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THE AGAMEMNON OF ÆSCHYLUS.
THE

AGAMEMNON OF ÆSCHYLUS

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
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KEMINK AND SON,
UTRECHT.

1868.
"Farthermore there were lefte out in diuers places of the warke lines and columnes, 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 mucche 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 Bocckh,
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, cretics, and dochmiacs. The anapestic lines, also, correspond only as consisting of anapestic feet, i.e., anapests, dactyls, 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of a first experiment which is soon superseded by something better from a more skilful hand; and the Editor naturally hopes for some indulgence from the reader.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 ἄσυνες ὕσπθι 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 ἵεξ 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, Ægæan; 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. Phoen. 784—793 is sound throughout: the following annotations alone are necessary for the explanation of this exceptionally fine passage. ματέχει, ‘inspired with a spirit of bloodshed and death’ κάτοχος εἰ. οὐκ ἐπὶ καλλιχόροις 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 (νεώνιδις ἀγας) 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 τινὶ ἠλλευέτων. ἐπὶ δάφνῃ, ἐπὶ μισθῷ, ἐπὶ σφίξι. ἐπιπνευσμεν αἵματι Θύβας is a similar use of ἐπὶ ‘inspired (trans.) with a desire to win the blood of Thebe’. οὐδ’ ἐπὶ θυμομανεῖ 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 θαλασσίας ἔκφυν, ὑπὸ θάλασσας ὑπὸ κύρικι, and for the idea compare Hom. II. 7. 240 δὴ μὲν ἀδέλφεσθαι Ἀρμή ‘to dance to the discord of the destroyer Ares’. δινέσειν 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. II. 3. 224 is not spurious.

τεθραμμέναι Ἀesch. Sept. 792 is undoubtedly sound, and Hermann’s correction τεθραμμέναι is absurd. παῖδες ὑπὸ μητέρων τεθραμμέναι is a periphrasis for κόραι.

καταχράσμων Theocr. 4. 22 is sound, and rightly explained by the scholiast καὶ δὲς οἷς το θεοῦ νομίζει μεταφέρειν ‘for the townspeople drive hard bargains’. Battus is speaking of a bullock for sacrifice; and Virgil knew what he meant, for he says in his imitation Ecl. 1. 35 ‘quamvis multa meis exiret victima septis, pinguis et ingrata 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’.

πλάνης τις ὥς Soph. Phil. 758 is sound, whether you take πλάνης 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 δὖ διὰ τοῦτο δικαιοῦν, ἃ μείζω δοίη δικαιώς; is sound and does not require the καὶ which Bekker, Schafer, 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 τῶ 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 ἐτεός for ἐτεο 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, χίναυ must be changed to χίνιν i.e. Corinth.

In Soph. Ant. 585 γενεάς must be changed to γενεάν. At v. 596 γενεάν must be changed to γενεά.

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

The Manuscripts of the Agamemnon are:

M. Codex Mediceus, 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 Choëph. v. 10 τί 
χρήμα λεύσω; The average number of lines on a leaf is 91 ½. Thus: 1026—295 = 731 which divided by 8 gives 91 ⅜; and 1118—1026 = 92: there are 45 lines on the facsimile page exhibited by Dindorf. 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 Choephörē, and 7, the exact number required for the
Title and Dramatis Personae, and we have a remainder of
12 as the number of lines lost in the prologue of the Cho-
ephörē. 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 Choephörē 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
Personae occupied each a line.

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

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

F. Codex Farnesianus, copied by Dem. Triclini v at the
dend of the 14th century from Fl.

Ven. Codex Venetus, of the 13th 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 13th 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., Ft., 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 Spanhemies in the Royal Library at Berlin. Ezechiel Spanhemies 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 anapaest systems the first line begins out and the rest, down to the paroemiac, 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 'anceps', 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 Choëphorœ 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 ἀρομάτιν is in apposition with ὑσίαν implied in δυτῆρ γενέσθαι = ὑσίαν παρεισθαί, and that οὐ in v. 34 refers back to v. 11, the Watchman's statement of Clytemnestra's confident assurance that Agamemnon would return. οὐ in v. 473 refers to a conclusion which might have been inferred from the line above. So in Soph. Ant. 722 οὐ signifies "if not, as you might infer from my saying πρεσβεύειν". On ἄτυχίν, v. 129, it should be said that it is directly taken from Hom. Il. 18. 512 ἄτυχίν ὅσον πτωλίδρον ἐπήρατον ἐντὸς ἐσφεί, a line which finally determines the genuineness of the word ἄτυχίν.
(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.
PRÆFATIO ADNOTATIONIS CRITICÆ.

En vobis, lectores eruditi, ea tradenda curavi quae amore atque labore ducibus, omnium illis rerum victoribus, ad hanc fabulam emendandum reperire potui. Nam quum versio Anglica in hujus operis consilio primas partes teneret, et Commentarium versioni explicandaè 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 crimem 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 ævum 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. Ahrrentis, Paleii, Coningtonii, Dindorffii editionibus perlegendis. Sed nondum aderat, etiamnunc abest, Dindorffii editio quinta Poetarum Scenicorum Graecorum; eam partem dico in qua Dindorffius Æschyli reliquias tractabit.
Quod ad rem metricam pertinet rationes secessus sum Bocckhii, supra quod enarrari potest, viri clarissimi.

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

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

In the Argument. Page 5, last line murder.

In the Text. P. 8, l. 1. ΦΥΛΑΣ. V. 276 ἐπισέμων. V. 584 εὖ. V. 1078 τὸν. V. 1238 ἀδέλφην. V. 1245 εἰς. V. 1292 ἐπὶ χρυσα. V. 1457 ἰπτ. V. 1492 ἄρακτα.

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. 355, 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 ἀπόστομος. 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.
ΑΙΣΧΤΑΩΤ ΑΓΑΜΕΜΝΩΝ.

THE AGAMEMNON OF ÆSCHYLUS.
TA TOT ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΙΑ.

 Phi λαξ.
 ΧΟΡΟΣ.
 ΚΑΤΓΑΙΜΝΗΣΤΡΑ.
 ΚΗΡΤΞ.
 ΔΑΓΑΜΕΜΝΩΝ.
 ΚΑΣΑΝΔΡΑ.
 ΑΙΓΙΣΘΟΣ.

 M. 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.

"Λαγαμέρων εις Ὠλιον ἄπιν τῇ Κλυταμνήστρᾳ, εἰ πορήσαι τῷ Ὠλιον, ὑπέρχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ τοῦ πυρσοῦ. Ξένεν σκότον ἐκάθετεν ἐπὶ μυστῇ Κλυταμνήστρᾳ, ἵνα τηρεῖν τὸν πυρσόν. καὶ δὲ μὲν ἴδαν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὦχλον μεταπέμπεται περὶ τοῦ πυρσοῦ ἔρνεστα· ἐξ ὧν καὶ ὁ χαρὰς συνήσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλώμιος παραγίνεται καὶ τὰ περὶ τὸν πλοῦν διηγεῖται. "Λαγαμέρων ὥρ ἐπὶ ἀπήγγειλεν· ὡς ὁ ἅμηρ ἐτέρα ἀπήγγειλεν· ἐνθὰ ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν ὡς προειρήχεται εἰς τὸν ὦχλον σὺν τῇ Κλυταμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὸς εἰς τὰ βασίλεια εἰσέλθειν, τὸν ἐκφύτης καὶ τοῦ 'Λαγαμέρωνος θάνατον καὶ τὴν ἐς ὥς ὁ ἄρεστος μητροκτονάν, καὶ εἰςπηθά ὡς βακουμένη, ἔμακτα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θυμιαμάζεται ὡς ἐκπλήξειν ἔχων καὶ οἰκτὸν ἱκανόν. ἱδίως δὲ Ἀισχύλος τὸν ὡς ἀναρεῖσθαι ποιεῖ, τὸν δὲ Κασάνδρας σιωπήσας θάνατον νεκράν αὐτὴν ὑπέ- δειξα, πεποιηκε τῇ Ἀγάθῳ καὶ Κλυταμνήστρᾳ ἐνάκτερον δισχυρίζομενον περὶ τῆς ἀναφέρεσις ἐνὶ κεφαλῇ, 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 Talthybins 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 ἄνωρέσει Ἐφιγενείας, τὸν δὲ ταῖς τοῦ πατρὸς Θυέστου ἥπερ Ατρέως συμφωνεῖ.

'Εδίδαξε τὸ δρᾶμα ἐπὶ ἀρχαίως Φιλοκλέους, 'Ολυμπιάδι ὁ ἄρχοντας, ἐτεί δευτέρῳ πρῶτος Αἰσχύλος Ἀγαμέμνονι, Χορφόροις, Εὐμενίσι, Πρωτείς σατυρικῷ. ἔχωρης Ἐνοκλῆς Ἀφιδνεῖς.

Πρέσλογιζε δὲ ὁ Φίλαξ, θεράπων Ἀγαμέμνονος.

1. 16. ἐπὶ σκηνῶς. Ι. ε. tam prope a scena ut ejus clamores a spectatioribus exaudiri possent.
former, by the misfortunes brought upon his father Thyestes by Atreus.

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

The watchman, a servant of Agamemnon, speaks the prologue.
Theoue: mel ait id toud' apallaugyn tonv
Phourax evteis: mukos, evn koimowmowos
stegns 'Atrpeidoun agkathyn, kundos dikyn,
avtrwv katoidev wuktewv drhynwv,
kal touds Fersontag xeiwmv kal deroi bratwv
lamprode dynastake, emptrwstow akidev.
Kal nouv Fulaostw lamptadoi to symbolon,
kygyn puros Fersontyn ev Troiex Fatiw
alwsimou te bax'n oide yap kratew
nymnios dndrabouv ektizov kev.
Eut' evn de wuktipallagwton evdrostov t' eka
ewn dneirai ouc epitnepoumewn
emyn, Fobos yap oni 'ynwv parastutei
to mhn bebixos plafara symbailein 'ynwv,
etau ev' xeiwew ev mnypothei evoxo,
'ynwv tord' antymalwtoe evtemou akos,
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 aether 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,
ploying that knife of song to cure my sleep,

ἐν τοῖς φθινομένοις, ἀντιλακτὸς τοῖς τῶν, aperte spurius.
17. Sic libri. Malim ἀντιμηλιον 'specilli loco'; nam vulg. corruptum esse vel infanda vertendi difficultas ostendit: neque vero ineptum est militem quondam vulneratum hoc dicere.
ΧΟΡΟΣ.

Δέκατον μὲν ἐτος τῶν ἑτεῖ Πριάμου
μεγαῖς ἀντίδικοις,
Μενέλαος δὲν ὡς ᾿Αγαμέμνων,
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,
ΑΓΑΜΗΜΝΩΝ.

dιθρόνου Διόδεν καὶ δισικήστρον
tιμής, ὦχυρὸν ζεύγος Ἀτρείδαν,
στόλον Ἀργεῖων χιλιονεκτήν
tής’ ἀπὸ χώρας
ηραν στρατιστὶν ἁρωνήν.
μέγαν ἐν θυμῷ κλάξωντες Ἄρη,
τράπου αἰγυπτίων,
ο’ ἐκπαιδείζεις ἀλγεσι παιδών
ὕπατοι λεχέων στραφεῖς ὑπνοι
tιερύγου ἐρετμαίσιν ἐρεστόμενοι,
δεμιουργή
τῶνα δεσμάληχων διέστρακτες.
ὕπατος θ’ οἰόν ἤ τις Ἀπόλλων,
ἡ Πάν, ἡ Ζεὺς, οἰωνόθροον
γόνω δεξιόν τῶνδε μεταίκων
ὑπερφοίνων
πέμπτει παραθάτιν Ἐρυνών.
Ὁὗτο θ’ Ἀτρέας παιδῶς ὁ κρίστος
ἐτ’ Ἀλεξάνδρῳ πέμπτει ξένως
Ζεὺς, πολυάνθρος ἀμφὶ γυναικῶς
πολλὰ παλαισματα καὶ γυναῖκαργ
γόνατος κοινίστων ἐρειδομένου
δικασχισμένες τ’ ἐν προστελείσις
κάρυκιος θήσου Δαυκείνων,
Τρωσὶ θ’ ἄμοιας. Ἐστὶ θ’ ἐπὶ νῦν
ἐστὶ τελείται θ’ ἐς τὸ πεπρωμένου.
Οὐθ’ ὑποκλεῖσον οὐθ’ ὑπελείβαιν

15. χιλιονεκτὴν libri. -ν Dind., probante Engero.
45. ἐπικαθέν μ. sec. Dind. -ν
47. ἔροικαν M. Eng. v. 73 cit.
47. Omnino abjiciendum comma.Engero.
57. t. m. pendent ab 'E.: sic τέλον Ἐρυνώς,
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' Erinny
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 Achaean and Trojan 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
οὖτε δακρύων ἀπόρων ἱερῶν
ἀργάς ἀτενεῖς παραθέλξειν.

Ἡμεῖς δ' ἀτίταξι σαρκὶ παλαίκ
τῆς τοῦ ἄρωγῆς ὑπολειψάντες
μείμνομεν, ἵπτουν
ἰσόπαιδᾳ νέμοντες ἑπὶ σκήνπεροις.

δ' τε γάρ νεκρὰς μυελὰς στέρνων
ἐντὸς ἀνώτατων
ἰσόπρεσβευς, ὁ Ἀρης δ' οὐκ ἦν χάρᾳ.

τί δ' ὑπερήφανος, Φυλλάδος ἡδή
καταχαρφεμένης; τρίποδας μὲν ὅδος
στείχει, παιδῶς δ' εὐδεῖν ἀρείων
ἐναρ ἡμερῴκαιν τῶν ἀλκίνει.

Σὺ δὲ, Τυνδάρεω
θύγατερ, βασιλεία Κλεμελίκνήστρα.

τί χρέος; τί νέον; τί δ' ἐπικονιμένη
tinνος ἀγγελίας
πευδῇ περιπεμπττα θυσικείς;

πάντων δὲ θεῶν τῶν ἀστυνόμων,

ὑπάτων, χθονίων,

τῶν τε θυραίων τῶν τ' ἀγοράιων

βαμβοι δάροις φιλόγονται.

πάλη δ' ἀλλοθέν οὐρανομήνης

λαμπάς ἀνίστῃ

Φαρμακοστομένη χρίματος ἀγγεῖ

70. ἀπόρων ἱερῶν. Vide Comment.
72. ἀτίταξι M. atitae FL., et sic recte recentt., 'vacantes militiae munere'.
76. ὅτε librī. ὅ τε Auratus.
77. ἀνάσσων librī. corr. Herm., recentt.
78. χαράβα M. χάρᾳ vulg. 'in puerorum pectore non est deus indigens'.
Sic γινή, οὐκ ἐνεύτ 'Ἀρῆς Ἀesch. Supp. 749.
79. τίποτερήφανος M. corr. Martin.; praeclara eademque 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
μαλακαῖς ἀδόλεστι παρηγορίης,  
πελάνῳ μυχᾶτεν βασιλείᾳ.

Τούτων λέξεις ἦ τι καὶ ὑγιεῖν  
καὶ θέμες αἰνεῖν,  
παῖν τε γενέω τήδε μερίμνῃ,  
ἡ γὰρ τότε μὲν κακόφρων τελέθει,  
τότε ἐκ ὅπου ἄγαναν Φάινους'  
ἐλπὶς ἁμώνει Φρεντίδ' ἀπληττεῖ  
τὴν θυμαβόρου Φρενι λύπιν.

στρ. Κύριός εἰμι θροεῖν ὅλιον κράτος αἰσιν ἀμβίων  
ἐκτελέσων· ἐτὶ γὰρ θεῖεν καταπνεῖει  
πελάνῳ μελπᾶν  
ἀλλὰ σύμμομτος αἰῶν·  
ἔπως Ἀχαίων δήμονον κράτος, Ἐλλάδος ἡβάς  
ἐξάφονα ταχών,  
πέμπτει σὺν δορὶ καὶ χερὶ πράκτορι θοῦριος ἄρμας  
Τευκρίδ' ἐπ' αἰῶν·  
εἰσαύν βασιλῆς βασιλεύσει νεών, ὃ κα-  

λαυχές, ὃ τ' ἐξίπτων ἄργῳς,  
Φανέντες ἱκτορ μελάβρων ἁρέτος ἐκ δορυτάλτου  
παμπρίπτοις ἐν ἑδραίαν  
βοσκόμενοι λαγίναν ἐρυκυμάδα Φῆμι τε γεύναιν

96. πελάνῳ vulgo, sed M. sec. Frauszii apographon −q, quod Eng. recepit. Ego πάοτοθεν πληθύνομεν scribere pelάνῳ.
97. λέξεις vulgo. corr. Hartung.
98. εἰπεῖς Fl.
99. Sic. Fl. ἀπίστοι M.
102.  μελπᾶν M. a p. m.
soft and essentially odorous 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 insatiate 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 Achaeans’ 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, before 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
βλαβέντα λοισθίων δρόμουν.
Δίλινον, αἵλινον εἰπέ, τὸ δ’ εὗ νικάτω.

ἀντ. Κεδώνος δὲ στρατόμαχως ἱδὼν δύο λήματιν ἵσονς' Ἀτρείδας μενχίμους ἑδὰν λαγοδικίταις πομπᾶς ἀρχοῦς’
οὕτω δ’ εἶπε τεράξων’
χρόνῳ μὲν ἀγεί Πριάμου πόλιν ἔδε κέλευθος,
πάντα δὲ πύργων
κτῆνε πρόσθε τὰ δημιοπληθέα Μοῖρα λατάξει
πρὸς τὸ βίαιον.
Οἷον μὴ τις ἀγαθεὰ βεθεθεὶς κατάφαση προτύ-
πὲν τόμου μέγαν Τροίας
στρατοθέντοις ὄσουν γὰρ ἐπιφθείσος Ἅρτεμις ἄγνω
πτυχοῦσιν κυσὶ πατρὸς
αὐτότοις πρὸ λόχων μογεράν πτώχῳ θυρεόνοις,
στυγεὶ δὲ δεῖπνοι αἰετῶν’
αἵλινον, αἵλινον εἰπέ, τὸ δ’ εὗ νικάτω’

ἐποδ. τόσον περ εὐθραυν ἀ καβᾶ
δρόσιοι λέπτοις μακερών λεύτων,
πάντων τ’ ἀγρονόμων Φιλεμάκτωις
θερῶν ἑβρικάλεισι, τερπνὰ
τούτων αἰτεὶ ξύμβολα κράναι.

122. Probabile mihi videtur voc. δὲ, hoc genus versus pronuntiando, idē factam esse. λήματιν ἵσος libri; recte Dind. λήματι ἵσος.
123. Ἀτρείδας vulgo. Ἀτρείδας Monk.
131. ἀτα libri, ἀγα Hermes.
120 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;

125 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:

140 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.

134. oiky libri, vulgo. õsou ego; quæ recepta, τόσον περ v. 140 tolerari potest.
140. eúrron καλὰ M. ἀ καλὰ Fl., vulgo.
143. ἄβρακαλουσι M., sed ω in wi mutato. τερπιγ cum glossa "aretmes in F.; sed cum ξύμβολα jungi debet.
144. κράνωι M. κράναι Fl.
Δεξία μέν, κατάμομβῳ δὲ Φάσματα Φαύνων. 145

ι' ἤ' οὖν δὲ καλέω Παιάνα,

μῆ τινας ἀντιπύτους Δαναοῖς χρονίαις ἐξενθάτησα τεύξῃ ἀπλοίας,

σπευδαμένα θυσίαν ἐτέρχην, ἀνιμοῖν τινι, ἀδαμσον,

νεικέων τέκτους σύμφωτοι, οὐ δεισήνορα, μίμησιν

γὰρ Φοίβηρα παλίνορτος

οἰκουμένας δελία μνάμων μὴνις τευκτόποιος. 155

Τοιαύτε Κάλακας ἔξω μεγάλοις ἀγάθοις ἀπεκληρυζένι

μόρσιμ' ἀπ' ἐρνήοιεν ὀδίων ὦκεοις βασιλείοις:

τοῖς δ' ὄμφατον

αἴλινου, αἴλινου εἰτέ, τὸ δ' εὖ νικάτω.

στρ. Ζεὺς, ὡς τε ποτ' ἐστίν, εἰ τὸδ' αὐ-

τῷ Φίλει νεκλημένω,

τοῦτο νιν πρεσενέπτω.

ουκ ἔχω προεικάστιν

πάντ' ἐπισταθμόμενος,

πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ Φροντίδος ἕκθειν

κρῆ βακείν ἐτητύμως. 165

ἀντ. Οὔθ' ὡς τε πάροιθεν ὡς μέγας,

παραμάκας βράσει βρών,

ουδὲ λέξετι πρὶν ἄν.

δὲ θ' ἐπείτ' ἐφο τρια-

κτήρος οὔχ εὔχεται τυχόν.

Ζῆνα δὲ τις προφράνως ἐπινίκιος κλαίζων

τεύξεται Φρενῶν τὸ πάν'. 175

145. φάσματα στραβῶν Μ. τῶν

149. ἐκκενίδας libri. corr. Blomf.

150. ἀπλοίας Μ. τεύξῃ ἀπλοίας

gerus non recepit.

στραβῶν Fl. φάσματα φαύνων Heimsoeth. quam certissimam emend. En-
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. ἀπλαξας 165. ἐν τῶι libri. corr. Pauw.
T. Vict. 170. όνδιν λέξαι libri όνδι λέξαται
157. ἀπέλαξεν Μ. Ahr. a recentt. receptum.
οτρ.β'. τὸν Φρονεῖν βροτοὺς ὃδέ- 

tow, ton pάθei máthos 
θέντα κυρίως έχειν.

Σπαζεὶ δ' ἐν δ' ὑπ' πρὸ καρδίας 

μυρηπήμων τόνας, καὶ παρ' ἀ- 

κοντας ἦλθε σωΦρονεῖν- 

δαίμονα δὲ που χάρις βιαίως 

σέλμα σεμνὸν ᾑμένων.

αν.β'. Καὶ τὸ β' ἴγιείων δο πρέ-

σῆμες νεῶν ‘Αχαικῶν 

μάντιν οὐδέναι ψέγων, 

ἐρατάις τύχαιι συμπνέων, 

εὐτ' ἀπλοῖς κεναγγεὶ βαρύ-


νοτ’ ’Αχαικὸς λεῶς, 

Χαλκίδος πέρικεν ἔχουν παλιρρά-

χθοίς ἐν Άιλίδος τόποις,

οτρ.γ'. πνεῖ θ' ἀπὸ Στρομάνος μαλαυτικῷ 

κακόσχολα, νήσιδες, δύσοροι, 

βροτῶν ἄλοι, νεῶν τε καὶ πειρατῶν ᾠδείς, 

παλιμμημὴ χρόνον τιθέσαι 

τρίβω κατέξιαν ἀνδρὸς ’Αργείων· 

ἐπεὶ δὲ καὶ πικροῦ 

χείματος ἄλλο μὴχαρ 

βριθύτερον πρόμοισιν 

μάντις ἐκλαυγῇν, προφέρων 

"Ἀρτέμιν, ἀλτε χθόνια βά- 

177. τὸ libri. τὸν Schutz. recentt. quam ap. Thucydidem. 
179. το εστ‘ etiam’ ut nonnum- 190. παλιρράθοις libri; dedi Ahren-
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
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
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
off the Chalcid land on Aulis' shores of
flowing and receding tides:

and Strymon-blasts coming with disastrous
repose and dearth, making unsafe moorings,
mens' 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
ev'n than the bitter storm-wind
harder to bear, urging in plea
Artemis, such plan that the two

tis em.; alii alia. cum Pors. recentt.
195. νεών καὶ libri. νεών τε καὶ 201. ἐκλαγῆ libri. corr. Pors.
ΑΓΑΜΕΜΝΩΝ.

κτροις ἐπικραύγαντες 'Ατρέιδας δάκρυ μὴ κατασχεῖν·

ἀντ.γ.  ἀναξ ὦ ὁ πρέσβυς τὸτ' εἴπε Φενών·  

βαρεῖα μὲν χαὶ τὸ μὲν πιθέονι·

βαρεία ὦ, εἴ τέκνου δαίξῃ, δόμων ἀγαλμα, μικρῶν παρθενοσφάγοισιν

μεῖροις πατρόφους χέρας πέλας βομμοῦ.

Τὸ τάῦθ' ἄνευ νικῶν;

Πᾶς λυπόνως γένομαι,

ξυμμαχίας ἀμαρτῶν;

παυσανέμου γὰρ θυεῖς

παρθενοῦ 'ο αἰώνας ἔρ-

γῷ περιοργῆς ἐπιθυμ
tιαίνειθε χειμών.  

στρ.δ. Ἐπεί ὦ ἀνάγκας ἔδω λέπαδωνι,

Φρενῶς πυρῶν δυστεβθεὶς τροπαίαν ἀνκυραὶ, ἀνίσχεθν, τόθεν

tὸ παντότολομον Φρενών μετέγγυο.

Βρατοὺς ὑποτάσει γὰρ κατάκραμοις τάλαινα παρακοπὰ πρωτόπημοι.

"Ἐλπιᾷ ὦ οὖν θυτὴρ γενε-

σθαι θυγατρὸς γυναικεῖοι-

ων πολέμων ἀρωγὰν καὶ προτέλεια κυάν.

205. τοῦ libri. τὸτ' Stanl., ab Herm. alisque merito receptum.

210. μεθοραί et βαμμοῦ πέλας libri. hoc Blomf., illud Pors. corr.: sed spoudaenum illie sedere nefas; itaque Eng. πέρας, aut simile quid susp.

212. τὶ πάς M. Fl. τε et τε γέ-


νομακι 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.
ΑΙΓΑΜΕΜΝΩΝ.

αυτ.δ'. Δίτας δὲ καὶ κληθόνας πατρόφους παρ' οὐδὲν αἰῶν τε παρθένειον εἴθεντο Φιλόκατοι βραβεῖς:
Φράτεν δ' ἀδέξιος πατὴρ μετ' εὐχάν δίκαιον χημαίρας ὑπέρθε βωμῷ πέτλιοι περιπετή παντὶ θυμῷ προνωτὴ λαβεῖν ἀέρι ἰδίνιοι στόματος τε καλλιτρφ-

ος Φυλακάν καταστρεῖν ἡμῶν ἄρατον οἴκοις

στρ.ε. βιφ χαλινών τ' ἀναύδῳ μένει.
Κρόκου βεϕάς δ' ἐς πέδουν χέουσα ἔβαλλ' ἕκαστον ὑπτη-

βον ἄτ' ἐμμακτος βέλει Φιλοίκτηρ· πρέπουσά δ', ὡς ἐν γραφαίς, προσευκέπειν θέλευσ', ἐτεὶ τοιλάκις πατρός κατ' ἀνθρώπας εὐτραπέζους ἐμελῆνεν, ἀγυν' δ' ἀταύρωτος αὐξὴ πατρός Φίλου πριτόσπουδον εὐποτμοι παῖ-

ἀνα Φίλως ἐτίμαν.

ἀυτ.ε. Τὰ δ' ἐνεβάν οὕτ' οἴδον οὕτ' ἐνετῶν·

tέχναι δὲ Κάλπασεος οὐκ ἄκουσαίν. Δίκα δὲ τοῖς μὲν παθού-

σιν μαθεῖν ἐπιρρέσει τὸ μέλλον·

tὸ προκλώειν, πρὶν γένοιτο, χαιρέτω.

230. αἱόνα παρθένον M. αἰῶν τε 236. ψυλλακτος Blomf., fortasse recte.
O. Muller. παρθένειον Fl. ultima syll. 238. τ' in ὅ mutavit Tricl., ὅ est anacps.

235. in prox. v. omisso. Quippe impe-
The chieftains then lusting for the battle
230 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
235 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
240 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
245 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
250 then to know the future when you've felt it:
farewell to news ere the thing has been, I say,
ἈΓΑΜΕΜΝΩΝ.

'ίσον δὲ τῷ προστένειν·
τορὰν γὰρ ήξει σύνορθον αὐξαίες.
Πέλαιτο δ' οὖν τὰ πεττοῦσιν εὐπραξίας, ὡς
θέλει τὸδ' ἄρχοιστον Ἀπίας γαί-
ας μενύφρουρον ἐρμαζ.

"Ἡμω σεβῖξον σὸν, Κλατταῖμνηστρα, κράτος·
δίκη γὰρ ἐστὶ Φωτῖς ἄρχηγος τίειν
gυναῖκι, ἐρημαθέντος ἄρσενος βρόντου.
Σὺ δ' εἰ τι κεδυν εἴτε μὴ πεπυμένη
eὐαγγέλοισιν ἐπισίσιν θυπολείς
κλύσιμῳ ἀν εὐφρῶν· εὕδε σιγώση Φθόνος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εὐάγγελος μέν, ὡσπερ ἡ παροιμία,
ἔως γένοιτο μητρὸς εὐφρῶνος πάρο.
Πεῦτει δὲ κάραμα μεῖζον ἐπιθαῖνος κλύσιν.
Πριάμου γὰρ ἱρήκασιν Ἀργείει πόλιν.

ΧΟΡΟΣ.

Πῶς Φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τροίκων Ἀχαιῶν εὕταν· ἡ τορὰς λέγω;

ΧΟΡΟΣ.

Χαρά μ' ὑφερπεί δάκρυσον ἐκκαλουμένη.

252. τὸ δὲ προκλείσαν ἐπιχειρεῖτ' ἀν
cλώσας προχειρέτων Μ. ίδεμ Fl. nisi
quod ἐπεὶ γέοντ' τὸ δὲ προκλείσαν omis-
sit F. ἀν κλώσας corrupte legitur
ἀνθίδος in A., ἀν ἡ λύσιν in T. V.
Fuerunt qui glossam adeo corrupt-
tam in textum receperint. Scilicet

κ et ἡ literae similis sunt. Rectiss-
imus, mea sententia, Heimsoeth., quae
dedit. τὸ μέλλον δ' ἐπεὶ γέοντ' ἀν κλώσας
προχειρέτων (π. πρὸ χαριτῶν) Bam-
berg., Schn., Dind., Weil., Ahr.
as equalling grief before:
all bright 't will come dawning with the morn-beams.

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

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

260 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,

265 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 Achaean's: do I speak plain?

CHORUS.

270 Joy steals upon me, calling forth a tear.
ΛΓΑΜΕΜΝΩΝ.

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Εὐ γὰρ Φρενεύντος ὁμμα σῷ κατηγορεῖ.

ΧΟΡΟΣ.

Τί γὰρ; Τὸ πιστῶν ἔστι τῶν σοι τέκμαρ;

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

"Εστιν τι ʾς οὐχί; μὴ δολόταντος θεοῦ.

ΧΟΡΟΣ.

Πότερα ʾς ἐνελαύν Φάσματι εὐπειθῇ σέβεις;

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Οὐ δὲξαν ἄν λάβοιμι βρεξόσος Φρενε." 275

ΧΟΡΟΣ.

'Αλλ' ἦ σ' επικανέν τις ἄπτερος Φάτις;

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Παιδὸς νέας δὲ κάρτ᾽ εμμυθῶν Φρένας.

ΧΟΡΟΣ.

Ποίον χρόνου δὲ καὶ πεπόρνητω τόλις;

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Τῆς νῦν τεκύσης Φῶς τόδ᾽ εὐφρόνης λέγω.

ΧΟΡΟΣ.

Καὶ τίς τὸδ᾽ ἔξικοτ' ἄν αὐγγέλου τάχος;

272. τί γὰρ τὸ λιβρὶ. τί γὰρ; 280. Sic libri; sed in M. sec. Schutz: alia dici poterant, hoe apte. Franzii apographon post λ litera
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 yon dawn.

CHORUS.

280 And pray what herald could attain this speed?

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

"Ἡφαίστος, Ἡ δῆς λαμπρὸν ἐκπέμπων σέλας·
φρυκτὸς δὲ φρυκτὸν δεύρ' ἄπ' ἀγγ' ἄρου πυρὸς
ἐπεμπεν· Ἡ δὲ μὲν πρὸς Ἑρμαῖον λέπας
Λήμνου, προκειμένου ρόμπιμου λόγων
πεύκης, μέγαν δὲ πανθὸν ἐκ νήσου τρίτου
Ἀθηναίων Ἀθηνᾶς ξεδέξθος·

ὑπερτελής τε πάντων ὡςτε νιώτισαι
ἰδρῦς πορευτοῦ λαμπτάδος πρὸς ἱδεών
ἡξεν, τὸ χρυσοφεργῆς ὡς τ' ἡλίος
σέλας παραγραφῆς Ἑκάστου σκοτάς·

ὁ δ' οὕτι μέλλων εὖδ' Διοπτρῶνος ὑπνὼ

υικόνμενος παρέβεκεν ἀγγ' ἄρου μέρος·
ἐκάς δὲ φρυκτοῦ φῶς ἐπ' Ἑφίπτου ἐδας
Μεσσαπίου Φύλαξι σημαίνει μολόν·

οἱ δ' ἀντιλαμψάν καὶ παράγγειλαν πρός
γραύς ἐρείκης βαρών δαμντες πυρί.

Σθένουσα λαμπτάς δ' οὔδέπο μαυρουμένη,

ὑπερθόρωσα πεθών Ἀταπτοῦ, δίκην

Φαιδρᾶς σελήνης, πρὸς Κικιράνος λέπας,

ἀγειρέν ἄλλην ἐκδοχήν πορευτὸ πυρᾶς.

Φῶς δὲ τηλέπομεν τοι ἦμαντε

Φρυφά, πλέον καὶ σιστά τὰν εἰρημένων·

λίμνην δ' ὑπ' Ἑρμῶν ἔσκησεν Ἐφιάς,

ἐρός τ' ἐπ' Ἀγνίπλακτον ἐξιουμόμενον

282. ᾿Απαχαγέλου Μ. α. ἀ. M. ε. E. ἔ. Ahr.,

284. Ἡ Ἑιμς. intexuit frag. a

288. in uria deturbatam, proximamente versui praeficeret. Res tantum

289. non certa, me judicé. Mox ᾿Αρκανων libri. πανθὸς Pors.
AGAMEMNON.

CLYTEMNESTRA.

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 unheedfully 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

ΑΓΑΜΕΜΝΩΝ.

34

...θετμον μη μεγαληρειν μοι πυρος. 305
Περιπου πν' ανδαιοντες αφθονο μενει
Φλογος μεγαν πλωγωνα και Σαραωνικος
πορβμοι κατοπτον πρων' υπερβαλλειν προσω
φλεγουσαν' ειτ' ἐσκηψεν ς τ' αφινειο
'Αραχνιον αιτος, απτυγειτους σκοπας' 310
καπειτ' 'Ατρειδων ες τωδε σκήπτει στέρος
φως τωδ' ουκ ἀπαπτον ἤδαιον πυρος.
Τοιιδε τοι μοι λαμπωδηφορον νομιμοι'.
μικ' δ' ο πρωτος και τελευατος δραμον,
ἄλλος παρ' ἄλλου διαχοιαζειν πληρομαινοι.
Τέκμαρ τοιοτο σύμβολον τε σοι λέγω,
ἀνδρας παρχνειλαντος ἐν Τροιαις ἐμοι.

ΧΟΡΟΣ.

