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1842–1883

For Greek, Latin, and Arabic
Literature
AIΣΧΥΛΟΥ ΕΠΙΤΑ ΕΠΙ ΘΗΒΑΣ

THE

SEVEN AGAINST THEBES

OF

AESCHYLUS

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY, TRANSLATION AND A RECEPTION OF THE MEDICEAN SCHOLIA

BY

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AESCHYLUS
PREFACE.

The present work follows the principles adopted in my edition of the Choephori. Its object is the conscientious interpretation of the Septem as a work of dramatic art and a monument of Greek literature. To this aim all else is subordinate. It has been tempting, and would often have been easy, to expand a note on a point of language, literary art, history, or archaeology until it became virtually a monograph. But whatever contributions such discursiveness might possibly make to general Hellenic study, it is not required of an editor of a play of Aeschylus that he should go beyond the elucidation of the work before him. The proposed dimensions of the volume have also to be considered.

The questions which an editor is called upon to meet appear to be these. In what circumstances and with what motives—if there are other motives than simple impulse to dramatic creation—was the piece produced? Whence did the poet derive his material, and with what effectiveness of art does he use it? How did his play 'strike a contemporary,' and, if it strikes us differently, what are the causes of this difference of effect? What precisely did his lines mean to those of his audience whose intelligence responded to the demands made upon it, or, to put the question otherwise, why does he select this or that word or phrase, and this or that place for it, rather than any other? And, finally, how far is the text before us presumably that which Aeschylus actually wrote?

Before attempting to answer these questions much is demanded of an editor. Textual criticism, for example, is an exceedingly subtle thing, and should indeed be πολλής πείρας τελευταίον ἐπεγέννημα. It is not sufficient that the critic should
be versed in palaeography and should know the Greek of the
dictionaries and grammars. He must have cultivated a lively
sense of the possibilities of that language in respects concerning
which the grammars and dictionaries can hardly be exhaustive
or definitive. He must also have steeped himself perpetually
and for years in the Greek of the particular author, until, so far
as is humanly possible, he gets to know and sympathise with
the workings of that author's mind and his idiosyncrasies of
style. He must have endeavoured to live mentally in the age
and amid the ideas of the author's environment. Nor will all
this equip him for the adequate comprehension of any great
poetry unless he himself possesses some measure of the poetic
sense and imagination.

A competent interpreter of a work of Aeschylus will return
again and again to the piece (nonum in annum), until he
possesses it thoroughly and is keenly alive to all its suggestions
and problems. He will, thus prepared, read with alertness all
Greek writing of repute, to see if perchance he may be able
to illustrate those suggestions or solve those problems. It is
astonishing how often this practice will supply the complete
vindication of a suspected text, parallels to doubted phrases
and meanings, elucidations of puzzling expressions and figures.
Nor should the student stop at Greek. The mind of a Shake-
speare or a Dante is frequently found to work with a startling
similarity to that of Aeschylus. Bold figures, often traduced as
'grotesque,' occur sometimes identically, sometimes with close
analogy, in such great moderns.

It is after at least a fair degree of such preparation, and in
this spirit, that I have endeavoured to interpret the Septem.
The result is perhaps what may be called a 'conservative' text.
This, however, does not mean that emendation is avoided, or
previous conjectures rejected, where a passage is demonstrably
corrupt, or where its interpretation defies the last effort of con-
scientious research and meditation and the last exercise of such
poetic sense as one may happen to be blessed with. Moreover
there is all the difference in the world between, on the one hand,
restoring a missing stone in an ancient building or filling up a
defective place in an injured tracery whose pattern is manifest,
and, on the other, chipping off an architectural ornament and substituting another (in a kind of critical putty) which happens to be more to one's fancy.

Dr Wecklein has observed that our respective manners of dealing with Aeschylus differ widely in 'Geschmack.' I am desirous of speaking with all due respect of a scholar who has done such laborious service for students of the poet. He is, however, himself the challenger, and I feel that some answer is due. Perhaps there would be little profit in disputing about 'Geschmack' if the question were purely aesthetic. When, in vv. 321 sq., for the perfectly intelligible and entirely apposite διαμείβαι διωμάτων στυγηρᾶς ὦδόν, Wecklein writes διαμείβαι ὀμφάκων τρυγηρᾶς δρόσου and so alters three words out of four and substitutes a new metaphor, I not only find the conjecture technically improbable, but my own 'Geschmack' instinctively recoils from the expression itself. Probably, however, no amount of disquisition on such a question could prove very convincing. It is more a matter for feeling than for demonstration. But the question here goes much deeper than that of aesthetic taste. We are compelled to ask whether any editor can claim the moral right to cast out three excellent words, to present us with three others, suggested by superficial considerations and very questionable taste, and to print them in an educational text as the writing of the poet. The same editor acknowledges a similar difference between our notions of what is 'nützlich.' To me the 'useful' is that which helps to a luminous comprehension of the poet. What it is to Dr Wecklein appears from the foregoing instance as well as from the following passage: 'Die Sage, dass zwei Brüder sich gegenseitig töten, kann sehr wohl auf den Wechsel von Tag und Nacht bezogen werden. Der eine Bruder, Eteokles, erscheint als der unholde, finstere, der andere, Polynikes, als der milde.' In what way this remarkable application of the discredited 'solar myth' interpretation can help us to understand Aeschylus I cannot conceive. Nor can anyone have read the Septem very intelligently if he deduces from it this particular distinction between the brothers. While, therefore, there is every reason to be grateful to Wecklein for various subsidia highly valuable to an editor, one may not
regret that there is room for the exercise of a 'Geschmack' and a sense of 'Nützlichkeit' differing widely from his.

Of previous editions of the Septem I have chiefly consulted those of Hermann, Paley, Weil, Wecklein, Verrall and Sidgwick, and I have found profit in Dr Headlam's pamphlet On Editing Aeschylus as well as in sundry other contributions of his to the study of Aeschylus. It is increasingly difficult, especially in this part of the world, to make acquaintance with all the notes or articles which have appeared only in periodicals, but I have carefully studied such as have been accessible to me. Extremely helpful have been the monograph Theben by Fabricius and the notes and references in Frazer's Pausanias which deal with Thebes and its story. It will, I trust, be found that due acknowledgment has been made in all cases in which I am conscious of appreciable assistance.

Had Dr Way's admirable verse translation been in my hands while I was preparing this work, I should have been tempted to make a very free use of it, and should have been indebted to it for frequent inspiration.

In selecting for mention various critical conjectures which I have not seen fit to place in the text I have been guided partly by the degree of their technical excellence, and partly by a desire to show that a note is not superfluous. The fact that a number of conjectures have been made upon a passage which I believe to be sound is sufficient evidence that it requires discussion and support.

I have to thank my friend Dr Leeper, Warden of Trinity College in this University, for his usual scholarly criticism of my work in proof. To him I owe the parallel passages quoted in Appendix B, some of which come from his own ripe reading, others from the collection of illustrations by Boyes. I am also especially indebted to the staff of the Cambridge University Press for the scholarly vigilance exercised during the printing of the book.

Melbourne,
December 1907.
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INTRODUCTION.

A. PRIMITIVE THEBES, ARGOS AND THE THEBAN SAGAS.

§ 1. It was natural that the plains about Thebes should have been a centre of conflict from the earliest times. The θέσην Βοιωτίων was "Aρεσκόρχήστρα for untold ages before of Epaminondas so described it. Primitive struggles are for food-supplying lands and key-positions. Men seldom fight for mere fighting’s sake or for idle sentiment; their purpose is to secure the means of subsistence or points of vantage. The historical wars for the Thyrean and Lelantine plains are but the counterpart of many others which were prehistoric. The levels of Boeotia were famous for their fertility. Though not large in extent for another country, they are large for Greece and exceptionally well watered. Not Argos with its Inachus, nor Sparta with its Eurotas, nor Calydon with its Euenus, could fairly rival the territory of the city of Ismenus and Dirce. In size the Boeotian plains were second only to those of Thessaly, while in point of central position they were superior. Lying in the trade route between Chalcis and the Corinthian Gulf, and directly in the midway of all land-transit from Northern Greece to the Peloponnese, it was inevitable that such a region should be a bone of contention. It was inevitable also that it should be one of the most populous parts of prehistoric Greece.

1 Plut. Marcell. 21.
2 Hesiod (Op. 161 sqq.) is probably much nearer the truth than the Thesais when he makes the ἱερας fall at Thebes fighting μεθισ τετ’ οἰκείν ἔοιχαν.
3 ἀναφορά τοι τῆς θέσης, Luc. Char. 24.
5 Euripides (fr. 515) speaks of the πεδία εὔθαλμων of Calydon.
INTRODUCTION.

In 'Mycenaean' or pre-Hellenic times Thebes was already strongly fortified. From the earliest Hellenic date it was famous for its walls. Only by supposing them to have been built in times beyond the memory of man can we account for the myth which attributed them to the miraculous lyre of Amphion. It is only when a structure is of unusual form or strength, and when the record of its building is lost in the immemorial past, that its origin calls (as at Thebes and Troy) for a miracle, or (as with the Athenian Acropolis) for the work of Giants or (as at Tiryns) of Cyclopes. In Teutonic lands the builder is apt to be the Devil. Early Thebes must also have been a place of exceptional size, otherwise its 'seven gates' would not have existed in Homeric times, nor would the description have been applied at all, if there had been no special admiration for an unusual fact. Thebes possessed seven gates because it was extensive enough to make them convenient. Nothing could better illustrate the importance of the place than the fact that, in the historical period, eight roads are known to have led from it towards different points of the compass. It is no wonder, therefore, that various tribes contended for it, nor that it passed through many hands. Moreover, since Thebes was the centre for a northern group of 'Mycenaean' communities, while Argos was the centre of a southern group, it is easily understood that contests of strength might chiefly occur between these two predominant cities even in pre-Hellenic days.

§ 2. We cannot hope to convert the legends of Thebes into rational and systematic history. That it was thus ancient and important is certain. That it in some way received a Phoenician

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2 Eur. Phoen. 813 sqq., Apoll. Rhod. 1. 736 sqq., Paus. 9. 5. 7, Apollod. 3. 5. 5, Hor. Od. 3. 11. 2, &c.
3 Harrison Primitive Athens pp. 22 sqq.
5 II. 4. 466, Od. 11. 260. To dispute the existence of seven gates appears to be a perversity of scepticism. See §§ 14, 16.
settlement is now scarcely to be doubted. Its position is one upon which the trading and exploiting Phoenicians would be eager to seize if they could, and there is nothing laudable in the positiveness which would brush aside all the tradition concerning 'Cadmus' as if it were empty imagining. Modern research is but making us the better aware of the width of Phoenician activity and settlement. Those who doubt whether Phoenicians would proceed inland to Thebes have perhaps rather looked at the map than realised the distances. The enterprising people who could establish colonies and develop a powerful empire in the Western Mediterranean, who could occupy profitable regions of Thrace and islands at all points of the Aegean, and who certainly made some sort of settlement in the Attic Melite, were not likely to shrink from entering a tempting land to the extent of a dozen miles from the coast and grasping a site which commanded the trade route from Chalcis to the Gulf of the Western Sea. That they should have traded across that isthmus (as Strabo rightly calls it) was practically inevitable. That a body of them should have established themselves in its midst—whether after conflict with the natives or in amity—is entirely natural. When a consensus of ancient tradition asserts that the Phoenicians did a certain thing, it is surely no answer to retort that the story sounds romantic, and that one would not have thought the thing a priori likely. In point of fact nothing could be more likely. The only argument against the Phoenicians seizing upon the

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1 Poets would naturally conceive of a time when there was no Thebes, and when the region was a forest (Hymn. Apoll. 225). Of the founding itself there were two versions. Thus Homer (Od. 11. 260) makes Amphion and Zethus 'the first' who ιτεμα and ντυμα (cf. Apoll. Rhod. 1. 736). Others (e.g. Eur. Bacch. 171) attribute the work to Cadmus. Strabo (9. 2. 3) has it that Cadmus with his Phoenicians τῷ Μακεδονὶ ιστιανε ὅ τις θυσία τῇ Καβάσῳ αὐτοκτων. The truth seems to be that the notion of Cadmus 'founding Thebes' (whereas he probably only founded a new polity with a mixed people) was naturally regarded as incompatible with the old tradition of Amphion and Zethus. Some left the contradiction, others attempted to remove it by placing the brothers later than Cadmus.

2 It is perhaps no unlikely guess that when Cadmus 'cast stones' among the 'earthborn' Sparti (Pherecyd. ο. Απολλ. 3. 4. 1) and set them killing each other, he was but stirring up feud among the autochthonous tribes and taking advantage of the situation.
attractive site of Thebes would lie in their manifest inability to
do anything of the kind. But there is no more reason why
they should be unable to occupy the Cadmean hill than why
they should be unable to occupy Mt Eryx. Whether their
leader was actually named 'Cadmus' and the Cadmea was
named after him, is not perhaps a question of much moment;
but there is nothing improbable in such a tradition. The
modern world is apt to scorn the mention of the ἑκώνυμος of
antiquity, although names like Tasmania or Bolivia contain
nothing surprising. In the absence of recorded evidence the
statement that Rhodesia is named after a certain Rhodes, who
lies buried at a certain spot on the Matopo Hills, might be
matter for scepticism in the fifth millennium A.D.; nevertheless
the statement would be literally true. Those who have made
most study of local traditions are least inclined to deny them
some sort of foundation, and investigation or accidental dis-
covery often proves them to be surprisingly near the truth.
At a time when 'Minos' is becoming almost a historical
personage, and when the traditions recorded by Herodotus
and Thucydides are being in a large measure converted
into historical fact, it may be hoped that there will be some
stay to the facile dismissal of Cadmus and his Phoenicians.
Most of the details concerning them may have won their way
ἐκ τὸ μυθόδες, and the legends of Cadmus may be garnished
with much pre-Phoenician and post-Phoenician circumstance,
but we have little right to cast aside contemptuously the main
item in the tradition itself. That Thebes did not remain
Phoenician, nor even become in any marked degree Phoenician
in character, is not to be wondered at. Probably Phoenicians
never formed any large part of the population. The dominant
families were always Sparti, that is to say, natives of the soil.
Even a considerable Phoenician element would soon be merged,
especially if there is a basis of fact to the story that Thebes fell
to the 'Epigoni,' who were Achaeans. Nor can we disregard
the legend that Cadmus 'withdrew' to Illyria. The 'Boeotians,'
who entered later from Thessaly, were true Hellenes. Whether
or not Κάθυς has to do with Qēdem, or Ἰσμύνις with Ėkham.

1 Thuc. i. 12.
RELATIONS OF ARGOS AND THEBES

may be beyond decision, but the worship of the Cabiri and the special prominence of the oriental Sphinx at Thebes are strong arguments for the Phoenician occupation. It is also some excess of audacity to deny that "Ογας (or "Ογγς) was the name of a Phoenician goddess, when writers who could have been confuted out of the mouth of living Phoenicians assert it. Important too is the prominence of Aphrodite among the Theban deities.

§ 3. If the relations between the Phoenicians of Cadmus and the earlier inhabitants are uncertain, no less uncertain are those between the Cadmean Thebans and the various Hellenic septs who contended on this dancing-ground of Area. The one conclusion which stands out clearly is that between Thebes and Argos there were intimate relations and acute rivalries, followed by more than one war. At a time when Athens was of comparatively little account—however much, at a later date, her poets may have attempted to glorify her past by exaggerating the influence of a Theseus or a Demophon—the districts of Argos and Thebes were the two dominant and rival centres of Greece. The city on the Inachus, with an empire including Corinth, commanded the passage from the Corinthian to the Argolic and Sunian gulfs, as well as that along the Corinthian isthmus. The city on the Isemenus held a similarly commanding position further north. Though con-

1 Paus. 9. 12. 1 "Ογγς επαρχίαν ἔχον τὸν Θεσείου κολέαν (sc. "Δήλως"). See note to v. 149 of the System, and Frazer's Pausaniae Vol. v. p. 49 for bibliography on the subject.

2 Paus. 9. 16. 3 Ἀφροδίτης καὶ Ἐθέλεις οἱ δύο ἐστὶν οὕτως ὅτι Ἐθέλεις ἐκεῖνα ἀνατύπωσεν Ἀρρένας ἐνα φανερώς ἐπιθυμήσεως ὧν ἐπέκειται τοῖς Ἐθέλεισιν τοῖς Κάθοις ρανεῖ ἐπὶ ξίδων περιπλαγμένοι. She had three forms Ἡρα, Ἡραίος, Ἀφροδιτής. Frazer refers to the Phoenician νάτας (Hdt. 3. 37) or sailors' gods at the prows of ships. See also Farnell Cults of the Greek States 11. p. 635.

3 See further § 7.

4 The rivalry extended to military equipment. To Thebes was credited the invention of the war-chariot (Crates al. 1. 10 Θήριον ἰδίᾳ τύχῃ τῷ Ἐθέλεισι διὰ γαμμένον κυνικὸν νῦντα), while Argos invented the better shield (Pind. fr. 83. 5 ἐνεποῦ ἤτο "Ἀργείων ἀμών Θητάνων). For the Theban chariot (which naturally does not appear in the System, since the Thebans are μεγαβλήται) cf. Pind. I. 7. 23, Soph. Anti. 148, 844, Eur. H. F. 46. Both regions were famous for their horses, cf. Pind. P. 9. 50, Eur. Phoeb. 17 with Eur. Suppl. 364.

T. S. C. T.
INTRODUCTION.

...licts were certain to ensue, and though it is naturally these which figure in saga and epic, other and more peaceful relations existed. There was rivalry, but there was evidently also much passing to and fro and frequent inter-marriage. Around Argos centre various cycles of events, around Thebes centre other cycles. To compare these cycles is to discover many points of contact. With the legends of Argos the legends of Calydon also tend to associate themselves. We cannot but recognise that at the date when the sagas arose there were widespread relationships and clan-leagues between the Hellenic petty kings or feudal chiefs.

Of whatever stock—mixed Hellenic and pre-Hellenic—we are to suppose the earliest Cadmeans to have been, it is clear that the dynasty of the Labdacidae is regarded by old poetry as thoroughly Hellenic, in line with the rulers of Argos or Calydon. The ‘Cadmeans’ of their day are not indeed ‘Achaeans’, but it is evident that in pre-epic times some branch of the Hellenic stock had found its way into what was afterwards called Boeotia, and had Hellenised the Thebans. Their town is still ‘Cadmea’, and they call themselves ‘Cadmeans’, but they are Hellenic in their rulers and in their speech and civilisation. Those rulers have their inter-marriages with Achaeans of the

1 Thus Niobe, sister of Pelops, marries Amphion of Thebes. Amphitrion had withdrawn from Mycenae to Thebes, where he had married his son Heracles to Megara, daughter of Creon; subsequently Heracles (Eur. H. F. 15) ’Ἀργείδας νήφης καὶ Κυκλοντιόν νήφον ἔφη' ἐκλέξα. (The service of Heracles to Eurytheus looks suspiciously like a period of vassalage for Thebes.) Further intercourse is shown by the harbouring of Laius by Pelops as well as of Polyneices by Adrastus.

2 Thus Tydeus came to Adrastus, and Diomede is assisted by Sthenelus of Argos in an invasion of Calydon in order to restore his grandfather Oeneus. Cf. also the league of the Calydonian boar-hunt.


4 S. c. T. 73, where the Cadmeans use the φθυγγον 'Ελλάδων. I draw from this a different conclusion to that of Verrall (Introd. p. xviii). He takes 'Ελλάδων in its narrower ethnological sense, and considers that it distinguishes the true 'Ελλάδης from the Achaeans, to whom the word does not originally apply. I feel that this would have been unintelligible to the audience. Rather the point is that, though Cadmus was Phoenician, the Cadmeans are now as 'Greek' as the Achaeans. (The true 'Boeotians' are said by Thucyd. (i. 12) to have come into the land 'formerly called Καλημῆς' from Arne in Thessaly 60 years after the Trojan war: i.e. three generations later than the war of the Septem.)
THEBAN SAGA-CYCLES

Peloponnesian. They also have their feuds and jealousies with them, and these form excellent pretexts for wars and invasions. There is no reasonable ground for doubting that one such war, fought on a larger scale than usual, is the basis for the bardic poetry of which the cyclic *Thebes* and hence the *Symposium* are an outcome. However much of romance and prodigy may have gathered about it, there is probably this nucleus of historical fact. The war in question is so far like the war against Troy that it began with a large and organised invasion. The king of Argos evidently once held suzerainty over an extensive region, and a number of chiefs were amenable to his orders. Others may have been induced to join with a view to a share in the winnings.

§ 4. The history of the war would be fairly recent when the minstrels of Argos or Thebes began to compose their lays concerning it. In the course of very few generations the sagas which had gathered about it would be numerous, would both deliberately and unconsciously accumulate τὸ θαυμάστων, and would embrace many incompatible elements, exactly as a very few generations were sufficient to develop from the historical nucleus the Carolingian cycle of *chansons de geste* with all their chronological and other huge impossibilities. The early bard was something of a novelist.

Not only were there Boeotian sagas concerning the great war; there were other cycles of Theban story connected with (1) Cadmus and the Sparti, (2) Amphion and Zethus, with Antiope and Dirce, (3) Heracles, (4) Dionysus and Pentheus, (5) Niobe.

1 Cf. Paus. 9. 9. 1 τὸ δὲ τῆλε τοῦτον, ὅπερ ἐνδύμασθαι Ἰλικίας, ἀναλύει πάντως, ἐκ τοῦ μὲν Ἐλλήνων ἐκ τῶν Καλακείων ἵππων ἐκδοθῆσθαι ἐκ τῷ Ἐλλήνων, γενέσθαι λόγον μᾶλλον ἑξιος—a view which is probably correct, although we may not put the same simple trust in legends as did Pausanias.
2 See § 11 and note 6.

3 Among tragedies connected with Theban stories the following are recorded. Aeschylus—*Alcmene, Argos, Epigoni, Laius, Nemea, Niobe, Oedipus, Penthesile, Semele, Sphinx* (satyric); Sophocles—*Alcmene, Amphiaraus, Anaxor, Antigone, Epigoni, Eriphyle, Niobe, Oedipus Tyrannus, Oedipus Colomes*; Euripides—*Alcmene, Antigone, Antiope, Bacchae, Cadmus, Heracles Furens, Hypsipyle, Oedipus, Phoenissae, Suppliants; Theocritus—*Alcmene, Oedipus; Achaeus—Alcmene, Abrautas*; Meletus—*Oedipodas; Astydamas—Perithoepus*.
(6) Oedipus. It was inevitable that there should be confusions between these, and more or less ingenious attempts to combine and relate them in some intelligible order. During the saga-period of the Hellenic world Boeotia was doubtless specially fertile in bards. We are so accustomed to see Boeotia through Athenian spectacles as ἀναλοθητος that we too often forget the significance of 'Helicon,' 'Aonian' Muses, and the legend of Amphion. Hesiod, Pindar and Corinna are not the only poets who sang in Boeotia, and it is apparently to that region that we should look for the earliest stock of those Grecian αλα διδρων which were to take a fuller epic shape in the 10th—8th centuries. The saga-cycle of Thebes was in existence before that of Troy1. In the Homeric poems it is presupposed. It was the fathers who fought for Argos against Thebes; it is the sons who fight at Troy. Nor is this knowledge of Theban story confined to the 'Catalogue', where it might be somewhat suspicious, as coming from a Boeotizer.

§ 5. From the Theban lays and legends, or from the Argive lays and legends relating to Thebes, there emerges the Therbas of the epic cycle. Though, as part of the κύκλος, this is later in taking organised shape than the Iliad, its materials were manifestly older. As in the Iliad, the antique atmosphere must have been preserved with remarkable fidelity. So far as the indications go there must have been comparatively little that the shaping poet—the Ὄμηρος in this case—actually invented in the light of contemporary civilisation and manners. There is no mistaking the remoteness of the period to which we are

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1 Schol. Ven. A on II. 1. 5 says (with a reference to the Cypria of Stasinus) that the earth was overpopulated and called for relief, and that Zeus πρῶτος μὴ ἄθλου καὶ θείων τὸν Θέματος τόλμων and afterwards the Trojan. Similarly Hes. Ὁμ. 161 sqq.

2 II. 4. 370 Agamemnon, addressing Diomede the son of Tydeus and Theneus the son of Capanes, says that Tydeus came with Polynices to Mycenae ἡδον ἀγαλμα, but no contingent was sent because of unfavourable signs. The king of the Καρθαλων was then Eteocles. Diomede retorts (405 sqq.) that the sons are better than the fathers, since ήδε ἡ Θήβη ἔδωκε μοι τὸν θόρον ἄλλα μαχητή: ibid. 6. 232 Diomede was but a little child when ἐν Θήβην ἀνέβηκεν λαός Ἀχαιός. In Od. 10. 450 sqq. Teiresias is the seer, ibid. 11. 150 sqq. Amphion and Zethus are the builders of Thebes. Cf. ibid. 260 (Aicmena), 271 (story of Oedipus and Epicaste).
THE 'THEBAIS.'

carried back. The age of Oedipus is the age when iron was new and somewhat uncanny; it is the age when skill in artistic metal-work was so wonderful a thing that poets asked it to perform miracles. It is also the age before the divinity of the Theban Dionysus or Heracles was recognised. The whole suggestion is at least pre-Dorian.

The cyclic Thebaic must be distinguished from the Thebaic of Antimachus of Colophon, whose work is later than the Septem. He of course drew upon previous Thebaic, but such fragments as remain have no value for the elucidation of Aeschylus. Concerning the cyclic Thebaic there are doubtful points. The whole Theban story includes the war of the 'Septem' and that of the 'Epigoni.' In a narrower sense Θηβαίς may perhaps have described the former, but it appears to have certainly possessed a wider meaning including the latter. The poem is mentioned by Pausanias (9. 9. 5 ὃς ὁ θεάτης ἐστὶ τῶν θεάτων τόσον καὶ ἢν Θηβαίς). He evidently knew it well, since he considers it next in merit to the Iliad and Odyssey. Indeed (says Pausanias) Callinus, the elegiac poet of the early 7th century, attributed it to Homer himself. Besides the Thebaic we hear of Olidwōdia 'by Cinaethon,' of τὰ Οἰλίπωδα ἤ της (Paus. 9. 5. 11), of ἡ Οἰλίπωδα, and of an Ἀμφικαρίου ἐξόλογος ἢς Θηβαίς. How far the various ἤτοι

1 See §9 ad fin.
2 This is surely the natural explanation of the omission of these names from the invocations in the Septem.
3 Antimachus was an elder contemporary of Plato. It is he of whom Horace is thinking (A. P. 146) in his nec veterum Diomedis ab interitis Melangri &c. (see Acnon and Porphyrian ad loc.).
4 The schol. on S. c. T. 149 tells us that Antimachus names the 'Οὐραίων τῶν.
5 The fragments have been collected by Kinkel, to whom many of the accompanying references are due.
6 Schol. Apoll. Rhod. 1. 308 ὃς τῶν Θηβάγων γεγραφέντος φαίνει ὅτι ὑπὲρ τῶν Ἑπιγόνων ἐνθέντον ἀπολύθη Μαυρώ κ.τ.λ. Leutsch thinks the Epigoni was joined to the Thebaic at a later date.
7 This ascription was to be expected. Both Thebaic and Epigoni are credited to Homer in Pseud.-Hdt. Vit. Hom. §9. Cert. Hom. et Hist. p. 333. So Herodotus (4. 31) mentions the Epigoni with doubt εἰ δὲ τὰ ἔργα γε "Ομφρος ταῦτα τὰ ἔργα ἔωτοις.
8 Tab. Borg. in Naples Museum, CIG 6129.
INTRODUCTION.

The Θηβαικά are apt to be all quoted under the title Θηβαικά is scarcely ascertainable. The Thebaïs itself is said¹ to have begun with "Ἀργος δεῦτε, θεά, πολυδήστρον, ἐνθεύν ἄνακτες. This, if true, would suggest that the poem was written from the Argive standpoint.² Since, however, there could be no glory to Argos in the first expedition, it would be necessary to regard the Επιγονι as from the first an intended part or sequel of the Thebaïs. This view is not contradicted by its first line, as quoted by Aristophanes (Pac. 1270), γῦν αἰθ᾽ ὀπλοτέρων ἀνδρῶν ἀρχόμεθα, Μοῦσαι.³

The information to be gathered from and concerning the cyclic Thebaïs is meagre, and may be summarised as follows. We learn (through Athenaeus)⁴ that Oedipus cursed his sons for offering him the cup which he had tabooed, and (through a scholion to Sophocles)⁵ that he cursed them for sending him an inferior joint from the sacrificial victim. By a scholar to Pindar⁶ we are told that the utterance of Adrastus over the pyres of his fallen chiefs ποθεὶς στρατιάς ὄψαλμον ἐμάει, ἦμφοτερον μάτιν τ' ἄγαθον καὶ δουρὶ μάρνασθαι was (according to Asclepiades) taken from the cyclic Thebaïs.⁷ Pausanias (9. 18. 6) says that in the Thebaïs Parthenopaeus was killed by Periclymenus, but in the Theban account by Asphodicus. He also quotes (8. 25. 8) a line telling how Adrastus fled back to Argos εῆματα λυγρὰ φέρων σὺν Ἀρείῳ ἐκανοχάρῃ. Beyond this we can only be sure that the epic gave descriptions of the champions and their accoutrements, that it gave the names of the Theban gates, and that the boasts of Capaneus in particular were worded similarly to those in Aeschylus. In no other way can we account for the close agreement between Aeschylus and Euripides in respect of these several points.

² The Theban account is often differed (Paus. 9. 18. 6).
³ Μοῦσαι is supplied by a scholion, which wrongly attributes the line to Antimachus.
⁴ 465 ε. Eustathius Od. p. 1684 is manifestly copying Athenaeus.
⁵ Oed. Col. 1375. (The reference is in each case to the κακλαυθή Θηβαί, and it is quite possible that Oed. repeated his curse for similar offences. But it may be doubted whether one of the references should not rather be to Antimachus.)
⁶ Od. 6. 15 sqq.
⁷ The change of μάρνασθαι to μάχευσθαι probably gives the actual hexameter.
§ 6. The relative antiquity of the various Theban legends is beyond ascertainment, nor is the question of immediate moment to the comprehension of the Septem. That piece begins with a reference to Cadmus and ends with the disobedience of Antigone to the order of the Theban provisional government. Our concern is with the mind of Aeschylus when writing the play, with the material of tradition which its contents imply, and with the conception of legendary Thebes and of the whole Oedipodean story which it displays.

To Aeschylus the city is the 'city of Cadmus' and its people are 'Cadmeans.' Neither 'Thebes' nor 'Thebans' are to be met with by name. The extant title, though old as Aristophanes', was almost certainly not that assigned by Aeschylus. This persistent avoidance of the contemporary name can scarcely be due to mere artistic cult of antiquarian accuracy. It is by no means to be pressed into showing that in the poet's conception the ancient city was simply identical with the 'Cadmea,' citadel of his own times. Other poets, epic, lyric and dramatic, use the names 'Cadmean' and 'Theban' without discrimination; they place their 'Cadmeans' in 'Thebes.' The cyclic epic was apparently always known as the Thebais, and both Homer and Hesiod speak of 'Thebes' or the 'city of Thebe.' It would have been inevitable for Aeschylus to drop into a mention of 'Thebes,' if he had not been alert and resolute to keep the word out. The cause was political. Thebes and Thebans were in ill odour at Athens, especially since the Persian struggle of twelve years before. At the battle of Plataea it was against the Medizing Thebans that the Athenians were pitted. The use of 'Cadmea' and 'Cadmeans' comes of the tact of the artist. It threw the events back to a time when there were Cadmeans rather than Thebans. The Athenians could spare to these remote ἴπωτες a sympathy which was necessary for the poet's purpose, but which they would not grant to the Thebans of B.C. 467. Doubtless Aeschylus, as artist, carried his imagination /

1 Ran. 1021.
INTRODUCTION.

as completely as possible into the past, but the same might be said of other writers who nevertheless do not avoid the word 'Theban.' In his Phoenissae and Supplices Euripides is no friend of Thebes, and is not dramatically concerned to present a part of its history in a sympathetic light. To him and his audience the Cadmeans are therefore also 'Thebans.'

§ 7. According to the legend commonly received Cadmus, son of Agenor, had come into Boeotia by way of Thrace and Delphi from Phoenicia (whether Tyre or Sidon). Led by a cow with moon-shaped marks upon its flanks, and bidden by the oracle to settle with his σπαρτός at the place where the cow wearied and lay down, he found that spot on a spur of the Teumessian range, where he proceeded to found 'Cadmea.' When he sought to draw water from the neighbouring well of Ares, some of his men were killed by a serpent guarding the water. Having slain the serpent, Cadmus, at the bidding of Athena, sowed its teeth in the ground. From these there sprang up a crop of armed men (the Σπαρτοί), who, upon his casting stones among them (or else from mutual suspicion), slaughtered each other till only five remained. These 'Ares spared,' and from them, as some writers loosely express it, the people of Thebes were descended. The names assigned to the survivors sufficiently indicate that they were manufactured to fit the story, just as the precise shape of the story itself was in all probability due to the otherwise unexplained word Σπαρτοί. To

1 For the narrative see Apollodor. 3. 4. 1, Eur. Phoen. 638 sqq. (with schol.), Apoll. Rhod. 3. 1177, Ph. Sull. 17, Ov. Met. 5. 10.
2 Paus. 9. 12. 1. Some interpret these marks as symbols of the Phoenician moon-goddess. Io is the horned ancestress of the Phoenician Thebans in Eur. Phoen. 348.
3 Variously identified in later times, either (as by Euripides) with the Dircaean fountain (Paraporti, S.W. of Cadmea) or (as by informants of Pausanias) with the Isemian spring. See Fraser on Paus. 9. 10. Ares apparently represents the local deity, who resists the worship of the foreign 'cow.'
4 S. C. T. 399.
5 Eur. H. F. 4 460 δ' ἕναν | σπαρτόν στάχθη ἐθέληταν, δὲ γάρ τινι Ἀρμόν | ὥσπερ' ἄραι διδείς, ὃς σπαρτόν Κάδμου πετάνει, τεταρτόν πετάνει τετάρτην, Apoll. Rhod. 3. 1184, Κάδμου ἄλλης τάξις γεγονέτο διά τοῦ λαοῦ, Soph. O. C. 1593.
6 Έξιος, Εἴδων, Οἰδείς, Πηλος, Τυφέως (Paus. 9. 5. 3, Apollod. 3. 4. 2, schol. Eur. Phoen. 942). These were the names in the cyclic Phoens (see Kinkel Epic. Græc. Frag.)
THE LEGEND OF CADMUS

the mind of Aeschylus the Sparti are manifestly the ancestors of only a portion or aristocracy of the Thebans. Whatever the Σωφρόνιος may have been in sober fact, it can be gathered that they represent a non-Phoenician element in the early Cadmean-Theban population. That population would seem to have been formed by an amalgamation of the Phoenicians with the αὐτόχθόνες (or γενετοί) whom Cadmus had craftily set at feud with each other.

Cadmus himself married Harmonia, daughter of Ares and Aphrodite, and all the great Olympians came to the marriage in the Cadmea. The children of the marriage were Autonoe, Ino, Semele, Agave, and Polydorus, who also play their larger or smaller parts in Theban saga. As leader of the Phoenicians Cadmus might be called figuratively their 'father.' As founder of the ξυνοικοεῖς he was the 'father' of Thebes. From him also was traditionally descended the royal line. For these reasons it was a habit of poetry to speak of the Thebans as 'sons of Cadmus' (Καδμοῖοι) or 'descendants of Cadmus' (Καδμογενεῖς). If logically there is a contradiction between this expression applied to the whole people and Σωφρόνιος ἄνδρας applied to a portion of it, poetically the contradiction is scarcely worth regard.

1 S. c. T. 309. So Eur. Suppl. 702, I. A. 250, Plut. Mor. 563. They were traditionally body-marked with a λέες (Ar. Prop. 16, Dio Chrys. 4. 23).

2 The account of Pausanias (9. 5. 1) is probably not far from the truth. The Theban territory, 'they say,' was first occupied by Θεσπόρος, whose king was ἄριστος Θεσπόρος, whence 'the majority of the poets' apply the title Θεσπόρος to Thebes (S. c. T. 308, Soph. O. C. 176p, Ap. Rhod. 2. 1177). Subsequently came the Hyantes and Aones. Cadmus and his Phoenician force came and conquered, but permitted the Aones to remain and άπαντοιδόν τώς Θεσπόρως. The Aones had formerly lived here κόσμος, but Cadmus founded τοὺς πόλεις τής καλώμου τῆς καὶ ἐν ἡμῖν Κάδμων (i.e. he founded the new polity there).

3 The legend probably means that the claims of the local Ares and the Phoenician Aphrodite were adjusted, and that all the chief deities recognised in the Hellenic Pantheon were received into Cadmean-Theban worship. The story of this visit of the gods (Apollod. 3. 4. 2) must have been well known, cf. Theogn. 15.


5 Whether the subsequent withdrawal or ejection of Cadmus (Apollod. 3. 5. 4, Paus. 9. 5. 3) is based on an actual migration or ejection of a large part of the Phoenician element, is scarcely to be decided, but the notion is far from improbable.
INTRODUCTION.

Confusion in the legends. § 8. From Cadmus it was natural to derive the royal line which led to Oedipus and his sons. The accepted pedigree¹ was—

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<table>
<thead>
<tr>
<th>Cadmus</th>
<th>Polydorus</th>
<th>Agave = Echion (of the Sparti)</th>
<th>Semele</th>
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<tr>
<td></td>
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<td>Pentheus</td>
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<tr>
<td>Labdacus (a child with regents Nycteus and Lycus)</td>
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<td>Dionysus</td>
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<tr>
<td>Lais (with Lycus again regent) = Iocasta (of the Sparti)</td>
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<tr>
<td>Oedipus</td>
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Simple as the arrangement thus becomes, it is made so only by selection. We can force into a place connected with Cadmus the story of the birth of Dionysus and of the impiety of Pentheus. The later logographers also found some kind of place for Amphion and Zethus², but no such room can be made for the story of Heracles, although the convenient epoch of 'Lycus' is once more called into requisition. Thebes evidently changed its dynasty repeatedly³, and (apart from the case of Eteocles and Polyneices) there are many indications of dual or divided sovereignty, which so far perplexed the later bards or logographers, that one such sovereign is commonly turned into either a regent or a usurper. Fortunately the question as to how much Wahrheit may be contained among the mass of Dichtung⁴ is not essential to an adequate understanding of the Septem. Aeschylus treats Cadmus as the 'father' and founder of Thebes, though there are Sparti among the nobles. For the rest he deals only with events in the Oedipodean family.

¹ Apollod. 3. 4. 5, Eur. Phoem. 8 sqq., Paus. 9. 5. 3 sqq.
² The account in Paus. 9. 5. 6 makes Amphion and Zethus overcome Lycus during the early days of Lais. He then makes them add to the Cadmea τὰ ὑδάτη τὰ σέρια and give the place the name of 'Thebes.' Lais is restored after their death. (Similarly Apollodorus.)
⁴ How entirely any chronology is disregarded in the poets may be judged from the appearance of Teiresias as contemporary with Cadmus (Eur. Bacch.), with Amphitryon (Pind. N. 1. 60), with Oedipus (Soph. O. T.), with the Septem (Soph. Ant.), and with the Epigoni (Apollod. 3. 7. 3). Creon is another standing figure.
§ 9. The Labdacidae are thus by tradition descended directly from Cadmus. If some dynasty of Labdacus it actually existed in the dark period before the dawn of history proper, it was probably a new one beginning with Labdacus himself. If, as is probable, there is a basis of truth to the saga, the epoch of the Labdacidae represents some notorious time of trouble to Thebes—trouble within the royal house, and external trouble with 'the Sphinx' and with the Argive league. Disaster began in the reign of Laius, son of Labdacus.

Where there existed so many variant versions of the whole legend of Laius, Oedipus and his sons, it is not to be presumed that Aeschylus adhered consistently to the same details in each and all of his Theban dramas. It is enough to trace his conception as embodied or reflected in the Septem. According to that play, the curse upon the house of Laius began with his disobedience to the Delphian oracle, which thrice bade him die without children, if he would 'keep the country safe.' The motive for the prohibition is not recorded by Aeschylus. From other sources we are informed that Laius was already under the curse of Pelops, whose son Chrysippus he had carried off. It would not appear from Aeschylus that he had (as one account goes) consulted the oracle because of his childlessness. Laius and Iocasta were newly married, and the oracle seems rather to have been given by the god in timely warning.

1 The shape of his name (cf. Spartacus, Pittalacus) suggests Thracian affinities. Thracian connection with Southern Greece, and especially with Thebes, was evidently considerable in prehistoric times. The story of Amphion recalls that of Orpheus; Cadmus himself had come by way of Thrace; Dionysus of Thebes is a Thracian divinity.

2 This may be the meaning of the break after Polydorus, when regents (Nyctens and Lycus) ruled. Nor must we forget the withdrawal of Cadmus from Thebes.

3 vv. 728 sqq.

4 The attitude of Aesch. towards the divine is that, when oracles are given to men, 'theirs not to reason why.'

5 Ath. 603 f sqq. The curse was that he might die childless, or else be slain by his own child.

6 νόμισα (S. c. T. 742).

7 The oracle to Laius (found in the Laurentian Sophocles, prefixed to Ele. Tyr.) was in one version: Λάιος ἀβδακίδης, ταῦτα γένοι Οδυσσίων αἰτεῖν, ἐξ οὗ τοῦ φίλου ὡς ἄτροπον τεθηκέν | ταῦτα εὐδ’ ἔχοντα λυκίου φὸνον: οὐ γὰρ ἐπιτύχει | οὐ τιχών Πηλείας κατερρεῖ κρείσας, | οὐ φίλος ἐξομολογεῖν α’ ἔσοι τεκτῶν αἱ τεκτών. A variant of the second line was ῥέετο μὲν φίλοι ὡς ἀτροποτέμενοι τεθηκέν, and from this (apparently) was derived the τειχωρ μὲν μέρος αὖρῃ of S. c. T. 135, cf. Eur. Phoen. 18 sqq., Apollod. 3. 5. 6.
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Laius, however, yielded to the temptation of passion, and Oedipus was born. What version the poet adopted of the career of Oedipus till the slaying of his father, does not appear. The story of his exposure, of his sojourn with Polybus at Corinth, and of his journey to consult the oracle at Delphi was probably the same for him as for Sophocles and Euripides. But there existed a somewhat different account of the place and time at which Laius was met and slain by his son, and this account was apparently recognised and (in one of his plays) adopted by Aeschylus.

The story of the Sphinx necessarily finds its place in his version, and his conception of the monster is apparently the customary one. He moreover wrote a satyric Sphinx to complete the tetralogy to which the Septem belonged.

2. The word χειρόσει is quoted from the Laius of Aeschylus.
3. The schol. on Eur. Phen. 1760 relates that Oedipus, on his way from Sicyon to Thebes, by way of Cithæron, meets and slays Laius, who is proceeding to Cithæron to sacrifice; and schol. Soph. O. T. 733 makes Aesch. also place the τριόδος near Potniae and not in Phocis.
5. V. 531 sqq.
6. For the Sphinx-legend see Milchhoefer Athen. Mittheil. iv. (1879), Jebb App. to Soph. O. T. 508, Frazer on Paus. 9. 26. 2. The riddle of the Sphinx is to be found in Apollod. 3. 5. 8, Ath. 435 A (quoting Asclepiades), and in the Laurentian Sophocles. A solution is given by the schol. on Eur. Phen. 50. (These hexametrical compositions have no authority for the epic, but are mere efforts of literary practice and ingenuity.) It is impossible to distinguish the Oriental elements in the character of the Sphinx from those of the local (1) earth-oracle, (2) malign power or Ker in general (see Harrison Prol. to Gr. Rel. pp. 307 sqq.). In Theban legend the Sphinx plays the part of the mediaeval 'dragon.' For descriptions see Apollod. 3. 5. 7, Eur. Phen. 806 sqq., 1019 sqq. (ὁ πνεῦμα τῆς λαβεμέων ἐνοχὴς ἕλθαν ἐν ἑαυτῷ ἰδίᾳ ἐν τῷ ἐπίτευξέν.-frag. tug. adesp. 541). The Oriental Sphinx brought by the Phoenicians was identified with the local demon Φίξ, daughter of Echidna (Hes. Theog. 326), connected with the Θέσκοις οἰκεῖοι near Orchomenus. According to Apollod. (3. 5. 7) this bane to Thebes was sent by Hera; according to schol. Eur. Phen. 1021, by Dionysus. We may not be far from the mark in guessing that some hostile power (probably of a piratical or brigand nature) harassed Thebes for a time. Paus. 9. 26. 2 says ὃς καὶ λαρνακίζεων ἐν ὀδόντω εὐμετάβατοι πλαύσατον φαθόν αὐτῷ ἐν τῷ πρὸς Ἀθηνάς εἰχον ἀκοῦσαι, ἀποκλεῖσας διὸ τὸ βροτὸν ἀργαῖα γραμματίζει, τὸν ἑξάνυ Ὀλίβωνον αὐτῷ ὑπερβαλλόμενο πλάθων στρατιάς, ὃς δὲ κατέκλυσεν ἔν τῷ Κερώνω. Similarly Heracles delivered Thebes from the Minyae (Eur. H. F. 210). The boar of Calydon and the fox of Telemachus are analogous. In the Carmen popolare ap. Hiller (30. 25) the Aetolian oppressor is called a Sphinx requiring an Oedipus.
OEDIPUS AND HIS CURSE.

After his victory over the Sphinx Oedipus was accepted by the Cadmeans as their deliverer, and married the widowed queen, his own mother. Her name does not occur in extant lines of our poet, though it was in all probability Iocasta. That to Aeschylus, as to Sophocles and Euripides, the two sons and two daughters are the children of Iocasta herself, and not of the Euryganeia of another account, appears from v. 738 of the Septem. The subsequent prosperity of Oedipus was pre-eminent, until he discovered the miserable truth, whereupon he blinded himself. There is nothing said as to any plague falling upon the country, nor as to any other indication of pollution such as leads to the δέντρον in the Oedipus of Sophocles. We are simply told that Oedipus learned the truth. Nor do we know precisely what, according to Aeschylus, happened after the revelation. We gather only that Oedipus became the ward of his sons, who ruled in his stead, and who maintained him in his blindness.

At this time they both incurred his anger, and, in his hot temper and distraction, he launched his curse upon them.

The exact nature of their wrong-doing as conceived by Aeschylus is not clear, inasmuch as the reading of v. 770 is uncertain. Whether it lay in offering him food which was tabu, or in 'scanting his sizes' (as did the daughters of King Lear in the case of their father, whom Oedipus so strangely resembles...

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1 For a parallel story in Finland see Fraser Pass. Vol. v. p. 33.
2 Homer (Od. 11. 271) calls her Epicaste. Cf. Apollod. 3. 5. 7.
3 Pausanias (9. 5. 11) gives this variant from the verses ὁ Ἑλλήνων ἔρχεται. Cf. schol. Phoen. 53 (from Pericles), Apollod. 3. 5. 8.
4 S. c. T. 757 sqq. (n.).
5 S. c. T. 763.
6 v. 769. The self-blinding is given also in Soph. and Eur., but it can hardly be 'an Attic invention.' Hellanicus of Mytilene (c. 450 B.C.) has the same story (schol. Eur. Phoen. 61), and it is not to be assumed that he borrowed it from Aeschylus.
7 Cf. Hom. Od. 11. 274 ἄγαρ ἤκουσα τοις θεοῖς ἄρπαν.
8 In Hom. l. c. Epicaste hanged herself, while Oedipus continued to rule ἀλεξανδρεῖα.
9 The natural conclusion from S. c. T. 770 sq. In Eur. Phoen. 64 the sons εἰρήνως ἔρχεται ἄρτι πιστά to cause oblivion.
10 S. c. T. 771, 772.
in temper). depends on an accent (ἀραίας or ἀραίας τροφῆς). Though the latter notion seems more probable, the two wrong acts would easily become confused. In any case it was the wrong food which was offered. In the Cyclic epic the sons are said to have caused Oedipus to use a tabooed cup.

The curse, as known to Aeschylus, evidently took the cryptic shape usual with oracles and prophecies. The wording must

1 Apollodorus (3. 5. 9) makes the curse due to the sons lending no help to the father when he was being banished from Thebes after blinding himself. In Eur. Phoen. 874 sq. the sons ἄμαρτον ἄμαθες: οὐτὶ γὰρ γέρα πατρί | οὔτ' ἔδωκεν ἐκεῖνος ἄμαθα θυσίας | ἐξήγετον: ἐνδὲ ὄντων' αὐτῶν ἄρα | διακαίως τινὸς τι καὶ πρὸς ἅτιμαρρόν. In Soph. O. C. 1334 sqq. there is ill-treatment on the part of the sons.

2 Two references to the κυκλική Θηβαί conflict with each other (unless we suppose Oedipus to have uttered more than one such curse). (a) Schol. Soph. O. C. 1375 says that the two sons δ' έθυσε ἔχοντες τὴν Ὀἰδήπου τέμπεσιν εἰς ἑκάτον ἱερίου μόρια τὸν ἄρα, ἐκαθόρισαν τούτο, οἵτιν' Ἰακώβ εἰς μετάκτην, εἰτε ἣτοιον, ἱερίον αὐτῆς ἐτερήσασθ' ὅ τ' ἐμφανών οὐ καὶ τελέσαν ἄγενος, ἵππον γενόν ἄρα ἔθυνε καὶ αὐτῶν, δέξας κατάλυσα- ρούσιν' ταῦτα ὅ τ' ἐκ τῆς κυκλικῆς Θηβαίας τοιχίας ἑτεροί αὖτοι ἱερίαν ὅτι ἐθύσαν χειρὶ βίαλς ἐγένετο τὸ μύθον. 

οὐ μεν εὔρη, παύτερον μὲν ἔκλειψεντες ἐτερήσαν. 

ἐντὸς Διός βασιλεύς καὶ Ὀλίσω ἀθεατοί, 

χειρὶ τε' ἄλλης καταθέμενοι 'Αἰδος εἶναι.

He then quotes frag. trag. adesp. 458 (N), where the subject is 'ridiculously' treated; (b) Athenaeus (465 ξ, copy by Eustath. Od. 1584) has ὁ δ' ὁ Οἰδήπος δ' ἐκάθισεν τούτω οὐ καθότως, ὡς ὁ τ' ἐκ τῆς κυκλικῆς Θηβαίας ἑπτανῆς φασάς, ὡς αὐτῶν παρέδωκεν ἑτεροῖς τ' άνεργοιαῖς, λέγων οὖν

αὐτὴν σ' ἐνεκήρυκεν ἱερας ἔτηβε Πολυκέας

πρῶτα μὲν Οἰδήπος καλὴν παράδοσιν τάσσειν

ἀργυρῆν Κάμθων χειροφονν' αὐτὴν ἔτατα

κρήναων ἐμπληρὼν καλὸν δότας ἤδην οὖν.

αὐτὴ δ' γ' ὅτ' φοίλατ' παρακελεύειν παρόν ἔδωκεν τιμήσταν γέρα, μέγα οἱ καλὸν ἐτερίσαν θυραφ',

ἀλάχω δι' πνεύμα ὁδόν μετ' ἄμφωτους ἐνοτάτοι

ἀγάλλαξα ἄρα' θείον μ' οὐ κάθησαν ἐμοί

ὡς ό δ' οἱ πατρὶς' ἐγένει ἐν φαλάγη

δόνουσι', ἄμφωτοις ε' ἐκ πολυκή τ' μάχης τε.

[πατρίςας' φαλάγη MSS, corr. W. Ribbeck: δόνουσι MSS, corr. W. Headlam. Perhaps also we should read ἀμφίς' θείει' όι οὖ τ. Εἰκ. If these suggestions are not correct, we must take οὐ as belonging to οὐτὶ ὃ θείειν ἑνὼς τῆς μάχης τε. It must be admitted that όι is scarcely in point.] The ingenious suggestion of Verrall (Introdc. pp. xxx sq.) that we should read χρωστέχθησαν πατρῶν ἐνότατον ἐνάλληθη in S. c. T. 769 is vitiated (so far as his interpretation goes) by the impossibility of rendering καὶ σφε κυκλικῶν κ. τ. λ. by 'that they too with iron-wielding hand etc.' since σφε cannot be emphatic.

3 Cf. Ar. Eq. 195 ἈΛΛ. τοῦ θυράίς φασ' ὁ χρωστῆρι: ΟΠ. Α. ό ότ' ότοι λύσ' καὶ πατέλων τοις καὶ σφεῖς μεγαλύτερος, and the parody on such style in Antiphon. ap. Ath.
be gathered from the allusions in the Septem itself, where the Chorus offers the explanation of what had been a dark riddle, that is, where the terms used in the curse, or their equivalents, are accompanied by the interpretation. Such are vv. 714 sqq. ξένοις δὲ κλήρων ἐπιμέλει | Χάλυμβος Σανδών ἄτοκες | κατὰ κόκκυνος χρηματοδαίταις πιερόν, ὄμφρων σίδαρος, 924 sqq. τιερᾶν λυτὴρ νεκρῶν ὁ πόντιος | ξένοις ἐκ πυρὸς συθεὶς | θάνατοι σίδαρος κ.τ.λ., 892, 869. As is pointed out in the commentary on these passages, we may conclude that the enigmatic language actually used was approximately τιερῶν ήταν χρηματοδαίτης ξένοις πόντιοι συρρηγήσα, of which the true interpretation is discovered to be ὁ θεὸς καὶ ὃμφρων σίδαρος, ὁ ἐκ Πόντου (i.e. Χάλυμβος) ξένος (i.e. Σανδών ἄτοκες), ὁ πυρρηγῆς καὶ σφυρηλατός (v. 801), τὸ χρήματα διανεμῶν.

§ 10. From the utterance of the imprecation till the opening of the Septem there is a gap to be filled in the Aeschylean tradition. We discover incidentally that Oedipus is dead, whereas in Sophocles and Euripides he is alive, at the date of the invasion. He lies buried in the royal tomb at Thebes, not in Attica. We learn also that the brothers have quarrelled through aspirations to monarchy, and that Eteocles has ejected his brother, who has sought help from Argos and now claims that Justice will restore him. Nothing is said of the marriage of Polyneices with Argeia the daughter of Adrastus. Nor is there any definite statement of the rights of the case as regards

449 b. In Soph. Tr. 1159 ἡδὲ ἕξει πρήπειτο ἐκ πυρὸς νεκρῶν, τὸν ἐμπεράτορα μουσίων δικαίως ἔστι, ἄλλοτε ἀδελφὸς φίλαρχος σιδήρων νεκρῶν (i.e. by the shirt of Nessus). In Sophocles and Euripides the curse is explicit enough (Eur. Phoen. 67 ὅταν ἐφέρω ηδὲς σιδήρῳ ἀνοικτάτης, ὅταν σιδήρῳ δέμας δαλαχίων, but this is the interpretation itself).

While interpreting, we have to remember (1) that iron was still a novelty and a stranger (Hes. Oph. 150 ἡμέρα τ' ἐργατον, μῆλας τ' ὅσα θανεῖ σιδίωρον, Od. Fast. 4. 405 are erat in freti, Chelybida massa lataba); (a) that iron was credited with a magical power of malevolence (cf. ἀδελφος ἐφέτωσε ἐκρα σιδίωρον). This appears also from Eur. Phoen. 350 διότι τὰ αὐτὰ, ἐὰν σιδίωρον, ὅτι τὰ αὐτὰ, ἐὰν παρά ὑπὸ αὐτομε".

S. c. T. 963.

3 Eur. Phoen. 64 sqq. In the Oed. Col. he dies at Colonus when the Argives have already reached Thebes.

4 S. c. T. 995. In Hom. II. 23. 679 Oedipus was buried in Thebes after being killed in battle (ἀδελφάρατος) prior to this war.

S. c. T. 868.

6 v. 624. 7 v. 633.
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the sovereignty of Thebes. There is no reprehension (except in his brother’s mouth) of the conduct of Eteocles, nor, on the other hand, is there any explicit argument against the claims of Polynoeices (except in so far as Eteocles himself disparages his brother’s sense of justice\(^1\)). Throughout it would appear that the brothers could claim an equal share\(^2\). They have been equally cursed by their father, and hence they must, at the moment, have been in equal power. The fact that the desire of μοναρχία is deprecated as it is\(^3\), shows that μοναρχία was not the legitimate position. It is therefore to be concluded that the brothers should have been joint rulers, perhaps somewhat after the manner of the two kings of Sparta. Nor is it easy to resist the impression that, to the mind of Aeschylus, the brothers were twins\(^4\). This is nowhere positively stated, but, if it be assumed, much more point is gained for the passages in which their relationship is emphasised\(^5\). A different account is given by Sophocles, who represents Polynoeices as being the elder and as having been deposed by Eteocles\(^6\). Euripides on the contrary makes Polynoeices the younger, and supposes an arrangement by which the brothers were to reign alternate years—a compact broken by Eteocles\(^7\). This divergence of the dramatists may most naturally be taken as indicating that the epic gave no information on the point. Each tragedian offers his own solution, and, if Aeschylus chooses to consider Polynoeices and Eteocles as twins, the situation becomes simpler than with the other poets. To the epic writer the dual sovereignty probably offered no difficulties; it was a later age which found a dual τυράννοι perplexing.

\(^1\) vv. 649 sqq.
\(^2\) vv. 714, 772, 801, 891 sq.
\(^3\) v. 867.
\(^4\) Verrall takes the same view (Introd. p. x note).
\(^5\) S. c. T. 916 sqq., 874. Cf. 563 (a.).
\(^6\) Soph. O. C. 1325—1323. As elder Polyn. claimed the νέαρχοι θρόνος, but Eteocles expelled him ἀρετὴν νεωτέρα λαβὼν, ἑαυτὸς δὲ εἰς τὴν πόλιν ἐργάζεται, πολὺς καὶ ἄλλοις. From the reply of Oedipus (1354 sqq.) it would appear that Polyn. actually was for a time king of Thebes.
\(^7\) Eur. Phoen. præl.: cf. Apollod. 3. 6. 1. In Suppl. 149 sqq. Polyn. comes to Argos ἄνδρα προφέρειν ἐν κυβερνήτῃν πάλιν. The flight was voluntary, but of ἀνεπωρητός ἀνδρῷ αὐτής ἴδεως (the Suppl. is pro-Aegive throughout).
§ 11. The quarrel has taken place; Eteocles is sole sovereign, and the Argive (or 'Achaean') league has invaded Thebes in support of Polyneices. Aeschylus apparently adopted the usual account of the relations between Adrastus, Polyneices, Tydeus, Amphiaras and the other chieftains. The league is composed of a number of Achaean chiefs either actually under Argive suzerainty or else invited from other parts of the Peloponnese. The leader is naturally Adrastus, king of Argos. The only dissentient and unwilling member of the expedition is the seer Amphiaras, who knows 'how the matter will end'. According to the received account Amphiaras had learned the mind of the Delphian god, but had nevertheless joined the expedition βληφρών. This conduct—of which Aeschylus is not concerned to give the explanation in the Septem—was due to the influence of his wife Eriphyle, sister of Adrastus, who had been bribed by Polyneices with the necklace of Harmonia.

The cause was the cause of Polyneices, of which—at least in its method—Amphiaras does not approve, but the most vehement supporter of the cause, and the prime influence upon Adrastus, had been Tydeus, to whom Amphiaras is in consequence specially hostile.

Aeschylus apparently adopts the account according to

1 Though seven chiefs besides Adrastus are named, this is not necessarily the total number (see S. c. T. 43 n.). Pausanias (2. 20. 4) is in error in saying that Aeschylus first reduced the number to seven (cf. Pind. O. 6. 15). Schol. Hom. II. 4. 404 gives nine leaders, and, if we include Adrastus and Menoeceus (Apollod. 3. 6. 3), this represents the full list of names recorded. The differing lists are evidently so many attempts to make seven. In Soph. O. C. 1305, 1311 (οὐ βοῦν ἐν τῇ τάξει σὺν ἐν τῇ τι | λυκχαῖς τῷ Ὀμήρῳ πεδίῳ ἀμφίφθειοῖ) there are neither more nor less than seven, but this is not stated nor implied by Aeschylus.

2 The width of such a pre-historic suzerainty may be gauged from II. 2. 569 sqq., where Agamemnon's kingdom includes Mycenae, Corinth, Cleone, Sicyon and Pellene, and ibid. 2. 559 sqq., where Diomedes and Sthenelus rule over Argos, Tiryns, Hermione, Asine, Troezen, Epidauros and Aegina.

3 Soph. O. C. 1302 (Polyt. loq.) ξυστόθη | ἐτης ἔποιετε γῆς δοκεῖν Ἀβας | πρῶτοι καλοῦσα: Paus. 9. 9. 2 ὁ Ἀβας ἐξ Ἀρκαλων καὶ πάρα Μησσήμων εὐμαχίαν ἱδρούεται (cf. 3. 20. 4); Eur. Phoen. 430 Δανίων καὶ Μησσήμων ἄρω. 4 S. c. T. 664.

4 S. c. T. 604 sqq.: cf. Bacchyl. 9. 10 sqq. Favourable signs were also lacking (Pind. H. 9. 44. Eur. Suppl. 155, Hom. II. 4. 406 sqq.).

5 S. e. T. 592.

6 S. e. T. 567 sqq. 7 S. e. T. 558 sqq. 8 S. e. T. T.
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which Adrastus returns in safety to Argos\(^1\), and also the view that all the chiefs except Amphiaraus are guilty of ἀδίκως and thereby incur divine vengeance\(^5\). Amphiaraus himself is guilty only of taking up a cause in which he does not believe, and of invading a foreign land unjustly\(^6\). Otherwise he is σώφρων δίκαιος ἀγάθος εὐσεβὴς ἁμήρ\(^4\). This, as we gather from Homer\(^4\), was the conception of the character of the expedition current in the sagas, and if Euripides in the Supplices chooses to present a philo-Argive view of the matter, there were doubtless contemporary motives for the innovation.

The details of the expedition previous to the grand assault of the Septem are not to be derived from extant work of Aeschylus. Whether he knew of the reputed mission of Tydeus to Thebes\(^6\) is not apparent; but the story of Archemorus\(^7\) was known to him and was told in his own Nemea.

Concerning the events of the fighting and its results there is a general agreement\(^6\) among the various versions, although there are many points of difference in detail, some due to existing differences in the legend, some to the deliberate invention of the various poets. Aeschylus simply tells us that, whereas at the seventh gate Polynoeices and Eteocles are both slain, at the other six ἀδρατοι ξέοι. This would most naturally imply not only that the Theban champions are victors, but that they also survive. A hint, but no more, of the fate of Amphiaraus in particular is given in the words ὡσαν μὲν δὴ τὴν τινα νικών χθόνα μάντις κεκυθαίς τολμήσας ἐπὶ χθονός\(^9\). For the rest we are told

\(^1\) S. i. T. 50 (n.). The cyclic epic or the legends must have given many details concerning Adrastus. He was manifestly the Nestor of the expedition in point of elocuence: cf. Tyr. 10 (θ). 7 εἰ... γιλεόνων ὁ ἀδρατος μελιττήρων ξέοι, Plat. Phaedr. 169 A τῶν μελιττῶν ἀδρατος (after his favourite Antimachus). Adrastus' horse Arion is known to Homer (II. 23. 346). Cf. Paus. 8. 35. 5.

\(^2\) S. i. T. 538, 598 sqq.

\(^3\) S. i. T. 596 sqq., 616 (n.).

\(^4\) S. i. T. 597.

\(^5\) II. 4. 405 sqq.

\(^6\) Hom. II. 4. 370 sqq., Apollod. 3. 6. 5.

\(^7\) Bacchyl. 9. 10 sqq.

\(^8\) Thus the list of the Argive champions is the same for the Septem, Eur. Supplices, and Soph. Oed. Col. In Eur. Phem. and Apollod. 3. 6. 3 Adrastus is substituted for Eteocles. The descriptions also tally. Thus Parthenopaean is γοργὸς to both Aesch. and Eur., and Hippomedon is to both poets a large and showy man (γαθρο... γοργαὶ προεύθυμαι says Eur.).

\(^9\) S. i. T. 784.

\(^10\) vv. 574 sqq.
nothing; except the resolution of the Theban πρεσβευτής refusing burial to Polyneices and the defiance of that resolution by Antigone and a part of the Chorus. Her coming punishment is threatened (v. 1035), but of course has no further place in the Septem.

§ 12. The later war of the Epigoni was well-known to Aeschylus, who, like Sophocles, wrote a drama with that

In Paus. 9. 9 the Thebans were first worsted in a battle πρὸς τὴν Σερβίνην, but the Argives attacked the walls unskilfully and met with much loss. The Thebans then rallied, καὶ τὸ σήμερον οὕτως εἰς Ἄρμηναν ἀπέβησαν, but the loss on the Theban side was so great that Καλέεχια έρχεται (cf. Suid., Phot.) became a proverb for ἐν δίδυμο τῶν κρατητῶν. In P. 9. 11 he makes Polya. fight with Eteocles in a μορφαία καὶ πράξαι. Euripides (Phoen. 1183) makes Eteocles utter such a challenge after the first repulse of the assault. After the death of both brothers, while the question of victory is in dispute, the Thebans make a sudden attack and defeat the invaders. The story of the self-sacrifice of Μενακρος, son of Creon, is told by Eur. (Phoen. 911), Apollodorus (p. 6. 7) and is referred to by Paus. (p. 19. s). Aeschylus omits all these varieties of the legends. The fate of Capanus is narrated in Eur. Phoen. 1179, Sapp. 496, Apollod. p. 6. 7, Paus. 9. 8. 7, that of Amphiarous in Pind. N. 9. 24 sqq., Eur. Sapp. 500. The place where the earth opened to swallow him was not agreed upon. Some showed a spot in τῶν Πουλικίων ἱερῶν τοῖς Οἰκείοις (Paus. 9. 8. 2), others at Harmha (p. 19. 14). Adrastus alone returns to Argos (Pind. I. 6. 10). We may assume that Aeschylus was fully acquainted with the stories in vogue, but to introduce them would have been to lengthen his play and to spoil its artistic purpose. For the same reason he is not called upon to mention the refusal of burial to the Argive chiefs (the theme of Eur. Sapp.); nor was there entire agreement on that subject. Thus the Theban account (cf. Ili. 14. 113) placed a tomb of Tydeus at Thebes (Paus. 9. 18. 3). Nevertheless Aeschylus was well acquainted with the story, which was connected with his own Eleusis (cf. Hdt. 9. 27, Paus. 1. 39. 3), and he actually treated of it in his Eleusinios (Phai. Thes. 99).

The Euripidean story makes Creon give the order; but ‘Creon’ is manifestly a generic name (at Thebes) for ‘regent.’ In Phoen. 775 sqq. the same poet puts the order in the mouth of Eteocles before the μορφαία. Though Homer, Hesiod and Pindar have nothing to say of Antigone and Ismene, it is difficult to understand why Jebb calls the refusal of burial an Attic addition. It is certainly implied in the Theban story of the Σέρβινον Αντιγόνην (Paus. 9. 25. 1). Athenaeus (277 B) remarks that Sophocles rejoiced in the τρισάθρημα and drew whole dramas from it, ‘following the accounts there.’ Salustius (Arg. to Soph. Ant.) says that the tragedians follow ἐκ νομῆς μέλα. Statius also used epic models, and he brings Argeia and Antigone together in secretly burying Polyneices by night. The fact that Pindar (O. 6. 15, N. 9. 24) speaks of ‘seven funeral pyres’ is no contradiction. These are not for seven leaders only, but for the seven μάχαι or νάξει. Amphiarous is one of the seven and yet has no pyre.

As to Homer (II. 4. 466 sqq.).
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The legend went that Laodamas, son of Eteocles, succeeded to the throne under the regency of Creon. While he was growing up, there were also growing at Argos the sons of the fallen chiefs of the previous invasion. Among these was Thersander, son of Polyneices, and in support of his claims the new generation formed a second expedition which was crowned with success. The Thebans were overcome; Laodamas retired to Illyria; and Thersander remained king of Thebes. Whatever account Aeschylus may have adopted when writing his Epigoni, it is certain that in the Septem he cannot have contemplated a war between the 'sons' of Eteocles and Polyneices, since both die 'childless.' Nor is one supposed reference to the Εὐγόνος to be so interpreted in this play.

C. CADMEA AND THE SEVEN GATES OF THEBES.

§ 13. In historical times Cadmea is the name of the Theban upper city or acropolis, corresponding closely to the situation of the modern town. There can be no doubt that, like the Acropolis (with the Pelargikon) at Athens, it was the original town round which the lower city gradually grew. It was the Cadmea that possessed the prehistoric walls—answering to the Cyclopean structures of Tiryns—and that Amphion and Zethus fortified by the same miraculous process which had fortified

1 The iambic verse quoted so often by Cleantius, which Cicero (Thuc. 9. 35. 60) renders by audite haec, Amphiaras, sub terram abitile is evidently from a tragedy.

2 Paus. 9. 5. 13, 9. 9. 3, Apollod. 3. 7. 2 sqq., Diod. 4. 66. In Eur. Suppl. ημων 1143 the children of the Argive leaders promise retribution on Thebes, and Athens foretells (1317) their success, adding 'Εὐγόνος ἄνα τῆς Ῥήγας καὶ καταμένειν ἐπί Οἰνεμος.

3 Εὐγόνος is not the Greek for 'sons,' and the story which furnishes each leader with a son is evidently of later growth among the saga. The list is given in Apollodor. 3. 7. 2. The nominal leader was Aligalens, son of Adrastus, but the most important figure was Alcmeon, son of Amphiaraus. (This fact, connected with Ἀμφαιράους ἐφανει as the name of part at least of the Thebais, might suggest that the whole poem was of Argive construction and in special honour of the Melampodidae.)

Thersander is recognised by Pindar (O. 2. 42 λαίφθη ὁ Θηράνθρωπος ἐρεῖτο Πολυνεῖος) who uses the word Εὐγόνος in reference to this second war (P. 8. 39).

4 S. c. T. 886 (a.)
SEVEN-GATED THEBES.

Troy. The walling of the larger city itself was evidently ancient also, but could not have been sufficiently so to create a myth. If, however, in later times the walls of Amphion were confused with the walls of wider Thebes, the occurrence would be natural, especially with those who saw Thebes mainly through literary tradition. ‘Cadmea’ as an expression for the citadel in particular was necessarily familiar to the Athenians in that sense; but it has already been explained why Aeschylus —apart from epic tradition—would prefer to use the name ‘Cadmeans’ for Thebans. Though he might know the citadel itself by the title ‘Cadmea,’ he would hardly, in speaking of his heroic Cadmea-Thebes, think away all the rest of the town. In his day Thebes was—as for generations it had been—a larger city, including the lower town surrounding the acropolis. The mental picture of Aeschylus would naturally be that of the extended city, even if he could have been archaeologist enough to reduce it by an effort to a conception of the Cadmea proper. By the ‘Cadmean city’ he means simply the town of Cadmus, that is to say, an ancient Thebes. What precise notion he entertained of the city in the days of the Argive siege we cannot tell, since the question would largely depend upon the extent to which he was personally acquainted with Thebes. It is safest to believe that he possessed considerable general information concerning the contemporary town, but that for the most part he is reproducing the language of the epic and of other literary or oral tradition.

§ 14. In the epic, as in tradition generally, Cadmean Thebes Τήν was manifestly described as possessing seven gates, which bore distinctive names. ‘Seven-gated’ is an epithet of ancient standing. Though seven is a mystic number, and might

1 See § 6.

2 He may have been at Thebes with the army after the battle of Plataea, if at no other time. There would at least be plenty of Athenians capable of describing the place.

3 Hom. Il. 4. 496, Od. 11. 260, Hes. Offb. 162, Schol. 270 sqq. (Cf. Soph. Ant. 300, 118.) Later poets sought to vary the expression with e.g. ἐκδύσασθαι (Eur. Phoen. 245), ἐπικάρμοι τῆρημα (287), τιμαῖα ἐκπανθήμονες (Soph. fr. 701).

4 Cf. Hom. Il. 9. 85 ἔτοι δὲν ἐπὶ γεγομένα φυλάω (to guard the camp).
possibly be taken as symbolic, it does not appear why Thebes in particular should have been credited with that number. It is the case also that Thebes was the meeting-point of eight ancient roads, viz. those to Plataea (and thence to the Isthmus), to Eleutheræae (and thence to Eleusis and Athens), to Tanagra and Delium (with a branch to Phyle), to Harma and Chalcis, to Anchedon, to Hyle (and thence to Opuntian Locris), to Haliartus (and thence to Phocis), to Theopis (and thence to points on the Corinthian Gulf). It does not, of course, follow that each of these roads possessed a separate gate, but it is entirely probable that seven different outlets were in ordinary use. The gates of historical Athens were much more numerous, and the circuit of historical Thebes was but little less than that of Athens. Pausanias says distinctly Ἐθαλος δὲ ἐν τῇ περιβόλῳ τοῦ ἀρχαίου τῆς ἡμῶν ἡσαυ πύλαι, μένουσι δὲ καὶ ἐπὶ ἡμῶς ἐτές, and it is scarcely conceivable that he would venture upon such a statement, if his contemporaries could have proved it untrue. He proceeds to name them.

Whether so small a place as the original Cadmea, or Cadmea proper, would itself possess seven gates, is another question. It is by no means impossible. The Cadmea was of larger area than the Athenian Acropolis and was accessible from all sides, while the Acropolis could only be approached from the west. But there is an alternative sense in which ‘seven-gated’ might be understood for even a small fortress. When the primitive city of Athens (consisting of Acropolis and Πελαργικὸν) is spoken of as ἄνευπυλος, or as possessing ἄνευ πύλαι, we are to think not of nine separate entrances, but of nine successive portals along one road of entrance. It might be the case that the original fortress had an approach guarded by seven successive portals, or by a number traditionally spoken of as seven; that these were the ἄπολα πύλαι; that, as the lower city grew round the Cadmea and was in turn provided with a wall, its gates

1 In Thuc. 2. 13. 6 the circuit of Athens minus the space between the Long Walls is given as 43 stadia, and the circuit of Thebes is given as 43 stadia in a metrical description by a certain Dionysius (Grex. Gram. Min. 1. 841. 93).
2 Cleidanus 49. Suid. 469α. (9 is another mystic number.)
3 See Harrison Primitive Athens pp. 32 sqq. (after Dörpfeld).
were placed where they were needed for the several roads; and that these were actually seven in number, either because convenience so dictated or because the traditional title of 'seven-gated Thebes' led to that honourable and mystic number being deliberately retained. Nevertheless, even if such a guess happens to be anywhere near the truth, the seven actual and distinct gates of the larger wall must still be ancient, inasmuch as already in cyclic epic times they are so situated that a champion can stand outside before each and attack it. Moreover the names, as recorded, are not descriptive (as they would probably be, if of more recent origin) of the places to which they lead. They all bear the unmistakable stamp of ancient coinage. For the Septem at least it is clear that Cadmea-Thebes possessed seven gates, neither more nor less. Nor is it likely that, in naming them, Aeschylus would ignore all the facts of contemporary Thebes.

§ 15. Concerning the topography of Thebes there has been too much discussion. Though the identification of the Cadmea, Dirce, Ismenus and one or two of the gates may be considered as settled, it must be acknowledged that more or less uncertainty attaches to almost every other detail. Though after the destruction of the wider city by Alexander it was restored by Cassander (B.C. 315), it was apparently destroyed again, at least in part, by Mummius (B.C. 146). In the time of Pausanias only the Cadmea was inhabited, although there were evidently many conspicuous traces of the larger town. Nor was the state of the city more flourishing in the days of Strabo (B.C. 20). Subsequent demolitions and decay have left the lines of the walls very disputable. Such evidence as there is, has been best put together by Fabricius, in his admirable monograph Theben (1890). Before giving, with certain omissions and slight modifications adapting it to the Septem, his chart of ancient Thebes, some words of description and argument are necessary.

The original settlement, or Cadmea, was planted on a site which met the two chief requirements of a primitive stronghold.

1 See also Fraser's Pausanias, Vol. v. pp. 31 sqq. and the literature there mentioned. Forchhammer's plan of Thebes (Dict. Geog. Thebes) is superseded.
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These were, first, an elevation easily defensible, second, an adequate supply of water. A spur of the Teumessus range supplied the one; the stream and fountain of Dirce supplied the other. To the Cadmean it was Dirce, rather than Ismenus, that held the first place. Ismenus in fact lay well outside the early town, while Dirce was close to the wall and one of its supplying springs was in all probability enclosed within the fortifications. On a northward spur or ridge from the range, offering a space of some 750 yards in length by about half that distance in breadth, the primitive town appears to have been built in a pear-shaped form, the southern and higher end being at an elevation of about 200 feet, the northern and lower at that of 150 feet. On the southern side the spur is connected with the hills; on the east and west there are gullies of the Dirce and the Strophia, but (except to the S.W.) the sides are in no way precipitous. As compared with the κάτω πόλις which subsequently grew up, the Cadmea may be described as lofty, but the expression must be taken in this relative sense.

To east, west, and north of this primitive stronghold there gradually attached itself a larger town of 'Thebes', known in contradistinction as the 'lower city,' while the Cadmea, besides bearing its proper names, was also styled the 'upper city' (ἡ ἄνω πόλις) or ἀκρόπολις. As a natural result there were in historical Thebes two ἄγοραι, the older one in the Cadmea, a later one in the lower town. The exact circuit of the walls of the extended city—which could hardly have been the same at all historical times—can scarcely be decided. Fabricius drew his conclusions from the lines of tiles and occasional patches of masonry which he took to mark the course of the περίβολος and its towers. The evidence of the tiles is disputed, but the

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1 Cl. S. c. T. 259 (n.), Pind. Ἰ. 1. 59, 5. 74. In Eur. Phæn. 823 sqq. Amphion's wall rose ἄνω τοῦ κόμματος τῆς κατά μήκος ἄνω χώρας (where the reference is apparently not to Dirce and Ismenus, but to Dirce and Strophia, the latter being regarded as a component of the former).

2 Paus. 3. 17. 1 ἅμα τοὺς περίβολους ἔξεχον. Fabricius quotes Pind. Ἰ. 196 λατρεύον Θεότικον μέγαν κάστρον. For primitive times it was roomy. In Plut. Mor. 558 ἐν we hear of 5000 men being in the Cadmea.

3 Strabo 9. 2. 3.

4 Soph. O. T. 20 ἄγοραι θεατέρι and Jebb's note.
WALLS AND GATES OF THEBES.  \( \text{\footnotesize xxix} \)

sults obtained by Fabricius answer very closely to the 43 ades named by Dionysius\(^1\). It is generally agreed that no extension occurred to the south, where the old wall of the ademea continued to be part of the wall of greater Thebes. It is also agreed that both Dirce and the less important Strophios flowed through the city; in other words, that the lower town spread beyond the gullies of those streams. As to whether also spread beyond the Ismenus there has been a difference of opinion, but it appears certain that, to the mind of Aeschylus, this stream ran—as Fabricius decides on other grounds—outside the Proetid gate\(^3\). There is, however, nothing to show that the sty was not further enlarged on that side after the date of the epideiros, the most likely occasion being in the year B.C. 457, when the Lacedaemonians assisted the Thebans\(^4\) in strengthening their town. In point of fact, recent excavations have revealed the foundations of walls to the east of Ismenus. Nevertheless this extension at least may be disregarded for Aeschylus, whether he thought of the Thebes of his own day or imagined still smaller Cadmea-Thebes, whether he was simply drawing upon his epic and legendary sources or blending their language with his own information, the truth remains that for him the western wall of the Cadmeans is on the near side of Ismenus. In general his town would be considerably smaller than that stilled by Fabricius. This would manifestly not affect the latitio positions of the gates. The enlargement of the atel apologos would simply place a newer gate further out along the ad which led from the older one.

§ 16. Of the gates themselves three are tolerably certain. Positions of the Gates.

he Proetid gate is placed by Aeschylus on the side towards

\(^{1}\) Dicaearchus, or rather Heracleides Criticus (quoted by Apollon. Hist. Mirak. 
\(^{2}\) Eur. Antiope fr. In Paus. g. 25. 3 the house of Findor is across the Dirce, 
\(^{3}\) Eur. oem. 824 sqq. διόμεν ποταμίων πόρον ἀμφί μέσω Δίρεως is indefinite; ibid. 730 ἔδιδε γε τῷ Δικαιόν ἄσχιστον πόρος (i.e. in re-entering Thebes) may very naturally 
\(^{4}\) Diodor. 11. 81.
INTRODUCTION.

the road to Chalcis. The Neistae were on the road to Thespiae and the sanctuary of the Cabiri. The name itself would imply that the situation was low. The Electrae were entered from Plataea. According to Euripides they led to Cithaeron, were on high ground, and were in the quarter from which the Athenians would approach Thebes. Arrian tells us that they led to Eleutheræ and Athens. Pausanias, in his method of enumerating the list, appears to have been insufficiently understood. After giving the three names above mentioned, he proceeds to the other four, viz. Crenaeæ, Hypsistæ, Ogygianæ, Homoloidæ. It is commonly assumed that there is no indication of the order in which these come. In reality what Pausanias does is to name first the three chief entrances, situated somewhat thus

![Diagram](image)

He then begins for the remainder at the north (Crenaeæ), comes round W. (with Hypsistæ), makes the explicit statement that to these the Ogygianæ are 'next,' and last he names the Homoloidæ. We thus get approximately

![Diagram](image)

This arrangement agrees with all the hints that can be gathered from other sources. Thus Aeschylus names no

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1 Paus. 9. 18. 1.  
2 Paus. 9. 35. 4.  
3 Paus. 9. 8. 7.  
4 Bacch. 780.  
5 Suppl. 631.  
6 A. ιν. 1. 7. 9.  
7 9. 8. 4 sq.
POSITIONS OF THE GATES.

The Egyptian gate (probably for metrical reasons) but substitutes neighbours to Onca Athenae. The situation of Onca's shrine appears to be fairly ascertained as about 200 paces S.W. of Admea. The title Hypsistae is manifestly antithetic to Neistae, and it is natural to think of the two gates as in line, one being at the highest point and the other at the lowest on that side. It then follows that the Crenaeae of other writers are the Bopaias of Aeschylus, therefore to the north, where in point of fact Pyri by the Dirce. We have Euripides and Aeschylus that the tomb of Oedipus lay outside the walls, and from Aeschyloides (the same) that it was near the Bopaias.

The list of the seven gates is an ancient, and the various writers who state them from each other. Aeschylus, Euripides, Pausanias, and Statius agree in regard to the Electae, Neistae, and Crenides. For the rest the correspondences are:

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The dramatists differ as to the particular gate allotted to each champion, but for Aeschylus the arrangement may be represented somewhat as follows, although it would be absurd to consider the poet as having any very clear-cut outline in his mind. He had studied no charts of Thebes.

1 He clearly avoids the anapaest which other tragedians allow themselves in proper name. See note to v. 24.
2 Hesych. has 'Ογγιαί 'Αδεαί τα Ογγιαί τιλας λέγει. Nonnus only names no gates, the Electae and the Oncaeae.
3 Frazer on Paus. 9. 12. 2. 'There is said to have been a village Oncae on the spot (schol. Pind. O. 2. 48, Tzetzes Lycolph. 1215).' See note to v. 488.
4 Statius (8. 353 sqq.) substitutes Dircaea in his list. Pindar (I. 5. 74) in Πίοιον εφε Διρκαον αγρόν θρόνον τρηνροι Μναμαύναν ἄντελον παρ' εὐντεχέαν Αμνον τιλας be understood to imply that he himself lives near a gate and at Dirce has a fountain near it. This would be the Crenaeae or Dircaea.
§ 17. Though we do not demand of a modern drama that it should convey a definite moral or political lesson, and though we should not be too exacting in this respect when we deal with the corresponding form of art in antiquity, it is nevertheless a notorious truth that the early Greek poet, and not least the dramatic poet, was commonly regarded—and regarded himself—as an exponent of religious, ethical, and political wisdom. In its primary purpose a tragedy was doubtless a composition of art, intended for the public entertainment on its more serious side; but it was meanwhile expected of the tragedian that he should ‘improve the occasion’ and play the part of teacher to
the audience. The stage Euripides is not expressing simply his individual opinion, when he maintains in the *Frogs* of Aristophanes that poets can only claim admiration

διδάσκοντες και συγγραφεῖς ἦν μεταμόρφωσιν τοὺς ἄνθρωπους ἐν ταῖς ποιήσεσιν.

The traditional *soφία* of the poet is to show itself not merely in the varied lore for which he has to thank Mnemosyne, the mother of the Muses, but also in the γνῶμαι and παρακώνησις which are to be expected of his more profound thought and keener insight. His function is not only τὰ ποιεῖ, but also τὰ γνῶματα διδάσκειν. Most obviously valuable, and most readily appreciated, was wise admonition applied to contemporary circumstance. When Athens was in sore straits just before the end of the Peloponnesian war, Dionysus seeks to bring back a tragic poet from Hades

ἐν' ἰδίᾳ συνήθει τοῦ χρόνου ἑγγ.

And, when Aeschylus has been chosen and is departing to the upper world, the prayer is made that he may be the means of suggesting

τῇ...πολλά μετέχαν χρήσον θεάθη ἐνιούσιοι.

§ 18. In writing the *Septem* Aeschylus duly performs this function of admonisher. But while the general and permanent moral lesson involved in the fate of the sons of Oedipus is obvious, there was also conveyed a special political lesson with a contemporary reference, a lesson so little obtruded that it has apparently escaped the notice of commentators. When Dionysus asks in the *Frogs* *

καὶ τὸ σὺ δράσας ὅτως αὐτοῦ γενναίου ἐξιδιδάσκεις,
Λαξάνη, λέγω

1 Ridgeway (*Preslection on the Supplices of Aeschylus*) rightly concludes for the *Supplices* and the *Eumenides* that Aeschylus was 'the apostle of a new and loftier religion, the proclaimer of a nobler and purer humanity, and the advocate of a more advanced and stable social system.'

2 vv. 1009 sqq.

3 Ran. 1057.

4 Ran. 1419 sqq.

5 Ran. 1530.

6 vv. 1018 sqq.
INTRODUCTION.

the poet is made to reply

δράμα ὁμοίως Ἀρεὺς μεστῶν,

that drama being

ρῶς Ἔννει ἐνὶ Θῆσιν,

ὡς θεουμένως πᾶς ἐν τοῖς ἀνὴρ ἱδρυθή δάος οἶνος.

And doubtless something might be caught of that aura of valour which so peculiarly pervaded the piece, and which suggested to Gorgias this apt description 'full of martial spirit!'

Besides dramatically enforcing his invariable warning against ἔθης and τὸ ἄγαν in any shape, Aeschylus does indeed stimulate Athenian manhood with the desire δάοις ἐλναι. But he meanwhile 'improves the occasion' in behalf of a debated public policy, or one which at least required the spur. This was the policy initiated by Themistocles, continued by Cimon, and accomplished by Pericles; namely, the policy of fortifying Athens with such completeness that it might thenceforth be secure against assault, whether from barbarian or from hostile Greek. To suppose this purpose included in the 'wisdom' of the play is no idle fancy. The date of the Septem is B.C. 467. The date of the commencement of Cimon's wall of the Acropolis is B.C. 468. Themistocles had previously built the new (if hasty) περίβολος of Athens, had fortified the Peiraeus, and had probably devised a larger scheme, which was delayed, and doubtless in part discredited, by his fall and exile in B.C. 472. There were no doubt financial difficulties also. The spoils of the battle of Eurymedon supplied Cimon with the means to accomplish the work upon the Acropolis which is associated with his name. According to Plutarch he also commenced the building of the Long Walls, although the actual carrying out of that supremely important work was left for Pericles (B.C. 460—458).

It is manifest that for some time before and after the production of the Septem the question of the nature and extent

1 The phrase "Ἀρεὺς μεστῶν is attributed to Gorgias by Plutarch (Mor. 715 E). The adjective contains the notion that the spirit is contagious.
2 Thuc. i. 93.
3 Cim. 13.
4 The actual year is not to be gathered from Thuc. i. 107 εἰς τὸν χρόνον τοῦτον (see Poppo-Stahl).
of the fortifications of Athens was one of chief public prominence. Nor could it be otherwise. In B.C. 480 not even the Acropolis, much less the larger city, had been defensible against the Persians. The Athenians had been compelled to take refuge within their 'wooden walls.' In the following year Mardonius had completed the destruction of the city. No one knew when such an experience might be repeated. Nor was assurance against the Peloponnesians much greater than that against Persia. Far-sighted statesmen with the large conceptions of a Themistocles or a Cimon perceived what was necessary. But, as on similar occasions ancient and modern, the more far-sighted the conception, the more difficulty may be found in persuading the body politic to adopt it comprehensively. Especially is this the case when the execution involves heavy financial burdens. That the Athenians required no little pressure of persuasion is manifest, first, from the delay in carrying out the full scheme (whether it be due to Themistocles or to Cimon), second, from such indications as that afforded by Plato, who refers to a speech delivered by Pericles in favour of building the Long Walls. For the sake of brevity historians speak of Themistocles or Cimon or Pericles as doing this or that; yet these greater men were but agents of the will of the people, even though they may first have been the moulders of that will. It was but human nature that the eagerness displayed immediately after the Persian invasion should diminish as the wounds of that invasion healed.

In the Septem Aeschylus is indubitably lending his aid to the formation of public opinion in support of the Cimonian policy of fortification. He is insisting upon the text 'Trust in the gods, but see to your walls.' Though the scene of the action is in Cadmea, the language is carefully adapted to Athens. If Athena Onca is implored to hold her protection over the Cadmea, it is easy to grasp the allusion to Pallas Athena of the Acropolis, who χειρας ὑπερθεν ἔχει. If she is to

1 *Gorg.* 458 R.
2 It may even be suspected that he also intends a good word for Themistocles in the lines φεργών φολίφημα προστατεύει | Ἀρτέμιδος εὐσεβεῖ (436 sq.). The chosen guardian deity of Themistocles was Artemis Aristobule.
3 *S. c. T.* 149 (n.).
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guard her ἐπτάπυλον θός, the Athenian would at once think of the ἐνταπυλοῦν. These are occasional reminders, but at frequent intervals throughout the play the importance of the defences is emphasised. The Cadmeans are bidden to man the πυργώματα (ἐπάλξεις, θαρακεία) and there to take their stand,

μὴ ἐπιλίδοιν
tερβεὶν' ἐκεῖν ὅμως· ὤ τελεῖ θεῖος.

The Scout bids Eteocles (62)

σὺ δ’ ἐστι ναὸς καθὼς οἰλακτρόφος
φράξας πώλημα, πρὶν καταγίσω πνεῦμα
Ἄρρης.

To the Chorus the tutelary gods are γὰς τὰς διὶ πυργοφύλακες (153); they are besought not to 'betray the bulwarks' (237). When the Chorus surrenders itself on the Acropolis to a helpless passion of supplication, Eteocles bids it (202) offer a prayer more to the purpose,

πῦργον στίγμαν σέχονθε πολίμου δόρα.

The Chorus itself in a στάσιµον of some length describes vividly the fate of a captured city; how it is enslaved, besouled with smoke, and reduced to ashes (307 sqq., 329). The allusion to the burning of Athens by the Persians is unmistakable. And this havoc, it is said, occurs when 'the defences fail' (332). The boasts and threats of the Achaean champions are addressed to the πῦργος of the besieged town, and, in answer, the Chorus prays that the enemy may never get within gate or wall, but may perish πρόσεθε πυλῶν, πῦργων ἐκτόθεν. After the failure of the assault the Scout reports (780)

πῶλε ὃ δ’ ἐν εὐδίᾳ τε, καὶ κλαδείων
πωλαίων πληγαῖς ἐντὸν σὺν ἑβάτῳ
στίγμα δὲ πῦργωσ.

It would have been impossible for the poet to communicate his lesson more plainly without violating (as Euripides is so apt to do) the canons of dramatic art.

1 See § 14.
2 vv. 30 sqq.
3 By Caphaneus (413), Eteocles (454), Parthenopaeus (536).
4 vv. 312, 616. Cf. 300 ὧν πῦργον.
§ 19. The action of the play is simple, and requires no further analysis than that which is supplied in the commentary. Whereas Homer infused into his epic μῆθες a dramatic life, on the other hand the dramatic μῆθες of Aeschylus, especially in its earlier stages, is wont to retain much of the epic character. Apart from its choruses the Septem is in a large measure epic put upon the stage. There is much description, there would be considerable scenic effect, but there is little action in the modern sense. As a study of πρᾶξις, μήθη, and ἡθη the play is apt to strike the reader as somewhat slender. Of the μελοποιία we have no information, but it would necessarily count for much. In ἀνευσ it may be readily imagined that the play would not be lacking. We have the burghers in the opening scene, the distracted Chorus amid the images, the armed champions, the funeral procession and the dirge, besides the dancing and acting. When we have supplied these to the best of our ability, we are called upon to allow for sundry differences between the Greek point of view and our own in regard to a dramatic creation and its performance. Our own conception of ‘action’ is not the same as the Greek conception of πρᾶξις. A passage of δειπνος, or a scene of argument in which a certain mental πεθος is produced, removed, or changed, is sufficient in its ‘action’ for the Athenian, who loved these alterations, so long as the degree of διάνοια exhibited on either side was sufficiently keen or solid to maintain his intelligent admiration. Meanwhile he experienced a lively appreciation of the dexterity or beauty of the language employed. ‘Action’ also is the ‘keening’ over the bodies of the slain brothers. To the Greek, with his lively sympathies and his ready response to a call upon his emotions, this formed an interesting chapter in the βλου μῆθες of the stage. It was not merely that he took—as one modern sarcastically remarked of another—‘a melancholy pleasure in the contemplation of a funeral.’ It was that the attendant ceremonal of death and burial was to him a thing of real significance, for the simple reason that he entertained strong views of the vital importance of such duty to the dead.

§ 20. If the function of tragedy is to evoke keen sensations of δειπνος καὶ φόβος, we must estimate the success of a piece, not by the standard of our own social, moral and religious concep-
tions, but by that of the Athenians in regard to the same matters. If it seems easy for us to realise the tremors which might pass through an audience when the Chorus depicts the miseries of slaughter, desolation, and enslavement in a captured city, we still can hardly experience them with the same liveliness as a people who recognized their literal truth and to whom they were more or less imminent possibilities. If we can understand a shudder of horror at the impending slaughter of brother by brother, we nevertheless cannot experience it with precisely the same acuteness as a people who regarded the tie of blood from a far more superstitious standpoint, and to whom the Erinyes were dreadful and ever-present realities. The curse of a father is to us a deplorable and shocking thing from the point of view of sentiment, but we cannot regard it, like the Athenians, as an embodied and operative power which can work madness in the brain and relentlessly and irresistibly achieve its dire object. To a people accustomed to the enigmas of oracles and prophecies, prone to look for their fulfilment with awe, and keen to feel the irony when the language was interpreted by the event, there were thrilling sensations of apprehension and premonition which are scarcely realisable by a sceptical modern reader, to whom such riddling rede is apt to present itself in a less venerable light. The refusal of burial to Polynicees is to us a cruel and disgusting action, possible only to a stage of civilisation from which we have emerged. To the Athenian such a prohibition came nearer home; it moreover amounted to perpetual damnation of the departed spirit, and the situation is therefore one of much more crushing grief to Antigone and her sympathisers than we can now realise without considerable effort. To us therefore, who have little regard for Erinyes or Curses or cryptic utterances, who have minimised the interest and importance of obsequies, and who have shifted to a different plane our conceptions of the claims of kinship, the Septem must lose much of its tragic force. The particular motives of pity and fear which it employs, though not without their effect upon ourselves, have lost not a little of their edge. They have at least lost the peculiar quality of poignancy which they would possess for a Greek of the early part of the fifth century B.C. Not only do we miss much that the piece actually contained, together with
THE MESSENGER’S DESCRIPTIONS. xi

the acting, the ἐριφέσις, the μελετέω, and the ὅψις; we have also been taught by the romantic drama to look for something at which classical tragedy does not aim, to wit, rapidity of action in a plot more ‘complex,’ and subtlety of characterisation probing to greater depths of ‘philosophy,’ than even the writer of the Poetics would have contemplated. One thing, however, which no competent reader can miss is the Aeschylean power of language, with its extraordinary specific gravity, its magnificent compression, and its brilliant figurativeness, by means of which the poet brings into the modest compass of a little over a thousand lines enough matter to have furnished forth as many more in many another writer.

§ 21. The epic character of the play appears especially in the descriptions of the several Achaean champions with their accoutrements and their utterances. It is chiefly here that modern criticism, proceeding on a priori principles as to what is or is not dramatic, raises some question. Have these descriptions a legitimate place in drama? If so, are they seasonable in the mouth of the Scout? Is it, moreover, possible for the Messenger to have seen and heard all that he reports? It is not easy to act the λυτικός to these προβιβάματα, if we are to apply to ancient drama the strictest canons of modern realism. But though we are not called upon to undertake this impossible task, in view of the accepted conventions of the Greek stage, it may at least be answered that the criticism is largely misconceived. It is an entirely false notion that the Scout and the King are wasting time in talk while the enemy may be taking advantage of the situation. A point so obvious is not one which would escape so experienced a playwright as Aeschylus. At the very beginning of the Messenger’s report we are told that the operations of the enemy are suspended

πόρον δ' ἱσομηνὸν οὐκ ἑξ περάν
δ' μάντις· ὅ γὰρ σφάγα γίγνεται καλά.

It is characteristic of Aeschylus that he does not elaborate this excuse. He is too good a dramatist to add ‘and therefore I may proceed to give my account at leisure.’ We may, if we choose,
regard the device itself as not particularly convincing. Yet Aeschylus believed it to be sufficiently so for his audience. Here, as elsewhere, he credited that audience with the quick intelligence which accepts few words in place of many. Doubtless he often took that intelligence too readily for granted. But whether the device be an entirely natural one or not—and there is at least nothing irrational in it—if it is once granted, criticism falls to the ground. For how long, after all, does it take the Messenger to make this report and for Eteocles to answer it with his dispositions? The whole scene until Eteocles himself departs occupies 345 lines. Comprised in these there is no interval, and the time thus 'wasted' amounts to neither more nor less than it would take to deliver that number of lines upon the stage. It is not even the space of time which a modern critic spends in reading and pondering the lines, but the time which he might take, as a Greek of the date of Aeschylus, in uttering and acting them. This would be measured in minutes. To the spectators almost no time would appear to elapse. There are several single scenes in Shakespeare which are as long, and some which are longer. It can hardly be contended that the delay is rationally out of proportion to the justification offered for it.

Of two passages of Euripides which are supposed to be aimed at this scene in the Septem, one will be found on examination to have no such reference whatever. In the Supplices (846 sqq.) Theseus says to Adrastus

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ην δ’ οἷς ἐφησαί με, μὴ γελάω ἢ φίλαι,
ὅτι κατὰ τὸν ἔκαστον ἐν μάχῃ,
ὡς ἐγγὺς τὸ λόγον ἔχετε ἰδεῖτε.
κενοὶ γὰρ οὗτοι τῶν ὑποτεῖντων λόγου
καὶ τοῦ λόγους, δοῦν τι ἐν μάχῃ ἑσθεν
λόγχης ὀξὺς ἰππότην ὑμέτερον πυγῆς
συγκότεις ἐπῆγεις ὡστις ἔτοιμος ἔγερσις.
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But what application has this passage to the Messenger's descriptions in our play? Euripides is simply ridiculing the man—probably too frequently in evidence at Athens—who pretends to know the full details of a fight in which he has been himself engaged. As every veteran acknowledges, the field of observation in a battle is limited to the soldier's own immediate
neighbourhood, and sometimes he can render no very clear account even of his own experiences. But the Scout in the Septem has nothing to tell of any fight in which either he or anyone else has been concerned. It should be obvious that to force the lines into a criticism of his fellow-dramatist is to do an injustice to Euripides.

More relevant might seem the passage in the Phoenissae (748 sqq.), where Eteocles says

\[\text{τοὺς ταῖς ὁδοῖς ἐν τῆς ἐπικράσει ἐστὶ σωλόμενοι.}\]

\[\text{τότε λαχείον σφικτά ἐκλείσαν, ἐν λέγον,}\]

\[\text{ἐν τούτω νεκρὸν ἀνακάθισεν.}\]

\[\text{καὶ ἐκεῖνον ἐπικβίωσαν πολλά λέγειν.}\]

\[\text{ἀλλ' ὅπερ, ἥτις ἐν μοι ἄνωτέρων χεριν ἐκ τῆς γενεῆς καθεμιστεῖν.}\]

Though this particular κεραία is rightly suspected to contain a number of interpolations, and though it might be hoped, for the artistic credit of Euripides, that the dramatically unnatural—because obviously forced—passage ἄνακα...κεραία is one such, we need not avail ourselves of that suspicion. It is enough to remember that the Phoenissae is of exceptional length, and that the poet has crowded into it (if it is all his) an unusual variety of matter. His lines here are no reflection whatever upon Aeschylus; they are a defence of himself. If anyone is criticised, it is the audience, which looked for such detail and description, but which Euripides does not this time propose to satisfy. The playwright is aware that he cannot spare room for this matter, and he accounts to the audience for the omission. The tone is not one of sarcasm, but of apology: 'I cannot name them now; it would take time, and the enemy are pressing us.'

It is sometimes further objected that the descriptions themselves are merely picturesque, and therefore undramatic. The same criticism would sweep away many a fine passage of

1 The MSS have either this or ἐν ἐπικράσει ἐστὶ σωλόμενοι. Since Eteocles is inside the city, and means that he will go to the walls, Musgrave and Porson read ἐστὶ σωλόμενοι. This is doubtless the sense (=περιήλθος), but it does not account for the corruption. I should suggest τόλμων ('circumference') as the source of both τόλμω and μαλά.

2 Eur. has already given such a description of the leaders (119 sqq.) and offers more at vv. 1104—1140.
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Shakespeare. Aesthetic dogmatism is of little value unless founded on the facts of experience. That the Athenian audience was intensely interested in such descriptions pure and simple might doubtless be put down to that ἀσθένεια to which it was subject. The keen interest itself is beyond doubt. The same taste is met by Euripides. And if the strangeness to the modern reader lies not so much in the descriptions of the warriors as in the details of their shields and blazons, it is precisely here that the Greek appreciation was especially lively. How deeply ingrained in the Greek constitution was the love of skilful workmanship and of the contemplation of masterpieces in any kind, can scarcely be more conclusively shown than in the prominence given to verbal pictures of such things from epic times downwards. The shield of Achilles in the Iliad and in the Electra of Euripides; the shield of Heracles in the Scutum of the pseudo-Hesiod; the sculptures of Delphi in the Ion; the breastplate of Agamemnon in Homer, the bowls in Theocritus, the τάλαρος of Europa in Moschus, the δίβλαξ of Jason in Apollonius Rhodius, the chest of Cypselus in Pausanias, are a few of the instances in point. It was part of epic convention that a shield of more or less miraculous workmanship should be described, with a combination of sheer joy in decorative art and naive wonder at the marvel of craftsmanship. The earliest Hellenic invaders of Greece could never sufficiently admire the technical productions of their 'Aegean' predecessors or of oriental workmen. As warriors they would be especially concerned with such work upon shields, breastplates, and daggers. They would be eager to possess, and, if they possessed, they would hugely prize, accoutrements so distinguished. Their bards would magnify the possibilities of skill and dream dreams of wonderful inlaying and colour-toning. They would vie with each other in equipping their heroes with a shield of which, as of Nestor's, κλέος οὐρανοῦ ἱέται. Of the shield of Achilles in the eighteenth book of the Iliad, Leaf remarks that 'though of course beyond the power of early Greek, as of any human art, to execute, it yet requires to explain it only such works of art and technique as we know to have been accessible

1 Phædrus. 110 sqq. 2 Π. 11. 24 sqq. 3 Π. 8. 192.
to the Greeks, at least in foreign imports, in pre-Homeric times. He illustrates by the dagger-blades found by Schliemann at Mycenae.

Exquisite inlaying was realised in fact, and so far there is nothing unreal in such instances as H. 18.474, where Hephaestus blends bronze, gold, silver and tin, or [Hes.] Scut. 141 πᾶν μὲν γὰρ λευκὸν τίτάνως λευκὸν τ’ ἐλέφαντι | ἡλέκτρῳ θ’ υπολαματίας ἐν, χρυσῷ τε φαινό | λαμπάμεν, κυάνου δὲ διὰ πτύχες ἡλλαντο. Nor is the tour de force in Scut. 233, of the Gorgon’s head in a net, beyond execution. Greater marvels, such as of moving reliefs, belong to the fancy of a later age.

Above all it was the shield which lent most scope both for the execution and the display of such work, and hence no epic is complete without its highly-wrought ‘shield.’ Vergil cannot fail to supply his Aeneas with one of the type. It is practically certain therefore that both Aeschylus and Euripides are led to their descriptions primarily by the Thebais. Pindar had evidently found similar matter in the Epigoni. Nevertheless the artistic and technically wonderful emblazoning of shields was no mere convention of epic. Later times knew and admired such accoutrements among contemporaries, although miracle had been compelled to give place to more sober possibilities. We should take the sense literally when Mamecus writes

τόδε δετραγραφίας καὶ χρυσελεφαντελεμών
ἀντίθες ἀνεύθες εἰλαρεν εἴτελων.

The contemporaries of Aeschylus were connoisseurs in work of the kind glanced at by Pindar: Μοίσα τοι | κολλὴ χρυσόν ἐν τ’
λευκὸν ἐλέφανθ’ ἄμφ’ | καὶ λείμον ἄθεμον ποντίας ὤφελοι’
ἐίροσε. If therefore Aeschylus takes the hint for describing the shields from the epic Thebais, he is by no means to be charged with introducing matter into his play for no better reason than that it happened to exist in the epic. Rather he introduces it for the same reason which led the epic writer to employ it first,
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namely, because to the audience of the drama, as to the audience of the epic, it caused a whole-hearted delight.

