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THE

AGAMEMNON OF ÆSCHYLUS.
THE

AGAMEMNON OF AESCHYLUS

REVISED AND TRANSLATED

BY

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

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

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

(1) The deviations from an exact representation of the Greek metres are the substitution of the English decasyllabic for the Greek iambic trimeter and the contraction of resolved syllables in pæons, cretics, and dochmiacs. The anapaestic lines, also, correspond only as consisting of anapaestic feet, i.e., anapaests, 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
PREFACE.

of a first experiment which is soon superseded by something better from a more skilful hand; and the Editor naturally hopes for some indulgence from the reader.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 'σιγά 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 Ἑρ 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.
PREFACE.

The transcription of Greek proper names is made as nearly as possible like the Greek: thus, Casandra, Ægean; 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. κατίχεοι ‘inspired with a spirit of bloodshed and death’ κάτοχος εἰ. οὐς ἐνὶ καλλιχρήσις 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 (υγνίδες ὄμαις) and modulate to the breathing of the flute a strain in which are the charms that move the dance’. ἐνὶ with the dat., as in the phrase ἐνὶ τινὶ ἢλισσετοι. ἐπὶ ὅρμη, ἐπὶ μυσθῷ, ἐπὶ σοφίς. ἐπικνεόσας αὔματι Θῆβας is a similar use of ἐπὶ ‘inspired (trans.) with a desire to win the blood of Thebe’.

οὐδ’ ἐπὶ νυσσαμενὶ etc. ‘nor to the music of the maddened thyrsus-bearer dost thou career with fawn-skins, but thou makest the solid-hoofed colt curvet to the rattle of chariots and quartets of
trappings'. ὑπὸ with dat. as in the phrase ὑπὸ αὐλατηρίας ὑμίου, ὑπὸ ἀυλῳ, ὑπὸ κήρυκι, and for the idea compare Hom. II. 7. 240 ἔνιοι μέλπεσας Ἀρμῆ 'to dance to the discord of the destroyer Ares'. ἔνιος is both trans., and intrans., in Homer. The difficulty arose from overlooking the carefully arranged antithesis and the meanings of ὑπὸ and ὑπὸ.

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

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

καταχράσμαν Theocr. 4. 22 is sound, and rightly explained by the scholiast κακός εἶς τὸ κρύοντα αὐτῶ ρίπα '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 ingreda premeretur caseus urbǐ': 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 τίς 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, πέτερα μὴ δὴ δίδ τούτα δικαῖα, ἢ μείζω δέοι δικαιος; is sound and does not require the καίν 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 ἃνυε for ἀνυε 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, χάνεα must be changed to χάνει i. e. Corinth.

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

In the same play v. 990 the vulgate, and Dindorf’s, τύαν is absurd. Read τύαν, 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 τι χρήμα λέειν; The average number of lines on a leaf is 91½. Thus: 1026—295 = 731 which divided by 8 gives 91½; and 1118—1026 = 92: there are 45 lines on the facsimile page exhibited by Dindorf Ἀsch. 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 Choephoroe, and 7, the exact number required for the Title and Dramatis Personae, and we have a remainder of 12 as the number of lines lost in the prologue of the Choephoroe. But, by applying Professor Weil's theory, we find that the latter part of the prologue consists of 6. 4. 2 = 12 lines; therefore the preceding part which is lost was probably 6. 4. 2 = 12, of which 7 lines and parts of two have been recovered. Therefore the lacunas still existing in the Prologue of the Choephoroe 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 Personae occupied each a line.

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

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

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

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

Bess. Bessarionis codex, probably of the 13th century. It contains the first 383 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.

(8) The text also differs from the text of previous editions in the arrangement of many lines in the choral odes. Even Enger (1863) did not venture to make any change. But when the principles of Greek Metres had been so clearly explained by Boeckh in his three books 'de metris Pindari' there could be no reason why the change should not be made. In the choruses, then, as here arranged, the verses always begin out, the rhythmical orders, of which the verses are composed, begin in. The verses are divided at the points most convenient for scanning and printing; for this is a matter which has to do with the breadth of the page. Boeckh's Pindar is in quarto, but even so there is not room for the longer verses to be written in one line. In the anapaestic systems the first line begins out and the rest, down to the parœmias, 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 ‘anæps’, the nature of the clausula and catalexis, or by the anacrusis and base which commonly announce the commencement of a new verse. A correct ear, well practised in Greek rhythms, is also necessary to the discovery of the verses.

(4) Besides these innovations in the form of the Translation, in the text, and in the arrangement of the lines, a Commentary is added which is almost entirely new, and in which nothing is inserted but what seemed quite necessary to a right understanding of the play. One principal feature is the frequency of quotations from Hesiod and the Gnomic poets. The Editor had often read the Hesiod before he discovered that the phrase and thoughts of Æschylus in this play were to so great an extent the reflection of those of Hesiod. In the Choæphoræ 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 ἀμφάν is in apposition with δυσταν implied in δυτήρ γενέσθαι = δυσταν ποιεσθαι, and that ών in v. 34 refers back to v. 11, the Watchman’s statement of Clytemnestra’s confident assurance that Agamemnon would return. ών in v. 473 refers to a conclusion which might have been inferred from the line above. So in Soph. Ant. 722 ών signifies “if not, as you might infer from my saying πρεσβεύοιν”. On κτήνι, v. 129, it should be said that it is directly taken from Hom. II. 18. 512 κτήνιν ὅποι πελειόθρων ἐπήρατον ἀνες ἐρμοι, a line which finally determines the genuineness of the word κτήνι.
(5) Finally, this is the first of English editions to give an explanation of the rhythm and metre of each line in the play. And here it may be added for the further information of junior students that rhythm is the regular succession of arsis and thesis in a verse; metre, the regular succession of long and short syllables arranged for the expression of rhythm.

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

En vobis,lectores eruditi, ea tradenda curavi quae amore atque labore ducibus, omnium illis rerum victoribus, ad hanc fabulam 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. Prefatio autem prior versionem meam maxime spectat talesque res quales intellectisse 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 œcum 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. Ahr-entis, Paleii, Coningtoni, Dindorfii editionibus perlegendis. Sed nondum aderat, etiamnunc abest, Dindorfii editio quinta Pecatarum Scenectorum Graecorum; eam partem dico in qua Dindorfius Æschyli relliquias tractabit.
PRÆFATIO ADNOTATIONIS CRITICÆ.

Quod ad rem metricam pertinet rationes secutus sum Boeckhii, supra quod enarrari potest, viri clarissimi.
Restabat solum ut vobis congratularer quod hæc fabula in eo est ut et facilior intellectu et mendarum purior evadat quam ulla alia fabula Græca. Tantum valuit indomitus virorum doctorum labor et ingenitus nudæ veritatis amor.

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

In the Argument. Page 5, last line murder.

In the Text. P. 8, l. 1. ΦΥΛΑΣ. V. 276 ἐνακτ. V. 584 ζ. V. 1078 τ. V. 1238 ἔκκειν. V. 1245 ἄλλ' V. 1292 ἐμέγαραν. V. 1457 ἵμπ. V. 1492 ἐφαρματ.

In the Translation. V. 111 soldiers'. V. 121 victor. V. 203, 4 should begin in. V. 205 for thus read then. V. 245, 256 should begin out. V. 355, 433 place commas after beloved and remembers. V. 545, 560, 610 for host. war. Greeks: read host? war? Greeks? V. 515 heralds'. V. 572 for wish read bid. V. 689 for knell-like to read death-knell of. V. 750 pronounced. V. 794 for gladness read mirth. V. 795 should begin out. V. 825 place a comma at town. V. 826, 7 read set: and. V. 1090 for god-hating read god-hated. V. 1114 for view read view? V. 1133 for men: read men? V. 1342 should begin in. V. 1371 for see read know. V. 1535 'the, Right' read the, Right.


In the Commentary. V. 2 explained. V. 17 ἄνερομον. V. 105 also. Page 181, line 4 that. line 33 (none in. V. 128 learn. V. 246 perform-ing. V. 612 follow-ing. V. 829 substituted.
ΑΙΣΧΤΛΟΤ ΑΓΑΜΕΜΝΩΝ.

THE AGAMEMNON OF ĀESCHYLUS.
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΤΑΛΕ.
ΧΟΡΟΣ.
ΚΑΤΤΑΙΜΝΗΣΤΡΑ.
ΚΗΡΤΩ.
ΑΓΑΜΕΜΝΩΝ.
ΚΑΣΑΝΔΡΑ.
ΑΙΓΙΣΘΟΣ.

M. non habet personarum indicem.

PERSONS REPRESENTED.

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

CHORUS.

CLYTEMNESTRA: acted by the Protagonist: about 340 lines.

A HERALD:

AGAMEMNON:

CASANDRA: Deuteragonist.

ÆGISITHUS:

THE MUTE ACTORS ARE:

Attendants of Clytemnestra vv. 92, 595.

Personator of Casandra v. 950: his place is taken by the Deuteragonist after v. 974, by stage-contrivance.

Attendants of Agamemnon v. 944.

Personators of Agamemnon and Casandra lying dead vv. 1404, 1440.

Attendants of Ægisithus v. 1650.
ΤΠΟΘΕΣΙΣ.

'Αγαμέμνων εἰς 'Ἰλιον ἀπιῶν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσου τῇ 'Ἰλιον, ύπεροχτε τῆς αὐτῆς ἡμέρας σημαίνειν διὰ τοῦ πυρόν. ὧδεν σκοποῦν έκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρᾳ, ἵνα τηροί τὸν πυρὸν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν προσβητῶν χθλον μεταπέμπεται περὶ τοῦ πυρὸν ἱδώσα· ἐξ ὁμιλοῦ καὶ ὁ χορὸς συνύσταται· οὔτες ἄκουσαντες παυάνεικος. μετ’ οὗ πολὺ δὲ καὶ Ταλάμβιος παραγίνεται καὶ τᾶ περὶ τῶν πλοίων ἱσηγεῖται. Ἀγαμέμνων δὲ ἐπὶ ἀπήνης ἔρχεται· εἵπετο δὲ αὐτῷ ἐτέρα ἀπήνη, ἐνθα ἄν τὰ λάθρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισήχχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμανετεται, πρὶν εἰς τὰ βασιλεία εἰσελθεῖν, τὸν ἐκτός καὶ τοῦ Ἀγαμέμνονος θάνατον καὶ τὴν ἥμαρτον μητροκοτολίαν, καὶ εἰς τοῦ ἀνθρώπου, μίμησα τὰ στέγματα. τούτῳ δὲ τὸ μέρος τὸ δράματος χυμαίζεται ὡς ἐκπλήξιν ἦκον καὶ οἰκτον ικανόν. ίδίος δὲ Λευκόλας τὸν Ἀγαμέμνονα ἐπὶ σκηνῆς ἄναιρεσθαι πιστεῖ, τὸν δὲ Κασάνδρας σιωπής θάνατον νεκρὰν αὐτὴν ὑπεδείξειν, πεποίηκε τῷ Λευκόλου καὶ Κλυταιμνήστραν ἐκάτερον. δισχρυζόμενον περὶ τῆς ἄναιρέσεως ἐνὶ κεφαλαίῳ, τὴν μὲν
ARGUMENT.

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

τῷ ἀναρέσει Ἰφιγενείᾳ, τὸν δὲ ταῖς τοῦ πατρὸς Θυέστου 20
ἐξ Ἀτρέδος συμφοραῖς.

Ἐνδιάρθῃ τὸ δρᾶμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιώδι
ὑγικοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι,
Χορόφροις, Εὔμενισι, Πρωτεῖσι σπανικῷ ἐκρήγη Ἑνωκλῆς
Ἀφίδνεις.

Προλογίζει δὲ ὁ Φύλαξ, θεράπων Ἀγαμέμνονος.

1. 16. ἐπὶ σπανικῷ. I. e. tam prope a scena ut ejus clamores a spectato-
toribus exaudiri possent.
former, by the misfortunes brought upon his father Thyestes by Atreus.

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

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

Θεοῦ μὲν αἰτώ τὸν ἀπαλλαγῆν πάνων
φρουρᾶς ἐτέλεσ μῆκος, ἢν κοιμόμενος
στέγης Ἀτρείδων ἄγκαιν, κυνὸς δικαιν,
ἀστρον κάτωδα νυκτέρων ὁμίγρυν,
καὶ τοὺς Φέροντας κεῖμα καὶ θέρος βροτοῖς
λαμπρῶς δυνάτας, ἐμπρόκοτας αἰθέρι.
Καὶ γὰρ Φιλάσσων λαμπάδος τὸ σύμβολον,
ἀυγὴν πυρὸς Φέρουσαν ἐκ Τρολάς Φάτων
ἀλάσιμων τε βάζων ὅπερ γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
Εὐτ' ἀν δὲ νυκτίπλαγχτον ἐνδροσόν τ' ἐχω
εὐρίην ὑελροίς οὐκ ἑπισκοπουμένην
ἐμίθη, Φάβος γὰρ ἀνθ' ὑπνοῦ παρακάτατει
τὸ μῆ βεβαιάς βλέφαρα συμβαλείν ὑπνῷ,
ὅταν ἃ δειδεῖν ἢ μινύρεσθαι δοκῶ,
ὑπνοῦ τὸ δ' ἀντίμαλπον ἐντέρων ἄκοι,

2. ἐτέλεσ· μῆκος ὡς ἦν Μ. μῆκος; ὢς
Fl. cet. Rdd. inde a Victorio.
3. στέγης libri. στέγης Schneider.
ἀγκάθην libri. Fortasse αὐτάθεν le-
geandum, monente Engero; iudece in-
vitis Schol. et Gramm. Herm. sibi
ipse imposuit, nimium et aliis, ra-
tiunculis suis de hujus voc. sign.;
quod non fecisset, si èp' ἀγκάθων,
recte vertisset 'cubito presso'. At
ille 'in ulmis', ambiguæ.
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,
the bearers both of cold and heat to men,
bright rulers who in æther keep their state.
And still I'm watching for the beacon's sign,
the flare of fire which bears report from Troy,
news of its capture; so our lady's wit,
hopeful, with manlike reasoning, proves 't will be.
And whensoe'er I take my dewy rest
broke by 'night wanderings, not o'erlooked by dreams —
for fear 's my comrade in sleep's stead, and so
my eyelids have no firm set-to with sleep —
and when I have a mind to sing or hum,
plying that knife of song to cure my sleep,

εἶπεν φίλοι, ἀπελάσ τε τῶν, απερτὸς
spurius.
14. έμέν. Sic et Eum. 578, Suppl.
366 in hac sede cum interpunctiones.
17. Sic libri. Malim ἀντιμακρον
'specilli loco'; nam vulg. corruptum
cesse vel infanda vertendi difficultas
ostendit: neque vero ineptum est
militem quondam vulneratum hoc
dicere.
ΑΓΑΜΕΜΝΩΝ.

κλαίω τότ' οίκου τούδε συμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ' ἀριστα δεσποτουμένου.
Νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πάνων,
εὐαχγέλου Φανέττος ὀρφανοί πυρὸς.
"Ω χαῖρε λαμπτήρ νυκτὸς, ἡμερήσιον
Φώς πτιφθαίνομι καὶ χορῶν κατάστασιν
πολλῶν ἐν "Δρυγεὶ τῆδε συμφορὰς χάριν.

'Ἰοῦ Ἰοῦ.

'Αγαμέμνονος γυναικὶ σημανῶ τορίδας
eὐνῆς ἐπανειλακαζὰν ὡς τάχος δέμας
ἀλουγμένοι εὐφρεστῶν τῆδε λαμπτάδι
ἐπορθίαξειν, ἐπερ Ἰλίου πόλις
ἐάλλωσεν, ὡς ὁ Φρυκτᾶς ἀγγέλλων πρέπει.
αὐτὸς τ' ἔγαγεν Φραίμιον χαρεύσομαι.
Τὰ δεσποτῶν γὰρ ὃι πεσόντα δήσομαι,
τρίς ἐξ βαλούσης τῆδε μοι φρυκτοφράς.
Γένοιτο δ' οὖν μελόντος εὐφιλῆ χέρα
ἄνακτος οἰκὼν τῆδε βεστάσω χερὶ.

Τὰ δ' ἀλλὰ σιγῶ· βοῶς ἐπὶ γυλότυμη μέγας
βέβηκεν· οἷος δ' αὐτὸς, εἰ Φοργυγὴν λάβοι,
σαφῶς τ' ἐν λέξεις· ὡς ἴκων ἔγω
μαθοῦσι αὐτῶ, καὶ μαθοῦσι λήθομαι.

ΧΟΡΟΣ.

Δέκατον μὲν ἔτος τὸν ἐπεὶ Πριάμου
μέγας ἀντιδίκος,
Μενέλαος ἄναξ ἢδ' Ἀγαμέμνων,

then, sighing, I deplore this household's lot, which is not as before most fairly ruled.

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

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

30 I may hold clasped the palace-lord's dear hand. For the rest, hush! a great ox on my tongue treads; and the house itself if it got speech would tell the truest tale; since freely I tell those who know, to those who don't, forget.

CHORUS.

40 This year is the tenth since that when the great foeman of Priam, king Menelaus and king Agamemnon,

30. Sic. Vict. sýgílon Fl. M. 42. Et hic suspectus Boissonadio,
ΑΓΑΜΕΜΝΩΝ.

Διήρονον Διόδεν καὶ δισκήπτρον
tιμῆς; ἕχυρον ξεῦγος Ἀτρείδαι,
στόλων Ἀργείων χιλιοναύτην
τῆς ἀπὸ χώρας
ἥραν στρατιῶτιν ἀρωγῆς.

μέγαν ἐκ νυμφῆς κλάζωντες Ἀρη,
τρόποιν αἰγυπτίων,
οὕτ’ ἐκπαιδεύον ἀλγεσί παιδῶν.

ὑπατοὶ λεχέων στρατολυκοῦνται
πτερύγων ἐρεμοῦσιν ἐρεσοῦμενοι,
δεμνοτήρη
tόν ὄρτικων ὀλέσαντες.

ὑπατος ὡ ὀἰνῶν ἡ τις Ἀπόλλων,
ἡ Πάν, ἡ Ζεύς, οἰωνόθροιν
γόνων ἐξευθέν τῶνδε μετοίκων
ὑστερόποιον
πέμπει παραβᾶσιν Ἕρμών.

Οὕτω ὡ Ἀτρέως παίδας ὁ κρείσσων
ἐπ’ Ἀλεξάνδρον τέμπος ξένως.

Zeύς, πολυάνθος ἀμφὶ γυναίκας
πολλὰ παλαιόταιρον καὶ γυνοβαρῆς
γόνατον κοινίσασιν ἐρειδομένων
δικακομένης τ’ ἐν προτελείας
κάμικας ὑένων Δαυίδοις.

Τρωτὰ θ’ ὄμοιος. Ἔστι ὡ ὡτῃ νῦν
ἐστί τελεῖται ὡ ἐς τὸ πεπρωμένον.

Oὐθ’ ὑποκαλών οὐθ’ ὑπολείβων

45. χιλιοναύτην libr. -ν Dind., 57. Omnino abhiciendum comma.
probante Engero. τ. μ. pendent ab 'E.: sic τέσσαρ' Ἕρως,
Eng. v. 73 cit. 64. ἐρειδομένων M. ἐρειδομένου Fl.
holding from Zeus twin-throned twin-sceptred
honour, a firm-paced pair of Atreidae,
launched from this land an army of Argives
borne in a thousand barks,
an avenging legion of heroes:
sending forth from the soul loud clamour of war,
like two vultures
which in distracting grief for their offspring
to the utmost height over their nests float in curves,
rowing themselves with their oars of pinions,
having lost the brood-care
which before at the nest had detained them:
and in the highest some dweller, Apollo,

or Pan, or Zeus, bearing the shrill-voiced
wall of the mourning birds sends the departed
fledgelings’ Erinnys
with a late levied doom ‘gainst the sinners.

So doth the master Zeus, patron of host and guest,
‘gainst Alexander send the Atreidae,
and for the lady of many a lover
will impose on Achaeans and Trojans alike
many encounters fatiguing the sinews
where the knee of the hero is pressed in the dust
and the spear-shaft snapt in the foremost
orgies of battle. And now things are —
as they are; but will end in the issue decreed.
Not by burnt nor drink offering after the sin

3 ad π supra scripto; ut vulg. Bess.
66. ἀμακὸς — Ἰδωλ. hæc in mo-
nom. et paroem. digessit Eng.
67. δύν vulg. δύν Herm.
69. οὖν ὑπ. Herm., quod ne-
cessarium sit; sed licet per me poëtas
asynodo uti. ἔμπρακτων libri, ἐπονοιασ
Cassaubon, (-ὅπως Dind.)
οὔτε ἄκραν ἄτπορον ἀερὸν
ὁργὰς ἀτενεῖς παραβέλξει.

'Ημεῖς δ' ἀνίκαι σαφῆ παλαιὰ
τῆς τῶν ἀρωγίας ὑπολειφθέντες;
μέμνησεν, ἵσχύν
λύτταῦδα νέμαντες ἐπὶ σκῆπτρῳ.

ἀς τε γὰρ νεοῖς μυελὸς στέρνων
ἐντὸς ἀνφόσων
ἀσπροπέζου, "Ἀργὸς δ' οὐκ ἐν χάρᾳ.
τί δ' ὑπεργήρως, φυλλάδος ἥδη
κατακαρφῳδένης; τρίποδας μὲν ἅδως
στείχει, παιδὸς δ' εὐδέν ἀρέιον
ὄναρ ἥμερῷφατον ἀλαινεὶ.

Σὺ δὲ, Τυνδάρε"οι,
θύγατερ, βασιλεία Κλυταιμνήστρα.

τί χρόνος; τί νέον; τί δ' ἐπαινοθεμένη
τίνος ἄγγελας
πευδοὶ περίπεμπτα δυσκοιλεῖ;

πάντων δὲ θεῶν τῶν ἀστυνόμων.

ὑπάτων, κόροιν,
τῶν τε θυραῖων τῶν τ' ἄγοραῖων

"βασιλείς θάρσοι φανεροίτε.

ἄλλη δ' ἄλλοθεν οὐρανομενής

λαμπάτες ἄνυσχει

Φαρμακστομελῆ χρῆματος ἄγουν

70. ἀτπόρον ἀερόν. Vide Comment.
72. ἀτίται M. atita Fl., et sic recente recens. 'vacantes militias munere'.
76. ὅτε libri. δ τε Auratus.
77. ἀναστατο libri. corr. Herm., recentt.
78. χαρέτι M. χαρε vulg. 'in puerorum pectore non est deus indiges'.

Sic γάρ, δέκαατ "Ἀργὸς Ἀσχ.
Supp. 749.
79. τιθεργήρως M. corr. Martin.;
proclara esdemque diu desiderata emendatio.
nor by tears will he charm the intensified wrath
which he roused by contempt of religion.

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

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

μαλακαῖς ἀδίλλωσι παρηγορίαις,
πελάκων μυχόθεν βασιλεῖσι.
Τούτων λέξεις ζ' τι καὶ δυνατόν
καὶ δεῖμις αἰνεῖν,
παῖον τε γενοῦ τῇδε μερίμνῃς,
ή νῦν τότε μᾶν κανόφραν τελέθει,
tότε δ' ἐκ βυσσίων ἀγκὰλα φαίνοντ' ἐλπίς ἀμύνει γροντὶ τ' ἀπλωστὸν
τὴν θυμοθάρον φρενὶ λύπην.

στρ. Κύριος εἰμι βραεῖν Ὑδιον κράτος ἄλητον ἀνδρῶν
ἐκτελέον· ἔτι γὰρ θεόθεν κατατείχει
πειθῶ μολπᾶν
ἀλλὰ σύμφωνος αἰῶν·
ὅτως Ἀχαιῶν δίδραμον κράτος, Ἑλλάδος Ἡβας
ἐξίμφρονα ταχάν,
πέμπτεν σὺν δορὶ καὶ χερὶ πράκτορι βούριος ὑπὸς
Τευκρῆν' ἐκ' αἰῶν·
οἰνων βασιλῆς βασιλεύσῃ νεών, ὃ κε·
λαῖνος, ὃ τ' ἠξῶπιν ἄργφας,
Φαυνήτης ἰκταρ μελάθρων χερὸς ἐκ δορυφόλτου
παμπρίστους ἐν ἱδραίσιν
βοσκάμενοι λαγάναν ἐρικυμάδα Φέρμα τε γένναιν

97. λεξε' vulgo. corr. Hartung.
98. εἰκεθ Fl.
102. Sic. Fl. ἀπλεκτον M.
103. τῶν θυμοθάρου λύπης γραν M. τῶν θυμοθάρου λύπης γραν Fl.
Schol. M. legit θυμοθάρου. Sermo ex Hesiodo illo sumptus perūlae δὲ
107. μελεῖς M. a p. m.
AGAMEMNON.

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,  
which now at one moment sadly forebodes,  
and then again hope, from the frankincense-fires  
kindly beaming, repels the insatiate care,  
this heart-gnawing grief, from my bosom.

I have full powers to tell of the strong men’s omen of conquest  
seen on the march; (for my being still one with its birthmate  
vigour of harmony  
breathes forth god-given eloquence;)  
how martial bird sends with the spear and the sentence-exacting  
arm to the Teucrian.

land the Achaeans’ twin-throned royalty, Hellas’s soldiers  
one-hearted chiefdom:  
kings of birds to the kings of the galleys appearing, the  
dark one, and he with tail argent,  
before the halls, fast by the hand that poises the spear-shaft,  
on conspicuous perches,  
[burden  
feasting themselves on the full-wombed child of the hare and her

1284 opt. codd..  
110. τὸν γὰρ M. corr. in Fl.  
111. ἔτων Fl. xal libris omisum  
ex. Ar. Ran. 1289 revocatum est.  
114. βασιλείας libri. βασιλείας Karsten, ὅς ego, ut ἑρμοῦ v. 230,  
βασιλείας Soph. Ai. 189.  
115. ἀγαθας libri. ἀγαθας Blomf., ἀγαθας Dind., recentt.  
116. ὀρυπάλτου libri, Enger. ὀρυ-  
pάλτων om. T. V. vulgo.  
117. παμπράτοις ἐν Ἑραίοις M.  
pαμπράτοις Ἑραίοις Fl. παμπράτοις  
ἐν Ἑραίοις Bass.  
119. ἐριξώματα φέρματi M. ἐρι-  
mων φέρματο Fl. ἐριξώματα ex He-  
sychii glossae receptant Karst., Dind.,  
Eng. φέρμα τε Ahr., quem sequor,  
voce βικράτα ductus.
βιβλιόν τὰ λοισθίων ἀρχιών.
Αἵλιον, άἵλιον εἰπέ, τὸ ᾗ ἐν νικάτῳ.

ἀν. Καθὼς δὲ στρατῶμαντις ἵδων δύο λήμασιν Ἰσούς
'Ἀτρείδας μαχόμενος ἠδὲ λαγωδάτας
πομπάς ἀρχούς·
οὕτω ἡ εἰπε τερφέζων·
χρόνος μὲν ἄγεθ' Πριάμου πόλιν ἧδε κέλευθος,
πάντα δὲ τύργων
κτήμιν πρόθες τὸ δημοσπληθεῖα Μοῖρα λαμαξεῖ
πρὸς τὸ βίασον.
Οἷον μὴ τίς ἄγα βεβαίων κυρίατη προτυ-
πὸν στόμιον μέγα Τροίας
στρατωθέν· ὅσον γὰρ ἐπικφθονος Ἀρτεμίς ἄργα
πταίοισιν καὶ πατρὸς
αὐτότοιον πρὸ λόχου μογερὰν πτάκα φυμένοισι,
στυγεί ἢ δεῖπνοι αἰετῶν·
αἵλιον, αἵλιον εἰπέ, τὸ ᾗ ἐν νικάτῳ.

εἰπ. τότοιον περ ἐθφρον ἄ καλὰ
δρόσους λέπτοις μακρεῖς λεώτων,
πάντων τ' ἄγουρόμενοι Φιλομάκατοις
θηρῶν ἀβρίκαλοισι, τερτνά
τοῦτοι τεί ξύμβαλολα κράναι.

dī, hoc genus versus pronuntiando, 129. prœdeter M. prœdeter Boess.
īste factum esse. lūmasen ipsum libri; prœde in vulgo. Mutare nolim.
recto Dind. lūmasen Isou. ἐπιστολά. ἐπιστολά. O. Mūl-
123. 'Ἀτρείδας vulgo. 'Ἀτρείδας ler, Eng.; nec desunt alīs epīcē
Mons. formae in hoc carmine. Mαιρ' ἀλαπαζείν
124. πομπας τ' ἀρχοῖς M., voc. illo vulgo. Ut editur, F., recentt.
 courageous, Fl. πομπάς ἀρχοῖς Karst., 131. ἀστὰ libri, ἀσα Herm.
120 from further running all debarred.
Speak the refrain of the dirge, but may good prove victor

And the shrewd army-diviner, observing the two gallant Atreids
matched in mood, was apprised of the cavalcade-leading
hare-tribe butchers;
125 and thus spake he divining:
"in time this route bindeth its quarry the city of Priam;
then all its towers’
substance hitherto stored by the people fate shall in violent
130 fashion demolish:
granted only no grudge from the deities tarnish the
bit for Troy forged and in grandeur
135 embattled; since undefiled Artemis hating as much these
feathered bounds of her father,
butcherings, litter and all, the poor trembler before her deliv’ry,
(for she abhors the eagles’ food) —
speak the refrain of the dirge, but may good prove victor: —

140 as she, the beauteous one, delights
in tiny cubs dropped by the fierce-souled lions;
and all ravening animals’ pap-fond
younglings, prays her sire to accomplish
mystic omens pleasing these fav’rites.

134. olim libri, vulgo. δοσον ego;
quo recepto, τόσον περ v. 140 tolerari potest.
140. εύρων καλὰ Μ. & καλὰ Fl.,
vulgo.
141. δρόσων ἀπό τοις Μ. δρόσων αὐτοῖς Fl., Besm. δρόσων λεπτοῖς;
Wellauer. Α pro Α posita est, Α
supra scripta, et schol. M. confic-
tum. μαλακῶν διοι M. λεπτῶν Stan-
leius, ex E. M. sub v. ἑρατ. Dind.
inscruit τε m. c. Ahr. movuit lepōtōv.
143. ἰβρικαλαίθη M., sed ou in ai
mutato. τερπῶ cum glossa "Ἀρτεμις
in F.; sed cum ἵμαβαλα jungi debet.
144. κράναι M. κράναι Fl.
Δεξιά μὲν, κατάμομβα δὲ φάσματα Φαινών. 145

'Ηλίου δὲ καλέω Παιάνα,

μὴ τινας ἀντιπόνους Δαναὸς χρονι-

ας ἐχειβάς τεῦχη ἀπλοῖας,

σπευδομένα δυσίλαν ἑπέραν, ἄνομον τιν’, ἄδαιτον,

νεικέων τέκτων σύμφωτον, οὐ δεισήνορα, μὲνει

γὰρ Φοβερὰ παλίνορτος

οἰκονόμος δολία μνάμων μὴν τεκνόποινος. 155

Τοιαύτες Κάλλαξις ἔχων μεγάλοις ἀγαθοῖς ἀπεκλαυχέν

μορίμιον ἀπ’ ὥριθων ὀδίων οἰκος βασιλείας

τοίς ὅ ὁμόφωνον

αἴλινον, αἴλινον εἰτέ, τὸ δ’ ἐν νικάτω.

στρ.α. Ζεῦς, ἔστις πορ’ ἐστίν, εἰ τὸν οὐ-

tῇ Φίλον κεκλημένον,

τοῦτο νῦν προσένεπων;

οὐκ ἔχων προσεκόσαι

πάντ’ ἐπισταθμόμενος;

πλὴν Δίος, εἰ τὸ μάτων ἀπὸ Φροντίδος ἀχθος

χρὴ βαλεῖν ἐπτυγίμως. 165

ἀν.α. Οὐδ’ ἔστις πάροιδεν ἦν μέγας,

παμμάχορν δράσει βρῶν,

οὐδὲ λέξεται πρὶν ἄν’

ἐς δ’ ἐπείτ’ ἐξει τρια-

κτῆμον οἰχεῖται τυχόν’

Ζῆνα δὲ τις προφάνως ἐπινίκιοι κλάζων

τεῦξεται Φρενόν τὸ πῶν’. 175

145. φάσματα στρατόκριτος Μ. τών

στρατόκριτος Ελ. φάσματα παρέων Heim-

sooth. quam certissimam emend. En-

149. ἐχειβάς libri. corr. Blomf.

150. αἰλινοῖς Μ. τῶν αἰλινοῖς
Good is the vision of eagles, but chequered with evil.
But I invoke the deliv'rer Paean
lest she should work for the Greeks any foul-blowing,
lingering, ship-staying, adverse-weather,
craving a different victim, unlawful, not yielding a banquet,
cognate framer of bickerings, no poor craven, for housewife-
rgour is waiting to-break-out-
155 afterwards, dire, ever-mindful, treach'rous, offspring-avenging."
Such were the fates which, mixed with large benisons, learnt from the omens
seen at the starting, Calchas rehearsed to imperial households:
whereeto in concert
speak the refrain of the dirge, but may good prove victor.

Zeus (if, whosoever he is, he be
titled thus acceptably
by this name I speak of him:
I've no power to strike a balance,
when I bring each plea to scale,
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,
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

he will reach the sum of wit:

Eng., m. c.; fortasse recte. ἀνέλαις
157. ἀνέλαις M.  170. ὅχθιν  ἅμα libri ὅχθιν ἅμα
Ahr. a recentt. receptum.
ΑΓΑΜΕΜΝΩΝ.

στρ.β’. τὸν Φρονεῖν βροτοὺς ἀδέσποτα, τὸν πάθει μάθος ἑντα κυρίως ἔχειν.
Στάξει ἡ ἐν θ' Ὑπνῶ πρὸ καρδίας μνησιπῆμων πόνος, καὶ παρ' ἀνατα ἢλθε σωκρονεῖν·
δαιμόνων ἰδ' που κχάς βιαίως σέλμα σεμιδν ημένων.

ἀπ.β’. Καὶ τὸ ἐγεμάδον ὁ πρέσβες νεών Ἄρχαικόν
μάντιν οὐδένα ψέγων,
ἐμπαιος τύχαιοι συμπνέων,
εὖτ' ἀπλαὶ κεναγγεὶ βαρύνοντ' Ἄρχαικὸς λείος,
Χάλκιδος πέραν ἔχων παλαρρο-
χθος ἐν Αὐλίδος τόποις,

στρ.γ’. πνεαλ' ἡ ἀπελδομένος μαλατοσαι
κακόςχολοι, νήστιδες, δύσταρμοι,
βροτών ἄλαιο, νεών τε καὶ πεισμάτων ἀφείδεσι,
παλμαμήθη χρόνον τίθεσι
τρίβορ κατέξαινον αὖθος Ἅργειῶν·
ἐπει δὲ καὶ πικροῦ
χελμάτος ἄλλα μήχαρ
βριθύτερον πρόμοισιν
μάντις ἐκλαγεῖν, προφέρων
"Ἀρτέμιν, ἀπεὶ χθόνα βα-

177. τὸ libri. τὸ Schultz. recentt. quam ap. Thucydidem.
179. τε est 'etiam' ut nonnum-
190. παλαρροὺς 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. ἔρζων καὶ libri. ἔρζω τε καὶ  201. ἔκλειψεν libri. corr. Pors.
ΑΓΑΜΕΜΝΩΝ.

κτροις ἐπικρούσαντας Ἐπει-

δας δάκρυ μὴ κατασχέων.

ἀναλ. ἡ ἀνάβασις τὸν ἐπειστερίων.

βασιλεία μὲν ὑπὲρ τῷ μὴ πιθήκων.

βασιλεία δὲ, εἰ τέκνον δαίμον, δόμων ἄγαλμα,

μιαίνου παρθενοσφάγων

μεθ' ὀρέσσι βάρος ἀνδρῶν πέλας βασιλεία.

Τί τώρα ἄνευ κακῶν?

Πῶς λυπώμενος γένωμαι,

ἐξμαχίας ἀκαρτῶν;

παιστόν τῷ ἀίματος ἄρ-

γαῖ περιοργής ἐπίθυμη-

μείν δέμως· εἴ ὑγείς εἴη.

στρ. Ἐπει δ' ἀνάγκαις ἐδο λέπαδον,

φρένος πνεύμων ὀστοβήθη τροπχαίν

ἀναγνώ, ἀνίερον, τόθεν

τὸ παντότελον ἄρνεόν μετέχων.

Βροτῶς θρασύνει γὰρ ἀλεξαριστεῖς

τάλαινα παρακοτά πρωτοπήμων.

'Ἐπει δ' οὖν δυνὴ γενεά-

σθαι δυνατός γυναικοτοῖο

νων πολέμων ἄρωγον

καὶ προτέλεια ναών.

205. τὸν libri. τὸν Stanl., ab

Herm. aliusque meritum receptum. 210. ἐμβροιο καὶ βαμμέν πλέομ libri. 212. τὶ πας M. Fl. τῇ et τῇ γε-

hoc Blomf., illud Fors. corr.: sed epondesum illie sedere nefas; itaque Eng. πέρας, aut simile quid susp.

210.
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.
ΑΓΑΜΕΜΝΩΝ.

ἀντ. Ἀγάμες δὲ καὶ κληδόνως πατρόφως
παρ' οὐδὲν αὖ ὁ παρθένοιον
θεσφόρος Φιλόμαχοι βραβεῖς.
Φάσειν θ' ἀδόκιμος πατὴρ μετ' εὐχάν
ὁμαίνει χρημάτας ὑπὲρθε βωμόν
πέτλαι πεπεταί παντὶ θυμῷ
προνωτῇ λαβεῖν ἀφρ.

δὴν οὐτὸς εἰς τὸ καλλιπρό-

ροι Φιλόκαν κατασχεῖν
Φθόγγοις ἀφαινὶν ὅικος.

στρ. βιβ' χαλινῶν τ' ἀνδρῶν μένει.
Κρόκου βασικὸς θ' ἐς πεδὼν χένουσα
ἐβαλλ' ἐκαστὸν θυτή-

ροιν ἀπ' ὄμοματος βέλεις Φιλοίκητρ.
πρέπον ταῦτ' ἂ, ὡς ἐν γραφαῖς, προεννέπειν
θέλουσ', ἐπεὶ πολλάκις
πατρὸς κατ' ἀνθρώπων εὐτραπέζους
ἐμελεῖν, ἀγνῇ θ' ἀπαύγαιος αὐτῇ πατρὸς
Phiλοῦ τριτόσπουνον εὐπτομον παι-

ἀνα Φίλως ἑτίμα.

ἀντ. σοῦ ἐνθεὶν οὔτ' ἐθνον οὔτ' ἐνέπω.
τεχναὶ δὲ Καλχαύναι οὐχ ἄκραυτοι.
Δικὰ δὲ τοῖς μὲν παιδοῦ-

σιν μαθαῖν ἐπιρρέπει τὸ μέλλον·
τὸ προκλάειν, πρὶν γένοιτο, χαιρέτω·

230. αὐτὸν παρθένον M. αὖ τε
O. Müller. παρθένοιον Fl. ultima syll.
est anecps.

236. φυλαξ Blomf., fortasse recte.
238. ρ' in δ' mutavit Tricli., δ' in prox. v. omisso. Quippe impes.
AGAMEMNON.

The chieftains then lusting for the battle
230 set down as naught prayers and wild appeals to
her father, and her virgin life.
The father bade, after prayer, the priestly
esquires to lift high upon the altar,
like mountain-goat, the maid who with outspread
235 attire, sense and all, had sunk
prone; and to keep a guard on those
lips of her lovely face 'gainst
family-cursing accents

by force and rude might of speech-bridling bands.
And shedding her crocus-tinctured tunic

240 to earth, she smote each of her
slayers with a pity-kissing eye-dart;
and made a show, as in painted forms, as fain
to speak; for she many a time
within her sire's rich-spread hero-guest-halls
had sung, and with voice all pure, free from mate, trilled with love
245 her loving sire's hymn of praise for happy
fortune, at third-bowl-mixing.

I neither saw what ensued nor relate;
but Calchias' schemes failed not of completion.
The law-of-right turns the scale
250 then to know the future when you 've felt it:
farewell to news ere the thing has been, I say,
Ισον δὲ τῷ προστένειν·
τορὸν γὰρ ἤξει σύνορθον αὐγαῖς.
Πέλαντο δὲ οὖν τάπι τούτους εὐπραξίς, ὡς
θέλει τὸν ἄγχιστον Ἀτρίας γαί-
ας μονόφρουρον ἔρμος.

"Ηκω σεβῖξαν σὸν, Κλυταιμνήστρα, κράτος·
ἄλη γὰρ ἐστι Φαντώς ἀρχηγῷ τειν
γυναῖκι, ἐρμομενότοις ἄρσενος θρόνοι.
Σὺ δὲ εἰ τι κεδυν ἔπεοι μὴ πεπυμένη
eὐαγγέλισιν ἐλπίσιν ὑπητελεῖς
κλάσμε· ἀν εὔφραν· οὐδὲ σιγῶσῃ Φθόνος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εὐάγγελος μὲν, ὅπερ ἡ παροιμία,
ὡς γένοιτο μεγίστοις εὐφρανοὶ πάρα.
Πείνει δὲ χάριμα μειζὸν ἐλπίδος κλάσμε.
Πριάμου γὰρ ἠρήκασιν Ἀργείοι πόλιν.

ΧΟΡΟΣ.

Πῶς Φῆς; πέφευγε τοῦτος ἐξ ἀποστίας.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τρολλὶν Ἀχαιῶν ὀδυσσὰν· ὡ τορῶς λέγω;

ΧΟΡΟΣ.

Χαρὰ με δύσφερτε δάκρυνον ἐκκαλουμένη.
AGAMEMNON.

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 Achaean's: do I speak plain?

chorus.

270 Joy steals upon me, calling forth a tear.

Eng. An credam igitur Ἑσχ. dixisse aὐγάτις Herm.
ἔπαι γένος; ἐν; At πρῶν γένος recte sequitur vocem χαῖρετο, quam valet χαῖρεν λέγομεν ἐν.

255. εὐπραξίς libri. quam vocem quum Lobeck. Greciatati abjudicet,
εὖ πρᾶξις scribunt Eng., Karst.
261. εὖς libri. in M. ultima ε ο
dοῦτος Fl. F. sūναρθρον Wellauer.,
corrections, si τι Aur., recentt.
ΑΓΑΜΕΜΝΩΝ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εὖ γὰρ Φρονοῦντος δεμα σοῦ κατηγορεῖ.

ΧΟΡΟΣ.

Τί γὰρ; Τὸ πιστὸν ἤστι τῶν ἰ σοὶ τέκμαρ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

"Εστιν’ τί δ’ οὐκῇ; μὴ δολοσαντος θεοῦ.

ΧΟΡΟΣ.

Πότερα ἦ δελφον Φήσσαν’ εὐπείθη σέβεις;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Οὐ δέξαν ἄν λάβομι βρισκόμες Φρένος.

ΧΟΡΟΣ.

'ΑΛΛ' ἦ σ' επικέφαλος ἄντερος Φάτης;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Παιδὸς νέας δις κάρτ' ἐμομήσορο φέρης.

ΧΟΡΟΣ.

Πολοῦ χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τῆς νῦν τεκουσῆς Φῶς τὸν εὐφράνης λέγω.

ΧΟΡΟΣ.

Καὶ τίς τὸν ἐξίκοιτ’ ἄν ἄρταλον τάχος;

272. τί γὰρ τὸ libri. τι γὰρ; 280. Sic libri; sed in M. sec. Schutz: alia dici poterant, hoc spt. Franzii apographon post _PRIMARY_LANGUAGE_ litera
AGAMEMNON.

CLYTEMNESTRA.
The look of one well pleased accuses you.

