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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

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# THE 'SUPPLICES'

OF

# AESCHYLUS

A REVISED TEXT

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY  
AND TRANSLATION

BY

T. G. TUCKER, M.A.,

PROFESSOR OF CLASSICAL PHILOLOGY IN THE UNIVERSITY OF MELBOURNE,  
LATE FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE

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THIS BOOK  
IS AFFECTIONATELY DEDICATED  
TO  
WILLIAM EMERTON HEITLAND, M.A.  
TUTOR AND FORMERLY CLASSICAL LECTURER  
OF ST JOHN'S COLLEGE  
IN TOKEN OF A GRATEFUL AND ADMIRING RECOLLECTION  
OF HIS  
SINGULAR POWER, THOROUGHNESS AND UNSELFISHNESS  
AS A TEACHER.

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## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ<sup>1</sup>.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

ΚΗΡΥΞ<sup>1</sup>.

<sup>1</sup> The parts of Danaus and the herald were probably taken by the same person.

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## PREFACE.

A NEW edition of the *Supplices* of Aeschylus has long been required. I could wish that some more experienced hand had produced it. Though full of beauties of thought and expression, the play has the reputation of being unusually corrupt, and is therefore comparatively little read. But it is cause for some wonder, that so few scholars of eminence seem to have thought it a duty to emend and explain a work which is so important for a proper comprehension of Aeschylus.

It is a fact not seldom commented upon, that critical study, especially with English scholars, is apt to confine itself to certain narrow fields, which it ploughs over and over again, while it leaves *senta situ* domains of literature which might be reclaimed to great advantage. If this concentration were the consequence of a paucity of labourers, or if such ἀναπόλησις produced more profit than progressive reclamation can do, there could be no objection to the practice. The former excuse no one will urge. Nor can it be maintained that the literary value of the *Supplices* is small. Conington, led by his poetic instinct, was much attracted to a special study of the play; and Mr Morshead, in his scholarly translation, quotes in its praise critics 'as competent and as diverse' as Keble, Browning and Swinburne. The first-named calls it truly 'dulcissimae illae Ἰκετιδες,' and the last asserts that it is neglected 'for no fault but its misfortune.' An editor of the *Supplices* is not engaged in an attempt to galvanise a dead thing into life. When the play receives its due share of attention it can trust to its own lively virtues, to the unequalled beauty and sweetness of its choral odes, the simplicity and grace

of its language, the clearness and healthiness of its moral bearing. It is moreover, as I believe, impossible to fully know the development of the 'mind and art' of Aeschylus without this, his earliest extant production. (See Introd. 'Date of the Play.')

No separate study of the play has, so far as I know, appeared in England during the last half-century, and, except for the wild work of Burges, I have seen the commentary of no English editor whatever but Paley. Even in Germany separate editions have been rare. In the matter of exegesis my obligations are principally to Paley, Weil and Oberdick. I hope, however, to have contributed much. Where I have totally differed from other editors I have not felt it becoming to indulge in expletives, remembering that my own first impressions have afterwards appeared to me equally deserving of an *inepte* or a *perperam*.

Of Hermann's work I cannot bring myself to entertain such a high opinion as his reputation would seem to warrant. To avoid a charge of presumption I will quote Madvig (*Adv. Crit. cap. II. ad fin.*) for an estimate of Hermann, to which I have of my own judgment come, but which perhaps only a Madvig may confidently enunciate, 'non maximum numerum bonarum emendationum obruit innumerabili inanium et levium opinionum festinanter iactarum multitudine, rursus non raro, ubi libido aut obtrectatio abripuerat, strenuus pravorum defensor.'

For the text of the Medicean I have followed Vitelli's recension (1885). Merkel's has also been in my hands. These, together with the *apparatus criticus* supplied by Wecklein's indispensable collection, practically place the antipodean student on an equality of equipment with the European. I feel strongly how grateful one should be for so helpful a compilation. Before obtaining Wecklein I had in a laborious and unsatisfactory manner collected an *apparatus criticus* from any available sources, but his work has enabled me in many cases to correct the attribution of conjectures, as well as to add many valuable modern suggestions to my lists.

In selecting previous conjectures for mention I have been guided generally by the measure of their apparent plausibility, but sometimes by a wish to shew the necessity of some point of the commentary or translation.

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It is the personified 'Αρά who is apostrophised. She has overcome and carried off one by one the φίλτατα of Clytaemnestra, 'and now' says C. 'you record as present, the only hope that was left.' The text παρούσαν ἐγγράφει requires not emendation but explanation. The metaphor is from one calling a muster-roll or checking an inventory. One who should appear, a thing which should be forthcoming, is either παρών or ἀπών. The recorder therefore ἐγγράφεται παρόντα or ἀπόντα. So the 'Αρά, taking the inventory of τὰ φίλα of Clytaemnestra, which are to be registered as slain, records each as she gathers it in. Finally she secures the last hope of the house and παρούσαν αὐτῆς ἐγγράφεται.

Every new editor is expected to stand and deliver his principles in the matter of conjectural emendation, and perhaps in somewhat more definite manner than that adopted by Professor Gildersleeve (*quem honoris causa nomino*), who (Pref. Pindar) contents himself with saying that he uses his 'best judgment.'

In the present work there have been assumed as axioms: (i) that, as possession is nine points of the law, and in the matter of MS. reading ninety and nine points, the reading in the text must hold its place until such cause to the contrary can be shewn as will satisfy a rigidly impartial tribunal. The *onus probandi* lies entirely with the impugner of the text. Unfortunately the impartial tribunal can, for the purpose of an editor, only be erected in his own mind, which is liable to err both in knowledge and judgment. Yet, if he is assured of his own conscientiousness, he is justified in giving his verdict so far as his own edition goes, and leaving possible lapses of knowledge and judgment to be corrected by the collective wisdom of his readers:—(ii) that the conditions of dispossession are these. It must either be proved that the reading is an impossibility, or else that in point of grammar or usage it is so abnormal, or in point of relevance so manifestly inappropriate, as to produce a thorough conviction that the MS. is in error. This naturally involves exhaustive examination of the possible significations of the passage as a whole and of the suspected words in particular:—(iii) that the reading substituted on conjecture must approve its claims by satisfying the conditions of palaeography—as a most natural source of the incorrect reading: of sense—as being best suited

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to the context: and of tone—as being in use and character suited to the author and his style.

It is of course hard to apply these principles even to the satisfaction of oneself. An ideal editor would require freedom from bias, a capacity for acting the Roman father by his own theories, logical acumen, intuitive perception, sound knowledge of Greek, a faculty for projecting himself into contemporary Greek thought and feeling, together with conscientiousness and industry. Ideals are as rare in this sphere as in all others; yet the least that should be demanded is painstaking; and when one considers the field over which some critics have spread their editions and the rapidity with which they have produced them, one wonders how in one short life they have found the time to weigh and ponder all the *pros* and *cons* of the readings which they reject or propose. There is too much of the 'picking out of plums' in classical work.

There is, it is true, every need to deprecate the wild exhibitions of fireworks which are frequently shot forth under the name of conjectural emendation. If an editor apply himself to a great work such as a drama of Aeschylus or Sophocles, he is bound to remember that thousands of scholars have read the work before, and to pay some deference to their silence about or assent to the text. To expel a word because it seems *prima facie* not the best possible word, and to substitute some other without condescending to shew a probable cause of corruption, to call lines an interpolation because their relevance is unobtrusive, to splash the hurried page with words of the *putide* type, to roundly assert that this or that construction is impossible because the case of a noun does not easily submit itself to a well-known heading of the syntax-book, all this is easy and brings a notoriety more or less honoured. Yet it were better that no such 'work' were done at all. The scientific training of classics might soon cease to exist if the mind were not asked to break itself upon the difficulties, but were allowed to skim airily over them.

Yet while this is true, it by no means follows that the opposite course of keeping rigidly to *Mumpsimus*, and of explaining as the work of a poet all the accumulated errors of ignorant copyists, is any better or more scientific. It frequently renders taste

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (Agam. p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephoroe*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαι τινες γραφεῦσι φάλοισι χρώμενοι καὶ οὐκ ἀντιβάλλοντες... ὄπερ... συμβαίνει... καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar

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are grammar of the sense, the evolution of the sentence is altogether intelligible. Similarly most of the peculiar cases of nouns, which Professor Campbell arranges in his introduction to Sophocles, are met halfway by the mind of anyone with the proper feeling for the native flexibility of a Greek case. They are not *impracticable*. In Aeschylus there are constructions similar to these, cases with an easily appreciable accord to the sense, though it may be hard to classify them formally. But there are other constructions which baffle feeling and analysis alike, and which no editor should force himself to uphold.

I cannot acquiesce in the expression of a late distinguished teacher in these colonies (Badham, *Adhortatio ad discipulos Academiae Sydneiensis*), 'scio tragicis fere omnia licere.' The tragedians at least wrote sense, and if not a formal at least a natural grammar. These must be restored to them, though they must be restored from the inside, from the literary and spiritual condition of the poet of ancient Athens, not from the literary and spiritual condition of the nineteenth century.

In conclusion I would ask that some indulgence should be allowed to the shortcomings of a work produced in this part of the world. It is not so much that our literary stores and appliances are insufficient, as that there is a want of that ready help and advice and of that sympathy of pursuit which the European student can enjoy so plentifully.

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## INTRODUCTION.

- I. *Analysis of the Play.*
- II. *Date of the Play.*
- III. *The Trilogy.*
- IV. *Manuscripts and Text.*
- V. *The Scholia.*
- VI. *Technical division of the Play.*

### I. ANALYSIS OF THE PLAY.

#### *Scene—Number of Chorus—Outline of the action—Ethos.*

THE scene, which remains unchanged, lies in the meadow-lands about Lerna (*v.* 47), near the coast south of Argos and the river Erasinus (*v.* 988). In the middle of the stage is represented an artificial mound or natural knoll dedicated to the Gods of athletic games (*v.* 163), of whom Zeus, Apollo, Poseidon and Hermes are directly named (*vv.* 183—195). On the mound stand many (*v.* 196) large (*v.* 444) wooden images (*v.* 442) of these *ἀγώνιοι θεοί*. The mound itself, which with its images occupies a large space, slopes forward into the orchestra, and at its foot the *θυμέλη* represents a *κανοβωμία* (*v.* 196) of the deities of the place. The rest of the orchestra is a level expanse and serves as the *ἄλσος* of the same gods (*v.* 487).

The chorus of fifty Danaids in oriental attire (*v.* 209), with finely-worked robes (*v.* 409), forehead-bands (*v.* 408), and veils (*v.* 105), enter the orchestra from the passage on the right. They bear in their hands branches of olive wreathed with wool (*v.* 165), and as they advance the Coryphaeus recites the anapaestic *πάροδος* (*vv.* 1—40). How far their handmaids followed them at this point is very doubtful. Certainly they do not now take their stand with them (see *v.* 945), and if they are

visible at all (as *vv.* 922, 945 seem to shew they are), they must be either grouped at the entrance or inconspicuously seated in the part of the orchestra nearest to it.

The scene is eminently spectacular, and is therein suited both to Aeschylus' natural taste for pomp and also to the comparatively inartistic character of the early drama. (Cf. Arist. Poet. vi. 4 *πρῶτον μὲν ἐξ ἀνάγκης ἂν εἶη τι μῦριον τραγωδίας ὁ τῆς ὄψεως κόσμος*, and *ibid.* § 19, *ἢ δὲ ὄψις ψυχαγωγικὸν μὲν ἀτεχνότατον δὲ καὶ ἥκιστα οἰκίειον τῆς ποιητικῆς*.) It seems unreasonable to doubt that there were fifty persons in the chorus. The legends invariably represent the Danaids as fifty. In *Prom. V.* 853 they are *γέννα πεντηκοντάπαις*, and in *v.* 292 of the present play Belus is called *πεντηκοντάπαις*. It is hard to conceive of a chorus of twelve (Weil) or of fifteen (Hermann, Böckh &c.) speaking of themselves as the fifty daughters of Danaus. The spectators would naturally look for fifty, and if an illusion were practised upon them they would desire to remain unconscious of it. Here they would have no illusion, but an offensive incongruity. Nor is there any difficulty in the way of so large a chorus. The *Supplices* is the earliest extant drama (see 'Date of the Play'), and as the original number of the chorus was fifty, and as fifty, if we may believe Pollux (iv. 110), continued to be the chorus down to the time of the production of the *Eumenides*, it is hard to see on what grounds the number fifty is denied to this play. The 'Menschengewimmel' of which Oberdick complains would really be no drawback, but the contrary. There is no thrilling action in the piece, and, despite its admirable poetry, it would have fallen flat as a drama if only twelve or fifteen Danaids had provided the spectacle. But with a chorus of fifty the case is different. To watch fifty persons performing their choric motions was to the Athenians of the time in keeping with tradition, it still had 'something to do with Dionysus'. As actors Danaus and Pelasgus have *ρήσεις* but little developed from the *ρήσις* of Thespis' single actor: the chorus is the centre of attraction. The 'Menschengewimmel' is therefore necessary, and as the play advances it grows more spectacular still, till it ends in a grand procession upon both orchestra and stage.

As the chorus enters, the fugleman recites the *πάροδος*: 'May Zeus receive his suppliants, who, to escape a hated union, have fled from Egypt to Argos, the home of their ancestress Io. O land and all its powers, receive the suppliant and spurn away the oppressor.'

Then arranging themselves in the orchestra they chant, with appropriate gestures and motions, and probably in *ἡμιχόρια*, a lyric passage: 'Next we invoke Epaphus, offspring of Zeus and Io. From him we come, as we can shew. If any native hear us, our tones will remind him

[www.libtool.com.cn](http://www.libtool.com.cn) of the sorrowing nightingale. This too is a manner of dirge. O Gods! side with justice against vice and violence. Give us sanctuary. The purposes of Zeus are inscrutable, we only know that his will never fails. Mortals, nay! gods, he lays low in their pride: human wantonness is putting forth new leaves; may he look to it. Thus, though untrained, do I mourn like any dirgewoman. As yet our flight has gone well: may the end be well. Great Father! deliver thy children, and thou, Artemis, thy hapless votaries. Else will we die, appealing from the Olympians to the nether gods. Then what will be the plea of Zeus for deserting his own?’

At this point Danaus, an aged (*v.* 151) and venerable (*v.* 291) man of Egyptian aspect (*v.* 475), shews himself upon the summit of the knoll, whence he is looking towards the left, *i.e.* inland towards Argos. He addresses the chorus (*vv.* 150—177): ‘Daughters, show prudence and trust in me. There is need. I see the dust of an approaching host. I see the armed host itself. I know not its mood, but it is best to seek sanctuary on this sacred mound in suppliant posture. And when they come, bear yourselves like modest suppliants. The Argives are quick to take offence.’

The Danaids obediently leave the orchestra and mount the knoll upon the stage, where they doubtless arrange themselves with much spectacular effect. As they advance they invoke the chief gods whose *βρέτη* they observe (*vv.* 178—195). Some further advice from Danaus gives time for the Argive king an old man (*v.* 334), to arrive, attended by an escort of spearmen (*v.* 156). He enters from the left. ‘What group of foreign folk is this? No Greeks are thus bedizened. And why do ye come unheralded? Your boughs mark you as suppliants. Speak.’ (*vv.* 208—219.) To assure them of his right to ask he tells them how he is king of all Pelasgia. And here Aeschylus introduces one of his geographical and historical lessons, upon the extent of ancient Pelasgia and the derivation of the name Apia (*vv.* 223—244). ‘Now’ adds the king, ‘I have spoken for myself, it is your turn.’ ‘We are Argives.’ He finds it hard to understand how a people of such complexion can be Greeks. ‘Ye are more like Libyans, Egyptians, Amazons.’ (*vv.* 251—264). By a series of stichomuthic questions and answers on both sides (*vv.* 265—295) the Danaids convince the king of their pedigree from Io. They implore his protection, but from policy he hesitates. The discussion is well worked out (*vv.* 319—468): ‘Mighty king, we call to you as the wolf’s victim calls to the herdsman.’ ‘The risk to our country is great.’ ‘Themis avert it. Respect of the suppliant is the best of worship.’ ‘Tis a matter for my people, not for

me.' 'You are the people, for you are sole sovereign. Beware the wrath of heaven.' 'I know not what to do.' 'Remember the undying wrath of Hikesios.' 'But what if your cousins have a just claim?' 'Then will I rather flee the world over than fall into their hands. Choose for the just side.' 'I am no judge. I will not injure and offend my people.' 'Zeus helps the just. Why then fear?' 'This needs much pondering; there is but a choice of evils.' 'Ponder, but choose the cause of piety and pity. As you do, so shall you and yours be requited. Bethink you.' 'I have bethought me, and am on an evil coast. Yet all things may be cured except the shedding of kindred blood.' 'If you will give us no pledge, we will hang ourselves upon these very images.' 'O horrible! Pollution on one hand, bloodshed on the other! Yet the fear of the suppliant's God is greatest, and I decide for you. Old man, betake you with suppliant boughs to the city. Say nothing of me; perhaps the people will of itself espouse your cause.'

The king lends Danaus guides, who lead him away with his arms full of branches (*v.* 460), which he is to lay before the various altars and shrines in the city (*vv.* 469—482). It is now time for the Danaids to resume their places in the orchestra in readiness for the next *στάσιμον*. It is for this purpose that the king bids them leave their boughs by the side of the statues while they themselves descend and move upon the level *ἄλος*. By this means moreover the knoll is left with a picturesque effect. After some demur the chorus descends, and the king departs to summon the Argive assembly, so that the pity of individuals may have an opportunity of taking a joint practical shape.

There follows an eloquent chorus (*vv.* 503—578) opening with a prayer to Zeus that he will destroy the Egyptians and save themselves. The frantic flight of Io from Argos to Egypt is described. They tell of the birth of Epaphus, and as offspring therefore of Zeus they cry to him for help. 'And is he not almighty?'

Danaus returns alone (*v.* 579): 'All is well and more than well. The assembly was of one mind, thanks to the will of Zeus working through the eloquence of the king.' (*vv.* 579—603.)

As if the poet had in mind the saying *παντὶ μέσῳ κῦδος θεῶς ὄπασεν*, here in the middle of the play, comes the most beautiful lyric composition in Greek drama (*vv.* 604—688). It is a prayer for blessings upon the Argives, a litany for peace, health, concord, wisdom, fertility in men, flocks, herds, and the fruits of the field, and for gladness everywhere. And then, in a graver tone, as the means to attaining these blessings, a prayer that the Argives remain loyal at home, just in their

dealings with their neighbours, mindful of their religious duties and their ancestral traditions.

Meanwhile Danaus is once more upon the knoll (*v.* 692), gazing seawards. Turning to his daughters: 'Your prayers for the Argives are wise: but now look to yourselves; for I see the Egyptian fleet at hand. I know it well. It nears. It is close to shore. Be ready to take refuge here once more, while I seek help.' (*vv.* 689—712.) As he descends and is about to leave the stage his terrified daughters shriek: 'The Egyptians are savage, impious and beastlike; they care neither for god nor man.' Danaus endeavours to reassure them, and as he departs says 'There is time yet: the landing of an army is no easy thing.' (*vv.* 713—754.) The chorus, left to itself, chants the next *στάσιμον*. 'Would I could vanish under earth or into the sky. There is no escape. Yet rather death than these loathed embraces! Oh, for some high peak or precipice whence to dash myself: for in death there is no more sorrow. O, cry to heaven! Almighty father, shield the poor suppliant from the wicked pursuer.' (*vv.* 755—798.)

At this point the mss. become exceedingly corrupt. The development of the action is nevertheless plain. There enters from the right an Egyptian herald, accompanied by a number of mariners (for it is absurd to imagine one man proving so formidable to all the chorus or pretending to drag them away). At sight of him the Danaids call on each other to fly to the mound and the statues, and to these they cling in various attitudes of terror. He threatens and boasts, they implore and appeal to heaven (*vv.* 799—870). At last the Egyptians lay hands upon them and are about to drag them away by their garments and hair, when the king suddenly enters with his escort (*v.* 879). 'Sirrah! this conduct from a barbarian to Greeks! you will find yourself mistaken.' 'I claim my own. I care not for you or your gods.' 'Begone.' 'I go, but my masters shall settle this quarrel with you, and blood shall be the payment.' 'Nay, you and your masters shall find you have to deal with men.' (*vv.* 879—921.)

The herald and his men go off defiantly, and Pelasgus bids the Danaids take their handmaids and make their way to the city, where they will find homes freely offered. The chorus descend into the orchestra and prepare for the way. The king departs to the city to send Danaus, while the Danaids arrange themselves with their fifty handmaids in order of procession. These movements take some time, and the interval allows of the arrival of Danaus, attended by a body-guard of spearmen (*v.* 953). These upon the stage and the 100 persons in the orchestra combine to make a highly magnificent final spectacle.

Danaus (*vv.* 948—981) recounts the favours of the Argives and warns his daughters of the dangers and slanders to which their charms expose them. The play ends with an *ἐξοδικὸν μέλος* of two *ἡμεχόρια*, which however unite in a final prayer at *v.* 1030. 'Henceforth hymn we the gods of Argos, not of Nile. Artemis save us. Not that we forget Cypris, but that subtle goddess should be attended by Yearning and Persuasion, Music and the Loves. Yet I fear troubles to come. Still, fate is fate, and Zeus knows what is to be. Only we pray that he may deliver us as he did Io. May judgment side with justice.'

The character-drawing of the *Supplices*, though consistent so far as it goes, is for the most part little more than conventional outline.

Danaus combines the qualities which are looked for in the *βούλαρχος πατήρ*. He shews a calm discretion and a Polonius-like sententiousness befitting the former, and an affectionate authority befitting the latter, part of the character. He is *πρόνοος* but also *εὐθαρσής*. He sets a high value upon his own experience of life, and is generally of the same type with Oceanus in the *Prometheus* and with the chorus of old men in the *Persae*.

The character of Pelasgus is somewhat more fully delineated. He is a fitting representative of nominally absolute monarchy practically limited by public opinion (*vv.* 345 *sqq.*). This indeed was the only type of king likely to engage the sympathies of an Athenian audience at the time of the production of this play (see 'Date'), when the memory of the *τύραννοι* was still fresh. His manner is courteous but decided (*vv.* 491 *sqq.*). He is religious. He does not shirk his responsibilities, yet is cautious and anxious for the goodwill of his people. None the less on occasion he knows how to conduct himself royally and like a chivalrous Greek (*vv.* 879 *sqq.*).

The Danaids themselves, the virtual protagonists, are, after the manner of their sex, prayerful, trustful, despairing, grateful, reproachful, resolute as circumstances change. The character-drawing is in their case most true and natural, and fully makes up for the lack of colour in the rest. Yet even the rest are sufficiently elaborated for the poet's purpose, since *οὐχ ὅπως τὰ ἦθη μιμήσονται πράττονσιν, ἀλλὰ τὰ ἦθη συμπαραλαμβάνουσι διὰ τὰς πράξεις* (Arist. Poet. vi. § 10).

The tone of the piece is altogether healthy and its moral clear. Its dominant note is self-restraint, *ἐγκράτεια*. It is full of warnings against *ὑβρις*, against *ὑψίπυργοι ἐλπίδες*, and against immodesty in look and talk. 'What a man sows that shall he reap' (*v.* 411). In sacred matters there is a *καιρός*, *μηδὲν ἀγάζειν* (*v.* 1029). *εὐνομία*, *δίκη*, *εὐσέβεια*—loyalty,

justice, religion are the chief blessings of a state (vv. 646 *sqq.*). Thus early Aeschylus asserts in simple language the creed which he afterwards consistently promulgates, with more awfulness but less distinctness, in the *Prometheus*, the *Septem* and the *Oresteia*, a creed however which was not his alone, but which formed part of what has been aptly called the 'catechism' of contemporary Hellas.

The aristocratical leanings of Aeschylus are pretty clearly expressed in vv. 677—680, and his religious conservatism in the verses that follow.

It is impossible to know the man Aeschylus fully without this play. In it he unfolds himself more directly than elsewhere. He is more Hellenic, less Hebraic; more the *poeta*, less the *vates*. His moral lessons are here set forth in the touching language of prayerful women or the sage maxims of hoary counsellors, instead of being hurled forth in the thunder of the *Prometheus* or written in the crimson blood of the *Oresteia*. And there are not wanting those on whom the former mode of teaching makes a deeper impression than the latter.

## II. DATE OF THE PLAY.

The evidence for the date of the *Supplices* is wholly internal. There are those who, desiring to read a motive of contemporary history into every drama, seek to fix the date by connecting it with some period at which the foreign politics of Athens were specially concerned with both Argos and Egypt. Hence Böckh, Kruse, Müller and others assign it to the year 461 B.C., at which time (probably, though it may not have been till the following year—Grote is uncertain, *c.* XLV.) the Athenian fleet was engaged in Egypt and Athens was forming an alliance with Argos (Grote, *ibid.*). Yet neither in the case of Argos nor yet in that of Egypt is this connection probable. In history the Athenian fleet goes to fight *for* the Egyptians, who are in revolt against Persia: in the play all is hostility to Egypt. And in the matter of the Argive alliance the transitions of foreign policy were too abrupt, and confidence in a contemporaneous ally too unstable, to allow of a poet leisurely shaping out and composing a trilogy for the purpose of commending Argos.

If the political element is to be pressed, it were better to leave to one of the two, either Egypt or Argos, but a secondary place in the motive. We might well regard the Egyptians as representatives of orientals in general, and suppose an allusion to that threatened attack on Attica by the Persians which subsequently took place at Marathon. The words of v. 920 ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκίτορας εὐρήσετε would

strike the right note, if such were the reference. It should also be remembered that an Egyptian contingent was very prominent in the Persian fleet. And the prayer in *ῥῥ.* 34—37 for the destruction of the Egyptian fleet by a storm may not unnaturally be suggested by the fact that in the first attempt upon Greece, made by Mardonius (493—492 B.C.), the Persian fleet was entirely disabled by an extraordinary storm off Mt Athos, 300 ships and 20,000 men being lost.

Or if the reference is made to apply more specifically to Argos, we should look for an earlier date than 461 B.C. at which the good wishes towards Argos (*ῥῥ.* 604—688) are appropriate. Putting the play early on grounds of composition, we should not be very bold in understanding the prayer that 'fire and sword lay not waste Argos and empty it of its men (*ἀνδρῶν κενῶσαι*)' to refer to comparatively recent events, when Sparta had so devastated it (494 B.C. cf. *Hdt.* vi. 83 *Ἄργος ἀνδρῶν ἐχρηώθη*).

If we press either of these views it should be the former. Anticipation of attack from the east is uppermost, the reference to the troubles of Argos is incidental. And it may be noted, as in keeping with this theory of the play, that the spirit of the piece is distinctly Panhellenic. There are no separate states Argos, Sparta, Athens &c., but one Pelasgia embracing all continental Hellas. If therefore the intent of the piece is political, it may best, I believe, be assumed that the play was composed in the year 492 or 491 B.C., when the oriental attack was anticipated; that in view of resistance Aeschylus wishes to evoke the Panhellenic sentiment or bring to remembrance the Panhellenic fact; and that the prayers for Argos refer on the one hand to the late sufferings of Argos in particular at the hands of Sparta, on the other to the harms that all Hellas meets with through its internal dissensions, which are in a manner *στάσις* rather than *πόλεμος*. To Aeschylus a war of Sparta with Argos is *ἐμφύλιος*.

I venture to think this view a probable one, though without maintaining that the political purpose was primary. A work of art is not written to the order of political circumstances. Shakspeare did not compose *Henry V.* because of a contemplated war with France, though he utilises his subject for the evoking of patriotic sentiments. At Athens dramatic competitions were regular and frequent, and the plays presented became numerous and varied. The poet's first requirement was a new and suitable subject for a trilogy: he must draw upon a myth, a legend, or on history, as in the *Prometheus*, the *Septem* and the *Persae* respectively. Aeschylus found such a subject in the story of the Danaids. And where else could he lay the scene but in Argos? And

who else could the pursuers be but Egyptians? The dramatisation of the incident is the first thing; the political lessons it may be made to convey by deft handling are but secondary. Those lessons I believe to be the lessons suggested above, more appropriate to the year 492—491 B.C. than to any other.

In regard to the evidence afforded by the composition, there are considerations which must occur to every reader. We cannot but observe: (i) the very subordinate part which *ῥῆσις* occupies; (ii) the spectacular nature of the piece, and the absence of action or true *περιπέτεια*; (iii) the faintness of the character-drawing in the case of persons not members of the chorus; (iv) the epic simplicity of the language and generally of the thought; (v) the peculiar beauty and simplicity of the choral odes.

All these are indications of early production. They point to a period of Aeschylus' literary life when (to consider these characteristics in the same order), (i) the relative position of chorus and actors was the contrary of that which they occupied at the time of the perfection of the drama. So far is this the case, and so obviously is the chorus protagonist, that it is the chorus and not Danaus who hold discussion with the king, though all are present at the same time:—(ii) the chorus consisted of 50 persons and the performance mostly of their chants and orchestral movements. This represents a stage of composition strangely inartistic as compared with that of the *Oresteia*:—(iii) the analysis of individual passion was not far advanced or considered: the actor is still only a sort of necessity, a means of connecting the plot, which does not centre upon him but upon the chorus:—(iv) the mind of Aeschylus had not passed into that condition in which, meditating on profound problems of destiny, and being in a state of exaltation, it clothes itself but imperfectly in language of a corresponding profundity or exaltation. It was a tendency with Aeschylus (as it is with Browning and was with Carlyle) to grow more obscure and contorted in style with advancing age. The terms *ξυμβαλεῖν οὐ ῥάδιος* and *κομποφακελορρήμων* could not have been applied, even by an opponent, to one who had always written in the style of the *Supplices*:—(v) the youthful mind of the poet was less gloomy, already indeed Hebraic in its fervour, but with much of the Hellenic lightsomeness as yet. The theology of Aeschylus, says Keble, was in general '*maestior quodammodo*'. The *maestitia* does not appear in any marked degree in the *Supplices*.

These qualities, so characteristic of the early drama and of poetic youth, might perhaps count for little individually, but in the aggregate they form a great body of evidence, and, to my mind, place the work

- considerably earlier than any other of those of Aeschylus now extant.
- In the *Septem*, for instance, besides the indications of darkening style, the part of the chorus is curtailed, and the character-drawing is stronger. In the *Prometheus*, which is generally placed early, the chorus is of little account, the problem of fate and freewill fills much of the poet's contemplation, the language, though grammatically simple, is more *αὐθαδέστομος*, the character-drawing is that of a mature conception.
- On these historical and literary arguments I set the year 492—491 B.C. as the probable date of the play. The age of Aeschylus was 33.

### III. THE TRILOGY.

- The incompleteness of this drama is very apparent. No play (unless it be the *Prometheus*) ends so clearly with the suggestion 'to be continued'. The *Supplices* forms in fact but a dramatised prologue. The *περιπέτεια* is still to come. The *Agamemnon*, *Choephoroe*, and *Eumenides*, united with perfect art into one grand whole, are yet in a sense complete in themselves: each has its separate culmination of interest, a *καταστροφή* worthy of independent exhibition. Not so the *Supplices*. *τραγωδία* is *μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης* (Arist. Poet. vi. § 2), but the action of this play is not *τελεία*, nor has it *μέγεθος*. The repulse of the Egyptian herald cannot be a proper *περιπέτεια* i.e. *ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή* (Arist. Poet. xi. § 1).

- Some editors imagine our play to have been the second of the trilogy, but there are two strong arguments against the supposition. (i) If another had preceded, it would have been altogether inartistic for the Danaids to repeat in this drama the story which had been told in the action of its predecessor. The present piece renders any previous chapter dramatically inconceivable. (ii) If, as seems entirely necessary, the trilogy embraced 'the beginning middle and end' of some great action (Arist. Poet. vii. § 2), it must have comprised the ultimate success of the Aegyptidae, the murder of them, and a special treatment of the action of Hypermnestra. If, however, the *Supplices* is the middle play, it is inconceivable that the marriage, the murder and the conclusion can have been compressed into the single remaining piece. Nor should the middle play fail in dramatic effect, as this certainly does.

As to what course was taken by the two following plays it is impossible to do more than guess. Aeschylus, like all poets, varies the details of a legend or myth to suit his immediate purpose, only keeping

generally to the traditional outline. The wanderings of Io in the *Supplices* are very different from her wanderings in the *Prometheus*. Danaus (cf. Danae) and his daughters are in some way connected with the much-prized water of πολυδάφιον Ἄργος, and a myth which had such a beginning was evidently capable of infinite variation in particulars. From Apollodorus (II. 1. 5), Pausanias (II. 19. 6), the scholiast on Eur. Or. 859 and other records, it appears that the sum of the various versions of the Danaid myth amounts to this, so far as concerns this trilogy. Danaus becomes king of Argos in place of Pelasgus, though why or how can only be guessed at. (Weil, Oberdick and others fancy that Pelasgus departed to his northern kingdom, perhaps through ill-success against the Egyptians. That he left in disgrace is out of the question, for there is nothing in the *Supplices* derogatory to Pelasgus, but quite the contrary. It is further possible that he fell in battle. We do not, however, know that Aeschylus did dispose of him in favour of Danaus at all.) In the conflict with the Egyptians it results either that the Argives are defeated, or else (Schol. Eur. *loc. cit.*) that recourse was had to arbitration and the marriage-claim allowed. In any case for Aeschylus the submission even to arbitration implies a virtual defeat of the Argives, who would otherwise be guilty of breaking a solemn promise. The Danaids, being compelled to marry their cousins, do so with the intention of killing them, acting under the advice of their βούλαρχος Danaus, and with the connivance of the Argive people. The murders take place, except in the case of Lynceus, who, being less ὑβριστής, is spared by Hypermnestra. For this act of disobedience, which leaves an enemy and avenger in the field, Hypermnestra is arraigned before a tribunal of Argives, where she is defended by Aphrodite herself and acquitted.

That the trilogy contained most of the foregoing matter is agreed, though it is hopeless and useless to speculate upon questions of detail.

Hermann guesses that the lost θαλαμοποιοί was the second play, and that it derived its name from the construction of the bridal chambers, the title referring to the Danaids themselves. The θαλαμοποιοί is named by Pollux (VII. 122), who quotes from it the corrupt

ἀλλ' ὁ μὲν τις Δέσβιον φατνώματι  
κῦμ' ἐν τριγώνοις ἐκπεραινέτω ῥυθμοῖς,

—which is really all we know of it.

There was also a play of Aeschylus called Αἰγύπτιοι, about which we only know that it contained 'Zagreus' as a name for Pluto. It has been suggested that the *fragmenta incerta* δεινὸν πλέκειν τοὶ μηχανὰς Αἰγύπτιοι and ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός belonged to this second

www.libtool.com.cn suitable contexts for these plays. We must not, however, conclude, as we will see, that the

The first plays with great probability supposed to have been the *Suppliants*, are occasionally ascribed to the Tragedy, e.g. Strabo v. 23, from which Herodotus quotes *ἀποστολάων ἕρως* (which reminds us of *ἀποστολάων* and *ἀποστολάων* in *ἕρως* = 585), and the scholiast on Tral. 11. 27 quotes the corrupt

ἀποστολάων ἕρως ἀποστολάων ἕρως  
ἀποστολάων ἕρως ἀποστολάων ἕρως  
ἀποστολάων ἕρως ἀποστολάων ἕρως

*ἀποστολάων ἕρως* in the line (—Aesch. *Trag.* 45) *ἀποστολάων ἕρως* which are given as a speech of Aporodite and were probably spoken in absence of Hypermoestra.

The Satyr play was most likely the *Danaides*. For the story see Apollodorus ii. 25, Hygin. *Fab.* 109, Tral. Met. i. 283, Prop. ii. 26. 47 &c. Amyntor is one of the Danaids, who, while seeking water from Lemna (another name of *Ἐλλάδα* *Ἄργος*), is assailed by a satyr and delivered by Poseidon. The trident which Poseidon had hurled at the satyr produced three springs, one of which was called Amyntor. Fragments of the play are *ἀποστολάων ἕρως* *ἀποστολάων ἕρως* *ἀποστολάων ἕρως* (from *Ammonius*), *ἀποστολάων ἕρως* *ἀποστολάων ἕρως* *ἀποστολάων ἕρως* (Schleiermacher xv. 690 &c.) and *ἀποστολάων ἕρως* (Herodotus).

On the whole the most probable course of the trilogy was this: (1) the *Suppliants*; (2) a play, name unknown, perhaps *Ἄποστολα*, reporting the defeat of the Argives, and containing the deliberation and execution of the murder; (3) the 'Danaids', containing the trial of Hypermoestra. These were followed by the satyric play *Danaides*.

#### IV. MANUSCRIPTS AND TEXT.

The mss. containing the *Suppliants* are four—

(i) Cod. Medicæus or Laurentianus, in the Laurentian library (xxxii. 9), containing Aeschylus, Sophocles and the *Argonautica* of Apollonius. A great part of the *Agamemnon* is missing from this ms. It is dated by the best authorities at about the beginning of the 11th century, and is probably the production of a Byzantine copying-house. It contains scholia in half-uncials by a somewhat better hand. This is called the second hand (*m*) by Vitelli, and many corrections by it will be found in the critical notes. There are further corrections and addi-

tional scholia by two hands of apparently the 14th century (*m'* Vitelli). The ms. is regularly quoted as M.

(ii) Cod. Guelferbytanus, assigned to the 15th century. The *Supplices* and *Oresteia* are in another and later hand than the rest.

(iii) Cod. Parisinus, assigned to the latter part of the 15th century.

(iv) Cod. Escorialensis, a paper ms. of the 16th century. The *Supplices* is the only part of Aeschylus which it contains.

The remaining MSS. of Aeschylus (Marcianus or Bessarionis of 13th century, Florentinus of 14th, Venetus of 15th, Augustanus of 16th, and Farnesianus 14th (?)) do not contain this play.

It is usual to regard M as the parent of all other existing MSS. of Aeschylus, and where the latter differ from M the divergence is put down to conjecture of their copyists. But Keck and others rather assume a common source for the Medicean and the rest than a filiation of the rest to the Medicean. As examples of readings in the *Supplices* in which MSS. disagree we may take

69.	ηβαι M.	ἦ καὶ Guelf.
70.	ἐτόιμωσ M.	ἐτύμωσ ( <i>sic</i> ) Guelf.
73.	ἄρησ M.	ἄρῆσ Guelf.
530.	ὄρω̄ν M. ὄρω̄ν ( <i>m</i> ).	ὄρω̄ν Guelf. Esc.
549.	τὰν δ' αὖ M.	τὰ δ' αὖ Guelf. (first hand).
595.	Ζηνὸς κότον M.	Διὸς κότον Guelf.
608.	ἀμέμπτων M.	ἄμεμπτος Guelf.
739.	<sup>ουσ</sup> κρείσσων M.	κρείσσονας Guelf.
766.	ἐν σαργάναισ M.	ἐν ἀρτάναισ Par.
767.	τῶδ' ἐχριμφθῆ̄ν χροῖν M.	τῶδ' ἐγχιμφθῆ̄ναι χεροῖν Guelf. τῶδε χριμφθῆ̄ναι Par. χροῖ Esc.
952.	<sup>ως</sup> φίλου M.	φίλους Guelf.
995.	θελεμόν M.	θαλερόν Par.
1000.	κυθερείασ M.	κυθέρειος Guelf.
1031.	γάμον M.	γάμον Par.

Considering the number of cases of agreement in errors and peculiarities these divergences are not striking, and it can reasonably be urged that ἀρτάναισ (766), τῶδε χριμφθῆ̄ναι (767), θαλερόν (995) of Par. are emendations, the first two being right and the last not improbable. This, however, is of course incapable of proof. In *v.* 1031 γάμον of Par. is, I believe, the true reading accidentally preserved, whereas M

gives γάμος, by a corrupt adaptation to the erroneous ἀποστεροίη; though it may be argued on the contrary that γάμον of Par. really owes its origin to nothing better than attraction to the following accusative adjectives δυσάνορα δαΐον, which stand in need of a noun. Turning to Guelf., it might appear that κρείσσονας (739), ὄρων (530), φίλους (952) are conjectures, though the last is curious enough as a conjecture in the unemended context. κυθέρειος (1000) might be put down as an attraction to γάμος, and ἀρῆς (73) as a sagacious correction; but it is not so easy to see how the correct τὰ δ' αὖ (549) came to be written, nor how ἀμειπτος (608) could be any attempt to emend ἀμέμπτων. If it be held that ἐτύμως (70) was a mistake in writing from dictation (οι and υ), then ἀμειπτος is a similar error for ἀμέμπτως (ω and ο), which implies a different reading to that of M. A very striking discrepancy occurs in v. 112, which is not to be disposed of so readily. If Guelf. be rightly reported, it gives ἐνγαθρονγίς for the εὐγακόνγίς of M. The right reading is, I believe, σὺν, γὰ, γνοίης, and, if this be true, Guelf. cannot but point to an independent source. So v. 88 while M gives φρόνημά πως Guelf. gives φρονηματώς 'sed το in π mutato' (Hermann). The true reading seems to be φρονήματ' οὐκ. v. 396 M has προδῶς Guelf. προδῶς, where προδοῦς is desired. v. 535 M has εἰσκνουμένου but Guelf. -η, the true reading being (see note) ἐγκυκλουμένα. v. 723 M gives ἐπὶ τάχει and Guelf. ἐπὶ τύχει, where ἐπιτυχεῖς is to be read.

These differences can hardly be put down to copyists' conjectures, nor can the difference in v. 112 and v. 723 be put down to miscopying. I am therefore at present disposed to think that Guelf. at least is not derived from M, and am doubtful whether Par. is so.

*m* appears to have been the διορθωτής, who had before him the archetype of M or some other older copy. This is proved by his insertion of the lines 497—499, which had been omitted in the copying. The tendency of his corrections is generally right, though his remarks (if they be his own) shew that he had no conception of metre. For instance v. 280 οἴστρον καλοῦσιν αὐτὸν οἱ Νείλον πέλας (πέδας M) he notes οἶμαι παῖδες, in v. 405 οἶμαι μήτι τλαίης where the scansion μήτι τλῆς is required, and in v. 907 he suggests ἴσως γ' αὐτὸς χ' οἱ ξνέμποροι for the senarius. His metre being thus bad, it is clear that the correction v. 488 βίβηλον ἄλσος ἄν for β. ἄν ἄλσος comes from inspection of an older copy. His accentuation is also faulty e.g. ὀμαιμον (428), ὄρων (530).

The note on v. 405 μήτι τλαίης for μήτι τ' αίας of M might seem to indicate that his copy was in uncials (Δ for Α), but it is not impossible that he was making (or perhaps only recording) a conjectural emendation of value.

If we suppose, as we must, that the διορθωτής read his original copy carefully through, comparing the Medicean apograph with it and adding scholia and corrections, it will appear that the copyist of M was not so careless as has been supposed. There is no need to vent our choler on a scribe who misrepresented his original in so few instances as the writer of M seems to have done, even if we admit that all the changes made by *m* were actually the readings of that original, and that the writer of M did indeed misrepresent these. One token of his faithfulness to his copy is to be found in *v.* 65, where he writes φόλους. φόλους is of course wrong, but *m* does not correct it, and therefore presumably it was in the original. *m'* alters to the obvious-looking φίλους. But the true reading is φόβους, and we may be thankful to the writer of M for keeping close to his corrupt copy. It was not his business to emend or conjecture. Mr E. M. Thompson thinks M is copied from a not much older minuscule MS. If so, such a mistake as φόλους for φόβους might be made by the copyist of M and might also elude the vigilance of *m*, though it is probable that the minuscule archetype itself was a copy of another in minuscules, and that the corruption λ for β (quite possible in minuscules and only possible in them) was made at the time of that previous transcription.

Whatever the archetype of M may have been, it is at least certain that it was full of corruptions largely dating from very early times. The play of the *Supplices* had been transmitted from the time of its composition (1) with μεταχαρακτηρισμός, (2) through copies in *litterae quadratae* with confusions of e.g. A and Δ, T and I (=Z), through cursive uncials, and after circ. 200 B.C. with misspellings between ει and ι, ηι and ει, which misspellings advanced until in the imperial times they affected αι, and ε, οι and υ, ω and ο, η and ι, η and ε &c.; (3) through the later majuscule MSS. with their confusing abbreviations and new forms, and ultimately into (4) minuscules, with confusions of η, β, κ, μ &c. Without doubt errors occurred in each stage of the transmission. At what period the uncial mistakes of the *Supplices* first occurred it is impossible to say definitely. Some of them no doubt are pre-Alexandrine, the most serious of them were apparently in existence before even the earliest of our scholia were written. Some on the contrary, from their obvious meaninglessness, must be comparatively late e.g. ἀρΟεντ' for ἀρΘεντ' (*v.* 2), θεΛκτορι for θεΛκτορι (1008).

Absolutely certain instances of uncial corruption in our play besides these two are κεΛσαι for κεΔσαι (15), ζΟεν for ζΘεν (59), δεΛπιδων for δεΛπιδων (85), Ανωισινη for Ανωισινει (104), αναΓνευοι for αναΓνευοι (200), αιΔνης for αιΔνης (228), πεΔας for πεΔας (280), Δεξόμενον for

Αεξόμενον (829), ΚΑΤω for ΚΑΥω (891). These have all been easily emended, but it is only natural to suppose that some considerable proportion of the corruptions still remaining are due to similar, but more complicated, mistakes in the reading of uncials: and if on examining the uncials it be found that by a slight and natural change in them not only a good sense but the desired sense can be restored to a passage; and if, when the correction is made, the passage gains in poetical value; then the correction may be accepted as at least fit for incorporation in the text of the particular editor who believes himself to have made the discovery. *Whether such a change, if palaeographically natural in itself, produces in the passage a great or a small change of meaning, is no real criterion of its boldness as a conjecture.* Thus in v. 125 κόρα, ἔχουσα σέμν' ἐνώπι' ἀσφαλές has a sense entirely different from that of κόρα, λέχουσα ἄσεμν' ἐν Ὀπιδι σφάλασα to which I emend it. I insert Δ after Α, read ΔΙ for Α, and redivide the words, and the boldness of this alteration is clearly to be measured, not by the shock it may give to a reader's previous conception of the passage, but by the amount of the literal change, presupposing the necessity of some change being made.

The more obvious of these uncial corruptions have been corrected, e.g. where Γ and Τ, Θ and Ο are interchanged, and where the corrupt letter either makes no Greek word at all or else one which is out of the question. There must be, however, many corruptions of a more intricate nature, in which two or more letters have from various causes and perhaps at various times been misrepresented; and in proportion to the number of letters so corrupted the difficulty of certain emendation increases. If one letter was changed another would frequently follow, and when Greek was a thing understood as well as copied, a copyist would not unfrequently read a whole word amiss, because of a considerable general resemblance and of the effect produced on his mind by certain prominent letters. Thus Cho. 734 Αἰγισθον ἡ κρατοῦσα τοῖς ξένους καλεῖν ὅπως τάχιστα ἄνωγεν is surely not so scientifically altered to τοῖς ξένους as it would be by reading ΤΟΥΤΕΓΟΥΣ for ΤΟΥΞΕΝΟΥΣ *i.e.* ἡ κρατοῦσα τοῦ στέγους (= ἡ στέγαρχος cf. γυνὴ τόπαρχος 664). This gives grammar and appropriate sense, since the servants of the house spurn Aegisthus as their master and recognise only Clytaemnestra. So in P. V. 795 the Graiae are spoken of as τρεῖς κυκνόμορφοι. κυκνόμορφοι cannot = 'swan-plumed', but must = 'swan-shaped', and this the Graiae were not. τρεῖς ἰσχνόμορφοι is most likely an error for τρεῖς ἰσχνόμορφοι *i.e.* τρεῖς ἰσχνόμορφοι 'lean hags' (K for IC).

In the present play among other instances I deduce from uncials the corrections ἰο Ἐονοταζόμενοι for τ' ὄνοταζόμενοι, 69 τελοθεῖνδοντες for

τελεΟνοδοίτες, 90 μετΑΑΓους for μετΑΓΝους, 148 αΓαν for αΤαν, 228 Αλλος for ΑΛΓος, 355 εΑν for εΛειν, 460 τΟΙουτους for τΕΤουτους, 535 εΓΚΥΚΛουμενα for εΙCΙΚΝουμένον, 876 αCεπτ' for αεπτ', 927 CΥΖΥΓους for ΕΝΤΥΧους, 970 ανθωσμένην for ανθωσμένην.

Each succeeding editor who essays the correction of the MSS. must find his task harder. The more obvious blunders have been cleared away. They speak for themselves. The more difficult are left. They are perhaps also more plausible, so that the arguments which shake their authority must be less effective as against the possibility of their being right after all; and furthermore any attempt at restoration involves more changes or apparently bolder changes than those which make the critical fame of a Turnebus, Auratus, Canter or Bentley.

There are also in this play as in nearly all others many instances of that other kind of mistake, which arises not so much from simple confusion of one quadrate or cursive with another, as from an illusion suggesting a word of general similarity, *i.e.* from that form of inattention which results in the substitution of one word for another of quite different meaning but of similar shape and sound. The word or part of a compound so substituted is near enough to the true word to make it quite comprehensible how the mistake arose, while from its metrical impossibility or its irrelevance it shews that it is a mistake and nothing more. Certain instances already corrected in the *Supplices* are e.g. 93 τὸ θάλος for τεθαλώς, 317 πέφυκα for πέφρικα, 349 χρόνοις for θρόνοις, 350 ἄλγος for ἄγος, 465 οἶκτος εἰσιδῶν for οἰκτίσας ἰδῶν, 480 ἀστίκτους for ἀστικούς, 528 Μουσῶν for Μυσῶν, 657 λόγους for λόχους, 674 μούσαι θεαί τ' for μούσαν θείατ' &c.

In correcting such errors much caution is necessary. The corruption happens to be a Greek word and may by accident have some sort of sense in the place which it has usurped, and by sacrificing much point or attributing some far-fetched significance we may manage to interpret it. There is plainly no certain criterion for such cases. If an editor can in any way construe a passage and extract a meaning he is bound not to conceal the fact from himself or his readers. The decision as to whether he shall alter the suspected word or not must depend upon his discretion, upon a preponderance of considerations. According to the extent of that preponderance he will retain the word in the text and challenge it in the note, or displace it from the text and justify the action in the note. Of emendations of this kind in the present edition are 50 χρόνου for λόγους, 65 ποιμαίνουσα for δειμαίνουσα, 121 με δάμαρτος for μέγα ματρός, 186 Ἴνυ for ὄρνυ, 195 ἀλλ' εὔρεθεις for ἐλευθέρους, 211 τὸ πᾶν for τόπων, 219 τορόν τι for παρόντι, 222 ῥήτορ' for τηρόν, 231 Χαόνων

for *Παιώνων*, 268 *τῆς* *δηθῆναι* for *τις* *μυθῆναι*, 380 *ποθὲν* for *πόλει*, 422 *προειμένων* for *πορθουμένων*, 427 *μείλιγμα* for *ἄλγεινα* and *κάντικηλητήρια* for *κάρτα* *κινητήρια*, 481 *κάν* *ξυμβολαῖσιν* for *καὶ* *ξυμβόλοισιν*, 568 *ἔσχέ* *που* for *ἐξ* *Ἑπάφου*, 723 *ἐπιτυχεῖς* *σκοποῦ* for *ἐπὶ* *τύχει* *κότφ*, 729 *ἀλλόφρονες* for *δολόφρονες*, 734 *βέλη* for *σέβη*, 739 *τρίς* for *τοὺς*, 752 *τηρούσα* for *ταρβούσα*, 762 *σκέπαρ* for *κέαρ*, 766 *στόχου* for *χρόνου*, 851 *ἀπογράψειεν* for *ἀποτρέψειεν*, 883 *ὀρθώσας* *φανεί* for *ὀρθώσας* *φρενεί* (*sic*), 892 *μάθοιμ' ἄν* for *ἄγοιμ' ἄν*, 903 *βλάβη* for *λαβῆ*, 969 *καὶ* *σώματα* for *καρπύματα*, 1034 *κατάστασιν* for *κατασθέντων* (*sic*).

Errors in the division of words are too common to require comment. Clear instances in the *Supplices* are 30 *δεσμὸν* for *δ' ἴσμον*, 176 *εἶξεν ἡ* for *εἰ ξένη*, 233 *ἄπειτα δὲ* for *τὰπὶ* *τάδε*, 585 *ἄν* *ἠβήσοαμι* for *ἀνηβήσοί* *με*, 601 *ἔκλαναν* *εὐκλητήρος* for *ἔκραν' ἄνευ* *κλητήρος*, 690 *μητρὲς* *αἰὶ* for *μη* *τρέσσητ'*.

There are many places in Aeschylus which still remain to be corrected by a rectification of division. Thus Cho. 715 *αἰνώ δὲ* *πράσσειω* *ὡς* *ἐπευθύνψ* *τάδε*, I should emend to *ἐπ'* *εὐθύνψ* 'as in the presence of an overseer'. So Cho. 605 *μήσατο* *πυρδαῆ* *τινα* *πρόνοιαν* read *πυρδαῆτν* *ἀπνοιαν*, and S. c. T. 434 for *στομαργός* read *στόμ'* *ἀργός*.

In this edition are introduced changes of this kind in e.g. 97 *τοιαῦτ' ἀμαθὲ* *ἀμελέα* for *τοιαῦτα* *πάθεα* *μέλεα*, 121 *με* *δάμαρτος* for *μέγα* *ματρός*, 249 *σπέρμα τ'* for *σπέρματ'*, 986 *ἄστνυδ'*, *ἄνακτας* for *ἀστύνακτας*.

The flexion-endings are frequently wrongly given e.g. 6 *δημηλασία* (-αν), 43 *ἐπιπνοίαις* (-ας), 61 *φιλοδύρτοις* (-ος), 587 *λόγων* (-ον), 666 *πᾶσα* (*πάσα*), 909 *λόγοις* (-ος), 1011 *ἐπίπνοιαί* (-ας). An examination will shew that most of these are not mere errors of copying due to compendious signs, but are errors of shallow reading, being assimilated to an agreement with the nearest word. We need not accept as authorities on Greek cases persons who could write of *οὔτιν'* that it is *οὔτινι*, or of *χείρ'* (735) that it is *χειρὶ* *τὸ* *ἐντελής*.

In the matter of lacunae and transpositions very little sound work can be done. There is no more slippery business than that of re-arrangement. Experience proves that the re-arrangements made by one editor are entirely unsatisfactory to another, and it is frequently found that the ms. order will vindicate itself all at once in the most striking manner. I trust the commentary and translation will make some favourite transpositions in the *Supplices* appear not only unnecessary but positively wrong (see especially *vv.* 181 *sqq.*, 902 *sqq.*, 966 *sqq.*). That there are omissions and lacunae in the play is certain (see *vv.* 287, 335, 554), but I believe them to be very small, and no more than are indicated in the text here offered.

Of interpolations I find none, and could wish that less misdirected ingenuity were displayed by the learned Germans in this department of criticism.

## V. THE SCHOLIA.

The scholia of the *Supplices*, rather scanty in number, are of two kinds. Some are certainly very old as compared with M, others are comparatively modern. The former, which date from Alexandrine times and are selected from the *ὑπομνήματα* of the Alexandrine philologists, are occasionally valuable: the latter, which are to be ascribed to the later Byzantines, are largely erroneous, not to say inept. In neither case can anything more definite be said of the date of composition, nor is there always a certain means of distinguishing the two classes, unless we refer to the later period all that are useless or shew a barbarous conception of language and metre. Of the earlier and more concise scholia of Greek mss. in general it may be said (i) that the composers of them had access to a large literature now lost, (ii) that they had before them a text more pure than ours or than any text which is likely to have been the immediate predecessor of ours.

It is, however, easy to set too high a value upon these annotations both in point of antiquity and of textual authority. And it is easy to misread the scholia themselves. Often when they at first sight appear to indicate some other reading than that of the text, they prove on closer examination to be attempted explanations of that very text. As regards Aeschylus in particular it must be premised that he was not a favourite subject of Alexandrine comment. The *interpretatio poetarum*, which was the function of Alexandrine Grammarians, embracing criticism history and knowledge of the language (see Oberdick *Introd. Suppl.* § 11), could not, one would think, have been better employed than upon our poet. Yet he appears to have been comparatively neglected. Certainly, however, there must have been much more comment upon him than we possess; for the writer of our older scholia can scarcely have thought these sufficient to explain all that required explanation to his contemporaries. In culling notes from the collected *ὑπομνήματα* a *διορθωτής* would probably put into the margin of the archetype of M only such as seemed to him to correspond to ascertainable places in the text before him, while in all probability more important observations, which if reproduced would have indicated a divergence of reading, were

left out from apparent want of fitness. Yet, even so, the text on which the oldest scholia were based must have been itself very corrupt, since many of the extant excerpts vouch for the existence at that time of present readings which are necessarily corrupt. Because a scholiast, even an Alexandrine, indicates the text now extant, it is not to be assumed that the reading is therefore warranted sound: the fact may only prove that a corruption is old. And, on the other hand, where the scholia indubitably shew a different reading, we are not sure that the following may not have been the case. From an early original A may have been derived apographs B and C, which differed here and there through faults of copying. Each copy had its descendants, which met with varied fates. A descendant of B may have come into the hands of the Alexandrine scholiast, while a descendant of C became at Byzantium the parent of the Medicean. A note transferred to the margin of the Medicean from a commentary on a descendant of B, may indicate a different reading, but it cannot, except for its inherent value, prove it a better or truer reading.

Such as they are, the scholia of the *Supplices* contain explanations of words, of the order and construction, short comments on points of geographical or mythological allusion, comments on the sense, and quotations in illustration. These, though frequently erroneous, do, I maintain, shew that their composer had before him substantially the same text as ours. Rarely the evidence is to the contrary, e.g. *v.* 106 ἐπιδρόμῳ πόθι θάνατος ὅπηι (M), where the scholiast has ὅπου δὲ θάνατος ἀπῆ. (The true reading I give as ἀνῆ.) In *v.* 133, where M has τονταιον and ζτ in the margin, the scholiast has τὸν καταχθόνιον Ἄιδην, which practically proves that he read τὸν γάιον. So far as we can judge from the scholia actually extant on the *Supplices*, the cases in which they thus fairly indicate something different from the text of M are very few in proportion to those in which they plainly shew the same corrupt text as ours.

There are many places in which editors have been mistaken in supposing that the scholia point to a different reading. We may examine a few of them.

*v.* 71. πέλοιτ' ἂν ἔνδικοι γάμοις M. The schol. says ἐπὶ τοῖς νεομισμένοις καὶ δόξασιν ἡμῖν, on which Paley remarks 'ἐνδίκους legebat'. If so, why the note at all? It is written on γάμοις only, which to the mind of the scholiast required some qualification to prevent the sentiment from appearing a contradiction of the context, in which the Danaids have been deprecating *forced* marriage.

*v.* 208. ἀνέλληγα στόλον M. τὸν οὐχ Ἑλληνα κατὰ στολήν schol.

This is supposed by Hermann to shew that he read ἀνελληνόστολον. That this is the true reading is altogether probable, but the scholiast did not read it. Rather he was explaining the *construction* by means of κατὰ, and he wrote στολὴν as an explanation of στόλον, which commonly has quite another sense.

v. 511. παλαίφατον M. πολυβόητον schol. 'Falsam scripturam πολύφατον interpretari videtur' Paley. Why press each syllable so mercilessly? An 'old world tale' is an oft told and far-known tale, and the explanation, though inexact, is not an unnatural one.

v. 161. ὠμῆ ξὺν ὄρμη τόνδ' ἐπόρνυται στόλον M. τὸν πρὸς ἡμᾶς στόλον μετὰ ὄρμῆς ποιεῖται schol. Oberdick says 'the scholiast read therefore ἡμῶν ξὺν ὄρμη'. To me it appears that in such a case the note is aimless. The fact is the schol. is simply explaining the cognate accusative, thus: ἐπόρνυται (= μετὰ ὄρμῆς ποιεῖται) τόνδε (= τὸν πρὸς ἡμᾶς) στόλον.

This method of interpreting the scholia, a method which presses every syllable of the comment into a scrupulous representation of a separate equivalent something in the text, seems an unnatural method. The scholia were exegesis, but not therefore syllabic paraphrase. If the comment on γᾶ, ἔνδικον σέβας (755) is ἦν δικαίως πάντες σέβουσι it is not good criticism to change ἔνδικον to πάνδικον because of πάντες. The scholiast asked himself 'what is the meaning of ἔνδικον σέβας?' and he replied 'a σέβας worthy of all acceptance as such'. It is hard to see how he could otherwise have expressed this answer. He would probably have made no note at all upon πάνδικον σέβας.

It would seem that editors have read the scholia not as explanatory notes for the readers of the time, but as if they had been written expressly to shew to future ages what reading the annotator had before him. The scholiast never imagined himself to be incurring such a responsibility. Nor can editors be consistent in this process. v. 380 τί τῶνδ' ἐξ ἴσον ῥεπομένων μεταλγείς τὸ δίκαιον ἔρξαι the scholiast has εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, but though φυλάττει has nothing corresponding to itself in ῥεπομένων no one attempts to emend the text, nor have I seen any attempt to correct φυλάττει to e.g. ταλαντεύει.

Occasionally the scholia themselves require correction. I find no certain instances in the *Supplices*. That on v. 138 is quite sound (see note *ad loc.*). At P. V. 755 I think πύλωμα should be read for πλήρωμα. But it is on all accounts necessary to protest against that style of criticism which, missing the point of a word in the text and finding that word borne out by the scholiast, goes so far as to alter both text and scholion. Thus in v. 477 φύλαξαι μὴ θράσος τέκη φόβον (which is sound;

see [vnote.libexplained.c](#) (wrongly) by μή θαρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος. It is hard to agree with the critic who makes the double-barrelled alteration of φόνον in the text and φονευθῶ in the note.

## VI. TECHNICAL DIVISION OF THE PLAY.

vv.	1—40.	πάροδος.
	41—149.	στάσιμον α΄.
	150—502.	ἐπεισόδιον α΄.
	503—578.	στάσιμον β΄.
	579—603.	ἐπεισόδιον β΄.
	604—688.	στάσιμον γ΄.
	689—754.	ἐπεισόδιον γ΄.
	755—798.	στάσιμον δ΄.
	799—985.	ἐπεισόδιον δ΄.
	986—1041.	ἐξοδος or ἐξοδικὸν μέλος.

In the case of so early a piece as the *Supplices* the ordinary technical terms must not be pressed too rigorously. They were made for the poet, not the poet for them; and it is scarcely to be supposed that all the terms of the perfected tragic technique should fit the earliest extant play exactly in the narrow sense in which later critics applied them. As an art evolves itself it tends to adopt more conventional forms. Yet even when tragic composition was much more systematized many variations were permitted. There was for instance no binding rule that a play should have a prologue in senarii. In the *Persae* the argument says προλογίζει χορὸς πρεσβέων, i.e. the anapaestic πάροδος is itself a πρόλογος. In Sophocles' *Electra* there is no technical πάροδος, but a κομμός instead.

The arrangement given above differs materially from that of Oberdick, and no less from that of H. Freericks (*Disput. Inaug. De Aesch. Suppl. Choro* 1883), whose arguments I have carefully considered. Both give vv. 799 to end as ἐξοδος, on the ground of Aristotle's definition ἐξοδος μέρος ὄλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος. But our play actually ends in a χοροῦ μέλος, and the Aristotelian definition of ἐπεισόδιον as μέρος ὄλον τραγωδίας τὸ μεταξὺ ὄλων χορικῶν μελῶν is at least equally applicable to vv. 799—985. It is clear, however, even from etymology, that Aristotle's definitions both of ἐπεισόδιον and ἐξοδος are wholly empirical and do not state the essence of the matter. I find it

incredible that the arrival of the Egyptian herald, his attempted seizure of the Danaids, the return of the king, and the herald's dismissal, can belong to an *ἐξόδος* in any sane sense of the word. Is almost all the real action of the piece to be called *ἐξόδος* rather than *ἐπεισόδιον*? The truth is that in defining *ἐξόδος* Aristotle did not take into account cases in which a processional *ὄλον χορικὸν μέλος* might itself end the play.

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ΤΑ ΤΟΥΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

<sup>1</sup>ΔΑΝΑΟΣ.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΤΕΙΩΝ).

<sup>1</sup>ΚΗΡΥΞ.

<sup>1</sup> The parts of Danaus and the herald were probably taken by the same person.

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CORRIGENDA

- Page 23. Critical Notes, l. 3, for *ἐκδικος* read *ἐκδικοῖς*  
" 34. " " l. 7, for *πνοῖς* cod. read *πνοῖς* Esc.  
" 37. " " l. 2, for *ἀσφαλεί* read *ἀσφαλέα*  
" 37. " " l. 4, for edd. read *emendavi*.  
" 45. " " l. 1, for *reddidit* read *restituit*  
" 50. " " l. 2, for *σύγνοιτο* read *συγνοιτο*  
" 68. " " l. 4, for *ἀστυγείτονα* read *ἀστυγέλτονα*  
" 70. " " l. 5, for *τάμπελάγματα* read *τάμπελάσματα*  
" 71. Commentary, 2nd col. ll. 6 and 10, for *τάμπελάγματα* read *ταμπελάσματα*  
" 82. Critical Notes, l. 8, for *potuit* read *potuisset*



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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

1-40 Anaphora's.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως  
στόλον ἡμέτερον νάϊον ἀρθέντ'<sup>1</sup>  
ἀπὸ προστομίῳν τῶν λεπταμάθων

2 ναῖον ἀρθέντ' M, correxit Turnebus. 3 ἀποπρὸ στομίῳν Abresch. λεπτομαθῶν sine articulo M. λεπτοβαθῶν Victorius. τῶν λεπταμάθων Stanley, qui tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. Ζεὺς. *Ab Ioue principium.* The play is full of the supreme godhead of Zeus in various avatars (σωτήρ, ἰκέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος). Cf. *v.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *v.* 1030 sqq. Cf. Theoc. xvii. 1 ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῦσαι. In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *ἰκετῶν ἔφορος* Schol. ἀφικτορα τὸν ἰκέσιον Δία Hesych. In *v.* 215 ἀφικτόρων = *supplicum*. Similarly *v.* 457 Ζητὸς ἰκτῆρος, while elsewhere (*e.g.* Soph. O. T. 185) ἰκτῆρ = ἰκέτης. Eum. 441 προσίκτωρ = *supplex*, while *ibid.* *v.* 120 (if the reading be correct) προσίκτορες = *supplicem tuentes*. These words, though with the termination of the agent, are made to follow the analogy of the adjectives ἰκέσιος, ἰκετήσιος, προστρόπαιος, which, more naturally, relate to either

suppliant or protector. There is, however, also an assimilation to titles like Σωτήρ, Νεμέτωρ.

2. νάϊον ἀρθέντ', rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since *αἶψαν* is used of land as well. Cf. Thuc. II. 12, Hdt. IX. 52, &c.

Either ἀρθέντα or ἄρανα might be used. Herodotus prefers the passive, *e.g.* I. 165, I. 170 ἐκέλευε κοινῶ στόλῳ ἀερθέντας πλέειν, of which the presupposed active is found in *e.g.* Agam. 45 στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἦραν.

3. προστομίῳν. The Scholiast says *τινὲς τῆς Φάρον Αἰγύπτου προπάρειθε γὰρ ἔστιν ἄμεινον δὲ τὰ στόμα ἀκούειν πλεοναξούσης τῆς πρὸ. διὰ γὰρ τοῦ Ἡρακλεωτικοῦ στομίου τὴν φυγὴν ἐποιήσαντο; i.e.* there is a dispute whether *προστόμα* is the "land before the mouths" or the

Νείλου· Δίαν δὲ λιπούσαι  
 χθόνα σύγχορτον Συρία φεύγομεν  
 οὐ τιν' ἐφ' αἵματι δημηλασίαν

(5)

λεπτοψαμάθων. 4 Δίαν δὲ λιπούσαι M. Inter ei et i cuiusvis satis petitū est arbitrium. Δίαν δ' ἐκλείπουσαι Seidler, Hermann, male se habentibus particip. praes. et versu spondaico. 5 σύγχορτον M. 6—7 δημηλασίαι et γνωσθεῖσαι M. Illud corr. Auratus, hoc M. Schmidt. δημηλασίαν γνωσθεῖσαι plerique

mouths themselves. The Scholiast rightly rejects the former, but does not sufficiently regard the προ- προστόμια are the "fore-mouths", i. e. the outmost land at the mouths, and perhaps also the mouths that Nile pushes forward (by the πρόσχωμα of Prom. Vinc. 847). The Danaids would indeed sail from the Heracliot mouth, on which Canobus the city of Eraphus stood, but it should be borne in mind that, according to Greek navigation, their voyage would be a coasting one by Syria and Asia Minor. This is important for *vv.* 840 sqq.

τῶν λεπταμάθων. Either this or Pauw's λεπτοψαμάθων is required. The choice is not at first sight easy, but (i) the omission of ΤΩΝ (or written compendiously after -ΙΩΝ seems easier than the omission of ΨΑ: (ii) ἄμαθος rather than ψάματος is used of sandy soil. In Hym. Apoll. 439 ἄμαθοι are "dunes" like those in question here. From *v.* 32, χέρσῳ τῆδ' ἐν ἁσώδει, the epithet is seen to contrast the Canobic with the Lernaean soil. There is obviously more point in comparing the ordinary terra firma of the two places, than in mentioning a special fineness of the sea-sand (ψάματος).

Aeschylus is fond of giving descriptive geographical lessons.

For the fineness of the Nile-sands Pauw quotes Pliny N. H. xxxv. 13, 47 *harena tenuissima e Nilo.*

4. Δίαν, not δίαν. Owing to the oracle of Zeus Ammon the whole region was regarded as holy to him. Its fertility also gave it the name of enjoying his special blessing. Cf. Pind. Pyth.

iv. 56 Νείλιοι πρὸς πῖον τέμενος Κρονίῳ. Pyth. ix. 57 Διὸς ἔξοχον ποτὶ κῆπον (i. e. Libya). Inf. *v.* 557 Io arrives at Δίω πᾶμβοτον ἄλσος about the Nile. The adjective stands first as bearing upon their appeal to Zeus.

λιπούσαι. The aorist is absolutely necessary. Cf. Pers. 18, 155, S. c. T. 80, P. V. 299, 732, 736, Ag. 1034, Eum. 9. φεύγομεν is not a "panoramic" present, but a virtual perfect.

The use of a paroemiac verse without appreciable pause in the sense is not found in any other play of Aeschylus (unless perhaps Agam. 66), but occurs again three times in this, viz. *vv.* 13, 33, 942. It would be easy to force all these into shape by e. g. *v.* 13 ἀχέω (part.) περ ἐπέκραναν, *v.* 33 ταχυηρέτω, *v.* 942 τὰ λῶστ' αἰεῖ; and here we might read Δίαν δ' αἰεε λιπούσαι (cf. S. c. T. 1068), supposing δαῖδε to have become δεδε and thence δέ. It is safer, however, to regard such abrupt paroemiacs as an earlier use of our poet.

5. σύγχορτον Συρία. Cf. Hdt. II. 12 and II. 158 (ἀπὸ τοῦ Κασίου ὄρους τοῦ οὐρλίζοντος Ἀγγυπτόν τε καὶ Συρίην). σύγχορτος implies the running of territories into each other without a marked natural border, such as a large river or mountain range. Cf. Eur. Andr. 17, Frag. 179, H. F. 371.

6—7. Editors agree in reading δημηλασίαν, since οὐτιν' = οὐτινι is an impossible elision, and γνωσθεῖσαι with dative equally impossible. But the accusative is generally joined to γνωσθεῖσαι (= καταγνωσθεῖσαι) and φεύγομεν left to stand alone, "we are exiles". Such a

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ψηφῶ πόλεως γνωσθεῖσαν,  
 ἀλλ' αὐτογένητον ἀλέξανδρον, — (αὐτογενεῖ φυξανορία)  
 γάμον Αἰγύπτου παίδων ἀσεβῆ (10)

ἐξωσθεῖσαι Newman. 8 αὐτογένητον φυλαξάνοραν M, sed λα in rasura et in marg. γρ. φυξάνοραν. Credo, super ἀλυξ scripto φυξ, conflatum φυλαξ in textum irrepssisse. αὐτογενῆ τὸν Turnebus. ἀλλ' αὐτογενεῖ φυξανορία Weil, Wecklein, alii, post Bambergerum. αὐτογενῆ φυξανορίαν Paley. Aliquamdiu arridebat αὐτόγνωτον, sed vix opus est mutatione. 9—10 τ' ὀνοταζόμεναι M. Audacius secludit Paley. Molestum τ' delens verbo nimis delumbi maiorem vim simul reddidi.

use of γιγνώσκειν is without support. γιγνώσκειν δίαταιν or κρίσιν is Greek (cf. Dem. 903), and therefore δίαταιν or κρίσις γνωσθεῖσα is also Greek. But in καταγιγνώσκειν τινὸς φυγὴν (of the penalty) the essential element is the κατα-. If it be urged that γιγνώσκειν τινὶ τι is possible, and that this may be represented in the passive by γιγνώσκεισθαι τι, it must be replied that the dative after the active becomes the nominative of the passive only when the dative is the case governed by the verb, not when it is the *dativus incommodi*. ἐπιτρέπω (πιστεύω) τινὶ τι becomes ἐπιτρέπομαι (πιστεύομαι) τι, but γιγνώσκω τινὶ τι does not therefore become γιγνώσκομαι τι. In Ag. 1412 δικάξεις φυγὴν ἐμοί does not prove a possible ἐδικάσθην φυγὴν. No such passive instance of δικάζειν, κρίνειν, γιγνώσκειν is quoted for this passage. Cases in which γιγνώσκειν and καταγιγνώσκειν have been hastily regarded as synonymous prove on trial to establish the difference. Cf. Dem. c. Apol. 903.

It is best therefore to read γνωσθεῖσαν, for which there are the further arguments (i) that it balances the adjectives in v. 8, (ii) that it gives φεύγομεν a stronger and more rhythmical construction, with which cf. Plat. Legg. 871 D φευγέτω ἀειφυγίαν, Arist. Ran. 247 χορείαν ἐφθεγέζεσθεσθα, Plat. Rep. 410 β γυμνάσια πονεῖν. δημηλασίαν = φυγὴν δημηλάτων.

6. ἐφ' αἵματι. With the verbal δημηλασίαν, as position shews. The words ψ. π. γνωσθεῖσαν are a further qualification.

Homicide is a frequent cause of banishment (Dem. Mid. 548 φεύγειν ἐφ' αἵματι); hence the qualification here and in v. 170 τάσδ' ἀναμακτόνους φυγάς.

8. The lexicons reject αὐτογένητος in favour of αὐτογενῆς or αὐτογέννητος. ἀγέννητος, however, is common enough in a sense not distinguishable from that of ἀγέννητος, and αὐτογένητος "a nobis ipsa (or a se ipsa) orta" should be above suspicion. For the source of the misreading see critical note. φυξάνορα is of course metrically impossible, violating the rules of synapheia. For the form ἀλέξανδρος cf. Ἀλέξανδρος, Ἐλανδρος (Ag. 671), ἀρπάξανδρος (S. c. T. 776).

The Scholiast's note, evidently referring to the reading φυξάνορα, is γάμον φυγὴν ἀνδρῶν ἡμῶν ἐμποιοῦντα; and most editors who read an adjective refer it also to γάμον. More probably the epithet belongs to δημηλασίαν (or rather to φυγὴν implied in that word): "no banishment for bloodshed decreed by the state, but an exile of our own making", i. e. φεύγομεν οὐ δ. ἐφ' αἵ. ψ. π. γ., ἀλλὰ φυγὴν αὐ. ἀ. For the overflow of a syllable into the second dipodia, cf. Ag. 763 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν, ibid. 75 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. Add Eum. 934, Choeph. 332.

9. ἀσεβῆ. The impiety lies not in the consanguinity, but in the violence and outrageous lust of the sons of Aegyptus. As a matter of fact Egypt allowed even brothers and sisters to marry, while in Greece itself relationship within certain limits gave an actual claim. The Scho-

<sup>ἔνοσταζόμεναι.</sup>  
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Δαναός δὲ πατήρ καὶ βούλαρχος  
καὶ στασιάρχος τάδε πεσσονομῶν  
κῦδιστ' ἀχέων ἐπέκρανε  
φείγειν ἀνέδην διὰ κῦμ' ἄλιον,

(15)

ἀτίτην ὄντο. Heimsoeth. Lacunam indicat Weil suppleendum censens διάσω  
(e.g.). 11 καὶ βούλαρχος secludit Paley. 13 κέρδιστ' Barges. ἀχέων M.  
14 κῦμ. ἀλέων M. κυμβαλέων codd. Guelf. Par. Verum dat. Hesychius in voce ἀνέδην.

East's *ὃν οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν*, though wrong, shews that he appreciated the likelihood of mistake on this head. Rather he should have said *οὐ ἀσεβεῖ διανοῖε* (v. 95, *i.e.* ἀσελγῶς) ἐπιθυμοῦσιν. The marriage will not be *ὀμόφρων εἰνή* (Pind. Ol. vii. 6), but in spite of themselves and their father. That this is the objection is clear from v. 1006, &c.

10. ἔνοσταζόμεναι. This correction is based upon (i) the common confusion of T and Z, especially where prodelision takes place, cf. inf. 955 καὶ μήτ' ἀέλπτως, corrected by Paley to καὶ μὴ ἔξ ἀέλπτων, (ii) the usual form of words of this class, e.g. ἐκφραυλίζω, ἐξεριμάζω, ἐξουθενίζω, ἐξορειδίζω. The simple verb here is unusually weak.

11. Δαναός—πατήρ—βούλαρχος—στασιάρχος. All these words have their point. "We did not do this on our own responsibility, there was no rashness in it, but it was prompted by Danaus himself (whose very name is synonymous with wisdom, cf. v. 291, 936, &c.), our father (with reference to his experienced age and affectionate care, v. 960, 980), who was our guide both in counsel (*i.e.* while deliberating prior to action), and in the stand we have taken (*i.e.* in the action that resulted)". It appears best to understand καὶ β. καὶ στ. ὦν. The two words imply the leader ἐν λόγῳ and ἐν ἔργῳ.

βούλαρχος, rather perhaps *princeps concilii* than *auctor consilii*. The word occurs as an official title.

στασιάρχος=<sup>ἐξ ἑκαστοῦ τμήματος</sup> τῆς στάσεως (= συστάσεως, *partium*) ἡμῶν ἀρχων. Cf. Choeph. 114, Ag. 1117, Eum. 311.

12. τάδε with πεσσονομῶν. So the Scholiast ὑπὲρ τούτων λογιζόμενος.

πεσσονομῶν, "handling his pieces", as in the game of *πεσσοί*, a game especially congenial to old men, cf. Eur. Med. 68 *πεσσοῦς προσελθῶν, ἐνθα δὴ ταλαίρατοι θάσσοισι*.

13. κῦδιστ' ἀχέων. For the paromiatic cf. v. 4. The Scholiast explains ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φηγήν. κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγή, αἰρετώτερον δὲ τὸ φείγειν. Hesychius is quoted for κῦδιον κρείττον, αἰρετώτερον. κῦδιστα however is not κέρδιστα ποτ' ἀρίστα, but, with κῦδος, κῦδρός, &c. implies good report. The context of the instances quoted for κῦδιον=ἀμεινον really shews the sense to be "more creditable", viz. Eur. Alc. 959 *τουάνδε πρὸς κακοῖσι κληθῶνα ἔξω τί μοι ζῆν δῆτα κῦδιον, φίλοι, κακῶς κλύοντι καὶ κακῶς πεπραγόντι*; Andr. 639 *κῦδιον βροτοῖς πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον γαμβρὸν πεπᾶσθαι*. For a "choice of evils" cf. v. 1037 τὸ βέλτερον κακοῦ, Hom. II. xvii. 105 *κακῶν φέρτατον*.

ἐπέκρανε, "decided as (his move, *i.e.* as) the issue", cf. *κραίνειν ψήφον*. In Ag. 1340="ordains". The metaphor of the game is kept up.

14. διὰ κῦμ' ἄλιον. The epithet is not idle. Rivers also have *κύματα* and there is voyaging on the Nile. This is more deep and dangerous.

κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ  
 γένος ἡμέτερον, τῆς οἰστροδόμου  
 βόων ἐξ ἐπαφῆς καὶ ἐπιπνοίας  
 Διὸς εὐχόμενον, τετέλεσται.

15

τίν' ἂν οὖν χώραν εὐφρόνα μᾶλλον  
 τῆσδ' ἀφικοίμεθα

(20)

20

15 *κεσαι* M, corr. Sophianus. 16 *οἰστροδόμου* M, corr. Turneb. *οἰστροδάμου*  
 Marckscheffel. 17 *ἐπι. νοίας* M. 18 *τετελέσθαι* temptant Schuetz, Madvig.  
 19 *τίνα. οὖν* M, corr. Burges, Dindorf. *τίνα δ' ἂν* Madvig.

15. *κέλσαι γαῖαν*. The omission of the preposition is rare with this particular verb. Yet cf. Rhcs. 934 *Τροίας δ' ἀπηύδων ἄστυ μὴ κέλσαι ποτέ*.

Δὴ shews the naturalness or reason of the decision, cf. Frag. 324 *ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται*.

15—18. The construction is ὅθεν δὴ τετέλεσται γένος ἢ εὐχόμενον (εἶναι) ἐξ ἐπ. τ. ο. β. καὶ ἐπ. Διός. Madvig (Adv. Crit. 1. p. 196) reads τετελέσθαι, objecting to εὐχόμενον standing alone, and construing ὅθεν δὴ (ἔστι) γ. ἢ κ.τ.λ. This, though elegant enough as Greek, is unnecessary. For omission of εἶναι cf. inf. 248 Ἄργεῖαι γένος ἐξευχόμεσθα; Pind. Ol. VII. 41 ἐκ Διὸς εὐχονταί.

16. *οἰστροδόμου*, inf. 552 *οἰστροδόμητον*. Prom. Vinc. 589 *οἰστροδίνης* = ibid. 580 *οἰστροήλατος*. Cf. Hom. Od. xxii. 300 τὰς μὲν τ' αἰόλος οἰστρος ἐφορμηθεὶς ἐδδνησεν.

17. *ἐπιπνοίας*. His amatory *afflatus* impregnating the body as mantic or poetic *ἐπιπνοία* does the mind. *ἐπιπνεῖν* and its kindred words are, however, common of love. Paley quotes Plato Symp. 181 c οἱ ἐκ τοῦ ἔρωτος ἐπιπνοῖ. Hence *εἰσπνήλας* was a Lacedaemonian and *ἀήτης* (from *ἄημι*) a Thessalian equivalent of "lover". See Theocritus, XII. 13.

18. *τετέλεσται*, "has been brought to its present fulness or consummation". Cf. Ag. 731 *μέγαν τελεσθέντα φωτὸς δλβον*, Pind. Pyth. 256 *τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ τέλλετο*.

With ὅθεν the construction is pregnant = ὅθεν φυτευθὲν τοσοῦτον τετέλεσται.

19. *τίν' ἂν οὖν*. This of Dindorf is assuredly right, both as nearest to M and as a customary usage. Cf. Plato Rep. 366 β κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν...αἰροίμεθ' ἂν;

20—21. Elsewhere *ἐγχειρίδιον* is a substantive, and though the adjective sense no doubt preceded, an Athenian would almost certainly understand *ἐγχειρίδιος* in the noun sense "weapons". The *ικετῶν ἐγχειρίδια* are the *ἐριόστέπτοι κλάδοι*, and the genitive *ικετῶν* goes better thus than with *κλάδοις* in the sense *ικεσίους*. "To what land", says the Chorus, "could we come with more hope of sympathy, when we come thus, bearing in our hands no weapons, or only the weapons that suppliants bear,—having no better protection than these branches?" *ικετῶν ἐγχειρίδιος* is an oxymoron. The Scholiast seems to have read *ἐριόστέπτοις τε κλάδοις*, for he has the two notes *τοῖς ικετηρίοις θαλλοῖς* and *τοῖς στεφάνοις*.

There is no proof and no probability that *στεφάνοι* were worn by suppliants. In *v*. 215 the king says his *only* token of their character lies in the fact that *κλάδοι*...*κεῖνται παρ' ὑμῖν*. The false notion is probably due to a misunderstanding of such places as Soph. O. T. 2 (where see Prof. Jebb's note). The *στέφη* (*veimenta* Livy, xxiv. 30) were really wreaths of white wool on the branches (*ικητηρία*) carried in the hand. Cf. *v*. 165 and Eum. 43—45.

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 σὺν τοῖσδ' ἱκετῶν ἐγχειρίδιαις  
 ἔριοστέπτοισι κλάδοισιν;  
 ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ,  
 ἕπατοί τε θεοί, καὶ βαρύτιμοι  
 χθόνιοι θήκας κατέχοντες,

(25)

25

22 *ἔριοστέπτοισι* M, corr. Auratus. 23 *ὦν πόλις ὦν γῆ* M et mox *δέξαι θ'*. Si *ὦν* verum esset, scribi posset *δέξαι θ'*, hoc sensu, "quorum civitas et terra nos excipiant". Sed sequitur imperat. secund. pers. *πέμψατε*, neque eleganter *ὦν* aut ad *χώραν* refertur aut omnino sic ponitur a poeta. ὦ Robortellus. Fortasse scriptum aut lectum erat ὦ pro Ω. 24 *βαρύτιμοι* Hermann. *βαρύθυμοι* Pearson. *βαρυντίμους* Enger. 25 *χθονίους* Pearson. 28 *δέξαι θ'* M, corr. Heath. *δέξαι θ'*

23. The following invocation embraces all the powers of Argos, viz. πόλις (the living and ruling inhabitants), γῆ (the land itself), ὕδωρ λευκὸν (its inland waters and streams), the gods in its heaven, the powers in its earth (indigenous heroes and demigods still watching though in the tomb), and over all Zeus.

γῆ should be taken literally of the soil of Argos as opposed to its λευκὸν ὕδωρ, not as the deified Γῆ in general. Such appeals to the elements in a strange land are natural to the older stages of religions which were elemental in origin. Cf. Verg. VII. 136 (cited by Paley)

Geniumque loci primamque deorum  
 Tellurem Nymphasque et adhuc ignota  
 precatur

Flumina.....

Idaeumque Iovem.....

et duplices caeloque Ereboque parentes.

A similar invocation in Homer II. III. 276

Ζεῦ πάτερ..... Ἥελιός θ'.....

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε  
 καμόντας

ἀνθρώπους τίνυσθον.

λευκὸν ὕδωρ, i. e. the βόιο ἀργυροδῖναι, ἀργυροειδεῖς, the limpid fresh water of the running sunlit streams, as opposed to the sea, which is γλαυκόν, πολιόν, πορφύρεον, κυάνεον, ἰοειδές. The epithet thus proves to be necessary: it also adds

an element of cheerfulness. Cf. Eur. H. F. 573 Δίρκης νᾶμα λευκόν, Hom. Od. V. 70 κρήναι βέον ὕδατι λευκῷ. In another connection the term is applied to shallow clear-bottomed water as opposed to the μέλαν ὕδωρ (Od. IV. 359) of deep and dark-bottomed wells.

24—25. βαρύτιμοι κ.τ.λ. οἱ βαρέως τινύμενοι καταχθόνιοι θεοί, Schol. With him some editors understand χθόνιοι as the nether gods, the Furies, Pluto &c., taking θήκας κατέχοντες as "who have the power over the tomb". But θήκην κατέχειν and its equivalents are more properly (and always elsewhere) used of the dead themselves. Ag. 454 θήκας Ἰδαῖος γὰς εὐμορφοὶ κατέχουσιν, S. c. T. 732 χθόνα ὄπισσαν καὶ φθιμένοισιν κατέχειν. Cf. Ag. 1540, Soph. O. C. 1753 θήκην ἱερὰν ἦν κείνος ἔχει. In this way the words θήκας κ. are added expressly to define the χθόνιοι as φθιτοὶ and not θεοί. They are ἤρωες, ἡμίθεοι, *di indigetes*, whose μηνίματα are to be dreaded. For the posthumous power of their κότος v. Choeph. 278 sqq. Cf. Pind. Pyth. IV. 284 χθονίων μᾶνις (of Phrixus).

25. θήκας. Though in the sense τάφος the word is generally qualified (e. g. νεκρῶν θήκη, Hdt. I. 187: θήκαι τῶν τεθνεώτων Thuc. III. 104), the context is here sufficient. So Pers. 405 θήκας προγόνων. The conjecture χθονίους is therefore uncalled-for.

καὶ Ζεὺς σωτήρ τρίτος, οἰκοφύλαξ  
 ὁσίων ἀνδρῶν,  
 δέξασθ' ἰκέτην θηλυγενῆ στόλον  
 αἰδοίῳ πνεύματι χώρας·

Pauw, Paley. δέξαιθ' et mox χώρα Oberdick. Errorem genuerunt illud ὦν et nomini. Zeūs pro vocat. Zeῦ positus. τὸν θηλυγενῆ M. τὸν deleuit Weil. Nescio an praecedens -την articuli specie scribae imposuerit. 29 νεύματι Ask. Aliquamdiu suspicatus χώρα poetam dedisse (i.e. δέξασθε χώρα "in terram accipite": cf. v. 193, Eur. Med. 713, Thuc. iv. 103 &c.) χώρας multo plus poeticae venu-

26. The order of the invocation is to be noticed, and the scholion τὸ δὲ ὕπατοι ἀπὸ ἄλλης ἀρχῆς is worth something. In the thought there is a new beginning at ὕπατοι, and the order ὕπατοι θεοί (i. e. Ὀλύμπιοι), χθόνιοι (i. e. ἤρωες), Ζεὺς σωτήρ τρίτος is not accidental, but ceremonially correct. The Scholiast's note on τρίτος is ὁ τρίτος πονδος, ἢ ὁ τρίτος τῶν εἰρημένων· εἶπεν γὰρ, ὕπατοι θεοὶ καὶ χθόνιοι καὶ Ζεὺς σωτήρ τρίτος. With this compare a scholion on Pind. Isth. vi. (v.) 10 τὸν δὲ τρίτον κρατῆρα Διὸς σωτήρος ἔλεγον, τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἠρώων, τὸν δὲ τρίτον Διὸς Σωτήρος· καθὰ καὶ Αἰσχύλος ἐν Ἐπιγόνουσι

λοιβὰς Διὸς μὲν πρῶτον ὠραίου γάμου  
 Ἦρας τε,

εἶτα τὴν δευτέραν δὲ κρᾶσιν ἤρωσιν νέμω,  
 εἶτα τρίτην Διὸς σωτήρος εὐκταίαν λιβα.

σωτήρ both belongs to the current formula and is also specially applicable here since (i) it is deliverance for which they pray, (ii) σωτήρ is particularly used of the god "to whom persons after a safe voyage addressed their vows" (Donaldson on Pindar Ol. viii. 20). See especially Ol. xii. 2, and cf. Ag. 650. If the context of Choeph. 1073 νῦν δ' αὖ τρίτος ἤλλθ' ποθεν σωτήρ be examined, the nautical allusion is patent there too.

τρίτος, not only as completing the tale (as in Ag. 245 τρίτος πονδος αἰών, 1386 τρίτην ἐπενδίδωμι, Eum. 730, Choeph. 242 &c.), but also as itself associated with the idea of deliverance. Cf. Choeph. 1073, where this association is obvious.

οἰκοφύλαξ, protector of the family. The sense is illustrated by Ag. 739 οἶκον γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ. In connection with σωτήρ τρίτος there is a metaphor from a voyage. A household in its storms and dangers is protected by the god of mariners. Such protection extends only to the households of the δσιοι, while for the contrary sort (the ναῦται θερμοὶ and θεόπτυστον γένος of S. c. T. 598) there is shipwreck.

[It may however be worth considering whether the true reading is not οἰακοφύλαξ, the word τρίτος having arisen from a recollection of the common formula. οἰακοφύλαξ would be the οἰάκων φύλαξ of Eur. Hel. 1578, and the reading would represent Zeus as having guided the ship to Argos. Cf. Ag. 646

...θεός τις, οὐκ ἄνθρωπος, οἰακος θιγῶν·  
 τύχη δὲ σωτήρ ναῦν θέλουσ' ἐφέζετο.]

28. The article τὸν seems rightly rejected by Weil, though his chief motive (that of restoring a paroemiac) is scarcely sufficient. Rather the article spoils the antithesis by making ἰκέτην a predicate. Without it, the words δέξασθ' ἰκέτην θηλυγενῆ στόλον are antithetical word for word to πέμψατε ὕβριστήν ἀρσηνοπληθῆ ἔσμον. The one is a company, the other a horde: the one suppliant, the other oppressive: the one poor women, the other strong males. Cf. inf. 790 sqq., and a similar contrast in vv. 507—510.

29. The Scholiast explains δέξαιτο ἡμᾶς τῷ τῆς χώρας αἰδεσίμῳ πνεύματι, ὁ

ἀρσενοπληθῆ δ' ἔσμὸν ὑβριστῆν  
 Αἰγυπτογενῆ,  
 πρὶν πόδα χέρσῳ τῆδ' ἐν ἀσώδει  
 θείναι, ξὺν ὄχῳ ταχυήρει

(30) 30

statis habere iam intellego.

30 δεσμὸν M, corr. Turnebus.

34 ἐνθάδε M,

ἔστω, αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις Ἀργείοις. Weil says rightly τῆς χώρας αἰδῶ ἡμῖν πνεούσης. The language is very condensed, πνεῦμα having a double reference to literal wind and to mental mood. As if the voyaging were not yet done, but as if the Chorus still has a dangerous voyage (in a metaphorical sense) to the haven of peace and security, it prays for a favourable wind, which wind is the favouring mood of the country. "Us receive with the breath of a favouring wind, i.e. the breath of pity from this country: but let the wind wherewith our foes meet be the wind of the wrecking hurricane". This fusion of literal and metaphorical, or rather of metaphor within metaphor, is made easy in Greek by the sense of πνεῖν which appears in e.g. Ag. 1179 κάρτ' ἐμοὶ πνέων χάριν, Choeph. 34 κότον πνέων. As if their literal voyage is over, the Danaids say δέξασθε ἡμᾶς οὕτως ὥστε τὴν χώραν αἰδῶ ἡμῖν πνεῖν: as if they still have a metaphorical voyage to safety in Argos, now that they have arrived there, they say δέξασθε τῆς χώρας πνέοντι προπέμποντες.

αἰδοίω, "of pity", cf. *inf.* 166, 470, Soph. O. C. 1268 &c.

30. ἔσμὸν, though generally an opprobrious word, is not so necessarily. Compare v. 663 νοῖσων ἔσμός with v. 202 ἔσμός ὡς πελειάδων.

31. Αἰγυπτογενῆ, not "Egyptian" (for the Danaids too were Egyptian, and the blood-connection with Argos is equal) but "born of Aegyptus", cf. v. 792 γένος Αἰγυπτέων ὑβριστον (ὑπέρφρον) ἀρσενογενές. The point lies in the fact that the Danaids seem to regard the very name

as synonymous with licence and lust. Cf. note on Δαναός, v. 11.

32. πόδα θείναι ἐν, not "set foot on" (though this Homeric usage of τίθημι ἐν occurs under certain limitations in tragedy), but "walk upon". πόδα τίθειναι regularly has the meaning of planting one foot and then the other. Cf. Arist. Thesm. 1098

τιν' ἐς γῆν βαρβάρων ἀφίγμεθα  
 ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος  
 τέμνων κέλευθον πόδα τίθημι ὑπόπετρον,

Eur. Iph. Taur. 32 ὠκὺν πόδα τιθεῖς ἴσον πετεροῖς,

Eum. 294 τίθησιν ὄρθον ἡ κατηρεφῆ πόδα φίλοις ἀρήγους,

ἀσώδει, a geographical touch. Cf. λεπτάμαθον v. 3, also εν. 842, 848, &c. A contrast with Egypt is implied. Though the city Argos itself was πολυδίψιον, the district of Lerna (40 stades distant), where the Danaids now are, was marshy, Strabo VIII. 6. Through the débris of rivers the coast has advanced some distance since the time of Pausanias. The scholia have as explanation of ἀσώδει πηλώδει, ψαμμώδει, and Hesychius gives ἀσώδης, ἀμμώδης. ἄσις seems to be the most general term for river-silt, and therefore πηλώδης and ἰλυώδης are the nearer equivalents. Cf. Hom. II. XXI. 317

τά που μάλα νεῖοθι λίμνης,  
 κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν  
 εἰλύσω ψαμάθοισι, ἄλις χεράδος περιχεύας  
 .....  
 τόσσην οἱ ἄσιν καθύπερθε καλύψω.

33. Though impossible to take ξὺν ὄχῳ with πόδα θείναι in a literal manner, it is possible to do so by a brachylogy

πέμψατε πόντονδ'· ἔνθα δὲ λαίλαπι  
 χειμωνοτύπῳ, βροντῇ στεροπῇ τ'  
 ὀμβροφόροισιν τ' ἀνέμοις ἀγρίας  
 ἀλὸς ἀντήσαντες, ὄλουτο,  
 πρὶν ποτε λέκτρων, ὧν θέμις εἶργει,

(35) 35

corr. Robort. 39 σφετεριζόμενον M, corr. Hermann. -ous male Lincke.

as=πρὶν ἔνθ' ὄχῳ ταχ. (ἀφικέσθαι καὶ) πτόδα θ. Yet in that case the epithet does not carry its best significance. With πέμψατε we have in ἔνθ' ὄχῳ τ. what might otherwise be expressed by αὐτῶ τῶ ταχ. ὄχῳ, "with their swift bark and all", i. e. "for all its warlike build and swiftness". The epithet has regard not only to the speed of approach but to the confidence of equipment. Cf. *inf.* 722 *δοριπαγείσ' ἔχοντες κυανώπιδας νῆας*. The Danaids picture the strong Egyptian ship, so unlike their own poor vessel, proudly advancing but suddenly driven back and sunk. That this is implied in ταχὴρῆι is clear from the *νῆες θαλά* and *ὠκέαι* of Homer, the *τρήρεις ταχεῖαι* of Thucydides, which are the *νῆες μακρά* (*naves longae*) of Herodotus.

The termination -ήρης, though not belonging to ἐρέσσω, was from the analogy of τρήρης commonly associated with ships, and hence ταχυήρης ὄχος is sufficient to define the ὄχος as ναῦς, while ταχὺς ὄχος might not be sufficient.

Some adjective or genitive definition is necessary with ὄχος and ὄχημα. Cf. *Prom. Vinct.* 468 *λυόπτερ' ἠῦρε ναυτῶν ὄχηματα*, *Eur. I. T.* 410 *ναῖον ὄχημα*.

34. πόντονδ', like the following ἔνθα (=ἐνταῦθα), an Epic use rare in tragedy. *ἄστυδ'* should be read in *v.* 986. πόντος is the open deep. Cf. *Pind. Ol.* VII. 56 *ἐν πελάγει ποντίῳ ῥόδον ἔμμεν*.

34—37. The Scholiast gives the order as ἔνθα ἀντήσαντες λαίλαπι χ. κ.τ.λ., while Enger, Weil, and Oberdick choose ἔνθα ἀντήσαντες ἀλὸς ἀγρίας λαίλαπι, κ.τ.λ. ἀντάν is constructed with either genitive or dative. Better however than either of the above manners is ἔνθα δὲ

λαίλαπι χ. ὄλουτο, ἀντήσαντες βροντῇ στεροπῇ τ' ὀ. τ' ἀνέμοις ἀγρίας ἀλὸς. The τε following στεροπῇ but absent after βροντῇ indicates a disjunction of the whole βροντῇ...ἀνέμοις from λαίλαπι χ. λαίλαπι χ. ὄλουτο includes the whole storm, of which the rest is description in detail.

35. χειμωνοτύπῳ, from χειμωνοτύπος (not -ότυπος). Cf. *Hom. Il. XI.* 306 *Ζέφυρος βαθείη λαίλαπι τύπτων*, *Ag.* 656 *αἰ δὲ κεροτυπούμεναι βία χειμῶν Τυφῶ ἔνθ' ἰάλη τ' ὀμβροκτύπῳ*. There is a peculiar likeness between this description and that given by Herodotus (VIII. 12) of the storm at Artemisium, *ὑπέλαβε δμβρος τε λάβρος...βρονταὶ τε σκληραῖ...νὴξ ἀγριωτέρη*, a battle in which, it may be added, *Ἀργύπτιοι τῶν Ξέρξεω στρατιωτέων ἠρίστευσαν*.

38. ὧν θέμις εἶργει. *v.* on ἀσεβῆ, *v.* 9. There is no ground for supposing that Aeschylus had in mind the oracle mentioned by the Scholiasts on *Prom. Vinct.* 853, *Hom. Il. I.* 42, to the effect that Danaus would be put to death by one of his sons-in-law. In *v.* 307 it would have been entirely necessary to state this ground of objection if it had been present, since the king there asks for a definite reason of refusal. The Scholiast here seems, however, to have entertained the view so properly rejected by Weil and Oberdick. He says ὧν τὸ δίκαιον ἡμᾶς εἶργει, διὰ τὸ (i. e. ὥστε ἢ ἐνεκα τοῦ) μὴ θανατωθῆναι τὸν πατέρα.

39. σφετεριζόμενοι, the necessary construction. Hermann quotes *Soph. El.* 1131 *ὡς ὄφελον παροῖθεν ἐκλιπεῖν βίον πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χερσῶν κλέψασα ταῦδε*.

σφετερίζαμενοι πατραδέλφειαν  
τῆνδ' ἀεκόντων ἐπιβῆναι.

(40) 40

νῦν δ' ἐπικεκλομένα

στρ. α'.

Δίου πόρτιν ὑπερπόντιον τιμάορ', ἰνί τ'

πατραδέλφειαν M. 41 Sequitur (vv. 41—149) cantus pervenustus sed perdifficilis, tot tamque manifestis mendis laborans, ut etiam ii editt., qui codicum auctoritatem strenuissime defendere solent, haec saltem saepe emendanda esse fateantur et ipsi emendare conentur. Vide sis Weckleinii pp. 96—102 (vol. alterius). 41 ἐπι-

κεκλόμενα M, corr. Turnebus.

42 Suspiceris accentu gravi, quo syllaba -σ significaretur, omisso e τιμάορ'. Quod si verum sit, in antistropha scribendum ποιουόμου ματρὸς ἀρχαίοισι τόποις. Ἰνν Hermann, deleteo τ'.

σφετερίζαμενον would have to be harshly referred to ἐσμὸν as far back as v. 30, with ἔνθα δὲ...δλουτο parenthetical.

The word implies wrongfulness in the appropriation, i.e. ἀλλότριόν τι σφ.

40. ἐπιβῆναι. Homer's ἐπιβημένα ἐνῆς.

41. νῦν δ', referring to ὑπερπόντιον in particular. The favour of the local powers has been invoked: they now call upon a champion from abroad.

ἐπικεκλομένα. The construction is resumed in v. 46 οὐτ' ἐπιλεξαμένα, which in prose would probably have been ἐπιλεξαμένα δ' οὖν ἐκείνον. There is no such violent anacoluthon here as in Soph. O. T. 159 πρῶτά σε κεκλόμενος, θύγατερ Διός...τρισσοὶ ἀλεξιμωροὶ προφάνητέ μοι.

The verb is epic with epic aorist and connotes the divinity of the being invoked.

42. Δίου πόρτιν. πόρτις does not in itself imply that Epaphus possessed any bovine features or attributes. πόρτις, πόρις, μόσχος, δάμαλις, πῶλος, &c. are frequent of human beings. As the son of Io the term would be especially natural, even if Epaphus were wholly human. The same remark applies to v. 285. But the question as to Aeschylus' conception of Epaphus is important in view of the reading of the next line.

As Io was identified with the Egyptian Isis, so Epaphus was identified with Apis. And this identification was not one merely of name. Though Apis was not the son of Isis, yet the manner of

his procreation is markedly like that of Epaphus. Cf. Herod. III. 28 ὁ δὲ Ἄπις οὗτος ὁ Ἐπαφος γίνεται μόσχος ἐκ βοῦς... Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατισχεῖν, καὶ μὴν ἐκ τούτου τικτεῖν τὸν Ἄπιν, where Stein quotes Plutarch, Mor. p. 718 τὸν Ἄπιν λοχεύεσθαι φασὶν ἐπαφῇ τῆς σελήνης. Since Ζεὺς ἐστὶν αἰθέρ κ.τ.λ., the common origin of the Apis and Epaphus myths is manifest. Herodotus (III. 27) has Ἄπις τὸν Ἕλληνας Ἐπαφον καλέουσι. But would the Greeks have recognised this identification unless Epaphus had possessed some of the bovine qualities of Apis, as well as the similarity of name and the bovine mother? To the Egyptians Apis was entirely bovine: what was Epaphus to the Greeks? Aeschylus does not convey a clear impression as to the metamorphosed Io or her son. In Prom. Vinct. 588 Io is a βούκερως παρθένος, but her resemblance to a cow did not (as in the case of Isis) cease with the head, for the gadfly's sting makes her rush onward ἐμμανεῖ σκιρτήματι. Inf. v. 271 it is simply said that she was turned into a βοῦς, and her habits as they incidentally reveal themselves are those of a cow. It is moreover clear that the object of the metamorphosis would not be served by leaving the body human. In vv. 547—549 Io is βοτὸν μίξομβροτον, part woman and part cow, but it is pretty clear that the "human parts" mean the manifestations of her humanity which

*ἀνθονόμου τᾶς προγόνου βοός ἐξ ἐπιπνοίας* (45)

43 *ἀνθονόμου τᾶς* M (superscripto, ut tradunt, os, de quo tamen tacet Wecklein). *ταῖς* cod. Guelf. Receperunt omnes Porsoni *ἀνθονομούσας*: sed vide infra adnotata. *ἐπι-*

appear despite the transformation. It is true that Herodotus (II. 41) says τὸ τῆς Ἴσιος ἀγάλμα ἐδὸν γυναικίον βούκερών ἐστι, κατὰ περ Ἕλληνες τὴν Ἴοῦν γράφουσι: but in Greek art, as a matter of fact, Io is represented in both forms; and plainly the ox-horned maiden is simply a conventional representation of the transformed Io. To paint her wholly as a cow would be to paint a cow and not Io.

Further it should be noticed that nowhere in Aeschylus is Zeus said to have restored Io to her human shape. He put an end to her wanderings, impregnated her with a touch, and restored her to her senses (Prom. Vinct. 849), but though the φρένες διάστροφοι (Prom. Vinct. 673) are restored the μορφή διάστροφος (*ibid.*) is not. Apollodorus II. 13 indeed says that after Io came to Egypt τὴν ἀρχαίαν μορφήν ἀπολαβοῦσα γεννᾷ Ἐπαφον, and this was *prima facie* the likely story. But it is not Aeschylean. The un-restored Io bears a son, who, though he has some of the qualities of an ox, is none the less a king of Egypt and ancestor of the Danaids. This is no more strange than that ancestral river-gods should be represented as bulls.

Finally the poet did not *create* the myth, and would no doubt have found it hard to clear up the difficulties of his own version.

*ὑπερπόντιον*, to be joined closely with *ἐπικεκλωμένα*, "calling on him to come from beyond the sea". Cf. Eur. Phoen. 681 (an imitation or reminiscence of this place) καὶ σὲ τὸν προμάτορος Ἴουσι ποτ' ἐκγονον Ἐπαφον, ὃ Διὸς γένεθλον, ἐκάλεσα...βᾶθι βᾶθι τάνδε γᾶν. The word embraces two meanings, (1) of a statement of distance, cf. Ag. 414 πόθω ὑπερποντίας: (2) of foreignness, cf. Pind. Pyth.

v. 55 γλώσσαν ὑπερποντίαν. Wilson's Art of Rhetoricke (1553) "gentlemen powder their talk with *over-sea* language".

*τιμάορ*\*, a form ἀπαξ λεγ. and doubted by many. *τιμαῶν* would suit the metre, but could not have been corrupted into this. The Scholiast's *βοηθὸν* leads Paley to suggest that the difference of form was intended to determine the meaning "helper" from that of "avenger". This is wholly unlikely, since *τιμάορος* or *τιμαῶρ* (Ag. 574 &c.) is common enough in the former sense. Forms as various as *πιλουρός*, *πιλωρός*, *πιλαωρός*, *τιμάορος* occur, and though none in -ωρ are forthcoming (unless, as is possible, the ᾠρες="towers" of Hesychius be connected), yet a false analogy with e.g. *χρυσάωρ* = *χρυσάορος* and *nomina agentis*, e.g. *φῶρ*, may have acted upon Aeschylus here.

*ἴνῳ τ'*. Hermann omitting τ' postulates *ἴνῳ* like *δφῶν*, *κόνῳ*. He also omits τε in v. 55. These changes are due to an erroneous preconception as to the power of τε, which in both these instances (as elsewhere and as καὶ frequently) is exegetical or amplificatory; i.e. gives another view of the same thing. Indeed τε is required here. Δίων πόρτιν...ἴνῳ τε βοός, "the calf, though son of Zeus...the human being, though son of the cow"—for *ἴνῳ* is apparently only used of human beings, a consideration which makes Conington's *λέοντος ἴνῳ* Ag. 718 very doubtful.

43. *ἀνθονόμον τᾶς*. Porson's *ἀνθονομούσας* is unsatisfactory, (1) in not accounting for the τ of τᾶς: (2) in adding to *προγόνου βοός* an otiose epithet, while it leaves *ἴνῳ* to stand somewhat poorly alone. The fact that the cow did or did not browse on flowers has little to do with the context. Epaphus is the "son

ἢ Ζηνὸς ἐπάψων τῆ ἐπωνυμία δ' ἐπεκράινετο μόρσιμος αἰών,

πρὸς αἰς M. 44 Ζηνὸς ἐφαψιν' ἐπωνυμία M. Meum subter defendi. Ζηνὸς ἐπάψει ἐπωνυμία δ' Westphal. Ζηνὸς ἐφαψιν' ἐπωνυμίαν δ' ἐπέκρανε δ' Schoemann, Oberdick. ἐπωνυμίαν δ' ἐπέκρανε τὸ μόρσιμον αἰών ingeniose M. Schmidt. Plerique per "lyricam audaciam" dupliciter insolentem explicant. 45 εὐλόγως vulgo

of Zeus and of that cow which was our ancestress". It is not "geistlos", but a defence of the poet, to say that ἀθρομοῦσας adds nothing. Had *ματρὸς* been put instead of *βοός*, ἀθρομοῦσας *ματρὸς* would have served as a euphemistic equivalent of *βοός*. (3) The present (or imperfect) participle in such a use, without the article and unaccompanied by a finite verb, is scarcely Greek. (4) ἀθρομοῦν, ποινομεῖν &c. are not to be found. The adjectives do not vouch for the verbs, and nothing but an analogous verb, in which -ρομεῖν does not mean "handling" but "grazing", can warrant them. The MSS. plainly shew that the error lay in the termination. The mention of flowers rather than grass tempers the bestial reference.

