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THE  
AGAMEMNON OF ÆSCHYLUS

REVISED AND TRANSLATED

BY

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KEMINK AND SON,  
UTRECHT.

—  
1868.

“Farthermore there were lefte out in diuers places of the warke lines and columes, ye and sometyme holle padges, whiche caused, that this moste pleasant auctour coude not well be perceiued: 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 greater blemishe vnto a noble auctour? And for to preise worthily vnto you the great lernyng of this auctour, I know my selfe right muche vnable, ye shal your selfe now deme, whan ye shal see hym (as nere as I can) set forth in his owne shappe and likenes.” Preface to Gower's Poems.

# P R E F A C E.

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The principal features of this Edition are:

- (1) an attempt to reproduce the metres of the Greek Text in a literal line-for-line Translation,
- (2) the correction of the Text by the aid of the most recent Æschylean literature,
- (3) the arrangement of the lines of the choral odes according to the principles laid down by Boeckh,
- (4) the explanation of the Text in an entirely new Commentary,
- (5) a statement of the rhythm of each verse in the play.

(1) The deviations from an exact representation of the Greek metres are the substitution of the English decasyllabic for the Greek iambic trimeter and the contraction of resolved syllables in pæons, cretics, and dochmiacs. The anapæstic lines, also, correspond only as consisting of anapæstic feet, i. e., anapæsts, 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of a first experiment which is soon superseded by something better from a more skilful hand; and the Editor naturally hopes for some indulgence from the reader.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 'σιγῶν hush!' and the passages which could not be literally rendered in any idiomatic prose version, this professes to be a literal translation. Of course the ordinary and well-known deviations from the Greek to the English idiom are systematically made. A peculiarity of the English language is its neglect of connecting particles between the periods. The logical connexion is always defined in Greek by the proper particles; in English the reader is nearly always left to discover it without assistance. The participle and finite verb usually become two finite verbs. The aorist participle is most frequently rendered by the English present. The present and imperfect tenses with a word of time must be translated by the perfect and pluperfect with 'been', thus: 'I have been asking'. The force of γὰρ in a monostichia may be given by other words besides 'for'. The gnomic aorist, as it is called, should always be turned into the present. Sometimes the Greek idiom prefers the singular number, while the English demands the plural; and vice versa. In the use of 'you' and 'thou' the translator must be guided by the tone of the passage, and the earnestness of the speaker; but, in general, the former is to be preferred. And so on. Without the observance of these and other idioms the Translation could not have passed even for English prose with poetic licenses. Where words are supplied for the sake of the metre they are written in italics, and care has been taken to use such words as would merely help to put the idea more clearly without adding to or subtracting from the sense or colouring of the sentence. Such words as are implied in the Greek but not expressed are not distinguished by italics.

The transcription of Greek proper names is made as nearly as possible like the Greek: thus, Casandra, 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. Phœn. 784—793 is sound throughout: the following annotations alone are necessary for the explanation of this exceptionally fine passage. *κατέχει* 'inspired with a spirit of bloodshed and death' *κάτοχος εἶ*. *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 (*νεάνιδος ὥρας*) 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 ἀθλεύειν*, *ἐπὶ δώρῳ*, *ἐπὶ μισθῷ*, *ἐπὶ σοφίᾳ*. *ἐπιπνεύσας αἵματι Θήβας* is a similar use of *ἐπὶ* 'inspired (trans.) with a desire to win the blood of Thebe'. *οὐδ' ὑπὸ θυρσομανεῖ* 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 ὑπ' αὐλητῆρι ἔκιον, ὑπ' αὐλῶ, ὑπὸ κήρυκι, and for the idea compare Hom. Π. 7. 240 δηῖω μέλπεσθαι Ἄρηϊ 'to dance to the discord of the destroyer Ares'. δινεύειν is both trans., and intrans., in Homer. The difficulty arose from overlooking the carefully arranged antithesis and the meanings of ἐπὶ and ὑπό.

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

τεβραμμέναι Æsch. Sept. 792 is undoubtedly sound, and Hermann's correction τεβρυμμέναι is absurd. παῖδες ὑπὸ μητέρων τεβραμμέναι is a periphrasis for κόραι.

καταχράσμων Theocr. 4. 22 is sound, and rightly explained by the scholiast κακὸς εἰς το χρῆσθαι αὐτῶ τινα '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 *ingratæ* premeretur caseus *urbi*': i. e. 'sold many a victim for sacrifice, and many a cheese to the townspeople who showed little gratitude in the price they gave'.

πλάνης τις ὡς 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, πόττερα μὴ δῶ διὰ τοῦτο δίχην, ἢ μείζω δοίη δικαίως; is sound and does not require the καὶν 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 τῷ πάσχοντι the καὶ has got out of place; it should come after πράγματος.

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

Eur. Med. 240 is corrupt and untranslatable. The lady has

had her husband chosen for her; the question is how to accommodate her disposition and habits to his. We must read ὅπως for ὅτω 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, χθόνα must be changed to χθονί i. e. Corinth.

In Soph. Ant. 585 γενεᾶς must be changed to γενεᾶν. At v. 596 γενεᾶν must be changed to γενεᾶ.

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

The Manuscripts of the Agamemnon are:

M. Codex Mediceus, preserved at Florence. It was written about the 10 th. 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 χρῆμα λεύσσω; The average number of lines on a leaf is  $91\frac{1}{2}$ . Thus:  $1026 - 295 = 731$  which divided by 8 gives  $91\frac{3}{8}$ : and  $1118 - 1026 = 92$ : there are 45 lines on the facsimile page exhibited by Dindorf Æsch. Scholia p. 140. Then for the six lost leaves we get 549 lines, which added to 1118 gives 1667. Subtract 1644, the number of lines in the Agamemnon according to the Fl. Ms., a copy of M., (and also in the editions of Hermann, Enger etc.) and we have remaining 23 lines. Now the Argument of the Eume-



nides is only about four lines. Allow as many for that of the Choephorœ, and 7, the exact number required for the Title and Dramatis Personæ, and we have a remainder of 12 as the number of lines lost in the prologue of the Choephorœ. But, by applying Professor Weil's theory, we find that the latter part of the prologue consists of  $6 \cdot 4 \cdot 2 = 12$  lines; therefore the preceding part which is lost was probably  $6 \cdot 4 \cdot 2 = 12$ , of which 7 lines and parts of two have been recovered. Therefore the lacunas still existing in the Prologue of the Choephorœ amount to 3 lines and parts of 2.

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

- G. Codex Guelpherbytanus, of the 15 th. century. A copy of M. after the losses mentioned above.
- Fl. Codex Florentinus, of the 14 th. century. It contains the Agamemnon entire, and was copied from M. before the leaves were lost. It does not contain the Choephorœ.
- F. Codex Farnesianus, copied by Dem. Triclinius at the end of the 14 th. century from Fl.
- Ven. Codex Venetus, of the 13 th. century. It contains the same plays as Fl., but has a lacuna in the Agamemnon from v. 45 to v. 1054. It was copied from M. before the loss.
- Bess. Bessarionis codex, probably of the 13 th. century. It contains the first 333 verses of the Agamemnon, copied from M. when entire.

The early editions quoted are:

- A. The Aldine, printed from G. in February, 1518 A. D., at Venice.
- R. Robortelli's edition, from M.; Venice, 1552 A. D.

T. The edition of Turnebus, printed at Paris shortly after R. in the same year.

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

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

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

(3) The text also differs from the text of previous editions in the arrangement of many lines in the choral odes. Even Enger (1863) did not venture to make any change. But when the principles of Greek Metres had been so clearly explained by Boeckh in his three books ‘de metris Pindari’ there could be no reason why the change should not be made. In the choruses, then, as here arranged, the verses always begin *out*, the rhythmical orders, of which the verses are composed, begin *in*. The verses are divided at the points most convenient for scanning and printing; for this is a matter which has to do with the breadth of the page. Boeckh's Pindar is in quarto, but even so there is not room for the longer verses to be written in one line. In the anapæstic systems the first line begins *out* and the rest, down to the paroemiæ, 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 Gnostic 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 Choëphoræ 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 ἄρωγᾶν is in apposition with θυσίαν implied in θυτῆρ γενέσθαι = θυσίαν ποιῆσθαι, and that οὔν in v. 34 refers back to v. 11, the Watchman's statement of Clytemnestra's confident assurance that Agamemnon would return. οὔν in v. 473 refers to a conclusion which might have been inferred from the line above. So in Soph. Ant. 722 οὔν signifies "if not, as you might infer from my saying πρεσβεύειν". On κτήνη, v. 129, it should be said that it is directly taken from Hom. II. 18. 512 κτῆσιν ὄσσην πολίεθρον ἐπήρατον ἐντὸς ἔργει, a line which finally determines the genuineness of the word κτήνη.

(5) Finally, this is the first of English editions to give an explanation of the rhythm and metre of each line in the play. And here it may be added for the further information of junior students that rhythm is the regular succession of arsis and thesis in a verse; metre, the regular succession of long and short syllables arranged for the expression of rhythm.

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



## PRÆFATIO ADNOTATIONIS CRITICÆ.

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

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

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

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

Dabam Kingstownii apud Dublinium,

a. d. VI Id. Maias, MDCCCLXVIII.



## ERRATA.

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- In the Argument. *Page 5, last line* murder.
- In the Text. *P. 8, l. 1.* ΦΥΛΑΞ. *V. 276* ἐπλανέν. *V. 584* εὔ. *V. 1078* τὸν. *V. 1238* ἐδόκει. *V. 1245* ἀλλ'. *V. 1292* ἐπεύχομαι. *V. 1457* ὑπὸ. *V. 1492* ὑφάσματι.
- 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 notis criticis. *V. 30* Sic Vict. *V. 102* Sic Fl. *V. 304* πῆ (*ubi legitur* πῆ.) *V. 345* poena. *V. 373* dele τι. *V. 585* (*libri* ἐμέ). *V. 557* πρᾶπίδων subaud. μέρος. *V. 562* τρίχα. *V. 817* gravidam. *V. 1017* adscripta. *V. 1041* (*ubi legitur* 421) nullo. *V. 1092* audieris. *V. 1251* libri. *V. 1354* ὄρᾶν. *V. 1590* 'Ἀτρεΐς'.
- In the Commentary. *V. 2* explained. *V. 17* ἀπότομος. *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.

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.



THE AGAMEMNON OF ÆSCHYLUS.



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.



ΦΥΛΑΞ.

ΧΟΡΟΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΚΗΡΥΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

M. non habet personarum indicem.

Ταλθύβιος κῆρυξ libri. Ego Talthyrbium eieci quia, me iudice, Medicei codicis archetypus eum non habuit. Hæc M. post nomen fabulæ: *θεράπων Ἀγαμέμνονος ὁ προλογιζόμενος, οὐχὶ ὁ ὑπὸ Αἰγίσθου ταχθείς.* Qui ea scripsit lectores admonendos curavit Æschyleam narrationem ab Homericâ illa (Od. 4. 524) discrepare. Is igitur Arg. non scripsit. Porro autem M. habet Arg. sec. Dind., non habet sec. Franz. Hic ideo mihi fidem facit quod Arg. habet Talthyrbium.



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## Τ Π Ο Θ Ε Σ Ι Σ .



Ἄγαμέμνων εἰς Ἴλιον ἀπιὼν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ τοῦ πυρσοῦ. ὅθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρᾳ, ἵνα τηροίη τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συίσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος παραγίνεται καὶ τὰ περὶ τὸν πλοῦν διηγεῖται. Ἄγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δὲ αὐτῷ ἑτέρα ἀπήνη, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἐχυτῆς καὶ τοῦ Ἄγαμέμνονος θάνατον καὶ τὴν ἐξ Ὀρέστου μητροκτονίαν, καὶ εἰς πηδᾶ ὡς θανουμένη, ῥίψασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θυμάζεται ὡς ἔκπληξιν ἔχον καὶ οἶκτον ἱκανόν. ἰδίως δὲ Αἰσχύλος τὸν Ἄγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ, τὸν δὲ Κασάνδρας σιωπήσας θάνατον νεκρὰν αὐτὴν ὑπέδειξεν, πεποίηκέ τε Αἴγισθον καὶ Κλυταιμνήστραν ἑκάτερον διισχυριζόμενον περὶ τῆς ἀναιρέσεως ἐνὶ κεφαλαίῳ, τὴν μὲν

## A R G U M E N T.



Agamemnon on his setting out for Ilium promised Clytemnestra, if he sacked Ilium, to send the intelligence the same day by a fire-signal. So Clytemnestra set a paid watchman to look out for the fire-signal; and when he saw it he brought word. Then she sends for a number of elders to tell them about the fire-signal, and of these the Chorus is composed. On hearing the news they sing a thanksgiving hymn. Not long after Talthybius arrives and gives an account of the voyage. Next, Agamemnon comes on a mule-car: another car was following, in which were the spoils of war and Cassandra. He himself goes on before into the house with Clytemnestra; Cassandra, 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 Cassandra 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 ἀναιρέσει Ἰφιγενείας, τὸν δὲ ταῖς τοῦ πατρὸς Θυέστου 20  
ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι  
ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι,  
Χοηφόροις, Εὐμενίσι, Πρωτεῖ σατυρικῶ. ἐχορήγει Ξενοκλῆς  
Ἀφιδνεύς. 25

Προλογίζει δὲ ὁ Φύλαξ, θεράπων Ἀγαμέμνονος.

l. 16. ἐπὶ σκηῆς. I. e. tam prope a scena ut ejus clamores a specta-  
toribus exaudiri possent.

former, by the misfortunes brought upon his father Thyestes by Atreus.

The drama was exhibited in the archonship of 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.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων  
 Φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος  
 στέγης Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,  
 ἄστρον κάτοιδα νυκτέρων ὀμήγυριν,  
 καὶ τοὺς φέροντας χειῖμα καὶ θέρος βροτοῖς 5  
 λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι.  
 Καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,  
 αὐγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτιν  
 ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ 10  
 γυναικὸς ἀνδρόβουρον ἐλπίζον κέαρ.  
 Εὗτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω  
 εὐνήν ὀνειροῖς οὐκ ἐπισκοπούμενην  
 ἐμήν, φόβος γὰρ ἀνθ' ὕπνου παρστατεῖ  
 τὸ μὴ βεβχίως βλέφαρα συμβαλεῖν ὕπνω, 15  
 ὅταν δ' αἰδεῖν ἢ μινύρεσθαι δοκῶ,  
 ὕπνου τόδ' ἀντίμολπον ἐτέμνων ἄκος,

2. ἐτείας· μῆκος δ' ἦν M. μῆκος, ἦν Fl. cet. Edd. inde a VictoriO.

3. στέγαις libri. στέγης Schneidew. ἄγκαθεν libri. Fortasse ἀνέγκαθεν legendum, monente Engero; idque in-vitis Schol. et Gramm. Herm. sibi

ipse imposuit, nimirum et aliis, ratiunculis suis de hujus voc. sign.; quod non fecisset, si ἐπ' ἀγκῶνος recte vertisset 'cubito pressO'. At ille 'in ulnis', ambigue.

POst v. 6. sequitur v. ἀστέρας,

## 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,  
5 the bearers both of cold and heat to men,  
bright rulers who in æther keep their state.  
And still I'm watching for the beacon's sign,  
the flare of fire which bears report from Troy,  
10 news of its capture; so our lady's wit,  
hopeful, with manlike reasoning, proves 't will be.  
And whensoever 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  
15 my eyelids have no firm set-to with sleep —  
and when I have a mind to sing or hum,  
plying that knife of song to cure my sleep,

ὅταν φθίνωσιν, ἀντολάς τε τῶν, aperte  
spurius.

14. ἐμήν. Sic et Eum. 578, Suppl.  
366 in hac sede cum interpunctione.

17. Sic libri. Malim ἀντίμηλον

'specilli loco'; nam vulg. corruptum  
esse vel infanda vertendi difficultas  
ostendit: neque vero ineptum est  
militem quondam vulneratum hoc  
dicere.



κλαίω τότε οἴκου τοῦδε συμφορὰν στένων,  
 οὐχ ὡς τὰ πρόσθ' ἄριστα δεσποτουμένου.  
 Νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων,  
 εὐαγγέλου φανέντος ὀρφναίου πυρός. 20

ᾠ χαῖρε λαμπτήρ νυκτός, ἡμερήσιον  
 φάος πιφαύσκων καὶ χορῶν κατάστασιν  
 πολλῶν ἐν Ἄργει τῆςδε συμφορᾶς χάριν.  
 Ἰοῦ ἰοῦ. 25

Ἄγαμέμνωνος γυναικὶ σημανῶ τορῶς  
 εὐνῆς ἐπαντείλασαν ὡς τάχος δόμοις  
 ὀλολυγμὸν εὐφημοῦντα τῆδε λαμπάδι  
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις  
 ἐάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει. 30  
 αὐτὸς τ' ἔγωγε φροίμιον χορεύσομαι.

Τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,  
 τρίς ἕξ βαλούσης τῆςδέ μοι φρυκτωρίας.  
 Γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα  
 ἀνακτος οἴκων τῆδε βαστάσαι χερί. 35

Τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας  
 βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,  
 σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ  
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

## ΧΟΡΟΣ.

Δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου 40  
 μέγας ἀντίδικος,  
 Μενέλαος ἀναξ ἠδ' Ἄγαμέμνων,

19. διαπονουμένου libri. Corr. Eng.,  
 Dubner, Schmidt, ego olim.

25. ἰοῦ ἰοῦ libri. Corr. Herm.  
 26. σημαίνω M. Corr. in Fl.



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- διθρόνου Διόθεν καὶ δισκήπτρου  
τιμῆς, ὄχυρὸν ζεῦγος Ἄτρειδᾶν,  
στόλον Ἀργείων χιλιοναύτην 45  
τῆςδ' ἀπὸ χώρας  
ἦραν στρατιῶτιν ἀρωγὴν·  
μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,  
τρόπον αἰγυπῶν,  
οἷτ' ἐκπατίοις ἄλγεσι παίδων 50  
ὑπατοὶ λεχέων στροφοδινοῦνται  
πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,  
δεμνιοτήρη  
πόνον ὀρταλίχων ὀλέσαντες·  
ὑπατος δ' αἴων ἢ τις Ἀπόλλων, 55  
ἢ Πάν, ἢ Ζεὺς, οἰωνόθροον  
γόον ὄξυβόαν τῶνδε μετοίκων  
ὑστερόποινον  
πέμπει παραβᾶσιν Ἐρινύν.  
Οὔτω δ' Ἀτρέως πηλῖδας ὁ κρείστων 60  
ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος  
Ζεὺς, πολυάντρος ἀμφὶ γυναικὸς  
πολλὰ παλαίσματα καὶ γυιοβαρῆ  
γόνυτος κονίαισιν ἐρειδομένου  
διχκναιομένης τ' ἐν προτελείοις 65  
κάμακος θήσων Δαναοῖσιν,  
Τρῳσὶ θ' ὁμοίως. Ἔστι δ' ὅπη νῦν  
ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον.  
Οὔθ' ὑποκαίων οὔθ' ὑπολείβων

45. χιλιοναύταν libri. -ην Dind.,  
probante Engero.

47. ἀρωγάην M. sec. Dind. -ήν  
Eng. v. 73 cit.

57. Omnino abjiciendum comma.  
τ. μ. pendet ab Ἐ.: sic τέκνων Ἐρινύς,  
Eur. Med. 1389.

64. ἐριδομένου M. ἐρειπομένου Fl.

holding from Zeus twin-throned twin-sceptred  
 honour, a firm-paced pair of Atreidae,  
 45 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  
 50 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:  
 55 and in the highest some *dweller*, Apollo,  
 or Pan, or Zeus, hearing the shrill-voiced  
 wail of the mourning birds sends the departed  
*fledgelings'* Erinnys  
 with a late levied doom 'gainst the sinners.  
 60 So doth the master Zeus, patron of host and guest,  
 'gainst Alexander send the Atreidae,  
 and for the lady of many a lover  
 will impose on Achaeans and Trojans alike  
 many encounters fatiguing the sinews  
 65 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*

δ ad π supra scripto; ut vulg. Bess.

66. κάμακος — δμοίως. hæe in monom. et paroem. digessit Eng.

67. ὄπη vulg. ὄπη Herm.

69. οὐδ' ὑποκ. Herm., quod necessarium sit; sed licet per me poetis asyndeto uti. ὑποκλαίων libri, ὑποκαίων Casaubon, (-άων Dind.)

οὔτε δακρύων ἀπύρων ἱερῶν 70  
 ὄργας ἀτενεῖς παραθέλξει.

Ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ  
 τῆς τότε ἀρωγῆς ὑπολειφθέντες  
 μίμνομεν, ἰσχὺν  
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. 75

ὃ τε γὰρ νεαρὸς μυελὸς στέρνων  
 ἐντὸς ἀνάσσω  
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἔνι χώρα.  
 τί θ' ὑπεργήρως, Φυλλάδος ἤδη  
 κατακαρφομένης; τρίποδας μὲν ὁδοὺς 80  
 στείχει, παιδὸς δ' οὐδὲν ἀρείων  
 ὄναρ ἡμερόφαντον ἀλαΐνει.

Σὺ δέ, Τυνδάρεω  
 θύγατερ, βασίλεια Κλυταιμνήστρα,  
 τί χρέος; τί νέον; τί δ' ἐπαισθομένη 85  
 τίνος ἀγγελίας

πευθοῖ περίπεμπτα θυοσκνεῖς;  
 πάντων δὲ θεῶν τῶν ἀστυνόμων,  
 ὑπάτων, χθονίων,  
 τῶν τε θυραίων τῶν τ' ἀγοραίων 90  
 βωμοὶ δώροισι φλέγονται·

ἄλλη δ' ἄλλοθεν οὐρανομήκης  
 λαμπὰς ἀνίσχει  
 Φαρμασσομένη χρίματος ἀγνοῦ

70. ἀπύρων ἱερῶν. Vide Comment.

72. ἀτίται M. ἀτίται Fl., et sic recte recentt., 'vacantes militiæ munere'.

76. ὅτε libri. ὃ τε Auratus.

77. ἀνάσσω libri. corr. Herm., recentt.

78. χωρᾷ M. χώρα vulg. 'in puerorum pectore non est deus indiges'. Sic γυνή, οὐκ ἔνεστ' Ἄρης Æsch. Supp. 749.

79. τίθιπεργήρως M. corr. Martin.; præclara eademque diu desiderata emendatio.

70 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

75 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  
80 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?

85 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,

90 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*

82. ἡμερόφατον M. corr. in cet.

87. πειθοῖ vulgo, πυθοῖ. Fl. πευθοῖ  
Scaliger, probantibus Herm., Dind.  
cet. θυσσικνεῖς libri, nisi quod M.  
sec. Dind. θυσσικνεῖς a pr. m.; id ab  
Abrente commendatum recepit Eng.

90. τῶν τ' οὐρανίων libri. Hunc  
versum ejecit Porsonus, Engerus  
emendatum restituit.

91. Sic F. δώροις cet.

94. χρίσματος Fl., vulg. χρίματος  
M. Herm., recentt.

μαλακαῖς ἀδόλοισι παρηγορίαις,

95

πελάνῳ μυχόθεν βασιλείῳ.

Τούτων λέξαις ὅ τι καὶ δυνατὸν

καὶ θέμις αἰνεῖν,

παίων τε γενοῦ τῆςδε μερίμνης,

ἢ νῦν τότε μὲν κακόφρων τελέθει,

100

τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ'

ἐλπίς ἀμύνει φροντίδ' ἄπληστον

τὴν θυμοβόρον φρενὶ λύπην.

στρ. Κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν

ἐκτελέων· ἔτι γὰρ θεόθεν καταπνεῖει

105

πειθῶ μολπᾶν

ἀλκᾶ σύμφυτος αἰῶν·

ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἦβας

ξύμφρονα ταγάν,

110

πέμπει σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις

Τευκρίδ' ἐπ' αἶαν·

οἰωνῶν βασιλῆς βασιλεῦσι νεῶν, ὁ κε-

λαινός, ὅ τ' ἐξόπιν ἀργᾶς,

115

Φανέντες ἴκταρ μελάθρων χερὸς ἐκ δορυπάλτου

παμπρέπτοις ἐν ἔδραισιν

βοσκόμενοι λαγίναν ἐρικυμάδα φέρμα τε γένναν

96. πελάνῳ vulgo, sed M. sec. Franzii apographon -ῶ, quod Eng. recepit. Ego πάντοθεν πληθύνομαι scribere πελάνῳ.

97. λέξασ' vulgo. corr. Hartung.

98. εἰπεῖν Fl.

102. Sic. Fl. ἄπλειστον M.

103. τὴν θυμοφθόρον λύπης φρένα M. τὴν θυμοβόρον λύπης φρένα Fl. Schol. M. legit θυμοβόρον. Sermo

ex Hesiodo illo sumptus πεφύλαξο δὲ θυμῷ ἄλγεα θυμοβορεῖν Op. 795. Verisimam Pauwii corr. recepi Porsono probatam. Junge: ἀμύνει φρενί. φρήν ap. Æsch. diaphragma est, s. fons cogitationis; minime vero ipsa cogitatio.

105. ἐκτελέων libri, quo nihil melius si modo recordaris Hes. Op. 464 et 472.

107. μολπᾶν M. a p. m.

95 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,  
100 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  
105 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  
110 arm to the Teucrian  
land the Achaeans' twin-throned royalty, Hellas's soldiers  
one-hearted chieftom:  
kings of birds to the kings of the galleys appearing, the  
115 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

109. ἤβαν libri. corr. ex Ar. Ran. 1284 opt. codd..

110. τὸν γὰρ M. corr. in Fl.

111. ξὺν Fl. καὶ libris omissum ex. Ar. Ran. 1289 revocatum est.

114. βασιλεὺς libri. βασιλεῖς Karsten, -ῆς ego, ut βραβεῖς v. 230, βασιλῆς Soph. Ai. 189.

115. ἀργίας libri. ἀργᾶς Blomf., ἀργᾶς Dind., recentt.

116. δορυπάλτου libri, Enger. δοριπάλτου cum T. V. vulgo.

117. παμπρέποις ἐν ἔδραισιν M. παμπρέποισιν ἔδραις Fl. παμπρέπτοις ἐν ἔδραισι Bess.

119. ἐρικύματα φέρματι M. ἐρικύμονα φέρβοντο Fl. ἐρικυμάδα ex Hesychii glossa receperunt Karst., Dind., Eng. φέρμα τε Ahr., quem sequor, voce βλαβέντα ductus.



βλαβέντα λοισθίων δρόμων. 120

Αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

ἀντ. Κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασιν ἴσους  
Ἄτρείδας μαχίμους ἐδάη λαγοδαίτας  
πομπᾶς ἀρχούς·

οὔτω δ' εἶπε τεράζων· 125

χρόνω μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος,  
πάντα δὲ πύργων

κτήνη πρόσθε τὰ δημιοπληθέα Μοῖρα λαπάξει  
πρὸς τὸ βίαιον. 130

Οἶον μὴ τις ἄγα θεόθεν κνεφάση προτυ-  
πὲν στόμιον μέγα Τροίας

στρατωθέν· ὅσσον γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ 135

πτανοῖσιν κυσὶ πατρὸς

αὐτότοκον πρὸ λόχου μούγεράν πτάκα θυομένοισι,

στυγεῖ δὲ δεῖπνον αἰετῶν·

αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω·

ἐπωδ. τόσσον περ εὐφρων ἄ καλὰ 140

δρόσοισι λέπτοις μαλερῶν λεόντων,

πάντων τ' ἀγρονόμων Φιλομάστοις

θηρῶν ὀβρικόλοισι, τερπνὰ

τούτων αἰτεῖ ξύμβολα κρᾶναι.

122. Probabile mihi videtur voc. δὲ, hoc genus versus pronuntiando, ἰδὲ factam esse. λήμασι δίσσοις libri; recte Dind. λήμασιν ἴσους.

123. Ἄτρείδας vulgo. Ἄτρείδας Monk.

124. πομπὸς τ' ἀρχάς M., acc. illo corr., ἀρχοῦς Fl. πομπᾶς ἀρχοῦς Karst.,

Weil., Dind. Vera lectio incerta.

129. προσθετὰ M. πρόσθετὰ Bess. πρόσθε τὰ vulgo. Mutare nolim. δημιοπληθῆ libri, δημιοπληθέα O. Muller, Eng.; nec desunt aliæ epicæ formæ in hoc carmine. Μοῖρ' ἀλαπάξει vulgo. Ut editur, F., recentt.

131. ἄτα libri, ἄγα Herm.



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- Δεξιὰ μὲν, κατάμομφα δὲ φάσματα Φανῶν. 145  
 Ἰήϊον δὲ καλέω Παιᾶνα,  
 μή τινας ἀντιπνόους Δαναοῖς χρονί-  
 ας ἐχενῆδας τεύξῃ ἀπλοίας, 150  
 σπευδομένα θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον,  
 νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα, μίμνει  
 γὰρ Φοβερὰ παλίνορτος  
 οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. 155  
 Τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν  
 μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις·  
 τοῖς δ' ὁμόφωνον  
 αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.  
 στρ.ά. Ζεὺς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐ- 160  
 τῷ Φίλον κεκλημένω,  
 τοῦτό νιν προσεννέπω·  
 οὐκ ἔχω προσεικάσαι  
 πάντ' ἐπισταθμώμενος,  
 πλὴν Διός, εἰ τὸ μάταν ἀπὸ Φροντίδος ἄχθος 165  
 χρὴ βαλεῖν ἐτητύμως.
- ἀντ.ά. Οὐδ' ὅστις πάροιβεν ἦν μέγας,  
 παμμάχῳ θράσει βρύων,  
 οὐδὲ λέξεται πρὶν ὦν· 170  
 ὅς δ' ἔπειτ' ἔφου τρια-  
 κτῆρος οἴχεται τυχῶν·  
 Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων  
 τεύξεται Φρενῶν τὸ πᾶν· 175

145. φάσματα στρουθῶν M. τῶν  
 στρουθῶν Fl. φάσματα φανῶν Heim-  
 soeth. quam certissimam emend. En-

gerus non recepit.

149. ἐχενηίδας libri. corr. Blomf.

150. ἀπλοίας M. τεύξῃ ἀπλοίας

- 145 Good is the vision of eagles, but chequered with evil.  
 But I invoke the deliv'rer Paeon  
 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  
 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, whosoer 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. ἀπλοίας

T. Vict.

157. ἀπέκλαιξεν M.

165. εἰ τὸδὲ libri. cOrr. Pauw.

170. οὐδέν λείξει libri οὐδέ λείξεται

Ahr. a recentt. receptum.

- στρ.β'. τὸν Φρονεῖν βροτοὺς ὀδώ-  
 σαυτα, τὸν πάθει μάθος  
 θέντα κυρίως ἔχειν.  
 Στάζει δ' ἔν θ' ὕπνω πρὸ καρδίας  
 μνησιπήμων πόνος, καὶ παρ' ἄ- 180  
 κοντας ἦλθε σωφρονεῖν·  
 δαιμόνων δέ που χάρις βιαίως  
 σέλμα σεμνὸν ἡμένων.
- ἀντ.β'. Καὶ τόθ' ἡγεμῶν ὁ πρέ-  
 σβυς νεῶν Ἀχαιικῶν 185  
 μάντιν οὐδένα ψέγων,  
 ἐμπαίοις τύχαισι συμπνέων,  
 εὔτ' ἀπλοία κεναγγεῖ βαρύ-  
 νοντ' Ἀχαιικὸς λεώς,  
 Χαλκίδος πέραν ἔχων παλιρρό- 190  
 χθοις ἐν Αὐλίδος τόποις,
- στρ.γ'. πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι  
 κακόσχολοι, νήστιδες, δύσορμοι,  
 βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς, 195  
 παλιμμήκη χρόνον τιθεῖσαι  
 τρίβῳ κατέξαινον ἄνθος Ἀργείων·  
 ἐπεὶ δὲ καὶ πικροῦ  
 χείματος ἄλλο μῆχαρ  
 βριθύτερον πρόμοισιν 200  
 μάντις ἔκλαγξεν, προφέρων  
 Ἄρτεμιν, ὥστε χθόνα βιά-

177. τῷ libri. τὸν Schutz. recentt. quam ap. Thucydidem.

179. τε est 'etiam' ut nonnun- 190. παλιρρόθοις 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-  
180 qualms that rouse thought of pain, so to men  
wisdom comes against their will;  
such, I trow, the daemons' grace, superbly  
seated on majestic thrones.

Thereupon the elder-born

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

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

tis em.; alii alia.

cum POrs. recentt.

195. ναῶν καὶ libri. νεῶν τε καὶ

201. ἐκλαγξε libri. corr. POrs.

κτροις ἐπικρούσαντας Ἀτρεί-  
δας δάκρυ μὴ κατασχεῖν·

- ἀντ.γ'. ἄναξ δ' ὁ πρέσβυς τότε εἶπε Φωνῶν· 205  
βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι·  
βαρεῖα δ', εἰ τέκνον δαΐξω, δόμων ἄγαλμα,  
μιαίνων παρθενοσφάγοισιν  
ῥεῖθροις πατρῶους χέρας πέλας βωμοῦ. 210  
Τί τῶνδ' ἄνευ κακῶν;  
Πῶς λιπόνκυς γένωμαι,  
ξυμμαχίας ἀμαρτῶν;  
παυσανέμου γὰρ θυσίας  
παρθενίου θ' αἵματος ὄρ- 215  
γᾶ περιοργῶς ἐπιθυ-  
μεῖν θέμις· εὖ γὰρ εἶη.
- στρ.δ'. Ἐπεὶ δ' ἀνάγκας ἔδου λέπαδνον,  
Φρενὸς πνέων δυσσεβῆ τροπαίαν  
ἀναγνον, ἀνίερρον, τόθεν 220  
τὸ παντότολμον Φρονεῖν μετέγνων.  
Βροτοῦς θρασύνει γὰρ αἰσχρόμητις  
τάλαινα παρακοπὰ πρωτοπήμων.  
Ἐτλα δ' οὖν θυτῆρ γενέ- 225  
σθαι θυγατρὸς γυναικοποι-  
νων πολέμων ἀρωγὰν  
καὶ προτέλεια ναῶν.

205. τότε libri. τότε Stanl., ab Herm. aliisque merito receptum.

210. ῥεῖθροις et βωμοῦ πέλας libri. hoc Blomf., illud Pors. corr.: sed

spondæum illic sedere nefas; itaque Eng. πόροις, aut simile quid susp.

212. τί πῶς M. Fl. τε et τέ γέ-  
νωμαι M. Fl. Ut vulg. F.

kings with their staves smiting the ground  
did not refrain from weeping

- 205 the elder lord thus replied, exclaiming:  
“a grievous doom — that of non-compliance —  
and grievous if I slay my child, beauty of the palace,  
and stain with streams of maiden-murder —  
210 her father’s hands — nigh the altar. Which of these  
is free from wrong? *But* how  
be by the ships deserted,  
losing the leaguers’ aid? *No!*  
for that we crave with a desire  
215 passing desire off’ring of maid’s  
wind-lulling blood, this is god’s-will;  
*Yes!* for I hope fair issue.”

- And when he donned destiny’s *broad* collar  
and breathed a mood impious, unholy,  
220 impure, his former love’s reverse,  
he then resolved any deed to venture.  
It makes men bold, shameful-deeds-contriving  
unblest fanaticism, grief’s fore-runner.  
225 Thus he had the heart to turn  
woman-child-slayer, aid in wars  
woman-avenging, *dared* this  
voyage-inauguration.

215. περιόργως libri. acc. corr. telligas.  
Blomf.

217. γὰρ εὖ εἶη Fl. Non Opus  
erit mutatio, si versionem recte in-

222. βροτοῖς libri. βροτοῦς Schutz.  
Herm. autem primus ante βρ. inter-  
punxit.



- ἀντ.δ'. Λιτὰς δὲ καὶ κληδόνας πατρώους  
 παρ' οὐδὲν αἰῶ τε παρθένειον 230  
 ἔθεντο Φιλόμαχοι βραβῆς·  
 Φράσεν δ' ἀόζοις πατήρ μετ' εὐχὰν  
 δίκαν χιμαίρας ὑπερθε βωμοῦ  
 πέπλοισι περιπετῆ παντὶ θυμῶ  
 προνωπῆ λαβεῖν ἀέρ- 235  
 ρην στόματός τε καλλιπρώ-  
 ρου φυλακὰν κατασχεῖν  
 φθόγγον ἀραῖον οἴκοις
- στρ.ε'. Βιά χαλινῶν τ' ἀναύδω μένει.  
 Κρόκου βραβῆς δ' ἐς πέδον χέουσα  
 ἔβαλλ' ἕκαστον θυτή- 240  
 ρων ἀπ' ὄμματος βέλει φιλοίκτω·  
 πρέπουσά θ', ὡς ἐν γραφαῖς, προσεννέπειν  
 θέλουσ', ἐπεὶ πολλάκις  
 πατρὸς κατ' ἀνδρῶνας εὐτραπέζους  
 ἔμελψεν, ἀγνᾶ δ' ἀταύρωτος αὐδᾶ πατρὸς  
 φίλου τριτόσπονδον εὐποτμον παι- 245  
 ᾶνα φίλως ἐτίμα.
- ἀντ.ε'. Τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω·  
 τέχναι δὲ Ἐκάλχαντος οὐκ ἄκραντοι.  
 Δίκα δὲ τοῖς μὲν παθοῦ-  
 σιν μαθεῖν ἐπιρρέπει τὸ μέλλον· 250  
 τὸ προκλύειν, πρὶν γένοιτο, χαιρέτω·

230. αἰῶνα παρθένιον M. αἰῶ τε  
 O. Muller. παρθένειον Fl. ultima syll.  
 est anceps.

236. φυλακᾶ Blomf., fortasse recte.  
 238. τ' in δ' mutavit Tricl., δ'  
 in προχ. v. Omiss0. Quippe impe-



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ἴσον δὲ τῷ προστένειν·

τορὸν γὰρ ἕξει σύνορθρον αὐγαῖς.

Πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὡς

255

θέλει τόδ' ἄγχιστον Ἀπίας γαί-

ας μονόφρουρον ἔρκος.

Ἦκω σεβίζων σόν, Κλυταιμνήστρα, κράτος·

δίκη γὰρ ἐστὶ φωτὸς ἀρχηγοῦ τίειν

γυναῖκ', ἐρημωθέντος ἄρσενος θρόνου.