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

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

CHORUS.
Do you esteem dream phantoms credible?

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

CHORUS.
Has some unfledged report inflated you?

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

CHORUS.
Since what time has the city been destroyed?

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

CHORUS.

280 And pray what herald could attain this speed?

est; quapropter dyress. Karst. est valde probabilis correction. corr.: Dind., Abr. recoperunt. Sane
ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

"Ηφαιστώ, ἢδες λαμψάνει ἐκτέμπων σέλας. 
Φρυκτός δὲ Φρυκτόν δεύρι ἀπ’ ἀγγέλου πυρὸς 
ἐπεμπέν. Ἰδε μέν πρὸς Ἰερμαίων λέπας 
Αἴμου, προσανθίζουσα πόμπιμον φλᾶγα 
πεῦκης. μέγαν δὲ πανὸν ἐκ νήσου τρίτων 
Ἀθηναίων ἀέτος Ζεύς ἤξεθεζώτο." 285

ὕπερτελῆς τε πόντου ὡς τα νωτίσας
ἰχθὺς πορεύτω λαμπάδος πρὸς ἁθροῦν 
ζέει, τὸ χρυσοφεργᾶς ὡς τα ἠλικός
σέλας παραγγείλας Μακιώνον σκοτάς. 290

δ’ ὡς οὔτ’ μέλλων οὐδ’ αρακμώνως ὑπερ
νικάμενος παράκεν ἄγγελου μέρος. 
ἐκας δὲ Φρυκτοῦ Φῶς ἐπ’ Σύριστοι βοῶς
Μεσσαπίου Φίλαξι σημαίνοι μολόν.
οἱ δ’ ἀντελαμψεν καὶ παράγγειλαν πρόσω
γραλας ἀρείας δωροῦν ἁμαντεῖς πυρί.

Σεβόνουσα λαμπάς δ’ οὐδέποτε μαυρουμένων,
ὑπερθορίσα τείδον Ἀσαπτοῦ, δίκην
μαυρατῆς σελήνης, πρὸς Κιαμίνωος λέπας,
ἀγειρεν ἀλλ’ ἐκδοχῦρ πομποῦ πυρός.

Φάος δὲ τελέσαμον οὐκ ἱλαίνετο 300
Φρεαιρά, πλέον καλοῦσα τῶν ἐλριμένων.
λίμνην δ’ ὑπὲρ Γοργώτην ἑκατχάρες, 
δρος τ’ ἐπ’ Ἀχγαλαχείτων ἔκκοιμημένων

282. ἀπηγεῖλο Μ. σ. π. μ., αἵ
α., α. σ. Μ. Σεύτης τ. Ε. Μ.,
οτ. restituit ἀν’ ἀγγέλων.

284. Hic Heims. intereuit frag. a
Dind. primo ex Hesych. allatum,
προσανθίζουσα πόμπιμον φλᾶγα: non
tamen ut v. ἐπεμπεν, cum Ahr.,
mutaret, sed v. πεύκα (i. e. πεὐκρ.),
ad v. 288 injuria disturbatur, proximi
mo versus praefecerit. Res tantum
non certa, me judice. Mox prae
libri. ποδον Πορα.
AGAMEMNON.

CLYTEMNESTRA.

Hephaestus, who from Ida sent bright flame:
and beacon kept despatching beacon here,
with fire as courier: Ida to Hermes’ cliff
in Lemnos, darting high a carrier blaze
of pine wood: thirdly Athos, steep of Zeus,
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 moonbeam, 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

286. φορίσαν Musgr.; id quod
quis quid alius, præter Æsch., dixisset.
288. πέλος τὸ libri. ἡξεν. τὰ ego
in locum absentis renunciavi. cf. Pers.
469 παραγγελιάς ἔχε, et Comment.
301. Hic Dind. posuit fragm.
illud, de quo dixi; eum enim offendit frigida locutio πλέω τῶν ἐλευθέρων. Immo vivida est: vigiles, ne desint operæ, immoderate abundant.
ΑΓΑΜΕΜΝΩΝ.

...προτεινομένον μή μεγάλοτερον μοι πυρός.
Πέμποντος ὃ τ' ἀνδαιόντες ἀφθόνι μένει
Φλογῆς μέγαν πόρον καὶ Σαρωνικοῦ
πορήματος κἀτοπτον πρῶτ' ὑπερβάλλειν πρῶτων
Φλέγουσαν ἐκ' ἔσκισθην ἦς τ' ἀφίκετο
'Αραχνίαν αἰτος, ἀστυνεῖτονας σκοπᾶς
καὶ σηκύνετο τ' ἀπροϊνον ἐστέγον
Φάος τῷ σῶκ ἐπιτισσον ἦδαιον πυρὸς.
Τοιοῦτο τοι μοι λαμπαδηφόροι νόμοις
νικᾶ τ' ὃ πρῶτος καὶ τελευταῖος ἰδραμὼν,
ἀλλος παρ' ἀλλ' ἰδραμὼν διαδοχεῖς πληρομενοι.
Τέκμαρ τοιοῦτο σύμβολον τῷ σοὶ λέγω,
ἀνθρῶπος παρθενεῖλαντος ἐκ Τροίας ἐμαθ.

ΧΟΡΟΣ.

...θεοῖς μὲν αἴδις, ἃ γύναι, προσεύξομαι,
λόγους τ' ἀκούσοι τοῖς κάποισιν ἐν
τίπνωσιν καὶ λέγοις πάλιν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τροίαν 'Αχιοί τῇ δ' ἐχοῦν ἐν ἡμέρᾳ.
Ολαίς βοῦν ἄμικτον ἐν πάλιν τρέπειν.
"Οξάς τ' ἁλειφή τ' ἐγχέας ταῦτῳ κύτει
διχοτομοῦντ' ἄν, ὑπὸ φίλων, προσευχόμενος.
Καὶ τῶν ἅλων καὶ κρατησάντων ἄρχα.
roused up the edict not to stint me fire:

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

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

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

CHORUS.

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

CLYTEMNESTRA.

320 The Greeks hold Troy this day; and in the town
I fancy cries incongruous are rife.
If you poured oil and verjuice in one jar
you ’d style them as dissentients, and not friends:
the captives’ and the conquerors’ cries one may

310. ἔρευς M.
312. τοιοῦτος ἐκ τοῦ βους. F. τοιοῦτος
ἔτυμοι Fl., Vict. Schutz. corr.
313, 314 inverso ordine leguntur
in libris. Olim reposui, ut syntaxis
recte incederet.
315. τοιοῦτον FL. F.
319. Vulg. dubitantur recepi, nam
Both. ἥν pro ἥν commendat. Verti
cum Heims.
322. ἡχται libri. corr. Canter.
323. ς ἀλούμ libri. ἀλούμ Stanl.
Sunt qui illud interpretari possint.
Φθογγάς ἀκούειν ἡστι συμβορᾶς δειλῆς.
Οὐ μὲν γὰρ ἀμφὶ σάμασιν πεπτωκότες
ἀνδρῶν καταγγέλτων τε, καὶ φυταμωλάων
παιδεῖς γερόντων, οὐκέτ' ἔξ ἐλευθέρου
δέης ἀποιμώξουσι φιλτάτων μάρων.
Τούτες δ' αὐτε νομίπλαγάκτος ἐκ μάχης πύνων
νήπτεις πρὸς ἄριστοις δι' ἴλατε πόλεις
τάσσει, πρὸς αὐθέν ἐν μέρει τεκμήριον,
ἀλλ' ἐς ἐκαστός ἐπίσαει τύχχες πάλον.
Ἐν αἰχμαλώτοις Τροϊκόις οἰκίμασιν

ναλοντι ἠδῆ, τῶν ὑπαιθρίων πάγων

ἀδρον τ' ἀπαλλαγέντες ὡς τ' ερείμονες
ἀφύλακτον σύνθευσι πάγαι εὐφρόνων.
Εἰ δ' εὐσεβοῦσι τοῖς πολισσοῦχοις θεοῖς
tούς τῆς ἀλουσίης γῆς θεῶν θ' Πηρύματα
οὗ τὰν ἐλοντες αὐθίς ἀνθαλοῖν ἀν.

'Ερως δὲ μὴ τις πρότερον ἐμπίπτη στρατῷ
ποβεῖν ἡ μὴ χρή, κέρδεσιν νικομένουν.
δεὶ γὰρ πρὸς ὅμως νοστίμου σωτηρίας
κάμψις διαύλου βάτερον κάλον πάλιν.

Θεοῖς δ' ἀνακαλόκτος εἰ μάλι ποταῖς

ἐγρηγορός τὸ πῆμα τῶν ἀλωλῶν

gένοιτ' ἀν, εἰ πρόσπαιχ μὴ ἀμάρτοι κακὰ.
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 hoar frosts 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.
ΑΓΑΜΕΜΝΩΝ.

Τοιαύτα τοι γυναικὸς ἡ ἐμοὶ κλώεις·
tὸ δ' ἐκ κρατοῦν, μὴ διχορρόπως ἰδεῖν,
πολλὰν γὰρ ἐσθλῶν τὴν δυσιν εἰλόμην. 350

ΧΟΡΟΣ.

Γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις· ἐγὼ δ' ἀκούσας πιστά σου τεκμήρια
θεοῦς προείπειν εὗ παρασκευάζομαι,
χάρις γὰρ οὐκ ἔτιμος εἴργασται πόνων.

"Ο Ζεὺς βασιλεῦ, καὶ νῦς Φιλα

μεγάλων κόσμων κτεάτερα,

ἡ' ἐπι Τρολας πύρροις ἤξυλες

στεγωνὶν δυκτυοῦν ἄντρα μέγαν

μητ' ὑπὸ νεαρῶν τιν' ὑπερτελέσαι

μέγα δουλείας

γάγγαμον ἄτης παναλάτοιο.

Διὰ τοῦ ἔξων μέγαν ἀλλοῦμαι

τοῦ τάοις πράξαμεν', ἢπ' Ἀλέξανδρον

τείνοντα πάλαι τάοις ὁποῖος ἄν

μητ' πρὸ καιροῦ μηθ' ὑπὲρ ξοσον

βελῶς ἡλίθιον σκήψεις.

στρ. Διὸς πλαγ' ἔχουσιν, εἰπεὶν

πάρεστιν, τοῦτο δ' ἐξιχνεύσαι.

348. κλώες Fl. κλώεις Besa., nec

aliter infra v. 1431 αἰκιάς.

350. πολλῶν ἐνθιάτω κτείσεται alia

in hac fabula Hesiodo derivata sunt.

353. εὗ cum par. vel caesura duce

conjungeo.

355. Versus suspectus Schutzio,

Eng. cet., sed sensus integer: 'ser-

vituus rete jaculum, exitii instru-

mentum'. Sic infra v. 771 θράσος

ἀτα 'temeritas exitii effectrix'.

363. Interpunctionem post 'αλ'.

360.
AGAMEMNON.

Such woman’s words you hear from me; but may
good win, in no mere equipoise with ill,
for I prefer the bliss of plenteous joys.

CHORUS.

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

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

‘A stroke from Zeus’ we now can warrant
‘they have’, and trace this story’s progress.
'Επραξαν ὡς ἐκριναν. Ὁυκ ἔφε τις 
θεὸς; βροτῶν ἀξιούσθαι μέλειν
ὑσοὶς ἀδίκτων χάρις
πατοθῆ· ὡς θ' οὐκ εὐσεβῆς.
Πέφανται θ' ἐγγενῆς
ἀτολμήτων Ἄρης
πνεύμων μείζον ἡ δικαιώς,
φλεόντων δωμάτων ὑπέρφευ,
ὕπερ τὸ βέλτιστον· ἐστιν δ' ἀπή-
μακτον, ὡς ' ἀπαρχεῖν
eἰ πρακτικὴν λαχνεῖν·
οὔ γὰρ ἐστιν ἐπαλλήλης
πλούτου πρὸς κόρον ἀνδρὶ
lακτίσαντι μέγαν Δίκας
βωμὸν εἰς ἀδύνατον.

ἄη. δ. Βιδεῖται θ' ἀ τάλανα πειθῶ,
πρὸςελοικς παῖς άφερτος ἀτας·
ἄκος δὲ πάν μάταις· οὐκ ἐκρυφθη,
πρέπει δὲ, Ἐδώς αἰνολαμβάνεις, σίνος.
Κακώς δὲ θαλαιν τρόπον
τρίβορ τε καὶ προσβολαίς
μελαμπερῆς πέλει
δικαιοδείς· ἐπεῖ
δικεῖτε παῖς ποταμῷ ἄριν,

369. ὡς ἐπραξεν ὡς έκραξεν libri.
Prius ὡς delevit Herm. ἐπραξαν Franz.,
Herm. ait: necessario; nam hie ge-
neraliter loqui oportet, non de Pa-
ride. Ego έκραξεν, ut χρῶν δ' ἄθροιν
ὁμβον v. 471. Neque enim έκραξεν
de Jove dici potest, neque έκραξεν
intransitive de Trojanis; ceterum de

Paride non loquitur poeta, sed ad v. 400. Tentare possis ἐκβαί νεν
licenter.

373. Locus misere vexatus. Le-
gendum ἐγγενῆς et Ἀρην ut ego et
Karst. vidimus (ἐγγενῆς et ἄρη libri).
Sic omnia prospere eveniunt. Et
ἐγγενῆ ὡπτιμε 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
ΑΓΑΜΕΜΝΩΝ.

πόλει πρόστριμεν' Ἀχιλλος τοῦ γενείς.

λιτάν ὁ ἄκουει μὲν οὕτως θεῶν:

τὸν ἄνετορφον ἔδη

Φιδίας ἔδικεν καθαίρει.

Οἶκος καὶ Πάρις, ἐλθὼν

ἐς ὅμων τὸν Ἀτριδῶν

δέχεται ἔπειτ' ὑπάτερον

ζαν κλαπαίτε γυναικῆς.

συμπ. Διπότοισα ἄντοιχον ἀσπίστορας

κλάνους τε καὶ λοχῆμας, ναυβάτας θ' ὀπλισμών,

ἀγεστά ὁ ἀντιφέρον Ἓλιος Φθοράς,

βεβαιων μίμαι διὰ πυθῶν,

ἀπλητε τλάσα. Πολλά ἄντενον

τὸν ἐνέπτυες δόμων προφητεῖ.

ἴσα, ἵδο δῶμα, δῶμα καὶ πρόκειται

ἴσω λήχος καὶ στίβοι φυλάντοι

Πάρεστι ηυδήμως, ἄτιμως, ἀλοιπόρος,

ἀδιότ' ἀδημονών ἰδεῖν.

πόθερ τῷ ἀπεριτότας

Φάσμα δέξαι δόμων ἀνάστειν.

Εὐμιχφάνον δὲ κολοσσῶν

ἐξεθαί χάρις ἀνδρόν.

395. ποιεῖν libri. corr. Schutz. Pauw. conjecturat, ποιεῖν ἄντενον,

395. θεῖ δὲ Fl. corr. Triclin. id F. prebet, omnes recperunt.

397. τῶν libri. ἄν εγό, ejecito 409. τῇ Fl. Vict. τῇ Αυρ.

tῶν, 'cultorem scilicet. τῶν est scrip-

toris librarii peccatum. Fl. (Engeri typographus omisset al-

400. τῶν Fl. Vict. τῶν F. terum δῶμα.)

405. te καὶ, post ἀσπιστορας in 412. πάρεστι σηχεῖς ἄτιμος ἀλοιπόρος

libris lectum, in ordinem coegit δόκιστως ἄρμενων ἰδεῖν libri. Vides

Ahr., ἵδο post ναυβάτας αὔδιτον.

407. μείβεπε Fl. corr. in F. Vict. σηχεῖς ut σηχεῖς

408. ποίο δ' ἄντενον Fl. Quod supra: magnum posce; sit tamen.

ἄτιμον est sive epistimion. Deinde Schol.
AGAMEMNON.

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

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

Quad. qui ἡδίστα, interpretatur, legit ἡδίστα. Jam velin adem Med. cod.
apographon quod Dindorfius, vir optimus, nobis in manus dedit. Non-
ne quaevis litera p eadem est que σ, recta lineola per medium postas de-
missa? Hinc ego ἡδίσταν 'obstupe-
factus'. Putes et ἡδίσταν, formam tragicam, sed vox notior manisset,
ilia injuriæ obnoxia erst. ἡδίστα cum ἡδίστα conjungo. Et lectus jugalis

quadem, et Helenæ corporis vestigia
ἡδίστα fuerant ἡδίστα. Aliorum con-
jecturæ ap. Engeri ed. prostant.

416. ἀκληραῖος, ut aperte enarrém
quare vir. doct. conjecturas spreve-
rim, sunt Helenæ status lignæ, e
quibus una in lecto Menelai sub
noctem posita est; quernadmodum
Admetus conjugi pollicitus est Eur.
Alc. 348 sq. ἵππος παρονύχληστα.
ΑΓΑΜΕΜΝΩΝ.

δρμάτων δ’ ἐν ἀχρινικής
ἐρρει πόσ’ Ἀφροδίτη.

ἀν’ ἐσ’. ’Ονειρόφαντοι δὲ πενθήμονες
πάρεισι δόξαι φέρουσαι χάριν ματαίαν νομίμως
μάταν γάρ, εὔτ’ ἐν ἑσθλά τις δοκίμων ὅρφῃ,
παραλλάξασα διὰ χερῶν
βέβακεν ὅψις οὐ μεθύστερον
πτεροῖς ὀπαδοῦσ’ ὑπ’ οὖν κελεύθεοις.
Τὰ μὲν κατ’ ὄικους ἐφεστίους ἄχη τάδ’ ἐστὶ καὶ τῶν ὅπερβαστότερα.
Τὸ πάν ὅ’ ἀφ’ Ἔλλεος αἰας συνορμένοις
πένθεια ταυτικάρδιος
δόμῳ ’ν ἐκάστῳ πρέπει.
Πολλὰ γοῦν διιγγάνει πρὸς ἧπαρν’
οὔ μὲν γάρ τις ἔπεμψεν
οἶδεν’ ἀντὶ δὲ φῶτων
τεύχῃ καὶ σποδάς εἰς ἐκά-

στοῦ δέμους ἀφικνεῖται.

στρ.’ Ὁ χρυσαμοίβης δ’ ”Ἀργος σωμάτων,
δ’ καὶ ταλαντώχος ἐν μάχης ἀρρης,
pυρωθεὶς ἐξ Ἰλίου
φίλοις πέμπει βαρὺ
ψηφίμα δυσδάκρυτον ἀν-

418. ἀχρινικής hie, me judice, a voce κέφθεν derivatur.
419. Ἀρρεβίτης Pl.
420. δόμῳ ὅπερ libri. ὅπερ Prienius.
421. δόμων ὅπερ libri. ὅπερ Prienius.
422. ὀπαδός libri. ὀπαδός’ Dobrus.
423. ὀπαδός libri. ὀπαδός’ Dobrus.
424. Ἑλλεος libri. Ἑλλεος Franz.
425. Ἑλλεος libri. Ἑλλεος Franz.
426. τευχή libri. τευχή 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,
τέλεσθι δὴ κραδίν.
431. δὲμων libri. At hic Halmio
manus do; praecepit enim δὲμων 'n.
ἐκάντων libri. ἐκαντω Eng.

433. Pors. inseruit τις.
436. εἰςμυσθηκαν Fl. corr. Pors.
439. ἡ addidit Weilinus.
441. Inviolata v. βαι. 
ΑΓΑΜΕΜΝΩΝ.

tίνορος σποδοῦ γεμί-
ζων λέβητας εὐθέτους.

Στένωσι  δ' εὖ λέγοντες ἄν-
δρα τὸν μὲν ὡς μάχης ἰδρίς-
tὸν  δ' ἐν φωναῖς καλῶς πεσόντ'
ἀλλοτρίας διὰλ γυναι-
κάς· τάδε σιγὰ τις βαῦ-
ζει· Φθονερόν  δ' ὑπ' ἀλγος ἐρ-
τεί προδίκως Ἱππείδας.

Οἱ  δ' αὐτοῦ περὶ τείχος
θήκας Ἰλιάδος γαῖς
eὐκαλοὶ κατέχοντες ἐκ-
θρὰ  δ' ἐχοντας ἐκρυψέν.

ἀντ. Ἰ.  Βαρεία  δ' ἀστῶν Φάτις ἔξω κότῳ,
tὸ δημοκράτου τὸ ἀφάς τίνει χρῆσι.
Μένει  δ' ἀκούσαί τι μου
μέριμνα νυκτηρεφάς·
tῶν πολυκτόνου γὰρ οὖν
ἀτοποί θεώ· κελαι-
ναὶ  δ' Ἱερινῆς ἱέρων
τυρχμὸν ὡς ἀνευ δίκας
πρωτυμχεῖ τριβῆ βίειν
τίθετο  ἀμαρόν· ἐν  δ' ἀδι-
τοῖς τελέοντος οὐτίς ἀλ-
κά· τὸ  δ' υπερκότως κλῦειν

444. εὐθέτων libri. corr. Auratus.
448.  de libri. sal Herm., 'et ita
logitur in Cramer Anecd. I. p. 119
15 Oxon. ' Eng.
454. εἰμᾶρης Pl. V. εἰμᾶρης Ε.

Vulgam servari non posse in
Comment. ostendi. Glossema est
eἰμᾶρης, cuius in locum restitui
veram lect. εἰμᾶρης, quod Dorice
scriptum pro εἰμᾶρης corrector a voce
lightly wielded urns with burnt-ashes representing men.

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

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

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
ΑΓΑΜΕΜΝΩΝ.

εὖ βαρύ· βάλλεται γὰρ ὅ-
γκοις Διόθεν κεραυνὸς.

Κρινὼ ἐ' ἄφθονον ἐλέβου·
μὴ εἰσὶ πτολιπόρθης,
μὴ εὖν αὐτὸς ἄλοις ὑπ' ἀλ-
λῶν βιὸν κατὰδοιμι.

δ' ἀνηφ. Πυρὸς ἔτ' ὑπ' εὐαγγέλου
πόλιν διηκεῖ βοᾷ
βαζεί· εἴ ἐ' ἐτήτυμος,
τὸς φίλον, ἢ τι βείδω ἐστι μὴ ὧν σαφές;

δ'. τὶς ἄδε παιδῶν ἢ Φρενῶν κεκομεμένος
φλογὸς παραγγέλμασιν
νέος πυρωθέντα καρδίας, ὑπεῖτ'
ἀλλαγῇ ἄγων καμένιν;

ἀγ'. Γυναῖκας αἰχμὰ πρέπει
πρὸ τοῦ Φανέντος χάριν ἐξαινέσαι.

ὁν. Πιθανὸς ἄγων ὁ δήλως δρος ἐπινέμεται
ταχύπορος· ἄλλα ταχύμορον
γυναικογήρυτον ἄλλωται κλέος.

Τάχ' εἰσόμεθα λαμπτάδων Φασοφόρων
Φρυκτωρίων τε καὶ πυρὸς παραλλαγάς
ἐἰτ' ὑπ' ἄλληθίς, ἐἰτ' ὑπ' ὑπεράπτων ἄλκην

469. ἄτοις libri. ἣςιςς Hartung.
470. Hoc meum feci, dignissimum enim
471. est quod in amisse vocab locum acci-
472. piatur. Et quidnisi verum sit, quum
473. plurale in mathematicis libellis adhibit
474. existet, et Εἰσχ. Pythagoreus fuerit?
475. κατάδοιμι libri. corr. Valeck.
476. ὑπ' ἄλλων sicut ὑπ' ὑφραστῶν Soph.
478. τιν. θείων ὑπ' ὑπέρ τούτος
479. Fl. τι F. V. τι Dind. Ridi-
480. culum est ut vertunt; Paleius enim
481. quid novit utrum verum sit, an ve-
482. rum? sic utique debebat 'not-a-
483. deception'. Hermannus, (qui et τί
AGAMEMNON.

- meed is a load; at thing of size
470 thunder from Zeus is vollahed.
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
ΑΓΑΜΕΜΝΩΝ.

tερπνὼν τόθ ἔλθον Φῶς ἀφήλωσεν Φρένας.
Κήρυκ' ἀπ' ἀκτής τόθ' ὄρῳ κατάσκον κλάδοις ἱλατ' μακρυμεῖ θ' μοι κάσις
πτερὸν ξύνομος διψά κάνις τάδε·
ὡς οὖτ' ἀκινδυὸς οὖτε σοι δαίων Φλέγα
ὕλης ὄρειας σημανεῖ κατ' ἕτος πυρὸς,
ἀλλ' η' τὸ χαίρειν μᾶλλον ἐκβάζει λέγων·
tὸν ἀντίον δὲ τοιοῦτον ἀποστέρρω λόγον·
εὖ γὰρ πρὸς εὖ Φανεῖοι προσθήκη πέλαι.
"Ὅτες τάδ' ἄλλως τῇδ' ἐπευκρεταί πόλει
αὐτὸς Φρενῶν καρποῖτο τὴν ἀμαρτίαν.

ΚΗΡΤΗ.

'Ιδ' πατρῴον οὔδας Ἀργεῖος ἱθονάς,
δεκάτου σε Φέγγοις τῷ θ' ἀφικόμην ἔτους,
pολλάν ἡγεισάν ἐκπίδων μᾶζα τυχῶν.

Οὐ γὰρ ποτ' ἡμών τῷ θ' ἐν Ἀργεῖβ Χρυσὶ,
θανῶν μεθέξειν φιλότατον τόφου μέρος.

Νῦν χαίρε μὲν χθόν, χαίρε ὦ ἡλίου Φάος,
ὑπατεῖς τε χάρας Ζεὺς, ὁ Πῦθως τ' ἁναξ
τάξεος ἑάτων μηκέτ' εἰς ἡμᾶς βέλην·

Ἀλις παρὰ Σκάμαμβρον ᾦθ' ἀνάρεσιος·
νῦν ὦ αὖτε σωτήρ ἱσθι καὶ παιᾶνος,
ἀναξ Ἀπολλών. Τούς τ' ἁγνοὺς θεοὺς
πάντας προσαυδῷ, τόν τ' ἐμοὶ τιμάρον
Ἐρμήν, Φίλον κήρυκα, κηρύκων σέβας,

492. ἀφήλωσ libri. corr. Porz. terpunxit post πυρός; nam vulgo
496. δ' Fl. plene interpungebatur.
497. Dind. primus commate in- 504. δἐκατον libri. δἐκατον Wund.
AGAMEMNON.

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

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

HERALD.

Hail to thee, Argive land’s paternal soil!
thus have I reached thee in this tenth year’s light,
and after many hopes were wrecked, gained one.
I never fancied in this Argive earth
to die and get my grave-land share most sweet.
Now hail! my land, and hail! sunlight, to thee;
to Zeus the land’s Most High, and Pytho’s king,
who with his bow aims shafts at us no more:
unkind enough thou cam’st, Apollo king,
to the Scamander; now our Saviour be
and Leech again. The gods of combat all
I next invoke, and my own patron-god

Hermes, dear herald, herald’s reverence,
and the conducting heroes, with good will
to take again the spear-surviving host.

511. ἐς supra scripto e Fl. Greci aptam esse existimabant, quod
ἐς ἐς F. V. ἐς Θ. Bl. ἐς Θ. Herm. ‘at e Soph. Ai. 702 intelligi potest.
veniendi notio non sapt’ Eng. Immo 512. παράδειδις Fl. corr. Dobreus.
ΑΓΑΜΕΜΝΩΝ.

Ἰὼ μέλαβρα βασιλέως, φίλαι στέγαι, σεμνοὶ τε ἅγιοι, δαίμονες τ' ἀντήλιοι, εἰ ποὺ πάλαις θεοδρόσιι τοις' ἐνμασὶ δίζαζοντε κόταμο βασιλέα πολλῶν χρῶν· ἢκεὶ γὰρ ὑμῖν δως ἐν εὐφρώνη ἑρέων καὶ τοῖς ὕπασι κοινῶν 'Ἀγαμέμνων ἀναξ.

'ΑΛΛ' εὖ νὰ ἀπασάσασθε, καὶ γὰρ οὖν πρέπει, Τρολαὶ κατασκάφαντα τοῦ δικηφόρου Δίδα μακελλή, τῇ κατείργασται πέθον, καὶ στέρμα τάσης ἑξαιτόλυται χθόνος.

Τοὐθῆς Τρολάι περιβαλὼν ζευκτήριον ἀνάξ Ατρείδης πρέσβεις εὐδαίμονοι ἀνήρ ἢκεῖ, τεσσαρεὶ δ' ἀξιώτατος βροτῶν τῶν νῦν. Πάρις γὰρ οὕτω συνελής πάλαις ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον. ὁδίφων γὰρ ἄρπαγής τε καὶ κλοπής δίκην τῶν μυσί τ' ἡμαρτε καὶ πανόλεψων αὐτόχονον πατρόφον ὕπειρον δόμουν· διιπλὰ δ' ἔτιοι Πριαμίδαι βασιλεῖς.

ΧΟΡΟΣ.

Κῆρυξ 'Ἀχιῶν χαῖρε τῶν ἀνὴρ στρατοῦ.

ΚΗΡΤΗ.

Χαίρω τε, τεθνάναι τ' οὐκέτ' ἀντερὸ βέος.

ΧΟΡΟΣ.

"Ερως πατρόφας τήρησε γ' ἤς σ' ἐγκύμνασεν;" 550 520. ήπιου libr. εἴ ποιν Αυρ., rec. indet. a Stani. Deinde ἱδοτε Αυρ.; sed pro eis nate injicit omnis evitandi causa.

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 death:
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 multct-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. δ̱πιναν libri. corr. Bl. F. et Paleio 'facinoris pretium'.
536. δ̱πιναν a sec. m. in Fl. supra scriptum. 539. χαίρω τενάμια δ' libri (ēr' in Fl. omissum) χαίρω τε Herm. olim, quod Heims. receptit, s' in r'mutato.
537. θάμαρτεα. Verto cum Sch.
ΑΓΑΜΕΜΝΩΝ.

ΚΗΡΤΕ.

"Ωστ' ἐνδακρύειν γ' ὀμμασίν χαρᾶς ὑπο.

ΧΟΡΟΣ.

Τερπνής ἢρ' ἦστε τῇδ' ἐπήθεσοι νόσου.

ΚΗΡΤΕ.

Πῶς δὴ; διδαχθείς τούδε δεσπόσω λόγου.

ΧΟΡΟΣ.

Τῶν ἀντερώντων ἰμέρῳ πεπληγμένοι.

ΚΗΡΤΕ.

Ποθεῖν ποδώντα τήνδε γὴν στρατόν λέγεις;

ΧΟΡΟΣ.

'Ως πάλλα' ἀμμυρᾶς ἐκ φρενός μ' ἀναστένειν.

ΚΗΡΤΕ.

Πάθεν τὸ ὄψιφρον τούτ' ἐπὶ τὸν στένος λεψ;

ΧΟΡΟΣ.

Πάλαι τὸ σιγάν Φάρμακον βλάβης ἔχω.

ΚΗΡΤΕ.

Καὶ πῶς; ἀπόντων κοιράνων ἐτρεῖς τινὰς;

541. ἐνδακρύειν. T. whitt.
542. τὸν Fl. τοῦ F. τοῦ Ahr. 546. μ' Scaliger addidit.
543. Interpunctit Schutz. 547. στίχος στράτη libri. Nebu-
544. πεπληγμένος libri. corr. Tyr-544. lones ambo. στένος ego, vocibus amο-
AGAMEMNON.

HERALD.

So that tears start within my eyes for joy.

CHORUS.

Then you were smit with that delightful pain.

HERALD.

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

CHORUS.

Pierced with desire for those who loved again.

HERALD.

545 You say this land pined for its pining host.

CHORUS.

So that I often sighed from gloomy thought.

HERALD.

Whence this sad sigh that weighed upon the state?

CHORUS.

I 've long held silence mischief's remedy.

HERALD.

Why? feared you any, with the masters gone?

τένιν ετέρας δυνατος; λεγε Ηείμα. quinestiam verum esse puto; et μιαθ
549. τυρόμενος. Fl. V. xαιρομενος. F. supra erat 'malum'. Cf. proverbium
Hec suspicor correctoris esse pur- 'absente domino strepunt servuli'.
pureos pannos. Malim οισιοτως,
ΑΓΑΜΕΜΝΩΝ.

ΧΟΡΟΣ.

'Ως νῦν, τὸ σὺν δή, καὶ βανεῖν πολλὴ χάρις. 550

ΚΗΡΤΕ.

Εὖ γὰρ πέπρακται. Ταῦτα δὲ ἐν πολλῷ χρόνῳ
tὰ μὲν τις ἀν λέξειν εὐπτετῶς ἔχειν
tὰ δὲ ἀφεῖν καταίμομφα. Τίς δὲ πλὴν δεῖν
ἀπαντᾶ ἀπήμων τὸν δὲ αἰῶνος χρόνον;
μόνοις γὰρ εἰ λέγοιμι καὶ δυσαυλίας,
σπαρνὰς παρῆξεις καὶ κανοστρῶτοι — τί δὲ οὖ
στένοντες, οὐ λαχώντες ἥδεος μέρος;
tὰ δὲ ἀφεῖν χέρων, καὶ προσὴν πλέον στόχος·
εὐναὶ γὰρ ἔσσαν βασιῶν πρὸς τείχος·
ἐξ οὖρανοι δὲ κατὰ γῆς λειμωνίας
βόλοι κατεψέκαζον, ἡμπέδον σίνος
ἐνθιμάτων τιθέντες ἐν ἑρῶν τρίχα.
Χειμῶνα δὲ εἰ λέγοι τις οἰλοκτόνων
οῖον παρείχ᾽ ἄφετον 'Ἰδαλα χρόνον,
ἡ θάλπος ἐξετε πόντος ἐν μεσημβρινὰς
κολταις ἀκίμων νημέοις εὗροι πεσόν —
tί ταῦτα πενθείν δεῖ; παροίχεται πόνος·
παροίχεται τε τοῦτο μὲν τεθηκόσιν

550. ἄν νῦν librī. corr. Sculiger.
555. κανοστρῶτοι Fl. V. corr. in F.
556. ὥστε λαχώτες ἡματος librī, corrup. At quid, malum, ἥδεος? Di-
557. sciptum esse, ut simile φιλοσοφως
exemplum, quemadmodum laudatur
in E. M. s. v. ἥμα. Velim mihi
reddas unde unde extricatum ἥμα
vel simile quid; nam Ἡσυχιους
onomad me devertit.
559. ἡματος librī. corr. Dind.
560. γὰρ librī. ἃ Pearson; quod
ni recipias, hereo. λειμωνία Fl. V.
corr. Schults.
AGAMEMNON.

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,
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. ἐρέσσω λυπ. μόιος ego. Vox desideratur quam ἀπὸ κακοῦ sit, et
pluviam, rorem, grandinem, pruina, nives significet, qualis est μόλις
diu se male habuit, tandem vale dictum est.
561. κατεφάκαξεν mavult Dind.
562. ἐνθυρων τριχα libri. ἑνθυρων

Stanl.; hanc vocem si quis noverit
vertet 'cripatam et nitido colore
florentem'. Vix id voluit preceo. Ego
nihil melius quam ἐν θηρῶν τριχῇ re-
perire potui. ἐν τοίως κρίθη λακα v.
1289. Cave suspicieris vocem τιθέντες:
valde eam amat Æsch. Locus ex
Hesiodo sumptus ut ostendam in
Comment.
ΛΑΜΕΝΝΩΝ.

τὸ μὴτον' αὐδίς μηδ'] ἀναστήναι μέλειν.
Τῇ τούς ἀναλωθέντας ἐν ψυχῇ λέγω;
τῶν ζῶντας ἁλγείν χρῆ τῆς πυλιγκότου
καὶ πολλὰ χαίρειν συμφορὰς καταξιῶ.
'Ἡμῖν δὲ τοῖς λοιποῖσιν 'Αργείων στρατού
νικᾷ τὸ κέρδος, πήμα ἕν' οὐκ ἀντιρέπει;
ας κορυτάσαι τὸδ' εἰκὸς ἥλιον φάει
ὑπὲρ βαλάσεις καὶ χάνοις ποτωμένοις.
Τρόλων ἐλάσσες δὴπτον 'Αργείων στόλος
θεοῖς λάφυρα ταῦτα τοῖς καθ' 'Ελλάδα
δέμοις ἐπασάλευσαν ἄρχαίων γάνοι.
Τωαῦτα χρῆ κλώσαις εὔλογεῖν πόλιν
καὶ τοῖς στρατηγοὺσι καὶ χάρις τιμῆσει
Δίως τὰδ' ἐκπράξασα. Πάντ' ἔχεις λόγον.

ΧΟΡΟΣ.

Νικάμενος λόγους οὐκ ἀναλὼμαι'
αἰς γὰρ ἠδὲ τοῖς γέρουσιν εὐ μαθεῖν.
Δύσιος δὲ ταῦτα καὶ Κλαταιμήστηρ λέγειν
εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμοὶ.

ΚΑΤΤΑΙΜΗΝΙΣΤΡΑ.

'Ανασιλάβας μὲν πάλαι χαράς ὑπο,
ὅτ' ἥλθ' ο πρῶτος νῦχιος ἄγγελος πυρὸς
Φράξων ἀλοιπον Ἡλίου τ' ἀνάστασιν'
καὶ τίς μ' ἐνίππων ἄπλε, φρουρῶν ἄλα

570. λέγειν libri. λέγω, cum sign. interrog., etc. v. μέτερα, ut solut. injuriam intulit. Subinde colon ad χρη posui, interpunct. post καταξιῶ delevi. Manet seymndeton ut supra v. 567.
572. εμφανεῖς libri. εμφανεῖς Bl. utpote qui probe sciret verbum λέγειν cum dat., v. καταξιῶν cum acc. construct. Et hic et sepius Herm. sibi persuasit, et multis aliis, nil intra oleam esse duri.
AGAMEMNON.

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

* CHORUS.

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

CLYTEMNESTRA.

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

577. τροίτοι Fl. corr. in F. (libri. τρεῖς); nec dubium est quin
585. μελένι libr. Frigide, immo Chorum illud dicere oporteat.
absurde dictum; cujus vice λέγειν 587. ἀναλογίαισι libri. corr. Steph.
reposui, nam μελένι est glossa ad 590. ἐνπίπτον Fl. ἐρκάτωρ οἷα
ΑΓΑΜΕΜΝΩΝ.

πεισθέντα Τρολαν νῦν πεπορθησθαί δοκεῖς;
η κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ.
Δέχοι τοιούτοις πληγητὸς οὐδ’ ἐκαίνημην·
δύμως οὔ ἔθουν, καὶ γυναικεῖς νόμῳ
διολογήματι ἄλλος ἄλλοθεν κατὰ πτόλεμ
δεάσκων εὐφημοῦντες ἐν θεῖον ἴδραίς
θυσφάγον καὶ ωῦντες εὐδής Φάργα.

Καί νῦν τὰ μάστω μεν τι δεῖ σ’ ἐμοὶ λέγειν;
ἐνάκτος αὐτοῦ πάντα πεῦσομαι λόγων·
ὅπως οὖ ἀριστα τὸν ἐμὸν αἰδώλον τόσιν
σπεύδω πάλιν μολάντα δέχασθαι τί γὰρ
γυναῖκι τούτῳ Φήγγος ἢδιον δρακεῖν,
ἀπὸ στρατείας ἄνδρα σύστατος θεοῦ
τύλας ἀνίκης; ταῦτ’ ἀπάγγειλον τόσις·
ἐκεῖν ὅπως τάχιστ’ ἐράσιμου πόλει·
γυναῖκα πιστὴν οὔ ἐν δόμοις εὐροὶ μολῶν
οίλαντε ὡν ἡλιστε, δωμάτων κόινα
ἐσθλὴν ἐκίνης, πολεμίλως τοὺς δύσφοσιν,
καὶ τάλλ’ ὁμοίων πάντα, σημαντήριον
οὐδὲν διαμφελεσθαι ἐν μέθει κρόνου.

Οὐδ’ οἶδα τέρμων οὔτ’ ἐπίφορον φέτων
ἄλλου παρ’ ἄνδρος μάλλον ἡ ἀλεξανδραί.

ΚΗΡΤΈ.

Τοῦς δι κόμπος τῆς ἄληθείας γέμων
οὐκ αἰσχρὰς ός γυναῖκι γεννακί λακεῖν.

597. κακουστες libri. Hoc nemo explicavit. Conjecturum valentiae Cas-
aub., κακουστές Herm., κακωστές Ahr. Dedi κακωστές 'inaugurantes'.
que scholl. dixerunt ad Her. Op. 161, et Plut. de Pyth. or. p. 102
Taechn. Proverbium est antiquas
cupri σταματεσ alludens, eoque multas
cheated, dost think that Troy is now destroyed? this heart-excitement is full womanish”.
By such remarks I was shown up as crazed:
but still they offered; and in woman’s key
on each side some one through the city raised
the cry of joy, and with fair words renewed
on the gods’ altars spice-fed fragrant flame.
As for the larger news — why tell it me?
I’ll hear the whole tale from the king himself.

Now will I haste to greet as best I can
my honoured lord on his return; for what
light’s sweeter for a wife to see than this,
to ope the gates when god has brought back safe
her husband from the war. Bear him back word
to come at his best speed, the city’s love;
and let him find at home, having come, his wife
true, such as her he left, a house-dog staunch
to him, at war with those who wish him ill;
and in all else the same; her, who in length
of time has tampered with no signet stamp.
Of cheer or word of shame from other man
I know no more than of bronze-tempering.

HERALD.

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

ΧΟΡΩΣ.

Αὕτη μὲν οὗτος εἶπε μανθάνοντι σοι τοροίσιν ἐρμηνεύσων εὐπρεπῶς λόγου.  
Σὺ θεαί, κύριε, Μενέλαων δὲ πεπόθμαι,  
eἰ νόστιμος τε καὶ σεσωμένος πάλιν  
ἄζει σὺν ύμῖν, τῷ δὲ γῆς ὕδας κράτος.

ΚΗΡΤΕ.

Οὐκ ἔσθ' ὅπως λέξαμι τὰ ψευδή καλὰ  
ἐς τὸν πολὺν ἑλλοισι καρποῦσαμε πρόνων.

ΧΟΡΩΣ.

Πᾶς δήτ' ἄν εἰπόν κεδαν τάλαθή τύχοις·  
σχισθέντα θ' οὐκ εὑρίσκεται γίγνεται τάδε.

ΚΗΡΤΕ.

'Ἀνήρ ἀφαντος ἐς Ἀχαιοὶς στρατοῦ,  
αὕτας τε καὶ τὸ πλοῖον· οὐ ψευδή λέγω.

ΧΟΡΩΣ.

Πάτερον ἀνακεθεὶς ἐκφανως ἐς Ἡλίου,  
ἡ κείμα, καυδὸν ἄχθος, ἡρπασε στρατοῦ;  

ΚΗΡΤΕ.

"Εκαρσας ὅστε τοξότης ἁκρος σκοποῦ,  
μακρὸν δὲ πῆμα συντόμως ἐφημισω."
AGAMEMNON.

CHORUS.

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

HERALD.

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

CHORUS.

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

HERALD.

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

CHORUS.

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

HERALD.

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

624. ἀπὸ libr. corr. Herm. se de Homeric a narratione declinare.
626. Hoc versu ostendit poeta 628. ῥήτας FL.
ΧΟΡΟΣ.

Πάτερα γὰρ αὐτοῦ ζῶντος ἢ τεθυμμένος
Φάτις πρὸς ἄλλων ναυτίλων ἐκλήξετο;

ΚΗΡΤΕ.

Οὐκ οἶδαν οὐδείς, ὡς ἀπαγγέλλατο τορός,
πλὴν τοῦ τρέφοντος Ἡλίου χθόνις Φῶτιν.

ΧΟΡΟΣ.

Πᾶς γὰρ λέγεις χειμώνα ναυτικῶν στρατῶν
ἔδειν τελευτήσαι τε δαμάδως κότην;

ΚΗΡΤΕ.