Doubtless the question of dramatic fitness is not settled by this consideration. Though the descriptions may please the audience, are they sufficiently in place when addressed by the Scout to Eteocles? In other words, would a messenger in ancient Greece conceivably render a report in such manner and kind? We may venture to hold that Aeschylus is incapable of a gross irrelevance. It is not merely that the Scout is himself carried away by the characteristic Greek gusto for the technical wonders which he has seen (although no Greek would be surprised at such behaviour on his part); it is also that his descriptions of the blazonry are part of his descriptions of the men. They mark the special temper and character, the insolence or self-assertion, which Eteocles is to confront. In effect the Messenger says in each case 'Such is the man; such are his boasts in word or blazon; it is for you to choose his antagonist'. In each case the king proceeds to select the opposing champion, and he either chooses him with some special reference to the blazon or draws some augury of victory from the temper which it betrays.

§ 22. In one point we are apparently asked to accept a physical impossibility. It is difficult to convince ourselves that any scout could possibly see and hear all that the διαγελος reports. There are seven champions at seven different gates, and the Scout has observed them all at close quarters, heard their words, and even noted their expressions. He would presumably do this in making a circuit of the walls. In the Phoenissae Euripides employs the rather crude device of making his διαγελος the bearer of the ξυνθημα to the various λυχος concerned with the several gates. To name such a procedure is, however, only to bring out its difficulties. Aeschylus, with more tact, glides over the exact proceedings of the κατασκευας. We may be sure that, during the time of the performance, scarcely anyone among the audience would raise the question. It is one which only occurs after consideration or to the critical

1 See 381 sq., 422 sqq., 457 sq., 486, 532 sqq., 588 sq., 637.
2 S. c. T. 364 διαγελος θραπος.
student. For the practical playwright this acceptance for the time being was sufficient. But while admitting that there is some violation of strict probabilities, we must again remember that pause in the assault which affords the Messenger time for observation. We must also remember the comparative smallness of the epic city. Nor are we, of course, to regard all the reported actions and utterances of the champions as synchronous. The Scout began his observations with the first approach of the Argives, and they would not all reach their gates at the same moment. These considerations do not indeed achieve an entire rationalising of the situation, but they go no little distance towards removing any very gross or palpable irrationality. As to the mere hearing and seeing of the besiegers by the besieged there is no difficulty whatever. When Sulla was besieging Athens taunts were hurled upon him from the walls\(^1\). The same thing occurred to Maximinus before Aquileia\(^2\). A proximity possible at such dates and in the siege of such cities was still more possible at the siege of a smaller town in epic days\(^3\).

\(^1\) Plut. Sull. 13. οὐκ ηὐκ περιστάτων τετελεσμένων.

\(^2\) Herodian 8. 5. 3 οὐ καὶ δυναστείας οὐδὲ αὐτών, ἐνθάδε τε τῆς Μακρίλης περιστάτων κ.τ.λ.

\(^3\) Add the instance in II Kings, c. xvi.
E. THE TEXT.

The Septem, being one of the three Aeschylean plays commonly read during the Middle Ages, must have been repeatedly copied by the professional writers or by private persons. The piece was well suited to use in the schools, and not only copies, but comment also, must have been abundant. This continual reproduction, while it would ensure the play against large lacunae (such as might occur from accidental damage to a single copy), was not wholly good for the maintenance of an authentic text. The more copies produced, the more risk of the existence of careless or otherwise inaccurate texts. The greater also the danger of interpolation, whether through deliberate ‘editing,’ or through the accidental incorporation of what was meant for interlinear or marginal note. While, therefore, the preservation of a full text was secured, the preservation of a genuinely Aeschylean text was less certain. A peculiar danger of school copies was that of transposition, especially of particles from less usual to more regular places in the sentence, and of this form of corruption there is frequent evidence in the extant texts of the Septem.

Though, as elsewhere, the Medicean MS with its δορθώρας is by far our chief authority, value must nevertheless be set upon occasional indications of other MSS and of the scholia.

The MSS. The MSS which contain the Septem are:

1. Mediceus (or Laurentianus), in the Laurentian Library (xxxii. 9) at Florence, written on parchment in 10th—11th century. The Septem is in the same hand (11th century) which wrote all the rest of Aeschylus except Pers. 1—707. (= M.)

2. Marcianus, in the Library of St Mark at Venice (468 = xci. 4), once the property of Bessarion, written on paper in 13th—14th century. (= B, or Ven. A; quoted by Wecklein as s.)

1 For description and history of this MS see Introd. to Choephoroi, pp. lxxx sqq.
THE MANUSCRIPTS.

3. Guelferbytanus, at Wolfenbüttel (88), on paper, of 15th century, the Septem (with P. V. and Pers.) being in an earlier hand than the rest. (G, or b.)

4. Parisinus, in the Bibl. Nat. of Paris (2886), on paper, of later 15th century, commonly said to have been written by John Lascaris. (P, or c.)

5. Florentinus, in the Laurentian Library (xxxiii. 8), on paper, of earlier 14th century. (= Fl, or a.)

6. Venetus, or Marcianus (V, or M), on parchment, 15th century. (= V, or Ven. B, or m.)

7. Farnesianus, in the Farnesian Library, edited and perhaps written by Castelius, on paper, nearly 14th century. (= Fa, or f.)

8. Various recentiores, now in Florence.

Of these it is agreed that none are derived from a common source, since, apart from the fact that they contain not literally the same plays, but also the order of the plays is different. The 4th copy is so constantly near to M that M. Hume has given it in regard to the text. In No. 3 a number of divergences from M are greater than in the rest, and in these it is almost certainly not derived from M. It cannot, however, be said to lend much assistance for the ascertainment of the text of the Septem. It is all of elementary orthographical blunders, unmetrical readings, and omissions for the original words (e.g. διλογ for κακον in the last play of the iambic senarius 209). In its most important differences it differs generally for the worse: e.g. 18 πρωσδοκουσα for παιδοκουσα, 6 ἢ σκοπήν for ἢ ἐκρόπολιν, 519 δοράτοι for Δίος, 663 πτερών for πτερών, 8 παράν for πλάνον. In many places its readings are due to conjectures not necessarily on the part of the writer himself) of superficially obvious text: e.g. 594 ἰδίως for ἰδίως, 577 κύκλου λύμαν for κυκλον ἕκαν. scarcely any of these commend themselves after due consideration.

Among the inferior MSS some special attention might perhaps be aimed by Par. B, a paper MS of the 15th century, on which a scholar rather unusual alertness must have been engaged. He has collected a number of conjectures which are at least acute. Thus he tes:

1 In the Eumenides.
2 I have elsewhere disputed the notion that it is a copy of M in the Supplices: Introd. to that play, pp. xxvii sq.)
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616 γρ. γὰς ἐτμαλλοῦν χωρὶς τῆς πρὸς.
649 φερέων] γρ. φερέ (i.e. reading συμφαιτέω).
700 μακράν] γρ. μακρά.
748 πίργοι] γρ. πίργου (probably a true correction).
899 ἄχιστος] γρ. ἄχιστος (v. loc.).
1000 στυγὼν] γρ. στγών.
1033 τάδε] γρ. τούτο, τὸ τούτον βάφαν.

In M itself the text is written in a good hand, and the copyist was evidently conscientious, though not learned. That he could make frequent mistakes of transcription is clear from the instances in which he is his own corrector. His original must have been in minuscules (cf. 268, where he first writes καλλων and then corrects to μᾶλλον). The larger proportion of the errors into which he was led were due to contemporary pronunciation, the symbol written by his pen being true to the sound conveyed to his mental ear, but untrue to the written copy before him. Thus he is constantly led into confusion of oi and o (a point in which he is peculiarly weak), ai and e, ei and oi, ai and η. These errors he endeavours to remove: e.g. 27 τούδει οἰς τούδε, 268 καλλων to μᾶλλον, 698 δότηροι to δοτήρωι, 879 δόμους to δομούς, 345 ἄλγην to ἄλγῃν, 456 ἰεβάλην to ἰεβάλοι, 709 ἰεβάληθά to ἰεβάληθα, 809 βόσκωσι to βόσκωσθαι. We can, however, hardly be so sanguine as to believe that he removed all the mistakes which he had committed in this kind. His pronunciation must also bear the blame of the numerous instances in which (assuming his original to have been correct in this respect) he substitutes double letters (especially λλ, σσ) for single or vice versa. Other errors which he corrects for himself are of a kind easy to commit, e.g. 427 παρασκαλέως, 949 προσκάλεσθαι (for προ-).

After these corrections we have the work of the διορθωτής (m). This hand supplies the διορθωτής to the play, writes (in small uncials) marginal scholia and interlinear glosses, and emends many of the readings of M. He not only reviewed the work in M, comparing copy with original, but he evidently had before him at least another copy from which he derives other readings. This makes it impossible to tell how many of the errors in M, uncorrected by the first scribe, were actually due to him, and how many were due to an original already faulty. It appears usual to treat m as a person of learning, who was permitted to exercise his judgment. In reality, so far as the System is concerned, the indications are rather to the contrary. Some of his alterations (probably taken from his other copy or copies) are for the
THE CORRECTING HANDS.

worse: e.g. 304 καὶ τῷ μήσους for καταράφοισον, 392 ματαίοτατον for ματαίοται, 527 κύκλῳ τῷ for κυκλατῳ, 687 σωτὶ ἀν ἐν for δὲ ἀν. Some are of the most obvious sort possible. Some, while going a step in the right direction, are left incomplete or unscholarly in form: e.g. 367 λελεμέος for λελέμενος, 426 γλώττα. It needs little observation to show that his learning was either not very extensive or not very vigilant. Thus he leaves e.g. 6 Ἐπεκελής (unmetrical), 49 ἧ αὐτῶν, 215 κρυμμακέναν, 259 Ἰσμηνί, 274 ὑπνώει, 604 ἦ σφα, 680 ἀνθρωπολαῖον, 749 συμ-βαλεῦσι, 867 ἐρμαικάσοι. It may be concluded that he was a professional corrector, of fair education and with a neat pen, who worked according to certain prescribed methods of διάρθωσις; and that, if he corrects, he does so on the warrant of either the original of M or else his own text or texts, while if he superscribes e.g. γένος to τόκοι (792) or φόβοι to φόνω (124) or the like, he is doing so on the authority of some record. His τρ in the margin means that he is either dubious of the text or cannot find the place to which a scholion belongs.

Of more critical value are the corrections and superscriptions of sundry later hands, two being of the 14th century. Though three of these manus recensiones have been distinguished (m₁, m₂, m₃), the discrimination is not always certain, and it is sufficient to employ the symbol m₁ for all alike. m₁ also adds scholia, written in a very minute and abbreviated form, sometimes barely legible, and in a few instances not legible at all. It is evident that the matter of m₁ implies the possession of other copies than the original of M or the auxiliary text used by m. It implies also more watchful scholarship. Sound corrections, e.g. v. 238 φοβον for φόνον, 698 δαίμων for δαίμων, can hardly fail to have come from some good MS, and it is probable that all the more satisfactory alterations were taken directly from such a source. Some corrections may be due to the writers of m₁ themselves. There is nothing to shake the belief that on the whole the scribe of M had been faithful to his own original. We must rather gather that that original was itself faulty. The writers of m₁ probably never saw the particular copy which served as the archetype of M, but only other MSS of at least equal, if not superior, value. It is not, indeed, the case that all the corrections of m₁ are sound. Thus it is wrong in 13 ἐκαστὸν, 203 ὅκουν (for ὅκους), 596 ὅτος σε, 741 συνάγαγε, 753 τελόμεν, and in the superscribed suggestions 334 καίνεται, 402 ὅ δαίμων, 423 κομπάζοντα, 799 δικρίνεσθαι. On the other hand it does correct many faults of M (left by m) which were due to ignorance: e.g. κρημμακέναν (215), Ἰσμηνί (259), λελεμέος (367). It also supplies truer readings, e.g. 223 τιθή
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(i.e. τὴν), 249 πείσματα (for στείρα), 338 διαδρομή (for -άν), 806 γαί (for γάι), 867 -ταχεία (for -ταχέ), and fills lacunae, e.g. 833 προφήτης. For the Septem the contribution of m is very considerable.

The scholia of M are given in detail in the Appendix, together with such comment as appears necessary. They sometimes agree with M (particularly when corrected by m) as against other copies, sometimes with other copies as against M, and sometimes they imply a reading found in no copy. Where two scholia occur on the same passage they may refer to variant texts. As was pointed out in the Introduction to the Choephori, it does not follow that, where a scholion indicates a variant, that reading is necessarily an older or better one than the reading which appears in M. All depends, first, on the date of the scholion and, second, on the date of the text upon which it is based. It is a frequent, but quite indefensible, assumption that when a scholion supports another text than that of M, the case against M is practically proved. All that is proved is that the original writer of the scholion in question was writing it upon such other text, which may quite possibly be less sound than that of M. Thus the schol. on 654 shows that the writer read προφήτης, not προφήτας. But this only proves that at the time of the scholiast there existed another reading προφήτας; it does not prove it to be the true reading. At 687 the scholiast had οὖρ’ ἄσ (i.e. οὗρ’ άσ) in place of οὗρ (οὗρ άσ M), but οὗρ’ άσ is entirely unmetrical, and the existence of οὗρ’ άσ merely shows that other MSS could be corrupt in places where the archetype of M was sound. More valuable are those scholia which show a reading different from that of any existing text. When these are written in our margin by m, if we can be quite certain of the reading which they denote, we are in the position of so far possessing a different tradition to that of M coming from a date prior to M itself (though not, of course, necessarily prior to its archetype). When m copied them into the margin of M in all good faith, he was in reality writing upon one text a comment which referred to another. If the comment happened to be an old one, derived from the best period of Alexandrine criticism, we thus arrive at a reading which, in point of early date and classical acceptance, is superior to that now extant in any copy. It may reasonably be concluded that most of the scholia which represent no extant text were actually thus old. The presumable reason why no copy corresponds to the scholion is that the text on which it was written had become obsolete before either our copies or their archetypes were made. If the comment had been a comparatively recent production of

1 See 437, 654, 671, 769.
THE SCHOLIA.

Byzantine times, it is probable that the text to which it referred would have been still commonly in use, and would therefore appear somewhere among the copies extant.

In keeping with this view is the fact that when a scholion indubitably indicates a reading existing in no extant MS, the reading has a striking appearance of being right. Thus

98 πόρι ἐν μὴ νῦν MSS  πόρι γὰρ νῦν schol.
401 "Ἀργεί MSS "Ἀργεῖ schol.
759 πολύβατος αὐτῶ MSS πολύβατος ἀγὼν schol.

Unfortunately it is not always certain that we can reconstruct the text from the scholion. Thus in 868 a schol. appears to have had ἰδών', ἵνα ἐν place of ἰδώντες ἤδη; in 722 ἀντικρόμει συναρθσάτωι is indicated in place of ἀντικρόμειον (sic) ἀντικρόμειον. But these cannot be called in any way certain, and we are only justified in using the language of the scholiast in support of such emendations if we feel otherwise called upon to make them. (See further the scholl. on 93, 105, 725, 741, 976.)
ΙΩΝΙΟ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΤΙΠΟΘΕΣΙΣ: ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

"Ἡ μὲν σκηνή τοῦ δράματος ἔτι Θῆβας ἱπτότειται. ὣς δὲ χαρὸς ἤκ.

1 The Septem begins in M at the middle of the page, following the conclusion of the Eumenides. Above it has written the words ἔνδοθες τῶν ἔτι ἔτι Θῆβας, but not the ἔνδοθες itself, the room being insufficient for both this and the dramatis personae. The ἔνδοθες itself (first made known by Franz, although clear enough in the MS) is written at the foot of the page, preceded by the same words ἔνδοθες τῶν ἔτι ἔτι Θῆβας. Its matter was in all probability derived, though not verbatim, from Aristophanes of Byzantium (see ἔνδοθες to Eumenides), who gathered his information, so far as it was not contained in the play, either from the σκηνοθεσία of Aristotle and his school, or from a work of the grammarian Callimachus, who himself went directly to the Aristotelian source.

2 In MSS ἔτι Θῆβας is occasionally found in place of the accus., although all good authorities (e.g. Ar. Ran. 1021, Plut. A. 715 ε, Longin. 15) agree in Θῆβας (see the opening notes of Blomfield and Hermann). Alexis, it is true, wrote (Ath. 394 A. 295 ε) a comedy styled ἔστι τῇ Ἐθῆβα ("at Thebes"), but the title is naturally as much a parody as the plot. There is nothing surprising in an occasional use by a later writer of an expression equivalent to ad Thebas in place of that for adversus Thebas. Of ἆστι τῇ Ἐθῆβα, though unusual in form, is the name of the play as early as Aristophanes (Ran. 1021) and is that given in Ath. 23 A. Plut. Symp. 7. 10. The title is probably not due to Aeschylus, who avoids all mention of "Thebes" and "Thebans" (see Introd. § 6). With the article we may either take the expression as grammatically = ἀδύτῳ τῷ Θῆβας αὐτοευθανασίας ("those who came against Thebes to the number of seven") or (much better) we may regard ἀδύτῳ τῷ Θῆβας as the grammatical irreducible minimum forming the title of the play, and, when the article was prefixed to that title, it was naturally οἱ, by the customary attraction in place of τῶν (e.g. τῶ θράμνων τὸ...).

3 ἐν is written over ἔτι by the same hand. This may be for interpretation, or it may represent a truer reading. The confusion of ΕΝ and ΕΠΙ is very common; cf. Xen. Hell. 6. 4. 19 ἔθετο ἐν τῇ βασίλειο (CF) for ἔτι (cett.), Bacchyl. 11. 24 ἔτι ἰδοῦσας (A) for ἔτι ἐ (Α). [So I should emend Ηυμν. Ημ. 24. 4 (Sikes and Allen) ἐμφασε οὖν ἐκκλησὶ ἐκκλησία to ἐμφασὶ ἐκκλησία.]
ΑΙΣΧΥΛΟΥ

Θηβαῖον ἐστὶν παρθένων ἢ ἐστὶν θρόνος ἑταῖρες. Ἀργεῖον υποταγόν ἐστὶν τῶν καὶ νυφῶντας, καὶ θάνατος Ἑκτορίδας καὶ Πολυδεκάτης, διδάξατο ἐκ Θησείου, Ὀλυμπίτης, Ἑλέα Δάρης, Οἰδυπόδης Ἐντέ ἐκ Θήβας, Σφραγίς σατυρίδος. Ἐν 'Ἀρωνίῳ Πηγᾶς, Ταντώς, Παλαιαῖς σαμυρίδοις τῶν Πραγμάτων πατρός. Ἑ Πολυφράσμων Λυκοφρέα, τετρα-

λογία.

4 This statement concerning the Chorus, though commonly accepted without question, is incorrect, and is derived only from a false generalisation from vv. 107, 116. That ancient authority had not settled the point is manifest from cod. Cruelf., which gives among the μεταφρασμένοι χαρακτήρων ἐνεχωρίσεως, and also from schol. to v. 107 σωφρόνισθαι ὅτι ἐκ παρθένων ἐστίν ἢ χαρά, an observation which is in itself sufficient to prove that the matter was discussed. It has been strangely overlooked that at v. 673 the Chorus calls Eteocles τῶν. See commentary at vv. 78 sqq. The κατα-

νίκην καὶ συναγωγή διαφέρουσα εἰς τοὺς ἐκ τῶν ἀρχαιών παλαιῶν, καὶ αὐτοὶ νῦν ἔχει, is an observation which is in itself sufficient to prove that the matter was discussed. It has been strangely overlooked that at v. 673 the Chorus calls Eteocles τῶν. See commentary at vv. 78 sqq. The κατα-

4 There is no need to substitute στρατα. The sense is 'military operations forming the siege of Thebes.'

6 The true name of the Archon of B.C. 467 (1st year of 78th Olympiad) was θεγενηδής. But if we alter (with Frantz) to θεγενήδες we are correcting too far—not the text, but the facts of some writer perhaps long antecedent to m.

The play is thus placed five years later than the Pentes (τοῖς Μέσων). Assuming the information of the ἐνεχωρίσεως to be correct, there might seem to be a contradiction to Aristophanes (Ran. 1016), who, after speaking of the ἔνεχοι ἐκ Θήβας (1011), remarks ἐν ἐνεχώρεις Πηγᾶς μετὰ τῶν ἐνεχωρίσεως ἐξελέγαντ' ἐκ τῆς συναγωγῆς. But (as I have pointed out at that place) we need not regard Aristophanes as an infallible or even as a responsible authority, especially in speaking of a literary event of sixty or seventy years before. Moreover neither συναγωγή ('and then again') nor μετὰ τῶν ('as a consequence, to be joined to ἐνεχωρίσεως) need refer to time; their application may be purely argumentative, not chronological. All that we know further of the play is (Ath. 23 A) that a certain Telestes (ὁ Ἀλέξανδρος χρηστής) was a most expressive exponent of the action by his ἄρτοι.

7 For the Oedipus legend in Aeschylus see Intro. pp. xxv sqq.

6 The real name of the winner of the second prize was 'Ἀρωνίας, which Frantz would again substitute. Fragments from his Αντανάκτος, Αἰτανός, Κέρας, Cyclops and Ορφέας are given in Nauck, Frag. Trag. Graec. pp. 716 sqq. Pausanias (v. 13. 5) says ἐστι ναῦς (at Phlius) ἐστι καὶ 'Ἀρωνίας μετὰ τῶν Πραγμάτων τοῦ Αρωνίας τοῦ Πραγμάτων τῶν Ἀρωνίας σαμυρίδων καὶ Πραγμάτων τῶν καὶ τῶν Ἀρωνίων τῶν σαμυρίδων. Pausanias being especially gifted in satyric drama, the son appears to have exhibited his father's compositions, as Iphohon, the son of Sophocles, was said to do in tragedy (Ar. Ran. 78 sqq.). The name of one play of his trilogy has been omitted, whether by m or a predecessor. It is rather idle to guess. Bergk suggests <Ἀρωνία>.

8 Though the appositive σαμυρίδος (Dind.) would be the more strictly technical term in naming the satyric play (cf. Argum. to Eur. Med. Θυερεαίς σαμυρίδος, Poll. 10. 186 f.), the adjective is too natural to be suspected with reason. With the singular, e.g. Πραγμάτων σαμυρίδως (Arg. to Agam.), Σαμυρίδως σαμυρίδως (Ad. P. H. 1. 8), we may of
ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.
ΑΓΓΕΛΟΣ (ΚΑΤΑΣΚΟΠΟΣ).
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΕΠΙΧΟΡΙΩΝ.
ΑΝΤΙΓΟΝΗ.
ΙΣΜΗΝΗ.
ΚΗΡΥΞ.

This list, as given in cod. Guelf., is correct in substance and in order of appearance. The same order is given in Vit. Aesch., but with χορὸς παρθένων. (On the Chorus see note 4 to ἐπόθεσε.) In the Medicean under the words τὰ τοῦ δράµατος πρόσωπα ἔχει the personae across the page in two lines in the order Ἐτεόκλης, Ἀντιγόνη, Ἀγγέλος κατάσκοπος, Ἰσμήνη, χορὸς παρθένων, κήρυξ. The reason of this arrangement has not been explained, but it may be conjectured with some confidence that it is because Ἐτεόκλης and Ἀντιγόνη were understood to be played by the protagonist and Ἀγγέλος and Ἰσμήνη by the deuteragonist, the trigonist playing the κήρυξ. In point of fact it is more probable that the deuteragonist was the κήρυξ and the trigonist Ἰσμήνη. That Ἐτεοκλῆς should become Ἀντιγόνη is natural, since the impassioned acting of the protagonist is required for her part. On the other hand the chief quality required for a κήρυξ is εὐφωνία (Dem. 19. 338) and his function is analogous to that of the ἀγγέλος. The rôle of Ismene is scarcely an actor's part, but consists simply of the short responses in the ὑφόνοις. Anyone capable of responses similar to those assigned to prominent members of a Chorus would be capable of sustaining this otherwise κωφὸν πρόσωπον. She is in effect, as course supply δράµατι; but though we cannot supply δράματι, the analogical plural adj. would almost certainly follow from the sing. use. If the satyr play is properly called σάτυρος, a strictly formal expression would also require Πρωτόσ σάτυρος as much as Παλαιστίνιος σάτυρος (cf. Strab. 1. 3. 19 Ἰνν...ἐν Ὀμφάλῃ σάτυρος).

10 Αἰσχρόγρυς m. The subject was apparently favoured by dramatists because of the opportunities which it afforded. Aeschylus himself wrote a Λυκυργος, consisting of the Ηδωρκαί, Βαρδάραι, Νεωκρασ and the satyric Αἰσχρόγρυς.
Wecklein says, a παραχωρήγημα. Hence, assuming that Aeschylus was unable to employ more than three actors (not merely simultaneously, but at all), the natural distribution of the parts will be

**Protagonist:** Eteocles, Antigone.

**Deuteragonist:** Messenger, Herald.

**Tritagonist:** Ismene.

The Chorus probably consisted of twelve persons, although the exact number (12 or 15) is one much disputed (see note in Introd. to Choephoroi, p. xxxv). The clearest indication of twelve in Aeschylean tragedy is perhaps to be found in Αγ. 1347–1370. We must not argue in a circle by first making twelve divisions of the opening lyrics in the πάροδος of the Septem and then using such division to prove that there were twelve speakers.

κοφά πρότωνα include townsfolk and attendants in the πρότωνα, the selected Theban champions in armour, and the corpse-bearers.
ΕΝΤΑ ΕΠΙ €

Technical Divisions

1—77 πρόλογος.
78—164 πάροδος.
165—273 ητευόδιον α'.
274—355 οτάσιμον α'.
356—706 ητευόδιον β'.
707—776 οτάσιμον β'.
777—806 ητευόδιον γ'.
807—940 οτάσιμον γ' (pe
(941—995 θρήνοι.)
996—1044 ητευόδιον θ'.
1045—1070 έδωσι.
AIΣΧΥΛΟΥ

ΕΤΕΟΚΛΗΣ.

Κάθων πολίται, χρή λέγειν τὰ καίρια
οὕτως φυλάσσει πράγμα ἐν πρώτῳ πόλεως
σιακα νομῶν βλέφαρα μὴ κοιμῶν υπνος.
εἰ μὲν γὰρ εὐ πράξαι μὲν, ἀιτία θεοῦ,
εἰ δὲ αὖθι, δ μὴ γένοιτο, συμφορὰ τύχων,
'Ετεοκλῆς ἄν εἰς πολὺς κατὰ πτώλων.

M = the first hand of the Medican MS. M" = that MS as first written, though subsequently corrected or altered. m = the haplograph. m" = later hands, quoted without further distinction. rec. = later MSS, rec. = one such MS (G standing for Guellerbytamus). The letters in small uncials in the text are those which differ from

Scene: The Agra (βιβλίον ἐμφαν Ἑρακλ.). Bacchyl. 15. 43 of the old city of Thebes, then called Cadmea. The palace of Eteocles is probably supposed to be near, but is not likely to have been represented in the scene. Gathered about are citizens of various ages. To them Eteocles enters in the attire of a king, but not in full armour (see 663). He will naturally have attendants, but all except himself are αὐτῷ ναότων. The king is in his full, but young (673), manhood.

The time must be early morning (see 29 and 66). The city is in a state of siege, but, though the walls are necessarily defended, things have been going well (11) and there has been no need of a summons to the people en masse. It is a change of circumstances (explained in 24 sqq.) which brings Eteocles thus into action and opens the play. vv. 1—77 constitute the Prologue.

In the absence of play-bills or adequate scenery the opening lines, as is all the extant plays of Aeschylus, name the place of action and the character or characters speaking and addressed. This is generally effected in an eminently simple and natural way, avoiding any of the confusedly explanatory prolonging to be found in Euripides. Only in the Supplices (the earliest piece) is there any apparent approach to crudity in the manner of conveying the information necessary for the audience; and even there the statement of the case may fairly be regarded as one which would naturally be included in the plea of a foreign suppliant to the local deities.

1 Κάθων πολίται. In speaking throughout of Cadmea and the Cadmeans Aeschylus is probably not merely following the epic, but also diverting the thoughts of the audience as much as possible from contemporary Thebes. For dramatic purposes the sympathy of the audience must go with the cause of the besieged. The hostile or contemptuous sentiment evoked (at least since τὰ ἤπειρα) by the mention of 'Thebes' would not be aroused for the less familiarly named city of heroic times.

With Κάθων πολίται cf. Eur. Phen. 1399, ibid. 1426 Κάθων λαὸς, Soph. O. 7. 144. Inf. 289 they are even styled by a figure of speech εὐπάθεις Καλαμώργης (cf. Eur. Phen. 808). The thought is not 'fellow-citizens of Cadmus' (in the sense of 'sharing in the city which once was that of Cadmus'), but, strictly, 'made by Cadmus to possess a ναός' (somewhat similarly Eur. Andr. 1089 λαὸς καλαμώργης τοῦ τῆς Δελφοῦς). In Soph. O. 7. 1 ἀνευὸς, Κάθων τοῦ πόλεις τῆς τευτῶν the sense is not 'descendants of Cadmus' but 'fostered care of Cadmus.' The burgheers are not addressed as ἀνατριχία, but with an implied appeal to their privileges and responsibilities — ῥήματα: the ex-

\[\text{char.} \text{ 880 (a.), Soph. O. T. 808. It stands on the same footing with that in}\]
ETEOCLES.

BURGERS of Thebes' town, a man must speak home, if he hath the cause in charge and tends the tiller at the country's stern with eye shut and sleepless. For should it go well with us, 'tis thanks to heaven; but if—which God forbid—mischance befal, 'tis Eteocles who would be the one burden of many ...

--- Commentary below. ---

2 In δόρισσα there is an error.

255 (n.), Tyrt. 2. 9 μικρὰ

2 πλεστέα πράγμα

cause. 'For πράγμα (or cf. Suppl. 259, ὅπως ἐράνω τὸ δόρισσα, Αἴγ. 1. 133 ἐν βέβαιο, Pind. I. 1. 71 πράγμα καὶ δέξωσι ἡ δυνατίᾳ ἀλλ' ἀλοίπως καὶ ἀλλ' ἄλλοις ἡ δυνατίᾳ ἀλλ' ἀλλοὶς ἡ δυνατίᾳ Strictly 'the matter in hand.' For Suppl. 732 πράγμα paraplymatically = id agents. [Not time of action,' which means distinctly verbal.]

It is a matter of indifference whether ἐν πρώτῳ πόλεως be rendered with the preceding or the following words; so far as the Greek goes, they belong to the whole sentence. πόλεως is the customary gen. identifying the metaphor (see 64 n.). The metaphor itself (of ship and state) is of the commonest (schol. Ἀτ. Εὐρ. 29 αἰῶνα τῶν πόλεως πολεμοῦντας). Cf. Περ. 65, 105, 152, 205, 743, 750, 1068, Εὐρ. 16 χρώμα προστίθη τῷ ἀλλ', Περ. 1. 498 ἀν., Δεμ. τίς ἐν οἴνω πολεμοῦντα τῆς πόλεως, Ζ 알. 1. 1. 78 The helms of the state, who care for you like fathers. Plato (ἐν Συμφωνίαν 391 b), in speaking of the τῆς which καὶ τῇ διάφοροι λαοίσι· μὲν ἐν τῇ πρώτῃ καθημένω τῆς πόλεως, πάντα παρακατεύθυνται ν. τ. λ., does not necessarily refer to the present passage.

10 ΛΙΣΧΥΛΟΥ

υμοῖν οὐ ἄστων φρομίοις πολυρρόθοις οἰμώγμασιν Ἄρη, δῶν Ζεὺς ἀλεξήνηρος ἐπούμης γένοιτο Καδμειων τῶλε.

ὑμᾶς δὲ χορή νῦν, καὶ τὸν ὀλλειπόντο ἔτι ἡβης ἁκμαίας καὶ τὸν ἔξησον χρόνῳ, βλαστήμών ἀλλαίοντα σώματος πολύν ὀραν τ' ἔξουθ ἰκάστος, ὡς τ' συμπρεπές, τῶλε τ' ἀρήγεω καὶ θεῶν ἐγχορίαν

line. τάνω εἴ σατι πτέλεως Dindorf. θ πολυρρόθοις Valckenaer. 1. 8 ἐπούμης

πει. 12 βλαστήμων M. βλαστήμων (cf. ἄργυρως, ποταμός) Hermann. 1. πάλιν anon. 18 ὀραν ο᾽ M. ὀραν m. (scholl. recognize both.) μ' fills the

237 ι γεν' ἄτε καὶ ἔκπληκτος Dindorf. θ πολυρρόθοις Valckenaer. 1. 8 ἐπούμης

πει. 12 βλαστήμων M. βλαστήμων (cf. ἄργυρως, ποταμός) Hermann. 1. πάλιν anon. 18 ὀραν οʻ M. ὀραν m. (scholl. recognize both.) μ' fills the

4 sq. ἄστων καὶ θεῶν καὶ ἀλεξήνηρος οἰμώγμασιν κατ' ἐπούμης, Luc. Merc. Cond. 5 είτε οὗ 

θεούς καὶ νάρδι τοῦ ταῦτα γυνὴ νεκρή δεμενήν.


2. 10 cantilennam casum casus, Hor. Sat. 2. 1. ὁ ἑρετικός ἄνδρας κατακλίνων art. Phot. ἐν ὑμῖν ἑραμεθάνει, λαθετών, καὶ ἑραμεθάνει, but such a sense must lie in the context, not in the verb itself.

φρομίοις keeps up the metaphor of ἀγνώστων', but is especially suitable from its frequent suggestion of trouble: cf. Ag.

1118 γεννήθη φάναις, Est. Hesp. 566 τὰ πάντα φρομίοι καθώς τάδε, I. 7. 1162 τ' φρομίοις πτέλεως:

πολυρρόθοις: βόδος is the murmuring of resentment, and almost πόγον. Cf. Hes. Omp. 219 τὴν δὲ καὶ κινημένη δέλλοις ἐλαχύτησε (gen. abs.), Eur. Andr. 1065 τιθην σφήκοιν ἐν θάλασσῃ κατ' ὑμάς, Soph. Ant. 269,

ię. 264. Aeschylus could, however, hardly use the word without glancing at the muttering of the sea before a storm. Cf. More Richard the Third (ap. Holinshed 3. 781), Yet began there, here and throughout, some manner of muttering among the people...as the sea without wind swelled of herself sometimes before a tempest.

8 sq. οὐ Ζεὺς καὶ θεῶν. It is easy to

suggest ἀναγινώσκει, but the text may be rendered as (i) 'and may the Forefender thereof (i.e. of such manner of things), Zeus, prove true to his name,' or, as Paley instinctively took it, (ii) 'it depends on ἐπούμης, into which the mind at once reads the sense ἐλαχύτησε (or κατέρχεται) ἐλεφθη-

meno. With the appeal cf. Eurip. 90 ᾧκαί, φθάσας εἰς κόσμον ὑπὲρ τοῦ ἐπούμης, ἀ(<i>κάκια</i> ντι, a.l.)
a mouth, bruited by the folk throughout the town in threatening murmurs and in lamentations; which may Forefending Zeus, true to his name, forebode from the Cadmean realm.

'Tis your part now. Even he who still falls short of manhood's prime, and he whose prime is past and gone, must gather great strength into his frame and be vigilant, here, there, as may be seem. Succour the realm and the altars of the country's Gods,

erasure with γ (which had apparently been deleted because of the misreading ἴον γ').

17 Ἱακ. 1.18 σ' (Stanley. Ἰουσ' Μ., Ἰουσ' Μ.); Ἰακ. Μ., corr. ed. 1. Ἰακ. Μ. (ledastor' would be less near or pointed). Ἰουσ' Μ., Ἰουσ' Μ. 1. Ἰουσ' σκεπάζεις rec.

18 I. 135 καθαρίσων κ.τ.λ. These words are generally misunderstood as referring only to τὴν ἤκον. With this preconception they have been variously interpreted: (1) 'and him who is past his prime but still keeps a vigorous growth of body.' But for this ἐν οἷς would be needed, and πῶς is hardly the word: (2) (as once taken by the present editor) 'fostering large out-growth of his body,' i.e. possessing many children. The periphrasis is clumsy in itself and assumes that all the ἤκοι are in that position; (3) 'nourishing much growth of body,' i.e. growing too large and heavy for fighting. But the addition is prosaic, purposeless, not tactful, and surely untrust of a large number of such ἤκοι. It is far better to understand the line as applying to both the classes mentioned (commonly, as Paley observes, called ἄξοις), and to render 'making to grow (for the occasion) a great growth of frame' (i.e. putting on strength). The notion is similar to that of ἐν φρει ἄχρον ἄξοις (Hist. Scut. 434). The literal impossibility is of course no objection to the figurative expression. Whether one is weak from youth or from age he is to force himself to be strong, and greatly so (πῶς λέγε?) For the thought cf. Eur. Ion 104 καθ', κ' γηρῶς πώς, ἐκάθεν γαρ ἔργα κατ' ἔκαθεν τὰ ἔργα, κινοῦ τῷ χρόνῳ νάρκην, Ἀνδρ. 551 σ' γὰρ, ὥστε ηὐδόκησαι τῷ ἔργῳ, ἄλλ' ἄρρητος' ἐκάθεν μ' ἵππων λαμβάνει (the aged Pelias). In these it is a case of rejuvenation; in the case of the striplings they are to attain to the state described in Eur. Η. Π. 169 ἐπεὶ δὲ σφραγὴ περίπλος καταβρόχησιν ἤκονες. For the form of expression cf.Soph. Aj. 1077 καθ' ἐκάθεν μακρύνεται, ἓφε 590 ἐκάθεν ἔργον παντο θαλάσσης. — ἄσκησις is praes. constans. For the use of the word cf. P. Χ. 154 πόνον ἄσκησιν εἰς ἐκάθεν εἰρήνην. — ἀσκητικός: cf. Soph. 319 εἰς τήν ἄσκησιν μέλισσαν (ἀσκητικῶς Μ.) λέγει; altered to ἀσκητικός by Hermann, but forms in -αμο- presuppose those in -μο-, and are themselves only analogical creations (see Brugmann Ch. Gr. § 1841). The question must therefore be left open.

19 ἵνα γαρ ἔγγον 'ἐδεστο' κ.τ.λ. The sense is exactly that of [Heb.] Scut. 121 πάντη ἀσκητικός καὶ ἵππος ἢ έκάθεν. With ἔνα τε σχηματιζόμενον εἰς ἑαυτόν Θεόν (cf. also Ath. 599 γεγονόν εἰσιν ἐκ αὐθεντικὸν προκείμενον). The defenders are to turn their attention this way and that, as occasion may arise.—ἐκάθεν for ἀσκητικός is of the nature of ἀλλασσεῖν, πάντως, πάντως (πάντως φοβητώς of the Ajaxes, Η. 12. 266). It is not improbable that the same word should be restored in Hdt. 1. 63 ἄλλος τε ἐπισταλμένα ἐπὶ Πενελόπην, θαρσοῦν τε ἐκάθεν ἔκαθεν καὶ ἄνκρας ἔκαθεν ἔκαθεν ταῦτα (where the obvious ἔκαθεν does not account for the corruption). There can be nothing unpoetical about such words, especially in these shorter forms.

20 sqq. τῶι... καλ... βομβός... βομβός τοῦ κ.τ.λ. The answering particles are τ'... τε, while καλ' joins βομβός to τῶι in one notion, 'the state and its gods,' which form the political and national consideration, as opposed to νόσος, the more personal motive. The 'helping' of the altars seemed to call for
some explanation not required by πολλοί: hence the clause τιμά την κ.τ.λ.

In ἔξοδον there is a notion of wiping out a long-standing contract (cf. service paid for protection rendered). The overthrow of the πόλεως puts an end to the claims of the altars ( ويمοι βευμί Herond. 4. 5).


17 sqq. ἦ γάρ κ.τ.λ. The passage has been strangely misinterpreted. The metaphor is drawn from an inn and is consistently sustained. Lit. 'For, when ye came faring as young children, she, playing hostess (as in an inn) with her kindly soil to all the moil of your breeding, reared you to found homes, as shieldbearers keeping faith, that ye might accrue to meet the present debt.' That inns are an anachronism for epic times is of no importance to the dramatists, even if he knew the fact. Cf. Cho. 658 καὶ θάλασσα θαλάσσαι ἠσύν (n.). The notion of γάρ as innkeeper was perhaps made the easier to an Athenian audience from the frequency with which inns were kept by women (cf. Ar. Rhes. 359). ἔννομα regards them as travellers, but glances also at the slow steps of infants (cf. ἐπίθεμα, σέργη). ἐνέκων is contained acc., the sense being ἔφθασεν τῶν ἔννομων ἔναντι μαθηματικῆς. In ποιητής Athenians would be reminded of the debt due from children to parents who had performed this duty, a debt formally recognized in τῇ γενεσίᾳ.

There is a play upon the senses of πιστὸς (= 'loyal soldiers,' and also debtors who are 'trusted' to pay their score), γέννησαι (= 'come into being,' and also come to an amount;' as money for payment), χρώμ (='matter' or 'business,' and also 'debt'). Thus two thoughts run parallel in the same expression. As their native land, she brought them up to prove 'loyal' to her, and to 'be forthcoming' to deal with this 'matter;' as innkeeper she fed them, expecting them to prove 'honest' by meeting their 'debt' in due season. The inn, which is the soil, is one where the welcome is 'hearty' or 'unsitating' (συμμετεχεῖ). Cf. Pers. 490 ἔπεμψα ἐπέκρινον καὶ κατάσχεσα ἑαυτῆς τὴν μακρανθήτηρι). The same notion is emphasized in ἄρωσις. With γέννησαι, 'amount,' cf. the familiar τὸ γεγομένον (e.g. Luc. Simm. 1 ἄνθρωπον ἐν τῷ γεγομένῳ), τῶν γεγομένων ἐν ψευδείᾳ (Plat. Ap. 36 d). There is no baldness in the word, especially when γέννησαι ψιλός is taken together as 'amount to (the measure, or standard, of)'; 'become adequate to meet.' For ψιλό in this sense
that their worship be not blotted out. Succour your children, and mother Earth, your nurse most dear. For when ye came faring as babes, she with her open inn, the kindly soil, bore all the moil of nurture, and bred you to found homes, bearing the shield and keeping faith, that ye might accrue to meet this present claim.

As 'tis, until this day Heaven's favour turns the scale. Though beleaguered all this time, our war finds for the more part furtherance from the Gods. But now, saith the seer,

tion of the text. § 'Fortasse nunc aut 6' Sidgwick. δεδωκασθε προς χριστον προτεστατε ινα θειος Dind. 21 καὶ προς θεον, καὶ δι' Διν. §. καὶ τινα μου...καταγγειλε Heimsoth too boldly. 20 ms' has written σω above the line after καλῶς.

('to match'), cf. Hdt. 8. 44 'Αμφίλητος προς τάκτας τον Άλλο τυχήματα τίποτα θαδέχονται καλ' έκκερδος, Dem. 14. 25 εν ταύτῃ χρήσιν εντυπωσεν ὑμένων προς ταύταν τον Άλλον εισαθ' ερώτητε, and uses of Latin ad (e.g. ad certum reredit). For the notion itself cf. Plat. Crat. 50 D, Eur. Fr. 350. 14 ενυπηκολεύτηκεν τοις θεοις μετακεφαλής, ὥστε δέντε το μορφών παράδειγμα το μορφή, ουκαντρεία: i.e. δενε ενας οικετής. The country is strengthened by population, and 'founders of homes' are desired by ή γη. She nourished the young to this end. Hermann remarks 'non exputo cur oculi ierar scriptissae Aeschylum dicam,' but the word proves to be the ουκαντρεία which he prefers. [We cannot, as in Herod. 3. 12, treat οικετή as =ιεκετή.]

21 καὶ καλῶς...καλῶς. The adj. as in Soph. El. 799 αλλ' εστ' εστ' καρπός, 1424 'Οδήγης, των καλῶν: So even with έκαίνευ Ευρ. Her. 569 τοιαύτα καλῶς καὶ εύσ; Hom. Il. 9. 551 Καυσφήνως καλῶς τυχ. and, more particularly, Eur. Ion 604 οὕτως τοιαύτα προς τάχιστον τοιαύτα, ή άνήρ, φίλε. καλαφί: not 'the war,' but, in the epic sense, 'our fighting.' Cf. Eur. Rhes. 647 μηκετέρας βασιλείας μεν καλερος. With this, καλαφί χρήσι in δεκαί =is well treated by the Gods': cf. Chor. 703 οὕτως καυσφήνως μενος δίδων και κακούν (n.).

24 sqq. ή μερόν: 'our seer.' Though it is commonly and naturally taken for granted that the seer is Teiresias, the certainty is by no means absolute. A Teiresias is placed by the dramatists in any period of the Cadmean history. In the Bacchae he is an aged contemporary of Cadmus, while for Sophocles he is living in the reign of Oedipus. The presumption is strong that Aesch. is thinking of the same epic figure. Nevertheless he neither mentions the name nor explicitly states that the seer is blind. The omission of the name may be due to the metrical difficulty of Teiresias. The metre of Aeschylus is not so ready as that of Soph. or Eur. to admit the anapaest
ΑΙΣΧΥΛΟΥ

ἐν ὁσὶ ναμῶν καὶ φρεσίν πυρὸς δίχα
χρυσότατος ὀρνύθας ἀφευδεί τέχνη,
οὕτος τοιώθε θεοφάτος μαντευμάτως
λέγει μεγίστην προσβολήν Ἀχαίδα νυκτηροεισθαι κἀπισβουλέσσει τόλει.
ἀλλ’ ἐσ’ ἐπάλξει καὶ πύλας πυργωμάτων

(Possibly he thought of καλὸν.)

(25) ἐν ὁσὶ ναμῶν καὶ φρεσίν πυρὸς δίχα.
χρυσότατος ὀρνύθας ἀφευδεί τέχνη,
οὕτος τοιώθε θεοφάτος μαντευμάτως
λέγει μεγίστην προσβολήν Ἀχαίδα

In 356 'Ἀμφιδρόως' is pronounced as a cletic ('Ἀμφιδρόως); see Appendix to ν. 175. But there the mention of the name was inevitable; here it is not essential, and Aesch. does not choose to avail himself of 'Ἀμφιδρόως.' The blindness, again, though not stated, appears to be implied in ἐν ὁσὶ and the context. But the lack of definiteness in the description makes it probable that Teiresias (or some account of him) has been introduced into a previous play of the trilogy.

ὁδούς βερίκα can hardly mean anything but 'keeper of birds of augury.' The schol. explains by σωκαλά, but, though the somewhat analogous terms τοῦμαύρων, βοσκολότων have a wider use of 'watching,' and Aesch. can say τοὺς τομαύρων (Syrphi. 770), those words nevertheless refer to a person who is not merely observing, but keeping, the thing in question. Moreover ἐπίκλημα is obviously a term of a less transferable nature. If in Syrphi. 357 the word is used for 'herdsman,' where the idea of a 'feeder' is not prominent, it nevertheless implies 'keeper.' The public μάκε, as with the Romans, would keep birds in readiness, and not wait for their chance appearance.

As sq. ἐν ὁσὶ ναμῶν καὶ φρεσίν: i.e. using only his ears and his judgment (not his eyes). What might be expressed by μᾶκε is (as very often) to be imported by stress upon the noun: cf. 690 πῆς, and ε.α. Xenophon. fr. 19 (14). 4 ἀστιὸς ἴομεν οὐκ ἵομεν οὐκ ἵομεν. ὁ ᾿Αχαῖος ἡμῖν τίς πάντα τύπτων (i.e. ὑκτῆς μᾶκε).—τῷδε δὴ Χαῖα is added in explanation.—ναμῶν is a new propriety of augury; cf. Soph. Ο. Τ. 310 ὑπὸ θεῷ ὁμοθέτεις μὲν ἐν ὑμηρὸν φῶς ἢ μὴ ἐν τῷ ἄλλῳ μαντευμένῳ ξύλῳ ἄλλῳ ἄλλοικ... remarks that Τεῖρ., 'resorts to fire when the voice of birds fails him.' It would be reading too much into the present passage to suppose that he omits the ξύλῳ because the signs from the birds were sufficiently evident. Rather we must suppose that in the epic sources on which Aesch. drew Teiresias is represented as using only (1) divination from
shepherd of birds of omen, as unlhed by fire he ponders the signs of divination with skill that errs not—he, by rede of such divinations, saith that a supreme Achaean onset is mooted in nightly conclave and means mischief to the town.

But both to battlement and gateway of our bulwarks haste

20 νυκτερισμάτων Dind. ἡ. καταβολέως rec., καταβολέων Dind. (who might have quoted, e.g. P. V. 431 τεκτονεύτων (M) for τεκτονεύτων (rec.))

80 πόλας νυκτερισμάτων M (the superscripta and new accent by m') ἡ.

birds (αντυρία, ὑ' ὀλισθῶν μαρτείας) and not (a) divination from either the entrails of victims (δαραγμάτων, λεπτοκομία) or the behaviour of the flames in sacrifice (εἰμισπίστωμ, ὑ' ἐμφανῶν μαρτείας). In Homer there is no divination of the latter kind, and it was unknown to the primitive Romans, who borrowed it from the Etruscans, see Marcus Curtius, N. D. ii. 3. 10. The comprehensive use of ὀλισθεῖν and ὀλίσθως as 'omen,' whereas the other terms are not so employed, is an indication of the priority of the former method. To the Greeks of the historical times μαρτεία included both methods (Eur. Hes. 746 οὐκ ἔχει δὴ ὁ γαῖα ἐν γυναι ἐναρέον φλάγια | ὅτε πετραμαχῶν φθόγησα); and the business of a μαντίς was ὀλισθεῖν (τ' ἄλγεσιν ὑ' θυμοῦ σῆμα Ὑδάθης) (Ap. Rhod. i. 143). It was natural therefore that they should assign both to even the blind Teiresias and account as best they could for his ability to read the φλάγια σήματα. Aeschylus apparently remains more true to his authority. That Teiresias actually consulted only the birds appears from the prominence incidentally given to that side of augury in e.g. Eur. Bacch. 347 θάνατος τοῦ, ὑ' ἐκοιμηθέντες, where the reference is to what was shewn to Pausanias (9. 16. 1) as ὀλισθοκομίας Τειρεσίου καλόμενης.

ἄνθψ ἄιδα is strangely explained by Hermann as praeter signa ex ipsis capta. The obvious sense of ἄιδα is that of e.g. Ath. 183 δ κατ' χεῖρα δίδα κήρυκαν ἄιδα

σε...ἀφσεν: a favourite combination: cf. Cho. 53 σέβας...τέρει | δ' ἄφεσιν ἐν ὑπερμέτρων | Ar. 1036 ζητεῖν λέγοντα.

26 χρυσετριόνων ὅρμησι: 'omens of prophecy.' For the wide sense of ὅρμη cf. Ar. Aec. 719 ὅρμη δὲ νοστίου πάνθου διαφθορὰν περὶ μαρτείας δικαίους: | φήνη τ' ἄλγεσιν εἰς τραίνα περὶ στράτου ἐνίοτε, | ἐξεύθεσιν ὅρμην, φωνὴ ὅρμην, κ.τ.λ., and see commentators there.

ἀφεσο. It has proved so in the past, and Eutrocles piously believes in theacre.

27 σκότος: see Hes. 136 θαυμάσσομαι: see crit. n. Though all editors retain δεικτήσει, none explains it. A man cannot be 'master (or owner) of divinations' as he is a master of slaves. He cannot order divinations as he pleases. And if martria were a synonym of birds, as 'instruments which divine' (for which there is no warrant, though such a use as φραγματαῖον | ἱστ. 436, might be quoted in poor support), it would be a depreciation of the augury of Teiresias to present that view of the situation. Only a μαντίς who made the birds divine to his liking would be called (sarcastically) δεικτήσει μαρτείασιν. For the combination in the text cf. Eur. I. T. 1356 ἐν δύνασθαι ἀναγωγέω | μαρτείας διαφθοράς | θεοφάνειν ἰμαίνων. Phoen. 471 μαρτείας διαφθοράς, and for the word alone, Phoen. 766 εἰς τοὺς ἀθέτοντας | ὀλισθοκομίας Τειρεσίου ἐκ τοῦ φραγματος.

28 'Αχαΐας. This tribal or racial distinction belongs to the epic. The invaders are from the Ἀχαιῶν Ἀργας: cf. 311 τοῦ ἀχαιοῦ 'Αχαιοῦ. A similar opposition of Cadmeans to 'Daïoi' occurs in Pind. P. 8. 52. N. 9. 17.

29 νυκτερισμάτων. The pres. tense shows that it is very early morning. The discussion of the Argives is spoken of as if still going on. Hence also the fut. καταβολέων: if finally determined upon, the attack 'will mean mischief' to the town. For the word cf. [Eur.] Hes. 17 τ' ἐξαρχὸν φυλάκας ἀπολείψαν καὶ ὀπίσθεν ὀπίσθεν | νυκτερισμάτων; idem. 57 ἐν χρίσει...ἀναθήματα...νυκτερισμάτων: and for the notion idem. 139 νυκτερισμάτων ἐκλείποντας.

30 ἐν τῷ ἐπάλλειτο κ.τ.λ.: The gen. πυρωμάτων (=the defences in general) belongs to both nouns. Some are to stand along the battlement, some in the gateways. The order is repeated in other words in 32 sq.
AISXULOU

όμασθε πάντες, σούσθε σὺν παντενίχα, πληροῦτε θρακεία, κἀπὶ σέλμασιν πόργων στάθητε, καὶ πυλῶν ἐν’ ἐξοδίοις μίμοντες εὖ θαρσείτε, μηδ’ ἐγκλὸδων ταρβεῖτ’ ἄγαν ὀμλων’ εὐ τελεί θέος. σκοποῦσι δὲ κἀγὼ καὶ κατοπτίρας στρατοῦ ἐπεμφα, τοὺς πέποθα μὴ ματᾶν ὀδὸν’ καὶ τῶν’ ἀκούσας οὐ τὶ μὴ ληφθὸν δόλῳ.

40 AIGELOS KATAKOPHOS.

'Εκεῖκλεσ ψεύτως Καδμείων ἀναζ, ἤκο σαφῆς τάκειθεν ἐκ στρατοῦ φέρων εὖ, αὐτὸς κατόπτης δ’ εἰμ’ ἐγὼ τῶν πραγμάτων ἄνδρες γὰρ ἔστι, θεώροι λογαγεῖται, ταυροσφαγοῦντες ἐς μελάνδετον σάκος.

39 sq. σφαράκτης Μ, εὗ θαρσείτε Αld. 39 κατοπτής Μ, corr. ι’. 39 Blomf.,

38 sq. πληροφορία Κ.Τ.Α. 'Man the bailworks &c.' It should be observed that the words chosen (πληροφορία, θαρσεία, φόλα, πυλών, σέλμα) are accommodated to both a town and a ship (cf. 2 p., 61—
64). With πληροφορία and πυλών the latter application is common. The English 'bail works' illustrates the suitability of θαρσεία to either. σέλμα are according to Heesch, τὰ ἤγα τῆς νῆσος. εἰς συνωργητὰ τῶν σφικῶν (whence σφραγία is used for 'ship' itself in εἰσπέρα τ. Αθ. 209 c). But the word also means 'thwartz' = 'beams,' 'flooring.' Schol. to Ap. Rhod. 1. 328 has καθέλο τὰ πλεῖον βάζει σέλμα λέγεσιν: cf. Strab. 5. 2. 5. By σέλμα πόλεως is meant something as distinct from the θαρσεία as the turres of a Roman camp from the loricula. Cf. the wall of the Spartans against Platea (Thuc. 3. 11 ad θέαν καὶ ἐνιαύξον πόλεως διας οκτά· l. c.). The towers (turræ contrata tates) on the walls have floors (σέλματα), and they may also be joined (as in the castra) by bridges which resemble the thwartz (ἰγναί = σέλματα) of a ship. It is not necessary however to assume the latter point. For the beams of the towers cf. Hom. II. 11. 33 τὸν δ’ ἀμφί μερίς ἐντού τ’ θαλάσσον τέχνης άθρόμας, κατά χρῆ τί ἐνδοθεὶ πόλεων | βάλλομεν’. With πύλη of a ship compare the use of the English 'ports' in their original nautical shape. A πυλωρός of a ship is met with in Eur. I. T. 1327. πύλων δὲ ἐξ ἐξιδίου is no idle periphrasis for ἐξ πύλης, but distinguishes the πύλη in the narrower sense of the actual passage-way from πύλη in the larger sense of the whole structure with its tower and flank-walls or bastions. 38 σφραγία: see 423 μοῖα (n.). —σφραγεῖα and σφλακίον are both contemptuous.

39 σφραγία: the more general term; κατοπτής specifies closer observation ('spies').

στρατοῦ alone can hardly mean τοῦ στρατοῦ τῶν πόλεως, but κατοπτής στρατοῦ is a compound notion = 'army spies,' as opposed to other kinds of κατοπτής. These do not merely reconnoitre, they insinuate themselves among the enemy.

κάρα (cf. 66): after assigning to the citizens their duty, Eteocles assures them that he is performing his own.

37 πῆλων: not = πηνεμένω, but expresses trust: Cito. 356 (n.).

μαρὰς ('waste their labour') is either (1) pres.: cf. Hom. Η 16. 474 ὁδὸν μαρὰς, Ap. Rhod. 4. 1333 οὐδ’ ἐπάθει 
παλαιομοιο, or (2) fut. of παρέστη (cf. αὐλῇ, ἔθηται, βίβλῳ, &c.) and see Herod. περὶ Μ. λ. 23. 6, Kühner-Blass II. p. 109). The former is the more vividous
ye all! Away! in all your harness! Man the parapets and
take your stand upon the tower-thwarts, and at the outlets of
the gates bide and be brave, nor dread too much an alien crew.
Heaven will give good issue. For my part I have sent scouts
and men to spy the host, whose going, I trow, is not for
naught. When I have heard their news, there is no craft can
snare me.

[Exeunt Citizens. Scout enters (from the left).

SCOUT.

Most noble Eteocles, king of the Cadmeans, I come the sure
bearer of the news from yonder in the host, and 'tis with my own
eyes that I have spied what passed.

Seven warriors, gallant captains, shedding bulls' blood into

Herm. &c. punctate Ἐτεόκλης φήρωτα, κ.τ.λ.

and idiomatic both here and in Enun.

143 ἰδίω μὲν ἐπὶ τοὺς φρουροὺς ματί.
In P. V. 57 τερατεύσει δὴ καὶ ματή τοῖς φρούριοι
to the pres. is almost certain, although
the sense given by Hayth. (Ὑπώταν, 
ὑπερβάλλεται) is inexact. For the sense cf.
Hom. Il. 10. 334 οὖν ἔτους ὡς διὰ διπλάνα
εὐσκεπτὰ ἐκατον, Od. 9. 273 οὖ τοι ἐν θετικ' 
ἀληθῶς τετωναί οὖν ἄριστος, 8. 285
ἀλκοοκούνη.

дель: verbal (= τοῖς ἰδίοις): cf. Cho. 70, 
674, Ap. Rhod. 3. 1176 βίω β' ἄρεν, οὖν
ἀλλοτρίων δήν.

88 sq. The citizens depart to their
post, and the spy, as coming from outside
the town, enters from the spectator's left,
according to the convention of the Attic
narrative.—φήρωτα ἐς. ἀνάξ: the necessary
or customary addition of courtesy to the
bare name of the king. So Οἰδίου
τίτος, 185, 664. Europolis (fr. 213)
parodies with Ἐτεόκλης βασιλεὺς χρηστοῦ 
ἄρει.

τάκτικας: cf. ἐκεῖνα, ἐκεῖνας = 'the en-
emy' (636 n.).

41 ἀνέθε: ἑγὼ: a double assertion
that he knows οὐκ ἄρει or οὐ λῦτη μαθῶν
(Eur. Heral. §).—τῶν πραγμάτων, 'the
facts,' contains the same notion. The
position of Α' is purely metrical: cf. 140, 
1015.

42 sqq. The lines ἀνέθε...ἀνέπάρκη
ταιναι are quoted by Longinus (15. 5) as
an example of φαντασία ἰσομορία im-
parting the ὄφος which springs from the
great thoughts of a great nature (μεγαλα-
φάσις οὖ τὸ ἄριστον).

ἀνέθε...ἐπὶ. These are not the only
chiefs in the Argive army, but, as there

were seven gates of Thebes, there must be
seven champions to attack them. The
title of the play refers only to these.
Adrestus himself is not included. It is
as if Troy had possessed seven gates and
seven of Agamemnon's greatest Achaean
were selected for a special attack upon
them. Though Amphiarautus is subse-
quently described (by Eteocles) as having
no confidence in the attack (602 sqq.),
there is no real inconsistency with the
scene here narrated. Amphiarautus was
acting βίω φῆρωτα, but the spy could
darkly discern that fact. What he saw
was seven chieftains taking the oath, and
he perceived valour and determination in
them all. In these qualities Amphiarautus
fully shared (563).

λοχαγίας: for Α' cf. 62 ναὸς (n.), 783
ἐπιδοματίας (n.).

48 sqq. ταυροσφαγὸντες κ.τ.λ.
Several points of ritual are here involved.
Oaths varied in solemnity according to
circumstances, and this is to be one of
the most binding sorts and most terrible
in its penalties. There is a cumulative
effect in the victim chosen (its significance
being emphasised by the repetition ταυ-
ροσφαγὸντες...ταυροῦ φώγου, the shield
as the receptacle of the blood, the black
'binding,' the ceremony of dipping hands
in the gore, and the nature of the deities
sworn by. Broken oaths were avenged by
the Erinyes (Hes. Opf. 803, Hom. Il. 
19. 526 sqq.), who would in this instance
be set on by most blood-thirsty divinities
(Enyo &c.), if wronged.

The oath is an offering of σφάγα, cf.
Eur. Suppl. 1156 οὖ καὶ τέρμαν σφάγα

T. S. C. T.
καὶ θυγγάνοντες χερῶν ταυρείου φόνου ἄρρητα· Ἐνών καὶ φιλάνθρωπον Φόβου

48 "Ἄρρητα" Ἡ and Longin. ς. 15. Cott. M. Schmidt (γ has ἄρρητα). Ἡ. Ἐνών Turneb. Ἔνως. Ἐνώς is perhaps scarcely admissible for Aeschylus, otherwise

χερῶν μον (alpha in Aeschylus) followed by (1901) τῶν ταύρων τοιαύτα τῶν τυφλῶν τιμίων | ἔρρισεν ἐκποίης τὴν κακὴν κύριοι αὐτοῖς. Originally portions cut from the victim (ὡς) were made up, and the out-taker stood upon them (Pees. 3, 20, 9 Τυφλῶν γὰρ θανάτων τῶν ἔλθουσα ἀδρέων μυστήρια, λέγει ἐπὶ τῶν ταύρων τῶν τυφλῶν, cf. 5, 24, 10). See Harrison Pref. Ch. Rel. p. 66. A magical connection or identification of speaker and victim was thus established, the intention being to invoke upon the purifier the same fate which had befallen the animal. In the present instance τῶν τιμίων ἔνως is replaced by an analogous proceeding, the dipping of their hands together in the blood. The addition of χερῶν is no superfluity (as e.g. Aristoph. Π. 9, 161: Βίβλων δὲ μῆνα τὴν χερὶ ταύτων ἐβάφον), but expresses the most complete self-committal. It is more than a dipping of weapons as in Xen. An. 2, 19, 9 αἰ τῶν ἔλθουσα ἀδρέων ἐβάφον, εἰ δὲ βάπτεται κρίξιν (after they have cut the throats of tauroi and lay on what came out χρώματα τῆς κακοῦ). Luc. Thyr. 37.

The upturned shield (ὅπως ἂν ἢς Ἐνώς Ἐνώς Ἐνώς Ἐνώς Ἐνώς Ἐνώς) is itself an emblem of the god of bloodshed (μυστήρια); like other articles used in ritual, it is of the more primitive pattern (a σακχος of hide); and, according to the rule for the σφαγα themselves, it is black. (So in the parody Ἐνώς 195 ἐκποίης μῆνα καὶ μῆμα μῆμα μῆμα μῆμα μῆμα.) The shield then becomes, and is meant to represent, a huge goblet for the destroying gods who 'rejoice in draughts of blood' (Jebb on Soph. El. 543): cf. H. 5, 189, 12, 267 μακρός ἐκεῖ Ἀρχαὶ ταυρείων. The resemblance between ἄρρητα and ἐκποίης was familiar (cf. Arist. Rhet. 22 τὸν ἄρρητα, φιλάνθρωπος Ἐνώς, Aristoph. αφ. Ath. 473 C τῶν ἔρρισεν ἐπέκειομεν ἄρρητα). Hence the parody with a καλής in Aristoph. (l. c.). The choice of bull for victim is due to the proverbial fierceness of the animal and to the mysterious properties attributed to its blood; cf. Ἐνώς 83 βακτρικῶν ἔμοι ἐκεῖ ταυρείων τινὲς (with Nell's note), Phil. H. N. 11, 50 βασιλικῶν σαφεῖστα...

Greek. To the dire gods this was the most congenial drink; moreover the nature of the bull was supposed to enter into the participants in the ceremony (cf. the implications of ταυρείων). [Those who substitute μυστήρια from the parody in Ar. Lyk. 189 forget that parody is not literal, and that the substituted word is there meant to lead to a pun in v. 198. No excuse for change should be drawn from the occurrence of ἔνως in the next line. Apart from the fact that Greek cares nothing for such repetition even when not purposed (note such phrases as Ap. Rhod. 4, 1389 ἄγρυπνοι τὸ βία μήνα νυφικάς, | βεβαλλόμενα νῦν βοῶν and cf. Inf. 160 πάντες), it is here deliberate and emphatic: 'that blood of bulls.' Well guesses that Aesch. wrote μυστήρια in an older sense of μῆμα, according to the μῆμα δύναται ταυρείων ήμαι of Phryn. (Bekk. 1, 7, 8). It is, of course, possible that in this particular ritual connection μυστήρια was the regular word without regard to the nature of the victim, and that some reader 'corrected' the word to ταυρείων through ignorance of the fact; but this requires demonstration.]

μελαθέντων. The exact meaning is not at first clear. Hom. Il. 6, 117 δέμενοι καλάντες, | ἄκτιστ, | ό νυμία θεον ἄπτειν ἑμαλαθέντων, might suggest that the rim (which would naturally be most in evidence when the shield was turned) was of black leather. But this is probably too precise for the word. μελαθέντων is used as a sword Il. 15, 713 φανερα καλὰ μελαθέντων καυτερά (where see Leaf), [Hes.] Ἱατ. 211 μελαθέντων ὁμοίως. Eur. fr. 312, 2. Such swords had the well-known hilt in which the spaces between metal rings were filled with some black material, probably leather bands. In Eur. Or. 211 μελαθέντων φωνή βίβει (‘barred with blood’) there is a gruesome play upon the occurrence of μελαθέντων, one should expect the meaning of ‘bound’ to be ‘barred’ or ‘ribbed,’ and a backler of the old fashion might easily be cross-barred as well as edged with black leather.
a black-bound shield, and touching with their hands that gore
of bulls, swore direst oaths by Enyo and bloodthirsty Dread:

the supposed hiatus might have been filled in with υ. "Αρπ' Ενυός is possible, but not sufficiently near; "Ενυός might be suggested. Φοίνικ Ησ. (cf. 113, 114 ε.ν.).

strengthenings. Alcalas fr. 36. 1 ιομέτεις | λίθος τῷ ἔργῳ χρυσόλεντος ξύλον shows a variety of the material. So ίν. τ. 146 χαλκοκέντων σαξιων (with ribs of bronze). That the primary notion is that of making fast appears from e.g. Συσπ. 639 γυμνόδην ζέρες. But such bars and bands are also ornaments (like the 'binding' of a book) and the senses 'bound with' and 'adorned with' pass into each other. Hence e.g. [Eur.] Ῥευ. 383 χρυσόδεντον εὐμαθήν εὐπρεπ. (= χρυσόδεντων πέπτων, previously described as decorated χρυσοκάλλιστα πέπτων, 303), Soph. fr. 173 χρυσόδεντων εἴπος (of a late).

49 άρρητον 'Ενυός κ. ηλ. See crit. n.

The reading of М cannot be an enumeration of three divinities. For this either τα...τι...τα or at least the omission of the first τα would be necessary. Verrall endeavours to keep the text by treating 'Ενυός as a clip-form for 'Ενυόλους and therefore an epithet to 'Αρπ. It would of course be easy to quote abbreviations of names etc. (e.g. Μεγίστας = Μεγίστοκελις, ]άρης = Λαχεμοίρας, 'Εσθράτης = 'Εσθράφθης, Προκλής = Προκληθής, Ἀσθενής = Ασθενολός, cf. Ο. Κρύος Ν. 1891 pp. 385–394). It might also be argued that 'Ενυόλους is a difficult word for Aeschylean verse (cf. 24 ε.). We know, moreover, that in the case of Aesth. used Euxin = Εύκηννα, Ἐφίγν. = Εφίγνινα (Εὐχ. Εο. p. 316, 30), and that he also wrote 'Αμφίλησ for 'Αμφιλήσ (Εὐχ. Εο. p. 93, 51). But (apart from the present unique appearance of the curtained form) there is a very serious objection to so surprising a difference of gender and meaning to be attached to a word commonly understood otherwise.

The answer might be made that the particles would themselves show to a Greek (as to Dr Verrall himself) the true meaning. The argument is, however, unsatisfactory. An Athenian accustomed to the combined mention of Ares and Enyo (CIA III. 1 i. 124 'Αρπ. 'Ενυόλου και 'Ενυός, Hom. II. 5. 593 ἐπειδὴ δ' ἄρα σφόν 'Αρπά καὶ τότε 'Ενυός) would surely have difficulty in recognising this novel application of terms.

If 'Ενυός cannot be accepted as =

'Ενυόλου some correction is required.

(1) The claims of "Αρπα, "Ενυός κ. ηλ... might be considered. The form "Αρπ... would be familiar to Aeschylus from Homer and other epic, and, since this play is full of epic speech, he may have permitted himself to follow epic practice. The same tendency to correct the apparent hiatus (commonly by means of "Αρπ...) which appears in the MSS of "E. II. 5. 509, [Hex.] Scst. 59, may have caused the insertion of υ. here. ("Αρπ... itself is scarcely permissible for either epic or 5th cent. Attic. See Κύρκνου, Βίλλα 1, p. 514.) Nevertheless "Αρπ... never occurs in any certain instance in tragic verse. It is not safe therefore to introduce the form. Τρομοίνια also (cod. P) has "Αρπ....

(2) "Αρπ... "Ενυός might be suggested. The relations of Ares to Enyo are variously stated. According to one account (schol. Ατ. Σακ. 457) she was his wife and the mother of Enyalus. Blomfield quotes Cornut. de Nat. Deor. p. 56 "Ενυός ο μείτρος οι δ' ημέτεροι, οι δ' ἀργόντες 'Αρπειος παράκλησεν. If Aesch. knew of Enyo as the alleged mother of Ares, he may have written the gen. with the sense that the chieftains, in swearing by 'Ares son of Enyo,' were swearing by the God of destruction in his most pitiless character or avatar. But against this is to be set the fact that "Aρπ,, υ. "Ενυός is equally possible and that neither is very close to the text.

(3) Much nearer to the MS is άρρητον (of rec.). No corruption is more frequent than that of double letters for single or vice versa, especially with the liquid. The context would also inevitably suggest "Αρπ... For the adverbial άρρητον... άρρητος. (cf. Cho. 771 έπασπει Πειθωλόλια | άρρητος έγερας, Soph. O. C. 319 φαίνεται γον σαρματία σαινε με προτραγανα, Eur. Hec. 283 άρρητος έγερας πολλα παραεινεται, Lys. 13. 39 έστωσα δεσμαένους. The meaning is not merely 'dire,' but actually, in a Cadmean mouth, insanida. The spy is obliged to give the substance of the oath, though he is reluctant to commit such a άρρητον. It is true that solemn oaths were often taken

2—2
in the name of three deities, but the practice was in no way binding.)

"Ænèa. Whatever the derivation of this word (and of "Ænolos"), its special connotation is that of havoc and blood. In Plut. Mor. 757 D Enyalios is the god who ἐπερίστειν καὶ πτερομένος; cf. Hom. Il. 2. 651 "Ænolos ἐνθεμενον. Enyo rules κυριότερα κατασχετέθη (Il. 5. 592). She is the spirit of war in its cruellest aspect.

Φόρος: 'Rout,' the son and attendant of Ares (Hex. 72. 923); not the subjective 'Fear' of the vanquished, but the spirit which puts men to flight (Il. 13. 398 αἱ δὲ βροτολόγια Ἀρεί πολεμικὴ μνήμειας, τῷ βασίλει φόρος ὑπὸ άμα κρατάται καὶ ἀναφερόθη ξένος, τῷ δὲ φόρῳ τελεφθηκεν τῷ πολεμίσθη, ibid. 4. 440). It is in a 'rout' that the thirst for blood gains fullest satisfaction.

ἐος in the town regarded as a dwelling-place of men; ὀλίγος looks at it as a burgh, a city-state among other ὀλίγοι. Such a ὀλίγος has its walls and buildings; these will be razed out of existence; there will then be left no habitations containing such a people as 'Cadmens.' To join Cadmeia's βία ("in spite of the Cadmians") would be in the last degree feasible. βία simply = κατά κατά. The words of the champions are λαώσαμεν ἄντων Καλείως (cf. 518): "we will make s (or the) 'Cadmens' town" a waste! (i.e. non-existent). The tense of θέλει shows that the ὀλίγος κατασχεσθαὐσ precede, are the process of which the result is, τὰ λαῶα. Hence λαῶα cannot mean 'sack,' since the razing would naturally follow the sacking. The proper sense is 'make empty, desolate' (as by swallowing up); cf. λαάω and see note on ἔλασθε (443). In Ag. 133 νάσσε με βόργοι τῇ ἐφή πληκτε πλὴν τῇ δεμολογίᾳ μακρα λαώατε πρὶς τῇ βίας the word amounts to 'destroy' or 'annihilate.'

The town is first taken and then razed to the ground (cf. Soph. Ph. 998 ἑταὶ δὲ κατασχεσθαὐσ Βία), and by the completeness of this act it ceases to have inhabitants. In Soph. O. C. 1318 εὐσεβείᾳ κατασχεσθαὐσ Καλείως τῷ Θήρῃ ἐτῶν ὀλίγον πολύ (explained by Jebb as 'destroy it with fire in such a manner as to raze it to the ground') shows that κατασχεσθαὐσ is not to be taken strictly of any one process of destruction. Though θέλει might here mean 'cause,' it more probably = θέλειν, πολεμάσθαι. See note to v. 175 for this use of the active, and, for further instance, Pind. P. 4. 275 ταῦτα...ἀμφοὶ Καλείως θέλην συνέκει. It would be far fetched and erroneous to render 'even if they have first to dig down the walls (in order to break in), they will sack.' ὀλίγος would not be the word.)

γῆν γὰρ: with emphasis. They will not return home, but will shed their blood 'here.' Cf. Hom. Il. 18. 320 ὅψη νῦν ἄπαντα ὡς ἐπιστηθησάντος κατὰ κατά κατά κατά κατά κατά ζώου, 1. T. 702 τάπησαν τὰ χῶνα κάθες μεθαλη μόνο; ibid. 830 sq. κόσμων are such μεθαλην.

νοῦς τεκνήσιν may either be taken with the general sense (as εἰς βίας must be)
Either will we raze amain the city to the ground and make desolate the land of the Cadmeans, or else will we die and mingle our blood with this same soil.' And on Adrasus' chariot all about they were hanging with their own hands last tokens of themselves for their parents at home, letting fall a tear, though not a sigh was on their lips; for there breathed a temper of iron resolve, ablaze with valour, as of lions whose eyes gleam war. And of these doings the tidings tarry not as dat. of behalf, or with μηνύη: cf. 270 (n.) and Eur. I. T. 387 όνε Περιδών δέκα ἐννέαν κοιτάζοντας. Σπουδ. 1504 μηνύης τ’ δέκεσθε μπροστά τ’ Πελοπόννησον. 60 ἰδιαίτερα ἄραν' 'Ἀδράσους. The school, explains that Amphiparnas had for- told that only Adrasus would escape. But, if the chief had been sure of this, the whole attack and the oath just given would have been absurd. It is doubtless possible that, while not convinced by the seer, they yet prepared thus for his prediction coming true; but it is quite sufficient and much simpler to recognise that Adrasus is the leader and is taking no part in the attack. He at least will return, and, if any one of themselves should fall, Adrasus will carry his μηνύη home.

ἔρχονται ἄραν. The accus. includes the carrying to the chariot, and is thus more panoramic than ἀρματα. The same visualising effect is sought by χρῶσιν and the imperfect τεῦχον. —τεῦχον. οἴκευον schol., but the thought is simply that the μηνύη formed a festoon or στεφάνα.

ἀδέξη: a prose writer would have added μετα for clearness. 'A tear they could not prevent, but...'; The tear is that of πίστη, not of self-pity. Epic heroes weep, although Euripides makes his Heracles disapprove: Η. F. 1354 ὡς ἀν’ ὑμάτων ἐπιτάξα περάς, ὡς ἄρ’ ἰδώμων ποτὲ ἐν τούθ’ λεπίθαι, ἄδεξη ἀν’ ὑμάτων βλαύς. Open lamentation, however, is less noble: cf. Soph. O. C. 1636 ἀ’, ὅν ἀνδρικὸν, ὅσιον οἰκεῖον μέτα | κατάρακτον, Eur. I. T. 484.

ἀδέξη: combines the notions of iron resolve and pride (φιλόχρισμα). In P. V. 243 the word means 'pitiless.' The special quality of iron is that it is ἀδέξης, ἀδάμας, and in the metaphor the nature of the unyieldingness depends upon the context. Cf. Hom. II. 23. 177 ἐν δὲ πυρὸς μένον ἔτ’ ἀδέξης ('relentless'), 24. 203 ὀφθαλμῶν... ὑπερείη Μονστ. 44 ὀπέρ...ἀδέξης. Ov. Met. 6. 59 ἡ δεξία τοῖς ἄνδρασι τοῖς ἱεροῖς στύμμεναι, infra, 717 (n.). It is best to join ὀπέρ., while ὡς...ἀδέξης, like μέν...ἀδάμας, 66 ὡς...ἀδέξης' 'insect,' not 'anger'; cf. 494, 503. 68 ἀδέξης of κ. τ. λ. The hot breath suggests the fiery look (Hom. Od. 19. 446 ὡς τ’ ἀδέξητος δεξιοτάτους).—Ἀθηναία is the spirit either of flight (cf. C. 36 μ. Σπουδ. 177 γιὰ καλλίστην' εκδηλό τ’ ὅρρας' Ἀθηναία, Pind. N. 117 π’ ἄντρησιν ἐν ἡμείς καλ...ἀδέξητος Ἀθηναία καλλίστη | ἀθηναία). Here the two senses are scarcely separable.

Ἀδέξητος is more than βασίλευς (as in Τίμος, fr. 12'Ἀθηναία, Herod. 3. 17 Ἀθηναία ὁδόσεις'). The look is keen and bright (see Σπουδ. 384 δέξητος ἄρμα and Chr. 38 Αντ. Gell. 14. 4 δέξητος ἔττημα'). 69 καὶ τῶν νείπτων κ. τ. ἑλ. Since οἰκεῖον is never merely delay, but always implies shrinking, whether through fear or scruple, we have only the choice between (1) 'and your learning of these tidings (from me) is not delayed by fear (on my part) or (2) and your learning of these facts (i.e. that they are true) is not being delayed by hesitation (on their part) i.e. you will soon see them for yourself. Both interpretations are given in the scholia. But in the latter we should rather expect 'assurance' (νικηφόρος), as in the text of Stobaeus (see crit. n.), than 'learning' (δεικνύω). The former is more natural as explaining the next words (= 'but I came at once, before the arrangements were completed'). ἀ’ might in fact have been γόρ (cf. 113 n.). There is no difficulty in ἀνεμος, since the bearer of bad tidings commonly felt ἀνεμος for the reason that (Plut. Mor. 509c) ἐν τ’ ἁπάντῃ προσγιγάλωσιν ὕπτ’ τῶν ἀνεμόνων θεοφορητοῖς καὶ μετανεύτης: cf. Soph.
ΑΙΣΧΥΛΟΥ

κληρουμένους δ’ ἔλειπον, ὡς πάλαι λαχων
ἔκαστος αὐτῶν πρὸς τοῦλας ἄγου λόγον.
πρὸς ταύτ’ ἄριστον ἄνδρας ἐκρίτους τόλμων
τοῦλων ἐσ’ ἐξόδουσι τάγενσι τάχος.
ἐγγύς γὰρ ἦν πάνωπος Ἀργειῶν στρατὸς
χωρεὶ κοινὶ, πεδίᾳ δ’ ἄργησθι άφρος
χραίει σταλαγμοὶ ὕπτικων ἐκ πλευρῶν.
σὺ δ’ ἄστε νάδε κενίδι οἰκοκτρόφοις
φράξαι τόλμων, πρὶν καταγίζεται πνεάς
Ἀρεώς: Βοῦ γὰρ κύμα χεραίον στρατού.
καὶ τῶνδε καίρων ὅτις ἐκκενος λαβεῖ.
κάγὼ τὰ λοιπὰ πιστῶν ἠμεροκτόνον
ὄψαμεν ἔξω, καὶ σαφέστθα λόγον
εἰδώς τὰ τῶν θράβατο ὀβιαβής ἑστ.

ΕΤ. δ’ Ζεύ τε καὶ Γ. τ. καὶ πολυσούνιοι θεοί,
Ἀρά τ’ Ἐρυμίς πατρὸς ἡ μεγαθενής,

68 The perpetual gloss γὰρ appears over δ’ in rec. (See crit. n. to Choepb. 33 and inf. 113.) Πλινος rec. γὰρ Πλινος Bruck. § 69 ταυτοίς Robortello.

Ἀπ. 243 τὰ δεκτὰ γὰρ τα πρατένθη
ἐκεῖν τοῦδε (φυλαξ λοιπ.), Ο. Τ. 749 καὶ
μη δεκτὸ μὲ, δ’ ἐκεῖν ἐκεῖνο μέρος.

68 sq. ἔλειπον. λείπει frequently uses
its imperf. in an asorist sense. Cf. Hom. Οδ. 16. 30 ἐ δέ τ’ ἀκρότητι θυλακίσας
θάλασσας, 14. 380, 15. 18. Π. π. 105 Ἀργεως
δ’ ἄριστος χωρεῖ πολλὰς ἀρχαῖς ἥθηνι,
ἀρκετό δ’ εσ’ ἄριστος. Ἠρμ.ομ.λαμίαν
ἀκεράμμον λείπει φρούριοι, 19. 288, 339. Αρ. 611 ἐν ὁμίους
ἐκεῖν ἐπεί σιν ἐπείκεις | ἔκειντ’ ἐπείκει κεῖται.
Soph. Ιτ. 75, Eur. ΕL. 14. ἐσ’ ἐν ὁμίους
Ἱππ. 617, ἔτ’ ἐν Τριαχν ἐκεῖ, Ἑρώ. 907, οἰκείς κεῖται,
and in comedy Antiph. α. Αθ. 690 ὁ
καὶ τὰ μετεπέμβατ’ ἐπείκειοι κατάλαβατον |
ἐπείκει. So in Latin Cic. Αρ. Αλ. 15. δ’ hic situs est ut transeudes luxina
inuenta.

δε…ἐγὼ: not a final clause, but de-
liberative: Hom. Π. 3. 316 ἐλευθὲρα
πέλαγος | ἀπόκλισεν δ’ ἐν χόου ἀρχί-
χόεις ἐγὼς. —ἀπόκλισις is not unnecessary,
but virtually ἐξαπόκλισις. ἐκεῖνοι alone
might have a wider application.

67 ἄριστον: not explicitly τῶν ἄριστων,
but ἄριστον τῶν—τῶν: with ἄριστον:
But the general rather depends on the superl. sense than on ἄριστον.

68 τοῦλαν ἐν’ ἄψιδοιν: 33 (n.). It is
somewhat doubtful whether we should
read the causal middle τάγενσι or the
infinit. imperative τάγενσι (cf. Π. Β. 738
ἐσ’ ἐν ταῦτα, inf. 75 n.). The same
question arises with φράξαι (69). On
the whole the admonition to the king to
‘have’ the thing done is the more
probable.

69 ἔγγος γὰρ κ.τ.λ. The spy can
only see this mentally (see 55), but
it amounts to certainty.—ἀκεράμμον belongs
to ὁμίος. —ἱππεῖας: not ‘in full armour’
but men ‘of all arms’ (i.e. in full force).

—Ἀρέσταυ: though 38, Ἀρηστάυ. The
variation is epic, but, since Adrastus is
Argive and the expedition is from that
centre, the word is the natural one here.

Cf. 555, 556.

66 χρεπτ κακέας: for the effective
asymdeon cf. 150 ἄχος λακεύτω, 337
ἀγε μὲν ἄχος, Oda. 288 καὶ ἀγεῖσθαι,
Perr. 439 ζητεῖσθαι ἔρωτες, Soph. Αϊ. 60.
Ελ. 719, Ph. 11. Eur. Εκ. 1175 βιβεῖσθαι
ἄφρων, Π. Λ. 602. —κακεῖα: ‘hostens.’
The Homeric κακεῖα τιθῶτα (II. 23.
372).—ἀργηθεῖσθαι ἀφρός κ.τ.λ. Another
condensed and sustained metaphor.
Another condensed and sustained metaphor.
The foam of the water, as the sea rises under
the ἀργηθεῖσθαι ἀφρός (so Verrall),
flecks the water (ῥαγί νταλαγμόδιοι), just as
here the foam of the horses flecks the
land. —σφίλα (like τσαμπί, σφίπτε) is poeti-
cally applicable to either element (cf.
through fear; for I left them casting lots, how by the chance each should lead his troop against the gates.

So marshál thou with speed at the outgoings of the gay men of the best, the country's choicest. For already close at hand the Argive host in full array marches and scourcs along, and the whitening foam beflakes the plain with drops from the deep breath of the steeds. Do thou, like trusty master of a ship, bulwark the town, before the blasts of war descend in squalls; for on the dry land roars a wave, a wave of soldiery. Do this, and seize the speediest way thereto. For me, I will go on to keep a faithful vigil, and, warned by sure news of what pines.

SCOUT departs (to left).

P. 4. 398 the error Soph. fr.

61 πειράζων ο θάνατος
P. 1. 398 πειράζων θάνατος
older form (Melitetha)

It gives the usual Greek metaphor for the literal facts, but it also forms us of the numerous comments on the Argive force (cf. ἔνατος ἵρος). The form ἐνατός is found in Bacchyl. 5. 67.

62 ὡς: for α cf. 42 ηλικείται.

63 sq. φρεάτεις: see note on τέρεσαι (58). The middle occurs inf. 783. But ὡς with infin. would be sufficiently common: cf. Hom. Od. 13. 307 ὡς δὲ τετηρήσασθαι καὶ ἄνωτρον | ... | καὶ τὸ τέρεσας... ἄλλα σαρκὶ τάνεις, 16. 132 ὡς. The word is chosen as being suitable to both city and ship; cf. Hom. Od. 5. 265 φρεάτεις ὡς μὲν (εἰ the raft) μίακατ διαμερίσας οἰκίσκες ὕπατος ὑπὸ ἡμῶν.

66 θυρών: not 'loyal,' but 'one who may be believed.'—ὑμνοῦντον: the previous spying has been during the night (29). He will render the same service by day. (ὁμοθάνα of the gloss is superficial.) This statement accounts for his reappearance (45).

70 Ἁρά η' Ἕρως κ. τ.λ. The Curse of Oedipus (for which see Intro. pp. xxvii sqq.) is a living and enduring agent identified with the avenging Power which it invokes. (Hom. Od. 2. 153 μέγας στρατός ἥρων ἁράς.) So general was this identification that Ἁρά is itself sometimes another name for the Eridanus.
(Eum. 417), cf. Soph. O. T. 418 οὐκ ἔχειος ἅρπος Ἡρακλησία; cf. 1046. A frequent epithet is πάνως: Diod. 950 μέγα γὰρ ὄνομα πάνω Ἐρακλῆς, Soph. Ili. 111 τότε ἅρπος. Ad. 71 μὲν οὖν πάνω γι к. т. л. γι(be) longs to the whole notion as a plea. There is no such thought as 'destroy me, if you will, but do not destroy my city.' Rather 'when a city is Grecian like this, do not destroy it.' Greek sentiment distinguishes keenly between the treatment of πάνως Ἐρακλῆς and πάνω βαρβαρος.—προμοθέτης is correct. The sense of the adj. προμοθέτης is 'at the base' (προμοθέτης ὧν ἔχων Ἡρακλῆς); cf. Hom. II. 12. 416 (ταῖα) προμοθέτης σέληνα, κάθαρς ἔρενθος ἐξελέξει οὖν θεό, Od. 17. 253 ἐπιβάλλει δόμων ἐν προμοθέτης, και προμοθετός, και προμοθετος. Congruity with δόμων appears from Il. 12. 128 ἔρωτας θεοτόκος προμοθήτων (= εἴς μέσῳ θολο). Siddwick remarks that προμοθέτης occurs in Ap. Rhod. 4. 1664 'and therefore probably in some lost epic.' With the thought in general cf. Eur. fr. 1106. 10 ci μή επανεργεῖσθαι δόμων πάλιν | Προμοθήτω βλέ προμοθήτως ἑντερπερέαν ήτοι. The idea in ἑντερπερέαν is that of clearing away as thoroughly as men clear the 'bush' for cultivation. 78 sq. 'Ελλάδος φθόγγον χέρσων к. т. л. Our city may have been founded by the Phoecidian Cadmus, but its speech is now Greek, and so are its homes and lives. It is, however, altogether improbable that Aesch. would use the present coloured phrase as the mere equivalent of 'speaking Greek.' From such speech in prayer is Greek' (not ἐγαλείνοις, Soph. Tr. 1066). καὶ δόμων ἀποκλιστός: 'and homes with hearths' (not 'your temples,' since 'your' could hardly be dispensed with, and the Ara or Erinys possesses no temple). The Cadmeans have been long established, with their ἱεραται and household gods, as part of the Greek world. Though 'Ελλάδος cannot be joined in grammar with the phrase, its force is felt with it. The accent, is somewhat awkward in its distance from ἱεραται, and καὶ δόμων in its distance from χέρσων. Except for the special appropriateness in χέρσων we might be tempted (1) to suggest 'Ελλάδος φθόγγον τ' ἱεραται καὶ δόμων κ. τ. λ. 'possessing the speech of Greece and settled hearths in Greece.' (2) We might also punctuate φθόγγον χέρσων καὶ δόμων ἀποκλιστοῖς, ἐνενθαμενοῖς δὲ γῆς τε κ. τ. λ., where the clause with ξει interprets, or presents another view of, what precedes (cf. 165 (a), Soph. 165 (a)), 'and never reduce to slavery established homes, yes, a free land &c.' But we should look for πάλι rather than χέρσων.
destroy not, I beseech, in utter havoc, root and branch, prey to the foe-man, a city whence pour accents of Hellas; destroy not hearths and homes. I pray ye constrain not a land of freedom, Cadmus’ own realm, with the yoke of slavery; but be its succour. Our common cause, methinks, I plead; for a prospering land pays worship to its Gods.

[Exit ETEOCLES.]

The scene becomes the Cadmean acropolis. Enter Chorus of women, young and old, precipitately and without professional

I cry with grief to divide vv. 78—106 between the two choirs; I occupy nine pages, with additional and amending notes. (previous page)

The host is let loose from the temple. The women enter, with various ages (see a note); some of mature years and some young maidens (107), according to the citadel (126), where the ancient names (127), the whole

As the abode of the spirit, a state with great tradition.

Σχέδιον: imperial.

Phryn. (Bekk. p. 4), σχόλιοι, ἀπὸ τῆς ἀρχής τῆς ἡμέρας. The σχόλιον was a departure from the normal course of events. The device is strictly instrumental, the verb meaning ‘hold.’ The accent is commonly altered to σχέδιον, and the tense is called aorist. Neil on A. E. 320 (σπαραξεῖθες) refers to Brugmann’s Morp. Unters. 1. 78 sq., and says ‘Acradius de auctore’ 125 sq. classes σχόλιον with τὸ σφάδων καὶ ἐκ. He adds ‘the forms were sometimes felt as aorist.’ (So Kühner-Blass 11. p. 177.) A number of instances of aorist, though they may not prove, a present meaning: e.g. Hom. Od. 16. 430 ἔμελλεν ὁ ἠδώνιον καταρρέειν καὶ ἐξεχεῖν ἵμμυρον τον (imperf.), inf. 416 (where it is only the change to σχέδιον that has created the difficulty). Similarly Eum. 438 ἐνάρχουσεν γίγαν (better than ἧσσε as expressing the attempt), ἵδι. 566 ἔφεσεν, ἐπεμεῖν, καὶ συμμεῖέν αὐτοῦ (more natural in tense than ἥσσε).

Ἐνν. 78: τὸ σφάδων καὶ τῆς εἰρήνης ἔστιν (imperf.).

The women enter the νόστος τῶν θεῶν. The women enter σφάδων and not in regular formation,—a proceeding which would be dramatically ludicrous—and their first strophes are (for the same reason) not delivered in antistropic form. Different women reply to each other in a more natural way, and pauses must be assumed. No authoritative division of the lines between various speakers can now be made, but Wecklein’s distribution of vv. 78—106 among 15 members of the Chorus is as plausible as any. The doxophoric metre is that of hurried and excited movement. Aeschylus deftly utilises his Chorus so as to describe the approach and arrival of the Argive army. The audience obtain a very vivid presentation of the scene, and the necessary interval is bridged over. That in these actions of the Chorus the poet is true to life appears from e.g. Plut. Car. 50 ὑπάντες ἐν τῇ τῶν διαβολὴς γονιμίαι καὶ ἀρχή λειτουργίας κ.τ.λ. 78 Φεβεύσαι κ.τ.λ. See crit. n. With the expression cf. Soph. 1. 4. οὐκ ἐν τῇ μελημέρι καὶ τοιαύτα κ.τ.λ... ἓξις ὡς ὑπόστρωσεν. γένος is not to be denied the notion of ‘loud.’ The whole = ‘my pangs of fear find utterance in loud shrieks.’

78—106. The Parados. The scene changes to the Acropolis. The Chorus,
αίσχυλος

μεθεται στρατός στρατόπεδων λιπών.

ρεῖ τολύς ἵδε λέως πρόδρομοι ἑπτάταις,

αἰθέρια κόσινε με πείθει φανεὼς

ἀναύδος σαφῆς ἔτυμος ἄγγελος.

eλε δ’ ἐμάς <φρένας> πεδί’ ὀπλόκτυοι, ὡς

βοᾶ χρυσεται, ποτάται, βρέμει δ’

αμαχέου δίγαιν ὕδατος ὑρφήτου.

ἰδ’ ἵ

ἰδ’ θεοὶ θεαὶ τ’ ὄρφευνον κακὸν

βοῖς τειχῶν ὑπὲρ ἀλεύθητε.

70 M has a χ prefixed. See schol. We may also punctuate less well στρατό·

στρατόπεδων λιπών α.λ. (so Weckl.).

80 ἔδει recce. ἔδει sq. 

πετεολόκτων | τί χρυσεται βοᾶ ποτάται M, with ἱ in marg. ἀλεύθης ταύτο

βόλω μ’ ἕλει οὐ δὲ ἔδει (or ἔδει for ἔδει) recce. βοᾶ recce. The first schol. implies τεῖ


ἢ ἂ β’ ἀμφιαί τάγαν (with lacuna)

Headlam. Other suggestions are ἢ δὲ ἐμὰς φρένας δεῖ· ἄλων εὔτοιο τοποχρομέναι

Dind., ἢ δὲ γάις ἐμὰς πεῖδ’ ὀπλόκτον’ ἔδει χρυσεται βοᾶς Paly (partly after Seidler)

70 μεθαίτων κ.π.λ. The exact metaphor is uncertain. The next line and

νν. 64, 85, would suggest the opening of a sluice (see note to 544). It is doubt-

less possible that this line is entirely disconnected from the next, especially as a

pause would occur between sentences describing stages of the enemy’s progress.

But it is unlike Aesch. to alter the simili-

tude in μεθεται without further definition.

Hence we should hardly think of the start

of a chariot-race (c. carceribus emisitis est),

still less of ‘setting a dog at the prey’

(Paley).

The notion of the schol. and of some

editors is that the speakers φαντάζεται

ταῦτα, but from the Acropolis they can

actually see movement, and they explain

that they judge of the rapid and wide

advance by the dust.)


443, Plut. Nīc. 9. 1, Hor. Sat. 1. 7, 28.

For the metaphor in ἔδει cf. εἶμι 64 (a.)

and e.g. Soph. Ant. 118 εἴσοδον | τολύε

μεθαίτων προτονσαμένων.

φρένας: not ‘in headlong haste’

(as in 105 f.ων’), but ‘in advance’ of the

main body (schol.).—ἡποταῖα. In epic

times these are chariotere, not mounted

men.

81 sq., αἰθέρια κόσινε κ.π.λ. If these

words belong to the previous speaker the

sense is that they cannot yet see the

horsemen, but that there is no mistaking

the meaning of the dust. If spoken by

another they were ‘yes, I believe you, for…’

but this is too much to ask of the passage in

the absence of particles.

The language is allusive and com-

pressed. On the surface the meaning is

simply ‘the dust in the sky appearing

as a voiceless harbinger.’ But κάνει (cf.

τρέχον, λάγων, ἠφίκε) itself almost cer-

tainly bore another sense, viz. ‘messenger’

(see Verrall, Append. 11.), and αἰθέρια κόσι

becomes similar to εἰμι κύριαν (64), ‘a messenger in the air.’ Verrall’s

argument might have been strengthened by quoting Ag. 499 μαρτινᾷ β’ μιν

κάνα | πτελὺς ὑφορὸς διάμα κόσι τάδε,

where the apparent grotesqueness of the

expression is removed by understanding
diāmα κόσι ‘the thirsty κόσι (messenger),

to be defined by the accompanying words

as ‘κόσι in the sense of dust.’

φαντάζεται may either be joined with

αἰθέρια (‘appearing in the air’) or, better,

(from the associations of φαντάζεται with

messengers, e.g. Ag. 21 ἐγγυάλων φαντα·

τοῦ φαντάζεται παῖσι) with what follows

(φάντας…ἀγγέλας).

With ἀνακλέον…ἀγγέλου cf. Suppl. 186

ἦν κόσι, ἀνακλέον ἄγγελον στρατόν,

Theogn. 549 ἄγγελον ἄφθονον ἐκλεομον
tολοθρακον ἔγαρ | θόροι, ἄν το ῥήματα

φάντασον ἀρχίσῃ, Epim. 245 ἂν δὲ

µαρτινὴν δράκαντον φανταζόντα (blood). Dust rises freely in Greece. For the

general picture cf. Hom. Il. 11. 151 ἄηδ
the camp! Yeonder in a mighty flood the van of horsemen streams! I see the dust rise heavenward, and it is my warrant; dumb messenger, but clear and true.

The noise of the hoof-smitten plain confounds my sense. It draws nigh; it flies; it roars like the resistless water that smites the mountain.

Hark! hark! Ye Gods and Goddesses, send off the on-speeding A race for our walls!

and Ritschl). See the tribes of Epirus and Thessaly. | 63 sq. θά δε θαναι | θαλ τ' ἀριθμων δεξαμενες; | βεθ' ἄριστος τεμπών | ἄρεως. M (the superscr. a by m'). The fault is in the order. Corr. "ed. (after rejecting by making the sentence "κατὰ δέλαται_; βεθ' ἄριστος τεμπών; clear in its true in its tale. The combined for emphasis. [Verrall finds in ἐγιγματικος etymological truth, with the application of ἐγιγματικος, which is indeed εὐγενης (= he is ingenious, and εὐγενης "elegant," certainly sometimes refers to an appropriate application of a name. But so do ἀλφανε, ὀρθος δικ., and it is straining the word to insist upon this sense as necessarily conveyed. See e.g. Hom. Π. 11. 478, Od. 13. 530, Theoc. 13. 82, Soph. Ε. 1451. Headlam (On Ed. Aesch.) has pointed out the fallacy.) 63 sq. ὃς δ' ἔρμης κ.τ.λ. See crit. n. There is a suggestion that conquest is already achieved, so far as their spirits are concerned (cf. δραχμον 83). The poet understands the ready despair of women. For the phrase cf. Suppl. 786 παρθενος σωπαν δ' η' ειλων, and for the verb Bacchyl. 11. 85 τον δ' ειλων δικαιοντας, εἰρα τ' νυ πλέαν μεμερα, Hom. Od. 19. 471 τη δ' άγοι θέα και άγοι εκλεγον. πεκαν ἐνδυναμος would rather be expressed in English by 'the ringing of the hoops upon the plain' (παρθενος τας ἑλικας κυννευόμενα). Cf. 344 καρπον χαμάδω τεκον αλόγων, 572 παρθενως τας σπωμαχον γεγονεται; (and note). The vision of the filled τεπεων as sup. 60. Pind. Od. 14. 387 παρθενως δι των τεπεων τας καλεων, and the familiar κυννευοντας κυννευον; and the ringing
ΛΙΣΧΥΛΟΥ

ο λεύκαστις άρνυται λαδός εὐ
tρεπῆς ἐπὶ πτόλων δουσκὼν.
τίς ἄρα βύσται, τίς ἄρ' ἐπαρκέσαι
θεῶν ἢ θεῶν;
πότ' ἄρα δήγ' ἐγώ ποτιπέσω βρέτη δαμόνων;
τὸ μάκαρες εὐδροῦ.
ἀκμαίει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγαστονοί;
ἀκούει ἢ οὐκ ἀκούει· ἀσπίδων κτύπῳ;
πέπλων καὶ στεφέων πότ' ἡ νῦν <ἄρ> ἄμ-
φι λιτάν' ἐξομεν;

οο στράτηγος recce. οο τάλος recce. δίκεσθαι del. Rothe; but whence came such
an unobvious addition? θε πάντες M. corr. ed. 4 (cf. Theogn. 100 κοινωθέν
Λ for ποτ' μεν). <πάρας> ποταίον Volckmann (led by schol.). "<τάλος> is

excited imagination of the speakers the
enemy is already carrying the outer wall
and pursuing to the citadel.' Apart from
the fact that the Chorus is intended to
describe the progress of the enemy, and
that this language would confuse the
audience, we find that the infantry is
here first mentioned as perceived; in
117 the champions are approaching the
gates; in 135 the actual scream of the
chariots is heard; and in 144 the stones
of the skirmishers are beginning to reach
the battlements. The error is (as fre-
quently in this Chorus) one of order.
'Βοῦς νακών ἄστρον: 'with your war-cry
on behalf of the walls' (or perhaps better
'from over the walls,' i.e. outwards).
The μή of the enemy is approaching;
the answering μή (= βοῦσθος) of the gods
should meet them. Cf. βοῦς ἦκασθε and
Soph. 738 οἵ δ' ἐπισκόπων βοῦς, Αγ. 1349
τὴν δοῦλον δεῖρ' ἀστάσει εἵρεσθαι βοῦς,
Ἀθ. 178 Κ παλώτων τῶν τελαιῶν τῶν
πέλμων βοῦς.

οο σκ. ο λεοντάρως κτ.λ. The infantry
are seen. The white shields of
Argos (probably adopted with allusion
to ἀργυρός λευκός, as the Lacedaemonians
put A upon theirs) appear in all the three
dramatists: cf. Soph. Αἰ. 106 τῶν λε-
κεστῶν ἀργυρός ἑλέντα φόντα, Ηιδ. 114,
Εἰσ. Ρηχ. 1099 λευκόστων ναϊσίνοις ἀργυρῶν
ἀργυρόν στέφανον. It is not, however,
certain whether the shields were actually
painted white (cf. Xen. Ηί. 2. 4. 25
ὅλα ετοιούχοι, οί μ└ εὐκλεί, οί δ' ἐκλέτας,
cαὶ τεῦχα λευκαῦτα, and the Carian
shields Ηιδ. 3. 2. 15) or were simply of
plain bright metal. Tin is called white
in Hom. Η. 11. 35; cf. Ηἰδ. 23. 367
λίβυνθα λευκῶν ἐκ' ἀθνεί, 14. 185 λευκῶν
γ' ἐκ τίνος οὐκ, and 22. 294 ἀλοφοθέν...
λευκάσθαι. In Verg. Αἰ. 9. 348 par-
maque inglorius alba the adj. = 'undecor-
rated.' There is no contradiction with
Bacchyl. 9. 10 φωσμαδανθτὶς θυάθεαν [ ...
'Ἀργυρόν ἄστρον, which refers only to the
chiefs, whose shields (as infer.) are variously
adorned. Argos was famous for its shields
(Pind. Π. 106 ὑπ' ἐκ' ἄρ' 'Ἀργυρόν, ἀρμ' ἄρμα
θηταίον, Ο. 7. 83), which were circular
(Verg. Αἰ. 3. 657 Ἀργοῦκ τίποι καί οὐκ
Phocaeae lampadis insector, said of the
eye of Polyphemus.)—δίκεσθαι: intrins.
'driving on'; but the sense of following
up the ἰστότατα may be included.

οο σκ. τι ἄρα: this combination ex-
presses anxiety: cf. Αἰ. Ρήχ. 143 τί ποιή
ἄρ' ἢ πέμπω φοβεῖται; (with Stathius's note).
The Chorus is in the same state of
nervous indecision as in Αἰ. 1346 σκ.—
θεῶν ἢ δίκε:—Hom. Η. 11. 8. 5 άκεταὶ μεν
πάντες τ' ἥλιον, πάντα τ' ἀθέαν.

