THE

AGAMEMNON OF ÆSCHYLUS.
PRINTED BY KEMINK AND SON,
UTRECHT.
THE

AGAMEMNON OF ΑΕΣΧΥΛΟΣ

REVISED AND TRANSLATED

BY

JOHN FLETCHER DAVIES, B.A.,
FIRST CLASSICAL MASTER IN KINGSTOWN SCHOOL, IRELAND.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

KEMINK AND SON,
UTRECHT.

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

The principal features of this Edition are:

(1) an attempt to reproduce the metres of the Greek Text in a literal line-for-line Translation,

(2) the correction of the Text by the aid of the most recent Æschylean literature,

(3) the arrangement of the lines of the choral odes according to the principles laid down by Boeckh,

(4) the explanation of the Text in an entirely new Commentary,

(5) a statement of the rhythm of each verse in the play.

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

A work of so much difficulty partakes largely of the nature
of a first experiment which is soon superseded by something better from a more skilful hand; and the Editor naturally hopes for some indulgence from the reader.

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

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

Eur. Phæn. 784—793 is sound throughout: the following annotations alone are necessary for the explanation of this exceptionally fine passage. κατέχει: 'inspired with a spirit of bloodshed and death' κάτοκχος εἰ. οὐκ ἐπὶ καλλιχρόνις etc. 'thou dost not, (like Bacchus) to win the prize of the elegant chorus (i. e. in dramatic contests) let loose the curl of youthful loveliness (νεανιδος ὄμος) and modulate to the breathings of the flute a strain in which are the charms that move the dance'. ἐπὶ with the dat., as in the phrase ἐπὶ τίνι ἀδλησνεὶν. ἐπὶ δόρφη. ἐπὶ μισθῷ. ἐπὶ σφίξῃ. ἐπιτυπνεύσας αἵματι Θήβας is a similar use of ἐπὶ 'inspired (trans.) with a desire to win the blood of Thebe'. οἶδ' ὑπὸ θυρσομανεὶ etc. 'nor to the music of the maddened thyrsus-bearer dost thou career with fawn-skins, but thou makest the solid-hoofed colt curvet to the rattle of chariots and quartets of
trappings'. ὑπὸ with dat. as in the phrase ὑπὸ αὐλητῆρι ἐκεῖν, ὑπὸ αὐλῷ, ὑπὸ κῆρυκι, and for the idea compare Hom. Il. 7. 240 ἔκαθεν μέλτυσθαι 'Ἀργή 'to dance to the discord of the destroyer Ares'. Δίνεις is both trans., and intrans., in Homer. The difficulty arose from overlooking the carefully arranged antithesis and the meanings of ἐπὶ and ὑπὸ.

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

τεθραμμέναι Ἐσχ. Sept. 792 is undoubtedly sound, and Hermann's correction τεθραμμέναι is absurd. παιδεῖς ὑπὸ μυτέρων τεθραμμέναι is a periphrasis for κόραι.

καταχράσμων Θεοκ. 4. 22 is sound, and rightly explained by the scholiast καίξ εἰς τὸ κρήσθαι κατ' ἑαυτῷ 'for the townpeople drive hard bargains'. Battus is speaking of a bullock for sacrifice; and Virgil knew what he meant, for he says in his imitation Ec. 1. 35 'quamvis multa meis exiret victima septis, pinguis et ingratæ premeretur caseus urbi': i. e. 'sold many a victim for sacrifice, and many a cheese to the townspeople who showed little gratitude in the price they gave'.

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

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

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

Eur. Med. 240 is corrupt and untranslatable. The lady has
had her husband chosen for her; the question is how to accommodate her disposition and habits to his. We must read ἦπωκ for ἦπω and translate ‘and coming into contact with a person of strange habits and rules of conduct, one must be a diviner, since we cannot bring the knowledge from home, how one should treat a husband’.

In the same play, v. 710, ἕβνα must be changed to ἕβνι i. e. Corinth.

In Soph. Ant. 585 γένεάς must be changed to γένεάν. At v. 596 γένεάν must be changed to γένεά.

In the same play v. 990 the vulgate, and Dindorf’s, αὐτή is absurd. Read αὐτή, and you have sense.

The Manuscripts of the Agamemnon are:

M. Codex Medicus, preserved at Florence. It was written about the 10th century A.D., and has been collated by Niebuhr, Bekker and C. F. Weber for Hermann, and by John Franz. It is of parchment. A whole quaternio is lost after v. 295. A quaternio is four sheets of parchment (written on both sides) laid on one another and folded once; and so answering to a printer’s sheet folded to octavo size and cut, except that these parchments were twice as long as broad, so that, after folding, the leaf is square. Of the next quaternio there is only the first leaf and its fellow the last; the intermediate six leaves are lost. That first leaf contains vv. 1026—1118. The fellow-leaf goes on at the top with Choĕph. v. 10 τῆς ἄριστης λέσσας; The average number of lines on a leaf is 91½. Thus: 1026—295 = 731 which divided by 8 gives 91⅛; and 1118—1026 = 92: there are 45 lines on the facsimile page exhibited by Dindorf Ἀesch. Scholia p. 140. Then for the six lost leaves we get 549 lines, which added to 1118 gives 1667. Subtract 1644, the number of lines in the Agamemnon according to the Fl. Ms., a copy of M., (and also in the editions of Hermann, Enger etc.) and we have remaining 23 lines. Now the Argument of the Eume-
nides is only about four lines. Allow as many for that of
the Choephorœ, and 7, the exact number required for the
Title and Dramatis Personæ, and we have a remainder of
12 as the number of lines lost in the prologue of the Cho-
ephorœ. But, by applying Professor Weil's theory, we find
that the latter part of the prologue consists of 6. 4. 2 = 12
lines; therefore the preceding part which is lost was probably
6. 4. 2 = 12, of which 7 lines and parts of two have been
recovered. Therefore the lacunas still existing in the Pro-
logue of the Choephorœ amount to 3 lines and parts of 2.

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

G. Codex Guelptherbytanus, of the 15 th. century. A copy
of M. after the losses mentioned above.

Fl. Codex Florentinus, of the 14 th. century. It contains
the Agamemnon entire, and was copied from M. before
the leaves were lost. It does not contain the Choephorœ.

F. Codex Farnesianus, copied by Dem. Triclinius at the
end of the 14 th. century from Fl.

Ven. Codex Venetus, of the 13 th. century. It contains
the same plays as Fl., but has a lacuna in the Agamemnon
from v. 45 to v. 1054. It was copied from M. before
the loss.

Bess. Bessarionis codex, probably of the 13 th. century. It
contains the first 333 verses of the Agamemnon, copied
from M. when entire.

The early editions quoted are:

A. The Aldine, printed from G. in February, 1518 A. D.,
at Venice.

R. Robortelli's edition, from M.; Venice, 1552 A. D.
T. The edition of Turnebus, printed at Paris shortly after R. in the same year.

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

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

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

(3) The text also differs from the text of previous editions in the arrangement of many lines in the choral odes. Even Enger (1863) did not venture to make any change. But when the principles of Greek Metres had been so clearly explained by Boeckh in his three books ‘de metris Pindari’ there could be no reason why the change should not be made. In the choruses, then, as here arranged, the verses always begin out, the rhythmical orders, of which the verses are composed, begin in. The verses are divided at the points most convenient for scanning and printing; for this is a matter which has to do with the breadth of the page. Boeckh’s Pindar is in quarto, but even so there is not room for the longer verses to be written in one line. In the anapaestic systems the first line begins out and the rest, down to the parœmiac, begin in. This arrangement is justified by the synapheia, and it seems to be a convenient arrangement. Since editors have often divided the verses capriciously, it, seems necessary to inform the reader that there is only one right way in this, as in every thing else; and that the most convenient division of verses which leaves the orders and the feet undivided
is the right one to adopt for the lines. For the information of junior students it may be added that the verses are determined by hiatus, the syllable of doubtful quantity 'aniceps', the nature of the clausula and catalexis, or by the anacrusis and base which commonly announce the commencement of a new verse. A correct ear, well practised in Greek rhythms, is also necessary to the discovery of the verses.

(4) Besides these innovations in the form of the Translation, in the text, and in the arrangement of the lines, a Commentary is added which is almost entirely new, and in which nothing is inserted but what seemed quite necessary to a right understanding of the play. One principal feature is the frequency of quotations from Hesiod and the Gnomic poets. The Editor had often read the Hesiod before he discovered that the phrase and thoughts of Æschylus in this play were to so great an extent the reflection of those of Hesiod. In the Choephoroe he was constantly reminded of the Odyssey; but very much more of the works of Hesiod in his minute study of the Agamemnon. This is a discovery which has a twofold relation: we can interpret the play from Hesiod, and we ascertain that the Theogony and The Shield of Hercules were read by Æschylus as part of Hesiod's poems. There are some sins of omission in the Commentary. For instance; it should be said respecting v. 227 that ἄρωγαν is in apposition with ἄνων implied in ἄνων γενέσθαι = ἄνων ποιεῖσθαι, and that ὅν in v. 34 refers back to v. 11, the Watchman's statement of Clytemnestra's confident assurance that Agamemnon would return. ὅν in v. 473 refers to a conclusion which might have been inferred from the line above. So in Soph. Ant. 722 ὅν signifies "if not, as you might infer from my saying πρεσβεύειν". On κτήνη, v. 129, it should be said that it is directly taken from Hom. Il. 18. 512 κτήσιν ὅν τολιέθρον ἢπόφαντο ἄντος ἔργητε, a line which finally determines the genuine quality of the word κτήνη.
(5) Finally, this is the first of English editions to give an explanation of the rhythm and metre of each line in the play. And here it may be added for the further information of junior students that rhythm is the regular succession of arsis and thesis in a verse; metre, the regular succession of long and short syllables arranged for the expression of rhythm.

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

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

Usus sum Karsteni, Engeri, Weillii editionibus; præsto erant et libri duo quibus editis de nobis optime meritus est Heimsoethius. His dictis, vix est cur addam me duro tirocinio imbutum esse in Wellaueri, Bothii, Blomfieldii, Hermanni, E. Ahrentis, Paleii, Coningtoni, Dindorffii editionibus perlegendis. Sed nondum aderat, etiamnunc abest, Dindorffii editio quinta Poetarum Scenicorum Græcorum; eam partem dico in qua Dindorffius Æschyli relliquias tractabit.
PRÆFATIO ADNOTATIONIS CRITICÆ.

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

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

Dabam Kingstownii apud Dublinium, a. d. VI Id. Maias, MDCCCLXVIII.
ERRATA.

In the Argument. Page 5, last line murder.

In the Text. P. 8, l. 1. ΦΥΛΑΣ. V. 276 ἵππαν. V. 584 εὗ. V. 1078 τῶν. V. 1238 ἄξιον. V. 1245 άλλ'. V. 1292 ἐπίστομον. V. 1457 ὑπό. V. 1492 ἄφασμα.

In the Translation. V. 111 soldiers'. V. 121 victor. Vv. 203, 4 should begin in. V. 205 for thus read then. Vv. 245, 256 should begin out. Vv. 335, 433 place commas after beloved and remembers. Vv. 545, 604, 650 for host. war. Greeks: read host? war? Greeks? V. 515 heralds'. V. 572 for wish read bid. V. 689 for knell-like to read death-knell of. V. 750 pronounced. V. 794 for gladness read mirth. V. 795 should begin out. V. 825 place a comma at town. V. 826, 7 read set: and. V. 1090 for god-hating read god-hated. V. 1114 for view read view? V. 1133 for men: read men? V. 1342 should begin in. V. 1371 for see read know. V. 1535 'the, Right' read the, Right.


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

THE AGAMEMNON OF AESCHYLUS.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΤΛΑΞ.
ΧΟΡΟΣ.
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
ΚΗΡΤΞ.
ΑΓΑΜΕΜΝΩΝ.
ΚΑΣΑΝΔΡΑ.
ΑΙΓΙΣΘΟΣ.

Μ. non habet personarum indicem.

PERSONS REPRESENTED.

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

CHORUS.

CLYTEMNESTRA: acted by the Protagonist: about 340 lines.
A HERALD:  
AGAMEMNON:  
CASANDRA:  
ÆGISTHUS:  

Deuteragonist.

THE MUTE ACTORS ARE:

Attendants of Clytemnestra vv. 92, 595.
Personator of Casandra v. 950: his place is taken by the Deuteragonist after v. 974, by stage-contrivance.
Attendants of Agamemnon v. 944.
Personators of Agamemnon and Casandra lying dead vv. 1404, 1440.
Attendants of Ægisthus v. 1650.
ΤΠΟΘΕΣΙΣ.

'Αγαμέμνων εἰς ᾽Ιλιον ἀπίδον τῇ Κλυταιμνήστρᾳ, εἰ πορθῆσοι τὸ Ὦ. Ἰλιον, ὅπερ χετο τῆς αὐτῆς ἡμέρας σήματεν διὰ τοῦ πυρόν. ἢθεν σκόπον ἐκάθευν ἐπὶ μισθῷ Κλυταιμνήστρᾳ, ἦνα τηροῦ τὸν πυρόν. καὶ ὦ μὲν οἰδὼν ἀπήγειλεν· αὐτῇ δὲ τὸν τῶν προσβυτῶν ἱρύμον μεταπέμπεται περὶ τοῦ πυροῦ ἔρωτα· οὐ γὰρ καὶ ὁ χορὸς συνήσταται· δίτις αὐκοόντας παικεύουσι. μετ' οὖ πολὺ δὲ καὶ Ταλθύβιος παραχίνεται καὶ τὰ περὶ τὸν πλαύν διηγεῖται. Ἀγαμέμνων δ' ἐπὶ ἀπῆνης ἐρχεται· ἐπιτετο δὲ αὐτῷ ἔτερα ἀπῆνη, ἐνδὲ ὡς τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰςελθεῖν, τὴν ἐκυτῆς καὶ τὸν Ἀγαμέμνονος δάνατον καὶ τὴν ἐς Ὁρέστου μητροκτονίαν, καὶ εἰςπηδᾶ ὡς θανομένην, βίβασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θυμαίζεται ὡς ἐκπλήξιν ἔχειν καὶ δίκτυν ἰκανόν. ιδίως δὲ Αἰσχύλος τὸν Ἀγαμέμνονα ἐπὶ σκηνῆς ἀναιρείσθαι ποιεῖ, τὸν δὲ Κασάνδρας σιωπῆςς δάνατον νεκρῶν αὐτὴν ὑπὲρ- δειξεν, πεποιηκέ τε Ἀργίσθον καὶ Κλυταιμνήστραν ἐκάτερον δισχυριζόμενον περὶ τῆς ἀναιρέσεως ἐνι κεφαλαίο, τὴν μὲν
ARGUMENT.

Agamemnon on his setting out for Ilion promised Clytemnestra, if he sacked Ilion, to send the intelligence the same day by a fire-signal. So Clytemnestra set a paid watchman to look out for the fire-signal; and when he saw it he brought word. Then she sends for a number of elders to tell them about the fire-signal, and of these the Chorus is composed. On hearing the news they sing a thanksgiving hymn. Not long after Talthybius arrives and gives an account of the voyage. Next, Agamemnon comes on a mule-car: another car was following, in which were the spoils of war and Casandra. He himself goes on before into the house with Clytemnestra; Casandra, before going into the palace, predicts the death of herself and Agamemnon, and the matricidal deed of Orestes; then, throwing off her diviner's badge, hurries in to die. This part of the drama is admired for its power to inspire horror and pity. In a peculiar manner Aeschylus represents Agamemnon as being killed on the stage, and exhibited the corpse of Casandra though he said nothing about her death, and has made Aegisthus and Clytemnestra justify the murder each on one plea; the latter by the murder of Iphigenia, the
τῇ ἀναρέσει Ἰφιγενείας, τὸν δὲ ταῖς τοῦ πατρὸς Θυέστου 20
dὲ Ἀτρέως συμφόραίς.

Έπειξάχθη τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλήσ, Ὀλυμπιάδι
ἐρυθροκοστῇ, ὡτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι,
Χοιφόροις, Εὔμενίσι, Πρατεῖ σατυρικῷ. ἔχορηγε Ευσκλῆς
Ἀφίδνες.

Προλογίζει δὲ δ Φύλαξ, θεράπου Ἀγαμέμνονος.

Ι. 16. ἐπὶ σκηνῆς. Ι. e. tam prope a scena ut ejus clamores a specta-
toribus exaudiri possent.
former, by the misfortunes brought upon his father Thyestes by Atreus.

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

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

Θεσὺς μὲν αἰτῶ τῶν ἀπαλλαγὴν πόνῳ
Φρωρᾶς ἔτειχας μὴκος, ὥν καμιμόμενος
στέγης Ἀτρείδῶν ἐγκαθεῖν, κυνὸς δίκην,
ἀστρον κάτωθι νυκτέρων ὄμηγυριν,
καὶ τῶς Φέροντας θεῖρα καὶ θέρος θροτῆς
λαμπρῶς δυνάστης, ἐμπρέποντας αἰθέρι.
Καὶ νῦν Φυλάσσω λαμπάδας τὸ σύμβολον,
κῦργην πυρὸς Φέρουσαν ἐκ Τρολας Φάτιν
ἀλώσιμον τε βάξιν· ὡδε γὰρ κρατεῖ
γυναικὸς ἀνθρέβουσιν ἐκπέδουν κέαρ.
Εὑρίς ὅν δὲ νυκτίπλαγκτον ἐνθροσύν τ' ἐχῶ
εὖφην ἀνείροις εὐθὺς ἐπιστυφυμένην
ἐμήν, Φόβος γὰρ ἄνθ' ὑπνοι παραστατεῖ
τὸ μὴ βεβαιός βλέπαται συμβαλεῖν ὑπνῷ,
ὅτων δ' ἀκείειν ἦ μινύρεσθαι δοκῶ,
ὑπνοι τὸν ἀντίμολον ἐντέρειν ἄκος,

2. ἐτείας· μῆκος ὥ' ἐν Μ. μῆκος, ἤν Ἐκ. κατ. Ἐκκ. inde a Victorio.
3. στέγας libri. στέγας Schneidew. ἠγιασθέν libri. Fortasse ἠγιασθέν le-
gendum, monente Engero; idque in-
vitis Schol. et Gramm. Herm. sibi
ipse imposuit, nimirum et aliiis, ra-
tunculis suis de hujus voc. sign.;
quod non fecisset, si ἐπὶ ἀγκάνοις
recte vertisset 'cubito presso'. At
ille 'in ulnis', ambigue.
Post v. 6. sequitur v. ἄστερας,
WATCHMAN.

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

ἐταύ ρήματιν, ἀντιλαχ τα τοι, απετε spurius.
17. Sic libri. Malim ἀντιμελον 'specilli loco'; nam vulg. corruptum esse vel inauda vertendi difficultas ostendit: neque vero ineptum est militem quondam vulneratum hoc dicere.
κλαίω τότ' οίκου τούδε συμφορὰν στένων, 20
οὐχ ός τὰ πρόσθ' ἄριστα δεσποτομένου.
Νῦν ἢ εὐτυχῆς γένοιτ' ἀπαλλαγὴ πάνων,
εὐξηγέλου Φανέντος ἄρτι Φαναίου πυρᾶς.
'Ω χαῖρε λαμπτῆρ νυκτὸς, ἡμερίτιοι
Φάνος πιθαύνικοι καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἱργει τῇςδε συμφορὰς χαρίν.
Ἰοῦ Ιοῦ. 25
'Αγαμέμνονος γυναικι σημανῶ τορῆς
eὐνῆς ἐπανεῖλατον ός τάχος δέμοις
δολογμόν εὐφημοῦντα τῇς δε λαμπταῖ
ἐπορθαίζειν, εἶπερ Ἰλιοὺ τὰλις
ejalwken, ός ὁ Φρυκτὸς ἀγγέλλων πρέπει.
αὐτός τ' ἐγώαφ Φραίμον χορεύσομαι.
Τὰ δὲ δεσποτῶν γὰρ εὔ πεσόντα θήσομαι,
τρίς ξὲ βαλοῦσις τῇςδε μοι Φρυκτώρας.
Γένοιτο ὧς οἱ μολόντος εὐφιλῆ χέρα
dοκετός οἰκῶν τῇς δε βαστάσις χερὶ. 30
Τὰ τ' ἄλλα σιγῶ· βοῶς εὖ γλώσσῃ μέγας
βέβηκεν· οἰκὸς τ' αὐτός, εἰ Φλογὴν λάβοι,
σαφέστατ' αὖ λέξειν· ός ἑκὼν ἐγὼ
μεθοῦσιν αὐτῶι, καὶ μεθοῦσι λύθομαι.

ΧΟΡΟΣ.

Δέκατοι μὲν ἐτοι τοῦτ' ἐπεὶ Πριάμου
μέγας ἀντίδοκος,
Μενέλαος ἄναξ ἢδ' 'Αγαμέμνονος, 40

Dubner, Schmidt, ego olim. 26. σηματο M. Corr. in Fl.
then, sighing, I deplore this household's lot, which is not as before most fairly ruled.

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

25 Io! Io!
I'll plainly signal Agamemnon's dame
to rise with haste from bed and in the house
to high notes tune a jovial salute
for yonder flame: of course; since Ilion's town
is taken, as the beacon beams report.
I'll dance a prelude too all by myself.
I'll wager on the masters's lucky throws
for this fire-signal throws me triple-sice.
Heaven send he may return, that in this hand

30 I may hold clasped the palace-lord's dear hand.
For the rest, hush! a great ox on my tongue treads; and the house itself if it got speech would tell the truest tale; since freely I tell those who know, to those who dont, forget.

CHORUS.

40 This year is the tenth since that when the great
foeman of Priam,
king Menelaus and king Agamemnon,
Διδάσκαλον Διόσκορε τιμής, ἄχυρόν ξέγορος 'Ατρείδαν, επειδή ἄραν στρατιῶτιν ἄρωγήν.

μέγαν εἰκ θυμοῦ κλάξαντες 'Αρη, τρόπον αὐγυπίαν,

ήτ' ἐκπατοίς ἀλγεία παιδών ὑπατοί λεχέων στροφείωνται πτερύγων ἐρετιοῦσιν ἐρεσφόρεις, δεμωθήρι

πόνον ῥηταλίξων ἀλάσαντες· ὑπατοίς θ' ἄλων ή τις 'Απόλλων,

ή Πάον, ή Ζεύς, οἰωνόθρους γόνων ἐξιμβάλου τῶνδε μετοίκων ὑστερόταυνον πέμπτε παραβαίνειν Ἐρυνώ.

Οὕτω θ' 'Ατρέως παῖδας ὁ κρείσσων ἐπ' Ἀλεξάνδρω πέμπτε πεύνιος Ζεύς, πολυάνορος ἀμφι γυναικὸς πολλὰ παλαισματα καὶ γυναικιῆς γόνατος κούκαισιν ἐρειδομένου δικηκυκιομένης τ' ἐν προτελείοις κάμαρις θησαυριστέσιν.

Τρωσι θ' ὁμοίας 'Εστι τ' ὅτι νῦν ἔστι· τελείται θ' ἀς τὸ πετρωμένον.

Οὐθ' ὑποκλών όὐθ' ὑπολείβατον.

45. χιλιοστάτῳ libri. -ην Dind., probante Engero.
47. ἀρωγάν M. sec. Dind. -ην Eng. v. 73 cit.
57. Omnino abjiciendum comma.
64. ἐρειδομένου M. ἐρειπομένου Fl.
holding from Zeus twin-throned twin-sceptred
honour, a firm-paced pair of Atreidae,

launched from this land an army of Argives
borne in a thousand barks,
an avenging legion of heroes:
sending forth from the soul loud clamour of war,
like two vultures

which in distracting grief for their offspring
to the utmost height over their nests float in curves,
rowing themselves with their oars of pinions,
having lost the brood-care
which before at the nest had detained them:

and in the highest some dweller, Apollo,
or Pan, or Zeus, hearing the shrill-voiced
wail of the mourning birds sends the departed
fledgelings' Erinnys
with a late levied doom 'gainst the sinners.

So doth the master Zeus, patron of host and guest,
'gainst Alexander send the Atreidae,
and for the lady of many a lover
will impose on Achaeans and Trojans alike
many encounters fatiguing the sinews

where the knee of the hero is pressed in the dust
and the spear-shaft snapt in the foremost
orgies of battle. And now things are —
as they are; but will end in the issue decreed.
Not by burnt nor drink offering after the sin

\( \delta \) ad \( \pi \) supra scripto; ut vulg. Bess.
66. \( \chi μ ι χ α ς - \beta ρ ό ι ως \) hae in mon.
om. et paroem. digessit Eng.
67. \( \delta π \) vulg. \( \delta π \) Herm. 
69. \( \alpha α ' υ π ω \) Herm., quod ne-
cessarium sit; sed licet per me poetis
asynedeto uti. \( \iota π ο κ λ α i ο ν \) libr., \( \iota π ο ν α i ο ν \)
Casaubon, (-\( \dot{\iota} \)ov Dind.)
οὔτε Ἀκρών ἀπόρων ἱερῶν
ἀργὸς ἀτενεῖς παραθέλεις.

'Ἡμεῖς Ὕ δ' ἀδίκαι σαρκὶ παλαιῇ
tῆς τότ' ἀρχηγῆς ὕπολειψάντες
μίμουμεν, ἵστοι
ἰσόπαιδα νέμοντες ἐπὶ σκῆπτροις.

ὅ τε γὰρ νεαρὸς μυελὸς στέρνων
ἐντὸς ἀνάσσων
ἰσόπρεσβυς, Ἄρης ὡρκ. οὐκ ἐνι χώρας.
tί δ' ὑπεργήρως, Φυλλάδος ἤδη
κατακαρφομένης; τρίτοις μὲν ὡθοῦσ
στείχει, παιδὸς δ' εὐθὺν ἀρείων
ἄνωρ ἤμερόφαντον ἀλαίνει.

Σὺ δὲ, Τυνδάρεω
θύγατερ, βασίλεια Κλυταιμνήστρα.
tί χρέος; τί νέον; τί δ' ἐπαισθομένη
tίνος ἀγγελίας
πευδῷ περίπεμπτα θυσικεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὕπατων, ἱδρυίων,
tῶν τε θηραίων τῶν τ' ἄγοραίων
βαρμο δάρμοις Φλέγονται'

ἀλλή δ' ἄλλοθεν οὐρανομένης
λαμπὰς ἀνίσχει
Φαρμακουσμένη χρῆματος ἀγνοῦ

70. ἀπόρων ἱερῶν. Vide Comment.
72. ἀδίκαι M. ἀδίκας Fl., et sic recte recentt., 'vacantes militiae munere'.
76. οὔτε libri. δ τε Auratus.
77. ἀνάσσων libri. corr. Herm., recentt.
78. χωρὶς M. χώρα vulg. 'in puerorum pectore non est deus indiges'.
79. τίθενταιρως M. corr. Martin.; praclara cademque diu desiderata emendatio.
nor by tears will he charm the intensified wrath
which he roused by contempt of religion.

But we (for our old flesh exempt from the war)
left behind by the vengeful-armada that day
stay at home, and apply
to our staves a strength equal to childhood's.
For the young vital juice throbbing up in the breast
of a child is as weak
as old age, nor does Ares inhabit the spot:
and what of the man past old age, when the leaves
are now fading away? on his three-footed walks
he goes, and no more fit for war than a child,
like a dream in the daylight, he wanders.

But thou, Tyndareus' child,
Clytemnestra queen-regent, what is the cause?
what the news? what intelligence hast thou received?
on what tidings' report
dost thou serve out and kindle the incense?
for of all the town-governing gods, the most high,
those of the underworld,
gods of the doorway, and gods of the market,
the altars with gifts are illumined:
and on every side darting its rays to the sky
rises a flambeau
drenched with the virgin nard's guileless and undefiled
AGAMEMNON.

μαλακώς ἀδιάλυτη παρῆγορίας,
πελάνῳ μυχόθεν βασιλεύς.

Τούτων λέξεις ὦ τι καὶ δυνάτου
καὶ θέμις αἰνεῖν,
παῖσιν τε γενοῦ τῆς δικομίμης,
η νῦν τότε μὲν κακοῦρων τελέθει,
tότε δ' ἐκ δυσίων ἄγανδα φαίνουσ' ἐλπὶς ἀμόνειν Φρονίμον ἀπλιστον
τὴν υμερόδρομον Φρενί λύτην.

στρ. Κύριος εἰμι βροεῖν ὅδ'ιον κράτος αἰσίου ἀνδρόν
ἐκτελέσαι· ἔτι γὰρ θεθεῖν καταπνεῖει
πειθῶ μολπᾶν
ἄλημα σύμφωτος αἰών·
ἐποὺς Ἀχαίων δίδρονον κράτος, Ἑλλάδος ἔβας
ξύμφρονα ταχάν,
pέριπετε σώμα ὑπὶ καὶ χερὶ πράκτορι θουρίῳ δρως
Τευκρίδ' ἐτ' αἰῶν·
οἰωνῶν βασιλῆς βασιλέως νεών, ὁ κε-
λιακῶς, ὁ τ' ἐξόπιν ἄφρατες,
Φανέτες ἱκταρ μελάδρων χεράς ἐκ δορυτᾶλτο
πυμπρέπτοις ἐν ἔδραισιν
βοσκόμενοι λαγίναιν ερίκυμάδα Φέρμα τε γένναν

97. λέξει vulgo. corr. Hartung.
98. eiptēv Fl.
102. Sic. Fl. ἀπλιστον M.
103. τὴν υμερόδρομον λύτης ἐρένα M. τὴν υμερόδρομον λύτης ἐρένα Fl.
107. μολπᾶν M. a p. m.
soft and essentially odorom blandishments,
with the treasure-room’s rich royal unguent.

Tell me of these things whatever to utter is
lawful and possible,
and be healer for me of this inward concern,
which now at one moment sadly forebodes,
and then again hope, from the frankincense-fires
kindly beaming, repels the insatiable care,
this heart-gnawing grief, from my bosom.

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

βλασέντα λοιπέων δρόμων.
Δίλινου, οἰλίνου εἰπέ, τὸ ζ' εὗ νικάτω.

ἀν. Κεδώς δὲ στρατόμαντις ἱδόν δύο λήματιν ἵσος
'Ατρείδας μαχίμους ἑδαί λαγῳδαίτας
πομπᾶς ἄρχονς·
οὕτω ζ' εἰπέ τεράξων·
χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἀδε κέλευθος,
πάντω δὲ πύργων
κτήνη πρόσθε τα δημιουργεῖα Μοῖρα λαπάξει
πρὸς τὸ βίοιν.
Οἶνον μὴ τις ἄγα θεόθεν κυνεφάση προτυ-
πέν στόμιον μέγα Τροίας
στρατεύθην· ὅσον γὰρ ἑπιφθονος Ἀρτεμις ἄγνα
πταυνόσιν κυοι πατρὸς
αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυμενοῖσι,
στυγεῖ δὲ δείτου οἰετῶν·
αἰλίνου, αἰλίνου εἰπέ, τὸ ζ' εὗ νικάτω·

ἐποδ. τοῦτον περ ἐὕφρων ἀ καλὰ
δρόσιοι λέπτοις μακραῖν λεόντων,
πάντων τ' ἄγρονόμων φιλομάςταις
θηραῖ ἄβρικαλοισι, τερπνὰ
τούτων αἴτει ἔμβολα κράναι.

122. Probabile mihi videtur voc.  δ', hoc genus versus pronuntiando,  ἵνα factam esse. λήματι δίους libri;  recte Dind. λήματι ἵσος.
123. Ἀτρείδας vulgo. Ἀτρείδας Monk.
131. ατα libri, ἄγα Herm.
from further running all debarred.
Speak the refrain of the dirge, but may good prove victor
And the shrewd army-diviner, observing the two gallant Atreids matched in mood, was apprised of the cavalcade-leading hare-tribe butchers;
and thus spake he divining:
"in time this route bindeth its quarry the city of Priam;
then all its towers"
substance hitherto stored by the people fate shall in violent fashion demolish:
granted only no grudge from the deities tarnish the bit for Troy forged and in grandeur embattled; since undefiled Artemis hating as much these feathered hounds of her father, butchering, litter and all, the poor trembler before her deliv'ry, (for she abhors the eagles' food) — speak the refrain of the dirge, but may good prove victor: ---
as she, the beauteous one, delights in tiny cubs dropped by the fierce-souled lions; and all ravening animals’ pap-fond younglings, prays her sire to accomplish mystic omens pleasing these fav'rites.
Δέξιά μέν, κατάμομφα δὲ φάσματα Οἰνών. 145
Ἰήνον δὲ καλέω Παιάνα,
μὴ τινας ἀντιτυπῶς Δαυδοῖς χρενιστά ἐχεινίδας τεύξῃ ἀπλοίας,
σπευδόμενα θυσίαν ἑτέρων, ἀνομάν τιν', ἁδείτων
νεκρῶν τεκτωνα σύμφωνον, οὗ δεισύνορα, μίμουνε
γὰρ Φοβέρα παλίνορτος
ὁκνόμως δολία μνάμων μὴνις δεκώτωνοις. 155
Τοιάδε Κάλλαξες εὖν μεγάλοις ἀγωθοῖς ἀπέκλιψεν μόρσιμ' ἀπ' ὀρθῶν ὁδίων οἰκος βασιλείος·
τοῖς θ' ῥμάφωνον
αὐλινον, αὐλινον εἰπέ, τὸ θ' εὖ νικάτω.

οτρ. Ζεῦς, ὅστις ποτ' ἐστίν, εἰ τὸδ' αὐ-

t vö Ἀἰνον κεκλημένως,
tούτο νῦν προσενέπτω· 160
οὐκ ἧξω προσεικαται
πάντες ἐπισταθμόμενος,
πλὴν Διός, εἰ τὸ μάταιν ἀπὸ Φροντίδας ἄχθος
χρὴ βαλείν ἐπιτύμως.

ἀντ. Ὑδ' ὅστις πάροιθεν ἦν μέγας,

παρμακχῦβ δράσει βρῶν,
οὔδε λέξει τοῖς πρὶν ὄν· 170
δὲ θ' ἐπειτ' ἐφ' τριο-
κτῆρος ὀίχεται τυχῶν·
Ζήνα δὲ τις προφρύνος ἐπινίκεια κλάζων
τεύξεται Φρενών τὸ πάν·

145. φάσματα στραβῶν M. τῶν
stroabow Fl. φάσματα φανῶν Heim-
soeth. quam certissimam emend. En-
gerus non recept.
149. ἐκενθέδας libri. corr. Blomf.
150. ἀπλοῖς M. τεῦξῃ ἀπλοῖς
145 Good is the vision of eagles, but chequered with evil.
   But I invoke the deliv’rer Paean
lest she should work for the Greeks any foul-blowing,
150   lingering, ship-staying, adverse-weather,
craving a different victim, unlawful, not yielding a banquet,
cognate framer of bickerings, no poor craven, for housewife-
   rancour is waiting to-break-out-
155 afterwards, dire, ever-mindful, treach’rous, offspring-avenging.”
Such were the fates which, mixed with large benisons, learnt from the omens
seen at the starting, Calchas rehearsed to imperial households:
whereto in concert
   speak the refrain of the dirge, but may good prove victor.

160 Zeus (if, whosoever he is, he be
   titled thus acceptably
by this name I speak of him:
I’ve no power to strike a balance,
   when I bring each plea to scale,
165 whether or not I should truly reject from my thought as
idle burden all but Zeus:

not he, who in former times was great,
   with all-bearding boldness full,
170 ev’n as ‘one who was’ will be
named; and he who next arose
   met his conqu’ror and is gone)
   Zeus is he whom if man heartily greet with ovations
175 he will reach the sum of wit:

Eng., m. c.; fortasse recte. ἀπλοῖας 165. el τῶς libri. corr. Pauw.
T. Vict. 170. οὐδ’ν λέξι旅 libri οὐδ’ λέξις
157. ἀπεκλαίζειν Μ. Alir. a recentt. receptum.
στρ.β'. τὸν Φρονεῖν βροτοὺς ὅδοιο-
σαντά, τὸν πάθει μάθος ἔντας κυρίος ἔχειν.
Στάξει δ' ἐν 0' ὑπνῷ πρὸ καρδίας μνησιπήμων πόνος, καὶ παρ' ἀ-
κοντας ἢλιδε σωφρονεῖν'
δαιμόνον δὲ τοῦ χάρις βιαίως σέλμα σεμαίνον ἡμένων.

ἀντ.β'. Καὶ τὸθ' ἤγερμον ὁ πρέ-
σβος νεῶν Ἀχαιικῶν μάντιν οὐδένα ψέγων,
ἐμπαίος τύχαιοι συμπτέδων, εὐτ' ἀπλοίῳ κεναγγεῖ βαρύ-
νοντ' Ἀχαιικὸς λεῶς,
Χαλκίδος πέραιν ἔχων παλιρρό-
χθοῖς ἐν Αὐλίδος τόποις,

στρ.γ'. πνοαῖ τ' ἀπὸ Στραμάνιος μαλαζοῦν
κακόσχολοι, νήστιδες, δύστρομοι,
βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς,
παλιμμήκη χρόνου τιθείσαι
τρίβο χατέξιδων ἄνδρος Ἀργείων
ἐπεὶ δὲ καὶ πικροῦ
χελματος ἄλλο μῆχαρ
βριθύτεροι πρόμοιοιν
μάντις ἐκλαυξίεν, προφέρον
"Ἀρτεμίν, ὡστε χάονα βά-

177. τὸ λίβριν τὸν Schutz. recentt. quam ap. Thucydidem.
179. τ' est 'etiam' ut nonnum-
190. παλιρρόθοις libri; dedi Ahreu-
him who guides in wisdom's way
mortals, who makes absolute
teaching which is got with pain.
There drop ev'n in sleep by conscience seen.
180 qualms that rouse thought of pain, so to men
wisdom comes against their will;
such, I trow, the daemons' grace, superbly
seated on majestic thrones.

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

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

dáxš mi kataıχεῖν.

ἀνάκι δ' ὁ πρέσβης τότ' εἶπε Φανών· 205

βαρεία μὲν κήρ τὸ μὴ πιθέσθαι·

βαρεῖα δ', εἰ τέκνων δαίμων, δόμων ἄγαλμα,

μισίνων παρθένοις φάγοις

βελθροῖς πατρίδοις άθρας πέλας βαμβοῦ.

Τι τῶν' ἀνεύ κακῶν;

Πῶς λιπόναις γένωμαι,

ξυμμαχίας ἀμαρτῶν;

παυσάνωμον γὰρ θυσίας

παρθένοις δ' αἴλατος ὅρ-

gā περιοργίας ἐπίθυμοι,

μεῖν δέμιας' εὖ γὰρ εἶη.

στρ.δ'. Ἐπεὶ δ' ἀνάγκαις ἐδώ λέπανων,

Φρενός πυέων ὄστεβῇ τροπαίων

ἀναγγελεὶ, ἀνίζερου, τόδε

τὸ παυσάνωμον Φρονεῖν μετέγυνω.

Βροτοὺς βρασύνει γὰρ αὐτοχρόματος

τάλαινα παρακοπὰ πρωτοτήμων.

Ἑτᾶδ' εὗρ' ὑπήρ γενέ-

σθαι θυγατρὸς γυναικοτοι-

νων πολέμων ἀρωγῶν

καὶ προτέλειαι ναῶν.

205. τὸδ' libri. τὸτ' Stanl., ab Herm. alisque merito receptum. spondean illic sedere nefas; itaque Eng. πάροις, aut simile quid susp. 210. μεθροῖς et βαμβοῦ πέλας libri. hoc Blomf., illud Pors. corr.: sed 212. τί πῶς M. Fl. te et τέ γέ-

νωμαι M. Fl. Ut vulg. F.
kings with their staves smiting the ground
did not refrain from weeping:

205 the elder lord thus replied, exclaiming:
"a grievous doom — that of non-compliance —
and grievous if I slay my child, beauty of the palace,
and stain with streams of maiden-murder —

210 her father's hands — nigh the altar. Which of these
is free from wrong? But how
be by the ships deserted,
losing the leaguers' aid? No!
for that we crave with a desire

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

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

220 impure, his former love's reverse,
he then resolved any deed to venture.
It makes men bold, shameful-deeds-contriving
unblest fanaticism, grief's fore-runner.

225 Thus he had the heart to turn
woman-child-slayer, aid in wars
woman-avenging, dared this
voyage-inauguration.

215. περικέφαλος libri. acc. corr. teligas.
217. γὰρ εὕρεν Fl. Non opus Blomf. erit mutato, si versionem recte in-
222. βροτοῖς libri. Βροτοῖς Schutz. inter-punxit.
Λιτάς δὲ καὶ κληθῶνας πατρώων
παρ’ οὐδέν αἶσθέ τε παρθένειον
ἔθεντο Φιλόμυχοι βραβεὺς.
Φράσεις δ’ ἀξίως πατήρ μετ’ εὐχαί
δίκαιοι χρησίμαις ὑπερθε βωμῷ
πέπλοι τερίτη των τ’ θυμὸ
προνοῆσθ’ οἰκείν ἄρε-

δὴν στόματές τε καλλιτρψ-

ρου Φιλοκάδον κατασχεῖν

Φθόγγυς ἀραιὸν οἶκοι

βιάς χαλινὰν τ’ ἀναίδῳ μένει.
Κρόκου βαφάς θ’ ἐς πέδου χέωσα
ἐβαλλ’ ἐκαστον θυτή-

ροιν ἂν ἐφαρματος βέλει Φιλοκτε-

πρέπουσα θ’, ὡς ἐν γραφαίς, προεξενεῖν
θέλουσθ’, ἐπεὶ πολλάκις
πατρὸς κατ’ ἀνδρῶνας εὐτραπέλειος
ἐμελέθην, ἀγναὶ δ’ ἀτυφρώτος κακὰ πατρὸς
Φίλου τριτοσπουδαὶ εὐποτομοὺ παι-

ἀνα Φίλος ἑτίμω.

Τὰ δ’ ἐνδεικνύειν οὐτ’ εἴδον οὐτ’ ἐννέπω-

τέχναι δὲ Κάλκαντος οὐκ ἄκραντοι.
Δίκαι δὲ τοῖς μὲν παθοῦ-

σιν μαθεῖν ἐπιρρέπει τὸ μέλλειν:

τὸ προκλύειν, πρὶν γένοιτο, χαιρετῶ.

230. αἰώνα παρθένων M. αἰῶ τε
236. φιλαμὴ Blomf., fortasse recte.
O. Muller. παρθένων Fl. ultima syll.
238. τ’ in δ’ mutavit Tricl., δ’
est anceps.
in prox. v. omission. Quippe impe-
AGAMEMNON.

The chieftains then lusting for the battle
set down as naught prayers and wild appeals to
her father, and her virgin life.
The father bade, after prayer, the priestly
esquires to lift high upon the altar,
like mountain-goat, the maid who with outspread
attire, sense and all, had sunk
prone; and to keep a guard on those
lips of her lovely face 'gainst
family-cursing accents
by force and rude might of speech-bridling bands.
And shedding her crocus-tinctured tunic
to earth, she smote each of her
slayers with a pity-kissing eye-dart;
and made a show, as in painted forms, as fain
to speak; for she many a time
within her sire's rich-spread hero-guest-halls
had sung, and with voice all pure, free from mate, trilled with love
her loving sire's hymn of praise for happy
fortune, at third-bowl-mixing.

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

τὸν δὲ τῷ προστέθειν·
τοῦτο γὰρ ἦξει σύνορθον αὐρχαῖς.
Πέλαιτο ὅ τι ὄν ταῦτα τούτοις εὐπραξίας, ὡς
θέλει τὸν ἄγκυστον Ἀπίας γαῖ
ας μονόφρουν ἔργος.

"Ἡκω σεβίκαν σὸν, Κλαταιμνήστρα, φράτος·"
δίκη γὰρ ἔστι φωτὸς ἄρχηγοῦ τεῖν
γυναῖκι, ἐρημαδέντας ἄρσεσις θρόνου.
Σὺ δὲ ἐί τι κεδυν εἴτε μὴ πεπυσμένη
eὐαγγέλους ἐλπίσιν θυμολεῖς
κλύσιμα ἢν εὐφρῶν· οὐδὲ σιγῶσι Φθόνος.

ΚΑΤΤΑΙΜΗΣΤΡΑ.

Εὐάγγελος μὲν, ἄμπερ ἡ παροιμία,
ὡς γένοιτο μιμρᾶς εὐφράνης πάρα.
Πεύσει δὲ χάρμα μηδίζον ἐλπίδος κλύσιν·
Πριάμου γὰρ ἄρέκχασιν Ἀργεῖοι πέλειν.

ΧΟΡΟΣ.

Πῶς φῆς; πέφυγε τοῦτος ἢ ἀπιστίας.

ΚΑΤΤΑΙΜΗΣΤΡΑ.

Τρόιαν Ἀχαιῶν οὖσαν ἡ τοῦτος λέγω;

ΧΟΡΟΣ.

Χαρά μ᾽ ὑφέρπει δάκρυν ἐκκαλουμένη.

252. τὸ δὲ προκλῆιν ἐπιγέναι τῶν κλάσεως προχειρέτου M. idem Fl. nisi quod έπει γένοιτ. τὸ δὲ προκλῆις omisit F. τῶν κλάσεως corruptae legitur ἀναλωσις in A., τῶν κλάσεως in T. V. Fuerunt qui glossam adeo corrup-
tam in textum receperint. Scilicet x et y literae similes sunt. Rectissime, mea sententia, Heimsoeth., quae dedi. τὸ μέλλον δὲ ἐπει γένοιτ ἀν κλάσεως προχειρέτου (s. πρὸ χειρέτου) Bamberg., Schn., Dind., Weil., Ahr.,
as equalling grief before:
all bright 't will come dawning with the morn-beams.

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

With homage, Clytemnestra, to your rule
I come: 'tis right a royal chieftain's dame

to honour, when the male's state-seat is void.
Whether you 're burning incense having heard
good, or, if not, in hope of cheering news,
I'd gladly hear, nor, if you 're mute, bear grudge.

CLYTEMNESTRA.

May there be born from mother of good cheer,

as says the proverb, morning of good news.
You 'll hear a joy passing your hope to hear:
the Argive men have taken Priam's town.

CHORUS.

How say you? through mistrust the word escaped.

CLYTEMNESTRA.

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

CHORUS.

Joy steals upon me, calling forth a tear.
ΑΓΑΜΕΜΝΩΝ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
Εὖ γὰρ Φρονοῦντος ἡμαὶ σοὶ κατηχοῖεῖ.
ΧΟΡΟΣ.
Τί γὰρ; Τὸ πιστὸν ἑστὶ τῶνδε σοι τέκμαρ;
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
"Εστίν· τί δ᾽ οὐχί; μὴ δολῶσαντος θεοῦ.
ΧΟΡΟΣ.
Πότερα ὦ δυνήρων Φάσμαχ εὐπειθὴ σέβεις;
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
Οὐ δόξαν ἄν λάβοιμι βριζόμενης Φενοῦ.
ΧΟΡΟΣ.
'Αλλ᾽ ἦ σ᾽ επιλαύνει τις ἄπτερος φάτις;
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
Παιδὸς νέας δες κάρτθ εμφαμῆσο Φένασ.
ΧΟΡΟΣ.
Ποῖον χρόνου θέ καὶ πεπόρθηταν πόλις;
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
Τῷς νῦν τεκνοῦσης φῶς τῷ εὐφράνης λέγω.
ΧΟΡΟΣ.
Καὶ τις τὸῦ ξέλκουτ ἄν ἄγγέλων τάχος;

272. τι γὰρ τὸ libr. τι γὰρ;
AGAMEMNON.