Εὐθυμοῦν ἠμαρ ὃ πρέπει κακαγγέλον
γλῶσσῃ μαίνειν. χορίς ἢ τιμῇ βέαν.
"Ὅταν ἦ ἀπευκτὰ πήματ' ἀγγελοὶ πόλει
στυγνῷ προσώπῳ πτωσόμου στρατῶν Φέρνη,
pόλει μὲν ἄλογος ἐν τῷ ἱδέαν τυχείν,
πολλοῖς δὲ πολλῶν ἐξαγγείλατο βοῶν
ἀνδρας διπλῇ μάστιγα, τὴν Ἀριάς Φιλεί.
διαγγέλχων ἄτυχος, φοινίκας ξυναρίδα,
τοιωθεῖ μέντοι πημαίνον οἰκαγμένου
πρέπει λέγειν παιδών τοῦ Ἐρινών.

Σωτηρίων δὲ πραγμάτων εὐθυμεῖαν
ἡμῶν πρὸς χαίρουσαν εὐεστοῦ πόλειν
πῶς κεδώρ τοῖς κακοῖς σμηρίζω λέγων
χειμῶν. Ἀρχαίοις οὖν ἠμίνθην τοῖς βέαν;
Εὐκόμωσεν γὰρ, ἄντες ἐφυντοὶ τὸ πρίν,

644. σεσαγμένοι libri. corr. Pors. τῶν, τ. 645, est τῶν ἀγγελον.
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 graveward by the double whip
that Ares loves, his two-barbed death, his team
of two blood-reds, — saddled with such distress
645 one should repeat the Furies' hymn of joy.
But I, returning to a state in weal
rejoicing, with good news of things which leave
life safe, how can I mix kind words with cross
and tell of tempests not-uncauased-by-wrath
650 of gods to Greeks: for two conspired, before

πῦρ καὶ δάλασσα, καὶ τὰ πίστις ἐθείκατη
φθείροντε τὸν δυτικὴν Ἀργεῖον στρατὸν.
Ἐν νυκτὶ δισκύμαντα δ ὁ ἄρπας κακὰ·
καὶ γὰρ πρὸς ἀλλήλους Θρήνους πυκνοὶ
んですねικοὶ; αἱ δὲ κερτυπούμεναι βίῳ.
χειμῶν τυφώ ὡς ζάλη τ ὁ ὕμβροκτύμη
φύσει τὰ ἄφαντοι, ποιμένως κακοῦ στραβφ.
"Επεὶ δ' ἀνήλθε λαμπρὸν ἴλου φῶς
ὁ ὄρμου ἀνθόων πέλαγος Λεγαίων νοεῖσαρ
ἄνδρῶν Ἀχαίων ναυτικῶν τ' ἐρείπιοι.
"Ἡμᾶς γε μὲν θα ναῦν τ' ἀκόματον σκάφος
ὅτει τις ἐξείκλεψεν ἢ ἐξετήσατο
θεός τις, οἷς ἄνθρωπος, οἷοι θεοὶ·
Τύχη δὲ σωτὴρ ναῦν πέλαγος ἐφ' ὑπετό,
ὡς μήτ' ἐν ὄρμῳ κόμματος ζάλην ἔχειν
μήτ' ἐξοικεῖαι πρὸς κραταιλεῖν χθονᾶ.
"Επεῖτα δ' Ἐδει πόντων πεθευγότες,
λευκοὶ καὶ ἡμαρ, οὗ πεποιθότες τύχης,
ἐξουκολοῦμεν φροντίσων νέον πάθος
στρατοῦ καμάντος καὶ κακοῖς σπευδεμένου.
Καὶ νῦν ἐκείνων εἶ τις ἐστὶν ἐμπνέων
λέγοντι ἡμᾶς ὡς ἀλλοτρία· τί μή·
ἡμεῖς τ' εἰκείνους ταῦτ' ἔχειν δοξάζομεν.
Γένοιτο δ' ὡς ἀριστα. Μενέλαεις γὰρ οὗν
πρῶτον τε καὶ μᾶλιστα προδόκα μολεῖν·
ἐλ δ' οὖν τις ἀκτὶς ἴλου νω ἰστορεῖ

654. ἀλλὰς F. V. corr. in F. 664. ceperunt recentt. Etenim scriba vocis
655. κερτυπούμεναι libri corr. 665. nec non oblitus erat.
Wassius. 666. Sic emendatus ab Æschyllo
660. καντικῶν τ' ἐρείπων Fl. F. 662. profectus est.
ἔρειπων V. Aurati correctionem re-

655. κεριτυπούμεναι libri corr.
most hostile, fire and sea, and proved their troth
by havoc of the woebegone Greek fleet.
Wild-billowy troubles in the night arose,
for Thracian squalls dashed foul our vessels one
against another, and they, rudely gored
by typhoon’s tempest with its rain-lashed surge,
as in a crush caused by an awkward swain
passed out of view. And when the sun’s bright light
came up we saw the Ægean main in bud
with Grecian corpses and the wrecks of ships.
Us, and our ship, at least, unharmed in hull,
some being stole away or begged us off —
a god, it was no man, — and held our helm,
and Luck, prompt Saviour, took a seat on board.

So at our moorings we had no wave-swell,
and struck against no shore of stubborn rock.
Then, having ’scaped the death-god of the sea,
in the white dawn, mistrusting our own fate,
in thought we watched a flock of recent woes
of our disabled and hard-battered fleet.

And now, if any one of them yet breathes,
they speak of us as lost; of course: and we
conjecture that they ’ve got as much. But may
the best betide: first and most fondly look
for Menelaus to return; and if
some sunbeam, as I said, knows him to be

nonnulli secuti sunt; temere, me
judice. 670. κατεσποδήμοι Meineke, quod
non multum abest quin mihi per-
suadent; nam hiems mane desiderat. σπόδειν est ἀμαθότειν, sed non sine
lusu vocem πόλας adhibente. 674. ἤ ὀν̣ οὐν Aur, fortasse recte.
οὖν autem revocat v. 617, ut proxi-
mum οὖν (v. 676) v. 633.
ΑΓΑΜΕΜΝΩΝ.

χλαροῦν τε καὶ βλέποντα μηχανᾶς Δίδω
οὕτω θέλοντος ἐξαναλώσαι γένος
ἐπὶ τις αὐτὸν πρὸς δόμως ἦζειν πάλιν.
Τοσάττ’ ἀκούσας ἠσθὶ τάληθ' κλώνων.

ΧΩΡΟΣ.

στρ.δ. Τις ποτ’ ὡνόμαζεν Ὅδ’
ἐς τὸ πάν ἔτητύμως —
μή τις οὐτιν’ οὐχ ὁρῶ—
μεν προνάλοιοι τοῦ πεπρωμένου
γυλώσαν ἐν τῷ μυχ' νόμων; —
τὰν διήγαμβρον ἀμφινει-
κῆ θ’ Ἐλέαναν; ἔτει πρεπόν—
τως ἐλενζε, ἐλαύνος, ἐλεπτολεῖ ἐκ
τῶν ἀβροτήνων προκαλυμμάτων ἐπιεύ-
σε ζεφύρου γίγαντος αὐ—
ρρ’ πολύτροι τε Φεράστιδες κυκα-
γοὶ κατ’ Ἰχνος πλατὰν ἀφαντόν
κελσάντων Σιμώδεντος ἀκ-
τάς ἐπ’ ἀειφύλλοις,
δ’ ἔριν αἰματόεσσαν.

ἀντ.δ. Ἠλιὸς δὲ κῆδος ὅρ−
θόνυμοι τελεσθήνεια
μῆνις ἡλασθεν, τραπέ−

677. καὶ ξενία καὶ ὁμιλεῖ Τουπισ.
corr. ex Hesychio; recentt.
680. κλίμαν Fl. ev. ab cadem manu
supra scripto.
681. Herm. dubitat an ὡνόμαζεν
dixit poetæ, ut sperperépome Supp.
38, et fortasse sebice infra v. 785.
687. Et est sane cur hæresis in v. ὡνόμαζεν.
689. Ἐλέανα libri. Ἐλέανας Elmal.,
ut lipónius. Schneid. olim ἔλεος, ut
ἐλέος. Vera lectio incerta.—
690. ἀβροτήνων libri. corr. Sal-
massius, recentt.
695. πλατὰν libri, πλατὰν 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.

680 Hearing so much, know that you hear the truth.

CHORUS.

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

685 deftly modulates the tongue?)
named the spear-wedded, gage of strife,
Helena? since conformably,
knell-like to navies cities and men, from between

daintily-worked curtains she came and sailed away,
borne by the earth-born Zephyr's breeze:
so, with a band numberless, huntsmen bearing shields

635 sailed on their ear-blades' vanished footprint —

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

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

ξας ἀτίμωσιν ὑστέρης κράνης
καὶ ξυνεστίου Δίως
πρασσομένα τὸ νυμφότητι-
μοι μέλος ἐκφάτως τινο-
tάς γ' ὑμέναιον, ὡς τότε ἐπέρρεσε γαμ-
βροῖσιν ἀδίδειν. Μεταμανθάνουσα δ' ὑμ-
nον Πριάμου πόλις γεραι-
ἀ πολύβρηνον μέγα που στένει κικλ-
σκουσα Πάριν τὸν αἰνώλεκτον·
λαμπρῶς θην πολύβρηνον αἰ-
ώνα διαλ πολυτάν
μέλεον αἰμ' ἀνατλάσσα.

στρ. β'. "Εδρεψεν δὲ λέντος Ι-
nιν δήμος ἀγάλακτον
οὕτως ἄνηρ Φιλόμαστον,
ἐν βιδότῳ προτελείοις
ἀμερον εὐφιλόπαίδα
καὶ γεραρεὶς ἐπίχαρτον.
Πολέα δ' ἐσχ' ἐν ἄγκαλαίς
μετρόφου τέκνου δίκαιαν,
φαυδροῦτος ποτὶ χειρα σαι-
nων τε γαστρῶς ἀνάγκαιοι.

707. ἐνσερεί, metro flagitante; simul et meliorem sensum praebui: 'etsi facinus ipsi non pataverunt tamen a Paride factum ad se rece-
perunt'. ἐπέρρετι Fl. ἐπέρρετε. Vitr. ἐπέρρετε F. ἐπέρρετε Hesm., re-
cent., metro pessundato. Weil. dedit ἐπέρρετο, nescio an primus.
714. πομπρέοθι libri. Impavido innovavi. Et λαμπρῶς et ὑμ' ap. Ἀσχ. inveniuntur. Illud autem φαυδρῶς non ἀδέξας significare omnibus no-
tum est; et sic Suid. s. v. Quod ad ὅν attinet, suspicor eam ex ipsis vocibus esse quas poeta Athenas Syracusis adscrivit.塞皮欧斯 occurrit ap. Hom., et Theocr.; ap. Hes., non item. Μox πολύβρηνον est mo-
AGAMEMNON.

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

So man nurses a lion’s cub
weaned from milk, in his household,
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 sententiae.
715. * ἂν εἰς ὑπερ πολέμου λιβρι. το-
λεῖραν Αυρ. ἂν ἠκέβαν ἐκλ Emper. His
receptis, omnia ex mea sententia
procedunt. Videś litteras μετι
fusas esse et p pro ἀ scriptam, ut
supra v. 413.
717. λέοντα εἰς λιβρι. λέοντα ἤπο
est egregia Coningtoni emendatio,
omnibus probata.
723. ἔσχα συστεκτόν est. verti
cum Herm., alius.
724. ὑποτετοφευ FL.
725. Verti cum Boissonad. σαίνων
τε ρ. π. χ. Weil. mavult φαϊνομενος
et σαίνων. Ingeniosissime ille qui-
dem, sed fortasse paulo violentius.
ΑΓΑΜΕΜΝΩΝ.

ἀντ. β'. Χρονισθεὶς θ' ἀπεδείξεν ἥ-

θὸς τρόπως τε τοιχὼν· 730
χάριν τροφᾶς γὰρ ἀμείβων
μυλοφόνοις σὺν άταις
dαιτ' ἀκέλευτος ἔτευξεν'
αἵματι θ' ὀίκος ἐφύρη,
ἀκαχον ἀλγος οἰκέταις
μέγα σιος πολυκτόνοι·
ἐκ θεόθ θ' ἱερείς τις ά-

τας θύμος προεθρήβη.

735

στρ. γ'. Πάραυτα θ' ἐθλεῖν ἐς Ἰλιον πόλιν λέγουσι

ἀν φρόνιμα μεν νημέου γαλά-

νας ἀκασκάθν τ' ἀγαλμα πλούτου,
μαλακαν ἀμαστών βέλος,
ἡξιθυμον ἐρωτὸς ἄν-

δος. Παρακάλλουσν ἐπέκρα-

νεν δ' γάμου πικρᾶς τελευ-

τάς, δύσεδρος καὶ δυσλίμ-

λος συμένα Πιαμπάδαισιν

πομπῆς Δίδ ξενίου

νυμφάκλαυτος Ἐρινύς.

740

ἀντ. γ'. Παλαιότατος θ' ἐν βροτοῖς γέφων λόγος τέιτυ-

ται, μέγαν τελεσθέντα Φωτός δι-

βοῦ τεκνοῦθαι, μηδ' ἀπαίδα δυνήσκειν.

744

745

750

755

728. ἅθε τό πρὸς τοιχὴν Fl. V.
tοιχὼν F. ἢ δος Conington, τρόπως
te Enger.; uterque felicissime.
729. χέρων γὰρ τροφᾶς Fl. V. τρο-


730. μυλοφόνοις σὺν άταις Fix et

Ahr., ab Eng. receptum. Quotus
quisque est qui vocis ētarum recte
intelligat? ap. Esch. dico. Hic autem
AGAMEMNON.

But he, waiting a while, displays
bent and mood of his parents;
and, paying fee for his food with
havoc of sheep which he slaughters,
makes him a feast uninvited;
home is defiled with the bloodshed;
he the inmates' doughty grief,
killing many, wasting much,
by some god was begot and reared
priest of death to the household.

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

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

ἐκ δ' ἀγαθῶς τόχας γένει
βλαστάνειν ἀκόρεστον οἶ.
ζῦν. Δίχα δ' ἄλλων μονοθραυν
eἶμι· τὸ δυσσεβής γὰρ ἔρ-
gον μετὰ μὲν πλείονα τίκ-
tει, σφετέρι δ' εἰκότα γένη.

Οἶκοις γὰρ εἰσδύθηκαν
καλλίτας πότιμος δέλ.

οτῆ: Φιλεὶ δὲ τίκτειν ὑβρις μὲν παλαι-
ἀ νεκροσυν ἐν παραῖς βροτῶν
ὑβρις, τὸτ' ἢ τὸθ' ὅταν τὸ κόριον μάλη
φάος τόκου.

Δαιμόνια τίταν, ἄμαχον, ἀπόλεμον,
ἀνερχθ' ῥόας μελαι-

νας μελάθροσιν ἄτας
εἰδομέναν τοκεύσιν.

ἀοτῆ: Δίκα δὲ λάματει μὲν ἐν δυσσάκναις
δόματαν, τὸν δ' ἐνάησιμον τεί.

τὰ δραπόπαστα δ' ἐδέλα σὺν πίνῳ χερῶν
παλιντρόποις

δέμασι λιποῦσιν ὅσια προεβάλει.

756. ἄγιω λιβρ. corr. Pauw.
758. τὸ γὰρ λιβρ. corr. Posa.
759. μετὰ λιβρ. μέτα Herm. Nec
libet credere, et licet in variis opi-
nionibus.

761. Particula γὰρ quam Aur.
mutabat huic loco unice convenit:
'scoleus, inquam, exitii parent est;
nam justorum hominum sors non
nisi felicitatis genetrix est'.

766. Sic libri, et omnis integr.

v. ex anac., basi, dact., troch. dim.
cat. est confictus. Non vidit hoc
Herm., non Eng.; hic tamen proxi-
morum verborum mendas necis φάος·
kénton acutissime perspectas habuit.
necis enim primo fuisset necis, glo-
sens ad νεκροσυν adscriptum; deinde
cetera, literis in ordinem suum re-
tutitis, prodire φάος τόκων. Hucusque
igitur locum olim impeditissimum
prorsus emendatum habemus. Quod
for to a race from fortune fair
springs a grief that is never full.
    I from the rest thinking apart
    say that the sin, and not success,
    afterwards breeds more, to their kind
likened; for homes practising-even-right have a fortune for aye
 blest with beautiful offspring.

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

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

reliquia luce clariora sunt gratis re-
ferenda est Heimsoethio.
768. τι τῶν libri. τίναν Heima. Jam nunc interprete vix opus est:
    'Læciviam, quod impiam temeritatem domibus exitiosam, parentium
    instar. τῆς pater, mater, fīlia; sed non intelligunt hæc in Æschy-
    lea dictione ὅψιμαθες.  
773. δούμας Fl. corr. in F. post
    τίνα libri ingerunt βίον. ejecit Ahr.  
776. ἑσθλὰ libri. ἑσθλὰ Aurator, qua una correctione optime de post-
    teris meriturus est.  
779. προεβα τω libri. προεβάλε
    olim Herm., quo nihil verius; nam Ἰλια ἁπαντάριον ut quae Homerici
    Ἑλίων instar sit, qui προεβάλλει
    ἀρνίμας. του autem est pars poster-
    erior v. πλοίον. Ceterum et hic et
    alibi pro virili parte versus rectius
distinxì.
Δύναμιν οὐ σέβομαι πλούσιου παρασήμου αἵνε
πάν ὤ ἐπὶ τέρμα νομῆ.

"Ἄγε δή, βασίλει, Τρολας πτωλίποροι',
Α fratws γένεθλον,
pοξε σε προείπο, ποξε σε σεβίζω,
μὴ δ' ὅπεράρας μὴ δ' ὑποκάμψας
καὶρον χάριτος;
pολλοὶ δὲ βροτοί τὸ δοκεῖν εἶναι
προτίσουσι, ἕκασιν παραβάντες.

Τῷ διστραγοῦτι τῇ ἐπιστενάξειν
πάς τις ἔτοιμος, δῆμομα δὲ λύσης
ουδὲν ἄρ' ὑπαρ προσκινεῖται'
καὶ ξίνου χαίρουσιν δρομοπρεπεῖς
ἀγέλαστα πρόσωπα βιώνται.

"Ὅπτε δ' ἄγαθος προβατογνώμων
οὐκ ξτι λαβεῖν δαματα Φωτός
τὰ δοκεῖν' εὐφρονος ἐκ διανοίας
ὑδαρεῖ σαλεις Φιλότητι.

Σὺ δὲ μοι τίτα μὲν στέλλων στρατιῶν
"Ελένης ἑνεκ', οὗ γάρ σ' ἐπικεῖσθω,
κάρτι ἀπομούσως ἥσθα γεγραμμένος,
οὐδ' εὐ πραπτίδων οἴκα νέμων
ἀρος ἀκουσίν

783. πτωλίποροι libri. corr. Bl.
783. σεβίζω Fl. hanc formam
Herm. adamavit non tamen amplexatus est. σεβίζω F. V. Hoc systema in sex vv. redigunt, ut responsum efficient, quae effici non potest nisi lacunis illatis ubi sensus integer est.
790. δ' libri. corr. Herm.
791. δῆμα Fl. V. δῆμα F. et
793, 794. καὶ εὐχαίρουσιν — βια-
797. τὰ est relativum.
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

αὐτεῖες neccessaria est.
800. Musgr. inseruit ε'. Sed for-
tasse o'd' ἐπικείσων vera lectio est,
nam poeta ob oculos habuisse vide-
tur II. 5. 816 τοι τοι προφροντιν' ἡρωι ἔτος φως φως' ἐπικείσων. Cf. infra v. 803.
803. ὁρέως ἐκσώτην libri. ἐκσώτην
Cantar. ἔρεως Heins. 'ὁρεώς καὶ
βλάβως ἐκσώτην'. Hesych. Vox est
Aeschylea huic loco optime conven-
niens. Cf. II. 1. 410 ἐπιφέρωται
βασιλῆς, et Hes. Op. 258, unde
hoc sumpta sunt.
ΑΓΑΜΕΜΝΩΝ.

άνδρας θυνήτους κομήται.

Νῦν θ' οὐκ ἀπ' ἄκρας θεοῦ οὐδ' ἀφήλως
εὐφρενός νός εὖ τελέσατοι.

Γνώσει δὲ χρόνῳ διαπευθύμνως
τὸν τε δικαίως καὶ τὸν ἀκαλώς
πόλιν οἰκουρόντα πολίτων.

ΑΓΑΜΕΜΝΩΝ.

Πρὸ τοῦ μὲν "Ἀργος καὶ θεοὺς ἐγχωρίους
δίκη προειπέν, τοὺς ἔμοι μετατίθης
νόστου, δικαίων θ' ἄν ἐτραχάμεν πόλιν
Πρίμομο. θήκας γὰρ οὐκ ἀπὸ γλάστης θεοὶ
κλίνοντες ἀνθρώπους Ἰλίου θυράμας
ἐς αἰματηρὸν τεῦχος οὐ διχορρόπτως
ψῆφος ἔθεντο· τῷ θ' ἐναντίον κύτει
ἐπίς προσέχει χέρσος οὐ πλημμέλως.
Κατὰ ώθ' ἀλούσα νῦν ἐν' εὐσήμως πόλις·
ἀκτής διέκει ζῶσι· συνθεκόντας δὲ
στενός προσέπει πόλις πλούτου πνεύς.

Τοὺς θεοὺς χρή πολύμισθον χάριν
τίνειν· ἐπείπερ κάλλαγξας ὑπερτότους
ἐπραξάμεθα. καὶ γυναικὸς οὕνεκα
πόλιν διημᾶσθεν Ἀργείων δάκος,
ἵππου νεοστός, ἀπατιδήφορος λέος.

806. πόλεως Book. πόλεως Weil. ὡς
Heims.

817. χείρωμα libri. χέρσως ego. Nem-
pe χέρσως primo fuit, non ita pridem
χέρσως. ἐνάκτην χιουρὰς. Ece ece ece regium
Ἑσιχλέες ubertas exemplum: κῶς
est γαστήρ (ἀκατοχ. ἡ μη κόποι Ε. M. s. v.), propeficit dicitur ut quos qvis
γυναικα, χέρσως nimimum est 'sterilis'.
denique pleurosiq refer sequin
plorōs γυναικα. Imago: dix de Troi
aut salutem aut exitio suffragia serunt: adstant dux urani, altera salutaris,
altera letalis: hanc, inquit, cronois
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
dying gasp out rich breath from wealth devourd.
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 vitae germens gravidi
dem reddit. At sic maris vicem fungitur
Spes. Ita: id voluit poeta. Ceterum
confer, si tanti est, plura in Comment.
819. Sic libri. xex7 δομαν επίλη
es Th. 874. Hic hujus fabulae
correctores admonere libet, plura
esse Hesiodi, Theognidis, Solonis
si quie extent ter pure legisse, quam
ostera omnia.
822. καὶ πάγως ὑπεράστας λιβρι.
Ilud Ahr., hoc Heath., emend.
Quum vero certum mihi videretur
καὶ πάγως corrupta esse, non opus
erat Paleii, Hermanni cet. ἐραι-
825. ἀπιδοματέρος Fl. V. ἀπι-
πάθημα ὁρούσας ἀμφι τῷ Πλείαδων ἡσυχίᾳ
υπερθέρμω δὴ τῷριγον ἀμφιστής λέον
ἀνὴν ἔλεεν ἀλίματος τυραννικῷ.
Θεός μὲν ἐξετείνα Φροίμοιν τὸδε·
tα δ' ἐσ τὸ σῶν Φρόνημα, μέσωμαι κλών
καὶ Φημι ταῦτα καὶ συνήγορον μ' ἔχεις.
Παύροις γὰρ ἄνδρῶν ἐστὶ συγγενεῖς τὸδε
φίλαν τὸν ἐφυκόντα· ἀνευ Θάνου σέβειν·
ὑσφρον γὰρ ἰδς καρδίαν προσήμενος
ἀγαθὸς διπλοίζει τῷ πεπαμένῳ νόσου,
τοῖς τ' αὐτὸς αὐτὸ χύμασιν βαρύνεται
καὶ τὸν ὑπαίτιον ἐφεβῶν εἰςφρῶν στένει.
Εἰδὼς λέγωμεν· αὖ· εὖ γὰρ ἐξεπίσταμαι
ομίλιας κατοπτρον, ἐδωκὼν σκιάς,
δοκοῦντα εἰναι κάρτα πρεμεινεῖς ἐμοί.
Μόνος δ' Ὅδυσσεύς, ὀκτερ οὐχ ἐκὼν ἐπλει,
ζευξεῖς ἐτοιμος ἢν ἐμοί σειρακφόρος·
εἰτ' ὅνυ βανόντις ἐφε καὶ ζώντος τέρα
λέγω. Τὰ δ' ἄλλα, πρὸς πάλιν τε καὶ θεοῦς,
καὶνοὺς ἀγαύνας θέντες ἐν πανγύρει
βουλευσόμεσθα· καὶ τὸ μὲν καλὸς ἔχον
ὅτῳ χρονίξων εὖ μενεῖ βουλευτέον.
"Οτι δ' καὶ δεὶ Φαρμάκων παιονίων,
ὅτι κέαντες κα τεμόντες εὐφρῶνως
πειρασόμεσθα πὴμ' ἀποτρέψαι νόσου.
Νῦν δ' ἐς μέλαδρα καὶ δῶμοις ἐφεστίως
ἐλθὼν θεοῦσι πρῶτα ἀξιόσωμαι

826. άρούσας Fl. Teneritatis est, me judice, hujusmodi versus corrigere.
827. ὑπερθέρμω Fl. F. ὑπερθέρμων V.
830. ταῦτα libri. corr. Aur.
831. ρόθων Fl. corr. in F. V.
832. ρόθων 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
ΑΓΑΜΕΜΝΩΝ.

οἵπερ πρόσω πέμψαντες ἴγαγον πάλιν·

νίκη ὑ' ἐπείπερ ἐσπερ' ἐμπέδως μένοι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

``Ἀνδρες πολίται, πρέσβεα Ἀργείων τώδε,

οὐκ αἰσχροῦμαι τοὺς Φιλάνορας πρότους

λέξιν πρὸς ὑμᾶς· ἐν χρόνῳ ὑ' ἀποφθέινει

tὸ τάρβσι τινάρσποισιν. Οὐκ ἄλλων πάρα

μακδίν', ἐμαυτῆς δύσφορον λέξιον βιον

tοσοῦτοι θοντεροὶ νῦν ὑπὸ ἤλυμ.

Τὸ μὲν γυναῖκα πρότων ἄρσενος δίχα

ζητάω δόμοις ἔρμιον ἑκπαγλον κακόν,

πολλάς κλώνυμαν κληρόνας παλικάκτους·

καὶ τὸν μὲν ἤκειν, τὸν ὑ' ἐπεισφέρειν κακὸν

κάκιον ἄλλο, πήμα λάσκοντας δόμοιοι.

Καὶ τραυμάτων μὲν ἐι τόσων ἐτύρχανεν

ἀνὴρ ὅδ', ὡς πρὸς ὅλον ἀγχετεύετο

φάτης, τέστρηται δικτύο πλέω λέγειν.

Εἰ ὑ' ἐν τεθυκᾶς, ὡς ἐπλήθουν λόγοι,

τρισάματός τῶν Γερμῶν ὁ ἰεύκερος

πολλάν ἄνωθεν, τὴν κάτω γῆρ ὁ λέγω,

χθονὸς τρίμαρον χλαίναν ἐξυψῖχει λαβών,

ἀπαξ ἐκάστος καθάυνης μορφώματι.

Τοίονδ' ἐκατί κληρόνας παλικάκτων

πολλάς ἄνωθεν ἀρταίνει ἐμῆς δέρης

ἐλιασαν ἄλλωι πρὸς βίον λελημμένης.

Ἐξ τοῦτο δέ τοι παίς ἐνθάδ' οὖ παραστατεῖ,

863. ἄλοις libri. Auratus ille correxit.

864, 865. Satis placent, ut verti, commate post αἷλο posito.

867. ἀνὰρ libri. Corr. Herm. ὁχε·

AGAMEMNON.

who sent me forth and brought me back, and since
victory went with me may she fast abide.

CLYTEMNESTRA.

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

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

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

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

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

δέων τε καὶ σῶν κύριος πιστωμάτων, 880
ας χρήν, Ὄρατες· μηδὲ βασιλέσες τόδε·
tρέφει γὰρ αὐτὸν εὐμένης δορύφονος
Στράτως ὁ Ψωκεύς, ἀμφίβλητα πήματα
ἐμοὶ προφάνων, τὸν θ' ὑπ' ἵλιπ σέβην
κίνδυνον, εἰ τε δημόθροις ἀναρχῶν
βουλὴν καταρρίψειεν· ὅστε σύγγονον
βροτοῦσι τὸν πεσόντα λακτίσαι πλέον.
Τοιαύτες μέντοι σκήψεις οὐ δόλον Φέρει.
"Εμοιγε μὲν δὴ κλαυμάτων ἐπίστυτοι
πηγαὶ κατεσβήκασιν, οὐδ' ἐνι σταγών·
ἐν ὀψικοίτοις δ' ἐμμασίν βλάβας ἔχων,
τὰς ἀμφὶ σοὶ κλαίοντα λαμπηροχθίας
ἀπημελήτως αἰέν. Ἐν δ' ἀνείρασιν
λεπταῖς ὑπὸ κῶνωπος ἐξηγειρόμην
μετὰ τις βαινοῦντος, ἀμφὶ σοὶ πάθη
δρόσα πλέον τοῦ ἐμνεῦκοντος χρόνου.

Νῦν ταῦτα πάντα τλάσ', ἀπενθήτη τρεῖ —

902
tερτίων δὲ τάναγχαιον ἐκφυγεῖν ἄπασιν —

λέγομεν ἃν ἄνδρα τόδε τῶν σταθμῶν κύνα,
σωτῆρα ναὸς πρότον, ὑψηλῆς στέγης
στύλου ποδηρῆ, μονογενῆς τέκνων πατρί,
γαῖαι Φανείσια ναυτίλοις παρ' ἑπίθεα,
κάλλιστον ἥμαρ εἰςδεῖν ἐκ χείματος,

900

οἴκοι τυφώντι πηγαῖ οἴος.
Τοιοῦτοι τοῖς νῦ εἰξή προσφέγγασιν ף.

878. πιστωμάτων libri. Corr. 888. κατεσβήκασιν, θ supra τ et
889. κλάδας Fl. 890. Hic versus vulgo post v. 901
888. τ supra β adscriptis Fl., ut sit κα-
896. Sunt quos articulus offendat.
thεσβήκασιν.
897. Sunt quos articulus offendat.
τὸδ' ἐγὼ Weil.
who holds the pledge of my good faith and yours,
Orestes, as he ought; be not surprised;
our kind ally is entertaining him,
the Phocian Strophius, who forewarned me of
sorrow's dilemma, your own risk at Troy,
and — should the people's clamorous rioting
fling down the senate; since it is innate
in man to spurn the fallen all the more.
A plea of this kind surely bears no guile.
And now for me the gushing founts of tears
are quenched; there is not even one trickling drop:
I've weakness in my late-reposing eyes,
for your sake weeping the fire-signal-stacks
ever, it seemed, neglected: then, in dreams
while in my fear for you I saw more woes
than my sleep-fellow time could bring, I waked
at the light wing-strokes of the buzzing gnat.
Now having borne all this, with mind ungrieved —
for sweet is flight from all that comes perforce —
I'd call this man a watch-dog of the folds;
a stay, the vessel's saviour; a high roof's
firm-footed prop; to a father, his own child;
the land descried by sailors past all hope;
a storm a day most fair to see;
a fountain's stream to thirsty traveller.
Such are the titles which I deem his due:
ΑΓΑΜΕΜΝΟΝ.

Φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ ἔνειχόμεθα. Νῦν δὲ μοι, Φίλον κάρα, ἐκβαίνῃ ἀπήνης τῶςδε μὴ χαμαί τιθεὶς τὸν σὸν πόλις, άναξ, ἰδίου πορθήτορα. Διακαί, τί μέλλειθ', αἰς ἐπέσταλται τέλος πέθον κελεύουσι στρωνίνναι πετάσμασιν; εὐδίως γενέθων πορφυρόστρωτος πόρος ἐς δομί' ἀλπτουν ὡς ἂν ἔγχυται δίκην.
Τὰ δ' ἄλλα Φροντίς οὖχ ὑπνῷ νικώμην θήτει δικαίως σὺν θεῶς εἰμαρμένα.

ΑΓΑΜΕΜΝΟΝ.

Διδας γένεθλον, δωμάτων ἐμὼν Φίλαξ, ἀποστιγ μὲν εἰπας εἰκότως ἐμὴ, μακρὰν γὰρ ἐξετεινας· ἄλλα εὐνοίας ἀνεῖν, παρ' ἄλλων χρῆ τὸ δικροθαι γέρας. Καὶ τάλλα μὴ γυναικὸς ἐν πρόπος ἐμὲ ἀδρενε, μηδὲ βασιλάρου φοτὸς δίκην χαμακπέτες βόμμα προσχάνης ἐμοί, μηδ' εἴμαι στρώσας' ἐπίφθουν πόρον τίθει· θεώς τοι τοῖς τίμιλφειν χρεῶν· ἐν ποικίλοις δὲ νυκτὸν ὡς κάλλεσιν βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ Φόβου. Λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ. Χωρὶς ποδοφότρων τε καὶ τῶν ποικίλων κληθῶν δίπτεί· καὶ τὸ μὴ κακῶς Φρονεῖν θεῶν μέγιστον διόρο· ἀλλαξάς δὲ χρῆ βίου τελευτήσατ' ἐν εὐεργοί φίλη.

let envy keep aloof, for many were
the ills we bore before. Now, my beloved,
step from this car, and set not on the ground
thy foot, my king, that ravager of Troy.
Why wait ye, maids, for whom the task is set
to spread his pathway's ground with draperies?

let the way instantly be purple-spread,
that his desert may lead him to a home
unhoped for. By god's help my care, sleep-proof,
shall justly settle, as ordained, the rest.

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

908. τέλος Fl. V. τέξε F. βόμμα F. βομμα V. vulgo. Ilud
920. βόμμα Fl., η supra scripto. tuentur Rost. et Enger.
ἈΓΑΜΕΜΝΩΝ.

Εἰπον τάδ᾿ ὡς πράσσομι· ἄν εὔθαρσῆς ἐγὼ. 930

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Καὶ μὴν τῶδ᾿ εἰπὲ μὴ παρὰ γυνώμην ἐμήν.

ἈΓΑΜΕΜΝΩΝ.

Γνώμην μὲν ἵσθι μὴ διαφθειροῦσ᾿ ἐμὲ.

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Ἡξὼ βεοὶς δείσας ἂν ὡς ἔρθειν τάδ᾿.

ἈΓΑΜΕΜΝΩΝ.

Ἐπερ τις, εἰδῶς γ᾿ εὐ τῶδ᾿ ἐξεῖπον τέλας.

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Τί ἄν δοκεῖ σοι Πρίαμος, εἰ τάδ᾿ ἥνυσεν; 935

ἈΓΑΜΕΜΝΩΝ.

Ἐν ποικίλοις ἂν κάρτα μοι βήματι δοκεῖ.

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Μὴ νῦν τῶν ἀνδρώπειον αἰλεοθῆς φῶνον.

ἈΓΑΜΕΜΝΩΝ.

Φήμη γε μέντοι ἡμέρθησοι μέγα σβήνει.

ΚΑΤΤΑΙΜΗΝΗΣΤΡΑ.

Ὁ οὗ ἀφόνητος οὐκ ἐπίκηλος πέλει.

930.  εἰ πάντα ὡς πράσσομι᾿ ἄν, Wellius: ‘hæc dixi sic ut equidem libri. πράσσομεν Dind., ἄν εἴη, ni diis placet, subaudito. Rem perspexit 933. Rectissime interpretatus est
AGAMEMNON.

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., et οἶκοις, νόμος ὡς. 937. οἰκονύμενος Fl. οἰκονύμενος F. οἰκο-
936. δοεῖ Fl. V. Corr. in F.
ΑΓΑΜΕΜΝΩΝ.

ΑΓΑΜΕΜΝΩΝ.

Οὔτοι γυναικῶς ἦστιν ἱμείρειν μάχης.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Τοῖς ἔλβαλοις γε καὶ τῷ νικῶσαι πρέπει.

ΑΓΑΜΕΜΝΩΝ.

"Ἡ καὶ σὺ νίκην τήνδε δήροις τίες;"

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πιθοῦ· κράτος μέντοι πάρες γ᾽ ἐκών ἐμοῖ.

ΑΓΑΜΕΜΝΩΝ.

"Ἀλλ᾽ εἰ δοκεῖ σοι ταῦθ᾽, ὅπαί τις ἀρβόλακας
λώι τάχως, πρόδουλον ἐμβασιν ποδός.
Καὶ τοῖς δ᾽ ἐμβασιν ἀλουρέστιν βεῦν
μὴ τις πρόσωθεν δηματος βάλλοι Φάλην.
Πολλῇ γὰρ αἰδώς δωματοφθορεῖν πολὺν
Φθέροντα πλοῖτον ἀργυρωπήτους θ᾽ ὕφας.
Τοῦτων μὲν ὦτοι. Τὴν ἐξένη δὲ πρεμενών
τὴν᾽ ἐκόμις τὸν κρατοῦτα μαλακῶς
θέν πρόσωθεν εὔμενώς προσδέρκεται·
ἐκών γὰρ σύδεις δουλίῳ χρήται ξυγψ.
Αὕτη δὲ πολλῶν θρημάτων ἡμερετον
ἀνθος, στρατοῦ δόρυμι, ἐμεὶ ξυνέσπετο.
"Επεί δ᾽ ἀκούειν σοῦ κατέστραμμαι τάδε,
εἰμ᾽ ὡς δόμων μέλαβρα πορφυράς πτωτών."
AGAMEMNON.

940 'Tis not a woman's part to court dispute.

CLYTEMNESTRA.

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

AGAMEMNON.

Do you too prize such victory in a strife?

CLYTEMNESTRA.

Comply: yet freely yield the palm to — me.

AGAMEMNON.

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

950. τοιχόν μὲν σῶτως Emper.; Eng.
954. αὐτῷ libri. αὐτῷ Aur.
ΑΓΑΜΕΜΝΩΝ.

ΚΑΤΤΑΙΜΗΣΤΡΑ.

"Εστιν δάλασσα, τῆς δὲ νῦν κατασβέσει;
τρέφουσα πολλὰς πορφύρας ἱππόγυρον
κηδέα παιγκάλιστον, εἰμάτων βαφάς.
Οὕτως τῇ ὑπάρχει τώδε σὺν θεός, ἀλαζ,
πλουτεῖν πένεσθαι ὑπὸ ὠχὴ ἐπισταται δῆμος.
Πολλῶν πατησμὸν ὑπὸ εἰμάτων ἀν ἡμᾶς ἀμύνει
δύσοις προσεκάθιντος ἐν χρυσηρίας,
ψυχῆς κόμιστρα τῆς δὲ μεγαλωμένη.

'Είχες γὰρ οὕσης φιλιάς ἰκεῖ ὑπὸ δόμους,
σκιάν ὑπερτείνασα Σειρίου προσφέρο.

Καὶ σοῦ μουλόντος διωματίτιν ἐς τάνα,
θάλπος μὲν ἐν χειμώνι φυκάλεις μολὼν
ὁταν δὲ τέως Ζεὺς ἀπ' ὁμφακος πικρᾶς
ὁμοῦ, τῷ ἄρ' ὑπὸ ψυχῆς ἐν δόμωι πέλει,
ἀνδρὸς τελείου δόμῳ ἐπιστραφομένου.
Ζεῦ, Ζεὺ τέλειη, τὰς ἐμᾶς εὐχὰς τέλειη
μέλοι δὲ τοι τῶντερ ἄν μέλλης τελεῖν.

ΧΟΡΟΣ.

στρ. Τίπτε μοι τὸν ἐμπέδος
δείμα προστατήριον
καρδίας τερασκότου ποτάται,


960. οἷος λιβρῖ. οἴει, quod Bl.
et βράσει πλάθει, inepta omnia; nam πλαστέο unice respondet voci πένεσθαι.

962. ἐχει λιβρῖ. πλαστέο εγώ.

et Canter.

Huic menda causam praebuit v. τῇ δε.
AGAMEMNON.

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. ἵππετικας Fl. corr. in F. V.

968. ἰππετίκους Aur., Dind. sine idonea causa.


970. ζεύς τ’ ἐν’ F. V. ζεύς τόπ’ F.

971. τόπ’ ἔστ’ libri, ut quod maximé, putidum. τόπ’ ἔστ’ Aur. recte, ut ille fere omnia. ‘frigus amabile’.

972. ἵππετερομένου Fl. ἵππετερο-

973. ρομένου F. corr. in V.

974. μέλη, supra scripto est, δέ

975. σα τοι Fl. μέλαι δὲ τι σα V. μέλαι δὲ

976. δείγμα Fl. V. δείγμα F. sec.

Bekk.; idem conj. Aur. δείγμα esse‘indicum’ idque ridiculum.
μαντιτολεῖ δ’ ἀκέλευστος ἀμύθος ἄοιδα; 980
οὐδ’ ἀποτύσατα δικαί
δυσκράτων ἀνειρέτων
θάρσος εὐπεθής Ἴ-
ζει Φρενός Φίλον βρόνων;
χρόνος δ’ ἐπεί προῦμνησ’ ἑδών ἐν ἤμισβαλοις
φάσματ’ ἄτας παρῆ-
βητεν, ἐσθ’ ὑπ’ ἰλιον
ὁρεῖ καβαλάτας σπατάς.

ἀνώ. Πεῦθομαι δ’ ἀπ’ ἀμμάτων
νόστοι, αὐτόμαρτος ὄν.
Τὸν δ’ ἐνεκ λύρας διμος μονοθεῖ
βρήμον Ἐρινύς αὐτοθείκτος ὑσσιθεν
θυμός, οὐ τὸ πάν ἔχων
ἐλπίδος Φίλων βράσος.
Σπλάγχνα δ’ οὕτω μετά-
ζει πρὸς ἐνδίκοις Φρεσίν,
tελεσφόροι δίνας κυκλούμενον κέαρ.
Εὐχορεῖ δ’ ἐξ ἐρᾶς
ἐλπίδος ψυχή πεπείν
ἐς τὸ μὴ τελεσφόρον.

στρ.β’. Μάλα γέ τοι τὸ πολέος γ’ ύγιλας

980. ἀποτύσατας Fl. V. ἀποτύσατα F. V. Scaliger.
984. χρόνος δ’ ἐπεί (ἐνι F.) πρωμη-
σιῶν ἤμισβαλοις φαρμάς άκατα (ἀκά-
tas F. V.) libri. Hac miris modis confusa, corrupta, prae postere col-
locata, tantum non glossis sodata sunt. Causam prebuit huic ruine
perperam scripta prima vox πρωμη-
σιών, que sane satis probab litter πρωμη-
siow correcta est: hinc adæo
lintres in arena herebant, et funibus
simul alligatis, vel, remis in
numerus adductis, esse quivers allius
est. Cfr. φάσματα ρανῶν supr. v.
145. ἐδών est Calchas. Si spondeus
in quinta sede offendit, scribe κέαρ
καλόμενον in v. antist.
990. ἐποι libri. Corr. Stanl. Dein-
AGAMEMNON.

why does song play the diviner unbidden, ungueronded?

980 why, not spurning it like dreams

hard to sift, does confidence

firm in faith not retain

its own seat within my breast?

and yet the time has passed its prime since he forewarned

985 who in types saw the sprites

of destruction when to Troy

sped the ship-ascending host.

From my eyes I learn, my own

witness, of his home-return;

990 yet without the lyre my soul self-lessoned

strikes up within me a solo, a wail of Erinnys;

not retaining its beloved

fullest confidence of hope.