οο ʼοὐ' ἄρα κτ.λ. The question is not 'shall I throw myself?' (ὕπερης ἤ
ντρων), but 'why do I not forthwith...?'
(cf. ογ. 107: ἱδιαίτερα: i.e. my part in
the matter is to pray. They adopt the recog
nised resource of desperation: Εὐσ. 80 Ρη
παλαιοὶ ἀθέας λαβὼν βρέθα, Αἰ. Εἴχ.
30 ἀράμετα τὰς τῶν τὰ παρόντων ἄτι
ψιν ἄτιν, ἔκειν ἄτοπα προτεστεῖ τοιούτοι
βρέθα.—βρέθα is used only of the old
ξύλα which have been longest identified
with a τάλος. The scholiast's παράλογος
ξύλων seems to imply an adjective (cf.
The folk of the white shield hies and drives on against the town, right for the day.

Who then of Gods or Goddesses shall deliver? Who shall be our stay?

And when my part? Shall I not throw, myself upon the images of the high powers?

Ah me! ye blessed ones whose seats are sure! It is the hour to cling fast to the images. Why do we tarry, lost in lament?

Hear ye, or hear ye not, the clang of shields? When, if not now, shall we make peace with supplications for the robes' and garlands' sake?

perhaps as likely. ἡ Δήμητρια, ἡ Κρήνη, ἡ Κόλοπη (Ares' Hermaph.)

ἀρχαὶ χεῖρας τινὰς διὸ καθαρίσαι, ἢ ἐπάνω, ἢ κάτω. Θύεται ἐν γραμμάσεσθαι; τι γὰρ ἄλλα;

Rather (2) 'when are the gods in prayers by (lit. apparel) of the robes and wreaths (which is now offered)?' The gen. is easier by its use in e.g. ἄφιξον ὑπὸ Ὃμοσ, ὥστε ἀπαντήσει τὸν τὸν ἀνθρώπον ἀναγεννησθαι. τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τὸν τον


Ξυλού

toú o dòmoe. tò vàge o év o deo. 100

ve; iedé iephes; rooallw, 105

kálontw, Apeis, tò tei o, 100

coo o tota, tò vei, 105


100 πάγως rec. 102 καλλίθρους rec. M places τῶν τέκνων in the next verse. γὰς τέκνα rec. while others have τῶν τέκνων or τῶν τῶν τέκνων, making the interpolation manifest. 106 διαίτως M, διαίτω m. Paley ejects the word. 108-106 Simple doxichias might be made with ή τοιχωσίας. ἐπεὶ ἔπειτα <δ> — τῶν, τῶν τῶν εἰφόλην έτος. There is some suggestion of the in the schol. (q.v.). 106 τῶν τῶν διαίτων rec. 106 εἰφόλην M. 108 M writes όυει with v. 105 καλλίθρους

dρόμων. The enemy is now at closer quarters; it is not merely the distant βοῦς that is heard. πάγως answers to the διαίτως δωτέρων of Hom. II. 20. 451, Callim. 1. 14. The word appears to have had a special military application: cf. II. 21. 387 ὁ δὲ ἑτερομερής μεγάλης πατέρου (in the θορυβίας), Soph. Tr. 515 νέον πάγως, Ant. 125 v. Ἀρείος, Eur. Herac. 832 v. ἄρσενικός, and Anacreon's νικήσας τα παιδιάρια.—οὐχ ἔνας: i.e. ἄλλα πάλαι; cf. Hor. O. 4. 9. 39 cum non numinum amnis et see Headlam On Edit. Aen. pp. 41 sqq. The expression is sometimes amplified or explained: e.g. P. V. 215 οὐχ ένά ραββων, Soph. O. T. 123 ἔνα μὲ μέγα, ἄλλα σῶ σῶν πλήθες χρήων, Eur. Med. 948 ἀσχολημένοις ὑπ' αὐτῷ τε, ἄλλα μιᾶ.

101 sq. τι βάφω; A protest, not a mere expression of uncertainty. The War- god seems to be helping the enemy by inspiring them. βάφω thus contains the notion of a wrong, as in the Pythagorean self-catechism τῷ παρέβεβλε. τί δὲ ἔρει; τί με δῶ μοι ἀπαύγην—καλλίθρους: i.e. so long identified with Thebes. Cf. 115 (n.). 109 χρωσοτιθησί: so Herod. Ar. 11. 42. χρωσοτιθησί. The helmet would be seen upon the βρατα. All equipment of the Gods is traditionally of the metal which is most prized (Plut. O. s. 1
A clang! I see it clear! The rattle of spears a many! What is thy purpose? Wilt thou betray the land which is thine own, Ares, indweller from of old? God of the golden casque, look upon the city, which once thou didst approve thy well-beloved.

Ye Gods, our country’s warders, come ye all! Behold a stt supplianp troop of maids, praying against slavery.
Round our city seethes a wave, a wave of men with sidelong crests, sped on by blasts of the Wargod’s breath.

ἐπτάως δὲ χρωσὶν αἰδώλεσάνοι, most beautiful, and least susceptible to tarnishing.

106 ἐσφάλλεταν οὖν: at least from the time of the marriage of Cadmus with Harmonia, daughter of Ares. But this only indicates an older special connection of the God with Thebes. For the fem. ending in the compound cf. ζῆλος 68 παραφρετάς γένοι (n.); ἐπισ. 77 παραφρετάς, Alcaeus fr. 33. 2 λάβας χρωσώταν, Bacchyl. 9. 8 παλαικάρταν.

106 sq. The women have taken hold of the θρήνα (of which there may be twelve [206 n., right being mentioned by name]. Being thus more composed and grouped, they begin a second division of the πάροδος, in which the parts are antistrophic. 107 sq. There παρθένοι. It is these words which have caused the Chorus to be wrongly described as χρῶν παρθένων (see note to the ὕποθεσις). Here (as in 130) the παρθένοι are speaking, but it is only the strophe which belongs to them.—λόγος is a figure of speech qualified both by παρθένων and ἔτοις; cf. εἰμι χρωσών εὐρατοῦ 64 (n.). The λόγος of the men are to fight; this is to supplicate.—διαλεγόμεναι ὡς ὡς: a rare use of ὡς, denoting the thing to be escaped instead of the thing to be sought or protected. The nearest parallels seem to be Soph. O.T. 152 εἰ τοὺς καὶ προτέρας ἀναμένει διὰ δραμάτου πόλει | φωνήσει λέγεις ψέκασθαι ('in arrest of ruin,' Jebb). ibid. 187 δὲ ἑκατέροι...δυσι χρωσών ἐκλάτω. Cf. Dem. Ol. 1. 5 o pere dōm ouē ὡς τῆς μέρους χρωσών πολεμῶν, ἀλλ’ ἀνατάσθηναι καὶ ἀνθρωπομοιωθή τῆς παράτησις. Lucian (Mirt. Cond. 50) has ἄκηκτος τῇ οἷς παρθένην διὸ τοίς μαθῶ χρώσων εἰκόνα (=διὰ τῆς...). Somewhat similar is the use of σέβει in Soph. 1017 μὴ σάρκαν μὴ παλαιά σέβει, 'τοῖς δὲ πάντας αἰνείς' ἐκλάτω ὡς ('to avoid which'). For the approximation to (or interchange with) περὶ see Kübler-Gerth I. pp. 487, 488. The colloquial English 'trouble over' is analogous.

109 sq. κύμα παρθ. κτ.λ. See crit. n. This fine figure, with its carefully chosen terms, is another illustration of the closeness with which Aeschylus had observed the sea. As the wind of Boreas or Zephyrus (Ag. 696) drives along a wave, over whose dark body a white crest of foam falls aslant, when it rushes against a ship and plashes and seethes around it, so the wind (as spirit or inspiration) of the War-god drives on a wave of men with slanting crests, and
ΑΙΣΧΥΛΟΥ

ἀλλ᾿ ὁ Ζεὺς <Ζεύς>, πάτερ παντελές,
πάντων ἄρην τῶν ἄλων ᾠνοιν.

'Ἀργέωι δὲ πόλισμα Κάδμου
κυκλούσαν, φόβος δ᾿ ἀρρήνων ὄταλων,
διὰ δὲ τοι γενών ἵππεων <λεωτό人工
κυνύροντας φῶνον χαλμοί.

ἐπὶ τὰ δ᾿ ἄγανορει πρόποντες στρατοῦ
δορυφόροι σάγας πῦλας ἐβδόμαις

προσφύγονται πάλιν λαχώνις.

110 'Αργεῖοι δὲ Μ (with γαρ superscr. by m, cf. 55 c.n.). 'Αργεῖος editors. §.
114 φάφο Wakefield. The error would be natural (cf. Eur. f. Α. 1308 φάφο (L),
φάσο (P)), but φάσο would be as probable. §. κυκλούσαν φόβοις ἄρην ἄρρηνον Enger.
ἄρρην M, corr. Butler. §.
118 διάδοναι γενών ἵππεων M. διάδοναι πφ (marg.).
διάδοναι Herm. with too much change.
119 κυνύρονται L. Dind. (led by Hesych.).

this breaks and seethes round the city,—
ἀλὴς once more defines (64 n.).—δεξαμε-
ναίον. The crest (here obviously white)
appears, like the white shield, to have
been a special fashion with the Argives:
cf. Soph. Αντ. 114 λευκὴ χώσος πυρῆνα
σταμάνω | πολλῶν μεθ’ ὄταλων | ἐνθα ὑπένθεμος πρόποτεν. It apparently
does not stand erect nor fall straight behind,
but is ἐκ πλαγιῶν (like the feathers of
bersaglieri). Otherwise we may under-
stand (with schol.) that they slant in the
movement, but the expression is rather
curt for the thought. [Ἀλκαλόφων | (Eur.
Pheum. 119), γαστρόπος (Αἰ. Ἀκ. 597)
might support the δεξαμενάδος (rather
δεξαμενάδος) of Brunck. But there seems
no reason why a form like λευκαλόφων
should not be used of a man as well as
of a helmet (Αἰ. Ραμ. 1016 λευκαλόφων
προφαίλας), and it is intended that the
word should be equally applicable to a
wave.]

κασκάλθα: cf. 745—746, Eur. Ηηρ. 1210 εἰς εἰς ἀναθέλας τε καὶ πρὸς ἅρριν |
πολει κασκάλθαν προτῷ φυτήσατι | χρείᾳ
πρὸς ἄρτιν—πνεύμα: cf. 63, but here the
sense of ἔσπευσα (130) is more
prominent.

'Ἀργεῖοι, after the appeal to the friendly
Ἀρεά of v. 102, shows how far the word
has passed to the abstract (cf. 53 n.).
For the position of γαρ see Καλ. 1021 (n.).
In comedy its place is often much
later: thus Αἰ. Αἰθ. 339 Ἐ (Ἀσίπ. Ἐ) ἐτὶ
τοῦ τάφρος ἄρτιν ὀρμάνα ἂν, 559 Ἐ
(Menand.) ἐν ἄρρηνων | οἵ τε πεντεῖ | ἄρην ἀρρήνων ἕμπορεῦσαι, 572 λ
(Ἀσίπ.) 5th place. So in Αἰ. 105 we
should punctuate ἄρην ἀρρήνων ἕμπορεῖς ἐτὶ γαρ
διδέθῃ καταπατεῖαι κ.τ.λ.

111 sq. πάτερ παντελές κ.τ.λ. The
alliteration of π is probably purpose:
cf. Suppl. 1017 sq. (n.).—πάτερ appeals
to his care, παντελές to his might. The
sense of the latter is 'of full authority':
cf. τέλειος (138), τέλος (153), Suppl. 650
παντελές ψυχήματα, Αἰ. 1486 Δῶρ᾽
καταπατεῖαι παράσιν.

118 πάντωμα: not σάμινα, but παλαι
πάντωμα (inf. 288), σωφρ. σάμιν (Suppl. 133
νοότα δὲ σάμιν...μάρτυς γενόμενον), ποτὶ
μεγαλῷ. So Eur. Or. 1399 μὲν δὴ δέννων
ἐκάθωσιν | Πολεμιστήρων...πάντωμα.—ἀρήνων =
ἀρένα; not a frequent use, but cf. Eur.
Heracl. 840 οὐκ ἄρρημεν ἀρχής ἄρην; | Μετ. 1276 ἄρρημεν φῶνον...πάντωμα, Τρι. 771.
116 'Αργεῖο...Κάδμου: the anti-
thesis of foreigner and native, a con-
sideration involving their respective
deities. The implication is that (the
old and great) Cadmus’ city should be
inviolate.—Δἀ is the δὴ ἀρένα τοῦ γαρ
of scholiasts, and ἄρην is adscript (of m)
here as in 455. See Καλ. 32 (c. n.).
The true way of stating the case is that the
collective particle is used for metrical
convenience where the explanatory might
be expected.

118 κυκλούσαν κ.τ.λ. A new meta-
phor begins, derived from hunting. The-
Yet do thou, Zeus, Father whose will ends all, baulk the foeman—yea, batil him—of his prey.

The Argives hem Cadmus' stronghold round, beaters with gear of war. Withal the bits, bound through the horses' jaws, pipe the shrill note of slaughter. And seven champions, preeminent of the host in spearman's harness, take stand, each at a seventh gate, as his lot fell.

119 ἄγγελος ὁ πιστὸς, M. corr. Dind. (See editor's Appendix to ἄγγελος. M. corr. rec. ἄγγελος. Blomf. (M is weak in the (with the final of ἀποκριάτης) ἀποκριάτης. Schwerdt ἀποκριάτης is an error. ¶

quarry is surrounded ὕδωρ 5' κ.τ.λ. could by Aesch. in the feeble—be afraid of... Rat 373 ἐκδόθη καταλήψεις 4 τῆς ὕδατος κατελήψεις ὕδατος is the 'scare' use for mido, although the Latin 'scare' is not ὕδατος is no idle peripheral independent point. Tem- ments of peace the Chorus in μαθαινομενοι... but these are the instruments of death and destruction. Moreover the ὕδατος is the opposite of κατελήψεις, [Hom.] Ἡμ. 11. 16 ἐν ὧν ἄρρητος ὕδατος κατετείχος, (viz. Athens, whose ἄρρητος are of two kinds. Shakespeare (C. L. 4. 2. 127) makes Goneril say I must change arms at home, and give the dinner) into my husband's hands. For the expression itself cf. [Hes.] Στυατ. 238 πολεμίων τετείχος, Bacchyl. 18. 33, Hdt. 8. 37. The form ἄγγελος is epic and lyric: cf. Bacchyl. 1. 3, Eur. Π. Φ. 851, Theogn. 357 ὅμων.

118 ἤθυμον κ.τ.λ. See crit. n.—Σύνθετον γενέσθαι ἄγγελον makes neither metre nor satisfactory grammar, and the latter is still ignored if we emend with Σύνθεσις γενέσθαι ἄγγελον. Greek would require δισθένη γένος ἄγγελον. To make the gen. depend on γένος is harsh. The reading in the text implies the scansion γένος (for which see Appendix) and the open γένος (like Ἀργείων of 113; cf. Suppl. 61 Τυρες, Ag. 127 Ἀργείας, Eur. Τ. 521 Ἀχαίαι ο. c.). The metaphor here has been, like so many more in aeschylus, commonly overlooked. It is

T. S. C. T.
ΣΟΤΤΟΤΟΣ Μ. ΚΟΡΤ. ΡΟΣ.

121 Άιγυπτος Μ. 122 ΠΕΒΩΝ Σ. 123 <βαλόν> add. *ed. (see strophe v. 109). Emendations reported by Weckl. are here peculiarly audacious (e.g. Ιγυβόλον μαχαι άντωξαν κάτω Μερκέλ). μαχαι Μ. 126 φάνερ Μ (with θων superscr. by m), φάνερ ΡΟΣ. (cf. 45, 113). * Ψωμ Γ. 128 φαν φαν | άνθρωπος κάθε | πάλι Μ. Κάθεν ενώνοις ΡΟΣ. Corr. *ed.

several cases just as with Ηδών. a number of persons possess μεγάλοι or no Xenoph. (Hett. 3, 2, 18) speaks of τῶν κρατών τα ἄθικη. Here each stands at a seventh gate, and in the plural they stand 'at seventh gates.'—προσταστὰς. The sense should be noted. The champions are as yet only approaching. The point of ἔλογον is that the approach is being made in orderly and complete fashion, for which pre-arrangement was needed. The words show that the Chorus had been informed of the news in 55 sqq.

120 sqq. Διαγένεσις: in a special sense, since she was the child of Zeus without a mother: cf. Eur. Hef. 35 Διαγένεσις ημάτω του τούτον, Cyc. 350 η Πάλλη...Διαγένεσις θησαυρος, Σοφ. Α σ. 91. 'The appeal to Zeus is followed by that to Athena in her character as a war-goddess, and especially as νομικός or νομοκράτεσ. She possessed the title and function of 'guardian of citadel' not only at Athens but in various Greek states (see Farnell Cults &c, 1. p. 199, Jebb on Soph. Πάθος 134, Preller Griech. Αθηναίοι Τάξης 4, 1. 219). Cf. Pind. Θ. 5. 10 νομική Πάλλης and the epithet ἄθικα, νομική. Hence διαγένεσις γένος = 'prove (indeed) διαγένεσις (according to your title),' cf. Hom. Iliad. 1. 100 'Αργους διαγένεσις, Άτλαντικ. Αντ. 1 Πάλλης 'Αθηναίων ἱδρυτής...διαγένεσις: Bacchyl. 14. 3 Παλλάδος δεσμών, Pind. Θ. 7. 43 Αμφρίας ἱπποκράτεις, Νομικός Αριστ. 10 ἄλλα ἵππα τὸ ἱπποκράτεις τα ἰππα καὶ ἱππα τῶν ἕρων Ἀρτέμις, ἔτην αὐτοῖς τας, Εἰκ. Ν. 2. 53 Αῆμον...quartam principem et inveniendum bellum fieri. She is κράτος as deciding the victory: cf. 148 πολέμουραν ἔτολον τοῦ. 122 Θ' ΠΕΒΩΝ κ.τ.λ. The mention of Poseidon next after Athena would in this connection be natural to an Athenian. The two deities were associated in the Erechtheum as joint νομοκράτες. At Theseus Poseidon was tutelary in a more special degree: [Hec.] Scil. 104 'Επορεύματα... ἐν τῇ δήμῳ πρᾶξιν ἐχει μοναχὸς τοῦ νείλου, Εἰ. Μαγ. 5. 547 ἡ Βούλα τὸ λόγον ἕπειρου (from Aristarchus). With the latter statement cf. the indications in Hom. II. 2. 506, Pind. I. 1. 52.—ποιμαν. For the god of the sea as god of horses cf. [Hom.] Ημυ. 27. 4 ὡς τα τῇ, 'Επορεύματα, ἦν τῷ μακροδύναμῳ...τῶν τοῦ δράματος ἦμε συντρίβει τα γίγαντες, Soph. Α. 271 ἄλλα Πολυδίκη, ἑταίρους τοῦ δέκατος χιλιον. 'Προσωποῖς τελέος τίτως εἴρημεν ἄγαλμα, Αἰ. Εὐρ. 551, Ath. F. 9. 90 γίγαντων δὲ κτέτι κράτος των διαλκόμουν. In the legends he is either the creator or the tamer of horses. See Farnell Cults Ι. 54 sqq., where the theory that the title is derived from 'theriomorphic suggestion in the waves' may be supported by such facts as that at Naples the larger racing waves are styled καβαλλον. How Poseidon Hippocion might be represented to his hands may be seen in the illustrations in Farnell I.c. pp. 57, 60.—ποιμαν is suggested by the sight of the trident. Although the god is not called upon to act in his capacity of sea-lord, it is part of prayer to magnify the deity by invoking him under various titles of power and greatness. Moreover there
Do thou too, Zeus-born Might, that loveth battle, Pallas, 1st antistrope. prove Saviour of thy town!

And thou, Lord of horses, who dost sway the deep, Poseidon, smite with thy we upon that smites the fish, and give us deliverance, deliverance from our fears.

And thou, Ares—for pity!—shield the town whose name is the name of Cadmus, and make manifest thy kinship and thy care.

And thou, Cypris, for that thou art foremother of our race, give succour! 'Tis from thy blood we are; yet with

\[\text{πόλις Κάδμου ἐνόνωμον}\]

129 έν Μ. 128

Corr. *ed. (except for 1 form the common read

is the more likelihood of by the name he prefers

\[\text{liberinitas amici}, \text{ and Ag. φίλων συνήθως} \mid \text{toũs} \]

Hence the three titles

\[\text{Αθ. 3 παρθένόν αἰδίων ἔσσων, Ημηρ. Αρ. 1 βραδύτατα, κροσσαυτῇ φόρμασι κ.τ.λ. Λυκ.} \]

\[\text{129 ἕρμος} \mid \text{μακρυνόμενος, εὐθείᾳ τρίγλων, but signifying more than that word, viz. 'smite them as men smite fish.' The trident of the sea-god is not grotesquely called his 'fish-smiting engine.' He bears the trident as his emblem of authority and as his weapon (P. V. 957 τρίγλων, αἰχμῶν τὴν Ποσειδόνος, Hom. II. 12. 27), but its object with him is not to βαλλεῖν τοῖς ἱεροῖς. Men use the trident (or three-pronged harpoon) for that purpose (\textit{Anth. P. C. 38 παρθένος τί τρίγλων ἐν δοκίμῳ αὐτοριχῷ ἔχειν}, Epict. ap. Ath. 659 ἐνόνωμος θείων, Callim. \textit{Hymn. Del. 15 ἐρμίσομαι ἐλέης}). The Chorus sees the trident in the hand of the θεῶν (cf. \textit{Sesp. 214 ἐν χέρι τρίγλων τροπή, ομιλεῖν θείων}, and, strange weapon as it seems, being the instrument or device wherewith it is customary to slay fish, they implore the god to turn it to other purpose in slaying men.

\[\text{128 ἐνόνωμον φίδων: cf. 256 λίγον τοῦ λίγον φίδων (n.)}. \]

The objection to φίδων is not to the plural, which would mean 'slaughter after slaughter' (cf. Plut. \textit{Metr. 577 ἐν χέρι ιματίας τῆς πόλεως θεῖων φίδων}, but to ἐνόνωμον with that word. The expression would be possible only if slaughter were proceeding. [Wecklein points out that repetition of the present

128 κόλνια Μ.
ΛΙΣΧΥΛΟΥ

γεγόναμεν· λιταίς <δὲ> σε θεοκλύτους
ἀπύνουσι πελαξόμεσθα.
καὶ σὺ, Δύκει, ἀναξ, Δύκειος γενοῦ
στρατῷ δαίῳ στόνων ἀντίτας.
σὺ τῷ, ὥς Δαυδγένει,
α κόμυρ, τόξον ἐκπυκάζου.

120 άντωνων Scidler. ἧ· στρομβαίνω is possible. ἧ. M proceeds with the division...
121 λαγος M, corr. m. 122 στρογγούντα M. I provisionally adopt Wecklein's δντιᾶς (from στρογγούντα of M. Schmidt), but I incline to "στροτὶ δαίῳ <γ>' ἀντε στόνων or ἀντε στόνων στρατω τα βαλα. ἧ. Ἀλλανας Dind.,
123 ἄρτεμι φλα. 124 ἤ ἡ ἔντλον.

120 άντωνων. The usual quantity is άντωνων, but the second syll. may
very well be long. Moschus (v. 124) has άντωνων, and (v. 98) άντωνων, and
he can hardly have lacked warrant. In Cho. 395 δαίῳ occurs (from II. 11. 497).
The quantity in δαίῳ, λαγος, θεος, φήεων, καλλευο, φατέα, μεριον is variable, and there
seems no reason why δαίῳ should not be added to the list. The anacrusis & is of
course irrational.

121 καλ...τεταρτα. καλ begins another appeal, to brother and sister
deities, and the pair are joined by τε of
v. 123...

Δάμας. ἃναξ. Apollo as destroyer is called by this title in Ag. 1366, Soph. 603, Soph. O. T. 203. In Soph. El. 645 he is to champion the one cause and
injure the other. For an examination of the epithet see Farnell Cults IV. pp.
113 sqq., and cf. Jebb on Soph. El. 6 τοῖς λακονκών τειχὶ ἄλλος Δαμας (Append.),
Leaf on II. 4. 101. The origin was
apparently totemistic. To the Greek
mind Apollo Lyceus is equally the slayer
of wolves (Plut. Mor. 966 α, Anth. Pal. 13. 29) or the king and protector of
wolves (who are προσφώτα to him, Plut. Mor. 400 λ). A θεὸς σφαίρας is also a
θεὸς σφαίρας in regard to the agencies
which he controls. Artemis is not only
the huntsress; she is also the protectress
of young animals (Ag. 139 sqq.). The
sender of plagues and the averter of
plagues is the same ἄνθιδας. Hence
Δαμας may protect from wolves or, as here, act the wolf.—Δαμασσανευθ: 'prove
(of indeed) Wolf,' cf. 191 (n.), 9 (n.).

Apollo is to put on that avatar or answer to that title, which may be chosen ac-
cording to the principle stated in Plut.
Mor. 385 Πώς θὰ ἔχων καὶ γινθεὶς ἀρχιτέκτονας
ὁ Μέλινος καὶ διδαχθόντας Ἀδηνίζον ἀ
καθάρσεις ποτὲ θὰ πάντα τῇ Αἰθήρει κ.τ.λ., but
which is more probably suggested by some
actual appearance with the ένθυσ (cf. the coin from Tarsus with wolves
standing by an effigy of Apollo, Hill.
Journ. 1898, p. 171). [Wolves were common in ancient
Greece (cf. Paus. 9. 13. 4.)]

122 στρογγούντα. See crit. a.

The emendation of Wecklein is not con-
vincing, but is perhaps the best offered.
Grammatically στρογγούντα is quite
possible as gen. of price or equivalence.
The construction is more frequent than
is commonly supposed. See Cho. 145 (n.)
and add to the examples there Eur. Med.
534 μὴ γα καὶ τὴν ἐνήσυσσαν | ἀνθυσα ἀθανασί | ἄρησις ἐνθυράσ. Rhod. 467 ὀναύστα μὲν
καὶ τῆς μακρὰς ἀκουσίας | πράξεων περίκοι.
Neopron. Fr. 3. 1 τὴν σε μιᾷ καὶ σαλη
εργῶν μένει, Soph. Tr. 207 εἴ οὐ ἀγαθὸν ὄνομα | ἅμει παραξύ ζωῆ τῆς ἄθλουν,
Eur. Ion 1359 sq., Herond. 4. 25 ἔνοις
εἴη | ...τεταρ...καλῶν ἔργων. A schol.
prayers that men make to Gods we cry upon thee and draw nigh.

Thou too, Wolf-king, prove wolf indeed to the foeman's host and pay back groan for groan.

And do thou, Leto's virgin child, unsheath thy bow.

Ah! the ringing of chariots—I hear it round our town! and O Hera Queen! The loud note from the naves of the heavy-strope, laden axles! O Artemis benign!

(apparently) ἤνωσαμεν ἡμι, εὐποιοῦσα recc. Cons. "ed. d. ἤνωσαμεν L. Dind. (from τεθηκατεσθαι). For στους Α (for στους), and Αγ. 152, στρομμαί. M adds 'Αρτέμις φίλη του Μ. ἄρει Μ, ἄρει Μ.

seems, from his αὐθ' τοι ἐκ, to have construe.

Yet, apart from the me is hard, if not impo ἡμέρων. The metre a transposition (cf. 87, ticle, εἰς στρατιω δαίμον ἕνεκεν, having the force o. αἰ). i.e. 'the στρατιώ an army of your foes.'

But ἀντίστρω is there is not merely a notion of 'avenging,' but of paying back like for like. The στρατιώ of the Cadmean women are to be requited with στρατιώ from the enemy, caused by the βόλα στρεκετα (Π. 8. 159) of the god (cf. Π. 15, 451 χαστοτονός οὐ, Θεοκ. 25, 213 ἐν εὐχατοτον), the application of στρατιώ of Π. 10, 214 φῶς τα καὶ αἰμα καὶ ἀργυρίου στρατιώ ἀνδρῶν, 4, 446.

186 sq. οὐ ν', οὐ κ.τ.λ. See crit. n.

The τάκτω is present with the ἁγίων. — ἐναντιών: take from the bow-case (γκαπτης). Cf. Hom. Od. 11, 607 γκαπτης ἡμι τοῦμ ἔχων, 21, 54 ἀνατυ τάκτω ἀδικῆ γυναῖκε, δι ὑπὲρ ἡμῶν. As the case also held arrows (see illust in Dict. Anth. 1, 171 A) both bow and arrows are here intended. The notion is thus that of ἄνωθεν. Π. 13, 12 ἐπ' αὐτοὶ φατνη λύνεται ἀκατάλοι. L. Dindorf's στρατιώ is taken from Heusch. ἤνωσαμεν ἄνωσα στρατιώ θεῷ, ἄρειον. But the στους (which often = τ) of M, and the tokens from school, and rec point to τ rather than τ. For the sense cf. ἤνωσαμεν.

186 sq. οὐ ν', οὐ κ.τ.λ. A new section, further description of the course of The cries ἐ στροφήν Ἐρα and the come as interjections from other of the chorus than those singing the line. — ἀρν.Ἂρα. This is not addressed as φίλη, but 

187 ἐπιθυμάτοις: with the weight of the men in heavy armour, a fighting man (παραβάτης) and a charioteer (ἱππότης).

Cf. Hom. Ἰ. 9, 838 μέγα ἔθνος φίλην ἔξω | ἀδρασία (when Athenian mounts beside Diomedes). Εὐρισκ. Ἀρ. 1 Ἀρεί...ἀριστάρητα.

χρόνοι are variously interpreted as (1) the nave or box, (2) the end of the axle moving in the box. See Jebb on Soph. E. 745 ἐπιθυμάτοις ἔξωσα μείναι χρόνοι. It was natural that there should some vacillation between meanings so close. Here it is the nave, regarded as a pipe. In [Heb.] Σκίν. 359 ἐξ ἂν διέλθυσα μείναι it is the naves that scream. The actual pipe of the nave was called σφυγή (Soph. 187 σφυγῆς ἐν στροφῶν ἀνασκέβαστον), and in view of the use of στροφῶν (applied to a σφυγή or αἰτία) and ἀδρασία, and of the similar terms in 186 sq. (where see the note), it is clear that this is an allusion to such musical instruments.
AISXULY

38

doritánktoς αἰθήρ & ἐπιμαίνεται.
ti πόλεις ἀμμι πάοχε; τι γενησεται;
toi de τι τέλος επαγει Θεός;

ἐντ. β.

ξ ξ ξ ξ,

ἀκροβάλων δ' ἐπάλξεων λιθας ἐρχεται,
ὅ fil" Ἀπολλων.
κόναβοι ἐν τύλαις χαλκοδέτων σακέων,
καὶ Διόθεν <δ> 

πολεμόκρατον ἄγνων τέλος, ἐν μάχαι
cτι τα μάκαρ' ἀνασο' Ὥγκα ἑτερ πόλεως,
ἐπάτυλων ἐδος ἐπιρροῦν.

140 δομυνικτις rec. 8' αἰθήρ M, corr. Herm. (cf. Suppl. 925 καβδαρος 8' δω
144 ἑνδει Heimsoeth. ἑνδει would be an obvious conjecture, but is need-
less. 1. 147 καὶ Διόθεν | M. <δ> Lowinski. καὶ might be a corruption
of ἕνει (imperat.). καὶ <δ> or καὶ <τ> G. C. W. Schneider, Διόθεν <δ>

140 αἰθήρ ἐπιμαίνεται. A vivid
eexpression. The air 'maddens' with
the brandishing of spears. The notion
of the riot of a place filled (and over-
filled) with movement appears in Soph.
Ajax 143 ἵππωσιν λεωφέρα (= λεκάρν ὅτι
μακένται ἱγκαὶ, who quotes ἰλα-
καλώτατο ἐκλειστον). The air can hardly
hold the hurting spears; cf. the curious
expression in Plut. Sull. 16. 2 την ὅτι
κρανγία καὶ χαλκολογον αὐτήν ὅτι
ἀγαθών ἀνείλη. So ἱππ. 919 μακεύτων γήιον ἐπίκεσ. But
here there is the further picture of the
emotional participation of nature or inani-
mate surroundings in an action. This
notion (which would appear very modern)
is not rare in ancient literature; see
Sikes-Allen on ἱππωσιν. Ajax 118 μακέντε
ὅτι γεια ἔπειδηθεν καὶ ἔπειδηθεν. So
Aesch. (fr. ἰκτυργ.) ἐνδείκτες ἄγαθων,
ἐκείνης στέψι (at the appearance
of Dionysus) and Eur. Bacch. 716 τῆς ὄχθῃ
ἐντοπίςκουσαν ἄρος (on the boldness of
which Longinus comments, c. 15). Homer
(Ili. 13. 339) has a boldness of
another, but a cognate, kind in ἐφέσε
ὅτι μάχη φανερωμενος ἴππει. For
the participation of the air in particular cf.
Suppl. 615 χρησι διεκδικομένη | ἐφέσε
αἰθήρ τοῖς κρανγίας φάναι, Eur. Ion
1078 καὶ ἐπάτυλω τοις | ἐπάτυλω τοῖς,
Ap. Rhod. 2. 569 ἐτόν ὅτε περὶ μέγας
ἴρημεν αἰθήρ (round the Symplegades),
Shak. 1nion V., Profl. 13 the very car-
gues | That did affright the air at Agin-
court. [There may be some notion of
νοσός as used of the θόρος in a
Maccab- procession. Here the mad
revelling is the position of the spear, cf. 485.
The force of ἔνει is 'withal,' not 'above
us.' For the later position of 8' cf. Cha.
317 τοῦ δώρα μετὰ δ' ἐνὶ τῇ ἀμφιτρίτῃ
and note, where add Alex. ap. Ath. 147 τοὶ ἐν
δὴ ἔρημω λυμόδαι δ' αὐτοίνων ἄγαθα
as corrected by Forsom from δτ ἐν... of
MSS.

142 ποι δ' ἐν κ. τ. λ. There is no
value in ἐν of MSS. The double ques-
tion is a common idiom. Hom. Od. 14.
187 τοίς ἐνοπίων χαλκαρίων; Bacchyl. 18. 31
τοῖς ἐνοπίων χαλκαρίων | λέγει; 5.
86, Soph. Ant. 401, Eur. I. T. 1350
25 ἐνοπίων δ' ἐνοπίων ἠνείπων; φέρεται ἐνοπίων
τοῖς τῶν ἄρχων;

144 ἀκροβάλων κ. τ. λ. The advance
has come close. The part. gen. with
ἐρχεται as with φανερωμενος and in general
with verbs of hitting, missing, touching
&c. This is less bold than that in e.g.
Eur. Phem. 421 τοῖς εἰσαύλακτοι χαλκαρίων,
Soph. Ap. 174 ἐφέσε...ἀκροβάλων.—
ἀκροβάλων (which is more probably pas-
vive, 'emitted along their tops') might be
separated from ἐπάλξεων ('the stoning
of the skirmishers'), but we cannot say
The air, hurtling with spears, maddens withal. How goes it with our city? What is to be? Whither and what the issue that Heaven brings on?

Ah! the rain of stones reaches our battlements and smites and smites their tops. Apollo our friend! In the gateways is the clash of atrophia, bronze-bound shields.

And thou, whom Zeus hath made a Power inviolate to decide war's issue, Onca, Queen blessed in battle, who standest above our town, deliver thy seven-gated habitation.

Prien. ταύτα ἥξε οὐκ εὑρεν 21 von den Bergh. 143 sq. ἐν μυχῇ, σὺ τε Ηραμάνν. ἦς.
149 πρὸ τῶν Μ., corr. Hermann. ἦ
πρὸ τῶν ἑδὺν ἑξῆς διήκον εὐθὺς ἡμῖν καὶ διήκον ἑδύκει τῷ πάγῳ βαλλαρίσσῳ. Cæs. B. G. 2. 6
undique lapides in murum iacēt corēt sunt, murumque defenderibus nudes est, Tac.
Hist. 1. 23.

146 κόναβος κ.τ.λ. The κόναβος is not γυναικών χαλκοστίμων (cf. 137 n.), but σαφέων—χαλκοστίμων: see 43 (n.). The shield of hide is rimmed and barred with bronze.

147 sqq. Διόθεν...τῶν κ.τ.λ. Onca is the 'holy war-deciding authority by will of Zeus' (cf. Lamprocles fr. Παλλάδα κερύκτονα κληρίζω τελεσθήτων ἄραν [πάντα Δίων]. The expression is, however, more highly charged. ἄραν combines the notions of (1) the inviolable authority, (2) the virginity of Onca (= Athena): τῶν is (1) one in authority (cf. 130 κράτος, Cho. 172 (n.), Suppl. 154 τῶν τελεσθώτων κράτων, and τὰ τέλη, (2) the 'end' or 'issue' in war: Διόθεν not only states the source of the authority (cf. 311 θεόθεν n.) but alludes to the parentage of Athena (120). There is thus a complete coalescence of 'inviolable end to war by appointment of Zeus' with 'pure power, deciding war, born of Zeus.'—τελεσθήτων: active, cf. Cho. 859 κερύκτων ἀνδροδαίτεκνων, Peri. 106 πολεμίων τυργα-

In ἐν μυχῇ κ.τ.λ. the τε is expletive: 'yes, Queen blessed (i.e. successful, felix) in battles.' In ἲμαρτων'
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στρ. γ'.

ιδ' παναρκείς θεόι. ιδ' τελειών σαπέω της γάς
tάσος γε πυργοφόρλακε, πόλιν δορίσθονον μή τροδωθή
< ὡς > ετερόφοροι στρατφ. κλυσέτε παρθένων κλύσετε πανδίκως
χειροτόνονες λιτάς.

ἀντ. γ'.

ιδ' φίλοι δαίμονες, λυτήριοι
ἀμφίβατες πόλιν
dείξαντες Θ' ὡς φιλόσοφες,
μελεσθενείς Θ' ιερών δομίων,
μελόμενοι Θ' ἀρήματε
φιλοδοξίων δέ τοι πόλεος ὄργων
μυκότορες ἐστε μοι.

181 m writes λ over ρ in παναρκείς. 182 M divides ...θεοι... ιδ' τελειωτέραν τῆς γάς. 183 τάσοντες M, τάσον τε τετελεσμένος (and editors generally). 184 δορίσθοντες rec. 185 ἐτεροφόρους πανταχότεροι M. Corr. "ετεροφόρος" Στρατφ. 186 ἐτεροφόρος στρατφ. M. Corr. "ετεροφόρος" Στρατφ. Ετηροφόροι Παύπ. (The confusion of φιλων and -φων is frequent: cf. Ἀφροίδ. 527 φρονεῖν ὧν (M) for φρονεῖν, Soph. O. Τ. 73 φρονεῖν (V.) for φρονεῖν, Αἴ. 1230 (variants φρονεῖν, φρονεῖν). Here also Par. C gives ἐτεροφόρως and Par. A ἐτεροφόρος

185 sq. ἦν κ.κ.λ. Here the παρθένοι take up their part (146).—παρθένοι = ('able to meet all needs' i.e.) 'all-sufficing aid.'—ἐναλλά: 'of full authority': cf. τῆς 147 (m). Αγ. 503 ἀνάμει τελεονός δόμων ἐπιτρέποντές διόταί ἐπετερφόρωμεν, 904 Σε θεά τελεον, τὰς ἐρήμες εὐχάλα τελεον, Cho. 659 τετερφόρωμεν. Mankind are of less avail, and their aid of less warrant.

186 γάς τάσοντες κ.κ.λ. γα ἐστιν παθητικον. The word is not at all likely to have been interpolated. Its point is that their duty here is plain: it is to defend this land, whatever may be their function elsewhere.

186 sq. ἐπιτρέποντες: either = ἐπιτρέποντες ἑδραι, 'now that it is amid toil of battle,' or proleptic 'betray it to suffer with the spear.' The latter appears preferable. The thought in παρθένοι is more than that of mere abandoning; with πυργοφόρλακε it alludes to the crime of πυργοφόρλακα. A military crime specially banned was that of betraying a φρονεῖν: Λυκ. 31. 28 εἰ μετὰ τὰ φρονεῖν τι προβαίνει καθαρά... τὰς ἀγερές θ' προφησίων ἁμαμών. Αἰσχ. 365, Λυκ. Ὀ. Λ. 155. 59, Ρομ. 8. 52. — < ὡς > . A natural assumption of terror and despair.—"ἐτερόφοροι: i.e. ἐπιτρέποντες and not τε τοι ἐπιτρέποντες. The appeal is based on the self-interest of the Gods (cf. 77, 161 p., 203). The invaders are of a 'different party' as regards the Gods whom they specially worship as tutelary, cf. 537 οὔ φρονεῖν (n.). ἐπιτρέποντες cannot be brought into the metre, nor is it sufficiently effective in sense. The difference of dialect is but little in point. It is true that the various parts of Greece fully recognised their differences in pronunciation, accent, and vocabulary: cf. Sol. fr. 33 (23). 10 γλώσσας ὁλος' Ἀρτακή | ἑλένες (of exiled Athenians), Soph. fr. 178 χαράτητος Ἀδεωνός ἔλεγον, Cho. 50 ἀμφοῖν ἐλέγονδε θειός Παρθένες ἄντι διόρθω Φαίδης μεμηκώντους, and the examples in Aristoph. Λυκ., Αἰσχ. &c. Doubtless also such difference would
Hark, O ye Gods perfect in might! Ye Gods and Goddesses, as absolute powers, in the temple of this city in the toil of battle to a host of alien mind. Hark to maidens, righteously hark, when they stretch out their hands in supplication.

O deities beloved, bestride the city for its rescue, and show it your loyal love. Bethink ye of a people’s offerings, and when strophe holy rites and zealous sacrifices.

implies a different preference, it is the latter notion which gains the prominence.

Apg sq. παρθένων: 107 (n.).—παρθένοι: not merely πάνως οἱ παρθένοι, but 'as all right demands.' The δικαίωμα (=recognised obligation) in the case is clear. See 657 (n.), Cho. 657 (n.).

χειριστής: panormic. The whole δεῖ κλίτε παρθένοι φειδίαν ἀνάστειν καὶ νικῶνται. The attitude was especially that of women (P. T. 757 γυναικεῖος μειων ἀποσπάσαις χερῶν), and belonged to supplication, in its most earnest and piteous form.

Απιστής: either generic title (= ἀλεξίτης), or (better) proleptic with ἀνάστησις (for which cf. Hom. H. i. 37 οἱ Χρόνος ἀναστήσεις, the notion being originally that of standing astride over a fallen friend, as in H. 14. 277 &c.).


εἰς τόπως κεῖσθαι. The τόπως τοίχων (the pronunciation being very close 127 c. n.) would not be necessitated by the previous τόπως (160) alone, since τόπως is occasionally answered by διῇ (Jebb on Soph. Tr. 143, O. C. 432). But if τόπως...τοίχως were written, the two latter particles would become coordinate as against the first, whereas the sense demands that the first two particles should answer to each other while the third is subordinate.—μαθητῇ...μελώνους καὶ διδάσκειν καὶ μαθητής καὶ μελώνους καὶ μαθητὴς ναοῦ τεθέκαν. The notion is ‘bethink yourselves of them, and let that thought lead you to help.’—μαθητῇ: to be distinguished from μαθητῇ. The care is not for past sacrifices but for those to come. For the principle of do ut des (Harrison Prot. Gr. Lit. p. 3) cf. 76, Cho. 126 (n.), ibid. 355 τὸ δόντα ἀφομίσεις τόπως | εἶς οὐδεὶς χειρὸς οὔδεθος γράφει; 108 φιλοσόφης: φιλο- denotes zeal and is therefore more expressive than πολεος. Cf. Cho. 292 φιλοσόφοι τοῖς φιλοσόφοις λιβάδι, Anth. P. 7. 11 φιλοσόφος ἀνυπαίθρα.—While τὸ ἄλοιμα are simply offerings, φιλοσόφης refers to festivals accompanied by sacrifices.
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ΕΤΕΟΚΛΗΣ.

υμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχέτα,
 ἢ ταῖς ἄριστα καὶ πόλει σωτήρια
 στρατῷ τε βάρσος τῶν πυρηνομένων,
 βρέθη τεσσαράς πρὸς πολιοσφώνικον θέων
 αἰνεῖν λακάεων, σωφρόνων μοιτίματα;
 μη' ἐν κακούσι, μη' ἐν ἐνεστοί φλη
 ἔνοικοις εἰπ' τῷ γυναικείῳ γένεις.
 κρατῶσα μὲν γὰρ οὐχ ὁμιλήτων θράσος,
 δείσασα δ' οἰκεὶ καὶ πόλει πλέον κακόν,
 καὶ νῦν πολίταις τάσδε διαδρόμους φυγᾶς.

180 ἄρεσθα Dind., ἄρεσθα Well. §.

167 πυρηνομένων(ι) M., ἄρε Μ.

180 ἀρρενότης Verrall (-town might also be suggested).

167 καλλιστήρων Ms.

188 sqq. Eteocles has given general instructions in making his dispositions for the defence of the town. Hearing the tumult of the women he seeks them out upon the citadel and reproaches them in great anger. His speech bears an appropriate tone of the colloquial, and is true to life with a measure of that grammatical laxity which belongs to a character of this kind. (See 175, 180.) Cf. the Nurse's speech in Cho. 730 sqq. (a.), and that of the Herald in Ag. 156-174.


190 §. As the schol. observes, this might be either a question or a sarcastic statement. With the latter cf. 567 τῶν ἤρων καὶ θεῶν προσφελέτε (a.). Here, however, ὁμήρ. leaves little choice.—Ἀρρενότης is explained by the καλ.-clause, of which ταῖς introduces a second part. 'Is this best? Is it (I mean) a help to the country and an assurance to our soldiers?' [καλ... ταῖς are of course not coordinate.]

177 στρατός: either (i) 'our fighting men' or (ii) 'our people' (= λαός). The latter use (cf. exercitus) is not rare: Eum. 569 πολεμεῖ. Καίρω, καὶ στρατὸν καταφύλαξα (the Athenians in general), Pind. P. 2. 87 νῦν δικαίον ὑπὲρθαλῆς στρατόν, N. 1. 61, O. 10 (11). 17, Bacchyl. 15. 43 δεξιότατον αἰτὶ ἀργόν (Sirian. 91, 10 δημοκράτει), Soph. El. 749 στρατόν δ' ἔστω ὃ̣δ̣ὲ̣ τὸ̣ ε̣π̣τ̣ε̣τ̣ω̣τ̣α (the spectators at the games). In Pind. P. 2. 87 ὁ λαβὼν στρατός is opposed to ὁ σοφός. A doubt arises, infra 365. Here the former interpretation is the more in point.

πυρηνομένων: an obvious correction of πυρηνομενή (M%). It does not, however, appear why the corruption occurred. Πυρηνομενή (ac. τῶν πύρων) is possible as gen. abs. Verrall reads πυρηνομηνην, taking it, rather harshly, as referring to τάδ' e., the intervening words being ignored in the construction.

188 βρέθη...πρὸς κ.τ.λ. For the position of the prepos. cf. P. V. 680 βουλιασάτε τις πρὸς πατρίδα, Simon fr. 146. ημᾶς ἐν χωρίσαι, Pind. fr. 218 τελευτάτης εἰς ἀναγνώσμα πλεῖστον, Bacchyl. 4. 6 ἐκτὸς τῶν πτωμάτων, Eur. Or. 94 βοῦλῃ τάφῳ μοι πρὸς σειρήνην μακελεί; Soph. O. C. 126. More peculiar is ἥμημ. Apose. 165 ἄρακε μὲν Ἀττάλους ἀρτέμιδο τίνων.

Eteocles does not mean that these are not the proper deities to supplicate, but that supplication made in this manner should be a last resort (cf. 93, 95). They should put more quiet confidence in their ἀληθόν.
ETEOCLES (entering in anger).

You I ask, creatures intolerable! Is this for the best to save the town? Doth it give courage to our beleaguered army, to cast yourselves upon the images of the country’s guardian Gods and howl and shriek, and make sober folk abhor you?

Neither amid troubles nor when prosperity is kind may I be housed with your breed of women. Let her prevail, and she is bold past sufferance; but let fear seize her, and she makes the trouble worse for house or realm. So is it now. By these wild flyings to and fro ye have made weakness and fainting

171 φόλαρ (or φιλάρ) for γένεις rec. τω γυναικείῳ φυτηρί Herc., τω γυναικείῳ φυλή Heismoth.

172 Schol. may have had μαλάχη.

In Eur. 73 the Furies are μηθέατρι, διῳδότας καὶ θεῖαν Ολυμπιαν. It is, however, more probably accus. in apposition to the verbal noun implied. Cf. Soph. Ant. 44 ἦ γὰρ νοεῖς διότας σῷ, ἀνθρώποιν πόλεις; Bacchyl. 9. 13 τὸν...πέφυ...δράκων... ὀφώμα μελανστός φῶνον. Their screams are a μῆμα to sover minds.

170 εἰσόνομα. The adj. signifies 'propriety as we would have it,' 'as it likes us.' So Ag. 930.

171 ἐγκατον: not necessarily in marriage, but more comprehensively. In point of fact Eteocles is unmarried (813 n.). —ταίρι: contemptuous: cf. τὰ σφάματα 365 (n.). So taken, the article seems preferable to ταῖρι, although the latter would stand with the sense 'any woman creature' (cf. Soph. Ag. 784 ὡς δὲ τὰς Δωρίδας, δύσομαν γένοις).

κράτουσα: sc. ἡ γυνῆ, a natural laxity after γυναικείς γένεις. Cf. Luc. Dial. Mort. 15. α τῶν δύστηρων ἑκάτων βασάρων προετοί τοῦ βωλού, νῦν δὲ αὐτοῖς ἐκεῖ, ὡς ἐκείνη μὲν ἄκρωσθαί (sc. ἡ φαλέη δέκα = βασάρων), Vit. Anct. 14 εἰς τοὺς θράσεις, ἀλλὰ ποιητήκη ἐκ τῶν ἀνθρώπων, although what actually preceedes is τὰς ἐνάπεσίνα πρήγματα, κράτουσα is at first sight a peculiar antithesis to δείσαια, but the real opposition of the latter is with θράσος: 'when she has her way she is insufferable, but when she is alarmed...' For the terms of the antithesis in general cf. Xen. Cyr. 5. 3. 33 sc. τολλοὶ βασάρων, ἵπταν μὲν βασάροις, ἀντικεῖασαν τὸ φρύγιον παρέχοντα: ἵπταν δὲ δεῖσαις, διὰ τὸν πλεούσαν ὄς, τοσοῦτον μείζον τὸν φέβον κτισματί; and for the depreciation of woman in a house Semnodii. fr. 7 (8). 96 sqq.

οὐχ ὑμηδὴν θράσος: 'she is so bold a thing that there is no living with her,' i.e. she dares to do things which men are accustomed to ἀμήδεα, would not think of doing. Cf. Eur. fr. 276 τὰ δέ σοι ἴνα ἴμψω θράσοι ὑπερβαίνεις τέ. In women this quality was a special reproach: Eur. Herac. 474. θράσοι μοι μιὴν ἔξωθα μαίαν προδοτίς. For ἄθραστον a bold person cf. Ag. 794. θράσοι εἰκόνες, Eur. Andr. 261 ὡς βασάρων οὐ βρέμα τε καὶ σκάλπων θράσοι καὶ τέλος (n.).

172 δείσαια 5 κ.τ.λ. It is very weak to understand this as 'but when afflicted, she is a greater trouble to house and country (than when she is bold); moreover ζεῖν πάλιν would be required. Rather 'she is to house and country an addition of trouble (to that which it already has). If matters are bad she makes them worse, as in the present instance. This meaning has been overlooked, the common interpretation being 'she is a trouble to a house and greater (still) to a country.'

The antithesis of house and πάλιν appears also in Eur. fr. 119 τὸ δὲ ἕκατον... κακῶν 5 ὑμῆς, ἀνθρώποι δὲ καὶ πάλιν, 139 ἀνὴρ ἄλοχον ὄμων οὐκ ἀναφέροντον δὲ (sc. δαναδίας).

174 sq. καὶ νῦν: a case in point: cf. 21...πολίται: dependent on ἀπερρήσας κ.τ.λ.—θείας: not 'having caused' (which is untrue) but—φονευτὸς τοιοῦτος = φονεύτως. This use of the active cannot be denied: cf. Eur. Med. 914 ἢ μὴ παθηρὶ τολλὶν ἐθάνει αὐν θείω νομιμήσας, Χλεα. 827 μη μα μάς, δὲ ἄνα, θης, Ἀρ. Rhod. 3. 708 ἄρμω εἰ παρέρησ αἰθέρας ζέω τέλος γ. With ἀπερρήσας cf. v. 7 πολιορκήθητε.—ἀδροὺς κάτεις is no pleonasm, since there are other special forms of κάτει.
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θεώσαι διερροθήσαι ἄψυχον κάκην,
τὰ τῶν ὑπάθεν δ᾽ ὡς ἄριστοι δῆλλεται,
ἀυτοὶ δ᾽ ὑφ᾽ αὐτῶν ἔνδοθεν πορθούμεθα.
τοιαύτα τῶν γναθέων συνναλῶν ἔχοις.
κεῖ μὴ τις ἄρχής τῆς ἐμῆς ἀκούσται,
ἀνὴρ γυνὴ τε χώτι τῶν μεταίχυμον,
ψῆφος κατ᾽ αὐτῶν ἔλεος Βουλευστεῖα,
λευστήρα δήμου δ᾽ οὖ τι μὴ φύγῃ μόρον,
μέλει γὰρ ἀνδρὶ, μὴ γυνῇ Βουλευτῇ,
τάξαθεν ἐνδος δ᾽ οὔσα μὴ βλάβην τίδει.
ἠκούσας ἢ οὐκ ἠκούσας, ἢ καφώ λέγω;

στρ. 1. ΧΟ. 8 διὸν Οἰδίπου τέκος, ἐδεισ᾽ ἀκούσασα τὸν ἀρματόκτιτον

170 ἀνθέλλεται rec. 171 εἰσε αὐτῶν rec. 172α The verse is absent from M but appears in rec. (with τ᾽ ἐν, τ᾽ ἐν, or ἐν, corrected by Blomf.) τοιαύτα ἐν: Wellauer. It may be an adscript quotation, but ἐν. 170 M has τῆς above τῆς.
heart surge through our citizens. Ye go the best of ways to advance the foe without, for our rout and fall are from ourselves within. Such portion may you expect from dwelling where women are.

Well, if one will not hearken to my authority—man, woman, anything betwixt—it is a deadly pebble that shall decide their case; for he dies, for sure, by stoning of the people. Business abroad is for a man; let woman not seek her say. Be you indoors, where you can make no hindrance. Hear ye, or hear ye not, or am I speaking to the deaf?

CHO. Dear son of Oedipus, my dread came when I heard line. 180 διετραπείν Ἡσυχίων (Hesych. διετραπεῖν: διαπεράθουσα). I formerly suggested διαπεραθεότα, but ή. 181 γίνομαι of φέρει is in an emend. 180 γίνομαι, των Μ. Perhaps (for metre) we should read ἀπερισκέομαι. For a similar confusion cf. Pind. Ὄ. 8. 43 βασικναίνει (A) for βασικναίνει (catt.).

For the very frequent omission of μετέ—its place being supplied by position and interruption—cf. 650 (n.), 719.
The regular procedure (Eur. ορ. 49 διετραπείν φέρει Κρήτης νόμος | εἰ δέχομαι εἰς κεφαλήν παρακλήσει, εἰδ. 440 φέρει καθ' ἑαυτόν οὐκέτα) is to be replaced by one much more summary.

καρ' ἀνίκτη: loosely after να, cf. 173.

Though the βασικναίνεσθαι will go against them, and καρ' would be required in that sense, it should be observed that διαπεραθεότα (even εἰγότος εἰς κεφαλήν being possible), and, apart from ἀδύνατα, the sense is simply 'shall consider their case.' This imprints much more grim life to the expression than if we were compelled to render 'shall decide against them.'

181 ἑαυτοvements δίκαιον ἢ; explaining the previous line. The addition of δίκαιον emphasizes the punishment. It will not be one inflicted merely by me, but one accompanied by the public execration due to manifest public wrong, e.g. προοδος. Cf. Αγ. 1615 εἰδάντες ἔλθειν εἰς πλῆθος τὸ εἶναι πάρα | μητριότητι, αὔφικε, ταῦτα, λευκώσας ἄρας, and for the expression generally Soph. Αντ. 36 φέρει προοδος δημόλυσαστον εἰ τόδε, Ευρ. Λειπ. 1223 Δηλοῦν ἢ ἔκακας ἄρα κακῶν παροικίας | θάνατον μην δέσασθαι εἰ φέρει μισ. 182 μήλα γάρ ἕνεκα κτλ. a commonplace; cf. Ημ. Ἐ. 6. 450 ἓλθε αὐτὸν ἐλαχήλα ὡς τά ἐν ηΕος εἰς ἀνεί οὐ διδυμών | θέλεσθαι ἡ ἐδρασθεῖα μελέτη, Od. 21. 350, Αἰ. Λυσ. 520 (quoting Homer), Ευρ.
ότροβον, which steer, not as do the πηδαλίων of a ship, but διὰ στόμα.

The construction is most simply taken as ἀκόστων τὸν ἄρχ. θρόσον. πηδαλίων τις, the clause ἄνα τις..Διέρχομαι being excessive of ἄρχ. θρόσον: I. 1. 'when I heard the sound caused by the chariot—yes, when the pipes screamed—and when (when I heard) the steering gear &c.' The change from accus. to gen. is correct, since θρόσον is a sound and πηδαλίων an instrument. (Less simply we might make πηδαλίων depend on θρόσον, with ἄνα τις π.π. answering to πηδαλίων τις...but the latter θρόσον is scarcely ἀκόστων—)

πῆργγα: defined by Διέρχομαι (cf. 64).

They are πῆργγα with a difference, viz. in the sense of ἐν ὑπὲρ τῶν προφητῶν (schol. on Soph. El. 716). Cf. Soph. 187 σύργγα δέχονται, Eur. I. 420 σύργγας ἄρματον. Διέρχομαι (cf. 129 θεσλάκτης) = 'which whirl the wheels.'

188 sq. Εἰσαλών τῷ ἀκόστων π.π. Verrall's adjective, though not inserted in his text, is exactly the right word for both sense and metre. The conjecture is happier than he appears to have seen, when the whole passage is treated as double in meaning. Of the bits as un-couth musical instruments it is suited to the harsh sound: cf. Hom. II. 12. 160 εἰσάηλέας τ' ἀκόστον. cf. I. 13 καταβάλλειν δύναμιν and Latin aridus. Of the breathing of the horses it suits the notion of botanism. ἀκόστων is thus the contrary of εὐκολος φωνή (Pind. I. 2. 25). For bits as ἀκόστοι see 450 (a.) and Pollux quoted there.—ἰσχυρῶς again defines: 'not of ships, but of steeds.' The metaphor is not merely from the fact that a rudder guides, but there is a picture of the reins (acting like our steering-ropes) to be pulled on either side. In the Greek ship there are two πηδαλία so worked. The comparison of horses and ships is frequent: cf. Pind. P. 14. 17 sqq., Bacchyl. 5. 47 τυφτήνων (of steeds), Παιεύου ὁ τιτ. et poet. Hom. § 50 (from some unknown source) φυγάρια τοῦ φυγάριος τὸν καυσαρπίον. διὰ στόμα: still expressing the differentiation. In a ship the steering would not be through the στόμα, which is the 'front' (cf. the στόμα of an army) = πρόσωπον. 191 πυρροφνίτεσι χαλιαί: unlike the χαλιαί, or steering-tackle, of a ship, these are of iron. For χαλιαί of a ship cf. Plat. Men. 767 E (quoting) πωλλά χαλιάν ἄρωμα οἷς ὅλως τ' ἀκόστον, χαλιάν. Doubless in a ship the χαλιαί and πηδαλία 'sang.' In the case of the horses we are here to think, not of the reins, but of the actual metal bit (cf. Soph. O. C. 1067 τὰ τῷ ἀκόστων χαλιάν). Editors should not have changed the word to πυρροφνίτεσι. It is true that Hom. has πυρροφνίτεσι ηρων (the writer of glosses) δι', ἐκ τοῦ πυρροφνίτεσι διὰ στόμα χαλιαίν. 192 ἔγερεν ἦ τοῦ κρίτην νῆμα: καταβάλλειν (the writer of glosses) δι', ἐκ τοῦ πυρροφνίτεσι διὰ στόμα χαλιαίν.
the chariots’ ringing note—the ringing when the pipes shrieked in the whirling wheels—and the harsh-tuned gear that steers in the horses’ mouths, the fire-begotten bit.

Et. What then? Doth the seaman by fleeing from poop to prow find means to save himself when the ship meets labour in a heavy sea?

rec. πῶλον Μ. 198 σῶμα Μ, σῶμα μ’. 199 παράθεσις o o ματ Μ with ἐν ὑπ’ (m) in the erasure. πῶς κόματι rec. I have made the simplest correction (↑). συνθόρσεαν Μ. Schmidt, προσδέχεται Lowinski, συνθόρσεαν Wecklein. Other words of a similar form which might be suggested are προσκομιζόμεθα, κέλευσαν, πεπόνησαν (and less plausible) στοιχίζεσθε τι κόματι. I now regard σωματίζαι (Class. Lex. III. p. 193) as inappropriate (↑), and should reject πονηματιζομαι for the same reason.

theless. But the form in which Hesych. quotes shows that he is not referring to the present passage. As applied to iron the notion is frequent. Cf. 925 ἐν πῦρ σωματιζομ. ...σδαρος, Eur. HIPP. 1225 si τ’ εὐδακτυλοι στόμα συνθόρσεαν. In Eur. OH. 133 ποταμόντων κόματι καλ substantia Schol. explains by ἀνάφεια, a connotation which is perhaps present here also. The thought that iron is made by fire is due to the manner of producing and working it from the ore. Moreover the fact that it can become red-hot suggested that it was such a fire condensed. Such a suggestion would be helped by the mystery of meteoric iron, which was probably the oldest form in which the metal was known. Similarly Dionysus was said by some to be ποταμόντων because ποταμόντων sprang from volcanic soil (Strabo 13. 4. 11). In epic times the wonder of iron was still fresh. We may be satisfied (for Aesch.) to understand the word as meaning ‘produced by the agency of fire.’ Cf. Ath. 468 ε τοις δ’ ἀργύρων φίλης τι κόματι ο’ γερ γίνεται διὰ πυρός. So an earthenware vessel is πυρέττον (Timoth. ap. Ath. 455 B). Critias (ap. Ath. 28 C) has γαίας τε καινου τ’ εὐκοπον πῶρα ...παράθεσις. For the form πυρέττοντας cf. Hom. Od. 4. 366 δείμη μαρασμόν. For the form ποταμόντων cf. Hom. Od. 9. 196. Boreas αὐθεντικόν, Timoth. ap. Pliot. Aor. 157 ε γεγονότα πρόχορον. 192 τι οὖν; The final semi-vowels ι and ο were naturally capable of pronunciation with an ‘on-glide’ before a vowel, i.e. τι οὖν, ει οὖν οὐθα. (Hence in much of the later proses observation will show that hiatus is only allowed after -ι and -ο, where in reality it is no hiatus at all.) In tragedy we have τι οὖν; here and inf. 691, Suppl. 310, EClin. 993, Soph. Ph. 100, Αγ. 872; τι δέξων; Soph. Ph. 733; τι εἶναι; Tr. 1203; εί τ’ Ο. T. 959, Eur. fr. 906. It will be observed that the following vowel is (in tragedy) always in a long syllable (Smyth Ch. Met. Poetics p. 356).

δε πονηματιζομαι. Paley says ‘to the gods there.’ But the gods were in the stern (Eur. I. A. 809), and supplication to them is made from the πονηματιζομαι: cf. Ἕρων. Dion. 8 si τ’ ἀντ’ νομα...σφηνον καλλιεργούντα διὰ κόματος μεγάλου...τ’ ἀνεργον θερείς | πονηματιζομαι. The thought is simply that of aimless running from the post of direction (πονηματιζομαι: cf. 923, Hdt. 1. 24) and leaving the ship to look after itself.

ποταμόντων: The active is used not only for ‘found,’ but for ‘got.’ Cf. Soph. El. 1305 μη’ εξωτίν κόματον, Pind. F. 2. 64 δόξαν εἰρίτιν, Eur. I. A. 1056, Herod. 991, O. 7. 89, I. 7. 4. ου τ’ ἀναθεύνω (H. s. 20, I. 4. 8) ὐδεικτε (P. 1. 28), σωματιζομαι (Soph. O. C. 6, 1411), φονομαι (O. T. 350, 764).

καμωτός: not ‘has given in,’ since Eteocles would not acknowledge that parallel, but gnostic (with ποτιζομαι).—ποταμόντων τι κόματι. See crit. ποταμόντων τι κόματι = τινα εμποτιζομαι: cf. 677 κόμα Κατωτοῦ = Κούτις at flood, Eur. Suppl. 473 κυματων ἄτρο κόμα | σφρ κυματο-σθησις = without a smooth sea. The large number of possible verbs in -μαι makes certainty of restoration impossible.

The reading offered in the text is not merely technically the easiest, in view of the variants εν κόματι (n.), ποταμόντων (recc.), which indicate that κόματι is correct and that some loss had occurred before it; but also adds that touch of depreciation of the danger which Eteocles would naturally impart. The ship of the state merely κόματι τι. [ποταμόντων (recc.) is impossible in itself: cf. P. V. 911 θερείς δὲ λόγοι παινοῦ εἰς | τυχραίνω]
ΑΙΣΧΥΛΟΥ

ἐν. ἑ'. ΧΟ. ἄλλ᾽ ἐκ δαιμόνων πρόδρομος ἠλθον ἄρ-
χαία βρέτη πίσυνος θεοῦς,
νυφάδος ὁ ἀλάς

νευρομένας βρόμοσ ἐν τύλαις.
δὴ τὰτ ἤρθην φόβω

πρὸς μακάρων λιτάς, πόλεως

ἐν ὑπερέχουσιν ἀλέαν.

ΕΤ. τῦργον στέγεω εὔχεσθε πολέμιον δόμω.
οὐκον τάδ᾽ ἐσται πρὸς θεοὺς; ἄλλ᾽ ὡν θεοὺς
tοὺς τῆς ἀλούσης πόλεως ἐκλιπεῖν λάγος.

στρ. β'). ΧΟ. μῆτοι ἐμὸν κατ᾽ αἰώνα λίτοι θεοῦν

ἀδε πανάγυρις, μηδ᾽ ἐπίδοιμι τάδ᾽

198 sq. Ἰλον | ἄρχαία βρέτη Μ.
199 θεοὺς πίσυνος Σειδλερ, but the metrical

186 sq. Ἰλον | ἄρχαία βρέτη Μ.
199 νευρομένας Μ. The older editions (unaware

198 sq. Ἰλον | ἄρχαία βρέτη Μ.
199 τοῖς θεοῖς Beethe.

198 sq. ὀκειον Μ, οἶκον ἅτ." μ' assigns ὀκειον...θεῖον to the chorus

πρὸς εἴμαι ἄτης. Other restorations might introduce various notions. (a) σὺν
χερτοῖς (cf. Plat. Cor. 31 καθάντι ἐν
χερτοῖς πόλις καὶ ἐλθον τῆς πόλεως)
might be suggested, but noutéi is then
somewhat ide. (b) A word expressive
of the shaking or rolling of a ship would
be possible, though nearer than Weck-
lein's εἰλομένας would be καθάρων (cf.
Thucyd. 619 τάλλην ἐν ἄφθωρῃ καλλι-
390 φωτισμόντως ἐνείμα εἰδῶ οἰκονομικῶν
πολέμων). (c) The notion might be of
shock or collision, whether with waves or
reef or enemy (e.g. Pind. O. 12. 11 ἀναφαγείς
ἀντισθερέστερα χώρα). In this sense
προσεχθέρας would be very close to the
reading of rec. (d) It might be of the
striking of 'a sea' which threatens to
swamp (Plat. Men. 205 θυγαλαθίου τῆς
πόλεως), and for this, since Eteocles
would only acknowledge the blow and
not the taking on board, we might have
προσεχθέρας. But the reading given
above is preferable.)

The simile itself is of the commonest:
cf. Eur. Phoen. 859 ἐν γὰρ ἐλθοις 
κελ-

μα... | ὅποιος Δαμόθοι, Soph. Ant. 163,
[Horn. 145, 325, and see inf. 743 sqq.
198 sq. ἄλλ᾽... The point of the

reply is 'Nay, I came to the gods because
I trusted in them.'—πρόδρομος: cf. Soph.
Ant. 107 φυγάδα πρόδρομον ('in headlong
haste' Jebb). The sense of προ-

197 sq. νυφάδος...δόμω. Once more
the adj. defines (64, 188). The simile
is expressed in full in Hom. Η. 12.
278—282 ὑπὸ τῶν, ὅταν τὴν νυφάδαν χύνα
νιττὼν θαμαί | ὡς τὴν χειρήρα... ὅτα
τῷ ἀποφέρωμα λίθῳ πωλεῖον θαμαί... |
τὸ δὲ τέχνη ὑπὲρ τῶν δουλῶν ἀρῶν: cf.
ibid. 156, Eur. Andr. 1129 πολὺ ἐν
νυφάδαν παράδοτον στολομένων (of stones),
Anth. Pal. 6. 84. 3 ἔκοστεν ἑιδόλον τε
χαλάτα | χειρῆς, Verg. Aen. 12. 284
ferrum...imber.

νευρομένας: not neivoméná, since Zeus
reites (Weckl.)

199 ἄλλ᾽... epic, and occasionally
lyric, e.g. Pind. fr. 65. 3 (Bkg.) Here,
however, the sense of ἄλλ᾽ is rather more
prominent 'naturally, then...— ἄρα πῶς.
CHO. Nay, when to the ancient images of the high powers
I came in headlong haste, 'twas trusting in the Gods, at the
rattle of the deadly sleet that was snowing in the gates. Yes,
dread stirred me then to turn to the blessed ones in prayer,
that they might hold protection o'er the town.

Et. Pray that the wall hold firm against the foeman's
thrust. Will that not be in the Gods' behalf? 'Tis said, Gods
of a taken town quit their abode.

CHO. Never in days of mine may these assembled Gods so
and the rest with ἔπαιδας unexamined for Aeschylus) to Eteocles. Misconception
of the sense has produced numerous alterations. The only error of Μ is in the
absence of the question mark (Class. Rev. 111. p. 103).

of various forms of excitement, cf. Soph.
O. T. 914 ἀρετοὶ θρόνος Ὀλύμπου... | λο-
γας. 200 sq. πόλεως: their motive was
patrician.—ὑπερήφανοι: the expression is
taken from the holding of a protecting
shield. The usual phrase has χεῖρα for
τοῖς ἀθόραις ἐγέρθη χεῖρα Κρονίου, 24. 374.
Theophr. 757 ζεῦς μᾶς τρόμος πόλεως ὑπερ-
εχει... χεῖρα. So at Athens Παλλῆς Λαρ-
ναίων χεῖρας ὑπερήφανε ἔχει (Solon 3 (13) 4).

202 πύργων στέγων κ.τ.λ. There is
no depreciation of the Gods in this.
Eteocles means that this is the right and
practical form of prayer. It is also one
which it will be to the interest of the
Gods to grant. For this insistence on
πύργων see Introd. § 18. In δέρῳ there is
doubtless a play upon the sense of
'ship' (Suppl. 141 δόρος ἄξον ἀκόν 
The city has been repeatedly regarded as
a ship, and the attack of the enemy is
their ἐμοῖδη: hence στέγων. The parallel
meanings are (1) 'withstand the spear'
(cf. Thuc. 4. 34 ὅπερ γὰρ στέπα ἀκούστων τὰ τοῖς ἀκούστων, Λυκ. Ἀνθ. 1395 τὰ τοῖς ἀκούστων), (2) 'prove water-tight against
the (charging) ship.'

203 sq. οἴκους τὸν ἔστω τὸν κ.τ.λ.
See crit. n. 'Will not this be to the
interest of the Gods?' Cf. Eur. Alc. 57
πρὸς τῶν ἐχθρῶν, ὕπατα, τῶν μοιχῶν τισῆ,
Soph. O. T. 1434 πρὸς σώθα γὰρ, ὀδὴν ὀμοῦ, 
φρουρῶν. The sense proceeds with 'At
any rate the saying goes &c.'—ἡλιανήτως:
gnomic. He does not use the stronger
ἐπεισει, which would be offensive to
deity. For the notion of the migration
of the Gods in such cases cf. Hdt. 8. 41
οἱ Ἀθηναῖοι... ἐξέκλησι τὸν νόμο ὅτι καὶ
τὰς θεὰς ἀναλατρεύαται τὴν ἀκρόπολιν,
Eur. Τηρ. 25 λέει τὸ κλέος Ποσειδό-
νομος ὅτι ὅτι | ἰμηρία γὰρ πόλεως έγερ-
νόμοι κακι, | νοεῖ τὰ τῶν θεῶν οὖν τὰ γεγο-
νόμα θεῖοι, Verg. Aen. 2. 351 εκείνης
ομίσσεις αὐτίκες ἀριστεῖς ῥεῖται: αἱ, quibus
imperium hoc siterat, Liv. 5. 21 sq.,
Tac. H. 5. 13 audita maior humanae vox,
excedere ideo (at Jerusalem). The school
refers also to the Σωτηρόφων of Sopho-
cles—ὁλιγενής, like other verbs of aban-
donings, requires no object. Cf. Chos. 268
ὁποῖτο προδώτα λεοντος μεγαθεσίας | χρυ-
σός, Eur. Eum. 64, Suppl. 352 ἀλλὰ εἰς δορα 
χρυσοῦ ἑρμισθαντις πατρί, Eur. Hél. 595 οἱ
φίλαιτα λείτουν.

208 πονηρός. The word expresses
the number and strength of the Gods
represented. That all these should depart
is too terrible a thought. That there is
a 'full assemblage' of the greater Gods
is shown by the previous invocation of Zeus,
Hera, Poseidon, Ares, Aphrodite, Athen-
as, Apollo and Artemis (111—150). If
others in the (varying) list of the Pantheon
were present, their omission from the
invocation would be explained by the
natural absence of warlike emblems from
their βοῶν. A similar grouping of images
appears in the Suppléces (where cf. 218
πάντων των ἀκόμης τῶν καυρομάζων).

—ἐπιδομαί: 'live to see.'
ΑΙΣΧΥΛΟΥ

ἀντιδρομομένων πόλιν καὶ στράτευμα,
ἀπόμενον περὶ δαφν.

ΕΤ. μὴ μοι θεοὺς καλοῦσα βουλέουν κακῶς.
Πειθαρχία γὰρ ἐστὶ τῆς Εὐπραξίας
μήγερα, γυνὴ Σωτῆρος: ὡς ἔχει λόγος.

ἀντ. β. ΧΟ. ἐστὶ· θεοῦ δ᾽ ἐὰν ἱσχὺς καθυστέρετα
πολλάκις δ᾽ ἐν κακοῖς παναμάγαν
κὰς χαλεπᾶς δύνα ὑπερθ᾽ ὄμματοι
cρημαμενῶν νεφελῶν ὄλοι.

207 στ. στρατεύματι is in an enclitic.
209 sq. στρατον διεκμείναν περὶ δαφν
Prien. Schol. has γαρ τόδε μεν. Other corrections of the text assume ἀργαὶ of v. 215 to be correct. 211 γὰρ rec. γαρ Σωτῆρος Hermann. 1. ισχυρὸς Heimsoeth. 213 m writes me over θεοῦ. Marcellinus (Pit. Thuc. § 3) quotes with θεοῦ. θεοῦ δ᾽ γ᾽ Blom. The punctuation of M is perhaps preferable to ἐστὶ θεοῦ κ.κ.λ. 218 εἰ κακοῖς τῶν ἐμέχρω τ. Marcellinus (L.) also has τά. τὸν Canter (from schol.).

209 κ. ἀντιδρομομένων πόλιν. Α
πόλις ('realm') is wider than its ἄφορον. A πόλις may be overrun in its surrounding country, but it is only in extremes that its ἄφορον is in the hands of the enemy.—καὶ στρατεύματι ἄφορον: sc. ἄφόρον (or, more closely to the sense, τὸ δεῖν ἐν κακοῖς). There is no difficulty in rendering 'and an army (i.e. a foreign enemy, wider orders and in concert) laying hands upon it with foemen's fire.' ['Setting ablaze' would of course require ἄφορος.]

There are other sorts and occasions of fire, but here it is the fire of a στρατεύματι intended for nothing else but to create destruction.—ἀντιδρομομένως possibly contains the same notion of 'attacking' as in Pind. Ν. 8. 12 ἄντεκται (sc. φθορά) ἐσεῖν ὅστι, a sense derived from the grip of wrestling.—περὶ δαφν: the epic phrase, but not necessarily with the adj. understood in precisely the epic sense, which is that of 'burning' (e.g. Hl. 6. 331, 2. 415 πρὸς δὲ περὶ δαφνὶ ὄρατα, and so apparently Alcman fr. 51 χείμα τῷ τῷ δαφν. For Attic of the 4th cent. the meaning 'cruel' or 'hostile' (infinim.) was the more recognised: cf. Cho. 428 (n.). The common element of sense is destructiveness. For δαφνὶ = περὶ δαφνικομένων note the equivalence of e.g. Eur. fr. 360. 23 πόλιν τῷ πολεμίδα εἰσῆκεν φώτες with e.g. Hes. 196 'Όντως καταστρέφον γὰρ τῷ μάλανυ δαφν.
The picture of devastation by fire recurs Inf. 329.

209 βουλευτῶν κακῶς: the emphatic words. The sense almost amounts to 'Heaven helps those who help themselves.' Demosthenes (Arsip., § 113) describes as the two blessings τὰ σφυκτὰ and τὰ κακὰ βούλευσθαι: cf. the version of Longinus (a § 3), who says of τὸ εὖ βούλευσθαι that ὡς ἐν μορφῇ συνιστοῦ καὶ ἑρεμεῖν.

210 Πειθαρχία...βουλευτῆς: personified. Cf. Theogn. 384 κ. τετοιο...μετὰ ἀμφισβήτησιν, Crat. fr. 2. 1 εὐδίκεις, κλείνει τὸ γύρω συφραγιστή, Alcman fr. 73 (65) περὶ...ἀμφισβήτησι σῶν ἀδελφῶν, poet. incert. cf. Plat. Ment. 34 εἰ τὴν διάλογον τὸν ἀληθὸν γένοιτό τείνει, Plut. 644 δ τὴν τήν τῆς πτώσεως ἄνθρωπον, Ap. 760, Alcman 6a <τῆς> σφυκτάς <τῆς> καὶ περὶ δαφνὶς αἰθέρας, Dionys. fr. 4. 9 τῷ γὰρ γεγοναί ἀδικίας μάτηρ ἑλέως, Soph. fr. 835, Eur. fr. 474 <τοῖς> γάρ, ἵππῳ ἄρεις, οὐδόλας πεδίο, Shak. Marv. 6. 3. 114 Τhis noble passion, | Child of integrity. The personification is made the more pronounced by the article: cf. P. V. 1069 ὀνείρα γάρ σε τῷ ἄρει | ἀδικίας | μαθῆτ᾽ ἐρωτάν τὸν σφυκτὸν ἀνθρώπην. Πειθαρχία was one title of Artemis, but that consideration is not in point.—Πειθαρχία is emphatic: 'It is Obedience (loyalty) that is the mother of Well-being.'

211 γαρ Σωτῆρος: rightly retained by Verrall as 'wife of the Goodman Zeus' (not Zeus, but generically). The
do; nor may I live to see this realm with its town o'errun, and soldiers lay hands on it with desolating fire.

ET. Come! What use to call on Gods, and act with folly? The mother of Well-being is Loyalty, wife of Upholder. So goes the saw.

CHO. E'en so! Yet the Gods have a strength of higher and anti-warrant, and often when a man is all helpless in distress, it guides him even from miser's worst straits where the clouds hang o'er his eye.

"to'" would be unsatisfactory.

have come from misplace mácharon (*ed. after καθαρίζω, Buttm.)

notion is that anyone σωτήρ (οὔτος ὁ σώσας) may πειθάρχις (Soph. Ant. μένων ὑπερ τὰ πολλά
χια). The words ἤτοι that an old proverb is ἄγα χρηματικόν, though not necessarily in the exact words. The meaning is not 'such is my order' (like δόσεις ὁ μύθος ἑτέρων, or the εἰρήνη λόγος of Eurip. 718), but 'so goes the saw': cf. Cho. 519. Eur. I. A. 72 ὅπως ὁ μύθος ἐκφράζεται ἔχει. (Hermann's γονίμη σωτήριος adds nothing to the sense of εὐφράτης. Moreover it is not εὐφράτης which σφίζει. There would, of course, be no objection to the fem. σωτήριος (718 n.).

212 δεδοχ: stressed (cf. 194, 205).
—καθυπερτρία: viz., than mere πειθάρχις, or than all that we can do τῷ βοηθείας καλώς.

213 πολλάκις: the same form (lyric) occurs in Suppl. 126, Soph. Ph. 1346.
—παραμέναντος: see crit. n. Apart from the greater strength of the word the passage gains in another way by this reading. It is more desirable to join ἐν κακοῖς closely with ἄμαχον than with δῶσι. This could not be done with τῶν ἄμαχων, since the article is wrongly placed.

214 sq. καῦ καλές τι κατ' ἐλατίνας κ.τ.λ.: καῦ belongs to καλές, 'even when grief is stubborn.' It would be very weak and also harsh to make it connective (i.e. 'conducts the helpless in his troubles and out of the mist'). The picture is that of a rendered helpless by darkness seeing his way nor knowing like Ajax in Hom. II. 17. 645.

sage Longinus (9. 10) writes διαμαχαί᾽ ἐν τῇ ἀληθείᾳ δυνάμει, Pind. O. 7. 76 δοῦλοι ἀνθρώπων φασιν ἀμαχιαί | ἀμαχιαίς
κρατίαν τούτο τοῦ ἄμαχον εἰρήνει κ.τ.λ.; and for the metaphor in νεότατον cf. fr. νεότατον. 139. 7 τὸ ἄμαχον τῷ κρατία ἐν ἄμελεν | καὶ λαμπρότερον φαντάζει ἐν εὐθείᾳ, Dem. 18. 292 τῶν κρατόσιον παρθένον ἐκόψειν ἄγαν ἐφ᾽ ἔφοι, Bacchyl. fr. 20. II. 18. 22 ἄρα ἐν ἀναζητήσει. Similar in notion are Cho. 804 δόσον ἄνθρωπον ἀνδρόν, καὶ νυν ἐνθαρρυνώ | λαμπρότερον ἱδίον φιλόν | συγκεκριμένοι καλέσκει ἐν ἔφοι, Eur. Ion 1466. [It is a matter of indifference whether καὶ νυν ἐνθαρρυνώ be treated as gen. abs. or as dependent on δόσον, 'grief (consisting of) mists."

δέοι: see crit. n. Except for the metre, ὀρθό would stand, in the sense 'leads on the right path': cf. Soph. ζή τοῦ ἐκπέμπειν τῇ ἀσθένεια. But ὀρθόν ἐστιν ὀρθὸν can be compressed into a more Aeschylean δέοιν. ὀρθό clarifies the metaphor, which appears also in Pind. N. 7. 97 ἀμαχαί᾽ δυσβάτων.
52 AΙΣΧΥΛΟΥ

ET. ἀνδρῶν ταῦτα ἐστί, σφάγα καὶ χρωστήρια. θεοῖς ἔρεθεῖν, πολεμίων πειραμένοις.

σῶν δ' αὐτὸ τον συγάν καὶ μένειν εἰςω δόμων.

στρ.γ. ΧΟ. διὰ θεῶν τόλμω νεμόμεθ' ἀδάματον,

δυσμένων δ' ὄχλοιν τύργος ἀποτεγέλη,

tίς τάδ' νέμεσις ουγεί;

ΕΤ. οὕτω φθονὼς σοι δαιμόνων τιμᾶν γένοις ἀλλ' ὡς πολίτας μὴ κακοπολάγχους τιθής,

εὖχλος ὦ συνί μηδ' ἀγνὸν ὑπερφοβοῦ.

ἀν.γ. ΧΟ. σταυνίνον κλινοῦσα μυγ<κλ> πάταγον

tαρβοτόνῳ φόβῳ τάνδ' ἐκ ἀκροτόλων,

τιμῶν έδος, ἱκόμων.

216 ταύτ' Blomfield. 217 ἐρεθέω M. πειραμένον M (with ων over os by m'). 218 Wecklein would read the improbable κατ for κατ', misled by schol. (q.v.) 219 For the metre see note on v. 215. κατ δεν Meineke, κεφαλαφι' M, corr. rec. 220 Though the corruption is generally from µαζα to µαζα the reverse occurs in Ar. Thein. 890 (k), 810, Pox 1081. ἀδάματον M, corr. Rawl. 221 τι M, corr. Heath.

216 σφάγα καὶ χρωστήρια. The words are not synonymous. In Xen. An. 5. 6. 21 there is a similar distinction: τὰ τοιοῦτα ἔστων καλά, αὐτὰ τοιαῦτα αἰτεῖν, τὰ ταῦτα καλλίστα. σφάγα refers specifically to offerings to the στριβοί (Harrison Proc. Gh. R. Soc. cap. 11) while χρωστήρια are more general, i.e. 'and (other) victims,' here sacrifices to the supernatural powers. The word originally meant the victims used in consulting oracles, but in practice often became = ιερα. The notion here is only of service and placation: cf. Suppl. 459 ἐκλειπέντε θεῶν καὶ τεῶν χρωστήρια θεσιν πολλάκι πολλά, ποιμνονις ἀν. Nor are the words synonymous in Soph. Αἴ. 218 ταύτατ' έποι εἰς εὐχλον | χαριστάντα σφάγι' αὐσμαθῇ, κενὸν χρωστήρια τάνδρο (i.e. 'these are the strange χρωστήρια he offers').

217 βουλαὶ. In tragedy, when used in its full length of three syllables, the word is emphatic: cf. Χορ. 776 μελλαί βουλαὶ καθ' ἐπαρ ἐς μερίς ποι. Eteocles takes up their repeated mention of θεῖον: 'the gods (of whom you speak so much).'-

πειραμένονα. The neighbouring πειραμένον makes it desirable to avoid πειραμένον in agreement with αὐδή. On the other hand there can be no ambiguity caused by the dat. θεῖον. Hence 'in the case of those doing their best against the enemy' or (better) 'at grips (cf. νεῖον 486 π.) with the enemy.'

218 τοι νεῖον κ.τ.λ.: according to the Greek conception of ideal woman. Cf. Eur. Hec. 476 γυναῖκα γερά γυναῖκα τοι κατ' έφοροντι | καθέναν, τοιοῦ έστων μετοχὲς δόμων, Αἰ. Λυχ. 514, Χορ. Υμ. 7. 30. In Soph. Αἴ. 293 γυναῖκα, γιαύοντες έκείνων μ' εὐχλον φίλον is a stock phrase (ἀεί οἰκονομοῦν).

219 μιᾶθ' again emphatic. The words belong to the next line also. —πειραμένα: i.e. 'we, the women...,' (and therefore it is right for us to pray).

221 τοι νεῖον κ.τ.λ.: lit. 'what anger shows dislike of this conduct of ours? = why should there be any show of anger at our conduct?—νεῖον: used by a speaker of his own actions, attitude or language (Suppl. 394, Ch. 635). —πειραμένα: Hom. Il. 3. 150 εἰς ἐμοὶ θεοὶ οὐκ ἐνυπνίδες Ἀγάλος | ταῦτα ἀνάμι στοίχειον πόλεω χρῶν έφες τάσιν, Od. 20. 330 τοι νεῖον πειραμένα ἐν τῷ κ.τ.λ., Συγρ. fr. ap. Ath. 334 έπειραμένα γάρ φόρον αἰδή | καὶ νεῖον. The word is taken up by φίλον in the reply.—στριβοί: of the practical demonstration of μετοχα: see Chor. 611 π. ν.), 906, P. V. 37, Eur. Or. 1153.

222 φίλον: answering to νεῖον. The reply of Eteocles is pious but practical. —φίλον is not merely comprehensive. It acknowledges the difference of Gods from men in 'kind,' i.e. in respect of their higher powers. This also is the intention in the change to δαιμόνω. A δαιμόνις is any power beyond the human. The word includes θεῖο but is wider (see note
ETTA ETI ΘΗΒΑΣ

ET. It is for men to do service to Gods with victim and sacrifice, when at grips with the foe; but your part is to hush and stay at home.

CHO. "Tis through the Gods that we dwell in an unconquered land, and that the wall keeps out a horde of enemies. How can our acts bring anger and abhorrence?

ET. I miske not that ye pay honour to beings of higher power; but, for fear ye make our burgurers craven-hearted, be calm, nor let your terror master you too far.

CHO. "Twas that in fright an expression would impel—glance at the proverbial μῆλον ἀγαθόν (Theogn. 401).

So P. V. 73, 343. Suppl. 1072 τὰ γαρ μῆλον μᾶλλον ἀγαθόν. ἐπερεθοῦς: there is emphasis, but no real tautology, with ἀγαθόν. ἐπερεῖ means either (1) "on behalf of (us, or the city)"; cf. 379 ἐπερεθόσεσα (n.), or (2) "greatly," i.e. "do not carry your great fear too far." This is preferable, not only from the difficulty of supplying ἢνως or τὴν πέλεν, but in view of e.g. Perg. 796 ἐπερευθὴν ἂνας, Eurip. 844 ἐπερευθὼς ἂνας. Eur. H. F. 971 ἀνταφέγεται ἄνας.

225 τοῖχον: pronounced τοῖχον. Cf. 115 γέφυρας and Appendix to that line. The sense is 'new (or sudden) and strange,' and it was this strangeness which frightened them. Cf. Bacchyl. 16. 11 εἰ τὴν τοίχων μῆκος. Soph. Ant. 849. —πάλαις is not the rattle of the enemy's spears and armour, since it would be manifestly untrue for the Chorus to say that it only fled to the Acropolis upon hearing that sound (see 78 sqq.). Their hurried flight for refuge took place before the enemy came near. The πάλαις is the rattling of arms going on about the town when Eteocles gave his first orders. This rattling may well be described as μέγας.

227 πῆμα ἔσω: i.e. where the gods τοῖχον ἐν τῷ. The adjective doubtless also implies that it is the place which would be longest held in respect in a siege. The apposition to ἀκρόπολις

ΑΙΣΧΥΛΟΥ

ΕΤ. μὴ νῦν, ἓν τιθηκότας ἥ tetrωμένως τοῦθεν, κωκυτοῦσιν ἀρπαλίζετε·
tοῦτω γάρ Ἀρης βούκεται, φῶς βροτῶν. 230
ΧΟ. καὶ μὴ ἄκονυ γὰ τηπικῶν φρυγμάτων.
ΕΤ. μὴ νῦν ἄκονυον ἐμφανῶς ἄκον ἄγαν. ΧΟ. στένει πλημμα γΗθεν, ὥς κυκλομενών.
ΕΤ. οὐκοῦν ἐμὲ ἀρκεῖ τώδε βουλεύειν πέρι.
ΧΟ. ἰδέως, ἀραμός δ' ἐν πύλαις ὑφελεται.
ΕΤ. οὐ σύγα μὴν τῶν ξένων ἐκαθά πτόλη.
ΧΟ. ὁ ξύντελει, μὴ προδος πυργώματα.
ΕΤ. οὐκ ἐσ βοήν σιγῶν ἀνασχήσῃ τάδε;
ΧΟ. θεοί πολίται, μὴ με δουλείς τυχεῖν.

228 μὴ νῦν Μ. 4. Θράσυβος Μ. Helmscoth should not have proposed ἀνασχήσῃ.

presents the two aspects of the refuge, one as a stronghold, the other as a sanctuary. The poet is doubtless thinking of the Athenian Acropolis, which was 'wholly dedicated' (Dem. Fals. Leg. 428 ὁμοί ἡρικά ἡ ἱππακρότης). Cf. Ar. Lys. 482 ἱππίαν ἰππακρήνα, ἡ ἱππακρότης.

228 μὴ νῦν: νῦν in comedy is long, and it is but a school tradition that tragedy must be short. The sense here and in v. 232 plainly demands νῦν rather than νῦν. We might indeed render 'well, whatever you may have done until now' from this time onward... But in 232 it is impossible to force a temporal value upon the word.

229 ἀνασχήσῃ: sc. the news. The sense is of eager appetite, which will not wait. Cf. Eum. 582 πάροικου ἄνθρωπον ἀνάκτησεν ἦσσαν ἐν πάλιν. Εἰ ἔθελον ἰοδεῖται μεῖν ἀνασχήσῃ τόδε ἐν ἔχουσιν. This group of particles has two uses, (1) as drawing attention to new matter for consideration (Ch. 204 καὶ μὴν στίφα γά, διότι προσέχοντες), especially a new arrival upon the scene (see 399 n.), (2) as confirmatory of the preceding thought (e.g. here, that there is good cause for dread). It is not always easy (nor is it so in the present place) to separate these senses, which both arose from a phraseological or expletive application of 'yes, and indeed...' or the colloquial 'and, more by token...'

228 μὴ νῦν: see 218 (n.).—ἐμφάνως: with what follows. The thought is 'If you hear, pray do not hear too clearly,' i.e. either (a) 'do not make too much demonstration of what you hear' (but conceal it), or (b) 'do not hear more than there is to hear' (through imagination in your panic). For the former (which is the better) cf. Hymn. Hom. 91 εἰ καὶ τὸ κεῖσθαι μὴ θαυμάζῃ εἰ καὶ προσέχῃ, and the monostich of Menander δὲ μὴ προφανέα μὴν ἀκοῦῃ μηθ ἔρωτι.

230 στένει: cf. [Hex.] Scm. 344 πεντετυχεῖν ὑπεραγμένη δὲ γαῖα (in a sight), Pind. 685 στένει, καἰσταὶ καὶ κρωσταὶ νεῦσιν.
—στένει regards the town as a structure, while νῦν is more abstract. The 'groaning' is not only to be taken literally of the rumbling noise, but also as a sound of omen or prophecy.—καὶ κρωσταὶ νεῦσιν: ὁδία implies that, from their position at the images, they do not actually
ETTA EPI THEIAS

ET. Come! If ye hear of men dying or wounded, do not seize on the news with shrieks. For this is the Wargod’s meat—the blood of men.

CHO. Ah! there I hear snorting of horses!

ET. Nay, do not hear too plainly what ye hear.

CHO. The stronghold groans from out the ground! They compass it about!

ET. What then? If I deal with it, it is enough.

CHO. I am afearèd! The crashing grows louder at the gates.

ET. Silence! No talk of this about the town!

CHO. O ye who share with us! betray not our strong walls!

ET. Can ye not hush—plague on you!—and find patience?

CHO. Gods of one realm with us! keep from me the fate of slaves!

288 μὴ νῦν Μ. 288 ἔδειξεν ἐννοικά Κυκλοφόρων ἐννοικά. 284 ὑμ. ὑπαι. with question? 288 φοβοῦν M. corr. μ'.

see the encompassing, but gather it from the nature of the sound. Dramatically this is intended to describe the nearer progress of the enemy.—κυκλοφόρων is middle. For the passive sense, “as if we are being surrounded,” κυκλοφόρων would be more natural.

288 ἔδειξεν: still pleading the excuse of 185, 225.—8 (which scholiasts usually in such cases explain by γὰρ) gives the circumstance of their fear, amounting to its reason (Cho. 32 c. n., 57, 138 &c.).—δόξα is the emphatic word. The noise in the gates has been heard before (146), but it is growing.

286 οὐ στενὰ κ.τ.λ. For a discussion of such uses of οὐ μὴ see Gildersleeve A. J. P. 111. p. 507, Class. Rev. x. 150 sqq., 230 sqq., xi. 199, Jebb Append. to Soph. Aj. 72, Goodwin M. & T. § 299. That the expression was regarded as an assertion and not as a question appears from the indirect use in Eur. Phoen. 1590 οἷς ὡς ἕνεκεν Τειρευσι αὐτῷ μὴ ποτε... σαφ examines the evidence more fully. This also makes οὐ στενά μὴ ἄρετος the more simple for e.g. στενά ἀρεταί. 287 ξυστλία. The παρήγαγα of deities (506), while forming a συστλία relative to each other (i.e. as sharing in the νόμος or office of defending the παρθένον), are also in a συστλία with the citizens, as having a common interest, and the sense is rather this (‘our partners’ = εὐνοῦσα τούτων εἰς συστλίαν: cf. 239 θεὸν πολίταν).—συστλία thus becomes collective concrete: cf. 501 προσφοβία γυναίκας (n.), Cho. 31 ἄρετος προστομητή (‘band of suppliants’), Suppl. 38 παραδείσεως νόμοι, 273 βραχυπόθεν μακρογενής συστροφός, Pers. 544 ὠδής ὡς δια Increta, Ex. Or. 133 τὸ συστροφία (of a person), Phoen. 301. (The associations of the word were not yet rendered proasic by its use in connection with the triarchy. This date only from the middle of the 4th cent. Gilbert Gk Const. Ant. p. 372 (Eng. trn.).) 288 οὐκ ἂν φοβόν... ἀνασάχγησθαι; ultimately a combination of οὐκ ἂν φοβοῦν; with οὐκ ἂν ανασάχγησθαι; but ἂν φοβοῦν has virtually become expletive (like Latin malum). Cf. Ar. Ran. 607 οὐκ εἴη κόρας μὴ προίσω (where the reading and punctuation are correct; see note there), Nicophron (Mein. Com. Fr. 11. p. 848) οὐκ εἴη κόρας τὸ χείρ ἀνασάχγησθαι; For the colloquial expression cf. Soph. O. T. 1146 οὐκ εἶ οἶδαν; ὁ σωσῆται ἑαυτόν; idid 430. Epicharm. 168. Ath. 63 c) has the art. ἀνασάχγησθαι ἂν τῶν φοβῶν. The use of φθινότωθι = ἐρρείς is also tragic (Eur. Andr. 707 εἰ μὴ φθινοῦται ἐπὶ στέγην, Heracl. 284). So in other serious poetry Theogn. 833 πάντα τίδ’ ἐν κρατεῖσθαι καὶ ἐν φθίνοι. 289 θεὸν πολίταν; our fellow-citizens: cf. 237 ξυστλία (n.). The appeal = “do not see us, your humbler fellow-citizens, enslaved—μὴ μὰ... φθινοῦτε: a familiar and old construction in a prayer (with ἐφεύξατο, ἄνει or the like understood). Cf. Hom. Il. 7. 179 Ζεὺς πάντες... Ἀλαμνεε λαχαῖν καὶ Τυνοῖς ὕδωρ, 2. 413, Od. 17. 354
AΣΧΥΛΟΥ

ΕΤ. αὐθὶ σὺ δουλεῖς κάμε καὶ τάσαν τόλων.

ΧΟ. ὅ παγκράτες Ζεῦ, τρέψεις εἰς ἑξῆς βέλος.

ΕΤ. ὅ Ζεῦ, γυναικῶν οὐκ ἁπάσας γένος.

ΧΟ. μόνθρον, ὧστερ ἀνδράς, ὃν ἀλὰ τόλως.

ΕΤ. παλιστομείς αὐθὶ θυγάνου ἀγαλμάτως;

ΧΟ. ἄφυκά γὰρ γλώσσαν ἀργάει φάβος.

ΕΤ. αἰτομένῳ μοι κοῦφον εἶ δοῖς τέλος.

ΧΟ. λέγοις ἃς τάξιστα, καὶ τάχ’ εἰσόμαι.

ΕΤ. σίγησον, ὅ τάλαμα μὴ φίλους φόβαι.

ΧΟ. σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

ΕΤ. τούτ’ αὖτ’ ἐκείνων τούτοις αἰροῦμαι σέθεν.

καὶ πρὸς γε τούτοις, ἐκτὸς ὑπὸ ἀγαλμάτως,

Zeū ἐστιν. Τηλεμάχῳ μεῖν ἐν ἀνδρῶν ἑθίμων ἐστιν, Soph. Ο. Τ. 190, fr. ἑπτάκπολ. 151 ὁ Ἑα, γεγονάκα τέκνη σε ἐξεύρην ὑθέν, Cho. 306, Ἀρ. Αἰσχ. 818, Ἐρ. 885 ἄκαλπτερ... εἴδαι με τῶν ὕδων ἐκῶς μνημεῖον.

246 δούλως: ἢ ὑπό τράπεζας τόλως. In the bēster Zeus is to be understood as represented with his thunderbolt (cf. 175, 213). The phrase is, is expressive, 'you are doing your best to enslave,'—κάπηλ should certainly be retained; the irritation (self-regarding) is a true touch. For the whole expression cf. Eur. Phoen. 437 παθώσει τόλως με καὶ εὖ καὶ πᾶσι τάλως, a line which strengthens an otherwise natural suggestion, αὐθὴν εἰ δοῦλους καὶ κ.τ.λ. (for αὐθὴν = κατακεχόμενον see 191 n.).

247 γέραροι... βῆκας. In the bēster Zeus is to be understood as represented with his thunderbolt (cf. 173, 174).

248 ὅ Ζεῦ: sarcastically and irritably echoing their invocation. —δόρος: 'attacked,' 'added' (to man). The word is connected with θάλας, θάλαι. Cf. 479.

249 The addition was made at the creation of mankind, as in the legend of Pandora. For the text cf. Semon. γ. (8), 96 ζεύς γὰρ μέγας τοῦτ’ ἐκφεύξας οὖσαν, | γεγονάκα.—γένος: see 171.

250 μέθρον: rather than μέτρον, since the meaning is τείνων (Cho. 748 c. n.).—οὐ ἂν τόλως: Hom. H. s. 591 καθέξιος ἐπικεφαλής ὃν τρεῖς ἐνθέρμασεν τόλως τὸν ἄντρα ἄλλη.

251 παλιστομείς: referring not to their retort, but to their ill-timed ὁ ἄλλη τόλως, which is a δυσφρεία. The sense is not 'talk back' (with which ἄγγιζειν' ἀγαλμάτων has no special point), but τόλως ἢ 'away' (Hom. II. 11. 215 τῶν τρεῖν δεσιν φανεῖ) i.e. 'away from the right manner,' 'perversely' : cf. 1031 n.).

252 παλιστομείς is thus the opposite of δούλως (ἀρδή λέγεται). Cf. παλιστομείς ('cross-grained'). In Pind. J. 6. 24 παλιστομείς is combined with βδέλους in respect of 'strange' speech (see Bury's note to Ν. 1, 28).

253 In Bacchyl. II. 53 τῶν δέθω... οἴδηθην παλιστομοῦντας μεθαύριας αἰσθήμασιν αἰσθεῖν. So Ap. Rhod. 2. 115 παλιστομοῦντας ἀνθρώπους (perverseness). This also appears to be the correct sense in Eur. ἰον 1006 παλιστομοῦσα ἅλλα | καὶ μείν’ εἰς ἄλλας τὸν δικαίλοις (ἢ δινόσφερον, βδέλους). The schol. is therefore so far right in explaining ἐπούσος, if δινοῦ to be understood of utterance out of keeping with the time and place. The notion that the word tends to evoke the thing dates from a pre-civilised 'magic' period. (The other sense, which is the more ready to suggest itself, would find support in e.g. II. 9. 53 ἀδίκημα τοῦ τοῦ μίσους οὐκ ἔσται, ἅξιον πιθανόν, | ἀδίκημα τῶν ἄθρετοι, 'contradict.')

ἀδικεῖ: not 'again,' but an expletive (which deserves more notice) in indignant questions, cf. P. V. 67 σε δ’ αὖ καταφατικῶς: ἴδιον 769 εὖ δ’ αὖ εἰπάμενας ἐκανομείτητ’; Πολυκ. 727 δεύτερον, Πολυκ. 175 ἄρχων, The Chorus is growing repentant.—δαμάξ: like a runaway steed (674 n.).
ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ET. 'Tis yourselves that are making slaves both of me and all the realm.
CHO. Almighty Zeus, turn thy bolt upon the foe!
ET. Zeus, what a breed didst thou bestow on us in women!
CHO. A miserable one, like men, when their country is made captive.
ET. What! use wrong words, with your hands on the forms of Gods?
CHO. 'Tis fear and faint heart; it carries my tongue away.
ET. I beseech you, let my authority be gently used.
CHO. Say on forthwith, and forthwith I shall know my answer.
ET. Be silent, unhappy women; cease frightening your own.
CHO. I am silent. I shall suffer but my fate, as others will.
ET. This change of talk is better to my liking. But do more still. Leave the images, and make the better prayer

Νέων σχολ. 267 εις τιν' Μαίνακα. ἐφεδρα τερ. Νέων σχολ. I no longer propose και ἐφεδρα (Class. Rev. III. 105). 269 επιστάτης M., corr. m. 283 ἐπιστάτης M. Schmidt. ἐπιστάτης might be offered as more in the tone of Eteocles; but ἐπειρατής.

Cf. Ar. Ran. 993 θεος | μη σε 'ι τοποθετήσεις ἐπιστάτης | ἕθες ἐκεῖ τῶν Θεῶν.

266 ἐπιστάτης: not merely a συν as a formula (Chs. 3, 478), but he changes his tone with theirs. He will put his command as a request.—καθότως & δοθή τὸ ἐπειρατής: either (1) 'grant easy fulfilment' (i.e. one which will cost you no effort), or (2) 'let my authority lie lightly upon you' (or 'find gentle course'), i.e. do not make me lay it upon you in a more severe shape (βασιλ.). The former may look the easier, but it is less suited either to the word καθότως (cf. Isoc. 199 in ψυχαίνων καθότως καὶ καταρρίκτως εἰς τὸν Θεόν τῶν βασιλέων) or to the king's attitude, which now combines gentleness with firmess.—ἐπειρατής includes the sense (inseparable from the Greek) of an end to the discussion. In point of grammar it originally implies a suppressed apodosis: 'if you would give my request an authority which sits lightly (it would be well, or, I should thank you).' In practice it is used, like εἰ γὰρ or εἰ θέτη, to introduce a wish. Cf. Hom. H. 10. 111, 74-75, Soph. O. 863 εἰ μόνον ἐσεύθη. Eur. H. 385 εἰ μοι γένοιτο φθάσῃς εἰ βραχίων.