CLYTEMNESTRA.
The look of one well pleased accuses you.

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

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

CHORUS.
Do you esteem dream phantoms credible?

CLYTEMNESTRA.
275 I would not take belief from slumbering sense.

CHORUS.
Has some unfledged report inflated you?

CLYTEMNESTRA.
You greatly blame my wit as some young girl’s.

CHORUS.
Since what time has the city been destroyed?

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

CHORUS.
280 And pray what herald could attain this speed?

erasa est; quapropter ἐγγέλλων Karst. est valde probabilis correctio.
corr.; Dind., Ahr. receperunt. Sane
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

"Ηφαιστος; Ἡδης λαμπρῶν ἑκτέμπων σέλας.

Φρυκτῶς δη Φρυκτὸν δεῦρ᾽ ἀπ᾽ ἀγνάρῳ πυρὸς

ἐπεμπεν. "Ἡδη μὲν πρὸς Ἑρμαίον λέπτας

Λήμνου, προσαυβρίζουσα πόμπιμον φλόγα

πεύκης· μέγαν δὲ παιδὸν ἐκ νήσου τρίτων

Ἄθικον αἰτως Ζηνὸς οἰκεῖοι οἰκεῖοι·

ὑπερτελῆς το πόντον ὡσε νυσίας

ἰσχὺς πορευτοι λαμπάδας πρὸς ἰδέννην

ἐξεῖν, τὸ χρυσοφεργύες ὡς τις ἠλιος

σέλας παραγγείλασα Μακάστου σκοπάς·

ὁ δὲ οὐτί μέλλων ὡσ τὸ φρασμάνως ὑπνὼ

νικῶμεν ταρημέν ἀγγέλου μέρος·

ἐκάς δὲ Φρυκτῷ Φάος ἐπ᾽ Εὐρίπτου ἕως

Μεσσαπίου Φύλαξι σημαίνει μολὼν·

οἱ δ᾽ αὐτέλαμπου καὶ παρηγγειλ完工 βρόχω

γραίνης ἑρείκης ὧμιλον ἄμακτες πυρὶ.

Σέλευκος λαμπὰς ὃς όουδέτω μαυρουμένη,

ὑπερθορούσα πεδίον Ἀσαπάς, ὄλικν

Φαιδρᾶς σελήνης, πρὸς Κιβαίρωνας λέπτας,

ἲγερεν ἄλλης ἐνδοχῆν πομπὴν πυρῶς.

Φάος δὲ τηλεόμονον οὐκ ἴμανετο

Φευρᾶ, πλέον καίοσα τῶν εἰρημένων

λίμνην δ᾽ ὑπὲρ Γεργωπίων ἕσκηψεν Φάος,

ὁρὼς τ᾽ ἐπ᾽ Ἀγίπλαγγυς ἑκκαυμόμενον

282. ἀπαγγέλου Μ. α pr. m., ἀπ᾽ a., a. sec. m. Schutz ex E. M., cet. restituit ἀπ᾽ ἀγγάρου.

284. Hie Heims. intexuit frag. a Dind. primo ex Hesych. allatum, preo αυβρίζουσα πομπήμον φλόγα: non tamen ut v. ἐπεμπεν, cum Ahr., mutaret, sed v. πεύκη (i. e. πομπής), ad v. 288 injuria deturbatam, proximo versui praeficeret. Res tantum non certa, me judicet. Mox φάον libri παῖδον Pors.
Hephaestus, who from Ida sent bright flame:
and beacon kept despatching beacon here,
with fire as courier: Ida to Hermes' cliff
in Lemnos, darting high a carrier blaze
of pine wood: thirdly Athos, steep of Zeus,
received a mighty flambeau from the isle,
and rising high to clear the sea's broad back
the travelled lamplight's strength with transport sprang,
and ushered in the rays of golden sheen
like a sun-rising to Makistus' peaks.

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

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

305. Πέμπτους δ' αναλογείτες ἀφόθωρ μένει
Φλογάς μέγαν πόγωνα καὶ Σαρώνικαι
πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρῶσι
Φλέγουσιν' εἰτ' ἐπικηθεῖν ἡς τ' ἄφικτο
'Αραχναίων αἵτως, ἀστυνείτονας σκοτάς' καθετεῖν' Ἀτρειδῶν ἐς τὸδε αἰκίτει στέγος

Φᾶς τῶν' οὐκ ἀπατητον Ὁδίου πυρὸς.

310. Τοιῷδε τοί μοι λαμπραρδῆςφόνω νόμωι

μικρ' δ' ἡ πρῶτος καὶ τελευταίος δραμῶν,

ἀλλος παρ' ἄλλου διαδοχαίς πληρούμενοι.

Τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγοι,

αὐθῦρος παραγγείλαυτος ὑπὸ Τροίας ἐμοὶ.

ΧΟΡΟΣ.

315. Θεοῖς μὲν αὖθις, ὡς γῦνα, προευξώμαι' λόγους δ' ἀκούσωι τοιὲδε κατοθηκαμάσται διηνεκῶς θέλοιμ' ἢν ὡς λέγοις πάλιν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

320. Τρόιαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.

Οἶμαι βοῦν ἀμικτὸν ἐν πόλει πρέπειν.

"Οξας τ' ἄλειφά τ' ἐγχέας ταὐτῷ κύτει
dιερημεττοῦντ' ἃν, οὐ φίλω, προευνέποις.

Καὶ τῶν ἀλόντων καὶ πρατησμόντων δίχα

304. μὴ χαριζεθαι πυράς libri. Sed χαριζεθαι est glossa ad μὴ μεγαίρειν adscripta, et postea in libros recepta non sine μὴ. Habes ἀφοβίτη προξ. v. Est autem signum in Meganide, quod argumentum melius erit non contemnere. Vide infra v. 347 et 478. μὴ miserum, toties consortis viduam; quotiescumque, nisi me fallit, corrigitur πη. 307. κάτοπτρον libri. κάτοπτον Can- ter. 308. ἐτ' ἐφίκετο libri. ἐς τ' Stanl. ἐςτ' alii. vera l. incerta.
roused up the edict not to stint me fire:

305 they made a blaze, and sent with zeal ungrudged
a mighty beard of flame even to o’ershoot
the headland that looks down on Saron’s frith
illumining it: then flashed until it reached
the Arachnaean steep, heights near the town.

310 Then to the Atreids’ roof, there, shot the flame
not without far descent from Ida’s fire.
Such my lamp-bearing racers’ rules o’ the course:
each wins, the first-stage-runner and the last,
all run the full course by relief of each.

315 Such proof I give you and concerted sign,
my lord transmitting it from Troy to me.

CHORUS.

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

CLYTEMNESTRA.

320 The Greeks hold Troy this day; and in the town
I fancy cries incongruous are rife.
If you poured oil and verjuice in one jar
you ’d style them as dissentients, and not friends:
the captives’ and the conquerors’ cries one may
Φθογγάς ἀκούειν ἐστὶ συμφορὰς διπλῆς. 325
Οἱ μὲν γὰρ ἀμφὶ σάμασιν πεπτωκότες ἀυρβάν κασιγνήτων τε, καὶ Φυταλμίῳ παίδες γερόντων, οὐκέτ' ἐξ ἑλευθέρω
δέρσε ἀποικιασάμενοι Φιλτάτων μέρον.
Τοὺς δ' αὐτὲ νυκτὶπλαγκτοὺς ἐκ μάχης πόνες
νήστεις πρὸς ἀρίστοτιν ἁν ἐχει πόλις
tάστει, πρὸς οὐδὲν ἐν μέρει τεωρήμεν,
ἀλλ' ὡς ἐκκατος ἐπιστεν τούχης πάλου.
'Εν αἰχμαλώτως Τραίκικας οἰκήσασιν
ναλοθείν ἥδη, τῶν ὑπανθριον πάχων
δρότων τ' ἀπαλαγώντες ὡς δ' εὐθαίμονες
ἀφύλακτων εὐθόσσωσι πάσαν εὐφρόνην.
Εἰ δ' εὔσεβοισι τοὺς πολισσόχως θεους
tοὺς τῆς ἀλούσης γῆς θεῶν θ' ἱδρύματα
οὗ τῶν ἐλόντες θάδες ἀναλοῖεν ἁν. 335
"Ερως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ
πολείν ὡς κυρί,- κέρδεσιν νικημέους·
δεῖ γὰρ πρὸς οἰκους νεστίμου σωτηρίας
κάραφι διάλυμο θάτερον κάλον πάλν.
нные δ' ἀναμπλάκτως εἰ μόλτοι στρατὸς
ἐγνηγορος το πῆμα τῶν ἐλαλότων
γένοιτ' ἁν, εἰ πρόσπαιε μὴ ἀμάρτοι κακά.

327, 328. Sic libri. futūlmi,m παῖ-
δῶν γέροντες Weil., ab Enger. recep-
tum. Sed et senes interfici oportet,
ut nemo nisi pueri multieresque sup-
ersint; nec nisi vulg. retento Pri-
ami cadaver spectare possum.
331. νῆστες Fl. νῆστες F., recentt.
νῆστες Ahr.
333. Enger. primus post πάλου
interpunxit. Idem εἰ δ' prox. v.;
sed nescio an Ἀeschylī proprium sit
omittere v. δὲ.
336. ὡς δυσδιάμονες libri. ὡς δ' εὐδ.
340. οὐκ ἄν γ' Fl. οὐκ ἀνελότες
Bess. οὐ τῶν Herm. οὐκ ἂν τυετου
Ahr. ἄν enim ex ἂν or tum esse,
ut ἄρα ex ἂν. Utinam consentire
posse. Deinde ἂδ θάνατιν Fl. ἁν
θάνατον Bess. ἀθάλατον Aurat. accentu-
tum corr. Blomf.
341. ἐμπίπτατο F. sic Dind., alli;
325 hear, each distinct, rising from different lots:
those, sunk with arms around a husband’s corse
or brother’s, children clasping the dead forms
of aged sires, no longer through free throats,
as heretofore, bemoan the loved one’s fate:

330 but these night-wandering turmoil after fight
sets hungry down at meals of what the place
holds, with no ticket to admit in turn
but as each drew the billet of his luck.
In captive Trojan homesteads they dwell now,
from hoarfrosts underneath the clear cold sky
and dews released; and how luxuriously
they ’ll sleep the night out with no watch to keep!
And if they reverence city-guarding gods,
those of the captured land, and gods’ abodes,
340 the captors will not in their turn be caught.
But let no lust meanwhile befal the host
to long for things unfit, o’ercome by gain:
there’s need of home-arriving safe-return,
and to bend back the bistade’s other limb.

345 Ev’n if the host come sinless towards the gods
the lost ones’ woe will be awake to see
if unexpected ills can hit the mark.
Τεσσαράς τοι γυναίκάς ἢς ἔμοι κλύεις·
tὸ δ' εὖ κρατούῃ, μὴ διχορρόπως ἰδεῖν,
πολλῶν γὰρ ἐσθλῶν τὴν ὀνεισιν εἰλόμην.  350

ΧΩΡΟΣ.

Γύναι, κατ' ἀνδρὰ σώφρων εὐφράνως λέγεις·
ἔγιν' ὑ' ἀκούσας πιστὰ σου τεκμήρια
θεοὺς προειπτεῖν εὐ παρασκευάζομαι,
χάρις γὰρ οὐκ ἄτιμος ἐλγαστεῖ τόνων.

"Ω Ζεὺς βασιλεὺς, καὶ νῦς Φιλία
μεγάλων κόσμων κτεάτειρα,
ἵτι' ἐπὶ Τρολας πύργοις ἔβαλες
στεγανὸν δίκτυαν ὅς μήτε μέγαν
μήτ' οὖν νεαρῷ τιν' ὑπερτελέσω
μέγα δουλείας
γάργαμον ἄτις παναλότον.

Δία τοι ξένου μέγαν αἰδοῦμαι
tὸν ταῦτα πράξαντ', ἐπ' Ἀλεξάνδρῳ
tείνοντα πάλαι τὸξον ὑπὸς ἄν
μήτε πρὸ καυροῦ μήδ' ύπερ ἄξον
βέλος ἡλίου σκῆψειν.

στρ. Δίδο τλαχάν ἔχουσιν, εἰπεῖν
πάρεστιν, τοῦτο τῷ ἐξιχνεύσαι.
Such woman's words you hear from me; but may
good win, in no mere equipoise with ill,
for I prefer the bliss of plenteous joys.

**CHORUS.**

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

355 O Zeus, *prime* king, and thou Night the beloved
of glories majestic possessor!
who also didst fling on the bulwarks of Troy
a fast-holding net, so that no full-grown,
no, nor a young one rose *and emerged* from
slavery's drop-net
immense, of all-trapping perdition!
I venerate Zeus, great lord of the board,
who accomplished these deeds; who has long had his bow
levelled at Paris in order to launch no
fatuous arrow whizzing onward before
opportunity's hint, nor behind it.

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

'Επραξαν ὡς ἔκριμαν. Οὖν ἔφα τις
θεὸς βροτῶν ἀξιοῦσθαι μέλειν
ὅσοις ἀβίτων χάρις
παταίθ' ὦ γ' οὖν εὐσεβῆς.
Πέφανται γ' ἐγγενῆς
ἀτολμήτων Ἄρης
πνεύμων μεῖζου ἡ δικαίως,
Φλεῦντων δαμάτων ὑπέρφευ,
ὑπὲρ τὸ βέλτιστον· ἔστω γ' ἀπη-
μαντον, ὡσ' ἀπαριθμεῖν
eὖ πραπίδων λαχόντι.
οὗ γὰρ ἔστιν ἐπαλέξις
πλοῦτον πρὸς κόρον ἄνδρι
λακτίσαντι μέγαν Δίας
βαμμὸν εἰς ἀφάνειαν.

ἀντα. Βιάται γ' ἀ τάλαινα πεθῶ,
πρόβουλος παῖς ἀφετος ἄτας·
ἀκοι δὲ πάν μάταιν· οὖν ἐκρύφθη,
πρέπει δὲ, Φῶς αἰνολαμπέτες, σίος.
Κακοῦ δὲ καλκοῦ τρόπον
τρίβω τε καὶ προσβολαῖς
μελαμπαρίης πέλει
δικασθείς· ἐπεὶ
dιάκει παῖς ποταμὸν ἄριν.

369. ὡς ἐπραξαν ὡς ἐκρανεν libri. Paride non loquitur poeta, sed ad
Prius ὡς delevit Herm. ἐπραξαν.Ipan.,
Herm. alii: necessario; nam hic ge-
neraliter loqui oportet, non de Pa-
ride. Ego ἐκρανεν, ut κρίνω ὧ ἄρθρων
ὁλβω ν. 471. Neque enim ἐκρανεν
de Jove dici potest, neque ἐκρανεν
intrinsentic de Trojanis; ceterum de
370
375
380
385
390

373. Locus misere vexatus. Le-
gendum ἐγγενῆς et Ἄρης ut ego et
Karst. vidimus (ἐγγενεός et ἄρη libri).
Sic omnia prospera eveniunt. Ἐτ
ἐγγενος optime conveniret, sed veri
They fared as they made choice. One said 'the gods, they 370
deign not to heed men by whom homage due to things debarred mortal touch is spurned': but he prayed not well. A strife for things denied 375
to lust is proved innate in men unduly breathing pride, in houses overwell o'erflowing, beyond what 's best: let the good painless be, such as to suffice him 380
who has his share of wisdom; for there rises no refuge when, through fulness of wealth, man kicks at Justice's altar high, kicks it, to his extinction.

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

λιτάν θ' ἀκούει μὲν ἐστὶς θεῶν

τῶν θ' ἐπίστροφον ὑπὶ

Φῶτ' ἀδικοῦν καθαίρει.

Οἶκος καὶ Πάρις, ἐλθὼν

εἰς δόμου τοῦ 'Ατρείδαν

ἡσυχασε ἤξυαν τράπε-

ζαν κλεισάσαι γυναικῶς.

στρ. β': Λατωύσα θ' ἀντώνιν ἀπστότορας

κλάνους τε καὶ λαγχάμως, ναυβάτας θ' ὀπλισμῶς,

ἀγνωστὰ τ' ἀντιφερέν όιλω φθοράν,

βεβαλκεν ἰμφα διὰ πτυλαν,

ἀτλητα τλάσαν. Πολλὰ τ' ἐστενον

τὸδ' ἐνέποντες δόμων προφηταί.

ιά, ἵδ' δόμα, δόμα καὶ πρόμαι,

ἵδ' λέχας καὶ στίβει σφάλουρος.

Πάρεστι σιγάς, ατίμας, ἀλοιδόρας

ἀδιατ' ἀδημούνων ιδείν·

τόθρ' θ' ὑπερποντίας

Φόσμα δέξει δόμων ἀνάσσειν.

Εὔμορφων δὲ κολοσσῶν

ἐξήπταξε κάρις ἀνδρί,

395. πτερῶν libri. corr. Schutz.
395. θεῖς Fl. corr. Triclin.
397. τῶν libri. ὅν έγω, ejecto

τῶν. 'cultorem scilicet'. τῶν est scrip-

toris librarìi peccatum.
400. τῶν Fl. Vict. τών F.
405. τα καὶ, post ἀπστότορας in

libris lectum, in ordinem coegit

Ahr., θ' post ναυβάτας addito.
407. βεβαλκε Fl. corr. in F. Vict.
408. πολύ θ' ἀναστηνον Fl. Quod

Pauw. conjecrat, πολλὰ θ' ἐστεναν,

id F. prebet, omnes receperunt.
409. τῶν F. Vict. τῶν Αυρ.
410. ἵδ' δόμα, utrumque semel,

Fl. (Eugeni typographus omisit al-

terum δόμα.)
412. πάρεστι σιγάς ατίμας ἀλοιδόρας

αδιατ' ἀδημούνων ιδείν libri. Vides

σιγάς; perisp. esse. Sit σιγάς ut σιγάς

supra: magnum posco; sit tamen.

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

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

ἀντ.β', Ὁ οὐειρόφαντοι δὲ πενθήμονες
πάρεισι δόξαι Φερουσαι χάριν μπατάκιν·
μάτων γὰρ, εὕτ ἐν ἐσθλά τις δεκών ὁρῆ,
παραλλάξουσα διὰ χερῶν
βέβαιαν ὑψὶς οὐ μεθύστερον
πτεροῖς ὑπαδόντι ὑπνοιο κελεύθεις.
Τὰ μὲν κατ' εἰκονὸς ἐφεστίους άχυ
τάδ' ἐστὶ καὶ τάδ' ὑπερβατώτερα.
Τὸ πᾶν ὃ ἄφ' Ἐλλανὸς ἀλας συνορμένοις
πένθεια θλησικάρδιος
δόμω ὑν ἐκάτοτη πρέπει.
Πολλὰ γοῦν θυγγάνει πρὸς ὑπαρ·
cῦς μὲν γὰρ τις ἐπεμψεν
cιδεν' ἀντὶ δὲ φῶτων
τεύχῃ καὶ στοδὸς εἰς ἐκά-
στου δόμους ἀφίκυνται.

στρ.γ' Ὁ χρυσαμαμβλῆς ὃ Ἄρης σωμάτων,
ὁ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
φιλιστὶ πέμπει βαρὺ
ψήγμα δυσδακτυτὸν ἀν-

418. ἀγχιλαὶ hic, me judice, a
vocce κέχρων derivatur.
419. Ἁφροδίτη Fl.
420. ὃ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
421. ἄφιτιας libri. 'Halm, non
probat mihi τὰ ὃ' et interpunct. suam
post ἀχρ.
422. ὃ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
423. ὃ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
424. ὃ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
425. 'Ελλάδος libri. 'Ελλανος Franz.
426. ὃ καὶ ταλαντοῦχος ἐν μάχη δόρος,
πυρωθὲν ξὺ Ἰλιοῦ
427. ὃ' ἀστίας libri. corr. Voss.
428. Sie libri, vulg. Halm. non
probab mihi τὰ ὃ' et interpunct. suam
post ἀρχ.
429. 'Ελλάδος libri. 'Ελλανος Franz.
430. τλησικάρδιος unice verum est;
and for lack of the love-lit eyes
rapture perishes wholly.

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

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

vox enim usitata inter Pythagoreos,
téτλαθι δό κραδίν.
431. δόμων libri. At hic Halmio
manus do; præcepit enim δόμω ν.’
ἐκάστον libri. ἐκάστῳ Eng.
433. Pors. inseruit τις.
436. ἐκαρκεῖται Fl. corr. Pors.
439. ἃ addidit Weilius.
441. Inviolata v. βαρ. 
τὴν ὁροφὴν σποδοῦ γεμίσαι
ζοὺν λέβητας εὐθέτως.

Στένουσι δὲ εὖ λέγοντες ἄν
δρα τὸν μὲν ὡς μάχης ἱδρισά
τὸν δὲ ἐν φωνῇς καλῶς πεσόντ' ἄλλοτρίας διὰ γυναι-
κὰς. τάδε σίγα τίς βαύ-
ζεῖ: φθονερὸν δ' ὑπ' ἄλγος ἐρ-
πει προδίκοις ἀπερίδαιος.

Οἱ δ' αὐτῶν περὶ τεῖχος
δήκας Ἰλίαδος γάς
εὐκαλοὶ κατέρχουσιν ἐκ

ὁρᾶ δ' ἔχοντας ἐκρυφεῖν.

ἀπ.γ'. Βαρεῖα δ' ἀστῶν φάτις ἔδει κότῳ,
τὸ δημιουργοῦντος δ' ἀράς τίνει χρέος.
Μένει δ' ἀκούσα τί μου
μέριμνα νυκτρηφές·

τῶν πολυτεῖων γὰρ σὰ
ἀσκοτοὶ θεοὶ κελα-
ναὶ δ' Ἐρυνύες χρόνος
τυχρὸν ὡντ' ἄνευ δίκας

παλιντρυχεῖ τριβαί βίου
τίθειο' ἀμαυρὸν· ἐν δ' ἀὔπ-
τοις τελέθοντος οὕτις ἀλ-
κα· τὸ δ' ὑπερκόπτως κλύειν

444. εὐθέτων libri. corr. Auratus. Vulgatum servari non posse in
448. δὲ libri. δὲ Herm., 'et ita Comment. ostendi. Glossëma est
legitur in Crameri Anecd. I. p. 119
13 Oxon.' Enq.
454. εἰμάρρων Fl. V. εἰμάρρως F. scriptum pro εἰμητοί corrector a voce
lightly wielded urns with burnt-ashes representing men.

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

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

The townsmen's talk joined with spite carries weight,
and claims the debt sanctioned by a people's curse.
My care abides yet to hear
460 a something now screened by night:
for of these great homicides
not unwatchful are the gods;
and in time the Furies dark
by fate-reversing blotting-out
465 of mortal life his light eclipse
who prospers not with right; and for
him who exists among th' unseen
help there is none; and praise beyond

καλὸς derivari opinatus est. Vide 462. ἀπὸσακοὶ Fl.
Comment. 465. παλιντυχῇ Fl. corr. Scaliger.
458. τὸ ipse addidi, post κῶτῳ 468. ἵππες libri. corr. Gro-
omissum. ἄπειροντάς libri. corr. Pors. tius.
eũ βαρύ· βάλλεται γάρ ὦ
γνοις Διόδεν χεραυνός.

Κρίνῳ ᾧ ἀφονον ἀβεν·
μῆτ' εἶν τοιοτορθή,
μῆτ' οὖν αὐτὸς ἀλοε ὦτ' ἀλ-
λων βίου κατάδειμι.

ο. επωδ. Πυρὸς ο' ὦτ' εὐσαγγέλευ
πόλιν διήκει θόα
βάξις· εἰ ο' ἐτήμος,
τίς οἴδεν, ἢ τι θεῖον ἐστὶ μὴ οὐ σαβεῖς;

δ. β. τίς οἴδε παίδευ ἢ Φρενῶν οἰκομέμενος
φλογὸς παραγγέλμασι
νέοις πυρωθεῖν καρδίαιν, ἐπειτ'
ἀλλαγῇ λόγου καμεῖν;

δ. γ. Γυναικὸς αἰχμὴ πρέπει
πρὸ τοῦ Φανέντος χάρῳ ἐνωινέσται.

δ. δ. Πιθανὸς ἀγαν ὀ δήλως ὃρος ἐπινέμεται
tαχύπερος· ἄλλα ταχύμοροι
γυναικοχήρυτον ἀλλυται κλέος.

Τάχ' εἰσόμεσθα λαμπτάδων Φαεσάρων
Φροκτωρίων τε καὶ πυρὸς παραλαγὰς
εἰτ' οὖν ἀληθεῖς, εἰτ' ἄνειράτων δίκην

469. ἀστικ libri. ὑγικος Hartung.
Hoc meum feci; dignissimum enim
est quod in amissae vocis locum acci-
piatur. Et quidni verum sit, quum
plurale in mathematicis libellis adhuc
exstet, et Ἀesch. Pythagoreus fuerit?

474. κατεύθυμ libri. corr. Valck.


471. ἡ, τοι θεῖον ἄτιν μὴ ψυχες
Fl. ἡ τοι F. V. ἡ τι Dind. Ridi-
culum est ut vertunt; Paleius enim
'quis novit utrum verum sit, au ver-
rum?' sic utique debebat 'not-a-
decception'. Hermannus, (qui eτ τι
meed is a load; at thing of size
thunder from Zeus is vollied.

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

But see, a swift rumour roused
by fire the glad messenger
through the city speeds, but if
'tis true, who knows? or some mysterious work divine.
Who is so childish or in sense so dull of edge
as from the pass-words of flame
to catch at heart fever-heat and afterwards
languish on the story's change?
It seems to suit woman's mood
t' assent to what pleases ere the thing appears:
too fond, the female field of faith is trespassed on
and soon o'errun, but, soon defunct,
a rumour dies when by woman heralded.

We shall soon know of these relays of fire,
of cresset signals and light-wafting lamps,
if, as she says, they 're true, or like some dreams
terptuōν τάδ' ἐλθὼν Φῶς ἐφήλωσεν Φρένας.

Κύρικε ἀπ' ἀκτής τόδ' ὅρῳ κατάσκοιν
κλάδοις ἐκλίαζ· μαρτυρεὶ δὲ μοι κάτις
πηλοῦ ἐξόμουρος διὑξα κόινος τάδε·

δὲς οὗτ' ἀνακύδουσ οὔτε σοι ἐκλίων Φλόγα
ὑλῆς ἐρέας σημανεὶ κατονὶ πυρᾶ·

ἀλλ' ὃ τὸ χαίρειν μᾶλλον εὐξαίξει λέγων·

τὸν ἄντιον δὲ τοῖοδ' ἀποστέργων λόγον·

εὗ γὰρ πρὸς εὗ Φανεῖτι προσβήκη τέλοι.

"Οστις τάδ' ἄλλως τῷ ἀπεύχεται πόλει

αὐτὸς Φρενὼν καρποῖτο τῷ ἀμαρτίαν.

ΚΗΡΤΣ.

'Ἰὼ πατρίδοιν οὐδας Ἀργεῖας χθονίς,

덴κάτοι σε Φέγγει τῷ ἀφικόμων ἐτοὺς,

πολλῶν ραγιεῖτῶν ἐπίθηκαν μιᾶς τυχῶν.

Οὐ γὰρ ποτ' ηὔχουν τῷ ἐν Ἀργεῖα χθονί

θανῶν μεθέξενι Φιλτάτου τάφου μέρος.

Νῦν χαίρε μὲν χθόνων, χαίρε θ' ἡλίου φῶς,

ὑπατὸς τε χώρας Ζεύς, ὁ Πυθιός τ' ἄναξ

tὸξις ἱδίπτων μυκὲτ' εἰς ἠμᾶς βέλη·

ἀλλ' παρὰ Σκαμακουρον ἦθο' ἄναρσιος·

νῦν θ' ἀοῖτε σωτήρ ἱσθι καὶ παιῶνς,

ἄναξ "Ἀπολλον. Τούς τ' ἀγωνίους θεοὺς

πάντας προκαῦσε, τὸν τ' ἐμὸν τιμᾶρον

Ἐρμῆν, Φίλον κύρικα, κυρίκων σέβας,

ὠρας τε τοῦ ἱερομνήτους, εὐμενεῖς πάλιν

στρατόν δέχεσθαι τὸν λελειμμένον δορᾶς.

492. ἐφήλωσε λιβρ. corr. Pors. terpunchit post πυρῶν; nam vulgo

496. δὲ Fl. plene interpungebatur.

497. Dind. primus commate in-

504. ἐδέκατον libri. ἐδέκατο Wund.
that pleasing light which came befuddled the mind.
Yonder I see a herald bound from shore
brow-screened with olive-sprays; and thirsty dust
mud's sister and next neighbour bears me out:
since not as mute nor lighting you a flame
of mountain wood he 'll teach by smoke of fire;
but speaking will proclaim superior joy
or — but I disallow that tale's reverse.

Fair may the adjunct be to fair displays.
Who for our state prays thus in other sense,
may he, alone, reap fruit from his thought's sin.

HERALD.

Hail to thee, Argive land's paternal soil!
thus have I reached thee in this tenth year's light,
and after many hopes were wrecked, gained one.

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

511. ηλης F. V. ηεθος Bl. ηεθος Herm. 'at
veniendi notio non apta' Eng. Immo

512. παγωνος Fl. corr. Dobreus.
'Ido melaxhra batileon, filai stegai, sevnoi te baxoi, da'monês t' antilizei, ei' pno palaios faiadrosi toisid' ermakai 520
dexaste kosmo batisiléa pollo chróni. He'ei yáper ýmiv òs en eufrónhe Féron
kai toisid' ápasi kouiv 'Agamémonon ánaxi.
'All' ev' ev nóspásteve, kal' yápar ów prépei,
Trolax kataxakónta toú dikýfron 525
Días makéllh, t' kateírgastai pédon,
kal' spérmata páthis exapóllwntai xhbonés.
Tolúde Trola peribálloan zexuktirion
ánaxi 'Atréidh prèthos evdai'mon ánhar
He'ei, tisóthai ð' dixiástatos bretoi
tóvv vún. Párrie yápar óste súnntelh sállos
dexérchetai to dhráma toú palous pléon.
èphilón yápar ärptayhê te kai klesís díkhn
tóv músiú ò' ýmarte kai pánwlebrov
autókhronon patrôon éhrísein dýmov. 535
dipla ð' éttisau Prikémides ókumártia.

XOROS.

Kýruç 'Akhiiôn xaipe tów ápò stratoú.

KHYTÈ.

Xáirou te', tevnavai t' óukêt' ánterw theoi.

XOROS.

'Erois patrôs tòisde yhês ð' énumasten; 540

520. òpisu libr. ev' pno Aur., recent. inde a Stanl. Deinde lóptes Aur.; sed praco toisid' inject omi-

nis evitandi causa.
527. Huc vulgo obturusus bármal ð' állothei kal' theoi idramata ex Pers. 811. Immame peccatum; quod Salz-
mannus primus notavit. Sellicit poeta sacrilegii reum Agamennonem sedulo
non facit.
Hail! mansions of our kings, beloved roofs, and awful thrones, and gods who face the sun;  
if ever erst ye did, with bright eyes, these, receive in state the king after long time:  
king Agamemnon comes with light in night for you and all in common who stand here.  
Yea, greet him kindly, for indeed 'tis fit,  
who hath dug up the Troad with the spade of right-restoring Zeus; with it the soil is tilled, and all the land's seed quite cleared out.  
Having cast such a yoke-band over Troy the elder king Atreides, hero blest, is come, of living men most worthy fame.  
Not Paris, nor the country co-assessed boasts that the act outdid the suffering dealt: cast in the suit for rape and theft he both has lost the goods he seized and with the land mowed down in ruin full his father's house; and Priam's folk paid double mulct-for-sin.

CHORUS.

Rejoice, thou herald of the embattled Greeks.

HERALD.

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

CHORUS.

540 Love of this fatherland kept you sore tried?

534. ἐφιλον libri. corr. Bl. F. et Paleio 'facinoris pretium'.  
536. ἐρπον a sec. m. in Fl. supra scriptum.  
537. θαμάστεια. Verto cum Sch. quod Heims. recepit, ὅ' in τ' mutato,
ΑΓΑΜΕΜΝΩΝ.

ΚΗΡΤΕ.

"Ωτ' ἐνάκρυειν γ' ὀρακτιν χαρᾶς ὑπο.

ΧΟΡΟΣ.

Τερπνής ἄρ' ἢστε τῆς ἐπτήσοι νόσου.

ΚΗΡΤΕ.

Πᾶς δή; διδαχθεὶς τοῦτε δεσπόσω λόγου.

ΧΟΡΟΣ.

Τῶν ἀντερώντων ἱμάρφ πεπληγμένοι.

ΚΗΡΤΕ.

Πάθειν ποθοῦντα τήνδε γ' ἢν στρατὸν λέγεις;

ΧΟΡΟΣ.

'Ος πόλις ἄμμαχρεῖς ἐκ φρενὸς μὲ ἀνυκτένειν.

ΚΗΡΤΕ.

Πάθεν τῷ δύσφροι τοῦτ' ἐπὶ ν στένος λέφι;

ΧΟΡΟΣ.

Πάλαι τῷ σιγανῷ φάρμακον βλάβης ἔχω.

ΚΗΡΤΕ.

Καὶ πᾶς; ἀπόντων κοιράνων ἔτρεις τινάς;

541. ἐκακρύειν T. whitt.
542. ἢστε Fl. ἢστε E. ἢστε Ahr. 546. μ' Scaliger addidit.
AGAMEMNON.

HERALD.

So that tears start within my eyes for joy.

CHORUS.

Then you were smit with that delightful pain.

HERALD.

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

CHORUS.

Pierced with desire for those who loved again.

HERALD.

545 You say this land pined for its pining host.

CHORUS.

So that I often sighed from gloomy thought.

HERALD.

Whence this sad sigh that weighed upon the state?

CHORUS.

I 've long held silence mischief's remedy.

HERALD.

Why? feared you any, with the masters gone?
'Ως νῦν, τὸ σὺν ἔς, καὶ βασιῶν πολλὴ χάρις.

ΚΗΡΤΕ.

Εὐ γὰρ πέπραγκαί. Ταῦτα δ' ἐν πολλῷ χρόνῳ ταῖς μὲν τις διὰ λέξεις ἐπιτίθησι ἔχειν ταῦ δ' αὕτε κατάλογομα. Τις δὲ πλὴν θεῶν ἀπαντᾷ ἀπόμιμον τῶν δι' αὐλῶν χρόνον; μόριοις γὰρ εἰ λέγοιμι καὶ δυσκολίᾳ.

σπαρὰς παράξεις καὶ κακοστρῶτος — τί δ' οὖ στένοντες, οὐ λαχώνεις ὡς ἡμέρας; τὰ δ' αὕτε χέρσω, καὶ προσήλ πλέον στύγος.' εὕρεοι γὰρ ἄσον δαίων πρὸς τείχεσιν.' εὖ οὐρανοῦ δὲ κάπο γῆς λειμωνίας βέλοι κατεπέκακος, ἐπετέδου σῖνος ἐνθημάτων τίθεντες ἐν θηρῶν τριχι.

Χειμῶνα δ' εἰ λέγοι τις οἰκοντόν ὁπον παρεῖ' ἄφερτον Ἥδα λχών,

ἡ βάλτος εὑτὰ πόντον ἐν μεσομεθρωνίας καίταις ἀκύρων γνημίῳς εὐθὺ τεστῶν — τί ταῦτα πενθεῖν δεῖ; παροίκηται πόνος παροίκηται δὲ τοῖς μὲν τεθνηκὸιν

550. ὁν ὅνδριν. corr. Scaliger.
556. κακοστρῶτος Fl. V. corr. in F.
559. ὅνδριν libri. corr. Dind.
560. γὰρ libri. di Pearson; quod ni recipias, hæreo. λειμωνίας Fl. V. corr. Schutz.
550 So that death now were, as you say, quite sweet.

HERALD.

True: for we 've tasted good. Thus in long time one might declare that some things fall out well, and some again not faultless: save the gods who through his lifetime is quite free from pain?

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


561 κατεφάκατον mavult Dind.
tō μῆτοτ' αὕτις μηδ' ἀναστήναι μέλειν.
Τί τοῖς ἀναλαθέντας ἐν ψηφῳ λέγω;
τὸν ξανθόν τὴ ἀλγεῖν χρῆ τύχῃς παλαγκότο
καὶ τολλὰ χαλαρὲν συμφορὰς καταξίω.
'Ημῶν δὲ τοῖς λοιποῖσιν Ἀργεῖων στρατοῦ
νυκτὸ τὸ κέρδος, πῦμα δ' οὐκ ἀντιρρέπει·
ός κομπάσας τὸδ' εἰκὼς ἧλιον Φάει
ὑπὲρ βαλάσσης καὶ χθονὸς ποταμοῦν·
Τρολαν ἐλότες δῆποτ' Ἀργεῖων στόλος
θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἀιλάδα
δόμας ἐπαστάλεται ἀρχαῖον γάνος.
Τουάτα χρῆ κλώσας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς καὶ χάρις τιμῆσει
Δίδ τάδ' ἐκπρᾶξας. Πάντ' ἐχεις λόγον.

ΧΟΡΟΣ.

Νικάμενος λόγοισιν οὐκ ἀναίνομαι·
ἀεὶ γὰρ ἤμβα τοῖς γέροσιν εὐ μάθειν.
Δόμις δὲ ταῦτα καὶ Κλυταμνήστρη λέγειν
εἰκός μάλιστα, σὺν δὲ πλουτίζειν ἐρεί.

ΚΑΤΑΙΜΝΗΣΤΡΑ.

'Ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπὸ,
ὅτι ἡλιθ' ὁ πρῶτος νῦχιος ἀγγεῖος πυρὸς
Φράξων ἠλώσει Ἰλίου τ' ἀνάστασιν·
καὶ τίς μ' ἐνίππων εἴπε, Φρυκτωρόν δίκα


572. συμφοράς libri. συμφοράς Bl. utpote qui probe seiret verbum λέγειν cum dat., v. καταξίων cum acc. construi. Et hic et sepium Herm. sibi persuasit, et multis alii, nil intra oleam esse duri.
AGAMEMNON.

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

CHORUS.

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

CLYTEMNESTRA.

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

577. τρολὲν Fl. corr. in F
583. μελέν libri. Frigide, immo
aburde dictum; cujus vice λέγεω
reposui, nam μελέν est glossena ad
α-λέγεω adscriptum. Deinde ἐμοὶ εγὼ,
(libri. ἐμὲ); nce dubium est quin
Chorum illud dicere oporteat.
585. αὐλολόξεων libr. corr. Steph.
587. εὖππων Fl. ἐρυκτάρων διὰ
libri. corr. Schutz et Dind.
Τοιούτῳ δ' κόμπος τῆς ἀληθείας γέμων
οὖν αἴσχρος ὡς γυναικὶ γενναίᾳ λακείν.

597. κακόποτες libri. Hoc nemo explicavit. Conjecerunt κακόποτες Ca-
saub., κακόποτες Herm., κακόποτες Ahr. Dedi κακόποτες 'inaugurantes'.

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

Herald.

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

ante sæculis usu interciderat. Temperantiam dico, nequitiam vero tine-
turam, ut Paleius perperam. Rectius Kingsleii Argonautæ sibi induunt
'swords of tempered bronze'.

613, 14. in libris praéconi tribuuntur. Mirere si quis innovare
velit; fuerunt tamen, Hermanno ip-
so, quem e longinquo veneror, præ-
ludente.
ΧΟΡΩΣ.

Αὕτη μὲν οὖτως εἴπε μαυθάνοντι σοι τοροίσιν ἑρμηνεύσιν εὐπρεπῶς λέγον. Σὺ δὲ εἴπε, κήρυξ, Μενέλαου δὲ πευθομαι, εἰ νόστιμας τε καὶ σετωμένος πάλιν ήξει σὺν ὑμῖν, τῆςδὲ γῆς Φίλων κράτος.

ΚΗΡΤΗ.

Οὐκ ἐσθ' ὡςφι λέξαμι τὰ ψευδή καλὰ ἐς τὸν πολὺν Φίλωου καρποῦσθαι χρόνον.

ΧΟΡΩΣ.

Πᾶς δὴ τ' ἄν εἰπὼν κενὰ τάλινὴ τύχοις· σχισθέντα δ' οὖκ εὐκρυπτα γίγνεται τάδε.

ΚΗΡΤΗ.

'Ανήρ ἀφαντός εἰς 'Αχαικοῦ στρατοῦ, αὐτὸς τε καὶ τὸ πλοῖον· οὐ ψευδῆ λέγω.

ΧΟΡΩΣ.

Πότερον ἀναχθεὶς ἐμφανᾶς εἰς Ἰλίου, ἡ κείμα, κοινὸν ἄχθος, ἐρτασε στρατοῦ;

ΚΗΡΤΗ.

'Εκμυθαῖς δέστε τοξότης ἀκρός σκιτοῦ, μακρὸν δὲ πῆμα συντόμως ἐφημὸσ.

615. 'Sic tibi tironi verba dedit periti judicis sententia pulchre'. 622. τοχαίς Fl. τοχαίς V. τοχαίς corr. Pors. supra scripto F. τοχαίς corr. Pors.
618. γε libri. τε Harm.
CHORUS.

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

HERALD.

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

CHORUS.

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

HERALD.

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

CHORUS.

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

HERALD.

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

Πάτερα γαρ αύτοι ζώντες ἢ τεθνηκότες
φάτις πρὸς ἀλλας ναυτιλαῖον ἐκλήζετο;

ΚΗΡΤΗ.

Οὐκ οἶδεν οὐδεὶς, ὡς ἀπεκείλαι τοράς,
πλὴν τοῦ τρέφοντος Ἡλίου χθεῦς Φώσιν.

ΧΟΡΟΣ.

Πῶς γαρ λέγεις χειμώνα ναυτικῷ στρατῷ
ἐλθεῖν τελευτήσατι τε δαμόνων κότῳ;

ΚΗΡΤΗ.

Εὐφημῷ ἦμαρ οὗ πρέπει κακαγγέλω
γιλάσει μιὰν εἰς τιμή θεών.
"Ὅταν ἐπευμήθη πῆμασ᾽ ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμῳ στρατῷ Φέρη,
pόλει μὲν ἔλκος ἐν τῷ δήμῳ τυχεῖν,
tολλαῦς δὲ πολλῶν ἐξαγισθέντας δήμων
ἀνδρας διπλῇ μάστιγι, τὴν Ἄρης Φιλεῖ,
διλογχον ἄτιν, Φονίαν Ἐνυφίδακ, τοῖνδε μέντοι πηράμας σεσαγμένου
πρέπει λέγειν παίδαν τόδε Ἑρινών.

Σωτηρίων δὲ πραγμάτων εὐάγγελον
ἐκοντα πρὸς χαλίρους εὐεστοὶ πόλιν
πῶς κεκυκλοκι τοῖς κακοῖς συμμίξω λέγον
χειμώνα Ἄχαιοῖς οὐκ ἄμφιτοτον θεών;
Εὐνώμοισαν γάρ, ἐντες ἡξιστοι το πρίν,
CHORUS.

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

HERALD.

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

CHORUS.

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

HERALD.

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

πῦρ καὶ βάλαστα, καὶ τὰ πίστ' ἐδειξάτων
Φθείροντε τὸν δύστηνον Ἀργείαν στρατόν.
Ἐν νυκτὶ δυσκόματα δ' ἀφόρει κακά·
ναῦς γὰρ πρὸς ἀλλήληκιν Ὁρμίκου πνοαὶ
ήρεικον· αἱ δὲ κερατυποῦμεναι βίοι
χειρῶν τυφῶν ἵνα χάλη τ' ἀμβροκτίπῳ
ἄχοντ' ἅφαντοι, ποιμένος κακοῦ στράβῳ.
Ἐπεῖ δ' ἄνθισε λαμπρὸν ἥλιον Φάος
ὁρῶμεν ἀνθοῦν πέλαγος Ἁγαῖαν νεκρός
ἀνθρῶν Ἀρχαῖων ναυτικῶς τ' ἐρεπίσεις.
Ἡμᾶς γε μὲν δὴ καῦν τ' ἀκμαῖτον σκάφος
ἄτοι τις ἐξέκεισεν ἢ ἦσθησατο
θεός τίς, οὐκ ἄνθρωπος, οἶκος ἑαυτῶν·
Τύχη δὲ σωτήρ καῦν θέλουσ' ἐφίζετο,
ός μὴν' ἐν οἴρω χῶρας χάλην ἐκεῖν
μὴν' ἐξοικεῖαοι πρὸς κραταίλεων χθόνα.
"Επεὶ τὰ δ' ἄδην πόντιον πεθερύθες,
λευκὸν κατ' ἢμαρ, οὐ πεποιθήτες τύχη,
ἐβουκαλοῦμεν Φροντίσιν νέον πάθος
στρατοῦ καμάντος καὶ κακῶς στοδομέουν.
Καὶ νῦν ἑκείνων εἰ τις ἐστὶν ἐμπνεάων
λέγουσιν ἡμᾶς ὡς ἀλοιπότας· τί μή;
ἡμεῖς τ' ἑκείνους ταῦτ' ἐκεῖν δοξάζομεν.
Γένοιτο δ' ὡς ἀριστα. Μενέλαος γὰρ οὖν
πρῶτον τε καὶ μάλιστα προσδόκα μολεῖν·
ἐι δ' οὖν τις ἀκτίς ἥλιου νω ἱστορεῖ

654. αὐλὴρος Fl. V. corr. in F. ceperunt recentt. Etenim scriba vocis
655. κερατυποῦμεναι libri. corr. νεκραῖ oblitus est.
Wassius.
660. ναυτικῶς τ' ἐρεπίσεις Fl. F. 662. Sic emendatus ab Æschyro
ἐρεπίσεις V. Aurati correctionem re-
664. ναυτολογὸς Casaubon, quem
665. 660. profectus est.
most hostile, fire and sea, and proved their troth
by havoc of the woebegone Greek fleet.
Wild-billow Trouble in the night arose,
for Thracian squalls dashed foul our vessels one
against another, and they, rudely gored
by typhoon's tempest with its rain-lashed surge,
as in a crush caused by an awkward swain
passed out of view. And when the sun's bright light
came up we saw the Ägeean main in bud
with Grecian corpses and the wrecks of ships.
Us, and our ship, at least, unharmed in hull,
some being stole away or begged us off —
a god, it was no man, — and held our helm,
and Luck, prompt Saviour, took a seat on board.
So at our moorings we had no wave-swell,
and struck against no shore of stubborn rock.
Then, having 'scaped the death-god of the sea,
in the white dawn, mistrusting our own fate,
in thought we watched a flock of récent woes
of our disabled and hard-battered fleet.
And now, if any one of them yet breathes,
they speak of us as lost; of course: and we
conjecture that they 've got as much. But may
the best betide: first and most fondly look
for Menelaus to return; and if
some sunbeam, as I said, knows him to be
nonnulli secuti sunt; temere, me
judice.
670. κατεποδημένω Meineke, quod
non multum abest quin mihi per-
suadeat; nam hiems mane desierat. ἀπολέστε est ἀμαθοῦμεν, sed non sine
lusu vocem πόλεως adhibente.
674. ὁ ἣρ οὖν Aur. fortasse recte.
οὖν autem revocat v. 617, ut proxi-
mum οὖν (v. 676) v. 633.
χλαρόν τε καὶ βλέποντα μηχαναῖς Δίδω
οὕτω θέλοντος ἐξαναλάβαι γένος
ἐλπὶς τις αὐτὸν πρὸς ἄδειμους ἥξειν πάλιν.
Τοσαύτ' ἀκούσας ἱσθι τάληθὶ κλών.