For the article τῆς cf. v. 16. Here it = "that famous ancestress of ours".

44. ἐπάψων τ'. The corrupt antistrophe lends no help to the correction of ἐφαψιν. The Scholiast, who apparently had our present text, tries to explain by the absurd ἐπικαλούμεθα τὸν Ἴνιν τῆς βοός τὴν ἐπαφήν τὴν ἐξ ἐπιπνοίας τοῦ Διός. The *res pro persona* is here harsh beyond endurance, and at least τὰν ἐφαψιν would be requisite. And even if it were granted that ἐφαψιν could be in apposition to Ἴνιν as = τὸν ἐξ ἐπάψεως γεννηθέντα, it is impossible to talk of ἐφαψιν ἐξ ἐπιπνοίας, unless we render ἐπιπνοίας (with the Scholiast) by ἐρωτικῆς διαθέσεως. Weil joins Ζηνὸς ἐφαψιν and ἐξ ἐπιπνοίας βοός, which somewhat lightens the apposition. But βοός plainly belongs to Ἴνιν.

In v. 17 the same procreation is stated in such a form as to suggest the very easy ἐπάψων τ' given in the text.

ἐπωνυμία κ.τ.λ. This passage, how-

ever difficult, can be suspected of corruption only in the word ἐπωνυμία. If the dative be kept it must be regarded as again *res pro persona*, i.e. Ἐπάψει, and we might construe "et vitae son iusta (fatalis) concedebatur nomini consentaneo, i.e. ei qui ab generationis suae modo nomen consentaneum ducturus erat". This is the view taken by Weil. The abstract for concrete might be illustrated from e.g. Pers. 542 αἱ δ' ἀβρογῶι Περίδες ἀνδρῶν ποθέουσαι ἰδὲν ἀρτίφυγίαν, and Soph. O. C. 1070 πῶλων ἀμβασίς. There however the genitives and the collective sense make all the difference.

It is far less harsh to read the adjective ἐπωνυμία, which owed its corruption to confusion with the noun, and to the infrequent use of αἰών as feminine. In epic verse αἰών is of both genders, and elsewhere certain instances of the feminine occur, Eur. Phoen. 1484 σκοτίαν αἰώνα λαχόντων, Pind. P. IV. 186 τὰν ἀκινδύων αἰώνα.

ἐπεκράινετο μόρσιμος αἰών is explained by the Scholiast ἐβεβαιοῦτο ὁ εὐμοῖρος αὐτοῦ βλος. But μόρσιμος never = εὐμοῖρος. In Pind. O. 11. 9 αἰών τ' ἐφεπε μόρσιμος, πλοῦτον καὶ χάριν ὄγων the meaning is simply "and life as it was allotted attended them", αἰών being partly personified. Some editors explain "the destined time (sc. of gestation) went on to its fulfilment", with which they might have compared Eur. Bacch. 99, ἔτεκεν, ἀνίκα Μοῖραι τέλεσαν. But αἰών is not = χρόνος: it is an age, life, lifetime or generation, but not any defined space of time however small. According to Aristotle (Cael. 9. 15) αἰών is τὸ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον.

εὐλόγως Ἐπαφον δὲ γέννασεν. 45  
 ὄντ' ἐπιλεξαμένα ἀντ. α'.  
 νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις, τῶν (50)  
 πρόσθε πόνων μνασαμένα τὰ τε νῦν ἐπιδείξω

ἐπικραίνετο coniungunt. δὲ γέννας...έόντ' M. Recte diviserunt Heath, Porson. pro δὲ cum cod. Guelf. Hermann. 47 τύποις Ludwig, τροφαῖς Verrall, in ois sine causa haerentes. Saltem arrideret potius πάτοις vel τρίβοις. 48 γό- M. Schmidt. 48—49 τὰ τε νῦν ἐπιδείξω πιστὰ τεκμήρια τὰ τ' ἀνόμοια οἰδ' ἄτα M, τὰ τ' autem "in litura duarum litterarum, quarum prior non τ fuit" (nd.). τεκμήρι' ἀτ' ἀνόμεν', οἶμαι, Porson. γονέων ἐπ. π. τεκμήρια, γαιονόμοις δ' mann. Alii pro τὰ τε νῦν temptant γενετᾶν, τὰ γένους, πατέρων (Weil), προγόν- (Oberdick), e scholio, ut opinantur. Scholiasta autem, qui sententiam latentem licat, nihil habet propter quod adducar eum προγόνων (aut ullum eius modi ver- ) legissē. τὰ τε νῦν ἐπ. π. τεκμήρια γαιονόμοις, τὰ δ' ἄελπα Paley.

re it = "a life" and so "a person who s". Cf. Soph. Aj. 645 ἄταν, ἄν οὐπω ἔθρεψεν αἰὼν Αἰακιδᾶν (= "anyone the Aeacidae who ever lived"). "A (i.e. a living being) of such sort as fates allowed was being brought to omplishment".

The imperfect is panoramic. Cf. the δ' ἐτελέετο βουλή of Homer.

5. εὐλόγως, usual in etymologies, epecially of proper names. Frag. Actn. 1 Δικων εὐλόγως μένει φάτις, | πάλιν γὰρ σ' ἐκ σκότου τόδ' ἐς φάος. Cf. *inf. v.* . The word gains in force by a close on with Ἐπαφον, "rightly was it an aphus' she bare".

γέννασεν sc. ἡ βοῦς. γεννᾶν like τίκ- is used of both sexes (cf. the passage Apollodorus quoted on πόρτις v. 42).

6. ἐπιλεξαμένα, ἐπικαλεσαμένη, Schol. suming and synonymous with ἐπικεκλο- α v. 41. In Plato Legg. 700 B, ὄνομα ἄνθρωποι ἐπεκαλοῦντο is immediately followed by ἐπέλεγον δὲ καθαρχδικούς. In the sense of "naming" ἐπιλέγειν and ἐπικαλεῖν are therefore synonymous. ἐπέλεγεσθαι "to call by name to one's" may equally well be a synonym ἐπικαλεῖσθαι. The other possible tions of "choosing" (Thuc. III. 19, Prod. III. 157) or "citing in proof" (Thuc. VI. 28 ἐπιλέγειν τεκμήρια) are s apposite. Eraphus is invoked as

τιμάορος, and it is not clear that the mention of him could be any kind of proof.

47. ἐν ποιονόμοις τόποις. Cf. v. 517 ἀνθονόμοις ἐπωπάς. τόποι with epithet is a common resolved phrase in place of a particularised noun, while with genitives of geographical names it expresses less definite locality, as we say "in those parts", "in the parts about Mesopotamia". Cf. Pers. 447 νῆσός τις ἐστὶ πρόσθε Σα- λαμῖνος τόπων, Prom. Vinc. 348 πρὸς ἐσπέρους τόπους ἔστηκε, ματρὸς ἀρχαίας = τᾶς προμάτορος ἡμῶν.

48. τῶν πρόσθε πόνων. τῆς Ἰοῦς τοῦς πόνους ἐγὼ διηγουμένη, Schol. He did not however read the present participle, but the "coincident" aorist (v. Goodwin, Moods and Tenses, § 24, n. 2). It is not "Io's former troubles", as if she had some ὕστεροι πόνου to be compared with them. When the Chorus does mention her troubles, it mentions them *all* (v. 265—284, 517—560). Nor can τῶν πρόσθε = "those ancient" i.e. τῶν παλαιῶν, for πρόσθε even with the article (e.g. Soph. O. T. 268, Hom. II. IX. 524) is always relative to something expressed or plainly indicated. The sense here is strictly comparative: "we are here in trouble: our great ancestress was in trouble here before us: and by telling the tale of those former troubles—the

πῶς οὐ τεκμήριον ἄλλα τ' αὐτὰ τάχ' ὁμοίᾳ, ἀελπτά περ  
ἔντα, φανείται. (35)

γνώσεται δὲ χρόνου τις ἐν μάκει. †

50

50 λόγου M. λόγου Martin. χρόνου scripsi.

51 οἰωνοπόλων M. Accenta

troubles which the place has seen before,—we shall be shewing sure proofs (that we are what we claim to be, and that we have a claim upon this land)".

The condensation of thought puzzled the Scholiast who explains the proofs to be *ὡς οὐ ξένος ἂν ἐλεύσεται* (sc. Eraphus, not Danaus as Paley thinks) *ἀλλ' εἰς προγόνων γῆν*.

*τά τε νῦν*=*τανῦν τε*, cf. Soph. O. C. 133 *τά δὲ νῦν* (= *τανῦν δὲ*) *ἤκειν λόγος οὐδὲν ἄζονθ'*. These words have all the elements of soundness, and the reading of the MSS. *τεκμήρια τά τ'* shews an answering *τε* which secures credit for both. The correspondence *τε...τε* cannot be the result of accident. "Proofs for the present" are plainly (whatever the true reading of the next line may be) answered by other proofs, which *ἀελπτά περ ἔντα φανείται*. To remove the one *τε* by reading *γονέων* and the other by reading *γαιονόμοις* is a dangerous method of reconstruction. For the general form of expression cf. Choeph. 1020 *μόχθος ὁ μὲν ἀντίχ', ὁ δ' ἤξει*.

49. *τεκμήρια τά τ' ἀνόμοια οἶδ'* of M is very obscure. Finality of emendation is perhaps out of the question. The ways of supplying the required sense, viz. "other proofs yet to come", are manifold. It is, for instance, possible that the poet wrote *τεκμήρι', ἄλλα τ' οὐκ ἀνεμώλι' κ.τ.λ.* "and others of no empty sort".

*ἀνεμώλια* as an unusual word would be very liable to corruption. We might compare *ἀνεμώλια βάζεις* (Hom. Il. iv. 355), *ἀνεμιαῖόν τε καὶ ψεῦδος* (Plato Theaet. 161 A), *ψεῦδη μεταμῶνια* (Pind. Ol. xii. 8). Previous editors have sought for the same sense with more violent changes. But nearer to

*τεκμηριαΤΑΤΑΝΟΜΟΙΑΟΙΔΑελπτα*

is the conjecture

*τεκμηριαΑΑΛΑΤΑΤΤΑΧΟΜΟΙΑελπτα*

The MS. shews errors where errors would be most natural, viz. in *ΑΑΛΑ* with the elision of the A of *τεκμήρια*, and in the epic form *ὁμοία*.

*ἄλλα φανείται* recalls Choeph. 614 *πολλὰ δ' ἄλλα φανεί χρήζων*. *τάχα* is a common part of such phrases. Cf. Eum. 454 *πέσει τάχα*, Ag. 1649 *γνώσει τάχα*, S. c. T. 659 &c.

*ἄλλα...αὐ*. Cf. Ag. 1280 *ἤξει γὰρ ἡμῖν ἄλλος αὐτιμάροσ*.

50. *λόγους* can hardly be defended. *ἐν μάκει* has no authority whatever for the sense *ἐν μάκει χρόνου*. With an adjective, e.g. *ἐν βραχεῖ, διὰ μακροῦ*, it is easy to supply the noun of time, but *ἐν μήκει* without the genitive is no more properly used of time than *ἐν πλάτει, ἐν βάθει* &c.: it has obviously no analogy with *ἐν τάχει*. The possible meanings of *ἐν μήκει* are (1) "in point of length", after a statement of measurement, "quod ad longitudinem pertinet": (2) "in all its length" as opposed to *συντόμως*. The former is of course away from the matter and if the latter be thought apposite here the objection arises that *λόγους* unqualified cannot = *τοὺς ἐμοὺς λόγους*. The Scholiast has *προϊοντος τοῦ λόγου*, on which Wecklein notes "in scholio vulgo scribebatur τοῦ χρόνου". The persons who so wrote went right by instinct. The remark is a *γνώμη*. Cf. Soph. O. T. 613 *ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἀνδρα δείκνυσιν ἴσους, Pind. Ol. xi. 63 ὁ ἐξελέγχων ἴσους ἀλάθειαν χρόνος*.

*γνώσεται* requires no object: "one shall know (the true and the false)". *μήκος χρόνου* in v. 714, Prom. Vinc. 1020, Ag. 610.

εἰ δὲ κενεῖ τις πέλας οἰωνοπολῶν  
 ἔγγαιος, ἰκταῖον οἶκτον αἰῶν  
 δοξάσει τις ἀκούειν ὅπα τᾶς Τηρείας

στρ. β'.

(60)

o sensum credo me restituisse. ὦν οἰσπόλων M. Schmidt. ὦδ' οἰσπόλων ("sic garum") Weil. 52 ἔγγεος cod. Esc. εὐναῖος Schwerdt. οἶκτον οἶκ-  
 μῶν M. Delent οἶκτρὸν paene omnes: quo facto, ἐγγαῖον legunt nonnulli cum  
 soethio, ἐγγαῖος Bamberger. 53 ἀκούων M, corr. Heath. Vix operae pretium  
 die demonstrare quam saepe inter se confundantur -ειν et -ων. Τηρείας M.

οἰωνοπολῶν. The restoration of  
 article removes all the difficulties  
 se. οἰωνοπόλων had been objected  
 Schmidt and Weil on the ground  
 might make the comparison  
 as well as an augur. Oberdick  
 this a superficial objection, but in  
 that it is the similar fates and not  
 milarity of sound that the poet al-  
 to, he forgets that the fates are not  
 r and that δοξάσει τις ἀκούειν actually  
 s "he will fancy he hears". This  
 gur would be the last to fancy.  
 πόλος is a professional term. It is  
 of Calchas (Hom. II. i. 69), and of  
 us (II. vi. 76), and is equivalent  
 ὠνόμαντις (used of Teiresias, Eur.  
 a. 767), οἰωνοσκόπος (Eur. Suppl.  
 and οἰωνιστής (of Calchas, II. xiii.

t it is a rule of such expressions  
 while the noun is professional, the  
 is general. Thus ὄνειροπόλος (II.  
 , v. 149) = ὄνειρόμαντις, but ὄνειρο-  
 ν = "to be concerned in a dream"  
 ὄσσειν). Plato Rep. 534 C τὸν νῦν  
 ὄνειροπολοῦντα καὶ ὑπνώττοντα. So  
 λος is a priest, but θεοπολεῖν is said  
 men, Plato Legg. 909 D. Cf. περι-  
 and περιπολεῖν. A similar dis-  
 on holds in Latin between agent  
 erb (Wagner, Plaut. Menaech. Prol.  
 Hence οἰωνοπολεῖν has the wider  
 , "to be concerned with birds",  
 her as μάντις or ἰδιώτης. The con-  
 tion is also much lightened by the  
 ge.

The reading of M, οἶκτον οἶκτρὸν,  
 generally rejected. But little help can  
 T. S.

be derived from the antistrophe until  
 that also is emended. The omission of  
 οἶκτρὸν is insufficient, for it seems entirely  
 necessary to qualify οἶκτον, since it is  
 not every wail, but only one "like this  
 of ours", which will remind the hearer  
 of the nightingale. οἶκτρὸν adds no defi-  
 nition of this kind, and is open to the  
 graver objections: (1) the repetition  
 οἶκτον οἶκτρὸν, οἶκτρᾶς (v. 54), οἶκτον  
 (v. 57) is intolerable: (2) though the  
 Greeks said οἶκτον οἰκτίζεσθαι and the  
 Romans *lugere luctum*, and though γοερὸς  
 οἶκτος, γόος οἶκτρός, οἶκτρός θρήνος are  
 natural intensifications in all languages,  
 yet it is not Greek (unless in intentional  
 bombast) to say οἶκτος οἶκτρός, γοερὸς  
 γόος, nor Latin to say *luctus luctuosus*.  
 The only apparent exception which re-  
 calls itself is Ar. Av. 1060 θύσσοσ' εὐκ-  
 ταιαῖς εὐχαῖς, where however εὐκταῖος has  
 a more special sense than εὐχή, and the  
 Latin would be *votivis precibus*.

The proper epithet is determined by  
 the sense. The οἶκτος has been (v. 23  
 sqq.) and continues to be (v. 65, v. 118)  
 a supplication, i. e. ἰκταῖος. The mis-  
 take arose from a degenerate ἰκτεον, thus  
 ΕΡΓΑΙΟΙΚΤΕΟΝΟΙΚΤΟΝ  
 became  
 ΕΡΓΑΙΟΟΙΚΤΟΝΟΙΚΤΟΝ,  
 of which the latter member would forth-  
 with be made adjectival.

53. τις. The repetition of τις after  
 the second participle, the one being in  
 protasis, the other in apodosis, offers no  
 difficulty. In Ar. Ach. 569 εἶτε τις ἐστὶ  
 ταξιαρχὸς τις ἢ τευχομάχας ἀνὴρ, βοηθή-  
 σαιτό τις ἀνύσας, the true reading is

www.Dauidos.com  
 Δαυλίδος οϊκτρᾶς ἀλόχου

κιρκηλάτου τ' ἀηδόνος,

ἄθ' ὑπὸ χλωρῶν πετάλων τεγγομένα

55

ἀντ. β'.

54 μήτιδος M. μνησιτίδος Meineke. μαινάδος Oberdick. εἰνιδος Martin. νήσιτιδος Badham. Cuius se offerent eiusdem generis multa e.g. φοιτάδος, ἀλατίδος &c. Sed sensu aptissimo carent. Δαυλίδος scripsi. 55 κιρκηλάτου τ' ἀηδοῦνῆς M, corr. Turnebus. γ' Stanley. κιρκηλάτοι' Elmsley. κιρκηλάτας Hermann, omisso τ'. 56 ἄτοπο χάρων ποταμῶν τ' ἐργομένα M (sed prius ο in litura est). ἄτ' ἀπὸ et εἰργομένα Victoriuss. ἀπὸ χ. προτέρων εἰργομένα Martin, Weil, Oberdick, epitheto omnino pedestri πατρίων Haecker. Conicit Hermann ἀπὸ χλωρῶν πετάλων ἐργομένα, praeclare ille quidem, quantum ad χλωρῶν πετάλων attinet,

ταξίαρχος ἢ στρατηγὸς ἢ... and the instance is thus similar to that before us. In Ag. 662 ἦτοι τις ἐξέκλεψεν ἢ 'ξητήσατο | θεός τις, οὐκ ἄνθρωπος each τις obviously has its separate value. Eur. Andr. 733 is more awkward.

ἀκούειν. The participle ἀκούων could follow only verbs of knowing, perceiving, not verbs of thinking (Goodwin, Moods and T. § 113). Though in Xen. Anab. VI. 6, 24 we find νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, ἄνδρα ἀγαθὸν ἀποκτείνων, yet the imperative νόμιζε=ἴσθι and gives no warrant for νομιεῖ ἀποκτείνων.

54. Δαυλίδος. Attempts have been made to render μήτιδος (1) by Τηρέτας μήτιδος=Τηρέως. So the Scholiast. But this would make it almost impossible to join τᾶς with the ἀλόχου to which it must belong; for it would be too harsh to separate τᾶς from the feminine Τηρέτας μήτιδος immediately following. Martin further objects that, while Τηρέτας βίας ἀλοχος is good, Τ. μήτιδος ἄ. is not. Though it is dangerous to say what cannot be done in cases of the kind, it is dangerous on the other hand to give too much weight to analogy. The uses of βία with adjective or genitive, of ἴς and σθένος with genitive, and forms like Ὀρφεία γήρυς (Eur. Alc. 971) amply support Τηρέτα μήτις, but give no evidence of the further step Τ. μήτιδος ἀλοχος: (2) by μήτιδος οϊκτρᾶς=οϊκτρᾶς ἐνεκα τῆς μήτιδος. But the causal genitive, however it may be used with verbs and par-

ticiples, is only used with such adjectives in exclamations, e.g. Eur. Ion 260 πλῆμων σὺ τόλμης, or when followed by the noun with the article, Plat. Phaed. 58 E εὐδαίμων ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. Of both these explanations it may be said, with Weil, that they lead "ad genitivorum implicationem inextricabilem". It is more in the manner of Aeschylus to join a series of epithets (cf. Ag. 154).

Δαυλίδος is suggested by e.g. Thuc. II. 29 πολλοῖς δὲ τῶν ποιητῶν ἐν ἀηδόνος μνήμῃ Δαυλίας ἢ θρῆνις ἐπωνύμασται. Catullus LXV. 14 Qualia sub densis ramorum concinit umbris Daulias, absumpti fata gemens Ityli. Ov. Her. xv. 154 &c. The form Δαυλῆς is used by Plutarch II. 727 E of Procne. Cf. Μηλῆς and Μηλιάς, Δωρίς, Ἀσίς and Ἀσιῶς.

The geographical title is Aeschylean, "come from afar, a foreigner from Daulis, as I from Egypt".

Τηρέτας ἀλόχου. Cf. Theoc. XXVIII. 9 Νικίεας ἀλόχου.

οϊκτρᾶς=οϊκτιζομένης "wailing". A usual epithet of the nightingale. Soph. Aj. 629 οϊκτρᾶς γόνον θρῆνιθος ἀηδοῦς.

55. τ', epeexegetical, as in v. 42. She is contemplated under two aspects, "et mulieris et avis" (Scholefield).

56. The question put by Hermann in regard to the reading of M, "num aquatilis avis est luscinia?" touches but a small part of the difficulty. He should have asked whether the nightingale was,

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 πενθει μεν αλων αοικον ηθεων,

ξυντιθησι δε παιδος μορου, ως αυτοφονως

(65)

sed cetera vitiose.

57 πενθει νεον οικτον M. Excidit aliquid. νεον τιν' οικτον

as a matter of fact, kept from the rivers. Paley, remarking that the bird frequents places near the water, quotes Rhes. 546 Σιμόεντος ήμένα κοιτας. If it be meant that she is kept from the *open* country and the *open* river (as opposed to the wooded country) by fear of the hawk, *χωρων* without qualification is most unsatisfactory. *χωροι* can only be used (1) of certain definite spaces (Soph. Trach. 145): (2) like *τόποι* requiring a defining epithet: (3) in the sense of country, *i.e.* agricultural and pastoral parts, as opposed to town (Xen. Oec. v. 4, Hdt. ix. 15). In none of these senses is *χωρων* *ειργεται* possible without an epithet. Hermann finds the clue to the true reading, although his own cannot be accepted. His *ατ' απο χωρων πετάλων εγρομένα* is taken from Hom. Od. xix. 518

ως δ' οτε Πανδαρέου κούρη, χλωρηϊς ἀηδών,  
 καλὸν ἀείδησιν, ἔαρος νέον ἱσταμένοιο,  
 δεινδρέων ἐν πετάλοισι καβεζομένη πυ-  
 κινούσιν,  
 ἦτε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν  
 παιδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε  
 χαλκῶ  
 κτείνε δι' ἀφραδίας.

To this we may add Eur. Hel. 1107, Phaeth. Fr. 775, Hesiod Op. 580, Ar. Av. 215, and Chaucer, Assembly of Fowles, "the nightingale *That clepeth forth the freshe leaves new*".

To Hermann's reading it is to be objected that the bird "non ex arbore excitata canit" (Weil), but sits among the leaves (so *passim*), and that *τ'* requires to be accounted for. *τεΓΓομένα* for *τεΡΓομένα* is the easiest of corrections, and as = *δακρύουσα* (Pers. 1065 &c.) is well suited to the sense. *αθ' υπό* will also account for the erasure in *ατοπο*.

*χλωρων*, of spring (*εαρος νέον ἱσταμένοιο*), at which time she begins.

57. The construction *πενθει οικτον ηθεων*, with cognate accusative and objective genitive, is elegant enough, but the recurring *οικτον* is offensive. Hermann's *νεοικτον οικτον* was given because "opponuntur inter se luctus quod expulsa (*i.e.* according to his *εγρομένα*) e consueta sede est, et lamenta ob necem filii". Rather the opposition is "inter luctum quod sedem certam nusquam habet (being *κιρκήλατος* and driven from Daulis all over the world) et lamenta &c." *οικτον* however will not stand. *οικτος* is "fate", "doom", not "a song of fate". The latter notion has been falsely derived from *e.g.* Hom. Od. VIII. 578 *Δαναῶν ἦδ' Ἴλιου οἶτον ἀκούων*. But there is a vast difference between *Ἴλιου οἶτον* "the doom of Troy" (which fell and was destroyed), and *οἶτον ἠθέων* (whose only doom was that she was compelled to leave them). In Eur. I. T. 1091 *ελεγον οἶτον* is universally corrected to *ε. οικτρον*. The reading offered in the text is not so difficult to extract from the mss. as it might appear. EON for ΔΙΩΝ shews two of the commonest errors, and if these once occurred *πενθει(ΜΕ)ΝΕΟΝΑΟΙΚΟΝ* would be readily "corrected" into the reading of M.

For *πενθει αλων* cf. Ag. 1145 *οια τις ξουθα ακορετος βοας Ἴτυν Ἴτυν στενεουσ'* *αμφιθαλη κακοις αηδων βλον* (where *βλον* is object to *στενεουσα*).

For *αοικον ηθεων* (*των συνηθων τόπων* Schol.) cf. Eur. Supp. 82 *ακλαστος γών*. Soph. Ant. 583 *κακων αγεστος αλων*. The combination of *οικος* for the human being and *ηθη* for the bird appears Aeschylean.

58. *ξυντιθησι*. More poetical as "componit" than as "addit". Cf. Tac. Agr. 3 *incondita et rudī voce memoriam*

www.libtool.com  
 ὄλετο πρὸς χεῖρὸς ἔθεν

δυσμάτορος κότου τυχών.

τὼς καὶ ἐγὼ φιλόδυτος Ἴαονίοισι νόμοισι

δάπτω τὰν ἀπαλὰν νελοθερῆ παρειὰν

60

στρ. γ΄.

(70)

Heath. νέον μὲν ο. Enger. νέαικτον οἶτον Hermann. 59 χεῖρὸς ἔο ἐν M, corr. Porson. 61 φιλοδύτοισ M, corr. Heath. Hexametro opus est. ἀηδονίοισι Spanheim, Pearson, Dind. 62 εἰλοθερῆ Emper, quod probant nonnulli parum

prioris servitutis composuisse. The word is by no means restricted to unreal story. Thuc. I. 97 οἱ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυετίθεσαν.

μόρον, the manner of his death, and so frequently accompanied by a descriptive epithet. Cf. Prom. Vinc. 680, S. c. T. 199, &c.

αὐτοφόνως, either referring to her relationship (αὐτο-) to the child, as αὐτοκτόνος is used of fratricide, S. c. T. 681, 805. Cf. χεῖρ αὐτοκτόνος, Eur. Med. 1254 and αὐτοσφαγῆς, Soph. Aj. 841; or else = "by her own hand" as αὐτοκτόνως, Ag. 1631. Cf. αὐθέντης. The former is to be preferred as emphasising the cruelty.

61. τὼς καὶ ἐγὼ, i.e. in just such tones. To be joined with φιλόδυτος.

Ἴαονίοισι, ἀντὶ τοῦ φωνῆ Ἑλληνικῆ, Schol. But νόμοισι is not φωνῆ nor should "Ionian" be understood in this wide sense. The reference is not to language but to the plaintive chants, resembling the peculiar dirge-strains of the Ionians of Asia Minor (v. *inf.* 99). Aeschylus has indeed no other direct mention of the "Ionians" as mourners, but several times mentions those of the Asiatic neighbourhood, e.g. Mysians and Mariandynians, who would influence the character of the ceremonial wailing of the Ionians themselves. Cf. Pers. 1054 καὶ στέρν' ἄρασσε κάπιβῶ τὸ Μύσιον (on which the Scholiast οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσὶ μάλιστα θρηνητικά). Pers. 937 κακομέλετον ἴαν Μαρνανδονοῦ θρηνητήρος. Eur. I. T. 180 ἀντιψάλμιους ψῶδ' ἕμνον τ' Ἀσιήταν σοὶ ἐξανδάσω, τὰν ἐν θρήνοις μούσαν νέκυσι

μελομένην. Cf. mourning of the Carians Plat. Legg. VII. 800 E.

Ἴαονίοισι νόμοισι then = ἰηλείοισι νόμοισι τῶν (ἐν Ἀσίᾳ) Ἴώνων. There is a geographical antithesis with νελοθερῆ, and a connotation of oriental softness and effeminateness (cf. ἀβρογῶοι, ἀβροπνεύεις of the Persae) in which the Ionians shared. Cf. Ἴωνοκαμπήτης (Plut. II, 539 C), and Ar. Thesm. 163 ὅπερ ἄρμονίαν ἐχύμισαν ἐμτροφόρον δὲ καὶ διεκλώντ' Ἴωνικῶς.

62. δάπτω. Generally understood as = "tear" (ἀμύσσω), being used literally of the cheek (ἀμύσσω δρυξί) and metaphorically of the heart. For this the nearest apparent parallel is Hom. II. XIII. 831 μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόνετα | δάψει ("bite").

But δάπτω (cf. δαρδάπτω, δάπτης, *dapes*) is "to devour, gnaw" and can scarcely without definition = ἀμύσσω δρυξί. Though it is true that tearing of the cheek went with beating of the head and breast in *real* dirge-mourning (cf. Choeph. 24), yet the *ικταῖος οἶκτος* of the Danaids is not a *real* θρήνος, and would not entail actual rending of the cheek. δάπτω and ἀμύσσω are companion words. Prom. Vinc. 437 συννοῖα δὲ δάπτομαι κέαρ. Pers. 115 φρήν ἀμύσσεται φόβῳ. But they are not therefore synonymous any more than *devo*ro and *lacer*o. Rather there is a metaphor from cankerfret. Care "like a worm i' the bud feeds on their damask cheek" and on their heart. Literally, Pindar Frag. 243 κείνον οὐ σῆς οὐδὲ κίς δάπτει.

The article τὰν is pathetic, "the cheek

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ἀπειρόδακρυν τε καρδίαν  
 γοεδνά δ' ἀνθεμίζομαι  
 ποιμαίνουσα φόβους, τᾶσδε φυγᾶς  
 ἀερίας ἀπὸ γᾶς

65

(75)

consulto. *νειλογραφῆ* Blomfield. 63 *κάρσαν* Dind. propter antistropham.  
 64 γοεδνά M. 65 *δειμαίνουσα φόλους* M. φίλους manus recentior. De eo quod  
 dedi vide adnot. φίλος Enger. δείμα, μένουσα φ. Hermann: sed vereor ut Graece  
 dici possit γοεδνά ἀνθεμίζομαι δείμα. Posset aliquis *δειμαίνουσα* ἀφίλου τᾶσδε φυγᾶς...

once so delicate and full of the succulence of Nile".

*νειλοθερῆ*. τὴν ἐν τῷ Νείλῳ θερισθεῖσαν, ὃ ἐστὶ βλαστήσασαν ἐν Αἰγύπτῳ, Schol. Emper's *ειλοθερῆ* is bad, since (1) there is a geographical contrast between Egypt and Ionia: (2) *ειλοθερῆ* (cf. *εὐλοθερεῖν*) should mean "tanned by exposure to the sun", whereas Egyptian women did not so expose their faces, but wore a veil (*v.* 105): (3) a cheek which is *ειλοθερῆς* is not likely to be ἀπαλή but the contrary (cf. *v.* 726). Rather "*ad Nilum maturatam*" (ἀπὸ τῶν σταχύων ἢ μεταφορά, Schol.), with reference to the succulent *χροίας ἄνθος* produced by the specially nutritive qualities of the river (*v.* 827—830).

63. ἀπειρόδακρυν, "profusely weeping" (Paley), "lacrimarum expertem" (Dindorf). The latter is nearer the mark, though not quite adequate. The sense is, *δακρῶν οὐκ ἔμπειρον*. Cf. S. c. T. 363 *δμῶδες καιροπήμονες νέαι*. Similar formations are ἀπειρότοκος (virgin) Anth. Pal. VI. 10, ἀπειρόκακος Eur. Alc. 927, ἀπειρομάχας, Pind. N. iv. 49. The previous ease of the heart amid the Egyptian ἀβρότης is contrasted with its present suffering.

64. γοεδνά δ' ἀνθεμίζομαι. τῶν γόων τὸ ἄνθος ἀποδέρομαι, Schol. But γοεδνά differs from γόους as the *feelings* and *sufferings* from the groans which they prompt. The metaphor of the verb finds its analogies in ἄνθος and ἄωτον. Lucian (De Mer. Cond. § 39) has ἀπανθίζομαι.

65. The ms. reading *δειμαίνουσα φόλους* is generally altered to *φίλου*, i. e.

"fearing, as to friends of this our flight, that there is none", of which Hermann need not have complained that it was *im-pedita sententia*. But the ο preserved in M can scarcely be accidental. In minuscules β and λλ are practically indistinguishable, the single λ for β is no improbable error. The reading given above supposes *δειμαίνουσα* to have been a gloss on *ποιμαίνουσα φόβους* and then to have taken the place of the participle. For the expression cf. Ag. 669 *ἐβουκολοῦμεν φροντίσω νέον πάθος*, Eum. 78 *τόνδε βουκολούμενος πόνον*, Theoc. XI. 80 *ἐποίμαινε τὸν ἔρωτα*, Orphica (Hermann p. 507) *ποιμαίνων πραπίδεσσι ἀνόματον ὠκὺν ἔρωτα*.

The meaning in all these cases is not "to beguile" but "to brood over". This agrees well with ἀνθεμίζομαι, and the plural φόβους of the various fears which engage them.

65. *φυγᾶς ἀερίας ἀπὸ γᾶς* should be joined. τᾶσδε φυγᾶς=τῶνδε τῶν *φυγουσῶν*. Cf. Thuc. VIII. 64 *καὶ γὰρ καὶ φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις* (where the Scholiast rightly says *φυγάδες αὐτῶν πεφευγότες*). Xen. Hell. v. 2, 9 *κατάγειν τὴν φυγὴν*. The particular force of τᾶσδε is explained by *ἀερίας ἀπὸ γᾶς*, "one like ours, which comes from so far".

66. ἀερίας. The Scholiast explains *σκοτεινῆς μέλαινα γὰρ ἐστίν*. ἢ ὅτι ταπεινὴ καὶ τοῖς ἀπὸ θαλάσσης ὡς ὑπόγειος φαίνεται. Hermann quotes Steph. Byzant. Ἄερία ἢ Αἰγυπτὸς παρὰ τὸν ἄερα: καὶ γὰρ ἠέρβησαν αὐτὴν φασίν. Cf. Apoll. Rhod. IV. 207 *ἦμος δ' ἠέρη πολυλήϊος*

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 εἰ τις ἐστὶ κηδεμών.

ἀλλά, θεοὶ γενέται, κλύετ', εὖ τὸ δίκαιον ἰδόντες· ἀντ. γ'.  
 ἦβα μὴ τέλος ἐνδόντες ἔχειν παρ' αἴσαν,

68 θεοὶ οἱ γενέται M, corr. Porson. 69 ἡκαὶ μὴ τέλεον δόντες M (secundum plerosque; sed ἡβαι Vitelli ap. Weckleinum). ἡ βαι cod. Par. ἡ καὶ cod. Guelf. Varietas orta est ex eo, quod inter se simillima vixque discernenda sunt κ et β in minusculis. ἦβα Dind. ἦβαν Schuetz. "Ἡρα μὴ τὸ πλέον Schoemann.

ἐκλήϊστο | μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Oberdick accepts a derivation from Egyptian Iri. But the title is by no means confined to Egypt. Hartung reminds us that Thasos, Libya, Crete (Pliny N. H. iv. 20), Sicily, Cyprus, Aethiopia are according to Hesychius all ἡρίαί. The explanation of Stephanus would correspond with the Homeric *περὶ δ' ἡέρα πουλὺν ἔχευεν* (Il. v. 776) and the adjectives *ἡρούεις* and *ἡροειδής*. The hazy *ἀήρ* of Egypt would thus lie in contrast with the *αἰθὴρ λαμπρότατος* of Attica. Pind. (P. iv. 93) has *κελαυεφῆ πέδια* of Libya. But in the simple meaning of darkness the adjective would here be pointless, having nothing to do with the reception of the Danaids. And if we write *Ἀερίας* as = *Αἰγύπτου* there is a similar lack of direct bearing. A better meaning is "far-off", a notion derived from "dimly seen". Cf. Apoll. Rhod. i. 580, and Hom. Il. v. 770 *ἄσσαν τ' ἡροειδὲς ἀνὴρ ἔδεν ὀφθαλμοῖσιν | ἤμενος ἐν σκοπίῃ*. The meaning would come first through mariners. It is the remoteness of Egypt that makes the Danaids fearful of indifference.

67. εἰ τις ἐστὶ. *πομαίνουσα φόβους εἰ τις ἐστὶ = φοβουμένη μὴ οὐ τις ἦ*. Cf. Eur. Med. 184 *δράσω τάδ'. ἀτὰρ φόβος εἰ πείω*. Similarly *οἶκτος εἰ γενήσεται τάδε*, *ibid.* 931. The context decides in each case for *μὴ* or *μὴ οὐ*. Soph. Trach. 176 *φόβῳ ταρβοῦσαν εἰ = φοβουμένην μὴ*.

68. *θεοὶ γενέται*. Of the two possible renderings, (1) *di genitales* "presiding over generation" e.g. Eur. Ion 1130: (2) *di gentiles, patrii* ("tutelary or ancestral gods of our race" = *γενέθλιοι*

S. c. T. 639), the former is on all accounts preferable. The context refers to the consummation of a union, and *θεοὶ τέλειοι* (v. 69—71) are also *di genitales*.

*εὖ ἰδόντες*. Not merely *προφρόνως* or *δικαίως ἐπιδόντες*, but also with the sense "providing well for..." "taking care that justice come about". Cf. Soph. Aj. 1165 *σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν*. Theoc. xv. 2 *ὄρη δίφρον, Εὐνδα, αὐτῇ*. Hom. Od. viii. 443 *αὐτὸς νῦν ἴδε πῶμα. ἰδόντες* is "coincident" aorist.

69. Of the ms. reading *τέλεον* Paley says "it is easy to supply *τὸ πρᾶγμα* or *τὸ βούλευμα*, or even *ἕβαν* from the following verse". The latter course, however, seems impossible, nor is it easy to find analogy for the former, which, after all, simply means that *τέλεον* = *τέλος*. If *τέλεον* were sound *ἦβαν* might be read, *ἔχειν* being intransitive: "let not youthful lust be consummated". But it seems best to extract *τελοκενδόντες* from *τελοκενδόντες*, and to understand *τέλος* as in Eur. 835 *θῆναι πρὸ παιδῶν καὶ γαμηλίου τέλους*. Hesychius has *τέλειοι οἱ γεγαμηκότες*, and the Scholiast on Ar. Thesm. 973 "Ἡρα τελεία καὶ Ζεὺς τελειος ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις ὄντες τῶν γάμων· τέλος δὲ ὁ γάμος. Eur. 213 *ἦ κάρτ' ἄπιμα καὶ παρ' οὐδὲν εἰργάσω* "Ἡρας τελείας καὶ Διὸς πιστώματα, where "Ἡρα τελεία" = Ἡρα ζυγία, *Ἰμνο φρονιμῆ*: v. Jebb on *παντελής δάμαρ*, Soph. O. T. 930.

*ἦβα*, i.e. to lustful heated youth, the notion of wantonness being uppermost. Pind. P. vi. 47 *νόψ δὲ πλοῦτον, ἄγων ἄδικον οὐθ' ὑπέροπλον ἦβαν, δρέπει*. P. iv. 295 *θυμὸν ἐκδόσθαι πρὸς ἦβαν πολ-*

ὑβρίῳ δ' ἑτοίμως στυγόντες, εὖ  
τελοῖτ' ἂν ἐνδίκους γάμους.  
ἔστι δὲ κακὸν πολέμου τειρομένοις

(80) 70

70—71 ἑτοίμως στυγόντες πέλοιτ' ἂν ἐνδίκους γάμοις M. ἐτύμως cod. Guelf. ἐτύμως Arnold. στυγούντες Turnebus. Deest syllaba longa post στυγόντες, quocirca οὐ πέλοιτ' ἂν ἐνδίκους γάμοις; Westphal: οὐ πέλοιτ' ἂν ἐκδίκους γάμοις Weil: στέγοντες εὖ πέλοιτ' ἂν ἐνδίκους νόμοις Hermann. νόμοις etiam Schwerdt. De emendatione mea infra disceptatur. Cum τελοῖτ' in πέλοιτ' depravatam esset, necesse erat ἐνδίκους in ἐνδίκους abiret. 72 ἔστι δὲ κακὸν M. ἔστιν κακὸν Enger. πολέμου M, unde

λάκισ. So the verb Eur. Or. 696 ἡβᾶ δῆμος εἰς ὀργὴν πεισών. Cf. the use of νεανικός = protervus.

70. ἑτοίμως is assuredly right, while ἐτύμως is weak. It = οὐ διχορρόπως or studiosè. Cf. Ag. 842 ζευχθεὶς ἑτοίμως (zealous) ἦν ἐμοὶ σειραφόρος.

στυγόντες. The tense must match ἰδόντες and ἐνδόντες, and ἔστυγον is unimpeachable (v. Veitch, Verbs Irr. and Def.). In point of sense the true use of στυγεῖν as opposed to μισεῖν (cf. Eur. El. 1015), viz. of the exhibition of loathing, is brought out.

70—71. εὖ τελοῖτ'. There is no evidence for the contraction κάρξαν claimed by Dindorf in v. 63. Nor is there any for the usage ἐνδικὸς τινὶ πέλειν. ἐνδικόν is that which ἐν δίκῃ πράσσεται, that which is done, ruled or moved with justice. Moreover γάμοις of itself cannot bear all the implication of the Scholiast τοῖς νενομισμένοις καὶ δόξασιν ἡμῶν. If πέλοιτ' ἂν ἐνδίκους γάμοις has a meaning it is "keep yourselves in the position of justice as regards your dealings with marriages (and ours among them)". This however would be interpreting "βίᾳ φρενῶν".

There is a contrast between τέλος παρ' αἴσαν and a τέλος which is ἐν αἴσῃ, i. e. an ἐνδικόν τέλος. The Danaids do not call upon the θεοὶ γενέται (and τέλει) to prevent any marriage but the wrongful one.

The conjecture εὖ was also made by Hermann, who, however, used it as a

poor resource for metre, joining it with his στέγοντες. With τελοῖτε it becomes part of a customary phrase. Cf. S. c. T. 35 εὖ τελεῖ θεός, Ag. 806, Pers. 225 &c. The conception arose from CΤΓΓΟΝ-ΤΕCΕΥΤΕΛΟΙΤ, where the letter C was absorbed and ΥΤ became Π. In the context (θεοὶ γενέται... τέλος &c.) τελοῖτε becomes practically certain.

72. ἔστι δὲ κακόν. Though antistrophic correspondence is very severe in Aeschylus, there are undoubtedly systems (very common in Euripides) in which long syllables may answer to short, and resolved feet to close. Inf. v. 531 Παμφύλων corresponds to πολλὰ βροτῶν (v. 522), and v. 528 περὰ δὲ τοῦ λειμῶνα (v. 518). In view of the present ignorance of many metrical intricacies it is not safe to alter to ἔστιν κακόν. Δέ, indeed, is of little advantage to the sense, since the a fortiori argument which here begins with the emphatic ἔστι is perhaps better introduced without the particle. But, though δὲ may be omitted, it is certainly inelegant to omit ἐκ and to read ἔστιν καὶ πολέμῳ with Paley. The construction is pregnantly used of those who not only πολέμῳ τείρονται but also ἐκ πολέμου φεύγουσι. Paley illustrates the passage appositely by Plut. de Superst. § 14 ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἂν ἀγάλατος λαβῶνται ἢ ναοῦ, θαρροῦσι.

βωμός ἀρῆς φυγιάσιν

ῥῦμα, δαιμόνων σέβας.

εἴρηται λόγος εὖ παναληθῶς·

Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη·

στρ. δ'. (85) 75

ἔστιν δὲ πολέμῳ Paley dubitanter. 73 ἀρης M. ἀρῆς cod. Guelf. ἀρᾶς Scholefield; sed Homericam formam servat poeta vocabuli ex Homero sumpti. βωμός ἄρος Ahrens.

74 Licet cogitare de *δυσμενῶν σέβας* i.e. "ara quam hostes (persequentes) reverentur". Cf. Eum. 690 πάγος Ἄρειος, ἐν δὲ τῷ σέβας ἀστών. 75 εἰθελὶ διὸς M. εἰθ' εἴη cod. Par. εἰθ' εἴη τέλος Lincke. εἰ θελὶ θεὸς Schuetz, multis probantibus: ipse postea repudiat. *ἰθελὶ* (ex Hesych. *εἰθειά: δικαιοσύνη*) Hermann cum praecce-

73. ἀρῆς ῥῦμα φυγιάσιν, to be joined: "a defence from harm for fugitives". The Scholiast explains καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμός διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν. Hesychius gives ἀρή· βλάβη ἢ ἐν τῷ Ἄρει. Cf. II. XVIII. 100 ἀρῆς ἀλκτῆρα γενέσθαι, XII. 334 ἀρῆν ἐτάροισιν ἀμόνευ. The objective genitive as in Frag. 301 θάνατον... ὅσπερ μέγιστον ῥῦμα τῶν πολλῶν κακῶν.

ἰκέται and φυγάδες are coupled in Choeph. 336 τάφος δ' ἰκέτας δέδεκται φυγάδας θ' ὁμοίως.

74. δαιμόνων σέβας. The Scholiast's διὰ τὸ τῶν δ. σέβας is away from the construction. Weil's *idque ius etiam di reverentur*, though supported by Eum. 94 σέβει τοι Ζεὺς τὸ δ' ἐκνόμων σέβας, seems less good than the objective genitive, "an awe felt from heaven", in apposition to βωμός and ῥῦμα, with which that awe is identified.

75. The εἰθελὶ διὸς of M, usually altered to εἰ θελὶ θεός, is taken with παναληθῶς (cf. εὐλόγως) to refer to the supposed derivation of *θεός* from *θεῖναι* (Hdt. II. 52) i.e. "may God in sooth bring good". The confusion of *θεός* and *Διός* is argued by Porson on Eur. Orest. (*fin.*). This correction does not appear the best possible, and it leaves an abrupt asyndeton of the next line. That line with its gnomic aorist is evidently taken from some collection of proverbial wisdom. The Scholiast says *γνωμικῶς παρὰ τὸ*

"Ἄνηρ δὲ κεν οὐ τι Διὸς νόον εἰρύσσειτο" (II. VIII. 143). It is indeed *γνωμικῶς*, but its origin is not to be sought in any single passage of extant literature. There were many *γνώμαι* to the same effect, e.g. Solon x. *πάμπαν δ' ἀθανάτων ἀφανῆς νόος ἀνθρώποισι*. The saying is in fact a *τριγέρων μῦθος* (Cho. 314), a *παροιμία* (Ag. 264). Aeschylus, like Pindar (P. VII. 54 *φαντὶ δ' ἀνθρώπων παλαιὰ ῥήσιες κ.τ.λ.*), is fond of quoting saws, which are introduced in various ways, e.g. Ag. 369 *οὐκ ἔφα τις...*, Ag. 750 *παλαίφατος δ' ἐν βροτοῖς λόγος τέτυκται*, Cho. 314 *τριγέρων μῦθος τάδε φωνεῖ*. The theological wisdom of the following lines is better suited (in point of *ἦθος*) to the Danaids as a quotation than as original thought. The ΔΙΟC of M arose from a corruption of ΕΙΡΗΤΑΙΛΟΓΟC, through the similar shapes Α, Δ, Λ and Ι, Γ.

76. ἕμερος, stronger than *νόος* or *βουλῆ*, or *ὁ Διὶ φίλον ἐστίν* (Weil); = "that which Zeus hath set his heart upon". The stronger meaning is constant: cf. Plat. Crat. 418 c *ἀσμένους καὶ ἱμερουσιν* ("nay, yearning") *ἐγγίγντο τὸ φῶς*.

οὐκ εὐθήρατος. Weil's "Iovis voluntas non facile expugnatur" (= *ἐννίκαιος*) misses the point of the metaphor. The allusion is to the chase and the difficulty of catching an evasive object in the dark or an evasive animal in the thickets of a shadowy wood. "It is not easy to track out the desire of Zeus: for the

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 πάντ' αὐτῷ φλεγέθει  
 κἂν σκότῳ κελαίνῳ κατέχη

dentibus prave coniungens. Id dedi, quod sententia flagitare videtur. 77—79 et 82—84 transponunt Westphal, Oberdick. 77—78 πάνται. τοι φλεγέθει κἂν σκότῳ μέλαινα· ξυντύχαι M. πάντα τοι cod. Guelf. παντᾶ τοι edit. μελαίνα ξὺν τύχα et in antist. τείνουσιν Porson, qualis structura, haud liquet. μελαίνα τε τύχα Hermann. μελαίνας ξυντυχίας Westphal. Rationem meae correctionis reddidi.

mind of Zeus, in which we seek to trace that desire (—the *ζμερος* is that which runs through the *νόος*—), is full of mysterious ways, which to him are clear, to us are dark”.

ἐτύχθη = πέλει. Cf. Eum. 353 παλλεύκων πέπλων ἄμοιρος ἐτύχθη. The whole diction of this line bears the appearance of a direct quotation.

77—84. The arrangement of the following thoughts has perplexed all commentators. Westphal and Oberdick transpose *vv.* 77—79 with *vv.* 82—84, under the impression that *vv.* 82—84 give a better completion to the metaphor in εὐθήρατος. But on the other hand *vv.* 77—79 come no better after *v.* 81 than where they stand at present. The question is obscured also by the corruption in *vv.* 77—79 and the consequent uncertainty of the metaphor there involved. Weil, following Schütz, finds in these lines “comparisonem a spectaculo fulminum atras nubes interlucentium ductam”. This, however vigorous in itself, leads to hopeless confusion. Paley also supposes a mixture of metaphors from hunting, a candle or lightning, wrestling, and a thick wood. The course of thought seems rather to be: “what Zeus hath set his mind upon eludes all pursuit. To himself everything (his purpose and its course) is clear. His will goes toward the end it clearly sees, though we see neither the purpose nor the end. And if Zeus decide that a thing be brought to pass, it is (despite all attempts to wrestle with it) sure to escape a fall: for (when a man thinks to see and counteract his purpose, he fails because) the devices of

Zeus (like a wrestler’s tricks) are dark and mysterious—they evade us amid the intricate ways of his mind, just as the hunted animal evades us in the dark ways of the wood”.

The metaphor δαυλοί, δάσκιοι thus returns to that of εὐθήρατος, while nevertheless it continues that of the wrestling *vv.* 80—81. Thus εὐθήρατος runs through the whole. “There is no catching the desire of Zeus (1) because he sees where all is dark to us, (2) because his devices are intricate and we cannot discover and struggle against them”. The lack of perspicuity is plainly due to the welding together of several different remains of proverbial theology.

77—79. The *ms.* reading does not wholly correspond to the explanation of the Scholiast ἐν παντί τόπῳ (*i.e.* παντᾶ) λάμπει (*i.e.* φλεγέθει), κἂν δια σκότου χωρῆ (*i.e.* κἂν σκότῳ). τοῖς μὲν ἀνθρώποις (*i.e.* μερόπεσσι λαοῖς) οὐκ εὐσύνοπτός ἐστιν, ἀλλὰ μέλαινα τις αὐτοὺς κατέχει συντυχία (from which it appears that he read μελαίνα ξυντυχία). κατέχει, indeed, may be a trace of an earlier explanation combined with a later in order to make the best of a corrupt reading. Yet this should not be pressed, since κατέχει is the verb which would most naturally offer itself for the sense the Scholiast required. It is difficult to understand Hermann’s note “ubique Iovis voluntas etiam in tenebris atraque sorte conflictantibus lucet”. If the will of Zeus “ubique lucet” it can hardly be οὐκ εὐθήρατος, unless we degrade the image to that of an ignis fatuus. Nor is there any reference to fate, but to the will of Zeus and human

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μερόπεςσι λαοῖς.

πίπτει δ' ἀσφαλές οὐδ' ἐπὶ νώτῳ, ἀντ. δ'. (90) 80  
κορυφᾷ Διὸς εἰ κρανθῆ πρᾶγμα τέλειον·  
δαυλοὶ γὰρ πραπίδων  
δάσκιοί τε τείνουσι πόροι  
κατιδεῖν ἄφραστοι.

81 κρᾶνθη Μ.

83 τίνουσι Μ.

84 κατιδεῖν Μ.

85 δὲ ἀπίδων Μ, corr.

short sight. The sense required is rather "omnia *ipsi* lucent, quamvis nigra caligine offusa tenent *mortalibus aegris*". Cf. Hor. Od. III. 29. 29 prudens futuri temporis exitum Caliginosa nocte premit deus. The reading offered above makes both sense and syntax clear. φλεγέθαι is indifferently transitive or intransitive. The corruption ΠΑΝΤΑΙΤΟΙ for ΠΑΝΤΑΥΤΩΙ is of the commonest kind. αὐτῶ in the emphatic sense *ipsi* cannot be denied to lyrics. In Eum. 320 αὐτῶ τελέως ἐφάνημεν, the force of αὐτῶ is much less. κατέχειν is the customary word with e.g. νύξ, σκότος, ἡμέρα, φῶς; cf. Pers. 387, Hom. Od. XIII. 269; and the inverted form Ζεὺς σκότῳ κατέχει is paralleled by e.g. II. XVI. 79 οἱ δ' ἀλαλητῶ πᾶν πέδιον κατέχουσι. The antistrophe points to ~- for the end of the line. If τέχη passed into τύχη the Δωριασμός would follow as a matter of course.

79. μερόπεςσι λαοῖς. Whatever the origin of μέροπες, Aeschylus appears to have understood it of the weakness and pitiable condition of mortals (δειλοὶ βροτοί, mortales aegri): cf. Cho. 1018 οὗτις μερόπων ἀσυνῆ βίστον διὰ παντὸς ἀμείψει, in which passage the later use of μέροπες without a substantive shews itself. Homer always adds βροτοὶ or ἄνθρωποι (=λαοὶ here).

80. ἀσφαλές, in the original sense ἄνευ τοῦ σφαλῆναι. οὐδ' ἐπὶ νώτῳ is exegetical of ἀσφαλές, the fall upon 'the back being the only fall which made defeat. A fall upon the knee (Pers. 5) or shoulder (Ar. Eq. 571) was not a

defeat, but the thrown one must κείσθαι ὑπτιος. There is of course no notion in πίπτει of even a partial reverse. In a struggle the contestants lift each other off their feet, but at all such liftings the will of Zeus alights on a sure footing. The subject of πίπτει is πρᾶγμα, εἰ κρανθῆ being=ὁ τι κρανθῆ.

81. κορυφᾷ Διός, *Iovis numine*. Cf. ἐπιπέθειν, καταπέθειν, ἀναπέθειν. II. I. 527 οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ καταπέθεισῳ. Paley quotes Callimachus for κορυφᾷ Διὸς ᾧ κ' ἐπιπέθειν, | ἔμπεδον.

τέλειον, proleptic and to be joined closely with κρανθῆ="si Iuppiter rem perficere decreverit". Inf. v. 587 τόνδε κραινότων λόγον. 601 ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε.

82. δαυλοὶ δάσκιοι. A metaphor from a forest with intricate paths (πόροι). Hom. Od. v. 470 δάσκιος ὕλη. Herod. IV. 21 δασὺς ὕλη παντοῖη. δασέα as a noun="thickets". Similarly a "bushy" beard is both δαυλὸς and δάσκιος (Pers. 316, Frag. 30). The lairs of wild animals are in such places Hom. Od. v. 470.

πραπίδες not merely thoughts, but shrewd devices (of wrestling) which, like chased animals, run through the intricate paths (πόροι also signifies "wiles") of the dark mysterious mind of Zeus. τείνουσι adds to the sense of profundity:—"stretch far".

84. ἄφραστοι, *haud perspicendi*, or ἀξέμβλητοι: from φράζομαι not φράζω (cf. ἀφραδία, ἀφράδμων). Cf. Hdt. v. 92 κατακρύπτει ἐς τὸ ἀφραστότατον... ἐπισταμένη ὡς, εἰ ὑποστρέψαντες ἐς ζήτησιν ἀπικαίωτα, πάντα ἐρευνήσειεν μέλ-

ἰάπτει δ' οὐρανὸν ἀφ' ὑψιπέργων στρ. ε'. (95) 85

πανώλεις βροτούς·

βίαν δ' οὐ τις ἐξοπλίζει

Hermann. 87—89 βίαν δ' οὐτιν' ἐξοπλίζει τὰν ἄποιον δαιμονίων ἤμενον ἀν' φρονήμά πως M. φρονήμάτους in φρονήμά πως mutatum cod. Guelf. Magnus est conjecturarum proventus, cum quibus meam componere ausus sum. οὐτις Auratus. τὰν ἄποιον δαιμονίαν Westphal, Oberdick. οὐτις ἐξάλυξει τὰν ἄποιον δαιμονίων Her-

λοειν, and Hymn. Merc. 353 ἀφραστός στίβος.

κατιδεῖν, with the sense of κατόπτης, κατάσκοπος, = explorare.

85. Ἐπίδων ἀφ' ὑψιπέργων. As if hopes and fancies are a proud citadel, in which mortals live in false security. The literal πόλις ὑψιπεργός (Eum. 691) becomes the metaphorical ἔλπις ὑψιπεργός. In Cho. 691 the true reading is probably οὐ 'γά, κατ' ἄκρας ἐλπίδος πορθούμεθα, where ἄκρα ἐλπίς suggests ἀκρόπολις. The sense of pride is frequent with the verb πυργούσθαι: cf. Pers. 192, Eur. Or. 1568 πεύργωσαι θράσει.

πανώλεις. Best taken proleptically, since ἰάπτει calls for some such qualification. The contrast between the pride and the fall is better brought out thus than by the Scholiast's τοὺς τοῦ δλέσθαι ἀξίους, ὃ ἐστὶ κακοὺς. The moral meaning of πανώλης (= perditus) only occurs where the context or the special fame of the person directly bears upon some mischief or bloodshed worked by the possessor of the epithet, e.g. Eur. El. 60 ἡ πανώλης Τυνδαρίς, Soph. El. 544, Soph. O. C. 1264 &c. The whole form of the expression here resembles S. c. T. 71 μή μοι πόλιν γε πριμύθεν πανώλεθρον ἐκθαινίστη, Pers. 732 Βακτρῶν δ' ἔρρει πανώλης δῆμος.

87—90. The Scholiast's comment on these difficult lines is τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγνῶν ἐδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἀγνῶν ἐδρασμάτων, ὃ ἐστὶ τοῦ οὐρανοῦ, which shews that he struggled valiantly with a reading substantially the same as that of M in vv. 89—90. The chief

attempts at emendation are given above. Those who, like Weil and Paley, keep οὐτιν' in v. 87 and make Zeus the subject of ἐξοπλίζει, explain it of the ease with which he effects his purpose; and this sense they carry on with the alteration πᾶν ἄποιον δαιμόνιον "omne quod a dis venit labore caret" (Paley). The asyndeton so caused is harsh and the remark is not the most apposite. The most that can be said for it is that it is a possible sense and has parallels in Eur. Phoen. 690, Eum. 651, Lucr. v. 1181. But when v. 88 is thus reconstructed, vv. 89—90 are left with asyndeton again.

It does not seem to have been observed (1) that an epithet βρότειον accompanies ἕβριν in v. 91, and that this, after the βροτούς of v. 86, necessarily implies an antithesis to some ἕβρις which is not βρότειος. The antithetic word must evidently be looked for in δαιμονίων: (2) that φρόνημα means animi, pride proper or improper, not voluntas (βούλευμα). φρόνημα answers to μέγα φρονεῖν, and is high, stubborn, or wicked thought, not simply thought. Generally indeed an epithet accompanies the word (ὠμόν, καρτερόν, δύσθεον, ἄδικον, ἄθεον, ὑπέρκομπον, ὑπέρτολμον, μάταιον all occur in Aeschylus), but not necessarily: cf. Prom. V. 953 σεμνόστομός γε καὶ φρονήματος πλέως, and inf. v. 879.

These considerations point to the reading given above, which may be rendered: "mortales ab alto spiritu deicit: immo si quis deorum divinam illam vim armat, ilico de eo Iuppiter superbiae poenas sumit quamquam in sacris sedibus sedente. (Qui ergo deos punit ipsos) in

τῶν ἄπονον δαιμονίαν, χ  
 ἤμενον δν φρονήματ' οὐκ  
 αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἀγνῶν. (101) 90  
 ιδέσθω δ' εἰς ὕβριω βρότειον, οἷ' ἀν-  
 ἀντ. ε΄.

mann. Deinde ἤμενος δν (*sumit*) Paley. θᾶσσον ἄνω Weil (ex Hesychio, apud quem θᾶσσον per καθεζόμενος explicatur), arbitrans inesse aliquid in scholiastae paraphrasi. μνήμον ἄνω Hermann. ἤρεμ' ἄνω Martin. ἤ μέμονεν Conington, Emper. 90 βουλὰς pro ἔμπας temere Oberdick, ποιὰς Burges. ἀφ' plerique. 91 ἐς Μ, et βρότιον in βρότειον corr. οἶα νεάζει M. οἷ' ἀννεάζει ipse dedi. οἶα Schuetz.

*mortalem libidinem despiciat &c.*" This, put in the form οὐτις...δν...οὐκ (nemo de quo non sumat), was liable to corruption, which the double accusative δν ἐξέπραξε φρονήματα facilitated. In further support of this reading it may be noted that (1) βίαν is more frequently used in a bad sense, parallel to ὕβρις. Hom. Od. xv. 329 ὕβρις τε βίη τε, and is better used of an act of violence than an exertion of strength (σθένος, μένος); (2) ἔμπας has more force with ἤμενον ἐδράνων ἐφ' ἀγνῶν i. e. θεῶν περ δντα than as a somewhat superfluous addition to ἤμενος αὐτόθεν; (3) the ms. reading ἐφ' is better with ἤμενον than with ἐξέπραξεν. Editors have written ἀφ' to suit the latter, comparing Hom. Od. XXI. 420 αὐτόθεν ἐκ διφροιο καθήμενος. (4) ἀγνῶν gains greatly in pertinence. With the whole expression cf. Pers. 794 ὕβριως ἄποινα κἀθέων φρονήματων. Ibid. 814 Ζεὺς τοι κολαστῆς τῶν ὑπερκόμπων ἄγαν φρονημάτων.

88. τῶν ἄπονον δαιμονίαν, better than a possible οὐτις...τῶν ἀπόνων δαιμονίων, since δαιμόνιον "deity" is not of the time of Aeschylus. τᾶν=illam. The great and easy power of the gods is contrasted with the smallness of man and his efforts. By hypallage the epithet ἄπονος is transferred from the gods to their βία. ἄπονος is the opposite of ἐργώδης (Aristot. E. N. X. 7), and is a common description of the divine life or condition. Cf. Soph. O. C. 1585 ἄρα θεῖα κἀπόνω τύχη; (sc. βίωτον λέλοιπε). Hes. Op. 112

ὡς τε θεοὶ δ' ἔξωον ἀκηδέα θυμὸν ἔχοντες  
 νόσφιν ἄτερ τε πόνων.

The *securum acutum* of Lucretius, the ζωὴ ἀλυκος of Aristot. Cael. II. 1, embraces this ἀποινα. βίαν ἐξοπλίξει τῶν ἄπονον is an oxymoron.

89. For the theological question (of Zeus punishing even the gods) cf. II. VIII. *iniū*.

δν δ' ἄν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα  
 νοήσω  
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοί-  
 σιν,  
 πληγείς οὐ κατὰ κόσμον ἐλεύσεται  
 Οὐλύμπόνδε.

90. αὐτόθεν=*ilico*. II. XX. 120, Thuc. I. 141, Plato Gorg. 470 E.

ἐξέπραξεν. Gnomic. The verb takes accusative of person deed or penalty, or any two of these combined. Eur. Med. 1305 μητρῶον ἐκπράσσοντες ἀνδρῶν φόνον (so φρόνημα here). Eum. 624 τὸν πατὴρ φόνον πράξαντα. Pind. Ol. III. 12 πρᾶσσοντί με τοῦτο θεόδματος χρέος.

ἀγνῶν. Cf. Ag. 183 δαιμόνων δέ του χάρις σέλμα σεμνὸν ἡμέρων. Ibid. 519 σεμνοὶ τε θᾶκοι.

91. οἷ' ἀννεάζει. This seems the most natural correction, the omission of Ν being easy. Hermann's οἶα is awkward in view of the masculine πνομήν. The contraction is quite legitimate: Hom. Od. X. 192 ἀννείται, Ag. 305 ἀνδαίω. In Soph. Trach. 396 κἀννεώσασθαι λόγουσ should be read. Liddell and Scott wrongly give ἀννεάζειν as transitive in Ar. Ran.

www.liberal.com.cn  
νεάζει πυθμῆν

δι' ἁμὸν γάμον, τεθαλὼς  
δυσπαραβούλοισι φρεσίν,  
καὶ διάνοιαν ἀλεάν

(105)

95

κέντρον ἔχων ἄφυκτον, ἄτας ἀπάταν μεταλλοῦς.

οἶα Hermann. οἶον Pauw. 93 ἁμὸν M. vide adnot. ad v. 153. τὸ θάλος M, corr. Bothe. 94 δυσπαραβούλοισιν M. 95 μενδλίον M. μαινόλιον schol. et editt. Laborat metrum: quarspater μαργασόταν τε μαινόλιον Weil, αἰμόλιον Bamberger. Praestat, credo, ἀλεάν. 96 ἄται (ι in rasura) δ' ἀπάτα. μεταγνοῦς M. ἄτας δ' ἀπάταν Westphal, Oberdick. ἄτα δ' ἀπάταν Pauw. ἄταν δ' ἀπάτα plerique.

593. The compound verb is preferable to the simple, which occurs in Ag. 764 in a similar connection φιλεῖ δὲ τίκτειν ὕβρις μὲν ταλαιὰ νεάζουσαν ἐν κακοῖς βροτῶν ὕβρι. In that place there is no notion of rejuvenescence of an old stock, but of the wantoning of a new one.

92. πυθμῆν. Not, as the Scholiast thinks, αὐτὸς ὁ Αἴγυπτος. From other familiar references to ὕβρις it is clear that the πυθμῆν is the old stock of collective ὕβρις, which sprouts out "in the matter of this marriage" as it does ever and anon in other matters.

94. The more than usually intelligent note of the Scholiast is οὐ φύλλοις, ἀλλὰ τῇ ἀολῇ τῶν παιδῶν αὐτοῦ, καὶ διάνοιαν μαινόλιον ἔχων, ὃ ἐστὶ κέντρον ἀφυκτον.

95-96. The metaphor, contrary to the manner of Aeschylus, becomes mixed. Though the ms. reading is plainly corrupt in v. 96, there is no reason to doubt the words καὶ κέντρον ἔχων ἀφυκτον in *grammatical* agreement with πυθμῆν. The separation of the metaphors into different clauses makes the confusion less felt than in Shakspeare's "to take up arms against a sea of troubles".

95. διάνοιαν μαινόλιον is against the metre, although editors for the most part ignore the fact. φρόνημα of the strophe is past suspicion. Weil supposes καὶ δι' ἄνοιαν to be an explanation written over a true reading μαργασόταν τε. This is too bold. We may suspect a gloss, but more rightly on μαινόλιον. διάνοια and μαι-

νόλις are both used in connections like this, e.g. S. c. T. 831 ὦλοντ' ἀσεβείῃ διανοίᾳ. Eur. Or. 813 ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια. A gloss presupposes a rarer word to be explained, and ἀλεάν (ἡλεάν) is such a word. ἡλεός is a Homeric word φρένας ἡλεέ Od. II. 243, Il. xv. 128; ἡλεός οἶνος Od. xiv. 464; ἡλεὰ βέξας Call. Fr. 174. Cf. ἡλέματος. In Etym. M. 59. 45 ἀλεός is explained by μάταιος and ἀλεόφρων by παράφρων. Hesychius has ἀλαιός· ἀφρων, Αἰσχύλος.

96. The ordinary reading is ἄταν δ' ἀπάτα μεταγνοῦς, in support of which Paley quotes Soph. Ant. 630 ἀπάτας λεχέων ὑπεραλγῶν. He renders "but it shall know its folly through its disappointment", μεταγνοῦς being regarded as = *sero cognoscens*. It is admitted that there is no other instance of μεταγνώναι = μεθύτερον γῶναι, but it is claimed that words compounded with prepositions may occasionally have a sense corresponding to their parts (cf. the discussion on ξυμφορὰς Soph. O. T. 44). μεταλαγῆν, μετακλαίομαι &c., however, plainly offer no true analogy for μεταγνώναι in this sense. Rather μεταγνώναι should = "to change one's mind and repent of" (cf. Thuc. III. 40 μεταγνώναι τὰ δεδογμένα). To this an insuperable objection lies in the aorist, to which no quasi-future sense can attach. The sons of Aegyptus have not yet felt their error.

The reading offered above makes

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 τοιαῦτα πάθει ἀμελέα θρεομένα μέλη στρ. 5'. (110)

λιγέα βαρέα δακρυοπετή,  
 ἰή ἰή ἰηλέμοισιν ἐμφερῆ,

ἀάττ Meineke. Servant μεταγρούς omnes ante me edit. 97 τοιαῦτα πάθει μέλεα θρεομένα λέγων M, at post v. 99 addit θρεομένη μέλη, quae verba vulgo edit. cum Schuetzio omnino semovent. μ pro π dedi: de ceteris vide adnot. δ' ἐγὼ pro λέγων Enger, Wecklein, Weil. λέγω Stanley, Paley, ita ut θρεομένα adverbii vim habeat i.e. modum indicet quo aliquis λέγει: prave, opinor. 99 ἐμπρέπη M. ἐμπρεπή Turnebus et plerique. ἀμπρεπή Stanley. ἐμπρεπής Meffert. Sensus

ἀπάταν in exegetical apposition to διάνοιαν, and the change of ΓΝ to ΛΓ is palaeographically of the easiest. The reverse change (ἀγρός for ἄλγος) is usually made in v. 228. μεταγαλῆν, ὑπεραγαλῆν, ἐπαγαλῆν, ἐπαλγῆς, ὑπεραλγῆς, διαλγῆς afford warrant enough for μεταλγῆς = ὑπὲρ ἧς ἄλγος ὑστερον ἔσται.

97. MSS. give after v. 99 (*extra metrum*) the words θρεομένη μέλη, which are usually rejected altogether. Their presence can, however, hardly be an accident; and they must have been originally either a correction of something in v. 97, inserted in the wrong place, or else a repetition at v. 99 to explain the construction of ἐμπρεπή. In either case they point to μέλη as a proper word for v. 97. But that μέλη cannot have been the μέλεα which stands in the text of M. Oberdick indeed reads τοιαῦτα πάθει, μέλεα (i.e. μέλη) θρεομένα, λέγω, which is weak both in arrangement and expression, since μέλη would plainly require an epithet. Moreover what are τοιαῦτα πάθει? If the reference be back to vv. 62 sqq., it is over far; and if to the implication of their own sufferings derived from the "wantonness" of vv. 94 sqq., πάθει μέλεα ("wretched sufferings") makes too great a strain upon that implication. For πάθει μέλεα it might be urged that the combination seems to have been favoured, cf. Eur. Hipp. 363 ὦ ἀνήκουστα τὰς τυράννου πάθει μέλεα θρεομένας, and ibid. 830 αἰαί· αἰαί μέλεα μέλεα τάδε πάθει. Yet in both these places the incidents are such as to be exactly suited to the

expression πάθει μέλεα. Palaeographically the change given in the present text is easily accounted for, depending on the very old and very common confusion of the letters Π and Μ in their semi-cursive shapes, cf. inf. 706. After this corruption the second accusative μέλη would appear out of place. It is needless to argue the weakness of λέγω.

For the sense "crying in strains so artless and untuned" cf. Agam. 1141 ἀμφὶ δ' αὐτὰς θροεῖς νόμον ἀνομον οἰάτις ξουθὰ ἀηδῶν. The Danaids are like the Ionian dirge-women in that they are lamenting, but unlike them in that their strains are the strains of nature and not of art. Their μέλη θρηνητικά are those of ἰδιώτιδες, not of πεπαιδευμένοι.

ἀμαθία = "inexperienced, lay". Thuc. IV. 41 οἱ Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ ληστείας καὶ τοιοῦτου πολέμου, Ar. Ran. 1445 ἀμαθέστερόν πως εἶπε καὶ σαφέστερον.

ἀμελής. In this sense in Pollux II. 117. Obviously there is no end of these formations e.g. χάρις ἀχάριτος, μορφή ἀμορφος &c.

98. λιγέα. Of sounds of lamentation, also Pers. 332 λιγέα κωκύματα.

βαρέα. Of sound, opposed to λιγέα (= ὀξεία). Arist. Rhet. III. 1 § 4 τῆ φωνῆ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἑκαστον πάθος, καὶ πῶς τοῖς τόνοις, οἷον ὀξεία καὶ βαρεῖα καὶ μέση. Pers. 572 βαρὺ δ' ἀμβάσασον οὐράνι' ἄχη. Soph. Phil. 207 οὐδέ με λάθει βαρεῖα τηλόθεν αὐδά... διόσημα γὰρ θρηνεῖ "Now shrill, now deep".

99. ἰή· ἰή. This interjection is used

www.elsa.com.gr ζῶσα γόοις με τιμῶ. χ

(116) 100

ἰλέομαι μὲν Ἀπίαν βούνιν,  
καρβάνα δ' ἂν αὐδᾶ σὺν, γᾶ, γνοίης.

sequor. Addunt libri *θρεομένη μέλη*. 100 ζῶσα το οισ με τιμᾶι in marg. Medicei posuit sec. man. 101 ἰλέωμαι M, corr. Turnebus. *ἰλεοῦμαι* utitur Plato. 102 καρβάνα δ' αὐδᾶν εὐακοννεῖς M, sed inf. v. 111 καρβᾶν ἂ δ' αὐδᾶν εὐγακόννις. Opem mihi videtur ferre cod. Guelf. καρβᾶνάδ' αὐδᾶν ἐνγαγγρόνις praebens (v. 111); quae lectio e M derivari vix potest. Animadvertendi sunt etiam accentus. His indiciis et loci sententia usus sum. Vulgo Boissonadii εὔ, γᾶ, κοννεῖς recipiunt. εἰ, γᾶ, Herwerden. εὔ, δᾶ, κόννει Bamberger. ὦ γᾶ Hermann. καρβᾶν' Hermann, καρβᾶναν Pearson, Westphal. καρβᾶν' ἑλλην vel ἀγέλαν dubitanter

in preference to the *λω* of the antistrophe as being connected in sound with *ἰήλεμος*.

The reading *ἐμπρεπῆ* gives no satisfactory sense with either *πάθεα* or *μέλη*. *ἐμπρεπῆς* (= *πρέπων ἐν*) should mean *conspiciendus inter* or *ob*. Elsewhere the adjective only occurs in the iambograph Ananias, where the turning is said to be *ἰχθόεσσιν ἐμπρεπῆς ἐν μυττωτῶ*. So the verb Ar. Nub. 605 Βάκχαις ἐμπρέπων Διόνυσος. Soph. El. 1187 ὀρών σε πολλοῖς ἐμπρέπουσαν ἀλγεσιν. But in neither of these senses can either the *πάθεα* or the *μέλη* of the Danaids be said *ἰηλέμοισιν ἐμπρέπειν*. Either *ἰηλέμοισι* *ΚΥμπρεπῆ* "such as befit a dirge" (v. inf. 437 and S. c. T. 13), or *ἰηλέμοισιν ἐμπερῆ* "like to a dirge" may be read, but the latter qualification is nearer the truth and the correction easier.

100. ζῶσα i. e. *κάπερ ἔτι ζῶσα*. Cf. Ag. 1322 ἄπαξ ἔτ' εἰπέων ῥῆσιν ἢ θρήνον θέλω | ἐμὸν τὸν αὐτῆς. II. VI. 500 αἱ μὲν ἔτι ζῶντων γόνον Ἐκτορα. Choeph. 926.

For *με=ἐμαντήν* Paley quotes Eur. And. 256 ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί.

τιμᾶν. Of honours to the dead, cf. Cho. 96, 486. S. c. T. 1021, 1046 τιμήσεις τάφῳ, 1024 ἄτιμον ἐκφορᾶς. Cho. 200 &c.

101. ἰλέομαι. See on v. 23 ὦ πόλις, ὦ γῆ.

Ἀπίαν. See v. 234. Ag. 256. Soph. O. C. 1303.

βούνιν. τὴν γῆν κατὰ βαρβάρους Schol.

(a ridiculous remark). So Hesychius *βούνις· γῆ· Ἀσχύλος*, wrongly, for *γᾶ βούνι* occur together v. 755. *βουνός* "hill", *βουνοειδής*, are words in vulgar use in later Greek, and a modern Greek word for "hill" is *δουνο*. In the Etym. Mag. p. 208, 3 *βουνοί* are explained as *οἱ ὑψηλοὶ καὶ ὀρώδεις καὶ γεώλοφοι τόποι*. Hdt. IV. 199 (speaking of Cyrene) τὰ ὑπὲρ τῶν θαλασσιδίων χώρων...τὰ βουνούς καλέουσι, which passage no more proves the word to have been originally "Cyrenian" than "Highlands" is proved to be originally a Scotch word for a similar reason. Though a *γλώσσα*, i. e. not a common Athenian word, it was evidently well known in Greece generally. (See further Rutherford New Phrynichus Art. 333.) It would seem to have been affected chiefly by Aeolians and Dorians, and as applied here to the Peloponnese, gives some local colour.

Etymologically *βουνός* cannot be connected with *γουνός* (the original initial not being velar), though the same explanation is given of both in the Etym. Mag. (p. 208 and p. 239). The root is that of *βύω*. There is no other "foreign" word in any part of any chorus, nor is *αὐδά* a "word" at all, but a sound or tone, cf. Hom. Od. XXI. 411 *χελιδόνι εἰκέλη αὐδήν*. The tone of the Danaids is foreign, but their words are Greek.

102. The *εὐακοννεῖς* of M, as emended to *εὔ, γᾶ, κοννεῖς*, is an assertion which is

www.lit<sup>er</sup>.gr/πολλάκι δὴ ἐμπύτνω

ξὺν λακίδι λινοσινεῖ

(120)

Σιδονία καλύπτρα.

105

θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς

ἀντ. 5'.

proponit Weil. 104 *Λινοσινῆ* M. *λινοσιν ἢ* cod. Guelf. Ipse correxit *Λινοσιν ἢ* plerique, facilius quam verius. *Λινοσιν ἢ*δὲ Westphal, Oberdick. *Λινοσιν* kai Wecklein. 105 *σι.δονία* M. Prius fuit *σινδονία*. *σιδωνία* Guelf.

very flat and scarcely warrantable. ὡς γῆ νοεῖς καὶ τὴν βάρβαρον φωνῆν, Schol. *κοινεῖν* seems only to occur here and inf. *v.* 139. Hesychius explains by *συνιέναι*, *ἐπίστασθαι*, and Curtius derived from *κοφ-νέω* (cf. *κοέω*). The antistrophe, which should evidently give the same words, has *εὐγακόννις*, while cod. Guelf. (to which ms. alone does any appearance of independent value attach), has in *v.* 111 *καρβανίδ' αὐδᾶν ἐναγρόνις*. All this points to great corruption, not to be corrected by such changes as *εὐ* to *εἰ*, but by a deeper consideration of the sense. The Danaids speak Greek, but with a foreign accent. They attempt to propitiate Apia, but fear that the foreign accent may create prejudice. The deprecation of this would naturally take the shape of a wish or mild exhortation e. g. *καρβάνᾳ δ' αὐδᾶ εὐ, γὰ, φρονόης*, or *μὴ σύ, γὰ, φθονόης*. But in view of the reading of cod. Guelf., and as a reasonable account of the corruption, it seems eminently satisfactory to read by tmesis *σύν, γὰ, γνολῆς* i. e. *συγγνολῆς*. The tmesis is Aeschylean, cf. Cho. 460 *ξὺν δὲ γενοῦ*, Sept. c. T. 1028 *κἀνὰ κίνδυνον βάλω*, Prom. Vinc. 134 &c. The corruption of *σύν* into *εὐ* (—the *ἐν* of Guelf. retains the N—) is of the commonest. Cf. inf. 189 *εὐγνώη* for *συγγνώη*, while in *v.* 167 *συνωνύμων* is corrupt for *εὐωνύμων*. The tmesis would account for much confusion.

The clause is parenthetical, *μὲν* of *v.* 101 being answered by *δὲ* of *v.* 103.

104. *Λινοσινεῖ*. This correction may perhaps without presumption be called

certain. *α* and *η* are confused from early Alexandrine times. The expression is the same as in Cho. 27 *λινοφθόροι δ' ὑφασμάτων λακίδες ἐφλαδον*; and the latter part of the compound is illustrated by Ag. 561

*ὄρσοι κατεψέκαζον, ἔμπεδον σίνος ἐσθημάτων.*

Cf. Pers. 835 *λακίδες στημοραγοῦσι*.

*Λινοσιν ἢ* hitherto accepted implies a conscious alternation, first the garments, next the veil. Properly however this should be *καὶ* (hence Westphal *ἢ*δὲ), and (1) the *καλύπτρα* is itself of *λίνον*, (2) the plural *λίνα* is not elsewhere used in the sense *λινοὶ πέπλοι*.

For *ἐμπύτνω* cf. Pers. 125 *βυσσίνους δ' ἐν πέπλοις πέση λακίς*; and in connection with *καλύπτρα* Pers. 537 *ἀταλαῖς χερσὶ καλύπτρας κατερεκόμεναι*.

105. Either *Σιδονία* or *σινδονία* would suit the place. *σινδών* is "fine stuff" especially the finest *λίνον*. Hd. II. 86 *σινδῶν βυσσίνη* (of mummy-cloths). Soph. Ant. 1222 *βρόχῳ μινώδει σινδῶσι* (with which cf. *v.* 409 *πολυμύτων*), that being the material of Antigone's veil. While *σινδονία* describes the material, it is weaker after *λινοσινεῖ* than the epithet *Σιδονία*, which refers to the beauty and care of workmanship for which Sidon was famous. The sense thus corresponds to *v.* 872 *λακίς χιτῶνος ἔργον οὐ κατοικτιπῆ* (q. v.). Cf. II. VI. 289 *ἐνθ' ἔσαν οἱ πέπλοι, παμποικίλα ἔργα γυναικῶν Σιδωνίων*.

106—107. The Scholiast's note *ὅτι δὲ θάνατος ἀπῆ, ἐκεῖ τῶν ἀσθράτων ἐπραγούτων τιμὰ τοῖς θεοῖς ἐπιτρέχουσι, ἐναγέα δὲ, ἐναγίσματα*, shews that except

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 ἐπίδρομ, ὀπόθι θανάτος ἀνῆ.

ἰὼ ἰὼ ἰὼ δυσάγκριτοι πόνοι,

(126)

7 Quamquam priorem versum varie mutaverunt editt., meliorem nemo it aut dabit. In altero tantum error indagandus erat. Praebet enim M ὀπόθι θάνατος ὕπη; ἀπῆ habuit Schol. ἀνῆ edidi. ἐπῆ Weil. ἐπίδρομος he, Oberdick. 108 πόροι Westphal. πνόοι Weil.

for ὕπη he read what our MSS. The main difficulty is one of the to see how this bears upon the ng lines 108—109, or what place s in the general context. If *υπ* are an abrupt exclamation of inaid's touching their own fate, to be understood by **τόδε κῦμα τάγκριτοι πόνοι**? There is evi- a nautical allusion, or else a meta- om a rushing torrent. *δυσάγκριτοι* kes for the former. We should re naturally look for some nautical in these verses 106, 107,—a touch does not appear in the existing ἀπῆ of the Scholiast is far too ven for *e.g.* ἀπέλθῃ, ἀναχωρήσῃ, of it is intended to be the equivalent. f M has all the appearance of a on ὀπόθι and has supplanted a hat similarly shaped word at the the line. •Putting this considera- ith the Scholiast's ἀπῆ we are led "when Death hath relaxed his ἀνίημι is a *vox propria* of the lackening, Soph. Phil. 639 οὐκοῦν πνεῦμα τοῦκ πρώρας ἀνῆ (where η, ἄγη, παρῆ). Hdt. II. 113 οὐ λει τὰ πνεύματα, and metaphori- oph. Phil. 764 ἕως ἀνῆ τὸ πρᾶγμα ἦς νόσου.

tos. *quasi* ὁ θανάτιας, θανάτου The voyager through life is hard l by the wind of the storm of "when that wind relaxes and all then solemn rites pour in to the This involves a virtual promise to heaven, that if they too be from the impending wreck they y offerings; and the sense fits with of *v.* 101, and with *κῦμα* follow- T. S.

ing. For the notion cf. Hor. Od. III. xxix. 57

Non est meum si mugiat Africa  
 Malus procellis ad miseram preces  
 Decurrere et votis facisci &c.

**ἐναγέα τέλεα** are *τιμαί*, as the Scholiast says, but not *ἐναγίσματα*, which are for *φθιτοί*, not for *θεοί*. There is no question of *parentatio* here. A possible explanation of **ἐναγέα** is *ἃ θεοῖς ὑπισχνεῖται τις ἔνορκος* *i.e.* such that, unless a man pay them, *ἐν ἄγει ἐνέχεται* (*riaculo tenetur*) Hdt. VI. 56. The person would be *ἐναγής*, the offerings are *ἐναγέα*. For this view may be quoted Soph. O. T. 656 τὸν ἐναγῆ φίλον="amicum sacramento obstrictum". But *ἄγος* (rather perhaps *ἄγος* see Curtius, Gr. Et. in voc.) has other meanings than pollution, viz. (1) expiatory sacrifices. Hesychius gives *ἄγος ἄγισμα. θυσίας*: cf. Soph. Ant. 775. (2) *σέβας* Hymn. Cf. 479. In Becker's Anecd. 212, 33 *ἄγη* are explained as τὰ μυστήρια, which are *τέλεα φαρ excellence*. Probably therefore **ἐναγέα τέλεα**="sacrificial rites in expiation", vowed under danger and the consciousness of past sins.

**τέλεα**="offerings", cf. Soph. Tr. 238 βωμοῖς τέλη τ' ἔγκαρπα.

**πελομένων καλῶς**, sc. τῶν πραγμάτων not τῶν ἀνθρώπων. Cf. Eum. 772, Cho. 80 βία φερομένων. S. c. T. 274 εὐ ξυνηχόντων καὶ πόλεως σεσωσμένης.

107. **ἐπίδρομα**, "abundant", a sense not elsewhere found with this word, but recognised in *ἐπίσσυτος* (Ag. 887) and *ἐπίρρυτος* (Eum. 907).

108. **δυσάγκριτοι**, *δυσδιάγνωστοι* Schol. The Danaids do not know which way to turn. Weil's *πνόοι* is very attractive.



οὐδὲ μέμφομαι τελευτᾶς δ' ἐν χέρσῳ νῦν  
 πατήρ μοι παντόπτας  
 πρευμενεῖς κτίσειεν,  
 σπέρμα σεμνᾶς με δάμαρτος εὐνὰς  
 ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.

(140) 120

im negare ἐπεμφ' ἄμα προαιῖσιν poetae deberi. 118—119 τελευτᾶς δ' ἐν πατήρ ὁ παντόπτας M. Antistropa admodum corrupta facit ut multas idi vias et hic et illic temptent editt. τελευτᾶς omnes, auctore Burgesio. οἱ παντόπτας Hartung. De eo, quod dedi, vide adnot. τελευτᾶς δ' ἂν ἐν πτάρχας παντόπτας, et in antist. διωγμοῖς ἐμοῖσιν ἀσχαλώσ' Hermann. Mulet istud ἂν. τελευτᾶς πατήρ δ' ἐν χ. παντάρχας παντόπτας Weil, et in antist. εἰ τοῖσδ' ἀσχαλώσ'. πατήρ παντόπτας et in antist. ἀδμῆς ἀδμητᾶς Oberdick. ἡμενῆς κτίσειε Turnebus. 121 σεμνᾶς μέγα ματρός M et editt. Vide 122 ἐῆ nonnulli. ἀδάμαντον M, corr. Bothe.

notion is simply that the winds  
 against them.

τελευτᾶς in the emphatic place  
 antithesis.

νῦν. MSS. give ἐν χρόνῳ. Antistrophe is unfortunately most but the reading there given in ion must be somewhere near the The reading here chosen makes aired metrical correspondence, a not unnatural source of ἐν once the omission or misreading of the signa compendiaria of ep uld lead almost as a matter of o the substitution of χρόνῳ for ν. Moreover χέρσῳ affords a antithesis (more Aeschyleo) to the ge of νν. 115—117 (cf. inf. 151 thesis of ναυκλήρῳ with τᾶπι and the appeal for immediate is more suited to earnest prayer appeal for an end "in length of

πατήρ παντόπτας i. e. Ζεύς. The not only defines πατήρ as Zeus, us, but also implies that every- n land and sea alike, Zeus can help.

σεμνᾶς με δάμαρτος. The read- ματρός is generally left without . The Scholiast absurdly ex- ie σπέρμα as Eraphus. Paley μέγα "august", a title which in

no way suits the Danaids, either in their own mouths or in their present condition. μέγας means only great in size or in importance, power and position. The Danaids are not the latter, and in the former sense the epithet may be true as a tasteless statement, but is irrelevant as a plea. The point lies rather in their claims of divine descent, their relationship to the Zeus whom they are invoking. They are the children of his own δάμαρ. That σεμνή δάμαρ is no unfit title for Io is proved by Prom. V. 834 ἡ Διὸς κλεινὴ δάμαρ προσηγορεύθης (of the same Io). The ground of appeal is thus identical with that of νν. 510—516 (q. v.). ΜΕΓΑΜΑΤΡΟΣ for ΜΕΛΑΜΑΡΤΟΣ is a natural misreading.

121—122. As in νν. 129—130 the construction is in dependence upon the preceding clause, viz. τελευτᾶς π. κτίσειεν (ὥστε) με, and ῥύσιος γενέσθω (ὥστε) με. The Scholiast says λείπει τὸ δολῆ; but the infinitive differs from that of S. c. T. 253 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, where the invocation is direct ὦ θεοί, δότε &c.

122. ἀνδρῶν qualifies εὐνὰς in the sense εὐνὰς γαμηλίου, νυμφιδίου. The qualification is necessary, for in e.g. Pind. Ol. ix. 44 Πύρρα Δευκαλίων τε ἄτερ εὐνᾶς (= τοῦ εὐνηθῆναι) κτίσασθον λίθων γόνον, the context is itself qualifi-

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θέλουσα δ' αὖ θέλουσαν ἀγ-  
νά μ' ἐπιδέτω Διὸς κόρα,  
λέχους ἄσεμν' ἐν Ὠπιδι σφάλασα.

ἀντ. ζ.  
(145)

125

125 ἔχουσα σεμν' ἐνώπι' ἀσφαλές M. Praeposui Δ post Α omissum, et vitium in fine sanavi. Ἄρτεμις pro ἀσφαλές, quod e proximo versu ortum esse censet, Her-

cation. Cf. Hom. Od. IV. 333 ἀνδρὸς ἐν εὐνή. II. XVII. 433 ἔτλην ἄνερος εὐνήν.

123. θέλουσα δ' αὖ θέλουσαν. θέλουσαν με εἶναι ἀγνήν Schol. It is not clear why Paley supposes him to have read ἀγνάν. Rather the Scholiast asked himself τί θέλουσα καὶ τί θέλουσαν; to which he replied θέλουσά με εἶναι ἀγνήν ἐπιδέτω με ταῦτὸ θέλουσαν, and this he condenses into his note.

αὖ of reciprocatation, with θέλουσαν. Cf. Ag. 340 ἐλόντες αἰθῆς ἀνθαλοῖεν ἄν. The separate words are thus of more independent force than in the formulae μόνος μόνον, ἐκὼν ἐκόντα &c. With ἀγνᾶ, θέλουσα may be rendered as = χηρῆζουσα, "of her grace". Cf. Ag. 664, Cho. 814, Cho. 19 γενοῦ δὲ σύμμαχος θέλων ἐμοί. But the requirements of the metre point to ἀγνᾶ, neuter plural. Both Artemis and the Danaids ἀγνᾶ θέλουσιν "are for purity"; θέλω being used, as βούλομαι frequently is, of the side or party predilection. Cf. Arist. Pol. V. (VIII.) 9 τηρεῖν ὅπως κρείττον ἔσται τὸ βουλόμενον τὴν πολιτείαν πλῆθος τοῦ μὴ βουλομένου. θέλειν τὰ τιнос = βούλεσθαι τὰ τιнос = φρονεῖν τὰ τιнос.

124. Διὸς κόρα is sufficiently defined by the allusion in the following line. κόρα itself keeps up the notion of virginity, and is a particular title of Artemis and Athena. This too is its signification in Prom. V. 796 (of the Φορκίδες) and Eum. 68 (of the Furies).

125. The emendation of this corrupt line involves no bold change, viz. only that of

ΚΟΡΑΛΕΧΟΥΣΑΣΕΜΝΕΝΩΠΙΑΣΦΑΛΕΣ  
into

ΚΟΡΑΛΕΧΟΥΣΑΣΕΜΝΕΝΩΠΙΔΙ-

ΣΦΑΛΑΣΑ.

Most of the error is plainly due to uncial misreading, and the last part to consequent effort at adaptation. The use of λέχους ἄσεμνα "lustful conduct" and of ἐν (= "in the case of") would facilitate corruption. ἐνώπια of M is out of the question. All are agreed that it cannot mean "eyes". The word is Homeric and is explained by Hesychius as τὰ κατατικρῆ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμουν ἕνεκα τῶν παριόντων; while on προνώπια he explains τὰ ἐμπροσθεν τῶν πυλῶν, καθάπερ ἐνώπια τὰ ἔνδον, ὅπου αἱ εἰκόνας ἴστανται. It is now universally accepted that ἐνώπια are the side-walls of the πρόθυρον. Some have fancied a temple to be included in the scene, with a statue of Artemis in its ἐνώπια. Yet how could such a statue in the ἐνώπια be visible to the Danaids? Moreover the scene plainly shews no such temple, but only a mound of ἀγῶνισθαι θεοί, statues and an ἄλσος. The statement might perhaps be regarded as general "thou that possessest in security the side-walls of thy temples" (cf. Hes. Theog. 118 θεῶν ἔδος ἀσφαλές αἰεὶ and the sedes quietae of Lucretius). But why, in such a case, the specific word ἐνώπια? It is not to Artemis as an image in the doorway, but to the living sympathising and potent Artemis, that the Danaids would pray. If the sense were "thou who thyself art secure from ravishment", we should at least read ἐδώλια and compare S. c. T. 437, Cho. 69, Ag. 519, 183 &c.

But the emendation in the text, while accounting for the errors, agrees with one's sense of poetic fitness; (1) it defines Διὸς κόρα, who otherwise might be Athena, (2) in defining her, it does so

παντι δὲ σθένει διωγμούς τούσδε σφάλασ'  
 ἀδμάτας ἀδμάτα  
 ῥύσιος γενέσθω, (150)  
 σπέρμα Δίας με δάμαρτος εὐνάς  
 ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν. 130  
 εἰ δὲ μή, μέλαθρ' ἐς στρ. ἡ.

1. ἀσφαλῶς Heath. ἔχουσα σέμν' ἐνώπια· σφοδρῶς δὲ παντὶ τε σθένει Oberdick.  
 126 παντὶ δὲ σθενουσι (σι in rasura) διωγμοῖσι...δ' ἀσφαλῆι M. "σθενουσι factum  
 detur ex σθένος" Wecklein. Fortasse super corruptum verbi finem per cor-  
 onem scriptum εἰ in ci abiit. παντὶ δὲ σθένει Heath. Cetera ipse edd. διω-  
 προσβαλοῦσ' Oberdick, διωγμούς εἰσιδοῦσ' Dindorf, longius a mss. aberrantes.  
 α δὲ σθένουσ' ἀρωγὸς ἄσ φίλας Conington. 127 ἀδμήτας ἀδμήτα M. ἀδμήτος  
 τα Butler, Paley. ἀδματος ἀδάματον Lobeck. ἀδμήτας ἀδμήτα Westphal (ῥύσιος  
 θω cum acc. coniungens, collato illo χοῶς προπομπός Ch. 22). 130 ἀδάμαν-  
 1. 131 εἰ δὴ μὴ M, corr. Turnebus. Recte etiam Schol. 131—132 με-

an allusion to a deed exactly like the  
 she is asked to accomplish now,  
 combines the words θέλουσα ἀγνά  
 (23) with διωγμούς (v. 126), by in-  
 ting that "siding with purity" which  
 before now led her to "foil lustful  
 uit". "As she foiled Orion's pur-  
 of Opis, so may she foil these pur-  
 s of ours".

χους ἄσεμνα, "unholy conduct in  
 matter of λέχος".  
 "Ἔπιδι, "in Opis' case"; cf. inf. 962  
 δ' ἐν μετοίκῃ γλῶσσαν ἐπυχοῦν φέρει.  
 1. Aj. 1315 ἐν ἐμοὶ θρασύς. Cf. in  
 Verr. II. 3. 3 § 6. Verg. Aen. II.  
 &c. Mythology is very confused both  
 to this name and to Orion's attempt.  
 Callimachus Dian. 204 Ὀπίς is Ars-  
 herself. In Hdt. IV. 35 Ἔπις is a  
 erborean nymph connected with the  
 of the birth of Artemis. In Verg.  
 XI. 532 Opis is one of Artemis'  
 dant nymphs. There naturally fol-  
 a confusion as to whether Orion  
 his attempt on the nymph or on  
 mis herself. Cf. Hor. Od. III. iv.  
 tegrae | Tempator Orion Dianae |  
 inea domitus sagitta.

6. παντὶ δὲ σθένει...ῥύσιος, cf.  
 T. 285 παντὶ τρόπῳ, Διογενεῖς  
 πόλιν ῥύεσθε, Ag. 233 παντὶ θυμῷ.

τούσδε—these, as she did those.

131. εἰ δὲ μή, sc. τελευτᾶς πρηνεῖς  
 κτίσει Ζεὺς, καὶ ῥύσιος γενήσεται Ἄρτε-  
 μίς.

131—132. The reading μελανθῆς ἡλιό-  
 κτυπον γένος is specious, but will not  
 bear scrutiny. κτύπος is "noise" and  
 its compounds always imply crashing,  
 rattling &c. This notion, clear in ὄπλο-  
 κτυπος (S. c. T. 83) is equally in-  
 herent in ὀμβρόκτυπος (Ag. 656), χι-  
 νόκτυπος (Soph. Aj. 695), νιφόκτυπος  
 (Athenaeus 455 A), words in which the  
 rattling of the hail, rain, and sleet is  
 intended. The terms ἡλιόβλητος, ἡλιό-  
 βολος are manifestly different. μελανθῆς,  
 "swarthy" (μελανθῆς· μέλαν Hesychius)  
 for \*μελανανθῆς may indeed be supported  
 by forms like κελανεφής, ἡμέδιμον, and  
 in point of meaning by the uses of λευ-  
 κανθής (Pind. N. IX. 55 λευκανθέα καπνόν),  
 and ἄνθος (Prom. Vinc. 23 χροῖᾶς ἀμεί-  
 ψεις ἄνθος). The common Egyptians, it  
 is true, were swarthy to blackness: cf.  
 vv. 698, 724. Hdt. II. 57 μέλαιναν λέγον-  
 τες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι  
 Αἰγυπτίη ἡ γυνὴ ἦν. But the Danaids  
 themselves are not marked by any special  
 degree of swarthinness, if we are to judge by  
 the places in which such a characteristic  
 was likely to be named, viz. vv. 208—

ἡλία στρυγούμεν', ὡς  
τὸν γάϊον

(135)

τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων

λαυθεὶ ἠλιόκτυπον γένος M. Recipiunt fere omnes Wellaueri ἠλιόκτυπον, festinanter, ut opinor. De toto loco infra disceptavi. καὶ διόκτυπον Pauw. 133 τόνταιον M et accentu tantum variante, ceteri codd. corr. Wellauer. τὸν habebant grammatici veteres (Etymol. Gudian. p. 227. 37, Cramerī Anecd. 1 τὸν ζάγγιον Schneidewin. τὸν Ζαγγέα Blomfield. τὸν γάϊον nescio quo sen

210, 251—262. They have an un-Greek στολή, χαρακτήρ, and μορφή (and are like the Amazons and Cyprians—who were not black or very swarthy), but no allusion is made to their colour. And even if swarthy, they are not *sunburnt*, their faces being hidden under the veil (cf. on v. 62). Moreover what is the point of the comparison? "We, a black sunburnt brood will go—to the *nether* Zeus". Had τὸν σκότιον, τὸν ἀνήλιον (S. c. T. 841), τὸν ἀναύγητον (Prom. Vinc. 1031), τὸν κρεφαῖον (P. V. 1032) "Αἰδην followed, there would have been some sort (though a frigid one) of antithesis between the sunburnt race and the sunless regions. But with the ordinary text there is none, unless by a large implication. ἠλιόκτυπον is however altogether suspicious. The misreading ΜΕΛΑΝΘΕC for ΜΕΛΛΑΘΡΕC might, from the position of the preposition, have been expected, since the neuter adjective is inevitably suggested. The rest of the corruption was partly adaptation, partly uncial misreading. In the common confusion of IC and K, Ω and O, the change ΗΛΙΩΙΚΤΥΓΟΥ ΜΕΝΩC into ΗΛΙΟΚΤΥΠΟΝΓΕΝΟC is by no means violent, for though the points of confusion are several, the one change of IC into K would produce ἠλιόκτυπον as a matter of course, and the general *Verschiebung* would follow. μέλαθρα is the scansion also in Ag. 1434, 851, 957. The δῶμος "Αἶδος—the sunned halls of Pluto—are frequently contrasted with the world where men φῶς βλέπουσιν; and the notion of death is often thus poetically conveyed. Cf. Eur. Hel. 518 Μενέλαος

ὄστω μελαμφαῆς ὄχεται δι' ἐρ c. T. 828 θεωρίδα τὰν ἀστειβήλωνι, τὰν ἀνάλιον, πάνδοκον εἰς χέρσον. For the expression ἠλιόμενα cf. S. c. T. 691 Φοίβω σ Prom. V. 592 "Ἡρα στρυγγός. E 62 ἐχθρούς γε θνητοῖς καὶ θεοῖς μένους. The horror of the play pressed more strongly thus ἀνήλια.

ἐς of the place, ὡς of the person. Thuc. VIII. 81 ἐς τὸν Ἑλλάσπι Φαρνάβασον πέμπειν. VIII. 39 ἀπὸ ἐς Φωκαίαν ὡς Ἀστύσοχον.

133. τὸν γάϊον: τὸν καταχθόνην Schol. So in Il. IX. 451 is Ζεὺς καταχθόνιος. Cf. Ag. κατὰ χθονὸς Διός. γάϊος is rare where found as =κατάγεως, but is common =καταχθόνιος. In S. C. 1606 and Hes. Opp. 463 Ζεὺς =Ἄιδης. τὸν γάϊον is the direct thesis of τὸν Ὀλύμπιον (v. 136)—the repeated article "that other

The corruption at this point. In Cramer's Anecd. (Oxon. II. 11. stated that in the "Αἰγύπτιοι" Ἀ τὸν Πλουτῶνα καλεῖ τὸν ἀγρο πολυξενώτατον, and the same was given in Etym. Gudian. p. 227.

134. τὸν πολυξενώτατον, both subjectively and objectively, but referring to the welcome than to the numbers. As Weil remarks, Ἀ as an Eleusinian, would be well accorded with the hymn to Demeter, the titles πολυδέκτης (v. 9), πό (v. 17, 31) are applied to Hades. S. c. T. 839 πάνδοκον εἰς χέρσον.

ἰξόμεσθα σὺν κλάδοις ἀρτάναις θανοῦσαι, (160) 135  
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων·  
 ἄζημοὶ σ', Ἴω, μήνις μάστειρ' ἐκ θεῶν·  
 κωνῶ δ' ἄγαν γαμετῶν τῶν οὐρανοίκων·

nebus. 137 ἀζημιουσι M, quod emendasse mihi videor. ἄζημοῦσ' Ἴω Wel-  
 lauer. ἄζημοῦσ' Ἴω Naegelsbach. ἄ Ζην, Ἴοῦς ἰῶ Hermann, Paley. Ἴοῦς ἰώδης  
 Westphal. Deinde μᾶστειρ' Pearson, Weil. μαστικτεῖρ' Abresch scholio deceptus.  
 139 κωνωδάταν M. ἄγαν scribebam, sed eius correctionis ius Bambergero conceden-  
 dum esse docet Wecklein. γαμετουρανοείκων M, quod e ΓΑΜΕΤ~ Τ~ ΟΥΡΑΝΟΙΚ~  
 factum esse haud dubito. γαμετᾶς οὐρανοείκου Turnebus. γαμετᾶς οὐρανόικων  
 Victorius. γαμετᾶς σᾶς οὐρανόικων Hermann (οὐρανοίικου Paley). De οὐρανοίκου

Vinct. 152 ἄιδον τοῦ νεκροδέγμονος. The  
 great number of the dead leads to the idea  
 of "going over to the majority" Ar. Eccl.

1073 γραιὺς ἀνεστηκυῖα παρὰ τῶν πλειόνων.

135. ἰξόμεσθα, still with the notion  
 of *ικεσία* as expressed in σὺν κλάδοις.  
 "We will make Pluto our Ζεὺς ἰκέσιος".

ἀρτάναις θανοῦσαι, i.e. by the worst  
 form of suicide, bringing most reproach  
 on its cause. The threat is repeated to  
 Pelagus inf. v. 444. Cf. v. 765. Eum.  
 746 νῦν ἀγχόνης μοι τέρματ'. Soph. O. T.  
 1374 ἐργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασ-  
 μένα, which Jebb rightly explains as deeds  
 too bad to be expiated by suicide in that  
 form. Similarly Ar. Ach. 125 ταῦτα δῆτ'  
 οὐκ ἀγχόνῃ;

136. μὴ τυχοῦσαι κ.τ.λ. Dobree  
 compares Verg. Aen. XII. 312 "flectere  
 si nequeo superos, Acheronta movebo".

137. The emendation ζημοῖ σ', Ἴω,  
 offered in the text, understands that the  
 punishment of Io by Hera (ἐκ θεῶν  
 vaguely to avoid the φθόνος of plain  
 speaking against that goddess) continues  
 still in the sufferings of her descendants.  
 The mindful ire (μήνις) has continued to  
 the fifth generation (Prom. Vinct. 853).  
 This abiding of an ἄγος or of the ἄγῃ of  
 a god is a favourite topic of Aeschylus,  
 and the expression here, though less full,  
 recalls Ag. 153 sqq. μίμνει γὰρ φοβερὰ  
 τάλιοτος οἰκονόμος δολία μνάμων μῆ-  
 νις τεκνόποιος. μίμνει and τεκνόποιος  
 are virtually implied in the present ζημοῖ  
 σ' i.e. ζημοῖ σε ἔτι ἐν τοῖς τέκνοις σου.

The reading δ Ζην, Ἴοῦς ἰῶ explained  
 as *propter odium Ius* (i.e. *erga Io*) is  
 harsh enough to be impossible.

μάστειρ'. "At Athens the μαστήρες  
 were officers appointed to ascertain and  
 get possession of the assets of public  
 debtors and exiles" (L. and S. Lex. in  
 voc.). Conington supposed a reference  
 to these (such as there certainly is in  
 Ἐρμῆ μαστηρίῳ v. 888). It would be  
 easy to conjecture μνάστειρ'. The Scho-  
 liast's μαστιγωτική is probably not due to  
 his reading either μαστικτεῖρ' (Abresch)  
 or μάστειρα (from μαστίω, Hermann), but  
 to a misunderstanding of μάστειρα itself.  
 In point of poetical vigour there can be  
 no comparison between a common-place  
 like μαστικτεῖρα, and a word full of  
 special metaphorical significance like  
 μάστειρα, "following up and exacting the  
 full penalty", which in a manner em-  
 braces all the meanings μνάμων παλιν-  
 ορτος τεκνόποιος. Cf. Δίον πράκτορα  
 κότον v. 625.

139. κωνῶ. See on v. 102.

ἄγαν. This certain emendation, anti-  
 cipated by Bamberger, suggests itself, as  
 in Ag. 131 ολον μὴ τις ἀγα θεόθεν κνεφάση  
 (MSS. ἀτα), from e.g. Hdt. VI. 62 φθόνῳ  
 καὶ ἄγῃ χρεώμενος, and Hesychius ἄγαις·  
 ζηλώσειεν· Ἀισχύλος Θρήσσαις.

γαμετῶν τῶν οὐρανοίκων. It is some  
 cause for wonder that this reading has not  
 suggested itself before, instancing, as it  
 does, two of the commonest forms of cor-  
 ruption (see critical note). The allusive

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 χαλεπὸν γὰρ ἐκ πνεύματος εἰσι χειμῶν. (165) 140  
 καὶ τίτ' οὐ δίκαιοις ἀντ. ἡ'.  
 Ζεὺς ἐνέξεται λόγοις,  
 τὸν τὰς βοῶς (170)  
 παῖδ' ἀτιμάσας, τὸν αὐτὸς ποτ' ἔκτισεν, γόνῳ  
 νῦν ἔχων παλιντροπον ὄψιν ἐν λιταῖσιν· 145  
 ὑψόθεν δ' εὖ κλύει καλούμενος.

cogitavit Pearson. 140 δ' pro γὰρ Weil. τὰρ Westphal. 142 ἐνέξεται  
 M. ἀνεύξεται cod. Par. Corr. Porson e scholio. ἐπεύξεται Westphal. ἐλέγξεται  
 Marckscheffel. Possis etiam ἐνείρξεται i.e. "includetur". 144 ἔκτισεν γόνῳ vulgo  
 coniungunt. γόνον Pearson. 146 κλύει M et edit. vide adnot.

plural is distinctly preferable to the definite singular. Confirmation is obtained from Prom. Vinc. 896 μηδὲ πλαθειὴν γαμέτα τῶν τῶν ἐξ οὐρανοῦ. No objection can be taken to the form: cf. ἀερίοικος, S. c. T. 720 ὠλεσίουκος; Soph. O. C. 1243 κυματοσαγεῖς. The Scholiast actually attempts to explain the monster γαμετουρανόνικον, for his note is τὴν τῆς Ἡρας τῆς ἐν ἀνδρὶ νικώσης πάντας τοὺς ἐν οὐρανῷ θεοῦς, i.e. "of her who in virtue of her husband conquers all heaven". Robertello's alteration ἀνδρεία and Paley's εὐανδρεία are misplaced.