267 τῶν ἐπιστάτων: The expression, like the English 'I will see,' is virtually a promise, but is saved from the colloquialism of the English phrase partly by τῶν, partly by the sense of ἐπιστάτων (="shall be able to tell,' cf. Eur. Herac.

269 καθότως δὲ τοιῇ γ' ἀκούσαν ἐπιστάτης.

—τοῖς after ἐπιστάτης should be observed in the rendering.

269 οἰκεῖον ἔλεος: emphatic, as is τὸ μέρος ῥομφαίως; 'I shall be in no worse plight than others, and I can only suffer my fate.' Cf. Soph. 1058 δὲ τι τοιῷ μὲν ἔρμος, τῷ γένεσθαι κ., ...μετὰ τοῦλον | δὲ γίμων ἢ τελείω | πολεμοῦντα πάλαι γεγονότα, Pind. fr. 107. 17 διδόμενα σβήνον, δὲ τοῖς μὲν τετελεσμένοις, Eur. Phoc. 894 εἰ γὰρ δὲ τοῦλον μὲν τὸ μέρος, εἰ χρῆ, τετελεσμένοις, Hesp. 834. Thuc. 7. 73. 6. Greek frequently substitutes stress for μέρος ('only fate'); cf. 180 (n.).

269 sqq. The whole of the following speech of Eteocles is quite sound, but has suffered much from misinterpretation. It is hoped that the translation will sufficiently defend the text.

269 νοῦτο...νοῦσα: 'that utterance, not merely 'word.' (viz. στίχος), cf. Chs. 46 (n.), 92, and infra. 556 (n.)—ἐπειρατής: as in τοῖς σε ἐπιστάτης, ἐπιπλομένης &c., rather than merely possessive.

283 ἐπιστάτης: a device for getting the Chorus back into the ἄγαλμα. The phrase with ἐπιστάτης treats the ἄγαλμα as forming a place (e.g. τῶν ἀγάλματων). So of καθότως in the Athenian Agora, and the familiar use of the names of articles (ἀγάλμα, ἄγαλμα) for the parts of the market in which they
εὐχον τὰ κρείσσον ἡμμαχόνας εἶναι θεούς
καμὼν ἀκύσματος εὐγμάτων ἑτείης σὺ
ὅλολυγιμὸν ἥρθον εὐμενὴ παϊναίνου,
'Ελληνικῶν νόμισμα θυστάδος βοής,
θάρσος φίλων, λύνουσα πόλεμον φόβον,
ἐγὼ δὲ χώρας τοῖς πολιωσόρχοις θεοῖς,
πεδιούμοις τε κάγορας εὐπορίσκοις,
Δίρκης τε πηγαῖ, οὐδ' ἀπ' ἵσμην λέγω,

226 ἀκούειν M. - 226 ὑπὸ Dind. Headlam suggests ἐμμαθῆ for εὐμενή, ταὐδάστην M, which μ' would correct to ταυδάστην. The conflict of evidence is frequent (cf. MSS at Xen. An. 6. 1. 11). 

May the Gods fight for us.' Listen also to my vows, and then do thou raise with high and hearty zest the jubilant chant that passeth in all Greece for the shout of sacrifice. 'Twill hearten our friends and rid them of battle-fright.

I vow to the country's guardian Gods, whether they watch the fields or keep eye upon the mart, to Dirce's streams—yea, might support it. ¹ φλοξ φλοξιν Wakefield.

259 πυγής rec. Ἰσμενός Μ., Ἰσμηνός m. Corr. Abresch. Ἰσμηνός ¹ Ἰσμηνός ίνεν Dind., χδειν Kirchhoff. I formerly suggested [κάθη] τ' (comparing Eur. Phoen. 341 ἤδειχνα τ' Ἰσμηνός ἐκφεύγει λιαυροφόρον χλαδή), but have now no doubt of the true correction. ²

265 sqq. ἱερ εἰς π.π.λ. : resuming 253, 'Well, my prayer is...'. The local deities addressed are (1) the θυλασκόμειθα θεῖοι, divided in the next line into περιδοκίνης καὶ ἀγαρίσας, (2) the κοππορήφιοι βαμυος, Dirce and Ismenus; τε (after Δήμητρας joins these two classes. Hence the position of χρασά, which prefaces all and belongs to all, as χρασά βαμυος ταύτες was to be the expression.

To distinguish the former class into three subdivisions, viz. as gods of the Acropolis, the country, and the agora, is less good. In one sense τὁδε is the realm, in another it is the ἄστυ (or, again, the acropolis of that ἄστυ). The senses of τὁιμος may be correspondingly wide or narrow. Thus in Ἰσμην. 1039 παθόσω νέας [τε καὶ τους ήρωας έπερεόρνας παλαις] the gods of city and country are contrasted. Such variation must be discerned from the context. Here the article τοξος is unduly strained if we are to treat the θυλασκόμειθα as distinguished from, instead of comprehending, those in the next line. The construction is τε φίλων ἐπιστήμους (ὁδοις), with τε καὶ = 'be they...or' (cf. 41.4 sqq.). Little help can be obtained from the doubtful Ag. 88 τῶν τῶν ἄνθρωπων | ἄστων χρόνων | τῶν τού κόσμου τῶν τῶν ἀγαρίσαν, but, if ἀγαρίσαν be right for ἀγαρίσας, the ἀστονόμου here and are similarly distinguished. So Plutarch (Stat. 7. 6) contrasts τούς τῶν τῶν ἀγαρίσαν καὶ ἀγαρίσας with the ἀγαρίσαν.

265 Δήμητρας Ἰσμηνός: female and male, nymph and river-god. In Callim. Hymn. Del. 76 Dirce is called daughter of Ismenus (Δήμητρα τε Σευρηφή τε μελαμψακτας ἔχουσα | Ἰσμηνός χρα χαρτί). For the topography see Introd. § 15. These streams are the Δημητρία of Thebes. For the reverence paid to them see such cf. Hom. II. 13. 141 (Achilles and the Spercheus), Ch. 6 (n.). In Hes. Th. 347 the fountain-nymphs Δήμητρα κοππορήθηκεν τῶν ἄστων ἄρακτι καὶ φυτομενῆς. The dedication is of a frequent kind: cf. Soph. O. C. 1333 πρὸς τὸν σε κρενᾶς καὶ τίνι ναυριαν (Polyneices to Oedipus), Suppl. 1039 sqq., Eum. 27 Πλεῖστον τε πυγά...καλάδαι (τεθρόκοτα at Delphi), and the ομματια βρόχου of Demosth. (Plut. Dem. 9. 4) μα τις, μα κρινε, μα ναυρα, μα πάντας. Plutarch (Comment. in Hes. § 75) gives as an explanation that the δήμητρα ρυμοι resemble τοιούτων τῶν θεῶν ούτων. Doubtless these streams played in the Theban epic a part as conspicuous as Scamander and Simois in the Trojan. Dirce (cf. inf. 204) was more important to Thebes than Ismenus, and hence the Theban Pinдар (I. 1. 39) uses μεθροδίων τε Δήμητρα...καὶ ταρτή δέοντα as parallel references to Thebes and Sparta. Hence also Δήμητρα = 'Theban' (Verg. Eccl. 2. 24, Hor. Od. 4. 2. 35). This will account for the form of mention of Ismenus here.

ἀριστεία: not = κρινε, but the ʿflowing, ʿoδέ όντος Ἰσμηνός λέγεται. The corruption to Ἰσμηνός was almost inevitable. So Ag. 1599 ἴντα ʿοδόν ἐφάγε τινιν (Auratus) became ʿοδόν. The proper correction would doubtless have been accepted more generally if scholars had not been under the misapprehension that in such cases there must be 'impta' of an established compound verb (viz. ἀντίλυμα). This is
ΑΙΣΧΥΛΟΥ

εν ξυνυγόντων καὶ πόλεως σεσωμένης,
μηλοιαν αιμάσωντας ἐστίας θεῶν,
ταυροκτονοῦντας θεοίσιν, δὲ ἐπεύγομαι
θήσεων τροπαία, πολεμίων δ' ἐσθήματα:
“λάφυρα δὲν δουρίπληκθ' ἄγνοιος δόμοις
στέψα πρὸ ναῶν, πολεμίων δ' ἐσθήματα.”

τοιαύτ' ἐπεύχον μὴ φιλοστόνοις θεοῖς,
μὴν εν ματαῖοι κάγριοις ποιήμασιν
οὐ γάρ τι μάλλον μὴ φύγης τὸ μόροσμον.
ἐγὼ δ' ἐπ' ἄνδρας ἦς ἐμοὶ σὺν ἐβδόμῳ.

600 σωματίσαι Μ.  601 αἰμάσων τ' Ρίτσχ. ἦσι
623—626 Through missing the living tone of the speaker (4) critics have needlessly rearranged these lines with various omissions and alterations (see Weckl. Append.). Weckl. would abbreviate them to λάφυρα δὲν δουρίπληκθ' ἄγνοιος δόμοις στέψα πρὸ ναῶν, πολεμίων ἐσθήματα, Hermann to θήσεων τροπαία, δαίμον' ἐσθήματα στέψα πρὸς τιμή δουρίπληκθ' ἄγνοιος δόμοις, but these offer no account of the supposed interpolations. Some of the later copies omit ν. 625; others omit πολεμίων δ' ἐσθήματα only.  626 τρόμοις Μ.

to reverse the chronological order. In reality compound verbs grew out of expressions like this, in which the so-called preposition is a full adverb (cf. ins. 1019).

600 εἰς ξυνυγόντων: the condition attaching to the vow. The participle is neuter, cf. Soph. 119 τελωμάτων καλῶς, Eur. 775, Ch. 19 μιᾷ φρεσκάδε (n.), where add Herod. 3. 81 ἐν ἀμαρτήματι εὐθυς, Soph. El. 1344 τελωμάτων, Eur. Alc. 88 ἐν πενταμήνων.

601 αἰμάσωντας: with the accus. is understood τοὺς πελάιας (or comprehensively τοὺς). The vow is a proclamation or order for the thing to be done, not simply a declaration that he himself will do it (= αἰμάσων).—ὑπτιάς θοῖς = βεβαίας (Soph. O. C. 1495 βοώντων ἐτέρας).—θοῖς defines, as against human ἑρείας. The repetition of the word ἑρείας in the next line would not in any case offend Greek ears (Ch. 55 n.), but it is here deliberate, the vow being made in slow and unequivocal terms and tones. ταυροκτονοῦντας αὐτῶν would be less solemn and insistent. Moreover ἑρείας helps to make clear the notion that the slaying is really for sacrifice, not for feast.

623 ταυροκτονοῦντας: implying no niggardly sacrifice, 'no less than bulls.' Cf. Paus. 9. 3. 8 οὶ μὲν δὲ πόλεις καὶ τὰ τῆς θεάις θυσίατες τῷ ἔρημος βοῶντο καὶ ταῦτα τῷ Διο...τοῖς δὲ συν ἐκεῖ ἀμαρτών τὰ λεπτότερα τῶν προβετέων θέους εὐθύτερα. The auxiliary δὲν in ν. 606—607: i.e. 'in the following set terms do I vow...'

628 τοιαύτ' ἐσθήματα: 'yes, the raiment of the foe.' θ' explains, defines, or gives an alternative expression for τροπαία. Cf. Ch. 189 (n.), 709. (If ἐσθήματα were right it would be instrumental, and we should construe (rather awkwardly) 'I vow that we will set up trophies—slaying sheep and bulls, and the while—yes, with (i.e. making the trophies out of) the raiment.')

Ἀμφιβολία do not include the armour (456). Garments formed a valuable portion of spoil in antiquity: cf. Xen. Hell. 2. 4. 19 τοὺς δὲ θεὰς ἐνθέλεις τῶν πολέμων ἐτεράσιν, Plut. Mor. 330 εἷς τυμβράτων τιμῶν τοῦ λαφύρος τῆς ναοῦ τοῦ πολέμου τῆς ἐσθήματος. The importance attached to 'changes of raiment' in the Bible, and the derivation of 'robe' (from 'reave' = 'spoil') illustrate the point.

Agesilas (Alth. 550 πρ.), seeing that the Asiatics were richly dressed but feebly in body, γαμοῖς τάντας ἅλεος τοὺς ἀλλοκομούντας τοῖς κάτω δέκας καὶ χωρίς τολείῳ τοὺς τότες μακρυμένα, δόσας όι σύναξις τέχνοιντες διὰτοι πρὸς μὲν ἠδονή μεγάλη πρὸς δὲ ἐλέας χείλεσις ἐλέας σωφροσύνη εὐθυλ. To give up this spoil (about which there is none of the modern soodiness) to the gods was a large sacri-
and to Ismenus no less—that if good befall and the realm be saved, men shall steep the hearths of the Gods in blood of sheep, and slay them bulls, while we set up trophies—the raiment of the foe. These are my words 'With the spear-rent spoils of the enemy will I bedeck your hallowed abodes before your shrines, even with the raiment of the foe.'

In such wise make your prayers to heaven, not with a passion of groans, nor in wild and frenzied blurtlings; they can help you nothing to escape from fate. Meanwhile I will go, and at the

...
ΙΑΙΣΧΥΛΟΥ

ἀντρέταις ἱχθροῖς τὸν μέγαν τρόπον εἰς ἐπατείχες ἐξόντος τάξεως μολῶν, πρὸς ἀγγέλους στερφνονς τε καὶ ταχυρράδων λόγους ικέσθαι καὶ φλέγειν χρέας υπὸ

στρ. α. ΧΟ. μελετ. φάββω δ' οὐχ ὑπνώσεις κάρ.


272 ἐκτε τέλειον (Class. Rev. 111. 104) is not required (1.). It is, I find, recorded as a conjecture in one rec. 272 ἀγγέλους recs. γ. ἀγγέλους rec. 1. 275 χρέας M, but with ἔριξα in an erasure. 274 ἐπνόου M, corr. M. 278 Diad.

Δόλαιοι ἀραβικοὶ, ἀνάλογοι ἐκ Δόλαιοι κ.τ.λ., Soph. Ο. 7.181 τοῦ θ' ἅλοχος κοιλάλι τ' ἐν μακρᾳ...ἰγκραμείς ἐντευτάχωσαν. Συμβατικά ἐκ Π. 104. ὁδόν κατάρχηθη ἄλλα εἰς γονῆς τοῖς ἴδιοις, καταλείποντο τις ἐπονομάζεται (Eur. Phoen. 610 καὶ κατεπνοῦ τ' ἐν τοῖς). Ιτ

It should be noted that Eteocles here simply undertakes to be one of seven, and it is

only circumstances which bring him

directly face to face with Polyneices. He is not even aware as yet that Polyn.

is to be one of the Argive seven. —ὅπερ σὺν ἐσθάνος is the ἐσθάνος ὑπὸ τοῦ

προσ.

270 ἀναπτείς ἔχοντος: cf. Eur. 1013 τῆσαν θεολοκοῦν, Cho. 979 ἄσβεστος ἄδικον νοτός, Nicander αρ. Λα. 370 κλαυμάτως λαχάνων θαλάσσας ἐπιτρικοῦσα, τοῖς μέγας τρόπους: with ἀναπτείς (with the verbal force of ἐπιτρικοῦσον, συντριζομοῦν). —By τῶν (unless the phrase is proverbial) is meant 'in their great manner' i.e. in the great style corresponding to theirs (as described in τοῖς, 41-51). These words are almost a parenthesis to the subsequent descriptions of the several champions. For τρόπων cf. 455 ὅσι καὶ τρόπων, [Eur.] Ἡθ. 599 μοιοί 'Ρησοῦ νοῦ φαβλω τρόπων.

271 εἰς ἐπονομάζοντας ἔστω. This cannot mean 'the seven outlets of our walls.' Such a phrase as λαχάνων χεῖρες is no parallel, since this = 'hands attached to white fore-arms,' or (with χεῖρες of the whole arm) 'arms with white ἄκρας.' The sense can only be 'outlets belonging to seven forts' (Hdt. 3. 14). τάξεως is here used, not of the whole circuit of the walls, but of a part. There was a tower at each gate, and the gateway itself was an elaborate structure in the old ' Cyclopean' or Tirynthian style.

In
seven fortressed outlets I will post six men, with myself for
seventh, to match the enemy in right gallant style. Else will
they take their cue from clamorous and impatient rumours,
which fire them by urgency.

[Exit Eteocles (to right).

CHORUS (now supposed to be again on the level which
represents the Agora).

My will is good, but my heart is sleepless with fear. Dismay

276 ταράθω rec. (to make a construction). 277 Των ἀυτῶν τεχνής?

writes κῆρας when the pronunciation is disyllable. But see note to v. 235.


κ.τ.λ. with e.g. ἠ ἀργίματα as obj. to φλεγέσσα.

277 μελη: sc. μικρά τῶν ἱππών.

The Chorus would find obey. Cf. Per. 416.00.—οὐ υἱὸν νόστος ἐλέει: i.e. I cannot
lull it (κούσι) to quiet (cf. εὔκολον 214).

In a normal state the heart is unfelt, and may be said to sleep; when excited, it
εξεγείρεται. The same half-personification of the heart in Hom. Π. 10. 93 
aděv ὑπὲρ δαίμων περιβλεπειν ἕσθε μαι ἡ γη ἕπει 
ἐστιν ἐκραδείας. Od. 20. 13 κραδίῃ 
δὲ οἴ μυὸν ἰδοι, ἔτην ἀλλὰν ἐλέει, κραδί δὲ μικρά ἕπει 
ἐστιν ἐκραδείας. ἑδραιοῖς.

278 γενόμενον δὲ καπνίαν. For the cognate καπρίδα after ἵππον cf. Ag. 563 

ψικτὸς ἐν δῶμοι πέλας ἥν ἄρδης τέλη 

δόμοι ἐντασσομένων, Eur. Ορ. 1334 

ἡμίν ἐν δῶμοι τυλούσα ὅσον διήμερον ἀλών βορεί, and ἤτοι...


The choice of this word, together with γενόμενον, may suggest an allusion to the
habit of neighbours coming to borrow fire (ἐνεσθείρσα) and stirring up the slumbering flame (cf. Xen. Mem. 2. 2. 12 τὸν γείτονα βούλει ἐν ὧν κραδίς τὰν ἐντασσότω). It would be unlike Aeschylus to use two such specialised words as if they were colourless.

278 sq. ζωόντος ταράθος τοῦ ἀμφι-

τεχνής λόιμος. For the construction after the combination (οὐχ οὐδὲ τῷ γείτονώ τῶν κ.τ.λ.) cf. Suppl. 575 χαλλοῦ δειματι
ΑΙΣΧΥΛΟΥ

ὑπερδεδουκένα λεγαίων δυσευνάτορας.

τοι μὲν γὰρ ποτὶ πόργους

πανδαμεὶ πανομεὶ

στειγοῦναι τι γένομαι;

τοι δὲ ἔσω ἀμφιβολούσων

ἰάπτουσι πολιταῖς

χειραί δικράσσονται.

παντὶ τρόπῳ, Διογενεῖς

θεῷ, πόλιν καὶ στρατὸν

Καθομενέ ῥέοσθε.

ποιον δὲ ἀμείβεσθε γαῖας πέδων

τάσσ᾽ ἄρειν, ἐγγροῦς

ἀφέντες τὸν βαβύλχου ἀλαν

ὑδαρ τε Διρκαίων, εὐ-

τραφέστατον πωμᾶτον


αἰ νἐ. 19 ἤταν ἔθνης Μ (the final ε by μ').

λέγειν M and schol., corr. Lachmann.

280 διασώστροφα (super. by μ') M, corr. Bothe.

M divides with αἰνέοι | τρόμοι,

with ἄ over δ (μ') and φ over μ (m). & om. recce. πάστροφοι as well as πάστρομοι

**The text is in Greek.**
wall, as for her nestling brood's sake every trebling dove fears the snake's cruel visit to their bed.

See! yonder they march upon our walls in full array, in every sort! What must become of me? And yonder they shower their jagged stones upon our citizens, assailed from every side! O Gods of race divine, spare ye no means to save the city and the men begotten of Cadmus!

What ground more worth than this will ye take in place of it, if ye give up to the foe our deep-soiled land and the water of Dirce, mine and all that Poseidon,

was known to scholl. (q; 1622. 2). δωρεάνος

and in all arms.' Cf. 59 πώς

is no contradiction between

and the statement that the

(5, 5). The sense is that

which would be used in an

vancing; the skirmishers

a body.—τι γένοιτο; In this expression, as in τι νόθο; there is properly nothing

deliberative. The uses (phraseological)

are survivals from the date when the

junct. was scarcely distinguishable from

the future. Cf. Hom. Od. 3. 465 οὐ

νυν η δέσποινάς; νυν καὶ μελέτη γέγενεν;

[In Thuc. 2. 53 ἔρματαινον τὸν καθάρι

εἰς ἄρτιν εὐρήκειν πῶς ἔχουσα τι κ.λ.

the deliberative sense may be recognised

as 'not knowing what to make of them-

selves."

288 sqq. ἄμφισβητωσι: 'doubly as-
sailed,' viz. by the storming party and by

the slingers. The adj. is proleptic. So

in English we might say 'they are bet-
tween two fires,' when an attack is

double, without pressing for the strict

meaning 'fore and aft.' The word was

in military use (Thuc. 4. 31, 36).—

ἀμφισβήτωσι: in ἄμφισβήτωσιν ἰδίως: a

natural touch, particularly with women,

who picture the cruel wounds from the

'jagged' stones. Cf. Hom. II. 4. 518

χείραμας γὰρ βλέφαρον παρὰ σφυρῷ ἐκφέρειν

(where the painful effects are descrited,

from which death results).

288 sq. ταχύτερον = τάχυτα χαλάρω,

νέκμ. Cf. 111 πάσων. —Διεγέρθη: a

magnificatory appeal to their power (cf. 112).

—στροφή: ambiguous in meaning,
ΑΙΣΧΥΛΟΥ

...όσων ἰσων Ποσειδών ὁ γαίαυχος
Τηθύος τε παιδες;
πρὸς τάδ’, ὅ τολμούχοι
θει, τούτη μὲν ἐξω
πύργων ἀνδρόλετεραι
καταρώποκλαι ἀταν
ἐμβάλλοντες ἀρωνθε
cόδος τοῦτο τε πολιτείας,
καὶ πόλεως βύτορες <ἐς’ >
eιεδορί τε στάθη
διξύνησις λυταῖσιν.

στρ. β.

οἰκτρον γὰρ πόλιν ἄθυμ’ ὁγυνίαν
'Αἰδα προϊάψαι δορὸς ἁγαν

206 sq. Written as one verse in M. 206 καταρώποκλαι M, καὶ τά βύτορες m, η
κόρα βύτορες M Schmidt, εἶπα, βύτορες Lowinski.

206 sq. Written in M.

εἰς Ἑλλάδα (of the Nile), Pertz. 33 πολι
θρήματων Νίλος, which is best explained from
Plutarch (Iz. 5) as referring to the
πολυσπαστά which it produces. The locus
classicus on the subject is Ath. 41 γ sqq.—
πορείας: Suppl. 1038 νησίμων β’, εἰ δὲ
φιλος τῶν χῶνεν χῶνεν πολιτείας.

206 δοὺς ἑνὸς κ.τ.λ. Euripides
(Bosch. 540) calls Dirce 'Ἀχλίου θάγατε.
Poseidon is regarded as the supreme lord
of all water, and in any case, since rivers
are the children of Ocean, he is overlord
of them as well as of the sea.—γαίαυχος
comes from γαῖαυχος (so in Laconian)
rather than from γαῖαυχος, but it was
commonly interpreted in the latter sense
('lord of the land'). Hence e.g. Anth.
Pit. 6. 70. ό τὸν τίτων βασίλε τα γαῖαυχος
γενεῖ. It is of course as δ' υπαιχος that
the god would supply the fountains in
land. Hence the article here. [Etym.
ologically Πεισίκος (Ierseis) may be
related to πνέω, πνευμα (Ahrens Phil.
23. 1), but there is no need to suppose
that Aesch. is thinking of such a con-
nection.]=—Τῆθος τα χαῖτες. Tethys
was the wife of Oceanus (Ov. Fast. 5.
81 duxerat Oceanus quemdam Titanida
Tethym). Her children are the streams
and fountains, or the powers identified
with them. In Hes. Π. 353 there are
3000 Θεανωμαι and as many νευμαι... οἰς
Ποσειδών, τοῦ γενέστε νευμα Τῆθος,

ibid. 337. 346 τίτων ἑνὸς γαίαυχος, εἰ καθ’ γαῖαν | ἄνθρωποι καμίξοντος.
Cf. Hom. II. 21. 195 Ἑλλαδαν | ἣν ἑνὸς
νησίμων νησίμων καὶ ταῖα διάλειυς | καὶ
ταῖα καρδιά καὶ φίλος μακρὰ τοῖνοιν
P. V. 137, Soph. fr. 248.

209 ὁδ' ἀνδρόλετεραι: cannot mean τῶν
χάρων, but "and so." Cf. Enn. 541
and, more fully, Pertz. 173 ὁδ' ἀνδρόλετε

209 sq. τῶν μὴ ἔρχαν. The answer
to πολυσπαστά in sa l (305). Cf. Cha. 971;
ἀνάλημμα μὲν ἔπεε ἐκ θανθός τῶν ἦκτος
φιλε τα, καὶ ἤν ἑνὸς κ.τ.λ., Kühner-Gerth II.
271. —ἀνδρόλετεραι καταρώποκλαι. The
two notions are those of death and flight,
and the picture is of slain men and
abandoned shields. For the latter notion
Cf. μάεστος, κεῖσαρναθε, and Anax.
fr. 26 ἐνδιπή τέ εἴ τοι νεμαν καλλίρως
προκόσι σελεῖ τσει εἰς ἑλκατα, ἐν τῷ ἐρήμῳ
καὶ καταμαρτυρέων ὀνεὶ ἑκλούς, Hor. Od. 2.
7. 9. cicerem locum | sensi reliqua non sé
parumula. Alcaeus makes the same con-
fession (Strab. 13. 600), which seems to
have been a convention of lyric bravado.
For the single — cf. Suppl. 856 νευ-
ματος, Pind. P. 6. 37 ἔτοι εἰς ἄνθρωπον,
Herond. 6. 48 Κῆρων ἐφρείνει.
Upholder of the earth, and the children of Tethys pour forth for drink?
Therefore, O guardian Gods, upon them without the walls hurl destruction, with slaughter of men and casting away of shields, and so win glory with the people of our realm. Be savours of the city and stable firm your seats at our shrill laments and prayers.

Sore pity were it to send down thus to doom a city imme-

\textit{as two verses, divided at εἴθέρην.}

\textit{305 βρότος} M, with \(\ddot{h}\) over \(\sigma\) (m). \textit{Corr. Headlam. 306 \(\tau\) M, but with \(\varepsilon\) by \(\mu\). 309 δίπα M, corr. m. 'δίπα rec. (recalling Homer).}

\begin{quote}
of us citizens,' or \(\alpha\) 'for these, your fellow-citizens.' For the former cf. Hom. \textit{I.} 4. 95 πᾶτα \(\varepsilon\) εξε πρὸς κάθισα καὶ κόδος ὁροί, \(\varphi\) 303 δὲ γὰρ σφὶ μὲν μὲν κόδος όροι. The dat. is the same as in Soph. \textit{O.} 1. 1456 ἀνόδει, γὰρ πᾶσιν ἐκεί δυστυκεῖται, \textit{Anth.} 904 καλεῖν \(\varepsilon\) ἐγὼ 'τιμάμα τοῖς ὀρφανών εἴ, \textit{Eur.} \textit{Hec.} 309 ἦμι \(\delta\) ἄλλους ἕξεν τιμή. For the latter view cf. Hom. \textit{II.} 16. 84 ὡς δὲ μοι τιμὴν μεγάλην καὶ κόδος ὁροῖ, 21. 213 νῦν δὲ \(\nu\) νῦν γὰρ ἔλθαν... οἰκεῖν μὲν κόδος ἄλλους προὶ νηπία (where see \textit{Leaf}), \textit{Od.} 14. 370 \(\phi\) προῖ μὲν κόδων ἔλθον ἤπατόν ἑαυτόν. There is undeniable ambiguity, but the former rendering is commonly assumed and is probably correct.

\textit{306 sq. σταθήτ}: \(\tauοιματε\), but 'establish yourselves' (at this crisis). The tense is that of an act, not of a state. 'Make your stand as beings of happy seats' 'to ensure the safety and well-being of your seats,'—\(\tauε\) thus expresses a consequence of \(\betaρότος\) \(\lambdaύτα\).

\textit{δεύσατε}: \(\delta\) \(\varepsilon\) denotes the shrill tones regular in lament: Soph. \textit{El.} 243 \(\betaωτό\) νόον, \textit{inf.} 902, 1014, \textit{Cho.} 519 (m.), \textit{Ath.} 174 ν \(\delta\) \(\varepsilon\) καὶ γάπα. The dat. is conveniently styled 'causal,' though in origin it is here the same as the dat. of recipient or dat. commodi ('responsive to our prayers'). For the causal use cf. \textit{Cho.} 30, 51, 633, \textit{Suppl.} 517 καὶ \(\delta\) \(\varepsilon\) μεν \(\epsilonλεύων\) χεῖρι καὶ \(\alphaλγος\) σέ βέθο, \textit{Ag.} 1100 ἑπαρχόντων νικήσας νικώσας, Soph. \textit{Aij.} 531 διδωσι \(\gamma\) αύτων ἐλευθέρως, \textit{Eur.} \textit{Andr.} 247.

\textit{308 οἰκτρῶν}: the antistrophe \(320\) repeats with \(\kappaλαυταν\).—\(\delta\) \(\delta\) belongs to the sentence, not to \(\omegaγύια\): 'in the way now threatened. —\(\omegaγύια\) \(\tauα\) is \(\epsilonρωτιας\), but with more strength. The sense is practically 'immemorial,' 'pre-historic.' Cf. \textit{Perr.} 978 τά\(\tau\) ὡγυίαν...ἀθάνατα, \textit{Hes. Th.} 806 Στιγμά δῆμον ἄθροι | ὡγύια, Soph. \textit{O. C.} 1709 θάβατο...τά\(\tau\) ὡγυίαι, \textit{Callim.} 4. 150 ἄγηκα...Μενούθηκα μένος, Soph. \textit{Ph.} 141 εἴ \(\varepsilon\), 5 τέκνον, ἵδα θελεῖν | τά\(\tau\) λέγατο ὡγύια. The origin of the word was lost in antiquity, and it was almost inevitably derived by Greek fancy from an eponymous ὡγύς, a name which suggests a connection with ὑγεία. According to Pausan. 9. 5. 1 ἐν τῷ Ἄρησι ἄλσος πρῶτον λύγανον ἔλεγαν, καὶ οὐκ \(\epsilon\) εἶναι τοις Ἑλλήνωσι ἀνάρχες τοῦ ὡγυίας, καὶ ἀπό τοῦ τοῦ πολλὸν τῶν ποτηρίων ἐκλήρισε ἐς τὰς Ἀθηναῖς ἀνετεύκνεσθαι ὡγυίας. The Ectenes were followed by Hyantes and Annes, and these were overcome by Cadmus and his Phoenicians. Similarly Strab. 9. 18 τῆς Βουθαίας... καλομελία τάται ὡγυίαι (viz. in the time of Cercrops). But Ogygios appears also (Paus. 1. 38. 7) as father of Eleusis, the eponym of the town in Attica. Moreover over Aesch. (\textit{Pers.} 37) calls the Egyptian Thbeus ὡγυίαι, and a wide and general use of the word is seen in the quotations given above, together with Hom. \textit{Od.} 1. 88 (of the island of Calypso), \textit{Eum.} 1037 γαῖς ἔνωτον καὶ ὡγύιας. \textit{Find. N.} 6. 43 Λαμπροσ οὖν ὡγύια ὀρθές. A comparison of the various passages points to the notion of immemorial age combined with some mystery, as in the 'Druidical remains' of modern times. One of the gates of Cadmea was called ὡγυία (\textit{Intro.} \textit{X.} 16), and this was probably the most ancient.

\textit{309 Ἀλλα προϊδέσα}: from the well-known epic phrase (Hom. \textit{II.} 1. 3): cf. \textit{ibid.} 5. 190 Ἀλλα προϊδέσα. Since here it is a city and not a human life that is in question, Aesch. is treating 'Ἀλλα as = 'destruction,' with an eye to its supposed connection with \(\alpha\) \(\delta\) \(\delta\) (as in Soph. \textit{Aij.} 608 τῶν ἀνετρωκοσ ἀνθρωποσ).
and the sense of nothingness or annihilation (cf. 846 ἀφαρῇ χρῶσιν and note on the passage there).

προς: as in προβάλλων, προήγα, προετος, not with a temporal notion.—βορϕε ἄρνας: a favourite metaphor: cf. Ag. 308.

810 σωφρόν: σωφρόν: modal or circumstantial dative, joined either (1) to what follows; the city is sacked 'with crumbling dust,' i.e. it is both burned and sacked, or (2) to what precedes, i.e. προθάλασσα φαν. σωφρόν. The latter appears preferable. The total thought is 'to make it fall conquered (βορϕε ἄρνας), εἰσελθεῖν it (βορϕε), διώκειν it (σωφρόν), and σακεῖ it (προθάλασσα), and all with the consent of the gods!'

811 sq. Ἀχαιός: cf. 28. The Achaeans is a foreigner in the eyes of Thebes. — διήθες is added not only where there is compliment but where there is dislike, fear or contempt.—Θεοφίλε: 'by the will of Heaven': cf. Cho. 38 (n.), Pers. 102. Similarly Θεοφίλες (Cho. 303). Sometimes the word means by actual 'prompting' of the gods (Ap. 107).—ἄθρων describes the manner of the sack, 'with no scruple or regard'; cf. P. V. 104 πᾶν λαβὼν σε Ζεύς τῷ άθρώματι | οὕτω άθρων καὶ παρὼν αἰεὶ πατήσεις;
morial, made slave and booty of the spear, crumbling in ashes, sacked with Heaven's will by the Achaeans as of none account: sore pity that, bewidowed, the women, young and old, should be led like horses by the hair, and their garments rent about them. 

Loud is the clamour when a city is made empty and the captives go to their doom 'mid mingled cries. Grievous truly is the lot my dread foresees.

'Tis woeful for modest maids to travel in hate the road to new homes after no nuptial rites. Nay, the dead, I vow, are happier in their lot.

αὔστρατοις rec. The text is sound. Many changes have been attempted, e.g. ἀστράτους Schneider, αὔστρατον Lowinski, ἀστράτων οὐδέποτε Ritschl, ἀστρατών ὁμοδότης Prie*n &c. Particularly eccentric is Wecklein's ὀμοίωσις τοῖς ὄροις (332). 323 πρὸ λέγω Hoelazin (cf. scho.l.). τι γὰρ; φίλιστρον τα Blomf., τι γὰρ; φίλιστρον τὸν πρὸ Durdag. Possibly τι τον, γὰρ, πρὸ λέγω; with the next line for answer to the

διάλειψιν τιν ἦν ἢ Ἀργείων ἔθνες, ἢ θάνατος ἐπισταθείρασι.—περιηγηθούμενος: not of the rending of garments in grief (limited among the Greeks to the funeral ceremony, Εἰεν. 17 sqq.), but the robes are torn in the rough handling of the soldiery, the result being τὸ σάγχος (Eur. Hec. 580 sq.).

317 sq. βοῦς: the present tense realises the imaginary scene. The meaning of βοῦς is explained in μεσόδορον. Cf. Eur. Thes. 28 νολίσει δὲ κυκνωτάις αἰχμαλωτῶν | βοῦς Σκάμακος δεδωτάται ἐλπίζομαι.—λαῖδος ἀλλοίωσε: 'as the booty goes to its ruin.' λαῖς comprehends both chattels and enslaved persons. To the former ἀλλοίωσε is applied in the sense of being 'lost,' i.e. taken in plunder; to the latter in the sense of φθειρωθέντας ἀρρώστης. Paley quotes Eur. Hec. 914 μεσοῦκτοι ἀλλοίωσε. For λεία of persons cf. Eur. Thes. 510 ἄργεθα λεία (Androm. log.). Ηέρ. 881 τὰς αἰχμαλώτους εἶναι, ἔλεγεν ἄγων. In Phoen. 364 ὑπὸ δὲ νολίσθαι αἰχμαλώτους εἰρής | βιά πρὸς ἄλλων πολέμων ποροθεῖμεναν καὶ τὸ καυχ. ἀλλοίωσε (so here scho.l. has τὸν καυχ.);—μεσόδορον. There are (1) the different speeches of Cadmeans and Achaeans (cf. ἀλλοίωσα and Hom. II. 4. 432 ὡς γὰρ πάντων ὑπὸ ἰόδος, οὐδὲ τα ἄρρητα, ἀλλὰ γίγνονται ἀμέμπτως), (2) the different sorts of ery of the extant conquerors and the lamenting victims (called in Αρ. 333 βοῦς ἄγωντως).

319 βαρεῖας: with emphasis; hence τοι. They realise all that it means to them.—προτροπὴ: 'fear in prospect.' Cf. Suppl. 1005 πολλ’ομεν αἰματότατα γροθατοίοι. [Byr. τόχος is accusative.]

320 κλαυθῆναι: antistrophe to αἰσθάνομαι (308). They now turn to the fate of the ναυβόντων. The reading of M yields an unimpeachable sense: 'It is lamentable for modest (maidsens), before the rites for gathering the maidenhead, to journey a loathed way to a home.' The sense of ἀφθονός ('right-mannered') answers to that of ἀργείων, ἀργίσσων.—φόνιμα μαχαίρα are the ceremonies (betrothal and wedding ceremony) which go with, or lead to, the consummation of marriage, in which ὁ ἄνδρας τῆς παρθένισας ἔργεται. The captors drag off the maidsens to their homes (βαρεῖαι) without such φόνιμα (=τούτομενα, τιταί), and, whereas the ἀθόρος or 'journey' of the bridal procession should be one of joy, accompanied by the hymeneal chant, this 'bringing home' (in domum deductas) will be sullen and hateful (συνέφθε). The gen. βαρεῖαν ἀθόρον (cf. le chemin de...) can hardly be objected to.

For the thought cf. Eur. Hec. 949 ἐξεικόνισα τ᾽ οἴκους γάμους ὡς γάμους (of the captive chorus). With ἀφθονόντες cf. Sappho fr. 93 (of the μαλάδρωτες and the maidens) and the imitation in Catull. 61. 39. In Suppl. 1009 the virgins are ἀνήρα. Compare also the use of ἄθρος for a young girl (Anth. Pal. 5. 10). More common than the metaphor from fruit is that from flowers (ἀσιερινητήτως). With νυμφαῖς cf. Eur. Phoen. 344 ὁ τοῦτο ἄρρητα φῶς νυμφαί ἐν νύμφας κ.τ.λ. 

διαμείβαι contains a point which dæi- 

vai would lack. The way seems long and bitter, and δια- helps this thought.

328 sq. γὰρ; apparently apparently Quod? ('Is it not thus?'). But this abrupt use
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τολλά γάρ, εὖτε πτώσις δαμασθή,

καὶ ἐς ὑποτυχής τε πρᾶσαιε·

ἄλλος δὲ ἄλλον ἄγει, φονεύει,

καὶ δὲ πυροφορεῖ·

κατηγορεῖ δὲ κραίνεται πόλιμον ἀπαν

μαυρόνος δὲ ἐπιπνεῖ λαοῦδαμος

μαίνων εὐσέβειαν Ἀρτῆ.  

στρ. γ. 

κορκονυγαὶ δὲ ἀν' ἀστυ, πρόλυφ' ὀρκάνα

τυρνότης: πρὸς ἀνδρὸς δὲ ἀνήρ

question. 328 τῶς M, corr. rec. 328 πῶς rec. The gloss is by no means rare; cf. Soph. El. 1036 ἔχεις (1) for ἔχεις (corr.), ibid. 1103 ἔφαγος, falsely quoted by schol. to O.C. 1076 as ἔπαθαν. 327 δ’ om. Heimsoth. M writes the whole of φονεύει in the line. 328 δὲ καὶ πυροφορεῖ rec. (scanning φόρων in v. 318). πυρηνὲς Heimsoth. ἰ. 329 κατηγορεῖ requires support, and the true text may be τὴν φόρων γαρ πρατε λέγω; 'Nay, what am I to say of him who dies before (meeting with such a fate)?' This question would be answered by the next line. For πρατε as adverb cf. Ag. 264 πρὸ χειρότερον. For the position of γαρ see 169 (n.). It would appear that the scholiast so interpreted πρατε. Otherwise πρατεῖ = 'declare (openly).'—πῶς: the fate which I describe. With the sense cf. Eur. Phoen. 1654 ὡς οἱ στέφανοι τῶν τευτόνων θεῶν. 326 τὸλλα γὰρ. γὰρ = 'yes.' It would perhaps be best to assume that another portion of the Chorus joins in, expressing agreement with the picture drawn by the previous speaker and giving another description. Hence the apparent lack of due sequence in the events, which has caused some perplexity.—τὸλλα... διδύμη ταῦτα is not strictly equivalent to τολλὰ... διδύμη, but ταῦτα is exergetic. [Soph. Ph. 584, should not be quoted, since τολλὰ... αὐτὰ ταῦτα θ’ is not the reading of the MSS, but is due to Doree.] 327 ἄλος δ’. For δ’ in place of γαρ cf. 315 (n.).—δίγερα as prisoner (313).—δίγερα, φονεύειν = δίγερα ἐφιέψει. For the asyndeton cf. 60 (n.), 169, and for the matter Thuc. 2. 92 τῶν μὲν ἀντίτιτων, τῶν δὲ καὶ ἀντισχόρων. 328 ταῦτα καὶ πυροφορεῖ. The verb is intran., and ταῦτα is contained or adverbal accusative. It is not right to supply ταῦτα previously with φονεύει. The sense is simply 'and in other cases one bears (and applies) fire.'
Great and grievous are the sufferings when a city is overcome. Man seizes man, makes prisoner, or slays. Yonder he carries fire, and all the town grows foul with smoke. The spirit of Havoc o'ermasters a whole people and pollutes all piety with his mad breath.

Tumult fills the town; the screen of bulwarks fails; man 3rd strophe.

M, corr. m. Brunck omits δὲ to suit v. 317 as given in M. 330 δὲ πιτήν recc. 332 sq. τοις πύλαις δ’ ὄρεα πυρεῖσαι | M. πῦλ τὶ recc. Corr. "ed. ἐπλευχὲς created both πυρές (or πυρός) and πυλοὶ...". Forms like ἐπορφοῦσθαι were objected to by transcribers (cf. Eur. Ἐξ. 12. 406 ὅποι δ’ ἐν δύσιν Ἐλευθέρες ἔνει ἐν τοῖς πυλοῖς ὃς ἐν τῇ ἰδίᾳ ἀγώνιᾳ) and the absence of the augment created further perplexity. Hermann omits πῦλοι, reading πόροι δ’ ὄρεα. ὁ τάξις Ραφοῦ, παναγιώτιος. For the division of the lines contrast 344 sqq. (in M).
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* δορὶ χλεντεῖ*  
βλαχαὶ δ' αιματεσθαὶ  
τῶν ἐπιμαστίδων  
ἀρπαγεῖς ἄρπαμαι.  
ἀρπαγαὶ δὲ διαδρομὰν ὅμαίμονες.  
εὐμβολεὶ φέρων φέροντι,  
καὶ κενὸς κενὸν καλὲ  
κύννομον, θέλων ἔχειν  
οὗτε μείναι οὐτὶ ἱσον, "λελειμένους  
τις, ἐκ τῶν ἐκδότα, λόγους πάρα;"

ἐν. γ'.  
παντοπάνοι δὲ καρπὸς χαμάδης πεσῶν  
ἀλγοῦνε κυρήσας: τικρὸν δ'

335

340

345

826 sq. ὡς ἀνδρὶ δ' ἀνήρ δορὶ αἰλιναὶ (as one verse) Μ. καλεῖται μ' (by superscription). This may be mere conjecture, or may be an old variant dating from uncial script (cf. Diphil. ap. Polli. ι. 18 καὶ νῦν for καλεῖν, Soph. Ανδ. 1345 καὶ σοὶ for καλεῖ, οὐκετι.), *<καλεῖ* δορὶ Robertole, <ἀνήρ*> δορὶ Hermann. We might also suggest <ἔφηκεν>, δορὶ G. C. W. Schneider, δορὶν Enger (ὅτερα would suffice). εἰκαλεῖται Paley.

826 ἐπανέφερες Blomf., ἐρπαγεῖς recc. 826 ἐπιγράφας Μ', corr. μ'. τικρὸν Schütz. ἐπιγράφει Μ. ξυμβολεῖ (i.e. άλλο ὄνομα) μ'. 826 sqq. The usual punctuation is...καλεῖν, [ξύμβολον θέλων ἔχειν,] οὗτε μείναι οὐτὶ ξύμβολον; τι κ.τ.λ. Corr. ed. μ'. 826 ξύμβολον Μ', corr. recc.

826 αἰλιναὶ: 'is laid low.' Cf. Pers. 935 τὴν γόνον καλεῖν, Anth. Pal. 7. 493 καὶ δίων διαφερέται εκλογεῖ. It is strange that anyone should prefer the colourless καλεῖν.

826 βλαχαὶ δ' αἰματεσθαὶ κ.τ.λ., 'there and resound the beatings of young mothers, dabbed in blood, for their sucklings.' This, apparently, is the most defensible interpretation of the passage. The alternative is 'and the beatings of the new-born babes at the breast, dabbed in blood, resound.'—βλαχαὶ is appropriate to either the mothers or their young, the cry and the νιόν being reciprocal. Thus, on the one side, [Plat.] ἐπειδὲ 14. 2 βλαχὴ τονούση τοκεῖνων (cf. Hom. Η. 4. 455 διε...αρτήθη μαμακία, ἔκωσεν ὁτα ἄρτων) and, on the other, Eur. Cyl. 48 βλαχαῖς τιτεριον, 58 τοκεῖοι ε' ἐπειδὴ βλαχαὶς εἰματεσθαὶ αἰματεσθαὶ, where Jebb quotes Ῥη. 560 καλεῖται βλαχαῖς...γόνω (=γόνω περὶ καλεῖται γαμβοῦ). In Herond. 8. 94 ἥγετον κύριον παρενέχων = the κύριος which causes γένος.—With ἐπιγράφας cf. Find. Ν. τ. 1. 8 λόγος ἐπιγράφεται εἰς ἄκαθεν, Αρ. Καπ. 650 τικρὸν... ἑπάκω

828 ἐρπαγεῖς κ.τ.λ.: 'the beatings fall a prey to the scattering pursuit' (Ver- raill). But a better sense is 'and those who are of one blood are the prey of different plunderers, running this way and that,' i.e. members of the same family are carried off by chance bodies of men in chance directions and so divided from
meets man and lays him low with the spear. Bloodstained the mothers of newborn babes cry plaintively for their sucklings. Harrying bands tear kin apart from kin.

One meets another, each with his load, and he that hath nothing calls upon his like for partner, content with neither less nor equal share. 'If we be last,' he cries, 'what account is there like to be of us?'

All manner of store is shed upon the ground as it may 3rd anti-strophe.

each other.—διαδρομα in itself is applicable to either the harriers (cf. 307 ἀντιφυτομοισειν ἀναξ) or the fugitives (Plut. Sull. 20. 3 ἀφεὶς γυναικεῖς καὶ δια-
θρομᾶς ὡς ἀληθείως). Wecklein quotes for the context in general Quint. 3. 69 ἐπιστήμην σαρκομούσην διερατά, εἰμι-
τοι τοῖς περαιτέροις ἀμφοτέρων. Here the word is practically concrete (‘harrying bands’): cf. 237 (n.) and e.g. Eur. Cypr. 189 Ὠπεξεῖ ἀφεῖς τροφαί. (A rendering ‘plunderings are sisters to runnings to and fro’ is sometimes illustrated by e.g. 381 (q.v.), cf. 439. Blome-
field, who cites 381 περικάλαινας πουρίων ἄλλην ἀναφέρει. But such appropriateness as may attach to these uses of κατερις ἀλλὰ δεῖλαι does not belong to the much more specifically coloured ὁμαρνόντων.)

ἐπορεύομαι: ‘meets.’ The word ἐπορεύομαι appears to occur in Bacchyl. 1. 34. The picture conjured up is that of ants. This suits διαδρομα, and cf. [Pseudo]-Phocyl. 168 ἄλλα δὲ ἄριστον φο-
ρίττεσθαι (of ants). 

ἐπορεύομαι καὶ καταρρέθοντα κ.τ.λ. For the punctuation and reading see crit. n. The assumption of an actual quotation greatly simplifies the meaning of ν. 343, while the emendation ἀληθείως accounts for the (manifestly original) τὴν. The eager looters cry to each other ‘if we are left behind (or are too late), what do we count for (what allowance will be made for us), to judge from what we see?’ All the loot will be seized and no provision will be made for late-comers.—
ΔΙΣΧΥΛΟΥ

όμμα θαλαμητόλων
τολλά δ’ ἀκριτόφυτος
γας δύοις οὐτίδανοις
ἐν ροθίοις φορείται.
δομωθεὶς δὲ καιοντήμονες νέας,
τλάμων’ εἶναι αἰχμαλωτον
ἀνδρὸς εὐτυχώτυτος ὡς
δυσμενοῖς ὑπερτέρου
ἄποι ἐστὶ νικτερον τελος μολεῦν,
παγκλαύτων ἅγιεων ἐπίρροθον.

350

HMIX. δ’ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατού
πενθὰ τιν’ ἑμῶν, ὃ φιλαί, νέαν φέρει
ὀπούνδη διάκων πομπίμων χύνας τοθῶν.

355

880 μοιλεῖ: M, corr. rec. 883 τλάμωης M, corr. Blomf. ἥ τλάμων’

884 παρεῖν δ’ ὡμα θαλαμητηρίων:
‘and the eye of the thirsty housewives is
angry and sad.’ The θαλαμητήριον is the
γης τρίχης of Hom. Od. 3. 479, who has
charge of the αἰσθαν anti in the θαλάμως: cf. ιδικ. 2. 237 (Telen. goes to
the θαλάμως) δό χρυσῷ καλεῖ πολλὰ ἄριστον
ἔντοιχο πολλὰ χθεῖ πολλὰ οἰκίαι
ἐν τέλειοι συντεχ. τ. Τ. 13. 99, 21. 10.—παρέιν may be used of that
which feels bitter pain or which ex-
presses bitter feeling. Here the two
senses coalesce, ‘pained and angry.’ For
the former see Eur. Or. 935 παρὼν δεμα
καλαγορεύον άδίκη, Soph. 945: for the
latter, poet. ex. Plut. θέσιν θετήσας πολλὰ
τοιρίων έμι! έχον ιδεῖν παρεῖν, Dem.
Ανδρ. 599; and, for the coalescence
Soph. Anti. 423 παρὼν δρακόντα έκεὶ φείξε-
ναι, Eur. Suppl. 761 ἐκ τοῦ παρειν τοιρά-
νας έκεῖν έγενεν. φέιξεν.

[θαμμα might be interpreted as ‘spec-
tacle’ (Tha schol.). See note on Ch. 237
for “δίομα=θαμμα. But the gen. follows
less naturally and a point is lost.]

887 ἀκριτόφυτος: lit. ‘mixed in-
discriminately,’ i.e. ‘in wanton confusion,’
cf. ἀκριτοφυτία. The γῆς κατόπτης is
rightly said to be carried away in surging
waves (μόλις) which no one heals. For
ἐν βοθίωι modal cf. Soph. O. C. 1688 εν
ἄφετε τινι μέρη φορέοι ταιν καὶ ἐν
ἄφετε.—γες δέως emphasizes the waste,
γες being personified. Earth has been
generous with her gifts and they are now
reckoned nothing worth. With the ex-
pression cf. ἐγ. 1001 τολλά τε δεδομεν ἐν
δίομεν ἄρθρῳ τε παλιόν ἐκ
δέοις ἀμφιθοραῖοι τε καὶ ἐκ ἄλλων ἄρθρων
τεταρτάκτων.—With φορέοι cf. Plat. Crat. 431 C πεπιστευκαὶ.

[In μέθα there is probably the notion of
the streams of waste being driven this
way and that in the turmoil. A schol.
remarks ‘as in a shipwreck,’ which makes
ἐν βοθίωι not modal but ‘on the surges.’]

889 sqq. τραβεῖς οἱ τε τ. Τ. It is very
difficult to make any satisfactory re-
stitution of this passage so that sense, metre
and grammar are all rendered entirely
normal. The reference is obviously to
the young women, who are to become
slaves and to find in the arrival of the
night no boon to relieve their griefs, but
a crown of sorrow to increase them.
Whether the grammar ever was perfectly
regular, or whether τραβεῖς is a pendent
or provisional nominative, cannot be
decided. The latter view is quite
probable.

In considering the passage as a whole
we should take into account (1) e.g. Hom.
II. 18. 433 καὶ πτερήν ἀνέφεαν καὶ τότε
μάλ’ οἷον θεῖλαν, which supports ηπαῖν...
ἄφετε and some part of αἰσθαν or τλάμω-
μοι, (2) e.g. II. 3. 481 ἀκριτέοι | ἀκριτεῖοι
τριλλάτων κείσαντι νῦν φανταῖναι, which
strongly suggests that a natural mean-
ing of ν. 354 is ‘looking forward for an end
to come at night,’ (3) Ἡσ. Ο. 355 μακραὶ γάρ ἢντερωδοῦν εὐφραίνους εἰς (βο-
θεῖ του σχολ.), which indicates the sense
of 355 as ‘reliever of their sorrows.’ (A
rendering of ἐπίρροθοι as =αἰχμαλωτοι cannot
be substantiated. An alternative
chance, a sight to anguish the housewife's eye. In reckless medley rich gifts of the soil go foaming heedlessly to waste.

And the women slaves, young and new to sorrow—their prospect is the captive's unhappy bed, bed of a mate blessed but as victor o'er the foe; dues of the night to lighten their utter grief and pain!

LEADER OF FIRST HALF-CORUS.

Ah, my friends, our spy! He brings us, as I judge, fresh tidings of the host. With haste he is urging in their hubs the legs that bear him hither.

'insulting' has been proposed (see Leaf on L. 23, 770), but in the only opposite example quoted, viz. Soph. Ant. 412 έπιθροδοσίς κακολού, the word is rightly explained by Jebb as 'ostreperous.'

Putting these considerations together we may treat the last two lines as sarcastic: they must 'look forward to a captive's bed...as the end at night which relieves the utter griefs of the day,' or, in other words, 'the only end by night to relieve their troubles will be—the bed of the triumphant enemy.' Under this there runs the usual play upon words; viz. άνδρος ('man' and 'husband'), νήσος ('rite' and 'marriage consummation'), δοκεσ (expectation good or bad). In Greek marriage an άνερ εναύγω ("well-to-do") was frankly sought. In this case the άνερ is indeed εναύγω, but only έναύγων ἀνδρός (he happens to have got a superiority, but he is a foeman, not the φίλος άνερ of ordinary wedlock).

We may conclude therefore that any unsoundness lies in v. 341 alone. άγωγόν may very well be left as provisional nom. to an έκτίσιον which is replaced by έκτίσι εστί (as έπιθροδοσίς is apt to follow a provisional nom.; see note to Cho. 1057). If we read άγωγόν εναύγων αλημάλων the passage runs 'to them the (only) expectation is that a wretched captive's bed—bed of a man whose well-being is but the well-being of a victorious enemy—will come as that end at night which is to relieve their bitter griefs.' The άγωγόν εναύγω is thus itself the τέλος and is the subject of μαλακ. [The metre is as sound thus as with άγωγον αλημάλων εναύγω, since such lines have the metrical privileges of catalectic trochaics. Cf. Appendix to Cho. 24.]

άγωγον are not the young women slaves of the Cadmeans, but the Cadmean young women who are made slaves. With καυσοθύρμος cf. Suppl. 74 άνερ έπιθροδοσίς κακολού, Eur. Alc. 926 παρά εναύγων τάδε έλεος, where see Paley for the frequent expression of the pathos of such change of fortune. For their prospect cf. Hom. Il. 2. 355 μετα τάρ Τρόων άλαξις κατακομῆθην, Eur. Tiso. 201, Verg. Aen. 3. 323 μετά τιτωτάτι κατατίθεται victorius eri texit captivus cubile.

338 sq. The καυσοθύρμος (with half the Chorus) is facing towards the spectatores' left, the παραστάτης (with the other half) towards their right. Hence their ability to see what they respectively describe. 

δ τοι καυσοθύρμη: τοι connects the remark with the facts just described.

The καυσοθύρμη is the Scout of v. 41 (see 66 sqq.),—is τοι καυσοθύρμος can only belong to what follows. They can see that it is the Scout, but they can only guess his news; hence στρατεύει is to be joined with τοι καυσοθύρμη, not feebly with καυσοθύρμη (v. 36 is of course different).—στρατεύει is interfered in interesting excitement and is appropriately brought close to νόμο (νόμος νόμος τοι καυσοθύρμη, cf. 344. Cho. 165 ἰδίον ἢ μέβον τοῖς καυσοθύρμην, Eur. I. 723, 232).

338 στρατεύει emphatic, cf. 361. The same word occurs in conjunction with νέοι in Eur. Hec. 603 Αγέ, ώστε φέρεις τι γύρες την στρατεύει νέοι, Κλεα. 85 καὶ μὴ δτώρ Αίγις καὶ μελα στρατεύει νέοι στρατεύει νέοι, νέοι νέοι τι γύρες έχεις φόρος φόρος.

Στρατεύει παραστάτης γνώς τοι καυσοθύρμη: he is racing at chariot speed, but on his legs. This strange-looking expression is justified by several considerations: (a) νέοι must be treated (like στρατεύει of 64) as
HMIX. καὶ μὴν ἄναξ ἐν αὐτῶς Οἰδίπου τόκος εἰς ἀρτικόλιον ἀγγελον λόγον μαθεῖν—
σπουδὴ δὲ καὶ τοῦτο ὅσ᾽ ἀπαρτίζει τόδα.

ΑΓΓΕΛΟΣ.

λέγουσ᾽ ἃν εἰδὸς εὖ τὰ τῶν ἐναντίων,
ὡς Τ ἐν πτελείς ἑκατόστι εἴληγεν τόλων. 
Τυφεῦ δὲν ἥη πρὸς πτελαιὸς Προτίνων

βρέμει, πόρον δ᾽ Ἰσμήνδον ὅν καὶ περάν
ὁ μάντις: οὐ γὰρ σφάγια γίγνεται καλά.

suggests ἀρτικολόν. 881 εἰς εἰκοστή rec. 4. 883 ἐν Μ, ἀρτὶ h There may be no significance in this (cf. Xen. Hell. ii. 4. 40 θεία (F) for ἀρτικόλιον (Cannon)).

gen. defining the metaphor, and to some
extent a παρά προσβολήν: ‘he is speed-
ing the rapid axles—of his legs.’ A similar
metaphor appears in Chs. 672 ἄτοι ἀνερβερότας πόδας, where the only πόδας
are the feet (cf. Shak. Cor. i. 1. 121 Our
steed the leg); (b) the metaphor was
probably proverbial. The English ‘on
Shanks’s pony’ is a vulgarism, but that is
no criterion of the honour or dishonour of
a corresponding Greek phrase; (c) δικεν
τοῖσιν ἄναξ ἄναξ is entirely apt for
speed on the race-course, and the thought
here is similar to that of Eur. Or. 456
καὶ μὴ ὥστε δικεν νόμον καλὰν | ... 

Τυφεῦς. For δικεν cf. Pers. 85 Σέ-

μευ ἄτοι δικεν, Orat. a.p. Ηέλ. 7. 140,
Εὐμ. 406 δικεν ἄτοι ἄτοι τὸν τόδε, 
Eur. H. F. 10.30 δικεν δικεν, Or.
1344: (a) a word like ἄτοι would lend
itself readily to metaphor, and was doubt-
less less applied (with limiting adj. or gen.)
to any joint or socket playing the same
part in locomotion as the navel or axle-
pipe of a wheel: (c) πόδας is not ‘feet’,
but includes the whole leg with its joints
at either end; cf. Chs. 986, Luc. Alx. 59,305 ἄτοι ἄτος τὸν τὸν μέχρι τοῦ δομοῦν, 
inf. 776 καλίται. What the ἄτοι
πόδας are at each extremity of the ‘axle’
is shown in Hom. II. 5. 305 ἄτοι τὸ
μέχρι | ἤτοι ἄνερβερότας as compared with
Soph. Τήρ. 779 μάρφιες πόδας ἄτοι
ἄτοι ἀνέρβεροτα (at the ankle). The
notion is somewhat similar to that in
γόνατα ἀνερβερότας; and with the whole
phrase cf. Sappho’s τοῖσιν ἄναξ ἄναξ ἄναξ ἄναξ.

889 sq. καὶ μὴ: 231 (n). Exactly
like the present passage are Soph. Aj.
1168 καὶ μὴ εὖ ἀνερβερότας ἀνέρβεροτας

O. C. 549 καὶ μὴ ἀνέρβεροτας ἄναξ ἄναξ... | Θυρ. 

55 αὐτός... ἂν ἀρτικόλιον cf. Soph. 7 

58 ἄγγελον ἰ οὐ δικεν ἄναξ ἄναξ ἄναξ ἄναξ

δομοῖ (where schol. has ἄρτικολον καὶ ἀνερβερότας τὸν 

καλίται). In Soph. Ant. 3 

βάσει δικεν δομοῖ εἰς δομοῖ (cf. καὶ 

ἀποκρις the reply is πόρος ἱματος προς τὸν 

τόδε): (which suggests for the doubt 

word either μέχρι or δομοῖ). The con-

struction is (μέχριτος) εἰς ἀρτικόλιον 

(ἄναξ) μαθεῖν.

Οἰδίπου τόκος: not a fill-gap, but 
the most respectful term.—ἀρτικόλιον 
is the nicer of time, cf. Chs. 573, A. 

248.C τον πατέραν οὐτοὶ δομοῖ παπάς

ὡς... Θυρ. ἀνερβερότας τὸν τόδε. 

There obviously no room for the fut. 

ἀτερβερότας.)

881 εἰς εἰκοστὴ rec. 4. prevents his sti-

light from being normal, or such as are custo-

marg in his walk. Walking fast in 

stretches was looked upon as undignified 

cf. Eur. Or. 753 βασίλεια μὲ τὴν 

βασίλεια λαβέων δι᾽ ἀετοῦ, Dem. 37. 

βασίλεια βασίλεια (as an accusative), 45:

Arist. Eth. 4. 9 ὁλίγος μαθεῖν (as a 

means of the magnum). In a king so 

haste is marked (Eur. Bacch. 312, Soq 

O. C. 890 ὁλίγος | μὲ τὴν ἠθέου 

καὶ ἠθέου τὸν τόδε). He is, of course, 

said to run, like the messenger. —ἀνέρ

βερότας is intramarg. as in [Pseudo]-

Plat. metroi § 3, and so should be tak 

Herond. 7. 34, where shoes act Δοῦ 

τοῖσιν καλίται ("that the lame walk 

normally"). The construction of 

that familiar in e.g. Ar. Eath. 162 οὐ 

παρακάλεσιν τὸν πόδα τὸν ὀθόνα, Eur. H 

53 τὸν... τότε (πόδα being virtually
LEADER OF SECOND HALF-CHORUS:

And see, yonder the king himself, the son of Oedipus, apt to the time to learn what the Scout has to tell. He likewise hastens with pace out of his wont.

[The Scout enters hurriedly from the left; ETEOCLES (followed by the six champions and by attendants) from the right.

The Scout.

Let me recount—I know them well—the doings of the enemy, how his lot in the gates hath fallen to each man. Already at the Proetid gate Tydeus is roaring; but the seer forbids him cross the passage of Isemus, for the victims but, as recce. have παλαι, the variants may point to readings \( \psi \) ῶλει or \( \sigma \) ῶλει...παλαι. 466 Qu. "Isemus?" 466 Ἰσμένος M.

contained accus. = παλαι δραμεια. A trans. use of δραμεια seems to have no warrant. [It would be much inferior to understand the sense as 'is irregular in pace,' i.e. his steps are not equal or alike. Eteocles may come in haste, but he does not come skippingly.]

462 εἰ: with μήν. The position helps the emphasis. The abruptness of the Scout, who omits any salutation, is in keeping with the situation.

463 τό: τό εἰς εἰσεῖν: may mean (1) 'among the gates,' i.e. 'in the distribution of the gates,' or (2) local 'at the gates,' the expression being condensed for λεγεισεις στᾶσες καὶ παλαις. Though the latter might appear the more difficult, it is practically proved by 458 ἱππος ὀλίγος ὀλίγος καὶ παλαις ὀλίγαις. For the manner of drawing the lots and dividing the gates see note to v. 445.

466 Τῦδες μὲν: Tydeus is mentioned first as being the leading spirit (cf. 558 sqq.). The gate which he draws happens to be the Isemus (Introd. § 16), but this is not otherwise the 'first' gate according to any necessary arrangement.—μὲν is not answered by ἤδη of the next line, but begins the enumeration, and is in contrast with what is said of the others (δὲ of v. 410 &c.). There is no misplacement for ἢδη μὲν ἢδη μὲν—δὲν. Tydeus is impatient. The poet brings the champions close to the city so that the ἀγάλματα may see their actions and accoutrements. The delay imposed by Amphiaras is the dramatist's device for enabling him to spend time over the descriptions.

468 πάρειον δ' Ἰσμένος: Ἰσμένος must be adjective, since πάρειος apparently cannot be treated (like παλαιός) as in apposition. Either a gen. or an adj. is employed, as in ἄγιοι πάρειοι, Ἀχηρειόντων πάρειοι (Eur. H. F. 836), Σαμναράδην οἶκοι (Eur. H. E. 568). In Eur. Suppl. 1 Εὔνωμος χάρις is not gen. of Εὔνωμος χάρις but of Εὐνώμων χάριν. [The form Ἰσμένος is itself just possible: see 115; or Ἰσμένος = the Aecolic Ἰσμένος (for Ἱσμένος) may be the accentuation?]—οὖκ ἕν ὅπλα. If the enemy had not been prevented from attacking at once, the present delay of Eteocles would have been absurd (Introd. § 21). The (supposed) comment of Euripides (Phoen. 731) would be in a large measure disposed of by this consideration. The present passage shows how near the Isemus must have been to the Proetid gate (Introd. §§ 15, 16).

468 ἀφάρας: Amphiaras, between whom and Tydeus there was a special dislike (558 sqq.). An epic army necessarily contains 'the seer' (e.g. Chalkeus and Helenus), but the reference here is definite.—οὖκ ἕν...καλά. This passage might have warned Cobet against his besetting sin of discerning foeda emblematum in e.g. Xen. Cyr. 2. 13. 18 ἄγαλμα τῇ Κόρῃ τὰ λεπά εἰς τέῳ Ἀχηρειόντων οἴκων καλά (Nov. Lect. p. 386), An. 6. 4. 9 (Nov. Lect. p. 477). Doubtless the article makes a difference, and doubtful καλά might be omitted, but there the argument ends.—σφάλμα (see 216) were consulted for omens as well as the offerings to the supernals. [There is no reference, as Wecklein imagines, to the sacrifice called ηὐσερήψα. This was offered on crossing
the enemy's border; here we are concerned only with the sacrifices before a battle. It is not only Tydeus who is checked, it is all the champions. We need not therefore refer to the Roman perennia.)

370 μαργῶν: i.e. δόριμαργῶν, explained by κύλλ. The chief notion in the word is of mad greed.

371 μαργηφάραξ: the snake is most excited at the hottest part of the day; cf. Verg. G. 3. 434 (anguis) flammania lumina torquens | sacri agri asperrum siti atque estuvit asse, Ον. Il. ν. 175 serpen... incoluit sumptuque | nonas ferventias urae,—παραστάσει, ἀεί, which may be bad natural history, but cf. Ἀρν. Apoll. 360 (183) ὑστερίεσι β' ἐν τῇ χείρι οὖν ἀκτεσίᾳ (of the ἀκτέσια at Pytho), Ap. Rhod. 4. 119, Pind. O. 8. 40 45 (ἃκτεσία) 8 ἐν θυρών θυράδων (where Gildersleeve remarks 'mythical serpents make mythical outcry,' although that explanation hardly accounts for a conception on the part of Aeschylus). It would seem that the hissing of the snake was popularly exaggerated, and that Aesch. (like Pindar) is drawing upon tradition rather than upon personal observation.

372 μάχην: cf. Soph. 475 μακρο-τής καρδίας λέγει, Αισχ. 156 ἀκτεσία (οὐδέποτε), Soph. Aj. 774 ἀκτεσίως ἀριστεύσει, Hor. O. 3. 12. 3 πατρίνα αὐξώντας ἀναθήκας. It is in no way follows from this that Amphiaraos is within hearing (cf. 557), and the passage therefore lends no argument as to the position of the gates.—Οἰλεθρεύς. The name Ἀμφιήσαρεις or Ἀμφιήσαρεε is not easy to accommodate to the somewhat precise metre of Aeschylus, although inf. 556 we have Ἀμφιήσαρε.
refuse fair omens. But Tydeus, rampant with passion for the fight, cries with the clamours of a serpent at noonday. And he lashes with ill words the seer, Oeclus' son, 'skilled to cringe in faintheartedness at death and fight.' With shouts like these he tosses three overshadowing plumes, his helmet's mane, and from beneath his shield within bells wrought of bronze give fearsome clamourings. On his shield he bears this insolent device; 'tis a sky of crafty work ablaze with stars, and in the middle a bright

rec. It is just possible that ὁδ is due to ὁδ- written over φο- of φόβος in the next line (i.e. φόβος). I formerly suggested κατεστείλω δὲ τῷ ('and as a fringe thereto'), comparing the δικηρίους δοράς with bells in Diodor. 18. 26; but I now prefer the text. \^.

either one or two upright crests, a falling crest or mane, a falling crest flanked by two uprights, but seldom three falling crests. The motive of the λόφος was in terroren: cf. Verg. Aen. 8. 670 terribilis crassis galeas, Hom. I. 11. 42 δέντα δὲ λόφος καθέχετι Εὐνώμον, Tuft. 9 (7). 26 κυνήγις δὲ λόφος δαίμον οἵπερ κοίτης, Luc. Dial. Deor. 19. 1. Theoc. 23. 185, Lucr. 2. 353 terraeque capillis guatiente unum cistis, Shak. Cor. 3. 3. 126 Your enemies, with nodding of their plumes, | Fan you into despair. While speaking as above, Tydeus steers to's λόφος and jingles his bells.

372 κράνους χαλίμῳ; not a merely rhetorical addition, but conveying two notions, (1) in describing the crests as falling and not upright, (2) in intimating that they were (as a 'mane') made of horse-hair: cf. II. 19. 382 ἱστόρας γραμμα- λία, περσεπτόντα 8. 'θεραμ', and also ἰπποδάσσα and the ἀριστεύτης ioua of Propert. 4. 11. 19.

ὅτα δὲ ἄριστον 8. ἐσν: 'within, under the shield.' ἐσύθεν is not required; the bells ἐσύθεν although the sound may come ἐσύθεν. For the bells cf. Soph. fr. 775 εἰς σάκχα κυκλομετρία. That they were underneath appears also from [Eur.] Κρε. 384 καὶ μέν κάρας κυκλομετρία | νακρο προκάσας καθαρο- τας. Their use is partly for mere effect (cf. Plut. Mor. 673 τὰ κώδωνα δὲ πολλὰ κατατρέποντά τι ἐσύθεν ὑποκοιμώμενοι ἐν τῷ βαβύλῳ), partly for driving away evil influences (Luc. Philop. 15). [For the reading see crit. n.]

373 κλαύρους...φόβον: cf. 116 κυ* -
ποντα φόβον, [Eur.] Κρε. 506 κολλάσε μὲ κώδωνα εὐτύχες φόβον. The sense of φόβον is that of 'an attempt at frightening,' 'scare.' The Scout does not acknowledge actual 'fear' as the result. Cf. Hor. Od. 3. 4. 49 σώζειν illa terroren intulerat Iovi | fidem inventus horrida brachis (which should surely be understood in this sense).

374 sqq. ἔτε...δικηρίων. For devices on shields see Introd. p. iii. This shield, like the rest on the Argive side, was evidently round, otherwise the oblongs would be inappropriate. A black ground would have stars and a moon wrought upon it in metal, presumably gold (421, 631). Euripides (El. 464) imitates this emblem with less truth to nature (ἐν δὲ μέσῳ καθαράς σέκας φαλαθὸν | εἶχεν ἀπόλυσ | ...ἀτσρας ἐκθέ- ται χείλες). ἄριστον. The arrogance consists in representing himself as making the other warriors hide their diminished heads. Cf. Sappho 3 ἄνδρας μὲν ἀμφί καλάς στέφανος | ὑπ' ἀνόμωτοις φάένων ἐλθο.| ἐ- τούτω πλῆθος μελανὰ λέπτη, Bacchyl. 9. 27. Bion 10 (16). 3. Anth. Pal. 5. 110 ἂλλο μεν Ὀλυμποτρύων πλα πρὸ ἱερον | καὶ ἀνεφεραι | ἄριστων τὸ μέρος φιλῶν προσ- τηνεν (where Mackail quotes Wotton's You common people of the skies, | What are you, when the moon shall rise?), Hor. Od. 1. 11. 45 μισά inter omnes | Iustum situs, veint inter ignes | hinc minoris, Carm. popul. 50 (Hiller). 11. This insolence is emphasized by the insinence in λομόω, παναλόω, μένῳ, προσφερόμοι, ἄφθαρμο, πρεσβ. For the repetition of the word ἄριστον see 43 sqq., 261 sqq., and ἄτρας...ἄτρας next.

376 φόλαγθ' ὑπ' ἄτρας: lit. 'blaz- ing under the heavenly bodies,' this use of the dat. (often simply of accompaniment) comes to be practically indistinguishable from that of the genitive. Cf. Bacchyl. 3. 17 λάμπα 5 ὦν μαμμαργάζαι ὕ κροναι, Pind. fr. 48 σάλον μὲν ὄντο καθαίρει ποτάμιοι, Soph. O. T. 102 ὦν σο- φόλων κρανεί, Cho. 28 (a.).

τεννυρέθη: i.e. 'wrought,' 'worked,'
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει
πρέσβιτον ἀστρων, νυκτὸς ὀφθαλμός πρέπει
touaiv ἄλων ταῖς ὑπερκόμπους σάγας
βοῖς παρ' ὀχθαίς ποταμίαι, μάχης ἑρῶν,
ἥπεσεν ἀλων ὡς καταστραμμένοι καὶ
ὀστες βοιν χαλωγος ὀψαίμεν μένων.
tiv antiáxeis τιβε; τὰς Προίστου πυλῶν
ekλήθοσ κυνέων προσταταῖ φερεχορος;

ΕΤ. κόσμαν μὲν ἀνδρὸς οὐτ' ἀν τρέσαιμ' ἐγώ,
οὐδ' ἄκοτοια γίνεται τὰ σήματα'
λόφοι δὲ κάδων τ' ὅπου δάκνουσ' ἄκεν δορός.
καὶ νύκτα ταύτην ἥν λέγεις ἐν ἀσπίδος
ἀστρωνι μαρμαρουσαν ὑψανοὺ κυρείν,
tάχ' ἄν γενόμενο μάντες ἡ ἀνοία τιμ.
full moon shows forth preeminent among the stars, the very eye of night. With his accoutrements thus madly overweening he shouts upon the river-bank in lust for fight, like a steed that pants with fierceness upon the bit, when it waits fretting for the trumpet's blare.

Against him whom wilt thou post? Who is there, safe and sure, to stand champion of Proetus' gates when the barriers are unloosened?

ET. A man's bedizenments can daunt not me. Your blazons are no wound-makers, and crest and bell have no bite without the spear. Nay, that night of which you tell, with its place upon the shield and its bright sheen of stars—perchance a man may find the folly prove prophet to him. For should night

Verg. Aen. 5. 113 et tua commissa medio cansit argentae lusus; and (of battle) Pers. 365, Eur. Hec. 1378 αὐτήν ἐπείρασε ἃ ἴσην φανῆν μάχην.

PROCTOR: the usual eponymous is found for the πόλεος Proctores. Pausanias (g. 8. 4) says he was ἄνήρ τῶν ἑπτάρχων, but knows nothing more of him.

κλέφων κληθέντος: not 'when the bars of the gates are unloosed' (for why should the Cadmeans do this?), but the implication of the imperatant steed at the ἄρεος of the hippodrome is maintained. The κλέφων are those of the καρνατζές (οἰκομαχία) from which the chariots are let free. See Dicat. Ant. 1. 984.

κόσμον μον: μόν: is not answered directly, but by the thought, viz. 'but it is the spear that counts.'—τρίγωμα: 423 (n.).

DEE Eikonoph k.t.l. From Alcaeus (schol.). Cf. Eur. Hec. 684 ὅσον ἐν δίκαι ὀφει, μᾶ πώς ἐρήμη χρῆος. Plut. Them. 8. 1 ὅσοι τὸ κόσμον ὁμοιοῦν κόσμοι καὶ λαμπρότητι ἐκομισθήσαν, ὅσοι κραυγαὶ κοιμώδεις ἢ βάρβαροι παίδες ἐχουσὶ τι δεινὸν κ.τ.λ., Liv. 10. 39 non enim crūs tūn ὅτῳ ἐντερ. Tac. Agr. 32. γάργουρα: not simply eti, but the fact of their being εἰμί does not 'make them into' workers of wounds.—τῆς is contemptuous generic. Cf. 417. The force is that of the lightly pronounced Shakespearian 'your.' [Not 'the said...']

기술 변: ἐκ ἐνδυσοῖ νόμοις ἐνδυσοῖς: with the notion of an animal which may bark more than it bites or hiss more than it stings.

sq. καὶ νύστα ταύτην...τάξιν ἥν χειρόν. We should by no means call this an attraction to the case of the relative (as in urban quam status vestra est). It is simply an instance of an accus. beginning the sentence in a manner which is not carried out according to promise. ἄν λέγεσ...κυρεῖν interrupts the formally grammatical expression, and we have what is dramatically more natural in the mouth of an impatient or scornful man, viz. a virtual apophasis followed by a new beginning τῶν κ.τ.λ. Cf. Soph. O. T. 449 τῶν ἑδρα τούτων ἃ πόλει βγαίνει...οὔτω τίνα ἐνθάδε, Hyl. 2. 106 τῶν δὲ σωλῆς ταῦτα κατὰ τὰς χαρὰς...ἀλ μὲν προέλευσ ὅσερ φανῄνει περισσότερον.—κυρεῖν is more than ἄναι, and implies (like ζυγώδεις) a certain fitness, which is explained in the next words.—

ὁραμαθὲς: depends either on (1) νύστα, 'night-sky' (more strictly of course 'sky night'), the gen. being necessary (cf. 64) to explain how a 'night' can take shape upon a shield, or less well (2) on ἀστροφεύς: 'with the stars of a sky' (and not merely bright spots called ἄστρα).

τῶν αὐνὼ μὲντος ἢ αὐνών ἔντεικν. If the reading is correct we must emphasise μέντος: 'the folly of it may perhaps prove prophetic.' Without such emphasis we should require an epithet, e.g. 'an evil prophet.' Suspicion has attached to the quantity αὐνών, but the doublet forms clearly existed. Cf. 672 οὐκελαν. Soph. fr. 534 τερετῶν ἃ καὶ πάντας ἤ αὐνών τρέφει, 748 οἰκορροία βιον, Ph. 119 ὡς ἄνωλα προερ. Tr. 350 ἄνωλα μ' ἔχει, Eur. Andr. 350 ἄνωλα

T. S. C. T.
ΑΙΣΧΥΛΟΥ

eἰ γὰρ θανόντι νῦξ ἐπὶ ὀφθαλμοῖς πέσοι,
τῷ τοι φήροντι σήμερον ὑπέρκομπον τὸδε
gένος· ἂν ὀφθαλίων εὐδίκεις τῇ ἐπώνυμῳ,
καῦτος καθ' αὐτοῦ τήνδε ὄβρων μαντεύεται.
ἐγὼ δὲ Τυδείς κεφανὸν Ἀστακοῦ τόκον
tοῦ· ἀντίαξι προστάτην πυλωμάτων,
μᾶλ' εὐγενεῖ τε καὶ τὸν Λισχύνης θρόνον
tιμωτα καὶ στυγνοῦνθ᾽ ὑπέφρονας λόγοις:
αισχρόν γὰρ ἄργος, μηδ' ἀκός δ᾽ εἴης φιλεῖς.
σπαρτῶν δ᾽ ἀπ᾽ ἄνδρων, δεὶ "Ἀρης ἐφείσατο,
μίλωμ᾽ ἀνείται, κάρτα δ᾽ ἔστι εἴχωροι,
Μελάνιτος. ἔργον δ᾽ ἐν κύβοις Ἀρης κρεινεῖ.
Δίκη δ᾽ ὀμαίμων κάρτα νω προστέλλεται
εἰργεὼν τεκνοῦσι μητρὶ πολέμων δόρω.

ἐγραφεί Schwenk. Perhaps *Δίκη (which I now prefer to *Δίκαια). 391 ετέρνων
recc. 392 ὀφθαλίς γα' rec. ὀφθαλίς τ' Η. Voss. 393 μαντεύεται M and recce.,

(ἀναπαράστ.) Eustath. p. 1579. 30 καὶ ἡ ἀνώτατα δεῖ φησι (sc. Αἰδ. Dionys.) καὶ ἡ κρονία, ἐν πάντων κάτωθι μὲν ἡ
tελευταία ἡ δὲ πρὸ αὐτῆς βίωται. 'Ἀρχ-
στοφάνης Δαυβάλλων' ὁ πρῶτος (read παρώνος) καὶ ἀνώτατα,
'Αθηνάς, Chorobosc. (Bekk. Aneccl. p. 1314) ἄλλους καυδός καὶ ἀληθεῖα
'Αρης, Chandler 2 § 103, and Ionic ἄληθες ἀληθεῖα.

In sense ἡ ἀνώτατα is explained by ἀλῆθων and context (378). It consists in the
madness of the boasting and its inevitable ἀλῆθων. With ὑπὲρ in oblique reference to
a definite person cf. Soph. Λ. 1138 ὑπὲρ εἰς ἀνάξιον ἑξετάλα τοῦν, Ant.
751, Αἰ. Ραμ. 555, Eur. Ion 1311, Η. F. 748, Thoc. 5. 150 κ. With the thought
cf. Shak. Henry V. 3. 7 RAM. The
armour that I saw in your tent to-night,
are these stars or suns upon it? Con.
Stars, my lord. D A U. Some of them will
fall to-morrow, I hope. [The line is thus
clearly defensible at every point, but, if
any alteration should be made, it would
perhaps be to μᾶντας ἄλλατα. ἄλλου =
"adverse." Cf. Hdt. 6. 40 ὡς μὴ τι
ἀλλατοῦ ποτὲ σου σωληνοῦσαντε. Dem.
1440: 11, Αρ. Rhod. 9. 1950. So ἄληθες,
ἀληθεῖα,]

890 θεών: synchronous with θέων. See Ch. 124 (n) and add Ἀγ. 2957 φιλάττει
τερ' ἐν ὄμοιο ἐν σωλήνωσιν.
ΠΕΝΤΑ ΕΠΙ ΘΗΒΑΣ

fall upon his eyes in death, 'tis to the bearer that this arrogant device might answer to its name with truth and justice, and so his insolent presaging is against himself. For my part, against a Tydeus I will post this doughty son of Astacus for champion of the portals. Right noble is he, and one who reveres the throne of Modesty and abhors presumptuous speech. His rule is to be slow to deeds unseemly, and yet no weakling. A young shoot sprung from the Sown men whom Ares spared, and son of our soil indeed, is Melanippus. For the achievement, Ares will decide it with his dice; but of a surety the Justice of kindred blood sends him with charge to fend off the foeman's spear from the mother who gave him birth.

[MELANIPPUS departs (to left).]

μακρέσταται μ. ὡς 384 M has a paragraphus before the line. 

401 Ἀρμ. 

schol. (q.v.). 

402 δραμάω. M. m. has written δι over the first μ (cf. διά

ἐλέος, whence διά δ' Turneb). 


383 ἀλογράφων γάρ κ.τ.λ.: 'yes, it is his mind to be slow to deeds of shame, but (yet) no coward.' It should perhaps hardly be necessary to point out that the construction is φολο ἀλογράφον (με) ἄργον elen. μός καθά δι' ἄλλῳ, otherwise οὐ would be required for μός—καθά with the sense of e.g. Eur. Ἰ. A. 1015 καθ' ἄλλῳ αἰ ταῦτα ἔτει αἰαῖν ταῦτα.

389 σφαίρων ... ἄφθονα. Of the Sparti, sprung from the serpent's teeth sown by Cadmus (Apollodor. 3. 4. 1, Eur. Phoen. 657), there were five survivors, who assisted Cadmus in founding Thebes and became the ancestors of the Theban nobility. Cf. Eur. Η. Π. 4 θε' ὁ γαγαγιν δ' σφαίρων στάχης (δ' ἄφθονα ἄλλῳ, ἀν γένοιν 'ἄρθρο' ἐτῶν ἄρρητων θέλει, σ' ἄλλῳ, τ' ἄρτοις διπλῶν ὀλίγος, σ' ἄλλῳ τ' ἄρτοις τ' ἄρτοις τ' ἄρτοις, 794. &c. See Introd. § 7.

400 Ἀρμ.: cf. ἐρως, ἐρως, ἀδελφος. — κάρτα δ' ἄλλῳ ἄρρητος; 'he is in very truth a man of the soil (χώρας),' being earthborn. This use of κάρτα in playing upon words, i.e. where a novel interpretation is emphasised, is frequent (cf. 403, 923 κάρτα δ' ἄλλῳ οἴκων). Two of the five Sparti bore the appropriate names Χώνιος and Ωδηίος.

401 Ἔρως δ' ἐν κύριοι κ. τ.λ. At no time will Eteocles boast or assume victory (even in v. 380 he will only say ὅτι' δ' ἄρρητος). See note to 349. It is in this respect that he differs from the enemy and therefore has an advantage over them. He will send Melanippus, and with Mel. will go Right at least; but, as for the actual result, he will assert nothing. With the thought cf. Soph. Αιδ. 328 τοῦτον ὡς τόθεν κρατεῖ, Find. Ι. 4. 11 κρατεῖ δ' ἄλλῳ διὰ δαιμόνων ἄρρητος, Biackyl. 17. 45 πλῆθος χεριών φύλων, ἐν θείων τ' ἄλλῳ θείων κρατεῖ, Ἴοντα π' ἄλλῳ διὰ δαιμόνων κρατεῖ, Shaks. Κ. Λ. 3. 7. So Come on, and take the chance of anger. There is emphasis upon ἐν κύριοι as well as upon ὅτι' δ' ἄρρητος, since (Bacchyl. 5. 190) ὡς γάρ ὡς [...] Ἀρμ. ἐρως ὡς τόθεν κρατεῖ | ... ἄρρητος κύριοι κ. τ.λ. &c. No other passage would give the whole clause as signifying 'there can be no doubt that ἄρρητος goes with him, whatever Ares may do.'
ΑΙΣΧΥΛΟΥ

στρ. α’. ΧΟ. τὸν ἄριον νῦν ἀντίπαλον εὐτυχέων θεοὶ δοεῖν, ὡς δικαίως πόλεως πρόμαχος ὑρνυται· τρέμοι δ᾽ αἰματ- φόρον μόρον ὑπὲρ φιλῶν διομένων ἰδέσθαι.

ΑΓ. τούτω μὲν οὕτως εὐτυχείων δοεῖν θεοῖ.
Καπανεύς δ᾽ ἐπ᾽ Ἡλέκτραισιν εἰληχεῖν πύλαις,
γίγας δὲ ἀλλος τοῦ πάρος λεγεμένον μείζων, ὁ κόμπος δ᾽ οὐ κατ᾽ ἀνθρώπων φρονεῖ, τύργοις δ᾽ ἀπειλεῖ δεῖν, ἡ μὴ κραίνοι τύχη.

404 ἄριον Μ., ἄριον Μ. ἡ τίτλων. Ησίοδος is not required for metre.

406 seq. It should be noted, in each of the lyrical comments of the Chorus, that it takes up the words or thought of the last speaker (e.g. in Βευλέω after Δίας κ.τ.λ.). Hence v.v. Eteocles has said that Ares will decide with dice: 'it lies with the Gods.' The Chorus responds 'Well, may the Gods grant that it be our champion who wins. — εὐτυχεῖων δοεῖν refers to the expression in v. 401.—τὸν ἄριον bears more emphasis than ἄριον alone ('ears, not theirs')—ἀντίπαλον

407 is not strictly = πρόμαχος, but describes him relatively to the contest itself, 'the opponent on our side.' — ἄριον is originally more correct than ἄριον, since the spiritus saper only comes into ἄριον, ἄριον ὑπό τήματος from ἄριον, ἄριον ὑπό τήματος. Brugmann

408 Ch. Γρ. 291. But ἄριον appears to have been universally established before the date of tragedy. Kühner-Blasis' 1. p. 662c.]

408 ἄριον ὑπὸ τῆς ὑπό τῆς ζήλου ἄριον (cf. 83), but should not regard it αἰματ-φόρον μόρον ὑπὲρ φιλῶν διομένων ἰδέσθαι. It is rather τὸν ἄριον (= ἄριον τῆς ἀντίπαλος). Cf. Χρ. 360 (n.) and add Ἀγ. 39 μάχεσθαι πολέως κατ᾽ ἄριον λῦμαις, Jur. adesp. 414. 2 καὶ πρὸς ταῦτας καὶ κατ᾽ ζήλους σοφοὶ ἓλεμημα—τρέμου...ἴδεσθαι: not 'I shudder at seeing,' but 'with fear to see.' See note to 707 πάροικοι τῷ...θαλασσαί...αἰματ-φόρον...ἀριστήσασθαι: active; 'bringing blood.' The Chorus of females shirks from the sight or thought of blood. μόρον have various forms, not necessarily including bloodshed, and the adj. defines φόρον with a vinalisation.

409 ἦτοι: 'as you say.' Their own words εὐτυχεῖων δοεῖν θεοὶ are repeated with solemn emphasis.

410 Καπανεύς: cf. Eur. Φθιον. 180 seqq., 1129 seqq. and contrast the character given in Eur. Συντ. 393 seqq. The name was readily associated in the Greek mind with καπανεύς in the sense of 'boaster' (so Paley Introd. Eur. p. xxxii.). A play upon the words occurs in Eur. Συντ. 406 Καπανεύς κεραίων | ἄριον κεραίων. See further the note on 417 seqq. From the present and similar passages (taken from the epic) the name Capanes becomes proverbial for a climber on a ladder. See the passage (from Aristoph.) in Ath. 238 c (where for ἀνασφαλεῖ τὶ πρὸς...καπανεύς Καπανεύς we should perhaps read ἀναφθεῖρε τὶ πρὸς...<τῆς> ἐν καπα-νεύσι).
CHO. May the gods grant that ours be the man who wins, 1st for 'tis with justice he sets forth to champion the land! Yet strophe. I shudder from fear to see the bloody deaths of men slain for their kin.

SCOUT. For him, e'en so! May the gods grant he win!

At the Electrae gates Capanes hath his lot; another Giant this, greater than he last reckoned. His boast is proud, too proud for man, and at the walls he hurls dread threats, which may the event not crown. For, 'with the will of Heaven or with the gods or with the warlike heroes' (Hes.), with 'E' over the two words respectively (m.).

400 τοις Μ. θεοι ἄνθρωπι, δεν Μ. τετράχως τοις μεταφ. (Hes.).

when he is named, his name is named also. For the condensed expression (= ἐλπίζειν δυτικόν καὶ ἐπετεῖαν) see 363 (n.).

411 γεγονὼς ἄλας κ.κ.λ.: commonly taken as 'a giant, in this case'... according to the common idiom of ἄλας seen in e.g. Eur. Iph. 161 δέδεσμαι ἄλας ἔρθειν | κόσμος (after mention of an eagle), Cha. 187 (n.), Xen. An. 1. 5. 5 οὐ γὰρ ἐκ γένους οὐδὲ ἄλας οὐδὲ νῆσον. This rendering is due to a false interpretation of γέγονέν as denoting size. It appears to have been mentioned in the original Θέβαις that Tydeus was short of stature (so Hom. Il. 5. 301 Τῦδης οὐκ ἔρχεται μὲν αὐτῷ θύμα, ἄλας ἀνηράν). Sturdy strength in short men is remarked upon also in Pind. Π. 3. 67 seq. ὁ γὰρ φίλος Ταμλευς Θάγας (sc. Melissus) ...καὶ τῷ ἔριστῳ ἄνθρωπῳ θεοὶ ἄπλοι καθὼς Κάλαμιος περίπολος μέγας. For μέγας κ.κ.λ. (viz. Heracles). Doubtless therefore Capanes was μεγαῖν even in this sense, which may very well be glanced at. But the true meaning of γέγονέν is that of a blustering opponent of the Olympians. So here 'another Gigan, greater than the one already counted.' μεγαῖν γέγονε is to be understood exactly as in the English, i.e. 'a greater Giant' (= a more pronounced Giant.' Capanes is worse than Tydeus in his wild conduct and disregard of the gods, particularly in disputing the supremacy of Zeus (Vespasianus (Luc. Tim., 4.). Such a sense of μεγαῖν deserves a more frank recognition. Cf. inf. 360 μέγας...διδάχολος, 358 μέγας προφή- της, Ath. 355 ο πρὸς τὸν ἐπέστατον, ἐν ἀλβῳ τοι, αὐτὰ δὲν μεγαῖν εἰναι πτωχοῖς, Soph. Ph. 350 φίλος μέγας, Αἰ. 1131, El. 414, ἀγάμοι δορίδοις, Aesch. Tim. 22 (G.), Eur. fr. 661 τοῖς μεταφ. μεγαῖν ἄνθρωπος, τοῖς δὲ νησίς | καὶ τῶν μεγαῖν καὶ τῶν μεγαῖν. It is a mistake to alter Eur. Η. F. 341 ἐπὶ τὸν ἔχειν ἀνθρώπον τοῦ φιλοῦ πρὸς τὸν. Similarly Aesch. 86 ξέρων γὰρ οὐ κακάρα φῆσαι. The salient characteristic of the Θεβαῖν was ἔχομαι οὐ κακάρα: cf. Bacchyl. 15. 62 κανεν οὐ κακάρα και θυματίας | γὰρ παιδας ἄλασαν Θετείας, Hom. Od. 7. 208 ἀγόρια φῆλα Γυμνασίων (with mention of the Cyclopes, of whom it is said in 9. 275 οṕ γὰρ Κάλαμιοι Διότι αἴγιδα άλβους, | αὐθεν θεοὶ παρατίμων, Eur. Bacch. 541 ἀγάμοις τοῖς, οὐ φωτα δρόμους, φῶνας οὐν τοῦ γίγαντα αὐθεν τοῖς θεοῖς (with reference to the impieties of Pentheus and his descent from the serpent's teeth), οἶδ. 695 τοῖς άνθρωμ | γίγαντα κακάρας, Σακχ. Η. 4. 129. 99. What is the cause, Laertes, | That thy rebellion looks so giant-like? The association of Capanes with the Giants in this sense was apparently in the epic; cf. Eur. Phoen. 1130 νόμιμος τοῖς ἔριστοι | γεγονὼς εἰς γάργαρα ὅμων πόλεων | ἐφορ. Παυσ.-Hom. Batrachim. 283 ὁ τοῖς καὶ Καλάμιος παρτικέεσται άλβους ἄρμα | καὶ μέγας Βενόλος καὶ φῆλα Γυμνασίων.—ἀληθείας: not simply ἀληθείας, but 'told' (= reckoned, counted).

415 ἐ πορισμός: 'the vaunt (in this case),' the article implying that some vaunting emblem is presupposed.—οὖν δὲν διδάξων: Tydeus had been arrogant, but not, like Capanes, flatly impious.

418 στρατιά: he literally addresses the defences. The emphatic word is διδώ, 'monstrous.'—τῆς may be either 'the event' (or 'success'), τοῦ τρικοί or the personified Fortune.
The text is sound, but has been vitiated by 'emendation' to σχεδόν (cf. 75 c.m.), whence σον̄ in the Hirschig, σον̄ τιν̄ Meinecke, σον̄ τιν̄ in (ed. previously). Other changes have been more violent. ἴνων < ἴν̄> is not Aeschylean metre.

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414 θεοί τι νομὴ κ.τ.λ. The epic contained this: cf. Eur. Suppl. 450 ὄρμων τῶν ἄνδρας τοὺς τε τοὺς μίλησεν. The expression as in Cyc. 337 ἀνείπες ἀνείπες. The stress on τῶν must not be overlooked.

415 sq. ὑπὲρ τῆς ἔργας...σχεδόν. The common reading is σχεδόν: cf. 75 (n.). It is this substitution of the sor. which has caused all the trouble of the passage. Capanessa, using the generic, or anticipatory vivid, present, would say οὖν ὁ Δίας ἔρα τοῖς ἑπεξε (τιμήσει): 'the opposition of Zeus is no hindrance to me.' Such a use of the pres. is favoured by Aesch., (cf. P. V. 185, 732, Ch. 388, 18 n.).—Δίας is emphatic, and the word ἔρα places Zeus in the position of a baffled antagonist. It would be too strong, even for Capanessa, to say τὸν Δίαν εἰς ἔρα πέρα σχημάτισε, but the text differs from that sense only in so far as it keeps in the background an actual appearance of Zeus in person. The shape which his ἔρα would take is naturally that of the thunderbolt, and Aesch. is thinking of e.g. Hom. ἔρημος τῷ ἄνδραν ἔρας ἑτεραν ἀργότερα, καὶ ἐκ πᾶσεν φύσει συμβουλαῖς ἔρα χειλά. That this particular form of vaunt also appeared in the epic is seen from the almost identical ἔρας τὸν τὸν ἐργάζεται Δίας of Eur. Phoen. 1175—τῶν: for the needlessness of ἐργάζεται see Ch. 147 (n.). In Soph. Πτ. 747 πιστεύει τὸν should also be retained.

The grammar is indefensible if σχεδόν is read. Though it is easy to suggest οὖν ὑπὲρ τιν̄ (with Meinecke) οὖν τιν̄ (for becoming γιὰ for obvious reasons) there is no probability in such conjectures. The article is effective and necessary: 'not even the (great) opposition of Zeus (itself)'; cf. Shak. K. L. 3. 7. 67 the winged vengeance. Nor can we read ἔρα < ἴν̄> τῶν κ.τ.λ. since Aesch. does not break in this way an anapastic first foot. Such a severance occurs once or twice in Euripides, but is obviously more natural where the anapæst is formed by a prepos. and its case, or by e.g. τῷ μὲν (Eur. fr. 955b—21). In Eur. fr. 112. 2 ιδέας αὐτῶν οὐκ ἐρωτεύτων ὁτι τριήμερων λέγει the true reading is perhaps ὑπερ τῶν οὐκ . τιν̄ τ.λ., and in Soph. fr. 336 τῷ πάρθενῳ τῇ ὑπερ τῇ τηρήσει it is better to read τῇ τῇ τιν̄ κ.τ.λ. For σχεδόν without ἴν̄ we shall not find a true parallel among any of the certain instances quoted (e.g. Goodwin M. & T. §117) for a verbum declaratum followed by an sor. as a quasi-future. In most of the uncertain instances we have either the common corruption -σεβάς, -ευς for -σεβάς, -ευς, or else an obvious ground for suspending loss of ἴν̄. Manifestly by no means parallel are (e) the cases in which εἰς, λέγει, or φασὶ may mean 'bid' (see Ch. 143 n.), among which should be included oracular utterances, which order rather than announce, e.g. Eur. Ion 534—536, P. V. 694 βιάζοντος Ἰδέης ἱδέης... καὶ μὲν θέλει, προφητεύσει Δίαω ἱδάων (where the ingenious ἱδάω, in Sikes and Wilson is not needed), (b) the cases of gnomic sor. (as in Soph. Aj. 1082, Goodwin M. & T. §119), (c) the cases in which φασί = σαρά- φασί (ad h.), 'consent,' e.g. Theoc. 17. 59 φασίν μιαν ἱδάν μετά μιαν ἱδάν.
without,' he vouchs, 'I will lay waste the town; nor doth it stay me, though Zeus cast on the ground his hindrance in my path.' Lightning-flashes and the strikings of thunderbolts he likened to sun-heat at midday. For device he carries a firebearer, armourless, in whose grip for weapon is a blazing torch, and in letters of gold he speaks: 'I will fire the town.' Against such a champion send—Who will stand to meet him? Who will abide a man, undaunted by all his boasts?

416 τέθη Dind. †. λείπους rec. (in the form ἐν λείπῳ). 420 ἣλπισάμενον Herwerden. †. 422 In ἐνετα the final e is made by m'. 428 κομνα-σωτά M, with ὁ over σω (m').

χωνεὺς τὴν σέ τοι μείζων δύναμιν, οἷη ἐν ἦν ἐντυγχάνει, ἦν ἑνετα. In Soph. Ph. 139 ἔτη... ἐνεταν was emended by Porson (ἐν τυγχάνε). See also Jebb on Soph. Ed. 442 (Append.). Two instances are left, viz. Eur. Or. 1527 μοῖρον, οἷος δὲ τοις μέσιν καθάρισε δέκυριον, where δέκυριον = προφόρωσις, and Hom. Π. 13. 656 τολμᾶτε γὰρ ὅτι δεῖ μαρτύρην ὄνομα πολιτῶν ἐν τῷ ἐν μεγαρχίᾳ μετ' Ἀχαίων γεγονός ὅπως Τροίας δεμαμά, where δεμαμά is virtually a verb of bidding to make a choice.

417 sq. τὸς δ’ ἀντιφάλλοις: the article is contemptuous generic, as in 385 (n.).—μουρμουρίζονται κ.τ.λ.: i.e. he declared that they were not worse than the sun at its hottest. The notion is made easier to the Greeks from the use of ὁμοίως of the sun also: cf. Ap. Rhod. i. 607 ὁμοίως ἑταί ὁμοίως. That ἀντιφάλλοις itself is a weapon of the gods appears from e.g. Plut. Mor. 780 τινος ἐκείνος ὁ ἑκάτ’ τῶν ἀντιφαλλομένων βροτών καὶ κεραυνοῦ καὶ ἀείμονες. Aeschylus would almost certainly derive this matter from the epic.—προφήματος: the tense refers to the time when he was heard to make the assertion of 414 sqq.

419 γυναῖχε: 'without armour' (in contempt of the enemy).—πυρφόρον can hardly be simply identical with πῦρ φόρον, but is a title of an occupation, e.g. of the official πυρφόρον of an army (Hdt. 8. 6, Xen. Rep. Lac. 13. 2). The combination ἄνθρωπος πυρφόρον is like that of ἀνθρώπα λατρείαν, ἄνθρωπος d. c. For the reply to this device see 431. In Eur. Phoen. 1131 it is Tydeus who has upon his shield Promethes bearing a torch ὥς πῦρθων τῶν.

430 διὰ χρῆς: i.e. in the emblem; you will see it in his hands. The sense is virtually 'and what he bears (as weapon) in his hands is a torch.' The plural χρῆς should signify that the heavy torch requires a use of both hands. It can scarcely mean (with the sing. λαμπρ and without more help) that he has a torch in each hand, although torch-bearers are sometimes so represented. In Eur. Bacch. 722 ἡράς δ’ χρῆς ὀναθαλήθεν the plur. naturally refers to the several persons. When Zeus holds his thunderbolt (500) it is διὰ χρῆς.

431 χρῆον... γράμματα: the letters are seen issuing from the mouth, as in mediaeval and Renaissance pictures: so 635. For the work on shields see Introd. p. iii. The riches of the Achaeans of Argos (cf. τοιχοχώρα of Mycenae) may have been dwelt upon in the epic: cf. Soph. Ant. 150 χρῶν καταψηχυκτικά ἡπίησον.

432 κομνασώμενον: synchronous with τρήλας: 'having felt no fear on hearing him boast,...' ὅτι ἡμιγνώμων, ὅλα ὅσα ἀντιθέτων εἰσήκουσε τοῖς ἄνθρωποι. Not 'the man who has (now) made this boast,' a meaning for which the Greek is too curt and which is less vigorous in the picture. The use of μὴ calls for note. ὅσο could not be substituted, since τίς... ὀς τρήλας μὴν; would suggest the customary use of τίς ὁ δ’ ὅτι τίς, i.e. the sense would naturally be 'who will await him and not turn coward?' (with implied answer οὔτε), otherwise expressed by τίς οὐ τρήλεσεν ὅπως μὴν. On the other hand μὴ cannot be the same as in generic expressions with the article (τίς ὁ μὴ τρήλας); it is due to the sense, which is that of a wish, ὅπως τίς μὴν, or an injunction, μετέρω τίς. This would have been more obvious if τίς ὁ μὴ τρήλας; had been substituted for its equivalent τίς μὴν; cf. Hdt. 3. 117 τίς ὁ μὴ τρήλας
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ET. καὶ τὸ ἱερὸν κέρδος ἄλλο τίκτεται.

tóv tòu ματαίων ἀνδράσιν φρονίματον ἤ γλώσσ' ἀληθῆς γίγνεται κατήγορος.

Κατανεῖ δ' ἀπελεύ δράν παρεσκευασμένον
θεῶν ἀτίλων, κατογυμνάζων στόμα
χαρέ ματαίας θυγτός ἄν ἐς ὑμάνδον
πέμπει γεγονός Ζηνι κυμαίνοντ' ἐπ' ἐπ'.