ΧΟΡΟΣ.

στρ.α. Της ποτ' ἄνθρωπος ὁδ' ἔσ το πάν ἔτη τύμως —
μὴ τις οὕτως οὐκ ὀρθῶς
μεν προνοίασθαί τοῖς πεπραμένου
γιαῖσαν ἐν τοῖς νέμων; —
τὰν δορυκαμβρὸν ἀμφίφει-
κῇ θ' Ἐλέναν; ἐπεὶ πρεπόν-
τως ἔλενας, ἐλαυνὸς, ἐλέπτολος ἐκ
τῶν ἀβραπόνων προκαλυμμάτων ἔπλευ-
σε ξεφύρου γιαίαντος αὔ-
ρα' πολύαυδοι τε φέρμπιτιδες κυνα-
γοι κατ' ἱένως πλατάν ἀφαντὸν
κελαντών Σιμάκεντος ἀκ-
tάς ἐπ' θειίφόλλους,
δὲ ἐρίν αἰματόσεισαν.

ἀντ.α. Ἰλίῳ δὲ τῆς ἱδίας ὅρ-
ράνυμον τελεστὶφρον
μὴν ἡλασέν, τραπέ-

677. καὶ ἄνωτα καὶ libr. Toupius
correxit ex Hesychio; recentt.
680. κλών Fl. év ab eadem manu
supra scripto.
681. Herm. dubitat an ὄνομαξεν
dixerit poeta, ut sperpetiçάμενε Supp.
38, et fortasse σέβεθε infra v. 785.

680. Et est sane cur hæreas in ν. ὄνομάξεν.
688. ἐλένας libr. ἐλένας Elmsl.,
ut λπάνας. Schneid. olim ἐλένας, ut
ἐξοίη. Vera lectio incerta.
690. ἀβραπόνων libr. corr. Sal-
masius, recentt.
695. πλατάν' libr. πλατάν Heath.
both hale and living, by device of Zeus
not willing yet to extirpate his race,
there is some hope that he'll come back again.

Hearing so much, know that you hear the truth.

CHORUS.

Who, I wonder, named her thus
altogether truthfully,
(was it one whom we behold
not by sight, who with prescience of the doom

deftly modulates the tongue?)

named the spear-wedded, gage of strife,
Helena? since conformably,
knell-like to navies cities and men, from between
daintily-worked curtains she came and sailed away,
borne by the earth-born Zephyr's breeze:
so, with a band numberless, huntsmen bearing shields

sailed on their oar-blades' vanished footprint —

(theirs, who now had attained the fair
Simois' verdure-swelling
banks) for bloody contention.

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

70. ξας ἀτίμασιν ὑστέρφ χρώνω
καὶ ξυνεστίου Δίδς
πρασσομένα το νυμφότι-
μον μέλας ἐκφάτως τίου-
tάς γ' ὁμέλαιοιν, δε τότ' ἐπέρρεπε γαμ-
βρασίν αἰεδείν. Μεταμαθάνουσα δ' ὁμ-
νον Πριάμου τόλις γεραι-
να πολύβρηνον μέγα πνευ στένει κικλ-
κούσα Πάτριν τόν αἰνάλεκτρον

λαμπρᾶς θην πολύβρηνον αἰ-
να διαὶ πολιταῖν
μέλευν αἳμ' ἀνατλάσα.

707. 7η inserui, metro flagitante; simul et meiorem sensum praebuit: 'etsi facinus ipsi non patraverunt tamen a Paride factum ad se rece- perunt'. ἐπέρρεπε Fl. ἐπέρρεπεν Vict. ἐπέρρεπεν F. ἐπέρρεπεν Herm., re- centt., metro pessumdato. Weil. dedit ἐπέρρεπε, nescio an primus.

710. ἀνατλάσα. ἀνατλάσα

715. ὑπέρθερον ἐν λέοντος ἱ-
να δόμας ἀγάλακτον
οὐτως ἀνήρ Φιλόμαστον,
ἐν βιότων προτελείοις
ἐμερων εὐφιλόπαια
και γεραροῖς ἐπίχαρτον.
Πολέως δ' ἔσχ' ἐν ἀγαλάισ
νεοτρόφου τέκνου δίκαν,
Φαιδρωπὸς ποτὶ χείρα σαί-

βων τε γαστρὸς ἀνάγκαις.

720. ἐμερων εὐφιλόπαια

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

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

dalla hujus sententiae.
715. αἰδὼν ἄμφει πολίταν λιβρί. πο-
λετάν Αὐρ. αἰδώς οὖν Ἔμπερ. Ηις
receptis, omnīa ex mea sententia
procedunt. Vide literas μπι con-
fusas esse et φ προ ἐς scriptam, ut
supra v. 413.
717. λέοντα σίευ λιβρί. λέοντος ἤν
est egregia Coningtoni emendatio,
omnibus probata.
723. ἐν'spectum est. verti
cum Herm., allis.
724. νέόροπον Fl.
725. Verti cum Boissonad. σαινων
τε φ. π. χ. Weil, mavult ραταρωπός
et σαινωτα. Ingeniosissime ille qui-
dem, sed fortasse paulo violentius.
Ἀντ. β. Χρονισθεὶς ἦ ἀπέδειξεν Ἡ-
θὸς τρόπος τε τοιχῶν.
χάριν τροφὰς γὰρ ἐμείβοιν
μηλοφόνοιοι σὺν ἄταις
δαίτι ἀκέλευτος ἐτευξεν.
αἰματι ἦ ὀίκος ἐφύρθη,
ἀμαχον ἀλγος ὀικέταις
μέγα σῖνος πολυκτόνον.
ἐκ θεω ἦ ἰερεὺς τις ἄ-
τας ὅμοις προσεβρέθη.

Στρ. γ. Πάραυτα ἦ ἐλθείν ἐς Ἰλίου πόλιν λέγοιμι.
ἂν Φρόνημα μεν νυκέμου γαλά-
νας ἀκασκαὴν τ' ἀγαλμα πλοῦτον,
μαλβάκιν δρμᾶτων βέλος,
ὑδηθύμον ἔρωτος ἄν-
θος. Παρακλίνοι ἐπέκρα-
νεν δὲ γάμου πικρᾶς τελευ-
τάς, δύσεδρος καὶ δυσόμι-
λος συμένα Πριαμίδαιοιν
πομπῇ Δίδος ξενίου
νυμφόκλαυτος Ἐρινύς.

Ἀντ. γ. Παλαιφατος ἦ ἐν βροτοῖς γέρων λόγος τέτυμ-
ται, μέγαν τελεσθέντα Φωτὸς ὀλ-
βον τεκνοῦσθαι, μὴ ἔπαιδα θυμίσκειν·
But he, waiting a while, displays
bent and mood of his parents;
and, paying fee for his food with
730 havoc of sheep which he slaughters,
makes him a feast uninvited;
home is defiled with the bloodshed;
he the inmates' doughty grief,
killing many, wasting much,
735 by some god was begot and reared
priest of death to the household.

And, I would say, thus to Ilion's state a temper came
740 tuned to breezeless calm; wealth's soft eyes'-delight;
melting arrow-glances; love's exotic
stinging the soul to sweet desire.
But she altered and bitter ends
745 wrought for the match, proving a sad
sharer of seats and intercourse;
who on a fell mission from Zeus,
god of the board, sped unto Priam's
folk, like a Fury espoused
bringing tears by her marriage.

750 An ancient saw long pronounced among mankind hath been
framed, that man's success great and fully grown
gets an heir, and does not perish childless:
rectissime de ovium esse usurpatur,
Argamemnon.

ἐκ δ' ἀγαθάς τύχας γένει 755
βλαστάνειν ἀκόρεστον οἶ-
ζών. Δίκη δ' ἄλλων μονόφρων
eἰμι: τὸ δυσσεβὲς γὰρ ἐρ-
γον μετὰ μὲν πλείονα τίκ-
tei, σφετέρῳ δ' εἰκότα γέννα.

Οἰκών γὰρ εὐθυδίκων
καλλιταις πότμως άελ.

στρ.δ': Φιλεί θὲ τίκτειν ὑβρίς μὲν παλαι-
ἀ νεάξουσαν ἐν κακοίς βροτῶν
ὑβριν, τὸτ' ἢ τὸθ' ὅταν τὸ κύριον μόλι
φάος τόκου·

τάξισια τίταν ἄμαχοι ἀπόλεμον,
ἀνίλερον βράσος μελα-

νας μελάθροισιν ἄτας
eἰδομένων τοκεύσιν.

ἀν.δ': Δίκα δὲ λάμπετι μὲν ἐν δυσκόπωις
δόμασιν, τὸν δ' ἐναίσιμον τίει·

τὰ χρυσόπαστα δ' ἐδέθα σὺν πίνῳ χερῶν
παλιντρόποις

ὅμοιοι λιπόου' ὡσια προσέβαλε·

756. ἐκ ων. libr. corr. Pauw.
758. τὸ γὰρ libr. corr. Pors.
759. μετὰ libr. μετὰ Herm. Nec
libet credere, et licet in variis opi-
nionibus.
761. Particula γὰρ quam Aur.
mutat huic loco unice convenit;
'scelus, inquam, exitii parens est;
nam justorum hominum sors non
nisi felicitatis genetrix est'.
766. Sic libri, et omnia integra; v. ex anacr., basi, dact., troch. dim.
cat. est conflictus. Non vidit hoc
Herm., non Eng.; hic tamen proxi-
mororum verborum mendas νεαρὰ φάος;
κότων acutissime perspectas habuit.
νεαρὰ enim primo fuisse νεαρὰν, glos-
sena ad νεάξουσαν adscriptum; deinde
cetera, literis in ordinem suum res-
titutis, prodire φάος τόκου. Hucusque
igitur locum olim impeditissimum
prorsus emendatum habemus. Quod
for to a race from fortune fair
springs a grief that is never full.
I from the rest thinking apart
say that the sin, and not success,
afterwards breeds more, to their kind
right have a fortune for aye
blest with beautiful offspring.

But Pride grown old loves to breed Pride that spends
wanton youth rioting in mortals' ills,
(betimes or later, whene'er th' appointed birth-day comes)
a vengeful fiend
not to be contended with or warred against;

in unhallowed recklessness,

families' black perdition,
taking its parents' likeness.

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

\[ \text{reliqua luce clariora sunt gratia referenda est Heimsöethio.} \]

\[ \text{768. } \tau \alpha \nu \lambda \alpha \tau \iota \nu \text{ libri. } \tau \iota \tau \iota \text{ Heims.} \]
Jam nunc interprete vix opus est:
'Lasciviam, quoad impiam temeritatem domibus exitiosam, parentium instar'. "\text{γραφείς est pater, mater, filia; sed non intelligunt hæc in Eschylea dictione φιλμαθείς.}

\[ \text{775. } \text{δώματα Fl. corr. in F. post } \tau \iota \iota \text{ libri ingerunt } \beta \iota \nu. \text{ ejecit Ahr.} \]

\[ \text{776. } \epsilon \sigma \theta \lambda \alpha \text{ libri. } \epsilon \sigma \theta \lambda \alpha \text{ Auratus, qua una correctione optime de posteris meriturus crat.} \]

\[ \text{779. } \pi \rho \omicron \varphi \beta \alpha \tau \iota \nu \text{ libri. } \pi \rho \omicron \varphi \beta \alpha \lambda \iota \epsilon \omicron \text{ olim Herm., quo nihil verius; nam } \delta \iota \iota \text{ adumbratur ut quæ Homericæ } \omicron \mu \omicron \eta \iota \nu \text{ instar sit, qui } \pi \rho \omicron \varphi \beta \alpha \lambda \iota \epsilon \omicron \text{ ἄροιφας. } \text{tov autem est pars posterior v. πλεύτου. Ceterum et hie et alibi pro virili parte versus rectius distinxi.} \]
Agamemnon.

Dúnamen ou sebousa plouton paråσhmenou aýnē
pàν δ' epì tèrmα nòmāq.

"Agye dē, bathileu, Troiaes polítoph',
'Atréas géνèbhan,
pàs se proseipto, pàs se sebíko,
μήθ υπεράρας μήθ υποκλίμαρας
kai χάριτος;
polloI dē brōtōn tò dòkein éivai
pròtouosi, diκhν paraβàntes.

Tòd δυσπραγούντι τ' éπιστενάχειν
pàs tìs étòmòs, dhýma dē λύπης
oudevn ef' ἤπαρ προσκνεῖται:
kai éivn χαίρουσιν ómοιοπρεπεῖς
agélástα prósωπα βιώνται.

"Ostìs ἢ ἄγαθος πραβατογνώμων
ouk étì lathēn ómματα Phatōs
tò dòkōun' eüφρονος êκ dòskolías
údαρεί σαίνει ϕιλότητι.

Σù dè μοι τότε μέν στέλλων στρατιάν
'Eélēnos évek', ou γάρ π' éπικεύτω,
kárt' ἀπομούσως ᾧσθα γεγραμμένος,
ou'd' eü πραπίδων diáka νέων
áρος ἀκούσιον.

783. polítoph' libri. corr. Bl.
785. sebíko Fl. hanc formam
Herm. adamavit non tamen amplexa-
tus est. sebíko F. V. Hoc systema
in sex vv. redigunt, ut responsionem
efficient, quæ effici non potest nisi
lacunis illatis ubi sensus integer est.
790. δ' libri. corr. Herm.
791. dhýma Fl. V. dhýma F. et
Stobæus.
793, 794. καὶ χαίρουσιν — βιε-
ζόμαι libri. Recepti Weilii conjec-
turam, Pers. p. 120. χαίρουσιν est
participium.
797. tà est relativum.
798. saínev libri. Casauboni conj.
780 courting not the pow’r of wealth
falsely impressed with honour
guides to its goal each action.

Come now my king, Troy’s city-destroyer,
offspring of Atreus,
785 how shall I greet thee and do thee obeisance,
so as to neither run wide nor turn short of honour’s due measure?
many of mortal men practise by preference the appearing to be, and transgress truth:
790 and to bemoan in response to the hapless
each one is ready; but from their sorrow no sting finds its way to the bosom:
and along with the joyful taking the same mien they constrain features which laugh without gladness.
795 But whoever is skilful in noting his sheep,
the face of a man cannot be hid from him which seeming to do so from feelings of joy but smiles with a watery affection.
Then when you led forth the army for Helen’s
800 sake, for I will not keep it concealed from you,
to my eye you were very ungracefully drawn;
ot as skilfully wielding the tiller of thought,
when you brought ‘gainst their will

αἰνεῖ necessaria est.
800. Musgr. inseruit d’. Sed for-
tasse σ’ ἐπικαίνωσα vera lectio est, nam poeta ob oculos habuisse vide-
tur Π. 5. 816 τῷ τοι προφοροῦσιν ἐρέω ἐποῦ ὡδ’ ἐπικαίνωσι. Cf. infra v. 805.

ΑΓΑΜΕΜΝΩΝ.

άνδράτι θυήσετι κομίζων.

Νῦν δ' οὐκ ἄπε' άκρας Φρενός οὐδ' άφίλως εὔφρων νός εὖ τελέσατιν.

Γνώσει δὲ χρόνον διαπευθύμενος τὸν τε δικαίως καὶ τὸν ἄκαλρως πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

Πρῶτον μὲν 'Αργος καὶ θεάς εὐχαρίσιος δίκη προειπεῖν, τοὺς έμοὶ μετακινός νόστου, δικαίων θ' ὄν ἐπραξάμεν τόλιν Πριάμου· δίκας γὰρ οὐκ ἀπ' γλώσσῃς θείω κλήσαντες ἀνδροβητάς Ἴλιου Φθορᾶς ἐς αἰματηρὸν τεῦχος οὐ δικορίστως ψήφους ἐθέντο· τῷ δ' ἐναντίῳ κύτει ἐπλε προσήκει χέρσος οὐ πληρουμένῳ. Κατ' ὕποτι οὖν ἡ τ' εὔσημος πόλις· ἀτις θύελλαι ζωτί· συνθηκόσυνα δὲ σπόδεσ προτέμετε πίνακες πλουτὸν πυθαγ. 

Τούτων θεοὶς χρὴ πολύμνηστον χάριν τίνιν· ἐπείπερ κάλλαγάς ὑπερκόπτως ἐπραξάμεσθα. καὶ γυναικὸς οὐνεκα πόλιν διημάθουσεν 'Αργείων δάκος, ἵππου νεοστῖς, ἀσπιδηφόρος λεώς,

806. πῶνος libri. πῶνος Weil. νός Heims.
814. φθορᾶς libri. corr. Dobræus.

Cetera sana sunt.

817. χερᾶς libri. χέρας ego. Nempe χέρας primo fuit, non ita pridem χέρας, jamdiu χερᾶς. Ecce egregium Ἐσχύλεως ubertatis exemplum: κίτος est γαστόν (ἐκυτος· ὢ μὴ κίσωσα Ε. M. s. v.), προσβεί dicitur ut proséinai γυναίκι, χέρας nimirum est 'sterilis'.

denique πληρουμένῳ refert phrasin πληροῦν γυναίκα. Imago: dii de Troje aut salute aut exitio suffragia ferunt: adstant due urnae, altera salutaris, altera letalis: hanc, inquit, erouris virorumque necis impleat, sed illam
on the dying the fruit of your actions.

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

AGAMEMNON.

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

tὰ δ’ ἐς τὸ σὸν Φρόνιμα, μέμνημαι καλῶν καὶ Φημὶ ταῦτα καὶ συνήγορον μ’ ἔχεις.

Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενεῖς τὸδε Φίλου τὸν εὐτυχοῦντ’ ἀνευ Θόνου σέβειν·

δύσφρον γὰρ ὅς καρδίαν προσήμινος ἄχρος διπλοῖς τῷ πεπαμένῳ νόσων,

toίς τ’ αὐτὸς αὐτοῦ τήματι βαρύνεται καὶ τὸν θυραῖον ἄβουν εἰροῦν στένει.

Εἰδος λέγοιμ’ ἂν· εὐ γὰρ ἐξεπίσταμαι ὁμιλίας κἀτοπτρον, εἴδωλον σκιᾶς,

δικουντας εἶναι κάρτα πρεμενεῖς ἐμοί.

Μόνος δ’ ὁ Ὀδυσσεὺς, ἐπερ οὐχ ἐκὼν ἐπλεί, ζευρθείς ἔτοιμος ἢν ἐμοὶ σειραφόρος·

εἰτ’ οὖν θυανότος εἶτε καὶ ξύντος πέρι λέγω. Τὰ δ’ ἄλλα, πρὸς πόλιν τε καὶ θεοὺς,

καίνους ἀγώνας θέντες ἐν πανγύρει βουλευσίμεσθα· καὶ τὸ μὲν καλῶς ἔχων ὅπως χρονίζου εὖ μενεὶ βουλευτέον.

"Ὅτω δὲ καὶ δεὶ Φαρμάκων παιωνίων,

ητοί κέντες ἢ τεμόντες εὐφρόνως πειρατέμεσθα τῷμ’ ἀποστρέφαι νόσων.

Νῦν θ’ ἐς μέλαθρα καὶ δήμους ἐφεστίους ἐλθὼν θεοῖς πρῶτα δεξιόσομαι.
AGAMEMNON.

81

taking its spring just as the Pleiads set.
And, having cleared the wall, like lion fed
on raw flesh, lapped to surfeit royal blood.
I have stretched out this prelude to the gods:

830 as for your sentiments; I heard and bear
in mind, and say the same; in me you have
a fellow-pleader. 'Tis innate in few
to court a prosperous friend without dislike.
Ill-natured venom seated at the heart
doubles the load for him who has got the sore,
for he is both oppressed by his own woes,
and sighs at sight of wealth outside his door.
I'll speak from knowledge: well I wot that those
who seemed to be quite complaisant to me

840 were only friendship's mirror, a shade's ghost.
But one, Ulysses, who was loth to sail,
when harnessed was a trace-horse prompt at call.
Thus, whether of a living man or dead,
I speak. As for the rest touching the state

845 and gods we 'll summon public courts in full
assembly and consult; and must contrive
that what is sound may last and well abide.
And if a man needs healing remedies
by cautery or by cutting kindlily

850 we 'll strive to avert the pain of his disease.
Now having reached my halls and chambers round
my hearth, I will first clasp the gods' right hands
ΑΓΑΜΕΜΝΩΝ.

"Ανδρες πολίται, πρέσβες Ἀργείων τόδε,
οὐκ ἀληθινοῦμαι τοὺς Φιλάνθρωπος πρόπος
λέξιν πρὸς ὑμᾶς· ἐν χρόνῳ ὦ ἀποφθέγμα
τὸ τάρβος ἀνθρώπωσιν. Οὐκ ἄλλων πάρα
μάθεις', ἐμαυτῆς δύσφορον λέξιω τίον
tοσόνδι' ὄσοντερ εὔτως ἢν ὑπ' Ἰλιῳ.
Τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
ήσθαι δόμαις ἐρήμοιν ἐκπαγιόν κακῶν,
pολλάς κλύσουσα κληδόνας παλιγκότως.
καὶ τὸν μὲν ἤκειν, τὸν ὦ ἐπεισερχόμεν
κάκιον ἄλλο, τῇμα λάσκοντας δόμαις.
Καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνήρ ὦ, ὡς πρὸς οἶκον ἀχέτευσο
Φάτισι, τέτρηται δικτύοι πλέον λέγειν.
Εἰ δ' ἢν θευνίκας, ὡς ἐπλήθους λόγοι,
τρισάμακας τῶν Γηρών ὁ δεύτερος
πολλῶν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,
χέντως τρίμοιρον χαλαίναν ἐξήρχει λαβών,
ἄπαξ ἐκάστῳ κατάκυδιν μορφώματι.
Τοιῶν' ἐκατι κληδόνων παλιγκότων
πολλάς ἄνωθεν ἄρτανας ἐμῆς δέξης
ἐλυσαν ἄλλοι πρὸς βίον λελημμένης.
'Εκ τῶνδε τοι παῖς ὑπὸ καθαῦταί ὁ παραστατεῖ,
who sent me forth and brought me back, and since victory went with me may she fast abide.

CLYTEMNESTRA.

855 Men citizens, the Argives' senate here,
I'll not be shamed from telling you the traits of my love for my lord: in time that fear withers for mortals. Not by others taught, shall I describe my own untoward life

860 so much as passed when he was camped at Troy.
First, for a wife abandoned by the male to sit forlorn at home is frightful woe, and hear word-omens many unassuaged; croakers of home-distress — one just come in,

865 when, lo, a second loads bad news with worse. And if this man received as many wounds as rumour's watercourse led streaming home; he's punctured, so to speak, more than a net: and had he died as swoln tidings ran

870 truly this second Geryon with three forms would boast of getting thrice his share of thick upper mould-blanket — of the under one I speak not — if he died in each shape once. Because of these word-omens unassuaged

875 others, when I was caught, unloosed perforce above me many a neck-encircling noose. And hence the boy is not here standing by,
84

ΑΓΑΜΕΜΝΩΝ.

ἐμῶν τε καὶ σῶν κύριος πιστωμάτων,
ἀς χρῆν, Ἤρεστης: μιθὲς ἑαυτοῦς τοῦτοι
tραφεὶ γὰρ κατὸν εὐμενής δορύζενος

Στράφιος δὲ Φαικεύτα, ἀμφιλεντα πήματα
ἐμοὶ προφονῶν, τὸν θ' ὑπ' Ἱλίῳ σέθεν
κύνδυνον, εἰ τε διμόθρους ἀναρχία

βουλὴν καταρρίφειεν· ὥστε σύγγονον
βρυτοῦσι τὸν πεσοῦτα λακτίσαι πλέον.

Τοιάδε μέντοι συνήψεις οὐ δόλου Φέρει.

'Εμαιγε μὲν δὴ κλαμάτων ἑπίστυτοι

πηγαῖ κατεσβήκασιν, οὐδ' ἐν σταγών·
ἐν ὑμικότοις δ' ἐρμασίν βλάβας ἔχων,
tὰς ἀμφὶ σὲι κλαίουσα λαχταροχλάς

ἀντιμελήτους αἰῶν. Ἐν δὲ ἐνεργαίοι

λεπταῖς ὑπ'ὶ κόμωπος ἐξηγειροῦμην

ἐμπαῖσε βωθούσοντος, ἀμφὶ σὲι πάθη

ἀρβύτα πλέον τοῦ ἐυνεύδοντος χρόνου.

Νῦν ταύτα πάντα τλάο', ἀπενθήτῳ Φρενὶ —
tερτυνὸν δὲ τάνακαίον ἐκφυγεῖν ἄπαν —

λέγομεν· ἐν ἀνδρα τόνδε τῶν σταθμῶν κόσμα,
sωτηρα παῖς πρότοιον, ὑψηλῆς στέρνης

στῦλον πυθοῦ, μαυρογενὲς τέκνον πετρὶ,

γαῖαν Φανεῖσαι ναυτίλοις παρ' ἐπιτίδα,

κάλλιστον ἦμαρ εἰσίδειν ἐκ χείματος,

ὄθειτόροι διψαντε πηγαίον ἔρη
tοιοίσιδε τοῖς υἱῶν ἀξίων προφθάγμασιν·

Herm. coll. Eum. 214. 881. hic versus vulgo post v. 901
888. κατεσβήκασιν, θ supra τ et legitur: transposuit Eng.
τ supra β adscriptis Fl., ut sit κα-

889. xλάβας Fl. 891. Hic versus vulgo post v. 901
896. Hic versus vulgo post v. 901
897. Sunt quos articulus offendat.
tον' εγὼ Weil.
who holds the pledge of my good faith and yours,
Orestes, as he ought; be not surprised;
our kind ally is entertaining him,
the Phocian Strophius, who forewarned me of
sorrow's dilemma, your own risk at Troy,
and — should the people's clamorous rioting
fling down the senate; since it is innate
in man to spurn the fallen all the more.
A plea of this kind surely bears no guile.
And now for me the gushing founts of tears
are quenched; there is not even one trickling drop:
I've weakness in my late-reposing eyes,
for your sake weeping the fire-signal-stacks
ever, it seemed, neglected: then, in dreams
while in my fear for you I saw more woes
than my sleep-fellow time could bring, I waked
at the light wing-strokes of the buzzing gnat.
Now having borne all this, with mind ungrieved —
for sweet is flight from all that comes perforce —
I'd call this man a watch-dog of the folds;
a stay, the vessel's saviour; a high roof's
firm-footed prop; to a father, his one child;
the land descried by sailors past all hope;
after a storm a day most fair to see;
a fountain's stream to thirsty traveller.
Such are the titles which I deem his due:

898. στόλον Fl. στάλον F. V. Acc.
corr. Dind.
899. καὶ γὰρ libri. Sed quum cer-
tum sit hae ab Homerico illo sumpta
esse γὰνα υἱόν ἐλπίδα ἃκεν ἰδεθαι, nam
et ἐφὶ ἐλπίδα v. 911, dubitari non
potest quid sit scribendum.
Schutz.
Φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ ἥνεκεμεντὰ. Νῦν δὲ μοι, Φίλον κάρα, ἐκβαιν' ἀπήνης τῇδε μὴ χαμαί τίδεις τὸν σὺν πόθ', ἑναξ, Ἰλεον παρθένορα. Δμωκλ', τῇ μέλλεθ', αἷς ἐπέσταλται τέλος πέδου κελεύουσι στρατυόπειρα πετάσμασιν; εὐθὺς γενέσθω πορφυρόστρωτος πόρος ἐς δώμ' ἀπλέτου ὡς ἂν ἥγηται δίκη.

Τὰ δ' ἄλλα Φροντὶς οὖρ' ὑπὸ νικωμένη θῆσει δικαίως σὺν θείς εἴμαρμένα.

Δήλως γένεθλον, δωμάτων ἐμῶν φύλαξ,
ἀπουσίᾳ μὲν ἐπαίσε εἰκότως ἐμῆ,
μακρὰν γὰρ ἕξετενως· ἄλλ' ἐναισίμως αἰνεῖν, παρ' ἄλλων χρὴ τῶν ἔρχεται γέρας.
Καὶ τάλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ ἀβρωνε, μηδὲ βαρβάροις φωτὸς δίκην χαμαιπτετές βόμμα προσχάνης ἐμοί,
μηδ' εἴμαισι στράτωσι' ἐπίθυουν πόρον τίθει· θεοῦς τοι τοῖς διμιμοῦροιν χρεῶν· ἐν ποικίλας δὲ βύητον ἄντα κάλλεως βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ Φίδου.
Λέγω κατ' ἄνδρα, μὴ βῆν, σέβειν ἐμὲ.
Χαρίς ποδοψίστρωτοι τε καὶ τῶν ποικίλων κληδῶν ἄυτεί· καὶ τὸ μὴ κακῶς Φρονεῖν θεοῦ μέγιστον δόρου· ὀλβίσαι δὲ χρὴ βίον τελευτήσαντ' ἐν εὐεστοὶ φίλη.

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

AGAMEMNON.

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

Εἶπον τάδ’ ὡς πράσσομι ἄν εὐθαρσῆς ἐγώ. 930

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Καὶ μὴν τὸδ’ εἶπε μὴ παρὰ γνώμην ἐμὴν.

ΑΓΑΜΕΜΝΩΝ.

Γνώμην μὲν ἵσθι μὴ διαφθεροῦντ’ ἐμε.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἠὕξω βεσίς δεῖσας ἂν ἄθ’ ἔρειν τάδε.

ΑΓΑΜΕΜΝΩΝ.

Εἰπερ τις, εἰδός γ’ εὖ τοδ’ ἐξείπον τέλος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τι δ’ ἂν δοκεῖ σοι Πρίμαμος, εἰ τάδ’ ἤνυσεν; 935

ΑΓΑΜΕΜΝΩΝ.

Ἔν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Μὴ νυν τὸν ἀνθρώπειον αἰδεσθῆς ψῆφον.

ΑΓΑΜΕΜΝΩΝ.

Φήμη γε μέντοι ὑμദῆρος μέγα σθενεῖ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ὁ δ’ ἀφθάνοντος ὧν ἐπίκλην πέλει.


933. Rectissime interpretatus est
Thus have I said and thus should boldly act.

Pray do not speak so as to thwart my will.

My will be sure that I shall not corrupt.

In fear you might have vowed the gods this act.

None more; I spoke to that end well advised.

What think you Priam, this achieved, had done?

Walked on the damask certainly, I think.

Be not abashed then at mere human blame.

Yet much the commons' murmuring talk prevails.

At least the unenvied man is not admired.
90

ΑΓΑΜΕΜΝΩΝ.

ΑΓΑΜΕΜΝΩΝ.

Οὕτω γυναικῶς ἔστιν ἵμερειν μόχυς.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τοῖς ὦ ὀλβίοις γέ καὶ τὸ νικῶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ.

Ἡ καὶ σὺ νίκην τήνδε δῆμος τίες;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πιθοῦ· κράτος μέντοι πάρες γ’ ἐκὼν ἐμοὶ.

ΑΓΑΜΕΜΝΩΝ.

'Αλλ' εἰ δοκεῖ σοι ταύθ', ὦπαι τις ἄρβυλας
λύων τάχα, πρόδουλον ἐμβασιν ποδός.

Καὶ τοῖς μ' ἐμβαίνοντι ἀλουφγένιν θέων
μὴ τις πρόσωθεν ὁμματος βάλλει Φόνος.

Πολλὴ γ' ἀθιὰς δωματοφθεχεῖν ποσὶν
Φθείροντα πλοῦτον ἀργυρωνήτους θ' υφάς.

Τούτων μὲν οὕτω. Τὴν ξένην δὲ πρεμενῶς
τήνδ' ἐκκόμιζε· τὸν κρατοῦντα μαλαικός
θέες πρόσωθεν εὐμενῶς προδέρμηται·

ἐκὼν γ' ἀθιὰς δουλής χρήται ξυρὴ.

Ἄυτὴ δὲ πολλῶν χρημάτων ἐξαλείτων
ἀνθές, στρατοῦ δόρμη', ἐμεὶ ξυνέσπετο.

'Επεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,

εἰμ' ἐς δόμον μέλαθρα πορφύρας πατῶν.

942. Sic libri. Verto: 'egone so-
lus, an tu quoque hanc certaminis
victoriam affectas?

946. Sic Fl. siv τοῖς F. V.

Deinde ἐμβαίνων' al. Fl. F. corr.
in V.
'Tis not a woman's part to court dispute.

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

Do you too prize such victory in a strife?

Comply: yet freely yield the palm to — me.

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

950. τούμου μέν οὔτω Emper.; Eng.
954. αὔτῇ libri. αὔτη Aur.
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

"Εστιν βάλασσα, τίς δέ νυν κατασβέσει; τρέψωσα πολλής πορφύρας ἵππαργυρον κηκίδα παρακλίνοντον, εἰμάτων βαφᾶς. 960

Οἶκῳ ὦ ὑπάρχει τάνδε σὺν θεῖς, ἀναξ, πλούτειν· πένεσθαι ὦ σὺν ἐπίσταται δόμος.

Πολλῶν πατὴρ ὦ εἰμάτων ἡ μηδέρα δόμοι προώνεχθέντος ἐν χρηστηρίοις, ψυχῆς κόμιστρα τής ἔθει μηχανωμένη.

'Ῥίξας γὰρ οὕτως Φυλλᾶς ἤκει' ἐς δόμες, σκιῶν ὑπερτείνατο Σειρίου κυνός.

Καί σοῦ μολέντος δωρικτίν ἐστίναν, βάλτος μὲν ἐν χειμῶνι σμακίνεις μολόν· ὅταν δὲ τεύχῃ Ζεὺς ἀπ᾽ ἐμφακος πυκνᾶς ὀίνου, τόθ᾽ ὡδὶ ψυχῶς ἐν δόμαις τέλει, ἀνδρός τελείου δώρη ἐπιστροφομένου.

Ζεῦ, Ζεῦ τέλειε, τὰς ἐμᾶς εὐχὰς τέλει· μέλαι δὲ τοι σοὶ τῶντερ ἅν μέλλῃς τελεῖν.

ΧΟΡΟΣ.

στρᾳ. Τίππτε μοι τόθ᾽ ἐμπέδως

δείμα προστατήριον

καρδίας τερμακόπου ποτάται,
AGAMEMNON.

93

CLYTEMNESTRA.

There is the sea — and who shall dry it up? — which for much purple cloth breeds juice as dear as silver, ever fresh for use, robe-dyes.

Of this our house, sire, by god's grace, can boast rich store; the house knows not to lack. I would have vowed much raiment-trampling, had that been prescribed the house by oracles, when I was planning means to escort thy life safe home.

For, now the root lives, leaves come to the house, spreading a screen against dog Sirius; and by your coming to the family hearth you notify that warmth has come in frost:

and when Zeus makes the wine from unripe grapes, then is there coolness sweet at home, if in the house a husband fully blest sojourns.

O Zeus, fulfilment's god, fulfil my prayers, and see to that which thou wilt now fulfil.

CHORUS.

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

960 as silver, ever fresh for use, robe-dyes.

965 was planning means to escort thy life safe home.

970 and when Zeus makes the wine from unripe grapes, then is there coolness sweet at home, if in the house a husband fully blest sojourns.

O Zeus, fulfilment's god, fulfil my prayers, and see to that which thou wilt now fulfil.

CHORUS.

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

967. ὑπερτίνασα Fl. corr. in F. V. ὑπερτίνουσα Aur., Dind. sinc idonea causa.


970. ἐπιστρεφομένου F. corr. in V.

974. μέλη, supra scripto or, δέ σοι Fl. μέλοι δέ τι σοι V. μέλοι δέ τοι σοι F. σοί Πορς.


971. τὸ τ' ἕνοι libri, ut quod maximme, putidum. τῷ ήδω Aur. recte, ut ille sere omnia. 'frigus amabile'.
μαντιπολεί θ' ἀκέλευτος ἄμισθος ἁμίδα; 980
σῶδ' ἀποπτύσαυν δίκαν
δυσκρίτων ἐνεργάτων
θάρσος εὐπειθῆς ἦ.-
ζει Φερνός Φίλον θρόνον;
χρόνος θ' ἐπεὶ προφήτης ἤδειν ἐν ἐμβέλοις
φάσματ' ἄτας παρή-
βητεν, εὖδ' ὑπ' Ἡλίων
ἀρτὸ νυμβάτας στρατάς.

ἀντὰ. Πεῦθομαι δ' ἀπ' ὁμμάτων
νόστον, αὐτόματος ἄν.
Τὰν θ' ἀνευ λύρας ἐμας μενοδεῖ
θρήνον Ἐρινύς αὐτοδίδακτος ἔσωθεν
θυμός, οὗ τὸ πᾶν ἐξων
ἐλπίδος Φίλον θράσος.
Σπλάγχνα δ' οὕτω ματά-
ζει πρὸς ἐνδίκοις Φρεσίν,
τελεσφόροις δίνας κυχλούμενον κέαρ.
Εὐχομαι δ' ἐξ ἐμας
ἐλπίδος ψυχή πεσεῖν
ἐς τὸ μή τελεσφόρον.

ὁμ. β'. Μάλα γέ τοι τὸ πολέος γ' ὑγίας

980. ἀποπτύσας Fl. V. ἀποπτύσαι
et Westphal, m. gr. ἢδει Fl. ἢδει F.
984. χρόνος θ' ἐπεὶ (ἐπὶ F.) προμή-
θειός ἐμβέλοις φαρμάς ἄνατα (ἀκά-
τας F. V.) libri. Ἡκε μιρις modis
confusa, corrupta, prepostere col-
locata, tantum non glossis fecdata
sunt. Causam praeuit huic ruinae
perperam scripta prima vox προμη-
θειόν, que sane satis probabiliter
προμηθειόν correcta est: hinc adeo
lentres in arena hærcebant, et funibus
simul alligatis, vel, remis in nu-
merum adductis, sesquiuersus allius
est. Cfr. χάραμα ψάνων supra v.
145. ἤδει Calchas. Si spondaeus
in quinta sede offendit, scribe κέαρ
κυκλούμενον in v. antist.
990. ὅπως libri. Corr. Stanl. Dein-
why does song play the diviner unbidden, unguerdoned?

why, not spurning it like dreams
hard to sift, does confidence
firm in faith not retain
its own seat within my breast?
and yet the time has passed its prime since he forewarned

who in types saw the sprites
of destruction when to Troy
sped the ship-ascending host.

From my eyes I learn, my own
witness, of his home-return;

yet without the lyre my soul self-lessoned
strikes up within me a solo, a wail of Erinnys;
not retaining its beloved
fullest confidence of hope.

Nor for naught starts my breast
at the midriff’s truthful tale, —
my heart, that whirls in rounds which bring an end fulfilled.
But I pray that my fears
failing promise may in lies
issue, in no end fulfilled.

Truly each stage of health far advanced

de libri ἤμνωτεί, quod ex ἤμνωτεῖ correctum est, quum μηνωτεί debutit. 
Prēterea primo ante se habuit v. ἤμως. Quid si sensus quoque hoc verb. mavult? At si duobus locis corruptis demusyll. ἤμν corripiposse, nihil certi erit usquam.

Pors.

998. Sic Fl. nec quisquam cor-

rigere voluisset si v. stroph. quem dedi invenisset.

999. ψυοη Fl. F. ψυδη V. Corr.
Stephanus.

1001. μάλα γάρ τοι τὰς πολλὰς ἵμτειας Fl. V. μάλα γάρ (γάρ supra scripto) τοι ὃς cet. F. Hae Herm. in formulam maxime probabilem redegit, nec multum discrepat, me judice, ab ea quam Æsch. promul-
gavit.
ἀνάρεστον τέρμα· νόσος γὰρ ἄει γεί-
tων ἀμότοιχος ἐρείδει·
καὶ πτέρμος εὔμπωρόν
ἀνδρὸς ἑπάντην πρὸς ἄφαντον ἥρμα.
Καὶ τὸ μὲν πρὸ χρημάτων
ὑπησίαν ἐκνὸν βαλλὼν
σφένδων ἀπ' εὐμέτρου
οὐκ ἔδω πρόπασ δόμος
πημονάς γέμων ἁγαν,
οὐδ' ἑπόντισε σκάφος.
Πολλά τοι δόσι ἐκ Διὸς ἄμφιλα-
 Phiς τε καὶ εἴξ ἀλλών ἑπετειάν
μὴτιν ἀλεσεν νόσον·

ἀν.β. τὸ δ' ἐπὶ γαῖν πεσον ἀπαξ θανάσιμον
προπάριθ' ἀνδρὸς μέλαν ἁμάς, τις ἄν τοῦτ'
ἀγκαλέσατ' ἑπαείδουν;
Οὔδ' τὸν δροδαί
τῶν Φιμέλων Ζεὺς ἀνάγειν ἄν εἰρέειν.
Εἰ δὲ μὴ τεταχυμένα
Μοίρα μοῖραν ἐκ βεδών

1002. Bl. addidit ἄει, probante
Herm. Ceterorum conj. nequam sunt.
1006. Inserui πρός. Cf. v. antistr.
1008. τὸ μὲν valet τῶτο μὲν 'hoc
si accidit', cui opponendum erat
τῶτο ἄει in v. antistr. 'at si illud,
scilicet, homicidium'.
1009. ἐκεῖνος libri. ἐκεῖνο εго. 'do-
mus, inquit, si opes perdendi cun-
tationem proiect, non tota submer-
gitur'. Junge: ἐκεῖν πρὸ χρημάτων
(non προβαλὼν τὸ μὲν χρημάτων)
'cunctationem, que quasi propugnat
pro salute opum'.
1011. Ap. Hes. est ἀπαξ βιός,
sensus idem; Op. 687.
1012. πημονάς Fl. F. corr. in V.
1016. κᾶς Fl. corr. in F. V.
Pauw. θ' enim ad v. θανάσιμον per-
tinet: sic Eng., Porsoni corr. aperita.
1019. πρόσπαρ Fl. corr. in F. V.
Deinde τις τ' ἀγκαλέσατ' T. omissa
πάλιν quod Fl. V. præbent ante αγα.
Recte: nam glossa erat ad ἀγα- 
adcripta. τ' illa superest de pane
evanido τοῦτ', quod restitui.
1024. ἀνάγειν ζεὺς αὖτ' ἐπαφεὶν ἐπ'
is without cloy: sickness, a neighbour who shares one wall, is for ever assailing.

1005 And a man's state as it sails

fair on its course strikes on an unseen breaker.

Then by casting overboard

fear to lose acquired wealth,

1010 from a wisely-weighted sling,

all the house does not go down

over-freighted with its bane,

nor in deep sea sinks the ship.

1015 Large boon, doubtless, from Zeus in exuberance

and from the furrows which yield in the autumn

kills a famine's fell disease:

but if it has first to earth fallen once

giving death place, who can call up any more a

1020 man's ruddy life-blood by charming?

else would not Zeus have debared

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

1025 And if no appointed Doom

barred a god-sent doom from all

\[ \varepsilon \lambda \beta \varepsilon i \alpha \; F. \; \omega \nu \tau \; \' \iota \pi \alpha \upsilon \nu \; \iota \iota \; \varepsilon \lambda \beta \varepsilon i \alpha \; g e V. \; \omega \nu \tau \; \' \iota \pi \alpha \upsilon \nu \; \iota \iota \; \varepsilon \beta \lambda \beta \varepsilon i \alpha \; g e \; F. \]

Jam Canterus hoc magna ex parte scholio debere vidit; quem secutus

Herm. scripsit \( \zeta \nu \) \( \varepsilon \iota \) \( \tau \eta \nu \) \( \sigma \rho \theta \delta \alpha \eta \) \( \tau \nu \) \( \varphi \theta \iota \mu \varepsilon \alpha \nu \) \( \alpha \nu \kappa \gamma \varepsilon \iota \nu \) \( \pi \alpha \upsilon \varepsilon \iota \). Sed illa

vocis \( \zeta \nu \); transpositio violentior est; \( \iota \pi \alpha \upsilon \varepsilon \iota \) autem est interpretatio; nam

certissimum mihi videtur idem verbum quod \( v. \) 1027 usurpatur, et

hie esse restituendum. Itaque scripsi \( \epsilon \rho \xi \varepsilon \) cum praeunte \( \alpha \nu \). Jam nihil

aliud opus erat quam ut \( \zeta \nu \) \( \alpha \nu \kappa \gamma \varepsilon \iota \nu \) \( \varepsilon \iota \pi \eta \varepsilon \iota \) scriberem. Verto: \( \gamma \nu \iota \pi \iota \varepsilon \nu \pi \varepsilon \) \( \nu \eta \varepsilon \) \( J o v i s \) \( l e g e s \); alioqui neque \( \Lambda \)sclepium

a mortuis arcuisset, ne excitaret'.

1025—1033. Sic libri, \( \sigma o \rho \omega \tau \varepsilon r \nu \) \( q u a m \) \( \sigma \varphi \varepsilon \tau \varepsilon r \nu \) \( f a t e o r \), sed omnia

prorsus sana; \( \mu \iota \rxi \) scripsi (\( \mu \iota \rxi \) \( v u l g o \)) et comma post \( \epsilon \tau \omega \lambda \mu \nu \epsilon \omega \varepsilon \iota \varepsilon \iota \)]

delevi. Vide Comment. Quod autem

ad hoc et cetera \( \Lambda \)scylii \( \alpha \varepsilon \iota \gamma i \iota \) \( m a t a \)

attinet, non ea sunt quorum sen-
tentiam quisquam, etiamsi acerrimo

ingenio praditus in Græcis literis

diu lateque versatus sit, primo im-

petu compertam habere posseit.
eirγε μὴ πλέον Φέρειν,
προφθάσασα καρδία
γλῶσσαν ἄν τάδε ἐξέχει.

Νῦν θ᾽ ὑπὸ σκότω βρέμει
θυμαλγὴς τε καὶ οὐδὲν ἐπελπομένα
να ποτὲ καλρον ἐκτολυπεύειν
ζωπυρομένας Φρενίς.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εἰσώ κομίζου καὶ σὺ· Κατάνδραν λέγω·
ἐπει σ᾽ ἐδύκε Ζεῦς ἀμυνίτως δόμοις
κοινωνίν εἶναι χερνίβων, πολλὰς μετὰ
δούλοιν σταλείσαν κτησίου βομβοῦ πέλας.

"Εκβαίν᾽ ἀτήνης τῆς δε· μηδ᾽ ὑπερφόνει.

Καὶ παῦξα γὰρ τοι φρεν Ἀλκαμάνης ποτὲ
πραθέντα τίλυναι δουλίας μάζης διγείν.

Εἰ θ᾽ οὖν ἀνάγκη τῆς ἐπιρρέστοι τύχης,
ἀρχαιοπλεύσων δεσπότῶν πολλῆ χάρις.

Οὐ θ᾽ οὔποτ᾽ ἐπισφαλεῖς ἠμείην καλὸς
ἀμοι τε δούλοις πάντα καὶ παῦξα στάθμην.