140. γὰρ. The train of thought is not over clear. An ellipsis must be filled up e.g. "I know well what their anger is (and in my present condition I recognise and expect it), for where there is a wind stubbornly untoward (as Hera's πνεῦμα is to us) there necessarily follows a stormy sea". A χαλεπὸν (= ἀργαλέον II. XIII. 795) πνεῦμα is not itself a χειμῶν (which embraces swell and rage of sea), but leads to one. A χαλεπὸν πνεῦμα is the opposite of those winds which "sine pertinacia vehementes sunt" (Seneca de Ira I. 16). It is the *pertinacia* which stirs the depths. Schneidewin on Soph. Aj. 257 λαμπρὰς ἀτερ στεροπᾶς ἄξας ὄξους νότος ὡς λήγει, quotes Ibycus (fr. I. 7) for a comparison of obstinate passion with the wind Boreas.

πνεῦμα, with the double reference: cf. v. 29. S. c. T. 708 δαίμων ἴσως ἄν

ἔλθοι θελεμωτέρῳ πνεύματι. Ag. 219 φρενὸς πνέων τροπαίαν. Cho. 34 κότον πνέων.

141. καὶ τίτ' κ.τ.λ. τὸ ἐξῆς, καὶ τίτ' οὐ δίκαιοις ἐνέξεται Ζεὺς λόγοις, νῦν ἔχων παλιντροπον ὄψιν ἐν λιταῖς· οὐκ εὐαπολόγητος ἔσται, φησὶν, ὅταν ἡμᾶς παρῆδη ἀπολλυμένους. Schol.

οὐ δίκαιοις ἐνέξεται λόγοις, not to be confounded with the ordinary phrases ἐνέχεσθαι ἐγκλήματι, αἰτία, ἐπιτιμίοις; for in these ἐνέχεσθαι is joined with a dative of the *charge* or *penalty* to which one is liable. Here ἐν οὐ δίκαιοις λόγοις "in an unjust plea" is the condition or position in which Zeus will find himself entangled. According to the former use the absurd result would be "Zeus will be unjustly arraigned". Weil says = ἀδικὸς ἀκούσεται, but analysis does not elicit that meaning. Rather "Zeus will be in the difficulty of having no just plea of defence". The word has not yet become wholly one of legal diction: cf. Hdt. I. 190 Κῦρος ἀπορήσει ἐνείχετο, and II. 121 τῇ πάγῃ ἐνέχεσθαι.

143. τὸν τὰς βοῶς, a touch of pathetic bitterness.

144. γόνῳ, dative of reference with ὄψιν ἔχων, and = ἡμῖν, τῷ γένει αὐτοῦ. The usual rendering is ἔκτισεν γόνῳ "generando creavit" (Paley). But γόνος is hardly γονή, and the emphatic *generando* scarcely corresponds to the true ἐπαφή.

146. The sense is greatly strengthened

ἂ ζημιοὶ σ', Ἴώ, μῆνις μάστεϊρ' ἐκ θεῶν  
κοινῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων  
χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν.

ΔΑ. παῖδες, φρονεῖν χρή' ξὺν φρονοῦντι δ' ἤκετε (176) 150  
πιστῶ γέροντι τῶδε ναυκλήρῳ πατρί·  
καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβεῖν  
αἰνῶ φυλάξαι τ' ἄμ' ἔπη δελτουμένας.

147—149 Deest ephymnium in libris: primus revocavit Canter. 150 Personae notam praescripsit praesbότης sec. man. πρ. codd. Guelf. Esc. "h. e. praesbότης" (Hermann). Quidni πατήρ? ΔΑ Scaliger. ἴκετε M, corr. Porson.

152 προμηθίαν superscripto ι M. λαβῶν Wordsworth, Geel, quos sequuntur plerique. 153 φυλάξαι τὰμ' M. θ' ἄμ' Heath. τ' ἄμ' etiam Bamberger.

by reading κλύει for κλύοι. The substitution of a prayer for a predication (especially in the case of εὖ κλύειν, which appears repeatedly in the imperative form) was natural in the circumstances. With κλύοι an ellipse must be supplied "but (after all, may there be no need of this reproach), may he listen &c." Yet in that case ὑψόθεν is ornate only and therefore not Aeschylean. The sense should be "he holds his face aloof, but *hear* us he does, however high he sits..." Cf. Eum. 286 κλύει δὲ καὶ πρόσωθεν ὦν θεός. Prom. Vinct. 313 τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύοι Ζεὺς.

ὑψόθεν then = καίπερ ὑψοῦ ἤμενος.

150. The Epic form ἴκετε need not be defended, since ι and η are constantly confounded in all MSS. (cf. inf. 191 κί-κίσις). Paley quotes the first fragment of the Aetnaeae Παλίκων εὐλόγως μένει φάτις, | πάλω γὰρ ἴκουσ' ἐκ σκότου τὸδ' ἐς φάος. But the appearance of an archaic form to explain an etymology is little evidence for its use in ordinary speech.

151. The sense has a half conclusion at ἴκετε, the remaining words giving cumulative emphasis. The whole is best taken ξὺν φρονοῦντι ("with one who is wise") viz. πιστῶ (i.e. sure) γέροντι (i.e. experienced) πατρί (i.e. affectionate and careful). To these is added ναυκλήρῳ, distinguishing the capacity in which he has hitherto shewn these qualities, viz.

ἐπὶ τῆς ἀλός as opposed to ἐπὶ χέρσου.

πιστῶ, passive: "trustworthy", Thuc. V. 14 ἐλπίδα πιστήν.

152—153. προμηθίαν λαβεῖν κ.τ.λ. The commonly accepted λαβῶν is wrong in point of tense, unless we are to understand that Danaus has been looking about him and has already taken in the situation and the best way to deal with it. This, however, would be expressed by e.g. σκέψιν, not προμηθίαν. Rather he is *promising* to take forethought if they will obey him. "I have saved you hitherto, I will do so still". Commentators generally give to αἰνῶ the sense of παραινῶ, κελεύω, comparing Cho. 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς. Cf. Cho. 715, and ἐπαυῶ inf. 964, Cho. 581 &c. But from the sense of "saying aye to" there may be derived the notions of (a) saying aye to another's action—αἰνῶ σε πράττειν, (b) saying aye to one's own i.e. acquiescing (ἐπαίνειν, ἀγαπᾶν) or promising, αἰνῶ πράττειν. Cf. Eur. Alc. 12 ἦνεσαν δὲ μοι θεοὶ Ἀδμητων Ἀιδην τὸν παραυτικ' ἐκφυγεῖν. Soph. Phil. 1398 ἂ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θυγῶν, πέμπειν πρὸς οἶκον, ταῦτά μοι πᾶξον, τέκνον. Soph. O. C. 1508 καὶ σ' ἄπερ ξυνήνεσα θέλω πόλιω τε τήνδε μὴ ψεύσας θανεῖν. Cho. 706 καταινέσαντα ("having promised").

153. φυλάξαι τ' ἄμ'. The common reading τὰμ' is construed αἰνῶ (παραινῶ)

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ὄρα κόνιν, ἀναυδον ἄγγελου στρατοῦ

(180)

σύριγγες οὐ σιγῶσιν ἄξονήλατοι·

155

ὄχλον δ' ὑπασπιστήρα καὶ δορυσσόου

λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν·

155 οὐ M. Spiritum restitui. οὐ σιγῶσι δ' Enger.

157 λεύσω M, altero σ

φυλάξει τὰμ' ἔπη, δελτουμένας (αὐτά), which involves a position of the participle not favoured by Aeschylus. An alternative *παραινῶ φυλάξει* (i. e. φυλάξασθαι "to be on your guard"), *δελτουμένας τὰμ' ἔπη* is possible, cf. Eur. I. A. 144. The reading in the text makes *δελτουμένας* the direct object of *φυλάξει*. For *ἀμός* in v. 93 and v. 294 M gives *ἀμός*, and Canter would read the aspirated form as = *ἡμέτερος* and leave *ἀμός* as = *ἐμός*. For this distinction there are no sufficient data. The aspiration was no doubt as unsettled as that of *ἀθρόος*, *ὀμίχλη* &c., and it is probable that the true Aeschylean form was preserved here by accident, τ' ἀμά being taken for τὰμά i. e. τὰ ἐμά; otherwise θ' ἀμά would most likely have been substituted.

*δελτουμένας*, ἀπογραφόμενας Schol. A favourite metaphor. Cf. Eum. 275 *δελτογράφῳ φρενί*. Prom. Vinc. 789 *ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν*. Soph. Frag. 535 *θὲς ἐν φρενὸς δέλτοισι*. The same idea otherwise expressed in Pind. Ol. x. 1 *ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα πόθι φρενὸς ἐμάς γέγραπται*. The present is the appropriate tense "if on each occasion ye record..."

154. *κόνιν*. *κόνιν* is Epic. Herodian calls this lengthening Attic. Cf. Prom. V. 1084 *στρόμβοι δὲ κόνιν εἰλίσσουσι*. So *δφῖς* and *δφῦν* Cho. 544, 928. Photius, p. 363, 27 *δφῖς*: *ἐκτείνουσι κατὰ τὸ ἐνικόν*.

*ἀναυδον ἄγγελον*. With this and the following should be compared the very similar S. c. T. 80 sqq. *βεί πολλὸς ὄδε λεὼς πρόδρομος ἵππότης | αἰθερία κόνις με πείθει φανεῖσ' | ἀναυδὸς σαφῆς ἔτυμος ἄγγελος*. For *ἀναυδον* in particular cf. Eum. 245 *ἔπου δὲ μνηστήρος ἀφθέγκτου φραδαῖς*.

155. οὐ. The MS. reading οὐ causes an asyndeton which can only be explained by a protracted pause after *στρατοῦ*, while Danaus is awaiting further developments. But the sense "the dust arises and the wheels rattle" is inferior to the sense "the dust betrays it, however silent all else in its approach may yet be". *ἀναυδον* gains in strength by the change. In the parallel passage (S. c. T. 80) it is clear that dust is the first sign, and the sound of the *σύριγγες* much later. In that place the order of approach is (1) the silent dust, (2) the rattle of arms (83), (3) the shouts (85), while not till v. 153 occurs the phrase *ἔλακον ἄξονων βριθομένων χνῶσι*, and in v. 205 *ὅτε σύριγγες ἐκλαγξαν ἐλίτροχοι* is synchronous with *ἱππικῶν τ' ἄπυον πηδαλιῶν διὰ στόμια πυριγενετῶν χαλιῶν*, which demands great proximity. οὐ *σιγῶσιν* moreover is scarcely adequate for *κρίζουσι*, *κλάζουσι*, while *σιγῶσιν* is good for *οἴσω ἀκούονται*.

*σύριγγες ἄξονήλατοι*, the sockets (in the naves) *pressed* by the axle, or through which the axle is driven. For the latter cf. Il. v. 400 *ὀστὸς ὦμῳ ἐν στιβαρῷ ἠλέλατο*. Pers. 871 *ἐλλημένοι περὶ πυργόν*. The epithet is intended (1) to define *σύριγγες* as those of the wheel and not of music, (2) to *account* for the sound which they produced.

156. *ὑπασπιστήρα*. The Argives were famous for the making and use of shields, cf. S. c. T. 89 *ὁ λεύκασπις λεὼς*, Pind. Ol. vii. 83 (Gildersleeve). Pind. Frag. 73, among the mention of places famous for certain things, *δπλα (ἐξοχώτατα) ἀπ' Ἀργούς*.

157. *ξὺν ἵπποις*, not with *ὄχλον*, but with the *sense* of *ὑπασπιστήρα καὶ δορυσ-*

τάχ' ἂν προς ἡμᾶς τῆσδε γῆς ἀρχηγέται  
 ὀπτῆρες εἰεν ἀγγέλων πεπυσμένοι.  
 ἀλλ' εἴτ' ἀπήμων εἶτε καὶ τεθηγμένοι  
 ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,  
 ἄμεινόν ἐστι παντὸς εἶνεκ', ᾧ κόραι,

(185)

160

superscripto. ὀχῆμασιν M. 160 τεθειμένος M, corr. Pearson. τεθυμένος Turnebus. τεθυμένος Abresch, Porson. Haud male possis πεφλεγμένος: vide adnot. 161 ἡμῶν ξὺν ὀρμῇ Oberdick scholio deceptus. 162 οὐνεκ' Heath,

σῶον i. e. πολεμικῶς ἐπορνούμενον. In Hom. Od. xxiv. 193 ἢ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτίσω ἄκοιτιν it is better to join σὺν to the whole ἐκτίσω-ἄκοιτιν than to ἄκοιτιν alone.

καμπύλοις denotes war-chariots, Homer's ἀγκύλιον ἄρμα.

159. ὀπτῆρες εἰεν πρὸς ἡμᾶς, implied motion, as in Cho. 570 δευρ' ἐποπτεύσαι. Hdt. viii. 60 παρῆναι ἐς τὸν Ἴσθμόν.

ὀπτῆρες, not (as generally in verse) speculatores, but "eye-witnesses". "Spies" would not come with a large army. "Messengers have carried news of us, and now they come themselves to see". So ὀπτῆρ in Antiphon 132, 33.

160. ἀπήμων, the reversion to the singular referring to στρατοῦ and ὄχλον, after the intervening ἀρχηγέται, is natural, if we remember that Danaus must have paused several times in this speech, commenting from time to time on the further progress of the Argives.

ἀπήμων, active, while in Ag. 554, Eum. 893 it is passive. Inf. 555 ἀπημάτω σθένει may have either sense, though best taken as active. So ἄλυπος, ἄσπυρός, ἀβλαβής and such words generally. Cf. *formidolosus* &c.

τεθηγμένος. This correction of Pearson seems the easiest. In the moral sense cf. S. c. T. 715 τεθηγμένον τοί μ' οὐκ ἀκαμβλυρεῖς λόγῳ. Prom. Vinc. 311 εἰ δ' ᾧδε τραχεῖς καὶ τεθηγμένους λόγους μέφεις. Eur. Hipp. 689 ὀργῇ ξυντεθηγμένους φρένας. Ar. Rhet. iii. 3 § 2 (quoting Alcidas) ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον.

For Porson's τεθυμένος, a word which

Photius explains as ὑπὸ πυρὸς ἐκκεκαυμένος, it is usual to quote Plato Phaedr. 230 A, where ἐπιτεθυμένος is opposed to ἡμερώτερον. There, however, it is used etymologically with reference to Τυφών, and is a little strained for the purpose.

The claims of πεφλεγμένος are perhaps worth considering. Cf. Ar. Nub. 993 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι κἂν σκώπτῃ τίς σε, φλέγεσθαι. Plato Legg. 716 A νεότητι καὶ ἀνοίᾳ φλέγεται τὴν ψυχὴν. S. c. T. 52 θυμὸν ἀνδρεία φλέγων.

The word goes well with ὦμῃ, φλέγεσθαι being used (like φλεγμαίνεω) of the effect of diet, and ὦμός an ordinary epithet of raw or crude food. "Inflamed with undigested anger", appears stronger than "whetted with savage wrath", or, taking ὦμῃ ξὺν ὀργῇ with ἐπόρνυται, "rushes on with undigested wrath".

161. τόνδ' ἐπόρνυται στόλον. The Scholiast explains τὸν πρὸς ἡμᾶς (i. e. τόνδε) στόλον μετὰ ὀρμῆς ποιεῖται (i. e. ἐπόρνυται). His paraphrase is intended to mark στόλον as a cognate accusative. There is no question of a confusion between ὀργῇ and ὀρμῇ. Cf. Soph. Trach. 339 τοῦ με τήνδ' ἐφίστασαι βάσιν; Aj. 42 τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν; Dem. F. L. 392 ἀπήραμεν πρέσβειαν. Our Scholiast would probably have explained the first of these instances by διὰ τί τὴν πρὸς ἐμὲ βάσιν μετὰ σπουδῆς ποιεῖ;

162. εἶνεκ'. M gives εἶνεκα also in Prom. V. 345. This being the Ionic (and Homeric) form of ενεκα has a priori likelihood for tragedy. Dindorf reads οὐνεκα and maintains that ενεκα is

www.παρουσίαση τῶνδ' ἀγωνίων θεῶν.

κρείσσον δὲ πύργου βωμός, ἄρρηκτον σάκος. (190)

ἀλλ' ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς 165

Hermann, Dindorf. 163 τόνδ' Turnebus. πάγω Pearson minus eleganter.  
164 κρείσσων M, in -ον correctum. κρείσσον cod. Guelf. 165 " Forsitan

the only true Attic form in prose, while in metrical composition, where the long syllable is required, οἴνεκα and not εἴνεκα is correct, the latter being due to copyists. But for this view there is no support, and Dindorf scarcely understood the difference between the Attic of prose and the "Attic" of tragedy. Three MSS. of Arist. Pax 210 also give εἴνεκα. The Lesbian is ἐνεκα (= ἐντεκα). Cf. νοῦσος, μούνος, ξείνος &c. in tragedy.

163. **πάγον προσίξεν**, cf. Pers. 204 βωμόν προσέστην. Ag. 834 ἰὸς καρδίαν προσήμενος. Eum. 446 τὸ σὸν ἐφεξόμεν βρέτας. Paley quotes Eur. Frag. incert. 24 βωμόν προσίξεν. The accusative is preferable to the dative since motion is implied.

**ἀγωνίων**, not from the sense ἀγών= ἀγορά "the great assembled gods", as some have understood (e.g. Eustathius on Il. XXIV. 1), but, as Hesychius says, ἀγώνιοι=οἱ τῶν ἀγῶνων προστώτες. This meaning is evident from the facts that (a) Zeus, Apollo, Poseidon and Hermes are the deities specially enumerated, and these names correspond to the Olympian and Nemean (Zeus), the Pythian (Apollo), and the Isthmian (Poseidon) games; while Hermes is concerned in all alike: (b) if the meaning had been "the twelve greater gods", others of more importance than Hermes would have been named. We may at least suppose that offended Hera would have been propitiated, Artemis appealed to by virgins, and Ares invoked in view of the approaching Egyptians: (c) where the same epithet occurs in Ag. 513 those named are Zeus, Apollo and Hermes; and of these Apollo is called ὁ Πύθιος ἀναξ, and Zeus is ὑπατος χώρας i.e. lord

of Nemea: (d) wherever the word occurs elsewhere it has reference to contests. Cf. Plat. Legg. 783 A; where "we must struggle with passions" προσχωμένους Μούσαις τε καὶ ἀγωνίοισι θεοῖς (evidently a quotation) Pind. I. 1. 85. ὄσ' ἀγώνιος Ἑρμᾶς ἔπορεν Ἰπποῖος Ol. VI. 135. Soph. Trach. 26 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς: (e) ἐναγώνιος is applied to Hermes Pind. P. II. 20, on which place the Scholiast (explaining by ὡς τῶν ἀγῶνων προστάτης) quotes from Aeschylus ἐναγώνιε Μαίας καὶ Διὸς Ἑρμᾶ. See all the passage Ar. Plut. 1155—1163.

Games of less note than the four great festivals were held at Argos (as at Sikyon, Aegina, Megara &c.), v. Pind. Ol. XIII. 106. Their title was Heraea and Hecatombaea.

165. **λευκοστεφεῖς ἱκτηρίας**. See on v. 21. Cf. Cho. 1035. Dem. de Cor. 262 οὐχ ἱκτηρίαν ἔθηκε τρητάρχης οὐδὲς παρ' ὑμῖν ὡς ἀδικούμενος. Liddell and Scott treat the word as an adjective with ῥάβδος understood. It is better to regard it as an abstract noun become concrete: κλάδος, not ῥάβδος, is the usual name of these branches of olive. The wool was by ritual white (the colour of purity). Eum. 43

ἐλαίας ὑψιγέννητον κλάδον  
λήνει μέγιστῳ σωφρόνως ἑστεμμένον,  
ἀργῆτι μαλλῶ.

166. **ἀγάλματ'**, "sacred", "dedicated" to Zeus the Merciful—in a sense ἀναθήματα. **ἀγαλμα** is a thing ᾧ ἀγάλλομεν τὸν θεόν, cf. Hom. Od. III. 437

ὁ δ' ἔπειτα βοὸς κέρασιν περιχέουεν  
ἀσήσας, ἔν' ἀγαλμα θεᾷ κεχάροίτο ἰδοῦσα.  
None of these words are otiose, "the white suppliant boughs made holy to Zeus, the god of mercy"—these will ap-

ικτηρίας, ἀγαλματ' αἰδοίου Διός,  
 σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,  
 αἰδοῖα καὶ γοεδνά καὶ τὰ χρεῖ' ἔπη  
 ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει, (195)  
 τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγὰς. 170  
 φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ,

τάχιστ' ἀμβάτε" Paley. 166 *ικτηρίας* M. Sonum gratiorem reddidit Victorius.  
 ἀγαλμά τ' Klausen, Oberdick. 167 *σεμνός* M, corr. sec. man. *συνωνύμων*  
 M, corr. Auratus. *εὐωνύμων* aperte habuit Schol. *ὀρθωνύμων* Oberdick. Ne de  
*συνημμένων* cogites vide adnot. 168 *γοειδνα* M, corr. Robertellus. *τὰ χρέα* M,  
 corr. Turnebus. *ζαχρεῖ'* Geel, Bamberger, alii. *κούκ ἀχρεῖ'* Pearson. 170 "For-  
 tasse τὰς" Wecklein. 171 *φθογγῇ libri omnes*, corr. Pauw. *ἐπέσθω* H. Voss.

peal to the feelings of the approaching host.

167. *εὐωνύμων*. The Scholiast had the true reading: *ἀντέχεσθε τῇ δεξιᾷ τῶν ἀγαλμάτων, τῇ ἀριστερᾷ τοὺς κλάδους κατέχουσαι*. *εὐωνύμων* has its point, since the *right* hand would naturally be used in touching *sacred* things (the statues here), as it is used in treaties, vows &c. *συν-* and *εὐ-* are confused in *v.* 102, 189, 696. It is therefore unnecessary to read *e.g.* *συνημμένων* "clasped", a suggestion which presents itself among others.

168. *αἰδοῖα*. From the following words it is clear that the meaning is "calling for pity", not "bashful, modest": cf. *v.* 434 *πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων* ("appeals for pity"), *αἰδοίῳ πνεύματι v.* 29.

In *v.* 470 *αἰδοῖον πρόξενον* the active sense "pitying", in Hom. Od. xv. 373 *ἐφαγόν τ' ἐπὶν τε καὶ αἰδοίοισιν ἔδωκα* the passive sense "pitied" appears.

*τὰ χρεῖ'*. The article is thus used when a class or category is vividly present to the speaker's mind. "There is a sort of words which are *χρεῖα*,—that sort you must use".

Cf. Soph. Aj. 312 *ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπέλησ'* ἔπη. Eur. Phoen. 180 *ποῦ δ' ὅς τὰ δεινὰ τῆδ' ἐφυβρίζει πόλει*; *χρεῖα ἔπη* are the words of one who is *χρειός*.

Geel's *ζαχρεῖ'* is built upon the analogy

of *ζάθεος, ζαπληθής, ζάπυρος* &c., and on the frequent confusion of T and Z, but is less good.

169. *ξένους*. This form of double accus., analogous to *κρίπτειν τινά τι*, is uncommon with *ἀμείβομαι*. Usually we find either a dative of the person and accus. of the answer, or vice versa. The case is obviously simpler where the *acc. rei* is a neuter pronoun *e.g.* Hdt. II. 173 *ταῦτα τοὺς φίλους ἠμείψατο*. With the present passage cf. Pind. P. ix. 68 *τὸν δὲ Κένταυρος μῆτιν ἐὰν εὐθὺς ἀμείβετο*.

170. *τάσδ' ἀναιμάκτους φυγὰς—i.e. τάσδε τὰς φυγὰς, ὅτι ἀναιμάκτοι εἰσι*. The adjective is in sense predicative. Cf. *v.* 6. "We are not *ἐναγεῖς, φιάκυλλαι*". Not like Orestes Eum. 40 *ἄνδρα θεομυσῆ | ἔδραν ἔχοντα προστρόπιον, ἀμματι | στάζοντα χεῖρας*.

171. *πρῶτα μὲν*, a slight anacoluthon. We should look for *φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ, ἔπειτα δὲ τὸ μὴ μάταιον*, but, instead of *ἔπειτα δὲ* with the second quality which is to attend *φθογγῇ, φθογγῇ* is left and *πρόσωπον* dealt with. The order of the words plainly makes it impossible to render *καὶ πρῶτα μὲν φθογγῇ ἐπέσθω τὸ μὴ θρασύ, (ἔπειτα) δὲ ἴτω κ.τ.λ.* *πρῶτα μὲν* had in fact passed into a compound adverb = *ante omnia*, to which the *δὲ*-clause is only mentally supplied, the *δὲ* actually following being only connective. Cf. *v.* 385 and note.

τὸ μὴ μάταιον δ' ἐκ κατωποσωφρόνων

ἴτω προσάπων ὄμματος παρ' ἡσύχου.

καὶ μὴ πρόλεσχος μὴδ' ἐφολλκός ἐν λόγῳ (300)

γένῃ· τὸ τῆδε κάρτ' ἐπίφθονον γένος. 175

μέμνησο δ' εἴκειν' χρεῖος εἰ ξένη φυγὰς.

172 μετώπῳ σωφρόνων M. μετωπωσωφρόνων cod. Par. μετωποσωφρόνων Porson, quo, cum manifestum sit quamobrem ipsum displiceat, usus tamen sum ad coniecturam meam: vide adnot. μεγατοσωφρόνων M. Schmidt. σεσωφρονισμῶν audacious Dindorf. ἐκ μετώπων σωφρόνων ἴτω προσέρπον Oberdick.

175 τραβῆ δὲ Oberdick pro τῆδε. ἐπίφθονον πέλει Weil. γυνή pro γένος Hermann. ἐπίλογον Burges. 176 εἶξεν ἢ M, corr. Sophianus. ἢ ξένη Dobree.

172. τὸ μὴ μάταιον = σεμνότης. ματαιότης is unsteadiness or lack of mental ballast, becoming either recklessness or lasciviousness. Eum. 336 αὐτουργίαι μάταιαι (of matricide), Soph. Trach. 565 (of Nessus with Deianira) ψαύει ματαίαις χερσίν.

κατωποσωφρόνων. Porson's μετωποσωφρόνων is very doubtful. Setting aside the savour of tautology in μέτωπον and πρόσωπον, it would seem that σωφρονομετώπων should be the form of the compound, if the emphasis is to lie upon the σωφροσύνη rather than on the μέτωπον. "A forehead-modest countenance" is an expression which does not commend itself. The conjecture in the text assumes a confusion of μετα- and κατα-, which in many mss. are practically indistinguishable. v. Bast, Comment. Palaeog. p. 285 and Cobet Var. Lect. (Index). Inf. v. 303 καταπτύουσα should be read for μεταπτύουσα. The compound without a noun part is paralleled in S. c. T. 347 ἀκριτόφυρτος. Prom. Vinc. 450 ἀγορότων. Cho. 425 ἀπριγδόπληκτα. For the meaning, cf. κατηφής, Thomson's "downcast modesty", and Spenser, Faery Q. IV. canto x. "and next to her sate goodly Shamefastness | Ne ever durst her eyes from ground upreare".

173. ὄμματος παρ' ἡσύχου. Cf. Spenser (loc. cit.)

Her name was Womanhood: that she exprest

By her sad semblant and demeanour wyse;

For steadfast still her eyes did fixed rest  
Ne roved at random after gazers'  
guyse.

174. ἐφολλκός, "laggard". The active meaning ("drawing on") is more common. Thuc. IV. 108 τοῦ Βρασιῶν ἐφολλκὰ λέγοντος. The passive meaning is only found here and in Ar. Vesp. 268 οὐ μὴν πρὸ τοῦ γ' ἐφολλκός ἦν, ἀλλὰ πρῶτος ἡμῶν ἠγγεῖτ' ἂν ἔδων Φρυγίχου. See, however, ἐφολλκίς, ἐφολλκίων. In Hdt. III. 105 οἱ ἐπελκόμενοι are the stragglers.

175. ἐπίφθονον. The Argives had a special reputation for brevity of speech, cf. v. 247. Pind. I. VI. (v.) 58 τὸν Ἀργεῖων τρόπον εἰρήσεται πᾶ κ' ἐν βραχίστοις. Soph. Frag. 411 μῦθος γὰρ Ἀργολιστὶ συντέμνω βραχύς. Cic. Brut. 50 quis enim Argivum oratorem scit fuisse? This was a characteristic shared by Sparta: cf. λακωνίζω. Hermann's question "Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?" is ridiculous. Besides the fact that countries acquire a reputation abroad, it is sufficient if Aeschylus and the Athenians had heard of it. It is Aeschylus who speaks in Danaus. The meaning, however, is not "pronos ad vituperandum", but "pronos ad irascendum, invidendum". Cf. Apian Civ. VIII. 39 τὸ θεῖον ἐπίφθονον ("apt to take offence"). ἐπίφθονον = φθονερόν, and φθόνος = "offence" Eum. 686 Ἀμαζόνων... ἄτ' ἦλθον Θησέως κατὰ φθόνον. Hdt. I. 32 τὸ θεῖον πάν ἐστι φθονερόν.

~~φρασεολογία~~ ~~οὐ~~ πρέπει τοὺς ἥσσονας.

- ΧΟ. πάτερ, φρονούντως πρὸς φρονούντας ἐνέπειε·  
 φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν (205)  
 κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι. 180
- ΔΑ. μή νυν σχόλαζε· μηχανῆς δ' ἔστω κράτος.

178 φρονούντος M, corr. sec. man. φρονῶν τοι F. W. Schmidt. Deinde φρονούσας Turnebus. φρονούσαν Dindorf. 179 φυλάξομεν Turnebus, Auratus. τάσδ' ἀμνημονεῖν Bamberger, loci structuram non intellegens. 181—195 Desunt personarum notae in libris. Alii alio ordine versus 181—185 disposerunt (vide adnot.), dum v. 184 ἴδοιτο δῆτα post ἴδοι (v. 180) continuo sequi debere pro certo habent. Distributione tamen sua cuique facta, necesse est aut hiatum alicubi notent aut sensum nescio quid claudicare fateantur. 181 μηνῶν M. μηχανῆ δ' ἔστω κράτους Schwerdt. ἔστω τάχος Blomfield. “Fort. μηχανῆς δραστηρίου” Wecklein. Multa proponi possunt, e.g. μηδ' ἀνῆς ὅτου κράτος (sc. ἡμῶν ἔστι), sed nil causae est

178. φρονούντας, the masculine, as the Danaids are speaking of themselves objectively.

179. Construe φυλάξομαι δὲ τάσδε κεδνὰς ἐφετμάς σέθεν, (ὥστε) μεμνήσθαι (αὐτῶν), rather than φυλάξομαι μεμνήσθαι ἐφετμάς. φυλάσσεσθαι with infinitive is apparently only found either with the negative or with an implied negative, i. e. in the sense φυλάσσεσθαι μὴ, e. g. Antiphon 124, 37 φυλάσσεσθαι μηδένα βαλεῖν. The only instance quoted by the lexicons to support the positive use φυλάσσεσθαι μεμνήσθαι (cavere ut) is a misquotation and a direct instance to the contrary, viz. Hdt. VII. 5 ἵνα τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι (i. e. φ. μὴ). φυλάσσεσθαι with noun in the sense φυλάσσεσθαι ἐν θυμῷ (Hes. Opp. 489) is common: cf. Hes. Opp. 261 ταῦτα φυλασσόμενοι, βασιεῖς, ἰθύνετε μύθους.

181—195. The order of the MSS. is more satisfactory than any of the re-arrangements attempted by commentators. It is only requisite to distribute the lines properly between the speakers. Most editors since Burges assume (what is at first sight very plausible), that v. 184 ἴδοιτο δῆτα ought to follow immediately upon Ζεὺς δὲ γεννήτωρ ἴδοι, just as σύγγνοιτο δῆτα (v. 190) follows immediately upon συγγνοίη (v. 189), and as Eur. El. 676 δὸς δῆτα follows immediately upon νί-

κην δὸς ἡμῶν (675). Yet inf. 332 ἴδοιτο δῆτα stands without any reference whatever to any preceding verb of seeing. It is true that in v. 332 the subject θέμις is added, while in v. 190 and Eur. El. loc. cit. the subject is understood from the preceding words, as it must be in v. 184. Yet such subject can be equally as well supplied from ὦ Ζεῦ (v. 183) as from Ζεὺς ἴδοι of v. 180. Hermann, followed by Paley, disposes the verses in the order 180, D, 184, Cho. 182, D, 181, Cho. 183, D, 185, Cho. (lacuna of one line), D, 186, Cho. 187, Dan. 188 &c., an arrangement both arbitrary and unsatisfactory. Oberdick, again, places v. 185 after 184 but both before 181; with a lacuna between 184 and 185. There is no ground for the assertion that “the whole of this dialogue is disjointed and disarranged in the MSS.” The πρώτων ψεύδος of editors lies in the above-mentioned notion that ἴδοιτο δῆτα must follow directly on ἴδοι, and they have been further misled by the assumption that the whole dialogue must be stichomuthic.

181. μηχανῆς δ' ἔστω κράτος, i. e. μηχανῆς δ' ἐξέστω κρατεῖν, “let us make sure of our means of defence”. Cf. inf. 808 βαῖνε φυγῆ πρὸς ἀλκάν. The μηχανῆ is the shelter of the sanctuary, of which they must make sure before the Argives arrive.

XO. θέλοιμ' ἀν' ἤδη σοὶ πέλας θρόνους ἔχειν.

ὦ Ζεῦ, κόπων οἴκτειρε μὴ ἀπολωλότας.

ΔΑ. ἴδοιτο δῆτα πρηνεμενοῦς ἀπ' ὄμματος.

κείνου θέλοντος εὖ τελευτήσει τάδε.

(110) 185

καὶ Ζηνὸς Ἴνιν τόνδε νῦν κικλήσκετε.

cur quicquam mutetur.  
man. et ceteri cod.

182 σοῦ Stanley.  
186 ὄρνιν M. Ἴνιν

183 ὦ Ζεὺς M. ὦ Ζεῦ sec.  
repositi : idem coniecisse sed repudias

182. ἤδη, emphatic: "you say, do not delay: I am ready *this moment* to come where *you yourself* (σοῦ) are". The unusual position occupied by the Chorus on the stage itself is thus explained (and in a manner apologised for).

σοῦ, for the dative cf. Fr. 101 ἀμφωτίδες τοῖς ἐνωπίοις πέλας. Hermann Opusc. I. p. 254 illustrates the difference of conception (genitive and dative) by *prope ad* and *prope ad*.

183. ὦ Ζεῦ, an adjuration made after a pause, which occurs while the Chorus is ascending the steps. The Danaids having arrived on the πάγος address the greatest of the ἀγώνιοι θεοί.

κόπων οἴκτειρε, cf. Ag. 1321 οἴκτειρω σε θεσφάτου μόρου. So οἴκτιζω, εὐδαιμονίζω, ζηλώ &c.

μὴ ἀπολωλότας, the masculine participle perhaps not objective, but as including Danaus. The sense is πρὶν ἀπολέσθαι ἡμᾶς \* (i. e. ἕως ἔτι σφ' ἔσμεν). μὴ belongs to the imperative. In point of orthography, synecphonesis rather than aphaeresis should be indicated, as inf. 704 μὴ ἀμελεῖν θεῶν. Eum. 85 οἴσθα μὲν τὸ μὴ ἀδικεῖν. Cho. 918 μὴ ἀλλά. Others write in crasis μῆδικεῖν or μάδικεῖν. Dindorf claims aphaeresis before ε (e. g. μὴ ἔκδοῦς inf. 312, μὴ ἔξαιρήσεται inf. 892), crasis before α (e. g. μάλλά, which, he says, is found in MSS. and recognised by grammarians), and synecphonesis in μὴ οὐ. In Aeschylus, however, MSS. give only the full form μὴ ἀλλά. It is obvious that in combinations like μὴ ἀλλά and μὴ οὐ, more still in ἢ οὐ, ἢ εἰ, both words must have remained distinctly intelligible. Whatever the pronunciation, it is safer to

write μὴ ἀπολωλότας than either μὴ ἴωλωλότας or μάπολωλότας.

185. κείνου, if *he* be willing, none else can prevent it.

186. Ζηνὸς Ἴνιν. This conjecture has been previously given by Kiehl. It does not, however, appear to have found acceptance. The vulgate ὄρνιν is explained by the Scholiast as τὸν ἥλιον· ἐξαίστησι γὰρ ἡμᾶς ὡς ὁ ἀλεκτρύων. Oberdick remarks that the effigy of Helios would be accompanied by a cock, which, according to Pausanias (v. 25. 5) was his sacred bird—ἥλιου δὲ ἱερὸν φασὶν εἶναι τὸν ὄρνιν, καὶ ἀγγέλλειν ἀνέναι μέλλοντος τοῦ ἥλιου. Paley fancies a connexion between ἀλεκτρῶν and the Homeric name of the sun Ἡλέκτρῶν. Pausanias further (II. 18. 3) tells us that there was an altar of Helios by the Inachus. This seems to be the case for ὄρνιν, but it is a very weak case.

(1) The explanation of the Scholiast has no weight, since it was evidently made to suit the words Ζηνὸς ὄρνιν and the following καλούμεν αὐγὰς ἥλιου. If ὄρνιν is the cock that wakes us, Ζηνὸς ὄρνιν may be either metaphorically the cock that awakes Zeus, as the biped does mortals, or else the celestial cock of Zeus as opposed to the common earthly bird. It is of course possible to call the sun that awakes us "the chanticleer of Zeus", but as a matter of taste it seems scarcely desirable to do so. The metaphor is not only farfetched, but also halts, since the cock awakens us with his *voice*. The sun does indeed awake the cock, cf. Soph. El. 17

ὡς ἡμῖν ἦδη λαμπρὸν ἥλιου σέλας  
ἔφα κινεῖ φθέγματ' ὄρνιθων σαφῆ,

καλοῦμεν ἀγῆας ἡλίου σωτηρίους  
ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν·

erio Bambergerum. κικλίσκεται M. κικλήσκειται sec. man. corr. Robortellus.

ie cock awakes men, Ar. Vesp.  
να γ', ἦν καθεύδης ἀπολογουμένου  
ἔδων ἀνωθεν ἐξεγείρη σ' οὔτοσι:  
call the sun in consequence "the  
of Zeus" does not sound like  
elus. If Helios is here at all, he  
personified Helios, not the common  
'sun", and even if "chanticleer of  
suited the latter, it would not suit  
oper noun.

Ζηῆος ὄρνιν without qualification  
almost necessarily mean the eagle.

Fr. 760 ὁ σκηπτορβάμων ἀετός,  
Διός. Prom. V. 1022. II. xxiv.  
εἶπε δὲ σὸς αὐτῷ φίλτατος οἰωνῶν.  
ielis in Latin frequently.

Helios in his earlier character as  
t from Apollo is not an ἀγῆσιος

On the other hand, Helios and  
o are frequently identified; but in  
ases the name is Apollo, not Helios.  
ollowing verse (187) may therefore  
lly form part of an invocation to  
y, who is regarded as (among other  
y) the god of ἥλιος, not as Helios.  
pollo is not "the cock of Zeus".

Pausanias' statement about the  
ness of the cock to the sun may  
e (despite its being also sacred to  
apius), but does not bear upon  
gument. The cock is sacred to  
apius, but Aesculapius is not there-  
e cock of Zeus.

We have nothing to do with the  
βωμός or with the Inachus. We  
icerned with a κοινοβωμία of ἀγῆσιοι  
a different part of Argos.

haps none of these far-fetched ex-  
ions of ὄρνιν would have been  
ted except for the following line,  
ch the Chorus proceed to call upon  
n. The sense runs "Having called  
as, next call on this his son".

ἀγῆας ἡλίου—ἀγνόν τ' Ἀπόλλω.

T. S.

τε is exegetical, as in v. 55 (q. v.), and  
would be far too weak if introducing a  
new divinity of the catalogue. After Zeus  
we have (v. 186) καὶ τὸνδε νῦν..., in v.  
191 τίν' οὖν ἔτ' ἄλλον..., in v. 194 Ἐρμῆς  
ὄδ' ἄλλος..., each being introduced in a  
marked manner. For the identification  
of Apollo and the sun cf. S. c. T. 857 τὰν  
θεωρίδα, τὰν ἀστιβῆ Ἀπόλλωνι, τὰν  
ἀνάλιον.

In Choeph. 986 Ἥλιος is called to be a  
witness—

ὡς ἂν παρῆ μοι μάρτυς ἐν δίκῃ ποτέ,  
and when he does so appear, it is as  
Apollo. Cf. Ag. 508

νῦν χαίρε μὲν χθών, χαίρε δ' ἡλίου φάος,  
ἕπατός τε χῶρας Ζεὺς, ὁ Πύθιδος τ' ἀναξ,  
i. e. first the land and the sun, and then  
their presiding deities. Oberdick quotes  
a fragment of Euripides

ὦ χρυσοφεγγές Ἥλι', ὡς μ' ἀπόλεσας,  
ἔθεν σ' Ἀπόλλων' ἐμφανῶς κλήσει βροτός.

The mention of the sun's rays here is prob-  
ably prompted by some conventional  
representation of solar rays upon Apollo's  
statue. Cf. Apoll. Rhod. iv. 727. Verg.  
Aen. xii. 162 tempora circum | aurati  
bis sex radii fulgentia cingunt | solis avi  
specimen.

σωτηρίους. As applied to Helios, the  
adjective would be deficient in point, but  
is particularly appropriate to Apollo, who  
is *par excellence* the god of help and heal-  
ing, παιάν, ἀκέσιος, ἀλεξικακος, ἀποτρό-  
παιος, προστατήριος, ἐπικούριος, σωτήρ.  
The word is both epithetic and pro-  
leptic.

188. ἀγνόν, a special reason for call-  
ing upon him. "Though exiled, he is  
the god of purity: we, though exiles,  
are pure, nay, our exile is for purity's  
sake". ἡλίου and φυγάδ' ἀπ' οὐρανοῦ  
are in a manner contrasted. "The god

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εἰδώς ἂν αἰσῶν τήνδε συγγοίη βροτοῖς. (215)

ΔΑ. συγγοῖτο δῆτα καὶ παρασταίη πρόφρων.

196

ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. ὀρῶ τρίαῖναν τήνδ' ἀνακτος Ἴσθμίου.

ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑ. Ἐρμῆς ὄδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)

189 *εὐγνώη* M. *συγγνώη* Turnebus, quae nil nisi epica forma est modi subiunctivi. *συγγνοίη* Lobeck (Phryn. p. 347). 190 *σύγγοιτο* M, corr. Victorius. *γένοιτο* Naber. 191 *κικλήσκω* M. 192 *τήνδε*, *σημεῖον θεοῦ* M et omnes editt. Vix requirunt Danaides ut, inter *δαίμονας* stantes et eos *δαίμονας* iam nuncupantes, discant *δειπν ἀλιμειν* significari : vide adnot. Posses *τήνδε γ' Ἴσθμίου θεοῦ*. 194 *πομπὸς Ἑλλήνων νόμοις* Wecklein. 195 *ἐλευθέροις*

who rules the sun in heaven was once an exile on earth".

*θεόν*, i. e. *θεόν περ ὄντα* (v. Eur. Alc. 2), and used in forcible antithesis to *βροτοῖς*.

The allusion is of course to his banishment from heaven for slaying the Cyclopes (Eur. Alc. 5), or, as the Scholiast on that place says, the serpent Pytho.

189. *εἰδώς*, &c. Bothe compares Verg. Aen. 1. 630 *Non ignara mali miseris succurrere disco*.

190. *συγγοῖτο*, for the change of voice cf. *ἴδοιτο* (184) and *ἴδοι* (180). Cho. 406 *ἴδετε πολικρατεῖς Ἄραλ... ἴδεσθ' Ἄτρειδῶν τὰ λοιπ'*. Paley compares Herod. VI. 92 *συγγρόντες... συνεγνώσκοντο*. According to Veitch the word in our text is the only instance of the middle (except in the future) of *γινώσκω* in Attic. The middle forms of present and imperfect are confined to the Ionic of Herodotus.

192. The MS. reading *τήνδε*, *σημεῖον θεοῦ* can hardly be right. It is strange that commentators have not remarked upon the obvious flatness of the two last words. The Danaids would not require to be told that the trident "betokens a god", for they have already recognised the statues as those of the *ἀγώνιοι θεοί*. They have called on Zeus and Apollo, and they ask "whom next?" Danaus replies "I see yonder a trident, the sign of..." What? "a god"! Surely some epithet, e. g. *ποντίου*, *ἰππίου* would be

required with *θεοῦ*, to betoken Poseidon.

"I see yonder a trident, the sign of the sea-god" is something: "the sign of a god" is meaningless. Danaus knows well *what* god the trident signifies. The gods being here regarded as *ἀγώνιοι*, the special epithet suited to Poseidon would naturally be the one distinctive of his festival—the Isthmian games. As Apollo is *Ἰθῆβιος* and Zeus is *Νέμειος*, so Poseidon was called *Ἴσθμιος*. If the poet wrote *ΙΘΜΙΟΥ* it is not difficult to see how this would become *CIΜΙΟΥ*, and thence *CHΜΕΙΟΥ* by itacism. *θεοῦ* may be due to a gloss on *ἀνακτος* or to a metrical correction of *ἀνακτος σημεῖον*; but it is more scientific to suppose that the corrupt *CHΜΕΙΟΥ* was read as *CHΜΕΙ' ΘΥ*, i. e. *σημεῖον θεοῦ*, and *ἀνακτος* excluded.

That the gods are represented by statues and not merely by signs, e. g. a trident, is manifest from the subsequent threats of the Danaids to "hang themselves upon these gods", and other indications *passim*. The Scholiast's *ἢ γραφῆ* is a mistake.

194. *Ἐρμῆς ὄδ' ἄλλος*, "here again is Hermes". Cf. S. c. T. 424 *γίγας ὄδ' ἄλλος τοῦ πάρος λελεγμένου | μείζων* ("here is another, a giant"). Eur. Ion 161 *ὄδε πρὸς θυμέλας ἄλλος ἐρέσει κόκνος* (the last bird having been an eagle). The rendering "the other yet remaining is Hermes" is

ΧΟ. *www.libtool.com.cn*  
 ἀλλ' εὐρεθεὶς νῦν ἐσθλά κηρυκεύτω. 195  
 ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν  
 σέβεσθ', ἐν ἀγνώ δ' ἔσμός ὡς πελειάδων

νῦν M. Vim suam loco reddidi. ἀλλοθρόοις Burges. νῦν plerique. 196 τῆρδε  
 Stanley. 197 δεσμός M, corr. Auratus. 198 ἴζεσθαι κρέκω M. (κεκρέκω

opposed by these instances, as well as by the fact that there was evidently a large number of other statues (*v.* Introduction).

τοῖσιν Ἑλλήνων νόμοις. There was an Egyptian analogue of Hermes called Thuth, not represented like the Greek Hermes in a phallic form (which form is here euphemistically alluded to in the words "as the Greeks represent him"). It is altogether uncertain whether Aeschylus knew of this Thuth and the resemblance. As represented at the games Hermes would have the old and Panhellenic embodiment, and not the local Athenian form. The former, which was bearded, with no hands and feet and in a phallic attitude, is stated by Hdt. (II. 51) to have been borrowed from the Pelasgians. The Athenian custom was to call any square pillar surmounted by a head and with τὰ αἰδοῖα a Hermes. Cf. ἡ τετράγωνος ἐργασία, Thuc. VI. 27. By the addition of these words Danaus does not contrast the Greek with the Egyptian, as the Scholiast thinks (ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων), but in a way apologises for the form which might shock his daughters.

195. ἐλευθέρους of MSS. is absolutely pointless. Paley and Oberdick paraphrase by ὥστε ἐλευθέρους εἶναι, and the former connects κηρυκεύτω with κηρύσσειν in the sense of selling, *i.e.* "but may he, as the crier of the sale, cry that we are free"—a sense scarcely worth the effort required to obtain it. It is as an ἀγώνιος θεός that Hermes is present, and κηρυκεύτω in its present setting could only refer to Hermes' function as the κῆρυξ who ἀναγορεύει τὰς νίκας. Now in answer to Danaus, when he speaks of Poseidon, the Chorus replies ἀλλ' εὖ τ'

ἐπεμψεν &c.; so here, when he speaks of Hermes they reply ἀλλ' ἐσθλά κηρυκεύτω. Burges' ἀλλοθρόοις is not without some meaning: "may the Hermes of the Greeks, the herald, be the herald of good to those of another tongue"; but nearer to the MSS. and infinitely stronger in sense is to read ΕΥΡΕΘΕΙΣ for ΕΥΘΕΡΟΙΣ. When a good thing is found unexpectedly, that εἴρημα is a ἔρμαιον, and it was usual to cry κοινός Ἐρμῆς "shares in the luck" (*v.* Cope on Arist. Rhet. II. 24 § 2) to the finder. Cf. Theoc. Char. XXX. εὐρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς...ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἐρμῆν. Hermes ἐριούνιος is here blended with Hermes κῆρυξ. "We have fallen in with Hermes (excellent luck!), may he herald success to us".

196. πάντων, there are many others included in the festival honours, though not special patrons of celebrated games. πάντων is emphatic, "*in short*, all".

κοινοβωμίαν. From the abstract "community of altar" are derived the concrete meanings (1) κοινὸν βωμὸν "the common altar", (2) the place in which the common altar stands (cf. λατομία, ξυνοικία, &c.). The former is the meaning here, the "common altar" being the thymele. Altars were raised to two, twelve, or all the gods: cf. Pind. Ol. x. 69 &c., Ol. v. 5 βωμοὺς ἐξ διδύμου (at Olympia). Hermann compares Strabo XIII. p. 923 βωμὸς τῶν δώδεκα θεῶν, and in Pausanias v. 15 (init.) it is said ἔστιν οὖν βωμὸς ἐν τῷ οἰκῆματι θεοῖς πᾶσιν ἐν κοινῷ. Gods so associated were called συμβωμοί (Plut. II. 492 c, Strabo 672).

197—203. These lines are marked by a curious confusion, both of metaphor

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 ἤξεσθε κίρκων τῶν ὁμοπτέρων φόβῳ,

cod. Par.). In margine ἤξεσθε κέρκω adscriptis sec. man. Corr. Robortellus. Com-  
 memorare licet genus quoddam esse accipitrum qui κέρκοι nominentur. 199 ἔχ-

with simile and also of the literal with the metaphorical. The literal notion (of the *persons*) makes a heavy strain upon the metaphor. A literal translation will shew this: "and upon holy ground sit ye, like a flock of doves, from fear of hawks of the same plumage, kindred who are hostile and defile the race. Were bird to eat of bird, how could he be pure? and how, marrying an unwilling bride from an unwilling sire, could he become pure? Nay, not even in Hades, &c." Thus (1) ἤξεσθε κίρκων φόβῳ (metaphor) is interrupted by ἔσμός ὡς πελειᾶδων (simile), (2) the sons of Aegyptus are ὁμόπτεροι with the Danaids, but hawks are not ὁμόπτεροι with doves in the same sense, but only in the wider sense of being "winged things". Similarly ὁμαίμων and γένος (v. 199) are properly applicable to the relationship of the cousins, but only in the widest sense to the relationship of hawks and doves. The common notion is and was that cannibalism (so to speak) is only regarded as such among birds, when they are members of the same species (hawk and hawk, &c.), not when the species differ as much as those of hawks and doves. Yet from vv. 199, 200 Aeschylus must be understood to look upon any bird devouring a bird as a cannibal. In Quaest. Rom. § 93 Plutarch quotes v. 200 in the following connexion: πετεινοῦ γὰρ οὐδεὶς ἐώρακε γῆπα γενόμενον, ὡς ἀετοὶ καὶ ἰέρακες τὰ συγγενῆ διώκουσι καὶ κόπτονσι· καίτοι κατ' Αἰσχύλον, Ὅρνιθος ὄρνις κ.τ.λ. In vv. 201—203 the reference is wholly to the persons, though the grammatical subject is still ὄρνις. A bird cannot be married or be tried in Hades. This confusion of course could be remedied by the change of πῶς to τίς, but a critic will rather accept the laxity than venture on the change.

197. ἐν ἀγνῷ. This use of neuter ad-

jective (denoting position) without article and noun is rarer in Greek than in Latin, and seems to be almost confined to notions of safety and ease, or the contrary. Cf. Theoc. xv. 73 θάρσει, γῆραι ἐν καλῷ εἰμέσ. Thuc. vii. 77 ἐν ἐχρηῆ εἶναι; iv. 18 ἐς ἀμφίβολον; iv. 97 ἐν βεβήλῳ. So ἐν ἀσφαλεῖ, ἐξ ἀσφαλοῦς, ἐν καθαρῷ.

Doves were apparently the only birds allowed in sacred precincts: cf. Eur. Ion 1196 πτηνὸς εἰσπίπτει δόμοις | κῶμος πελειῶν. Λοξίου γὰρ ἐν δόμοις | ἀτρεστὰ ναλοῦσ', and *ibid.* 154—178.

ἔσμός ὡς πελειᾶδων, *i. e.* ἤξεσθε, ὡς ἔσμός π. ἤξεται φόβῳ κίρκων. But, as often in Greek, the action and circumstances of the simile are confused with the action and circumstances of those to whom the simile has reference. Cf. Cho-  
 505

παῖδες γὰρ ἀνδρὶ κληδόνας σωτήριοι  
 θανόντι· φελλοὶ δ' ὡς ἄγονσι δίκτυον.

*i. e.* ἄγονσι δὲ (viz. τὸν οἶκον), ὡς φελλοὶ  
 ἄγονσι δίκτυον. Soph. Aj. 168 (quoted by  
 Conington)

παταγοῦσιν ἄτε πτηνῶν ἀγέλαι·  
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες  
 σιγῇ πτήξειαν.

197—198. πελειᾶδων—κίρκων. πει-  
 λειᾶς (or πελειᾶ) the emblem of timidity,  
 and κίρκος its traditional foe. Cf. τρήρων  
 "the trembler", and *e. g.* Il. xxii. 139

ἦντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν  
 βῆιδίως ὀμῆσε μετὰ τρήρωνᾶ πελειᾶν.

Prom. V. 856 (of these same persons)  
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι. A  
 special epithet of the falcon (ἱρηξ) is  
 φασσοφόνος (Il. xv. 238), and this after-  
 wards became a noun to denote a particu-  
 lar species of ἱρηξ (Arist. H. A.  
 ix. 12, 4).

ἐχθρῶν ὀμάλμων καὶ μαινότων γένος. (225)  
 ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγῶν;  
 πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα  
 ἀγνὸς γένοιτ' ἂν; οὐδὲ μὴ 'ν "Αἰδου θανῶν  
 φύγη μάταιον αἰτίαν πράξας τάδε.

200

ὅπως ὄμμιον καταμαινόντων γένος Hermann, quod quidem vix Aeschylum sonat. Vide tamen v. 955. 200 Sic laudat hunc versum Plutarchus Quaest. Rom. 286 c et Romul. c. 9. ἀναγεύοι praebet M, a Turnebo primo correctum. θιγῶν coniciat quisvis. 201 τίς δ' ἂν Burges. γάμων M, corr. Robortellus. Ceterum πατρὸς Oberdick a scholiasta suo iterum deceptus. 202 μὴν M, corr. Turnebus. 203 μάταιον αἰτίας M. αἰτίαν edidi. Eodem sensu ματαίους Tournier.

199. ἐχθρῶν κ.τ.λ. ὀμάλμων is best taken as the noun and ἐχθρῶν κ.μ.γ. as its adjectival expansion.

μαινόντων, as used of the sons of Aegyptus, refers to the ἀσεβῆ γάμων of v. 9 (sv. 30, 40), and is explained in v. 201. Their conduct involves an ἄγος.

200. ὄρνιθος κ.τ.λ. The line is quoted in this form by Plut. Quaest. Rom. (just cited). Paley should scarcely say that μέρος τι is understood. The genitive notion is independent of such subaudition. (The same genitive Xen. An. iv. 8. 20 ὅσοι ἐφαγον τῶν κηρίων.) The verb φαγεῖν is rare in tragedy, and Elmsley (Eur. Med. 1156) was for confining it to Satyric plays. It occurs frequently in the Odyssey, and belongs also to Aristophanes and Plato. In the tragic poets it is found in Eur. Cycl. 336 (Satyric), Soph. Fr. 149 (Satyric), and Soph. Frag. incert. 777

δαφνὴν φαγῶν δδόντι πρὶε τὸ στόμα.

(where the metre indicates a Satyric composition). There is accordingly some ground for conjecturing θιγῶν, which has the sense of attacking (Eur. Bacch. 1183) and also of sexual intercourse (Eur. Hipp. 1044).

201. γαμῶν, the present of action with a continuing result or relation. Cf. νικῶν, ἀδικῶν, τίκτουσα, φεύγων, &c. The present and aorist are combined in Eur.

Med. 606 τί ὄρωσα; μῶν γαμοῦσα καὶ προδοῦσά σε;

ἄκουσαν ἄκοντος πάρα, similarly ἐκ and ἀπό. Eur. Andr. 975 ὡς φίλων μὲν ἂν γήμαιμ' ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ βραδίως. Ibid. 1279 κατ' οὐ γαμείν δῆτ' ἔκ τε γενναίων χρεῶν, δοῦναί τ' ἐς ἐσθλοῦς. Hdt. III. 88, Theogn. 189, Rhés. 169.

παρά, in particular cf. Plato Pol. 310 c γαμοῦσί τε παρὰ τούτων καὶ τὰς ἐκδιδομένας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι.

203. φύγη μάταιον αἰτίαν, "be prosecuted on an empty charge". This correction appears easiest and best in sense. The vulgate itself is perhaps not absolutely untranslatable. μάταιον might possibly be regarded as an adverb, with φύγη αἰτίας in the legal sense. This adverbial use is, however, unsupported. In any case φεύγειν αἰτίαν in such a context must mean *reus fieri criminis*, not *effugere crimen*. In Soph. Phil. 1404 αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; surely means "and how shall I look when the Achaeans arraign me for it?" Cf. Hdt. VII. 214 φεύγοντα τὸν Ἐπιάλτην ταύτην τὴν αἰτίην. For μάταιον feminine cf. Ag. 1151 ματαίους δόσας. Cho. 82 ματαίουςι τύχαις. Eum. 337 αὐτουργίαι μάταιοι.

The ματαίων αἰτίας of Schütz = ματῶν αἰτίας ("escape being accused of μάταια"), with which Weil would compare e.g. γραφὴ παρανόμων.

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κακεί δικάζει τάπλακῆμαθ', ὡς λόγος,  
 Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.  
 σκοπεῖτε κάμειβεσθε τόνδε τὸν πρόμον  
 ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.

(230)

205

† BA. ποδαπὸν ὄμιλον τόνδ' ἀνελληνόστολον

ματαίων Schuetz; μάταιος Abresch. 204 ταπλα . εν . μαβως M, corr. Victorius. τάπλακῆμαθ' Canter, Hermann. Est qui τάνθάδ' ἐργμαθ' (i.e. τὰ ἐνθάδε βεχθέντα) proponere in animo habebat. 205 ἄλλος οὖν Enger. ὑστάταις δίκαις Bothe, minus eleganter. 206 τόπον M. Ipse correxi. Stanleii τρόπον vulgo recipiunt. Versus aliquot excidisse putavit Hermann. 208 Deest personae nota. ἀνέλ-

204. κακεί. A particle e.g. γάρ might have been expected. Its omission is to be explained either (1) by regarding the whole οὐδὲ μὴ...κακεί as = φεύξεται αἰτίαν τῶνδε ἐν "Αἰδου, καὶ ἐκεῖ δικάζει κ.τ.λ. or (much better) (2) by understanding κακεί as very emphatic: "even there", as well as in the upper world. ἐκεῖ has its well-known sense "in the other world". Cf. Eur. Med. 1073 εὐδαιμονοῖτον ἄλλ' ἐκεῖ· τὰ δ' ἐνθάδε | πατήρ ἀφείλετ'. Eur. Hec. 418. Cho. 355, 358. Plato Rep. 330 E. In Ar. Ran. 1461, the speakers being in Hades, the sense is humorously reversed

ἐκεῖ φράσαιμ' ἂν· ἐνθαδὶ δ' οὐ βούλομαι.

The question as to the forms ἀπλάκημα, ἀμπλάκημα scarcely admits of settlement. Porson and Elmsley (Eur. Med. 115) decide for the former in all cases, Hermann Op. III. 145 for the latter. In Eum. 934 ἀπλακῆματα is required in anapaests, and the form being thus assured to Aeschylus, it is best to abide by the MSS.

205. Ζεὺς ἄλλος. See on v. 134.

ὑστάτας δίκας, the double accusative as in Eum. 231 δίκας μέτεμι τόνδε φῶτα. In Eur. Bacch. 346 Elmsley rightly corrects τόνδε τὸν διδάσκαλον | δίκην μέτεμι for δίκη. For the general reference cf. Pind. Ol. II. 64 τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ ἀλιτρά κατὰ γᾶς δικάζει τις.

206. τόπον of MSS. is indefensible. Wellauer explains "huc vos conferte", but the Danaids have already seated themselves (v. 182 sqq.). Stanley's

τρόπον is said to mean "respondete huic in modum quomodo causa vestra vincat" which practically means that τόνδε can = τοιοῦτον. The approach of the king, whose speech begins in v. 208, should be marked in some manner, and Paley suggests a lacuna of such a line as ἀλλ' εἰσορῶ γὰρ τῆσδ' ἀνακτα γῆς πέλας. Danaus, however, does not know or assume that the person about to enter is ἀναξ (see his question inf. 221). The same sense, without this objection, is obtained by reading πρόμον (another instance of confusion of μ and π). Pelasgus is to Danaus the "foremost man" only.

207. ὅπως ἂν, depends upon the combined meaning of σκοπεῖτε κάμειβεσθε, "take care and (=to)..." the Plautine vide et...for vide ut...

πρᾶγμα τόδε, "your cause", cf. Eum. 477 μὴ τυχοῦσαι πρᾶγματος νικηφόρου, and inf. 329.

208. ἀνελληνόστολον. The Scholiast gives τὸν οὐχ Ἕλληνα κατὰ στολήν, from which Paley gathers that he read ἀνέλληνα στολήν. Rather he was explaining by κατὰ the construction, and by στολήν the meaning, of στόλον with ἀνέλληνα, so that no one might take the latter as an epithet of the former in the sense "a foreign company". Bothe's compound is far from "incredible" in Aeschylus the κομποφακελορρήμων (Ar. Ran. 839). ἀπειρόδακρυς, ἐπασσυτεροτριβής, ἀτιμοπερθής, ἀκριτόφυρτος are at least as bold, and the difference between ἀνελληνόστολος and νεβριδόστολος for instance is in-

πέπλοισι βαρβάροισι καὶ πυκνώμασι (235)  
 χλίοντα προσφονούμεν; οὐ γὰρ Ἄργολίς 210  
 ἔσθης γυναικῶν οὐδ' ἀφ' Ἑλλάδος τὸ πᾶν.  
 ὕπως δὲ χώραν οὐδὲ κηρύκων ὑπο  
 ἀπρόξενοί τε, νόσφι ἠγγιτῶν, μολεῖν

ληνα στόλον M, corr. Bothe. 209 καὶ πυκάσμασι Stanley, Hermann. κάμπυ-  
 κώμασι Bergk. κάμπυκάσμασι Hartung. καὶ περκνώμασι Wieseler. καὶ τριχώμασι  
 Schwerdt. καὶ σπαθήμασι Wecklein. Vulgatam credo me satis explanasse.  
 210 προσφονουμένου M, corr. Robertellus. 211 ἀπέλλάδος (φ superscripto) M.  
 τόπων M, quod servant edit., praeter Stanleium τρώπων legentem. 212 οὔτε  
 Hermann, alii. 213 νόσφι θ' Stanley. 214 ἀκρέστως M, corr. Sophianus.

considerable, since ἀνέλλην=ξενικός  
 "foreign". Homer uses ἀμτροχιτώνες  
 and Sophocles ἀτιμαγέλης.

209. πυκνώματα are explained by  
 Spanheim on Ar. Nub. 53 (ἐσπάθα) as  
 vestes spatula textae, and Hesychius has  
 σπάθημα· πύκνωμα ἀπὸ τῶν ταῖς σπάθαις  
 κατακρουόντων τὰ ὕφη. The σπάθη was  
 the instrument with which the threads  
 were struck closely together in weaving  
 (cf. Cho. 231 σπάθης πληγάς). The con-  
 nexion of πυκνότης with σπάθημα thus be-  
 comes manifest, and is borne out by e.g.  
 σπάθημα φρενῶν = τὸ πυκνώφρον.

πυκνώματα therefore are the πολύμι-  
 τοι πέπλοι of v. 409, and are so named  
 in distinction from textures which are  
 ἀραιώστημοι. Though βαρβάροισι cannot,  
 as its position shews, belong to πυκνώμασι  
 nor be understood with it, the wearing  
 of πυκνώματα is non-Greek, so that καὶ πυ-  
 κνώμασι is in a sense epeexegetical. πυκνώ-  
 ματα were not unknown in Greece, but  
 as common wear they would be a mark  
 of oriental magnificence.

210. χλίοντα. τρυφῶντα schol. A  
 term suited to oriental daintiness and  
 luxury (deliciae). Cf. Pers. 543 Περσίδες  
 ...χλιδαγῆς ἤβης τέρψιν ἀφείσαι. Ibid.  
 41 ἀβροδιαίων Λυδῶν ὄχλος.

οὐκ Ἄργολίς ἔσθης-γυναικῶν (αὕτη  
 ἐστὶ); i.e. rather "this is not the Argive  
 female dress" than ἔσθης γυναικῶν (τῶνδε)  
 οὐκ Ἄργολίς (ἐστὶ). γυναικῶν takes the  
 place of an adjective e.g. θήλεια. τῶνδε  
 is too much to omit. With the form of

expression, cf. "species verna diei"  
 (Lucr. I. 10), "Cerbereasque canum  
 fauces" (IV. 733).

211. τόπων of mss. is hardly credible.  
 It forms an antithesis between Ἑλλάς  
 and Ἄργος, as if the latter were not part  
 of the former; and in itself it is not an  
 admissible periphrasis for Ἑλλάδος in the  
 present context. Instances apparently  
 similar may be profitably examined  
 e.g. Pers. 796 ὁ μείνας νῦν ἐν Ἑλλάδος  
 τόποις στρατός ("in the parts about  
 Greece"). There it is a distant Asiatic  
 referring in a vague manner to a  
 country vaguely known. The same ex-  
 planation applies to Eum. 292. χώρας  
 ἐν τόποις Λιβυστικῆς (the speaker being at  
 Athens). Pers. 447 Σαλαμῖνος τόπων  
 (the speaker a Persian). Eur. Alc. 67 Θρήκης  
 ἐκ τόπων (vaguely). In all these a person  
 of another country speaks loosely of a  
 distant region, as we speak of "foreign  
 parts" or "the parts of Libya about  
 Cyrene" (Act. Apost. II. 10). A Hel-  
 lene, however, would not speak of "the  
 parts about Greece"; and the Pelasgians  
 of Argos are Hellenes in v. 882 (and 217).

For οὐδὲ...τὸ πᾶν cf. Prom. V. 215  
 οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν  
 (though οὐδὲ there = ne...quidem).

212—213. οὐδὲ—τε. Hermann's οὔτε  
 is a mistake, since οὐδὲ = ne...quidem  
 and belongs to κηρύκων ὑπο alone, while τε  
 is simply connective—"actually unan-  
 nounced, and without a friend".

κηρύκων ὑπο. Of a piece with such

ἔτλη' ἀπρέστως, τοῦτο θαυμαστὸν πέλει.  
 κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων  
 κεύνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίους·  
 μόνον τόδ' Ἑλλάς χθῶν συνοίσεται στόχῳ·

(240)

215

217 *συνάσεται* Burges, Conington. *συνέσεται* Bothe. *συνήσεται* Hermann. *ἀποίσεται* Paley. *συνοίσεται* στόλῳ Menzel. Si necesse esset, posses συνοίδεν οὐ

phrases as *πίνειν ὑπὸ σάλπιγγος* (Ar. Ach. 1001), *ὑπὸ φανοῦ πορεύεσθαι* (Xen. Lac. v. 7), *καταθάβομεν ὑπὸ κλαυθμῶν* (Ag. 1553). *ὑπὸ* properly denoted the guiding or encouraging agent or circumstances, and then passed into the wider sense of accompaniment. In Soph. Trach. 391

μίμν', ὡς δδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων  
 ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται·

the sense *κληθεῖς* is instinctively super-added to *πορεύεται*. But in the present passage *μολεῖν ὑπὸ τινος* can hardly be explained as directly = *ἀγεσθαι ὑπὸ τινος*, on the analogy of *ἀναστῆναι*, *φεῖγειν*, *ἀποθνήσκειν ὑπὸ τινος*, for these involve a passive sense which is felt, while here the Danaids are not thought of as "led" or "induced" by a herald, but accompanied or introduced.

213. *ἀπρόξενοι*. Cf. inf. 887. Pind. N. VII. 96 *προξενία πέποιθα*. Eur. Med. 359 *τίνα προξενίαν ἐξευρήσεις*; As a large body of foreigners,—large enough to be formidable—, the Danaids would require a *κῆρυξ*, as foreigners at all, a *πρόξενος*. So far was it necessary for foreigners to be formally recognised, that at Athens even a *μέτοικος* was liable to a *γραφὴ ἀπροστασίου* if he had no *προστάτης*, and to a *γραφὴ ἀποστασίου* for leaving him. A non-resident *ξένος* required a *πρόξενος* (the modern "consul", almost).

*νόσφιν*, ἀπαξ λεγ. in Tragedy. The steps *κῆρυξ πρόξενος ἡγηγῆτης* are in the direction of greater particularity "you venture to land without knowing whether we shall meet you with *peace* or *war*: you have no representative to see to your *personal safety*: you know nothing of the *country and where to go*".

215. *κλάδοι γε* ("branches") *μὲν* ("indeed") *δὴ* (it is true). The answering clause *τάλλα δέ*, which would be looked for, is differently expressed, v. 218.

217. *συνοίσεται στόχῳ*, "only in this point will a Grecian land acquiesce in (be satisfied with) a guess", *i.e.* "will feel sure it can guess aright". The vulgate may very well bear this sufficiently satisfactory rendering. The Scholiast's *συμφωνήσει* is scarcely more in favour of Conington's *συνάσεται* than of the text (as understood by him). With *συνάσεται* indeed it is difficult to translate at all. The vulgate is otherwise rendered by Weil "Hoc unum coniectando *vobiscum conveniet*", and by Paley "In this matter alone will Hellas agree with you in its conjecture". The latter supposes a condensation for "will (in guessing its purpose) find this one point only to use for evidence that you are of our country". But plainly Pelasgus has not the least idea as yet of their being of his country, and could only mean (if the above translation of Paley and Weil were right), "will, in guessing its purpose, agree with you" (*i.e.* with your *real* purpose in it). This is apparently Weil's view. Yet it is better to make *στόχῳ* depend directly on *συνοίσεται* than to understand *ὑμῖν*, regarding *στόχῳ* as instrumental. In this sense (*ἀγαπᾶν*) the verb is used in Plat. Crat. 419 D *εὐφροσύνη ἀπὸ τοῦ εὐ τοῖς πράγμασι ξυμφέρεσθαι τοῦτο ἔλαβε τὸ ὄνομα*. Plut. Timol. 15 *ξυμφέρεσθαι τοῖς παροῦσιν*.

*μόνον τόδ'*, *i.e.* *κατὰ τὸδε μόνον*. Cf. inf. 377, *ἀμφοτέρους τὰδ' ἐπισκοπεῖ Ζεὺς*. Xen. Cyr. VIII. 5. 23 *τὰ μὲν παρελθόντα ὑμεῖς Κύρον ἠξήσατε*.

καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,  
 εἰ μὴ τορόν τι φθόγγος ἦν ὁ σημανῶν. (245)  
 εἰρηκας ἀμφι κόσμον ἀψευδῆ λόγον. 220  
 ἐγὼ δὲ πρὸς σέ πότερου ὡς ἔτην λέγω  
 ἢ ῥήτορ' ἱρόρραβδον ἢ πόλεως ἀγόν;

στόχῳ; sed vide adnot. 218 καὶ πολλά γ' ἄλλα μ' εἰκάσαι Elmsley. καὶ τᾶλλα  
 πού μ' Hermann. κᾶν ἄλλα πόλλ' ἔτ' εἰκάσαι Martin. κᾶτ' ἄλλα Reisig. Deinde  
 δίκαιος nonnulli; δίκαι' ἂν Marckscheffel. 219 παρόντι M. Non sine fiducia  
 emendavi. ἀποροῦντι Burges. 221 προσ. M. προσσέ sec. man. πρὸς σέ cod.  
 Guelf. πρὸς σε haud bene edit. ἔτην M, corr. Robotellus. θύτην Hartung.  
 222 ἤτηρον (ἤτηρόν sec. man.) ἤρουράβδον M. In margine σμαι ἢ ἐμοῦ ῥάβδον

218. καὶ τᾶλλα = "et, quod ad cetera  
 attinet". Cf. Ag. 918 καὶ τᾶλλα μὴ  
 γυναικὸς ἐν τρόποις ἐμέ ἄβρυνε. More  
 usually τὰ δ' ἄλλα. The text does not  
 call for correction, or at least is not to be  
 emended by such processes as those of  
 Hermann and Elmsley. There is per-  
 haps something to be said for Martin's  
 πόλλ' ἔτ' εἰκάσαι for metrical reasons and  
 also for the sense "to go on making many  
 a conjecture". The Scholiast's note  
 ἐμελλον ἂν στοχασμῶ τὰ καθ' ὑμᾶς λέγειν  
 ought not to have been pressed into evi-  
 dence for δίκαιος. He is but giving the  
 sense δίκαιον (ἂν) ἦν (μοι), and could  
 not well express himself otherwise.

219. The ms. reading παρόντι is  
 usually passed over without remark.  
 Burges, who, though a clumsy corrector,  
 was a vigilant critic of sense, suggested  
 ἀποροῦντι. Morshead renders "teach the  
 man who stands to hear". This sounds  
 well in the English, but rather represents  
*e.g.* τῶ ἀκούειν βουλομένῳ οἱ ἀκουσομένῳ;  
 that is to say, the Greek only expresses  
 "who stands", and it is precisely the  
 added words "to hear" (*i.e.* desirous of  
 hearing) which make the sense. Of the  
 possible renderings (1) "if there were no  
 voice to inform one here on the spot" (2)  
 "if voice were not the proper means of  
 telling to one who stands face to face",  
 neither gives any real value to παρόντι.  
 The emendation here offered affords the  
 antithesis "it were but right to give (*μη-*

*certain*) guesses, if there were no voice to  
 tell *clearly and with certainty* once for  
 all". τορός and τορός are peculiarly  
 suitable to such telling as shall settle a  
 matter decisively, cf. inf. 248 βραχὺς  
 τορός θ' ὁ μῦθος. Pers. 479 οἶσθα σημεῖναι  
 τορός. Ag. 26 &c. TOPONTI would  
 naturally be misread as a dative partici-  
 ple.

220. ἀμφι, a rare use of the accusa-  
 tive in Attic verse, the genitive being  
 usual. Cf. Soph. Frag. 937 ἀμφι νῦν  
 γοώμενος. In S. c. T. 843 μέριμνα δ'  
 ἀμφι πτόλων the sense is "surrounds" (of  
 place). The use is however found in  
 Homer, and in Pindar P. II. 27 κελαδέοντι  
 ἀμφι Κινύραν φᾶμαι.

221. ἔτην, the Scholiast says νῦν δημό-  
 ττην: "a commoner"; and Hesychius ex-  
 plains ἔται by πολῖται, δημόται, as well as  
 by ἐταῖροι, φίλοι. Cf. Frag. 314 οὔτε δήμος  
 οὐτ' ἔτης ἀνήρ. Eur. Frag. Incert. 158  
 ἀρχῶ...κούκ ἔτη πρέπων.

σέ should clearly be emphatic: "but  
 in my turn let me know who you are".

222. The ms. reading ἢ τηρ. ον ἤρου  
 ῥάβδον is to be corrected in the light of  
 the consideration urged by Hermann  
 "tria tantum quaerere poterat chorus, pri-  
 vatusne venisset ille an praeco an rex".  
 Weil indeed adds "sed tamen etiam sa-  
 cerdotem eum habere poterat", and hence  
 the reading adopted by some ἢ τηρόν  
 ἱεροῦ ῥάβδον, *i.e.* "or are you the stick  
 that looks after the sanctuary", ῥάβδον

BA. *www.jstor.org* πρὸς ταῦτ' αἰμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.

τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος  
Ἴνις Πελασγός, τῆσδε γῆς ἀρχηγέτης.

(250)

225

scripsit sec. man. Praeclare coniecit Schuetz ἢ ῥήτορ' ἱερόραβδον (lege ἱρόραβδον); vulgo tamen recipiunt ἢ τηρὸν Ἑρμοῦ ῥάβδον, quasi homo sit baculum. ἢ γῆρον ἱερόραβδον M. Schmidt. ἢ βαβδότηρον ἱερὸν Emperius. 223 λέγετ' εὐθαρσεῖς M. Librarius pluralem requirebat. λέγ' εὐθαρσῆς Turnebus. Robortellum secutus sum. 225 Πελασγοῦ M, corr. Canter. 228, 229 αἰδῆνης διάλογος ἔρχεται Στρυμῶν M.

being used for **ραβδοῦχον** by a metonymy which seems impossible outside comedy. The analogy of our "Black Rod" "Gold Stick" will not hold for Greek tragedy; nor will that metonymy whereby a body of shieldmen or spearmen is called *ἀσπίς* or *λόγχη* apply. In those cases the word is collective and the individual personalities are sunk. The second hand of M writes **οἶμαι ἢ Ἑρμοῦ** and the Paris MS. has **ἐρμοῦ**. But though the herald carried a wand and was under the protection of Hermes, there is no analogy for a form **Ἑρμόραβδον** which might suggest itself. **Ἑρμοῦ** was probably not derived from the *ἕρρον* of our text but from an old inter-linear note on **ἱερο**—, explaining *to whom* the wand was sacred. Schütz long ago proposed the excellent correction **ἢ ῥήτορ' ἱερόραβδον**, which assumes only the ordinary error **η** for **ι** and the frequent error of reverse writing **τηρ** for **ρητ**.

**ῥήτορ'**. The primary meaning of **ῥήτωρ** is spokesman, then especially one who speaks in behalf of the public. So *orator* Plaut. Stich. III. 2. 35 *oratores populi summi viri* | *Ambracia veniunt huc legati publice*. Cic. Legg. II. 9. 21 *foederum pacis belli indutiarum oratores fetiales iudicesve sunt*. Cf. Ov. Met. XIII. 196. Verg. Aen. VII. 153, &c. Unqualified, **ῥήτωρ** would already in the time of Aeschylus mean "an orator": the epithet defines it to the sense *κήρυκα, πρεσβευτήν*. The **ῥάβδος** is the *σκήπτρον* of Il. XVIII. 505, and corresponds to the *caduceus*.

223. **ἐμοί**. "I am the right person, be assured".

224. **γγενοῦς...Παλαίχθονος**. The king of Argos is thus in the second descent from Earth, and the people are called after him. Yet the Danaids are in the 5th descent from Epaphus (P. V. 853) and the 7th from Inachus, who once ruled in this same Argos. Aeschylus had not formulated any definite notions upon the connection between Argos under Inachus and Argos under Pelasgus. It is no embarrassment to authors to have *γγεγεῖς* appearing in any place and any time, even when a country is populated. Argos, the persecutor of Io, was a *γγεγεῖς* (inf. v. 277). Moreover Aeschylus varies his mythical history and legend to suit his purpose, just as he makes the wanderings of Io in this play entirely different from her wanderings in the Prometheus. It would be the merest fancy to suppose that Pelasgus, king of a wider realm, had come down from the north upon Argos in the interval since Inachus. With the vaguest notions about the earliest origin of the Greek peoples and the meaning of the term "Pelasgian", dramatists freely take the liberty of signifying the antiquity of a character by the titles *αὐτόχθων, γηγεγῆς* or such names as *παλαί-χθων*. Plato Pol. 297 B *ἀκηκάμαε τοὺς ἐμπροσθεν φύεσθαι γηγεγεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι*.

225. **Πελασγός**. vv. 226, 227 sufficiently prove this to be the true reading. That the king's name *was* Pelasgus is proved by its express mention in v. 978. So Apollodorus III. 8. II. 1. 7. We might grant the feminine *Πελασγοῦ* of the authority of γῆ Φαρσαλός Eur. I. A. 812,

www.littool.com.gr  
 ἐμοῦ δ' ἀνακτος εὐλόγως ἐπώνυμον  
 γένος Πελασγῶν τήνδε καρποῦται χθόνα.  
 καὶ πᾶσαν αἶαν, ἧς δὲ "Ἄλιος ἔρχεται

δι' ἄλγος codd. Guelf. Par. De toto loco infra disceptavi. δι' ἄγνος Wordsworth. δι' ἄγκος Wecklein. δι' ἄλσος H. L. Ahrens. Alii fluminis alicuius nomen latere putaverunt; unde "Ἄλγος Turnebus, "Ἄγγος Klausen, Ἄλνος Butler, "Ἄψος Stanley, Στρυμῶν τε in proximo versu legentes. Sed τὸ unice verum est. τὸ in τοῦ mutatum

but no arguments can outweigh the testimony of the following verses, which would be doubly strange if Πελασγοῦ were sound. If the land had been called "Πελασγός", it would be at least useless to add that the people were Pelasgians, and it would be wonderful if he should say that the Pelasgians were called so after him, and yet not give his own name.

The Pelasgi were to Aeschylus the oldest people who were known or believed to have inhabited pre-historic Greece within certain traditional geographical limits, which limits were gathered from local traditions and from early references in literature e.g. the Homeric passages II. II. 681, XVI. 233. He certainly however regarded them as old Hellenes (v. inf. 882), unless we are to suppose him forgetful for the moment. The boundaries set forth in the following passage pretty completely embrace those parts included in the Pelasgic traditions, of which Thessaly, Chaonia, Thesprotia, Attica, Argos and Arcadia were particularly full. Argos is regarded as the centre and capital of the Pelasgian realm, partly from its antiquity and partly, no doubt, from a false impression, which was very general, as to the place meant by Homer's Πελασγικὸν Ἄργος. (Cf. Eur. Phoen. 105 where Πελασγικός = "Argive" and ibid. v. 857 where Πελασγοί = Ἀργεῖοι.)

226. εὐλόγως, refers, not so much to a duty or propriety of naming a people after its king, as to the agreement of the name with an intelligible source (cf. sup. v. 45 and Fr. 5): i.e. "with a good reason", μετὰ λόγου (as opposed to ἀνευ λόγου, ἀλόγως, "without a reason"), not

= εἰκότως. The Greek mind seeks for the reason of names, and when a sort of etymology cannot be given (such as that of Παλλικῶν in Frag. 5), it becomes necessary to invent a hero ἐπώνυμος (cf. v. 235). Thuc. VI. 2 καὶ ἡ χώρα ἀπὸ Ἰτάλου, βασιλέως τινὸς Σικελίων, τοῦνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. Similarly the Ionians are named from Ion, Eur. Ion 74.

228. It is customary to treat Wordsworth's ἄγνος...Στρυμῶν as a certain correction, and to quote Pers. 497 ῥέεθρον ἄγνοῦ Στρυμόνος. ἄγνος however has little or nothing to do with this context, and being used somewhat liberally of rivers (cf. Prom. V. 433, Frag. 304 &c.), it has no special fitness as a standing epithet to Strymon in particular. Yet the reasons for objecting to this reading and substituting that of the text are mainly geographical. In vv. 230—232 Pelasgus is plainly drawing the northern boundary of the Pelasgians (τῶνδε τὰπὶ τάδε κρατῶ). The "land of the Perrhaebi" is the most outlying part, and this land, as Aeschylus must have known, was very far from approaching the Strymon, being bounded by another river of importance. In the time of Aeschylus Perrhaebia extended from the South and West of Mt Olympus to Mt Pindus, between Macedonia on the North and the river Peneus on the South. Earlier Perrhaebia was a name for all the region between the Haliacmon and the Peneus, and had extended from Pieria to Dodona. II. II. 749

τῷ δ' Ἐνιήνης ἔποντο μενεπτόλεμοί τε  
 Περαιβοί,  
 οἱ περὶ Δωδώνῃν δυσχείμερον οἰκί' ἔθεντο.

www.Aikton.com πρὸς δύνοντος ἡλίου κρατῶ.

(255)

ὀρίζομαι δὲ τὴν τε Περραιβῶν χθόνα  
Πίνδου τε τὰπέκεινα, Χαόνων πέλας,

230

habet M: in margine autem in τὸ rursus correxit sec. man. 230 τῆνδε M, corr.  
Stanley. περραιβῶν M. 231 παίωνων M et edit. omnes. Sed vide adnot.

Pindus is called *Perrhaebus Pindus* by Propertius (III. 5. 33). The geography of Aeschylus was no doubt faulty in respect to countries beyond Hellas and its commerce, but it would be an injustice to him and to his times to suppose him so ignorant of the geography even of northern Thessaly as to make Perrhaebia extend to the Strymon, and to place the Dodonaean mountains westward of that river. Aeschylus plainly knows his distances better in Pers. 482—494. Moreover the poet is teaching the Athenians a historical and geographical lesson, and he would be careful to keep to the proper Pelasgic limits. If therefore for ΔΛΓΟC there be read ΔΛΙΟC and not ΔΓΝΟC, and if the "corrected" ΣΤΡΥΜῶΝ be replaced by the word it supplanted, viz. "Ακμων, all the conditions are satisfied. The unfamiliar resolved name "Αλιος... "Ακμων might almost have been expected to suffer as it has done. The Haliacmon was a considerable river, and is named in the form 'Αλιάκμων by Hesiod (Theog. 341) and Hdt. (VII. 127). Yet this method of writing κατὰ σύνθεσιν must have been preceded by the form κατὰ παράθεσιν, and admitted of poetical resolution. Cf. "Αρειος πάγος, Σκαπτή ὄλη &c. The formation 'Αλιάκμων anticipates in classical times the step taken by e.g. μεγάλη πόλις (into Μεγαλόπολις) in post-classical times.

229. τὸ πρὸς δύνοντος ἡλίου. An adverbial phrase like τὸ ἀπὸ τοῦδε, τὸ ἐπ' ἐκείνους εἶναι (Thuc. VIII. 48) &c. Cf. inf. 341 τὸ κοινόν. That this is the construction is shewn by Herod. IX. 14 ἐς ταύτην δὴ ἑκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἢ στρατιῇ ἀπέκετο.

230. ὀρίζομαι, lit.: "I mark out within boundaries for myself", i.e. I draw my

border round them and define my empire by that border. ὀρίζω would mean "I lie on the borders of", cf. Thuc. II. 96. For the middle use cf. inf. 368 ὑπαστρον μήκος ὀρίζομαι γάμου φυγῆ, "I set as bounds to my flight all the space beneath the stars". Eur. Fr. 697 γαῖα... ἦν Πέλοψ ὀρίζεται (marks off for his own). Cf. *mei fines* = ὅσων γῆν ὀρίζομαι. Plato Menex. 239 Ε Δαρείος μέχρι Σκυθῶν τὴν ἀρχὴν ὠρίσατο is condensed for μέχρι Σ. τ. ἀ. εἶχε καὶ ἐνταῦθα ὠρίσατο αὐτήν.

231. Χαόνων. The Paeonians are far away in the North, beyond Macedonia and extending as far as Rhodope. They cannot, after the mention of the Perrhaebi, be spoken of as "on the other side of Pindus". Pindus is the name of only a short part of the range which is the western border of Thessaly and the Perrhaebi. Πίνδου τὰπέκεινα means "westward" of Pindus, a position which brings us rather farther from than nearer to the Paeonians. A mythical king of *England* might as well describe his territory thus "I include within my borders the land of the Northumbrians and the other side of the Pennines, near to the Highlanders, and the mountains of Skiddaw". It is to the Chaonians that we are brought. The Chaonians, like the Epirots generally, were anciently Pelasgians, and Dodona of Pelasgian Zeus was frequently spoken of as being in Chaonia itself: Verg. Ec. IX. 13 Chaonias columbas (of Dodona), Georg. II. 67 Chaoniquae patris glandes (i.e. Dodonaei). Properly speaking, however, Chaonia extends from the Acroceraunian peninsula to the river Thyamis, 15 miles from Dodona, while Dodona is in Molottis (or Thesprotia, according to Aeschylus Prom. V.

ὄρη τε Δωδωναία συντέμνει δ' ὄρος  
 ὑγρᾶς θαλάσσης· τῶνδε τὰπὶ τὰδε κρατῶ.  
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε

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"Fortasse λέπας" Wecklein. Possis πύλας. 233 τ' ἀπειτα δὲ M, corr. Canter.

819—850).

232. ὄρη τε Δωδωναία, cf. Prom. Vinct. 830 τὴν αἰπύνωτον ἀμφὶ Δωδώνῃ. The mountain at whose foot the temple stood was Tomarus (Tmarus). The elevated situation is *δυσχείμερον* (II. II. 749, XVI. 233). Dodona was notably Pelasgic: cf. II. XVI. 233 Ζεῦ ἄνα Δωδωνίῃ Πελασγικέ.

συντέμνει κ.τ.λ. The sea is the sea to the westward of Dodona, known to Aeschylus as the Ἴόνιος κόλπος or κόλπος Ἰέας (P. V. 837, 840). It is possible to understand "and elsewhere the sea forms my border", but the scholiast's view is better: ὁ δὲ ὄρος ὁ ἡμέτερος τὰπὶ Δωδώνῃν ἔχει ἕως τῆς θαλάσσης. Having drawn his northern boundary from sea to sea, the king adds "all on the hitherward side of that line is mine". For the form of expression cf. Verg. Aen. I. 287 Imperium Oceano terminet.

συντέμνει = "cuts short" Eum. 227 τὶ μᾶς σὺ μὴ σύντεμνε.

233. ὑγρᾶς, not otiose, the force of the epithet belonging to ὄρος. "The border limiting me is not a foreign territory, but nothing less than the absence of land". Grammatically δ. ὕ. θ. = "a boundary (consisting) of the watery deep", and the whole might have been expressed by *συντέμνει δὲ τὴν ἐμὴν ἀρχὴν ὄρος ὑγρῶς* (ὁ τῆς θαλάσσης). The expression was proverbial. Paley quotes Eur. Ion 295 ὄροις ὑγροῖσιν, ὡς λέγουσ', ὠρισμένη.

So much was this contrast of dry solid land and fluid sea fancied, that sometimes ἡ ὑγρά alone = ἡ θάλασσα (Od. I. 97), and is opposed to ἡ ξηρά (Xen. Oec. XIX. 7). Cf. also e.g. Pind. Ol. VII. 69 βλάστε μὲν ἐξ ἄλῶς ὑγρᾶς νῆσος, where the epithet expresses "where before

there was *but the water* of the deep, there grew up *land*".

234. αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε κ. The order is against taking Ἀπίας as predicative with κέκληται, for which we should require e.g. αὐτῆς δὲ τῆσδε χώρας πέδον Ἀπίας κέκληται. Rather πέδον δὲ τ. αὐτῆς (τῆς) Ἀπίας χώρας πάλαι (οὕτω) κέκληται: "has long borne that name".

Ἀπίας. The true derivation may possibly be that suggested by Curtius: viz. from a stem ἀρ "water" (cf. Μεσσάπιοι Ἀπι-δανός) from older *aq*. He compares the Slavonic name *Morea* from *more* = L. *mare*. The Homeric ἀπὴ γαίη is sometimes referred to the same source, but is more probably quite as distinct in derivation as it is in application (v. Soph. O. C. 1685). It is quite natural that a people coming over (ἐκ πέρας), across the Corinthian gulf, would call the Peloponnese a "water-land", or even an island (Πέλοπος νῆσος). The Greek word for water (ὕδωρ) being quite different from the derivatives of *aq*, it follows that the name Ἀπία would grow mysterious enough to require the invention of a hero eponymus. In Pausanias II. 5. 5 it is stated that before the time of Pelops the Peloponnese was called Apia from Apis, king of Sicyon, the son of Telchis. In Apollodorus I. 7. 6, II. 1. § 1 Apis is king of Argos and is slain by Telchis. This Apis, son of Phoroneus, was a great lawgiver. Here Apis is son of Apollo. It should be noted that Τελχίνιος is an epithet of Apollo (Diod. v. 55), and that the Τελχίνες were cultivators of the soil and workers in arts and enchantments. Thus there is found in all these versions a connection between Apis, Apollo, the Telchines, and the

www.libtool.com-en πύλας κέκληται φωτός ἰατροῦ χάριν.

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\*Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας  
ἰατρόμαντις παῖς Ἀπόλλωνος χθόνα

ἐπὶ τὰδε Stanley: cetera nullius pretii sunt. 236 Verbo admodum raro πέρα  
offensi varia obtulerunt editt. χώρας γὰρ ἐλθὼν \*Ἄπις Turnebus. ἐκ πέρας Dobrec.  
ἐκ πάρας Jacobs. Hartungii \*Ἄπις περάλας ἐλθὼν ἐκ propterea tantum refero, ut  
iuventuti nostrati appareat Graecorum versuum componendorum facultatem non

arts; from which it might appear, by a process of euhemerism, that an ancient ruler actually did, by drastic legal and economic measures, civilise the Peloponnese. The name Apis, however, is quite as likely to have been invented from Apia as the contrary.

In point of extent Apia is synonymous with the Peloponnese (Soph. O. C. 1303, Theoc. xxv. 183), and Ag. 256 is not warrant enough for limiting it in any case to the meaning of Argolis. There was a metrical difficulty in Πελοπόννησος, which Pelasgus is here contrasting with the northern parts of the mainland. The words ἐκ πέρας Ναυπακτίας are applicable of crossing to the Peloponnese, not to Argolis.

235. φωτός ἰατροῦ, cf. Il. iv. 193 Μαχδόνα δεῦρο κάλεσσον φῶτ' Ἀσκληπίου υἱόν, and ibid. XXI. 546; where φῶτα almost = ἥρωα.

236. ἐκ πέρας. πέρα as a declinable noun is extremely rare, ἡ περάλα being used instead. The accusative πέραν is common as an adverb and not rare as a preposition, and πέραθεν occurs Eur. Heracl. 82, Hdt. vi. 33, Xen. Hell. III. 2. 2. The accusative appears as a noun in Ag. 190 Χαλκίδος πέραν ἔχων, and probably (though disguised) in Persae 721 πῶς δὲ καὶ στρατὸς τοσούδε περὶς ἤνυσεν περᾶν; MSS. give περᾶν i. e. ἤνυσεν ὡστε περᾶν, but a more usual construction with ἀνύτω is an accusative of the place of arrival: cf. Soph. Ant. 805

τὸν παγκοίτην δθ' ὀρῶ θάλαμον  
τῆνδ' Ἀντιγόνην ἀνύτουσαν.

Aj. 607 ἀνύσει τὸν ἀπότροπον Ἄιδαν.

Eur. Tro. 595. Suppl. 1142 &c. Probably therefore ἤνυσεν πέραν, "reached the other side", should be read. Eustathius (Il. p. 306, 23) notes πέρα γὰρ ἡ γῆ κατὰ γλῶσσαν, ὅθεν ἡ περάλα παρ-άγεται.

Ναυπακτίας. The Scholiast remarks on the anachronism: τῶν Ἡρακλειδῶν ναυσὶ διαβάντων εἰς Ἄργος οὕτως ἐκλήθη Ναύπακτος. Pausanias x. 38. 5 says it was reported that the Dorians made their ships there and so gave it the name. See Grote, Hist. Greece, Vol. II. c. 18.

237. ἰατρόμαντις, the "medicine-man" of savages. Medicine and divination go hand in hand (v. Plato Charm. 155 E). Pind. P. III. 50 (of Asclepius) λύσαις ἄλλον ἄλλοίων ἄχέων | ἔξαγεν τοῖς μὲν μαλακαῖς ἐπαιδαῖς ἀμφέπων, | τοῖς δὲ προσανέα πίνοντας, ἢ γυλοῖς περᾶπτων πάντοθεν | φάρμακα, τοῖς δὲ τομαῖς ἔστασεν ὀρθούς. Soph. Aj. 581 οὐ πρὸς ἰατροῦ σοφοῦ | θρηνεῖν ἐπιφῶδᾶς πρὸς τομῶντι πῆματι. Of Apollo it is said (Ar. Plut. 11) ἰατρός ὢν καὶ μάντις, ὡς φασιν, σοφός, and (Eum. 62) ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος, | καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος. The cures effected are accordingly τομαῖα (of medicines and spells) and λυτήρια (of spells and purifications). The latter were employed to remove an ἄγος, cf. Plato Rep. II. 364 B (in particular). Cho. 968 &c.

παῖς Ἀπόλλωνος. Paley understands this as a general title for physician, and compares Pind. P. III. 67 ἰατῆρά τοι κέν μιν πίθον | καὶ νῦν ἐσλοῖσι παρασχέιν ἀνδράσων θερμᾶν νδσων | ἢ τινα λατοῖδα κεκλημένον ἢ πατέρος. That place, however, is doubtful, as is also Soph. Phil.

τὴν δ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,  
 τὰ δὲ παλαιῶν αἰμάτων μιάσμασιν (265)  
 χρανθεῖσ' ἀνήκε γαῖα μητριῆς δίκην,  
 δρακονθόμιλον δυσμενῆ ξυνοικίαν. 240

omnino carere utilitate. 238 βροτοφθόρων M. θ superscripsit sec. man.  
 239 δὲ M, corr. Turnebus. 240 χρανθεῖσ M. μινεῖται ἄκη M. Sensui et  
 litteris me satisfacisse spero. Multitudo provenit coniecturarum quarum optimae sunt  
 μήνιος τέκη (Weil), μηνῆτις δάκη (Wecklein), μηνιταῖ' ἄκη (Hermann). Liberius  
 πημονῆς ἄκη Oberdick; cuius quidem generis nullus est finis; e.g. possis δειμάτων ἄκη  
 (quod apud ipsum Aeschylum alibi reperitur), δημόταις ἄκη &c. κλητήρια Heim-

1333 τῶν παρ' ἡμῶν... Ἀσκληπιδῶν, for  
 both admit of the literal sense. We might  
 quote e.g. Ὀμηρίδαι, λατρῶν παῖδες (=λα-  
 τροί Luc. Hist. Consc. 7), and the Biblical  
 use of "son". But here we have a  
 categorical statement: no descent is too  
 high for the hero eponymus: others may  
 call him the son of Telchin or Phoroneus,  
 but to Pelasgus he is no less than  
 the son of Apollo.

238. κνωδάλων β. The Peloponnese  
 with its marshes and mountains was in  
 old times infested by noxious beasts.  
 Of the 12 labours of Hercules several are  
 concerned with Peloponnesian monsters—  
 the Nemean lion, the Lernean hydra,  
 the Erymanthian boar and the Stymph-  
 lian birds. These legends undoubtedly  
 recall a time of wild beast panics. Cf.  
 Theoc. xxv. 183 (Phyllus is addressing  
 Heracles and asking how the lion came  
 to Nemea)

οὐ μὲν γάρ κε τοσόνδε κατ' Ἀπίδα κνώ-  
 δαλον εἴβοις  
 ἰμείρων ἰδέειν ἐπεὶ οὐ μάλα τηλίκᾳ  
 βόσκει,  
 ἀλλ' ἄρκτους τε σύας τε λύκων τ'  
 ὀλοφώων ἔρνος.

If we add serpents, the list will be prob-  
 ably complete.

239. μιάσμασι. The Scholiast ex-  
 plains ὡς τῶν πολιτῶν αὐτοκτονησάντων,  
 which is probably correct. Cf. Eum. 281  
 μητροκτόνον μίασμα δ' ἐκπλυτον πέλει.  
 Cho. 1028. The Peloponnesus suffered  
 from a general ἀγος like that of the house

of Atreus.

We may suggest that Plato was per-  
 haps thinking of this passage in writing  
 (Phaed. 244 E) the anacoluthic ἀλλὰ μὴν  
 νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὲ  
 παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι  
 τῶν γενῶν, μανία ἐγγενομένη καὶ προφη-  
 τεύσασα οἷς ἔδει, ἀπαλλαγὴν ἤβρετο, κατα-  
 φνιγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας,  
 ὅθεν δὴ καθααρῶν τε καὶ τελετῶν τυ-  
 χούσα κ.τ.λ. Ast, however, thinks the  
 reminiscence was rather of Eur. Phoen.

934 Κάδμου παλαιῶν Ἄρεος ἐκ μηνιμάτων.

240. μητριῆς δίκην. This correc-  
 tion is not violent and restores a very apt  
 sense, involving a simile favoured by  
 Aeschylus and supported by expressions  
 about to be quoted. No one is likely to  
 accept Hermann's μηνιταῖ' ἄκη (=solu-  
 mina irae), much less Dindorf's μηνιαῖ'  
 ἄχη "beluas singulis mensibus emissas  
 scelerum ulciscendorum causa"—for what  
 the months have to do with the matter  
 passes all comprehension.

For the sense given in the text cf.  
 Quint. XI. 1. 2 rerum ipsa natura non  
 parens sed noverca fuerit si etc. The  
 earth is constantly represented as a mo-  
 ther or nurse: Plato Rep. 414 E καὶ ἡ γῆ  
 αὐτοὺς μήτηρ οἶσα ἀνήκε. S. c. T. 16 γῆ  
 τε μητρὶ, φιλότατη τροφῶ. Pr. V. 90 παμ-  
 μήτορ τε γῆ &c. But she may become a  
 stepmother: Plato Menex. 237 B τρεφό-  
 μενοι οὐχ ὑπὸ μητριῆς ἀλλ' ὑπὸ μητρὸς  
 τῆς χώρας (with which cf. Hes. Op. 823  
 ἄλλοτε μητριῆ πέλει ἡμέρη, ἄλλοτε μή-  
 τηρ). A metaphor of a stepmother oc-

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πράξας ἀμέπτως Ἄπις Ἄργεῖα χθονί  
 μνήμην ποτ' ἀντίμισθον ἤϋρετ' ἐν λιταῖς. (270)  
 ἔχων δ' ἂν ἤδη τὰπ' ἐμοῦ τις ἐν μέρει 245  
 γένος τ' ἂν ἐξεύχοιτο καὶ λέγοι τορῶς.

soeth. Quidni potius μηνιτήρια? 241 δράκωνθ' ὀμιλῶν M. δράκωνθ' ὀμιλον  
 sec. man. corr. Bothe. δακῶν ὀμιλον Weil. 242 καὶ καυτήρια Naber.  
 243 μεμπτῶς ἄπεισ M, corr. Robortellus. 244 πονταντινεισθον M, corr. Tur-  
 nebus. τὸτ' Kirchhoff. πόνουσι μισθὸν Heimssoeth. εὔρετ M. 245, 246 ἔχων  
 δ' ἂν ἤδη τὰπ' ἐμοῦ τεκμήρια γένοιτ' ἂν ἐξεύχοιο καὶ λέγοι προσως. M. In marg. γρ.

curs Prom. V. 727 γνάθος ἐχθρόξενος ναύ-  
 ταισι μητρυνιά νεῶν and the notion is too  
 common to require further illustration.  
 The words in the next line *δυσμενῆ ξυ-  
 οικίαν* are eminently appropriate to the  
*hostility of stepbrothers living in the same  
 house*. Earth has a second brood of chil-  
 dren in the shape of evil beasts, who live  
 in hostile relations with their stepbrothers  
 the human beings.

242. *τομαῖα*, cf. Cho. 539 ἄκος τομαῖον  
 ἐπίσασσα πημάτων. The notion is not so  
 much of applying the knife to a sore, as  
 of *shredding* herbs in due proportions,  
 (cf. *τομῆ φαρμάκων*): Ag. 17 ἔπνου τόδ'  
 ἀντιμολπον ἐντέμνων ἄκος, Pind. P. iv.  
 394 ἀντίτομα ὀδυνῶν, Eur. Alc. 972 φάρ-  
 μακα ἀντιτέμνων βροτοῖς. The other sense  
 should not, however, be excluded: cf.  
*τομῶντι πῆματι* Soph. Aj. 582, and Ag.  
 849 ἦτοι κέαντες ἢ τεμνόντες...πῆμα. It  
 might be urged that no surgery or medi-  
 cine is possible in the case, and that it is  
 only as *μάντις* that Apis is required, to rid  
 the land of its ἄγος. ἄκη τομαῖα would  
 then have reference to the herbs shred in  
 sorcery. On the other hand, the snakes  
 and other beasts gave deadly bites, in  
 whose cure the *ιατρός* would be required  
 and to which ἄκη τομαῖα would apply.

Λυτήρια, i.e. by *καθαρμοί* (see on v.  
 237).

244. ἀντίμισθον. For the *μισθός* of  
 physicians cf. Pind. P. III. 55 (of Asclepius),  
 and Aristot. Pol. III. 16. 17. The form and  
 meaning of ἀντίμισθος are

paralleled by ἀντήγορος σποδοῦ (Ag. 442),  
 ἀλγη ἀντίκεντρα (Eum. 466), ἀντίφερρον  
 Ἴδιον φθοράν (Ag. 406).

Mention in prayers was an honour  
 highly esteemed by divinities: cf. Eur.  
 Bacch. 46 (Dionysus loq.) ὠθεῖ μ', ἐν  
 εὐχαῖς τ' οὐδαμοῦ μυελαν ἔχει. As a ἦρος  
 Apis would be invoked at the second  
 libation (see on v. 26). The prayer is of  
 course *to*, not *for*.

245, 246. The correction of these  
 lines must start with ἔχων δ' ἂν. It is  
 contrary to all the principles of criticism  
 that this should be an error for ἔχουσα δ'.  
 ἔχων is the only rational correction. But  
 the speech has not been addressed to Da-  
 naus, and yet the masculine ἔχων cannot,  
 like a plural ἔχοντες, be used of females.  
 The subject of ἔχων must therefore be ex-  
 pressed in the sentence, presumably by  
 τις. The reading λέγοι of M points to  
 the third person as being true, while ἐξ-  
 εύχοιο can be readily emended by the  
 insertion of τ after ι. Either λέγοι or  
 ἐξεύχοιο is wrong, and the omission of c  
 from the former is less likely than that of τ  
 from the latter. Next, what τεκμήρια has  
 the king given? He has made a statement,  
 but he neither offers nor needs to offer  
 "proofs". The meaning "you have now  
 your proofs that I am the person to be ad-  
 dressed" might be got from the words,  
 but cannot from the sense, for by no lax-  
 ity could his bare word be styled positive  
 proof. Nor is it possible to read ἔχων δ'  
 ἂν ἤδη τὰπ' ἐμοῦ, τεκμήρια γένους τις ἐξ-

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.  
 βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος  
 ἐξευχόμεσθα, σπέρμα τ' εὐτέκνου βοός· (πς)  
 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ· 250  
 ἄπιστα μυθεῖσθ', ὧ ξένοι, κλύειν ἐμοί,  
 ὅπως τὸδ' ὑμῖν ἐστὶν Ἀργεῖον γένος.

sec. man. Itaque *ἔχουσα* δ' Heimsoeth. *ἔχοντες* Hermann, quali sequen-  
 tura, non liquet. *γένος τ'* et *λέγεις πρόσω* Robortellus, quam lectionem  
 t paene omnes. *γένος σὸν* Stanley. *λέγεις σέθεν* Oberdick: potuit τὸ σόν.  
 vitia removi. 247 *γε μὲν* in *γέ μιν* mutatum M. *γε μὴν* Schuetz. *γε*  
 Iermann. *δηρῶσιν* M, corr. Sophianus. 248 Deest personae nota.  
*ρματ'* M et edit. 250 *ἀληθεῖ* Burges. *παντὶ* Schuetz. *κάρτα* Meineke.  
 hmidt. Sed quorsum haec? *λόγων* M. *λόγῳ* sec. man. 251 *ἄπιστα*  
*στα* iam edit. Ald. 252 *ποθ'* Meineke.

καὶ λέγοι, since the substitution  
 or τ' ἄν is not good criticism, nor  
 phrase *τεκμήρια γένους ἐξεύχεσθαι*  
 ed by *γένος ἐξεύχεσθαι*. If then  
 ἄν and *γένος τ' ἄν ἐξεύχοντο* be  
 dings, it is in the inapposite *τεκ-*  
*at τις* is buried. The sense and  
 inary paths of corruption lead  
 TICENMEREI *i.e.* *τις ἐν μέρει* for  
 11Δ. For *τις* in the imperative  
 Ag. 944 *ὑπαὶ τις ἀρβύλας λύοι*—  
 royal commands). The double  
 Ag. 340, Pers. 429, sup. 201 &c.  
 ἦ "my side of the matter", with-  
 out: cf. Soph. O. C. 1628, and  
 lut. 100 *ἄφρονι με νῦν. ἴστον γὰρ*  
 ' ἐμοῦ. For *ἐν μέρει* in similar  
 ons cf. Eum. 198, 586, 436.

τορός. MSS. give *πρόσως*, which  
 illy altered to *πρόσω*. *τορός* is  
 ronger: it is answered by *τορός*  
 3; and it leaves to *γε μὲν δὴ* the  
 nse, while *πρόσω* forces upon  
 rticles the unwarranted meaning  
 (ε μέρτοι). "Speak to the point.  
 peech, I may tell you, is disliked

οὐ στέργει = *μισεῖ*, cf. *οὐκ ἐὼ*  
 Argive brevity see v. 175.

σπέρμα τ', the singular is regu-  
 is sense. τ' is expegetical as in  
 (. v.). Instances of the plural  
 S.

σπέρματα (which is generally read here)  
 will be found to involve a difference.  
 The lexicons quote Eum. 909 *καὶ τῶν*  
*βροτείων σπερμάτων σωτηρίων* where *τοῦ*  
*σπέρματος* would obviously = *seminis* and  
 where the idea of plurality (through all  
 time in all generations) is distinctly in-  
 tended. Soph. O. C. 600 *γῆς ἐμῆς ἀπη-*  
*λάθην πρὸς τῶν ἐμαντοῦ σπερμάτων*, where  
 the notion of more than one, the in-  
 dividuals, is prominent. Plato Legg.  
 853 C *ἀνθρώπων σπέρμασι νομοθετοῦμεν*,  
 where different generations are meant.  
 Here the notion of plurality is entirely  
 excluded, the Danaids speaking as a  
 body.