πέτοιμα δ' αὐτῷ ἐξιν ὁ πυρόφορον
ηζεῖ κεράμῳ, οὐδέν ἐξήκασμένοι δεμετρικοῖς θάλασσας τοῦ ἡλίου.

426 The person-sign comes from m', καὶ τὸ ἱερὸν Haberg, καὶ τὸ ἱερὸν Kock. f.

428 ἀπελεύ M. 428 γλῶν' M, γλῶττ' m. γλυτρώ M. 427 παρεσκευασμένον Μ-

ἐπιτάλλως σφηκὴ καὶ μὴ βῆ τοι καὶ ἄμφος;

(ἐπιτάλλως τοι), Ἱκ. Μειν. 3. 1. 10
τι οὖν ἔζωναν τοὺς ἀν' ἀετῶν μὴ
διαμαρτάναις; (ἐπὶ διαμαρτάναιςput indirectly).

Briefly put, since τέσσαρεσ is one form of bidding (= μακρύν τι), we may substitute τί μακρύν τι; for μακρύν τι μὴ τρέχεις; for

τρέχεις 'turning coward,' still retained some of its Homeric sense of running away (II. 11. 744 οὕτω μεγάλωμ' θαυμάω
μάκρην διήκει τα ψάρεστα, and μακρύνω, μακρυκάμμω, μακρουσάμενος, μακραίερα ἄριστοι κ.τ.λ.

426 καὶ τὸς: 'in his case, again,' quod ad hunc attinet (Blomfield). The separation of this dat. of reference from the juxtaposed κέρδος (cf. 407 (n.), 1018 (n.) is made the easier by the frequency of such a combination as κέρδος κέρδος. Cf. Soph. El. 235 μὴ πᾶτας ἢ ἀν' ἀν' ἀν' ἀναικία, Εὐρ. Or. 1557 πάντα πᾶντας ἐπίθυμοι, with Aesch. Ag. 1338, Soph. 431 sqq. Soph. Π. 174 ἄλλοι δ' ἐς ἄλλος προσέλθοντες...ἀρμον. —Διὸς: 'further.'

The previous impious conduct of Tydeus was one κέρδος: here 'further' is a gain added to that gain.—ἵσταται: with the notion of ὑπέρ 'interest.' Our advantage grows the greater, like money at interest, as we proceed from Tydeus to Cephalus.

428 πρὸς τὸν τὸν κ.τ.λ. The gnomic character of these lines appears from τον, from the use of the articles, and from the addition of ἀνδρῶν, which often marks such utterances (cf. Ch. 312 αὐτόν παρεσκευασμένον ἄλλως τεθαλ. τελος). The sense is determined by that emphasis on

παραλών which is indicated by its peculiar position: 'when a man is frenzied, his tongue can be trusted to accuse his thoughts,' i.e. the use of the language to 'conceal thought' occurs only when there is sanity enough for caution. When men are reckless the tongue betrays their moods and proud thoughts (φρονίματα); it is then that out of the fulness of the heart the mouth speakseth. μάκρος (like μάκρον) is used of the absence of (1) truth, (2) wisdom, (3) effect, although these senses are not always separable in the Greek consciousness. See note on Cho. 845.

In the meaning of mad folly, cf. inf. 329, Cho. 287, Ag. 1148, At. Pac. 95 μέκρων σὺς ψυχαί; Soph. Aj. 635 ὡς νομεῖν μάκρον. In Soph. Ant. 1339 ἄγνωμ' ἐπὶ

μάκρων ἀνδροποιόμενον the notion is of 'rash folly' (Jebb), Eur. I. T. 373 ἄλλοι δ' ἐπὶ τὰ μάκρων, ἀνωτέρω βραβεύει, | ἐγχειρέων ἐφεξής. 427 sqq. Κατανέως ἀνταλλ. The thought continues 'and Cephalus is frenzied, and means what he professes. He is prepared to act, when he fouls the gods.'—βραβεύω is emphatic, and implies the usual antithesis of ἀνωτέρω and ἀνδροποιόμενον. Cephalus is not a κατανεῖς in this instance. In further illustration of κατανεῖς cf. schol. on Ag. Λυκ. 813 ἀκαλέος ἅπαν Κατανεῖς, ὡς πολλὰ λέβησαντοι γωνὶς ἐνεργεῖ, Ἀτ. Βιοσ. 535 ἄλλο, ὡς ζεῦ, ζεῦ, μεγά βραβεύων | ὡς μὲ τάξιν εὐμετάλλω καθισμένοις, | ὡς Προφήτης, while the Proxenides in question is called (Ἀν. 1116) ὁ Κατανεῖς. That the phrase was not below tragic regard appears from Eur. H. H. 954 πολλὸς γραμμάτων τιμῶν κατανεῖς.
ET. Here too is gain on gain with interest. When madness swells men’s thoughts, the tongue proves true accuser. When Capaneus speaks threats, he is prepared for deeds in setting the Gods at naught. It is with a madman’s glee that he tries his mouth’s full strength and sends to heaven—mortal, though he is—his message of swelling words to reach the ear of Zeus. To him, I trow, will come fit answer—that firebearer the thunderbolt, shaped to no likeness with the midday hotness of the sun.

(with ε superscr.) Alterations of the line (e.g. Dindorf’s απελευτάρ ψήφων ἔχειν τῷ παρακατασμένῳ ἰδίῳ, καὶ ἰδίῳ) are due to failure to interpret.  


construction θυείας δράσεως should be joined to the preceding words, while a new clause begins with καταγωγής.  

432 sqq. καταγωγῆς κ.τ.λ. lit.  

and, trying the full strength of his mouth with infatuated glee, he, though a mortal, sends to heaven, reaching to the ear of Zeus, swelling words,—γεγονάμην: a powerful expression for the well-known joy and self-approval of the madman in an insane and disastrous act, like that of Herakles in Hercules Furens. On the whole the words go best with ἀναγωγής, καταγωγής:—ἀναγωγής: putting it to the fullest test as to what it can do in the way of blasphemy. Cf. Cho. 716 στομάτων... ἰδίῳ.  

—στομα: is sarcastic; usually it is ἱδίῳ that ἀναγωγής. Capaneus is ready to act, but, after all, he is only as yet trying what his mouth can do; what he will actually do ἐν ἔργῳ remains to be seen (431).  

439 sq. ἐν ἄρσειν πυρρόθος. The notion is of a challenge or ultimatum, πυρρόθος being the term used when sovereign sends to sovereign. Hence the point of the antithesis in θυείας ἐν ἄρσειν: he ‘treats with heaven’ in this style. There is of course present also the sense of Capaneus shouting his loudest (αἰεικόνευτος). Nor must we forget the use of πυρρόθος in connection with thanks, prayers and offerings (Terpander fr. 1. 3 Ζεύς, οὐ πῦρρον ταῖς βρέκον ἀράχνας. Instead of prayers Capaneus ‘sends’ insults. Cf. Parnell fr. 1. 3 τί δήμαρθεν θυείας, ἀναγωγής, καταγωγής πυρρόθος πυρροθοῦν ητοῖς:  

γεγονότας Ζηνιό: to be joined. γεγονότα and its adj. express distinctness of a far-carrying voice. Cf. Ath. 612 καὶ γεγονότα  

πολυκαὶ ἰδίῳ ἀφθηγήτω, οὐ παύσανεν ἱδίῳν, εἰπ. 450 τ (from Antiphon) βοθόν ἅλωσεν γεγονότα καὶ διὰ πολυκαὶ ἀφθηγήτω καὶ ἰδίῳν ἱδίῳ.  


431 πυρρόθος: 37 μ., —ἔν τινι ἱδίῳ; not merely ‘justly,’ but ‘aptly,’ ‘fitly,’ i.e. since he has adopted his vaunting device of a πυρρόθος, he may look for the great (ἔν) πυρρόθος. The sense in δίκη is logical rather than ethical. So πρὸς Διὸ (Cho. 883). See note infra 584 (δίκης). Less well ἔν τινι (like ἔν τινι). The punishment of the boaster will be by the thunderbolt, as in the case of Salome in and in He, Th. 314 ὁ διὸ τό Μαρσάλλων πολούσθαν Ζεὺς | εἰς 'Ερασίκα καταγωγής βασιλέως φέλοντες καταγωγής | εἵνεκεν ἀναπλάθησαι τοῦ καὶ ἐρήμου ῥαγάθου. But in this instance there is no special appropriateness. With lightning (the original ‘fire-bearer’) the epithet πυρρόθος had a special connection: cf. Pind. N. 10. 71 πυρρόθος... φιλοτέτοι καταγωγής, Soph. Or. 200 τόν πυρρόθον ἀφθηχνόν εὐθηνείαν, Πολ. 1118 πυρρόθοις ἀναπλάθησαι. The fate of Capaneus is described in Soph. Ant. 131, when Zeus καταγωγής ἀμφότερον κράτος, Πολ. 1118 πυρρόθοις ἀναπλάθησαι. The fate of Capaneus is in course personalized.  

439 sq. οὖν καταγωγῆς κ.τ.λ.: ‘in no wise changed (from its nature) to resemble the midday heat of the sun.’ Capaneus καταγωγής βασιλέως προφητεύεται μεθ. μηθείς. Eteocles replies that καταγωγή will not alter its usual character so as to fit his comparison. For the use of ἰδίῳ cf. Cho. 347 ἐκδρακονταβαθύς, Eur. Bacch. 1330 δεῦρα τοῦ ἰδίῳ ἐκδρακονταβάθυτος ὀρθοὶ ἐλάσσει τίνα, Zeol. 703 ἔργον ἰδίῳ ἔργον ἐκδρακονταβάθυτος. [The notion
ΛΙΣΧΥΛΟΥ

ἀνὴρ δ’ ἐσ’ αὐτῷ, κεὶ στόμη ἄργος ἐστ’ ἂγαν, 435
αἰθὸν τέτακται λῆμα, Πολυφόντοι βία,
φερέγγων φρονήμα προστατηρίας
‘Ἀρτέμιδος εὐνόηαι σὺν τ’ ἄλλοις θεοῖς.
λέγ’ ἄλλον ἄλλαις ἐν τούλαις ἐλπισθάντα.

ἐντ’ α’ XO. διοῦθ’ δς πόλει μεγάλ’ ἐπεχείτα,
κεραινοῦ δ’ μιν βέλος ἐπισείθει,
πρὸν ἐμὸν ἐσθορέων δόμον πολικῶν ὀ’
ἐσθωλών ὑπερκόπη
δορὶ ποτ’ ἐκλατάξας.

437 στ’ ἄλλων θεῶν Heinssooth (after recx.) with much probability. The schol.
(διαλ.) had this reading. False grammatical adaptation in MSS (cf. Alth.
435 ἓ κ’ Ἔρεμους τόνιον τοῖς τέσσερις, Χερ. Αἰσ. 1. 14 καὶ ἄλλοις ἄροις ἄροι (vulg.)
καὶ στίλβοι ὑπερκόπη M, corr. M. Plato’s τοῖς τοῖς ἐλεφθοῖς.

of ‘thoroughly’ is not excluded in such
cases.] It is true that in Ἀφ. 1243
ἀδερφοὶ δ’ ἐν δέκα ἐκεῖσά μεν, the sense
is ‘in no way feigned, wrought up by art,’
and hence some editors accept that
meaning here and eject the next verse.
But all that the Greek explicitly says in
the word is ‘works out into a resemblance,’
the rest being determined by the
context and added in the translation.
It is, moreover, a mistake to call the next
verse poor or flat. It is, on the contrary,
a sarcastic retort to v. 418, and ἐθάνατος,
so far from being a lame addition, is
emphatic; ‘It will be no case of mere
sun-heat.’ The article is also necessary:
‘those of which he spoke’ (or ‘this’).
It is possible also to render ‘in no way
adequately represented (as he declares)
by the midday heat.’

438 ἰδίας δ’; i.e. and apart from the
help of Zeus, we will post as human
champion &c.

καὶ ‘στήμα ἄργος ἂγαν’: our champion
is στήμα μὲν ἄργος, λήμα δ’ αἴθουν. Cf.
Soph. Ph. 27 γλώσσαι μὲν ἄργος, φιέρα
δ’ ἐλευθέρα, ἱερὸς 418 ἐλευθέρα, gen. 541 ἄρθρω αἰθοῦν,
χείρ 418 ἡ δέ δραμάτων, imp. 308, Pind.
Ἀ. 8. 25 ἐγγεκλισθεὶς μέν, ἰθανὸς δ’ ἐλευθέρως.
στήματος of M would of course refer to
Cepaneus. The word is formed by hap-
pronology from στήμα-μαρρας (cf. μαρρας),
wheresore θλοστήματος is by dissimilation
from γλωστήματος (the two words are
combined in Eur. Αἰσ. 555 των τῶν
στήματος, δ’ γένει, γλωστήματος). But
‘even if he is a furious talker’ is without
point. We do not pick a champion a-
again a foeman ‘even if’ the foeman be
a loud talker, but we do select one who is
pallant of spirit, ‘even if’ he is no talker.
—and means no disparagement. The
word either(1) = ‘exceedingly’ (i.e. ‘very’),
as in Ἐκκ. 340 των τῶν δ’ ὡς ἡγενό-
θερείας, or (2) gently depreciates such
extreme taciturnity. The trait would be
taken from the epic: a silent man, even
an over-silent man, but a great fighter.

438 τέτακται: i.e. I have already
decided to appoint him; a more spirited
or of saying τέτακτος or τέταρτος—
Πολυφόντοι βία is perhaps not a mere
periphrasis or epic borrowing, but de-
liberately a mere complimentary manner
of presenting Πολυφόντα, as a power
rather than a person.

438 φρονήμα: either (1) in simple
apposition for further description, or
(2) predicative ‘as a trusty defence.’
For such verbal neuters used of persons
cf. Χερ. 1000 ἵππον ἵππωδος, ibid.
15 (n.), Soph. Αἰσ. 330 λάθημα...ἐκ-
ψευδομεν εἰ.—φερέγγων: he is such for
two reasons (according to the text of M);
(a) ἂρετέως αὐθεντικός (causal or instru-
mental), (b) στ’ ἄλλοις θεοῖς (‘by grace
of other gods’), the two causes being
connected by τοῖς.
natural to suppose (with Weil) that the 'Ἑλετρα πόλις were sacred to her, and that a statue or temple of Artemis stood before it. This is supported by a name 'Ἡλετρα given to Selene in *Orphic Hymn* 8. 6 (Weckl.). The notion of connecting 'Ἡλετρα with λετρα (for a virgin goddess) was old. Aelian (V. H. 4. 26) gives this derivation (=λεωρα) as from Χανθος, a writer before the time of Stephanus. The title προστάτης may, however, be used without such local reference. It is true that θεός προστάτης or προστάτης are commonly said to be those in front of doors and gateways, and in *Soph*. Ετ. 637 Θόδε προστάτης may be the same deity who would be called 'Αγωνι relative to the street. In *Eur. Hfr*. 70 sqq. Artemis is one of the προσφύγων θεός of the palace of Theseus, and she is προσφύγως in *Orphic Hymn* 1. 4. But it is plain that the word passed to a wider sense= 'protector' (akin to ἐλευθῆς, ἀντοπόθες), cf. *Corpus Inscriptionum Graecarum*. 464 (on an altar) ἀγάθος νόμῳ. 'Αντέλλοι προστάτης Ἀπόλλων Λυκόστροφος Ἀγνις. *Orac. ap. Dem.* 52 προ τῶν ἑδρῶν καὶ εὐχας οὖς προσεύχομαι. *Herakles*, 'Αντέλλοι προστάτης. At Megara there was a temple of Apollo προστάτης (Paus. 1. 44. 3). In Attic inscriptions Artemis, when associated with Apollo προστάτης, is Artemis ἡλετρα. If we accept the word in this derived sense the plural εὐσώλαις would suggest 'favourers' displayed on several occasions, or in general. Polyophontron would thus be a favourite of Artemis, and may have dedicated himself to her service, like Hippolytus, though not necessarily for the same reasons. With the plur. cf. *Soph*. 408 τῶν ἤπειρων γαρ πάς τις εὐσώλαις ἡμί, *Isocr.* 4. 174. σῶν τ' ἄλλων θεός. The alternative reading σῶν τ' ἄλλων θεοῦ is very attractive. Cf. 259 (n.) for the natural corruption of the case. 430 εἰ: not generic (ὅτι), but referring definitely to Cypriotes. τεύχεσθαι: 'vaunts over' (while *inf.* 468 the word means 'pray'); cf. Hom. Λ. 11. 431 διαύον τεύχεσθαι ἵστασθαι. The same ambiguity exists in the simple εὐχας: cf. εὐχας ἅγιος and see *Ch.A. 221* (n.). 440 καραποβ: with stress, i.e. let the weapon which checks him be (not one hurried by man, but) that of the thunderbolt.—πώς. The practice of editors in habitually substituting πώς is arbitrary and indefensible. Cf. *Ch. 690* (c. n.), 787. A writer like Herondas can use both (Nairn on 33, 31), and there is no reason why tragedians should not.—εὐσώλαις looks back to π. 416. 441 s.s. δικαιομείν: with the sense of rude insult (μείνα) found also in ειδίκευε, παλλάκι μ. κ. τ. Α. The difficulty of the construction with the ordinary interpretation of ἔλακτας as 'sack' has caused Hermann to read π. ὅσπερκατάων and Verrall to take the gen. as depending on the sense of ἐσπέραν, but the first meaning of λακτόν is 'empty' (cf. 47 n. and Ath. 361 ν. λακτόν το ἔλακτας κ. τ. Α.), connoting destructive violence, and the compound is but the stronger form. In Hom. Λ. 5 463 ἵστασθα γυνής, χωρὶς τ' ἀνθάνεις, the second class is an amplification of the first. There is consequently no more awkwardness in δῶμαι ἰδίοις ὑπέρδας.
than with ἔκκεντρωσις or χωρίσω. The sense is 'violently empty the house of its maidens.' A maiden is πῦλος (Eur. Hippias 546) as she is φίλης, μήκης or δήμαρχος, and ἐδομὼν has something of the sense of soleis servitus, as in Ch. 69 ἐδομὼν ἰδέας. To these chambers ἀξίος is due, but the soeman's spear is ἄντρους and overrides all such respect. When such ἐδομὼν are violated and the maidens torn and ravished from them, the house is said to contain those bowers no longer; it is 'emptied of them.' Even to the translation 'sacked of' there is little more objection than to ἄντροι, ἐμφύτων, βατωνίων τύπω. For the expression cf. Milton Samson 3, 9 Lift not thy spear against the Muse's bower.

Some editors suspect this line as an interpolation due to a reader who did not understand ἅρμα. It has been condemned as (1) weak in itself, (2) casuistical. The latter argument, however, will not hold. See Ch. 150 ἠμια δέ εἰς καινοῦρν ἐντῶν ἀποικιῶν ἡμᾶς (Append., where a score of examples are quoted from Aesch. and fifteen from Soph.). It is not even necessary to assume stress upon ἄντετθεν ('next'), although such emphasis is one obvious justification for an unusual but effective rhythm. On the ground of grammar the line is as free from objection as 410, 428; with ἄντεσθεν λαχοῦν cf. Hom. Od. 23, 344 μετὰ τοῦ δὲ λάγης κρατών ἐδυμὼν. For ἅρμα it should be observed that the Messenger would answer the last speakers, the Chorus (as in 409, 513); he would not ignore their speech and reply to λαγ' of 438, a word which the audience might scarcely remember. The line is therefore necessary, and is no more weak than any other way of saying 'Well, to resume with the next....

κ.τ.λ. The separation of τρόφης...τρόφης shows that we have not here the same pleonastic formula as in μήνυ μὴνος and the like. The notion is Eteocles is the third to be named (by me), for he was the third to receive his lot, which proved to be the Neistai gate' (cf. 513 sqq.). The lots were placed in a bronze helmet (Hom. Il. 3, 316 κλήρων ἐν εὐκή καλήρις πῦλα ἔδωκε), which was shaken till one sprang out ('κλήρων). So Il. 25, 533 κῦλλ' ἀχυλόν, ἐκ τῆς κλήρου ἀπετέλευσε. 3, 313 κῦλλ' ἐκ τῆς...'Εκτορ᾽ ἐν ἀξίας. Πῶς δὲ θεὸς ἐν κλήρῳ ἑρωτεύεται, 7, 182, Verg. Aen. 5, 490 convenere virt, detectamque accurare sortem accurrit galeas; et primus clamorem secundo Antriaticas ante omnes exit locus Hippocastanis. There are three possible ways of managing the matter. (1) Each chieflain might own a κλῆρος (e.g. a βῶλος, stone, or pottage). This would be marked as his (Il. 7, 175 κλῆρος τεκμήριον ἐκποτων). The seven gates having been previously arranged by numbers, the first κλῆς would take the first gate. (2) The chieflains might advance one at a time and, the lots being marked with the names of the gates, each would receive his gate as it chanced. But it would have been necessary first to decide the order of their coming forward. (3) One helmet may have contained the κλῆρος of the men and another the κλῆς of the gates, and, the two being shaken simultaneously, the third man would take the third gate. The last arrangement would suit best with τράφης...τράφης and would be most in keeping with the extreme caution of Greek writers. ἀγόμενον: not strictly 'of goodly bronze' but 'goodly with bronze' (cf. εὔχρυσος). The description would suit a helmet of leather cased with the metal. The passages cited show that a bronze helmet was regularly used for this pur-
SCOUT. Well, I will go on to the next that drew his gate. Third Eteocles. For him there leaped third from the upturned casque, goodly with bronze, the lot to hurl his troop against the Neitae portal. His mares, fuming and chafing in their forehead-strap's, all eager to be dashing against the gate, he turns and turns about, while their muzzles are piping in

Probably ἠθος also should be restored. 450 M has ἐγ' in marg., but its reference is not clear. συχνος Μ. βροχον Schults, βροχον Prieon, but such changes are

pose, partly because bronze was the riteal metal (see Cho. 280 n., Ridgeway Early Age of Greece p. 616, Harrison Prof. Gr. Rel. 140 sq., Soph. fr. 491, Macrobius Sat. 5. 10. 9), and partly because the metal receptacle was less liable to tampering while handled. In Soph. Aj. 1185 sq. ἀδρακέτης τὸν κλαρόν ἐκ μέρας κατέλησεν,... ἄλλον διὰ ἀλοφόν κυνῆς τοῖς πρῶτοι ἀλάμα συνεχῶς the epithet is merely picturesque.

For Eteocles cf. Eur. Suppl. 872 sqq. 447 πολιμέος Νήφαντως. See Introd. § 16. The meaning of the name is apparently 'lowest' (Thebes standing on a slope). Cf. νήστως, νήστος and Hesych. νήστα κατόντα, ελεήμονα. It is very probable that Aesch. wrote πολυμεος Νήφαντως. The former word would naturally be altered to a more familiar form, while the latter would be left, inasmuch as the editor or copyist would not be made so fully conscious that it was a first declension dative. See 550 παρθένοι, and Introd. to Cho. pp. 91 sq. [M preserves forms in -ποι at π. 6. 753, Pers. 155, Eum. 706. In Ag. 659 (where M fails) Γίγνεις ἄδρακετής, Soph. fr. 568 (as quoted by Aelian A. A. 11. 18) ἀλοφόνωρος, and fr. 511. 4 (Stob. Flor. 50. 9 ἐκ τοῦ πολίτου. In Aesch. fr. 137 (Eustath.) παρθένος, Eur. fr. 752. 2 (Et. M.) νηστην. fr. trag. adag. 129 (ap. Dionys. de Comp. Verb. 17) ἀδρακέτης, 266 (Diog. Laert. and Sex. Emp.) Πρωσσαλη. In Ar. Rhet. 1813 (quoting tragedy) θεύσῃς (or πολιμέος) is well supported for the vulg. πολιμεος. It should be clear from instances like these that the tragedians used the forms in -ποι freely. Down to B.C. 420 epigraphy fully supports them. Whether we should write -ποι or -ποι is sometimes doubtful, but epigraphical and etymological evidence is in favour of -ποι (Meisterhans" pp. 94 sq., Drijm. "Forms of Greek Nouns," 190 sq.) προσβαλεται: the consequential infn. follows the sense, which is 'Ερυθρος Ὑκερος or 'Ερυθρός Ἠκέρως.

448 συναντάτως: 'in their forehead-straps' (not 'bits'). The picture is of horses tossing their heads impatiently, and attention is therefore directed to the flashing frontlets rather than to the champing upon the bits. The ἀδρακέτης, commonly called ἀλοφόν (Suppl. 438), was a band (frontlet), frequently 'stimulated' with precious metal (cf. Hom. H. 5. 338 κρησμάτως ἐπικαρόν, Soph. O. C. 1699 δυναμήρης φίλαρος τώλων). In δυνατον the notion is not that he drives them to and fro, but that he manages their heads. The sense of ἀδρακέτης is not 'snorting,' but 'chafing,' 'indignantes' (πολυμεος ποιεομεν schol.). The word is cited from Eurip. in Et. Gud. p. 183, 27 as ἐστιτως. In Ar. Eg. 819 βρομοθάνει is explained by schol. as ἐγραμμένη καὶ βρομαθήνας τῷ ἀργυροσάθεν καὶ ἀπώλεσαν. Cf. Xen. Cyr. 4. 5. 9 ἐγραμμένω τῷ Ἐρυθρῷ ('famed and chained' Holder).

449 δυνατον: cf. Bacchyl. 5. 1 Συναντάτως ἀδρακέτως.

δυνατον: a striking instance of the stronger sense (cf. 454), unknown to good prose, which would require at least ἄραμος or χρυσός. Cf. Cho. 174, Soph. Aj. 811.—προς θεόν προσβαλεται = ξυλον προσβαλεται (the quasi-past of προσβαλεται). The perf. expresses their impatience to be already there; cf. Dem. 19. 143 προσβάλως ἤκυν... διερέθησα, Goodwin M. & T. § 110.

450 ὕμως 81 κ.τ.λ. A muzzle of bronze attached to the bridle was perforated with pipes, forming a series like those of the ἄραμος or Pan's-pipe, through which the breathing or snorting of the horses created a kind of tuneful music in terrorum. Cf. fr. 376 ὅπε οἱ καλόι τέσσαρας βρέθησαν | μεταμέμφεται ἐκτοσομένης ἱππομελησις. Of these Pollux (10. 56) says ὅπε ξυλεμέμφθησαν ἐκ τετραμελείς περιβολής καὶ τεκνίν (similarly Hesych.). The words, as always with Aeschylus, are carefully chosen. The similitude has occurred already in 113 sq.,
μυκτηροκόμπος πνεύματος πληρώμενος.

cespithiflum est a uōn uōk uōp τρόπον
άνθροπος κλίμακος προσαμβαίνει στειρεί προς έχθρων τύργον, ἐκτέρεαι θέλειν.

οὐ δὲ χοῦνος γραμμάτων ἐν ἤλλαβαίς

ὡς οὖδὲ ἂν Ἄρης ἁρπαλοῦ τυργομαίνει.

καὶ τὰ δεῦτε πέρι τῶν φερέγγυων

πόλεως ὀπείρων ἀπέθανε δῆλων ἵππων.

ΕΤ. πέμπατοι αὖ ἣν τόδε, σὺν τύχῃ δὲ τῷ

unfortunate. Ἐπὶ.

462 εἰκάζεται M (-yyyy in marg.), ἔχειζεται m'.

Cott Weil. ἐπὶ μερικῶν Ῥοβοτ., but ἐπὶ τῶν Ηλληνικῶν.

468 ἄρα ἰδί Ἔκαθεν, with the compendium for γαφ (m') over δ'. See Headlam On Ed. Aesch. p. 119. δ' om

189 seq.—μυκτήρα (like σμήνη) is a synonym of φοῦδας as used of horses, and φοῦδας (like σμήνη) is also used of the muzzling-strap with which flute-players bound their cheeks and controlled the expenditure of breath (cf. Soph. fr. 701 φυστ. γαφ ὑπὸ σμήνησιν: σταλατεῖς ὑπεν., cf. τὰ ἄγραια φύλοισιν: φοῦδας ἄγρα, Longin. 3. 3, Αρ. Ποί. 588). The combination of μυκτήρα ("muzzle") and σμήνησις would immediately suggest all these notions to the Greek mind.—βεβαίως τρόπων is quite sound and is explained correctly, if inadequately, by the schol. as ἀργάς ἢκος. The piping which comes from this strange instrument is not musical according to any Greek "mode" (τρόπων, cf. Pind. Ο. 14. 17 Λάινα ἐν τρόπῳ, Simon. fr. 31 Κρῆτη μην καθόλου τρόπων, τὸ δὲ δραματικής ἔκφρασης), cf. Eubul. ar. 229 ἀ ἀκόασι καθώς ἄφθασε δυσμένη, and (of the piping of Paris) Eur. I. A. 377 βεβαίως σμήνησις. It should further be remarked that playing the flute with the nostrils is still practised by certain South Sea islanders, and may not have been known among βεβαίως of whom Aesch. had heard. The recurrence of τρόπων in 452 is of no account to Greek ears.

463 μυκτηροχώρων πνεύματος: i.e. not with the ordinary πνεύμα of the mouth. There may also be a suggestion of the metaphorical μυκτήρα, μυκτηρατζήν of scorn.—σμήνησις adds the notion of loudness, the breathing not being, as with the Greek σμήνησις, regulated.

464 σμήνησις. It is hard to decide between this and the σμήνησις of Weil. But on the whole the less of χ from δ' καθαρότερο, was less likely than the corruption of σμήνη, and σμήνη rather than σμήνησις is the notion for which we should look in the case (cf. 374 σμήνει ἐν ἀνπρόθεσε, 419 ἦκοι δὲ σμήνης, 478 ἂν σμήνην, 578 σμήνας δὲ ὑπὸ τῶν κύλιν, 650).

In point of formation σμήνησις is manifestly as natural as σμηχατέρας, and its point of rarity is more poetical. For its sense cf. Soph. τρόπων δεδομένως ("am provided with a house").

οὐ μερικῶν τρόπων: cf. 370, [Ευρ.] Ράκη. 5/8 ἀκόα ἰδί ἀκόασι σμήνησις, ἔδρας μελητὰς Πρῶτον ὑπὸ φαῦλος τρόπων, The sense of μερικῶν is 'humble,' as in μερικῶς φωνῆσαι. The absence of humility appears in v. 456.

[μερικῶς is apparently preferred to σμήνησις in order to avoid the excessive signification (τὸ σμήνη τὸ Ἑρατικὸν) to which Athenian ears were more sensitive than to other repetitions. οὐ has already occurred five times in the line.] 468 sq. ἄρα ἰδί δ': δ' (in place of γαφ) answers the last words; 'its style is not humble, but....'-προσαμβαίνει: accus. of extent of space: cf. P. V. 708 ὑπὲρ ἢκον τοῦ. Soph. Αρ. 58 ἕλεγεν τινα, Eur. Κ ο. 118 ἰδί ἐπαρθείσα, Bacch. 748 ἢκοινοι...προσαμβαίνει. So with ἄρα (Eur. Bacch. 873).—

ἐκφύτων: generic, 'an enemy's walls.' The emblem would indicate this circumstance.—Θύλων: 449 (n.).

468 sq. ἄρας: like the man previously mentioned on the shield of Cypselus (419-421).—σμήνην λέοντας ἐν ἤλλαβαίς: 'in combinations of letters.' The phrase may include the notion that the messenger is not quoting the exact terms, but stating that there are words to 'that effect.'
outlandish tune, filled with the breath from their proud snorting nostrils.

Of no humble fashion is the blazoning of his buckler. A man in armour is mounting a ladder's steps to the rampart of the foe, eager to waste and sack; and he too shouts—so reads the lettering—that not even the Wargod can hurl him from the bulwarks. Against him also send one whom we may trust to shield this land from slavery and the yoke.

ET. For the man to send I need look but here. Yes, let


ἐκβάλει: not simply ἀκουείς or ἀκουεῖς, but the word assumes that he will get upon, or into, the defences.

τις καλ. to be joined closely with τοῖς: 'to him also' (as to Cepanucus, 421). Also join ἡφέσσαν ἀπεργύναν.

τις διαιτείται. 459 sq. εὐρύμενοι ἡ διὰ τοῦτο κ.τ.λ.: ἦν signifies that there is no need to look further. Dramatically it was desirable to break the uniform process of discussing the case and then selecting a champion at the end of the speech. For the same reason this διαιτείται is shorter than the others.

εὐρύμενοι ἡ διὰ τοῦτο κ.τ.λ. is not strictly for πέμυν or πέμω but expresses a momentary pondering: 'I am minded to send—looking no further....' Unfortunately the reading which follows is uncertain. See crit. n.—πέμυσαν ἡ διὰ (even if we read it as καλ διὰ 'πέμυσαν ἡ διὰ') hardly yields a conceivable sense. For the pluperf. we should have to assume the meaning 'and indeed—by a certain happy chance—he had already been sent (before my decision was made'), i.e. a special fitness had made him the inevitable choice (emphasis lying meanwhile upon ἡ διαιτάρα, 'no mere boast'). But no hint is given as to the nature of this happy chance or the secret of his fitness. Verrall supposes that it lay in the device on the shield of Megareus, which may have been Ares (cf. 455 sq.). This is an ingenious guess, but it is scarcely likely that an audience (which in other places requires to be told so much, cf. 499) would have grasped the point without further explanation. Even pointing would hardly have sufficed for the spectator. Nor is the dual χρῶν appropriate, since he would carry the shield-device ἐν χειρὶ, not ἐν χειρὸς. On the other hand with καλ διὰ πέμυσαν the sense would be 'and let us suppose

him to have been sent.' The stress would then, instead of falling on πέμυσαν, fall on ἡ διαιτάρα 'bearing his boast (not in his tongue, but) in his hands.' But with this it is hard to find either an adequate interpretation of ἡ διαιτάρα or a satisfactory explanation of the variety of reading. It seems better therefore to suppose that both πέμυσαν ἡ διαιτάρα is derived from πειραίμα. Corruption of the -s forms of imperat. was frequent (see crit. n.). [It is doubtless possible that ἡ διαιτάρα was due to some reader who, missing the stress, thought it inappropriate for Megareus to be described as carrying a boast.] The meaning now becomes 'I am minded at once to send this champion; nay, let him be regarded as already sent—and may good fortune go with him—bearing his boast in his hands (and deeds).' ἡ διαιτάρα (not καλ) is the connective (as in Ἀρ. Νερ. 1334 διὰ δια καλ διὰ καλ ἀγαθολόγους προφερόμενα), while καλ διὰ has the same force as in Ευμ. 895 καλ διὰ θείου, Ὀμ. 613 (n.), Eur. Med. 386, Hel. 1089, and (with the same perf. imperat. as here) Luc. Merc. Cond. 42 καλ διὰ γέγραθαν προφερόμενα. Such a phrase as ἡ διαιτάρα διὰ

τοῦ is always used either with an imperat. or in a prayer, hope, or their virtual equivalent. The sense amounts to ἡ διαιτάρα. Cf. Ο. 138 διαδείπω ὑπερεύνω διαδείπω σὺν τόλμη τί | ἀναγεννμολον ου, Σοφ. O. 7. So εἰ γιρὸ ἐν τῷ γιροτί τῇ ἤ στομα

βάινειν, Pind. O. 9. 36 εἰ σὺν τῷ μαραδήν ταλάμαν | ἀρετῶν χρήσεωσιν κάνων. τοῦ is modest, 'some measure of...' (and implies due submission to the Divine will). As καλ is added to adverbs (ἐνούθησιν τοι) so is τοῦ to nouns. [Less naturally it might make the phrase = 'with fortune of some (power or deity)'; cf. Pind. Ἔρ. 4. 7 ἔτι εἰ σὺν χρήσεωσιν τίτο | χιλιῶνον]
καὶ δὴ πεπέμφθω κόμπων ἐν χερῶν ἔχων, Μεγαρεῖς. Κρέντος σπέρμα, τοῦ σταρτοῦ γένους, δὲ οὐτὶ μάργιον ἰστικῶν φρυγαμών βρόμων φοβηθεῖς ἐκ τυλῶν χαρῆσται, ἀλλ' ἡ θανῶν τροφεῖα πληρωσεῖ χοῦν, ἢ καὶ δὴ ἀνδρε καὶ πόλισμ' ἐπ' ἀστιδὸς ἄλων λαφύρως δώμα κοσμήσει πατρός.
κόμπαξ ἐν ἀλλ', μηδ' μοι φθόνει λέγων.

στρ. β. ΧΟ. ἐσεύχομαι δὴ τάδε μὲν εὐπτυχεῖ, ἢ πρόμαχ' ἐμῶν δόμων, τοῖς δὲ δυστυχεῖς, ὡς δ' ὑπέρανχα βάζουσι ἐπὶ πτολεί
μανομένα φρενί, τῶν νυν Ζεὺς νεμέτωρ ἐπίδοι κοταῖνων.

490 πίπτεται' οὖ Μ. πέπεμβαι rec. corr. 'ed. 4. Imperative forms in ω an prose to corruption: cf. Xen. An. 3. 2. 37 ἡγεῖται (A) for ἡγεῖται (BO), ibid. ἐν μελαθόρροι (vulg.) for μαλαθῶν (A), Eur. fr. 918 παλαμάδαις (Clem. AL) for -άδων (Cicero), fr. 275 μετείρον (Stob.) for -τρώ (Philo) &c.

491 σπερματῖν M

ἔδομεν, 6. 13 ὂν ὀποῖον ῥήμα. — τέχνη = 'success' as in v. 413. For the form of the phrase cf. Soph. Aj. 833 ἄλλ' ἀρτοῖν τὸ πρῶτο σου τάχη τούτ'—ἐν χερῶι; i.e. not ἐν στήματι. The dual expresses 'in his two hands (and what they can do),' the sense of action being contained as in n. 541 ἁρπαὶ ἀρτοῖν, χεῖρ' ὥς ὑπ' ἄπλουσιν. Soph. Fr. 92 ἁλῶν μὲν ἄριστον, χεῖρ' ὑπ' ἄριστον ἀρτοῖν.

492 Κρέντος. In Soph. O.T. Creon is brother of Iocasta, and in Ant. 1303 Megareus appears as his son. Why Megareus is identified by some editors with the Menoeceus of Eur. Phoen. 930 sqq. does not appear. Manifestly Aesch. does not make him perform the patriotic suicide of Menoeceus.

ςπαράσθη: 399 (n.). The full description is intended to express confidence in him and his εὐθηνα. There is no need to read ςπαράσθη and so prefer the ordinary expression (Pind. ἤ 1. 30. Eur. Phoen. 943) to the less usual. The only argument for the plural is that it doubles the risk of change to the singular.

493 οὐκάνων φρυγαμών βρόμων; all the words are contemptuous; 'mere noise of blustering neighings of horses.' The epithet thus obtains a fuller value, apart from the consideration that φρυγαμ might be understood of human boasting cf. Plat. Men. 1 c μεγάλαγχα λύμα πλαστοι καὶ φρυγαμα, ibid. 754 C τ' φρυγαμι καὶ τὴν βάμω.

494 θανῶν = τῷ θανῶν.—τροφεῖα: cf 16—20 (n.), Isoc. 6. 106 ἄποστομος τ' τροφεῖα τῷ θαμήλῳ. For its special application to the σπερματι cf. 490, 492 sqq.

495 ἡ καὶ τ. κ. ι. It is uncertain whether we are to join ἡ καὶ 'or e'en' or to relate καὶ...καλ. The former is probably to be preferred, as conveying something of the modest tone habitual to Eteocles.—34 ἄφρος: Eteocles and his ἄφρος ἐκλίνει (453).—τ' ἀστιδὸς is necessary for explanation; without it the word might come near to being a riddle. A prose-writer would doubtless have preferred to say τ' ἐν' ἀστιδὸς, but a verse writer cannot simply omit τ' with precisel the same sense. The literal rendering 'a town upon a shield' or 'town on a shield,' and the strict grammar is τῷ...ἐν τ' ἀστιδὸς τνω.

496 δώμα κοσμήσει πατρός. There is no inconsistency between this and the n. of 263 sqq. There it is only the εὐθήνατα of the enemy which are to be offered to the gods; here the privative λαθύνθω in the house of Creon consists of the shield. Besides spoils dedicated on temples we have cases like the present
him be our choice—and good fortune to him— with his two hands to do his boasting. 'Tis Megareus, Creon's seed, of the Sown race. [MEGAREUS departs.]

No noisy neighings of rampant steeds will drive him from the gates in fear, but either he will by death pay to the land the full price of his nurture, or he will 'e'en capture two men and a stronghold on a shield, and with the spoils will adorn his father's house.

Boast on with another, and stint me not your story.

CHO. Yea, I make prayer for good fortune to our cause, and thou champion of my home, but for ill fate to them. As with mad hearts they utter presumptuous boasts over our town, so may Requiting Zeus turn on them a wrathful eye.

with σόν over σόν (m.); ἐγ, 469 δ' (for δ') Μ' (cf. Ath. 38.46) ἐρεχθόνιον for ἐρεχθόνιον.
469 τ' ἐν ἀλλω rec. ἐν ἀλλω Blomfield. Μέγαν Valckenar. 468 Μ writes ἑντηχεῖν, ἐν τ. ἐν τ. τ. ἐν τ. τ. ἐν τ. τ. κτλ. ὡδὲ ἐν ἀλλῳ rec. and for ὡδὲ ἐν ἀλλῳ rec. ἀπεκόμισα δ' ἔτη μέν ἐν τ. τ. κτλ. Well. Editors emend according to their conception of the antistrophic line (508). ἐν, 470 βαδόνω' M, corr. rec. βαδόνω' ἐν' ἐν μαθεῖ νόημα is possible.


467 καλωτό' ἐν' ἐλλω; ἐν' τε 'γο Ὑστίν with the κύκνοι in another's case 'ἐγο Ὑστίν' with their κύκνοι. All the Argive champions, he takes for granted, have a κύκνος. For this condensed meaning of a verb cf. 1036 τράχεια (m.). Strictly ἐγ' ἐλλω follows κάνειν as it might μετὰ φωνῆς, εὐκμικετεῖαι &c.

μιᾷ μοι φθόνοι Μέγαν lends a sort of playwright's excuse for continuing with the descriptions and replies. For the expression itself cf. Suppl. 324 καὶ τούτ' ἰδίαι τάξιν φθόνοι; ἐφελθείς λάφυρα.
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The text makes at least the χρώμα correspond to those of the antistrophes.

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T. S. C. T. 7
498 sq. γείτόνες κ.τ.λ. It is at first sight doubtful whether this means (1) 'neighbouring gates (to the last named), viz. gates of Onca,' or (2) 'the gates which are neighbours of Onca.' Either is good in itself and apparently true in fact (Introduct. § 16). But we shall do better to gather the sense from the reply (498), which calls Onca σύλλεκτιν γείτονας, than from any probabilities as to the relative situations of the gates. The latter meaning is therefore preferable.

For Ὀμένα see 149 (n.). The gates are the Ὀμένας, although an alternative name is given by Hesych. Ομένα λεγόμενα Ὀμένας τότε λέγει (Introduct. l.c.) - παρειταμένα: not παρείταμε nor simply =παρεικτικά (cf. 119), but 'comes to his post' (in the line or τάξις). The force of παρε- is that in παρειτάμενα rather than in παρεικτικά.

498 Ἰστομεθέντωσι σχήμα κ.τ.λ. = 'the showy and huge Hippomedon.' For this hero see Eur. Phem. 119 sqq.; 1123 sqq.; Suppl. 881; and for σχήμα cf. Eur. fr. 558. το σχήμα σωμάτος, fr. 360. 25 μὲ σχήμαν Ἀλκ. fr. 15. 3 γέρωνοι οὐκ ἄλλοι, ἄλιπτοι σχήμα, το ές τῶν ἱλίου περίς τινέως | καὶ σχήμα, Xen. Cyr. 5. 1. 5 τον ταυτικό σχήματα ἂντροσκεῖ, Eur. Alc. 911 ὧν σχήμα δόμων, fr. 476, Soph. Ph. 953 ὧν σχήμα πέτρας | ἄποικος (where Jebb observes that σχήμα, in such a paraphrase, usually denotes stateliness). The form of expression is the same as in δεσμώτων ὑπάρχει (Chs. 756 n.), το τῶν Ἀκαθάριστον ὄντως (Plat. Phadr. 267 c), ἰδία Καρπίνιος (Pind. P. 3. 23), χρώμα ταύρου (Soph. Tr. 508), Verg. Aen. 6. 289 forma tristreperris | κοιτάζει. σχήμα is not identical with τόνως, a word expressive of 'build' or 'mould,' taken from works of art: cf. Eum. 49 εἶναι ἀπὸ τῶν γεφυρών εἰκών τόνως, Eur. Phem. 163 μετέφερε τόνως,

Barch. 1331 ἰδιόθεντα κ.τ.λ. ἄλλες τόνως. Similar is Milton's Did I request thee, Maker, from my clay | To mould me man? Hippomedon is 'wrought on a great pattern.'

For the quantity in Ἰστομεθέντωσι cf. 534 and Chs. 1047 ποιηθήσας (n.), where add νομικώς (Brintonchem. 210), πύργων (Eur. fr. 943), σώματος (Arist. 1114), Ἐπικύρας (Alc. fr. 23. 51), ἀνιθυτο- τις (Alc. fr. 18. 1), That. Phila. (Mart. 7. 90. 1). See Monro Hom. Gr. § 386. The lengthening here is quoted by Frischan (de mor. Ter. 23). Wecklein notes that in tragic senarii the instances are all at the beginning of the line.

476 ἔλεος δὲ τολήμη: ἔλεος is not merely a diak. nor is τολήμη, at least in tragedy, the same as μεγάλος. In Homer τολήμη μαι = 'big' (e.g. Ili. 7, 155), and thence in other epic e.g. Ap. Rhod. 1. 760 βοώμον οὖν τολήμα. But it is an error to quote passages like Hdt. 7. 14 καὶ μέγας καὶ τολήμης ἕτος ὑπὸ ἰδίων χρημάτων, or Eur. Hym. 1 τολή μὴ ἐν βρονιδί... ἀκλίματι κόρας, where the meaning is 'of much account' (cf. 6 n.).—

Δωμ. is 'threshing-floor,' and the Scoto says, with a touch of colloquial exaggeration, that the shield of Hippomedon would 'go far towards making a threshing-floor.' The resemblance of the Δωμ. to the ἀσώς (cf. the resemblance of ἀσώς to φῶλα played upon by poets, As. Pot. 21, Ath. 73 c) consisted in more than the circular form. Both were raised in the centre and sloped to the rim (Varro R. L. 1. 51 avem... potissimum rotundam et medietatem pulsilo extusiam). After using this hyperbolic metaphor the Messenger, acting in the Greek manner, explains himself: 'I mean the circle of his shield.' Obviously he cannot say Δωμ. μεγάλος, but 'a great extent of Δωμ.'
SCOUT. The next and fourth, whose gate neighbours Athena Onca, comes shouting to his post—Hippomedon, showy and huge of mould. 'Twas almost a threshing-floor, the circle of his shield, and I shuddered—I deny it not—when he rolled it.

No poor craftsman must the emblazone have been who enriched his shield with work like this—Typhon, sending from fire-breathing mouth a murky smoke, flickering, flame yet not

431 Some (e.g. Paley) punctuate ληφυν μιαναν, αιλεσας κ.λ.

There may be a question as to whether Δώ is accus. or gen., but the latter is the nearer. The ring round the sun (cf. Hesych. Δωσε...

477 ὄψινως: synchronous with ἄφθεα: cf. 473 n. The word perhaps has a more special aptness in the context since Δώ was a possible word for Δω: cf. Ath. 657 f. Hesych. Δωσε αὐτήν καὶ τὴν Δώ κατακλί. For ἄφθεα with a shield cf. Theoc. 24. 10 Ἰαμάτην διηνέκειν αἰδίων μέγα.

478 οὗ τό στιχεῖον: Soph. Ph. 35 ἑκάστην φλαουροφυτὸν τῶν | τεχνηίαν ἀξιοῦ

479 τὸς: scarcely the following, (which is proseic), but 'in this case,'—

480 Τύφων: the declension varies between forms of Τύφων, Τύφως, and Τυφών: cf. 504. Among the Giants the serpentine Typhon holds a special rank as monster-in-chief, and figures prominently in works of art. To the older Athenians he would be familiar from the great carving on the western pediment of the old Hecatompedon (see Wiegand Archäische Poros-Architektur der Akro-

481 οὐράνων κ.λ. There is nothing grotesque about this expression, which is rightly understood by Verrall. The ληφυν is black, but αἰλεσας (e.g. shot with red), and is therefore almost fire (ὑπηρέτα κατω): i.e. it is midway between fire and smoke—ληφυν differs from κατω. The latter, when not used in the most comprehensive sense, denotes rather the light and vapoury smoke, while ληφυν is 'smoky flame' (see Jebb on Soph. Tr. 794, Ant. 1126): cf. Eur. Phaest. fr. 2. 35 κατω μιαναν ληφυν,

482 οὐράνων κ.λ. There is nothing grotesque about this expression, which is rightly understood by Verrall. The ληφυν is black, but αἰλεσας (i.e. shot with red), and is therefore almost fire (ὑπηρέτα κατω): i.e. it is midway between fire and smoke—ληφυν differs from κατω. The latter, when not used in the most comprehensive sense, denotes rather the light and vapoury smoke, while ληφυν is 'smoky flame' (see Jebb on Soph. Tr. 794, Ant. 1126): cf. Eur. Phaest. fr. 2. 35 κατω μιαναν ληφυν,

483 σωσίας (where αἰλεσας has the same references as σῳσ. 81 (n.)). Cf. Hippoxis fr. 34 σωσίας κατω μιανας  

In the epic Thebais there must have appeared the same admiration of skill in metal-work which we meet in the Iliad concerning the shield of Achilles (see Introd. p. 167). For variety of colour in the inlaying cf. Il. 18. 548 ζ οθ (see the
ploughed land) metals' 'butterfly'. Areopagetēs δέ ἔνεκει χρυσῆς περὶ οὐσίας: τῷ ἐν ἡ περὶ βαθύτατα, μοι, ἐν τῇ εἴδει στοιχεῖο μενεκρινέων ἄλλως: καλὸν χρυσῆς μελανός ὀλυπός ἡμῶν, Plut. Nic. 28. 5 (of the shield of Nicias) χρυσῶν καὶ πυρόφωρος εἰς τῷ πρὸς ἀληθὰ μεταγενέσθαι δὲ ὑπὸ συγκεκριμένου. 432 sqq. δέναντι δὲ πλεκτάναι κ. ν. λ. One of the most misunderstood and difficult passages in the play, and requiring much care in interpretation. The rendering depends on the exact sense of χρυσῆς κώνως and of προσχάδεσθαι. We may ignore any suggestion that περίδρομον simply = 'round' (cf. Hom. Π. 23. 455 περίτροχον ἀνέτο αὐτός). Although Aecl. would not use such a tautology with the following κώνως. It should be conceded also that the δέναντι πλεκτάναι are the coils of the 'hundred' snakes which formed part of the representation of Typhon (480 n.). We should do best to determine first the meaning of κώνως. Insanely as the word stands for the 'hull' of a ship (Poll. 1. 37 τὸ μὲν θέρας τῇ νῆσι κώνως καὶ γέφυρα καὶ ἄλογομνὴ μέγετο), for a receptacle (Xenarch. arg. Ath. 63 a πώλησε λευκὰ δοῦνα εὐαρειστῶν κωνοῦ), and for a covering case, it is natural to suppose that here it signifies that which holds something rather than that which is held by something else; i.e. it is rather the 'case' than the inner body of the shield. At least it could not be used in distinction from the outer case. Putting these considerations together we may understand that a 'round hollow-bellied case' (lit. either 'the case which forms a hollow-bellied round' or 'the case of a hollow-bellied circle', i.e. of a circular shield) is the subject of προσχάδεσθαι. This is the bronze-work overlaid upon the hide or other frame. The natural sense of προσχάδεσθαι should be 'is fastened to an έχθρο (or foundation), and so far we gather that the hollow bronze casing is fastened to its ground (of hide &c.) with coils of snakes.' From a practical point of view these should serve as clamps or holdsfasts, and the picture suggested is of trailing serpents in bronze which run along the shield, over the edge, and grip it with rivets both on the upper and under side. The coils serve as, or contain, the rivets. In Hom. Π. 23. 295 we have a description of the shield of Sarpedon: οὐκ ἀμαθὴν ἔλαλω Πλάτων, ἐν τούτω δὲ βασιλεύοντος θαλάμως | χρυσῆς ἐπὶ βασιλεὺς διήκεον τεῖν κολάζω, and though this is obscure it plainly refers to bars in some way gripping the leather to the bronze. The πλεκτάναι here serve the purpose of such βάσας. It remains to consider πορθμοῖον. This might be taken (1) more closely with κώνως as = 'the cover where it runs round,' i.e. the rim of the cover (cf. Eur. Ε. 448 sqq. περίδρομον τροχος ἐν προσκεκλήσαι, and the use of ἔχθρο, συμπάλλω &c.), or (2) more closely with πλεκτάναι, 'run round with serpents' coils,' i.e. with serpents' coils running round it (cf. Eur. fr. 1083 γὰρ ἐν περίδρομον). The latter is obviously the more satisfactory. _πλεκτάναι thus belongs ἀνὰ συνεχοῦς to both περίδρομων and προσχάδεσθαι. The total result is given in the translation above.

[It would be extremely involved to take προσχάδεσθαι πλεκτάναι as πλεκτάναι προσχάδεσθαι ἐκ τοῦ 'has serpents' coils fastened to the groundwork,' i.e. has such coils in relief. Moreover, the proper construction in that sense would be with the accus. (πλεκτάναι προσχάδεσθαι: cf. Soph. τρ. 577 παλαιὸν δέλτῶν ἐγγεγραμμένον | ζωόθρα, Xen. Λα. 5. 5. 31 ἐπιτεχνόειν ἄνθρωποι &c.).]
flame. And 'tis with coils of serpents running about the rim that the casing of the hollow-bellied orb is fastened to its ground. The man has raised his war-cry, and, possessed by Ares, he is frenzied, like a Bacchant, for the revellings of fight, with an eye to strike dismay. The assault of such an one needs all best watching, for already at the gates the vaunt is of Dissay.

E.T. First Onca Pallas—she whose burgh is near neighbour

Ner is there any adequate value thus left for so pleonastic a phrase as περίθρομα κύτως καλογλατστρος κυλήων. Verrall indeed takes this as 'a frame comparatively flat (περίθρομα) enclosing a central part of high curvature (καλογλατστρος κυλήων). But κυλήων can hardly be used in such a limited sense (approaching ἀμφιβάλλω), its ordinary acceptance in this connection being that of the whole shield (see 476, 542. Eur. Rham. 1381 φύλαμεν κύτως) as the equivalent of Homer's 'ἀπὸ τό νάρτος' δίγα. If by περίθρομα κύτως is meant only a part of the shield it would be better to understand it of the 'ἀπὸ τός of Hom. H. 18. 478 νοίοι δὲ πρώτωσι κάτω μέγα το στήμα το εἰς τέντων δαιδάλλων, περὶ δ' 'ἵππως βαλλε φαίνειν τρίχας μακραί, and schol. 606. With this would suit Eur. Tbr. 1197 ίππως τὸ καὶ στήμα περίθρομα ἵδος.

We should thus get 'the casing of the hollow-bellied round shield, where it runs round (i.e. the 'ἀπὸ τός), is fastened to its ground with coils of snakes.' It is hard to choose, but the rendering already given offers a more completely intelligible picture.)

484 sq. σκότα: turning from the shield to the man himself.—σκότα...

"Adam: i.e. not Βαξ, with but more fell possession. So φόβος again restricts Βαξ and οὐδ' he revels with Θyiad-frenzy, but with a different spirit in his revelling. Cf. Eur. H. F. 1131 "κατ' ἄλυσαν, οὐδ' ὢνδας πέρι θυσίας, θυβαλλόμενος πολυχρῶν, / ἔμοι εὐπρεπὴς στρατηγός ἔπληκτος διδυμάτων τιγνώμων ἐν στύλοις."—φόβος: cf. 114 (n.), 373. The sense of the noun assimilates that of the conative φόβος: he puts on looks to terrify.'

486 τραχός: both from his size (475) and his fury (484).—στρατ. 417 πολυχρών τειχομένων, Soph. Aj. 2 πενταχθέν τε ιχθυόν ἀράγακτα ἀνθρώπων.

487 φόβος...κομπάτεια: for already Dread (or Runt, 434) is being vaunted at the gates, φόβος is at least half-encumbered. The meaning is that already one can hear him at the gates boasting that we are frightened away.—φόβος τόλμας is not identical with ἐν τόλμας. The latter might be joined to φόβος in the sense 'it is boasted that there is fear (among our people) at the gates.' the former belongs to κομπάτεια. It is Hippomedon who stands ἐν τόλμας and boasts. For the notion cf. Eur. I. T. 1308 τόλμας ἀφάς καὶ φόβος περίματα εἰς. 

κομπάτεια: 'is the matter of high talk' (with him). An insufficiently observed sense of κομπάτεια is that of big, but empty, talk in depreciation of another; e.g. Eur. Or. 270 δραίμενες 3' εἰς δεδομένα, ὅταν σε κομπάτεια, Kहε. 438 ὑπὸ τὸ κομπάτεια τῆς ἀναμνήσεως.

488 πρῶτον μὲν Ἰ' Ὀμέα καὶ Υαυζίων 8 κ. π. τ. λ. (491); i.e. the divine (the human antagonist.—στρατ. 417 πολυχρών. The usual reading is ζω', and this form of the rel. (frequent in anaepitases) is apparently used by Aschen in trimeters in Eum. 1018, Pers. 500, although in both instances it is quite legitimate to take τε independently. The phraseological adv. ἐν σκοτήν is found in Pers. 764, Eum. 25. In the present place τε is best taken as expletive (Chs. 92, Ag. 3, Suppl. 43 &c.); 'Onca Pallas, that is, our neighbour.' The schol. on Soph. O. T. 20 (Παλλᾶδος διολίας τοῦτο) observes that there were two temples of Athena at Thebes, one of Ὀμέα and one of Περσαία, or one of Αλακομενή and one of Χαμάς, but that the temple of Alakomenia was, according to some, in a village. The sanctuary and enclosure of Onca were outside the walls (see Introd.
πυλαιοι γειτών, ἀνδρὸς ἐχθαίρου' ὠβρως εἰρξέν, νεοστών ως δράκοντα δύσχωμον.

Τετράδιος δὲ κενύος Οἶνοπος τόκος ἀνὴρ καὶ ἀνδρὶ τοῦτον ἥρηθη θέλων ἐξιστορήσαι μοίραν ἐν χρείᾳ τύχης, οὔτε εἴδος οὔτε θυμὸν οὔτε ὄπλων σχέσων μοιμάτος, Ἐρμῆς δὲ εὐλόγως συνήγαγεν.

ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυντίτσεται, ἐνοικιστῶν δὲ πολέμοιον ἐπὶ αὐτῶν θεοῦ: ὃ μὲν γὰρ τυρπνόν Τυφών ἔχει, "Τεφρίδω δὲ Ζεὺς πατὴρ ἐπὶ αὐτῶν σταδίως ἦτοι, διά χερός βέλος φλέγων ἦτοι κυνῶν τις εἰδεν Ζηνά τοῦ νυκόμενον.

§ 16). Hence ἄγχωτηδια, which, though commonly taken as meaning 'near to the city' (a notion repeated and emphasized in πυλαίοι γείτων), more probably = 'of neighbour γείτων': cf. Soph. Ant. 970 ἄγχωτηδια Ἀρες (Areas being a Thracian divinity and so a neighbour to the scene mentioned), Bacchyl. 12. 56 εἰς ἄγχωτηδιαν ἔθρευσον ἄγχωτηδιαν ('from neighbouring houses'), Theogn. 51 γείτων ἄγχωτηδιαν ('from next door'). So ἄγχωτηδια ('with borders adjoining'), ἄγχωτηδος. The τάγματος of Onca, which is not part of Καλλίδα, is her τάγμα. We must remember the very small size of many Greek τάγματα, particularly in epic times, and how a στρατιωτική was often formed as at Athens, Sparta and Rome out of once independent settlements as close to each other as this. The word is thus defined, not merely expanded, by τάγματος γείτων.

Though outside the walls, Onca has a special interest in these gates ('Ουκαίδα). There may also be an apt point (as Verrall thinks) in the opposition of Pallas to Typhon. Cf. Hor. Od. 3. 4. 53 καὶ χελών Typhoon, | contra sonantis Pallasis argidae..."

488 sq. τάγμα δόξα ἐκθαίρου' ὠβρως: τάγμα is not τάγμα (Hippomenes), but generic. The maiden goddess detests ἄγχωτηδος: τάγμα (though it may possibly glance at the sense ἄγχωτηδος) = ἄγχωτηδος or τάγμα, and the phrase = ἄγχωτηδος ἄγχωτηδος...

490 sq. ἄγχωτηδος εὐλόγως: ἄγχωτηδος = ἄγχωτηδος (Hippomenes), but generic. The maiden goddess detests ἄγχωτηδος: τάγμα (though it may possibly glance at the sense ἄγχωτηδος) = ἄγχωτηδος or τάγμα, and the phrase = ἄγχωτηδος ἄγχωτηδος...
to the gates—in abhorrence of a wanton man will keep him off, like a chill snake from nestlings. And, for a man to match such a man, there is Hyperbius, Oenops' trusty son. At the choosing he was ready to leave the hour of need to teach him his task. In naught is he to seek—in shape, in temper, or in fashion of his arms; and with reason hath Hermes brought the pair together. For the man is foe to the man whom he will meet, and hostile are the gods whom they will pit upon their shields. The one hath Typhon breathing fire, while on Hyperbius' shield Father Zeus sits waiting steady, with bolt ablaze grasped in his hand; and none, I ween, hath ever seen Zeus discomfited. Such is...
ΛΙΣΧΥΛΟΥ

tούάδε μὲν τοῖς προσφίλεια δαιμόνων·
πρὸς τῶν κρατοῦντων αὖ ἵσμεν, οἱ δὲ ἴσομενέων,
eἰ Ζεὺς γε Τυφών καρπετόπερος μάχη.
Τατοριώ τι, εἰ πρὸς λόγον τοῦ σήματος
εἰκός γε πράξεων ἄνδρας ὧδ᾽ ἀντιστάτας,
Σωτὴρ γένοιτο ἂν Ζεὺς ἐπ᾽ ἀσπίδος τυχών.

Ἀν. β. ΧΟ. τέσσαρα τὸν Δίως ἀντίτυπον ἕχοντα ἦν
ἀφιλον εὖ σάκις τοῦ χρυσοῦ δέμας,
δαίμονιν ἤχον εὐκαστία βροτοῦς τε καὶ
δαρμοθείοις θεοῖς,

602 μὲν ἔτοις τωτοῖς τῷ...? 604—607 μ᾽ ὕποκειται β γ κ δ ἐκβαίνειν θεοῦ ἐπὶ μὲν τοῖς...? 608—609 μ᾽ ὕποκειται β γ κ δ ἐκβαίνειν θεοῦ ἐπὶ μὲν τοῖς...? before these lines. Two late MSS transpose 505, 506 (with εἰκός δέν περίγραξις κατά, whence Παυ. εἰκός δέν περίγραξις κατά). There are no variants affecting the construction, except that in 506, for εἰκός πράξεως (sic) of M, m not only emends with πράξεως (i.e. w. superscr.) but also writes δέ over γε. The order is preserved with the

602 μὲν τοῖς: perhaps μὲν τοῖς (νυντοῦ) should be read...προσφιλεῖα δαιμόνων: i.e. respectively. The expression is for the concrete τοῦς προσφιλεῖα δαιμόνων: cf. 237 δαιμόνια (n.).

604—607 μ᾽ ὕποκειται β γ κ δ ἐκβαίνειν θεοῦ ἐπὶ μὲν τοῖς...? before these lines respectively. If this is anything more than an attempt at emendation we might suppose that the line beginning with εἰκός was accidentally omitted through the eye of the copyist catching δ ἐκ of the next, and that it was subsequently written in the margin and thence inserted at the wrong place. But if this alteration were made it would be difficult to give a satisfactory rendering of εἰκός τοῖς πράξεων ἄνδρας ὧδ᾽ ἀντιστάτας. To join δέ with πράξεως is scarcely natural for the position or the rhythm, while, on the other hand, there would be no sense in πράξεως standing alone.

605 Men opposed in this way (i.e. with these particular devices) is the almost inevitable sense. Meanwhile the line εἰκός γε Τυφών κατά l.l. follows aptly upon 503: 'we are on the winning side...since Zeus is mightier than Typhon.'

606 The order of M is therefore in all probability correct. We might construe εἰκός with all that follows, viz. εἰκός γε Τυφών κατά μαρ. μᾶλλον 'Ὑπόπτοι γε...γένοιτο' ἂν Ζεὺς, with v. 506 parenthetical. The combination of ...γένοιτο ἂν is open to no objection, the construction being that of Αγ. 931 εἶναι δὲ ἄν τὸ πρόγνωσιν ὅπως ἔδωκέν χήλῳ (where the clause with διὰ represents an apodosis to a suppressed hypothesis); or εἰκός = ἔτοις 'since Zeus would naturally prove (if occasion arose) protector.' But it must be admitted that it requires unusual effort to construe εἰκός with the γε-clause after v. 504, and also that the parenthetical εἰκός γε κατά (which is still open to the objection already stated for πράξεως) is more than awkward. If (with Verfall) we make the parenthesis consist of πρός λόγον...ἀντιστάτας the sense of those words becomes clear and δέ falls into its proper place, but the parenthesis itself hardly appears Aeschylean. It seems best therefore to punctuate more fully μ᾽ ὕποκειται, and to make the slight correction "γε..." ἂν for τοῖς...

607 ὡς δὴ τοῦτον: the device in each case.

608—609, though felt with ἐκ, is correctly placed to emphasize εἰκός, 'since it is at least probable..." Eteocles, as elsewhere, does not make a positive prediction or boast (cf. 901), but in this instance he claims great likelihood. [That εἰκός κατά is found elsewhere with prea. or sor. is surely no bar to the natural use of the future. It is in fact the sor. which is the remarkable tense, and to deny a future because we find an sor. is as perverse as it would be with ἔλεας κατά or ἀσίφω.

In these and similar expressions the sor. was substituted for the fut. only because
their choice of favouring powers, and ours is the prevailing side, but theirs the weaker, if Zeus is mightier in fight than Typhon. To Hyperbius—since it is like that men thus matched will fare according to their blazon—Zeus must prove Saviour, for his place upon the shield.

[Hyperbius departs.

CHO. Sure am I that the adversary of Zeus, in that and antithesis he bears upon his shield the friendless form of the earth, born thing, the likeness loathed by higher powers, by mortals


the implication of futurity was often sufficiently felt in the εἰς or ἀπὸ itself.)

507 Σωτήρ: the emphatic word. Ζεύς will prove Zeus Soter.—for ἄνθρωπος πνεύμα: from the "happy" fact of his being upon the shield. Cf. 368 εἰσπόρτα (n.). 508 sq. περιπαικτομένη τοῦ ἐπ. τ. Κ. Τ.: for the reading see 408 sq. (crit. n.). In ἐπεφάρει ἑαυτῷ the particle is effective, since it adjoins an argument.—ἀντίστασις is masculine. The Chorus regards Hippomedon as himself the adversary of Zeus, insomuch as he carries a challenge to Zeus upon his shield.—ἀπέφερα: without a friend among any of the three classes named immediately; cf. Eur. H. P. 561 ἀπέφερα, ἡ ἀδικία ἑαυτῷ, τὸ δυστυχεῖν.—χρήσθην—γνωσθῆναι. The omission of the noun has its purpose. Typhon is 'that thing born of earth' (not god nor man but a being unique).

510 δαίμων δὲ εἰς θεῶν κ.τ.λ.: 'hated by δαίμων, ἀνθρωπος and immortal θεός.' The expression is not meant to be merely comprehensive, but Typhon was not recognised by any of these classes as belonging to them. Cf. Hes. Theog. 293 ἀπὸ τοῦ πολντοῦ ἄνθρωπον ἀοὴ ἡ αὐτῶν ἢ 
πρὸς ἄνθρωπον ἀνθρώπως καὶ ἀναφέρα ταῦτα τοῖς ἡγούμενως, Ημνήσ. Ἀπ. 361 ἅν θεὸς ἐν αὐτῶν ἀνθρώπος ὁ δὲ δυστυχεῖν, ἡ δικαίως τῆς ἀνθρώπως τῆς Τυφώνα, ἡ ἀνθρώπως. Where words like these are thus juxtaposed their meanings are duly distinguished, and 'mixed forms, half animal half human, belong to beings half way between man and god, demons rather than full-fledged divinities and demons malignant rather than benevolent. Such are Boressa,
AIXYLOU

πρόσθε τυλῶν κεφαλῶν ἴαψεοι.

ΔΓ. οἵτως γένοιτο. τόν δὲ πέμπων αὖ λέγω, πέμπαιςι προσταχθέντα Βορραιίας τύλαις, τύλοις κατ‘ αὐτὸν Διογενοῦς Ἀμφίωνος. ἀναηρικὸς δ᾽ αἰχμῆν ἄν ἔχει, μᾶλλον θεοῦ σέβειν πεποίθοις ὁμάδαν θ᾽ ύπέρτερον, ἢ μὴν λαπάξειν ἄστυν Καδμείων βίοι.

Δίος. τὸν αὐτὸν μητρὸς ἔξε ὀρεσκούν βάστητι κάλλιπτρον, ἀνδρόταις ἀνήρ· στείχει δ᾽ ίονλος ἀρίτι διὰ ταρπίδου

614 βορραιίς Μ, corr. Porson. 618 sq. ἦν ἤμων...είδεν Παυς. 619 δορὸς for Δίος rec., Hermann &c. 620 μητρός Μ, μητρὸς rec. It is just possible that he would feel in μαρτα; the 'lastling' may be for ever, and he manifestly means 'immortal.' A hatred mixed with a shrinking, half of fear, may be felt even by the immortals. Cf. Hom. II. 20. 64 et alia... εἰρεμέαδ᾽ ἐκείνη, τά τε στεγνώσεις θεον περιεχόμεθα. Θεος. 24. 25 τὸς φάραγον λυγρὰ αἰχμαλωσάς | οἴδατεν δὲ φλέγεστον, ἐκ τινὶ θεον ἐγκατελητράτω ἀνείρησεν. 628 κεφαλῆς ἴαψεοι = 'fall headlong.' Cf. Iy. incert. σφ. Plut. Αθην. 417 διεφθάγειν σιν ἐκέλευσιν. But κεφαλή may = 'life' (Hom. II. 17. 233 ἐν μαθηίᾳ περιεχόμεθα, Od. 1. 237 παράδεισον κεφαλῆς, Bacchyl. 5. 91). 629 sq. Βορραιίας: see Intro. § 15. For Parthenopaeus cf. Eur. Phem. 145 sqq., 1104 sqq.—τύλοις κατ᾽ αὐτὸν: cf. fr. 30 αὖτιν τύλοις ἀπὸν τῶν ἀγαμών. Eur. Suppl. 650 ἔρχεν παρὰ αὐτὸν Ἀρεις. Here, however, there is probably in advance the point that the tomb of thebuilder of their walls, Amphion, is a place held in chief respect, and the vision of the enemy boastfully challenging there is particularly alarming. To such a point Διογενοῦς adds a suggestion of impiety. Amphion was son of Zeus and Antiope. The tomb bears the same name in Eur. Suppl. 663 (τιμῶν μητρῶν Ἀμφίωνος), Paus. 9. 17. 7. In Phem. 145 Parthenopaeus stands ἀμφὶ μητῆς τῷ Ζήφῳ and the schol. there states that it was common to the two brothers. So Paus. 9. 17. 4 Ζήφῳ δὲ μητῆς καὶ Ἀμφίωνος ἐν κώμῃ τῆς βάρμης ἐπιστολοὶ καὶ διάτητοι. The tomb doubtless figured in the epic. (According to another account the tomb of Amphion was at Tithorea: Steph. Byz. in loc.) 630 sq. ὅρμων δ᾽ αἰχμῆν π. τ. λ. The swearing by a spear seems to have been a custom (it is at least a tradition) of epic or pre-epic times. Cf. Hymn. Herm. 450 (Ἀρμοόνιος) εἰ μὴ τῶν κρατίων ἄκοι. Very similar to the present place is Ap. Rhod. 1. 466 (Iads loc.) ἢ ἕρων ἄρην ὄρθον, ὅταν κεράκων ἄλλοι τίτων ἀποκριται στρατηγολογεῖν, ἢ ἔστω μεν ἀμφοῖ (ὥς ἔστω ἂν, where the speaker is reproved by Idowns (420) ἢ λαμπράθαλ τίμησαν τιραμισσαῖα, the impiety consisting, as here, not in the oath itself but in the depreciation of a god (cf. Verg. Aen. 10. 773 dextra mihi dens et telum, quod missile librum, quæ nec adsum). It is not that a special sanction attached to a spear more than to another weapon or old possession, since Achilles swear καὶ μᾶς κρατίων (II. 1. 234), and cf. Eur. Phem. 1577 ἄλλοι κερατεῖα δίδωμι τοῖς ἑάν. The sanctity probably lay in the venerable character of the article as a κεφαλὴ, which from its record of successful exploits had come to be regarded—like an axe among the older Zulus or the swords Durandal and Escalibur—as possessing supernatural virtues. For such a spear cf. Eur. I. T. 833 Πλωῦτος ναυαίων ἐν ἄρην μέγεθος σφετερής. This consideration lends the necessary point to the otherwise weak-looking φυ βρα, 'a (special) spear of his.' It is hardly satisfactory to render simply 'the spear which he holds,' still less to regard the phrase as meaning no more than in e.g. Chaucer, Prose 656 By owenns hengh his leckes that he hadde. The trusting of course includes trust in one's own might in wielding the weapon.
and by long-lived gods, will be dashed headlong before the gates.

Scout. So be it. Next for the fifth, posted at the Northern gates, right by the tomb of Amphion, son of Zeus. He swears by a spear he holds—in his assurance honouring it beyond a God and more dearly than his eyes—'Verily I will lay waste the town of the Cadmeans in spite of Zeus.' So doth he give tongue, the fair-visaged scion of a dam laired in the hills, a boy-man warrior, whose young crop of hair in the thick fast growth the local sound may have been retained sarcastically, but an accidental á-form sometimes occurs in dialogue (cf. P. V. 518 áíoros).

620 καλλίπρονος Μ.

μᾶλλον δόσι ι.λ. δ.ε. νεφέων ονύ, 
ότε μᾶλλον δόσι ονύ ανύ, the infinit. being consequential. With the boldness of his expression cf. Cho. 57 το β’ ἐντυχεί, | το β’ τε μετόχοι τα τε κα θεόν 
πλοῦ, Dicer. fr. 5 τε ἔνατο τα τοῦ 
φρυκτότατο αὐτής.

ἀφησθήτω ἀφθαρσίαν: the eyes being the most precious possession (377 n., Catull. 3. 5 quem plus illa utcunque animadvertit and therefore often sworn by (Herond. 6. 13 μοι τούτων τοι γλυκᾶσι, Theoc. 6. 12, Petron. 133). There is no zeugma in στίβων applied to the eyes as well as to a god, since στίβων = τιμᾶ (= set store by) in various contexts.

To join ἐν ἀνυπόθευν υπόθεν (as = πενετε υπόθεν) is extremely improbable and awkward: (a) πενετε is itself a perf. and cannot be resolved into ἐνανυπόθευν ἀνυπόθευν, (b) there should be no separation of the words, and the order should be νεφέων ἐν, as in Soph. O. T. 710 ὕμαν βεβαιλυμενός ἐν. (With ανυπόθευν may precede or follow the participle, but it is at least juxtaposed.) The only apparent exception is Soph. Ph. 601 ὅ γε τε εἰς ὧν 
κρύφων ἔκθαλασα, where the reading is doubtful. Other passages, in which ἐνεμά has a separate force (e.g. Xen. An. 1. 3. 14 πολλὰ χρήματα ἔχομεν ἀντραπο-

κότην), manifestly have nothing to do with the matter.

618 λαρδέως: 47 (m.). The exact words of the oath are formally quoted.

In βρ. Δίης the gen. bears a strong emphasis, assisted by the position: 'in spite of (even) Zeus.'

620 sq. ἄνειδε κ.λ. : sarcastically. 'This is the sort of way the man—son of a wild woman of the hills—talks.'—ἀνείδε: 'gives voice' (to things ἄρρητα).—ἀπόρρεις ἀνεφόρου: Atalanta, the father being uncertain (Ares or Milla-

nion). Here the poet would naturally not choose Ares and so put Parthenop, under his protection. Alalanta's haunts were upon Mt Maenalus in Arcadia (Eur. Phoen. 1165 Μαιναλῶν κόμη, where she had been suckled by a bear. She housed in caves (ἀντέχει). The point made in this description is that she was a type of the fierce and uncivilized (ἀνεφόρος), and that her son exhibits these qualities (see 534 sq. n.). She may have been one avatar of Artemis (Farrell Cults of the Greek States ii. p. 448).—καλλίπρονος and ἀνεφόρος both convey a shade of sarcasm: it is a youth of this sort who talks so big—καλλίπρονος: so of Iphigenia (Ag. 248).—καλλίπρονος ἀνεφόρος (Hesych.). The original sense of προφή itself was 'face.'

In Eur. Suppl. 889 Parth. is ἐνεφόρος ἀντα-

ράτων. —ἀνεφόρος: between boy and man, here with the implication that it is but a boy who is 'playing the man' (i.e. the warrior, the brave'). According to that version of the story which includes the Epigonri he is old enough to leave a son. 534 sq. ἄνειδε κ.λ. : ἄνειδος = ἄνειδος (almost = γλυκά) carries on the notion of ἀνεφόρον ἀνεφόρον: 'yes, the young beast is only just growing.' He is of the age described in Hom. I. 24. 348 τρόφῳ ὡρμήθη, τοι τιν χαρακτήριτη προφή. That this description was included in the epic would appear from Eur. Phoen. 1160 (ἄνειδος ἄνεφορος γλυκα). His youthfulness among the heroes became proverbial: cf. Mart. 6. 77. 2 ταυ τινων γίνεται Parthenopaeus erat. For the expression which follows cf. Eur. Bacch. 1184 οὕτως ἅρβος ἀριτον ἓκλαι στέρτο 

καλλίπρονος καλλίπρονος (of Pentheus).

προφή...δὲ προφή: not 'coming through (the skin of) his cheeks,' but 'marching gradually along (i.e. down) his cheeks.' Cf. Xen. Symph. 4. 23. 1 τούτῳ...πέρα τα ἐπί ἀριτοι λουόεις καθαρέως. It is usual to punctuate so that προφή is
όρας φυσικάς ταφών, ἀντέλλουσα θρίς.
ο δ' ὁμών, οὕτω παρθένων ἐπώνυμον,
φράντημα, γυροχνία δ' ὑπ' ἑκείνων, προσιτάτατα.
ού μὴν ἀκομπαστός ἡ ἐφίσταται πῦλαις.
το γὰρ πόλεως ὅνεος ἐν χαλκολάμπει
σάκει, κυκλωτῶ σώματος προβλήματι,
Σφίγγ' ἀμοιτον προσμεμαχανηνήν
γόμφοις ἐνώμα, λαμπρον ἐκκρονοτάν δέμας.
φέρει δ' ὑπ' αὐτῇ φῶτα, Καδμέων ἑνα.

The usual punctuation is θρίς...

joined to θρίς. Such a fem. is sufficiently common in epic and its imitators (e.g. Π. 19. 27 τοιοῦτον ἔθριξ, O. 3. 467 ὁμών ἄριστον, Π. 12. 256 ὑπὶ ἀριστῆς, Θέσσ. 20. 8 ἀλλ' χαῖρειν, Ἀρ. 18 (13). 3 ἄρεῖς ἄδιν: see the remark in Pseudo-Plut. Vit. et mort. Hom. § 41. In tragedy it seems to occur only in ἑρμι (Sophr. Th. 1061), where femininity is sufficiently expressed. But, apart from any objection to the form, this arrangement leaves ὁρὰς φυσικῶς rather weak. The punctuation in the text makes ταφῶν (by position) emphatic and part of the predicate, while the gen. abs. is inserted in the necessary place to explain this quick growth: 'the crop grows fast, for it is the growing season.' For the predicate cf. P. 22. 143 ταφῶν ἐκαθέων, Ηε. 7. 650 εἰπομένα...ποιεῖται...ταφῶν. The notion of ταφῶν is of that which comes thick and fast (e.g. a shower of missiles, ταφῶν ἐν of P. 33. 426, and see Ath. 15.c): cf. Callim. Hymn. Iov. 36 ταφῶν ἔτι τοι ἥξετ κυμά. It should be noted farther that, if τοιοῦτος had meant simply 'down' or 'young hair,' the words αὐτών θρίς would never have been added.

As usual, we have a metaphorical expression defined by the literal. τοιοῦτος stands for 'crop' (of corn), as in the popular song τοιοῦτον τοιοῦτον τοιοῦτον τοιοῦτον. Cf. Ath. 618 D for ἀνδρί and τοιοῦτος as sheaves, and the title τοιοῦτος of Demeter. ταφῶν itself is a word connected with crops (ταφῶν ἀρίστῃς), and ἀρίστω also obtains manifest point from this rendering. The derived sense of τοιοῦτος appears already in Hom. Od. 11. 319 τοιοῦτον οὐκ ἐπηρεασθείη λεγέσθαι ἀπὸ τού νεκρῆς λόγου. Herod. (1. 31) has τοιοῦτον τοιοῦτον. —ἀντέλλουσα carries on the idea of the crop: cf. P. 300. δ' ἄρνηστος...τοιοῦτος ἀντέλλουσα σταχυόν (where the verb is trans., as in Ap. Rhod. 1. 43 ἄρνηστος ἀντέλλουσα | σταχυόν). 288 sq. ὑπὶ παρθένων ἐνώμων. Although the name Παρθένων has not been mentioned, it has been suggested in ν. 519. It should be remembered that Eteocles would already know the names of the Argive chiefs; he is only being informed which are the seven and what posts they have received. The plur. παρθένων is generic. In γυροχνία the δ' is not simply connective, but is anathetic to the last statement='his proud temper' (which shows best in the eyes) 'is not maidenlike, but fierce.' In γυροχνία (as in γυροχνία of F. V. 373) the Greek mind naturally thinks of Γυροχνία (cf. Hom. II. 8. 349 Γυροχνία διματ' ἑκείνος ἀνάμμεναν ἄρετος καὶ πεντοτέρον Αργος, of Hector), but the epithet is one often applied to warriors (Eur. H. F. 130, Λαιχ. 1153, L. 8), and is not uncomplimentary (Xen. Cypr. 4. 4. 3 μακρὸς φαινεται καὶ κληρικός καὶ γοργόθεντες). The word seems to have been applied to Parth in the epic: cf. Eur. Phoen. 146 διμάτῳ γυροχνία σειδωνικοῖ. 288 εὖ μῆν δικαστείν γεν: not 'yet he does not...' (which is unsuited to the context), but 'I must not forget his boastful blazon.' As μὴν...γεν: 'and the more by token' or introduces a new topic (τοιοῦτον 311. 264) so εὖ μῆν...γεν: with the neg. δέκαστείν (καί) μὴν σὲν εἶναι γεν. The whole is shaped into...
of spring is but now spreading o'er his cheeks. With savage pride—in no wise maidenlike, as fits his name—and with fierce eye, doth he advance. Nor is it without his boast that he takes stand at the gates; for on his bronze-plated shield, rounded to screen his body, he bandied our country's shame, a raw-ravening Sphinx laid on with cunning rivets, a shining form high in relief. Beneath her she bears a human being, one

a circle) the round shield is again emphasised in contrast with the Theban oblong kind (cf. 639 n.). The words ἄρματον προσβάλλαν cannot be treated in Aesch. as an idle addition for quasi-ornamental purposes. They denote size; the shield is a complete covering for his body: cf. Hom. Λ. 11. 32 ἄρματον (ἀσπίδα) and the precept of Ἰππίτης του Ἰάσων 227 μεριδεῖ τών κυμάχων τών κατὰ κατὰ στίχον καὶ ἔμβαλεν; [ἀριστείᾳ καὶ ἔμβαλεν]. The round shield had in any case the superiority in breadth. For the mere expression cf. Ἰππίτης fr. 2 το κάλπω χαλκοῦ, προσβάλλαν χρυσοῦ. 829 sq. Ἐφεσίες χρυσοῦ κ.τ.λ. Eustathius (p. 1160. 49) explains that the figure of the Sphinx was movable and could be worked about on the face of the shield, so as to possess the appearance of life (τών ἐς καὶ μακρὰς τοῖς κοινοῖς, ἐκποντάτα ὅταν καὶ ὧν ἐν δίδον προσβάλλει τῷ σκίτῳ καὶ συνῷ ἔραγων τοῖς ὑπό τῶν αὐτῶν, διεμάζεται ἐκατοστοσίων, ὧν ὑπὸ τί πλάτες καὶ ἄλοχος ἐν τοῖς Εὐστά ἐς Θῆβαι). It is not absolutely necessary to assume this for Ἐφεσίες, since ἔραγω in oculis τῶν Ἐφεσίων might simply mean he handled a shield with the Sphinx upon it (cf. 477 δυσμενεύσει). But προσβάλλαν is not simply προκειμένων ἐς προσβαλλόμενον, and there should be some μακρὴς implied. If we compare Eur. Ποι. 1137 πολλές ἐς τε διεῖς ἐνέπεπειν προσβάλει τῷ σκίτῳ ἐναρκμαῖς ἐνας ἔραγον γέροντα, εἶναι στροφέσσαν ἐνδοκεν ευκλάμασι, πρὸς τοῖς ἐπὶ αὐτῶν, διότι μακρὲς δοκεῖ, we shall see that such a device was not unknown to epic tradition, and we shall naturally suspect a common source in the θῆβαις. The exact method of achieving the motion is obscure, but is to be guessed from the nature of a Greek στροφής, which was a pivot turning in a socket. The figure in relief is supposed to be attached to the bronze plating by such pivots, here called γέροντα. The brief manner in which Aesch. states the matter probably implies (like the τῶν of Euripides) that he had himself no definite conception of the mechanism, the notion of which he merely borrows from the epic. In [Hes.] Πτυχ. 216 sq. on the shield was ἀπεκτήσει, ἢν ἀπ' ἄρματος οἴκοις τοὺς ὑπήκοα αὐτῶν, ἑπείρωμα μείγνων φαγετεύρον, ἐπὶ ἅλλων τεχνεύρων. The last words of this are very naïve and only show how such wonders could grow. Cf. Hes. Ι. 164 τῶν (of the snakes) καὶ ὑπάνων στὶς κατασκευῆς, ἐνεπέκτησε οὐκ αὐτῶν. 832 Εφεσίες: Intro. p. xxv.—Δέλτος; she is not merely the Sphinx, but the Sphinx represented in this character, to increase the savage truculence of the emblem. Eur. (Ποι. 1024) speaks of her χαλκῷ φόρμας. 832 οἴνοις: viz. when I saw him—λαμψάνο: so as to be the more conspicuous to the Cadmeans against its background. 832 χαλκῷ: Eur. Ποι. 420 Σφήνῳ... τὴν καθολικήν τετράδρομον χαλκῖν τῇ ἀνθρώπευσιν ἐνεπέκτησεν φόρμαν ἐπὶ ἄρματος φιλίαν συν χέρι ἐκοιμήσει. Σφήνiae is a Kér (Harrison, Περ. Cal. αἰ. pp. 308 sq.) and therefore a creature of prey, as in [Hes.] Πτυχ. 157, where the Kér Ἐλλ. 1128 ἡμῶν οἴκος συνετατεύμη, ἔλεγαν λαμψάνο, πάθος τελείως ἀρχὴ μήδες ἄνεγε. For a similar representation cf. Eur. Εἰ. 470 (on the helmet of Achilles) ἔτι ἐν κρατήσει χαλκᾶς Σφήνῃς ἔνεπες πόλλαν αἰδηλομένην, ἐνεπέκτησεν τῷ σχῆμα μήδες ἄρωμα φόρου, Ποι. 1137 (on the shield of Adrastus) ἢν τοῦ τεκνῶν μέσων ιδέαν ἔφεσεν ἄρωμα τοῦτο Ἀθηναιός ἔπεκτην.—Kal. Καθολικῆς: 'one of our Cadmeans.' This would appear, not merely from a general assumption about her natural prey, but from visible tokens in dress or the like. This use of ἐν is as good Greek as English (Soph. O. C. 1591, Εἰ. 1342, Εἰ. 13, 13, 1307, Βασκ. 917, Or. 264 sqq.)
'Areus (cf. 519, 540), which is carried on by the next words.—οδαί τοίῃς ἀνδρῶν: i.e. ἐν τῷ ἀρχαῖον ἁγίασμα (cf. Hom. Od. 16. 205 ἐπὶ τὸν ἄγλω ἄγαλμα, τῶν ἁγίων...)

For the expression and the notion cf. Hom. II. 5. 518 Τρεῖς ἔτοι θαλατῆς ἐκεῖ (on Ajax), Od. 5. 309 ἔπειτα τῇ ὶῷ μεῖον κελάρας δούλοι ἵπποι ἔρχομαι.

283 sq. τῶν. The point of the word is explained by παράδει αἰτήθην. 'Now that he has come (all this way), he will not peddle in fighting; he will fight wholesale.' Arcadia is more remote than Argos. It should have been observed that παράδει αἰτήθην...πέραν is opposed to καταφέρων as the travelling εἰσόμεθα is to the local εἰσήκωσε. A merchant who travels far should do business worthy of his journey. Possibly in πέραν there is also a glance at 'resources.' Ennius (ap. Cic. Off. 1. 12. 30) has παράδει αἰτήθην belium, sed belligerantes. In Et. Mag. p. 490. 13 it is said ἐν τῇ ἁγίασμα τῷ ἅλων θυτεῖ κελαὶ κελαὶ: 'καταφέρων τυγχανόμενον.'

286 sqq. Παρθενοστάτος 'Areus (which should not be separated from what precedes) is uttered sarcastically: 'He will deal whole—our Parthenopeans from Arcadia.' There is some contempt in 'may they meet with what they meditate.'
of the Cadmeans, to make this champion the chief aim of our missiles.

Once come, it seems, he will be no backer of his fighting nor do discredit to the long travel he hath made—Parthenopaeus, Arcadian. Yes, such sort of a man—stranger to Argos, but paying it full price for goodly breeding—threatens the walls with this, which may Heaven not fulfil.

Et. May Heaven serve them according to their choice and all those boasts and blasphemies! Utter, for sure, would be their dire and wretched doom. But for this one too, the Arcadian of your tale, we have a man who makes no boast, but whose hand looks for the thing to do—Actor, brother to him last

The full sense is virtually *e παντὸν πόλιον πόλιον πόλιον πόλιον* (cf. *κακῶς* φοροῦν). *φοροῦν* doublets includes pride (the plur. *φοροῦν* being used for the several instances of *μὴν φοροῦν*), but primarily the use is that of *φοροῦν τά φυσιά* φοροῖν *κακῶς* τοι: *as they are opposed to the gods (in their pride), so may the gods pay them in kind.*

ἀδύνατος κάποιος κ.τ.λ.: *with those impious boastings (or κοιμάσθαι = blatant emblems) and all* (e.g. 414, 456, 518). In tragedy this comitative dat. is used only in the plural.

589 *παντὸν* = *παντὶ*, relating here the material to the moral sense. "As they are mad and reckless (*παντὸν* in their *φοροῦν*, so would they perish in utter destruction (*παντὶ*). As they are *πεταγέκασι* ('utterly wicked'), so would they perish *παντόν* (*in utter misery*").

Greek rather prefers than dislikes such combinations as *παντὶ* ὑπὸ τοῦ παντότι (*παντὶ*).

590 καὶ τὰ: to meet this booster we have, as in the previous cases, an unboasting opponent. — ὁ λέγει τοῦν Ἀρκάδα. 'whom you describe for your Arcadian.' The contempt implied in τὸν Ἀρκάδα is somewhat strengthened by placing the expression in the rel. clause, instead of giving the expected τὸν Ἀρκάδα. Metrically the accus. is of course more easily handled, but the difficulty of the dat. could have been surmounted. Apart from such considerations, however, a mere attraction of case to the rel. is not rare: cf. Hom. Od. 1. 69 Ἐκλύσωτον εὐχλώτου,

ὅτι ὀφθαλμοὶ ἄλλωσι, | ἀριθμόν Παλάθηνα, Soph. El. 150 ὀμαίνυ, ὃς τά πατρίδα...δεῖται...μάλιστα Ὀρία, Ἀρ. Lyc. 51 ὠᾶς ἂς προειδοῦσαν...* τὸ προειδοῦσαν δεῖ ταῦτα Ἀχαρέων γνώσαις, σπὴρ ἀγάπης, Eur. Hec. 771, Herac. 67 κ.κ. The reputation of the Arcadians (προειδοῦσα) for rudeness appears from schol. to Ar. Nic. 397 (μῦνοι). Philost. Apoll. S. 7. 43 Ἀρκάδοι...ἀετοκυντάμενοι ἀετόκυντοι εἰρήν καὶ στόχος. According to schol. on P. V. 534 they were ἄβροιτοι.

591 ἀντίκειται κ.τ.λ.: with the familiar antithesis of λόγος and ἔργον, as in 454 sq., 460. The sense of *δίδομεν* may be either (1) 'looks out for' or (2) 'wears the look of.' The former answers to e.g.

Hom. Od. 8. 445 οὖν τῷ τὸν κόσμον, Soph. Aj. 1165 σκέφτομαι ζευγῶν αὐτῶν τῷ θεῷ, Pind. P. 2. 34 χρή...καὶ παρθένοις ἐνῷ μικροῖς, Theocr. 15. 3 ἄνθρωπον, Eur. Hec. 70 καὶ τῷ κόσμῳ καὶ τῷ πρόφητι ὄρων, Herond. 6. 32 χαίτριον τῷ ἄνθρωπον | φίλον ἰδίων, and (with infin.) Xen. Cyr. 1. 4. 51 μνόμαν δὲ τοῖς τοῦ παῖδευματος, Epict. fr. 3. 6 ἄρκιν τὸν καθότι καθότι μικροί πλούσιοι. The other sense 'wears the look of action' (cf. ἄνθρωπον φόβον βίων) is less to the point, although the use is common: cf. Pind. O. 9. 119 ἄνθρωποι 'ἄλωσι' φίλοι, Theocr. 13. 45 ἄρκιν τοῦ κόσμου.

There is of course some emphasis on χρή, which here does the seeing, and on τὸ διδάσκειν as the only object in view.

δε ούκ ἐάσει γλῶσσαν ἐργάτοις ἄτερ ἐστῶ πυλῶν βέονσαν ἀλαίνεις κακά,
οὐδὲ εἰσιμείηαι θηρὸς ἐχθιστὸν δάκους

εἰκώ φέροντα πολεμίας ἐπὶ ἀστιδος.
ἐξωθεὶν εἰσὶ τῷ φέροντι μέμισται
πυκνοῦ κροτησμοῦ τυγχάνοντ' ὑπὸ πτόλων.
θεῶν θελῶντων πᾶν ἀληθεύσαμ' ἐγώ.

στρ. γ': ΧΩ. Ἰκνεύται λόγος διὰ στηθεῶν,

τριχὸς δ' ὀρθαὶς πλόκαμοι ἴσταται,

ἐφ' (Class. Rev. 111. 104). ἴ. 544 εἰς Blomfield. 545 τάχεος (ἢ ὀθος) Franckes, Ἑφεσίς Schitz. Such changes are weakenings. ἴ. 544 Ηρακλῆς οὐ ὁ Β. C. W. Schneider, Ἑρακλῆς ὅδε Donner, ἦν μᾶρτυρις Wecklein. ἴ. Ἑράκλης Porson. ἴ. The sense might perhaps be clearer if vv. 547, 548 were transposed. 548 κροτησμοῦ Μ., κροτήσωμεν Μ'. 549 Θεῶν θελήσων δ' ἐν Μ. δ' ομ. rec., ἐν ἑυ. rec. Corr. ed.

[444 sq. ὁ Θεὸς k.t.l. The sense of this passage is not easy to crystalize, depending as it does upon whether ἄνθρωπος expresses motion into or action inside.—ἀνθρώπος is also ambiguous, since it suits either a stream ‘flowing’ into the gates or a ‘fluent’ tongue inside. We may render either by (1) ‘will not permit a (mere) tongue (viz. that of Parthenopaean) without deeds to flow into the gates and foster trouble’ or (2) ‘will not let a mere flow of tongue without deeds, inside the gates, make matters worse’ (i.e. on our side there will be no mere talking, but action). In either case the phrase γλῶσσαν ἄνθρωπον is primarily chosen as expressing fluency and a lack of restraint: cf. Plut. Mor. 300 ὁ θεὸς ἄνθρωπον γλῶσσαν μεταφέρει ἐν τοίχῃ ἐσχῆς καθαρός. Hor. Sat. 1. 7. 78 οἰκεῖον μιμετωθέν, and e.g. Soph. fr. 343, 3 ταλαντή γλώσσαν ἐρχαίς μάρτων. Nevertheless the literal picture of ἄνθρωπον is not yet lost in the Greek (as it is in the English ‘fluent’), and the poet is led to complete its sense with ἄνθρωπος, which suggests the fostering of plants by irrigation. We have therefore ‘a stream of tongue which makes trouble grow.’ But whose tongue? And in what way does it ‘make trouble grow’? If it is the tongue of Parthenopaean, the thought is that Actor will not permit him to force his way in with mere bragging, so as to work mischief upon us. If it is the tongue of Actor (or his Thebrae), the sense is that he will not permit the answer to Parthen, to be a mere flow of tongue, safe inside the walls, which will only make matters worse. (ἄνθρωπος) would then include the notion of idle waste: cf. Soph. O. T. 258 ὅ ζητεῖ διήγεσιν ἢ πλὴν ἀλλήλες μεταφέρει ἄνθρωπον ἑρακλῆς γέγονεν;)

The objection to the latter rendering is that ἄνθρωπος δ' εἰσίν does not appear to be any necessary consequence of needless talk inside the gates (unless, just conceivably, by provoking the divine φῶς, which is at present earned only by the foe). Moreover, if it is Actor’s own tongue that is concerned, ὁ Θεὸς άληθεύσαμ is hardly a natural expression. The former rendering is much the better, especially if we understand a reference in πυλῶν to the sluice-gates of irrigated country (such as that in the lower Cephissus valley). The gates of Thebes act as sluices to shut back a stream. When ordinary sluices are opened the water is let in and ἄνθρωπος τε φυτά. If the ‘sluices’ of Thebes are opened, there is a hurtful flood; it is exact that the stream ἄνθρωπος. Hence the whole ‘he will not suffer a stream of tongue without deeds to stream through (our sluice)-gates and cause a growth of mischief.’ For ἄνθρωπος and water cf. Plut. Mor. 664 εἰς τοῦ ἂνθρωποῦ τοῦ ὑδάτος ἀναγαλύφειν αἰεί θελήσω μάρτων ἐκ μακρότητος. For ἄνθρωπος as ‘mere’ talk cf. Eur. H. F. 219 ὡς ὅτα πλην γλῶσσας φῶς. οἱ γλῶσσαι βουμενών μήτε δύναται be doubtless be considered as a description (‘fluent tongue gears’) of Parthenopaean himself.)

[445 sq. ἐναρκεῖ: 'enter.' Ἐναρκεῖ ...ἀνθρώπος: the first gen. depends on the second; ‘the monster of a hated beast.’ This construction is indicated by Eur. Hipp. 656 ἐφθανεν δ' ἄνθρωπος συγκατα-
chosen. He will not suffer talk without deeds to pour inside the gates and make mischief grow, nor will he yield entrance when one bears upon a foeman’s shield the likeness of the worst-loathed beast and monster.

She will have quarrel with her bearer, when from without inwards she finds hammering thick and fast beneath the town. May I speak naught but truth, thanks to the Gods’ goodwill.

[ACTOR departs.]

CHO. Through my breast the news strikes home, and my 3rd strophe.

We need not find much difficulty in the corruption (§ for $): cf. Soph. EL 407 τὸν (A) for δῶς (correct.), A. Pax 870 δῶς (B) for στίχος. δῶς would be possible, but is neither so near nor so satisfactory in sense. §. τῶν Linsley, τῶν de Arnold, ἀλλ’ Headlam (punctuating after ἀλλ’). δεῦτε δὲ ἑλέοντως δὴ Butler, δὲν ἐπεξεργασθομεν εἰσι Weckl. (from Weil’s τὸδ’ δὲ διήλεονται’ εἰσιν). τὸδ’ δὲ ἄργοςας’ εἴσ’ (Class. Rev. III. 105). 552 δρομὸς Blomfield.

κίνειε δόξα | θυρίζω, CycL. 315 θυρίζων δόξαν. The two words ὑπέρθυρον...παλαίρες accentuate the point; the entrance of so hateful a thing is quite intolerable.—φήρωτα: not τῶν φήρων (i.e. of Polyn. in particular) but τῶν φήρων (= τῶν τῶν φήρων). See Cho. 69 (n.) and add Hom. II. 9. 318 ὕπατος μετρεῖταῖν, Semnon. fr. 7 (8). 98, Carcini. fr. 4. 2.

567 sq. οὐδέν οὐκ οὐκ η. η. There is a pause, and the asyndeton is dramatically good. The sense is not ‘she from the outside of the shield shall blame the bearer who is inside it’ (i.e. because she bears all the brunt). This is a weak point to make and lends no special value to προσπισθαῦνε. Rather the Sphinx is an ἐξορρωτός δίῶσα (459); the reported work is properly hammering from within outward. Now on the contrary her image is to be hammered inwards, with blows thick and fast (cf. 331). The usual process is reversed (cf. Plut. Mor. 453 εἰκόνα τῶν φήρων ἐναστρεφόντος, ‘inside out’). The order is permitted by the emphasis in the sense, ‘she shall blame him because it is outside in’ that she is hammered.’ The appearance of φήρωτα after φήρωτα is sufficiently Greek, but is helped here by the stress: ‘it is her bearer whom she will blame.’ The point of ἐν τῆς παλαίρει seems to be ‘when (or if) she is brought close to the city.’ Despite the order the words look to φήρωτα. A conjecture προγεγράφωνος τομήτων λέγων, helping the above sense of ‘reversely,’ might perhaps be considered.

580 διὰ τῶν χιλίων τὰ πλεῖά π. η. See crit. n. It is manifest that Eteocles is declaring (or praying) with the proviso ‘God willing.’ In the last lines he has made an assertion in a manner more bold than is usual with him (cf. 505 sqq., 401, 436 sq., 493). It needs some qualification, exactly as in 612 (q.v.),—ἀλλάσσων... ἄργος has every appearance of being genuine, and the thought required is e.g. ‘for my part (ἦν, who am no braggart), I trust I am speaking what is true (in predicting this fate to his Sphinx), but it must of course be as Heaven wills.’ The error therefore lies only where it lies in the metre, viz. in τῶν δ’ ἐκ τῶν φήρων λέγων. Μένως is the story told by the ἄγγελος of the threats of Parthenopeanus following upon those of the other ἀγὼν (553).

581 τρίχες τ’ η. η. It should be noted that the hyperbole (which is greater with πλάκας than with the ordinary δῆλος) is saved by the pres. λέγων: ‘it begins (or seeks) to rise.’ For the expression itself cf. Hom. II. 24. 359 ὁρῶ ἄνηστι τFabricius, Soph. O. C. 1464 εἴ τ’ ἄρκετον ἐποίησε κράτος φήσαι, O. T. 1624. Cho. 33, Eur. HCL. 633 κράτις ἑλέος ἔριδον ἐδεικνύεται | ἀνεπίγειον νοῆς, Soph. fr. 791 ὁρῶν τὸν ἀσκεῖ. The feeling here is partly dared, but partly also horror at their blasphemies, as the next words...
μεγάλ' ἀ μεγαληγέρων
κλώς <τῶν> ἀνοσίων ἀνδρῶν, εἰ θεοὶ
θεοὶ, τοῦτο δ' ὀλέσιαι ἐν ἀδ.

ΑΓ. ἔκτον λέγωμι ἣν ἀνδρα σωφρονέστατον
ἀληθῶν τ' ἀριστῶν μάντων, Ἀμφαρέως βιαν.
"Ομολογίων δὲ πρὸς τύλαις τεταγμένον
cακοὶς βάζει πολλὰ Τυδέως βιαν,
"τὸν ἀνδροφόντηρ', τὸν πόλεως ταράκτωρα,
μέγατον Ἀργεί τῶν κακῶν διδάσκαλον,
Ερμίνοις κλητὴρα, πρόσπολον Φόνου,

662 sq. μεγάλ' μεγαληγέρων | κλώς ἀνοσίων M. Corr. "ειδ. ι' | κλώς' recc. εἰδεῖς Hermann, εἰδεῖς Wellauer. 662 εἰ δὲ θεός M* (θεός M). * ἦν γερ recc. εἴη δ' Schwenk (εἴη μη μποτε be nearer, if it had been required).

shew. The adj. is proleptic. [The passage is only passed by the substitution of ἄδος.]

662 sq. μεγάλ' μεγαληγέρων | κλώς <τῶν > κ.ρ.λ. The μεγάλα of M was an almost inevitable error. The sense of ἦν is δὲ ταῦτα (or ταύτα): 'the haughty boasts I hear.' Cf. sup. 83, P. V. 650 ἦ χάρη τώ Ζεύς... ἰδικτα ταῦτα, ὡς ἔφυκεν τοιχία, ἡτίσιν τοιχίαν, Plut. Phil. 58 ὡς ἐθάνατο δὲ ἄνθρωπον, ὡς ἐθάνατο ἐγκλήμα, Hdt. 1. 31 ἐκκήρυξε τῷ μάρτυρι, ὡς τίτικο εἴρηκεν. —μεγάλα... μεγαληχέρων recalls e.g. μέγας μεγαληχέρων, αἰθέριον αἰθέριον. If the missing syllable is supplied with τῶν (which is technically easiest), μεγαληχέρων of course = μεγαλάτων, a construction favoured by tragedians: cf. Eur. El. 1056 μέγας, ἀδερφὸς μακράς τῆς εἰς χρῆσιν, Ch. 424 (n.).