995 Nor for naught starts my breast

at the midriff's truthful tale, —

my heart, that whirls in rounds which bring an end fulfilled.

But I pray that my fears

failing promise may in lies

1000 issue, in no end fulfilled.

Truly each stage of health far advanced
ἀκόρεστον τέρμα· νόσος γὰρ ἂν ἔλειπον ἰματίων ἐμότοιχος ἐρείπει·
καὶ πτέρμα εἰσπορώμουν ἀνδρὸς ἔπαινεν πρὸς ἀφαντὸν ἔρμα.
Καὶ τὸ μὲν πρὸς χρημάτων
πτεσίων δόνου βαλὼν
σφενδόνας ἀπ’ εὐμέτρου
οὐκ ἔδω πρότας δόμος
πημονᾶς γέμον ἀγαν, οὐδ’ ἐπόντισε σκάφος.
Πολλά τοι δόσις ἐκ Δίδυ μεμφιλα-
Φῆς τε καὶ ἐξ ἀλόκων ἐπετειταν
νησίτων ἀγευμεν νόσον·

ἀν.ρ. τὸ 7’ ἐκεί γὰρ πεσόν ἢπαξ θανάτιμον
προπάροδ’ ἀνδρὸς μέλιν αἷμα, τίς ἂν τοῦτ’
ἀγκαλέσας’ ἐπαείδων;
Οὐδὲ τὸν ὀρθοδαὐαὶ
τῶν Φιμένων Ζεὺς ἄναγε εἰς εἰρέσιν.
Εἰ δὲ μὴ τεταχύνα
Μοῖρα μοῖραν ἐκ δειν

1002. Bl. addidit δεῖ, probante
1006. Inserui pro. Cf. v. antistr.
1008. τὸ μὲν υπελτότατο μὲν ‘hoc
1009. δῶσι λιβρ. δῶν εγο. ‘do-
1011. Ap. Hem. est ἀπαῖς βίοι,
1012. πημονᾶς Fl. F. corr. in V.
1013. ἀντι Fl. corr. in F. V.
1019. πρὸς Fl. corr. in F. V.
1024. ἄναγεν ζῶς αὐτ’ ἐπανει 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 debarked
him who was well skilled to bring back the lost ones.

1025 And if no appointed Doom
barred a god-sent doom from all
ΑΓΑΜΕΜΝΩΝ.

ἐξερε μὴ πλέον Φέρειν,
προφάσασα καρδία
γλῶσσαν ἀν τάδ' ἔξεχει.

Νῦν ὦ υπὸ σκότω βρέμει
θυμαλυγής τε καὶ οὐδὲν ἐπελπομέ
να ποτὲ καιρίου ἐκτολυπέωσιν
ζωτυρομένας Φρενος.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εἰς ου κοιμήσει καὶ σὺ· Κασάνδραν λέγω·
ἐπεὶ ὦ ἱδίκε Ζεύς ἀμμυντῆς δόμοις
κοινωνίαν εἰναι χερήσων, πολλάκια μετὰ
δοῦλον σταθείσαν κτησιον βομβοῦ πέλας.
"Εκβαίν ἀπῆνης τῆςδὲ μηθ υπερφόρει.
Καὶ παιδια γὰρ τοί φασιν Ἀλκμήνης ποτὲ
πραθέντα τλήναι δούλας μάζης διγεν.
Εἰ δ' οὖν ἀνάγκῃ τιθεὶ ἐπιρέσθαι τύχης,
ἀρχιαπλοῦσιν δεσποτῶν πολλῆ κάρις.
Οἱ δ' οὕτως ἐλπίσαντες ἦμεναν καλῶς
ὅρας τε δούλως πάντα καὶ παρὰ στάθμην.
"Εχεῖς παρ' ἡμῶν οἶκερ νομίζεται.

ΧΟΡΟΣ.

Σοί τοι λέγονσα παύσεται σαφῆ λόγον.

1036. ἀμμυντῆς, χερήσων, κτησιον
dupliæem sensum habent.
1037. μετὰ libri, μετὰ Herm.
421. δούλας μάζης βλο F. V. Quod Bl.
scripsit doulias μαζοs διο id proxime
accessit ad ver. lect. Ex ipsis δουλας
μάζης 'cibarii panis' omnia ingenui-
tatis monimenta præ se fort aptis-
simneque dicitur si personas, hanc
et illam, consideras. Sed μάζης βλο
non potuit dici; nam intelligi potest
quid sit loco βλο sed locoju βλο
putidum est. Deinde ξηρων βλεν
'jugum attingere' pariter atque illud
absurdum est; oportuit esse ρέρειν,
mitigation, then my heart,
faster than my tongue could speak,
these misgivings would pour out:

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

AGAMEMNON.

CLYTEMNESTRA.

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

1040 They say, you know, that once Alcmena’s son
was sold and took the slavish barley dole.
And if this lot’s constraint should turn the scale
great thanks are due for lords enriched of old.
Those who, not hoping it, reap largely, pass

1045 the plumb-line and are harsh to slaves all ways;
you get from us just what is usual.

CHORUS.

To you she speaks plain words, and makes a pause;

1044. oF'Fl. οি'V. Corr. StanL
1045. παρακατάβας Fl. παρά στάθ-

μόν 'ad amussin' Theogn. 543 non
est Attice dictum.

1046. Ξετις Aur. Sed sensus est:

Sic Eger.
ΑΓΑΜΕΜΝΩΝ.

'Εκτὸς ὑ' ἀν οὖσα μορφὶμαν ἀγρευμάτων πείθοι' ἀν, εἰ πείθοι. ἀπειδοθης ὑ' ἵσως.

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

'Αλλ' εἶπερ ἐστὶ μὴ χειλιδόνος ἱέαν ἀγνωτα Φενῆν βάρβαρων κεκτημένην, ἦσαν Φενῶν λέγουσα πείθω νῦν λάγη.

ΧΟΡΟΣ.

'Επει τὰ λάστα τῶν παρεστῶτων λέγει πείθου, λυποῦσα τὸν ἀμαξήρη βρόνον.

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

Οὕτω θυραίαν τῆρδ' ἐμοὶ σχηλίν πάρα τρίβειν: τὰ μὲν γὰρ ἐστίας μεσομφάλου ἐστηκεν ἦδη μῆλα πρὸς σφαγαῖος πάρος, ὡς οὕτως ἔπιθασαι τῆρδ' ἐξειν χέριν. Σὺ γ' εἰ τι δράσεις τῶνδε, μὴ σχηλίν τίθει. Εἰ γ' ἀξινήμοιν οὖσα μὴ δέχει λόγον, σὺ γ' ἄντι Φενῆς φράζε κερδάνυχ χερὶ.

ΧΟΡΟΣ.

'Ερμηνέως δεικεν ἡ δὲ ἐννυ τοροῦ δεῖσθαι τρόπος δὲ ἑπρός ὡς νεαρῆτον.

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

"Ἡ μαίνεται τε καὶ κακῶν κλῦει Φενῶν.,

1048. ἐνδ' libr. ἐνδ' Herm. Et sane v et x littere similes sunt; quod si non essent tamen hoc reciperem sententiae ergo. ἐντ' ἐ' ἐλόδων coni.  Haupt., Eng., Karst.: 'captivea ca, i. e., non tui juris, itaque utrum mavis facies'. Quanto rectius: 'si captiva non esses, tum demum consensus
and, were you free from fatal toils, if you
complied, why, you'd comply; perhaps not comply.

CLYTEMNESTRA.

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.

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:
but if through ignorance you decline discourse
in lieu of speech make signs with alien hand.

CHORUS.

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

CLYTEMNESTRA.

Surely she raves and heeds an evil wit,
ΑΓΑΜΕΜΝΩΝ.

ητις λιποῦσα μὲν τόλιν νεκρετον

ηκει· χαλινυ .DataTableCell. οὐκ ἐπίσταται τέφειν

πρὶν αἵματρόν ἐξαφρίζοσθαι μένος.

Ὁ ὡς μὴν πλέω ἔβαια ἀτιμακοθήσομαι.

ΧΟΡΟΣ.

'Εγὼ ὡς, ἐποικτείρω γάρ, οὐ βυμοῦσομαι.

'Ἰθ' ὁ τάλαινα, τόνδ᾿ ἐρημώσας ἔχων,

εἶκοσ' ἀνάγχη τῇδε καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ.

στρ. 'Οτοτούτοι πότε δὰ.

'Ἀπόλλων, 'Ἀπόλλων.

ΧΟΡΟΣ.

Τι τοῦτ' ἀνωτότυχος ἑκατόν Λαξίου;

οὐ γὰρ τοιοῦτος ὡςτε θρησκό τυχεῖν.

ΚΑΣΑΝΔΡΑ.

ἀπ. ὁ. 'Οτοτούτοι πότε δὰ.

'Ἀπόλλων, 'Ἀπόλλων.

ΧΟΡΟΣ.

'Ἡ ϝ' αὔτε δυσφημοῦσα τον θεδὲν καλεῖ

οὐδὲν προοίκον ἐν γάοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ.

στρ. 'Ἀπόλλων, 'Ἀπόλλων

1080

1072. ὁτοτοτοι M. corr. in Fl. qui tamen ομοιοι habet.
AGAMEMNON.

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

CHORUS.

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

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

Apollo! Destroyer!

1078. ἀρετὴ M. corr. in cet.
ΑΓΑΜΕΜΝΩΝ.

ἀγωνιᾷ, ἀπόλλων ἔμοι·
ἀπώλεσας γάρ ὦ μόλις τὸ δεύτερον.

ΧΟΡΟΣ.

Χρήσειν δεικεν ἀμφὶ τῶν αὐτῆς κακῶν.
Μένει τὸ θεῖον δουλία περ ἐν Φερεὶ.

ΚΑΣΑΝΕΡΑ.

ἀπ' ἑ. 'Απόλλων, 'Απόλλων
ἀμφικτήρ, ἀπόλλων ἔμοι·
ἀ τοί ποτε ἡγαγές με; πρὸς πολλαν στέγην;

ΧΟΡΟΣ.

Πρὸς τὴν 'Ατρείδαν· εἰ σὺ μὴ τὸ ἐννοεῖς
ἐγὼ λέγω σοι· καὶ τὰ τὰ όν χρείας ψύμη.

ΚΑΣΑΝΕΡΑ.

στρ. Μισθεον μὲν οὖν, πολλὰ συνίστορα
αὐτοφάνα τε κακὰ καρτάνας,
ἀνδροφάγειον καὶ Φονορραντήριον.

ΧΟΡΟΣ.

"Εσικεν εὔρις ἢ ξένη κυνὸς δίκην
εῖναι, ματεύει θ' ἢ ἄνευρήσει Φένων.

1081. ἀμφικτῆρ G. F. Fl.
(hic sec. Franz. properispe.) αμφικτήρ
Rob. ex Sophiani emend.; et sic infra.
1082. οὐ μόλις est 'non parum'
Herm.
1083. αὐτῆς codices. αὐτῆς T.
Victr.
1084. παρ' ἑ. M. παρόν Fl. παρὸν
1086. ἀμφικτῆρ Fl.; cet. ut v. 1081.
1089. ἄ τι premittit M., om. Fl.
1090. Ιωίστορα M. corr. in Fl.
1091. καρτάνας M. Fl. καρτάνας
F. Herm. inseruit τε m. gr. Em-
perio Kayser., Enger., videtur κα-
ρατάμα esse corrigendum, Romano,
scilicet, et posteriorie more deceptis;
nam quis Graecus, praeter Perseum,
alteri caput prsecidit unquam? quod
idem interrogari non potest de sus-
AGAMEMNON.

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

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

CHORUS.

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

Ἀπευ. Μαρτυρομεν γὰρ τοῖς ἐπειδήμοις·
κλαίομεν τάδε βρέφη σφαγὰς
ὅπως τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ.

"Ἡμεν κλεός σου μαντικῶν πεπυμένοι,
τούτων προφήτας ὡστὶνας ματείωμεν.

ΚΑΣΑΝΔΡΑ.

στρ. 'Τῶν πόλεων, τί ποτε μὴ δεῖται;
τί τῇ ἄχρον νέον μέγα
μήγεν ἐν ἄλλοις τοῖς μὴ δεῖται κακῶν
ἀφετον φίλοισιν, ὄντες τοίχων ἀλλ.
καὶ ὡς ἐκάς ἀποστοτεῖ.

ΧΟΡΟΣ.

Τούτων ἱκτῆρις εἰμι τῶν μαντευμάτων·
ἐκεῖνα ὡς ἐγόνοι, πᾶσα γὰρ πόλις βοὴ.

ΚΑΣΑΝΔΡΑ.

Ἀπευ. 'Ἰδο τάλαινα, τίδε γὰρ τελεῖς;
τὸν δρομὸν πόσιν
αυτοῦς οἱ ἱερεῖς· τῶς Φαράδως τέλος;

1095. μαρτυρομεν γὰρ Μ. μὲν
1096. Σικ Μ. τὰ Fl.
1098. ἡ μὲν α. pr. m. Μ., alia
manus, ut videtur, ἡ μὲν superscriptit.
1099. ἡ μὲν Fl. cet. ἡ μὲν Bob. ἡ μὲν corr.
Por.
1095. ἡ μέν M. Fl. cet. ἡ συν supra
scripto in G., unde ἡ μὲν Ald. Turn.
1099. ἡ μέν Fl. cet. ἡ συν supra
neque unde νῶς And. Tur.
neque ἡ μὲν ἡ μὲν neque πεπυμένοι
ὁμοί. Wæfüum solum habeo quam
1095 Yes! for I credit these tokens, the crying babes —
these — that wail their own butchery
and roasted flesh of which their father ate.

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

sequare, nec meliorem ducem quero. Engerus omitit μὴχα, et πόνον in
Is enim dedit ἀμεν v. 1098 et, pro v. antist.; id quod nondum mihi
prave iterata eadem voce, τώτων, veri simile videtur.
ut quod solum hic stare potuerit. 1103. Sic F. πίλαιν ετ. ἄκαν FL.
1101. ἀχθος Μ. ἀχς supra scripto.
ΑΓΑΜΕΜΝΩΝ.

τάχος γὰρ τὸν ἕσται· προτείνει δὲ χείρ
ἐκ χερῶς ὑφήγυμα.

ΧΟΡΟΣ.

Οὔτως ἔννοια· νῦν γὰρ ἐξ αἰσχρώματων
ἐπαργύμοι θεοφάτοις ἀμηχάνω.

ΚΑΣΑΝΔΡΑ.

στρ. τ' ἐ, παπαί παπαί, τι τόθε φαίνεται;
ἡ θάλαδον τι γ' Αἴδου;
ἀλλ' ἄρχεσθι ἐξ ἔννοια, ἡ συναίρε
φόνου. Στάσεις οὖ ἀνδρέτος γένει
κατολοικήσω θύματος λευσίμου.

ΧΟΡΟΣ.

μεσστρ. Πολλαὶ Ἐρυμνὸν τὴνδε δόμασιν κέλει
ἐπορθίαζον; οὗ με φαινόμεθα λόγος.
'Επὶ δὲ καρδίαν προκοπαθής ὑάμα
σταγόν, ὡν καρδία πτωσίμοις
ἔμανοτε κέλε τὸν χόντος ἀγαθίς· ταχεὶ-
α λόγῳ ἐστα τέλει.

ΚΑΣΑΝΔΡΑ.

ἀν. "Α ἃ· ἰδοὺ ἰδοὺ· ἀπεχε τῆς βοᾶς
τὸν ταῦρον· ἐν πέπλοισιν
μελαγχέρῳ λαβοῦσα μηχανήματι

1110. χείρ ἐκ χερῶς ὑφήγυμα M. 1114. ἐ M.
χείρ ἐκ χερῶς ὑφήγυμα Fl. ὑφήγυμα.
1113. Sic M. V. G. ἐπ' a. Fl. F.
for soon that will be. Now she puts forth her hand
and makes trial-thrusts.

CHORUS.

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

CASANDRA.

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

CHORUS.

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

CASANDRA.

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

τύπτει· πίνει δ' ἐν ἐνθρεφ κύτει.
Δολοφόνοι λέβητος τύχαν σοι λέγω.

ΧΟΡΟΣ.

μεσοπ. ὁ καμπάσαμεν· ἀν βεσφάτων γνώμων ἄκρος
εῖναι· κακῷ δὲ τιν προσειμάκῳ τάδε.
Ἀπὸ δὲ βεσφάτων τις ἀγωνὶς φάτης
βροτείς τέλεται· κακῶν γὰρ διὰ
πολυπεῖς τέχναι βεστιρίδοι φόβον
φέροντι μαθεῖν.

ΚΑΣΑΝΔΡΑ.

στρ.· ὅλῳ ἰδό ταλαίνας κακόπτομαι τύχαι·
tὸ γὰρ ἐμὺν βροῦ πάδος ἐπαγγήλαι.
Ποί ἢ ἐμὲ δεῖρο τὴν τάλαναν ἡγαγεῖς;
οὐδὲν ποτ' εἰ μὴ ἐμὸν διαμοιβήσῃ τι γὰρ;

ΧΟΡΟΣ.

μεσοτρ.· Φρενομανής τις εἰ βεσφόρητος, ἄμα·
φὶ δ’ αὐτῆς θροεῖς
νόμων ἀνομων, οἶα τοις ἐκυβῆ
ἀκρέτοις βοὰς, καὶ, ταλαίνας Φρειν
"Ιτυν "Ιτυν στένοντο" ἀμφιθαλῇ κακοίς
ἀμφῶν βίον.

ΚΑΣΑΝΔΡΑ.

ἀντ.· ὅλῳ ἰδό λεγείς μόρον ἄμβος.

1128. εν addidit Schult. τείχε·
1132. τοις M.
1133. βροτείς Fl. πτελεται libri.
Corr. Herm., et Emper. διὰ M. δὴ
1134. πολυπεῖς Fl. θεσπισθῶν M.
libri, κύτει Bl., Herm.
1135. φέροντι Fl. abaque ν cet.
and he within the filled vessel sinks.
I thus tell you the wily pan's fatal hap.

CHORUS.

1130 I would not boast in words inspired to be
nice judge; but this I liken to some harm.
And from words inspired what good tidings spring
to men: for because of men's present woes
the seer's god-inspired wordy lore brings a fear
1135 to learn what it means.

CASANDRA.

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

CHORUS.

1140 A mind-maddened one, by god moved art thou,
and about thyself
chantest tunes tuneless, as some brown
nightingale, alas! mourning with thoughts of grief
Itys, Itys, his story that bloomed with woes
1145 from both parents sprung.

CASANDRA.

Io, io, the portion of shrill nightingale!

---

1137. ἐπιγέγασα M. ἐπιγέγασα Fl. ἀκόρετος Ald. ἐπὶ ταλανθ Ῥ. ἐπι-
Recepis Karsten em., Haimsoethio
I. probatam.
1143. ἀκόρετος μίδης M. μίδης Fl. Herm.
ΑΓΑΜΕΜΝΩΝ.

περέβαλον γάρ οἱ πτεροφόροι δέμας
θεοί γλυκὸν τ᾿ οἰνόν κλαμμάτων ἀτέρκεια
ἐμοὶ δὲ μίμησις σχεσιμάδος ἀμφίσημος δορί.

ΧΟΡΟΣ.

μαντ. θ.· Πόθεν ἐπισύνητος θεοφόροις ἕχεις
ματαίοις δύσις,
τὰ ἢ ἐπὶ μακρὰ κυλισμένη κλαμμάτη
μελοτυπεῖς ἐμοὶ τ᾿ ὀρθός ἐν νόμοις;
πόθεν ὄρος ἕχεις θεσπεσίας ὄδου
κακορρήμονας;

ΚΑΣΑΝΔΡΑ.

στρεφ.· Ἡδὲ γάμοι γάμοι Πάρδος ἀλέθροι
φίλοι· ἢ Ἦματαंδρον πάτρην ποτόν.
Τότε μὲν ἄμφι σὰς οἰνόν μαλακὸν
ἀνυπόμενον τροφαῖς.
νῦν ἢ ἄμφι Κακουτὸν τε κακεροσίας
δίχως θειὰ θεσπεσίαν τάχα.

ΧΟΡΟΣ.

μαντ. θ.· Τῇ τόθε τορῷ ἔγαν ἔπος ἀκομῆτῳ,
νεογυμνὸς ἢν πρὸν μάθοι·
πέλεχομαί γὰρ ἑπτὸς δάκηι βοινὼς

1147. περεβάλομεν γάρ εἰς M. (Dind. nescit utrum par- an par- per- baliastics γάρ εἰς Fl. Illud -το εἰ γε pro γάρ quoniam scripto ortum est, unde et -τος in Fl. In solita forma pereb- confirmatur simili illa Eum. 654 περεβάλομεν.
1148. στρημάνοις libri, sed γρ. αὐλαν a libri supra scriptum in M.
1150. τ᾿ ante ἔχεις recte delevit Hermes.
1153. ἐμοὶ τ᾿ jure suspicium est. ἐμοὶ Schoe. Fortasse νόμος τ᾿ ὀρθός ἐκφράζω.
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. ἤγις Fl. ordo dochmiiis semper interposuit, ut sepe.
1163. ἀνθρώπων libri. ἐν θρόνοις ego. Herm. Illud est glossa; nam ἄξος
μεγάς ὠς ἄρρωμα quod Meineke de-
dit, Eriger. receptit, mihi quidem
sonat infamem delirium. Iambicus
magul πλῆγματι, cujus vocis Ἀesch.,
1165. ut mihi videtur, ignorat fuit.
ΑΓΑΜΕΜΝΩΝ.

δυσαλγεί τύχη μιναρὰ κακὰ θερεμένας. 1165
θαύματ' ἔμοι κλύειν.

ΚΑΣΑΝΔΡΑ.

ἀπὸς· ἴω πύσοι πόνοι πόλεος ὀλομένας
τὸ πάν, ἰὼ πρόπυργοι δυσίας πατρὸς
πολυκαυνές βοτῶν ποιονόμων· ἄκας ἢ
οὐδὲν ἐπήρκεσαν. 1170
τὸ μὴ πόλιν μὲν ἄστερ οὖν ἔχει παθεῖν·
καθὼς δὲ θερμόνους τάχι' ἐμπελῶ πέθω.

ΧΟΡΟΣ.

μεσαίοι· Ἐπόμενα προτέροιο τὰθ' ἐφημίσω.
Σὲ τὴς κακοφρονῶν τίθη-
σι δαίμων ὑπερβαρῆς ἐμπίτων
μελείζειν πάθη γοερὰ θανατηφόρα.
τέρμα ἢ' ἀμήχανῳ.

ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλαμαμάτων
ἔσται διδόρως νεογάμου νύμφης δίκην.
λαμπρὸς ἢ' ήοικεν ἥλιον πρὸς ἀντολάς
πνεῶν ἑσφέσειν, ὥστε κύματος δίκην 1180

1166. θαύματ' F. θαύματ' F.
1167. πόλεος ὀλομένας Fl. πόλεως ὀλομένας V. Corr. Pors.
1171. ἔχειν Fl. ut videtur, corr. in F.
1172. ἐγὼ libri. πάχω quod sensus postulat, metrum mavult, Heima.
ἐπεδέλθε βαλὰ libri. ἐπελάθε Ahrens.,
πέδω εγο. Jam vides cur ἐπεδέλθε scriptum sit. βαλὰ est stolida interpretatio aut complementum. Quae autem corrigunt θερμόν ὁς Canter,
1165  sad, sad lot, while thou plaintively mournest woes,
      a strange tale to hear.

CASANDRA.

Alas, the woes, the woes of my country lost,
all-lost! alas, my sire's offerings before the walls,
when grass-pastured kine many were slain! and yet
1170  they served naught for cure,
to save my country's ailing as she ailed;
I too, brain-fevered, soon shall sink to earth.

CHORUS.

There thou spakest words following hard upon
the former track. Some ill-disposed
1175  daemon with ponderous weight falls on and makes thee chant
sufferings like a dirge, fraught with death; how 't will end
I am all in doubt.

CASANDRA.

But soon the angry will look out no more
like bride new-married from behind veil-folds:
1180  but to the sunrise blowing, clear of clouds,
      will hurtle forth, it seems, and wave-like wash

absurdum est, immane quantum; 1174. καί τίς σε libri. καί τίς σε
hoc vero comic poetae convenit. Butler., vulgo. est τίς ego. πανο-
dicina utilis fuit, morbo periti; et 1176. ἄνασταρε Fl., corr. in F.
eggo quaque, nunc morbo delirans, 1179. νύμφαι Fl., corr. in F.
mox (quum furor quievit) humi pro-
cumbam'. πελα χθον Prom. V. 284. 1180. ἐς ἥξεν Fl. ἐς ἥξεν V. Herm.
Apparet, opinor, nihil aliud nisi vulgo. ἐς ἥξεν Bothe.
θερμονν verum esse posse.
116 ΑΓΑΜΕΜΝΩΝ.

καλύτερα πρὸς αὐγάς τοῦτο πῆματος πολὺ
μεῖζον. Φρενόσω θ' οὐκέτ' ἐξ αἰνιγμάτων.
Καὶ μαρτυρεῖτε συνδρόμως ἱχνος κακῶν
βινυλικός τῶν πάλαι πεπραγμένων.

Τῶν γὰρ στίγμην τήν ὅποτ' ἐκλείπει χορὸς
σύμφωνας οὐκ εὐφωνος, οὐ γὰρ ἐπὶ λέγει.
Καὶ μὲν πεποικός γ', ὡς βρασώνεται πλέον,
βρώτειον ἀληκτο κάμος ἐν δόμοις μένει
δύσπεμπτος ἐξω συγγόνων Ἐρινών.

Τριμυθές θ' ὑμῶν δόμασιν προσήμεναι
πρῶτα χαράν ἔτι ἐν μέρει θ' ἀπότυπαν
εὐνάς ἀδελφοῦ τῷ πατοῦτι δυσμενεῖς.

"Ημαρτον; ἢ κυρίω τοῦτος τις ὡς;
ὅμοιομάντις εἰμι θυροκότος Φιλόθων;
ἐκμαρτύρησον προμέλασα τὸ μ' εἴδεναι
λόγῳ παλαιάς τῶν ἁμαρτιας δέμων.

ΧΟΡΟΣ.

Καὶ πῶς ἂν ἄρκεις, πῆμα γενναῖος παγέν,
παλαιόν γένοιτο; βαυράξῳ δέ σε
πάντων πέραν τραφίζους ἄλλοθροὶ ἣν πάλει
κυρίων λέγουσαν, ὃπερ εἰ παρεστάτεις.

1183. Solon Frag. 5. 17. χρηστὸς est τῆς
petestwoi petestatio s. tisei ipsea; tei
tēma est 'meum (Cassandra) malum',
cujus se participem esse Chora af
1184. firmavit; prterea ipsea cesura de
monstat toide pēmatos non cum aχon
 conjungendum esse, sed a voce mei
i.e. meiχων pēma pendere. Sic et Herm.
1185. sumpoggos Fl., corr. in F.
1192. πρῶταρχος Fl., corr. in F.V.
1194. τηρά libri. θηρά Aur. μυρά
Ahr. Et θηρά certe de sagittae dictu
dici nequit. Scilicet x et η litera
eandem formam habent in M.
1196. Sic libri omnes: 'de me
hucusque absente nunc testamini,
quod ex verbis (lōgoi) meis iam sci

tis, me sclerum gnaram esse'. Par
tem enim solum sue significationis
up to the daybeams woe far worse than this
of mine. But I by riddles will instruct no more.
And bear me witness as I coursingly

1185 hunt down the track of crimes wrought long ago.
This roof a choir ne'er quits, well-matched in tune
but not well-toned, for it speaks no good words.
And having drunk men's blood, to dare the more,
this wassail-rout of kindred Furies still

1190 stays in the house, hard to be sent away.
Set firmly in its halls they chant a hymn,
the primal death-crime; and in turn they loathe
a brother's bed, its trampler's ruthless foe.
I missed? or do I, marksman-like, hit aught?

1195 am I a quack-seer? a door-pester ing cheat?
first swear, then witness from my words that I
though absent know this household's ancient sins.

CHORUS.

How could an oath, a pain in good faith pledged,
be curative? yet I'm amazed that bred

1200 beyond sea in a strange-tongue-speaking land
you tell the truth, as if you stood close by.
ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

Μάντις μ' Ἀπέλλων τῷδ' ἐπέστησεν τέλει.

ΧΟΡΟΣ.

Μόν καὶ θεὸς περ ἱμάρῳ πεπληγμένος;

ΚΑΣΑΝΔΡΑ.

Πρῶτοι μὲν αἰδὼς ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ.

'Αβράμενται γὰρ πᾶς τις εὗ πρᾶσσον πλέον. 1205

ΚΑΣΑΝΔΡΑ.

'Αλλ' ἦν παλαιστικὴ κάρτ' ἐμοὶ πνεῦμα χάριν.

ΧΟΡΟΣ.

'Ἡ καὶ τέκνων εἰς ἄργον ἡλέτην νόμῳ;

ΚΑΣΑΝΔΡΑ.

Ευναυσάσασα Λαξέαν ἐψευσάμην.

ΧΟΡΟΣ.

'Ἡδ' τέχναισιν ἐνθέοις ἤρμηνευ;

ΚΑΣΑΝΔΡΑ.

'Ἡδ' πολλαὶς πάντ' ἐθέσπιζον πάθη. 1210

1202—5. In libros leguntur ad hunc modum: Cas. 1202, 1204; Cho. 1203, 1205. Reposuit Herm.
This office seer Apollo laid on me.

CHORUS.

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

CASANDRA.

Ere now I was ashamed to speak of it.

CHORUS.

1205 True: every one when prosperous is more nice.

CASANDRA.

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

CHORUS.

Came ye to child-begetting by love's law?

CASANDRA.

After consenting I played Loxias false.

CHORUS.

When now possessed by god-implanted lore?

CASANDRA.

1210 I had foretold my people all their woes.

1205. ἰσομέτατι F.
1207. ἱλίβρων libri. Corr. Elmal. νῦν est 'amantium more'.
ΧΟΡΟΣ.

Πῶς δῆτ' ἄνακτος ἦσθα Λαξίου κότον;

ΚΑΣΑΝΔΡΑ.

"Επειδὴν οὐδὲν οὐδὲν, ὡς τάδ' ἡμιλακον.

ΧΟΡΟΣ.

'Ημὼν γε μὲν ὦ πιστὰ δεσπότειν δοκεῖς.

ΚΑΣΑΝΔΡΑ.

'Ἰοῦ ἰοῦ.

Τῷ αὖ με δεινῶς ὀρθομαχεῖαις πόνος
στροβεῖ, ταράτσων φρομφοις· δὲ ὁ κακά.

'Οράτε τούτες τοὺς δόμαις ἐφημένων
νέως, δειρών προσφερείς μορφώμαισιν;

παῖδες θανόντες ὡς περείρ πρὸς τῶν φίλων,

χεῖρας κρεών πλήθουσε οἰκείας βορᾶς·

σὺν ἐντέροις τὰ σπλάγχνα, ἑπολύτιστον γέμος,

πρέπουσιν ἔχοντες, ἃν πατὴρ ἐγεύσατο.

'Ἐκ τῶνδε ποινάς φημι βουλεύειν τινὰ
λέοντ' ἀναλαίνεν ἐν λάχει τροφόμενον

οἰκουμένα, οἷοι, τῶ μολοντὶ δεσπότῃ,

ἐμοὶ· Φέρειν γὰρ χρῆ τὸ δούλιον ζηνόν.
AGAMEMNON.

CHORUS.

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

CASANDRA.

I made none credit aught, since thus I sinned.

CHORUS.

To us you seem to prophecy the truth.

CASANDRA.

Ugh! ugh!

1215 again true divination's dread pain racks
and frets me with its boding words. Oh woe!
see ye these young ones, seated in the rooms,
like forms that come in dreams? babes slain as if
by a kinsman, with hands full of flesh, meat made

1220 from their own carcases; they hold to view
the inwards with the bowels, most piteous meal
of which their father ate. For this, I say,
a craven lion couching in his bed,
a stay-at-home, is compassing revenge

1225 on him who has returned, the master, mine,
ah me! for one must bear the slavish yoke.
Νεών τ' ἔπαρχος Ἰλίου τ' ἀναστάτης ὦκ οἶδεν οία γυλώνεται μισητής κυνής λέξας κάτεινασα Φαιδρόνους, δίκην ἄτης λαθραίου, τεῦχεται κακή τύχη. Τοιαύτε ρόλλας δήλως ἤρενος Φονεύς ἐστίν· τί νιν καλοῦσα δυσφίλες δάκος τύχοιμ' ἤν; ἀμφίβολως, ἤ Σκύλλαν τινα ὁκούσαν ἐν τέτραισι, ναυτίλων βλάβην, δύσουν ἡδονή λήτορ', ἀσποδοῦν τ' Ἄργο

φίλοις πνεύσαν; Ὄς ὦ ἐπωλαλυζατο ἡ παντότολμος, ἦσπερ ἐν μᾶχης τροπῆ, ἐδεικτεὶ δὲ χαίρειν ποστόμῳ συνηρής.

Καὶ τοῦτ' ὅμιοι εἰ τι μὴ πείθω τί γὰρ τὸ μέλλον ἤξει. Καὶ σὺ μ' ἐν τάχει παρὸν ἀγαν ἀληθινῶς οἰκτείρας ἐρείς.

ΧΟΡΟΣ.

Τὴν μὲν Θυδίτον δαίτα παιδείων κρεῖν ἑυνήκα καὶ πέφρικα, καὶ φόβος μ' ἔχει κλώντ' ἀληθεῖς οὐδὲν ἐξομισόμενα·

τὰ ὦ ἄλλ' ἀκούςας ἐκ ὄρῳ μετ' πετσῶν τρέχων.

ΚΑΣΑΝΔΡΑ.

Ἀγαμέμνονος σὲ Φημ' ἐπόησθαι μόρον.

ΧΟΡΟΣ.

Εὔφημον, ὥ τάλανα, κολύσαν στόμα.
AGAMEMNON.

And the ships' admiral, Ilion's ravager, knows naught of what the brutal lewd one's tongue spoke and enlarged on in mock-radiant mood, like lurking death, and by sad fate will win. The plot is this: the female is the male's assassin. What foul monster shall I best surname her? amphisbaena? or the pest of sailors, Scylla, housed in rocks? a mad priestess of Hades, breathing ruthless war against her kin? and how she screamed for joy, the all-daring, as in battle's rout, and seemed joyed at his home-arriving safe-return! 'Tis all one should you credit naught: what else? what will, will come. You too shall soon stand by and pitying say I was a seer too true.

CHORUS.

Thyestes' feast on children's flesh I knew and shudder at; and fear takes hold of me as I hear truly things not fancy-framed. Hearing the rest I lose scent and run wide.

CASANDRA.

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

CHORUS.

Lull, hapless one, thy tongue to fairer words.

991 ἄνταρχος ὁ δῆμος ἱππεῖς τενο-

992 -cavit. Cf. ἱππεῖς τες ἄτας supra. 1241. ἄγας γ' libri. γ' deletum


1238. εἰκος libri. ἐδέκαν ἐγω. 1244. Ἡσαμπέρας P. Cf. Ἡσαμπε-

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

'Αλλ' οὕτι Παιών τῷ τέκνῃ ἐπιστατεὶ λόγῳ.

ΧΟΡΟΣ.

Οὐκ, ἐάν πρὶν ἔσται γ' ἄλλα μὴ γένοιτό πως.

ΚΑΣΑΝΔΡΑ.

Σὺ μὲν κατεύχεις, τοῖς ὑπὸ ἀποκτείνειν μέλει. 1250

ΧΟΡΟΣ.

Τίνος πρὸς ἀνδρὸς τούτ' ἄγος πορσύνεται;

ΚΑΣΑΝΔΡΑ.

'Η κάρτα τάρα παρεκόπης χρησμῶν ἔμαν.

ΧΟΡΟΣ.

Τούς γάρ τελοῦντας οὐ ἐξωθικὰ μικρὰνν.

ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ἄγων γ' Ἔλληνι ἐπισταμαί φάτιν.

ΧΟΡΟΣ.

Καὶ γὰρ τὰ πυθόκραντα ἀσυμμαθὴ γ' ὥμως. 1255

ΚΑΣΑΝΔΡΑ.

Παπαῖ παπαῖ.
AGAMEMNON.

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!
ΑΓΑΜΕΜΝΩΝ.

Οἶον τὸν ἔρπει τῷ ἐπέρχεται ἐκ μοι· ὅποτέ, Λύκειο Ὄπολλον, οἱ ἔγω, ἔγω· αὐτῇ ὑπίνει λέανιν συγκοιμώμενη λύκη, λέανιος έγυγμον ἀπωσία· κτενεὶ με τήν τάλαιναν· ὡς δὲ τάρμακαν τείχουσα κάμοι μισθὸν ἐνθάσαι τοτῇ. Καπεύχεται δήγουσα Φοῖνικάνου ἔμαις ἄρωγῆς ἀντιτισθέναι Φώνον. Τί δῆτ' ἐμαυτῆς καταγέλωτ' ἐχὼ τάδε καὶ σκῆπτρα καὶ μαντεία περὶ δέρη στῆφθε; σφὲ μὲν πρὸ μοῖρας τῆς ἐμῆς διαφθερᾶ. ἢ τ' ἐς φόρον πεσοῦντ' ἐγὼ ἢ ἔμ' ἔψωμαι· ἀλλαν τίν' ἀτῆς ἄντ' ἐμοὶ πλούτιζε. 'Ιδοὺ ἢ 'Απόλλων αὐτὸς ἐκδύων ἐμὲ χρυστηρίαν ἐσβῆτ', ἐσπετάσας ἐμε· καὶ τοῖς κόσμοις καταγελωμένην μέγα Φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπτως μάτην. Καλομένη δὲ, Φοῖνικάς ὡς, αὐτήρθη πτωχός, τάλαινα λιμοθῆς ἱπτερήμα. Καὶ νῦν ὃ μαντὶς μάντιν ἑκπράξας ἐμὲ ἀπήγαγ' ἐς τοιᾶς ἑβασάλμους τύχας· βωμῶν πατρίσου ἢ ἄντ' ἐπιζηνον μένει θερμῶν κοπείνης Φώνω προςΦάγαμτι. Οὐ μὴν ἀτιμῶ γ' ἐκ θεῶν τεχνηθομεν·

1260
1265
1270
1275

1258. Οἰλίως Fl. F., corr. in V.
1263. αὐτίτισσοι libri. Recipi
1267. ὁγαθ' ἡ ἀμείβομαι libri.
1270. ἔποιει Fl. έποιει libri. Curr.
1275. Στανλ.
how fierce this fever grows! for me it comes!
 alas, Lycean Apollo! alas, for me!
that biped lioness bedding with a wolf
in absence of the noble lion, next,
will kill me hapless; and, as if she mixed
a medicine, to the draught will add my fee:
and, whetting for her lord the blade, will boast
that she 'll recoup herself my fare in blood.
Why do I keep these mockeries of myself,
the wand, and prophet's garland round my neck?
I will destroy them ere my own decease.
Go! fall to ruin: I shall follow you:
enrich with woe some other in my stead.
Lo! here Apollo's self is stripping me
of my diviner's garb; he who looked on
when in these trappings I was harshly mocked —
unjustly, the scale proves, — by friends unkind.
And I, as crazy, had to bear being called,
forlorn and famished, an alme-begging tramp.

And now the seer, unmaking me a seer,
has brought me to this deadly pass: instead
of our domestic altar waits a block
warm with the crimson spurt when I am cleft.
Yet not by god unhonoured shall we die:

1270. ἐς με Fl. ἐπωτεύωσε F. exauguravit me vatem', et vocē κυβῶν
1271. μέτα libri. μέτα Herm. alludit v. 1269.
1272. Ἰουνγε ὦ ἰχ. μάτων 'haud
1277. ἀρκετῆς FL, priores acc.
1274. λιμῦθος vulgo. Corr. El-
1275. ἐκπράξεις μάτων est 'qui πρὸφεργαμα est profuvium sanguinis
mactatæ victima.'
'ΑΓΑΜΕΜΝΩΝ.

1280 ἢξει γὰρ ἡμῶν ἄλλος αὐτὸμάρως, μεταρρυθμών Φίλτυμα, ποινάτωρ πατρὸς. Φυγάς ὑ' ἀλήτης τῇς γῆς ἀπόνεος κάτεισιν ἄτας τάςδε βριγκώσας Φίλοις. ἀμάμοιται γὰρ ὅρκος ἐν θεῶν μέγας ἢξειν νιν, ὑπότασσων κειμένου πατρὸς.

1285 Τί δή; ἐγὼ κάτοικος ἄδω ἀναστέων, ἐπεὶ τὸ πρῶτον ἐδώκαν Ἰλίου πόλιν πράξασάν ὡς ἤπραξαν. οἴ δ' ἐδώκαν πόλιν οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει; ἦσαν πράξω, τιθομαί τὸ καθαυνεῖν.

1290 Ἀδόυ πόλας δὲ τάςδ' ἐγὼ προσενέκτω, ἐπεμυριμαὶ δὲ καιρίας πληγῆς τυχεῖν, ὡς ἀνάφαστος, αἰμάτων εὐθυνοίμων ἀπορρίντων, ἐμμα συμβαλὼ τόδε.

ΧΟΡΟΣ.

"Ω πολλά μὲν τάλαινα, πολλὰ ὅ' αὖ σοφῇ γύναι, μακρὰν ἐτεινας. Εἰ ὅ' ἐπετυμιῶς μέρον τὸν αὐτῆς οἴσθα, ποὺς θευλάτου βοὸς ἱκνῷ πρὸς βωμὸν εὐτύλμως πατεῖς;

ΚΛΑΣΑΝΔΡΑ.

Οὔκ ἐστ' ἄλυξις, οὔ, ξένων χρόνωι πλέω.


1285. άξειν κὼν Ἐλ. ἀξεῖν νοῦ Ἐλ. corr. in V.


AGAMEMNON.

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 ἔθνω δ. Fl.
1290. Recipienda erat Engeri conjectura si ille ostendisset unde vox προέκω orta sit.
et Canter.
1295. ἢ σοφή δ. Fl. Corr. in F. V.
1299. οὐ, ξένως Fl. οὐ F. V. χρῆς

πλέοι omnes. Et quidem non video
quid displacat in repetita negatione.
Weil. conj. οὐ, ξέως, χρῆς πλέοι.
Sic illud ἐποιει frigide interponitur.
Sed χρῆς πλέοι recte dicitur, et
partim ex Theogn. 817 sumitur,
Interpuncti igitur post ξέως.
ἈΓΑΜΕΜΝΩΝ.

ΧΟΡΟΣ.

'Ὁ δ’ ὡστάτος γε τοῦ χρόνου πρεσβεύεται. 1300

ΚΑΣΑΝΔΡΑ.

'Ναιε τὸδ’ ἡμᾶρ᾽ σιμικρὰ κερδανὸς Φυγῆ. 1301

ΧΟΡΟΣ.

'Αλλ’ ἵσθι τλήμων οὖν ἄτ’ εὔτολμου Φενοῦ. 1302

ΚΑΣΑΝΔΡΑ.

Οὐδὲς ἀκούει ταύτα τῶν εὐδαιμόνων. 1303

ΧΟΡΟΣ.

'Αλλ’ εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ. 1304

ΚΑΣΑΝΔΡΑ.

'Ἰδ δὲτερ σῶν σῶν τε γενναίων τέκνων. 1305

'Αλλ’ εἰμι κἂν δόμοις κακύσου’ ἐμὴν 1313

'Ἀγαμέμνονος τε μοίραν. Ἀρμείτω βίοι. 1314

ΧΟΡΟΣ.

Τι δ’ ἐστὶ χρῆμα; τίς σ’ ἀποστρέφει Φόβος; 1306

ΚΑΣΑΝΔΡΑ.

Φεῦ Φεῦ. 1307
AGAMEMNON.