εὐτέκνου, either (1) "prolific", rela-  
 tively to the number of the Danaids  
 themselves, (2) "happy in her offspring",  
 relatively to her divine son Epaphus.  
*εὐτεκνεῖν* has the latter sense Eur. Frag.  
 523, and *εὐτεκνος* in Eur. Phoen. 1618;  
 and on the whole that sense is preferable  
 here.

250. *προσφύσω*, cf. Ar. Nub. 372  
*τοῦτό γε τοι δὴ τῷ νῦν λόγῳ εὐ προσ-*  
*έφυσας*. The sense is derived from that  
 of making one thing "grow on to"  
 another: *i.e.* so that the tale is all of a  
 piece, welded together.

252. *ὅπως* = *quomodo*, not *ὡς* or *ὅτι*.  
 The preceding line is equivalent to οὐ

www.Livros.clasica.gr **Λιβυστικαῖς γὰρ μάλλον ἐμφερέστεραι**

**γυναιξίν ἐστε κοῦδαμῶς ἐγχωρίαῖς.**

(280)

**καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν·**

255

**Κύπριος χαρακτήρ τ' ἐν γυναικειοῖς τύποις**

**εἰκῶς πέπληκται τεκτόνων πρὸς ἀρσένων·**

254 γυναιξί δ' M, corr. Turnebus. 255 θρέψειεν M. 256 Κύπρις M, corr. sec. man.  
Κύπριος Oberdick, Hartung. 257 πέπλασται Meffert, πέπηκται Burges. Piget me,  
tam manifesto amore mutandi magis quam explicandi teneri VV.DD. πρὸς ἀρτίων

μανθάνω, οὐ συνίεναι δύναμαι, cf. Soph. O. T. 548 τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως οὐκ εἰ κακός ("do not pretend to any explanation how it can be &c.'). So after οἰκτεῖρω (Soph. Phil. 169), θαυμάζω (Xen. Mem. 1. 1. 20), ἐλπίζω (Eur. Heracl. 1051).

τόδ', not *id quod dicitis* (τοῦτο) as Weil, but *id quod hic conspicio*.

253. **μάλλον ἐμφερέστεραι**, not merely a double or pleonastic comparative. **μάλλον**=*fortius* or *immo vero* and belongs to the sentence. "I should rather say you are more like &c." Cf. S. c. T. 673 τίς ἄλλος μάλλον ἐνδικώτερος; "who else, rather, has the more right?" Eur. El. 222, Plato Phaedo 79 E, Gorg. 478 B. An instance of "double comparative" quoted from Aristot. Rhet. 1. 7 § 18 is proved by Cope's note to be better rendered otherwise. In Soph. Antig. 1210 (ἔρποντι μάλλον ἄσσον) it is possible that ἄσσον has partially lost its comparative signification. Attic writers indeed seem to use the so-called double comparative only in cases where (1) μάλλον qualifies other words or the general sense rather than the adjective, (2) the words are separated by some interval. In Homer and Herodotus, however, the pleonasm is beyond all doubt. Cf. Hdt. II. 76 μάλιστά κη ἐμφερέστατα.

255. **Νεῖλος ἂν θρέψειε**, rivers being κοιροτρόφοι. Paley quotes Frag. 150 "Ἴστρος τοιαύτας παρθένους λοχεύεται. Cf. Cho. 6 πλόκαμον Ἰνάχω θρεπτήριον. The metaphor is made specific by φυτόν, cf. Eur. Med. 231 γυναικῆς ἔσμεν ἀθλιώτατον

φυτόν.

256—257. **Κύπριος χαρακτήρ κ.τ.λ.** The metaphor is from coinage, **πέπληκται** being quite inappropriate to sculpture, and **χαρακτήρ** particularly common of the stamp on coin. **τύπος** is indeed used of a figure in statuary, painting &c., but is equally applicable to outline forms in any art. **τύπος** is the shaped but unmarked metal, **χαρακτήρ** is the significant impress. The fathers stamp the **γυναικεῖοι τύποι** or female forms of their daughters with the distinctive Cyprian **χαρακτήρ**. **εἰκῶς** is predicative: "the Cyprian impress has been stamped *to the life*", the **τέκτονες** being regarded as imitative artists. Usually editors have treated **εἰκῶς** as **εἰκῶς τῷ ὑμετέρῳ**, *i. e.* "a Cyprian impress, resembling yours, has been stamped on female forms by male artists". For this we should expect something more definite than the unqualified **εἰκῶς** (*e. g.* τοῖος), and a different tense from **πέπληκται**.

The Scholiast's note again is different **καὶ γυναῖκες ἂν Κυπρίαὶ ἀνδράσι μιγεῖσαι τέκοιεν καθ' ὑμᾶς**, *i. e.* he regarded **γυναικεῖοι τύποι** as the "female moulds" *i. e.* the mothers.

For **χαρακτήρ** of coin cf. Eur. El. 559 ἀργύρου λαμπρὸς χαρακτήρ. Eur. Med. 522, Aristot. Pol. 1. 9. 8 (on the origin of coinage) ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημείου. ἐπιβάλλειν is the usual word, replaced here by the more poetical **πέπληκται**. Coins were to the Greeks important works of art, as they were to the Italians of the Renaissance. Of human

*τοίας ἰπποβάμοσιν* Νομάδας ἰπποβάμοσιν  
εἶναι καμήλοις ἀστραβιζούσας χθόνα

(285)

infeliciter Heimsoeth. 258 Ἴνδοῦς τ' M. Ἴνδάς τ' Bothe, Wecklein, alii. Ex adnotatione ad *τοίας* adscripta ortum esse arbitror. ἀκούων M, corr. Robortellus. ἰπποβάμοσιν M. ἰπποβάμονας Scaliger. 258, 259 ἀκούων...οἶμαι Burges: "Alioqui aliquid intercidisse putandum esset" Hermann. 259 οὕτως pro εἶναι Schwerdt. *τοίας* Heimsoeth, cui consentiunt Weil, Oberdick. ἀστραβιζούσα.σ M,

features χαρακτήρ is found Hdt. I. 116 καὶ ὁ χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἐδόκει εἰς ἑωντόν; and τύπος Eur. Heracl. 858, with which cf. Eum. 49 Γοργείοσιν εἰκάσω τύποις.

258—260. These lines are very difficult. ἀστραβιζούσ\*ς of M leaves us in doubt whether -σαις or -σας should be read. Ἴνδοῦς of ν. 258 leaves no word to express their likeness with the Danaids (as τοιοῦτον in 255). Moreover the meaning of ἀστραβίζειν is itself uncertain; and, whatever its meaning, the construction of the following words is somewhat obscure. ἀκούων of MSS. most probably owes its final letter to the initial of νομάδας. Of previous attempts at correction it may be remarked that Hermann's ἀκούων οἶμαι is weak both in sense and construction. Without εἶναι moreover, the participle (ἀστραβιζούσας) with ἀκούων cannot be used in the sense here required. Heimsoeth, transferring the Scholiast's note λείπει τὸ εἶναι from ἦκασα (ν. 262) to this place, reads *τοίας* for εἶναι in an awkward position. Paley now writes ἰπποβάμονας...ἀστραβιζούσαις and supposes χθόνα to depend on ἀστυγεγονομένης. The most satisfactory conclusion seems, however, to be that Ἴνδοῦς was originally a note explaining who these Nomads were that "lived near the Aethiopians". The long description of them (three lines), instead of a mere name which would correspond to Κύπριος &c., and the word ἀκούω, suggest vagueness and absence of the name itself. If sound, this would be the earliest extant mention of the name Ἴνδοί. The poet had heard of the fact of such a peo-

ple existing; a reader of later times thought that he referred to those whom Herodotus calls Ἴνδοί, and annotated accordingly. In Herodotus III. 94 the great number of the Ἴνδοί is recorded, and in c. 98 it is said that they are the furthest people towards the East; and he adds ἔστι δὲ πολλὰ ἔθνεα Ἴνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσι οἱ δὲ οὐ. In c. 102 there are named Indians who live northward of the other Indians, and of them it is stated στέλλονται ἐς τὴν ἐρημον οἱ Ἴνδοὶ ζευζάμενος ἑκαστος καμήλους τρεῖς κ.τ.λ., and αἱ γὰρ σφικαμήλοι ἵππων οὐκ ἦσσαν εἰς ταχυτήτά εἰσι. These Indians are according to Herodotus (III. 101) black: τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθιοῦσι, and ἡ γονὴ αὐτῶν μέλαινα κατὰ περ τὸ χρῶμα. But Aeschylus does not make his Danaids black. It is clear that he by no means possessed Herodotus' knowledge on the subject. He understood Aethiopia to extend, unbroken by any sea, from S. Arabia westward into Nubia and eastward into unknown regions. Thus in Prom. Vinc. Io wanders Eastward from Scythia, South-east to Aethiopia, and thence down the Catabathmos of Egypt by the banks of the Nile, without any sea to cross. It is therefore probable that by his "nomad neighbours to the Aethiopians" the poet meant the dusky nomads of South-western Asia generally, including the Semites of S. Arabia.

ἰπποβάμοσιν is explained by the Scholiast as ἵπποις εἰκυῖαι κατὰ τὸ τάχος. Rather perhaps ἐφ' ἅς ἀναβαίνουσιν, ὥσπερ ἐφ' ἵππους or ἐφ' ὧν ὄχοῦμενοι βαλ-

παρ' Αἰθίοψιν ἀστυγειτονουμένην

καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,  
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἀν ἤκασα

260

una littera erasa. ἀστραβιζούσας codd. Guelf. Esc. 260 ἀστυγειτονουμένης M. Ita scripsi ut χθόνα ab ἀστραβιζούσας pendeat. ἀγχι γηρομουμένης Martin. Fieri potest ut altius lateat vitium, et nescio quid arridet εἶναι καμήλοις ἀστραβηφορουμένης κατ' Αἰθίοψιν ἀστυγείτονα χθόνα. 261 καὶ τὰν cod. Guelf. καὶ τὰν Hermann. καὶ τὰν Marckscheffel. ἢ κὰν Heimsoeth. ἢ τὰς Burges. κρεοβότους δ' M. δ' delevit Wellauer, quippe quod sequenti AMA debeatur. κρεοβότους Scaliger.

νοσιν ὡσπερ ἐφ' ἵππων: "ridden like horses". He read ἀστραβιζούσας, explaining καμήλοις νωτοφορουμένης κατὰ τὴν χθόνα. ἀστράβη δὲ λέγεται ἡ νωτοφόρος ἡμίονος. ἀστράβη is, however, not a mule, but an easy saddle with a chair-back. Cf. Dem. 558. 16 ἐπ' ἀστράβης ὀχούμενος ἀργυρᾶς. Lys. 169. 13 εἰ γὰρ ἐκεκτῆμην οὐσίαν, ἐπ' ἀστράβης ἀν ὠχούμην, ἀλλ' οὐκ ἐπὶ τοῦς ἀλλοτρῖους ἵππους ἀνέβαινον (because the latter necessitated some trouble).

The slight alteration given in the text ἀστυγειτονουμένην for -ας leaves χθόνα to the construction of the Scholiast, i. e. ἀστραβίζειν χθόνα, on the analogy of e.g. "sail the deep", "navigare aequor" &c., cf. Prom. Vinc. 725 στείχ' ἀνηρότους γύας, Soph. Aj. 845 ὦ τὸν οὐρανὸν διφρηλατῶν, Eur. Hel. 118 δὲ εδραμε ῥόθια, Soph. Aj. 30 πηδῶντα πεδία, Cic. De Fin. II. 34 § 112 cum Xerxes maria ambulavisset terramque navigasset (doubted by Madvig), Verg. Georg. II. 487 bacchata Taygeta.

Possibly the error may lie deeper, especially as ἀστραβιζούσας for ἀστραβευούσας has the appearance of a late formation. If the eye were misled through the syllable ἀστ- in each line, the latter of the words so beginning would run a risk of corrupt adaptation to the shape of the former. If, for instance, ἀστραβηφορουμένης were in the former line and ἀστυγείτονα in the latter, ἀστυγειτονουμένης would be a very likely consequence. This error once committed, χθόνα would

become *extra metrum* in the latter line; and if ἀστραβιζούσας were substituted in later times for ἀστραβηφορουμένης, χθόνα would take its place in the line with that word; i. e. in

εἶναι καμήλοις ἀστραβηφορουμένης

κατ' Αἰθίοψιν ἀστυγείτονα χθόνα,

the latter line would become κατ' Αἰθίοψιν ἀστυγειτονουμένης χθόνα, which would subsequently be corrected as we have it. In the text the emendation has been made which involves least change, yet it should not be forgotten that literal resemblance is only one argument in reconstructive criticism.

261. τὰς, "the well-known". ἀνάνδρους, though implying στυγάνδρους (cf. Prom. V. 724 Ἀμαζόνων στρατὸν ἦξας στυγάνορ'), in itself = either (1) "husbandless", or (2) "menless". For the first cf. Soph. O. T. 1506 πτωχὰς ἀνάνδρουσι δλωμένας: for the second, Pers. 166 χρημάτων ἀνάνδρων πλῆθος.

κρεοβότους, a popular derivation of Ἀμαζών was from ἀ- privative and μάζα. Another was from ἀ- and μαζός. The former is stated by Eustathius, whom Paley quotes: Ἀμαζόνες ἐκαλοῦντο Σαυροπάτιδες διὰ τὸ σαύρας πάσασθαι, ὃ ἐστὶ γεύσασθαι. τοιούτων γὰρ ἦσθιον κρέων, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστροφόμενοι.

262. εἰ τοξοτευχεῖς ἦτε, cf. Eum. 628 τόξοις ἐκπύλοισιν, ὥστ' Ἀμαζόνες. Hdt. IV. 114 τοξεύομεν τε καὶ ἀκούτιζομεν.

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ὑμᾶς· διδαχθεῖς δ' ἂν τόδ' εἰδείην πλέον,  
ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. (290)

ΧΟ. κληδοῦχον Ἥρας φασὶ δωμαίων ποτὲ 265

Ἴὼ γενέσθαι τῆδ' ἐν Ἀργεῖα χθονί;

ΒΑ. ἦν ὡς μάλιστα, χῆ φάτις πολλῆ κρατεῖ.

κρεοβόρους Abresch. Saepius inter se confunduntur βροτὸς et βοτόν. 263 ἂν M. δ' ἂν Abresch. 265—306 Desunt in libris personarum notae. Dividunt vulgo longe aliter atque ego, neque quisquam in hoc sibi ipsi satisfacisse videtur. Dant enim choro *vv.* 265, 266, regi *v.* 267, tum iterum regi *v.* 268: inde rex interrogat, chorus respondet. Sed inde evenit ut et lacunas ponant post 267, 279, 283, et multa utrumque inepte dicantur. 265, 266 Interrogationis nota addenda erat. Ita enim interrogant Danaides ut ostendant se quidem ipsas rem satis novisse, sed regem recordari velle. Ubi pro eo quod scit respondit rex, incipiunt invicem Danaides narrare quid postea Ioi evenerit: rex interrogat, chorus respondet. Ita demonstrant illam Io e patria expulsam et in Aegyptum actam ipsis originem praebuisse. Versibus sic dispositis neque lacunis neque ordine mutato opus est. 265 φᾶσ M, omisso signo compendiario quo -ν significabatur, φασὶ sec. man. 266 τῆ ἰδέην M, corr. Sophianus. 267 ἦν M, corr. Hermann. καὶ φάτις M. Reposui

263. ὑμᾶς. The omission of εἶναι and the position of ὑμᾶς are both unusual. The latter is due to emphasis (= ὑμᾶς γε), the former only seems to occur in the much easier Soph. Antig. 1244 τί τοῦτ' ἂν εἰκάσειας; εἰκάσω is here treated like ἡγοῦμαι, νομίζω, iudico &c.

265—285. The chief difficulty of this passage lies in its distribution between the interlocutors. See critical note. It is impossible to state here the various views that have been held of the parts taken by the King and the Chorus respectively in the dialogue, but it is obvious that all arrangements which necessitate transposition of verses or a large number of lacunae are little likely to be right. It is true that one line has been lost after *v.* 286, and in the present edition only that supposition is called for. The false readings were mostly introduced by correctors, owing to the absence from the MSS. of marks of the speakers, and to the influence of the variations in the myth. The secret of correction lies in the sign of interrogation at *v.* 266. When this is once restored the development of the

dialogue becomes clear. The translation, it is hoped, will vindicate the present arrangement.

265—266. These lines must necessarily be interrogative. The Danaids, coming from Egypt and speaking to the Argive king, would scarcely begin with the positive assertion "they say &c." Rather, in seeking to prove their descent, they begin by appealing to the king's and the Argives' own knowledge or tradition of an ancient event: "Is it not said...?"

κληδοῦχον, cf. Eur. I. T. 137. Scalliger on Euseb. p. 24 corrects Hesychius in voc. Ἴὼ καλλιθέσσα. καλλιθέσσα ἐκαλεῖτο ἡ πρώτη ἰέρεια τῆς Ἀθήνας to Ἴὼ καλλιθῦα ἐκαλεῖτο ἡ π. ἰέρ. τῆς Ἥρας. Apollodorus II. 1. 3 ταύτην ἱερωσύνην τῆς Ἥρας ἔχουσαν Ζεὺς ἔφθειρεν.

267. ὡς μάλιστα = maxime in replies (Plaut. Most. IV. 3. 17 &c.): "assuredly".

χῆ. This instead of καὶ seems called for by sense and usage. For the use (= obtinet fama) cf. Soph. Aj. 978 ἄρ' ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ; Strabo XVI. p. 760 ἡ κρατοῦσα μάλιστα φήμη.

www.libtool.com.cn  
 XO. ἦ καὶ λόγος τῆς Ζῆνα δηχθῆναι πόθος; (295)  
 BA. κοῦ κρυπτά γ' Ἦρας ταῦτ' ἀπ' ἀντιταγμάτων.

articulum. 268 μὴ καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ M. Solitos aliquot librorum errores sustuli: quamobrem autem errores eos esse persuasissimum habeam, infra paucis ostendi. ἦ καὶ Weil. καὶ μὴν Paley. 269 καὶ κρυπτά γ' Ἦρας ταῦτα παλλαγμάτων M. Hermanni κᾶκρυπτά γ'.....ταῦτα τὰμπαλάγματα festinanter recipiunt nonnulli. Potuit τὰμπελάγματα. κοῦ κρυπτά γ' Paley: cetera ipse emendavi. κοῦ κρέβδα Stanley. ταῦτα παλλακίσματ' ἦν Butler. ταῦτ' ἀπαιω-

The predicative πολλῆ as in Eur. Hipp. 443 Κόπρις γὰρ οὐ φορητόν, ἦν πολλῆ ῥυτῆ. S. c. T. 6

'Ἐρεοκλέης ἂν εἰς πολλὸς κατὰ πτόλιν ἴμνοϊθ'.

The omission of the article occurs more easily in Pers. 738 ναί' λόγος κρατεῖ σαφηνῆς ("a report").

268. That μὴ anticipates a negative reply is one of the most elementary rules. Here the reply is to be affirmative. Paley reads καὶ μὴν without interrogation; but ἦ καὶ appears much better: cf. Ag. 1207 ἦ καὶ τέκνων ἐς ἔργον ἤλθετον νόμω; This combination differs from questions with μὴ and οὐ inasmuch as, though great interest attaches to the answer, nothing is indicated as to its positive or negative character, unless, as with ἄρα, the voice and the context assist: ἦ καὶ is favoured by Aeschylus: Ag. 942, Prom. V. 974, Eum. 424, 434, 717, Cho. 526. In all these cases we should regard ἦ as introducing the neutral question and καὶ as adding (in its various senses *et, etiam* &c.) the element of earnestness, surprise, incredulity &c. Thus in Cho. 526 ἦ καὶ πέπυσθε τοῦναρ; we should construe ἦ καὶ-πέπυσθε "did you *hear*?"

For the rest of the line, it is evident that Aeschylus, both in this play and in the Prometheus, never regards Zeus as attaining his desires until Io's arrival in Egypt, and there "χειρὶ καὶ πνοαῖς μόνον". In the Prometheus Io is still παρθένος. The whole purpose of the watchings of Argus and of the driving of the gnat was to prevent the consummation of

the πόθος of Zeus. It should be noted that with Aeschylus it is *Hera* who transforms Io into the cow, and not Zeus as in other authors. Cf. Apollod. II. 1, 3 Ζεὺς τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε Λευκῆν. We must be careful of confusing the two accounts. If editors had been alive to this difference there would have been little difficulty in dealing with the Scholiast's note, τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς τῆ θεᾶ προσάψας. The note is textually accurate, and Paley's ὑφ' Ἦρας for ὑπὸ Διὸς, and Weil's τὴν [διὰ τὴν Ἦραν] γενομένην, are unscientific. The Scholiast meant "Aeschylus attributes to Hera the change which was actually performed by Zeus" *i.e.* "the metamorphosis, being due to Hera's jealousy, is put down by the poet (*propter eam ergo per eam*) to her act, whereas it was of course done by Zeus". This was the common tradition, and the Scholiast wrongly supposes that Aeschylus accepted it. But the poet plainly means no more and no less than that Hera wrought the transformation in order to keep Zeus from his object. Still Zeus attempts to approach Io thus transformed (ἐπ' of MSS. is right) and thereupon Hera adopts other precautions. It is only in Egypt that her devices are overcome. So important is this, that the whole matter becomes unintelligible in Aeschylus if we assume that Hera acted for punishment rather than prevention. The reading of the line is corrupt but easily corrected. The only word presenting difficulty is βροτῶ, which

- ΧΟ. [www.libtool.com.cn](http://www.libtool.com.cn) πώς οὖν τελευτᾷ βασιλέων νείκη τάδε; 270  
 ΒΑ. βούν τήν γυναικ' ἔθηκεν Ἀργεῖα θεός.  
 ΧΟ. οὐκ οὖν πελάζει Ζεὺς ἐπ' εὐκραίρω βοῖ; (300)

λήματα Lincke. 270 βασιλέων praefert Wecklein. 271 βοῦ. τήν M, corr. Canter. Ἀργεῖαν male Pauw. 272 οὐκ οὖν M, corr. Schuetz. οὐκ ἂν πελάζει

however is naturally accounted for when once the corruption to **μχθῆναι** had taken place. **ι** and **η** are confounded in innumerable instances, cf. v. 150, 191 &c. From **τις** to **τῆς** and from **μχθῆναι** to **δηχθῆναι** are therefore corrections of the easiest kind. **τῆς** = **αὐτῆς**, cf. Eum. 2 ἐκ δὲ τῆς Θέμιν, inf. 331 τῶν γὰρ οὐ δεῖται πόλις, and so very commonly in Aeschylus. For **δηχθῆναι** cf. Eur. Hipp. 1303 *δηχθείσα κέντροις* (of Aphrodite) *παιδὸς ἡράσθη σέθεν*, Ag. 743 *δηξιθιμον ἔρωτος ἄνθος*, and compare Prom. V. 591 (of Io) *ἡ Διὸς θάλπει κέαρ ἔρωτι*; and for **πόθω** Prom. V. 654 *ὡς ἂν τὸ Δῖον ἔμπα λωφίση πόθου*.

269. The MS. reading **ταῦτα παλλαγάματα** is changed by Hermann to **τάμπαλάματα**, and this is commonly accepted with many commendations. It is based upon (a) the Scholiast's note *αἰ περιπλοκαί*, (b) Hesychius' *ἐμπαλούματα αἰ ἐμπλοκαί*. It is nevertheless necessary to reject it, both on the ground that no embraces had taken place, and also because it does not sufficiently account for the corruptions. Nor is it at all certain that *ἐμπαλάματα* can be used of the embraces of *love*. *ἐμπαλάσσεσθαι* occurs in Hdt. VII. 87 of entanglement *ἐν ἔρκεσι*, and in Thuc. VII. 84 *οἱ δὲ ἐμπαλασσομένοι κατέρρεον* of entanglement of fugitives. Aelian N. A. 15. 1 has it of a fish entangled with the hook. Judging from *παλάσσω* in e.g. Il. XI. 98 (*ἐγκέφαλος πεπάλακτο*), and from the use of *πεπαλάχθαι κλήρω*, the notion of shaking up, mixing, confusion would seem to be inherent in the word. By his *ἐμπλοκαί* Hesychius apparently means "entanglement" like that of *ἐμπλέκειν* in Soph. O. T. 1264 (*πλεκταῖς ἑώραις*), Eur. Hipp. 1236 (*ἡνταίσι*), Prom. V. 1079 (*εἰς δίκτυον ἄτης*). In-

deed *ἐμπλέκεσθαι* itself is not found of "embracing" in classical Greek, while *περιπλοκαί γυναικῶν* seems first to occur in Polyb. II. 56. 7 (after *amplexus*). More likely our Scholiast was giving a guess at *παλλάγματα*. A conjecture *τάμπελάγματα* (i.e. *τὰ ἐμπελάγματα*) would have been better in the sense Hermann sought (cf. *ἐμπελάτειρα*, *πελάτις*, *πλάτις*). But though **ταῦτα τάμπελάγματ' ἦν** would be easy in point of letters, it is, as has been shewn, contrary to the sense. No embraces had occurred, but the fact that Zeus was smitten with love was not hidden from Hera, nor allowed to pass *without her opposition*. Nor is the grammar sound. The construction **κᾶκρυντά γ' Ἦρας** is scarcely admissible. It has nothing analogous to *κερδῶν ἀθικτον* ("untouched *by*"), nor to *μαντευμάτων αἰδρις* (= *μαντ. οὐκ εἰδώς*). "Unseen of Hera" is a very different thing from "unhidden of Hera". *κρυπτός* (despite *κρύβδα*) is not found with simple genitive, and *ἀπὸ* is naturally looked for, as in *κεκρυμμένος ἀπ' ἄλλων* Hom. Od. XXIII. 110. In **ΤΑΥΤΑΠ-** the letters **ΑΠ** are almost certainly the preposition, and the reading **ταυτ' ἀΠΑΝΤΙΤΑΙΓΜΑΤΩΝ** it is hoped will commend itself. The notion of **ἀντιτάσσομαι** leads to the expression *νείκη* in the following line. The lexicons give abundant evidence for *ἀντιτάσσω* and its derivatives, and compounds of *ἀντί* are favoured by Aeschylus. For the sense generally cf. Eur. Bacch. 290—291

*Ἦρα νῦν ἦθελ' ἐκβαλεῖν ἀπ' οὐρανοῦ.  
 Ζεὺς δ' ἀντεμνηχανήσαθ' οἷα δὴ θεός*  
 (followed by the expression *Ἦρας νεκέων* v. 294).

272. **πελάζει ἐπ'**. So the MSS. rightly. **ἐπ'** is read on the assumption that *πελάζει*

- BA. *φασίν, πρέποντα βουθόρω ταύρω δέμας.*  
 XO. *τί δήτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διὸς;*  
 BA. *τὸν πάνθ' ὀρώντα φύλακ' ἐπέστησεν βοῦ.* 275  
 XO. *ποῖον πανόπτην οἰοβουκόλον λέγεις;*  
 BA. *"Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε.* (305)  
 XO. *τί οὖν ἔτευξεν ἄλλο δυσπότημφ βοῦ;*  
 BA. *βοηλάτην μύωπα κινητήριον.*  
 XO. *Οἴστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.* 280

Elmsley. *ἐτ' Schuetz.* 273 *πρέποντας M,* corr. Turnebus. 274 *τί δὲ προσταῦτα λοχουο χυραδουο M,* corr. *δήτα Victorius.* *πρὸς ταῦτ' ἄλοχος Robortellus.* *ἰσχυρὰ Διὸς Pauw.* *Sine causa ὀχληρὰ Stanley.* *ἰφθιμη olim Weil.* 275 *τὸ πᾶνθ' M* (ν super τὸ scripsit sec. man.). *προπάνθ' Weil.* 278 *τί δ' οὖν Heath.* *τί δ'; οὐκ Hermann.* *ἔτευξε δ' M,* corr. Turnebus. 280 *πέλας M,* corr. Turnebus. *In marg. Medicei est οἶμαι παῖδες, Guelferbytani et Esc. γρ. παῖδες. πέραν M. Schmidt. Ἰνάχου πέλας Hermann, ut regi aptum sit hoc*

= *μύγνυται* (in which use *πελάζειν ἐπὶ* is rightly objected to), and that a continuance of past embraces is in point. But *ἐπὶ* with dat. has a distinct propriety here, implying not access to, but approach for the purpose of gaining. Cf. Xen. Mem. 1. 2. § 56 *ταῦτα ποιεῖν ἐπὶ τῷ κέρδει.* Hdt. 1. 66 *χρηστηριάζεσθαι ἐπὶ τῇ χώρῃ,* &c.

*εὐκράειν*, to impart something of charm to a connexion apparently so unattractive, cf. Ov. Met. 1. 612

Bos quoque formosa est. Speciem Saturnia vaccae,

Quamquam invita, probat.

274. *ἰσχυρὰ*, in the moral sense: "stubborn". Hera was specially noted for this quality. II. VIII. 482 *οὐ σευ ἔγωγε σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.* II. II. 522, 561 &c. Cf. *ἰσχυρογνώμων, ἰσχυρικός, ἰσχυρίζομαι, ἰσχυρὴ μάχη* "a stubborn fight" Hdt. IX. 41.

"The wife of Zeus is obstinate; what then did she do (for of course she did not yield)?"

276. *οἰοβουκόλον* i.e. *μῖᾱς βοῶς νομῆα.* Stanley compares Claudian Stilich. I. 312

Argum fama canit centeno lumine centum  
 Corporis excubiis *unam servasse iuven-*  
*cant.*

An animal so tended would be called *οἰνοβῆμος* or *οἰοβώτης* (Soph. Aj. 614). Cf. *οἰόωνος* (Soph. O. T. 846). Paley, comparing Eur. Phoen. 28 *ἰπποβουκόλο* and Ar. Plut. 820 *βουθυτεῖν ὕν*, seems to have taken *οἰο-* as from *οἰς*. But in that case the word could only mean *βουκόλο* *οἰός* i.e. a shepherd. It is the latter part which is generalised in such compounds.

277. *Ἑρμῆς*—hence, as was supposed, the name *Ἄργειφόντης*.

*παῖδα γῆς.* Prom. V. 568 (and 677) *"Ἄργου γηγενούς.* Arcesilaus (ap. Apollodor. II. 1. 2) also calls him *γγεσιῆ*. Elsewhere he is called the son of Agenor, Inachus or Arestor. Ov. Met. 1. 624: *Arestoridae servandam tradidit Argo.*

280. *Οἴστρον.* So far from this line being either spurious or corrupt, it is, if rightly regarded, absolutely necessary to the development of the dialogue. The objection commonly urged is against *οἴστρος*, a Greek word, being spoken of as the Egyptian word for *μῖᾱς*. But this is a misconception. The king has used the long phrase *βοηλάτην μ. κ.*, and the Chorus reply that *Ἄστρος* is his name', as *they* know it. The story of Io belongs equally to the Nile and to

- BA. [www.libtool.com.cn](http://www.libtool.com.cn)  
 τῆ γὰρ νιν ἐκ γῆς ἤλασεν μακρῶ δρόμῳ;  
 XO. ναί· ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. (310).  
 BA. μὴ καὶ Κάνωβον καπὶ Μέμφιν ἵκετο;  
 XO. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτεύει γόνου.  
 BA. τίς οὖν ὁ Δῖος πόρτις εὐχεται βοός;  
 XO. Ἐπαφος ἀληθῶς ῥυσίων ἐπάνυμος. 285

responsum. οἱ μῆλων πέλας Weil. Secludunt alii. 281 τοίγαρ sine interrogatione omnes. Dedi τῆ γὰρ "illucne?" ἐκ τῆς M. ἐκ γῆς Canter. Quid si ἐξῆς? 282 καὶ ταῦτ' M, corr. Schuetz. 283 καὶ μὴν M, quod corrigendum erat. καὶ πῖ M. 284 φυτεύει M, corr. Scaliger. 285 τί M, corr. Stanley.

Argos: the Chorus have been asking a number of questions in order to lead up to their own connection with the matter. They have asked "and what else did Hera devise?" He replies "a gnat &c." To this the Chorus, shewing their own knowledge of the circumstances, answer "Yes, he (*personified*) goes by the name of Oestrus in our country". At this the king in surprise "What, did he drive her as far as *that*?"

Οἰστρος is indeed as much a Greek word as μύωψ, but Aeschylus makes Egyptians, Persians &c. talk Greek and apply the usual Greek terms to things. The Persians regularly speak of themselves in the Persae as βάρβαροι. The dramatist, recognising an obvious difficulty, intentionally leaves out of sight the difference of language. Therefore as the gnat was usually known in the Grecian legend by the name of οἰστρος, and as that word had become in a sense a proper name, the Chorus immediately substitutes for the king's circumlocution the simple name "Oestrus".

οἰστρος and μύωψ are not exactly the same insect (Aristot. H. A. 1. 5. 13). But poetically and popularly the terms are convertible: cf. Apoll. Rhod. III. 277 οἰστρος... ὄν τε μύωπα βοῶν κλείουσι νομῆες. The Roman names were *asilus* and *tabanus* Pliny II. 28. Verg. Georg. III. 147.

281. τῆ γὰρ. This for the MS. τοίγαρ is offered with some confidence. ηἰ

and οἱ are well known to be liable to interchange. τοίγαρ is not used in questions nor is it good in point of sense. To ask "did he *then* drive her from the land by a long circuit?" is very flat, whereas "did he then drive her *thither* by so long a course" is much to the point. For this use of τῆ cf. II. XI. 149

ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες τῆ ῥ' ἐνόρουσ'. Ibid. XII. 124 &c.

282. ταῦτ', i.e. "all the answers you have given have borne upon my object and have been closely suited to it".

283. καὶ μὴν is never used interrogatively, and yet the line must necessarily be interrogative. The whole questioning of the king here is that of one surprised or incredulous. As Paley reads καὶ μὴν for μὴ καὶ in v. 268, so we may venture here to read μὴ καὶ for καὶ μὴν. The minuscule and abbreviated writing of these words corresponds somewhat dangerously.

The preposition before Μέμφιν but absent before Κάνωβον expresses the greater distance of the former. Canobus is on the coast, Memphis inland up the Nile. "Did she come to Canobus and thence even *up* to Memphis?"

286. ῥυσίων. The text is probably sound. It would be easy to alter to ε. g. ψαύσεων, but the word in the text is virtually the same. ῥύσια was in use so constantly attached to ἐφάπτεσθαι that, whatever other and more technical meanings it had, it also represented at times

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(315)

ΧΟ. Λιβύη, μέγιστον γῆς &lt;μέρος&gt; καρπουμένη.

287 Excidit versus eodem, ut videtur, vocabulo quo prior exorsus. Suggestit Bothe Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός; 288 μέγιστον γῆς καρπουμένη M. De verbo casu omisso vide infra. μεγίστης (μέγιστον C. Frey) ὄνομα γῆς Porson. γῆ

little more than the verbal *ἐφαψις* or *ἐπαφή*. The values of the word would seem to be (a) that which is seized as security (*ἐνέχυρα*), v. inf. 387. *δῆρις ῥυσίων ἐφάψεται* 707. Soph. O. C. 858 *μειζόν ῥύσιον πῶλει | θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόνων*: (b) reprisals or penalty (*ἀντίποινα* or *ζημία*). Soph. Phil. 959 *φόνον φόνου ῥύσιον τίσαι*: (c) booty (*λεία*), Ag. 573.

All these are branchings from the idea of seizing upon one thing in return for another. Hermann on Ag. 573 says "alia est quarta vocabuli potestas, ex primo deducta significatu, quo liberatio rei ex aliena potestate atque in integrum restitutio indicatur. Sic Io cum Iovis contactu Epapho gravida facta formam humanam recuperasset (?), eam formae restitutionem *ῥύσια* dixit Aeschylus". This is very far-fetched. It is much better to suppose that the (generally technical) word *ἐφάπτω* suggests the associated *ῥυσίων*, and that *ῥυσίων* is to be treated as the verbal corresponding to *ἐφάπτεισθαι* = "the laying on of hands". The notion of surety and reprisals has faded from the word, though there is of course some idea of Zeus laying hands on a thing which the enemy (Hera) has in the feud withheld from him.

Since then *ῥυσίων* = *ἐφάψων*, Ἐπαφος can be called ἀληθῶς ἐπώνυμος. ἀληθῶς like εὐλόγως (v. 226) states the *satisfactory* reason for the name. Cf. Eur. Phoen. 636 ἀληθῶς δ' ὄνομα Πολυαίκη πατῆρ (ἔθετό σοι) θεῖα προναία νεικῶν ἐπώνυμον.

ἐπώνυμος does not imply actual identity of *name* but only of *idea* with the source stated: cf. Prom. V. 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαιῶν Ἐπαφον.

287. A verse has fallen out here, in which the king asked "Of whom was Epaphus the father?" It probably began with some case of Ἐπαφός and, through this resemblance to the preceding line, was passed over in copying. Paley supposes that the question was "where did Epaphus dwell?", and in the next verse he reads Λιβύης...καρπούμενος, so that τῆσδε in v. 289 refers to Io. He claims to be supported by Prom. V. 851 *ὅς καρπώσεται | ὄσσην πλατύρρους Νεῖλος ἀρθεύει χθόνα*. But (to say nothing of the pointlessness of the question) Libya is not Egypt, while the domains of Epaphus are only Egypt (so far as it is watered by the Nile). "Libya" has different meanings according to the author and time. In some instances it is the particular district known as Libya in history, in others it is the whole continent of Africa west of Egypt. The Nile is distinguished from Libya in *vv.* 253, 255.

On the other hand, in favour of the question "who was begotten of Epaphus?", answered by Λιβύη κ.τ.λ., it may be noted that Libye is the daughter of Epaphus in Pind. P. iv. 14, Apollod. II. 4, &c. In Prom. Vinc. 853 *πέμπτη δ' ἀπ' αὐτοῦ* (sc. Ἐπάφου) *γέννηα πενηκοντάπαις* (speaking of the Danaids) requires the descent here stated, viz. Epaphus, Libye, Belus, Danaus, Danaids.

288. A word is lost between γῆς and καρπουμένη or between μέγιστον and γῆς. μέρος is here supplied, both because it is easy to see why it should have been lost, and also because Libya was one of the three *portions* into which the ancients divided the earth. Hdt. II. 16 [Ἕλληνες] *οἱ φασὶ τρία μέρη εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην*,

- ΒΑ.** τίν' οὖν ἐτ' ἄλλον τῆσδε βλαστημὸν λέγεις;  
**ΧΟ.** Βῆλον δέπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός. 290  
**ΒΑ.** τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσον.  
**ΧΟ.** Δαναός· ἀδελφὸς δ' ἔστι πεντηκοντάπαις. (320)  
**ΒΑ.** καὶ τοῦδ' ἀνουγε τοῦνομ' ἀφθόνῳ λόγῳ.  
**ΧΟ.** Αἴγυπτος· εἰδώς δ' ἄμὸν ἀρχαίων γένος  
 πρᾶσσοις ἂν ὡς Ἀργείων ἀνοστήσης στόλον. 295

πέην Burges. σχῆμα γῆς Wecklein. 289 βλάστημον M. βλάστημον Robor-  
 telius. 291 τὸ πάνσοφον.....τούτου Tygwhitt. τὸ πατρόσεμον Weil. τὸ  
 παντήρον...τούδε Heimsoeth. 292 δ' ἀδελφός M, corr. Scaliger. ἔστιν M.  
 ἔπι κίρσι. πεντηκοντάπαις M. πεντηκοντόπαις cod. Par. corr. Heath.  
 293 τὸ δαναάγε M. De voce Danaos somniabat librarius. corr. Porson. Deinde  
 ἄφθῳ codd. recc. εὐφώνῳ Turnebus. ἐμφανεί Schuetz. 294 αἴγυπτος δ' εἰδώς  
 ἴ M, corr. Turnebus. ἄμὸν, ut solet, M. 295 ἀνοστήσης M. In marg.  
 ἄνησας a sec. man. ἀνοστήσης Victorinus. ἀνοστήσαι Marckscheffel. Vide adnot.  
 Licet cogitare de πρᾶσσοις ἂν ὡς Ἀργείων, ἂν πρᾶσσης, στόλον h. e. ἂ ἀν ποιῆς τὸν

Find. P. IX. 8 πολυκαρποτάτας θῆκε δέσ-  
 πωω χθονὸς ρίζαν ἀπειρου τρίταν  
 αἰεῶ. Sall. Ing. XVII. in divisione orbis  
 terrae plerique in parte tertia Africam  
 posuere.

290. Βῆλον δέπαιδα. The Scholiast  
 remarks that Euripides made Belus have  
 five sons, Aegyptus, Danaus, Phoenix,  
 Phineus and Agenor. Paley quotes Pau-  
 sanias IV. 23 ὁ ἐν Βαβυλώνῳ Βῆλος ἀπὸ  
 ἀφῆρος Αἴγυπτίου Βῆλου τοῦ Λιβύης  
 ὄνομα ἔσχευ.

Mythically Poseidon was the father of  
 Belus. According to other accounts  
 Agenor was his twin brother. The fact  
 that the Semitic Baal means "lord" and is  
 the Phoenician name for the sun-god, will  
 sufficiently account for varieties of myth.

291. πάνσοφον ὄνομα. The objec-  
 tions taken to this expression seem un-  
 worthy. Paley says "absurdum est pru-  
 dens nomen". But there is little absur-  
 dity in the question as put by the king,  
 who is struck by the venerable appear-  
 ance of Danaus. Pelasgus might out  
 of compliment call Danaus wise without  
 knowing him certainly for such; and it is  
 not unusual to transfer the epithet from  
 its own noun to another and dependent  
 noun. Cf. Soph. O. C. 41 τίνων τὸ

σεμνὸν ὄνομ' ἂν εὐξαιμην κλύων; Eur.  
 Phoen. 1702 ὦ φίλτατον ὄνομα Πολυκεί-  
 κους. Eur. Or. 1080 ὦ ποθεινὸν ὄνομα  
 ὀμμίας ἐμῆς. Shaksp. Jul. Caes. 1. 2  
 "if my name were liable to fear". Milton,  
 "The dreaded name of Demogorgon".

τοῦτο, "of him who sits by you" or "of  
 him to whom you roini".

293. ἀφθόνῳ λόγῳ, i. e. μηδὲ φθόνει  
 λέγειν, cf. S. c. T. 480 κόμπαζ' ἐπ' ἄλλῳ,  
 μηδὲ μοι φθόνει λέγων. Plat. Gorg. 489  
 Α μη φθόνει μοι ἀποκρίνασθαι.

So φθόνος Plat. Phaed. 61 D ἂ τυγχάνω  
 ἀκηκόως, φθόνος οὐδέεις λέγειν.

295. The ms. reading ἀνοστήσης (mar-  
 ginal ἀνοτήσης) presents a difficulty. In  
 favour of the ἀνοστήσης of Victorinus it  
 may be remarked that ἀνοστήσαι is a  
 proper word of raising suppliants from  
 sanctuary. Cf. Thuc. I. 126 καθίζουσιν  
 ἐπὶ τὸν βωμὸν ἰκέται...ἀνοστήσαντες δὲ  
 αὐτοῦς...(where see Shilleto, who approves  
 of ἀνοστήσης here with the rendering "act  
 as you will, raising us up from the sanctu-  
 ary as an Argive body of fugitives". But  
 πρᾶσσοις ἂν could hardly stand thus un-  
 qualified). Hdt. v. 71 τοῦτους ἀνοστήσαι  
 μὲν οἱ πρυτάνεις. So ἐξαναστήσαι: Eur.  
 Andr. 263 ἐγὼ σ' ἔδρας ἐκ τῆσδε...ἐξανα-  
 στήσω. Soph. O. C. 47, 276, &c.

- BA. δοκεῖτε δὴ μοι τῆσδε κοινωνεῖν χθονὸς  
τάρχαιον' ἀλλὰ πῶς πατρῶα δώματα  
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη; (325)
- XO. ἀναξ Πελασγῶν, αἰὼλ' ἀνθρώπων κακά,  
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταῦτὸν πτερόν'  
ἐπεὶ τίς ἠὔχει τήνδ' ἀνέλπιστον φυγῆν 300

ἡμέτερον στόλον, ποιήεις ἂν αὐτὸν ὡς Ἀργείων ὄντα. 296 δοκεῖτέ M. δὴ addidit  
Turnebus. 298 λιπεῖν M. 300 δειδοῖς...πότερον M, corr. Turnebus.  
πόνον.....ταυτόπτερον Bothe. 301 ἐπὶ τισ (in ἐπεὶ corr.) M. 302 κέλσειν

With *πράσσοις ἂν ὡς* we may read either the subjunctive of Victorinus or the infinitive (= ὥστε ἀσπῆσαι) of Marckscheffel. With the former cf. Thuc. I. 57 ἔπρασσαν ὅπως πόλεμος γένηται. Eum. 769 πρᾶξομεν ὡς αὐτοῖσι μεταμέλη πόνος: with the latter Dem. 888. 14, τὴν ναῦν μὴ δεῦρο πλεῖν ἐπραττεν. ὡς however points rather to the subjunctive. Confusion of -ας and -ης is instanced inf. v. 753.

There is no encouragement to read *ἀντήσας* cum accus. with Hermann. He compares indeed Soph. Antig. 981 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντας Ἐρεχθεῖδᾶν, but there *σπέρμα* is accus. of respect and the genitive is the case with *ἄντας*.

The emphasis lies on Ἀργείων, i.e. "be assured it is *Argives* to whom you will so act".

297. τάρχαιον. Cf. Thuc. v. 80 ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργεῶν. Hdt. I. 56, IX. 45, IV. 117 (ἀπὸ τοῦ ἀρχαίου).

299—300. These lines recall the sententious style of Euripides. Aeschylus is rather sparing in such general reflections.

αἰὼλ'...πτερόν. If the metaphor is sustained and unmixed, it points to the meaning "variegated", "variously coloured" for *αἰόλα*: otherwise we have a choice between (a) "Human woes are of *divers hues* and you will not find *two feathers* alike", cf. *αιολόχρως* νύξ Eur. Fr. 596, *αἰόλα* σάρξ, Soph. Phil. 1157, *αιολόνωτος*, *αιολομίτρης* &c. (b) "Human woes are

*shifting and changeable*, and you will never see a grief appearing in the same *shape or form*". Cf. *αιολόμητις*, *αιολόφωνος*, *αιολόστομος*, *αἰόλον* ψευδὸς &c. The latter makes *πτερόν* somewhat involved and is therefore less acceptable.

*αἰόλος* only occurs in Aeschylus here and in S. c. T. 494 *λίγνον μέλαιναν αἰόλην πυρὸς κάσιν*, where it is generally regarded as = *mobilem*. Quite as likely it alludes to the contrast of *colour* against the flame. *Varius* illustrates the two meanings in (a) *vestra latera loris faciam ut valide varia sint* (Plaut. Pseud. I. 2, 12), (b) *varium et mutabile semper femina* (Verg. Aen. IV. 569).

The metaphor in *πτερόν* does not seem to be elsewhere found with the noun, though well-known in *ὀμόπτερος*.

301—303. The passage is corrupt in the last verse, which affects the meaning of the whole. Turnebus' *ἔχθει μεταπτοιούσαν* is usually accepted. With this we should render *ἐπεὶ τίς ἠὔχει τήνδ' ἀνέλπιστον φυγῆν* (subject) *κέλσειν* (trans.) ἐς Ἀργος κῆδος (object) ἐγ. τ. π., *μεταπτοιούσαν* (trans., sub. αὐτὸ) ἔχθει εὖν. γ.; for *μεταπτοιεῖν* is, like all compounds of *πτοέω*, transitive. Od. XVIII. 340 ὡς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. Eur. Bacch. 303 φόβος στρατὸν διεπτοίησε. Apoll. Rhod. III. 1345 &c. *πτοέω* itself seldom occurs in the active, and always transitively, e.g. Apoll. Rhod. I. 1232 τῆς δὲ φρένας ἐπτοίησεν Κύπρις. Sappho II. 6 τὸ μοι καρδίαν ἐπτοάσεν. Call. Del. 191 &c. The passive is common, of *mental*

ἔλσειν ἐς Ἄργος κῆδος ἔγγενές τὸ πρὶν, (320)  
 αἰ καταπτύουσ' ἀνυμεναίων γάμων;

. Robortellus. κέλσειν μ' ἐς Schuetz. κέλσειν ἐμ' Ἄργος Tournier.  
 ιετὰ πτοίονσαν εὐναίων γάμων M. ἐκεῖ Robortellus. ἔχθει μεταπτοι-  
 nebus. ἔγγαλιων Tournier. Quamquam facile scribi potest (ε. γ.)  
 πτήσσοσ' ἀναγκαίων, viam corrigendi rectiorem credo me secutum esse.

=: cf. Cho. 535. Prom. V.

iders "quis enim putasset, tam fuga appulsuras esse affines hinc oriundas odio nuptiarum tatas?"—which cannot be ob- n the Greek without the ad- μέ, so that μεταπτοιούσαν may inine to refer to instead of κῆδος. ν μεταπτοιούσαν is intransitive, ' a cognate accusative with

rendering might be suggested χε τήνδ' ἀν. φυγήν (i.e. ἡμάs as, subject) κέλσειν (intrans.) (—κῆδος ἔγγενές τὸ πρὶν—ap- "Ἄργος), ἔχθει μεταπτοιούσαν. ζc. But in view of the transi- ter of πτοέω only the first of s possible, and that is unsatis- l pointless. "A flight causing lee" is not a likely expression. ot be an unexpected flight, but cted danger, which would με- Moreover μεταπτοιεῖν is a ord in such a sense, since πτοέω drive in dismay" but to "dis- is διαπτοέω to "drive apart in ut to "thoroughly dismay, ough with dismay". The effect Again the Attic form is πτοέω, έω is Epic only. The accent of be noticed. On these grounds entirely necessary to emend, ost natural way is by replacing vith which that vowel became interchangeable in pronuncia- correcting μετα to κατα (on nge see v. 172). With ἠύχει at ἐμέ the nominative must be κ κέλσειν = "expected to come",

cf. Ag. 506 οὐ γὰρ ποτ' ἠόχουν τῆδ' ἐν Ἄργεῖα χθονὶ | θανῶν μεθέξειν φιλιτάτου τάφου μέρος. Eur. Her. 931, Prom. V. 689, &c.

Substituting therefore καταπτύουσα, the genitive γάμων is seen to depend upon the participle (cf. καταπτύειν δωροδοκίας Aeschin. 31, 31). For ἔχει, ἐκεῖ is as probable as ἔχθει, and since it is not εὐναίος γάμος so much as violent and compulsory γάμος which the Danaids loathe, the presence of the accusative termination of the participle (-αν) may be readily accounted for by reading καταπτιουσσανυμεναίων i.e. καταπτύουσ' ἀνυμεναίων. The wrong separation of the words would leave υμεναίων to pass into εὐναίων naturally enough. A γάμος ἀνυμέναιος is the γάμος ἀσεβῆς (v. 9), a wedlock unblest of Hymen, unaccompanied by the hymeneal song. The γάμος of lust would not be like that of Prometheus, Prom. V. 556 ἀμφὶ λέχος σὸν ὑμεναῖον ἰότατι γάμων, ὅτε ἔδνοις ἀγαγεῖ Ἡσιόνα πιθῶν δάμαρτα.

Construe ἐπεὶ τίς (ἡμῶν) ἠύχει κέλσειν ἐς Ἄργος (ὅ ἐστι κῆδος ἐγ. τ. πρ.) τήνδ' ἀνέλπιστον φυγήν (cognate acc.), ἐκεῖ (in Egypt) καταπτύουσ' κ.τ.λ.

301. φυγήν κέλσειν. Cf. τρέχειν ἀγῶνα, νικᾶν Ὀλύμπια, &c., though κέλσειν might also be treated as governing φυγήν after the manner of κέλσαι πῶδα.

302. κῆδος, properly of marriage connexion (*affinitas*) Eur. Phoen. 77. Thuc. II. 29. Prom. V. 890. κηδεμών) (ξυγγενῆς Ag. Vesp. 731.

So Argos is related to the Egyptian Danaids, the coming of Io to Egypt being regarded as an *affinitas* formed between the two countries.

- BA. *τί φής ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,*  
*λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;* 305
- XO. *ὡς μὴ γένωμαι δμῶις Αἰγύπτου γένει.*
- BA. *πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις;* (235)
- XO. *τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους;*

304 *τί φής μ' dubitanter Abresch. τόνδ' Pauw. τόνδ' ἀγών' ἐμῶν θεῶν Madvig. Sana est vulgata: vide inf. 305 νεοδρέπτοις κλάδοις prima Mediceae manus. 308—310 Desunt personarum notae. 308 ὠνοῖτο M et Schol. corr. Turnebus. δνωτο Robortellus. ὀνοῖτο Stanley. Maximus coniecturarum proventus est. φίλων Hermann. φιλοῦσ' δνωτο Marckscheffel. φλωτ Schoemann. φλου γ' δνωτο τοῦ κεκτημένου M. Schmidt. φίλοις γαμῶτο νόυν κεκτημένος Hartung. Videtur VV.DD in talibus αἰτοσχεδιάζειν; eodem enim iure posses aliquo modo inserere ἔλωτο, βούλωτο, δουλοῖτο, ἀρωοῖτο vel quotquot id genus verba suppeditant lexico-*

304. ἰκνεῖσθαι θεῶν. The genitive cannot be explained on the analogy of *ε.γ. στοχάζεσθαι, τυγχάνειν* (Oberdick) nor of *θιγγάνειν, λαμβάνεσθαι* (Weil). The Scholiast's *διὰ τί λέγεις ἐηλυθέναι*; would make it necessary to read *ἔδρας, πάγον*, or some word of similar meaning instead of *θεῶν*. Lastly the genitive has nothing in common with that after *δεῖσθαι*. Rather *θεῶν = πρὸς θεῶν*, the gen. of the person or thing *whereto* one implores. Eur. Or. 669 *φιλεῖν δάμαρτα πᾶσιν* "Ἐλλήσω δοκεῖς, ταύτης ἰκνοῦμαι σ'. II. IX. 451 *ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων*. Eur. Hec. 752 *Ἀγάμεμνον, ἰκετεύω σε τῶνδε γουνάτων | καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος*. The objective pronoun (*με* or *ἡμᾶς*) is rightly omitted, since the Danaids placed themselves as suppliants without regard to any particular person: "for what do you say *you are suppliants*".

306. *δμῶις*. Cf. *τοὺς κεκτημένους, v.*

308. Used bitterly instead of *γυνή, δάμαρ* &c. Properly a *δμῶις* is a woman taken in war as part of the spoil. The Danaids carried off to unwilling wedlock would be slaves not wives, cf. Eur. Med. 231 *δεσπότην σώματος λαβεῖν*.

307—310. The king's question is "and is your objection to them on the ground that you hate them, or on the ground that such a union is unholy?" He does not know the laws of Egypt in re-

gard to marriage (*v.* 362—366). The Chorus replies indirectly (whatever the reading may be): "Our objection is natural: who would chose to be married to her relative?" The objection is not one of illegality, but of policy and dislike. To this the king answers "yet (as a matter of policy) such a marriage would seem to give an increase of strength", and the Chorus again "Perhaps so, but when things go wrong in married life, it is easy for such husbands to divorce their wives" (which they could not do if the wives belonged to another stock with powerful friends).

308. The ms. reading *δνωτο* gains no light from the Scholiast's note *κατ' ἔχθραν δηλονότι, τίς γὰρ τοὺς ἀνδρας δεσπότης ὠνοῖτο (sic)*; Dindorf alters the scholion to *δνωτο*. Weil, Oberdick &c. correct both Scholiast and text to *δνωτο*, and this seems true. It is, however, differently rendered: (i) *quis enim amicos sibi emeret (= pro amicis haberet) dominos?* (Kruse and Weil): (ii) "who would care to buy *relatives* for their lords and masters?" The former seems colloquial and far-fetched: the latter can be illustrated from tragedy itself. In *ὠνοῖτο* the woman is regarded as purchasing the husband with her dowry. Cf. Eur. Med. 231 *χημαίων ὑπερβολῇ | πόσειν πρῆσθαι δεσπότην τε σώματος | λαβεῖν*. Xen. Anab.

- BA. σθένος μὲν οὕτως μείζον αὖξεται βροτοῖς.  
 XO. καὶ δυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγῆ. 310  
 BA. πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω; [www.libtool.com.cn](http://www.libtool.com.cn)  
 XO. αἰτοῦσι μὴ ἴκτους παισὶν Αἰγύπτου πάλιν. (340)  
 BA. βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι νέον.  
 XO. ἀλλ' ἢ Δίκη γε ξυμμάχων ὑπερστατεῖ.  
 BA. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦ. 315

graphi. 309 μέγ' Meineke. μείζων prima man. Med. 310 Deest γ' in M. τ' addit sec. man. supra lineam. γ' Turnebus. ναί...γ' Hermanno indignum est. 312 ἴκτως M, corr. Schuetz. 313 ἀρασθαι M. ἀρασθαι cod. Guelf. corr. Robortellus. 315 κοινὸς ἦν M (ὅς, et secundum nonnullos ἦν quoque, in litura). κοινωνὸς ἦν Sophianus. Nisi κοινὸς τις ἦν legendum est, quod non puto, primam pers. ἦ requirimus. Possis autem οἰσπερ γ'...κοινωνία.

VII. 2. 38 of a reverse course, the husband buying the wife "in the Thracian style". Hdt. v. 6. Verg. Georg. 1. 31 Teque sibi generum Tethys emat omnibus undis. Here ὠνότο is bitterly sarcastic with τοὺς κεκτημένους, since ὁ κεκτημένος usually buys his slaves: here the slaves buy the master.

τοὺς κεκτημένους, of the "lord and master" (=husband) also in Eur. I. A. 715, but more commonly of the master of slaves.

309. σθένος μὲν, "strength at least" (whatever may be the case in other respects). σθένος is not only κράτος but also *opes* of wealth &c. A powerful and rich family is formed by such intermarriage. The preservation of a family name and property was at the root of the Athenian law touching ἐπικληροί. Cf. σθένος πλούτου Pind. I. III. 3 and ἐπελθὼν οὐκ ἐλάσσονι σθένει (*coriis*) Soph. Aj. 438.

310. δυστυχοῦντων, neuter. Cf. Cho. 68 δίκαια καὶ μὴ δίκαια | πρέποντ' ἀπ' ἀρχᾶς βίου | βίᾳ φερομένων αἰνέσαι. S. c. T. 274 εὐδυντηχόντων καὶ πόλεως σεσωσμένης. For the word itself as applied to connubial relations cf. Eur. Phoen. 424 ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις ἢ δυστυχεῖς

εὐμαρῆς ἀπαλλαγῆ, "divorce is made little of", i.e. if the wife belonged to another family, her friends would protect

her. As it is, "it is all in the family". A divorce was discreditable to a woman, Eur. Med. 236 οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ | γυναιξί. ἀπαλλάσσεσθαι of divorce Eur. Andr. 592, Plat. Legg. 868 D.

εὐμαρῆς, not merely *βράβια*, but denoting heedlessness and immunity. Cf. Ag. 1326 δούλης θανούσης, εὐμαροῦς χειρώματος. Very different is the implication in Eur. Med. 1374

MH. στόγει· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.

IA. καὶ μὴν ἐγὼ σὴν ῥάδιον δ' ἀπαλλαγαί.

311. ἐγὼ, "how does all this bear upon what you expect from me?"

313. γέον, i.e. "dangerous", a sense implied in the sudden and unknown risk. Cf. inf. 691 ἀπροσδοκῆτους τοῦσδε καὶ νέους λόγους. The comparative is more frequent in this sense. Hdt. VIII. 21 ἦν τι καταλαμβάνη νεώτερον (*gravius*) τὸν στρατόν.

314. ξυμμάχων, sc. τῶν ἐαυτῆς, "those who fight on her side". Cf. inf. 370, Choeph. 497 &c.

315. εἴπερ γε κ.τ.λ. i.e. ἀληθῆ ἂν ἦν ταῦτα, εἰ κοινωνὸς ἦ. The κοινὸς ἦν of M is generally altered to κοινωνὸς ἦν: "yes, if she (Justice) had been a sharer in the matter from the first". Paley indeed renders "if she took part...i.e. if the wrong has been wholly on one side".

ΧΟ. ~~αἰδοῦσθ' ὅτι~~ πύρμαν πόλεος ὧδ' ἔστεμμένην.  
 ΒΑ. πέφρικα λεύσων τάσδ' ἔδρας κατασκίους. (345)  
 ΧΟ. βαρύς γε μὲν τοι Ζηνὸς ἰκεσίλου κότος. ✕  
 Παλαίχθονος τέκος, σὺ δ' εὖ κλύθι μου στρ. α'.  
 πρόφρονι καρδίᾳ, Πελασγῶν ἀναξ. 320  
 ἴδε με τὰν ἰκέτιν φυγάδα περιδρομον  
 λυκοδίωκτον ὡς (350)  
 δάμαλιν ἄμ πέτραις  
 ἀλιβάτοις ἴν' ἀλκ-  
 ᾗ πίσυνοσ μέμν- 325  
 κε φράζουσα βοτῆρι μόχθουσ.

316 πόλεως...ἔστεμμένη M, corr. Turnebus. 317 πέφρικα λεύσων τὰσ δέδρα M,  
 corr. Robortellus (nisi quod τὰσ δ' dedit). 319 In M exstat παλαίχθονος  
 τόκος (in τέκος a sec. man. correctum) κλύθι μου, et in antist. ἴδοιτο δῆτα τὰν ἀνατων.  
 Quamquam fieri potuit ut illud τὰν e dittographia δηΤΑ(ΤΑΝ)ΑΝατων ortum sit,  
 assentior potius Dobraeo ΤΑΝΔ restituenti. Supplendum ergo aliquid in hoc versu.  
 ἰὼ dat Wellauer. Praetuli σὺ δ' εὖ. 321 μέγαν M, corr. Stephanus. με σὰν  
 Scaliger. ἰκέτιν in M secundae manus est; prius fuerat ἰκέτην. πρόδρομον haud  
 bene Heimsoeth. 322 λευκοδίκτον M, corr. Hermann, ante quem λευκοστικτον  
 a Robortello recipiebant. 323 ἀμπτέραις ἡλιβάτοισιν M, corr. Valckenaer.  
 ᾗ ἴν' πέτραις ἡλιβάτοισιν Butler. 326 Versiculum venustum delent nonnulli

But εἴπερ γε...ἦν could only mean "yes, since she was..." or else "yes, if she had been" (a denied case). Neither of these is satisfactory. It is clear that Justice must have been somewhere concerned in the matter, on one side or the other. If the third person were sound, we should rather read κοινός τις ἦν *i.e.* "true, if one had been concerned in it from the first (which I was not)". The mss. give ἔστεμμένη wrongly in the next line for -ην. A transposition of the ν emends both lines. The Scholiast took ἦν to be first person, συνέπρασσον (ἄν?) ὑμῶν, εἰ ἀρχὴν προφάσεως εἶχον.

316. πύρμαν πόλεος, *i.e.* that part of the ship of the state in which the places of honour are situated. Hermann explains "gubernatores urbis deos dicit ramis supplicum ornatos". The metaphor is a favourite with Aeschylus, but it seems better to understand it here of the honour to the gods than of government

by the gods. Cf. inf. 957. πρόμα πύλεος in the latter sense would rather be the πολιισσοῦχοι ἔδραι in the city, not the πάγος of the ἀγώνιοι θεοί. For the nautical metaphor itself cf. Eum. 16 χάρας πρυμνήτης ἀναξ and 765. S. c. T. 2 and 761 δ καὶ περὶ πρόμμαν πόλεως καχλάζει.

319. The words σὺ δ' εὖ have been added here as necessary to the metre and very likely to have fallen out between τέκος and κλύθι. It is unnecessary to illustrate the use of σὺ δ' after the proper name in the vocative.

321. περιδρομον. A very picturesque touch is destroyed by Heimsoeth's πρόδρομον. "Running forward in hot haste" gives no such image as "running (helplessly) to and fro"—not knowing which way to turn from the wolf-like sons of Aegyptus. S. c. T. 211 ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαία βρέτη is plainly very different.

ὄρα κλάδους κλάδοντας ἀστράγαλον  
 νεύουθ' ἄρ' ἄλλοι τὰς ἀστράγαλον  
 εἴη δ' ἀστράγαλον τὰς ἀστράγαλον  
 μηδ' εἴς ἀστράγαλον ἀστράγαλον τὰς  
 νεύουθ' ἄρ' ἄλλοι τὰς ἀστράγαλον  
 ἴδοιτο δὲ τὰς ἀστράγαλον  
 ἰκεσία Θέμης Διὸς Κλαρίου.

Bothio. 328 νεύουθ' M. ...  
 d alia festinat. νεύουθ' ex Hesychio ...  
 legendum ἀστράγαλον ...  
 Stanley. ἀστράγαλον ...  
 M (v. ad vers. 324).

νεύουθ'. This imperative was only made by Bamberger, and has accepted by Paley, but in another viz. "I see the company of ... the protection of) these gods of it, shaded with boughs, with heads bow to the earth". It is impossible to believe that ἄρ' ἄλλοι ἀστράγαλον would mean anything but "the company of ἀστράγαλον θεοὶ here essential". is νεύουθ' equivalent to νεύουθ' ex κέρας (Soph. Ant. 170). It is much poetical to regard νεύουθ' as referred to the gods themselves who, being shaded with boughs, seem to nod about the motion of those boughs. νεύουθ' cf. Soph. Phil. 484 v. τέκνον, κέρας. The boughs selves νεύουθ' as the ἀστράγαλον of Hes.

671, and the κέρας of Il. III. And as a field νεύει σταχθεῖσι and net νεύει λάφῳ, so the gods νεύουθ'.

ἀστροθέτων, a word variously ined. Hesychius gives ἀστροθέτων: οἱ μὲν προσήκοιτες, ἐπὶ δὲ τῆς ἀλλοδαγοῦντες οἱ δὲ τοὺς ζέτους μὲν ὄντας μὴ δὲ ἀστροθῆται γενομένους. Photius ἐκ προῶν μὲν αὐτῶν αὐτὸς δὲ καὶ ἀναπέσει δέμενος. Pollux ἀστροθῆται δὲ κατὰ μὲν τινας ὁ αὐτὸς (os Weil) τῷ ἰδιοθῆται, κατὰ δὲ τινας ἢ μὲν ζέτος, τιμῆ δὲ ἀστροθῆται. ἐπὶ δὲ ὁ φέσει μὲν ἀστροθῆται, δόξῃ δὲ ζέτος, ὡς T. S.

ἀστροθῆται, and ...  
 ἀστροθῆται ...  
 ἀστροθῆται ...  
 ἀστροθῆται ...

329. The ...  
 ἀστροθῆται ...  
 ἀστροθῆται ...  
 ἀστροθῆται ...

332. ...  
 ἀστροθῆται ...

333. ἰκεσία Θέμης. Just as Zeus is ἰκεσία ἰκεσίας ἀστράγαλον &c. according to the attribute specially sought in the invocation; so the personified Θέμης, his daughter, has different avatars. e.g. Ὀρκία Eur. Med. 209. Here she is Θέμης viewed in relation to the "rights" of suppliant.

Διὸς Κλαρίου. The Scholiast rightly explains τῷ πάντα πᾶσι ἀλφειῶντος καὶ κλαίοντος. Pausanias VIII. 23 says τὸ δὲ χυρῖον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βουνοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου, δῆλα δὲ ὡς ἐγένετο ἢ ἐπικλήσεις τῷ θεῷ τοῦ ἀλφειῶν τῶν  
 6

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 οὐδὲ παρ' ὀφινύγονου μάθε γεραιὰ φρονῶν·  
 ποτιτρόπαιον αἰδ-  
 όμενος <ἀν τελοῖς>  
 οἴαπέρ <έστ' ἄρισθ'>  
 ἱεροδόκοις <ἔδραι-  
 σι> θυλήματ' ἀπ' ἀνδρὸς ἄγνοῦ.

335

BA. οὗτοι κάθησθε δωμάτων ἐφέστιοι (365) 340  
 ἐμῶν· τὸ κοινὸν δ' εἰ μαίνεται πόλις,

Paley. 334 γεραφρόνων M. γεραῖφρων Burges, Heimsoeth. γεραρὰ φρονῶν Marckscheffel. Alii alia. Id γεραῖα, quod dedi, secundam syll. correptam habet: vide adnot. ad v. 360. 335 sqq. Perierunt verba aliquot. In M exstat αἰδόμενος ὄνπερ ἱεροδόκα θεῶν λήματ'. Pro eo ac potui omissa supplevi. ΟΥΝΠΕΡ ex ΟΙΑΠΕΡ, θεῶν λήματ' per θεοῦ λήματ' e ΘΥΛΗματ', facta sunt. Cetera sententia postulat. Scribit Hermann οὐ πενεί <καλλιπότημου τύχας>· ἱεροδόκα <πέλει> λήματ'. ἱροδόκ' ἐστι θεῶν λήματ' (λήμαθ' ὀρινου) ὅταν μὲν θήματ' Heimsoeth, quod nemo poeta scribere potuit. ἱροδόκοις <βωμοῖς ὅσι' εἰ γένοιτο> θεῶν λήματ' Paley. λήματ' dederat Turnebus. λαίγματ' ex Hesychio Wecklein. 341 ἐμὸν M, corr. sec. man. 342 ἐκπροσεῖν M, corr. Turnebus. 343 παρά-

παίδων ἔνεκα τῶν Ἄρκάδος. But Zeus was Κλάριος in general before being κλάριος on a particular occasion of the kind stated.

Θέμις seems to have been particularly connected with Zeus as Ζεὺς Ξένιος, cf. Pind. N. XI. 9 ξενίου Διὸς...Θέμις. Ol. VIII. 21 ἐνθα σώτεια Διὸς ξενίου πάρεδρος ἀσκέται Θέμις. But here ξενίου is implied in ἱκεσία and the context, while Κλαρίου is important: "May Themis, who guards the suppliant, see that all goes well,— and Themis is the daughter of all-appor-tioning Zeus, so that she has power to work her will".

334. Cf. Cho. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

336 sqq. The restoration of these lines must be speculative. That offered in the text offers a fair sense and accounts in some respects for the losses.

The Scholiast notes οὐ πτωχεύσεις as an explanation of something which he either found or thought he found (probably in λήμματα), and Hermann's οὐ πενεί (for οὖνπερ) is supposed to give this sense. πενοῦμαι is, however, a questionable form

of future from πένομαι. Nor is it easy to conceive how οὐ πτωχεύσεις can be fitted into the passage. Next, to speak of the gods as having ἱεροδόκα λήματα seems in doubtful taste, being too suggestive of the δωροδόκον λήμα among men. It is true that in S. c. T. 700 we are told μελαναιγίς οὐκ εἶσι δόμους Ἐρανύς, ὅταν ἐκ χερῶν θεοῖ θυσίαν δέχωνται, but this is equivalent to saying that the gods can be appeased by sacrifices, not that they lust after them. Compounds in -δόκος e.g. θνοδόκος, μηλοδόκος &c. are in a religious connection generally used of places, not persons. The archetype must have been much injured at this point, or else in (e.g.) ΟΙΑΠεΡσταρισθι.ΡΟδοκοις the eye of a copyist may have passed from P to P, and in (e.g.) ANTEΛΟIC after ΑΙΔομενοC general similarity may have caused the omission of ἀν τελοῖς. See critical note.

340. ἐφέστιοι, cf. v. 282. Pind. Fr. 49 καθῆσθαι παρ' ἐστία. Thuc. I. 136 ἐπι τὴν ἐστίαν καθίξασθαι. The hearth was sacred to the household gods and hence was a sanctuary and a ἄρκος.

ξυνῆ μελέσθω λαὸς ἐκπονεῖν ἄκη.  
 ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος ~ ΠΡ<sup>1</sup>  
 ἀστοῖς ἀπάσι τῶνδε κοινῶσαι πέρι.

ΧΘ. σύ τοι πόλις, σὺ δὲ τὸ δάμιον· στρ. β'. (370) 345  
 πρύτανις ἄκριτος ὦν  
 κρατύνεις βωμόν, ἐστίαν χθονός,

κρος M, corr. Sophianus. 344 ἀστών δὲ πᾶσι τοῖσδε κοινῶσας πέρι M. Sequor  
 Marckscheffelium. ἀστοῖς δὲ πᾶσι τῶνδε κοινῶσας Scaliger et plerique. ἢ πᾶσι  
 γ' ἀστοῖς Schuetz. 345 δῆμιον M. 347 βωμὸν ἐστίας χ. Stanley.

341. ἐμῶν, in the emphatic place.  
 "You are at the hearth of the nation, not  
 at that of my house in particular".

τὸ κοινόν, adverbial. See v. 228.  
 μαίνεται "is incurring an ἄγος". So  
 μῆλα inf. 451. Not μανθήσεται, but  
 the ἄγος is already coming, if it comes at  
 all.

343. πάρος, with infinitive several  
 times in Homer, e.g. II. XVIII. 245 πάρος  
 δόρπου μέδεσθαι (elsewhere always with  
 aorist).

345. πόλις.. δάμιον. Answering to  
 πόλις and τὸ κοινόν, and repeating the  
 argument in v. 340.

τὸ δάμιον almost = ὁ δῆμος, cf. inf. 678  
 τὸ δάμιον, τὸ πτόλιν κρατύνει.

To represent any autocratic powers of  
 the king in a favourable light to the  
 sensitive Athenian democracy, especially  
 in the time of Aeschylus, when popular  
 rights were being discussed and extended  
 after recent experiences of τύρανοι, was  
 a delicate matter. There are frequent  
 references to democratic jealousy in this  
 play, cf. inf. 373, 463, 678. These would  
 be less prominent in later plays, when  
 tyrannophobia had abated.

The Chorus allude rather to the *responsi-*  
*bilities* of the king. They do not urge  
 him to act boldly and autocratically, but  
 to remember that, inasmuch as he is an  
 autocrat, the guilt of the common pollu-  
 tion will fall on himself.

346. πρύτανις, in the general sense of  
 chief or lord (cf. προ-, πρόμος, πρυλέες =  
 πρόμαχοι). Prom. V. 169 μακάρων πρύ-

τανις. Eur. Tro. 1288 Κρόνιε Φρυγίων  
 πρύτανι. Pind. P. II. 106 (of Hiero)  
 πρύτανι κύριε πολλῶν μὲν εὐστεφάνων  
 ἀγυῖαν καὶ στρατοῦ.

ἄκριτος. ἀνυπεύθυνος Schol., i.e. with  
 the technical allusion to εἶθυναί.

347. βωμόν, ἐστίαν χθονός, referring  
 to v. 340. Cf. Aristot. Pol. VI. 8. 20  
 ἐχομένη δὲ ταύτης ἢ πρὸς τὰς θυσίας ἀφω-  
 ρισμένη (sc. ἀρχῆ) τὰς κοινὰς πάσας, ὅσας  
 μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ'  
 ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν.  
 καλοῦσι δ' οἱ μὲν ἄρχοντας, οἱ δὲ βασι-  
 λεῖς, οἱ δὲ πρυτάνεις. Appian Pun. 84  
 ἢ πολιτικὴ ἐστία. Of heroic kingship it  
 would be well to read what Aristotle says  
 Pol. III. 14 ἢ περὶ τοῦς ἡρωϊκοῦς χρόνους—  
 αὐτῆ δ' ἦν ἐκόντων μὲν, ἐπὶ τισὶ δ' ὠριμέ-  
 νοις. στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ  
 βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύ-  
 ριος. Later most of these powers were  
 stripped away and θυσίαι κατελείφθησαν  
 τοῖς βασιλεῦσι μόνον. Cf. the functions of  
 the ἄρχων βασιλεὺς.

Paley supposes a reference to the κοινὴ  
 ἐστία, which was the public fire of the  
 πρυτανεῖον.

In Polybius indeed the term occurs of  
 the public table, and so in one of Keil's  
 Inscriptions (IV. b. 26) καλεῖται τιναὶ ἐπὶ  
 ξένια εἰς πρυτανεῖον εἰς τὴν κοινὴν ἐστίαν.  
 But here the allusion is more general:  
 "You are the king: in matters of religion  
 you represent the state: the common  
 altars (of which this is one) are the hearth  
 of the state, and in a sense therefore they  
 are your hearth".

- μὴ τὴν ἴφροισιν νεύμασιν σέθεν,  
 μονοσκήπτροισι δ' ἐν θρόνοις χρέος  
 πᾶν ἐπικραίνεις· ἄγος φυλάσσου. (375) 350
- ΒΑ. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις,  
 ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·  
 οὐδ' αὖ τὸδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·  
 ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας  
 δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἔαν. (380) 355
- ΧΟ. τὸν ὑψόθεν σκοπὸν ἐπισκόπει  
 φύλακα πολυπόνων  
 βροτῶν, οἳ τοῖς πέλας προσήμενοι  
 δίκας οὐ τυγχάνουσιν ἐννόμου.

348 νεύμασι M, corr. Pauw. 349 χρόνοισι satis frequenti errore M. θρόνοισι Sophianus. 350 ἄγος M, corr. Robortellus. 351 "Fortasse ἐμοί" Paley. 355 μηδράσσητε M, corr. Robortellus. ἐλεῖν M et omnes editt. ἐἴαν pro ἐλεῖν reposui. 356 ἐπισκοπεῖ M, corr. Robortellus. ἐπίστασαι Paley. 358 τοῖς

351. ἄγος μὲν εἶη. Cf. Prom. V. 972 χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ | ἐχθροὺς ἴδοιμι.

παλιγκότοις, like most adjectives of hostility and the contrary (δυσμενής, ἐχθρός, φίλος &c.), passes naturally into a noun. Cf. S. c. T. 417 τὸν ἀμὸν ἀντίπαλον. In Pind. N. iv. 96 παλιγκότοις is virtually a noun, though without article or pronoun.

355. δρᾶσαί τε μὴ δρᾶσαί τε. Oberdick compares Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε τῆς τύχης ὅπως ἄψαιτ' ἄριστα.

ἔαν. mss. give ἐλεῖν, which the Scholiast explains by καὶ τοῦ συμφέροντος ἐπιτυχεῖν. Paley says "fortunam prehendere" or "occasione uti". But there is no notion here of seizing an opportunity. The meaning is "to take what comes"; but ἐλεῖν is too strong for δέχεσθαι. τύχην αἰρεῖν should mean (a) "to grasp occasion", (b) "to get fortune into one's power". Since both of these are away from the matter, we may turn for correction to Eur. I. T. 489 τὴν τύχην δ' ἐἴαν χρεῶν. There are not three possibilities, but only two alternatives. We must therefore join δρᾶσαί τε ("either to act"),

μὴ-δρᾶσαί τε καὶ τύχην ἔαν ("or not to act and so let fortune take her course"). τύχην = "destiny" (v. Jebb on Soph. O. T. 977).

356. ἐπισκόπει is not elsewhere used in the sense εὐλαβοῦ, or ἐπιστρέφου. Yet in a similar connection, cf. 625, occurs Δίον ἐπιδόμενοι κτόν, where it would be too much license to attempt ἐπαυδοῦμενοι.

σκοπός again is commonly used of a tutelary god; but the meaning of "jealous overseer" is to be found in Soph. Aj. 945 οἶοι νῶν ἐφεστᾶσι σκοποί. While therefore it would be easy to read σκόπει ἐπίσκοπον, there is no positive need of change.

358. τοῖς πέλας, i.e. ταῖς τῶν πέλας ἐστῆαις. Cf. Soph. O. T. 15 προσήμεθα βωμοῖσι τοῖς σοῖς.

359. οὐ τυγχάνουσιν. The negative coalesces with the verb, otherwise μὴ would be the proper particle, since οἷ = ὄσοι, εἰ τινες. So with infinitive, Soph. O. C. 1203 οὐδ' αὐτὸν μὲν εἶδ' | πάσχειν (sc. καλὸν ἐστί), παθόντα δ' οὐκ ἐπίστασθαι τίνειν. οὐ τυγχάνειν = ἀμαρτάνειν as οὐκ ἔαν = κωλύειν.

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μένει τοι Ζηνός ικταίου κότος

(385) 360

ΒΑ. δυσπαράθελκτος παθόντος οἴκοις. †  
εἶ τοι κρατούσι παῖδες Αἰγύπτου σέθεν  
νόμφ πόλεως, φάσκοντες ἐγγύτατα γένους

πέλας προσιγμένοι Tournier. 360 ικτίου Dindorf. ικτέου Lindau. Vide infra.  
361 ὦ δυσπαρθέλκτος M, et in marg. δυσπαρθενήτας a sec. man. δυσπαρθενή-  
τος cod. Par. Nullius pretii sunt haec, quoniam inter κ et η nullum paene discrimen  
est in minusculis. Idem quod ego Schuetz. τοῖς ἀπαρθέλκτοις C. G. Haupt. ὦδ'  
ἀπαρθέλκτοις Marckscheffel. δυσπαρθέλκτον Kruse. δυσπαρθέλκτους παρόντας  
οἴκοις Karsen. 363 ἀγχιστοὶ H. Wolf. 364 τίσδ' M, corr. Victorius.

360. **ικταίου**. The second syllable is short, as sometimes in *δειλαιος*, *παλαιός*, *γεραῖός*. So perhaps *ἐρμαῖαν* in Eum. 947. Pind. Ol. XIII. 81 Γαῖαόχῳ. Soph. O. C. 117 δρα. τίς ἀρ' ἦν; πού ναίει; answers το ἐή ἀλαῶν ὀμμάτων.

361. This verse has given much trouble. The Scholiast's note *τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος* helps little, only proving that he read *παθόντος οἴκοις*, but leaving *δυσπαρθέλκτοις* in uncertainty. *δυσπαρθέλκτος* is more probable as applied to the anger of Zeus than to the unrelenting of the wrongdoer; *i.e.* "incapable of being appeased" in the sense "mindful of vengeance", is more likely than "who refused to be softened" in the sense "mercilessly refusing suppliants". Cf. Prom. V. 34 Διὸς γὰρ δυσπαράτητοι φρένες, *ibid.* 200 κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς. The nominative is therefore the most natural correction. Pausanias VIII. 25 (quoted by Paley) speaks of the *ἄγος* of rejected suppliants as *μήμιμα ἀπαράτητον*. The order is **κότος μένει δυσπαρθέλκτος οἴκοις** ("unappeased by the wailings") **παθόντος** ("of the punished one"). **παθόντος**, not *πάσχοντος*, because the wrath of Zeus is conceived as continuing even *after* immediate vengeance *has* been taken on the sinner: it abides for generations.

The anger of Zeus *ἰκέσιος* inf. 411, 457, 625. Soph. Trach. 1239. Eur. Hec. 345.

363. **νόμφ πόλεως φ. ἐγ. γ.**, with an

allusion to the Athenian law concerning *ἐπικληροί*. Aeschylus sees the difficulty which will present itself to an Athenian audience. No plea of legal right is set up by the Danaids. In speaking of "right", "propriety" and "piety", they refer only to the lust and violence of their cousins. The king touches the weak spot. "But what if they have the right of *ἀγχιστεία*?" To this the Danaids make no pertinent reply, or, if it is pertinent, it is to the effect "we care not what the *law* is, we know that we have *justice* on our side". It is quite possible that Aeschylus himself urges *abstract* justice in certain cases as opposed to *legal* justice; but it is better to regard Aeschylus as putting in the mouth of his characters the strongest arguments from their point of view.

**ἐγγύτατα γένους**, a phrase from the language of law. Cf. Isaeus 10. 5 *προσηκον δ' αὐτῇ μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν*. The passage Ar. Av. 1648—1666 should be compared, where the actual words of a law of Solon are given *τοῖς ἐγγύτατα γένους μετεῖναι τῶν χρημάτων*. The phrase also occurs as *ἐγγύτατα τῷ γένει*, *ἐγγυτάτω γένει τινός*, *κατὰ γένος ἐγγύτατα*, *ἐγγυτάτω γένους τῷ*, and also *ἐγγυτάτω γένει τῷ* (which Paley should not have followed Stallbaum in denying, v. Dem. p. 1051, 1059, 1076 &c.). **γένους** is partitive like *ἐνταῦθα γῆς*, *πόρρω σοφίας*, &c. **φάσκοντες**, the proper word of a *claim*, "maintaining", Ar. Av. 1658 *ἀνθέξεται*

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εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;

δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν, (390) 365  
ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφί σου.

XO. μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.  
κράτεσιν ἀρσένων ὑπαστρον δέ τοι

θέλει M, superscripto oi. 365 σ' ἐλέγχειν Wecklein, σ' ἐφενεῖν Hartung, σε φαίνεν Canter. Mirum est quam hebetatum videatur in hoc criticorum acumen. 366 ἔχουσαν M, et ἀμφί σοῦ, quod servant adhuc omnes. 367 ὑποχείριος M, corr. Robortellus. De μήποτε νυν cogitat Paley. 368 κάρτεσιν Heimsoeth: sed in hoc genere vix confirmari potest primo in loco syll. brevem longae

σου τῶν πατρῶν χρημάτων | φάσκων ἀδελ-  
φός αὐτός εἶναι γνήσιος.

364. τοῖσδ', sc. τοῖς δικαιομασι.

365. φεύγειν...ὡς, "you must base your defence on the ground that" (= defendere with acc. and infin.), i.e. φεύγουσαν (ἀπολογεσθαι) ὡς, or better δεῖ σε φεύγειν κατὰ νόμους τ. οἴ. (ἀπολογουμένην) ὡς..., in which case the words ὡς ἔχουσι κ.τ.λ. are exegetical: "you must submit to be tried according to your national laws (i.e. your defence must be), that (according to those laws) they have no authority over you". Paley well compares Xen. Hell. 1. 3. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν.

οἰκοθεν, more subtle Greek than οἰκοι: "the laws you must quote or draw from Egypt". Cf. Eur. Phoen. 294 τὸν οἰκοθεν νόμον σέβουσα. Med. 506 τοῖς μὲν οἰκοθεν φίλοις ἐχθρὰ καθέστηχ' (i.e. the friends who in thought have to be brought from home).

366. κῦρος, *potestatem*: "legal power", cf. κύριον, ἄκυρον ποιέσθαι. There is a reference to the power of a husband as κύριος of a wife, or of a guardian as κύριος of a ward; power like the Roman *patria potestas*. The κύριος was the legal representative of one not qualified to appear in public transactions for himself. In the case of women the κύριοι were the nearest male relatives.

367. οὖν, impatiently, seeing their case here is weak: "well, all we have to

say is...". So in the formulae ἀλλ' οὖν...γε and δ' οὖν.

368 sqq. The ms. reading ὑπαστρον δέ τοι μῆχαρ...φυγάι is not translateable, whether we correct to φυγάν or φύγα. Wellauer, reading the latter, renders "remedium decerno, quod astris melior, fugiens nuptias exoras", and so Paley "I choose a star-guided remedy &c.". But can any more far-fetched or clumsy expression be imagined than ὑπαστρον μῆχαρ in such a sense, even if further defined by φυγά? Even the artificial combinations of the later epic poets, e.g. πόθῳ δενδρήντι "love for trees" (v. Rutherford, Babrius Introd. p. lxii, note), are better than this. Reading φυγάν, it might perhaps be just possible to construe ὑπαστρον δέ τοι φυγάν ὀρίζομαι μῆχαρ: "I mark out for myself flight beneath the stars as a remedy &c.". But the order is decidedly against this. The Scholiast explains τὴν δὲ τοῦ γάμου μηχανὴν ὀριοῦμαι τοῖς ἀστροῖς ἀντὶ τοῦ μηχανήσομαι φεύγειν δι' ὁδοῦ μακρὰς τὸν γάμον· οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἀστρων σημαίνεσθαι ἔλεγον (ἐλέγοντο, Weil). Similarly Hesychius ἀστροῖς σημειοῦσθαι μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἢ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Commentators quote Soph. O. T. 795 τὴν Κορινθίαν | ἀστροῖς τὸ λοιπὸν ἐκμετρούμενος χθόνα | ἔφηνον. Lucian Icarom. init. &c. These quotations are in point only so far as they refer to the length of a journey. Such expressions arose either from long jour-

~~μήκος, ὀρίζομαι γάμου~~ ὑπέρφρονος  
φυγᾶ· ξύμμαχον δ' ἐλόμενος Δίκαν  
κρίνε σέβας τὸ πρὸς θεῶν.

(395) 370

BA. οὐκ εὐκριτον τὸ κρίμα· μὴ 'μ' αἰροῦ κριτήν.  
εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε  
πράξαιμ' ἄν, οὐδέ περ κρατῶν, καὶ μήποτε

respondere non posse. ὑπ' ἀστρων C. G. Haupt. ὑπάστρω Stanley. 369 μῆχαρ  
M. μήκος scripsi. Mox δύσφρονος M. ἐπιφθόνου Heimsoeth. Ordinem mutat  
Weil, γάμου δύσφρονος μῆχαρ ὀρίζομαι scribens, et in antistropha δίκαν μὲν κακοῖς  
αἴσια δ' ἐννόμοις. 370 φυγαί M. φυγὰν Heath, Weil. φυγᾶ verum est.  
372 μή μ' M. Scripsi μὴ 'μ': vide adnot. 374 μὴ καὶ ποτε Canter. κοῦ μὴ

neys over desert or sea, where the stars were the only guide, or else from long journeys generally, when a straight course was kept by help of the heavenly bodies, as opposed to short journeys where the roads or well-known landmarks served as guides. But ὑπαστρος φυγή can scarcely mean more than "flight beneath the stars", and even if it could mean "fuga quam astris metior et dirigo", yet ὑπαστρον μῆχαρ is in no way tolerable. Because the flight is a μῆχαρ, that μῆχαρ cannot therefore itself be called ὑπαστρον. Paley supposes a confusion of ὀρίζ. φυγὴν ἀστροις and ὀρίζ. μῆχαρ γάμου τὸ φείγειν ὑπ' ἀστροις.

It is more satisfactory to emend μῆχαρ through μῆχος to μήκος. In Ag. 2 the MSS. give μῆκος, which Stanley and Valckenaer emend to μῆχος. As οὐράνιον μῆκος="length as great as the height of heaven", so ὑπαστρον μῆκος="in length as far as the canopy of heaven stretches". The notion of guiding a long journey by the stars is as prominent as with the text generally read. Construe ὀρίζ. ("I mark out as the limit") φυγᾶ ὑπέρφ. γάμ. ("to my flight from...") ὑπαστρον μήκος ("no less a distance than all the distance beneath the stars").

371. κρίνε σέβας τὸ πρὸς θεῶν. κρίνε, not exactly=πρόκρινε, "prefer", though approximating to it. Rather it="decide on". There are two ways of construing, (a) σέβας cog. acc.=κρίνε κρίσιν εὐσεβῆ,

(b) κρίνε="choose", cf. Eum. 487 κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα. Ag. 471 κρίνω δ' ἀφρονον ἄλβον.

πρὸς=coram. Cf. Thuc. I. 71 ἀδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, or less well "on the side of", Cho. 704 πρὸς δυσσεβέας, Soph. El. 1211 πρὸς δίκης "agreeable to justice".

372. μὴ 'μ' αἰροῦ κριτήν. Paley (with μὴ μ') says the emphasis is on κριτήν, "i.e. choose me as προστάτης if you like, but not as κριτής". This is impossible, since the decision must come before the act of championship. The king does not wish them to choose him as προστάτης; he wants to wash his hands of the matter. The emphasis is on the pronoun: "my people may judge, I will not". For the elision of the emphatic pronoun, cf. Soph. O. T. 64 ἢ δ' ἐμὴ ψυχὴ πόδιον τε κάμει καὶ σ' ὁμοῦ στένει. Eur. Hipp. 323 ἔα μ' ἀμαρτεῖν· οὐ γὰρ ἐς σ' ἀμαρτάνω. Soph. O. C. 800 πότερα νομῖζει δυστυχεῖν ἐμ' ἐς τὰ σά, | ἢ σ' ἐς τὰ σαντοῦ; and for both elision and prodelision Soph. Phil. 347 τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.

374. καὶ μήποτε. The construction is οὐ πράξαιμ' ἄν-καὶ-μήποτε i.e. οὐ πράξαιμ' ἄν καὶ οὐ μήποτε. Wordsworth gave κοῦ μήποτε. But the power of οὐ runs through the conjunction as it does in e.g. Eur. Bacch. 343 οὐ μὴ-προσλοίσεις-χεῖρα-βακχεύσεις-δ' ἰών; The changes μὴ

www.ejbronline.com *εἴ ποῦ τι κάλλοιον τίχοι*

(400) 375

*ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.*

ΧΟ. ἀμφοτέρους ὁμαίμων τὰδ' ἐπισκοπεῖ

ἀντ. γ'.

*Ζεὺς ἑτερορρηπῆς, νέμων εἰκότως,*

ποτε Wordsworth. 375 *εἴ ποῦ τι καὶ μὴ τοῖον τυχθῆ* M. κάλλοιον dedi. *εἴ ποῦ τι μὴ τοῖον τύχη* Turnebus, quod vulgo recipiunt, nisi quod *τύχοι* reposuit Porson. Sed unde illud *καὶ*? *τι κάμπαλον* Bamberger. *τι θάτερον* Wecklein (mallem *χάτερον*). *τι μὴ λῶον* Schneidewin. 376 *ἐπήλυδας* M. 377 ἀμφοτέροις Schuetz. ἀμφοτέρων Stanley. ἀμφοτέρωσ' ὁμοῖων Heimsoeth. ἀμφοτέρωσ' ὁ δαίμων Hartung.

καὶ ποτε, ὡς μήποτε would not be palaeographically difficult if required.

Wellauer and others make *μὴ εἴπω* = *μὴ εἴποι* "numquam dicat", and Paley supposes a reference to II. xxii. 106,

*μήποτέ τις εἴησι κακώτερος ἄλλος ἐμεῖο,*  
"Ἐκτωρ ἦφι βίηφι πιθήσας ὠλεσε λαόν.

(Cf. *γένηται* v. 330.) The more usual *οὐ μὴ εἴπω* "numquam dicet" is stronger.

375. κάλλοιον. In the MS. reading *καὶ μὴ τοῖον* most editors assume that *καὶ* is an accidental insertion. For the use of the remaining *μὴ τοῖον* (= *μὴ ἀγαθόν*, cf. *ἕτερον*), Hesychius is quoted: *τοῖον οἴτως ἀγαθόν*. The word does not appear to be so used elsewhere, but would be sufficiently established by analogous uses, e.g. Thuc. vii. 14 *ἦν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῆ*. Yet *μὴ* is quite as likely to be an insertion as *καὶ*, and indeed the deprecating tone of the king, with his *που* and optative *τύχοι* (which appears to be correct), is much in favour of *καὶ*: "if something should go so far as to turn out badly". With *καὶ* there must be supplied from *μὴ τοῖον* a word which is the opposite of *τοῖον* or *ὁμοῖον*. ἄλλος = *κακός*, and also *ἕτερος* frequently, e.g. Soph. Phil. 503 *παθεῖν μὲν εὔ, παθεῖν δὲ θάτερα*, and (especially) Dem. 597. 3 *ἀγαθὰ ἢ θάτερα, ἵνα μηδὲν εἴπω φλαύρον*. *χάτερον* might therefore be suggested, but is an unlikely source of the corruption. With *καὶ ἀλλοῖον*, cf. Hdt. v. 40 *ἵνα μή τι ἀλλοῖον περὶ σεῦ βουλευσῶνται*. Dem. 1442, 11 *ἂν ὁ λόγος ἀλλοῖότερος φανῆ*. Diog. L. iv. 44 *εἴ τι γένοιτο ἀλλοῖον*.

*τύχοι*, better than *τύχη* in a place where the avoidance of ill-omened words is so marked (in *ἀλλοῖον*), and the deprecation is so strong. The optative makes the supposition more remote.

377. ἀμφοτέρους...τὰδε. Cf. *supr.* v. 217. Pers. 114 *ταῦτά μοι μελαγχίτων φρήν ἀμύσσειται φόβω*. Soph. Phil. 1116 *πότημος σε δαιμόνων τὰδ' ἔσχε*.

*ὁμαίμων*, probably not = *Ὁμόγιος* (Eur. Andr. 921) as *deus gentilicis*, but literally, Zeus being the ancestor of both parties. Cf. Pind. P. iv. 167 *ὄρκος ἀμυν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις*. The two meanings, however, are apt to pass into each other.

378. ἑτερορρηπῆς. Hippocrates (399, 55) uses the word of a patient in a critical condition, liable to take a turn either way. *Θεῶν ἑτερόρροπα δῶρα* (Stobaeus 54, 4) are gifts which may turn out one way or the other. *ἑτεραλκῆς* is used by Herodotus of a battle (= *anceps*), and VIII. 11 *ἑτεραλκῆς ἀγωνίζεσθαι*. "Ἄρης ἑτεραλκῆς in Pers. 941 should be explained like Shakspeare's "so equal is the poise of this fell war". Here then *ἑτερορρηπῆς* = "holding the balance nicely poised, as ready to incline this way as that". Zeus is impartial and his scales are sensitive. The other rendering "Zeus who inclines the balance now one way, now the other" does not bring out the *trueness* of the balance. The Scholiast notes on *νέμων εἰκότως*—*αὐτὸς ἐπεξηγήσατο τί ἐστιν ἑτερορρηπῆς*.



διείη κολυμβητήρος ἐς βυθὸν μολεῖν  
 δεδορκὸς ὄμμα μῆδ' ἄγαν πλανώμενον,  
 ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει  
 αὐτοῖσι θ' ἡμῖν ἐκτελετήσῃ καλῶς,  
 καὶ μῆτε δῆρις ῥυσίων ἐφάψεται,  
 μῆτ' ἐν θεῶν ἔδραισιν ᾧδ' ἰδρυμένας

(410) 385

coniungunt. λυτηρίου dubitanter Wecklein. 384 μῆδ' ἄγαν ὠνωμένον M. ὠνωμένον Salvinus. ἄγαν ἄνω μένων Ask, quo nihil debilius excogitari potest. ὑπνωμένον Abresch. δινούμενον Schuetz. ποτώμενον Schwerdt. Verum esse puto

383. κολυμβητήρος. The Scholiast remarks τοῦτο δὲ τοῖς σπογγιστοῖσι συμβαίνει, τὸ πῶρωθεν σκοπεῖν καὶ περιβλέπεσθαι. Homer uses ἀρνευτήρ (Il. XVI. 742). κολυμβητής is the prose form. By joining the epithet σωτηρίου we get a reference to salvage diving, which is in keeping with the thought.

384. δεδορκὸς, the appropriate word of keen bright sight, cf. Pers. 82 φόνιον δέργμα δράκοντος. Prom. V. 679. S. c. T. 53. Soph. Aj. 85. It is the antithesis of (i) blindness: Eum. 322 ἀλαοῖσι καὶ δεδορκάσι: hence the oxymoron Eur. Phoen. 377 σκότον δεδορκῶς, (ii) dull or careless sight, cf. Chrysippus quoted by Gell. 14, 4 δεδορκὸς βλέπειν.

The antithesis given here by MSS. is ἄγαν ὠνωμένον. Oberdick says "frei von Schwindel" accepting Porson's ὠνωμένον. There seems to be no other instance of οἰνοῦσθαι in this metaphorical sense, and, though that fact would of itself be of little moment in Aeschylus, the word does not seem suited to this place. "Thought must descend with eye that fixes a keen glance, not one which is...". Here the word to be supplied is scarcely "drunken" but rather "wandering". Hence the δινούμενον of Schütz, and the ποτώμενον of Schwerdt. Rather ΠΛΑΝ has been omitted after ΑΓΑΝ while ὠν of ὠνωμένον is due to a mark (of omission) which was mistaken for the usual sign of abbreviation of ὠν. πλανᾶσθαι is connected with ἀπορεῖν in Plat. Hipp. Ma. 304 C, with ταρατ-

τεσθαι in Phaedo 79 C. Cf. Isoc. 320 D πλανᾶσθαι τῇ διανοίᾳ.

385. ὅπως...ἐκτελετήσῃ. ὅπως with future because the sense of the preceding δεῖ ὄμμα βαθείας φροντίδος μολεῖν κ.τ.λ.= δεῖ βαθείως φροντίσαι (σκέψασθαι), ὅπως κ.τ.λ. Cf. inf. 428.

πρῶτα μὲν, "above all things". There is no particle answering to μὲν: neither θ' of 386 nor καὶ of 387 can be so treated. Cf. on *vv.* 171, 309. A similar use of μὲν *solitarium* is common in such expressions as ἐγὼ μὲν οὐκ οἶδα. Perhaps the poet's thought was ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει καλῶς ἐκτελετήσῃ, δεύτερον δὲ ὑμῖν καταστήσεται ὡς βούλεσθε.

387. ῥυσίων ἐφάψεται, not "on you as booty", but "on reprisals". For the uses of this word see note on *v.* 286. Pelasgus is afraid the sons of Aegyptus will harry Argos in return for being deprived of the Danaids. Polyb. iv. 53 has ῥύσια καταγγέλλειν "to threaten reprisals".

In καὶ μῆτε...μῆτε, the καὶ is explanatory of the preceding lines: "that this may turn out well for both the state and ourselves, *that is to say* so that *on the one hand* we may not suffer reprisals for defending you, and *on the other* we may not, through refusing you, be accursed".

The verb ῥυσιάζω shews the tendency to extension of meaning in ῥύσιον, by becoming almost = ἄγω καὶ φέρω. Cf. Frag. 251 ψευδῶδες πνα μαργώσης γνάθου ἔρρυσιαζον; and inf. 400 ῥυσιασθέσαν.

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ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν

βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα,  
ὃς οὐδ' ἐν Ἰδίου τὸν θανόντ' ἐλευθεροῖ.

(415) 390

μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

ΧΟ. φρόντισον, καὶ γενοῦ

στρ. δ'.

πανδίκως εὐσεβῆς

πρόξενος,

395

τὰν φυγάδα μὴ προδοῦς

(420)

τὰν ἕκαθεν ἐκβολαῖς

μηΔΑΓΑΝ(ΠΑΑΝ)ΩΜΕΟΝ. 390 θησόμεθ' M, corr. Victorius. 391 ὡς οὐδὲν M. ὡς οὐδ' ἐν cod. Guelf. Corr. Stephanus. 392 μῶν σοι Hermann, μῶν οὖν Dindorf, μῶν του Schwerdt, μῶν συνδοκεῖ M. Schmidt, sensu plane contrario eius quem poscebat. Versum includunt alii ut spurium. δοκεῖν δεῖ M, corr. Turnebus. 396 προδῶς M. προδῶς cod. Guelf. προδῶς edit. Scripsi προδοῦς (cf. v. 312). 398 ὀρομένην (ω supra alterum o scripto) M. ὀρμένην Turnebus, Pauw, alii. Sed, cum ex pedibus creticis non solum "puris" sed etiam resolutis compositus sit omnis hic cantus (praeter vv. 406—7 et 412—13), recte inter se

389—390. The order is *μήτε τὸν παν. θεὸν Ἀλάστορα θησόμεσθα βαρὺν ξύνοικον*. The middle since it = *θήσομεν ἡμῖν αὐτοῖς ξύνοικον*. Ἀλάστορ is the "unforgetting spirit of vengeance", and should be connected with ἀλαστος and ἀλαστεῖν, not with ἀλη and ἀλώμαι. A "wandering", whether bodily or mental, is indeed an effect of the haunting of this spirit (ἀλάστωρ ἀπὸ τοῦ ἀλῶ Schol. on Eur. Hec. 675) but is not contained in the etymology. In Aeschylus the word occurs Pers. 354. Ag. 1501, 1509. Hesychius gives ἀλάστωρ πικρὸς δαίμων, Ζεὺς. Zeus is not the god in question here or in other places. Rather an ἀλάστωρ is an undefined Chthonian personification, akin in his functions to the Erinyes. Xenarch. βουτ. 1 has ἀλάστωρ Πελοπίδων as a proverb of utter ruin. The sense "unforgetting" is clear in ἀλαστος. Soph. O. C. 1672 πατρὸς ἀλαστον αἶμα, with which cf. *ibid.* 788 χάρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί, and sup. 138 μῆρις μάστεϊρ'. This notion of "relentlessness" is brought out in the next verse.

392. μῶν οὐ. Why Hermann calls this combination "ineptissimum" it is

hard to see. οὐ δοκεῖ is good Greek for δοκεῖ οὐ, just as οὐ φημι = φημί οὐ, οὐκ ἐῷ = κωλύω, οὐκ ἐθέλω, οὐ βούλομαι = ἀναίνομαι &c. μῶν οὐ δοκεῖ is therefore good Greek for μῶν δοκεῖ οὐ. Or, even without this consideration, how does μῶν οὐ δοκεῖ differ from *num* non-videtur? Hermann's own μῶν σοι is the exact contrary of the required sense, being virtually a denial of v. 382. The combination μῶν οὐ occurs Plat. Soph. 234 A, Soph. O. C. 1729. Presumably Hermann took οὐ as *nonne* and forgot that μῶν = *num*.

By some commentators the line is considered spurious. On the contrary it is necessary, since φρόντισον of v. 393 refers directly to the word φροντίδος. "Do we not need to ponder?" "Aye, ponder by all means".

396. προδοῦς is given here for προδῶς of M on the same obvious ground as that of the change (Porson and Schütz) ἐκδῶς to ἐκδοῦς v. 312.

397. ἐκβολαῖς. In v. 8 the flight of the Danaids is *αὐτογένητος*. That was true from one point of view, as this is from another; each assertion fits its place. The dative is causal.

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 δυσθέοις ὀρομέναν.

μηδ' ἴδης μ' ἐξ ἑδρᾶν

ἀντ. δ'.

πολυθέων ῥυσιασ-

400

θεῖσαν, ὧ

πᾶν κράτος ἔχων χθονός·

(425)

γνώθι δ' ὕβριν ἀνέρων,

καὶ φύλαξαι κότον.

μή τι τλῆς τὰν ἰκέτιν εἰσιδεῖν

στρ. ε'. 405

ἀπὸ βρετέων βία

δίκας ἀγομέναν

(430)

ἵππον ὡς ἀμπύκων,

respondent ὀρομέναν et -αι κότον (404), eodemque modo πανδίκως (v. 394) et πολυθέων (v. 400), ἀγομέναν (v. 407) et ἐκτίνειν (v. 413). Ultro in his laborant editt., e.g. in v. 400 πανθέων dat Heimsoeth, πολυθεῶν Kiehl. 404 θεῶν τ' ἀλευαί κότον Heimsoeth sine idonea causa. 405 μήτι τ' ἀίστων M, cui in marg. adscripsit sec. man. οἶμαι μήτι τλαίης τὰν. μήτι τ' αἰστων cod. Par. corr. Pauw. τλῆς Wellauer. 406, 7 βία τ' ἀγομέναν δίκας Weil, et in antist. μένει ἀρ' ἐκτίνειν. 408 ἱππηδῶν a prima man. M, in ἱππηδῶν a sec. correctum. ἱππηδῶν

400. ῥυσιασθεῖσαν, but inf. v. 407 ἀγομέναν.

Goodwin (Moods and Tenses § 24, note 2) quotes Hdt. iv. 118 μὴ περιδῆτε ἡμέας διαφθαρέντας, Ar. Ran. 509 οὐ μὴ σ' ἐγὼ περιψομαι ἀπελθόντα, and says that "the aorist participle seems to express merely a momentary action, the time being the same that the aorist infinitive would denote, if it were used in its place". Rather the present participle contemplates the thing as *passing* beneath one's eyes, while the aorist imagines the thing to *have been* done without the proper attempts at prevention. It is true that, in a literal rendering, "do not neglect us having been destroyed (διαφθαρέντας)" differs much logically from "do not neglect us in the act of being destroyed (διαφθειρομένους)"; yet the substitution of the former expression in the sense of the latter is only the result of nimble imagination. Thus, in the first instance quoted, the sense really is "Do not let the time come when, without having troubled yourselves (*περι-*), you shall

see (-ιδῆτε) us ruined (διαφθαρέντας)". So here "do not let the time come when I shall have been carried off". This is the case wherever περιδεῖν is joined to a negative or quasi-negative. Elsewhere the aorist is logically true.

402. ὧ πᾶν κράτος, the ground of appeal: "you can do it if you choose".

403. γνώθι, not = καταγνώθι, but "make up your mind that it is such"—"decide that it is", i.e. γνώθι τοὺς ἀνδρας ὑβριστὰς εἶναι (not *δυνα*). Cf. Thuc. 1. 43 τὸ δ' ἴσον ἀναπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν (where Shilleto has a useful note). The rendering "mark the lewdness" is away from the point: the king is asked to decide upon a course.

404. κότον...τὸν τοῦ Διὸς Schol.

408. ἵππον ὡς. A cretic is required, and ἱππηδῶν was probably an early gloss (due to ὡς following the noun) from e.g. S. c. T. 326 τὰς δὲ κεχειρωμένας ἄγεσθαι ἱππηδῶν πλοκάμων.

ἄμπυκες were part of the head-dress of horses as well as of women: ἀμπυκτήρ is

**πολυμίτων πέπλωνι**

ἐπιλαβὰς ἐμῶν. 410  
 ἴσθι γὰρ παῖσι τάδε καὶ δόμοις, ἀντ. ἐ.  
 ὅποτερ' ἂν κτίσης, (435)  
 μενοῦντ' ἐκτίνειν  
 τὰν ὁμοίαν θέμιν.  
 τάδε φράσαι, δίκαι- 415  
 α Διόθεν κρατεῖν.

etiam cod. Guelf. ἵππον ὡς scripsi: vide adnot. 409 πολυμήτων M, corr. Turnebus. 412 ὁποτέραν M, corr. Turnebus. 413 μενεὶ δρεκτεῖνειν M. μένει ἄρ' ἐκτίνειν Abresch. μένει ἀποτίνειν contra metrum Schuetz. μένει δορετίνειν Boissonade. μένει Ἄρει ἔκτινειν Seidler. Bonus autem eventus erit regi, si bene fecerit. Vide adnot. 414 Reposui articulum, qui deest in M. ὁμοίαν Klausen. ἀντίτροπον Heimsoeth, Weil. 416 κράτη M. κρατεῖν scripsi.

elsewhere used by Aeschylus of the former, S. c. T. 461 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας. The Scholiast on Il. v. 358 says that the ἀμπυξ was (i.e. sometimes) a gold band holding together the hair on the forehead of horses. The band which served the same purpose with women was sometimes also of gold. χρυσάμπυξ occurs of horses and goddesses, cf. Il. xxii. 469, Theoc. i. 33 &c. The fact that the frontlets were of metal should have kept Dindorf from joining πολυμίτων to ἀμπύκιον.