666 sq. εἴ θεός θεός: if the Gods are really Gods, and possess the power of Gods, i.e. if they are mightier than mortals, let them punish such words as those of Parthenopaean. Cf. Soph. O. C. 613 εἴ Ζεύς ἄν Ζεύς. Probably also there is a reference to the supposed derivation from δέινα: 'if the Gods are what their name implies, viz. disposers' (cf. the vulgar English notion that 'God' is etymologically related to 'good'). —τοιχία (practically = τοιχία) 'men like these.'

ἐν ἁ. ἐν τῇ MSS (at least without τῆς) makes no ascertainable sense.—δὲ would very naturally be misunderstood as the 'Doric form for γῆ' (cf. n. 10 P. V. 650), ἦν γερ δὲ ἦν μή ἦν γερ, ἦν γερ ἀληθεῖται τῇ γῆς ἦν καὶ ἦν φασις, and the less usual form (for δὲ) would help confusion. For the word cf. ins. 909 and Ant. Pal. 6. 2. 3 (Simon.) τοιχία δὲ στοιχεῖα καὶ τοιχία ἐν δέ τις φασις. For the contraction cf. τῷ τῆς (= ταῖς) in Alcman fr. 23. 95, a form quoted also from Sophocles. Similarly ἐπὶ πάντα τοῦ φασις (El. Mag. 823. 45 = Eur. fr. 534).

666 sq. ἔκτον κ. τ. λ. Amphiaras (see Introd. p. xxxi and E. Phaen. 171 sqq., 111 sqq.) has been reserved as late as possible (Polyneices must necessarily come last), not as being a man of minor importance, but as being of a different type. We may construe either (ι) ἀνθρώπων ἄνθρωπος ἄνθρωπος τ' ἀριστῶν μάντων following independently as a further description, or (ι) ἀνθρώπων ἄνθρωπος 'wise and modest as a man,' is answered by ἄνθρωπος τ' ἀριστῶν μάντων (i.e. 'and no less valorous for being a seer'). In the former interpretation he possesses two cardinal virtues, σωφροσύνη and ἀνδρεία: he is also a seer. But (as Verrall also holds) the latter rendering is pointed to by two passages which seem to imply a common source in the epic description, viz. Pind. O. 6. 15 (Adrastus loc.) γυμνὰ στρατιὰς ἀθλημάτων ἔμαχ, ἄμφοτέρων μᾶτων τ' ἐγγύνο ἔαν δοξήσω μερός, Soph. O. C. 1313 Ἀμφαρέως, τῷ πτέρνα μήν ἔργα ἀπεικόνισεν, στέφανος καὶ ἄνθρωπος (= καὶ μάρτυς καὶ μάτως = ἄλγερος ἄριστων μάτων). —σωφροσύνηντας. The kind of σωφροσύνην specially thought of is doubtless that opposed to the ἀβρα και μεγαληχύτες of the other champions, but there is a connotation of σωφρός, which makes it neces-
airy would raise its locks on end, when I hear how boastful the old boasts of those impious men. If Gods are Gods, may they bring these to naught.

SCOUT. For sixth I am to reckon a warrior right sage and seer right valorous, mighty Amphiaraurus. With post at the Homoloian gates he hurled many an ill name upon the mighty Tydeus. 'Murderer, trouble of public peace, grand master to Argos in the art of wrong, Summoner of Avenging Power,

sary for him to be met (inf. 582) by similar opponents, σοφό τι ἐπαγόμενον (σοφόν). 582 ὁ Ὀμαλόπουλος: Introd. § 16. 583 κατόπιν βαδίζει τοῦτο: τοῦτο are the many terms given immediately. Grammatically the word is contained acc. used as adverb, while κατόπιν is modal or instrumental: 'be-talta Tydeus with....' Cf. Hes. Ορ. 186 μετοφότα δ' ἔρα τοῦ ταχεύτων βοῶντες ἔκκεισ. This answer to e.g. Hom. Η. 2. 314 αὐτὴ δ' ἦ παρὸν βρόδον Ἀχιμισσοῦ νέες μάθης, the κακὰ here used being κακὰ λάγοι or κυψών. For the sense of βαδίζει see 470, and for the relations of Tydeus and Amphiaraurus 367—370.

585 τὸν ἄνδροφότητα τ. π. κ. A quotation of the names actually applied by Amphiaraurus. The article forms part of the language usual in such cases, the direct expression not being τὸν ἄνδροφοτήτα, but τὸν ἄνδροφοτήτα...λέγει. Cf. P. V. 976 σι τὸν σωστόν, τὸν ϑυμὸν ὑπέρτησε, τὸν ἱσαμαρτότητα εἰς θεόν.... τὸν χρόνον ἔλεγεν λέγει. Xen. Cyr. 3. 3. 4 δ' ὃ Αρµείων ὑπερφορίωσεν καὶ οἱ ἄλλοι πάντες ἄθροικον, διὰ πολλὸν τινὰ οὕτως οὔτε τὸν ἄνδρον τὸν ἄγαθον. The article in such instances is strictly demonstrative.

Tydeus was ἀνδροφότητα as having slain in Calydon Alcestous and Lycauges (schol.), or his uncle Thoas, or his own brother Olenias (the accounts differ). That homicide was the cause of his expatriation to Argos. Cf. Eur. Συνά. 147 Θε. ἤθελον δὲ δὴ τοὺς μακροδάκτυλοι δρόμοι: | Α.Δ. Τυθῖος μὴ αἷμα ξυγγενῆς φεύγων χθονὸς. In πόλιν παρακάτω the reference is not, of course, to Thebes; neither is it specifically to Argos (a thought which belongs to the next line). Rather the expression is generic, comparing his treatment of individuals (ἀνδροφότητα) with his treat-
it simply = 'summoner' (τὸν Ἱπποτήντην, cf. ἑλεύρα τῶν καλέσατε Ἰε-
νίπτης, quoting from Ion). In Suppl. 630 ἑλεύρα = καλέσα, corresponding to the ἑλεύρα καλέσα τοῦ Ἑορίατος of Hom. Ill. 24. 577.

But an attendant calator has no place here. It is hard to see how Tydeus could act as the summoner of other persons on behalf of an Erinyes, while it is easy to understand how he could call for the Erinyes herself. [The conjecture λιγνίς is ingenious, but does not improve matters.]

πρεσβύλος Φιδίων: ‘minister of Bloodshed,’ i.e. Tydeus is specially devoted to the interests of Bloodshed and sees to it that that grim power receives his dues. He lets pass no opportunity of bringing about slaughter. A πρεσβύλος is a temple-minister or priest (ἱερά σχολ., as in Εὐμ. 1025, Bacchyl. 14. 2 (Ἀθηνᾶ πρεσβύλολος), who takes care that the sacrifice is provided. The thought is the same as in Αἴγ. 736 ἱερὰ ταῖς Ἀτέας ὁμοίως πρεσβύλοθθος (read πρεσβύτθος), Eur. Or.


πρεσβύλος προσελκύων: neuter, ‘the instrument of advice’: cf. τρυπέτοντας, ὑπακό-
ους (Eur. I. 21. 243), εὐπρεπείστατος (Or. 250), Eur. Andr. 246 Συκερίτον ἱερασᾶν, ἁλλὰ προσελκύον, πρὸ προσελκύον. In

Τη. 253 Cassandra is κατά τινα προσελκυόμενα of Agamemnon.

The reading of Μ πρεσβύλος is not intel-
ligible. It is doubtless possible that the word μαγεῖο, used of a ‘division’ of the Spartan army, may once have possessed a wider use (part or portion), but, if so, it apparently lay very far back, and we can hardly receive into Attic trinometers a word which is not only absent from Attic and its cognate Ionic, but is without any literary tradition. If such a word had been possible we might perhaps have rendered ‘invites to his share’ (in the reproaches). The case is different with

ἄδελφος, which is the only Homeric

form, is Ionic, and has ample literary

vogue. Sophocles (Ο. C. 335) uses ἄδε-

λεφός in lyrics, and, though the form does not elsewhere occur in trimeters, it may be urged (a) that ἔθνη (Εὐμ. 623) is no less unique, χάρισμα occurs in trimeters in Eur. Alc. 756, ἔθνη in Soph. Ant. 1325, 1326, fr. 5, and in principle the appearance of ἄδελφος is no more strange than that of ἔθνη, εὐχή. Cf. also fr.

350 τὸ εἰς, Eur. Hipp. 1327 ἐφεσόν (περιφορ. Ρημ. 1246 ὑπερ ηλιακήν Ἑδ. 532 πτερίδα, Καλ. 532 δίκαιον, Acharn. fr. 24 ὕθεμα: (b) that, since the sense of ‘brother by birth’ (and probably ‘twin’; cf. 917 r.) is here empha-

sised, the longer-drawn and rarer form ἄδελφος (cf. Skt. sauvādhyāya) may be deliberately chosen as more effective for the purpose.

The thought is that Polyneices is brother of Eteocles from the point of view of birth, but not from that of natural feeling. He is more than kin, but less than kind. To the Messenger also the brothers are ἄδελφοι in blood, but there the likeness ends, since Polyneus is unpatriotic and irreligious. The word συμμαχεῖν is em-

phasised, and though one might at first be tempted to suggest συμμαχεῖν γ' or συμμαχεῖν with that stress in view, careful examination will show that to the best Greek the γ' is in such in-

stances quite unnecessary, if not en-

feebling.— τὸν οὖν (‘your own’) and the like are in tragedy always stronger than τὸν ἡκ., the article being a real demonstrative added to emphasise either a distinct or a point of pathos. See

Cho. 1, 14 (n.), 80, 478, 484 (n.). ‘Amp-

phiarus,’ says the Scout ‘turns (ἀδελφός = δίκεπος) from Tydeus to your own

brother—brother so far as birth goes...’ A corruption of τραχεῖας τοῖς τῷ ἄδελφῳ μαφας was due to the very similar shapes of the cursive uncials for θ and ρ, and the further change to the accus. was
minister of Slaughter, Adrastus' counsel in this course of mischief.'

And next upon that brother of thine—begotten for such—the mighty Polynoeis, he calls with upturned eye and dwelling

thought of ...οδο, ὕπο τὸν μ' ῥόπο, καὶ ἄμω, but this perhaps involves too much departure. 308 ὰνομα M. corr. Schütz. 4 (cf. MSS at Soph. D.C. 100, Track. 379, Eur. I.A. 354, Al. 7: 905, Ath. 303 c for similar confusion). In Hippo 2 63 up. Suid. 70 ὰνομα is glossed in one MS by ἔρθαλυπο.

309 τ' del. Blomfield.

probably made through some fancy as to the sense. 36 36 ἐντασιος ἄμω. The objection to ἄμω is not to the repetition in τονύμ of the next line. Enough instances have already occurred to show that of such repetition the Greeks of this period thought nothing. Cf. Ag. 14 φθεῖν γὰρ ἀν' ἐπείκε παρατέλεσ | τὸ μ' ἐνδοθέρμων ἔθερα ἐνδοθέρμων ἄκο. Nor does the infrequent metrical resolution affect the question (350 n.). Rather the difficulty lies in the sense. ἐντασιος might possibly be taken of 'spreading out' (ἀνασαννέενος schol.) or 'making to sprawl,' like a man who lies òτhoc. By this would be meant that he utters either (1) the name 'Πολυνεῖς,' or (2) the word ἄδηλος in a long-drawn fashion. But against (2) it may be urged that ἄδηλος is a word of the Messenger, not of Amphiarous, and against both (1) and (2) that ἄμω would be needed. The sense of ἐντασιος is also rather far-fetched. Moreover, if ἄμω means the name 'Πολυνεῖς,' there is a tactology with the next line (hardly lessened by making τ' there exergetic). The confusion of ἄμω and ἄμω is of the most frequent: see crit. n.

The meaning of ἐντασιος ἄμω might be (a) 'turning back his head and looking up.' This would imply an appeal to Heaven, for which Blomfield quotes Lycoph. 361 ἢ 'εἶ ἢ τραπέσαι... γυναι ἀνὴρ στραγγας χώστια στραγγ, Verg. Aen. 2. 402 (Cassandra) od caelum tendens ardentia lumina frustra: (b) 'turning up his eyes' (in the sense of Shak. R. and J. 2. 2. 39 white-upturned eyes, Ath. 529 τ' ἄδηλος ἄμων ἄμων ἄνομων τῶν ὀφθαλμῶν). The notion of Amph. thus using his eyes in horror might seem to a modern somewhat grotesque, but in fact the Greeks made much facial demonstration of their feelings: cf. Cho. 284 εἰς τὸν ὄμφος (n.), Bacch. 16. 17 ὅτα ἔτοι θεότοι, | μοι τ' ἔντασι τὸν ὄμφος | δίσκον ἡμία, επικνίαν ἄνομων ἄμων, Plut. Mor. 44. Hymn. Herm. 278 &c. A more curious form of expression occurs in Eur. fr. 394 πρεπε ἀδηλος ἐντασιος ἄμω. Paley quotes Shak. K. Hen. VIII. 1. 3 mounting his eyes he did discharge a horrible oath.

305 δ' τ' εἰς τολον κ.τ.λ. The sense of ἐνδοθέρμων is 'dwelling upon,' derived from that of separating into components, or parceling out with slow deliverance. Cf. fr. 330 ὅ τ' ἐνδεικτεί νὰ ἔχει ἐντασιος, Soph. fr. 791 ὅ τ' ἐντασιος ἄμων ἄμω. ἐνδοθέρμων, Eur. H. H. 218 λέγων ἀνασαννεύματα ἀνασαννεύματα. A cognate use of ἀνασαννεύμα is that of dividing by biting = 'chewing' or 'eating' (e.g. Hom. I. 20. 304 ἄδηλος δέσιςκει, and the notion of 'biting apart' the syllables was perhaps that intended in the original application of the word to contexts like the present, before it became established for poetry. Hesych. explains by μεγανθεροῖς καὶ σοιῶν λέγετο λέγετο σφόδρος. For the first word he certainly had tradition; at I. 24. 191 τοι ἐν τολοῖ τοι ἀνασαννεύματα ἀνασαννεύματα the school explains by ἀνασαννεύμα μαθήματα, and so schol. Aesch. 69. 7 (from Soph.) δεινῶς ἄμωντος. But such a passage as that in Hom. I. 4c. again very well be related to the familiar notion of 'eating up' the way with stride after stride (στριλεῖ), ἐνδοθέρμων therefore differs little in (its original) sense from 'chewing over' the name.

The meaning of τ' τολονγι is not at once obvious. But inasmuch as the language here used indicates only that Amph. calls upon Polynoeis by name, slowly emphasizing it, while the speech addressed to him (though not necessarily in the expectation that he would hear it) follows the call (καλεῖ), we can hardly take the words as = 'at the end of his speech.' It is better to gather the sense from the close connection with τὸν ἄμω: he dwells twice upon the name its ending (which is ρείκ'ει): i.e. he repeats the name 'Πολυνεῖς, Πολυνεῖς,' but
καλεῖ· λέγει δὲ τοὺ́τον ἐποὺ διὰ στόμα·
"ἡ τοῖον ἔργον καὶ θεοῖς προσφέρετιν,
καλὸν τι' ἀκούσαι καὶ λέγεις μεθυστέροις,
τόλμω παραφαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμι· ἐπακόντω ἐμβεβηκότα.

μητρὸς τε πηγῆς τε κατασβέσει δίκη;
πατρὶς δὲ γαία στὸι ὑπὸ σπουδῆς δορὶ
ἀλούσα τῶς, σοι ζῦξιμαγος γενήσεται;
ἔγγονε μὲν δὲ τήνδε πιανὸ χθόνα

makes the most of the latter part (cf. Eur. Phoen. 636 ἀληθῶς δ' ἔστων Πολυναντίχος παρῆι | ἄνθισ τοίς διερ προσφέρετεν ἐνεσίθεσιν and inf. 642, 614 sq.). (The word, as repeated, would in all probability be uttered in different tones, according to the Greek and Latin (if not universal) manner indicated in e.g. Ἀρσ., Ἀρσ. (L. 5. 31), Ἡθόλ, Ἡθόλ (Verg. Ecl. 6. 44), vales, vall (ibid. 3. 79.).

καλεῖ: simply ‘calls on the name of' as in Soph. O. T. 1145 καλεῖ τὸν θάλα σκεπαί πατριν. All this is an outburst which Polyn. may be much too far off to hear. At the same time it is well also to recall such a use as Soph. O. T. 779 ἀλιγ...μ'... | καλεῖ πωρ' ἁλιγ

καλεῖ τὸν πατρίς ἐμοὶ σύνεσα is a phrase less weak and commonplace in the Greek than it appears in a literal translation.—καλεῖ τὸν πατρίς ἐμοὶ = 'and this is the language he uses' (after calling upon Polyn.), while διὰ σφέρα (cf. 54) denotes open speech as opposed to thought. For the width of meaning of ἔσω cf. 230, Ch. 49 (n.), Plat. Mph. 863 D ἐγὼ δὲ λέγων ὁμφαῖα το λέγωνα, πεθεράλο γε μιψ ἐν παράνυσι ψήλα, καὶ μι χρόνον τοῦτο ὑπὲρ ἐντὸν τον λέγον. For ἔσω...διὰ σφέρα cf. Estrac. 74 (77) καὶ τοιοῦ ἰδίου ἀνὰ στόματοι τῇ ἐγράφησι Thucyn. 166 δὲ τὸν γένους ἀνὰ στόματος, and the ter voces vocavit of Latin. Headlam (On Ed. Arch. p. 75) provides other instances.

καλ cannot be joined with ἔσω as in the familiar ἔσω of incredulous question, but it may very well play its frequent part of throwing a tone upon a word or notion which follows. Here it is not upon the one word ἔσω but upon the whole notion ἔσων προσφέρετιν ('god-pleasing'), i.e. that are not contrasted with other beings, but regard for the gods is by implication contrasted with disregard of them.—καλ does not, of course, answer to the following πορ. (See Kühner-Gerth ii. pp. 351 sq.) πορ' is connective of the clauses, and the notion is μὴ σφέρα προσφέρειν ἐπακόντω, καλεῖ τῷ ἀνθρώπῳ
καλεῖ τῷ λέγων μεθυστέροις; and is it a thing of honour (to you) for posterity to hear and tell of? cf. Hom. Il. 2. 119 αἰσχρών γὰρ τῷ γὰρ ἀτικὶ καὶ ἀνθρώπῳ παρασκέφασαι.

[Amphiaraus, it will be seen, does not argue the question of Polynice's claims, but only that of his piety and reputation for patriotism.]


γαρ ταῖς τις προφήτες ἐνσω ταῖς does not answer to the following διὰ (although that sometimes occurs: see Jebb on Soph. Tr. 143, O. C. 432), but introduces a new aspect or argument. After this διὰ is connective, with an antithesis: lit. 'yes', and what right will ever dry up the maternal fountain? And (so again)...
twice upon the ending of the name. And these the words he utters: 'Doubtless a deed like this is welcome in Heaven's eye, and to be heard and told hereafter to thy glory—to despoil the country of thy fathers and the Gods of thine own race, by hurling upon them an invading host. Nay, how can there be a right to make dry the maternal fount? And how can it help thy cause when, through jealousy of thine, thy fatherland is made captive of the spear? For me, I shall make fat this land, buried

the repeated word χθῶν ... χθῶν ... alterations have been made, e.g., εἰδέω (Schultz), πέλας (Lowinski).

545). The γυνὴ μητέρας is the 'source consisting in a mother,' i.e., the source from which one takes his birth. Having used the phrase 'the source of a mother for the mother who is the source of one's life,' the poet, instead of 'slay,' proceeds with a word adapted to γυνὴ, viz., κατασβέον, σβήνοντας being suited to various forms of 'using up,' e.g., quenching fire, exhausting, etc., and so destroying life. With its present application cf. Arg. 878 ἤτωσα μὲν δὴ διήλαγματος ἐκάστως | πονηρὰ κατασβῆκας, 880 ἐκαίν ἔδισκας, τι ἔν ἡν κατασβέσθε;—τίς ... ἠκέν = 'what plea of right?' The whole thus = τίς ὅποι κατασβέσθενες;

572 sqq. πατέρες δὲ γαῖα κ.τ.λ. = τῶν δὲ σου τῆς πατρίδος δοράς ἄλλως ἤμαχοι γενεῖται; 'How will the enslavement of a fatherland make for your cause?' The participial expression (more familiar in Latin) is similar to that in Cha. 295 ὁδείων σου κ.τ.λ. δὲ' ἁρπαξάς τοὺς | διὸς ἀδέρφῃς, i.e., τὸ πάντα τῶν τοιμάσων κατασβέσθαι ὅποι ἀδέρφης. See note there and add Xen. Hell. 2. 3. 34 ὰντος σωθῆσαι μέν πολλοῖς ὅ μην φρονεῖται ἄσωθεν ... ἀρετάμοις δὲ πάσης ὑποτευχομεν ὑπὲρ τῶν ἐκκλησιῶν, Plut. Mor. 68 c δὲ καὶ υἱὸς τοῦ πατρὸς μέν παρθένα μεγάλα διέλειν κ.τ.λ. For the thought cf. Eur. Phoen. 571 φῆρ', ἑν δὲ τῆς τοντινος, δὲ μὴ τούς ποτε, κ.τ.λ. These ἀθρωπαῖα τῶν ἀναιτίας Δι': σὺν ἐντὸς ἐστοίχησ' 'through a jealousy (or ambition) of thine.' This is better than a possible 'through party spirit on your account' (cf. ὅποι χθῶνος, ὅποι ἐρως), since the former makes the blame more individual to Polynices.

674 sqq. ἄρα τέω μὴν ἐκ ν.τ.λ.; i.e. I know very well my own fate and I am content. The ἄρα-clause, if expressed, would refer to the fate of others.—τοῦτος: not only with the same force as in 48 (n.) (I shall stay where we are'), but with implied antithesis. His seership should have enriched Argos; instead it will enrich Thebes. [For the fate of Amphiarraus see Introd. p. xxxii (n.). Note however that nothing is said here of his chariot, as in Eur. Phoen. 172 and commonly in the legend.]—παύει: 'enrich.' Though it is the country of the enemy (πτωχός) he will bless it with faintness (i.e., wealth), viz., by being buried in it and becoming there a πάντως τοῖς whom men will resort, to the material advantage of Thebes. If there is any parallel allusion to the fattening of the earth by his body, that meaning is quite secondary, and, to prevent an acceptance otherwise, the next line is added in definitio. [There is evidently no room for the notion of Hor. Od. 2. 1. 99 quis non Latinum nescius poenitor | campus | since Amphiarraus was swallowed up alive.]—παύει explains the enriching; grammatically it is predic. with some verb (i.e., ἄρα αὐτὸς παύει). The word σωθῆσαι is chosen because of the peculiar manner of his disappearance. ἀρετάμοις (or its congener) is regularly used of the circumstances; cf. Soph. El. 856 Ἀμφιάραμος... κρατῆσαι... καὶ ὅποι ἐρωτεύεσθαι... πτωχός ἀναιτίας. The point of πτωχός is that a ἄρα one whose burial-place became a μαρτυρίον would choose to confer its benefits on his own or a friendly country. For the dead πάντως in a foreign soil see Ridgeway Early Age of Greece pp. 107 sqq..

ἐν χθῶνος is right. The consideration that he will be 'buried under' the earth (ἐν χθῶνος) is feeble; here the thought is that his place as prophet will be 'found upon.' Theban soil. Aesch. does not say where the oracle is to be. For χθῶνος see Cha. 51 (n.).
ΑΙΣΧΥΛΟΥ

μάντις κεκεύοσις τολεμίας ἄτι χθονός:
μαχόμεθ', οὐκ ἄτιμον ἀγάλμα μόρον.'

τοιαύτ' ὁ μάντης ἀστικ' εὐκλέον σχέδων
πάγχαλλον γνῶσ. οὕτα δ' οὐκ ἔτην κύκλω
οὐ γὰρ δοκεῖν ἀρότος, ἀλλ' εἶναι θελεί
βαμβάκων ἀλοκα δὲ φρενὸς καρποῦμενος,
ἐς ἃς τὰ κεφαλαία μακανάνει βουλευματα.

τούτω σοφοῦς τε κάγαθως ἀνθρώπες
πέμπετε ἐπανω. ἐνδός δ' θεοῦ σέμει.

ΕΤ. φέω τοῦ ξυναλλάσσοντος ὄρνυθος βροτοῦ,
δικαιον ἀνδρα τοῖς δυσσεβεστέρους.

878 οὕς χθονός rec. τ. Confusion of ἠτι and ότι is extremely frequent (see MSS at Soph. Aj. 27, 345, Trach. 931, Thuc. 8. 10. 2, Xen.Hell. 1. 6. 18 &c.). 877 εὐκλέον εὐξων M. τρ. εὐκλέον θέμων m. Corr. *ed. τ. εὐκλέον εὐξων Donner, εὐκλέον εὐξων Prien. 878 οὕς Weckl., οὕς Dind., ότι Lowinski. τ. 879 δικαιον is substituted for ἀρότος in many quotations of the

879 μαχόμεθ': i.e. if you must have it so,—οὐκ ἄτιμον: either (1) in the way of meeting his death—a death of honour, or (2) in his destiny after death (574 sq.). But ἀθανάς = 'death' and not 'fate' (Ch. 8 n.), and this makes for the former sense as the one literally expressed, although the latter is perhaps not excluded (cf. Cic. de Div. 1. 34 Amphitheatrum at homœon nihil fameae, deus ut habetur, quoted by Paley). For ἄνθρωπος with simple accus. cf. Ch. 537 έποι τουτεύτις άλητης παρόν (n.) and (also with the unfinished sense of λιγοῦ) fr. adesp. 568 λιγοῦ said.

877 οὕς εὐξων εὐξων 'εὐξων εὐξων πάγχαλλον. That the sense required is 'holding his shield quietly' should appear from the contrast with the conduct of the other champions: cf. 526—529 (with ἄνθρωπος), 576 sq. (with Ἀργοντες), 372 sq. (the jingling bells). This sense is excellently given by εὐκλέον (cf. Ap. Rhod. 2. 936 σοφή τευχήν οὕτως εὐκλέον ἄτιμως εὐκλέον πάγχαλλον). Nor can there be any objection to the combination of the adjectives, since εὐκλέον is predicative while πάγχαλλον is epithet: 'holding at rest a shield all of bronze.'

The metrical difficulty of Μ might be met by εὐξων (crit. n.), but this contradicts the sense. It is better to suppose that εὐξων is either corruption or explanation of εὐκλέον, for the tense of which see 416.

878 πάγχαλλον: i.e. not merely hide with plates of bronze (εὐκλέον κατα-
χλαλέον), or wicker-work so covered (ἲτρα παγχαλάλα), but made wholly of bronze. Contrast ἄγχαλαλεον ἄτιμον (Hdt. 4. 200), θαλαλαλέον ἄτιμον (Eur. Tel. 1. 1193), φιάμα 5 οὖν ἐτέν κάνει: cf. 476. This expression both describes the shield as round, i.e. Argive (cf. 577 καλαλεον, 579 εὐκλέον), and also helps us to visualise: 'there was no emblazon to be seen on (all) its orb.' The epic apparently contained this point (cf. Eur. Phæon 1111) 'λαμβάνειν, οὐ σεμεί᾽ εὐξών ἄριστα, αὐτά δισφοβόταν ἄριστα δηλαγίν.'

879 οὕς τῷ δεκαετεν χτ. Τ. The antithesis of seeming and being (as of λειψι and θεοῦ) is a favourite in Greek. Cf. Plat. Lysis 36 C οὗτος γὰρ ἄει κατὰ εὐθαλείαν δεκαεταί εὐξων ἄτιμως, οὐκ θαλαλαλέον, Astyd. fr. 1 ὃν τῷ δεκαετεν μαίρει στήλη καλαλεον, Plut. Mor. 88 ε τούτω δικαίως ευκλέον δεκαεταύς. So Sall. Cat. 54 εἰς γενειν εἰδειν δουδε σειρέα (Cato). The present passage is referred to in Plat. Rep. 361 A τῷ τῷ δεκαετεν χαλαλῷ δὲ ὅμοι ὁδηροῦνα ἄριστα κατὰ τὸ δεκαεταῦ τῷ ὅμοι γὰρ φθονον τῷ δεκαεταῖ, ταύτη εὐτυχία μετά τῶν ἔχων κατά πολὺ ἄλλοι δεκαετα τοὺς δεκαεταί εὐξών τοὺς δεκαεταί ἄτης. There is of course no indication in this that Plato knew of the reading δικαίως (crit. n.) for ἀρότος. He is led to quote Aeschylus simply for the antithesis of seeming and being. It was natural that, to suit occasions, any other epithet should be substituted for ἀρότος so long as it was metrical. (For a full discussion of
to give my rede upon a soeman's soil. Let us fight! I fear no unhonourable death.'

So spake the seer, holding at rest his buckler of pure bronze. No blazon was on its orb, for his will is not to seem the bravest, but to be; and he repeas the produce of deep furrowing of the mind, wherefrom spring counsels trusty.

Against him I am for sending a match both wise and brave. He who honours Heaven is one to fear.

Et. Fie on the chance that brings together mortals, a righteous man with the worse and ungodly sort! In present lines (e.g. Plut. Aristid. 3). See Hermann's full note, and §. 580 ἄλκα

Krebs. 4. 581 ἀόρ. ἐν Πλω. Mor. 32 e, 186 b, Aristid. 3, but ἐν Πλω. Mor. 88 b. So αἰτ. Ep. 4 e ὕδ., but Suid. quotes with ἀόρ. 584 ἐναλλάξατος M, corr. m (superscr.), ἐναλλάξατος Blomfield. 4. ἄλκος m and most edit. 4. 588 ἄνω

θύτερον M, corr. m (superscr.). ἀνωθύπτετος recc. (The confusion of compar. the point see Hermann's note to this line.) ἔξωοος obviously has no place here. Nor is it likely that Aesch. intended any allusion to Aristides, though Plutarch (Arist. 3) reports the tradition that all the audience looked at Aristides when the lines were uttered. It is altogether more probable that the lines were applied to Arist. by others, with the adj. so changed as to suit ἤ ἀνωθύπτετος ἐναλλάξατος.

580 sq. βαθίς. In Plato (Lc.) the notion in βαθίς is partly playful, with something of the sense of our 'deep' in the way of worldly wisdom. In the original here it denotes (1) 'rich produce' (Thes. 107 οὔτε ἄρα ἐν τοῖς στάδιοι βεβαθα λήμα αἵματος, (2) 'deep ploughing' (of which the former is a result). That both notions are included is clear from the choice of ἄλκα with ἐναλλάξατος, an expression which is really a condensation of βαθιά ἄλκα τῆς καλῆς καὶ 'βαθία λήμα' καρποφορίας. The mind of Amphiarautus, like rich soil (cf. βαθύς, βαθύτερον 293), is βαθίς (βαθύφωρον) in itself (cf. Hom. Η 19. 125 φίρρω βαθίς, Pind. N. 4. 7, Theogn. 1051); meanwhile his thinking (μνημον, βαθύδ) ploughs deep into that soil, and the result is βούλημα which are of 'the trusty' sort (for τὸ cf. 560 n.). That result is intellectual, not moral, as in Pers. 145 φορτίθα εἰκόνι καὶ βαθύθωροι. With the metaphor cf. Pind. N. 8. 74 'Βαθύμαχα...φράσεις ἐξαιχρηστῶν καρπῶν ἄνωθεν'. N. 10. 13 φράσεων καρπῶν εἴσθη σώματος ἀκηράστω. In many of the letters of the intermediate step.

585 ἄλκα λόγον ἀνδρών κ.τ.λ.: in exegetical parts of passage, i.e. narrowing the sense of βολάν (ἀλλάζων) ἐναλλάξατος: 'to wit, the right-minded man with men of less pity.' This is the same construction as in Ἡδ. 1. 52 ἄπέχεις σείσθην στεφνόν, το ἔνιον τοῦτο λέγεσθαι ἐν ὁμοίως καρδὸς. Ὁ καλόν: ἀνεξίτην. The word is much more comprehensive than the English
'just,' including regard for δέκα in all its forms. The original sense of δέκα is 'the indicated (or prescribed) way,' i.e. 'right and proper' behaviour, whether from a moral, legal, or social point of view. Cf. Fid. O. 1. 9 δύο δεκάων δύο, Ἡσύ. 657 δεκάων ἄρνος διέργεια (n.), Ἑυμ. 55 καὶ δέκαων οὕτω γράφει θεὸς ἅγγιμα | ὄφρων δεκάων οὕτω εἰς θεωρήματα. Here the other champions are regardless of the 'due behaviour' in regard to the gods, while Amph. observes all such δέκα.

τὸν κοσμητὴρα τοῦ δέκα εὐδεκά-, a sufficiently frequent use of the comparative. Cf. Eur. fr. 286. τοῦ δέκα | αἱ μεῖζον τοῦ δέκα δοκεῖν γεγονὸς, Ἑυμ. 1445 δοκεῖ, ἔρχεται (= ἐργ. θεὸς) τοι ἐπὶ καὶ ἐφικτέος. Milton II. 2, 53 mention sacerfex. Varrall quotes Mart. 11. 34. 7 vincet candida turba nigriman. 888 sqq. προφαν.: σαμα, 'business' (n.). So προφαν. Ag. 1537, Ἑυμ. 491, Ἡσύ. 871. The sense produced by the combination κοσμητὴρι δέκαων is not the flat 'there is nothing worse than bad company' but 'than bad partnership there is nothing more bad.'

κοσμητὴρ oδ κοσμητῆς is abruptly expressed, and for the same purpose as the next line, viz. to emphasize a γιγάντιον. — δοκεῖν means is understood again with these words, the gen. having a different nance. With κοσμητῆς cf. δύοι ἐσπερί σταύρων πόλεως θύρων ἐκκομίζεται in an inscriptional epigram following the list of those fallen εἰς Ἐφεσ. cisc. 260 B.C. (Roberts and Gardner Int. of Att. p. 903), and, for the same metaphor, Petr. 825 ὥρα γὰρ ἐκλύθη ἐκεῖνος στάτους | ἅττα, ὅσον νῦν ἐγείροντο εἰς μέρας θύρων, Eur. fr. 419. 4 Τίνι ἀμπελοὶ τώρα ἄποντον θύρων.

888 Ἑρωδ. κ.λ.: Valckenaer

suggested this to be a marginal illustration. To Dobree it was a Christian adscript. In e.g. Soph. Aj. 533 sqq. ἔν τε φρέσκην γὰρ μάθη ζώντων βλέπει, | τὸ μὴ φρέσκην γὰρ κατ' ἀνθρώπων ἔτειν ορθήν | τησσερίων. The suggestion of an interpolation is more probable than in the present place, since there is added here a new thought or helpful explanation, while in the Sophoclean passage the explanation is less manifestly useful. Yet even there, if we sufficiently notice ἔτειν and render 'for not to have intelligence may be called a defect (no doubt), but it is a defect free from pain,' the case will appear less certain. Here there is not even a surface objection except to the asyndeton. This of course might be remedied by ἕτος ὦ. But if the line is a γιγάντιον, which Eteocles delivers with appropriate imitation, the asyndeton is natural, and something more. If there is virtually a quotation, it is much as if, in a passage of Shakespear, the speaker quoted 'The wages of sin is death.' We should not think it necessary for him to say 'The wages of sin, you know (as, or the like), is death.' On the other hand, if the line is Aeschylus' own (and it is in specific gravity of style), it is delivered after a pause, and with a weight of utterance which well dispenses with the particle. Asyndeton sometimes with broken structure—is a favourite dramatic device, as being true to impassioned speech (see Ἔφεσ. 745 sqq.);

ἐκκομίζεται is middle. "Ἀτη ("infatuated conduct") is either subj. or possess. gen. and is personified; 'the field ploughed by Até (or the till which Ate owns) gets death for its crop' (ἀστέραι still retaining its sense of connection with ἔρως. Among monostich proverbs akin to the present are (1) αἰσθὴται ἐμφάνισαν οἱ παῖδες ἄνδρα, (2) ἢ ἄρδυς ἢ ἄρδυς φύγει συνεπών ἄνδρα, (3) φοβοῦσαν δὲν χρῆν
no dealing is there worse ill than an ill partnership. Its harvest who would garner? 'Infatuation's tilth gets death for crop.'

Perchance a godly man boards ship with a guilty crew, where villainy is toward, and perishes with men whose kind the Gods

800 ναόρας of M is commonly altered in silence. See 447. τι πανοραφή rec.

691 θεοτελεύω should not be suggested. 

δύσις κακαί. But none of these has the strength of style exhibited here.

809 ἡ γῆ... ἢ (593): τοι... τοι... The two cases supposed are those of a pious man amid a ship's crew of knaves, and a right-minded man amid a wrong-minded nation.

ζυγισθεὶς πλοίων κ.τ.λ. This thought became a commonplace: cf. Eur. fr. 833. 4 μὴ ρέοντα μὴ συνήθη τεσσάρων τόσον εὔπος, fr. 699, El. 1. 194, Her. Od. 3. 3. 26, ostat... τοι... isleu... sit traducit fragiliterme... mecum... solutus... Plut. 415. θεοτελεύω... εὐερέται... (3) madness (Eur. H. F. 1902 τοι... τοι... τοι... πάλι). Here the second and third meanings perhaps combine, the latter being the more prominent.

καλ ναόρας μεν τι: kal is explanatory of θεοτελεύω. The πανοραφή is an act contemplated or in progress: 'when some villainy is toward.' This is the present point of Amph. among the Argives. [We might also render 'with wicked sailors or some piece of villainy,' but this destroys the balance of ναόρας](πολλά... in their respective clauses. Otherwise, again, πανοραφή is collective abstract for concrete = πανοραφή μεν (cf. θεοτελεύομαι 235 m. l.)

893 θεοτελεύω: gnostic, with gnomae. Arv. 344 a following. For such variation see Goodwin M. & T. § 135.

ἀδρόνω συν θεωτελεύω γένος. It might be tempting to read θεωτελεύω in order to support the apparently bare word ἄδρον. But, apart from the consideration that, where one noun dependent upon another is in the gen., Greek often attaches the epither to that noun which seems the less natural to us (cf. 591, Chor. 1068 ἄδροντο ναοῦ τινας, Eur. 293 χίλια... τοιαίς θεωτελεύω, Eur. 451 γένος θεωτελεύω λογος, Soph. Ant. 393 πολλά ἀδρόνων [γεγομένων], there is the more important fact that the epither belongs distinctly to γένος. Though the man himself is θεωτελεύς (and therefore θεωτελεύω), he is treated, not as belonging to the θεωτελεύω γένος ἄδρον, but to the ἄδρον γένος. (How neutral the word ἄδρον is in itself, and how indifferent Greek is to the repetition of a word, could hardly be better shown than in the lines 589—593.)
AΙΣΧΥΛΟΥ

ἡ ἐνω πολίταις ἀνδράσιν δίκαιος ὁ ἐγκροτέοις τε καὶ θεῶν ἀμνήσσων ταύτῳ κυρήςας ἐδίκως ἀγρεύματος, πληγεὶς θεοῦ μάστυν ταχύνων 'δαμη, ὦτοῦ δ' ὁ μάντις, νῦν Οἰκλεοῦς λέγω, σφόνω δίκαιος ἀγάθος εὐσεβῆς ἀνήρ, μέγας προφήτης, ἀνοσίως συμμιγεῖς θραυστοτομίως ἀνδράσιν βίας φρενῶν τείνουσιν τομήν τὴν μικρὰν πάλω μολέων,

600

603 ἐγκαθίστασις τοι. 604 δίκαιος τοι. ἐδίκως Πριην. ἐδίκως Βλομφεϊλδ. ἦ. 605 ώτοῦ τι. ὦτοῦ δ' Βρουκκ. ἐδίκως Μ. 606 ἦ-

603 sqq. ἦν κ.λ. κ.λ. ην κ.λ. κ.λ.: join ἦν κ.λ. κ.λ. κ.λ. κ.λ.... In this instance the crew of a state takes the place of the crew of a ship. 


606 δικαιο: not = ἀδίκως, but (logically) 'out of place.' The punishment is not 'according to δικαιο' as regards the character of the sufferer (cf. παρά δικαιο καὶ τὸ ἄχρητον τὸν φρενίσατο) Eutoces does not venture to call such treatment on the part of the Gods an 'unjust' act, he only says that it is contrary to 'kind.'

608, 894 τλαμμα βασιν καλλίστων φρονήσατο ('temper of her kind'). So ἐπιρρην in Shak. K. L. 4. 160. See Cho. 329 (n.), 883 (n.), and Verrall's note here. — ἀγρεύματος: here apparently verbal. The sense 'net' does not suit κυρήςας nor the following metaphor.

608 πληγής ὀν κ.λ. κ.λ. An unruly animal is captured and tamed; destruction is not in point. In Hom. Η. 12. 33 (Ἀργεῖον δ' ἄδεια μάρτυς ἐκδικῆσε...ἀγρεύσατο) the similitude is from a horse beneath the whip or goad. So ibid. 15. 815 ἄλλα δικαίως κατὰ ἄθρωμνα ἁχυρω. In ἗κτ. Θρησ. 357 ἔνας ἦν ἀδελφὸς τοῦ ἄγκυρον ἔχων τυφθεσις ὄργανος 'ταμάς' (not 'slain') by the thunderbolt. The 'blow of Zeus' occurs in Ag. 370 ἄλλοι νεκροὶ ἐξερρήκαν ἐκεῖνος, where it is both a punishment and a lesson. (With the phrase itself cf. Plut. Mor. 168 C where calamities are called πληγαὶ θεῶν.) In the present passage the sense is the same.
abhor. Perchance with fellow-citizens—a righteous man, while they wronged the stranger and forget that there are Gods—he is caught without his due in the same mesh, and is lashed and tamed by Heaven's impartial whip.

So is it with the seer, Oecles's son, a sober man and just, valiant, God-fearing, a mighty mouthpiece of Heaven's mind. Against his better thought he joined himself with impious bold-mouthed men, when their long train set forth on that road

A μάστις is not an instrument of slaughter. Whereas δέλων (561) is the proper word of the σφαῖρας ἀρηί who sinks with the ship, ἔδειμπ is applied to a member of a punished community. μάστιγα is doubtless to be conceived (as by Verrall; cf. Leaf on IL 23. 387) as a goad. In Ηομ. (i.e.) μάστις = κέντρον and in Ag. 617 ἀνάμεσα μάστιγα, τὸν Ἀρχήν φαλέι is closely connected (though not, when the passage is rightly construed, identical) with διάνυμι ἄρα. In Suppl. 475 παρατηθηκαί καρπός λέγεται points to a penetrating instrument. In Soph. EL. 716 (where horses are being driven) πηλυσον κέντρον ὄστρακοι, while in Ag. 1623 μέγας δὲ πλεύρα δει αὐτὸ ἴσιμα | μάστιγαν ὀρθά εἰς ἄρα παρείλης (though a κέντρον is of course the instrument). Such a μάστις or κέντρον might have one point or two. That this is the instrument here is also indicated by other passages referring to a recalcitrant animal, e.g. P. V. 312 ὄστρακον. ποὺς κέντρα κέλων ἔστεπε, Ag. 1654, Eur. Bacch. 794 πρὸς κέντρα λαστῆναι (ὅτι) οὐκείναι ἄρα θεῖοι. With the notion cf. the sense of μεταμορφοῦς. (Though μάστις was thus used of a goad, it was, of course, also used of a whip (μασθῆι).) μαστίζω, προφήτης: proleptic; it makes no discrimination in this case. The term is not a universal description of the μάστις of Zeus.

699 ὄστρωμα ἡ δ...: 'and in the same way (thus described) will Amphirhaeus...'. Cf. Soph. Ant. 426 ὄστρωμα δὲ χαλῆς (after a comparison), Trach. 116. ὅλον Ὀιλείλου λέγεται 'yes, even the son of great Oecles.' There was no need merely to define μάστις, but Oecele dwells upon his rank and distinction, which will not save him. For this form of expression and its uses see Cho. 251 (n.). Note also that ὅλον Ὀιλείλου is something more than Ὀιλείλου. Distinction on the father's part (probably well known in epic story) is reflected on the son. Cf. Hom. Od. 15. 243 Ἀρτέμιδον μὲν ἐπεκείν Ὀιλείλος μεγάλην κέντρον κ.τ.λ.

597 σύρρημεν διακρίσει κ.τ.λ. The line is almost an anticipation of the list of the four cardinal virtues, viz. σωφροσύνη, δακρυσύνη, ἀδικία (ἀγάπης = 'brave,' 536. 83), φρονηματικος. But ἀνδρικός is substituted for the last, as is indeed necessary, since it is in φρονηματικος that Amph. here fails, acting φρονήματος (599).

599 sq. μέγας: 'of great rank': cf. 412 (n.). The word ἄνδρος is brought close to the last notions σφαῖρας, προ-

600 κλέος: designation of the diviné, with an impious crew!' So far as there is a slight peci-

600 καλέοντας τοὺς κ.τ.λ.: 'When the were forming (long) procession on the way which is far to return.' The
tense of καλέοντας is imperfect. after σφαῖρας, i.e. φαλέιν ἄρα θεῖοι θεῖοι. The expression is condensed, but per-
fectedly Greek, both in thought and grammar. The only question lies in the
exact interpretation of καλέοντας. An army on the march is compared to a σφαῖρα (such as that at the Panathenaea, or to Eleusis). If such a procession is a large
and long one—as an army would be—those who form it may be said καλέοντας, 'to lengthen out a procession.' Or again, if the procession continues for
a long time on the march (instead of for the few hours required in the religious and local process) its members may be said τοῦς 'to prolong' it. Both meanings may perhaps be regarded as coalescing here. For the rest it has been customary to join τῆς μακρὰς with παραστῆρι (as a 'mission', or 'journey') = that mission which is a long one to return (lit. 'for the returning'). It is better, however, to understand διόδον and to relate the expression to ε. κ. Hdt. 1. 67 ἐικόνας ἀνθρῆς ἐς θεόν and the phrase τῆς ἐπὶ διαστήματος παραστήρι is treated as a verb of motion (= παραστῆριον) and the separation of τῆς from παραστῆρι is made by the interlocutor and was easily appreciated by the Greek hearer, who was accustomed (Ch. 1037 n.) to such phrases with τῆς (διόδον) and also recognized in τῆς παραστῆρι παραστῆρι a proverbial expression. Cf. Eur. I. 430 ὡς μακρὰν εἴστηκαν, ibid. 664 μακρὰ γ' ἀνέπνεος, Or. 123 τῆς παραστῆρι μέρους διόδον. For separation of words apparently in agreement cf. 424 (n.).

There is perhaps a grim allusion to marching to death, or making the journey to Hades. After extreme uction Kabeleia remarked that they had 'greased his boots for the long journey.' But it is not necessary to assume more than a reference to the proverbial difficulties and dangers of war. Αὐτᾶς is a 'far road to travel,' in that one is never sure when and how the return will be made. Cf. Soph. O.C. 663 (where the Thebans have threatened to fetch Oedipus from Attica and Theseus replies in metaphor) τῆς σφε ἀγαθῆς, ἄλλη δ' ἐρήμων τῆς δέσμης εἰς ἄνθρωπον τελείον. For παραστήρι μέρους in a similar connection cf. Eur. fr. 353 οὖν 

There is such διάλεκτος in the present case.
so far to travel back; and, if Zeus will, with them shall he be dragged to ground.

Nay, not even, methinks, will he assail the gates; not through faint heart nor craven spirit, but he knows what end awaits his fighting, if fruit must come of the rede of Loxias, whose wont is to say no word, or say it to the mark.

Yet against him, man to man, we will post mighty Lasthenes, a warder to drive strangers from the gate. Old is he in his wisdom, but lusty his thews with manhood, and swift his eye to


have ἅλματο καὶ τὰ λῆμα κατακό. But more probably ἅλμα and λῆμα are distinguished, the former being 'rest' for fight, the latter the physical 'courage' when engaged.

604 οἰκος ἡ Σφή κ.τ.λ. Χρῆς 'is fated': cf. Cho. 201 τι δὲ χρῆ τοιχῶν συγηρᾶς, ἀμυκτον γένοις ἐν σπηράματο μέγας ποίημα, Ἐ. V. 219 &c. The sense is not 'that he is to die in this battle' (requiring τέφε) nor 'what death he is to meet in fighting' (since this knowledge could not prevent Amph. from attacking the gates), but (as Verrall also indicates) 'what end his fighting is to bring' (viz. no success). Amph. would say 'It is useless for me to attack the gates; the city will not fall.' There is no likelihood that Σφή is plur. (so soon after the sing. of 603); Amph. is supposed to be regarding his own actions from his own point of view. [It must be acknowledged, however, that the expression is somewhat peculiar in respect of τελευτήθη μάχα 'to reach an issue by fighting,' and we may perhaps conjecture ΨΕΛΕ οἰκος ἡ Σφή τελευτήθη μάχα. Though Σφή (=αὐτος) is commonly denied (like ἂν, and for no better reason) to the poetry of tragedy, it is the form actually given by the best MSS in Soph. O. C. 421 (cf. Eur. Suppl. 766, Med. 398). A poet who can use ὅμω in tritomes may be permitted to use the σφή of Homer and Herodotus; see Suppl. 958 (n.)] Eteocles had evidently heard of the adverse oracle of Apollo which Amphiarautus disbelieved when he joined the expedition μᾶς φωτιῶν.

608 εὶ καράτης λύσα κ.τ.λ. With καράτης cf. Ἑκ. 716 (Apollo log.) κἀκεῖνος καράτης τότε ἔστω τέ καὶ λύσα | καράτης εἰσέρχεται μὲν' ἀπορωτόσις εἰσέρχεται, Pind. I. 7. 50 εἰσέρχεί τέ καράτης | στρέφει (of Themis).—φωτιῶν: generic (not of the deliverance in this particular case): 'if oracles of Loxias are to bear fruit (as we know they do).'

609 φῶς τίς νῦν κ.τ.λ. It is surprising that some should take these words as referring to Amphiarautus. His utterances are not here in question.

When Eteocles has said 'the end of the fighting will be against him, if oracles of Loxias are to bear fruit,' he continues 'and Loxias would not utter oracles, if they were not intended to bear such fruit.' The god has no motive for speaking μάχας or ἔρως; he speaks only when and what the occasion demands (τὰ καλὰ: cf. 1 [n.], Cho. 380 στρέφει ἃνυσὶν οὖν καὶ λέγεις τὰ καλὰ).

607 ἔρως ὡς: answering to v. 603.—ἐν’ ἄνα: 'to meet him' (cf. 434).—φωτιῶν is added with the same notion of 'man to man' (in distinction from divine agencies) as ἔρως in 434, 492.—Ἀρμ. θέωραι. In the epic the opponent was called Pericles (cf. Pind. N. g. 26), but that word is unmanageable in iambics.

608 ἀποφέρεσαι: not in the sense of v. 393 but proleptic, 'to be a νεκρός hostile to strangers.' Eteocles is thinking of the τηρήμα of a Greek house and of the jealous watchfulness of some of this notorious class. Lasthenes has instructions to act the character as the public θεωρέω.

609 γιροσταί τὸν νῦν. Some editors punctuate at ἀποφέρεσαι and make this the beginning of a new sentence. There would of course be no difficulty in making γιροσταί belong to νῦν (Eur. Or. 329 γιροσταί ἀσφαλέως, Hom. Od. 22. 184 κατοικοῖ πολύς); but (apart from other considerations) the single particle ὡς is more than strange in φωτιῶν τὸν νῦν, ἀπράξια ὡς ἀσφαλέως, καταφεύγω δύμα. Moreover, if this the construction were φῶς τίς

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to the writer's consciousness. Swiftness of foot is a virtue in a warrior (as with ὀθάλης ἄνδρας ἀκακίως and is best manifested in fight (Verg. Aen. 5. 430 ille pedum mellea mortis fretum inventus, of a boxer). Greek is liberal in concessions to the adjective, and, though 'vision with swift foot' is absurd for 'swift vision,' the combination is quite Greek in the sense here claimed. The expression is no harder than in στόμα βλαβέων (Eur. I. T. 1119) = 'a journey in barbarian surroundings, 'λευκᾶσθαι στῆτος' (Eur. Phoen. 1351) = 'shouts with white arms,' παλάβατον φῶς (Sophr. Aj. 35) = 'much slaughter of horned beasts,' ντροπαλία τρόμος (Eur. H. F. 1273) = 'a war with quadrupeds.' (The alteration to στόμα is ill-advised. The physical qualities are described in muscle (στήξις), eye (φῶς), foot (ωθείσθη), hand (στῆκα).)

610 νείκισσα ἄρμα. If this meant simply a 'swift' eye (= ἄκατον, χαῦρον) it would deserve the name of grotesque. But in reality it is 'an eye to which the foot answers swiftly' or 'accompanied by swiftness of foot.' The eye is alert for attack and defence, and the foot acts in accordance with its warnings. It should be remembered also that ἄκατον often practically = 'vision,' and that the physical organ is by no means always present for a spear.
guide his foot, and with no tardy hand doth his spear dart upon aught laid bare from side of shield.

Yet for mortals to win the day is the gift of gods.

[Lasthénēs departs.

Chō. Hearken, ye Gods, to our just prayers and fulfil them, that our country may win the day. Turn from us upon the invader of the land the fell work of the spear. From without the walls may Zeus smite and slay them with his bolt!

γυμνόστατος is the wrong term, since the shield does not protect or sheathe the dōw and γυμνόστασις is a word of too distinct a colour to be used simply for the spear darting forth. Moreover the simple gen. dēstis γυμνόστασις would manifestly be used rather than τος ὁ μεθιδός. ἄρακαὶ dōw. again, would be appropriate to a warrior who snatches up his weapon, but not to one who already holds it.

The correct interpretation is plainly indicated by the use of γυμνόστασις in similar situations: cf. [Hes.] Scut. 334 ἄθικ ἐν γυμνόσταις ἀκέντισιν ὑπὸ δεαλδέου ὀφθαλμοῖσιν ὁμοί, ἐνθ' σύνεχει καλεῖς, ἀλλιθ., μὲν πρῶτον ἐκ νησίων, οἰκοὶ, μὲν πρῶτον γυμνόσταις ἀκέντισιν ὑπὸ δεαλδέου | οἰκο, Theoc. 32. 187 έχοντι μὲν πρῶτατα τιτωτέμων τόνων εἰρήντι ἀλλότι, ἐν τῷ τι χρόον γυμνόστασιν ὑθεῖν. One sense of ἀράκατος is accepit, of seizing upon a spot (Xen. An. 4. 6. 11 τοῦ ἀλλοτρίου δρόμου...το...ἀράκατοι φθάσαντες). Cf. also e.g. Soph. Κ. 2 κάτω τοῦ ἐχθρῶν ἀράκαται ἐπηρεάσαι of the seizing of an opportunity. These senses blend ("seize, when opportunity is given..."). The combatants fight crouching (as far as possible) behind their shields; their feet move nimbly for position; their spears are held in threatening movement just under the rim of the shield (Theoc. 23. 184 κατὰ καρπός έχοντα ὑπὸ ἀστίδος ἀντίγα πρῶ 

τρι). Each is watching for the enemy to expose γυμνώσις any portion of his body from under the backler; then with swift hand he will seize the opportunity upon that part. See Eur. Ψευδ. 1381 sqq. for a description of the fight between Εὐ. and Πολυν., and ibid. 1384, οἱ δ' ὁμός ἐπερχόμενοι τόσος ἀντίτασι μὴν, ἰ ἐνεπλημμένα στόματι ("with the point") προφητήρα τήλεων.

The simple ἀστίδος γυμνώσις would possess less vividness than τος ἀστίδος (as in [Hes.] Scut. Περ. 525). or τος ἀστίδος. The latter gives a picture of a portion of the body peeping out 'from beside' the rim of the shield. Doubtless a prose-writer would have said γυμνώσις τό or το το λαβ. ἄστιδος, but the generic participle without art. is frequent. With the art. the exact sense is ἐν τῷ γυμνώσις ("any exposed part"), without it the sense is ἐν τῷ γυμνώσις. See Cho. 66 (n.), 360 (n.), 661 αἱδος ἐν λαβάζειν. [The notion of Brannck that τος ἀστίδος = a sitistra, while δωρον = ensen, passes the legitimate use of language.]

612 ἔρχετο: with emphasis; 'it is only Heaven that can grant success.' This tone is habitual to Eteocles (cf. 401, 459). The answer of the Chorus picks up the word and also κίνηται. [Note that in all the six cases hitherto there is a justification of the eventual Theban success. It is only in the seventh that the blame is equal on both sides.]

615 δηρεφώνον ἀλλ' εὐρ. Ε. This follows the prayer for the πάντας: 'turning away from it, upon those who invade the land....' The Chorus recognises the difference between the character of Amphìaraos and that of the five boasters. It bares its plea therefore upon the 'justice' of its prayer, which considers only the claims of patriotism. Sin lies with an invader of the land of others (cf. 557 sqq.), and Amphìaraos is such. With ἐκφεύγοντες cf. Εσ. 1395 μὴ στι έκφευγον, Εικ. Συμφ. 483 τοῦ διαπνεύτης ματί τίτοις ἐκλεγονταί. 616 υφρύμων and ἐκφεύγοντες are stressed: i.e. 'may Zeus slay them, and before they break into the stronghold.' They have occupied our land (τός); now they are assailing our walls; may death fall upon them from the outer side.
ΑΙΣΧΥΛΟΥ

ΑΓ. τὸν ἔβδομον δὴ τόνυ' ἐφ' ἐβδόμαις πτολαὶς λέξις, τὸν αὐτοῦ σοῦ κασίγνητον, πόλεις

σοὶ θ' ἂς ἀράται καὶ κατεχεῖται τίγγας,

πῦργοις ἐπεμβὰς κάπωπρυχθεὶς χοῦν

ἀλώσιμον παιὰν ἐπεξιακχῆς,

σοὶ εὐφερεσθαι καὶ κτανῶν θανεῖν πέλας,

"ἡ ζωήν ἀτμαστῆρα τῶν ἀνθρωπῶν

φυγῇ τῶν αὐτῶν τόνυδε τέισασθαι τροπον."

touai' autēi kai theous geyneilous

calai patrōnas this ἐποστήραs ligōn

tōn δὲ geyneithai pάγχυ Polυneikous bía.

618 tov' ἐπερ' Brunk, tov' ἐπερ' Blomfi., tov' ἐπερ' Dind., eter' ἐπερ' Rischl. μ.
620 οἷς γ' διάφη M as altered by m., which corrects of (M') to of and writes as


621 θ' φερίνειν

619 tov' ἔβδομον δὴ νοῦν: 'we come in this case to the seventh and last.' ἐφ' (akin to ἐφες) closes the enumeration: cf.

Plat. Meno δή θῆνες καὶ ἐπεμβὰς καὶ πᾶλαις καὶ πάλαιν δή ('and here we will stop'). Apart from the actual list of the gates there is doubtless a suggestion in ἔβδομοι of a sacred and complete number, and this gives further point to δῆ. Grammatical the expression is not as if τὸς had preceded ἐβδομαίς νόμις, but (literally) 'I will enumerate, at the seventh gate, in this instance the seventh and last.' In Eur. Phoin. 1123 these gates are called the χαιραίη. See Introduction § 10.

620 sq. τόλμα *συν θ' δ' κ.κ.λ. See crit. m. The error of θ is to be emended by better means than the συν of the second corrector. Any reader must feel that τόλμα by itself (especially as placed) is weak and insufficient. It is true that Polynesics invokes mischief on the country (621 sq.), but he also invokes it individually upon Eteocles (623—624). It is no rational summary of the passage 621—

625 to describe it as an imprecation on the τόλμα. The sense required is provided in the text, where the emphasis on συν is brought out by its position.

The pleonasm ἐπεμβὰς καὶ κατεχεῖται is purposeted, emphasizing the wickedness of his deliberate and insistent imprecations. Emphatic pleonasm, being true to nature, is familiar in drama: cf. Eur. I. T. 590 ἐπαρμόζων καὶ γγαμνό-

SCOUT. Last to the seventh I come, at the seventh gate—to thine own brother. These the bans and curses he calls down upon the town and thee; that with foot planted upon the walls, and proclaimed triumphant o'er the land, he may raise loud the conqueror's exulting shout, then match himself with thee, and, slaying thee, die at thy side. 'Or' saith he 'if he live, he who thus sets me at naught with banishment, may I punish him with exile, like for like with this!' Thus doth he shout, and withal calls upon the Gods of kin and fatherland to give his prayers regard—prayers all his own—a mighty Quarreler in good sooth!

rec. κατασκευασε Χειρικ. 624 που Σχίττ, Ηίμσθοο, το το Κάρη, το το δ' αντί, το το ο' Αλε, συν Φρικν. άφηναντα Βλόμπ, αδράλαντος Μαδντ. The passage requires interpretation only. 638 βιού m.

639 σει: emhasised.—συμπεριφερομαι: 'be pitted against'; cf. 997 ζησωσιστα.—καλ θηκονο θανει πελαις: not that he prays to die himself, but he proclaims his readiness to die, if only he can first kill. This form of expression is frequent. Cf. Chs. 437 θηκετ ζωσις ντιναωι (where school, quotes Callimachus ντιναωι δ' εκανεν αμετοχους ειδους). Eur. El. 281 θανει θαρεας ανει αποφασις αμφι, Soph. Αθ. 390 το θεο αντι δις θαρεας διλευς δει τελευ θανει καθαι; For the alternative cf. Soph. O. C. 1336 (θανει); θανει καθαις | θανει τοι τοι στραγγαται τηλεω ηγει; (Polyn. loq.).

624 sq. η Ιοντι: κ.τ.λ.: Polyniceises would say 'Or, if I do not slay him, but if he escapes me and still lives, may I punish him, who outrages me thus with banishment, with exile in the same manner as this (of mine).׳ The expression is full, after the manner of the verbα κατεκπίσεα in prayers, oaths or vows, which seek to avoid ambiguity by such redundancy. In δαμοντερα there is scarcely the same force as in δαμοειν. Polyniceises is indeed rendered δαμοειν as a Cacedman, but he is also set at naught, or flouted as a brother and a prince.—τον αυτον τραβον was evidently part of a formula in praying for retribution; cf. Chs. 272 ει μη δεμένοι τον θανατό τον αυτόν. | τραβον τον αυτόν, δαμοκεντει πασιν.

626 sqq. τοδετι δευτερ κ.τ.λ. καλ= 'and withal' (so et et tamen), i.e. 'and, while so crying, he (yet) dares to call the gods of kindred, belonging to the fatherland'. There is double emphasis on the irony of the prayer. Though he is mediating harm to the country (δολος) and dishonour to its gods (56 sq.), he still calls upon the gods of that country (πατριως); while meditating the slaughter of his brother, he calls on the gods of kinship (γενεως).—ιντινερος: to direct them to successful issue: cf. Ch. 1, 581, 1061 (Ακα ενοφασις, και στις ιντινερος προμνας ϑεο κοινος) and ίντινερος (Pind. N. 9. 5 Ποιανος αειεινος ιντινερος εντονεια, i.e. Apollo and Artemis at the Pythian games).

This monstrous and unreasonable prayer he can only make through his character as Ποιανεις (cf. 564, 565 Ποιανος βιασ). 'in very truth a mighty Quarreler.' The force of ιντινερος is that of καθαι in 400, 402. —The phrase with βια is not here a mere periphrasis, but rather it = Ποιανος βια, and βιας is felt with both members of the phrase. [It is exceedingly feeble to join ιντινερος to εντονεια.]

Not merely is το δει more emphatic than δει; λατενον would have been sufficient in itself if there had not been some special point added by these words. We may explain by (a) 'his prayers' as opposed to ours, i.e. he asks the gods to ignore our prayers and to further his; or (b) 'suavis (in e.g. Cic. Fin. 3, 1, 4 raetus arma verbis in docendo quasi privatis utuntur ac sui) 'his very own' or 'truly his,' i.e. such as belong indeed to a Ποιανεις. The latter is manifestly much more effective. [The use of ο δε = suavis is not very frequent in tragedy, but in Soph. O. C. 519 for ουκε δε 'Αδης τους της ανας τον δοθει we should surely read τον ωθει]
ΛΙΣΧΥΛΟΥ

ἐχεὶ δὲ καυσιτηγές εὐκυκλών σάκος
dιηλών τε σήμα προσμεμχανημένων.
χρυσόλατον γὰρ ἀνδρὰ τευχῆτην ἔδειν
ἀγεί γυνή τις σωφρόνοις ἱγομηνή.
Δίκη δ' ἄρ' εἶναι φησὶν, ὡς τὰ γράμματα
λέει· "κατὰτῶν ἀνδρα τόνδε, καὶ πόλω
ἐξεὶ πατρῶν δωμάτων τ' ἐπιστροφᾶς."

τοιαύτ' ἐκείνων ἐστὶ ταξινήματα.

329 ἡπτέων schole.
330 ἱπτεων Butler.
332 Δίκη γὰρ Hermann.
334 Μέτο M (by m), ἔγει rec. ᾗ for δ' rec., ᾗ Schütz.
335 ταξινήματα rec.
336 ἐκείνων γ' Pauw. I formerly suggested τοιαύτ' ἐκείνων (sc. Δίκη καὶ Πολυκέανοι)

339 καυσιτηγές. Polyneices, a Boeotian, would previously carry an oblong Boeotian shield, but since his sojourn at Argos, and as a member of the Argive army, he now bears one which is truly round (ἐφθάνασιν).—καυσιτηγές is not therefore merely picturesque, although such panoramic and realistic touches are not despised by Aeschylus or his epic authorities (cf. 578 ἐπιχεῖας, 529 and context). The shield actually is new, and, for a Boeotian, it is in a new fashion (καινα). The notion in -σακός is not simply of making (= -σακοῦν), but such a shield is 'built, as being constructed with leather base, bronze plates, figures in relief and ἕκταν within. Cf. ἑκάτον ἄρτων (Hom. Od. 13. 53) and ἄρτος 15. 640 where] ἐναὶ περιτετεθέντα παρατατέρας (which further illustrates the appreciation of newness, as does ἄρτος 31. 502 ἐκαίρθει παρατετεθέντο καισαριστώτως). Had the shield not been new it could not have borne this particular blazon, nor would there have been any need to describe it to Eteocles. [The conjecture ἐστερῶν destroys an important point.]

340 Βαυλέων: i.e. there are two separate figures of equal importance in the picture. The other σήματα have either shown one figure or a compact group (e.g. the Sphinx holding a Cadmean).—προσμεμχανημένων: see 528 (n.). It would seem that the figure of Justice actually moves on the shield in leading the man.

341 χρυσόλατον. For gold work on shields cf. Hom. ἦ. 18. 517 ἀλφων χρυσόλατον χρόνιον ἐπὶ κῆπα νῶτα, ἔθικ. 574 αἱ ἐπὶ βρῶν χρυσόλατον τετεθέν κατατηροῦν ἐπ' ἑκατομ', [Hes.] Stat. 183 (warriors on the shield) ἀργυρων, χρυσεῖα πέρι χρατ' τετεθ' ἔχουσα. The metal here is not inlaid (as in 481), but is hammered plate.—ἴδεω is commonly treated as an idle addition to τοιαύτως, but this is not just to the poet. The point of the word is that the gold plate displays not only a man, but a man in full armour, the work being so skilful that the parts stand out clearly delineated. ῥηθεῦ thus virtually = 'distinctly' or 'conspicuously.' This is properly the force of the infin. in e.g. Soph. O.C. 317 ἢ πάντα δώγμαρ' ἐνίκη, ἔστω. Σ. Α. 574 καθέως | προφορά σήμα ταχύνουν ἐνίκην | [...]: ἄρτος, Μ. Αθ. Ἐκλ. 697 λευκοψελή ἐκεῖ, Pind. Ἰ. 6. 52 ἐκεῖ φοράτα. It is just possible to relate ῥηθεῦ to the whole clause: i.e. the woman leads the armed man 'visibly,' this being part of the mechanism. Cf. [Hes.] Stat. 406 στένω ἐπί τὸν ἐπί βρῶν ἀργυρον. But the position of the word is against this.]

342 γοητ' γε: not strictly a woman, but a being represented as a woman: 'a female form.'—σωφρόνοι ἅρματα. There is no tautology with ἁρμα, but the whole = 'she leads as his guide.' The ἁρμάτη is shown in her deportment. Though Polyneices himself exhibits no σωφρόνησιν, the artist who depicted his Δίκη would necessarily follow the canons for that allegorical figure.

343 Δίκη ἐπ' ἐφ' άτα. In the preceding γε, in δ', and in the fut. ἐφ' we are subtly placed back in the position of the ἁρμάτη while he is deciphering the blazon. He sees what is apparently (τοιαύτ' ανδρα; she turns out (δ') to be Δίκη, as one will find on reading. [Verrall takes δ' as implying 'that the narrator does not accept her declaration,' i.e. the messenger reports it either somewhat sarcastically or with hesitancy; 'she says she is Justice.']

344 κηφ. Λέον. The fut. might be
His shield, true round, is new of build, with twofold emblem fixed cunningly upon it. A work of gold displays a man full-armed, and as 'twere a woman leads him with sober guidance. 'Justice,' it seems, she calls herself, according to the letters; 'And I will bring home this man, and he shall have a country, and right to use his father's house and substance.'

Such are the devisings on their side. 'Tis left for thyself to

due to the eye wandering from λίγω and catching είπα of the next line, but it may very well be correct (s. sup.).—κατάξω: from exile (cf. κατείχα, κάθοδος).—τόπων είπα: not 'shall get' (είχεν), nor 'the country,' but 'shall possess a country.' He shall no longer be an exile and άνωθα. A prose-writer in such circumstances uses μετέχειν πολέμου. Justice does not promise that Polyn. shall be master of Thebes nor of τα πατρίδα δεδώρω, but only that he shall have his place in Thebes, and in the house and its property.—δομής: is not merely the house as abode, but includes the possessions. See Cho. 136 (n.), and cf. Eum. 757 'Αργείου άνθρωπος, άν τε χρήσατο, οίκει πατρίδα. For the position of the exile see Cho. 135 (n.).


636 sqq. τοιαύτης κ.τ.λ. The exact sense of the following passage requires some search. We must first realize the situation. Six Theban champions have been sent to six of the gates; the seventh remains. It would not naturally enter into the minds of the company that Eteocles himself would elect to fight with his own brother. When he declares his intention (650 sqq.), both the Messenger and the Chorus are horrified and endeavour to dissuade him. It is manifest that the Scout himself does not even think of such a meeting; he simply asks the king whom he proposes to send. It is true that in 650 sqq. Eteocles has spoken of posting six champions with himself for seventh, but the messenger was not then present, and, if the Chorus remembered the observation, its fulfillment would now seem out of the question. Had Eteocles appeared in full armour equally with the six, the case might have been more obvious to the Scout. But Eteocles is not yet armed (see 662 sqq.). The Scout therefore enquires in all good faith who is to go.

The most natural interpretation is therefore that at v. 635 the δίκαιος ends his enumeration of the Argive champions and now adds comprehensively 'such are the inventions on their side.' The remaining words mean 'my duty, so far, is done,' it is for you now to decide who is the right man to send. So far as the carrying of announcements is concerned, you will always find me to be trusted; (the rest is not my business; you are the captain of the ship.

Two points must here be noted. (1) To refer διακεκάθαρσα to the last-named champion and his device, and to render 'such are the devices of them (viz. Polynicees and his Δέκα),' is surely impossible for Ξενοφήνα. διακεκάθαρσα are 'the enemy'; cf. Pers. 398 σαλλετέε σαυτη ταύτα εκείνα επερχόμενα καί τούς, 468 (τάκε). (2) The combination αύτος ηδον with imperat. is used where a speaker has said his say and now leaves the matter with the hearer: cf. Cho. 112 αύτή τοι ταύτα μετάθανοι ηδον θέλεσαι, Luc. De Merc. Cond. 43 σοι δέν...αυτος δέν δείκνυεν εκατονα ένωσεν ενανθρώπους. With the above sense Ξενοφήνα is quite possible of the various 'notions' or 'inventions' which have occurred to the enemy as blasons. They are the 'devisings' of their ingenuity. (Otherwise the easiest emendation would be Σκελάραμα; see crit. n.) Dem. Larr. 930 τοιαύτα τούτων αυτι τα καλωμέναма reads like an echo of this place.—Σκελά (place) is manifestly correct. Σκελά (whether with πέμψαν or πέμψε σ) could
ισχυού

ον δ' αυτος ηδη γνωθι τινα πεμπει δοκει·
ως ουτως· άνδρι γρει χρησιμοτατω
μεμψη, ου δ' αυτος γνωθι ναυκληρεων πολων.

ΕΤ. ας θεομασε τε και θεων μεγα στυγως,
ες πανδακρατου άμον οιδιτου γενος·
ομοι, πατρος δι νυν άραι τελεσφοροι.
αλλ' ουτε κλαιει ουτε δορεωναι πρεπει,
μη και τεκνοθη δυσφοριτερος γος.
ευνωμυμε δε καρτα, Πολυνεικει λεγω,
ταχ' εισομεσα τουπτημε' οποι τελει,
ει νων καταζει χρυσοτευκτα γραμματα
εν' αστιδος φλοιντα σων φωτι φρενων,
ει δ' η Διος πατες παρθενων Διην παρηγ

(A.B.) for γραμ (V.L.), Phryn. fr. 2 γαμαστενων for γραμ &c.

The final ας as written in M suggests an earlier τ. Πολυνεικει recce.

however stand colloquially (Ag. 16, Ar. Vesp. 177, Ran. 1421 b.).

ος θεοματις τε και θεων μεγα στυγως, in Christian phraseology, the family is possessed of the devil. &c. (cf. Thoamabias and Eur. Or. 815 θεοματις λογω δαιμων. The initial dactyl (if it be so pronounced) is upheld by Cho. 318, 984, Ag. 7, 1321, F. V. 726, fr. 355 (σ δαιμων), 393 (σ βασιλ.). It is possible, indeed, that θεω was sturred, as in Θεομος (Pind. Ol. 3. 10), Θεφορως &c. The same might be said of ένωμ. 40 δρα ι τε άνω δαμων μν άνπα θεωματι. But there is no need to assume this.

ος θεοματις τε και θεων μεγα στυγως, with an explanation or motive: 'because it is hated by the Gods.' The repetition in this δαιμω is deliberate for emphasis; nothing less than the Gods could work such ruin. For the sense of μεμψη see μελων 413 (n.) and cf. Ap. Rhod. 4. 445 εσηλυ' έρωσ...μην στυγαν δαιμωνων.

ου μεμψη. To it belong παρηγ δαιμον in the Greek sense of 'nothing but' tears.—Οθανων. The thought is not simply 'we sons of Oedipus,' for Eteocles is not distinctly regarding himself as θεοματις. But the trouble began with, and is derived from, Oedipus; hence 'this family of ours, belonging as it does to the unhappy Oedipus.'
say whom thou wilt send. In me a messenger’s duty shall never fail thee, but ‘tis for thyself to captain the country as thou deemest best.

ET. O maddened of Heaven, Heaven’s great abomination, our house of Oedipus, whose portion is all tears! Ah me! our father and his curses! ‘Tis now they bear their fruit. Nay, it is no time either to weep or wait, lest our due of lamentation grow heavier with interest. For him so truly named—for Polyneices—we shall soon know what virtue lies in his blazon; whether the bragging of gold lettering on a shield, and a foolish frenzy, will fetch him home again. Had that daughter of Zeus, or Polyneikes (crit. n.) will stand. See Jebb on Soph. Ant. 31 εἰ οὖν | καίοι, λέγω γὰρ καίοι, καίοι, Αἴ. 569 Τελειωμένος δέδε τὰ μὴ τ’ Ἐπιοῦν λέγω. Cf. Aesch. fr. 175 Ἀρείπαλα...τινς σελένυ τε λέγω τοῦ μετοχος. Ἡρωί γάται: ‘to what end it will come.’ Cf. Chor. 525 καὶ τελευτάκα καὶ καρανοῦται λέγως; 1073 τοι ἐγείρας προσιτά; Pers. 737 καὶ τὸ δὴ καὶ τοῦτον τὴν Suppl. 511. τῆλει is used intransitively of the issue or destination; cf. Chor. 1019 ὁ τε τῆς ὁδοῦ ἐπὶ τῆλε, Pers. 228. The tense may be either fut. or pres. (of vivid realisation); cf. 37 (n.).

647 sq. χρωστόντως: i.e. however gorgeous or pretentious. It is not τά γὰρ, ‘his’, but generically ‘mere gold letters will have no power.’—σὺν φύσει φρενών: either (1) with the whole phrase, ‘while the wits are mad’ (cf. Ag. 769 τὰ χρωστόντα δ’ ἐβαλάνεσα τὸν τιρή τερών, i.e. ‘where hands are defiled’), or (2) closely with φύσει, ‘boasting in madness of mind,’ σὺν being modal (cf. Soph. Ph. 1123 ἔφεσα ὑπὸ σὺν στοιχή ταχώς). The former is to be preferred. With φύσει cf. Soph. Aj. 59 φαίνειν’ ἐλπίζει μακρὸν ψυχής, and φαίνεσθαι (παραλογία, ψυχῆς, Hesych.). The alliteration of φ is frequently effective, as in the sarcastic Chor. 88 παρὰ φίλον φιλία φίλων. In Ag. 497 τὸν ἕλθεν φίλων ἐφεύρετο φίλων it seems less designed.

649 sq. Ἡ Δίκαιος παῖς, παρθένος Δίκαι. The article and the doubling of title are intended to elaborate the dignity and purity of the real Δίκαι, in contrast to the imaginary Δίκαι upon the shield. ‘If
that (illa) daughter of Zeus, the virgin Right. The titles are part of the accepted theology: cf. Hes. Olymp. 256 ἕκτε τε παρθένον ἱλίας Δίκης Δωρίδα ἱππηγαγοῦσα, καθά τε ἄλλα τε θεοὺς τοῖς Ὀλυμποῖς ἱλιαρχήσαντας. Thesp. 501, Choral 948 Διὸς ἱππησ. —ὑμπήρη: ἱλιαρεῖα, of the praeciosi des (cf. πρακτερέας).—κόσμως: with emphasis, 'a man like him.'—τὸς ἀπὸ τῶν δὲ: not, of course, by a conquest in war, but Eteocles might have permitted it in some natural course of circumstances.

682 φιλότητι κ.τ.λ.: 'at his birth.' It is injudicious to substitute φιλότητα, which would direct more attention to the physical process. Justice would not address the child during this, but as soon as it was accomplished. Paley quotes Hor. Od. 4. 3. 235 τε ἒνεμ τί, Meiropous, scelus nascentem placido lumiine videris, but Latin lacks the nice difference of pres. and acc. part., and here the verb is of addressing, not of watching. The latter remark applies also to Hes. Thesp. 82.

With the phrase cf. Plin. N. 1. 35 ἀπάληχυσιν ὥσπερ ἁρτῶς αἰτίας διαφεύγει ἡ ἀφελιά... ἢ ἄφθος Ἰακύπη... μᾶλλον, Lucr. 1. 170 exacter aequi oras in luminosi exiit, Verg. Aen. 7. 660 partis sub luminis additis oras, Stat. 608 ἐν ἀοίδωθι νῦν ἰδέεται τεθραυσμένη.

683 τροφήνωσις: including ταῦτα (cf. 535).—ὑμπήρησις: specifically referring to the age of ἔφηβος (at eighteen).—νῦν (which belongs to the following verbs) can hardly be regarded as more than a metrical convenience. For similar insertions in the same place cf. Soph. Trach. 303 μὲν τινὶ τεθραυσμένῃ ἐκ τῶν τεταγμένων, τῶν ἀκτίνων σων, εἰς ἱλιαρξ. 1060 ὡς ἔλλα ἀφθονίας ἐν ὑπέφελῃ ἑυγά τινα καθαρὰς λέην ἔφησεν τοῖς Εἰ. 786 τῶν β' ἐκλείπου τυοῖς τὴν τρύπην ἀπεκληροῦσις ἡμών τῇ φήμες, Eur. Ion 1771, Phaëton 5. 1. 40 ἀκούσει ἡ δὲ κόσμως ὡς αἰτίαις ἰδέας ἰδέων ὑμῖν. 684 γενέσθαι ἡμῖν γέμισθαι τροφήνωσιν: (1) with γενέσθαι dependent on τροφήνωσιν = ἐν τῷ ἐμάχει τῷ τοῦ γέμιν γενέσθαι (2) with γενέσθαι possessive = in his beard thickened its. The order points to the latter. 'As his beard thickened its gathering of hair.' The order points to the latter. 'As his beard thickened its gathering of hair.' The order points to the latter. 'As his beard thickened its gathering of hair.' 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the virgin Right, countenanced his acts and thoughts, perseverance that might have been. But neither when he escaped the darkness of the womb, nor in his nurture, nor when he grew to man, nor when the hair was thickening in his beard, did Right deign to accost or own him. Nor, yet, methinks, does she stand at his shoulder now, when a fatherland is outraged. Surely not right, but all a lie, would be her name of Right, if she partnered his reckless purpose.

In this faith will I go and face him—I myself. Whose place is it more than mine? Whose rather? Leader to leader, brother

not 'have a word to say' to Polyn. is surely as natural as that she would not 'look at him.' —καθιστέω = 'deemed worthy of herself, i.e. of her society'; the opposite of ἀποκείμενον (Etym. 306 Ζεδ. Αὔριον ἄνα τῆς λέσχης | ἐν ἀμφιθόραις, a passage which further supports τοιούτου. Cf. Ag. 894 τοιοῦτοί σοι τοῦ ἐν θρόνῳ πρωτοβιβάζοντος.

οὐδὲν παρτόσος μὴν κ.τ.λ.: 'nor yet again, be sure....' For οὐδὲν...μὴν cf. 794, 525 (οὐ μὴν...γας), Chol. 198 ἀλλ' οὐδὲ μὴν ἢ τεκνίαν δεύτερην, Eur. Or. 1117, Hec. 1047.—παρθόσος stresses the impetuous, in which Δίκη can take no part (271 sqq.). —κακοφάγος: κακοί σοι, schol., but strictly the word describes a condition, i.e. το τῆς κακίας δίκης τῆς παρθόσος ἐκ' ἄνωθεν. This is its sense also in Plat. Rep. 615 α ἐκ δικαιίου ῥημάτων δίκης τοῦτο ἄλλης κακοφάγος μεταβαίνει.

οἷμαι: sarcastic melon. —οἷμαι is not otiose, but adds the notion of zeal to παρθόσος ('support'). She cannot stand by him with that closeness which makes for effective help.

οὐσιος κ.τ.λ. is preferable to οὐσιος as being a more natural and accepted combination. οὐσιος would require a different position of οὐσιος, e.g. οὐσιος ἢ δίκη.—παρθόσος never merely κακοφάγος (Jebb on Soph. Tr. 611), but is based on the earlier sense of δίκη ('manner') already discussed (356, 593, 594 n.). In Chol. 677 πρὸς τοὺς τέκτονας παρθόσος μεμερείωσεν | τετελεσί' ὡρίστηκεν εἰσὶν the sense is not orien but 'acting rightly by your trust' Suppl. 473 φησίνως χάλα ζωῆς παρθόσος εὐθέως | προτέρου (with all the δίκη implied in the connection). At the same time there is in παρθόσος...Δίκη an obvious play which necessitates our giving to παρθόσος some of the distinct sense 'justice.' Dike would be falsely named, with every 'plea' against her. Her name would be false by all the width of what is meant by δίκη (= 'we should, with all justice, deny her the name of Justice'). This application of the adv. would have been more manifest if the sentence had taken another shape, e.g. ἄν ἄνθρωπος ἔστω δίκης παιδινη...δίκης εἶναι Δίκη.

παρθόσος is itself a negation of δίκη, since δίκη lays down limits. Without φήσιν the word would not connote discretion or frenzy.—φήσιν contains, as often (but not invariably), a suggestion of contempt or pity.

οὐσιος...τυραννα: 'these arguments.' —οὐσιος gains emphasis by its position. —μέλλον δικαστερίων is here probably not an ordinary double comparative (though Thom. Mag. p. 238 8 quotes this passage after remarking that poets κακοφάγοι do not use the construction in that use. Analyzed it = 'who, rather, is more called upon?' Cf. Suppl. 285 λαβοντικά τοῖς μᾶλλοις ἑμφανερέσεις | γναθεῖν ἕστε ('rather, I should say, you are more like...'); Eur. Et. 522 ἄλλως εὐτυχίας μᾶλλον ἐπίθεν εἶτε ('may I, rather, kill others, who are more hated').

For passages containing combined comparatives see Plat. Phaed. 70 B, Corg. 487 D, Eur. Her. 377, Hesp. 425, Xen. Cyr. 2. 4. 10, Iophon fr. 2 (ὑποτιθεῖν μᾶλ- λον τῶν δικαίων), Ath. 273 B.

ἄνθρωπος: 'more fit and proper.' Again with basis δίκη= 'appropriate conduct' (594 n.)
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ἀργοντὶ τ' ἄρχων καὶ κατστρήτωρ κάσις ἐχθρὸς σὺν ἐχθρῷ στίγματα. φιλὸς τὰς κυμιδὰς, αἰχμῆς καὶ μέτρων προβλήτα. 665

*ΑΓ. μή, φίλτατ' ἄριστων, Οἰδίπου τέκνος, γένη ὁρμήν ὄμοιος τῷ κάκιστῷ αὐθαίρετω.

ἀλλ' ἄριστος Ἀργείους Καθεμιαν ἄλος ἐς κείρας ἀθλεῖν' αἷμα γὰρ καθάρων.

666 κτέρων M (but ε was previously accented). αἰχμῆς καὶ μέτρων rec. Some editors omit the line, but ἀλλ' 666—673 These lines are assigned in the MSS and

667 sq. ἀργοντὶ τ' ἄρχων ε.τ.λ. To punctuate after this line and make the words depend on the previous ἔξων-εφορὰ (with ἥν ... ἑκατέρος parenthetic) leaves ἔξων σὺν αἵματι rather weak. Moreover to say 'I will go and match myself—to whom is it more proper?—as leader against leader and brother against brother' is highly unnatural, since it is in no way ἐν δικεῖν for brothers to fight. As punctuated, and as translated above, the text means 'we are public enemies in our commands, we are private enemies as brothers.'—οὕτως ... στίγματα is so-called tmesis.

668 sq. φιλὸς τὰς κυμιδὰς ε.τ.λ. Addressed to some attendant or to his attendants in general—στίγματα: He might have said 'Bring me my armour' (cf. Eu. Παιά, 775 ἐφίππα τέκνον τέκνοσ νῦν σὺν αἵματα τ' αὐθαίρετα), but the words are more precisely those which would be used in the circumstances. He is not yet armed, otherwise his στίγματα would already have been upon his legs. On the contrary, he calls for that part of his armour which was always first donned by the epic warrior (and naturally so, since the body-armour prevented free stooping). Cf. Hom. II. 19. 369 στίγμαι μὲν πρῶτον πολ' κυμιδὰς ἄλος (and then the φιλὸς), 3. 336, Ἐπικ. 145 στίγμαι μὲν πρῶτον ἐφίππας, [Hes.] Scut. 150 ἐν τούτῳ στίγμαι ἐφίππας φαίνετο. . . . ἐφίππα, δέντρων ἀθλεῖν.

ἀλλ' ἄριστος ἄλος προβλήτα. The shins were easily assailable, and not least with stones (II. 4. 518 χρυσύμπλεγμα μὲν βάλον πολ' σφόντα ἀσματίτα | κάρπῳ ἐδείχθηρο... | ἀμφιστῆρ' ὁ τένων καὶ ἄτισε λίαν ἀλλ' ἄριστος | ἐμαύταιρος). For the necessity of protecting them cf. Od. 24. 218, Ἀλκαείνα ἡ καταφαίνει κύριας μάρτυρις ἐκείνη βάλει. In II. 21. 393 sqq. Agenor casts his javelin and smites Achil

les on the shin, but the στίγμα saves him (οὕτως ... τέκνοσ, θεοί ἵππαι πάντα). The obj. gen. is of a common type: cf. Aristotle 938 στίγμαι...Ζευς τινὸς, Soph. Ο. Κ. 1100 δικαίων...τέκνα, Eur. Or. 1488 δικαίων παρακάλεσε, Plat. Pha. 714 τά προβλήτα κυμιδάς, II. 4. 137 μέτρον, θ', ἐν ἐφίππας, ἐμαύταιρος, ἐν τῷ ἀποκρυπτήματι, Αρ. Rhod. 4. 201 ἐν δικεῖν...ἐμαύτας βάλειν. With ἐφίππαs itself cf. Plat. Meir. 691 θεοὶ προβλήτα προβλήτα μεθοδεύει τῷ αἰθέριῳ πάνω. Αἰσχ. 615. 615.

If it is asked why Aesch. adds this epic apposition to στίγματα at all, the answer lies in the thought: 'bring me my greaves, to be ready for spear and stone,' i.e. 'I will prepare myself for fight in every shape, but a man must protect himself.' 666—673 Lines 664—669 have always been given to the Chorus (i.e. the Coryphaeus) and 670—672 to Eteocles, but editors have been sorely puzzled to fit them with a natural sense. It will be observed that, except in the στίγματα and in the place (346—361) where the leaders of the two στίγματα speak three lines to each other, the part of the Chorus has always been lyrical. Nor does the Coryphaeus anywhere make a set speech. It is unnatural that one of the Theban women of the Chorus should take the position of a full actor and deliver a πάρος to the king. The sentiments of the Chorus are sufficiently expressed in their proper lyrics (673 sqq.). The ascription of the speech here to the Chorus must have been due to the notion that there was no other character upon the stage, it having been assumed that the δῖκαιος had withdrawn at v. 639. But the Scout was still waiting for instructions as to the seventh gate, not expecting Eteocles himself to undertake it. The lines are therefore most naturally
to brother, it will be standing foe to foe. [To an attendant.]
Bring me forthwith my greaves, to send off spear and stone.

SCOUT. No! son of Oedipus, of men most precious. Let not your temper grow wrong as his who speaks so wickedly. Nay, enough for Cadmeans to fight with men of Argos, for that bloodshed leaves no stain. But death like this, dealt one to

editions to two speakers, viz. 654—669 to the Chorus, 670—672 to Eteocles. Corr.
*ed. 4.

*667 χρήσ M, corr. rec. καθαρόν M, but the correction seems

put into his mouth. This creates no difficulty as far as v. 659. But further, it would not only create no difficulty, it would on the contrary remove one of a very serious kind, if the following lines (670—672) were also assigned to him. After warning Eteocles that the pollution of deliberate fratricide is beyond purgation, he continues, ‘if any calamity were to happen to a man (i.e. if he meets his death), let it be without shame (such as would occur in this case), for that is the only advantage (of one over another) where dead men are concerned; but when calamity is combined with shame (as it would be in such a fight as yours), there is no good word to be said!’ i.e. if Eteocles is perchance to meet death, let him meet it elsewhere than in deliberate and shameful conflict with his brother. αἰλόχα (turfia, prava) are things morally wrong.

In the mouth of Eteocles the lines are practically unintelligible. It has been supposed that he is speaking of the ‘disgrace’ of refusing a challenge; but this is no answer to the question of pollution, and, if he means ‘well, if such a misfortune (as the killing or being killed in polluted fratricide) is to come, let it come without cowardice on my part,’ the remark implies a curious inconsequence and tangle of mind. Moreover if Eteocles has not spoken since v. 665, his next uncompromising speech (676) has more effect than if he had uttered the moralising of 670—672. But the strongest arguments for the new ascription are to be found in (1) the simplification which results, (2) the unlikeness that in a speech between foreigners the slayer needed purification by the ceremony of ἔμμελον. 553 (ἐν' ἐν πόσον ἅδης αἵματος καθαρίσου | ἐφοροῖς καθαρίζεται νοθισθείς βοσκόν), Ap. Rhod. 4. 659—717, Cho. 1057 &c. Such purgation is necessary only for homicide within the same tribe, or of
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ἀνδρῶν δ’ ὁμαίμων θάνατος δὲ αὐτοκτόνος, οὐκ ἔστι γῆρας τούδε τοῦ μάσσατος. εἰπέρ κακὸν φέροι τις, αἰσχύνης ἄτερ ἔστω· κἄνον γὰρ κέρδος ἐν τεθηκόσι· κακῶν δὲ κίοσχρον οὕτω εὐκλείαν ἐρεῖς.

γρ. α’. ΧΟ. τι μέμονας, τέκνοι; μητὶ σε θυμοπλήθος δορίμαργος ἀτα φερέτω· κακοῦ δ’ ἐκβάλ’ ἑρωτὸς ἀρχάν.

ΕΤ. ἔστε τῷ πράγμα κάρτ’ ἐπιστεύχει θεός,

necessary.  ᘧ.  ᘧ. aὐτοκτόνος M. aὐτοκτόνος π. ὑπὸ Elmaley for ὑπὸ.  ᘧ. φέρον recit. Some prefer the punctuation ... ὀτερ’ π’ ἄτερ’.  ᘧ. αὐτός οὖν Patw. ὑπὸ τύχη and schol. ὑπὸ Bücheler. μὲν γὰρ κέρδος ἐν Λειψοῦ. τεθηκόσι recit.  ᘧ. εἰκαρίων M. εἰκαρίων Μ. ὑπὸ εἰκαρίων Löwinski. ὑπὸ εἰκαρίων Halm.  ᘧ. οὗ τ’ ὁ πεπρᾶν.

a ἔτοι, or in some other circumstances creating a bond. Cf. Orac. πρ. Αἰ. Π. ὑ. 3. 44 ιττημα τὸν ἄπορον μᾶτον’ εἴ π’ ἀπειλητ’ ἐμ’ στος δ’ ἱέρας καθαρότητας ἐν ναῷ ἔσται κάτω, a passage which might rather indicate the meaning ‘for the blood (so shed) is purifying blood’ (vis. through being shed in a good cause). If we retain καθαρότητα it must be in this sense, since it cannot simply = καθαρόν (‘the bloodshed is pure’). But the notion is somewhat recondite, and it seems better to read καθαρότητα (cf. βάψωμεν, ἁφημοσε, ἀλημοσα, ἀλημοσα δε.). This does not mean that any purgative process of the above ritual kind was needed, but simply that the blood could be washed off the hands, and there an end. It created no πλαιμα καθαρίσεων.

�. aὐτοκτόνος ὑπὸ καθαρίσεων. The dual is effective, bringing the consideration down from the generalities of the plural to the particular case of two (‘like you’). Stress lies on καθαρίσεως. –�. aὐτοκτόνος ἐν this deliberate spirit of murder. There may be purification in some other instances of domestic homicide (cf. Ἐκμ. 181 μικρατίων μικλαμα Δ’ ἐπιλεγεν πήλα). We may, if we choose, call the line a provisional nominate, but it is better to speak of it as an effective apoloesi. Cf. Χο. 518 ἐν πάντα τὸ γέρων τῆς εἰσάγει ἀρχικὴν ἐκεῖ ἐντρεῖ τῷ μᾶρτῳ ὑπὸ μαρτυρία, Ἐκμ. 1027 (a.), Ἐκμ. 109.

�. ἐφ’ ἐκεῖν τὸ γέρων ἐκεῖνοι, ἐκεῖ. It remains always young and fresh (ὁ μαρτυρία: cf. Ἐκμ. 280). Similarly Soph. Ο. Κ. 514 ὑπὸ τὸ ἐβόμμον γέρων ἐστὶν ἄλλη πλατέν | θεών. But there may be also a reference to γέρων in the sense of the old skin sloughed off by a snake or other animal: cf. Theophr. fr. 177 (w) ζυγόν ἀκήρυκος οὐκ ἀκούεται ζυγόν ἀκηρύκος τὸ γέρων. Arist. Ν. Α. 5. 17. 10 γέρων ἀκηρύκος, Ασθεν. fr. 45 καθαρότητας δὲ γέρων. So Ἐκμ. 286 χρόνος καθαρίσεως πάντα γεράζειν ἐτών.

τοῦτο τελ.: more emphatic than τὸῦτο. For the thought cf. 711, Χο. 70 πάροι τὲ παντὸς ἐς μᾶς ὑπὸ | <φημι> πιεστὶν πολλὸ τῶν κεραυνῶν φῶν ἐπικρίνεις ἐνοίκους μέρους. ὑπὸ—ὑπὸ κακόν φέρον τις: a euphemism (= cf. τι πάθων τις) for ‘if one were to be killed.’ It was preferred to put such disagreeable suppositions in the remote form of the optative as well as in the 3rd pers. rather than the 1st. Hence the apodosis ἐρωτίσ is natural grammar. For κακὸν = κακὸ τι cf. Αγ. 273 ὑπὸ ἐτολάτο ἐπὶ μὴ πεπρᾶν ἐκεῖνοι κ.τ.λ., Soph. Ο. Τ. 516 εἰ...κεν ποιεῖται πρὸ γ’ ἐμετ ἐκεῖνοις | γέρων ἐν τε βλάβει φῶν, Πλ. Κρ. 368 α’ ἐκεῖνον τετεράνας, Αλεξίν. α. Αλι. 74 τὰ πρὸς ἐνθέων τις προτεθοῦ ἐνοίκος | ἐνουπό πνεύμα. [Some prefer to punctuate ὑπὸ κακὸν φέρον τις αἰσχύνης ἑρωτοι | <τερόν>.

μένων γὰρ κεραυνῶν κ.τ.λ.: the only advantage which one dead man has over another is that of being well spoken of—
other by two brethren of one blood—of that pollution there is no growing old.

If one should suffer harm, let it be free of shame; for that is all that boots when men are dead. But of harm that goes with shame what good word can you say?

[Exit SCOUT.

CHO. Child! What art thou set upon? Let not insensate 1st
lust of sight fill thy soul with wrath and carry thee away.
Banish the wicked passion at its birth.

ET. Since Heaven with this urgency must have it so, let

ἐπάτε ἐπὶ θήβας

be thy messenger may be either (1) 'among dead men' (whose honour in the afterworld depended on the manner of their death and burial, and on their estimation among the living; cf. Cho. 344—352, 483 and notes) or (2) 'in the case of dead men' (cf. Ag. 1451 τὸν ἁλὶ φέρον εὖ ἑλθέν | Ματι' ἀνελευθη δῶθην, Cho. 951 n.). These meanings may, however, coalesce. The article is absent when the sense is hypothetical rather than generic, i.e. οὐκ ἔθιμον τις ἐστι. Cf. 611 (n.), and for this (frequent) use of the anarthrous plural, Ag. 39 μαθησιν ἀνθέκο καὶ καθούν ἱππομῦθον, 59 τέκνα παρέβιον ξενίου (ὁ τενερὲς παρέβιος), frag. adloc. 414. 2 καὶ πρὸς παθήτων καὶ κατοίκων κυσίδων | σοφῆ ζέλευμα.

672 κακῶν ἐκ καθόρυμα: deeds which are ἀμα κακα καὶ αἰθρέα. Cf. Theogn. 606 αἰσχρῶν 616 κακῶς καὶ κακῶς, ἀμφότεροι, [Eur.] Hes. 102 ἀεργοὺς γὰρ ἰδοὺ καὶ πρὸς ἀνεργόν κακα, 726 κακῶν πτέρυγα καὶ τῶν κακῶν πτέρυγα | ἀθροῖστα. The words should not be taken as masculine.

οὐνόμεν εὐθέλεαι φέρει. The 2nd pers. is generic and might have been expressed by ἴγρα τί (cf. ibid.); cf. 706. Herod. 4. 38 ὅσον ὕσταν αὐτῷ, ἰδοὺ μὴ λάβῃ τὸ μὲν ἐκ ταχὰ φέρει; ibid. 33. For simple accus. with φέρει cf. Suppl. 918 ὅσον ἡ ἐγκαρδί. For εὐθέλεαι see 389 ἐκεῖος (n.) and 893 ἀμφώτερον. [The correction φέρει is not required, but would be easy and good in itself, the act. being used in the sense of 'obtain,' 'carry off.' Cf. Theogn. 101 φέρεις καθόροι, Soph. A. 436 τίκων εὐθέλεων φέρεις, O. 7. 390 ἐκ εὐθ.
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ἐνω κατ’ ὄφον κῦμα Κωκκύτῳ λαχῶν
Φοίβῳ στυγγῆν τὸν τὸ Δαμον γένος.

α'. Χο. ὠμοδακής σ’ ἄγαν ἰμερος ἐξορύ-
νει πικρόκαρπον ἀνδροκτασίαν τελεῖν
ἀιματος οὐθεμιστοῦ.

ΕΤ. φίλον γὰρ αἰνήρα μοι πατρὸς τελείν ἄρα

770 sq. The compiler of the schol. (q.v.) apparently had in his text ὅ ὁ ἀναβής and πικρόκαρπον, while σὲ was absent (Paley). He may also have had ἀνδροκτασίαν or ἀνδροκτασίαν.

770 m. writes ε’ over εἰς.

680 ἀνδροκτασίας Μ., ἀνδροκτασίας

777 sq. γεν κατ’ ὄφον κ.π.λ. The
metaphor is from a ship, but it is not
clear whether the subject is γένος or
κῦμα, and whether we should punctuate
ἐνω κατ’ ὄφον κῦμα Κωκκύτῳ λαχῶν,
Φοίβῳ κ.π.λ. or ἐνω κατ’ ὄφον κῦμα
Κωκκύτῳ, λαχῶν Φοίβῳ κ.π.λ. We
may thus render (1) 'let all the race,
loathed by Phoebus, go down the wind,
finding for its portion the wave of Coe-
cyus,' or (2) 'let the current of C. go on with
the wind, carrying with it, as loathed by
Ph., all the race.' It happens that λαχῶν
is suitable either way, whether of the
person who meets a fate, or of the destiny
or deity obtaining control. The latter is
distinctly the more familiar: cf. Theoc.
4. 40 στερὰ μέλα βαλόμενο, δε με λε-
δάχθα, Plat. Phaed. 107 ε ὑ Βαλάμω δενι
βούτια ὅρμος, Il. 23. 78 κῦμα...νῦν λάχα
γαυμαζόμεν τον, Matron ap. Anth. 608 A.
Κλέοντος, ἐν ἀλλοκότω λυκίτῳ μὲν οὔτε
σφάλαι. On the other hand Find. P. 5.
50 λαχώτεις ἄδωρ is very apposite here,
and in point of sense we may compare e.g.
Soph. O. 7. 433 σφάλαι νυμφης.

The rhythm also makes for the former
interpretation, and on the whole it appears
more natural to speak of the race as
going κατ’ ὄφον.—ἐνω κατ’ ὄφον: cf.
Soph. Jr. 407 ἀλλὰ ἑνώτα μὲν | μεῖτο
κατ’ ὄφον, Al. Thesm. 1206 ὑνὸς κατ’
τὸν κύματι ἐπιφώνησε, Eur. Tet.
102 πλεῖ κατὰ παρθένα, πλεῖ κατὰ βα-
λαμα, | κυνὴ προσκύνησε γραφαῖ βασιλῶν | πρὸς κύμα, Al. Er. 433 ἀδώρ | κατὰ κύμα
δρακόντων ὄφον. The thought is prompted
by ἐνωτάμα τοῦ ν. 671, —κῦμα Κωκκύτῳ
is not merely μεῖτο K., but the water
dipples into a 'billow,' which goes with the
direction of the wind. In fact κῦμα K. prac-
tically = Κωκκύτῳ κύματα (cf. 475 n.),

'Cocybus in high wave.' There is of
course a blending of reference to a literal
κυματαί and to the river of Death; hence
the notion of Coecybus rather than Acheron.
The notion of this river as a stream (not
here to be crossed but) to carry one away
was apparently proverbial. Cf. Pind.
Men. 106 ὅ τις ῥοήκε ποιήσας (opposed
to ὅ τις γενόμενος), σὺν ἀξίωμα σὺν Κω-
κκύτῳ κυμάτων ὅ τις ταῦτα, Anth.
Pind. 7. 12. 3 πλατὸς κῦμα κυμήστων.

Φοίβῳ στυγγῆν: the tense as in P. V.
45 ὥ τιλλα μακρίσαν χαρώνων. The
hate (with its manifestation implied in
στυγγη, 211 (n.)) was derived from the
time when Laius disobeyed the oracle of
Apollo (cf. 728 sqq.). Hence the mention
of Laius rather than Oedipus. —Φοῖβος,
rather than Ἀδης or Ἀτρῆς, is re-
quired for the antithesis implied between
the dark world of Coecybus and the light
day, the sense of φοῖβος as 'bright'
being still poetically current (P. V. 21,
Bacchyl. 13. 106, Ch. 33).—πώς must be
uttered with emphasis.

φοῖβω ἀρμοδακής...μαραγ: 'a de-
sire for biting raw flesh.' In the first
instance this suggests the mad passion
of Hom. Η. 4. 35 εἰ δὲ σὺ...οἷον βεβρω-
θείς Πρέπει μοι Πρέπει τε πιάσεις...τὸν
κύμα δέσσας, 24. 313 (Hesiod)
τοῦ ἕνι μένῳ ἑτέρῳ ἔσσει | ἐνθέεσθαι
προφέρειν (which expresses πείρα δο-
βροσ καὶ ξυπόκεισι σχολ.), i.e. 345 εἰ
γὰρ τῶν αὐτῶν μὲν καὶ θυμός ἀπόθεκεν, ἔτι ἐρ-
θέσθαι. In Xen. Hell. 3. 3. 6 ἤθητα
δύνασθαι εὑρίσκειν τὸ μῆ ὧν ἐδέον ἃν καὶ
οἷον ἄλλην ἀυθίνην αἰώνι τὸν ἀν. 4. 8. 14 we
have a deliberate semi-humorous hyper-
bolo. Cf. also Soph. Jr. 731. 3 οἴσιν
τῆς Θεοῦ οἰμοδακὴς ἀστυπατεῖ | τῶν Ἀτρῆς
κατακόπτω θυσίας (εἰς Κωκκυν), Eur. Jr. 227 εἰς
the whole race of Laius go down the wind, caught by Cocytus’ wave, with Phoebus’ hate upon it.