Θεοίς μεν αἵδις, ὥ γυναι, προσεύξομαι
λόγους θ' ἀκούσας τοιςδε κατεβαζομάσκοι
διμενακάς θέλομι' ἂν ὡς λέγοις πάλιν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τροιαιν 'Αχαιοι τηθ' ἐρχοσ' ἐν ἡμερας.
320
Οἴμαι βοήν ἠμικτον ἐν τόλει πρέπειν.
'Οξις τ' ἄλειφα π' ἐν χας ταυτῳ κυτε
διχοστατούντι' ἄν, οδ φιλω, προσευκτος.
Καὶ των ἄλοντων καὶ κρατησάντων δίχα

304. μὴ χαρίζεθαι πυρὸς libri. 
Sed χαρίζεθαι est glossa ad μὴ μεγαληρεῖν adscripta, et postea in libros recepta non sine μὴ. Habes αφθονίης

307. κατοπτρου libri. κατοπτρον Can- 

ter. 

308. εἰτ' ἀριστο λιβρι. εἰς τ' Stanl. 

309. alli. vera l. incerta.
roused up the edict not to stint me fire:

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.

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.

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.

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
327, 328. Sic librī. postāmnia παί-

δων γέροντες Weil., ab Enger. receptum. Sed et senes interfici oportet, ut nemo nisi pueri mulieresque superint; nec nisi vulg. retentum Prī-

ami cadaver spectare possam. 331. νῃτες Fl. νῃτες F., recent. νῃτες Ahr.


340. οὐκ ἐὰν γ' Fl. οὐκ ἀνελάτες Bess. εἰ τῶν Herm. οὐκ ἐὰν τεταυτηρήσαι Bess. οὐκ ἔδωκεν Aurat. accen-

tum corr. Blomf.

341. ἐμπίπτει F. sic Dind., alii;
hearken, 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:

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,

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.

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.
Γύμπτοι, κατ’ ἄνδρα σῶφρον εὐφρόνως λέγεις; εὐγὼ δ’ ἄκουσας πιστά σου τεκμήρια θεοῦς προσειτείν εὐ παρακενάζομαι. χάρις γὰρ οὐκ ἄτιμος εἰργάσται πύων.

"Ω Ζεῦ βασιλέωι, καὶ νῦς Φίλικχ
μεγάλων κόσμων κτεάτειρα,
ὡς ἐπὶ Τρολας πύργοις ἐβαλες
στεγασίν δίκτυν ὡς μήτε μέγαν
μήτ’ οὖν νεαρὰν τιν’ ὑπερτελέσαι
μέγα δουλείας
γάγγαμοιν ἄτης παναλότου.
Δίκα τοι ξένους μέγχου αἰδοῦρας
τὸν τάδε πράξαντ’, ἐπ’ Ἀλεξάνδρῳ
τείνουτα πάλαι τόξον ὅπως ἄν
μήτε πρὸ καυροῦ μήθ’ ὑπὲρ ἄστον
βέλος ἥλιον σκήψειν.

στρ. Δίς πλαγίαν ἔχουσιν, εἰπεῖν
πάρεστιν, τοῦτο δ’ ἐξιχυμέοιχι.
AGAMEMNON.

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.
"Επραξέων ὡς ἐξαραν. Οὐκ ἔφα τις
θεός βροτῶν ἄξιονθεοὶ μέλειν
ότις ἀθίκτων χάρις
πατιθ' ὡ οὐκ εὐσεβης.
Πέφανται ὦ ἐγγενής
ἀτολμήτων Ἀρης 370
πυθντων μείξου ἡ δικαιος,
φλεύντων δωματων ὑπέρφεου,
ὑπὲρ τὸ βέλτιστον· ἔστω ὦ ἀπή-
μαντου, ἠς' ἀπαρχεῖν
εἰ πραπάθων λαχύντι· 375
οὐ γὰρ ἔστων ἐπαλέξις
πλοῦτου πρὸς κόρον ἀνδρὶ
λακτίσασται μέγαν Δίκας
βωμὸν εἰς ἀφάνειαν.

ἀντ.δ. Βιάται ὦ ὁ τάλανα πειθό,
πρόβοους παῖς ἀφερτος ἄτας· 380
ἀκος δὲ πᾶν μάταιον· οὐκ ἐκρύφθη,
πρέπει δὲ, Φῶς αἰνολαμπές, σίνος.
Κακοῦ δὲ χαλκοῦ τρόπον
τρίθρω τε καὶ προσβολαῖς
μελαμπαγὴς πέλει
δικαιοδεῖς· ἐπεὶ
διάκει παῖς ποτανὸν ὄριν,

369. ὡς ἐπραξέων ὡς ἐκρανεν libri.
Prină ὡς delevit Herm. ἐπραξέω Franz.,
Herm. alii: necessario; nam hic gen-
neraliter loqui oportet, non de Pa-
ride. Ego ἐκρανεν, ut κρίνω ὁ ἐκρανοῦ
ἐλβοῦ v. 471. Neque enim ἐκρανεν
de Jove diei potest, neque ἐκραναν
intransitive de Trojanis; eeterum de
Paride non loquitur poeta, sed ad
v. 400. Tentare possis ἔχρων non
licenter.
373. Locus misere vexatus. Le-
gendum ἐγγενής et Ἀρης ut ego et
Karst. vidimus (ἐγγενῆς et ἄρη libri).
Sic omnia prospere eveniunt. Et
ἐκρανεν optime conveniret, sed veri
They fared as they made choice. One said 'the gods, they
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

\[\text{similius est postremam partem vocis } \epsilon \gamma \gamma \' \omega \varsigma \text{ corruptam esse. } \text{"Αρις } \alpha \tau o\-\mu \kappa \tau o\text{ dictum est ut } \epsilon \rho i s \ \alpha \gamma \nu \delta o\varsigma. \]
\[\text{ferocitas (qua propria est } \tau \rho i o\varsigma \ \upi \varphi i \varphi i \alpha o\varsigma \text{, } \mu \acute {\alpha} \chi i s \ \alpha \kappa \rho i \varsigma o\varsigma, \text{ Cic. Div. 2. 39. 82) rerum inconcessarum captatrix'. Sententia e Menelai oratione est sumpta, } \text{Hom. II. vi. 13. 620 sq.}\]
πόλει πρῶτομπιμο' ἀφετον ἐνθείς. 395
λιτῶν θ' ἀκούει μὲν οὔτις θεόν.
τῶν θ' ἐπιστρεφον δή
Φώτ' ἐδίκον καθώρει.
Οἴος καὶ Πάρις, ἐλθὼν
ἐς δόμον τὸν Ἀτρείδαν 400
ήσυχως ξενίαν τρόπε-
ζων κλοπαίσι γυναικές.

στρ.β. Λιπώτου δ' ἀστοίσιν ἀστιστορας
κλέους τε καὶ λογχίμεσιν, νοσβάτας θ' ἐπλισσωις, 405
ἀγωστά τ' ἀντίφερον ἗λιψε Φιδίαν,
βέβακεν ἴμφα διὰ πυλῶν,
ἀτλητα πλάταν. Πολλὰ δ' ἔστενον
τοῦ ἐνέπτυντες δόμοι προφῆται.
ιὼ, ιὼ δαίμοι, δαίμα καὶ πρόμοι.
ιὼ λέχος καὶ στίβοι φιλάνορες. 410
Πάρεστι σιγάς, ἀτίμως, ἀλοιδάρως,
ἀδιστ' ἄθηκοιοι ἴδειν.
πόθι β' ὑπερποτίμας
Φάσμα δόξει δόμοι ἄνώστειν.
Εὐμερφῶν δὲ κολοσσῶν 415
ἐχθετει κλαρες ἀνδρί.

395. πτωάν libri. corr. Schutz.
395. θείς Fl. corr. Triclin.
397. τῶν libri. ὅδ' ego, ejecto
tῶν, 'cultorem scilicet'. τῶν est scrip-
torsis librarii peccatum.
400. τῶν Fl. Vict. τοῦ F.
403. θαλ' post ἀστιστορας in
libris lectum, in ordinem coeget
Alr., θ' post νοσβάτας addito.
407. βέβακε Fl. corr. in F. Vict.
408. πολὺ δ' ἀνέστενον Fl. Quod
Pauw. conjecerat, πολλὰ δ' ἔστενον,
id F. prebet, omnes receperunt.
409. τῶ' Fl. Vict. τῶ' Aur.
410. ιὼ δόμα, utrumque semel,
Fl. (Engeri typographus omisit al-
terum δόμα.)
412. πάρεστι σιγάς ἀτίμως ἀλοιδάρως
ἀδιστ' ἄθηκοιοι ἴδειν libri. Vides
σιγάς perip. esse. Sit σιγάς ut ἀργής
supra: magnum posco; sit tamen.
ἀτίμως est ous ἐπιτηρῶν. Deinde Schol,
his state, then seeks for expiation:

for now no god hears his prayers, none; but each

s sweeps away the guilty

man who, forsooth, turns towards him.

Such was Paris; to Atreus' 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

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:

"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-

seas a ghost seems to rule the palace.

Now the charms of her statues

g fair is loathed by the husband,
Δηματων ὤ ἐν ἀρχινικὶς
ἐφει πῶς Ἀφροδίτα.

ἀντ. β. 'Ονειρόφαντοι δὲ πενθήμονες 420
πάρεισι δέξαν φέρουσαι χάριν ματαιῶν·
μᾶται γὰρ, εὖτ ἢν ἐσθιά τις δοκῶν ὄρφι,
παραλλάξωσι διὰ χεράν
βέβαιως ὡσὶς οὐ μεθύστερου
πτεροῖς ὕπαθος ὑπὸνου κελεύθες.
Τὰ μὲν κατ᾽ ὁμιούς ἐρεστίους ἄρχη
tάδ᾽ ἐστὶ καὶ τῶν ὑπερβατῶτερον.
Τὸ πάν ὦ ἈΦ Ἐλλανος αἷας συνομένοις
πένθεια τλησικάρδιος
δόμω ἤν ἐκάστῳ πρέπει.
Πολλὰ γοῦν διηγάνει πρὸς ἠπαρ.
οὗ μὲν γὰρ τις ἐπεμψεν
ciēν. άντὶ δὲ Φάτων
teύχη καὶ σποδός εἰς ἐκά-
στου δόμως ἀφικνεῖτε.

στρ.: Ὁ χρυσαμοῦβις ὦ 'Ἀρης σωμάτων,
ἂ καὶ ταλαντοῦχος ἐν μάχῃ δορᾶς,
πυρωθὲν ἐξ Ἰλίου
Φίλοισί πέμπει βαρῦ
ψῆφισα δυσδάκρυτον ἄν-

418. ἀρχινικις hic, me judice, a voce κέχρα derivatur. 427. ἐπ᾽ ἐστίας libri. corr. Voss.
419. Ἀφροδίτη Fl. 428. Sic libri, vulg. Halm. non
probat mihi τὰ ὦ et interpunctu. suam
422. δοκῶν ὄρφι libri. ὄρφι Prienuis. 429. Ἐλλάνος libri. Ἐλλάνος Franz.
426. ὅπαθος libri. ὅπαθος' Dobreus. 431. 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,
tétλαθη δη κραδίν.
431. ἰδίων libri. At hic Halmio
manus do; pracepit enim ἰδίῳ ’v.
ἐκάστου libri. ἐκάστη Eng.
433. Pors. inseruit τις.
436. ἐξαρικεῖται Fl. corr. Pors.
439. ὃ addidit Weilius.
441. Inviolata v. βερ.
τῆνορὰς σποδοῦ γεμίζω
ζων λέβηταις εὐθέτουσι.
Στένουσι δ’ εὖ λέγουσες ἄν
δρα τὸν μὲν ὡς μάχης ἔδρας·
tὸν δ’ ἐν Φοναῖς καλῶς πέταντι
ἀλλότριας διὰλ γυναι-
κὸς· τάδε σίγα τις βαῦ-
ζει· Φθονερὸν δ’ ὑπ’ ἄλγων ἔρ-
πει προδίκως 'Ατρείδαχις.
Οἱ δ’ αὐτοὶ περὶ τεῖχος
όμικας Ἰλιάδος γάς
εὐκαλοι κατέχουσιν ἐρ-
θρὰ δ’ ἔχοντας ἐκρυψεν.

ἀπ.γ’. Βαρεία δ’ ἀστῶν φάτις ἔξω κότῳ,
tὸ δημοκράτου δ’ ἀρξάς τίνει χρέας.
Μένει δ’ αὐξόσαι τί μου
μέριμνα νυκτιρεφές·
tῶν πολυκτόνων γὰρ ὁμ
ἀσκοτοὶ θεοί· κελα-
ναι δ’ Ἐρυμύες χρόνω
τυχήμιν ὑπ’ ἄνευ δίκας
παλιντυχεῖ τριβὰ βίον
τίθειν’ ἀμοιρῶν’ ἐν δ’ αὐτο-
τοίς τελέσοντος οὕτως ἀλ-
κά’ τὸ δ’ ὑπερκότως κλύειν

444. εὐθέτου libri. corr. Auratus.
448. δὲ libri. δαὶ Herm., 'et ita
legitur in Crameri Anecd. I. p. 119
13 Oxon.' Eng.
454. eὑμόρροι Fl. V. εὐμόρρος F.
Vulgatum servari non posse in
Comment. ostendi. Glossa est
eὑμόρροι, cujus in locum restitui
verum lect. εὐκαλοι, quod Dorice
scriptum pro εὐκαλοι 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

450 mixed with dislike assails the king-principals in the quarrel.

Others round the redoubts, there, resting peacefully, tenant tombs of Ilian earth, and with

455 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. ἀπόσιμα Fl.
Comment. 465. παλιντυχὴ Fl. corr. Scaliger.
458. τὸ ipse addidi, post κάτω 468. ὅπερκάτως libri. corr. Gro-
omissum. ἐπικρατεῖν libri. corr. Pors.
tius.
48. ὄσοισ libri. ἀγροι Hartung.

469. ὄσοισ libri. ἀγροι Hartung.
478. ὑ, τοι θείῳ ἐστίν μὴ ὕφος Fl. ὑ τοι F. V. ὑ τι Dind. Rādicularum est ut vertunt; Paleius enim 'quis novit utrum verum sit, an verum?' sic utique debebat 'not-a-deception'. Hermannus, (qui εἰ τι
AGAMEMNON.

meed is a load; at thing of size

470 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.

475 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

480 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:

485 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,

490 of cresset signals and light-wafting lamps,
if, as she says, they 're true, or like some dreams
τερτιον ταδ’ ἐλθον Φᾶς ἐφάλωσεν Φρέαν. 495
Κήρυκ’ αὖ τ’ ἀκτῆς ταύτ’ ἐρῶ κατάσκην
κλάδος ἐλκίας· μαρτυρεῖ δὲ μοι κάτις
πυλοῦ ἔσωμερος διήλθα κόνις τάδε·
ὅς οὖτ’ ἀναυώς οὔτε σοι δαίμων Ὀλυγχα
ὑλῆς ὅρειξις σημανεῖ κατυπηδώ πυρᾶς,
ἀλλ’ ἤ τὸ καλεῖν μᾶλλον ἐκβάζει λέγων τὸν ἀντίον ἥ τε τοῖς’ ἀποστέρημι λόγων·
eus γὰρ πρὸς εὗς Φαυνεῖσι προσθήκη τέλει.
"Οὕτως ταῦτ’ ἀλλὰ τῆς ἐπείρχεται πόλει
αὐτὸς Φρενῶν καρποῦτο τὴν ἀμαρτίαν.

ΚΗΡΤΣ. 500

Τάδ’ πυκτρόν εὐθας ‘Αργεῖας χθονίς,
δεκάτου σε Φέργηε τάδ’ ἀνίκαμων ἠτος,
πολλῶν ῥαγείτων ἐλπίδων μικρῶν τυχῶν.
505
Οὐ γὰρ ποτ’ ηὔχουν τάδ’ ἐν ‘Αργεία χθονὶ
θανῶν μεθόξειν Φιλιτάτου τάφου μέρος.
Νῦν καλέρ μὲν χθόνιν, καλεῦ δ’ ἡλίου Φᾶς,
ὑπατίας τε χώρας Ζεύς, δ’ Ποθίδες τ’ ἀναξ
τέχνης ἱστον μικρέτ’ εἰς ἡμᾶς βέλη·
510
ἄλλα παρὰ Σικάμανδρον ἢθ’ ἀνάρσιος·
νῦν δ’ αὐτὴ σωτὴρ ἠσθι καὶ παλίνως,
ἀναξ Ἀπολλον. Τούς τ’ ἀγανίους δεδεύς
πάντας προφανῶς, τῶν τ’ ἐμὸν τιμᾶς ὄρον
Ἐρμῆν, Φίλου κήρυκα, κηρύκων στήβας,
515
ἐρῶς τε τοὺς πέμψκενες, εὐμενεῖς πᾶλιν
στρατῶν δέχεσθαι τῶν λεπτομένων δορᾶς.

492. ἐφάλωσε λιβρ. corr. Pors. terpunxit post πυρὸς; nam vulgo
496. δ’ Fl. plene interpungebatur.
497. Dind. primus commate in-
504. δεκάτου libri. δεκάτω Wund.
that pleasing light which came befooled 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.
'Iω μέλαβρα βασιλέων, φίλαι στέγαι, 520
σημνοί τε θάνατο, δαίμονες τ' ἀντήλιει,
ei ποι τάλακι Φαξρήσι τοισίδ' ἐμματί
deξιοθε κόσμῳ βασιλέα πολλῷ χρόνῳ:
ηκεὶ γ' ἄρ ὕμιν Φάξ ἐν εὐφρόνῃ Φέρων
καὶ τοῖς ἄπατη κοινῷ 'Αργαμέμνον ἄναξ.
'Ἀλλ' εὖ νῦν ἀπατάσασθε, καὶ γ' ἄρ ὦν πρέπει,
Τροίας κατασκάψατ' τοῦ διωνύσει 525
Δίας μακάλλης, τῇ κατείχασστῃ πέδου,
καὶ στέρμα πάσης ἐξαπολλυτί κχονός.
Τοίνυν Τροία περιβαλόν ζευκτήριον
ἀνακ' Ἀτρείδης πρέσβυς εὐθαλήων ἄνηρ
ηκεὶ, τίεσθ' ὦ δ' ἀξιώτατος βρετῶν
τῶν νῦν. Πάρις γ' ἄρ εὑτε συντελεὶς πόλις
ἐξεύχεσθαι τὸ ἐρώμα τοῦ πάθους πλέον;
ἄριστος γ' ἄρπαγῆς τε καὶ κλητῆς δίκην
τοῦ ἐμικ' θ' ἡμαρτε καὶ πανόλεθρον
530
αὐτόχθονον πατρὸν ἐβρισεν δόμον
ἀπίλα δ' ἐτίσσον Πρωμαίδωι βαμάρττια.

ΧΟΡΟΣ.

Κήρυξ Ἀχιλῆς κχίρε τῶν ἄπδ' στρατοῦ.

ΚΗΡΤΕ.

Χαίρω τε, τεθύμαι τ' εὐκέτ' ἀντερῳ θείς.

ΧΟΡΟΣ.

"Ερος πατρίδας τῆς ἂδε γῆς σ' ἐγ' ὕμνωκατε;" 540
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 deal:
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.

Love of this fatherland kept you sore tried?
ΑΓΑΜΗΜΝΩΝ.

ΚΗΡΤΕ.

"Ως τ’ ἐνδικρύειν γ’ ἔμμοικον χαρᾶς ύπο.

ΧΟΡΟΣ.

Τερπνῆς ἄρ’ ἦστε τὴν ἐπέβαλεν νόσου.

ΚΗΡΤΕ.

Πᾶς ἡ; διδαχθείς τούθε δεσπόζω λόγου.

ΧΟΡΟΣ.

Ταῦν ἀντερώτων ἢμέρῳ πεπληγμένωι.

ΚΗΡΤΕ.

Ποθεῖν ποδώτα τήν ἄ γν στρατῶν λέγεις; 545

ΧΟΡΟΣ.

'Ος πάλιν ἀμμωρᾶς εκ Φρενώς μ’ ἀναστένειν.

ΚΗΡΤΕ.

Πόθεν τὸ δυσφρόν τότ’ ἐπὶν στένος λεῖ; 546

ΧΟΡΟΣ.

Πάλαι τὸ σιγῶν Φάρμακον βλάβης ἔχω.

ΚΗΡΤΕ.

Καὶ πᾶς; ἄπόντων κεράκων ἔτρειες τινῶς; 547

541. ἐνδικρύειν T. 542. ἂτα Fl. ἂτα F. ἂτα Alr. 543. Interpuxxit Schutz. 544. πεπληγμένωι libri. corr. Tyr- 545. 546. μ’ Scaliger addidit. 547. ντόνος στρατῶν libri. Nebu- lones ambo. στένος ego, vocibus ἀνασ-
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?

tévnu et ἐπὶ θύρι ductus; λεώ Heims. 549. τυράννων Fl. V. καράννων F. Hae suspicor correctoris esse purpureos pannos. Malim δεσποτῶν, quinetiam verum esse puto; et βλάβη supra erat 'malum'. Cf. proverbium 'absente domino strepunt servuli'.
550. ως νῦν, τὸ σὸν ἄγ., καὶ ἔλευθερα πολλῇ χάρις. 550

ΚΗΡΤΕ.

Εὕ γὰρ πέτρακτω. Ταῦτα ἵ ἐν πολλῷ χρόνῳ
tὰ μὲν τὸς ἄν λέξειν εὐπετῶς ἔχειν
τὰ ἵ ἀοῦτε κατίμομαφα. Τις δὲ πλὴν θεῶν
ἀπαντᾷ ἀπήμων τὸν δὲ ἄλογος χρόνου;
μάχθεσι γὰρ εἶ λέγοιμι καὶ διακολλᾶς,
παρόμοια παρῆξες καὶ κἀκοστῶτος — τί ἵ ὧ
στένωντες, οὐ λαχώντες ἤδεος μέρος;
tὰ ἵ ἀοῦτε χέρσῳ, καὶ προς ἣν πλέον στύγος·
εἰναι γὰρ ἤςιν δαίων πρὸς τεῖχεσιν·
ἐξ οὐρανοῦ δὲ κατὸ γῆς λειμῶνις
βόλοι κατεψάκησιν, ἐμπεδὼν σῖνος
ἐνθημάτων τιθέντες ἐν θηρῷ πριγῇ.
Χειμῶνα ἵ ὣλι λέγοι τις οἰκοντοῦν
ὅν παρεῖχ’ ἀφετοῦν Ἰδαίλα χιῶν,
ἡ βάλτος εὕτε πόντος ἐν μεσημβρὶναίς
κόταις ἀκύμων νυνεμοίς εὐδοὶ πεσὼν —
tί ταῦτα πεθεῖν δεῖ; παροίχεται πόνος:
παροίχεται δὲ τοῦτο μὲν τεθνηκότων

550. ὁν νῦν libri. corr. Scaliger.
556. κακοτρώτως Fl. V. corr. in F.
559. ὠδων libri. corr. Dind.
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,

560 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,

565 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
τὸ μῆτοτ' αὐδίς μηδ' ἀναστήμωοι μέλειν.
Τί τείς ἀναλαβέντας ἐν ψῆφῳ λέγω; 570
τὸν ξύντα δ' ἄλγειν χρῆ· τύχῃς παλιγκότου
καὶ πολλὰ χαίρειν συμφορές καταξίω.
'Ἡμῖν δὲ τοῖς λαποίσιν Ἐργείων στρατοῦ
μακ τὸ κέρδος, πήμα δ' οὐκ ἀντιρέπει,' 575
άς κομπάσαι τοῦ εἰκὸς ἦλιον Φάει
ὑπὲρ ἐπελάσσες καὶ χθονὸς ποταμέων.
Τρέλαν ἐλαῖντες ὑποτ' Ἐργείων στόλος
θεῖς λάφυρα τυώτα τοῖς καὶ' Ἐλλάδα
δόμεις ἐπαστάλεσαν ἀρχαῖον γάλας.
Τοιαύτα χρῆ κλώντας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς· καὶ χάρις τιμήσεται
Δίς ταῦ ἐκπράξατε. Πάντ' ἔχεις λόγον.

ΧΟΡΟΣ.

Νικόμενος λόγοισιν οὐκ ἀναλομηκαί·
ἀεὶ γὰρ ἦμα τοῖς γέρουσιν εὖ μαθεῖν.
Δόμοις δὲ τυώτα καὶ Κλαταμημῆστρᾳ λέγειν
580
eἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμοὶ.

ΚΑΤΑΜΗΝΗΣΤΡΑ.

'Ἀναλόρωξη μὲν πάλαι χαρᾶς ὑπο,
ἐν' ἤλθ' ὁ πρῶτος νῦσιος ἄργυς ὑπό
Φράκτων ἀλλοιν Ἰλίου τ' ἀνάστασιν
καὶ τίς μ' ἐνίπτων ἔιτε, Φρακτώροι δίκα.
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
ζεισθεῖσα Τρόιαν νῦν πεπορθήσαθα δοκεῖς; ἢ κάρτια πρὸς γυναικῶς ἄφεσθαι κέαρ. 
Δόγμας τειτύτοις πλαγιάτες οὖσ' ἐφωνόμην· ὅμοιος δ' ἐθυμον, καὶ γυναικεῖς νῦμφι 
διλοιγμόν ἡλίος ἠλλοθεν κατὰ πτόλιν ἐλασοῦν εὐδημοῦντες ἐν θεόν ἔδρας 
θυσφάγον καίνοῦντες εὐώδη Φίλον.

Καὶ νῦν τὰ μάστω μὲν τί δεὶ σ' ἐμοὶ λέγειν; ἀνακτὸς αὐτοῦ πᾶντα πεῦσομαι λέγον· ἔτοις δ' ἀριστα τὸν ἐμὸν αἰδεῖν πάσιν 
σπεύτω πάλιν μόλιστε δέξασθαι· τί γὰρ 
γυναικὶ τοῦτον Φέργος ἥδιν ἠρακεῖν, 
ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ 
πάλιας ἄναβει; ταῦτ' ἀπάγαγελον πόσει· ἢκεῖν ἔτοις τάχιστο τέρμαμιν τέλει· 
γυναικὶ πιστὴν ἢ' ἐν δόμοις εὔροι μελῶν 
διακατερ οὖν ἐλειπα, δωμάτων κώμα 
ἐσθῆλην ἔκεινα, πολέμικαν τείς θύσφροσιν, 
καὶ τάλλῳ ὅμοιων πᾶντα, σημαντηρίου 
οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.

Οὔθ' οἴδα τέρψιν εὖδ' ἐπίψογου Φάτιν 
ἄλλου παρ' ἄνδρος μᾶλλον ᾗ χαλκοῦ βαφάς.

ΚΗΡΤΕ.

Τειόζθ' ὃ κόμπος τῆς ἀληθείας γέμων 
οὐκ αίσχρος ὡς γυναικὶ γεννικὰ λακέιν.
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

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.

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 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 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.
ΧΟΡΟΣ.

Αὕτη μὲν οὕτως εἶπε μανθάνοντι σοι τοροῦσιν ἐρμηνεύσιν εὑπρεπῶς λόγουν. Ἐν δέ εἰπέ, κήρυξ, Μενέλαοι δὲ πειθομαί, εἰ νόστιμός τε καὶ σεσωσμένος πάλιν ἦξει σὺν ὑμῖν, τῇδε γεῖς Φίλον κράτος.

ΚΗΡΤΈ.

Οὐκ ἐσθ' ὅπως λέξαμι τὰ ψευδὴ καλὰ ἐς τὸν πολὺν Φίλοισι καρποῦσθαι χρόνου.

ΧΟΡΟΣ.

Πῶς ἂντ' ἄν εἰπὼν κεδυὰ τάλινθη τύχοις· σχισθέντα δ' οὐκ εὑρυπτα γίγνεται τάδε.

ΚΗΡΤΈ.

Ἄνηρ ἄφαντος εἷς Ἀχαικῷ στρατοῦ, αὐτός τε καὶ τὸ πλαίον· οῦ ψευδῇ λέγω.

ΧΟΡΟΣ.

Πότερον ἀνακθεῖς ἐμφανῶς εἷς Ἰλίου, ἥ χεῖμα, κοινὸν ἄχθος, ἥρπωτε στρατοῦ;

ΚΗΡΤΈ.

Ἐκφρασάς ὅστε τοξύτης ἄγρος σκοποῦ, μακρὸν δὲ πόλια συμτόμως ἐφημισώ.

615. 'Sic tibi tironi verba dedit periti judicis sententia pulchre'. 622. τ connaît Fl. τόχης V. τυχ., s supra scripto F. τύχης corr. Pors.
618. γε libri. τε Herm.
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, 625 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.

Πότερα γέρω αὐτοῦ ζώντως ἡ τεθυμν mocks
Φάτις πρὸς ἄλλους ναυτίλων ἐκλήξετο;

ΚΗΡΤΈ.

Οὐκ οἶδεν οὐδεὶς, ὡς ἀπαγγείλαυ τοῖς,
πλὴν τοῦ τρέφοντος Ἡλίου χοῦνες Φύσιν.

ΧΟΡΟΣ.

Πᾶς γέρω λέγεις χειμᾶνε ναυτικῷ στρατῷ
ἐκλέει τελευτησάτε τε δαμάνων κότως;

ΚΗΡΤΈ.

Εὐριμον ἡμαρ ὅ πρέπει κακαγγέλορ
γλάστη μιαίνεις· χωρίς ἡ τιμή θεῶν.
"Ὅταν θ' ἄπευκτά σήμερον' ἀγγέλως πόλει
στυνγῷ προσάμερισμου στρατοῦ Φέρη,
πόλει μὲν ἐλκώς ἐν τῷ δήμῳ τούχειν,
πολλάκις δὲ πολλάν εἰσαγνιθέντες δόμων
ἀνδρας διπλή μάστιγι, τὴν Ἀρης φίλεί,
δισχοχαί ἄτομοι, Φοῖνικας ἐπωρίδα,
τοιάνδε μέντοι σημάτων σεσαχμένον
πρέπει λέγειν παλαιὰ τῶν Ἑρμύων.

Σωτηρίων δὲ πραγμάτων εὐάγγελον
ήμοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν
πᾶς κεδύν τοῖς κακοίς συμμίξω λέγιον
χειμᾶν' Ἀχαιοὶς οὐκ ἀμύνοντο θεῶν;
Ξυνάμασιν γάρ, ἐντες ἐξείλομε το πρῖν,
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 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 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 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-uncaused-by-wrath of gods to Greeks: for two conspired, before

πῦρ καὶ θάλασσα, καὶ τὰ πίετ' ἑδειξάτων 
Φεῖροντε τὸν Ἵστυμον Ἅργελών στρατὸν. 
'Εν νυκτὶ δυσκόμαντα δ' ἄφθει κακά· 
ναῦς γὰρ πρὸς ἀλλήλασι Θρήκειν πνοὺς 
ήρεικον· αἱ δὲ κεριτυποῦμεναι βία 
χειμώνι τυφῶ σὺν ξάλη τ' ὁμορροτύπῳ 
ἀχυρτ' ἀφαντοί, ποιμένος κακοὶ στράβῳ. 
'Επεὶ δ' ἀναλθὲ λαμπρὸν ἕλεον Φάος 
ἐρῴμεν ἀνθέον πέλαγες Αἰγαῖον νεφρὸς 
ἀνδρῶν Ἀρχαιῶν ναυτικές τ' ἐφεισίες. 
Ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκύρατον συκάφος 
ήτοι τις ἐξέγεισεν ἡ ἐξηρὰστα 
θεὸς τις, σὺν ἀνθρωποῖς, οἷοις δὴγών· 
Τῦρχῃ δὲ σωτήρ μαῖν θέλουσ' ἐφίζετο, 
ὡς μῆτ' ἐν ὀψιν κύματος ξάλην ἔχειν 
μῆτ' ἐξεκείλιν πρὸς κραταίλεων χθόνα. 
'Επειτα δ' ἄδειν πόντιον πεφυγότες, 
λευκὸν κατ' ἡμαρ, ὕδη πεποίθετες τῷχῃ, 
ἐβουκολοῦμεν Φρούτισιν νέον πόλος 
στρατῶ καμάντως καὶ κακῶς σποδομένου. 
Καὶ νῦν ἐκεῖνων εἰ τις ἐστὶν ἐμπνεύον 
λέγουσιν ἡμᾶς ὑπὲρ διαλότας· τί μή; 
ἡμέες τ' ἐκείνως ταῦτ' ἔχειν δοξάζομεν. 
Γένοιτο δ' ὡς ἄριστα. Μενέλαοι γ' ἄρ' εὖν 
πρωτὸν τε καὶ μᾶλλοντα προσδέκα μολεῖν· 
εἰ δ' εὖν τις ἀκτίς ἕλεον νυν ἱστεῖε 

ceperunt recentt. Etenim scriba vocis 
κεριτυποῦμεν τοῖς libri. corr. 
Wassius. 

654. ἀλλήλης Fl. V. corr. in F. 
655. κεριτυποῦμεν libri. corr. 
660. ναυτικές τ' ἐφεισίων Fl. F. 

662. Sic emendatus ab Æasylo 

664. ναυτικές Casaubon, quem
most hostile, fire and sea, and proved their troth by havoc of the woebegone Greek fleet. Wild-billowy troubles 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 Ægæan 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 recent 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. κατεσποδημένου Meineke, quod non multum abst er quin mihi persuadeat; nam hiems mane desierat. οὗτος est ἀμαθών, sed non sine lusu vocem πόδας adhibente.

674. ὅ μὴ ὄνν Aur. fortasse recte. ὄνν autem revocat v. 617, ut proximum ὄνν (v. 676) v. 633.
χλαρόν τε καὶ βλέποντα μηχαναῖς Διδώ
οὐπω θέλοντος ἐξαναλύσας γένος
ἐλπίς τις αὐτῶν πρὸς δόμους ἤξειν πάλιν.
Τοσαῦτ᾽ ἡκόοισα ἱσθι τᾶληθ' κλώων.

ΧΟΡΟΣ.

680

στρ.α.  Τίς ποτ' ἀνόμαξεν ἄδικος
tο το πάν ἐπητύμωι —
μὴ τις ὄντων ὦχθο δρόω-
μεν προκεῖσθε τοῖς πεπρωμένου
γλῶσσαν ἐν τόχῳ νέμων; —

685

τῶν δορίγαμμαράν ἀμφινει-
κῆθ᾽ Ἐλευσι; ἔπει τρεπόν-
tως ἐλευθῆ, ἐλαυδρος, ἐλεπτολος ἐκ
τῶν ἀβροτήμων προκαλυμμάτων ἐπελευ-
σε ξεφύρου γνήαντος αὖ-
μή πτελώνθροι τε Φεράστιδες κυνα-
gοι κατ' ἰχνος πλατᾶν ἄφαντον

690

κελασάντων Σιμόδεντος ἀκ-
tὰς ἔπ' ἀείξιφύλλους,
δὲ ἕριν αἰματόεσσαν.