409, 410. These words depend on ἴδης and are a variation for ἐπιλαμβανομένοι αὐτοῖς τῶν ἐμῶν πέπλων.

πολυμίτων. v. sup. 209 on πυκνώμασι. Jerom. Ep. 64. 12 uses *polymita ars* (= ἡ πολυμυτική of Suidas) of the art of weaving, and Pliny has the neuter plural *polymita* = "damask". The epithet is not idle. The point lies in the oriental daintiness of the dress and the rudeness of its handling. Cf. inf. 872.

411—414. Seidler's Ἄρει ἔκτινειν and Boissonade's δορετίνειν are necessarily wrong, since return to be made by war is not necessarily involved, but rather the anger or favour of heaven with its punishments or rewards: i.e. "the decision you make will fall on you and

your house hereafter in either blessings or curses. If you act εὐσεβῶς it will be well for you, if not, you will some day be brought into a like plight yourselves". In the former case, plainly, there would be no wars. The text should be construed ἴσθι γὰρ τάδε, ὅποτερ' ἂν κτίσης (αὐτὰ), μενοῦντα παῖσι καὶ δόμοις, (ᾧστε) ἐκτίνειν τὰν ὁμοίαν θέμιν.

ὅποτερ' ἂν κτίσης, "of whichever nature you shall have established it", i.e. "to whichever end you shall bring the matter".

413. μενοῦντ' ἐκτίνειν, cf. Cho. 69 αλανὴς ἅτα διαφέρει τὸν αἴτιον (ᾧστε) παναρκέτας νόσου βρῦειν.

414. τὰν ὁμοίαν θέμιν, literally "the like (meed of) justice". θέμις not = ποιή, as the lexicons say, but ἐκτ. τ. ὁμ. θέμιν = τὴν ὁμοίαν δίκην δίδοναι, and may be resolved into ἐκτίνειν κατὰ θέμιν τοῦτο, δ ὁμοῖον ἐστι τῇ πράξει.

415, 416. The ms. reading κράτη is generally joined with τάδε δίκαια = τάδε τὰ δίκαια Διόθεν κράτη ("commands"). But κράτη is not = ἐφετάς, unless peculiarly defined as such by accompanying words; and always it can bear the strict rendering *authority, powers*. Nor can the adjurations of the Chorus be called commands of Zeus. The common change

ΒΑ.† καὶ δὴ πέφρασμαί· δεῦρο δ' ἐξοκέλλεται·  
 ἢ τοῖσιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν  
 πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμενται, σκάφος (440)  
 στρέβλαισι ναυτικάσιν ὡς προσηγμένον. 420

417 ἐξώκελά τοι Schuetz. 418 ἀρασθαι Wecklein. 419 Vulgo σκάφος  
 cum γεγόμενται arte coniungunt. γεγόμενμαι Pauw. 420 ναυτικάσι προς-  
 περηγμένον Wecklein. προσηγμένον Scaliger, Hermann. προσηγμένον Schuetz.

of η to ε and the restoration of the compendious sign for N, give the construction τάδε φράσαι, (ὥστε) δίκαια Διόθεν κρατεῖν "reflect upon this matter, so that justice may prevail as Zeus wills". Cf. Cho. 306 ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν τῆδε τελευτᾶν, ἧ τὸ δίκαιον μεταβαίνει. Zeus is the achiever and consummator S. c. T. 151 Διόθεν γένοιτο... ἀγὼν τέλος. For κρατεῖν cf. Ag. 349 τὸ δ' εὖ κρατοῖη.

417. καὶ δὴ πέφρασμαί, taking up φράσαι of v. 415. καὶ δὴ as in Prom. V. 75 καὶ δὴ πέπρακται τοῦργον of an action really done. In the sense of an action already done in imagination, Eum. 894 καὶ δὴ δέδεγμαί (and frequently).

ἐξοκέλλεται. The subject is to be supplied from τάδε (415). The Scholiast explains inadequately οὕτως ἀποβαίνει. The metaphor is from a ship, not which puts to shore (κέλλεται), but which is stranded (ἔξ-) by a tempest. Paley quotes the later Scholiast on Prom. V. 183 κέλσαι κυρίως τὸ τὴν ναῦν προσορμίσαι τινὶ εὐγαλήνῃ καὶ εὐλιμένῃ τόπῳ· ἐξοκεῖλαι δὲ τὸ τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμον ἐξω τοῦ λιμένος. Cf. Ag. 666 μήτ' ἐξοκεῖλαι πρὸς κραταίλων χθόνα. So (literally) Hdt. VII. 182 and (metaphorically) Eur. Tro. 137 ἐμὲ... ἐς τάνδ' ἐξώκειλ' ἄταν.

419, 20. The text is correct, but should be taken as a simile rather than a metaphor. The subject to γεγόμενται is not σκάφος but, like that of ἐξοκέλλεται, "the matter", τὸ πρᾶγμα or τὰ πράγματα. Cf. Eur. Or. 1330

ἀραρ'. ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν.

(ἀραρε with an expressed subject Eur. Med. 745 τὸ σὺν τ' ἀραρε.) Here γεγόμενται in the sense of ἀραρε, but chosen as specially applicable to the similitude which began in v. 417 and continues to v. 424. For the fixity implied in γέμφοι cf. inf. 912 τῶνδ' ἐφήλωται τορῶς | γέμφοι διαμπαξί, ὡς μένειν ἀραρότως. The meaning of the passage has been generally distorted through a misconception of the nature of the στρέβλαι in question. The explanation of Hesychius reads τὰ ξύλα τῶν νεῶν, ἐν οἷς διασφηνοῦνται (διασφηνοῦνται? "are tightened") γομφόμενα. This is corrupt, and οὐνοῖς οἱ τῶν νεῶν in all likelihood is buried in it. A better clue is to be found in Apoll. Rhod. Arg. A. 367 sqq.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνῃσιν  
 ἔζωσαν πάμπρωτον εὐστρεφεῖ ἐνδοθεν  
 ὄπλων  
 τεινόμενοι ἐκάτερθεν, Ἴν' εὖ ἀραροῖατο γόμφοις  
 δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντίδωσαν.

A στρέβλη is a windlass (δνος) in Aristot. Met. An. 7. 7, and στρεβλῶ is used of straining or drawing tight: Hdt. VII. 36 στρεβλοῦντες οὐνοὶ ξυλνοῦσι τὰ ὄπλα, Plat. Rep. 531 β ἐπὶ τῶν κολλόπων στρεβλοῦν τὰς χορδὰς. Taking this meaning, viz. of a windlass for drawing ropes tight, and comparing it with the passage of Apollonius, we may picture a ship's hull placed upon the stocks and girt about with ropes. These are tightened by the στρέβλαι and therewith all the woodwork



γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν,  
 ἄλλην τε μείζω ναῦν μετεμπλήσῃαι γόμου. (445)  
 καὶ γλώσσα τοξεύσασα μὴ τὰ καίρια, 425  
 γένοιτο μύθου μῦθος ἂν θελκτήριος,  
 μέλιγμα θυμοῦ κἀντικηλητήρια.

423, 424 Inter se transpositos edidi, sicut Hermann, Scholefield, Paley, Oberdick.  
 424 ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου M. Ipse correxi. Vide adnot.  
 γεμίζων Scaliger. ἀκάτην γεμίζων καὶ μετεμπλήσας γόμον Droysen. σκάφην  
 γεμίζειν καὶ μέγ' ἐμπλήσῃαι γόμου Oberdick. ἄτης τε μείζω καὶ μέγ' ἐμπλήσῃαι γέμου  
 Paley. Desperat Dindorf. Ceteri neque structurae neque sententiae neque  
 singulorum verborum rationibus satisfaciunt. 426 θελκτήριος M, corr. Tur-  
 nebus. Possis autem θελκτήρια. 427 ἀλγεινὰ θυμοῦ κάρτα κινήτηρια M. Trans-  
 ponunt ante v. 426 Stanley, Paley; post 427 Bamberger. Coniciunt λεαντὰ Weil,  
 μὴ ἀλγεῖν' ἃ obscurius Hermann, κάλγεινά...κέντρα Hartung, νικητήρια Martin.

χερῶν=χερῶν, sup. v. 342 ἐκπροεῖν=ἐκ-  
 πονεῖν. Aeschylus appears to have been  
 fond of allusions to jettison: e.g. S. c.  
 T. 769 πρόπρυμα δ' ἐκβολὰν (where note  
 that first hand has ἐκβόλων) φέρει ἀνδρῶν  
 ἀλφειστῶν ὄλβος παχυνθεῖς. Ag. 1008 καὶ  
 τὸ μὲν πρὸ χρημάτων | κτησίων ὄκνος  
 βαλῶν | σφενδόνας ἀπ' εὐμέτρου (where  
 Mr Housman in Journal of Phil. Vol.  
 XVI. no. 32 reads γόμον for τὸ μὲν and  
 κενός for ὄκνος). Cf. Aristot. N. E. III.  
 1. 5 τὰς ἐν τοῖς χαιμῶσιν ἐκβολὰς. See  
 the contract quoted in Dem. Lacrit. 926,  
 "And when goods have been cast away  
 in jettison" (through some storm)...

423. κτησίου Διὸς. Cf. Antipho 113.  
 12. Ag. 1038 κτησίου βωμοῦ πέλας. This  
 character of Zeus answers to that of the  
*Penates*. Plutarch calls him ὁ Κτήσιος  
 simply.

424. It is unnecessary to discuss the  
 various alterations which have been pre-  
 viously made in this line. They all more  
 or less affect several words at once. Here  
 the confusion of γ and τ is twice assumed,  
 viz. in γε for τε and μέγ' ἐμπλήσας for  
 μετεμπλήσῃαι. The terminations -ας and  
 -αι are frequently interchanged; cf. sup.  
 344 κοινώσας for κοινώσαι. ἄλλην to  
 ἄτην is not so difficult a step as ἄτης to  
 ἄτην would be. For the compound με-  
 τεμπλήσῃαι of transferring a cargo from

one ship to another cf. Thuc. VIII. 74  
 μετεμβιβάζειν εἰς ἄλλην ναῦν, Dem.  
 Dionysod. 1290 μετεξειλόμην τὸν γό-  
 μου, and *ibid.* τί οὐχ ἅπαντα τὸν γόμον  
 μετενέθεσθε; Render "and fill an-  
 other and greater ship *instead* with  
 freight".

425. The text is undoubtedly sound,  
 though e.g. καὶ γλώσσα τοξεύσειε might  
 suggest itself at first sight. The con-  
 struction is both natural and common: it  
 is moreover intentional, as an effective  
 aposiopesis. Cf. Eum. 100 παθοῦσα δ'  
 οὕτω δευρὰ πρὸς τῶν φιλτάτων, | οὐδεὶς ὑπέρ  
 μου δαιμόνων μηνιέται. Eum. 477. Cho.  
 520 τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος |  
 ἐνός, μάτην ὁ μόχθος. S. c. T. 681.

τὰ καίρια. καιρὸς is used not only of  
 time ("seasonable") but also of place  
 ("well-aimed"). With τοξεύσασα the  
 latter is clearly required here. So with  
 τυγχάνω Soph. El. 31, τύπτω Eur. Andr.  
 1120 ἐς καιρὸν τυπέλας, Ag. 1343 πέπληγ-  
 μαι καιρίαν πληγὴν. Cf. Ag. 365 ὅπως  
 ἂν μήτε πρὸ καιροῦ (*citra metam*) μήθ'  
 ὑπὲρ ἄστρον βέλος ἠλιθιον σκήψειν.  
 Both uses denote an exact and critical  
 point of *opportunitas*.

427. The ms. reading ἀλγεινὰ θυμοῦ  
 κάρτα κινήτηρια is kept by some editors,  
 but placed after v. 425. Hartung reads  
 κέντρα, which is not so apt with τοξεύ-

ὅπως δὴ δῶμαι μόναιμα μὴ γενήσεται,  
 δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια (450)  
 θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη.  
 ἢ κάρτα νείκους τοῦδ' ἔσω παροίχομαι 430

De correctiunculis meis vide adnot. Molestum est κάρτα ter repetitum (πρ. 427, 429, 431), nam non minus displicet τρις κάρτα quam δις κράμβη. 428 ὀμαίμων M, corr. sec. man. 429 δεῖ κάρτ' ἀρᾶσθαι audacious Meineke. Nescio an in κάρτα lateat tale aliquod vocabulum quale λύτρα, ῥύτρα, θέκτρα. 431 ἢ κάρτα M. πρὸς ταῦτα Schuetz. ἢ κρίμα νείκους Oberdick. τοῦδ' ἀγῶν' ἀπέυχομαι Martin. τοῦτο δρῶν (e scholio, ut opinatur) Paley. ἐγὼ M. ἔσω scripsi; vide

σασα as κῆλα would be. Taken where it stands the line admits of easy correction: placed as Stanley, Paley &c. place it it would be a useless addition to μὴ τὰ καίρια. The emendation may be gathered from Aeschylus himself. In Eum. 886 we have γλώσσης ἐμῆς μελιγμα καὶ θελεκτήριον, and Pers. 610 μελικτήρια is used in the sense of Eur. Hec. 535 δέξαι χοάς μοι τάσδε κτηλητηρίους. With these places compare Hom. Od. x. 217 αἰεὶ γάρ τε φέρει μελιγμάτα θυμοῦ, Plutarch Pomp. 47 μελιγμα τῆς ὀργῆς, Eur. Hel. 1339 μελίσσων πατρὸς ὀργάς, Plato Euth. 290 α δικαστῶν κήλησίς τε καὶ παραμύθια, and Homer's μελιχλοῖς μυθοῖσι.

The corruption ΚΑΝΤΙΚΗΛητηρια to κάρτα κινητήρια is not remote, while there are two reasonable explanations of the corruption μελιγμα to ἀλγεινῶ. (i) the copyist looking at v. 423 which begins with γένοιτο, instead of at v. 426 which begins with the same word, had his eye upon the first letters of ἌΑλην instead of those of Μελιγμα: (ii) more likely, ἀλγεινῶ for μελιγμα may be an instance of a common class of errors due to more or less complete ἀναγραμματισμός. It is scarcely necessary at this date to illustrate this class. Yet from Aeschylus take Ag. 1567 μυθοῦσθαι νομοῦσθαι, 1621 γῆρας for ῥήγος. Mr man brilliantly emends Eur. I. 1178 ἢ στεί δ' ἀπλοῖα for δεινῆς τ' ἰας.

T. S.

428. ὅπως γενήσεται, i.e. we must sacrifice in order to find some way by which... cf. sup. 385.

δῶμαι μόναιμα, i.e. this cannot be re-deemed. S. c. T. 681 ἀνδροῦν δ' ὀμαίμων θάνατος ᾧδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Cf. Ag. 1008—1021, where v. 1019 τὸ δ' ἐπὶ γᾶν πεσὼν ἀπαξ θανάσιμον προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαιείων; Eum. 645 sqq.; Cho. 47, 402 &c.

429. δεῖ κάρτα θύειν, i.e. in propitiation and averting; καὶ πεσεῖν χρηστήρια, i.e. in consulting oracles as to conduct. καὶ is not exegetical. χρηστήρια is (as etymology shews) specifically used of the victims offered before consulting oracular gods, cf. Hdt. viii. 134 ἱροῖς χρηστηριάζεσθαι. The same distinction is intended in S. c. T. 230 ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια θεοῖσιν ἐρθεῖν. Eur. Ion 419 χρηστήριον πέπτωκε points even to a recognition of πεσεῖν in this connection.

πολλοῖς thus gains its proper value, "to many gods, who in various places give oracles". κάρτα if sound = σπουδῆ; but see critical note.

431. The Scholiast has καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους θεοῖς ὑπηρετῶν. Paley takes this as proof that he read τοῦτο δρῶν. Rather by the words καὶ τοῦτο ποιῶν he is endeavouring to shew the connection of this line with those preceding. We might as well claim that he read a future verb, and suggest ἢ κάρτα νείκους τοῦδ' ἐγὼγ' ἀφέξομαι or

www.lib.θέλω δὲ αἰδῶν μᾶλλον ἢ σοφὸς κακῶν

εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

✕ ΧΟ. πολλῶν ἀκουσον τέρματ' αἰδοίων λόγων. (48)

ΒΑ. ἤκουσα, καὶ λέγοις ἄν· οὐ με φεύξεται.

ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.

ΒΑ. τί γάρ; γυναιξὶ ταῦτα συμπρεπῆ πέλει.

adnot. 435 ἀκούσομαι· λέγοις ἄν Herwerden. 436 στρόβους I  
Scaliger. Servat Hermann. Vide infra. 437 τύχαν γυναικῶν ταί

some similar, but by no means likely, combination. Correction must have regard not only to what goes before, but also to what follows, viz. "but I prefer to be a bad judge of the future." We might possibly read *νέκει τῶδ' ἐγὼ παροίχομαι*, understanding (as in *v. 717*) *παροίχομαι* = *δῶλα* and comparing *ε. g.* Soph. Aj. 1128 *θεὸς γὰρ ἐκσώζει με, τῶδε δ' οίχομαι*. But this is not a probable kind of change, and *ἐγὼ* is left unduly emphasised. In this verse the king plainly prophesies some evil. The sense therefore sometimes given to *νέκους παροίχομαι*, "I stand aloof from this quarrel", is out of place. Nor is *παροίχομαι* = *παραχωρῶ*, but *παρακεχώρηκα*. It is conceivable that *παροίχομαι* could be joined with the genitive (as Weil says) on the analogy of *παρὰπτεω*, *παραπλάζεσθαι* &c., but not conceivable that *παροίχομαι* should in tense be a present. Even if it be rendered "I have taken my stand and decided to stand aloof", it is untrue, and has no bearing on what follows. The simplest correction (and one not uncommonly to be made) is *σ* for *γ*—*ἔσω* for *ἐγὼ*: "Truly I have come into this quarrel to my mischief" = ἡ κάρτα ἔσω τοῦδε τοῦ νέκους παρελθὼν οἶχομαι, *i. e.* *παροίχομαι ἔσω* is condensed for *παρελήλυθα ἔσω ὥστε οἶχεσθαι*, a condensation sufficient to cause the corruption. This use is exactly similar to the well-known colloquial *φθείρεσθαι εἰς* (or *πρὸς*) and *ἔρρειν εἰς, ἐκ, ἀπὸ* &c. *φθείρεσθαι ἀπὸ* is found in tragedy, Eur. Andr. 709 *φθερεῖ τῆσδ'*

*ἀπὸ στέγης*. *ἔρρειν*, which, like *εἰς* is a verb of motion, occurs as *εἰς* in Odys. x. 72 *ἔρρ' ἐκ νήσου θᾶσσο* *οἶχομαι ἔσω* = *ἤρρηκα ἔσω*.

432. *σοφὸς*, *i. e.* as a *μάντις* implying *ιδιώτης*, cf. Soph. El. *μη' γὼ παράφρων μάντις ἔφυν κ* *μας λειπομένα σοφᾶς*, S. c. *μάντις εἰμὶ τῶν κακῶν*.

435. *ἤκουσα, καὶ λέγοις ἄν*. A combination of predication and comparison, unnatural to English, occurs Soph. Aj. 494 *ἤκούσαμέν τε χῶ τι δεῖ π* *δρᾶν*.

436. *στρόφους*. The form *στρόφου* verbal ("turning") in Ag. 61. Hesychius explains *στρόβου* as *στρόβου*. In the sense required here *στρόφου* is regular, and the simple *στρόφος* (presupposes) = "sash" in S. c. *ἀπόσαι στρόφον ἐσθῆσιν περιβεβ* *στρόφιον* was the people's word: Lys. 931; Thesm. 139, 255, 63. *ζώνη* differs from the *στρόφιον*, the latter being flat and worn over the head, the latter was a *twisted* scarf round the bust over the tunic. Ar. Thesm. 258. 7 says "*strophium* est brevis quae virginalium tumorem papillarum". Cf. Catull. LXIV. *strophio lactentes vincita papillae*. *ζώνη* and *στρόφιον* are distinguished in Ar. Thesm. 255 *σῦζωσον ἀνύσας* *στρόφιον*. Both of these articles are *συνλαβαί πέπλων*.

437. It seems scarcely satisfactory to account for *τύχαν* by calling it a *τύχη*. The *τύχη* of Turnebus is not lik

- XO. *ἐκ τῶνδε τοίνυν ἴσθι μηχανὴ καλὴ*  
 BA. *λέξον τί ν' αὐδὴν τήνδε γηρυθεισ' ἔσει.* (460)  
 XO. *εἰ μὴ τι πιστὸν τῶδ' ὑποστήσεις στόλω* — 440  
 BA. *τί σοι περαίνει μηχανὴ συζωμάτων;*  
 XO. *νέοις πίναξι βρέτεια κοσμήσαι τάδε.*

πρεπὴ πέλει M. πέλει cod. Guelf. τάχ' ἂν Marckscheffel, nescio quo sensu. τόχη Turnebus. τρυφή et ταῦτ' ἂν ἐμπερὴ πέλοι Oberdick. πέπλω M. Schmidt. συμφέροι στολή Weil. γυναικί Hermann, γυναιξίν Wecklein. Aut quod dedi aut, vitio altius explorato, κἄν τῇ τυχούσῃ ταῦτα συμπερεπὴ πέλοι legendum arbitror: quamobrem, vide adnot. 438 καλεῖ M, corr. Turnebus. μηχανὴν καλῶ Oberdick. Versibus in -λων -λει -λη -λω desinentibus errorem incidere paene necesse erat. 439 λέξον (superscripto σ) M. λέξον (superscripto εὔσον) cod. Guelf. γηρυθείς ἔσει M. γηρυθεισ' ἔχεις Naber. γηρύσασ' ἔχεις Meineke. γηρύσει εἰμοί Schuetz. 440 ὑποστήσει M, corr. Wellauer. ὑποσχῆσει Ask. 442 κοσμήσω Burges. κοσμήσει Pearson. Ceterum πίναξιν habet M.

accepted, even if it could (which it cannot) = "condicioni". Some more definite word, e.g. Oberdick's τρυφή, or the χλιδῆ, φυῆ &c., which it is open to anyone to suggest, would suit the place better. τί γάρ; is highly probable, but τοίνυν of the next verse demands care. It shews that the king did not raise or ask any direct question *demanding an answer*, but only interposed; for by τοίνυν the Chorus proceeds to ignore anything in the shape of a question, the particle being *continuative*. If τί γάρ; passed into τύχαν, the genitive γυναικῶν would as a consequence supplant γυναιξί. In Eur. Andr. 241 τί δ'; οὐ γυναιξί ταῦτα πρῶτα πανταχοῦ; if τί δ' οὐ had by any accident become corrupted into a noun, γυναικῶν would soon have replaced γυναιξί. The king's ejaculation = "well, I see nothing peculiar in that". For τί γάρ; = "quid enim?" = "of course", cf. Ag. 1139, 1139; Choeph. 880; Soph. O. C. 539. So τί μήν; συμπερεπὴ includes both πρῆπστα and συνήθη.

439. γηρυθεισ' ἔσει, a construction of *future exactum* doubted by some, without reason. ἐγηρύθην indeed occurs only here; but inasmuch as γηρύομαι is preferred in tragedy to γηρύω (cf. P. V. 78), and many middle verbs form two

aorists, both in an active sense (e.g. ἀμιλλῶμαι, ἡμιλλήσασθην, ἡμιλλήθην), there is no difficulty in γηρύομαι, ἐγηρύσασθην, ἐγηρύθην. The resolved form of *paullo post futurum* with aorist is only found poetically: cf. Soph. O. T. 1146 οὐ σιωπήσας ἔσει; Antig. 1067 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει; In prose the perfect participle only is used (γεγηρυκώς ἔσει). Wellauer indeed quotes Xen. Anab. VII. 6. 36 ἄνδρα κατακάνοντες ἔσεσθε, but the best MSS. rightly enough give κατακεκάνοντες.

440. Editors agree in ὑποστήσεις for ὑποστήσει. The loss of σ before στόλω was likely. The middle form is quite possible: cf. Il. XIII. 375 πάντα τελευτήσεις δσ' ὑπέστης Πριάμω, ibid. II. 286 ἐκτελεύουσιν ὑπόσχεσιν ἥπερ ὑπέστησαν, and in the sense "undertake" ὑφίσταμαι is common. But with πιστόν the active is much stronger in the sense "give a support (or foundation)", "give something on which to rely". Cf. Soph. Aj. 1091 γνώμας ὑποστήσας σοφάς.

442. κοσμήσαι may depend on μηχανὴ καλὴ (the Chorus having spoken *through* the king's interpositions), or on περαίνει (i.e. περαίνει ὥστε or τὸ...). νέοις. The usual word in this signification is καινοῖς, and accordingly the Scholiast

- BA. αἰνιγματῶδες τοῦπος· ἀλλὰ πῶς, φράσον.  
 XO. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. (465)  
 BA. ἤκουσα μαστικτῆρα καρδίας λόγον. 445  
 XO. ξυνήκας· ὠμμάτωσα γὰρ σαφέστερον.  
 BA. καὶ πολλαχῆ γε δυσπάλαιστα πράγματα·  
 κακῶν δὲ πλῆθος ποταμὸς ὧς ἐπέρχεται·  
 ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον (470)  
 τόδ' ἐσβέβηκα, κοῦδαμοῦ λιμὴν κακῶν.  
 εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,

443 ἀλλ' ἀπλῶς Abresch: recipiunt festinanter paene omnes. 444 ἀπαλλάξασθαι cod - Guelf. 445 μακιστῆρα M, corr. Auratus. θακμιστῆρα Hermann, scholio deceptus - μου κμιστῆρα Martin. 447 Deest personae nota in M. καὶ μὴν πολλαχῆ γε M, corr. Turnebus. καὶ π. μὴν H. L. Ahrens. 450 ἐσβέβηκε M, corr. Spanheim. ἐσβέβηκε Turnebus. "Fortasse εἰσέβηκε" Wecklein. Inest aliquid offensionis in repetito κακῶν, neque negaverim poetae πάρα vel κυρεῖ potius deberi-

notes καινοῖς ἀναθήμασι. v. Plat. Rep. 405 D καινὰ καὶ ἀτοπα. In Pers. 665 καινὰ... νεα τ' ἀχη. πῖνακες (votive tablets) were the only things which were hung upon statues of the gods.

443. ἀλλὰ πῶς is sound. The present editor, when reading this play for the first time with nothing but Dindorf's text, had noted in the margin the query ἀλλὰ πῶς opposite Dindorf's ἀλλ' ἀπλῶς. ἀπλῶς is indeed well known in such connections; cf. Prom. V. 607 οὐκ ἐμπλέκων αἰνιγματ' ἀλλ' ἀπλῶ λόγῳ, but ἀλλὰ πῶς recommends itself intuitively in the present context. "You say you will adorn them with unheard-of tablets; that is a dark saying; pray tell me how". For Abresch's alteration Paley further quotes Anaxilas ap. Athen. XIII. p. 558 αὶ λαλοῦσ' ἀπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι.

444. ἀπάγξασθαι. The infinitive is explanatory of, and in the same construction with, κοσμηῆσαι.

445. ἤκουσα. Goodwin, Moods and Tenses § 19, note 5. Cf. Eur. Andr. 919 OP. ξυνήκα· ταρβείς τοῖς δεδραμένοις πόσιν. EP. ἔγνωσ'· ὀλεῖ γάρ μ' ἐνδίκως.

μαστικτῆρα, because such a pollution to the country would be most baleful (inf. 452): it expresses no sympathy with the Danaids.

447. καὶ...γε, answering to ξυνήκας κ.τ.λ. "Yes, my eyes are open, and all around I see, &c." These particles are most appropriate, and the omission of μὴν is the easiest correction. καὶ μὴν...γε form indeed a favourite combination of Aeschylus (P. V. 982, 985; S. c. T. 245 = Pers. 992 &c.), but they introduce a περὶ point, and do not, like καὶ...γε, answer with a qualification a previous statement of another person. Yet the latter is clearly the sense here. ἔστι (not ἐπέρχεται) is to be supplied with πράγματα ("troubles" as in πράγματα παρέχων).

448. ἐπέρχεται, of a hostile oncoming as inf. 538, οἱ ἐπιόντες (Hdt. IV. 11 &c.) of assailants.

449. οὐ μάλ' εὐπορον = μάλα οὐκ εὐπορον. Cf. inf. 893 οὐ μάλ' ἐς μακράν. Pers. 325 κείται θανῶν δειλῖος οὐ μάλ' εὐτυχῶς. Similarly οὐ πάνν, non prorsus, &c.

451. ἐκπράξω χρέος. In the great majority of instances χρέος means a debt or obligation, and coupled with ἐκπράξω, which so often means "exact", that meaning of χρέος is almost necessary. The combination is at any rate significant. If χρέος only = χρέμα, and ἐκπράξω only = efficiam without further allusion, there seems to be some violation of literary principles. To Athenian ears ἐκπράξω

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μιασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·

εἰ δ' αὖθ' ὀμαίμοις παισὶν Διγύπτου σθέν  
σταθεῖς πρὸ τειχέων διὰ μάχης ἤξω τέλους, (475)

πῶς οὐχὶ τὰνάλωμα γίγνεται πικρόν, 455

ἄνδρας γυναικῶν εἴνεχ' αἰμάξαι πέδον;

ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον  
ἰκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.

σὺ μὲν, πάτερ γεραιῆ τῶνδε παρθένων, (480)

κλάδους τοιούτους αἰψ' ἐν ἀγκάλαις λαβὼν 460

453 ὀμαίμοις M, corr. Turnebus.

454 τέλος Pauw.

456 οὐνεχ' M.

457—459 Iterum atque iterum in hac ῥήσει cogitabundus reticet Pelasgus; itaque nil est cur miremur parum κατεστραμμένην esse λέξιν. Quod igitur post ὅμως δ' ἀνάγκη sequitur σὺ μὲν (v. 459), nullus idcirco suspicioni locus est, neque illic scribendum σὺ δ' οὐν neque hic ἐπεὶ δ' ἀνάγκη aut ὅμως δ' ἐπεὶ χρῆ aut ὅμως δὲ χρῆ γάρ. 459 εἴθ' οὐν Schuetz. σὺ μὴν Stenzel. 460 τε τοιούτους M. τοιούτους scripsi. Versum excidisse putat Hermann. λαβέ pro λαβῶν et βωμούς τ' Schwerdt. αἰρ'

χρέος would seem deliberately chosen with a reference to quittance of debt, else why did not the poet say τὸδ' ἐκπράξω alone? χρέος = "debt" in Ag. 452 δημοκράντου δ' ἀρᾶς τίνει χρέος, and the combination χρέα εἰσπραχθέντα occurs Dem. 986 &c. Yet ἐκπράξω χρέος is not = ἐκτινῶ χρέος, but "exact the debt", i.e. "If I shall not succeed in collecting (i.e. making up) for you a quittance of this claim". The king is in the position of the collector. The *king* ἐκτινεί τὸ χρέος, the *king* ἐκπράζει τὸ χρέος. The χρέος is the debt of protection due to suppliants from Argos; the payment of the debt is the granting of help; the penalty for the unpaid debt will be a μίασμα.

To this sense of χρέος the word ἀνάλωμα gives the strongest confirmation. In a similar connection Soph. O. C. 235 μή τι πέρα χρέος ἐμᾶ πόλει προσάψης.

452. οὐχ ὑπερτοξεύσιμον, i.e. μίασμα, ὑπὲρ οὐ γλώσσης τόξον οὐδεὶς δύναται πέμψαι, "no one can exaggerate it". It would be very tame to render an "insurpassable" pollution. For τοξεύειν of words, cf. Eum. 676 ἡμῶν μὲν ἤδη πᾶν τετόξευται βέλος. Pind. I. 11. 5 τοξεύειν

ἔμνοις, and especially Cho. 1033 τόξω γὰρ οὐτις πημάτων προσίξεται.

458. ὕψιστος—φόβος, it is a question whether the meaning is (i) ὁ τοῦτου φόβος ὕψιστός ἐστι φόβων τῶν ἐν βροτοῖς, or (ii) Ζεὺς γὰρ ἐστὶν ὁ ὕψιστος φόβος (φόβος = "object of fear"), or (iii) ὁ γὰρ κότος οὗτος ὕψιστός ἐστι κ.τ.λ. On the other hand no *king* would make such an unroyal statement as that "fear is supreme among mortals". The fourth rendering is therefore excluded.

459. σὺ μὲν. On the asyndeton see critical note v. 457.

460. The whole difficulty of this passage has been caused by the misreading τέτουτους for τοιούτους. τούτους indeed can hardly be right in any case. Each suppliant has *one* wand and Danaus only one, yet the king bids Danaus take an "armful" of these κλάδοι. Where does he get them? His daughters keep theirs by them, as we see immediately, and yet Danaus is to take enough to lay upon many altars in the city. He is not likely to have brought a supply with him, as τούτους would imply. The king therefore says "go and get as quickly as you

βωμούς ἐπ' ἄλλους δαιμόνων ἐγχαώριον  
 θές, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ  
 πάντες πολεῖται μῆδ' ἀπορριφθῆ λόγος  
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. (485)  
 καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε  
 ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,  
 ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος.  
 τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.  
 ΔΔ. πολλῶν τὰδ' ἡμῖν ἐστιν ἡξιωμένα, (490)  
 αἰδοῖον εὐσεβοῦντα πρόξενον λαβεῖν. 470

pro αἰψ' et βωμούς τ' Weil. 463 ψόγος Conington. 465 οἴκτος εἰσιδῶν M, corr. Hermann. εἰκὸς εἰσιδῶν Turnebus. ἰκέσι' εἰσιδῶν M. Schmidt. 468 εὐνοίαν Hartung. 469 Deest personae nota in libris. 470 εὐ ρ' ἔοντα M.

can an armful of branches *like those* you have". αἰψα thus obtains a good force. The scansion τοιοῦτους in Ag. 315, 593, 1075, 1352, 1360. P. V. 952. Cho. 291. Eum. 197, 424, 638. Fr. 159, 293.

463. μῆδ' ἀπορριφθῆ λόγος ἐμοῦ, strangely taken by Weil as "ne verba iaciantur *in me*". He compares Eur. Cycl. 51 ῥίψω πέτρον τάχα σου. Under the same impression (apparently) Conington read ψόγος. Yet, though ῥίψω may take the construction of στοχάσσομαι in a certain context, ἀπο- makes a great difference, and εἰς ἐμέ would be required in the present surroundings (cf. Hdt. iv. 142 &c.). The natural meaning is "and let no word of me (*i.e.* concerning me) fall from you". The genitive as in Soph. Antig. 11 οὐδεὶς μῦθος... φίλων ἠδύς. The king wishes not to appear in the matter, for the reason given in the next line: Danaus must seem to be acting entirely for himself.

464. κατ' ἀρχῆς κ.τ.λ., a subtle reproof administered to "Demos". It is difficult to find an exact parallel to the construction with the adjective, φιλαίτιος κατά τιμος. With verbs (λέγειν, ψεύδεσθαι κ.τ.λ.) and with nouns (λόγος, αἰτία) it is common. The sense is felt to be the same as αἰτίας φιλεῖ αἰτιῶσθαι κατ' ἀρχῆς.

465—467. The construction is a little

lax. After ὕβριν μὲν ἐχθήρειεν it would naturally run ὑμῖν δ' ἂν εἴη εὐμενέστερος, but the subject of the latter clause is changed to δῆμος.

467. εὐμενέστερος, not ἢ τοῖς Αἰγύπτου παῖσιν, but "more well-disposed than it would otherwise be".

468. εὐνοίας, the plural = kindly sentiments variously expressed. Cf. S. c. T. 450 προσστατηρίας Ἀρτέμιδος εὐνοίας ὄργαι P. V. 315, and inf. 742.

φέρει, "pays", "contributes", "offers" as in δῶρα, ἐπίπρα, χάριν φέρειν.

469. πολλῶν, not simply πολλοῦ, "worth much" or "a high price", but "we think this worth a host of other advantages". Paley renders "this is deserving of much gratitude from us", disregarding the tense and giving to πολλῶν a difficult sense (πολλῆς χάριτος). The perfect, hard at first sight, is the natural tense. Danaus is about to ask for a *further* favour. He first says "what we have already obtained *has had* its proper value set upon it". ἀξιοῦσθαι τιμος, (1) "to be deemed worth a certain value, price, or return"; (2) "to be deemed *equivalent* to a certain amount". The latter is the sense here.

470. εὐ ρ' ἔοντα of M is retained as εὐ ῥέοντα by some editors. Its meaning could only be "fluent", "with ready

ὅπῳνας δὲ φράστορας τ' ἐγχωρίων  
 ἕμπεμφον, ὡς ἂν τῶν <μὲν ἀστικῶν> θεῶν  
 βωμοὺς προνάους καὶ πολισσούχους ἔδρας

1 sec. man. Porsoni languidum εὐρεθέτα recipiunt multi. εἰπορόν τε vel τα Legrand. εὐθεοῦντα Wecklein. Dedi quod sententia postulat. πρὸς corr. Canter. 471 φράστορας τῶν ἀστικῶν Schuetz, Bothe. 472 τῶν ων M, et in sequenti versu πολισσούχους (in πολισσούχων postea mutata hoc aut illud reiciendum, utpote oriundum ex altero. ὡς ἂν θεῶν πολισσῶας (omisso sequenti versu) Bothe, quod quidem remedium aliquanto Plerique errorem putant esse in πολισσούχους (v. 473), quod corrigere 1 πολυλλίτους (Butler), πολυξέστας (Hermann), πολυχρούτους (Voss), περι-

Cf. Dem. 272. 20, θρασυνο-  
 ολλῶ ῥέονται καθ' ὑμῶν. Hor.  
 3 *salvo nulloque suenti*. Fluv-  
 ver, is quite away from the  
 ather Danaus rejoices to have  
 iampion who is "powerful"  
 Wecklein), "full of resource"  
 Legrand), or "well-disposed"  
 Pauw) &c. Porson's εὐρε-  
 αλαeographically good, but  
 h λαβεῖν) is weak in style.  
 hampion who has been found  
 ssonate" could only be sound,  
 had been *proven* in any prac-  
 . A person who on being put  
 urns out foolish or bad may  
 us, κακὸς εὐρίσκεσθαι, but the  
 t be said αἰδοῖος εὐρεθῆναι in  
 In v. 394 we have γενοῦ παν-  
 9ῆς πρόξενος, and in v. 311  
 ὁς ὑμᾶς εὐσεβῆς ἐγὼ πέλω;  
 457 the king is anxious to do  
 t in the sight of heaven. εὐσε-  
 ns therefore the required par-  
 m which the MS. readings  
 ably through transposition of  
 misreading of P for B.  
 ὄνας, for protection. φρά-  
 guidance. To these notions  
 Chiasmus) εὐρωμεν βωμοὺς  
 εια δ' ἦ. The prose form is  
 Xen. Cyr. v. 4. 40 φραστήρ  
 tarch II. 243 F αὐτοὶ μὲν ἐ-  
 ἐπὶ τὴν χώραν, φραστήρων δε-  
 itive ἐγχωρίων is masculine

and partitive, not neuter and objective.  
 Such partitive genitives usually take the  
 article. Xen. An. i. 8, 1 Πατηγίας,  
 ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.  
 472. τῶν μὲν ἀστικῶν. The ms. read-  
 ing πολισσούχων is generally kept, and  
 πολισσούχους in the next line altered (v.  
 crit. note). It seems to have been as-  
 sumed that of the two words the *former*  
 was necessarily the genuine one. If this  
 were true, it would be easiest to read πο-  
 λισσῶους in v. 473. In v. 480 the king  
 (in a kind of recapitulation) says βωμοὺς  
 ἀστικοὺς θεῶν θ' ἔδρας, and from this,  
 unless ἀστικοὺς is to be taken as the rep-  
 resentative of πολισσούχων, it might appear  
 that ἀστικῶν belonged to this place also.  
 By reading μὲν, the δὲ of v. 474 is made  
 to bring out better the two objects of the  
 ὀπάνας and φράστορες respectively. πο-  
 λισσούχων may be either a gloss or an  
 illusion from the following πολισσούχους.  
 ἀστικοὶ θεοὶ are the gods who have altars  
 or temples in the town. These are else-  
 where called θεοὶ ἀγοραῖοι, and, as such,  
 are distinguished from the gods outside  
 the walls (πεδιονόμοι, ἀγρονόμοι). Cf. Ag-  
 90 θεῶν | τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων.  
 πολισσούχοι θεοὶ on the other hand are  
 gods of the *acropolis*. S. c. T. 272 ἐγὼ  
 δὲ χώρας τοῖς πολισσούχοις θεοῖς πεδι-  
 ονόμοις τε ἀγορᾶς ἐπισκόποις...ἐπεύ-  
 χομαι...θήσειν τροπαῖα. Where, as here,  
 there is no actual word of contrast (e. g.  
 πεδιονόμοι), and where the city is em-  
 phasised, ἀστικῶν seems most appropriate-

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 εἰρωμενί, ἀσφάλεια δ' ἢ δι' ἄστεως  
 στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις·  
 Νεῖλος γὰρ οὐχ ὁμοῖον Ἰνάχῳ γένος  
 τρέφει· φύλαξαι μὴ θράσος τέκη φόβον.  
 ἦδη φίλον τις ἔκταν' ἀγνοίας ὑπο.  
 BA. στείχουτ' ἄν, ἄνδρες· εὐ γὰρ ὁ ξένος λέγει·  
 ἠγείσθε βωμοὺς ἀστικούς θεῶν θ' ἔδρας·  
 κὰν ξυμβολαῖσιν οὐ πολυστομεῖν χρεῶν

στύλους (Paley). Eius modi coniecturarum nullus finis est, nam ex indi-  
 multa invenire licet a πολυ- et πολυ- incipientia, e.g. πολυστεφεῖς, πολυ-  
 474 ἀσφαλείας δὲ δι' M, corr. Turnebus. ἄστεως (o superscripto) M.  
 admiror VV.DD. (Pauwium Paleium alios) φόνον pro φόβον substituisse. V  
 φθόνον Mueller-Struebing. 478 καὶ δὴ M et edit. ἦδη scripsi.  
 τους M, corr. Turnebus. ἀστικούς praefert Stanley. θεῶν ἔδρας M, corr  
 481 καὶ ξυμβόλοισιν M. κὰν ξυμβολαῖσιν scripsi. καὶ ξυμβολούσιν Valckenaer

475. ὁμόστολος: elsewhere this word  
 = ὁμοῦ στέλλόμενος, e.g. Soph. O. T. 212  
 βάκχων...Μαινάδων ὁμόστολον. Here it =  
 ὁμοίως ἐσταλαμένη ("similarly equipped  
 or dressed"). στόλος or στολί is sug-  
 gested according to context. It seems  
 more natural to render "our outward  
 form wears not the same appearance"  
 than "our outward form walks not with  
 theirs".

477. φόβον of MSS. is assuredly right.  
 Paley, who condemns it, seems to under-  
 stand it as "beware lest my boldness in  
 going alone should cause a panic among  
 the citizens". If this were the meaning  
 it would indeed be absurd. But the true  
 sense is "beware lest over-confidence  
 (now) be the parent of (subsequent) fear",  
 i.e. by bringing us into a position of  
 danger. Not satisfied with altering the  
 text Heimsoeth alters the Scholiast's μὴ  
 θαρρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος  
 into φονευθῶ. The Scholiast's comment  
 is wrong, but it proves that he read φόβον.  
 He should have said μὴ λαν νῦν θαρρήσας  
 ὕστερον πίπτω εἰς φόβον.

478. καὶ δὴ has no place here; καὶ  
 γὰρ might suit the sense but not καὶ δὴ,  
 especially with aorist. ἦδη is palaeo-

graphically a most easy correct  
 entirely to the point with t  
 aorist, cf. Eum. 50 εἶδόν ποτ'  
 II. 89 πολλὰ στρατόπεδα ἦδη  
 ἐλασσόνων, Eur. Frag. 1057  
 ἰατρός, τῇ νόσῳ διδοὺς χρόνον,  
 μᾶλλον ἢ τεμῶν χροά.

480. ἠγείσθε βωμοὺς. The  
 of the preposition is very rare  
 σθαι. It occurs once or tw  
 Odyssey, e.g. VII. 22 ὦ τέκος,  
 δόμον ἀνέρος ἠγήσαιο | Ἀλκινόο

481. κὰν ξυμβολαῖσιν: th  
 ξυμβόλοισιν can hardly stand.  
 it refers only to omens, with οὐ  
 stood (e.g. P. V. 487). It  
 highest degree improbable  
 word which had become techn  
 return to the general mea  
 (2) the article, which might  
 general meaning, should b  
 Valckenaer gives καὶ ξυμβολ  
 it is perhaps possible to omit  
 (cf. Ag. 39, where, however  
 pleteness of the parallel need  
 cussion). The reading given in  
 text may have the meaning  
 meetings with others" or "in  
 roads". The latter is to be

- ναύτην ἀγοντας τὸν δ' ἐφέστιον θεῶν. †  
 λ. τούτῳ μὲν εἶπας, καὶ τεταγμένους κίους  
 ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί; (305)  
 λ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου. 485  
 λ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγους σέθεν.  
 λ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.  
 λ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;

ωστομεῖν Dobree. 482 ἐφ' ἐστίνω mera libidine Burges. 483 κίει  
 metz. 484 ποῦ θ' ἔδρας Badham. νεμῆς Porson. 486—495 Desunt personarum  
 κ. 486 χειρῶν λόγους Valckenaer. πείθομαι Hartung. 487 ἐπιστρέφω  
 corr. Robortellus. ἐπιστραφῶ Dobree. 488 βέβηλον ἂν ἄλσος ἂν M  
 taciones a sec. man.), βέβηλον ἂν πέδον Weil. Si quid mutandum esset, posses  
 tis, opinor, καὶ πῶς βέβηλ' ἂν, ἄλσος ἔσ', ῥύοιτό με; Sana tamen est vulgata.

g. Oed. 171

ἐνθα συμβολὰς

κῶν κελύθων Ποττιίδων ἡμειβομεν.

dorus uses ἡμειβομαι of a *confluence* of  
 rs. The reading suits well with πολυ-  
 κῶν, "gossiping" in *trivialis*.

λ. ἀγοντας, not "while ye are  
 ing" but "to the effect that (or how)  
 re leading", i. e. οὐ χρεῶν πολυστομεῖν  
 πτας) ὅτι "ἀγομεν τόνδε κ.τ.λ."

κβ. χειρὶ καὶ λόγους: in saying αὐτοῦ  
 king *points* to the place. There can  
 no such antithesis as Oberdick fancies  
 been *χειρ* and *λόγος* (i. e. *ἔργον* and  
 λ), inasmuch as the king has done no  
 l whatever, or at least no deed of *χειρ*.  
 her *χειρὶ καὶ λόγους* = *ὡς κελύθει τῇ*  
*ἰ ἔρα δακρύς*.

he dative is a difficult instance of the  
 al: cf. S. c. T. 319 *πάλαιος ῥήτορες*  
*ἠγ' ὀξυγόοις λιταῖσι*.

λγ. *λαυρὸν ἄλσος*, i. e. the orchestra.  
 movement is obviously unnecessary  
 he plot, and is but a transparent dra-  
 cal device for getting the Chorus into  
 tion for the next stasimon.

λδ. *βέβηλον ἄλσος*. At first sight  
 λω *ἄλσος* seems almost a contradic-  
 in terms. The case of the word *ἄλσος*  
 s to be as follows. Originally it was  
 π, i. e. a spot planted with trees and  
 ed with grass. Such groves being  
 ed about temples and sacred places,

*ἄλσος* in a narrower sense meant a *sacred*  
 grove. Then the whole *τέμενος* of a holy  
 place, whether grown with trees or not,  
 was called *ἄλσος*. Cf. Strabo ix. 412 οἱ δὲ  
*ποικηταὶ ἄλση* καλοῦσι τὰ ἱερὰ πάντα, κἄν ἢ  
 ψυλά, and so the Scholiast on Pind. Ol.  
 iii. 18. By a metaphor poets also ex-  
 tended the word to such expanses or  
 demesnes as had something hallowed or  
 mysterious about them: cf. inf. 537 *Δίον*  
*πάμβοτον ἄλσος*, Pers. iii. *πύοντι ἄλσος*  
 (= *Neptunia prata*). But there is no au-  
 thority for supposing the use further ex-  
 tended to *any laetm* sacred or profane.  
 Of a grove which was no grove it was  
 only used in a religious or quasi-religious  
 connection. Next as to *βέβηλον*. In  
 Soph. O. C. 10 (ἢ πρὸς βεβήλοισ ἢ πρὸς  
*ἄλσεσιν θεῶν*) *βέβηλα* is the direct opposite  
 of *ἄλση*. In Soph. Frag. 109 *τάβατα* and  
*βέβηλα* are opposed and in Eur. Heracl.  
 404 *βέβηλα*) (*κεκρυμμένα*). Yet on Soph.  
 O. C. loc. cit. Jebb remarks that "sacred  
 groves were often open to visitors", and  
 mentions how Pausanias speaks of the in-  
 accessibility of some of them—a remark  
 which would not have been made if inacces-  
 sibility had been a matter of course. The  
 reply of the Danaids then is: "But the  
 lawn is not *ἀσπιβής, ἀβατος*. How can an  
 open lawn (τοῖς τυχοῦσι *βάσιμον* Bekker  
 Anecd. 323. 13) keep us from harm?"  
*ἄλση* are of two kinds, *βέβηλα* and *ἀβέ-*

BA. οὐ τοὶ πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. (510)  
 XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίσιν; 490  
 BA. εὐφημον εἶη τοῦπος εὐφημουμένη.  
 XO. οὗτοι τι θαῦμα δυσφορεῖν φοβουμένους. φόβῳ φρενός.  
 BA. αἰεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξάλσιον. γυναικῶν

489 ἀρπαγεσ ἐκδώσομεν M. ἀρπαγαῖς Turnebus. σ' addidit Porson. ἀρπαγῆ σ' Paley. 490 ἀλλ' ἢ Scaliger. ἀλλ' ἢ Stanley. Deinde δυσφόρων Schuetz. 491 εὐφημουμένη Lefranc. ἐνθυμουμένη Schuetz. 492 δυσθορεῖν Valckenaer. φόβῳ φρενός M. φρένας Bothe. De eo quod dedi vide adnot. 493 αἰεὶ δ' ἀνάκτων Hermann. δ' ἀνάτων Ludwig. γυναικῶν Linwood. δαμάλεων Weil.

βηλα,—this is the former: it is only the πάγος itself which can serve as sanctuary.

489. The difficulty of this line is generally passed over in silence. What is its connection with the preceding and following lines? Schütz says the expression is taken from the exposure of children, and compares Eur. Ion 902 καὶ νῦν ἔρρει πτανοῖς ἀρπασθεῖς θοῖνα παῖς μοι καὶ σὸς τλάμων. If we accept this, as we may very well do, the connection seems to be: v. 489, "Do not be alarmed: I am not about to put you at the mercy of your cousins, as men expose children to be carried off by birds of prey". v. 490, "Birds of prey! It is worse than that we fear; worse even than that most loathsome thing the serpent. What if you put us at the mercy of such foes as these?" v. 491, "Your speech is not courteous. I said I should not put you at their mercy, and you treat my promise with little respect. I give you fair words, and I look to receive them". This is very condensed, but not more so than many other passages of στιχομυθία. The opposition of δρακόντων to πτερωτῶν, the epithet δυσφρόνων, and the point of εὐφημον, are all best brought out by this explanation.

πτερωτῶν, masculine, to judge from Eur. Bacch. 256 σκοπεῖν πτερωτοῦς (though there οἰωνοῦς is to be supplied from the context). The only other tragic instance is Eur. Hel. 747 πτερωτῶν φθέγματα. The analogy of πετεινά on the other hand points to the neuter.

ἐκδώσομεν with double reference (1) *dedere hostibus*, (2) *exponere*, ἐκτιθέναι.

491. εὐφημον, "courteous", not "faustum", for the Danaids have said nothing δόσφημον from a religious point of view. Lexicons restrict the meaning in too many instances. In Pind. P. x. 54 εὐφημαίαι are hymns of praise, and as late as Polybius (xxi. 14, 4) εὐφημοὶ λόγοι are panegyrics. From Bekker's Anecd. Paley quotes εὐφημέϊται ἀκούει καλῶς. So δυσφημεῖν = κακῶς λέγειν, δυσφημία = "slander". εὐφημισμός is the use of a more polite for a less polite term. Cf. Dem. De F. L. 356 εὐφημότατ' ἀνθρώπων "most fair-spoken".

492. δυσφορεῖν, of impatience and fretfulness. Soph. El. 255.

φόβῳ φρενός of mss. is intolerable. φρενός adds no qualification to φόβῳ. S. c. T. 83 εἶλε δ' ἐμὰς φρένας δέος and sup. v. 354 φόβος μ' ἔχει φρένας give no more warrant for φόβος φρενός than "fear fills my mind" gives for "he ran away through fear of mind". In S. c. T. 661, if σὺν φοίτῳ φρενῶν were right, the genitive would be helpful in defining φοίτος. The true reading there, however, is συμφύτως φρενί. The only instances in Aeschylus which might seem similar to this place, prove on examination to be entirely different; viz. Cho. 80 φρενῶν στίγος κρατούση and inf. 908 κατ' εἰνοιαν φρενῶν. In the former the inward feeling is opposed to the exterior show: in the latter the strong sense "heartfelt" is prominent.

493. A very difficult verse. The key

- XO. [www.libtool.com.cn](http://www.libtool.com.cn) *σὺ καὶ λέγων εὐφραίνε καὶ πράσσων χερὶ.* (515)  
 BA. *ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ.* 495  
*ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους*  
*στείχω, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ,*

Vulgatam non sine defensione servavi, ita tamen ut aliquamdiu cogitarem de ἀελ δ' ἀνάκτων ἔστ' ἔχειν ἐξουσίαν, h. e. "sed regibus semper debetur oboedientia". 494 σὺ τοι Schuetz. φρενὶ M. φρένα Heath. φρενοῦ Bothe. φρόνει Bamberger. χερὶ reposui, vide adnot. 495 οὔτε C. G. Haupt: sequeretur ἐγὼ τε. σὸ σε Lincke. δαρὸν σ' ἐξηρημώσει Hermann. ἐρημώσει πατρός Paley. παῖδ' ἐρημώσει Wecklein. γόνον pro χρόνον Weil. De pronomine recte omisso vide infra. 497—499 Omiserat prima man., supplēvit sec. in M. 497 πῖέτω M. ἐπίέτω codd. rec., corr. Weil. πείσω haud bene Turnebus (nam συγκαλῶν nullo modo

to the meaning lies in the sense of ἐξαισίον, which happens to be debateable. The original meaning is of course τὸ μὴ ἐν αἰσῇ ὄν, i. e. that which exceeds due or equal proportions. If αἰσα is a fair share or allotment, ἐναίσιος is he who keeps within his lot, ἐξαισίος is the contrary. But ἐξαισίος does not seem ever to mean "unsuitable" in the sense "unbecoming". "But fear is always unbecoming in kings" seems therefore an impossible rendering. Nor is such a remark called for by the words of the Chorus. From the original meaning comes the usage of Od. XVII. 577 ἢ τινὰ που δείσας ἐξαισίον (where Mr Merry rightly takes ἐξαισίον adverbially = "out of measure"). Ibid. IV. 690 οὔτε τινὰ βέξας ἐξαισίον οὔτε τι τίπων | ἐν δῆμῳ· ἢ τ' ἐστὶ δίκη θεῶν βασιλῆων, ἐξαισίον = "out of equality", "overbearing". Il. xv. 598 Θέτιδος ἐξαισίον ἀρήν ("extravagant"). In these instances excess is the prominent notion. In Attic Greek the only meaning appears to be "surpassing", with e. g. δμβρος, χεμῶν, μέγεθος. Aeschylus may therefore have used the word in the sense "exceeding all others", "transcendent". The Chorus says "no wonder I am peevish, from fear". The king answers "But that fear should be overcome by a greater fear, the fear of offending a king", and he gracefully puts the remark in the plural and with ἀελ.

494. χερὶ. Most editors read φρένα for the ms. φρενὶ. εὐφραίνε does not require an object: cf. Eur. Or. 287 τοῖς μὲν λόγοις ἠεφρανε, τοῖς δ' ἔργοισιν οὐ, Il. XXIV. 101 "Ἥρη δὲ χρύσειον καλῶν δέπας ἐν χερὶ θῆκεν | καί ῥ' εὐφρην' ἔπεσσε.

It might be urged that πράσσων is sufficient without χερὶ as an antithesis to λέγων. But there are other ways of πράσσειν than with the hand, and πράσσειν may itself be done τῷ λέγειν. The antithesis λέγων) (πράσσων χερὶ instead of λέγων γλώσση) (πρ. χερὶ is due to the fact that there is no other way of speaking except γλώσση. In Il. I. 77 we have ἔπεσιν καὶ χερσὶν ἀρήξειν, which differs from ἔπεσιν καὶ ἔργοις exactly as καὶ λέγων καὶ πράσσων χερὶ does from καὶ λέγων καὶ πράσσων.

495. ἐρημώσει, without object, a frequent use with verbs of leaving, forsaking, e. g. προλιπεῖν, προδοῦναι &c. Cf. Cho. 269 οὔτοι προδώσει Λοξίου μεγασθενῆς χρησμός, Eum. 64 οὔτοι προδώσω (sc. ὑμᾶς).

496. συγκαλῶν, future. There is, as Paley says, a reference to the Athenian σύγκλητοι ἐκκλησία, before which public suppliants were produced. We may add that the plural λαοὺς is chosen for the same purpose, that being the constitutional title of the assembled people. Cf. ἀκούετε λεῶ = "oyez".

497. στείχω. ΠΙΕΤΩ of MSS. has

καὶ σὺν διδάξων πατέρα ποῖα χρή λέγειν.

πρὸς ταῦτα μέμνε, καὶ θεοὺς ἐγχωρίους (520)

λιταῖς παραιτοῦ τῶν σ' ἔρωσ ἔχει τυχεῖν.

ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.

πειθῶ δ' ἔποιτο καὶ τύχη πρακτήριος.

— ΧΟ. ἀναξ ἀνάκτων, μακάρων (521)

μακάρτατε καὶ τελέων (525)

τελειότατον κράτος, ὄλβιε Ζεῦ,

πιθοῦ τε καὶ γενέσθω.

ἄλευσον ἀνδρῶν ὕβριν εὖ στυγῆσας,

λίμνα δ' ἔμβαλε πορφυροειδέι

idem est quod συγκαλέσας). σπέσω Martin, Heimsoeth. ἔρω F. W. Schkίς Zakas. πατῶ Wecklein. 498 διδάξω M et editt. διδάξω fuerat, h. e. δ τοῖα M. ποῖα cod. Par. τοῖ' ἄ Shilleto. πατέρ' ὅποια Stanley. 501 π M, corr. Heath. Qu. ταῦτά? 506 πειθου M, corr. Stanley. In γενέσθω sine causa offenduntur nonnulli. καὶ γένοι σφ̄ ἄλευσον Schuetz. τελείσθων Martin. μέλεσθω Lincke. μ' ἀνδρθου audacious Oberdick. 50

lost initial C through the final σ of ἐγχωρίους. Turnebus' πέσω is impossible, since συγκαλῶν cannot = συγκαλέσας. στείχω is the usual word, cf. Cho. 764 στείχω δ' ἐπ' ἀνδρα τῶνδε λυμαντήριον.

498. διδάξων. διδάξω might be (1) future indicative or (2) aorist subjunctive. In the latter case the construction would be στείχω συγ. λ. ὡς ἂν εὐμενὲς τιθῶ τὸ κοινὸν καὶ ὡς ἂν διδάξω κ.τ.λ.; but the king would not call the people together "in order to" instruct Danaus. In the former case στείχω... διδάξω would correspond, στείχω being a quasi-future like εἶμι. Yet the best construction and sense obviously make for στείχω (1) συγκαλῶν λαοὺς ὡς ἂν κ.τ.λ., (2) διδάξων σὺν πατέρα κ.τ.λ.

499—500. Construe καὶ θεοὺς παραιτοῦ (ὥστε) τυχεῖν (τούτων), τῶν (= ὦν) σ' ἔρωσ ἔχει.

501. ταῦτα, sc. what is stated in vv. 497, 498.

503—506. The appeal to Zeus is based alternately upon (1) his omnipotence, (2) his own beatitude. Thus (1) ἀναξ ἀνάκτων and τελέων (the noun) τελειότα-

τον κράτος, (2) μακάρων μακάρτα ὄλβιε. He can help the Danaids, should (comparing his own bliss with offspring's sufferings).

506. γενέσθω. Wellauer writes "fiat quod statim dicturi sumus." Rather the reference is to v. 505. πειθῶ corresponds to πειθῶ, γενέσθω to γενέσθω. The combination of 2nd and 3rd person imperative by of τε καὶ and without distinct nouns is natural, when it is remembered that γενέσθω is impersonal, and therefore πιθοῦ τε καὶ δὲσ (ταῦτα) γέσθαι.

507. There is here the same treatment between the males and the females of Zeus getting as in vv. 28—37. Hence the appeal is emphatic (= ἀρσένων) as opposed to πρὸς γυναικῶν.

εὖ = δικαίως Schol. Cf. v. 68. στυγῆσας. Cf. στυγόντες v. 508.

508. πορφυροειδέι, not otiose with reference to the colour of the sea, and in opposition to the fo

τὰν μελανόζυγ' ἄταν

(530)

τὸ πρὸς γυναικῶν δ' ἐπιδῶν

ἀντ. α'. 510

παλαίφατον ἀμέτερον

πορφυροειδῆ in -αι et -εῖ correcta praebet. 509 Locus a multis suspectus. μέλαινα ζυγίταν Burges. τὰν μελανοζυγᾶ ναῦν Oberdick. ναῦν, μελανόζυγ' ἄταν simsoeth. 510 τὸ πρὸς γυναικῶν M. Addidi δ' et interpunctionem post γένος sui, ut liqueat quae sit verborum structura. τὸ δ' αὖ γυναικῶν Enger. τὸ πρὸς κερῶν Hermann. τὸ προστρόπαιον δ' Wecklein. 511 ἀμέτερον γένους Weil.

thet of colour μελανόζυγα. The sea is not, as in Soph. Frag. 341 (Πόσειδον, γλαυκᾶς... μέδεις λιμνας), the bright of a serene day, but the darkling of the tempest. Cf. Il. xiv, 16 ὡς πορφύρῃ πέλαγος μέγα κόματι κωφῶ. XXI. 551 metaphorically of the t. In Il. xvii. 551 πορφυρέη is an epithet of νεφέλη. In Eur. Tro. 124 ἄλα πορροειδῆ the epithet is idle enough; here we are dealing with Aeschylus (Though in Il. xiv. 16 the sense is "darkened" (πορφύρω) may be truer "darkened", we cannot suppose the word was so understood by the Greeks of later times.)

τὰν μελανόζυγ' ἄταν, a difficult, Aeschylean expression. The ship of the Danaids of Aegyptus is an ἄτη in the sense in which the spider of v. 857 ἄτη, an approaching perniciosa, festinans. Cf. Ag. 643 διλογχον

Of the epithet Weil says "nigro-impulsam". Though, so far as sense goes, this might appear to be justified by v. 698, yet it seems scarcely probable that μελανόζυγα = μελανοζυγίτιδα (may coin such a word). Even Aeschylus would scruple to use μελανόζυξ = ἀσπυροζυξ as ζυγίτας ἔχουσα. Even μέλαινα ("thwarts", transtra, i.e. persons who are thwarts) ἔχουσα would be too far-fetched. A natural meaning is "black-ships" (cf. Il. xviii. 276 σανίδες ἐξευγμένας). The former part of the epithet corresponds to the "black ships (i.e. ships of the Danaids)" of Homer, the latter part to the "black ships" being δορυπαγεῖς. There is of course no doubt that the former part represent the metaphorical sense of

"black" = "hateful, dread", e.g. S. c. T. 833 μέλαινα ἀρά, 988 μέλαινα Ἐρινύς, Ag. 770 μελαινὰς μελάθροισιν ἄτας.

510. τὸ πρὸς γυναικῶν δ', the addition of Δ after Ν makes sense and construction clear. Opposition is wanted to ἀνδρῶν ὕβριν στυγίσας and δὲ is required to mark it. ἐπιδῶν (implying προφρόνως) answers to στυγίσας, with object ἀμέτερον γένος, while τὸ πρὸς γυναικῶν is adverbial, like τὸ κοινόν (341) and τὸ πρὸς δόνοντος ἡλίου (228); cf. τὸ πρὸς μητρὸς &c. This is better than to construe νέωσον αἶνον γένος as a double accusative of the kind Eur. Med. 205 ἄχεα μογερὰ βοᾶ τὸν ἐν λέχει προδόντα κακόνυμφον, Tro. 335 βοᾶτε τὸν ὑμέταιον νέωσαν, where the one accusative is supposed to become welded into the verb, i.e. νέωσον—αἶνον = αἶνει ἐκ νέας. Of such construction in Aeschylus we have only S. c. T. 289 μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λεῶν, which is too doubtful to be of much service. Ag. 813 is altogether corrupt. Inf. 615 Ἄρη is the subject, not the object, to κτίσαι βοῶν. The genitive φίλλιας προγ. γυναικῶς will be very awkward if that construction is adopted here, and rhythm points to a pause at γένος.

The Danaids and their cousins are equally descended from Zeus, and the race might therefore be viewed τὸ πρὸς ἀρσένων as well as τὸ πρὸς γυναικῶν. Hence "look graciously upon our race—this female side of it".

511. παλαίφατον from its position is not merely epithetic but implies "look back upon it in its olden days". Nor

γένος, φιλία προγόνου γυναικός  
νέωσον εὐφρον' αἶνον.

γενοῦ πολυμνάστωρ, ἔφαπτορ Ἴουσι' (5

Διός τοι γένος εὐχόμεθ' εἶναι

γᾶς ἀπὸ τᾶσδ' ἄποικοι.

παλαιὸν δ' εἰς ἴχνος μετέσταν

ματέρος, ἀνθογόμους ἐπωπᾶς,

513 *ἀσαν* Martin. Possis *αἰδῶ* "misericordiam". 514 *πολυμνήστορ* |  
(-ā- Dindorf). *πολυμνήστον γ'* Heath: sed neque *πολύμηστος*, quod sciam  
Io, neque istud *γε* aliud est quam odiosa puerorum particula. *ἐφάπτωρ*  
Porson. 515 *δίας* M, corr. Stanley. *δι'* *ἀς* Porson. *Δίον* Butl  
Pauw. *χθονός* pro *γένος* Hartung. 516 *ἔνοικοι* M. *ἄποικοι* Schuetz.  
Oberdick. *ἄποικοι* Pauw. *ἀνωθεν* ingeniose Weil. *τᾶσδ' ἀπὸ γᾶς μέτοικοι* |  
517 Fortasse *κατέσταν*: cf. *κατάγειν*, *κατέρχεσθαι*: "sum redux". 5

is it merely = *παλαιὸν* but = "it and all its old story". Cf. Pind. N. II. 25 *Ἀχάρναι δὲ παλαίφατοι εὐάνορες* ("as we know in story"). Sometimes the word = *fabulosus*, sometimes "traditional".

512. *γυναικός* to give point to the prayer that Zeus should favour the *women*: "Io too was a woman".

513. *αἶνον* in the older meaning "tale". *εὐφρονα* "pleasant", for the pleasure Zeus had in her (cf. Virgil's *si quid fuit unquam dulce meum*). II. XV. 99 *ἔπερ τις δαίνυται εὐφρων*. Otherwise proleptically *νέωσον αἶνον* (*αὐτῆς*), *ὥστε εὐφρων εἶναι ἡμῖν*.

The Scholiast says simply *ἀνανέωσον τὴν φήμην ὅτι σοῦ ἔσμεν*.

514. *ἔφαπτορ Ἴουσι*, no idle addition, but with *γενοῦ πολυμνάστωρ* a strong figure. "Remember all your love for Io and how we are its offspring".

515 sq. Hermann takes the ms. reading *δίας τοι γένος* κ.τ.λ. as *εὐχόμεθα γένος εἶναι ἀπὸ τῆσδε τῆς δίας γῆς*, *ἔνοικοι αὐτῆς*. But (apart from the clumsy order) *ἔνοικοι* is not *ἀστοί*, nor is Argos a *Δία γῆ*. The Danaids were *not* *ἔνοικοι* of Argos, and *Δία γῆ* would mean Egypt. So the Scholiast, *τῆς δίας Αἰγύπτου, τῆς τοῦ Διὸς ἱερᾶς γῆς* (cf. *vv.* 4, 537). There should accordingly be an opposition expressed between *δίας γᾶς* (Egypt) and *τᾶσδε γᾶς*

(Argos). In this case *γᾶς* must be with *δίας* as well as with *ἀπὸ τᾶσδε* construction then becomes *γένος* of race) *τοι εὐχόμεθα εἶναι ἔνοικοι ἀπὸ τᾶσδε γᾶς*, *i.e.* *ἀπὸ τᾶσδε γᾶς* (ἐλθεῖσαι) *ἔνοικοι γᾶν*. But this, though the possible arrangement, is intolerable, and *ἔποικοι* or *μέτοικοι* would be required with *ἀπὸ τᾶσδε* *ῥα ἔνοικοι*. For the general sense not help comparing *vv.* 15—18 *γαῖαν, ὅθεν δὴ γένος ἡμετέροιστροδόνου | βοῶς ἐξ ἐπαφῆς πνοῶς | Διὸς εὐχόμενον, τῆ* From that place and the sense demanded here, it is not too much *Διὸς* for *δίας* and *ἄποικοι* for emphasis being made to fall on *τᾶσδε*: "we are the offspring and *this* land is our home".

517. *ἴχνος*, *i.e.* *the place* *αὐτῆς* walked of old. So *vestigia*.

*μετέσταν*, viz. "when I *δε* to leave Egypt".

518. *ἐπωπᾶς=κατανομάς* *ἵ* general explanation. Literal places where Io was watched. Abstract for concrete: cf. H IX. 134 *ἄροισι=arvum*, and note on Cic. Phil. II. xxxix. § 11

Χειμῶνά (βούχλου, ἔνθεν Ἴω  
οἴστρω ἐρεσσομένα  
φεύγει ἀμαρτίνοος,  
πολλὰ βροτῶν διαμειβομένα  
φύλα, διχῆ δ' ἀντιπόρω

(540)

520

λαίς Tournier. ἀνονόμου ἔπι ποίας Burges. 520 ἐρεθομένα Paley, quoniam in  
antist. est Λυδία τε γύαλα. 522 πόλλ' ἀνδρῶν Meineke propter antistropham  
Παμφύλων. Sed nominibus propriis conceditur aliquid. 523 ἀντίπορον γαίαν

520. ἐρεσσομένα. Paley's ἐρεθομένα is against the metre of the following line and is less poetical than ἐρεσσομένα. The Scholiast explains ἐλαινομένη. It is true that ἐρεθίζω, ἐρεθισμός are peculiarly suited to the teasing of the μύψ and that Photius explains οἴστρος by ἐρεθισμός. But the more obvious word is the less likely. ἐρεσσομένα contains a metaphor (which we may or may not appreciate) whereby Io is regarded as a vessel being propelled by the attack of the gnat, as a ship is by the stroke of the oars. Cf. Eur. I. A. 128 ἐρέσσειν τὸν πῶδα, S. c. T. 855 ἐρέσσει' ἀμφὶ κρᾶτα πόμπκιμον χεροῖν πύλων.

522. πολλὰ φύλα: in Prom. Vinct. 825 sqq. Io, before reaching the (Cimmerian) Bosphorus goes to Molossia, Dodona, along the Ionian Gulf (Adriatic) and thence back eastward. The whole course of her wanderings is different in the two plays.

523. The MS. reading ἀντίπορον γαίαν ἐν αἰσῶ will scarcely bear scrutiny. It is difficult, if not impossible, to give ὀρίζεται any proper sense, and ἐν αἰσῶ (ἐν εἰμαρμένη Schol.) is useless. The crossing of the Bosphorus is no more due to destiny than any other of her experiences, unless indeed we suppose that there was a kind of miracle in a cow swimming the Bosphorus, and that the performance is explained by these words "she could do it, for destiny had decreed it". But, if only one shore is mentioned, what is διχῆ, and what is ὀρίζεται? In Eur. Med. 432 we have διδύμους ὀρίσασα πόντου πέ-

τρας, where the meaning is "separated on either hand". So Io has on one hand the continent of Europe, on the other that of Asia: cf. Prom. V. 734 λιπούσα δ' Εὐρώπης πέδον | ἤπειρον ἤξεισ' Ἀσίδ'. The notion of ὀρίζειν is *determine*. Its uses in separation may be seen in e.g. Soph. Phil. 635 ὡς ἡμᾶς πολὺ | πέλαγος ὀρίζη τῆς Ὀδυσσέως νεώς, Eur. Hel. 128 χειμῶν ἄλλοσ' ἄλλον ὠρίσεν, Hdt. II. 16 ὁ Νεῖλος τὴν Ἀσίην οὐρίζει τῆς Λιβύης. διχῆ ὀρίζει can thus be properly used with a dual or plural, but only with a singular when the object from which that singular is separated is also expressed. A clue to the true text may be found in Pers. 66 πεπέρακεν εἰς ἀντίπορον γείτονα χώραν (of Xerxes' army crossing the Hellespont). No writer repeats his exact words so much as Aeschylus. The same thought seems to suggest the same expression, as it does with many thoughtful speakers and writers. The dual terminations would be especially liable to corruption.

Though the word "Bosphorus" has been used, and though Aeschylus evidently had βόσπορος in mind, it is more likely that he was thinking of the Hellespont than of the Bosphorus proper. A Thracian Bosphorus is in view, as the detailed wanderings in Asia Minor shew. Whatever the origin of the word, it would naturally be explained (wherever applied) as connected with a supposed crossing of Io. Several straits were so called, but two in particular, and either of these would be used in the myth of

γείτονε χέρσω διατέμ-  
 νουσα πόρον κυματῖαν ὀρίζει.  
 ἰάπτει δ' Ἀσιδος δι' αἶας  
 μηλοβότου Φρυγίας διαμπάξ·  
 περᾶ δὲ Τεύθραντος ἄστυ Μυσῶν  
 Λύδιά τ' ἄγ γύαλα·

(545)

525  
ἀντ. β.

(550)

ἐν αἶσα M. De toto loco infra disceptatum est. 526 βασιδος M, corr. Turnebus.  
 φάσιδος C. G. Haupt. κάσιδος Paley. δ' ὡς βάσιον Bamberger. ἀίττει (qu. αἰσει)  
 pro ἰάπτει Abresch. διέπτα Scaliger. 528 πείρει Heimsoeth. μουσῶν M,  
 corr. Turnebus. 529 λυγιά M, corr. Turnebus. τε γύαλα M, corr. Hermann.  
 τ' ἐς Klausen. Μαιονίας γύαλα audacious Oberdick. 530 ὄρων M: in ἄρον

Io as the occasions of poetry required. The Hellespont, however, was also called Bosphorus. Cf. Pers. 722

AT. μηχαναῖς ἔξευξεν Ἑλλης πορθμόν,  
 ὡστ' ἔχειν πόρον.

ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε βόσπορον  
 κλῆσαι μέγαν;

and *ibid.* 744

δοτις Ἑλλήσποντον ἱρόν, δοῦλον ὧς,  
 δεσμώμασιν  
 ἤλπισε σχῆσειν ῥέοντα, βόσπορον ῥόον  
 θεοῦ.

Soph. Aj. 884 ῥητῶν βοσπορίων ποταμῶν (=rivers running into the *Hellespont*). The small initial should perhaps be written in these instances. If Aeschylus means the Hellespont here, the subsequent course of Io's wanderings is geographically natural: if the Bosphorus proper, it is less so.

524. διατέμνουσα πόρον. There are two possible renderings: (1) τέμνειν πόρον = τέμνειν ὁδὸν (secare viam); cf. Ar. Thesm. 1100 διὰ μέσον αἰθέρος τέμνων κέλευθον. (2) τέμνειν πόρον = secare fretum, "to cleave through the strait". The former is the more vigorous and gives more elegance to κυματῖαν. δια- "from shore to shore".

526. ἰάπτει: the intransitive use is not elsewhere found with this verb, but is not unknown with βάλλω and βίπτω. Paley quotes ἰέναι from Pers. 472 (a very

doubtful passage). In Ag. 1172 ἐγὼ δὲ θερμόνους τάχ' ἐμπεδω (sic) βαλῶ we should emend ἐγὼ δὲ τέρμονος τάχ' ἐμπελῶ κακῶν.

527. μηλοβότου Φρυγίας. The Scholiast says λείπει ὁ καὶ. In this he is wrong. Aeschylus first makes the general statement ("she speeds through Asia"), and then particularizes. The following lines are exegetical and καὶ would be out of place. Φρυγία is Phrygia on the Hellespont, which includes the S. W. shore of the Propontis. Greater Phrygia would be out of line. If Io crossed at the Hellespont the regions named would follow in due order. μηλόβοτος implies more or less waste or moorland. Cf. Isoc. 302 c χώραν μηλόβοτον ἀνιέναι. Phrygia was noted for its sheep and wool (Strabo XII. 578, Ar. Av. 493).

528. Τεύθραντος ἄστυ. Teuthras was king of Mysia and adoptive father of Telephus. Teuthrania is the S. W. portion of Mysia, extending along the Caicus. The capital was in later times Pergamum. A town named Teuthrania is mentioned by Xen. Hell. III. 1 § 6, and as Pergamum is not mentioned at all till Xenophon (Anab. VII. 8), it might be conjectured that Teuthrania was the capital in the time of Aeschylus.

529. Λύδιά τ' ἄγ γύαλα, i.e. Eastward by South, so that she reaches Pamphylia and Cilicia, not Caria and Lycia.

καὶ δι' ὄρων Κιλικίων

530

Παμφύλων τε διόρνυται ἐς

τὰν ποταμοῖς ἀενάοις

καὶ βαθύπλουτῳ χθονὶ κλει-

τὰν Ἀφροδίτας πολύπυρον αἶαν.

(535)

ἰκνεῖται δ' ἐγκυκλωμένα βέλει

στρ. γ'. 535

stavit sec. man. ὄρων Guelf. δρων in marg. Esc. κυλικίων cod. Guelf. Coni-  
it quisvis Λυκίων. 531 Correxī pro eo ac potui. Exstat in M Π. τε γένη  
φωμένα τὰν ποταμοῖς δ' ἀενάοις καὶ βαθύπλουτων χθόνα καὶ τὰς ἀφροδίτης κ.τ.λ.  
(quod e sequenti A factum est) omittit cod. Guelf. γένη delevit Heath. κλειτὰν  
te me Bamberger. πὰρ ποταμοῖς Robortellus. γὰς ποταμοῖς et τὰν Ἀφροδίτας  
emann. χθόν', ἀλάται Oberdick. 535 εἰσικνουμένου M (ultimum -ου in  
σα et χ super κ adscriptum praebens). εἰσικνουμένη cod. Guelf. ΕΓΚΥΚΛΟΥ-

530. ὄρων (or ὄρων disyllabic) is un-  
doubtedly correct. So Phrygia has its  
er-moors, Lydia its glens, Phoenicia  
streams and rich earth. Thus the  
tical features of the several countries  
briefly noted. Geographically Κιλι-  
should come after Παμφύλων, but  
chylus loosely joins "Cilicia and  
nphylia" into one region which shares  
ally in the possession of Mount Tau-

Λυκίων would be an easy but un-  
ed-for correction.

31—534. It is hard to account for  
corruptions in this passage. All edi-  
admit that γένη is to be rejected.  
mann says "adscriptum esse videtur  
ad corruptum Παμφύλα, in quo quis  
sibi visus erat legere". It is, how-  
; quite as likely that διόρνυται ἐς was  
red to διορνυ-μένα and the interlinear  
passed into γένη. If διορνυμένα is  
t, a finite verb is required in the  
sinder of the sentence. A possible  
gestion is καὶ δι' ὄρων Λυκίων | Παμ-  
ων τε περὶ Κιλικίων | γὰρ ποταμοῖς τ'  
ίους | καὶ βαθύπλουτων χθόνα, καὶ | τὰν  
ροδίτας πολύπυρον αἶαν. γένη would  
n be a mistake for περὶ, and διορνυ-  
a would have arisen from δι' ὄρων  
ough the eye glancing from Κιλικίων  
Λυκίων. But after much considera-  
a the reading of the text has been

T. S.

adopted. The ample description in  
praise of a certain land (as opposed to  
the use of a mere epithet or single noun  
as with Phrygia &c.) seems better suited  
to a land which has not been named  
specifically, "the land of Aphrodite", i.e.  
Phoenicia. (Cf. note on v. 258.) Cilicia  
had no special claim to such generous  
fulness of description over and above the  
mention of its mountains and its name.  
The Scholiast explains βαθύπλουτων  
in the words διὰ βύβλον καὶ λίβανον, which  
shew that he understood it of Phoenicia  
and not Cilicia. Phoenicia is the land of  
Aphrodite Urania or Astarte. The rivers  
include the well-known Leontes, and the  
country is well-watered generally. In  
fertility it entirely corresponds to the de-  
scription here.

532. ἀενάοις, i.e. unlike many of the  
Greek and Asiatic streams, which dry up  
or dwindle to a ditch in summer.

533. βαθύπλουτων, either "deep and  
rich", i.e. βαθύγεις as opposed to λεπτό-  
γεις, or "very rich", cf. βαθυκτέανος,  
βαθυγήρως &c. Soph. Aj. 130 ἡ χειρὶ  
βρίθεις ἢ μακροῦ πλοῦτου βάθει; But though  
the depth of soil is a necessary implica-  
tion in the context, it probably forms no  
part of the word.

535. ἐγκυκλωμένα. The ms. reading  
εἰσικνουμένου is explained by the Scho-

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Βουκόλου πτερόεντος

Διον πάμβοτου ἄλσος,

λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται

Τυφῶ μένος,

ὔδωρ τε Νείλου νόσοις ἄθικτον,

μενα pro ΕΙCΙΚΝΟΥμενα scripsi. ἐγκεχρμένα Hermann. δυσπονομένη εἰσκινουμένη Abresch metri securus. 538 χληδόβοσκον Oberdick. ἔρχεται Turnebus. 540 ὔδωρ τὸ M, corr. Pauw. γάνος τὸ Weil. μένος

liast as τοῦ ἄστρου τῷ κέντρῳ αὐτὴν δια-  
τρυπῶντος, εἰσκινουμένου being therefore  
= *penetrante*. Compounds of *ικνεῖσθαι*  
are frequent of striking blows, cf. Soph.  
O. T. 809 διπλοῖς κέντροισί μου καθίκετο,  
Lucian Symp. § 16 τάχα δ' ἂν τινος καθί-  
κετο τῇ βακτηρίᾳ, Hdt. vii. 35 ἐπικέσθαι  
μάστιγι τὸν Ἑλλησποντον, Plato Hipp.  
Maj. 292 A &c. εἰσκινέομαι is not quoted  
in this sense, but that in itself would be  
scarcely an objection. The paronomasia  
with *ικνέται* seems scarcely tolerable:  
there is manuscript evidence of uncertain  
reading; and commentators generally have  
sought for some word in the sense of  
“driving” or “being driven”. The cor-  
ruption assumed in the text here offered is  
primarily due to the old confusion of K  
and IC, ΕΓΚ passing into ΕΙC. ἐγκυ-  
κλουμένα = κύκλω δονουμένη, with which  
cf. οἰστροδόνητος. Eur. I. T. 76 ἐγκυ-  
κλοῦντ' ὀφθαλμῶν “turning the eye round  
and round”. Diod. iv. 23 ἐγκυκλωθῆναι  
Σικελίαν (“wander round S.”). Ov. Met.  
i. 730 (of Io) profugam per totum *cir-  
cuiti orbem*.

537. Διον ἄλσος, Egypt, cf. v. 4 and  
515. For ἄλσος cf. v. 488.

πάμβοτον, inf. 827 sqq.

538. χιονόβοσκον, φασί γὰρ λυομένης  
χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν  
Schol. Cf. Frag. 305 ἐνθα Νεῖλος ἐπτά-  
ρους | γάνος κυλινδεῖ πνευμάτων ἐπομβρία, |  
ἐν δ' ἥλιος πυρωπὸς ἐκλάμψας χθονί | τή-  
κει πετραῖαν χιόνα, πᾶσα δ' εὐθα-  
λής | Αἴγυπτος ἀγροῦ νάματος πληρου-  
μένη | φερέσβιον Δῆμητρος ἀντέλλει

στάχυν. Eur. Hel. 1—3. Li  
Scott wrongly give the accentua-  
tion βόσκον.

538, 539. ἐπέρχεται Τυφ-  
ῶν, Τυφῶν, Τυφῶν is the  
fied dust-storm. In Africa he  
moom, and in Egypt locally the  
As a terrible phenomenon he  
be represented as a hostile giant  
common noun in Ar. Lys. 97  
τυφῶ καὶ πρηστήρι. In Ag. 62  
τυφῶ the use for any whirlwind  
without dust) is less accurate, and  
by the derivation ( $\sqrt{\text{τυφ}} = \sqrt{\text{τ}}$   
connection with *τύφος* and the  
association of *Τυφῶν* with smok-  
volcanic agencies (Prom. V.  
S. c. T. 493

Τυφῶν' ἰέντα πυρπύου δὲ  
λιγνῶν

(and *ibid.* 511). Soph. Antig.  
καὶ τότ' ἐξαίφνης χ  
Τυφῶν ἀείρας σκηπτῶν, οὐράνιον  
πύμπλησι πέδιον... ἐν δ' ἐμείστι  
αἰθήρ.

Τυφῶν is particularly associ-  
Egypt, and his Simoom char-  
be recognised in all his myth-  
search for Osiris (Strabo xvii  
Hdt. ii. 156, iii. 5.

ἐπέρχεται, of hostility. So  
Ag. 1256, supra v. 448.

540. ὔδωρ τε, depending on  
the relative clause ὄντε... μένος  
no break in the structure. T  
and accept the Scholiast's ἐπ  
τί ἐστι τὸ μένος τοῦ Τυφῶ, εἰπ

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 μαινομένα πόνους ἀτίμ-  
 οῖς ἰδύναῖς τε κεντροδα-  
 λήτῃσι θυιάς Ἡρας.

βροτοὶ δ', οἱ γὰς τότε ἦσαν ἔννομοι, ἀντ. γ'. (565)

χλωρῷ δείματι θυμὸν 545

πάλλουτ' ὄψιν ἀήθη

βοτὸν ἔσορῶντες δυσχερὲς μῆξόμβροτον,

π. Heimsoeth. δρόσοις ἀμικτον (ἀθικτον Naber) Tournier. 541 δρόμοις pro  
 πόνους Oberdick. πόνους αὐπνοῖς Tournier. 543 κεντροδαλήτοις M, corr.  
 Ζήμιτ. κεντροδαλήμοσι Heath. θυιάς M, corr. Heath. Admodum languet Robor-  
 telli θέας et metrum pessumdat. 545 δείμακτι M, corr. Robortellus. 547  
 βῶν ante corr. M. Dum "purum," quem vocant, senarium requirit Pro-

ὡς Νείλον is no less than an absurdity. The one is a hostile burning wind, the other a beneficent, healthful water. Klausen explains "aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis".

νόσους ἀθικτον, v. Prom. V. 812 ἴησι σερτὸν Νείλον εὐποτον ῥέος. σερτὸν ἄλλοθεν ἢ εὐποτον is the representative of νόσους ἀθικτον. νόσους ἀθ. is not "untouched by diseases" (=νόσων ἀθ.), but "not to be touched by diseases" (morbis non attingendum), i.e. no diseased person might pollute the stream. For this sense of ἀθικτον cf. Soph. O. C. 39 χώρος ἀθικτον οὐδ' οὐκ ἴστος.

544. ἔννομοι: ἀκήτροπος Schol. The verb is ἐνέμεσθαι. Paley thinks he finds another instance in Pind. P. IX. 101.

545. χλωρῷ: χλωρὸν θέος is Homeric, but the epithet is not formal here. Rather χλωροὶ ἐγένοντο καὶ θυμὸν ἐπάλλοντο ἄματι is thus expressed more briefly. Cf. Eur. Suppl. 599 ὡς μοι ὑφ' ἥπατι θέου χλωρὸν τάρσσει. There is allusion also to the supposed complexion put on by the πηλέγχεα under emotion. Cf. the Homeric φρένες ἀμφιμέλαιναί.

546. δέματι πάλλουτ' ὄψιν, i.e. πάλλουσι φόβου ὄψιν. Such accusations ἀπὸ σίσεων are common, especially with notions of fear. Cf. Eur. Bacch. 1173 λέγ', ὡς τὸ μέλλον καρδίᾳ πῆδημ' ἔσθ'. Dem. De F. L. § 366 τεθνάναι τῷ

φόβῳ Θηβαίους, and Phil. 1. § 57 τεθνᾶσι τῷ δέει τοῦ τοιούτου ἀποστόλου. ὄψιν might of course be governed by ἔσορῶντες in apposition with βοτὸν. But this is entirely against the rhythm.

πάλλομαι of a person: Cho. 524 ἐκ νυκτιπλάγκτων δειμάτων πεπαλμένη.

547. It is difficult to understand the criticisms passed upon this verse. A senarius is wanted to answer to v. 538. What the Scholiast meant by his note ὄψιν ἀήθη ὄρωντες was simply that such was the construction. Herein he was wrong, but there is every reason to suppose he read ἔσορῶντες. If the metrical correspondence is to be syllabatic, what becomes of λειμῶνα )( βῶτόν, or of Paley's βοτὸν κερφοφόρον )( λειμῶνα χιονόβασκον? It can scarcely be that the division of the tribrach between two words is sufficient to shew correption. It may indeed be taken for granted that, though "pure" feet are more common in the iambic senarii of choral odes than in those of dialogue, yet any iambic senarius may antistrophically respond to any other iambic senarius. An unbiased examination of all instances can result in no other conclusion.

δυσχερὲς: τερατώδες Schol. Cf. Prom. V. 802 ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν. Soph. Ant. 254 θαῦμα δυσχερὲς παρῆν.

μῆξόμβροτον like μῆξόθηλος, μῆξοπάρ-

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τῶν  
τῶν

τὰ μὲν βοός,

τὰ δ' αὖ γυναικός· τέρας δ' ἐθάμβουν.

καὶ τότε δὴ τίς ἦν ὁ θέλξ-

ας πολὺπλαγκτον ἀθλίαν

οἰστροδόνητον Ἴώ;

τυραννείας κρέων ἀπαύστου

Ζεὺς \* \* \*

αἰῶνος

crustem agit Paley βλέποντες proponens. βόσκημ' ὀρώντες Oberdick. ρῶντες sine idonea causa ciciunt. βότον κακόχαρι Hermann. βόσκη Heimsoeth. βοτὸν παράκοπον Lincke. ἐσορῶντι Tournier. 548 τῶν δ' αὖ M. τὰ δ' αὖ prima Guelferbytani manus. τὰ δ' αὖ Hermann τὰ μὲν...τὰ δ' αὖ. Idem nuper vidit Paley. 549 δὲ θαμβοῦν M, corr. 550 τόδε M, corr. Stephanus. δὴ τίς M. Recte scholiasta "ὡς ἐν 553 Ζεὺς αἰῶνος κρέων (in marg. κρῶνων sec. man.) M. δι' αἰῶνος Heilacunam, quae sequitur, explevit his verbis πράκτωρ τῶνδ' ἐφάνη Ζεῦς aperte mutilus est. Cum inter se saepius confunderentur Z et T, e ΝΕΙΑC factum est ΖΕΥC ΑΙΩΝΟC, oculis librarii in proximi aberrantibus. Quo facto, fieri non potuit quin omitteretur versus iterum Ζεὺς incipiens. Hic autem versus sescentis modis suppleri potest, e.g. Ζ

θενος (of the Sphinx: Eur. Phoen. 1023), μιξοβάρβαρος. The opposite is found Eur. Ion 1161 φῶς μιξόθηρ. On the question of the shape of the metamorphosed Io see note on Δῖον πόρτιν v. 42.

548. τὰ μὲν...τὰ δ' αὖ. The ms. reading τῶν μὲν...τῶν δ' αὖ is almost impossible, for these reasons, (1) there is no feminine noun nearer than ἔψιν, while these words depend on ἐσορῶντες and refer to βοτὸν μιξόμβροτον; (2) τῶν μὲν...τῶν δὲ should refer to two persons, not two parts of a person; (3) the genitives βοός γυναικός would have no construction, and it would be necessary to read τῶν μὲν βοῶν, τῶν δ' αὖ γυναῖκα. These difficulties are removed by accepting the hint of Guelf. τὰ δ' αὖ. With βοτὸν...τὰ μὲν...we have a structure of the whole and the part: "seeing a weird creature (that is, seeing) some parts those of a cow, some again those of a woman". This might be otherwise expressed τὰ μὲν βοῶν, τὰ δ' αὖ γυναῖκα, but the text is equally good Greek; cf. Pindar P. II. 48 ἀμφοτέροις ὁμοιοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὑπερθε πατρός. The neuters should not

be pressed to signify ἀρθρα or the human part may not be in limbs, but in actions and be

554. Some words have been should correspond to v. 562. reading Ζεὺς αἰῶνος κρέων ἀ generally suspected. Hermann Ζεὺς to belong to the lost vers αἰῶνος κ.τ.λ. and fills the lacu πράκτωρ τῶνδ' ἐφάνη Ζεὺς. But as almost immediately (v. 561) in a more appropriate context and inasmuch as αἰῶνος κρέων is intelligible (or here apposite) the flaw may be looked for in ΝΟC as a whole. For the require something which shall power of Zeus (v. inf. 565 δ alone is superior to Hera". The probability in the case of lacu the lost lines began with word in some measure resembling forms at the beginning of adja If here the copyist, deceived by resemblance, took Ζεὺς as the b the present line, whereas it right to the next, when he came to t

Διὸς δ' ἀπημάντῳ σθένει  
 καὶ θείαις ἐπιπνοίαις  
 παύεται, δακρύων δ' ἀπο-  
 στάζει πένθιμον αἰδῶ.  
 λαβούσα δ' ἔρμα Δίον ἀψευδεὶ λόγῳ (550)  
 γείνατο παιδ' ἀμεμφῆ,  
 δι' αἰῶνος μακροῦ πάνολβον· 550  
 αὐτ. δ'.

λεγ. 555 βλα δ' ἀπημάντῳ σθένει M. Διὸς δ' Schuetz. δῶα δ' Her-  
 χερὸς δ' Wecklein. βλας ἀπημάντῳ Paley. βλα...χερὸς H. Voss. Mihi  
 ἰσχυρῶς. 556 καὶ Διὸς περιπνοίας metri causa Oberdick. At sibi pro-  
 metrum, nam si in hoc carmine syllabae longae longam brevem  
 e conaberis, Aeschylum de integro scribes. 557 ψάεται Burges. παύ-  
 στωτάειν vix Graece J. H. Schmidt. ἀποστάζει Hermann. 559 θρέμμα  
 κα. δ' ἔρμος Hartung. Proverbium est. Vide adnot. ἀτρεκέϊ Heimsoeth,

probably omit it under the impres-  
 at he had already copied it: see crit.  
 τυραννία expresses the absolute  
 of Zeus, and with ἀπαύστου recalls  
 m. Lept. 478 ἡγούντο γὰρ οὐ μικρὰν  
 νίδα καὶ τοῦτον πεπαυκέναι.  
 123 ἀπέπειθε...ὡς χρῆ Κῦρον προ-  
 σέως τὸν Ἄστυαγέα παύσαι τῆς  
 ἡγῆς, &c. The τυραννία of Zeus  
 from the hated τυραννίδες of Greece  
 g οὐ ταυστέα, both in fact and in

Hermann's δῶα δ', besides being  
 Paley's objection that the Greeks  
 was παύεται τις rather than δῶα  
 τῶν, leaves an obvious want.  
 the mention of Ζεὺς in v. 554, either  
 or Διὸς is required to take up and  
 side the fact that it was Zeus who  
 hit the cure. Διὸς δ' of Schütz sup-  
 the necessary word. ἀπημάντῳ  
 is a kind of oxymoron (cf. v. 1035  
 εἰ βλα), with a reference to the βλα of  
 or who βλάζεται the loved object.  
 tom. V. 848

ὅτι ἢ σε Ζεὺς τίθησκ' ἐμφορῶα  
 ἢ ἀταρβεί χειρὶ καὶ θεγῶν μόνον.

ἢ παύεται ἰ.ε. τῶν ὀδυνῶν (=ἀνα-  
 ψῆ). The expression ἀποστάζει πέν-  
 θιμὸν αἰδῶ strikes one as the  
 approach to a prettiness to be

found in Aeschylus, though it does not  
 equal the concettism of the late writer  
 Musaeus (Hero and Leander, 173) αἰδούσ  
 ἵγρῶν ἔρευθος ἀποστάζουσα προσώπου. If  
 it be sound, it must mean that, returned  
 to consciousness (ἐμφορῶν τεθείσα P. V.  
 848), she lets fall tears (which she could  
 not shed while in her distraught con-  
 dition), tears prompted by shame and  
 grief at what she has undergone (ἐννοούσα  
 δ' πέπονθεν Schol.). πένθιμον αἰδῶ thus =  
 "the shame which looks back with grief  
 on the past". It may seem gothic to  
 suggest that after all Aeschylus wrote  
 ἰδρῶ, a word used of "drops", not only  
 of sweat, but of myrrh, gum, grape-juice  
 &c. (where we speak of "tears"). Im-  
 pressions are of course not safe to be  
 trusted, but the "sorrowing shame of  
 tears" impresses one as of a later birth  
 than the poetry of Aeschylus.

559. ἔρμα: τὸ βάρος Schol. "Ballast"  
 of a ship. βάρος is used of unborn chil-  
 dren, Cho. 992. With λαβούσα cf. ἐν  
 γαστρὶ λαβεῖν (Aristot. H. A. IX. 50) of  
 conception. Pindar (P. III. 16) puts it  
 more literally φέρουσα σπέρμα θεοῦ κα-  
 θαρόν.

Δίον ἀψευδεὶ λόγῳ: καθὼς ἡ φήμη βού-  
 λεται Schol. rightly. There must have  
 been some proverbial use of Δίον ἔρμα,  
 probably of lucky ships.

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ἐνθεν πάσα βῶα χθῶν

<sup>c</sup> φυσίζοος "Γένος τόδε

Ζηνός ἐστίν ἀληθῶς.

(585)

τίς γὰρ ἂν κατέπαυσεν "Η-

ρας νόσους ἐπιβούλους; >

Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων

ἔξοχά που κηρήσαις."

τίν' ἂν θεῶν ἐνδικωτέροισιν

στρ. ε'. (590)

ἀψυθεὶ Weil, ἀφεγεί Oberdick "puri" istius senarii causa. 562 Qu. ἀνθ' 563 φυσίζοον M. φυσίζωος Stanley. φυσίζου Schuetz. γ' ἔρνος Weil. τὸ δὴ corr. Porson. τοῦ Turnebus. 566 μόγου Oberdick. δόλους Naber. βούλου Schuetz. 567 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων ἐξ Ἐπά κηρήσαις M. Videor mihi locum emendasse: vide inf. ἐξ ἐπαφῶν Bo

563. φυσίζοος, commonly used with αἶα or γῆ, and for this reason, and because viewed in connection with *sv.* 565—568 φυσίζοον can have no point with γένος, it seems best to accept Stanley's correction. χθῶν φυσίζοος = Διὸν πάμβοτον ἄλσος (*v.* 537) = Egypt.

566. νόσους ἐπιβούλους *i.e.* ἐπιβεβου-  
λευμένας. νόσος is a general word for  
mischief or diseases of both mind and  
body. Pers. 750 νόσος φρενῶν, Soph. Aj.  
59 μανιάσιν νόσοις.

In Soph. Ant. 421 the τυφῶς is a θεία νόσος.

567 sqq. The crux of this passage lies in the question where the quotation ends. The impression of rhythm is that it closes with the close of the antistrophe. If we read ἐξ Ἐπάφου we are met with great difficulties. (1) If κηρήσαις be the end of the quotation, τόδ' ἔργον will mean the cessation of Hera's hostility, τόδε γένος will be Epaphus, and ἐξ Ἐπάφου therefore meaningless. (2) If ἐπιβούλους end the quotation, Διὸς τόδ' ἔργον will be a remark of the Chorus and τόδε γένος will = ἡμᾶς. The rest must be explained with the Scholiast καὶ τὸ γένος ἡμῶν ἐξ Ἐπάφου λέγων εἶναι τῆς ἀληθείας κηρήσαις καὶ οὐ ψεύσει. But to whom is the remark addressed? To an imaginary listener? Such an address is highly unlikely here, and there is little point in saying "our

race is from Epaphus", when ἐκ Διὸς rather what they felt and meant. εἶναι can scarcely be omitted. It is possible to conceive of them saying καὶ τόδε γένος λέγων εἶναι ἐξ ἐκείνου τοῦ υἱοῦ Διὸς κηρήσειεν ἂν τις, but ἐξ Ἐπάφου (without having said that the son of Zeus was so called) does not give the sense. (3) To make the quotation at ἀληθῶς is to deprive the emphasis of the argument which supports it in the following question, which would be very abrupt if spoken by the Danae themselves. Moreover the same objections would lie to ἐξ Ἐπάφου. It is much better to understand that *sv.* 567, contain a further remark of one Epaphus to another. The 2nd pers. is then quite natural. Removing the punctuation after ἔργον and taking γένος τόδε of Epaphus (as in *v.* 563), we find all clear except Ἐπάφου; which is an error for ἔξοχά που by a mis-division ἐξ οχαπου.

ἔξοχα κηρήσαι is to hit the mark an ἄκρος ταξότης (Ag. 628). που is suited to the imaginary conversation of one neighbour with neighbour. ἔξοχος occurs P. V. 459, Ag. 1622. κηρήσαις (*v.* σκοποῦ) with participle cf. Cho. 418 τὸν ἂν πάντες τόχοιμεν, Ag. 1233 &c.

569. ἐνδικωτέροισιν ἐπ' ἔργοις, the performance of deeds which have a greater claim upon him". "Non

κεκλοιμαν εὐλόγως ἐπ' ἔργοις; 570  
 <εἰ γὰρ> πατήρ φυτουργὸς αὐτόχειρ, ἀναξ.  
 γενοῦ παλαιόφρων, μέγας  
 τέκτων, τὸ πᾶν μάκαρ οὖριε Ζεῦ.  
 ἰπ' ἀρχᾶς δ' οὔτινος θοάζων ἀντ. ε'. (595)

τὸ ὄν θ. ἐνδικωτέρως ἂν Hartung. 571—572 πατήρ φ. α. ἀναξ γένους  
 ἰφρων κ.τ.λ. M. Deficit unus senarii pes. Vulgo putant aliquid, quod ---  
 t, ante πατήρ excidisse. Supplet εἰ γὰρ Hermann, ἔστι δὲ Schwerdt, αὐτὸς δ  
 isoeth. Quoniam autem non necesse est syllabatim inter se respondeant  
 ἢ, multa sunt quae et ante πατήρ et ubicunque vis in versu interponere liceat.  
 ε αὐτὸς post φυτουργὸς H. Voss. βροτῶν (melius, opinor, θεῶν) post ἀναξ  
 k. Intellego equidem quid sit πατήρ γένους; non intellego quid sit ἀναξ γένους.  
 tivus est ἀναξ, et secundam personam requirimus. Inter ΕΡΓΟΙΣ et ΠΑΤΗΡ  
 isse videtur ΕΙΓΑΡ vel ΣΥΓΑΡ. Erat tamen qui de εἰ γὰρ φυτουργὸς (adsc.  
 πατήρ) αὐτοχειρῶναξ γένους cogitabat. 572 γένους M. Quare s deleverim,  
 κηοτ. τελειόφρων Hartung. 573 τὸ πᾶν μῆχαρ οὐριος Ζεὺς M. Corrigitur  
 i sam. τὸ πάντων Paley. τροπῶν Verrall. 574 ἀρχᾶς M. ὑπαρχος

is facta, sed quae iustriorem auctoris  
 o invocandi causam praebeant”  
 l), i.e. ἔργους ἢ τις ἐνδικωτέρως ἂν  
 f. See Liddell and Scott ἐπι B.  
 i.  
 i. See critical note. It should be  
 i, as a help to restoration, that the  
 re is a recapitulation of the opening  
 . 503—514.

πῆρ φυτουργὸς intentionally pleo-  
 ic or reiterative. So (but less vigor-  
 η Soph. O. T. 1482. Euripides uses  
 κ 481, I. A. 949) φυτουργὸς alone =  
 f.  
 ἰτόχειρ, ὁ τῆ ἑαυτοῦ χειρὶ θεραπεύσας  
 τὸ Schol. If he had said κέσας (“im-  
 paled”) he would have been nearer  
 mak. αὐτόχειρ is to be joined with  
 κηοτ, since it cannot stand alone as  
 κηοτ with πατήρ, φυτ., τέκτων. It  
 necessarily a qualifying word, and is  
 κηοτ in the derived sense “murderer”)  
 κηοτ with verbs (τίνας ἕκοδόμησαν;  
 κηοτ αὐτόχειρες Ar. Av. 1132) or geni-  
 s (αὐτόχειρ τῆς ἀσελγείας Dem. 524);  
 f φυτουργὸς here = ἐφότευσας.

72 γένους MSS., παλαιόφρων, how-  
 i, is altogether perplexing if taken as  
 κηοτ with μέγας τέκτων. In Eum.

838 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα,  
 the meaning of the adjective is not at all  
 clear and the article is sadly missed. But  
 γενοῦ πολυμήστωρ (sup. v. 514) seems to  
 be repeated here, so that if γένους be cor-  
 rected to γενοῦ, παλαιόφρων = πολυμή-  
 στωρ, through the meaning φρόνησον τὰ  
 πάλαι (γεγενημένα).

573. τὸ πᾶν μάκαρ οὖριε Ζεῦ, an echo  
 of the opening μακάρων μακάρταε... δλβιε  
 Ζεῦ (vv. 503—505). τὸ πᾶν μάκαρ =  
 πάντως μάκαρ, πάνολβε. The μῆχαρ of  
 MSS. is probably due to the illusion that a  
 neuter noun must follow τὸ πᾶν. Unfor-  
 tunately the antistrophe is corrupt in the  
 same place, though it may be almost cer-  
 tainly restored without any reference to  
 the metrical question here. Paley for-  
 merly explained τὸ πᾶν μῆχαρ οὐριος as =  
 ὁ πᾶσαν μηχανὴν οὐρίζων. But though  
 οὐριος may have this verbal force (cf.  
 ἄπορα πόριμος P. V. 904), it would surely  
 be necessary to read ὁ and not τὸ. The  
 Scholiast gives ἡ πάντων μηχανῆ, taking  
 τὸ πᾶν μῆχαρ as in apposition to οὐριος  
 Ζεὺς.

574. θοάζων, καθήμενος Schol. Cf.  
 Soph. O. T. 2 τίνας ποθ' ἔδρας τάσδε μοι  
 θοάζετε; Connected with θάσσειν, θόκος,

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τὸ μείον κρείσσωνων κρατύνεις·  
οὐτινος ἄνωθεν ἡμένου σέβει κράτη.  
πάρεστι δ' ἔργον ὡς ἔπος  
σπεῦσαι τι τῶν λόχιος φέρει φρήν.

ΔΑ. θαρσεύετε, παῖδες· εὖ τὰ τῶν ἐγχωρίων

Elmsley. Deinde θεάζων Bothe. 575 κρείσσον ὦν M, corr. Turnebus. ...κρατύνεις; Burges. κρατύνει M, corr. Schuetz. κρατύνειν Hermann. ταχύ soeth. 576 οὐτινος M, in οὐτινος mutatum. οὐτινος Robortellus. τίν berger. ἡμὲν οὐ M, corr. Turnebus. σέβει κάτω M, corr. H. Voss. κρά κόνον Bothe. 578 σπεῦσαι M. στεύται Wecklein. δούλιος M. V ΛΟΧΟΣ et ΔΟΛΟΣ inter se satis saepe confunduntur. τί τῶνδ' οὐ Δ approbavit Oberdick. βούλιος Auratus, οἰλιος Stanley, δαύλιος Abresch, αἰολέ 579—580 Vulgo post ἐγχωρίων interpungunt. Deinde δῆμω Butler. S

and the gradation θαῖ(θοῖ) θυ. The other meaning "hasten" (θοός) would be possible (though less good), if it were not for the very distinct *v.* 576.

575. τὸ μείον κρείσσωνων, possessive, not comparative, genitive. τὸ μείον is cognate acc. = τὸ μείον κράτος: "thou holdest not the inferior powers (belonging to *i.e.*) deputed by superiors". He is no ὑπαρχος or satrap, but is himself βασιλεὺς βασιλέων, ἀναξ ἀνάκτων, τελῶν τελειότατον κράτος (*v.* 503).

576. The objection to κάτω lies, not in the construction (for the genitive absolute is easy), but in the adverbs ἄνωθεν κάτω. The reference is from below upwards, ἄνω κάτωθεν, not vice versa. If anything be made to proceed ἄνωθεν it is κόνος (hence κόνον Bothe) or κράτη (Voss). It is Greek to say οὐτις ἄνωθεν ἡμενος κράτη σοι ἀποδείκνυσι, κόνον σοι φέρει &c., but not Greek to say οὐτινα ἄνωθεν ἡμενον φοβεῖ κάτω. In the one case the action descends, in the other it ascends. So one may say οἱ ἐκ τῆς πόλεως λίθους ἔβαλλον but not τοὺς ἐκ τῆς πόλεως λίθοις ἔβαλλον. The tautology too in ἄνωθεν... κάτω is weak. By reading κράτη with Voss, the whole becomes οὐτινα ἄνωθεν κρατοῦντα σέβει.

577. ἔργον ὡς ἔπος, "deed or word alike". Cf. Herod. III. 135 ταῦτα εἶπε,

καὶ ἅμα ἔπος τε καὶ ἔργον ἐποιοῦ ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμ he translates "action is as speech to execute anything", τα ὡς ἔπος as subject to πάρεστι object to σπεῦσαι. Rather πάρεστι τῷ σπεῦσαι ἔργον τι ὡς ἔπος.