260

Σὺ δ' εἴ τι κεδνὸν εἴτε μὴ πεπυσμένη

εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς

κλύοιμ' ἄν εὐφρων· οὐδὲ σιγῶση φθόνος.

#### ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,

ἕως γένοιτο μητρὸς εὐφρόνης πάρα.

265

Πεύσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν·

Πριάμου γὰρ ἠρήκασιν Ἀργεῖοι πόλιν.

#### ΧΟΡΟΣ.

Πῶς Φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.

#### ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τροίαν Ἀχαιῶν οὔσαν· ἡ τορῶς λέγω;

#### ΧΟΡΟΣ.

Χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.

270

252. τὸ δὲ προκλύειν ἐπιγένοιτ' ἄν κλύοις προχαιρέτω M. idem Fl. nisi quod ἐπεὶ γένοιτ'. τὸ δὲ προκλύειν omisit F. ἄν κλύοις corrupte legitur ἀνηλύοις in A., ἄν ἡ λύσις in T. V. Fuerunt qui glossam adeo corrup-

tam in textum receperint. Scilicet x et η literae similes sunt. Rectissime, mea sententia, Heimsoeth., quæ dedi. τὸ μέλλον δ' ἐπεὶ γένοιτ' ἄν κλύοις προχαιρέτω (s. πρὸ χαιρέτω) Bamberg., 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 Apis.

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 Achaeans': do I speak plain?

CHORUS.

270 Joy steals upon me, calling forth a tear.

Eng. An credam igitur Æsch. dixisse  
ἐπεὶ γένοιτ' ἄν? At πρὶν γένοιτο recte  
sequitur vocem χαιρέτω, quæ valet  
χαίρειν λέγοιμ' ἄν.

254. συνορθὸν αὐταῖς M. συναρθρον  
αὐταῖς Fl. F. συνορθρον Wellauer.,

ἀυγαῖς Herm.

255. εὐπραξίς libri. quam vocem  
quum LOheck. Græcitati abjudicet,  
εὐ πρᾶξις scribunt Eng., Karst.

261. εἴτε libri. in M. ultima ε e  
cOrrectiOne. εἴ τε Aur., recentt.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εὐ γὰρ Φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

## ΧΟΡΟΣ.

Τί γάρ; Τὸ πιστὸν ἔστι τῶνδ' ἐσοι τέκμαρ;

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἔστιν· τί δ' οὐχί; μὴ δολώσαντος θεοῦ.

## ΧΟΡΟΣ.

Πότερα δ' ὀνείρων φάσματ' εὐπειθῆ σέβεις;

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.

275

## ΧΟΡΟΣ.

Ἄλλ' ἢ σ' ἐπίανέν τις ἄπτερος φάτις;

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας.

## ΧΟΡΟΣ.

Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

## ΧΟΡΟΣ.

Καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος;

280

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

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 ἀγγέλλων Karst. est valde probabilis correctio.  
corr.; Dind., Ahr. receperunt. Sane*

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἦφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας·  
 Φρυκτὸς δὲ Φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς  
 ἔπεμπεν· Ἰδη μὲν πρὸς Ἑρμαῖον λέπας  
 Λήμνου, προσαιθρίζουσα πόμπιμον φλόγα  
 πεύκης· μέγαν δὲ πανὸν ἐκ νήσου τρίτου  
 Ἄθῳον αἶπος Ζηνὸς ἐξεδέξατο·

285

ὑπερτελής τε πόντον ὥστε νωτίσαι  
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἠδονὴν  
 ἤξεν, τὸ χρυσοφεγγές ὥς τις ἥλιος  
 σέλας παραγγείλασα Μακίστου σκοπᾶς·

ὁ δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὕπνω  
 νικώμενος παρήκεν ἀγγέλου μέρος·

290

ἐκὰς δὲ Φρυκτοῦ Φῶς ἐπ' Εὐρίπου ῥοᾶς  
 Μεσσαπίου Φύλαξι σημαίνει μολόν·

οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω  
 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.

295

Σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,  
 ὑπερθοροῦσα πεδίου Ἀσωποῦ, δίκην

Φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,  
 ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.

Φάος δὲ τηλέπομπον οὐκ ἠναίνετο

300

Φρουρά, πλέον καίουσα τῶν εἰρημένων·

λίμνην δ' ὑπὲρ Γοργῶπιον ἔσκηψεν Φάος,  
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον

282. ἀπαγγέλου M. a pr. m., ἀπ' ἀ., a. sec. m. Schutz ex E. M., cet. restituit ἀπ' ἀγγάρου.

284. Hic Heims. intexuit frag. a Dind. primo ex Hesych. allatum, προσαιθρίζουσα πόμπιμον φλόγα: non

tamen ut v. ἔπεμπεν, cum Ahr., mutaret, sed v. πεύκη (i. e. πεύκης), ad v. 288 injuria deturbatam, proximo versui præficeret. Res tantum non certa, me iudice. Mox πανὸν libri. πανὸν POrs.

## 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,  
 285 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.

290 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,  
 295 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 moon*beam*, to Cithaeron's rock,  
 awaked a fresh relay of fire express.

300 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*

285. ἄθων libri. corr. Blomf.

286. φωτίσαι Musgr.; id quod quivis alius, præter Æsch., dixisset.

288. πύλη τὸ libri. ἤξεν, τὸ ego in locum absentis renunciavi. cf. Pers.

469 παραγγείλας ἤξε, et Comment.

301. Hic Dind. posuit fragm. illud, de quo dixi; eum enim offendit frigida locutio πλέον τῶν εἰρημένων. Immo vivida est: vigiles, ne desint Operæ, immoderate abundant.



ᾧτρυνε θεσμὸν μὴ μεγαίρειν μοι πυρός.

Πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει 305

Φλογὸς μέγαν πώγωνα καὶ Σαρωνικοῦ  
πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω

φλέγουσαν· εἶτ' ἔσκηψεν ἔς τ' ἀφίκετο

Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·

κᾶπειτ' Ἄτρειδῶν ἔς τόδε σκήπτει στέγος 310

Φάος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.

Τοιοῖδε τοί μοι λαμπαδηφόρων νόμοι·

νικᾶ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν,

ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι.

Τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγω, 315

ἀνδρὸς παρχγγείλαντος ἐκ Τροίας ἐμοί·

### ΧΟΡΟΣ.

Θεοῖς μὲν αὖθις, ᾧ γυναί, προσεύξομαι·

λόγους δ' ἀκοῦσαι τούσδε κάποθαυμάσαι

διηνεκῶς θέλοιμ' ἄν ὡς λέγοις πάλιν.

### ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ. 320

Οἶμαι βοῆν ἄμικτον ἐν πόλει πρέπειν.

Ἦξος τ' ἄλειφά τ' ἐγχεᾶς ταύτῳ κύτει

διχοστατοῦντ' ἄν, οὐ φίλω, προσεννέποις.

Καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα

304. μὴ χαρίζεσθαι πυρός libri. Sed χαρίζεσθαι est glossa ad μὴ μεγαίρειν adscripta, et postea in libris recepta non sine μῆ. Habes ἀφθονήτω prox. v. Est autem signum in Megaride, quod argumentum melius erit non contemnere. Vide infra v.

347 et 478. μὴ miserum, toties consortis viduum; quotiescumque, nisi me fallit, corrigunt πῆ.

307. κάτοπτρον libri. κάτοπτρον Canter.

308. εἶτ' ἀφίκετο libri. ἔς τ' Stanl. εἶτ' alii. vera l. incerta.



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- Φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς. 325  
 Οἱ μὲν γὰρ ἀμφὶ σάμασιν πεπτωκότες  
 ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων  
 παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου  
 δέρης ἀποιμῶζουσι Φιλτάτων μόρον.  
 Τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος 330  
 νήστεις πρὸς ἀρίστοισιν ὧν ἔχει πόλις  
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον,  
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον.  
 Ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν  
 ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων 335  
 δρόσων τ' ἀπαλλαγέντες· ὡς δ' εὐδαίμονες  
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.  
 Εἰ δ' εὐσεβοῦσι τοὺς πολιισσούχους θεοὺς  
 τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα  
 οὐ τᾶν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. 340  
 Ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῶ  
 ποθεῖν ἢ μὴ χρῆ, κέρδεσιν νικωμένους·  
 δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας  
 κάμψαι διαύλου θάτερον κῶλον πάλιν.  
 Θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατὸς 345  
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων  
 γένοιτ' ἄν, εἰ πρόσπαια μὴ ἀμάρτοι κακά.

327, 328. Sic libri. φυτάλμιοι παλ-  
 δων γέροντες Weil., ab Enger. recep-  
 tum. Sed et senes interfici oportet,  
 ut nemo nisi pueri mulieresque su-  
 persint; nec nisi vulg. retento Pri-  
 ami cadaver spectare possum.

331. νήστις Fl. νήστεις F., recentt.  
 νήστις Ahr.

333. Enger. primus post πάλον  
 interpunxit. Idem ἐν δ' prox. v.;  
 sed nescio an Æschyli proprium sit

Omittere v. δέ.

336. ὡς δυσδαίμονες libri. ὡς δ' εὐδ.  
 Stanl. Verti cum Martino. cf. v. 1236.

340. οὐκ ἄν γ' Fl. οὐκ ἀνελόντες  
 Bess. οὐ τᾶν Herm. οὐκ ἄν tuetur  
 Ahr. ἄν enim ex ἡ ἄν Ortum esse,  
 ut ἄρα ex ἡ ἄρα. Utinam consentire  
 possem. Deinde αὐ θάνοιεν Fl. ἄν  
 θάνοιεν Bess. ἀνθάλοιεν Aurat. accen-  
 tum corr. Blomf.

341. ἐμπίπτῃ F. sic Dind., alii;

325 hear, *each* distinct, rising from different lots:  
 those, sunk *with arms* around a husband's corse  
 or brother's, children *clasping the dead forms*  
 of aged sires, no longer through free throats,  
*as heretofore*, bemoan the loved one's fate:  
 330 but these night-wandering turmoil after fight  
 sets hungry down at meals of what the place  
 holds, with no ticket to admit in turn  
 but as each drew the billet of his luck.  
 In captive Trojan homesteads they dwell now,  
 335 from hoarfrosts underneath the clear cold sky  
 and dews released; and how luxuriously  
 they 'll sleep the night out with no watch to keep!  
 And if they reverence city-guarding gods,  
 those of the captured land, and gods' abodes,  
 340 the captors will not in their turn be caught.  
 But let no lust meanwhile befall the host  
 to long for things unfit, o'ercome by gain:  
 there's need of home-arriving safe-return,  
 and to bend back the bistade's other limb.  
 345 Ev'n if the host come sinless towards the gods  
 the lost ones' woe will be awake to see  
 if unexpected ills can hit the mark.

sed mōnito Opus est, non vōto.

342. πορθεῖν libri, excepto quod Vict., et Fl. sec. Herm. ποθειν.

345. ἄν ἀμπλάκητος Fl. θεοῖσι δ' ἀμπλάκητος cum Stanl., Herm. alii. Sed nexus est; 'Estō: deorum numina non læserunt; homicidii tamen (Iphigeniæ et Trojanorum) pæna danda est'. Nam salutem in neutram partem augurari vult Clyt. Prætendit quidem τὸ δ' εὖ κρατοίη; ad quæ

Chorus, ut illa, parum ex animo, respondet εὐφρόνως λέγεις 'bene ominaris'. Adde quod ἀμπλάκητος (s. pōtius -τός) est vox nihili, ut videtur.

346. ἐγρήγορον libri. corr. POrs., tuetur Ahr.

347. μὴ τύχοι libri. πῆ τεύχοι Ahr., Eng. Weil. Sed, ut ego vidi, μὴ satis frugi est; at v. τύχοι nequam, quæ vōcis ἀμάρτοι sedem præoccupaverit, cōtempta vōce μῆ.

Τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις·  
τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν,  
πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

350

## ΧΟΡΟΣ.

Γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις·  
ἐγὼ δ' ἀκούσας πιστά σου τεκμήρια  
θεοὺς προσειπεῖν εὖ παρασκευάζομαι,  
χάρις γὰρ οὐκ ἄτιμος εἶργασται πόνων.

᾽Ω Ζεῦ βασιλεῦ, καὶ νύξ Φιλία  
μεγάλων κόσμων κτεάτειρα,

355

ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες  
στεγανὸν δίκτυον ὡς μήτε μέγαν  
μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι  
μέγα δουλείας  
γάγγαμον ἄτης παναλώτου.

360

Δία τοι ξένιον μέγαν αἰδοῦμαι  
τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ  
τείνοντα πάλαι τόξον ὅπως ἂν  
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄσσον  
βέλος ἠλίθιον σκήψειεν.

365

στρ.ά. Διὸς πλαγὰν ἔχουσιν, εἰπεῖν  
πάρεστιν, τοῦτο δ' ἐξιχνεῦσαι.

348. κλύεις Fl. κλύεις Bess., nec aliter infra v. 1431 ἀκούεις.

350. πολλῶν ἐσθλῶν et sexcenta alia in hac fabula Hesiodo derivata sunt.

353. εὖ cum παρ. vel cæsura duce conjungo.

360. Versus suspectus Schutzio, Eng. cet., sed sensus integer: 'servitutis rete jaculum, exitii instrumentum'. Sic infra v. 771 θράσος ἄτας 'temeritas exitii effectrix'.

363. Interpunctionem post ἄλ.

Such woman's words you hear from me; but may  
 good win, in no mere equipoise with ill,  
 350 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  
 360 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  
 365 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.

Herm. pr. delevit.

365. ὑπὲρ ἄστρων libri, quod defendi nequit. ὑπερᾶσσον Weil. Scripsi divisim. Jam Optimum sensum habes, sicut verti; ἄστρων autem correctio erat.

367. Sic libri. ego commata apposui ut sit: 'hoc habent; Jovis ictum': vox ab arena tralata.

368. πάρεστι libri. corr. Karst., Heims. τοῦτ' ἐξ. Fl. τοῦτο δ' Eng.

Ἔπραξαν ὡς ἔκριναν. Οὐκ ἔφα τις  
 θεοῦ· βροτῶν ἀξιοῦσθαι μέλειν 370  
 ὅσοις ἀθίκτων χάρις  
 πατοῖθ'· ὁ δ' οὐκ εὐσεβής.  
 Πέφανται δ' ἐγγενῆς  
 ἀτολμήτων Ἄρης 375  
 πνεόντων μεῖζον ἢ δικαίως,  
 φλεόντων δωμάτων ὑπέρφευ,  
 ὑπὲρ τὸ βέλτιστον· ἔστω δ' ἀπή-  
 μαντον, ὥστ' ἀπαρκεῖν  
 εὔπραπίδων λαχόντι· 380  
 οὐ γὰρ ἔστιν ἔπαλξις  
 πλούτου πρὸς κόρον ἀνδρὶ  
 λακτίσαντι μέγαν Δίκας  
 βωμὸν εἰς ἀφάνειαν.

ἀντ.ά. Βιάται δ' ἅ τάλαινα πειθῶ, 385  
 προβούλος παῖς ἄφερτος ἄτας·  
 ἄκος δὲ πᾶν μάταιον· οὐκ ἐκρύφθη,  
 πρέπει δέ, φῶς αἰνολαμπές, σίνος.  
 Κακοῦ δὲ χαλκοῦ τρόπον 390  
 τρίβω τε καὶ προσβολαῖς  
 μελαμπαγῆς πέλει  
 δικαιοθεῖς· ἐπεὶ  
 διώκει παῖς ποτανὸν ὄρνιν,

369. ὡς ἔπραξεν ὡς ἔκρανεν libri. Prius ὡς delevit Herm. ἔπραξαν Franz., Herm. alii: necessariO; nam hic generaliter loqui oportet, non de Paride. Ego ἔκριναν, ut κρίνω δ' ἄφθονον ὄλβον v. 471. Neque enim ἔκρανεν de Jove dici potest, neque ἔκριναν intransitive de Trojanis; ceterum de

Paride non loquitur poeta, sed ad v. 400. Tentare possis ἐχρῆν νιν. licenter.

373. Locus misere vexatus. Legendum ἐγγενῆς et Ἄρης ut ego et Karst. vidimus (ἐγγόνους et ἄρη libri). Sic Omnia prospere eveniunt. Et ἐχρονος Optime conveniret, sed veri

They fared as they made choice. One said 'the gods, they  
 370 deign not to heed men by whom homage due  
 to things debarred *mortal* touch  
 is spurned': but he prayed not well.

A strife for things denied  
 375 to lust is proved innate  
 in men unduly breathing pride,  
 in houses overwell o'erflowing,  
 beyond what 's best: let *the good* painless be,  
 such as to suffice him

380 who has his share of wisdom;  
 for there rises no refuge  
 when, through fulness of wealth, man  
 kicks at Justice's altar high,  
*kicks it*, to his extinction.

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

similius est postremam partem vocis  
 ἐγγόνους corruptam esse. Ἄρης ἀτολ-  
 μήτων dictum est ut ἔρις ἀγαθῶν.  
 'ferocitas (quæ propria est Τρώων  
 ὑπερφιάλων, μάχης ἀχορήτων, Cic. Div.  
 2. 39. 82) rerum inconcessarum cap-  
 tatrix'. Sententia e Menelai oratione  
 est sumpta, Hom. Il. τι. 13. 620 sq.

379. ὥστε κάπαρκεῖν F. Triclinii  
 infausta correctio.

380. λαχόντα libri. corr. Ahr.

383. μεγάλα libri. corr. Canter.

386. προβολόπαις libri. πρόβουλος  
 παῖς Karst. Res manifesta.

391. προβολαῖς libri. corr. Stanl.



πόλει πρόστριμμ' ἄφερτον ἐνθείς · 395  
 λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν ·  
 τὸν δ' ἐπίστροφον δὴ  
 Φῶτ' ἄδικον καθαιρεῖ.  
 Οἶος καὶ Πάρις, ἐλθὼν  
 ἐς δόμον τὸν Ἀτρειδᾶν 400  
 ἤσχυνε ξενίαν τράπε-  
 ζαν κλοπαῖσι γυναικός.

στρ.β'. Λιποῦσα δ' ἀστοῖσιν ἀσπίστορας  
 κλόρους τε καὶ λογχίμους, ναυβάτας θ' ὄπλισμούς, 405  
 ἄγρυσά τ' ἀντίφερνον Ἰλίῳ Φθοράν,  
 βέβακεν ῥίμφα διὰ πυλᾶν,  
 ἄτλητα τλᾶσα. Πολλὰ δ' ἔστενον  
 τόδ' ἐννέποντες δόμων προφῆται ·  
 ἰῶ, ἰὼ δῶμα, δῶμα καὶ πρόμοι · 410  
 ἰὼ λέχος καὶ στίβοι φιλόνορες.  
 Πάρεστι σιγᾶς, ἀτίμως, ἀλοιδώρως,  
 ἄδιστ' ἀδημονῶν ἰδεῖν ·  
 πόθῳ δ' ὑπερποντίας  
 Φάσμα δόξει δόμων ἀνάσσειν. 415  
 Εὐμόρφων δὲ κολοσσῶν  
 ἔχθεται χάρις ἀνδρί,

395. πτανὸν libri. corr. Schutz.

395. θείς Fl. corr. Triclin.

397. τῶνδε libri. δὴ ego, ejecto τῶν. 'cultorem scilicet'. τῶν est scriptoris librarii peccatum.

400. τῶν Fl. Vict. τὸν F.

405. τε καὶ, post ἀσπίστορας in libris lectum, in ordinem coegit Ahr., θ' post ναυβάτας addito.

407. βέβακε Fl. corr. in F. Vict.

408. πολὺ δ' ἀνέστενον Fl. Quod

Pauw. conjecerat, πολλὰ δ' ἔστενον, id F. præbet, Omnes receperunt.

409. τόδ' Fl. Vict. τάδ' Aur.

410. ἰὼ δῶμα, utrumque semel, Fl. (Engeri typographus omisit alterum δῶμα.)

412. πάρεστι σιγᾶς ἀτίμος ἀλοιδώρος ἄδιστος ἀφεμένων ἰδεῖν libri. Vides σιγᾶς perisp. esse. Sit σιγᾶς ut ἀργᾶς supra: magnum posco; sit tamen. ἀτίμως est οὐκ ἐπιτιμῶν. Deinde Schol.



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ὀμμάτων δ' ἐν ἀχηνίαις  
ἔρρει πᾶσ' Ἀφροδίτα.

ἀντ.β', Ὀνειρόφαντοι δὲ πενθήμονες 420

πάρεισι δόξαι φέρουσαι χάριν ματαίαν·  
μάταν γάρ, εὔτ' ἂν ἐσθλά τις δοκῶν ὄρᾳ,  
παραλλάξασα διὰ χερῶν

βέβακεν ὄψις οὐ μεθύστερον 425

πτεροῖς ὀπαδοῦσ' ὕπνου κελεύθοις.

Τὰ μὲν κατ' οἴκους ἐφεστίους ἄχη

τάδ' ἐστὶ καὶ τῶνδ' ὑπερβατώτερα.

Τὸ πᾶν δ' ἀφ' Ἑλλανος αἴας συνορμένοις

πένθεια τλησικάρδιος 430

δόμῳ ἕν' ἐκάστῳ πρέπει.

Πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ·

οὓς μὲν γάρ τις ἔπεμψεν

οἶδεν· ἀντὶ δὲ φώτων

τεύχη καὶ σποδὸς εἰς ἐκά- 435

στου δόμους ἀφικνεῖται.

στρ.γ'. Ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων,

ὃ καὶ ταλαντοῦχος ἐν μάχῃ δορός,

πυρωθὲν ἐξ Ἰλίου 440

Φίλοισι πέμπει βαρὺ

ψῆγμα δυσδάκρυτον ἀν-

418. ἀχηνίαις hic, me iudice, a voce κέχνηνα derivatur.

419. Ἀφροδίτη Fl.

422. δοκῶν ὄρᾳ libri. ὄρᾳ Prienius.

426. ὀπαδοῖς libri. ὀπαδοῦσ' Dobræus.

427. ἐφ' ἐστίας libri. corr. Voss.

428. Sic libri, vulg. Halm. non probat mihi τὰ δ' et interpunct. suam post ἄχη.

429. Ἑλλάδος libri. Ἑλλανος Franz.

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,  
τέτλαθι δὴ κραδίη.

431. δόμων libri. At hic Halmio  
manus dō; præcepit enim δόμω ὕ.  
ἐκάστου libri. ἐκάστῳ Eng.

433. POrs. inseruit τις.

436. εἰσαφικνεῖται Fl. corr. POrs.

439. δ addidit Weilius.

441. Inviolata v. βαρύ.

τήνορος σποδοῦ γεμί-  
ζων λέβητας εὐθέτους.

Στένουσι δ' εὖ λέγοντες ἄν-

445

δρα τὸν μὲν ὡς μάχης ἴδρις·  
τὸν δ' ἐν Φοναῖς καλῶς πεσόντ'

ἄλλοτρίας διαὶ γυναι-

κός· τάδε σῖγά τις βαῦ-

ζει· Φθονερὸν δ' ὑπ' ἄλγος ἔρ-

450

πει προδίοις Ἀτρείδαις.

Οἱ δ' αὐτοῦ περὶ τεῖχος

θήκας Ἰλιάδος γᾶς

εὐκαλοὶ κατέχουσιν ἔχ-

θρὰ δ' ἔχοντας ἔκρυψεν.

455

ἀντ. γ'. Βαρεῖα δ' ἀστῶν Φάτις ξὺν κότῳ,  
τὸ δημοκράντου δ' ἀρᾶς τίνει χρέος.

Μένει δ' ἀκοῦσαί τί μου

μέριμνα νυκτιρεφές·

460

τῶν πολυκτόνων γὰρ οὐκ

ἄσκοποι θεοί· κελαι-

ναὶ δ' Ἐρινύες χρόνῳ

τυχηρὸν ὄντ' ἄνευ δίκας

παλιντυχεῖ τριβᾶ βίου

465

τιθεῖσ' ἀμαυρόν· ἐν δ' αἴσ-

τοις τελέθοντος οὔτις ἀλ-

κά· τὸ δ' ὑπερκόπως κλύειν

444. εὐθέτου libri. corr. Auratus.

448. διὰ libri. διαὶ Herm., 'et ita legitur in Crameri Anecd. I. p. 119 13 Oxon.' Eng.

454. εὐμορφοὶ Fl. V. εὐμόρφως F.

Vulgatum servari non posse in Comment. Ostendi. Glossema est εὐμόρφοι, cujus in locum restitui veram lect. εὐκαλοὶ, quod Dorice scriptum pro εὐκηλοὶ 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

*καλῶς* derivari opinatus est. Vide  
Comment.

458. τὸ ἴψε addidi, post *κότῳ*  
omissum. *δημοκράτου* libri. corr. Pors.

462. ἀπόσχοποι Fl.

465. *παλιτυχῆ* Fl. corr. Scaliger.

468. *ὑπερκότως* libri. corr. Gro-  
tius.

εὖ βαρύ· βάλλεται γὰρ ὄ-  
γκοις Διόθεν κεραυνός.

470

Κρίνω δ' ἄφθονον ὄλβον·  
μήτ' εἶην πτολιπόρθης,  
μήτ' οὖν αὐτὸς ἀλοῦς ὑπ' ἄλ-  
λων βίον κατίδοιμι.

ὁ α' ἐπωδ. Πυρὸς δ' ὑπ' εὐαγγέλου

475

πόλιν διήκει θοὰ  
βάξις· εἰ δ' ἐτήτυμος,  
τίς οἶδεν, ἢ τι θεῖόν ἐστι μὴ οὐ σαφές;

ὁ β'. τίς ὦδε παιδνὸς ἢ φρενῶν κεκομμένος

Φλογὸς παραγγέλμασιν

480

νέοις πυρωθέντα καρδίαν, ἔπειτ'

ἀλλαγαῖ λόγου καμεῖν;

ὁ γ'. Γυναικὸς αἰχμᾶ πρέπει

πρὸ τοῦ Φανέντος χάριν ξυναινέσαι.

ὁ δ'. Πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται

485

ταχύπορος· ἀλλὰ ταχύμορον

γυναικογήρυτον ὄλλυται κλέος.

Τάχ' εἰσόμεσθα λαμπάδων Φαεσφόρων

Φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς

490

εἴτ' οὖν ἀληθεῖς, εἴτ' ὄνειράτων δίκην

469. ὄσσοις libri. ὄγκοις Hartung.

Hoc meum feci, dignissimum enim est quod in amissæ vocis locum accipiatur. Et quidni verum sit, quum plurale in mathematicis libellis adhuc exstet, et Æsch. Pythagoreus fuerit?

474. κατέδοιμι libri. corr. Valck. ὑπ' ἄλλων sicut ὑπ' ὀρφανιστῶν Soph.

Ai. 512.

477. ἐτητύμως libri. corr. Aur.

478. ἢ, τοι θεῖόν ἐστιν μὴ ψύθος Fl. ἢ τοι F. V. ἢ τι Dind. Ridiculum est ut vertunt; Paleius enim 'quis novit utrum verum sit, an verum?' sic utique debebat 'not-a-deception'. Hermannus, (qui εἴ τι

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

correxit,) etiam festivius: 'verumne sit, quis novit? nisi deorum mendacium est; continuo enim colligi posset verum esse'. Ahr. apponit πη, toujours πη. Quid multa? ψύθος est glossa ad οὐ σαφὲς adscripta. Quæ dedi verto 'an divinum aliquid sit, ut ne sit recte intellectum'.

480. πρὸ τοῦ, (vide Comment.), est πρὸ τινός. Verto: 'mulieris est, antequam gratia evidenter accepta est, acceptam referre'.

485. γυναικοκήρυκτον Vict.

489. HOs versus libri Clytemnestræ tribuunt, Scaliger Choro: res non incerta.



τερπνὸν τόδ' ἔλθὸν Φῶς ἐφήλωσεν Φρένας.

Κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρῳ κατάσκιον

κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάτις

πηλοῦ ξύνουρος διψία κόνις τάδε·

495

ὥς οὔτ' ἄναυδος οὔτε σοι δαίων Φλόγα

ῥύλης ὀρείας σημανεῖ καπνῶ πυρός,

ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων·

τὸν ἀντίον δὲ τοῖςδ' ἀποστέργω λόγον·

εὔ γὰρ πρὸς εὔ Φανεῖσι προσθήκη πέλοι.

500

Ὅστις τὰδ' ἄλλως τῆδ' ἐπεύχεται πόλει

αὐτὸς Φρενῶν καρποῖτο τὴν ἀμαρτίαν.

#### ΚΗΡΤΞ.

Ἴὼ πατρῶον οὔδακς Ἀργείας χθονός,

δεκάτου σε φέγγει τῶδ' ἀφικόμην ἔτους,

πολλῶν ῥαγεισῶν ἐλπίδων μιᾶς τυχῶν.

505

Οὐ γάρ ποτ' ηὔχουν τῆδ' ἐν Ἀργείᾳ χθονὶ

θανῶν μεθέξειν Φιλτάτου τάφου μέρος.

Νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου Φάος,

ὑπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ

τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη·

510

ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·

νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιῶνιος,

ἄναξ Ἄπολλον. Τούς τ' ἀγωνίους θεοὺς

πάντας προσάυδῶ, τὸν τ' ἐμὸν τιμάορον

Ἑρμῆν, Φίλον κήρυκα, κηρύκων σέβας,

515

ἦρωσ τε τοὺς πέμψαντας, εὐμενεῖς πάλιν

στρατὸν δέχεσθαι τὸν λελειμμένον δορός.

492. ἐφήλωσε libri. c0rr. P0rs.

496. ὦς Fl.

497. Dind. primus commate in-

terpunxit p0st πυρός; nam vulgo plene interpungebatur.

504. δεκάτου libri. δεκάτω Wund.



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Ἴὼ μέλαθρα βασιλέων, Φίλαι στέγαι,  
 σεμνοί τε θᾶκοι, δαίμονές τ' ἀντήλιοι,  
 εἴ που πάλαι Φαιδροῖσι τοισίδ' ὄμμασι 520  
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ·  
 ἦκει γὰρ ὑμῖν Φῶς ἐν εὐφρόνῃ φέρων  
 καὶ τοῖςδ' ἅπασι κοινὸν Ἀγαμέμνων ἀναξ.  
 Ἄλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὔν πρέπει,  
 Τροίαν κατχσκάψαντα τοῦ δικηφόρου 525  
 Διὸς μακέλλη, τῇ κατείργασται πέδον,  
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.  
 Τοιόνδε Τροία περιβαλὼν ζευκτήριον  
 ἀναξ Ἀτρεΐδης πρέσβυς εὐδαίμων ἀνὴρ 530  
 ἦκει, τίεσθαι δ' ἀξιότατος βροτῶν  
 τῶν νῦν· Πάρις γὰρ οὔτε συντελής πόλις  
 ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον·  
 ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην  
 τοῦ ῥυσίου θ' ἤμαρτε καὶ πανώλεθρον 535  
 αὐτόχθονον πατρῶον ἔθρισεν δόμον·  
 διπλᾶ δ' ἔτισαν Πριχμίδαὶ θάμάρτια.

## ΧΟΡΟΣ.

Κῆρυξ Ἀχχιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

## ΚΗΡΤΞ.

Χαίρω τε, τεθνάναι τ' οὐκέτ' ἀντερῶ θεοῖς.

## ΧΟΡΟΣ.

Ἔρωσ πατρώας τῆςδε γῆς σ' ἐγύμνασεν; 540

520. ἦπου libri. εἴ που Aur., recentt. inde a Stanl. Deinde ἰδόντες Aur.; sed præco τοισίδ' injecit omnis evitandi causa.

527. Huc vulgò obtrusus βωμοὶ

δ' αἵστοι καὶ θεῶν ἰδρύματα ex Pers. 811. Immane peccatum; quòd Salzmannus primus notavit. Scilicet poeta sacrilegii reum Agamemnonem sedulo non facit.

Hail! mansions of our kings, beloved roofs,  
 and awful thrones, and gods who face the sun;  
 520 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,  
 525 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  
 530 the elder king Atreides, hero blest,  
 is come, of living men most worthy fame.  
 Not Paris, nor the country co-assessed  
 boasts that the act outdid the suffering *dealt*:  
 cast in the suit for rape and theft he both  
 535 has lost the goods he seized and with the land  
 mowed down in ruin full his father's house;  
 and Priam's folk paid double mulct-for-sin.

## CHORUS.

Rejoice, thou herald of the embattled Greeks.

## HERALD.

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

## CHORUS.

540 Love of this fatherland kept you sore tried?

534. ὄφλων libri. corr. Bl.

536. ἐθρίσεν a sec. m. in Fl. supra scriptum.

537. θάμαρτια. Verto cum Sch.

F. et Paleio 'facinoris pretium'.

539. χάρω· τεθνᾶναι δ' libri (ἔτ' in Fl. omissum) χάρω τε Herm. Olim, quod Heims. recepit, δ' in τ' mutato.

ΚΗΡΤΞ.

᾽Ωστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.

ΧΟΡΟΣ.

Τερπνῆς ἄρ' ἦστε τῆσδ' ἐπήβολοι νόσου.

ΚΗΡΤΞ.

Πῶς δῆ; διδαχθεῖς τοῦδε δεσπόσω λόγου.

ΧΟΡΟΣ.

Τῶν ἀντερώντων ἰμέρω πεπληγμένοι.

ΚΗΡΤΞ.

Ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;

545

ΧΟΡΟΣ.

᾽Ως πόλλ' ἀμχυρᾶς ἐκ Φρενός μ' ἀνχστένειν.

ΚΗΡΤΞ.

Πόθεν τὸ δύσφρον τοῦτ' ἐπῆν στένος λεῶ;

ΧΟΡΟΣ.

Πάλαι τὸ σιγαῖν φάρμακον βλάβης ἔχω.

ΚΗΡΤΞ.

Καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

541. ἐκδακρύειν T. whitt.  
 542. ἴστε Fl. ἦτε F. ἦστε Ahr. 546. μ' Scaliger addidit.  
 543. Interpunxit Schutz. 547. στύγος στρατῶ libri. Nebu-  
 544. πεπληγμένος libri. corr. Tyr- lones amb0. στένος ego, vocibus ἀνχσ-

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?

*τένειν* et *ἐπῆν* ductus; *λεῶν* Heims.

549. *τυράνων* Fl. V. *κοιράνων* F.  
Hæc suspicor correctoris esse pur-  
pureos pannos. Malim *δεσποτῶν*,

quinetiam verum esse putō; et *βλάβη*  
supra erat 'malum'. Cf. proverbium  
'absente domino strepunt servuli'.

## ΧΟΡΟΣ.

Ὦς νῦν, τὸ σὸν δῆ, καὶ θανεῖν πολλὴ χάρις. 550

## ΚΗΡΤΞ.

Εὖ γὰρ πέπρακται. Ταῦτα δ' ἐν πολλῷ χρόνῳ  
τὰ μὲν τις ἂν λέξειεν εὐπετῶς ἔχειν  
τὰ δ' αὖτε κἀπίμομφα. Τίς δὲ πλὴν θεῶν  
ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;  
μόχθους γὰρ εἰ λέγοιμι καὶ δυσουλίας, 555

σπαρνὰς παρήξεις καὶ κακοστρώτους — τί δ' οὐ  
στένοντες, οὐ λαχόντες ἥδεος μέρος;  
τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·  
εὐναὶ γὰρ ἦσαν δαΐων πρὸς τείχεσιν·  
ἐξ οὐρανοῦ δὲ κἀπὸ γῆς λειμωνίας 560

βόλοι κατεψέκαζον, ἔμπεδον σίνος  
ἔσθημάτων τιθέντες ἐν θηρῶν τριχί.  
Χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον  
οἶον παρεῖχ' ἄφερτον Ἰδαία χιῶν,  
ἢ θάλπος εὔτε πόντος ἐν μεσημβριναῖς 565

κοίταις ἀκύμων νηνέμοις εὔδοι πεσῶν —  
τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·  
παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν

550. ὦν νῦν libri. corr. Scaliger.  
556. κακοστρώτους Fl. V. corr. in F.  
557. οὐ λαχόντες ἡματος libri, corrupte. At quid, malum, ἡδεος? Dicam: editores certatim castigant insontem λάχοντες quum, me iudice, noxam admiserit v. ἡματος. Expecto ἡδονῶν μέρος, ut πραπίδων μέρος v. 380.; sed tum, unde ἡματος? Cedo ἡδεος, jamque apparet ἡματος supra

scriptum esse, ut simile φιλώσεως exemplum, quemadmodum laudatur in E. M. s. v. ἡδος. Velim mihi reddas unde unde extricatum v. ἡδμα vel simile quid; nam Hesychius nondum ad me devertit.

559. δητων libri. corr. Dind.

560. γὰρ libri. δὲ Pearson.; quod ni recipias, hæreo. λειμωνίαι Fl. V. corr. Schutz.

## CHORUS.

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

560. δρόσοι libri. βόλοι ego. Vox desideratur quæ ἀπὸ κοινοῦ sit, et pluviam, rorem, grandinem, pruina, nives significet, qualis est βέλη Soph. Ant. 358. Suidas βόλος· ἡ δρόσος. Glossæ igitur δρόσοι quæ diu se male habuit, tandem vale dictum est.

561. κατεψάχαζον mavult Dind.

562. ἔνθηρον τριχα libri. ἀνθηρόν

Stanl.; hanc vocem si quis noverit vertet 'crispatam et nitido colore florentem'. Vix id voluit præco. Ego nihil melius quam ἐν θηρῶν τριχί reperire potui. ἐν θεῶν κρίσει infra v. 1289. Cave suspiceris vocem τιθέντες: valde eam amat Æsch. Locus ex Hesiodo sumptus ut ostendam in Comment.



τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.

Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγω; 570

τὸν ζῶντα δ' ἀλγεῖν χρῆ· τύχης πικροκότου  
καὶ πολλὰ χαίρειν συμφορᾶς καταξιῶ.

Ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ  
νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει·

ὡς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει 575

ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·

Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος  
θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα  
δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.

Τοιαῦτα χρῆ κλύοντας εὐλογεῖν πόλιν 580

καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται  
Διὸς τὰδ' ἐκπράξασα. Πάντ' ἔχεις λόγον.

#### ΧΟΡΟΣ.

Νικώμενος λόγοισιν οὐκ ἀναίνομαι·

ἀεὶ γὰρ ἤβᾱ τοῖς γέρουσιν εὖ μαθεῖν.

Δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα λέγειν 585

εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμοί.

#### ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπο,

ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς

φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν·

καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν δία 590

570. λέγειν libri. λέγω, cum sign. interr0g., ego. v. μέλειν, ut solet, injuriam intulit. Subinde colon ad χρῆ posui, interpunct. post καταξιῶ delevi. Manet asyndeton ut supra v. 567.

572. συμφοραῖς libri. συμφορᾶς Bl. utpote qui probe sciret verbum λέγειν cum dat., v. καταξιοῦν cum acc. construi. Et hic et sæpius Herm. sibi persuasit, et multis aliis, nil intra oleam esse duri.



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πεισθεῖσα Τροίαν νῦν πεπορβῆσθαι δοκεῖς;  
 ἢ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ.  
 Λόγοις τοιούτοις πλαγκτὸς οὔσ' ἐφαινόμην·  
 ὅμως δ' ἔθυον, καὶ γυναικείῳ νόμῳ  
 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν 595  
 ἔλασκον εὐφημοῦντες ἐν θεῶν ἔδραις  
 θυηφάγον καινοῦντες εὐώδη φλόγα.  
 Καὶ νῦν τὰ μάστω μὲν τί δεῖ σ' ἐμοὶ λέγειν;  
 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον·  
 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν 600  
 σπεύσω πάλιν μολόντα δέξασθαι· τί γὰρ  
 γυναικὶ τούτου φέγγος ἠδίου δρακεῖν,  
 ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ  
 πύλας ἀνοῖξαι; ταῦτ' ἀπάγγειλον πόσει·  
 ἦκειν ὅπως τάχιστ' ἐράσμιον πόλει· 605  
 γυναῖκα πιστὴν δ' ἐν δόμοις εὔροι μολῶν  
 οἴανπερ οὔν ἔλειπε, δωμάτων κύνα  
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,  
 καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον  
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου. 610  
 Οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν  
 ἄλλου παρ' ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

## ΚΗΡΤΞ.

Τοιόςδ' ὁ κόμπος τῆς ἀληθείας γέμων  
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.

597. κοιμῶντες libri. Hoc nemo explicavit. Conjecerunt καίοντες Casaub., κοιῶντες Herm., καινοῦντες Ahr. Dedi καινοῦντες 'inaugurantes'.

612. Sic libri. Neque erit cur

hæreas si modo memoria retineas quæ scholl. dixerunt ad Hes. Op. 161, et Plut. de Pyth. Or. p. 102 Tauchn. Proverbium est antiquæ cupri στομῶσει alludens, quæ multis

cheated, dost think that Troy is now destroyed?  
this heart-excitement is full womanish”.

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

#### HERALD.

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

ante sæculis usu interciderat. Temperantiam dico, neutiquam verò tincturam, ut Paleius perperam. Rectius Kingsleii Argonautæ sibi induunt 'swords of tempered bronze'.

613, 14. in libris præconi tribuuntur. Mirere si quis innovare velit; fuerunt tamen, Hermanno ipso, quem e longinquo veneror, præludente.

## ΧΟΡΟΣ.

Αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι 615  
 τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγον.  
 Σὺ δ' εἶπέ, κῆρυξ, Μενέλεων δὲ πεύθομαι,  
 εἰ νόστιμός τε καὶ σεσωσμένος πάλιν  
 ἥξει σὺν ὑμῖν, τῆσδε γῆς Φίλον κράτος.

## ΚΗΡΤΞ.

Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ 620  
 ἔς τὸν πολὺν Φίλοισι καρποῦσθαι χρόνον.

## ΧΟΡΟΣ.

Πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάλιθῃ τύχοις·  
 σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

## ΚΗΡΤΞ.

Ἄνῆρ ἄφαντος ἐξ Ἀχαιικοῦ στρατοῦ,  
 αὐτός τε καὶ τὸ πλοῖον· οὐ ψευδῆ λέγω. 625

## ΧΟΡΟΣ.

Πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,  
 ἢ χεῖμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ;

## ΚΗΡΤΞ.

Ἐκυρσας ὥστε τοξότης ἄκρος σκοποῦ,  
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

615. 'Sic tibi tirōni verba dedit  
 periti iudicis sententia pulchre'.

622. τύχης Fl. τύχης V. τυχ, s  
 supra scripto F. τύχοις 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 Menelaûs —  
 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.

624. ἀνὴρ libri. cOrr. Herm. se de Homericâ narratione declinare.  
 626. Hoc versu ostendit pOeta 628. τοξότας Fl.

## ΧΟΡΟΣ.

Πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος 630  
 Φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

## ΚΗΡΤΞ.

Οὐκ οἶδεν οὐδεὶς, ὥστ' ἀπαγγεῖλαι τορῶς,  
 πλὴν τοῦ τρέφοντος Ἑλίου χθονὸς Φύσιν.

## ΧΟΡΟΣ.

Πῶς γὰρ λέγεις χειμῶνα ναυτικῶ στρατῶ  
 ἔλθεῖν τελευτῆσαι τε δαιμόνων κότῳ; 635

## ΚΗΡΤΞ.

Εὐφημον ἤμαρ οὐ πρέπει κακαγγέλῳ  
 γλώσση μιαίνειν· χωρὶς ἢ τιμὴ θεῶν.  
 Ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει  
 στυγνῶ προσώπῳ πτωσίμου στρατοῦ Φέρῃ,  
 πόλει μὲν ἔλκος ἔν τὸ δῆμιον τυχεῖν, 640

πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων  
 ἄνδρας διπλῆ μᾶστιγι, τὴν Ἄρης Φιλεῖ,  
 δίλογχον ἄτην, Φοινίαν ξυνωρίδα,  
 τοιῶνδε μέντοι πημάτων σεσαγμένον  
 πρέπει λέγειν παιᾶνα τόνδ' Ἑρινύων. 645

Σωτηρίων δὲ πραγμάτων εὐάγγελον  
 ἤκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν  
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω λέγων  
 χειμῶν' Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν;  
 Ξυνώμοσαν γάρ, ὄντες ἔχθιστοι το πρίν, 650

## CHORUS.

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

## HERALD.

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

## CHORUS.

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

## HERALD.

Day of fair words with ill-news-telling tongue  
to soil beseems not: to each god apart  
is homage paid; and when a messenger  
with dismal face brings word of woes accursed  
640 of a lost host, — that one, a public wound,  
befals the state — of many men, from homes  
many, lashed gravewards by the double whip  
that Ares loves, his two-barbed death, his team  
of two blood-reds, --- saddled with such distress  
645 one should repeat the Furies' hymn of joy.

But I, returning to a state in weal  
rejoicing, with good news of things which leave  
life safe, how can I mix kind words with cross  
and tell of tempests not-uncaused-by-wrath  
650 of gods to Greeks: for two conspired, before

649. Ἀχαιῶν et θεοῖς libri. Correxerunt Dobræus, Herm., Bl., plerique.



πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἔδειξάτην  
Φθείροντε τὸν δύστηνον Ἀργείων στρατόν.

Ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·

ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκiai πνοαὶ

ἤρεικον· αἱ δὲ κερτυπούμεναι βία

655

χειμῶνι τυφῶ σὺν ζάλη τ' ὀμβροκτύπῳ

ᾠχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβῳ.

Ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου Φάος

ὀρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς

ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ' ἐρειπίοις.

660

Ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκήρατον σκάφος

ἦτοι τις ἐξέκλεψεν ἢ ἔζητήσατο

θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν·

Τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο,

ὡς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν

665

μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.

Ἐπειτα δ' ἄδην πόντιον πεφευγότες,

λευκὸν κατ' ἡμαρ, οὐ πεποισότες τύχη,

ἐβουκολοῦμεν φροντίσιν νέου πάθος

στρατοῦ καμόντος καὶ κακῶς σποδομένου.

670

Καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων

λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μή;

ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.

Γένοιτο δ' ὡς ἄριστα. Μενέλεων γὰρ οὔν

πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν·

675

εἰ δ' οὔν τις ἀκτὶς ἡλίου νιν ἱστορεῖ

654. ἀλλήλησι Fl. V. corr. in F.

655. κερτυπούμεναι libri. corr.

Wassius.

660. ναυτικῶν τ' ἐρειπίων Fl. F.

ἐρειπίων V. Aurati correctionem re-

ceperunt recentt. Etenim scriba vocis

νεκροῖς oblitus erat.

662. Sic emendatus ab Æschylo profectus est.

664. ναυστολοῦσ' Casaubon, quem



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χλωρόν τε καὶ βλέποντα μηχαναῖς Διὸς  
 οὐπω θέλοντος ἐξαναλῶσαι γένος  
 ἐλπίς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν.  
 Τοσαῦτ' ἀκούσας ἴσθι τάληθῆ κλύων.

680

## ΧΟΡΟΣ.

στρ.ά. Τίς ποτ' ὠνόμαζεν ᾧδ'

ἔς τὸ πᾶν ἐτητύμως —

μή τις ὄντιν' οὐχ ὄρῶ-

μεν προνοίαισι τοῦ πεπρωμένου

γλῶσσαν ἐν τύχῃ νέμων; —

685

τὰν δορίγαμβρον ἀμφινει-

κῆ θ' Ἐλέναν; ἐπεὶ πρεπόν-

τως ἑλεναῖς, ἑλανδρος, ἐλέπτολις ἐκ

τῶν ἀβροπήνων προκαλυμμάτων ἔπλευ-

690

σε ζεφύρου γίγαντος αὔ-

ρα· πολύανδροί τε φεράσπιδες κυνα-

γοὶ κατ' ἴχνος πλατᾶν ἄφαντον

695

κελσάντων Σιμόεντος ἀκ-

τὰς ἐπ' ἀεξιφύλλους,

δι' ἔριν αἱματόεσσαν.

ἀντ.ά. Ἴλίῳ δὲ κῆδος ὄρ-

700

θώνυμον τελεσσίφρων

μῆνις ἤλασεν, τραπέ-

677. καὶ ζῶντα καὶ libri. Toupus correxit ex Hesychio; recentt.

680. κλύων Fl. εἰν ab eadem manu supra scripto.

681. Herm. dubitat an ὠνόμαζεν dixerit poeta, ut σφετεριζόμενοι Supp. 38, et fortasse σεβίζω infra v. 785.

Et est sane cur hæreas in v. ὠνόμαζεν.

689. ἑλένας libri. ἑλένας Elmsl., ut λιπόνους. Schneid. olim ἑλεναῖς, ut ἑχενῆς. Vera lectio incerta.

690. ἀβροτίμων libri. corr. Salmasius, 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  
 690 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 —  
 (*theirs*, who now had attained the *fair*  
 Simoïs' verdure-swelling  
 banks) for bloody contention.

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

ab hac voce pendet κελσάντων. Impedita structura, sensus haud obscurus, ut verti.

698. ἐπ' ἀξιφύλλους Fl. V. εἰς ἀξιφύλλους F. Nihil verius Pauwii correctione, quam dedi; Paleius ta-

men ἀκριτοφύλλους, mōtis epitheton, corrupto antistr. v. mōtus.

701. τελεσίφρων Fl. V. cōrr. in F.

702. ἔλασε et ἀτίμως ἰν' Fl. V. ἤλασε et ἀτίμως absque ἰν' F. illud Pōrs. hoc Canter. corr.

ζας ἀτίμωσιν ὑστέρω χρόνῳ  
 καὶ ξυνεστίου Διὸς  
 πρασσομένα τὸ νυμφότι- 705  
 μον μέλος ἐκφάτως τίον-  
 τὰς γ' ὑμέναιον, ὃς τότε ἐπέρρεπε γαμ-  
 βροῖσιν αἰεῖδεν. Μεταμανθάνουσα δ' ὕμ-  
 νον Πριάμου πόλις γεραι- 710  
 ἄ πολύθρηνον μέγα που στένει κικλή-  
 σκουσα Πάριν τὸν αἰνόλεκτρον·  
 λαμπρῶς θην πολύθρηνον αἰ-  
 ῶνα διαὶ πολιτᾶν 715  
 μέλεον αἶμ' ἀνατλάσα.  
 .  
 στρ.β'. Ἐθρεψεν δὲ λέοντος ἱ-  
 νιν δόμοις ἀγάλακτον  
 οὔτως ἀνὴρ Φιλόμαστον,  
 ἐν βιότου προτελείοις 720  
 ἄμερον εὐφιλόπαιδα  
 καὶ γεραροῖς ἐπίχαρτον.  
 Πολέα δ' ἔσχ' ἐν ἀγκάλαις  
 νεοτρόφου τέκνου δίκαν,  
 Φαιδρωπὸς ποτὶ χεῖρα σαί- 725  
 νων τε γαστρὸς ἀνάγκαις.

707. γ' inserui, metro flagitante; simul et meliorem sensum præbui: 'etsi facinus ipsi non patraverunt tamen a Paride factum ad se receperunt'. ἐπερρεπ Fl. ἐπέρρεπεν Vict. ἐπέπρεπεν F. ἐπέρρεπεν Herm., recentt., metro pessumdato. Weil. dedit ἐπέρρεπε, nescio an primus.

714. παμπρόσθη libri. Impavidus

innovavi. Et λαμπρῶς et θην ap. Æsch. inveniuntur. Illud autem φανερώς non ἐνδόξως significare Omnibus notum est; et sic Suid. s. v. Quod ad θην attinet, suspicor eam ex iis vocibus esse quas poeta Athenas Syracusis adscivit. Sæpius Occurrit ap. Hom., et Theocr.; ap. Hes., non item. Μοχ πολύθρηνον est me-

for despite done to board and hearth-god Zeus  
levying in the time to come

705 payment from those who, voice and soul,  
joined in the madrigal which then  
lauding the bride had fall'n to the dole of her new  
kinsmen to sing. *Then*: but the venerable *queen-*  
710 city of Priam learning now  
different notes full of laments, groans much, and styles  
Paris, I trow, 'the sadly-bedded':  
for quite clearly she passed a life  
715 full of laments for woful  
*poured-out* blood of her people.

So man nurses a lion's cub

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

dulla hujus sententiæ.

715. αἰῶν ἀμφὶ πόλιν libri. πολίταν Aur. αἰῶνα διατ' Emper. His receptis, Omnia ex mea sententia procedunt. Vides literas μφι confusas esse et φ pro δ' scriptam, ut supra v. 413.

717. λέοντα σίνιν libri. λέοντος ἴνιν est egregia Coningtoni emendatio,

omnibus probata.

723. ἔσχ' suspectum est. verti cum Herm., aliis.

724. νεότροπον Fl.

725. Verti cum Boissonad. σαίνων τε φ. π. χ. Weil. mavult παιδρωπῶς et σαίνοντα. Ingeniosissime ille quidem, sed fortasse paulo violentius.

- ἀντ.β'. Χρονισθεὶς δ' ἀπέδειξεν ἦ-  
 θος τρόπους τε τοκῆων·  
 χάριν τροφᾶς γὰρ ἀμείβων  
 μηλοφόνοισι σὺν ἄταις 730  
 δαῖτ' ἀκέλευστος ἔτευξεν·  
 αἶματι δ' οἶκος ἐφύρθη,  
 ἄμαχον ἄλγος οἰκέταις  
 μέγα σίνος πολυκτόνον·  
 ἐκ θεοῦ δ' ἱερεὺς τις ἄ- 735  
 τας δόμοις προσεθρέφθη.
- στρ.γ'. Πάραυτα δ' ἐλθεῖν ἐς Ἴλίου πόλιν λέγοιμ'  
 ἄν φρόνημα μεν νηνέμου γαλά- 740  
 νας ἀκασκαῖόν τ' ἄγαλμα πλούτου,  
 μαλθακὸν ὀμμάτων βέλος,  
 δηξίθυμον ἔρωτος ἄν-  
 θος. Παρακλίνωσ' ἐπέκρα- 744  
 νεν δὲ γάμου πικρὰς τελευ-  
 τὰς, δύσεδρος καὶ δυσόμι-  
 λος συμφένα Πριαμίδαισιν  
 πομπᾶ Διὸς ξενίου  
 νυμφόκλαυτος Ἐρινύς.
- ἀντ.γ'. Παλαίφατος δ' ἐν βροτοῖς γέρων λόγος τέτυκ- 750  
 ται, μέγαν τελεσθέντα Φωτὸς ὄλ-  
 βον τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·

728. ἔθος τὸ πρὸς τοκῆων Fl. V. τοκέων F. ἦθος Conington., τρόπους τε Enger.; uterque felicissime.

729. χάριν γὰρ τροφᾶς Fl. V. τροφεύσιν F. Corr. Pearson.

730. μηλοφόνοισιν ἄταις Fl. ἄταισιν F. V. μηλοφόνοισι σὺν ἄταις Fix et Ahr., ab Eng. receptum. Quotus quisque est qui vocis ἄτη 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  
 730 havoc of sheep which he slaughters,  
 makes him a feast uninvited;  
 home is defiled with the bloodshed;  
 he the inmates' doughty grief,  
 killing many, wasting much,  
 735 by some god was *begot and* reared  
 priest of death to the household.

And, I would say, thus to Ilion's state a temper came  
 740 tuned to breezeless calm; wealth's soft eyes'-delight;  
 melting arrow-glances; love's exotic  
 stinging the soul *to sweet desire*.

But she altered and bitter ends  
 745 wrought for the match, proving a sad  
 sharer of seats and intercourse;  
 who on a *fell* mission from Zeus,  
 god of the board, sped unto Priam's  
 folk, like a Fury espoused  
 bringing tears by her marriage.

750 An ancient saw long pronouced among mankind hath been  
 framed, that man's success great and fully grown  
 gets an heir, and does not perish childless:

rectissime de Ovium cæde usurpatur,  
 ut ap. Soph. Ai. 307.

733. ἄμαχον δ' Fl. corr. in F.

736. προσετράφη libri. corr. Heath.

741. δ' inseruit POrs., τ' Herm.

743. δηξιθυμον integrum est, me  
 judice.

747. πριαμίδαισι Fl. V.

749. Sic Fl. ἐρινύς F. V.



ἐκ δ' ἀγαθᾶς τύχας γένει 755  
βλαστάνειν ἀκόρεστον οἰ-

ζύν. Δίχα δ' ἄλλων μονόφρων

εἰμί· τὸ δυσσεβὲς γὰρ ἔρ-

γον μετὰ μὲν πλείονα τίκ-

τει, σφετέρᾳ δ' εἰκότα γέννα. 760

Οἴκων γὰρ εὐθυδίκων

καλλίπαις πότμος αἰεί.

στρ δ'. Φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαι-

ὰ νεάζουσιν ἐν κακοῖς βροτῶν 765

ὕβριν, τότε ἢ τότε ὅταν τὸ κύριον μόλη

Φάος τόκου·

δαίμονα τίταν, ἄμαχον, ἀπόλεμον,

ἀνίερρον θράσος μελαί-

770

νας μελάθροισιν ἄτας

εἶδομέναν τοκεῦσιν.

ἀντ. δ'. Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις

δώμασιν, τὸν δ' ἐναΐσιμον τίει· 775

τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν

παλιντρόποις

ῥμμασι λιποῦσ' ὅσια προσέβαλε·

756. οἰζύν libri. corr. Pauw.

758. τὸ γὰρ libri. corr. POrs.

759. μετὰ libri. μέτα Herm. Nec libet credere, et licet in variis opinionibus.

761. Particula γὰρ quam Aur. mutabat 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 confictus. Non vidit hoc Herm., non Eng.; hic tamen proximorum verborum mendas νεαρά φάους· κότον acutissime perspectas habuit. νεαρά enim primo fuisse νεαράν, glossema ad νεάζουσιν adscriptum; deinde cetera, literis in ordinem suum restitutis, prodire φάος τόκου. Hucusque igitur locum olim impeditissimum prorsus emendatum habemus. Quod



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δύναμιν οὐ σέβουσα πλού- 780  
του παράσημον αἴνῳ·  
πᾶν δ' ἐπὶ τέρμα νωμᾶ.

Ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',  
'Ατρέως γένεθλον,  
πῶς σε προσείπω, πῶς σε σεβίζω, 785  
μήθ' ὑπεράρας μήθ' ὑποκάμψας  
καιρὸν χάριτος;  
πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι  
προτίουσι, δίκην παραβάντες.

Τῷ δυσπραγοῦντί τ' ἐπιστενάχειν 790  
πᾶς τις ἔτοιμος, δῆγμα δὲ λύπης  
οὐδὲν ἔφ' ἦπαρ προσικνεῖται·  
καὶ ξὺν χαίρουσιν ὁμοιοπρεπεῖς  
ἀγέλαστα πρόσωπα βιῶνται.

Ὅστις δ' ἀγαθὸς προβατογνώμων 795  
οὐκ ἔστι λαθεῖν ὄμματα φωτὸς  
τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας  
ὑδαρεῖ σαίνει φιλότητι.

Σὺ δέ μοι τότε μὲν στέλλων στρατιᾶν  
'Ελένης ἔνεκ', οὐ γάρ σ' ἐπικεύσω, 800  
κάρτ' ἀπομούσως ἦσθα γεγραμμένος,  
οὐδ' εὔπραπίδων οἶακα νέμων  
ἄρος ἀκούσιον

783. πολίπορθ' libri. corr. Bl.

785. σεβίζω Fl. hanc formam Herm. adamavit non tamen amplexatus est. σεβίζω F. V. Hoc systema in sex vv. redigunt, ut responsionem efficiant, quæ effici non potest nisi lacunis illatis ubi sensus integer est.

790. δ' libri. corr. Herm.

791. δεῖγμα Fl. V. δῆγμα F. et Stobæus.

793, 794. καὶ ξυχαίρουσιν — βιαζόμενοι libri. Recepi Weillii conjecturam, Pers. p. 120. χαίρουσιν est participium.

797. τὰ est relativum.

798. σαίνειν libri. Casauboni conj.

780 courting not the pow'r of wealth  
 falsely impressed with honour  
 guides to its goal each action.

Come now my king, Troy's city-destroyer,  
 offspring of Atreus,  
 785 how shall I greet thee and do thee obeisance,  
 so as to neither run wide nor turn short of  
 honour's due measure?  
 many of mortal men practise by preference  
 the appearing to be, and transgress truth:  
 790 and to bemoan in response to the hapless  
 each one is ready; but from their sorrow  
 no sting finds its way to the bosom:  
 and along with the joyful taking the same mien  
 they constrain features which laugh without gladness.  
 795 But whoever is skilful in noting his sheep,  
 the face of a man cannot be hid from him  
 which seeming to do so from feelings of joy  
*but* smiles with a watery affection.

Then when you led forth the army for Helen's  
 800 sake, for I will not keep it concealed from you,  
 to my eye you were very ungracefully drawn;  
 not as skilfully wielding the tiller of thought,  
 when you brought 'gainst their will

σάινει necessaria est.

800. Musgr. inseruit σ'. Sed fortasse οὐδ' ἐπιχεύσω vera lectio est, nam poeta ob oculos habuisse videtur Π. 5. 816 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπιχεύσω. Cf. infra v. 805.

803. θράσος ἐχούσιον libri. ἀκούσιον Canter. ἄρος Heims. 'ὄφελος καὶ βλάβος ἀκούσιον'. Hesych. Vox est Æschylea huic loco optime conveniens. Cf. Π. 1. 410 ἐπαύρωνται βασιλῆος, et Hes. Op. 258, unde hæc sumpta sunt.

ἀνδράσι θνήσκουσι κομίζων.

Νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλως 805

εὐφρων νόος εὔτελέσασιν.

Γνώσει δὲ χρόνῳ διαπευθόμενος

τόν τε δικαίως καὶ τὸν ἀκαίρως

πόλιν οἰκουροῦντα πολιτῶν.

### ΑΓΑΜΕΜΝΩΝ.

Πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχαρίους 810

δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους

νόστου, δικαίων θ' ὧν ἐπραξάμην πόλιν

Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ

κλύοντες ἀνδροθνήτας Ἰλίου φθορᾶς

ἔς αἱματηρὸν τεῦχος οὐ διχορρόπως 815

ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει

ἐλπίς προσήει χέρσος οὐ πληρουμένῳ.

Καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὔσημος πόλις·

ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ

σποδὸς προπέμπει πύονα πλούτου πνοάς. 820

Τούτων θεοῖσι χρῆ πολύμνηστον χάριν

τίνειν· ἐπεὶ περ κάλλα γὰς ὑπερκόπους

ἐπραξάμεσθα· καὶ γυναικὸς οὔνεκα

πόλιν διημάθυνεν Ἀργεῖον δάκος,

ἵππου νεοσσός, ἀσπίδηφόρος λεώς, 825

806. πόνος libri. πνόος Weil. νόος Heims.

813. Cf. Supp. 934.

814. φθορᾶς libri. corr. Dobræus. Cetera sana sunt.

817. χειρὸς libri. χέρσος ego. Nempe χέρσος primo fuit, non ita pridem χέρρος, jamdiu χειρός. Ecce egregium Æschyleæ ubertatis exemplum: κύτος

est γαστήρ (ἄκυτος· ἢ μὴ κύουσα E. M. s. v.), προσήει dicitur ut προσιέναι γυναικί, χέρσος nimirum est 'sterilis'. denique πληρουμένῳ refert phrasin πληροῦν γυναῖκα. Imago: dii de Trojæ aut salute aut exitio suffragia ferunt: adstant duæ urnæ, altera salutaris, altera letalis: hanc, inquit, cruoris virorumque necis implent, sed illam

on the dying the fruit of your actions.

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

## AGAMEMNON.

810 First Argos and the country's gods 'tis fit  
 that I address, parties along with me  
 in my return and the redress I've won  
 from Priam's state. For gods who hear not suits  
 by word of mouth dropped no mere make-weight votes  
 815 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  
 820 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  
 825 of a shield-bearing host, has razed a town

ne unum quidem vitæ germen gravi-  
 dem reddit. At sic maris vice fungitur  
 Spes. Ita: id voluit poeta. Ceterum  
 confer, si tanti est, plura in Comment.

819. Sic libri. κακῇ θύουσιν ἀέλλη  
 Hes. Th. 874. Hic hujus fabulæ  
 correctores admonere libet, pluris  
 esse Hesiodi, Theognidis, Solonis  
 si quæ extent ter pure legisse, quam

cetera Omnia.

822. καὶ πάγας ὑπερχότους libri.  
 Illud Ahr., hoc Heath., emend.  
 Quum verò certum mihi videretur  
 καὶ πάγας corrupta esse, non Opus  
 erat Paleii, Hermanni cet. ἐφρα-  
 ξάμεσθα falsi arguere. Junge: καὶ ὑπ.

825. ἀσπιδοστρόφος Fl. V. ἀσπι-  
 δοστρόφος F. Corr. Bl.

πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·  
 ὑπερβορῶν δὲ πύργον ὠμηστῆς λέων  
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.

Θεοῖς μὲν ἐξέτεινα Φροῖμιον τόδε·

τὰ δ' ἐς τὸ σὸν Φρόνημα, μέμνημαι κλύων  
 καὶ Φημὶ ταῦτ' αὐτὰ καὶ συνήγορόν μ' ἔχεις.

830

Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε  
 φίλον τὸν εὐτυχοῦντ' ἄνευ Φθόνου σέβειν·

δύσφρων γὰρ ἰὸς καρδίαν προσήμενος  
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον,

835

τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται  
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.

Εἰδὼς λέγοιμ' ἄν· εὖ γὰρ ἐξεπίσταμαι  
 ὀμιλίας κάτοπτρον, εἰδῶλον σκιᾶς,

δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.

840

Μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει,  
 ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος·

εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι

λέγω. Τὰ δ' ἄλλα, πρὸς πόλιν τε καὶ θεούς,

κοινοὺς ἀγῶνας θέντες ἐν πανηγύρει

845

βουλευσόμεσθα· καὶ τὸ μὲν καλῶς ἔχον  
 ὅπως χρονίζον εὖ μενεῖ βουλευτέον.

Ὅτῳ δὲ καὶ δεῖ Φαρμάκων παιωνίων,

ἦτοι κέαντες ἢ τεμόντες εὐφρόνως

πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου.

850

Νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους

ἔλθων θεοῖσι πρῶτα δεξιῶσομαι

826. ὀρούσας Fl. Temeritatis est,  
 me iudice, hujusmodi versus corri-  
 gere.

827. ὑπερβορῶν Fl. F. ὑπερβορῶν V.

831. ταῦτα libri. corr. Aur.

833. φθόνων Fl. corr. in F. V.  
 ψόγου Stobæus.

taking its spring just as the Pleiads set.

And, having cleared the wall, like lion fed  
on raw flesh, lapped to surfeit royal blood.

I have stretched out this prelude to the gods:

830 as for your sentiments; I heard and bear  
in mind, and say the same; in me you have  
a fellow-pleader. 'Tis innate in few  
to court a prosperous friend without dislike.

Ill-natured venom seated at the heart

835 doubles the load for him who has got the sore,  
for he is both oppressed by his own woes,  
and sighs at sight of wealth outside his door.

I'll speak from knowledge: well I wot that those  
who seemed to be quite complaisant to me

840 were only friendship's mirror, a shade's ghost.

But one, Ulysses, who was loth to sail,  
when harnessed was a trace-horse prompt at call.

Thus, whether of a living man or dead,

I speak. As for the rest touching the state

845 and gods we 'll summon public courts in full  
assembly and consult; and must contrive  
that what is sound may last and well abide.

And if a man needs healing remedies

by cautery or by cutting kindly

850 we 'll strive to avert the pain of his disease.

Now having reached my halls and chambers round  
my hearth, I will first clasp the gods' right hands

835. πεπαμμένω libri. corr. Pors.

836. αὐτοῦ et πήμασι Fl.

842. σειρασφόρος V.

850. πήματος τρέψαι νόσον. Dedi  
præclaram Porsoni em. Omnibus,  
præter Herm., probatam.



οἴπερ πρόσω πέμψαντες ἤγαγον πάλιν·  
νίκη δ' ἐπείπερ ἔσπετ' ἐμπέδως μένοι.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

- Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε, 855  
οὐκ αἰσχυνοῦμαι τοὺς Φιλάνορας τρόπους  
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει  
τὸ τάρβος ἀνθρώποισιν. Οὐκ ἄλλων πάρα  
μαθῶσ', ἐμαυτῆς δύσφορον λέξω βίον  
τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ. 860  
Τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα  
ἦσθαι δόμοις ἔρημον ἔκπαυλον κακόν,  
πολλὰς κλύουσιν κληδόνας παλιγκότους·  
καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπειςφέρειν κακοῦ  
κάκιον ἄλλο, πῆμα λάσκοντας δόμοις. 865  
Καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν  
ἀνὴρ ὅδ', ὡς πρὸς οἶκον ὠχετεύετο  
Φάτις, τέτρηται δικτύου πλέω λέγειν.  
Εἰ δ' ἦν τεθνηκώς, ὡς ἐπλήθυσον λόγοι,  
τρισώματός τ' αὖν Γηρυῶν ὁ δεύτερος 870  
πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,  
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβῶν,  
ἅπαξ ἐκάστῳ κατθανῶν μορφώματι.  
Τοιῶνδ' ἕκατι κληδόνων παλιγκότων  
πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης 875  
ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.  
Ἐκ τῶνδ' εἰ παῖς ἐνθάδ' οὐ παραστατεῖ,

863. ἠδονὰς libri. Auratus ille  
correxit.

commate post ἄλλο posito.

867. ἀνὴρ libri. Corr. Herm. ὠχε·

864, 865. Satis placent, ut verti,

τεύετο libri. Corr. Heath.



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ἐμῶν τε καὶ σῶν κύριος πιστωμάτων,  
 ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε·  
 τρέφει γὰρ αὐτὸν εὐμενῆς δορυξένος 880  
 Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα  
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίου σέθεν  
 κίνδυνον, εἴ τε δημόθρους ἀναρχία  
 βουλήν καταρρίψειεν· ὥστε σύγγονον  
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον. 885  
 Τοιάδε μέντοι σκῆψις οὐ δόλον φέρει.  
 Ἐμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι  
 πηγαὶ κατεσβήκασιν, οὐδ' ἔνι σταγῶν·  
 ἐν ὄψικοίτοις δ' ὄμμασιν βλάβας ἔχω,  
 τὰς ἀμφὶ σοὶ κλαίουσα λαμτηρουχίας 890  
 ἀτημελήτους αἰέν. Ἐν δ' ὀνείρασιν  
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην  
 ῥιπαῖσι θωῦσσοντος, ἀμφὶ σοὶ πάθη  
 ὀρῶσα πλείω τοῦ ξυνεύδοντος χρόνου.  
 Νῦν ταῦτα πάντα τλᾶσ', ἀπενθήτω Φρενί — 895  
 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν — 902  
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,  
 σωτῆρα ναὸς πρότονον, ὑψηλῆς στέγης  
 στῦλον ποδηρῆ, μονογενὲς τέκνον πατρί,  
 γαῖαν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,  
 κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χείματος, 900  
 ὀδοιπόρω διψῶντι πηγαῖον ῥέος.  
 Τοιοῖςδὲ τοί νιν ἀξιῶ προσφθέγμασιν·

878. πιστευμάτων libri. Corr. Herm. coll. Eum. 214.

888. κατεσβήκασιν, θ supra τ et τ supra β adscriptis FL, ut sit καθεστήκασιν.

889. κλάβας Fl.

896. Hic versus vulgo post v. 901 legitur: transposuit Eng.

897. Sunt quos articulus offendat. τόνδ' ἐγὼ Weil.

who holds the pledge of my good faith and yours,  
 Orestes, as he ought; be not surprised;  
 880 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  
 885 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,  
 890 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.  
 895 Now having borne all this, with mind ungrieved —  
 902 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;  
 900 after a storm a day most fair to see;  
 a fountain's stream to thirsty traveller.  
 Such are the titles which I deem his due:

898. στόλον Fl. στύλον F. V. Acc. c0rr. Dind.

899. καὶ γῆν libri. Sed quum certum sit hæc ab Homericò illo sumpta esse γαῖαν ἀελπέα δῶκεν ιδέσθαι, nam

et δῶμ' ἄελπτον v. 911, dubitari non potest quid sit scribendum.

902. τοιοῖςδε τοίνυν libri. Corr. Schutz.

Φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ  
 ἠνειχόμεσθα. Νῦν δέ μοι, Φίλον κάρα, 905  
 ἔκβαιν' ἀπήνης τῆςδε μὴ χαμαὶ τιθεῖς  
 τὸν σὸν πόδ', ὦναξ, Ἰλίου πορθήτορα.  
 Δμωαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος  
 πέδον κελεύθου στρωννύναι πετάσμασιν;  
 εὐθύς γενέσθω πορφυρόστρωτος πόρος 910  
 ἐς δῶμ' ἄελπτον ὡς ἂν ἠγῆται δίκη.  
 Τὰ δ' ἄλλα φροντὶς οὐχ ὕπνω νικωμένη  
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

## ΑΓΑΜΕΜΝΩΝ.

Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,  
 ἀπουσία μὲν εἶπας εἰκότως ἐμῆ, 915  
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως  
 αἰνεῖν, παρ' ἄλλων χρὴ τὸδ' ἔρχεσθαι γέρας.  
 Καὶ τ' ἄλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ  
 ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην  
 χαμαιπετὲς βόημα προσχάνης ἐμοί, 920  
 μηδ' εἴμασι στρώσασ' ἐπίφθονον πόρον  
 τίθει· θεοὺς τοι τοῖςδε τιμαλφεῖν χρεῶν·  
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν  
 βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.  
 Λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ. 925  
 Χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων  
 κληδῶν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν  
 θεοῦ μέγιστον δῶρον· ὀλβίσαι δὲ χρὴ  
 βίον τελευτήσαντ' ἐν εὐεστοῖ Φίλῃ.

904. Karsten. et Enger. malunt  
τὸ πρὶν.

905. δ' ἐμοὶ libri. Corr. Scho-  
lefield.



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Εἶπον τάδ' ὡς πράσσοιμ' ἂν εὐθαρσῆς ἐγώ.

930

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Καὶ μὴν τόδ' εἶπέ μὴ παρὰ γνώμην ἐμήν.

ΑΓΑΜΕΜΝΩΝ.

Γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἡὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε.

ΑΓΑΜΕΜΝΩΝ.

Εἴπερ τις, εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν;

935

ΑΓΑΜΕΜΝΩΝ.

Ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.

ΑΓΑΜΕΜΝΩΝ.

Φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ὅ δ' ἀφθόνητος οὐκ ἐπίζηλος πέλει.

930. εἰ πάντα δ' ὡς πράσσοιμ' ἂν, libri. πράσσοιμεν Dind., ἂν εἶην, si diis placet, subaudito. Rem perspexit

Weilius: 'hæc dixi sic ut equidem agendo fidenter periclitarer'.

933. Rectissime interpretatus est

930 Thus have I said and thus should boldly act.

CLYTEMNESTRA.

Pray do not speak so as to thwart my will.

AGAMEMNON.

My will be sure that I shall not corrupt.

CLYTEMNESTRA.

In fear you might have vowed the gods this act.

AGAMEMNON.

None more; I spoke to that end well advised.

CLYTEMNESTRA.

935 What think you Priam, this achieved, had done?

AGAMEMNON.

Walked on the damask certainly, I think.

CLYTEMNESTRA.

Be not abashed then at mere human blame.

AGAMEMNON.

Yet much the commons' murmuring talk prevails.

CLYTEMNESTRA.

At least the unenvied man is not admired.

Bl., *ei εδεισας, ηύξω άν.*

935. *δοκῆ libri.* Corr. Stanl.

936. *δοκῆ Fl. V.* Corr. in F.

937. *αἰδεσθεῖς Fl. αἰδεσθῆς F. αἰδε-  
σθῆς Aur.*



## ΑΓΑΜΕΜΝΩΝ.

Οὗτοι γυναικὸς ἔστιν ἰμείρειν μάχης.

940

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

## ΑΓΑΜΕΜΝΩΝ.

Ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις;

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.

## ΑΓΑΜΕΜΝΩΝ.

Ἄλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἄρβύλας  
λύοι τάχος, πρόδουλον ἔμβασιν ποδός.

945

Καὶ τοῖσδε μ' ἔμβαίνονθ' ἀλουργέσιν θεῶν  
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.

Πολλὴ γὰρ αἰδῶς δωματοφθορεῖν ποσὶν  
φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.

Τούτων μὲν οὕτω. Τὴν ξένην δὲ πρευμενῶς  
τήνδ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς

950

θεὸς πρόσωθεν εὐμενῶς προσδέρκεται·

ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῶ.

Αὕτη δὲ πολλῶν χρημάτων ἐξαίρετον

ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.