695

ἀντ.δ.  Ἰλίῳ δὲ κῦδος ὅρ-
θώνυμον τελεστίφραν
μένις ἤλασεν, τραπέ-

700

677. καὶ ξώντα καὶ libri. Toupius
correxit ex Hesychio; recentt.
680. κλώων Fl. εἰν ab eadem manu
supra scripto.
681. Herm. dubitat an ωφυμαξέν
dixerit poeta, ut στρετεξάμονι Supp.
38, et fortasse σεβάζω infra v. 785.
689. ἑλέως libri. ἑλέως Elmsl.,
ut λιπόως. Schneid. olim ἑλέως, ut
ἰχνος. Vera lectio incerta.
690. ἀβροτήμων libri. corr. Sal-
masius, recentt.
695. πλάταν libri, πλατᾶν 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.

630 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

685 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

635 sailed on their oar-blades' vanished footprint —

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

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

ζως ἀτίμωσιν ὑστέρῳ χρήσι.
καὶ ξυνεστίς Δίας
πρασσομένω τὸ νυμφότι-
μον μέλεος ἐκφάτως τίνι-
τὰς γ’ ὑμένιοιν, δε τότ’ ἐπέρρεπε γαμ-
βρότιν αἰέθεν. Μεταμαχανοῦσα γ’ ὑμ-
υν Πριάμου πέλεις γεραι-
ἄ πολύθρηνον μέγα πο τοι θένει κικλή-
σκουσα Πάριν τὸν ἀνωλεκτρον’

λαμπρᾶς θνὴν πολύθρηνον αἰ-

ἀνα διαὶ πολιτῶν

μέλεον αἱρ’ ἀνατλάτα.

707. γ’ inserui, metro flagitante; simul et meliorem sensum praebui: ‘etsi facinus ipsi non patraverunt tamen a Paride factum ad se rece-
perunt’. ἐπέρρεπ Fl. ἐπέρρεπεν Vict. ἐπέρρεπαν F. ἐπέρρεπεν Herm., rec-
centt., metro pessumdato. Weil. dedit ἐπέρρεπε, nescio an primus.

714. παμπρόσθη.libri. Impavidus innovavi. Et λαμπρῶς et θνὰ ap. Ἀσχ.
inveniuntur. Illud autem γανερᾶς non ἐνδεῖξε signifycare omnibus no-
tum est; et sic Suid. s. v. Quod ad θνὰ attinet, suspicor eam ex iis vocibus esse quas poeta Athenas Syracusim adscivit. Sapius occurrerit ap. Hom., et Thoccr.; ap. Hes.,
non item. Μox πολύθρηνον est me-
for despite done to board and hearth-god Zeus
levying in the time to come

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
full of laments for woful
poured-out blood of her people.

So man nurses a lion’s cub
weaned from milk, in his household,
enameured yet of the mother’s
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;
fawning comes to the hand with eyes
bright in servdom of hunger.

dulla hujus sententiae.
715. αἰῶν αἱμί πολῖταυ λυρι. πο-
λῖταυ Αυρ. αἰῶνα ὅπι Εμπρ. Ησιo
receptis, omnia ex mea sententia
procedunt. Vides literas μη con-
fusas esse et φ pro δ’ scriptam, ut
supra v. 413.

717. λέοντα σῖνυ λυρι. λέοντας ἱνυ
est egregia Coningtoni emendatio,
onnibus probata.
723. ἐτην’ suspectum est. verti
cum Herm., alis.

724. νεότυρου Fl.

725. Verti cum Boissonad. σαίνω
τε φ. π. χ. Weil. mavult ραϊδρομωτος
et σαίνωτα. Ingeniosissime ille qui-
dem, sed fortasse paulo violentius.
728. έθος τὸ πρὸς τοιχῶν Fl. V. τοκέων F. ήθος Conington, πρότος τε Enger.; uterque felicissime.


730. μυλαφόνιος ώτας Fl. ώταις F. V. μυλαφόνιοι σὺν ώταις Fix et Ahr., ab Eng. receptum. Quotus quisque est qui vocis 何处 vim recte intelligat? ap. Æsch. dico. Hic autem
But he, waiting a while, displays
bent and mood of his parents;
and, paying fee for his food with
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,
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
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
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.

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 eœde usurpatur,

733. ἄμαχος δ᾿ Fl. corr. in F.
736. προετραφη libr. corr. Heath.
741. δ᾿ inseruit Pors., τ᾿ Herm.

743. ὄνησιθυμον integrum est, me judice.
747. πραιμίδικαι Fl. V.
749. Sic Fl. ἔρνως F. V.
ἐν δ' ἀγαθὲς τύχας γένει

βλαστάνειν ἀνάρπευτον οἴ-
ζίν. Δίκη φ' ἀλλων μονὸς
εἰμί· τὸ δυσσεβὴς γὰρ ἐρ-
γον μετὰ μὲν πλείουσα τίκ-
τει, ὑφετέρῳ φ' εἰκότα γένυμ.

Οἶκων γὰρ εὐθυδίκων
καλλίτωις πότιμος ἀεὶ.

οτρ. δ'. Φιλεῖ δὲ τίκτειν ὑβρίς μὲν παλα-
ἀ νεᾶξουσαν ἐν κακίς βροτῶν
ὑβριν, τὸτ' ἡ τὸν' ὅταν τὸ κύριον μόλη
Φάος τὸκου·
δαίμονας τίταν, ἀμαχον, ἀπόλεμου,
ἀνέριν βράτος μελαι-
νας μελαθροιτν υτας
εἰδομένων τοκεύτων.

ἀντ. δ'. Δίκα δὲ λάμπει μὲν ἐν δυσκάτνυς
δόμικαν, τὸν δ' ἐνυσίμης θεία·
τὰ χρυσόπαστα δ' ἐδέθη σὺν πίγῳ χερῶν
παλιντρόπιος
ἐμματι λιτοῦσ' ὅσια προξέβαλε·

756. δικὼ libri. corr. Pauw.
758. τὸ γάρ libri. corr. Pors.
759. μετὰ libri. μετὰ Herm. Nec
libet credere, et licet in variis opi-
nionibus.

761. Particula γάρ quam Aur.
mutatbat 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 confectus. Non vidit hoc
Herm., non Eng.; hic teneu proxi-
mororum verborum mendas νεξρᾶ φάους·
kōtov acutissime perspectas habuit.
νεξρᾶ enim primo fuisse νεξρᾶν, glos-
sema ad νεᾶξουσαν adscriptum; deinde
cetera, literis in ordinem suum res-
titutis, prodire φάος τόνων. Huncusque
igitur locum olim impeditissimum
prorsus emendatum habemus. Quod
755 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
760 likened; for homes practising-even-
right have a fortune for aye
blesl with beautiful offspring.

But Pride grown old loves to breed Pride that spends
765 wanton youth rioting in mortals’ ills,
(betimes or later, when’er th’ appointed birth-day comes)
a vengeful fiend
not to be contended with or warred against;
770 in unhallowed recklessness,
families’ black perdition,
taking its parents’ likeness.

But Justice shines **brightly** on smoke-defiled
775 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;

reliqua luce clariora sunt gratia re-
ferenda est Heimsoethio.

768. τε των libri. τίταν Heims.
Jam nunc interprete vix opus est:
‘Lasciviam, quoad impiam temeriti-
tatem domibus exitiosam, parentium instar’. τοιρις est pater, mater, fil-
ilia; sed non intelligunt hae inÆschy-
lea dictione ψιμαθείς.
773. οὕμαζε Fl. corr. in F. post
τινι libri ingerunt βίον. ejecit Ahr.

755. ἀγαμημνον. 75
776. ἐσθλά libri. ἐσθλά Αυρατος,
qua una correctione optime de pos-
teris meriturus erat.

779. προσβαζε τον libri. προσβαζε
olim Ηερμ., quo nihil verius; nam
δικα adumbratur ut que Ηομερικι
Ἠειλιω instar sit, qui προσβάλλει
ἀφόρος. του autem est pars post-
erior v. πλατων. Ceterum et hic et
alibi pro virili parte versus rectius
distinxi.
"Αγε δὴ, βασιλεῦ, Τρεῖς πτολεμαρθ',
'Ατρέως γένεθλον,
πᾶς σε προείπο, πᾶς σε σεβίζω,
μήδ' ὑπεράρχει μήδ' ὑπεκάμψω
καρδίας ἡρίτος;
πολλ'ai δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίσσει, δίκαιον παραβάντες.

Τῷ δοσπραγγοῦντι τ' ἐπιστενάχειν
πᾶς τις ἡτοίμας, δήμαξ δὲ λύπης
εὔδει ἐφ' ἑπτὸ πρεσινεῖται:
καὶ ξὺν χαλίρωσιν δυσισπρεπεῖς
ἀγέλαστα πρόσωπα βιώνται.

"Οστίς δ' ἀγαθός προβατογνάμων
εὖ κατά λαβεῖν ὁμοιώματα Φατις
τὰ δοκεῖν εὖ ὄφρως ἐκ διανοιας
ὑπαρχεῖ σαῦρις Φιλότητι.
Σὺ δὲ μοι τότε μὲν στέλλων στρατιῶν
'Ελένης ἔνει, εὑ γάρ σ' ἐπινεύων,
κάρτ' ἀπομεύσως ἅτομα γεραμμένας,
εὔδ' εὖ προπλῆθαν σπακέ νέμων
ὥρας ἀκρύστεν

783. πτολεμαρθ' libri. corr. Bl.
785. σεβίζω Fl. haec formam
Herm. adamanvit non tamen amplexatus
791. δήγμα Fl. V. δήγμα F. et
et Stobæus.
793, 794. καὶ ἱσωχρότου — μετα-
ζόμενοι libri. Recepit Welii conces-
turam, Pers. p. 120. χαλίρωσιν est
797. τὰ est relativum.
798. σαῦρις libri. Casauboni conj.
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,
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:
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.
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
sake, for I will not keep it concealed from you,
to my eye you were very ungracefully drawn;
not as skilfully wielding the tiller of thought,
when you brought ’gainst their will
ΑΓΑΜΕΜΝΩΝ.

αὐδράτη εὐθύσκουσι κορίτσων.

Νῦν δ’ εὐκ ἀπ’ ἄκρας Φρενός εὐδ’ ἄφιλος

εὐφρατέαν νῶς εἴ τελέσκαίνιν.

Γνώσει δὲ χρόνῳ διαπευθύμενος
tὸν τε δικαίας καὶ τὸν ἀκαίρος

πόλιν εἰκοσμοῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

Πρῶτον μὲν Ἀργος καὶ θεάς ἐγχωρίεσσ

dίκη προσεπτιῶν, τούς ἔμοι μετακιόνιας

μόστου, δικαίων θ’ ἄν ἐπραξάμην πόλιν

Πρώτου δ’ ἔλατε γὰρ εὖ κἂp γλάστης θεῶν

κλύουσες αὐδρωτοῦτας Ἄλιου Φθορᾶς

ἐς αἵματηρόν τεύχος εἴ διχορρότως

ψήφως ἐθεντό· τὸ δ’ ἐναυτίῳ κύτει

ἐλπίς προσῆμεν χέρτος εἴ πιληρωμένῳ.

Κατ’ χ’ ἄλογαν νῦν ἐτ’ εὔσμηνος πόλις·

ἄτης θύελλαι ξάπι· συνυπόκυκιν δὲ

σπώδα προτέρμει πίλονα πλούτου πυκάς.

Τεύτον θεοίς χρῆ πολύμορφου κάριν

τίνεις· ἐπείπερ καλλαγάς ὑπεράσποις

ἐπραξάμεθα. καὶ γυναικὸς οὐκεκα

πόλιν διημόθυμον Ἀργεῖον δῶκος,

ἵππου νεοστός, ἀσπίδηθος ἀλέως,

805

810

815

820

825

806. - πόνος libri. πῦρ Weil. νῦς

Heims.


814. Φθορᾶς libri. corr. Dobreus.

Cetera sana sunt.

817. χέρθως libri. χέρθως ego. Neme-

pe χέρθως primo fuit, non ita pridem

χέρθως, jandidu χέρθως. Ecce egressum

Æschyleæ ubertatis exemplum: κῶτος

est γαστήρ (ἀκτος; ἡ μῆ κύσκα Ε. M. s. v.), προσέχει dicitur ut prospexer γυναικι, χέρθως nimirum est 'sterilis'.

denuique πιληρωμένων refert phrasin

πλευρών γυναικα. Imago: dii de Troiae

aut salute aut exitio suffragia ferunt:

adstant duce urnae, altera salutaris,

altera letalis: hanc, inquit, eruoris

viorumque necis implent, sed illam
on the dying the fruit of your actions.

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 un unfittingly of the people keeps house in the city.

AGAMEMNON.

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 dooming 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.
πάνω δ' ὅροισας ἀμφὶ Πλειάδων δύσιν· ὑπερθορῶν δὲ πύργοιν ἀμυητὴς λέων ἀδὴν ἐλειξένει αἵµατος τυραννικοῦ. Θεσσὶ μὲν ἐξέτεινα Φροίμινον τὰ· τὰ δ' ἐς τὸ σῶν Φρόνηµα, μέµνηµαι κλῶν καὶ Φηµὶ ταύτα καὶ συνήγορόν µὲ ἐχεῖς. Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τὸν ἐκατοχεύτη θύειν Ὑφόνευ σέβειν· ὑσφαῖρον γὰρ ἐξ καρδίαν προφήµενος ἄκθος διπλαίζει τῷ πεπαµένῳ νόσου, τοῖς τ' αὐτὸς κυτεὶ πύρµατι βαρύνεται καὶ τὸν θυρσίου ἐλβέν εἰςραύν στένει. Εἰδὸς λέγων· ἂν· εὖ γὰρ ἐξεπίσταται δωµίλας κάτωτρον, εἰδωλῶν σιµᾶς, δικαίωτας εἴναι κάρτα πρεµµενεῖς ἐµοὶ. 840
Μένος δ' Ὅδυσσεὺς, ὃς περ ὦκὼν ἐκὼν ἔπλει, ἐξευθείᾳ ἐστιµης ἣν ἐµοὶ σειρύφαρος· εἴτ' ὧν θανόντος εἴτε καὶ ζωντος πέρι λέγω. Τὰ δ' ἄλλα, πρὸς πόλιν τε καὶ θεσοῦ, κοινῶς ᾠγώνας βῆντες ἐν πανηγύρει 845
βουλευτοµέσβας· καὶ τὸ µὲν καλὸς ἔχον ἐπος χρονίζον εὖ µενεὶ βουλευτέεν. "Οτό δὲ καὶ δεῖ Φαρµάκων παναίνων, ἦτει κέωντες ἢ τεµέντες εὐΦράνως πειρακύµεσθα πῦρ' ἀποστρέψαι νόσου. 850
Νῦν δ' ἐς µελαθρὰ καὶ δέµως ἐφεστίσεις ἐλάδων θείην πρῶτον δεξιάστωμαι

826. ὅροισας Fl. Temeritatis est, me judice, hujusmodi versus corrigere.
827. ὑπερθορῶν Fl. F. ὑπερθορῶν V.
830. tautop. libri. corr. Aur.
831. Ταύτα Fl. corr. in F. V.
832. Fl. corr. Stobaeus.
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:

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

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

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

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

835. πεπαμμένων libri. corr. Pors. 850. πάματος τρέψαι νόσου. Dedi
836. αὐτῷ et πάματι Fl. postularam Porsoni em. omnibus,
842. σερανώρος V. prae ter Herm., probatam.
ΑΓΑΜΕΜΝΩΝ.

82

"Ανδρεὶς πολίται, πρέσβεις Ἀργείων τόδε,
οὐκ αἰσχυνοῦμεν τοὺς Φιλάνορας τρίτους
λέξιν πρὸς ύμᾶς ἐν χρόνῳ ὦ ἀποφθείνει
tὸ τάφρος ἀνθράποισιν. Ὁ μαλλοῦ πάρα
μαθεῖς', ἔμακτης δύσφορον λέξιν βίοιν
tοσοῦτοι ἑσσήπερ εὔτος ἦν ὑπ' Ἡλίῳ.
Τὸ μὲν γνωσία κράτος ἀρσενὸς ἀθικὸς
ὕσθου δέμοις ἐνθημέν έκπαιγόν κακῶν,
πολλὰς κλάσεις κλείσατε κληδόνας ἀνθρώπους·
καὶ τὸν μὲν ἵκειν, τὸν ὦ ἑπεισάφειν κακῶ
κάκιον ἄλλο, πῆμα λάσκεντας δέμοις.
Καὶ τραυματὰς μὲν εἰ τόσον ἐτύχανεν
ἀεὶ ἔδ', ὡς πρὸς εἴκον ἄχρετευετο
Φάτιε, τέτρηται δικτύοι πλέω λέγειν.
Εἰ δ' ἦν τεθυμάκας, ὡς ἐπηλθοῦν λόγοι,
τρισάδχατος τὰν Γηρυῶν ὦ δεύτερος
πολλὶν ἄνωθεν, τὴν κάτω γὰρ οὗ λέγον,
χόνδρε τρίμοιρον χλαίσθεν ἔξηγοις λαβῶν,
ἀπ' ἐκάστῳ καθεκοῦν μεροφάματι.
Τειώθη ἐκατ' κληθένων παλαιώτατον
πολλὰς ἄνωθεν ἀφτώνας ἐμὴς δέρης
ἐλυσαν ἀλλικα πρὸς βλεψ λειμαρένης.
Ἐκ τῶν δὲ τοῦ παῖς ἐνθάδ' εὐθαν' εὐρισκότωτεῖ,

863. ἰδίων δὲ libri. Auratus ille correetit.
864, 865. Satis placent, ut verti, commate post ἀεὶ posito.
865. ἀείρ libri. Corr. Herm. ψευ-
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,
ΛΑΜΕΜΝΩΝ.

έμαυν τε καὶ σῶν κύριοι πιστωµάτων,
δῆς χρήν, Ὁρέστης: μιθὲ δειµµάτας τόδε·
τρέφει γάρ αὐτῶν εὑρεµὴς δορυφόρος
Στρῆφος ο齁 Φακεύς, ἀµφιλεκτὰ πήµατα
έµαυν προφανῶν, τὸν θ’ ὡς Ἱλίῳ σέβει
κίνδυνον, εἰ τε δηµόδοις ἀναρχία
βουλὴν καταρρίψειν· ὡςτε σύγγγουν
βροτοῖ τὸν πεπόντα λακτίσαι πλέον.
Τοιαύτα μέντοι σκῆψις οὐ δόλου Φέρει.
"Εµοιγε μὲν δὴ κλαµµάτων ὑπίστουτοι
πηγαὶ κατεσβήκατιν, οὐδ’ ἐν σταργάν·
ἐν δὲ µιθὴτις δ’ διµµατον βλάβας ἔχω,
τὰς ἀµφὶ σοι κλαίσαστα λαμπτροφῆς
ἀτηµελήτους αἰέν. Ἐν δ’ ἐνεῖρασιν
λεπταῖς ὑπαί κάνωπος ἐξηγειρόµεν
µιταῖοι δωσόστοντος, ἀµφὶ σοι πάλιν
ὁρῶσα πλεῖο τοῦ ἔµενεύοντος χρόνου.

Νῦν ταῦτα πάντα τὰ λέγει, ἀπενθήτω Φρενη —
τερπνοῦ δὲ τῶν γυµνοῖν ἐκπυρεύειν ἅπαν —
λέγοµεν ὅπως ἄνδρα τόδε τῶν σταθµῶν κύνα,
σωτῆρα ναὸς πρὸτονον, ὑψηλής στέγης
στῦλον ποδηρὶ, µουσιεὺς τέκνον πωτρί,
γαίαι φανείσαν νυκτίλειος παρ’ ἐλπίδα,
κάλλιστον ἤµαρ εἰςιδεῖν ἐκ χείµατος,
ἔδοιτορ διεζντὶ πηγαῖον βέος.
Τοιοῦτος τοίνυν ἄξιον προσφθέγµατιν.

Herm. coll. Eum. 214. 890. ἔνωσι
888. κατεσβήκατιν, θ supra τ et 902. ἱερον µετὰ
τ supra β adscriptis Fl., ut sit κα-
θετηκαβιν. 900. ἐκµεθεῖν ὑπὲρ χείµατος,

896. Η hic versus vulgo post v. 901
901. 907. Sunt quos articulus offendat.
τῶν ἐγὼ 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. οτίλαν Fl. οτίλον F. V. Acc. corv. Dind.
899. καί γῆν libri. Sed quum certum sit hac ab Homericò illo sumpta esse χιαν ἀλτὶα ὄην ἱδήθαι, nam et ὕμην ἀλπτον v. 911, dubitari non potest quid sit scribendum.
Φόνος δ' ἀπέστω, πολλὰ γὰρ τά πρὶν κακά ἱνεἰχόμενα. Νῦν δὲ μοι, Φίλειν κάρα, ἐκβαιν' ἀπήνης τῇδε μὴ χαμαί τίθεις τὸν σὺν τῷ, ὡναξ', ᾿Ηλιον πορφύτορα.
Δμωαί, τί μέλλει', αἰς ἐπέσταλται τέλος πέθων κελεύθω στρατιῶνες πετάσμασιν; εὐθὺς γενέσθων πορφυρόστρωτος πόρος ἐς δώμι' ἀειπτον ὡς ἂν ὑγιῆσθι δίκη.
Τὰ δ' ἄλλα Φροντίς σὺχ ὅπως νικομενή θήσει δικαίως σὺν θείς εἰμαρμένα.

ΑΓΑΜΕΜΝΩΝ.

Αῇδας γένεθλοι, δομάτων ἐμῶν Φύλακ, ἀπουσία μὲν εἰπάς εἰκότως ἐμῆ, μοι κρῶν γὰρ ἐξεύθειας· ἀλλ' ἐνακισίμοις αἰνεῖν, παρ' ἄλλων χρῆ τῷ' ἐρχεσθαι γέρᾳς.
Καὶ τὰλακ μὴ γυναικεὶς ἐν τρόποις ἐμὲ ἀβρωμε, μηδὲ βαρβάρους φωτὸς δίκην χαμακατεῖς χόμαι προφακήν ἐμοί, μηδ' εἰμακι στρώσατ' ἐπὶΦύλον πόρον τίθει· θεοῦς τοι τοῖς νυκαλ.Φείν χρεών· ἐν ποικίλοις δὲ ὑπητὸν ἐντὰ κάλλεσαν βαίνειν ἐμοὶ μὲν αἰδοκαμῶς ἀνευ Φόβου.
Λέγω κατ' ἄνδρα, μὴ θεύν, σέβειν ἐμέ. Χωρὶς πτοδιψήστρων τε καὶ τῶν ποικίλων κληθῶν δῦτεί· καὶ τὸ μὴ κακὸς Φρονεῖν θεοῦ μέγιστον δόρυν' ἐλβίσαι δὲ χρῆ βιαν τελευτήσαντ' ἐν εὐεστοί 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.
Εἶπον τὰδ' ὡς πράσσοιμι' ἄν εὐθαρσῆς ἔγώ. 930

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Καὶ μὴν τὸδ' εἰπὲ μὴ παρὰ γνώμην ἐμὴν.

ΑΓΑΜΕΜΝΩΝ.

Γνώμην μὲν ἵσθι μὴ διὰθεροῦντ' ἐμὲ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἡξὶ θεοὶς δείσας ἄν ὡδ' ἔραθεν τάδε.

ΑΓΑΜΕΜΝΩΝ.

Εἴπερ τις, εἰδὸς γ' ἐκ τὸδ' ἐξεῖπον τέλος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τί δ' ἄν δοκεῖ σοι Πρίξμως, εἰ τάδ' ἡνυσεν; 935

ΑΓΑΜΕΜΝΩΝ.

Ἐν ποικίλοις ἄν κάρτα μοι βῆνιν δοκεῖ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Μή νυν τὸν ἀλβάπτειον αἰθέτης ψόγου.

ΑΓΑΜΕΜΝΩΝ.

Φῆμη γε μέντοι δημόθρως μέγα σθενεῖ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

'Ὁ δ' ἀφθόνιτος σοι ἐπίχυλος τέλει.

930. εἰ πόντα δ' ὡς πράσσοιμι' ἄν, libri. πράσσοιμεν Dind., ἄν εἰδο, σι δῖς placet, subaudito. Rem perspexit Weil. 'haec dixi sic ut equidem agendo fidenter periclitare'

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.
ΑΓΑΜΗΜΝΩΝ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τοῖς δ' ἐλβίοις γε καὶ τὸ νικάσθαι πρέπει.

ΑΓΑΜΗΜΝΩΝ.

"Ἡ καὶ σὺ νῖκην τὴνδε ὑήρος τίεις;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πιθοῦ· κράτος μέντοι πάρες γ' ἐκών ἐμεί.

ΑΓΑΜΗΜΝΩΝ.

'Αλλ' εἰ δοκεῖ σοι ταῦτ', ὅπως τις ἀρβύλας λύοι τάχος, πρόδοουν ἐμβασιν ποδές. 945
Καὶ τοῖδε μ' ἐμβαίνοντι ἀλουργεύσιν θεῶν μη τις πρόσωθεν ὀμματος βάλαι Φθόνος.
Πολλὴ γ' ἄρα αἰδῆς δαμαστοφθορεῖν ποσίν Φθείροντα πλοῦτον ἀργυρωνήτως θ' ὑφας.
Τούτων μὲν οὕτω. Τὴν ἔξειν' δὲ πρευμενῶς τὴνθ' ἑσύρμαζε· τὸν κρατοῦντα μαλακῶς θεὸς πρόσωθεν εὕμενος προεδέρμεται· ἑκὼν γ' ἄρα οὐδεὶς δουλίῳ κρητεὶ ξυρψ. 950
Λύτη δὲ πολλῶν χρημάτων ἑξαιρετὸν ἀνθοῦς, στρατοῦ δάρημ', ἐμει ξυνέπετο.
'Επεὶ δ' ἀκούειν σοῦ κατέστραμμακι τάδε, εἰμ' εἰς δόμων μέλαβρα πορφύρας πυτῶν.

942. Sie libri. Verto: 'egone va-
lus', an tu quoque hanc certaminis victoriam affectas?
946. Sie Fl. sū tu tātās F. V.
"'Tis not a woman's part to court dispute.

CLYTEMNESTRA.

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

AGAMEMNON.

Do you too prize such victory in a strife?

CLYTEMNESTRA.

Comply: yet freely yield the palm to — me.

AGAMEMNON.

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.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

"Εστιν ὀλλασσα, τίς δὲ μν κατασβέσει; τρέφουσα πολλής πορφύρας ἵσάργυρον κημίδα παρκανίσταν, εἰμάτων βαφάς.

Οἶκῳ δ' ὑπάρχει ταῦτα σὺν θεσίᾳ, ἀναξ, πλουτεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.

Πολλὰν πατησμὸν δ' εἰμάτων ἀν ἀνάξιμῃ δόμοις προονεχθέντως ἐν χρυστριφος, ψυχής καμίστρα τῇδε μικρανωμένη.

Ῥίζης γὰρ εὕσης φυλλάδες ἤκετ' ἐς δόμως, σκεῖον ὑπερτείνατα Σειρίου κυνᾶς.

Καὶ σοῦ μολὼνος δαμακτίτιν ἐστίναν, θάλπος μὲν ἐν χειμαδώ σημαίνεις μολὼν· ὅταν δὲ τεῦχῃ Ζεὺς ἀπ' ὑμαντικός πικρᾶς οἰνου, τὸθ' ἦδο ψύχος ἐν δόμοις τελεί, ἀνθρώπος τελείου δώμ' ἐπιστρῳφομένου.

Ζεὺς, Ζεὺς τέλειε, τὰς ἐμακρὰς εὐχές τελεί· μέλοι δὲ τι σοὶ τῶντερ ἄν μέλλης τελείν.

ΧΟΡΟΣ.

στρα. Τίπτε μοι τὸδ' ἐμπέδως

δεῖμα προστατήμου

καρδίας τεραστοῦ ποτάτωι,


962. ἐξειν libri. πλουτεῖν ego.


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.

Why does this presentiment domineering steadily
o’er my portent-scanning spirit hover?
μαντιπολεὶ δ' ἄκελευστος ἡμισθος ἀοιδά; 980
οὐδ' ἀποπτύσαν δίκαιον
δυσκρίταν οὐκεράταν
θάρσος εὐπεθῆς ᾑ-
ζει Φρενὸς Φίλον δρόνον;
χρόνος δ' ἐπεὶ προ衦ινης' ἱδὼν ἐν ξυμβάλοις
Φάσματ' ἀτας παρή-
βήσεν, εὖδ' ὑπ' Ἰλιον
ἀρτο νεῳδάτας στρατός.

ἀντ. Πεύθομαι δ' ἀπ' ὅμμάτων
νόστου, αὐτόμαρτυς ἀν.
Τὸν δ' ἀνευ λύρας ὁμοίς 
θρόνῳ 'Ἐρμύς ἀυτοδίδακτος ἠσθεν
θυμός, οὐ τὸ πᾶν ἔχων
ἐλπίδος Φίλον θράσος.
Σπλάγχνη δ' οὕτωι μυτά-
ζει πρὸς ἐνδύκιοις Φρεσίν,
τελεσφόρει δίναις κυκλούμενον κέφρ.
Εὐχρεμωι δ' ἐξ ἐμᾶς
ἐλπίδος ψυχὴ πεσεῖν
ἐς τὸ μὴ τελεσφόρον.

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


984. χρόνος δ' ἐπά (ἐπί Fl.) προμνη-
σίων ἤπειρας φακμίος ἀπίκα (ἀκά-
τας F. V.) libri. Ημε σημισ modis
confusa, corrupta, prepostere col-
locata, tantum non glossis foedata
sunt. Causam praebeit huic ruinæ
perperam scripta prima vox προμνη-
σίων, que saine satis probabiliter
προμνησίων correcta est: hine adeo
littres in arena hærebant, et funibus
simul alligatis, vel, remis in nu-
merum adductis, æsequversus allisus
est. Cfr. φάσματα ἱπαν supr. v.
145. ἵδων est Calchas. Si spoudæus
in quinta sede offendit, scribe κέφρ
κυκλούμενον in v. autist.

990. ἐπως libri. Corr. Stanl. Dein-
why does song play the diviner unbidden, ungnerdoned?

980 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

985 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;

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

995 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

1000 issue, in no end fulfilled.

Truly each stage of health far advanced

---

de libri ὑμνωδεῖ, quod ex ὑμνωδεῖ

correctum est, quem μουδεῖ debutit.

Præterea primo ante se habuit v. ὑμν. Quid si sensus quoque hoe

verb. mavult? At si duobus locis
corruptis demus syll. ὑμν corripi
posse, nihil certi erit usquam.


Pors.


998. Sic Fl. nec quisquam cor-

rigere voluisset si v. stroph. quem
dedi inveuisset.

999. φυσις Fl. F. ϕυσις V. Corr.

Stephanus.

1001. μάλα γάρ τοι τάς παλάς

ὑμείς Fl. V. μάλα γε (γάρ σαπρα

scripto) τοι ἐν cet. F. Hae Herm.
in formulam maxime probabilem
redogit, nec multum discrepat, ne
judice, ab ea quam Æsch. promul-
gavit.
96

ÀGAEEMNQN.

άκόρεστον τέρμα· νόσος γάρ ἂεὶ γεί-
των ὁμότοιχος ἐρείδει;
καὶ πότιμος εὐθυπορῶν
ἀνάρι fault στοιχεῖον πρὸς ἄφαντον ἥρμα.

Καὶ τὸ μὲν πρὸ κραμάτων
κτησίων ὁκυρ βαλὼν
σφενδόνας ἄπτ' εὐμέτρου
οὐκ ἐδώ πρόπαξ δόμος
πημονάς γέμων ἄγαν,
οὐδ' ἐποντίζει σκάφος.

Πολλά τοι δόσεις ἐκ Δίας ἀμφίκα-

Φῆς τε καὶ ἐξ ἀλόκων ἐπετειαῖν

νὴστιν ἀλέσσω νόσον·

ἀντ. β': τὸ δ' ἐπὶ γαῖν πεσὸν άπαξ θανάσιμον
προπάροιθ' ἀνάρις μέλαν αἶμα, τίς ἄν τοῦτ'
ἀγκαλέσαι ἐπαείδων;

Οὐδὲ τὸν ἐφοδίαν

τῶν φθιμένων Ζεὺς ἀνάγειν ἄν εἰρήν.

Εἰ δὲ μὴ τετχυμένα

Μοῖρα μοῖραν ἐκ βεῦν

1002. Bl. addidit ἂεὶ, probante
Herm. Ceterorum conj. nequum sunt.
1008. τὸ μὲν valet τοῦτο μὲν 'hoc si accidit', cui opponendum erat
toûto δὲ in v. antistr. 'at si illud,
scilicet, homicidium'.
1009. ὥνας libri. ὥνον ego. 'do-
mus', inquit, si opes perdendi cun-
cationem project, non tota submer-
gitur'. Junge: ὥναν πρὸ χρυσάτων
(non προβαλὼ τὸ μὲν χρυσάτων)
'cucionationem, quae quasi propugnait
pro salute opum'.

1011. Ap. Hes. est ἄπαξ βίος,
sensus idem; Op. 687.
1012. πημονάς Fl. F. corr. in V.
1016. xὰς Fl. corr. in F. V.
Pauw. δ' enim ad v. θανάσιμον per-
tinet: sic Eng., Porsoni corr. spreita.
1019. πρόπαρ Fl. corr. in F. V.
Deinde τίς τ' ἀγκαλέσαι' T. omisso
πάλιν quod Fl. V. præbent ante ἄγα.
Recte: nam glossa erat ad ἄγα ad-
cripta. τ' illa superest de pane
evando τοῦτ', quod reinstiui.
1024. ἀνάγειν ζεὺς αὐτ' ἐπαυσεν 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

εἰλαβεῖξ Fl. αὐτ’ ἔπαυσ’ ἐπ’ ἐιλαβεῖξ

γε Υ. αὐτ’ ἔπαυσ’ ἐπ’ ἀβαβεῖξ γε F.

Jam Canterus hæc magna ex parte

scholio deberi vidit; quem secutus

Herm. scripsit ζεῦς ἐῖ τὸν ἁρθοδαχ

tῶν φθιμένων ἀνέγει ἐπικεν. Sed illa

vocis ζεῦς transpositio violentior est;

ἐπαυσεν autem est interpretation; nam

certissimum mihi videtur idem ver-

bum quod v. 1027 usurpatur, et

hic esse restitendum. Itaque scripsi

ἐῖκεν cum precunte ᾧ. Jam nihil

aliud opus erat quam ut ζεῦς ἀνέγει

scriberem. Verto: 'quippe vetant

Jovis leges; alioqui neque Asclepium

a mortuis arcuisset, ne excitaret'.

1025—1033. Sie libri, σωρότερον

quam σαφέστερον fateor, sed omnia

prorsus sana; Μόρφα scripsi (μόρφα

vulgo) et comma post ἐπικεν

delevi. Vide Comment. Quod autem

ad hoc et cetera Æschyli amigmata

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

ingenio praeclitus in Græcis literis

diu latæque versatus sit, primo im-

petu compertam habere possit.
είργε μή πλέον Φήρειν,
προφθάσατο καρδία
γλώσσαις δύν τάδε ἐξέχει.

Νῦν θ᾽ ὑπὸ σιάτο βρέμει
ὑμελυγής τε καὶ εὐθέν ἐπελπορέ-
να ποτὲ καρίοι κυκλοπούσειν
ζωτρομμένας Φρενώτι.