"Εκεῖς παρ᾽ ἡμῶν ηλιότερ νομίζεται.

ΧΟΡΟΣ.

Σοί τοι λέγουσα παῦς ται σαφῆ λόγου.

1036. ἀμυντως, χερνίβων, κτησίων
duplicem sensum habent.
1037. μετὰ libri, μετὰ Herm.
421. δουλείας μάζης βία Fl. καὶ
ζηγῶν δίγειν βία F. V. Quod Bl.
scrisseit δουλείας μάζης βίαν id proxime
accessit ad ver. lect. Ex iis δουλείας
μάζης 'cibarii panis' omnia ingenui-
tatis monimenta prae se fert aptis-
simeque dicitur si personas, hanc
et illam, consideras. Sed μάζης βίων
non potuit dici; nam intelligi potest
quid sit λαγὺ βίως sed λαγών βίως
putidum est. Deinde ζηγῶν διγείν
'jugum attingere' pariter atque illud
absurdum est; oportuit esse φέρειν,
mitigation, then my heart,
fastener than my tongue could speak,
these misgivings would pour out:

1030 now it sighs, in darkness sunk,
spirit-sore, with no hope that it ever will
spin from the flame-enwrapt distaff of reason
ought to suit the present need.

CLYTEMNESTRA.

1035 Go you in too, I mean Casandra, since
Zeus not vindictively has made you share
our household’s cleansing-rite, with many slaves
placed near the altar of the treasure-god.
Step from this car, and cherish no high thoughts.

1040 They say, you know, that once Alcmena’s son
was sold and took the slavish barley dole.
And if this lot’s constraint should turn the scale
great thanks are due for lords enriched of old.
Those who, not hoping it, reap largely, pass
1045 the plumb-line and are harsh to slaves all ways;
you get from us just what is usual.

CHORUS.

To you she speaks plain words, and makes a pause;
'Εκτὸς ὑ' ἄν ὡτικα μορφίμων ἀγγευμάτων τείθω ἄν, εἴ τείθω· ἀπειδοες ὑ' ἵσως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

'Αλλ' εἴπερ ἐστὶ μὴ χελίδόνυς δίκην ἄραντα φωνήν βάρβαρον κεκτημένην, ἔσω Φρενῶν λέγουσα τείθω νῦν λόγῳ.

ΧΟΡΟΣ.

'Επεὶ τὰ λαῦτα τῶν παρεστάτων λέγει τείθου, λιπόντα τόνδε ἀμαξήρη ὅρκον.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Οὔτοι θυραίαν τήνδη ἐμοὶ σχολὴν πάρα τρίβειν· τὰ μὲν γὰρ ἐστὶνας μεσομΦάλοι ἐστικεν ἦδη μῆλα πρὸς σφυγᾶς πάρος, ὡς οὕτοι ἐλπίσασι τήνδη ἐξειν χάριν. Σὺ δ' εἰ τι βράσεις τάνυδε, μὴ σχολὴν τίθει. Εἰ δ' ἀξυνήμων οὕτα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φραζε καρβάνω χερί.

ΧΟΡΟΣ.

'Ερμηνεύως ἐοικεν ἡ ξένη τοροῦ δεῖσθαι τρόπως δὲ θυρὸς ὡς νεαρότου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

'Ἡ μαλανταὶ τε καὶ κακῶν κλυεί Φρενῶν,
and, were you free from fatal toils, if you 
complied, why, you 'd comply; perhaps not comply.

CLYTEMNESTRA.

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

CHORUS.

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

CLYTEMNESTRA.

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

CHORUS.

The stranger seems to need exponents shrewd. 
Her ways are like some wild thing's just ensnared.

CLYTEMNESTRA.

Surely she raves and heeds an evil wit,
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ΑΓΑΜΕΜΝΩΝ.

ητις λιπόταν μέν πόλιν νειλρετον
ηκεί παλινυν θ' ούκ ἐπισταταί Φέρειν
πρίν αἰματηρὰν ἐξαφρίζοντα μένος.
Οὐ μὴν πλέω βήματ' ἀτιμασθῆσομαί.

ΧΟΡΟΣ.

'Εγὼ θ', ἑποικετήρω γάρ, οὐ βυμάστομαι.
"Ἰδ' ὑ τάλαινα, τόνδ' ἐρημώσαο' ἔχουν,
εἶκος' ἀνάγκη τῆδε καίνιστον ζυγὸν.

ΚΑΣΑΝΔΡΑ.

στρ.ά. 'Οτοτοτοὶ πόποι δᾷ.
'Απόλλων, 'Απόλλων.

ΧΟΡΟΣ.

Τί τοῦτ' ἀνωτότυχος ἀμφὶ Λαξίου;
οὐ γάρ τοιοῦτος ὡστε βρημνητοῦ τυχεῖν.

ΚΑΣΑΝΔΡΑ.

ἀντ.ά. 'Οτοτοτοὶ πόποι δᾷ.
'Απόλλων, 'Απόλλων.

ΧΟΡΟΣ.

'Ἡ θ' αὐτὲ δυσφημοῦσα τοῦ θεῦν καλεῖ
οὐδὲν προσάκιντ' ἐν γάοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ.

στρ.β'. 'Απόλλων, 'Απόλλων

1072. ὁτοτοτοὶ M. corr. in Fl. qui tamen παμποὴ habet.
AGAMEMNON.

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

CHORUS.

But, for I pity her, I'll not be wroth.

1070 Come, thou unhappy one, vacate this car,
yield to this fate, and try the new yoke on.

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

1080 Apollo! Destroyer!

1078. Ἐ M. corr. in cet.
ΑΓΑΜΕΜΝΩΝ.

ἀγνίατ', ἀπόλλων ἐμὸς·
ἀπόλεσας γὰρ οὐ μάλις τὸ δεύτερον.

ΧΟΡΟΣ.

Χρῆσειν ἐσικέν ἀμφὶ τῶν αὐτὰς κακῶν.
Μένει τὸ θεῖον δούλιον περ ἐν Φρενί.

ΚΑΣΑΝ∆ΑΡΑ.

ἀντ.β.: Ἀπόλλων, Ἀπόλλων
ἀγνίατ', ἀπόλλων ἐμὸς·
ἀ ποί ποτ' ἤγαγές με; πρὸς ποίων στέγην;

ΧΟΡΟΣ.

Πρὸς τὴν Ἀπειδῶν· εἰ σὺ μὴ τῷ ἕννεεῖς
ἐγὼ λέγω σου· καὶ τὰ δ' οὐκ ἔρεις ψύθη.

ΚΑΣΑΝ∆ΑΡΑ.

στρ.γ: Μισθόθεν μὲν οὖν, πολλὰ συνιστορά
αὐτοφῶνα τε κακά κάρτανας,
ἀνδροσφυγεῖον καί Φονορραντήριον.

ΧΟΡΟΣ.

"Εσικέν εὖρις ἢ ἐξεν κυνὸς δίκην
ἐνοι, ματέει θ' ἀν ἀνευρητεὶ φόνου.

1081. ἀγνιατ Ἔμ. ἀγνιατ' G. F. Fl.
(hic sec. Franz. properisp.) ἀγνιατ' Rob. ex Sophiani emend.; et sic infra.
1082. οὔ μάλις est 'non parum' Herm.
1083. αὐτής codices. αὐτής T. Vict.
1086. ἀγνιατ' Fl.; cet. ut v. 1081.
1089. ζ ζ praemittit M., om. Fl. ξωιστόρα M. corr. in Fl.
1091. καρτάναι M. Fl. κάρτανας F. Herm. inseruit τε m. gr. Em- perio Kayser., Enger., videtur κα- ρατάμα esse corrigendum, Romano, silicet, et posteriori more receptis; nam quia Grecus, præter Perseum, alteri caput praedicit unquam? quod idem interrogari non potest de sus-
the street-god, my destroying god!
for twice thou hast destroyed me, not almost.

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

CHORUS.

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

pendio heroinarum.  χρεατόρα conj. Weil.
1092. ἀνόρξας σφάγιον libri, in M. & in litura. σφέγειον T. σφαγέων Pors. ἀνόρρυταγεύσαν Dobb. Deinde πέδου παντηρίου libri, sed in M. pr. m. scripserat πέδαρ. πεθαρατηρίου Dind. at quid hoc significat ab ipso anderis melius. φωνηρατηρίου Enger. Etenim πέδον est glossa.

1094. ματείειν M. ματείει Fl. ματείειν T. ὁ ὁ εὐρής M. G. Rob., εὐρήτει Fl. F. Vici. ὁ ὁ εὐρήτει T. Recepi Porsoni cm. sed ita ut idem valeat quod ὁ εὑρίς. Jampridem Paleius recte vertebat 'quorumcunque cruorem homicidio fusum invenerit, eum investigat'.
ΚΑΣΑΝΔΡΑ.

Ἀντὶ: Μαρτυρίοις γὰρ τοῖς ἐπιπεθομαίοις κλαίσαντες τάδε βρέφη σφαγῆς ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ.

"Ὡς ὡς κλέος σου μαντικὸν πεπυσμένοι, τούτων προφήτας ὦ οὕτως ματεύσεις.

ΚΑΣΑΝΔΡΑ.

ὑπὲρ: Ἡδώ τότε, τί ποτὲ μὴν ὑδηταί; τί τόδε ἄχος νέον μέγα μέγ᾽ ἐν δόμοις τοῖς διδὸ τοῖς ὑπερτείς καὶ καὶ ἀφετοι φίλοισιν, δυσίκαιτον; ἄλλῳ δὲ ἑκάς ἀποστατεῖ.

ΧΟΡΟΣ.

Τούτων διδρίς εἰμι τῶν μαντευμάτων· ἐκεῖνα ὦ ἔγνων, πάσα γὰρ πόλει βοᾷ.

ΚΑΣΑΝΔΡΑ.

ἄντὶ: Ἡδὼ τάλαινα, τὸδε γὰρ τελεῖς; τὸν αἰμοδέμνιον πόσιν λευτρεῖσιν φαῖδρυναται τῶς θεᾶς θέλω τέλεος;

1096. Sic Μ. τὰ Fl.
1098. ἡ μὲν a pr. m. M., alia manus, ut videtur, ἡμὲν superscrispsit. ἡμὲν Fl. cet. ἡμὲν Rob. ἡ μὲν corr. Pors.
Yes! for I credit these tokens, the crying babes — these — that wail their own butchery and roasted flesh of which their father ate.

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

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

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

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

tάχος γάρ τόδ' ἔσται· προτείνει δὲ χείρ
ἐκ χερῶς ὑφάματα.

ΧΟΡΟΣ.

Ὁ ὑπὸ ξυνῆκα· νῦν γάρ ἐξ αἰνιγμάτων
ἐπαργίσασθε θεσφάτοι αἴμαχανο.

ΚΑΣΑΝΔΡΑ.

στρ.  "Ε ἦ, παταί παταί, τί τόδε Φαίνεται;
ἡ δίκτυων τί γ' Αἴδου;
ἀλλ' ἀρχις ἡ ἕνευνος, ἡ συνεία
Φόνου. Στάσις δ' ἀκόρετος γένει
κατολοξιάτω θύματος λευσίμου.

ΧΟΡΟΣ.

μεσστρ. Ποίαν ὃρινὸν τήνδε δόμασιν κέλει
ἐπορθιάζειν; οὗ με Φαιδρύνει λόγος.
"Επὶ δὲ καρδίαν προκαβαφής δράμε
σταγών, ἅτι καρία πτωσίμας
ξυνανύτει βιοι δύντος αὐγαίς· ταχεὶ-
α δ' ἄτα πέλει.

ΚΑΣΑΝΔΡΑ.

ἀντ. "Α ἢ· ἰδοὺ ἰδοὺ· ἀπεχε τῆς βοδὸς
τὸν ταύρον· ἐν πέπλοισιν
μελαγκέρφω λαβόσα μηχανήματι

1110. χείρ' ἐκ χερῶς ὑφάματα M. 1114. ἦ M.
χείρ ἐκ χερῶς ὑφάματα Fl. ὑφάματα 1115. ἦ M. ἦ Ald.
22. 102 ἐπώια χείρ προδείκτως. 1119. ἐρινύον M.
1113. Sic M. V. G. ἐν' ἀ. Fl. F.
1110 for soon that will be. Now she puts forth her hand
and makes trial-thrusts.

CHORUS.

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

CASANDRA.

Oh, oh! good God! good God! what now comes in view
1115 a casting-net of Hades?
but she the wife, a stake-net, shares the guilt
of blood. And let a band, ne’er appeased
by her race, sing for joy while the stoned victim dies!

CHORUS.

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

CASANDRA.

1125 Take care! O take care! the bull, keep him from
the cow! for, having caught him
in robes, with dark-horned implement she gores
τύπτει· πίνει δ' ἐν ἑυδρῳ κότει.
Δολοφόνου λέβητος τύχαν τοί λέγω.

ΧΟΡΟΣ.

μεσαϊ. Οὐ κομπάσκωμ' ἄν θεσφάτων γυνῶν ἄκρος
εἶναι· κακῷ δὲ τῷ προσεικάξῳ τάδε.
'Απὸ δὲ θεσφάτων τῖς ἄγνωθε θάτες
βροτοίς τέλεται· κακῷ γὰρ διὰ
pολυετεῖς τέχναι θεσπερῶν φόβου
φέρουσι μαθεῖν.

ΚΑΣΑΝΔΡΑ.

οτρ.γ. Ἡδῶ λαλαίνας κακάποτας τύχαι·
τὸ γὰρ ἐμὸν ὑβρῶς πάθος ἐπαγχύσαι.
Ποῖ δὴ με δεῦρο τῆν ταλαίναν ἑγώγεις;
οὐδὲν ποτ' εἰ μὴ ἔμυθανουμένη· τι γὰρ;

ΧΟΡΟΣ.

μεστρ.δ'. Φρενομοχνής τις εἰ θεσφόρητος, ἄμ-

Φι δ' αὐτάς βροεῖς
νῷμον ἄνομον, σὲ τις ἔχω
ἀκρατος βοδίς, θεῦ, ταλαίνης φρεσὶν
"Ιτυν "Ιτυν στένουσ" ἀμφίβαλθι κακοίς
ἀνδῶν βίον.

ΚΑΣΑΝΔΡΑ.

ἀντ.δ'. Ἡδῶ λαλείς μόρον ἀνδάνους·

1128. ἐν addidit Schutz. τεχνεῖ
libri. κότει Bl., Herm.
1132. τις M.
1133. βροται Fl. στέλλεται libri.
Corr. Herm., et Emper. δὲκ M. δὴ
1134. πολυετεῖς Fl. θεσπερῶν M.
θεσπερῶν Fl. θεσπερῶν Casaub. Me-
linus Herm., quod dedi. θεσπερῶν
φόβου hic dici non potuit.
1135. φέρουσιν Fl. absque ν cet.
and he within the filled vessel sinks.
I thus tell you the wily pan's fatal hap.

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

Io, io, the portion of shrill nightingale!

1137. ἐπεχέκουσα M. ἐπαχέκουσα Fl. ἄροτρος Ald. ταλαίνας M. ριλ- λοκτός ταλαίν ἑρεστο Fl. Glossema ριλλοκτος ab Herm. receptum est.
1143. ἄροτρος βοῖς M. βοῖς Fl. Herm.
peribaxov yaf oj pteroforou deisas
thei yulikov t' ailona klasamataw apter-
emoi de mimeni skismos amfikes dori.

XOROS.

mesoer. PiOhev epistovous theoforous echeis
mathtous duoxas,
ta 3' epifobha duofatw klagyf
melocteitw hemou t' orhois en vomois;
piOhev orous echeis thespesian Odo
kakorhimonas;

KASANDRA.

opt.3. 'Io gamoi gamoii Paridox olibrroi
filow. Io Skamkandrou patroin poton.
Tote melw amfis sas aidonas talaon
ynutoma trophiw.
now 3' amfis Kowitow te kakhpevounou
xhous eisika thespodiastewn taka.

XOROS.

mesoer. Tl tOde torod aygan eitou efymeis,
nevnous an oron maboi
petlhmamai 3' opous dakei Phoini

1147. peribalontou gar o M. (Dind.
nescit utrum par an per-) perib-
alontes gar oj Fl. Illud -to ex ye
pro yaf quondam scripto ortum est,
unde et -tei in Fl. Insolita forma
perib- confirmatur similis illa Eum.
634 pereskopovew.
1148. aaywua libri, sed yp. alwva
a librario supra scriptum in M.
1150. t' ante efis recte delevit
Herm.
1152. epifwa M. epifbax Fl.
1153. hem oj' jure suspectum est.
amew Schoemann. Fortasse vomois
t' orhois ekdrois.
for the gods put on her a wing-bearing form,
and let her spend a sweet life free from tears:
for me a gash waits with a two-edged blade.

CHORUS.

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

1155 of ill-omened words.

CASANDRA.

The match! my brother's match! which brought ruin home:
alas, Scamander's stream, drink of my native land!
by thy margin, then, I the ill-fated one
throve on thy nourishings;

1160 but now it seems I soon shall sing my strains
upon Cocytus' banks and Acheron's.

CHORUS.

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

δυσαλγεϊ τύχα μινυρά κακά θεσμένας, 1165
θαύματ' εμοι κλέειν.

ΚΑΣΑΝ∆ΡΑ.

ἀντ.γ': ἵδι πόνοι πόνοι πόλεος ὀλομένας
τὸ πάν. ἵδι πρόπηργοι θυσίαι πατρός
πολυκανείς βοτῶν ποινόμαι· ἄκος θ'.
οὔδεν ἐπήρκεσαν,
τὸ μὴ πόλιν μὲν ἄσπερ οὖν ἔχει παλεῖν·
κάθω δὲ θερμόνους τὰκ' ἐμπελὼ πέδω.

ΧΟΡΟΣ.

μεσανγ.γ'. Ἐπόμενα προτέρεις τᾶθ' ἐφημένον.
Σὲ τις κακοφρονῶν τίθην·
σί δαίμων ὑπερβαρίς ἐμπίπτων
μελίζετε πέγη γοερὰ θανατηφόρα·
tέρμα θ' ἀμηχανῶ.

ΚΑΣΑΝ∆ΡΑ.

Καὶ μὴν ὁ χρυσός ωκέτ' ἐὰς καλυματῶν
ἔσται θεορκός ἑγγύμαιν, νῦμφης δίκην·
λαμπρός θ' ἐοίκεν ἦλιον πρὸς αὐτόλας
πνεῶν ἐφότειν, ὁτε κύματος δίκην

1166. θαύματ' Fl. θαύματ' F.
1167. πάλεος ὀλομένας Fl. πάλεως ὀλομένας V. Corr. Fors.

1171. ἔχειν Fl. ut videtur, corr. in F.
1172. ἐγὼ libri. κἀγὼ quod sensus postulat, metrum mavult, Heims.
ἐμπεδῶ βαλα libri. ἐμπεδᾶ Ahrens.,
πέδω ego. Jam vides cur ἐμπεδῶ scriptum sit. βαλα est stolida interpretatio aut complementum. Quæ autem corrigunt θερμῶν οὐς Canter,
AGAMEMNON.

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

CASANDRA.

Alas, the woes, the woes of my country lost, all-lost! alas, my sire's offerings before the walls, when grass-pastured kine many were slain! and yet

1170 they served naught for cure, to save my country's ailing as she ailed; I too, brain-fevered, soon shall sink to earth.

CHORUS.

There thou spakest words following hard upon the former track. Some ill-disposed

1175 daemon with ponderous weight falls on and makes thee chant sufferings like a dirge, fraught with death; how 't will end I am all in doubt.

CASANDRA.

But soon the augury will look out no more like bride new-married from behind veil-folds:

1180 but to the sunrise blowing, clear of clouds, will hurtle forth, it seems, and wave-like wash

Herm., θερμῶν ῥών Musgr., illud absurdum est, immane quantum; hoc vero comico poete convenit. Verio: 'Civitas mea, cui nulla medicina utilis fuit, morbo periit; et ego quoque, nunc morbo delirans, mox (quum furor quievit) humi pro-cumbam'. πελα χθων Prom. V. 284. Apparet, opinor, nihil aliud nisi θερμῶν verum esse posse.

1176. θανατοφάνα Fl., corr. in F.
1179. νύμφας Fl., corr. in F.
1180. εἰ ἡξεῖν Fl. ἐξῆξεν V. Herm. vulgo. ἐξῆξεν Bothe.
ΑΓΑΜΕΜΝΩΝ.

κλάζειν πρὸς αὐγὰς τούδε τῆματος πολὺ μείζον. Φρενάς ὦ οὐκέτι ἐξ αἰνιγμάτων. Καὶ μαρτυρεῖτε συνάδρωμος ἵχυρος κακῶν μινυλατοῦσθω τῶν πάλαι πεπραγμένων.

Τὴν γὰρ στέγην τὴν ὅποτι ἐκλείπει χορὸς σύμφθεγγος οὐκ εὐφωνὸς, οὐ γὰρ εὖ λέγει. Καὶ μὴν πεποικὰς γ’, ὡς θρασύνεσθαι πλέον, βρέτειον αἴμα κάμος ἐν δόμοις μένει βύσπεμπτος ἐξὸ συγγόνοις Ἐρινῶν.

Τἀνασί τ’ ὑμον δάμασιν προεύρεμεν πρῶταρχον ἄτην· ἐν μέρει τ’ ἀπέττυσαν εὐνὰς ἀδελφον τῷ πατοῦντι δυσμενεῖς.

"Ημαρτον; ἢ κυρῷ τι τεβάτης τις ὅς; ἢ ψευδόμαντις εἴμη θυροκόπτος Φιλέαν; ἐκμαρτύρησον προφήτας τῷ μ’ εἰδέναι λόγῳ παλαιᾶς τῶν’ ἀμαρτίας ὄμοιον.

ΧΟΡΟΣ.

Καὶ πῶς ἐν ἥρκος, πῆμα γενναῖος παρέν, παϊώνοι γένοιτο; θαυμάζῳ δὲ σε πόντου πέραν τραφείσαν ἀλλοβρῷ’ ν πόλει κυρεῖν λέγουσαν, ὀφθερ εἰ παρεστάτεις.

1182. κλάζειν libri. Corr. Aur. Cf. Solon Frag. 5. 17. χρησμός est ἐπι- σεος patefactio s. τὶς ipsa; τοῦτο πῆμα est ‘meum (Casandra) malum’, cujus se participem esse Chorus affirmavit; præterea ipsa cæsura demonstrat toúdē πῆματος non cum αὐγὰς conjungendum esse, sed a voce μείζον i.e. μείζων πῆμα pendere. Sic et Herm. 1187. σύμφωνος Fl., corr. in F. 1192. πρῶταρχος Fl., corr. in F. V. 1194. τηρῆ λibri. θηρῆ Aur. κυρῶ Ahr. Et θηρᾶ certe de sagittæ ietu dici nequit. Scilicet x et y literæ eandem formam habent in M. 1196. Sic libri omnes: 'de me hucusque absente nunc testamini, quod ex verbis (λόγῳ) mea jam scientiae, me sclerorum gnaram esse'. Partem enim solum sue significationis
up to the daybeams woe far worse than this
of mine. But I by riddles will instruct no more.
And bear me witness as I coursingly
1185 hunt down the track of crimes wrought long ago.
This roof a choir ne’er quits, well-matched in tune
but not well-toned, for it speaks no good words.
And having drunk men’s blood, to dare the more,
this wassail-rout of kindred Furies still
1190 stays in the house, hard to be sent away.
Set firmly in its halls they chant a hymn,
the primal death-crime; and in turn they loathe
a brother’s bed, its trampler’s ruthless foe.
I missed? or do I, marksman-like, hit aught?
1195 am I a quack-seer? a door-pestering cheat?
first swear, then witness from my words that I
though absent know this household’s ancient sins.

CHORUS.

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

ΚΑΣΑΝΔΡΑ.

Μάντις μ' Ἀττιλλών τῷ ἐπέστησεν τέλει.

ΧΟΡΟΣ.

Μῶν καὶ θεὸς περ ἵμερῳ πεπληγμένος;

ΚΑΣΑΝΔΡΑ.

Προτοῦ μὲν αἰδῶς ὡς ἐμοὶ λέγεισιν τάβδε.

ΧΟΡΟΣ.

Ἀβράνειται γὰρ πᾶς τις εὐ πρᾶσσων πλέον. 1205

ΚΑΣΑΝΔΡΑ.

Ἀλλ' ὡς παλαιστής κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ.

Ἡ καὶ τέκνων εἰς ἔργων ἠλάθετην υόμως;

ΚΑΣΑΝΔΡΑ.

Εὐναμεσσαυ Λοξίαν ἐψευσάμην.

ΧΟΡΟΣ.

Ἡδὴ τέχναισιν εὐθεοὶ ἕρεμεν; 1210

ΚΑΣΑΝΔΡΑ.

Ἡδὴ πολίτως πάντ' ἐθέσπιζον πάθη.
AGAMEMNON.

CASANDRA.

This office seer Apollo laid on me.

CHORUS.

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

CASANDRA.

Ere now I was ashamed to speak of it.

CHORUS.

1205 True: every one when prosperous is more nice.

CASANDRA.

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

CHORUS.

Came ye to child-beget ting by love’s law?

CASANDRA.

After consenting I played Loxias false.

CHORUS.

When now possessed by god-implanted lore?

CASANDRA.

1210 I had foretold my people all their woes.

1205. βαρινεται F.
1207. χιλιον F. Corr. Elmsl. νάμων est ‘amantium more’.
ΑΓΑΜΕΜΝΩΝ.

ΧΟΡΟΣ.

Πῶς δῆτ' ἀνακτος ἡθα λοξίου κότον;

ΚΑΣΑΝΔΡΑ.

'Επειδον οὐδὲν οὐδὲν, ὥς τάδ' ἡμπλακον.

ΧΟΡΟΣ.

'Ημῖν γε μὲν ᾧ πιστὰ θεσπίζειν δοκεῖς.

ΚΑΣΑΝΔΡΑ.

'Iou iou.

'Tp' αὖ με δεινὸς ὦθομακυτελεχ πόνος

1215

στραβεί, ταράσσων φρομάεις· ὦ ὦ κακά.

'Ωρατε τούδε τοὺς δόμοις ἐφιμένους

νέους, ωνείρον προσφερείς μορφώματιν;

παῖδες δικόντες ὀσπερεῖ πρὸς τῶν Φίλων,

χείρας κρεῶν πληύντες ὀικεῖας βοράς·

1220

τὰν ἐντέροις τὰ σπλάγχνα', ἐπολυτιστον γέμος,

πρέπουσ' ἐχειτες, ὥν πατὴρ ἐγεύσετο.

'Εκ τῶν δε ποινας Φημι βουλεύειν τινὰ

λέοντ' ἀναλκιν ἐν λέχει στρωφάμμενον

οἰκουρὸν, ὀμοι, τῷ μολόντι δεσπότη,

1225

ἐμῷ· Φέρειν γάρ χρή τὸ δούλιον ζυγόν.

1211. ἀνακτος ἡθα λοξίου κότῳ;

libri. ἀνακτος Canter., recentt. ἀνακτος ἡθα λοξίου κότον; Wieseler., probante Ahr. Canteri em. erit 'qui factum est, queso, ut exitii exprs evasert per Loxiae Iram? Absurde dictum; et recte hesit Blom. Sequi debebat non κότῳ sed ὀκτῳ vel si-

mile quid; et sic tamen inepte res-

pondetur. Weiseleri autem est: quo-
nam modo Loxiae Iram cognovisti h. c. expertus es? ποις δῆτ' non idem est quod καὶ πας, ut laudari possit Choeph. 532. καὶ ποις ὀτραπτον ὀθαρ ᾧ; 'ille mammæ, opinor, non il-

AGAMEMNON.

CHORUS.

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

CASANDRA.

I made none credit aught, since thus I sinned.

CHORUS.

To us you seem to prophecy the truth.

CASANDRA.

Ugh! ugh!

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

ἐπειράθης τοῖς Ἀπόλλωνοις;
1214. λου λου, ὁ ὁ κακά libri, et
φρομίους ἐρημάνους v. 1216. Mirum
est Engerum Wellii emendationem
sprevisse, quae λου λου. et mox φρομίους· ὁ ὁ κακά reposuit.
1219. Casandra, ut quae hariola
sit, id quoque dum pueros intuetur
comperit.
1221. Dedi τὰ (libri τὲ); nam τὲ
infirmius est quam ut hanc sedem
occupet.
1226. ζυγίν Fl. antea fuerat ζυγί.
1227. ἀπαρχὸς libri. ἐπαρχὸς Canter.
Illud tuetur Ahr. ἀναστάτηρ
conj. Spanhem.
Νεών τ' ἐπαρχος Ἰλίου τ' ἀναστάτης οὐκ οἴδει διὰ γλάστα μισητῆς κινής λέξεως κατείνασα Φαίδρονις, δίκην ἀτῆς λαβραίου, τεῦξεται κακῇ τύχῃ. 1230
Τοιάδε τόλμα: ἄθλις ἄρτενος Φονεὺς ἐστίν· τί νιν καλοῦσα δυσφιλῆς δάκος τύχοιμ' ἂν; ἀμφίσβαιναν, ἢ Σκύλλαν τινα ὀκοῦσαν ἐν πέτραις, καυτίλων βλάβην, θύσωσαν ἄδου λήτορ', ἀποπονων' τ' Ἀρη
Φίλοις πυθώσαυ; Ἡ μὲν ἐπωλολύξατο ἢ παυτότολμος, ἄρτερ ἐν μάχης τροπῇ, ἐδεικε δὲ χαίρειν νυστῖνοι σωτηρίᾳ.
Καὶ τῶν οὗτων εἰ τι μὴ πείθω· τί γὰρ;
τὸ μάλλον ἢξει. Καὶ σὺ μ' ἐν τάχει παρὼν ἀγαν ἀληθὸμαντίν οἰκτείρας ἐρεῖς. 1240

ΧΟΡΟΣ.

Τὴν μὲν Θυάστου δαίτα παιδείων κρεών ἐννηκα καὶ πέφρικα, καὶ Φόβος μ' ἔχει κλώντ' ἄληθος οὐδὲν ἐξητασμένα·
tὰ δ' ἄλλ' ἀκοῦσας ἐκ ἐρόμου πεσὼν τρέχω. 1245

ΚΑΣΑΝΔΡΑ.

'Ἀγαμέμνονος σὲ Φην' ἐπόψεσθαι μάρον.

ΧΟΡΟΣ.

Εὐφημιον, ὁ τάλαινα, κοίμησον στόμα.

1229. κατείνασα Fl. καὶ κτείνασα 1232. ὀυρείλας Fl.
F. V. Corr. Canter. 1233. θεόν οἰδ' ἄδου μὴτερ' Fl.
1235. θύσωσαν. ἄδου μητερ' Fl. Ahrentis λήτορ' ceteris conjecturis
Locus suspectus. prestat, quam ex Hesychii glossa
1230. Locus suspectus. λέτωρες· ἱέρειαι, et schol. Lycophr.
τοιάδε τόλμας θῆλς F. V. Corr.
1231. τοιάδε τόλμας θῆλς F. V. Corr.
And the ships' admiral, Ilion's ravager, knows naught of what the brutal lewd one's tongue spoke and enlarged on in mock-radiant mood, like lurking death, and by sad fate will win. The plot is this: the female is the male's assassin. What foul monster shall I best surname her? amphisiaena? or the pest of sailors, Scylla, housed in rocks? a mad priestess of Hades, breathing ruthless war against her kin? and how she screamed for joy, the all-daring, as in battle's rout, and seemed joyed at his home-arriving safe-return! 'Tis all one should you credit naught: what else? what will, will come. You too shall soon stand by and pitying say I was a seer too true.

CHORUS.

Thyestes' feast on children's flesh I knew and shudder at; and fear takes hold of me as I hear truly things not fancy-framed.

Hearing the rest I lose scent and run wide.

CASANDRA.

I say you '11 look on Agamemnon's corse.

CHORUS.

Lull, hapless one, thy tongue to fairer words.
ἈΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

'Ἀλλ' οὔτι Παιῶν τῷ ἐπιστατεί λόγῳ.

ΧΟΡΟΣ.

Οὐξ, εἴπερ ἐσται γ' ἀλλὰ μὴ γένοιτό πως.

ΚΑΣΑΝΔΡΑ.

Σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟΡΟΣ.

Τίνος πρὸς ἀνδρὸς τούτ' ἄγος ποροῦνται;

ΚΑΣΑΝΔΡΑ.

"Ἡ κάρτα τάρα παρεκόπης χρυσώμᾶν ἐμῶν.

ΧΟΡΟΣ.

Τοὺς γὰρ τελοῦντας οὐ ξυνῆκα μηχανῆν.

ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ἄγαν γ' "Ελλην' ἐπισταμαὶ φάτιν.

ΧΟΡΟΣ.

Καὶ γὰρ τὰ πυθόμαςτα ὁμομαθῇ ἃ ὀμοίος.

ΚΑΣΑΝΔΡΑ.

Παπαῖ παπαῖ.

1252. ἥ κάρτ' ἄρ' ἂν παρεκόπη, ad modum edidi. Corruptelae origo
AGAMEMNON.

CASANDRA.

In naught does Paean superintend this tale.

CHORUS.

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

CASANDRA.

1250 You pray; their care is to assassinate.

CHORUS.

By what man is the impious deed performed?

CASANDRA.

You were much cheated of my augury's drift.

CHORUS.

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

CASANDRA.

And yet I know full well the Hellenic tongue.

CHORUS.

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

CASANDRA.

Oh misery!

non obscura est. παρεκόπησ αυτεμ est 'fraudatus es'.
1256. παπαι, οὗν τὴ πῦρ προκ. libri. Recept Weillii em. πῦρ est 'febris', cf. v. 1172.
126

ἈΓΑΜΕΜΝΩΝ.

Οἷον τὸν ἔρπει πῦρ· ἐπέρχεται δὲ μοι· ὅτοτι, Ὅλει! Ἀπόλλων, οἶ ἐγὼ, ἐγὼ· αὐτὴ δίπλας λέαινα συγκοιμομένη λύτῳ, λέοντος εὐγενοῦς ἀποστιγμένη, κτενεῖ με τὴν τάλαιναν· ὡς δὲ Φαρμακον
tεῦχοσα καμοῦ μισθὸν ἐνθήσει ποτῷ.
Καπεύχεται θήγουσα Φωτὶ Φάσγανου
ἐμῆς ἀγωγῆς ἀντίτισεσθαι Φόνου.
Τι δὴτ' ἐμαντὴς καταγέλων' ἐχὼ τάδε
καὶ σκῦπτρα καὶ μαντεῖα περὶ δέρη στέφη;
σφὲ μὲν πρὸ μοίρας τῆς ἐμῆς βιαθερά·
ίτ' ἐς Φθόρον πεσόντ' ἐγὼ ἢ ἢμ' ἠψομαι·
ἀλλιν τιν' ἄτης ἄντ' ἐμοὶ πλουτίζετε.
'Ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδῶθων ἐμὲ
χρυστήριαν ἐσθῆτ' ἐποπτεύσας ἐμὲ
καὶ τοίςδε κόσμοις καταγελωμένην μέγα
Φίλων ὑπ' ἐχθρῶν, οὐ διχορρότως μάτων.
Καλομένη δὲ, Φοιτᾶς ὡς, ἀγύρτρια
πτωχὸς, τάλαινα λιμοθῆς ἱεστηκαίνη.
Καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ
ἀπήγαγε· ἐς τοιάδε θανασίμως τῦχας·
βωμοῦ πατρῴου ὡ ἄντ' ἐπίξωνον μένει
θερμῶν κοπείσης Φοινίκης προσφάγματι.
Οὐ μὴν ὃτιμοί γ' ἐκ θεῶν τευνήζομεν·

1258. ὀπίλως Fl. F., corr. in V.
est et hariolae et scorti merces, illa
1263. ἀντίτισεσθαί libri. Recep
enim πέλενος dicebatur, teste Suida;
1264. Blomfieldii conj.
hnc μισθόμεν. Hic utroque sensu ad-
hibetur. Mox addit 'naulum' ἀγωγῆς
1267. ἀγαθὸ δ' ἀμεθύμων libri.
μεθαλὲ. potest autem est medicina qua
1268. τιν' Fl. ἄτεν libri. Corr.
Agamemnonis male factis medeatur.
1269. Stanl.
how fierce this fever grows! for me it comes!
alas, Lycean Apollo! alas, for me!
that biped lioness bedding with a wolf
in absence of the noble lion, next,
will kill me hapless; and, as if she mixed
a medicine, to the draught will add my fee:
and, whetting for her lord the blade, will boast
that she 'll recoup herself my fare in blood.
Why do I keep these mockeries of myself,
the wand, and prophet's garland round my neck?
I will destroy them ere my own decease.
Go! fall to ruin: I shall follow you:
enrich with woe some other in my stead.
Lo! here Apollo's self is stripping me
of my diviner's garb; he who looked on
when in these trappings I was harshly mocked —
unjustly, the scale proves, — by friends unkind.
And I, as crazy, had to bear being called,
forlorn and famished, an alms-begging tramp.
And now the seer, unmaking me a seer,
has brought me to this deadly pass: instead
of our domestic altar waits a block
warm with the crimson spurt when I am cleft.
Yet not by god unhonoured shall we die:

1270. ò è  μέ Fl. ἐπωπτείως F.
1271. μέτα libri. μέγα Herm.
1272. Τμγε  ν ἄ χ. ματαν 'hand
dubie falso irrisam'.
1275. ἐκπράξας μάτων est 'qui exauguravit me vatem', et voci ἐκδόσω
aludit v. 1269.
1277. ἀντεπέξην Fl., priore acc.
προψάρχει est profluvium sanguinis
mactatae victimæ.
1284. Hunc versum qui post v. 1290 in libris legitur Herm. hoc revocavit. Laudatur in Crum. Anec. I. p. 88 ἄρξει γὰρ ἡμῶν ἄλλους αὐτοῖς Ἐρωσ. vocem ἄρξει esse sumptam. ἐπίτασμα est ʻid quod quis precatur manibus supinis'.
1285. ἄξειν ὧν Fl. ἄξειν ὧν F., corr. in V.
1280 one will again, as our avenger, come,
a mother-slaying, sire's-blood-price-levying son;
an exile, wanderer, outcast from this land,
will come to raise the top-stone for his race
of death-crimes: by the gods a mighty oath
1285 is sworn to bring him, as his fallen sire
will pray with hands upturned. Why wail I then,
thus doleful? since I first beheld Troy's town
fare as she fared; and those who sacked the town
come off thus by the judgement of the gods?
1290 I'll go and take my lot, endure the death:
but I address these gates of death and pray
to get a mortal stroke, that so I may
without a struggle, when with easy death
the blood has flowed away, shut-to these eyes.

CHORUS.

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

CASANDRA.

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

"Ο δ' ὑστατῶς γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ.

"Ἡκει τῶν ἥμαρ. σμικρὰ κερδανων ψυχ."?

ΧΑΡΟΣ.

"Αλλ' ὅσι τλήμων οὖς' ἀπ' εὐτόλμου Φρενός.

ΚΑΣΑΝΔΡΑ.

Οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμονῶν.

ΧΟΡΟΣ.

"Αλλ' εὐκλεῶς τοι κατθανείν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ.

'Iω πάτερ σοῦ σῶν τε γενναίων τέκνων.

'Αλλ' ἐϊμι καὶν δόμωις κοικίνωστ' ἐράν

'Ἀγαμέμνωνος τε μοῖραν. Ἀρκεῖτω βίοι.

ΧΟΡΟΣ.

Τι δ' ἐστι χρήμα; τίς σ' ἀποστράφει φόβος;

ΚΑΣΑΝΔΡΑ.

Φεῦ φεῦ.

1300. In eo lusus est quod et ἱρόνου et ἱρόνου ad aures venire pos-
sit: quorum illud erit, "Ζηῶ; minimus ille natu e ἱρόνου natis principatum
tenet"; hoc autem, "vi morituro no-
vissima quaque vitae momenta, (i. e., quam longissima mora) maximi

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

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

CASANDRA.

This day is come: I little gain by flight.

CHORUS.

Know thou art firm from an intrepid soul.

CASANDRA.

None of the happy has this said to him.

CHORUS.

But to die bravely has a charm for man.

CASANDRA.

1305 Alas, my sire, for thee and thy brave brood!
1313 But I'll go wail even in the house my fate
1314 and Agamemnon's. Let past life suffice.

CHORUS.

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

CASANDRA.

Faugh! faugh!

ut soletur Casandram; illa tamen fovet quercelas. Res manifesta est.
1305. τῶν τε libri. αὕτω τε Aur.
1306, 1307. Hi duo versus vulgo post v. 1312 leguntur; sed quum illie inepti essent, hic autem Ca-
sandram aliquid loqui oporteret unde intelligeretur cam in sdes introitu-
ram esse, hue revocandos censuit Enger.

9*
ΧΟΡΟΣ.  
Τί τώρ’ ἔφευξας; εἴ τι μὴ Φρενάων στύγος.

ΚΑΣΑΝΔΡΑ.  
Φόνον δέμω πυέσων αἰματοσταγῆ.

ΧΟΡΟΣ.  
Καὶ πῶς τὸδ’ ἤξει θυματών ἔφεστοι.

ΚΑΣΑΝΔΡΑ.  
"Ομοιος ἀτριδὸς ἄφτερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ.  
Οὐ Σύριον ἀγγάίσμα δωμάτων λέγεις.

ΚΑΣΑΝΔΡΑ.  
Ἰδὼ ξένοι.  
Οὕτω δυστιξώ θάμνου ὡς ἄρισ Φάβιω 
ἀλλαξ: ταχνούση μαρτυρεῖτέ μοι τοῦτ’ ἐμοῦ τάνη, 
ὅταν γυνὴ γυναικὸς ἀντ’ ἔμοι θάνη, 
ἀνὴρ τε δυοδάμακτος ἀντ’ ἄνδρας πέσῃ: 
ἐπιξενοῦμαι ταῦτα ἦ ὡς ταχυμένη.

ΧΟΡΟΣ.  
"Ω τὰλμου, εἰκτελω σε βεσφάτου μόρου.

1310. Interrogandi sign. primus Pauw. posuit.  
Herm. Et sane sane sensus postulat ἀλλαξ.  
1318. At, inquit, avis non frustra timet. 
Immo vero nostrates quidem aves.
CHORUS.

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

CASANDRA.

These rooms breathe horrid fumes from dripping blood.

CHORUS.

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

CASANDRA.

As from a grave a ghostly mist appears.

CHORUS.

You name no Syrian luxury for the house.

CASANDRA.

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

CHORUS.

Brave heart, I pity thee for thy god-taught doom.
"Apostex et eipetiv xhiv priv i brhnov legm emiv ton auitiv, hliw 3' epeuxomai, prds ustotnv Faw, deppotivn timaxrivos ekherovis Fovndosi tici emoix tineiv domov doulich bauosthe, eumxrovis xeiromakos.

ΧΟΡΟΣ.

'Ido bropetiv pragnmat' evthxontia men skiv tois 3iv prfipiein eiv de duxthcix boxvix ugrwstov spgrxov alestev grawvhi kaiv taxt' ekvnov makhov siktetov pole.

To men eiv prasovn akroestov efu paxi bropoviis dakutuloelktwv 3' ovtis apeiitov eirxei meladŕovn, mniket' exelvhe, tade Fovnav.
Kai tado poleiv men eileiv eidosav makarcs Priamou, thestivatos 3' oikad' ikavei: 

1322. eipetiv rbivn i brhnov thelou libri. rbivn quod nemo tolerare potuiv ex xhrivn depravatum est, quod et ipsum pro xev prave correctum erat. Corexi xhiv prv. Sed xhrivn ansam dedit corruptioni vocis legv quam restitui. Quid autem xhrivs et rbivss significet omnibus notum est, et neutrum hic diei posse.

1324. tois emoix timaxrivos libri. Scribe enim oculi ad proximum versum aberraverunt. deppotov ego, nam nihil alius hic stare potuit; non utique bapileos, xoipivno, similia.

1326. His dictis Casandra aedes ingreditur. Id Weillius solus omnium vidit; hmeis gar patbrov. Et pro certo habeo Casaudram non potuisse ea dicere quae sequuntur. Quid si Chorus solet prius quatuor versus iambicos loqui quam cantilenam canit.

1328. skiv tois antfipiev libri. 3iv prfipiein Pors. prfipiein Boissonad.
Yet must I speak once ere I sing my dirge, my own. I pray to Helios, the last light I see, that the avengers of my lord may likewise pay my hated murderers, mine, the slave’s who died, an easy victory.

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

Success is for all men a thing without cloy; and from halls at whose splendour the finger is raised no one, contented, repels it and says this: “do not enter here more”.

To this hero the blessed gods granted to sack Priam’s metropolis, and with honour from heaven he returns to his home. But now if he pays back their blood who before

Herm., a Photii glossa πρέφης τῆς θυμοισι: λεγόμενος, et Hesychii πρέφης εἰκασμένος, εἰκασθεῖς. Sed illud requirit σχῆ ποιεῖ Wieseler et Conington corr., hoc autem σχῆ ut sit: al εἰκοσί, σχῆ τις εἰκασμένη ὁν εἰς. Id agitur, utrum horum sit rectum, nam constat de voce πρέφης. Et, me quidem judice, σχῆ πρεστάτ; et Photius locum aliquem male interpretatus est. Ceterum in hac similitudine nihil omnino est de co- loribus inditis: hoc dicit res secundae imaginem delineant, quam res adversae detergent. id est: hominum vita, si optime se habet, vanitas est; sed hac vanitate pefus quiddam est, siuando cx rebus secundis in adversas migrandum est.


Herm.
ΑΓΑΜΗΜΝΩΝ.

καὶ τοῦτο κανουσί βανάν ἄλλων
ποινὰς βανάτων ἐπικράνει,
τίς ποτ' ἂν εὐξαίτο βροτῶν ἀσίνεὶ
δαίμονι φύσι, τάδ' ἄκουοιν;

ΑΓΑΜΗΜΝΩΝ.

"Ὡμοί, πέπληγμαι καιρῖαν πληγῆν ἔσω.

ΚΟΛΥΦΙΟΣ.

Σῆγα· τίς πληγῆν ἄυτεὶ καιρίας οὐτασμένος;

ΑΓΑΜΗΜΝΩΝ.

"Ὡμοί μᾶλ' αὐθίς, δευτέραν πεπληγμένος.

ΚΟΡΜΦΙΟΣ.

Τοῦργον εἰργάσθηκε δοκεῖ μοι βασιλέως οἰμάφυμκέτι
ἄλλα κοινωνόμεθ' ἂν πως ἄσφαλῆ βουλεύματι ἤ.

ΧΟΡΕΤΤΗΣ α'.

Ἐγὼ μὲν ὑμῖν τίν ἑμήν γνώμην λέγω,
πρὸς δόμα κείρ' ἀστοίς κυρόστειν βοήν.

ΧΟΡΕΤΤΗΣ β'.

Ἐμοί δ' ἐπικά τάχιστὰ γ' ἐμπεσεῖν δοκεῖ
καὶ πράγμα ἐλέγχειν ἐξιν νεορρύτωρ τιθει.
perished, and, dying, ordains for his slayers additional deaths' retribution,
what mortal ever will boast, when he hears it, that he lives with a lot that is painless?