CHO. Too fierce thy appetite, that drives thee to a rite bitter and raw of taste, where man is victim and the blood is blood unlawful.

Et. Aye, for the hideous Curse—an own father’s curse—

Ανθρωπός ήδη αρέίας, Πλωτ. Μορ. 462 τά ωμών τε καὶ μακρόν.

The notion of eating raw flesh then suggests to Aesch. the Orphic ἀμφαγαγα, and in terms adapted thereto the Chorus says that passion urges Eteocles to offer a human victim (cf. τιθαὶν θυσίαν, ἤπτα, Eur. fr. 475. 11 τάς αἱ ἀμφαγαγα διαὶς τελέους as if designing to use his flesh in the raw-eating rites. The same suggestion exists in Eur. H. F. 889, where λευσάσθαι ἀμφαγαγα δίκαι (in the madness of Heracles) result in ὁ Βρούνες εὐχαρίστω θυρεὺς...ἀλμα (i.e. blood of a strange and unallowable kind for the ἀμφαγαγα). In ἀνθρωπότατον there is thus stress on the first element of the compound (cf. ανθρωπότατον Cho. 859), the point being repeated in οἱ νεκταρίων. It is to be an ἀνθρωπότατον, not a βουκταικά or ταυροταικά. In point of construction αἰνταίος τοῦ θεύμου depends upon -αίντας: ‘the aying (i.e. shedding) of unlawful blood, the blood of a man.’ Greek says κτείς ἀλμα (contained acc.), and ἀνθρωπότατον αἰαν τοῦ θεύμου is no unnatural extension. For the ἀμφαγαγα in Bacchic and Orphic ceremonies see Harrison Proleg. to Ch. Religion pp. 479 sq., and Plut. de def. orac. 14 (where the ‘eating of raw flesh’ and the ‘tearing to pieces’ are named). [Since the reading αἰνταίος is not certain, and since θεύμου is used of tasting either flesh or blood (Soph. Ant. 302 ὀνείρες δ’ αἷματος] καὶ ταῦτα ἀτελεῖον), it is possible that ἀνθρωπότατον is correct. This, however, makes no material difference to the passage.]—υαμφαγαγα: not simply ‘bitter (= to your sorrow) in its consequence,’ but with the literal implication of the bitter taste, like that of unripe fruit.

662 sq. Ἀλμα γὰρ αἰνταίος κ.τ.λ. ‘yes, for the curse of my father is pressing me to perform it.’ The usual alterations of τιθαίν of M. (crit. n.) are improbable, and the true reading should have been established by v. 680. The only emendation needed is τελεῖ for τελέο. Eteocles takes up the τελέο of the Chorus. The inif. (in prose normally accompanied by ὅποτε) follows the sense of προσταίνω, as if it were ὅποτε (resumed in 685) or κελεῖ. Such an inifinite (strictly γάρ for the accomplishing) is not rare; cf. 611 (n.). The notion in προσταίνω is that of besieging or obsession, and the word (or its cognates) is a προσταίνω of such haunting; cf. Άγ. 1187 καὶ μὴ πεπωλως γ’ ἐν προσόντων πλέον, βροτοῖς δὴ κίμας ἐν θάνατο μέτει, διανεύων θεῖο, ἐνεργείᾳ ἐφήμον (cf. 661 δ’ ἑρωτεύσαι προσφέρων, Porphyry. de phel. ex orac. häus. p. 149 οὐσιωδέν τοι γὰρ θεῖον προσελθεῖς καὶ προσταίνωσαι (so. the Kerēs-Erinys), Plut. Mor. 551 § οἵ ἂν κεῖται δικαίως καὶ μακρ’ αἰνταίος κ.τ.λ.] τοῦτο (rec. for αἰνταίος [M.]) is plausible, and the confusion is not rare. It is natural to appreciate (and over-appreciate) the antithesis ἀλμα...προσταίνω. But αἰνταίος, whether as fem. (‘ugly’ or ‘shameful,’ or both), or as neut. object to τελεῖ, is readily translatable. We may perhaps dismiss the neuter with the reflections (1) that τελεῖ, in answer to v. 680, is better left without an object, (2) that the position points to the antithesis φελεῖ ναυτεύς (ἀλμαρδι ἐρήμος. This is less mechanical than ψέλον ἐρήμος,—alma in fact combines the thoughts (1) of the ‘shameful and wrong’ curse uttered by a father whom nature meant to be φέλον, (2) of the mental picture of the embodied Curse, the haunting fiend, with its ‘ugly’ face and dry hard eyes. The ugliness of all forms of Κῆρος is apparent in the representations in art (cf. μελανωμένη δ’ το τοῦ βαθύτατον Ἐκυρ. 55).—&c. expresses relationship (‘own,’ ‘near’) but
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ξηροῖς ἀκλάντωσι δρμασι προσιζάνει, λέγουσα κέρδος πρότερον ύστερον μόρον.

ET. θεοὶ μὲν ἢδη τῶν παρημελημέθεα,
χάρις δ᾽ ἄφ᾽ ἡμῶν ὀλομένων διαμάζεται,
τί οὖν εἶ ἀν σαίνομεν ἐλέθριον μόρον;

not necessarily affection (Ch. 109).
When the expected affection is not present a qualifying antithesis (or expression of oxymoron) is frequent; e.g. Αγ. 1371 φιλιῶν ἐπ᾽ ἐχθρῶν, Ch. 233 τοις φιλεῖναι γαρ ἐπὶ ὧν ἦν ταῦτα προκυκλ., Eur. Phoen. 146 φιλιῶν γὰρ ἐχθρῶν ἐγένετο, ἄλλ᾽ ἔρωτις φιλίως. That antithesis is given here with fuller contents of meaning than in the bare ἐχθρῴ.

σχετικαίς διαταξίσις. The notion is of hardness and pitilessness. The 'dry' eye may be such from fearlessness (Hor. Cād. 1. 3. 15 qui stictis oculis monstra malitiae...vidit), or pitilessness, or madness (Eur. Or. 316. ὅπως δὲ λεγέσαι ὅμως ἔρεισιν ἀνέλοι). The last is out of the question here, the meaning being defined by ἀλαντός. The words complete the picture of the 'ugly' Am. The glare of brains is proverbial. It is not possible to keep apart the meanings of ἀλαντώς and ἀλαντός (see Jebb on Soph. O. T. 361 and Ch. 698 n.). [Otherwise we may render 'haunts my eyes, which are dry and cannot weep; but this is obviously less apt, and is something against the order of the words taken as a whole.]

λέγωνα χρόνος Κ.Τ.Α. The sense is manifestly 'declaring that an earlier death, rather than a late, is a gain.' Death is better than protracted misery: cf. 691, Soph. Ant. 461 εἰ δὲ τῷ χρόνῳ πρῶτον θάνατον, εἴρημι αὕτ᾽ ἐν γὰρ λέγει, Eur. 1385 τί γαρ βροτόν ἐν σῶι αὐτοῖς μαμελόμενοι | ὀφθάλμων ἐπὶ μόλλως τῶι χρόνων ἐρώτει φίλα; Eur. Hēr. 1047 νυκτὶ γὰρ 'Ἄνωθεν βέβαιον ἄθικον υπονοεῖ.' With μόρον the grammar is simple; 'a death earlier than a later one,' and the fullness of expression is not un-Greek (Eur. Ανδρ. 392 ἀλλὰ τῷ ἁρπην ἄρθρῳ | ἧτο τῷ γυναῖκι ὧν ἐβέβαιον δίκαιον φήμῃ). With μόρον (which owes its shape only to the preceding ύστερον) the meaning and construction are quite obscured. [The version 'telling me of gain (i.e. the glory in the slaying of Polyneices) to precede the death which follows' is not much to the point of the context, nor is such a dry analysis of the situation suited to the passionate state of Eteocles. We might render λέγωνα as 'counting' (the gain first), but this hardly improves matters.]

Σσσσ σικτικός πτερόνων: referring to προσιζάνει (685).—καὶ ἄφ᾽ ἐκ προσιζάνεις: 'you will not bear the name of coward.' The pride of Eteocles urges him to answer his brother's challenge, and the Chorus argues (cf. 703) that it is not easy to refuse such an undertaking from sound prudential motives and when the result is victory. The proverb 'all that well that ends well' or 'nothing succeeds like success' is known to Greek in the form ὅπολες ἐν τῷ ταύτῃ, ὅ οὐκ ἑαυτομομένως ἑαυτῷ (Theogn. 165). Somewhat like is Find. N. 1. 10 ὅταν δὲ τῷ εὐτύχει | παραδίδεις ἄρεων.—βλέπειν εἰ κηρύσσα: i.e. when fortune approves your course (ὑπὸ θεόν 703). The accus. with κηρύσσα is not confined to such neut. pronouns and adjectives as may be considered 'contained accus.' (e.g. Ch. 710 εἰκάζει κηρύσσας δόμασι τὰ πρόσερχε, Theoc. 3. 51 ἐκεῖθεν δέκαριν ἐτρέχειν, ὡς εἶ πεινειθεὶς βέβαιος), but has a wider use of 'falling in with';
with eyes too hard for tears, besets me to fulfil it. 'The earlier death comes, the more the gain,' saith she.

CHO. Nay, let urging move not thee. Let thy life prosper, 2nd and none will call thee craven. Will not the black-cloaked strophe.

Hauntress of the house be gone, when the Gods accept oblation at thy hands?

Et. The Gods! Already, methinks, all care from them is past, and the service of ours they prize is that we perish. Why any longer then cringe at the doom that ends us?

question-mark added (melodiously Arnold). 4. - 6 & Well. 669 δύσων rec. 659 δύσων

Bruck. &'t η δ η M, η'ε τ η m and schol. 669 m supplies the sign for Eteocles, M


Here δύσων is easier, since it may be regarded either as cognate or as accus. of respect. The word includes material prosperity, which will enable him to offer the (liberal) sacrifices next mentioned.

688 seq. μελαγάντων οὖν κ.τ.λ. When the interrogation sign had been omitted, δή was inserted to the confusion of the sense. The thought is that of Cho. 963 τάγα δὴ πάντως χρώμα ἀπεφέρετο | πρόθυρα δωμάτων, ὡσπερ ἀκόμη μύσος οὖν οἶνος καυμάρης ἄρα λυτόρας, Plut. Phaedr. 244 D, ἐ. The sentiment is general: 'one who is rich and prosperous can always offer sacrifices of ἀνομίας, so long as his hands are undefiled.' -

ἅγγως is not simply λεμαφωνος. The gods will not 'accept' offerings from a polluted hand (Cho. 72 φιλοστήρια, Ag. 769 οὐ πάντως χρώμα). In μελαγάντων the poet is thinking of the representations in art, in which the Erinyes wear over the tunic a skin (ἀργυρία), sometimes fastened at the waist with a knot of snakes. See illustrations in Harrison Proo. Ch. Rel. pp. 125 sqq. This may be symbolic of these mysterious powers moving in the darkness and perhaps the storm (Hom. Π. 9, 571 θερμοφόρης' Θρόνος).

688 δύσων μὴν δῆν κ.τ.λ. δοξα is stressed in reply to δοξα of the last line: 'as for the gods you speak of...'. For the thought cf. Soph. O. C. 382 ὅπως γὰρ ἀνακτήσεις ἔναν ἱλικίαν ἵππον τῷ μέγα δῆμῳ, ἵππος αὐτοῦ γάρ κτήματος. - δοξα in grammar is hypothetical (αἵρον δοξα, at σταθήσθαι), with the apod. in the lively indic. present. For the absence of μελαφων cf. Plat. Rep. 337 η δὲ το θεον, ἐν ὑπάτω, προοίμιον and ibid. 334 c (m). [The rendering (1) 'and gratitude from us, who have been abandoned, is a matter of wonder (to the gods)'] is weak and lacks connection with the following line; (2) 'and the service rendered by our death is (=will be) prized by the citizen' is too far-fetched for the Greek in the absence of ἐν' δὲν, nor is it clear that this is the particular service which the country would most prize.]

689 τι φεύγει κ.τ.λ.: since the Gods wait only for our death, why seek to delay it? (cf. 684). [For hiatus on τι in see 192 (n.), and for τις in see 270 (n.), τι...διὸν φιλοστήρια; is not identical with τι
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δι. β. ΧΟ. νῦν, ὅτε σοι πάρ', εἰκε: δαίμων ἐτεὶ
λήματος ἀν τρεπάτα χρωμάς μετα-
λακτοὺς ἵσως ἀν ἄδοι θελεστέρο
πνεύματι: νῦν δ' ἐπὶ ζεὶ.

ΕΤ. ἐξέσασι γὰρ Οἰδίπου κατεύματα:
ἀγαν δ' ἀληθεῖα εὐπνιῶν φαντασμάτων
ὄψεις, πατρόφοι χρηματίων διαγείροι.
ΧΟ. πεῖθοι γυναῖκι, καίτερ οὐ στέργων ὄμως.
ΕΤ. λέγουι ἀν ἄν ἂν τις οὐδὲ χρῆ μακράν.
ΧΟ. μὴ ἱλίθης ὅδοις σὺ τάδε ἐφ' ἐβδομαίων τίλαις.

Having the paragraphs.

693 νῦν δ' ὅτι σον παρετέθη: ἦτα δαίμων Μ, with ὑ in marg. Corr. *ed. ἄ. An alternative νῦν, ὅτι σον πάρει, εἴκε: ἦτα βασιλέων | λήματος ἀν τρεπάτα is perhaps not so good. ἦτα δαίμων Είλις, ἦτα εὐφνίων Ηερμάνν. 699 τρεπάτα χρωμάς ἢ, τρεπάτα χρωμα μ. ἦτα τρεπάτα Ηεθά, ἦτα τρεπάτα Παλεύ,
CH. Now, while thou mayest, yield! For the mood of the bad Genius may haply veer at last. It may change, and blow with milder breath. But now it is aboil.

ET. Aye, set aboil by Oedipus and his curses. All too true are the visions that haunt my dreams and appoint our father's substance.

CH. Take a woman's counsel, although thou like it not.

ET. Say on, but to a purpose, and no long speech withal.

CH. Go not where thou art going! Not to the seventh gate!

Hesych. Theōlēgos ἥψων (also ἀκρών). Cf. Sapph. 1038 theōlēgos, where cod. Var. again has ἀκρών. Arendius (61. 3) says τὸ δὲ θεὸν ἄνευ τοῦ θεομάτου, and Bacchyl. (17. 84) has πάντως τὸ θεόν ἄνευ τοῦ θεομάτου. The sense 'gentle' exactly suits the opposition to ἕξειν. [If ἀκρών has any opposite sense it is that of 'more wholesome'.

698 ἕξειν: It is not certain whether the subject is δήλως οὐ δέλοιμα. The sense amounts to the same, but the latter is preferable: cf. Soph. O. C. 434 δῆλον θείου (and context). Similar in thought is Eur. Med. 128 μετὰς ἐκ ναών δρυινῆς | δέλως οὖσα άτεθέντης. It should be noted that τὰ γλαρές also at a boiling sea (Hdt. 7. 188 τὴν δάλλαν ἔχοντα).

699 ἔλεος: πάντας: sc. τὸ λέγοντα τοῦ δήλου. The trans. use (e.g. Soph. Fr. 840 ζήσαι...ἀνέργον, Eur. I. T. 681 δουλεῖ τιν ἀνίλω τινί δι' ἔλεος | τοῦ Ταύρουν ταὐροῦ, Ap. Rhod. 4. 391, Babr. 1. 95. 60 χαλκὸς οὐ ἐπέπεμψαν, is not confined to the compounds, and is found in the accr. of the simple verb (Antiph. ο. Ath. 399 D, Dionys. Com. ibid. 381 D) and in the imperf. in Ap. Rhod. 3. 173 τούτῳ λόγῳ γράφεται ὅτι. For the use of the plur. after neut. cf. Pers. 861 νεοματα...ἔκαθον, Kühner-Gerth I. pp. 65 sqq., Gildersleeve Ch. Synt. § 101. The intention of the line is 'the curses of Oed. set it boiling, and only their fulfilment can make it cease.'

697 ἀνιθάνοντως φαρμακευμένων κ.τ.λ. The present play has said nothing of these dreams, but Hermann is probably right in supposing that they had been mentioned in the middle play of the trilogy. They would naturally be derived from the epic. Terrifying dreams are one of the agencies of the Erinys (Ch. 187) and other nether powers; cf. Hippocr. νεκρικὸς θρόνος p. 133. 20. 'The visions dividing our father's substance' = the visions relating to the manner in which it should be divided. They doubtless still preserve: 'Scythian stranger' who was the δαίμονας (see 714 sqq., 801 sqq.).

700 πάθους γυναικῶν: i.e. though we are but women, our advice is good. Cf. Ag. 360 τοιάθι τοις γυναικοὶ έκ αὐτοῦ κλήσει, Eur. Suppl. 254 ὅ τι πολλὰ γ' ἄνευ κάπηθεν θεὸν σαφές, Τελ. 1049 ἀποφαντάζομαι, ὅ τι καὶ γνών μηδέ σφόν. —πάθος is better than πάθος since the concession will require some effort.—κατισθάνω σε στράφων: either (1) 'though the advice is against your wishes,' or (2) 'though you do not like to accept the advice of women' (cf. 316—318). The former is the more natural.—οὐ, going closely with στράφων, is not affected by the imperative.


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AIΣΧΥΛΟΥ

ΕΤ. τεσθημένον τοι μ' οὐκ ἀπαμβλυνεῖς λόγῳ.
ΧΟ. νόητην γε μέντοι καὶ κακὴν τιμαφθ' θεός.
ΕΤ. οὐκ ἄνδρ' ὀπλήτων τοῦτο χρῆ στέρεων ἔτος.
ΧΟ. ἄλλ' αὐτόφελον ἀλμα δέσισαθ' θελεῖς;
ΕΤ. θεῶν διδάσκων οὐκ ἂν ἐκφύγοις κακά.

оЁβδομεν πολλα should not be substituted. ἠος σαν οἶκον
Bourdier. καὶ αὖθις is possible, but the text can hardly be improved.

ΤΟΣ καλής τεκ. ἠος σαν ἄνθ' Νικήτου οὐκ ἂν τοις

ΤΟΣ M has

τιθέναι.—ἐὖ is appealing, not for ἐὖ εὖ (as opposed to some other champion).—
ἐὐθείᾳ πολλὰς: either (1) 'to take charge of the gate,' 'for the protection of...,' or (2), by an old usage, in place of the accus.: cf. Hom. II. 5. 327 ἔρως ἐν γλαυκομένῳ παιδί, Soph. fr. 369 σημι μέγας 'χάρι ἐν' Ὀλυμπικό γόαν | ἀφίκα, Eur. Phoen. 1129 Κασαφόνα προσέ- ῥηγία λέγειν ἐν' 'Πλήστειον πολλάς. The point of Εὐβδομεν (stressed) is that he may choose some other.

ΤΟΣ λόγιοι: with emphasis. With the expression cf. Eur. Or. 1615 λόγια... τεσθημένα, Plat. Dem. 12. 7 τῆς δημο- σιότητος ἑλκίους πως, Shak. Haml. 3. 4. 107 This visitation | Is but to what thy almost blinded purpose.—τοι marks that the phrase is a proverb applied to the present case (Verrall). If so, the Chorus answers one proverb with another.

ΤΟΣ ἡμέρᾳ γε ἀνάλογα η.ε.λ.: 'Victory, so long as it is victory, even if it is won without daring (with yielding), bears the approval of Heaven.' The fact that a victory is such, no matter how it is won, is sufficient proof that Heaven approves the act; otherwise the success would not be gained, since the τοιά upon which it depends is dispensed by the gods. Cf. 615 θεῶν δὲ δῶρον ἐκτός 'νόμων βροτών. The sentiment that nothing succeeds like success has occurred in 615 (n.): cf. also 1018 (n.), Eur. Phoen. 721 καὶ μή τὸ νικάν ἐντὸς τὸν ἐνέχον (according to one interpretation). The sentence is a γράμμα, and it is not implied that the restraining of Eteocles would actually be cowardice or dishonour. 'But, since victory, even

without honour, is approved, a mere abasing like yours, if you win by it, will do you no hurt.' The line carries on their advice of v. 701. The defeat of the Argives and of Polyn., without a fray between the brothers, will be just as much a victory. — Θεός is emphatic: ('whatever men may think or say'). For the phrase cf. fr. 505 ἡσυχών δὲ κατὰ ἀνθ' ἄνθ' τοις τοῖς θεὸς.

ΤΟΣ αὐτὸν ὁπλίτην η.ε.λ.: Soph. ΕΤ. 401 ταῦτα ὑπὲρ τοὺς προς οἰκεῖον ὑπότατοι.

ΤΟΣ αλμα δέσισαθ'. The primary notion in δέσισαθ' is that of plucking fruit; in the middle of plucking and enjoying. But from the thought of fruit comes particularly the thought of the juices of the fruit (Plut. Mor. 464 ὡς τοὺς χρυσαυ ποι- σισθάναι καὶ ἄνελεῖον). Hence such phrases as the present and Bion 1. 22 καὶ ἄρθρων | ἐργανθήσαι περίσσω ταῖς λαμπραῖς αὐτός δέσισαθ'. When a fruit is plucked, its life is ended; when the blood δέσισαθ'. the result is the same. Hence the total contents of the expression are 'to drain your brother's life-blood for your own satisfaction.' (Verrall understands the word as = 'pluck as a prize.')

ΤΟΣ οὖτος ἐν ἀδήσφυγον = οὖς ἐν ἀδήσφυγο


ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΕΤ. Talking, I say, will not blunt my whetted edge.

ΜΟ. Winning, though poor its way, is winning, and Heaven approves it.

ΕΤ. That is no text for a man in arms to welcome.

ΜΟ. But would you drain the blood from your own brother's veins?

ΕΤ. Ill things, when heaven sends them, cannot be shunned.

[Exit ΕΤΕΟΣ (to left).]

ΜΟ. I shudder in dread of the God, unlike to Gods, wrecker of kith and kin—the vengeful spirit of a father's prayer, whose presages of ill prove all too true. I dread her wrecking of the

508 περίκρα τα...θεῶν...τολμάω. Abnormal as the construction may look, it is quite sound and not very rare (lit. 'at her accomplishing'). Cf. Ετεος 154 θεων σε δει τουρια ετε 

θαλαμων. Αθης. 324 και σε σε...ον εθελομενον θειν. Supe. 554 δ' τ' θείον... 

πειραμα θεματων λιτων (sc. αυτων), Ησκ. 708 παρει πω ει θετεμενεν θρονον 

θεων (αιτων). The same source in Xen. HELL. 1. 6. 17 των φοβηρων δοτων τη τολη 

γενενηθη. See Goodwin M. & T. 372.

507 των θεους; cf. 1036 φεροντεν. The epithet is general; she destroys a house in this case, but only as she destroys it in others. The Ετεος particularly intervened when a curse fell on a family through unnatural conduct within it; cf. Hom. Od. 2. 134 (Telemachus έρων θεός τω 

γαρ του πατρος καλα τελοσα, ολα θα 

δαιμονια δοσθης, ειναι μετα τε 

ευγενες αργων Θεου (via. οπως η 

ορια). Πώς, οτι θεως ομιλαν. For the wider and narrower senses of θεως see 310 (n.).

508 In Soph. El. 112 σουνια τι τε θεων παινει "Ερωνει there is a different value to the words (Jebb (n.)). The διευθετησθαι Ερωνει is both in form unlike the conception of θεωi (who were anthropomorphic) and also in function and character. Apposite is Plut. Mor. 458 ο Αθηναια...καλει... 

το κολαστειν εφευγεναι και δαιμονιακοι, οτι 

θεων ονθε Ολυμπων. In the wider sense of θεων, indeed, there are included personified agencies which, while superhuman, are malevolent. Thus Soph.

O. T. 27 ο γενεθροι θεων |...λοιμων

εχωντος, Semon. fr. 7. 101 λυμα...δυνα 

μενειν θεων. But it was realised that these were "ο θεως ομιλαν and were not regarded with favour by Gods of the ideal type.

509 So Ενεος 654 the Eteoes are στους θεων, and in Soph. O. T. 215 Ates as Death 

god is το αθικα το ετεος θεων (Διον θεων 

την το ειρετεν τους άνθρωπους σχολ.

n. So rites are paid to the Eteoes δωρα 

οδησθαι κοινη θεων (Ενεος 109). In 

appearance they resemble neither gods nor mortals (Ενεος 410).

So the best commentary on the passage is Isoc. 106 a 

δωρα...τους θεους τους μη των άνθρωπων θεων 

αιτιους ηριεται Ολυμπων προπρογεωμεν 

χους, τους δ' ειναι τας συμφορας και τους 

τιμωριας τεταγμενους διαχειρισθαι τις 

εναντιωμεν θεως, τους μην και τους 

διωκειν και τας πιλες και τους και βαινει 

ιμαινους, τους δ' ουν ει ταις εχθροι 

ειναι τοις διωκειν μιμως, δι' τας 

καινωμεν αιτιους θεως καινομενα.

So Plut. Mor. 385 b, c. Where the gods are clasped as δαιμονιας and ομως, the latter including Πουρι, Ερωνει, "Αρι

ταναλαθ' καιραρως; to be closely 

joined; her evil prophecies are all too true.—καιραρως: in the dreams (696— 

698). The expression 'Ερωνει των is regular (cf. 70, Hom. Od. 11. 390 μετα 

'Ερωνει); she belongs to the person in 

voking her (II. 9. 454 πολλα κατηρω τι 

ευγενες δ' εικετειν 'Ερωνει). There is 

no proof, either in the antist. or in principle, that οναλαν here must have αι—

although such shortening is frequent 

enough: see Cha. 803 (n.), Supe. 350 

καιραρων, Simon. 293, 2 'Ασπαλασ, Bacchyl.

17. 102 ταναλαθ', ibid. 98 ὀναλαθ'.
ΑΙΣΧΥΛΟΥ

tελέσαι τὰς περιβούμον
cατάρας βλαβερονόνος φι β' Οἰδιπόδα· παιδολέγκαι δ' ἐρίς δε research.

ἀντ. α':

ἐξόν δὲ κλήρους ἐπιώμα
Χάλυβος Σκυθίδι πτόμκος
κτεινῶν χρηματοδοταὶς
πυκνός, ὠμφρον σιδῆρος,
χθόνα ναίει διαπήλας.

712 <γ'> add. ed. 1. βλαβερονός τ' Hartung, Οἰδιπόδα βλαβερονός Τρικλινία.
712 δ' ἐρίς δ' ὀμφρόνει. Ν, δ' ἐρίς δ' ὀμφρόνει μι (with μ above the line). Both readings
might be due to δ' ἐρίς δ' or to δ' ἐρίς αφ', but the text is best. Ὀ Περὶ ἐκτέργες

711 sq. τὰς παιδολέγκας κ.τ.λ. τὰς = 'those' (strange) curses, which the accom-
panying words are intended to excuse or account for. Thus παιδολέγκας = 'too
anxious,' but explained by that anger. The
insertion of γ' does more than mend the
metre, it gives the tone of a plea, 'he was
frenzied at the time.' —Οίδιπόδα: from
the epic, in which the convenient form
Οἰδιπόδα would be usual. So also 870,
Suppl. 85. [On curses and their effect
see Harrison Prin. Gr. Rel. pp. 138 sqq.]

712 παιδολέγκαι δ' ἐρίς δ' ὀμφρόνει.
See crit. n. With the reading of μι
the sense is 'and she is urging on (the
issue, or simply συνάφει) in the shape
of the present strife, which destroys the
children.' The Erinys takes the form
of the present ἐρίς. This is the more
easy in the Greek since ἐρίς is often the
personified spirit of quarrel (cf. ἄρρη, ἄρρη-
νίτη), and is a mythological figure ([. 4.
439, Hes. Sc. 148, Thesp. 225], a male-
power like the ἔρξες and ἄρρη (Π. 18.
535)—ἀρρην is explained by schol. as
ταύτα παραρρήν. [It is possible that both
readings are due to παιδολέγκαι δ' ἐρίς
δ' ὀμφρόνει: 'and, for the destruction
of the children, she here (άρρη is urging on
the strife.' But this is less vigorous.)
With the fem. παιδολέγκαι cf. 311 (n.),
[Eur.] Ἐπι. 550 παιδολέγκας μελετῆθαι
ἀρρην (though ταὐταλῆται in Soph. El.
107), Bach. 9. 44 δέκα ταῦτα τοῖς, Ἕρω.
Περ. 1: Μαρκ. ...ἔρξις γάρ, Soph. Ant.
1074 λεγόμεναι ἔρξεις. Aesch. has
χρή παράλησις (Ag. 113), ἔρξις
Παθ. (Suppl. 1056). With the sense

714 sq. ἐρίς δ' κ.τ.λ. The rather
cryptic mention of this Scythian stranger
(without its explanation) apparently
formed part of the dreams (657) and
their ματαιώματα (702). As reported in
773 sqq. the curse of Oed. contained only
allusive language. The general character
of curse and dreams must have been that
a ἐρίς Σκύθης (or πτήσιος) was to serve as
a πυκνός χρηματοδοτὴς (cf. 924—928).
Gildersleeve (on Find. O. 13. 81 kατα
τέκνα = 'bull') remarks that 'oracles had a
vocabulary of their own.' The same
applies to all prophetic utterances and
warnings. The cryptic words would con-
tain Σκύθης, but not Χάλυβος, since the
explanation would then be too clearly
indicated, inasmuch as χάλυβας itself some-
times = σίθος and ἕρειδραes (Iserel.
160) can say simply μὴ γὰρ ἐν μὲθορίαν
ἐστίν ἄρρην τῶν ἄρρην ἐν Σκύθαις. It is
here that the Chorus perceives the true
explanation, which it gives in the words
ἀρρην σίθος κ.τ.λ.: 'the sharp
stranger from Scythia' is to be, proves to
be, 'the cruel iron': his 'division of
land by portions' is to be an allotment
of 'enough to be buried in.' 'Iron is a
Χάλυβος; Chalybes are Scythisans; and
therefore the prophecy comes true.'
Grammatically this takes the shape 'and
there manages the lots, as the "stranger
from Scythia,"'...the cruel iron.' This
might have been expressed, with less
idiom, by ἐρίς δ' ἐρρήσεις ταῦτα ωμφρονο
τωσί σίθοι.—ὑπεμφορόμενος cf. Eu.:
310 λᾶχη τα καρ' ἀνθρώπων ἐν τινωμ
curse that Oedipus, distraught the while, uttered in stress of wrath. Here is her urgency; she is this strife, bent on the children’s doom.

The alien who doles the lots, Chalyb who comes from Scythia abroad, harsh portioner of goods, is the cruel-hearted steel. ‘Tis he hath cast the lot that parcels them land to dwell

Headlam, 68, εἴρησε Βουλτα. 715 κλήσων Μ’, κλήσων M (and schol.). ἐπίκωμα
M, ἐπικώμα ᾁ (and schol.). 4. 715 Σκυθών M, Σκύθων Dindorf. 715 κτένων
M, corr. M.

τὸσα δ’ ἀκόμη, Soph. Ant. 139 ἐλλάς τ’ ἐν’ ἀκομή. ἀλλοίων ἐκ Σκύθων there is a glance at the allotments of an Athenian ἀλογούνε. The whole story points to the time when iron was a new and strange metal (ἴδρας) in Greece. [The reading ἤδος ὀν κλήρος ἐπίκωμα κ.λ.α., though very involved, is just translatable, viz. ‘and we have as the stranger, for the dispensing by means of lots,’—ἐν δέ τις κλήματι ἐπίκωμα (τὸ ἀλόγον].]


Σκύθων. To Aeschylus the Chalybes are in Scythia: cf. P. V. 140 λαθεί δὲ χειμώνιος εἰς ἀποδείξεις ἐκ τῶν Σκύθων, ο. Ν. or Ν. W. of I.o’s journey towards the Crimes. The actual iron-workers were probably those of Styria, Carinthia and Bohemia (see Ridgeway Early Age of Greece p. 614), but ancient writers, especially those of the date of the Theban story upon which Aesch. is drawing, were extremely vague in their notions of geography beyond the Balkans. The same name is applied to these as to the iron-workers of Asia Minor (Xen. An. t. 5. 11, Ap. Rhod. 1. 1003, Strab. § 549). We must not therefore render ‘a Chalyb, colonist of the Scythians,’ as if the reference were to a supposed migration of these people into Asia Minor. ἄλουσα is used in the wider and less technical sense of one who comes ἐν’ ἀλοιχαῖς to Thebes. Relatively to Thebes the ἄλωσα is ἄλουσα or μετάλουσα; relatively to Scythia he is ἄλωσα (cf. ἄλωσις, ἄλουσις and Soph. O. T. 1518 ἦς μ’ ἐν τέρμης ἄλουσα), ‘our visitor come abroad from the Scythians.’ Besides defining the stranger as iron, both Χαλόβος and Σκύθων carry in themselves the suggestion of ἄλουσας. Thus of the Chalybes Prometheus says (P. V. 743) ἄλωσας γὰρ ἀστὴρ προτεστάτης ἔδωσι, and the Scythians were proverbially savage: cf. Strab. 7. 296 τὸν ἀγματίαν τῶν πηκτωμάτων ἔδωσιν (viz. round the then called Ἀλωσιά πόλις) καὶ μάλιστα τῶν Σκύθων.

716 sq. κτενών χηρωποθέτεσθαι is not mere pleonasm. A χηρωποθέτεσθαι has the function of the Athenian ἄλωσας (liquidator), for whom see Arist. Ath. Pol. 56, 36 (Sandys), and he may be dividing goods or moneys from any source. Here the division is of τα κτένες in the sense of the landed property.

οὐδορός connotes heartlessness or ruthlessness: cf. fr. 93 Plut. Mor. 91 εἰς κλέως ἐξ ἀλωσαίον ἡ σκύθων εὐδελίουσα μέλαιναν αχράντος, and εὐδόκων, εὐθέρεως, so Shak. Ham. 3. 3. 70 heart with strings of steel.

κτενών, besides the sense ‘sharp’— ‘severe’ (as judge), may still retain (from the epic) some of its original physical sense of ‘sharp’—‘biting’ in (as sword).

718 sqq. ἄλωσα ναυνι πληθ.: i.e. ἄλωσα δαμάλησας ἐν ἀλοιχαῖς ναυνι πληθ. ἀλωσιά ἐκ τῶν πληθ.: while the construction of the rel. clause is ultimately for ἀλωσιάς καὶ περιηγητῶν (δαμάλησας ἐν τις) κατέχειν. There is some slight confusion, but not of a kind to discredit the text. By tense δαμάλησα is antecedent to ἀλωσιά ἐκ τῶν: see! he dispenses the portions after shaking the lots. The act of δαμάλησα naturally precedes that of assigning, καὶ belongs to the rel. expression, not to ἀλωσιάς. For the thought cf. 803.
AIΣΧΥΛΟΥ

όπωναν καὶ φθιμένωσιν κατέχεισαν, καὶ τῶν μεγάλων πεδίων ἀμοιροῦσαν.

στρ. β'. ἔπειθαν αὐτοκτόνας

αὐτοδακτοῦς θάνατοι, καὶ χθονία κῶσι τίρμα πελατογένεις ἀμια φοίνοιν,

τίς δὲ καθαροίς πόροις;

τίς ἀν οὐδεσειν; οὐ πόνοι δέμον

νέοι παλαιοὶ συμμυγεῖς κακοῖς.

ἐπ. β'. παλαιογενὴ γὰρ λέγων

παραβαίταιν ἐκτόπου—

ἀἰὼ δ' ἐς τρίτον μένει—

Ἀπολλώνος εὔτε Δάιος

171 φθιμένως Μ. φθιμένως & Blomfl. φθιμένως γε Stanley. κατάφθιμοισιν is possible, but καὶ (with the rel.) is better. 720 ζἄ in marg. M. 721 τῆς is preferable to τῆς ὀν. 4. αὐτοκτόνων | αὐτοδακτοὺς Μ. αὐτοκτόνων Μ'. The scholi. (q.v.) points to αὐτοκτόνων | ἐπαροδίαις with παραβαίταιν in antistrophe (730). αὐτοκτόνων τρικλινίας, αὐτοκτόνων Χείομοθος, αὐτοκτόνων τρικλινίας Εὔκλιναθος.

172 κατέχεις; occupy in the tomb. Cf. Soph. 25 χθονία δεῖξε κατέχεισαν, Ἀγ. 483. For the infin. (παραβαίταιν ὀν...) cf. Od. 3. 349 ζ' ὰ τι χθονία καὶ χρῆμα τῶλλ' ἐν οὐκετί, ἀν καὶ ἀδύνατο μέση ἡμῶν παραβαίταις, Ἀτ. Υερ. 352 κεδα ήτον δ' ἀπ' εἰς σέρφη διεύθυνον. Εἰρ. 350 τῆς δ' ἐνεδρί (ν. 790) μεθ' ἀλοῦσα. Πλιν. 258. Soph. Ο. C. 790 χθονία δεῖξης τοιούτης ἀνθρώπων μου, Θακ. 1. 7 κατέχεσθαι...τά αὐτῶν δησαν ἄνω ἀπόθετω. Χεν. Αμ. 4. 18. 12. Plut. Σω. 6 ἡτοιν ἄραθρως...παραβαίτω ὁδ.

720 τω καὶ χθονία κόσμος οὐκ ἐν οὐλ. There can be no objection to χθονία in point of sense, whether it mean (1) 'dust of the earth' or (2) 'dust of their land' (στράφη σοι). Doubtless neither such use is frequent, but for (1) cf. fr. αρ. Πλιν. Μορ. 98 ἐπὶ δεῖκτα μὲν φῶλα πάντων | ἀρχαῖον τὸ διάμενον τῇ δαίμονι | δάμασται βουλομένης, and for (2) Soph. Ο. C. 347 τοιούτῳ αὐτοῖς ἄροτος ἀφθονος ἀφθονος | τὸν ἰσογίον χθονίου λέοντος (ἐπὶ Ίνδυρί). The similar passage Chœ. 64 β' δ' ἀλαρπ' ἀποθείοι ἐν χθονίᾳ προφαί | τίτας φέρεις πάντας σοὶ διαφθοραῖς might support the latter sense, but inf. 580 we have simply πέσανας αἷν γέεσα. It is on the whole safer to render the word as-γέες (i.e. ἀν αἰων τοῦ χθονία). Any objection is metrical, but we may scan as χθονία (see 115 τ., 232 τ.) and emend in ν. 730. [Should χθονία, however, be wrong, it would be better to find in its place an adj. of colour, contrasting the atrocity with the φθιμένοις alas which stains it, as in Shk. Henry V. 3. 7. 153 We shall your tyranny ground with your red blood | Discours.] Cf. Pind. αρ.
in—e'en so much as they may hold in death—with no share in those wide-spreading fields.

When men die, kin slain by kin, gashed by brother hands, and the crimson gore, clotting to black, is drunk by the dust of earth, who can offer cleansings? Who can wash it out?

O house, where troubles new and sorrows old fill the same cup!

Aye, old in age is the transgression, swift to find punishment, and antithought to the third generation it abides. 'Twas Laius who sinned. Thrice at the mid-navel of the world, Pytho's prophetic

728 The line in M does not answer to the antistr. (730 q.v.). καὶ γὰρ Ἑρμήν, καὶ νεφέρησεν. With αἰῶν in antistr. χῦναι may stand, but the schol. appears to lead to e.g. χῦναι (§).

728 κάθαρα... M, καθαρὰ m, καθαρὰ m (i.e. ἐν over ma). The schol. (q.v.) points to τί τὰ καθάρα (or καθαρὰ) τόρος; τί τὰ κτ.λ. καθαρὰς rec.

726 λύομεν appears to have been read by schol. (Dobree).

727 ταῦτα καὶ M, corr. rec.

727 περαιώνσας Ἡρμήν, περαιώνσας rec. (see 741 c.n.).

727 καθαρεῖν Pasor. διδότων M. διδότων Weil (cf. schol.), διδότων Oberdieck. §.

750 αὐτῶ M. Corr. *ed. See 723 (c.n.).

Ath. 574 Χλωρία λυθόνιν εὐθανὰ δέκρυ. Such words are χῦναι and ζωή: cf. Soph. Aj. 1068 ἀμφὶ Χλωρίᾳ χαίρειν ἐκβιβασμένων, and the fides harena of Vergil. This would leave the same necessity for emending v. 730.]

726 καθαρεῖν αἰῶν φώσιν = the crimson blood clotted into a fixed black stain. For αἰῶν: cf. Eur. El. 318 αἰῶν ἀθανάτων καὶ στήγας μέλαν στύχην (where μέλαν is predic.). In -στύχης is implied more than mere clotting. There is the same allusion to the supposed indelibility of the bloodstain of murder as in Ch. 83 τίνις φώσιν τέτοιον ὁδὸν θαυμάζει, a passage which shows that τίς does not mean 'drinks up' but 'drinks a draught of...'.

728 sq. τοῦ ἐν καθαρῶν τόροις; See crit. n. The denial of purification or full atonement is frequent: cf. Ch. 47 τοῦ γὰρ λυτρόν πᾶντοτε αὐτοῖς πέτοι; Soph. O. T. 1337 ἀνείπων γὰρ ἐν τῷ πνεύμα Θεοῦ ὧν... τίνι καθαρῷ τόπῳ τίνις τῶν στήγεων, Seneca Hipp. 558 εἴην μὲν ὁμοθετεῖς Ἰερανής—σφόν: either (1) = ἀνάθεμα, the men who have slain each other, or (2) the blood (ἡμείς being ἀνάθεμα). [If the true reading is τοῦ ἐν καθαρῶ (or καθαρῷ) τόρος, τοῦ δὲ κτ.λ., the use of τόρος is identical with that in Ch. 79 τοῦ τέσσερας καὶ μιᾶς δόδου <φωτι-βαλομένου τοῦ κρήνης> φῶν κτ.λ., Επιμ. 434 τοῦ· ἀνάκωκον... καὶ βοήθων καὶ μυρίους τόροις.]

727 σφαλμένη: partly perhaps with the same metaphor as in Ag. 1356 τοὺς δὲν καταργών ἔν τοῖς κακοῖς καθ' αὐτοῖς πεθάνατο πᾶσα | ἐπίκρατο Χλωρίν, Ch. 740 τί... τάλαιναν συγκεκριμένην ἄλασα). But the thought which connects these with the following words is rather that the new sorrows are 'part and parcel' of the older ones, of which they are the consequence.

728 sq. ταλαντητα γὰρ λέγων...: 'yes, I speak of...'; i.e. 'yes, the original trouble from which this flows was...'

729 sq. διδότων: with antithesis to the words in the following parenthesis. Punishment came speedily, but the sin lasts to the third generation, and, even as late as this, there is more punishment due. In prose, διδότων μὲν, μετόχων δὲ κτ.λ. The 'speediness' of the first punishment is relative, for the ἡμείς did not fall till Oed. grew up and slew Laius. Frequently vengeance is slow (Juv. 13. 106 ut sit magna tamen, certa lenita ira deorum et). See Chs. 59 sqq. (n.).

780 sq. The form is vouched for in Aesch. (Bekk. Aned. 1. 363. 17 αὐτῶ τῶν αἰῶνα καὶ ἄκοσμον λίπος ἔτει τ) and is read by some editors in Ch. 349 (where see note). Cf. ἐνώθ. (L. 5. 416), ἐνώθ. (11. 621), καὶ... 'αὐτής. Kühner-Bliss t. 435-2. For the antithesis in a parenthetical cf. Ch. 25 μέγαν ὄνομα ἔλεη... νεότητοι: καὶ διὰ αἰῶνα τό ἀνέμων βροχήν κταρ (where νεότητα is answered or commented on), Eur. Or. 4 ἐν τῷ μακρῷ, κοίλει ὁμοίως τέρας | Δοῦλο πτυχών... καὶ τοῦ τόρον: Laius, Oedipus, the sons of Oedipus.
ΑΙΣΧΥΛΟΥ

βία, τρίς εἴπόντος ἐν
μεσομφάλοις Πυθικοίς χρηστηρίωι
θάσκοντα γένινα ἄτερ σφίξεωι τόλμων,

στρ. γ':
κρατήσεις δ' ἐκ φῶλων ἄβουλιναν
ἐγείνατο μὲν μόρον αὐτῷ,
πατροκτόνων Οἰδίποδαν,
ὅτε ματρὸς ἄγαν σπειρᾶς ἄρουραν, ὡς ἔραφη,
μίλαν αἰματέσσαν
ἐλαὶ παράνοια συνάγει
νυμφίους φρενώλεις,

ἀντ. γ':
κακῶν δ' ὀστερὸν θάλασσα κύμ' ἄγει,
τὸ μὲν πίπτειν ἄλλο δ' ἀνείπε
τριχάλων, δ' καὶ περὶ πρὸ-

735

732—734 M divides with μεσομφάλοις | ...θάσκοντα | ...τόλμων. βία M, βίας m.
τοῖς | ἄνθρωποι ἢμῶν νοεῖ. [To read ἄβουλιναν ἄβουλινα and interpret ἄβουλινα as ἄβουλον γυναῖκα is both bad in taste and away from the story.]

736 ἄβουλον πειραίω | (κακῶν) τ' (743), αὐτῷ being opposed to the result to the δῦνα (746).

738 κρατήσεις δ': δ' is resumptive, the clause τρίς εἴπόντος ...τόλμων having diverted attention from the beginning of the sentence concerning Laius. Cf. the (much longer) interruption in Ap. 194—
315 with resumption by ἵνα ἐν φῶλων ἄβουλιν: ἤτοι by follices appealing to his (weaker) nature, 'follices of natural temptation.' Cf. Shakespeare's use of kind and dame. φῶλα are things to which nature kindly responds. Cf. Eur. fr. 339 φῶλα

745
shrine, did Apollo bid him save the realm by dying without child.

But mastered by the folly of fond nature he begat—doom 3rd to himself, Oedipus, slayer of his own sire, the same who sowed strophe. seed in a forbidden field—the mother’s womb wherein he grew—and reaped its plant of blood. ’Twas frenzy brought together the infatuate pair.

Hence as ‘twere a sea of woes brings on its waves, and, while 3rd ante-one falls, it lifts another of triple tier, e’en that which now strophe.

Laius sowed, and the root or shoot which germinated was a deed of blood. For the accus. with ἁλῶν cf. Hom. Ἴ. 5. 395 γη δ’...ἀλὸς ἄνωθεν, ἱμην. Δεμερ. 1.47 βαῦλον...δορὰ...τῆλειαν, Ευρ. Η. Η. 1.183, Φαν. 339. [It is involved and unnecessary to combine ἵππος δείκηται μᾶς either as a double accus. after the manner of γειτῶν, συρρέουσα τοι, or with μᾶς in appos. to the verbal action (as if = συρρέω σε, rho.). Otherwise there would be no objection to joining ἵππος συρρέω (synchron.: cf. Αργ. 1.104 πράγματα ἀλῶν, Soph. El. 943 ἁλῶν...δρᾶσαι.)

741 sq. παράκολον συννήσις κ.τ.λ.: ‘and as it were a sea of troubles brings on a billow.’ ἤμι (expressive of a wave drawn out and up to great length and height) follows δια靶 ἀλῶν (=all aλῶν εἰς εὐθεῖα, tantum mare) just as it would ἀλῶν alone.—καίων ἀλῶν is a common metaphor: cf. Sapph. 478. For the picture presented here cf. Hom. Ἴ. 13. 798 κύμα παράκολον χωλόφολομον ἀλῶς εἰς αλῶν, κύμα τε ἀλῶν, Ευρ. Ιον. 927 καύς γὰρ ἐξελεύσατόν φαει, ἐπερημαίνοντι αἰθή μὲ άλῶν αὐτὸ λέγον. The formal correspondence would have been τοῦ μὲν πάνου, τοῦ δ’ αλώμονος, but the turn adopted is more lively and poetical. Paley quotes Eur. Bacch. 1131 sqq. [It is possible also to construe (1) ‘and a wave of troubles, like a sea, carries (them) on, one falling, while another lifts them’ (ἀλῶν as in Eur. Ιον. Ι. Ι.), or (2) ‘and it (the παράκολον) brings on a wave of troubles, as might a sea.’ The subject in the latter case at least is very unlikely.]

748 sq. τρίχθος. We might refer this to κύμα, but a more natural order is with ἀλῶν. While one wave is falling or sinking, another of triple tier is rising, αἰθή τρίχθος being like αἰθῆ μὲνος, οὐρανός (Ch. Ι. Ι. Ι.). The notion of the succeeding waves is that of Soph. τρ. 115 κύμαι...βάστα ἐπίστειν τι τρίχθος = of three χυλῆ, ‘ridges’ or ‘tiers.’ This is the τρίχθος or ‘combination of three waves’: cf. Plat. Rép. 471 a τοῦ δύο κύματος ἐφωνεύτω τοῦ μὲν γενόμενον χαλαρυτάτον τῆς τρίχθους ἐπίστειν, Plat. Μορ. 249 η γὰρ ἐν τῷ τρίχθῳ ἐπίστειν κύμα καὶ προκαταλείπεται τὸ λέγον; Such a combination seems to have been a tradition of the Greek seas, and might be
spoken of either as ‘three waves’ or a ‘triple-ridged wave.’ For Aesch. cf. P. V. 1047 ἄμοι τῇ κυμαῖς καὶ κατακόλουθος | βαρεὶς δὲ τὴν ἀλλαχίαν ἐν τῷ θάλασσαν. [There cannot, in the case of the oncoming wave, be any reference to the fate of the three generations, two of which are past.]

οὐ καλ. ‘(the same) which (now) . . .’—

παρὰ πρόθισμα τὸν κυμαῖν κ.τ.λ.: cf. 1 (n.), Hom. Od. 15. 84 sq. ὁ ἄρη τῆς πρώτης μοῖρας, κατὰ δὲ διατρῆσθαι παράθηκεν λέγει τὸ κυμαῖναι (cf. κυμαῖναι) θαλάσσαν, and (applied to a person) Soph. Aj. 351 ἄλλη τῷ ἄρη κύρια

For the comparison of a μοῖρας to a ship in a storm cf. 2 (n.) and add Alcaeus fr. 6 (18), Soph. O. 7. 23. Theogn. 671 sqq. (ὐδύναστα δὲ θαλάσσαν | ἀμφόρων τάξεων), Hor. Od. 1. 14. 7 τινὶ δυνατῇ καλέσαι | possim imperiamis (aequam).—


οὐ γαρ θάλασσα ἐν κ.τ.λ.: For the general notion cf. Soph. O. C. 14 πάντας μὲν ἄλλοι | τὴν κύματον. The particular expression belongs to a favourite conceit of the Greeks: Arat. Phaeon. 293 ἄλγεν ἐν δὲ διὰ θάλασσαν ἐξῆκεν (on which see Longin. de Sublim. 10. 6), Diog. Laert. 1. 8. 5, where (as in school to N. 15. 61b) the saying is attributed to Anacharsis that, if the κύμας τὴν ῥεῖν is four inches, then τοῦτον ἀναχάριστον τοῦ θάλασσαν; Juv. 12. 98 digitis a morte remanesse | quattuor aut septem, si sit laetissima tauda (with Mayor’s note), ibid. 14. 280.

τὸ ἄλγεν. In Eur. Phaeon. 1097 ὡς τῷ προεξῆ τινάχθη τῇ δόξῃ | ἄλγε καὶ

ἄλγεν the sense is the natural one, ‘at a short distance,’ nor are we justified in rendering the phrase otherwise here. The common version ‘extends with but a narrow line of separation’ is not to be got from the Greek. Strictly ‘and, between, protection extends at but small distance (viz. from doom),’ i.e. ἄλγε is within a very little of being no ἄλγε at all. It is mean while difficult to extract a proper grammar from ἄλγεν ἐν θάλασσα (M.). No parallel is found for the obvious-looking meaning ‘a wall in width.’ At most it would be ‘(namely), a wall in the width (which separates us).’ But this is so far-fetched that we need scarcely hesitate to emend with ἄλγεν, i.e. ‘depending on (lying in, μετέρω) the width of a wall.’ For this cf. Hom. Il. 7. 122, Hdt. 3. 85 &c.

σώον βασιλεύς: not generic for Eteocles, nor meaning Et. and Polyn., but ‘with its royal house’ (doomed one and all since the time of Laius). The order of the words (instead of μιᾷ κώμῃ τὸν ἄλγεν) is intended to stress both the antithetic βασιλεύς and ἄλγε. In διαμαρτύρω the picture is of a ship struggling with the storm and ‘beaten’ in the contest.

τὸ μετέρω ἄλγεν τοιοῦτοι ἄρεῖς κ.τ.λ.: lit. ‘for to a matured curse belonging to a pronunciation of old the settlement is heavy.’ This is the best reading, since τοιοῦτοι plainly refers to the oracle and the oracle did not utter curses (plur.); but a curse (=a plague) follows from the old oracle when disobeyed. The words τὸ μετέρω, βασιλεύς, and καταλαγάζει are all adopted from the
seethes about our country's poop. Small is the verge that stretches between to save us; it is but a wall's width; and I am afeared lest, with its royal house, the city be borne down.

For when a curse of old promise falleth due, the settlement is heavy; the dire account keeps current and passes not by. And when the prosperity of moiling men hath waxed 4th strophe.

753 τελείων᾽ of m', τελλιμεν᾽ of recce. The text may be sound (l); otherwise "τα δ᾽ εδίφθισσεν" might be suggested. **πενθούσαι Bücheler. τα μὴ ἔσειτομεν" of Weil. 754 προμηθεα M. προμηθεια Turnebus and (omitting ε) Blomf., προμηθεία Wecklein. See 71 (n). ἐκβολὼν M, corr. m (scholl. recognise both). Probably ἐκβολή was read as ἐκβολάν and then the common form was substituted.

language of commerce into the language of poetry (cf. Ag. 532 sq.). There is a sustained metaphor from the dealings of a *χρυσομασίας*. καταλαγή is exactly the English 'settlement,' whether of a feud (cf. Hesych. καταλαγὴν διότι ἐσπάλλαζε, μεταλαγῆς, καταλαγμα, and Ar. Ἀν. 1588 where περὶ πολέμου καταλαγήν is a reading of good MSS) or of an outstanding account. *Bar'os* is a word of 'heavy' price: cf. Alex. ἄριστ. *στάθμην,* ἀριθ. 224 ff. *εἰκόνις βάθων* φρειν. *βαρ' τινες* ἄνωθεν ἀρ. *Shak. Ham. 4. 5. 155* *Thy madness shall be paid with weight.*

παλαφάτων: παλαίον is almost a standing portion of words relating to oracles which come to maturity 'in time.' (Hom. *Od. 5. 307 ἐνὶ δὲ μελανὶ με παλαφάται θεόφατοι λεῖεις.*) It does not necessarily denote any great interval, but παλαίον properly 'a time ago' (cf. the use of Latin *procul*). Usually the sense becomes 'a (considerable) time ago,' but that implication is not inherent. Thus Xen. Ἡμε. 18. 10 παλαίον 'a (little) while ago' and in *P. V. 8. 45* it is used of the recent past. In any case the meaning is relative. In Soph. *El. 1. 24* παλαίον refers to an event of seven or eight years before; in *Trach. 811 προπαλαφᾶν πρὸ τοῦ τὸ δικαστικὸν ἢμων | τὰ παλαφάτων τρωμαῖος the date was only 12 years. In *Find. O. 2. 36 ἐν δὲ Πελοπίω χρήσειν* παλαφάτων πέλαστε the interval is from the oracle given to Laius till his death. The 'length of time' is mentioned in connection with the consequent heaviness of the payment. The reflection is a general one. It is not stated, but is only feared (707 sq., 775 sq.), that the curse is matured in the present case. (The reading τὸλαι γὰρ παλαφάτων ἄρας κ.τ.λ. is less good for the reason already given. Otherwise grammatically it would be best to make its gen. depend on τὸλαι rather than on καταλαγαί. So Ag. 1155 γάμοι ἔθληθαν φίλων, 1166 θυσία... πολυκείς βοήθεις, Χερ. 27 λογοτήθοι διεφθαρέτοι λατρείς, 638 δέμες παντοκράτεις ξενοι.) 755 sq. τα δ᾽ ἔδοξο πολλοῖς κ.τ.λ. If the text is sound the sense is (once more generically) 'the deadly forces, when once in being (or current), do not pass away.' The commercial metaphor is thus continued. The expression, however, appears weak (although for παλαίον = 'hold good' we might compare Solon fr. 12 (4). 16 ὁ γὰρ ἔνθα θηραίον ἔρριον ἔφαν πελάιον, and it is tempting to suggest τα δ᾽ ἔδω ἐφεδραίον (the quantity of the first syll. of the line being optional). In favour of this word it may be pointed out that it suits both the notion of a debt which increases with time (Plut. *Mor. 410 D* ἐρωτευόμενος ἐφεδραίον φιλων, ἐν τοῖς ἐφεδραῖοι το άισθαναι δηλοῦσαι) and also that of a swelling wave (Hom. *I. L. 15. 383 θέβαιν... κλέας* ἐφεδραίας). Both these notions would then combine in παράφεται: cf. *Hdt. 2. 86 ἐτέρα δὲ παράθυροι αἱ ἔβοδοφυκτα ἄδοικα (and so of any day of settlement) and, on the other hand, Hom. *Od. 5. 429 εὐθὺς μέγα κύμα παρεβάλετο: similarly *Dem. 391 τοῦ τιτῆ τὰ παλαίον παρέχετον ἐκόμην ὡσπέρ νεφώ. [Bücheler's ingenious παρεβάλεται παράφεται introduces a new thought which is neither relevant nor true.] 756 προμηθεα: see 71 (n.) προμήθεαι and cf. προβηλίμων, προῖρος. The word is either (1) adverb, 'right from the bottom of the hold,' or (2) adj.-noun in apposition to ἐκβολὰς, i.e. 'pays (goods) from the bottom (of the store in the metaphoric ship) as jetison.' The mention of the storm at sea and of the accumulated debt brings home the thought that, the greater the immediate prosperity, the
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ἀνδρῶν ἄλφησταν

δῆδος ἰγαν παχυνθήσ.

τίν τί ποσῷ δ' ἐθαύμασαν

θεοὶ καὶ ξυνῆτοι πόλεως ὁ

πολύβατος τ' ἄγων βρότων,

ὅσου τότε Οἰδήπων τίνος

τάν ἀρμαξάνδραν

κήρ' ἀφελόντα χώρας;

ἐπεὶ δ' ἄρτηφρον <ἀν>

ἐγένετο μέλεος αἵλων

γάμων, ἐπὶ ἅγει δυσφορῶν

μανωμένα κραδίφ.

Qu. *ς εἰρ. για τι εἰς;* (cf. Soph. Ph. 79 καὶ MSS, τις Erfurt, Jebb). ἦσαν τε ἡτέρων Μείνκες, τινὶ καὶ Φάλης. ἦσαν Μ. τάκειον ὁ Dindorf. 750 κολά-

βροντὴς τ' αἰών Μ. κολάβων Blomf. (from schol.). ἡγεῖν Well. τ. For confusions ἦσαν fr. 364 ὁ ἵππος ἡγν. (col. Orion) for αἰών (Stob.), Moschian fr. 8. τὸ ἐχθρίδοις for εχθρίδοις (Grotius), Theogn. 507 μέγαος (Α') for μέγαος, and τ.

greater the disaster. The jettison searches to the bottom of the merchandise; no little off the surface will suffice. [The rendering 'over the stern' is wrong in meaning and would not be true to fact] The metaphor is that of Λεκ. 595 καὶ τῷ μέν πρὸ χρυσάν [πτέρα] δενε βαλέων [φανερών ἐν] εὐθείᾳ ταῖς προπόστασις διὰ τῆς γένους τῶν ἡμῶν ἡμῶν. Somewhat differently Eur. Or. 341—ἄριστος; not 'endures,' but 'pays' (cf. 644 n.).

ἐλέφαντας. In the present in-

stance it might look as if Aesch. con-

nected the word with ἔλεφαν. This was
doubtless a popular etymology, although
the real derivation is more likely to have
been from ἔλαφα ('white meal' = ἐλάφα) and
ἴω: cf. ἱερά, ἱερόστη. Men are
opposed to gods in respect of τῶν ἀνθρώπων, τῷ ἐλέφαντα (mucho ἀνθρώπων Od. 2. 390). Cf. Hom. Λ. 5. 341 (of the
gods) ὁ γὰρ κατὰ Ἰακώβος τούτων, ὁ τῶν ἀνθρώπων ἦσαν. τότε ἐλέφαντα τῶν ἀνθρώπων καταανέστης, ἀσ πρὸς ἹππατομΑφελ.

364 (186) βρότων ... τῷ γὰρ τοιού-

τοῦ καὶ τοιούτων ἔτεος, ἔτεος, ἔτεος.

The equation (ἐλέφαντα) εὐθειαῖον = ἐλέφα-

ναι is complete. Through this distinction
from the Gods the word (like the mys-
terious ἔσθεω) came to be used as a term
of pity for δεκάλ βρότων, mertals aegri;

Od. 1. 348 Ζεὺς αἰτάτος, ὁ δ' ἢ κλέων

ἀνδρῶν ἄλφηστατοι, δεκάλ βρότων,

καθαρός, Ἡσ. Οπ. 85, Theog. 813

Scot. 18. It might indeed be argued

that men who have to 'earn' (ἄλρας)

their living are equally δεκάλ βρότων as

opposed to the ἐλέφαντα, but the

phrases quoted above and the form of
the word make for the other derivation.

There is no proof that here Aesch. is
thinking of the 'winning's or 'gains'

of men, or of etymology at all. The con-
text will equally bear the simple implica-
tion of pity for human lot. If he has

ἔλαφα in mind his thought is not of

their great gains (which would contradict

the regular depreciatory use of ἔλαφατι)

but of the pains with which they gather

δῆδος.

757 sqq. ἐλέφαντας. There can be

no σημαία in the application of this word

to the Gods, since σημαία only occurs

when the verb is placed nearest to that

noun to which it is appropriate. The

sense is 'showed respect for' (cf. the
text and see 690 n.). If αἰκ is sound the clause

with τοιούτων ἀνθρώπων is enigmatic

or amplification of ἔλαφατοι, i.e.

'the Gods, and the shaders in the city's

hearth, the thronged gathering of man-

kind.' The townsmen were ἔλαφατοι.
too fat, it pays jettison of goods from the ship's deepest hold.

For was there man set ever in such regard by Gods, or by them who share the country's heart, the mortals in their thronged gathering-place, as Oedipus was honoured at that day, when he had rid the land of that Deadly Thing whose prey was man?

But, when he was made to know aright the misery of his wretched wedlock, in the sore fretting of his pain and the madness of his heart he wrought to make his grief twice grievous.

780 ὁ μετὰ, ὁ ἄνω. 781 ἀναρρήτους ὁ, corr. Butler. τὸν ἀναρρήτους Todt, but see schol. and 782 ἀνάρρητος add. "ed. See antistr. 770. ἀρίθμος is possible, but ἀρίθμος might be too bold. 783 ὁ ἄνω ἀναρρ. rec., ἀρίθμος Enger. 784 ἄνων ὁ ὁδηγός 785 ἄνων ὁ ὁδηγός Arnold. 786 Nothing is gained by ἀναρρήτους (Heimsoeth).

οῖς ὁδήγει τὸν στροφήν. (Todt) TLL. 60 καθιστ. M, corr. Turnebes.

of Oed., but only in the sense limited by τοῖς αὐτοῖς. (TLL. 60) There seems, however, little point in this use of ἀναρρήτος, and ἀρίθμος is awkwardly delayed for the antithesis to ἄνω. If we substitute ὁ (crit. n.) the sense is 'what man did the Gods who anywhere share a city's heart honour so much as (the Theban Gods) did Oedipus? They were grateful, with the city, for its deliverance from the Sphinx.' τοῖς αὐτοῖς might indeed be construed in the sense 'and men of rich life' (lit. 'men of a life rich in cattle'), but the remoteness and improbability of this require no demonstration. With the text cf. Pind. fr. 75. 2 θεός: τὸν καθιστ. τὸν ἄνω αὐτοῖς ἐνφασο νάρναλον ... οἰκέτεις καθιστ. τὸν στροφήν. The Homeric sense of ἀναρρήτους was still alive in Thebes (Pind. θεός οἰκέτεις τὸν στροφήν 787 ὁδηγός schol. to II. 24. 1) and Aesch. may very well have known that the Theban Agora was so styled.

The reversal of fortune in the case of Oedipus was proverbial: cf. Eur. fr. 157 ἰούς ἤδη παρθένους οἰκείοις ἀνήκεν, followed by ἐνὶ εὐκαίρ. καθιστ. ἀναρρήτους ἀνήκεν, and the whole passage Soph. O. T. 1193—1215, where there is much similarity to the present place.

701 sq. τὸν ἄνω τοῖς αὐτοῖς: cf. 528 sqq. The Sphinx is ἄνω as being one of the baleful powers akin to the Erinyes, Gorgons &c. See Harrison Proo. Cr. Rel. pp. 207 sqq. ('The Κέρας as Sphinx').

The fem. form of the adj. is perhaps deliberately adopted to emphasise the fercity in a female, but in any case poetry uses such forms freely in compounds. See Ov. 68 παραπεράτως τίνων (n.) and add Alcaeus 33. a λαβέτα χειροπόδητου, Hymn. Apoll. 181 δίπλων χειροπόδητου. Poley compares proper names, e.g. Ἀλεξάνδρα, Καρανάνθη. The notion is of a bird of prey, but the prey is man. In the act. διήλθε the action is not self-regarding. Oedipus performed the service for the Cadmeans before he was one of themselves.

708 sq. οὗτος μετὰ τὸν στροφήν. τὸν στροφήν: 'when to his misery he became rightly conscious of his own wretched nuptials.'—ἀναρρήτους καθιστ. ἀναρρήτους (Eur. fr. 117 ὁ ἄνω ἀναρρήτους ἐνφασον) and, though the ordinary meaning is 'sane,' it is natural for the word to imply the opposite of any error or deception, especially when (as here) the application is defined. To some extent Aesch. may have been influenced also by e.g. οἰκείοις, ἀναρρήτους, where, however, the sense of ἀναρρήτους is 'newly.' The gen. follows ἀναρρήτους as it would ἑαυτοῖς, ἐναρρ. καθηκόντως. Cf. ἀναρρ. καθηκόντως (Eur. Hec. 68), Kühner-Gerth l. p. 369. The gen. is perhaps also felt with μέλαιν (Eur. Or. 159 μέλαιν ἀναρρ. καθηκόντως) ἀναρρ. καθηκόντως.

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οικερα αὐτ' ἐπελευςε τετεράνθεν χείρα: τὸν ποντικέων ἄρματων ἐπάγγελχθη.

ἐπιεύεται θ' ἄρματος

άρπαξ εἰκοὺς τριφών,

ἀλαί, τυραγνώσιον ἀράμ,

και σφε σιδηρομεγάλ

διὰ χειρός πατρὸς λέγειν

πτέρας: τὸν ἄτρομο

μὴ τελέσῃ σαφείστατος ἕρων.

770 ἄρματος Μ. The common punctuation is ἀρματύρες τριφών εἰς τετεράνθεν τοῦ ποντικέων ὕμ. Τά ἄρματα τοῦ μαθητὴ τῶν σχολ. ἐν ἀρματύρες μετά. Eidos common enough ἀρ. θ. Τά ἄρματα τοῦ Σμάθαννου μετά. ἄρματος (μεταφ.) is here provisionally adopted, but I believe the true reading to have been τὸ γάρ στράγγισα (as στράγγισα). The omission of γα and α is very frequent (e.g. Est. fr. 231 a 8, ναῦν ἐπέσει, Hes. Ws. 3 a 295: δόος ἐπεσεί, [L.] Δ. 6 a 3 εἶναι (τ) for τιμοῦν (τ) &c.). Also ατομ and ατομον often confused. οἰκερακεῖ (Stanley) should be φαινο-

775

777 sq. ἄρματος Μ. The punctuation here given is based partly upon the appearance of θ' in all MSS and partly upon the scene. Oeisopon did not cause his son because of the discovery of the truth concerning his marriage. Hence on discovering the truth he went to a double mischief: he blinded himself and cursed his children cannot be the poet’s meaning. There is moreover no τι...τι or μή...μή. Rather he went to a double of disaster with the (same) hand which slew his sire—he blinded himself with it. The scene already wrought were not sufficient. θ' (δεν τῶο γε, as scholiasts say) introduces the explanation of the words.

778 sq. τῶο ποντικέων θ' ἄρματων καλεῖ. See crit. a. Though poenators is not an entirely satisfying emendation of poenators it is technically not remote and yields a tolerable sense. Oeisopon did in fact shirk from the sight of his children: Soph. O. Τ. 1735 ἀλλ’ ἐπέσει τῷ καλὸν ἐπὶ φίλονος, βλαχέως ἔτην ἐθηκε, πρεδικάνει ἔτην ἐθηκε, πρεδικάνει ἔτην ἔθηκεν, ἑπέσει, ibid. 1734 τῷ ἐπὶ τῷ τῷ με ἔπεσε. ἦ νῦν γ’ ἐπέσει καλὸν ἐπὶ δαῖδα γλώσσα; 1737. [Yet an act not referring to the children would suit better with the following τῶον θ' καλ. Probably τῶο στράγγισα (or στράγγισα) is correct. Each step in the corruption is technically ex-

plainable.] The insertion of θ’ (Μ) was natural. See Soph. O. Τ. 1734 παρελευσαν ἐμὲ ἀγνὸν υπὸ...Ωδο... in which MSS insert δ’ before ἀγνόν. But the gen. requires no τιμοῦν; cf. Frud. O. 1. 54 στραγγίζειν αἴλους, Est. Τ. 625 ὁδοίς τῷ ναύῳ στραγγίζει, Hes. Ws. 289 πλαγιότατο κατακελεύθη τῷ πόρῳ, Hes. B. 1. 89 ἔτη τῳ στραγγίζειν καλοῖς. Evid. 1. 89. 1 ἔτη τῳ στραγγίζειν καλοῖς.

777 sq. τῶο καλεῖ τῶο ἄρματος... γραφεῖ. The reading (ἀρματων or ἄρματος) depends upon the legend as accepted by Aeschylus. If the father had ‘tabooed’ certain food, and yet this was offered to him, ἄρματος would be necessary. If he was angry at the stinted manner in which he was supported (ἀντιδείκτωρα) and complained, like Lear, ‘ye scant my sues,’ we must read ἄρματος (Iomis: cf. Aes. Ph. 7. 16. 14 ἀρματαί ἀρματαί φεύγοντα). See Introd. pp. xxvii sqq., where the schol. quoted from Soph. O.C. 1735 (with the whole passage) makes distinctly for ἄρματος. The schol. remarks there that Aesch. wrote τῷ στραγγίζει τῷ ἄρματος. Compare the sons’ behaviour in Eur. Phoen. 64.

with the hand that slew his sire; for he put away the eyes which loathed to see his children.

And on his children he launched curses of wrath at their 5th antistrophe. And now I tremble lest the Vengeful Spirit with rapid stride bring on fulfilment. [Enter SCOUT (from left).]

καρακέλαν Hermann. Verrall's ingenious χρονοτέχνεια πωμάτων assumes a particular version of the curse. 770 τίκνως ὁ ἄραμας Μ. τίκνως δ' ἀράμ Hermann. ἄραμα * ed. 4. τίκνως δ' χυθεῖσα Franchen. τίκνως δ' <πάλαι ἄραμα is also possible.

771 εἰσπέρας rec. εἰσπέρα Heath. τροφής Μ., corr. rec. (with schol.). 771 ιονική rec. ἵππος Heimsoeth. 771 διαχειρεῖαι M. Corr. Porsen. The ιονική is for ιονική, intended to be a correction written over ιονική of χυθεῖσα. (The phenomenon of such incorporation of the superscript into the text is not rare: cf. Αἰ. Αἰκ. 1146 μοιρήγωρ.

(Unless corrected as μοιρήγωρ.), Lyr. 1138 Περιστελλόντα (N)=Περιστελλόντα, Αἰ. 1062 ἐνεάθελε (R)=ἐνεάθελε.) 776 κτήματα Μ.

γλώσσαν, Soph. Ο. Σ. 1375 ὄρας... ἐξενεῖνα—ἀδελ deplores his impatience. 778 καὶ σφη κ.τ.λ. We must not render 'that they also,...' since σφη is necessarily unemphatic. καί is explanatory of παραλήπτοντος, 'namely that,...'—συμφανέρως: while the ordinary division of portions would be by a hand wielding lats (σέλλως), theirs is by a hand wielding steel. Cf. Eur. Phoen. 67 ὅπε ὀράμα ταύροιν ἀνωτάτατον, | ὕπθειν κύδων δύσμα διαλέγειν τίδα καὶ θ. 501. 778 sq. νῦν: with τῶντα, but put first for emphasis.—κελάρι: without obj., 'bring fulfilment' (683).—The interpretation of καρακέλαν is much disputed. Meanings which have been, or may be, offered are: (1) 'with returning foot,' i.e. returning (cf. κατωτέρας δρόμος from generation to generation (Verrall): (2) 'with roundabout foot,' i.e. fetching a compass round her prey (by going a διαδοχικά κελαρία: cf. fr. adesp. 493 ὁ ἵππος διαδοχικά: ἀγαθὸν τοῦ ταύρων, ἄλλῳ διάστημα: (3) 'with lame foot'; (4) 'with nimble foot.' Before considering these we may observe of similar formation elsewhere used of an Erinys or the like. Such are δενθοῦν ἄρδα (Soph. Ο. Τ. 418) of the terrible insistence of pursuit; ἐνθαυ ταύρων (Αἰ. 837) of their swiftness; χαλκόσωμος Ἐρείς (Ελ. 491) of her tirelessness (cf. χαλκόσωμοι). In Επιμ. 373 μιῶν γὰρ ὅποι αὐθεντικόν καταραθόφωρον ἄρδαν, | φιλαρκαὶ ταυρόφωροι καὶ τὸν stride is one of rapacity. On the other hand Hor. Od. 3. 2. 31 rarō antecedentem scelustem | deseruit pede Pūna claudō the notion is of a dogging which, though slow, overtakeis in the end. The general impression from these is one of tireless pursuit, but the Avenging Spirit may be regarded either as limping behind but never desisting, or as striding rapidly when the sinner has received a long start. We shall do best therefore to limit the choice in καρακέλαν to two interpretations (1) 'lame' (lit. 'with twisted feet'), (2) 'vigorous,' 'nimble.' In deciding, it must be remembered that λαμβάνεται may be used either of the foot or of the whole leg (Χοι. 986).

For (1) 'lame' may be cited Horace (I. i.), καρακέλα ("crooked"), and the χαλκόσωμος of Λυκ. Π. 593 (opposed to ἄγρα coèr the interpretant: see Λυκ. ad loc.). Malevolent beings (e.g. the ghouls or female jins of Arabic poetry) are often imagined with misshapen legs. 'The belief in spirits and witches who wander about with their feet turned backward is common in India' (R. W. Frazier A Literary Hist. of India, who quotes Tylor Prim. Cult. 1. p. 307). See also Perdrizet Méthodes IX. 1898, p. 99. On the other hand (2) καρακέλαν (cf. καρακέλαν) is a natural expression for one who has lisom or nimble limbs: cf. Ημ. Π. 11. 668 φῦρ ἀμήν ιε στι νομίζω τε νομίζω, τούτων μιλεῖν, 24. 359, Od. 13. 308. The sense is well supported by Xen. Υπ. 1. 6 ἐὰν μὴ γάρ λέγει καὶ τούτων καὶ τῶν ἄγραν συνεχῆς κατάραν. Πηλ. 1. 191
γόνιον δυνατώς (quoted by Hermann).
It is to works of art that we may most safely look, and in the vase-paintings there is no appearance of the crippled foot. On the other hand the Erinyes are commonly depicted with legs bent at the knee in a way to suggest rapid running. See Harrison Pref. Ch. III. figs. 47, 73 and p. 234 (n.). Moreover the merely descriptive epithet is less like Aesch. than the more relevant 'I fear that she may, with rapid stride etc.'

"παιδές μητέρων τεθραμμένα:" rightly treated by Verrall as 'reared so that you are mothers' children,' an expression of 'gentle contempt for their fears.' The alternative rendering 'children reared by mothers' is more difficult to extract from the Greek and misunderstands παιδείς. The Chorus does not consist of young maidens (see 673), and the gen. is very dubious. The use in e.g. Soph. Phil. 3 o κρατήρων παιδίς 'Δήλου γραφείς is that of origin (as with γέγονε, βλαστάω, νύφω; Kühner-Gerth 1. p. 376. 5.). In a few instances where it appears to be gen. of agent the reading is probably un- sound, e.g. Eur. El. 133 καίδος εἰς ἐλάχιστον σφαιρίσι (σφαιρίσι, Paley, Or. 496 ἐπειτένων ...πληγαὶ δυνάμει τῆς ἐμῆς (κληρονόμηί). In other places the explanation is obviously different. Thus Chs. 694 & 663 δυνατόν ἐσωμάτω is gen. privative. We can hardly therefore render as τεθραμμένα ἢτοι μητέρων. But 'children who 'take after' the father are called (οἱ τῶν πατέρων παιδείς, while daughters, or sons lacking manliness, are παιδείς τῆς μητέρως. Cf.

Chs. 816 (n.). Eum. 738 κάρπα 5 εἴδη τῶν πατρῶν (Athenaion). Soph. fr. 139 εὐτίκες γένεσιν ὄσα ἐμφάνιζε | φαρόαμεν καθέρων καὶ γένος μέγαν | μητέρα καλοῖσθαι παιδά, τῶν πατρῶν δεν, El. 365, O. C. 442 ἐν τῶν πατρῶν (the sons, who should naturally be the father's children rather than the mother's), Eur. Hec. 9 sqq.

Somewhat differently Eur. El. 1123 εἰ μὴ εἰσὶν ἀρσενοί, | οἱ δ' αἰδεύοντες μητέρας "οὖν πατρὸς. τεθραμμέναι λατρεύουσαι τροφῆνα λαβοῦντες ἅπατε ἐμοί... They have been brought up, not to war and action, but to retirement and timidity.

Eur. 484: with affection.—σφαιρίσι (like σφαίρεσι, 'like low,' of the next line) expresses a state rather than an act.

παλαιος, resumed by εὐνοέος of 780, reiterates the reassuring news before mention of the accompanying disaster.

"παλαιος; dramatically more effective than σφαίρεσι 8′. The word is not merely 'are overthrown,' but (as the context indicates) it glances at the dropping of winds and waves (cf. Hom. Od. 14. 473 ἐν στέπαις τοις, the use of στέπαις, and σφαίρεσι εἰς τοὺς of the sea).—σφαίρεσι. It is possible that σφαίρεσι (of recc.) should be preferred here as connecting the word with δραμεῖν and therefore more closely with the following metaphor. δραμεῖν, while suited to the notion of storms, once more recalls the Πράγματα to whom the Aigive champions have been compared (e.g. 411). Cf. Pind. Ο. 4. 7 Τοιούθεν ἐδραμεῖν, and (in keeping with such a character) Hom. Π. 21. 418 ἄλοχα πατέρων ἀκρατεῖς.
SCOUT.

Courage, ye true mothers' children, bred thereto. This realm is free of the yoke of slavery. The braggings of the bravoes are overthrown. Our state is in still waters, and for all the lashing of the billow, it hath sprung no leak, but the wall proves taut, and it was with trusty champions that we blocked the ports. For the most part—at six gateways—all is well.

The seventh that august Captain of Sevens, the lord Apollo,

Sophr. Tach. 295 καλὸν τ' (rec. corr. for καλὸν 'στ', Ed. 304, Ath. 36 π. &c.). τὰς κλουσώνια is possible. 763 ἐφαρξίσθης Μ., corr. rec., ἐφαρξίσθης Dind. (see 63 c.p.). 764 μ' ἀδ' (Δ superc.). after καλόν. 765 ἤβδομας Βουτον

όβρυμαργήν, Ησ. 771 996 οἴρωντος Πλήρης καὶ ἀπακακόν ὡραμαργήν. In Ed. Μαγ. 613, 73 one of the senses of ὡραμαργήν (besides ἐρυθρός) is ἀνευματικός.
768 sq. καλὸν ὡς ἐν οὐσίᾳ τῇ sc. οὐσίᾳ. There is, however, a feeling of grammatical abruptness about this, and the true reading may be ἐνθεδομένα τῇ (cf. εὐθεδομένα and Ap. Rhod. 2. 933 εὐθεδομένα). For the expression itself cf. Eur. Αιν. 1145 ἐν οὐσίᾳ ὡς τῷ ἐν οὐσίᾳ διηγομένοις εὐθεδομένα εἰπον. —καλ.: 'yes....' It is tempting to read καὶ, but the instrum. dat. is joined to the passive sense in ἐνθεδομένα, i.e. ὡς ἐρείγη, ὡς εὐθεδομένα. —πολλάκις: 'though so many.'
768 sq. στόχος: 703. — The στόχος of the town answers to the τοῖχος of the ship (747 sq.), the καλὸν answer to the 'porta' (51 sq. and cf. τοῖχος of a ship in Ath. 105 λ.), and the προσεχὴς to the fighting εὐθεδομένα. —ὑποταχός defines the reference as being to the individual champions selected by Eteocles. The word should be noted as showing how the fighting was actually done.

764 καλὸν ἤκον τὰ πλεοῦντα κ.τ.λ. It might be disputed whether this means (1) 'the most part has gone well—to wit, at six gates (but not so well at the seventh)' or (2) 'at six gates the most part has gone well (but not without some harm to our men).' Moreover τὰ πλεοῦντα may be the true subject of ἤκον or may be adverbial ('things have gone well for the most part'). The simplest interpretation is (1).

770 τὰς ἤβδομας κ.τ.λ. A connection of Apollo with the number seven (perhaps originally astronomical) is indicated in various passages, e.g. Hes. Οἰν. 770 ἤβδομα λεφον ἀναμήρ. τῇ γῇρν Ἀκόλουθα χριστούς γένοι Πλούτ. Μορ. 717 οὕτω δ', ὡς ταύτῃ τῇ ἀνευμενῇ γενεσθήκει... ἑβδομαδός καλόντα, ιδιόν. 738 ὡς τὰ ἔβδομα τὰς Μοναζατήγος προσεκελήρωται, 391 ν., Herod. 6. 57, Herod. 3. 53 (where see Nain). But to suppose that ἐβδομαδός is here simply substituted for προσεχής for ἑβδομαδός would make a very feeble point. The addition of ὡς συμφωνούσα contrasts Apollo with others who might bear the title ἑβδομαδός. In view of the continued metaphor from a ship and its defenders it may be no idle guess that the ἑβδομαδός (or ἔβδομα) was an officer who 'commanded seven.' Cf. the πεντεκόταρχος controlling 50 oarsmen on a trireme, and for other officers see Neil on Ar. Ερ. 544. Xenophon in the Cyropaedia speaks of στεφάνημα, σιδέρωμα, διδύμαμα in the Persian army. An ἑβδομαδός might very well command the six τεμπέτα on one side of a ship, being ἔβδομος ἄνατος. He would choose his own post (hence ἀνατολή). Literally taken such an office would not be a very exalted one, but ὡς συμφωνούσα makes all the difference. Apollo condescends to that position. Hence also the honorific ἅβαν: 'no less than Lord Apollo.' — ἑβδομαδός is correctly formed for ἑβδομαδός (cf. μελάθης, Πλεονῆς (= Πλεονησίης) &c. The first a is one of a frequent type: cf. λεχαγενίας (451), εὐκατάρατος. See Chr. 565 (n.) and add νοθαγενία, ναυταγενία, πνευματαγενία, διπλαγενία. The termination -γενία is probably a correct survival in a military word, and would be especially fit in connection with ritual (cf. Alex. οἰ. Ath. 39 π. ὡς διατερμήτης Βράμβων). 'Dorica forma etiam Proclus usus est in commentario ad Timaeum Platonis 111. p. 200' (Herm.).
ΑΙΣΧΥΛΟΥ

ἀναξ Ἀσθλίου εἶπεν, ὤδιπού γένει
cραῖνων παλαιὰς Λαῶν δυσβουλίας.

ΧΩ. τι δ’ εστὶ πράγμα νέοκοτον πόλει πλέον;
ΑΓ. πάλις σέσωται βασιλέως δ’ ὀμοστοροῦ—
ΧΩ. τίς; τι δ’ εἶπας; παραφρονῷ φοβῷ λόγου.
ΑΓ. φρονοῦσα νῦν ἀκούσον, ὤδιπού τόκοι—
ΧΩ. οἱ γάρ τάλαμα, μάρτις εἰμί τῶν κακῶν.
ΑΓ. οὖς ἀμφιλέκτως μὴν κατεσποδήμενοι—
ΧΩ. ἐκεῖσε κῆλθον; βαρέα δ’ σὺν ὅμοις φράσον.

(780 sqq.) Ἀσθλίου: not merely through his traditional association with the number seven, but as the God whose oracle was disobeyed (731 sqq.),—ὅτι: if ἠμεραίωτα has been correctly explained, the sense ‘chose’ is most simple. It might, however, only mean ‘took’ (cf. Soph. O. T. 389 αὐτῷ πῶς κυρίων, more freely still Herod. 3. 54 οὗδ’ ἐπειδ’ ἐπὶ αὐτῷ).—κραῖνων gives the reason. He did not choose the gate simply to defend it, but in working conclusion to the error of Laius. Apollo is not to blame for this result. He is the mouthpiece of destiny; the δυσβουλία of Laius must find their necessary outcome; and Apollo is represented as giving that pervertency its full way. For τάξεις see 778 and for δυσβουλία 735. The news is being gradually broken.

780 τι δ’ εστὶ π.ν.λ. The Chorus takes up the last words, of which it dimly conceives the meaning—πάλις: with the sense of ‘ alarming’ found so frequently in τίς (537 n.).—κραῖνων: ‘added’ to previous troubles, to make matters worse (not ‘left for you still to tell’).

780 sqq. That something is wrong with the arrangement in M is universally admitted. The error might be one of the order or of an interpolation. The following considerations make strongly against v. 790 as it stands in M (crit. n.). (1) the reading ζευγάραν αὐτοῖσιν is so peculiarly corrupt that it is hard to think of it as merely a misreading of a line written in the ordinary script of the current text. It must be either an interpolation made at a date when the laws of iambic metre were not understood, or an interlinear explanation not intended for a verse, or it represents a line accidentally omitted and obscurely written in the margin, whence it was inserted (with misreading) at the wrong place: (2) πάλις of v. 789 has all the appearance of introducing a natural answer to the question of the Chorus; i.e. in reply to the word πάλις the Scout says ‘so far as the country is concerned, it is safe enough.’ This line is therefore probably genuine wherever it stands: (3) but, if 789 is genuine, it is natural to expect simple στραμμένα, and therefore prima facie v. 790 is not genuine in its present position: (4) if the Messenger here actually said ἄρας ἀπερθείη ἐκ λειψάνων (or its equivalent), there would be no little absurdity in the subsequent dialogue. The Chorus could only ask its excited questions if it had not received the information which the line gives: (5) those questions imply the following development. The Mess. begins to speak of the brothers; he names them first in terms not quite specific (βασιλέως ἐκ-στρατεύον). The Chorus really guesses what is coming, but in its excitement excludes ἄρας; He has not yet said that they are dead, still less that they slew each other. That they are dead is next told, but the Chorus is anxious to know, not only whether they are dead, but the worse matter still; ‘Did they actually come to that dreadful crime? Did they make havoc of each other with hands thus too much akin indeed (796 &c.?)’ But to give
took for himself, bringing upon the house of Oedipus the crowning of the follies of Laius long ago.

CHO. Nay, what fresh matter is there now to alarm the realm?

SCOUT. The realm is saved, but the joint seed of the king—


SCOUT. Keep thy right mind and listen. The sons of Oedipus—

CHO. Ah! miserable me! I am true seer in things of evil.

SCOUT. Aye, and with no gainsaying, done to destruction—

CHO. Did they e'en go so far? Though sore the grief, yet tell us.

both these last lines at once to the Chorus is to break the στρατευσμα. Hence it would seem that there, if anywhere, should be inserted v. 790 of M, as the necessary complete and unequivocal answer of the Messenger.

From this it will be seen that the ascription of the lines to the speakers in M is quite correct, and that the only serious error which that MS commits is in the position of v. 790. It is not very hard to find a reason why the line should have been carelessly written here. It will be observed that v. 793, which it should follow, ends in ὀμωροφθαλόν, while v. 799, which it does follow, ends in ὀμωροφθαλον. It was this resemblance which misled the eye of some scribe when he had copied v. 789.

790 βασιλεῦς ὦ ὡρόσποροι: 'the joint-seed of the king,' subsequently (792) interpreted by Οὐδένων τόκοι. The intended expression is perhaps not complete, as he may have meant to continue with παιδες (τέκνας κ.τ.λ.). Though not so stated, it appears to be assumed by Aeschylus (and implied in a natural consideration of the whole situation) that the brothers were twins. Ιφαρ, ὡρόσποροι = οἱ μηδε σπόροι (οἱ δέ) σπόροισαι.

791 τόκος: with a tone not merely of enquiry, but of alarm. 'What!' The last στάσεως shows that they are ready for the news.

792 φρονεῖται takes up παραφρονεῖ—

ννν (rather than νυν): 778 (n.), 732. — τόκος is at least as probable as τόκως: when the speaker resumes we have the plur. καταστάσεων.

790 μάτι σῶν τῷς καινῶν: not 'I presage what you are about to tell me' (a remark too naive for the circumstances), but 'I am (it appears) a prophet of the evil side of things' (referring to vv. 707 sqq.). The article is the same as that of 760 (n.), 781. It was a common reproach against μάρτυς that they nearly always predicted τά κακά, and seldom or never τά ἄγαθα. The Chorus admits that it deserves this character, and there is doubtless a certain self-reproach, since the notion that prophesying evil also induced it still lingered.

794 εὖθες ὁμολογεῖται μὴ κ.τ.λ. For εὖθες μὴ cf. 655 (n.), 533 (n.). The sense is either (1) 'out of question καταστάσεων,' i.e. the word καταστάσεως can be applied to them beyond all question, or (2) 'equally (without distinction) καταστάσεως.' The latter appears the more satisfactory. The former would possess point only if καταστάσεως were felt to be a peculiarly strong word, needing to be asserted with emphasis. The use of εὖθες rather than εὖκε is due to the thought. It is as if he had already said 'slaughtered'—'and without distinction too.'
ΑΣΧΥΛΟΥ

ΛΓ. διδρες τηθασων εκ χερων αυτοκτονων.
ΧΟ. ουτως αδελφαις χερων ηναιρουν άγαν;
ΛΓ. ουτως δε δαιμων κοινων ην άμφοτερων εμα.
αιτος δε άναλοι δητα δυσποτεν γένος.
τοιαυτα χαιρειν και δακρυεσθαι παρα-
πόλων μεν εν πράσσουσαν, οι δε ευισιταται,
δυσω στρατινικώς, διαλαχον σφυρηλατω
Σκυθη συδηρω κητηματων παμπροκιων.
ιςους δ εν λάβουσι εν ταφη χθενος
πατρος κατ' ειδικες δυσποτεμοις φορούμενοι.
πόλεις σεσωται. Βασιλεως δ ερυπτέρω
τετωκεν αλμα γα' ου άλλησιν φάνε.

780 άδερ γ, M, corr. Person. χαρω, M, corr. rec. αδελφων, M, corr. άταμαχων
αυτων, M, corr. άταματων, M, corr. rec. (m7), but the corruption was unlikely. Qu. *αδελφων? αταματουμ
Well, αταματουμ Dindorf. 780 τι M in marg. δετως rec. ἢρα Melnikes for
άγαν. Nanck transposes άγαν and ἢρα (797). 780 δετως rec. 780 Μ

The verb is corrected by m, but άδερ (not elsewhere found in tragedy, although that consideration is perhaps not of great weight) was left. The expression itself reminds one of Παρά β' ες το τομ (Chor. 938), χαρων εις τοις οργαν (Sophr. E. 614), εις τοις οργαν (A. Lys. 543). [άδερθα ουτως is a very bald phrase, whether it be taken as a question or an excised completion of the Messenger's sentence.] 780 = 780 ες χερων αδελφων. This gives the dread news (Βαρδα). The reading αταματων is difficult to explain if the original was αταματων. For *αταματων (see crit. a.) may be quoted (1) αταμαν, αταμαν, (2) the similar formations φυλατων, νιφατων. It is a stronger word (= αταματων) than συναλω
ων ευαλικων.

780 ετων αδαλεφτες... αγαν: i.e. ετουν 
δην άδελφης. The hands were those of brothers, but they were also too much 'alike,' too well matched in cruel temper and in successful slaying. For adj. αδαλεφτες (αδαλαφας) cf. Soph. O. C. 1162 
αδαλεφτες... αγαν αδαλεφτες... αγαν ηθων (αδαλεφτες) (and frequently). In φαλαφες the in
perf. gives the panoramic effect. The brothers are seen in the deliberate effort
to slay.

780 ετων αδαλεφτες και. The Messenger prefers to see the matter from another standpoint: the work was that of
their evil genius (695). He treated both alike, and at the same moment (δετως).
SCOUT. The men are dead, by hands of the selfsame blood.
CHO. By hands so brotherlike—too like—did they seek death?
SCOUT. So equal the spirit of their fate for both alike.
Yea, 'tis for sure none other who blots out the ill-starred race.
Such cause we have for joy and tears. With the country all is well, but its heads and chiefs, its pair of high commanders, have divided with the hammered Scythian steel their substance and estate, and their holding of land will be as they find it in the grave, borne thither on the stream of their sire's unhappy prayers.
The realm is saved, but, for the princes of joint seed, the earth hath drunk their blood by death at each other's hands.

[Exit SCOUT (to right).]
gives the sign for ἄγγελον to this line. m' writes γ' (Γ') over δ'. αὐτός γ' Helmoeth. ¼.
Qu. * αὐτός δ; ¼. 709 διαφθείρασε τι ἢ (i.e. σ superstr.) διαφθείρασε τι rec.
803 αταφή M († in marg.) and schol. χθέα Bruckn. ¼.
804 δυστύχουσα Headlam. παραθύμοις Meineke, χαροφράκμενος Well, φοβούμενος Kirchhoff. παραθύμοις is possible, but no conjecture is preferable to the text. ¼.
806 M has here συνήστε 
808 γυς M, γας M. ἐκάλεσε Wecklein. ¼.

mean 'each at the head of an army,' but such a fact is irrelevant to their grief. Rather it amplifies the notion in ἔσπερα τὼν (our) two leaders. ἕντρογγος is one who rules a στρατόν, whether as army or people (see 107 n.). cf. Soph. Aπ. 7 p. 3 o' α' φούς παρείδρος νότεν | κρίνοντα θένα τὸν στρατηγόν ἓρως: The title is also familiar for the 'chief magistrate.' The word δυστύχουσα and the emphasized dual point to their combination in one function (relatively to Thebes) rather than to their opposition at the head of different armies. For δυστύχουσα as two conjoined cf. Cho. 866, Soph. Aj. 57 δυστύχουσα Ἀργείδας.
801 sq. σφυριδεύειν Σέλευκος κ.λ. The epithets are not purely ornamental, but refer once more to the cryptic prophecy. See 925 (n.). A 'lot' was generally of softer material than iron (cf. 714 sqq. n.) and, if of iron, it would not be 'hammered into shape.—παντενίου: 'full portion.' Cf. παγκύθλια (Cho. 484), but the present word is nearer to the legal language (Poll. 10. 12 κάλλιον δι' τὴν ἐνδομένη (intellectum) παγκύθλια ἢ παραθύμοις αὐτάκατα...τραγωδίων γάρ ἢ παγκύθλια).
808 ἢπον...κυθνίων. The common alteration to κυθνίων is technically very improbable.—ἡ belongs to παραθύμοις (which may denote one person's share; cf. Cho. 484), and the construction is strictly ἤπον δι' Χρόνος παραθύμοις τι θάλαμον ἐν τῷ, 'they will hold, as their full share of land (i.e. as far as their estate in land is concerned), that which they get in burial.' For the notion cf. 718 sq.
Their reckless conduct is due to their being borne helplessly along on the current of their father's misguided prayers. The notion in κακοδαμίας is precisely that of κακός ἄνθρωπος (677) following μάρτυρας ἑμεῖς (674), and the whole thought is the same as in that context. Cf. also Cho. 926 (n.) περὶ τῷ ἄρᾳ τοῦ κακοδαμίας μέρους, Πind. I. 3. 5 ἀλλοτρό τῷ ἄλλῳ ἄνθρωπῳ ὑπὸ τοῦ ἀνθρώπου τραγωδίων δίκαιως, Sol. 12 (4). 45 ἄρωμασι κακοδαμίας ἀργαλέοις. 808 καθά τοις στόχοις κ.λ. Before departing the ἄγγελον formally sums up his tidings of good and bad. In ἀνασκόπομεν followed by ὑπὸ ἄλλουs there is the thought that, as they were born together, so they died together and through each other. The opposition ἐλλοι | βασιλεύων as in 749 sq.
806 ὑπὸ ἄλλουs φέρων. It is doubtless tempting (though unnecessary) to read ἀνασκόπομεν (cf. Soph. Aπ. 56 αὐτοκτονοῦσθε τοῦ τελείωρου μέρους) παρὰ καταργοῦσαν ἁλλὰ τῶν κχράσεων, where
ΧΩ. ἡ μεγάλη Ζεῦ καὶ πολιούχοι 
δαίμονες, οἵ δὴ Κάδμου πύργος 
tουσθε ρύσθε,
πότερον χαλὸν καπολολία
τόλεως ὄντω κατορθία,
ἡ τοῦς μογερούς καὶ δυσδαίμονας
ἀτέκνους κλάωνο τολεμάρχους,
οἵ δὴ ἀρθὸς καὶ ἐπνομίαν
καὶ πολυπεικάτω
ὡλοντί ἀσέβει διανοῖα.

οτρ. ἡ μέλαινα καὶ τελέα
γένεσ Οἰδίπου τ' ἀρά,
κακὸν με καρδίᾳ τι περιπτέται κρύος.

MSS give ὑπὲρ ἀλλὰς). The construction is φῶς (modal or instrumental) ἐπὶ ἀλλὰς (with the verb) rather than ὑπὲρ φῶς 'under (to the accompaniment of) slaughter.' Cf. Ar. Eq. 1169 ὑπὲρ τῆς θεῶς τῷ χαρὶ πλεονεκτών, Eur. Suppl. 401 ἐπὶ ἐκκλεσίας θερεύοντα... ἐπὶ ἄλλων χαρὰς Παλαδίους ὑπὲρ. A similar but more ambiguous combination in Eur. H. F. 20 ἄμεσα ἐπὶ κατόρθως διαφώναται. [It is possible also to construe φῶς ὑπὲρ ἀλλὰς as ἐπὶ ἄλλας φονεύθαι.]

BOTH μεγάλῃ Ζεῦ κ.τ.λ. Zeus, though invoked first and separately according to the principle ἀθὲνα πρῶτος πρίν (cf. Suppl. 1 (β.) is himself one of the πολιούχοι (111). Hence καὶ virtually καὶ αἱκα (see schol.).

BOTH sq. οὗ ἔτεροι. Εἴτε takes up τολεμάρχα, they prove 'guardian gods indeed.'—Ἐκκλεσία: though the pause is perhaps greater in the instances cited by Jebb on Soph. O. 7: 1303, the break in synaesthesia is allowable when there is any appreciable stop at all (cf. Suppl. 7, 13, 36, Chor. 861, Pers. 15). There is affection in τολεμάρχα and a plea in Κάδμου (cf. 136 with 153).

ΣΩΤΕΡΙΟΣ ἐπικαλέσθη: 241 (β.), Αφ. 58, 991 (ἐπικάλεσθη μὲ τολεμα χαρά ὑπὸ). If τολεμάρχα ἐπικαλεῖς is correct it must apparently mean 'its unharmed Zeus,' 'its Saving Power unimpeded,' i.e. the state of the city is identified with the state of its Ζεῦ (not specifically Zeus, but a generalizing of its saving agencies as a genius). The Ζεῦ is represented as being injured when his city is hurt. [Otherwise we may render 'bringing no harm' i.e. 'permitting no harm.' Activity and passivity were often scarcely distinguished by a Greek in certain classes of adjectives: cf. φοβοίρ, τυφλοί.] The paraenetic verse regularly ends in ἀρά, but χαρὰ is no less permissible (cf. Suppl. 7, Pers. 33). But εἰς εἰς is probably correct, the scanion being Homeric (εἰς εἰς, ἐπὶ εἰς, ἐπὶ εἰς, ἐπὶ εἰς, ἐπὶ εἰς, ἐπὶ εἰς) all occur). In Soph. Anth. 130 ἐπικαλεῖται (anapastic) appears correct, as in H. 1. 205, Theoc. 25. 138. Cf. Xenophon fr. 2 (19). 7 προεθείοι, Hippon. fr. 40. 4 εἰς εἰς. [All these occurrences are Ionic, and it is quite possible that Aesch. actually wrote εἰς εἰς. In that case the corruption of εἰς εἰς εἰς into εἰς εἰς εἰς would follow.] The sense 'with... the state of νὰ εἰσέρχομαι...
CHO. O mighty Zeus and the land’s guardian Powers, who save indeed from harm these walls of Cadmus! Shall I rejoice with chant of jubilation that no hurt hath touched the safety of the realm, or shall I weep for the cruel and ill-starred fate of you childless leaders of the war, who, true to their name and quarrelsome indeed, perished through willful wickedness?

Black and inexorable Curse upon the race, O Curse of Oedipus! strophe. a chill of wretchedness falls round my heart. ‘Twas for a tomb

suggested, but it is hard to see why any of these, except φοῖα, should be lost). ἀνήρ εἰσερχόμεν Ritschl. 814 ὁ δὲ ἐπὶ ἑτέρας Halm. 815 (<ἐπὶ κλεοῦς) καὶ (Prien) or (<ἐπὶμός κλεοῦς) or the like are not required. 816 ὁδοῦς Ἔκριτος. 818 ὁδοὺς ὁδοὺς τοὺς τῶν ὁδοῖ περιστροφῆς τοῦ ἱεροῦ. Though according to Pind. (0. 2. 38) and Hdt. (4. 147) Polyneices left a son Thersander, and according to Hdt. (5. 61) Eteocles left a son Laodamas, to play their parts among the Epigoni, yet none of the tragedians recognise the existence of these sons, but all imply the contrary. So in Soph. Aut. 174 it is γένος καὶ ἄνδρα κατέχεισκα that Creon succeeds to the throne.—συναντήσαντος: see 800 sq. (ἐπιστροφὴ καὶ στραγγίζω). Not ‘leaders (on either side) in (this) war,’ but those who would naturally lead Thebes in its wars. There are no princes left to take this place, and the fact is a cause of public concern.

814 sq. of ὁδὸς ὁδοὺς κ.λ. The notion that e.g. <ἐπί κλεοῦς> has fallen out is due to an instinct for seeking in poetry the formality of prose. A prose-writer would perhaps say ‘who perished true to their names—Right-Famous and Right-Quarrelsome.’ But among poets Aesch. at least would hardly have used so pleonastic an introductory expression as ὁδὸς ὁδοὺς κατέκοψε. For him ὁδὸς ὁδοὺς or ὁδὸς κατ’ ἐπιστροφῆς at most would have sufficed. He might, for instance, have written ἐπὶ ἑτέρας ἑτέρας καὶ τοιοῦτο τοιοῦτο. What he actually says is of ὁδὸς ὁδοὺς τοὺς ἑπιστροφῆς (viz. Eteocles, ‘true to his name,’ i.e. with ἑτέρας ἑτέρας, as fighting for his country and his honour) καὶ (‘and in the other case’) τοιοῦτος (i.e. Polyneices, ἀπὸ τοὐτούτου ἐτέρας). The only word which equally belongs to both persons and emphases the fitness of the names is δῆτος.

ὅδος κατ’ ἐπιστροφῆς. For ὁδοὺς in this connection cf. 392 (n.), Soph. fr. 880 ὁδοὺς δὲ Ὅδυσσεως εἰς ἐπιστροφὴν καθάρα. For instances of similar etymological play on names see Cho. append. to v. 32, Paley, Introd. to Eur. Vol. i. p. xxii, Smyth on Bacchyl. 6 (3). 1, and add e.g. Hymn. Aphr. 198 τῷ δὲ καὶ Δίνας δυνάμει θυσίαν, ὑπέδωκε τοῖς ἥκεσιν ἦχοι. 817 sq. τὸ μάλακα καὶ τέλεια. At first sight the combination of adjectives appears strange, but τέλεια, in its sense of ‘completing’ or ‘completed,’ involves that of ‘unremitting.’ The ἀρετὴ is personified; hence μάλακα (cf. 886 (n.) and Κῆρος μακραινόμενος Mimnerm. 2. 3).

γένος Ὁδοῖοντος: i.e. the curse which has attached itself to the race as a whole since the πρώταιροι ἄγα (Ag. 1191), and which was renewed in the miasm of Oedipus. So far as concerns the subject in Aesch. the reference is to the consequences of the διασβοδάς of Laius, but even the prohibition laid upon Laius was due to a previous ban upon the γένος. The schol. on Eur. Phoen. 1611 ἀρκεταὶ παραλαβόντα (Οἰδίπους) λαὸν καὶ παῖδια relates that Laius had been cursed by Pelops for carrying off his son Chryssippus.

819 καρδία: either locut. or dat. incommodi.—καρδίας of the later copies is the more common (Soph. 384 φοῖβος μὴ ἀκούει φρόνει, Eur. Ph. 88, Hom. Π. 33: 47 ἐκεῖ...ἐκεῖνος καρδία, Hes. Schol. 41
εῖναι τόμβω τελος
Θεασής αἰματοσταγείς

ενκρόνος κλώουσα δυσφόρως
θανάτας: ή δύσορνοι α'-
δε ξυαλλία δορός.