578. λόχιος is adopted here confidence. δούλιος of MSS. variously altered, but no suggestion given much force either to the or to φέρει. φρήν is the mens, Zeus, which is about to give word or deed. φέρει = "carries womb", or else "gives birth the former sense we have I ὄντινα γαστέρι μήτηρ... φέρει, a latter it is common. Instead of ἐκ νηδύος of Apoll. Rhod. IV action comes here λοχίας ἐκ φ for the corruption, ΛΟΧΙΟΣ first ΔΟΛΙΟΣ, thence δούλιος. The part of the corruption was frequent Rhos. 16 μῶν τις λόχος (al. νυκτῶν; *ibid.* 93 μῶν τις πολεμίζεται δόλος κρυφαῖος; (where give λόχος).

579. Some editors punctuate ρίων. Hermann imagines a lac the construction is εὖ δέδοκται τελεῖ δῆμου-ψηφίσματα τῶν ἐ

ΔΔ. εδοξεν Ἀργείοισιν οὐ διχορρόπως  
 ἀλλ' ὥστ' ἀνηβῆσαι με γηραιῶν φρένα—  
 πανδημίας γὰρ χερσὶ δεξιωνύμοις

nulli. 585 ἀλλ' ὡς τ' ἀνηβῆσαιμι M, corr. Tyrwhitt. γηραιῶ φρενί M  
 Accusativum postulat sensus: vide infra. 586 πανδημία M. πανδημίας

κλησία, which was the more usual form of voting, the ψῆφος proper being only resorted to upon certain special matters. The Scholiast's note πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὄλγοι is absurd. Danaus has already told them that the assembly was in their favour. Paley however, from this comment, reads ὄση, making the Chorus put the question "quot manus in maiorem partem sublatae sint". For our guidance we have Ag. 1370 ταύτην (τὴν γυνώμην) ἐπαινεῖν πάντοθεν πληθύνομαι, where πληθύνομαι probably does not mean "I am in a majority" but "I am being filled", i.e. the speaker likens himself to a καδίσκος, into which votes are being poured from all sides. The Chorus knew that the decision was in their favour, so that no emendation should aim at asking *which way* the voting went, but *what decision* was come to. The terms of the resolution, though favourable, might be various. ποῖ κεκύρωται τέλος; asks this question; and the present line should either contain (1) a relational clause qualifying τέλος or (2) a question explaining the sense of the former one. If (1) be right, we might read ὅτι πληθύνεται, TI having been lost in II. If (2) be right, we should, from Ag. 1370 (above quoted) and from e.g. Cho. 510 δρᾶν κατώρθωσαι φρενί, look for an infinitive. ΤΙΔρᾶν Πληθύνεται is suggested in the belief that the similarity between ΤΙΔ and ΠΔ was the cause of corruption. This is to be preferred to the former alternative, inasmuch as δρᾶν with emphasis is much in point: "What does it decide to do?"

The analysis of the line is perhaps as follows. κρατούσα χεῖρ = οἱ κρατοῦντες τῇ χειροτονίᾳ. Of the hands held up, those

voting on the winning side are into χεῖρ κρατούσα, those on the losing side into χεῖρ ἡσσωμένη, as if the hands were personified and the assembly were personified and the hands only. The κρατούσα χεῖρ must be filled (πληθύνεσθαι), the other the ἡσσωμένη. This is quite different from the χεῖρ (manus) in such phrases as VII. 20 μεγάλη χεῖρ πλήθεος band").

As to the forms πληθύνω and πληθύνομαι, no distinction (at least in the passive) can fairly be drawn.

585. γηραιῶν φρένα, a phrase apparently necessary. Danaus has young again "in heart", but the aged heart that makes I young again, as the dative would be. It would be possible to say ὥστ' με γηθούση φρενί "so that I grieve again through joy of heart" ἡσθῆναι με ἀνηβώση φρενί "rejoiced because my heart grew young again", but if we are to express respect in which the delight of rejuvenation takes place we should say ἡσθῆναι γηραιῶν φρένα, ἀνηβῆσαι φρένα. Thus infr. v. 753 ἀγγεῖον μέμψεται πόλις γέρονθ', ἡβῶν γλώσσῳ φρενί, the dative is an instrument or means "an old man made young by eloquence". The only apposite sense is given by respectus.

586. πανδημία is usually treated as = πανδημεί. But the δημία may well enough bear this and though πανδημία ἐξέρχεται πεσθαί, are natural expressions δημία ψηφίζεσθαι would be equal to the combination ἐφριξεν αἰθῆρ

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μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου  
πόλιν παχύναι, ξενικὸν ἀστικὸν θ' ἄμα  
λέγων διπλοῦν μίασμα πρὸ πόλεως φανέν  
ἀμήχανον βόσκημα πημονῆς πέλειν.

Zηνὸς Ἰκεσίου Weil. 596 πρόφρων ὢν M, corr. Canter. Pro εἰσόπι  
arridet ἐς τὸ πᾶν. χρόνῳ Heath. 597 Habet scholiasta γρ. πλατί  
quidem pessima est lectio. Locum parum intellexerunt editi.; vide adnot.  
Auratus. Ceterum πόλει Bothe, Weil; πάλω Scaliger. 598 πρὸς πὸ

there is rhythmic inducement to construe τοιάνδε ῥῆσιν as cognate accusative with ἐπειθε, a use which in the case of πείθειν is elsewhere apparently confined to neuter pronoun and adjectives, e.g. Soph. O. C. 1442 μὴ πείθ' ἄ μὴ δεῖ, Dem. De F. L. 347 ἔφη ἤκειν πεπεικῶς Φίλιππον ἄπανθ' ὅσα συμφέροι τῇ πόλει. ῥῆσιν is more naturally cognate in Hdt. 1. 152 ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος μηδεμίην πόλιν συναμωρέειν. In the word ῥῆσιν the king is regarded as a professed ῥήτωρ.

596—599. Paley assuredly misunderstands this passage. He translates "warning the people that the dread wrath of Zeus the suppliant-god would never in aftertimes allow the city to thrive", and explains this use of παχύναι πόλιν as the "idiom by which anything is said to be done by another who in fact only allows it to be done" (cf. Soph. Aj. 674). To this the obvious answers are (1) that after a *verbum declarandi* οὐποτ' and not μήποτ' should be written, (2) that παχύναι would rather be the future or παχύναι ἄν—though no doubt instances of the unqualified aorist may be quoted, (3) that the construction is too involved. Hermann, while losing much of the thought, gives the right construction "edicens ne civitas magnam in futurum tempus Iovis iram augeat". The verb is *verbum vetandi*: προφωνῶν (αὐτοῖς) μήποτε πόλιν παχύναι ("that the state should never feed fat") κότον Ζηνὸς Ἰκεσίου. The wrath of Zeus Hikesios is likened to an insatiable monster.

596. προφωνῶν μήποτ', as Aj. 1089 καὶ σοὶ προφωνῶ τόνδ τευ, Ibid. 1047 σε φωνῶ τὸν κρὸν χεροῖν μὴ συγκομίζειν. His were μήποτε πόλις παχυνάτω.

εἰσόπιν χρόνου, εἰς τὸν μετέρον Schol. The word εἰσόπιν : be ἅπαξ λεγ., but ἐξόπιν occurs μετόπιν Soph. Phil. 1189, and common. The genitive is of "hereafter in regard to time" longs to the category of καλῶς κεῖσθαι (Thuc. 1. 36), χαλεπὸν (Plat. Rep. 328 E), εὐ ἤκειν βίαι

"If you reject these supplic says the king "be sure that come you will pay the penalty".

597. παχύναι, viz. πημοναῖα Shakspeare's "I will feed fat th grudge I bear him". Pind. P. 1 Ἄρχιλοχον βαρυλόγοις ἐχθεσιν von. "The feeding fat" inter satisfying its appetite for rever abundant penalties paid by th are the food of the κότος. Th ast's alternative reading πλα late word and absolutely worth context.

ξενικὸν ἀστικὸν θ' ἄμα, be naus and his daughters were (under the protection of Ζεὺς ξ also ἀστοὶ by reception and s descent. Plat. Legg. 730 A αὐ καὶ ἐπιχωρίων ἀμαρτημάτων τοὺς ἰκέτας μέγιστον γίγνεται ἀμ

598. πρὸ πόλεως. It is hard stand the πρὸς πόλεως of Her Paley. The latter's explanati

τοιαύτ' ἀκούων χερσίν Ἀργείος Λεῶς  
 ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε.  
 δημηγόρους δὴ καμψεν εὐπιθεῖς στροφάς

600

Paley, Weil, quibus infra in adnot. repugnatur. 599 ἀμηχανόν Stanley. δανὸν εὐκλήτορος M, corr. Turnebus. ὡδ' εἶναι Martin. 602—603 δημη-  
 γόρους εὐπιθεῖς (postea εὐπειθεῖς) στροφάς | δῆμος Πελασγῶν M. Manifest-  
 est illud δῆμος e prioris versus initio factum esse, et inter se opponi *oratore*  
 (Iovem) et *auctorem* (Iovem). Itaque ἀναξ Πελασγῶν Meineke, ἀγός Heimsœth.  
 In modi sunt τὰγός, πρόμος. Pro δ' ἤκουσεν scripsi δὴ 'καμψεν, quod verbum

pro from a pestilence or a hostile  
 approaching, and he compares e. g.  
 ἡ ἐστρατοπεδεύοντο πρὸς Ὀλύμ-  
 Hermann briefly says of the text  
 hic nihili est". On the contrary it  
 is πῶλεως which is "nihili". πρὸς  
 genit. never implies motion towards  
 position before, but the point from  
 direction a thing is contemplated.  
 as at a distance from a city, speak-  
 of a camp before the city, might, in  
 ing the position of that camp rela-  
 to themselves, say it was πρὸς πό-  
 ἰβημένον. So a monster appearing  
 at side which is towards the city  
 is called πρὸς πόλεως φανέν. But  
 inhabitants of the city itself would  
 of such a camp or monster as πρὸ  
 ἰβημένον, φανέν, and would use  
 of the side of the city towards which  
 ing lay, e.g. πρὸς θαλάσσης, πρὸς  
 φανέν &c. The construction here  
 same as in Il. VIII. 561 πύρα φαί-  
 λυθεί πρὸ, Aeschin. De F. L. 47  
 ἰβημάτων προφαίνεσθαι.  
 monster such as the Sphinx before  
 as the Python before Delphi, the  
 onster before Troy, and the dragons  
 ally of antiquity, is the βόσκημα  
 ived of.  
 βόσκημα πημονῆς, "a thing to  
 on suffering". Hermann says "in-  
 ale nutrimentum malorum fore": but  
 is a beast which is being fed, not  
 od which fattens another, except in  
 case in which a fattened calf is both  
 king fed and prospectively the food  
 e feeder. In Eum. 302 ἀνάματον

βόσκημα δαιμόνων the sense is "victim",  
 an animal being fed for the sacrifice. An  
 ἀμήχανον βόσκημα is an "impracticable  
 (i. e. insatiable)" animal of the kind, whose  
 appetite for πημονή is inexhaustible. Cf.  
 Plat. Rep. 584 B ἀμήχανος τὸ μέγεθος,  
 Apol. 41 C ἀμήχανον εὐδαιμονίας, and  
 such phrases as ἀμήχανον ὄσον. With  
 βόσκημα πημονῆς i. e. ὁ βόσκεται πημονῆ  
 cf. S. c. T. 244 τοῦτω γὰρ Ἄρης βόσκεται,  
 φόνω βροτῶν, Cho. 26 ἰνυμοῖσι βόσκεται  
 κέαρ.

601. ἄνευ κλητῆρος: πρὶν εἰπεῖν τὸν  
 κήρυκα, "ἀράτω τὰς χεῖρας ὅτω ταῦ-  
 τα δοκεῖ" Schol. This was the for-  
 mula of the ecclesia. The crier was pro-  
 perly called κήρυξ. Homer (Il. XXIV.  
 577) combines the words κήρυκα καλή-  
 τορα. The people were too eager and  
 unanimous to await the call to vote.

602—603. The restoration given in  
 the text offers an original form from  
 which the traditional text may well have  
 been derived. If in δηκαμψεν the δ' was  
 separated as the particle (a natural pro-  
 cess), ηκαμψεν (aided by the apparent  
 sense of the context) would be liable to  
 pass into ἤκουσεν as the nearest intelli-  
 gible word. From the beginning of v. 602  
 the beginning of v. 603 was corrupted  
 into δῆμος. This may or may not have  
 been due to the fact of the former line  
 having ΔΗ and the latter ΑΝ as the  
 opening letters. The sense required is  
 certainly an antithesis between the work  
 of the king and that of the deity. Paley,  
 keeping the text of M, finds the following  
 opposition: "it was the people that heard

ἀναξ Πελασγῶν, Ζεὺς δ' ἐπέκραυεν τέλος.

ΧΟ. ἄγε δὴ, λέξωμεν ἐπ' Ἀργείους (625)  
 εὐχὰς ἀγαθὰς ἀγαθῶν ποιηάς. 605  
 Ζεὺς δ' ἐφορεύει ξένιος ξενίου  
 στόματος τιμὰς ἐπ' ἀληθεία  
 τέρμον' ἄμεμπτον προσαπαντᾶν. ἀπαντᾶν ἵκουσ' αὐτὸ

in hoc genere proprium est; vide adnot. Minus bene possis δὴ 'ξεῦρεν. δ' εἴπωεν  
 Meineke, Hermann, Heimsoeth. Ceterum συνηγόρους Geel pro δημηγόρους. 603  
 ἐπικράναι Dindorf: receipt Weil. 604 λέξωμεν M, corr. Turnebus. 606 ἐφο-

the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour". But this is manifestly only a verbal and not a real antithesis. Rather the poet means that the outward and audible persuasion came from Pelasgus, the inward and spiritual from Zeus. Hermann's εἴπωεν στροφάς, solvit *contionem*, is scarcely worth serious refutation. στροφάς joined with δημηγόρους and εὐπιθεῖς could not possibly mean anything but "turns of oratory". The metaphor is from the twists and turns of wrestling. Cf. Ar. Ran. 775 οἱ δ' ἀκρούμενοι | τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν | ὑπερεμάνησαν, Eccl. 1025, Plato Rep. 405 C πάσας στροφάς στρέφεσθαι. *Στροφή* is similarly used in post-Augustan Latin. *καμπή* is also a rhetorical term, and *κατακάμπτειν στροφάς* (Ar. Thesm. 68) is used of music. For *κάμπτειν* in rhetoric, cf. Pherec. Χειρ. 1. 15 κάμπτων με καὶ στρέφων δλην | διέφθορον, Ar. Thesm. 53 κάμπτειν νέας ἀψίδας ἐπῶν.

δὴ, a proper introduction to the antithesis: "it is true". Aeschylus no doubt had a contempt for democratic rhetoric.

604—608. The anapaestic prooemium serves the purpose of getting the Chorus into their proper places for the ensuing lyrical movements. At v. 609 the prayer proper begins.

604. ἄγε δὴ. Cf. Eum. 307 ἄγε δὴ καὶ χορὸν ἄψωμεν, Pers. 140 ἀλλ' ἄγε, Πέρσαι, θώμεθα.

ἐπ' Ἀργείους. Cf. Bion 1. 81 κείρε-

σθαι χαιτας ἐπ' Ἀδώνιδι. The notion is of an object *over* which a prayer or offering is made. Otherwise, but less well, ἐπὶ cum dat. might be compared with its use in *hostile* demonstrations, e.g. Ag. 1400 (κομπάζειν ἐπὶ): S. c. T. 483 (ὑπέραιχα βάζειν ἐπὶ).

605. ποιηάς, rare in a good sense. ἀμοιβὰς Schol. Cf. Pind. P. 1. 59 κελαιδῆσαι ποιᾶν τεθρίππων, Nem. 1. 70 καμάτων μεγάλων ποιᾶς. Inf. 607 it is varied to τιμὰς.

607. ἐπ' ἀληθεία, "with truth". Cf. Hes. Theog. 540 δολη ἐπὶ τέχνῃ, &c.

608. The correction given in the text involves the restoration of Ω for O (a corruption more due, however, to pronunciation than to shape), and the addition of Ν. ΠΡΟΣΑΠΑΝΤΑΝ would naturally suggest the preposition πρὸς and its case. Weil's reading comes to the same purpose, but involves much less likely change. He rightly renders "ita ut vota, quibus hospites honoramus. ad exitum evadant integrum", i.e. (ὥστε ἀπαντᾶν (αὐτὰς) πρὸς τέρμον' ἄμεμπτον ἀπαντᾶν is common with πρὸς and εἰς Plat. Theaet. 144 B, Dem. 543, Aeschin 82, 21, Isoc. 58 B &c. For the sense cf. Ar. Lys. 420 τοιαῦτ' ἀπήνητ' ἐς τοιαυτὰ πράγματα. Bion IV. 7 ἀχαλῶν ὅσα οὐ τέλος οὐδὲν ἀπάντη. The compound προσαπαντᾶν is a frequent variant of προαπαντᾶν in MSS. συναπαντᾶν is in Aristotle.

μήποτε πυρίφατον  
 τάνδ' ἀνὰ Πελασγίαν πόλιν  
 τὰν ἄχορον βοᾶν  
 κτίσαι μάχλον Ἄρη,

(635)

Ahrens. 612 πυρέφατον M, corr. Turnebus. 613 τὰν Πελασγίαν πόλιν  
 Corrupta est etiam antistropha. Interciderunt, ut videtur, aliquot litterae. I  
 TAN(ΔΑΝΑ)Π. τάνδε Πελασγίαν εἰecto πόλιν Klausen. Sunt qui Πελασ  
 Πελασγοῦ, Πελασγᾶν scribant. τάνδ' ἄγίαν πόλιν Badham. 614 τὸν ἄχορο  
 M, corr. Hermann. τὸν ἄχορον βοᾶς ingeniose Kruse. 615 στῆσαι Ha

ders "nunc tempus est, ὡς" (apparently according to the analogy of τοῦτ' ἐκεῖνο), and commentators quote S. c. T. 705 νῦν ὅτε σοι παρέστακεν. It is however hard to see what contrast is intended between this time and any other, or what is the purpose of the emphatic καί. Paley quotes Plaut. Rud. 664 Nunc id est quom omnium copiarum viduitas nos tenet. If νῦν ὅτε = nunc id est cum, it can only refer (1) to some well-known or proverbial time, (2) to some expected critical time. But this is not the former, nor is it critical so far as the Argives and prayers for good are concerned, however critical the general position of the Danaids may be. Keck's rendering "nunc demum, cum Argivi preces exaudiverint, sic vos quoque, Di &c." would obviously require νῦν ὅτε καὶ ὑμεῖς, θεοί, κλύοιτ'. Moreover μου or ἐμοῦ or an equivalent, e.g. Badham's ἐμᾶν, is required to qualify χεούσας. The construction ὅπ' ἐμήν χεούσης is elegant enough.

610. διογενής. This epithet, when used by Homer of kings, probably implies no more than sovereignty and "divine right". Here it should not be made to mean "born of Zeus", for though this would apply to Phoebus, Artemis, Athena &c., it would not be inclusive enough for a prayer of the following nature. It is the δῖον γένος, not the Δῖον γένος, which is thought of. In S. c. T. 528 Διογενούς Ἄμφίλοσος = "Zeus-begotten", and *ibid.* 127 Pallas is Διογενὲς φιλόμαχον κράτος, and no doubt the mean-

ing "Zeus-born" was as frequent as was natural. None the less the value of the word "of the race of deusas" asserts itself in places like present.

H  
 611. εὐκταῖα γένοι χεούσας of supposed to mean εὐχὰς τῶδε τῶ γέ εὐκταῖα being treated as a noun. unqualified γένοι is doubtful enough itself, but is made more so by the existence of another reading, H being ten over εἰ as a correction. εὐκταῖα found alone in Soph. Trach. 239 εὐκταῖα φαίνων, ἢ ἔπὸ μαντείας τ but there τέλη stands in the line directly preceding. From ΓεΝη to involves only familiar corrections. = "offerings", cf. Pers. 204 ἀποδαίμοσι | θέλωσα θῆσαι πέλανον, ἄτάδε, Soph. Trach. 238 τέλη ἐγ Eur. Frag. Busir. σμικρὰ χειρὶ θετέλη, Eur. Med. 1382 &c. τέλη further gives a metaphor from lib The Danaids offer τέλη which are ἔγκαρπα but εὐκταῖα: they pour out which are not χοαί of wine or μιχοαί of prayer.

612—615. Both this place and antistrophe are corrupt. The edition given in the text satisfies the and construction of the present 1 and also the metre of the rest of the strophe. Construe μήποτε μάχλο (subject) κτίσαι τὰν ἄχορον βοᾶν (ἀνὰ τάνδε Πελ. πόλιν πυρίφατον σταν). To insert a word which n

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τὸν ἀρότοις  
θερίζοντα βροτοὺς ἐν ἄλλοις.  
οὔνεκ' ᾠκτισαν ἡμᾶς  
ψῆφον δ' εὐφρον' ἔθεντο·  
αἰδοῦνται δ' ἰκέτας Διός,  
ποίμναν τάνδ' ἀμέγαρτον.  
οὐδὲ μετ' ἀρσένων

(640)

620

ἀντ. α'.

616—617. ἐν ἀροταῖς θ. β. ἀλωαῖς Schuetz. τὸν ἀρότοις θ. β. ἀμάλλαις Faehse. τὸν ἀρότοις θ. βροτῶν ἐναίμοις Tournier. ἐναίμοις Lachmann. ἐνόπλοις Burges. Vulgatum explicavi. 618 ᾠκτισαν (superscripto ι) M. ᾠκτισεν scholio deceptus Paley. Nil est cur in οὔνεκ' et ἀζονται offendamur. 622 οὐδ' ἔνεκ' H. Voss.

sily have fallen out and so clear the construction, is at least as likely a remedy as to read τάνδε, omit πόλιν, and leave a tortuous structure κτίσαι βοᾶν "Ἄρη=βοήσαι "Ἄρη (with πυρίφατον πόλιν as subject). Hermann says that the oratio recta would give μήποτε ἦδε Πελασγία τὴν ἄχαρον βοᾶν κτίσει (βοῶσα) μάχλον "Ἄρη. Examination shews that constructions of this kind are very rare: when some metrical error is removed in such sentences by the most natural correction, it generally follows that the structure also is simplified. Oberdick, keeping τὸν ἄχαρον, makes "Ἄρη the subject and τάνδε Πελασγίαν the object to πυρίφατον κτίσαι, ἄχαρον βοᾶν being presumably analogous to βοὴν ἀγαθός.

612. πυρίφατον, proleptically, πυρὶ ἀναλωθεῖσαν Schol. √φα "slay" (= √θεν "strike") applied to an inanimate thing as in μολήφατος. So "water-slain corn" in earlier English.

613. ἀνά, S. c. T. 346 κορκορυγαὶ δ' ἀν' ἀστν. The shouts are those of the enemy sacking the town, and the cries of the conquered. Cf. Ag. 320 Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ | σίμαι βοὴν ἀμικτον ἐν πόλει πρέπειν | καὶ τῶν ἀλόνητων καὶ κρατησάντων δίχα | φθογγὰς ἀκούων ἔστι συμφορὰς διπλῆς.

614. τάν, "his wonted". The βοή is ἄχορος (cf. inf. 660) as opposed to the *somms* and songs of festivity. The βοή

of the feast is accompanied by the lyre and the dance, the βοή of war by slaughter and tears, cf. Eur. Andr. 1037 πολλὰ δ' ἀν' Ἑλλάνων ἀγορὰς ἀχόρους στοναχὰς μέλποντο δυστάνων τοκέων ἄλοχοι. For βοή of music, II. xviii. 495 αὐλοὶ φόρμιγγές τε βοὴν ἔχον.

615. μάχλον. The Scholiast seems doubtful as to the meaning in his note τὸν εἰς τοὺς πολέμους κατωφερῆ, ἢ τὸν παλμβολον. Rather μάχλον="lustful" in a sexual sense (cf. Shakspeare Henry V., the speech before Harfleur), with reference to the outrages of the conquerors upon women. It does not seem possible to transfer it, with Weil, to the meaning "petulanter in *rugnarum* amorem effusum". Usually the term is applied to women or womanish men e.g. Paris (II. xxiv. 30). But we must admit exceptions, just as we have to allow λάγνος to be sometimes used of women.

617. ἄλλοις is variously explained: (1)=*infaustis, adversis*, on the analogy of ἄλλοῖος, ἕτερος (see v. 375). This is Hermann's view. There appears to be no trace of this sense before Plutarch, though the adverb ἄλλως is so used: (2)="in aliis quam ubi meti solet" (Ahrens) i.e. "strange": (3) "in other battlefields than this" (Paley): (4)=*ἀλλοτριῖος, "alienis"* "fields not his own". This gives the best sense. Ares reaps where he has not sowed. ἄλλως=

ψῆφον ἔθεντ' ἀτιμώ-  
 σαντες ἔριν γυναικῶν, (645)  
 Δίον ἐπιδόμενοι  
 πράκτορα τελεσφόρον κότον  
 δυσπολέμητον, ὃν  
 τίς ἂν δόμος ἔχοι  
 ἐπ' ὀρόφων (650)  
 μαινόντα; βαρὺς δ' ἐφίξει.

623 ἀτιμάσαντες Karsten. 624 Possis θπν. 626 πράκτορά τε σκοπὸν  
 quod emendare conatus sum. πράκτορ' ἐπίσκοπον Paley. τε καὶ σκοπὸν S  
 πράκτορ' αὐτεπίσκοπον Heath. πράκτορ' αἵματος σκοπὸν Butler. πάνσκοπον Hei  
 πράκτορ' ἀτης κότον Bamberger. 627 δυσπολέμητον ὃν οὔτις ἂν M, corr. I  
 δυσπόλεμον τὸν οὔτις Butler. δυσπαλαμῆ τὸν οὔτις Meineke. 628  
 (quidni ξλοιτ?) Bergk. ἔχειω (et λιλαίωτο) Martin. ἔχων (et λαίωτο) Weil.  
 ὑπ' ὀρόφων Stanley. ἐπ' ὀρόφῳ Burges. 630 Metaphora offenduntur

ἀλλότριος in Pind. P. IV. 268 εἰ μόχθον  
 ἄλλοις ἀμφέπη δύστανον ἐν τείχεσιν, ἐδὲν  
 ἐρημώσασα χώρον.

623. ἀτιμάσαντες ἔριν γ. ἀτιμώ =  
 ἀτιμάζω, cf. Cho. 636. To make a thing  
 ἀτιμον and to hold it in no honour come  
 to the same thing. Compare Eur. Hel.  
 455 ὡς ἀνάξι' ἠτιμώμεθα with I. A. 943  
 ἀνάξι' ἠτιμασμένη. Xen. Cyr. I. 6. 20  
 uses ἀτιμάζω in the legal meaning of  
 ἀτιμῶ.

624. ἔριν. The Scholiast's τὴν ἡμῶν  
 σύστασιν should be taken as a note upon  
 this word rather than on ποίμναν above.  
 ἔριν = στάσις = partes. Cf. Eum. 311 ὡς  
 ἐπινωμᾶ στάσις ἀμά, Cho. 114, 458, Ag.  
 1117. The "women's quarrel" (or  
 "contention") is the women's side of  
 the quarrel.

625. All editors except Bamberger  
 keep σκοπὸν or some compound of it.  
 The Scholiast gives τὸν Διὸς ὀφθαλμὸν τὸν  
 πάντα σκοποῦντα, words which certainly  
 are no evidence for πάνσκοπον, but which  
 simply make the best of the passage.  
 It should be noted: (i) that if σκοπὸν =  
 "watchman", Δίον σκοπὸν is no phrase  
 for Zeus himself. An attribute, quality,  
 part or action of a person may be put,  
 with an adjective formed from the name  
 of the person, as a way of designating the

person himself, but a ποιη of th  
 cannot be so placed. Thus it is g  
 say βίη Ἡρακλεῖη for κρατερός Ἡ  
 or Διὸς κότος for Ζεὺς κοτέων, ἢ  
 Ἡράκλειος φονεύς for "Heracl  
 Slayer". So one may use χεῖρ  
 κλέια, κάρα Δίον, γῆρυς Ὀρφέα  
 phrases, but not Διὸς σκοπός: (i  
 there is certainly a loss of some  
 or syllables: (iii) that τε cannot j  
 such epithets as Δίον and πρά  
 (iv) that πράκτορα should = "ex  
 or "exactorem". For these reas  
 from Aeschylean expressions els  
 it is not too far to seek the co  
 in the text. For κότον with the fo  
 βαρὺς cf. Eum. 800 μὴ βαρὺν κότ  
 ψησθε, and sup. v. 318. For π  
 with κότον cf. Frag. 257 τοῦ θα  
 Δίκη πράσσει κότον, and μῆνις μ  
 (v. 137). For τελεσφόρον in th  
 nection S. c. T. 655 ἀραὶ τελε  
 Ag. 700 τελεσιφρων μῆνις, ἢ  
 τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκη  
 τ', Ἐρμῶν τ', and Soph. Aj. 13  
 μων Ἐρινὺς καὶ τελεσφόρος Δίκη.

630. μαινόντα. Modern tas  
 object to the metaphor: Aeschyl  
 not. The κότος is an ill-omen  
 polluting the eaves, and while  
 apt to be disgusted at the physic

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ἀζονται γὰρ ὁμαίμους  
 Ζηνὸς ἴκτορας ἀγνοῦ.  
 τοιγάρτοι καθαροῖσι βω-  
 μοῖς θεοὺς ἀρέσσονται.  
 τοιγὰρ ὑποσκίων ἐκ

(635)

στρ. β'. 635

Graeci non item. Coniecturarum magna messis provenit. *μηρίοντα* Pauw. *κοταί-  
 νοντα* Schuetz, *ἐμβαίνοντα* Butler, *λαχαίνοντα* Bergk, *λαύοντα* Hermann, *ναύοντα*

Meineke. At vide adnot.

632 ἀγνοῦς Schuetz.

633 τοιγάρτι M.

634 ἐζαρέσσονται Meineke.

635 ὑποσκίων M. ἐκουσίων Enger.

the Greeks would rather shudder at the religious defilement. Paley quotes Verg. Aen. III. 216 (of the Harpies) "foedis-  
 sima ventris proluviis". Hes. Opp. 744 *μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλεπεῖν | μὴ τις ἐφεξομένη κρώσῃ (χρώσῃ) λακέρυζα κορώνη.* Ar. Av. 1114—1117 may be compared for the *μηρίσκου* on statues, which, according to the Scholiast there, are *σκεπάσματα, ἅπερ ἐπιτιθέασι ταῖς κεφαλαῖς τῶν ἀνδριάντων διὰ τὸ μὴ ἀποπατεῖν κατ' αὐτῶν τὰ ὄρνεα.* The same metaphor in Eum. 177 *ἕτερον ἐν κάρῃ μιάστορ' ἐκ κείνου πάσεται.*

631. ὁμαίμους, sc. *ἐαυτῶν.* This with ἴκτορας comprehends the relations of v. 597 *ξενικὸν ἀστικὸν θ' ἅμα μίασμα.* γὰρ, rightly referred by the Scholiast to v. 612.

635. ὑποσκίων. The metaphor (as ποτάσθω shews) is from a bird flying out of a leafy bower. ὑποσκίων is, however, generally taken literally of the mouths of the Danaids shaded by the suppliant boughs. But this is to forget that their boughs are laid down on the πάγος (v. *sup.* 485 *κλάδους μὲν αὐτοῦ λείπε* and 486 *καὶ δὴ σφε λείπω*). They have not taken them up since, and are moving below *λευρὸν κατ' ἄλσος.* Kruse explains the reference to be to *garlands of olive*, which he supposes the Danaids to have worn. He quotes Lucr. III. 913 "inumbrant ora coronis" (of drinkers at a banquet). Munro however there explains *ora=tempora*, because he natu-

rally enough thinks it far-fetched to talk of the crowns on the heads shading the faces, still more so of shading the mouth. In any case garlands worn at a banquet have nothing to do with suppliants. Other passages cited are Verg. Aen. VII. 154 'oratores ramis velatos Palladis' and XI. 101 'velati ramis oleae', and it is true that Vergil generally uses *velare=coronare.* Yet his 'vina coronant' and 'omnia vel medium fiunt mare' give us little confidence in his Greek authority, supposing him to have had any. Eur. (Or. 383) has *ικέτης ἀφύλλου στόματος ἐξάπτων λιτάς*, which Hesychius explains *ἄνευ ἰκετηρίας.* This corresponds to Soph. O. T. 3 *ικητήριος κλάδοισιν ἐξεστεμμένοι* (which Jebb renders as = *ικητήριος κλάδους ἐξεστεμμένους ἔχοντες*, though it might seem as if *ικητήριος κλάδους ἐξεστεμμένοι* would be the more Greek in that meaning). *κλάδοι*, like *rami*, may perhaps be used of twigs small enough for a garland, but *θαλλός* is the proper word: cf. Hdt. VII. 19 *ἐδόκει ἐστεφανῶσθαι ἐλαίης θαλλῷ.* No *θαλλοί, στέφη* or *στέμματα* are mentioned in this play: there is no allusion to garlands even where express mention might have been expected (21, 165, 216, 305): and there is no authority but the questionable one of Vergil for wreaths in the case of suppliants at all. Even Vergil's *oratores* are not suppliants in the same sense as the Danaids.

A better account of *ὑποσκίων* therefore

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στομάτων ποτάσθω  
 φιλότιμος εὐχά,  
 μήποτε λοιμὸν ἀνδρῶν  
 τάνδε πόλιν κενῶσαι,  
 μηδ' ἐπιχωρίοις στάσι  
 πτώμασιν αἱματίσαι πέδον γᾶς.  
 ἦβας δ' ἀνθος ἄδρεπτον  
 ἔστω μηδ' Ἀφροδίτας  
 εὐνάτωρ βροτολογιὸς Ἄ-

638 λοιμὸς M (sed κενῶσαι v. 639). Accus. recte se habere colligere possibus 641 sqq. 682 sqq. Ob id quoque λοιμὸν scripsi, quod propter littertudinem accus. στάσιν perfacile ante πτώμασιν perire poterat, nom. στάσι. Ceterum λιμὸς Schuetz νεῖκος Keck. 639 τῶνδε M, corr. Faehse. κε editt. 640 Deest στάσι in libris. στάσις supplet Bamberger, ξρις Heat στάσις Bergk. 641 τᾶς M, corr. Porson. ἀρπεδίσαι Heimsoeth. 6

is "from the covert of my mouth". The mouth is a θάμνος ὑπόσκιος or an ἄντρον ὑπόσκιον, and the metaphor is that stated at the beginning of this note.

637. φιλότιμος, "eager", "emulous", still keeping up the metaphor of the bird, which is to fly with all its might and speed, vying with other prayers to engage the divine attention. φιλότιμος is not φιλόπατρις and cannot = "patriotic" (Paley). Nor can it mean "eager to do honour" as Oberdick would seem to imply.

638. ἀνδρῶν...κενῶσαι, cf. Pers. 730 ἄστν πᾶν κενανδρῶν στενεῖ. *Ibid.* 118 κενανδρῶν ἄστν.

640. ἐπιχωρίοις, not simply "of natives of the place", but referring to internecine war "of fellow-citizens" (*civium*). The fallen would be ἐπιχώριοι relatively to the slayers, cf. Plat. Legg. 730 Α ξενικῶν καὶ ἐπιχωρίων ("against fellow-citizens") ἀμαρτημάτων.

στάσιν rather than ξριν is to be supplied (v. crit. note). Moreover in v. 662 the corresponding term is βοᾶν ἐνδημον, cf. Pers. 716, Eum. 976 sqq.

641. πτώμασιν. Phrynichus says πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ'

ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώμα ἢ οἰκων, cf. Eur. Phoen. 1482 πτώμασιν τρισσῶν, *ibid.* 1697 Ἐτεοκλέους. 1196, Andr. 653 πεσῆσθαι. Rutherford (New Phryn.) there is no necessity here πτώμα 'carcase', but it may be translated 'downfall'. Rather than Phrynichus and Aeschylus are right, the epithet ἐπιχωρίοις serves the defining genitive; i.e. πτώμασιν could not alone = πτώμασιν ἐπιχωρίοις (with αἱματίσαι) can = πτώμασιν ἐπιχωρίων. Ἐτεοκλείου πτώμα is not possible for Ἐτεοκλέους πτώμα, trust *Sprachgefühl* at all.

643. Ἀφροδίτας εὐνάτωρ. In the same addition: the destructive Ares is opposed to the creative of his consort. It is through the fact that "genus omne animantium visitque exortum lumina soli" (4), πάντα δ' ἐκ ταύτης ἔφθον (450). She is 'alma Venus' as Empedocles even ζείδωρο the contrary is βροτολογιὸς; human crop which Aphrodite (617). Cf. Lucr. I. 31 sqq.

τῶς πόλις εὐ νέμοιτο  
 Ζῆνα μὲν εὐ σεβόντων,  
 τὸν Ξένιον δ' ὑπερτάτως,  
 ὃς πολὺ νόμφ αἴσαν ὀρθοῖ.  
 τίκτεσθαι δὲ φόρους γᾶς

649 τῶς πόλις M, corr. Robortellus. τοῖς Keck. Qu. εὐνομοῖτο? 65  
 σεβόντων M. Vulgo μέγαν post edit. Aldinam. Sententia est "Iovem colen  
 praecipue Iovem Hospitalem." Idcirco μὲν εὐ scripsi. μέγ' εὐ H. L. Ahrens  
 berger. 651 ὑπερτάτων M, corr. H. L. Ahrens e scholio. Non tamen  
 scholiasta ὑπερτάτως, sed, cum ὑπερτάτων haberet, id sine dubio idem quod ὑπ  
 valere censebat. In sequenti versu ὃς in ὡς mutavit sec. man. Nescio

ὑπερτάτων<sup>ως</sup> potius pertineret ea correctio. τῶν ξενίων ὑπερστατῶν Weil.  
 ἐφόρους M, corr. Erfurdt. Vide adnot. δὲ κόρους Schwerdt. Ita ἐφόρους

have to suppose that these Κυκλώπων  
 βάρβαροι θυμέλαι served either as a com-  
 mon λέσχη for old men of Argos, or else  
 officially as a βουλευτήριον for the γερου-  
 σία. With the former possibility cf. Eur.  
 Med. 68 (of Corinth) ἐνθα δὴ παλαί-  
 τατοι | θάσσουσι, σεμνὸν ἀμφὶ Πειρή-  
 νης ὕδωρ, with the latter Il. XVIII. 503  
 αἱ δὲ γέροντες | εἴατ' ἐπὶ ξεστοῖσι  
 λίθοις ἱερῶ ἐνὶ κύκλῳ. "The Cyclopean  
 seats whereon the old men gather" is a  
 strong local touch; and the trace of fond-  
 ness for the (Dorian) aristocratic council  
 is Aeschylean.

γεραροῖσι—γενεῖσι—The beard imply-  
 ing wisdom. γεραρός implies more than  
 age, viz. majesty and dignity, Il. III. 211  
 γεραρώτερος ἦεν Ὀδυσσεύς.

650. σεβόντων, probably the parti-  
 ciple, depending on πόλις. It might,  
 however, be imperative, with rather abrupt  
 punctuation at νέμοιτο.

μὲν εὐ. The usual correction μέγαν is  
 weak. Hermann gives the right sense  
 "colant Iovem, praecipue autem Iovem  
 Hospitalem".

All this passage is based upon the com-  
 mon "catechism" of Greece. In Pind.  
 Ol. IX. 16 Εὐνομία is the daughter of  
 Θέμις, and Θέμις of Zeus Ξένιος, cf. Ol.  
 XIII. 6 ἐν τῇ γὰρ Εὐνομία ναλεῖ, κασιγ-  
 νήτα τε, βάθρον πολιῶν, ἀσφαλῆς Δίκα  
 καὶ ὀμότροπος Εἰρήνα, Hes. Theog. 901

Θέμιν, ἢ τέκεν Ὀρας | Εὐνομίην τε  
 καὶ Εἰρήνην τεθαλυῖαν.

651. τὸν Ξένιον, cf. inf. 68c  
 fully). Over and above the refe  
 the Danaids, Aeschylus is teach  
 Athenians (and perhaps the Ar  
 lesson in international justice. C  
 with foreigners came under the ey  
 Ξένιος: cf. Plat. Legg. 729 E πρ  
 τοὺς ξένους διανοητέον ὡς ἀγῶτι  
 βόλαια ἔντα...δύναται δὲ διαφερ  
 ξένιος ἐκάστων δαίμων καὶ θεὸς τ  
 συνεπόμενοι Διῖ.

652. αἴσαν, what is fair and  
 ξυμβόλαια &c.), τὸ ἴσον Schol. In  
 Zeus is the dispenser of αἴσα: 1  
 321 ὑπὲρ Διὸς αἴσαν.

ὀρθοῖ, cf. Solon Fr. xv. 36 εὐ  
 δίκας σκολιάς, Pind. P. IV. 153  
 λαοῖς δίκας.

πολιῶ νόμφ. Aeschylus has  
 the revolutionary tendencies of 1  
 The contrary assertion in Prom  
 νεοχομοῖς δὲ δὴ νόμοις Ζεὺς ἀθε-  
 τῶναι, Eum. 808 ἰὼ θεοὶ νεώτεροι  
 νόμους καθιππάσασθε.

For the metaphor in πολιῶ  
 Tim. 22, 13, Eur. El. 700 and  
 sana fides.

653. φόρους γᾶς. The Schol  
 δ' ἐφόρους, explaining by βασιλεῖ  
 is one of those cases in which w  
 full right to choose for ourselves.

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ἄλλους εὐχόμεθ' αἰεί, (675)  
 Ἄρτεμιν δ' ἐκάταν γυναι- 655  
 κῶν λόγους ἐφορεύειν.  
 μηδέ τις ἀνδροκμῆς στρ. γ'.  
 λουγὸς ἐπελθέτω  
 τάνδε πόλιν δαίζων, (680)  
 ἄχορον ἀκίθαριν 660  
 δακρυγόνον Ἄρη  
 βοᾶν τ' ἐνδημον ἐξοπλίζων.

Heimsoeth, Oberdick, ut ille ἐσθλοὺς hic κεδνοὺς pro ἄλλους scribere cogatur. δ' ἐφέδ-  
 ρους γὰς ἄθλοισ Weil. 656 λόγους M, corr. Sophianus. 659 δαίζων M, corr.  
 Aldus. 660—662 ἄχορος κίθαρις et mox τε δῆμον ξέω παίζων M. Succurrit  
 Plutarchi locus Amat. 758 F ἄχαριν ἀκίθαριν δακ... γόνον ἀρ... τὰ τε δῆμον ἐξοπλίζουσα,  
 unde ἄχορον ἀκίθαριν Porson. ἐξοπλίζων Stanley. τ' ἐνδημον Pauwii est. Ἄρημ  
 Porson. βλαν τ' Hermann. ἄχορος ἀκίθαρις δακρυγόνοσ Ἄρης βοᾶν πάνδημον Schwerdt.

would make a prayer that the reigning  
 dynasty might be unbroken, and though  
 this is well in its way, it gives no opposi-  
 tion between any other offspring and that  
 of γυναικῶν (v. 656), nor any prayer for  
 crops corresponding to v. 667 sqq. φέρ-  
 ματι πανῶρφ of v. 669 would correspond  
 exactly to φόρους ἄλλους... αἰεί. An objec-  
 tion has been taken to the use of φόρους=  
 φοράσ, and in answer it is customary to  
 render "tributa terrae". This sense is  
 appropriate enough (cf. καρποελεῖν 667),  
 but it is not necessary to limit the word  
 so strictly. Just as τόκος and πρόσοδος  
 had a general meaning before and besides  
 "interest" and "revenue," so φόρος had a  
 general meaning before and besides "tri-  
 bute". The special meaning is the only  
 one in prose, but not in verse. φορά is  
 both "tax" and "crop", and φόρος should  
 be given the same values. Indeed we are  
 apt to insufficiently remember the sound  
 (and etymological suggestion) of Greek  
 words to Greek ears. φόρους="bear-  
 ings" and γὰς is sufficient definition.

The construction may be (1) τίκτεσθαι  
 passive, "and may ever-renewed (ἄλλους  
 αἰεί) fruits of the earth be born", or (2)  
 τίκτεσθαι middle, "and may the crops  
 ever beget for themselves successors"; cf.

Cho. 127, P. V. 768, Fr. 41.

With the whole passage cf. Soph. O.  
 T. 171 οὔτε γὰρ ἐκγονα | κλυτὰς χθονὸς  
 αἰξεται οὔτε τόκοισιν | λήτων καμάτων ἀνέ-  
 χουσι γυναῖκες. Ibid. 270, Ar. Pac.  
 1320 sqq., Hdt. VI. 139 οὔτε γῆ καρπὸν  
 ἔφερε οὔτε γυναῖκές τε καὶ ποῖμναι ἔτικτον.

655. γυναικῶν, from τίκτεσθαι of crops  
 to τίκτεσθαι of women. The ms. reading  
 λόγους might perhaps be for γόνους,  
 though from Soph. O. T. 171 (*sup. cit.*)  
 λόγους appears stronger.

ἐκάταν. As Apollo was ἑκατος, ἐκη-  
 βόλος in slaying men (*inf.* 665), so Ar-  
 temis λοχέαιρα, by shooting or abstaining  
 from shooting, slew or did not slay women  
 in childbirth, Il. VI. 428 &c. She is  
 entitled also Εὐελθῦια, Λοχία, and in Eur.  
 Hipp. 166 εὐλοχος. Her power to destroy  
 (ἐκάταν) is acknowledged in the prayer  
 that she will preserve (ἐφορεύειν).

660—662. v. crit. note. Ἄρη βοᾶν  
 τ' ἐνδημον is a hendiadys="Ἄρεωσ βοᾶν  
 ἐνδημον i.e. βοᾶν ἐμφυλλου μάχης. The  
 sentiment is a repetition of v. 640. See  
 also note on v. 614. ἐξοπλίζεω is suited  
 to Ἄρη, less so to βοᾶν, while ἄχορον in  
 sense belongs to βοᾶν. But the sense is  
 welded in the hendiadys.

νοίσων δ' ἔσμος ἀπ' ἀστῶν  
 Ἴζοι κρατὸς ἀτερπῆς· (685  
 εὐμενῆς δ' ὁ Λύκειος ἔσ-  
 τω πάσα νεολαία.  
 καρποτελεῖν δέ τοι  
 Ζεὺς ἐπικραίνετω  
 φέρματι γᾶν πανάρῳ. (690  
 πρόνομα δὲ βότ' ἀγροῖς

663 δεσμός M, corr. Turnebus. 664 κράτος M, corr. H. Voss. 665 λι

corr. Arnaldus. 666 πᾶσα M. πάσαι sec. man. νεολαία M. 667  
 τελεῖ M. καρποτελεῖ Stanley. καρποτελεῖν δ' ἔτι Schwerdt. καρποτελεῖ δ' ἔτι  
 tung. 670 βρότατος M. βότ' ἀγροῖς scripsi. βοτὰ τὼς Turnebus. ἀ

663. **ἔσμος.** The *νόσοι* are regarded as foul birds of carrion, sitting and waiting for food. Oberdick compares Hor. Od. i. 3, 30 Et nova februm terris incubuit cohors. For Ἴζοι ἀπὸ cf. Il. ii. 292 μένων ἀπὸ ἧς ἀλόχοιο, Thuc. vi. 64 ἀλλίγασθαι ἀπὸ τῶν ὄπλων.

665. ὁ **Λύκειος.** Apollo (like Artemis) is *θεὸς ἀπολλῶς* as well as *θεὸς σωτήριος*. See on 655. As *Λύκειος*, he is a baleful god, cf. S. c. T. 145 καὶ σύ, Λύκει' ἀναξ, *Λύκειος γενοῦ στρατῶ δαΐψ*, Ag. 1227 "May the destroying Lyceus (not destroy, but) be kindly to our youth". Apollo Lyceus was markedly worshipped at Argos: Soph. El. 7 αἴτη τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος, Thuc. v. 47 ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν πόλει, Ἀργείους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῶ ἱερῶ (i.e. in the Λύκειον), v. Paus. ii. 19, 3.

667. The Scholiast has *τελεσφορήσαι ποιείτω*, which does not prove that he read the infinitive, but which gives the sense obviously required: *ἐπικραίνετω* (ὥστε) *καρποτελεῖν*. *ἐπικραίνεω* usually takes a direct accus. of the thing accomplished (*χρέος, τέλος, ποιῶν* &c.), but *γᾶν* (whether with *καρποτελεῖ* or *καρποτελεῖ*) is an accus. of quite a different and hardly possible kind. The real object here is an implied *εὐχὴν*: cf. Il. i. 455 *νῦν μοι τόδ' ἐπικρήνηρον ἐέλδωρ*.

**καρποτελεῖν**, probably with a *m* from paying a tax (v. 653 *φόρου τελεῖν, ὑποτελεῖν, ἐπιτελεῖν, λυσοτελεῖν*).

669. **φέρματι**=*fetu* or *partu*. Schol. Cf. Ag. 119 *βοσκόμενοι ἐμκυμᾶδα φέρματι γένναν*.

**πανάρῳ**, i.e. let no season of proper produce.

670. In Eum. 944 the prayer expressed: *μῆλά τ' εὐθηνούντα διπλοῖσιν ἐμβρύοις | τρέφοι χρόνῳ μένῳ. μῆλα* answers to *πρόνομα β* δ. ἐμβ. το πολύγονα.

**πρόνομα** is variously explained of the *πόλεως νεμόμενα* Schol. "cantur pecudes, huc illuc, dum p quaerunt, vagantes" (Hermann). the latter we substitute *progreddie vagantes*, the explanation seems one in point of fact. This "f grazing" was so much noted of the Greeks as to be embodied in the *πρόβατα*, of which *πρόνομα βοτὰ* the poetical equivalent. *πρόβατο* used in tragedy, and in Attic prose restricted to sheep (just as *ω* virtually restricted "fowl" to the *ceous* tribe and "deer" to the *c* but among the Ionians and Dorians original and wider sense *βοτὰ ἅ π* was retained. Instances from Herodotus are plentiful. The ve

www.libtsol.com.gr πολύγωνα τελέθει·

τὸ πᾶν τ' ἐκ δαιμόνων θάλοισιν.

εὐφαιμον δ' ἐπὶ βωμοῖς

μοῦσαν θείατ' αἰδοί.

(695)

ἀγῶν τ' ἐκ στομάτων φερέ-

675

Schwerdt. βοτὰ τοῖς Wecklein. βοτὰ γὰς Hermann. ὀβρικάλοισ Bergk. 672  
 λάθοισιν M, corr. Hermann. λάβοισιν Turnebus. λάχοισιν Dindorf. Versus continuat  
 Schwerdt εὐδαιμόνως λάκοισιν | εὐφήμοις ἐπὶ βωμοῖς | θείαν μοῦσαν κ.τ.λ. 673 εὐφή-  
 μοις δ' ἐπὶ βωμοῖς μοῦσαι θεαί τ' M. Optime correxit Hermann. μοῦσαν θεῖαν H. L.  
 Ahrens, quod aliud est. εὐφημον δ' ἐπιβῶφεν Turnebus. ἐπιβῶντων Butler. Μοῦσαι  
 θέσπιν αἰοιδῶν H. Voss. κώμοις pro βωμοῖς Geel. 675 ἀγῶν Boissonade.

νέμεσθαι in a metaphorical sense occurs  
 Soph. El. 1384 ἴδεθ' ὅπῃ προνέμεται Ἄρης.  
 Contrast ὀπισθονόμος, Hdt. iv. 183 ἐν τοῖσι  
 καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθο-  
 νόμοι δὲ διὰ τὸδε εἰσι. τὰ κέρα ἔχουσι  
 κεκυφῶτα ἐς τὸ ἔμπροσθε· διὰ τοῦτο ὀπίσω  
 ἀναχωρέοντες νέμονται.

ἀγοροῖς = *ruri*. In the separation of ΒΟ-  
 ΤΑΓΡΟΙΣ βοτὸ was marked off, while the  
 remainder appears only in the corrupted  
 form τος. So the singular without a  
 preposition, Hom. Od. xii. 187 πατὴρ δὲ  
 σοῦς αὐτόθι μίμνει | ἀγρῶ, οὐδὲ πόλινδε  
 κατέρχεται.

673 sqq. The reference is to the choral  
 songs especially affected by the Dorians,  
 and in form best known to us from Si-  
 monides and Pindar. Aeschylus is pur-  
 posely using comprehensive terms. The  
 words ἐπὶ βωμοῖς are used to define the  
 songs as belonging to a religious cere-  
 mony (i.e. not σκολιά, or hymeneal or  
 erotic songs), and though strictly it would  
 exclude processional (προσῳδία) we should  
 not demand such technical precision. In  
 the case of διθύραμβοι, the αὐλός and not  
 the φόρμιγξ accompanied (v. 676). The  
 same is the case with κῶμοι. Chiefly no  
 doubt the poet meant ὕμνοι, παιᾶνες, παρ-  
 θένια. The ὕμνος sounds the praise (κλέος)  
 of gods and heroes, the παιᾶν is an ode of  
 thanksgiving (sometimes of prayer), παρ-  
 θένια are praises of Apollo and other gods  
 sung by virgins (though usually accom-

panied by the flute). All these were sung  
 ἐπὶ βωμοῖς.

εὐφαιμον—μοῦσαν restricts us to hymns  
 of praise and thanks. The passage an-  
 swers to vv. 683—685 and is a prayer for  
 εὐσέβεια.

εὐφαιμον, a word of the Greek liturgy.  
 The epithet is necessary, cf. Pind. P. x.  
 54 ὦν θαλαῖαις ἔμπεδον εὐφαιμαῖαις τε μά-  
 λιστ' Ἀπόλλων χαίρει. The verb was  
 ἐπευφημεῖν: Frag. 281 παιᾶν' ἐπηυφήμησεν,  
 Pers. 620, Eur. I. A. 1468 ἡμεῖς δ' ἐπευ-  
 φημήσατ', ὦ νεανίδες, παιᾶνα τήμῃ  
 συμφορᾷ...

674. μοῦσαν θείατ'. One of the few  
 corrections which do Hermann full credit  
 in this play. Ahrens' θεῖον should mean "to  
 place upon the altars", since μοῦσαν θεῖναι  
 can hardly = μοῦσαν θέσθαι in Aeschylus.  
 Even Pindar's ὕμνος ὀρμᾶται θέμεν αἴνον  
 (Nem. 1. 5) is different from θέσθαι, and =  
 "build". μοῦσαν θέσθαι = ᾄσαι, just as  
 σχολὴν τίθεσθαι (Ag. 1059) = σχολάζειν,  
 πρόνοιαν θέσθαι (Soph. Aj. 536) = προνοή-  
 σασθαι &c. μοῦσαν = "carmen" in Eum.  
 308 μοῦσαν στυγερὰν ἀποφαίνεσθαι.

αἰδοί, not poets, but singers. Cf. Pind.  
 P. 1. 5 πείθονται αἰδοί σάμασιν | ἀγῶσι-  
 χόρων ὅπῃταν προομιῶν ἀμβολὰς τεύχησιν  
 ἐλελιζόμενα.

675. ἀγῶν, the praise would thus  
 be more acceptable. The word especially  
 suits παρθένια.

www.libtool.org φάμα φιλοφόρμιγξ.

φυλάσσοι τ' αἰδίασι τιμαῖς  
τὸ δάμιον, τὸ πτόλιω κρατύνει,  
προμαθίας εὐκοινόμετις ἀρχά.

στρ. δ'.

(700)

677 ἀτιμίας (in marg. ἀσφαλίας) τιμὰς M. Ex illo ἀσφαλίας et scholiastae ἀμετακίνητοι locum restitui, nisi quod aliquamdiu de ἀρεμαίαισι cogitabam: neque metro quidem repugnaret hoc verbum, quoniam prius -αι- corripī posse demonstrant δειλῆϊος, γεραῖός, alia. ἀτρεμαῖα τιμὰς Butler. ἀτριάκτι Keck. ἀτρεμιστὶ Heimsoeth. ἀρτεμαῖα Hermann. αἰσιμαῖσι τιμαῖς Conington. 678 δῆμιον M. Dindorfio

assentior. 679 προμηθεὺς M. προμαθίας εὐκοινόμετις Paley. προμαθίς Hermann.

676. φάμα, another word for ἕνμος (of praise), Pind. P. II. 28 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις φάμαι Κνυρίων (as an instance of the fact that men make eὐαχέα βασιλεύσω ἕνμον ἀπὼν' ἀρετῆς). Cf. S. c. T. 866.

φιλοφόρμιγξ, cf. Pind. Ol. II. 1 ἀναξιφόρμιγγες ἕνμοι, Ol. IV. 2 ὑπὸ ποικιλοφόρμιγγος αἰοιδᾶς, Pyth. I. 1 &c.

677. αἰδίασι τιμαῖς. The combination of letters ΔΙΔΙΑΙCITΙΜΑΙC was liable to corruption. All are agreed that the sense required is that of the Scholiast ἀμετακίνητοι εἰεν αὐτοῖς αἱ τιμαί. In emending the passage toward this sense such words as ἀτρεμαῖα, ἀρτέμεια, which retain τ at the expense of c, are perhaps not so near as the suggestion here given. ἀρέμαισι or ἀρεμαίαισι is also possible, ἡρεμία being the antithesis of κίνησις (Aristot. Phys. III. 2. 4) and ἡρεμεῖν the opposite of κνεῖσθαι (*ibid.* VI. 8. 8). It seems that Aeschylus is defending the Areopagite council at Athens through the mouths of the Danaids at Argos. He admits that it is the public, "the general" (τὸ δάμιον = ὁ δῆμος) that *rules* (κρατύνει), but that democratic body wants *watching over* (φυλάσσοι) by a council which is *permanent* (αἰδίασι τιμαῖς), not liable to be deposed and appointed 'arbitrio popularis aerae'. Let that council think over matters first (προμαθίας) and then in a patriotic spirit share its good counsels

with the people, cf. 646 sqq. and note. This is his political theory: cf. Eum. 683—706, especially 705 βουλευτήριον | αἰδοῖον, δξέθυμον, εἰδόντων ὑπερ | ἐργηγορὸς φροῦρημα, and 700 τοῖονδε τοι ταρβοῦντες ἐνδίκως ἐσέβας | ἐρυμά τε χώρας καὶ πτόλεως σωτήριον. In Eum. 696 Athena states τὸ μῆτ' ἀναρχον μήτε δεσποτοῦμενον | ἀστοῖς περιστέλλουσι βουλεύω ἐσέβειν. Aeschylus' great fear is (Eum. 694) αὐτοὶ πολῖται μὴ πικαίνωσι νόμους. It is noteworthy that the title πολιτοφύλακες was applied to the representative *δλιγαρχία* at Larisa (Aristot. *Pol.* VIII. (v.) 6, a chapter which may well be read here).

αἰδίασι, i.e. not elective year by year. Aristot. *Pol.* III. 14 αἴθη μὲν οὖν ἡ σιλεία (sc. in Sparta) οἶον στρατηγίαις αὐτοκράτωρ καὶ αἰδιός ἐστιν (where he afterwards explains as στρατηγία βλου). *Ibid.* (VI.) IV. 15 περὶ χρόνου πόσος ἐκάστης ἀρχῆς, καὶ πότερα εἰ δεῖ τὰς ἀρχὰς αἰδιούς ἢ πολυχρόνους, especially VIII. (v.) 6 τῆς πολιτείας (τῆς ἐν Ἡλιεῖ) δι' ὀλίγων οὔσης τῶν ῥόντων ὀλίγοι πάνπαν ἐγίνοντο διὰ αἰδιούς εἶναι ἐνενήκοντα ἔντας.

679. The Scholiast's ἡ γὰρ ἀρχὴ ὑπὲρ Weil τῶν κοινῶν προνοουμένη τῆν πόλιω καὶ τῆν ἀρχὴν ἀξεί she shows him have been quite astray as to the construction. προμαθεὺς of MSS. is an impossible feminine and unmetrical. It is not easy to find a compound analogou

ξένοισι τ' εὐξυμβόλους, 680  
 πρὶν ἐξοπλίζεω "Αρη,  
 δίκας ἄτερ πημάτων δίδοιεν.  
 θεοὺς δ', οἱ γαίαν ἔχουσιν, αἰεὶ ἀντ. δ'.  
 τίοιεν ἐγχωρίοις πατρίαις (708)  
 δαφναφόροισι βουθύτοισι τιμαῖς. 685

π Dobree. προμαθία κωνόμητις Lachmann. 682 πληγμάτων coniciat  
 683 γὰν M. γαίαν scripsi. 684 ἐγχωρίοις πατρίαις prima man. in M.  
 π plerique, quamquam post αὶ γαίαν ἔχουσιν tautologia fit. 685 δαφνο-

νόμητις, unless εὐπροσωποκότας  
 λ. 969 be sound. εὐφροσύνητος  
 . E. N. IV. 2. 11, and εὐφροσύνητις  
 ι, are somewhat similar, but the  
 s formed on the stem εὐφρο- εὐ  
 πη (i) ease, readiness, capability,  
 ἰσότητος, εὐκοινοῦντος, εὐάγαθος,  
 ἡγρος, or (2) wisdom, success. The  
 is probably the better: "may a  
 that with wise deliberation de-  
 siderat...". With κωνόμητις cf.  
 λψ (Eum. 984), κωνόφων Eur.  
 7. The genitive is to be joined  
 the adjective in the sense ἤτις  
 εὐ κοινομένη προμηθεῖαν ποιεί-  
 τ ἤτις κοινή μήτηρι εὐ ποιεῖται  
 "coming to a joint resolve of  
 forethought", the genitive being

the rendering might be "a council  
 in sharing (with the people) the  
 ages of its forethought", i.e. a body  
 thinks for the people as well as  
 its μήτις is a κοινή μήτις, and  
 κωνοῖ is genitive of the thing shared,  
 κωνοῦν on the notion of κωνόω: thus  
 ἦντι ταύτη ἐστὶ μήτις οὐα [τῷ  
 εὐ κωνοῦν τῆς προμηθεῖας.

ξένοισι, v. note on 651.  
 ἠδύμοσι="honest" "abiding by  
 law" (σύμβολον or συμβολή), cf. Xen.  
 . II. 6. 5 εὐορκος δὲ καὶ εὐξυμβολος  
 γνήσιος. The reference is to the  
 ἐπὶ ἐνυμβόλων (Antiphon 138. 31),  
 i are most likely the same as the  
 δίκαι δίκαι of Thuc. I. 77 (see

Shilleto and Jowett in loc.). ξύμβολα are  
 international compacts for the protection  
 of trade (σύμβολα περὶ τοῦ μὴ ἀδικεῖν,  
 Aristot. Pol. III. 9. 7), the legal substitute  
 for the older ῥύσια. Under these cove-  
 nants a person of one state sued a person  
 of another in the latter's own courts (ex-  
 cept in the case of the Athenian allies  
 after the confederacy of Delos. See  
 Grote H. G. XLVII. vol. v. 299). Dem.  
 Mid. 570 τὰ σύμβολα συγγέων, Aristot.  
 Pol. III. 1, 4 ἀπὸ συμβόλων κωνοῦν.

682. δίκας δίδοιεν, not *roenas dare*,  
 but "submit to (allow of) legitimate pro-  
 cesses". This really includes ἀπὸ συμ-  
 βόλων δίκην δίδοιαι καὶ λαμβάνειν. Cf.  
 Hdt. VI. 42 ἵνα δωσίδικοι εἴεν καὶ μὴ  
 ἀλλήλους φέροιέν τε καὶ ἀγοιεν, Thuc. v.  
 27 πόλις ἤτις δίκας ἴσας καὶ ὁμοίας δίδωσι.  
 πρὶν ἐξοπλίζεω "Αρη is aptly illustrated  
 Thuc. IV. 118 δίκας τε δίδοιαι ὑμᾶς τε  
 ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ  
 ἀμφιλογία δίκη διαλύοντας ἄνευ πολέμου.  
 683 sqq. Cf. v. 673—676.

οἱ γαίαν ἔχουσιν=πολιούχους, cf. S.  
 c. T. 109, 272. For the thought Her-  
 mann quotes a law of Draco ap. Porphyg.  
 IV. de abstinentia: θεσμός αἰώνιος τοῖς  
 Ἀθησῖα νεμομένοις κύριος τὸν ἅπαντα χρό-  
 νον, θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν  
 κοινῷ ἐπομένοις νόμοις πατρίοις, ἰδία κατὰ  
 δύναμιν, σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρ-  
 πῶν, πελάνοισ ἐπετελοῖς.

685. δαφναφόροισι, a word properly  
 applicable only to the worship of Apollo.  
 v. δαφνηφορικά, δαφνηφορία, Eur. Ion

τὸ γὰρ τεκόντων σέβας,  
 τρίτον τὸδ' ἐν θεσμοῖς

Δίκας γέγραπται μεγιστοτίμου.

ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σῶφρονας, φίλαι·  
 ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς  
 ἀπροσδοκίτους τοῦσδε καὶ νέους λόγους.  
 ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὀρῶ

(71)

φρόνου M. δαφνηφόροις scripsi. βουθύτοις τε Schuetz. 688 Qu. μεγιστο  
 690 ἡμεῖς δὲ μητρὲς αἰ M, corr. Turnebus. 692 ἱκεταδόκου Meineke.

422 σὺ δ' ἀμφὶ βωμοῦς (sc. of Apollo),  
 ὦ γύναι, δαφνηφόρους | λαβούσα κλώνας  
 κ.τ.λ. It is no mere equivalent of  
 στεφανηφόροις. The two epithets must  
 therefore be taken disjunctively: "ho-  
 nours of laurel-bearing and honours of  
 the sacrifice of oxen". These are *repré-  
 sentatives* of two classes; (1) honours other  
 than those of bloodshed, e.g. fruit, flowers  
 &c., (2) honours of animal sacrifice. There  
 is synecdoche, δάφνη and βοῦς being species  
 put for the genus. In the case of βουθυσία  
 the synecdoche was carried so far that  
 βουθυτεῖν came to = θύειν (Ar. Plut. 819).

686. γὰρ, referring to πατρῴαις. For  
 the θεσμός itself cf. Eur. Fr. Antiop. 38  
 τρεῖς εἰσιν ἀρεταὶ τὰς χρεῶν σ' ἀσκέειν,  
 τέκνον,

θεοὺς τε τιμᾶν, τοὺς τε φύσαντας γονεῖς,  
 νόμους τε κοινοὺς Ἑλλάδος,  
 and the teaching of Chiron Pind. P. VI.  
 22. As the above-quoted (v. 683) law of  
 Draco is very like the passage of Aes-  
 chylus, so also in the Draconian code  
 occurs the θεσμός (quoted by Paley) γονεῖς  
 τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ  
 σινεσθαι. This however is not the "triple  
 law" here mentioned; triple forms of ex-  
 pression are too common to necessitate  
 identification.

687. τρίτον τὸδ'. Aeschylus is evi-  
 dently alluding to a moral code, a kind  
 of decalogue, well known to himself and  
 the Athenians. Perhaps he actually had  
 in mind the legislation of Draco, whose

laws were especially called θεσμοί, w  
 Solon's were called νόμοι. It is bet  
 to render literally "this is the third co  
 mandment", than "this with two others  
 There would be more than three accepte  
 precepts of Δίκη. The Scholiast right  
 says πρῶτον θεοῦς, δεύτερον νόμους, τρίτ  
 δὲ τὸδε, τὸ τοὺς γονεῖς τιμᾶν.

689. εὐχὰς μὲν... ὑμεῖς δέ. The antithe-  
 sis lies in the implication, not in the words.  
 "Your prayers for the Argives are good:  
 but for what concerns yourselves, listen  
 now to me".

σῶφρονας. The blessings for which they  
 have prayed are reasonable and wise, viz.  
 for εὐεστώ, εὐνομία, εὐσέβεια (if we may  
 sum them up in a triad).

691. νέους = φοβερούς, δεινούς, cf. sup.  
 v. 313.

692. While the Chorus has been re-  
 citing its prayer Danaus has stood upon  
 the top of the πάγος, whence he has a  
 view of the Argolic gulf. From time to  
 time he has been scanning the horizon  
 The following speech is not made con-  
 tinuously but with pauses, each ne  
 detail being reported as it comes  
 sight. There are such pauses at vv. 69  
 701. The asyndeton in v. 709 is th  
 easily explained.

ἱκεταδόκου σκοπῆς, "this ἱκεταδοκ  
 which I have used as a σκοπή". T  
 ordinary form is σκοπιά. Aeschylus u  
 the plural σκοπαί = specula, Ag. 28  
 309.

πλοίων εὐσημοὶ γάρ, ὡς με λανθάνειν,  
 λμοὶ τε λαίφους καὶ παραρρύσεις νεώς, (715)  
 πρῶρα πρόσθεν ὄμμασι βλέπουσ' ὕδόν, 695

ημον γὰρ οὐ με λανθάνει στολμοὶ κ.τ.λ. M. Quod cum verti quidem et per σχῆμα Πινδαρικών explicari possit, vix tamen cuiquam persuadebitur em ita exstare. Satis nota structura est, quam reposui. οὐδὲ λανθάνει κ. παραρρύσεις Weil. εὐσημον γὰρ ὅν μ' οὐ λανθάνει Dindorf parum εὐς in suspicionem vocant plerique; itaque ἐμέ Oberdick, σκάφους Weil. M.

λοῖον, "the dreaded" ship. idings of its actual presence τοι, yet they expected a ship r.

κ.λ. The ms. reading εὐση- με λανθάνει suffers from (1) articiple ὄν, (2) anacoluthon στολμοὶ τε λαίφους. The insuperable objection. By μον γάρ· οὐ με λ. we intro- ogether improbable σχῆμα The mistake arose from an elegant Greek construc- in e.g. Plat. Prot. 314 B ὥστε διελέσθαι (=νεώτεροι αν νεοί); Xen. Cyr. iv. 5, ἔν ὡς ἐγκρατεῖς εἶναι αὐτοῦ ἢ ὡς); cf. Eur. Andr. 80; II. 13. 3. Properly speak- ὡς with infinitive is used es in the sense of "for the .", the adjectives thereby si-comparative. Thus ὀλιγοί "few for the business of con- "too few". The same thing xpressed by the comparative ὥστε (ὡς), ὥστε (alone) or ἢ ε text therefore = εὐσημότεροι νεων.

λμοὶ λαίφους. κατὰ περι- ἄφος Schol. With λαίφος, are two possible senses of "furl" and "to equip". The not take place till v. 702. = the way the sail is rigged, τολμοὶ πέπλων. This serves f nationality; cf. Villemain, a voile latine, demi-pliée

autour du mâ, ...tout annonce un navire chrétien".

λαίφους is probably true singular, as ancient vessels had generally only one sail.

παραρρύσεις, apparently the same as the παραρρύματα of Xen. Hell. I. 6, 19 and the παραβλήματα of (ibid.) II. I. 22. They were a kind of curtain of skins or hair put round the sides of the deck as a protection both from weather and the enemy. They were often white and would be conspicuous. In Homer such defences were similar in construction to the Roman *plutei*, which were 'crates corio crudo intextae'. Aeschylus uses the verbal form παραρρύσεις the better to express "the way she is protected".

νεώς, balancing λαίφους, must = *δορός* or *σκάφους*. It is an open question how far Greek ears were offended by repetitions such as this of νεώς (zv. 694—696). Yet we may sometimes draw the line (see v. 330).

695. πρόσθεν opposed to ὑστάτου. It looks ahead, it listens astern.

ὄμμασι. ὄμματα are generally explained as paintings on the prow after the manner of the eye on Chinese and Indian boats. Such eyes are to be seen even now on boats in the Mediterranean. Aeschylus is not describing anything peculiarly Egyptian, but the Athenian triremes invariably had ὀφθαλμοί, which were not merely ornament, but were the holes through which the hawsers passed on either side of the bows: they were shaped and painted so as to resemble eyes; cf.

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 οἰακος εὐθυντήρος ὑστάτου νεῶς  
 ἄγαν καλῶς κλύουσα, τοῖσιν οὐ φίλη.  
 πρέπουσι δ' ἄνδρες νάιοι μελαγχίμοις

696 συνουτήρος M, corr. Turnebus. ἰθυντήρος Salvinus. τῶς ἂν οὐ φίλη M. τῶς Esc. τῶς ἂν Guelf. Turnebi κλύουσα γ' ὡς quasi desperantes recipiunt. γλῶσσαν οὐ φίλην ab anonymo rec. quaquam non accusativo sed genetivo tali sensu utebantur Graecorum οὐ φίλη Herwerden, in quod et ipse incidi. Vide adnot. πως ἀνωφ 698 νήοι M. Veram tragicorum formam restituit Dindorf.

Eustath. on II. XIV. 717 πτυχή δὲ ἴστω, ἔπου ὅ τε ὀφθαλμοὶ ζωγραφοῦνται καὶ τὸ τῆς νεῶς ὄνομα ἐπιγράφεται. Ar. Ach. 94 ΚΗ. ὁ βασιλέως ὀφθαλμός. ΔΙ. ὠναξ Ἑράκλεις. | πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις; κ.τ.λ.

696. οἰαξ is the tiller which works the πηδάλια. The latter were two in number, one on each side a little forward of the stern, and shaped like broad oars. Plat. Pol. 272 E οἶον πηδαλίων οἰακος ἀφήμενος. The οἰαξ is here (like πρῶρα) personified and called εὐθυντήρ (a semi-technical word). εὐθυντηρία is the proper name of the hole through which the rudder-handle passed.

ὑστάτου νεῶς, not, as a matter of fact, the very end of the ship, but at the opposite end as compared with the πρῶρα. The genitive νεῶς is partitive, cf. II. VI. 118 ἀντιξὴ ἢ πυμάτη θέεν ἀσπίδος.

697. The line as generally received from Turnebus can scarcely be defended, since (1) the position of γε is barely possible, (2) the ellipse implied by ὡς ἂν is not that ellipse which the sense demands. Thus the construction would be ἄγαν γε καλῶς κλύουσα, ὡς ἂν (κλύου αὐτοῦ) οὐ φίλη (τις πρῶρα). But we require the sense "hearing all too well for an enemy", i.e. ὡς (γε) οὐ φίλη, cf. Thuc. IV. 84 οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. On the other hand a clause with ὡς ἂν gives a reason, not a limitation or qualification (as ὡς or ὡς γε does). The sense "she hears all too well, as is natural, because..." is manifestly out of place. Cf. Dem. Mid. 519

θόρυβον καὶ κράτον τοιοῦτον, ποιοῖέν τινες) ἐπαινοῦντές τε κτες, ἐποίησατε. Xen. Cyr. V. πολλὰ φέρων, ὡς ἂν (sc. φέροι μεγάλου. πολλὰ φέρων ὡς ἀι and ὀλίγα φ. ὡς ἐκ μ. οἴκο intelligible, but an interchange and ὡς ἂν would make the latter Herodotus seems to have one ὡς ἂν εἶναι in the limiting sense μεγάλα ἐκτίησαστο χρήματα, ῥοδώπι, ἀτὰρ οὐκ ὡς γε ἐς π αὐτὴν ἐξικέσθαι (where, he Stein).

Bothe's γ', ὡς ἀνωφελής would be more attractive if γ' were placed. It is simpler to regard an error for τοῖσιν due to the repetition of the phrase. Thus τοῖσιν and construe ἄγαν κ. κλύουσα τοῖσιν (=οἰσιν) οὐ φίλη ἔστι all too well for them to hostile". οὐ, not μή, since the latter are definite.

698. ἄνδρες νάιοι, "the men on board". The men themselves proposed to the rigging &c., are emphasised thus than if οἱ ναῦται were written. There is some confusion between two modes of expressing πρέπουσιν οἱ ἄνδρες λευκῶν ἑστων μελάγχμοι ἰδεῖν (infin. with (ὅ) πρέπουσιν οἱ ἄνδρες γυίοις. With (α) cf. Pers. 24. δράμημα φωτὸς Περσικῶν πρὸς with (ὅ) Cho. 12 ὀμήγυρις | σκῶν φάρεσιν μελαγχίμοις | πρέπουσιν 24. The Egyptians were not

γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. (720)  
 καὶ τᾶλλα πλοῖα πᾶσά θ' ἡ πικουρία 700  
 εἴπρεπτος· αὐτῇ δ' ἡγεμῶν ὑπὸ χθόνα  
 στεῖλασα λαΐφος παγκρότως ἐρέσσεται.  
 ἀλλ' ἡσύχως χρῆ καὶ σεσωφρονισμένως  
 πρὸς πρῶγμ' ὀρώσας τῶνδε μὴ ἀμελεῖν θεῶν. (725)  
 ἐγὼ δ' ἀρωγούς ξυνδίκους θ' ἤξω λαβίων. 705  
 ἴσως γὰρ ἡ κήρυξ τις ἡ πρεσβηπόλοι

69 γυίοι M, corr. Turnebus. 700 κᾶτ' ἄλλα Scholefield. 705 θήξω M. ἀξω  
 Heimsoeth. 706 πρεσβήμολοι M. πρεσβήπολοι scripsi: vide infra. Editt. μῦλοι  
 opulium esse censentes prius ἢ in ἄν cum Burgesio mutant, dum vocabulo πρέσβη  
 ἴστω conciliare frustra conantur. πρέσβυς Turnebus. πρέσβις Dindorf. Ad lacunam

black, but would look all the blacker for  
 their white garments. Hdt. II. 37 (of  
 Egyptians) εἴματα δὲ λευκὰ φορέουσι αἰεὶ  
 ἰσώματα, ἐπιτηδεύοντες τοῦτο μάλιστα.  
 We need not assume that Aeschylus  
 shared this information.

700. τᾶλλα πλοῖα, the article is sound.  
 The Danaids expected a force to arrive  
 sufficient to attempt to compel their res-  
 titution. This army must have been to  
 some purpose in the second play of the  
 trilogy.

701. αὐτῇ, the flagship.  
 702. This was the usual practice.  
 Foley quotes Il. I. 432 ἰστία μὲν στεί-  
 λωτο θέσων δ' ἐν νηὶ μελαίνῃ | ..... τὴν  
 ἢ αἰ ὄμμον πρόρεσσαν ἐρετμοῖς, Verg.  
 Aen. III. 207 vela cadunt, remis insurgi-  
 unt.

παγκρότως = παντὶ κρότῳ, πιτύλα = πά-  
 σαι ταῖς κόπαις. Since δίκροτος and μο-  
 νήκροτος are terms used of ships with two  
 banks and one bank of oars (= δῆρης,  
 μονήρης), παγκρότως means with all the  
 banks.

704. πρὸς πρῶγμ' ὀρώσας = 'hoc agen-  
 tes' (ad rem spectantes). Aristot. An.  
 III. II. 27. 5 uses πρὸς τὸ πρῶγμα. ἔξω  
 τοῦ πρῶγματος is more familiar. Hdt.  
 VII. 19 εἴμακέ οἱ οὐ πρῆγμα εἶναι στρα-  
 τείσθαι, where πρῆγμα = 'quod opus  
 est'.

705. ἀρωγούς, to prevent violence.  
 ξυνδίκους, to defend the question of  
 right. The former, however, is a general  
 word and might include the latter. ἀρω-  
 γοί = 'advocates' Il. XVIII. 502.

ἤξω = rediero, the 'iam hic ero' of  
 comedy. Cf. Eum. 488, Pers. 524.

706, 707. By the change of one letter  
 (Π for M), and the assumption of an ele-  
 gant aposiopesis, this passage is cleared of  
 all difficulty. πρεσβηπόλοι became πρε-  
 σβήμολοι (which M gives), and μολοι  
 naturally was regarded as the optative  
 verb. A change of πρέσβη to πρέσβυς  
 does not remove the difficulty of μῦλοι  
 θέλωτες. The ἡ of MSS., wrongly altered  
 (since Burges) to ἄν, is also a token that  
 no verb was actually included. Danaus  
 breaks off at the end of v. 707 because  
 he finds himself likely to cause alarm:  
 "nay" he says "there is no need to fear  
 this...". Dindorf (Lex. Aesch.) has 'non  
 raro ἀλλὰ sermonis abrumpendi et ad  
 aliud quid convertendi causa dicitur'.  
 Cf. Pers. 261 ἀλλὰ ταῦτα μὲν μεθῶμεν.

706. πρεσβηπόλοι, formed like θηη-  
 πόλος, θαλαμηπόλος. A similar term is  
 δικασπόλος. Danaus expects either a κή-  
 ρυξ to come alone or a number of πρέ-  
 σβεις together. For τις with one sub-  
 stantive and implied with the other, cf.  
 Cho. 756 ἡ λιμὸς ἡ δῖψη τις ἡ λιψουρία.

ἀγειν θέλοντες ῥυσίων ἐφάπτορες—  
 ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.  
 ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῆν,  
 ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε.  
 θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρα  
 θεοὺς ἀτίζων τίς ποτ' οὐ δώσει δίκην;  
 ΧΟ. πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι  
 ἦκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου.

decurrit Lincke. 707 ἐφάπτορας Robortellus. 708 μητρ  
 μὴ τρέσηται Guelf. τρέσητέ Esc. τρέσητέ νιν Schuetz. τρέσης, τέκνοι  
 709 ὅμως δ' Geel. βραδύνοιεν βοήν Marckscheffel. βραδύνοι μὲν βοή  
 711 θαρσεῖτε M, corr. Turnebus. 712 τίς βροτῶν M. τίς βροτ

707. ἀγειν, i.e. ἀγειν (ὕμᾱς) θέλοντες, (ὡς ὄντες) ῥυσίων ἐφ. The Scholiast says ἐνεχυράζοντες ἡμᾶς διὰ τίνος ἀρπαγῆς. But this is the concern of the Argive territory and property, not of the Danaids. Rather 'desiring to carry you off, as laying hands on ῥύσια'. See note on v. 286. The Danaids themselves are the ῥύσια. Then in v. 886 the κῆρυξ defends his seizure of the Danaids, he does so, he says, τὰπολωλόθ' εὐρίσκων. The indemnity is identified with the thing lost.

708. νιν, masculine, the coming Egyptians.

709. ὅμως. δ' is not required. There is a pause while Danaus reflects.

εἰ βραδύνοιμεν. ἦν βραδύνοιμεν would be less re-assuring. ἄμεινον (ἀν εἴη)...εἰ βρ.: "in such a case as that of our not arriving quickly". Goodwin, Moods and T. § 50. 2. Cf. II. I. 255, VII. 28.

βοῆν, νῦν τῇ βοηθείᾳ Schol. Cf. Ag. 1349 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν. Paley quotes Thuc. VII. 43 μὴ βραδεῖς γένωνται τῇ ὄρμῃ.

710. ἀλκῆς τῆσδε, τῆς τῶν βωμῶν καταφυγῆς Schol. Cf. inf. 808 βαῖνε φυγᾶ πρὸς ἀλκάν ('our refuge'), P. V. 545, Hom. Od. XII. 120.

711. θάρσει, singular as being more of an interjection than an imperative, like ἄγε, ἴθι &c.

κυρίῳ, 'die constituto', w natural (κύριος μῆν of childbirth VI. 52), private (Hdt. I. 48), arrangements. The word is te used of the day of trial (as here Mid. 541 ἐπειδὴ ποθ' ἦκεν ἡ κτ Or. 48 κυρία δ' ἦδ' ἡμέρα | ἐν ψῆφον Ἀργείων πόλις. There ἀναβολαῖ of the punishment, is a final day, Ag. 766 ὅτε μόλῃ.

712. τίς, which is usually the ms. reading τίς, is objection position metrically emphasised. rection ποτ' οὐ resembles that πόθῳ for βροτῶ, and in Soph. βροτῶν, which is generally ob should probably be ποτέ. The opens with the sententious το affirmative form gives place to rogative, τίς ποτ' οὐ=πᾶς τίς.

713. φοβοῦμαι, ὡς, i.e. 'tim tans) ut venerint' (or 'quam cel rint') by an easy brachylogy, with verbs of emotion or fe XXIII. 648 χαίρει δέ μοι ἦτορ | μέμνησαι, XVI. 600 ἄχος ἔλλαβ | ὡς ἔπεσ' ἐσθλὸς ἀνὴρ. ὠκύπτε dicative.

714. ἐν μέσῳ, i.e. between and theirs, cf. Verg. Aen. IX. longum in medio tempus'.

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πολυδρόμου φυγᾶς ὄφελος εἴ τί μοι.

παροίχομαι, πάτερ, δέϊματι.

ΔΑ. ἐπεὶ τελεία ψῆφος Ἄργείων, τέκνον,  
θάρσει· μαχούνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. (710)

ΧΘ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος, 720  
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα·  
δοριπαγεῖς δ' ἔχοντες κνανώπιδας ἀντ. α'.

715 ποτ' οὐ scripsi: vide adnot. 714 ἤκουσιν M. Sunt qui ἤξουσι prave scribant.  
716 βωμοδρόμου vel ἀλαδρόμου Enger. Ex exemplis quam plurimis liquet nil causae  
esse cur aut νέας cum Meinekio in antist. aut hic πολυ- scribamus. οἱτι μοι Schuetz.  
717 παροίχεται Turnebus. δέϊ·ματι una littera erasa M. 718 τέκνα M, corr.  
Schuetz. 719 ἐγών M. 720 ἐξῶλεσσο τιμαργον M, corr. Turnebus.  
722 δοριπαγεῖς M. Fortasse δροσιπαγεῖς scribendum.

Overtaking seems as if fate was against the Danaids.

715. ἐτητύμως, feeble if taken with τάρβος μ' ἔχει. Rather it belongs to ἐστι understood with εἰ. ἐτητύμως after εἰ in Ag. 166, 477, 1296. They had begun to think themselves in the way of becoming safe, now they doubt if there is really any good in their flight. τάρβος εἰ: see note on v. 67.

716. πολυδρόμου = πολλοὺς δρόμους ("courses" or "laps") ἐχούσης. The notion of distance, not of speed, is uppermost.

717. παροίχομαι. The Scholiast has ὅσον μοι προγέγονεν. ὄφελος διὰ τῆς ἐνθάδε φυγῆς τῷ δέϊματι νῦν παροίχεται. ἀπιστῶ γὰρ εἰ τεύξομαι σωτηρίας. From this he is wrongly supposed to have read παροίχεται. He was but paraphrasing the text, i.e. punctuating at ἐτητύμως, he construed incorrectly πολ. φυγᾶς ὄφελος εἴ τι ἐστι μοι (protasis), παροίχομαι δέϊματι, "if any benefit has been gained by my flight (as regards that benefit), I am undone with fear (=I have lost it)". By παροίχεται (τοῦτο) he explained (κατὰ τοῦτο) παροίχομαι. If the Scholiast was so literal, what of προγέγονεν? As a matter of fact παροίχομαι δέϊματι is a sentence by itself, like οἴχομαι φόβῳ v. 764.

T. S.

718. τέκνα is probably due to some one who remembered that Danaus was addressing all his daughters, but forgot that σέθεν followed. τέκνα is possible with θάρσει (v. 711), not with σέθεν. The archetype would give τεκν' only.

τελεία, see on παντελή v. 580.

720. ἐξῶλες predicate, μάργον epithet. On the moral sense of ἐξῶλες ('perditus') cf. πανῶλες v. 86.

720—724. There are three reasons for fear: (1) their cousins have no conscience, (2) they will fight to the death, (3) they have come in force.

722. δοριπαγεῖς, expressing strength of build, κνανώπιδας exterior appearance: both help to define νῆας as ships of war. Cf. Pers. 558 πεζοὺς δὲ καὶ θαλασσίους | αἰδ' ὀμόπτεροι κνανώπιδες | νᾶες ἀγαγον. κνανέμβολος occurs Eur. El. 435, parodied in Ar. Ran. 1318, πῆρας κνανεμβόλους, Eq. 554 κνανέμβολοι θοαὶ μισθοφόροι τριήρεις. κνανόπρῳρος is the Homeric term, Il. xv. 693, Od. iii. 209 &c. The term is applied to the prow only of ships of war. To render "dark-prowed" is manifestly wrong, since the ship itself is black (v. 509). The prow on the contrary is κνανῶπις, not μελανῶπις. κίανος is blue steel, and it is probable that κνανόπρῳρος = with prow made of steel, or steel-faced.

νῆας ἔπλευσαν ὄδ' ἐπιτυχεῖς σκοποῦ  
πολεῖ μελαγχίμῳ ξὺν στρατῷ.

(745)

ΔΑ. πολλοὺς δὲ γ' εὐρήσουσιν ἐν μεσημβρίας  
θάλπει βραχίον' εὖ κατερρινημένους.

725

723 ἐπεὶ τάχει κότῳ M. ἐπὶ τύχη in ἐπὶ τύχει correctum cod. Guelf. ἐπιτυχεῖ Turnebus. Scripsi ἐπιτυχεῖς σκοποῦ (restituto IC, propter sequens K omissio), h. e. τοῖ σκοποῦ ἐπιτετύχασιν δεῦρο ἐλθόντες: vide adnot. ἐπικότης τάχει Weil. ἐπιταχεῖ κρότῳ Meineke. Possis etiam ἐπιτυχεῖ στόχῳ. 724 πόλει M, corr. Stanley. μελαχίμῳ M, corr. Turnebus. 725 μεσημβρία M, corr. Schuetz. μεσημβρινῷ Bothe. 726 θάλπει M, θαλπτόν Burges. θαλπνῇ H. Voss. βραχίον M, corr. Turnebus. κατερρινωμένους H. Voss: vide infra.

The ἔμβολος was certainly of metal: Pers. 415 ἔμβόλοις χαλκοστόμοις, 408 χαλκήρης στόλος. Eur. I. A. 1320 ναῶν χαλκεμβολάδων. Pollux II. 102 χαλκόπρωρος. The reason of metal in that particular part is obvious.

κνανῶπις, 'with face of κίανος', rather than κνανόπρωρος, is used because the ship is regarded as a thing of life, and the oldest ἔμβολοι had actual faces (or rostra of animals) upon them.

723. ἔπλευσαν, not πεπλεύκασιν, 'in deciding whither to sail they sailed hither by a lucky guess at our destination'.

ἐπιτυχεῖς σκοποῦ, see confusion of σκοπός and κότος, v. 626. The sense is τοῦ σκοποῦ ἐπιτυχόντες, ἅτε δεῦρο ἐλθόντες. The Egyptians would only guess that the Danaids had sailed to Argos: their guess proved right. When the corruption ἐπιτυχει...κοποῦ had occurred through omission of ICC before K, ἐπὶ ταχεῖ and κότῳ would follow by adaptation. ἐπιτυχεῖς is opposed to ἀποτυχεῖς as ἐπιτυχεῖν to ἀποτυχεῖν, of hitting and missing a mark (σκοπός), v. Aristot. E. N. II. 6. 14, Plat. Legg. 744 A.

724. πολεῖ. The Epic forms of πολίς are rare in Tragedy. Besides this place we have Ag. 723 πολέα (=πολλά), Eur. Hel. 1332 πολέων, Eur. I. T. 1263 πολέων. To the first and third of these other Epic words are attached (ἔσκε and μερόπων). Probably other such forms have been corrupted in copying. πολεῖ

owes its preservation to confusion with the dative of πόλις. Aeschylus has no form πολλός (which occurs in Sophocles and Euripides).

725. πολλοὺς takes up πολεῖ, as the remaining words do μελαγχίμῳ: "many and black? Aye, but many and sinewy will they find &c." The Chorus had used μελαγχίμῳ with reference to fierceness and sinewy strength.

μεσημβρίας. μεσημβρία M. See on πανδημία v. 586. ἐν μεσημβρία could only be joined grammatically to εὐρήσουσιν. μεσημβρίας θάλπος = μεσημβρινὸν θάλπος ἡλίου S. c. T. 431.

726. κατερρινημένους, lit. "filed down". The superfluous flesh is removed: = "wiry" "sinewy". The word is used figuratively of language (ἱματις). Ar. Ran. 901 κατερρινημένον τι λέξειν. The Scholiast says καλῶς ἐν ἡλίῳ γεγυμνασμένοις. The contrast between persons brought up effeminately in the shade (σκιατραφεῖς) and those who have been 'patientes pulveris atque solis' (Hor. Od. I. 8. 4) is a favourite one in Greek. See especially Plat. Rep. 556 D πολλάκις ἰσχνὸς ἀνὴρ πένης ἡλιωμένος παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας ἄλλοτρίας κ.τ.λ. Plut. II. 8 D ἐσκιατραφημένη σωματῶν ἕξις, Plat. Phaedr. 239 C, Eur. Bacch. 458, Jun. VII. 105, Cic. pro Mur. § 30. Schütz compares Quint. XII. 10. 44 lacertos exercitatio expressit ac constrinxit.

ΧΘ. [www.libtool.com.cn](http://www.libtool.com.cn)  
 ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων  
 ἔχοντας ὄργας, χρῆ φυλάσσεσθαι τάχος.

ΔΑ. οὔτοι ταχεία ναυτικοῦ στρατοῦ στολή,  
 οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία (765)

εἶναι Meineke. οἶμαι δὲ, βύβλου Burges. 741 ἔμπας ματαίων Hermann, ὅμως ματαίων Schuetz, dum καὶ ("etiam") parum intellegunt. ὡς παμματαίων cuius relinquo. 742 ἔχοντας ὄργας χρῆ φ. κράτος M. ὄργμας cod. Esc. ἔχοντας Turnebus, ita ut structura sit accus. absolute pendentis, satis illa quidem nota post ὡς sed apud Aeschylum nusquam alibi reperta. At inest mendum in voce κράτος. Idem senserunt Schuetz (καλῶς), Kirchhoff (πάτερ), Hartung (κύνας). τάχος scripsi et defendi. Est qui εἰργοντας ὄρμας repudiat. 743 ταχεία M. ταχεία Guelf. στολή M, corr. Turnebus. 744 πεισμάτων M, corr. Victorius. σωτηρίου M. σωτηρίαν Guelf. σωτηρία Turnebus. σωτήρια Sal-

serve as a sort of standard of comparison for their merits. The same is the case with drinks (inf. 921). As a matter of fact it was not the καρπός but the καυλός of the byblus which was eaten, Hdt. II. 92. The Egyptians did, however, eat the seeds of another marsh-plant, a species of lily. Even the Egyptians looked upon the byblus as a poor kind of food.

741. καὶ belongs to and emphasises ματαίων κνωδάλων:—"etiam beluarum": "very beasts". It should not be taken with ἔχοντας, still less as answering to τε (though for καὶ followed by τε see Eum. 75, Cho. 252, S. c. T. 580).

ματαίων, v. on v. 172.

741—742. The nominative ἔχοντες is almost universally rejected for the ἔχοντας of Turnebus. Oberdick, however, keeps the nomin. and supposes a very harsh anacoluthon. If κράτος be sound, it can hardly, without more authority, be explained with Krüger (Gk. Gr. § 549) as =κατὰ κράτος. τάχος and τέλος are used adverbially, but it is dangerous to argue from one such noun to another. One MS. gives ὄργμας, a trace of the frequent confusion between ὄργη and ὄρμη. Such a confusion may exist here, and we might read ὡς...εἰργοντες ὄρμας, χρῆ (sc. ἡμᾶς) φυλάσσεσθαι κράτος (sc. αὐτῶν), the anacoluthon being much easier than that of Oberdick, since χρῆ φυλάσσεσθαι might

be regarded as an equivalent for the sense φυλαξόμεθα. εἰργοντας would of course be "minus impeditum". Reading ἔχοντας ὄργας, it is possible to regard the clause ὡς...ὄργας as the familiar accus. absolute (e.g. Soph. O. T. 101 ὡς τόδ' αἶμα χεϊμάζον πόλιω). Aeschylus does not use this construction elsewhere, and χρῆ φ. κράτος in the sense μὴ κρατηθῆναι ὑπ' αὐτῶν is an improbable expression. Paley, translating "guard against their boldness", virtually reads θράσος.

More probably τάχος (=ταχέως) is the true reading. Danaus has in all this dialogue been taking up the words let fall by his daughters. His next speech begins οὔτοι ταχεία, and he impresses upon them that there is no immediate alarm. To this he was led by their last word τάχος. "Haste? There is no need of such haste..." Construe χρῆ (ἡμᾶς) τάχος φυλάσσεσθαι (αὐτοῦς) ὡς ἔχοντας ὄργας καὶ μ. κνωδάλων.

742. Cf. Pind. P. II. 77 ὄργαίς ἀτενές ἀλωπέκων ἴκελοι.

743. στολή, like ὄρμος, is verbal= τὸ στέλλεσθαι: the "equipping forth": ἀντὶ τοῦ ὄρμη Schol. (reading the corrupt dative).

744. ὄρμος=ὄρμισις (τὸ ὄρμιζεσθαι). The verbal sense also in Hdt. VII. 193 ἐν τούτῳ ὡν ὄρμον ἐποιεῖντο, Theoc. XIII. 30 εἰσω δ' ὄρμον ἔθεντο, where ὄρμον ποιεί-

ἐς γῆν ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις  
 θαρσοῦσι ναῶν ποιμένες παραυτίκα,  
 ἀλλως τε καὶ μολόντες ἀλίμενον χθόνα  
 ἐς νύκτ'· ἐπεὶ στείχοντος ἡλίου φιλεῖ

745

vinius. σωτήριον Tittler. πείσματ' εὐναστήρια Merkel. ὥστε pro οὐδὲ Geel. 745 οὐδὲν M, corr. Robortellus. Interpunctionem post ἐνεγκεῖν delevi. ἐς γαῖαν ἐλθεῖν δ' Bamberger. ἐκ γῆς ἀνάπτειν audacius Hartung. 747 ἀλλ' ὥστε, corr. Victorius. 748 ἐς νύκτ' ἀπὸ στείχοντος M. ἐς νύκτ', ἐπεὶ scripsi. εὐνάς τ' ἀποστείχοντος ἡλίου φιλεῖ Bothe. ζῆλον δ' ὑπο στείχοντος H. Voss. φιλεῖ δ' Hermann, quod veri simile

σθαι (τίθεσθαι) is analogous to σπουδῆν, σχολῆν &c. ποιέσθαι.

Danaus means, reassuringly, ὥσπερ οὐ ταχέως στέλλεται ναυτικὸς στρατός, οὕτως οὐδ' ὀρμίζεται ταχέως. "There is time yet".

744—746. It is quite possible to punctuate after ἐνεγκεῖν and to regard the three clauses with οὐδὲ (in each case = nec) as coordinate. ἐς γῆν ἐνεγκεῖν would then be equivalent to τὸ ἐς γῆν ἐνεγκεῖν or a verbal noun analogous to στολή, ὄρμος, e.g. οὐδὲ πεισμάτων ἐς γῆν φορὰ (ταχειὰ ἐστι). This, however, is somewhat involved, and οὐδὲ θαρσοῦσι comes out of its chronological order: confidence should precede the fastening of the stern-cables. Oberdick reads σωτηρία and construes οὐδὲ πεισμάτων σωτηρία (ταχειὰ ἐστίν) (ὥστε) ἐς γῆν ἐνεγκεῖν (αὐτὰ), comparing Plat. Crit. 52 B οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι. This, though idiomatic enough, does not remove the objection to the sequence. The first hand of Cod. Guelf. has σωτηρίαν. Taking the former οὐδ' = nec and the second = ne quidem we obtain 'neque audent navium pastores ne iacta quidem ancora funium tutamen continuo ferre in terram'.

οὐδ' ἐν ἀγκυρουχίαις, sc. ὄντες.

πεισμάτων σωτηρίαν = πείσματα σωτήρια. Cf. Soph. Phil. 813 ἐμβαλλε χειρὸς πίστιν, Aeschin. De F. L. § 70 ἡγεμόνων ἀλαζονείας (= ἀλαζόνας ἡγέμονας). Cic. p. Mur. § 16 ex annalium velustate eruenda.

The πείσματα are the πρυμνήσια (reti-

nacula navis), which moored the ship to the land, while εὐναί were thrown into the sea from the prow. Il. i. 436 ἐκ δ' εὐνάς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδησαν. For the notion of σωτηρία, with these hawsers cf. Anthol. Pal. xii. 150 ἐν σοὶ τὰμὰ βλον πρυμνήσι' ἀνήπται, Eur. H. F. 479, Plat. Legg. 893 B ἐχόμενον ὡς τινας ἀσφαλοῦς πείσματα.

745. ἐς γῆν ἐνεγκεῖν, not a mere equivalent of the technical ἀνάψαι, but expressing the final decision that all is right on board and that the men may venture to land and make fast.

ἀγκυρουχίαις, not the place, but the state: i.e. not 'in stationibus' but 'ubi in ancoris constiterunt', after the εὐναί have been thrown out. The plural of condition, cf. P. V. 540, Ag. 419 ὀμμάτων ἐν ἀχηρίαις, 725, Eum. 996. So the Scholiast ταῖς ἀσφαλείαις καὶ κατοχαῖς τῶν ἀγκυρῶν. A ship is said ἀγκυραν ἔχειν or ἐν ἀγκυρουχίᾳ εἶναι.

746. ποιμένες, a common metaphor: Ag. 657 νῆες | φῶντ' ἀφαντοὶ ποιμένος κακοῦ στρόβω, Eur. Suppl. 674 ποιμένες δ' ἔχων τετραδῶρων, Phoen. 1140 ποιμέσων λόχων.

747. ἀλίμενον. This was the character of the Argolic Gulf at the point intended. A number of small streams e.g. the Chaimarrhus, Pontinus and (the larger) Erasinus carry down silt (v. sup. 32). The Argive harbour was on the other side of the gulf at Nauplia (Eur. Or. 54 &c.).

748. The reading in the text necessitates comparatively little change, and has at least the merit of simplicity o

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ὠδίνα τίκτειν νύξ κυβερνήτη σοφῶ.

(770)

οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ

750

καλή, πρὶν ὄρμῳ ναῦν θρασυνθῆναι· σὺ δὲ

esse minime adducor.

749 ὠδεῖνα et τίκτει M. Citant Plutarchi Mor. 1090 A.

vid. inf. Inde supplet Paley κἂν ἢ γαλήνη νήνεμός θ' εὐδὴ κλύδων, versum ab hoc loco omnino absonum.

750 οὔτοι Schuetz. οὐδ' ἀνέκβασις Tittler. οὐτ' ἄρ' Pauw.

structure. ἐς νύκτα adds something to the sense of v. 747, but nothing to the words ἀποστείχοντος ἡλίου. Moreover why should Danaus proceed to make a general statement with regard to the dangers of night, unless he had said something to the effect that it was now nearing night? γὰρ or δὲ at least might have been looked for to introduce that general statement. Nor is it beyond question that any Greek would use such an expression as ἀποστείχει ἡλῖος ἐς νύκτα. The night followed the sun, he did not go away into it, but left it behind him. The English "the sun sinks into night" should not mislead us. Again, is "when the sun sinks into night, the night is wont to beget grief" a tolerable expression? The mistake perhaps arose from an explanation (ἀποστείχοντος) of στείχοντος, and from a misunderstanding of the meaning of ἐς νύκτα.

ἐς νύκτα, ad noctem, 'toward nightfall'.

Hom. Od. III. 138 ἐς ἡέλιον καταδύντα, Ar. Plut. 998 ὅτι εἰς ἑσπέραν ἤξοιμι, Xen. Cyn. II. 4 εἰς νύκτα. ὑπὸ νύκτα (sub noctem) of Thuc. IV. 67 is more definite.

στείχοντος, better than ἀποστείχοντος, which rather="go home". στείχειν="depart" sup. v. 497, P. V. 81, Soph. Ant. 98.

749. Commentators quote Plutarch, 1090 A (de non suav. viv. sec. Epicur.) ὡς περ ἐν θαλάσῃ κατ' Αἰσχύλον ὠδίνα τίκτει νύξ κυβερνήτη σοφῶ καὶ γαλήνη, and Qu. Sympos. I. 3, p. 619 οὐ γὰρ μόνον ὠδίνα τίκτει κυβεύτη σοφῶ κατὰ τὸ λεγόμενον πᾶς βόλος. The words κατὰ τὸ λεγ. shew that the expression had become proverbial. From καὶ γαλήνη (which Wytttenbach alters to κἂν ἢ γαλήνη) Paley

supposes a verse has been lost (v. crit. note). The evidence is too slender for the supposition. Plutarch may have written κἂν γαλήνη as words of his own. The ancients apparently found something striking in the expression. ὠδῖς="grief, travail of mind", Cho. 211 πάρεστι δ' ὠδῖς καὶ φρενῶν καταφθορά, and (in the plural) Soph. Tr. 42, Plat. Rep. 574 A; but the combination (instead of ἄλγος or δυσθυμίαν) with τίκτειν is remarkable. The meaning seems to be "the night brings forth for the steersman travail of mind", with a curious suggestion of both the general and the particular sense of ὠδῖς. It is difficult to admire the conceit (if such there be), but precisely for that reason it was likely to take with the Alexandrines. At the same time ὠδίνα is the word for the steersman's state of mind, while τίκτει is rather the word with which we could dispense in favour of an equivalent.

750. Danaus has not yet finished the enumeration of difficulties. v. 747—749 have been parenthetical. He now comes to the last stage in the proceedings of the fleet: "if these difficulties lie in the way, of course to disembark a whole army is a matter of time".

οὕτω, 'itaque' (inferential), a rare use. Yet cf. Soph. Antig. 677. οὕτω δὲ in prose.

ἂν...ἂν, v. Goodwin, Moods and T. § 42. 3, for a clear statement of the purpose and position of the repeated particle.

751. ὄρμῳ θρασυνθῆναι. The Scholiast explains πρὶν καταθαρρῆσαι τῷ ὄρμῳ τὰς ναῦς, i. e. he took ὄρμῳ to depend on θρασυνθῆναι in the sense *confidere*. Such

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φρόνει μὲν, ὡς τηροῦσα μὴ ἀμελεῖν θεῶν  
 πράξης ἀρωγὴν ἄγγελον δ' οὐ μέμψεται  
 πόλις γέρονθ', ἠβῶντα δ' εὐγλώσσω φρενί.

XO. *ἰὼ γὰρ βοῦνι, σὺνδικον σέβας,* στρ.

οὐδ' αὖ' Burges. Possis οὐπω... οὐν ἀνάβασις. 752—753 φρονεῖ μὲν ὡς τὴν ἀμελεῖν θεῶν πράξας ἀρωγὴν M. φρόνει Robortellus. τηροῦσα et πράξης s. sensu "sis prudens, ut, cavens ne hos deos negligas, auxilium adipiscaris versu non mutato πράξουσ' legit Stanley, πράξεις Bamberger. πράξω δ' πράξαι τ' Lachmann. Lacunam post v. 752 statuunt al. 754 εὐγλ corr. Robortellus. 755 βουνῆτι, ἐνδικον M. βοῦνι, σὺνδικον scripsi. B

a dative seems to be found once with *θαρσεῖν*, Hdt. II. 76 *τεθαρσηκότες τοῖσι θρῆνσι*. But even there *τεθ.* is not = *θαρσοῦντες*, but has a quasi-passive sense, "having been led to pluck up courage through (or "by") the omen". Herodotus moreover can say *πέλομαι τινος*, with other constructions *κατὰ σύνεσιν*, so that a certain Herodotean use of *τεθαρσηκότες* with the case of *πεπιστευκότες* would be of little value. Rather we should construe "before the ship has been made confident by means of (safe) anchorage". This comes to the same thing no doubt, but it is important to keep distinct the grammatical processes. Others (Liddell and Scott, Paley) translate as *locative* 'at her moorings', but this is a use little known in Aeschylus, though common in Euripides.

752. *φρόνει μὲν*: the expected clause with *δὲ* is slightly varied in form. Danaus meant to say "keep calm and be on your guard, and meanwhile trust me as your messenger", i. e. *φρόνει μὲν... ἀγγέλω δὲ πίστευε*. This position shews this to be the antithesis and not *σὺ μὲν φρόνει... ἐγὼ δὲ ἄγγελος ἀγαθὸς ἔσομαι*.

*ὡς*. The construction is *ὡς πράξης ἀρωγὴν, τηροῦσα μὴ ἀμελεῖν θεῶν. ταρβοῦσα* of MSS. is beyond translation. *ταρβοῦσα μὴ ἀμελεῖν* cannot = *ταρβοῦσα μὴ ἀμελῆς* or *ταρβοῦσα ἀμελεῖν*, but gives the very opposite sense. The "redundant" *μὴ* after *κωλύω, ἀρνοῦμαι* does not appear to be extended in classical writers to *ταρβεῖν*

&c. Nor is it easier to construe *μὲν, ὡς (= ἄτε) ταρβοῦσα, μὴ θεῶν*, unless a lacuna be marked in the following line. For the *πράξας* to *πράξης* cf. v. 295 (*ἀνοστήσης*). *τηροῦσα μὴ ἀμελεσομένη μὴ α.*, Hdt. I. 65 *ἐφ' οὗ μὴ παραβαίνειν*, Aristot. Pol. *ρεῖν ὅπως μὴ παρανομῶσι*, Ar. Vesp. 372, 1368 (*τηρεῖν = cavere*). 753. *πράξης*, active, "get" (middle). Pind. Isth. *ἀγωνίοις ἀέθλοισι ποθεινὸν κλέει* Pyth. II. 40 *τὸν δὲ τετράκνα, δεσμῶν, ἐὼν ἄλεθρον*. So *πράσσει φιλαν*. Similarly *εὐρεῖν, φέρεσθαι, φέρεσθαι* might have been used for, Pind. Ol. I. 13, VII. 89, 977 *μηδ' αἰσχὸς ἡμῖν, ἠδοῦν ἔμοις πράξωμεν*.

754. *εὐγλώσσω φρενί, i.* that thinks clearly and can give expression. Old age is generally and incoherent, *λάλον γῆρας* Pal. VII. 417).

755. *βοῦνις* is the form of *βοῦνι* in v. 101, and the hiatus *σὺνδικον* is not of a probable nature. The main objection however is that *δικαίως πάντες τιμῶσιν*. The Scholiast says *δικαίως πάντες τιμῶσιν*. This is a weak sense for Aeschylus. Another writer *ἐνδικον*, in the meaning "by thy pity hast justly earned from us", might perhaps be used. But the land was a *σέβας* before

τι πεισομεσθα, ποι φύγωμεν Ἀπίας  
 χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;  
 μέλας γεινοίμαν καπνὸς  
 νέφεσσι γειτονῶν Διός·  
 τὸ πᾶν δ' ἄφαντος ἀμπετῆς αἴστος ὡς

(780)

760

κον Paley. βοῦνι, ἐνδικον Dindorf. βοῦνις Pauw. 759 νέφεσι M, corr. Arnaldus. νέφεσσι Hartung. γειτόνων M. 760 ἀμπετήσασι δόσως M, corr. Haupt. Manifestum est, nisi Carneadi, opus esse senario; quocirca reicienda sunt Weillii ἕστος ὡς, Dindorfii ἀμπνοαῖς διψᾶς ὡς, Turnebi ἀμπτᾶσα δ' ὡσεί, Weckleinii ἀμπετῆς αἴθριος. Ceterum εἰς ἄος ὡς Hermann, ἀελλὰς ὡς Enger, ἀμπετασθείην ὅπως Oberdick.

and the point does not lie in its having earned reverence, but in the part which the land so revered is to play in protecting them. The Chorus does not thank, but appeals.