AGAMEMNON.

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

CORYPHAEUS.

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

AGAMEMNON.

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

CORYPHAEUS.

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

CHORISTER 1.

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

CHORISTER 2.

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

Καγώ τοιούτου γνώρικτος κοινωνίς ὁπον ψηφίζομαι τι δράν, τὸ μὴ μέλλειν δ' ἀκμῆ.

ΧΟΡΕΤΤΗΣ δ'.

Τὸ δράν πάρεστι· Φροιμιάζονται γὰρ ὡς τυραννίδος σημεῖ' ἄρασσοντες πόλει.

ΧΟΡΕΤΤΗΣ ε'.

Χρονίζομεν γὰρ· οἱ δὲ τῆς μελλοὺς κλάσι πέδοι πατοῦντες ὡς καθεύδουσιν χερᾶ.

ΧΟΡΕΤΤΗΣ γ'.

Οὐκ οίδα βουλὴς ἕστιν τοιχῶν λέγω· τοῦ δράντος ἔστιν καὶ τὸ βουλεύσαι πέρι.

ΧΟΡΕΤΤΗΣ δ'.

Καγὼ τοιοῦτος εἰμι', ἐπεὶ δυσμιχανῶ· λάγοισι τῶν θανῶν ἀνιστάμαι πάλιν.

ΧΟΡΕΤΤΗΣ η'.

"Η καὶ βίον τελευτεῖ τῶν ἔπειξὸμεν ὅμων κατασχυμνυρτὶ τοῖς ὧν τιμήν ἡγομένοις;"

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1354. ὅραν πάρεστι λιβρὶ, quod mirum est edd. tamdui ferre posse. Non sic Aeschylus. τὸ δράν εγώ, ut sit 'agendi sententia adest', breviter dictum pro 'licet tibi, per meam sententiam, agere, τὸ δράν πάρεστι σοι εἰς ἐμοῦ'. Cf. Eum. 867 τοιαῦθ᾽ἔλεθαι σοι πάρεστι εἰς ἐμοῦ.

1355. σημεῖα πράσσοντες λιβρὶ. Et hic indignor exstitisse qui id Aeschylo inscriberent, quod si puer in ludo literario admisisset infortunium haberet. σημεῖ' ἄρασσοντες εγώ; jamque adeo, si Atticismum vulgati solē-
AGAMEMNON. 139

CHORISTER 3.

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

CHORISTER 4.

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

CHORISTER 5.

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

CHORISTER 6.

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

CHORISTER 7.

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

CHORISTER 8.

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

cismi loco recipias, lusum in voce 'ferire' habebis; et, fortasse, σημεῖα sunt 'notae tonorum musicorum'.
μέμνονος πέμψατος, οὐ γίναι, μέτα. 1362. xτείνωντες libri. Corr. Can-
ter.
ΧΟΡΕΤΤΗΣ θ'  
'Αλλ' οὖν ἀνεκτοῦν, ἀλλὰ κατθανεῖν κρατεῖν πεπωτέρα γὰρ μεῖρα τῆς τυραννίδος.  
ΧΟΡΕΤΤΗΣ ι.  
"Η γὰρ τεκμηριωσιν ἐξ οἴμωγμάτων μαντευτόμεσθα τάνδρις ὡς ὀλαλέτος;  
ΧΟΡΕΤΤΗΣ ια.  
Σάφει εἰδότας χρὴ τάνυθε θυμοῦσθαι πέρι ὁ πασχάλιν τὸ γὰρ τοπάζεται τοῦ σάφει εἰδύναι δίκα.  
ΚΟΡΤΦΑΙΟΣ.  
Ταύτῃν ἐπανεῖν πάντοθεν πληθύνομαι, τραναῖς 'Ατρείδην εἰδύναι κυροῦθ' ὑπώς.  
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.  
Πολλῶν πάροιδον καιρίας εἰρημένων τάνκυτι εἴπειν οὖν ἐπαισχυνθήσομαι.  
Πᾶς γὰρ τις ἐξ ἐχθροῖς ἐχθρᾶ πορτῶν φίλοις δοκοῦσιν εἶναι πημονῆς ἀρκύστατον ἂν  
φράξειν ὡφος κρείστων ἐπιθυμήσατο; 'Εμοὶ δ' ἄγνως ὡς οὐκ ἀφρόντιστοι πάλαι νεῖκης παλαιάς ἥλθε, σὺν χρόνῳ γε μὴν.  
"Ἑστήκα δ' ἐν' ἐπαίω' ἐπὶ ἐξειργασμένοις.  
Οὔτω δ' ἐπραξα, καὶ τάδ' οὖν ἀρνήσομαι· ὡς μήτε Φεύγειν μήτ' ἀμώνεσθαι μόρου,  

1375. πημονῆν ἀρκύστατον libri. πη-  
1380. μεθύσωσθαι libri. Corr. E.  
1365. Ahrens et Herm.  
1368. μονῆς Aur. ἀρκύστατ' ἂν Elmsl.
Intolerable! nay, death’s advice is best; it is a milder lot than tyranny.

But shall we thus on proofs derived from groans forecast as if the hero were destroyed?

We must, quite certain of it, rouse our ire; conjecture’s far removed from certainty.

On all grounds I go with the stream to approve this — to see clearly how Atreides fares.

I will not blush to say the opposite of many words fitly pronounced before. How else could one, when scheming hostile deeds for foes who look like friends, fence the net-stakes of sorrow to a height too great for a leap? This bout came off for me at last, and not without long brooding on a long-lived feud. I stand where I did strike, with all achieved. ’Twas thus I managed, and I’ll not deny ’t: against his flight or parrying of his doom,
ÁGAMEMNÓN.

άπειρον ἀμφίβλητρον, ὥσπερ ἰχθύων, περιστρίχιω, πλούτου εἶματος κακῶν· παῖω δὲ νῦν δίς· κἀν δυσών οἰμωγμάτων μεθ' ἐν οὐτῶν καλα· καὶ πεπτωκότι τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς Δίος νεκρῶν σωτῆρος εὐκτάλιος χάριν. Οὗτος τὸν οὖρον ὥμοιν ὑμνᾶν ἐργάνει πεσών, κάκφυσιῶν δι' ἐξεῖαν οἴματος φαγάν
βάλλει μ' ἐρεμω̃φ' ξακάδις Φοινίκης ἤρόσου χαίρουσαν οὐδὲν ἦσσον ἡ διοχήτωρ γάνει σπερμῶς κάλυκος ἐν λοξεύματιν. Ὁς ὡς ἔχοντων, πρέσβεος Ἀργείων τὸδε, χαίροιτ' ἄν, εἰ χαίροιτ', ἡγὼ δ' ἐπεύχομαι· εἴ δ' ἡ ἐπετόντων ὡς' ἐπιστέφειν νεκρῷ· τάδ' ἄν δικαίως ἡν· ὑπερδίκος μὲν οὖν· τοσύδε κρατήρ' ἐν δόμοις κακῶν ὥδε πλήσας ἀφαλῶν οὖτος ἐκτίνει μολὼν.

ΧΟΡΟΣ.

Θαυμάζομεν σου γλῶσσαν, ὡς θρασύττομος, ἥτις τοιὸν ἐπ' ἄνδρι κομπάζεις λόγων.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πειρᾶσθε μου γυναικὸς ὡς ἀθράσμονος· ἐγὼ δ' ἄτρέστω καρδίς πρὸς εἰδώτας λέγω· τὸ δ' αἰνεῖτε εἰτε με ψέγειν βέλεις,

1383. περιστρίχιων Fl. περιστρι-
χίω V. περιστρίχιω F.
1384. οἰμώγματι libri. οἰμωγμά-
tων Elmsl., cui invitus obtemperavi; nam displícet dualis ille vehemens, ut si dicas 'par gemituum'.
1387. Ἀλέουν νεκρῶ libri. Δεῖσ Enger.
1390. ἔργους 1385. 1391, 1392. άκοι νέμων. εἰ Fl. γυν ἐκ Ven. Corr. Porsonus. ὀπό-
1386. 1395. ρήτοροι codices. Corr. in V.
I with a sort of fish-net hedge him round, with no way out — ill treasure of a dress. I hit him twice; and with two groans he there did let his limbs collapse. When he is down I give a third to boot, a votive gift to the underground Zeus who keeps dead men safe. So fallen he doth ruckle forth his breath; and puffing out a nimble jet of blood

smites with a dark-red shower of murder-dew me greeting it not less than corn-field doth the god-sent rain-joy at the wheat-ear's birth. Things being so, if you, those Argive lords, rejoice, why, you 'll rejoice; but I exult:

would we had liquors fit to drench his corpse! it would be right, nay, more than right; so great a bowl of cursed woes he mixed within the house — and came and drank it off himself.

CHORUS.

We marvel at thy tongue, how bold thou art in speech, who vauntest o'er thy lord such words.

CLYTEMNESTRA.

You sound me as some woman without plan: but I with dauntless soul tell you who know — and should you choose to praise me or upbraid

1395. Hæc est εἰχῇ ἐν τῇ φθιμένῳ. ’utinam adissent idonei liquores quos in mortuum libarem; nam indigemus eorum quos decet; ipse enim post-quam crateram malorum in his aedibus impleverat, domum reversus, ad fæcem hausit: hoc est ’utinam plus mali ei inferre possem’. εἰδ’ pro el δ’ conjici potest, et ταῦτ’ pro ταῦτ’ cum Tyrwhitt. in prox. v., sed non prorsus necessario. 1397. τοσῶς libri. τοσοῦτος conj. Bl., quod mihi necessarium videtur.
ΧΟΡΟΣ.

Τί κακόν, ὦ γύναι.

χθονοτρεφεῖς ἐδανόν ἢ ποτὸν
πασχάλινα ἤμυθας εἷς ἅλας ὄρμεναν
τὸ δὲ ἑπέθου θύσας δημοθρόσους τὰ ἀφάς
ἀπέδικες; 'Ἄπετάμης· ἀπόπολις ἡ ἔσει,
μέτοις ὅβριμον ἀστοῖς.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Νῦν μὲν δικαίες ἐκ πόλεως Φυγήν ἐμαί
καὶ μέτοις ἀστῶν δημόδρους τ' ἔσειν ἄφας,
οἷον τὸ δὲ ἀνδρὶ τῷ ἐναντίον Φέρων·
δε ὅμων προτιμῶν, ὀσπερεὶ βοτοῦ μάρον,
μὴ λανθανόμενοι ἑπτόκοις νομιμάσασιν,
ἔθνους αὐτοῦ παιδα, Φιλτάτην ἐμαί
ἀδίν', ἐτώῦν Θρησίων ἀναμάτων.

Οὐ τούτον ἐκ γῆς τῆς ἡμᾶς ὑπὸ σ' ἀνδριλάτειν,
μικρῶτας ἄποιν'; ἐπήκοος θ' ἐμῶν
ἐργον δικαστὶς τραχὺς ἔσ. Λέγω δὲ σοι
τοιαύτ' ἄπειλεῖν, ὅς παρεσκευατένης

1405. Praestat interpunctio post χερᾶς, ut vulgo; post ἔργον V., Canter., Tyrwhitt., Enger.

1406. δικαία τεκτῶν duplici sensu usurpatur; quæ meritas poenas expetit, et, quæ opus locanti probat, par lanitiae illius Homericæ quæ fuit χερῆς αληθῆς.


1409. Post ἄρας interrogandi signum vulgo ponitur.

1410. ἀπεδίκες ἀπετάμης ἀπόπολις θ' ἔση, in ἀπετάμης ad alterum a super-scriptor e in Fl. Weillium secutus interpuxit post ἀπεδίκες et scripsi ἀπετάμης. ἀπόπολις corr. Seidler. 'excussi exsecrationes et induisti insaniam'.

1411. ἅμβριμον Ven. F. Herm.
'tis all the same — here's Agamemnon, here! 1405
my husband and this right hand's victim dead,
a right good craftsman's work. That's how it stands.

CHORUS.

Woman, what poison-food
earth-grown or from the flowing sea
sprung hast eaten? and put on this frenzied mind,
and hast cast away fear of the people's curse?

1410 thou art sheer cut off, and shalt an outcast be,
monstrous hate of the people.

CLYTEMNESTRA.

Now you adjudge me exile from this land,
to bear the townsmen's hate, the people's curse,
though then you voted this man naught untoward

1415 who, reckoning it a brute beast's death, no more,
when his flocks teemed with fleecy pasturers,
butchered his own child, and my best-beloved
birth-pain, as charm against the Thracian blasts.
Should you not as his foul deeds' penalty

1420 have driven him from this land? but of my deeds
when arbiter you are an angry judge.
I bid you threaten thus — I being prepared

1416. εὐτάκεσ Ven. Schneidewin.
1418. θρακίων τε (vel τί) λημμάτων
1419. χρῆ libri. χρῆν Pors.
1422. Hunc versum ejeit Enger.
Equidem non video quid hic sit
quod offendat; omittitur ἐμοῦ, sed
faeile potest subintelligi. Ceterum
hie et alibi particula ὡς dubitatio-
nem excludit num principalis verbi
subjectum dum agat, id revera in-
telligat, vel (si futuri temporis part-
ticipium sequitur) id ipsum sibi
propositum habeat, quod haec par-
tica subjunghatur. Qua formula
usus ubique explicare poteris hae
et similia, ὡς (πρὸς omissio) βασιλέα,
ὡς ἔλεγξων, ὡς ἐδότων, ὡς (πρὸς vel
νομίζων omissio) ἐδέτας, ὡς πλειστους.
ΑΓΑΜΕΜΝΩΝ.

ἐκ τῶν ὄμων, χειρὶ νικήσαντ' ἐμοῦ ἄρχειν, εἶν δὲ τοὺς παλιν κραίνῃ θέσε, γνώσει διδαχθεῖς ὡφὲ γοῦν τὸ σωφροσύν.

ΧΟΡΟΣ.

αἰ. Μεγαλόμυτος εἰ, περὶ Ἰοναὸν τ' ἔλακες, ὥστερ ὁὖν Φονελβεῖ τύχας Φην ἐπιμαθεῖται. λίπος ἐπ' ὁμομάτων αἴματος ἐμπρέπει. 'Ἀτιέτον ἑτὶ σε χρῆ στερομέναν φίλων τύμμα τύμματι τίσαι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν βέμιν, μᾶ τὴν τέλειον τῆς ἐμῆς παιδός ἰκνίν, "Ἀτιν Ἐρμών θ' ἀλεί τόνδ' ἐσφαξ' ἐγώ, οὐ μοι Φόβου μελαθρον ἐλπὶς ἐμπατεῖν ἐς ὅ ἀλή τῷ ἐφ' ἐστὶν τὰς ἐμίς Ἀγισθος, ὡς τὸ πρόθεθν εὗ Φρονών ἐμοί. οὕτος γὰρ ἡμῖν ἀστὶς οὐ μικρὰ βράσος. Κεῖται γυναικὸς τῖςδε λυμαντήριος, Χρυσηδων μεθελγμα τῶν ὑπ' Ἰλιῶν ἢ τ' αἰχμάλωτος ὡδε καὶ τερασκάτος, καὶ κοινόλεκτος τοῦδε θεσβατηλόγους, πιστὴ ἐὔνευσος, ναυτίλων δὲ σελμάτων ἱστριβής. "Ατιμα θ' οὐκ ἐπραξατών'.

1427. περὶ ὅμων hic fere idem va-
let quod παράφρασι, ut proximo
versu ostenditur.

Deinde εὖ πρέπει αὐτίτετον ἑτὶ σε χρῆ
Fr. εὐπρέπειας τίτετον Ven. V. εὖ
πρέπει αὐτίτετον F. Corr. Aur. et

illud Voss., hoc Pors.

1433. ἐρμών libri.

1434. ἐμπατεῖν V. ἐμπατεῖ codices.
with similar threats — to rule me when by force
you 've conquered. Should god grant the alternative
1425 you 'll know, though taught it late, what good sense is.

**CHORUS.**

An arch-schemer thou!
and declaims in raving words:
and what wonder? thy mind is distracted by
thy gore-blotted state: blots of blood glare on thy
visage. Yet must thou, spurned and bereft of friends,
1430 stricken pay for this striking.

**CLYTEMNESTRA.**

This solemn form, too, of my words on oath
thou hearest; by my child's full Recompense,
by Ate and Erinnys, those to whom
I slew that man, I have no hope to tread
1435 Fear's house, while on my hearth Ægisthus lights
the fire, love-loyal as before to me;
for he's my shield of trust and that not small.
Here lies this wife's insulter, and the pet
of the Chryseides at Troy: here too
1440 the captive portent-scanner and this man's
couch-sharing utterer of words inspired;
a faithful bed-mate, now, as when she pressed
the same ship's-deck-boards. Not unsuitably

**Notes:**

1438. γυναῖκας τῷδε idem est quod ἐμοῦ ut αὐτῶς τοῦτο passim. Sic et expectandum fore ut Timoris domum frequenter'.

1441. τῷ pro καὶ Karsten., Enger.


1446. φιλήτως Fl.


1448. A numeratione harum stropharum et systematum quam Herm. statuit intra certos fines declinavi; quod ubique systemata propriis numeris a strophis distinx; et hoc quidem simplicitati concedendum erat. Preterea, lacunis antiquatis, in duobus locis systemata inter se inequalem versuum numerum habentia exhibui; hoc enim sententiae dare aequum videbatur. Nam ut se habent versus nihil omnino refert ubi lacunam ponas, adeo nulla esset lacunæ suspicio nisi responsionem prestare in animum induxisset Her-
they 've fared: for he — the way I told you; she,

1445 having swan-like trilled her last death-wail, lies down
his own sweet love; and for my transport's zest
brought a love-dalliance-dainty-on-the-sly.

CHORUS.

O that some destiny joined with no pain extreme,
no bed-keeping confinement,

1450 would quickly come bringing o'er us slumber
ever-unending, for our most loving
guardian hath been overcome:
who for one woman bore many toils,
and hath now lost his life by woman's hands.

1455 Alas, alas, Helen infatuate!
of that number, that very great number, of lives
in the Troad the single destroyer!
now she hath poured out a crowning indelible blood-stream,

mannus. Neque ille quidem, me
judice, sine aliquia ratione; sed non
ut opere pretium sit bonum sensum
importunis illis asteriscis interrum-
pere. Quo autem modo choristæ
haec inter se partiti sint res admo-
dum dubia est. Probabile tamen
videtur medium quatuor choristarum
ξενων octo illas strophas antistro-
phasque γ', δ', et systemata antist-
systemataque γ', δ' sortitum esse;
et ceteras duodecim strophas anti-
strophae α, β', χ et systemata
antisystemataque ά, β', χ inter octo
primanos et tertianos choristas quo-
quo ordinue esse distributa.

1450. Sic libri. ἐπ' ἦμιν Herm.
1453. καὶ πολλά libri. καὶ ejecit
Franz. πολέω corr. Wieseler. et Enger.

1454. ἀπέρθησαν βλον ut quod maxi-
me corruptum est. Vide Comm.
1455. ἰώ παραδόμους libri. Alte-
rum ἰώ addidit Bl. παράνους corr.
Herm.
1457. ἀλίσις Fl.
1458, 1459. νῦν δὲ τελεῖν πολύμ-
νατον ἐπιθῆςω δι' αἱρ' ἀνπτων libri.
Hæc Heimsoethius in formam quam
maxime probablem redegit, quam
exhibui. Hermannus, qui satis mul-
tos assecetas habuit, lacunæ signa
post τελεῖν posuit et versum 1459
ad hunc modum ordinavit: ἦ πο-
λύματον ἐπιθήσω αἱρ' ἀνπτωω. Sed
Hermannii autóritas non tanta est
ut credam v. πολύματον voci ἐπι-
τύμβιος respondere. Lacunæ signa,
si lacuna est ubi sensus integer
ΑΓΑΜΕΜΝΟΝ.

ητις ἄρ’ ἐν δόμοις ἦν
ἐρμηναστευτος ἀνδρὸς οἶχος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὠς β’. Μηδὲν βανάτων μοῖραν ἐπεύρχο
τοῖς βαρυνθήσις,
μηδ’ εἰς 'Ελένην κότον ἐκπέφης,
ὡς ἀνδρολέτειρ’, ὡς μιὰ πολλὰν
ἀνδρῶν Ψυχάς Δαυκὼν ἐλέσας’
ἀζύστατον ἄλγος ἐπραξέν.

ΧΩΡΟΣ.

ἀνά. Δαῖμον, οὐ χεπίτευκες δόμαχι καὶ διφύ-
οισι Ταυταλίδαισι,
κράτος τ’ ἱσόψυκχον ἐν γυναικαῖς
καρδιόδηκτον ἐμοὶ κρατύνεις’
ἐπ’ ἐς σάμωτος δίκαι
κόρακος ἐχθροῦ σταθεὶς ἐννόμως
ἀμαν ἄμοιν ἀπεὑχετον μέρου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἀντισωτ. β’. Νῦν θ’ ἀρθυσας στόματος γυνάμην
τὸν τριπάχυντον

mansit, ponenda sunt post Trop. ἤ’ est aut literarum aut repetitio aut correctoris cujusdam additamentum. πολυμακτον vero manifesto est glossa ad ἐρμηναστευτος adscripta, que vox reginae nominis aperte alludit, κατη μυπετειξ. Deinde ἐπιφθεῖων est pescatum librarii qui hoc verbo Heimsoeth etiam compellari somniavit. Hac Heimsoeth, qui lacunam non agnoseit nedum sex versusum.

1460, 1461. ητις ἄρ’ τὸν ἐν δόμαις
ἐρις ἐρμηναστευτος ἀνδρὸς ὕδις libri. Ver-
sum 1460 hoc modo corr. Heims. ητις τὸν ἐν δόμαις ἦν. Sed τὸν est metri complementum, et pro ea ἄρ’ scripsi quod ansam dedisse videtur ei qui ἐρις scripsit, nam αρ et ερ
candem fere formam habent in M. 1464. ἱερέχεις Fl. Corr. in V. 1466. ἄλεσαν Fl. ἄλασα’ F.
1468. ἐμπίττεις libri. Corr. Can-
1460 she, who at home was staying
her husband’s much-wooed tribulation.

**CLYTEMNESTRA.**

Pray not at all for the portion of death,
weighed down by these deeds,
nor against Helena turn your resentment,
1465 saying that she the manslayer, the single
destroyer of many Greek warriors’ lives,
wrought out ineffaceable sorrow.

**CHORUS.**

Daemon, who savagely crushest this house and the
two sons, Tantalus’ offspring,
1470 and dost impose, swayed by equal rancour,
rule by a woman, that stings my bosom;
and now like a raven fell
by the corpse perched dost hymn, well attuned
to the deed, execrable hymns of death!

**CLYTEMNESTRA.**

1475 Now thou hast righted the sense of thy language
by thus invoking this

---

*1460* she, who at home was staying
her husband’s much-wooed tribulation.

**1465** saying that she the manslayer, the single
destroyer of many Greek warriors’ lives,
wrought out ineffaceable sorrow.

**1470** and dost impose, swayed by equal rancour,
rule by a woman, that stings my bosom;
and now like a raven fell
by the corpse perched dost hymn, well attuned
to the deed, execrable hymns of death!
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AΓΑΜΕΜΝΩΝ.

daemona γένυς τῆς δυνατήσεως
ἐκ τοῦ γὰρ ἔρως αἰνετολογίας
νείπει τρέφεται, πρὶν καταλήξαι
tὸ παλαιὸν ἀρχαῖον, νέος ἤχος.

XΟΡΟΣ.

στρ.γ': Ἡ μεγάλερεια μέγαν
daemona καὶ βαρύμων αἴνεις
Φεῦ Philadelphia καὶ αὖν ἀνθ-
φίας τῆς ἀκορέστου.

τὸ, ἢ, διὰ Διὸς

παρατίτου πανεργέτα:
τί γὰρ βρωτεῖς ᾧνευ Διὸς τελείται;

σύστ.γ': Ἡῳ ἦδ βασιλεὺς βασιλεὺς,
πῶς σὲ δικρύσω;

Φρενὸς ἐκ Φιλιάς τί ποτ' εἶπως;
κεῖσαι δ' ἀράχης ἐν ὑφάσματι τῷ
ἄστεβεί δακάτῳ βίον ἐκπνέουν.

στρ.δ': Ὡμοὶ μοι, κοίτικα τάνδ' ἀνελεύθερον·
δολὴν μόρος δακρείς·
ἐκ χερᾶς ἀμφιτόμω βελέμφω.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σύστ.δ': Αὐχεῖς εἶναι τὸ δε τούργου ἐμῶν,
μὴ ὅ' ἐπιλεξῆς

1479. νείπει dativum esse ignoti vocabuli νείπος intimum locum significantis statuit Herm. Cf. Suidas s. v. νείπα· τόπος δύσβατος τῆς γαστρός et s. v. νήσις· τὸ μεταξὺ τῆς κοιλάς καὶ τῶν στομάχων ἑτερον, 'intestinum jejunum'. Suspicor νείπει ex glossa νείπρι, ad νήστει adscripta, ortum esse.

1481. Ἡ μέγαν ὁκοῖς ταῖς ἱμάς libri, que v. antistr. non respondent. Probable mihi videtur οἰκοῖς ταῖς esse interpr. Itaque μεγαρεῖ scripsi, vocabulum alioqui tragicis ignotum.
family's trebly-gorged daemon of evil.
For from him is this blood-lapping appetite nursed
in its bowels; before the old sore has surceased,
lo, fresh blood already is flowing.

CHORUS.

Truly thou fablest a dire
fiend for this house, and with hate full-laden.
Oh! oh! the calamitous uncloyed
fortune's ruinous story!

1485 alas! alas! by means of Zeus,
the cause of all, the doer of all!
for what's achieved by mortals Zeus-unaided?
of this, what is not god-determined?
alas! alas! O my king! O my king!

1490 how shall I mourn thee?
from my loving heart what shall I utter?
for there in that spider-spun web thou dost lie,
by unholy death breathing thy life out.
Ah me! me! this couch base and inglorious!

1495 by a wily death subdued!
death from her hand by that two-edged weapon!

CLYTEMNESTRA.

You fancy this deed to be mine; but append
not the name, and declare

1489. ιω semel Fl. Ven. bis F. V. et sic v. 1513.
1494. τανδ' Fl.
1498. μηδέ επιλέχθης Fl. Ven. μη ἡ εἰπλέξθης F. μη δ' εἰπλέξης Vossius et Franz. 'daemon' inquit 'meam formam indutus hoc facinus patravit; ne ci Clytemnestrae nomen in- dideris' itaque non concedit suum esse facinus.
ἈΓΑΜΕΜΝΩΝ.

'Ἀγαμεμνώνιον εἶναι μ’ ἀλοχον'.

Φανταζόμενος δὲ γυναικὶ νεκροῦ
tοῦδ᾽ ὁ παλαιὸς δριμὺς ἀλάστωρ
'Ατρέως χαλεποῦ θεινατήρος
tοῦδ᾽ ἀπέτισεν
tέλεου νεκροῖς ἐπιθύσας.

ΧΟΡΟΣ.

ἀντ.γ.  'Ὡς μὲν ἀναιτίος εἶ

tοῦδε Φῶνυ, τίς ὁ μαρτυρήσων;
πῶ, πῶ; πατρόθεν δὲ συλλή-

πτωρ γένοιτ' ἀν ἀλάστωρ.

Βιάζεται δ’ ὁμοστόροις

ἐπιρροάσιν αἰμάτων

μέλας 'Ἀρης, ὅποι δίκαιον προβαίνων

πάχυν χοροβόρῳ παρέξει.

ἀντ.ωστ.γ. 'Ἰδο ἱὸς βασιλεύ, βασιλεύ,

πῶς σε διαφρύσω;

Φρενδὸς ἐκ Φιλίας τὶ ποτ’ εἴπω;

κεῖσοι δ’ ἀράχυς ἐν ὑφάσματι τῶδ’

ἀπεβεί βανάτω βίον ἐκπνέων.

ἀντ.δ.  'Ὡμοι μοι, κοίταιν τάνδ’ ἄνελεύθερον

δολίω μόρῳ δαμείς·

ἐκ χερῶς ἀμφιτόμωρ βελέμνῳ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντιστ.δ. 'Οὐδὲ γὰρ οὕτως δολίων ἄτην


1521. οὐτ’ ἄνελεύθερον οἴμαι δολιῶν.
that I'm the wife of king Agamemnon: for likened in form to the wife of this corse the former time's guilt-unforgiving fierce fiend, roused by the merciless banqueter Atreus, served the debt upon him and has slain him full-grown for the children.

CHORUS.

Who is the man who will bear witness that thou of this death art guiltless? whence? whence? but a fiend his father roused might be thine abettor: for dreadful Ares presses on with frequent streams of kindred blood to the goal to which advancing he 'll avenge the clotted gore of the eaten children.

Alas! alas! O my king! O my king! how shall I mourn thee?

from my loving heart what shall I utter? for there in that spider-spun web thou dost lie, by unholy death breathing thy life out. Ah me! me! this couch base and inglorious! by a wily death subdued!

death from her hand by that two-edged weapon.

CLYTEMNESTRA.

And did not he also bring on the family
AGAMEMNON.

οἶκους ἔθην' ᾧ ἀλ' ἔμοιν ἐκ τοῦ ἔρνος ἀερθέν τὴν πολύκλαυτον ἀνάξια δράσας ἵφιγένειαν, ἀνάξια πάσχων μνήμην ἐν Αἴδου μεγαλουχεῖτω, ξιφοδιήλητω θανάτῳ τίσας ἀπέρ ἔργων.

ΧΟΡΟΣ.

στρ. 'Ἀμυχανῶ, Φροντίδος στερῆδείς εὐπαλάμιον μεριμνάν, ὅτα τράπωμαι, πίτνοντος οἴκου.

Δόδωκα ἢ ὁμβριόν κτύπον δομοσφαλῆ τὸν αἰματηρὸν ψακάς δὲ λήγει.

Δίκην ὤ ἐπὶ ἄλλο πράγμα θυγάνει βλάβης πρὸς ἄλλαις θυγάναισι Μοῖρα.

ἀντιστά. Ἰδὼ γὰρ, γὰρ, εἴθε μ' ἔδέξω πρὶν τὸν ἐπιδεῖν ἀργυροτοίχου δράτας κυτέχοντα χαμεύναν.

Τίς ο βάσων νῦν; τίς ο θρηνότων; ἢ σὺ τόδ' ἔρξαι τλῆσαι, κτεῖναι, ἄνδρα τὸν αὐτῆς ἄποκακώσαι ψυχῆ τ' ἀχαρίν χάριν ἄντ' ἔργων

1524. Interrogandi signum adidit Schutz.
1526. τὴν πολύκλαυτον τ' ἵφιγένειαν ανάξια δράσας ἄξια πάσχων libri. Cor- rexit C. H. Weise. Quod ad die- resin attinet, cf. vv. 1555 et 1557. Sic et sensus pulchrior exit. ἵφι-
γένειαν τὴν πολυκλαύτην Karsten. τὴν πολύκλαυτον παιδ' ἵφιγένην Ahrens. In-
cre dulus odi tam πολυκλάυτη quam ἵφιγενειαν, que Dind. corr.
1527. ἄξια δράσας ἄξια πάσχων Herm., alii.
1530. ἀπέρ ἔρξεν libri ἔρξεν En-
ger, alii.
1531. Φροντίδος F. V.
treacherous murder?

1525 Well: having treated unfairly my blossom raised from him, much-mourned Iphigenia, let him too treated unfairly not boast loud in the chambers of Hades; in his death by the mischievous sword

1530 having paid us back that he inflicted.

CHORUS.

I am perplexed — spoiled of deftly-working counsel’s adroit conclusion —

which way to turn now the house is falling.

I fear the shower’s palace-overturning splash, the bloody splash, for the sprinkle ceases:

1535 and Fate on other whetstones whets the sword of Right for yet one deed of mischief-dealing.

O earth! O earth! would thou hadst taken me ere I had seen him tenant that lowly bed

1540 on the floor of the silver-walled laver!

Who shall his burier be? who his lamenters? wilt thou dare to perform this task, who didst slay him, thine own wedded lord?

1545 to bewail, and in face of these heinous deeds

insincerely present

1532. εὐπάλαμος μέρισμαν libri. itaque comma post ἄμ. posui.
ΑΓΑΜΕΜΝΩΝ.

μεγάλων ἄδικως ἐπικρίνατε;

ἀντ' Ἐσῖ  ὁ ἐπιτύμβιος αἰνεῖ ἐν' ἀνδρὶ θείῳ

σὺν δακρύισι τάπτων

ἀληθεὶς Φρευνὸν πυνήσεις

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

σύστα ὦ ἱερεῖ τὸ μέλημ' ἀλέγειν

τότῳ· πρὸς ἴμων

κάππεσε, κάθανε, καὶ καταδίφαμεν:

οὕς ὕπο κλαυθοῦν τῶν ἐς οἴκων,

ἀλλ' Ἰφιγενείᾳ νυν ἀσπασίως

θυγατῆρ, ὡς χρή,

πατέρ' ἀντιάσασα πρὸς ἀκύπορον

πόρθαμεν' ἄχουν

περὶ χείρα βαλοῦσα ψυλήσει.

ΧΟΡΟΣ.

ἀντ. Ἓν ὁ ἔνειδος ἡμεῖς τῶν ἀντὶ ἐνείδους'

δύσμαχα ὃ ἐστὶν κρίνατε.

Φέρει Φέροντ', ἐκτίνει ὅ ὁ καίνων.

Μίμει δὲ μίμησαν ἐν θρόνω Δίδω

πλεῖν τὸν ἔρχοντα· θέσμιμον γάρ.

Τίς ὄν γουαν ἀραίον ἐυμάλιοι θέμων;

κεκόλλυται γένος προσαψαί.

1549. ἀκρόβατον Fl. V. Corr. in Ven. F.
1563. χρόνῳ libri. θρόνῳ corr. Schutz. Et ne forte dubites cf.'
AGAMEMNON.

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to his shade an unthankworthy tribute?
What panegyric pronounced on the godlike hero,
aiming its words with weeping,
1550 shall do its work with true emotion?

CLYTEMNESTRA.

It belongs not to thee to harbour the thought
of this care: by my hand
1555
as he fell, as he died, so will I bury him:

with no escort of wailings in pomp from his home,
but lovingly Iphigenia his child,
as it behoves her,
shall come to the swift-flowing channel of woes
and, meeting her sire,
shall throw her arms round him and kiss him.

CHORUS.

1560 Here comes a charge th' other charge rebutting:
hard is the strife to judge them.
1565 Who shall drive out a curse's seed from families?
'tis fixed so as to bind the offspring.

1564. Interpunctionem post γὰρ recte posuerunt edd. recentt.
1566. Sic libri. πρὸτε υπὰτα Bl.
'agglutinata est gens exitio', justo

ΚΑΤTAΙΜΝΗΣΤΡΑ.

άπειτ. ἐς τόν δὲ ἐνέβης ξὺν ἀληθείᾳ
χρησιμόν· ἐγώ ὦ, οὖν
ἐδέλω δαίμον τῷ Πλεισθενίδαν
ὄρκους δερένη τάδε μὲν στέφειν
δύστημα περ ὄνθ· ὁ δὲ λοιπὸν, ἰὸντ'
ἐκ τῶν δήμων ἀλλαὶ γενεὰν
πρίζειν ὑμῶν ἀλλήλων
κτείνων δὲ μέρος
βολὴν ἐξούσιο πάν ἀπόχρη μοι
μανίας μελαθρῶν
ἀλληλοφόνους ἀφελοῦσθι.

ΑΙΓΙΣΘΟΣ.

"Ω Φέργος ἐχθρον ἡμέρας δικαιφόρου.
φαίνειν δὲ ἡδὴ νῦν βροτῶν τιμαάρους
θεοὺς ἀνωθεν γῆς ἐποτεύειν ἄγη,
ἴδαν ἰφαντοίς ἐν πέπλοις Ἐρμιών
τὸν άνδρα τόνδε κείμενον Φίλαις ἐμοί,
χερί πατριαῖς ἐκτίνοντα μηχανάς.
"Ατρέδος γὰρ ἀρχων τήςδε γῆς, τοῦτον πατήρ,
pατέρα Θεότητι τὸν ἐμὸν, ὡς τορὰς τράαται,
αὐτοῦ τ' ἀδελφὸν, ἀμιφελετος ἄν κράτει,
ἡμιρηλάτησεν ἐκ σίλεος τε καὶ δήμων.
Καὶ προστρόπαιος ἑστὶς μολὼν πάλιν
τλήμων Θεότητι μοῖραν εὕρετ' ἀσφαλῆ,

1571. δύσπλιστά περ Fl. γράφεται E. M. v. v.
1575. ἀπόχρη· παρά τοῖς παλαιοῖς μανίας μελαθρῶν. Transposuit Er-
AGAMEMNON. 161

CLYTEMNESTRA.

You advert with good reason to that divine law:

I then am willing

to take oath to the Pleisthenids' daemon of ill

that with things as they are I will be satisfied,

hard to bear though they be: and for what yet remains,

that he go from this house, and with murderous deaths

waste in some other age its descendants.

And, though scanty the share

of the wealth that I own, it suffices me quite,

if I sweep from the house

these mad-fits of mutual slaughter.

ÆGISTHUS.

O joyful light of the vengeance-bringing day!

now will I grant that gods above as man's

right-vindicators scan the crimes of earth;

now that I see there, grateful sight to me,

that man lie in the Furies' own-spun robes,

atoning for his father's hand's device.

For Atreus, this land's king and that man's sire,

having his rule disputed, drove my sire

Thyestes, mine, to speak explicitly,

and his own brother, from his state and home.

Then coming back, as suppliant at the hearth,

Thyestes sad got safe conditions, not
1590. igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1595. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1600. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1605. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1610. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1615. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1620. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
1625. nonnisi comici poetæ
esserit corrigenda Thystæs
puerorum carnibus farciere. Videamus
igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τραφέντα) apposita essent, bovinam scilicet
ceteris carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
carnibus superimpositis
to die and stain with blood his native ground

1590 himself. In token, this man’s impious sire pretending festively to spend a day
of fresh-meat-food, gave mine a feast on flesh of children; hid foot-joints and palm’s end-combs,

1595 setting above them plump hot bits that gave
no sign: he forthwith ignorantly partook
and ate food costly to the race, you see.

Then when he knew th’ inhuman deed, he groaned,
fell back, threw off the murder-flesh, called down

1600 a fatal doom on Pelops’ line; and couched
in his curse the spurn he gave the food, and Right
concurred. For this you may behold this man
lie there. I also was this murder’s right

1605 concocter: me the third child yet, a babe
in swaddling clothes, with my unhappy sire
he banished — and, when grown, the Right restored.

alter, ‘imittens’, hoc est fallaci
specie (ἀντικ) ad aliquam rem illi-
ciens, et hic quidem ad edendum.
Origio corruptelis erat satis proba-
ibilis literarum evanidarum ἀφαρχα-
καθεμεν correctio; et certe quum
primum ἀφαξ pro ἀφαξ correctum
erat, cetera prona erant. ἀντικ di-
citur ut ἀντικ ἀργατος, ‘quam nullo
signo argueres’ Soph. Ant. 252.

1599. ὁμαιζεν ἄν. πίπτει δ' ἀπό
σφαγης ἐρων libri. ἀμπιπτει corr.
Canter. Deinde ἐμων conj. Aur., recte
sprevit Karsten., σφαγης in σφαγην
mutato cum Hartung.

1601. ἀρα Fl. ἀρα F. V. ἀρα Ven.
Deinde in libris sequuntur ὀντος
βλέθαι πάν το ἤλεθονυς γήνος, quaς
ineptias Schutzius primus intellexit
ab. Ἀσχ. non esse profectas.

1605. τρίτων γὰρ ὑπα μ' ἐπὶ δεῖ
ἀδηλυ πατρὶ libri. ἐπὶ δεῖ corr uptum
esse docuit Emper., id quod moni-
tore vix egebat; nam nihil absurdius
sonare potuit quam ea quae leguntur.
Hermannus ἐπίθετ' ostendit tantum,
nemini enim probavit. Melius ἐπὶ
ὁδιλων Ahr., ἐτι ὄσαθλια G. C.
W. Schneider. Sed verissime statuit
Enger. neque ἐπὶ neque ἔτι ap. Ἀσχ.
in trimetris sub ictu cadere. Pre-
terea ὑπα corruptum esse repetitum
ὑπα in proximo ν. ostendit. Inde
ego τρίτων γὰρ ὄν με παῖον ἐτε'. Quod
autem Herm. statuit exquisitus ali-
quod vocabulum hic latere, id nihilii
est; nam is locus est ut omnia præter
simplicissima quaque proxius re-
spuat.
Καὶ τοῦτο τάνθρος ὕψιστος θυραῖος ὄν, τάσσαν συνάψας μηχανὴν δυσβευλίας.
Οὔτω καλῶν ἡ καὶ τὸ καθάπερν ἔρωι, ἱδόντα τοῦτον τῆς δίκης ἐν ἔρχεσιν.

ΧΟΡΟΣ.

Ἄγιοθ', ὑβρίζειν ἐν κακοίσιν οὐ σέβω·
οὐ τ' ἀνδρα τόνδε φῆς ἐκάν κατακτανεῖν,
μένως οὐ ἐπισκοπὴν τόνδε βουλεύσαι Φῶνος·
οὐ φημ' ἀλφίζειν ἐν δίκη τὸ σὲν κάρα
ἡμορρἱφεῖς, τάφ' ἱσθι, λευσίμους ἁράς.

ΑΠΙΣΘΟΣ.

Συ ταῦτα φωνεῖσι νερτέρα προσῆμενος
κάτη, κρατοῦσιν τῶν ἐπὶ ξυμηδοράς;
γράφει γέρον ἄν ὃς διδάχεσθαι βαρύ
tῶν τηλεσκοπῶν σωφρονεῖν εἰρημένον.

Δεσμὸς ὅτι καὶ τὸ γῆρας αἱ τε νήστιδες
δύαι διδάχεσιν ἔξοχώταται Φρενῶν
ιστρομάντεις. Οὐχ δρὺς ὅρρων τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παῖσας μοῦζη.

ΧΟΡΟΣ.

Γῦναι σύ, τὸν ἥκοντας ἐν μάχης μένων
οἰκυρός, εὐνήν ἀνδρὸς ἀστρονόμας ἄμα,
ἀνδρὶ στρατηγῷ τόνδε ἔβουλευσας μόρον;

1612. Post hune versum lacunae signa posuit Herm.
1620. Comma post τηλεσκοπῶς sustulit Karsten.
1621. ἰεσμὸν ἐπὶ Fl. Ven. Corr. in F. V.
1624. πῆςας libr. παῖσας Schol. FInd. ad finem Pyth. 2. quod Herm.
And I, though absent, laid my hands on him, and patched up all the fatal plot's design.

This done, for me 'twere glorious even to die, having seen him lie in Retribution's nets.

CHORUS.

Ægisthus, I dont hold with scorn in woe: you say you killed this man designedly and planned this piteous murder all alone:

I say your head will not escape when tried, know 't well, the people's curses hurled with stones.

ÆGISTHUS.

You say this sitting at the lower-deck oar though the ship's main-deck men have mastery? greybeard, you 'll know how hard it is to learn when one so old is bidden to be wise.

But chains, age, hunger-pangs, for teaching this are the mind's most expert physician-seers. Seeing this, do you yet not see 't? Dont kick against the goads; lest, striking them, you smart.

CHORUS.

You woman, who for men returned from fight stayed housewife-like; shamed, too, a true man's bed, you planned this host-commanding hero's death?

ΑΓΑΜΕΜΝΩΝ.

ΑΙΓΙΣΘΟΣ.

Καὶ ταῦτα τὰπὶ κλαμμάτων ἄρχηγενή.
"Ορφεὶ δὲ γυλώσαυν τὴν ἐνακτίαν ἔρχεις·
ο μὲν γὰρ ἤγε πάντι ἀπὸ φθογγὸς χαρᾶς,
οὐ δὲ ἐξορίας νηπίως ὁλάγμασιν
ἀξεῖ· κρατήθεις ὅ ἡμερώτερος Φανέ." 1630

ΧΟΡΟΣ.

"Ὡς δὴ σὺ μοι τῷρανος Ἀργείων ἔσει,
δα οὐκ, ἐπειδὴ τὸδ' ἐβόλυλευσας μόρον,
ἁράσκα τὸδ' ἔργον οὐκ ἐτῆς αὐτοκτόνως. 1635

ΑΙΓΙΣΘΟΣ.

Τὸ γὰρ δελώσω τρὸς γυναικὸς ἦν σαφῶς·
ἐγὼ δ' ὑποττομ ἐχθρὸς ὑ παλαιγενής.
"Ἐξ τῶν δὲ τοῦτο καθημάτων πειράσομαι
ἀρχεῖν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξῳ βαρείας, οὐτὶ μὴ σειράφορον
κριθώντα πῶλον· ἀλλ' ὁ δυσφίλης σκότω
λιμὸς ἐνοικὸς μαλακῶν σφ' ἐπόφετοι. 1640

ΧΟΡΟΣ.

Τί δή τὸν ἄνδρα τόδ' ἀπὸ ψυχῆς κακῆς
οὐκ αὐτὸς ἴμπριξες; ἀλλὰ νῖν γυνή,
χόρας μίσσαμα καὶ θεῶν ἄγχωρλόν, 1645

1631. ὑπίος libri. νηπίος corr. Jacob., recentt.
1634. τῶδε βουλεῦσας Fl. Ven. Corr. in V. F.
ÆGISTHUS.

These words are also harbingers of tears.
You have the contrary of Orpheus' tongue:

he by his voice led all things with delight;
you by your silly howls will drive them wild
and lead them so. Mastered, you 'll look more tame.

CHORUS.

That you, my god! should be the Argives' king!
who, when you 'd planned his doom, dared not perform

the killing act in person, no, not you.

ÆGISTHUS.

Enveigling clearly was a woman's part;
I was a foe from ancient date suspect.
But with his treasures I will try to rule
the people; and will yoke with heavy bands

him who won't heed the driver; not as some
gay grain-fed prancer; no, unlovely Fast
that dwells with Darkness shall behold him meek.

CHORUS.

Why, with your craven soul; did you not kill
this man yourself? no, but a woman did —

stain of her country and the tutelar gods —


she slew him. 'Tis for this Orestes lives, that he by favouring fortune here restored may be the all-conquering slayer of them both.

ÆGISTHUS.

Well, since you think fit to act thus and to speak you soon shall know.

CHORUS.

* * * * * * *

ÆGISTHUS.

1650 Come on now, my trusty guardsmen, this affair is not remote.

CHORUS.

Yes, come on; let each one fairly hold prepared his unsheathed sword.

ÆGISTHUS.

I too, with my sword unsheathed, I do not refuse to die.

CHORUS.

'Die' you say; we take the omen; for ourselves we take our lot.

CLYTEMNESTRA.

Nay, my dearest husband, let us do no further deeds of harm:
АГΑΜΕΜΝΩΝ.