CHORUS.

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

CASANDRA.

This day is come: I little gain by flight.

CHORUS.

Know thou art firm from an intrepid soul.

CASANDRA.

None of the happy has this said to him.

CHORUS.

But to die bravely has a charm for man.

CASANDRA.

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

CHORUS.

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

CASANDRA.

Faugh! faugh!

ut soletur Casandram; illa tamen
fovet querelas. Res manifesta est.
1305. τῷ τῷ libri. σῶ τῷ Aur.
1306, 1307. Hi duo versus vulgo
post v. 1312 leguntur; sed quum
illio inepti essent, hic autem Ca-
sandram aliquid loqui oporteret unde
intelligeretur cam in sedes introitu-
ram esse, huc revocandos censuit
Enger.

9*
ΧΟΡΟΣ.
Τί τούτ’ ἔφημες; ἐὰν τι μὴ φρενῶν στύχος.

ΚΑΣΑΝ∆ΡΑ.
Φόνον δέμοι πνέουσιν αἰρετοσταχῆ.

ΧΟΡΟΣ.
Καὶ πῶς; τὸ δ’ ἔζει θυμάτων ἐφεστίων.

ΚΑΣΑΝ∆ΡΑ.
"Ομοίος ἀτμός ὑπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ.
Οὐ Σύριον ἄγαλαίτισσα δομάτων λέγεις.

ΚΑΣΑΝ∆ΡΑ.
ἲδο ξένι.
Οὔτε δυστιχῶθα δάμνου ὡς ἄρισ τῷ βάθῳ
ἐλλόγοι ἔπος ἔπαιρε ἐμφανίζει μοι τοῦτο,
ὅταν γυνὴ γυναῖκες ἀντὶ ἔμοι δάνη,
ἀνὴρ τε δυσάμαρτος ἀντὶ ἄνδρος πέζη
ἐπιζευγόμες ταῦτα ἡ ὡς θανούμενη.

ΧΟΡΟΣ.
"Ὄ τιλήμων, εἰκτείρῳ σε θεσπάτου μόρου.

1309. φάβοι libri. *super β scripto
1310. Interrogandi sign. primus
Pauw. posuit.
Herm. Et sane sensus postulat ἀλλος.
AGAMEMNON.

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 intrepidae 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 com-
mendo vobis ut amicis'.
ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

"Ἀπαξ ἐτ' εἶπεν χρῆ πρὶν ἡ θρήνοι λέγω ἐμῶν τὸν αὐτῆς· ἡλιός ὦ ἐπεύκορμαι· πρὸς ὅστυτον φῶς, δεσποτῶν γκιαμάρας ἔχαρις Φόνας τοῖς ἐμοῖς τίνειν ἐμοὶ δούλης βανοῦτης, εὐμαρκῆς χειρώματος."

ΧΟΡΟΣ.

"Τὸ βρότεια πράγματ' εὐνυχρῶντα μὲν σκάφῃ τις ἀν πρέφειεν· εἰ δὲ δυστυχεῖ βαλαίς ὑγρώσσων σπόγγος ἀλεσεν γραφήν· καὶ ταῦτ' ἤκεινοι μᾶλλον οἰκτείρω πολύ." 1325

Τὸ μὲν ὡς πράσσειν ἀκόρετον ἔφυ πάσι βρότοισιν· δακτυλοδείκτων ἕν οὕτως ἀπειπών ἔρρηει μελάρηων· μικρῇ ἐκέλθη, τάδε φωνῶν.

Καὶ τὸδε πόλιν μὲν ἔλειν ἔδοσαν μάκαρες Πριάμου· ϑεστιμάτος ὁ ἔκαβ' ἵκανε· νῦν ὦ' εἰ προτέρων αἷμα ἀποτίσει 1330

1322. εἶπεν ῥήσων ἡ θρήνοι θείων libri. ῥεῖσε quod nemo tolerare potuit ex χρῆσι depravatum est, quod et ipsum pro χρῆ prae rectum erat. Correxi χρῆ πρὶν. Sed χρῆσις ansam dedit corruptioni vocis λέγω quam restitui. Quid autem χρῆσις et ῥήσις significant omnibus notum est, et neutrum hic dici posse. 1324. τοῖς ἐμοῖς γκιαμάρας libri. Scribe enim oculi ad proximum versum aberraverunt. δεσποτῶν ego, nam nihil aliud hic stare potuit; non utique βασιλέως, κορώνου, similis. 1326. His dictis Cassandram sedes ingreditur. Id Weilius solus omnium vidit; ήμείς γὰρ πατέρων. Et pro certo habeo Cassandram non potuisse scire sequuntur. Quid si Chorus solet prius quasuit versus iambicos loqui quam cantilenam oscit. 1328. scil. τὰς πράξεις libri. οἱ πράξεις Πορ. πράξεις Boissonad,
YET must I speak once ere I sing my dirge,
my own. I pray to Helios, the last light
I see, that the avengers of my lord
may likewise pay my hated murderers, mine,
the slave's who died, an easy victory.

CHORUS.

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

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

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

Herm. e Photii glossa πρέφει το
δισίσιον: λευκός, et Heuchii πρέ-
φεις eikasmous, eikastés. Sed illud
requirit sic quod Wieseler et Co-
nington corr., hoc autem sic ut
sit: εἰ ευτυχοῦς, εἰκά τις εἰκασμός
οὐς εἰς. Id agitur, utrum horum sit
rectum, nam constat de voce πρέφεις.
Et, me quidem judice, sic præ-
stat; et Photius locum aliquei male
interpretus est. Ceterum in hac
similitudine nihil omnino est de co-
loribus inditis: hoc dicit res secundae
imaginem delineant, quam res ad-
versae detergent. Id est: hominum
vita, si optime se habet, vanitas
est; sed hac vanitate pejus quiddam
est, sigando ex rebus secundis in
adversas migrandum est.

Herm.
ΑΓΑΜΕΜΝΩΝ.

καὶ τοῖς κανοὺσι βασιῶν ἄλλων
ποινᾶς βασιῶν ἐπικράνει,
τίς ποτ' ἂν εὐξαίτο βροτῶν ἄνισει
δαίμονι φοναί, τὰδ' ἀκούοιν;

ΑΓΑΜΕΜΝΩΝ.

"Ωμοί, πέπληγμαι καιρίαν πληγῆν ἔσω.

ΚΟΑΤΦΑΙΟΣ.

Σύγα· τίς πληγὴν ἀυτεί καιρίως ὀδησμένος;

ΑΓΑΜΕΜΝΩΝ.

"Ωμοί μάλ' αὖθις, δευτέραν πεπληγμένος.

ΚΟΡΤΦΑΙΟΣ.

Τούργον εἰργάσθαι δοκεῖ μοι βασιλέως ὑμέρωματι·
ἀλλὰ κοινωνόμεθ' ἂν πις ἀσφαλὴ βουλεύματ' ἢ.

ΧΟΡΕΤΤΗΣ ἀ.

'Ἐγὼ μὲν ὑμῖν τὴν ἐμῆν γνώμην λέγω,
πρὸς δόμα δεῦρ' ἀστοίς κηρύσσειν βοῶν.

ΧΟΡΕΤΤΗΣ β'.

'Εμοὶ δ' ὡς τάχιστα γ' ἐμπιστεῖν δοκεῖ
καὶ πράγμα ἔλεγχειν ἕξιν νεορρύθῳ ἐξέφει.
perished, and, dying, ordains for his slayers additional deaths’ retribution, what mortal ever will boast, when he hears it, that he lives with a lot that is painless?

AGAMEMNON.

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

CORYRAEUS.

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

AGAMEMNON.

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

CORYRAEUS.

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.
ΔΑΜΕΜΝΩΝ.

ΧΟΡΕΤΤΗΣ γ'.

Κάγιω τοιούτου γνώματος κοινωνός ἂν
ψυκήλομαι τι δρᾶν· τὸ μὴ μέλλειν ὑ' ἀκμῆ.

ΧΟΡΕΤΤΗΣ δ'.

Τὸ δρᾶν πάρεστι· φρονίμαζονται γὰρ ὡς
τυραννίδος σημεῖ' ἀράσοντες πάλει.

ΧΟΡΕΤΤΗΣ ε'.

Χρονίζομεν γὰρ· οἳ δὲ τῆς μελλούσις κλέος
πέθοι πατώντες οὐ καθεύδουσιν χερί.

ΧΟΡΕΤΤΗΣ σ'.

Οὐκ οἴδα βουλῆς ἕττων τυχῶν ἱγνά.
τοῦ δρῶντος ἑστι καὶ τὸ βουλεύσαι πέρι.

ΧΟΡΕΤΤΗΣ ζ'.

Κάγιω τοιούτος εἰμ', ἐπεὶ δυσμηχνωί
ἀγοισὶ τῶν βαινῶτ' ἀνιστάμαι πάλιν.

ΧΟΡΕΤΤΗΣ ὑ'.

"Ἡ καὶ βίων τείνοντες ἑδ' ὑπείξομεν
δόλων κατασχυντήραι τοῖοί' ἡγομένωι;"
AGAMEMNON.

CHORISTER 3.

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

CHORISTER 4.

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

CHORISTER 5.

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

CHORISTER 6.

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

CHORISTER 7.

1360 I too am of that mind, since I’ve no plan
by words to raise the dead to life again.

CHORISTER 8.

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

ΧΩΡΕΤΤΗΣ θ’

'ΑΛΛ’ οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ·
πεπαιτέρα γὰρ μαῖρα τῆς τυφανίδος.

ΧΩΡΕΤΤΗΣ ᾗ.

'Η γὰρ τεκμηρίωσιν ἐξ αἰμαμάτων
μαντευσόμεθα τάυρος ὡς ἀκωλότος;

ΧΩΡΕΤΤΗΣ ιά.

Σάφ’ εἰδότας χρῆ τῶν δυνοῦντον πέρι·
tὸ γὰρ τοπάζειν τοῦ σάφ’ εἰδέναι δίκαια.

ΚΟΡΤΦΑΙΟΣ.

Ταύτῃν ἐπανεῖν πάντοθεν πληθύνομαι,
τρανῶς Ἀτρείδης εἰδέναι κυρόων ὡσς.

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

Πολλῶν πάροισθεν καιρίως εἰρημένων
τάναντι’ εἰπεῖν οὐκ ἐπαισχυνθόμοιμαι.
Πῶς γὰρ τις ἐκβρῶτις ἐκβρᾶ ποροῦναν Φίλοις
δοκοῦσιν εἶναι πημονῆς ἀρκώσατ’ ἰν
φράζειν ὑπὸς κρείσσεν ἐκπυθήματος;
'Εμοὶ θ’ ἀγὼν δ’ οὖν ἀφρόνιστος πάλαι
νεῖκης παλαίας ἤλθε, σὺν χρόνῳ γε μήν.
"Εστήκα θ’ ἐνθ’ ἐπαίσθη ἐπ’ ἐξειργασμένοις.
Οὕτω θ’ ἔπραξα, καὶ τάθ’ οὐκ ἀρνήσομαι·
ὡς μὴτε φεύγειν μὴτ’ ἀμίνεσθαι μέρον,

1364. κρέατε δ’ libri. Corr. Casisau-
1375. πημονῆς ἀρκώσατον libri. ηµἰ-
AGAMEMNON.

CHORISTER 9.

Intolerable! nay, death's advice is best;
1865 it is a milder lot than tyranny.

CHORISTER 10.

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

CHORISTER 11.

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

CORYPHAEUS.

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

CLYTEMNESTRA.

I will not blush to say the opposite
of many words fitly pronounced before.
How else could one, when scheming hostile deeds
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. νίκος libri. Corr. Heath. 1381. ἀμέμαθος coriscus. ὀϊμο-
1379. εἰτε' Fl. V. Corr. in Ven. F. ἐβατ V.
ἈΓΑΜΕΜΝΩΝ.

ἐπειρον ἀμφὶβληστρον, ἄπτερ ἱχθιόν,
περιστοχίζω, πλαῦτον ἑίματος κακὸν,
παῖς ὥς νῦν δις· κὰκ δειν ὁμωγμάτων
μεθήκεν αὐτοὶ κόλα· καὶ πεπτωκότι
tρίτην ἐπενθίδαιμι, τοῦ κατὰ χθονὸς
Δίδ νεκρῶν σωτήρος εὐκταῖος χάριν.
Οὖν τὸν αὐτὸν θυμὸν ὑργάνει πεσὼν,
κάκφυσιόν ἔχειν αἷματος σφαγήν
βάλλει μὴ ἐρεμῇ ψακάθι διαφάνες ἀρόσι
χαλαρωσάν οὔδεν ἡσυχὸν ἢ διοιζότω
γάνει στροφῆς κάλυκος ἐν λοχεύμασιν.
'Οσ ὡς ἐχόντων, πρέσβεις Ἀργείων τόδε,
χαλιρι' ἀν, εἴ χαλιρι', ἐγὼ ὡς ἐπεύξομαι,
eἰ ἢ μὲν πρεπόντων ὡς ἑπιστένδειν νεκρῶ·
tῶρ ἢ δικαιώς ἢν ὑπερδίκοι μὲν σοὶ·
tοσόνδε κρατήρ' ἐν ἱλέους κακῶν ὥς
πλῆσας ἁραιόι αὐτῶς ἐκτίνει μολὼν.

ΧΟΡΟΣ.

Θεσμολόγιον σου γλῶσσαν, ὡς ἡθοποιομεῖν,
ὕτις τοιοῦτο ἐπ' ἀνδρὶ κορόπηξει λόγων.

ΚΑΤΣΑΙΜΗΣΤΡΑ.

Πειράζει μου γυναικὶς ὡς κραόλαμος·
ἐρώ θ' ἀπέστη καρδία πρὸς εἰδήσας
λόγω σὺ θ' αἰνεῖς εἴτε με ψέψεις θέλεις,

1383. περιστοχίζω Fl. περιστο-
χίζω V. περιστοχίζω F.
1384. οἰμωγματος libr. οἰμογμα-
tων Elmal, cui invitus obtemperavi;
nam dispлиц dualis ille vehemens,
ut si dicas 'par gemituum'.
1387. ἀβοι νεκρῶς libr. Δοχεῖον
1389. ἅμαξει libri. ἄργας corr. Herrm.
et sententia ductus et Hesychii glossa
ἀργάς; ἔφαγεν.
1391, 1392. ὅδε μόνο γὰρ el Fl.
you' el Ven. Corr. Porsonus. ἐπί-
στος codices. Corr. in V.
AGAMEMNON.

I with a sort of fish-net hedge him round,
with no way out — ill treasure of a dress.
I hit him twice; and with two groans he there
1385 did let his limbs collapse. When he is down
I give a third to boot, a votive gift
to the underground Zeus who keeps dead men safe.
So fallen he doth ruckle forth his breath;
and puffing out a nimble jet of blood
1390 smites with a dark-red shower of murder-dew
me greeting it not less than corn-field doth
the god-sent rain-joy at the wheat-ear’s birth.
Things being so, if you, those Argive lords,
rejoice, why, you ’ll rejoice; but I exult:
1395 would we had liquors fit to drench his corpse!
 it would be right, nay, more than right; so great
a bowl of cursed woes he mixed within
the house — and came and drank it off himself.

CHORUS.

We marvel at thy tongue, how bold thou art
1400 in speech, who vauntest o’er thy lord such words.

CLYTEMNESTRA.

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

1395. Hec est εὖγη δὴ ποθομαχώ.
‘utinam adessent idonei liquores quos
in mortuum libarem; nam indigemus
eorum quos decet; ipse enim post-
quam crateram malorum in his sedi-
bus impleverat, domum reversus,
ad facem haurit’: hoc est ‘utinam
plus mali ei infere possem’. εὖ
pro εὐ δὲ conjici potest, et τρῶγε pro
τραγάνου olim Tyrwhitt. in prox. v., sed
non prorsus necessario.
1397. τρῶγε libri. τρομάζει conj.
Bl., quod mihi necessarium videtur.
ΑΓΑΜΕΜΝΩΝ.

όμοιον. Οὔτος ἄστιν Ἀγαμέμνον, ἔμοις πτώσις, νεκρὸς δὲ τῆςδε δεξιὰς χερὸς,
ἐρρον δικαλας τέκτονος. Τάδ', ἓς ἐκεῖ.

ΧΟΡΟΣ.

στρ. Τί κακὸν, οὐ γύναι.
χειμοντρεφεῖς ἑαυτὸν ἢ ποτὲν
πάσχειν ρντᾶς ἐξ ἅλος ὑμενον
τὸ μὲν ἐπέθηκ σοὶ δημοφθέος τ' ἄρας
ἀπέδικες; Ἀπετάμης ἀπόπολις ἑσεῖν,
μέσος ἐβριμον ἄστοις.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Νῦν μὲν δικαζεῖς ἐκ τόλεως Φυγήν ἔμοι
καὶ μέσος ἁστοῖν δημοφθέος τ' ἐκεῖν ἄρας,
οὐδὲν τότε ἁνδρὶ τιθ' ἐναντίον φέρων
ὅς ὁ προτιμῶν, ἀπεταί βοστοῦ μόρον,
μήλων φλέβτων εὐπόκους νομομάκασιν,
ἐθυμεν αὐτοῦ πάτεια, φιλάτην ἔμοι
ἀσθ' ἐπεδόθεν Ὠρικόν ἀγμάτων.

Οὐ τούτων ἐκ γῆς τῆςδε χρῆν ς' ἁνδριλάτειν,
μιασμάτων ἄποιον; ἐπίκοιος ἑμῶν
ἔργων δικαστῆς τραχὺς εἶ. Λέγω δὲ σοι
τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης

1405. Prestat interpunctio post χερὸς, ut vulgo; post ἐρρον V., Cau-
ter., Tyrwhitt., Enger.

1406. δικαία τέκτων duplici sensu usurpatur; que meritas pones ex-
petit, et, que opus locanti probat,
par lanificae illius Homericae que
fuit χερνητης ἀλήθης.

1408. βῶς Φλ. ρως F. V. Corr.

1409. Post ἔρας interrogandi signum vulgo ponitur.

1410. ἀπέδικες ἀπέταμες ἀπόλος ὡς ἐδο, in ἀπέταμες ad alterum α super-
scripto & in Fl. Weilium secutus in-
terpunxi post ἄπεδικες et scripsi ἀπε-
tαμες. ἀπόλος corr. Seidler. 'ex-
cussisti execraciones et induisti
insaniam'.

1411. ἐβριμον Ven. F. Herm.
AGAMEMNON.

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

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

CHORUS.

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

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

CLYTEMNESTRA.

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

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

have driven him from this land? but of my deeds
when arbiter you are an angry judge.

I bid you threaten thus — I being prepared

1416. εἰσικάς Ven. Schneidewin.
1419. χράσ libri. χράσ Pors.
1422. Hunc versum ejicit Enger.
Equivem non video quid hic sit quod offendat; omittitur έμού, sed facile potest subintelligi. Ceterum hic et alibi particula ως dubitatii
nem excludit num principalis verbi subjectum dum agat, id revera in-
telligat, vel (si futuri temporis partici-pium sequitur) id ipsum sibi
propositum habeat, quod hac partic-
ticula subjugatur. Qua formula
usus ubique explicare poteris haec
et similia, ως (πρὸς omisso) βασιλέα,
ως ἔληγεν, ως εἶδον, ως (πρὸς vel
νομίζων omisso) ἔδοτας, ως πλειτῶν.
ΑΓΑΜΕΜΝΩΝ.

ἐκ τῶν ὄμοιων, χειρὶ νικήσαντ' ἐμοῦ
ἀρχεῖν· εὰν δὲ τοῦμπαλιν κραίνῃ θεὸς,
γνώσει διδαχθεῖ; ὅμα γοῦν τὸ σωφρονεῖν. 1425

ΧΟΡΟΣ.

αὐτ. Μεγαλόμενος εἰ,
περίφορον ἢ ἱλακεῖς, ὦσπερ οὖν
Φοναλθεὶ τύχῃ Φθῖν ἐπιμαλίνεται·
λίπος ἐπ' ὁμομάτων αἵματος ἐμπρέπει.
'Ἄτιτον ἐτί σε χρὴ στερομέναν φίλων
τύμμα τύμματι τίται. 1430

ΚΑΤΤΑΙΜΗΝΣΤΡΑ.

Καὶ τίνῳ ἀκούεις ὀρκῶν ἐμῶν θέμιν·
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην,
"Ἀτὴν Ἐρινῶν θ' αἰδι τόντ' ἐσφαξ" ἐγὼ,
οὐ μοι Φάβου μελαβρὸν ἐπτίς ἐμπατεῖν
ἐως ἂν αἰθή τῷ ἐφ' ἑστίας ἐμῆς. 1435
Ἄλγισθος, ὡς τὸ πρόσθεν εὖ Φρονών ἐμοὶ
οὕτως γὰρ ἡμῖν ἁπτίς οὐ μικρὰ θράσους.
Κεῖται γυναικὸς τήθει λυμακτήριος,
Χρυσίνθων μελίγημα τῶν ὑπ' Ἰλιῷ·
ἡ τ' αἰχμαλώτως ὤψ καὶ τερασκότος,
καὶ κοινόκτερος τοῦδε καθάραμος,
πιστὴ ἐξευνος, νωτίλων δὲ σελμάτων
ἰσοτριβῆς. "Ἀτιμα δ' οὖν ἐπραξάτην." 1440

1427. παράφορος hic fere idem va-
let quod paráfrôna, ut proximo
Deinde εὖ πρέπει ἀνίτετον ἐτί σε χρὴ 1433. ἕφοεν libri.
FL. εὐπρέπειοι τίτευν Ven. V. εὖ 1434. ἐμπατεῖν V. ἐμπατεῖν codices.
AGAMEMNON.

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

CHORUS.

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

CLYTEMNESTRA.

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

Ilud recepi: 'quamdiu' inquit Ægis-
thus domi meee versatur, non est
expectandum fore ut Timoris do-
mum frequentem'.
Pors.

1438. ὡς εἰς τῆς ἱδέων idem est quod
μυριάς τῆς (Clyt.) Ýnum. 122.
1441. ὥς pro sal Karsten., Enger.
AGAMEMNON.

ο μὲν γὰρ ὦτως· ἢ δὲ τοι κύκνου δίκην
tὸν ὑστατὸν μέλψας θανάσιμον γέν
κεῖται φιλήτωρ τοῦδ', ἐμι δ' ἐπήγαγεν
εὐνῆς παροφώμα τῆς ἑμῆς χίλιδες.

ΧΟΡΟΣ.

στρ. δ. Φεῦ τίς ἃν ἐν τάχει μὴ περιόδυνος
μὴ δὲ ἐμπιστήμης,
μὸλοι τὸν αἰεὶ φέρουσ' ἐν ἠμῖν
μοῖρ' ἀτέλευτον ὑπὸν, δαμέντος
φύλακος εὐμενεστάτων;
πολέα τάντος γυναικὸς διαί,
pρὸς γυναικός μ' ἀπέφυγεν βλον.

οἰστ. Ἰδ' ἵνα, παρανύμφης Ἑλένα
μιά τὰς πολλὰς, τάς πάνω πολλὰς
ψυχὰς ἀδίσειοι ὑπὸ Τροία.

στρ. β. Νῦν δὲ τέλειον ἐπήνυσεν αἰμ' ἀναττον,

1446. φιλήτως Fl.
1447. παροφώμα libri. Corr. Cassubon. Nihil hic dicitur de pa-
ropside nihil de paropsemate, quo-
rum hoc obsonium est vel bellaria,
ilia autem obsonii plena patella,
extra ordinem apposita. παροφώμα
est obsonium clam paratum ut clam
edatur. Sic Cassandra Agamemnoni
erat quasi libidinis pulpamentum
subsecundarium quod cupedie ejs
clam inserviret, si quando legiti
concubitus eum teuderet. Hoc igitur
dicit Clyt. 'quantum illi clandesti-
nam voluptatem prebitura erat, tan-
tum gaudii adventiti et addititi
letitiae meeq prebitit'. παροφώμα est
hujus interpretationis quod derisor
illa et ipsa jamdiu probe callebat
quidnam esset concubitus παροφώμα.
Tr. 360. Ἑsch. Supp. 296. Si-
monid. περὶ γυναικῶν v. 46.
1448. A numeratione harum stro-
phorum et systematum quam Herm.
statuit intra certos fines declinavi;
quod ubique systemata proprius nu-
meris a strophis distinxì; et hoc
quidem simplicitati concedendum
erat. Preterea, lacunis antiquatis,
in duobus locis systemata inter se
inequalem versusum numerum ha-
bentia exhibui; hoc enim sententiae
dare sequum videbatur. Nam ut se
habent versus nihil omnino refert
ubi lacunam ponas, adeo nulla esset
lacunae suspicio nisi responsonem
prestare in animum induxisset Her-
they've fared: for he — the way I told you; she,
1445 having swan-like trilled her last death-wail, lies down
his own sweet love; and for my transport's zest
brought a love-dalliance-dainty-on-the-sly.

CHORUS.

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

εἰτις ἢ ἐν δόμαις ἦν
ἐρμινάστευτος ἀνδρας ὀίζης.

ΚΑΤΑΙΜΗΝΗΣΤΡΑ.

ἡστὶν. Μνημεν θανάτον μοῖραι ἐπεύχου
τοίς ἐρπνανεῖς,
μνημόνευσι Ἐλάνης κότον ἐκτρήψεις,
ὡς ἀμφιματήτιρ', ὡς μελα πολλαῖς
ἀνδρῶν ψυχαῖς Δαναῶν διέσασι
ἀξιόστατον ἀλγος ἱππαξεῖν.

ΧΟΡΟΣ.

ἀντ. Δαίμον, ὡς ἐμπιτυχείς δόμαι καὶ ἀθμοφορεῖ
σαὶ Γαπταλίδασιν,
κράτος τι' ἵσθιμον ἐκ γνωσικάς
καρδαίδικτον ἐμοὶ κρατήσεις·
ἐπὶ δὲ σώματος ἀναρ
κόρακος ἐχθρὸς σταθεὶς ἐννόμος
ὑμνον ὑμνεῖς ἀπεύχετον μόρῳ.

ΚΑΤΑΙΜΗΝΗΣΤΡΑ.

ἀντιστ. Φ. Νῦν τι' ἀρθωσας στήματος γνώμαιν
τῶν τραπάχμντων

mansit, ponenda sunt post Tread. 461. est aut literarum aut repetitio aut correctoria cujusdam additamentum. polómuaston vero manifecto est glossa ad ἐρμινάστευτος adscripta, quæ vox regímini nominí aperte alludít, xóttó μνηστεῖα. Deinde ἐπενίθεσα est pecæcatum librarì qui hoc verbo Hele- nam compellari somnisavit. Hæc Heimsooth., qui lacunam non agnoscit nódatum sex versuum.
AGAMEMNON.

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

CLYTEMNESTRA.

Pray not at all for the portion of death,
weighed down by these deeds,
nor against Helena turn your resentment,

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

CHORUS.

Daemon, who savagely crushest this house and the
two sons, Tantalus’ offspring,

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

CLYTEMNESTRA.

1475 Now thou hast righted the sense of thy language
by thus invoking this
ΔΑΙΜΟΝΑ ΧΕΝΗΣ ΤΩΣΙΣ ΚΗΚΛΗΣΙΩΝ·
ΕΚ ΤΟΥ ΓΑΡ ἙΡΩΣ ΑΙΜΑΤΟΛΟΓΗΣ
ΝΕΙΡΕΙ ΤΡΕΦΕΤΑΙ, ΠΡΙΝ ΚΑΤΑΛΗΞΕΙ
ΤΟ ΠΑΛΑΙΩΝ ἈΧΡΟΣ, ΝΕΟΣ ἸΧΩΡ.

ΧΟΡΟΣ.

ΣΤΡ. 'Η ΜΕΓΑΡΟΙΣΙ ΜΕΓΑΝ
ΔΑΙΜΟΝΑ ΚΑΙ ΒΑΡΟΥΜΗΝ ΑΙΝΕΙΣ·
ΦΕΙΣ ΦΕΙΣ, ΚΑΚΟΝ ΑΙΝΟΝ ἈΤΗ-
ΡΑΣ ΤῲΧΑΣ ΑΝΩΡΕΣΤΟΥ·
ΙΩ, Η, ΔΙΑΙ ΔΙΟΣ
ΠΑΝΑΙΤΙΟΝ ΠΑΝΕΡΓΕΤΑ·
ΤΙ ΓΑΡ ΒΡΟΤΟΙΣ ΑΝΕΥ ΔΙΟΣ ΤΕΛΕΙΙΑΙ;
ΤΙ ΤΩΝ' ΟΥ ΘΕΟΚΡΑΝΤΟΝ ΕΣΤΙΝ;

ΣΩΤ.Υ. 'ΙΩ ΙΩ ΒΑΣΙΛΕΥ, ΒΑΣΙΛΕΥ,
ΤΟΣ ΣΕ ΔΑΚΡΟΥΣ; 1490
ΦΕΙΝΟΙΣ ΕΚ ΦΙΛΙΑΣ ΤΙ ΠΟΤ' ΕΙΠΟ;
ΚΑΙΣΑΙ Σ' ΑΡΑΧΗΣΙ ΕΝ ΩΦΑΣΜΑΤΙ ΤΟΙ;
ΑΣΕΒΕΙ ΘΕΑΝΑΤΡ ΒΙΟΝ ἘΚΠΝΕΩΝ.

ΣΤΡ.Υ. 'ΩΜΟΙ ΜΟΙ, ΚΟΙΝΑΝ ΤΑΝ' ἈΝΕΛΕΙΔΕΡΟΝ·
ΔΟΛΙΟΙ ΜΗΡΟΙ ΔΑΜΕΙΣ·
ἐν χερίς ἀμφιφόμηρ βελάμνη.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ΣΩΤ.Υ. ΑΔΥΧΕΙΣ ΕΙΝΑΙ ΤΘΕ ΤΟΥΡΓΟΝ ἘΡΜΟΝ,
ΜΗ Σ' ἘΠΙΛΛΕΞΧΟ.

1479. νείρεις dativum esse ignoti
vocabuli νεῖρος intimum locus signi-
ficantis statuit Herm. Cf. Suidas
s. ν. νείρας· τόπος ἐχατος τής γαστρός
et s. ν. νήσιτι· τὸ μεταξὺ τῆς κοιλᾶς
καὶ τοῦ στομάχου ἔντερον, 'intestinum
jejunum'. Suspicer νείρει ex glossa
νεῖρος, ad νήσιτι adscripta, ortum
esse.

1481. ἡ μέγαν οἶκος τοῖς ἄλλοις libri,
que v. antistr. non respondent. Prob-
bable mihi videtur oiiues τοῖς esse
interpr. Itaque μεγάροις scripsi,
vocabulum alloqui tragicis ignotum.
family's trebly-gorged daemon of evil.
For from him is this blood-lapping appetite nursed
in its bowels; before the old sore has surcease,
lo, fresh blood already is flowing.

CHORUS.

Truly thou fablest a dire
fiend for this house, and with hate full-laden.
Oh! oh! the calamitous uncloyed
fortune’s ruinous story!
1485 alas! alas! by means of Zeus,
the cause of all, the doer of all!
for what’s achieved by mortals Zeus-unaided?
of this, what is not god-determined?
 alas! alas! O my king! O my king!
1490 how shall I mourn thee?
from my loving heart what shall I utter?
for there in that spider-spun web thou dost lie,
by unholy death breathing thy life out.
Ah me! me! this couch base and inglorious!
1495 by a wily death subdued!
death from her hand by that two-edged weapon!

CLYTEMNESTRA.

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

1489. ιω semel Fl. Ven. bis F. V. et sic v. 1513.
1494. τοις Fl.
1498. μηδέ επιλεγος Fl. Ven. μη δ’ επιλεγος Vossiuis et Franz. ‘daemon’ inquit ‘mean
formam indutus hoc facinus patra-
vit; ne ei Clytemnestrae nomen in-
dideris’ itaque non concedit suum
esse facinus.
ΑΓΑΜΕΜΝΩΝ.

'Αγαμέμνονι τινα μ' ἁλοχον·
Φανταξόμενος δὲ γυναικὶ νεκροῖν
τοῦτο ἀπαλαίδος δριμῶς ἀλάστωρ
'Ατρέως χαλεποῖ ψωνατῆρος
τοῦτο ἄπετιςεν
τέλεον νεκροῖς ἐπιθύμασιν.

ΧΟΡΟΣ.

ἀπ.γ.: 'Ως μὲν ἀναιτίος ἔλεε
τοῦτο φόνοι, τίς δ' ἑλευρήσων;
πῶ, πῶ; πατρίδεθεν ὡς οὐλή-
νυμα γένοιτ' ἐν ἀλάστωρ.
Βιάζεται ἡ δομοπόροις
ἐπιρροαίθαυν αἰματών
μέλας Ἀρην, ὅποι δικαῖν προβαίνων
πάχνης κουρασόροι παρέβει.
ἀπειλῇτιγ.: 'Ἰδὼ ἰῶ βασιλεύ, βασιλεύ,
πῶς σε δαιρόσω;
Φενός ἐκ φιλίας τί ποτ' εἶπο;
κεῖσαι ἡ ἀράχηνης ἐν υφόπλατι τῷδ'
ἀσεβεῖ δανάτῳ βίον ἐκπνέων.
ἀπ.δ.: 'Αλμοι μοι, κοιταν τάνθ' ἀνελεύθερον
δολίοι μόροι δαμείς·
ἐκ χερώς ἀμφιτύμωρ βελέμνη.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀπειλῇτιγ.: Οὔδε γὰρ οὗτος δολίαν ἄτην

1511. ἐκ καὶ libri. δίκαιο corv.  
Cantar.  
1517. ἐσπερὶ FL.  
1521. οὐτ' ἀνελεύθερον ὅμως διανατον
that I'm the wife of king Agamemnon:
for likened in form to the wife of this corse
the former time's guilt-unforgiving fierce fiend,
roused by the merciless banqueter Atreus,
served the debt upon him
and has slain him full-grown for the children.

CHORUS.

1505 Who is the man who will bear
    witness that thou of this death art guiltless?
whence? whence? but a fiend his father
    roused might be thine abettor:
for dreadful Ares presses on
1510 with frequent streams of kindred blood
    to the goal to which advancing he'll avenge the
collored gore of the eaten children.
    Alas! alas! O my king! O my king!
    how shall I mourn thee?
1515 from my loving heart what shall I utter?
    for there in that spider-spun web thou dost lie,
    by unholy death breathing thy life out.
    Ah me! me! this couch base and inglorious!
    by a wily death subdued!
1520 death from her hand by that two-edged weapon.

CLYTEMNESTRA.

And did not he also bring on the family
ΟΙΚΟΣΙΝ ἩΘΗ';
ἀλλ' ἐμῶν ἐκ τούτ' ἐρνος ἀερῆν
tὴν πολύκλαυτον ἀνάξια δράσας
'Ἡρώνειαν, ἀνάξια πάσχων
μηδὲν ἐν Αἴδου μεγαλαυχείτω,
ξυφοδιήτω
θανάτῳ τίσας ἀπερ ἤρξεν.

ΧΟΡΟΣ.

ετη. 'Ἀμυχανῶ, Φροντίδος στερθείς
ἐυπαλάμων μεριμνών,
ἐπὶ τράπωμαι, πίτυνοντος οἰκον.
Δέδοικα δ' ἐμήσει ἐκτῶν δομοφέλη
tὸν αἰματηρὸν· παιδὸς ἔτη λήγει.
Δίκιν τ' ἐπ' ἄλλο πράγμα θηγάνει βλάβης
πρὸς ἀλλαίς θηγάναι σε Μοίρα.

ἀντιστὰ. Ἡ' γὰρ, γά', εἴθε μ' ὀλέξω
πρὶν τόθ' ἐπιδεῖν ἄργυροτολχού
δροιτὰς κατέχοντα χαμεύσων.

Τίς ο δ' ἄγαν νυ; τίς ο δ' θρήνησον;
ἡ σὺ τόδ' ἤρξαι
tλήσει, κτείνατ' ἀνάρα τὸν αὐτῆς
ἀποκοισάσαι ψυχῇ τ' ἄχαριν
χάριν ἄντι' ἄργων.

1524. Interrogandi signum ad-
didit Schults.
1526. τὴν πολύκλαυτον τ' ἱργνείαιαν
ἀνάξια δράσας ἀξίω πάσχων libr. Cor-
rexit C. H. Weise. Quod ad di-
resin attinet, cf. vv. 1555 et 1557.
Sic et sensus pulchrior exit. 'ἱρ-
γνείαι τὴν πολύκλαυτον Karsten. τὴν
πολύκλαυτον παίδ' ἤργυρον Ahrens. In-
credulus odi tam polulavti quam
ἱργνείαι, quam Dind. corr.
1527. ἀξίω δράσας ἀξίω πάσχων
Herm., ali.
1530. ἀπερ ἦρξεν libr. ἦρξεν Eng-
er., ali.
1531. Φροντίδος F. V.
treacherous murder?

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

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:

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

on the floor of the silver-walled laver!

Who shall his burier be? who his lamentor?
wilt thou dare to perform
this task, who didst slay him, thine own wedded lord?
to bewail, and in face of these heinous deeds

insincerely present

1532. εὐπάλαιρον μέριμναν libri.
1533. οὐδὲν complementary.
1535. ἵππος Fl. ἴππα superascr. η
1536. οὐδὲν superascr. η F. οὐδὲν Aur.
1537. Deinde θῆκε libri. θησαυρὸς Herm.
1539. Sic F. εἰδ' εὶς oet.
1540. οἰκουμένων libri.
158  ΑΓΑΜΕΜΝΩΝ.

μεγάλων ἄθικως ἐπικαίναι;

ἀπ' Ἡ. Τίς ἐπιτύμβιος αἰνος εὖ ἀνδρὶ θεῖῳ

σὺν δακρύωις ἱπτὼν

ἀληθείᾳ φρενῶν πονήσει;

1550

ΚΑΤΤΑΙΜΗΣΤΡΑ.

οὐσκ. Ὕπ σὲ προσῆκε τὸ μέλημα ἀλεγεῖν

τότοις πρὸς ἡμῶν

κατέπεσε, κατάβαινε, καὶ καταβάφομεν·

οὐχ ὑπὸ κλαυθμῶν τῶν ἐς ψυκαν,

ἀλλ' Ἰφιγένεια ἦν ἀσπασίως

θυγατήρι, ὡς χρῆ,

πατρικῇ ἀντιάσαπε πρὸς ὀκυπορον

πόρθμοιμα ἀχέων

περὶ χεῖρα βαλοῦσα φιλήσει.

1555

ΧΟΡΟΣ.

ἀπ' Ὕπ. "Οὐειδος ἦκε τὸ δ' ἄντ' οὐείδους:"

δύσμαχα ἡ ἦτι κρίναι.

Φέρει Φέροντι, ἐκτίνει ἡ' ἡ καλῶν.

Μιμεῖ τε μιμοντος ἐν βρόνιν Δίδω

παθεῖ τὸν ἐξαντακτὸν λέγοιν γὰρ.

Τὶς ἂν γονίαν ἀραίον ἐκβάλλοι δόμων;

κεκάληκται γένος προσέφωι.

1560

1549. δακρύων Fl. V. Corr. in Ven. F. 
1550. τοῦτοις πρὸς ἡμῶν
1552. οὐχ ὑπὸ κλαυθμῶν τῶν ἐς ψυκαν
1553. ἰφιγένεια ἦν ἀσπασίως
1554. δοσκόλακτας γένος προσέφωι
1555. οὐείδους ἦκε τὸ δ' ἄντ' οὐείδους
1556. ξιφότητι
1558. χρόνῳ libri. ὅρωμα corr. Schutz. Et ne forte dubites of. 
1559. ἄντων ἦμα (καὶ) καλῶν 
1560. ἔτσι ἔρχεται χρονῶν τοῖς βρόνων.
AGAMEMNON.

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

CLYTEMNESTRA.

It belongs not to thee to harbour the thought
of this care: by my hand
as he fell, as he died, so will I bury him:
with no escort of wailings in pomp from his home,
1555 but lovingly Iphigenia his child,
as it behoves her,
shall come to the swift-flowing channel of woes
and, meeting her sire,
shall throw her arms round him and kiss him.

CHORUS.

1560 Here comes a charge th’ other charge rebutting:
hard is the strife to judge them.
One robs a thief; he who killed takes ransom.
Yet it abides, long as Zeus enthroned abides,
that ‘he who does, suffers’: ’tis an ord’nance.
1565 Who shall drive out a curse’s seed from families?
’tis fixed so as to bind the offspring.

1564. Interpunctionem post γερ recte posuerunt edd. recenti.
ΚΑΤΑΙΜΗΣΤΡΑ.

ἀπειστ. 'Ες τόδ' ἐνέβης ἐὰν ἀληθείᾳ.

χρησμὸν' ἐγὼ ὦ οὖν
ἐθέλω δαιμόνι τῷ Πλεισθενίδαν
ὅρκους θεμάνυ τάδε μὲν στέργειν
διότι πληθάν περ ὃθ' ἦ δὲ λοιπὸν, ἵνα
ἐκ τούδε δόμων ἀλλὰν γενεάν
τρίβειν θανάτοις αὐθεντασίν.

Κτείνων δὲ μέρος
βαινὸν ἐχούσῃ πάν ἀπόχρη μοι
μανιας μελάθρων
ἀλληλοφάνους ἀφελοῦσθ.

ΑΙΓΙΣΘΩΣ.

"Ω Φάγγος εὗρον ἡμέρας δικηφόρου.

Φαίνην δὲν ἴδῃ νῦν βρατῶν τιμαδόρως
θεοὺς ἀνωθέν γῆς ἐπιτετείνειν ἄγνη,

ἰδὼν ἀφαντος ἐν πέπλων 'Ερυνών

τὸν ἄνδρα τόδε κείμενον Φίλως ἐμοί,

χερὸς πατρίδας ἐκτίνοντα μηχανᾶς.

'Απερίς γὰρ ἄρχων τῇδε γῆς, τούτου πατήρ,

πατέρα Θεοῦν τόν ἐμὸν, ὡς τόας Φράσατι,

ἀυτοῦ τ' ἀδελφόν, ἀμφίλεκτος ἡν κράτει,

ἐνδραλάτησεν ἐκ πόλεως τε καὶ δόμων.

Καὶ προστράταιος ἐστὶς μολὼν πάλιν

τλήμων Θεόσθης μοῖραν εὑρεὶ ἀσφαλῆ,

1571. ὑποπητα περ Fl. γράφεται E. M. s. v.
1575. ἀπόχρη' παρὰ τοὺς παλαιοὺς μανιας μελάθρων. Transposuit Er-
AGAMEMNON.

CLYTEMNESTRA.

You advert with good reason to that divine law:
I then am willing
to take oath to the Pleisthenids' daemon of ill
that with things as they are I will be satisfied,
hard to bear though they be: and for what yet remains,
that he go from this house, and with murderous deaths
waste in some other age its descendents.
And, though scanty the share
of the wealth that I own, it suffices me quite,
if I sweep from the house
these mad-fits of mutual slaughter.

ÆGISTHUS.

O joyful light of the vengeance-bringing day!
now will I grant that gods above as man's
right-vindicatores scan the crimes of earth;
now that I see there, grateful sight to me,
that man lie in the Furies' own-spun robes,
atoning for his father's hand's device.
For Atreus, this land's king and that man's sire,
having his rule disputed, drove my sire
Thyestes, mine, to speak explicitly,
and his own brother, from his state and home.
Then coming back, as suppliant at the hearth,
Thyestes sad got safe conditions, not
1590. aitios: eximia dē libri. aitios: 
corr. Bl. In vulg. sequitur: 'Aterios'
proboxxx melon h filias, patri quem
versum, ex glossis ad patris et eisdem
adscriptis concinnaturn, recte ejecce-
runt Schutz. et Enger.