955

Ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,

εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

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

946. Sic Fl. σὺν τοῖσδε F. V. Deinde ἔμβαίνοντ' ἄλ. Fl. F. corr. in V.



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## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;  
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον  
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς. 960  
 Οἴκῳ δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,  
 πλουτεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.  
 Πολλῶν πατησμὸν δ' εἰμάτων ἄν ηὔξάμην  
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις,  
 ψυχῆς κόμιστρα τῆςδε μηχανωμένη. 965  
 Ῥίζης γὰρ οὔσης φυλλὰς ἵκετ' ἐς δόμους,  
 σκιὰν ὑπερτείνασα Σειρίου κυνός.  
 Καὶ σοῦ μολόντος δωματῖτιν ἐστίαν,  
 θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν·  
 ὅταν δὲ τεύχη Ζεὺς ἀπ' ὄμφακος πικρᾶς 970  
 οἶνον, τόθ' ἠδὺ ψῦχος ἐν δόμοις πέλει,  
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.  
 Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει·  
 μέλοι δέ τοι σοὶ τῶνπερ ἄν μέλλης τελεῖν.

## ΧΟΡΟΣ.

στρ.ά. Τίπτε μοι τόδ' ἐμπέδως 975  
 δεῖμα προστατήριον  
 καρδίας τερασκόπου ποτᾶται,

959. *eis ἄργυρον libri.* Corr. Salmasius.

960. *οἶκος libri.* οἴκῳ, quod Bl. conjecerat, ego scripsi. Scilicet ὑπάρχει est Atticum illud, quod valet 'contigit' ut Dem. Ph. I. ὑπάρχει ὑμῖν χρῆσθαι et passim. Deinde vocabula τῶνδε et πένεσθαι satis demonstrant ἔχειν esse glossam ad πλουτεῖν

adscriptam. Eng. conj. γέμων. Possis et βρῦειν vel πλήθειν, inepta Omnia; nam πλουτεῖν unice respondet voci πένεσθαι.

962. *ἔχειν libri.* πλουτεῖν ego.

963. *δειμάτων libri.* Corr. Aur., et Canter.

965. *μηχανωμένης libri.* Corr. Aur. Huic mendæ causam præbuit v. τῆςδε.

## CLYTEMNESTRA.

There is the sea — and who shall dry it up? —  
 which for much purple cloth breeds juice as dear  
 960 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  
 965 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:

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

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

## CHORUS.

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

967. *ὑπερτίνασα* Fl. corr. in F. V. *ὑπερτείνουσα* Aur., Dind. sine idonea causa.

969. *μόλων* libri. Corr. Voss. et Bl.

970. *ζεὺς τ' ἀπ'* F. V. *ζεὺς τ' ἀπ'* Fl. *τ'* delevit Aur.

971. *τότ' ἤδη* libri, ut quod maxime, putidum. *τόθ' ἠδὲ* Aur. recte, ut ille fere Omnia. 'frigus amabile'.

972. *ἐπιστρεφωμένου* Fl. *ἐπιστροφωμένου* F. corr. in V.

974. *μέλη*, supra scripto *οι*, *δέ σοι* Fl. *μέλοι δέ τι σοι* V. *μέλοι δέ ται σοι* F. *σοι* POrs.

976. *δειγμα* Fl. V. *δείμα* F. sec. Bekk.; idem conj. Aur. *δειγμα* esset 'indiculum' idque ridiculum.

μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά;  
 οὐδ' ἀποπτύσαν δίκαν  
 δυσκρίτων ὄνειράτων  
 θάρσος εὐπειθὲς ἴ-

980

ζει φρενὸς φίλον θρόνον;  
 χρόνος δ' ἐπεὶ προὔμνησ' ἰδῶν ἐν ξυμβόλοις  
 φάσματ' ἄτας παρή-

985

βησεν, εὔθ' ὑπ' Ἴλιον  
 ὄρτο ναυβάτας στρατός.

ἀντ. ἀ. Πεύθομαι δ' ἀπ' ὀμμάτων  
 νόστον, αὐτόμαρτυς ὦν.

Τὸν δ' ἄνευ λύρας ὄμως μονωδεῖ  
 θρῆνον Ἐρινύος αὐτοδίδακτος ἔσωθεν  
 θυμός, οὐ τὸ πᾶν ἔχων  
 ἐλπίδος φίλον θράσος.

990

Σπλάγχνα δ' οὔτοι μχτά-

995

ζει πρὸς ἐνδίκους φρεσίν,  
 τελεσφόροις δίναις κυκλούμενον κέαρ.

Εὔχομαι δ' ἐξ ἐμᾶς  
 ἐλπίδος ψύθη πεσεῖν  
 ἐς τὸ μὴ τελεσφόρον.

1000

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

980. ἀποπτύσας Fl. V. ἀποπτύσαι  
 F. Corr. Scaliger.

982. εὐπειθὲς libri. Corr. Rossbach  
 et Westphal, m. gr. ἴξει Fl. ἴξει F.  
 V. Corr. Scaliger.

984. χρόνος δ' ἐπεὶ (ἐπὶ F.) πρυμνη-  
 σίων ξυνεμβόλοις φαμμίας ἀκάτα (ἀκά-  
 τας F. V.) libri. Hæc miris modis  
 confusa, corrupta, præpostere col-  
 locata, tantum non glossis foedata  
 sunt. Causam præbuit huic ruinæ

perperam scripta prima vox πρυμνη-  
 σιδων, quæ sane satis probabiliter  
 πρυμνησίων correcta est: hinc adeo  
 lintres in arena hærebant, et funibus  
 simul alligatis, vel, remis in nu-  
 merum adductis, sesquiversus allisus  
 est. Cfr. φάσματα φανῶν supr. v.  
 145. ἰδῶν est Calchas. Si spondæus  
 in quinta sede offendit, scribe κέαρ  
 κυκλούμενον in v. antist.

990. ὄπως libri. Corr. Stanl. Dein-



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ἀκόρεστον τέρμα· νόσος γὰρ αἰεὶ γεί-  
των ὁμότοιχος ἐρείδει·

καὶ πότμος εὐθυπορῶν

1005

ἄνδρὸς ἔπαιτεν πρὸς ἄφαντον ἔρμα.

Καὶ τὸ μὲν πρὸ χρημάτων

κτησίων ὄκνον βαλῶν

σφενδόνας ἀπ' εὐμέτρου

1010

οὐκ ἔδυσ πρόπας δόμος

πημονᾶς γέμων ἄγαν,

οὐδ' ἐπόντισε σκάφος.

Πολλά τοι δόσις ἐκ Διὸς ἀμφιλα-

1015

φῆς τε καὶ ἐξ ἀλόκων ἐπετειῶν

νῆστιν ὤλεσεν νόσον·

ἀντ.β'. τὸ δ' ἐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον

προπάρουθ' ἄνδρὸς μέλαν αἶμα, τίς ἂν τοῦτ'

ἀγκαλέσαιτ' ἐπαείδων;

1020

Οὐδὲ τὸν ὀρθοδαῆ

τῶν Φθιμένων Ζεὺς ἀνάγειν ἂν εἶρξεν.

Εἰ δὲ μὴ τεταγμένα

1025

Μοῖρα μοῖραν ἐκ θεῶν

1002. Bl. addidit αἰεὶ, probante Herm. Ceterorum conj. nequam sunt.

1006. Inserui πρὸς. Cf. v. antistr.

1008. τὸ μὲν valet τοῦτο μὲν 'hoc si accidit', cui opponendum erat τοῦτο δὲ in v. antistr. 'at si illud, scilicet, homicidium'.

1009. ὄκνος libri. ὄκνον ego. 'domus, inquit, si opes perdendi cunctationem projecit, non tota submergitur'. Junge: ὄκνον πρὸ χρημάτων (non προβαλῶν τὸ μὲν χρημάτων) 'cunctationem, quæ quasi propugnat pro salute opum'.

1011. Ap. Hes. est ἅπας βίος, sensus idem; Op. 687.

1012. πημονᾶς Fl. F. corr. in V.

1016. καῖξ Fl. corr. in F. V.

1018. πεσόνθ' ἅπαξ libri. Corr. Pauw. θ' enim ad v. θανάσιμον pertinet: sic Eng., Porsoni corr. sprete.

1019. πρόπαρ Fl. corr. in F. V. Deinde τίς τ' ἀγκαλέσαιτ' T. Omissio πάλιν quod Fl. V. præbent ante ἀγκ. Recte: nam glossa erat ad ἀγκ. adcripta. τ' illa superest de pæne evanido τοῦτ', quod restitui.

1024. ἀνάγειν ζεὺς αὐτ' ἔπαυσεν 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 debarred

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

1025 And if no appointed Doom

barred a god-sent doom from all

εὐλαβεία Fl. αὐτ' ἔπαυσ' ἐπ' εὐλαβεία  
γε V. αὐτ' ἔπαυσ' ἐπ' ἀβλαβεία γε F.  
Jam Canterus hæc magna ex parte  
scholio deheri vidit; quem secutus  
Herm. scripsit Ζεὺς δὲ τὸν ὀρθοδαῆ  
τῶν φθιμένων ἀνάγειν ἔπαυσεν. Sed illa  
vOcis Ζεὺς transpositio violentior est;  
ἔπαυσεν autem est interpretatio; nam  
certissimum mihi videtur idem ver-  
bum quod v. 1027 usurpatur, et  
hic esse restituendum. Itaque scripsi  
εἴρξεν cum præeunte ἀν. Jam nihil  
aliud opus erat quam ut Ζεὺς ἀνάγειν  
scriberem. Verto: 'quippe vetant

Jovis leges; alioqui neque Asclepium  
a mortuis arcuisset, ne excitaret'.

1025—1033. Sic libri, σοφώτερον  
quam σαφέστερον fateor, sed Omnia  
prorsus sana; Μοῖρα scripsi (μοῖρα  
vulgo) et comma post ἐκτολυπέυσειν  
delevi. Vide Comment. Quod autem  
ad hoc et cetera Æschyli ænigmata  
attinet, non ea sunt quorum sen-  
tentiam quisquam, etiamsi acerrimo  
ingenio præditus in Græcis literis  
diu lateque versatus sit, primo im-  
petu compertam habere possit.



εἶργε μὴ πλέον φέρειν,  
 προφθάσασα καρδία  
 γλῶσσαν ἄν τὰδ' ἐξέχει. 1030  
 Νῦν δ' ὑπὸ σκότῳ βρέμει  
 θυμαλγῆς τε κχὶ οὐδὲν ἐπελπομέ-  
 να ποτὲ καίριον ἐκτολυπεύσειν  
 ζωπυρουμένας φρενός.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εἶσω κομίζου καὶ σύ· Κασάνδραν λέγω· 1035  
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις  
 κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ  
 δούλων σταθεῖσαν κτησίου βωμοῦ πέλας.  
 Ἐκβαίν' ἀπήνης τῆςδε· μηδ' ὑπερφρόνει.  
 Καὶ παῖδα γάρ τοί Φοσιν Ἀλκμήνης ποτὲ 1040  
 πραθέντα τλῆναι δουλίας μάξης θιγεῖν.  
 Εἰ δ' οὔν ἀνάγκη τῆςδ' ἐπιρρέποι τύχης,  
 ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.  
 Οἱ δ' οὔποτ' ἐλπίσαντες ἤμησαν καλῶς  
 ὦμοί τε δούλοις πάντα καὶ παρὰ στάθμην. 1045  
 Ἐχεις παρ' ἡμῶν οἰάπερ νομίζεται.

## ΧΟΡΟΣ.

Σοί τοι λέγουσα παύεται σαφῆ λόγον.

1036. ἀμηνίτως, χερνίβων, κτησίου  
 duplicem sensum habent.

1037. μέτα libri, μετὰ Herm.

421. δουλείας μάξης βία FL καὶ  
 ζυγῶν θιγεῖν βία F. V. Quod Bl.  
 scripsit δουλίας μάξης βίον id proxime  
 accessit ad ver. lect. Ex iis δουλίας  
 μάξης 'cibarii panis' omnia ingenui-

tatis monimenta præ se fert aptis-  
 simeque dicitur si personas, hanc  
 et illam, consideras. Sed μάξης βίον  
 non potuit dici; nam intelligi potest  
 quid sit λαγῶ βίος sed λαγῶν βίος  
 putidum est. Deinde ζυγῶν θιγεῖν  
 'jugum attingere' pariter atque illud  
 absurdum est; oportuit esse φέρειν,



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Ἐκτὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων  
 πείθοι' ἂν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἄλλ' εἴπερ ἐστὶ μὴ χελιδόνος δίκην 1050  
 ἀγνώτα Φωνὴν βάρβαρον κεκτημένη,  
 ἔσω Φρενῶν λέγουσα πείθω νιν λόγῳ.

## ΧΟΡΟΣ.

Ἐπεὶ τὰ λῶστα τῶν παρεστῶτων λέγει  
 πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Οὔτοι θυραίαν τήνδ' ἐμοὶ σχολὴν πάρα 1055  
 τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου  
 ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πάρος,  
 ὡς οὔποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.

Σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.

Εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον, 1060  
 σὺ δ' ἀντὶ Φωνῆς φράζε καρβάνῳ χερί.

## ΧΟΡΟΣ.

Ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ  
 δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἡ μαίνεται τε καὶ κακῶν κλύει Φρενῶν,

1048. ἐντὸς libri. ἐκτὸς Herm. Et sane v et x literæ similes sunt; quod si non essent tamen hoc reciperem sententiæ ergo. ἐντὸς δ' ἀλοῦσα conj.

Haupt., Eng., Karst.: 'captiva es, i. e., non tui juris, itaque utrum mavis facies'. Quanto rectius: 'si captiva non esses, tum demum cōsensus

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,

pro arbitrio foret'.

1052. πείθω ex iis verbis est quo-  
 rum præsens tempus fere idem valet  
 quod perfectum.

1053. ἔπου. τὰ libri. ἐπεὶ τὰ Heims.

1055. σχολή libri. Corr. Weiseler.

1057. πυρός libri. Corr. Musgrav.

1064. ἡ Fl. corr. in F. V.

ἤτις λιποῦσα μὲν πόλιν νεαίρετον 1065  
 ἤκει· χαλινὸν δ' οὐκ ἐπίσταται φέρειν  
 πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος.  
 Οὐ μὴν πλέω ρίψασ' ἀτιμασθήσομαι.

## ΧΟΡΟΣ.

Ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι.  
 Ἴθ' ὦ τάλαινα, τόνδ' ἐρημώσασ' ὄχον, 1070  
 εἴκουσ' ἀνάγκη τῆδε κκίνισον ζυγόν.

## ΚΑΣΑΝΔΡΑ.

στρ.α. Ὅτοτοτοῖ πόποι δᾶ.  
 Ἀπόλλων, Ἀπόλλων.

## ΧΟΡΟΣ.

Τί τοῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;  
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν. 1075

## ΚΑΣΑΝΔΡΑ.

ἀντ.α. Ὅτοτοτοῖ πόποι δᾶ.  
 Ἀπόλλων, Ἀπόλλων.

## ΧΟΡΟΣ.

Ἢ δ' αὖτε δυσφημοῦσα τον θεὸν καλεῖ  
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

## ΚΑΣΑΝΔΡΑ.

στρ.β. Ἀπόλλων, Ἀπόλλων 1080

1071. ἐκοῦσ' libri. Corr. Rob.

1072. ὄτοτοτοτοῖ M. corr. in Fl. qui tamen πομποῖ habet.



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ἀγυιάτ', ἀπόλλων ἐμός·  
ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

## ΧΟΡΟΣ.

Χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.  
Μένει τὸ θεῖον δουλίᾳ περ ἐν Φρενί.

## ΚΑΣΑΝΔΡΑ.

ἀντ.β'. Ἄπόλλων, Ἄπόλλων 1085  
ἀγυιάτ', ἀπόλλων ἐμός·  
ἄ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;

## ΧΟΡΟΣ.

Πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τῶδ' ἐννοεῖς  
ἐγὼ λέγω σοι· καὶ τὰδ' οὐκ ἐρεῖς ψύθη.

## ΚΑΣΑΝΔΡΑ.

στρ.γ'. Μισόθεον μὲν οὖν, πολλὰ συνίστορα 1090  
αὐτοφόνα τε κακὰ κάρτανας,  
ἀνδρσφαγεῖον καὶ φονορραντήριον.

## ΧΟΡΟΣ.

Ἔοικεν εὖρις ἢ ξένη κυνὸς δίκην  
εἶναι, ματεύει δ' ὧν ἀνευρήσει φόνον.

1081. ἀγυιάτ M. ἀγυιάτ' G. F. Fl.  
(hic sec. Franz. properisp.) ἀγυιάτ'  
Rob. ex Sophiani emend; et sic infra.

1082. οὐ μόλις est 'non parum'  
Herm.

1083. αὐτῆς cōdices. αὐτῆς T.  
Vict.

1084. παρ' ἐν M. παρὲν Fl. παρὸν  
F. (Herm.) Cōrr. Schutz.

1086. ἀγυιάτ' Fl.; cet. ut v. 1081.

1089. ἄ ἄ præmittit M., om. Fl.  
ξυνίστορα M. cōrr. in Fl.

1091. καρτάναι M. Fl. κάρτανας  
F. Herm. inseruit τε m. gr. Em-  
periō Kayser., Enger., videtur κα-  
ρατόμα esse cōrrigendum, Romanō,  
scilicet, et posteriore mōre deceptis;  
nam quis Græcus, præter Perseum,  
alteri caput præcidit unquam? quōd  
idem interrogari non pōtest de sus-

the street-god, my destroying god!  
for twice thou hast destroyed me, not almost.

## CHORUS.

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

## CASANDRA.

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

## CHORUS.

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

## CASANDRA.

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

## CHORUS.

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

pendio heroinarum. κρεατόμα cOnj.  
Weil.

1092. ἀνδρὸς σφάγιον libri, in M.  
ι in litura. σφάγειον T. σφαγεῖον Pors.  
ἀνδρσφαγεῖον Dobræ. Deinde πέδον  
ραντήριον libri, sed in M. pr. m.  
scripserat πέδορ. πεδορραντήριον Dind.  
at quid hoc significet ab ipso au-  
dieris melius. φονορραντήριον Enger.  
Etenim πέδον est glossa.

1093. εὔρις M. ις in litura. εὔρις  
Fl. Corr. Pors. Bl. mavult εὔριν.

1094. μαντεύειν M. ματεύει Fl.  
ματεύειν T. ὧν ἂν εὕρησι M. G. Rob.,  
ἐφευρήσει Fl. F. Vict. ἂν ἀνευρήσει T.  
Recepi Porsoni em. sed ita ut idem  
valeat quod ἂν εὔροι. Jampridem  
Paleius recte vertebat 'quorumcunque  
cruorem homicidio fustum invenorit,  
eum investigat'.



## ΚΑΣΑΝΔΡΑ.

ἀντ.γ'. Μαρτυρίοισι γὰρ τοῖςδ' ἐπιπείθομαι· 1095  
 κλαιόμενα τάδε βρέφη σφαγὰς  
 ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

## ΧΟΡΟΣ.

Ἔμεν κλέος σου μαντικὸν πεπυσμένοι,  
 τούτων προφήτας δ' οὔτινας ματεύομεν.

## ΚΑΣΑΝΔΡΑ.

στρ.δ'. Ἴὼ πόποι, τί ποτε μήδεται; 1100  
 τί τόδ' ἄχος νέον μέγα  
 μέγ' ἐν δόμοισι τοῖςδε μήδεται κακὸν  
 ἄφερτον φίλοισιν, δυσίατον; ἀλ-  
 κὰ δ' ἐκάς ἀποστατεῖ.

## ΧΟΡΟΣ.

Τούτων ἄϊδρίς εἶμι τῶν μαντευμάτων· 1105  
 ἐκεῖνα δ' ἔγνω, πᾶσα γὰρ πόλις βοᾷ.

## ΚΑΣΑΝΔΡΑ.

ἀντ.δ'. Ἴὼ τάλαινα, τόδε γὰρ τελεῖς;  
 τὸν ὁμοδέμνιον πόσιν  
 λουτροῖσι Φαιδρύνασα· πῶς φράσω τέλος;

1095. μαρτυρίοις γὰρ M. μ. μὲν  
 γὰρ Fl. Corr. Pauw. τοῖςδε πεπειθο-  
 μαι libri. Corr. Abresch.

1096. Sic M. τὰ Fl.

1098. ἡ μὴν a pr. m. M., alia  
 manus, ut videtur, ἡμεν superscripsit.  
 ἡμεν Fl. cet. ἡμεν Rob. ἡ μὴν corr.

Pors.

1099. ἡμεν M. Fl. cet. ἡν supra  
 scripto in G., unde ἡ μὴν Ald. Turn.  
 ἡσμεν Pors., Bl., Herm., Dind. Sed  
 neutrum horum hic ferri potest;  
 neque ἡ μὴν ἡσμεν neque πεπυσμένοι  
 ἡσμεν. Weilium solum habeo quem



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τάχος γὰρ τόδ' ἔσται· προτείνει δὲ χεῖρ  
ἐκ χερὸς ὀρέγματα. 1110

## ΧΟΡΟΣ.

Οὐπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων  
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.

## ΚΑΣΑΝΔΡΑ.

στρ.έ. Ἐξ, παπαῖ παπαῖ, τί τόδε φαίνεται;  
ἢ δίκτυόν τί γ' Αἴδου; 1115  
ἀλλ' ἄρκυς ἢ ξύνευνος, ἢ συναιτία  
Φόνου. Στάσις δ' ἀκόρετος γένει  
κατολολυξάτω θύματος λευσίμου.

## ΧΟΡΟΣ.

μεσοστρ.ά. Ποίαν Ἐρινῦν τήνδε δώμασιν κέλει  
ἐπορθιάζειν; οὐ με Φαιδρύνει λόγος. 1120  
Ἐπὶ δὲ καρδίαν κροκοβαφῆς δράμε  
σταγῶν, ἅτε καιρίᾳ πτωσίμοις  
ξυνανύτει βίου δύντος αὐγαῖς· ταχεῖ-  
α δ' ἄτα πέλει.

## ΚΑΣΑΝΔΡΑ.

ἀντ.έ. Ἄα· ἰδοὺ ἰδοὺ· ἄπεχε τῆς βοῆς  
τὸν ταῦρον· ἐν πέπλοισιν  
μελαγκέρῳ λαβοῦσα μηχανήματι 1125

1110. χεῖρ' ἐκ χειρὸς ὀρεγομένα M.  
χεῖρ ἐκ χερὸς ὀρεγμένα Fl. ὀρέγμασι  
Schol. Corr. Herm. Cf. Theocr.  
22. 102 ἐτώσια χερσὶ προδεικνύς.

1113. Sic M. V. G. ἐπ' α. Fl. F.

1114. ἐξ M.

1115. ἢ M. ἢ Ald.

1117. ἀκόρεστος libri. Corr. Bothe.

1119. ἐρινῦν M.

1110 for soon that will be. Now she puts forth her hand  
and makes trial-thrusts.

## CHORUS.

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

## CASANDRA.

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

## CHORUS.

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

## CASANDRA.

1125 Take care! O take care! the bull, keep him from  
the cow! for, having caught him  
in robes, with dark-horned implement she gores

1121. ἔδραμε κροκοβαφῆς libri.  
Corr. Enger.

1122. καὶ δορία πτώσιμος ξυνανυτεῖ  
M. eadem Fl. nisi quod δωρία. και-  
ρία ego; ξυνανυτεῖ POrs., πτωσίμοις

ego, monente Enger0. δορί est glos-  
sema.

1127. μελάγκέρωι M. ν super ι  
scripta. μελαγκέρων Fl. Sensus: μέλανι  
ξίφει ὡσπερὶ κέρατι.

τύπτει· πίτνει δ' ἐν ἐνύδρῳ κύτει.  
Δολοφόνου λέβητος τύχαν σοι λέγω.

## ΧΟΡΟΣ.

μεσαντ α'. Οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος 1130  
εἶναι· κακῶ δέ τῳ προσεικάζω τάδε.

Ἄπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις  
βροτοῖς τέλλεται; κακῶν γὰρ διαὶ  
πολυεπεῖς τέχναι θεσπιῶδοι φόβον  
φέρουσιν μαθεῖν. 1135

## ΚΑΣΑΝΔΡΑ.

στρ.ς'. Ἴὼ ἰὼ ταλαίνας κακόποτμοι τύχαι·  
τὸ γὰρ ἐμὸν θροῶ πάθος ἐπαγχίσαν.  
Ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες;  
οὐδέν ποτ' εἰ μὴ ξυνθανουμένην· τί γάρ;

## ΧΟΡΟΣ.

μεσοστρ β'. Φρενομανῆς τις εἶ θεοφόρητος, ἄμ- 1140  
φι δ' αὐτᾶς θροεῖς

νόμον ἄνομον, οἷά τις ξυθα  
ἀκόρετος βοᾶς, φεῦ, ταλαίνχισ φρεσὶν  
Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς  
ἀηδῶν βίον. 1145

## ΚΑΣΑΝΔΡΑ.

ἀντ.ς'. Ἴὼ ἰὼ λιγείας μόρον ἀηδόνος·

1128. ἐν addidit Schutz. τεύχει  
libri. κύτει Bl., Herm.

1132. τις M.

1133. βροτοῖσι Fl. στέλλεται libri.  
Corr. Herm., et Emper. διὰ M. δὴ  
αἰ Fl. Corr. Herm.

1134. πολυετεῖς Fl. θεσπιωδὸν M.  
θεσπιωδὸν Fl. θεσπιωδῶν Casaub. Me-  
lius Herm., quod dedi. θεσπιωδὸν  
φόβον hic dici non potuit.

1135. φέρουσιν Fl. absque v. cet.



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περέβαλον γάρ οἱ πτεροφόρον δέμας  
θεοὶ γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·  
ἔμοι δὲ μίμνει σχισμὸς ἀμφήκει δορί.

## ΧΟΡΟΣ.

μεσαντ.β'. Πόθεν ἐπισσύτους θεοφόρους ἔχεις 1150

ματαίους δῦας,

τὰ δ' ἐπίφοβα δυσφάτω κλαγγᾷ  
μελοτυπεῖς ὁμοῦ τ' ὀρθίοις ἐν νόμοις;  
πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ

κακορρήμονας; 1155

## ΚΑΣΑΝΔΡΑ.

στρ.ζ'. Ἴὼ γάμοι γάμοι Πάριδος ὀλέθριοι  
Φίλων· ἰὼ Σκαμάνδρου πάτριον ποτόν.  
Τότε μὲν ἀμφὶ σᾶς αἰόνας τάλαιν'  
ἠνυτόμαν τροφαῖς·

νῦν δ' ἀμφὶ Κωκυτόν τε κᾶχερουσίους 1160  
ὄχθους ἔοικα θεσπιωδήσειν τάχα.

## ΧΟΡΟΣ.

μεσοστρ.γ'. Τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω,  
νεογνὸς ἂν θρόνον μάθοι·  
πέπληγμαί δ' ὅπως δάκει Φοινίῳ

1147. περεβάλοντο γάρ οἱ M. (Dind. nescit utrum παρ- an περ-) περιβαλόντες γάρ οἱ Fl. Illud -το ex γε pro γάρ quondam scripto ortum est, unde et -τες in Fl. Insolita forma περεβ- confirmatur simili illa Eum. 634 περεσκήνωσεν.

1148. ἀγῶνα libri, sed γρ. αἰῶνα

a librario supra scriptum in M.

1150. τ' ante ἔχεις recte delevit Herm.

1152. ἐπιφόβωι M. ἐπιφόβω<sup>ω</sup> Fl. Corr. Aur.

1153. ὁμοῦ τ' jure suspectum est. ἄμουσ' Schoemann. Portasse νόμοις τ' ὀρθίοις ἐκνόμοις.

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. ἔχη Fl.

1158. τάλαινα Fl.

1163. ἀνθρώπων libri. ἀνθρώπον ego.  
νεογνός ἀν ἀφρονῶν quod Meineke de-  
dit, Enger. recepit, mihi quidem  
sonat infantem delirum. Iambicus

ordo dochmiis se interposuit, ut sæpe.

1164. ὑπὸ δῆγματι libri. Corr.  
Herm. Illud est glossa; nam δάκος  
σημαίνει καὶ δῆγμα E. M. s. v. Enger.  
mavult πλήγματι, cujus vocis Æsch.,  
ut mihi videtur, ignarus fuit.



δυσαγγεῖ τύχα μινυρὰ κακὰ θρευμένας, 1165  
θαύματ' ἔμοι κλύειν.

## ΚΑΣΑΝΔΡΑ.

ἀπ.ζ'. Ἴὼ πόνοι πόνοι πόλεος ὀλομένας  
τὸ πᾶν· Ἴὼ πρόπυργοι θυσίαι πατρὸς  
πολυκανεῖς βοτῶν ποιονόμων· ἄκος δ'  
οὐδὲν ἐπήρκεσαν, 1170  
τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν·  
καὶ γὰρ δὲ θερμόνους τάχ' ἐμπελῶ πέδῳ.

## ΧΟΡΟΣ.

μεσαντ.γ'. Ἐπόμενα προτέρωσι τάδ' ἐφημίσω.  
Σέ τις κακοφρονῶν τίθη-  
σι δαίμων ὑπερβαρῆς ἐμπίτνων 1175  
μελίζειν πάθη γοερὰ θανατηφόρα·  
τέρμα δ' ἀμηχανῶ.

## ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων  
ἔσται δεδορκῶς νεογάμου νύμφης δίκην·  
λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολάς 1180  
πνέων ἐσάξειν, ὥστε κύματος δίκην

1165. *δυσαγγεῖ libri. Corr. Canter. Beinde θρευμένας libri. Corr. Enger.*

1166. *θρκύματ' Fl θαύματ' F. recentt. Illud tuetur Enger., 'id quod frangit'; sed nemini id probabit. Ne forte dubites, θαύματ' ἀκοῦσαι est ap. Hes. Th. 834.*

1167. *πόλεος ὀλωμένας Fl. πόλεως ὀλουμένας V. Corr. Pors.*

1171. *ἔχειν Fl. ut videtur, cOrr. in F.*

1172. *ἐγὼ libri. καὶ γὰρ quod sensus postulat, metrum mavult, Heims. ἐμπεδῶ βαλῶ libri. ἐμπελῶ Ahrens., πέδῳ ego. Jam vides cur ἐμπεδῶ scriptum sit. βαλῶ est stolidia interpretatio aut complementum. Quæ autem corrigunt θερμὸν οὖς Canter.,*



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κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ  
μείζον. Φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

Καὶ μαρτυρεῖτε συνδρόμῳ ἴχνος κακῶν  
ρίνηλατούσῃ τῶν πάλαι πεπραγμένων. 1185

Τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς  
σύμφθογγος οὐκ εὐφῶνος, οὐ γὰρ εὖ λέγει.

Καὶ μὴν πεπωκῶς γ', ὡς θρασύνεσθαι πλέον,  
βρότειον αἶμα κῶμος ἐν δόμοις μένει  
δύσπεμπτος ἔξω συγγόνων Ἐρινύων. 1190

Ἕμνοῦσι δ' ὕμνον δώμασιν προσήμεναι  
πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν  
εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.

Ἕμαρτον; ἢ κυρῶ τι τοξότης τις ὤς;  
ἢ ψευδόμαντις εἶμι θυροκόπος Φλέδων;  
ἐκμαρτύρησον προὔμους τό μ' εἰδέναι  
λόγῳ παλαιὰς τῶνδ' ἀμαρτίας δόμων. 1195

### ΧΟΡΟΣ.

Καὶ πῶς ἂν ὄρκος, πῆμα γενναίως παγέν,  
παιώνιον γένοιτο; θαυμάζω δέ σε  
πόντου πέραν τραφεῖσαν ἀλλοθρῶ ἔν πόλει  
κυρεῖν λέγουσαν, ὡςπερ εἰ παρεστάτεις. 1200

1182. κλύειν libri. Corr. Aur. Cf. Solon Frag. 5: 17. χρησμὸς est τίσεως patefactio s. τίσις ipsa; τὸδε πῆμα est 'meum (Casandræ) malum', cujus se participem esse Chorus affirmavit; præterea ipsa cæsurâ demonstrat τοῦδε πῆματος non cum αὐγὰς conjungendum esse, sed a voce μείζον i. e. μείζον πῆμα pendere. Sic et Herm.

1187. σύμφθογγος Fl., corr. in F.

1192. πρώταρχος Fl, corr. in F. V.

1194. τηρῶ libri. θηρῶ Aur. κυρῶ Ahr. Et θηρῶ certe de sagittæ ictu dici nequit. Scilicet κ et η literæ eandem formam habent in M.

1196. Sic libri Omnes: 'de me hucusque absente nunc testamini, quod ex verbis (λόγῳ) meis jam scitis, me scelerum gnaram esse'. Partem enim solum suæ 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.

vox ἐκμ. tenet; quod Chorus testatur de absente coram ea de qua testatur.

1198. Sic libri. ὄρκου πῆγμα Aur. ὄρκος, πῆγμα Pors. ab Herm., aliis receptum. Sed ὄρκος quater ap. Hes. πῆμα dicitur, et πῆμα multo meliorem sensum præbet. Spennendum igitur est Hermanni, Porsoni, ceterorum πῆγμα. Verte 'perjurii

pœnæ, quas aliquis ex animi sententia jurejurando sibi confirmat'. παιώνιον autem valet ἄρκος.

1199. παιώνιος F. δέ σου libri. δέ σε Aur., cet., præter Herm.

1200. ἀλλόθρου πολιν libri. ἀλλόθρω ἔν πολει Enger. Res manifesta; nam ἀλλόθρου; nihil aliud est quam βάρβαρος E. M., s. v.

ΚΑΣΑΝΔΡΑ.

Μάντις μ' Ἀπόλλων τῶδ' ἐπέστησεν τέλει.

ΧΟΡΟΣ.

Μῶν καὶ θεός περ ἰμέρω πεπληγμένος;

ΚΑΣΑΝΔΡΑ.

Προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ.

Ἀβρύνεται γὰρ πᾶς τις εὔπρασσων πλέον.

1205

ΚΑΣΑΝΔΡΑ.

Ἄλλ' ἦν παλαιστῆς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ.

Ἦ καὶ τέκνων εἰς ἔργον ἠλθέτην νόμῳ;

ΚΑΣΑΝΔΡΑ.

Ξυναινέσασα Λοξίαν ἐψευσάμην.

ΧΟΡΟΣ.

Ἦδη τέχναισιν ἐνθέοις ἠρημένη;

ΚΑΣΑΝΔΡΑ.

Ἦδη πολίταις πάντ' ἐθέσπιζον πάθη.

1210



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## ΧΟΡΟΣ.

Πῶς δῆτ' ἄνακτος ἦσθα Λοξίου κότον;

## ΚΑΣΑΝΔΡΑ.

Ἐπειθον οὐδέν' οὐδέν, ὡς τάδ' ἤμπλακον.

## ΧΟΡΟΣ.

Ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

## ΚΑΣΑΝΔΡΑ.

Ἰοῦ ἰοῦ.

Ἵπ' αὖ με δεινὸς ὀρθομυκτηίας πόνος 1215

στροβεῖ, ταρασσων Φροϊμίσις· ὦ ὦ κακά.

Ὅρατε τούσδε τοὺς δόμοις ἐφημένους

νέους, ὀνείρων προσφερεῖς μορφώμασιν;

παῖδες θανόντες ὡςπερεὶ πρὸς τῶν φίλων,

χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς 1220

σὺν ἐντέροις τὰ σπλάγχν', ἐποίκτιστον γέμος,

πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.

Ἐκ τῶνδε ποινάς Φημι βουλεύειν τινὰ

λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον

οἰκουρόν, οἴμοι, τῷ μολόντι δεσπότη, 1225

ἐμῷ· φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.

1211. ἄνακτος ἦσθα Λοξίου κότῳ; libri. ἄνατος Canter., recentt. ἄνακτος ἦσθα Λοξίου κότον; Wieseler., probante Ahr. Canteri em. erit 'qui factum est, quæso, ut exitii expers evaseris per Loxiæ iram? Absurde dictum; et recte hæsit Blom. Sequi debebat non κότῳ sed οἴκτῳ vel simile quid; et sic tamen inepte res-

pondetur. Weiseleri autem est: quonam modo Loxiæ iram cognovisti h. e. expertus es? πῶς δῆτ' non idem est quod καὶ πῶς, ut laudari possit Choeph. 532. καὶ πῶς ἄτρωτον οὐθαρ ἦν; 'illæ mammæ, opinor, non illæ sæ erant'. ἦστε pro ἦδετε citatur ex Soph. Colchis E. M. p. 439. 1. Schol. F. interpretatur πῶς ὀργῆς

## CHORUS.

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

## CASANDRA.

I made none credit aught, since thus I sinned.

## CHORUS.

To us you seem to prophecy the truth.

## CASANDRA.

Ugh! ugh!

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

ἐπειράθης τοῦ Ἀπόλλωνος;

1212. οὐδέν οὐδέν libri. Corr. Canter.

1214. *λοῦ λοῦ, ᾧ ᾧ κακά* libri, et *φροιμοῖς ἐφημένους* v. 1216. Mirum est Engerum Weillii emendationem sprevisse, quæ *λοῦ λοῦ*. et mox *φροιμοῖς ᾧ ᾧ κακά*. reposuit.

1219. Casandra, ut quæ hariola

sit, id quoque dum pueros intuetur comperit.

1221. Dedi τὰ (libri τε); nam τε infirmius est quam ut hanc sedem occupet.

1226. ζυγόν Fl. antea fuerat ζυγῶ.

1227. ἀπαρχος libri. ἔπαρχος Canter. Illud tuetur Ahr. ἀναστατήρ conj. Spanhem.



Νεῶν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης  
οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς  
λέξασα κάκτεινασα Φαιδρόνους, δίκην  
ἄτης λαθραίου, τεύξεται κακῆ τύχη. 1230

Τοιάδε τόλμα· θῆλυς ἄρσενος Φονεὺς  
ἔστιν· τί νιν καλοῦσα δυσφιλὲς δάκος  
τύχοιμ' ἄν; ἀμφίσβαιναν, ἢ Σκύλλαν τινὰ  
οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,  
θύουσαν ἄδου λήτορ', ἄσπονδον τ' Ἄρη 1235

Φίλοις πνέουσαν; Ὡς δ' ἐπωλολύξατο  
ἢ παντότολμος, ὥσπερ ἐν μάχης τροπῆ,  
ἔδοκει δὲ χαίρειν νοστήμῳ σωτηρίᾳ.

Καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;  
τὸ μέλλον ἦξει. Καὶ σὺ μ' ἐν τάχει παρῶν 1240  
ἄγαν ἀληθόμαντιν οἰκτείρας ἐρεῖς.

## ΧΟΡΟΣ.

Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν  
ξυνῆκα κχὶ πέφρικα, καὶ φόβος μ' ἔχει  
κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα·  
τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσῶν τρέχω. 1245

## ΚΑΣΑΝΔΡΑ.

Ἄγαμέμνονός σέ Φημ' ἐπόψεσθαι μόρον.

## ΧΟΡΟΣ.

Εὐφημον, ὦ τάλαινα, κοίμησον στόμα.

1229. καίκτεινασα Fl. καὶ κτεινασα  
F. V. Corr. Canter.

1230. Locus suspectus.

1231. τοιάδε τολμᾶ θῆλυς Fl. Ven.  
τοιαῦτα τολμᾶ θῆλυς F. V. Corr.  
Ahrens., et Enger.

1232. δυσφιλεὺς Fl.

1235. θύουσαν. ἄδου μητέρ' Fl.  
Ahrentis λήτορ' ceteris conjecturis  
præstat, quam ex Hesychii glossa  
λείτορες· ἰέρειαί, et schol. Lycophr.



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## ΚΑΣΑΝΔΡΑ.

Ἄλλ' οὔτι Παιῶν τῶδ' ἐπιστατεῖ λόγῳ.

## ΧΟΡΟΣ.

Οὐκ, εἴπερ ἔσται γ'· ἀλλὰ μὴ γένοιτό πως.

## ΚΑΣΑΝΔΡΑ.

Σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει. 1250

## ΧΟΡΟΣ.

Τίνος πρὸς ἀνδρὸς τοῦτ' ἄγος πορσύνεται;

## ΚΑΣΑΝΔΡΑ.

1 Ἦ κάρτα τᾶρα παρεκόπης χρησμῶν ἐμῶν.

## ΧΟΡΟΣ.

Τοὺς γὰρ τελοῦντας οὐ ξυνῆκα μηχανήν.

## ΚΑΣΑΝΔΡΑ.

Καὶ μὲν ἄγαν γ' Ἑλλην' ἐπίσταμαι Φάτιν.

## ΧΟΡΟΣ.

Καὶ γὰρ τὰ πυθόκραντα· δυσμαθῆ δ' ὄμως. 1255

## ΚΑΣΑΝΔΡΑ.

Παπαῖ παπαῖ.

1249. οὐκ εἰ παρέσται γ' libri. ει scripto super ης. Fl. παρεσχόπεις V. Corr. Schutz. αὐ pro ἄν Herm., vulgō; ἀράν Aur.,

1251. ἄχος libri. Corr. Aur.

1252. ἦ κάρτ' ἄρ' ἄν παρεσχόπης,

Canter. Hartung. emendavit quem ad modum edidi. Corruptelæ Origō

CASANDRA.

In naught does Paeon superintend this tale.

CHORUS.

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

CASANDRA.

1250 You pray; their care is to assassinate.

CHORUS.

By what man is the impious deed performed?

CASANDRA.

You were much cheated of my augury's drift.

CHORUS.

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

CASANDRA.

And yet I know full well the Hellenic tongue.

CHORUS.

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

CASANDRA.

Oh misery!

non obscura est. παρεκόπης autem  
est 'fraudatus es'.

1253. τοῦ γὰρ τελοῦντος libri. Corr.  
Heims.

1255. δυσπαθῆ libri. Corr. Canter.

1256. παπαῖ, οἶον τὸ πῦρ κτλ. libri.  
Recepi Weilii em. πῦρ est 'febris',  
cf. v. 1172.

- Οἶον τόδ' ἔρπει πῦρ· ἐπέρχεται δέ μοι·  
 ὀτοτοῖ, Λύκει' Ἄπολλον, οἱ ἐγώ, ἐγώ·  
 αὕτη δίπους λέαινα συγκοιμωμένη  
 λύκῳ, λέοντος εὐγενοῦς ἀπουσία,  
 κτενεῖ με τὴν τάλαιναν· ὡς δὲ Φάρμακον  
 τεύχουσα κάμου μισθὸν ἐνθήσει ποτῶ. 1260  
 Κἀπεύχεται θήγουσα Φωτὶ Φάσγανον  
 ἐμῆς ἀγωγῆς ἀντιτίσασθαι Φόνον.  
 Τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε  
 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφῃ;  
 σφὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ·  
 ἴτ' ἐς Φθόρον πεσόντ'· ἐγὼ δ' ἄμ' ἔψομαι·  
 ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε.  
 Ἴδου δ' Ἄπόλλων αὐτὸς ἐκδύων ἐμὲ  
 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας ἐμὲ 1270  
 κὰν τοῖςδε κόσμοις καταγελωμένην μέγα  
 φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως μάτην.  
 Καλουμένη δέ, Φοιτὰς ὡς, ἀγύρτρια  
 πτωχός, τάλαινα λιμοθνῆς ἠνεσχόμην.  
 Καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ 1275  
 ἀπήγαγ' ἐς τοιάςδε θανασίμους τύχας·  
 βωμοῦ πατρώου δ' ἀντ' ἐπίξηνον μένει  
 θερμὸν κοπίσης Φοινίῳ προσφάγματι.  
 Οὐ μὲν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν·

1258. δίπους Fl. F., corr. in V.

1261. κῶτω libri. Corr. Aur. μισθός est et hariolæ et scorti merces, illa enim κέλλανος dicebatur, teste Suida; hæc μίσθωμα. Hic utroque sensu adhibetur. Mox addit 'naulum' ἀγωγῆς μισθόν. ποτὸς autem est medicina quæ Agamemnonis male factis medeatur.

1262. ἐπεύχεται libri. Corr. Dind.

1263. ἀντιτίσασθαι libri. Recipi Blomfieldii conj.

1266. σὲ μὲν libri. Corr. Aur.

1267. ἀγαθῶ δ' ἀμείψομαι libri. Præclare corr. Herm.

1268. τιν' Fl. ἄτην libri. Corr. Staufl.



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ἤξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος, 1280  
 μητροκτόνον Φίτυμα, ποινάτωρ πατρός·  
 Φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος  
 κάτεισιν ἄτας τάσδε θριγκώσων Φίλοις·  
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας  
 ἄξειν νιν, ὑπτίασμα κειμένου πατρός. 1285  
 Τί δῆτ' ἐγὼ κάτοικτος ὦδ' ἀναστένω,  
 ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν  
 πράξασαν ὡς ἔπραξεν· οἱ δ' εἶλον πόλιν  
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει;  
 ἰούσα πράξω, τλήσομαι τὸ κατθανεῖν· 1290  
 Αἴδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω,  
 ἐπευχομαι δὲ κχιρίας πληγῆς τυχεῖν,  
 ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων  
 ἀπορρυέντων, ὄμμα συμβαλῶ τόδε.

## ΧΟΡΟΣ.

ᾠ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῆ 1295  
 γύναι, μακρὰν ἔτεινας. Εἰ δ' ἐτητύμως  
 μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου  
 βοῶς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

## ΚΑΣΑΝΔΡΑ.

Οὐκ ἔστ' ἄλυξις, οὔ, ξένοι· χρόνοι πλέω.

1284. Hunc versum qui post v. 1290 in libris legitur Herm. huc revocavit. Laudatur in Crameri Anec. I. p. 88 ἄραρε γὰρ ὄρκος. Inde Schneidew. ἄραρε μὲν γὰρ. Sed Engeri conj. tantum non certa est, v. 1290 olim ita se habere ἄραρ' ἰούσα cet., et inde errore grammatici

vocem ἄραρε esse sumptam. ὑπτίασμα est 'id quod quis precatur manibus supinis'.

1285. ἄξειν νῦν Fl. ἄξει νιν F., corr. in V.

1286. κάτοικος libri, corrupte. Corr. Scaliger.

1288. εἶχον libri. Corr. Musgr.

1280 one will again, as our avenger, come,  
 a mother-slaying, sire's-blood-price-levying son;  
 an exile, wanderer, outcast from this land,  
 will come to raise the top-stone for his race  
 of death-crimes: by the gods a mighty oath  
 1285 is sworn to bring him, as his fallen sire  
 will pray with hands upturned. Why wail I then,  
 thus doleful? since I first beheld Troy's town  
 fare as she fared; and those who sacked the town  
 come off thus by the judgement of the gods?  
 1290 I'll go and take my lot, endure the death:  
 but I address these gates of death and pray  
 to get a mortal stroke, that so I may  
 without a struggle, when with easy death  
 the blood has flowed away, shut-to these eyes.

## CHORUS.

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

## CASANDRA.

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

1289. ἐκ θεῶν Fl.

1290. Recipienda erat Engeri conjectura si ille ostendisset unde vox πράξω orta sit.

1291. τὰς λέγω libri. Corr. Aur. et Canter.

1295. δὲ σοφῆ Fl. Corr. in F. V.

1299. οὐ, ξένοι Fl. οὐ F. V. χρόνω

πλέω omnes. Et equidem non video quid displiceat in repetita negatione. Weil. conj. οὐ, ξένοι, χρόνοι πλέω. Sic illud ξένοι frigide interponitur. Sed χρόνοι πλέω recte dicitur, et partim ex Theogn. 817 sumitur, partim ex Hes. Op. 790 πλέω ἡματι. Interpunxi igitur post ξένοι.



## ΧΟΡΟΣ.

Ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

1300

## ΚΑΣΑΝΔΡΑ.

Ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ Φυγῆ.

## ΧΑΡΟΣ.

Ἄλλ' ἴσθι τλήμων οὔσ' ἀπ' εὐτόλμου Φρενός.

## ΚΑΣΑΝΔΡΑ.

Οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

## ΧΟΡΟΣ.

Ἄλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῶ.

## ΚΑΣΑΝΔΡΑ.

Ἰὼ πάτερ σοῦ σῶν τε γενναίων τέκνων.

1305

Ἄλλ' εἶμι κὰν δόμοισι κωκύσουτ' ἐμὴν

1313

Ἄγαμέμνονός τε μοῖραν. Ἄρκείτω βίος.

1314

## ΧΟΡΟΣ.

Τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;

## ΚΑΣΑΝΔΡΑ.

Φεῦ Φεῦ.

1300. In eo lusus est quod et *Κρόνου* et *χρόνου* ad aures venire possit: quorum illud crit, 'Ζεὺς minimus ille natus e *Κρόνου* natis principatum tenet'; hoc autem, 'vi morituro novissima quæque vitæ momenta, (i.

e., quam longissima mora) maximi æstimantur'.

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



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## ΧΟΡΟΣ.

Τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος.

## ΚΑΣΑΝΔΡΑ.

Φόνον δόμοι πνέουσιν αἱματοσταγῆ.

## ΧΟΡΟΣ.

Καὶ πῶς; τόδ' ὄζει θυμάτων ἐφεστίων.

1310

## ΚΑΣΑΝΔΡΑ.

Ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

## ΧΟΡΟΣ.

Οὐ Σύριον ἀγλάϊσμα δωμαίων λέγεις.

## ΚΑΣΑΝΔΡΑ.

Ἴὼ ξένοι.

1315

Οὗτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ  
ἄλλως· θανούσῃ μαρτυρεῖτέ μοι τόδε,  
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,  
ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ·  
ἐπιξενούμαι ταῦτα δ' ὡς θανουμένη.

1320

## ΧΟΡΟΣ.

ᾠ τλήμον, οἰκτείρω σε θεσφάτου μόρου.

1309. φόβον libri. ὦ super β scripto in F. Corr. Aur. et Canter.

1310. Interrogandi sign. primus Pauw. posuit.

1317. ἀλλ' ὡς θανούσῃ libri. Corr. Herm. Et sane sensus postulat ἄλλως. At, inquit, avis non frustra timet. Immo vero nostrates quidem aves

## CHORUS.

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

## CASANDRA.

These rooms breathe horrid fumes from dripping blood.

## CHORUS.

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

## CASANDRA.

As from a grave a *ghostly* mist appears.

## CHORUS.

You name no Syrian luxury for the house.

## CASANDRA.

1315 Ah friends! I scream

for fear not idly, as at a *shaking* bush  
a bird: and when I'm dead attest me this:  
when woman has for me a woman died,  
and man for man ill-wived has fallen; this

1320 I, as one dying, charge you with, as friends.

## CHORUS.

Brave heart, I pity thee for thy god-taught doom.

non magis intrepidæ sunt quam Horatii hinnuleus si mobilibus veris inhorruit adventus foliis. Hic enim neque visci neque serpentium, quo-

rum neutrum est inane periculum, ulla ratio habetur.

1320. 'Hoc ego ut moritura commendo vobis ut amicis',

## ΚΑΣΑΝΔΡΑ.

Ἄπαξ ἔτ' εἰπεῖν χρὴ πρὶν ἢ θρῆνον λέγω  
 ἐμὸν τὸν αὐτῆς· ἠλίω δ' ἐπεύχομαι,  
 πρὸς ὕστατον Φῶς, δεσποτῶν τιμαόρους  
 ἐχθροῖς Φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ  
 δούλης θανούσης, εὐμαροῦς χειρώματος.

1325

## ΧΟΡΟΣ.

Ἴω βρότεια πράγματ'· εὐτυχοῦντα μὲν  
 σκιᾶ τις ἂν πρέψειεν· εἰ δὲ δυστυχεῖ  
 Βολαῖς ὑγρώσων σπόγγος ὤλεσεν γραφὴν·  
 καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.

1330

Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ  
 πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'  
 οὔτις ἀπειπῶν εἴργει μελάθρων,  
 μηκέτ' ἐσέλθης, τάδε Φωνῶν.

Καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν

1335

μάκαρες Πριάμου·  
 θεοτίμητος δ' οἴκαδ' ἰκάνει·  
 νῦν δ' εἰ προτέρων αἶμ' ἀποτίσει

1322. εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω libri. ῥῆσιν quod nemo tolerare potuit ex χρῆσιν depravatum est, quod et ipsum pro χρῆσιν prave correctum erat. Correxī χρὴ πρὶν. Sed χρῆσιν ansam dedit corruptioni voeis λέγω quam restitui. Quid autem χρῆσις et ῥῆσις significant omnibus notum est, et neutrum hic dici posse.

1324. τοῖς ἐμοῖς τιμαόροις libri. Scribæ enim oculi ad proximum versum aberraverunt. δεσποτῶν ego,

nam nihil aliud hic stare potuit; non utique βασιλέως, κοιράνου, similia.

1326. His dietis Casandra ædes ingreditur. Id Weilius solus omnium vidit; ἡμεῖς γὰρ πατέρων. Et pro certo habeo Casandram non potuisse ea dicere quæ sequuntur. Quid si Chorus solet prius quatuor versus iambicos loqui quam cantilenam canit.

1328. σκιά τις ἀντρέψειεν libri. ἂν τρέψειεν Pors. πρέψειεν Boissonad.,



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καὶ τοῖσι κανοῦσι θανῶν ἄλλων  
 ποινὰς θανάτων ἐπικραίνει, 1340  
 τίς ποτ' ἂν εὐξαιτο βροτῶν ἀσινεῖ  
 δαίμονι φῦναι, τὰδ' ἀκούων;

## ΑΓΑΜΕΜΝΩΝ.

᾽Ωμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

## ΚΟΑΤΦΑΙΟΣ.

Σῆγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος;

## ΑΓΑΜΕΜΝΩΝ.

᾽Ωμοι μάλ' αὖθις, δευτέραν πεπληγμένος. 1345

## ΚΟΡΤΦΑΙΟΣ.

Τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι·  
 ἀλλὰ κοινωσώμεθ' ἂν πως ἀσφαλῆ βουλευμάτ' ἦ.

## ΧΟΡΕΥΤΗΣ Α΄.

Ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,  
 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.

## ΧΟΡΕΥΤΗΣ Β΄.

Ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ 1350  
 καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρύτῳ ξίφει.

1339. θανοῦσι libri. κτανοῦσι Canter., qui κανοῦσι voluit. Insolentius illud 'moriendo mortuis' conciliare mihi non potni.

1340. ἐπικρανεῖ libri, ἄγαν præcunte in F. Corr. Herm. ἄγαν in-

tulit Tricl. ut versum acatalecticum, more suo, efficeret.

1341. τίς ἂν εὐξαιτο libri. Dedi Hermanni et Ahrentis correctionem.

τίς ἂν ἐξεύξαιτο Schneid.

1343. ἔσω non tam ineptum est

perished, and, dying, ordains for his slayers  
 1340 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!

CORYPHEUS.

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

AGAMEMNON.

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

CORYPHEUS.

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 townsmen 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.

ut ineptius quiddam corrigi non  
 possit, e. gr. πλευρών ἔσω. Verti  
 'ictu valido'; sed nescio an melius  
 esset 'intus'. Sic enim recte Jebb.  
 Soph. Ai. 235 ἔσω σφάζε 'intus ju-

gulabat'; ubi Schneid. 'ictu valido'.  
 Moriens enim admonere videtur intro  
 ire auxilio oportere.

1347. ἄν πῶς libri. Corr. Herm.  
 βουλευματα libri. Corr. Enger.



## ΧΟΡΕΥΤΗΣ γ'.

Κἀγὼ τοιούτου γνώματος κοινωνὸς ὦν  
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή.

## ΧΟΡΕΥΤΗΣ δ'.

Τὸ δρᾶν πάρεστι· Φροιμιάζονται γὰρ ὡς  
τυραννίδος σημεῖ' ἀράσσοντες πόλει.

1355

## ΧΟΡΕΥΤΗΣ ε'.

Χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος  
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.

## ΧΟΡΕΥΤΗΣ ς'.

Οὐκ οἶδα βουλῆς ἤστινος τυχῶν λέγω·  
τοῦ δρῶντος ἔστι καὶ τὸ βουλευῆσαι πέρι.

## ΧΟΡΕΥΤΗΣ ζ'.

Κἀγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ  
λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.

1360

## ΧΟΡΕΥΤΗΣ η'.

Ἦ καὶ βίον τείνοντες ὧδ' ὑπείξομεν  
δόμων καταισχυντῆρσι τοῖςδ' ἡγουμένοις;

1354. δραν πάρεστι libri, quod mirum est edd. tamdiu ferre posse. Non sic Æschylus. τὸ δρᾶν ego, ut sit 'agendi sententia adest', breviter dictum pro 'licet tibi, per meam sententiam, agere, τὸ δρᾶν πάρεστί σοι ἐξ ἐμοῦ'. Cf. Eum. 867 τοιαῦθ'

ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ.

1355. σημεῖα πράσσοντες libri. Et hic indignor exstitisse qui id Æschylo inscriberent, quod si puer in ludo literario admisisset infortunium haberet. σημεῖ' ἀράσσοντες ego; jamque adeo, si Atticismum vulgati solce-



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## ΧΟΡΕΤΤΗΣ θ'

Ἄλλ' οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ·  
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.

1365

## ΧΟΡΕΤΤΗΣ ι.

Ἦ γὰρ τεκμηρίοισιν ἔξ οἰμωγμάτων  
μαντευσόμεσθα τάνδρὸς ὡς δλωλότος;

## ΧΟΡΕΤΤΗΣ ιά.

Σάφ' εἰδότας χρὴ τῶνδε θυμοῦσθαι πέρι·  
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.

## ΚΟΡΤΦΑΙΟΣ.

Ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,  
τρανώς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.

1370

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Πολλῶν πάροιθεν καιρίως εἰρημένων  
τάναντί' εἶπεῖν οὐκ ἐπαισχυνθήσομαι.  
Πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσύνων φίλοις  
δοκοῦσιν εἶναι πημονῆς ἀρκύστατ' ἂν  
Φράξειεν ὕψος κρεῖσσον ἐκπηδήματος;  
Ἐμοὶ δ' ἀγὼν ὄδ' οὐκ ἀφρόντιστος πάλαι  
νείκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μήν.  
Ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.  
Οὔτω δ' ἔπραξα, καὶ τάδ' οὐκ ἀρνήσομαι·  
ὡς μήτε Φεύγειν μήτ' ἀμύνεσθαι μόρον,

1375

1380

1364. κράτει libri. Corr. Casau-  
bon.

Ahrens et Herm.

1368. μυθοῦσθαι libri. Corr. E.

1375. πημονὴν ἀρκύστατον libri. πη-  
μονῆς Aur. ἀρκύστατ' ἂν Elmsl.

## 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.

## CITYTEMNESTRA.

I will not blush to say the opposite  
 of many words fitly pronounced before.  
 How else could one, when scheming hostile deeds  
 1375 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,

1378. νίκης libri. Corr. Heath.

1381. ἀμύνασθαι cōdices. ἀμύνε-

1379. ἔπεσ' Fl. V. Corr. in Ven. F. σθαι V.

ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,  
 περιστιχίζω, πλοῦτον εἴματος κακόν·  
 παίω δέ νιν δῖς· κἄν δυοῖν οἰμωγμάτοιιν  
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότη 1385  
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς  
 Διὸς νεκρῶν σωτῆρος εὐκταίαν χάριν.  
 Οὕτω τὸν αὐτοῦ θυμὸν ὀρυγάνει πεσών,  
 κακφυσιῶν ὀξεῖαν αἵματος σφαγὴν  
 βάλλει μ' ἐρεμνῆ ψακάδι φοινίκας δρόσου 1390  
 χαίρουσαν οὐδὲν ἥσσον ἢ διοσδότῳ  
 γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.  
 Ὡς ᾧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,  
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι·  
 εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῶ· 1395  
 τάδ' ἄν δικαίως ἦν· ὑπερδίκως μὲν οὖν·  
 τοσόνδε κρατῆρ' ἐν δόμοις κακῶν ὄδε  
 πλήσας ἀραίωv αὐτὸς ἐκπίνει μολών.

## ΧΟΡΟΣ.

Θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος,  
 ἥτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον. 1400

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·  
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας  
 λέγω· σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις,

1383. περιστοιχίζων Fl. περιστοι-  
χίζω V. περιστιχίζω F.

1384. οἰμώγμασιν libri. οἰμωγμά-  
τοιιν Elmsl., cui invitus obtemperavi;  
nam displicet dualis ille vehemens,  
ut si dicas 'par gemituum'.

1387. Αἰδοῦνεκρῶν libri. Διὸς Enger.

1388. αὐτοῦ libri. Corr. Schutz.  
ὀρμαίνει libri. ὀρυγάνει corr. Herm.  
et sententia ductus et Hesychii glossa  
ὀρυγάνει· ἐρεύγεται.

1391, 1392. διὸς νότῳ γᾶν. εἰ Fl.  
γαν' εἰ Ven. Corr. Porsonus. σπό-  
ρητος codices. Corr. in V.



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ὄμοιον. Οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς  
 πόσις, νεκρὸς δὲ τῆςδε δεξιᾶς χερρός, 1405  
 ἔργον δικαίας τέκτονος. Τάδ' ὦδ' ἔχει.

## ΧΟΡΟΣ.

στρ. Τί κακόν, ὦ γυναῖ.  
 χθονοτρεφῆς ἔδανόν ἢ ποτόν  
 πασαμένα ρυτᾶς ἐξ ἀλὸς ὄρμενον  
 τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς  
 ἀπέδικες; Ἀπετάμης· ἀπόπολις δ' ἔσει, 1410  
 μῖσος ὄβριμον ἀστοῖς.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ  
 καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀράς,  
 οὐδὲν τότε ἀνδρὶ τῶδ' ἐναντίον φέρων·  
 ὅς οὐ προτιμῶν, ὡς περὶ βοτοῦ μόρον, 1415  
 μήλων φλεόντων εὐπόκοις νομεύμασιν,  
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ  
 ὦδιν', ἐπωδὸν Θρηκίων ἀημάτων.  
 Οὐ τοῦτον ἐκ γῆς τῆςδε χρῆν σ' ἀνδρηλάτειν,  
 μισμάτων ἄποιν'; ἐπήκοος δ' ἐμῶν 1420  
 ἔργων δικαστῆς τραχὺς εἶ. Λέγω δέ σοι  
 τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης

1405. Præstat interpunctio post χερρός, ut vulgo; post ἔργον V., Canter., Tyrwhitt., Enger.

1406. δικαία τέκτων duplici sensu usurpatur; quæ meritas pœnas expetit, et, quæ opus locanti probat, par lanificæ illius Homericæ quæ fuit χερυῆτις ἀληθής.

1408. ρύσας Fl. ρυσᾶς F. V. Corr. Stanl. ὀρώμενον Fl. Corr. Abresch.

1409. Post ἀράς interrogandi signum vulgo ponitur.

1410. ἀπέδικες ἀπέταμες ἀπολις δ' ἔση, in ἀπέταμες ad alterum α super-scripto ε in Fl. Weilium secutus interpunxi post ἀπέδικες et scripsi ἀπετάμης. ἀπόπολις corr. Seidler. 'excussisti exsecrationes et induisti insaniam'.

1411. ὄμβριμον Ven. F. Herm.

'tis all the same — here's Agamemnon, here!

1405 my husband and this right hand's victim dead,  
a right good craftsman's work. That's how it stands.

## CHORUS.

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

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

## CLYTEMNESTRA.

Now you adjudge me exile from this land,  
to bear the townsmen's hate, the people's curse,  
though then you voted this man naught untoward  
1415 who, reckoning it a brute beast's death, no more,  
when his flocks teemed with fleecy pasturers,  
butchered his own child, and my best-beloved  
birth-pain, as charm against the Thracian blasts.  
Should you not as his foul deeds' penalty  
1420 have driven him from this land? but of my deeds  
when arbiter you are an angry judge.

I bid you threaten thus — I being prepared

1414. οὐδὲν τὸδ' libri. Corr. Voss.

1416. εὐτόχοις Ven. Schneidewin.

1418. θρηκίων τε (vel τὲ) λημμάτων  
libri. Corr. Canter.

1419. χρῆ libri. χρῆν Pors.

1422. Hunc versum ejecit Enger.  
Equidem non video quid hic sit  
quod offendat; omittitur ἐμοῦ, sed  
facile potest subintelligi. Ceterum  
hic et alibi particula ὡς dubitatio-

nem excludit num principalis verbi  
subjectum dum agat, id revera in-  
telligat, vel (si futuri temporis par-  
ticipium sequitur) id ipsum sibi  
propositum habeat, quod hac par-  
ticula subjungatur. Qua formula  
usus ubique explicare poteris hæc  
et similia, ὡς (πρὸς omissis) βασιλέα,  
ὡς ἐλέγξων, ὡς εἰδότες, ὡς (πρὸς vel  
νομίζων omissis) εἰδότες, ὡς πλείστους.



ἐκ τῶν ὁμοίων, χειρὶ νικήσαντ' ἐμοῦ  
 ἄρχειν· ἐὰν δὲ τοῦμπαλιν κραίνῃ θεός,  
 γνώσει διδαχθεὶς ὄψε γοῦν τὸ σωφρονεῖν.

1425

## ΧΟΡΟΣ.

ἀντ. Μεγαλόμητις εἶ,  
 περίφρονα δ' ἔλακες, ὥσπερ οὔν  
 Φονολιβεῖ τύχα Φρὴν ἐπιμαίνεται·  
 λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπει.  
 Ἄτιετον ἔτι σε χρῆ στερομένηαν Φίλων  
 τύμμα τύμματι τῖσαι.

1430

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·  
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην,  
 Ἄτην Ἐρινύν θ' αἴσι τόνδ' ἔσφαξ' ἐγώ,  
 οὔ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν  
 ἕως ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς  
 Αἴγισθος, ὡς τὸ πρόσθεν εὖ Φρονῶν ἐμοί·  
 οὔτος γὰρ ἡμῖν ἀσπίς οὐ μικρὰ θράσους.  
 Κεῖται γυναικὸς τῆςδε λυμαντήριος,  
 Χρυσῆϊδων μείλιγμα τῶν ὑπ' Ἰλίῳ·  
 ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος,  
 καὶ κοινόλεκτρος τοῦδε θεσφατηλόγος,  
 πιστὴ ξύνευνος, ναυτίλων δὲ σελμάτων  
 ἰσοτριβῆς. Ἄτιμα δ' οὐκ ἐπραξάτην·

1435

1440

1427. περίφρονα hic fere idem valet quod παράφρονα, ut proximo versu ostenditur.

1428. λίπος libri. Corr. Pors. Deinde εὖ πρέπει ἀντίετον ἔτι σε χρῆ Fl. εὐπρέπειαν τίετον Ven. V. εὖ

πρέπει ἀτίετον F. Corr. Aur. et Canter.

1430. τύμμα τύμμα τῖσαι. Corr. illud Voss., hoc Pors.

1433. ἐριννῖν libri.

1434. ἐμπατεῖν V. ἐμπατεῖ codices.



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ὁ μὲν γὰρ οὕτως· ἢ δέ τοι κύκνου δίκην  
 τὸν ὕστατον μέλψασα θανάσιμον γόον 1445  
 κεῖται Φιλήτωρ τοῦδ'· ἐμοὶ δ' ἐπήγαγεν  
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

## ΧΟΡΟΣ.

στρ.α. Φεῦ τίς ἄν ἐν τάχει μὴ περιώδυνος  
 μηδὲ δεμνιοτήρης,  
 μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν 1450  
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος  
 φύλακος εὐμενεστάτου;  
 πολέα τλάντος γυναικὸς διαί,  
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον.  
 σύστ.α. Ἴὼ ἰὼ, παράνουσ Ἑλένη 1455  
 μία τὰς πολλάς, τὰς πάνυ πολλάς  
 ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.  
 στρ.β. Νῦν δὲ τέλειον ἐπήνθισεν αἶμ' ἀνιπτον,

1446. φιλήτως Fl.

1447. παροψώνημα libri. Corr. Casaubon. Nihil hic dicitur de paropside nihil de paropsemate, quorum hoc obsonium est vel bellaria, illa autem obsonii plena patella, extra ordinem apposita. παροψώνημα est obsonium clam paratum ut clam edatur. Sic Casandra Agamemnoni erat quasi libidinis pulpamentum subsecundarium quod cupediæ ejus clam inserviret, si quando legitimi concubitus eum tæderet. Hoc igitur dicit Clyt. 'quantam illi clandestinam voluptatem præbitura erat, tantum gaudii advectitii et addititii lætitiæ meæ præbuit'. παροψήματα est hujus interpretationis quod derisor illa et ipsa jamdiu probe callebat

quidnam esset concubitus παροψώνημα. Cf. Ar. Eccl. 226 et Schol. Soph. Tr. 360. Æsch. Supp. 296. Simouid. περὶ γυναικῶν v. 46.

1448. A numeratione harum stropharum et systematum quam Herm. statuit intra certos fines declinavi; quod ubique systemata propriis numeris a strophis distinxī; et hoc quidem simplicitati concedendum erat. Præterea, lacunis antiquatis, in duobus locis systemata inter se inæqualem versuum numerum habentia exhibui; hoc enim sententiæ dare æquum videbatur. Nam ut se habent versus nihil omnino refert ubi lacunam ponas, adeo nulla esset lacunæ suspicio nisi responsionem præstare in animum induxisset Her-

they 've fared: for he — the way I told you; she,  
 1445 having swan-like trilled her last death-wail, lies down  
 his own sweet love; and for my transport's zest  
 brought a love-dalliance-dainty-on-the-sly.

## CHORUS.

O that some destiny joined with no pain extreme,  
 no bed-keeping confinement,  
 1450 would quickly come bringing o'er us slumber  
 ever-unending, for our most loving  
 guardian hath been overcome:  
 who for one woman bore many toils,  
 and hath now lost his life by woman's hands.  
 1455 Alas, alas, Helen infatuate!  
 of that number, that very great number, of lives  
 in the Troad the single destroyer!  
 now she hath poured out a crowning indelible blood-stream,

mannus. Neque ille quidem, me  
 iudice, sine aliqua ratione; sed non  
 ut operæ pretium sit bonum sensum  
 importunis illis asteriscis interrumpere.  
 Quo autem modo choristæ hæc inter se  
 partiti sint res admodum dubia est.  
 Probabile tamen videtur medium  
 quatuor choristarum ζυγὸν octo illas  
 strophas antistrophasque γ', δ', et  
 systemata antisystemataque γ', δ'  
 sortitum esse; et ceteras duodecim  
 strophas antistrophasque α', β', ε'  
 et systemata antisystemataque α', β', ε'  
 inter octo primanos et tertianos  
 choristas quoquo ordine esse  
 distributa.

1450. Sic libri. ἐφ' ἡμῖν Herm.

1453. καὶ πολλὰ libri. καὶ eiecit  
 Franz. πολέα corr. Wieseler. et Enger.

1454. ἀπέφθισεν βίον ut quod maxime  
 corruptum est. Vide Comm.

1455. ἰὼ παρανόμους libri. Alterum  
 ἰὼ addidit Bl. παράνομους corr.  
 Herm.

1457. ὀλέσας Fl.

1458, 1459. νῦν δὲ τελείαν πολύμ-  
 νηστον ἐπηνθίσω δι' αἵμ' ἀνιπτον libri.  
 Hæc Heimsoethius in formam quam  
 maxime probabilem redegit, quam  
 exhibui. Hermannus, qui satis multos  
 asseclas habuit, lacunæ signa post  
 τελείαν posuit et versum 1459 ad  
 hunc modum ordinavit: ἡ πολύμναστον  
 ἐπηνθίσω αἵμ' ἀνιπτον. Sed Hermanni  
 auctoritas non tanta est ut credam  
 v. πολύμναστον voci ἐπιτύμβιος  
 respondere. Lacunæ signa, si lacuna  
 est ubi sensus integer

ἤτις ἄρ' ἐν δόμοις ἦν 1460  
 ἔριμνάστευτος ἀνδρὸς οἴζυς.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σύστ β'. Μηδὲν θανάτου μοῖραν ἐπεύχου  
 τοῖςδε βαρυνθείς,  
 μηδ' εἰς Ἑλένην κότον ἐκτρέψης,  
 ὡς ἀνδρολέτειρ', ὡς μία πολλῶν 1465  
 ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ'  
 ἄξυστατον ἄλγος ἔπραξεν.

## ΧΟΡΟΣ.

ἀντ.ά. Δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυί-  
 οισι Τανταλίδαισιν,  
 κράτος τ' ἰσόψυχον ἐκ γυναικὸς 1470  
 καρδιόδηκτον ἐμοὶ κρατύνεις·  
 ἐπὶ δὲ σώματος δίκαν  
 κόρακος ἐχθροῦ σταθεῖς ἐννόμως  
 ὕμνον ὕμνεῖς ἀπεύχετον μόρου.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἀντισύστ.β'. Νῦν δ' ᾠρθώσας στόματος γνάμην 1475  
 τὸν τριπάχυντον

mansit, ponenda sunt post Τροία. δι' est ant literarum αι repetitio aut cerrectoris cujusdam additamentum. πολύμναστον vero manifesto est glossa ad ἔριμνάστευτος adscripta, quæ vox reginæ nomini aperte alludit, κλυτῆ μνηστεία. Deinde ἐπηνθίσω est peccatum librarii qui hoc verbo Helenam compellari somniavit. Hæc Heimsoeth., qui lacunam non agnoscit nedum sex versuum.

1460, 1461. ἤτις ἦν τότε ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἴζυς libri. Versum 1460 hoc modo corr. Heims. ἤτε τότε ἐν δόμοις ἦν. Sed τότε est metri complementum, et pro ea ἄρ' scripsi quod ansam dedisse videtur ei qui ἔρις scripsit, nam αρ et ερ eandem fere formam habent in M.  
 1464. ἐκτρέψης Fl. Corr. in V.  
 1466. ὀλέσαν Fl. ὀλέσασ' F.  
 1468. ἐμπίπτεις libri. Corr. Can-



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δαίμονα γέννης τῆςδε κικλήσκων·  
 ἐκ τοῦ γὰρ ἔρωσ αἱματολοιχὸς  
 νείρει τρέφεται, πρὶν καταλῆξαι  
 τὸ παλαιὸν ἄχος, νέος ἴχωρ.

1480

## ΧΟΡΟΣ.

στρ.γ'. Ἦ μεγάροισι μέγαν  
 δαίμονα καὶ βαρύμηνιν αἰνεῖς·  
 Φεῦ Φεῦ, κακὸν αἶνον ἀτη-  
 ρᾶς τύχας ἀκορέστου·  
 ἰὼ, ἰή, διαὶ Διὸς  
 πανκιτίου πανεργέτα·  
 τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;  
 τί τῶνδ' οὐ θεόκραντὸν ἔστιν;

1485

σύστ.γ'. Ἰὼ ἰὼ βασιλεῦ, βασιλεῦ,  
 πῶς σε δακρύσω;  
 Φρενὸς ἐκ Φιλίας τί ποτ' εἶπω;  
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῶδ'  
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

1490

στρ.δ'. ὦ μοι μοι, κοίταν τάνδ' ἀνελεύθερον·  
 δολίῳ μόρῳ δαμείς·  
 ἐκ χερὸς ἀμφιτόμῳ· βελέμνῳ.

1495

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σύστ.δ'. Αὐχεῖς εἶναι τόδε τοῦργον ἐμόν,  
 μὴ δ' ἐπιλέξης

1479. νείρει dativum esse ignoti vocabuli νεῖρος intimum locum significantis statuit Herm. Cf. Suidas s. v. νεῖαρα· τόπος ἔσχατος τῆς γαστρὸς et s. v. νῆστις· τὸ μετὰ τῆς κοιλίας καὶ τοῦ στομάχου ἔντερον, 'intestinum jejunum'. Suspicio νείρει ex glossa

νεῖαρα, ad νῆστι adscripta, ortum esse.

1481. ἦ μέγαν οἴκοις τοῖςδε libri, quæ v. antistr. non respondent. Probabile mihi videtur οἴκοις τοῖςδε esse interpr. Itaque μεγάροισι scripsi, vocabulum alioqui tragicis ignotum.

family's trebly-gorged daemon of evil.

For from him is this blood-lapping appetite nursed  
in its bowels; before the old sore has surceased,  
1480 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

1485. πανεργέταν Fl. Ven. Corr. in F. V.

1489. ἰὼ semel Fl. Ven. bis F. V. et sic v. 1513.

1494. τᾶνδ' Fl.

1498. μηδ' ἐπιλέχθης Fl. Ven. μη

δ' ἐπιλεχθῆς F. μη δ' ἐπιλέξης Vos-  
sius et Franz. 'dæmon' inquit 'meam  
formam indutus hoc facinus patra-  
vit; ne ei Clytemnestræ nomen in-  
dideris' itaque non concedit suum  
esse facinus.