άλλα καὶ ταῦτ' ἐξαμήσας πολλὰ δυστυχον θέρος· 1655
πημονῆς ἀλίς θ' ὑπάρχει μηθ' ἐθ' αἰματομεθαθ' ἄφρενος γυνὰμης θ' ἀμαρτεῖν τῷ κρατώντι αἰσχρὸς μέγαν. Στείχε καὶ σύ χοί γέροντες πρὸς δόμους πεπρωμένους, πρὶν πάθειν ἄρξεί τ' ἀκαίριαν χρῆν τᾶδ' ὡς ἐπράξαμεν. Εἰ δὲ τοῖς μόχθοις γένοιτο τῶν ἄλλας, ἀποκλίμεθ' ἐν, δαίμονος χυλῇ βασιλεία δυστυχῶς πεπληγμένοι. 1660
"Ωδ' ἔρχει λόγος γυναικὸς, εἰ τις αἰξιοὶ μαθεῖν.

ΑΙΓΙΣΘΟΣ.

'Αλλὰ τούτῳ μοι μικτῶν γλῶσσαν δὴ ἀπαθίτητι, κάκβαλεν ἐπὶ τοιαύτα δαιμονεῖ πεπρωμένους.

ΧΟΡΟΣ.

Οὐκ ἐν 'Αργελον τὸδ' εἰς Φώτα προσταίνειν κακῶν. 1665

ΑΙΓΙΣΘΟΣ.

'Αλλ' ἐγὼ σὲ ἐν ὑστέραντιν ἡμέρας μέτειμ' ἐτί.

ΧΟΡΟΣ.

Οὐκ, οὐκ δαίμον 'Ορέστην δεῖρ' ἀπευθύνῃ μολεῖν.

1655. β᾽ ἔρος libri. θέρος est Schutzii correctio, ab omnibus recepta.
1656. πημονῆς δ᾽ ἀλίς γ' ὑπάρχει μηθ' ἐθ' Herm. ὑπάρχει et αἰματομεθαθ' Herm. ὑπάρχει et αἰματομεθαθ' Auratus ille, quem nemo digne laudare potuit. μηθ' ἐθ' Bl.
1657. Λείπεις τʰ σὲ ἐν πρὸς δόμους πεπρωμένους τούτοις libri. Καθάρει τῷ κρατώντα corr. Casaubon. Desunt verba sex mora-
to have reaped ev’n these, so many, yields a miserable crop.
There is suffering in abundance: let us spill no further blood.
For a prince to miss the prudent counsel is a great disgrace.
Go, both you and these the elders, to the homes assigned by Fate,
er e they rue, and broach untimely deeds: ’twas fated as we fared.
Sure, if this might be enough of trouble we would acquiesce,
by the daemon’s painful talon sadly torn as we have been.
If ’tis worth one’s while to listen, thus a woman’s word directs.

ÆGISTHUS.

Shall I brook it that they scatter on me silly talk like leaves,
and give vent to speech of this sort, braving what the god may send?

CHORUS.

It would not be like the Argives at a coward’s feet to cringe.

ÆGISTHUS.

On some future day I’ll bring you yet to your account for this:

CHORUS.

No, if fortune guide Orestes hither to return again.

O. R. 637.
1659. πρὶν παθεῖν. ἔρχαντες καιρὸν
Fl. πρὶν παθεῖν. ἔρχαντα καιρὸν Ven. V. F., qui meliorem lectionem præsent.
Inde ego, sere nulla mutatio-
one, ἄρα: τ’ ἀκαίρων, quod dicitur
ut ἄρχειν ἀδίκων χαιρῶν. Sed totus
hic locus adeo corruptus est ut
desperatus jure dicitur. Non amo
insolens illud πεπρωμένου quod gloss-
sam corruptam olet ad χρῶν τόδ’

adscriptam. Deinde ἐπραξάμεν Ven.
Proximo autem versus άλες γ’ ἐχοίμηθ’
tοι in τοι mutandum esse videtur.
1660. χολῇ Fl. V. χολῇ Ven. F.;
nihil enim ineptius voca χολῇ, ‘bile
petiti’, quod Paleius notavit.
1663. ὠχίμουνος libri. Corr. Cas-
saubon.
1665. προσάλειν Fl. V. Corr. in
Ven. F.
ΑΓΑΜΕΜΝΩΝ.

ΛΙΓΙΣΘΟΣ.

Οἴδ' ἐγὼ Φεύγοντας ἀνδρας ἐπιθας σῖτομένους.

ΧΟΡΟΣ.

Πρᾶσσε, πιαίνοι, μιαίνων τὴν δίκην, ἐπεὶ πάρα.

ΛΙΓΙΣΘΟΣ.

"Ισθι μοι ἄσσων ἀποινα τῇς μαρίς χάριν."

ΧΟΡΟΣ.

Κόμπατον ἀρτῶν, ἀλέκτωρ ὅστε βηλέας πέλας.

ΚΑΤΑΤΑΜΗΣΤΡΑ.

Μὴ προτιμήσῃς ματαιῶν τῶν' ὑλάγμαθ', ὡς ἐγὼ καὶ σὺ βήσομεν κρατοῦντε τῶνδε διαμάτων καλῶς.


1672. ὑλάγματων libri, ceteris omis- ὑλάγμαθ' ὡς corr. Rauchenstein, ut
ÆGISTHUS.

I know well that men in exile on their hopes are wont to feed.

CHORUS.

Thrive on, feed thee fat, defiling justice, since thou hast the chance.

ÆGISTHUS.

1670 Be assured that you shall pay me reckoning for this foolishness.

CHORUS.

Crow and chuckle fearing nothing, like a cock that's near the hen.

CLYTEMNESTRA.

Dont regard these silly creatures' yelpings past their worth, for I, I and thou will fairly settle, as its sovereigns, this domain.

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verbo πρωτιμησις constructio sua servaretur.
1673. Et huic versui pes unus sum est, consecuti, \( \varkappa \lambda \varphi \delta \) addiderunt.
COMMENTARY.

1—39. Prologue. Time: night. The scene probably represented moon and stars, the belvedere of the palace of the Atreidæ at Argos, and the watchman, armed, standing by a watch-fire. At v. 22 a new light is seen somewhere to the right, on Mt. Arachnaeum. The watchman makes his exit by stairs leading to the interior of the house, and this scene is changed at v. 39.

1. ἀπαλλαγήν. The first word which indicates the ἀμος, 'discharge', 'relief'.

2. Φρουζα. Genitive after μῆκος, which word of time gives αἴτω the force of a perfect; so ὑν to κάτοικα v. 4. The Gramm. distinguish ἔτειος 'last ing a year' from ἔπετειος 'occurring once a year'. See v. 1016. ἄγκαβεν = ἀνέκαβεν is 'away on the top'; They wrong the poet who construe 'head on hand, like a dog' and Herm. did not intend this; but 'with the body raised and propped on the arm bent at the elbow, the forearm lying on the ground'. Even so, the simile of the dog is ludicrous. κυνῆς δίκην is correctly explained by the Sch. 'because of its watchfulness and fidelity'.

4. The soldier speaks: 'a host of constellations who marshal themselves by night'. The distinction ζωροῦ, 'sidus', and ἄστρον, 'stella' is always observed in correct writers.

6. All the ancient Greeks from Orpheus to Aristotle, not excepting Epicharm. acc. to Menand. Mein. p. 196, believed the sun moon and stars to be divine persons, 'animales deos' Apul. De Dogm. Plat. I. 11; Plut. de Pl. Phil. passim. Lucretius I. 5 proves that they are not. More literally 'showing themselves conspicuously in æther'.
COMMENTARY.

10 κρατεί = νικᾶ = vincit = 'proves'; so v. 1364, καταβαίνου κρατεί 'death carries the day', like μολεῖν ἐνίκησεν, the Φίλαξ Soph. Ant. 233. ἀνθρώπουν is 'giving her opinion (βουλή v. 1358) with masculine assurance and force of reasoning'.

14. Literally: 'for fear (of falling asleep) is my comrade (next man to the right or left) so that my eyelids do not resolutely fall-to with sleep'. Here we have the soldier again: if ἴδρος (about falling asleep) were his comrade, then he would come to an engagement at once; but with only fear to support him he avoids it. ὑπνομαχῶ in Aristoph. is 'fight against sleep'. But for the word Φίδας it might be proposed to take σωμαλεῖν in another of its meanings 'come to a league or covenant with'. But this is peculiarly the part of a general.

17. Of all the possible meanings of ἀντίμολπον it seems best to take it as formed on the analogy of ἀντιρρήσως 'which opposes song to sleep' with an allusion to ἀντίτομον which appears to mean 'a medicinal herb either cut out of the ground or chopped up as a remedy against'. But μνήμην ἀντίμισθον Suppl. 270 is 'memory in place of fee' and according to this we should expect μολής ἀνυπνο. ἀντίμισθον, formed (by the Ed.) like ἀντιφέρον v. 406, would mean 'slipping in this probe-like cure for sleep'. But we want a cutting instrument used as if he were in a swoon or a lethargy. Ἐντέμυν. The meaning 'chopping up herbs or roots upon', given by Stanley and all editors, seems to be without any support whatsoever except their authority. It should have been ἐπιπάστων, see Suid. s. v. πάλιον. τέμνειν is 'to lance' Arist. Probl. 1. 32 etc. ἐντομαί are 'incisions' or 'punctures' Hierocles (p. 280 Dacier.) ἄγη τομαῖα Supp. 268, Choëph. 537 are 'effectual cures by amputation'; cf. ιατρὸς ἁποτομός in Plut. Apophth. Catonis 'a surgeon fond of desperate remedies'. τομαῖ Pind. P. 3. 53 are punctures' or 'amputations'. ἐντέμυν ὑφάγον is 'to make an incision in a victim for the purpose of examining the inwards'. ἄκος itself is κυμίως ἡ διὰ σιδῆρον τεραπεία E. M. s. v. ἄκειμενος. Hieroc., Iamb., Porphyry. often allude to the surgeon's knife, seldom to medicines. Add that the watchman ought here to say nothing about song, which is fully
COMMENTARY.

expressed before. A few trials will soon convince that it is impossible to translate the line fairly and not absurdly, and that it is incredible that it should have proceeded from the poet in its present form.


23. Χορῷν κατάστασιν. Instead of the present φιλακών κατά-στασις.

26. σημαίνειν τοῖς is the usual military phrase. See Suid. s. v. τοῦν.

30. Lit. 'is clearly seen reporting'; 'beams' in the Trans. is a verb.

32. The meaning is: 'I will take the master's lucky throws as my own' i. e. lay my money on them, and be quite sure that such as are good for him will bring me luck. The allusion is to some game at dice, perhaps like backgammon.

35. βασιλάσατο. See Suid. s. v. διασηκῶσι. But here it is simply a soldier's word, which he usually applied to the bearing of arms, his spear or shield.

36. Besides the passages cited by Schutz and Blomf. there is 

βοῦν ἀφώνεις ἐπὶ τὴν γλῶσσαν βεβλημέναι Philost. V. S., Scopelianus; and οὖν εἰ βοῦς μοι, τὸ λεγόμενον, Φθέγξαιτο Alciphr. 2. 4. 3. The Spartans (Plut. Instt. Lac. 25) sacrificed an ox to Ares after a victory gained by artifice, and the noisy cock when victorious by open force. It is evident, therefore, that the ox was an emblem of silence. Compare παχύς γὰς ἢ ἔκειτ' ἐπὶ στόμα Menand. Fr. p. 10 Mein. which is only a variation to express the swinish gluttony, not the bovine silence, of Dionysius.

38. ἐκὼν is correctly explained by Paley.


42. This line, in apposition with μέγας ἀντίδικος, expresses the Athenian view of the paradox that two kings at Sparta should be the μόναρχος of the state; a monarchical form with two kings.

44. Hes. Op. 427. Since the adoption of words and phrases from Hesiod is so remarkable a feature of this play, the reader will be reminded of it even in the less important instances.
COMMENTARY.

48. ὣς τ' ἀληφποι ΜΕΓΑΛΑ ΚΛΑΔΟΝΤΕ ΜΑΧΕΣΙΝ — ὥς οἱ (Hercules and Ceycus) ΚΕΚΛΑΔΟΝΤΕΣ ΕΤ' ἈΛΛΗΛΟΙΟΙΝ ὙΡΟΥΣΑΝ Hes. Sc. 405. 412.

50. ἘΚΑΤΟΣΙΩΣ 'which make their ordinary path of flight'. So Bellerophontes in his frenzy πάτον ΑΝΘΡΩΠΩΝ ἈΛΕΞΙΩΝ Hes. Sc. 405. 412.

51. ᾿ΟΠΑΤΟΣ takes the gen. through its positive ὑπέρ. Cf. 'propius montem' Sall. J. 49 etc. 'Le Vaillant saw at an immense height a flock of Vultures (the Oricon) gradually descending in concentric circles (curves?) and seeming to come out of the vault of heaven'. Bree's History of the Birds of Europe. περιφέρεις δὲ ἦν τὸ πτώμα τῶν ὀλυμπῶν Suid. s. v. πτώμα. The parallelism is very close in the words ἘΚΑΤΟΣΙΩΣ. λεχέων, ἐρ. ἐβρασόμενοι. δεμνιστέρυ. The Greeks sail far away from home because the partner of Menelaus' bed is lost.

55. Lit. 'some one who goes by the name of Apollo etc.' Observe the caution of a Pythagorean in mentioning the name of a god.

57. τῶν συντεκτικών are, of course, the young birds which have been carried away from home, like Helen. So the Schol. It is gen. after ἗ρειναι.

63. γνία—πῦρα καὶ χεῖρις II. 5. 122. So the Scholl. passim.

64. Alluding to the Homeric description γνία δ' ἐρειν' οἴμαξις II. 5. 68, 309, etc.

65. and here to passages like II. 13. 162. ἐν καυλῷ ἐθνη ἄλθνον ὄρμιν.

69. ὑποκαίων. ὑπὸθείου. Weil compares Hdt. 3. 109 ἰὼν σφ. γένει ὑπεγίνηται.

70. The best interpretation hitherto current is based on Soph. Ant. 1007 where the unwillingness of the fire of a sacrifice to burn is an omen of evil. But this is only a sign of displeasure at something which has been done before; assuredly the sacrifice itself is no cause of intense wrath. That interpretation, therefore, is false. ᾿Αὑρὰ ἵερα are acts in which the gods and their laws are disregarded, as they would be when a sacrifice was offered and no θυσία, ἀπορρήτων κατάργματα burnt in their honour. The Orphic code was promulgated under divine sanction, and every infraction was an act of irreligion. ᾿Αὑρά ἵερα are the same as ᾿Αὑρὰ ἰερὰ Soph. Fr. 601. Suid. s. v.
COMMENTARY.  179

In the case of Paris there are no sacrifices at all, good or bad, but an act in defiance of the law of Zeus, the rape of Helen. Clytemnestra is ἄνθησες γυνῇ Cho. 46, the unjust man is ἄνθησες Eum. 540. So Virg. in the often-quoted line 'discite justitiam moniti et non temnere divos' 'learn not to defy the gods by injustice'. In Αἰσχ. all unjust acts are ἀνυφρα ἱμα.

71. ἄτενεϊ τε νῷ Ησ. Θν. 661. ἡ in ἄτενης represents ἁγαν acc. to Donaldson.

72. ἄτιτης is 'which does not pay' and here 'which pays no military service' as being ὑπὲρ τὸν κατάλογον which phrase was παροιμία ἐπὶ τῶν γεγραμμένων Σuid. s. v. ἄτιτης Eum. 257 is 'without paying for his crime'.

73. Paraphrase of Hes. Op. 113 in so far as he describes old age with reference to the feet and arms. Comp. Anth. 6. 25 γηραλέον νῦν ἀντὶ πανοπλίας βάκτρων ἀμείψαμενος. The warriors, on the other hand, apply full-grown strength to the spear.

74. µυέλας is 'the blood'. In Ησμ. Οδ. β. 290 ἄλφιτα is µυελας ἀνδρῶν because it makes the blood.

75. 'Ares is not an indigenous god in a child's breast' οὐκ ἐν χώρᾳ is for ἐπιχώριος. ἐπίχωρος. οὐ ἐν χώρᾳ  ὃ ἐν τῷ χώρῳ ὡν E. M. Μ. τῷ τόπῳ ἐκείνῳ.


82. The Homeric ὀνειρεῖ makes easy the comparison of a person to a dream. Hopes, the fancies of poets, and the musings of lovers are ἐγκυνηρίτων ἐνυψια.

92. ἀδόλοις implies a fear of ἄδολος in the mind of the speakers. παρ. 'blanditiae' Prop. 5. 6. 72. See Soph. Fr. 340.

96. πελάνω. λέγεται δὲ πέλανος καὶ το ἐπιγιγνόσι καὶ ἐγκραμμένον ἄπωθες ἀδέκρυον οἶων λιβανωτὸς, κόρμη Suid. s. v. For the torches compare Aristæn. 1. 10 fin. ἐκάστῳ δὲ κατὰ δώματα δαίδες ἐκ λιβανωτοῦ συγκείμεναι, ὥστε ἀρα κάσται καὶ ὕμισθαι καὶ παρέχειν το Φαε μετ' εὐωδίας.

103. From Ηes. Op. 795. See Crit. Notes. θυμοβόρος ἥ τῆς ψυχῆς διαφθείρουσα Suid. s. v. is very like a scholium on this passage written when the text was as yet uncorrupted.

105. ἐκτελεῖς Ηes. Op. 464 is 'having arrived at full growth and mature strength', the τέλος of ib. 472. οἱ τέλεσιν at Sparta were married men in the flower of their age
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106. μολπαν ἄλκα is the ἀκάματος αὐθη of Hes. Th. 39.

107. σύμφωνος is the αὐτοφωνος of Hes. Th. 813 ‘grown in one piece’; αἰών σημαίνει τὸν τῆς ζωῆς χρόνον E. M. s. v. δύν. Literally, then, poetic power is here said to be one being with their term of life, so that the might of song abides with them in their old age. Soph. makes the poetic faculty and the term of life foster-children Fr. 768 οὐκ ἐστὶ γῆμες τῶν σοφῶν ἐν οἷς δ' νοῦς βείχ ξύνεστιν ἡμέρα τεθραμμένος which seems to mean:

those gifted ones have no old age in whom dwells genius nursed with days ordained by god.

And so Ἀesch. at 67 years of age is now exhibiting the Agamemnon.

110. Hes. Sc. 50 οὐκέχ' ἀμα Φρονέοντες κασιγυρίως γε μὲν ἤστην.

111. πράκτωρ is properly ‘a collector of taxes’ Suid. s. v. πράκτωρ and Φορολόγος.

113. Pythagoras recognised divination from dreams as previsions of the soul, from fortuitous words (κλυδόνες), from birds, and the smoke of incense, Diog. L. V. Pyth., not from sacrifices Plut. de Pl. Phil. 5. 1. This latter fact seems to explain Ἀesch. Sept. 24 ἐν ὄσι νομάδι καὶ Φρεσίν πιεῖς δίχα.

115. πρὸς δὲ τὴν διαφορὰν τῶν ἄετῶν νομίζειν χρῆ καὶ τὰ ἀποτελέσματα γίνεσθαι Artemidorus 2. 20. The white-tailed eagle is the representative of Agamemnon; and the white tail seems to forebode death to him at the end of this successful expedition; see ib. 2. 3 τὸ δὲ μέλαν ἰμάτιον σωτηρίαν προσμαίνει, and for the passage generally ib. 2. 20 ἄετὸν ἰδεῖν ἐπὶ ὑψιλοτάτῳ τόπῳ ἀγαθὸν τοῖς ἐπὶ πράξιν ὄρμασι.

116. ἰκτερ Hes. Th. 691 where the Schol. ἐκ τοῦ σύνεγγυς. ὡς ἀπὸ τοῦ ἵκουρμα—χράνται δὲ οἱ πραγματὶ τῷ λέξει.

120. βλάπτειν with gen. occurs three times in Theognis, vv. 228, 705, 938, in this sense of ‘debarring’. βλαβεύτω is, of course, the mother-hare and her Φέρμα (Ἀesch. Supp. 690) ‘the young she is still carrying’.

122. First Stasimon. κεδνός συνετός, σώφρον ὑπονύμος Suid. s. v. ἅσι in the end of a line Hes. Op. 531. In Homer Menelaus is more merciful than Agam. but not less brave:
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how readily he accepts the challenge of Paris, and is the only one of all the bravest to close without hesitation with Hector's, II. 7. 96. It is suggested in the critical note that ἰδε, in such a position, was pronounced i듯. ἰδε, i듯 and ἰ démarch seem to be different forms of the same word as its pronunciation was varied in an age when there was little or no writing. (So ἔν, ἐν, ἡκ. ἐξ, ἐν, ἤ, for the first person imperfect of ἐιμί, preceded ἦν, the form fixed by writing.) The meaning of each was 'like-wise' Latin 'item'. The i in ἰ démarch, and i in 'item' and 'idem' are probably the neuter of ἦ the nominative (in E. M. and a Fragment of Sophocles) of the so-called reflexive pronoun, which is not reflexive in the early Greek language. The fixed form ἰ démarch cannot stand first, probably because the i in order to be lost in pronunciation required a word to be pronounced before it without a pause. Perhaps a similar reason may be given for the fact that que (itque, idque) quidem (iquidem, equidem), and the rest, cannot stand first. So ' nam' had an original form ' enim' which was pronounced 'nim' in conversation, but was used to complete a dactyl in poetry. μὲν must not stand first for the same reason; it had a vowel sound before it, as in ἡμὲν. 'et' is probably the first part of an original form of which 'que' is the last; thus 'i', the pronoun and 'que', which seems to be the Sanscrit 'cha', would form itque, idque, itque or etque 'it too'; and so 'et' lost 'que' by collision with the following word, and 'que' loses 'et' through a preceding word. Nevertheless 'et' is sometimes second word in poetry. So there seems to be no reason why ἰ démarch should not be sounded in some places where we now read ἰ démarch. But in twenty-four instances of its occurrence in the Homeric poems, and the four in Hesiod none (in 'The Works and Days) it is always first word. Now ἰ démarch, a much more artificial form, occurs too often for the instances to be all given in Seber: and the ἵ suffers elision probably because it does not belong to the root, and is only a sound, with no meaning, added to help the metre like the Sanscrit 'li'. The ἵ in ἰ démarch arose through hyperthesis of the ἵ in ἰ démarch, and ἰ démarch cannot suffer elision because ἰ démarch is the root, possibly the same as
Sanscrit 'tu'. In Soph. Ant. 969 we must either read ἰδὴ ὄψικνοῦ, or pronounce ἰδ' ἃ corrupt. ἰδ' requires correction also in some very recent imitations of Homeric verse. This rare occurrence of ἰδε as compared with ἰδθ is the less likely form, the frequent occurrence of ἰδ θε in epic poetry in places where the θε is so hard to explain, and the existence of passages like μουσογενῆς ἰδον θείας ὑπ' Hes. Op. 374 (for the ις in παις is repeatedly short in Homer, and is long in only one peculiar passage II. ν 492, 497) lead to the conclusion that the Alexandrine editors or their predecessors removed ἰδθ from every place in which the metre allowed ἰδθ to stand, from such as Hes. Op. 510, for example, ἄρης ἰδθ ἔριστοςκώτι and a hundred like it. The result is that ἰδθ occurs only as first word, for of course they could not substitute ἰδθ where ἰδθ stood first in a clause. The peculiarities of ἰδθ besides that already mentioned, that its ι is not elided, are (1) that it has the digamma (the readily evanescing ν and ι being sometimes placed before it), and this digamma was derived from ι, as before suggested; (2) that it makes the two short syllables of a dactyl seven times out of twenty-eight instances in which the particle occurs in Homer and Hesiod, so that the statement in Liddell and Scott's lexicon requires correction, and (3) in the remaining twenty one (in six after θε) it is used to complete a dactyl and take the arsis before two consonants or a liquid; and it is so used in the present passage, if the Editor's suspicion be correct.

The apparent anomaly involved in the elision of ι in ἰδθ whereas ἰδθ does not suffer elision is, perhaps, capable of explanation in the following way. ἰδθ would represent only the pronoun ἰς, as in the Latin; but ἰς with the slight vowel-sound which remains after elision, or by a synizesis with the following vowel, would be a sufficient representative of the conjunction. It is still easier to account for 'nam' standing first; but this subject is interminable. Enough has been said to explain the Editor's reasons, and to show that as there is no reason in the nature of things why ἰδθ should not stand second, so there are several reasons why it should be replaced
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as second word in many passages where we now read δέ, and this will have been learnt from a consideration of this passage, because of the exact correspondence of the choral odes of Αeschylus.

123. ἐδαχ = οἴνονος ἕκτενεν Hes. Op. 799 and 826. To intrude a little on the province of philologists, the roots δαχ ‘divide’ and κραν ‘separate’ appear to approach very closely in meaning. So ἐδαχ means ‘was made to see them distinct from everything which they were not’ and this is to learn what a thing really is so far as it can be known.

126. ἄγρεῖ. ‘bindeth’ in the Trans. is the hawker’s word for ‘seizes’.

129. κτῆν is a fit word for property which consisted chiefly in cattle; (that of Augæas is κτῆσις Theocr. 25. 57. and κτένα v. 109) especially at a time when the value of a thing was estimated in cattle. In Hesiod the men of the golden age are ἀγνεῖοι μύλοιοι, and the ἀνεθάν ἱμάαιν θεῖον γένος fight μύλων ἐνεκ’ Οἰδίποδα Op. 119, 162.

135. The syntax is: ‘for Artemis disliking these eagles as much as she loves their young victims prays (Zeus) to fulfil the omens which please the latter’ i. e. please by avenging them. For ὅσον—τόσον, compare II. χ. 42 εἶδε θεῖοι πίλεοι τοσάδε γένειτο ὅσον ἐμοί. ἐκώ of the Mss. was first condemned by Scaligen.

137. αὐτότοκος. It is impossible to preserve the parrallelism in the English version. All of these words apply also to Iphigenia, when αὐτότοκος will mean ‘begotten by himself’, i. e. by Agam.

144. αἰτεῖ ‘begs of Zeus’, like the gods in Homer.


151. All these epithets are by contrast; neither could be said of the hare.

152. σύμφυτον is as before, v. 107. οὗ δεισύνωρα applies to Clytemnestra.


156. ἀπέκλαπχεν κλάζων, Lat. ‘clango’, is properly said of birds of omen, and here of Calchas as if he were one.
160. *Zeus* is nominative by a sort of inverse attraction to *Zeus*, for the thought to be expressed is *Zeus*, and not Artemis, nor any of these vulgar gods, none, in truth, but the one living god, is he whom if man worships from the heart, he (man) will hit the sum of wisdom. His real name is known only to the immortals, Orph. Fr. 3.

163. *προσεικάσαι* is 'compare either alternative to a preponderating scale'.

164. *σταθμάζαι* is to put weights *σταθμία, σταθμά* into a scale *πλάτυιγξ*. here 'to put opposite arguments into the opposite scales, philosophy and priestcraft'. *χωρίς γὰρ τὰ τῶν Φίλοσόφων καὶ τῶν τεσσερὸν ὑεράματα* Damasc. cited by Suidas.

167. *ὑφανής*, as in Hesiod and Orph. Fr. Ined. 20. (C. Tauchnitz.)

168. *βρέειν* takes a dat by preference; a gen. pretty frequently; and an acc. of a neuter adj. as *βρέειν ἄγαθά* Hes.

171. *Κρόνος*, as in Hes. and Orph. Fr. l. c. With *τιμακτύρος* compare Orph. F. 7 καὶ κρατεῖν περ ἐντες ἁμείνων ἀντιάσαντες, the Titans and Zeus. *πεῖν ὃν* in the line above is 'as being the Zeus (from ζῆν, Plato) of that time'.

178. *κυρίως*, properly of a law or a judicial decision.

179. We are made eye-witnesses, as it were, of a dream of the Eum. v. 94 foll. This prophetic faculty of the soul in sleep seems to have been universally believed by Greek philosophers, except perhaps Democritus who refers them to *εἴδωλα* and *κυνήσεις*. For the Pythagorean view see Phot. Ex. V. Pyth. 5, Iambl. V. Pyth. p. 51 Artemid. 4. 2. With Aristotle (de Div. in Sommo) dreams are not *δειπνοτα* because *οἱ τυχόντες*, καὶ τὰ ἡλικία ζωᾶ have them; rather they are *δαιμόνια*, from daemons. So with the Pythagoreans they came from daemons and heroes. "During the Algerian campaigns it was observed that privation of food, thirst, and fatigue singularly predisposed the soldier to have the most extraordinary dreams; the soul was gifted with a power of clairvoyance which would be incredible if not attested by facts". All the Year Round; Aug. 24. 1861. Epicurus, acc. to Lucr. 5. 1161 foll., thought that men got their notion of the
existence of gods from seeing their real forms in dreams. This belief in gods is the strangest thing in that philosophy; for by parity of reason there are centaurs and chimæras. Diog. L. p. 235 V. Epic. puts it rather differently ἐναργεῖς γὰρ αὐτῶν ἡ γνώσις 'men's knowledge of gods and their nature is a manifest fact'. στάξει seems to allude to the first drops of a shower. πρὸ καρδίας is πρὸ δυμάτων (Cho. 817) τῆς καρδίας, or rather the heart is the eye of the soul in sleep. Comp. ἐν λόγων ἔχει ὑπό ἐν δύναμοις τούτοιν ἔχειν νοῦν ἐν ψυχῇ a paraphrase from Aristotle Top. by Alex. Aphrod. ap. Suid.

180. See Macrob. S. S. p. 11 (Gron.) 'somnium proprium est quum se quis patientem aliquid somniat'; ibid. p. 31 'hanc habere legem omnia somnia ut de adversis oblique aut denuntient, aut minentur, aut moneant'.

182. Daemons in Æsch. are the daemons described by Hesiod, as left by Zeus as his representatives and agents when he and the other divinities were compelled by the sins of the iron age to leave the world. So Plato in Apul. de D. Pl. 1. 12 'daemonas vero ministros deorum arbitratur (et) hominum interpretes si quid a deis velint'; They were the spirits of the men of the golden age.

183. Lit. 'by right of power seated', on the vice-regal thrones in which they were installed by Zeus.

186. Blaming not the seer when called upon to slay his child, but he did blame the seer when he was told to send back Chryseis.

187. 'Conspiring with the winds of chances as they struck upon his course'.

190. E. M. s. vv. ἀμαρτῇ and ἰηρῶν ὑ πέρα, τῆς πέρας, τῆς πέρφ., τῆν πέραν.


196. παλιμμῆκι. See Suid. s. v. παλινσχὲ: τὸ γὰρ πάλιν ἐπιτεσίν ἄναξ. Rather 'long time and then long time again'.

208. ἄγαλμα. ἐφί ὡ τις ἀγάλλειται καὶ χαίρει E. M. s. v. Ajax is ἄ. πολέμου, Socrates ἄ. σοφιας, Athens ἄ. δαιμόνων, Helen ἄ. πλούτου. 'what one claims as one's own with pride and joy'.

210. The three wrong things are sufficiently indicated in the Trans. Comp. Cho. 338 where three evils are expressed
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in τάφος, ἴκετας, φυγάδας and there is a play in ἀτρι-
ακτος 'not without the complete number three'. τῶν
τριῶν κακῶν ἔν was a proverb Suid. s. v.

216. περιοργύς (fr. περιοργύς Suid. where the acc. is rightly
given) means 'with yearning which transcends every other,
even that to save the maiden'.


218. He puts on the collar of necessity when he persuades him-
self that it is god's will, τέμις, that he should slay his
child. This line is based on Theognis 195 ἐπεὶ κεμερῆ
μιν ἄνάγκη ἐντύει. ή τ' ἀνδρὸς τήκευνα ὥσε νόον. ἄνάγκης
ἐντέλει Pind. P. 4. 418.

219. τροπαία in Arist. Probl. 26. 5 is the reverse of a wind
blowing off land. Here it is a change of feeling, the
desire to save his child, into the opposite, the desire
to kill her.

220. ἄναγκης is the 'improbus' of Hor. Sat. 2. 3. 200.

221. Lit. 'he thereupon adopted in its stead the all-daring spirit'.

222. παρικοπα is 'religious fanaticism' which ever leads men
into the greatest absurdities and violations of the plainest
natural laws; exactly as it is put by Lucretius 1. init.
πρωτοπήρων 'harbinger of suffering' is an unusual cpl.
πρωτοπαγίς Π. 5. 194 is an epithet of a chariot whose
new-made parts, νευτευχῖ, would be put together for
the first time or near the first, if it were used.

224. The preposterous thing is the killing an innocent woman
as a help in taking vengeance for the abduction of one
still alive who was not innocent.

231. θείωστείλαι βασαλίξεις Hes. Fr. p. 314 Heins.

232. The words father, priestly-slayers, after prayer are a triplet
like that at v. 209. ἀέρις from the same root as
ἀεσσυτήρ, is explained by ἀγιέως in Suid., and ὑπη-
ρέται in E. M.

233. The χίμαρα was the proper offering to Artemis ἀγαθέρα
Anab. 'vitula' Hor.


238. Lit. 'by force and mute energy of bridles'. See Suid. s. v. Φίοκς.

239. ἀπέδω τὰς τῶν ἑφεστίδων βαφᾶς Philost. V. Sap. Isæus.

241. I. e. 'a look of loving welcome to pity if it would come'.

242. 'as in painted forms' i. e. with mute expression.
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244. But now might not speak. \deltuporwtoz follows up the common comparison of a maiden to a heifer.

245. \phiilos is 'loving', \phiilios 'loved'; with exceptions. The third libation was to Zeus \swatpa, the Life-preserver.

246. \pi.xaiv \yar \ymios \epsiloni\xaristorimoz Suid. ti\xai, ti\xai v. 706, and \sigmafiziew often mean 'to honour a thing by performing it'. Comp. Hes. Op. 16 \vexi tirmwsi.

247. This reads as if the old men had gone to Aulis; but the opposition is only between relating and not relating, none of the things described having been actually seen by the Chorus, except the start from Argos.

250. \Deltai\xai. 'scire ne\fas', 'nec scire fas est', 'si mortalis ultra fas trepidat' Hor.

254. 't will come' i.e. the knowledge of to-morrow's events will come with to-morrow's light. The nom. is t\a mel\loz.

355. \pel\xio\xai \\aiz \exels seems to be a variation of the common form 'may you have all you desire' which the Pythagoreans changed to \osu \exi \bets \exels.

256. \\uj\xch\xio\xai is translated by the Ed. as being nearly equal to \\i\pe\xif\xan\xevz. Agam. is the supreme ruler, but he is absent, and his power is not felt. Clyt. is the regent, and her power is displayed by acts which are seen and felt. So Suppl. 1036 \\u\n\xv\xat\xai \var \\ diced \uj\xch\xio\xai \s\xun "Hep.

257. \el\xeg \d\a o\xiotos te\i\xai e\ixai t\es \sp\xarti\xai tou\z vos vos Plut. Apophh. Lac. Antalc. 7. \xhariz \a\le\xel\xiptai mu\xv\xois \an\ti \s\xov \fu\xala\xay Chorus, of Creon Soph. O. T. 1418.

265. e\xif\xfr\xv\xn\xiz. The euphemistic name of Night. So in Hes. Op. 558 'the long festive nights of winter'.

271. 'accuses you' of being well pleased.

275. The irreligious soul, from a Pythagorean point of view.

276. 'unfledged' 'inflated'; quite different metaphors, which is a sign of excited feeling.

280. Lit. 'and who of messengers could attain this speed'. But Prof. Karsten's correction should be adopted, \uj\xgl\xell\xan.

281. There were three torch-races at Athens, \prom\xh\xetai. 'H\fa\ixo\xst\xiei, \pav\xvi\xv\xai. Suid. s. v. \xld\xmp\xads.


286. From Hes. Th. 781. \uj\xgel\xai \pav\xleitai \bpa' e\xfre\xai \n\xota
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which

Perhaps

This passage is a direct imitation of the following: ἐδὲ ἔρε ἐὰν δίνῃς ἀνορώσεις, ἦτεν πεδίον ποταὶ κρατινοις πέ-

verse.

did.; Εὐριποῦ v. 292, ἵππη fair beam; Γοργύπιν v. 302, Ἀγιπλαγκτον v. 303, αἰγίς and perhaps αἴγλη; μεγαλείων v.

which the stage is light is then traversing;

306, Τροιζήνος λιμὴν ὥστε καλούμενος Suid. s. v.; πρᾶν v. 307, Πρᾶν was the hill on the side of

no doubt there are others which the Ed. has been unable to detect.

288. This passage must grow to a much larger size in Greece than

with us, as is evident from Theocr. 5. 64 δρυτόμος ἔν-

E. M. s. v. ἐφείω. ἐφείων ἐδῶν ἕπεξράριος σχιξομένου γένοτο 3' ἐφείων σκυπάνιον

Suid. s. v. ὑγκυ.

Perhaps there is an allusion in Φρουρὰ to a block-house

guarded by περίπολοι.

301. 6τρύνειθεσμᾶν is from 6τρύνειν πομην Hom. Od. 7. 151;

8. 30; II. 10. 158. ‘the edict’ i. e. those who were to execute it. Perhaps the earliest instance of the verb

μεγαλείων is Sol. Fr. 1. 2 μυθιν μέγαλαμ. ἁμέγαρτος is found in Hom., Hes., and at least twice in Ἀσχ.

314. Lit. ‘they win first and last alike, fulfilling the course by

taking up the running one from another’.

322. ἀλειφάρ is liquid fat, oil; στεάρ hard fat, dripping; πιμελή soft fat, like lard. Suid. s. v. πιμελῆ.

323. προευνέτειν is ‘to say with reference to’ and so equals ‘speak to’ when you expect a reply, and ‘speak of’

when you do not.
327. Editors object without reason to the vulgate. The poet wishes to remind us of such scenes as the death of Priam. In the F. Scholia correct γίνεται Φυτλάμιος (sic). Compare Φυτκλαμίων πατρί Soph. Fr. 538.

328. ‘Heretofore’ i. e. as before their slavery they used to do.

329. Seems to allude to some arrangement by drawing lots for securing order at the ἐστίασεις. Compare Ar. Eccl. 681 foll. κληρώσω πάντας ἐν κινήσει ἀκαίρων ἐν ὅποιω γράμματι δειπνεῖν κτλ.

330. αἰθρία is ἄθρο ἀνέφελος in which μᾶλλον ψῦχος γίνεται Arist. Prob. 25. 18.

331. Comp. Menand. p. 96 Meineke. ὑμνεῖ ἄγω τοὺς πλουσίους οὔ στένειν τὰς νῦκτας. οὐδὲ στρεφομένους ἕως κατώ ὀίμοι λέγειν. ἡδον ἐκ καὶ πρᾶξιν τινα ὑπον καθέδειν, ἀλλὰ τῶν πτωχῶν τινα.

332. As if the whole course were a straight piece of wire which the runner bends at the middle making the two halves parallel to one another. The two strings of a sling were called κάλα Suid. s. v.

333. ἀναίτιος ἀθανάτιος Hes. Op. 118. Clyt. is stating all the chances against the victors: let them be as pious as they will, they have shed much blood; and the spirits of the dead will not rest until their slayers have paid the penalties of homicide.


335. εὐφράνοις ‘cheerfully’ because hopefully. The last two lines of the queen’s speech have two meanings. The Chorus understand them to signify a sincere desire for the welfare of the Greeks; or they speak insincerely and praise her for that in which her speech was deficient. εὐφράν in Εἰσχ. always means ‘cheerful’. The gnome that a sensible man will hold fast to good hope is of common occurrence in Greek.

336. τεκμήριον is ἀληθινὸν σημείον, for σημείον may be false. Suid. s. v.

337. Lit. ‘not unworthy of our pains’ in the following ode.

338. θ Ζεῦ — παναλάτων. The predication is blended with the invocation. Thus βασιλεῦ equals ‘assuredly thou art king’ and so on; and often elsewhere. Νῦξ ἐστὶ γὰρ ὑ νῦξ ἔδει ὑπὲρ κόσμον Procl. on Hes. Op. 17. Her
peculiar γέρας is μαντοσύνη ἄφενδις Orph. Fr. p. 168 C. Tauch.

358. στεγυνοῦ is 'holding fast whatever is enclosed in it'. So of a water-tight ship Supp. 134. Suid. s. v. τὸ Μηλιακὸν πλοῖον; of a tower which keeps out the enemy Theb. 797; of a roof that keeps out wet, Diodorus cited by Suid. s. v.

367. See Critical notes.


375. As this passage relating to the Trojans is directly taken from tt. 13. 620 foll., the student will do well to read over the whole of Menelaus' speech. ἐκς ἐυσίων Supp. 412. τάφρος θείος ἄλβων Hes. Op. 317.

376. Compare the phrase τολῆς πνεῖν.

378. ὅλφις δὲ ναῖει ἀτύμαντος Hes. Th. 955. οὐκ ἐραμαί πλουτεῖν. οὐδ' εὐφοραί, ἀλλ' ἐμαί εἰν ζητ ἀπὸ τῶν ὀλίγων μυθον ἐχοντι πόνου Theogn. 1155.

379. τὸσσον κράτος, ὅσον ἐπαρκεῖν Sol. Fr. 20. 1. ἐπαρκεῖν is retained in deference to the Codex Fl. It should be clearly understood by the reader that these quotations from Hesiod Theognis and Solon are not given as illustrations but as the actual source from which the ideas and phrase of Ἀeschylus were immediately derived.

380. This is directly from Theogn. 353 εἴ γνώμης ἐλαχῆς μέρος and μετέριον ἐχόν οἰονίς v. 876, and remotely from Hom. Od. 8. 547 ὀλίγον περ ἐπιφαύνῃ πραπίδεων 'who has even a slight touch of sense'. It may be observed in passing that Theoc. 21. 4 κῶν ὀλίγον νυκτός τις ἐπι- ψάυσας is taken directly from the latter passage; so that 'and if he does get a little touch of night' will be the poetic form of μικρῶν δ' ὑπνου λαχῶν Xen. Anab. 3. 1. 4, and will approximate to Tennyson's 'and ever failed to draw the quiet night into her veins'. Here you may contrast the ancient and modern from of expression; and observe how florid the latter is even in our most chaste of poets. It should be added that the editors wish to correct the passage in Theoc.; for which see Paley.
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385. καὶ μὲ βιάται δίνος Theogn. 503; μὴ σε βιάζων γνωστή ibid. 486; πένις δὲ μιν ἔργα βιάται Sol. Fr. 5. 41.
386. ‘fatal child of Ruin’. Εὐφέρτος in Ἀesch. is applied only to what is in the highest degree pernicious. "Ἄτη is here the goddess of death and destruction; Temptation, her daughter and coadjudor by quasi-Hesiodic genealogy.
387. ὁδὸς καθάρσιον εὐφράσει τὰς ἀμπλακίας ταύτας ἄκος. ἐπὶ γὰρ ταύτα τῷ ἄδικῳ καὶ τῷ δαιμόνιον ἀσυγγνωμότατον γίνεται. Stob. 74, 61.
397. ‘each’ is taken out of οὕτις, as always in this sort of sentence. The meaning required for ἐπιστροφέων is clear, but it is a singular fact that it only occurs in Grammarians in this sense of ‘worshipper, one who turns towards a god in prayer’. Prof. Weil cites Eustathius Opuscula 2. 48; 247. 10. There is besides Moschop. Hes. Op. 725 where also ἐπιστροφή is ‘worship’, and τὸν Διὸς ἐπιστροφή E. M. s. v. βείομαι. For this use of ἑρετίτη ἡ Ἑρ. V. 955, τὰς ἐνεργίδας ἢ Xen. Hell. 4. 56, Φίλους ἡ ἄντας Thuc. 6. 80 and often.
407. ἔμφα is partly like κοῦφα βιβάς Hes. Sc. 223 and partly like ἐμίδιοι = ‘temere’. It occurs Hes. Sc. 342, 378. Compare ‘domo levis exsilit’ Hor. Sat. 2. 6. 98.
408. Lit. ‘daring things not to be dared’. ἄτημα τετονώς Theogn. 1029; Theoc. 25. 203.
411. στἴβει. ‘form’ as in the phrase ‘a hare’s form’.
412. ἄτιμως is from τιμῇ in the sense of ‘penalty’ as in the verb ἐπιτιμήν. In fact τιμῇ appears to be radically a neutral word like ‘pretium’ ‘cum et recte et perperam facto pretium deberetur’ Livy. 5. 47. If ἂγάμαι comes from a root of neutral signification, e. gr. ἄγχων, it can mean (1) ‘regard as in excess’, and so, of a good thing, ‘admire’, or (2) of a bad thing ‘disparage’. With the latter interpretation Hom. Il. 3. 224 is sound, though rejected by all the editors, οὐ τότε γ’ ἐς ὁδοίος ἂγασάμεθ’ ἔδος ἤδοντες. Odys. 10. 249 is like it, ἀλλ’ ὦτε ἡ μιν πάντες ἂγασάμεθ’ ἐξερέωντες ‘regarded him as overdoing his sorrow and silence’ ‘surprised at him’, with a mixture of contempt.
413. ἀθίστω ἴδεῖν. So λευκὸν ἴδεῖν at the extremities of a verse Supp. 720. κάλλιστον εἰς ἴδεῖν infra v. 900. ἀθημονῦν has a neuter acc. like δαιμονῶν ἄχη Ar. Thesm. 1054. Contrast a woman's frantic grief at the sight of the marriage bed in the case of Jocasta Soph. O. R. 1242, of Deianira Trach. 913, of Halcione Ov. Met. 11. 471 foll. The grief of Menelaus is silent σινᾶς, which is the exact meaning of ἀθημονῦν. ἄπαξ γὰρ δι’ ὁσιών. ἀρχόμενος τὴν ψυχὴν τὸ λυποῦν ἐκλαλῶν ἐπικουφίζει τῆς ἀθημονίας τὸ βάρος Aristen. 1. 17. By this word Suid. and E. M. explain ἀλύειν. ἀλυσάειν, ἀλύσειν, ἀτχάλ- λειν, ἀπορέιν. ἀμυχανεῖν.


417. 'χάρις verbum Venereum est, et Attici χαρίνεια καὶ ταμαρ κοράσια vocant puellas in quorum oculis apparel μαχλο- συνν' D. Heins. Hes. p. 127. χάρις γὰρ οὖν η τοῦ βύλεως ὑπείξις τῷ ἀρρενὶ κέκληται πρὸς τῶν παλαιῶν Plut. Amat. 5. This is the meaning also infra v. 421.

418. ἀχυνίας is, in this passage, from ἀ and κέχνω, i.e. Ἀesch. uses it in that sense, and his is the only derivation of any importance for the interpretation of his poems. Love is an affection which flows (ἡτι and so ἔρως) from the eyes of the loved one through the eyes of the lover into his soul. This derivation may seem absurd, but, for the student of Greek Literature, it is the only right one. Eur. proposed πτέρως but only playfully.

426. τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ὤθη Theoc. 27. 8. So Prof. Conington makes 'volucri Somno Virg. Aen. 2. 794 equal to Somnio and at ib. 6. 282 the 'Isomnia vana' are in the form of birds.

430. ταλακάρδιος is formed like ταλακάρδιος Hes. Sc. 429, and has the meaning indicated in the Critical note.

432. χωρεῖ πρὸς ἵππαρ δύν Soph. Ai. 938. ἔζεμασσατο θυμῶν 'laid his hand on my soul' Hom. II. 20. 425.