1595. 1596. ἢπροξτει Ἄνιον ἀνδρα-
κας καθήμενοι. ἀναρεμεῖ ὁ ἁραῖος libri.
ἐκρωτει corr. Tyrwhitt., et ut de
intrito taceam, haec verba ἰσχροῖν
ei κρότων in cod. non semel per-
mutata sunt. Non minus certe ἄσημη'
ὁ ἃ καθὼν Dind. Restat ἀνδρακας
καθήμενοι nam ἄναθεν integrum est.
Ilud viritum sedens' significat; quod
prorsus absurdum est. Nec multum
lucraris recepta Herm. corr. καθή-
μενοι, nam nonnisi comici poeta
esse et ceteros conivivas Thystae
puerorum caruibus farcite. Videamus
igitur quid fecerit nefarious Atreus.
Quam heroicae etatis more singulae
singulis conviris men est (τράπεζαι)
apposita essent, bovinam silicet
ceteras, Thystae vero casorum puer-
rorum caruam subsequendarum aus-
serit; hanc autem in satis sub
tum ita dispositum, ut crudi pedem
et manuum digitis imam sedem te-
nerent, et mollibus accuratissime
carnibus superimpositis tegentur;
quibus comites, Thystae digitos
offendit et rem comperit. Hunc ego
sensum sectus correxi ἀδρά κρατα
καὶ θραμ. ex eiusmodi, num digiti erant
λεοντα καὶ ψερολ, carnibus vero superim-
positae ἀδρα καὶ θραμ. Vox exis
duplci sensu usurpatur; quorum
alter est 'hjiciens', ut quum He-
lena ἄνοος ἀναρεμεῖ νοτώ Od. 4. 232;
to die and stain with blood his native ground

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

1595 setting above them plump hot bits that gave
no sign: he forthwith ignorantly partook
and ate food costly to the race, you see.
Then when he knew th’ inhuman deed, he groaned,
fell back, threw off the murder-flesh, called down

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

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

alter, ‘immittens’, hoc est fallaci
specie (ἀπεμα) ad aliquam rem illici- 
cens, et hic quidem ad edendum.
Origo corruptelet erat satia proba-
bilia literarum evanidarum ἀδρακ-
κακεμεν correctio; et certe quem
primum a βαρα pro αβα correctum
erat, cetera prona erant. ἀπεμα di-
citur ut ἀπεμο ἐροταις, ‘quem nullo
signo argueres’ Soph. Ant. 252.

1599. ἀμμακεν αὐ. πίνετι κ’ κακ
ορφής ἐτοι libri. ἀμπιτιν cor.
Canter. Deinde ἀμμον conj. Aur., recte
spervit Karsten., ὀρφής in ὀρφήν
mutato cum Hartung.

1601. ἀρε Fl. ἀρε P. V. ἀρε Ven.
Deinde in libris sequuntur Others
ἐλάθει πῶν το Πλατεάνων γενε, 
quae
inseptias Scholium primus intellexit
ab Ἱησ. non esse perfectas.

1605. τρίτων γὰρ ἦνα μ’ ἐν ἕνι
αδίκων πατρὰ ἐνυρ. ἔν ἕνι corruptum
esse docuit Emper., id quod moni-
tore vix egebat; nam nihil absurdius
sonare potuit quam ea quae leguntur.
Hermannus ἐπιγεγρ. ostendit tantum,
nemini enim probavit. Melius ἐν
ἐν διν ἀδίκων Ahr., ἐν διν ἀδίκων G. C.
W. Schneider. Sed verissime statuit
Enger. neque ἐν νεκε ἐκ sp. Ἱησ. 
in trimestris sub ictu cadere. Pre-
terea ἐνα corruptum esse repetitum
ἔνα in proximo v. ostendit. Inde
ego τρίτων γὰρ ὦν μὲ παῖδ’ ἔτ. Quod
autem Herm. statuit exquisitis ali-
quod vocabulum hic latere, id nihil
est; nam is locus est ut omnia præter
simplicissima quæque prœvus res-
pust.

11 *
ΑΓΑΜΗΜΝΩΝ.

Καὶ τοῦτο τάνδρός ἦμιάμην θυραῖός ὄν, πᾶσαν συνάφας μηχανήν ὅσομοιοι.
Οὐτὼ καλῶν ὅτι καὶ τὸ καταλαγὲν ἐμοὶ, ἱδόντα τούτον τῆς θικῆς ἐν ἔρκεσιν.

ΧΟΡΟΣ.

Ἄψιθ᾿, ὑβρίζειν ἐν κακοῖς ὑν σέβω·
σὺ δὲ ἄνδρα τόνδε φύς ἐκὼν καταλαγὲν,
μόνος δ’ ἐπικτόν τόδε βουλεύσαι φῶνον·
οὗ φημ’ ἀλῶμεν ἐν δίκη τὸ σῶν κάρα
δημορρίφεις, σάββ’ ἵσθι, λευτεῖος ἄρας.

ΛΙΓΙΣΘΟΣ.

Σὺ ταῦτα φωνεῖς νερτέρα προσήμενος
κόσμῳ, κρατοῦντος τῶν ἐπὶ ξυγῷ δορᾶς;
γνώσει γέρων ἂν ὡς διδάσκεσαι βαρύ
τῷ τηλικοῦτῳ σωφρονεῖν εἰρημένου.

Δεσμὸς δὲ καὶ τὸ γήρας αἵ τε νήστιδες
δύαι διδάσκεις ἐξοχοῦταί τι φρενῶν
ιατρομάντες. Ὅν τῆς ὅρφη ὅρν τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μομῆσ.

ΧΟΡΟΣ.

Γύναι σὺ, τοὺς ἴκναντας ἐκ μάχης μένων
οἰκουρίς, εὐνῆν ἄνδρας αἰσχύνας ἅμα,
ἄνδρι στρατηγῷ τόνδε ἐβουλεύεσας μέρον;

1612. Post hunc versum lacunae
signa posuit Herm.
in F. V.
1620. Comma post τηλικοῦτῳ sustulit Karsten.
1624. πέσας libri. παίσας Schol.
Pind. ad finem Pyth. 2. quod Herm.
And I, though absent, laid my hands on him, and patched up all the fatal plot's design.

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

CHORUS.

Ægisthus, I don't hold with scorn in woe: you say you killed this man designedly and planned this piteous murder all alone:

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

Ægisthus.

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

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

CHORUS.

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


1625. γίοντις οὐ conj. Maineke.
ΑΓΑΜΕΜΝΩΝ.

ΑΙΓΙΣΘΟΣ.

Καὶ ταῦτα τὰ ἄρεστα κλαμάτων ἀρχηγένη.
Ὅρθεῖ δὲ γλῶσσαι τῶν ἐναντίων ἔχεις·
ὁ μὲν γὰρ ἦν πάντα ἀπὸ Φθοργῆς χαρᾷ,
σὺ δὲ ἐξορυχήσας νηπίοις ὑλάγμασιν
ἀξεῖ· κρατηθεῖς δὲ ἡμερότερος Φαυεί.

ΧΟΡΟΣ.

"Ομη σὲ σὺ μοι τύραννος Ἀργελών ἦσει,
δὲ οὐκ, ἐπειδὴ τὸν ἐβούλευσας μόνον,
ἀρά τὸν ἔργον οὐκ ἔτης αὐτοκτόνως.

ΑΙΓΙΣΘΟΣ.

Τὸ γὰρ δολὸς πρὸς γυναικας, ἦν σαφῶς,
ἐγὼ δὲ ὑποτος ἐχθρὸς ἐπαλαγενής.
"Ἐξ τῶν δὲ τοῦ θανατόν πειρᾶσθαι
ἀρχεῖ αὐτῶν· τὸν δὲ μὴ πειθάνορα
ζεύξου βαρελαίς, οὕτω μὴ πεισαθόρον
κριθῶντα πόλον· ἀλλ' ὁ ὑποφύλῆς σκότω
λιμὸς ξύνοικος μαθαμένοι σὺ' ἐπορεῦται.

ΧΟΡΟΣ.

Τί δὲ τὸν ἄνδρα τὸν ἄπο ψυχῆς κακῆς
οὐκ αὐτὸς ἔναρξες; ἄλλα δὲ γυνῆ,
χώρας μέλασσα καὶ θεῶν ἄγχοραιν,

1631. ἐπίσις libri. νηπίας corr.  hunc versum lacunam notavit Herm.;
Jacob., recentt. sed ingratum lacunarum exquirerem-
1634. τὰς βουλεύσες Fl. Ven. darum laborem aversati sunt Meineke
Corr. in V. F. et Heimsoeth.
ÆGISTHUS.

These words are also harbingers of tears.
You have the contrary of Orpheus' tongue:
1630 he by his voice led all things with delight;
you by your silly howls will drive them wild
and lead them so. Mastered, you 'll look more tame.

CHORUS.

That you, my god! should be the Argives' king!
who, when you 'd planned his doom, dared not perform
1635 the killing act in person, no, not you.

ÆGISTHUS.

Enveigling clearly was a woman's part;
I was a foe from ancient date suspect.
But with his treasures I will try to rule
the people; and will yoke with heavy bands
1640 him who won't heed the driver; not as some
gay grain-fed prancer; no, unlovely Fast
that dwells with Darkness shall behold him meek.

CHORUS.

Why, with your craven soul, did you not kill
this man yourself? no, but a woman did —
1645 stain of her country and the tutelar gods —
ΔΑΓΜΕΜΝΩΝ.

ἐκτείν. Ὄρθης ἀρά ποιο βλέπει φῶς,
ἐπως κατελθὼν δεύρο πρεμενεί τύχη
ἀμφοῖν γένηται τούνδε παγκράτιος φονεύς.

ΑΙΓΙΣΘΟΣ.

'Αλλ' ἐπεὶ δοκεῖς τάδ' ἔδειν καὶ λέγεις γνώσει τάχα.

ΧΟΡΟΣ.

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ΑΙΓΙΣΘΟΣ.

Εἶνα δῆ, Φίλοι λοχίται, τούργον όυχ ἐκάς τόδε. 1650

ΧΟΡΟΣ.

Εἶνα δῆ, ξίφος πρόκωτον πᾶς τις εὐτρεπίζετο.

ΑΙΓΙΣΘΟΣ.

'Αλλα μὴν κἀγὼ πρόκωτος οὐκ ἀναλομβαί βανεῖν.

ΧΟΡΟΣ.

Δεχομένους λέγεις βανεῖν σε· τὴν τύχην δ' αἴροιμεθα.

ΚΛΑΤΤΑΙΜΗΝΣΤΡΑ.

Μυθαμοῖς, ὡς φίλτωτ' ἀνδρῶν, ἀλλα δράσομεν κακά·

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:

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1649. Sic libri, nisi quod γάρρη ut solent. και λέγειν Herm. αλλ' είς δεικτι τιν' ἡρώον και λέγειν En- ger., omnibus nominibus, ut mihi videtur, sine idonea causs.

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

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1653. ἀρχιμέθη τιν. αἰρέσμεθα Auratus. Certa est emendatio.

1654. ἔρισιμοι codices. Corr. in V.
ἈΓΑΜΕΜΝΩΝ.

ἀλλὰ καὶ τὰ ἔξαιθαν πολλὰ δύστην θέρος· 1655
πημοὺς ἄλις ὡς ὑπάρχει· μηδ' ἢ ἄιματομέθα·
σώφρονος γυναῖς ἢ ἁμαρτεῖν τὸν κρατοῦντ' ἄλοχος μάγος·
Στείχε καὶ εἰ ἢροντες πρὸς δόμινοι πεπρωμένοις,
πρὶν παθεῖν ἀρέστι τ' ἀκαίρων· χρὴν τὰδ' ὡς ἐπράξηκαν.
Εἰ δὲ τοι μόχθων γένοστο τῶν ἄλις, πειραίμαι[ν] ἂν,
δαίμονος χαλῆ βαρεία δυστυχίως πεπληγμένοι.

ἈΓΙΣΘΟΣ.

'Ἀλλὰ τοῦτο μοι ματαιαν γλῶσσαν ἢδ' ἀπανθίσαι,
κἀκεφαλῶ δην τοιαύτᾳ δαίμονοι πεπρωμένοις.

ΧΟΡΟΣ.

Οὖν ἐν 'Ἀργελον τὸδ' εἰν Φότα προσναίνεικαν ἱκανόν. 1665

ἈΓΙΣΘΟΣ.

'Ἀλλ' ἐγὼ σ' ἐν ὑπέρασιν ἡμέραις μέτειμ' ἐτι.

ΧΟΡΟΣ.

Οὖν, ἐὰν δαίμων 'Ὀρέστην δἀοἳ' ἀπειθόνυ μαλέων.

1655. ἐ ἔρας libri. ἔρας est Schoutsii correctio, ab omnibus recepta.
1656. πημοὺς ἢ ἄλις γ' ἄπαρχε· μηδὲν ἡματομέθα libri. πημοὺς ἢ ἄλις
ἡ Homen. ἀπάρχει εἰ ἀιματομέθα
Auratus ille, quem nemo digne laudare potuerit. μηδ' ἢ ἢ Bl.
1657. Hic versus qui post v. 1663
in libris legitur, huc ab Herm. re-
positus est. ἁμαρτήσαν κρατοῦντα
libri. ἁμαρτεῖν τὸν κρατοῦντα corr.
Casaubon. Deunt verba sex more-
rum mensuram habentia, quae for-
tasse, ut in proelio versus, supra
scribantur. Versionis meae causa
in textum recepti αἰγός μέγα, que
Eschyleo digna sumeditavit Hørm.
1658. στείχετε ἢ' εἰ γέροντες πρὸς
dόμιοι πεπρωμέναι τοῖς libris. Que
dedi, Fransio debentur; sed hujus
 correctionis rationes equidem 
perceptae nondum habeo. Apta est;
sed veram esse nego. viisée delavit
Scaliger; incertum an recte. Cf. Soph.
1655 to have reaped ev'n these, so many, yields a miserable crop. There is suffering in abundance: let us spill no further blood. For a prince to miss the prudent counsel is a great disgrace. Go, both you and these the elders, to the homes assigned by Fate, ere they rue, and broach untimely deeds: 'twas fated as we fared. Sure, if this might be enough of trouble we would acquiesce, by the daemon's painful talon sadly torn as we have been. If 'tis worth one's while to listen, thus a woman's word directs.

ÆGIS T H U S.

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

CHORUS.

1665 It would not be like the Argives at a coward's feet to cringe.

ÆGIS T H U S.

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

CHORUS.

No, if fortune guide Orestes hither to return again.
ΑΓΑΜΕΜΝΩΝ.

ΛΙΓΙΣΘΟΣ.

ΟΙδ’ ἐγὼ φεύγοντας ἀνδρας ἐλπίδας στοιμένους.

ΧΟΡΟΣ.

Πράσσε, πιαίνου, μμαίνου τὴν δίκην, ἐπεὶ πάρα.

ΛΙΓΙΣΘΟΣ.

"Ἰσθι μοι άδισων ἀποίνα τῆς δε μορίας χάριν."

ΧΟΡΟΣ.

Κλεπτάσων παρσῶν, ἀλήτωρ ὡστε θηλείας τέιλας.

ΚΑΤΑΙΜΝΗΣΤΡΑ.

Μὴ προτιμήσῃς ματαιῶν τῶν ὑλὰμαθ’, ὡς ἐγὼ
καὶ σὺ δήσειςν κρατοῦντε τῶνδε δομάτων καλῶς.

AGAMEMNON.

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 προτιμητος constructio sua servaretur. deest; cujus vestigia Heathius et Canterus in schol. F., ut ipsis vi-
1673. Et huic versui pes unus sum est, consecuti, xαλτιδερ αδιδερυντ.
COMMENTARY.

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

1. ἀπαλλαγών. The first word which indicates the ἰπος, 'discharge', 'relief'.

2. Φρονίμας. Genitive after μῆνος, which word of time gives ἀντὶ the force of a perfect; so ὑπὲρ θάνατον v. 4. The Gramm. distinguish ἦτερος 'lasting a year' from ἡπέτειος 'occurring once a year'. See v. 1016. ἔξωκαθαν = ἀνέκαθαν is 'away on the top'; They wrong the poet who construe head on hand, like a dog' and Herm. did not intend this; but 'with the body raised and propped on the arm bent at the elbow, the forearm lying on the ground'. Even so, the simile of the dog is ludicrous. νυκτὸς ἔξωκαθαν is correctly explained by the Sch. 'because of its watchfulness and fidelity'.

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

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

10 ἡματεῖ = νεικ = vincit = ‘proves’; so v. 1364, καταμενεὶν κρατεῖ ‘death carries the day’, like μολεῖν ἀνίκησον, the φύλαξ Soph. Ant. 233. ἀνδρέβευλον is ‘giving her opinion (βουλῇ 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 ἄρσος (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. ὑπνομαξῆ 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 ἀντίμολον it seems best to take it as formed on the analogy of ἀντίμορος ‘which opposes song to sleep’ with an allusion to ἀντίτημον which appears to mean ‘a medicinal herb either cut out of the ground or chopped up as a remedy against’. But μολὴν ἀντίμολον Suppl. 270 is ‘memory in place of fee’ and according to this we should expect μολὴς ἀνυόπνου. ἀντίμελον, formed (by the Ed.) like ἀντίφειον 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. ἑντέριμιν. 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 ἑπείρασων, see Suid. s. v. τὸλος. τέμενος is ‘to lance’ Arist. Probl. 1. 32 etc. ἑπομαὶ are ‘incisions’ or ‘punctures’ Hierocles (p. 280 Dacier.) ἴας τομαί Supp. 268, Choëph. 537 are ‘efficual 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’. ἑντεριμεῖν ἐφάγειν is ‘to make an incision in a victim for the purpose of examining the inwards’. ἦκεις itself is κυρίος ἐ διὰ σιδῆρου δεπαπείᾳ E. M. s. v. ἀκειμένος. Hierocl., Iambl., Porphyr. often allude to the surgeon’s knife, seldom to medicines. Add that the watchman ought here to say nothing about song, which is fully
expressed before. A few trials will soon convince that it is impossible to translate the line fairly and not absurdly, and that it is incredible that it should have proceeded from the poet in its present form.


23. χρώμα κατάστασιν. Instead of the present φυλακῶν κατά-
στασις.

26. οὐμαίνειν τοῖς is the usual military phrase. See Suid. s. v.
τοίν.

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. διασκεδασί. 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 ἄφωνα ἐπὶ τὴν γλώσσαν βεβλημένοι Philost. V. S.,
Scopelianus; and οὐδ' εἰ βοῦς μοι, τὸ λεγόμενον. Φθύγ-
ζατο Alciphr. 2. 4. 3. The Spartans (Plut. Instt. Lac.
25) sacrificed an ox to Ares after a victory gained by
artifice, and the noisy cock when victorious by open force.
It is evident, therefore, that the ox was an emblem of
silence. Compare παχύς γάρ ἦς ἐκείνη ἐπὶ στήμα Menand.
Fr. p. 10 Mein. which is only a variation to express the
swinish gluttony, not the bovine silence, of Dionysius.

38. ἱλῶν is correctly explained by Paley.

40. Parados. 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 μέγαρχος 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.

50. ἐπισταίοι 'which make them leave their ordinary path of flight'. So Bellerophontes in his frenzy πάτον ἀνθρώπων ἄλειψεν Ἰ. 202.

51. ὑπότειν takes the gen. through its positive ὑπέρ. Cf. 'properius montem' Sall. J. 49 etc. 'Le Vaillant saw at an immense height a flock of Vultures (the Oricou) gradually descending in concentric circles (curves?) and seeming to come out of the vault of heaven'. Bree's History of the Birds of Europe. περιφέρεις ἐν τῷ πτῆμα τῶν σιέων Suid. s. v. πτήμα. The parallelism is very close in the words ἐπισταίοι, λεχέων, ἐπὶ ὀρεστόμενοι, δεμνιστήριον. The Greeks sail far away from home because the partner of Menelans' bed is lost.

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

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

63. γυναικεῖον καθεδρας II. 5. 122. So the Scholl. passim.

64. Alluding to the Homeric description γυναῖκα δ' ἔριν' οἰμάκας II. 5. 68, 309, etc.

65. and here to passages like II. 13. 162. ἐν καυλῷ ἐθνη δολιχῶν ἄρω.

69. ὑποκαίνων. ὑπάρχει the force of ὑπεράπτων. Weil compares ἤπατον ὑπαρχεῖν ται.

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. Ἧπαρκα ἔρα are acts in which the gods and their laws are disregarded, as they would be when a sacrifice was offered and no ὑπάρχει, ἰπαρχείαι or κατάργματα burnt in their honour. The Orphic code was promulgated under divine sanction, and every infraction was an act of irreligion. ἰπαρχεῖν ἔρα are the same as ἰπαρχεῖ ἔρα Soph. Fr. 601. Suid. s. v.
COMMENTARY.

ἀδότως. In the case of Paris there are no sacrifices at all, good or bad, but an act in defiance of the law of Zeus, the rape of Helen. Clytemnestra is δίωντος γυνὴ Cho. 46, the unjust man is ἄδεος Eum. 540. So Virg. in the often quoted line ‘discite justitiam moniti et non tenmere divos’ ‘learn not to defy the gods by injustice’. In Ἀσχ. all unjust acts are ἐνυπρια ἵππα.

71. ἄνδεια τὸ γὰρ Ἑσ. Th. 661. ἄ in ἄνδεια represents ἄγαν acc. to Donaldson.

72. ἄτιτης is 'which does not pay' and here 'which pays no military service' as being ὑπὲρ τῶν ματέλων which phrase was καρομεία ἐπὶ τῶν γεγενηκότων Suid. s. v. ἄτιτης Eum. 257 is 'without paying for his crime'.

73. Paraphrase of Ἑσ. Op. 113 in so far as he describes old age with reference to the feet and arms. Comp. Anth. 6. 25 γυραλέων ὕν ἄνει πανοπλίης βάλτον ἀμεθαμάζοντος. The warriors, on the other hand, apply full-grown strength to the spear.

76. μυσίας is 'the blood'. In Hom. Od. β. 290 ἄλφιτα is μυσίας ἄνθρωπον because it makes the blood.

78. Ἀρες is not an indigenous god in a child's breast 'οὐκ ἐν χώρᾳ is for ἐπιχώριοι. ἐγχώριος. οἱ ἐγχωροὶ ὤ ἐν τῇ χώρᾳ ἐν Ε. M. s. v. So Schol. M. τῇ τοῖς ἑκάστου.


82. The Homeric ὄνειρος makes easy the comparison of a person to a dream. Hopes, the fancies of poets, and the musings of lovers are ἄγχοροτα ἐνυπρια.

95. ἄλλωτι implies a fear of ἄλος in the mind of the speakers. παρ. 'blanditiis' Prop. 5. 6. 72. See Soph. Fr. 340.

96. τελάνῳ λέγοντι δὲ τέλαιος καὶ τὸ πεπηγώτα καὶ ἐκπαραμένον ἐπιδώσις δάκρυν τον λείβαντός, κόμματ Suid. s. v. For the torches compare Aristen. 1. 10 fin. ἐκάναντο δὲ κατὰ δάκτυλα δαίδας δὲ λείβαντον συγκείμεναι. ὧτε ἢμα κατελθείτω καὶ ὑμηύεθαί καὶ παρέχειν τὸ φῶς μετ᾽ ἐυόψις.

103. From Ἑσ. Op. 795. See Crit. Notes. ἐμπορότορι ὑ τὸν ψυχὴν διαφθείρουσα Suid. s. v. is very like a scholium on this passage written when the text was as yet uncorrupted.

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

106. μολῆς ἀλλὰ is the ἀκάματος άλλα of Hes. Th. 39.

107. σύμφυτος is the αὐτοφυῖς of Hes. Th. 813 'grown in one piece'; αἴλαν σημαίνει τῶν τῆς Ζώης χρόνων Ε. Μ. s. v. δή. 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 σὺν ἄντι γῆς τῶν σοφῶν ἵνα δὲ νοῦς λειφῇ ξύνεστιν ἡμέρη τελεμέμβοις 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 αὐξιᾶ άμα Φρονίμοντο καταγνώτω γε μὸν ἦστον.

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

113. Pythagoras recognised divination from dreams as previsions of the soul, from fortuitous words (κλαθνεῖς), from birds, and the smoke of incense, Diog. L. V. Pyth., not from sacrifices Plut. de Pl. Phil. 5. 1. This latter fact seems to explain Æsch. Sept. 24 ἐν ἀντι νυμίῳ καὶ Φρονίμῳ πυρᾷ δίκαια.

115. πρὸς δὲ τῶν διαφορὰν τῶν ἀντὶν νομίζειν χρή καὶ τὰ ἀπο-τελέσματα γίνεσθαι Artemidorus 2. 20. The white-tailed eagle is the representative of Agamemnon; and the white tail seems to forebode death to him at the end of this successful expedition; see ib. 2. 3 τὰ δὲ μέλαν Ιατρίου σωτηρίαν προηγῆσαι, and for the passage generally ib. 2. 20 ἄλτεν ἰδεῖν ὅπι ψυχοτάτῳ τῷ ἄγαδι τοῖς ὅπι πράξειν ὑπομήνιοι.

116. Ἕκαρ Hes. Th. 691 where the Schol. ἐκ τοῦ σύνεγγυς, ὅς ἂν τοῦ ἱκνοῦμαι—χρῶται δὲ οἱ τραγοκεῖ τῇ λέξει.

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

122. First Stasimon. κεδός, συντός, σῳβαν οἱ Φόνυμας Suid. s. v. Τσει in the end of a line Hes. Op. 531. In Homer Menelaus is more merciful than Agam. but not less brave:
COMMENTARY.

how readily he accepts the challenge of Paris, and is the only one of all the bravest to close without hesitation with Hector's, II. 7. 96. It is suggested in the critical note that ἱέ, in such a position, was pronounced ἱδέ. ἱέ, ἱδέ, and ἱδέ 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 ἡν, ἡνδέ, ἡδ, ἡδα, ἡν, ἡ, for the first person imperfect of σμε, preceded ἡ, the form fixed by writing.) The meaning of each was 'likewise' Latin 'item'. The δ in ἱδέ, and i in 'item' and 'idem' are probably the neuter of δ 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 ἱδε cannot stand first, probably because the δ 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 (liquidem, 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. μεν must not stand first for the same reason; it had a vowel sound before it; as in ἡμεν. '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 ἱδέ should not be sounded in some places where we now read ἱδε. 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 ἱδέ, a much more artificial form, occurs too often for the instances to be all given in Seber: and the ἱ 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 ἱ in ἱδέ arose through hyperthesis of the ἱ in ἱδέ, and ἱδέ cannot suffer elision because ἱδε is the root, possibly the same as
Sanscrit 'tu'. In Soph. Ant. 969 we must either read ἵδε ὑπόθεσαν, or pronounce ἵδε ὅς corrupt. ἵδε requires correction also in some very recent imitations of Homeric verse. This rare occurrence of ἵδε as compared with ἵδι the less likely form, the frequent occurrence of ἵδε ὅς in epic poetry in places where the ὅς is so hard to explain, and the existence of passages like ἠνοφονευόμενος ἵδε πάντα ἔθνος Hes. Op. 374 (for the ὅς in πάντα is repeatedly short in Homer, and is long in only one peculiar passage II. 2 492, 497) lead to the conclusion that the Alexandrine editors or their predecessors removed ἵδε from every place in which the metre allowed ἵδε to stand, from such as Hes. Op. 510, for example, ἄριστος ἵδε Πρὸς-σου ἄριστος and a hundred like it. The result is that ἵδε occurs only as first word, for of course they could not substitute ἵδε where ἵδε stood first in a clause. The peculiarities of ἵδε besides that already mentioned, that its ὅς is not elided, are (1) that it has the digamma (the readily vanishing v and ç being sometimes placed before it), and this digamma was derived from ἵ, 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 ὅς) 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 η in ἵδε whereas ἵδε does not suffer elision is, perhaps, capable of explanation in the following way. ἵδε would represent only the pronoun ὅς, as in the Latin; but ἵδε 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 ἵδε should not stand second, so there are several reasons why it should be replaced.
as second word in many passages where we now read ἔρι, and this will have been learnt from a consideration of this passage, because of the exact correspondence of the choral odes of Ἀeschylus.

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

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

129. κτίνη is a fit word for property which consisted chiefly in cattle; (that of Δυνας is κτίς Theocr. 25. 57. and κτίνα v. 109) especially at a time when the value of a thing was estimated in cattle. In Hesiod the men of the golden age are ἄφεροι μῆλοι, and the ἄνδρων ἡμῶν ἄλογον γένος fight μὴ μου ἥνα όλην Οἰδίποδα Op. 119, 162.

135. The syntax is: 'for Artemis disliking these eagles as much as she loves their young victims prays (Zeus) to fulfil the omens which please the latter' i. e. please by avenging them. For ὃσον—τόσον, compare I. 42 ἐλθεί θεοὺς φίλοις τοσόιο γένοιτο ὃσον ἐμοί. Οἰνο of the MSS. was first condemned by Scaliger.

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

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

145. Hes. Op. 12 τῆν μεν ἐπαυνύσει νοῦς, ἢ θ' ἐπιμομήτη, κατὰ in κατάμομψα in its distributive sense. Φάνη, properly the lammer-geier, is ἐνδο οίνου ἃ ποις ἀντὶ Suid. s. v.

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

152. σύμφωνοι is as before, v. 107. οὐ δεισήνορα applies to Clytemnestra.


156. ἀπικλαίρειν κλέω, Lat. 'clango', is properly said of birds of omen, and here of Calchas as if he were one.
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160. Ζευς is nominative by a sort of inverse attraction to δεινός, 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. προσειδέω is 'compare either alternative to a preponderating scale'.

164. σταθμάσας is to put weights σταθμία, σταθμό into a scale πλάτυνομĭ, here 'to put opposite arguments into the opposite scales, philosophy and priestcraft'. χωρὶς γὰρ τὰ τῶν φιλοσόφων καὶ τῶν λεσβῶν δραματα Damas. cited by Suidas.

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

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

171. Κρόνος, as in Hes. and Orph. Fr. I. c. With τριακτύρος compare Orph. F. Τ καὶ κρατεροὶ περ ὀντες ἀμώινος ἀντίκατατι, the Titans and Zeus. πρὶν ὁν in the line above is 'as being the Zeus (from ξύν, Plato) of that time'.

178. κυρίως, properly of a law or a judicial decision.

179. We are made eye-witnesses, as it were, of a dream of the Eum. v. 94 foll. This prophetic faculty of the soul in sleep seems to have been universally believed by Greek philosophers, except perhaps Democritus who refers them to εἴδωλα and κινήσεις. For the Pythagorean view see Phot. Ex. V. Pyth. 5, Iambl. V. Pyth. p. 51 Artemid. 4. 2. With Aristotle (de Div. in Sommo) dreams are not δεύπερκτα because ό πτυχώντες, καὶ τὰ ἄλλα ζώα have them; rather they are δαιμόνια, from demons. So with the Pythagoreans they came from demons and heroes. “During the Algerian campaigns it was observed that privation of food, thirst, and fatigue singularly predisposed the soldier to have the most extraordinary dreams; the soul was gifted with a power of clairvoyance which would be incredible if not attested by facts”. All the Year Round; Aug. 24. 1861. Epicurus, acc. to Lucr. 5. 1161 foll., thought that men got their notion of the
existence of gods from seeing their real forms in dreams. This belief in gods is the strangest thing in that philosophy; for by parity of reason there are centaurs and chimeras. Diog. l. p. 235 V. Epic. puts it rather differently ἐναργεῖς γὰρ αὐτῶν ἡ γνώσις 'men's knowledge of gods and their nature is a manifest fact'. οὐσίας seems to allude to the first drops of a shower. πρὸ καρδιὰς is πρὸ Ἰμμάτων (Cho. 817) τῆς καρδιᾶς, or rather the heart is the eye of the soul in sleep. Comp. ἐν λόγον ἔχει ψυχή ἐν ἀδιάλυτος τοῦτον ἔχειν νοῦν ἐν ψυχῇ a paraphrase from Aristotle Top. by Alex. Aphrod. ap. Suid.

180. See Macrobi. S. S. p. 11 (Gron. 'somnium proprium est quem se quis patientem aliquid somniat'; ibid. p. 31 'hanc habere legem omnia somnia ut de adversis oblique aut denuntient, aut minentur, aut moneant'.

182. Demons in Æsch. are the demons described by Hesiod, as left by Zeus as his representatives and agents when he and the other divinities were compelled by the sins of the iron age to leave the world. So Plato in Apul. de D. Pl. 1. 12 'daemonas vero ministros deorum arbitratur (et) hominum interpretes si quid a deis velint'; They were the spirits of the men of the golden age.

183. Lit. 'by right of power seated', on the vice-regal thrones in which they were installed by Zeus.

186. Blaming not the seer when called upon to slay his child, but he did blame the seer when he was told to send back Chryseis.

187. 'Conspiring with the winds of chances as they struck upon his course'.

190. E. M. s. νν. ἀμαρτῇ and ἀρδόντα, τῆς πέρας, τῆς πέρας, τὴν πέραν.


196. παλιμμούκην. See Suid. s. v. παλιμμούκητα τὸ γὰρ πάλιν ἐνταῦθαν ἠθοπ. Rather 'long time and then long time again'.

208. ἄγαλμα· ἐφ' οὖ τις ἀγάλλησι καὶ χαίρει E. M. s. v. Ajax is ἀ. πολέμου, Socrates ἀ. σοφίας, Athens ἀ. δαιμόνιον, Helen ἀ. πλοῦτον. '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
COMMENTARY.

in τάος, ἤκτας, φυγάδας and there is a play in ἄτρι-ἀκτος 'not without the complete number three'. τῶν τριῶν κακῶν ἐν was a proverb Suid. s. v.

216. περιοργίς (fr. περιοργής Suid. where the acc. is rightly given) means 'with yearning which transcends every other, even that to save the maiden'.


218. He puts on the collar of necessity when he persuades himself that it is god’s will, δέως, that he should slay his child. This line is based on Theognis 195 ἐπὶ θραμτῇ μὲν ἀνάγκῃ ἐντός. ἡ τ’ ἄνδρος τήμον πᾶτε νόσον. ἀνάγκας ἐντε Pind. P. 4. 418.

219. τροπαία in Arist. Probl. 26. 5 is the reverse of a wind blowing off land. Here it is a change of feeling, the desire to save his child, into the opposite, the desire to kill her.

220. ἀναγνος is the ‘improbus’ of Hor. Sat. 2. 3. 200.

221. Lit. ‘he thereupon adopted in its stead the all-daring spirit’.

222. παρακοντα 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. πρωτοτίμων ‘harbinger of suffering’ is an unusual cpd. πρωτοτάγης Il. 5. 194 is an epithet of a chariot whose new-made parts, νευτετοχ , 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. θεμιστοπόλει βασίλισσις Hes. Fr. p. 314 Heins.

232. The words father, priestly-slayers, after prayer are a triplet like that at v. 209. ἄβας, from the same root as ἀφεστήρ, is explained by μάνηροι in Suid., and ἄπο-ρεται in E. M.

233. The χιμαιρα was the proper offering to Artemis ἄρροτερα Ael. V. H. 2., 25, and the well-known passage in Xen. Anab. ‘vitula’ Hor.


238. Lit. ‘by force and mute energy of bridles’. See Suid. s. v. Φιμαί.


241. I. e. ‘a look of loving welcome to pity if it would come’.

242. ‘as in painted forms’ i. e. with mute expression.
244. But now might not speak. δαυρωτος follows up the common comparison of a maiden to a heifer.

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

246. πεδιν γὰρ ὤμος ὕπαρστηριος Suid. τιμᾶν, τίνιν v. 706, and σεβίζειν often mean ‘to honour a thing by performing it’. Comp. Hes. Op. 16 ἰδιν τιμῶσις.

247. This reads as if the old men had gone to Aulis; but the opposition is only between relating and not relating, none of the things described having been actually seen by the Chorus, except the start from Argos.

250. Δίκαιος. ‘scire nefas’, ‘nec scire fas est’, ‘si mortalis ultra fas trepidat’ Hor.

254. ‘t will come’ i.e. the knowledge of to-morrow’s events will come with to-morrow’s light. The nom. is το μέλλον.

355. πέλειται ὡς τέλει seems to be a variation of the common form ‘may you have all you desire’ which the Pythagoreans changed to ὅσα ἔν τεῖς τέλη.

256. ἄγχιστον is translated by the Ed. as being nearly equal to ἐπιφανεῖς. Agam. is the supreme ruler, but he is absent, and his power is not felt. Clyt. is the regent, and her power is displayed by acts which are seen and felt. So Suppl. 1036 δυναται γὰρ Δίδος ἄγχιστα σύν Ἡρα.


256. σφήκης. The euphemistic name of Night. So in Hes. Op. 558 ‘the long festive nights of winter’.

257. Comp. Lysander’s despatch ἐπικάλεσται αἱ Ἀδάναι.

271. ‘accuses you’ of being well pleased.

275. The irreligious soul, from a Pythagorean point of view.

276. ‘unfledged’ ‘inflated’; quite different metaphors, which is a sign of excited feeling.

280. Lit. ‘and who of messengers could attain this speed’. But Prof. Karsten’s correction should be adopted, ἀγγέλλων.

281. There were three torch-races at Athens, ζημιόπθεια. Ἡ Φαιστεία. Παλαήναια. Suid. s. v. λαμπάδαος.

283. Juno’s stages, ll. 14, 225, are Olympus, Athos, Lemnos, Ímbr, Ida.

286. From Hes. Th. 781. ἀγγέλλη πιλεύται ἐν ὕμερα νύτα
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καλάστις. νυστίζειν seems to be formed like καλυπτίζειν. Comp. νυστιζόμεθα. Theogn. 249. Several of the words in this celebrated passage are chosen for their suggestiveness: ἑιδ. ἡμῖν; ἐματιέν v. 283, ἤρμα, the string of lights; Ἀλέιον v. 285, without damage; Μακιστοῦ v. 289 the stage of greatest length, μάκιστον ἔλοξ Ἀesch. Fr. 283 Did.; Εὐρίπου v. 292, ἕσσε fair beam; Γοργίου v. 302, Ἀρίσταρχου v. 303, ἀλγις and perhaps ἀλγή; μεγαλέριν v. 304 Megaris, which country the light is then traversing; πάγωμα v. 306, Τριευτικὸς λιμήν οὗτος καλοῦμενος Suid. s. v.; πρῶτου v. 307, πρῶς 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 θεός ἐν δίνας ἀνοφοβάς, ὣς πεδίον ποιεῖ κραυνοῦσα πέτοσθαι Hom. Il. 21. 245, where ὣς πεδίον stand first in a verse. Compare also ibid. 302 τοῦ ὦφισι γονατὶ ἐπάξια ἀδιαντός, and ἵμακαὶ σχηματιζοντες ἔσον Prom. V. 676, where ἕσον is again first word. In Persæ 470 ἵππο is the reading of M., most of the other Mss. have ἦπεν.

295. Heath must grow to a much larger size in Greece than with us, as is evident from Theocr. 5. 64 ἐξουσίας ἐγκράτεια ὁ πάπυρος. E. M. s. ν. ἐργαζόμενα ἠμέρας ἐν ἑκείνῳ σχιζομένον γένετο θείας κατάνυσιν Suid. s. ν. ἄγκη.

301. Perhaps there is an allusion in φρουρά to a block-house guarded by περιπολοὶ.

304. ἄτρομα βασιλέ, is from ἄτρωμα παράθυρον Hom. Od. 7. 151; 8. 30; ll. 10. 158. 'the edict' i. e. those who were to execute it. Perhaps the earliest instance of the verb μεγαλέριν is Sol. Fr. 1. 2 μεγάλεις. ἀμέγαρτος is found in Hom., Hes., and at least twice in Aesch.

314. Lit. 'they win first and last alike, fulfilling the course by taking up the running one from another'.

322. ἀλείφαρ is liquid fat, oil; στέρα hard fat, dripping; πιμελῆ soft fat, like lard. Suid. s. ν. πιμελῆ.

323. προενεπεῖν 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 γίνεσθαι φωτάμοις (sic). Compare Φωτάμοις πατί Soph. Fr. 538.

328. 'Heretofore' i. e. as before their slavery they used to do.

329. Seems to allude to some arrangement by drawing lots for securing order at the ἔστισισ. Compare Ar. Eccl. 681 foll. κληρόσω πάντας Ὑση ἐπὶ οἶδαι ὃ λαχών ἀπίτη χαίρον ἐν ὑποίῳ γράμματι δειπνεῖ κτλ.

335. ἀλήθων is ἀπόλλος of which μᾶλλον ψέχος γίνεσθαι Arist. Probl. 25. 18.


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 κόλα Suid. s. v.

345. ἀναιτίας ἀδαντάσσειs 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.


351. εὐφρόνως ‘cheerfully’ because hopefully. The last two lines of the queen’s speech have two meanings. The Chorus understand them to signify a sincere desire for the welfare of the Greeks; or they speak insincerely and praise her for that in which her speech was deficient. εὐφρόν in Esch. always means ‘cheerful’. The gnome that a sensible man will hold fast to good hope is of common occurrence in Greek.

352. τεκμηρίου is ἀληθῶν σημείου, for σημεῖον may be false. Suid. s. v.

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

355. "Ω Ζεῦ — τακαλώτου. The predication is blended with the invocation. Thus βασιλεῦ equals ‘assuredly thou art king’ and so on; and often elsewhere. Κόζε ὡστὶ γαῖς ἢ νυξ ἔδωκε υπὲρ κύκλων Procl. on Hes. Op. 17. Her
peculiar γέμας is μαντσοσύνη ἀβαλτής Orph. Fr. p. 168 C. Tauch.

358. στηγαζόν is 'holding fast whatever is enclosed in it'. So of a water-tight ship Supp. 134. Suid. s. v. τὸ μελακάνιον πλοῖον; of a tower which keeps out the enemy Theb. 797; of a roof that keeps out wet, Diodorus cited by Suid. s. v.

367. See Critical notes.


375. As this passage relating to the Trojans is directly taken from ll. 13. 620 foll., the student will do well to read over the whole of Menelaus' speech. ἄρις ἰσύσιον Supp. 412. ὁμονόματι πρὸς ἐλπὶς Hes. Op. 317.

376. Compare the phrase τολὺς πυρίν.

378. ὁμονόματι πρὸς ἐλπὶς Hes. Th. 955. οὐκ ἔριμαι; πλούτῳ, οὐδὲ εὐχομαι, ἀλλ' ἐμοὶ εἰς ἐκείν αὐτό τὸν ἀλίγων μηδὲν ἔχωντι πόνον Theogn. 1155.

379. τάσιν κράτος, ὅσον ἐπαρκεῖν Sol. Fr. 20. 1. ἐπαρκεῖν is retained in deference to the Codex Fl. It should be clearly understood by the reader that these quotations from Hesiod Theognis and Solon are not given as illustrations but as the actual source from which the ideas and phrase of Ἀσσχελίουs were immediately derived.