ΚΑΤΑΛΙΜΝΗΣΤΡΑ.

Εἰσω κομίζω καὶ σὺ. Κασάνδραν λέγω.
ἐπεί σ᾽ ἔθηκε Ζεῦς ἀμηνίτως δόμοις
κοινωνὸν εἰναὶ χερνίθων, πολλὰν μετὰ
dούλων σταθέσαν κτησίου βωμῶν τέλας.
"Εκεῖοι' ἄπνης τῷδε, μηδὲ ὑπερφένει.

Καὶ παθά διὰ τοῦ Φασιν 'Αλκιμήνης ποτὲ
πραθεῖτε τῷδε δουλίας μάζης θηγέϊν.
Εἰ δὲ οὖν ἀνάγκη τῇδε' ἐπιρρέστε τῷχες,
ἀρχιμπλούσων δεσποτῶν πολλὴ χάρις.
Οἱ δ᾽ οὕσπιστ ἐξίσαστες ἱμηοσαν καλῶς
ἄμοι τε δούλως πάντα καὶ παρὰ στάθμην.
"Εχεῖς παρ' ἠμᾶν δὰ ζητήσω νομίζεται.

ΧΩΡΟΣ.

Σαί τοι λέγουσα παύεται σαφῆ λόγον.

1036. ἀμηνίτως, χερνίθων, κτησιόν
duplicem sensum habent.
1037. μετὰ libros, μετὰ Herm.
421. οὐκείος μάξης βία Fl. καὶ
ζυγόν θηγέων βία F. V. Quod Bl.
scripsit οὐκείος μάξης βίων id proxime
accessit ad ver. lect. Ex iis οὐκείος
μάξης 'cibarii panis' omnia ingenui-
tatis monimenta prae se fert aptis-
simque dicitur si personas, hanc
et illam, consideras. Sed μάξης βίων
non potuit dici; nam intelligi potest
quid sit λαχῶ βίως sed λαχῶν βίως
putidum est. Deinde ζυγόν θηγέων
'jugum attingere' pariter atque illud
absurdum est; oportuit esse ύπεραν,
mitigation, then my heart,
father than my tongue could speak,
these misgivings would pour out:

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

CLYTEMNESTRA.

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.

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

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;
'Εντὸς ὅ ἂν ὡς οὕσι μυρσίμωι ἀγρευμάτωι πείθοι ἂν, εἰ πείθοι': ἀπειδοίης ὅ ἂν ἓσως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

' Ἄλλη εἶπε τῇ μὴ χελίδονος δίκην ἄρνωτα Φωνὴν βάρβαρον κεκτημένην, ἔσω φρενῶν λέγουσα πείθω νυν λόγῳ.

ΧΟΡΟΣ.

'Επεὶ τὰ λόστα τῶν παρετέτων λέγει πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Οὗτι θυραίῳ τῷ δ' ἔμωι σχολήν πάροι τρίβειν· τὰ μὲν γαρ ἐστὶ πτωχομοφαλοῦ ἐστικείν ἢδη μὴλα πρὸς φαγάς πάρος, ὦς εὑρισκότ' ἐλπίσασθι τῷ δ' ἐξειν χάριν. 1055
Σὺ δ' εἰ τί δράσεις τῶνδε, μὴ σχολήν τίβει.
Εἰ δ' ἂξυνήμων ὡς εἴδι μὴ δέχει λόγον, 1060
σὺ δ' ἀντὶ Φωνῆς Φράξε καρβάνιον χερή.

ΧΟΡΟΣ.

'Ερμηνεύως ἔοικεν ἡ ἐξήν τορφὸν ἄεισθαι τρόπος δὲ θηρὸς ὡς νεαρέτου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

' Ἡ μαίνεται τε καὶ κακῶν κλύει φρενῶν,'
AGAMEMNON.

101 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,
ΑΓΑΜΕΜΝΩΝ.

ητίς λατοῦσα μὲν πόλιν νεκρετον 1065
ήκει· χαλινον δὲ οὐκ ἐπίστυκτι Φέρειν
πρὶν αἰματηρὸν ἐξαφρίζεσθαι μὲνος.
Οὐ μὴν πλέω βίβης· ἄτιματοθύμωμι.

ΧΟΡΟΣ.

'Εργὼ δ', ἐποικτέλῳ γὰρ, οὐ θυμάσομαι.
"Ἄθ' ὁ τάλαινα, τὸν' ἐρμασαν' ἄχεν,
εἰκών' ἀνάγηκη τῇδε καίνισον ἵμνόν.

ΚΑΣΑΝΔΡΑ.

στρ.α. 'Οτοτοτοὶ πότοι ἰδί.
'Απόλλων, 'Απόλλων.

ΧΟΡΟΣ.

Τι τοῦτ' ἀνωτότυχε ἀμφὶ Λαξίου;
οὐ γὰρ τοιοῦτος ἔστε βραχνητοῦ τυχεῖν.

ΚΑΣΑΝΔΡΑ.

αντ.α. 'Οτοτοτοὶ πότοι ἰδί.
'Απόλλων, 'Απόλλων.

ΧΟΡΟΣ.

'Ή δ' οὗτο δυσφημοῦσα τον θεὸν καλεὶ
οὕδεν προσήκοντ' ἐν γάρις παραστατεῖν.

ΚΑΣΑΝΔΡΑ.

στρ.β'. 'Απόλλων, 'Απόλλων 1080

1072. ὄτοτοτοὶ M. corr. in Fl. qui tamen ἐπιστοι ὑαβετ.
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. ἦδε' M. corr. in cet.
ΑΓΑΜΕΜΝΩΝ.

ἄγυιάτ’, ἀπόλλων ἐμὸς·
ἀπόλλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΩΣ.

Χρήσειν ἑσικεν ἀμφί τῶν αὐτῆς κακῶν.
Μένει τὸ θεῖον δουλία περ ἐν Φρενί.

ΚΑΣΑΝΔΡΑ.

ἀντ.β. ἀπόλλων, ἀπόλλων 1085
ἄγυιάτ’, ἀπόλλων ἐμὸς·
ἀ ποί ποτ’ ἡγίαγες με; πρὸς πολίων στέγην;

ΧΟΡΩΣ.

Πρὸς τὴν Ἀττρείδαν εἰ σὺ μὴ τὸδ’ ἐννοεῖς
ἐγὼ λέγω σοι· καὶ τὰδ’ οὖν ἐρεῖς ψύθη.

ΚΑΣΑΝΔΡΑ.

στρ.γ. Μισέθεν μὲν οὖν, πολλὰ συνίστορα
αὐτοφάνα τε κακὰ κάρτανας , 1090
ἀνδροφαγεῖον καὶ Φονορραντήριον.

ΧΟΡΩΣ.

Ἑσικεν εὔρις ἢ ἡξένῃ κυνὸς δίκην
ἐίναι, ματεῖε δ’ ἢν ἀνευρήτει φόνου.

1081. ἀγυιάτ Μ. ἀγυιάτ’ G. F. Fl.
(hic sec. Franz. properisp.) ἀγυιάτ’
Rob. ex Sophianíi emend.; et sic infra.
1082. φὸ μόλις est ‘non parum’
Herm.
1083. κατὰς codices. κατὰς T.
Vicet.
1084. παρ’ εν Μ. παρεν Fl. παρόν
1085. άγυιάτ’ Fl.; cet. ut v. 1081.
1089. ά ά premissit M., om. Fl.
ξυνίστορα M. corr. in Fl.
1091. καρτάνας Μ. Fl. κάρτανας
F. Herm. inseruit θε μ. gr. Em-
perio Kayser., Enger., videtur κα-
ρατάμα esse corrigendum, Romano,
scilicet, et posteriore more deceptis;
nam quis Graecus, prater Perseum,
alteri caput precidit 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.
ΚΑΣΑΝΔΡΑ.

ἀντ.γ.: Μαρτυρίοις γὰρ τοῖς ἐπιτείθεμαι.
κλαίσθαι τὰς βρέφη σφυγνὰς ὀπτάς τε σάρκις πρὸς πυτρὸς βεβρωμένας.

ΧΟΡΟΣ.

"Ἡμέν κλέας σοι μαντικῶν πεπυμένοι,
tούτων προφητεῖς ὃς οὕτως μακεύμεν.

ΚΑΣΑΝΔΡΑ.

στρ.δ.: Ἰὼ πότει, τί ποτε μὴδεται;
tί τόδε ἄχρει νέον μέραν
μέγι ἐν δόμωις τοῖς μὴδεται κακῶν
ἀφετων Φίλοισιν, δυσίκτοι; ἄλ-
κα δ᾽ ἐκάς ἀποστατεῖ.

ΧΟΡΟΣ.

Τούτων αἵδεις εἰμι τῶν μαντευμάτων:
ἐκεῖνα δ᾽ ἐγνων, πάτα γὰρ τόλις βοᾷ.

ΚΑΣΑΝΔΡΑ.

ἀντ.δ.: Ἰὼ τάλακα, τόδε γὰρ τελείς;
tὸν ὄμοδέμυνον πόσιν
λευτροίσι φαίδρωμαι: πῶς Φράσος τέλος;

1095. μαρτυρίοις γὰρ Μ. μ. μὲν
γὰρ Fl. Corr. Pauw. τοῖς πεπιθο-
1096. Σιc Μ. τὰ Fl.
1098. ἦ µην a pr. m. M., alia
manus, ut videtur, ἦ µην superscrīpt.
ἕµεν Fl. cet. ἦ µην Rob. ἦ µὴn corr.
Pors. 1099. ἦ µην M. Fl. cet. ἦ supra
scripto in G., unde ἦ µὴn Ald. Turn.
ἔµεν Pors., Bl., Herm., Dind. Sed
neutrum horum hic ferri potest;
neque ἦ µὴn ἦ µην neque παπυρεῖα
ἔµεν. Welium solum habeo quem
CASANDRA.

1095 Yes! for I credit these tokens, the crying babes — these — that wait their own butchery and roasted flesh of which their father ate.

CHORUS.

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

CASANDRA.

1100 O God! what's this? what is she compassing? what this novel heinous voe, this heinous voe she 's plotting in this house? an ill past her friends' strength to bear, hard to cure; help withdraws far away.

CHORUS.

1105 In these revealings I'm unversed, but those I knew; for all the city talks of them.

CASANDRA.

O hapless one! you will act it out? having by bathing beautified your bedmate lord — how shall I tell the end?
τάχος γὰρ τὸν ἔστιν προτεινεῖ δὲ χείρ ἐκ χερῶν ὁρέγματα.

ΧΟΡΟΣ.

Οὐπω ἐξονήκα· νῦν γὰρ ἐξ αἰνηματῶν ἐπαργύμοιοι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ.

στρ. ὡς ἐς, παπαί παπαῖ, τί τὸδε φαίνεται; ὃ δικτυών τί γ' Ἁίδου; ἀλλ' ἀρκὺς ἢ ἑρυμενεὺς, ἢ συναιτία Φόνου. Στάσις δ' ἀκόρετος γένει κατολομαῖοτοι θύματος λευσίμου.

ΧΟΡΟΣ.

μεσοστρ. Πολαν Ἕρινuding τὴν ἰδού δάμασι κέλει ἐπορβιάζειν; οὖ με Φαιδρὺνει λόγος. Ἐπὶ δὲ καρδίνων κρουαβάφις δράμε σταγών, ἄτε καρίφ πτωτίμος ἑωνφυτεῖ βίου δύντος ἀδυναῖς· ταχεῖ-α δ' ἄτα τέλει.

ΚΑΣΑΝΔΡΑ.

ἀντ. ὡς. Ἄ α' ἰδοὺ ἰδοῦ· ἀπεχε τῆς βοὸς τὸν ταύρον· ἐν τέπλοισιν μελαγκέρω λαβεῦσα μυχανήματι

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
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
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.

Take care! O take care! the bull, keep him from
the cow! for, having caught him
in robes, with dark-horned implement she gores

1110. ἡδραμεν χρυσαβρίς libri.
1121. χαί δείκα πτώσιμος ξυναυτεί
codem Fl. nisi quod δείκα. καὶ-
ρις ego; ξυναυτεί Pors., πτωσίμοις
ego, monente Engero. δορι est glos-
sema.
1122. μελαγχέρων M. v super i
scripta. μελαγχέρῳ Fl. Sensus: μέλαι
ξύμει ἔποτε κέρατι.
1125. μελαγχέρων Fl. Sensus: μέλαι

1115.
110  ΑΓΑΜΕΜΝΩΝ.

τύπτει η πίνει ὁ ἐν ἑνωδῷ κύτει.
Δαιλοφόνοι λέβητος τύχουν σοι λέγω.

ΧΟΡΟΣ.

μεταν ἀ. Οὗ κομπάσκιμ' ἃν θεσφάτων γυνάμων ἀκρος
εἶναι κακῷ δὲ τῷ προσεκάκῳ τάδε.
nectione βεσφάτων τοῖς ἀγαθὰς θάνατος
βροτοῖς τέληται; κακῶν γὰρ διὰι
πολυπεσις τέχναι θεσπεραῖοι Φόβοι
Φέρουσι μαθεῖν.

ΚΑΣΑΝΔΡΑ.

στρ. Ἐν ίδο ταλαίνας κακόπτοτοι τύχων.
τῷ γὰρ ἐμὸν βραδὶ πάλας ἐπαχώσαν.
πεὶ δὴ μὲ δεὸς τῶν τάλακαν, ἡγάγεις;
οὐδὲν ποτὲ εἰ μὴ ξυνωκονκέννην τί γάρ;

ΧΟΡΟΣ.

μεταστρ. β. Φρενομανής τεις εἰ θεσφάρητος, ἄμι-
ἀλιν ἄνταξις θροεῖς
νόμον ἄνομον, ὅλω τις ξυμάδ
ἀκόρετος βοῶς, Φεῦ, ταλαίνας Φρειν
"Ἰτων Ἡτον στένουσα ἀμφιθαλὴ κακῶς
ἀνοῦν βίον.

ΚΑΣΑΝΔΡΑ.

ἀντ. Ἐν ίδο λαγείας μόρον ἀνθέονς.

1128. ἐν addidit Schutz. τέχνει
libri. κύτει Bl., Herm.
1132. τῶς M.
1133. βροτοῖς F. stellatata libri.
Corr. Herm., et Emper. ἐκ M. διὰ M. διὰ
1134. πολυπεσίς Fl. θεσπεραῖοι M.
θεσπεραῖοι Fl. θεσπεραῖοι Casaub. Mei-
lius Herm., quod dedi. θεσπεραῖοι
φήβοι 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
1135 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
1145 from both parents sprung.

CASANDRA.

Io, io, the portion of shrill nightingale!

1137. ἐπαγχέσα M. ἐπαγχέσα Fl. Recepit Karsteni em., Heimsoethio probatam.
1143. ἀγόριτος βοῖας M. βοῖας Fl. 1144. ἀγόριτος Αld. ρέω ταλαίνης M. φιλοίτοις ταλαίν φρέσιν Fl. Glossema φιλοίτοις ab Herm. receptum est.
περέβαλον γάρ οἱ πτεροφόροι ἀέμιας ἰδιτι γυμνῷ τῇ αἰώνᾳ κλαμαμάτων ἄτερ φιλοι δὲ μίμηει σχισμάτος ἄμφηκε δόρι.

ΧΟΡΟΣ.

μεσαντ.β'. Πάθεν ἐπιστούτως θεοφόρους ἔχεις ματαιοὺς δύας,
τὰ δ’ ἐπιφοβεῖς δυσφάτω κλαμαμάτι μελοτυπείς ὄμοι τ’ ἀρθίσεις ἐν νόμοις; πάθεν ἄροις ἔχεις θεσπεσίας ὄδοι κακορρήμονας;

ΚΑΣΑΝΔΡΑ.

στρ.ζ’. ἦλι τ’ ἄρμοι γάμαι Πάριδος ὀλέθριοι Φιλαν’ ἦλι Συκαμάνδρου πάτριοι ποτόν. Τότε μὲν ἄμφι σάς αἰώνας τάλαν’ ἁνυτόμαν τροφαῖς’ νῦν δ’ ἄμφι Κακυτῶν τε καχέρουσίους ὀχθέους ἑοίκα θεσπιφώτεισ τάχα.

ΧΟΡΟΣ.

μεσοστρ.γ’. Τῇ τόδε τορὸν ἁγαμὶ ἔπος ἐφημίσω, νεογνὸς ἄνθρωπόν μάθοι’ πέπλυμακι δ’ ἐπος ἡλκεὶ Φοινίω.

1147. περεβάλοντο γάρ οἱ Μ. (Dind. necit utrum παρ’ an παρ’) περεβάλοντες γάρ οἱ Fl. II lud -to ex γα pro γάρ quonam scripto ortum est, unde et -τες in Fl. Insolita forma περεβ- confirmatur simili illa Eum. 634 περεβάλλοντες.
1148. ἐγώνει λιβρὶ, sed gr. αἰῶνα a librario supra scriptum in M.
1153. ὁμοῖ τ’ jure suspectum est. ἀμους’ Schoemann. Fortasse νόμοις τ’ ἀρθίσεις ἐκνόμοις.
AGAMEMNON.

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

1154. ἐξοῦ Ἴλ. 1163. ἠθρώπων libri. ἐν θρίσω εγό. 1164. ὑπὸ δὴγματι libri. Corr. 1158. τάλαντα Fl. νοεγός ἐν ἄρροιν quod Meineke de-
 dit, Enger. recepti, mihi quidem sonat infantem delirum. Iambicus ordo dochmiis se interposuit, ut sare.
Herm. Illud est glossa; nam ἐκός σημαίνει καὶ δὴγμα Ε. Μ. s. v. Enger. mavult πλήγματι, cujus vocis Æsch., ut mihi videtur, ignarum fuit.
ΔΑΜΑΜΕΝΩΝ.

δυσαλγεῖ τύχῃ μινυρὰ κακὰ θερμένας,
θαύματ' ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ.

ἀνεξ'. Ἡδ οὖν οὖν οὖν πόλεος ἀλομένας
τὸ πῶς Ἡδ πρόπυργοι υψίς πατρὸς
πολυκυνεῖς βοτῶν ποιούμενοι· ἰκος ὁ
οὐδὲν ἐπιρμεῖσαι,
τὸ μὴ πόλει μὲν ἄξιον ὥστε ἐκεῖ παθεῖν·
καὶ γὰρ δὲ θερμόνως τάχι έμπελῶ πέδοι.

ΧΟΡΟΣ.

μεσανγ'. Ἐπόμενα προτέροισι τὰδ' ἐφημίσω.
Σὲ τις κακοφρονῶν τίθη-
σι δαίμων ὑπερβαρῆς ἐμπίτυνων
μελίζειν πάθη γοερὰ θνατηφόρα·
τέρμα ὁ άμιχιχω.

ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ὁ χρησιμὸς εὐκέτ' ἐκ καλυμμάτων
ἐστὶν δεδομένως νεογέμμου νύμφης δίκην·
λαμπρὸς ὁ ἐσινὲν ἥλιον πρὸς ἀντολᾶς
πνεῶν ἑξάγειν, ὡςτε κύριοτὰς δίκην

1166. θαύματ' Fl. θαύματ' F.
recentt. Plud tuetur Enger, 'id
quod frangit'; sed nemini id pro-
babit. Ne forte dubites, θαύματ'
ἀκούει est ap. Ηes. Θh. Σ34.
1167. πάλαις ἀλομένας Fl. πάλαις
ἀλομένας V. Κorr. Pors.
1167. πάλαις ἀλομένας Fl. πάλαις
ἀλομένας V. Κorr. Pors.
1168. ἐγὼ libri. καγώ quod sensus
postulat, metrum mavult, Heims.
ἐμπέδωμεν αὐτά libri. ἐμπέλαι Ahrens.,
πέδων ego. Jam vides cur ἐμπέδωμ
scriptum sit. βαλὸ est stolida in-
terpretatio aut complementum. Quae
autem corrigunt θερμὸν οἷς Canter.,
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

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
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:

but to the sunrise blowing, clear of clouds,
will hurtle forth, it seems, and wave-like wash
κλείζειν πρὸς αὐράς τοῦδε πήματος πολὺ μεῖζον. Φρενώσα τι' οὐκέτι ἐξ αἰνιγμάτων. 
Καὶ μαρτυρεῖτε συνήρματος ἤχος κακῶν μηνυλακτότητα τῶν πάλαι πετραμένων.

Τῇ γὰρ στέγην τὴν ὁποτ' ἐκλείπει χροῆς σύμφωνος οὐκ εὐφωνος, οὐ γὰρ εὗ λέγει.
Καὶ μὴν πεπωμάς γ’, ὥς ἤρθανυστθαι πλέον, βρότειον αἵμα κάμος ἐν δόμοις μένει 
δύσπεμπτος ἐξω συγγόνων Ἑρμών.
Τομοῦσι δ’ ὅμοιο δόματιν προςίμεναι 
πρώταρχον ἄτιν’ ἐν μέρει δ’ ἀπέπτυσαν 
eπικαλομένους ἄκαθα τῷ πιατῷν θυμεινεῖς.

"Ημαρτον; ἢ κυρά τι τοξότης τις ὃς; ἢ ψευδόμακτις εἶμι θυρσόπος Θέλων;
ἐκμαρτύρησον προμάκασι τῷ μ’ εἰδέναι 
λόγῳ παλακῶς τῶν ἀμαρτίως δόμων.

Χορὸς.

Καὶ πῶς ἢν ὅρκος, πῆμα γενναῖος παγέν, 
παιδόνυον γένοιτο; βαυμάξω δὲ σε 
πόντῳ πέρκυ τραφείστων ἀλλαβρῷ ’ν πάλει

κυρεῖν λέγεσθαι, ὑπὲρ εἰ παρεστάτεις.

Solon Frag. 5. 17. χρομᾶς est τί-
σεως patfectio s. τίσις ipsa; τὸ δὲ 
pήμα est ‘neum (Casandra) malum’, 
cujus se participem esse Chorus af-
firmavit; präterea ipsa casura de-
monstatur τοῦδε πήματος non cum ἄγας 
conjugandum esse, sed a voce μεῖζον 
i.e. μείζον πῆμα pendere. Sic et Herm. 
1187. σύμφωνος Fl., corr. in F. 
1192. πρῶταρχος Fl., corr. in F. V. 
1194. τηρᾶ libri. θηρᾶ Aur. μυρὰ 
Ahr. Et θηρᾶ certe de sagittae itcu 
dici nequirit. Scilicet x et η literae 
eandem formam habent in M. 
1196. Sic libri omnes: de me 
hucusque absente nunc testamini, 
quod ex verbis (λόγῳ) meis jam sci-
tias, me scelerum guaram esse’. Par-
tem enim solum sua 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.

Μάντες μ' Ἀπόλλων τινὶ ἐπέστησεν τέλει.

ΧΟΡΟΣ.

Μόνι καὶ θεὸς περ Ἴμερο ψεπληγμένος;

ΚΑΣΑΝΔΡΑ.

Πριν οὖν αἰδὴς ἢν ἔμοι λέγειν τάδε.

ΧΟΡΟΣ.

'Αβρίνετοι γὰρ πᾶς τίς εὖ πράσσων πλέον. 1205

ΚΑΣΑΝΔΡΑ.

'Αλλ' ἢν παικτικὴς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ.

'Η καὶ τέκνων εἰς ἔργον ἠλάτην νόμον;

ΚΑΣΑΝΔΡΑ.

Εὐναινέσθα σὺν Λεξίαν ἐψευσάμην.

ΧΟΡΟΣ.

'Ἡν τέχναισιν ἐνθέοις ἐρημένη;

ΚΑΣΑΝΔΡΑ.

'Ἡν πολίτης πάντ' ἔθεσπιζεν πάθη. 1210

1202—5. In libris leguntur ad hunc modum: Cas. 1202, 1204; Cho. 1203, 1205. Reposuit Herm.
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-begetting 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. βαρύνεται F.
1207. ἡλθέτον libri. Corr. Elmsl. νόμος est 'amantium more'.
120

ΛΓΑΜΕΜΝΩΝ.

ΧΟΡΟΣ.

Πῶς ὑπ’ ἀνακτος ἦσσα Λοξίου κότων;

ΚΑΣΑΝԴΡΑ.

"Επείθων οὐδέν οὐδέν, ὡς τάδ’ ἡμπλακον.

ΧΟΡΟΣ.

Ἡμῖν γε μὲν ἢ δή πιστὰ θεσπὶζειν δοκεῖς.

ΚΑΣΑΝ∆ΡΑ.

'Ιεῦ λοῦ.

Τὴν αὖ μὲ δεινὸς ὀρθῳμακτείς πόνος

στροβεῖ, ταράστων Φροιμίσις· ὥς ὄ κακλ.

Ὀρᾶτε τούδε τοὺς δέμοις ἡμιμένους

κένους, οἰνεύρον προσφερεῖς μορφῶμασίν;

παιδέος λιωάντες ὀστερεῖ πρὸς τῶν Φίλων,

χεῖρας κρεῶν πλήθουσες οἰκείας βοράς·

τὸν ἐντέρος τὰ σπλάγχνα, ἐποίκιστον γέμος,

πρέπουσ’ ἐχθροῖς, ὡς πικήρ ἐγεύσετο.

Ἐμ τῶν γαῖας Φῆμι βουλεύειν τινὰ

λέοντ’ ἀναλαμ ὑ ὑέχει στριῳμόμενον

οἰκουρίαν, οἷοι, τῷ μολόντι δεπτότη,

ἐμῇ· Φήρειν γ’ ἀρ ἥρ τὸ δούλιον ἔγων.

1211. ἀνακτος ἦσσα λαξίου κότω;

libri. ἀνακτος Canter., recentt. ἀνακτος ἦσσα λαξίου κότων; Wieseler., probante Ahr. Canteri em. erit 'qui factum est, queso, ut exitii expers eraseris per Loxie iram? Absurde dictum; et recte hesit Blom. Sequi debebat non κότω sed ἁκτου vel simile quid; et sic tamen inepte responetur. Wieseleri autem est: quonam modo Loxie iram cognovisti h. c. expertus es? πῶς ὑπ’ non idem est quod καὶ πῶς, ut laudari possit Choeph. 332. καὶ πῶς ἀποτολοῦ ὀφθαρ ἢν; 'illé mammme, opinor, non illesse erunt'. ἤτοι pro γὰρ εἰπεῖτο citatur ex Soph. Colchis E. M. p. 439. 1. Schol. F. interpretatur πῶς ὄργης
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 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 on him who has returned, the master, mine, ah me! for one must bear the slavish yoke.
Νεάν τ' ἐπαρχος Ἰλίου τ' ἀναστάτης οὐκ οἶδεν ὅποι γιλῶσα μυστηῆς κινάς λέγεσα κακτεῖνα τα ἐμάντας Φαίδρονου, ἄκην ἀτης λαθραίου, τευχεῖτο κακῇ τύχῃ.

Τειχάδε τόλμαα· ἕγλυς ἁρτονος Φονεύς ἐστίν· τί νυν καλούσα δυσφιλες δάκος τύχαιρ' ἄν; ἀμφίβασιν, ἡ Σκύλλη κινά εἰκοῦσαν ἐν πέτραις, ναυτῖλων βλάβην, θύσωσαν άδον λήπτρ', ἀσπονδοῦ τ' "Ἀρη

Φίλοις πνεύσαν; 'Ως θ' ἐπαλολύκετο ἡ παὐτόπολις, ἄστερ ἐν μάχης τροτῇ, ἐδοκεὶ δὲ χαίρειν νοστίμω σωτηρία.

Καὶ τάνδ' ἔμοιεν ἐλ τι μή πείθω; τί γάρ;

τὸ ρέλλου ἡξει. Καὶ σύ μ' ἐν τάχει παρὰν ἂγαν ἀληθόματικοι οἰκτείρας ἔρειες.

ΧΟΡΟΣ.

Τὴν μὲν Θυέστου δαίτα παιδέλων κρεῖν ἕμων ἰκαὶ πέφρικι, καὶ Φόβος μ' ἔχει κλύσοντ' ἀληθῆς οὐδὲν ἐξημασμένα·

τὰ θ' ἀλλ' ἀκοῦσας ἐκ ὁρέμου πεντὰν τράχω.

ΚΑΣΑΝΔΡΑ.

'Αγαμέμνονος σὲ Φήμ' ἐπόψεσαί μόρον.

ΧΟΡΟΣ.

Εὖφημος, ὡ τόλαμα, κοίμησον στόμα.


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? amphisbaena? 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 'll look on Agamemnon's corse.

CHORUS.

Lull, hapless one, thy tongue to fairer words.

991 λήταρχος ο οὐρασίας ἰερεὺς ἐφοβο- cardit. Cf. ἰερεὺς τις ἅτας supra. 1241. ἀγαν γ' libri. γ' deletum est a Bl. et Bothio.
1238. ἔσκε libri. ἔδεικτε ego. 1244. ἐξικασμένα F. Cf. ἐξικασ-
ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

'Αλλ' οὔτι Παιών τῷ δ' ἐπιστατεῖ λόγῳ.

ΧΩΡΟΣ.

Οὐκ, εἰπερ ἐσταί γ' ἀλλὰ μὴ γένοιτο πας.

ΚΑΣΑΝΔΡΑ.

Σὺ μὲν κατεύχει, τοῖς δ' ἄποκτείνειν μέλει. 1250

ΧΩΡΟΣ.

Τίνος πρὸς ἄνδρας τοῦτο ἄγος πορτύνεται;

ΚΑΣΑΝΔΡΑ.

Ἡ κάρτα τάρα παρεκόπτης χρησμῶν ἐμῶν.

ΧΩΡΟΣ.

Τοὺς γὰρ τελοῦντας οὐ ξυνῆκα μηχανήν.

ΚΑΣΑΝΔΡΑ.

Κεὶ μὴν ἄγαν γ' ἑλλῆν' ἐπίσταμαι φάτιν.

ΧΩΡΟΣ.

Καὶ γὰρ τὰ πυθόκραντα· δυσμαθὴς γ' ὑμως. 1255

ΚΑΣΑΝΔΡΑ.

Παται παται.

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. παρευπης autem est 'fraudatus es'.
1256. παπατε, ειδον το πορ κτλ. libri. Recep Weilii em. πορ est 'febris', cf. v. 1172.
Oinom tōd' érτei tūr' épérχetai de mōi' ὅτοτοι, Λύκει' Ἄπολλων, οἱ ἔρω, ἐγὼ' αὐτὴ δίπτως λέωνα συγκοιμώμενη λύκη, λέωντος ἑυγενὸς ἀπουσία, κτενεὶ μὲ τὴν τάλανυν αὐτῷ δὲ Φάρμακον τεῦχουσι κάρων μισθὸν ἐνδήσει ποτῶι. Κατεύχεται ἄγουσα φωτὶ Φάργανων ἐμῆς ἄγωγῆς ἀντίτισσαθαί Φόνου.

Τι δῆτ' ἐμαυτῆς καταγέλατ' ἔχω τάδε καὶ σκήπτρα καὶ μαυτεία περὶ δέρη στέθν; σφε μὲν πρὸ μοῖρας τῆς ἐμῆς διαφθερῶ' ἵτ' ἐς Φάρμακον πεσόντ' ἐγὼ δ' ἀκε' ἐψομαι' ἐλλην τιν' ἄτης ἀντ' ἐμοὶ πλουσίζετε.

'Ιδοῦ δ' Ἁπόλλων αὐτὸς ἑκδόν ἐμὲ χρησιμότερα ἐσθήτ', ἐποπτεύσας ἐμὲ καὶ τοίχῳ κάσμος καταγελωμένην μέρα Φίλων ὑπ' ἐχθρῶν, οὐ διχερρέως μάκρων.

Καλομέμενη δὲ, Φοῖτας ὡς, ἀγῷρτρια πτωχός, τάλανως λυμοθνῆς ἀνεσχομένη.

Καὶ νῦν ὁ μάντις μάκτωι ἐκπρέξας ἐμὲ ἀπῆγγε' ἐς τοιάδε θανασίμους τύχας· βιομοὶ πατρίων ἄντ' ἐπιέμυνον μένει θερμὸν κοπείσις Φοῖνις προσφάγματι.

Ὅς μήν ἀτιμοὶ γ' ἐκ θεῶν τεσπηξομέν'.
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. ἰδὲ μὲ Fl. ἀπωπτεύσας F.
1271. μέτα libri. μέγα Herm.
1272. Junge οὐ διχ. μέταν 'haud
dubie falsa irissam'.
1275. ἐκπράξεις μάστων est 'qui
exauguravit me vatem', et voci ἐκδόουν
alludit v. 1269.
1277. ἀντεπίθενον Fl., priore acc.
πρόφυγα μακτάτωσαι victimæ.

1285. ἄξεν νῦν Fl. ἄξεν νῦν F., corr. in V.


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
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?
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.
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' ὑστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΣΑΝΔΡΑ.

"Ηκει τόδ' ἡμιρ' σμικρὰ κερδανώ φυγῇ.

ΧΟΡΟΣ.

'Αλλ' ἵσθι τλήμαν οὐ' ἀπ' εὐτόλμου Φενός.

ΚΑΣΑΝΔΡΑ.

Οὐδεὶς ἁκούει ταύτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ.

'Αλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ.

ΚΑΣΑΝΔΡΑ.

Ιδ' πάτερ σοῦ σῶν τε γενναίων τέκνων.

'Αλλ' εἶμι κἂν δόμοισι κοινώσου' ἐμὴν

'Αγαμέμνονὸς τε μοῖραν. Ἀρκεῖτα βλαγ.

ΧΟΡΟΣ.

Τι δ' ἐστὶ χρήμα; τίς σ' ἀποστρέφει φόβος;

ΚΑΣΑΝΔΡΑ.

Φεῦ Φεῦ.

1300. In eo lusus est quod et κράνου et χρόνου ad aures venire pos-
sit: quorum illud erit, 'Ζεὺς minimum
ille natu e κράνου natis principatum
tenet'; hoc autem, 'vi moritura no-
vissima quaeque vitae momenta, (i.
c., quam longissima mora) maxim
æstimantur'.

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

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!

ΧΟΡΟΣ.

Τί τεύτ' ἡφειξας; εἰ τι μὴ Φρενῶν στῦγος.

ΚΑΣΑΝΔΡΑ.

Φῦνον δήμι επέσωσιν αἵματοσταχυὴ.

ΧΟΡΟΣ.

Καὶ πᾶς; τῶν ὧροι δυμάτων ἰΦεστίων.

ΚΑΣΑΝΔΡΑ.

"Ὅμοιος ἀτριμὸς ὀστερ ἐκ τάφων πρέπει.

ΧΟΡΟΣ.

Οὐ Σύριον ἀγλαίσμα δυμάτων λέγεις.

ΚΑΣΑΝΔΡΑ.

Ἰδ’ ἐξευ. 1315

Οὔτει δυσεῖς ἡμὺν ὡς ἔριμις Φόβος

ἀλλας: θανόυς μαρτυρεῖτε μει τὸ δε,

ὅταν γυνὴ γυναικὸς ἀντ’ ἐμοῦ βάνη,

ἀνὴρ τε δυσδάμαρτος ἀντ’ ἄνδρος πέσῃ

ἐπιξενοῦμαι ταῦτα δ’ ὡς θανωμένη.