435. From Hom. II. 7 333 ἦταρ κατακίομεν αὐτοῦς, τυθῶν ἀποτρη νέων, δός κ’ ὄσετα παισιν ἐκαστος οἶκας' ἄγη, δὴ ἐν αὐτὲ νεώμεθα πατρίδα γαῖαν.
437. Ares is like a money-changer who gives gold for small coin, little gold for much inferior metal; since he takes the corpse and gives back a few precious ashes.

441. βηρύ. The gold is heavy, and the ashes are the cause of much grief.

443. εὐθέτος. The specific gravity is great but the quantity of the gold (i.e. ashes) is small, so that the vessel containing it may be called light. εὐθέτος σάκος Sept. 642. εὐθέτος ἐν ἀρβύλαις Αἰσχ. Fr. 255.

454. εὐμορφοί. Mss. Paley's interpretation 'unburnt', which Herm. would accept if the reading were ἐμορφοί, is untenable for the following reasons. The custom at Troy l.c. is for the Greek bodies to be burnt and the ashes brought home; the Trojans burn their dead and then bury them; for it is the native land of the deceased. Some Greek heroes, as Patroclus, seem to have had their bones, after burning, enclosed in cinerary urns and then buried in the Troad II. 23. 244. Apparently, there is no other mode of burial. Ajax, Soph. Ai. 1403, died by suicide, and in such a case the form of burial was certainly different in some respects, and probably in this, that he was buried entire. Without doubt the full rites included burning both in the time of Homer and of Thucydides (2. 52 end; 2. 34). In the case of an enemy burial without burning appears to be the custom; it was the more careless and unceremonious mode. Thus the body of Astyanax has an ἄφνυτος τάφος Eur. Tro. 1153; but the Seven are burnt, Eur. Supp. 349. Rhesus is burnt, Eur. Rh. 960. Alcestis was intended to be burnt, Eur. Alc. 739. Polyxena’s pyre is raised by the Greeks themselves, for she is the bride of Achilles, Eur. Hec. 574, 575. But even if some corpses were buried entire εὑμορφοί could not express so much. We want a word which will express the difference between resting at Troy in the polyandrion heaped over their ashes, and being carried home across the sea. The objections, then, to this interpretation are, (1) the Homeric account; (2) the indignity to brave men; (3) the custom of the time of Αἰσχ. (4) the inadequateness of the word εὑμορφοί to express it. Εὑμορφοί is a gloss written to εὐκαλοί, the Doric form of εὐκαλοί. Which of these two forms
is to be chosen is uncertain, but εὕκαλη is the cause of the gloss. Compare εὐθὸν ὅ εὐκηλοι Hom. Od. 14. 479; and εὐκηλοὶ διάγονεν ἐνι σφατέρια: δέμοισιν Hom. H. Heph. 7 from which this passage seems to be derived. It is not clear that the Spartans buried the corpse without burning, Dict. Ant. p. 555, for Pausanias was a criminal, Thuc. 1. 134, and the passage in Plut. proves nothing. εὐκηλοὶ occurs Hel. Op. 669.

458. Lit. 'and exacts the debt imposed by a curse which the people sanctions'.

463—467. ᾿Ερμύνης. τοῦς ὅ εἶ νάμπαν ἀνώματον ἀπωσαμένης τῆς Δίκης. η τρίτη καὶ ἀγριωτάτη τῶν ᾿Αδραστείας ὑποπρῆν ᾿Ερμύνης ὑκτρῶς τε καὶ χαλεπῶς ἀπανταὶ θέαντες καὶ κατέθυμαν εἰς τῷ ἀδρατὸν καὶ ἀδρατὸν Plut. de Sera N. V. 22, who here lays down the Orphic doctrine more clearly than Plato Phaed. 70. By άίσται, then, ᾿Ασχ. means the spirits of unjust men undergoing punishment after their existence on earth is closed. It is the νάμμυνοι of Hel. Op. 153. ᾿Ανέκ δίκας ἀμαρρόν is from Hes. Op. 319 εἰ γὰρ τις καὶ χερσὶ βιὰν μέγαν ὄλβον ἄρπηται οἰκα ὅ μιν μαυρέωσι θεοῖ. Οὕτις ἀλκάκ, κακοῦ ἓν ἐςεται ἀλκὰ Hes. Th. 876. τελέθαι Op. 199. μεθὲ φανεῖσαι τοῖς ἐν ὄλβοι πρᾶς βοῦθειαν οὐδὲ τῶν τρυφῶν, οὐδὲ τὰς πολυμαράτους τιμάς, Damascius ap. Suid. s. v. ἀρματισμός. The unjust man after death is in the hands of Adrasteia from whom there is no escape. άίσταις. Theog. 152 ἄνδρι ὃ μέλλει (Σευς) χῶραν οὐδεμίαν δεμέναι. Linus Fr. 1. 3 Κύρας. αἱ τε βεβήλων ὄχλον ἀίστασαι ἀταῖς περὶ πάντα τεῦσαι.

469. βαφῦ—γάχοις. ὡ μήτης ύφεσμάτο τοῦ βέρος τοῦ οὐκον καὶ τὸν ὄγκον Plut. Amat. 2. ἐν ὄγκοις γὰρ εἶσι τὸ τὲ ἄξυ καὶ τῷ βαφῦ Philop. ap. Suid. s. v. ἄξυ. τὸν ὄγκον τῆς τυραννίδος ib. s. v. Τυβέριος. κατὰ τὲ προφάνον ὄγκον Dion. H. ib. s. v. Ποστάμοιος. εἰ τοιοῦτον ἦν ὄγκω τῷ ζῶοι Babr. 28.

481. πυρεβίντα καρδίν—καμεῖν. The metaphor is given in the Trans. The heart's 'catching fire from the fever-poison' is probably in strict conformity with medical science in the time of ᾿Ασχ. καμεῖν alludes to the languor and prostration which follow upon febrile excitement. See also vv. 1172, 1255.
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483. ἀιχμή in at least three places in Ἐsch. is equal to θυμός. P. V. 405, Cho. 630 and here. They are from synonymous roots ἄισσω and ἄω.

484. πρὸ τοῦ Φανέντος is πρὸ τινος Φανέντος just as you write πρὸ σου and not πρὸ σου. The grammarians confine this rule to personal pronouns; if they are right we must read πρὸ του. Lit. 'before the appearance of anything'. 'In preference to what is clearly seen' is absurd, and thoroughly untrue.

485. πιθανοὶ δὲ εὕτως εἰσὶ τινες ἔτει πρὶν εἰδέναι τὸ πρατ-τόμενον πρότερον πειθεῖσθαι: Xen. ap. Suid. s. v. This is precisely what the poet says 'women are prone to credit what is pleasing, before it is actually proved to be true'. There is a double meaning in ἔρος (1) 'axiom, or, admitted truth' (2) 'boundary land'. The right interpretation of this passage was discovered by Donaldson to whose genius and genuine scholarship we are so greatly indebted.

492. Φιλόσω'ν παρὰ τὸ σφάλλω E. M. s. v. ἄσύφηλος.

494. κάσις πυλαύ κόνις. This relationship was probably so defined by Pythagoras; else it is a poetic expansion of one of his ipse-dixits. From him no doubt Plato derived that which is ascribed to him by Apuleius De Dogm. Pl. 1. 8 'et sit ignis acer cognatione conjungitur ita humor terrena affinitati jugatur'. They mean, 'a proof from something of an opposite nature to fire, and of a more substantial character'. With άναίδος cr. ἄγγελος ἀφθονὸς of a fire signal, Theogn. 549.

500. Lit. 'may an adjunct to fair appearances turn out fairly'.

501. This is a demonstrative proof that they understood the queen's prayer at v. 349 τὸ ἀ' ἐν κρατοίν to mean 'that which is favourable to me'.

505. ὠγεἰσών lit. 'snapped'; but when the cable snaps the ship is wrecked. τυχῶν seems to be from a different metaphor, or it is used in its unfigurative use.

507. 'grave-land share' is opposed to a share of land for cultivation during life.

511. ἐίσθα II. 10. 450, 'ibis'. It has not yet been clearly put by any editor that in Soph. Ai. 172 foll. Ἀφτεμίς Ταυροστάλα and Ἐνυδάλιος are proposed by the Chorus as the probable agents of the madness of Ajax because
they were indigenous divinities; that is Soph. with imperfect knowledge of the localities regards the Artemis of the Taurian peninsula (this is all that Ταυροσθάλη means) and Ἀμής the Thracian war-god, as gods of the land; and they pray that Phoebus of the Argive land, v. 187, may put forth a more powerful influence in favour of Ajax.

520. If he said Φαϊδροῖς ἱδόντες ὡμακιον (Voss, Weil) it would imply that that they were not then looking with glad eyes.

526. The time for sharpening the share Χαρασσομένοι σιδήρου and turning up the soil was at the setting of the Pleiads, so that for this reason alone we could not be very much offended with line 826 of this play. See Hes. Op. 382, 608. — μακέλλων ὑπὸ πατὰ τοῖς κονοῖς τῇ παπιον Moschop. l. c. The philologists must decide whether τῇ παπιον has anything to do with 'spade'.

528. The metaphor is taken from clearing land.

532. συντελείς ὅνι οἱ συνδαπανώντες καὶ συνεισφέροντες Said. s. v.

535. ἵσθι ἵδντες Sol. Fr. 19. 3 is said of unjust men punished by the gods. Here it seems to be 'the property seized by Paris and claimed back by the Atreidae.

537. διπλῆ acc. to Hes. Op. 709 δίς τόσα τίνοις μεμηνυνστι. ἀμάρτιον is rightly explained by Sch. F. ὃ μισθὸς τῆς ἀμαρτίας.


542. νόθημα ἔρωτος τοῦτο ἐφίμερον κακόν Soph. Fr. 646.

543. δεσπόσω, not 'master the meaning of' but 'make the statement my own; own to it'; so δεσπόζειν Φίβης Choeph. 188.

546. 'latere petitus imo spiritus'; a sign of love.

548. βλάβη is Lat. 'malum' the punishment of slaves. τυφάνων Fl. V. and κοιφάνων F. in the next line are glosses on δεσποτῶν written by some one who took offence at the comparison.

550. Nunc est profecto interfici cum perpeti me possem Ter. Eun. 3. 5. 3.


555. ὅτε δέ ποτ' ὡμαρ παῦσονται καμάτων καὶ δίξος. ὥστε τι νῦκταρ Φειδίμενοι — ἔλλα τῆμτος καὶ τῶι μεμιζέται ἐφθαλκα κακοῖσιν Hes. Op. 174. The herald complains in
v. 557 that they had only κακὰ without the admixture of ἔσβλα.

556. πάρηξις seems to be the same as πάροδος ‘a passage from one end of the deck to the other by the side of the rowers, Lat. ‘agea’,’ L. and S. πάροδον καὶ ἐπιβάθραν Artemid. III. proem. ‘gang-way’ in both senses.

560. The generation of dew is accurately described Arist. Meteor. 1. 10; Apul. de Mundo 8.

562. The common interpretation of ἐνύηρον ‘like that of wild beasts’ having been at length deservedly exploded, some editors have fallen back on Stanley’s conj. ἄνυηρον which is even worse. Something might be said, in despair, for ἐνύηρον but ἄνυηρον is a blunder without any redeeming feature. For it means ‘like a flower’ in glossiness, luxuriance, richness of colour, and curliness: compare, for example, ἐπανθεῖν ὁ σμαίνει μᾶλλον τὸ δασὸς Ἑ. Μ. s. v. ἐπεννοεῖ, — πλάκαμοι ἄνυροι καὶ ἄναυλοι Callist. Ecphr. p. 524 Aldine Ed. τρίχας ἄνυρσιν ibid. ‘Like the hyacinth’ in the Odyssey is rightly referred by Hayman to the curl of the petals. Again, if Stanley’s conj. be said to mean ‘grey’, ἄνδρος has in itself no notion of whiteness. In a word like Φάλανθος, ἄνθος signifies ‘sprouting’, and Φαλ the whiteness; so Φαλακρός is ‘white at top’ and Suid. s. v. is mistaken. Λευκανθός κάρα Soph. O. T. is another place where ἄνθος has no shade of white in it, and ἦνθισμένον Soph. El. 43 is wrongly rendered by Jebb ‘with this silver hair’; it should be ‘thus tricked out’, as Wunder and others. That nothing may be left unsaid in vindication of that impossible reading ἐνύηρον, there is Hes. Fr. p. 312 D. Heyne καὶ γάρ σφιν κεφαλησι κατὰ κρύστα καθὸ ἀλόν ἐχενεν, ἄλφος γὰρ χρῶν πάντα κατεσχεν’ ἐν δὲ νυχτί ταῖς ἐμεθον ἐν κεφαλέων ψιλῶτο δὲ καλὰ κάρινα, and Plut. Quest. Nat. 6. where dew is said to have a septic property, τὸ ἐνκτικόν. Hes. Op. 537 ἵνα τοι τρίχες ἀτριμέσαι μὴ ὅρθαι φρίσσωσιν ἀειόμεναι κατὰ σάμα. The last is of hair standing erect through cold, and if the Ed. is right it was not this passage which Ἀesch. had in mind but ibid. 553, 554. The considerations in support of ἐμπεδοὺς σίνους τιθέντες ἐν ἑγρῶν τρίχι ἐδυμαμάτων are the following. Hesiod recommends for winter clothing (and Ἀesch. is speaking of
cold weather) undergarments of wool, ox-leather boots with linings of compressed wool, a kid-skin cloak, and a felt cap covering the ears, ὲνα (ὑπατικ) ὑματα μη καταβεβη v. 552, and μῆποτε σ' οὑρανθεν σκοτθεν νέφος ἀμφικαλυψι, χρωτά τε μυθαλέουν βειν, κατά θ' εἵματα δεύσῃ Op. 553, 554. τρίχες means the hair and skin Hom. Od. κ 239. Hesiod states that the North wind can penetrate every kind of skin and hair except a sheep's, and, probably without knowing that Hes. had said it 26 centuries before him, a writer in the Times shortly before the army started for the Crimea gave warning that no amount of woollen clothing, but only sheep-skin with the wool, would avail against the cold in that peninsula. Among the chiefs at Troy, Paris and Menelaus wear leopard-skins H. x. 29: y. 17, the common soldiers probably wore sheep-skins in winter; caps made of the skin of various animals are frequently mentioned in the Iliad. Lastly Ibycus p. 218 Schneid. speaks of στερφωτήμα στρατόν 'an army clothed in skins', and Theogn. v. 55 ἄλλα' (οἱ πρόσβ') ἀμφὶ πλευρῆσι δερᾶς αἰγῶν κατέτριβον.

569. τὸ μῆποτ' etc. gives the result or consequence of the statement made, exactly as v. 15 τὸ μῆ βεβαίως etc.

571. τὸν ζωντα θ' ἀλγείν χρῆ. The dead have no further cause for grief, but the living have, for they are still exposed to the caprices of fortune. So Æsch. Fr. 'Ἀντίλοχ' ἀπομωζόν με τὸν τεθνηκότος τὸν ζωντα μᾶλλον, Soph. Fr. 785 ὥδ' ἀνάργυν τοίνυν εἰ κατέφθιτο στένεις εἰδῶς τὸ μέλλον οὐδὲν εἰ κέρδος Φέρει.

572. See Critical note.

575. ποτώμενος is a direct allusion to Theogn. 237 foll.

577. δύποτε in order to mean 'of yore' must be for ἕη ποτε.

584. Comp. Anth. 6. 111 κακοῦ δ' ἐπὶ γυμνός ὑμῖν ἄλλοτος ὑβάσκει γνιοτάκης πεινι Philost. V. S. s. v. Herodes καλῶν καὶ γηρᾶσκοιτὶ τὸ μανθάνειν, Æsch. Supp. ἡβῶντα δ' εὐγηλάσων Φρενι. εὖ μαθεῖν is equal to εὖμαθεῖν εἰναι 'to be quick at learning'. just as ἄναμαθεῖν Choeph. 225 is 'to be slow at learning (who I am)'.

590. Φρακτωρός is 'a man who tends a signal-fire'. Paley accents rightly with Schutz, but translates wrongly.

592. 'parvis mobili rebus muliebri animo' Livy 6. 34.
597. καίνοντες is 'consecrating a thing when it is first used'.

607. δομάτων κύνα is from Hes. Op. 602. The next line is from Sol. Fr. 5. 5 γλυκοῦ δὲ δέος δείχνει δὲ πικρόν.

609. τὰ ταμεῖα συμψυκάλεσα κατέλειπεν Plut. Instit. Lac. 23.


612. The passage in Plutarch is the following: ἑρ' οὖν κράσις τις ὑπ' οὐ δαιμονικὴ μεριμνήν ἔχει βαφής στηριστὸν τῶν βαφῆς στηριστοῦντες υπὸν Mosch. Hes. Op. 150. διὰ τινὸς βαφῆς τὸν χαλκὸν στηριστοῦντες, ὅτα Φύσει μαλακὸν, ἐκλιπτικός δὲ τῆς βαφῆς ἐπὶ τὴν τοῦ σιδήρου χρῆσιν ἐλθεῖν, Procl. l. c. χαλκοῖς γὰρ τὸ παλαιόν καὶ ἄπλοιος καὶ ξύφει Και νεφρικικίας ἐργαλείας 'εχρῶντο. βαφῆς τινὶ ταύτα στηριστοῦντες: ἀπολλυμένης δὲ τῆς στηριστοῦντας βαφῆς τὸν χαλκὸν, χρώμεθα τῷ σιδήρῳ J. Tz. l. c.

615. Lit. 'thus she told her tale to you a learner (who have much to learn about her conduct) cleverly in the opinion of sharp-witted interpreters (those who know the whole story) of her words. There is no reason for hesitation in the case of τοροῦσιν ἔρμηνεύσιν. Cp. Soph. Fr. 305, Didot: καὶ τῶν θεῶν τοιοῦτον ἔχειστισμαί. σοφίς μὲν αἰνικτῆρᾳ βεβαίωτων ἄει. σκαίοις δὲ Φαύλον κἀν βραχεῖ διδάσκαλον,

such, as I've learned, is god: he speaks his will always in riddles to the wise; to fools he is a poor and curt interpreter.

620, 1. ne me in breve conjicias tempus gaudio hoc falsa frui’ Ter. Hec. 5. 4. 2. λέξαιμι, because without οὐκ ἐστ’ ὅπως the form would be εἶ λέξαιμι οὐκ ἂν κατέστηντο.

623. σχεδόντα τάδε, i. e. τὰληθῆ and τὰ κενῶ, the other com-
Combinations being τάληθνα κακά, and τὰ ψευθή κεδυε. Similarly Evenus Fr. 3 πρὸς σοφία μὲν ἕχειν τόλμαν μάλα σύμφωνα ἔστι, κυρίς δὲ βλαβερή. That is μωρία with τόλμα, and σοφία with δειλία are not good.

626. ἀναχθεῖσις ἔμφαιναι. This is the Homeric account, which Ἀesch. does not follow; Hom. Od. 3. 151, 168. κεινῦν is 'common to the whole fleet'.

641. The dead body is ἄγος, hence ἐξαγιζεῖν may be said of carrying a corpse out of a house. But the 'callida junctura' gives the word a new meaning as if it might also come from ἐξάγειν to drive out. The latter is more prominent, and is so rendered in the Trans.

645. τόνυ' is τόνυ' ἄγειν.


651. τὸ ὦκά τι μικρύναι, τὸ παροματικὸν ἐν τοῖς ἀδυνάτοις Plut. de Primo Frigore p. 410 (C. T.); see Theogn. 1245.

659. 'Tum mare velivolum florebat navibus' Lucr. 5. 1441. 'Ἀτικότερον δὲ τὸ Αἴγ αιαν' Suid. s. v. whom the Ed. was unwilling to follow, in the absence of any confirmation. Αἰγαῖον contains an allusion to αἴγες and so keeps up the imagery in κερτουπούμεναι, ποιμένος στρέβω and v. 670; for τὰ μεγάλα κύματα αἴγας ἐν τῇ συνθείᾳ λέγομεν Artimid. 2. 12. 'vagues' and 'Waegen, Wogen' contain the same root as αἴγες acc. to Reiffius l. c. who quotes the erroneous explanation of Varro de L. L. 4 'Ἄβγεσσα δικτυμ ἀβ ἱνύλι — a similitudine caprarum'. Compare also Αἰγαῖον πτέλαγος τὸ Φοβερατάτον Suid. s. v. so that it was a proverb, as in Hor. 'tutum per Ἄβγεσσά τουν tumultus'.

660. νεκρῶν πέρι ἡ ναυάγων σῶθ᾽ ἐπενύσων αἰτησαί ἀναίρεσαι Thuc. 7. 72; in which passage the νεκρῶν are the dead bodies floating in the water, and the ναυάγων the wrecks as containing many corpses in the lower decks; otherwise ἀναίρεσις would not be either asked, or said of the latter. So ναυάγον to a Greek would mean nearly the same as πολλαὶ νεκρῶν.

662. 'saved either by fraud or intercession'. Instances of similar rescues occur in Homer; but both verbs seem to be taken from the law-courts at Athens.

664. δεῖ δὲ ἀγαθὴ ἡ καθεξομένη (Τύχη) Artemid. 2. 37. ἦ τιν ἄλλον ἐκ μηχανῖς θέν ἱπτὶ τῷ καρχησίῳ καθεξομένου Luc. de M. C. 1.
COMMENTARY.

677. ἀδὸν ἀπὸ χλωροῦ τάμνειν Hes. Op. 751. ζωὴν τε καὶ ἀρ-
τεμα Hóm. II. 5. 515. καὶ ζώντα καὶ βάλλουτα Soph.
Trach. 235. χλωρόν τὸ ἀκμᾶζον. Μέναυδρος. Ἡρώπ. s. v.

682. ἐς τὸ πᾶν occurs eight times in the Eumenides.

683. μὴ τῆς i. e. one of the demons ‘quos licet sentire, non
datur cernere’ Ἀπολ. Flor. 2. 10. The only visible di-
vinities are the sun, moon and stars Ἀπολ. de Deo. S.
1 and 2. προνοιαὶ is the knowledge of the individual’s
μοῖρα possessed by the demons. Plutarch (after Plato,
and Plato interpreting the Orphic doctrines) explains
πρόνοια (1) ἢ τοῦ πρῶτον θεοῦ (τοῦ πάντων πατρὸς τε καὶ
δημιουργοῦ) νόμος εἶτε καὶ βούλησις. (2) ἢ δευτέρων θεῶν,
τῶν κατ’ οὐρανὸν ἱόντων (sun, moon and the other ὄργανα
χρόνου, ‘hands of Time’), (3) πρόνοια τε καὶ προμήθεια
tῶν ὑποὶ πεί ñὴν δαίμονες τεταγμένοι τῶν ἀνθρωπίνων
πράξεων Φιλακίς τε καὶ ἐπίσκοποι εἰσι. De Fato 9.

686. ἀμφίνεικὴ Ἀγάυειραν Soph. Tr. 104.

689. ‘Death-knell of navies etc.’ This trans. is given as being
slightly less odious than that which has hitherto been
adopted by translators. The word ‘hell’ is so entirely
theological, un-Attic, and in every way objectionable
that it ought on no account to be admitted.

692. γίγας is the same as γνηενὴς. οὐς καλέουσι γίγαντας
οὐσκα ᾲς ἐγένοντο Orph. Fr. 50; so Ε. Μ. ὁ γνηενὴς
στρατὸς Γιγάντων Soph. Trach. 1058. ἢ δὲ τῆς γενέσεως
(τῶν ἀνέκων) ἄρχη ἐθλὸν ὡς ἐκ γῆς ἔστιν Arist. Meteor.
2. 4. venti, qui facti e telluris halitu constant terrigena
nuncupantur, Ἀπολ. de Mundo c. 10. τὸν γνηενὴ καὶ
χερσαῖον ἀέρα is opposed to τὸν ἕναλον καὶ πελάγιον
Plut. de Pr. Fr. 20. A wind blowing off the land, which
Helen would require, is called ἀπογεία Arist. Probl. 26.
23, 25 τὸ ἐκ τῆς γῆς πὶς τὴν βάλλον πνεῦμα γένο-
μενον. Lastly γίγαντος has a side-meaning of ἄσβος
καὶ θεμάχοι Suid. s. v. γιγενεῖς, as in γιγενεῖ Φυσόματι
Ar. Ran. 825 and πρὸς τοὺς Γνηενεῖς Ar. Νυβ. 853.

That the winds were believed to be earth-born in the
Orphic Theogony is clear from Suid. and E. M. s. v.
τριτο-ἀτορές. Thus we have the three meanings (1) earth-
born, like all winds; (2) blowing off land, proper to
this particular wind; (3) breathing the impious spirit of
the Giants (Typhos, Kottos, Briareus, Gyges all wind-
gods). γίγαντος μεγάλου, ἵσχυρος. E. M. s. v. is a wrong interpr. of this word.


700. Pandora is κόδεια λυγρὰ Ἑσ. Op. 49.

706. ἐκφάτως. ὑποφάτω ν. 1152. ἐφικτὸς τε φατός τε Ἑσ. Op. 3.

707. From Hes. Sc. 273 foll. τοῦ ἄνδρας ἐν ἀγλαίας τε χοροὶ τε τέρψιν ὑχοῦ—πολὺς εὕρεται ἄφωρεῖ. See on v. 737.

709. μεταμφανθάνοσα is accurately explained in Suid. s. v. μάθημα.

711. μέγα στένει. From Hes. Sc. 90 foll. ἕπος πολλὰ μετα-στοναχίζεται ἔπισω ἐν ἅπανθ ἥχεων. κικλήσκω is especially used of a cognomen: Ἀφροδίτην κικλήσκουσιν Hes. Th. 197 from ἀφρός. κομνότιν ἄνδρας κικλήσκουσιν Hom. II. 7. 138; ἄφ' οὐ δῆ Ρήγιον κικλήσκεται Ἑσχ. Fr. 324, and often.

712. αἰνόλεκτον. In the marriage-hymn he was εὐλεκτος.

714. λαμπρῶς. λαμπρῶς ἰδεῖν Choēph. 810. λαμπρὰ μαρτύρια Eum. 797. λαμπρῶς κούδεν αἰνικηθεῖσας Prom. V. 833 which equals ἐναργως Sept. 139. λευμένων λαμπρῶς τῶν σπουδῶν Thuc. 2. 7 λαμπρῶς ἐλέγετο ibid. S. 67 where the Schol. explains by Φανέρος, ἀναμφισβητῶν. ταῦτ' ὠν ἐκεῖθ' λαμπρὰ συμβαίνει Soph. Trach. 1174 where the Sch. Φανερὰ. σαφῆ. πρὸδηλα. λαμπρῶς τέ Φανέρος, οὐ τέ ἐνδέξασα Suid. s. v. The phrases in which ὢν occurs are, in Homer οὐ ὢν, twice; οὐ μέν ὢν, twice; Πηλεὺς ὢν. λείψετε ὢν. ἡ ὢν, twice; ἡ ὢν ποι. ὢν μὲν μάλα, οὐ ὢν οὐδ', ὡς ὢν, καὶ γὰρ ὢν. ἐκεί ὢν, — in Theocritus, τύ ὢν, twice, καὶ γὰρ ὢν. αἰνὸς ὢν λέγεται τις. λέγομες δὲ πρόσν ὢν, πείρη ὢν πάντα τελεῖται. In ὢν (Prom. V. 202, 986 etc.) ὢν is shortened to ὄν, as μὲν to μέν.

717. The false notion that Paris is the subject of this allegory of the lion's cub arose from the mention of him v. 713 But he is introduced there only for the purpose of showing the mistake which was made in calling him εὐλεκτος, and Helen is the burden of all these four first strophes and antistrophes.

718. ἀγάλακτος is 'weaned from his mother's milk', ἀπογεγα-λακτισμένον.
COMMENTARY.

720. προτελεύοις contains a side-meaning of πρὶν ἐντελῇ γενέσθαι.

723. ἦστι, 'haesit' Herm. The meaning should rather be as Prof. Weil would have it like ἐκεῖνος ἐ' αὐτὰ (τὸ κυνήδιον) κατέχων ἐν τοῖς κόλποις Ps-Babr. App. 6. 6.


728. ἦδος is very common in Hes. and Theognis. Nothing could be more complete and absolutely certain than Professor Conington’s correction of this and the strophic line. The metre and the sense are alike thoroughly changed to that which is exactly right. For instance, no one would think of ἦδος in such a passage; and in all the precisely similar passages the word is ἦδος, Pind. Ol. 11. 21, Philost. Apoll. 4, 38, Plut. de Sera N. V. 20. τρόπος ἦδος Suid. ἦδος ἀνθρώπων δαιμών a saying attributed to Heraclitus is either an Ionicism or we should read ἦδος Plut. Plat. Quest. 1.

733. ἀμακχος. The meaning ‘prodigious’, which is so common in later writers, seems to be got by a confusion with ἀμαμάκχης (Istis Hom. Od. ξ. 311); as to the derivation E. M. hesitates between μάκος, μαμάσσω, and μάχη. Æsch. uses it in that sense derived from μάχη.

737. εὐστότερον ἐπ' ἀπίνης ἤγουτ' ἀνδρὶ γυναῖκα and the rest of the passage Hes. Sc. 273; see Stesich. Fr. 27 Bgk. We must imagine Paris and Helen riding in a chariot from the ship to the city while the Trojan citizens sing songs of love and marriage, and scatter roses, myrtle, violets, quinces. Gower C. A. Book 5 tells the story remarkably well:

Paris vnto the quene wente
and hir in both his armes hente
with hym, and with his felauship;
and forth thei beare hir vnto ship.
Up goth the saile, and forth thei wente:
and suche a wynde fortune hem sent
696. till thei the hauen of Troie caught,
where out of ship anone thei straught,
and gone hem forth toward the towne:
706, 7, 8. the whiche came with procession
" ayene Paris, to sene his praié.
" And euery man began to saie
to Paris and to his felauship
all that they couthen of worship.
" Was none so littell man in Troie
" that he ne made mirth and joye,
of that Paris had wonnen Heleyne.

But all that mirth is sorow and peyne
to Helenus and to Cassandre.
1156. For thei it tolden shame and sklandre
395, 6. and losse of all the common grace,
401. that Paris out of holy place
402. by stelth take a mans wife:
whereof he shall lese his life

715, 1305. and many a worthy man thereto,
1171. and all the citee be fordo,
whiche neuer shall be made ayene.
And so it fell right as thei seyne:
70. the sacrilege whiche he wrought
was cause why the grekes sought
unto the town, and it belaie,
and wolden neuer part awaie,
till what by sleight and what by strength
thei had it wonne in brede and length,
818. and brente and slayne that was within.

πάμαυτα is παρ' αὐτὰ along of this, i. e. 'like this'.

742. μαλαικόν. ἀλλι' ('Ερευς) εξάπτεται μαλακῶς, καὶ σχεδόν
οἶον ἐκτίκων ἑαυτὸν Plut. de Am. 4. He tries to describe
the glance which, for all its softness, pierces the soul.

743. ἰντίθυμον ἡνίος. The metaphor is as yet unexplained.
Perhaps the allusion is only to the bewitching beauty of
some flowers.

750. γέμων λόγος. See Iambi. V. Pyth. p. 65 ἐνομάζειμι δὲ τὰς
ματές ἀκραίης ἐν ψάλλεις ἡμών ἐν πολύγονοι
πεφύκατε. ib. 145 το πρῶτον τῶν κακῶν — ἡ καλομέλιν
τρωήδε, δευτερον ὑβρίς, τρίτον ὀλεθρος.

758. The impious i. e. the unjust deed.
761. εὐδυδίκων is from Hes. Op. 228 ἰδικήν which Eustathius
explains by ἑυθυδίκην. ἱθείγις δικνος ibid. 36, 224, Th. 85 is opposed to σκολιγισι δικνος Op. 217, 248, 260 etc. The metaphor seems to be taken from the scales of a balance. For the meaning see Theogn. 197.

762. καλλίτιπας, is explained by Hes. Op. 223—235 from which this passage is taken. Plato calls Phaedrus καλλίτιπας, that is, αἴτιος πολλῶν καὶ καλῶν λόγων. See Babr. 11 καὶ καλλίτιπας ἀμητὸς ἐλπίδων πλεκρῆς.

763. After enumerating the beautiful offspring of Justice Hes. 1. c. goes on to contrast that of ὑβρίς. There is no word either in Latin or English equivalent to ὑβρίς. See Sall. Jug. 41 ea que res secundae amant lascivia atque superbia.

765. νεάδουσαν ἐν κακοῖς is the ὑβρίς ἀτάσθαλον of Hes. Op. 133, 239, opposed to βάλλουσιν ἃ ἀγαθοῖς ν. 234. Now ἀτάσθαλον is always explained by βάλλουσαν ἐν ἀταῖς (Scholl. and Gramm.) It is clear that this is what Hesintended, and Ἀesch. accepted as the etymon.

771. Construe 'an avenging demon like her parents in unholy recklessness of (which works) black ruin to families'. ἀγάσας εἰδομένη τοκεύσιν is like Μέντορι εἰδομένη ἱμαν δέμας ἥδε καὶ ἀυδῆν Hom. Od. last line, and often. For ἀγάσας compare Hes. Op. 319 αἰδώς τοι πρὸς ἀνολβίη, βάρσος ἃ ἐπὶ πλοῦτον. μελαινας ἅτας is after the model of μέλαις δάναιος Op. 153.


776. ἤφειον ἔθελον (Rome) Dion. Per. O. D. 356. Ἰερὰν ἐσχεν ἔθελον Ap. Rh. 4. 331. In each place the penult. is long. The word is also quoted from Antimachus Fr. 87 which the Ed. is unable to verify. σὺν πίνῳ χερῶν. κακτητί τε χείρας ἀνιπτος Hes. Op. 738.

779. προσβάλλει ἄρούρας (Ἡλίως) Hom. II. ἑ. 421, Od. τ. 433.

COMMENTARY.

809. Lit. 'keeps the house of the city' as if they were stewards of the state in the absence of the king.

812. 'won': lit. 'exact from'.

813. ἀπὸ γλῶσσης is opposed to ἐκ Φρενίς Theogn. 63. and to διὰ γραμμάτων in Thuc. and so equal to ὑπὸ μνήμης, but here it is 'not according to the speeches of the two litigants' Comp. οὕτω διιάζει ταῦτα μαρτύρων ὑπὸ "Ἀρις Supp. 934.

814. ἀνδρονήτας is opposed to τὰς σωζόσες.

816, 817. See critical note. The literal translation would be something like 'Hope, impotent, went in to the adverse unimpregnated womb-vehicle'. Here we may compare Soph. Ant. 615 which stands in need both of correction and interpretation: ἂ γὰρ ἔκ τολμᾶτω τὸ πλῆθος πόλεως μὲν δύνασιν ἀνδρῶν. πολλοῖς δὲ ἀπάτα κοινοφανῶν ἐφήτων (παύροις Ed. πολλοῖς vulg.) 'wayward Hope is fruition (of love) for a few, for many she is a mockery of light-thoughted desires'.

819. The genuineness of ἄσθλλει is unquestionable, and Hermann's ἄσθλλει undeserving even of mention. The meaning is sufficiently given in the Trans. ἄσθλλει δὲ, πνεύμα βέβαιον, καὶ ἀφεὶς πρεσαλλόμενον Arist. de Mundo c. 4. This is very fitly said of the smoke of a consumed city.

826. 'quum fatalis equus saltu super ardua venit Pergama' Virg. Æn. 6. 515. It is needless to add that there is no allusion here to any wooden horse.— ἀμφὶ Πλειάδων δύσιν. This is aptly added as part of the description for the following reasons: the Sun (Δίκη of v. 774) is then in Libra; and at v. 815 we had οὐ διερρέσσεσ; 'with no even-weighted scales'; it accounts for the storm of retribution implied in ἄσθλλει v. 819; and for the physical storm which came upon the Greek fleet v. 649; there was a tradition that Electra the seventh Pleiad, mother of Dardanus by Zeus, fled from the sight of the destruction of Ilion; it was the time for turning up the soil and sharpening the coulter, v. 526, 528. δύσις ἄμφὶ ἄσθλλεν ὅλιος ἕν Ζυγῷ Procl. Hes. Op. 384. οὕτω ἄν Πλειάδες σέβεσιν ἄβριμον ὁμοίως Φευγοῦσι πεισταῖς ἂς ἑρμοῦδεα πάντων ἦς τότε παντών ἄνέφεσιν ἄμφὶ Hes. Op. 617. ἐν τῷ τῷ ἔλθε Θεσπρομον ποιήματι Φησι (Aratus) Φυγεῖν τὴν Ἡλέκτραν καὶ μη ὑπομείναι ιδεῖν.
COMMENTARY.

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829. Athenaeus 13. 573 ἐκτείνας κατὰ τὸν Αἰσχύλον περὶ ἐταιρών alludes to this use of the verb ἐκτείνειν here, to the subject of this ἐμεις i. e. ἐταῖρεις, and there is an equi- voque in ἐταιρών, wittily substituted for ἐταιρών.

833. For the idea see Stob. Fl. περὶ Φθόνου 32, 43, 60.

834. Φθόνος· νόσσωμα ψυχῆς. καὶ ἐδίδων ψυχήν, ὑστερ ἰδς τὸν σίδηρον Suid. s. v.

839. δαμόνων σκιάν Eum. 302 i. e. ‘the shadow of an invisible being’ is a similar hyperbole. Compare Menand. Mein. p. 205. περιστότερος ὁτι τετευρημέναι ἀγαθῶν ἐκκεντρος ὡς ἤχος κλόους σκιάν.

841. Ulysses is the Φθόνως ἀνήρ of Socrates, who alone does not grieve at a friend’s good fortune.

849. τὰ δὲ περὶ τὰς τομας τε καὶ καύσεις ἥκισα σάντων ἀποδέ- χεσθαι· χρῆσθαι δὲ καὶ ταῖς ἐφιδατῖς πρὸς ἕνα τῶν ἄρρω- στημάτων Iambl. V. Pyth. p. 139. εὐφθόνως goes with πειρασμοῦ.

854. ‘As Victory followed me when I went, so may she abide with me where I stay’.

855. The original of this passage is Hes. Op. 371. μυθὲ γυνὴ σὲ νὸν πυγοστόλος ἐξαπατᾶτω αἰμύλα κωτίλουσα.

865. τὸν μὲν—τὸν δ’ depend on ἐκπαγηλον κακῶν, and λάσικον τας is in apposition with them.

869. ἐπλῆθον. ‘ran in a full stream’. See v. 1370. ‘swoln’, without the metaphor, is ‘exaggerated’.

872. κλαίναι πῇ ἐκτός καὶ παρότερον, χιτῶν τῇ ἐνδοτροχ Mosch. . Hes. Op. 536. κλαίναι τῇ παχώ καὶ χειμερινῶν ἰμάτιον Suid. s. v. That it was used for a blanket is clear from Theoc. 18. 19 Ζανός τοι δυνάτη ὑπὸ τῶν μέλαν ἰκετο- κλαίναι. ib. 24. 61 τῶν ἄλλων ὑπ’ ἅμνειν δέστο κλαίναιν. 874. παλιγκότων. ‘unassuaged’ i. e. inflaming and festering over again.
880. τὸν πρὸ τοῦ Φευγὼν χρόνον Eum. 462 where Orestes is speaking of himself as an absentee by force of circumstances; for Clyt. had sent him away at nine or ten years of age. At that age, because the Watchman, both in Hom. and ΞEsch., has been at his post only for a year; and that she sent him away of her own will is proved by Choëph. 913, 914. The story is handled differently in Soph. El. and in the Editor's opinion far less skillfully.

881. 'of sorrows to be mentioned in each alternative'.

890. The light being λαμπτήρ v. 22, the stack of wood is λαμπτήρον κία.

891. ἀτημελήτους λιαν ἡμελημένους Suid. s. v. οὐκ ἀτημελήτου τοὺς κυκώνους Alciphron 3. 55. 3. τημελέσις δημιμελέσις. τημελησαι φροντίσαι Suid. s. νν.

893. μίπαίς. 'wing-strokes'. So Prom. V. 126 πτερύγων μίπαίς.

896. From Theogn. 472 παν γαρ ἀναγκαῖον πτέρυγμα ἀνησυφέρον ἐφ. So Alciph. 3. 37. 3 καλῶν μὲν γὰρ ἀπελήκτων εἶναι τῶν ἄβουλτων, οίῳ δὲ ὠχὶ ὑπάρχει τὸ τοῦτο, κρύπτειν τῶν συμφορῶν ἀναγκαίων.


899. Klausen's interpretation of καὶ γῆν is very ingenious. 'The preceding metaphors are taken from things which simply give safety or comfort: καὶ introduces a new set, taken from such as relieve from imminent danger or pain'. But καὶ is proved to be wrong by the passage in the Odyssey.

901. This is worked out by Catullus 68. 57.

904. That is, the envy which under ordinary circumstances would be roused by the eulogies.

911. Justice leads him in, and Premeditation does the rest.

912. Lit 'not overcome by sleep'.

919. βαρβάρον φωτὸς δίκην is wrongly explained by Blomfield and others; rightly by Enger and Paley: the latter translates 'as if I were some Eastern king'. There are
not many examples of δίκην used in this way, but the last line of Danae’s lullaby to the infant Perseus affords one; τεκνέφι δίκαν ἐσγνωθεί μαί ‘forgive me as if I were a child’. This, again, is wrongly rendered by Jortin in Dr. Holden’s Folia Silvulse p. 125.

923. μὴ πρὸς ἐμὲ τὰ ποικίλα, ἀντὶ τοῦ τάζ τέχνινς Greek Prov. Suid. s. v. ποικίλα. ποικίλην δὲ ἐσθίτα ἔχειν — κινδύνους ἐπιφέρει — καὶ ἤ Φοινικοφάς ἢ πορφυραβᾶς τραύματα ἐπιφέρει Artem. 2. 3.

924. καὶ πεφύλαξέ γε ταῦτα ποιεῖν ὅπου Φόλων ἵππεις Golden Verses 36.

927. Sed his (animi virtutibus) praestare prudentiam (σωφροσύνην) Apul. de Dogm. Pl. 2. 1.


930. εἶτον δὲ καὶ πρίν. οὐκ ἠνεν δήμου τάδε πρᾶξειμ’ ἢν Suppl. 398 is a strong corroboration of Prof. Weil’s correction.

933. ‘None more’ i. e. in fear of exciting the envy of the gods.

938. From Hes. Op. 761 as observed by others.

943. Lit. ‘if you had feared anything, you would have made a vow to the gods to act thus’; she means that there is no ground for fear, nor for acting as if there were.

944. Compare Plutarch’s anecdote of that precocious young lady Gorgo, daughter of Cleomenes, τὸν δ’ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον (having his ἀρβύλας put on) ἔκαμαμέν. Πάτερ. Ἕθη, ὁ ἥνος κείμεν οὐκ ἔχει. Lac. Apoph.

945. πρόδουλον ἐμβασιν. The shoe follows the foot like a slave supplying it with a suitable stepping-place. An Eastern prince might also, on occasion, make a slave lie down to be trodden on. Hdt. 2. 107 is something like this, ἀυτοὺς δὲ ἐπ’ ἐκείνων ἐπιβαίνοντας ἐκολοθεσαί.

950. τοῦτω μὲν ὦτω is Emper’s conjecture, adopted by Enger. The Ed. has retained the Mss. reading, but no very intelligible explanation of it could be given. It is translated as if it were πεξὶ τούτων ὦτω δεκεί μοι. The following are similar expressions: τούτι μὲν ὦτως Babr. 116, 15; ταῦτα μὲν ὦτως ἵσθι Theogn. 31; Golden Verses 9; τοιαῦτα μὲν δὴ ταῦτ᾽ Prom. V. 500; ταῦτα μὲν ὦν 14
COMMENTARY.

ταῦτα Plut. de Sera N. V. 7 and elsewhere. The passage is not yet emended.

960. παγκαινιστὸν. Lit. ‘all’ or ‘on every occasion, used for the first time’, so that none need be used twice. The meaning of κανίζω, in Æsch., forbids the adoption of Paley’s interpretation ‘ever-renewable’, which is objectionable on other grounds, and especially because such an allusion implies a lack of cloth to replace the old.

961. This and the following verse have a double meaning ‘our house can claim to be rich in purple (blood) etc.’ That idiomatic use of ἔπαρχει requires no illustration.

967. Σείριου κυνός. Apposition; τὸν κύνα τὸν Σείριον Ælian Suid. s. v. Ἰαχήν. Σείριος ὁ ἀπτρότος κύων ib. s. v. Σείριον τὸν κύων. ib. ὁ κύων ὁ Σείριος καλομέμνος Sch. Arat. 327. Σείριος ἀπτρό thrice in Hes.

970. i. e. ‘ripen unripe grapes’; an expansion of ἑρέμοι ὣμφακες ἀβλάλανται Hes. Sc. 399.

972. κατ’ ὅικον ἐστρωμένος Archil. Fr. For τεῖχεον compare Æsch. Fr. 31. It means ‘with felicity complete as man, husband, father of a son and heir’.

974. Lit. ‘let there be a care to thee for those things whatsoever they are which thou art about to fulfil’.

976. The degrees of φόβος are δείμα, ὅκνος, ἀπεχών, ἀκτιλεῖς, ἀπεμποτός, ἀγωνία Diog. Laert. Zeno. The fear of the Chorus is a ‘presentiment’ without any material foundation, unless it be their knowledge of the queen’s perfidy. The purple spread on the ground was a bad omen if you compare Hom. Il. ο. 538 εἰμι δαφνείνων ἄιματι Φωτών and similar passages. The Spartans wore φοινικίδες in battle, and were buried in them Plut. Inst. Lac. 18, 24; and Arist. in Suid. s. v. φοινικίδα. These and other omens might be found, but the Chorus speaks as if the presentiment was independent of omens.

976. προστατήσιον is translated as if it were derived from προστάτης and προστατεύω as in Eur. El. 932 ἀσχήμον γυμνάκα προστατεύω γε σωμάτων. But the other meaning is also intended as in προστατηρίας Ἀρτέμιδος Sept. 450 etc. The former, ‘domineering over’ like a προστάτης over a μέτωκος, is the more prominent.

977. μαντιτολεί is formed like ἰνειροτολῶ. Σμιθός, alluding to the diviner’s fee; see v. 1261.
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984. προφυνυκτ. προφυνατο ‘advised beforehand’ Xen. An. 7. 3. 18. προφυναται τι μοι γνωμα ‘forewarns me of’ Soph. O. C. 1075. ξυμβόλως. ξυμβόλου άριν Φασίν’ επείδη ξυμβόλους έπαισον της πρώτα συναντώντας, και εξ άπαντθσεώς τι σημαίνοντας Suid. s. v.

285. παρήβησεν. ή δ’ άρι παραμείβηται Hes. Op. 407. παρη-βήσας παρακάτασι Suid. s. v. The meaning is, that the most dangerous crisis is past, since he has returned in triumph from the expedition which was led forth by those evil-boding eagles.

089. νόστος ή σκαδή επάνως Suid. s. v. ‘home-return’ as in Shakspere.

900. άνευ λύμας. The phrase was πρός λύμαν άδειν, and άδας χρύσαζι πρός λύμαν is one of the symbols of Pythagoras, who recommended his disciples to practise only such music as was of an inspiriting and cheering character. μονωδέη. The passages referred to in the critical note are Bacchae 71 and Epich. Fr. ap. Hephaest. p. 15. Herm. has also left a syllable short before μν at v. 1459 without giving the reader notice; and he has so rendered it in his metrical translation ‘hei memorique etc.’ In this palpable error he is followed by all editors except Heimsoeth.