Ἄγαμεμνονίαν εἶναι μ' ἄλοχον·  
 Φανταζόμενος δὲ γυναικὶ νεκροῦ 1500  
 τοῦδ' ὁ παλαιὸς δριμύς ἀλάστωρ  
 Ἄτρεως χαλεποῦ θοινατῆρος  
 τόνδ' ἀπέτισεν  
 τέλεον νεαροῖς ἐπιθύσας.

## ΧΟΡΟΣ.

ἀντ.γ'. Ὡς μὲν ἀναίτιος εἶ 1505  
 τοῦδε φόνου, τίς ὁ μαρτυρήσων;  
 πῶ, πῶ; πατρόθεν δὲ συλλή-  
 πτωρ γένοιτ' ἄν ἀλάστωρ.

Βιάζεται δ' ὁμοσπόροις  
 ἐπιρροαῖσιν αἱμάτων 1510  
 μέλας Ἄρης, ὅποι δίκαν προβαίνων  
 πάχνα κουροβόρω παρέξει.

ἀντισύστ.γ'. Ἰὼ ἰὼ βασιλεῦ, βασιλεῦ,  
 πῶς σε δακρύσω;  
 Φρενὸς ἐκ Φιλίας τί ποτ' εἶπω; 1515  
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'  
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων·

ἀντ.δ'. ὦ μοι μοι, κοίταν τάνδ' ἀνελεύθερον·  
 δολίῳ μόρῳ δαμείς·  
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ. 1520

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντισύστ.δ'. Οὐδὲ γὰρ οὔτος δολίαν ἄτην

1511. δὲ καὶ libri. δίκαν corr.  
 Butler. προςβαίνων libri. Correxist  
 Canter.

1512. πάχνα libri. Corr. Herm.  
 1517. εὐσεβεῖ Fl  
 1521. οὔτ' ἀνελεύθερον οἶμαι θάνατον



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οἴκοισιν ἔθηκ' ;

ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν 1525

τὴν πολύκλαυτον ἀνάξια δράσας

Ἴφιγένειαν, ἀνάξια πάσχων

μηδὲν ἐν Αἴδου μεγαλαυχείτω,

Ξιφοδηλήτῳ

θανάτῳ τίσας ἄπερ ἔρξεν. 1530

### ΧΟΡΟΣ.

στρ.έ. Ἄμμηχανῶ, φροντίδος στερηθεῖς

εὐπαλάμων μεριμνᾶν,

ὅπως τράπωμαι, πίτνοντος οἴκου.

Δέδοικα δ' ὄμβρου κτύπον δομοσφαλῆ

τὸν αἵματηρόν· ψακὰς δὲ λήγει.

Δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης 1535

πρὸς ἄλλαις θηγάναισι Μοῖρα.

ἀντισούστ.ά. Ἴὼ γᾶ, γᾶ, εἴθε μ' ἐδέξω

πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου

δροίτας κατέχοντα χαμεύναν. 1540

Τίς ὁ θάψων νιν; τίς ὁ θρηνήσων;

ἢ σὺ τόδ' ἔρξαι

τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς

ἀποκωκῦσαι ψυχῆ τ' ἄχαριν

χάριν ἀντ' ἔργων 1545

1524. Interrogandi signum addidit Schutz.

1526. τὴν πολύκλαυτον τ' Ἴφιγένειαν ἀνάξια δράσας ἄξια πάσχων libri. Correxerit C. H. Weise. Quod ad diaeresin attinet, cf. vv. 1555 et 1557. Sic et sensus pulchrior exit. Ἴφιγένειαν τὴν πολυκλαύτην Karsten.

πολύκλαυτον παῖδ' Ἴφιγόνην Ahrens. Incredulus odi tam πολυκλαύτην quam Ἴφιγενείαν, quæ Dind. corr.

1527. ἄξια δράσας ἄξια πάσχων Herm., alii.

1530. ἄπερ ἤρξεν libri. ἔρξεν Enger., alii.

1531. φροντίδων F. V.

treacherous murder?

- 1525 Well: having treated unfairly my blossom  
 raised from him, much-mourned Iphigenia,  
 let him too treated unfairly not boast  
 loud in the chambers of Hades; in his death  
 by the mischievous sword  
 1530 having paid us back that he inflicted.

## CHORUS.

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

which way to turn now the house is falling.

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

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

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

- 1540 on the floor of the silver-walled laver!

Who shall his burier be? who his 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. εὐπάλαμνον μέριμναν libri.  
 Quæ dedi, ea Karsten. et Enger.  
 invenerunt; recte, me iudice. Nam  
 etsi syntaxis patitur μέριμναν, tamen  
 εὐπάλαμος est subjecti epitheton, ut  
 φροντίδα corrigere deberemus si et  
 genitivus hic stare non posset. Con-  
 structio est ἀμηχανῶ ὄπα τράπωμαι,

itaque comma post ἀμ. posui.

1534. ψεκάς libri. Corr. Bl.

1535. δίχη Fl. δίχα superscr. η  
 Ven. δίχα superscr. η F. δίχην Aur.  
 Deinde θήγει libri. θηγάνει Herm.

1536. θηγάναις libri. Corr. Pauw.

1537. Sic F. εἴθ' ἔμ' cet.

1544. ἀποχωκίσαι libri.

μεγάλων ἀδίκως ἐπικραῖναι ;

ἀντ β'.

Τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ

σὺν δακρύοις ἰάπτων

ἀληθείᾳ Φρενῶν πονήσει;

1550

### ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔστ ε'

Οὐ σὲ προσήκει τὸ μέλημ' ἀλέγειν

τοῦτο· πρὸς ἡμῶν

κάππεσε, κάτθανε, καὶ καταθάψομεν·

οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,

ἀλλ' Ἰφιγένειά νιν ἀσπασίως

1555

θυγατήρ, ὡς χρή,

πατέρ' ἀντιάσασα πρὸς ὠκύπορον

πόρθμευμ' ἀχέων

περὶ χεῖρα βαλοῦσα Φιλήσει.

### ΧΟΡΟΣ.

ἀντ.ε.

ἽΟνειδος ἦκει τόδ' ἀντ' ὄνειδους·

1560

δύσμαχα δ' ἐστὶ κρῖναι.

Φέρει Φέροντ', ἐκτίνει δ' ὁ καίνων.

Μίμνει δὲ μίμνοντος ἐν θρόνῳ Διὸς

παθεῖν τὸν ἔρξαντα· θέσμιον γάρ.

Τίς ἂν γονᾶν ἀραῖον ἐκβάλοι δόμων;

1565

κεκόλληται γένος προσάψαι.

1549. δακρύοισιν Fl. V. Corr. in Ven. F.

1551. μέλημα λέγειν libri. Corr. Karsten. et Schneid.

1555. Ἰφιγένειαν· ἐν' libri. Corr. Jacob. Ante hunc v. lacunam ponunt.

1559. χεῖρε Pors. sine idonea causa. φιλήση libri. Corr. Jacob.

1563. χρόνῳ libri. θρόνῳ corr. Schutz. Et ne forte dubites cf.

Orph. Fr. 1 οὔτος γὰρ (Ζεὺς) χάλκειον ἐς οὐρανὸν ἐστήρικται χρυσέῳ ἐνὶ θρόνῳ.



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## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντισούστ.έ. Ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ

χρησμόν· ἐγὼ δ' οὖν

ἐθέλω δαίμονι τῷ Πλεισθениδᾶν

ὄρκους θεμένη τάδε μὲν στέργειν 1570

δύσπλητά περ ὄνθ'· ὁ δὲ λοιπὸν, ἰόντ'

ἐκ τῶνδε δόμων ἄλλην γενεᾶν

τρίβειν θανάτοις αὐθένταισιν.

Κτεάνων δὲ μέρος

βαῖον ἐχούση πᾶν ἀπόχρη μοι 1575

μανίας μελάθρων

ἀλληλοφόνους ἀφελούση.

## ΑΙΓΙΣΘΟΣ.

ᾠ Φέγγος εὐφρον ἡμέρας δικηφόρου.

Φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους

θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄγη,

ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἐρινύων 1580

τὸν ἄνδρα τόνδε κείμενον Φίλως ἐμοί,

χερὸς πατρώας ἐκτίνοντα μηχανάς.

Ἄτρεὺς γὰρ ἄρχων τῆςδε γῆς, τούτου πατήρ,

πατέρα Θεέστην τὸν ἐμόν, ὡς τορῶς Φράσαι,

αὐτοῦ τ' ἀδελφόν, ἀμφίλεκτος ὦν κράτει, 1585

ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.

Καὶ προστρόπαιος ἐστίας μολῶν πάλιν

τλήμων Θεέστης μοῖραν εὔρετ' ἀσφαλῆ,

1567. ἐνέβη libri. Corr. Canter. Ἄθηναίους καὶ περισπωμένως σὺν τῷ ι

1571. δύσπλητά περ Fl. γράφεται E. M. s. v.

1574. τε μέρος libri. Corr. Aug. 1576, 1577. μοι ὁ' ἀλληλοφόνους

1575. ἀπόχρη· παρὰ τοῖς παλαιοῖς μανίας μελάθρων. Transposuit Er-

## CLYTEMNESTRA.

You advert with good reason to that divine law:

I then am willing  
 to take oath to the Pleisthenids' daemon of ill  
 1570 that with things as they are I will be satisfied,  
 hard to bear though they be: and for what yet remains,  
 that he go from this house, and with murderous deaths  
 waste *in* some other age *its descendants*.  
 And, though scanty the share  
 1575 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;  
 1580 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  
 1585 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

furdt, ejecto δὲ, quod ad vitandum  
 hiatum additum est.

1585. αὐτοῦ libri. αὐτοῦ Elmsl.,  
 Dind.

1579. ἄχνη libri. ἄγνη corr. Aur.

1588. ἡῦρετ' Dind.



- τὸ μὴ θανῶν πατρῶον αἰμάξαι πέδον  
 αὐτός. Ξένια δὲ τοῦδε δύσθεος πατήρ 1590  
 τῶμῳ, κρεουργὸν ἤμαρ εὐθύμως ἄγειν  
 δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.  
 Τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας  
 ἔκρυπτ', ἄνωθεν ἀδρὰ κρέα καὶ θέρμ' ἐνεῖς 1595  
 ἄσημ'· ὁ δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβῶν  
 ἔσθει βορὰν ἄσωτον, ὡς ὄρας, γένει.  
 Κἄπειτ' ἐπιγνοῦσ' ἔργον οὐ καταίσιον  
 ὦμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆν ἐρῶν,  
 μόνον δ' ἄφερτον Πελοπίδαις ἐπεύχεται, 1600  
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾶ.  
 Ἐκ τῶνδ' εἰ σοὶ πεσόντα τόνδ' ἰδεῖν πάρα.  
 Κἄγῳ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·  
 τρίτον γὰρ οὖν με παῖδ' ἔτ' ἀθλίῳ πατρὶ 1605  
 συνεξελεύθει τυτθὸν ὄντ' ἐν σπαργάνοις·  
 τραφέντα δ' αὖθις ἢ δίκη κατήγαγεν.

1590. αὐτοῦ· ξένια δὲ libri. αὐτός.,  
 corr. Bl. In vulg. sequitur: 'Ατρεὺς·  
 προθύμως μᾶλλον ἢ φίλως, πατρὶ quem  
 versum, ex glossis ad πατήρ et εὐθύμως  
 adscriptis concinnatum, recte ejece-  
 runt Schutz. et Enger.

1595, 1596. ἔθρυπτ' ἄνωθεν ἀνδρα-  
 κάς καθήμενος. ἄσημα δ' αὐτῶν libri.  
 ἔκρυπτ' corr. Tyrwhitt., et ut de  
 intrito taceam, hæc verba θρύπτειν  
 et κρύπτειν in codd. non semel per-  
 mutata sunt. Non minus certe ἄσημ'·  
 δ' δ' αὐτῶν Dind. Restat ἀνδρακάς  
 καθήμενος nam ἄνωθεν integrum est.  
 Illud 'viritim sedens' significat; quod  
 prorsus absurdum est. Nec multum  
 lucraris recepta Herm. corr. καθη-  
 μένοις, nam non nisi cōmici poetæ  
 esset et ceteros cōnvivas Thyestæ  
 puerorum carnibus farcire. Videamus

igitur quid fecerit nefarius Atreus.  
 Quum heroicæ ætatis more singulæ  
 singulis convivis mensæ (τράπεζαι)  
 appositæ essent, bovinam scilicet  
 ceteris, Thyestæ verò cæсорum pue-  
 rorum carnem subministrandam cu-  
 ravit; hanc autem in satis alta pa-  
 tina ita disposuit, ut crudi pedum  
 et manuum digiti imam sedem te-  
 nerent, et mollibus accurateque coctis  
 carnibus superimpositis tegerentur;  
 quibus comesis, Thyestes digitos  
 offendit et rem comperit. Hunc ego  
 sensum secutus correxi ἀδρὰ κρέα  
 καὶ θέρμ' ἐνεῖς, nam digiti erant  
 ἰσχυροὶ et ψυχροί, carnes verò superim-  
 positæ ἀδραὶ et θερμαί. Vox ἐνεῖς  
 duplici sensu usurpatur; quorum  
 alter est 'injiciens', ut quum He-  
 lena φάρμακον ἐνέηκε ποτῶ Od. 4. 232;



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Καὶ τοῦδε τᾶνδρὸς ἠψάμην θυραῖος ὦν,  
 πᾶσαν συνάψας μηχανὴν δυσβουλίας.  
 Οὔτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,  
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν. 1610

## ΧΟΡΟΣ.

Αἴγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω·  
 σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,  
 μόνος δ' ἔποικτον τόνδε βουλευῆσαι φόνον·  
 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα 1615  
 δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

## ΑΙΓΙΣΘΟΣ.

Σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος  
 κώπη, κρατούντων τῶν ἐπὶ ζυγῶ δορός;  
 γνώσει γέρων ὦν ὡς διδάσκεσθαι βαρὺ  
 τῷ τηλικούτῳ σωφρονεῖν εἰρημένον. 1620  
 Δεσμὸς δὲ καὶ τὸ γῆρας αἴ τε νῆστιδες  
 δύαι διδάσκειν ἐξοχώταται φρενῶν  
 ἰατρομάντις. Οὐχ ὄρας ὄρων τάδε;  
 πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

## ΧΟΡΟΣ.

Γύναι σύ, τοὺς ἤκοντας ἐκ μάχης μένων 1625  
 οἰκουρός, εὐνήν ἀνδρὸς αἰσχύνας ἄμα,  
 ἀνδρὶ στρατηγῶ τόνδ' ἐβούλευσας μόρον;

1612. Post hunc versum lacunæ signa posuit Herm.

1620. Comma post τηλικούτῳ sustulit Karsten.

1621. δεσμὸν δὲ Fl. Ven. Corr. in F. V.

1624. πῆσας libri. παίσας Schol. Pind. ad finem Pyth. 2. quod Herm.

Aud I, though absent, laid my hands on him,  
and patched up all the fatal plot's design.

1610 This done, for me 'twere glorious even to die,  
having seen him *lie* in Retribution's nets.

## CHORUS.

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

1615 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  
1620 when one so old is bidden to be wise.

But chains, age, hunger-pangs, for teaching this  
are the mind's most expert physician-seers.

Seeing this, do you yet not see 't? Dont kick  
against the goads; lest, striking them, you smart.

## CHORUS.

1625 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?

recte recepit. Alii Butleri conj.  
*πραισας* probarunt, cui verbo nihil  
negotii est cum stimulis.

1625. *γυνίς* *σὺ* conj. Meineke.

Beinde *νέου* libri. *μένων* corr. Wieseler.

1626. *αλοχύνουσ'* libri. Corr. Herm.

## ΑΙΓΙΣΘΟΣ.

Καὶ ταῦτα τᾶπι κλαυμάτων ἀρχηγενῆ.

Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις·

ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ, 1630

σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν

ἄξει· κρατηθεὶς δ' ἡμερώτερος φανεῖ.

## ΧΟΡΟΣ.

Ὡς δὴ σὺ μοι τύραννος Ἀργείων ἔσει,

ὅς οὐκ, ἐπειδὴ τῶδ' ἐβούλευσας μόρον,

δρᾶσαι τὸδ' ἔργον οὐκ ἔτλης αὐτοκτόνως. 1635

## ΑΙΓΙΣΘΟΣ.

Τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·

ἐγὼ δ' ὑποπτος ἐχθρὸς ἦ παλαιγενής.

Ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι

ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα

ζεύξω βαρείαις, οὔτι μὴ σειραφόρον 1640

κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλῆς σκότῳ

λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

## ΧΟΡΟΣ.

Τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς

οὐκ αὐτὸς ἠνάριζες; ἀλλὰ νιν γυνή,

χώρας μίασμα καὶ θεῶν ἐγχωρίων, 1645

1631. ἠπίοις libri. νηπίοις corr. Jacob., recentt.

1634. τῶδε βουλεύσας Fl. Ven. Corr. in V. F.

1637. ἦ libri. ἦ corr. Pors. P<sup>O</sup>st

hunc versum lacunam notavit Herm.; sed ingratum lacunarum exquirendarum laborem aversati sunt Meineke et Heimsoeth.

1637. ἐκ τῶνδε libri. Corr. Jacob.



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ἔκτειν'. Ὀρέστης ἄρά που βλέπει Φάος,  
ὅπως κατελθὼν δεῦρο πρηνεμεῖ τύχη  
ἀμφοῖν γένηται τοῖνδε παγκρατῆς Φονεύς.

## ΑΙΓΙΣΘΟΣ.

Ἄλλ' ἐπεὶ δοκεῖς τὰδ' ἔρδειν καὶ λέγειν γνώσει τάχα.

## ΧΟΡΟΣ.

\* \* \* \* \*

## ΑΙΓΙΣΘΟΣ.

Εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἑκάς τόδε. 1650

## ΧΟΡΟΣ.

Εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

## ΑΙΓΙΣΘΟΣ.

Ἄλλὰ μὴν καὶ γὰρ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

## ΧΟΡΟΣ.

Δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἰρούμεθα.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά·

1648. Interrogandi signum post φονεύς Franzius delevit. Hos sex versus post v. 1632 posuit Engerus, huc transpositis vv. 1633—5, quod sic nexus melius procedat et systematum responsio fiat simplicior. Sed hæc Ὀρέστης ἄρά που κτλ. sunt ultima ea verba quæ aperte declarent

Chorum omnimodis et non verbis tantum ab Oreste stare propositum habere. Et de convicio illo inertiam suam tangente Ægisthus cavillari potuit; hoc tamen de Oreste ad vim et arma instigat. Hæc et similia reputans nihil mutavi, et prox. v. incolumem reliqui.

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. ἀλλ'  
ἔμ' εἰ δοκῶ τάδ' ἔρδειν κού λέγειν En-  
ger., Omnibus nominibus, ut mihi  
videtur, sine idonea causa.

1650. Signa personarum in libris  
confusa in ordinem redegit Herm.

Idem unius versus lacunam ante  
hunc versum recte posuit.

1652. ἀλλά καγὼ μὴν libri. Corr.  
POrs. πρόκοπος Fl. Corr. in Ven. V.

1653. ἐρούμεθα libri. αἰρούμεθα  
Auratus. Certa est emendatio.

1654. δράσομεν codices. Corr. in V.



ἀλλὰ καὶ τὰδ' ἔξαμῆσαι πολλὰ δύστηνον θέρος· 1655  
 πημονῆς ἄλις δ' ὑπάρχει· μηδ' ἔθ' αἱματώμεθα·  
 σώφρονος γνώμης δ' ἄμαρτεῖν τὸν κρατοῦντ' αἴσχος μέγα.  
 Στεῖχε καὶ σὺ χοῖ γέροντες πρὸς δόμους πεπρωμένους,  
 πρὶν παθεῖν ἄρξαι τ' ἀκαίρων· χρῆν τὰδ' ὡς ἐπράξαμεν.  
 Εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' ἄν,  
 δαίμονος χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι. 1660  
 ὦδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.

## ΑΙΓΙΣΘΟΣ.

Ἄλλὰ τοῦςδε μοι ματαίαν γλῶσσαν ὦδ' ἀπανθίσαι,  
 κάκβαλεῖν ἔπη τοιαῦτα δαίμονος πειρωμένους.

## ΧΟΡΟΣ.

Οὐκ ἂν Ἀργείων τὸδ' εἴη Φῶτα προσαίνειν κακόν. 1665

## ΑΙΓΙΣΘΟΣ.

Ἄλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

## ΧΟΡΟΣ.

Οὐκ, εἰ δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν.

1655. ὁ ἔρος libri. θέρος est Schutzii correctio, ab omnibus recepta.

1656. πημονῆς δ' ἄλις γ' ὑπαρχε· μηδὲν ἡματώμεθα libri. πημονῆς ἄλις δ' Herm. ὑπάρχει et αἱματώμεθα Auratus illé, quem nemo digne laudare potuit. μηδ' ἔθ' Bl.

1657. Hic versus qui post v. 1663 in libris legitur, huc ab Herm. repositus est. ἀμαρτῆτον κρατοῦντα libri. ἀμαρτεῖν τὸν κρατοῦντα corr. Casaubon. Besunt verba sex mora-

rum mensuram habentia, quæ fortasse, ut in prælongo versu, supra scribebantur. Versionis meæ causa in textum recepi αἴσχος μέγα, quæ Æschylo digna suppeditavit Herm.

1658. στείχετε δ' οἱ γέροντες πρὸς δόμους πεπρωμένους τοῦςδε libri. Quæ dedi, Franzio debentur; sed hujus correctionis rationes equidem perspectas nondum habeo. Aptæ est; sed veram esse nego. τοῦςδε delevit Scaliger; incertum an recte. Cf. Soph.



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## ΑΙΓΙΣΘΟΣ.

Οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

## ΧΟΡΟΣ.

Πρᾶσσε, παιῖνου, μαιίνων τὴν δίκην, ἐπεὶ πάρα.

## ΑΙΓΙΣΘΟΣ.

Ἴσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν. 1670

## ΧΟΡΟΣ.

Κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Μὴ προτιμήσης ματαίων τῶνδ' ὑλάγμαθ', ὡς ἐγὼ  
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1671. θαρρῶν libri. Corr. Pors.  
ὡςπερ libri. Corr. Scaliger et Canter.

1672. ὑλαγμάτων libri, ceteris Omis-

sis; sed Heathius satis probabiliter  
voc. ἐγὼ ex schol. F. revocavit, et  
ὑλάγμαθ' ὡς corr. Rauchenstein, ut

ÆGISTHUS.

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

CHORUS.

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

ÆGISTHUS.

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

CHORUS.

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

CLYTEMNESTRA.

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

verbo προτιμησης constructio sua  
servaretur.

deest; cujus vestigia Heathius et  
Canterus in schol. F., ut ipsis vi-

1673. Et huic versui pes unus

sum est, consecuti, καλῶς addiderunt.







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- 10 κρατεῖ = νικᾷ = vincit = 'proves'; so v. 1364, καταναεῖν κρατεῖ 'death carries the day', like μολεῖν ἐνίκησεν, the Φύλαξ Soph. Ant. 233. ἀνδρόβουλον is 'giving her opinion (βουλή v. 1358) with masculine assurance and force of reasoning'.
14. Literally: 'for fear (of falling asleep) is my comrade (next man to the right or left) so that my eyelids do not resolutely fall-to with sleep'. Here we have the soldier again: if θάρσος (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. ὑπνομάχῳ in Aristoph. is 'fight against sleep'. But for the word φόβος it might be proposed to take συμβαλεῖν in another of its meanings 'come to a league or covenant with'. But this is peculiarly the part of a general.
17. Of all the possible meanings of ἀντίμολπον it seems best to take it as formed on the analogy of ἀντίτροπος 'which opposes song to sleep' with an allusion to ἀντίτομον which appears to mean 'a medicinal herb either cut out of the ground or chopped up as a remedy against'. But μνήμην ἀντίμισθον Suppl. 270 is 'memory in place of fee' and according to this we should expect μόλπῆς ἀνθύπνου. ἀντίμηλον, formed (by the Ed.) like ἀντίφερνον 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. Ἐντέμνων. The meaning 'chopping up herbs or roots upon', given by Stanley and all editors, seems to be without any support whatsoever except their authority. It should have been ἐπιπάστων, see Suid. s. v. πόλιον. τέμνειν is 'to lance' Arist. Probl. 1. 32 etc. ἐντομαὶ are 'incisions' or 'punctures' Hierocles (p. 280 Dacier.) ἄκη τομαῖα Supp. 268, Choëph. 537 are 'effectual cures by amputation'; cf. ἰατρὸς ἀποτομος in Plut. Apophth. Catonis 'a surgeon fond of desperate remedies'. τομαὶ Pind. P. 3. 53 are 'punctures' or 'amputations'. ἐντέμνειν σφάγιον is 'to make an incision in a victim for the purpose of examining the inwards'. ἄκος itself is κυρίως ἢ διὰ σιδήρου θεραπεία E. M. s. v. ἀκεύμενος. Hierocl., Iambl., Porphy. 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.

22. Lit. 'hail, Lamp, son of Night'; the salutation is couched in the usual form, e. gr. Eur. Med. 665 ὦ χαῖρε, παῖ Πανδίονος. Αἴγεῦ.
23. χορῶν κατάστασιν. Instead of the present φυλακῶν κατάστασις.
26. σημαίνειν τορῶς is the usual military phrase. See Suid. s. v. τορόν.
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. βαστάσαι. See Suid. s. v. διασηκῶσαι. 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 ἀφωνίας ἐπὶ τὴν γλῶσσαν βεβλημένοι Philost. V. S., Scopelianus; and οὐδ' εἰ βοῦς μοι, τὸ λεγόμενον, φθέγγαιτο Alciph. 2. 4. 3. The Spartans (Plut. Instt. Lac. 25) sacrificed an ox to Ares after a victory gained by artifice, and the noisy cock when victorious by open force. It is evident, therefore, that the ox was an emblem of silence. Compare παχὺς γὰρ ἵς ἔκειτ' ἐπὶ στόμα Menand. Fr. p. 10 Mein. which is only a variation to express the swinish gluttony, not the bovine silence, of Dionysius.
38. ἐκῶν is correctly explained by Paley.
40. Parodos. Time: morning. Scene: the front of the palace of the Atreidæ at Argos.
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.



48. ὥστ' αἰγυπιοὶ μεγάλα κλάζοντε μαχέσθην — ὡς οἱ (Hercules and Cycnus) κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν Hes. Sc. 405. 412.
50. ἐκπατίοις 'which make them leave their ordinary path of flight'. So Bellerophontes in his frenzy πάτον ἀνθρώπων ἀλεείνων Π. ζ. 202.
51. ὕπατοι takes the gen. through its positive ὑπέρ. Cf. 'propius montem' Sall. J. 49 etc. 'Le Vaillant saw at an immense height a flock of Vultures (the 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. περιφερὲς δὲ ἦν τὸ πτήμα τῶν οἰωνῶν Suid. s. v. πτήμα. The parallelism is very close in the words ἐκπατίοις. λεχέων. ἔρ. ἔρεσσόμενοι. δεμνιοτήρη. 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. τῶνδε μετοίκων are, of course, the young birds which have been carried away from home, like Helen. So the Schol. It is gen. after Ἐρινύν.
63. γυῖα—πόδας καὶ χεῖρας Π. 5. 122. So the Scholl. passim.
64. Alluding to the Homeric description γυῖξ δ' ἔριπ' οἰμώξας Π. 5. 68, 309, etc.
65. and here to passages like Π. 13. 162. ἐν καυλῷ ἐάγη δολιχὸν δόρυ.
69. ὑποκαίων. ὑπὸ has the force of ὕστερον. Weil compares Hdt. 3. 159 ἵνα σφι γένεα ὑπιγίνηται.
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. ἄπυρα ἱερά are acts in which the gods and their laws are disregarded, as they would be when a sacrifice was offered and no θυηλαὶ, ἀπαρχαὶ or κατάργματα burnt in their honour. The Orphic code was promulgated under divine sanction, and every infraction was an act of irreligion. ἄπυρα ἱερά are the same as ἄβυτα ἱερά Soph. Fr. 601. Suid. s. v.



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Plut. Apoph. Leon. 15. See also Plut. Instt. Lac. 15. θεόθεν. From. Hes. Op. 660.

106. *μολπᾶν ἀλκᾶ* is the *ἀκάματος αὐδῆ* of Hes. Th. 39.

107. *σύμφυτος* is the *αὐτοφυής* of Hes. Th. 813 'grown in one piece'; *αἰὼν σημαίνει τὸν τῆς ζώης χρόνον* E. M. s. v. *δῆν*. Literally, then, poetic power is here said to be one being with their term of life, so that the might of song abides with them in their old age. Soph. makes the poetic faculty and the term of life foster-children Fr. 768 *οὐκ ἔστι γῆρας τῶν σοφῶν ἐν οἷς ὁ νοῦς θεία ξύνεστιν ἡμέρα τεθραμμένος* which seems to mean:

those gifted ones have no old age in whom

dwells genius nursed with days ordained by god.

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

110. Hes. Sc. 50 *οὐκέθ' ἕμα φρονέοντε' κασιγνήτω γε μὲν ἦσθιν*.

111. *πράκτωρ* is properly 'a collector of taxes' Suid. s. v. *πράκτωρ* and *φορολόγος*.

113. Pythagoras recognised divination from dreams as previsions of the soul, from fortuitous words (*κληδόνες*), from birds, and the smoke of incense, Biog. L. V. Pyth., not from sacrifices Plut. de Pl. Phil. 5. 1. This latter fact seems to explain Æsch. Sept. 24 *ἐν ὧσιν νωμῶν καὶ φρεσὶν πυρὸς δίχα*.

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

116. *ἴκταρ* Hes. Th. 691 where the Schol. *ἐκ τοῦ σύνεγγυς. ὡς ἀπὸ τοῦ ἰκνοῦμαι—χρῶνται δὲ οἱ τραγικοὶ τῇ λέξει*.

120. *βλάπτειν* with gen. occurs three times in Theognis, vv. 223, 705, 938, in this sense of 'debarring'. *βλαβέντα* is, of course, the mother-hare and her *φέρμα* (Æsch. Supp. 690) 'the young she is still carrying'.

122. First Stasimon. *κεδνός' συνετός, σώφρων ἢ φρόνιμος* Suid. s. v. *ἴσοι* 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, *Il.* 7. 96. It is suggested in the critical note that *δέ*, in such a position, was pronounced *ιδέ*. *δέ*, *ιδέ* and *ἠδέ* 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 *ἔην*, *ἦην*, *ἦα*, *ἔα*, *ἔον*, *ἦ*, for the first person imperfect of *εἶμί*, preceded *ἦν*, the form fixed by writing.) The meaning of each was 'like-wise' Latin 'item'. The *ι* in *ιδέ*, 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 *δέ* cannot stand first, probably because the *ι* in order to be lost in pronunciation required a word to be pronounced before it without a pause. Perhaps a similar reason may be given for the fact that *que* (*itque*, *idque*) *quidem* (*iquidem*, *equidem*), and the rest, cannot stand first. So 'nam' had an original form 'enim' which was pronounced 'nim' in conversation, but was used to complete a dactyl in poetry. *μὲν* must not stand first for the same reason; it had a vowel sound before it, as in *ἡμὲν*. 'et' is probably the first part of an original form of which 'que' is the last; thus 'i', the pronoun and 'que', which seems to be the Sanscrit 'cha', would form *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 *ιδέ* should not be sounded in some places where we now read *δέ*. 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 *ἠδέ*, 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 *ἠ* in *ἠδέ* arose through hyperthesis of the *ε* in *ιδέ*, and *ιδέ* cannot suffer elision because *δέ* is the root, possibly the same as

Sanscrit 'tu'. In Soph. Ant. 969 we must either read  $\text{ἰδὲ Ἰθρῶν}$ , or pronounce  $\text{ἰδ' ὰ}$  corrupt.  $\text{ἰδ'}$  requires correction also in some very recent imitations of Homeric verse. This rare occurrence of  $\text{ἰδὲ}$  as compared with  $\text{ἰδᾶ}$  the less likely form, the frequent occurrence of  $\text{δέ τε}$  in epic poetry in places where the  $\text{τε}$  is so hard to explain, and the existence of passages like  $\text{μουννογενῆς δὲ παῖσις εἶη}$  Hes. Op. 374 (for the  $\text{ις}$  in  $\text{παῖσις}$  is repeatedly short in Homer, and is long in only one peculiar passage II.  $\chi$  492, 497) lead to the conclusion that the Alexandrine editors or their predecessors removed  $\text{ἰδὲ}$  from every place in which the metre allowed  $\text{δὲ}$  to stand, from such as Hes. Op. 510, for example,  $\text{θῆρες δὲ Φρίσσουσι}$  and a hundred like it. The result is that  $\text{ἰδὲ}$  occurs only as first word, for of course they could not substitute  $\text{δὲ}$  where  $\text{ἰδὲ}$  stood first in a clause. The peculiarities of  $\text{ἰδὲ}$  besides that already mentioned, that its  $\text{ᾶ}$  is not elided, are (1) that it has the digamma (the readily evanescent  $\text{ν}$  and  $\text{ς}$  being sometimes placed before it), and this digamma was derived from  $\text{ἰ}$ , 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  $\text{τε}$ ) 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  $\text{ε}$  in  $\text{δὲ}$  whereas  $\text{ἰδὲ}$  does not suffer elision is, perhaps, capable of explanation in the following way.  $\text{Fἰδ'}$  would represent only the pronoun  $\text{Fἰ}$ , as in the Latin; but  $\text{δ'}$  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  $\text{ἰδὲ}$  should not stand second, so there are several reasons why it should be replaced



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160. Ζεὺς is nominative by a sort of inverse attraction to ὅστις, 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. προσεικάζει is 'compare either alternative to a preponderating scale'.
164. σταθμᾶσθαι is to put weights σταθμία, σταθμά into a scale πλάστιγξ. here 'to put opposite arguments into the opposite scales, philosophy and priestcraft'. χωρὶς γὰρ τὰ τῶν φιλοσόφων καὶ τῶν ἱερέων ὀρίσματα Damasc. cited by Suidas.
167. Οὐρανός, as in Hesiod and Orph. Fr. Ined. 20. (C. Tauchnitz.)
168. βρύειν takes a dat by preference; a gen. pretty frequently; and an acc. of a neuter adj. as βρύειν ἀγαθά Hes.
171. Κρόνος, as in Hes. and Orph. Fr. 1. c. With τριακτῆρος compare Orph. F. 7 καὶ κρατεροί περ ἔόντες ἀμείνονος ἀντιάσαντες, the Titans and Zeus. πρὶν ὧν in the line above is 'as being the Zeus (from ζῆν, Plato) of that time'.
178. κυρίως, properly of a law or a judicial decision.
179. We are made eye-witnesses, as it were, of a dream of the Eum. v. 94 foll. This prophetic faculty of the soul in sleep seems to have been universally believed by Greek philosophers, except perhaps Democritus who refers them to εἶδωλα and κινήσεις. 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 θεόπεμπτα because οἱ τυχόντες, καὶ τὰ ἄλλα ζῶα have them; rather they are δαιμόνια, from dæmons. So with the Pythagoreans they came from dæmons 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 Luer. 5. 1161 foll., thought that men got their notion of the

existence of gods from seeing their real forms in dreams. This belief in gods is the strangest thing in that philosophy; for by parity of reason there are centaurs and chimæras. Diog. L. p. 235 V. Epic. puts it rather differently *ἐναργῆς γὰρ αὐτῶν ἡ γνῶσις* '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 ὀμμάτων* (Cho. 817) *τῆς καρδίας*, or rather the heart is the eye of the soul in sleep. Comp. *ὄν λόγον ἔχει ὄψις ἐν ὀφθαλμοῖς τοῦτον ἔχειν νοῦν ἐν ψυχῇ* a paraphrase from Aristotle Top. by Alex. Aphrod. ap. Suid.

180. See Macrob. S. S. p. 11 (Gron.) 'somnia proprium est quum se quis patientem aliquid somniat'; ibid. p. 31 'hanc habere legem omnia somnia ut de adversis oblique aut denuntient, aut minentur, aut moneant'.
182. Dæmons in Æsch. are the dæmons 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 'dæmonas 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. *ἄμαρτῆ* and *δηρὸν ἡ πέρα, τῆς πέρασ, τῆ πέρα, τὴν πέραν.*
191. Hes. Op. 649, and for the next line ib. 505. With *δύσορμος* comp. *λιμὴν εὖορμος* Hes. Sc. 207.
196. *παλιμμήκη*. See Suid. s. v. *παλινσκία*: τὸ γὰρ πάλιν ἐπίτασιν δηλοῖ. Rather 'long time and then long time again'.
208. *ἄγαλμα*: ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει E. M. s. v. Ajax is *ἄ. πολέμου*, Socrates *ἄ. σοφίας*, Athens *ἄ. δαιμόνων*, Helen *ἄ. πλούτου*. 'what one claims as one's own with pride and joy'.
210. The three wrong things are sufficiently indicated in the Trans. Comp. Cho. 338 where three evils are expressed



- in *τάφος, ικέτας, Φυγάδας* and there is a play in *ἀτρί-ακτος* 'not without the complete number three'. *τῶν τριῶν κακῶν ἓν* was a proverb Suid. s. v.
216. *περιοργῶς* (fr. *περιοργῆς* Suid. where the acc. is rightly given) means 'with yearning which transcends every other, even that to save the maiden'.
217. Hes. Sc. 447.
218. He puts on the collar of necessity when he persuades himself that it is god's will, *θέμις*, that he should slay his child. This line is based on Theognis 195 *ἐπεὶ κρατερῆ μιν ἀνάγκη ἐντύει. ἢ τ' ἀνδρὸς τλήμονα θῆκε νόον. ἀνάγκας ἔντεα* 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. *ἄναγνος* is the 'improbus' of Hor. Sat. 2. 3. 200.
221. Lit. 'he thereupon adopted in its stead the all-daring spirit'.
223. *παρικοπὰ* 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. *πρωτοπαγῆς* Π. 5. 194 is an epithet of a chariot whose new-made parts, *νευτευχῆ*, 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. *θεμιστοπόλοι βασιλῆες* Hes. Fr. p. 314 Heins.
232. The words *father, priestly-slayers, after prayer* are a triplet like that at v. 209. *ἀόξοις*, from the same root as *ἀοσητήρ*, is explained by *μάγειροι* in Suid., and *ὑπηρέται* in E. M.
233. The *χίμαιρα* was the proper offering to Artemis *ἀγροτέρα* Ael. V. H. 2., 25, and the well-known passage in Xen. Anab. 'vitula' Hor.
237. *ἀρζία οἴκοις* Eur. Med. 608.
238. Lit. 'by force and mute energy of bridles'. See Suid. s. v. *Φιμοῖ*.
239. *ἀπέδν τὰς τῶν ἐφειστρίδων βαφάς*. Philost. V. Sap. Isæus.
241. I. e. 'a look of loving welcome to pity if it would come'.
242. 'as in painted forms' i. e. with mute expression.