ΧΟΡΟΣ.

"Ω τιθῶν, ωικτεῖρω σταθεφάτου μόρου.

1309. φῶσαν libri. v super in scripto 
1310. Interrogandi sign. primus
1318. Et sane sensus postulat ἄλλως. 
1310. Interrogandi sign. primus 
1317. Et, inquit, avis non frustra timet. 
1309. Pauw. posuit. 
1317. 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.

non magis intrepidæ sunt quam Horatii himanuleus si mobilibus veris
inhorrut adventus foliis. Hic enim
neque visci neque serpentium, quo-
rum neutrum est inane periculum,
ulla ratio habetur.
1320. 'Hoc ego ut moritura com-
mando vobis ut amicis'.
ΚΑΣΑΝΔΡΑ.

"Ἀπαξ ἐτείνει χρή πρὶν ἡ βρήνον λέγω ἐμῦ τὸν αὐτής· ἡλίῳ δ' ἐπεύχομαι, πρὸς ὑστατον φῶς, δεσποτῶν τιμακόρους ἐχθροῖς Φονεύσι τοῖς ἐμοὶς τίνεις ὄμοι δούλης βανουσης, εὐμακροῖς χειράμακτος.

ΧΟΡΟΣ.

'Ἰὼ βρότειν πράγματ'· εὐτυχοῦντα μὲν σκιὰ τις ἃν πρέφειεν· εἰ δὲ δυστυχεὶ βελαῖς ὑγράσσων σπόγγος ἀλεσεν γραφήν· καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρῳ πολύ.

Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφῳ τάσι βρότοῖσιν· ἀκατυλοδείκτων τ' οὔτε ἀπειπῶν εἰργεὶ μελάβρων, μηκέτ' ἐξέλθης, τάδε Φωνῶν.

Καὶ τῷδε πόλιν μὲν ἔλειν ἔδοσαν μᾶκαρες Πριάμου· ἄπολιμπτως ὧ' οἰκαδ' ἴκάνει· νῦν ὧ' εἰ προτέρων αἷμ' ἀποτίσει

1322. εἰπεῖν ῥήσιν ἡ βρήνον θέλω libri. ῥήσιν quod nemo tolerare potuit ex χρῆσιν depravatum est, quod et ipsum pro χρῄν prave correctum erat. Correxi χρῆ πρὶν. Sed χρῆσιν ansam dedit corruptioni vocis λέγω quam restitui. Quid autem χρῆσιν et ρήσιν significant omnibus notum est, et neuntrum hic dici posse.

1324. τοῖς ἐμοῖς τιμακόρως libri. Scribe exim œculi ad proximum versum aberraverunt. δεσποτῶν ego, nam nihil aliud hic stare potuit; non utique βασιλέως, κοιράνων, similia.

1325. His dictis Casandra aedes ingreditur. Id Weilius solus omnium vidit; ἡμῖς γὰρ πατέρων. Et pro certo habeo Casandram non potuisse ea dicere quae sequuntur. Quid si Chorus solet prīnis quattuor versus iamboicos loqui quam cantilenam canit.

1326. Quid si Chorus solet prīnis quadruo versus iamboicos loqui quam cantilenam canit.
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.

CHORUS.

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
καὶ τοῖς κανοῦσι βανῶν ἄλλων ποινὰς βανάτων ἐπικραίνει,
τίς ποτ' ἃν εὐξάπτω βροτῶν ἄπωει
dαιμονί φῦνει, τάδ' ἀκούων;

ΑΓΑΜΕΜΝΩΝ.

"ὤμοι, πέπληγμαί καιρίων πληγήν ἔσω.

ΚΟΛΑΦΑΙΟΣ.

Σίγαν· τίς πληγήν ἀὔτεί καιρίως οὕτωσιν;

ΑΓΑΜΕΜΝΩΝ.

"ὤμοι μᾶλ' αὕδις, δευτέραν πεπληγμένος.

ΚΟΡΤΦΑΙΟΣ.

Τούργεν εἰργάτορί δοκεῖ μοι βασιλέως εἰμάγματι
ἀλλὰ κοινώσαμεθ' ἀν υπὸς ἀσφαλὴ βουλεύματι ὑ.

ΧΟΡΕΥΤΑΣ ἀ.

Ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γυνὰκην λέγω, ἔνδωσά δὲν δὲν· ἀποτέλει κηρύσσειν βοήν.

ΧΟΡΕΥΤΗΣ β'.

Ἐμόι δ' ὡς τάρχιστα γ' ἐμπεσείν δοκεῖ
καὶ πράγμα ἐλέγχειν εἶναυ νεορρύτω ἔφει.

1339. βανοῦσι βανῶν ... mihi non potui.
1340. ἐπικραίνει βανῶν εὐξάπτων "ἄκοιων totit Tric., ut versum acatalecticum, more suo, effeceret.
1341. τίς ἣν εὐξάπτω libri. Dedi Hermanni et Ahrentis correctionem. τίς ἄν εὐξάπτω Schneid.
1343. ἔσω non tam ineptum est
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 townspeople 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.

XORETTIS γ'.

Κάρικα τοιούτου γνώμαι των κανόνων ὑπ' ἑαυτάξειμα τι διδάξει τὸ μὴ μέλλειν δ' ἐκμήκη.

XORETTIS δ'.

Τὸ δὲ πάρεστι ορθώνως γεγορὸς μετὰ τωραινόντως σημεῖα ἁμαρτούντες πέλει. 1855

XORETTIS ε'.

Χρησιμοῦν γεγορὸς, οὐ δὲ τὰς μελλώνες κλάσεις πειράς πεπόντες, οὐ καθέπεπτον χεῖρι.

XORETTIS ζ'.

Οὐκ εἰδε διεύθυνος πνεύμα κέρας τοῦ διδάσκει τόσον καὶ τὸ βουλεύται πέρι. 1860

XORETTIS η'.

Κάρικα τοιοῦται εἴρα, οπίσθι δυσκόλων λόγων τὰς διδάσκει ἀποτάμως πέλει.

XORETTIS θ'.

"Η καὶ οὖν τελεσαίες ἡδ' ὑπεξεῖμεν δέως κατασχευτῆσαι τοῦτο ήγομένους;"
AGAMEMNON.

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 cantion, 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?

cis mi loco recipias, tuncum in voce 'feris' habeis: et, fortasse, ecce sunt 'note tonorum musicorum'.

1355. τὸς μειλίατος λέος λίθρον. Herm. corr. ex Tryphone Grammatico. Idem partum seire affirmat vocem γῆς hic non male lectum iri; nam locuntio sumpta est ex Soc. Fr.

27. ἀπὸν καὶ εἰς ἐκατοντόβιον; εἶτε. 1356. τοῖς λίθροι. Corp. Herme.


ner.
"Αλλ' οὖν ἀνεκτόν, ἀλλὰ καθανεῖν κρατεῖ·
πεπαινέρα γὰρ μοῖρα τῆς τυραννίδος.

ΧΟΡΕΥΤΗΣ ἢ.

"Η γὰρ τεκμηρίωσιν ἐξ οἷς ὑμωγμάτων
μαντευσόμεσθα τάυδρος ὡς ἐλωλότος;

ΧΟΡΕΥΤΗΣ ιά.

ΣάΦ' εἰδότας χρή τῶνδε θυμωτθοί πέρι·
tὸ γὰρ τοπάζειν τοῦ σάΦ' εἰδέναι δύχα.

ΚΟΡΤΦΑΙΟΣ.

Ταύτην ἑπαφεῖν πάντοθεν πληθύνομαι,
τραυὸς 'Ατρείδην εἰδέναι κυροῦνθ' ὅπως.

ΚΑΣΤΑΙΜΝΗΣΤΡΑ.

Πολλὰν πάροιθεν καρίως εἰρημένων
τάυνατι' εἰπεῖν οὖν ἑπαυσκυνθήσομαι.
Πάς γὰρ τις ἑχθρόις ἑχθρὰ πορτύνων Φίλοις
δοκείσιν εἶναι πημονῆς ἀρκύστατ' ἄν
Φράξειν ὑψός κρείσσον ἐκπαθήματος;
'Εμοὶ θ' ἀγῶν θ' οὖν ἀΦρόνιστος πάλαι
νεῖκης παλαιᾶς ἤλθε, σὺν χρόνῳ γε μὴν.
"Εστηκα θ' ἐνθ' ἐπαν' ἐτ' ἕξειργασμένοις.
Οὕτω θ' ἐπραξάξα, καὶ τάδ' οὖν ἀρνήσωμαι·
ὡς μήτε θεύγεω μήτ' ἀμύνεσθαι μόρον,

1365. 1375. πημονῆς ἀρκύστατον libri. πη-
AGAMEMNON.

CHORISTER 9.

Intolerable! nay, death's advice is best; 1365 it is a milder lot than tyranny.

CHORISTER 10.

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

CHORISTER 11.

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

CORYPHAEUS.

1370 On all grounds I go with the stream to approve this — to see clearly how Atreides fares.

CLYTEMNESTRA.

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.

1380 'Twas thus I managed, and I'll not deny 't: against his flight or parrying of his doom,

Διὸς νεκρῶν σωτῆρας εὐκταίαν καρίν. 

Οὕτω τὸν αὐτοῦ θυμὸν ὑραγόνει πεσών, κάκφυσιῶν ἀξιών αἱματος σφαχήν. 

βάλλει μ᾿ ἐρεμοῦ ʿψακάδι θοινάς ὑράνυν, χαίροσαντι οὐδὲν ἔστο τί διοισδότω γάνει σπορίτῃς κάλυκας εὐ λοχεύμασιν. 

ως ὁδ᾿ ἐχόντων, πρέσβες Ἑρωείων τοῦ, καλοὶτ᾿ ἂν, εἰ καλοὶτ, ἐγὼ δ᾿ ἐπεύχομαι εἰ δ᾿ ἡν πρεπόντων ὡσ᾿ ἐπιστέυειν νεκρῶν τοῦ ἦν δικαίως ἡν· ὑπερδίκως μὲν οὖν· τοσόνδε κρατήρ εὐ δέμας κακῶν ὃς πλήσας ἀρχίων αὐτὸς ἐκπίνει μελῶν. 

ΧΟΡΟΣ. 

Θεομαξεμένης σου γυλασταν, ὡς θρεστότατος, ἢτις τοίνυ τὴν ἀνδρὶ κορπάζεις λέγων. 

ΚΑΤΣΑΙΜΝΗΣΤΡΑ. 

Πειράσθε μεν γυναικὶς ὡς ἄφραστονος· ἐνδιὰ δ᾿ ἀπράσω καρδία πρὸς εἰδήταις λέγων· σοῦ δ᾿ αἰνεῖν εἶτε με ψέγειν θέλεις,
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 ἑχεῖ ἐν παθύμων. 'utinam adessent idonei liquores quos in mortuum libarem; nam indigemus eorum quos decet; ipse enim post-quam crateram malorum in his adibus impleverat, domum reversus, ad facem haurit': hoc est 'utinam plus mali ei inferre possem'. <i>aiō</i> pro <i>ei o</i> 'conjici potest, et τάξι pro τάς' cum Tyrwhitt. in prox. v., sed non prorsus necessario.

1397. τοσώνος libri. τοσώνος conj. Bl., quod mihi necessarium videtur.
Ημεῖς. Οὔτε ἦσσιν Ἀγαμέμνον, ἐμὸς τῶς, νεκρὸς δὲ τὴς δεξιᾶς ξέρος, ἔργον δικαίως τέκτωνος. Τάδ' ὃδ' ἔχει.

ΧΩΡΟΣ.

στρ. Τί κακὸν, ὃ γύναι.

χθονείας ἐδώδυν ἡ ποτὲν παυκρένα μυτᾶς ἐξ ἀλὸς ἔρμενον τὰ' ἐπέθου ὑπὸς δημοθρόους τ' ἀράς ἀπέδικες; Ἀπετάμψης· ἀπότολης δ' ἔστει, μῖσος ὃμβρικον ἀστοῖς.

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

Νῦν μὲν δικάξεις ἐκ τόλεως Φυγῆν ἔμαι καὶ μῖσος ἀστῶν δημόχρους τ' ἔχειν ἄρας, οὐδὲν τὸτ' ἄνδρι τὰ δ' ἐναντίον Φέρων· ὡς οὐ προτιμῶν, ὄσπερεί βοτοῦ μόρον, μήλων Φλεύτων εὐπόκοις νομεύμασιν, ἑβοτεν αὐτοῦ παῖδα, Φιλάταθν ἐμοὶ ἀδίν', ἐπωδὸν Ὠρμίων ἀδημάτων.

Ὡς τοῦτον ἐκ γῆς τῆς ἡρῆν τ' ἀνθραλαίνην, μασματῶν ἄποιον; ἐπήκοος δ' ἐμὸν ἔργων δικαστής τραχώς εἰ. Λέγω δὲ σοὶ τοιαύτ' ἀπειλεῖν, ὡς παρεσκευασμένης.

1405. Praestat interpunctio post χερός, ut vulgo; post ἔργον V., Canter., Tyrwhitt., Enger.
1406. δικαίως τέκτων duplici sensu usurpatur; que meritas penas expetit, et, que opus locanti probat, par lanificae illius Homericæ quæ fuit χερνητὶς ἀληθῆς.
1409. Post ἄρας interrogationi signum vulgo ponitur.
1410. ἀπεδίκου ἀπέταμες ἀπολίς δ' ἐν, in ἀπέταμες ad alterum α' super scripto ε in Fl. Weilium secutus interpuncti post ἀπεδίκου et scripsi ἀπετάμης. ἀπόλοις corr. Seidler, 'excessisti execrationes et induisti insaniam'.
1411. ὃμβρικὸν Ven. F. Herm.
'tis all the same — here's Agamemnon, here!

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?

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

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

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.  ἐνδέκας Veu. Schneiderw.  
1418. ἥσανωτε (vel τι) λημμάτων  
1419.  χρῆ libri. χρῆν Pors.
1422.  Huinc versum ejeicit Enger.  
Equidem non video quid hic sit  
quod offendat; omittitur ἔρως, sed  
facile potest subintelligi. Ceterum  
hic et alibi particula ὧς dubitatio-  

tem excludit num principalis verbi  
subjectum dum agat, id revera in-
telligat, vel (si futuri temporis par-
ticipium sequitur) id ipsum sibi  
propositum habeat, quod haec par-
ticula subjungatur. Qua formula  
usus ubique explicare poteris haecc  
et similia, ὡς (πρὸς omisso) βασιλέα,  
ὡς ἐλέγχων, ὡς ἐλέτων, ὡς (πρὸς vel  
νομίζων omisso) ἐλδάς, ὡς πλεῖστους.
ёκ τῶν ὄρμιον, χειρὶ νικὴται ὡμοῦ
ἀρχείν· ἐὼν δὲ ταὐταλιν κραίνη θεός,
γνώσει διάχθεις ἄψε γούν τῷ σαφροείν.

ΧΟΡΟΣ.

ἀντ.
Μεγαλόμητος εἶ,
περὶφρονα δ’ ἐλάκες, ὥστερ οὖν
Φονολιβεὶ τύχῃ Φῆν ἐπιμακίνεται.
λίπος ἐπ’ ὄμματος αἴματος ἐμπρέτει.
’Ατίστου ἐτὶ σε χρῆ στερομέναν Φίλον
τύμμα τύμματι τίσωι.

ΚΑΤΑΙΜΝΗΣΤΡΑ.

Καὶ τὴν ἀποδεί δρικιῶν ἐμῶν θέρμαν·
μὰ τὴν τέλειον τῆς ἐμῆς παίδες δίκην,
’Ατην Ἐρινύν θ’ αἰσί τόνδ’ ἐπιφαξ’ ἐγώ,
οὐ μοι Φόβου μέλαθρον ἐλπίερ ἐμπατεῖν
ἐος ἄν αἴθη πῦρ ἐὁ ἔστις ἐμῆς.

Ἀγισθος, ὥς τὸ πρόσθεν εὖ Φερνών ἐμῶι
οὕτος γὰρ ἡμῖν ὁπτὶς οὐ μικρὰ ἀράστος.

Κεῖται γυναικίς τῆςδε λυμακτῆρις,
Χρυσίδων μείλιγμα τῶν ὧπ’ Ἡλίῳ.

ἡ τ’ αἰχμαλώτος ὑδε καὶ περασκότως,
καὶ κοινόλεκτρος τεῦδε βεσφατηλέγος,
πιστὴ ἐξώνυμος, ναυτίλων δὲ σελμάτων
ἰσοτριβῆς. ’Ατιμα δ’ οὖν ἐπραξάτην.

1427. περίφρονα hic fere idem va-
. let quod παράφρονα, ut proximo
versu ostenditur.

Deinde εὖ πρέπει ἀτίστου ἐτὶ σε χρῆ
Fl. εὐπρέπειαν τίστου Ven. V. εὐ
πρέπει ἀτίστου F. Corr. Aur. et
Canter.

illud Voss., hoc Pors.

1433. ἐρινύον 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 declaimest 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


1438. γνωστὸς τῶς idem est quod ἔμω των ἐναρκτῶν passim. Sic et μετρᾶς τῶς (Clyt.) Eum. 122.

1441. ἦ pro καὶ Karsten., Enger.

ο μὲν γὰρ οὕτως· ή δὲ τοι κύκνου δίκην
tὸν ὑστάτον μέλλονα θανάσιμον γὰρ
κεῖται Φιλίτωρ τοῦ· ἐρμὶ δ' ἐπήρχαγεν
eὐνής παροφώνημα τῆς ἑμῆς χλιδῆς.

ΧΟΡΟΣ.

στρ. Φεῦ τίς ἐν ἐν τάδει μὴ περιάδυνος
μηδὲ δεμιοτῆς,
μόλις τὸν αἰεὶ Φέρεστ' ἐν ἡμῖν
μοίρ' ἀπέλευτον ὕπνον, δικαίως
Φύλακος εὐμενεστάτου;
πολέα πλάνος γυναικὸς διήλι,
πρὸς γυναικὸς θ' ἀπέφθισεν βίον.

στρ. Ἡδ ἡδ', παράνυσ' Ἐλένη
μὲ τὰς πολλὰς, τὰς πάνω πολλὰς
ψυχὰς ἐλέσατ' ὑπὲρ Τροίη.

στρ. Νῦν δὲ τέλειον ἐπὶ θυρίσετε κλίμι' ἀνιπτον,

1445

1446. φιλίτως Fl.
1448. A numeratione harum stropharum et systematum quam Herm. statuit intra certos fines declinavi; quod ubique systemata propriis numeris a strophis distiuxi; et hoc quidem simplicitati concedendum erat. Praeterea, lacunis antiquatis, in duobus locis systemata inter se inaequali versus numnum habentia exhibui; hoc eum sententiae dare æquum videbatur. Nam ut se habent versus nihil omnino refert ubi lacunam ponas, adeo nulla esset lacunae suspicio uisi responsionem praestare in animum induisses Her-
they 've fared: for he — the way I told you; she,

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,

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.

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,
της ἀρ' ἐν δόμοις ἦν
ἐρμηναστευτός ἀνδρὸς ὀίξις.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

συστ β'. Μηδέν δοκάτου μοίραν ἔπευχος
tοιεῖδε βαρυνθείς,
μηδ' εἰς Ἐλένην κότον ἐκτρέψεις,
ός ἀνδρολέτειρ', ὅς μία πολλῶν
ἀνδρῶν ψυχας Δαναῶν ὀλέσσα
ἀξύστατων ἀλγος ἔπραξεν.

ΧΟΡΟΣ.

ἀντι. Δαίμον, ὃς ἐμπίπτεις δόμακι καὶ διφυ-
οις Ταυταλίδωσιν,
κράτος τ' ἵστωρχον ἐν γνωμικός
καρδιδοθεκτον ἵμοι κρατύνεις·
ἐτὶ δὲ σώματος δίκαιον
κόρμας ἑξιθρό σταθεὶς ἐννόμας
ўμαν ύμανεις ἀπευρχετον μόρου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντιστρ. β'. Νῦν δ' ἔριθατις στέρματος γνώμην
τὸν τριπάχυντον

mansit, ponenda sunt post Troi̇q. ἢ' est ant literarum ai repetitio aut
correctorius ejusdam additamentum. πολύμαστον vero manifesto est glossa
ad ἐρμηναστευτος adscripta, quae vox regiae nominis aperte alludit, λυτη
μονατεια. Deinde ἐπενθεων est pec-
catum librarii qui hoc verbo Hele-
nam compellari somniavit. Hae
Heimsoeth., qui lacuam non agnoseit
nedum sex versuum.

1460, 1461. ἢτες ἦν τὸτ' ἐν δόμαις
ἔρις ἐριθατος ἀνδρᾶς ὀξίς libri. Ver-
sum 1460 hoc modo corr. Heims.
ητε τὸτ' ἐν δόμαις ἦν. Sed τὸτ' est
metri complementum, et pro ea ἀρ'
scripsi quod ausan dedisse videtur
ei qui ἔρις scrisit, nam ex et er
candem fere formam habent in M.
1464. ἐκτρέχης Fl. Corr. in V.
1466. ἐλέσσαν Fl. ἐλέσσας F.
1468. ἐμπίπτεις libri. Corr. Can-
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,
or against Helena turn your resentment,

**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,
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.**

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

**AGAMEMNON.**

1460

1465

1470

1475


1474. ύμνον ύμνεύ επιώχεται libri. Deest nus pes. Scripsi ύμνεύ επιώχεται μόνον ut probabilem sensum cxnnderem. Predicatio autem fit per invocationem.

αἰσιμονα γένησι τῆς δι κινήσιων\
ἐκ τοῦ γάρ ἔρως αἰματολογίας
νεῖρει τρέφεται, πρὶν καταληξά
tὸ παλαιὸν ἀχοῦ, νέος ἵψηρ.

ΧΟΡΟΣ.

στρ.γ.' Ἡ μεγάροις μέγαν
δαίμονα καὶ βαρύμανα ἀρείς·
Φεῦ, Φεῦ, κακὰν αἰνον ἀτυ-
βίς, τύχας ἀκροβείτος·

στρ.δ'. "Ὡμοὶ μοι, καλτικαν τάνδ' ἀνελεύθερον·
δαλὰς μόρφ δαμείς·

ΚΑΤΑΛΙΜΝΗΣΤΡΑ.

συστ.δ'. Λύχεις εἰναι τὸδε τούργον ἐμὸν,\
μὴ δ' ἐπιλέξῃς


1481. ἡ μέγαν αἰκος τοῖς librī, que v. antistr. non respondent. Probabile mihi videtur αἰκος τοῖς esse interpr. Itaque μεγάροις scripsi, vocabulum alloqui 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
'Αγαμημνόνιαν εἶναι μ' ἄλοχον. 
Φανταξόμενος δὲ γυναικὶ νεκροῦ 
tοῦ δ' παλαιὸς δριμὸς ἀλάστωρ 
Ατρέως χαλεποῦ θεομάθηρος 
tοῦ δ' ἀπέτισεν 
tέλευν νεκροῖς ἐπιθύμας.

ΧΩΡΟΣ.

ἀντ.γ.: Ὡς μὲν ἀναίτιος εἰ 
tοῦδε Φώνου, τίς ὁ μαρτυρήσων; 
πῶς, πῶς; πατρόθεν δὲ συλλή- 
πτωρ γένοιτ' ἢν ἄλαστωρ.

Βιάζεται δ' ὁμοστόρος 
ἐπιρροαίτων αἵματων 
μέλας Ἄρης, ὅποι δίκας προβαίνει 
πάχυς κοινοβόρῳ παρέξει.

ἀντιστ.γ.: 'Ιδὼ τὸ βασίλειον, βασίλειον, 
πῶς σε δακρύσω;

Φρενὸς ἐκ Φιλιάς τι ποτ' εἴπω; 
κείσαι δ' ἀφάχυς ἐν ὕφασματι τὸῦ 
ἀτεβεῖ θαυμάτω βίον ἐκπνέων.

ἀντ.δ.: Ὡμοι μεί, κοίτας τάνδ' ἀνελεύθερον.

δολίω μόρῳ δακρείες;

ἐκ χερές ἀμφιτόμω θελέμων.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντιστ.δ.: Οὐδὲ γὰρ εὗτος δολίων ἄτιν

Butler. προβαίνων libri. Correxit 1517. εὐσφήμι Fl. 
Cauter.
that I'm the wife of *king* Agamemnon:

1500 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.**

1505 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

1510 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?

1515 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!

1520 *death* from her hand by that two-edged weapon.

**CLYTEMNESTRA.**

And did not he also bring on the family

τῷ... γενέσθαι, quae ante... γραπτ.;... sententia et hiatus mutae; et sic... omnes recit...
οίκοιςιν ἕθην·

ἀλλ' ἔμυν ἐν τούτῳ ἔρνος ἀρβέν

τὸν πολύκλαυτον ἀνάξια δρᾶσας

'Ηριγένειαν, ἀνάξια πάσχων

μιθήν ἐν Αἰδού μεγαλαύχειτω,

ξιφοδηλήτω

θανάτῳ τίσας ἀπερ ἐρξεν.

ΧΟΡΟΣ.

οτρε. 'Ἀμιχανῶ, Φροντίδος στεραθεὶς
eὐπαλάμων μεριμνῶν,

ὅπῳ τράπεμοι, πίτυντος οἴκου.

Δέδοικα δ' ὦμβροι κτύπον δομοςφαλὴ
tὸν αἰματηρὸν· πομακάς δὲ λήγει.

Δίκιν ὦ ἐπ' ἀλλο πράγμα θυγάναι βλάβης

πρὸς ἀλλοις θυγάναξι Μοῖρα.

ἀντιστά. Ἰδ' γὰξ, γάξ, ἐλή μ' ἐδίξαν

πρὸν τόνδ' ἐπίθειν ἀργυροτοιχὸν
dροίτας κυτέχοντα χαμεύων.

Τίς ὁ θάψαν νῦν; τίς ὁ θρυμίτων;

ὑ' σὺ τόδ' ἔρξαν
tλήσει, κτείνασάν ἄνδρα τὸν αὐτῆς

ἀποκωκύσαι ψυχῇ τ' ἄχαριν

χάριν ἀντ' ἐργάνων 1545

1524. Interrogandi signum ad-
didit Schutz.

1526. τὴν πολύκλαυτον τ' ἤριγένειαν

ἀνάξια δρᾶσας ἀξία πάσχων libr. Cor-

rexit C. H. Weise. Quod ad di-

resin attinet, cf. vv. 1555 et 1557.

Sie et sensus pulchrior exit. ἤρι-

γένειαν τὴν πολύκλαυτὴν Karsten. τὴν

πολύκλαυτον παῖδ' ἤριγέναν Ahrens. In-
credulus odi tam polyclautn quam

'Hεριγένειαν, que Dind. corr.

1527. ἀξία δρᾶσας ἀξία πάσχων

Herm., alii.

1530. ἀπερ ἔρξαν libr. ἔρξαν En-
gen., 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
er I had seen him tenant that lowly bed

1540 on the floor of the silver-walled laver!
Who shall his burier be? who his lamenter?
wilt thou dare to perform
this task, who didst slay him, thine own wedded lord?
to bewail, and in face of these heinous deeds

1545 insincerely present

1532. εὐπάλαξαν μέριμνας libri. Quae dedi, ea Karsten. et Enger. invenerunt; recte, me judice. Nam etsi syntaxis patitur μέριμνας, tamen εὐπάλαξας est subjecti epitheton, ut φρεστία corrigere debere mus si et genitivus hic stare non posset. Constructio est ἀριχνῶ δἰπ ῥᾶπωμι, itaque comma post ἀμ. posui.


1535. οἰκ. Fl. οἰκ. superscr. η Ven. οἰκ. superscr. η F. οἰκ.\textsuperscript{Aur.}

Deinde θέγα libri. θηγάναι Herm.


1537. Sic F. τῷ ἐμ' cet.

1544. ἀποσωπότοι libri.
ΑΓΑΜΕΜΝΩΝ.

μεγάλων ἀδίκως ἐπιμελήσαι;

ἀντί β'. Τίς ἀ' ἐπιτύμβιος αἴνων ἐπ' ἀνδρὶ θείῳ
σὺν δικρύοις ἱάπτων
ἀληθεὺς Φρευνὸν πονῆσει;

ΚΑΤΤΑΙΜΗΣΤΡΑ.

οὔτε Οὐ σὲ προφήκει τὸ μέλημα ἀλέγειν
touto πρὸς ήμῶν
κάπτεσθε, κάθεκε, καὶ καταβάψομεν;
οὐχ ὑπὸ κλαυθμῶν τῶν ἔξ ὀικῶν,
ἀλλ' Ἡφαίστεια νῦν ἀναποσίως
θυγατὴρ, ὡς κρήν.
πατέρ' ἀντιστάσατα πρὸς ἀκώποτον
πέρθουμε' ἀχέων
περὶ χείρα βαλεόσα Φιλήσει.

ΧΟΡΟΣ.

ἀντὶ. "Ονειδος ήκει τὸ' ἀντ' ὦνείδους·
δύσμαχα δ' ἔστι κρίναι.
Φέρει Φέροντ', ἐκτίνει δ' ὦ καίνων.
Μύμνει δὲ μέρισματος ἐν θρόνῳ Δίῳ
παθεῖν τὸν ἐξεχυτον· θέσμων γὰρ.
Τίς ἂν γονᾶν ἀρχαῖον ἐκβάλαςι δόμοιν;
κεκώλυται γένος προσάψαι.

1549. ἁκριβῶν Fl. V. Corr. in
Ven. F.
Karsten. et Schneid.
Jacob. Ante hune v. lacunam ponunt.
1559. χείρε Pors. sine idonea
1563. χθὼν libri. πρόκειν corr.
Schutz. Et ne forte dubites cf.
Orph. Fr. 1 οὕτως γὰρ (ποῦς) χάλησιν
ὡς ὦρανθὺν ἠτρήκατε χρυσῆν εἰς τὸν θρόν.
to his shade an unthankworthy tribute?
What panegyric pronounced on the godlike hero,
aiming its words with weeping,
shall do its work with true emotion?

CLYTEMNESTRA.

It belongs not to thee to harbour the thought
of this care: by my hand
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.

Here comes a charge th' other charge rebutting:
hard is the strife to judge them.
One robs a thief; he who killed takes ransom.
Yet it abides, long as Zeus enthroned abides,
that 'he who does, suffers': 'tis an ord'nance.
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. τὸ δὲ ἔτι Bl.
ΚΑΤΤΑΙΜΗΝΙΣΤΡΑ.

ἀντιστέ θ' Ἕλεθης ξένω ἄληθεις
χρησμώ· ἐγὼ δ' οὖν
δέλω δαίμον τῷ Πλεισθενίδαν
ὁρκος θερένη τάδε μὲν στέφειν
δυστυλτά περ ἐνθ' ὃ δὲ λοιπὸν, οἷον'
ἐκ τῶν δήμων ἅλλην γενεὰν
τρίβειν θανάτοις αὐθενταίσιν.
Κτείνων δὲ μέρος
βαίνεν ἐκρύσῃ πάν ἀπόχρη μοι
μανίας μελάθρων
ἀλληλοφόνως ἀφελούσῃ.

ΑΙΓΙΣΘΟΣ.

"Ω Φέργως εὐφρον ἠμέρας διικήφορον.
Φαίνων ἃν ἡδή νῦν βρετῶν τιμαρότως
θεσις ἁνοδεν γῆς ἐποτευεῖν ἄργον,
ἰδὼν ὡφαυτεῖς ἐν πέπλοις Ἡρμύων
τῶν ἀνδρα τῶνδε κείμενοι Φίλας ἐμοί,
χερῶ πατρῴας ἐκτίνουτα μηρχανές.
'Ατρεύς γὰρ ἀρχων τῆςδε γῆς, τούτων πατήρ,
pατέρα Θυεσθην τῶν ἐμῶν,"άς τορίς Φράσια
ἀντοῦ τ' ἀδελφόν, ἀμφιλεκτος ἄν κράτει,
ἐνδρηλάτησεν ἐκ τάλεως τε καὶ δήμων.
Καὶ προστρέπαις ἐτίτικα μολῶν τάλιν
τλῆμον Θουεσθης μοίραν ἐϊρετ' ἀσφαλῆ,

1567. ἐνέβη libri. Corr. Cantar. Ἀθηναίως καὶ περισσομένως υἱόν τῷ εἰ
1571. ὡσπιλτά περ Fl. γράφεται Ε. Μ. s. v.
1574. τε μέρος libri. Corr. Anc. 1576, 1577. μοὶ δ' ἀλληλοφόνως
1575. ἀπόχρης παρὰ τοῖς μανίας μελάθρων. Transposuit Er-
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 scancy 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

1570

1575

1580

1585

furdtt, ejecto ãi, quod ad vitandum
hiatum additum est.
1585. àtò libri. àtò Elmsl., Dind.
1588. νôρττ' Dind.
igitur quid fecerit nefarius Atreus. Quum heroicae actatis more singulis
singulis convivis mensae (τραπεζαί) apposita esset, bovinam siliquam
ceteris, Thyestae vero casorum puerorum caruen subministrandum curavit;
hinc autem in satis alta patina ita dispositum, ut crudi pedum et
mauurem digiti imam sedem tenuerent, et mollibus accurateque coctis
carnibus superimpositis tegentur; quibus comesis, Thyestes digitos offendit et rem comperit. Hinc ego
sensum secutus correxii άδρα θρέα και θέρμη 'ναις, nam digitii erat
λεχνοι και φυχροι, carus vero superimpositae άδραi et θέρμαι. Vox 'ναις
duplici sensu usurpatur; quorum alter est 'injiciens', ut quum Helenae
φαρμάκαν ἐνέκα τοί Τρο. 4. 232;
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, ‘immittens’, hoc est fallaci
specie (ἀτύμα) ad aliquam rem illi-
ciens, et hic quidem ad edendum. 
Origo corruptæ erat satis proba-
blis literarum evanidarum ἄφορκα-
καθιεμες correctio; et certe quum
primum ἀμφα pro ἀμφα correctum
erat, cetera prona erant. ἀτύμα di-
citur ut ἀπερος ἐργάτες, ‘quem nullo
signo argueres’ Soph. Ant. 252.
1599. ὧμωξεν ἐν τίπτει υ’ ἀπὸ
σφηγης ἐρῶν libri. ἀμπίπτει corr.
Cantor. Deinde ἢμων coni. Aur., recte
sprevit Karsten., σφηγης in σφηγῆ
mutato cum Hartung.
1601. ἄρις Fl. ἄρις F. V. ἁρίς Ven.
Deinde in libris sequuntur οὐτως
διέλθα ταῦ τὸ Πειεσθεον γένος, quas
ineptias Schutzius primus intellexit
ab Ἀesch. non esse prefectas.