990. τελεσφόρος δίνας. An astronomical allusion: as the sun and moon by repeated daily revolutions accomplish the period of a year and a month, or any other completed cycle.

1008. προ χρημάτων ήκνον is ‘a shrinking in defence of’, that is ‘from a desire to save the wealth’. The preposition has this meaning both in Greek and Latin.

1011. πρόπας ἄδημος is from Hes. Op. 687 μεθέτι νυνεὶν ἐπανταβίον κοιλήστι τίθεσθαι.

1014. ‘Siunks’, in the Translation, is an active verb.

1015. ἀμφιλαφῶς ἔχουσα τρυφημάτων Aleiph. 3. 60. 3.

1016. ἐπετεῖζων. See v. 2. Lucretius 5. 1364 uses ‘tempestiva’ with this meaning ‘t. examina pullorum’ ‘swarms of young shoots in due season’ Munro. There is a side-meaning of ἐπετειαίων ‘plentiful’.

1021. ἐπετειῶν. έστι δε και — ἢπον και πάθη και νοσήματα τινα άφυγίαζων. ως Φασίν, έπάθοντες ως ἄλγος. καὶ είκος ἐντεύθεν ποθεν τόνομα τούτο είς μέσον παρεληλυθέναι

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1023. τῶν Φἱμίεναν. ἐν δὲ μίσις εἰρηνεῖ Αἰσχ. Supp. 38.


1026. Μοῖρα μοῖραν. In the temple at Delphi there were statues of only two Morae. Plutt. de Ei ap. Delph. 2; for Eἰμαιμεν τιττώς καὶ λέγεται καὶ νοεῖται ἡ μὲν γὰρ ἐστὶν ἐνέργεια, ἡ δ' οὐσία. ἡ δὲ κατ' οὐσίαν οὖσις εἰναι σύμπασα ἡ τού κόσμου νόης κτλ. Plut. de Fato 1. 2. i. e. one is the divine being who decides the lot of each created thing, and the other the operation of her will in each individual instance. This is ἑσολογικῶς or κατὰ τὰ Οφικά, and was adopted by Plato. The meaning of this passage is "if ἡ τῆς ποιήσεως νύμφα (Μοῖρα or Εἰ-μαρένη τα καθόλου συμπεριλεξαβάνοντα) did not determine that the fate, 'μοῖραν', of the individual, here Agamemnon, should gain no advantage from any inter-position". The first is προηγομένως 'antecedently' as containing that which operates universally τὸ καθόλου, the second is ἑπομένως 'consequently', the application in particular cases, τὸ καθ' ὑπόθεσιν, ibid. c. 4. Κήρ also has this double signification (1) Μοῖρα, and especially as the Death-goddess; (2) μοῖρα, for in the Ψυχοστασία of Αἰσχ. the κήρ of Memnon and Achilles are weighed against one another. The Scholl. wrongly explained by ψυχάς and censure Αἰσχ. ὡς ἐδέξατο Φαῦλως Ἀἰσχύλος. They did not understand him.

1027. πλέον φέρειν. Usually πλέον ἔχειν or ποιεῖν as in Plato Apol. 2. end, and μεῖον ἔχειν.

1028. i. e. 'my heart would prompt words faster than my tongue could speak them'.

1031. εὐμαλγίς: Hes. Th. 629, 635.

1032. ἐκτολυπεύειν. χαλεπῶν πόνου ἐκτολυπεύεις Hes. Sc. 44.
This metaphor is suggested by the name καλωδία, and perhaps τεταγμένα v. 1025 implies 'Ατροπος.

1033. Ξηρνυμέσαι κυρίως ἐστὶ τὸ ἐκ μικροῦ σπινθῆρος φυσώντα μεγάλην Φάλγα Ἀνάψαι Suid. s. v.

1036. ἄμυντως. The latent meaning is 'independently of the μῦνις τεκνόταινος' of v. 155; so in χερνίβων there lies concealed 'the act by which Agamemnon's sin is to be purged away'.

1038. Ζεὺς Κτύσιος ἐν καὶ ἐν τοῖς ταμιεῖσις ἰδρύνοτο ὡς πλούτωδτην Suid. s. v. Her second meaning is Πλοῦτων a surname of Αἴδης. βωμοῦ, as a victim to be slain.

1040. Heracles also went down to the chambers of Hades.

1041. Lit. 'being sold took heart to touch the slavish barley-dole', μάξιν ἐκ ἐγρίν καὶ στερμῦν ἀρτιίδιον J. Tz. Nes. Op. 588. It was black bread, as is evident from the proverb λευκῆν μάξιν Φυμῷ σοι: παρομία ἐπὶ τῶν μεγάλων ὑποχνερέων. ή ὁ στρυφών άρτος Suid. s. v.

1043. ἀλκήν μὲν γὰρ ἔδωκεν 'Ολύμπιος Αἰακίδησι, νῦν δ' Ἀμυνθανίδιῳς. πλοῦτον δὲ περ 'Ατρείδασιν Nes. Fr. p. 317 D. Heyne.


1068. i. e. not deemed worthy of a reply.


1081. Ἀγνείες δὲ ἐστὶ κῶν εἰς ἐξε λόγων ὡν ἱστάσι περ τῶν ὑφη氤. τῶν Λαξείαν ἐν περ τῶν βυρὰν ἐκαστὸς ἰδρύνοτο Suid. s. v. Ἀγνείες. Ἀγνείες ν. περ τῶν βυρῶν ἱστάμενος ἐν σχήματι κίονος βωμός E. M. s. v.

1082. οὐ μέλις. 'non parum' Herm.

1090. συνήστωμα is equivalent to συνειδήσιν.

1091. ἀρτάνην ἢ ἐκ τῶν καλωδίων ἄγχον Ε. M. s. v.

1092. σφαγεῖον τὸ τοῦ ἁματος δεκτικῶν ἄγγειλον Suid. s. v. Paley compares ἀνθρωποκτονεῖον Bekk. Anecd. 1. p. 28. Φοινοραπτηρίον is aptly changed from περιμεραπνήριον 'a place sprinkled with lustral water' to 'a place sprinkled with the blood of murdered men'.
1294. Lit. 'she hunts those whosesoever blood-shed-by-murder she may discover'.

1103. ἀφέρτων. Ἐσχ. applies this word only to that which is superlatively bad; he knows no stronger word.

1105. δι' ἐκείνης ηδρείς εἰμεν Hes. Sc. 351.

1110. Lit. 'hand after hand (thrust after thrust) puts forth its outstretching'. By comparing Prom. 777 προτείνων κέρδος we see that the meaning is 'making an offer to strike'.

1115. The long broad mantle which Clytemnestra is about to throw over Agamemnon is δικτυον, and she is ἀείκυς because she is like a stake holding up a net. δικτυον, σαγήνη. βόλος are the same in Babr. 8. 4, 6, 8. ἀείκυς'
to ἕρεμτικα δικτυον (in its abstract sign.). ἐκτείνεται ἡ υστέρα συνλαβή ἐπὶ τῆς ἥρπης Suid. s. v. It is short here, at any rate. ἀπὸ τοῦ εἴργον E. M. s. v.

1118. καταλεύσιμον' τὸν ἄξιον τοῦ καταλεύσιμον εἶπε Δείναρχος εὖ τῷ κατὰ Δυκούργου Suid. s. v. 'ut ecuncti concilamaverint lapidibus obrutum publicum malum publice vindicare' Apul. Met. 10. 6.

1121. τῶν γὰρ Φοβουμένων τὰ ἄνω λειχαμένη Arist. Probl. 4. 8. κροκόβαφες expresses no property of σταγών, but the effect of its action, δράμε, upon something else, viz. the colour of the face. With a transitive verb the proleptic case is of course the accusative, and with an intransitive, the nominative. So in Choeph. 185 δίψιον πιπτωσι σταγώνες, the effect of the rush of tears is that the eyes are left dry.

1123. βίων δύντως. Translated by Lucret. 5. 987 'labentis lumina vitae'.

1127. No translation is worthy of the name which does not preserve the obscurity of the oracular language. The dark-horned implement is the sword; compare such expressions as κελαινοῖς ξέφειν Soph. Ai. 231; but if she is a cow, v. 1125, the sword is her horn.

1130. Perhaps ὑπατογυμνῶμεν ἄκρος like προβατογυμνῶμοι ἀγαθοί, v. 795.

1133. τὸ παρθὺν οἱ ξυνθρωποὶ κακοδαιμονώντες δρῶσι καὶ κακοὶς ἄνειροις συμμαινοῦσι τῶν ἐνεστῶτῶν κακῶν Artemid. 4. 21. A man in trouble went to a soothsayer with feelings like those of a person who goes to consult a phy-
sician, knowing that he is seriously ill, and in fear of what he may hear because of the nature of his pain. In the M. Schol. εἰτεφρομένως (on going in to the temple) is sound, (it is changed by Weil and Enger); but φανεῖ must be changed to φεβεῖ with Enger, a change anticipated by the Ed.

1138. 'thou' Clytemnestra, 'him', in the next v., Agamemnon.

1144. ἀμφίβαλη. The meaning in this passage is that given in the Trans.; ‘fecunda pœnis’ is only a part of the meaning.

1145. She felicitates the bird upon its happy lot.

1149. ἀμφέκει δορι in the loose language of prophecy means 'a two-edged blade'. The oracle about Cleomenes, Hdt. 6. 77, has δορεῖ δαμακεῖς, which neither Herodotus nor Pausanias, 2. 20. 7, seems to have understood. It means 'bound in wood' for Cleomenes died ἐν ξύλῳ, ib. c. 75.

1153. Suid. s. v. ἰμων quotes Isaæus for the signification 'simul'. but this is too tame for Αesch. ὅβδος δὲ αὐλητικὰς ύμος, ὑτόν καλομενος. οἶνον εὐτονος καὶ ἀνάταιν ἐχων Suid. s. v. ἦςε μέγα τε δεινόν τε ὄρθωσιν. Hom. II. λ. 10.

1156. This is Casandra's answer to the question 'whence etc.'

1158. αἰώνας. ἐπ χίδεντι Σκαμάνδρῳ II. 5. 35 etc.


1168. So Hecuba, Eur. Tro. 1242, μάτην δ' ἐβουλυτούμεν. In ἄκος, ἐπίθεμεσαν, παθεῖν, θερμόνους there is the metaphor of a physician's unsuccessful treatment of a patient. χένι τελώ Prom. V. 282. As soon as the delirium of her fever subsides she too will sink to earth and die.

1178. ἐν καλυμμάτων, that is with her face concealed by a veil. There is no allusion to the unveiling of the bride.

1180. The description is based on Solon Fr. 5. 17 foll., which may be translated:

"suddenly
as a wind instantly scatters clouds
in spring: having stirred the billowy unreaped sea's
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deep water, and over the wheat-bearing earth ravaged fair farms, it arrives at the gods' abode, high heaven, and makes us again behold clear sky; and the sun's strength shines over the boundless earth, beautiful, and one can see a cloud no more: such is the vengeance of Zeus; not in each case, like a mortal man, is he moved to wrath. The oracle, ἁρπαζως, contains the denunciation of the vengeance, and, therefore, the same imagery is employed. But Æsch., for whom no language is rich, grand, and graphic enough, introduces a second simile, and the wind becomes a monstrous wave which sweeps the deed of vengeance into the sunlight, so as to be most clearly seen. ὑπ’ αὐγάς: ὑπό τὸν πεψωμένον ἄεια. Suid. s. v.

1189. βρότειον αἷμα. The drink of the Erinnyes, Eum. 264 foll.
1194. Another argument in favour of ἱφώδης is the repetition of the word by the Chorus v. 1201 κυρεῖν λέγοντων 'hit the mark in speaking'.

1196. ἐκμαρτυρεῖν Φαο ὅ τ’ ἐλέγειν οὖχ ἢπερ αὐτῶς ἔλειν ἀλλ’ ἢπερ ἔπεμφε ἡκουσε λεγόντων ἐκμαρτυρία γὰρ γεγραμμένη ἀναγιγνώσκεται, ὅταν της ἡ τελευτάσας ἡ ἡ ὑπερόρος Suid. s. v. and E. M. s. v. It means, therefore, to read the affidavit, or deposition on oath, of an absent person. So Eum. 461 λοτρῶν ἐξεμαρτύρει Φόνον, 'bore witness for Agamemnon in his absence'.

1198. The passages are Hes. Op. 802. Th. 232, 784, 792. There is not the slightest excuse for adopting πυγμα.
1205. or 'is more prim'.
1206. Lit. 'he was a wrestler'.
1218. Why should not an inspired person see something in the appearance of the two children from which to infer that they had been killed by a relative?

1228. μισθεία δὲ ἡ ἐλὶς τὰ Ἀφροδίσια ἀκρασίᾳ Suid. s. v. μενετοὶ θεοὶ. E. M. derives it either from μισέιν or from μίσησθαι.
1245. Lit. 'I run falling out of the course'.
1246. Observe the metaphor in ἐπόψεσθαι (autopsis, and a physician's visit), κάιμησον 'lull the pain', Παιδὸν 'the god who relieves pain', and λόγῳ, πωμα προσδοκίας for πάθει.
1251. πορεύνει· άποιμάξει Suid. s. v.
1260. Φαρμακεία δέ. άταν διά τίνος σκευασίας (cookery) θανατη-
Φόρον δοθή τι μειά στόματος Suid. s. v. μαγεία.
1261. μισθόν. μίσθωμα· ά μισθός ά εταιρικός. καί εταιρικῶν Φά-
σκονυμί είναι μίσθωμα Suid. s. v. πέλανος was ά τῷ μάντει διδόμενος μισθός άβελος Suid. s. v. πέλανος. The
payment for the affront of bringing her, ‘for her pass-
age’, does not come till v. 1263.
1263. i. e. ‘what she had paid in mortification for my passage
here’.
1269. The Trans. shows that Enger’s correction ούχιδών is not
required.
1272. Lit. ‘not with even scales untruly’ i. e. ‘untruly, without
any doubt.’; construe ‘mistakenly derided’.
1275. έκπραξει. This is much the same as έκδών έμέ v. 1269.
έκδιδακει is ‘unteaches’ Soph. Ant. 298.
1278. ἀποκτείνει (Clytemnestra Casandram) θεῖμῶ άτῳ πελέκει
Philostr. Imm. Κασάνθρα. πρόσφαιμα is the jet of blood
from a victim’s throat.
1281. The Spartan mother killed her coward son and said οὐκ
έματο τὸ Φίτυμα Plut. Apoph. Lac. She meant that he
was his father’s child and not hers. Φίτυμα in ΑSch.
is the child of the father i. e. son. βρέμα is the child
of the mother i. e. daughter, as in ΑSch. Sept. 182,
and ibid. v. 792 παίδες μητέρων τεθραμμέναι needs no
correction for it is equivalent to κόραι, as the Ed. has
already shown at Choeph. 502, οίκτειρα θηλυν άρσενος
ήμοι γύναι ‘pity the female’s offspring (the daughter)
and likewise that of the male (the son)’. θηλύσπορος
γίνα Prom. V. 855 is ‘a brood begotten by the female,
the mother’s children, i. e. daughters’; so the same
daughters call themselves θηλυγενὴ v. 29, but the sons
of Αγγέλτος are άρσενογενὴ v. 818, begotten by the
father. This is a great point in the Eumenides v. 606
where Orestes says that he is no more ήμαίμοι with
his mother than Agamemnon was. To Arist. G. A. 4. 1
cited by Klausen, and Apollod. 1. 7. 2, Plut. Pl. Phil.
5. 7 cited by the Ed. add Φιτύμαι ἐπί τοῦ πατρᾶ τίθεναι,
ἐπὶ δὲ μητέρας οὐκέτι, ἀλλὰ γεννησάι Suid. s. v.
1284. θεῖν μέγαν άρσον Hes. Th. 784.
1285. ύπτίσσαμαι is ‘a lifting up of the hands, with the palms
uppermost, in prayer'. See Prom. V. 1005 and ἀγαμημόνος λίτας Sept. 173. The meaning is that Agamemnon, as he lies expiring, will either lift or try to lift his hands with a prayer that Orestes may avenge him, or that the gods will so interpret his dying thoughts.

1290. All attempts to explain πράξω are futile. It is rendered in the Editor's translation as if it were a repetition from πράξασθαι ώς ἐπράξεν v. 1288. The best suggestion is Enger's, but it is imperfect until the existence of πράξω is explained, for that word could hardly be a gloss on τλῆσσει, which would rather be ὑπομενώ as in Suid. s. v.

1293. ἀσφαδάσκοι. σφαδάζειν ὑποθανάτειν Suid. s. v.
1299. ἀλλάξεις. Κύρω ἐμπις δ' ὅτι μοῖρα παθεῖν, οὐκ ἕσθ' ὑπά-λυξις· ὅτι δὲ μοῖρα παθεῖν, οὖ τι δεδεικα παθεῖν. Theogn. 817.
1300. τῶν ἡγομένων πειθὸ πρεσβεύεται Plut. Apoph. Lac. Lyc. 20. 'obedience to rulers takes foremost rank'. (οἱ ἐκλλει) Φιλοψυχοῦσι μέχρις ἐσχάτου. Suid. s. v. Φιλοψυχόσαντα. A person condemned to die values most highly the latest reprieve he can obtain.
1301. The day of sacrifice is come, and I, the appointed vic- tim, shall gain little by flight from the altar.
1302. They wish to comfort her by expressing their sense of her courage. Heath's transposition of the two next verses was very perverse.
1305. τις πατέρ' αἰνήσει· εἰ μὴ κακοδαιμόνα τέκνα; ἦσως ἐπὶ τῶν προγονικὰ ἀνδραγαθήματα προφερέτων. Greek Proverb in Suid. s. v.
1313. She sings her death-wail in the palace, v. 1445. She here goes up to the door and starts back with a gesture of loathing.
1311. τοσοῦτον ὑπωθῆν ἐξεπεμπεῖν ὃς οὐδὲν τῶν ἐν τάφοις διαλυθέντων διαφέρειν. Suid. s. v. Μαξιμίνος. 'ghostly' because πρέπει implies that a thing is either actually seen, or may be conceived as visible.
1316. δέμνον is sound, so that we need not think of διμίνι ὑπως.
δέμνα occurs in Hes. Op. 350. The line is sufficiently
explained in the critical note.
1320. ἐπιξενούμαι is exactly rendered in the Trans. κατεξ-
ενωμένων Choëph. 706 is ‘bound by my relation to him
as ξένος’.
1322. θρύνον λέγειν. λέγειν ἀοιδὰς πρὸ τοῦ δικείν Soph. Ant. 883.
The word ἔτσιν betrays the Grammarian; see Sch. Soph.
Aï. v. 815.
1328. Prosperity is the outline of a picture; adversity is a
wiping-out of that outline. Thus the state of man at its
best is but the shadow of a semblance.
1331. ἄκοψετων. Theognis says the same of wealth and wis-
dom, v. 1157.
1333. ἀπειτῶν. Crying ‘hold, enough’.
1338. ἐν δόμον εἰς φιλικόν Hes. Sc. 45.
1340. ἑπιμένων τῇ κεφαλῇ κατανεύσαι Suid. s. v., hinting at
a root καρμ.
1354. ἐπείδη δὲν κατώρθωσαί Φρενί Choëph. 512.
1355. ἀμάσσοντες has a double meaning ‘striking with the sword’
and ‘striking notes on the lyre’ from the phrase
ἀράσσειν λύραν. So σημεῖα ‘signs of tyranny’, and,
probably, ‘musical notes in score’.
1364. Lit. ‘death wins the day’. See note on v. 10.
1370. Lit. ‘I flow with a full stream swoln by tributaries from
all quarters’.
1374. εὖ κατίλλε τὸν ἐκβρῶν ὅταν δ’ ὑποχείμιος ἠλθε τίσι τῶν
προφασίαν μιχείμιαν θέμενος Theogn. 363.
1379. Lit. ‘verily in time at least’, but none the less surely
because late.
1382. ἐκεῖ δὲ κεφαί ἱχθυσιν ἀμφιβλητρόν Hes. Sc. 215.
1390. ἐρεμνᾶς has the same root as ἐρεβος and this probably the
same as ἐρεβῶν and Latin ‘rub-er’, the red of the
western sky; ‘furvus’ belongs to the same root ‘ruf’,
the colour of the infernal regions.
1392. γάνας ὃς, ἡμα. E. M. s. v. γεγανωμένος. κάλυξ is
the bud of a flower before it blows, or the sheath
which contains the ear of wheat. σῖτου ἐκβολήν, Τὸν-
κυδίς. ὅταν ἰ στάχυς τῆς κάλυκας ἐφιάσταται Suid. s. v.
σῖτος. From Hes. Sc. 398 ἵμας ἰ ἱέγχωσι περὶ
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γλάσκις τελέσθαι, τούς τε θέρει σπείρουσιν. Lit. 'at the bringing-to-bed of the wheat-sheath'.

1398. Tute hoc intristi: tibi omne est excedendum Ter. Ph. 2. 2. 5.
1406. κυντοι ἐγγα περιπεσον Ἐθαιστοιο Hes. Sc. 313.
1407. 'what poisonous thing solid or fluid'. ἐξ ἀλὰς ἔρμενον is an allusion to the old belief that rivers are formed by the percolation of sea-water through the earth; as in Homer Ocean is the father of rivers, and Lucret. 5. 269 partim quod subter per terras diditur omnis.

1409. She has put on the sacrificial incense in the form of frenzy, a side-meaning of ἅσος, and has thrown off the curses of the people. So she is like a victim ready to be sacrificed in one respect, and unlike in the other.

1420. ἀγορᾶς ἑπακουόν Hes. Op. 29. When applied to the gods it means 'hearing propitiously'; in a forensic use, 'umpire', or, 'judge'; generally, 'a hearer'. Mosch. Hes. p. 15 N. Heyne; Theocr. 8. 25; Choeph. 980; Eum. 732. Callinus Fr. 236.

1430. Lit. 'pay for blow (given) with blow (received)'.

1434. The house of Fear is opposed to the house of Αἰgisthus.

1438. Φονεύς μητρὸς τύδε Eum. 122 'this mother's slayer' Clyt., speaking of herself.

1444. κύνοι μεγάλ' ἡπνοι Hes. Sc. 316. κύνοι οὐ πρότερον φύεγεται εἰ μὴ πρὸς τῷ ἀποθνίσκειν Ἡ Artemid. 2. 20, where Reiffius quotes Paulinus Vidalinus in praise of the musical and charming notes of the swans in Iceland; but the story of their singing only when about to die seems to be fabulous. See the passages cited by Blomfield.

1447. 'Brought an additional relish for the luxury of my triumph, as agreeable to me as the pleasure she was to afford him in secret would have been to him'.

1452. As if he were τῶν σταθμῶν κύων as at v. 896.

1454. ἀπεφίσεν βίον. άνδρας ἀποφῆσες ἐκάλασσα Hes. Op. 664. But ἀπεφίσεν βίον is an expression so strange as to defy all explanation. It is usually translated as if ἀπεφίσεν were the exact equivalent of ἀπώλεσεν, an unscrupulous procedure which the Ed. has imitated most unwillingly. For the metre forbids our ejecting βίον with Karsten; rather a supplement must be obtained for the antistrophic verse. No well-trained ear can
endure the trochaic monometer with monosyllabic clauses. It must be either an ithyphallic or a dimer catalectic. There is a corruption; and probably ἀπίθεισιν is a gloss.

1460. Probably suggested by Hom. Il. 2. 137 αἱ ἁλοχοὶ εἰμι τ' ἐνι μεγάρῳ ποτίδευμεναι.
1461. ἐρμυστέντος. ἐρμυστέντα Metrod. Fr. v. 180. Such allusions to the meaning of proper names are very common, and many instances are given in Dilthey's Cydippe pp. 36—41. Perhaps the first two lines of the Iliad may be added, for Ἀχιλλῆς ἄλγει is equivalent to ἄχη λαός, just as Οἰδυαῦς is the hero against whom Poseidon ἄδεσσατο, and the selection of the names, like that of Helena and others would be ascribed to the foreknowledge of the daemons who suggested the names to the minds of the parents; as, in the case of Οἰδυαῦς, to Autolycus by reminding him of the ἄδεσσα, or enmity, which he had himself incurred. Αἰγαῖοι', κυδεὶς γαῖών Il. 1. 404 is another; Virgil gives several etymologies, e. gr. 'cura penum struere et flammis adolare Penates' Æn. 1. 704. There are also cases like 'qua semita monstrat' which shows that Virgil took semita to be connected with σῆμα, σκαῖνα, 'the road which points out the way'. Here we may correct Soph. Ant. 990 which up to the present time (Dind. Poet. Sc. Gr. 1868) has appeared as αὕτη κέλευθος ἐν προνυμτοῦ πέλει, which no one can translate. It should be αὕτη κέλευθος κτλ. 'a road, which is a sufficient guide to others is itself travelled by a blind man by means of a second guide'. It is plain that if Virgil's notion of the primary meaning of semita has been correctly pointed out, it is not of the smallest importance to the reader of Virgil what philologists may decree to be its root. It is of some importance to them, but not to scholars. οἰκύς. Φύλα γυναικών. πῆμα μέγα δυντοῦς. μετ' ἄνδρας ναιστάσουσιν Hes. Th. 592.

1468. ἀπίθεισι is exactly equivalent to ὄνοι ὦνέσι.
1469. 'Rule dispensed by a woman, and prompted by a spirit like thine own; who, after throwing thine antagonist, savagely fallest with all thy weight upon him'.
COMMENTARY.

1474. Predicate by invocation, as often.

1480. ἵχωρ. ἵχόρος το πεπηρόν αἰμα Suid. s. v. Χειρόνειον ἐλκός τριζύμα δινέκας ἰχώρας ἐκρινόν Suid. s. v.


1486. "pro" τοῖς γὰρ τέλος ἐστίν ὅμως ἀγαθῶν τε κακῶν τε, and Theognis 172 οὗ τι ἦτε ἡθόν γίγνεται ἀνθρώποις. οὐτ᾽ ἀγάθ᾽. οὔτε κακά. So Cleanthes, Hymn to Zeus, v. 15. But Pythagoras according to Iamb. 178 ἀπεδείξεν ὅτι οἱ δεῖ τῶν κακῶν ἀναίτιοί εἰσιν. How he proved it is not told. There is a sentence in Seneca ‘quidquid facimus mortale genus, quidquid patimur venit ex alto’.

1591. ἐπιλέγειν πρὸς τοῖς εἰρημένοις Φησίν Suid. s. v.

1654. ἐν ἀρρίκτωσι δέομοισι of the vase in which Ελπίς was confined Hes. Op. 96.

1544. ὁ ξόντα βλάπτων μὴ νεκρόν με δρνεῖτω Babr. 14.

1547. In prose ἔπαινος ἐπιτάφιος. ἱάψαι ἐπιβαλέων Suid. s. v.

1550. πονῆσι ‘perform its task of praise’ as at v. 354.

1566. ἀφάψαι προκολληθασί Suid. s. v. ἐκείνω ὁ δαίμων ὠτας προφήβειν Dion. Hal. 7. in Suid., of Regulus.

COMMENTARY. 223


1586. Ἐρείσταν ὄργανον ἄμφιβλητου Soph. Trach. 1051.

1585. Lit. ‘being disputable in his rule’ i. e. liable to have his claims to the throne disputed.

1588. ἐν λιταίς Ἀesch. Supp. 270.

1590. The following passage is ascribed to Hecateus by Natal. Com. 9. 9, cited by Klausen, Hecat. Fr. p. 157; ἐν (Δία) αὐτοὶ (ὁ Δικάδος παῖς) καλέσαντες ἐπὶ ξένια. ἕνα τὸν ἐπικωρίων παιδαρίων σφάττουσι καὶ τὰ σπλάγχνα συμμιξάντες παρέβαντο τῇ τραπέζῃ. τούτο δὲ Ζεὺς ἐγνωκὼς καὶ μυσαχθεῖς τήν μὲν τράπεζαν ἀνετήσειν κτλ. If it is rightly ascribed to Hecateus Ἀesch. imitated him in several particulars.

1591. The spurious verse was clearly made up of glosses. (ποτήρι v. 1590) Ἀστρεύς (εὐθυμος v. 1592) πρὸδόμως ἦς Φύλας (πόλις v. 1592) πατρί. So Enger and Schutz.

1594. ποδήρη are the joints attached to the foot i. e. the toes. χερῶν ἀκροτοι κτένας is in the style of Hesiod’s πεντάξιος ‘the trunk with five branches’ i. e. the hand.

1597. ἐσθεῖν occurs three times in Hes. Op. ἦσσων. σῶτος, E. M. s. v. ἦσσως, in a transitive sense will mean ‘saving’ and ἦσσως applied to things will be ‘not saving’ i. e. costing much, or, expensive.

1599. ὁ ἱππός ἴππευν ἰππανόγκασεν Alciph. 3. 7. 2.

1601. ἐν ἄρμας ἐθνεὶ μέρει συριττοίμην ὡς ἐκεῖνος Suid. s. v. ἄρμας.

1605. 6. ἐπεὶ μὲ ἐτί τυτιθαν ἑοντα Hom. II. 6. 222. παις ἵππ. ἐτὶ ἐν ἐν σπαργάνοις Choēph. 755. παῖς ἵππ. ἐτὶ οὐκ Soph. Trach. 557. τυτιθαν Hes. Op. 467. The notion that Atreus killed and cooked twelve children of all ages, and feasted a whole party of people with their flesh, is not only irresistibly ludicrous, but is absolutely without foundation in any tradition respecting this or any similar story.

1608. θυμάτος ‘absent from the house at the time of the murder’. It means nothing more; perhaps only ‘not in the room when he was killed’.

1612. Enger translates ‘I do not think much of a coward’s insolence’.

1613. οὐ δ’ evidently follows ἔγω μὲν implied in ἄβασι.

1617. νέρτερος’ κατάτερος Suid. s. v. who connects it with ἄνερθε νέρθε.
COMMENTARY.


1626. ἄνδρει στρατηγῷ. 'a man and leader of men'.

1640. ἔθελεν ἄμφων Theogn. 847.

1641. λύμον ἔχθεν συνικηητὴν. ἰωσιέωθεν θεόν Simonid. περὶ γυν. 101. τιτοίδε τὸν λίμον συνικηητεῖτε Alciph. 1. 20. 2.

1650. From Hes. Sc. 119 οὐκέτι τυλίον ὑσμίν Hes. Sc. 119. λόχας' σύστημα εἶ ἄνδρῶν ὡκτώ' οἴ δέ, εἴ ἄνδρῶν ἰβ'. οἶ δέ, εἴ ἵψ'. Suid. s. v.

1651. πρόκωπον ἔχων τὸ ἔσφος' ἀντὶ τοῦ γυμνοῦ Suid. s. v.

1652. Chorus in Sept. 263 σῦν ἔλλοις πείσομαι τὸ μύρσιμον. to which Eteocles replies τῶν' ἀντὶ ἔκεινον τοὺς ἀἱρούμεν σέθεν. τεμασκότον ο' αἱρούμαι Choeph. 551. In addition to the fact that ep and ap cannot be distinguished in the Medicean Ms., there is no doubt that αἱρούμεθα is right, were they ever so unlike.

1655. ἡξαμάθηθεν Pers. 222. The idea is taken from Hom. II. 19. 222 αἴσθα τε Φυλοπίδος πέλατοι κόρος ἀνθρώποισιν. ζήσες πλείστον μὲν καλάμην χβοὶ χαλκὸς ἐκενευ. ἀμήτας δ' ὀλυγίστος ἐπὶν κλίνεσα τέλανα Ζεὺς. ἡμέτος is commonly read, with an interpretation like that given in Liddell and Scott's Lexicon p. 667. But the meaning is: 'very soon doth a surfeit of fighting arise in men, for the swathe which the blade strews on the ground is thick, but the crop is scanty, when Zeus makes either scale to fall' i. e. there is plenty of straw in war, but little real good comes from war. Ulysses is the speaker, and he is always the interpreter of the poet's own sentiments.

1659. οὔτ' ἦν ἐξοίμην ἄστ' ἐξεν τιμᾶς σέθεν Eum. 228.

1660. ἐπιλή is a solid hoof like that of a horse; χυλῆ is a cloven hoof like that of a sheep, goat, or ox; or a foot with claws. See Scholl. on Hes. Op. 488 and Hes. Sc. 62.

1669. μιαίνων εὐσέβειαν Sept. 344.

1672. For the proper case with προτιμῶν see Eum. 640, 789. The ÓEd. T. of Soph., and the Ion of Eur. also end with trochaic tetrameters.
EXPLANATION OF THE METRES.

Prologue: vv. 1—38, iambic trimeters.

According to Professor Weil iambic systems are composed of periods which correspond in number of lines, and consist of members also corresponding in number of lines, both periods (periodi) and members (cola, articuli) having for the most part a definite relation to one another in meaning. This symmetry arose, he says, from the correspondence of the choral odes; for tragedy was at first one chorus; and Æschylus who introduced the iambic and trochaic systems would naturally make them resemble the chorus in the responsion of their several periods. This theory has not yet been fairly tested, nor had Professor Weil discovered it when he edited his Agamemnon in the year 1858. His own account of it is to be found in his edition of the Choëphorœ page V foll., and its application to the Agamemnon in his Eumenides page 125 foll. The ordinary notation is adopted in the present edition, and no lacunæ are marked except in the dialogue. It is, therefore, inconvenient to give more than this one example of correspondence in the iambic systems. Thus, the Prologue consists of three periods:

6 lines; 14 (4, 8, 2); 14 (4, 8, 2); 4.

Introductory, intermediate, and concluding members (proodi, mesodi, epodi) are sometimes placed alone; so here the first 6 are a proodus and the last 4 an epodus. Interjections like φευ count as a verse.

Parode: vv. 40—257. It consists of three parts,

10 anapestic systems: 5 (6,6, 4½, 7½, 4½) = 28½ lines, relating to the past; the march from Argos, the sin of Paris, the certainty of vengeance: and 5 (10, 4, 3½, 15
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\[ 4\frac{1}{2}, \ 6\frac{1}{2} = 28\frac{1}{2} \] relating to the present, and the action of the drama. This requires Enger's text at vv. 42, 66.

(2) An ode consisting of strophe, antistrophe, epodus. The verses of the str. and antistr., vv. 104—139, are:

1. dactylic hexam. 2. dactylic pentam. 3. dactylic dim. 4. dactylic trim. 5. iambic dipodia, dactylic tetram. 6. dactylic dim. 7. dactylic hexam. 8. dactylic dim. 9. dactylic octam. 10. iambic dip., dactylic tetram. 11. dactylic trim. 12. dactylic hexam. 13. iambic dim. 14. dactylic tetram., ecbasis i.e. a base, in form, taking the place of a trochaic clausula. (All dact. orders are cat.)

The epodus vv. 140—159.

1. iambic dim. 2. iambic dip.; logaæedic order (dactyl, trochaic dip.) 3. dactylic tetram. 4. log. (base, dactyl, trochaic dip.) 5. dactylic tetram. 6. dactylic pentam. 7. anacrusis, base, dactylic trim. 8. dactylic hexam., dactylic dim. 9. dactylic hexam. 10. dactylic hexam., dactylic trim. 11, 12, 13. dactylic hexam. 14. dactylic dim. 15. dactylic tetram., ecbasis.

(3) An ode consisting of five strophes and antistrophes vv. 160—257.

Str. \( \alpha \). 1. base, two trochaic dimeters cat. 2. trochaic dim. cat. 3. two trochaic dimeters cat. 4. dactylic pentam. 5. trochaic dim. cat.

Str. \( \beta \). 1. two trochaic dimeters cat. 2. trochaic dim. cat. 3. base, trochaic dim. cat. 4. cretic trim., trochaic dim. cat. 5. three trochaic orders: tripodia, dipodia, dim. cat.

Str. \( \gamma \). 1, 2. iambic dip., trochaic trip. 3. iambic dim., trochaic trip. 4. anacr., base, trochaic trip. 5. iambic dip., trochaic trip. cat., ecbasis. 6. iambic trip. 7, 8. log. (dactyl, trochaic dip.) 9. log. (choriambic hexapodia, dactyl, trochaic dip.)

Str. \( \iota \). 1, 2. iambic dip., trochaic trip. 3. iambic dim. 4, 5. iambic dip., trochaic trip. 6. iambic trip., trochaic dip. 7. log. (iambus, trochaic trip. cat., dactyl, trochaic trip. cat., dactyl, trochaic dip.) 8. dactyl, trochaic dip.

Str. \( \delta \). 1. iambic dip., cretic dim. 2. iambic dip., trochaic trip. 3. iambic dip., cretic, trochaic trip., trochaic dip. 4. iambic dip., trochaic dim. cat. 5. iambic
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dip., cretic. 6. iambic dip., trochaic trip. 7. iambic dip., cretic trim. 8. log. (iambic dip., trochaic trip., dactyl, trochaic dip.)

First Episode: iambic trimeters, vv. 258—354.

First Stasimon, consisting of,

(1) three anapaestic systems: 2, 4½, 5. vv. 355—366:

(2) an ode of three strophes and antistrophes and an epodus, vv. 367—488.


N.B. Cretic is only a convenient name for a trochaic dip. cat., and a trochaic trip. is called an Ithyphallic. In the same way a verse which consists of cretics having the arsis uniformly resolved is called Pæonic. This multiplication, however, of technical terms which are not absolutely necessary is unscientific, and bears the appearance of pedantry. Probably all metres could be fully explained by the use of about a score technical terms.

Str. 9. 1. iambic dip., cretic dim. 2. iambic dip., cretic, trochaic trip. 3. iambic hexapodia. 4. anacr., base, trochaic trip. cat. 5. iambic pentap. 6. iambic dip., trochaic trip. 7, 8. iambic dip., trochaic dim. cat. 9. iambic dip., cretic, trochaic trip. cat. 10. iambic dim. 11. iambic dip., cretic. 12. cretic, trochaic trip. 13, 14, 15. as in strophe 4.

Str. 9. 1. iambic dip., cretic dim. 2. iambic dip., trochaic dim. cat. 3, 4. iambic dip., cretic. 5. trochaic order: three trochaic dimeters cat. 6 iambic order: two iambic dimeters. 7. log. (iambic dim., dactyl, trochaic trip. cat. dactyl, trochaic trip. cat., dactyl, trochaic trip. cat., dactyl, trochaic dip.) 8, 9, 10. as 13, 14, 15 in 4, 9.

Epodus. 1, 2. iambic dip., cretic. 3. trochaic dim. cat. 4, 5. iambic trim. 6. iambic dip., cretic. 7. iambic
dip., two trochaic dimeters cat. 8. iambic dip., cretic.
9. iambic dip., trochaic dim. cat. 10. iambic trim.
11. iambic dim. 12. iambic dip., trochaic dim. cat.

Second Stasimon: an ode of four strophes and antistrophes, vv. 681—782.

Str. ă. 1. two trochaic dimeters cat. 2. trochaic dim. cat., cretic, trochaic dim. cat. 3. trochaic dim. cat. 4. log. (dactyl, trochee, cretic; dactyl, trochee, cretic; dactyl, trochee, dactyl, choriambic dim., dactyl, trochee, cretic; dactyl, trochee, cretic; choriambus, dactyl, trochee, cretic; dactyl, trochaic trip.) 5. log. (base, dactyl, cretic, dactyl, trochaic dip.) 6. Pherecratic (base  \( \overline{\overline{\text{\text{-}}} \overline{\overline{\text{-}}}} \); dactylic dim.)

Str. ă. 1. log. (iambus, dactyl, cretic, trochee, dactylic dim.) 2. anacr., base, dactylic dim. 3, 4, 5. dactylic trim. 6, 7. trochaic dim. cat. 3. log. (base, dactyl, cretic; trochee, dactylic dim.)

Str. ă. 1. iambic dip., trochaic dip., three trochaic tripodias cat.; trochaic dip., trochaic trip. 2. dactyl, trochaic trip. cat. 3. log. (base, dactyl, cretic; choriambic dim.; dactyl, trochaic trip. cat.; choriambic trim., dactylic dim.) 4. anacr., base, dactylic dim., (monosyllabic catalexis). 5. pherecratic (base, dactylic dim.)


N.B. In verse 4 the cretic order is either catalectic, or has the last syllable common.

Third Episode: vv. 783—974. (1) six anapaestic systems vv. 783—809. (2) iambic trimeters vv. 810—974.

Third Stasimon: an ode of two strophes and antistrophes vv. 975—1034.

Str. ă. 1. 2. trochaic dim. cat. 3. trochaic dip., trochaic trip. 4. dactylic pentam. 5, 6, trochaic dim. cat. 7. cretic dim., trochaic dim. cat. 8. iambic trim. 9. cretic dim., trochaic dim. cat. 10. trochaic dim. cat.

Str. ă. 1 pæonic trim. 2. ionic a minore (= anacr.  \( \overline{\overline{\text{-}}} \overline{\overline{\text{-}}} \) and base \( \overline{\overline{\text{-}}} \overline{\overline{\text{-}}} \)), two dactylic trimeters cat. 3. log. (dactyl, choriambic dim., dactyl, trochaic dip.) 4, 5, 6,
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7, 8, 9. trochaic dim. cat. 10. base, dactylic heptam.
11. trochaic dim. cat.


Str. ʹ. 1. 2. bacchiac dim.
Str. β. 1. bacchiac dim. 2. bacchius, dochmius.
3. iambic trim.
Str. γ. 1. dochmiac dim. 2. cretic, dochmius. 3. iambic trim.

Str. δ. 1. iambic dip., dochmius. 2. trochaic dim. cat.
3. iambic trim. 4. dochmius, cretic tetram.
Str. ε. 1. dochmiac dim. 2. iambic dim. cat. 3. iambic trim. 4. iambic dip., dochmius. 5. dochmius, cretic dim. Mesostrophe δ. 1. 2. iambic trim. 3, 4. dochmiac dim. 5. dochmius, cretic dim., dochmius.

Str. ζ. 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3, 4. iambic trim. Mesostrophe ζ. 1. dochmiac trim. 2. cretic, dochmius. 3. dochmius, cretic dim. 4. dochmiac trim.

Str. ζ. 1, 2. iambic trip., dochmius. 3. dochmiac trim. 4, 5. iambic trim. Mesostrophe ζ. 1. dochmiac dim. 2. iambic dim. 3. dochmiac dim. 4. dochmius, cretic dim. 5. dochmius.

(3) vv. 1178—1330, iambic trimeters, except v. 1307 Φευ Φευ an iambus. and vv. 1214, 1256, 1315 iambic dipodias.

Three anapaestic systems, vv. 1331—1342, occupy the place of the Fourth Stasimon.

Fifth Episode: vv. 1345—1447, iambic trimeters, except vv. 1344, 6, 7, trochaic tetram. cat., and a strophe and antistrophe vv. 1407—1411; 1426—1430:

v. 1. dochmius. 2. iambic dim. 3, 4. dochmiac dim. 5. iambic trip. dochmius. 6. pherecratic (base, dactylic dim.) Commatica: five strophes and antistrophes alternating with ten anapaestic systems, vv. 1448—1577.

Str. ʹ. 1. log. (dactyl, cretic, dactyl, cretic, pherecratic.) 2. iambic dip., trochaic trip. 3. log. (dactylic dim., trochaic dip.) 4. trochaic dim. cat. 5. cretic tetram., trochaic dim. cat.

Str. β. 1. log. (dactylic trim., trochaic dip.) 2. log. (dactyl, trochaic dip.) 3. anacr., base, trochaic trip.
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Str. ϖ. 1. dactylic trim. with monosyllabic catalexis. 2. log. (dactylic dim., trochaic dip.) 3. log. (anacr., dactyl, trochaic dip., pherecratic). 4, 5. two iambic dimeters. 6. iambic trim. cat. 7. log. (iambus, dactyl, trochaic dip.)

Str. ϖ. 1. anacr., two bases, dactyl, cretic. 2. ionic a minore, cretic. 3. log. (dactylic dim., trochaic dip.)

Str. ἕ. 1. iambic dip., trochaic trip. 2. log. (dactyl, trochaic dip.) 3. iambic dip., trochaic trip. 4. iambic dip., trochaic dim. cat. 5. iambic dip., trochaic trip. 5. iambic trim. 7. anacr., base, trochaic trip.

Exode: vv. 1578—1673,

vv. 1578—1648, iambic trimeters: vv. 1649—1673 trochaic trimeters catalectic.
ADDITIONS.

V. 893. Commentary. The experiments of Professor Burmeister have proved that this is incorrect. Breathing is the true cause of the sound made by insects, which is in reality a whistle. Insects hum after their wings are cut off, but not when the air-holes of the thorax are closed up. Again, the common house-fly, for instance, does not always hum during its flight.

V. 1110. 'And then he adjusted it very carefully in his grasp, and made two or three experimental picks with it in the air'. The murderer in 'Uncle Silas' by J. S. Le Fanu, Vol. III. p. 302.

Having at length, August 7th. 1868, obtained a copy of Canter's edition, after the final impression of all these sheets except the last, I am enabled to give a short description of that rare book. It is in 32mo., 3 inches broad by 4½ long, and about ¾ of an inch thick. It contains 368 pages. The critical notes to the seven plays take up 12½ of these little pages. Here is a translation of the Title-page: "The Seven Tragedies of Æschylus. In which besides the removal of an infinite number of blemishes, the structure of the odes, which was hitherto unknown, is now first explained; by William Canter of Utrecht. Published at Antwerp, from the press of Christopher Plantinus. 1580." It is dedicated in Greek to Peter Victorius, whose text Canter adopts without inserting his own corrections. At the end we have the Approbatio of 'Thomas Gozeus a Bellomonte, Professor of Theology and Inspector of Books': "I have read through a Sophocles and Æschylus and the observations made upon them by William
Canter, and have found nothing objectionable. Done at Louvain, April 1, 1570."

Canter prefaced his critical notes to the Choephoroe as follows: "Quemadmodum hæc tragœdia principio caret, sic etiam iis quæ insuper præponi debent, destituitur: quorum nos utrique, quantum poterimus adferemus remedii. Hæc igitur preponenda sunt.

'Théseis τῆς τοῦ Αἰσχύλου Τραγῳδίας, ἢ ἐπιγραφαίται χοηφόροι. Ἡ μὲν σκηνὴ τοῦ δράματος ἐν Ἄργηι ὑπόκειται: ἡ δὲ χορδὸς ἐκ παρθένων ἐντοπίων συνέστηκεν, αἱ τὰς χώδεις πρὸς τὸν Ἀγαμήμονος τὰΦοι κομίζουσιν. ἢ δ᾽ ὑπόθεσις, Ὁρέστης ἐκ Φυγῆς ἐπανιῶν, καὶ τὴν τῆς Κλυταιμνήστρας ἀμα καὶ τὸν Ἀγισθοῦν κτεῖνων."

This Argument, it will be observed, is 'about four lines' as I have supposed above. παρθένων is wrong: it should be γυναικῶν. ἐντοπίων is right; as I have proved at p. XII of my Choephorœ, independently of Canter. With reference to the lacuna in the Prologue of the Choephorœ he says: "Jam quod ad præcipium tragœdiae pertinet, id nobis fere to.lum conservavit in Ranis Aristophanes."

THE END.