380. This is directly from Theogn. 353 eἰ γνώμης ἐλαχίς μέρος and μέτρον ἐκχει σοφίς ν. 876, and remotely from Hom. Od. 8. 547 ἀλίγων περ ἐπιφάνεια πραπάθειον 'who has even a slight touch of sense'. It may be observed in passing that Theocr. 21. 4 καὶ ἀλίγων νυκτός τις ἐπιφάνεια is taken directly from the latter passage; so that 'and if he does get a slight touch of night' will be the poetic form of μικρὸν ἐπ' ὑπὸν λαχάν Xen. Anab. 3. 1. 4, and will approximate to Tennyson's 'and ever failed to draw the quiet night into her veins'. Here you may contrast the ancient and modern from of expression; and observe how florid the latter is even in our most chaste of poets. It should be added that the editors wish to correct the passage in Theocr.; for which see Paley.
385. καὶ μὲ βιάται οἶνος Theogn. 503; μὴ σε βιάζω γαστήρ
ibid. 486; πενίης δὲ μιν ἡργα βιάται Sol. Fr. 5. 41.
386. ‘fatal child of Ruin’. ἀφετες in Εsch. is applied only
to what is in the highest degree pernicious. ‘Ἄτη is
here the goddess of death and destruction; Temptation,
herself daughter and coadjutor by quasi-Hesiodic genealogy.
387. οὐδὲ καθάρσιον εὐροσίν τὰς αμφιλεγόμενα ταύτας ἀμοι. ἐπὶ γὰρ
tαύτα τὰ ἔμικς καὶ τὸ δαιμόνιον ἅρρηγγομέτατον γίνεται.
Stob. 74, 61.
ἀνακέφαλε λιτάνων Apoll. Rhet. 2. 477. νῦν ἤχαν παλιτροποῦ
397. ‘each’ is taken out of οὕτως, as always in this sort of
sentence. The meaning required for ἐπιστροφῆς is clear,
but it is a singular fact that it only occurs in Grammarians in this sense of ‘worshipper, one who turns
towards a god in prayer’. Prof. Weil cites Eustathius
Opuscula 2. 48; 247. 10. There is besides Moschop.
Hesp. Op. 725 where also ἐπιστροφῆς is ‘worship’, and
τοῦ Διὸς ἐπιστροφῆς Ε. M. s. v. βελαμαί. For this use of
ἄνθρωπος compare ὅπως ἢ ὃς Prom. V. 955, ταῖς ὑπερῆς ὃς ἢ
Xen. Hell. 4. 56, χίλαις ὅς ἡ ὄντας Thuc. 6. 80 and often.
407. μίμα is partly like μῦκα βηβάς Ηesp. Sc. 223 and partly
like ἡμίς = ‘temere’. It occurs Ηesp. Sc. 342, 378.
Compare ‘domo levis exsillit’ Hor. Sat. 2. 6. 98.
408. Lit. ‘daring things not to be dared’. ἄλθησα πεπονθας
Theogn. 1029; Theocr. 25. 203.
411. στίβον. ‘form’ as in the phrase ‘a hare’s form’.
412. ἀντίμα is from τιμᾷ in the sense of ‘penalty’ as in the
verb ἐπικτιμᾶι. In fact τιμᾷ appears to be radically a
neutral word like ‘pretium’ ‘cum et recte et perperam
facto pretium debheretur’ Livy. 5. 47. If ἀνάπαμεν comes
from a root of neutral signification, e. gr. ἄρνα, it can
mean (1) ‘regard as in excess’, and so, of a good thing,
‘admire’, or (2) of a bad thing ‘disparage’. With the latter
interpretation Hom. Il. 3. 224 is sound, though rejected
by all the editors, οὐ τίνα γὰρ ἢ οὐκ ἄρητος ἄγασσαμεθ’
ἀλὼς ἀθότες. Odys. 10. 249 is like it, Ἀλλ’ ἢ τε δὴ μιν
πάντες ἄγασσαμεθ’ ἔξεροντες, ‘regarded him as overdoing
his sorrow and silence’ ‘surprised at him’, with a
mixture of contempt.
COMMENTARY.

418. ἀκταὶ ἱδῖν. So λυκῆν ἱδῖν at the extremities of a verse Supp. 720. καλλιατον εἰς ἱδῖν infra v. 900. ἄδημον ὢν has a neuter acc. like ἄμιθον ἔχει 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 Delanira Trach. 913, of Halycone Ov. Met. 11. 471 foll. The grief of Menelaus is silent σιγῆς, which is the exact meaning of ἄδημον. ἡπας γὰρ ἰδί' ἀυτοῖς ἀχθέμενος τῶν ψυχῶν τῷ λυπῶν ἐκπαλαῖον ἐπικομίζετε τῆς ἄδημον ἵνα βάρος Arist. I. 17. By this word Suid. and E. M. explain ἀλυσιν. ἀλυσαίνειν. ἀλοσειν. ἀρχαλ- λειν. ἀπορεῖν. ἀμμαχαίνιν.

where it may mean merely ‘statues’. For the custom comp.

417. Χάρις verbum Venereum est, et Attici χαίνειν καὶ ἱπταμαχαιράσια vocant puellas in quorum oculis appareat ἐκλογο- συνης D. Heins. Res. p. 127. Χάρις γὰρ οὖν ἢ τοῦ ὄντος ὑπειρεῖς τῷ ἄρρεν ἰδίατα πρὸς τῶν παλαιῶν Plut. Amat. 5. This is the meaning also infra v. 421.

418. ἄρχινεις is, in this passage, from ἄ and κέρας, i.e. Aesch. 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 (μετ’ and so ἔγραυς) 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. τὰχα γὰρ σε παράκεχεται, ὡς ἔναρ. ἕβη Theoc. 27. 8. So Prof. Conington makes ‘volucris Somno Virg. Æn. 2. 794 equal to Somnio and at ib. 6. 282 the ἑστίαν’ are in the form of birds.

430. τῆς σεμιάδιος is formed like τιλλακάρδιος Hes. Sc. 429, and has the meaning indicated in the Critical note.


435. From Hom. Il. 7. 333 ἐκαρκόσαμον αὐτούς, τυπῶν ἀποτρη ρέαν, ὡς καὶ ὡστε πατεῖν ἐκαστὸς ὡς καὶ ὡς, ὡς ἔν αὐτῷ νεότερα 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. βαθύ. The gold is heavy, and the ashes are the cause of much grief.

443. εὐθέτος. The specific gravity is great but the quantity of the gold (i.e. ashes) is small, so that the vessel containing it may be called light. εὐθέτος σάκος Sept. 642. εὐθέτως ἐν ἠρυδύλαις Ἀσκ. Fr. 255.

454. εὐμορφοῖ. Mss. Paley's interpretation 'unburnt', which Herm. would accept if the reading were εὐμορφοῖ, is untenable for the following reasons. The custom at Troy l. c. is for the Greek bodies to be burnt and the ashes brought home; the Trojans burn their dead and then bury them; for it is the native land of the deceased. Some Greek heroes, as Patroclus, seem to have had their bones, after burning, enclosed in cinerary urns and then buried in the Troad II. 23. 244. Apparently, there is no other mode of burial. Ajax, Soph. Ai. 1403, died by suicide, and in such a case the form of burial was certainly different in some respects, and probably in this, that he was buried entire. Without doubt the full rites included burning both in the time of Homer and of Thucydides (2. 52 end; 2. 34). In the case of an enemy burial without burning appears to be the custom; it was the more careless and unceremonious mode. Thus the body of Astyanax has an ἄμυκτος τάφος Eur. Tro. 1153; but the Seven are burnt, Eur. Supp. 949. 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 εὐμορφοῖ could not express so much. We want a word which will express the difference between resting at Troy in the polyandrium heaped over their ashes, and being carried home across the sea. The objections, then, to this interpretation are, (1) the Homeric account; (2) the indignity to brave men; (3) the custom of the time of Ἀσκ. (4) the inadequateness of the word εὐμορφοῖ to express it. Εὐμορφοῖ is a gloss written to εὐμορφοῖ, the Doric form of εὐκηλοῖ. Which of these two forms
is to be chosen is uncertain, but εὐκαλεῖ is the cause of the gloss. Compare εἶδον o’ εὐκαλεῖ Hom. Od. 14. 479; and εὐκαλεῖ διάγονον εῦ σφετέροιι δήμους 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. εὐκαλεῖ occurs Hes. Op. 669.

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

469—467. Εἰμίνος. τοῖς δὲ πάμπαν ἀνιάτους ἀποφασμένης τῇς Δίκης. ἥ τρίτη καὶ ἀγμιμάτει τῶν Ἀδραστείας ὑπομηργῶν Εἰμίνος οἰκτρῶς τε καὶ χαλάσως ἄπαντας ἡφάνισε καὶ κατέσχουν εἰς τὸ άρπατον καὶ ἄρπατον Plut. de Sera N. V. 22, who here lays down the Orphic doctrine more clearly than Plato Phed. 70. By ἀστεί, then, ἈEsch. means the spirits of unjust men undergoing punishment after their existence on earth is closed. It is the νόμιμοι of Hes. Op. 153. “Ἀνυν δίκας ἀμαρτόν is from Hes. Op. 319 εἰ γάρ τις καὶ χαροὶ βίω μέγαν ἄλβον ἱπταται θεῖα δὲ μιν μανρούσι θεοί. Οὕτως ἀλλα. κακοῦ ὃ οὐκ ἔστεα τελεθείσα ἀλλά Hes. Th. 876. τελεθείσα Op. 199. μηδὲ φανεροῖς τοῖς ἐν ἄδει πρὸς βοηθεῖσιν οὐδὲ τὸν τροφήν, οὔτε τὰς πολυσεκτοῦς μητίας, Damascius ap. Suid. s. v. χρηματισμοῦς. The unjust man after death is in the hands of Adrasteia from whom there is no escape. ’Αἰτίοις. Theog. 152 ἀνδριὸ δέ μέλλει (Ζεὺς) χάριν οὐδεμιᾶν θέμαι. Linus Fr. 1. 3 Κῆρας. αἱ τε βεβηλω ἔχον αἰστῆσαι ἀταῖς περὶ πάντα πεδώσι.


481. πυριδέντα καμίας — καμεῖν. The metaphor is given in the Trans. The heart’s ‘catching fire from the fever-poison’ is probably in strict conformity with medical science in the time of ἈEsch. καμεῖν alludes to the languor and prostration which follow upon febrile excitement. See also vv. 1172, 1255.
COMMENTARY.

483. αἰχμή in at least three places in Αesch. is equal to θυμός. P. V. 405, Cho. 630 and here. They are from synonomous roots ἄποι and θυμ.  
484. πρὸ τοῦ Φανέντος is πρὸ τινος Φανέντος just as you write πρὸ σοῦ and not πρὸ σου. The grammarians confine this rule to personal pronouns; if they are right we must read πρὸ σου. Lit. ‘before the appearance of anything’. ‘In preference to what is clearly seen’ is absurd, and thoroughly untrue.  
485. πιθανοὶ δὲ οὕτως εἰσὶ τινες ὡς τοῦ πρὶν εἰδεναι τὸ πρὶν τὸ μενον πρὸτερον πειδευθαί Xen. ap. Suid. s.v. This is precisely what the poet says ‘women are prone to credit what is pleasing, before it is actually proved to be true’. There is a double meaning in ἄρος (1) ‘axiom, or, admitted truth’ (2) ‘boundary land’. The right interpretation of this passage was discovered by Donaldson to whose genius and genuine scholarship we are so greatly indebted.  
492. Φιλάνθροπος παρὰ τὸ κυρία τοῦ Θεοῦ.  
494. κάσις πτηνοῦ κόνις. This relationship was probably so defined by Pythagoras; else it is a poetic expansion of one of his ipse-dixits. From him no doubt Plato derived that which is ascribed to him by Apuleius De Dogm. Pl. 1. 8 ‘et sicut ignis acri cognitione conjungitur ita humor terrena affinitati jugatur’. They mean, ‘a proof from something of an opposite nature to fire, and of a more substantial character’. With έναντος cp. ἀναγελος ἐφοβογγος of a fire signal, Theogn. 549.  
500. Lit. ‘may an adjunct to fair appearances turn out fairly’.  
501. This is a demonstrative proof that they understood the queen’s prayer at v. 349 τὸ ἄρα εὐ αἰτοῦ to mean ‘that which is favourable to me’.  
505. ἰδιαίτερον lit. ‘snapped’; but when the cable snaps the ship is wrecked. τυχόν seems to be from a different metaphor, or it is used in its unfigurative use.  
507. ‘grave-land share’ is opposed to a share of land for cultivation during life.  
511. ἰδία II. 10. 450, ‘ibis’. It has not yet been clearly put by any editor that in Soph. Ai. 172 foll. Ἀρτεμίς Ταυροπέλαι and Ἐνυδαλίος are proposed by the Chorus as the probable agents of the madness of Ajax because
they were indigenous deities; that is Soph. with imperfect knowledge of the localities regards the Artemis of the Taurian peninsula (this is all that Taurōthlē means) and Ἀρης 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 ἔδροις ἐδίνεις ἡμᾶς (Voss, Weil) it would imply that they were not then looking with glad eyes.

526. The time for sharpening the share χαμασσομένου 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. — μακάλλην τὸ παρὰ τοῖς καινοῖς 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 συνδαπανάντες καὶ συνειδέρωντες Suid. s. v.

535. ἱστεία ἐδίνεις 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. διπλῇ acc. to Hes. Op. 709 διε τὸσα τίνιςθα κυμανεθόν. ἰμάστιον is rightly explained by Sch. F. δ μισθός τῆς ἰμαστίας.


542. νόμον ἔρωτος τοῦ ἐφίμερον καινόν Soph. Fr. 646.

543. ἔσπεσώ, not ‘master the meaning of’ but ‘make the statement my own; own to it’; so ἔσπεσών φθείρα Choe ph. 188.

546. ‘latere petitus imo spiritus’; a sign of love.

548. βλάβη is Lat. ‘malum’ the punishment of slaves. τυράννων Fl. V. and κοιμάων F. in the next line are glosses on ἐσπεσών written by some one who took offence at the comparison.

550. Nunc est profecto interfici cum perpeti me possem Ter. Eun. 3. 5. 3.


555. οὐδὲ πρὶ ἡμαρ παύσονται καμάτου καὶ δῖξος. οὐδὲ τι νῦκτωρ φθειρόμενοι — ἀλλὰ ἡμας καὶ τοῖς μεμικταὶ ἀνθλαὶ κακιῶν Ἑσ. Op. 174. The herald complains in
v. 557 that they had only ἔκαθε without the admixture of ἐσθλά.

556. πάρης, 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. παροδον καὶ ὑπεβάον 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 ἐνθηρον ‘like that of wild beasts’ having been at length deservedly exploded, some editors have fallen back on Stanley’s conj. ἀνθηρον which is even worse. Something might be said, in despair, for ἐνθηρον but ἀνθηρον is a blunder without any redeeming feature. For it means ‘like a flower’ in glossiness, luxuriance, richness of colour, and curliness: compare, for example, ἐπανόεις ὑπημαίνει μάλλον τὸ ἐπάο Ε. M. s. v. ἐπενόθε, — πλοκαμοὶ ἀνθηροὶ καὶ ἐναυλοὶ Callist. Ecphr. p. 524 Aldine Ed. τρίχοι ἐνθηρον 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’, ἀνθος has in itself no notion of whiteness. In a word like ἐπαλαυθος, ἀνθ signified ‘sprouting’, and ἀνθ the whiteness; so ἐπαλαυθος is ‘white at top’ and Suid. s. v. is mistaken. ἐπικαλάθες κάμα Soph. O. T. is another place where ἀνθ has no shade of white in it, and ἐνθηροθες 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 ἐνθηρον, there is Hes. Fr. p. 312 D. Heyne καὶ γὰρ σφιν κεφαλῆς κατὰ κρόσος ἀνθον ἔχειν, ἀλφος γὰρ χρὰ πάντα κατέσχεθεν ἐν δὲ νῦ χαῖται ἔρμον ἐν κεφαλῶν’ φιλάτῳ δὲ καλὰ κάρφαν. and Plut. Quest. Nat. 6. where the word is said to have a septic property, τὸ δημιουργόν. Hes. Op. 537 ἦν τοι τρίχης ἀτριμέωσι μηδ’ ὅθελ ἄφθισοιν ἀκινθῶν κατὰ σώμα. The last is of hair standing erect through cold, and if the Ed. is right it was not this passage which Εsch. had in mind but ibid. 553, 554. The considerations in support of ἐμπεδον σίνος τιθέντες ἐν θηρίῳ τρίχῃ ἐσθμάτων are the following. Hesiod recommends for winter clothing (and Εsch. 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 (ὅστις) οὖν στεναμπλλα μὴ καταδεψῃ v. 552, and μῆλον ὡφε λείψανον σκυτήραν κύρος ἀμφίκαλλωσ. χριτὰ τε μυθάλην θείν. κατὰ δ’ εἰματα ἄντησιν Op. 553, 554. τρίξις means the hair and skin Hom. Od. x 239. Hesiod states that the North wind can penetrate every kind of skin and hair except a sheep’s τρίξις, and, probably without knowing that Hes. had said it 26 centuries before him, a writer in the Times shortly before the army started for the Crimea gave warning that no amount of woollen clothing, but only sheep-skin with the wool, would avail against the cold in that peninsula. Among the chiefs at Troy, Paris and Menelans wear leopard-skins II. x. 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 στερφυβήσμεν στρατῆν ‘an army clothed in skins’, and Theogn. v. 55 ἄλλ’ (οὶ προσθ’ ἄμφι πλευμῆς δομᾶς αἰγῶν κατητρίβουν.

569. τὸ μῆλον etc. gives the result or consequence of the statement made, exactly as v. 15 τὸ μῆ βεβαίως etc.

571. τὸν ζώντα τ’ ἀλεξίν χρῆ. The dead have no further cause for grief, but the living have, for they are still exposed to the caprices of fortune. So Αἰσχ. Fr. Ἀντίλαχ ἀποιμαξόν με τοῦ τεθνηκότος τὰν ζωντα μᾶλλον. Soph. Fr. 785 σώ δ’ ἀνδρεῖς ὄντιν εἰ κατεχόμεθο στένεις εἰδίδο τὸ μᾶλλον οὐδέν εἰ κέρδος Φέρει.

572. See Critical note.

575. ποτιμένοις is a direct allusion to Theogn. 237 foll.

577. δῆποτε in order to mean ‘of yore’ must be for ὡν ποτέ.

584. Comp. Anth. 6. 111 κακοῦ δ’ ἐπὶ γήρας ἡμῖν ἄλλωσ ἡβάσκει γυναικῆς πενίν, Philost. V. S. s. v. Herodes καλὸν καὶ γνήσιον τὸ μανθάνειν, Αἰσχ. Supp. ζωντα δ’ εὐγλέσσων Φρείν. εἰ μαθεῖν is equal to εὐμαθεῖν εἰμαι ‘to be quick at learning’. just as δυσμαθεῖν Choeph. 225 is ‘to be slow at learning (who I am)’.

590. Φρείντορός is ‘a man who tends a signal-fire’. Paley accents rightly with Schutz, but translates wrongly.

592. ‘parvis mobili rebus muliebri animo’ Livy 6. 34.
597. καίνοντες is 'consecrating a thing when it is first used'.
607. δωμάτων κύκα is from Hes. Op. 602. The next line is from Sol. Fr. 5. 5 γλυκάν ὑδε φίλοις ἐχθροῖς ἐδεικόν.
609. τα ταμεία συμμέλεμον κατέλησεν Plut. Inst. Lac. 23.
611. 'mulier sine culpa, sine fabula'. Apul. De Magia 69.
612. The passage in Plutarch is the following: ἂρ οὖν κραδίς τις ἐν καὶ φάρμαξις τῶν παλαι τεχνιτῶν πεσει τὸν χαλκὸν ὤσπερ ἢ λευκομένη τῶν εἰς ἐκδεσίας ἐκπολικοὶ τῆς ἐκπολικοῦς ἐκεῖ οἷς πολεμικάς ἐγὼν ὁ χαλκός; de Pyth. Or. p. 102 (C. Tanchn.). It is evident that he is not alluding to the existence of any 'dye' for bronze, but to some alloy which in time produced the bluish-green colour: for he goes on to speak of 'Corinthian brass' which neither he nor any one else, we may presume, ever supposed to be dyed. He also proves that there was a well-known tradition of some long lost metal of tempering copper to the strength of steel, as in the following: διὰ τοῦ χαλκοῦ δὲ τὰ γεωργικά ἐγγάζοντο, διὰ τίνις βαφῆς στεροποιοῦντες κἀτὸν Μόσχ. Hes. Op. 150. διὰ τίνις βαφῆς τῶν χαλκῶν στεροποιοῦντες, ὅταν χιών μαλακῶν. ἐκπολικοῦς δὲ τῆς βαφῆς ἐπὶ τὴν τῶν σιδήρων χρυσίν ἐδείχνι τὸ παλαιόν καὶ ὑπόλοιπος καὶ ξύλοις καὶ γεωργικοῖς ἐργαλεῖοι ἐγὼν, βαφῆς τοιαύτα στεμοῦντες ἀπολλυμένης δὲ τῆς στυμώςεως βαφῆς τῶν χαλκών. χρύσεως τῷ σιδήρῳ J. Tz. l. c.
615. Lit. 'thus she told her tale to you a learner (who have much to learn about her conduct) cleverly in the opinion of sharp-witted interpreters (those who know the whole story) of her words. There is no reason for hesitation in the case of τορμόσιν ἐρμηνεύσιν. Cp. Soph. Fr. 305, Didot: καὶ τῶν δέν τοιούτων ἐξεπιστέματι, σοφοῖς μὲν αἰνετῆς δεσφάτων ἅπε. ακαίοις δὲ φαινον κὰν βραχεῖ διδάσκαλον,
such, as I've learned, is god: he speaks his will always in riddles to the wise; to fools he is a poor and curt interpreter.
620, 1. ne me in breve conijicias tempus gaudio hoc falso frui'
Ter. Hec. 5. 4. 2. Λέξαιμι, because without οὐκ ἐσθ' ὅπως the form would be el λέξαιμι οὐκ ἐν καρποίντω.
623. σχισθέντα τάδε, i. e. τάληθι and τά κεννά, the other com-
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binations being τάλητι κακά, and τά ψυκτὶ κενά. Similarly Evnus Fr. 3 πρὸς σοφία μὲν ἔχειν τὸλμαν μᾶλα σύμφωνα ἔστι, χωρὶς δὲ βλαβερὰ. That is μωρία with τόλμα, and σοφία with διελία are not good.

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

641. The dead body is ἄγας. 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. τόδε is τόδε ἂγελεον.


651. πῦρ ὥστε μιγνύσα. τὸ παροιμιαζόμενον ἐν τοῖς αὐνάτοις Plut. de Primo Frigore p. 410 (C. T.); see Theogn. 1245.

659. 'Tum mare velivolum scordat naviibus' Lucr. 5. 1441. 'Ἀττικὸτερον ἢ τὸ Ἀγαῖον Suid. s. v. whom the Ed. was unwilling to follow, in the absence of any confirmation. Αἰγαῖον contains an allusion to αἴγες and so keeps up the imagery in περιτυπούμενα, ποιμένος στρόβῳ and ν. 670; for τὰ μεγάλα κύματα αἴγας ἐν τῇ συννεφῇ λέγομεν Artimid. 2. 12. 'vagues' and 'Waegen, Wogen' contain the same root as αἴγες acc. to Reissius l. c. who quotes the erroneous explanation of Varro de L. L. 4 'Ἀγαῖον dictum ab insulis — a similitudine caprarum'. Compare also Αἰγαῖον πέλλαγος' τὸ Φίδιοκτατον Suid. s. v. so that it was a proverb, as in Hor. 'tutum per Αἴγαeos tumultus'.

660. ναυΐδων πέρι ἡ ναυάγιών οὐδὲ ἐπινόουν αἰτήσαι ἀναίρεσιν Thuc. 7. 72; in which passage the ναυρί is 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 ναυάγιν to a Greek would mean nearly the same as πολλοὶ ναυρί.

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. ἡ δὲ ἄγαθη ἡ καθεξομένη (Τύχη) Artemid. 2. 37. ἡ τινὶ ἔκλειν ἐν μυχαῖς θεὸν ἐπὶ τῷ καρχησίῳ καθεξομένον Luc.de M. C. 1.
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677. αὖν ἄπδος κλοροῦ τάμνειν Hes. Op. 751. Ἐφι ὁ τε καὶ ἀρ-

678. τεμάκα Hom. II. 5. 515. καὶ ξαντά καὶ δάλλοντα Soph.


680. ὑς τὸ πάν occurs eight times in the Eumenides.

681. μὴ τις i. e. one of the demons ‘quos licet sentire, non
datur cernere’ Apul. Flor. 2. 10. The only visible di-

682. vinities are the sun, moon and stars Apul. de Deo. S.

683. 1 and 2. προνοίαισι is the knowledge of the individual’s

684. μοίρα possessed by the demons. Plutarch (after Plato,

685. and Plato interpreting the Orphic doctrines) explains

686. πρόνοια (1) ἡ τοῦ πρώτου δεόν (τοῦ πάντων πατρός τε καὶ

687. δημιουργοῦ) νόησις εἶτε καὶ βούλησις. (2) ἡ δευτέρων δεόν,

688. τῶν κατ’ οὐρανὸν ἰόντων (sun, moon and the other ὄργανα

689. χρόνου, ‘hands of Time’), (3) πρόνοια τε καὶ προμέθεια

690. τῶν ὑποι πετῆ γῆν δαιμόνες τεταγμένοι τῶν ἀνθρώπων

691. πράξεων Φύλακές τε καὶ ἐπίσκοποι εἰσι. De Fato 9.

692. ἀμφίβλητη Δράφειραν Soph. Tr. 104.

693. ‘Death-knell of navies etc.’ This trans. is given as being

694. slightly less odious than that which has hitherto been

695. adopted by translators. The word ‘hell’ is so entirely

696. theological, un-Attic, and in every way objectionable

697. that it ought on no account to be admitted.

698. γίγας is the same as γηγενής. οὐς καλέσωσι γίγαντας

699. οὐνεάκα Γῆς ἐγένομαι Orph. Fr. 50; so E. M. ὑ γηγενής

700. στρατός Γιγαντον Soph. Trach. 1058. ἡ ἐν τής γενέσεως


702. 2. 4. venti, qui facti e telluris halitu constant iergena

703. nuncupantur, Apul. de Mundo c. 10. τὸν γηγενή καὶ

704. χερσαίον ἄρα is opposed to τὸν ἄναλον καὶ πελάγιον

705. Plut. de Pr. Fr. 20. A wind blowing off the land, which


707. 23, 25 τὸ ἐκ τῆς γῆς πός τὸν ἐλασταν πνεῦμα γενό-

708. μενον. Lastly γῆγαντος has a side-meaning of ἀσβούς

709. καὶ θέμαξου Suid. s. v. γηγενεῖς, as in γηγενεῖς Φυσίματι


711. That the winds were believed to be earth-born in the

712. Orphic Theogony is clear from Suid. and E. M. s. v.

713. τρισπόστιμος. Thus we have the three meanings (1) earth-

714. born, like all winds; (2) blowing off land, proper to

715. this particular wind; (3) breathing the impious spirit of

716. the Giants (Typhos, Kottos, Briareus, Gyges all wind-
god). γίγαντος: μεγάλου. Δημητρίου Ε. Μ. s. v. is a wrong interp. of this word.


706. ἐνφάτος. ἐνφάτις ν. 1152. ἐπιφύε ς το φαντάς το Ηερ. Op. 3.

707. From Hes. Sc. 273 foll. τοὶ δ’ ἄνδρες ἐν ἀγαλαίας το χορός το πέριν ἔχον — πολὺς δ’ ὁμόνοις ὄρμει. See on v. 737.

709. μικρασιάνουσα accurately explained in Suid. s. v. μάθεμα.

711. μέγα στενεί. From Hes. Sc. 90 foll. ἥκον πολλὰ με- τεστοναχίζετ’ ἐπίσω ἐν ἑκείνη ἁλκήν. κυκλάκιαν is especially used of a cognomen: Ἀφραδίτην κυκλάκιαν Ηερ. Th. 197 from ἄφρος, κομνύντην ἄνδρες κυκλάκιας Ηερ. Hom. Ι. 7. 138; ἄφ’ οὖ δ’ Ἐρέτου κυκλάκιας Δεσχ. Fr. 324, and often.

712. εὐλεκτρον. In the marriage-hymn he was εὐλεκτρον.

714. λαμπρός. λαμπρός Ηερ. Chomph. 810. λαμπρά μαρτυρία Eum. 797. λαμπρὸς κολλὲν αλιντερίμας Prom. V. 833 which equals ἀναφορὰς Sept. 139. λαμπρὸν λαμπρὸς τὸν εποδᾶν Thuc. 2. 7 λαμπρὸς ἐλέγετο ibid. 8. 67 where the Schol. explains by Φανερῶς. ἡμαφροσυβιτίνως. ταῦτ’ οὖν ἐπειδὴ λαμπρὰ συμβαίνει Soph. Trach. 1174 where the Sch. φανερά. σαβῆ. πρόδυκα. λαμπρῶς’ τὸ Φανερῶς. οὐ τὸ ἄνθρωπος Suid. s. v. The phrases in which ὅν occurs are, in Homer οὖ ὅν, twice; οὐ μὲν ὅν, twice; Πηλες ὅν. λείψετ’ ὅν. ὅ ὅν. ὅν. ὅ ὅν. τοῦ. ὅ ὅν. μὲν μᾶλλα, οὐ ὅν. ὅν. ὅ ὅν. καὶ γὰρ ὅν. ἄνει ὅν. — in Theocritus, τῷ ὅν. ὅν. ὅν. καὶ γὰρ ὅν. ἂνὸς ὅν. λέγεται τις. Λέγεμες ἐν τῷ ὅν. τέρη ὅν. πάντα τελεῖται. In ἦδεν (Prom. V. 202, 986 etc.) ὅν is shortened to ἦν, as μὲν to μέν.

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

718. ἀγάλακτον is "weaned from his mother's milk", ἀπογεγα- λακτισμένον.
720. προτελείοις contains a side-meaning of πρὶν ἄντελῃ γενόσθαι.

723. ἠχεῖ, 'hesit' Herm. The meaning should rather be as Prof. Weil would have it like ἔκλεισε 3' αὐτῷ (τὸ κυνίδιον) κατέχων ἐν τοῖς κάλποις Ps-Babr. App. 6. 6.


728. ἔθος is very common in Hes. and Theognis. Nothing could be more complete and absolutely certain than Professor Conington's correction of this and the strophic line. The metre and the sense are alike thoroughly changed to that which is exactly right. For instance, no one would think of ἔθος in such a passage; and in all the precisely similar passages the word is ἔθος, Pind. Ol. 11. 21, Philost. Apoll. 4, 38, Plut. de Sera N. V. 20. τρόπος: ἔθος Suid. ἔθος ἀντρώπου δαίμων a saying attributed to Heraclitus is either an Ionicism or we should read ἔθος Plut. Plat. Quest. 1.

733. ἐμαχών. The meaning 'prodigious', which is so common in later writers, seems to be got by a confusion with ἐμαμάκησος (ἵππος Hom. Od. Ξ. 311); as to the derivation E. M. hesitates between μάκας, μαμάκως, and μάχη. Esch. uses it in that sense derived from μάχη.

737. ἐκτρέφοντες ἐκ ἀντίς ἄροντες ἀνδρὶ γυναικὴ and the rest of the passage Hes. Sc. 273; see Stesich. Fr. 27 Bkg. We must imagine Paris and Helen riding in a chariot from the ship to the city while the Trojan citizens sing songs of love and marriage, and scatter roses, myrtle, violets, quinces. Gower C. A. Book 5 tells the story remarkably well:

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

692. and suche a wynde fortune hem sent
696. till thei the hauen of Troie caught,
where out of ship anone thei straught,
and gone hem forth towarde the towne:
706, 7, 8. the whiche came with procession
" ayene Paris, to sene his praie.
" And every man began to saie
" to Paris and to his felauship
" all that they couthe 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 sorrow 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,
 which heuer shall be made ayene.
  And so it fell right as thei seyne:
70. the sacrilege which 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.

πάρματα is περ’ αὐτὰ along of this, i. e. ‘like this’.
742. μαλακιν. ἄλλα’ ("Ερως) ἡξάπτεται μαλακώς. καὶ σχεδὸν
σῶν ἐκτέκων ἐκτόν Plut. de Am. 4. He tries to describe
the glance which, for all its softness, pierces the soul.
743. δηξίδυμον ἰδια. The metaphor is as yet unexplained.
  Perhaps the allusion is only to the bewitching beauty of
some flowers.
750. γέμων λόγος. See Iambl. V. Pyth. p. 65 ἐνομαξαίμη ὑπ’ τὰς
ματές ἀξιαίην τοι καὶ πλεονεξίην ἐμψώ ὑπ’ πολυγόνοις
πεξθωται. ib. 145 τὸ πρῶτον τῶν κακῶν — ἡ καλομενή
tρυφή, δεύτερον ὑβρις, τρίτον ἀλεθρος.
758. The impious i. e. the unjust deed.
761. ἀνθιδίκην is from Hes. Op. 228 ἀνθιδίκην which Eustathius
explains by ἐκδυσάμεν. Ἰδείσθαι δίκησι ibid. 36, 224, Th. 85 is opposed to σκολίως 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. καλλίπασις, is explained by Hes. Op. 223—235 from which this passage is taken. Plato calls Phædrus καλλίπασις, that is, αὐτὸς πολλῶν καὶ καλῶν λόγων. See Babr. 11 καὶ καλλίπασις ἀμητίς ἐκπίθων πληρῆς.

763. After enumerating the beautiful offspring of Justice Hes. l. c. goes on to contrast that of ὄβρις. There is no word either in Latin or English equivalent to ὄβρις. See Sall. Jug. 41 ea que res secundae amant lancia hisque superficia.

765. νέαθοῦρον ἐν καικίς is the ὄβρις ἀτάσθαλον of Hes. Op. 133, 239, opposed to ἄλλουσιν τῇ ἀγάθῳ v. 234. Now ἀτάσθαλον is always explained by ἄλλουσιν ἐν ᾖ ταῖς (Scholl. and Gramm.) It is clear that this is what Hes. intended, and Αἰσχ. accepted as the etymon.

771. Construe ‘an avenging daemon like her parents in unholy recklessness of (which works) black ruin to families’. ἓρας ἐνθομένη τοκετίνιν is like Μέντος ἐνθομένη ἠμὲν δέμας ὧδε καὶ αὐθάν Hom. Od. last line, and often. For ἓρας compare Hes. Op. 319 αἰδώς τοι πρὸς ἀναλημίαιν. βάρσος ὅ ἔσται πλαύσμα. μελαινάς ἄτασις is after the model of μέλαις λάνατος Op. 153.


776. κάτοικον ἔξεσθον (Rome) Dion. Per. O. D. 356. ἱερὸν ἔσχεν ἔπεσθον 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. ὅποις πίνω σφρον. κακότητι τε χείρας ἄμυτος Hes. Op. 738.

779. προσβάλλει ἄνθρωπας (Ἀθηναῖος) Hom. II. η. 421, Od. η. 433.

780. εἰ μὴ μοι ἐπὶ τέρμα βάλοι Theogn. 1188.

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

787. ἀλλὰ δόκιμα μὲν πάνω ἀπὸ γλώσσης Φίλος ἦναι Theogn. 63.

795. ὅπως ἰππογνώμονα Ἀἰσχ. Fr. 238.

809. Lit. ‘keeps the house of the city’ as if they were stewards of the state in the absence of the king.
812. ‘won’: lit. ‘extracted from’.
813. ἀπὸ γλάστρας is opposed to ἐκ φρεάτος Theogn. 63. and to ἓν γραμματῶν in Thuc. and so equal to ἓν μυθήες, but here it is ‘not according to the speeches of the two litigants’ Comp. οὕτω δικάζει ταῦτα μαρτύρων ὑπὸ Ἀργες Supp. 934.
814. ἀνδροκότας is opposed to τὰς εὐζώσας.
816, 817. See critical note. The literal translation would be something like ‘Hope, impotent, went in to th’ adverse unimpregnated womb-vas’. Here we may compare Soph. Ant. 615 which stands in need both of correction and interpretation: ἔγγερ ἐν πολύπλογοις ὀλιγεις παιροῖς μὲν ὑνασίς ἀνδρόνην πολλοῖς ἐκ πάντα κοὐφούσων ἀμφῶν (παιροῖς Ed. πολλαῖς vulg.) ‘wayward Hope is fruition (of love) for a few, for many she is a mockery of light-thought desires’.
819. The genuineness of ὀσέλλαι is unquestionable, and Hermann’s ὀπλαί undeserving even of mention. The meaning is sufficiently given in the Trans. ὀσέλλα ἑν, πυθμα βεβαιον. καὶ ἀθην τρος σάλλεμεν 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. — ἄμφι Πλειάδων ὄσιν. This is aptly added as part of the description for the following reasons: the Sun (Δίκη of v. 774) is then in Libra; and at v. 815 we had οὗ διχορόθως, ‘with no even-weighted scales’; it accounts for the storm of retribution implied in ὀσέλλαι v. 819; and for the physical storm which came upon the Greek fleet v. 649; there was a tradition that Electra the seventh Pleiad, mother of Dardanus by Zeus, fled from the sight of the destruction of Ilion; it was the time for turning up the soil and sharpening the coulter, v. 526, 528. ὄσις ἔδ οὔτε ὅταν ἡ ἱλιος ἐν Ζυγῷ Προκλ. Ησ. Ορ. 384. οὗ τοῖς Πλαῖδας σέβεις ὠμιλον Ὀμιλονος θεογονία πάντωσιν ὡς ὑπερελέκτε σύνιν ἰδην τοῦ παντοίων ἀνέμων ὑδασιν ἀντειν Ησ. Ορ. 617. ἐν γάρ τοῖς ἔλες Θεσπρομέν ὑπομακτί φύσι (Aratus) Φυγεῖν τὴν Ἡλέκτραν καὶ μὴ ὑπομείναι ἰδεῖν.
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829. Athenæus 13. 573 ἐπετείνας κατὰ τὸν Δισεχόλον περὶ ἐπαίρων alludes to this use of the verb ἐπετείνειν here, to the subject of this ἐπετείνας i. e. ἐπαίρεια, and there is an equivoque in ἐπαίρειν, wittily substituted for ἐπαίρειν.

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

834. Φίλον τὸ ἐσώμα ταχεῖς καὶ ἀκόλου τοιχήν, ἐπετρὶ ἤτός τῶν σιδήρων Suid. s. v.

839. Δαιμόνων σιδήρων Eum. 302 i. e. 'the shadow of an invisible being' is a similar hyperbole. Compare Menand. Mein. p. 205. περίπτων ἱδρωτομείκην ἀγαθον ἦκαστος ἡν ἐκ δισεχόλου σιδήρων.

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

849. τὰ δὲ περὶ τὰς τομάς τοῦ κατSpacing error: άτοσ τῶν ἁπατέον ἐκρήξανται: χρυσαπλοι δὲ καὶ ταῖς ἐπιδράσεις πρὸς ἔνα τῶν ἀρωστηματῶν Iamb. V. Pyth. p. 139. ὑφήρων goes with πειραπόμεθα.

854. 'As Victory followed me when I went, so may she abide with me where I stay'.

855. The original of this passage is Hes. Op. 371. μιᾶς γυνή σε νῶτον πυγαστόλος ἐξαπατάτων αἰμύλα κοιτίλισσαν.

865. τὸν μὲν — τὸν ν' depend on ἐκπαγλον κακόν, and λάτοντας is in apposition with them.

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

870. Ἀργαντοὶ δὲ καὶ Γηρύων καὶ Γρηγορής καὶ Γηρυσούς Ευστ. Dion. Per. 561, and E. M. s. v.

872. Χαλαίνα το ἐκτός καὶ παχύτερον. Χίτσων το ἔνατον Mosch. Hes. Op. 536. Χαλαίνα το παχύ καὶ χειμαρινὸν ιμάτιον Σuid. s. v. That it was used for a blanket is clear from Theoc. 18. 19 Ταυτὸς τοι ὑμάτηρ ὑπὸ τῶν ἁλαίων ἰματος χαλαίναν. ib. 24. 61 τὸν ἄλλον ὄντ' ἀμυνεῖας δέτω χαλαίναν.

874. παλαιμακτων. 'unassuaged' i. e. inflaming and festering over again.
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καὶ τὸν πρὶ τοῦ Φεῦγαν 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 Hum. and Αἰσχ., has been at his post only for a year; and that she sent him away of her own will is proved by Choeph. 913, 914. The story is handled differently in Soph. El. and in the Editor’s opinion far less skilfully. δομειζόνος: δομειζόνος ἐκάλουν καὶ τοῦς ὅπως ἐπιἐνεμόντας. Suid. s. v.

881. ‘of sorrows to be mentioned in each alternative’.
880. The light being λαμπτὴρ v. 22, the stack of wood is λαμπτηρωχία.
892. ἑσπαις. ‘wing-strokes’. So Prom. V. 126 περίγων ἑσπαις. From Hes. Op. 582 ἐχήτα τέττις λυγρὴν ἐπιχειρήσας ἀδιόν πονὸς ὑπὸ περίγων. Φωνή belongs only to animals that have lungs. αἱ δὲ μναῖς τοῖς περοῖς τραχέως οὖσι πλάτειοι τῶν ἄρχα. καὶ ἄκουσιν ἀμήλεις σταθεῖσαι οὐκ ᾤτει βομβόν. Suid. ἔχος.
893. From Theogn. 472 πᾶν γὰρ ἀναγκαῖον πράγμα ἀνείρη ὧφι. So Alciph. 3. 37. 3 καὶν μὴν γὰρ ἀπειρατον ἰναί τῶν ἀβελλοταν. ὡς δὲ οὖς ὑπάρχει τούτο, κρύπτει τὴν σαμφραύν ἀναγκαίον.
899. Klausen’s interpretation of καὶ γὰρ is very ingenious. ‘The preceding metaphors are taken from things which simply give safety or comfort: καὶ introduces a new set, taken from such as relieve from imminent danger or pain’. But καὶ is proved to be wrong by the passage in the Odyssey.
901. This is worked out by Catullus 68. 57.
904. That is, the envy which under ordinary circumstances would be roused by the eulogies.
911. Justice leads him in, and Premeditation does the rest.
912. Lit ‘not overcome by sleep’.
919. βαρβάρου φιλος δίκην is wrongly explained by Blomfield and others; rightly by Engler 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; τενάψι δίκην σηγγυιθί μοι 'forgive me as if I were a child'. This, again, is wrongly rendered by Jortin in Dr. Holden's Folia Silvulae p. 125.

923. μὴ πρές ἔμη τὰ ποικίλα. ἀντὶ τοῦ τὰς τέχνας Greek Prov.
Suid. s. n. ποικίλα. ποικίλην δὲ ἐσθητα ἔχειν — κινδύνους ἐπιφέρει — καὶ ἡ Φοινικόφας ἡ πορφυροβάφης τραύματα ἐπιφέρει Artem. 2. 3.

924. καὶ πεφυλάξει γε ταῦτα ποιεῖν ὡς θάνον ἵσχει Golden
Verses 36.

927. Sed his (animi virtutibus) prestäre prudentiam (σωφροσύνη) Apul. de Dogm. Pl. 2. 1.

929. Δημώριτος ὁ 'Αβδηρίτης τέλος τῶν εὐθυμίας ἄναι λέγει — καὶ ἐν γαλαγώς καὶ εὐσταθῆς ἡ ψυχὴ διάγει· καὶ δὲ αὐτῶν — εὐστάθμω Diog. Laert. Democ. So truly spoke the venerable precursor of the 'deus ille, deus' Epicurus.

930. οἴπον δὲ καὶ πρὶν. οὐκ ἄνων ἀριθμὸν τέλε ἑρέμενεν ἐν Suppl. 398 is a strong corroboration of Prof. Weil's correction.

938. 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 ἐμν. ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον (having his ἄριστον put on) θεωρομενον. Πάτερ. ἐν. ἐνος χειρας οὐκ ἵσχει. Lac. Apoph.

945. πρὸδεικτον ἑμβασιν. 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, αὐτός δὲ ἐν ἑαυτῶν ἐπιβαίνοντας ἐκατέβαιναι.

950. τοῦτον μὲν ὤσμον is Empér'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 πεἳ τούτων ὤσμον δοξῆι μοι. The following are similar expressions: τοῦτο μὲν ὤσμος Babr. 116, 15; ταῦτα μὲν ὤσμος ἰδο, Theogn. 31; Golden Verses 9; τοιαῦτα μὲν ἐθτα ταῦτ' Prom. V. 500; ταῦτα μὲν ὤσμ
Plut. de Sera N. V. 7 and elsewhere. The passage is not yet emended.