1605. τρίτον γὰρ ὅτα μ’ ἐπὶ δὲν
ἄθλιον πατρὶ libri. ἐπὶ δὲν corruptum
esse docuit Emper., id quod moni-
tore vix egebat; nam nihil absurdius
sonare potuit quam ea qua leguntur. 
Hermannus ἐπίδεχ’ ostendit tantum,
nemini enim probavit. Melius ἐπὶ
ἄθλιον Alfr., ἐπὶ ὑπακολη G. C.
W. Schneider. Sed verissime statuit
Enger. neque ἐπὶ neque ἐτι ap. Ἀσχ.
in trimetris sub ietu cadere. Prae-
terea ὅτα corruptum esse repetitum
ὅτα in proximo v. ostendit. Iade
ego τρίτον γὰρ ὅν μὲ παῖδ’ ἐτ. Quod
autem Herm. statuit exquisitus ali-
quod vocabulum hic latere, id nihilii
est; nam is locus est ut omnia præter
simplicissima quæque prorsus res-
puat.
Καὶ τὸῦδε τὰνδρὸς ἡφάσμα αὐτοῖς ὁμιλοῖς ὁ, τὰςαυ τὸνιςμαχαὶς ὕπομαχαίς ὑπερηύμας.

Οὕτω καλὸν δὴ καὶ τὸ κατανακὶν ἐμοί, ἵδοντα τοῦτον τῆς δίνης ἐν ἔρμεσιν.

ΧΟΡΟΣ.

Ἄγισθ', ὑβρίζειν ἐν κακοῖς ὑ ἑββώς·

οὗ τ' ἄνδρα τῶδε φης ἑκὼν κατακτάνειν, μῶς δ' ἔποικον τῶδε βευλεύσει φῶνον·

οὗ φημ' ἀλλίζειν ἐν δίκῃ τὸ σὺν κάρα δημορρίφεῖς, σὰς ἵσθι, λευσίμους ἀράς.

ΑΙΓΙΣΘΟΣ.

Σὺ ταῦτα φωνεῖς νευτέρᾳ προεθέμενος

κατι, κρατοῦντων τῶν ἐπὶ ζυγῳ δορᾶς; νοίτε γέρων ὁν ὡς διδάσκεσθαι βαρυ

τῷ τυλικούτῳ σωφροένειν εἰρημένοιν.

Δεσπὸς δὲ καὶ τῷ γῇρῳς αἳ τε νῆστιδες δώκι διδάσκειν ἐξεχάλαται φρεναν

ἰατρομάντεις. Ὀὐχ ἄρξες ἄρων τάδε;

πρὸς κέντρα μὴ λάκτιζε, μὴ παίσχες μογῆς.

ΧΟΡΟΣ.

Γύναι σὺ, τοῦτο ἴκοντας ἐκ μάχης μένων

οἴκουργος, εὐνύν ἄνδρος αἰσχύνας ἁρμα,

ἀνδρὶ στρατηγῷ τόνδε ἔβουλευσας μέρον;

1610
1615
1620
1625

1612. Post hunc versum lacunae signa posuit Herm.
1620. Comma post τυλικούτῳ sustulit Karsten.
Aud 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 don't 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? Don't 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 τάπη κλαμμάτων ἀρχηγενῆ.
Ὀρφεὺ δὲ γλώσσαν τὴν ἐκαστίων ἐξεῖς·
οὶ μὲν γὰρ ἤγο πάντ' ἀπὸ Φθεγγῆς καφά, 1630
σὺ δ' ἐξερήξας νῆττις ὑλάρμασιν
ἀξεί· κρατήσεις δ' ὑμερότερος Φαινεὶ.

ΧΟΡΟΣ.

'Ὡς δὴ σὺ μοι τύρκωνος Ἀργείων ἦσει,
δὲ σῶ, ἐπειδὴ τὰὸ ἐβαύλεσας μάρον,
ὁρᾶσαι τὸν ἐργον ὅν ἐτής αὐτοκτόνως. 1635

ΑΙΓΙΣΘΟΣ.

Τὸ γὰρ δολάσκαι πρὸς γυναικῶς ὡς σαφῶς·
ἐγὼ δ' ὑποττος ἐχθρὸς ἡ παλαιγενῆ.
Ἐκ τῶν δὲ τούδε χειμάτων πειράτομαι 1640
ἀρχεῖν πολιτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξα βασείας, οὕτι μὴ σειραφέρον
κριθάντα τῷλον· ἀλλ' ὃ δυσφιλῆς σκότῳ
λιμῷ δύνοικος μαλακῶς σῷ ἐπόψιται.

ΧΟΡΟΣ.

Τι δὴ τῶν ἄνδρα τένει· ἀπὸ ψυχῆς κακῆς
σῶν αὐτῶς ἤμαρίζες· ἀλλάδυν γυνῆ,
χώρᾳς μίκρας καὶ θεῶν ἐγχορίλων, 1645

1631. ἰπίας libri. νηπίας corr. Jacob, recentt.
1634. τῶς βουλεύτας Fl. Veu. Corr. in V. F.
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:

1649. Sic libri, nisi quod γνώση ut solent. κού λέγειν Herm. ἄλλ᾿ ἔμ᾿ ἐν δοκῶ τὰδ᾿ ἐρῶτει κού λέγειν En- ger., omnibus nominibus, ut mihi videtur, sine idonea causa.


1653. ἐρωμέθα libri. αἰρόμεθα Auratus. Certa est emendatio.

1654. ὅρατομεν codices. Corr. in V.
1655. ο 'ερος libri. θέρος est Schutzii correctio, ab omnibus recepta.
1656. πημονής ο ἀλις ῥ ύπαρχει μηδ' ἐθ' αἰματώμεθα. σῶφρενος γυμνός ὁ ἀμαρτείν τὸν κρατοῦντ' αἰσχρὸς μέγας. Στείρχε καὶ σῦ χοὶ γέροντες πρὸς δόμους πεπρωμένους, πρὶν παλείν ἄρεξι τ' ακαιρῶν· χρήν τὰ τὸδ' ὡς ἐπεράξαμεν. Εἶ δὲ τοι μόχθων γένοιτο τοῦδ' ἄλις, δεχομέθ' ὁυ, δαίμονος χυλὴ βαρεῖα δυστυχῶς πεπληγμένοι. 1660 Ὁδ' ἔρχει λόγος γυμνικός, εἰ τις ἄξιοι μαθεῖν.

ΑΙΓΙΣΘΟΣ.

'Αλλὰ τούδε μοι ματαίων γυμνῶν ὡδ' ἀπανθίστω, κάκβάλειν ἐπὶ τοικώτα δαίμονες πεπρωμένους.

ΧΟΡΟΣ.

Οὐκ ἐν Ἀργείων τὸδ' εἴη Ψάτα προσάψειν κακῶν. 1665

ΑΙΓΙΣΘΟΣ.

'Αλλ' ἐγὼ σ' ἐν ύπερηφασιν ἡμέρας μέτειμ' ἔτι.

ΧΟΡΟΣ.

Οὐκ, εάν δαίμον 'Ορέστην δεῖρ' ἀπευθύνῃ μολεῖν.
1655 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, ere 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.

1665 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.
ΑΙΓΙΣΘΟΣ.

Οἶδ' ἐγὼ θεύνοντας ἄνδρας ἐπὶδοξα σιτουμένους.

ΧΩΡΟΣ.

Πράττε, πιαίνει, μικρῶν τὴν δίκην, ἑτεὶ πάρα.

ΑΙΓΙΣΘΟΣ.

'Ίσθι μοι δίσων ἀποικά τήδε μαρίας χάριν. 1670

ΧΩΡΟΣ.

Κόμπασον βασιών, ἀλέντυρ ὅστε θηλείας πέλας.

ΚΑΤΤΑΙΜΗΣΤΡΑ.

Μὴ προτιμῆτης μνείαιν τῶν ὑλάγμαθ', ὡς ἐγὼ καὶ σὺ θητομεν κρατοῦντε τῶν δομάτων καλῶς.

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.

verbo προτετάπητος constructio sua servaretur.

1673. Et huic versui pes unus deest; cujus vestigia Heathius et Canterus in schol. F., ut ipsis visum est, consecuti, ξαλος addiderunt.
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. Arachnæum. 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 ᾠδα, 'discharge', 'relief'.

2. Φυσιάς. Genitive after μῆκος, which word of time gives aιτῶ the force of a perfect; so ἢν to κάτοικα v. 4. The Gramm. distinguish ἔτειος 'lasting a year' from ἐπέτειος 'occurring once a year' See v. 1016. ἀγκαθεν = ἀνέκαθεν 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. κυνὸς 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 ὑστερον, 'sidus', and ἀστήρ, 'stella' is always observed in correct writers.

6. All the ancient Greeks from Orphens 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; Plat. de Pl. Phil. passim. Lucretins l. 5 proves that they are not. More literally 'showing themselves conspicuously in æther'.
10 \textit{kretei} = \textit{vixit} = vincit = ‘proves’; so v. 1364, \textit{kathanein} \textit{kretei} ‘death carries the day’, like \textit{mualein} \textit{evinkisen}, the \textit{Phulae} Soph. Ant. 233. \textit{Andrebolou} is ‘giving her opinion (\textit{boule} 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 \textit{thetai} (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. \textit{vntomakos} in Aristoph. is ‘fight against sleep’. But for the word \textit{bepos} it might be proposed to take \textit{svmbalai} 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 \textit{antimolpon} it seems best to take it as formed on the analogy of \textit{antirepos} ‘which opposes song to sleep’ with an allusion to \textit{antitomos} which appears to mean ‘a medicinal herb either cut out of the ground or chopped up as a remedy against’. But \textit{muhipon} \textit{antimopon} Suppl. 270 is ‘memory in place of fee’ and according to this we should expect \textit{muiphi} \textit{antupon}. \textit{antimolon}, formed (by the Ed.) like \textit{antiferon} 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. \textit{Entempow}. 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 \textit{epitassow}, see Suid. s. v. \textit{polioi}. \textit{temnein} is ‘to lance’ Arist. Probl. 1. 32 etc. \textit{etomai} are ‘incisions’ or ‘punctures’ Hierocles (p. 280 Dacier.) \textit{akhe tomaia} Supp. 268. Choëph. 537 are ‘effectual cures by amputation’; cf. \textit{iatros} \textit{apotoemos} in Plut. Apophth. Catonis ‘a surgeon fond of desperate remedies’. \textit{tomai} Pind. P. 3. 53 are punctures’ or ‘amputations’. \textit{etemenein ophiyon} is ‘to make an incision in a victim for the purpose of examining the inwards’. \textit{ako} itself is \textit{mu} \textit{di} \textit{sigmai} \textit{terapeia} E. M. s. v. \textit{akeimevos}. Hierocl., Iambl., Porphyr. often allude to the surgeon’s knife, seldom to medicines. Add that the watchman ought here to say nothing about song, which is fully
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. ἱαῖρεν κατάστασιν. Instead of the present ἐναυκῶν κατά-στασις.  

26. τομᾶς is the usual military phrase. See Suid. s. v. τομᾶ.  

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. βαστάσω. See Suid. s. v. διαστήσω. 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 ἐφανίας ἐπὶ τὴν γλῶσσαν βεβληκένοι Philost. V. S., Scopelianus; and οὖς εἶ βοῦς μου, τὸ λεγόμενον. Φθέγ-ξαίτο Alciph. 2. 4. 3. The Spartans (Plut. Instrt. Lacz. 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 παχὺς γὰρ ἐκείνῳ ἐπὶ στόμα Menand. Fr. p. 10 Mein. which is only a variation to express the swinish glutony, not the bovine silence, of Dionysius.  

38. ἐκών 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. ἃς τι ἀγνπιαὶ μεγάλα κλάζοντε μικρόκθην — ἢς οἱ (Hercules and Cygnus) κεκλάζοντες ἔτι ἀλλάζοντες ὅροισαν Hes. Sc. 405. 412.

50. ἐκτατικές 'which make them leave their ordinary path of flight'. So Bellerophon in his frenzy πάτοι ἀθρόπων ἀλλείσων II. θ. 202.

51. οὐτατι takes the gen. through its positive οὗτος. Cf. 'propius montem' Sall. J. 49 etc. 'Le Vaillant saw at an immense height a flock of Vultures (the Oricou) 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 ἐν τῷ πτημα τῶν οἰκών Suid. s. v. πτημα. The parallelism is very close in the words ἐκτατικές, λεχέων. άρ. ἐρεσόμενοι. δεμνιούργη. 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 ἰ δε μετόμων are, of course, the young birds which have been carried away from home, like Helen. So the Schol. It is gen. after Ἐμνὺν.

63. γυναὶ—πίδας καὶ χεῖρας II. 5. 122. So the Scholl, passim.

64. Alluding to the Homeric description γυναὶ δέ ἐρπτ' οἰμέξας II. 5. 68, 309, etc.

65. and here to passages like II. 13. 162. ἐν κυκλῳ ἀγνη δελιχον ὑδρ. ὑποκαλών. ὑτὸ has the force of ὑπερεν. Weil compares Hdt. 3. 159 ἱνα σφι. γένει ὑπεργίνται.

69. ὑποκαλών. ὑτὸ has the force of ὑπερεν. Weil compares Hdt. 3. 159 ἱνα σφι. γένει ὑπεργίνται.

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. ὑπηρα ἤρα are acts in which the gods and their laws are disregarded, as they would be when a sacrifice was offered and no ἕλικαὶ, ἄταρχαι or κατάργματα burnt in their honour. The Orphic code was promulgated under divine sanction, and every infraction was an act of irreligion. ὑπηρα ἤρα are the same as ᾧντα ἤρα 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 δύσθεις γυνῇ Cho. 46, the unjust man is ἢθος Eum. 540. So Virg. in the often quoted line 'discite justitiam moniti et non tennere divos' 'learn not to defy the gods by injustice'. In Æsch. all unjust acts are ἀπειρα ἑφά.

71. ἀτενεῖ τε νῦ ᾧ Ηes. Th. 661. ἂ in ἀτενής represents ἄγαν acc. to Donaldson.

72. ἀτίτης is 'which does not pay' and here 'which pays no military service' as being ὑπὲρ τῶν κατάλογων which phrase was παροιμία ἐπὶ τῶν γενημακτῶν Suid. s. v. ἀτίτης Eum. 257 is 'without paying for his crime'.

75. Paraphrase of Ηes. Op. 113 in so far as he describes old age with reference to the feet and arms. Comp. Anth. 6. 25 γνήσιον νῦν ἀντί παναπληθός βάκτρον ἀμειψάμενος. The warriors, on the other hand, apply full-grown strength to the spear.

76. μυελᾶς is 'the blood'. In Hom. Od. β. 290 ἀλφίτα is μυελᾶς ἀνθρώπου because it makes the blood.

78. 'Ares is not an indigenous god in a child's breast' ὥσπερ ἐν χάρις is for ἐπιχώριος. ἐγκράφιος. ὥσπερ ἐν τῇ χάρι ὧν E. M. s. v. So Schol. M. τῷ τὸπω ἐκείνω.


82. The Homeric Ὅνειρος makes easy the comparison of a person to a dream. Hopes, the fancies of poets, and the musings of lovers are ἐγκαταμάτατοι ἑνύπνια.

89. ἄδολοισι ἐναι implies a fear of ἄλος in the mind of the speakers. παρ. 'blanditiae' Prop. 5. 6. 72. See Soph. Fr. 340.

96. τελάνω. λέγεται δὲ τέλανος καὶ το τετηγός καὶ δέκαμμένον ὁπῶδες δάκρυνον οἶον λιβανωτός, καμβί Suid. s. v. For the torches compare Aristæn. 1. 10 fin. ἐκάνοντο δὲ κατὰ δόμωτα δαίδες ἐκ λιβανωτοῦ συγκείμεναι, ὅπερ ἥμα καθότι καὶ ὄμματοσκοι καὶ παρέχει το φῶς μετ' εἰναδίεις.

103. From Ηes. Op. 795. See Crit. Notes. ὄμμαβορος' ὑ τῆς ψυχῆν διάφθειροιν Σuid. s. v. is very like a scholiast on this passage written when the text was as yet uncorrupted.

105. ἐκτελής Ηes. Op. 464 is 'having arrived at full growth and mature strength', the τέλος of ib. 472. οἱ τέλειοι at Sparta were married men in the flower of their age

106. μολπάν ἀλκα is the ἀκάματος αὐθή of Hes. Th. 39.
107. σύμβουτος is the αὐτοφυις of Hes. Th. 813 ‘grown in one piece’; ἀϊδν σημαίνει τὸν τῆς ζωῆς χρόνον Ε. 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 ὡς ἐστι γῆρας τῶν σοφῶν ἐν ὄς δ νοῦς θεῖς ξύνεστιν ἔμέρα τεθραμμένος which seems to mean:

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

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

110. Hes. Sc. 50 οὐκέθ' ἡμα Φρενέοντε κασιγνήτω γε μὲν ῥατν. 111. πράκτωρ is properly ‘a collector of taxes’ Suid. s. v. πράκτωρ and Φασιλύς.

113. Pythagoras recognised divination from dreams as previsions of the soul, from fortuitous words (κληθάνες), 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 Æsch. Sept. 24 ἐν ὡσι νωμῶν καὶ Φρέαῖν πυρὸς δίκα.

115. πρὸς δὲ τὴν διαφορὰν τῶν ἀετῶν νομίζειν χρῆ καὶ τῇ ἄπο- τελέσματα 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 μέλαι οἰμάτιον σωτηρίαν προσημαίνει, and for the passage generally ib. 2. 20 ἀετῶν ἵδειν ἐπὶ ψυχολόται ὀτός ἀγαθὸν τοῖς ἐπὶ πρᾶξιν ὄρμοσί.

116. ἱκταρ. Hes. Th. 691 where the Schol. ἐκ τοῦ σύνεγγυς. ὃς ἀπὸ τοῦ ἱκνοῦμαι—χρώνται δὲ οἱ τραγικοί τῇ λέξει. 120. βλαστείν with gen. occurs three times in Theognis, vv. 228, 705, 938, in this sense of ‘debarring’. βλαστείν is, of course, the mother-hare and her Φέρμα (Æsch. Supp. 690) ‘the young she is still carrying’.

122. First Stasimon. κεθνός’ συνετός, σώφρον ἦ Φρόνιμος Suid. s. v. ἱατε in the end of a line Hes. Op. 531. In Homer Menelaus is more merciful than Agam. but not less brave:
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 ἰδη. ἰδε, ἰδη and ἰδη 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 ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, ἤνυ, for the first person imperfect of εἰμί, preceded ἤνυ, the form fixed by writing.) The meaning of each was ‘likewise’ Latin ‘item’. The i in ἰδη, and i in ‘item’ and ‘idem’ are probably the neuter of ἰ 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 ἰδη 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. μαυ must not stand first for the same reason; it had a vowel sound before it, as in ἥμαυν. ‘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 ique, 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 ἰδη should not be sounded in some places where we now read ἰδη. 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 ἰδη, a much more artificial form, occurs too often for the instances to be all given in Seber: and the ε 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 ‘hi’. The i in ἰδη arose through hyperthesis of the ε in ἰδη, and ἰδη cannot suffer elision because ἰδη is the root, possibly the same as
Sanscrit ‘tu’. In Soph. Ant. 969 we must either read ili ὅμηθι, or pronounce ili ἄ corrupt. ili requires correction also in some very recent imitations of Homeric verse. This rare occurrence of ili as compared with ili the less likely form, the frequent occurrence of δέ τέ in epic poetry in places where the τέ is so hard to explain, and the existence of passages like ἰδνογενής δέ πάις εἴν Hes. Op. 374 (for the ἵδ in πάις 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 ili from every place in which the metre allowed ili to stand, from such as Hes. Op. 510, for example, ἄρες δέ θεόσοντι and a hundred like it. The result is that ili occurs only as first word, for of course they could not substitute ili where ili stood first in a clause. The peculiarities of ili besides that already mentioned, that its ἄ is not elided, are (1) that it has the digamma (the readily evanescing ν and σ being sometimes placed before it), and this digamma was derived from ἰ, 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 τέ) 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 ἄ in ili whereas ili does not suffer elision is, perhaps, capable of explanation in the following way. ili’ would represent only the pronoun ἦ, as in the Latin; but ili’ 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 ili should not stand second, so there are several reasons why it should be replaced.
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 Ἀeschylus.

123. ἐθάν = ὄιωνος ἀκριβῶς Hes. Op. 799 and 826. To intrude a little on the province of philologists, the roots ἀ 'divide' and κριν 'separate' appear to approach very closely in meaning. So ἐθάν means 'was made to see them distinct from everything which they were not' and this is to leard what a thing really is so far as it can be known.

126. ἀγρεῖ. 'bindeth' in the Trans. is the hawkers word for 'seizes'.

129. κτύνη is a fit word for property which consisted chiefly in cattle; (that of Augeas is κτύσις Theocr. 25. 57. and κτέαια 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 ἄΦειει μὴλεῖσι, and the ἄνθρωπον ἠρών βεῖον γένος light μῖλαν ἐνεκ' Οἴδιποδά Oidipodao 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 ὄσον—τόσον, compare Π. Χ. 42 εἴθε δειτίςι δίλος τοστόθει γένοιτο ὄσον ἐμοί. ὅκω of the Mss. was first condemned by Scaliger.

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

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

152. σύμφυτον is as before, v. 107. οὐ δεισύνορα applies to Clytemnestra.
160. Ζεύς is nominative by a sort of inverse attraction to ὀστεῖς, 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. προφητικός is ‘compare either alternative to a preponderating scale’.

164. σταθμὸς κείσι to put weights σταθμία, σταθμά into a scale πλάστιξ. here ‘to put opposite arguments into the opposite scales, philosophy and priestcraft’. κυρίς γὰρ τῶν Φιλοσόφων καὶ τῶν ἱερέων άρίσματα Damasc. cited by Suidas.

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

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

171. Κρόνος, as in Hes. and Orph. Fr. l. c. With τειμακτήρος compare Orph. F. 7 καὶ κρατερὶ περ ἔόντες ἄμεινον ἄντισκοντες, the Titans and Zeus. πεῖν ὦν in the line above is ‘as being the Zeus (from ξύν, 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 Somno) dreams are not δεδωπματα because οὶ τυχόντες, καὶ τὰ ἄλλα ζώα 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 chimeras. Diog. L. p. 235 V. Epic. puts it rather differently εναρθής γὰρ αὐτῶν ἡ γνώσις 'men's knowledge of gods and their nature is a manifest fact'. στάζει seems to allude to the first drops of a shower. πρὸ καρδίας is πρὸ ὅμως (Cho. 817) τῆς καρδίας, or rather the heart is the eye of the soul in sleep. Comp. ἐν λόγῳ ἐστι ὅτι ἐν ὀφθαλμῷ τοῦτον ἐσχάνον ὁ διὸς 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 denuntiat, aut minentur, aut monent'. 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. ἀμαρτῶ and ἔρων η πέρα, τῆς πέρας, τῇ πέρᾳ, τὴν πέραν. 191. Hes. Op. 649, and for the next line ib. 505. With δύσερμος comp. λειμὼν ἐφορμός Hes. Sc. 207. 196. παλιμμύχη. See Suid. s. v. παλιμσκαίω τὸ γὰρ τάλιν ἐπιτάσιν ἐναλί. Rather 'long time and then long time again'. 208. ἀγάλματι ἔφε ὡς τίς ἀγάλλεσαι καὶ καίρει E. M. s. v. Ajax is ᾽α. πολέμου, Socrates ᾽α. σοφίας, Athens ᾽α. δαιμόνων, Helen ᾽α. 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
in τάφος, ἰσέτας, Φυγάδας and there is a play in ἀτρί-
ακτος: ‘not without the complete number three’. τῷν
τριὰν κακὸν ἐν was a proverb Suid. s. v.
216. περιοργώς (fr. περιοργής 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-
sell that it is god’s will, βέμις, that he should slay his
child. This line is based on Theognis 195 ἐπεὶ κρατερὴ
μιν ἀνάγκη ἑντύει. ἦ τ' ἀνδρὸς τλύμνα ἥκε νέον. ἀνάγκας
ἐντέξ 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. ἀναγνος is the ‘improbus’ of Hor. Sat. 2. 3. 200.
221. Lit. ‘he thereupon adopted in its stead the all-daring spirit’.
222. παρακοπα 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.
πρωτοπύμων ‘harbinger of suffering’ is an unusual cpd.
πρωτοπαχής I. 5. 194 is an epithet of a chariot whose
new-made parts, νευτενχῦ, 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. βεμιστοπόλοι βασίλεις Hes. Fr. p. 314 Heins.
232. The words father, priestly-slayers, after prayer are a triplet
like that at v. 209. ἀδίκοις, from the same root as ἀναστηρχεῖ, is explained by μάγευμα in Suid., and ὑπι-
ρέται in E. M.
233. The χίκαρα was the proper offering to Artemis ἄρτοτέρα
Anab. ‘vitula’ Hor.
238. Lit. ‘by force and mute energy of bridles’. See Suid. s. v. Φιμοῖ.
241. 1. e. ‘a look of loving welcome to pity if it would come’.
242. ‘as in painted forms’ i. e. with mute expression.
244. But now might not speak. ἀναίρωτος follows up the common comparison of a maiden to a heifer.

245. Φίλες is ‘loving’, Φίλες ‘loved’; with exceptions. The third libation was to Zeus Σωτής, the Life-preserver.


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. Δίας. ‘scire nefas’, ‘nee scire fas est’, ‘si mortalis ultra fas trepidat’ Hor.

254. ‘it will come’ i.e. the knowledge of to-morrow’s events will come with to-morrow’s light. The nom. is τιμέλλον.

355. πέλειται ὡς βέλει seems to be a variation of the common form ‘may you have all you desire’ which the Pythagoreans changed to ὅσα ἐν ἡδε βέλη.

256. ἡγίστευν is translated by the Ed. as being nearly equal to ἐπιφανεῖς. 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 δύναται γὰρ Δίὸς ἡγίστα σὺν Ὑμῖ.


267. Comp. Lysander’s despatch ἐαλάκκαντι ταὶ Ἀθήναι.

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, ἀγγέλλων.

281. There were three torch-races at Athens, Προμήθεια. ἩΦοι- στεία, Παυλίνηια. Suid. s. v. λαμπάδος.


286. From Hes. Th. 781. ἀγγελὴν πωλεῖται ἢπ’ εὐρέα νῦτα
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baλάσσεις. νωτίζειν seems to be formed like κελητίζειν. Comp. ναίος ἵππων ἔπιβάντες Ηes. Sc. 286. ἰππων νάτοισιν ἐφύμενος Theogn. 249. Several of the words in this celebrated passage are chosen for their suggestiveness: ἰδι. ἰδείν; Ἐρμοῦν v. 283, ἔμμα, the string of lights; Ἀθην v. 285, without damage; Μακιστοὺ v. 289 the stage of greatest length, μάκιστο σέλας Æsch. Fr. 283 Did.; Εὐρίτου v. 292, ἱπτὴν fair beam; Γοργάτιν v. 302, Ἄγιπλαχκτον v. 303, ἄγις and perhaps ἄγιλα; μεγαλίρειν v. 304 Megaris, which country the light is then traversing; πώγωνα v. 306, Τροιζίνων λιμνή οὕτω καλούμενος Suid. s. v.; πρῶν v. 307, Πρῶν was the hill on the side of which Hermione stood Paus. 2. 34. No doubt there are others which the Ed. has been unable to detect. 288. This passage is a direct imitation of the following: ὃς ἔρ' ἑκ δίνῃς ἄνορούσας, ἦιξεν πεδίον ποσὶ κραίτπνοις πέτεσαν Hom. Il. 21. 245, where ἦιξεν stand first in a verse. Compare also ibid. 302 τοῦ ἐν ὑψὸς ἥγουσ' ἐπιθάκι αἴσσοντος, and ἐμμανεὶ σκίρνματι κόσσων Prom. V. 676, where ἦςσων is again first word. In Persse 470 ἵσα' is the reading of M., most of the other Mss. have ἦσ'. 295. Heath must grow to a much larger size in Greece than with us, as is evident from Theoc. 5. 64 ἐρυτήμος ξυλοχίαδεται τις ἐρείκων. E. Μ. s. v. ἐρείκω. ἐρείκη ἐόδος ἐνδέμου εὔχερας σκιζομένου γένυτο ἔρ' ἐρείκης σκιτάνιον Suid. s. v. ὄγκος. 301. Perhaps there is an allusion in ἕφουμα to a block-house guarded by περίπλοι. 304. ὄτρυνα βερμὸν is from ὄτρυνεν πορμῆν Hom. Od. 7. 151; 8. 30; Il. 10. 158. 'the edict' i. e. those who were to execute it. Perhaps the earliest instance of the verb μεγαλίρειν is Sol. Fr. 1. 2 μηδὲ μέγατες. ἀμέγαρτος is found in Hom., Hes., and at least twice in Æsch. 314. Lit. 'they win first and last alike, fulfilling the course by taking up the running one from another'. 322. ἄλειφαρ is liquid fat, oil; στέαρ hard fat, dripping; πιμελὴ soft fat, like lard. Suid. s. v. πιμελή. 323. προσενέπτειν is 'to say with reference to' and so equals 'speak to' when you expect a reply, and 'speak of' when you do not.
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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 ἁνεται Φυταλίμιος (sic). Compare Φυταλίμιος ἅρτι 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 θυσίας. Compare Ar. Ecol. 681. 

330. άλφαία is άήρ άνεφέλος in which μάλλον ψύχος ἁνεται Arist. Prob. 25. 18.

331. Comp. Menand. p. 96 Meineke. ζώνην ἐγὼ τοὺς πλουσίους οὗ στένειν τὰς νύκτας, οὔδε στρεφόμενοι ἢν κἀτῳ οἰμοὶ λέγειν, ἢδου δὲ καὶ πρᾶξιν τινα ὑπὲρ καθεύθειν, ἀλλὰ τῶν πτωχῶν τίνα.

341. 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.

342. άνατις άθανάτις 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.

350. Lit. 'for I have chosen the enjoyment of many blessings'. σὺν ἐπιλείσιν πολέσσιν Hes. Op. 118.

351. εὐφρόνως '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. εὐφρόν in ἈEsch. always means 'cheerful'. The gnome that a sensible man will hold fast to good hope is of common occurrence in Greek.

352. τεκμήριον is ἀληθῶν σημείων, for σημείων may be false. Suid. s. v.

354. Lit. 'not unworthy of our pains' in the following ode.

355. "Ω Ζέα — παναλώτου. The predication is blended with the invocation. Thus βασιλεὺς equals 'assuredly thou art king' and so on; and often elsewhere. Νέξ· ἔστι γὰρ ή νέξ θέξ ὑπὲρ κόρμον Procl. on Hes. Op. 17. Her
peculiar γέρας is μαυτοσύνη ἄψευδής Orph. Fr. p. 168 C. Tauch.

358. στεγαζόντως is ‘holding fast whatever is enclosed in it’. So of a water-tight ship Supp. 134. Suid. s. v. τὸ Μηλικόν πλοῖων; 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 II. 13. 620 foll., the student will do well to read over the whole of Menelaus’ speech. ἔμισι ώσίον Supp. 412. βάρσος δὲ πρὸς ἀλβω Hes. Op. 317.

376. Compare the phrase τολάς πνεύ.

378. ἐλβιος δὲ ναιέτ άτυμαντος Hes. Th. 955. εὖκ ἔραμαη πλούτεων. οὐδ’ εὐχομαι, ἄλλα’ εμοὶ εἰν ζην ἀπὸ τῶν διλγων μηδὲν ἐχοντι πόνον Theogn. 1155.

379. τόσον γράτος, δόσσον ἐπιρκεῖν Sol. Fr. 20. 1. ἐπιρκεῖν 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 εἶ γνώμης ἔλαχες μέρος and μέτρον ἐχον σφίνς v. 876, and remotely from Hom. Od. 8. 547 ἤλιαν περ ἐπιψαύων πραπίδεουσιν ‘who has even a slight touch of sense’. It may be observed in passing that Theocr. 21. 4 κἂν ἤλιαν νυκτὸς τις ἐπι-ψαύωσι is taken directly from the latter passage; so that ‘and if he does get a little touch of night’ will be the poet’s form of μικρὸν ἤ ὑπον 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 Theocr.; for which see Paley.
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385. καὶ με βιῶται οὖν Θεόγν. 503; μυ σε βιῶτον γαστικ᾽ ibid. 486; πενίς δὲ μιν ἔργα βιῶται Sol. Fr. 5. 41.

386. ‘fatal child of Ruin’. άφετες in Αesch. is applied only to what is in the highest degree pernicious. Ἀτη is here the goddess of death and destruction; Temptation, her daughter and coadjutor by quasi-Hesiodic genealogy.

387. οὐδὲ καθάρσιον εὐρίσκει τὰς ἀμπλακίας ταῦτας άκος. ἐπὶ γὰρ ταῦτα τῇ ἀδικίᾳ καὶ τὸ δαιμόνιον ἄσυγγνωμότατον γίνεται. Stob. 74, 61.


397. ‘each’ is taken out of οὕτως, as always in this sort of sentence. The meaning required for ἐπιστρεφέω 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 ἐπιστρεφεῖ is ‘worship’, and τοῦ Διὸς ἐπιστρεφεῖ E. M. s. v. βέβαιοι. For this use of άη compare δόξειτε ἄη Prom. V. 955, τὰς ἐπιφιάθαις ἄη Xen. Hell. 4. 56, Φίλον ἄη ὑπατας Thuc. 6. 80 and often.

407. ήμφα is partly like κοῦμα βιῆς Hes. Sc. 223 and partly like ἔδιως = ‘temere’. It occurs Hes. Sc. 342, 378. Compare ‘domo levis exsilit’ Hor. Sat. 2. 6. 98.

408. Lit. ‘daring things not to be dared’. άτλητα πεπονθάς Theogn. 1029; Theocr. 25. 203.

411. στίβοι. ‘form’ as in the phrase ‘a hare’s form’.

412. άτάμως is from τιμῆ in the sense of ‘penalty’ as in the verb ἐπιτιμᾶω. In fact τιμῆ appears to be radically a neutral word like ‘pretium’ ‘cum et recte et perperam facto pretium deberetur’ Livy. 5. 47. If λάγάμαι comes from a root of neutral signification, e. gr. ἠγαγον, 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. Π. 3. 224 is sound, though rejected by all the editors, οὐ τότε γ’ ὅτι ‘Οδυσσέας ἀγασσάμην ἐλεύθῃς ἠδύνητες. Odyssey. 10. 249 is like it, ἀλλ’ ὅτε ἄη μιν πάντες ἀγασσάμεθ’ ἔξερεντες ‘regarded him as overdoing his sorrow and silence’ ‘surprised at him’, with a mixture of contempt.
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413. ἀδιστα ὑδεῖν. So λευκω ὑδεῖν at the extremities of a verse Supp. 720. κάλλιστον εἰσίδεῖν infra v. 900. ἀδημον ᾤν has a nenter acc. like δαιμον ᾤν 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 Halevone Ov. Met. 11. 471 foll. The grief of Menelans is silent σιγάς, which is the exact meaning of ἀδημον ᾤν. ἀπός γὰρ δι' ὁπισον ἀχμόμενος τὴν ψυχήν τὸ λυποῦν ἐκλαλῶν ἐπικουφίζει τῆς ἀδημονίας τὸ βάρος Aristen. 1. 17. By this word Said. and E. M. explain ἀλυεῖν, ἀλυθαίνειν, ἀλύσειν, ἀσχάλειν, ἀπορεῖν, ἀμηχανεῖν.