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θαλάσσης. *νωτίζειν* seems to be formed like *κελητίζειν*. Comp. *νώθ' ἵππων ἐπιβάντες* Hes. Sc. 286. *ἵππων νώτοισιν ἐφήμενος* Theogn. 249. Several of the words in this celebrated passage are chosen for their suggestiveness: *Ἰδη ἰδεῖν*; *Ἑρμαῖον* v. 283, *ἔρμα*, the string of lights; *Ἀθῶν* v. 285, without damage; *Μακίστου* v. 289 the stage of greatest length, *μάκιστον σέλας* Æsch. Fr. 283 Did.; *Εὐρίπου* v. 292, *ρίπη* fair beam; *Γοργᾶπιν* v. 302, *Αἰγίπλαγκτον* v. 303, *αἰγίς* and perhaps *αἰγλή*; *μεγαίρειν* v. 304 Megaris, which country the light is then traversing; *πώγωνα* v. 306, *Τροιζήνιος λιμὴν 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: *ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας, ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι* Hom. Il. 21. 245, where *ἤϊξεν* stand first in a verse. Compare also *ibid.* 302 *τοῦ δ' ὑψόσε γούνατ' ἐπήδα αἰσσοντος*, and *ἐμμανεῖ σκίρτηματι ἤσσον* Prom. V. 676, where *ἤσσον* is again first word. In *Persæ* 470 *ἴησ'* is the reading of M., most of the other Mss. have *ἤιξ'*.
295. Heath must grow to a much larger size in Greece than with us, as is evident from Theocr. 5. 64 *δρυτόμος ξυλοχίσδεταὶ τὰς ἐρείκας*. E. M. s. v. *ἐρείκω*. *ἐρείκη εἶδος δένδρου εὐχερῶς σχιζομένου· γέντο δ' ἐρείκης σκηπάνιον* Suid. s. v. *ὀγκή*.
301. Perhaps there is an allusion in *Φρουρὰ* to a block-house guarded by *περίπολοι*.
304. *ᾠτρυνε θεσμὸν* is from *ὀτρύνειν πομπὴν* 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 *μεγαίρειν* is Sol. Fr. 1. 2 *μηδὲ μέγαιρε*. *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; *πιμελή* soft fat, like lard. Suid. s. v. *πιμελή*.
323. *προσεννέπειν* is 'to say with reference to' and so equals 'speak to' when you expect a reply, and 'speak of' when you do not.

327. Editors object without reason to the vulgate. The poet wishes to remind us of such scenes as the death of Priam. In the F. Scholia correct γίνεται φυτλάμιος (sic). Compare Φυταλμῖω πατρὶ Soph. Fr, 538.
328. 'Heretofore' i. e. as before their slavery they used to do.
332. Seems to allude to some arrangement by drawing lots for securing order at the ἐστιάσεις. Compare Ar. Eccl. 681 foll. κληράσω πάντας ἕως ἂν εἰδῶς ὁ λαχῶν ἀπὴν χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ κτλ.
335. αἰθρία is ἀήρ ἀννέφελος in which μάλλον ψῦχος γίνεται Arist. Prob. 25. 18.
336. Comp. Menand. p. 96 Meineke. ὥμην ἐγὼ τοὺς πλουσίους οὐ στένειν τὰς νύκτας. οὐδὲ στρεφομένους ἄνω κάτω οἴμοι λέγειν. ἡδὺν δὲ καὶ πρᾶόν τινα ὕπνον καθεύδειν, ἀλλὰ τῶν πτωχῶν τινα.
344. 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 κῶλα Suid. s. v.
345. ἀναίτιος ἀθανάτοισι 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 ἐσθλοῖσιν πολέεσσιν 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. εὐφρων in Æsch. always means 'cheerful'. The gnome that a sensible man will hold fast to good hope is of common occurrence in Greek.
352. τεκμήριον is ἀληθινὸν σημεῖον, for σημεῖον may be false. Suid. s. v.
354. Lit. 'not unworthy of our pains' in the following ode.
355. ὦ Ζεῦ — παναλώτου. The predication is blended with the invocation. Thus βασιλεῦ equals 'assuredly thou art king' and so on; and often elsewhere. Νύξ' ἐστὶ γὰρ ἢ νύξ θεὸς ὑπὲρ κόσμον Procl. on Hes. Op. 17. Her

peculiar γέρας is *μαντοσύνη ἀψευδής* Orph. Fr. p. 168 C. Tauch.

358. *στεγνὸν* is 'holding fast whatever is enclosed in it'. So of a water-tight ship Supp. 134. Suid. s. v. τὸ Μηλιακὸν πλοῖον; of a tower which keeps out the enemy Theb. 797; of a roof that keeps out wet, Diodorus cited by Suid. s. v.
367. See Critical notes.
374. *νοῦς ἐγγενής* Soph. El. 1328; *πόνος ἐγγενής* Æsch. Cho. 466; *κῆδεις ἐγγενές* Æsch. Supp. 336; *ἐγγενῆ κηλῖδα τῆς κακίας* Plut. De Sera N. V. 20. *ἔγγονος* is 'produced in' not necessarily from birth; *ἔκγονος* is 'born from'; *ἐγγενής* is 'born in', inherent from birth.
375. As this passage relating to the Trojans is directly taken from Il. 13. 620 foll., the student will do well to read over the whole of Menelaus' speech. *δῆρις ῥυσίων* Supp. 412. *θάρσος δὲ πρὸς ὄλβῳ* Hes. Op. 317.
376. Compare the phrase *πολύς πνεῖν*.
378. *ὄλβιος ὃς ναίει ἀπήμαντος* Hes. Th. 955. *οὐκ ἔραμαι πλουτεῖν, οὐδ' εὐχομαι, ἀλλ' ἐμοὶ εἴη ζῆν ἀπὸ τῶν ὀλίγων μηδὲν ἔχοντι πόνον* Theogn. 1155.
379. *τόσσον κράτος, ὅσσον ἐπαρκεῖν* Sol. Fr. 20. 1. *ἀπαρκεῖν* 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 Æschylus were immediately derived.
380. This is directly from Theogn. 353 *εἰ γνώμης ἔλαχες μέρος* and *μέτρον ἔχων σοφίης* v. 876, and remotely from Hom. Od. 8. 547 *ὀλίγον περ ἐπιψαύση πραπίδεσσιν* 'who has even a slight touch of sense'. It may be observed in passing that Theocr. 21. 4 *κὰν ὀλίγον νυκτός τις ἐπιψαύσησι* is taken directly from the latter passage; so that 'and if he does get a little touch of night' will be the poetic form of *μικρὸν δ' ὕπνου 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 form 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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413. ἄδιστα ἰδεῖν. So λευκῶν ἰδεῖν at the extremities of a verse Supp. 720. κάλλιστον εἰσιδεῖν infra v. 900. ἀδημονῶν has a neuter acc. like δαιμονῶν ἄχη Ar. Thesm. 1054. Contrast a woman's frantic grief at the sight of the marriage bed in the case of Jocasta Soph. O. R. 1242, of Deianira Trach. 913, of Halcyone Ov. Met. 11. 471 foll. The grief of Menelaus is silent σιγᾶς, which is the exact meaning of ἀδημονῶν. ἅπας γὰρ δι' ὀτιοῦν ἀχθόμενος τὴν ψυχὴν τὸ λυποῦν ἐκλαλῶν ἐπικουφίζει τῆς ἀδημονίας τὸ βάρος Aristæn. 1. 17. By this word Suid. and E. M. explain ἀλύειν, ἀλυσθαίνειν, ἀλύσσειν, ἀσχάλλειν, ἀπορεῖν, ἀμηχανεῖν.
416. τοῖς τροπαίοις καὶ τοῖς κολοσσοῖς Plut. de Her. M. p. 225. where it *may* mean merely 'statues'. For the custom comp. (in addition to Eur. Alc. 248. 356) 'imagines defuncti, quas ad habitum dei Liberi formaverat, divinis percolens honoribus ipso sese solatio cruciabat' Apul. Met. 8. 7.
417. 'χάρις verbum Venereum est, et Attici χαρίεντα καὶ ἰταμὰ κοράσια vocant puellas in quarum oculis apparet μαχλοσυνη' D. Heins. Hes. p. 127. χάρις γὰρ οὖν ἢ τοῦ θήλεως ὑπειξίς τῷ ἄρρενι κέκληται πρὸς τῶν παλαιῶν Plut. Amat. 5. This is the meaning also infra v. 421.
418. ἀχηνίαις is, in this passage, from ἀ and κέχνηνα, i. e. Æsch. 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 (ῥεῖ and so ἔρωσ) from the eyes of the loved one through the eyes of the lover into his soul. This derivation may seem absurd, but, for the student of Greek Literature, it is the only right one. Eur. proposed πτέρως but only playfully.
426. τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἦβη Theoc. 27. 8. So Prof. Conington makes 'volucris Somno Virg. Æn. 2. 794 equal to Somnio and at ib. 6. 282 the 'somnia vana' are in the form of *birds*.
430. τλησικάρδιος is formed like ταλακάρδιος Hes. Sc. 429, and has the meaning indicated in the Critical note.
432. χωρεῖ πρὸς ἡπαρ δύνη Soph. Ai. 938. ἐσεμάσσατο θυμὸν 'laid his hand on my soul' Hom. Il. 20. 425.
435. From Hom. Il. 7 333 ἄταρ κατακόμεν αὐτούς, τυτθὸν ἀποπρὸ νεῶν, ὡς κ' ὀστέα παισὶν ἕκαστος οἴκαδ' ἄγη, ὅτ' ἐν αὐτῆ νεώμεθα πατρίδα γαῖαν.

437. Ares is like a money-changer who gives gold for small coin, little gold for much inferior metal; since he takes the corpse and gives back a few precious ashes.
441. βαρύ. The gold is heavy, and the ashes are the cause of much grief.
443. εὐθέτους. 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. εὐθετον σάκος Sept. 642. εὐθέτοις ἐν ἀρβύλαις Æsch. Fr. 255.
454. εὔμορφοι Mss. Paley's interpretation 'unburnt', which Herm. would accept if the reading were ἔμμορφοι, is untenable for the following reasons. The custom at Troy l. c. is for the Greek bodies to be burnt and the ashes brought home; the Trojans burn their dead and then bury them; for it is the native land of the deceased. Some Greek heroes, as Patroclus, seem to have had their bones, after burning, enclosed in cinerary urns and then buried in the Troad Il. 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 ὀρυκτὸς τάφος Eur. Tro. 1153; but the Seven are burnt, Eur. Supp. 349. Rhesus is burnt, Eur. Rh. 960. Alcestis was intended to be burnt, Eur. Alc. 739. Polyxena's pyre is raised by the Greeks themselves, for she is the bride of Achilles, Eur. Hec. 574, 575. But even if some corpses were buried entire εὔμορφοι could not express so much. We want a word which will express the difference between resting at Troy in the polyandrion heaped over their ashes, and being carried home across the sea. The objections, then, to this interpretation are, (1) the Homeric account; (2) the indignity to brave men; (3) the custom of the time of Æsch. (4) the inadequateness of the word εὔμορφοι to express it. Εὔμορφοι is a gloss written to εὔκαλοι, the Doric form of εὔκηλοι. Which of these two forms



is to be chosen is uncertain, but εὔκαλοι is the cause of the gloss. Compare εὔδον δ' εὔκηλοι Hom. Od. 14. 479; and εὔκηλοι διάγουσιν ἐνὶ σφετέροισι δόμοισιν Hom. H. Heph. 7 from which this passage seems to be derived. It is not clear that the Spartans buried the corpse without burning, Dict. Ant. p. 555, for Pausanias was a criminal, Thuc. 1. 134, and the passage in Plut. proves nothing. εὔκηλοι occurs Hes. Op. 669.

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

463—467. Ἐρινύες. τοὺς δὲ πάμπαν ἀνιάτους ἀπωσαμένης τῆς Δίκης. ἡ τρίτη καὶ ἀγριωτάτη τῶν Ἀδραστείας ὑπουργῶν Ἐρινὺς οἰκτρῶς τε καὶ χαλεπῶς ἅπαντας ἠφάνισε καὶ κατέδυσεν εἰς τὸ ἄρρητον καὶ ἀόρατον Plut. de Sera N. V. 22, who here lays down the Orphic doctrine more clearly than Plato Phæd. 70. By ἄϊστοι, then, Æsch. means the spirits of unjust men undergoing punishment after their existence on earth is closed. It is the νώνυμοι of Hes. Op. 153. Ἄνευ δίκας ἀμαυρὸν is from Hes. Op. 819 εἰ γὰρ τις καὶ χερσὶ βίη μέγαν ὄλβον ἄρηται ῥεῖα δέ μιν μαυροῦσι θεοί. Οὔτις ἀλκά. κακοῦ δ' οὐκ ἔσσεται ἀλκά Hes. Th. 876. τελέθωσι Op. 199. μηδὲ φανεῖσθαι τοῖς ἐν ἄδου πρὸς βοήθειαν οὐδὲ τὴν τρυφήν, οὐδὲ τὰς πολυαράτους τιμάς, Damascius ap. Suid. s. v. χρηματισμός. The unjust man after death is in the hands of Adrasteia from whom there is no escape. Ἀΐστοις. Theog. 152 ἀνδρὶ ᾧ μέλλει (Ζεὺς) χώρην οὐδεμίαν θέμεναι. Linus Fr. 1. 3 Κῆρας. αἶ τε βεβήλων ὄχλου ἀιστῶσαι ἅταις περὶ πάντα πεδῶσι.

469. βαρὺ—ὄγκοις. ἡ μήτηρ ὑφωρᾶτο τὸ βάρος τοῦ οἴκου καὶ τὸν ὄγκον Plut. Amat. 2. ἐν ὄγκοις γὰρ εἰσι τό τε ὄξύ καὶ τὸ βαρὺ Philop. ap. Suid. s. v. ὄξύ. τὸν ὄγκον τῆς τυραννίδος ib. s. v. Τιβέριος. κατὰ τε προγόνων ὄγκον Dion. H. ib. s. v. Ποστόμιος. εἰ τοιοῦτον ἦν ὄγκῳ τὸ ζῶον Babr. 28.

481. πυρωθέντα 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 Æsch. καμεῖν alludes to the languor and prostration which follow upon febrile excitement. See also vv. 1172, 1255.



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*they were indigenous divinities*; that is Soph. with imperfect knowledge of the localities regards the Artemis of the Taurian peninsula (this is all that *Ταυροπόλα* means) and Ἄρης 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 *Φαιδροῖς ἰδόντες ὄμμασιν* (Voss, Weil) it would imply that that they were not *then* looking with glad eyes.
526. The time for sharpening the share *χαρασσομένοιο 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. — *μάκέλλην τὸ παρὰ τοῖς κοινοῖς 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 συνδαπανῶντες καὶ συνεισφέροντες* Suid. s. v.
535. *ρύσια δόντες* 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. *διπλᾶ* acc. to Hes. Op. 709 *δὶς τόσα τίνυσθαι μεμνημένος ἀμάρτιον* is rightly explained by Sch. F. *ὁ μισθὸς τῆς ἀμαρτίας*.
539. Non jam mortem deprecor. Sall. J. 24 end. In Soph. Fr. 494 Did. *ἀνταίρουσιν ἀντιλέγουσιν*, read *ἀντεροῦσιν*.
542. *νόσημ' ἔρωτος τοῦτ' ἐφίμερον κακόν* Soph. Fr. 646.
543. *δεσπόσω*, not 'master the meaning of' but 'make the statement my own; own to it'; so *δεσπόζειν Φόβης* Choeph. 188.
546. 'latere petitus imo spiritus'; a sign of love.
548. *βλάβη* is Lat. 'malum' the punishment of slaves. *τυράνων* Fl. V. and *κοιράνων* F. in the next line are glosses on *δεσποτῶν* written by some one who took offence at the comparison.
550. Nunc est profecto interfici cum perpeti me possem Ter. Eun. 3. 5. 3.
554. *παναπήμων* Hes. Op. 809.
555. *οὐδέ ποτ' ἤμαρ παύσσονται καμάτου καὶ οἰζύος. οὐδέ τι νύκτωρ φθειρόμενοι — ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν* Hes. Op. 174. The herald complains in

v. 557 that they had only *κακὰ* without the admixture of *ἔσθλά*.

556. *πάρηξις* seems to be the same as *πάροδος* 'a passage from one end of the deck to the other by the side of the rowers, Lat. 'agea', L. and S. *πάροδον καὶ ἐπιβάθραν* Artemid. III. proem. 'gang-way' in both senses.
560. The generation of dew is accurately described Arist. Meteor. 1. 10; Apul. de Mundo 8.
562. The common interpretation of *ἔνθηρον* 'like that of wild beasts' having been at length deservedly exploded, some editors have fallen back on Stanley's conj. *ἀνθηρὸν* which is even worse. Something might be said, in despair, for *ἔνθηρον* but *ἀνθηρὸν* is a blunder without any redeeming feature. For it means 'like a flower' in glossiness, luxuriance, richness of colour, and curliness: compare, for example, *ἐπανθεῖν ὃ σημαίνει μᾶλλον τὸ δασὺ* E. M. s. v. *ἐπενήνοθε*, — *πλόκαμοι ἀνθηροὶ καὶ ἔναυλοι* Callist. Ecphr. p. 524 Aldine Ed. *τριχὸς ἀνθησιν* *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', *ἔνθος* has in itself no notion of whiteness. In a word like *Φάλανθος*, *ἀνθ* signified 'sprouting', and *Φαλ* the whiteness; so *Φαλακρὸς* is 'white at top' and Suid. s. v. is mistaken. *λευκανθῆς κάρα* Soph. O. T. is another place where *ἀνθ* has no shade of white in it, and *ἠνθισμένον* 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 *ἔνθηρον*, there is Hes. Fr. p. 312 D. Heyne *καὶ γὰρ σφιν κεφαλῆσι κατὰ κρύος αἰνὸν ἔχευεν, ἄλφος γὰρ χροῖα πάντα κατέσχεθεν ἔν δέ νυ χαῖται ἔρρεον ἐκ κεφαλέων ψιλῶτο δὲ καλὰ κάρηνα*, and Plut. Quæst. Nat. 6. where dew is said to have a septic property, *τὸ δηκτικόν*. Hes. Op. 537 *ἵνα τοι τρίχες ἀτρεμέωσι μῆδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα*. 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 *ἔμπεδον σίνος τιθέντες ἐν θηρῶν τριχὶ ἔσθημάτων* 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 (ὑετὸς) οὐατα μὴ καταδέυῃ v. 552, and μήποτέ σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, χρῶτά τε μυδαλέον θείῃ, κατὰ θ' εἶματα δεύσῃ Op. 553, 554. τρίχες means the hair and skin Hom. Od. κ 239. Hesiod states that the North wind can penetrate every kind of skin and hair except a sheep's 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 Menelaus wear leopard-skins Π. 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 στειρωτῆρα στρατὸν 'an army clothed in skins', and Theogn. v. 55 ἀλλ' (οἱ πρόσθ') ἀμφὶ πλευρῆσι δορὰς αἰγῶν κατέτριβον.

569. τὸ μήποτ' etc. gives the result or consequence of the statement made, exactly as v. 15 τὸ μὴ βεβαίως etc.
571. τὸν ζῶντα δ' ἀλγεῖν χρῆ. The dead have no further cause for grief, but the living have, for they are still exposed to the caprices of fortune. So Æsch. Fr. Ἀντίλοχ' ἀποιμῶξόν με τοῦ τεθνηκότος τὸν ζῶντα μᾶλλον, Soph. Fr. 785 σὺ δ' ἄνδρα βνητὸν εἰ κατέφθιτο στένεις εἰδῶς τὸ μέλλον οὐδὲν εἰ κέρδος φέρει.
572. See Critical note.
575. ποτωμένοις is a direct allusion to Theogn. 237 foll.
577. δήποτε in order to mean 'of yore' must be for ἤδη ποτέ.
584. Comp. Anth. 6. 111 κακοῦ δ' ἐπὶ γήρως ἡμῖν ἄλλυτος ἡβάσκει γυιοτακῆς πενίῃ, Philost. V. S. s. v. Herodes καλὸν καὶ γηράσκουσι τὸ μανθάνειν, Æsch. Supp. ἡβῶντα δ' εὐγλώσσῳ φρενί. 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.



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binations being τᾶληθῆ κακά, and τὰ ψευδῆ κεδνά. Similarly Evenus Fr. 3 πρὸς σοφία μὲν ἔχειν τόλμαν μάλα σύμφορόν ἔστι, χωρὶς δὲ βλαβερή. That is μωρία with τόλμα, and σοφία with δειλία are not good.

626. ἀναχθεῖς ἐμφανῶς. This is the Homeric account, which Æsch. does not follow; Hom. Od. 3. 151, 168. κοινὸν is 'common to the whole fleet'.

641. The dead body is ἄγος, hence ἐξαγίζειν may be said of carrying a corpse out of a house. But the 'callida junctura' gives the word a new meaning as if it might also come from ἐξάγειν to drive out. The latter is more prominent, and is so rendered in the Trans.

645. τόνδ' is τόνδ' ἄγγελον.

649. θεομηνία τῶν θαλασσιῶν δαιμόνων Procl. Hes. Op. 664.

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

659. 'Tum mare velivolum florebat navibus' Lucr. 5. 1441. Ἀττικώτερον δὲ τὸ Αἴγαιον Suid. s. v. whom the Ed. was unwilling to follow, in the absence of any confirmation. Αἴγαῖον contains an allusion to αἶγες and so keeps up the imagery in κεροτυπούμεναι, ποιμένος στρόβω and v. 670; for τὰ μεγάλα κύματα αἶγας ἐν τῇ συνηθείᾳ λέγομεν Artemid. 2. 12. 'vagues' and 'Waegen, Wogen' contain the same root as αἶγες acc. to Reiffius l. c. who quotes the erroneous explanation of Varro de L. L. 4 'Ægæum dictum ab insulis — a similitudine caprarum'. Compare also Αἴγαῖον πέλαγος τὸ φοβερῶτατον Suid. s. v. so that it was a proverb, as in Hor. 'tutum per Ægæos tumultus'.

660. νεκρῶν πέρι ἢ ναυαγίων οὐδὲ ἐπενδούναι αἰτηῆσαι ἀναίρεσιν Thuc. 7. 72; in which passage the νεκροὶ are the dead bodies floating in the water, and the ναυάγια 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 νεκροί.

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. ἀεὶ δὲ ἀγαθῆ ἢ καθεζομένη (Τύχη) Artemid. 2. 37. ἢ τιν' ἄλλον ἐκ μηχανῆς θεὸν ἐπὶ τῷ καρχησίῳ καθεζόμενον Luc. de M. C. 1.

677. αἶον ἀπὸ χλωροῦ τάμνειν Hes. Op. 751. ζῶν τε καὶ ἀρ-  
τεμέα Hom. Il. 5. 515. καὶ ζῶντα καὶ θάλλοντα Soph.  
Trach. 235. χλωρόν· τὸ ἀκμάζον. Μένανδρος. Harp. s. v.
682. ἐς τὸ πᾶν occurs eight times in the Eumenides.
683. μή τις i. e. one of the dæmons 'quos licet sentire, non  
datur cernere' Apul. Flor. 2. 10. The only visible di-  
vinities are the sun, moon and stars Apul. de Deo. S.  
1 and 2. προνοίαισι is the knowledge of the individual's  
μοῖρα possessed by the dæmons. Plutarch (after Plato,  
and Plato interpreting the Orphic doctrines) explains  
πρόνοια (1) ἡ τοῦ πρώτου θεοῦ (τοῦ πάντων πατρός τε καὶ  
δημιουργοῦ) νόησις εἴτε καὶ βούλησις. (2) ἡ δευτέρων θεῶν,  
τῶν κατ' οὐρανὸν ἰόντων (sun, moon and the other ὄργανα  
χρόνου, 'hands of Time'), (3) πρόνοιά τε καὶ προμήθεια  
τῶν ὅσοι περὶ γῆν δαίμονες τεταγμένοι τῶν ἀνθρωπίνων  
πράξεων φύλακές τε καὶ ἐπίσκοποί εἰσι. De Fato 9.
686. ἀμφινεικῆ Δηάνειραν 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 γηγενής. οὓς καλέουσι γίγαντας  
οὔνεκα Γῆς ἐγένοντο Orph. Fr. 50; so E. M. ὁ γηγενῆς  
στρατὸς Γιγάντων Soph. Trach. 1058. ἡ δὲ τῆς γενέσεως  
(τῶν ἀνέμων) ἀρχὴ δῆλον ὡς ἐκ γῆς ἐστίν Arist. Meteor.  
2. 4. venti, qui facti e telluris halitu constent terrigenæ  
nuncupantur, Apul. de Mundo c. 10. τὸν γηγενῆ καὶ  
χερσαῖον ἀέρα is opposed to τὸν ἕναλον καὶ πελάγιον  
Plut. de Pr. Fr. 20. A wind blowing off the land, which  
Helen would require, is called ἀπογεία Arist. Probl. 26.  
23, 25 τὸ ἐκ τῆς γῆς πρὸς τὴν θάλατταν πνεῦμα γενό-  
μενον. Lastly γίγαντος has a side-meaning of ἀσεβοῦς  
καὶ θεομάχου Suid. s. v. γηγενεῖς, as in γηγενεῖ Φυσήματι  
Ar. Ran. 825 and πρὸς τοὺς Γηγενεῖς 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.  
τριτοπάτορες. Thus we have the three meanings (1) earth-  
born, like all winds; (2) blowing off land, proper to  
this particular wind; (3) breathing the impious spirit of  
the Giants (Typhos, Kottos, Briareus, Gyges all wind-



- gods). γίγαντος· μεγάλου, ισχυροῦ E. M. s. v. is a wrong interpr. of this word.
698. ἀεξιφύλλους, the genuineness of which is beyond doubt, is from Hes. Op. 392 ὡς τοὶ ἕκαστα ὥρι' ἀέξηται. Compare Æsch. Supp. 856 ὕδωρ ἔνθεν ἀεξόμενον αἷμα βροτοῖσι βάλλει.
700. Pandora is κήδεα λυγρὰ Hes. Op. 49.
706. ἐκφάτως. δυσφάτω v, 1152. ἄφατός τε φατός τε Hes. Op. 3.
707. From Hes. Sc. 273 foll. τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε τέρψιν ἔχον — πολὺς δ' ὑμέναιος ὀρώρει. See on v. 737.
709. μεταμανθάνουσα is accurately explained in Suid. s. v. μάθημα.
711. μέγα στένει. From Hes. Sc. 90 foll. ἥ που πολλὰ μετισταχίζετ' ὀπίσσω ἦν ἄτην ὀχέων. κικλήσκω is especially used of a cognomen: Ἀφροδίτην κικλήσκουσιν Hes. Th. 197 from ἀφρός. κορυνήτην ἄνδρες κικλήσκουσιν Hom. Il. 7. 138; ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται Æsch. Fr. 324, and often.
712. αἰνόλεκτρον. In the marriage-hymn he was εὔλεκτρος.
714. λαμπρῶς. λαμπρῶς ἰδεῖν Choëph. 810. λαμπρὰ μαρτύρια Eum. 797. λαμπρῶς κοῦδὲν αἰνικτηρίως Prom. V. 833 which equals ἐναργῶς Sept. 139. λελυμένων λαμπρῶς τῶν σπονδῶν Thuc. 2. 7 λαμπρῶς ἐλέγετο ibid. 8. 67 where the Schol. explains by φανερῶς, ἀναμφισβητήτως. ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει Soph. Trach. 1174 where the Sch. φανερά. σαφῆ. πρόδηλα. λαμπρῶς· τὸ φανερῶς. οὐ τὸ ἐνδόξως Suid. s. v. The phrases in which θην occurs are, in Homer οὐ θην, twice; οὐ μὲν θην, twice; Πηλεύς θην. λείψετε θην. ἦ θην, twice; ἦ θήν που. ἦ θην μὲν μάλα, οὐ θην οὐδ', ὡς θην, καὶ γάρ θην. ἐπεὶ θην, — in Theocritus, τύ θην, twice, καὶ γάρ θην αἰνός θην λέγεταιί τις. λέγομες δὲ πρῶαν θην, κείρα θην πάντα τελεῖται. In δῆθεν (Prom. V. 202, 986 etc.) θην is shortened to θεν, as μῆν to μέν.
717. The false notion that Paris is the subject of this allegory of the lion's cub arose from the mention of him v. 713 But he is introduced there only for the purpose of showing the mistake which was made in calling him εὔλεκτρος, and Helen is the burden of all these four first strophes and antistrophes.
718. ἀγάλακτον is 'weaned from his mother's milk', ἀπογεγαλακτισμένον.



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- 706, 7, 8. the whiche came with procession  
 „ ayene Paris, to sene his praie.  
 „ And euery man began to saie  
 „ to Paris and to his felauship  
 „ all that they couthen of worship.  
 „ Was none so littell man in Troie  
 „ that he ne made mirthe and joye,  
 „ of that Paris had wonnen Heleyne.

But all that mirthe is sorow and peyne  
 to Helenus and to Cassandre.

1156. For thei it tolden shame and sklandre  
 395, 6. and losse of all the common grace,  
 401. that Paris out of holy place  
 402. by stelth 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 belaie,  
 and wolden neuer part awaie,  
 till what by sleight and what by strength  
 thei had it wonne in brede and length,  
 818. and brente and slayne that was within.

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

742. *μαλθακόν. ἀλλ' (Ἔρως) ἐξάπτεται μαλακῶς. καὶ σχεδὸν οἶον ἐκτήκων ἑαυτόν* Plut. de Am. 4. He tries to describe the glance which, for all its softness, pierces the soul.
743. *δηξίθυμον ἄνθος*. The metaphor is as yet unexplained. Perhaps the allusion is only to the bewitching beauty of some flowers.
744. *ἄλλη παρκλίνωσι* Hes. Op. 260.
750. *γέμων λόγος*. See Iambl. V. Pyth. p. 65 *ὀνομάξαμι δὲ τὰς ματέρας ἀκрасίην τε καὶ πλεονεξίην ἄμφω δὲ πολύγονοι πεφύκанти*. ib. 145 *τὸ πρῶτον τῶν κακῶν — ἡ καλουμένη τρυφή, δεύτερον ὕβρις, τρίτον ὄλεθρος*.
758. The impious i. e. the unjust deed.
760. *ἔοικότα τέκνα γονεῦσιν* Hes. Op. 233.
761. *εὐθυδίκων* is from Hes. Op. 228 *ἰθυδίκην* which Eustathius

explains by εὐθυδίκην. ἰθείησι δίκησι *ibid.* 36, 224, Th. 85 is opposed to σκολίησι δίκησι *Op.* 217, 248, 260 etc. The metaphor seems to be taken from the scales of a balance. For the meaning see *Theogn.* 197.

762. καλλίπαις, is explained by *Hes. Op.* 223—235 from which this passage is taken. Plato calls Phædrus καλλίπαις, that is, αἴτιος πολλῶν καὶ καλῶν λόγων. See *Babr.* 11 καὶ καλλίπαις ἀμητὸς ἐλπίδων πληρῆς.
763. After enumerating the beautiful offspring of Justice *Hes.* l. c. goes on to contrast that of ὕβρις. There is no word either in Latin or English equivalent to ὕβρις. See *Sall. Jug.* 41 ea quæ res secundæ amant *lascivia atque superbia.*
765. νεάζουσαν ἐν κακοῖς is the ὕβριν ἀτάσθαλον of *Hes. Op.* 133, 239, opposed to θάλλουσιν δ' ἀγαθοῖσι *v.* 234. Now ἀτάσθαλον is always explained by θάλλουσιν ἐν ἄταις (*Scholl. and Gramm.*) It is clear that this is what *Hes.* intended, and *Æsch.* accepted as the etymon.
771. Construe 'an avenging dæmon like her parents in unholy recklessness of (which works) black ruin to families'. θράσος εἰδομένη τοκεῦσιν is like Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν *Hom. Od.* last line, and often. For θράσος compare *Hes. Op.* 319 αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δ' ἐπὶ πλούτῳ. μελαίνας ἄτας is after the model of μέλας θάνατος *Op.* 153.
773. δίκη δ' ὑπὲρ ὕβριος ἴσχει ἐς τέλος ἐξελθοῦσα *Hes. Op.* 215 where *Procl.* explains by ἐκλάμπει. Electra's hut, *Eur. El.* 1140 is πολύκαπνον στέγος.
776. ἄφνειον ἔδεθλον (Rome) *Dion. Per. O. D.* 356. ἱερὸν ἔσκεν ἔδεθλον *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. κακότητί τε χεῖρας ἀνιπτος *Hes. Op.* 738.
779. προσβάλλει ἀρούρας ('Ἡέλιος) *Hom. Il.* η. 421, *Od.* τ. 433.
782. εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι *Theogn.* 1188.
786. ὑπερῆραν ὑπερέβησαν, not 'over' but 'past', *Suid.* s. v.
787. ἀλλὰ δόκει μὲν πᾶσιν ἀπὸ γλώσσης φίλος εἶναι *Theogn.* 63.
795. θυμὸν ἱππογνώμονα *Æsch. Fr.* 238.
803. ὄφρ' ἀποτίσῃ δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες κτλ. *Hes. Op.* 258, and the passage cited in the *Cr.* notes. There is no doubt of the correctness of *Heimsoeth's* emendation.

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 γλώσσης is opposed to ἐκ Φρενὸς Theogn. 63. and to διὰ γραμμάτων in Thuc. and so equal to ὑπὸ μνήμης, but here it is 'not according to the speeches of the two litigants' Comp. οὗτοι δικάζει ταῦτα μαρτύρων ὑποῖ Ἄρης Supp. 934.
814. ἀνδροθνῆτας is opposed to τὰς σωζούσας.
- 816, 817. See critical note. The literal translation would be something like 'Hope, impotent, went in to th' adverse unimpregnated womb-vase'. Here we may compare Soph. Ant. 615 which stands in need both of correction and interpretation: ἅ γὰρ δὴ πολύπλαγκτος ἐλπίς παύροις μὲν ὄνασις ἀνδρῶν. πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων (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 θύελλαι is unquestionable, and Hermann's θυηλαὶ undeserving even of mention. The meaning is sufficiently given in the Trans. θύελλα δέ, πνεῦμα βέβαιον, καὶ ἄφνω προσαλλόμενον Arist. de Mundo c. 4. This is very fitly said of the smoke of a consumed city.
826. 'quum fatalis equus saltu super ardua venit Pergama' Virg. Æn. 6. 515. It is needless to add that there is no allusion here to any wooden horse. — ἀμφὶ Πλειάδων δύσιν. This is aptly added as part of the description for the following reasons: the Sun (Δίκη of v. 774) is then in Libra; and at v. 815 we had οὐ διχορρόπως, 'with no even-weighted scales'; it accounts for the storm of retribution implied in θύελλαι 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 Ilium; it was the time for turning up the soil and sharpening the coulter, v. 526, 528. δύσις δὲ ἐώα ὅταν ὁ ἥλιος ἦ ἐν Ζυγῷ Procl. Hes. Op. 384. εὔτ' ἂν Πληϊάδες σθένος ὄβριμον Ὀρίωνος φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται Hes. Op. 617. ἐν γὰρ τῷ εἰς Θεόπρομον ποιήματι Φησι (Aratus) Φυγεῖν τὴν Ἥλεκτραν καὶ μὴ ὑπομεῖναι ἰδεῖν



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880. τὸν πρὸ τοῦ Φεύγων χρόνον Eum. 462 where Orestes is speaking of himself as an absentee by force of circumstances; for Clyt. had sent him away at nine or ten years of age. At that age, because the Watchman, both in Hom. and Æsch., 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 skilfully. *δορύξενος· δορυξένους ἐκάλουν καὶ τοὺς ὄπως οὖν ἐπιξενωθέντας.* Suid. s. v.
881. 'of sorrows to be mentioned in each alternative'.
890. The light being *λαμπτήρ* v. 22, the stack of wood is *λαμπτηρουχία*.
891. *ἀτημελήτους· λίαν ἡμελημένους* Suid. s. v. *οὐκ ἀτημέλητος τοὺς κικίννους* Alciphron 3. 55. 3. *τημελές· ἐπιμελές. τημελήσαι· φροντίσαι* Suid. s. vv.
893. *ρίπαῖσι*. 'wing-strokes'. So Prom. V. 126 *πτερύγων ρίπαῖς*. From Hes. Op. 582 *ἡχέτα τέττιξ λιγυρήν ἐπιχεύετ' αἰοιδὴν πυκνὸν ὑπὸ πτερύγων. Φωνὴ* belongs only to animals that have lungs. *αἱ δὲ μυῖαι τοῖς πτεροῖς τραχέσιν οὔσι πλήττουσι τὸν ἀέρα. καὶ ἡχοῦσιν· ἀμέλει σταθεῖσαι οὐκέτι βομβοῦσι* Philop. ap. Suid. ἦχος.
896. From Theogn. 472 *πᾶν γὰρ ἀναγκαῖον πρᾶγμ' ἀνιηρὸν ἔφυ.* So Alciph. 3. 37. 3 *καλὸν μὲν γὰρ ἀπείραστον εἶναι τῶν ἀβουλήτων, ὅτῃ δὲ οὐχ ὑπάρχει τοῦτο, κρύπτειν τὴν συμφορὰν ἀναγκαίαν.*
898. *μουννογενῆς πάις* Hes. Op. 374.
899. Klausen's interpretation of *καὶ γῆν* is very ingenious. 'The preceding metaphors are taken from things which simply give safety or comfort: *καὶ* introduces a new set, taken from such as relieve from imminent danger or pain'. But *καὶ* is proved to be wrong by the passage in the Odyssey.
901. This is worked out by Catullus 68. 57.
904. That is, the envy which under ordinary circumstances would be roused by the eulogies.
911. Justice leads him in, and Premeditation does the rest.
912. Lit 'not overcome by sleep'.
919. *βαρβάρου Φωτὸς Δίκην* is wrongly explained by Blomfield and others; rightly by Enger and Paley: the latter translates 'as if I were some Eastern king'. There are

not many examples of *δίκην* used in this way, but the last line of Danae's lullaby to the infant Perseus affords one; *τεκνόφι δίκαν σύγγνωθί μοι* 'forgive me as if I were a child'. This, again, is wrongly rendered by Jortin in Dr. Holden's *Folia Silvulæ* p. 125.