960. παρακάνειον. Lit. 'all' or 'on every occasion, used for the first time', so that none need be used twice. The meaning of μανικέο, in Ἀesch., forbids the adoption of Papy'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 ὑδραχεῖα requires no illustration.

967. Σειρίου κινός. Apposition; τὸν κύκλον τὸν Σειρίου ΑΕlian Suid. s. v. Παρθ. Σειρίος στίχωμα κοῦν ib. s. v. Σειρίον τὸν κύκλον ib. σ. κύκλον θειομετέρας Sch. Arat. 327. Σειρίος ἁρτή thrice in Hes.

970. i. e. 'ripen unripe grapes'; an expansion of θέρει οὕτως ἐμφασιον αἴθλλονται Hes. Sc. 399.

972. κατ' οἶκον ἀστροφαῖτο Archil. Fr. For τελείου compare Ἀesch. 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 fulfill'.

976. The degrees of φόβος are δείμα, ἐνοει, ἀσχόλημε, ἐνεπληνείες, ἄρμος, ἀγωνία Diog. Laert. Zeno. The fear of the Chorus is a 'presentiment' without any material foundation, unless it be their knowledge of the queen's perfidy. The purple spread on the ground was a bad omen if you compare Hom. II. ο. 583 εἶμαι δαφοινιεῖν αἰματεῖ Phil. 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 προστάτεις as in Eur. El. 932 ἀλήθεια γυναικα προστάτεις γε δωμάτων. But the other meaning is also intended as in προστατήριος 'Ἀρτέμιδος Sept. 450 etc. The former, 'domineering over' like a προστάτης over a μέτοικος, is the more prominent.

977. μαντιστλεί is formed like ἔνιοιςολαί. ἡμισθος, alluding to the diviner's fee; see v. 1261.
984. προςυμφωνε. προειρημένο 'advised beforehand' Xen. An. 7. 3. 18. προειρημένον τι μοι γνώμαι 'forewarns me of' Soph. O. C. 1075. ἡμιβάλλον ἡμιν. Εἰσίν τε προειρημένος ἡμιβάλλους ἔποιευ τοὺς πρώτα συναντώντας, καὶ δὲ ἡμιβάλλους τι συμμάχουντας Suid. s. v.

285. παράβιον. ἡ 3' ἐπαράβιον παραμείνειν Hes. Op. 407. παραβιβάσας' παραμένας Suid. s. v. The meaning is, that the most dangerous crisis is past, since he has returned in triumph from the expedition which was led forth by those evil-boding eagles.

089. νίστας: ἡ οἰκαδὲ ἐπάνοδος Suid. s. v. 'home-return' as in Shakspere.

990. ἦναν λύρας. The phrase was πής λύραν ἔδειν, and ἦδαις χρήσαντο πής λύραν is one of the symbols of Pythagoras, who recommended his disciples to practise only such music as was of an inspiring and cheering character. μονοθεί. The passages referred to in the critical note are Bacchae 71 and Epich. Fr. ap. Hephæst. p. 15. Herm. has also left a syllable short before μν at v. 1459 without giving the reader notice; and he has so rendered it in his metrical translation 'hei memorique etc.' In this palpable error he is followed by all editors except Heimschoth.

996. τελεσφόρος ἰών. An astronomical allusion: as the sun and moon by repeated daily revolutions accomplish the period of a year and a month, or any other completed cycle.

1008. πὴ χρυσάτων ἐκτὸς is 'a shrinking in defence of', that is 'from a desire to save the wealth'. The preposition has this meaning both in Greek and Latin.

1011. πρόπλας δήμος is from Hes. Op. 687 μηδ' ἐπὶ νυσιν ἐπτάνυ σε βίον κοιλᾶσα τίθεται.

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

1015. ἀμφίλεπος ἔχουσα τρυφημάτων Alciph. 3. 60. 3.

1016. ὀπτερεῖν. See v. 2. Lucretius 5. 1364 uses 'tempestiva' with this meaning 't. examina pullorum' 'swarms of young shoots in due season' Munro. There is a side-meaning of ὀπτερεῖν 'plentiful'.

1021. ὀπαίδων. ἧστε δὲ καὶ ὀπαίδων καὶ πάθη καὶ νοσήματα τινα ἀφυγίαξαν. ὡς Φασίν. ἐπάθοντες ὡς ἀληθῶς. καὶ εἰς ἐν κεφαλῆς ἐντευθέν πολὺν τούμορα τούτῳ εἰς μέσον παρελθεῖσαν

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1025. Μοῖρα μοῖραν. In the temple at Delphi there were statues of: only two Moré Plut. de Ei ap. Delph. 2; for Παιμαέραν δικτάς καὶ λήγεις καὶ νοεῖται ἢ μὲν γὰρ ηταίν ἐνέργεια, ἢ ἐν τῇ οὐσίᾳ. ἢ ἐν κατ’ οὐσίᾳ ἦσαν, ηὐκαὶ σώματος ἢ ποιοῦν ἐνεργεία 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 ὄλογοι as or κατὰ τὰ Ὀρφικὰ, and was adopted by Plato. The meaning of this passage is “if ἀ τις Φίσις νόμοις (Μοῖρα or Εἰμαρεῖς τὰ κάθαλον πιομερεῖοι) did not determine that the fate, ‘μοῖραν’, of the individual, here Agamemnon, should gain no advantage from any interposition”. The first is προγνωμονεῖς ‘antececedes’ as containing that which operates universally τὸ καθάλου, the second is ἐπιμέλεις ‘consequently’, the application in particular cases, τὸ καθ’ ὑπόθεσιν, ibid. c. 4. Κάρ also has this double signification (1) Μοῖρα, and especially as the Death-goddess; (2) μοῖρα, for in the Ψυχοστασία of Ἐσχ. the κῆρ of Memnon and Achilles are weighed against one another. The Scholl. wrongly explained by ψυχές and censure Ἐσχ. ὧς ἐδεξατο φαύλως ἀσχύλος. They did not understand him.

1027. πλέον Φερεῖν. Usually πλέον ἐχεῖν or ποιεῖν as in Plato Apol. 2. end, and μεῖον ἐχεῖν.

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

1031. ὄμναλγυς: Hes. Th. 629, 635.

1032. ἔκτολοπτεύειν. Καλεῖν πόνον ἐκτολοπτεύουσα Η. Sc. 44.
This metaphor is suggested by the name κλωδό, and perhaps τεταγμένα v. 1025 implies "Ατρόπος.

1033. ἔπυρσοι κυρίως ἐστὶ τὸ ἐκ μικροῦ σπινθήρας φυσῶντα μεγάλης Φάληρα ἀνάψει Suid. s. v.

1036. ἀμυνίτως. The latent meaning is 'independently of the μόνις τεκνάπινος' of v. 155; so in χεριβίων there lies concealed 'the act by which Agamemnon's sin is to be purged away'.

1038. Ζεδς Κτίσιος ὤν καὶ ἐν τοῖς ταμιεύσις ἱδρύοντο ὡς πλαυτο-δότην Suid. s. v. Her second meaning is Πλούτων a surname of Αἰδης. θεματώς, 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'. μάζαν τὸ ξηρόν καὶ στερρὸν ἄρτιδιον J. Tz. Hes. Op. 588. It was black bread, as is evident from the proverb λευκὸν μάζαν φυίσει τοι παροιμία ἐπὶ τῶν μεγάλα ὑποχρεωμένων. ὦ στροφός ἄρτος Suid. s. v.

1043. ἀλκόν μὲν γὰρ ἔδωκεν Ὀλυμπίας Ἀλκίδης, νοῦ τ' Ἀμυ-

βασιλείας. Πλούτων δὲ πέρ Ἀτροῖπον Hes. Fr. p. 317 D. Heyne.


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


1081. Ἀγνεώς δὲ ἐστί καίνοι εἰς δέξιον λόγων ὡς ἱσταθεὶ πρὸ τῶν δυσμῶν. τῶν Ἀκεινῶν ὡς πρὸ τῶν δυσμῶν ἐκακοῖς ιδρύουσθαι Suid. s. v. ἀγνεώς. Ἀγνεώς ἐκ πρὸ τῶν δυσμῶν ἱσταμένος ἐν σχέσιν κίσιος βωμός E. M. s. v.

1082. οὗ μᾶλς. 'Non parum' Herm.

1090. συνιστορά is equivalent to συνειδοῦν.

1091. ἄστάνυ ὤν τῶν καλοίων ἀρχήν E. M. s. v.

1092. ἀραγείοις τὸ τοῦ αἰματος δεκτικοῦ ἀρχεῖον Suid. s. v. Paley compares ἀνδροκτονεῖον Bekk. Anecd. 1. p. 28. "Φανοραντήριον is aptly changed from περιμαστήριον 'a place sprinkled with lustral water' to 'a place sprinkled with the blood of murdered men'.
1294. Lit. 'she hunts those whosesoever bloodshed by murder she may discover'.

1108. ἐφεστον. Esch. applies this word only to that which is superlatively bad; he knows no stronger word.

1105. ἐξώτες θυρίς εἴμαν Hes. Sc. 351.

1110. Lit. 'hand after hand (thrust after thrust) puts forth its outstretching'. By comparing Prom. 777 προτείνων πέριος we see that the meaning is 'making an offer to strike'.

1115. The long broad mantle which Clytemnestra is about to ἔπνοι over Agamemnon is ἠκτυνω, and she is ἔρις because she is like a stake holding up a net. ἠκτυνω, σαγάνω. βέλος are the same in Babr. 8. 4, 6, 8. ἄρμως τὸ ἐπενεργοῦν ἠκτυνω (in its abstract sign.). ἐπενεργοῦν ἢ ύστερα συλλαβη ὅτι τὴς ῥοπῆς Suid. s. v. It is short here, at any rate. ἀπὸ τοῦ εἴργα E. M. s. v.

1118. καταλεύσιμον τὸν Ξίσκυ τοῦ καταλευσθῆναι ἔπει Δείναρχος ἐν τῷ κατὰ Λυκοῦγγον Suid. s. v. 'ut cuncti conclamaverint lapidibus obrutum publicum malum publice indicari' Apul. Met. 10. 6.

1121. τῶν γαρ θεομολόγων τὰ ἦν λείψαιμεν Arist. Probl. 4. 8. προκοβαφεῖς expresses no property of σταγών, but the effect of its action, ἱθαμέ, 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 δίψωσι πικτωσι σταγών, the effect of the rush of tears is that the eyes are left dry.

1123. βίοι δύνατος. Translated by Lucret. 5. 987 'labentis lumina vitae'.

1127. No translation is worthy of the name which does not preserve the obscurity of the oraculare language. The dark-horned implement is the sword; compare such expressions as κελαίνεις ξίφεσι Soph. Ai. 231; but if she is a cow, v. 1125, the sword is her horn.

1130. Perhaps δεισατογόμων ἄκρος like προβατογόμων ἄγασι, v. 795.

1133. τὸ παμὴν οἱ άλμερος κακοσταιμονόντες ὄρεις καὶ κακούς ἄνειροις σεμπαντικοῖς τῶν ἐνεστῶτων κακῶν Artemid. 4. 21. A man in trouble went to a soothsayer with feelings like those of a person who goes to consult a phy-
sician, knowing that he is seriously ill, and in fear of what he may hear because of the nature of his pain. In the M. Schol. εἰς ἱερὰ ὁπλᾶ, (on going in to the temple) is sound, (it is changed by Weil and Enger); but ἡμεῖς must be changed to φοβερὰ with Enger, a change anticipated by the Ed.

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

1144. ἀμβελαῖ. The meaning in this passage is that given in the Trans.; 'secunda penis' is only a part of the meaning.

1145. She felicitates the bird upon its happy lot.

1149. ἄμφικες ἰσός in the loose language of prophecy means 'a two-edged blade'. The oracle about Cleomenes, Hdt. 6. 77, has διαμετρεῖς, which neither Herodotus nor Pausanias, 2. 20. 7, seems to have understood. It means 'bound in wood' for Cleomenes died in ξύλῳ, ib. c. 75.

1153. Suid. s. v. ἔμοι quotes Isaæus for the signification 'simul'. But this is too tame for Ἀισχ. ἱδίας ἔδει αὐλητικὰς νόμος, ὡς καλυμμένος. οἷν ἔνθον καὶ ἀνάτασιν ἔχον Suid. s. v. ξύλου μέγα τε δεινόν τε ἱδία Hom. II. λ. 10.

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

1158. ἵππων. ἐπ’ ἱδέαν Ἐκαμάνδρω II. 5. 35 etc.


1160. So Hecuba, Eur. Tro. 1242, μάτην ἐδοξοῦσκε. In ἄκος, ἐπίκεκον, παῖεῖ σεμβόλοις there is the metaphor of a physician’s unsuccessful treatment of a patient. ἄκειν πελίκον Prom. V. 282. As soon as the delirium of her fever subsides she too will sink to earth and die.

1178. ἐν καλυμμάτων, that is with her face concealed by a veil. There is no allusion to the unveiling of the bride.

1180. The description is based on Solon Fr. 5. 17 foll., which may be translated:

"suddenly
as a wind instantly scatters clouds
in spring; having stirred the billowy unreaped sea's
deep water, and over the wheat-bearing earth
ravage 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, χρηστε, 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' αὔγας ὑπὸ τοῦ πεφυτυσμένον ἁμα Suid. s. v.
1189. θρόνοι αἰμα. The drink of the Erinnyes, Eum. 264 foll.
1193. ὃς τε καταγνίτοι ἐν ἀνα δέμνια βασιν Hes. Op. 326. 'tori
1194. Another argument in favour of ποιμ. is the repetition of
the word by the Chorus v. 1201 ποιμεῖν λέγουσαι 'hit
the mark in speaking'.
1196. ἐκμαρτυρεῖν φασί το λέγειν ὅχι ἀπερ αὐτός ἐδεικν ἡλλ' ἀπερ
ἐτέρων ἱκουσο λεγόντων' ἐκμαρτυρεῖ γὰρ γεγραμμένη
ἀναγγελόμενη, ἄταν τε τεκτόνας ἡ ἡ ὑπεράρχος
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 λοιπῶν ἐξεκατομεῖν ψάν, '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 πύγμα.
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. μενεται ἡ ἡ ἐς τᾶ Ἀφροδίσια ἀκρασία Suid. s. v. μενεται
θεσι. E. M. derives it either from μισεῖν or from
μισεῖται.
1245. Lit. 'I run falling out of the course'.
1246. Observe the metaphor in ἐπίσκαλα (autopsis, and a phy-
sician's visit), κολχοῦν 'lull the pain', παιόν 'the god
who relieves pain', and λόγοι, παρὰ προσδοκίαν for πάθει.
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1251. πορσύνει· ἰπτωμάξει Suid. s. v.
1260. φαμακεία δέ· ὅταν διὰ τινος σκηνασίας (cookery) βαυατη·
       φόρον δεῖ για τοι διὰ στήματος Suid. s. v. μαγεία.
1261. μισθόν. μίσθωμα· δίς μισθός δ ἐπαιρικός· καὶ ἐπαιρικόν φά-
       σκουσά εὖν μίσθωμα Suid. s. v. πέλανος· was δ τῷ
       μάντει διδόμενος μισθός ξέλος Suid. s. v. πέλανος. The
       payment for the afront of bringing her, ‘for her pass-
       age’, does not come till v. 1263.
1263. i. e. ‘what she had paid in mortification for my passage
       here’.
1269. The Trans. shows that Enger’s correction οὐκὼδων is not
       required.
1272. Lit. ‘not with even scales untruly’ i. e. ‘untruly, without
       any doubt.’; construe ‘mistakenly derided’.
1275. ἐκπαίδεας. This is much the same as ἐκδών ἐμδ v. 1269.
       ἐκδίδασκει is ‘unteaches’ Soph. Ant. 298.
1278. ἀποκτένοι (Clytemnestra Casandram) δεμῷ τῷ πελόκει
       Philostr. Imm. Καπανάρα. πρόσαφακμα is the jet of blood
       from a victim’s throat.
1281. The Spartan mother killed her coward son and said οὐκ
       ἐκν τῷ φίτιμα Plut. Apoph. Lac. She meant that he
       was his father’s child and not hers. Φίτιμα in Æsch.
       is the child of the father i. e. son. ἤκεμμα is the child
       of the mother i. e. daughter, as in Æsch. Sept. 182,
       and ibid. v. 792 παιδες μητέρων τεθραμμένοι needs no
       correction for it is equivalent to κόρας, as the Ed.
       has already shown at Choeph. 502, οὐκετερε θλην ἄρσενάς
       θ’ ἴμα αυ γένον ‘pity the female’s offspring (the daughter)
       and likewise that of the male (the son)’. θυλισπορος
       γέννα Prom. V. 855 is ‘a brood begotten by the female,
       the mother’s children, i. e. daughters’; so the same
       daughters call themselves θηλισπορος v. 29, but the sons
       of Ægyptus are ἄρσουγονι v. 818, begotten by the
       father. This is a great point in the Eumenides v. 606
       where Orestes says that he is no more ἰμαῖρος with
       his mother than Agamemnon was. To Arist. D. A. 4. 1
       cited by Klausen, and Apollod. 1. 7. 2, Plut. Pl. Phil.
       5. 7 cited by the Ed. add φιλόςιμα· ἐπὶ τοῦ πατρίδος τίθησιν,
       ἐπὶ δὲ μητρὸς οὐκέτι, ἄλλα γεννήσαι Suid. s. v.

1284. ἀπὸν μέγαν ὄμοιν Hes. Th. 784.
1285. ἐπτίσσεμα is ‘a lifting up of the hands, with the palms
uppermost, in prayer'. See Prom. V. 1005 and χιμονός 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 πράξις are futile. It is rendered in the Editor’s translation as if it were a repetition from πράξις ως ὑπαξιν v. 1288. The best suggestion is Enger’s, but it is imperfect until the existence of πράξις is explained, for that word could hardly be a gloss on πλάσμαι, which would rather be ὑπομενό as in Suid. s. v.

1298. ἀσφαλέστερος. σφαλάζειν ὑπαξιν Suid. s. v.
1299. ἄλυτος. Κόρη ἡμπης ἥ τι μοίρα παλαίν, οὕτω ὡς τοῦ ὑπά- λυτος ἢ τον ἡ μοίρα παλαίν, οὕτω τοῦ δίδοικα παλαίν. Theogn. 817.

1300. τῶν ἱκουμένων πειθο προεισθαί Plut. Apoph. Lac. Lyc. 20. ‘obedience to rulers takes foremost rank’. (οἱ Καλοί) Φιλοψυχότατοι μέχρις ἰσχάτων. Suid. s. v. Φιλοψυχόσεπτα. 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. τὰς πατρές αἰνοῦτε εἰ μὴ κακοδαίμονα τέκνα; ἦσος ἐπὶ τῶν πρωγονικά ἀνθροπομοματα προερήμων. 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 ἀνυπαίθρια ἡξέπεμπεν ὡς οὐδὲν τῶν ἐν τάφοις διαλυθήντων διαφέρειν. Suid. s. v. Μαξμινός. ‘ghostly’ because πρέπει implies that a thing is either actually seen, or may be conceived as visible.
1316. "δέμων is sound, so that we need not think of δαμιν’ ὤψις. 
"δέμα occurs in Hes. Op. 350. The line is sufficiently 
explained in the critical note.
1320. "ἐπίξενοιμαί is exactly rendered in the Trans. κατεξ-
ενωμένον Choeph. 706 is ‘bound by my relation to him 
as ξένος’.
The word ἡμιν betrays the Grammarian; see Sch. Soph.
Ai. v. 815.
1328. Prosperity is the outline of a picture; adversity is a 
weeping-out of that outline. Thus the state of man at its 
best is but the shadow of a semblance.
1331. "ἀφόρτωτον. Theognis says the same of wealth and wis-
dom, v. 1157.
1333. "ἀπειτῶν. Crying ‘hold, enough’.
1338. έδω δέμον εἰς ἄφθασεν Hes. Sc. 45.
1340. "ἐπικράναι τῇ κεφαλῇ κατανυκσια Suid. s. v., hinting at 
a root κάρα.
1354. "ἐπειδὴ δην κατορθώσαι φρενί Choeph. 512.
1355. "ἀξιόστοτες has a double meaning ‘striking with the sword’ 
and ‘striking notes on the lyre’ from the phrase 
ἀράσεσιν λύραν. So σημεῖα ‘signs of tyranny’, and, 
probably, ‘musical notes in score’.
1364. Lit. ‘death wins the day’. See note on v. 10.
1370. Lit. ‘I flow with a full stream swoln by tributaries from 
all quarters’.
1374. "οὐ κότιλλε τὸν ἔχθρον ὅταν δ’ ὑποχείριον ἔλαβε τίσαι νιν 
πρόφασιν μινδεμίαν δέμονος Theogn. 363.
1379. Lit. ‘verily in time at least’, but none the less surely 
because late.
1390. "δρέμων has the same root as ἑρεβός and this probably the 
same as ἑρέω and Latin ‘rub-er’, the red of the 
western sky; ‘furves’ belongs to the same root ‘ruf’,
the colour of the infernal regions.
1392. χάμας ‘minated, χάμα. E. M. s. v. γεγανωμένος. κάλυξ is 
the bud of a flower before it blows, or the sheath 
which contains the ear of wheat. σῖτος ἄμβλην, Θεο-
νικίδης. Ὑπαν δ’ ὑπάρχει τῆς κάλυμος ἐκφευρται Suid. s. v. 
σῖτος. From Hes. Sc. 398 ἡμις ἦν κέρκυβισι περί
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γλαύχες τελέσουσιν, τούς τε βέβαιες σπείρουσιν. Lit. 'at the bringing-to-bed of the wheat-sheath'.

1398. Tute hoc intrist: tibi omne est exedendum Ter. Ph. 2. 2. 5.
1406. κλωντε ἕφαγα περίφρονος 'Ηφαίστοιο Hes. Sc. 313.
1407. 'what poisonous thing solid or fluid'. ἰξ άλας δρμενον 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 μυκτον on the sacrificial incense in the form of frenzy, a side-meaning of ὑος, and has λανον off the curses of the people. So she is like a victim ready to be sacrificed in one respect, and unlike in the other.


1430. Lit. 'pay for blow (given) with blow (received)'.
1434. The house of Fear is opposed to the house of Αἰγίσθους.
1438. Φονεὺς μυτρὰς τέξας Eum. 122 'this mother's slayer' Clyt., speaking of herself.

1444. κώνοι μεγάλ᾽ ήπιον Hes. Sc. 316. κώνος τυ πρότερον φθάνεται εἰ μὴ πρὸς τῷ ἀποδόσειν Σ Artemid. 2. 20, where Reifflus 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 σταμάτων κώνοι as at v. 896.

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

1460. Probably suggested by Hom. Il. 2. 137 αἱ ἥλιοθές ἐναι ἑνὶ μεγάρις ποτιδηγεμναί.
1461. ἰῃμνάσεντος. ἰῃμνάσεντα Metrod. Fr. v. 180. Such allusions to the meaning of proper names are very common, and many instances are given in Dilthey’s Cydippe pp. 36—41. Perhaps the first two lines of the Iliad may be added, for Ἀχαϊοὶ ἥλιος is equivalent to ἡξή ἔλαις, just as Ὄδυσσες is the hero against whom Poseidon ὅδυσσατε, and the selection of the names, like that of Helena and others would be ascribed to the foreknowledge of the demons who suggested the names to the minds of the parents; as, in the case of Ὄδυσσες, to Autolycus by reminding him of the ὅδυσσα, or enmity, which he had himself incurred. Ἀλκαίων’, κυδεὶ γαῖαν Il. 1. 404 is another; Virgil gives several etymologies, e. gr. ‘cura penum struer et flammis adolere Penaes’ Æn. 1. 704. There are also cases like ‘qua semita monstrat’ which shows that Virgil took semita to be connected with σῆμα, σημαίω, ‘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 αὐτὴ κέλευς ἐν προγνητοῦ πέλει, which no one can translate. It should be αὐτὴ κέλευς κτλ. ‘a road, which is a sufficient guide to others is itself travelled by a blind man by means of a second guide’. It is plain that if Virgil’s notion of the primary meaning of semita has been correctly pointed out, it is not of the smallest importance to the reader of Virgil what philologists may decree to be its root. It is of some importance to them, but not to scholars. αἰζις. Φῆλα γυναικῶν. πῦρ μέγα δητοῖς. μετ’ ἀνδράσι πανταῦσει Hes. Th. 592.

1468. ἰαφύσεις is exactly equivalent to δυνὶ ὕπει.
1470. ‘Rule dispensed by a woman, and prompted by a spirit like thine own; who, after throwing thine antagonist, savagely fallest with all thy weight upon him’.
1474. Predication by invocation, as often.
1480. ἰχθυ. ἵχθυρος τοῦ πετανδρᾶ ἀλμα Suid. s. v. Χειρότεινου ἰχθυς τῆς ἰχθυρῆς ἤχητον Suid. s. v.
1482. καλεῖς. ἀλμα (ἀλμα wrongly, in Didot's Edition by E. A. Ahrens). ἀλμα is 'an allele' ἀλμα ἀλμα τυπώμενες ἀλμα διαφθορά χυτὸν τῷ τῶν ἀλμα μὴ πρὸς παιδας ἀλλὰ ἄνθρωπος πτετοῦται καὶ μὴ πρὸς ἢ χαραγμένων μακρὺν ἀλλὰ καὶ παράλληλον ἔχει τινα Suid. s. v. Hesiod's lines about the hawk and nightingale are an ἀλμα Op. 206.
1486. From Hes. Op. 667 ἐν τοῖς γὰρ τέλος ἄστιν ἄρας ἄγαθῶν τε κακῶν τε, and Theognis 172 οὐ τοί θεοὶ θεοὶ γίγνονται ἄνθρωπος. οὐ τοὶ ἄγαθοι οὐ τοῖς κακῶ οὐ τοῖς. So Cleanthes, Hymn to Zeus, v. 15. But Pythagoras according to Iamb. 178 ἐκεῖς οἱ θεοί τῶν κακῶν θαυμάτων οὐκ. How he proved it is not told. There is a sentence in Seneca 'quidquid facimus mortale genus, quidquid patimur venit ex alto'.
1591. ἀγαθοῖς πρὸς τοῖς εἰρημένοις Phæo Suid. s. v.
1501. ἀλάστορος. ἀλάστοροι καὶ παλαιότεροι ἀναμάζοντας διὶ ἀλάστοροι τῶν καὶ παλαιών μικρότερον μυθίμας ἐπανομάζοντας Plut. de Def. Or. 15.
1507. 'Whence, whence would he come? ἐστὶ τὸ μὲν πω Ἰάσον. τιθέμενον ἀντὶ τοῦ ποδίν Suid. s. v. πόμαλα.
1526. ἀγάμα ἄδω τοῦ ἄγαμος ξίφος ἐπὶ μεταφοράς τῶν σταθμῶν τῶν ἱστην ἱστην ἱστην E. M. s. v.
1534. καθ' ἵ άν' ἵ άν' οὐρανόν ζωον δέλτα καὶ πτετοῦται σήμα τείνει Hes. Sc. 384.
1539. ἐν ὀφειτοῖς ἀγαθοῖς of the vase in which Ἔλπις was confined Hes. Op. 96.
1544. ὃ κἀκα τῆς ἀλάστορος μὴ νεκρὸν μὲ ἀγαθῶν Babr. 14.
1547. In prose ἐπαινομένος ἐπιτάφιος. ἐλάστει ἐπιβαλλομένοι Suid. s. v.
1550. πνεῦμα. 'perform its task of praise' as at v. 354.
1562. οὐ δὲ τρέφεται τοῦ τόπου τρέφει Philost. Her. p. 12 B.
1566. ἄθαλμοι προσκαλούσαι Suid. s. v. ἐπείναι δὲ δαίμον τῶν προσκόπων Dion. Hal. 7. in Suid., of Regulus.
1579. ἡλιώνες. φύλακες ἐντῶν ἀνθρώπων. οἱ μὲν φυλάσσουσιν τὸ
1586. ἑρμίων ὑφαντῶν ἀμφιβιβαζοτέρων Soph. Trach. 1051.
1585. Lit. ‘being disputable in his rule’ i.e. liable to have his
claims to the throne disputed.
1588. ἑβρετ’ ἐν λιταῖς Ἀσχ. Supp. 270.
1590. The following passage is ascribed to Hecateus by Natal.
Com. 9, 9, cited by Klausen, Hecat. Fr. p. 157; ἦ
(Δίς) αὐτοῖ (οἱ Λυκάδοις παιδεῖς) καλέσκοντες ἐπὶ ξίνια.
ἐνα τῶν ἐπικυρίων παιδαρίων φάττουσι καὶ τὰ σπλάγχνα
συμμίξαντες παρέβαλτο τῇ τραπέζῃ. τὸ δ᾽ ἐν Σεος
δεννάκας καὶ μυσαρκλείς τὸν μὲν τράπεζαν ἀνέτρεψαν κτλ.
If it is rightly ascribed to Hecateus Ἀσχ. imitated
him in several particulars.
1591. The spurious verse was clearly made up of glosses. (πατήρ
ν. 1590) Ἀτρέδως (εὐθύμως ν. 1592) προβόμος ἡ φίλως
(τῶμὶ ν. 1592) πατρί. So Enger and Schutz.
1594. ποδήν are the joints attached to the feet i.e. the toes.
χειρῶν ἄκρως κτένας is in the style of Hesiod’s πεντή
dεξαῖο the trunk with five branches i.e. the hand.
1597. ἐθείνει occurs three times in Hes. Op. ἀποτύν. σωτῆς,
E. M. s. v. ἄσωτος, in a transitive sense will mean
‘saving’ and ἄσωτος applied to things will be ‘not
saving’ i.e. costing much, or, expensive.
1599. ὁ Ἀτρέδως ἀπεράντως ἀπεικάγκασαν Alciph. 3. 7. 2.
1601. ἐν ἀρέας ὑπεικαὶ μέρες; συριστόμιμη ὡς ἀκεῖνος Suid. S. v. ἄρας.
1605, 6. ἐπὶ μὲν ἐν τοῖς ἄνθρωποι ὀντά Hom. Il. 6. 222. παῖς ἐν
Atreus killed and cooked twelve children of all ages,
and feasted a whole party of people with their flesh,
is not only irresistibly ludicrous, but is absolutely
without foundation in any tradition respecting this or
any similar story.
1608. ἐυαίσθησ. ‘absent from the house at the time of the mur-
der’. It means nothing more; perhaps only ‘not in
the room when he was killed’.
1612. Enger translates ‘I do not think much of a coward’s insolence’.
1613. ὡς ἐν evidently follows ἡγώ μὲν implied in ἐσβάω.
1617. νέφτερος- κατάθετερος Suid. s. v. who connects it with ἱερός
νέφτερος.
1626. ἀνδρὶ στρατηγῷ. 'a man and leader of men'.
1640. ξύλῳν δύσκολον Theogn. 847.
1641. λιμὸν ἕνεκα συνοικίσαμε. ἰσμαυρί θεῦ Simonid. περὶ γυν. 101. τοῖς τῶν λιμῶν συνοικίζετε Alciph. 1. 20. 2.
1650. From Hes. Sc. 119 ὁμέτερ τιλοῦ ὑσμένιν Hes. Sc. 119. λόχος σύστημα ἐς ἄνδρῶν ὑπότ: οἱ υἱ. δὲ ἐς ἄνδρῶν ἐβ'.
οἱ υἱ. δὲ ἐς τι. Suid. s. v.
1651. πρόκειται ἧκεν τῷ ξίφως ἀντὶ τοῦ γυμνοῦ Suid. s. v.
1653. Chorus in Sept. 263 σὺν ἄλλους πείσομαι τῷ μύρσιμον. to which Eteocles replies τούτ' ἀντὶ ἐκεῖνον τούτος αἴρομαι σθέν. τεισπάσκον στ' αἴρομαι Choephr. 551. In addition to the fact that εφ and αφ cannot be distinguished in the Medicean Ms., there is no doubt that αἴρομαι is right, were they ever so unlike.
1655. ἐξεμμὴ βέρος Pers. 222. The idea is taken from Hom. II. 19. 222 ἀφὰ το φυλόπιδος πέλαται κήρος ἀνθρώπωσιν. ἦντε πλεῖστον μὲν καλὰμν χωνὶ καλὰς ἧκεν. ἀντὶς τῇ ἐγκύσισε ἐκεῖνον πλην πλὴν διὰ τάλαντα Ζεὺς. ἰσμαυρί 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. οὗτ ἐν δεχομένῃ ἕκειν τιμᾶς σθέν Eum. 228.
1660. ἡνὶ is a solid hoof like that of a horse; ἡνὶ 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. μιαῖνων εὐσεβείαν Sept. 344. 1672. For the proper case with προτιμᾶν see Eum. 640, 739. The Ed. T. of Soph., and the Ion of Eur. also end with trochaic tetrameters.
EXPLANATION OF THE METRES.

Prologue: vv. 1—38, iambic trimeters.

According to Professor Weil iambic systems are composed of periods which correspond in number of lines, and consist of members also corresponding in number of lines, both periods (periodi) and members (cola, articuli) having for the most part a definite relation to one another in meaning. This symmetry arose, he says, from the correspondence of the choral odes; for tragedy was at first one chorus; and Æschylus who introduced the iambic and trochaic systems would naturally make them resemble the chorus in the responsum of their several periods. This theory has not yet been fairly tested, nor had Professor Weil discovered it when he edited his Agamemnon in the year 1858. His own account of it is to be found in his edition of the Choëphorœ page V foll., and its application to the Agamemnon in his Eumenides page 125 foll. The ordinary notation is adopted in the present edition, and no lacunae 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 φυτὸ
φυτική count as a verse.

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

(1) 10 anapaestic systems: 5 (6,6, 4½, 7½, 4½) = 28½ lines, relating to the past; the march from Argos, the sin of Paris, the certainty of vengeance: and 5 (10, 4, 3½,
4\frac{1}{2}, 6\frac{1}{2}) = 28\frac{1}{2} relating to the present, and the action of the drama. This requires Enger’s text at vv. 42, 66.

(2) An ode consisting of strophe, antistrophe, epodus. The verses of the str. and antistr., vv. 104—139, are:

1. dactylic hexam. 2. dactylic pentam. 3. dactylic dim. 4. dactylic trim. 5. iambic dipodia, dactylic tetram. 6. dactylic dim. 7. dactylic hexam. 8. dactylic dim. 9. dactylic octam. 10. iambic dip., dactylic tetram. 11. dactylic trim. 12. dactylic hexam. 13. iambic dim. 14. dactylic tetram., ecbasis i.e. a base, in form, taking the place of a trochaic clausula. (All dact. orders are cat.)

The epodus vv. 140—159.


(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 trip. 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., cretic. 6. iambic dip., trochaic trip. 7. iambic dip., cretic trim. 8. log. (iambic dip., trochaic trip., dactyl, trochaic dip.)

First Episode: iambic trimeters, vv. 258—354.

First Stasimon, consisting of,
(1) three anapaestic systems: 2, 4½, 5. vv. 355—366:
(2) an ode of three strophes and antistrophes and an epodus, vv. 367—488.

Str. ά. 1, 2. anacr., base (or bacchius, or syncopated iambic dip.), troch. trip. 3. anacr., troch. dip., troch. trip. 4. iambic dip., cretic dim. 5, 6. iambic dip., cretic. 7, 8. anacr., base, cretic. 9, 10. anacr., base, trochaic trip. 11. iambic dip., cretic dim., trochaic trip. 12. log. (dactyl, trochaic dip. 13, 14. Pherecratic (base, dactylic dim.) 15. Glyconic (base, dactyl, cretic.), Pherecratic.

N.B. Cretic is only a convenient name for a trochaic dip. cat., and a trochaic trip. is called an Ithyphallic. In the same way a verse which consists of cretics having the arsis uniformly resolved is called Poenonic. This multiplication, however, of technical terms which are not absolutely necessary is unscientific, and bears the appearance of pedantry. Probably all metres could be fully explained by the use of about a score technical terms.

Str. ή. 1. iambic dip., cretic dim. 2. iambic dip., cretic, trochaic trip. 3. iambic hexapodia. 4. anacr., base, trochaic trip. cat. 5. iambic pentap. 6. iambic dip., trochaic trip. 7, 8. iambic dip., trochaic dim. cat. 9. iambic dip., cretic, trochaic trip. cat. 10. iambic dim. 11. iambic dip., cretic. 12. cretic, trochaic trip. 13, 14, 15. as in strophe ά.

Str. χ'. 1. iambic dip., cretic dim. 2. iambic dip., trochaic dim. cat. 3, 4. iambic dip., cretic. 5. trochaic order: three trochaic dimeters cat. 6 iambic order: two iambic dimeters. 7. log. (iambic dim., dactyl, trochaic trip. cat. dactyl, trochaic trip. cat., dactyl, trochaic trip. cat., dactyl, trochaic dip.) 8, 9, 10, as 13, 14, 15 in ά. β.

Epodus. 1, 2. iambic dip., cretic. 3. trochaic dim. cat. 4, 5. iambic trim. 6. iambic dip., cretic. 7. 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 Stasimon: an ode of four strophes and antistrophes, vv. 681—782.

Str. ǎ 1. two trochaic dimeters cat. 2. trochaic dim. cat., cretic, trochaic dim. cat. 3. trochaic dim. cat. 4. log. (dactyl, trochee, cretic; dactyl, trochee, cretic; dactyl, trochee, dactyl, choriambic dim., dactyl, trochee, cretic; dactyl, trochee, cretic; choriambus, dactyl, trochee, cretic; dactyl, trochaic trim.) 5. log. (base, dactyl, cretic, dactyl, trochaic dip.) 6. Pherecratic (base ὤτο; dactylic dim.)

Str. β. 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. γ. 1. iambic dip., trochaic dip., three trochaic trimeters cat.; trochaic dip., trochaic trim. 2. dactyl, trochaic trim. cat. 3. log. (base, dactyl, cretic; choriambus dim.; dactyl, trochaic trim. cat.; choriambus trim., dactylic dim.) 4. anacr., base, dactylic dim., (monosyllabic catalexis). 5. pherecratic (base, dactylic dim.)


N.B. In verse 4 the cretic order is either catalectic, or has the last syllable common.


Third Stasimon: an ode of two strophes and antistrophes vv. 975—1034.

Str. ǎ 1, 2. trochaic dim. cat. 3. trochaic dip., trochaic trim. 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. β. 1 pæonic trim. 2. ionic a minore (= anacr. ὤτο and base — —), two dactylic trimeters cat. 3. log. (dactyl, choriambus dim., dactyl, trochaic dip.) 4, 5, 6,
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7, 8, 9. trochaic dim. cat. 10. base, dactylic heptam. 11. trochaic dim. cat.

Str. α. 1, 2. bacchiae dim. 
Str. β'. 1. bacchiae dim. 2. bacchius, dochmius. 3. iambic trim. 
Str. γ'. 1. dochmiac dim. 2. cretic, dochmius. 3. iambic trim. 
Str. δ'. 1. iambic dip., dochmius. 2. trochaic dim. cat. 3. iambic trim. 4. dochmius, cretic tetram. 
Str. ε. 1. dochmiac dim. 2. iambic dim. cat. 3. iambic trim. 4. iambic dip., dochmius. 5. dochmius, cretic dim. Mesostrophe δ: 1, 2. iambic trim. 3, 4. dochmiac dim. 5. dochmius, cretic dim., dochmius. 
Str. ε'. 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3, 4. iambic trim. Mesostrophe β': 1. dochmiac trim. 2. cretic, dochmius. 3. dochmius, cretic dim. 4. dochmiac trim. 
Str. ξ. 1, 2. iambic trip., dochmius. 3. dochmiac trim. 4, 5. iambic trim. Mesostrophe δ': 1. dochmiac dim. 2. iambic dim. 3. dochmiac dim. 4. dochmius, cretic dim. 5. dochmius. 

(3) vv. 1178—1330, iambic trimeters, except v. 1307 φυσφυσικός an iambus. and vv. 1214, 1256, 1315 iambic dipodias. 

Three anaesthetic 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 antistroph vv. 1407—1411; 1426—1430: 
v. 1. dochmius. 2. iambic dim. 3, 4. dochmiac dim. 5. iambic trip. dochmius. 6. pherecratic (base, dactylic dim.) 
Commatica: five strophes and antistrophes alternating with ten anapaestic systems, vv. 1448—1577. 
Str. α. 1. log. (dactyl, cretic, dactyl, cretic, pherecratic.) 2. iambic dip., trochaic trip. 3. log. (dactylic dim., trochaic dip.) 4. trochaic dim. cat. 5. cretic tetram., trochaic dim. cat. 
Str. β'. 1. log. (dactyl, trochaic dip.) 2. log. (dactyl, trochaic dip.) 3. anacr., base, trochaic trip.
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Str. γ. 1. anacr., two bases, dactyl, cretic. 2. ionic a minore, cretic. 3. log. (dactylic dim., trochaic dip.)

Str. ζ. 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. 6. iambic trim. 7. anacr., base, trochaic trip.

Exode: vv. 1578—1673,
vv. 1578—1648, iambic trimeters: vv. 1649—1673 trochaic trimeters catalectic.
A D D I T I O N S.

V. 898, Commentary. The experiments of Professor Burmeister have proved that this is incorrect. Breathing is the true cause of the sound made by insects, which is in reality a whistle. Insects hum after their wings are cut off, but not when the air-holes of the thorax are closed up. Again, the common house-fly, for instance, does not always hum during its flight.

V. 1110. ‘And then he adjusted it very carefully in his grasp, and made two or three experimental picks with it in the air’. The murderer in ‘Uncle Silas’ by J. S. Le Fanu, Vol. III. p. 302.

Having at length, August 7th. 1868, obtained a copy of Canter’s edition, after the final impression of all these sheets except the last, I am enabled to give a short description of that rare book. It is in 32mo., 3 inches broad by 4½ long, and about ¼ of an inch thick. It contains 368 pages. The critical notes to the seven plays take up 12½ of these little pages. Here is a translation of the Title-page: ‘The Seven Tragedies of Æschylus. In which besides the removal of an infinite number of blemishes, the structure of the odes, which was hitherto unknown, is now first explained; by William Canter of Utrecht. Published at Antwerp, from the press of Christopher Plantinus. 1580.’ It is dedicated in Greek to Peter Victorius, whose text Canter adopts without inserting his own corrections. At the end we have the Approbatio of ‘Thomas Gozeus a Bellomonte, Professor of Theology and Inspector of Books’: ‘I have read through a Sophocles and Æschylus and the observations made upon them by William
Canter, and have found nothing objectionable. Done at Louvain, April 1, 1570."

Canter prefaces his critical notes to the Choephoroe as follows: "Quemadmodum haec tragodia principio caret, sic etiam iis que insuper præponi debent, destituitur: quorum nos utrique, quantum poterimus adferemus remedii. Hæc igitur præponenda sunt.

"Τιθέσεις τῆς τοῦ Λισσέλου Τραγωδίας, ἡ διηγαφθείσαι λειψάθροι. Ἡ μὲν σκηνή τοῦ δράματος ἐν Ἀργοὶ ὑπάκουεται ὅ ἐν χορὸς ἐν παρθένων ἀντικυιν συνώπτων, ἢ τὰς χοιρας πρὸς τὴν Ἀγάμεμνονος τάφον κομίζουσιν. η δ' ὑπάθεις. Ὀρέστης ἐκ Φυγῆς ἐπικινδύνου, καὶ τὴν τε Κλυταιμνησταῖν ἢμα καὶ τὴν Αἰγίσθον κτιών.

This Argument, it will be observed, is 'about four lines' as I have supposed above. παρθένων is wrong: it should be γυναικῶν. ἀντικύια is right; as I have proved at p. XII of my Choephoroe, independently of Canter. With reference to the lacuna in the Prologue of the Choephoroe he says: "Jam quod ad principium tragœdisi pertinet, id nobis fere to:um conservavit in Ranis Aristophanes."

THE END.
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