416. τοῖς τρωπαιοῖς καὶ τοῖς κολοσσοῖς Plut. de Her. M. p. 225, where it may mean merely 'statues'. For the custom (in addition to Eur. Alc. 248. 356) 'imagines defuncti, quas ad habitum dei Liberi formaverat, divinis percolens honoribus ipsis sese solatio cruciabat' Apul. Met. 8. 7.

417. ἔφρεις verbum Venereum est, et Attici χαρίντω καὶ ἱταμα κοράσια vocant puellas in quorum oculis apparel μαχλο-συνν' D. Heins. Ov. p. 127. χαρίς γὰρ οὖν ἕ τοῦ βύλεως ὑπείεις τῷ ἀρετῆς κέκληται πρὸς τῶν παλαιῶν Plut. Amat. 5. This is the meaning also infra v. 421.

418. ἀχναίας is, in this passage, from ἀ and κέχνα, i. e. ΑEsch. 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 (ἐπὶ 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 παρέχεται, ὡς ὠναρ, ἦβη Theoc. 27. 8. So Prof. Conington makes 'volucri Sommo Virg. ΑEn. 2. 794 equal to Somnio and at ib. 6. 282 the 'somnia vana' are in the form of birds.

430. ταπσικάρβιος is formed like ταλακάρβιος Hes. Sc. 429, and has the meaning indicated in the Critical note.

432. χωρεῖ πρὸς ὑπαρ δὴ Soph. Ai. 938. ἐσεμάσσατο βυμὸν 'laid' his hand on my soul' Hom. ΙI. 20. 425.

435. From Hom. ΙI. 7 333 ἕταρ κατακτώμεν αὐτοῦς, τυτόν ἀποτρ νέων, ὡς κ' ὁπότε παιατν ἐκατος ὀκικά τς ἔργη, ὅτ' ἐν αὐτέ νεώμεθα πατρίδα γαϊν.
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. βαρύς. The gold is heavy, and the ashes are the cause of much grief.

443. εὐθέτως. 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. εὐθέτων σάκος Sept. 642. εὐθέτως ἐν ἀρβύλαις Ἀesch. Fr. 255.

454. ἔμορφοι Mss. Paley’s interpretation ‘unburnt’, which Herm. would accept if the reading were ἔμορφοι, is untenable for the following reasons. The custom at Troy I. 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 ἄφτερ τῶν Ἑρμ. 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 ἔμορφοι could not express so much. We want a word which will express the difference between resting at Troy in the polyandrium 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 Ἀesch. (4) the inadequateness of the word ἔμορφοι to express it. ἔμορφοι is a gloss written to ἐυκηλοι, the Doric form of ἐυκηλοι. Which of these two forms...
is to be chosen is uncertain, but ἐυκαλοι is the cause of the gloss. Compare ἐδον ὤ ἐυκαλοι Hom. Od. 14. 479; and ἐυκαλοι διάγουσιν ἐνι σφατέρισι δέμοισιν Hom. II. 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. ἐυκαλοι occurs Hes. Op. 669.

458. Lit. ‘and exacts the debt imposed by a curse which the people sanctions’.


The unjust man after death is in the hands of Adrasteia from whom there is no escape. Ἀιστοις. Theog. 152 ἀνδρὶ ὅ μέλλει (Zeus) χωρὶν οἰδερίαν δέμεναι. Linus Fr. 1. 3 Κῆρας, αὐτῇ τε βεβήλων ὁχλὸν αἰστώσαε ἅταὶ περὶ πάντα πεδῶσι.

469. βαρύ—γκοις. ὁ μῆτηρ ὑφεφάτεν τὸ βάρος τοῦ οἴκου καὶ τὸν ὄγκον Plut. Amat. 2. εὖ ὄγκοις γὰρ εἰσὶ τὸ τὸ ἐξ ὃ καὶ τὸ βαρύ Philop. ap. Suid. s. v. ἐξ. τὸν ὄγκον τῆς τυραννίδος ib. s. v. Τιβέριος. κατὰ τὲ προχνῶν ὄγκον Dion. H. ib. s. v. Ποστόμιος. εἰ τυσύτοιν ὕν ὄγκω τὸ ζώον Babr. 28.

481. πυρωβέντα καρδίαν — 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 Ἀesch. καμεῖν alludes to the languor and prostration which follow upon febrile excitement. See also vv. 1172, 1255.
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483. αἰχμή in at least three places in Εsch. is equal to δυμός. P. V. 405, Cho. 630 and here. They are from synonymous roots άίσω and βώ.

484. πρό τοῦ Φαυέντως is πρό τινός Φαυέντως just as you write πρό σοι and not πρό σου. The grammarians confine this rule to personal pronouns; if they are right we must read πρό του. Lit. ‘before the appearance of anything’. ‘In preference to what is clearly seen’ is absurd, and thoroughly untrue.

485. πιθανοὶ δὲ οὕτως εἰσὶ τινες ὡστε πρὶν εἴδεναι τὸ πρατ-τόμενον πρότερον πείδεσθαι 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 ἄξος (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. Φυλασσαί παρὰ τὸ σφάλλω E. M. s. v. άσφαλεσ.

494. κάσις πτιλὸν κώνις. 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 sicut ignis aeri 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 άναυδος cp. άγγελος άφθογγος 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 δὲ ἐν κρατοῖν to mean ‘that which is favourable to me’.

505. ἡγείσων lit. ‘snapped’; but when the cable snaps the ship is wrecked. τυχών 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. εἰσίτω ΙΙ. 10. 450, ‘ibis’. It has not yet been clearly put by any editor that in Soph. Ai. 172 foll. “Αρτεμίς Ταυροπόλα and Ευνάλιος 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 Ταυροπόλεα means) and "Αρμή 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 Φαιδροίς έδόντες ἦμασίν (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. — μακελλάνα τὸ παρά τοῖς καυνοῖς τζάπιον Moschop. l. c. The philologists must decide whether τζάπιον has anything to do with 'spade'.

528. The metaphor is taken from clearing land.

532. συντελεῖς οὖν οἱ συνδαπανώντες καὶ συνεισφέροντες Suid. s. v.

535. μύσια έδόντες 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 Atreidæ.'

537. διπλά acc. to Hes. Op. 709 δις τόσα τίνωσιν μεμνυμένος. ἦμαρτιον is rightly explained by Sch. F. 6 μισόθες τῆς ἄμαρτίας.

539. Νον jam mortem deprecor. Sall. J. 24 end. In Soph. Fr. 494 Did. ἀντικρουσίν ἀντιλέγονσίν, read ἀντιπροσίν.

542. νόσημ' ἐρωτες τοῦτ' ἐφίμερον κακόν Soph. Fr. 646.

543. δεσπόσω, not 'master the meaning of' but 'make the statement my own; own to it'; so δεσπόζειν Ἐβηνς Choep. 188.

546. 'latere petitus imo spiritus'; a sign of love.

548. βλάβη is Lat. 'malum' the punishment of slaves. μυράνων Fl. V. and καράνων 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. Emm. 3. 5. 3.


555. οὐδὲ ποτ' ἦμαρ παύσονται καμάτων καὶ δίξυσι. οὐδὲ τι νύκτωρ Φειρέμενοι — ἄλλα ἐμπης καὶ τοῖς μεμίζεται ἐσθήλα καυνοίσιν Hes. Op. 174. The herald complains in
v. 557 that they had only κακὰ without the admixture of ἑσθάλα.

556. πάριξις 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 ἐπιβάσμαν Artemid. III. proem. 'gang-way' in both senses.

559. The generation of dew is accurately described Arist. Meteor. 1. 10; Apul. de Mundo 8.

562. The common interpretation of ἐνθηρὸν 'like that of wild beasts' having been at length deservedly exploded, some editors have fallen back on Stanley's conj. ἄνθηρον which is even worse. Something might be said, in despair, for ἐνθηροῦν but ἄνθηρον is a blunder without any redeeming feature. For it means 'like a flower' in glossiness, luxuriance, richness of colour, and curliness: compare, for example, ἐπαυβεῖν ὁ σημαίνει μᾶλλον τὸ ἐκσεῖ E. M. s.v. ἐπευνοῦσε: — πλοκαμοὶ ἄνθηροι καὶ ἐνυφιλοί Callist. Ecphr. p. 524 Aldine Ed. τρίχες ἄνθηρον 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', ἄνθος has in itself no notion of whiteness. In a word like Φαλαυβος, ἄνθηρον signified 'sprouting', and Φαλ. the whiteness; so Φαλαυβὸς is 'white at top' and Suid. s. v. is mistaken. λευκαυβος κάρα Soph. O. T. is another place where ἄνθηρον has no shade of white in it, and ἥπησιμένον 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 ἐνθηροῦν, there is Hes. Fr. p. 312 D. Heyne καὶ γὰρ σφιν κεφαλαῖοι κατὰ κρύος αἰνῶν ἔχενεσ, ἁλφὸς γὰρ χρὰ πάντα κατέσχεθεν ἐν δὲ νῦ καὶ τα ἔρεεν ἐκ κεφαλαῶν Ψιλῶτο δὲ καλὰ κάρινα and Plut. Quæst. Nat. 6. where dew is said to have a septic property, τὸ δεικτικόν. Hes. Op. 537 ἵνα τοι τῆς τρίχες ἀτριμέωσοι μὴ ὁρᾶτο Φιάσσωσιν ἄνθηροι κατὰ σώμα. The last is of hair standing erect through cold, and if the Ed. is right it was not this passage which Æsch. had in mind but ibid. 553, 554. The considerations in support of ἐμπέδον σίνος τιθέντες ἐν θνηρῶν τρίχη ἑσθημάτων are the following. Hesiod recommends for winter clothing (and Æsch. 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, ἵνα (ἐντὸς) οὕτως μή κατα-δεύη v. 552, and μύποτέ σ’ οὐραμέθεαι σκοτόν νέφος ἀμφικαλύψῃ, χρώτα τε μυθαλέον δεῖν. κατά θ’ εἴματα δεύσῃ Op. 553, 554. τρίχες means the hair and skin Hom. Od. x 239. Hesiod states that the North wind can penetrate every kind of skin and hair except a sheep’s τρίχες, 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 Menelans wear leopard-skins II. κ. 29: γ. 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 στερφωτέρα στεφανόν ‘an army clothed in skins’, and Theogn. v. 56 ἀλλ’ (οἱ πρόσθ’) ἀμφί πλευρεῖς δορᾶς αἱγῶν κατέτρισον.

569. τὸ μύποτ’ etc. gives the result or consequence of the statement made, exactly as v. 15 τὸ μῆ βεβαιῶς etc.
571. τὸν ζωντα δ’ 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 Ἀesch. Fr. ’Ἀντίλαχ’, ἰποιμωξόν με τοῦ τεβνηκότος τὸν ζωντα μᾶλλον, Soph. Fr. 780 σ’ ἰ’ ἰδέα θυνδὸν εἰ κατεφίβωτο στένεις εἰδὼς τὸ μέγαν οὐδέν εἰ κέρδος Φερεῖ.

572. See Critical note.
575. ποτομένων is a direct allusion to Theogn. 237 foll.
577. δύποτε in order to mean ‘of yore’ must be for ἥν ποτέ.
584. Comp. Anth. 6. 111 κακοῦ δ’ ἐπὶ γύρας ἴμιν ἄλλυτος ἡβάσκει γυνικακης πενιή, Philost. V. S. s. v. Herodes καλὸν καὶ γνῆσιντο τὸ μανθάνειν, Ἀesch. Supp. ἰβωντα δ’ εὐγκώτως Φερεῖ. εὖ μαθεῖν is equal to εὐμαθέσιν εἶναι ‘to be quick at learning’, just as δυσμαθεῖν Choeph. 225 is ‘to be slow at learning (who I am)’.
590. Φρυκτωρὸς 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.
COMMENTARY. 199

597. καινοῦντες is ‘consecrating a thing when it is first used’.

607. ἑωμάτων κύριος is from Hes. Op. 602. The next line is from Sol. Fr. 5. 5 χαλκόν ἐξε Φίλικε ἐκχειρίζη δὲ πικρῶν.

609. τὰ ταμεία συγκατέλαβεν Plut. Instit. Lac. 23.


612. The passage in Plutarch is the following: ἐκ ὧν κελεύσα

615. Lit. ‘thus she told her tale to 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 τοῖς ἐφιμένοις. Cp. Soph. Fr. 305, Didot: καὶ τὸν θεόν τοιοῦτον ἐξεπίσταμαι. τοῖς μὲν ἀνικτοῖς ἐξαφέρα ἐξ ἐκείνης ἐδ Ἀφαλὸν κἀν βραχεῖ ἐδάσκαλον.

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 brevi conjicias tempus gaudio hoc falso frui’ Ter. Hec. 5. 4. 2. λέξαιμι. because without τὰν ἔστω γενοῦσα the form would be εἴ λέξαιμι τάκι ἐν κυριεύσι.

623. σχιστέντα τάξι, i. e. τάλανθος and τὰ κενά, the other com-
200

COMMENTARY.

Combinations being ταληθὴς κακά, and τὰ ψευδή κεδυά. Similarly Evenus Fr. 3 πρὸς σοφίας μὲν ἔχειν τὸλμαν μάλα σύμφορον ἐκτι, χωρὶς δὲ βλαβερό. That is μωρία with τὸλμα, and σοφία with δειλία are not good.

626. ἀναξθείς ἐμφανῶς. This is the Homeric account, which Ἀεσχ. does not follow; Hom. Od. 3. 151, 168. κοῦν ον is 'common to the whole fleet'.

641. The dead body is άγος, hence ἡξαγίειν 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 ἡξάγειν to drive out. The latter is more prominent, and is so rendered in the Trans.

645. τόνδ' is τόνδ' ἀγελον.


651. πῦρ ύδατι μιγνύναι, τὸ παροιμιαζόμενον ἐν τοῖς θυμάνταις Plut. de Primo Frigore p. 410 (C. T.); see Theogn. 1245.

659. 'Tum mare velivolum floreat nacibus’ Lucr. 5. 1441. 'Ατ- τικόστερον δὲ τὸ Άγνωστον Suid. s. v. whom the Ed. was unwilling to follow, in the absence of any confirmation. Αίγαῖον contains an allusion to άγες and so keeps up the imagery in κεροτυπώμεναι, ποιμένος στράβῳ and v. 670; for τὰ μεγάλα κύματα άγνωστα δὲν τῇ συνήθειά λέγομεν Artimid. 2. 12. 'vagues' and 'Waegen, Wogen' contain the same root as άγες acc. to Reiffins l. c. who quotes the erroneous explanation of Varro de L. L. 4 'Ægeæum dictum ab insulis — a similitudine caprarum'. Compare also Αίγαίον πέλαγος τὸ Φιβερώτατον Suid. s. v. so that it was a proverb, as in Hor. 'tutum per Άεγεος tumultus'.

660. νεκρῶν πέρι ἡ ναυαρίων οὕδῃ ἐπενδόουν αἰτήσαι ἀναίρεσιν Thuc. 7. 72; in which passage the νεκρῶν are the dead bodies floating in the water, and the ναυάγα the wrecks as containing many corpses in the lower decks; otherwise ἀναίρεσις would not be either asked, or said of the latter. So ναυάγιον to a Greek would mean nearly the same as πολλοὶ νεκροὶ.

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. ἀεί δὲ άγαθή ἡ καθεξομένη (Τύχη) Artimid. 2. 37. ἡ τιν ἀλλον ἐκ μηχανῆς θεν ἐπὶ τῷ καρυκήσιῳ καθεξομένον Luc. de M. C. 1.
COMMENTARY. 201


682. ἐς τὸ πᾶν occurs eight times in the Eumenides.

683. μὴ τις i. e. one of the demons ‘quos licet sentire, non datur cernere’ Apul. Flor. 2. 10. The only visible divinities are the sun, moon and stars Apul. de Deo. S. 1 and 2. προνοίας is the knowledge of the individual’s μοῖρα possessed by the demons. Plutarch (after Plato, and Plato interpreting the Orphic doctrines) explains πρόνοια (1) ἡ τοῦ προτότοκο θεοῦ (τοῦ πάντων πατρός τε καὶ δημιουργοῦ) νόσιμες είτε καὶ βούλησις. (2) ἡ δευτέρας θεών. τῶν κατ’ οὐρανον ἱόντων (sun, moon and the other ὄργανα χρόνου, ‘hands of Time’), (3) πρόνοια τε καὶ προμύθεια τῶν ὤσι περί γῆν δαίμονες τεταγμένοι τῶν ἀνθρώπων πραξέων φιλακές τε καὶ ἐπίσκοποι εἰσὶ. De Fato 9.

686. ἀμφιεκίδι Ἰδανεῖαν 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 γνωσθῆς. οὗ καλέουσι γίγαντας οὔσας ἐν θεοῦ Orph. Fr. 50; so E. M. δ γνωσθῆς στρατός Γιάνατων Soph. Trach. 1058. ἢ ἐς τῶν γενεσεως (τῶν ἀνέκδω) ἀρχὴ διῆλον ὡς ἐκ γῆς δετῖν Arist. Meteor. 2. 4. venti, qui facti e telluris halitu constant lerrigence muncupantar. Apul. de Mundo c. 10. τῶν γνωσθῆ καὶ χειραγὸν ἀέρα is opposed to τῶν ἔνακν καὶ πελάγιον Plut. de Pr. Fr. 20. A wind blowing off the land, which Helen would require, is called ἄπογεια Arist. Probl. 26. 23, 25 τὸ ἐκ τῆς γῆς πρὸς τὴν βαλατταν πνεύμα γενέμενον. Lastly γίγαντας has a side-meaning of ἀσέβος καὶ θεομάχου Suid. s. v. γνωσθῆς, as in γνωσθῆς φυσήματι Ar. Ran. 825 and πρὸς τοὺς Γνωσθῆς Ar. Nub. 853. That the winds were believed to be earth-born in the Orphic Theogony is clear from Suid. and E. M. s. v. πτητο-άτορες. 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). γίγαντες: μεγάλου. ἵσχυρός E. M. s. v. is a wrong interp. of this word.


700. Pandora is κόσμηκεν λυγρὰ Hes. Op. 49.

706. ἐκφάτως. ἦσσάντω ν. 1152. ἔφατος τε Φατός τε Ἱσ. Op. 3.

707. From Hes. Sc. 278 foll. τοῖς ἄνθροις ἐν ἄγκλαις τε χερσί τε τερψὶν ἔχουν — πολλές γ' ὀμνάιοις ἐφάραι. See on ν. 737.

709. μεταμανήσανυσα is accurately explained in Suid. s. v. μάθημα.

711. μέγας στένει. From Hes. Sc. 90 foll. ἤποι τολάμα μεταστοναχιζετε οἰσίσσω ἢς ἄκτων ὀχήμων. κικλάκως is especially used of a cognomen: Ἀφροδίτην κικλάκοκοσνιν Hes. Th. 197 from ἀφρός, κοιμώτων ἄνθροις κικλάκοκοσνιν Hom. Π. 7. 138; ἈΦ ὀύ ὦ ὦ 'Ρήγεν κικλάκεται Æsch. Fr. 324, and often.

712. κλυδελεκτρον. In the marriage-hymn he was εὐλεκτρος.

714. λαμπρᾶς. λαμπρᾶς ἱδεῖν Choëph. 810. λαμπρᾶς μαρτύρια Eum. 797. λαμπρᾶς κοπεῖν αἰκνικτρίλας Prom. V. 883 which equals ἐναργῶς Sept. 139. λευμένων λαμπρᾶς ταῖς ὅπον ὅσσων Thuc. 2. 7 λαμπρᾶς ἔλεγετο ibid. 8. 67 where the Schol. explains by φανερῶς, ἀναμφίβολωςτως. ταῦτα οὖν ἐπειδή λαμπρὰ συμβαίνει Soph. Trach. 1174 where the Sch. φανερῶς. σαφῶς. πρεθήκα. λαμπρᾶς το ἡφανέρως οὗ τὸ ἐνεβίωρ Στιρ. s. v. The phrases in which ἐν occurs are, in Homer οὗ ἐν, twice; οὗ μὲν ἐν, twice; Πίλαις ἐν, λείψετε ἐν, ἢ ἐν, twice; ἢ ἐν ποι. ἢ ἐν μὲν μάλα, οὗ ἐν, οὐ. οἷς ἐν καὶ γὰρ ἐν, ἐπει ἐν. — in Theocritus, τοῦ ἐν, twice, καὶ γὰρ ἐν, καίνας ἐν, λέγεται τις. λέγομες δὲ πρῶτοι ἐν, πείρα ἐν πάντα τελείται. In ἔδεη Prom. V. 202, 986 etc.) ἐν is shortened to ἐν. as μν ὁτο μέν.

717. The false notion that Paris is the subject of this allegory of the lion's cub arose from the mention of him ν. 713. But he is introduced there only for the purpose of showing the mistake which was made in calling him εὐλεκτρος, and Helen is the burden of all these four first strophes and antistrophes.

718. ἄγαλματον is 'weaned from his mother's milk', ἀπογεγαλκτικισμένον.
COMMExNTARY.

720. \(\text{προτελείοις}\) contains a side-meaning of \(\text{πριν ἐντελῶ γε-}
\vatho\).

723. \(\text{ήςχ' }\), 'hesit' Herm. The meaning should rather be as
Prof. Weil would have it like \(\text{ἐκεῖνος ἐν αὐτῷ (τὸ κυνίδιον)}\)
\(\text{κατέχων ἐν τοῖς κύλτοις Ps-Babr. App. 6. 6.}\)

725. Compare \(\text{προτέστωσ ἐπὶ χειρα} \text{Hes. Op. 795. κυνιζεται πεδός}
\text{τὴν χειρα καθάπερ κύων Philost. Apoll. 3. 4.}\) The Ed. has
followed Bamberger and others, in construing \(\text{πεδόν της Φωιδαρυδας-ποτι-χειρα.}\)

728. \(\text{ἴδος}\) 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 \(\text{ἴδος}\) in such a passage; and in all the precisely
similar passages the word is \(\text{ἴδος}\), Pind. Ol. 11. 21. Philost. Apoll. 4. 38, Plut. de Sera Ν. Β. 20. \(\text{τρόπος-}
\text{ἴδος Suid. ἰδός ἀνδρώτων ἄκμων a saying attributed to}
Heraclitus is either an Ionicism or we should read
\(\text{ἴδος}\) Plut. Plat. Quest. 1.

733. \(\text{ίμαχον}\) The meaning 'prodigious', which is so common
in later writers, seems to be got by a confusion with
\(\text{ιμαξιμάκατας (Ιστις Hom. Od. ζ. 311)}\); as to the derivation
E. M. hesitates between \(\text{μάκας, μαμάσσω, and μάχι. ΑEsch. uses it in that sense derived from μάχι.}\)

737. \(\text{ἐυσεβῶτρον ἐπὶ ἀπινας ῥευτῇ ἀνεβη γιναῖκι and the rest of}
the passage Hes. Sc. 273; see Stesich. Fr. 27 Bkg. 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 remarka-

bly well:

Paris vnto the queene wente
and hir in both his armes hente
with hym, and with his felauphip;
and forth thei beare hir vnto ship.
Up goth the saile, and forth thei wente:

692. 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 towarde the towne:
COMMENTARY.

706, 7, 8. the whiche came with procession
" ayene Paris, to sene his praece.
" And evrey man began to saie
" to Paris and to his felanship
" all that they conten 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 he 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 hath 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 be laie,
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.

πάραυτα is παρ’ αὐτὰ along of this, i. e. 'like this'.

742. μαλακίων. ἀλλ’ ("Ερως) ἡξάπτεται μαλακίως. καὶ σχέδιον
οἰον ἐκτίμην εὐαντὸν Plut. de Am. 4. He tries to describe
the glance which, for all its softness, pierces the soul.

743. διὰξιμον ἀνθός. The metaphor is as yet unexplained.
Perhaps the allusion is only to the bewitching beauty
of some flowers.


750. γέρων λόγος. See Iamb. V. Pyth. p. 65 ὄνομαξιμι μὲ τὰς
ματέιας ἀκραίην τα καὶ πλεονεξίαν ἀμφό ὁπολύγονοι
πεφύκαντι. ib. 145 τὸ πρῶτον τῶν κακῶν — ἡ καλουμένη
tρυφή, δεύτερον οὐβρίς, τρίτον ὀλέθρος.

758. The impions i. e. the unjust deed.


761. εὐθυδίκων is from Ηes. Op. 228 ἰδικίαν which Eustathius
explains by εἰνανδίκων. ἰθείσης ἰκνυσι ibid. 36, 224, Th. 85 is opposed to συκολίσσει ἰκνυσι Op. 217, 248, 260 etc. The metaphor seems to be taken from the scales of a balance. For the meaning see Theogn. 197.

762. καλλίπταις, is explained by Hes. Op. 223—235 from which this passage is taken. Plato calls Phaedrus καλλίπταις. that is, αἴτιος πολλῶν καὶ καλῶν λόγων. See Babr. 11 καὶ καλλίπταις ἁμητὸς ἐλπίδων πληρῆς.

763. After enumerating the beautiful offspring of Justice Hes. 1 e. goes on to contrast that of ζύβρις. There is no word either in Latin or English equivalent to ζύβρις. See Sall. Jug. 41 ea que res secunda amant lascivia alque superbia.

765. νεάξουσαν ἐν κακοῖς is the ζύβριν ἀτάσβαλον of Hes. Op. 133. 239, opposed to βάλλουσι δ' ἀγαθοῖς v. 234. Now ἀτάσβαλον is always explained by βάλλουσιν ἐν ἀταίς (Scholl. and Gramm.) It is clear that this is what Hes-intended, and Ἀesch. accepted as the etymology.

771. Construe ‘an avenging daemon like her parents in unholy recklessness of (which works) black ruin to families’. βράσος εἰδομένη τοκεῦσιν is like Μέντορι εἰδομένη ἦδεν δέμας ἠδὲ καὶ αὐθήν Hom. Od. last line, and often. For βράσος compare Hes. Op. 319 αἰδός τοι πρὸς ἀνολβίῃ. βάρσας δ' ἐπὶ πλούτῳ μελαίνης ἡταίς is after the model of μελαίς δώματος Op. 153.


776. Ἠφαιστειον ἐξέθελον (Rome) Dion. Per. O. D. 356. ἰερὸν ἵσκεν ἐξεθέλον 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 κακότητι τε κείμες ἁνιπτος Hes. Op. 738.


782. εἰ μὴ μοιρ' ἐπὶ τέρμα βάλοι Theogn. 1188.

786. ὑπερήμας ὑπερεβήκαν. not ‘over’ but ‘past’, Suid. s. v.

787. ἀλλὰ δίκει μὲν τάσιν ἀπὸ γλώσσης Φίλος εἶναι Theogn. 63.

795. θυμόν ἢπογνώμων Ἀesch. Fr. 238.

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. ‘exacted from’.
813. ἀπὸ γιλάσσης is opposed to ἐκ Φρενὸς Theogn. 63. and to διὰ γραμμάτων in Thuc. and so equal to ὑπὸ μνῆμας, but here it is ‘not according to the speeches of the two litigants’ Comp. οὔτοι διιάζει ταύτα μαρτύρων ὑπὸ Ἄρης Supp. 934.
814. ἀνδροθύτας is opposed to τὰς σωζόσας.
816, 817. See critical note. The literal translation would be something like ‘Hope, impotent, went in to th’ adverse unimpregnated womb-verse’. Here we may compare Soph. Ant. 615 which stands in need both of correction and interpretation: ἐ γὰρ δὲ πολυπλάγιτος ἐλπίς παύροις μὲν ὑπεσίς ἀνδρᾶν. πολλοῖς δὲ ἀκάτα κοινονόν ἐφάρων (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 ὑσελλαί is unquestionable, and Hermann’s ὑσηλαὶ undeserving even of mention. The meaning is sufficiently given in the Trans. ὑσελλαὶ δὲ πνεῦμα βέβαιον. καὶ ἄφων προσαλλόμενον Arist. de Mando c. 4. This is very fitly said of the smoke of a consumed city.
826. ‘quum fatalis equus saltu super ardua Pergama’ Virg. AEn. 6. 515. It is needless to add that there is no allusion here to any wooden horse. — ἀμφὶ Πλειάδων ὑσίν. 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 οὗ διχορρόφως, ‘with no even-weighted scales’; it accounts for the storm of retribution implied in ὑσελλαῖ 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. ὑσίν δὲ ἐφ’ ὅταν ὁ ὦλιος ἦν Ζυγὸς Ἀρ. Op. 384. εὗτ' ἐν Πληιάδας σβένος ἐβριμοῦ 'Ωρίωνος Φεύγουσαν πῖπτωσιν ἐς ἡμειδέα πάντων ἐν τότε παυτοῖον ἀνέμων ἔσοσιν ἀντια Ἀρ. Op. 617. ἐν γὰρ τῷ εἷς Θεσπρομον πειματίς Φυσί (Aratus) Φυγεῖν τὴν Ἡλέκτραν καὶ μὴ ὑπορεῖναι Ιδέιν
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829. Atheneus 13. 573 ἐκτείνας κατὰ τὸν Αἰσχύλον περὶ ἔταιρών alludes to this use of the verb ἐκτείνειν here, to the subject of this ἥσις i. e. ἔταιρεια, and there is an equivoque in ἔταιρων, wittily substituted for ἔταιρων.

833. For the idea see Stob. Fl. περὶ Φῆναν 32, 43, 60.

834. Φίλος ἡ νόσημα ψυχῆς καὶ ἐσθίων ψυχῆν, ὁιστὶ ἴδις τὸν σίδηρον Snid. s. v.

839. δαιμόνων σκιῶν Eum. 302 i. e. 'the shadow of an invisible being' is a similar hyperbole. Compare Menand. Mein. p. 205. περιττὸν οὐστὶ εξευρηκέναι ἄγαθὸν ἕκαστος ἑκιν ἐκινοι Σμιν.

841. Ulysses is the Φίλομος ἄγρος of Socrates, who alone does not grieve at a friend's good fortune.

849. τὰ δὲ περὶ τὰς τομαίς τὸ καὶ καύσεις ἥκισσα τῶν ἀποδε-χειβίν χρῆσθαι δὲ καὶ τὰς ἐπικεφάλες πρὸς ἕνα τῶν ἄρρω-τημάτων Iambl. V. Pyth. p. 139. εὐφρόνας goes with πειρασθεῖσα.

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. μηδὲ γυνὴ se νόν πυγοστόλος ἔξαπατάτω αἰμύλα κωτίλλουσα.

865. τὸν μέν — τὸν δὲ depend on ἐκπαγλον κακῶν, and λάσκοντας is in apposition with them.

869. ἐπιλὴσον. 'ran in a full stream'. See v. 1370. 'swoln', without the metaphor, is 'exaggerated'.

870. λέγεται δὲ καὶ Γηρύων καὶ Γηρύων καὶ Γηρύων Eust. Dion. Per. 561, and E. M. s. v.

872. Χλαίνα τὸ ἐκτὸς καὶ παχύτερον, χιτῶν τὸ ἔνδοτερο Mosch. Hes. Op. 536. Χλαίνα τὸ παχύ καὶ χειμερινὸν ἰμάτιον Snid. s. v. That it was used for a blanket is clear from Theoc. 18. 19 Ζωνός τοις δυνατής ὑπὰ τῶν μίαν ὑκετὸ χλαίναν. ib. 24. 61 τὸν άλλον ὑπὸ ἀμφείων βέτο χλαίναν.

874. παλιγκότων. 'unassuaged' i. e. inflaming and festering over again.
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880. τὸν πρὸ τοῦ Φεῦγων χρόνον Εμμ. 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 AEsch., 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. ἀπουρός ἀπουρός ἐκάλουν καὶ τοὺς ὑπωρών ἐπιξεναβέντας. Suid. s. ν

881. ‘of sorrows to be mentioned in each alternative’.

890. The light being λαμπτήρ v. 22, the stack of wood is λαμπτυρυχία.

891. ἀτημελήτους λίαν ὑμελημένους Suid. s. ν. εὺς ἀτημελήτος τοὺς κινίκους Alciphron 3. 55. 3. τημελές ἐτιμελές. τημελησίοι Froustiai Suid. s. νν.

893. ἀπαίσι. ‘wing-strokes’. So Prom. V. 126 πτερύγων ἴπτικες. From Hes. Op. 582 ἰχέτα τεττίς λιγνικὸν ἔπτευσεν ἀνδρόν πυκνὸν ὑπὸ πτερύγων. Φωνὴ belongs only to animals that have lungs. καὶ δὲ μυίη τοῖς πτεροίς πταχέσιν οὔσι πλέττουσι τὸν ἀέρα. καὶ ἰχέων ἀμέλει στυβετίκι οὐκέτι βομβετύσει Philop. ap. Suid. ἰχέω.

896. From Theogn. 472 πάν γὰρ ἀναγκαῖον πράγμα ἀνιηθὼν ἐφι. So Alciph. 3. 37. 3 καλὸν μὲν γὰρ ἀπείκωσυ εἰς τὸν ἄβοιλήτων. ὅτι δὲ οὐκ ὑπάρχει τοῦτο, κρύπτειν τὴν συμφόρον ἀναγκαίαν.


899. Klausen’s interpretation of καὶ γὰρ 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. βαμβάραν Φωτῆς δικήν 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 δίκαν used in this way, but the
last line of Danae’s lullaby to the infant Perseus affords
one; τεκνάφι δίκαν σύγγνωμι μοι ‘forgive me as if I were
a child’. This, again, is wrongly rendered by Jortin in
Dr. Holden’s Folia Silvula p. 125.

923. μὴ πρὸς ἑαυτὰ τὰ παικίλα. ἀντὶ τοῦ τῶν τέχνας Greek Prov.
Suid. s. v. παικίλα. παικίλαν δὲ ἐσθήτα ἔχειν — κινδύνους
ἐπιφέρει — καὶ ἦ Φοινικοφαύς ή πορφυροβαφῆς τραύματα
ἐπιφέρει Artem. 2. 3.

924. καὶ περίπλοξο γε ταῦτα ποιεῖν ὅπως Φὸνον ἦςχει Golden
Verses 36.

927. Sed his (animi virtutibus) praestare pridentiam (συφροσύνην)
Apul. de Dogm. Pl. 2. 1.

929. Δμακρίτος ὁ Ἀθηναίων τέλος τῶν εὐθυμίων εἶναι λέγει —
καθ’ ἦν γαληναῖς καὶ εὐσταθῶς ἡ ψυχὴ διάγει; κυλεὶ δὲ
αὐτῶν — εὔσεστώ Diog. Lact. Democ. So truly spoke
the venerable precursor of the ‘deus ille, deus’ Epicurus.

930. ἐπι τοῖς καὶ πρῖν. οὐκ ἦνεν δήμου ταῦτα πράξαι ἦν
Suppl. 398 is a strong corroboration of Prof. Weil’s

933. 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.

938. From Hes. Op. 761 as observed by others.

944. Compare Plutarch’s anecdote of that precocious young lady
Gorgo, daughter of Cleomenes, τὸν δ’ Ἀμισταγώναν ὕπο
τινος τῶν οἰκετῶν ὑποδόμην (having his ἀμβλύλας put on)
θεσαυρένων. Πάτερ ἔφη, ὃ ξένος κείμεν οὐκ ἔχει. Lac. Aroph.

945. πρόσβαλον 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,
κυλεὶς δὲ ἐπ’ ἐκείνων ἐπιβαίνοντας ἐκοάζεσθαι.