σύνδικον in the literal sense="one who has common cause in a δίκη". Argos is now pledged to the Danaids. Cf. Isoc. 387 A τὸν νόμον σύνδικον ἔχων, Pind. Ol. ix. 105 σύνδικος αὐτῷ Ἰολάου τύμβος. ξυνδικεῖν in Eum. 579. International causes (and this may be regarded as one) were pleaded by σύνδικοι.

757. κελαινὸν κεῦθος, i.e. underground. In a state of trepidation it was conventional for characters in a drama to enumerate various forms of death or manners of disappearance, Prom. V. 582 πνρὶ με φλέξον ἢ χθονὶ κάλυψον ἢ ποντοῖσι δάκεσι δὸς βορέαν. The two most obvious manners are those of Eur. Med. 1296 δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω | ἢ πτηνὸν ἀραισῶμ' ἐς αἰθέρος βάθος. Cf. Eur. Hipp. 1290, Hec. 1099, Ion 1237 τίνα φνγὰν πτερπέσσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ;

758. μέλας. Aeschylus wastes no epithets. The smoke will shew black against the white "clouds of Zeus", whereas in v. 760 they would disappear entirely τὸ πᾶν δ' ἄφαντος. νέφεσσι γειτονῶν expresses the distance from earth, the addition of Διός makes νέφος the white cloud of the bright day.

759. νέφεσσι Διός, here in keeping with the original signification of Zeus

(root *dīx*). Phrases like this belong to the old nature-worship period. Even in classical Greek times Zeus was so far remembered to be the sky-god that we meet with a common Athenian song (quoted by Marc. Aurel. v. 7) ὕσον, ὕσον, ὦ φίλε Ζεῦ, κατὰ τὰς ἀρούρας. Διὸς δμβρος (Il. v. 91 &c.), and διόδοτος ἀγλη Pind. P. VIII. 136 are remnants of the same kind as the phrase here. On the other hand Fr. 65 Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός is a later development containing an element of pantheism.

All clouds are clouds of "the sky" and Zeus is νεφεληγερέτης, but νέφη Διὸς here are rather the light drifting clouds of the summer sky, far from earth.

760. τὸ πᾶν δ', virtually an alternative in sense. The methods of escape are put as if they were all to be adopted, whereas it is meant that any one will suffice. We should say "or", not "and". It is impossible not to believe this line to be a senarius (as also v. 767). This fact and the palaeographic ease of correction make Haupt's reading almost certain. He compares Eur. Tro. 1320 κόνις δ' ἴσα καπνῷ πτέρνγι πρὸς αἰθέρα | αἴστον οἶκον με θήσει. Paley adds Plat. Phaedo 70 A μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἰχῆται διαπτομένη καὶ οὐδὲν ἐτι οὐδαμοῦ ᾗ. It is with διαπτομένη, not διασκεδασθεῖσα, that ἀμπετῆς should be compared. The fact that ἀναπετῆς="wide-spread" in Helio-



θέλωμι δ' ἂν μορσίμου  
 στόχου τυχεῖν ἐν ἀρτάναϊς,  
 πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροῖ. (766)  
 πρόπαρ θανούσας δ' Ἄϊδας ἀνάσσοι.  
 πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.  
 πρὸς ὃν νέφη μυδηλά γήγνεται χιών; 770  
 ἢ λισσὰς αἰγίλιψ ἀπρόσ-

ὅτι potius scribendum. 765 sq. μορσίμου βρόχου τυχεῖν ἐν σαργάνας M. ἐν  
 cod. Par. στόχου ipse scripsi: vide adnot. μορσίμων Schuetz; sed articulum  
 superfluum. Λόγους Dindorf, postea προπαρ. ἐν ὀραίνας Wecklein. 767 τῷδ'  
 χροῖ M. χροῖ Esc. τῷδε χριμφθῆναι Par. τῷδ' ἐγχιμφθῆναι χεροῖν  
 Escell., unde τῷδ' ἐγχιμφθῆναι χεροῖν H. Voss. τοῦδε χρ. χεροῖν H. L. Ahrens.  
 Bamberger. Nihili est χριμφθῆναι, quod servat Dindorf. 768 Fortasse  
 ὅτι omittendum, utpote e sequenti A ortum. 770 ἀμφ' ὃν Weil, πρὸς ὃ Bur-  
 ward, minus eleganter. νέφη δ' ὑδρηλά γέινεται χιών M. γίνεται edit. Ald. Iure  
 attenduntur omnes in isto δ'. Scripsi μυδηλά. Audacius alii, e.g. χιών ὑδρηλά γ.  
 ἢ φη Parson, νεφῶν ὑδρηλά Enger, νέφη θ' ὑδρηλά καὶ νεῖται χιών Bothe, κίφελλ'

765—766. μορσίμου βρόχου is ex-  
 plained by the Scholiast as μόρον μοι  
 ἀνάγοντι, i.e. "fatal", "death-bringing".  
 But the only meaning known elsewhere  
 is 'fated'. Even in Il. xxii. 13 οὐ μὲν  
 ἐπιπείσεται, ἐπεὶ οὐ τοι μόρσιμος εἰμι,  
 the meaning is οὐ μόρσιμόν ἐστι με κτε-  
 ρεύσει. So μόρσιμον ἡμαρ = 'the fated',  
 i.e. 'the fatal' day. Dindorf maintains  
 that μόρσιμος βρόχος could only be used  
 if it were fated to all mankind (or at  
 least to all the Danaids) to die by hang-  
 ing. All have a μόρσιμον ἡμαρ, but hap-  
 pily not a μόρσιμος βρόχος. Moreover  
 τυχεῖν ἐν ἀρτάναϊς, "to find a  
 home in a halter" is scarcely a reasonable  
 explanation for βρόχου τ. or ἀρτάνης τυ-  
 χεῖν.  
 With τυχεῖν, στόχου is an entirely  
 likely correction for βρόχου, the sense  
 being either (1) "I would rather hit the  
 mark of my fate in the halter". μορσί-  
 μου στόχος = 'the fated aim', "an aim  
 that goes straight home to destiny"; or  
 μορσίμου στόχος = 'the stroke of  
 fate', i.e. "may the fated shaft of  
 fate come home to me". From v. 781  
 ἢ μοι τυχεῖν the latter seems pre-

ferable: moreover it is for destiny to  
 shoot, rather than for the individual to  
 shoot at destiny.  
 768. πρόπαρ, 'rather' (so prius = po-  
 tius), cf. πάρος Il. viii. 166, xvi. 629,  
 Cho. 367. The word is rare, but προπά-  
 ραυθε occurs S. c. T. 334, Ag. 1020.  
 ἀνάσσοι. Hades as 'lord and master'  
 is preferable to a son of Aegyptus.  
 769. πόθεν, not ποῦ, "from what  
 quarter can deliverance come". πόθεν  
 closely with αἰθέρος. πόθεν ἐν, like πῶς  
 ἐν, conveys a wish = εἴθε γένοιτό ποθεν.  
 770. The correction given in the text  
 is less violent than others previously pro-  
 posed. The form μυδηλά beside μυδαλέα  
 is like the forms διψηλά, βυγηλά beside  
 διψαλέα, βυγαλέα. In its import the  
 word is better than δινυρα or ὑδρηλά, im-  
 plying "dripping", "oozing".  
 πρὸς ὃν, the clouds ποσει ὑρ against  
 the θρόνος, and there turn to snow.  
 771—773. For the accumulated epi-  
 thets cf. Ag. 154 μίμνει γὰρ φοβερά παλιν-  
 ορτος οἰκονόμος δολία μνάμων μήνης τεκνό-  
 πωρος. Of those in the present passage  
 λισσάς and αἰγίλιψ form a pair, as do  
 ἀπρόσδεκτος and οἰόφρων. λισσάς,

δεικτός ολόφρων κρεμάς (70)  
 γυπιάς πέτρα, βαθύ  
 πτώμα μαρτυρούσά μοι,  
 πρὶν δαίκτηρος βία  
 καρδίας γάμου κυρῆσαι;  
 κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίους ἀντ. β'. (80)

ὕδρηλά Dindorf, νέφη διύγρα Paley, δύσαυλα M. Schmidt. 772 sqq. κί  
 γυπίας M, corr. Hermann. Totum hunc locum sanum esse censeo, neque quae  
 causae esse cur a Burgesio ἀπρόσσεικτος, a Marckscheffelio ἀπρόσεικτος, reci  
 Vide infra. Dum ολόφρων scribit Pauw, poeticam loci venustatem inscienter  
 dat. 775—776 Aperte corrupta est antistrophe. Illa igitur sananda: I  
 sunt indicia corruptionis. Propter suam cuiusque antistropham Hermanno  
 δαίκτηρος, Butlero πρὶν δὴ με καρδίας βία δ. γ. κυρεῖν, Dindorfio κάρζας.  
 κόσειν M, corr. Robortellus. ἔλωρ ἔπειτα Nauck. ἔλωρα κάγκυλωνύχους

"smooth", αἰγολίψ, "so smooth that even  
 goats cannot climb it". ἀπρόσδεικτος,  
 "that cannot be pointed at, so far is it",  
 ολόφρων, "withdrawing itself into proud  
 seclusion". Hermann's note on ἀπρόσ-  
 δεικτος is worth quoting: "Haec divina  
 immensae altitudinis descriptio ita ex-  
 cessit captum quorundam χαμαιζήλων cri-  
 ticatorum, ut ἀπρόσεικτος alius in ἀπρόσ-  
 δεκτος alius in ἀπρόσεικτος mutari vel-  
 lent". Cf. Hdt. IV. 184 (of Atlas) ὑψη-  
 λὸν οὕτω δὴ τι λέγεται ὡς τὰς κορυφὰς  
 αὐτοῦ οὐκ οἶά τε εἶναι ἰδέσθαι.

772. ολόφρων. It is a mistake in  
 Greek to suppose that compounds of this  
 kind have no force in their second part.  
 A most poetical touch would be lost here  
 if we did not connect -φρων with φρόνημα  
 and φρονεῖν μέγα. The peak is person-  
 ified and accredited with volition in its  
 pride and seclusion.

773. γυπιάς. Paley quotes Aristot.  
 H. A. IX. 11 τίκει (sc. the vulture) ἐν  
 πέτραις ἀπροσβάτοις.

774. βαθύ πτώμα, i. e. they will cast  
 themselves down. τὸ πίπτειν = τὸ κατα-  
 βάλλεσθαι. Cf. Prom. V. 747 τί δὴτ'  
 ἐμοὶ ζῆν κέρδος ἀλλ' οὐκ ἐν τάχει | ἐρριψ'  
 ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας | ὅπως  
 πέδω σκῆψασα τῶν πάντων πόνων | ἀπηλ-  
 λάγην;

μαρτυρούσα, more than e. g.  
 The thing is to be done in the lo  
 of the distant mountain-peak, whe  
 but the peak will be witness; ot  
 'loco remoto ab arbitris' (Cic. Ver  
 31). The construction as in Pi  
 VI. 21 τοῦτό οἱ σαφέως μαρτυρήσω.

775. πρὶν κ.τ.λ., a repetitio  
 767: indeed the general correspo  
 of vv. 755—768 and vv. 769—78.  
 to these passages being hemichori  
 Scholiast construes τοῦ γάμου δ  
 τῆς καρδίας μου. But the positio  
 is decisive for the order πρὶν β  
 κυρ. γάμ. δαίκτηρος. As a que  
 style βία between two genitives,  
 belonging to neither, is barely f  
 For βία καρδίας cf. S. c. T. 612 |  
 νῶν, and Ar. Nub. 86 ἐκ τῆς καρ  
 λείν. The Scholiast, however, is  
 so far as he regards δαίκτηρος as '  
 the heart', i. e. βία καρδίας κυρ. γ  
 ζουτος (αὐτὴν sc. τὴν καρδίαν). Hc  
 XIII. 320 ἔχων δεδαιγμένον ἦτορ (i  
 —though the passage is proba  
 Homeric).

777. ἔπειθ', i. e. when the b  
 mangled at the bottom. Cf. Sc  
 830 κυσὶν πρόβλητος οἰωνοῖς θ' ἔ  
 XVII. 272 κυσὶ κύρμα γενέσθαι,  
 271 οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέ.

ὄρνισι δείπνοι οὐκ ἀναίνομαι πέλειν.

τὸ γὰρ θανεῖν ἐλευθεροῦ-  
ται φιλαϊάκτων κακῶν.

780

ἐλθέτω μῶρος πρὸ κοί-  
τας γαμηλοῦ τυχῶν.

(805)

ποῖ τίν' ἀμφυγᾶς ἔθ' εὔρ-  
ω πόρον, γάμου λυτήρα;

778 ὄρνισιν δείπνων M. δείπνων cod. Guelf. "Puri" illius senarii causa πετῆσι δείπνων Dindorf. 779 μ' ἐλευθερώσει Paley. ὁ γὰρ θανῶν Hartung. τῷ γὰρ θανεῖν ἐλευθεροῦμαι Schuetz, Weil. ἐλευθεροῖ τοι Wecklein. Sanam esse vulgatum infra ostendi. 780 φιλαϊανῶν Dobree. φιλαϊλίνων Herwerden. 781 ἐλθέτω bis M. μῶρος dederat prima manus. 783—784 τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια M; at "λείπει εἶρω" ait scholiasta. ποῖ τίν' Weil. λυτήρια Pauw. ἀμφυγᾶν Hermann. Cetera ipse restitui. ποῖ τίν' ἀμφυγᾶς ἔτ' ὁμοιον τέμνω

I. 5, S. c. T. 1020 &c. The plural *ἔλωρα* after the analogy of *σκῦλα*, *ἔναρα*, *λάφυρα* (*εἰκασίαι*) &c. II. XIX. 93 Πατρόκλου *ἔλωρα*.

*κάπιχωρίοις*, *i. e.* that happen to be natives of the place where the fall occurs; *γῦπες* (*γυπιάς* v. 773) and other birds *ὦν τὰ ἦθη ἐν ἐκείνῃ τῇ χώρῃ ἐστί*.

779. *ἐλευθεροῦται*. Objection has been taken to the tense, since at first sight the required sense seems to be *ἐλευθερῶν ἐστί* (*ἠλευθερῶνται*) or *ἐλευθερωθήσεται*. Yet a correction of this passage will entail a correction of Eum. 175 *κάμοι γε λυπρός, καὶ τὸν οὐκ ἐκλύσεται, | ὑπὸ τε γᾶν φυγῶν οὐποτ' ἐλευθεροῦται*. It is out of the question that the same mistake can have occurred in the two places. Rather both are genuine, and *ἐλευθεροῦται* is here sententious present: "death frees itself", *i. e.* "to die is to free oneself"; while in the passage of Eum. it is *praesens propheticum*. (Cf. P. V. 764, 767 &c.)

Literally, of course, death frees the sufferer, or is itself free, but 'death frees itself' is no un-Greek laxity.

781—782. The sense is that of *v. 765*—767, and the Scholiast rightly explains *τυχῶν*: *ἐμοῦ δηλονότι*.

*πρὸ* combines the meanings "before" and "rather than", Hdt. VII. 152 *πᾶν δὴ βουλόμενοι σφι εἶναι πρὸ τῆς παρεούσης λύπης*. *τυχῶν πρὸ* implies forestalling in time, while the sense amounts to priority of choice.

783—784. See crit. note. The Scholiast probably read what M gives, and his note *λείπει εἶρω* had reference only to the words *καὶ λυτήρια*, which he could not join to *τέμνω*, *i. e.* he understood *ποῖ τίνα πόρον τέμνω καὶ λυτήρια εἶρω*; *πόρον τέμνειν* is possible in two senses, (1) like *φάρμακον, ἄκος τέμνειν*, (2) like *τέμνειν ὁδόν* 'secare viam'. But while there is manifestly some corruption here, there is no trace of any in *v. 775—776*, to which these must metrically correspond. *ἀμφ' αὐτᾶς* (for *περὶ ἑμαυτῆς*) is weak and unnecessary, while the correction *ἀμφυγᾶς* has all the qualities of recommendation. Cf. Cho. 943 *ἀναφυγαὶ κακῶν. πόρον εὔρεῖν* is a common phrase: Prom. V. 59 *δεινὸς γὰρ εὔρεῖν κατ' ἀμηχανῶν πόρον*, Eur. Med. 1418 *πόρον ἦρε θεός*, and is particularly suited to finding a way almost where no way is. The double question may have caused the omission of one of its introductory words. Cf. Hom. Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν*;

ἴψζε δ' ὀμφάν οὐρανίαν, τέλη  
 λιτανὰ θεοῖς, τέλεα δέ μοι πελόμενα καὶ  
 λύσιμα· μάχαν δ' ἔπιδε, πάτερ,  
 βίαια μὴ φαιδρῶς ὀρῶν  
 ὄμμασιν ἐνδίκους.

στρ. γ'. 785

(810)

Weil. ἢ τίν' ἀμφιγὰν ἔτ' ἢ πόρον τέτρω γ. λυτήρα; Hermann. 785 ἴψζεν M, corr. Robortellus. 785—787 ὀμφάν οὐράνια μέλη λιτανὰ θεοῖσι καὶ τέλεα δέ μοι πῶς πελόμενά μοι λύσιμα μάχημα δ' M. Corrupta est etiam antistropha; unde fit ut coniecturae quam plurimae provenerint. In antistropha 793 sq. (μετά με κ.τ.λ.) metri schema, ni fallor, aperte exstat ~ ~ ~ ~ quater repetitum; itaque in hoc schema strophā a verbis τέλεα δέ μοι redigenda est. Quod ad verba praecedentia attinet, vix dubium esse potest quin vera sit forma Αἰγύπτειον et epithetum cum ὀμφάν omnino requiratur. Pro οὐρανιΑΜελη scripsi οὐρανιΑΝ, Τελη. ὀρανίαν Dindorf, ὀρθίαν dubitanter Wecklein. τέλεα δύοσ πελόμενά μοι Hermann. 787 λύσιμα· μάχαν δ' etiam Paley. λύσιμά μ' ἄχειμ' Weil. Fieri potest ut *μα* e dittographia ortum sit; itaque χλιδὰν δ' Oberdick. 788 φιλείς M. φαιδρῶσι Weil. Oberdickium sequor. φίλοις Lachmann. φίλωσ Marckscheffel. Possis μὴ

785 sq. ἴψζε, ἐαυταῖς παρακελεύονται Schol. From ἴψ, the vociferation of emotions such as great astonishment, or dismay. Cf. Pind. P. IV. 237 ἴψζεν ἀφωνήτω περ ἄχει. With internal accus. also Pers. 280 ἴψζ' ἄπτομον βοὰν δυσαιανῆ, *ibid.* 1042 ἴψζε μέλος.

ὀμφάν, of other than the divine utterance, Eur. Med. 175, Pind. N. x. 63.

οὐρανίαν: an epithet is required with ὀμφάν. It might be possible to read οὐράνια as (neut. plur.) adverb, if ἴψζε ὀμφάν could be treated as one word. But ἴψζε ὀμφάν leaves ὀμφάν tame and bare. With the expression οὐρανίαν itself cf. Ar. Nub. 357 φωνὴ οὐρανομήκης, Eur. Tro. 519 ἵππον οὐράνια βρέμοντα, and the phrase οὐράνιον ὄσον (*immense quantum*). "A shriek that reaches to heaven".

τέλη. οὐρανιΑΝΤέλη for οὐρανιΑΜέλη. τέλη gives the best sense with λιτανὰ and with τέλεα καὶ λ'σιμα below. (Cf. v. 611 and note.) τέλη λιτανὰ = "offerings of prayers" (= τέλη εὐκταῖα loc. coll.). τέλεα then follows with a paronomasia, and λύσιμα τέλη = expiatory rites and offerings. Besides τελεῖν ἱερά, θυσίαν, ὄργια

it is possible to say τελεῖν λιτάς. λιτανὰ is a rare word, only occurring here and in S. c. T. 102 (where it seems to be a noun). Its accentuation is debated, but should probably follow the analogy of ἑάνός, ἐπηγεανός, ἀγανός &c.

τέλεα (of prayers), cf. Ar. Thes. 353 εὐγμᾶτα τέλεα, Pind. Fr. 87 εὐχῶλαι τέλειαι, Cho. 212 τελεσφόροι εὐχαί. On the other hand τέλεα with μέλη would be an obscure combination. λύσιμα (τέλη) with a reference to λύσεις e.g. those of Plat. Rep. 364 E.

787. μάχαν, the struggle between the Egyptians and Argives. At the same time this does not seem quite the most apposite thought in the context. Weil thinks the scholion ἀντι τοῦ ἀτάραχα points to a reading λύσιμά μ' ἄχειμ' = *serena me adspicere*. ἄχειμος is, however, a suspicious-looking word, and it might be better to suggest that the Scholiast read λύσιμα· γαλάν' (*i. e.* γαληνά = γαληνῶς) ἔπιδε κ.τ.λ. ἐφορῶ with adverbs and adjectives is a favourite use.

788. φαιδρῶς: cf. Ag. 520 φαιδρῶσι τοισὶδ' ὄμμασι | δέξασθε... βασιλέα.

σεβίζου δ' ἰκέτας σέθεν, (813) 790  
 γαῖόχε παγκρατές Ζεῦ.  
 γένος γὰρ Αἰγύπτειον ὑπέρφρον ἀρ- ἀντ. γ'.  
 σενογενές μετά με δρόμοισι διόμενοι  
 φυγάδ' ἀλαλαῖσι πολυθρόοις (820)

φαιδροῖς ὄρων ἄμιασιν ἐν δίκῃ (i.e. cum in iudicium res venerit). 791 γαιόχε  
 Schuetz et in antist. θνατοῖς. 792—793 γένος γὰρ Αἰγύπτειον ὕβρι δόσφορον  
 κ.τ.λ. M. Αἰγύπτειον ὕβρι δόσιστον ἀρσενογενές, cf Hermann. δόσφορον Bam-  
 berger. παράφρον Schwerdt. ὑπέρφρον scripsi. 794 φυγάδα μάταισι M.  
 Quamvis πλάταισι πολυθρόοις quivis facile scribere possit, φυγαΔΑΛΛΑΛΑΙσι pro  
 φυγαΔΑΜΑΤΑΙσι praeferendum censui. ματαίαις φυγάδα μ' ἄλαισι Madvig. πάταισι

790. "Thou, in thy vast might, re-  
 spect thy suppliants". ἰκέτας is in pa-  
 thetic contrast to γαιόχε παγκρατές.  
 "All the world and all things are in thy  
 power: this pity can cost thee little".

γαῖόχε, an epithet conventionally be-  
 stowed on Poseidon. Such is always the  
 case in Homer, and in Pind. OL XIII. 82  
 Γαῖαῶχῳ alone=Ποσειδῶνι. Cf. S. c. T.  
 310 Ποσειδῶν ὁ γαιόχοχος. In Soph. O. T.  
 160 γαιόχοχον Ἄρτεμιν is used in a unique  
 sense resembling πολιοῦχοχον, but that in-  
 stance is enough to shew that the Athe-  
 nian mind did not regard the notion  
 γαιόχοχος as inseparable from Poseidon.  
 The scholion on Il. XIII. 125 explains ὁ  
 ἔχων, ἤγουν βαστάζων τὴν γῆν, and under  
 an ill-digested mythology this may be  
 said of either Zeus or Poseidon. Frag.  
 65 Ζεὺς ἐστι...γῆ. Cf. Prom. V. 994.

792. Αἰγύπτειον. Though not ab-  
 solutely necessary as a patronymic form,  
 this is decidedly preferable to Αἰγύπ-  
 τειον. Cf. Ἰνάχειος (Prom. V. 590), Eur.  
 El. 1176 οἱ Ταυτάλειοι ἐκγονοί, I. T. 1  
 Πέλοψ ὁ Ταυτάλειος. Αἰγύπτειον would  
 rather be "Egyptian", whereas the  
 meaning intended is that of v. 30 ἀρσενο-  
 πλοθῆ ἐσμὸν ὕβριστήν Αἰγυπτογενῆ.  
 The purely adjectival termination -ιος is  
 however undoubtedly found, e.g. Prom.  
 V. 577 ὦ Κρόνιε παῖ. MSS. are no guides  
 as to -ιος (-ειον) and -ιος (-ιον): see  
 Cobet, Var. Lect. ed. 2, p. 87.

793. γένος...διόμενος...δίζηται. Con-

structions κατὰ σύνεσιν also in Prom. V.  
 421, 805, 808 &c.

794. The ms. reading μάταισι is ex-  
 plained by the Scholiast as ταῖς ζητήσεσιν,  
 as if connected with ματεύω (μαστεύω).  
 This was a guess. μάτη only occurs in the  
 sense of a "sin" (cf. μάταιος) or 'wanton  
 behaviour' (=ἀκράτεια, ἀκολασία). Cf.  
 Cho. 918 ἄλλ' ἐφ' ὁμοίως καὶ πατὴρ τοῦ  
 σοῦ μάτας. Liddell and Scott explain  
 μάτ. πολ. "with labour in vain", i.e.  
 (presumably) "with vain efforts accom-  
 panied by much cry". But obviously  
 their labour is not in vain, for they have  
 caught the Danaids up and (as the latter  
 fear) are on the point of success. The  
 only allowable meaning, if μάταισι were  
 sound, would be "full of wantonness ex-  
 pressing itself in many a shout". But it  
 is questionable whether μάται can be  
 used of feelings without exercise, or  
 whether the sense is worth the trouble of  
 extracting it. The epithets ὑπέρφρον  
 ἀρσενογενές stand out distinctly against  
 φυγάδα: "the poor fugitive (women)  
 chased by strong and arrogant males". In  
 μάταισι seems to be hidden some word  
 which with πολυθρόοις intensifies this  
 contrast of brute male strength with  
 female weakness. Judging from μάχαν  
 above, and the line next following, ἀλα-  
 λαῖσι is very probable, φυγαΔΑΛΛΑ-  
 ΛΑΙσι having become φυγαΔΑΜΑ-  
 ΛΑΙσι, and thence φυγάδα μάταισι.  
 ἀλαλαῖ are "war-shouts" (Homeric ἀλα-

βίαια δίζηνται λαβεῖν.  
 σὸν δ' ἐπίπαν ζυγὸν  
 ταλάντου· τί δ' ἄνευ σέθεν  
 θνατοῖσι τέλειόν ἐστιν;  
 σοὸ· ἀαά·

στρ. δ'. (825)

Oberdick. 795 δίζηνται M. 797 πιδανεν M, corr. Robortellus. 798 θνατοῖς M. 799—870 Prope desperandum est de toto hoc loco. Hic illic sani versus, senarii vel ionici a minore vel quicumque, 'apparent rari nantes in gurgite vasto': ceteri

λητός). Pind. Fr. 224 μανίαι τ' ἀλαλαί τ' ὀρινομένων, 225 κλύθ', 'Αλαλά, πολέμου θύγατερ.

796. ἐπίπαν. It is an open question whether ἐπίπαν is an adjective (cf. πρόπας, σύμπας) or an adverb (= δῶλου, παντελῶς), i. e. whether we must render "the beam of thy balance is universal", or "thine wholly is the beam of the balance". In Pers. 42 οἷτ' ἐπίπαν ἠπειρογενὲς κατέχουσιν ἔθνος, the quantity makes for the adjective. Lexicographers quote a form ἐπίπαντες. Yet the adverbial sense (Herodotus and Thucydides) is usual, and is best here, both because of the position of σὸν, and from the use of σὸν ζυγὸν-ταλάντου and not σοῦ ζυγὸν ταλ. σὸν is emphatic: "They may strive, but all real issue depends on thee".

ζυγὸν ταλάντου. Cf. Theog. 157 Ζεὺς τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως, II. XIX. 223 ἐπεὶ κλίνῃσι τάλαντα... Ζεὺς, VIII. 69, XVI. 658, XXII. 209.

Primarily Zeus does not order fate, but only tests and administers it as dispensed by Ἀνάγκη or the Μοῖραι. It was obviously impossible to harmonize the omnipotence of Zeus with the powers of Destiny (see especially Prom. V. 515—520).

Homer uses only the plural τάλαντα (= 'scales'), and so Pers. 346 ἀλλ' ὦδε δαίμων τις κατέφθευε στρατὸν | τάλαντα βρῖσας οὐκ ἰσορροπῶ τύχῃ.

ζυγὸν (= πῆχυς) afterwards meant the balance itself. Plat. Rep. 550 E &c.

798. τί δ' ἄνευ σέθεν. Cf. Ag. 1487

τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται. The opposite is σὸν θεῶ.

799. As far as v. 870 this part of the play is so corrupt as to be almost hopeless. See crit. note, to which it need only be added that light has been sought in the present edition from the following considerations: (1) That in all similar passages of alteration the remark of the one party is taken up pointedly in the answer of the next, so that though the sense of any given passage must first be looked for in the previous words of the speaker himself, if there are any, or in his subsequent words, if there are such, yet the clue to correction often lies in the last remark, be it threat, entreaty or cry, of the other interlocutor, or else in his following answer. It is on this principle that the emendations have been made in v. 816 (answering to v. 820), in v. 833, in v. 836 (answering to βᾶτε &c.), in vv. 837 and 839. (2) That no writer repeats his figures of thought, turns of expression, and actual words, more than Aeschylus, and therefore he must be illustrated from himself. (3) That Aeschylus is fond of antistrophe of sense as well as metre, so that one passage may often be helped by both the thought and the manner of expression of the passage to which it is antistrophic. This principle (which is so evident in vv. 856—862 as compared with vv. 865—870) has been applied to the emendation of vv. 847—852 in the light of vv. 839—842. (4) In all cases

ὄδε μαρπητῆς ὁ ναῖος·η

800

γάιος δ' ὦν πρὸς τί, μάρφθ', ικάνεις;

ἀντ. δ.

\* \*

\* \* \*

\* \* \* \*

ιοῦ· ἰοῦ·

στρ. ε'.

laborant vitiiis prope insanabilibus. Editores varie distribuunt, varie lacunas statuunt, diversissimos in modos verba corrupta emendant. Suam quisque viam indagat, quocirca vix operae pretium est in his adnotationibus commemorare quae quisque excogitaverit. Optima tantum, quae videntur, electa rettuli. Mirum est qualia verba editores Aeschylō tribuerint. Quantumcumque enim corruptus sit locus, illud tamen certum est, Aeschylum non omnis generis barbara vocabula huc corrasisse. Si qui versus incolumis manet, satis Graecus est, satis nota verba continet. Quamobrem igitur in reliquis monstra horrenda informia ingentia, quibus sensus ademptus, sunt invenienda? Archetypus in hac parte perquam laesum, nonnumquam omnino evanidum, fuisse nemo est quin credat. Dedit librarius quantum legere potuit, quantum denique suspicabatur latere, sed non Oedipus erat. Ad unciales plerumque equidem rem revoco. 799 ὀ ὀ ὀ ἄ ἄ ἄ ἄ ἄ M. Remigantium clamorem esse suspicatur Butler. ὀῶ ἄα Weil, Oberdick. ὀῶ. ἄα Dindorf.

800—801 ὄδε μάρπις ναῖος τῶν πρόμαρπτι κάμοις M. Schmidt. 800—801 ὄδε μάρπις ναῖος τῶν πρόμαρπτι κάμοις M. Pro ΠΡΟ...ΜΑΡΠΤΙΚΑΜΝΟΙC scripsi ΠΡΟCΤΙΜΑΡΦΘΙΚΑΝΕΙC; μάρπις Turnebus. μάρπις Stanley ex Hesychio. τῶν πρὸ σό, μάρπτι, κάμοις Hermann. τῶν πρόμαρ, μάρπτι, κάμοις Oberdick. τῶνδε πρὸ Schwerdt. 802—804 ἰὸφ \* δμ \* \* αἰθι κάκκας νυ διῶαν βοῶν ἀμφαίνω M. Scripsi ΙΟΥΙΟΥΙΟΥ-Μ(ΑΛ)ΑΥΘΙCΑΛΚΑCΜ(ΕΜ)ΑΥΙΑ. ὀσιόφρονα λύσω καββασίας δλωλιαῖ

of emendation a recourse to uncial writing tends to shew that most of the mistakes are due to faults of a mutilated archetype in uncials. The passage has therefore been tested in uncials throughout, and in the critical notes are offered specimens of the results. It is hoped that with the help of the translation the suggestions here given may at least vindicate their existence, if not commend themselves for acceptance, without much discussion in this part of the work. An examination of the notes of the Scholiast will shew that he read substantially the same corrupt text as that of M; and it is well once more to remark that the fact of the Scholiast having a certain reading before him is no proof that Aeschylus wrote it.

ὄδ. ταῦτα μετὰ τινος πάθους ἀναβο-

T. S.

ῶσω, ἐξ ἀπόπτου τοῦς Αἰγυπτιάδας (rather τὸν κήρυκα) ἰδοῦσαι. Schol.

800. μαρπητῆς. The MS. reading μάρπις must be a mere slip for μάρπτις (μάρπτι occurs immediately). Hesychius has μάρπις· ὄβριστής, and μάρπις is in keeping with e.g. λάτρις, τράχις. Yet μάρπις itself is here probably a mistake for μαρπητῆς (cf. πειρατής, κλεπτής &c.) by the confusion of pronunciation of η and ι.

μαρπητῆς ὁ ναῖος = "pirate", ληστής (for which μαρπητῆς is substituted because his mission is to arrest persons, not to plunder property). The Scholiast says ὁ πρῶτην μὲν ἐπὶ νηὸς, νῦν δὲ ἐπὶ γῆς γεγονώς.

802. ἰὸφ. δμ. ἐπὶ ἀποπτυσμοῦ μίμημα, Schol.; an attempt to explain the inexplicable.

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 ἰσὺ μὲν ἄθις, ἀλκᾶς  
 μεμανία βόαμα φαίνω.  
 ὁσῶ τὰδε γε δὴ φροίμα, τᾶρξαντ'  
 ἐμῶν πόνων βιαιῶν.

\* \*

\* \* \* ἠέ ἠέ.  
 ἐέ· βαῖνε φυγᾶ πρὸς ἀλκάν.  
 βλοσυρόφρονα χλιδᾶν δύσφορον αἶσαν,  
 Πέλασγ' ἀναξ, προπράσσου.

ΚΗ. σοῦσθε, σοῦσθ' ἐπὶ βᾶριν

βόαμα φαίνω Hermann, quod equidem non intellego. ἰὼ ἐν ὀφθαλμοῖς  
 ναῖας βοῦσα νῦν βοᾶν Wecklein. ἀθι κάκας νοθεῖαν βοᾶν Boissonade.  
 Schuetz. 805 ὄρω τὰδε φροίμα πράξαν πόνων βιαιῶν ἐμῶν M. ὁσῶ.

ΠΡΑΞΑΝ in ΤΑΡΞΑΝ' mutavi. πρῶξενα Turnebus. πόνων ἐμ  
 Schuetz. τὰδε φροίμα, πρῶξενα, νῦν πόνων Oberdick. 807 ἠέ. ἠέ M.  
 808 βᾶθι Weil. φυγᾶδαι Schuetz. φυγάδος Oberdick. 809, 810  
 φροσι χλιδῆ δύσφορα ναὶ κᾶν γῆ γαῖ ἀναξ προπράσσου M. Dedi προπρά  
 secundum usum verborum exigendi duplicem accusativum regit. Pro δυσ  
 ΚΑΝ scripsi δυσφορΝΑΙΚΑΝ. Possis autem δύσφρον' ἀνάγκαν. β)  
 ἂ χλιδῆ Butler. βλοσυρόφροσι χλιδῆ δύσφορα ναὶ τᾶγγαί', ἀναξ, προπρά  
 mann obscurius, ne barbarius dicam. 811—838 Desunt personar

803. μάλ' ἀθις, common with re-  
 peated exclamations or invocations, e.g.  
 Cho. 876 ὁμοι· πάνομοι· ὁμοι μάλ' ἀθις  
 ἐν τρίτοισι προσφθέγμασιν Cho. 654 τίς  
 ἐνδον, ὦ παῖ, παῖ, μάλ' ἀθις, ἐν δόμοις;  
 Ag. 1345 &c.

ἀλκᾶς μεμανία, imitated from Il.  
 v. 732, μεμανί' ἐριδος καὶ αὐτῆς, XIII.  
 197 μεμαῦτε ... θούριδος ἀλκῆς. And  
 though in those places the sense is differ-  
 ent, viz. "eager for battle", yet in com-  
 bination with βόαμα φαίνω the other sense  
 "craving for help" is possible, especially  
 as the exact value of Homeric expressions  
 is rarely appreciated in later imitations  
 or borrowings. Cf. inf. 828.

805. φροίμα in the doubtful context  
 may be either (1) "what I see is the pre-  
 lude", the herald having either done  
 some act or made some gesture of a  
 violent nature (βιαιῶν), or (2) "this cry  
 of mine (ὁσῶ) is the prelude to the suffer-  
 ings I am to endure". Cf. Prom. V. 741  
 οὐδὲ γὰρ νῦν ἀκήκοας λόγους | εἶναι δόκει σοι

μηδέπω 'ν προοιμίοις.

808. ἀλκάν, i.e. the βρέτ  
 Scholiast would say, ἐαυταῖς πο  
 ται to flee from the λειρῶν ἀλ  
 πάγος. ἀλκάν = praesidium S  
 μεταξὺ δ' ἀλκᾶ δι' ὀλίγου τείνει  
 εἴρει. Sup. v. 325 ἀλκᾶ πῖσαν  
 809 sq. προπράσσου, with  
 accus. of verbs exigendi. Cf.  
 In Cho. 834 φίλοις πρόπρασσ'  
 ὄργῃς λιγυρᾶς the verb is sou  
 rest is uncertain. The middl  
 Pelasgus is himself aggrieved  
 sult (= πρόπρασσε σεαντῶ).

δύσφ. προπρ. αἶσαν, lit. "ex  
 hard to be borne", as if he w  
 contributions, and to make th  
 bution a heavy one. The c  
 is really a penalty.

811. σοῦσθε. This (wi  
 (Soph. Aj. 1414), and σοῦνται  
 is put under σεῖνω in the lexic  
 form σοῦ σοῦ (Ar. Vesp. 209)  
 other hand clearly an interjecti

ὅπως ποδῶν ἔχει· εἰ δ' οὖν,  
 τιλμοὶ στιγμοὶ  
 πολλαίων φόνιος

(840)

ἀποκοπὰ κρατός.

815

σοῦσθε, σοῦθ' ὀλούμεναι ἔμπαλιν.

XO. εἶθ' ἀνὰ πολύρρυτον

στρ. α'.

811 sq. ὅπως ποδῶν. οὐκοῦν οὐκοῦν τιλμοὶ τιλμοὶ καὶ στιγμοί. Scholiasta οὐκοῦν explicat ἰδίως τοῖτο, ἀπὲρ τοῦ εἰ δὲ μή. Requiritur ille quidem sensus sed in οὐκοῦν non inest. εἰ δ' οὖν etiam Hartung. Neque satis est ὅπως ποδῶν. ὅπως τάχος Heimsoeth. ὀκνεῖν ὀκνεῖν τιλμῶν τιλμῶν Wecklein. Legi potest τιλμοὶ πλοκάμων, στιγμοὶ φόνιοι, πολλαίων ἀπ. κρ. 814 πολλαίοι φόνιος τ' Weil. 816 δλούμεναι ὀλούμεν' ἐπαμίδα M. ὀλοαὶ μέγ' ἐπ' ἀμαλα (ex Hesychio) Hermann. ἐπ' ἀμαδα Schuetz. ἐφ' ἀλιάδα Dobree. ΕΠΑΜΙΔΑ ex ΕΜΠΑΛΙΝ factum esse veri simile est. ὀλούμεναι Bothe. οὐλόμενοι Paley. 817 εἰθᾶνα M, et πολύρρυτον.

We must suppose a σέω (=σεῖω=σεύω), with weak form συ in σύμενος (Ag. 746), συθεῖς (Pers. 135), and strong form σῶω (=σοῖω).

βάρην, an Egyptian boat. Cf. Eur. I. A. 297 βάρβαροι βάριδες. In Pers. 554 the ships of Xerxes, with no particular reference to the Egyptian contingent, are called βάριδες. Herodotus (II. 96) describes a certain flat boat and says that the Egyptians call it βάρην i. e. barf. Aeschylus does not mean in particular the boat described by Herodotus, but uses the term for an oriental ship generally, meaning πλοῖον or ναῦν, but with a foreign suggestion.

812. εἰ δ' οὖν=εἰ δὲ μή. Cf. Soph. Ant. 722. So εἰ δὲ Plat. Euthyd. 285 c εἰ μὲν βούλεται, ἐφέτω εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω. Such uses are really aposiopeses.

813. τιλμοί, sc. πλοκάμων ὑμετέρων ἔσσονται. The genitive is unnecessary, since the application of τῶν is restricted. The verb is omitted, the threat being more vigorous because more interjectional.

στιγμοί, i. e. they are to be treated as runaway slaves. Cf. στιγματίας. δραπέτης ἐστιγμένος (Ar. Av. 760), ἐστιγμένους ἀυτομόλοσ (Aeschin. 38. 26).

814. πολλαίων κ.τ.λ. The threats increase in vehemence. Women cannot as a rule bear to think of blood; hence φόνιος to duplicate the effect.

816. ὀλούμεναι, an imprecation rather than a threat. "Go, with a plague upon you": for the colloquial φθείρεσθε.

The MS. reading is ἐπαμίδα, out of which nothing can be made. Hermann's ἐπ' ἀμαλα is taken from Hesychius: ἀμαλα· τὴν ναῦν ἀπὸ τοῦ ἀμᾶν τὴν ἄλα· Ἀισχύλος Πρωτῆ σατυρικῶ, while the Etym. Mag. has ἀμάδα· τὴν ναῦν Ἀισχύλος. This ἀμαλα and ἀμάδα seem to point to some rare word for a ship, though the former itself (ἀμαλις) is out of the question. ἀμάς or ἀμάς may however have been extant, or there might have been an ἡμάς, ἡμάς or ἡμίς, of which the Doric form alone survives in these glossaries. Yet it is difficult to conceive of an etymological value for such forms.

817. πολύρρυτον: the epithet expresses the dangerous magnitude of the seawaves: "on the sea's great flood". ἀνά cum accus. expresses the helpless dashing to and fro, the destruction in διώλου being pictured as protracted; i. e. ἀνά.. πόρον (φερόμενος) διώλου.

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 ἀλμύεντα πόρον

δεσποσίῳ ξὺν ὕβρει

(845)

γομφοδέτῳ τε δόρει διώλον,

820

εὐδαίμονες ὡς ἔμπαλιν αἴδ' ἤ-

818 ἀλμύεντα Hermann. ἀλμυρόεντα Hartung. Fortasse nil opus est pede reso-  
 luto. 819 δεσποσίῳ Stephanus. θεσπεσίῳ Turnebus. 820 γομφέτῳ<sup>οδ</sup>

τε δορὶ M. 821 Locus admodum corruptus. αἵμονες ὡς ἐπαμίδα ησδουπιατά-  
 πιτα M. ἡμαγμένον σε καθίξω habet scholiasta; unde Turnebus αἵμον' ἴξω σ' ἐπ'  
 ἀμίδα. Plerique praeconi dant; e.g. αἱματόεσαν καθίξω δέ σ' ἐπ' ἀμίδα Haupt,  
 αἵμον' ἴσω σέ γ' ἐπ' ἀμαλα Paley, αἱμονά σ' ἐπ' ἀμάδα θήσω τρόπον δραπέτα  
 Conington. Equidem litteras ΕΥ post διωλοῦ excidisse arbitror, et ex (ΕΥ)-  
 (Δ)ΑΙΜΟΝΕΣΩΣΕΜΠΑΛΙΝΑΙΔΗ(ΜΕΘΑ)ΣΥΛΟΙΤΕΤΑΠΑΝΤΑ fac-  
 tum esse ΑΙΜΟΝΕΣΩΣΕΠΑΜΙΔΑΗ.....ΣΥΔΟΥΠΙΑΤΑΠΙΤΑ. Fuerat  
 ergo "utinam pessum datus esses, ut nos felices et securae rursus in omne

818. ἀλμύεντα, with πόρον, forms a compound="the sea". πόρον requires this definition. Cf. ἰγρὰ κελευθα (Hom. Od. III. 71), ἰχθυόεντα κελευθα (Od. III. 177). Exactly equivalent to the whole expression is Pind. P. v. 119 ἀλδς (=ἀλμύεσσα) βαθεία (=πολύρτος) κελευθος (=πόρος).

819. δεσποσίῳ ξὺν ὕβρει. Perhaps this might be taken to mean "along with your insulting masters", i.e.=ξὺν δεσποτῶν ὕβρει=ξὺν δεσπόταις ὕβρισταίς. Cf. Cho. 770 μή νῦν συ ταῦτ' ἀγγελλε δεσπότου στίγει (=στνυγερῶ δεσπότῃ). The use of the adjective in such a sense is, however, unlikely. In Latin we have "erilis praevertit metus" (Plaut. Amph. v. I. 17), "my master's fear", Cho. 942 δεσποσίῳ δόμων="our master's house", Pers. 586 οὐδ' ἔτι δασμοφοροῦσιν δεσποσίῳ ἀνάγκαις; but erilis metus could not be used for "my timid master", and in the Greek passages quoted there is no analogy, as the substitution of τυραννικῶν and τυραννικαῖς respectively will shew. It is very unlikely that a tyrant could himself be called a δεσπόσιῳ ἀνάγκη. Rather render "with your lordly insolence and your bark", a combination of abstract with concrete not awkward under the circumstances. The herald had treated them as a δεσπότῃς treats his

slaves. δεσποσίῳ is prompted by the threat of στιγμαί, and γομφοδέτῳ δόρει by βάρην.

δεσπόσιῳ is chosen rather than δεσπόσιῳ, for the reason that the latter means "belonging to a master", and the former "like that of a master". "Your arrogant assumption of the master". Cf. χειμέριος) (χειμερινός.

820. γομφοδέτῳ. Cf. γομποφαγῆς Ar. Ran. 824. All ships were so fastened: cf. sup. 419 and the passage of Apollonius there quoted, Od. v. 248 &c. There need therefore be nothing particularly distinctive of the true Egyptian βάρης in the epithet, though as a matter of fact the γόμφοι were of much importance in this boat. Cf. Hdt. II. 96 ἐκ ταύτης ὦν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπλήχεια, πλινθηδὸν συντιθείσι ναυηγείμενοι τρόπον τοιούδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρονσι τὰ ξύλα κ.τ.λ. But, if Aeschylus had known this, he would also have known that the βάρης was only a river-raft and could not make a sea-voyage. The force of the epithet is "for all its strength of build". The proud security of the sons of Aegyptus is in point.

821 sq. There is no reason to doubt that ὡς is genuine, and, if so, it should (after the unattainable wish εἶθε διώλου)

μεθ' ἄσυλοι τε τὰ πάντα.

κελεύω βίαν μεθίναί σε  
τὰν πάρφρονά τ' ἰοτᾶτ'· ἰοῦ· ἰοῦ· (850)

\* \* \* \*  
κατάλειψ' Ἴδρυμα· κί' ἐς δόρυ, 825

Ἄργεϊαν πόλιν εὐσεβῶν.  
μήποτε πάλιν ἴδοιμ' ἀντ. α'.

ἄλφεσίβοιον ὕδωρ, (855)

ἔνθεν ἀεξόμενον  
ζώφυντον αἷμα βροτοῖσι θάλλει. 830

tempus sedissemus". 823 βία μεθέσθαι ἔχαρ φρενί τ' ἄταν M. ΙΧΑΡΦΡΕ-  
NITATAN in ΠΑΡΦΡΟΝΑΤΙΟΤΑΤ facile redigitur. Possis etiam πάρφρονά  
τ' ἀπάταν. λιχαρ vel γλιχαρ Lobeck. ἰσχυρᾶς φρενὸς ἄταν Butler. εἶσαρ  
φρενὸς ἄταν Butleri amicus. βίας μεθίεσθαι, ἔχαρ φρεσί τ' ἄταν ἔαν Weil.  
824—826 ἰὼ ἰὼν λείψ' Ἴδρανα, κί' ἐς δόρυ ἀτιέτανα πόλιν εὐσεβῶν M. ἰὼ. ἰοῦ Turnebus.  
ἰὼ. ἰοῦ Hermann. Nescimus utrum choro an praeconi haec danda sint. Si illi, aut  
Ἄργεϊαν πόλιν εὐσεβῶν aut ἀπιθ', ἐμὴν πόλιν εὐσεβῶν fortasse restituendum. Si huic,  
vel quod scripsi, vel Ἄργεϊαν πόλιν οὐ σέβω. Superest ut alter versus choro, alter

praconi detur; sed diu meditatus id praetuli quod in textu est. 827 εἶδοι M,  
corr. Butler. Amissum est M propter sequentia ΑΛ. ἴδοι μ' E. Ahrens. ἴδοι  
Peiper. 829 δεξόμενον M, corr. Scaliger. 830 βοτοῖσι Conington. ἀεξομένη  
ζώφυντος αἶα Tournier. νᾶμα Pearson, Schuetz. οἶδμα Bamberger. Posses, si opus

be followed by a clause containing the  
indicative of an unattainable purpose.  
Cf. Prom. V. 152—156 εἰ γὰρ μ' ὑπὸ  
γῆν...ἦκεν...ὡς μήτε θεὸς μήτε τις ἄλ-  
λος τοῖσδ' ἐπεγγήθει, Cho. 188 εἰθ'  
εἶχε φωνήν...δπως...μὴ 'κινυσσόμεν.

εἰδαίμονες. Such a destruction of the  
enemy would be a mark of fortune's (τοῦ  
δαίμονος) favour.

αἰδ' = ἡμεῖς in contrast with "γοι".

ἦμεθα, sc. in our maiden bowers (πωλι-  
καῖς ἐδωλοῖς). ἦμεν would be less good:  
cf. Ar. Eccl. 151 ἐβουλόμην μὲν ἕτερον ἂν  
τῶν ἡθάδων | λέγειν τὰ βέλτισθ', ἔν' ἐκα-  
θήμην ἡσυχος. (Indeed ἡσυχος may be  
the word really underlying ἡσυχου.)

824. ἰοτᾶτ'. Aeschylus uses this  
word in the dative, Prom. V. 559 ἰοτατι  
γάμων. The dative is common in Homer,  
and is explained by Hesychius as βουλή-  
σαι, ὄργῃ. The accusative is extant in  
Il. xv. 41 μὴ δι' ἐμὴν ἰσθητα Ποσειδάων  
ἰσοσίχθων | πημῖναι Τρώας.

825. κί' ἐς δόρυ, i.e. σοῦσθ' ἐπὶ βᾶριν  
under another form, and therefore suit-  
able to the herald. Moreover as v. 827  
plainly begins the antistrophe to v. 817,  
the speech of the Chorus should begin at  
μήποτε. From the words of the Chorus  
in v. 827 it seems that the ἀνὰ πόλιν of  
M contains ἄμπαλιν.

828. ἀλφεσίβοιον. Alexander Aeto-  
lus (circ. 280 B.C.) has also this un-  
Homeric sense (ap. Parthen. Erot. 14)  
οὐδὲ Μελισσῶ | Πειρήνης τοιόνδ' ἀλφεσί-  
βοιον ὕδωρ | θηλήσει μέγαν υἷόν. The  
sense "cattle-fattening" passes into that  
of fertilising power in general.

829. ἔνθεν ἀεξόμενον κ.τ.λ. The text  
is sound. The Nile is called in Pers. 33  
ὁ πολυθρέμμων, and rivers generally are  
κουροτρόφοι. Plut. Is. 5 ascribes to the  
Nile the quality of producing πολυσαρκία,  
a quality which enriches the blood and  
promotes fecundity.

ζώφυντον αἷμα is the generative blood

www.litology.com  
 \*Ἀργεῖος ἐγὼ γάρ, βαθυχαῖος,  
 βασιλεῖ' ἐκ βασιλείας.

ΚΗ. πέρανον· σὺ δ' ἔμπαλιν ναῖ  
 βάσει τάχ' ἀθέλεος θέλεος.

(860)

ΧΟ. βᾶτε, βᾶτε πολλᾶ σπουδᾶ.

835

esset, ζώφυτον εἶδαρ ὅποισι θάλλει. Sed vide infra. 831 sq. ἄγεις ἐγὼ βαθυχαῖος  
 βαθρείας βαθρείας M. Schema videtur esset -- | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ .  
 ΒΑCΙΛΕΙΕΚΒΑCΙΛΕΙΑC dedi. \*Ἀργεῖος etiam Bothe. γεῖος ἔχω βαθυχαῖος  
 βαθρείας Hermann. ἔγγαιος ἔχω Weil. ἄγιος ἐγὼ Turnebus. λατρείας βαθυχαῖος  
 ἄμοιρος ἐγὼ βαρείας Oberdick. 833 sq. γέρον· σὺ δὲ ναῖ ναῖ βάση τάχα θέλεος  
 ἀθέλεος M. Vulgo retinent γέρον, quod choro dant: cetera tribuunt praeconi. Scripsi  
 ΠΕΡΑΝΟΝ, de quo vide infra. 835—837 Locus corruptissimus. βία βία τε

(almost = σπέρμα). The substitution of  
 βοτοῖσι for βροτοῖσι does away with the  
 point of the passage. Why should the  
 Danaids, in avoiding Egypt, describe the  
 richness of its water, unless in some way  
 that richness affects them injuriously?  
 Their prayer is that they may never  
 return to become prolific mothers of  
 children to the lusty sons of Aegyptus.  
 The Nile is credited with this generative  
 quality elsewhere e.g. Ael. de  
 anim. III. 33 λέγεται ὁ Νεῖλος αἴτιος εἶναι  
 εὐτεκνύτατον παρέχων ὕδωρ. Strabo  
 XV. I (p. 695) καὶ Νεῖλον δὲ εἶναι γόνιμον  
 μᾶλλον ἑτέρων καὶ μεγαλοφυῆ γεννᾶν· τὰς  
 τε γυναῖκας ἔσθ' ὅτε καὶ τετραδύμα τικ-  
 τειν τὰς Αἰγυπτίας. ζώφυτον might be  
 predicative, but is probably defining.

831 = "Egypt has no claims on me,  
 to demand me back as its slave. I am  
 an Argive, and of royal birth moreover".  
 Hence the emphatic ἐγὼ.

βαθυχαῖος. ἡ μεγάλως εὐγενής. χαοὶ  
 γὰρ οἱ εὐγενεῖς Schol. βαθυ-, i.e. far back  
 in my descent, deep as you can sound it;  
 or simply = "very" (cf. βαθύδοξος &c.).

χαῖος or χαός (here χαῖος) properly  
 means genuine (cf. Ἐτεο-βουτάδης). See  
 Ar. Lys. 90

ΑΤ. τίς δ' ἀτέρα παῖς;

ΑΑ. χαῖα ναὶ τὼ σιώ,

Κορινθία δ' αἶ,

where the scholion gives ἀγαθή. So He-  
 sychius. Ἀχαιοί may be etymologically

connected. The word was especially  
 Doric: χαὼν λέγεται τὸ ἀγαθὸν παρὰ Λα-  
 κεδαιμονίους Schol. on Theoc. VII. 4 (εἰ  
 τί περ ἐσθλὸν χαὼν τῶν ἐπάνωθεν).

832. βασιλείας, viz. of Io, daughter  
 of king Inachus.

833. πέρανον. One may venture to  
 think this a very probable correction  
 of γέρον. There is no "old man" pre-  
 sent, for the over-active κῆρυξ cannot be  
 such. The Danaids insist upon their  
 rights, and the herald insultingly replies  
 "finish it! Say out your say! But back  
 you shall go". περαίνειν is the most  
 suitable verb in this sense. Of speech,  
 its uses are (1) "finish". Cf. Pers. 699  
 εἰπέ καὶ πέραινε πάντα, Ar. Plut. 648 πέ-  
 ραινε τοῖνον ὃ τι λέγεις ἀνίσσας ποτέ, Ran.  
 1170 ἴθι· πέραινε σὺ, Αἰσχύλ', ἀνίσσας,  
 Menand. Ἄρρ. I. 5 πέραινε· σωθεῖς δέ,  
 Sept. c. Th. 1051 Ἔρις περαίνει μῦθον  
 ὑστάτη θεῶν. (2) "conclude in argu-  
 ment". Cf. Ar. Eq. 1378 περαντικός,  
 "logical".

σὺ δ', i.e. "you, for all your descent  
 and arguments".

834. ἀθέλεος θέλεος (= nolens volens),  
 without connecting particle, like ἀνω κάτω.  
 In Latin such asyndeta are very frequent  
 with contrasted pairs, e.g. dicenda ta-  
 cenda, fanda nefanda: see Cic. Tusc. Dis.  
 v. 114. They are less common in Greek.  
 Plato Prot. 319 D is no true instance.

835. βᾶτε, a cry to the Argives: "come!

ΚΗ. [www.ihotos.com.cn](http://www.ihotos.com.cn) κατάβα σύ, μή τι κακὸν πάθης  
ἐλκομένα παλάμαις ἐμαῖς.

(865)

ΧΟ. αἰαῖ· αἰαῖ·  
εἰ γὰρ αὐταῖς παλάμαις ἔλκοιο  
διὰ κυμόρρυτον ἄλσος  
κατὰ Σαρπηδόσιον χῶ-

στρ. β'.

840

πολλὰ φροῦδα βατειβαθυμτροκακὰ παθῶν δλόμενα παλάμαις M. Si β et κ omnino eadem in minusculis esse memineris, sique rem ad unciales revocabis, satis arridebit, opinor, coniectura mea. E

ΒΑΤΕΒΑΤΕΠΟΛΛΑΙΣΠΟΥΔΑΙΚΑΤΑΒΑΣΥΜΗΤΙ

est factum ΒΙΑΙΒΙΑΙΤΕΠΟΛΛΑΙΦΡΟΥΔΑΒΑΤΕΑΙΒΑΘΥΜΙΤΡ Ceteras coniecturas vix erit qui accipiat. Dant plerique praeconi. βατέα βαθμῶν πρόκακα Enger. βᾶτ' ἐπὶ βᾶριν πρὶν κακοπαθεῖν Heath. βᾶτε, πρόκακα μὴ παθεῖν δλομένα παλάμαις ἐμαῖς Paley. 839 καὶ γὰρ δυσπαλάμως δλοιο M. Habet scholiasta τοῦτο ἴδιον, εὐκτικῶς· δλοιο οὖν σὺν ταῖς σαῖς μηχαναῖς, unde censet Paley eum τοῖγαρ αὐταῖς παλάμαις legisse. εἰ γὰρ Heathii est. αὐ γὰρ Weil. ΑΥ(ΤΑΙ)C in ΔΥC abierat. σὺν παλάμαις Heimsoeth. δυσπαλάμως σύ γ' ὄλου Weil. "δλοιο supplevisse videtur sec. man., scribendum σαλεύου" Wecklein. Immo ἔλκοιο. 840 δι' ἄλλρρυτον M. ἄλλρρυτον Robortellus. Hic incipere videtur schema ~ ~ ~ ~ ~ sexies. ΔΙΑ...ΜΟΡΡΥΤΟΝ relictum erat ex ΔΙΑΚΥΜΟΡΡΥΤΟΝ. Vide infra.

help!" The herald takes up the word and turns it to *κατάβα* with the emphatic *σύ*. "Come, do you say? Come down, yourself".

837. *παλάμαις*. Explained as *μηχαναῖς*, a sense used by Aeschylus in Prom. V. 166. But the herald would scarcely talk of his devices or circumventions, but rather of his compulsion by force. He has no "plan", but will *drag* them away. *παλάμη* is the hand, and particularly the hand of violence: cf. Il. III. 128 οὓς ἔθεν ἐνεκ' ἐπασχον ὑπ' Ἄρηος παλαμάων, Soph. Phil. 1206 ὡς τίνα δὴ ῥέξης παλάμαν; ("deed of violence").

839. See crit. note. *ἔλκοιο* takes up *ἐλκομένα*, and the *αὐταῖς παλ.* reminds us of *vv.* 819 sq. The construction *αὐταῖς* "cum ipsis" is found in Aeschylus S. c. T. 551, Prom. V. 221, 1047.

840. *ἄλσος* requires the epithet to define it as the sea, "an *ἄλσος* other than this over which you would drag me".

See note on *v.* 488, and cf. *πόντιον ἄλσος* Pers. 111.

841. *κατὰ Σαρπηδόσιον χῶμα*, a promontory of Cilicia in the Aulon Cilicius, on that coast known as *Τραχεία*, and facing the Eastern end of Cyprus. In sailing from Argos to Egypt the coast would be followed as far as possible. Sarpedon was king of the Lycians (Il. II. 876), the son of Zeus, slain by Patroclus (Il. XVI. 419 sqq.). In Il. XVI. 675 Sleep and Death carry his body to Lycia. But if the *τόμβος* (Homer) of Sarpedon is the same as the *χῶμα* here, the early kingdom of Lycia must have been much more extensive than in historical times. The promontory was also known simply as *Σαρπηθῶν*, though generally as *Σαρπηθωνία ἄκρα*. Strabo XIV. p. 670. Soph. Frag. (quoted by Herodian *περὶ μ. λ.*) *Σαρπηθῶν ἄκρα*. This coast had an ill name.

www.lib.απολυταμοι αλαθεῖς

(870)

Συρίασις αὔραις.

ΚΗ. ἴνζε καὶ λάκαζε καὶ κάλει θεούς·  
Αἴγυπτίαν γὰρ βάρην οὐχ ὑπερθορεῖ·  
ἴνζε καὶ πικρότερον οἴζυός νόμον.

845

(875)

ΧΟ. οἰοῖ· οἰοῖ·  
κῦμά σ' ἄκρας Κυπρίας ὑλάσσας

ἀντ. β'.

842 πολυψάμαθον M, corr. Emperius. ἀλαθεῖς M. 843 εὔρειαις εἰν αὔραις M. Rationem geographicam et litterarum secutus CΥPIAICIN conieceram, cum in manus venit Weckleinii opus, ex quo hanc coniecturam praecepisse invenio Badhamium. Idem voluit Paley (εὔρειαισιν). αἰρίασις Hermann. εὔρηχοροις Marckscheffel. οὔριασις Emperius. ἀγρίασις ἐν Bamberger. 844 λάκιζε Bothe. λάσκαζε Boissonade. 845 ὑπεκθορεῖ Hartung. ὑπερθορεῖς Haupt. 846 ἴνζε καὶ βόα πικρότερ' ἀχέων οἴζυός ὄνομα ἔχων M. Idem accipio quod Emperius. Ratio corruptionis mihi haec videtur: βόα glossema est ad ἴνζε, ἀχέων ad οἴζυός; omissi sunt accentus qui -ον in fine verborum significant. Fuit ergo

βόα ἀχέων  
ἴνζε καὶ πικρότερ' οἴζυός νόμῳ

Aliter Hermann χέουσα κ. π. οἰ. ν., Enger κάπερ χέουσα πικρότερ' οἴζυός νόμον.

847 οἰ quinquies M. 848—852 Iterum locus corruptissimus. Neque liquet sententia, neque in ipsis verbis veri vestigia satis elucent. Inter densissimas loci tenebras

842. πολυψάμαθον, on the geographical touch cf. *v.* 3, 32, 527—534.

843. Συρίασις αὔραις, i.e. the E.S.E. winds, directly adverse to their return. ἀλαθεῖς is treated as a passive (= πλανηθεῖς): hence the instrumental dative, which, however, is also to be joined to ἔλκοιο. Cf. Ag. 691 ἐπλευσε Ζεφύρου γίγαντος αὔρα.

844. ἴνζε καὶ λ., with reference to the αἰαῖ of *v.* 838, which is only the textual representative of many such cries.

κάλει θεούς, implied in the ill wish, which is equal to a prayer.

845. οὐχ ὑπερθορεῖ. Paley supposes a reference to an encircling net, and quotes Ag. 359 ὑπερτελεῖσαι μέγα δουλείας γάγγαμον. This seems scarcely sufficient, ἔρκος or some similar word being required, e.g. Il. IX. 476 ὑπέρθορον ἔρκιον ἀύλης, Hdt. II. 134.

But in *vv.* 820 and 839 the Danaids have invoked disaster on the Egyptian ship, and it is not for nothing that the herald here has the emphatic Αἴγυπ-

τίαν βάρην instead of βάρην alone, or τὴν ναῦν or τὸ πλοῖον. ὑπερθρόσκω, we may believe, was proverbially used of contempt for the littleness or insignificance of a thing. The story of Remus will suggest itself: Livy I. 7 vulgarior fama est, ludibrio fratris Remum novos transiluisse muros &c. As if one were to say "it is nothing: I could jump over it". The herald means "an Egyptian ship can look after itself, your gods will find it none so easy to destroy".

848 sqq. The restoration of this passage has been attempted according to a principle previously stated; viz. that there is antistrophe of thought and expression as well as of metre between this and *vv.* 839 sqq. In the strophe the Chorus pray that the ship may be buffeted up and down off the Sarpedon promontory, and they give a descriptive epithet to the cape. So here they pray that it may be wrecked off the opposite promontory of Cyprus (round which it must turn), and they add a descriptive epithet

περικάμπτοντα βυθίζοι·

ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

850

feri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

λυμασις ὑπρογασυλασκει<sup>οι</sup>  
 περιχαμπτὰ βρυάζεις,  
 ὃς ἐρωτᾶς ὁ μέγας  
 Νεῖλος ὑβρίζοντά σε ἀποτρέ-  
 ψει ἐναιστον ὕβριν.

In *vv.* 848 sq. ΛΥΜΑΣ.....ΚΥΤΠΡΟΓΑΣΥΛΑΣΚΕΙ redegi in

ΚΥΜΑΣ|ΑΚΡΑΣ|ΚΥΤΠΡΙΑΣΥΛΑΣΣΑΣ, in quo satis apparet cur exciderit ΑΚΡΑΣ. Deinde quid indicat accentus iste περιχαμπτὰ, nisi syllabam *ον* intellegendam esse? Verum ergo est περικάμπτοντα. Pro βρυάζεις scripsi βυθίζοι. Vide adnot. infra scriptam. In *vv.* 850 sqq. ὁ δὲ πέμψας σ' scripsi et ὑβρίζοντ' ἀπογράφειεν αἴστον, quod subter satis explicavi. 848 sq. λύμας eis Dindorf. λύμας· ἄγρια γὰρ σὺ λάσκεις Paley. λύμας κυπρογενεῖς ὑλάσκοις Badham. λυμανθεῖς σὺ πρὸ γᾶς ὑλάσκοις περικόμπα βρυάζων Hermann. λύμας εἶθ' ὑπὸ γᾶς ὑλάσκοις M. Schmidt. 850 ὃς ἐπωπᾶ σ' Bamberger. ὁ δ' ἔρωσ γᾶς Scaliger. ὁ δὲ βώτας Hermann. ἐπαρω-

in antistrophe το πολύψαμμον, viz. ὑλάσ-  
 σασ. That they should pray both the  
 former and the latter is quite in the  
 manner of Aeschylus. Cf. sup. *vv.* 758  
 —761.

Cape Dinaretum (Sant' Andrea) was  
 well known. Before it lay four small  
 islands called Κλειδες, and the cape itself  
 sometimes bears that name: hence ἀκρας  
 is strictly appropriate for ἀκραν. (Pto-  
 lemy v. 14. 3 calls the headland βοῶς  
 οὐρά from the shape.) Hdt. v. 108 τῆσι  
 νησιῶσι οἱ Φοίνικες περιέπλεον τὴν ἀκρην  
 αἱ καλεῦνται Κληίδες τῆς Κύπρου.  
 Strabo XIV. p. 682.

ὑλάσσασ. Cf. II. XVII. 747 πρῶν  
 ὑλήεις, Soph. Aj. 1218 γενόμην ἴν'  
 ὑλᾶεν ἐπεσσι πόντου πρόβλημ' ἀλίκλυ-  
 στον, Od. IX. 191 ῥίψ ὑλήεντι.

The contraction for ὑλαέσσασ is rarer  
 than that in the masculine (ἀν' ὑλᾶντα  
 νάπη Eur. Hel. 1303). Yet Od. VII. 110  
 τεχνῆσσαι = τεχνήσσαι.

849. περικάμπτοντα. κάμπτειν (or  
 κάμπτειν περι) is the regular word of  
 doubling a cape. Ar. Ach. 96 ἢ περι  
 ἀκραν κάμπτων νεώσοικον σκοπεῖς; Hdt.  
 IV. 42 κάμπτειν Ἑρακλέας στήλας. Cf.

IV. 43 &c. περικάμπτειν τὸν Ἄθων Ael.  
 V. H. I. 15.

850 sqq. The sense of the wish is  
 "may the Nile never see thee more".  
 The emendation in the text involves com-  
 paratively little change, keeping αἴστον  
 and the verbal inflection. The fact that  
 it involves a new conception of the pas-  
 sage is no proof of boldness. The Nile  
 is the lord or owner of the Egyptians  
 (hence ὁ μέγας) who sends them out; and,  
 when he calls over the muster-roll of  
 those who are his, he is to register  
 "missing" at the name of the sons of  
 Aegyptus. But instead of merely ἀπο-  
 γράφειεν σε αἴστον the poet puts more  
 vigorously σε ὕβριν αἴστον taking up  
 ὑβρίζοντα. "He sent you out as a ὕβρις-  
 τῆς and may he register you as a ὕβρις  
 missing—one insolence the less". The  
 clue to the solution is to be found in  
 Cho. 699 νῦν δ' ἤπερ ἐν δόμοισι βακχείας  
 καλῆς | λατρὸς ἐλπῖς ἦν παρούσαν ἐγγράφει:  
*i. e.* "the curse records as 'present' the  
 only hope that was left" (the curse being  
 regarded as taking an inventory or muster  
 of all the friends of the house, and calling  
 over that muster until she finds she has

www.elsa.gr  
 λός ὕβριζον· ἀπογράφει  
 εν αἴστον ὕβριν.

(880)

ΚΗ. βαίνειν κελεύω βάρην εἰς ἀντίστροφον  
 ὅσον τάχιστα· μηδέ τις σχολάζετω.

ὀλκῆ γάρ οὗτοι πλόκαμον οὐδ' αὖ' ἄζεται.

855

ΧΟ. οἰοῖ· πάτερ, βρότειος ἀρ <κυωρ> ὄς

στρ. γ'.

γός δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀθέ-  
 μστον ὕβριν Heimsoeth. αἴστον Hermann. ἀπανστον Schoene. 853 ἀμφί-  
 στροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὄρον M, corr.  
 Robortellus. Deinde τι M. τις Turnebus. μηδ' ἔτι σχολάζετε Hartung. 855 οὐ  
 δαμάζεται M, corr. Pauw. Ceterum οἱτοι γάρ ὀλκῆ Weil. γάρ οὐ του Burges. οὔτι  
 Schwerdt. 856 sq. βροτῖσα ροσάται μαλδα ἀγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξει ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφῆ = "roll" of soldiers. ἀπογράφειν τινὰ ἀπόντα ("absent"), παρόντα ("present"), τετρωμένον ("wounded"), τεθνηκότα ("killed"), would be natural terms, while for "missing"—the exact word required here—it would, poetically at least, be hard to find a better term than αἴστον.

For πέμψας cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νείλος ἐπέμψεν. *Ibid.* 54 Βαβυλῶν ὄχλον πέμπει.

853. ἀντίστροφον, τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὅ ἐστι ἀμφιέλισσαν Schol. Mr Leaf's explanation of ἀμφιέλισσαν as "capable of turning either way" is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν = "turn round", "wheel" (Xen. Ages. I. 16), and ἀντίστροφον in the sense "turned about" has its point. "Our ship's head is turned about: go on board for Egypt" (ἀντεστραμμένη ἐστὶν ἡ βάρης· ἐμβαλετε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in in-

timating the immediate departure of a ship.

855. ὀλκῆ. Cf. the conjecture ἔλκο-  
 μένα v. 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in v. 865 sqq. from a viper's bite or coil. The δίκουος of v. 865 qualifying ὄφης (so as to make it applicable to a man) obviously corresponds to βρότειος of this verse. βρό-  
 τειος ἄτα is an entirely certain counterpart of δίκουος ὄφης. In ἀρος an adjective is apparently hidden, and ἀρ(κυωρ)ός is an adjective suited to the context. Aelian V. H. I. 2 uses ἀρκυωρεῖν of the spider, and as applied to ἄτα we have the metaphor of nets in Pers. 97 παράγειν βροτῶν εἰς ἄρκυας ἄτα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφίβλη-  
 στρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in v. 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in Α, Μ, Λ, Ν in combination is a most fruitful source of corruption. Dr Ruther-

ἄτανυμα. νεῖ.com.cn

(886)

ἄραχνος ὡς βάδην.

ὄναρ ὄναρ μέλαν, ὕτοτοτοτοί,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ

(890) 860

φοβερὸν ἀπότερπε.

ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

ΚΗ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·

ΜΑΛΔΑΑΓΕΙ erui ΝΑΜΑΝΕΙ. Fuerat etiam ἀρκυωρὸς, sed propter duplicatum ρ perierunt litterae κυωρ. Habet scholiasta miram explicationem ἢ τῶν βρετέων ἐπικουρία βλάπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ δὲ τοῦ ἀρῶ καὶ ἄρος τὸ θφελος παρ' Αἰσχύλου ἐν Ἰκέτισι "βρότεος ἄρος ἄτα" ἦτοι τὸ εὖ τῶν βροτῶν καὶ τὸ θφελος ἄτη ἐστίν: quod quidem perabsurdum est. βρέτεος ἄρος ἄτα Abresch (ματῆ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποστάσας ἀμαλάδ' ἄγει Hartung. ἄμμ' ἄλαδ' ἄγει Bamberger. μ' ἄλαδ' ἄγει Schuetz. ἀμύγδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾷ Hermann. βοᾶν Pauw. 862 ὦ βᾶ Γᾶς παῖ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς παῖ, Ζᾶν H. Voss.

ford (New Phryn.) denies the form νεῖ (Hes. Opp. 775 τῆ γὰρ τοι νεῖ νήματ' ἀερεπότητος ἀράχνης), and says it should be νῆ. The root is snez and νῆμα should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρότεος ἄτα, "a bane in human form". For the concrete sense of ἄτη cf. v. 509 τὴν μελανόξυγ' ἄταν.

858. ἄραχνος. The masculine form is obviously desired if it exists. Besides the usual feminine ἀράχνη the masculine ἀράχνης is not uncommon (e.g. Frag. 112). Hesychius has ἀράχνον: ἀπὸ εὐθείας ἀράχνης· Αἰσχύλος Λατῶ. Why not ἄραχνος? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κείσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, "mother Earth, father Zeus, drive away the fearsome vision". It is natural that they should call on

these powers in particular, since no Argive help is at hand; they are alone with omnipresent Earth and Zeus.

860. μᾶ...πᾶ. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἠὲ Γαῖα μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title Γᾶς παῖ as applied to Zeus. As the Scholiast says ἢ αὐτῆ γὰρ Ἰέα καὶ γῆ. Cf. Soph. Ph. 391 ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer ὦ παῖ Γᾶς, πᾶ Ζεῦ after μᾶ Γᾶ. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.

~~www.ubg.org~~ οὐ γὰρ μὲν ἔθρεψαν οὐδ' ἐγήρασαν τροφήν.

XO. αἰαῖ· πέλας δίπους ὄφεις \*

ἀντ. γ'. (895) 865

\* \* \*  
ἔχιδνα δ' ὡς μ' ἔχει  
πόδα· δάκος δάκος, ὀτοτοτοτοῖ,  
μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ  
φοβερὸν ἀπότρεπε.  
ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

(900)

870

KH. εἰ μὴ τις ἐς ναῦν εἰσιν αἰνέσας τάδε,  
λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 μαι μαι M. Vulgo μαιμῆ post Robortellum. At requirimus tale aliquid quali oioi respondeat. Itaque αἰαῖ αἰαῖ μαιμῆ Enger. οιοῖ πάτερ, μαιμῆ Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: προσέρχεται σπειράμασιν. 866 sq. δ' ὡς με τί ποτ' ἐν δοκοσᾶχ M. μετι pro μετεi ε μ' ἔχει factum est. De μ' ἔχει πόδα vide infra. μέ τις πόδα δάκνους' ἔχει Paley. τὸ πόντιον δάκος μ' ἔχει Peiper. μ' ἔτυπτεν δακοῦσα Abresch. 868—870 eisdem, quibus *vv.* 860—862, mendis laborant.

864. οὐ γὰρ μὲν ἔθρεψαν κ.τ.λ. The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them τροφεία for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 θανῶν τροφεία πληρώσει χθονί, Cho. 6 &c.

ἐγήρασαν τροφήν = ἐγηροτρόφησαν (ἐγηροβόσκησαν). *eis* γῆρας με ἡγαγον Schol. The second aorist is intransitive in Cho. 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω. The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' γηράσκοντα γηροκομῶντα.

866. μ' ἔχει πόδα. Cf. *v.* 354 φόβος μ' ἔχει φρένας. ἔχειν of a grip or hold. Ar. Nub. 1047 εὐθὺς γὰρ σε μέσον ἔχω λαβῶν ἀφυκτον. The serpent naturally "bruises the heel". It was so in the case

of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. λακίς &c. answers in form and meaning to *v.* 855.

χιτῶνος ἔργον. τὴν ἐργασίαν τοῦ χιτῶνος Schol. *However finely* their robes may be wrought (= χιτῶνα καίπερ ἐπιπόνηως εἰργασμένον), they will none the less be rent. Theoc. XXIV. 45 λῶτινον ἔργον, Cho. 231 ὕφασμα, σῆς ἔργον χερρός. With the genitive of the product wherein the work results ἔργον does not seem to occur elsewhere. ἐργασία with a genitive of the material means "a working in...", and absolutely it = ἔργον ("a production") in Thuc. VI. 27 ἡ τετράγωνος ἐργασία. But ἔργον cannot on the other hand = ἐργασία. χιτῶνος ἔργον is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though χιτῶν is properly the under tunic, it is perhaps here not so specific, but = ἐσθῆς, πέπλος.

873. ἀγοί, duces: πρόμοι, principes. The latter is rather an epithet than an independent vocative noun. Cf. II. v.

- ΧΟ. ~~ἰὼν πόλιός ἀγὸι πρόμοι~~ πρόμοι, δάμναμαι. στρ. δ'. (904)  
 ΚΗ. πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα  
 ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν. 875  
 ΧΟ. διωλόμεσθ' ἄσεπτ', ἀναξ, πάσχομεν. ἀντ. δ'.  
 ΚΗ. ἔλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,  
 ἐπεὶ οὐκ ἀκούετ' ὄξυ τῶν ἐμῶν λόγων.  
 ΒΑ. οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος (911)

873 πρόμοι M, corr. Stanley. 874—5 et 877—8 transponunt Heath, Hermann, Paley. 875 θάρσει τοῦ χερεῖ ταναρχίαν M. corr. Robortellus. 876 διωλόμεσθα ἐπτάναξ M. ἄΣΕΠΤ' pro ἄΕΠΤ' scripsi. ἀελπτ' Robortellus et plerique. 877 ἐπισπάσας Pearson. 878 ἐπεὶ οὐ κακοῦ ξυ M, corr. Porson. ἀκούεις Schuetz. ἐπεὶ οὐκ ἀκούειν ἀξιοῦτ' Feder. ἐπεὶ γ' ἀνηκουστεῖτε Abresch. 879 ἐκ τίνος nonnulli sine causa.

533 πρόμον ἀνδρα. Otherwise Eum. 399 Ἀχαιῶν ἄκτορές τε καὶ πρόμοι.

874. The herald replies: "you call upon the leaders and chiefs of the country: you have no need to complain of the want of leaders: you will soon see enough ἀγὸι πρόμοι (= ἀνακτες)". Many editors transpose *vv.* 874 sq. with 877 sq., under the impression that ἀνακτες of *v.* 874 is an answer to ἀναξ of *v.* 876. Specious as this is at first sight, it is probably quite wrong. In *v.* 876 the Chorus say nothing to call for the word ἀναρχίαν of 875, while they do virtually complain of a lack of leaders in *v.* 873. The words ἀγὸι πρόμοι = ἀγὸι οἱ προμαχούντες ἡμῶν. The herald substitutes ἀνακτας, which is itself a term of leadership in war (Pers. 383 ναῶν ἀνακτες), as well as an equivalent of δεσπότης and πόσις.

875. οὐκ ἐρεῖτ'. Cf. S. c. T. 691 κακῶν δὲ καλοσχηρῶν οὐτιν' εὐκλείαν ἐρεῖς. V. Shilleto on Dem. De F. L. § 221 τὸν βεβιωμένον αὐτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ.

876. διωλόμεσθα. With the tense cf. Eur. Alc. 386 ἀπωλόμην εἰ με λείψεις. (Goodwin Moods and T. § 19, note 5.)

ἄσεπτ'. ἀελπτ' has been generally accepted. It is not however the best possible correction. It cannot mean that the treatment is "unexpected", for they had feared it all along; and

though it might possibly be rendered "we are in hopeless case", the ordinary sense of ἀελπτος would have to be considerably extended. ποιεῖ τις ἡμᾶς ἄσεπτα is the most natural complaint under the circumstances. The herald is committing sacrilege. For the word cf. Soph. O. T. 890 τῶν ἀσέπτων ἐρξεται ("from unholy deeds"), and the opposite *ibid.* 864 εἰσεπτον ἀγγελίαν.

877. We may construe (1) ἔλξειν ὑμᾶς κόμης, ἀποσπάσας, or (2) ἔλξειν ὑμᾶς, ἀποσπάσας κόμης. But probably κόμης is felt ἀπὸ κοινοῦ with both verb and participle. ἀποσπᾶν in a similar connection Thuc. III. 81 ἀπὸ τῶν ἱερῶν ἀπεσπᾶντο.

ὑμᾶς, in opposition to τῶν ἐμῶν: "you do not seem to listen to me: I must act forcibly by you" (a kind of requital). By position alone ὑμᾶς is emphatic.

878. ἀκούετ' ὄξυ. Cf. II. XVII. 256 ὡς ἔφατ'. ὄξυ δ' ἀκούσεν Ὀϊλῆος ταχὺς Αἴας. All the senses may be ὄξεῖαι. Plat. Phaedr. 250 D ὄψις ὀξυτάτη τῶν διὰ τοῦ σώματος αἰσθήσεων.

879. The king appears upon the scene. His first word is the impatient οὗτος "Ho! there", *Heus tu!* So in Soph. O. T. 532. Sometimes, when it is not a case of the opening words or first appearance, the exclamation implies "that the person addressed is not duly

- ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα; 880  
 ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;  
 κάρβανος ὡς δ' Ἑλλησιν ἐγγυλῆεις ἄγαν,  
 καὶ πόλλ' ἄμαρτῶν οὐδὲν ὀρθώσας φανεῖ. (915)  
 ΚΗ. τί δ' ἠμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;  
 ΒΑ. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. 885

881 ἀλλ' ἢ Turnebus.

882 κάρβανος δ' ὦν M. ὦν δ' Porson. δ' om.

Turnebus. Notam locutionem reposui.

883 ὄρθωσα φρενὲ M. ὀρθώσας

φανεῖ scripsi. Vulgo post Robortellum ὄρθωσας φρενὲ.

884 τῶνδ' ἐμοὶ

heeding the speaker" (Jebb on Soph. O. C. 1627).

ποιῶν. Aeschylus uses τοῖούτος frequently, τοῖόςδε (Ag. 1400, P. V. 237). ποιεῖν is similarly shortened. Cf. Ar. Vesp. 1369

ΒΑ. οὐ δεῖνὰ τωθάξεν σε, τὴν αὐλητρίδα τῶν ζυμποτῶν κλέψαντα;

ΦΙ. ποῖαν αὐλητρίδα;

The contemptuous or indignant ποιοῦ is plainly better than τίνος. φρονήματος = "arrogance".

880. ἀνδρῶν and Πελασγῶν are both emphasised. "This, I warn you, is a country of men: aye, and Pelasgian men".

882. κάρβανος δ' of MSS. can scarcely be accounted for, unless we assume that the particle was misplaced after the -s of κάρβανος instead of after another -s. In καρβανΟCΩC the last two letters were liable to omission. κάρβανος ὡς, "ut barbarus": cf. Soph. O. C. 20 μακρὰν γὰρ ὡς γέροντι προὔσταλῆς ὁδόν.

δ' implies opposition to some thought, e.g. "(you may be daring enough) but (I warn you)".

For the antithesis and the chauvinism cf. Eur. I. A. 1400 βαρβάρων Ἑλλήνας ἄρχεν εἰκόσ, Aristot. Pol. III. 14. 6 οἱ βάρβαροι δουλικώτεροι τὰ ἤθη φύσει τῶν Ἑλλήνων. The Egyptians would return the compliment. Hd. II. 158 βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφισι ὁμογλώσσους.

883. The ms. reading ὄρθωσα φρενὲ

is commonly altered to ὄρθωσας φρενὲ, the aorist being treated as either a present or perfect. But there is rather a threat contained which is given more pointedly in the suggested text. πόλλ' ἄμαρτῶν, οὐδὲν ὀρθώσας makes a true antithesis, while the feeble φρενὲ is removed.

φανεῖ, "you will find yourself". Cf. Ag. 1632 κρατηθεῖς δ' ἡμερώτερος φανεῖ. The metaphor is from archery or javelin-hurling: cf. Fr. 205 Ἄγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθίνοι βέλος, Fr. 179 ἔρριψεν, οὐδ' ἤμαρτε, Soph. Phil. 1299 ἦν τόδ' ὀρθωθῆν βέλος.

884. ἐμοὶ, so ἐγὼ in v. 886, in surprised rejection of blame. "I am doing no wrong: what is there amiss in this?"

δίκης ἄτερ, with ἠμπλάκηται, is not so much a redundancy as a definition. This is the case also with Soph. Phil. 31 ὀρῶ κενὴν οἰκησιν ἀνθρώπων δίχα.

885. ξένος μὲν, anticipating (with πρῶτον) a clause with ἔπειτα or δὲ which is not expressed. The first point which the king reproves is his conduct as a foreigner, next he would reprove the sacrilege and injustice. For the sentiment cf. Soph. O. C. 927

ἀλλ' ἠπιστάμην

ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῶν.

οὐκ ἐπίστασαι: as if it were a lesson he had not been taught. Cf. Horace Od. III. 27. 73 *Uxor invicti Iovis esse nescis.*

- KH. ~~πρὸς λίθου οὐχί~~ τὰ πολυλόθ' εὐρίσκων, ἐγώ;  
 BA. ποίοισιν εἰπὼν προξένοις ἐγχωρίοις;  
 KH. Ἐρμῆ μεγίστῳ προξένῳ μαστηρίῳ. (920)  
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει;  
 KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι. 890  
 BA. οἱ δ' ἐνθάδ' οὐδέν, ὡς ἐγὼ σέθεν κλύω;  
 KH. μάθοιμ' ἂν εἴ τις τάσδε μ' ἐξαιρήσεται.  
 BA. κλάοις ἄν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν. (925)

Hermann: vide infra. 886 ἔχω Valckenaer. ἐγώ—Wellauer. ταμ' ὀλωλόθ' εὐ. ἄγω Porson. εἰ γ' εὐρὼν ἄγω Hartung. 887 ποίας τὰδ' Burges. προσξένοις M. 888 μαστηρίων Burges. 889 θεοὺς ἀνειπὼν Burges. θεῶ σὺ γ' εἰπὼν Boissonade. 891 κάτω M. κΛΥω restituit Robortellus. 892 ἄγαμ' ἄν, εἴ τις τάσδε μὴ ἔξαιρήσεται M. Videor mihi locum emendasse. οστis...μη... Tyrwhitt. ἢ τις τάσδε μ' ἐξαιρήσεται Tournier. De μὴ ἔξαιρήσεται et μοι ἔξαιρήσεται vide infra. 893 κλάεις M. οὐδὲ μάλ' M, corr. Robortellus. οὐδ' ἂν Wellauer.

886. ἐγώ is sound. See on ἐμοί 884.

887. προξένοις. Cf. v. 213. εἰπὼν, "having given them notice" and left them to represent your case to us.

888. Ἐρμῆ μαστηρίῳ, with allusion to the μαστήρες (Boeckh, P. E. I. 213). Cf. note on v. 137. At Pellene similar officers were called μαστροί (Ar. Frag. 526). Hermes is the god of finding, whether by luck or stealth. μαστήριος is an avatar of Hermes invented for the occasion.

889. θεοῖσιν. The generic plural is natural in such retorts. τοὺς θεοὺς: as Paley remarks, the article is not idle: he quotes Soph. Phil. 798 θεοὺς προσείνων τοὺς θεοὺς ψευδεῖς τίθησ: "those same gods".

890. Cf. vv. 863 sq.

891. ὡς ἐγὼ σέθεν κλύω: σέθεν explains itself: "according to you". ἐγὼ is emphatic in the sense "as I understand you". "Then you, I suppose, must teach me that..."

892. The reading given in the text is exactly paralleled by Eur. And. 715 ὡς ἂν ἐκμάθῳ | εἴ τις με λύειν τῆσδε κωλύσει χέρας. This must have been a form of threat as familiar to the Greek

as "I will see whether you will prevent me" is to the English. The text of the mss. would be translated "I will carry them off, if one does not take them from me", τάσδε being irregularly transferred from ἄγοιμ' ἂν to ἐξαιρήσεται. This would be a very poor sort of threat. Rather the herald should declare that he will carry them off perforce, whether the king be willing or not. The sense of the passage would suggest ἄγοιμ' ἂν to the intelligent copyist. Neither τάσδε nor τις has a proper value with the ms. reading, while in the emended text τάσδε has an emphasis suitable to threats: "these are mine, and I mean to have them", and τις is menacing for σὺ. Cf. Xen. An. I. 4. 12 οὐκ ἔφασαν λέναι, ἂν μὴ τις χρήματα διδώ, Ar. Ran. 552 κακὸν ἦκει τιῶ. With ἄγοιμ' ἂν the necessary sense (with εἴ μὴ following) would be εἴ τις μὴ ἐκδώσει. This might be obtained by (1) ἄγοιμ' ἂν, εἴ τις τάσδε μὴ ἔξαιρήσεται (cf. Eur. Andr. 718 πλεκτὰς ἰμάντων στροφίδας ἐξαιρήσομαι, where, however, the middle is easier), or (2) ἄγοιμ' ἂν, εἴ τις τάσδε μοι ἔξαιρήσεται. Yet in both these cases τάσδε will be felt to be awkward.

893. οὐ μάλ' = μάλ' οἶ. Cf. sup. 449.

- ΚΗ. *ἤκουσα τοῦτος οὐδαμῶς φιλόξενον.*  
 ΒΑ. οὐ γὰρ ξενούμαι τοὺς θεῶν συλήτορας. 895  
 ΚΗ. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.  
 ΒΑ. ἀβουκόλητον τοῦτ' ἐμῶ φρονήματι.  
 ΚΗ. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον— (930)  
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς  
 ἕκαστα—πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεῖς 900  
 ἦκειν γυναικῶν αὐτανέψιον στόλον;  
 οὐ τοι δικάζει ταῦτα μαρτύρων ὕπο  
 Ἄρης, τὸ νεῖκος δ' οὐκ ἐν ἀργύρου βλάβῃ (935)

894 Licetne σου ἴπος? 896 λέγοις M, corr. Heath. Similiter Prom. V. 758  
 ἦδοιμ' ἂν vel ἡδοίμην ἂν pro ἦδοι' ἂν in mss. est. 899 εὐ γὰρ Schwerdt. ἀπαγ-  
 γέλειν M. 901 ἦκειν M. ἦκειν sec. man. 902—905 regi dat Kvíčala.  
 Ante v. 918 ponit Schuetz, post v. 918 Hermann. Lacunam praecedere suspicatur  
 Weil. Vide tamen adnot. 903 λαβῆ M et omnes. βλάβῃ scripsi: vide infra.

894. *τοῦτος...φιλόξενον*: the adjective is of course predicative, *ἤκουσα* taking the construction of *ἤρον*: "in that word I hear no hospitable sound".

895. *ξενούμαι*, *meum hospitio iungo*, whence the middle. Elsewhere *ξενούμαι* is passive, while *ξενόω* does not occur at all in this sense.

897. *ἀβουκόλητον*: cf. Ag. 669 *ἐβουκολούμεν φροντίσιν νέον πάθος*, and note on v. 65. "Not my concern".

*φρονήματι*, with the notion of "pride". "I am not so *poor-spirited* as to care &c."

900. *πρὸς τίνος τ'...τε* is exegetical. Cf. v. 42.

901. Construe *ἦκειν ἀφαιρεθεῖς αὐτανέψιον—στόλον—γυναικῶν*, *i. e.* "me redire, feminarum caterva privatum"; not *ἀφαιρεθεῖς γυναικῶν*, *ἦκειν αὐτ. στ. (i. e.* "me redire ad patruales, feminis privatum"). *ἦκειν* is best used absolutely, and *ἀφαιρεσθαι* with *gen. rei* is very rare. Moreover the point lies in his going back without the cousins (and *women* too) to whom they have such a claim, not in his going back to the women's own cousins.

902—905. Much difficulty has been made with these lines, it being assumed

that the retort of the king *τί σοι λέγειν χρή τοῦνομ'*; should follow immediately on the herald's question *πρὸς τίνος τ' κ.τ.λ.* It was also not understood what bearing these lines have upon the herald's enquiry. Lacunae and transpositions do not mend matters. At the end of v. 901 the herald pauses, and then, to remove a possible false impression created by his question, he adds "it is true that ..", *i. e.* "I ask your name,—not, however, because this is a matter to be settled in the courts, but by war. We do not ask your name in order to arraign you".

903. *Ἄρης*, emphatic in this position. The name of the judge is kept a while and then brought out with effect.

*βλάβῃ*. This seems a necessary correction. *λαβῆ* is a very common word and always means either a *handle* or a *grasp*. We have no authority for treating it as = *λήψις*, which would be the only sense apposite to the passage. Connected with *ἀργύρου* and *δικάζει* there can be no metaphor from *e. g.* wrestling. *λαβῆ* and *βλάβῃ* are frequently and naturally confused. A certain instance is found in Cho. 498 *τὰς ὁμοίας ἀντίδος βλάβας* (*λαβὰς* Canter) *λαβῆν*. We require

ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάρος  
 πεσήματ' ἀνδρῶν ἀπολακτισμοὶ βίου. 905  
 BA. τί σοι λέγειν χρή τοῦνομ'; ἐν χρόνῳ μαθῶν  
 εἴσει σύ τ' αὐτὸς χοῖ ξυνέμποροι σέθεν.  
 ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν (940)  
 ἄγοις ἄν, εἴπερ εὐσεβῆς πίθοι λόγος.  
 τοία δὲ δημόπρακτος ἐκ πόλεως μία 910  
 ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία  
 στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς

905 βίῳn habet Plutarchus Mor. 517 F et 937 F. 906 Deest personae nota in M. τοῦνομ' ἄν χρόνῳ μάθοις Turnebus. τάννομ' Canter. τοῦμόν ἐν Pauw. 907 εἰσθιγαυτος χατ M, et in margine a sec. man. ἴσως γ' αὐτὸς χ' οἱ. Optime corr. Bothe. τοῦννομον χρόνῳ μαθῶν ἴσωσον αὐτὸς Porson. ἐν χρόνῳ μάθοις ἴσως σύ γ' αὐτὸς Butler. εἰ ἴσθι γ' αὐτὸς Askew. σύ γ' αὐτὸς ἴσθι Pauw. 909 λόγοις M, corr. Turnebus. 910 τοιάδε M, corr. Pauw. δημόπρακτος Hartung. 912 τῶνδε φιλωται τορῶ M,

a term of the courts, and βλάβη (βλάβος) is a legal term of *damages* (cf. βλάβης δικη). Dem. 528. 1 οἱ περὶ τῆς βλάβης νόμοι ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτί-  
 νειν, Dinarch. 97 διπλήν τὴν βλάβην ὀφεί-  
 λειν, Eum. 491 δικά τε καὶ βλάβα. So we should understand Ag. 1535 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάδει βλάβης. To this sense of receiving damages, ἔλυσεν ("gnomic" aorist) is entirely suited, containing the notion of *λύτρον*, "compensation money". *λύειν* = *luere* = "pay for"; cf. Cho. 804 τῶν πάλαι πεπραγμέ-  
 νων λύσασθ' αἶμα. This notion it here combines with that of "settling" a quarrel. Cf. S. c. T. 941 πικρὸς λυτῆρ νεκέων σί-  
 δαρος...πικρὸς δὲ χρημάτων δατηγὰς Ἄρης.

904. πάρος, sc. τοῦ λυθῆναι τὸ νεῖκος.  
 905. βίου. To substitute βίου from Plutarch's quotations appears to be bad criticism. It is far more likely that Plutarch misquotes, misled by the plural ἀνδρῶν. The plural βίοι can scarcely be used except of various sorts, manners, or forms of life. In ἀνδρῶν the plural is necessary, but ἀπολακτισμοὶ βίου can, and should, be said where πεσήματ' ἀν-  
 δρός could not. βίος is "life," τὸ ζῆν in the abstract.

ἀπολακτισμοὶ, with allusion to the

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spasms and death-struggles more com-  
 monly called *σφαδασμοί*. Cf. Ag. 1293  
 ὡς ἀσφάδατος, αἱμάτων εὐθησίμων |  
 ἀπορρυνέντων, ὅμμα συμβάλα τόδε.

908. ταύτας δ', "but, to return to those maidens...".

ἐκούσας μὲν, as if ἀκούσας δὲ οὐποτε ἄν ἄγοις were to follow. For this is substituted (v. 910) τοία δὲ κ.τ.λ.

κατ' εὐνοίαν φρενῶν, with ἐκούσας, i. e. not ἀκούσας βία φρενῶν.

910. δημόπρακτος = δημόκρατος Ag. 457. It is a *complete and final* resolve as coming from the sovereign people (v. 580), and it is *ὑπανίπτους* (μία). Though ἐκ πόλεως properly belongs to κέκρανται, yet it is forcibly put immediately before μία, as if = ἐξ ὅλης τῆς πό-  
 λεως μία.

τοία, prospective and explained by μήποτ' ἐκδοῦναι.

912—913. Decrees were inscribed on plates of bronze and nailed to the walls of public buildings, and the posting of such a decree was a final token of its validity. The expression here is, how-  
 ever, figurative. The Roman commissioners who B.C. 454—452 visited Athens and other parts of Greece, in order to study Greek laws, with a view to draw-

- ~~γόμφος διαμπάξι~~ ~~ὡς μένειν ἀραρότως.~~ (945)  
 ταῦτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα,  
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα, 915  
 σαφή δ' ἀκούεις ἐξ ἐλευθεροστόμου  
 γλώσσης· κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.  
 KH. εἰοίμεν ἤδη πόλεμον ἀρεῖσθαι νέον. (950)  
 εἶη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.  
 BA. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας 920  
 εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ.

corr. Turnebus. 913 ἀραρότα Meineke. 915 Secludunt nonnulli: vide  
 infra. 918 Deest personae nota. ἴσθι μὲν τὰδ' ἦδη et ἐρεωθε (ex ἐρισθε corr.) M.  
 Pulcherrime emendavit Cobet. Dederat Porson ἀρσεσθαι. ἴσθ' οὖν τὰδ' ἦδη Bothe.  
 εἰ σοι τόδ' ἦδὺ Hermann. ἴσθ' ἐν τόδ' ἦδη Marckscheffel. ἴσμεν τὰδ' ἦδη...ἀρσεσθαι  
 δέον anonymus. 919 κράτος Weil. 920 Deest personae nota. καὶ τῆσδε

ing up the code afterwards known as the  
 XII Tabulae, derived from Greece the  
 manner of publication as well as the  
 legal principles. Paley quotes Plaut.  
 Trin. 1039 leges ad parietem sunt fixae  
 clavis ferreis. The laws of Solon were  
 fixed on revolving pyramids (cf. voc. κύρ-  
 βεις, ἄξονες).

ἐφηλοῦν τὸν γόμφον διὰ τοῦ ψηφίσματος  
 is a slight extension of ἐφηλοῦν τὸ ψηφ.  
 τῷ τείχει ("nail up"). The simple ἡλώω  
 is scarcely in use.

τορῶς, literally of piercing, "through  
 and through", and with the implication  
 "decisive". As a decree it is "tho-  
 roughly" definite, as a plate of metal it  
 has the nail driven "through".

914—916. The point of these lines,  
 though not obvious, is plain when found.  
 The Scholiast has οὐκ ἐγγράφως ταῦτα  
 εἶπον, ἀλλὰ ζῶση φωνῇ, and the meaning  
 is "the message I have now given you  
 (ταῦτα), I do not give in any letter,  
 sealed up, but I say it for everyone to  
 hear". The difficulty has arisen from a  
 misunderstanding of ταῦτα, as if it were  
 the same as τῶνδε of v. 912. But οὗτος  
 implies some connection with the person  
 addressed. The king gives the herald  
 his message, but he refuses to make a  
 state secret of it, as if it were a diplo-

matic negotiation.

πίναξιν = δέλοισιν (ἐπιστολῇ). Cf.  
 Soph. Tr. 157, Eur. I. A. 98, Ar. Thesm.  
 778 πινάκων ξεστῶν δέλοισι, Plat. Critias  
 120 C &c. πίνακες were doubled toge-  
 ther. II. vi. 169 γράψας ἐν πίνακι πτυκτῆ.  
 v. 915 is no unusual repetition and it  
 contains the important word κατεσφραγι-  
 σμένα, which adds a point. The rhythm  
 is not unparalleled in Aeschylus, cf.  
 Pers. 509 Θρηῆκην περδάσαντες μέγισ πολλῶ  
 πόνῳ.

The above explanation seems more  
 simple than Weil's "oblique notat Asiae  
 reges epistulis mandata includentes ne-  
 que ante hominum ora procedentes, ut  
 saepe in hac fabula barbarorum instituta  
 Graecorum moribus opponuntur".

918. νέον. Cf. sup. v. 313.

919. νίκη, the victory: κράτη, the  
 subsequent authority and prerogatives.  
 The singular κράτος = "victory", Ag. 943  
 κράτος πάρες ἐμοί, Cho. 490 δὸς δέ τ' ἐ-  
 μορφον κράτος, Eum. 530 &c., Plat. Legg.  
 962 A νίκην καὶ κράτος πολεμίων. The  
 plural κράτη = "exertions of power", i.e.  
 "dominion": sup. v. 368, Cho. 1.

921. οὐ πίνοντας κ.τ.λ., with con-  
 tempt, like that of v. 740. For the fact  
 cf. Hdt. II. 77 οὖν δὲ ἐκ κριθῶν πεποιη-  
 μένῳ διαχρῶνται· οὐ γὰρ σφι εἰσι ἐν τῇ

ὑμεῖς δὲ πάσαι ξύν φίλαις ὀπάοισιν  
 θράσος λαβούσαι στείχεται εὐερκῆ πόλιν (925)  
 πύργων βαθεία μηχανῆ κεκλημένην.  
 καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια, 925  
 δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χειρί·

huetz. 922 φίλοις M. Schuetzio assentior. Vide adnot. 923 Qu.  
 σος? 924 κεκλημένην M. 926 δεδωμάτωμαι M, corr. man. recentior.

ρα ἄμπελοι, Diodor. 1. 34 κατασκευά-  
 σι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πόμα  
 πόμερον οὐ πολὺ τῆς περι τὸν οἶνον εὐω-  
 ος, δ καλοῦνται ζύθοος.

Athen. X. 477 C τὸν δὲ κριθῶν οἶνον  
 βρῦτον τινὲς καλοῦσι· μνημονεύει τοῦ  
 ματος Αἰσχύλος ἐν Λυκούργῳ “κάκ  
 δ' ἔπνευ βρῦτον Ἰσχυαίων χρόνῳ |  
 γεμνοκόμπει τοῦτ' ἐν ἀνδρείῳ  
 γῆ”.

22. ὑμεῖς, the herald leaves the  
 22. There is a short pause, after  
 ch the king addresses the Danaids  
 id now do ye...”.

φίλαις. The MS. reading φίλοις would  
 : to the Argive attendants of the  
 , in which case the word would be  
 either (1) relatively to the Danaids  
 (φίλοις) “with an escort friendly to  
 , or (2) relatively to the king  
 (οἷς). But inasmuch as at the de-  
 ire of the king at v. 933 (and appa-  
 y in obedience to these words) the  
 aids begin to call upon their own  
 maids (φίλαι δμῶιδες) to prepare to  
 mpany them, styling them later  
 αδοί”, there is the greatest proba-  
 7 in the correction φίλαις. This is  
 e more convincing by the word πᾶ-  
 “do you, one and all with your  
 maids as well” (=ἐκάστη σὺν τῇ  
 νι αὐτῆς).

φίλαις = ὑμετέρας, with a touch of  
 fort in addition.

23. εὐερκῆ, i.e. it can defy the E-  
 tians.

24. κεκλημένην, a word deliberately  
 sen. Not “enclosed”, but “locked”.  
 : metaphor is from a lock of ingenious

construction which defies illicit attempts.  
 πύργων, explanatory genitive. The  
 πύργοι form the μηχανῆ.

βαθεία, not so much with allusion to  
 the height of the ramparts (=ὕψηλῆ),  
 but with μηχανῆ denotes the shrewdness  
 of construction which makes them im-  
 pregnable. Cf. Pers. 142 βαθύβουλος  
 and note on v. 382.

925. δώματα. This word comes first,  
 to reassure them as to the next question  
 that would be likely to occur to them.  
 “The city is safe; (‘But where are we to  
 dwell?’) and as to houses...” The δώ-  
 ματα are of two kinds, and these are  
 stated thus (1) πολλὰ μὲν τ. δ. as if e.g.  
 πολλὰ δὲ τὰμά were to follow. The form  
 of the latter is, however, changed to (2)  
 δεδωμάτωμαι δ' ἐγώ.

τὰ δῆμια = τὰ δημόσια, “belonging  
 to the state”. The article implies that  
 there were always (or usually) such public  
 edifices, and it is stated that in the case  
 of Argos these are many. They were  
 intended for the lodging of state visitors,  
 envoys &c. The mention of public quar-  
 ters first occurs Od. xx. 264 ἐπεὶ οὐ τοι  
 δημόσι ἐστίν | οἶκος δδ' ἄλλ' Ὀδυσῆος. Cf.  
 Pollux 9. 15 μέρη δὲ πόλεως καὶ παν-  
 δοκεῖον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφο-  
 κλῆς πανδοκὸς ξενόστασις, Pind. Ol. IV.  
 15 ξενίαι πανδοκοί. Other meanings of  
 “public house” in Greek are (1) “inn”,  
 (2) “prison”.

The sense of δῆμια is seen in Il. xvii.  
 249 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ  
 Μενελάῳ δῆμια πίνουσιν (=publice, “at  
 the public expense”).

926. = οὐ σμικρᾷ χειρὶ δεδωμάτωμαι

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ἐνθ' ὑμῖν ἔστι συζύγους ναίειν δόμους  
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις, (960)  
πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 εὐθυμεῖν M, corr. Kirchhoff. εὐθυμον Turnebus. εἰ θυμὸς vel ἔτοιμον Stanley, ἐνθ' ἔστιν ὑμῖν Weil. ἐν θ' ὑμῖν Martin. Deinde ἐντυχούση δόμοις M. Otiosum est

Porsoni εὐτόκοις: languet Turnebi εὐτυχεῖς. Neque placet ἐνσυχοῖς (i.e. ἐν συχνοῖς, de quo primo cogitabam). Immo ἘΝΤΥΧΟΥΣ e CΥΖΥΓΟΥΣ factum est. Vide adnot. 929 μονορύθμοις M. μονορρήθμοις vulgo. μονορρύμοις scripsi.

ὁ δῆμος, οὐδ' ἐγὼ, "nor am I, either, stinted..."

For χαρῆ of liberality cf. Cho. 257 πόθεν | ἔξεις ὁμοίως χειρὸς εὐθουον γέρας;

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms ὑμῖν, ἡμῖν are somewhat doubtful in Aeschylus. ἄμιν ἐκράνθη is quoted from Eum. 347. In S. c. T. ἄμμι occurs in a dochmiac verse, and in Eum. 620 ὅμμε = ὅμας in a senarius. ὅμμιν may possibly be true here and ἄμμιν in Eum. 347. That Aeschylus should shew no more traces of the convenient form ὑμῖν &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic ὅμμιν than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against ὑμῖν that he could have said ἐνθ' ἔστιν ὑμῖν without difficulty and with less emphasis upon ὑμῖν. The true reading may be something quite different, e.g. εἰ δ' εὐμενές τι (sc. ἔστιν) with a suppressed apodosis and followed by εἰ δέ with an alternative; i.e. "if it is a pleasing thing to you to live with others, (well, do so), but if on the contrary..." εἰ δ' εὐμενές τι with answering εἰ δέ τις μείζων χάρις seems complete, and -ές τι would naturally pass into the verb ἔστι.

συζύγους. This conjecture is borne out by the antithesis with μονορρύμους. The metaphor is from horses yoked in harness. The correction μονορρύμους

is to be made first for independent reasons. ῥυθμός is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a ῥυθμός, and a pair of horses have a common ῥυθμός ("the pace", cf. ἐρρήμισμαι P. V. 241, and Cho. 697 τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων ὄρεγμα;), yet we can scarcely speak of a house having a ῥυθμός. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on ολόφρων 772. A house cannot even metaphorically have a ῥυθμός, and, more important still, the meaning of the compound would be "of but a single (i.e. with but a single kind of) pace".

μονόρρυμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms δίρρυμος, τρίρρυμος (Pers. 47), τετράρρυμος (Xen. Cyr. VI. 1. 51) are found. The king offers a choice of houses, either separate or in the larger "συννοικίαι, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are σύζυγοι δόμοι i.e. "abodes yoked with other abodes", as opposed to μονόρρυμοι δόμοι "houses of but a single pole". Inf. 979 Danaus says

οἰκησις δὲ καὶ διπλῆ πάρα·  
τὴν μὲν Πηλεασγὸς τὴν δὲ καὶ πόλις διδοῖ  
οἰκεῖν λάτρων ἄτερθεν.