923. *μη̄ πρὸς ἐμὲ τὰ ποικίλα, ἀντὶ τοῦ τὰς τέχνας* Greek Prov. Suid. s. v. *ποικίλα*. *ποικίλην δὲ ἐσθῆτα ἔχειν — κινδύνους ἐπιφέρει — καὶ ἡ Φοινικοφαῆς ἢ πορφυροβαφῆς τραύματα ἐπιφέρει* Artem. 2. 3.
924. *καὶ πεφύλαξό γε ταῦτα ποιεῖν ὅποσα φθόνον ἴσχει* Golden Verses 36.
927. Sed his (animi virtutibus) præstare prudentiam (*σωφροσύνην*) Apul. de Dogm. Pl. 2. 1.
929. *Δημόκριτος ὁ Ἀβδηρίτης τέλος τὴν εὐθυμίαν εἶναι λέγει — καθ' ἣν γαληνῶς καὶ εὐσταθῶς ἡ ψυχὴ διάγει· καλεῖ δὲ αὐτήν — εὐεστώ* Diog. Laert. Democr. So truly spoke the venerable precursor of the 'deus ille, deus' Epicurus.
930. *εἶπον δὲ καὶ πρίν. οὐκ ἄνευ δήμου τάδε πράξαιμ' ἄν* Suppl. 398 is a strong corroboration of Prof. Weil's correction.
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.
943. 'None more' i. e. in fear of exciting the envy of the gods.
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' Ἀρισταγόραν ὑπότινος τῶν οἰκετῶν ὑποδοῦμενον* (having his *ἀρβύλας* put on) *θεασαμένη. Πάτερ. ἔφη, ὁ ξένος χειρᾶς οὐκ ἔχει.* Lac. Apoph.
945. *πρόδουλον ἔμβασιν.* 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, *αὐτοῦς δὲ ἐπ' ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι.*
950. *τοῦμὸν μὲν οὕτω* is Emper's conjecture, adopted by Enger. The Ed. has retained the Mss. reading, but no very intelligible explanation of it could be given. It is translated as if it were *περὶ τούτων οὕτω δοκεῖ μοι.* The following are similar expressions: *τουτὶ μὲν οὕτως* Babr. 116, 15; *ταῦτα μὲν οὕτως ἴσθι*, Theogn. 31; Golden Verses 9; *τοιαῦτα μὲν δὴ ταῦτ'* Prom. V. 500; *ταῦτα μὲν οὖν*



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 *καινίζω*, in Æsch., forbids the adoption of Paley's interpretation 'ever-renewable', which is objectionable on other grounds, and especially because such an allusion implies a lack of cloth to replace the old.
961. This and the following verse have a double meaning 'our house can claim to be rich in purple (blood) etc.' That idiomatic use of *ὑπάρχει* requires no illustration.
967. *Σειρίου κυνός*. Apposition; *τὸν κύνα τὸν Σείριον* Ælian Suid. s. v. *Ἰαχίν*. *Σείριος ὁ ἀστρῶος κύων* ib. s. v. *Σείριον τὸν κύνα*. ib. *ὁ κύων ὁ Σείριος καλούμενος* Sch. Arat. 327. *Σείριος ἀστὴρ* thrice in Hes.
970. i. e. 'ripens unripe grapes'; an expansion of *θέρει ὅτ' ὄμφακες αἰόλλονται* Hes. Sc. 399.
972. *κατ' οἶκον ἐστρωφᾶτο* Archil. Fr. For *τελείου* compare Æsch. Fr. 31. It means 'with felicity complete as man, husband, father of a son and heir'.
974. Lit. 'let there be a care to thee for those things whatsoever they are which thou art about to fulfil'.
976. The degrees of *φόβος* are *δεῖμα*, *ὄκνος*, *αἰσχύνη*, *ἔκπληξις*, *θόρυβος*, *ἀγωνία* Diog. Laert. Zeno. The fear of the Chorus is a 'presentiment' without any material foundation, unless it be their knowledge of the queen's perfidy. The purple spread on the ground was a bad omen if you compare Hom. Il. σ. 538 *εἶμα δαφοινεὸν αἵματι φωτῶν* and similar passages. The Spartans wore *φοινικίδες* in battle, and were buried in them Plut. Instt. Lac. 18, 24; and Arist. in Suid. s. v. *φοινικίδα*. These and other omens might be found, but the Chorus speaks as if the presentiment was independent of omens.
976. *προστατήριον* is translated as if it were derived from *προστάτης* and *προστατεῖν* as in Eur. El. 932 *αἰσχροὺν γυναῖκα προστατεῖν γε δωμάτων*. But the other meaning is also intended as in *προστατηρίας Ἀρτέμιδος* Sept. 450 etc. The former, 'domineering over' like a *προστάτης* over a *μέτοικος*, is the more prominent.
977. *μαντιπολεῖ* is formed like *ἕνειροπολῶ*. *ἄμισθος*, alluding to the diviner's fee; see v. 1261.



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τὸ τῆς ἐπωδῆς. Iambl. V. Pyth. p. 96. ἦν γὰρ αὐτῷ μέλη καὶ πρὸς νόσους σωμάτων παιώνια. ἃ ἐπέδων ἀνίστη τοὺς κάμνοντας. Porph. V. Pyth. p. 96. Kuster's Ed.

1023. τῶν Φθιμένων. ὧν θέμις εἶργει Æsch. Supp. 38.

1024. The story of the death of Asclepius by a thunder-stroke from Zeus is told in a fragment of Hesiod, p. 319. D. Heyne. In Philost. Her. p. 146 Boiss. Palamedes says to Cheiron καὶ ἄλλως τὸ ὑπέροφόν σου τῆς τέχνης ἀπήχθηται μὲν Διὶ. ἀπήχθηται δὲ Μοίραις. καὶ διήειν ἂν τὰ Ἀσκληπιοῦ εἰ μὴ κτλ. where the Schol. ὡς τὸν ὀρισμὸν τῶν Μοιρῶν καταλύοντα ἀποθανεῖν τὸν Ἀσκληπιόν.

1026. Μοῖρα μοῖραν. In the temple at Delphi there were statues of only two Moeræ Plut. de Ei ap. Delph. 2; for Εἰμαρμένη διττῶς καὶ λέγεται καὶ νοεῖται· ἡ μὲν γὰρ ἐστὶν ἐνέργεια, ἡ δ' οὐσία. ἡ δὲ κατ' οὐσίαν ἔοικεν εἶναι σύμπασα ἡ τοῦ κόσμου ψυχὴ 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 or κατὰ τὰ Ορφικά, and was adopted by Plato. The meaning of this passage is "if ὁ τῆς Φύσεως νόμος (Μοῖρα or Εἰμαρμένη τὰ καθόλου συμπεριλαμβάνουσα) did not determine that the fate, 'μοῖραν', of the individual, here Agamemnon, should gain no advantage from any interposition". The first is προηγουμένως 'antecedently' as containing that which operates universally τὸ καθόλου, the second is ἐπομένως 'consequently', the application in particular cases, τὸ καθ' ὑπόθεσιν, ibid. c. 4. Κῆρ also has this double signification (1) Μοῖρα, and especially as the Death-goddess; (2) μοῖρα, for in the Ψυχοστασία of Æsch. the κῆρε of Memnon and Achilles are weighed against one another. The Scholl. wrongly explained by ψυχάς and censure Æsch. ὡς ἐδέξατο Φαύλως Αἰσχύλος. They did not understand him.

1027. πλέον φέρειν. Usually πλέον ἔχειν or ποιεῖν as in Plato Apol. 2. end, and μεῖον ἔχειν.

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

1031. βυμαλγής: Hes. Th. 629, 635.

1032. ἐκτολυπεύσειν. χαλεπὸν πόνον ἐκτολυπεύσας Hes. Sc. 44.

This metaphor is suggested by the name κλωθῶ, and perhaps τεταγμένα v. 1025 implies "Ατροπος.

1033. ζωπυρῆσαι κυρίως ἐστὶ τὸ ἐκ μικροῦ σπινθῆρος Φυσῶντα μεγάλην φλόγα ἀνάψαι Suid. s. v.
1036. ἀμηνίτως. The latent meaning is 'independently of the μῆνις τεκνόποινος' of v. 155; so in χερνίβων there lies concealed 'the act by which Agamemnon's sin is to be purged away'.
1038. Ζεὺς Κτήσιος ὃν καὶ ἐν τοῖς ταμειείοις ἰδρύνοντο ὡς πλουτοδότην Suid. s. v. Her second meaning is Πλούτων a surname of Αἴδης. βωμοῦ, as a victim to be slain.
1040. Heracles also went down to the chambers of Hades.
1041. Lit. 'being sold took heart to touch the slavish barley-dole'. μᾶζαν· τὸ ξηρὸν καὶ στερρὸν ἄρτίδιον J. Tz. Hes. Op. 588. It was black bread, as is evident from the proverb λευκὴν μᾶζαν Φυρῶ σοι· παροιμία ἐπὶ τῶν μεγάλα ὑπισχνουμένων. ἢ ὁ στρυφνὸς ἄρτος Suid. s. v.
1043. ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι, νοῦν δ' Ἀμυθαονίδαίσι. πλοῦτον δέ περ Ἀτρεΐδῃσιν Hes. Fr. p. 317 D. Heyne.
1045. στάθμη, ἣτις ἐστὶ σχοῖνος τεκτονικὴ ἀπορθεῦσα τὰ ξύλα Eustath. ad Dion. Per. 341. κατὰ στάθμην· ὀρθῶς, ἀκριβῶς. Sch. Theocr. 25. 194.
1047. Silence παρὰ γε τοῖς σοφισταῖς meant refusal, and not consent, Artemid. 3. 24. ὅτε κατεπαύσατο πολλὰ εἰπῶν. Plut. Apoph. Lac. Agis 9.
1068. i. e. not deemed worthy of a reply.
1075. See Plut. de Ei ap. Delph. who cites Pind., Eur., Soph., Stesich. in proof. 'The god of Gladness' Byron.
1081. Ἀγυιεύς δέ ἐστι κίων εἰς ὄξυ λήγων ὃν ἰστάσι πρὸ τῶν θυρῶν. τὸν Λοξίαν ὃν πρὸ τῶν θυρῶν ἕκαστος ἰδρύνοντο Suid. s. v. ἀγυιαί. ἀγυιεύς· ὁ πρὸ τῶν θυρῶν ἰστάμενος ἐν σχήματι κίονος βωμός E. M. s. v.
1082. οὐ μόλις. 'non parum' Herm.
1090. συνίστορα is equivalent to συνειδυῖαν.
1091. ἀρτάνη· ἢ ἐκ τῶν καλωδίων ἀγχόνη E. M. s. v.
1092. σφαγεῖον· τὸ τοῦ αἵματος δεκτικὸν ἀγγεῖον Suid. s. v. Paley compares ἀνδροκτονεῖον Bekk. Anecd. 1. p. 28. Φονορραντήριον is aptly changed from περιρραντήριον 'a place sprinkled with lustral water' to 'a place sprinkled with the blood of murdered men'.

1294. Lit. 'she hunts those whosoever blood-shed-by-murder she may discover'.
1103. ἄφερτον. Æsch. applies this word only to that which is superlatively bad; he knows no stronger word.
1105. οἰζύος ἰδριές εἶμεν Hes. Sc. 351.
1110. Lit. 'hand after hand (thrust after thrust) puts forth its outstretching'. By comparing Prom. 777 προτείνων κέρδος we see that the meaning is 'making an offer to strike'.
1115. The long broad mantle which Clytemnestra is about to throw over Agamemnon is δίκτυον, and she is ἄρκυς because she is like a stake holding up a net. δίκτυον, σαγήνη, βόλος are the same in Babr. 8. 4, 6, 8. ἄρκυς τὸ θηρευτικὸν δίκτυον (in its abstract sign.). ἐκτείνεται ἢ ὑστέρα συλλαβὴ ἐπὶ τῆς ὀρθῆς Suid. s. v. It is short here, at any rate. ἀπὸ τοῦ εἴργω E. M. s. v.
1118. καταλεύσιμον· τὸν ἄξιον τοῦ καταλευσθῆναι εἶπε Δείναρχος ἐν τῷ κατὰ Λυκούργου Suid. s. v. 'ut cuneti conclamaverint lapidibus obrutum publicum malum publice vindicari' Apul. Met. 10. 6.
1121. τῶν γὰρ φοβουμένων τὰ ἄνω λειφαιμεῖ Arist. Probl. 4. 8. κροκοβαφῆς expresses no property of σταγῶν, 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 δίψιοι πίπτουσι 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 vitæ'.
1127. No translation is worthy of the name which does not preserve the obscurity of the oracular language. The dark-horned implement is the sword; compare such expressions as κελαινοῖς ξίφεσιν Soph. Ai. 231; but if she is a cow, v. 1125, the sword is her horn.
1130. Perhaps θεσφατογνώμων ἄκρος like προβατογνώμων ἀγαθός, v. 795.
1133. τὸ παρὸν οἱ ἄνθρωποι κακοδαιμονῶντες ὀρῶσι καὶ κακοὺς ὄνειρους σημαντικοὺς τῶν ἐνεστώτων 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-



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deep water, and over the wheat-bearing earth ravaged fair farms, it arrives at the gods' abode, high heaven, and makes us again behold clear sky; and the sun's strength shines over the boundless earth, beautiful, and one can see a cloud no more: such is the vengeance of Zeus; not in each case, like a mortal man, is he moved to wrath.

The oracle, *χρησμὸς*, contains the denunciation of the vengeance, and, therefore, the same imagery is employed. But Æsch., for whom no language is rich, grand, and graphic enough, introduces a second simile, and the wind becomes a monstrous wave which sweeps the deed of vengeance into the sunlight, so as to be most clearly seen. *ὑπ' αὐγᾶς ἑπὶ τὸν πεφωτισμένον ἄερα* Suid. s. v.

1189. *βρότειον αἶμα*. The drink of the Erinnyes, Eum. 264 foll.

1193. *ὅς τε κασιγνήτοιο ἐοῦ ἀνὰ δέμνια βαίνῃ* Hes. Op. 326. 'toro genialis calcato fœdere Apul. Met. 9. 26.

1194. Another argument in favour of *κυρῶ* is the repetition of the word by the Chorus v. 1201 *κυρεῖν λέγουσαν* 'hit the mark in speaking'.

1196. *ἐκμαρτυρεῖν φασὶ τὸ λέγειν οὐχ ἅπερ αὐτὸς εἶδεν ἀλλ' ἅπερ ἑτέρων ἤκουσε λεγόντων* ἐκμαρτυρία γὰρ γεγραμμένη ἀναγιγνώσκεται, ὅταν τις ἢ τελευτήσας ἢ ἢ ὑπερόριος Suid. s. v. and E. M. s. v. It means, therefore, to read the affidavit, or deposition on oath, of an absent person. So Eum. 461 *λουτρῶν ἐξεμαρτύρει φόνον*, 'bore witness for Agamemnon in his absence'.

1198. The passages are Hes. Op. 802. Th. 232, 784, 792. There is not the slightest excuse for adopting *πῆγμα*.

1205. or 'is more prim'.

1206. Lit. 'he was a wrestler'.

1218. Why should not an inspired person see something in the appearance of the two children from which to infer that they had been killed by a relative?

1228. *μισητεία δὲ ἢ εἰς τὰ Ἀφροδίσια ἀκρασία* Suid. s. v. *μενετοὶ θεοί*. E. M. derives it either from *μισεῖν* or from *μισγεσθαι*.

1245. Lit. 'I run falling out of the course'.

1246. Observe the metaphor in *ἐπόψεσθαι* (autopsy, and a physician's visit), *κοίμησον* 'lull the pain', *Παιῶν* 'the god who relieves pain', and *λόγω, παρὰ προσδοκίαν* for *πάθει*.

1251. πορσύνει· ἐτοιμάζει Suid. s. v.
1260. Φαρμακεία δέ. ὅταν διὰ τινος σκευασίας (cookery) θανατηφόρου δοθῆ τισι διὰ στόματος Suid. s. v. μαγεία.
1261. μισθόν. μίσθωμα· ὁ μισθὸς ὁ ἑταιρικός. καὶ ἑταιρικὸν Φάσκουσα εἶναι μίσθωμα Suid. s. v. πέλανος was ὁ τῷ μάντει διδόμενος μισθὸς ὄβελος Suid. s. v. πέλανος. The payment for the affront of bringing her, 'for her passage', 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 οὐκδύων is not required.
1272. Lit. 'not with even scales untruly' i. e. 'untruly, without any doubt.'; construe 'mistakenly derided'.
1275. ἐκπράξας. This is much the same as ἐκδύων ἐμὲ v. 1269. ἐκδιδάσκει is 'unteaches' Soph. Ant. 298.
1278. ἀποκτείνει (Clytemnestra Casandram) βερμῶ τῷ πελέκει Philostr. Imm. Κασάνδρα. πρόσφαγμα is the jet of blood from a victim's throat.
1281. The Spartan mother killed her coward son and said οὐκ ἐμὸν τὸ Φίτυμα Plut. Apoph. Lac. She meant that he was his father's child and not hers. Φίτυμα in Æsch. is the child of the father i. e. son. θρέμμα is the child of the mother i. e. daughter, as in Æsch. Sept. 182, and ibid. v. 792 παῖδες μητέρων τεθραμμέναι needs no correction for it is equivalent to κόραι, as the Ed. has already shown at Choëph. 502, οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον 'pity the female's offspring (the daughter) and likewise that of the male (the son)'. θηλύσπορος γέννα Prom. V. 855 is 'a brood begotten by the female, the mother's children, i. e. daughters'; so the same daughters call themselves θηλυγενῆ v. 29, but the sons of Ægyptus are ἄρσενογενῆ v. 818, begotten by the father. This is a great point in the Eumenides v. 606 where Orestes says that he is no more ὄμαιμος 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 Φιτυσαι· ἐπὶ τοῦ πατρὸς τίθησιν, ἐπὶ δὲ μητρὸς οὐκέτι, ἀλλὰ γεννησαι Suid. s. v.
1284. θεῶν μέγαν ὄρκον Hes. Th. 784.
1285. ὑπτίασμα is 'a lifting up of the hands, with the palms



uppermost, in prayer'. See Prom. V. 1005 and *χειροτόνους λιτάς* Sept. 173. The meaning is that Agamemnon, as he lies expiring, will either lift or try to lift his hands with a prayer that Orestes may avenge him, or that the gods will so interpret his dying thoughts.

1290. All attempts to explain *πράξω* are futile. It is rendered in the Editor's translation as if it were a repetition from *πράξασαν ὡς ἔπραξεν* v. 1288. The best suggestion is Enger's, but it is imperfect until the existence of *πράξω* is explained, for that word could hardly be a gloss on *τλήσομαι*, which would rather be *ὑπομενῶ* as in Suid. s. v.
1293. *ἄσφάδαστος. σφαδάζειν· δυσθανατεῖν* Suid. s. v.
1297. *θηλάτου βοός. τὸ δὲ ἱερεῖον αὐτόματον τῷ βωμῷ προσειστήκει* Philost. Her. p. 254 Boiss. *τῶν εὐγενῶν οἰκείου, ὁ Φιλήμων λέγει, πρὸς τὸν πόλεμον καὶ θάνατον ὀρούειν, ὡς ἱερεῖα* Meineke's Men. et Phil. Rell. p. 531.
1299. *ἄλυξις. Κύρν' ἔμπης δ' ὅτι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπάλυξις· ὅττι δε μοῖρα παθεῖν, οὐ τι δέδοικα παθεῖν.* Theogn. 817.
1300. *τῶν ἡγουμένων πειθῶ πρεσβεύεται* Plut. Apoph. Lac. Lyc. 20. 'obedience to rulers takes foremost rank'. (*οἱ ἄλλοι*) *Φιλοψυχοῦσι μέχρις ἐσχάτου.* Suid. s. v. *Φιλοψυχήσαντα.* 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. *τίς πατέρ' αἰνήσει· εἰ μὴ κακοδαίμονα τέκνα; ἴσως ἐπὶ τῶν προγονικῶν ἀνδραγαθήματα προφερόντων.* 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. *τοσαύτην δυσωδίαν ἐξέπεμπεν ὡς οὐδὲν τῶν ἐν τάφοις διαλυθέντων διαφέρειν.* Suid. s. v. *Μαξιμῖνος.* 'ghostly' because *πρέπει* implies that a thing is either actually seen, or may be conceived as visible.



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γλῶχες τελέθουσι, τοὺς τε θέρει σπείρουσιν. Lit. 'at the bringing-to-bed of the wheat-sheath'.

1398. Tute hoc intristi: tibi omne est exedendum Ter. Ph. 2. 2. 5.
1406. κλυτὰ ἔργα περίφρονος Ἡφαιστοιο Hes. Sc. 313.
1407. 'what poisonous thing solid or fluid'. ἐξ ἀλῶς ὄρμενον is an allusion to the old belief that rivers are formed by the percolation of sea-water through the earth; as in Homer Ocean is the father of rivers, and Lucret. 5. 269 partim quod subter per terras diditur omneis.
1409. She has *put on* the sacrificial incense in the form of frenzy, a side-meaning of θύος, 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 ἐπακουόν Hes. Op. 29. When applied to the gods it means 'hearing propitiously'; in a forensic use, 'umpire', or, 'judge'; generally, 'a hearer'. Mosch. Hes. p. 15 N. Heyne; Theocr. 8. 25; Choëph. 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 Ægisthus.
1438. Φονεὺς μητρὸς τῆςδε Eum. 122 'this mother's slayer' Clyt., speaking of herself.
1444. κύκνοι μεγάλ' ἤπυον Hes. Sc. 316. κύκνος οὐ πρότερον φθέγγεται εἰ μὴ πρὸς τῷ ἀποθνήσκειν ἤ Artemid. 2. 20, where Reiffius quotes Paulinus Vidalinus in praise of the musical and charming notes of the swans in Iceland; but the story of their singing only when about to die seems to be fabulous. See the passages cited by Blomfield.
1447. 'Brought an additional relish for the luxury of my triumph, as agreeable to me as the pleasure she was to afford him in secret would have been to him'.
1452. As if he were τῶν σταθμῶν κύων as at v. 896.
1454. ἀπέφθισεν βίον. ἄνδρας ἀποφθίσειε θάλασσα Hes. Op. 664. But ἀπέφθισεν βίον is an expression so strange as to defy all explanation. It is usually translated as if ἀπέφθισεν were the exact equivalent of ἀπώλεσεν, an unscrupulous procedure which the Ed. has imitated most unwillingly. For the metre forbids our ejecting βίον with Karsten; rather a supplement must be obtained for the antistrophic verse. No well-trained ear can

endure the trochaic monometer with monosyllabic clausula. It must be either an ithyphallic or a dimeter catalectic. There is a corruption; and probably ἀπέφθισεν is a gloss.

1459. ἄνιπτος Hes. Op. 728.

1460. Probably suggested by Hom. Il. 2. 137 αἶ δ' ἄλοχοι εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι.

1461. ἐριμνάστευτος. ἀμνήστευτα Metrod. Fr. v. 180. Such allusions to the meaning of proper names are very common, and many instances are given in Dilthey's *Cydicpe* pp. 36—41. Perhaps the first two lines of the *Iliad* may be added, for Ἀχαιοῖς ἄλγεα is equivalent to ἄχη λαοῖς, just as Ὀδυσσεύς is the hero against whom Poseidon ὠδύσσατο, and the selection of the names, like that of Helena and others would be ascribed to the foreknowledge of the dæmons who suggested the names to the minds of the parents; as, in the case of Ὀδυσσεύς, to Autolycus by reminding him of the ὀδύσσεια, or enmity, which he had himself incurred. Αἰγαίων', κυδεῖ γαίων Il. 1. 404 is another; Virgil gives several etymologies, e. gr. 'cura penum struere et flammis adolere Penates' *Æn.* 1. 704. There are also cases like 'qua semita monstrat' which shows that Virgil took semita to be connected with σῆμα, σημαίνω, '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 αὐτῆ κέλευθος ἐκ προηγητοῦ πέλει, which no one can translate. It should be αὐτῆ κέλευθος κτλ. 'a road, which is a sufficient guide to others is itself travelled by a blind man by means of a second guide'. It is plain that if Virgil's notion of the primary meaning of semita has been correctly pointed out, it is not of the smallest importance to the reader of Virgil what philologists may decree to be its root. It is of some importance to them, but not to scholars. οἰζύς. Φῦλα γυναικῶν. πῆμα μέγα θυητοῖσι μετ' ἀνδράσι ναιετάουσιν Hes. Th. 592.

1468. διφυίοισι is exactly equivalent to δυοῖν ὑιέσι.

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'.

1473. μή τοι ἐφεζομένη κρώζη λακέρυζα κορώνη Hes. Op. 745.  
ὡςπερ οἱ κόρακες παρεδρεύοντες ἐξορύσσουσι τοὺς τῶν νεκρῶν ὀφθαλμούς Plut. Perd. Fr. 27.
1474. Predication by invocation, as often.
1480. ἰχώρ. ἰχῶρος· τὸ πεπηγὸς αἷμα Suid. s. v. Χειρῶνειον ἔλκος· τραῦμα διηνεκῶς ἰχῶρας ἐκκρίνον Suid. s. v.
- 1482, 3. αἰνεῖς. αἶνον (αἶνον wrongly, in Didot's Edition by E. A. Ahrens). αἶνος is 'an allegory' αἶνος· λόγος παροιμιώδης· αἶνος διαφέρει μύθου τῷ τὸν αἶνον μὴ πρὸς παῖδας ἀλλὰ ἄνδρας πεποιῆσθαι καὶ μὴ πρὸς ψυχαγωγίαν μόνον, ἀλλὰ καὶ παραίνεσιν ἔχει τινά Suid. s. v. Hesiod's lines about the hawk and nightingale are an αἶνος Op. 206.
1486. From Hes. Op. 667 ἐν τοῖς γὰρ τέλος ἐστὶν ὅμως ἀγαθῶν τε κακῶν τε, and Theognis 172 οὐ τι ἄτερ θεῶν γίγνεται ἀνθρώποις, οὔτ' ἀγάθ'. οὔτε κακά. So Cleanthes, Hymn to Zeus, v. 15. But Pythagoras according to Iambl. 178 ἀπέδειξεν ὅτι οἱ θεοὶ τῶν κακῶν ἀναίτιοί εἰσιν. How he proved it is not told. There is a sentence in Seneca 'quidquid facimus mortale genus, quidquid patimur venit ex alto'.
1591. ἐπιλέγει· πρὸς τοῖς εἰρημένοις Φησὶν Suid. s. v.
1501. ἀλάστωρ. ἀλάστορας καὶ παλαμναίους ὀνομάζουσιν ὡς ἀλήστων τινῶν καὶ παλαιῶν μiasμάτων μνήμεις ἐπεξιόντας Plut. de Def. Or. 15.
1507. 'Whence, whence would he come? ἐστὶ τὸ μὲν πῶ Δώριον, τιθέμενον ἀντὶ τοῦ ποθεν Suid. s. v. πώμαλα.
1526. ἀνάξια. ἀπὸ τοῦ ἄγω ἄξω ἄξιος· ἀπὸ μεταφορᾶς τῶν σταθμῶν τὴν ἴσην ῥοπὴν ἐχόντων E. M. s. v.
1534. καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας, σῆμα τιβεῖς Hes. Sc. 384.
1539. ἐν ἀρρήκτοισι δόμοισι of the vase in which Ἑλπίς was confined Hes. Op. 96.
1544. ὁ ζῶντα βλάπτων μὴ νεκρὸν με βρηνεῖτω Babr. 14.
1547. In prose ἔπαινος ἐπιτάφιος. ἰάψαι· ἐπιβαλεῖν Suid. s. v.
1550. πονήσει· 'perform its task of praise' as at v. 354.
1562. σὺ δὲ τρέφοντα τοῦτον τρέφεις Philost. Her. p. 12 B.
1566. ἀφάψαι· προσκολληῖσθαι Suid. s. v. ἐκείνω ὁ δαίμων ἄτας προσῆψεν Dion. Hal. 7. in Suid., of Regulus.
1574. From Hes. Frag. p. 314 (D. Heyne) καὶ κτεάνων μοῖραν πόρεν.



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1618. ἄφρων δ' ὅς κ' ἐθέλη πρὸς κρείστονας ἀντιφερίζειν Hes. Op. 208.
1626. ἀνδρὶ στρατηγῷ. 'a man and leader of men'.
1640. ζεύγλην δύσλοφον Theogn. 847.
1641. λιμὸν ἐχθρὸν συνοικητῆρα. δυσμενῆ θεόν Simonid. περὶ γυν. 101. τοῖςδε τὸν λιμὸν συνοικίζετε Alciph. 1. 20. 2.
1650. From Hes. Sc. 119 οὐκέτι τηλοῦ ὑσμίνη Hes. Sc. 119. λόχος· σύστημα ἐξ ἀνδρῶν ὀκτώ· οἱ δέ, ἐξ ἀνδρῶν ιβ'. οἱ δέ. ἐξ ις'. Suid. s. v.
1651. πρόκωπον ἔχων τὸ ξίφος· ἀντὶ τοῦ γυμνόν Suid. s. v.
1653. Chorus in Sept. 263 σὺν ἄλλοις πείσομαι τὸ μόρσιμον. to which Eteocles replies τοῦτ' ἀντ' ἐκείνου τοῦπος αἰροῦμαι σέθεν. τερασκόπον σ' αἰροῦμαι Choëph. 551. In addition to the fact that ερ and αρ cannot be distinguished in the Medicean Ms., there is no doubt that αἰρούμεθα is right, were they ever so unlike.
1655. ἐξαμᾶ θέρος Pers. 222. The idea is taken from Hom. Π. 19. 222 αἰψά τε φυλοπίδος πέλεται κόρος ἀνθρώποισιν. ἦστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν. ἀμητὸς δ' ὀλίγιστος ἐπὴν κλίνῃσι τάλαντα Ζεύς. ἀμητος 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. οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμᾶς σέθεν Eum. 228.
1660. ὀπλῆ is a solid hoof like that of a horse; χηλῆ is a cloven hoof like that of a sheep, goat, or ox; or a foot with claws. See Scholl. on Hes. Op. 488 and Hes. Sc. 62.
1669. μιαίνων εὐσέβειαν Sept. 344.
1672. For the proper case with προτιμᾶν see Eum. 640, 739. The Œd. T. of Soph., and the Ion of Eur. also end with trochaic tetrameters.

## EXPLANATION OF THE METRES.

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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 Choëphoræ page V foll., and its application to the Agamemnon in his Eumenides page 125 foll. The ordinary notation is adopted in the present edition, and no lacunæ are marked except in the dialogue. It is, therefore, inconvenient to give more than this one example of correspondence in the iambic systems. Thus, the Prologue consists of three periods:

6 lines; 14 (4, 8, 2); 14 (4, 8, 2); 4.

Introductory, intermediate, and concluding members (proodi, mesodi, epodi) are sometimes placed alone; so here the first 6 are a proodus and the last 4 an epodus. Interjections like  $\Phi\epsilon\tilde{\upsilon}$   $\Phi\epsilon\tilde{\upsilon}$  count as a verse.

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

- (1) 10 anapæstic 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,



$4\frac{1}{2}$ ,  $6\frac{1}{2}$ ) =  $28\frac{1}{2}$  relating to the present, and the action of the drama. This requires Enger's text at vv. 42, 66.

(2) An ode consisting of strophe, antistrophe, epodus. The verses of the str. and antistr., vv. 104—139, are:

1. dactylic hexam. 2. dactylic pentam. 3. dactylic dim.  
4. dactylic trim. 5. iambic dipodia, dactylic tetram.  
6. dactylic dim. 7. dactylic hexam. 8. dactylic dim.  
9. dactylic octam. 10. iambic dip., dactylic tetram.  
11. dactylic trim. 12. dactylic hexam. 13. iambic dim.  
14. dactylic tetram, ecbasis i. e. a base, in form, taking the place of a trochaic clausula. (All daet. orders are cat.)

The epodus vv. 140—159.

1. iambic dim. 2. iambic dip.; logæedic order (dactyl, trochaic dip.) 3. dactylic tetram. 4. log. (base, dactyl, trochaic dip.) 5. dactylic tetram. 6. dactylic pentam.  
7. anacrusis, base, dactylic trim. 8. dactylic hexam., dactylic dim. 9. dactylic hexam. 10. dactylic hexam., dactylic trim. 11, 12, 13. dactylic hexam. 14. dactylic dim. 15. dactylic tetram., ecbasis.

(3) An ode consisting of five strophes and antistrophes vv. 160—257.

Str.  $\alpha$ . 1. base, two trochaic dimeters cat. 2. trochaic dim. cat. 3. two trochaic dimeters cat. 4. dactylic pentam. 5. trochaic dim. cat.

Str.  $\beta'$ . 1. two trochaic dimeters cat. 2. trochaic dim. cat. 3. base, trochaic dim. cat. 4. cretic trim., trochaic dim. cat. 5. three trochaic orders: tripodia, dipodia, dim. cat.

Str.  $\gamma'$ . 1, 2. iambic dip., trochaic trip. 3. iambic dim., trochaic trip. 4. anacr., base, trochaic trip. 5. iambic dip., trochaic trip. cat., ecbasis. 6. iambic trip. 7, 8. log. (dactyl, trochaic dip.) 9. log. (choriambic hexapodia, dactyl, trochaic dip.)

Str.  $\delta'$ . 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. dactyl, 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



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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 Episode: iambic trimeters vv. 489—680.

Second Stasimon: an ode of four strophes and antistrophes, vv. 681—782.

Str.  $\alpha$ . 1. two trochaic dimeters cat. 2. trochaic dim. cat., cretic, trochaic dim. cat. 3. trochaic dim. cat. 4. log. (dactyl, trochee, cretic; dactyl, trochee, cretic; dactyl, trochee, dactyl, choriambic dim., dactyl, trochee, cretic; dactyl, trochee, cretic; choriambus, dactyl, trochee, cretic; dactyl, trochaic trip.) 5. log. (base, dactyl, cretic, dactyl, trochaic dip.) 6. Pherecratic (base  $\widehat{vuv}$ ; dactylic dim.)

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

Str.  $\gamma$ . 1. iambic dip., trochaic dip., three trochaic tripodias cat.; trochaic dip., trochaic trip. 2. dactyl, trochaic trip. cat. 3. log. (base, dactyl, cretic; choriambic dim.; dactyl, trochaic trip. cat.; choriambic trim., dactylic dim.) 4. anacr., base, dactylic dim., (monosyllabic catalexis). 5. pherecratic (base, dactylic dim.)

Str.  $\delta$ . 1. iambic dip., cretic trim., trochaic dim. cat. 2. log. (anacr., 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 pæonic trim. 2. ionic a minore (= anacr.  $\widehat{vuv}$  and base  $\acute{\text{---}}$   $\text{---}$ ), two dactylic trimeters cat. 3. log. (dactyl, choriambic dim., dactyl, trochaic dip.) 4, 5, 6,

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

Fourth Episode: vv. 1035—1330. (1) iambic trimeters vv. 1035—1071. (2) Commatica: seven strophes and antistrophes, vv. 1072—1177.

Str.  $\alpha$ . 1, 2. bacchiac dim.

Str.  $\beta$ . 1. bacchiac dim. 2. bacchius, dochmius.  
3. iambic trim.

Str.  $\gamma$ . 1. dochmiac dim. 2. cretic, dochmius. 3. iambic trim.

Str.  $\delta$ . 1. iambic dip., dochmius. 2. trochaic dim. cat.  
3. iambic trim. 4. dochmius, cretic tetram.

Str.  $\epsilon$ . 1. dochmiac dim. 2. iambic dim. cat. 3. iambic trim. 4. iambic dip., dochmius. 5. dochmius, cretic dim. Mesostrophe  $\alpha$ : 1, 2. iambic trim. 3, 4. dochmiac dim. 5. dochmius, cretic dim., dochmius.

Str.  $\zeta$ . 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3, 4. iambic trim. Mesostrophe  $\beta$ : 1. dochmiac trim. 2. cretic, dochmius. 3. dochmius, cretic dim. 4. dochmiac trim.

Str.  $\eta$ . 1, 2. iambic trip., dochmius. 3. dochmiac trim. 4, 5. iambic trim. Mesostrophe  $\gamma$ : 1. dochmiac dim. 2. iambic dim. 3. dochmiac dim. 4. dochmius, cretic dim. 5. dochmius.

(3) vv. 1178—1330, iambic trimeters, except v. 1307  $\phi\epsilon\tilde{\nu} \phi\epsilon\tilde{\nu}$  an iambus. and vv. 1214. 1256, 1315 iambic dipodias.

Three anapæstic 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 anapæstic systems, vv. 1448—1577.

Str.  $\alpha$ . 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.  $\beta$ . 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. δ'. 1. anacr., two bases, dactyl, cretic. 2. ionic  
 a minore, cretic. 3. log. (dactylic dim., trochaic dip.)

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

Exode: vv. 1578—1673,

vv. 1578—1648, iambic trimeters: vv. 1649—1673  
 trochaic trimeters catalectic.





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Canter, and have found nothing objectionable. Done at Louvain, April 1, 1570.”

Canter prefaces his critical notes to the Choephorœ as follows: “Quemadmodum hæc tragoedia principio caret, sic etiam iis quæ insuper præponi debent, destituitur: quorum nos utrique, quantum poterimus adferemus remedii. Hæc igitur præponenda sunt.

Ἐπιθέσεις τῆς τοῦ Αἰσχύλου Τραγωδίας, ἣ ἐπιγράφεται χοηφόροι. Ἡ μὲν σκηνὴ τοῦ δράματος ἐν Ἄργει ὑπόκειται· ὁ δὲ χορὸς ἐκ παρθένων ἐντοπίων συνέστηκεν, αἱ τὰς χοὰς πρὸς τὸν Ἀγαμέμνονος τάφον κομίζουσιν. Ἡ δ' ὑπόθεσις, Ὀρέστης ἐκ φυγῆς ἐπανιών, καὶ τὴν τε Κλυταιμνήστραν ἅμα καὶ τὸν Αἰγισθὸν 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 Choephorœ, independently of Canter. With reference to the lacuna in the Prologue of the Choephorœ he says: “Jam quod ad principium tragoediæ pertinet, id nobis *fere totum* conservavit in Ranis Aristophanes.”

THE END.