950. τούτων μὲν ὅτως is Emper’s conjecture, adopted by Enger.
The Ed. has retained the Mss. reading, but no very in-
telligible explanation of it could be given. It is translated
as if it were περὶ τούτων ὅτως ἐκεῖ μοι. The following
are similar expressions: τοῦτι μὲν ὅτως Babr. 116, 15;
ταῦτα μὲν ὅτως ἢσι Theogn. 31; Golden Verses 9;
τοιαύτα μὲν δὲ ταῦτ’ Prom. V. 500; ταῦτα μὲν ὅτως
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ταύτη Plut. de Sera N. V. 7 and elsewhere. The passage is not yet emended.

960. παγκαίνιστον. Lit. 'all' or 'on every occasion, used for the first time', so that none need be used twice. The meaning of καπνίζω, in Aesch., 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 ὑπάρχει requires no illustration.

967. Σειρίος κυνός. Apposition; τὸν κύνα τὸν Σείριον Αelian Suid. s. v. Ἰακύβ. Σειρίος, ὁ ὑπάρχως κύων ib. s. v. Σείριον; τὸν κύων. ib. ὁ κύων ὁ Σείριος καλούμενος Sch. Arat. 327. Σείριος ἀπίθρτη thrice in Hes.

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 Φῆβας are δείμα, ἐκνος, κυρχήν, ἐκπληξίες, δήμαρξες. 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. II. 8. 538 εἰμι δαφνιεύν αἴματι Φιτών and similar passages. The Spartans wore φοινικίδες in battle, and were buried in them Plut. Instit. Lac. 18, 24; and Arist. in Suid. s. v. Φινικίδα. These and other omens might be found, but the Chorus speaks as if the presentiment was independent of omens.

976. προστατήριον is translated as if it were derived from προστάτης and προστατεύω as in Eur. El. 932 αἴσχρον γυναικα προστατεύω γε δωμάτων. But the other meaning is also intended as in προστατησίς Αρτέμιδος Sept. 450 etc. The former, 'domineering over' like a προστάτης over a μέτωπος, is the more prominent.

977. μαντιστολεῖ is formed like ὁμεροστόλῳ. ξυμιθος, alluding to the diviner's fee; see v. 1261.
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984. προφανές'. προφανέτω 'advised beforehand' Xen. An. 7. 3. 18. προφανέταν τι μοι γνώμα 'forewarns me of' Soph. O. C. 1075. ἐμφάνεσε. ἐμφάνεσον ἕρων Φασίν' ἐπειδὴ ἐμφάνισον τοὺς πρῶτα συμπλήρωτας, καὶ ἐξ ἀπωλυτίσθως τι συμπληρώστας Suid. s. v.

285. παράβησον. ἢ ἄριστον παραμείνεται Χεσ. Op. 407. παρά-
βεσον' παραμένασε 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'. ἢ ἀκέρε ἐπανοδὸς Suid. s. v. 'home-return' as in Shakspere.

990. ἄνεμον λύρας. The phrase was πρὸς λύραν ἄθειν, and ἄθεις χρήσαι πρὸς λύραν is one of the symbols of Pythagoras, who recommended his disciples to practise only such music as was of an inspiring and cheering character. μουσική. 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 μῦ 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.

996. τελεσφόρος δίνως. 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. πρὸ χρημάτων ἄκονν 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. πρότασις δόμος is from Χεσ. Op. 687 μηδ' ἔτι νωσίν ἀποντα βίον κοιλήσει τίθεσθαι.

1014. 'Sinks', in the Translation, is an active verb.

1015. ἀμφιλαφῶς ἐχουσα τρυφημάτων Alciph. 3. 60. 3.

1016. ἐπετειλὼν. 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 ἐπετειλῶν 'plentiful'.

1021. ἐπαίδευαν. ἦστε δὲ καὶ — ἄπεν καὶ πάθη καὶ νοσήματα τινα ἄρθυμαζον. ὡς Φασίν. ἐπεφάνοντες ὡς ἄληθες, καὶ εἰκός ἐντεῦθεν πολέμοι τούνομα τούτο εἰς μέσον παρεληλυθέναι

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1026. Μοῖρα μοῖρων. In the temple at Delphi there were statues of only two Moeræ Plut. de Ei ap. Delph. 2; for Εἰμιμερένω διττῶς καὶ λέγεται καὶ νοεῖται ἡ μὲν γὰρ ἐστὶν ἐνέργεια. ἡ δ' οὐσία. ἡ δὲ κατ' οὐσίαν ἔσχεν εἶναι σύμπαντα ἡ τῶν κόσμων ὕψος 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 θεολογικῶς οὖ κατὰ τὰ Οἰσικά, and was adopted by Plato. The meaning of this passage is "if ὑπὸ τῆς Φύσεως νόμος (Μοῖρα οὔ Εἰμιμερένη τὰ καθόλου συμπεριλαμβάνοντα) did not determine that the fate, 'μοῖραν', of the individual, here Agamemnon, should gain no advantage from any inter-position". The first is προγνωσθένως 'anteceodently' as containing that which operates universally τὸ καθόλου, the second is ἐπιμερέως 'consequently', the application in particular cases, τὸ καθ' ὑπάλληλον, ibid. c. 4. Κηρ also has this double signification (1) Μοῖρα, and especially as the Death-goddess; (2) μοῖρα, for in the Ψυχοστασία of Ἀesch. the κῆρες of Memnon and Achilles are weighed against one another. The Scholl. wrongly explained by ψυχάς and censor Euch. ὃς ἐδέξιτο Φαῦλους Λισχύλος. They did not understand him.

1027. πλέον Φέρειν. Usually πλέον ἔχειν or ποιεῖν as in Plato Apol. 2. end, and μείον ἔχειν.

1028. i. e. 'my heart would prompt words faster than my tongue could speak them'.

1031. ἐμαλγύς: Hes. Th. 629, 635.

1032. ἐκτολυπεύσειν χαλέπιν πόνον ἐκτολυπεύσας Hes. Sc. 44.
This metaphor is suggested by the name ἰλαβός, and perhaps τεταγμένος v. 1025 implies "Ἀτρεῖος.

1033. ᾨπυρίσκα τοιος ἐστὶ τὸ ἐκ μικροῦ σπινθῆρος Φυσώντα μεγάλην Φλόγα ἀνάψει Suid. s. v.

1036. ἀμπνίτως. The latent meaning is 'independently of the μῦνες τεκτόνων' of v. 155; so in χεριβόω there lies concealed 'the act by which Agamemnon's sin is to be purged away'.

1038. Ζεῦς Κτίσιος ὄν καὶ ἐν τοῖς τυμπεῖοις ιδρύοντο ὡς πλούτω- δότην Suid. s. v. Her second meaning is Πλοῦτων a surname of Αἰδής. 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', μαζεύν τὸ ἔρημον καὶ στερεδόν ἀρτίδιον J. Tz. Ces. Op. 588. It was black bread, as evident from the proverb λευκὶν μαζεύειν Φυσῶ σαὶ παροιμία ἐπὶ τῶν με- γάλων ὑποχυνομένων. ἡ ὁ στρεφόμεν ἄρτος Suid. s. v.

1043. ἄλκην μὲν γὰρ ἐδόξων Ὀλύμπιος Λικόπησιν, νόον δὲ Ἀμυ- βοινίδας. πλοῦτον δὲ περ 'Ἀτρείδησιν' Ces. Fr. p. 317 D. Heyne.


1068. i. e. not deemed worthy of a reply.


1081. Ἀγιεύς δὲ ἐστὶ κιόν εἰς δὲ ἤλιον ὡς ἰστάσει πρὸ τῶν ὑμπρῆν. τὸν Λεξίαν ὡς πρὸ τῶν ὑμιῶν ἐκκατός ἱδρύοντο Suid. s. v. Ἀγνικ. Ἀγιεύς," ἀ πρὸ τῶν ὑμπρην ἰστάμενος ἐν σχίματι κιόνος βωμὸς E. M. s. v.

1082. οὐ μᾶλλις. 'non parum' Herm.

1090. συνίστορα is equivalent to συνειδύζω.

1091. ἀρτάναι ἦ ἐκ τῶν καλωδίων ἄρχοντι E. M. s. v.

1092. σφαγεῖν τὸ τῶν ἀίματος ἐφεκτικόν ἄργειον Suid. s. v. Paley compares ἀνδροκτονεῖον Bekk. Anecd. 1. p. 28. Φυσοφανταίαν is aptly changed from περιφανταίαν 'a place sprinkled with lustral water' to 'a place sprinkled with the blood of murdered men'.
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1294. Lit. ‘she hunts those whosesoever blood-shed-by-murder she may discover’.

1103. ἡφέσων. Ἐsch. applies this word only to that which is superlatively bad; he knows no stronger word.

1105. διξοῦσ  ἀδρέες εἴμεν 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 ἔθηνω over Agamemnon is εἴκτων, and she is ἄρκυς because she is like a stake holding up a net. δίκτων, σαγήνης, βλαζος are the same in Babr. 8. 4, 6, 8. ἀρκυς—τὸ ἑρμηνευμένον δίκτων (in its abstract sign). εὐκτείνως ἡ ὑστέρα συλλαβή ἐπὶ τῶς ἀδρίς Suid. s. v. It is short here, at any rate. ἄπο τοῦ εἰργα E. M. s. v.

1118. καταλεύσιμον τὸν ἀξίου τοῦ καταλευσόναι εἴπε Δείναρχος ἐν τῷ κατὰ Λυκούργου Suid. s. v. ‘ut cancti concludam—verint lapidibus obratum publicum malum publice vindicari’ Apul. Met. 10. 6.

1121. τῶν γὰρ Φοβεσμένων τὰ ἄνω λειφαίμει Arist. Probl. 4. 8. περικοβαφῆς 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 Choëph. 185 δίψοι πίστωσι σταγόνες, the effect of the rush of tears is that the eyes are left dry.

1123. βίον δύντος. Translated by Lucret. 5. 987 ‘labentis lumina vitre’.

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 κελαινὸς ξίφεσιν Soph. Ai. 231; but if she is a cow, v. 1125, the sword is her horn.

1130. Perhaps ἄρεσφατογνώμων ἄκρος like προβατογνώμων ἄγακος, v. 795.

1133. τὸ παιδὸν οἱ ἀνθρωποι κακοδαιμονίντες ὄρωσι καὶ κακοῦς ἄνιψος σφικτικοὺς τῶν ἄνεστῶτων 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. εἰσφρομένως (on going in to the temple) is sound, (it is changed by Weil and Enger); but Φινεφα must be changed to Φεβεφα with Enger, a change anticipated by the Ed.

1138. 'thou' Clytemnestra, 'him', in the next v., Agamemnon.

1144. ἀμφιβαλ.: The meaning in this passage is that given in the Trans.; 'fecunda poenis' is only a part of the meaning.

1145. She felicitates the bird upon its happy lot.

1149. ἀμφικει δει in the loose language of prophecy means 'a two-edged blade'. The oracle about Cleomenes, Hdt. 6. 77, has δει δαμασθεὶς, 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. ὄμοι quotes Isaæus for the signification 'simul'. but this is too tame for Ἀesch. ὁδίς δὲ αὐλητικὸς νόμος, οὕτω καλούμενοι. ἵνα εὕτοι καί ἀνάτασιν ἐχὼν Suid. s. v. ἱστα μεγὰ τε δεινόν τε ὁρία Ἑμ. II. λ. 10.

1156. This is Casandra's answer to the question 'whence etc.'

1158. αἰώνας. ἐτ' ἠθένει Σκαμάνδρῳ II. 5. 35 etc.


1168. So Heenba, Eur. Tro. 1242, μάτιν δ' ἐβουλυτοῦμεν. In ἄκος, ἐπίφαλας, παλέιν. περιβόλους there is the metaphor of a physician's unsuccessful treatment of a patient. χειλεῖ πελῶ Prom. V. 282. As soon as the delirium of her fever subsides she too will sink to earth and die.

1178. ἐκ 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
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, ἀνθρωπός, contains the denunciation of the vengeance, and, therefore, the same imagery is employed. But Ἑσχ., 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. ἦν ἀνήγας: ὑπὸ τὸν πεφυτισμένον ἄκαρ Ὀδυσσ. s. v. 1189. ξυρτεῖον αἴμα. The drink of the Erinyes, Eum. 264 foll. 1190. ὅτε το καυσιγνύτειο ἐσο ἀνά δέμνια βαίνη Hes. Op. 326. ‘τορι γενίας καλετευτεὶ τοι ἐπὶ ὁπερίμοι Ὀδυσσ. 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 λοιπῶν ξύρματρυπε Φάνον, ‘bore witness for Agamemnon in his absence’. 1194. Another argument in favour of κυρώ is the repetition of the word by the Chorus v. 1201 κυρεῖν λέγονσαν ‘hit the mark in speaking’. 1196. ἐκμαρτυρεῖν Φαῖ τὸ λέγειν ὅπερ αὐτῆς ἔδει ἄλλ’ ἀπερ ἑτέρων ἥκουσε λεγόντων’ ἐκμαρτυρία γὰρ γεγραμμένη ἄναγιγνώκεται, ὅταν τις ἡ τελευτάσια ἡ ἑ ὑπερήμοι Ὀδυσσ. s. v. and E. M. s. v. There is not the slightest excuse for adopting πήγμα. 1198. The passages are Hes. Op. 802. Th. 232, 784, 792. There or ‘is more prim’. 1205. 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. μισθεῖα δὲ Ἦ εἰς τὰ Ἀφροδίσια ἀκρασία Ὀδυσσ. s. v. μενετοί θεοί. E. M. derives it either from μισθεῖν or from μίσθεσθαι. 1245. Lit. ‘I run falling out of the course’. 1246. Observe the metaphor in ἐπάθεσθαι (autopsy, and a physician’s visit), κοίμησον ‘lull the pain’, Παιαsubmission ‘the god who relieves pain’, and λόγω, παια προσδοκίαν for παθεῖ.
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1251. πορσύνει ἐτοιμαζεῖ Suid. s. v.
1260. Φαρμακεία δὲ. ὅταν διὰ τινος σκέψεις (cookery) βανατυ-Φέρον δοθῇ τις διὰ στόματος Suid. s. v. μαγεία.
1261. μισθόν. μίσθωμι ὁ μισθὸς ὁ ἐταμικὸς. καὶ ἐταμικῶν Φά-σκοντα εἶναι μίσθωμα Suid. s. v. πέλανος was ὁ τῷ μάντει διδόμενος μισθὸς ὑβελος 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 οὐκδείσων is not required.
1272. Lit. ‘not with even scales untruly’ i. e. ‘untruly, without any doubt.’; construe ‘mistakenly derided’.
1275. ἐπιτεινεὶς. This is much the same as ἐκδειχνὲ v. 1269. ἐκδεδάσκει is ‘unteaches’ Soph. Ant. 298.
1278. ἀποκτείνει (Cytemnestra Casandram) θεμαύ τῷ πελέκει Philostr. Imm. Καπάνδρα. πρόσφαγμα is the jet of blood from a victim’s throat.
1281. The Spartan mother killed her coward son and said οὐκ ἐμὼν τῷ Φίτυμῳ Plut. Apoph. Lac. She meant that he was his father’s child and not hers. Φίτυμα in Αesch. is the child of the father i. e. son. θρέμμα is the child of the mother i. e. daughter, as in Αesch. Sept. 182, and ibid. v. 792 παιδεῖς μητέρων τεθραμμέναι needs no correction for it is equivalent to κόραι, as the Ed. has already shown at Choeph. 502, οἴκτειε βαλὼν ἄρσενός ἐ' ὀμοῦ γένου ‘pity the female’s offpring (the daughter) and likewise that of the male (the son)’. ἰδιός παροργος γέννα Prom. V. 855 is ‘a brood begotten by the female, the mother’s children, i. e. daughters’; so the same daughters call themselves ἰδιός παροργος v. 29, but the sons of ΑEgyptus are ἄρσενοργοι v. 818, begotten by the father. This is a great point in the Enmeniades v. 606 where Orestes says that he is no more ἄρσενος 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 Φίτυμας ἐπί τοῦ πατρὸς τίμησιν, ἐπὶ δὲ μητρὸς οὐκέτι, ἀλλὰ γενικαί Suid. s. v.
1284. ἰδιόν μέγαν ὄρκον Hes. Th. 784.
1285. ὑπτίκερνα is ‘a lifting up of the hands, with the palms
uppermost, in prayer'. See Prom. V. 1005 and ἀκούστωνς λειτώς 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 πράξεω are futile. It is rendered in the Editor's translation as if it were a repetition from πράξεων ὡς ἐπράξειν v. 1288. The best suggestion is Enger's, but it is imperfect until the existence of πράξεω is explained, for that word could hardly be a gloss on τιλύομαι, which would rather be ὑπομενό as in Suid. s. v.

1293. ἀφαδίκατος. σφαδάξειν - δυσθανάτειν Suid. s. v.
1299. ἀλυξίς. Κύριν ἐμπεῖ <τ> οτι μὰῖρα παθεῖν. οὐκ ἔσο<β>ν ὑπάλυξίς ο>ττί δὲ μὰῖρα παθεῖν, οὐ τι δέοικα παθεῖν. Theogn. 817.
1300. τῶν ἡγομένων πείδω πρεσβεύεται Plut. Apoph. Lac. Lyc. 20. 'obedience to rulers takes foremost rank'. (οἱ ἀλλοι) Φιλοψυχοῦσι μέχρις ἐσχάτους. 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 victim, 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 πατέρι αἰνύσει εἰ μὴ κακοδαίμονα τέκνα; ἵσως ἐπὶ τῶν προγονικὰ ἀνθραγαθύματα προφέροντων. 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. τοσικτῶν ἀνωθείν τοις εἴσεπταιν ὡς εἰδέν 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. ἡμων is sound, so that we need not think of ἡμιν ὅπως. 

1320. ἐπιξενώμαι is exactly rendered in the Trans. κατεξ- 

1322. ἔρηνον λέγειν. λέγειν ἀυτῶς πρὸ τοῦ ἑαυτοῦ Soph. Ant. 883. 

1328. Prosperity is the outline of a picture; adversity is a 

1331. ἀκόρεστον. Theognis says the same of wealth and wis- 

1333. ἀπειτῶν. Crying 'hold, enough'. 

1338. ἐν δόμον εἰς φίλοις Hes. Sc. 45. 

1340. ἐπικράναι τῇ κεφαλή κατανεύσαι Suid. s. v., hinting at 

1342. ἐπειδὴ δρᾶν κατάρθωσαι Φρενί Choeph. 512. 

1355. ἀμάσσοτες has a double meaning 'striking with the sword' 

1370. Lit. 'I flow with a full stream swoln by tributaries from 

1374. εὖ κάτιλλε τὸν ἐχθρὸν ὡταν ἡ ὑποχειρία ἐλήνη τίσαι 

1379. Lit. 'verily in time at least', but none the less surely 

1382. ἐἰκε δὲ κεραῖν ἱχθυσιν ἀμφίβλητον Hes. Sc. 215. 

1390. ἐφεμος has the same root as ἔφεσος and this probably the 


1392. γάνος ὑδρῷ, χάρᾳ. E. M. s. v. γεγανωμένους. κάλυξ is 

1393. ἰός ὡς ἡ κέγρησει περὶ
COMMENTARY.

γλῶξις τελέθουσι, τούς τε βέρει σπέρμουσιν. Lit. 'at the bringing-to-bed of the wheat-sheath'.

1398. Tute hoc intristi: tibi omne est exedendum Ter. Ph. 2. 2. 5.

1406. κυνυρά ἄρνα περίβρονος ' Hermes Hes. Sc. 313.

1407. 'what poisonous thing solid or fluid'. ἐξ ἀλὸς ἀρμενοῦ 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 terras diditur omnis.

1409. She has put on the sacrificial incense in the form of frenzy, a side-meaning of ἄνθροπος, 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. ἀγορῆς ἄπωκουν 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; Theoc. 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 Ἀγίσθος.

1438. Φωνεὶς μητρὶς τυγδε Eum. 122 'this mother's slayer' Clyt., speaking of herself.

1444. κύκνοι μεγάλ' ἥπνον Hes. Sc. 316. κύκνος ὡθρότερον Φθέγγεται εἰ μὴ πρὸς τῷ ἀποθνίκειν ἢ 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 κύκνων as at v. 896.

1454. ἀπεφύσεν βίον. ἀνδρὰς ἀποφύσεις ἀλασάσα Hes. Op. 664. But ἀπεφύσεν βίον is an expression so strange as to defy all explanation. It is usually translated as if ἀπεφύσεν were the exact equivalent of ἀπόλεσεν, an unscrupulous procedure which the Ed. has imitated most unwillingly. For the metre forbids our ejecting βίον with Karstsen; rather a supplement must be obtained for the antistrophic verse. No well-trained ear can
endure the trochaic monometer with monosyllabic clausula. It must be either an ithyphallic or a dimeter catalectic. There is a corruption; and probably ἀπέφιεσεν is a gloss.

1460. Probably suggested by Hom. Il. 2. 137 αἱ δ’ ἄλχει διατ’ ἐν μεγάσις τοπιδέγμεναι.
1461. ἑριμνάστευτος. ἁμνήστευτοι Metrod. Fr. v. 180. Such allusions to the meaning of proper names are very common, and many instances are given in Dithey’s Cydippe pp. 36—41. Perhaps the first two lines of the Iliad may be added, for Ἀχιλλός ἄλγεια is equivalent to ἄρης λαυς, just as Ὅδυσσεὺς is the hero against whom Poseidon ἄδυσσατο, 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 Ὅδυσσεὺς, to Autolycus by reminding him of the ἄδυσσα, or enmity, which he had himself incurred. Αἰγαίων, κυδεὶς γαῖων Il. 1. 404 is another; Virgil gives several etymologies, e. gr. ‘cura penum struere et flammis adolere Penates’ Αĕn. 1. 704. There are also cases like ‘qua semita monstrat’ which shows that Virgil took semita to be connected with σῆμα, σήμαινω, ‘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 κύτῳ κέλευς ἐκ προγιγκτοῦ πέλει, which no one can translate. It should be κύτῳ κέλευς 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. ζής θῦλα γυναικῶν. πῦρ μέγα διηντοῦ. μετ’ ἀνεφάσι ναετάνσαν Hes. Th. 592.
1468. ἀπέφιεσε is exactly equivalent to ἄγειν ἔδει.
1470. ‘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’.
1474. Predication by invocation, as often.
1480. ἵσσα υἱóbας τὸ πεπχύδα άλμα Suid. s. v. Χειράνων ἔλεος τρήμα δινεκές ἱκάς ἐκκίνον Suid. s. v.
1486. From Hes. Op. 667 ἐν τοῖς γάρ; τέλος έστίν έμας άρνάβων τε κακῶν τε. and Theognis 172 οὐ τι ύπερ θεῶν γίγνεται άνθρώποις. οὔτε άραβι. οὔτε κακά. So Cleanthes, Hymn to Zeus, v. 15. But Pythagoras according to Iambi. 178 ἀπεδείξεν ὃτι οἱ θεοί τῶν κακῶν ἀναιτίοι εἰσίν. 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 Φήσιν Suid. s. v.
1501. ἀλάστωρ. ἀλάστορας καὶ παλαμαίενες ὑπομάξουσιν ὡς ἀλάστων τινῶν καὶ παλαιών μικραίων μνημείως ἐπεξείντας Plut. de Def. Or. 15.
1507. 'Whence, whence would he come? ἢστι τὸ μὲν τῷ Δάμιον. τιθείμενον ἀντί τοῦ τοῦκεν Suid. s. v. πώμαλα.
1526. ἄνωξια ἀπὸ τοῦ ζωγ λέον ἄξω λόξιος ἀπὸ μεταφοράς τῶν σταθμῶν τῆς ἕπος ἑξήνταιν E. M. s. v.
1534. καὶ' ἐφ' ἐφ' εὐφανθέν ψιλάδας βάλεν αἰματοκάπας. σύμα τίς Hes. Sc. 384.
1539. ἐν ἄφρικτοις ἄφροισι of the vase in which 'Ελπίς was confined Hes. Op. 96.
1544. ὁ ἴωντα βλάπτων μὴ νεκρῶν μὲ ἐφενεῖτο Babr. 14.
1547. In prose ἐπικίνδυνος ἐπιταφίος. λάψαι' ἐπιβαλέων Suid. s. v.
1550. πανιέσι: 'perform its task of praise' as at v. 354.
1562. ὥς δὲ τερεντάν τετοιον τερεσις Philost. Her. p. 12 B.
1566. ἀφικαί η προμολλήσει Suid. s. v. ἐκεῖνο ὡς ἐκήμων ὡτας προεισβολὴν Dion. Hal. 7. in Suid., of Regulus.
COMMENTARY.


1586. Ἐνικῶν δὲ φυλασσεῖν ἀμφίβλητον Soph. Trach. 1051.

1585. Lit. ‘being disputable in his rule’ i. e. liable to have his claims to the throne disputed.

1588. εὐρέτ᾽ ἐν λιταῖς Æsch. Supp. 270.

1590. The following passage is ascribed to Hecateus by Natal. Com. 9. 9, cited by Klausen, Hecat. Fr. p. 157; ὤ (Dius) αὐτοὶ (οἱ Δικάων ταῖς) καλίσαντες ἐπὶ ξένων. ἕνα τῶν ἐπικεφαλῶν παιδαρίων σφάττουσι καὶ τὰ σπλάγχνα συμμιξάντες παρέβεντο τῇ τριμέθυ. τ[--] δὲ Ζεὺς ἐγνωκὼς καὶ μεσοκαθεὶς τῶν μὲν τραπέζων ἀνέτρεψεν κτλ. If it is rightly ascribed to Hecateus Æsch. imitated him in several particulars.

1591. The spurious verse was clearly made up of glosses. (πατὴρ v. 1590) 'Ἀτρεὺς (εὐθύμως v. 1592) παρέβεν ἡ Φίλας (τωμὸ v. 1592) πατρὶ. So Enger and Schutz.

1594. παθύρη are the joints attached to the feet i. e. the toes. χερῶν ἄκρους κτένας is in the style of Hesiod’s πεντ- ὄξυς ‘the trunk with five branches’ i. e. the hand.

1597. ἐσθεῖν occurs three times in Hes. Op. ὑστων. σωτῆς, E. M. s. v. ὑστως; in a transitive sense will mean ‘saving’ and ὑστως applied to things will be ‘not saving’ i. e. costing much, or, expensive.

1599. ἡ λατρεία ἀπεραῖν ἀπυνάγκασιν Alciph. 3. 7. 2.

1601. ἐν ἀράτις ἐνυπα μέρει συμπτωτίμων ὡς ἐνυόνι Suid. s. v. ἀράτις.

1605. 6, ἐτεὶ μὲ ἐτι τυπθὲν ἐντῷ Hom. II. 6. 222. παῖς ἐτ ὅν ἐν σπαργάνωι Choëph. 755. παῖδ᾿ ἐτ σύχρ Soph. Trach. 557. τυπθὲν 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. ἄφεσις ‘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. σὺ ἦ; evidently follows ἐγὼ μὲν implied in σέβω.

1617. νερτεραι; κατάτεραι Suid. s. v. who connects it with ἄνεφε νέρθε.
COMMENTARY.

1626. ἀνδρὶ στρατηγῷ. ‘a man and leader of men’.
1640. ζεύγλων δύσλοφον Θεογν. 847.
1641. λιμὸν εὐθράν συνοικητήρα. δυσμενῆ θεόν Simonid. περὶ γυν. 101. τοίχες τὸν λιμὸν συνοικιζέτε Alciph. 1, 20. 2.
1650. From Ηes. Sc. 119 εὐκέτει τυχόν ὑσμίν Ηes. Sc. 119. λόχος. σύντημα ἐξ ἀνδρῶν ὅκτῳ οἱ δέ, οἱ ἄνδρῶν ἵθ’ οἱ δέ. δέ. ἵθ’ Suid. s. v.
1651. πρόκοπτον ἔχων τὸ ἐφος ἀντὶ τοῦ γυμνόν Suid. s. v.
1653. Chorus in Sept. 263 σὺν ἄλλας πείσμαι τὸ μέροσιμον. to which Eteocles replies τοῦτ᾽ ἀντ᾽ ἐκεῖνον τοῦτος αἱροῦμαι σέθεν. τεμασκότων σ’ αἱροῦμαι Choeph. 551. In addition to the fact that ἐφ and ἢφ cannot be distinguished in the Medicæan Ms., there is no doubt that αἱροῦμεθα is right, were they ever so unlike.
1655. ἐξαμῆθ᾽ θέρος Pers. 222. The idea is taken from Hom. II. 19. 222 αἰφά τε φυλαπάδος πέλεται κόδος ἀνδρώτοισιν. ἦστε πείστην μεν καλάμην χίωνι χαλκὸς ἔχειν. ἄμνητος δὲ ἀθλήσεως ἐπὶ κληκτὶ πάλαιντι Ζεύς. ἄμνητος 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. οὕτ᾽ ἄν ἐκοίμησιν ᾧς ἐχειν τιμᾶς σέθεν Eum. 228.
1660. ἄπλη is a solid hoof like that of a horse; χιλῆ is a cloven hoof like that of a sheep, goat, or ox; or a foot with claws. See Scholl. on Ηes. Op. 488 and Ηes. Sc. 62.
1669. μιαίνων εἰσέβεθαν Sept. 344.
1672. For the proper case with προτείμαν see Eum. 640, 739. The ΟEd. 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 Euménides 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 ἐπὶ count as a verse.

Parode: vv. 40—257. It consists of three parts,

10 anapaestic 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,
EXPLANATION OF THE METRES.

\(4\frac{1}{2}, 6\frac{1}{2}\) = 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.
14. dactylic tetram., ebasis 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.; logaoedic 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 dim. 11, 12, 13. dactylic hexam. 14. dactylic dim. 15. dactylic tetram., ebasis.

(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., ebasis. 6. iambic trip.
7, 8. log. (dactyl, trochaic dip.) 9. log. (choriambic hexapodia, dactyl, trochaic dip.)

Str. \(\delta\). 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. daetly, trochaic dip.

Str. \(\epsilon\). 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
EXPLANATION OF THE METRES.

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, 4 1/2, 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 Poenonic. 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. $\beta'$. 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 $\alpha$.

Str. $\gamma'$. 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 $\alpha, \beta'$.

Epodus. 1. 2. iambic dip., cretic. 3. trochaic dim. cat. 4. 5. iambic trim. 6. iambic dip., cretic. 7. iambic
EXPLANATION OF THE METRES.

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. $\delta$. 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 trim.) 5. log. (base, dactyl, cre-
ic, dactyl, trochaic dip.) 6. Pherecratic (base $\ddot{\nu}\nu$;

dactylic dim.)

Str. $\beta'$. 1. log. (iambus, dactyl, cretic, trochee, dac-
tylic dim.) 2. anaocr., base, dactylic dim. 3, 4, 5. dac-
tylic trim. 6, 7. trochaic dim. cat. 3. log. (base, dactyl,
cretic; trochee, dactylic dim.)

Str. $\gamma'$. 1. iambic dip., trochaic dip., three trochaic
tripodias cat.; trochaic dip., trochaic trip. 2. dactyl,
trochaic trip. cat. 3. log. (base, dactyl, cretic; chori-
ambic dim.; dactyl, trochaic trip. cat.; choriambic trim.,
dactylic dim.) 4. anaocr., base, dactylic dim., (monosyllabic

catalexis). 5. pherecratic (base, dactylic dim.)

Str. $\delta'$. 1. iambic dip., cretic trim., trochaic dim. cat.
2. log. (anaocr., base, dactyl, trochaic dim. cat.) 3. iambic
dip. 4. Cretic trim. 5. log. (trochaic dip., cretic, dactyl,
trochaic dip.) 6. dactyl, trochaic dip.

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. $\alpha$. 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. $\beta'$. 1 paeonic trim. 2. ionic a minore (= anaocr.
$\ddot{\nu}$ and base $\pi\pi$), two dactylic trimeters cat. 3. log.
(dactyl, choriambic dim., dactyl, trochaic dip.) 4, 5, 6,
EXPLANATION OF THE METRES.

7, 8, 9. trochaic dim. cat. 10. base, dactylic heptam.

Str. ăr. 1, 2. bacchiac dim.
Str. ăr. 1. bacchiac dim. 2. bacchius, dochmius. 3. iambic trim.
Str. ăr. 1. dochmiac dim. 2. cretic, dochmius. 3. iambic trim.
Str. ăr. 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3. iambic trim. 4. dochmius, cretic tetram.
Str. ăr. 1. dochmiac dim. 2. iambic dim. cat. 3. iambic trim. 4. iambic dim. 5. dochmius, cretic dim., dochmius.
Str. ăr. 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3. iambic trim. Mesostrophe ăr: 1, 2. iambic trim. 3, 4. dochmiac dim. 5. dochmius, cretic dim., dochmius.
Str. ăr. 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3. iambic trim. Mesostrophe ăr: 1. dochmiac trim. 2. cretic, dochmius. 3. dochmius, cretic dim. 4. dochmiac trim.
Str. ăr. 1, 2. iambic tripl., dochmius. 3. dochmiac trim. 4, 5. iambic trim. Mesostrophe ăr: 1. dochmiac dim. 2. iambic dim. 3. dochmiac dim. 4. dochmius, cretic dim. 5. dochmius.

(3) vv. 1178—1330, iambic trimeters, except v. 1307 φεύ Φεύ an iambns. and vv. 1214. 1256, 1315 iambic dipodias.
Three anapaesthetic systems, vv. 1331—1342, occupy the place of the Fourth Stasimon.

Fifth Episode: vv. 1343—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. ăr. 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. ăr. 1. log. (dactylic trim., trochaic dip.) 2. log. (dactyl, trochaic dip.) 3. anacr., base, trochaic trip.
Str. γ'. 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. ζ'. 1. anacr., two bases, dactyl, cretic. 2. ionic a minore, cretic. 3. log. (dactylic dim., trochaic dip.)

Str. ζ. 1. iambic dip., trochaic tripl. 2. log. (dactyl, trochaic dip.) 3. iambic dip., trochaic tripl. 4. iambic dip., trochaic dim. cat. 5. iambic dip., trochaic tripl. 5. iambic trim. 7. anacr., base, trochaic tripl.

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 ⅜ 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 Gozens 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 prefaces his critical notes to the Choephoroe as follows: "Quemadmodum haec tragöedia principio caret, sic etiam iis quae insuper præponi debent, destituitur: quorum nos utrique, quantum poterimus adferemus remedii. Hæc igitur praeponenda sunt.

"Τράβος οὗ τοῦ Αἰσχύλου Τραγῳδίας, ἐν πρώτοις συνέστηκεν, ἀπὸ τὰς χρόνις πρὸς τὸν Λυκιάμονος τάφον κομίζουσιν. Ἡ δ' ὑπόθεσις. Ὀρέστης ἐκ Φυγῆς ἐπανίων. καὶ τὴν τε Κλυταιμνήστραν ᾧκα καὶ τὸν Αἰγισθόν κτείνων."

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 Choephoroe, independently of Canter. With reference to the lacuna in the Prologue of the Choephoroe he says: "Jam quod ad principium tragödiei pertinet, id nobis fere to.um conservavit in Ranis Aristophanes."

THE END.
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