This shews that the promise here made

	τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ ἄστοί τε πάντες, ὥνπερ ἦδε κραίνεται ψῆφος· τί τῶνδε κυριωτέρους μένεις;	930 (965)
Ο.	ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις, διε Πελασγῶν. πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον πατέρ' εὐθαρσῆ Δαναόν, πρόνοον καὶ βούλαρχον· τοῦ γὰρ προτέρα μῆτις, ὕπον χρῆ δώματα ναίειν καὶ τόπος εὐφρων.	935 (970) 940

νοθρόνους ἔδρας Burges. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex  
itio versus 929: infinitivus a πάρεστι penderet necesse erat. ὅσ' ἔστ' ἄωτίσασθε  
obree. πλείεσταισι Schuetz. ἀπρεστί Hermann. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς  
. 937 πάτερ M. 940 κελ τόπος puncto post εὐφρων deleto post ναίειν

as been repeated to Danaus, and he is  
lainly saying the same thing as the king  
ays here. Yet in the text of the king's  
peech at this point he says nothing on  
he subject of payment. That πάρεστι  
s corrupt is generally admitted, for τὰ  
as reiterated) cannot be a relative, and  
he punctuation πάρεστι· λωτίσασθε is  
scarcely like Aeschylus. Here in all  
probability came the promise implied in  
Danaus' λάτρων ἀπερθεν, while before  
λωτίσασθε an adverb of the kind is desi-  
rable, so that in their choice they may  
not be impeded by the consideration of  
cost. ἀμισθί suggests itself, but is too  
far from the MSS. But ἀπρατὶ is more  
satisfactory. ἀ would be lost in θυμηδέ-  
στατα, and πρατὶ not unnaturally re-  
garded as a compendious form of πάρεστι.  
ἀπρατὶ is the word whereby the Scholiast  
on II. i. 99 explains ἀπριάτην ἀνάποιον.

931. λωτίσασθε, 'cull the best'. Cf.  
ἀνθεμίζομαι sup. 64 and note. Add Eur.  
Hel. 1593 γῆς Ἑλλάδος λωτίσματα, Soph.  
Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτί-  
ζεται.

προστάτης, the patron, whom all μέ-  
τοκοι were obliged to have. Cf. Lys.  
187. 29 ἐπὶ προστάτου οἰκείν, and the

phrase ἀπροσταίου γραφή. The order of  
naturalisation is ξένος—μέτοικος—ἄστος.

932. κραίνεται, not for κέκρανται but,  
as ἦδε shews, the decree is only now  
being carried out: "whose will is *herein*  
*being* accomplished".

933. κυριωτέρους, sc. προστάτας. On  
the sense of κύριος implied see v. 366  
κύρος.

935. διε Πελασγῶν, ὡς "δια γυναι-  
κῶν" Schol. (Od. xviii. 207, iv. 305  
&c.). Even in epic times the word ap-  
proximates to a mere superlative ἄριστε  
or μέγιστε.

936. πρόφρων, like θέλων, χρήζων, a  
Greek manner of saying "if you please",  
tempering the imperative.

ἡμέτερον, "our own", implying affec-  
tionate confidence.

937. εὐθαρσῆ, possessing (and there-  
fore inspiring) confidence. He never  
loses his coolness. Δαναόν is an addi-  
tion denoting that Danaus is no ordi-  
nary father, but the Danaus well-known  
for wisdom.

πρόνοον καὶ βούλαρχον. See v. 11.  
Partly proleptic.

940. καὶ τόπος εὐφρων. This, though  
abrupt, may stand for καὶ ὅπου τόπος

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πᾶς τις ἐπειπεῖν ψόγον ἀλλοθρόοις

εὐτυκος· εἴη δὲ τὰ λῶστα

ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ

(975)

βάξει λαῶν ἐγγύρων.

τάσσεσθε, φίλαι δμῳίδες, οὕτως

945

ὡς ἐφ' ἐκάστη διεκλήρωσεν

posito Schwerdt. *tis τόπος* Hartung. 942 εὐτύκτος in εὐτυκτος correct. M, corr. Spanheim. εὐτυχος Turnebus. εὐτροχος Burges. Lacunam trium versuum statuit Hermann. 943—947 regi dant libri. Necessario Klausen choro reddidit. 944 ἐν χώρῳ M. ἐγγύρων scripsi. τῶν ἐν χώρῳ Wellauer. τῶν ἐγγύρων Hermann. Lacunam post λαῶν Weil, plene post λῶστα interpuncto. 945 Dum regi hos

εὐφ. ἐστί. εὐφρων looks to the feelings of the Argives, not to the prudence of the Danaids (which would rather be σῶφρων), i. e. τόπος ὅστις ἡμῶν εἰς φρονήσει. Weil, however, says "locus qui malignis populi rumoribus quam minimam materiam praebeat".

941. πᾶς τις κ.τ.λ. The Scholiast supplies the word instinctively required, ἐπεὶ πᾶς ἀνθρώπος ἐστὶν ἔτοιμος εἰς τὸ ψέγειν τοὺς ξένους. The asyndeton is to be accounted for by the agitation of the speakers.

ἐπειπεῖν is beyond suspicion. The preposition implies either (1) an object lying under censure, praise &c., e.g. ἐπειπεῖν ἐπιτάφιον Σενηριανῶ Luc. Hist. Cons. 26; τῷ δυσπραγοῦντι δ' ἐπιστενάχειν πᾶς τις ἔτοιμος Ag. 690, or (2) an object attacked, e.g. ψόγον ἐπενεγκεῖν Thuc. i. 70.

942. εὐτυκος = ἔτοιμος. Cf. Theoc. XXIV. 86 πῦρ εὐτυκον ἔστω.

εἴη δὲ τὰ λῶστα. Cf. Cho. 868 εἴη δ' ἐπὶ νίκῃ, Ag. 121 τὸ δ' εἰς νικάτω. The paroemiac is sound (see on v. 4).

σύν τ' εὐκλείᾳ καὶ = σύν εὐκλείᾳ τε καὶ, a common hyperbaton with a preposition.

943—947. It is inconceivable that the king should have spoken these lines. The word φίλαι with δμῳίδες is itself sufficient disproof; and the abrupt beginning has forced Hermann (who does give them to the king) to mark a lacuna

of three verses. The request πέμψον (936) implies the king's departure, and he must certainly leave the stage for some time before Danaus comes on. Moreover how should the king assume that Danaus had given by lot a handmaid as θεραπευντίδα φερνήν to each daughter? This was a private concern of the Danaids, and it would be for them to order their maids with the term φίλαι. Again, as Oberdick says, the king could not speak in anapaests.

943. ἀμηνίτῳ. Elsewhere (Ag. 649, Hdt. ix. 94, and the adverb Ag. 1034) the word is only used of the wrath of heaven. μῆνις and μηνίω, however, are sufficiently frequent of mankind. Theogn. 1298 θεῶν ἐποπίζεο μῆνιν | βάζειν τ' ἀνθρώπων illustrates the usual application of the nouns.

944. λαῶν. For the plural cf. v. 496. ἐγγύρων. The paroemiac verse is necessary, but ἐν χώρῳ cannot stand for τῶν ἐν χώρῳ. To join ἐν χώρῳ with τάσσεσθε is weak in itself and leaves λαῶν very bare. The epithet refers to the grudge which natives are always apt to feel against foreigners. The Danaids must be careful of the susceptibilities of the people they have come among.

946. ἐφ' ἐκάστη. The dower is something given to increase the value of the wife. ἐπιφέρεισθαι is the proper word of a wife "bringing with her" a dowry.

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 Δαναός θεραπεοντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὐχεσθαι χρεών (980)  
 θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,  
 σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως· 950  
 καί μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φίλαι, δμῶδας. Idem Geel. 948 sqq.  
 Sequitur ῥήσις apertis mendis plena. Archetypum saepius vix legi posse constat.

951—952 καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς φίλου πικρῶς ἤκουσαν ἀτανεφίλους<sup>ως</sup>

947. Δαναός, not πατήρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραπεοντίδα φερνήν. A φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμῶδες now present represent that part of the φερνή which consists in *θεράποντες*. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is *θεραπεοντίς*.

948. The king has left the stage at v. 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a body-guard (no doubt of considerable numbers, otherwise v. 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥήσις which follows is very corrupt. The corrections here offered claim to be nearer to the mss. and to account

better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the ms. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσίαι, σπονδαί are enumerated. εὐχαί and θυσίαι are vows, the performance of vows and offerings for deliverance: σπονδαί are poured to Zeus Σωτήρ (see v. 26). It is to the Argives as σωτήρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, i.e. the greatest of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεὶ is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδης, εἴτ' ἐνζῶν εἴτ' οὐκ ἐνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καί μου τὰ μὲν πραχ-

φίλους πικρῶς ἤκουσαν αὐτανεψίους,  
 ἔμοι δ' ὀπαδοῦς τούσδε καὶ δορυσσόους (985)  
 ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,  
 καὶ μὴ ἕξει ἀέλπτων δορικανεὶ μόρφ θανῶν 955

M. φίλους Guelf. Lectionem meam infra explicavi. Diversissimis modis alii: e.g. ἐγγενεῖς pro ἐκτενεῖς legit Heath, et φίλους e cod. Guelf. et αὐτανεψίους cum Scaligero. ἐκμανεῖς Martin. ἐκγενεῖς Hermann. καὶ νῦν pro καὶ μου Paley. φαύλους pro φίλους Pauw. κείνων τ. μ. π. τὰς ἐκ γένους φίλου π. ἤ. αὐτανεψίους Burgard. Aliquamdiu cogitabam de καὶ μου τ. μ. π. πρὸς τοῦ συγγενοῦς φύλου π. ἤ. αὐτανεψίου i.e. "quae facta essent a genere patrueli (in nos)". Sed vide adnot. 953 ἐμοῦσ (σ in δ' correctum) M. ἔμοι δ' Guelf. Corr. Stanley. ἐσμοῦσ δ' L. Schmidt. 955 καὶ μήτ' ἀέλπτως M, corr. Paley dubitanter. Non dubitanter recepi, quamquam

θέντα πρὸς τοὺς ἐγγενεῖς φίλους πικρῶς ἤκουσαν αὐτανεψίους, which Weil renders "Atque me dicente in nos consanguineos ab ipsis patruelibus commissa cum indignatione audiverunt". This meaning is rather involved for the straightforward style of Aeschylus. And what are the *commissa*? If the reference is to the way in which the Danaids were treated by their cousins in Egypt, that narration was made long ago, before Danaus returned to the stage at *v.* 579. He had subsequently seen the Egyptian fleet approaching and had gone to report this new development at *v.* 754. But what he then announces can scarcely be called *in nos commissa* with the indignant reproach *consanguineos* to follow. Yet Weil explains "scilicet narraverat hostilem Aegyptiadarum adventum".

While Danaus is absent, the herald attempts violence, which is frustrated by the king; but of these proceedings (which are indeed *commissa* and all the worse as done by *ipsis patruelibus*) Danaus knew nothing. Only the king could report them. Moreover it is hardly possible that *πραχθέντα* can be joined with *αὐτανεψίους*. The latter must needs follow *πικρῶς ἤκουσαν*, and unless it does so follow, what is the contrast implied in the emphatic *ἔμοι*? That contrast evidently is between the feelings of the Argives towards the Aegyptidae and their feelings towards Danaus.

Of *ἐκτενεῖς* nothing can be made. The termination is probably due to the preceding accus. article, ἐν τέλει having passed through *εντενεῖς* to *ἐκτενεῖς*. (In Ag. 105 Auratus emended *ἐκτελέων* to *ἐντελέων*.) If this view be correct and *μου* be genuine (as it would seem to be), *κηρυχθέντα* is a probable correction of *μὲν πραχθέντα*. *πρὸς* is correct with verbs of announcing. Cf. Cho. 262 *ὅπως μὴ...ἀπαγγείλη τάδε πρὸς τοὺς κρατοῦντας*.

Danaus went as *ἀγγελος* (*v.* 753): he would naturally betake himself to the *authorities* (*τοὺς ἐν τέλει*), who had before proved friendly. There would be no assembly sitting, and Danaus reported to the officers.

Construe καὶ τὰ κ. πρὸς τοὺς-ἐν-τ.-φίλους ἤκουσάν μου πικρῶς αὐτανεψίους. πικρῶς ἀκούειν τι—like πικρῶς ἔχειν, φέρειν βαρέως, χαλεπῶς &c. φέρειν.

953. ἔμοι, by form and position emphatically opposed to their treatment of the *αὐτανεψίους*.

*ὀπαδοῦς*, the honour is enhanced by the words *καὶ δορυσσόους*, "not merely an escort, but a *king's* escort". *δορυφόροι* was the proper name for the "body-guard" of a Greek despot. Hence the point of *τίμιον γέρας v.* 954. *δορυφόροι* are frequently *κῶφα πρόσωπα* in the drama, and hence Luc. Hist. Cons. 4 *ὥσπερ κωμικὸν δορυφόρημα κειπνῶς σιωπῆ*.

955. καὶ μήτ' of MSS. is untenable. As Paley points out, though *μήτε* might

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 λάθοιμι, χώρα δ' ἄχθος αἰίζων πέλοι.  
 τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενός  
 χάριν σφι θέσθαι τιμωτέραν χρεών. (990)

potui καὶ μὴ σφ' ἀέλπτως. μὴ 'π' ἀέλπτοις R. Ellis. μήτ' ἐξ ἀέλπτων Weil. δόρυκ' ἀνημέρωι M. "Egregie emendavit Porsonus" (Weil). 957 sq. εὐπρυμνῇ φρενός χάριν σέβεσθαι τιμωτέραν ἐμοῦ M. σέβεσθε Guelf. ἐν πρύμνῃ Valckenaer. ΣΦΙΘΕΣΘΑΙ pro ΣΕΒΕΘΘΑΙ ipse scripsi. χρεών dat etiam Heimsoeth. De metaphora, quae inest, vide adnot. τ. τυγχάνοντα πρυμνῆ φ. χ. σ. τ. θέμις Paley,

answer to a *positive* clause with **δε**, it cannot answer to a clause in which the negative is again understood. While it is possible to say *e. g.* μήτε λάθοιμι..... χώρα δ' ἀγνή εἴη, it is impossible to say μήτε λάθοιμι.....χώρα δὲ ἄχθος [μὴ] εἴη. Paley's 'ξ for τ' is the same change as that made sup. v. 10 (*g.v.*), and the terminations -ως, -ψ, -ων are liable to perpetual confusion.

μόρφ, of the *form* of death, as usual.

956. ἄχθος αἰίζων. A pollution brought about by the death of a *ικέτης* to whom the promise of protection had been extended.

αἰίζων, "semper vigens", used without reference to the literal meaning of *ἄχθος*, but rather to the idea of the curse intended. The curse is a living thing (cf. v. 598). Cf. Ag. 819 ἀτης θυελλαι ζῶσι, Pind. I. v. 8 ἄλβος ζῶει μάσσον.

957 sq. These verses seem to contain the sense: "The Argives have treated us most generously and we must be correspondingly grateful". The reading given in the text affords this meaning with comparatively little change, and with an Aeschylean figure which, though not far-fetched, might easily cause difficulty to a copyist. Construe χρεών (ἔστι), τυγχάνοντας τοιῶνδε, θέσθαι σφι τιμωτέραν χάριν ἐν πρύμνῃ φρενός, "it behoves us, when we meet with favours like these, to set gratitude to them in a more prominent position in the mind's place of honour". The metaphor is from a ship, of which the poop is always the most honourable and the guiding

part. To set gratitude in the poop of the mind is to give it a place of guidance in one's thoughts and therefore conduct. This might be expressed by χάριτι (ἦν αὐτοῖς ὀφειλομεν) τιμωτέραν ἔδραν ἐν τῇ φρενὶ ἡμῶν ἀπονεῖμαι. To a Greek ἐν πρύμνῃ φρενός would at once suggest all the meaning which has to be thus elucidated to the modern understanding. It remains to consider the separate terms.

τυγχάνοντας, either ἡμῶς or generally, "when folk meet with...". The present because the Argives *continue* to exhibit their goodwill.

ἐν πρύμνῃ φρενός. Cf. note on v. 316.

958. χάριν θέσθαι, the middle, as the action is indirectly reflexive "to record in our own minds". Even where the reflexive force is scarcely discernible the middle of *τίθηναι* is often preferred. Homer has the two voices almost indifferently. In most cases outside epic poetry the middle will be found to have a reference at least to the satisfying of the mind of the agent: cf. ψήφον θέσθαι (Ag. 816), γνώμην τίθεσθαι (Andoc. 26. 9). Similar to our phrase here is Il. VIII. 449 τοῖσιν κότον αἰνὸν ἔθεσθε, Od. IV. 729 ἐνὶ φρεσὶ θέσθε...μ' ἀνεγείραι.

It may be objected that χάριν θέσθαι is commonly used in another sense = χαρισασθαι, being a periphrasis like χάριν ποιήσασθαι (cf. θέσθαι λησμοσίνην, Soph. Ant. 151), P. V. 782, Hdt. IX. 60 &c. Yet the shifty meaning of χάρις makes χάριν θέσθαι ἐν φρεσὶ ("lay up *gratitude* in mind") and χάριν θέσθαι τιμῶν ("to do a *favours* to...") equally possible. χάριν

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 καὶ ταῦτ' ἐπεγγράψασθε πρὸς γεγραμμένοις  
 πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός,  
 ἀγνώθ' ὄμιλον, ὡς ἐλέγχεται χρόνῳ·  
 πᾶς δ' ἐν μετοίκῳ γλώσσαν εὐτυκον φέρει  
 κακὴν, τό τ' εἰπεῖν εὐπετὲς μύσαγμα πῶς. (995)

960

(θέμης Hermanni est). εὐπρόμητης Bamberger. 959 ταῦτα μὲν γράψασθε M. ταῦτ' ἐπεγγράψασθε scripsi. ταῦθ' ἄμ' ἐγγράψασθε Hermann. ταῦτά γ' ἐγγράψασθε Valckenaer. ταῦτα νῶ ἴγγράψασθε Burges. προσγεγραμμένους M, corr.

Robortellus, nisi fortasse προῦγγεγραμμένοις legendum. 961 ἀγνώθ' ὄμιλος ὡς ἐλέγχεται χρόνῳ M. Turbavit librariorum structura verborum parum nota. Vide adnot. Ceterum haud scio an ὄμιλον potius scribendum sit. ἀγνώθ' ὄμιλος ὡς ἐλέγχεται Schwerdt. ἐξελέγχεται Heimsoeth. ὠδ' ἐλέγχεται χρεῶν H. Voss. 962 εὐτυκον M, corr. Spanheim. εὐστοχον Oberdick. εὐτροχον Burges. 963 εὐπετῶς nuper Paley "nisi forte δυσχερὲς reponendum est".

φέρειν is quoted for both meanings. ἐγγύνη θέσθαι ordinarily means "to receive a pledge", but in Eum. 898 it means the contrary. If κτόν θέσθαι is to "lay up a grudge against", χάριν θέσθαι can also = χάριν ἀπομνήσασθαι.

σφι. This form is commonly denied to Attic verse, though common in Homer and Herodotus. Yet the best MSS. give the form in Soph. O. C. 421 ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην κ.τ.λ., and it is found in MSS. of Eur. Med. 398 and Suppl. 769. That it occurs elsewhere in no place in which σφιν could not stand, is not proof. (See ὄμιμ' as ἀπαξ λεγ. in senarii Eum. 620.) So long as MSS. give it, and no principle can be urged against it, it seems rash to expel it from texts.

τιμιωτέραν, i.e. "in more than ordinary honour".

959. ταῦτα, viz. what follows.

ἐπεγγράψασθε. All have felt that μὲν is strange or wrong. Burgard, quoted by Oberdick, says of μὲν answering to a thought rather than to a δέ-clause: "in latina lingua μὲν particulae respondet 'quidem', in patria (i.e. German) 'wenigstens'". It is quite true that in late Greek (e.g. Lucian) μὲν is so used (= γε or γοῦν), and that the use is apparent in Attic in e.g. ἐγὼ μὲν οὐκ οἶδα. But what

would 'quidem', 'wenigstens' or γοῦν do here?

In point of sense it is hoped the correction here given may commend itself. ἐπέγγραφος = "added to a list"; and cf. formations like ἐπεγχέω ἐπεγκεράννυμι.

961. The reading in the text is one which would account for the corruption in M. The proleptic accus. is good Greek. Cf. Ar. Av. 652

ἐστὶν λεγόμενον δὴ τι τὴν ἀλώπεχ', ὡς φλαύριως ἐκοινώνησεν ἀετῶ ποτε.

Soph. Aj. 1141

σὺ δ' ἀντάκουσον τοῦτον, ὡς τεθάψεται. See Shilleto Advers. in Aristot. Rhet. (Cope and Sandys) Vol. III. p. 225.

ἔλέγχεται = κρίνεται, βασανίζεται. The sentiment is general. The application proceeds: "see that time proves your character in a favourable light".

962. ἐν, the scope of the action, "in dealing with". Cf. Soph. Aj. 1315 ἐν ἐμοὶ θρασύς, and see note on v. 125.

φέρειν, as an offensive weapon (= φορεῖ). The passage is an echo of vv. 941 sq.

εὐτυκον, the weapon leaps readily from its sheath. The adjective is predicative.

963. τό τ' εἰπεῖν κ.τ.λ. The Scholiast is probably right in rendering τὸ εἰπεῖν μυσάρῳ τι κατὰ τῶν ξένων εὐχερὲς ἐστὶν, despite the order of the words. The alternative rendering, which makes

ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,  
 ὄραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.  
 τέρειν' ὄπώρα δ' εὐφύλακτος οὐδαμῶς·  
 θήραις δὲ κηραίνουσι καὶ βροτοί· τί μῆν;

965

E v. 941 cuius licet conicere κακὴν τ' ἐπειπεῖν εὐπιθὲς μύσαγμα τῷ; h. e. "malevolamque ad culpam speciosam aliquo modo (vel alicui) obiciendam." 966 Fortasse πέπειρ', quae forma utpote rara facile depravari poterat. 967 θήρες M, corr. Wieseler. In versibus hinc ad 970 sequentibus admodum obscura est sententia, neque mirum est tantum inter se differre editi. Sed cernere mihi videor, quod de arborum fructibus in vv. 966—968 dicatur, id in v. 969 ad corporis aetatem per similitudinem

εὐπετές an epithet of μύσαγμα and leaves τὸ εἰπεῖν as a second (exegetic) accus. with φέρει, is adopted by Weil. But φέρει γλώσσαν κακὴν τό τ' εἰπεῖν does not sound like Aeschylus, nor is εὐπετές an epithet very suitable to μύσαγμα. On the other hand εὐπετές omitting ἐστὶ is an expression which would sufficiently explain itself despite its position. In the question of position much allowance must be made for two considerations, (1) the suitability of εὐπετές as epithet to μύσαγμα, (2) the familiar uses of εὐπετές. εὐπετές without the verb (cf. ἔτοιμον, ῥάδιον &c.) Plat. Rep. 365 C οὐδὲν εὐπετές, φήσομεν, τῶν μεγάλων.

964. The practical application of the σωφρονισματα just given: "so do you..."

ὑμᾶς and ἐμὲ in antithesis. "As I have gained such honour for you, and as time proves worth, do not bring shame upon me".

ἐπαινῶ = παραινῶ, as in Cho. 581.

965. τήνδ', "so marked as this of yours".

ἐπίστρεπτον, τὴν ἐπιστροφῆς δεομένην· ἢ τὴν ἐπιστρέφουσαν εἰς θέαν. Schol. i.e. he was in doubt whether it was gerundival or participial. Better, perhaps, πρὸς ἣν ἐπιστρέφονται οἱ βροτοί. For the expression cf. Cho. 349 τέκνων τ' ἐν κελύθοις ἐπίστρεπτον αἰῶ κτίσας (rightly explained in the scholion ὡς τοὺς ἀπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν). A public admiration similar to that expressed in δακτυλόδεικτος.

βροτοῖς, "folk". The dative of reference, cf. Eum. 191 ἀπόπτιστοι θεοῖς.

966 sqq. The beauty and youth of virgins are compared, in a similitude of greater length than usual for Aeschylus, to the tempting fruit enclosed in a garden, which is much coveted and needs careful watching. The text is unfortunately very doubtful, v. 970 being the most corrupt line in Aeschylus. It has been supposed in the emendations given above that much corruption was due to the fact of four successive lines (968—971) beginning with the letter κ, three of them with κα, and two with καὶ. It was almost to be expected that the eye of the copyist would be led astray. V. 970 was probably very faint in the archetype. Oberdick has a long discussion, which is rather difficult to follow, and which leads to a readjustment of the passage into the order 970, 969, 966, 967 &c., with textual corrections in 970 and 967. This is a heroic remedy scarcely warranted even by the corruptness of vv. 969, 970.

966. τέρειν' ὄπώρα, here literal, of actual grapes and other fruit, though the comparison which is to come is already suggested by ὄπώρα (a word common in the transferred sense). Other readings make ὄπώρα = "your beauty". The similitude is well known. Cf. Catull. xvii. 13 Cui cum sit viridissimo nupta flore puella | asservanda nigerrimis diligentius uvis &c.

967. The identity of pronunciation of ε and αι leaves us the choice of θήρες or

transferri. Idcirco (praeter alias causas) καὶ σώματα pro καρπώματα scripsi. Dum de virginum aetate vv. 967—968 intellegunt nonnulli (Martin Wecklein Weil), hic scribunt θεοὶ σφε κηραίνουσι. τιμὴν M. τεμεῖν Hartung. Posses, si opus esset, χλιδὴν. 968 παιδοστιβῆ M, corr. Robortellus. 969 καρπώματα M. Et in huius versus et in sequentis initio error factus est propter similia illa καὶ κνώδαλα, καὶ σώματα, κηρωρικὴν. De ipso κάρπωμα vocabulo vide infra. Servant fere omnes, praeter quod καρπώματ' ἀκμάζοντα debilius dat Auratus, καρπώμαθ', ἃ cum praecedentibus coniungens

θήραις. The objection to the former is that it is repeated in κνώδαλα πτεροῦντα καὶ πεδοστιβῆ, which includes all the θῆρες possible in the case. Weil after Martin reads θεοὶ σφε, and if ὄπώρα were = *flos virginum*, θεοὶ would be possible and the gradation θεοί, βροτοί, κνώδαλα good in itself. But θῆρες is an altogether unlikely corruption of θεοί, nor is it likely to have been a gloss on so common a word as κνώδαλα. If ὄπώρα is literal (of fruit) the gods cannot be said to covet it, nor can it be protected from them. The meaning (see crit. note) is "It is hard to keep guard upon tender fruit, for both men and brutes covet it:.....so (969 sqq.) it is hard to keep guard on maidenhood".

βροτοί = ἄνθρωποι, is not rarely opposed to "brutes".

θήραις, *i.e.* they lie in wait, watching for a chance. Cf. Soph. Aj. 3 πειράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον.

κηραίνουσι, ἐπιθυμία δουλεύουσι Schol. rightly. This meaning is more common than that of 'harm', 'destroy', which, however, seems to be attested by Eum. 127 δεινῆς δρακαίνης ἐξεκέραναν μένος.

τί μῆν; the sententious Danaus will not deny that nature is nature. Cf. Eum. 203, Ag. 672.

969. MSS. give καρπώματα with a disagreeable asyndeton. The apparent appropriateness of the mention of καρποί in the context would seem to place καρπώματα out of suspicion. Yet examination tends to discredit καρπώματα even in point of form (*i.e.* as an equivalent of

καρπός). κάρπωμα is according to Hesychius "profit", *i.e.* ὃ τις καρποῦται. Aeschylus is fond of formations in -ωμα (connected, however, with verbs in -ω), but we require some assurance that κάρπωμα can be a mere equivalent of καρπός in the literal sense of fruit upon a tree. The dictionaries are wrong in giving λώτισμα = "flower": it is rather ὃ τις λωτίζεται. If ὄπώρα above were metaphorical and the metaphor were kept up here, the change to the application would come at v. 971 καὶ παρθένων... It is better to let the application begin here and to read καὶ σώματα, καὶ standing in the sense of ὄπω καί, as it so commonly does: *e.g.* Pind. OL VII. 1—7 φιάλαν ὡς εἴ τις δωρήσεται.....καὶ ἐγὼ νέκταρ χυτὸν κ.τ.λ. Amid the similar beginnings

ΚΑΙΚΝΩΔΑΛΑ...

ΚΑΙΩΜΑΤΑ...

ΚΗΤΩΡΙΚΗΝ...

ΚΑΙΠΑΡΘΕΝΩΝ...

it was natural that ΚΑΡΠΩΜΑΤΑ should be written, and that a specious air of fitness to the place should maintain it. The sense then is "as with fruit ...so with human bodies".

στάζοντα, "ripe". 'Dripping ripe' is a phrase still in familiar use.

κηρύσσει. There can scarcely be a metaphor from "offering for sale", as Paley supposes. It is a case of plunder, not of purchase. Paley himself suggests the thought τούπιόντος ἀρπάσαι, which is incompatible with buying. Rather "Cypris spreads the news": she is chosen

κηρωρικῆν λαβοῦσ' ἀνεωσμένην θύραν,  
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπι  
πᾶς τις παρελθὼν ὄμματος θελκτῆριον  
τόξευμ' ἔπεμφεν, ἡμέρου νικώμενος.

970

(1008)

Hermann. 970 Corruptissimus omnium, qui sunt in hac fabula, senariorum exstat

in M. *καλωρα κωλουσαν θωσμένην ἐρώ.* Omnino desperant nonnulli. Meliores tantum, quae mihi videntur, coniecturas commemoro. *ώραν κολοβει κἀθος οὐ μένεω* ἐξ Weil, *κἀλώπεκ' ὠρεύουσαν ἀνόσμην ἐρώ* R. Ellis, uterque tamen satis audacter. *αἰξωρα* Canter. *κᾶωρα* Stanley. *καὶ δώρα* Butler. *δωρα κωλόουσα προῦσελεῖν ἔρον* Wecklein. *κᾶωρα κωλόουσα προσμένειν θέρος* Paley, *versum omissum suspicans.*

as the κῆρυξ because of her own eagerness to instigate men to her rites. "Let Cypris once see a way opened into the orchard of virginity and she proclaims the ripe fruit inside".

970. If the correction above given be near the mark, the figure is well continued. The clue lies in the letters given by M, *αν θωσμένην*, which clearly contain a perfect participle, which was in all probability *ἀνεωσμένην*, though it may have been *ἀνεωρημένην* (cf. note on 431, *ἔω, ἐγώ*). *ἀνωθέω* is to 'push back' = *ἀνακλίνειν, ἀνοίγειν*. Homer uses *ἀνακλίνας θύρην* Od. XXII. 156 and Od. XI. 595 as the opposite of *ἐπιθεῖναι*, to 'put to' the door. The simple *ὠθεῖν θύραν* = 'force' a door, Ar. Vesp. 152, Lys. 947. Cf. *ὠθεῖν πύλας* Eur. Or. 1562.

The noun which should be supplied with the feminine participle seems therefore to be *Θύραν*, which is represented in the MSS only by *ΕΡω*. The door is in the *κηρωραία* *θύρα* (Dem. 1155. 13), which is the only door in keeping with the context. This same door is called by Theophrastus (H. P. VII. 4, 5) the *κηρωρικῆ* *θύρα*; and from this name the *καλωρα* *ω* of M may in the surroundings very well have originated. The remaining letters *λωου* present more difficulty. The participle *λύουσα*, while appropriate to undoing bolts (*λύειν κλῆθρα* S. C. T. 396), is not possible of a door already opened. Rather Cypris *finds* the door opened. In Xen. Hell. V. 4. 7 we have *εἰ δὲ λή-*

*ψονται τὴν θύραν ἀνεωρημένην ἠπελήσαν ἀποκτενεῖν ἅπαντας τοὺς ἐν τῇ οἰκίᾳ.* Here *λαβοῦσ'* is equally appropriate. The maids are supposed to be fruit closely shut in an orchard, but Cypris finding the gate pushed back by some chance, straightway spreads the news of the ripeness inside.

971. *καὶ*, "and thereupon".

*χλιδαῖσιν*, cf. Pers. 543 *χλιδαῖς ἦβης τέρψιν*.

972. *παρελθὼν*, still keeping up the metaphor of the garden.

*θελκτῆριον*, active: the passer-by sends from his eye a shaft "intended to charm". This is the missile whereby he seeks to *δρῆξαι δάσιν* the fruit. Hence the *ἐπι* of hostility or object assailed. The connection of *ἔρω* and *θέλγειν* is old and frequent: cf. Od. XVIII. 212, P. V. 865, Eur. Hipp. 1274 &c.

973. For the "arrow of the eye" cf. Ag. 239 *ἔβαλλ' ἕκαστον ἀπ' ὀφθαλμοῦ βλεπέειν*, Ag. 743 *μαλθακὸν ὀφθαλμοῦ βέλος, δριμύτην ἔρωτος δόθος*.

*ἔπεμφεν*, gnomic. *ἡμέρου νικώμενος*, *i. e.* he cannot help himself. The words are an excuse (like *τί μήν*; v. 967), the temptation, as Danaus grants, being too great. The dative is more common; *ἔπεμψε ν.* (Ag. 291), *κέρδεσιν* (342), *λόγουσιν* (583), *ἡδονῇ* (Soph. El. 1272). The dative rather represents the instrument, the genitive the superior opponent (quasi-personified).

πρὸς αὐτὰ μὴ πάθωμεν, ὧν πολὺς πόνος  
 πολὺς δὲ πόντος εἶνεκ' ἠρόθη δορί· 975  
 μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς  
 πράξωμεν· οἰκησις δὲ καὶ διπλῆ πάρα·  
 τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ, (1010)  
 οἰκεῖν λάτρων ἀπερθεν· εὐπετὴ τὰδε.  
 μόνου φύλαξαι τάσδ' ἐπιστολὰς πατρός, 980  
 τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.  
 ΧΟ. τᾶλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·  
 ἐμῆς δ' ὀπώρας εἶνεκ' εὖ θάρσει, πάτερ. (1015)  
 εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,

Adducor me verum invenisse ex illo ἀνΘΩC μένην viam indagantem. 974 παρῶ-  
 μεν vel προώμεθ' Tournier minus bene. 975 οὖν ἐκληρώθη M, corr. Heath, nisi  
 quod οὐνεκ' non εἶνεκ' scripsit. Α nihil aliud est quam Α ultima verbi οὐνεκα littera.  
 977 οἰκήσεις M, corr. Robertellus. 978 χή πόλις Burges. 979 λατρῶν M,  
 corr. Hermann. 980 φυλάξει M. 983 οὐνεκ' M. 984 θεοῖς γὰρ εἰ τι

974. ὧν...ἠρόθη, a brachylogy for ὧν  
 εἶνεκα πολὺς πόνος ἀνηλώθη, πολὺς δὲ  
 κ.τ.λ., while ὧν εἶνεκα itself is a natural  
 Greek brachylogy for "quorum vitando-  
 rum causa". The former is a zeugma,  
 but scarcely deserves to be called by  
 Hermann "exemplum audacissimi zeug-  
 matis", when we think of P. V. 21 ἔν'  
 οὐτε φωνὴν οὐτε του μορφῆν βροτῶν |  
 δψει.

975. ἠρόθη. The ploughing of the  
 sea has been a favourite metaphor at all  
 times. Each succession of poets, Greek,  
 Roman, English, has revived it afresh.  
 Cf. Anthol. Pal. IX. 242 πόντου ἀροτρευ-  
 τήρ (quoted by Schwerdt): Ov. Trist. I.  
 2. 76 vastum mutandis mercibus aequor  
 aro. Aeschylus with his usual vigour  
 employs the metaphor with reference to  
 the labour involved. The repetition of  
 π in the mention of labour is probably  
 intentional, cf. Pers. 509 Θρήκην περά-  
 σαντες μόγῃ πολλῶ πόνῳ, and 668 τίνα  
 πῶλις πορεύει πόνον; So Pindar affects  
 recurrences of φ and Lucretius and  
 Vergil of v.

976. ἐχθροῖς ἐμοῖς, not the Aegypti-

dae, for they would find no pleasure in  
 the circumstance; nor is ἐμοῖς = ἡμετέ-  
 ροις. Rather "my enemies, if I should  
 have any in Argos". To the Argives  
 Danaus will be the political and social  
 representative of the family, and hence  
 the only one liable to make enemies.

978. τὴν μὲν, either depending on  
 οἰκεῖν or on διδοῖ, i. e. διδοῖ οἰκεῖν τὴν μὲν  
 οἰκησιν, or διδοῖ, (ὥστε) οἰκεῖν (αὐτήν).  
 The former is less good.

The form διδοῖ is only found here in  
 an Attic writer. It is Epic and Ionic  
 and occurs in Pindar.

979. λάτρων ἀπερθεν, v. sup. 931.  
 εὐπετῆ, a metaphor from dice. Cf.  
 Ag. 32, where εὐπεσόντα is made clear  
 by τρὶς ἐξ βαλοῦσης τῆσδέ μοι φρυκτωρίας,  
 Ag. 552 τὰ μὲν τις εὖ λέξειεν εὐπετῶς  
 ἔχειν | τὰ δ' αἶτε κάπιμομφα.

984. The absence of caesura is suffi-  
 ciently accounted for by the emphasis  
 on θεοῖς (which is therefore also kept di-  
 syllabic). "If the great gods have not  
 willed otherwise, you may depend on  
 me".

ἴχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

985

ἴτε μὰν ἄστυδ', ἄνακτας

στρ. α'.

μάκαρας θεοὺς γανάνοντες πολιούχους

μή β. v. Weil. Melior est vulgata. 986 sqq. Hunc chori cantum diversissime distribuunt editt. Alii Danaidum hemichoriis dant alternantibus, alii per hemichoria inter Danaides et ancillas disponunt: neque tamen ubi incipiant desinantque hemichoria satis constat. Rationem eius distributionis, quam ipse proposui, infra dedi quam potui brevissime. 986 ἄστυάνακτας M et editt.: ἄστυΔΑνακτας repositi. Ceterum ἴτε νυν Paley. 987 μακρας M, corr. Stanley. γανάνοντες M,

986 sqq. The manner in which this *carmen exodicum* (though not textually so corrupt as some other passages) is to be distributed, is the subject of much dissension. It is clear that the whole ode cannot have been sung by the whole chorus, for in vv. 1020—1029 an altercation takes place, representing the views of two different parties. The Danaids have hitherto been unanimous in their loathing of the marriage, and the only reasonable view according to which one section of them can be supposed to argue against the other, is the view that one party is more resigned to and confident in the will of heaven, and that certain expressions prompt this party to warn the rest of the recklessness of their speech. The desperate fear of vv. 1011—1014 exactly recalls that of vv. 713—738, where the Danaids had apparently abandoned hope. It should be remembered that this play is only introductory; the Danaids are not yet in safety, and they are, as a matter of fact, subsequently forced into the marriage. It is therefore appropriate that after their praises of Argos (986—997), their prayer to Artemis (998—1001), and their claim that Cyprus should not be denied her attendant delights (1002—1010), some among them should express the fear that after all there is no avoidance of the evil (1011—1014). The rest reply that they must leave the matter to Zeus (1015—1019). “Then”, say the other party, “may Zeus

protect us from the marriage”. This leads to the altercation which ends at v. 1029. The change from the ionic a minore to trochaic metre represents the end of the discussion, and the two ἡμίχθρια unite in a common prayer. This seems a more natural distribution than to allow,—as many editors do (Haupt, Oberdick, Boeckh, Voss, Kruse),—the handmaids to form a half-chorus. The sentiments which have been thought better suited to the handmaids than to the Danaids are sufficiently explained in the above manner. Some misconception has arisen through the words ὑποδέξασθε δ', ὀπαδοί, μέλος, as if ὑποδέξασθε meant διαδέξασθε. There is no authority for such a sense, and μέλος refers only to the tune.

986. ἴτε μὰν. μὴν with imperative also Cho. 963 ἀνα γε μὰν, δόμοι. ἀγε μὴν Il. I. 302, ἔρα γε μὴν Soph. O. C. 587 &c. In such use μὴν is adversative: “on, however”.

ἄστυδ'. ἄστυάναξ is unknown except as a proper name. It is unsuitable here, since it would emphasise the city-gods as opposed to those of the country, whereas immediately these same deities are divided into πολιούχους (perhaps in the narrower sense, gods of the ἀκρόπολις) and gods of the country “about Erasinus” (=θεοὺς πεδιονόμους, ἀγρονόμους). Cf. sup. 472.

987. γανάνοντες. γανάω, γανώω are the only active forms. γάνυμαι is used in

www.liberalarts.com.gr ~~καὶ τοῦ~~ χεῦμ' Ἐρασίνου

(1020)

περιναίουσιν παλαιόν.

ὑποδέξασθε δ', ὄπαδοί,

990

μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν

ἔχέτω, μηδ' ἔτι Νείλου

προχοῶς σέβωμεν ὕμνοις,

(1025)

corr. Pauw, Hermann. ἀγαλοῦντες Paley. 989 περιναίετε M. Sequor Marschschaffelium. Ortus est error ex eo, quod librarius antiquus invocationem hanc esse somniabat. περιναίονται Hermann. 990 ὑποδέξασθ' M, corr. Heath. 991 μένος M, corr. Legrand. αἶνος M, corr. Robortellus. 991 τήνδε M. 993 πρὸς χοῶς M, corr. Robortellus.

a middle sense. There is no possibility of such a shape as γαναίντες. The masculine participle because it includes, besides the women, Danaus and the escort.

988. Ἐρασίνου. The Ἐρασίνοσ or Ἄραϊνοσ is named both because it lies in the way which the Danaids would take citywards, and also as being the most notable river in Argolis. Whereas the Inachus became dry in summer, the Erasinus did not—an important matter to πολυδίψιον Ἄργος. Strabo VIII. 6 states the view commonly held, that this river was a continuation of the Stymphalian river which disappears at Mt Apelaurian in Arcadia. Cf. Hdt. VI. 76 ποταμὸν Ἐρασίνον, ὃς λέγεται ῥέειν ἐκ τῆσ Στυμφαλίδοσ λίμνησ. Ov. Met. xv. 275 Redditur Argolicis *ingens* Erasinus in arvis.

989. περιναίουσιν. Hermann's περιναίονται as a correction of περιναίετε is only supported by the habitual confusion of αἰ and εἰ. But this peculiar middle of ναίω occurs nowhere else; and it is more natural to suppose that the second person was written instead of the third by an early copyist for the reason given in the crit. note.

παλαιόν. With reference on the one hand to the unfailing stream and its mysterious origin; on the other allusively to the antiquity of the Argive community and its gods. Such antiquity is honourable to deities. Cf. S. c. T. 104 παλαι-

χθων Ἄρησ, where the Scholiast has ὁ ἐκ παλαιοῦ κληρωσάμενοσ τήνδε τήν γῆν.

990. ὑποδέξασθε, not = διαδέξασθε. The ὄπαδοί bear no part in the words. According to Plato (in one place) μέλοσ, 'lyric song', is ἐκ τριῶν συγκείμενον, λόγου τε καὶ ἀρμονίασ καὶ ῥυθμοῦ. In a narrower sense however μέλοσ, 'tune', is opposed by him to ῥυθμόσ and ῥῆμα. Legg. 356 c ῥυθμοῦ ἢ μέλοσ ἢ ῥήματοσ ἐχόμενον. Cf. ἐν μέλει, παρὰ μέλοσ which refer only to tune. The attendants are only bidden to accompany the song with suitable steps or motions. As one πίνει ὑπὸ σάλπιγγοσ (Ar. Ach. 1001) or ᾄδει ὑπ' αἰλητῆροσ (Archil. 106), so one may προβαίνειν, κινεῖσθαι, ὀρχεῖσθαι &c. ὑπὸ μέλοσ.

ὄπαδοί are the handmaids, the ὄπαίνοσ of v. 922.

992. ἔχέτω, "have as its theme". In the following verses (to 997) the Danaids transfer once for all their homage from the ποταμὸσ κουροτρόφοσ of Egypt to those of Argos. Cf. sup. 827—832. The epithets are intended to declare that the rivers of Argos are not inferior to the Nile in its boasted powers of fecundation (πολύτεκνοσ cf. v. 830) and its purity (θελεμόν πῶμα). Of the Nile the προχοαί are mentioned as the most marked characteristic, and the terms of comparison therefore amount to the same as those of v. 3 προστομίων λεπταμάθων Νείλοσ and v. 32 χέρσῳ τῆδ' ἐν ἀσώδει.

www.libtraps.org  
 ποταμούς δ' οἶδι<sup>α</sup> διὰ χώρας ἀντ. α'.  
 θελεμόν πῶμα χέουσιν πολύτεκνοι, 995  
 λιπαροῖς χεύμασι γαίας  
 τόδε μειλίσσοντες οὔδας. (1030)  
 ἐπίδοι δ' Ἄρτεμις ἀγνὰ  
 στόλον οἰκτιζομένα, μηδ' ὑπ' ἀνάγκας  
 γάμος ἔλθοι Κυθερείας 1000  
 στυγίων πέλοι τόδ' ἄθλον.<sup>ζα</sup>

HM. β'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὅδ' εὐφρων. στρ. β'.  
 δύναται γὰρ Διὸς ἄγχιστα σὺν Ἡρα, (1036)

995 θαλερόν cod. Par.  
 τάσσε οἰκτιζόμενον.

997 μειλίσσοντες M, corr. Pauw.  
 1000 τέλος Weil. ἔλθει M, recte Par.

999 For-  
 tasse

Guelf.; recepti Hermann.  
 Wecklein. στυγερών Hermann.

1001 στύγειον M, corr. dubitanter

στύγιον Stephanus. πέλει  
 Guelf. 1002 κύπριδος M. δ' addidit Pauw. ἀμελεῖν Nauck. Nil

995. θελεμόν. The reading θαλερόν, though specious, is not necessary. Hesychius has the gloss θελεμόν· οἰκτρὸν, ἥσυχον· θελεμῶς· ἥσυχῶς. The second explanation ἥσυχον is suitable to this place. θελεμωτέρῳ is not an improbable correction (Conington) of S. c. T. 707.

πῶμα. This was the boasted excellence of the Nile. P. V. 812 ἦσαι σεπτὸν Νεῖλος εὐπιότον βέος. The same epithet is used of water in the plains of Argos P. V. 676 εὐπαιον Κερχελίας βέος.

θα. πῶμα and πολύτεκνοι are to be joined in sense, since it is the drinking of the water that produces the fecundity.

998. ἐπίδοι κ.τ.λ. V. sup. 123. As οἰκτιζομαι generally means to "bewail", "utter a piteous cry" (cf. Eum. 515 τάχ' ἂν οἰκτον οἰκτίσαιο), and as στόλον seems to be somewhat bare without an epithet or pronoun-adjective (τόνδε, ἡμέτερον &c.), while ἐπίδοι sufficiently implies favour, it is probable that οἰκτιζόμενον is the true reading.

999. ὑπ' ἀνάγκας Κυθερείας, i. e. through forceful lust, lit. "by Cytherean compulsion" = "by compulsion of Cytherea". Paley compares Διομήδεια ἀνάγκη of Ar. Eccl. 1029. The formation is much the same as that of e.g. βλή Ἐρεο-

T, S,

κλείη (i. e. = ὑπὸ Κυθερείας ἀναγκαζούσης).

1001. The Greek moral code did not embrace love of enemies (v. Plato Rep. 332 D), and, as Hermann remarks, "quod a se alienum esse cupiunt inimicis imprecantur". Cf. Prom. V. 864 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις, P. V. 972. See note on v. 351.

1002. Anxious to avoid the φθόνος of Cypris, which might be provoked by v. 999 sq., the other ἡμυχόριον hastens to add "this our song is indeed not regardless of Cypris: we pay all homage to her when she comes accompanied by her charms and dalliance".

ὄδε, i. e. ὁ ἡμέτερος, the θεσμός being the μέλος of v. 991. ὁ τοῦ ἡμετέρου θυμου νόμος Schol. Though νόμος is common, θεσμός is rare. Yet cf. Pind. Ol. VII. 88 ὦ Ζεῦ... τίμα θυμου τεθμὸν Ὀλυμπιονίκαν.

εὐφρων, "well-meaning", i. e. towards Aphrodite.

1003. δύναται κ.τ.λ. might be translated either (1) "her power, equally with that of Hera, approaches nearest to the power of Zeus": or (2) "she along with Hera has influence most near to Zeus", i. e. she has the ear of Zeus. The latter is much the better. δύναται "possesses

www.libristo.gr πείσται δὴ αἰολόμητις

θεὸς ἔργοις περισμένοισ'

1005

μετάκοινοι δὲ φίλα ματρὶ πάρεισιν

Πόθος, ἃ τ' οὐδὲν ἄπαρνον τελέθει θέλκ-

τορι Πειθοῖ· δέδοται δ' Ἄρ-

(1040)

conjectura opus. 1005 ἐπὶ σεμνοῖς M. περισμένοισ scripsi. 1006 δ' αἰ  
φίλαι M. δὲ φίλαι Par. corr. Bothe. 1007 τ' M. ἃ τ' Wellauer. θεακτορι M,  
corr. Bothe. 1008 πιθοῖ M. πειθοῖ cod. Par. Πειθῶ Haupt.

power" used absolutely (= μέγα δύναται) as in the phrase οἱ δυνάμενοι. Cf. Hdt. VII. 5 δυνάμενος παρ' αὐτῷ μέγιστον Περσέων, Eum. 950 μέγα δύναται πότνι' Ἐρινὸς παρά τ' ἀθανάτοισ τοῖς θ' ὑπὸ γαίαν. In the theology of Aeschylus Zeus is supreme sovereign. Here Cypris and Hera are most influential in his court. Διὸς ἀγχιστὰ is of local position or relation of intimacy, and the whole approximates to μέγιστον δύναται παρὰ Ζηνί. Zeus is susceptible to the persuasions of love.

1004 sq. = "But though we pay her homage, we claim that the crafty goddess is not honoured by conduct like that of Aegyptus' sons. It is not forced unions that please Aphrodite, but εὐνή with φιλότης".

ἔργοις, "rites", a common term in this connection. Cf. φιλοτήσια ἔργα Od. XI. 246, also called ἔργα Ἐρωτος, Ἄφροδίτης, Κυπρογενεῖς &c. The notion of sacred rites is here prominent (cf. ἔρδειν, operari, facere). Hence the adjective.

περισμένοισ. The dative with ἐπὶ seems to have no place in the context. περι- = "very". For interchange of περι and ἐπὶ v. Cobet, Var. Lect. 2nd edit. pp. 278 sqq.

The epithet αἰολόμητις to mark that the "wiles" in question are wanting in the present case.

1006 sqq. "And Yearning and Persuasion always go hand in hand with Cypris; yet here we do not yearn, nor they persuade".

φίλα, to add to the pleasing picture. With this compare the description of Aphrodite's cestus Il. XIV. 216 ἐνθ' ἐνὶ μὲν φιλότης, ἐν δ' ἕμερος, ἐν δ' ὄαριστος | ἀρφασις, ἧτ' ἔκλεψε νόον πύκα περ φρονούντων.

θέλκτορι. For the masculine form cf. τύχη σωτήρ Ag. 664. The dative πειθοῖ is a rare attraction. Yet cf. Od. I. 69 Κύκλωπος κεχλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, | ἀντίθεον Πολύφημον.

1008 = "And not only Yearning and Persuasion play their part, but Music too and the whispering dalliance of the Loves have their office allotted by the Queen, Aphrodite".

Aphrodite administers her queenly powers by means of satraps who have their several functions (μοῖρας). Music has one such μοῖρα, the Loves another. μοῖρα of an office Eum. 476 αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμπειλον, Eur. Bacc. 302 Ἄρεώς τε μοῖραν μεταλαβὼν ἔχει τινά (viz. Dionysus). In Cho. 238 Orestes has τέσσαρας μοῖρας, viz. πατρὸς μητρὸς ἀδελφοῦ ἀδελφῆς. When Zeus (P. V. 229) δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα καὶ διαστοιχίζεται | ἀρχήν, each such division is a μοῖρα = "provincia".

The Scholiast's ἡ ἁρμονία μετέχει τῆς Ἄφροδίτης.

Ἄρμονία. According to the Hesiodic theogony Harmonia is the daughter of Aphrodite and Ares (Theog. 937). In Hymn. Apoll. 194 attendants of Aphrodite are εὐπλόκαμοι Χάριτες καὶ εὐφρονες Ὠραι | Ἄρμονίη θ' Ἥβη τε. Love and music have always been associated.

www.libtost.com.gr  
 μονία μοῖρ' Ἀφροδίτας

ψευδῶ τριβῶ τ' Ἐρώτων.

1010

HM. α'. στυφελώδεις δ' ἐπιπνοίας κακά τ' ἄλγη

ἀντ. β'.

πολέμους θ' αἱματόεντας προφοβοῦμαι.

(1045)

τί ποτ' εὐπλοῖαν ἔπραξαν

ταχυπόμποισι διωγμοῖς;

1009 Ἄρμονίας μοῖρ' Ἀφροδίτα Hartung.

1010 ψευδῶ τριβῶ M. ψευδῶ τριβῶ

Klausen. Possis τριβῆ, nemo enim nescit saepissime in codd. confundi η et οι. ψευδῶ

τριβῶ Scaliger. ψευδουστῶν τ' Ἐρώτων H. Voss. 1011 φηγάδες δ' ἐπιπνοίαι M.

ἐπιπνοίας Turnebus. φηγάδεσσιν δ' ἐπι πινὰς Burges, Zakas. φηγάδεσσιν δ' ἐπι

πιναι Marckscheffel. φηγάδας δ' ἀντ' ἐπιπνοίας Scholefield. ἐπιπλοίας C. G. Haupt.

Meum subter defendi.

1013 ὀπότ' Paley.

1010. ψευδῶ τριβῶ. Hesychius has ψευδῶς ψιθυρῶς. τριβῶς and τριβῆ occasionally overlap each other in use. Thus in Ag. 197 τριβῶς=τριβῆ 'delay' and in Ag. 391=τριβῆ 'rubbing'.

ψ. τριβῶ Ἐρώτων for the personal Ἐρωσι μετὰ παιδιᾶς ψιθυρίζουσι. The terms *δαρος* and *δαρίζω* are particularly used of the converse of lovers. The Scholiast's naive remark ψευδῆς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἐρώωντες seems to shew that he connected ψευδῶ with ψυδρῶ and ψύθος (=ψεύθος).

The plural Ἐρωτες like 'mater *Cupidinum*' of Horace. With the sense generally cf. Hor. Od. 1. 2. 33 Erycina ridens, | Quam Iocus circum volat et Cupido.

1011—1013. This ἡμιχόριον gives utterance to despair: "yet I fear they will be victorious and gain their end...".

φεγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας="blasts" (cf. ἐπιπνοῖαι χειμεριναί Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". ἐπιπνοίας is less poetical. Cf. S. c. T. 343

μαινόμενος δ' ἐπιπνεῖ λαοδάμας μαιῶν εὐσέβειαν Ἄρης, and Soph. Ant. 136 μαινομένη ξὺν ὀρμῇ βακχεῶν ἐπέπνει. Judging from αἱματόεντας and κακά the noun should be accompanied by an epithet, which is hidden in φηγάδες. στυφελώδεις seems well suited to the purpose. στυφελίζω="maltreat". στυφελός in the sense of 'harsh' Pers. 80. στυφελιγμός="ill-treatment" in Ar. Eq. 537 οἶα δὲ Κράτης ὀργὰς ὑμῶν ἠρέσχετο καὶ στυφελιγμούς. στυφελώδης="stubborn" or 'rude', and from CΤΥΦΕΛΩΔΕΙC to ΦΥΓΑΔΕC, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus ΤΥΦ became ΦΥΓ by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question τί ποτ'..., which the Scholiast rightly explains by δέδοικα, ὅτι εὐπλοῖας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχωσι. The fear is exactly that of *vv.* 713 sqq.

For ἔπραξαν v. sup. 753.

HM. β'. τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.

1015

Διὸς οὐ παρβατός ἐστιν μεγάλη φρῆν

ἀπέρατος. μέγα λῶων

δὲ γάμων ἄδε τελευτὰ

(1050)

προτερᾶν πέλοι γυναικῶν.

HM. α'. ὁ μέγας Ζεὺς ἀπαλέξαι

στρ. γ'. 1020

1016 παραβάτας M, corr. Askew.

1017 ἀπέρατος Pauw. μετὰ πολλῶν

et editit. μέγα λῶων scripsi, quamquam et μάλα πολλῶν...προτέρα πέλοι possis.

1019 προτερᾶν πέλοι M. προτερᾶν πέλει Bothe. πρόπαρ ἄν Oberdick.

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. οὐ παρβατός...φρῆν...ἀπέρατος. For παραβάτος cf. Soph. Ant. 874 κράτος δ' ὄτω κράτος μέλει παραβατὸν οὐδαμῆ πέλει, "not to be thwarted". ἀπέρατος. There is no escaping from (cf. ἀπέραντον δικτιῶν P. V. 1078) or getting beyond (ἀπέρατος ποταμός Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's ἀπέρατος "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 τὸ γε μόρσιμον οὐ παρφυκτόν.

1017—1019. The Scholiast has the note μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται, from which it appears that he took πέλοι as potential = πέλοι ἄν. Kruse thinks ἄν of v. 1015 may continue its influence to πέλοι, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable -αν of προτερᾶν (quasi προτερ' ἄν). Paley makes πέλοι a wish, "may the end of this marriage be to us as it has been to many women before us", i.e. "a subject of apprehension at first, but happily escaped". To which it may be answered that γάμων τελευτὰ implies consummation of the marriage, and that πέλειν μετὰ τινος in this sense is

an expression which requires support.

Another rendering (open to the last objection) is that of Haupt, ἄδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν, and there is supposed to be an allusion to the crime of the Lemnian women, i.e. "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is μάλα πολλῶν...προτέρα πέλοι "may this marriage be preferable to very many marriages of women (in time past)". It seems necessary to join τελευτὰ το γάμων: cf. Ag. 745 ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς.

But better still is μέγα λῶων (=πολὸ λῶων)... "may we have far better fortune than women ere now have had", i.e. "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is ἄδε γ. τ. πελ. μέγα λῶων προτερᾶν γυναικῶν, where προτ. γυναικῶν is put by the usual brachylogy (cf. κόμαι Χαριτῶσιν ὁμοίαι) for "the marriages of former women".

προτερᾶν, i.e. τῶν πρό τοῦ, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". ὁ μέγας, "that great Zeus". The article and epi-

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γάμον Αιγυπτογενῆ μοι.

HM. β'. τὸ μὲν ἂν βέλτατον εἴη. (1055)

σὺ δὲ θέλγοις ἂν ἄθελκτον.

HM. α'. σὺ δὲ γ' οὐκ οἶσθα τὸ μέλλον.

HM. β'. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'. 1025

καθορᾶν, ὄψιν ἄβυσσον;

μέτριον νῦν ἔπος εὐχου. (1060)

HM. α'. τίνα καιρὸν με διδάσκεις;

HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.

1023 θέλγεις ἀναθέλκτον M. Veterem correctionem commemorat Stephanus.

they are prompted by the power ascribed in v. 1016 sq.

1021. Αἰγυπτογενῆ, with emphasis. No γάμος could be more grievous.

1022. τὸ μὲν ἂν κ.τ.λ. "that (τὸ = τοῦτο) would indeed be best". ἡμυχ. β' is of course as little inclined to the marriage as ἡμυχ. α', though more resigned to fate. Both order and sense are against taking τὸ with βέλτατον. The separation of article from noun is not an insuperable difficulty, yet τὸ μὲν is instinctively suggestive of an independent value and of a τὸ δὲ ("on the other hand") to follow. The speakers do not anticipate "the best", nor is it, with Greeks, part of fatalism or of pious resignation to say "it will be for the best". Hence the following words σὺ δὲ κ.τ.λ. "but all your prayers cannot alter what Zeus has decided".

1023. ἄθελκτον. Not πρᾶγμα (as Paley), but Δία. The meaning is not "cruel", but "immovable". Cf. P. V. 34 Δῶς γὰρ δυσπαιραίτητοι φρένες. *Ibid.* 184 ἀκίχητα γὰρ ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

1024—1029. α'. "You speak of fate as if our prayers could not affect it: you are very confident: but you do not know how the future is determined".

β'. "No! who am I to behold the will of Zeus working in the depths of his unfathomable mind? Do not go too far".

α'. "Too far? you would, it seems, be my teacher: pray, teach me the true limit".

β'. "The limit is, in regard to the gods, as in other things, 'μηδὲν ἄγαν'".

1026. ὄψιν ἄβυσσον. Cf. *vv.* 82—84. The accus. in apposition to the sense.

1027. μέτριον ἔπος εὐχου = μέτρον φυλάσσου ἐν τοῖς ἔπεσιν ἃ εὐχει. Paley appositely compares with this and the following καιρὸν Hes. Opp. 694 μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος, and Pind. Ol. XIII. 47 ἔπειτα ἐν ἐκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.

καιρός is the exact point which marks the limit of the measure.

εὐχου. Importunate and querulous appeals to heaven may result in φθόνος.

1029. ἀγάζειν, formed from the same base as ἄγαν (an old accusative). The Scholiast explains λαν ἐξετάζειν, rightly, so far as λαν is concerned. The explanation of Hesychius ἀγανακτεῖν, βαρέως φέρειν is not possible here. A καιρός is to be stated, and μὴ ἀγανακτεῖν is not a καιρός. The allusion to the proverb μηδὲν ἄγαν is manifest. Theognis (who is a name for the collected gnomie wisdom of Greece, and who was very familiar to Aeschylus) has (*v.* 401, quoted by Paley) μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Aeschylus refers to the maxim, P. V. 72, 327, S. c. T. 35, 246, Fr. 155.

ΧΘ. *Zeus ἀναξ ἀποστέγοι*  
*μοι γάμον δυσάνορα*  
*δάιον, ὅσπερ Ἴώ*  
*πημονᾶς ἐλύσατ' εὖ*  
*χειρὶ παιωνία κατάστασιν*

στρ. δ'. 1030

(1065)

1030 ζεῦ M, corr. Robertellus. ἀποστεροῖ M. ἀποστέγοι μοι scripsi. ἀποστρέφοι μοι Hartung. 1031 γάμον M, recte cod. Par. 1034 χ. παιωνία κατασχέθων M. κατάσχετον Weil. καταστροφάν Hermann. Vide adnot.

1030 sqq. As a new metre and a concluding prayer, this should be given to the whole Chorus, who join in a μέτριον εὖγμα.

ἀναξ implies power on his part, submission on theirs.

ἀποστεροῖ of MSS., of which Weil says "dubitacionem movet verbum ἀποστερεῖν insolentium usurpatum", should be spoken of in stronger terms. ἀποστερεῖν, the opposite of ἀποδιδόναι, is to hold back from a person that to which he has a claim. No sense could be more unsuitable here. γάμον of cod. Par. is a trace of the true reading, γάμου being a natural adaptation after ἀποστεροῖ had once been written. ἀποστέγοι 'defendat' is nearer and stronger than ἀποστρέφοι: cf. S. c. T. 234 *δυσμενέων δ' ἄχλον πύργος ἀποστέγει*. It also recalls ἀπαλέξαι μοι of v. 1020. From ἀποστεΓΟΙ-ΜΟΙ μοι was lost and the proper optative form ἀποστεροῖη was written after the corruption to ἀποστεροῖ.

1032. ὅσπερ, clearly better than ὡσπερ: "that same Zeus who did the one, can do the other".

1033. ἐλύσατο, the middle, because he acts in his own cause. It was Hera who brought the trouble on Io, as against Zeus, so that he is in a manner identified with Io in the case. One who has captured, or who has power without concern or effort, λύει, but one who seeks and compasses a deliverance λύεται. Thus Heracles (Hes. Th. 528) Ἰαπετιονίδην

ἐλύσατο δυσφορουσάνων. Prom. V. 235 ἐξελευσάμην βροτοῖς | τοῦ μὴ διαρραισθέν-  
 τας εἰς Ἄιδου μολεῖν. Cf. Dem. de F. L. § 353 τοὺς αἰχμαλώτους οὐ φήσει Φίλιππος ἐνθυμηθῆναι λύσασθαι ("to get (or have) them set free").

1034. κατασχέθων of M apparently contains a noun or adjective dependent on κτίσας (= ποιήσας). Hermann's καταστροφάν resembles v. 118 *τελευτάς... πατήρ πρηνεμεῖς κτίσειεν*, but does not suit this place so well as that expression suits its context. Weil's κατάσχετον κτίσας is supposed to = κατασχεθῶν 'malum sistendo', but would rather suggest "making her possessed" (cf. κατάσχετος δαιμονίῳ πνεύματι Dion. Hal. i. 31), i. e. by his divinity in the shape of a divine conception. But the right word is probably κατάστασιν = 'restoration', a word used in a medical sense. In Sext. Emp. M. vii. 404 *κατάστασις* is opposed to *μανία*, which is exactly the sense required here. Cf. v. 553 sqq. and P. V. 848 *ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα | ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον*. *κατάστασις* is opposed to *διαφθορά* Plat. Phileb. 46 C *ὁπότεν ἐν τῇ καταστάσει τις ἢ ἐν τῇ διαφθορᾷ τάναντία ἅμα πάθη πάσχη, ῥίγων ποτε θέρηται καὶ θερμαινόμενος ψύχεται*. In P. V. 673 Io says of herself *εὐθὺς δὲ μορφῇ καὶ φρένες διάστροφοί*, a state which in v. 643 she calls *διαφθοράν*. In connection with *παιωνία* the correction approaches to certainty.

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 εὐμενεῖ βία κτίσας.

καὶ κράτος νέμοι γυναι-  
 ξίν· τὸ βέλτερον κακοῦ

καὶ τὸ δίμοιρον αἰνῶ,  
 καὶ Δίκαι δίκας ἔπε-

σθαι ξὺν εὐχαῖς ἐμαῖς λυτηρίοις  
 μαχαναῖς θεοῦ πάρα.

1035

ἀντ. δ'.

(1070)

1040

1035 εὐμενῆ βίαν κτίσας Valckenaer. "Fortasse βία θιγῶν" Wecklein. (Malleum βία θιγᾶς et κατασχεθῶν.) 1038 καὶ τε δίμοιρον M, corr. Robortellus. Ceterum κακῶν H. Voss. καὶ τὸδ' ἄμοιρον Burges. 1039 δίκαι δίκας M, corr. Heath. δίκαι δίκας ἔπεται Conington. 1040 λυτηρίους rec. 1041 μηχαναῖς M,

1035. εὐμενεῖ βία, a slight oxymoron. See on ἀπημάρτω σθένει v. 555.

1037 sq. A crux. τὸ βέλτερον κακοῦ is illustrated by Il. xvii. 105 κακῶν δέ κε φέρτατον εἴη Cf. note on v. 13 κίδιστ' ἔχων, Cic. de Off. iii. 1 ex malis eligere minima, Aristot. Eth. ii. 9 τῶν μὲν ἀγαθῶν αἰεὶ τὸ μέγιστον, τῶν κακῶν δὲ τὸ εὐλάχιστον αἰρεῖσθαι. In all these the superlative and the plural are used, here the comparative and the singular. Weil objects to taking κακοῦ = κακῶν and renders by the rather obscure 'eventum si non secundum ad *adverso praestantiorum*'. But it is not difficult to take κακοῦ as partitive gen. of a collective noun and τὸ βέλτερον as "the better part". "If evil (not 'evils') lies before us, it may come in a worse or a better form, and I am content if I meet with but its better form". τὸ δίμοιρον has always been wrongly explained as "half", or by Stanley as "et quasi temperatam ex ambobus Iovis doliis". (Il. xxiv. 527.) Rather δίμοιρος = 'having a double share', (or a share of two to one as compared with the other sharer). Hence διμοιρία = 2/3 (Dion. Hal. viii. 77) and ἐπιδίμοιρος = 1/3. δίμοιρος is the adjective for τὰς δύο μοῖρας ἔχων. The Scholiast recognised this sense of 2/3 when he wrote ἡδέως ἔχω τὸ δίμοιρον τῶν κακῶν σὺν ἐνὶ ἀγαθῷ, ὃ ἐστὶ ἀπαλλαγῆ τοῦ γάμου. Πίνδαρος "ἐν παρ'

ἑσθλῶν σύνδυο δαιλονται πῆματα βροτοῖς ἀθάνατοι" (Pyth. iii. 81). The explanation is however wrong in other respects.

In saying "I am content (αἰνῶ = στέργω, ἀγαπῶ) with the better form of evil and with two parts out of three" the Chorus means two shares of good to one of evil. κακοῦ should not be supplied with τὸ δίμοιρον. The expression was no doubt proverbial and = "to get what one can, if one cannot get the whole". So long as their lot is rather better than worse they are content to accept fate.

1039. αἰνῶ continues with the clause of ἔπασθαι. "And I am content that δίκαι should accompany δίκη", i. e. "that judicial award should be given to the side on which Justice is": Judgment does not always side with Justice. δίκαι in the same sense as that of δίκας δίδόναι, λαμβάνειν, αἰτεῖν, ἐπιφέρειν κ. τ. λ.

1040. Construe ἔπασθαι λυτηρίοις μαχαναῖς (through means of deliverance. θεοῦ πάρα (sought from, or sent by, heaven) ξὺν εὐχαῖς ἐμαῖς (by help of my prayers). ἔπασθαι θεοῦ πάρα, ἔπ. λυτ. μαχαναῖς, ἔπ. ξὺν εὐχαῖς are all welded together. ξὺν denotes that though the prayers may not be the cause yet they can help. This approaches to instrumentality. S. c. T. 885 διήλλαχθε σὺν σιδάρῳ. Pers. 755 πλοῦτον ἐκτίσω σὺν αἰχμῇ.



Walker & Boutallac.

## THE SUPPLIANT MAIDS

OF

### ÆSCHYLUS.

*Chorus of Danaids.*

ZEUS, the suppliant's God, look kindly on our company, which took ship from the dunes of finest sand that edge the mouths of Nile. Though we have quit the land of Zeus, whose pastures blend with Syria, yet is our exile no outlawry for deed of blood laid on us by public ban; but ourselves have wrought it, to escape the suit of men, abhorring unblest bridals with Aegyptus' sons.

Danaus our sire, chief in our counsels and leader of our cause, chose for his move herein, as the noblest thing to suffer, to flee amain across the ocean wave and make for Argos' shore. For thence hath grown our race, claiming its line from the caressing of the gnat-tormented cow and from the onbreathing of Zeus.

To what kindlier land than this then could we come, with none but these poor suppliants' weapons in our hands, boughs wreathed with wool?

O realm, O earth and water white: ye gods on high, and ye nether powers of heavy vengeance who fill the tombs; and Zeus, Deliverer over all, house-ward of godly men, welcome with this land's pity a band of suppliant womenkind; but the wanton swarm of males born of Aegyptus drive ye, swift ship and all, to the deep, ere they tread upon this silted strand. And there let them meet with thunder and lightning and rain-fraught winds on a wild sea, and perish through the wintry buffets of the storm, ere ever they lay their grasp on us, their cousins, and ascend unwilling beds whereto Right says them nay.

And now I call to our succour from over sea the calf begotten of Zeus, the flower-browsing son of that cow, the mother of our line, by the onbreathing of Zeus, and by his caressings,—in name whereof a fated life was being brought to pass, so that she fitly bare an "Epaphus."

To him I now appeal here, whereabouts our prime mother browsed the grass; and recounting that earlier tale of suffering, I shall both for the nonce shew proofs firm and sure, and yet others of like sort, though unforeseen, shall speedily appear. Aye, in length of time shall truth be known.

Now if it chance that hard by some native of this land is noting the sound of birds, when our plaint of supplication meets his ear he will fancy he hearkens to the voice of the wailing Daulian, Tereus' wife, the hawk-chased nightingale, who, weeping beneath the green leaves, mourns for her life of homelessness and weaves the story of her child's end, how by her own hand he perished, the victim of a cruel mother's wrath.

Even so am I too fain to lament in Ionian strains, fretting this tender cheek that Nile hath ripened, and this heart that hath known nought of tears. And I cull the bitterest sighs, as I brood upon my fears that there is no man to champion this flight from that far-off land.

But, O gods of birth and race, see ye well that right be done, and give ear. Grant not to youthful lust to find unrighteous consummation, but straightway spurn all wantonness, and bring to happy pass such wedlock as is right. Even they who flee hard-pressed from war have their altar, which shields the fugitive from harm through awe of heaven.

Well and right truly hath the saw been said "The desire of Zeus is past pursuing." For himself all things are in the light, though from mortal folk he shroud them in black darkness.

And whensoever it is decreed by nod of Zeus that a thing be brought to fulness, it falls not prostrate, but on its feet. Yea, through thicket and shadow stretch the paths of his devices, that no thought can spy them out.

From the high towers of their hopes he hurls mankind to utter ruin, and none armeth to violence that toilless strength of gods, from whom he doth not forthwith exact the penalty of his pride, e'en though he be one who sits upon the awful seats.

So on human outrage may he look, and behold how once more the old stock grows young through lust of us, how it hath budded forth with froward thoughts, and how 'tis driven by the unceasing goad of a mad intent—a mischief and a mock, with sorrow in its train.

Crying in strains thus skillless and untuned, now shrill, now deep,

and blent with falling tears, so like (alack ! alack !) to the dirge of death, though yet I live I pay mine own meed of mourning. I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

To the gods are paid abounding sacrifice and worship, when all proves well, whenso the gale of death abates. Alas ! alas ! perplexing toils ! Whither away will this wave carry me ?

I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

Thus far the oarblade and the bark, whose flax-sewn build kept out the sea, brought me upon my way unvexed by storms, thanks be to the winds : and I am well content. But what the issue, now upon the land ? May our all-seeing sire bring it forthwith to gladsome pass, that, unwedded and unlorded, I, seed of his spouse august, may escape the embrace of man.

May the Daughter of Zeus, maid minded to chastity, look on like-minded me. For Opis' sake she foiled unholy lust ; so may she foil this chase of me, and come, a virgin, to a virgin's rescue, that, unwedded and unlorded, I, seed of Zeus' spouse august, may escape the embrace of man.

Or, if these will not, into the sun-loathed courts, unto the nether Zeus, the all-hospitable Zeus of the departed, will we come with our suppliant boughs : for we will hang to death, if the gods of Olympus will not grant our prayer.

Ah, a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

And then with no just plea will Zeus meet the charge, that, having set at nought the child of the cow, his own creation of yore, he now holdeth his countenance aloof from his offspring when they pray. Yet, though high aloft, he heareth full well when men cry to him.

Ah ! a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea

*Danaus.* Children, ye must be prudent, and prudent have ye found your trusty old father as your ship's captain. And now on land also I am ready to take forethought and be your guard, if ye write my words on your mind's tables.

I behold dust, voiceless harbinger of a host whose axles are yet

unheard in the nares of the wheels. And I perceive a throng of shield-men and wielders of the spear, with horses and rounded chariots. Perchance the lords of this land have learned of us from messengers and are coming to look on us themselves.

But whether with harmless intent or whetted with savage wrath the host drives onward in this array, 'tis alike wiser, girls, to come and seat yourselves at the mound of these gods of festival. An altar is stronger than a castle,—a shield invulnerable.

But hie ye, and holding in solemn form in your left hands your white-wreathed suppliant wands, sacred symbols of Zeus the merciful, return the strangers words of piteous lament and need, as beseemeth aliens, telling plainly the story of this flight, how it is free from guilt of blood. And, before all, let there attend upon your utterances nought of boldness, and let nought of wantonness go forth from your countenances downcast in modesty; but let your eyes look stedfastly. And be not forward nor contrariwise lagging in speech: the race that dwelleth here is exceeding prone to displeasure. And mind thee to be submissive, being as thou art, a helpless outcast alien: for it beseemeth not weaklings to be bold in speech.

*Chorus.* Father, prudent is thy counsel, and prudent they who hear it. I will take heed of these thy sage behests, to remember them: and may Zeus, who begat us, behold!

*Dan.* Tarry not, but make sure of your means of help.

*Chor.* This moment would I fain be seated near thyself.

O Zeus, have pity on our griefs, ere yet we are undone!

*Dan.* May he behold indeed with propitious eye. If he but will it, the issue will be well. Now call ye also on yon son of Zeus.

*Chor.* We call upon the sun's preserving beams, on pure Apollo, who, though a god, was exiled once from heaven. Knowing what this portion is, he will haply feel for mortal kind.

*Dan.* May he in truth feel for us, and stand readily at our side.

*Chor.* On which other of these deities shall I further call?

*Dan.* Here I behold the trident of the lord of Isthmus.

*Chor.* Well did he bring us on our way, well may he receive us into the land!

*Dan.* Here too is Hermes, after the manner of the Greeks.

*Chor.* May he, thus met, be herald of good tidings!

*Dan.* Adore the common altar of all these powers, and on holy ground sit, like a flock of doves, in dread of hawks like-plumaged—the kinsmen who are your foes and polluters of the race. If bird prey on

bird how can he be pure? And how, if one wrest unwilling bride from unwilling sire, can he find purity?

Nay, not even when dead in Hades will he be arraigned in vain for such a deed. There also, as men tell, another Zeus holds among the departed a last judgment on misdeeds. Beware and answer yon leader in such wise that your cause may win the day.

*King (entering with attendants).*

Whence and what manner of company is this we greet, clad in foreign garb and bedizened with barbaric robes and fabric of fine woof? For this attire is not the Argive dress of woman, nor yet from any part soever of Hellas. And how ye found courage to come boldly to this land, without so much as a herald, and all unfriended, without a guide—this calleth for wonder. I see indeed that wands after the manner of suppliants lie by your sides before the gods of festival: in this only will a Grecian land content itself with mere surmise. And for the rest, it were but right to guess and guess again, if there had been no speaking voice to instruct with certainty.

*Chor.* Touching our attire thy words are words of truth, but how shall I for my part speak to thee? As to a commoner, or the spokesman who beareth the sacred wand, or as the first man of the realm?

*King.* For that matter, answer on; and, speaking to me, speak with all assurance. For I am son of Palaëchthon the earthborn, Pelasgus, chieftain of this country. And after me, its king, doth the race that enjoys this land bear fitly the name of Pelasgians. Over all the soil where-through passes the Haliacmon do I hold sway, on the side towards the setting sun: and in my borders I embrace the land of the Perrhaebi, and the further side of Pindus near to the Chaonians, and the mountains of Dodona: while 'tis the sea's liquid boundary that cuts short my rule. From these borders hitherward do I hold sway.

This our standing-ground of the Apian land itself hath long borne that name in memory of an olden leech. For Apis, seer-leech son of Apollo, came from Naupactus on the other shore, and thoroughly purged this land of deadly beasts, which Earth, befouled by taints of ancient deeds of blood, made to spring up in her stepmother's mood—a baleful fellow-brood of serpents. From these curses Apis wrought cures of simples and of charms to the full content of the Argive land, and earned for himself by way of meed mention in its prayers thereafter.

But now my say is said; let one of you in turn declare your birth, and let the telling be to the point and clear. Our people brooketh not a speech of length.

*Chor.* Our tale is brief and clear. Argives do we claim to be by birth, the seed of a cow of noble offspring; and the truth of every word will I clinch fast with evidence.

*King.* Stranger women, to my ears your tale passeth belief, how such a race as I see in you can be of Argos. Nay: for ye are more like to women of Libya and in no wise to women of our people. The Nile too might foster such a plant, and the Cyprian impress hath been stamped to the life on your female forms by the males who wrought them. And women of such sort do I hear there are, wanderers, who have camels for their steeds and ride on pillions over the land that neighbours the Ethiopians. And if ye had been armed with the bow I should assuredly have guessed that ye were the menless flesh-fed Amazons. But instruct me further, that I may the better know how your stock and blood is Argive.

*Chor.* Do men say that of yore there was in this Argive land a certain Io, temple-ward of Hera?

*King.* Such there was in very truth and the tale spreads wide.

*Chor.* And does the saying also go that Zeus was stung with love of her?

*King.* Aye, and the matter was no secret from Hera's counter-workings.

*Chor.* What then was the issue of this royal feud?

*King.* The goddess of Argos transformed the woman to a cow.

*Chor.* And doth not Zeus come nigh to gain her, being a fair-horned cow?

*King.* So they say: in the fit likeness of a bull.

*Chor.* And thereupon what doth Zeus' stubborn consort?

*King.* She set the all-seeing one to stand watch over the cow.

*Chor.* What all-seeing herdsman of a single charge was he?

*King.* Argus, the son of Earth, whom Hermes slew.

*Chor.* What other evil wrought she there against the hapless cow?

*King.* A persecuting ox-fly, that suffered her not to rest.

*Chor.* "Oestrus" they call him, who live beside the Nile.

*King.* What? did he drive her thither? And was the chase so far?

*Chor.* Yea: all thine answers fit closely to my story.

*King.* And did she in sooth come to Canopus and as far as Memphis?

*Chor.* Aye, and there Zeus engendereth issue with caresses of his hand.

*King.* Who then is he who boasts himself the cow's Zeus-begotten calf?

*Chor.* Epaphus, so named with truth from the laying on of his hands.

[*King.* And who was born of Epaphus?]

*Chor.* Libya, who reaps the fruit of the largest share of earth.

*King.* What offshoot of hers hast thou yet further to name?

*Chor.* Belos, who had two sons and was this my father's father.

*King.* Tell me now this your sire's most sapient name.

*Chor.* Danaus: and he hath a brother with fifty sons.

*King.* Tire not to disclose to me the name of him also.

*Chor.* Aegyptus. And now that thou knowest my olden stock, I pray thee deal so as to champion a company which is Argive.

*King.* Verily meseemeth that of old ye have part in this land. Yet how did ye tear yourselves from the house of your fathers? What blow of fortune befel?

*Chor.* King of the Pelasgians, of shifting hue are human woes, and nowhere might'st thou find sorrow of the self-same plume. For who e'er thought to come in this sudden flight to Argos, our kith and kin of old, through loathing unblest wedlock there in Egypt?

*King.* Tell me what prayer ye make by these gods of festival, holding those white-wreathed fresh-plucked boughs.

*Chor.* That I may not be made a thrall to the house of Aegyptus.

*King.* And what thy reason? Hate? Or the unholiness of the thing?

*Chor.* Nay who would buy their lords among their kin?

*King.* By such a choice men's strength waxeth greater.

*Chor.* Aye; and when things fare ill, 'tis but a trifle to put away a wife.

*King.* What then can I? How can I be conscience-clear toward you?

*Chor.* By surrendering us not again at the demand of Aegyptus' sons.

*King.* A serious charge i' faith! to take upon us the peril of a war.

*Chor.* But Justice—she protects her champions.

*King.* True, if I had borne a part in the matter from the first.

*Chor.* Let the helm of thy state thus bewreathed awe thee!

*King.* I shudder to behold this sanctuary thus shaded o'er.

*Chor.* Aye: heavy indeed is the wrath of Zeus, the suppliant's friend.

Son of Palaechthon, hearken to me with kindly heart, lord of the Pelasgians. Look upon me, the suppliant outcast, running to and fro like a heifer hunted of wolves upon a precipice, where, trustful in his aid, she lows to tell the herdsman of her grief.

*King.* It see this throng of gods of festival nodding assent beneath their shade of fresh-plucked boughs. May this your cause bring no mischief to the city whose kinship ye claim; and may no feud arise from some source unforeseen and unforested; for of such troubles our state stands in no need.

*Chor.* Yea: may Justice, the suppliant's aid, daughter of apportioning Zeus, look on this flight, that it bring ill to none. But do thou, of old experience though thou art, learn from one of younger birth. In paying heed to the suppliant thou would'st be paying such sacrifices as are the best that a holy man can lay upon the altars of oblation.

*King.* 'Tis not my house at whose hearth ye sit: and if the city is being stained with a common stain, in common be it the people's charge to work out the cure. For myself, I will pledge no promise till I have made all the citizens to share herein.

*Chor.* 'Tis thou that art the city: 'tis thou that art the commonwealth. Thou, above question lord, dost rule the altar, hearth of the country, by thy undisputed nod, and upon a throne of undivided sway thou dost decide every matter. Beware pollution.

*King.* Pollution—if such there be—fall on my foes. But I know not how to aid you without harm. And yet it is no gracious thing to set these supplications at nought. Helpless am I, and fear possesses my soul, whether to act or not to act and to let fortune take her course.

*Chor.* Think of him who keeps watch from on high, guardian of harassed mortals who take refuge at their neighbour's hearth and obtain not their due of right. Verily, when Zeus is angered for his suppliant's sake, his wrath abideth unappeased by the wailings of the punished.

*King.* If the sons of Aegyptus are your masters by the law of your state, claiming to be nearest of kin, who would seek to withstand their right? Needs must that ye should plead according to your own country's laws, that they have no authority over you.

*Chor.* Nay; never may I come beneath the men's tyrant hand. Far as earth stretches beneath the stars, I set no bounds to my flight from this forceful wedlock. But do thou choose Justice on thy side and give judgment for that which is holy in the sight of heaven.

*King.* No easy matter this for judgment: choose not me for judge. For already I have said I cannot, for all my rule, do what ye ask, without my people's will: and never shall the folk say, if perchance some untoward thing befell, "Thou didst honour aliens and ruin thine own land."

*Chor.* Zeus, of whose blood we are, with balance nicely-poised o'erlooks both sides alike in this dispute, duly apportioning to the

wicked their wrong-doings; and to the law-abiding their deeds of righteousness. When the scales are thus fairly poised why fearest thou to work me justice?

*King.* All need is there that, with searching gaze, not roving glance, the eye of deep pondering should go down into the depths, as salvage divers go, to find means whereby this matter may prove void of harm and end happily for the realm and for myself, so that warfare may not seize upon reprisals, and yet we may not surrender you from these your seats of sanctuary, and thereby bring on ourselves the baleful haunting of the all-destroying god of vengeance, who even in Hades leaves not his victim free, though dead. Think you there needs no pondering to save us?

*Chor.* Aye! Ponder; and justly and religiously befriend us, betraying not the fugitive whom an ungodly exile hath driven from afar. And see me not harried from this sanctuary of many gods, O thou that holdest full sovereignty of the land: but pronounce that the cause of the men is the cause of lewdness, and beware the wrath of heaven! Brook not to behold while, spite of justice, the suppliant is dragged from the images like a horse by the frontlet, and while rude hands are laid upon the damask of my robes. For know, that whichever end thou shalt bring to pass, it shall remain for thy children and thy house to pay the like return.

Consider well these things, that right may prevail as Zeus directs.

*King.* I have considered, and this is the evil coast whereon I am stranded. That I should take upon me a great war with either these or those is past all help—aye, clinched as fast as a ship's hull when the windlasses have braced it. I see no port where pain is not. When rich goods are cast forth in jettison, others may come by grace of enriching Zeus, and may fill with a new freight another and greater ship: and if a tongue have shot forth shafts beside the mark, one speech may prove the healer of another, being a soothing of anger and a counter-charm. But to find how we may shun the shedding of kindred blood, all need is there for us to offer earnest sacrifices, and for many victims to fall to many gods, in prevention of the woe. In very truth 'tis to my mischief that I am come into this quarrel: yet am I fain to prove skillless rather than learned in foretelling ills; and may my judgment prove amiss and all be well.

*Chor.* Hear the end of all these piteous appeals.

*King.* I hear. Speak on. It shall not escape me.

*Chor.* I have sashes and girdles that hold my robes.

*King.* And what of it? These are but woman's proper wear.

*Chor.* In these then, know, I find a fair means—

*King.* Say on! What speech is this thou art for uttering?

*Chor.* If thou give not this company some sure pledge whereon to stand—

*King.* What doth the expedient of thy girdlings effect for thee?

*Chor.* Whereby to bedeck these images with tablets of strange sort—

*King.* Thy speech is riddling, but tell me how thou meanest.

*Chor.* Forthwith to hang ourselves upon these gods.

*King.* I hear a threat that lashes at my heart.

*Chor.* Thou understandest now, for I have opened thine eyes to clearer vision.

*King.* Aye, and on many sides are troubles wherewith I cannot cope, and a multitude of ills comes upon me like a river. A fathomless and all impassable sea of misery am I here launched upon, and nowhere is there a haven from distress. For if I meet not this your claim, ye threaten a pollution beyond the range of words. Yet if I take my stand before the walls and try the issue of battle with your kinsmen, Aegyptus' sons, surely it becomes a bitter price to pay, for men to stain the earth with blood for women's sake.

But yet we needs must hold in awe the wrath of Zeus, the suppliant's friend; for the fear of Him is mortals' highest fear. Do thou, aged father of these maidens, take straightway in thine arms boughs like to those, and lay them on other altars of the country's gods, so that all citizens may see the token of this suppliant appeal. And let no mention of me fall from thee; for the folk are quick to cast reproach upon their rulers. Perchance when your case is seen, one may take pity and hate the wickedness of the horde of males, while to yourselves the people may feel the more goodwill: for all men shew favours to the weaker cause.

*Dan.* Great store do we set by our good chance in finding a champion so compassionate and god-fearing. Yet send with me some of the native folk for escorts and for guides, that we may find where the city-gods have their altars at the temple fronts and their protecting seats, and that safety may attend our passage through the streets. The nature of our person is of different fashion; for Nile rears a race not like to that of Inachus. Beware lest boldness beget dismay. For ere now a man hath in error slain one who was a friend.

*King.* Go ye, my men; for the stranger speaketh well. Lead him to the altars of the town and to the sanctuaries of the gods. And ye

ay not babble in the crossroads, how ye are leading this seafarer to  
t at the gods' hearths. †

[*Danaus leaves the stage.*]

*Chor.* To our father thou hast spoken and, as thou bidst him, let  
im go. But what of me? How shall I act? Where dost thou assign  
ecurity to me?

*King.* Your boughs leave where ye are, for token of your trouble.

*Chor.* Behold! I leave them, as thy hand and speech direct.

*King.* Move now about along this level lawn.

*Chor.* Why, how should an open lawn protect me?

*King.* Be sure we mean not to deliver you to birds of prey.

*Chor.* But what if to foes more hateful than fell serpents?

*King.* Fair be thy speech, who thyself art spoken fair.

*Chor.* Nay, no wonder that fear should make one peevish.

*King.* Yet the awe of kings ever transcends other fears.

*Chor.* Be it thine to cheer me, by deed of hand as well as words.

*King.* Nay! 'tis for no long time your father will leave you here alone.

I myself go to call the people of our nation together, that I may make  
the citizens your friends, and to teach your father what manner of words  
he ought to speak. Stay, therefore, and with supplications prevail upon  
our country's gods to grant what ye desire, while I go to work what I  
have said: and may persuasion and prospering fortune attend us.

[*The King leaves the stage.*]

*Chorus.* King of kings, most blessed of the blest and most absolute  
of absolute powers, all-happy Zeus, grant it and let it be. Shew a just  
loathing for the lustful men: drive them aloof and dash into the  
empurpled sea that black-built pest. But on the women's side look  
graciously upon our race and its ancient story, and recall the pleasant  
tale of our ancestress, the woman thou didst love. Deign to remember  
long ago, Io's caresser! 'Tis from Zeus we claim our line, and in this  
land our parent home.

Into the ancient footprints of our mother I betook myself, where the  
herdsman watched her as she browsed the flowers—into the pasturing  
lea whence Io, urged on and on by the fly, flees distraught, passing  
through many races of mankind, till, as she cleaves a passage through  
the billows, she divides the neighbour continents on either hand.

Then through the land of Asia she flies, throughout Phrygia and its  
sheep-grazed moors, and she reaches the city of Teuthras among the  
Mysians, and passes up the Lydian glens; then through the Cilician and  
Pamphylian hills, she speeds into Aphrodite's land, a land filled with  
wheat and renowned for streams perennial and earth deep and rich.

And driven from side to side by the dart of the winged herdsman, she reaches the fertile demesne of Zeus, the snow-fed lea, whereon descends Typho in his might: and to the water of Nile, which no disease may touch, she comes, maddened by her disgrace and grief, and frantic with the pains of Hera's goad.

And the mortals, who then were indwellers of the land, felt their hearts quiver with pallid fear at the unwonted sight, beholding a creature weird and half-human, in part a cow, in part a woman: and they were amazed at the prodigy.

And then who was he that soothed the far-wandered harassed gnat-tormented Io?

'Twas Zeus, who rules in sole and ceaseless empire. By his gentle force and by his divine onbreathings she gaineth rest and lets fall the tears of shame and sorrow. And being filled in very truth with the ballast of Zeus, she bore a perfect child, whose life was long in full prosperity.

Wherefore all the fertile land cries "Of a surety this is the offspring of Zeus. For who could have cured the frenzies plotted by Hera's guile? Call this the deed of Zeus, and this his offspring, and thou wilt hit the mark right well."

Whom of the gods could I with reason call to a task more justly his? For thou, Lord, art our father, whose own hand first planted us. Remember olden days, great author, all-blissful Zeus, giver of prosperity.

For thou dost not sit beneath another's rule, holding the humbler sway a mightier grants thee. Thou holdest in awe no commands from a higher throne; and with whatsoever deed or word thy mind travaileth, thou canst prosper each alike.

*Danaus re-enters from the city.*

*Danaus.* Be of good cheer, children. The full and final decree of the citizens in their assembly is friendly.

*Chor.* Hail, envoy, to me the dearest bringer of tidings. Yet answer us only this. Whither tends the decision they have made? To what course does the people's mastering vote incline?

*Dan.* Thus did the Argives resolve with no dissent, but in such wise that my old heart grew young again:—for the air bristled with the right hands of all the people as they made this measure law—: "that we may settle in this land, free, unharried, safe from harm of man; and that none, native or alien, may drive us hence; and if he go on to offer force, any of these denizens who come not to the rescue shall be disgraced and banished from the realm." It was by speech like this

that the Pelasgian king worked on them in our cause: "I conjure you never to let the realm feed fat in aftertime a great grudge of the suppliant's God: for" he said "if a double defilement, from strangers and citizens at once, arise before the city, it is a monster whose maw no sufferings can fill." Hearing these words the Argive nation, waiting no crier's call, held up their hands and decreed that so it be. Yet, though 'twas the Pelasgians' king that gave the harangue its subtle bends and turns, 'twas Zeus who crowned it with success.

*Chor.* Come now, let us utter for the Argives a prayer for good, to requite their good to us. And may the stranger's God further indeed the thank-offering of a stranger's mouth, that it may reach the goal of full content.

Now, ye gods of heaven, hearken to my voice while I pour out my offering of prayer, that fire may never consume this Pelasgian city, nor lustful Ares raise through it his joyless shout, reaping a human crop in cornlands not his own. For they took pity on us, and their resolve was kind; and they respect the suppliants of Zeus, this pitiful flock. They sided not with the males, slighting the woman's cause; but they paid heed to the sure and vengeful wrath of Zeus, wherewith no man can war, and which no house would have upon its eaves dropping defilement; for heavy doth it sit. Nay, they are reverent toward their kindred, suppliants at the holy shrine of Zeus. Therefore with pure altars shall they please the gods.

Therefore from the shaded bower of my mouth let there fly forth a zealous prayer, that pestilence may never empty this city of its men, and that no strife may strain the earth with the blood of fallen fellow-citizens. May the flower of its youth be uncultured, and may Ares, Aphrodite's consort, who maketh havoc of men, shear not off its bloom.

Let the seats, whereon the old men meet, shew full of venerable beards. Thus may the nation be ordered well, while they pay due worship to Zeus, and specially to Zeus the stranger's God, who guides the due and right by laws hoary with time.

And we pray that the fruits of the earth may ever be begotten anew, and that Artemis, the far-darting, may keep ward over the women in their travail.

May no murderous havoc come upon this nation, rending it, and setting in arms the Wargod with his shout of civil strife, that suits not with dance nor harp, but begetteth only tears. May the joyless swarm of sicknesses sit far aloof from the heads of the citizens; and may Lyceus be propitious to all the youth.

May it please Zeus that the earth pay its dues of fruit with the pro-

duce of every season, and may the forward-grazing flocks be prolific in the fields; and in all things may the gods make the people to flourish.

At the altars may the minstrels sing hymns of praise, and may the lute-led chant be borne aloft from mouths of purity.

With perpetual honours may a ruling power, skilled in common counsels of wise forethought, watch over the people that rules the state: and before arming for battle, and without deeds of hurt, may they grant to aliens justice and fairness according to their pact. And may they ever worship the gods, who possess the land, with the honours of their country and their fathers, with wreaths of bay and sacrifice of oxen: for reverence for our fathers,—this stands written third among the laws of Justice highest-honoured.

*Dan.* These proper prayers I commend, dear children. But for yourselves tremble not, when ye have heard your father's sudden and startling tidings. From this suppliant seat, which is my watch-tower, I see the vessel. For all too distinct to be unknown of me are the dressings of its sails and the defences at its sides, and the prow that looks with its eyes upon the way in front and hearkens—all too well for them it loves not—to the guiding rudder in the hindmost part. Now the men on board are plain to be seen, with their black limbs shewing from out their robes of white; and the rest of the ships and all the attendant fleet are full in sight, and she herself, who leads, has furled her sail, and is rowing with full sweep beneath the lea of land.

But ye must look things in the face calmly and with self-control, and not be unmindful of these gods. And I myself will fetch helpers and advocates, and return; for belike some herald or envoys seeking as seizers of reprisals to carry you away—nay, none of these things shall be: fear them not. Yet is it better, if we should be slow to succour, not for a moment to forget this means of refuge. Be of good cheer, for in length of time and on the day ordained, what mortal who slights the gods shall escape the penalty?

*Chor.* Father, I am in fear, seeing with what swift wings the ships are come, and how no lapse of time hath passed between. Dreadful alarm possesses me, whether there is indeed any gain for me from my far-spined flight. Father, I am fordome with dread.

*Dan.* Since the Argives have resolved for once and all, my child, be of good cheer: they will fight for thee, I know it well.

*Chor.* Reckless is the frenzied race of Aegyptus, and insatiate for battle; and that thou knowest. In ships with ribs of oak and fronts of steel did they sail hither with successful aim, bringing a great black host.

*Dan.* Yes, but a great host will they find to meet them with sinewy arms well shrunken in the midday heat.

*Chor.* Yet leave me not alone, I implore thee, father. A woman left to herself is nought; no courage is in her. But *they* are beside themselves and full of madmen's thoughts, and with impious hearts they heed the altars no more than carrion crows.

*Dan.* Much would this profit us, my children, if the gods became their enemies as much as ye.

*Chor.* Father, never will they hold their hands off us from dread of these tridents and thunderbolts of heaven. For all too overweening and frenzied with unholy rage, they give ear to the gods no more than reckless hounds.

*Dan.* But there is a saying that wolves are thrice as good as hounds; and the byblus-fruit surpasses not the wheat-ear.

*Chor.* They are full of the temper of very beasts, lewd and impious; and so must we guard against them speedily.

*Dan.* Not speedy is the starting forth of a naval host, nor yet is its anchoring: nor do the shepherds of ships, even when anchored, dare at once to bring to the shore the securing hawsers, above all when they have come to a havenless land toward nightfall. For, when the sun departs, the night is wont to beget travail in a wise shipmaster's mind. Therefore neither could there be any good landing of a host, before their ship has been made secure by her moorings.

But be thou discreet, so that, heedful not to forget the gods, thou mayst get thyself defence. And for thy messenger, the city shall find no fault with him, old man as he is, yet youthful with the gift of speech.

[*Danaus leaves the stage.*]

*Chor.* O hilly land, protecting majesty, what is our lot to be? Whither in the Apian land shall we flee, if anywhere there is a dark hiding-place? May I become black smoke nigh to the clouds of Zeus, or, wholly vanishing, may I pass away, flying upwards and lost to sight like dust.

Nay! the inevitable can be shunned no more, and my heart quivers, dark with gloom. 'Tis I that my father's watchings have caught. I am fordone with fear. Yet rather would I shoot home to my doom in the halter-noose, than come to the embrace of a man whom I abhor. May I sooner be dead, with Hades for my lord!

Where in high air could I find a seat, whereat the dripping clouds turn into snow; or some smooth slippery viewless peak, proud in its loneliness, some beetling vulture-haunted cliff, that might bear witness

to my plunge far into the depths, ere I meet with a cruel wedlock in my heart's despite?

Thereafter I refuse not to become a prey to dogs, and a feast to the birds that haunt the place. For to be dead is to be freed from trouble and its sighs. Let doom strike home and forestall the bridal bed! Whither and how shall I yet find a way of escape, to deliver me from wedlock!

Shriek with a cry that reaches heaven, outpouring to the gods prayers that shall be effectual and delivering for me. O father, look upon the fight, beholding violence with no kindly look in thy just eyes. And regard thy suppliants, O almighty Zeus, that swayest the earth.

For the overweening males of Aegyptus' race are chasing me, poor fugitive, and seek to seize me violently with the battle-shout of many voices, yet thine wholly is the beam of the balance, and without thee what cometh to pass for mortals?

*An Egyptian herald and his minions appear.*

Ah me! ah me! Yonder is the pirate from the ship. For what purpose, pirate, dost thou come thus upon the land!

\* \* \* \* \*

Haro! Haro! Yet again do I raise the cry, haro! craving for aid.

Ah me! This is the prelude, the beginning of my wrongful sufferings.

\* \* \*

Alack! Alack! Come! Fly to our shelter. Take a heavy vengeance on their savage wantonness, O king Pelasgus.

*Herald.* Haste! Haste to the boat, fast as your feet can bear you! Else shall there be pluckings of hair, and prickings with the goad, and a bloody gory cutting off of heads. Haste, haste, with a mischief back again!

*Chor.* Would that on the great flood of the briny path thou hadst perished with thy masterful arrogance and thy riveted bark; so that we might again have sat happy and secure once for all.

I bid thee lay by thine insolence and thine insane intent. Haro! Haro! Go down from the sanctuary and into the ship, respecting the city of Argos.

Never again may I behold the oxen-fattening water, that makes the blood to wax fruitful and thrive in men. For I am an Argive, of ancient stock, royal and sprung from a royal ancestress.

*Her.* Have out thy say: yet back again in the ship shalt thou quickly go, willing or not willing.

*Chor.* Come! Come with fullest speed!

*Her.* Come down thyself, before thou suffer a mischief, dragged along by force of my hands.

*Chor.* Mayest thou, with forceful hands and all, be dragged through the billowy strait, along by Sarpedon's sandy barrow, driven to and fro by the Syrian gales.

*Her.* Shriek and howl and call on gods; for thou wilt not overleap the Egyptian boat. Wail to a yet more bitter time of woe.

*Chor.* When thou art rounding the woody headlands of Cyprus, may the wave drown thee; and may the mighty Nile that sent thee forth in thine insolence record thee missing,—one insolent the less.

*Her.* I bid you go into the boat now ready to return. Make all speed; let none delay. For when I drag, I have mercy on the hair of none of you.

*Chor.* Alas! my father! Yon net-watching pest in human shape is weaving its web little by little, like a spider. Ah me! Ah me! mother Earth, mother Earth, call aloud and drive away the vision, the black fearsome vision. O mother Earth! O father Zeus!

*Her.* Nought fear I the gods that are here; for they neither nursed my infancy nor fed my age.

*Chor.* Alas! There creepeth near a two-footed serpent, and like a viper it hath me by the foot. Ah me! Ah me! mother Earth, mother Earth, cry aloud and drive away the monster, the fearsome monster. O mother Earth, O father Zeus!

*Her.* If ye go not quietly into the ship, rending shall have no pity on your bedizened garments.

*Chor.* Alack! O chiefs and champions of the city, I am being overcome.

*Her.* Many lords, sons of Aegyptus, shall ye see right soon. Be of good cheer; ye shall complain of no lack of lords.

*Chor.* We are undone: they treat us impiously, O King.

*Her.* Meseems I shall be fain to seize and drag you by the hair, since ye are not quick of hearing when I speak.

*King enters with guards.*

*King.* Sirrah! What doest thou? What manner of insolence leadeth thee to set at nought this land of Pelasgian men? Dost thou think thou art come to a women's country? Nay, for a barbarian towards Greeks, thou carriest thyself too haughtily; and thou wilt find thy misses are many and thy hits are none.

*Her.* And what have I done amiss or beyond my rights?

*King.* First, thou knowest not how to behave as an alien.

*Her.* I know not? How? Because I but find what I had lost?

*King.* But to what patrons of our people was thy notice given?

*Her.* To Hermes the searcher,—greatest of patrons.

*King.* And though to gods, yet dost thou pay no reverence to those gods?

*Her.* It is the deities about the Nile whom I revere.

*King.* And ours are nought, as I understand thee?

*Her.* I will see whether one will take these women from me.

*King.* Thou wouldst suffer for it, if thou touchdest them, and that right soon.

*Her.* The answer I hear is far from hospitable.

*King.* Aye! for I give no welcome to sacrilegious folk.

*Her.* I will go and tell this to Aegyptus' sons.

*King.* That matter is no concern or care of mine.

*Her.* But that I may know and tell a clearer tale—for it beseems a herald to give in each particular a precise account—what shall I say? Through whose withholding shall I say that I return without their cousins, this band of women? Not indeed that the Wargod tries this case by witnesses, nor doth he settle the quarrel by damages of money; first there come to pass many fallings of men and spurnings-off of life.

*King.* What need to tell thee my name? In due time thou shalt learn and know it, both thou and thy fellows. As for these maids, should they be willing and well-inclined, and should god-fearing argument persuade them, thou mightest lead them hence. But thus hath a decree been passed with one consent by the assembly of the state,—never under force to give up this band of women. Through this resolve the nail hath been firmly driven, so that it may be fixed abidingly. This message is not written inside tablets, nor sealed up in the folds of books, but thou hearest it plainly from an outspoken tongue. And now get thee gone instantly from my sight.

*Her.* It seems we are about to risk the peril of a war. May victory and sovereignty be on the males' side.

*King.* Males! Aye, but males will ye find the inhabitants of this land; men whose drink is no barley-brew. [*Herald departs.*]

But do ye all, with your handmaids, take heart and wend your way to the well-fenced city, locked with bulwarks shrewdly devised. And as for houses, the public ones are many, and I too am housed with no niggardly hand; so that ye may live in joint abodes with many others, or, if 'tis more to your liking, ye can dwell in houses of single sort; of these, choose free of charge the best and the most to your liking; and

your patron is myself and all the citizens, whose resolve is being herein fulfilled. Why do ye wait for others of more authority?

*Chor.* For thy good deeds mayst thou have thy fill of food, Pelasgian lord. But of thy grace send hither our stout-hearted sire, Danaus, to think for us and lead our counsels. For his wisdom rather than ours must say where we should make our home in kindly neighbourhood. All men are ready to cast reproach on those of foreign speech. Yet may all be for the best; and may we have good report, with no angry rumours of the native folk. [*The King departs.*]

Take your stand, dear handmaids, in such way as Danaus, giving each her-dower of service, allotted you.

[*Danaus enters with body-guard.*]

*Dan.* Children, 'tis right to pray to the Argives and sacrifice and pour libations to them as to Olympian gods, for they are our saviours in no doubtful way. The tidings I bore to our friends in authority they heard with bitterness toward our cousins, but to me they assigned this escort of spearmen, that I might have rank and honour, and might not suddenly and unknown of them die by the death of the spear, so that an ever-living burden should lie upon the land.

Meeting with boons like these, we must set gratitude to them in high honour at the helm of our mind.

And over and above many other sage lessons of your sire, record ye this,—that an unknown company is proven by time; and when one is an alien, every man wears in readiness an evil tongue; and 'tis easy in some way to cast the smirch of a reproach. You therefore I urge to bring no shame upon me, with this youthful beauty whereon men turn to gaze.

The tender autumn fruit is ever difficult to guard; for 'tis watched and coveted by men—why not?—and by brutes that fly or walk the earth. So Cypris carries the tidings of bodies dripping ripe, when she hath found the orchard-gate thrust back; and all men as they pass shoot at the lovely virgin charms an alluring arrow of the eye, for desire o'ercomes them.

Therefore let us not suffer that, in fear whereof we endured much toil and ploughed much ocean with our bark. And let us not work shame to ourselves and delight to my enemies. For habitation, we have twain: one Pelasgus gives and one the state, to dwell in without hire. Herein is fortune good. Only keep watch on these biddings of your father, and honour chastity more than life.

*Chor.* May the Olympian gods send us prosperity in all the rest; but, touching my beauty's flower, be of good cheer, my father. For

unless some new purpose hath been disposed by heaven, I will not swerve from my mind's former path.

But, go ye citywards, glorifying the blessed lord gods, both them that hold the city and them that dwell about Erasinus' ancient stream. And ye, handmaids, take up the strain; and let our praise be of this, the Pelasgians' country; and no longer let us pay the homage of our hymns to Nile's outpourings, but to the rivers which through this land pour their mild draught and make the children many, softening this soil with fattening streams.

May chaste Artemis look on this band with pity, and may wedlock never come through forcing of Cytherea. Let that prize be mine enemies'!

*Half-Chorus II.* Yet this our well-purposed song neglects not Cypris; for with Hera she hath power nearest the ear of Zeus. But the goddess of varied wiles is honoured with most solemn rites; and joined in their dear mother's company are Yearning, and she to whose winning ways nought is denied, Persuasion. To Music too is given a share in Aphrodite, and to the whispering dalliance of the Loves.

*Half-Chorus I.* Yet I fear me of stubborn blasts of hurt and evil griefs and bloody wars. Why, why did they get them prosperous voyage with swift-spced pursuit?

*H.-Ch. II.* Thou knowest, what is fated, that must be. There is no o'erstepping the mighty impassable will of Zeus. May this marriage-end prove far better than women ere now have met.

*H.-Ch. I.* May the mighty Zeus shield me from marriage with Aegyptus' race.

*H.-Ch. II.* That would, 'tis true, be best. But thou art for moving the immovable.

*H.-Ch. I.* And thou dost not know the future.

*H.-Ch. II.* Nay, why should I behold the thought of Zeus, a sight unfathomable? Restrain, prithee, the words of thy prayer.

*H.-Ch. I.* What is the right measure, by thy teaching?

*H.-Ch. II.* Beware of the "too much," in things of heaven.

*Chorus.* May sovereign Zeus shield me from cruel wedlock with a man I hate—the same Zeus who wrought Io kind deliverance from her affliction, restoring her with healing hand, forceful but kind.

And may he grant the women victory. I content myself with evil's better side, with two parts of the good. I am content if heaven send that judgment side with Justice, through means of deliverance sought for by my prayers. [*Exeunt.*

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