αὐτ.

ἐξέπραξεν, ὅδε ἀνείπεν
πατρόθεν εὐκταία φάτις.

βουλή ἄρη ἀποιτοῦ Δαῦδον διήρκεσαν.

μέριμνα δ' ἀμφί πτόλεω
θέσατ' οὐκ ἀμβλύνεται.

m. δευτ. (for εἰς τοῦ) Heimsoeth. ¶ 821 ὁ ἡματοσταγέως is written by m in an inaccuracy.

Θεος ὁ ἡματοσταγείς would answer exactly to the antistrophe (829), but the syllable affected is of either quantity. (For ἐξέπραξεν)

τогι γὰρ κραδίων τόθώ ἀμφότερο νομαν
λων), but is scarcely therefore the more probable.

With κραδίων of grief and fear cf. Enn. 161, Αἰ. Αἰ. 1191 στυγία τάκε
κραδίων τόθώ, Pind. P. 4. 73 κραδίων
μενέλαος, Batrachelus. 74 φόβου κραδ-
στατον, and the same metaphor. in Cha. 81 κραδίων ἡμέρας παρακαταμαρεία (Π.),
Hom. Π. 22. 455, P. V. 719 σφας
πτόλεω, with the contraries λάβος, δηλ-
νον. All κραδίων is unpleasant, and the
force of μενέλαος is to intensely—a κραδίων
more than ordinary distress. νομαν should
be noted. It is not merely κραδίων νομαν, as
if the met. were qualified by νομα, but—κραδίων
νομαν; there is a 'certain matter'
causing the chill. The meaning is brought
out in what follows. There is a sense
of guilt in their feeling.

820 sqq. κραδίων u. v. a. It is perhaps
natural to think of κραδίων as a virtual
present (or 'timeless') after the pattern
of τέφρων, ἔθρυς, τέμπε (ἐρημομέτοι),
tιράδες, τεθλός, ὑθρέξιαι, ὑθρέξιαι ἑλ-
But all these express feelings or attitudes
of mind, and they have no analogy with
κραδίων μενέλαος. In Cha. 822 κραδίων
σεσαρκίζων 'Apostle the sense is true past.
Moreover in v. 823 those who render δυσορνοῦς
δηλοματώδες v. v. a. as 'ill-oamed har-
mony (or symphony) of the spear'—
whether it mean the equal combat of the
brothers or (as Verrall takes it) the dirge
which the Chorus is now to sing—do not
give to δυσορνοῦς any satisfactory value.
The combat (or dirge) may be 'sad,' but
why 'inauspicious'? As used to
describe a fight ἐπιμελητὰ is rarely a newly

incongruous term, and as used of a musical
performance ἐπιμελητὰdelta should
mean music which accompanies fighting,
not which follows it. The sense of δυσορνοῦς
can only relate to the past, and the μενέλαος
must be that of the last ode (707—716).
This was sung while the fight was pro-
cceeding and was therefore ἐπιμελητὰdelta,
the latter word being stressed, since the
ἀδήδε usualy a.companions more peaceful
actions. But it was an unfortunate and
inauspicious theme to have chosen at
such a time, the ἐπιμελητὰ is a species of
μενέλαος (723 n.), and therefore it was
δυσορνοῦς. There is no difficulty in
δηλοματώδες, which = ὑθρέξια (for ὑθρέξια).

The surface objection to this inter-
pretation lies in the words ἐπιμελητὰδος...
...

...δηλοματώδες ἐπιμελητα, and the misat-
rendering naturally arose from assuming
that the singing does not occur till it is
heard that the brothers are slain. But
we may join the words closely to ὑθρέξια,
"in my frantic condition (in my Thyrid
possession) hearing..." i.e. 'my frenzy
made me hear' (prophetically).—ὑθρέξια
is emphatic, and the sense of the whole
passage is 'The tune I made was a tune
for the tomb, when in a Thyrid state I
heard of blood-dripping corpse miserably
slain. Verify such an accomplishment to
a fight was inauspicious (and hence my
abandon of self-reproach)."

[For the reading see crit. n.—Ode δηλοματώδες would help towards tautology
as well as produce an unnatural corres-
ponsence, but the metre is sound enough
and the omission of δηλοματώδες is idiomatic.]
I raised a song, when, as in frenzied vision, I heard of dead forms miserably slain, dripping with blood. Ill-omened it was for men to fight to music such as that!

The father’s malison, once uttered, wrought its end anti-strophic. In disobedience Laius chose, and his choosing has run the course. No care of country can make blunt the word of Heaven.

222 ὅραμα: i.e. a manner distressing for us to bear. This is supported by Chel. 344—352, where it is wished that Agam. had died with glory and left a tomb δὸς ἄγαμον. The moral aspect is added to the physical by this word as much as by διαφανέστατον (i.e. fratrikālē).

228 δοξολόγος: since δοξολόγος induces an evil result.—ἀποτόμος: ‘this (of ours)’; practically = ταύτης. Otherwise we may make δοξολόγος concrete (cf. ἐπικαλέσθαι 237, προσφερθῆ 501): ‘we were an ill-omened accompaniment.’

δοξαλistle. The ἄγαμος was played as the accompaniment to various operations, e.g. at weddings, banquets, theatrical performances, and doubtless during various peaceful ἄγων. Here the song accompanied a bloody ἄγων, an ἄγων ἀθέατος.

238 sq. ἔπεμψαν ὅψ’ ἄρτιν κ.τ.λ. The words are an answer of one half-chorus to the self-reproach of the other. ‘Our inauspicious μέλος is not the cause; the deed came through the relentless exaction of the debt by the

Curse of Oedipus and in consequence of the folly of Laius.’—εὐφρασίως: without obj. (e.g. τοὺς γείτονας): cf. 776 τερένω. παράγων belongs to the combined εὐφρασία. The fuller phrase is not merely a variation of εὐφρασία, but expresses more specifically the prayer, when once uttered.

227 Βοσκῶν ἄγαμος κ.τ.λ.: the unconvincing will of Laius has run its full curse’ (lit. ‘has lasted out’). i.e. has gone on to its full and natural effects; cf. 787 κρατικῶν παλαιάδος λατρεύων (n.).—Βοσκῶν ἄγαμος = ἀλ. ἄρτιν χαράσσεις δουλεύουσας. Laius thought he knew better than the oracle. (ἄγαμος ἄρταραντων, ἀρχίς ἁγγαρέως. From Soph. Πράξις.) The sense is the same as that of δουλεύουσα ‘not persuadable,’ but there is probably no clear rule for the substitution of the latter form (cf. εὔφραστος, ἄρτιν κ.τ.λ. and note on Ar. Ran. 505). We may perhaps be content to write δουλεύουσα when there would be ambiguity (as perhaps in 881).

238 sq. μέμημαι ᾧ ἀφῆς πτέλεως θεωρήσῃ κ.τ.λ. The lines are generally punctuated otherwise (crit. n.), being regarded as separate sentences with emphatic asyndeton. The first then means ‘I fear for the country’ (a sort of premonition of the war of the Epigonoi?). But this is very abrupt and could scarcely have conveyed an intelligible sense to the audience. By making ἀφῆς πτέλεως causal middle we remove the difficulty: ‘and care for the country does not cause divine utterances to lose their edge.’ For such middles cf. 841 (n.), Chel. 567 τι δὴ πόλεμος τοῖς ἄγαμοι ἀρετεύεται | ἄμαςοι: Σεν. 160 (πράσατο), Eur. H.F. 163 τῶν δὲ τυμφωνίων...λεκτέως. The allusion is not to the conduct of Eteocles


αἰσχυλοῦ

ίδο τολύτονοι, τόδε ὑπογάσασθ' άπιστον; ἥλθε δ' αἰ- ακτα πήματ' οὖ λόγως;

τάδ' αὐτοθηλα, προϊτεος ἀγγελου λόγος:

dιπλά μερίμναιν διδύμαιν ὅραν
κάκ' αὐτοφόνα δίμοιρα τέ-

λεα τα <≤> πάρ' ἢ τ' φω'; τι δ' ἀλλα γ' ἢ τ' πόνοι πόνων

dόμων ἑφόσιοι;

ἀλλά γόνων, δ' φίλαι, κατ' οὖρον

expressive. 660 εἰργάσασθ' M without question-mark. Corr. *ed. 4. For 4- see Meisterhans 135 sqq. 661 ἔστιν Schült, έλεητον Wecklein. 662 προτεινό M (presumably from προτέος), corr. n. 663 sqq. δικαλ' μερίμναιν διδύμαιν πόνων | κακ' αὐτοφόνα, δίμοιρα τέλεα τα πάρ' τι φω'; M. δικαλ' μέρματα διδύμ' n. 2. 1. m.,

alone, but to that of all the kings, Laius, Oedipus and Eteocles. All these were patriotic enough and watched the good of the country, but no amount of such μέρματα will (ever) prevent oracles from finding effect with the same trenchancy. The pres. tense makes the remark one of general application.

660 sqq. τει τ' ἄργασασθ' ἔστειν; a rhetorical question, which is answered by 663 sqq., when the dead are seen approaching...

δίπλας is either proleptic or at least δέπλας &. — of λόγῳ; ἄλλ' ἰδίω
813), ἰδίῳ καθ' λόγῳ (P. F. 351). ἰδίω καθ' λόγῳ (P. V. 1114), οὖ λόγου ἄλλ' ἰδίως (καθ' λόγῳ.
(Ar. Nub. 611). The λόγος consisted in the oracular warning and the curse of Oedipus, by which these μέρματα were foretold.

662 τει τ' ἄργασασθ' n. 2. 1. m.: 'Wonder it is, self-evident; a messenger's news is foreseen,' i.e. there is no need of an ἄργασασθ' to announce what is approaching. The Chorus thus informs the audience of the coming procession (a ναϊσχώρησα). With the general treatment of the situation cf. the entrance of the corpse of Neoptolemus in Eur. Andr. 1166 sqq. and of the dead chief-tains in Eur. SuppIl. 79 sqq. (ibid. 1115 sqq.). An Athenian audience found a tragic pleasure in 'contemplating a funeral.'

661 sqq. The metre can hardly be determined. Hermann makes it isambic (see crit. n.), and this has some probability, but is by no means certain. Neither can it be decided in what way the words here are to be distributed between members or halves of the Chorus. On the whole it seems best to ascribe them as in the text. The succession of short syllables is a feature of excitement: cf. the resolved dohminus in Soph. O. 7: 1330 α' καθ' αὐτ' ρέλικο δια τ' ὅλη τ' ὅλη.

The reading of M δικαλ' μερίμναιν διδύμαιν πόνων | κακ' αὐτοφόνα, δίμοιρα τέλεα τα πάρ' τι φω'; M. δικαλ' μέρματα διδύμ' n. 2. 1. m.,

—ρέλικο yields no meaning and the διδύμαιν of rec. is very weak. δικαλ' μέρματα (of m) would mean 'double is the care' (for the two brothers). This might be followed by δικαλ' δοκάδας', αὐτοφόνα 'in the sorrow of fratricide (wrought) through high courage' (thus putting the more favourable view of the struggle). But the uncertain tradition of the MSS and the peculiar accentuations in M point to the reading given in the text above: 'Here for us to see are the twofold ends—cruel, suicidal, fraught with double fate—of twin objects of care.'—τάδ' is the adj. and τάδα the noun, the latter combining the meanings 'issues' (of their actions) and 'deeds.'

τάδα βλέπες: cf. Ηδίτ. 1. 32 ἀδικά τάδα βλέπει, Soph. O. C. 1790 τάδα Plat. Lys. 740 πάν τάδα μαρτυρεῖ ἄδικον ἀδικά τάδα βλέπει; μαρτυρεῖ γι' αὐτ' λόγωσας τις, τοὺς δύο πρίγγους, regarded as care and grief (cf. πέφυξε applied to paranoia)

early Eur. Ι ἄρτιν ἐμὲ

—πέφυξε applied to paranoia
Oh lamentable! have ye wreaked this thing passing belief?
Have woes so involved for groans come in very deed?

[The bearers of the bodies of Eteocles and Polynices
are seen approaching (from left).]

You sight tells its own tale; it needs no harbinger. Here is
the end, plain to behold, of twin objects of our care—end cruel,
frught with double doom by mutual slaying. What other can
I call it? What but griefs born of griefs homing at the
hearth?

Come, friends; down the full wind of sighs ply round your

The Chorus metaphorically prepares to
aid in waiting or ferring the spirits of
the dead brothers over the waters of
Acheron to the sunless land. The man-
er of this will be by performing the
ritual of mourning, which consists in
lamentations and beatings of the hands
upon the head. The sighings of lament
are for the wind; the beating of the
hands is for the stroke of the oars; and
these together carry the boat with its
melancholy freight across the water. To
the Greek mind this sustained similitude
is made the easier by (1) the words ἀφειν' and ἔριστα, each of which has
a special nautical application as well as the
wider use, (2) the accepted notion that
the dead are only admitted to Charon's
boat to make a speedy passage when they
are buried with due rites. While pondering
this notion the Chorus fancies it sees
the boat departing across the water to the
sunless land, and there springs to its mind
a contrast of this boat—black-rigged and
melancholy—departing to Pluto's gloomy
reign, with the ship which puts forth in
circumstances and with a destination so
different, viz. the mission-ship (θεωρία)
which proceeds with bright sails and in
feste trim to Delos. Delos is the
'bright' island (ἅλκος, εὔσκλος), while
Hades is the 'dark' (ἄλκης, ἄλκεις, ἄνθυ-
κής); Delos is the land of Apollo, while
Hades is a land ἀνθήξας Άνθωνος;
Delos is therefore loved of the sun, while
Hades is ἀνθήξας. At Delos on these
festal days only the pure are welcomed,
to Hades (παῦσκοι) all classes are ad-
mitted; Delos is an island, Hades is a
χαῖρος. Asch. is thinking of the same
antithetic terms as those in Pind. Νεκ.
304 Λέγεται γὰρ ὁ μὲν Άνθωνος ὡς ἄνθως
Πλοῖοι, καὶ ὁ μὲν Δάλιος ὡς ἄλαξος,
καὶ ὁ μὲν Φοῖβος ὡς ἄσκος. It should
also be observed that in the Delian θεωρία
there went a chorus to chant προστοβά,
and the Chorus here is thinking of such
a service as contrasted with the present
song of γόος (Eur. Suppl. 976 ἄσκοι ἐν
κυρσακώτως Άνθωνος ὡς ένθέκται).

A chief mistake of interpretation has
lain in joining τοὺς άνθωμοι άνθως delos instead of το ψωρία. With this
error rectified there remains no perplexity
except that of the reading in ν. 842.
There Μ gives τοὺς άνθωμοι μελάγγερο-
κον νεκροτοκόν ψωρία. It is obvious
ΑΙΣΧΥΛΟΥ

έρεστε ε' αμφί κρατὶ πόμημον χερὸν
πτίλουν, δε αἰεν δε' ἀχέροντι αμείβεται
τὰν ἄστολον μελάγκροκον θεωρίδα,
τὰν ἀστιβὴ Ἀπὸλλω-
νι, τὰν ἀνάλων
πάνδοκον εἰς ἀφανῆ τε χέρον.

ἀλλὰ γὰρ ἡκοῦσ' αἰών ἐπὶ πράγον
πυκνὸν ἀντιγήγη τ' ἢδ' ἱσμήν,
θρήνου ἀδελφοῦ' οὐκ ἀμφίβολοι

οὐροὶ M, corr. m. 841 ἐγ' in marg. M. 842 sq. τὸν ἄστολον μελάγκροκον
ῥαβδοῖς M, ἄστολοι recc. Thom. Mag. (181, 10) quotes ῥαβδοῖς μελάγκροκον
θεωρίδα (and so Dind., with τὰς). The original ῥαβδοί appears to have been
read variously as ῥαβδοῖς and ῥαβδώτεις. ↓. A possibility is ἀμφιβολῶς

that ἄστολος is impossible in sense, while ῥαβδοῖς enforces the whole expression.
Later MSS. have the excellent ῥαβδοῖς for ἄστολος, and it is highly probable
that ῥαβδοῖς and ῥαβδώτεις are all misreadings of ῥαβδοῖς, and that, of
these, the ῥαβδοῖς of one copy has become (from a marginal note) incor-
porated into a text containing ῥαβδοῖς.
Thom. Mag. quotes the line with τὰν ῥαβδοῖς μ. δ., and this bears out the
above theory. [If this is not, as it would
appear to be, the true explanation, we
might suggest διαμερίζεται ἄστολοι. The
sense would be that of an unusual kind of
διαμερίσθη, which does not bring back its
passengers, since they have gone to That
undiscovered country from whose bourn
No traveller returns (Hamil. 3. 1. 79),
across the immemorialunda (Verg. Aen.
6. 433) τὸν ἄστολον χερὸν...κτώρων
(Aesch. Pa. 7. 467). Hades is proverbially
ἀναδάλων (Eur. fr. 868), ἀνάσκων, ἀνερ
πάλιν ἐπείρες νίπτου (Theoc. 17. 130).
For the actual word in this connection
cf. Eur. H. F. 430 τὸν ἄστολον
τίτκων | Ηέρακλης ἐπιτέλει πλάς | βοῶ
πλαύσων.] 829 ὄψας καὶ ὄφρον: 'along (with)
a full wind of sights'; i.e. let our sights be
full and deep, forming an ὄφρο to fill the
sails. The notion of sights as a 'windy
suspension' is not confined to Aeschylus,
but is much played upon in Elizabethan
concepts, e.g. Shak. H. G. of V. 2. 3 If
the wind were down, I could drive the
boat with my sights, Ant. and Cl. 1. 2
winds and waters, sights and bears, R. and
J. 3. 5 the winds, thy sights.

840 sq. ἐρεστε'. The word is used
specially of rowing, but is applicable to
any regular or measured motion. Cf.
Ptol. '1047 ἑρεστε' ἔρεστε καὶ στήλα
Dionys. σφ. Ath. 443 D πάλιν ἐρέστα,
Eur. Ι. Α. 130 ἐρέστων σὺν κόκα
ἀμφί κρατὶ ι. Τ.Λ. Beating of head
and breast was part of the funeral cere-
monies. Cf. Cho. 424 ἀκτίνωσιν πολυτιθάματα θ' ἐπὶ ἡβ' ἐπεταμετρηθῇ
τὰ χεῖρα ἐστράλατα | ἀκτίνων αὐτόλοκα,
κτώρ 5' ἐντριβάθι Κρήνης ἀμφὶ καὶ
πανδόκων κήρα, Eur. Τ. 788, Pheec.
1331, Andr. 1310.—πάλιν: 'rapid'
or 'vigorous' (Hes. 558): cf. Soph. ΤΤ.
360 ἄνερ παρτιφύλακά | κόσμοι ἐρέστων σὺν
κόμην νίπτουν νιπτοῦν
χειρῶν νίττον. The gen. defines or
identifies as in 64 κύριο στρατευ (n.).
The usual νίττον is κατωτῆς, but that
application was not primary. With the
present use cf. Hesych. πτέρων: at
ἀλλακταί τοῖς ἐν χείρις καταβολᾶς τῶν
πλαγών, Eur. Τ. 1135 ἑρεστε κράτε |
πτέρων ἀδελφοῦ κατωτῆς.

811 αἰτε: i.e. the ritual is always
required, or always used, to enable the
vessel to cross.—ἀρσικός is causal (cf.
ἀφόδος 809). So Plut. N. 3. 80
ἀσιν, τὸν πρὸ ἀλλοδακίῳ | ἄρσιν ἐν
τοῖς παραμισθίους ('make to change its
course').—ἀρσί: Ἀρσίος: whereas the
Delian ἄρσικες goes across Θήρ.
The sense of ἄρσιν is realised:
cf. Melanipp. ΤΤ. 3 unholders
ναύοι γειτονικαὶ ἁμαρτάνων:
'Ἀρσίν, Ευρ. Αἰλ.
828 ἐρεστοὺς undressed' νιπτοῦν
the sails' (n.)
38 Ξ
The sisters, who have heard the news, appear (from the right).

Stay! yonder is come Antigone; Ismene too. Bitter their business—the deathsong of two brothers. In no questionable
(with change of metre) "The sisters..."
with luxurious nurture, and the dress of the non-working classes would emphasise this point of charm. The word therefore often describes the Greek 'lady': cf. Hom. Od. 3. 154 ἑτήσια ἤτέρισθοι βαθυφόρες τὰς γυναῖκας (as prizes), Lycurphonidas fr. 1 ναυτῆς ἢ ἔκτασεν ὑφὲς γυναικῶν βαθυφόρων. In [Hesych.] Scut. 31 ἤματα διδύμηις ἐπιφόρεσεν γυναικῶς the attractions of figure and the elegance of dress are considered together. Hesych. explains βαθυφόρων ἤματά, ἦν τοῦ μεγίστου, and, though this is too precise, the feature may have been a racial characteristic of the feudal lady of epic times, like her ἐκατῆμα.

851 ἄλογος ἑδρώμος: i.e. worthy of the occasion and of their relationship. Cf. Periz. 549 ἐδείξε καὶ μὴν τῶν ὁποῖαν ἢμάτων | ἄλογα δικαίαν κυλοῦσθης, Ch. 359 γιός ἑνεκεί.

852 ἡμέρα: emphatic.—διὰρ: 'the right course' (in duty or etiquette). See 885 διαλέομαι (n.).

πρῶτον ἄπέφην: 'before any utterance of them.' This is part of the ritual. The words serve as an explanation of the prolonged silence of the sisters after appearing upon the scene. The Chorus will act like the ἄνθρωποι in Hom. II. 24. 792.

860 sq. τοῦ δυνατοῦ λόγου ἔργου ἑρωεῖς ἡστάλτηκαν. The qualification in adj. and gen. is of exactly the same | λόγοι ἐκατηρεῖται there. παῖδες. who

864 sq. M writes the two lines as one. ἰχθύς Elmaley, ἰχθύς Lachmann. Ἀσύλλου

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οἴμαι σφ' ἔστην ἐκ βαθυφόρων στηθέων ἄλογος ἑδρώμον.

ἡμᾶς δὲ δίκη πρῶτον φήμης τῶν δυνατῶν Θ' ὑμῶν ἔρων ἔστειλεν ἄδια τ' ἐχθρῶν παῖς ἐπιμέλεις.

ἰὼ. δυσαδελφότατα πασῶν ὁπόσα στρώσι ξυλίνων περιβαλλόνται, κλαίω, στένομαι, καὶ δόλος σύδεις μὴ κ' ἄρνος ὀρθῶς με λυγαίνειν.

884 sq. M writes the two lines as one.
way, methinks, will they give forth from their breasts, so lovely and deep of bosom, grief due and full.

But 'tis our part, ere word be uttered, to raise loud the dismal hymn of the Avenging Spirit, and to chant thereto the loathed paean of the Lord of Death.

Ah! ye least blest in your brothers of all women who bind their robes athwart the breast! I weep, I sigh; in all guileless truth 'tis from out my heart my shrill cry comes.

Victorius. 856 ἐχθρῶν M, corr. n. 856 M prefaces τὸ ἔτερον μέρος τοῦ χρόνος.

remember the common use of καλλάνει in celebrating glories, and of ἔτερον in connection with victories (ἥσοι καλλά-

νεῖμα, Ὅλωμανων). The same point occurs in Eur. ἡμ. 1050 δυσκολίασθαι | ...

δεῖθ' ἔτερον | ἀκτέρα Μέλη. With the χορεύοντος Ἀἰδώς παρειν. cf. Ag. 650 παρείν. τὸν "Ερμήν, Ch. 151 παρείν.


ἐπιβλάπτει: i.e. ἐπὶ τῷ ήμερ. They are to sing the words of the ἔτερον and then add the χειρὶ of Hades, viz. cries of lamentation as a πανεμονέω ἐπιβλάπται.

856 sq. δυσκολίασθαι κ.τ.λ. For the form of expression cf. 911 sq. Some treat the present passage as meaning no more than 'of all women,' others as 'of all maidens.' The objection to the latter is that there is no sign of the use of the ἄροφος (or ἄροφος) being restricted to maidens. Nonius (p. 538. 7) indeed calls it in its Latin form forma brevis quae virginala tumorem simul habet papillariam, but this, even if it really implies a limitation, was not a limitation for the Athenians. In Ar. Θησ. 636 ἔχεια γεγονός τὸ ἄρο-

φου (cf. ibid. 139; Lys. 931) married women are in question. The ἄροφος (the popular word), as distinguished from the ἄροψ, was in particular a twisted band or sash round the bust under the breasts (Catull. 64. 65 tertis strophio lacteis vincta papillis). (That it is thought of as worn outside is clear from περιβλάπται, since περιβλάπται are outer wear.) It appears however that at least the form ἄροφος was used of any 'sash,' and it is only in direct opposition to ἄροψ (Sophr. 406, Ar. Thes. 755) that it specially belongs to the breasts. See Dict. Ant. ii. p. 726, Rich p. 615.

On the other hand it is quite unlike Aeschylus to use such a periphrasis for 'of all women.' He would have used some such natural expression as that in Eur. Pers. 570 ἐλπισάμενον δὲ δι' | παρείν γυναικέων ἐδώ σφιδροί ξωἀον, or Hesp. 679 κατοικουσών γυναικῶν ἔμμον. We could defend the periphrasis only on the ground that it might be part of an old allusive phraseology of dirges and the like. But there is no evidence of this, and it seems more likely that the allusion is similar to that in βαδίσκοντος (850). The wearing of the ἄροφος is probably part of the attire of ease and elegance, not of working-dress. She who ἄροφος περιβλάπται is the same who is ἐφίσσον, βαδίσκοντος, καλλίφωνος (Bacchyl. 5. 89).

856 sq. καλλιον, στεναίρω: see 60 n., 613 (n.)

olicited μὴ κ.τ.λ. It is true that μὴ ὅδε is the more regular idiom after the negative, but the simple μὴ is very frequent. Cf. Ag. 1169 ὅποι ἀπερι-

κεπαρὼν τὸ μὴ πάνω μὲν δόσων ὅποι ἔχα παῖδε, Phil. 1069 τὸ γὰρ ἀλλαγὴ μὴ παρεσκευών; Soph. Alc. 940 ὅποι ἐν τῷ δόθη 

τῷ μὴ θετοῖ μᾶς, ὁδὲ καὶ ἀπερι-

κεπαρὼν τὸ μὴ, Phil. 348 sqq., Tr. 96, Eur. Or. 1033 ὅποι ὅλος τὸ μὴ στέειν ἄραν. It is surely unsatisfying to substitute μὴ ὅδε wherever synizesis would permit of it. Doubtless the copyists might sometimes omit ὅδε (as in Soph. Tr. 529 where Λ has τὸ μὴ ὅδε and rec. τὸ μὴ), but the copyists were capable of erring in the other direction. In P. V. 812 ὅποι ὑπεντρώνα ὅτο μὴ γυναικὸς ὅδε ὑπεντρώνα, but it is impossible to say whether ὅδε had been omitted or whether some reader is noting the usual combination. Fortunately the metre rejects ὅδε in the present instance. [Under whatever name we classify this infin. (e.g. 'excess.') it is equal in effect to ὅποι μὴ, and is in strict grammar the locat. of a verbal noun, i.e. 'in re-
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στρ. α':

ιδο ιδο δύσφρονες,

φλων απειστοι καὶ κακῶν ἄτρυμονες,

δόμους πατρόφων ἔλλον-

tes μέλεοι σὺν ἀλκή.

μέλεοι δὴ, οἳ μελέους θανάτους

eὐροντο δόμων ἐπὶ λύμα.

865

ἐντ. α':

ιδο ιδο δυσμάτων

ἐρευνάτοχοι καὶ πικράς μοναρχίας

идόντες, ἢδη διήλ-

λαχθείς σὺν σιδήρῳ.

κάτη τε ἀλαθη πατρός Οἰδιπόδα

ποτί 'Ερυνῆς ἐπέκρανεν.

870

860—860 The parts are marked in M sometimes with the paragraphs (viz. at 860, 864, 866, 873, 879, 880, 884, 895, 899, 910), sometimes with the indication of the person, viz. for Χα. at 900, 923. Ἐνακ. at 906, 112. at 917, 933, Ἄν. at 939. At 860, 864 the sign for 'Ἐνακ.' comes from m, and at 895, 896, 898 the signs have been erased. It is impossible to tell upon what evidence the ascriptions are based, but they manifestly lack probability or adequacy. Any modern division must rest on subjective grounds. In view of the necessary uncertainty, and to avoid confusion, the present text leaves much of the distribution an open question. It has seemed sufficient to indicate the change of speaker without further identification. For

spect of my not lamenting.') For the sentiment cf. 848 ὥστε ἀμβλύθως (a.).

λυγάτως. The cry of lamentation, as of intense feeling, was shrill. Cf. Hom. Il. 19, 5 ἐλέπτησα λέγω, ἑιδ. 284 μη' ἐπεισέναι. Σο. 1014 ἐφάνθη, Soph. Aj. 630 ἐξώντως φίλη λέγημα, Cho. 818 (a.).

861 φλων ἠφέστη Π. Ἁλ.: i.e. what their prowess has caught is the house of their fathers. There is a play upon the senses of words.—ἀρέσεις = (e) 'obtain,' (b) 'overcome' (as in ἐπηρέασα των μακροθυμησά, and in the legal use). So Ἱσρ. 794 (n.) πατρὸς σουταν ἐδε' ἐλαθ' (and it is 1 that my father's watchings have caught'). The surface meaning here is 'get possession of their father's house (and substance, 632 (n.).'' The underlying sense is 'overthrow (παραβάτης schol.) the house of their fathers,' viz. by slaying each other and leaving the house childless (813).—μάθεις is aptly placed in the midst of the phrase ὢντες ἀλεπ'. They showed prowess—a misguided prowess.'

ἀλεπ' is quite sound. Cf. Cho. 236 ἀλεπ' ἔταλικα ἄνει ἀναλεγήν ταπέρω, Eur. Phoen. 431 (flight), and even ἀλεπ' (poet αφ. Πιν. Μορ. 818 ά).—μάθεις is cf. Likewise, as inf. 999.
(A) Ah, ye perverse, to friends so stubborn, in mischiefs so vast, weariless, whose prowess hath o'ercome—the pity of it!—your στρατηγος father's house.

(B) The pity in truth! 'Twas to ruin their house that they won themselves a pitiable death.

(A) Alas! Ah ye, who beat down walls—the walls of your own house: who got sole sway—and got to your sorrow! στρατηγος your quarrels are here ended with help of steel.

(B) Yea, right true is the fulfilment of the great Vengeful Spirit of Oedipus their sire.

various arrangements see Wecklein (Appendix). 861 ἀποστολὴ ἡ, ἀποστολὴ ἡ, corr. Schütz. 862 ἀλικρία, ἦπε αἵλικος (which many editors unfortunately adopt). 863 ἐν τοῖς Ῥήματοις. The augument is not demanded in lyric anapaests. 864 ἐφορίζεται Μ., ἐφορίζεσαί τινας. Corr. recce. 865 ἐξοντες, τι δὲ Ὑδαμάς (see str. 865a). The schol. (q.v.) may point to the dual "ἰδέοι", θείοι. Transcribers often altered the unfamiliar dual (see MSS at Soph. Phil. 533, Ar. 36, 46, 44, 97, Εὐχ. 71, Χερ. Mon. 12, 24, Ath. 180 d). 866 Following this line there is an interpolation of ὕστερον ἐν τῷ φυλάττω, ἐλλήνων ἐν τῷ φυλάττω, ἐν τῷ φυλάττω (ejected by Trachilus). This might suggest that the original of Μ. was a copy with some few scholia already written between the lines, and that the copyist read one such schol. as part of the text itself. 870 ἀμφιθέη Μ. ἀμφιθέης Schütz. κατακεραυνια ἄρος.
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τετυμένοι δήθ’, ὀμο-
σπαλάγχων τε πλευραῖσι

αἰαί δαμόνοι,
αἰαὶ δ’ ἀντιφόνων

θανάτῳ ἀραί.

διανταίην λέγεις δύσοις καὶ
σώμασιν πεπλαγμένους

ἀνανδάτῳ μένει

ἀραῖον τ’ ἐκ πατρὸς

<οὔ> διχόφρονι πότῳ.

διήκει δὲ καὶ πόλει στόνος,
ποτόνοι πόρον, στένει

πέθον φιλανθρόν· μένει

(whose she foretold in dreams: cf. 709 n.)
is more natural than ‘the Erinys has
accomplished right truthful (words or
prophecies) of your father.’—ἔρτθ’; see
863 (n.). Soph. O. C. 84 πάτρας δει-
σάς. Originally the title was one of
respectful propitiation applied to a dread
power: ‘lady.’

ἐσεφέρων: the side which
would naturally be pierced by the spear
in the enemy’s right hand. Not only
is it the side of the heart, but there is
also an implied antithesis to the usual
manner of reconciliation, viz. διὰ δεξιῶν.
It is a reconciliation not διὰ δεξιῶν (and
γεφροῦ) but (with a different force of διὰ)
διὰ σκόφων (and πλευραῖσι). Also
they are not reconciled διανταίην ἀλλ’
τετυμένου.

τετυμένοι δήθ’: ‘smitten
indeed!’ is a cry called forth by the sight
of the actual wounds. τετυμένοι seems
to the speakers almost too weak. The
words may either be given to other
speakers or may be a repetition in the
embrace of horror.

πλευραῖσιν τε πλευραῖσιν: ‘sides
born of the same parent.’ Cf. 1093 διὰν
δ’ ἐπες ἐνεκόμησαν ὀδ δύο
Soph. Ant. 511, 1066, Ἀθην. Η. 24. 47
καθήκοντος ἐκρατήσαν. If σκόφων
is to be taken as adj. with πλευραῖσι
the τε is difficult. It can scarcely
serve as a connective between the two
epithets, which have no kinship of mean-
ing. It is better to regard σκόφων as
substantive (cf. τε ἐρευνᾷ, πρὸς δεξα
&c.), the τε-clause being exegetical: ‘yes,
through those sides &c.’ (Yet, as a line
was apparently lost here, we cannot be
sure of the exact sequence of grammar.)

αἰαί δ’ ἀντιφόνων is answered by
αιαὶ δ’... ἀραί and we have two aspects
or causes of the deed. The blame lies
partly on their own frenzy, partly on the
curses invoking this mutual slaying (cf.
772 sq.). It appears therefore necessary
to assume different speakers. For the
plur. ἄνθρωπον see 864 (n.). The gen.
is objective, representing ἄνθρωποι (νῦν)
ἄνθρωπον.

The manifest interpolations of the MSS
(crit. n.) are easy to explain. ἔρτθ’
speaks for itself. ἔρτθ’ was also written
because some reader imagined λέγει to
be provided with an accus. ἄνθρωπος,
but sought a verb to govern ἄνθρωποι.
Since however a reader so unready
with idiom must have been of somewhat
late date, it would at first sight appear
as if ἔρτθ’ would hardly be the kind of
(A) Smitten through the left—Smitten indeed! through sides from the selfsame loins! Alas! their frenzy!
(B) Alas the curse that doomed a mutual death!
(A) Aye, with home-thrust to house and body were they smitten, through rage too dire for words—
(B) And through impartial doom brought by a father's curse.

(A) Through the land too hath gone the pang of mourning. and anti strophe.

The stronghold groans, and the soil that loves its men.

word which he would supply. Yet in Soph. El. 656 precisely this interposition has occurred (in A) through a gloss which appears as such in L. With διαναλαῖον cf. Soph. Ant. 1307 τι μ’ οὖν ἐκείνῳ ἐκεῖνος τίς:

δόμοις καὶ σφάλματι: dat. comm. (or of reference) with διαναλαῖον: a blow which goes right home to... σφάλματι might indeed have been the loc. (or the instrumental) dat. which is interchangeable with the accus. of respect (e.g. Eur. Bacch. 683 διαμαθημα τερπέμεναι, Herond. 3. 32 η δίκη ἕκεν τινες εἰς κακοῦς εἰνανύων, Chr. 510), but δόμοι must stand on another footing.

860 sqq. διάφορος μὲν κ. η. λ.: ‘through unsealable (= wicked) temper.’ This is followed (cf. 875 sqq.) by another view, ‘and through the fate brought on by their father’s curse.’

διαφέρουν of MSS, apart from the metrical question, makes no reasonable sense.—<σφ> διαφέρων = ‘treating both alike’ (cf. <σφ> ἀναφέρων 876).

888 sqq. καὶ πόλις. After speaking of the brothers themselves and their house (δόμοι καὶ σφάλματι) the Chorus turns to the effect on the realm.—Πόλις takes up διαναλαῖον. It might seem that the πόλις as a whole is first said to mourn, and then the στέρος is divided between the walled town (πόρφυς) of Thebes and the country. But for this πόλις would be required, not στέρος. The line in the strophe has a spondee corresponding to πόρφυς, and it is not impossible that we should read πόρφυς, which would supply the above antithesis (cf. 257, where the ναυαναρχαί are divided into ναυαναρχαί and ἀγόρις ἔτεροις). πόλις, however, is more comprehensive (‘soil.’ Soph. O. C. 380 τὴν Καλλιδέαν πόλις, Ph. 69 τὸ Δαρδάνου πόλις) and the antithesis is between the built town and the native soil of the whole πόλις underlying all, ἡ Καλλιδέα γὰρ.

φανέρου. A country loves population and especially one of (brave) men. Its greatest misfortune is to be εἰνανυσμένοι (Perr. 111, 732 Σιλόους μὲν δὲν τὰ κενανυσμένα στέροι) or αὐτῶν κυριωθείσης (Solon fr. 25, 26, Hist. 6. 83). Destitute of any prince the land is a widow who has just lost her beloved spouse.

888 sqq. μὸνος κ. η. λ.: see crit. n. A direct reference to the Epigoni is manifestly out of place. The Chorus cannot be specifically prophetic, and though a general utterance might prove to be a prophecy, it is clear that Aesch. thinks of no issue left by the brothers (see 813 αἰνείον). ἀγόρις ἔτεροις has a more natural sense. The word is not the Greek for ‘sons’ or ‘children’ (γεύοντα), but ἐν- in compounds has a force of ‘after,’ ‘in addition’ which is relative to the context. ἀγόρις are born ‘in addition to’ or ‘after’ the natural heirs (cf. Plat. Leg. 740 c), or (like αγνάτες) those who are birth-connections (collateral) standing in the next relation to such heirs. Here they are the new successors (whoever they may prove to be) to whom the possessions will now pass. There is no heir apparent (the sisters not being regarded), and the ἀγόρις will now come in. Cf. the use of the word in Diodorus 1. 3.—καὶ ἐν τῇ ‘without an owner’ (lit. ‘unoccupied’; cf. the
κενά τάλ' ἐπιγόνοις,
δι' ἄν οἶνομοροι—
δι' ἄν νείκος ἔβα
θανάτου τέλος.

ἔμοιράσαντο δ' ἐξυκάρδιοι
κτῆμαθ', ὡστ' ἰδιον λαχέων·
diaλακτηρὶ δ' οὐκ
ἀμεμβεία φίλοις,
οὐδ' ἐπίχαρις Ἀρης—

τρ. γ'.

σιδάρτολκτοι μὲν ὡδ' ἔχουσιν,
σιδάρτολκτοι δὲ τοὺς μένουσι
λαχαὶ πατρόφων—τίνες;
τάχ' ἀν τις εἰσοῦ—τάφων.

δόδ' ἀμοῦ μαλ' ἀχέτας τοὺς

310 sq. θέματα τ' Ἡ. M. Corr. ed. θέματα τ' Ἡ. Well. Some (with C. G. Haupt) omit the line, assuming no lacuna at 374. θέματα τ' Ἡ. M. corr. C. G. Haupt. θέματα τ' Ἡ. M. (v superscr. m). θέματα τ' Ἡ. M. Apparently there was some notion of ὡδ' ἀνεσυ (for the corruption see Ar. Pol. 1307 b 18 ἤτοι

frequent use of κοινας vacantia and of συνας, e.g. Cic. Resc. Am. 9. 16 procul vacues), glancing also at the sense 'bereaved' (e.g. Dion 1. 53 χρῆσθαι ὡδ' κΟπίνη, καὶ ὡδ' ἄνν ἀφάντ' ἔγωγε).

317 sq. The repeated δ' ἄν shows that different speakers are concerned. The gen. (instead of δ' ἄν) regards the motive as an agency rather than as an object. See Kühner-Gerth 1. p. 455 (Anm.).

318 sq. τίνες ἐβ' άνδρας νῦνοι: 'the quarrel went on to an issue which was—death.'—οἱ was interpolated by a reader who did not understand the construction of νῦνοι, for which cf. Eur. Bacch. 376 ἐκὸς ἐπέκτειν ταῦτα βαθὺ φρένο, Ἡρακ. 1371 καὶ τίνες κακόν μ' ἄκορα ἑος, fr. 1511 τίνες ἔβα δῶμα; (burlesqued by Aristoph. Nub. 50).

320 sq. ἀπέβαλεν: stressed. They were sharply determined to get their full rights. Legally exact division would be made ἄμφ' ἴσον (intelligence), but in this case there was a sharpness in the temper and feeling.—ἐνει. The rule of Athenian division of an inheritance was that of ἀκμαίωσις between sons, and, though primogeniture must determine succession to the throne, yet where sons were twins (as apparently in this case), there might be a sharp dispute and a claim for equality even in that respect.

325 sq. δ' ἐπιχαρίας Ἀρης: 'nor did Ares (come or act) in welcome fashion.'

325 sq. τίνες = στίκτοις: 372 (n). The order of the MSS τίνες ἐν τοῖς στίκτοις, τίνες; τίνες στίκτοις λαγχαῖς is surely absurd. How would anyone be likely to ask τίνες; before the speaker had attached
Ownerless, waiting new heirs, are these possessions, through which, for these cruelly slain—

(B) Through which the quarrel went to its end—in death!

(A) With keen hearts, jealous for equal share, did they divide their substance. Not blameless do their friends hold him who made the peace—

(B) Nay, the Wargod earns no thanks.

(A) By blows of iron are they brought to this; and by blows of iron there awaiteth them the parting of that which was their sire's—'What parting?' is it said?—of their sire's tomb.

(B) Right loud this dirge of ours that thus attends them,

any noun to οὐδερώπασματος? The play upon the meanings of λαχαι is also destroyed. That there was something wrong with the eye of the copyist at this point is clear from the interpolation recorded in cr. n. If the expression οὐδερώπασματος μένων λαχαι had occurred it would be natural enough for another to ask τίνα; 'what sort of οὐδερώπασμος do you mean?,' and then the answer would come 'λαχαι in the sense of 'digging,' the digging of a tomb (λαχαι τάφων), not in the sense 'apportionings' of property (λαχαι κτημάτων)." But to make this effective it is obvious that τάφων should precede ταράφων. The words λαχαι τάφων are intentionally ambiguous: the deciding, or 'surprise,' word is given in τάφων. Λαχαι τάφων would first suggest a division of τά τάφων; the addition of τάφων suddenly converts τάφων into an adjective and startlingly changes the meaning of λαχαι. [The confusion was probably due, in part at least, to the similarity of λαχαι and τάφων and at the beginnings of the lines.] λαχαι or λάχα (but cf. λάβθα, λάθος = λάκειον (Hesych.), but the same word is connected with λαχαι and the schol. here says οι τάφων ταράφων (Od. 24. 241).

σταρώπασματος; the 'blows with the iron' prove to be those of the διακελλα or other instruments which open the family tomb for a new occupant. Cf. Soph. Ant. 254 ὅστε τον γενέσις ἂν ἔχοιν, οἵ διακελλητα ἐκβολή. The brothers will not ἐλθεῖν διαλαγχάσεις τά πατρίδα κτήματα but ἐλθεῖν διαλαγχάσεις τοῦ πατρίδα τάφων.

809 The metre of M cannot be related to that of the antistrophus, which has every appearance of being sound. There are also manifest objections to the words as they stand in M. In δώμοι there is no point. It is not the abl. gen. of the place from which the bodies are brought (i.e. δώμοι προστυρμένοι), since they come from the city gate. Nor does it suit any description of the Chorus, who are not women of the house. There is also nothing to agree with the fem. διακελλητα. The first syllable of the line being of either quantity we may read "δίοι" δώμοι. The appearance of διακελλητα is due to δίκελα glossed by διακελλητα. This was followed by ἀντίως as a gloss upon νοῦς, and total gloss ἁγεμονοῦσαν caused the confusion of the text. The Chorus is once more emphasizing the genuineness of its own manifestations of grief (849 n., 858 sq.). In δίκελα the δίκελα is that both of the voice and of the κτήμα (Est. Suppl. 71 δίκελων πρόπλων κτήμε).
ΑΙΣΧΥΛΟΥ

προσέμεθε δαίκτηρ γόος αυτότοτοος αυτοτήμων,
δαίοφων δε ου φιλογαθής, έτύμως
δακρυξίων δε έκ φρενός, δι
κλαιομένας μου μινύθει
τούθε δειον ἀνάκτων.

ἀρ. γ'.

πάρεστω εἰπεῖν ἐν' ἀθλοῦσιν
ος ἑρώτησιν πολλά μὲν πολίτας
ξένον τε πάντων στίχας
πολυφόρους ἐν δαί.

δυσδαιμών σφίν κα τεκόνθα
πρὸ παςάν γυναικών ὁπόταν
τεκνογόνοι κέκλειται.

παίδα τοῦ αὐτῆς πόσον αὐτὴ θεμένα

Westphal. ἕος sq. M divides with αἰσχύλους. ἕος δαίφων Μτ., δαίφων Μ.
(τὸν δαίφων is possible.) ἕος sq. M divides with τὸ δαίφων

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δαίφων: 'rendering' the heart or breast. Cf. Superl. 806 δακρυξίων γάμου
(which is βίγκρακος), Shak. Hamilt. 3. 4. 133, and school. We should not take it of
the rending of the cheeks (Cass. 24 &c.).

—ἀδινδάμενος. The sigh (1) 'comes of itself,' and not factiously (cf. ἀδινδάμενος, ἀδινδάμενος), and (2) is 'its very self,' i.e. no counterfeit (cf. ἀδινδάμε
φοινίκος and the philosophical ἀδινδάμενος &c.). The two senses run into
each other, 'spontaneous and genuine.'

ἀδινδάμενος. The primary sense of δαίφων implied here is plainly that of
misery (Peri. 235 δακρυξίων βακχ. | διαμετάβατος Περσαὶ, Soph. Aj. 784 δεῖδαι
Σερέμβοις, δεῖδαι γένοις), though it is highly probable that, using it so near to
dακρύξω, the poet had the feeling of a relationship with δακρύξω. The lament
dαίφων τῶν φθυιν ἐν the physical sense of
φθυίν (for which cf. Ἐκκ. 358 and the
next line here). It is not to be supposed
that differences of meaning as tabulated
in our dictionaries were consciously
realised by Greek writers with every use
of a word, and the sense of 'crue' is
superadded to that of 'wretched.' So
Bacchyl. 5. 137 δακρύξων | μέλαν κατανόησ
μεία | δακρύξων δεῖδων. The appearance
of δεῖδος is explained only by breaking
up the clauses between different speakers.

ὁ δεῖδων. An enforced lament,

ἐγ. of a detested master or ruler, might
be a performance of joy. The ψωρός
in itself is but a ceremony.—φλού
divider, livelier than ψωρό (163 n.).
In ἐν πόλει δαιμίζοντος θ' κυ.Α. the
particle makes antithesis to φλούδοι. The
tears come truly from the heart and not
merely from the eyes ('deep in heart-
wrung tears' Burns); cf. 859. Headlam
quotes the proverb άλαμεν ολαμεν.

ἀδινδάμε, ἐνδάμενος. The waiting away is
that of the φθυίν in the physical sense.
Cf. Hippocr. Art. 796 μυκός μεν ἐν σώμα
Theogen. 361, Hom. Od. 4. 374 μυκός ἐδὲ
tοια ὕψων οὐκ. In Ἐκκ. 371 μυκώ
σαμεν is joined with τινήμας, and the
body is said τινήματι in Plat. Rep. 609 C.
Weeping is considered as an actual melt-
ing away (cf. Ar. Ant. 1096 ἐκφράζεσθαι
γέλω of tears of laughter taking all
moisture from the body), and when the
tears come 'in very truth' from the φθυίν,
the φθυίν μυκός. (Verrall also finds this
physical sense in the words.)

ἀδινδάμε, ἐνδάμενος; the ful-
ness of this dual is deliberate. The lament
is for two at once, both kings, and dead
together.—τραγῳδή with a pathetic dem-
stration: 'lying here.' The gen. is casual
(Hom. Od. 24. 475 τοῦ δακρύξον, 2. 425
τῶν τάσσων στῶν δακρύς, Eur. H. F.
1114 πρέπει τῇ γένοις τι λυπᾶται, στὸ
διαφοραῖος).
and it rends us with the very groan of unforced grief. Yes, from suffering minds—no gladness there!—and with tears poured truly from a heart that wastes, as we melt in tears for the two lords lying here.

(A) Poor souls! Thus may one say of them. For their own citizens, and for strangers—come one, come all—they did much with loss and waste...in slaying.

(B) Ill-starred was she who bore them, beyond all women that bear the name of mothers. Her own child she took for.

\[\text{\textit{παρεσκευή}}\] all that one
can say in terms of the usual funeral \textit{προσφορά} is this. In the keeping the virtues of the deceased were enumerated. Here \textit{παρεσκευή} turns out to mean a repose.

\[\text{\textit{παρέσκευα}}\] all of \textit{παρεσκευή} is by no means impossible in itself after \textit{παρεσκευή} or \textit{παρεσκεύα} (see Jebb on Soph. O. 119.2); but it cannot be retained here before the accus. \textit{παρεσκευή}.

The usual \textit{παρέσκευα} might set forth that a man had been a benefactor to the citizens and a \textit{παρεσκευή} to \textit{εξωσ} of all kinds \textit{πάρδευς}, no matter in what numbers or 'ranks' \textit{παρέσκευα} they came. Cf. Xen. An. 2. 11. 12. \textit{εξωσ} \textit{παρέσκευα} \textit{πορτεύει} \textit{πολύλοιος} \textit{δέχεται} \textit{καὶ πολύς} \textit{μεγαλοπρέπον} \textit{παρέσκευα} \textit{πολείς} \textit{διερχοντερίσει} \textit{κληρονομικος}.

The Chorus plays upon this customary language: 'we can say in the case of these unhappy for the citizens and for ranks of all manner of \textit{εξωσ} —, and then comes the \textit{παρεσκευή}, '\textit{τις ό θαλας}.' From a translator's point of view the expression is complicated by sundry \textit{νυμφης} which are sufficiently apparent in the Greek and eminently characteristic of the Aeschylean fondness for play upon meanings. Thus \textit{εξωσ} \textit{παρεσκευή} may bear either a favourable or an unfavourable meaning; \textit{εξωσ} may mean guests and also foreigners; \textit{παρεσκευή} may have a military and a non-military sense. But further, \textit{παρεσκευή} has \textit{\(\alpha\)} an active meaning, 'causing much waste of property' \textit{\(\delta\)} well suited to express the loss caused by lavish entertainment; \textit{\(\theta\)} a passive meaning, 'destroyed in great numbers.' Mean-

\[\text{while \textit{\(\epsilon\)}} \textit{\(\delta\)} \textit{should be regarded as suggesting \textit{ενωσ}. In the hospitality of feasting the \textit{παρεσκευή} and the \textit{εξωσ} \textit{πορτεύει} \textit{ενωσ}; in war they are \textit{παρεσκευή} \textit{ενωσ}. [In the accus. \textit{παρεσκευή} the accentuation becomes identical.]

\textit{παρέσκευα} is not answered by \textit{\(\epsilon\)} (although that correspondence is not rare: cf. Eur. Oe. 225, Phoen. 57, Jebb on Soph. Ant. 116.2, Eur. on Pind. Isth. (App. p. 153)), but \textit{\(\epsilon\)} simply connects the \textit{εξωσ} \textit{πορτεύει} \textit{πολείς}, while \textit{\(\epsilon\)} is answered by the thought only: \textit{εξωσ} \textit{πορτεύει} \textit{πολείς} \textit{πορτεύει} \textit{ενωσ}. [The speaker keeps his surprise word till last; until then the phrase is apparently a true \textit{composition}:' did for them much, and at great cost, in—destroying them.'

For the credit of the \textit{πορτεύεις} cf. Hom. Od. 13, 201, Bacchyl. 1. 13 εξωσ ραδιακοι τιμή, 3. 16 βραβεῖαν φιλοστασίαν ἀγαλ. Pind. L. 2. 39 φησί πορτεύει σφές | ὑφ' ἑυμενεύομαι ὕμνον τοῦτον ἄμελη τράχειαν, ὑπ' εἰς σαμοπροσωπὸν τοῖς χρώμιοι δίκαιος τοῖς υπάρκτοις, ὑπ' εἰς εἰς τοῖς υπάρκτοις, 9. 3 ἁπατημένως εἶχον πορτεύεις. With εξωσ cf. As. 254. 5 τοῦτον εὐτυχεῖν ἐν χορτῷ γιόρορος ἐλεία (where probably we should read τοῦτον γιόρορος εὐτυχεῖν).—\textit{πορτεύεις} : no matter whence or why they came. In hospitality (\textit{ενωσ}) or in battle (\textit{\(\epsilon\)} \textit{\(\δ\)}) 'come one, come all.'

\[\text{\textit{πορτεύεις}}\] the unusual addition of the reflexive pronoun to the middle verb emphasises the incest. The use is only allowable at all when, without such emphasis, the verb would be naturally used in the middle (as in 'take' a wife or husband): cf. Bacchyl. 5. 169 τὸν κορὶ λειτουργὸν ὀδύνην, ὀδύνην
ΑΙΣΧΥΛΟΥ

τούσδ' ἔτεις, οἴ δ' ἄδε ἔτελευ-
tασαν ὑπ' ἀλλαλοφόνους
χερσίν ὀμοστροφώσιν.

στρ. 5'.

ὁμόστοροι δὲ καὶ πανόλεθροι
dιατομαῖς οὐ φλαις
ἐριδὶ μανωμαθή
νείκεος ἐν τελευτῇ.

πένταντα δ' ἔχοσ, ἐν δὲ γαίᾳ
ζῶα φωνήτηρ
μέμεικται· κάρτα δ' εἰσὶ ὄραμα.

πικρὸς λυτήριον νείκεόν ὁ πόντιος
ζεῖνος ἐκ τυρός συνεῖς
θαλῶς σίδαρος· πικρὸς δὲ χρημάτων
κακὸς δαστῆσαι 'Ἄρης,' ἀραιὰ πα-
τρός τιθεὶς ἀλαθῆ.

ἄντ. 5'.

ἔχουσι μοῖραν λαχόντες, <ὅ> μέλεοι.

916 Μ writes as one line τοῦσ...ἀλλαλοφόνους. 917 πανόλεθροι Weil. ™.
918 διατομαῖς Weil. διατομαῖς E. Α. Ι. Αθρεντ. ἀφόλαι H. Voss. ™.
920 The second e of νείκεος has been erased in M. 922 Μ writes τὸ φωνήτηρ μειματα as

διατομή, ἴχν. Τσ. 923 'Ἀρμωνίας οὗ', οὐ Κάθων ἐνδρέων θὰ ἔμενοι. For the
added reflexive cf. Αρ. Εκλ. 402 ὡς αὐτῷ αὐτῶν βλέπωμαι· ὡς ἐκδέων (q.v.), Eur.
s. 236 κύριοι αὐτῷ τοῦτο ποιέων ('consider') μέγας. Soph. Τσ. 245 ἔξελθεν'
('chose') αὐτῷ εὐρίσκειν.

917 sqq. ὁμόστοροι δέονται: 'ὁμόστοροι
indeed,' i.e. ὁμόστοροι in a special and
novel sense, defined or specified by καὶ
πανόλεθροι. The responding speakers
play upon the sense by etymologising
(ἐν δεδείκτῃ). The brothers were
'sown together' in birth, and they have
been 'sown together' in death, since their
blood was shed upon the ground and
commingled. The notion (carried on by
ἐν γαίᾳ 921) recurs in θεσμ. 923 (n.)—
καὶ πανόλεθροι: 'yes, in utter
destruction.' was—denotes that their
family ends with them.

διατομή σε φλαία: 'through a
division made in hatred,' an improper
spirit and manner of dividing an estate.
Since the form of τὰ διαλογίᾳ ἐπὶ σταυρα ἦν 'hostile,' viz. ἐπὶ σταυρῷ, and since the
division in question was performed upon
their own hands, διατομή has also the
physical meaning: i.e. in one sense
diastema is the cleaving of the estate, in
another it is the cleaving of their bodies
(cf. Eur. Herc. 782 δὲ διακρυόν γινεῖ). It is for this reason that the Chorus
prefers the word to ἐ. διατομή. The
point of ὁδ φλαία is that an ideal appor-
tioning would have been carried out μετὰ
φλαιά: in this case it was done in fight.
For further definition ἔριδητηρ μανωμαθή
(casual) is added to the instrumental, but
μανωμαθή has its own force. The dispute
—which might in itself be pardonable—
got to mad extremes. Cf. Eur. fr. 455-
11 μανωματῶ ἀνὰ ἅλιον ὑπὲρ ταχύτητος
σίδαρος.

νείκεος ἐν τοῖς ἔσχεται: with πανόλεθροι
διατομαίς; 'when it came to a final
decision of their quarrel.'
921 sqq. τούτων γὰρ ἐφοσ takes up
νείκεος ἐν τοῖς ἔσχεται, while ἐν δὲ γαίᾳ κ.ι.λ.
qualifies the present words. 'The enmity
has ceased (indeed), but in the shape that
it is their life's blood which has met and
blended in amity.'—ῥήματα: cf. [Eur.]
Rhet. 431 συμπράγματα φίλων (of Thracian
with Scythian enemies).
922 κάρτα δ' εἰσὶ ὄραμα: 'and of
one blood are they in truth,' i.e. their
blood is now mingled into one upon the ground.
This meaning was appreciated by a modern
man of letters (J. R. Lowell in Shakespeare
her own spouse, and brought forth these; and they have died like this 'neath one another's hands, hands made with the selfsame sowing.

(A) With selfsame sowing! Yes! So have they wholly 4th
perished, ending their quarrel by a cleaving made in hate and frenzied jealousy.

(B) Their enmity is done. Their life is mingled in the earth in streams of gore. Of one blood are they, yea indeed! Harsh settler of quarrels is the alien from the sea, sprung from fire—the sharpened steel. And harsh is the cruel apportioner of goods—the Wargs, who makes true the father's malisons.

(A) They have their portion, poor souls! according to their 4th anti-

one line (but with φωνορία, corr. Seidler).

Once More). This further defines δικαίωμα (917). Somewhat similar in picture is Hom. Λ. 19. 319 ἀδρα τὴν πέτρανα ἀδράν γενεύμα. [There may also be an allusion to the old custom of two parties to a contract mingling their blood. In this case it is their life-blood (ηθα) that is shed, not in agreement, but in death (φωνορία).] For κάρυκ in such reference cf. 460 (n.), 461.

924 sqq. πικρός λυτρό κ.τ.λ.: cf. 714 sqq. The present words indicate more clearly than any elsewhere that the original terms of the cryptic prophecy were πικρός δανειά (or its equivalent) ἔφευ πάντων παραγενές: 'a harsh arbitrator, a stranger, πάντως, born of fire.' The word πάντως would naturally be interpreted 'of the sea.' The apparent contradiction of this to παραγενές was a mystification. It turns out that the meaning is iron, which is ἔξων, as a new metal to early Greece; πάντως, as coming (not from the sea but) from Πάντως (since pronunciation and ancient script have nothing to do with a difference between capitals and cursives): παραγενές (here διὰ πικρος συνδεσ) as being wrought by fire or even supposed to be produced by fire (see 191 n.). The construction is πικρός (γεφυρε or ἔφευ) λυτρό κ.τ.λ., the words δανειά συναφος being in explanatory apposition, 'viz. the sharpened steel.' The addition of δανειά is not idle. It refers to senses of πικρός and λυτρό; 'the sharp undoer (of knots)' is 'the sharpened steel.'

926 sq. πικρός δι. κ.τ.λ.: another presentation of the same thought (cf. 892—894), but here the consideration is of the property (ἠμαμα) rather than the quarrel. The construction is again πικρός δι. (γεφυρε) δραματικό κακό δανειά, (viz.) λυτρό. For δανειά see 697 (n.) and Suid. δανειάθε.: δανειάλειον το pitched close against the hounds.

*δράλοι: see crit. n. The word is substantive. The παραγενές with Ἀρρην is of course intentional.

929 sqq. ήκον μοίρατο λαχώντες. We must not join ήκον λαχώντεs (as Λαχω). For μοίρας cf. 863 sq. μοίραν is not 'fate,' but 'portion,' and that portion is defined by the next words. Unfortunately δώρων of MSS is as feeble in sense as it is bad in metre. The thought seems certainly to be 'as their portion of the land they have the share which will suffice to bury them (718—710), but under their bodies there will be abundance in depth.' The δόρος is thus opposed to the μόρος. If 4ος ἔχων is right, the corruption may be due in part to the unrecognised a for η. The share of land which they receive is the measure of their own length, 'the cubits given by the gods.' Cf. Shak. Henry IV. 5. 4—91
But now two pieces of the vilest earth | Is room enough.
On Soph. O. C. 790 Jebb quotes the offer of Harold of England to Harold of Norway, Seven foot of the ground of England, or more perchance, seeing he is taller than other men. The notion of νόσιμα in nature (the 'cubit' of the Bible) appears in ἄνθρωπον and the ἄνθρωπος κατά χρόνον of Theoc. 15. 17.


ΑΙΣΧΥΛΟΥ

διοδότων πάχεσιν·
υπὸ δὲ σῶματος γὰς
πλοῦτος άβυσσος ἔσται.

ίδι πολλοὶς ἐπανδισαντες
πόνωισι γενεάν·
τελευτὴ ὅ αιδ ἐπηλάλαξαν
Ἄραλ τὸν ἄξων νόμον, τετραμμένον
παντρότην φυγῇ γένους.

ἐστάκε δ’ Ἄτας τροπαίων ἐν πύλαις,
ἐν αἰς ἐθείνουτο, καὶ διὸν κρατή-

σας ἐλήξε δαίμων.

940

ΑΝΤΙΓΟΝΗ.

παισθεὶς ἐπαιγασα.

ΙΣΜΗΝΗ.

σὺ δ’ ἔθανες κατακτακών.

θων Schwenk, ἄχων Blomfeld. 931 χρόνων Blomfeld. ὅ. 935 ἐπανδισαντες
M, κορ. Bothe. ἐπανδισαντες Hartung. 936 Omitted by recc. After this verse
M has the interpolation πῶς ἐν τοῖς ἄμων (ἄμων m), which Hermann removed. The

938 ἐπανδισαντες = στεφανάζων;
an oxyymoron. The wreaths of victory
or flowers of festal decoration are in
this case πῶς. That is the only wreath
with which they have glorified their
family.

938 sqq. τολευτη depends on ἐπη-
λάλαξαν. ἄλλα may be the war-cry
or (as here) the cry of victory (Soph. Ἀι.
123 νεών ἔρμις ἐπηλάλετο ἐπηλάλεων, Λ. Λυ. 1763
ἐλαλεῖ, ἤ Πατρ, ἦ τότισσα εἰκάζων). The
fact seems to be that the war-cry is
uttered as a presage, or in confidence,
of victory, and thus also in the victory itself.

939: 'in this instance' it was the Ἀριή
who sang the song of victory, and the
 trophy is one to Ἀτα. Ἀριή ἢ ἄρτων: cf.
ἔρμις, 430 ἄρτω ἢ ἐπηλάλαξαν γῆς ἢ ἄρτων
κατακτάμενοι, τὸν ἄλον ἄμων. The art.
implies the choice of one ἄλον as distinct
from another. The Ἀριή, in uttering their
triumpant cry, have chosen to do so in
the style which is ἄρτω, i.e. the note of a
dirge (cf. 859 λεγαντες n.).—παντρότην:
the race is routed beyond recovery, since
all the males are dead. —Ἀριή is stressed.
The trophy is not that of either brother,
dedicated to Zeus (Eur. Phem. 572) or
some other god (Plat. Sull. 19. 5 ἄρτω
τροπεύεσθαι ἐπήγαγον Ἀριή καὶ Ἰος καὶ
Ἀμφίκτην).—ϐεβουλον: reciprocal mid-
de; the tense as in 796 ἑβουλον (n.).—
ἠκοφορος: the winner in the end was the evil
genius who (ὁρεις of 798) overcame both.

941 sqq. Here commences the ἐθείνου
proper on the part of the two sisters. It
is to be understood as accomplished
throughout by weeping and gestures of
mourning. Since Antigone is the elder
and the more important character, being
regularly mentioned first in the story and
in this play itself (848), it is natural to
assign to her the opening words. Since
also it is she who subsequently undertakes
the cause of Polynices, it is natural to
imagine her as standing at the head
(Hom. II. 23. 136) of the bier of that
brother, while Ismene is at the head of
Eteocles'. It should not, however, be
supposed that each sister addresses her-
herself always to one corpse at the expense
of the other. It is true that the special
sympathy of Antigone goes out to
Polynices when burial is refused to him,
but this is rather because her sense of
right is outraged along with her affection
than because her affection belongs in the
first instance chiefly to the exile. Their
share of God-given cubits; but under their bodies will be an unplumbed wealth of earth.

(B) Ah, ye who have crowned your race with crown of many sorrows! Lo, 'tis the Curses who here sang triumph o'er the issue with the shrill-voiced strain, now that the house is routed in utter flight. It is to Ruin that the trophy stands at the gates whereat each one is smote, and 'tis the bad Genius who hath mastered both ere he would cease.

[The sisters, one at the head of each corpse, chant the formal dirge.

ANTIGONE. Smiter and smitten!

ISMENE. Slayer, but slain!

Language is intended to apply impartially, even if one corpse is more directly addressed by each in turn. The equality of the brothers' fate and the equality of their perverse action are realized by both women. While each is in a measure blamed, each is in a measure excused.

The arrangement here adopted is in the main that of Wecklein, but it requires somewhat audacious changes to support his notion of complete syllabic correspondence as between each utterance and its reply and between strophe and antistrope. His text is therefore not here accepted.

vv. 941—949 consist of brief couplets, in which the second speaker answers the first. vv. 950—979 consist of a system forming a strophe and antistrope. Within the system the couplet arrangement is maintained, and each portion ends with a joint or choric ephymium (962—964, repeated 977—979). Then follows another series of independent couplets, the whole ending (991—993) with four lines arranged in the form α δ α, assigned as in the text. The difficulty of metrical correspondence is considerable, but some of the discrepancies are explainable as due to the freedom of the anaclitic syllable, (2) to the part played by interjections, which are not always faithfully recorded.

941 χαράγμα: synchronous. This and the next line not only state a fact; they also extenuate. If thou didst smite, thou wast smitten too. 'And if thou didst slay, thou wast also slain.' Cf. Soph. Ant. 170 ἀλλὰ πρὸς διάλεξιν μοὺς μιαν λέει ἡμῖνον ὑπερτερεῖ τε καί ὁ γλυκὴν.

942 The MSS have αρ. 'θανέως κατασκευάζων, a line which is left without metrical relation. At v. 949 M has πρὸς κατασκεύασι κατασκευαζόν, which Hermann rightly emended to φανεράσαν. But the words come somewhat strangely there, whereas at the present place they would be a natural answer to φανεράσαν εὐθυμών, and (except for ἅγιο-) would be metrically what is needed. If we transfer them (with Enger) to the present place, we may perceive that κατασκευαζόν would readily beget the gloss κατασκευάζων. Again, while φανεράσαν is good in itself, even without pressing a reference to the formal sense of the φανεράσαν (cf. Soph. Aj. 1059 θανέων τὸ προθεμένον ἀλεξιστῷ ὑπόρε), yet it is not so simple an antithesis to κατασκευάζω as καῖεμα alone would be. καῖεμα κατασκευάζων = κατάθεμα κατασκευάζων. In response therefore to φανεράσαν εὐθυμών it is extremely probable that the transposition should be made, and in that form. If the line was glossed by θανέως κατασκευάζων, and then ousted, it might easily be afterwards written in the margin and hence inserted at the wrong place. It should be noticed further that αρ. is better absent. The words should be (like those which follow) applicable to either brother.
ΑΙΣΧΥΛΟΥ

ΑΝ. δορὶ δ’ ἔκανες
ΙΣ. δορὶ δ’ ἔθανες
945
ΑΝ. μελετόνονος.
ΙΣ. μελεταθῆς.
ΑΝ. ἵω γόος.
ΙΣ. ἵω δάκρυ.
ΑΝ. πρόκεισαι
ΙΣ. κακακτάς.
950

στρ. ΑΝ. ἱέ.
ΙΣ. ἱέ.
ΑΝ. μαίνεται γόοις φρήν.
ΙΣ. εὔτος δὲ καρδία στένει.
ΑΝ. ἵω τὸ πάν δάκρυτε σύ,
ΙΣ. σύ δ’ αὔτε καὶ πανάθλιε,
955
ΑΝ. πρὸς φίλον ἐφθισε.
ΙΣ. καὶ φίλον ἐκτανεῖ.
ΑΝ. δισφά λέγειν
ΙΣ. δισφά δ’ ὀράν
ΑΝ. ἄχει τοῦ τάδ<ε ρ’> ἐγγύθεν.
ΙΣ. τέλαι <τάδ’> ἀδελφεῖ’ ἀδελφέων.
960
ΧΟ. ἵω Μοῖρα βαρυδότειρα μογερά,
πότνια τ’ Ὅιδιτον ἱκανία,
μέλαν Ἑρstantiate, ἥ μεγασθενής τις ελ.

We might doubtless insert an interpolation in 952 and 967, e.g. <ἀλτ> μαλακεῖς κ. τ. λ., but there is doubtless no added syllable is necessary. 960 ἵω δὲ Burney. έδο η Heimsoeth, but the first syllable is indifferent. 960 ἵω παράδειπτα Μ. ίδο

ΟΣΑ sqq. ἱπτὶ δ’ ἔκανες. The sentence is completed with μελετόνουσαι. The working of mischief by slaying is answered by the suffering of it by dying (μελεταθῆς). Each brother is spoken of from two points of view.

ΟΣΑ μαλακεῖς φίλον φρήν. Here φρήν is as physical as παθεῖα, and παθεῖα possesses the same half-physical sense as in ἀπόθετον παθεῖας of 140 (n.). φρήν is stressed. The grief is no more outward demonstration. So ἐκεῖ in the reply.

ΟΣΑ ηὐρίσκει κ. τ. λ. The metre agrees with the antistr. (968), and differs from that of the previous line only in the anacrustic syll., which that line omits.
ANT. With the spear thou didst kill—
ISM. With the spear thou didst die—
ANT. Cruel in deed.
ISM. Cruel in doom.
ANT. Spare not the cry.
ISM. Spare not the tear.
ANT. Dead corse—
ISM. That hast slain!

ANT. Ah me! my breast madens with sighs!
ISM. Yea! my heart groans within!
ANT. Ah! thou all-lamented—
ISM. Thou too, and all-wretched—
ANT. By thine own thou didst die.
ISM. And thine own thou didst slay.
ANT. Twofold to tell—
ISM. Twofold to see—
ANT. These griefs hard by those!
ISM. These anigh, twin with them!

CHOR. Ah! Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth thy strength is mighty!

AN. δυσθέντα πήματα
1σ. εδείγατ' ἐκ φυγάς ἕμοι.
AN. οὐδ' ἴκεθ' ὡς κατέκταναι.
1σ. σώθεις δὲ πνεύμ' ἀπάλεσσαν.
AN. ἀλεσε δὴ ἀπο.
1σ. καὶ τοῦ ἐνόσισεν.
AN. τάλαν γένος.
1σ. τάλαν παθόν.
AN. δύιστονα κῆδε' ὁμώνυμα.
1σ. δίνυρα τριπάλων πημάτων.

XO. <κῶ> Μοῖρα βαρυδότερα μογερά,
πότνα 'γ' Οἰδίπου σκιά,
μέλαν 'Ερυθής, ἢ μεγαπένης τις εἰ.

AN. σὺ τοινυν οὐθάθα διαπερῶν,
1σ. σὺ δ' οὖν ὅπερ υπερος μαθῶν,

quod Eteoclis in somniis apparuit; — περι-
σεργίης was a recognised epithet of the
Erinyes (cf. 70). Hence ὁ: 'indeed,'
while ηὲ has the accussative force
which it shares with ὑποθέσαμεν after
adjectives.

ἐδέσατ' ἐκ φυγάς ἱνί. It is
not to be supposed that Antigone uttered
the words ἅπαθεν τίμους with any
notion of their being completed in this
fashion. To her exclamation a con-
cclusion is fitted by Iseme. ἱνί (patheticon)
belongs to ἅπαθεν. If
ἐδέσατ' is correct it must be causal mid.
(cf. 859 n.) and the subject is Polynices,
to whom alone ἐκ φυγάς can refer. For
this reason, as well as the following
singular, we cannot regard it as ἅπαθεν.
The notion is that of acquisitions brought
back from abroad to be produced at home.
In this case they are but ἅπαθεν τίμους.
This accounts for the choice of the verb
σεργίης, [If the middle is somewhat
obscure we may perhaps amend with
the slight transposition ἱπόκ μοι; for
ἐδέσατ' ἐκ,]

οὐδ' ἴκεθ' κ.τ.λ. i.e. and
Polynices did not 'get home' (arriver),
i.e. gain his object (τὸ σταῦρον), when he
slew. He slew Eteocles, but his own
restoration was not achieved thereby.

791 sq. ἄνωθεν ἄνω: a play upon
contradictories. The reference is to
Eteocles: 'and though he escaped (the
threatened deposition), he lost his life.'
In other words, the defeat of the Argives
and the slaying of Polynices was so far
σωφρονία (τὸ σταῦρον) that he did not lose
his προμορία, but meanwhile he lost the
breath of life.

791 sq. ἄνωθεν ἄνω: see crit. n.,
and cf. 673. There is a play upon the
senses 'lose' and 'destroy.'—σφ' ἄνω
ὑποθέσαμεν: sc. τὸ σταῦρον. (τὸν is flat.)

798 sq. τῶν ὑπότατοι κ.τ.λ. Two
senses of τῶν are blended: (1) 'reck-
less,' 'persever,' (2) 'miserable.' τῶν
ὑπότατοι presents the former, while τῶν

965
970
980
977 sq. Lachmann.
968 sq. Lachmann.
969 sq. Lachmann.
976 τῶν Well. 
976 sq. M. Corr. rec. have τῶν παθόν στὰ τίταν.
ANT. Ah me! Sorrows ill to behold—
ISM. Brought he me from his exile!
ANT. He won not his way when he slew.
ISM. Though uphelden, he lost his life's breath.
ANT. Aye, lost it in truth!
ISM. And robbed him of his!
ANT. Unhappy sort!
ISM. Unhappy lot!
ANT. Grief uttering the selfsame lament!
ISM. Raining tears for a threefold blow!
CHO. Ah, Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth, thy strength is mighty!
ANT. Now thou knowest thy step was wrong—
ISM. And thou learnedst the lesson as soon—

Kal paiōν. tāδiν tēδiν Schütz; but τα kal paiōν (*ed.) may be correct (i.e. τάδε kal paiōν, sc. tāδiν, by which τα was glossed). Η. 978 ὡντων Hermann.
Metrical error (which many editors suspect here) more probably lies in the strophe (966). οὐκαίνων Sidgwick. 978 The text may be sound (*), but the scholiast seems to have had e.g. ἐλπίδα, of which διέγερσα may be a gloss. 979 λυγκά Dind. διέγερσα νύμψα ταλάντων Hermann, ἄλωρ τάλαντα τελέων Heimsoeth. After this verse M has the interpolation ὥλη λέγεων ἀλωρ λ' ἀλωρ from 984, (the copyist's eye perhaps wandering from ἱῳ of 977 to ἱῳ of 986). ἱῳ (omitted by M) appears in rec. 979 ταλάντα τ' M, corr. Porson. 980 ταῦτα τιν rec. 981 ἄνθρωπον rec.

ψαθὸν presents the latter as a plea in extenuation. γείον is not the whole race of Laïs, but describes the brothers, as a kind of men. [The true reading may be τα kal paiōν, where τα =tauαν (viz. τάδε which occurs as a gloss). Cf. 1951. Pind. Ἰ. 7. 15 ἵππων οὖν βοιοτῶν στὸν χ' φινεύρα | τα ταυτα, Hom. Od. 3. 159 ἵππων τ' ἵππων παρετηρεῖν τα' τα']

978 κεφαλή διίναι: 'sorrows demanding (to be described in the same words.' The κεφαλή on the two sides are identical in kind. κεφαλή is moreover used of persons (relatives) to be mourned, and in this case they bear the same name, sc. 'brothers.'—δεσπός = δεσπός-ετών: cf. Hom. Η. 1. 445 Ἀργολοι πολέστων κεφαλὴ ἐθάνατον καὶ θανάτωσεν. 979 It should be noted for this derivation that δεσπός-ετών is answered by διέγερσα as γείσα by διέγερσα (947 sq.).

976 διέγερσα: i.e. 'newly,' with the same notion as in τηγονά τιν όρασεν οὔδέρω κυβελλα (Soph. El. 166). The following gen. is causal (cf. 909). For the emission διέγερσα see Append. to v. 119.—τρυπέλων: a term of intensification. As διανόετων, used of that which is wielded in both hands (Jebb on Soph. Α. 408), comes to lose its literal sense and to mean 'with double force,' so τρυπέλων, expressive of still more vehemence, is coined for 'with triple force.' διέγερσα may also be used of an attack from two sides at once (Eur. I. T. 233), and the same notion in τρυπέλων would once more amount to 'with triple onset.' Though the διέγερσα, consisting only of the sad end of the brothers, may in themselves be spoken of in the heightened way usual with τρις (e.g. τρις ὀλιγον), there may also be an allusion to the three generations (cf. 170) on which disaster has fallen.

980 κεφαλή σ. τ. : thou knowest that thou wert trespassing,' i.e. crossing the border of right and wrong. Cf. Soph. Ο. C. 155 τερά τερά, τεράτα ('thou goest too far'), Aesch. fr. 22 το τα σελίδων πολέσεις θερετα βρυτοι | και τάξις θερετα το τερατε τον θεμη | τερατός εσται τίμων. 981 διελπων is imperf., as the context explains. viz. διελπων ῥετα κεφαλής. [Though διελπων would be an easy suggestion, διε λίμα is correct and answers to the long syll. of the next line.] The line is addressed to Polyneices.

981 κεφαλή σ. τ. : i.e. κεφαλή διατρεων, μαθην αὐθαίνων διατρεων. They learned at the same moment, by being slain together.

T. S. C. T.
ΑΙΣΧΥΛΟΥ

AN. ἔσει κατήλθες ἐς τάλιν,
I. ο. δορός γε τῷ δ' ἀντηρέτας.
AN. ὅλαλ λέγειν.
I. ο. ὅλαλ δ' ὀρᾶν.
AN. ἰὼ πόνος.
I. ο. ἰὼ κακά.
AN. δῶμαι καὶ χοῦν.
I. ο. καὶ τῷ πρόσω γ' ἐμοὶ.
AN. ἰὼ ἰὼ δυστάνων κακῶν ἁνα.
I. ο. ἰὼ πάνων τολμοσώτατοι.
AN. I. ο. ἰὼ <ἴω> δαιμονώντες ἐν ἄτη.
AN. ἰὼ τού σφέ θεόσμεν χθονός;
I. ο. ἰὼ ὅπων <ὑφί> τιμιώτατον.
AN. I. ο. ἰὼ ἰὼ πῆμα παρτὶ πάρευνον.

985

ΚΗΡΗΣ.

dοκοῦντα καὶ δῶξαν' ἀπαγγέλλεμεν με χρή
δῆμον προβούλοις τῆςδὲ Καδμείας πόλεως.

990

Θαυμάσω τὰ τών εἰκόνων ζωῆς Βεκκλήις.

995

It was rather the manner than the fact of his καθαρία which was wrong. This is brought out by ἰῶ, 'yes, in coming as χαρή-opponent to him here (viz. a brother).

The objections to ἤνας are (1) the meaning: 'Lord of sorrows' is not similar to εἰς ἀνας ἄνας, since ἄνας there means the 'handler' or 'controller.' Nor can the notion 'who, as king, hast been but king of sorrows' be regarded as plausible: (2) as the next line shows, both brothers are addressed, and the sing. is scarcely possible. The marginal note ἐνεκελείς ἐφεξῆς should be read ἐνεκελείς ἐφεξῆς. The two words are two explanations of ἄνας, which was taken for the vocative. Aeschylus meant it for ἄνα (100 q.v.), the meaning being 'the end (or consummation) of miseries.'—Θαυμάσω includes folly (see 804 n.).

Ἀθωνήων ἢ ἀτη perhaps differs from ἡ ἀτη as 'acting like madmen in their perversity,' from 'possessed by Ate.'

Ἀθωνήων ἢ ἀτη ἀταγγελεῖ: lit. 'as a trouble to the father by whose side they sleep.' The preceding line is seen to imply burying them in the πορεῖς ἄρειος τάφος (Sopli. ΣΠ. 803). But the father has cursed them, and to him, lying in the same grave, they will be a πῆμα. There is a manifest allusion to the proverb πῆμα αἱρ αἰτίων (Hes. Οφ. 346). For πῆμα elsewhere of a person vexations to another cf. Hom. Od. 17. 446 ὑπὸ δαμάω τῶν πῆμα προφηγῆ, δωτέ ἄνω; so μετί, περίμετα ἦκ. In the conception of Aesch. Oedipus is buried at Thebes. He has no thought of the legend of the Οἰν. Κολ. of Sophocles. Cf. Paus. 1. 28. 7.

The dramatic situation is made effective by the sudden prohibition just as the procession is moving off.

The part of the πῆμα is taken by the previous ἀγγέλες, while that of Antigone is taken by 'Etocles,' the corpse being represented by a lay figure. (See notes to the 'Dramatis Personae.')

It should be observed that the sympathies of the audience are to be gained for the bold action of Antigone not merely by the moral rights of her conduct (which some might question) but also by the character and tone of the πῆμα. He not only delivers the harsh
orders of the ἀρρησία; he is himself—and
and a class upon whom the Athenians habitually looked with contempt. There existed toward the Greek ἀρρησία something of the feeling formerly displayed towards the English beadle. Pollux (6. 128), in reckoning the pursuits ἐφ’ οἷς ἦν ὁ νομισμάτικος, includes ἄρχησης (cf. Gilbert Gk. Const. Ant. p. 105 n., Eng. Tr.). Archestr. αφ. Αθ. 922 ὑπὸ τοῦ κρίνεις ἡ εὐτυχίας | ἐν τοῖς τοῦ θελασμουσίων (i.e. the fish of that name) καὶ τῶν ἀγαθῶν. This character appears in e.g. Eur. Or. 895 ἄριστοι τῶν ἀνθρώπων, ἐκ δὲ αὐτῶν φίλοι | ὡς ὁ δὲ ἤρετος ὁ ἀρχαῖος ἢ, Ἰβ. 888 Ζαλόμπιος...ἀπὸ τοῦ δυνα-

The proclamation here made under the orders of the ἀρρησία answers to that issued by Creon in Soph. Ant. 23 sq., where the expressions are very similar (e.g. 26 τὸ 8 Ἀθηναὶ βασιλεῖς Ἄρτα τοῖς ἄρτας | ἄριστοι φίλοι ἄριστοι ἀδελφοί | τἀφω καλῶς μὴν κωδικῶς τῶν, ἃν ἂν ἄταφον ἀδελφον, ἀνωτᾶτο γλῶσσα | ἄρτα ἐφόρων προφόρων, what-chevron ἡρωικά, and more fully Ἰβ. 123—126).

[Enter HERALD (from right).]

In duty I proclaim the pleasure and decree of the regents for the people of this Cadmean realm.

The proclamation, think fit and have decided, that the of the publicists the of the publicists. The ἀρρησία alone would not necessarily convey the fact that the opinion had been formally adopted as a resolution to be put in force; καὶ δὲ ἐφόρει adds the expression of finality. Doubtless the pres. διέστη is often (cf. S. inf. 1011) used in less precise or technical speech for the resolve itself, but in the strict language of the publicists ἐπέστη is the unequivocal term. Less formally therefore Eur. Hec. 505 ἄριστοι τῶν ἀρχαῖον ἥλθες: Soph.Ajax. 1049 TET. τῶν ἄρων ἀνδρῶν ἀνθρώπων ἄγειαι: MEN. θεσπ. ἔριον, δοκοῦσα δ’ ἄριστοι στρατῖσι. ἀναγγέλλει: the pres. signifies ‘do my best to announce’ or ‘proceed to announce.’ Gildersleeve Gk. Syntax 792.

13—2
more there is full ceremony of style, particularly brought out in ἐσθανα. We should perceive in (the otherwise unnecessary) ἢμαρ a rather aggressive announcement that, the princes being dead, there is now a ἡμαρ of ‘this Cadmean state,’ which has elected ἅρπαλα (see 1017 n.). Doubtless this contains an anachronism, about which Aesch. would not concern himself. The ἢμαρ is not, indeed, a fully constituted democracy, and therefore it is not a case of ἢμαρ ἰδανία over ἡμαρ ἰδανία as if in a regular ἰδανία. But in the emergency the people have chosen a ‘committee of public safety,’ somewhat of the kind described in Thuc. 8. 1 ἢλεια...προτετυγχάνων ἦμαρος ἰδανίαν, ἐστίν ἀλλικτόν, ἡμαρ... (after the news of the Sicilian disaster B.C. 413). The function of these ἅρπαλα was not like that of the ἐγγραφής of B.C. 411 (Thuc. 8. 67), viz. to advise the people καθ’ τι ἦμαρα ἄρα ἀλλικτόν, but to bridge over an interregnum in the administration: cf. Arist. Ath. Const. c. 29 § 2 (proboicol) ἐστίν...ἐγγραφής περὶ τῆς ἐσθανα. In Arist. Pol. 4. 14 ἅρπαλα are spoken of as ἐγγραφής, ἀλλ’ ἦμαρ ἐγγραφής ἰδανία. Such committees must often have existed in Greek states within the knowledge of Aeschylus, but he would also remember the Panhellenic ἅρπαλα during the Persian wars (Hdt. 7. 172).

Here the resolution of the ἅρπαλα is treated as final in itself, and it would manifestly become necessary for such committees to be invested with power to act in all cases of urgency. In the present case their action must be taken at once, or it would be too late.

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Throughout this speech the varying application of ἐσθανα is made clear by pointing on the part of the actor.—ἐσθανα ἐστιν: ‘for his loyalty to the land.’ ἐστι expresses the basis or occasion of the resolution: cf. Theogn. 29 μὴν ἀληθείᾳ ἐσθανα ἐγγραφή... τί δέ... 

Moreover, though ἐσθανα is treated by grammarians (e.g. Kühner-Gerth I. p. 503) as used with dat. ‘of accompanying circumstances,’ the statement is not supported by the instances quoted (cf. Jebb on Soph. Ant. 399). The real sense of the latter rendering would have to be ‘with a view to the goodwill of the land,’ i.e. so as to receive it. But this is manifestly far-fetched.—χορφαῖς = ἀλλικτόν, while the following γῆς is the literal soil. ἐσθανα of ἀλλικτόν is impossible. The schol. interprets ἐσθανα as ἐπὶ τῶν τῶν ἀλλικτόν (cf. ἐσθανα of a grave, Chel. 317 n.), and in Eur. Ion 175 ἐπὶ τῶν τῶν ἐσθανα ἡμᾶς ἐστιν ἐσθανα the word (if the text is sound) is used as a noun. Eustath. (II. p. 473-43) explains a noun ἐσθανα as a tragic term for ἐγγραφή (so Hayy. But ἐσθανα becomes practically unintelligible, and the repetition of the notion in γῆς ἀλλικτόν ἐσθανα pointless. One might suggest ἐσθανα ἐσθανα, ἐσθανα having the sense indicated in ἐσθανα (Chel. 1.c.) but the tautology would remain. Moreover in a formal resolution (which is being quoted as such) the phrase of justification (ἐσθανα) would surely occur, while the peculiar ἐσθανα would be hardly likely.

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Theor.: includes cremation, when that rite is practised. The press (as distinguished from ἀπελευθερωθεὶς) im-
For this Eteocles, it is resolved that for his loyalty to the land we bury him in a grave dug kindly in its soil, since in hatred of the foe he chose death for the country's good, and guiltless towards the temples of his fathers, he hath found death without reproach where it seems the young to die. Thus, as for him, am I charged to give command; but that his brother

663 γεβραίων γε γεβραίων, and so very frequently.) ἕν τοῖς Φαντεκίων, ἐν τοῖς Νικιαίων. δαίτην τοῖς Βεραλίων. 1001 τραγούδων Μ', τραγούδων Μ'. Paley omits 'here and reads ἀμφιβολοῦν ἅ' ἄρρεν | 'νόμον. 1002 ἰσχύς Βλοζμήλου, ἰσχύς οὗτος Βεραλίων ingeniously, but fancifully, from schol. ἐν τοῖς Θεον. 1000 εἰς τὰς φιλίας τιτλοῦσας: κατασκευαστὴς: verbal in sense, and instrumental or modal in case. -φιλία, such as are given by τὰ φίλα to τὰ φίλα. The thought is of reciprocity for his esteem (i.e. φίλα κατασκευαστὴς φίλον ἄνευ διά-φωτος). Cf. fr. drag. adiaph. 281 εἰς τὰ φιλήματα (ἐν φιλίαις ἀληθείας) κριτικά καλέοι. For φιλία rather than φίλος cf. 1069. The notions as in Eur. Hēl. 392 εὔχομαι ἄλλοις, ἀλλοις μεχρίσκως ἥνοι συν ἐσμαι, κατασκευαστής εἰς τὸ οὐδέποτέ χάριν, ἐκεῖνος ἐν τῷ ἄλλῳ ἀνακόλουθοι γαί. 1000 εἰς τὰς φιλίας τιτλοῦσας: 'While showing his hate (of her) enemies he chose death for the good of the realm. εἰς τὰς φιλίας is unimpeachable for action demonstrating hatred (311 n.), and the διὰ τὰς φιλίας of schol. (p. v.) in no way proves εἰς τὰς φιλίας. The word may be used, in a nautical metaphor, of a bulwark or rampart (305, 781) which 'keeps water-tight,' but it could scarcely be transferred (and without a nautical context) to a person. -ἐν τοῖς (Μ') is hopelessly feeble, and is generally condemned. Moreover it would rather suggest to the Athenian ear 'on the acropolis.' His service to the country is the salient matter, and ἐν τοῖς φιλίαις answers to e.g. Chor. 830 δίδάξει τιτλῷ ὑμῖν ἐν τῷ ἄλλῳ ἀνακόλουθοι γαί. For the dat. after the adv. cf. Eur. Sphr. 559 ἐν τοῖς φιλοίς τοῖς κοινοῖς, ἐν χαράς δ' ἐκείνως. The expression brings out more clearly the two reasons assigned for approving of his burial: (1) he met his death in the service of the state, (2) he died without an φίλον in respect of the gods. -οὖν. The sense of preference is that he would rather die than weaken in his feeling towards the public enemy. Less well we might regard οὖν as simply 'took' or 'took up': cf. 786 (n.), Hes. Th. 833 ἔτη...ὡς ἔστι. 1001 διὰ τὰς φιλίαις Μ'. The gen. depends upon the combined notion

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\text{διὰ τὰς φιλίαις ἀνακόλουθος, i.e. with φιλίαις ἄνευ διάφωτος τιτλοῦσας (cf. Soph. Ph. 31 ἀκομὴν τὸν ἐκείνους ἄλλοις τιτλοῦσας δίκαιος, Ant. 445 ἕν τοῖς φιλίαις ἀληθείας θηρίας).} \]

The notion in itself might take the construction of e.g. ἀνάκλησις (Perik. 564 τὰγερ τίς, τίς ἐν ἄλλοις τὶς χρόνων, καθὼς ('pure of touching...'), as the opposite of ἀνάκλησις (Thuc. i. 116, Aesch. 60. 13), θηρίας again is easy Greek: cf. Soph. Aj. 180 μεθαρμανόμενοι ἐστιν ἐν τῷ δόκησιν, ἐν τῷ δόκησιν, ἤν τὸν ἄλλοις τιτλοῦσας. Here the two constructions coalesce. [Less satisfactorily we may join ισχύς διὰ τοῖς τοῖς φιλίαις, and construct διὰ τοῖς τοῖς διά τοῖς τοῖς. The conduct of Eteocles is thus contrasted with that of Polyneices (560, 1009): cf. Soph. Ant. 285 διὰ τοῖς τοῖς φιλίαις, ἤν τὸν ἄλλοις τοῖς διά τοῖς, ἤν τὸν ἄλλοις τοῖς διά τοῖς καθώς (τοῖς καθώς, 106).
toitou δ' ἀδελφὸν τοῦδε Πολυνείκους νεκρὸν
εἰς βαλεῖν ἄδαπτον, ἄραγιν κυσίν, ὡς ὅνι' ἀναστάτηρα Καδμείων χρονός, ἐι μὴ θεῶν τις ἐμποδῶν ἔστη δορῷ τῷ τοῦδ'. ἄγος δὲ καὶ θανῶν κεκτήσεται θέων πατρῴων, οὗτος ἀτιμάσας δὲ
στράτευμα ἐπάτων ἐμβαλὼν ᾦρει πόλιν.
οὗτος πετηρῶν τὸν ἤτοι οἰκώνων δοκεῖ
tαφέντα: ἀτίμως τοιοτιτιμοί λαβεῖν, καὶ ἐν δημαρτείν τυμβογοί χειρόματα
μη' ὀφμοῦλοις προσσίβειν οἰμώγμασιν, ἀτίμων εἰναι δ' ἐκφορὰς φλω̄ν ὑπό.
tοιάντ' ἐδοξέεν τρίδει Καδμείων τελει.
here, dead Polynicees, be cast outside unburied, a prey to dogs, in that he was the o’erthrower of the land of the Cadmeans, had not some God stood in his path with this other’s spear. Even in death he shall keep the ban of his sin against his fathers’ Gods, whom he—behold him!—flouted, when he hurled an alien host upon the land to overcome it. So ‘tis resolved that he find for recompense a burial of shame by winged fowl, with neither following of slaves to build his tomb nor honours of shrill tunes of lamentation; but that his own deny him obsequies. This, touching him, is the resolve of the Cadmean powers that be.

—στηριῶν. The point of the epithet is that the tomb of Polynicees will be nowhere. His body will be dispersed, carried this way and that by creatures ‘on wings’ and therefore vagabond. In Soph. Ant. 1082 πτησες οίκων τὸ φόρον ἀθάνατον ἐν τοῖς ἄκοντεσιν ἐν τῷ δόμῳ there is a manifest point of another kind in the adjective; but in [Eur.] Ἰλ. 515 στήριον πτησμένον γης βασιλεύοντος the epithet is ionic.—ἐν τοῖς οίκων ταφήνεσσ προσεκορισμόν πρὸς τάφοις of Gorgias, so much disapproved by Longinus (z. 2) and Hermogenes (De id. 3. p. 220), though adopted by Lucretius (3. 993 τὸν κεραυνὸν νησίτερον νησίτερον) after Ennius (Ann. 149). But here it is ταφή and not τάφος which in point, and ταφήνεσσ is ‘buried, in so far as he can be said to be buried.’ His only ταφή will be performed by birds (cf. Soph. El. 1487 where they are the ταφήνεσσ) — a ταφή ἄτομος — ταφηνεκτικόν: the payment for his offences. The sing. is rare in words of this class, yet cf. μυτροφὸς (Hymn. Herc. 264), μυτραφὸς (Eubul. Or. Athen. 668 D), λόγον, τὸ καλλιουρίον (Eur. I. T. 23). There is an intentional play upon the sound and sense in ταφήνεσσ τίτλων.

1018 sq. καὶ μηδέν ὀμαρτήσαν κ.τ.λ. These two lines express the usual double deprivation: Hom. II. 27. 386 ἀλατος ἀπόκτενον, Od. 11. 72, Soph. Ant. 29 ἄτομον ἀλατοκτόνον, Ἰλ. 103 μὴν κτάμας μητέρος τῶν. Cf. also the request of Orestes Eur. I. T. 701 πρὸς δέντας σε τῷ ἐπεξεργασμένῳ τάφῳ τόμῳ τοῦ ἄθικου καὶ τῆς ἑαυτῆς μητέρας πρίγνοι | καὶ δικαία ἀδελφὴ καὶ θαμπάδα δήν τάφῳ. ὀμαρτήσαν: i.e. in procession.—χρώματα is quite sound in the sense of ‘slaves’ (σώματα σεγερμωτά). There is practically no limit to the coinage of passive neutrals in -μα to express persons. Cf. ταφήνεσσα (Eur. Hipp. 11), σφαγεναρέως (Andr. 1272), ταφηνεύομαι (Soph. Ant. 650), τρυφέω (O. T. 83), μελιγέα (Chi. 15 n.). In Soph. O. C. 933 ἁγνὴς φιλόφιλος ἄθλος τάφης (= φιλόφιλος τάφης) the defining gen. corresponds to the adj. τρυφηνεύομαι (= τρυφήνεσσ) here. For the heaped τάφος cf. Soph. Ant. 80 ἓν ἄτομον ἐν τῷ τάφῳ | χάλκουν ἀλεπίδα φιλότατον περιγεμμένον with ἅμα 1203 τοῖσιν... ἁγνῆστε, Eur. Suppl. 54 τάφον χωλοτην γαῖας, Ἰλ. 414 ἐν χωλοτην τάφοις. The original process is described in Hom. II. 23. 255 τοῖσιν ὁποίοις τῆς σῆμα θεμελίων τῇ περίλεγον ὁμφήμον ἑκδήποι δὲ χαῖνοι ἐν τῷ γαῖας ἔχον. Aeschylus is expressing epic, not contemporary, notions.

In the building of the τάφος the work was done either by the soldiers of a leader (Od. 14. 80) or by captives (Eur. Suppl. 339 ἄτομον μὴ δέντας ἐν μῆλον φέβον, viz. the μηδέν of Caspianae). The more conspicuous the mound and the more persons employed upon it, the greater the distinction: see Ch. 330 ὠδεῖate τῶν ἐγένοντο δυνατόν γὰρ ἔτοιμον ἐρείπεν δὲ χαῖνοι ἐν τῷ γαῖας ἔχον. So, with the mourners, the number counted for honour (Pind. I. 7. 64 ἄτομον... τρυφήνοις ἔχον).—ἐπομηκολείως: 859 λησταεῖς (n.).

1018 ἄτομον ὁμαρτήσαν κ.τ.λ. ἐκφόρος follows ἀπόκτενον (861 n.).—φόρον ὁμαρτήσαν belongs not simply to the verbal noun ἐκφόρας but to the whole notion ἄτομον ὁμαρτήσαν ἐκφόρας. The sense is thus of φόρον ἐκφόρας πρὸς αὐτὸν ἄτομον ἐκφόρας. 1018 γυναικὸς Ἰάκωβος ἄτομον κ.τ.λ.: τάφος cannot be joined to τῆς with any satisfactory result. The body of τρυφήνας is not present. The sense is that sought by Lachmann’s Ἰάκωβος ἐν τῇ τῆς (in the
ΑΙΣΧΥΛΟΥ

ΑΝ. ἕδω δὲ Καθιμέων γε προστάτως λέγω.

ἡ μὴ τις ἄλλος τόνδε συνάπτεται θέλη,

ἔδω σφέ θάντω, κακά κινδυνον βαλό

θάνατος ἀδελφόν τὸν ἔμον· οὖθε αἰσχύνομαι

ἔχουσα ἀπιστὸν τήν ἀράχην πτέρω.

δεῖνῶ τὸ κοῦνον σπλάγχνον, οὗ πεψύκαμεν

μητρὸς ταλαίπνος κάποι δυστῆνον πατρός.

τούτῳ δὲ θέλουσ' ἀκούντι κοινώνει κακών,

ψυχή, ἱμαντέ ζωά, συγγόνω φρενὶ.

τούτῳ δὲ σάρκας οὐδὲ κοιλογάστορι

κατάσχειαι, κατά σιμονιάς, (missing the tone) Blomfield. 

1020 ἰδιωτής for ἰδιωτής Heinschoth. 

καταφύγω κακά. (or κακά.) M, κακά m (and a schol.), κακαίον rec. If κακων is right

case of Polyniceis'), but the dat. of reference (or incommodi) may be precisely the same meaning. Though it may seem awkward to a reader to separate πτέρω from ράνη, it is evident from other places that such ambiguity of the written words did not strike the poet, who mentally heard his own lines spoken with the proper dramatic intonation. See 407, where φόνος does not belong to λιμπαδόν, and 414, where τέλα is to be separated from αἰχμή. Cf. Jebb on Soph. I. 815. —τέλα. The πράξεις now form 'the authority' in Thesba. Had there been various bodies to consider, we should have had τέσσαρι or τοῖς ἐν τέλα. The ἔχον chooses the word with the sense 'the order comes from those whose bidding is final.'

1021 ἰδιωτής for ἰδιωτής is anything but redundant, and will explain the articular τῷ ἰδιωτῷ: 'my own brother' (who is more to me than all the orders of the Caudimaes.) So Soph. Ant. 44. ἵνα ρούτι θάνατον σφ', ἀνθρώπον τόλμει; ἦν ἡμέρας ἵνα ἦν τοῦ κακοῦ, καὶ τοῦ σωτηρίου, ὡς μὲθ θλήσει, ἵνα ἰδιωτήν. So ἰδιωτής ... ἰδιωτής: not 'abounding under the charge of ἰδιωτής' (as if ἰδιωτής ἰδιωτής ... ἰδιωτής: cf. μέσος ἰδιωτής), but 'showing disobedience' (ἐκ πονηράρχων). Cf. Soph. Al. 540 παρακαλών ἔχων, 564 ἐνεμέρων θάνατον ἔχων, Ant. 300 παρακαλίσκοις ἔχων, Hom. L. 15. 405 βουλέου ἔχων, 16. 105 πολέμω πολεμίσκειν ἔχων, Od. 1. 368 μυρτήριοι ... ἔχων ἔχων, [Eur.]. Ἐρ. 255 γεράς ἔχον ... ὁμήροι, the familiar ἰδιωτής ἔχων, and e.g. Shak. Ham. I. 5. 63 hold enmity, K. L. 3. 2. 45 keep this dreadful pather. ἵνα ἰδιωτήν = ἵνα τοῖς ἰδιώταις: —ὑπερποντὶς ἐντολήν ἐπεζητεῖν. Heus. quotes from Soph. ἰδιωτήν: ἰδιωτής; so ἰδιωτής ἐντολήν. —τέλα is stressed in antithesis to ἰδιωτήν. If she perceives a divided duty she decides wholly for her brother. The dat. depends on the whole line.

1022 ἵππον τῷ κοῦνον σπλάγχνοι: a powerful tie—the common link from which we are sprung. Cf. P. V. 39 το γεγονότα τι δενώ με ἐμέλα, Eur.
The reading of M is difficult to account for. Probably the true reading is "kai" above.

My previous suggestion τήρον is scarcely needed. . . oth Blomf. for oth.

Theophr., 353. The σωθήνασθαι is that of the father as well as the mother (Soph. Ant. 1056)—μετά τέλος ταλαντα κ.τ.λ. Though it is possible (1) to run on το κοινός αυτ. μετά ταλαντα and to take κάθε δήσυτος πατρις as 'an afterthought' (Sidgwick), or (2) to construe ου ἡτέλειον μετά τε καθέ δ. τ. in the sense 'from which we are sprung from a common mother and from an ill-starred sire,' it is far simpler (3) to supply αὐτό with the earlier noun, i.e. αὐτὸ τιτρός τ. καθέ κ.τ.λ. This construction is extremely common: cf. Soph. 0. T. 733 σωθήναι δι' άδικος | εἰ τοίδες αληθῶς κάθε Δαυίδιας σώζει, Ant. 1178 σωθήναι πατρίς δ' πρὸς οἰκείας χέρες; Trach. 763, Eur. Hec. 863 Τρέπας δέ σωθήναι κάθισε θερμάθαι χάρις, Pind. N. 10. 37 ἄδικος . . . τιμὴν Χάρώνειον τε καὶ σῶμα Σωφρόνισα, 9. 15, Σ. 1. 19 ἔργα ἐργαῖοι καὶ τὴν Κυκλοφορίαν, Alcam. fr. 37, Archestr. 40. Ath. 302 α.: cf. Verg. Aen. 5, 513 illa notes atque atro volans in subita fugit.

1024 ἰδονός ἐκουστ: explained by ἑφόντες ζώνα. The sense of ἰδονός is not that of unwillingness, but of absence of wish or will at all. He has no say in the matter. ἰδονός = 'realously' (144 n.)—κοινοὶ κακά. of M is hard to account for if κακῶν is right. Probably Aesch. wrote κοινὸν ἅνα κακά: 'make common cause in trouble.' He uses αἰτιός and ἐνέργειαν of 'accepting a view' (cf. Arch. 21, Ag. 1388, inf. 1063) and of 'acquiescing in' or adopting a situation (Chor. 79, Suppl. 914, 1081).

1025 ῥοξα. Such apostrophe to the heart or courage is frequent. Cf. Hom. Od. 20. 17 στóρος δέ κλήσε χαράδρα πρόκειται κόψε, τόπῳ δέ, κραδή, Π. 21. 333, Archil. fr. 63, 1 θυμά, ὑπ' ἀνθή-

χαράς καταφέρας, <ἀντιχέος>, Theogn. 1029 ὀλίγος, ὑπ' ἀνθῆ, Soph. Fr. 1259, Eur. Med. 1343 αὐτὸν ἀλήθειαν, καρδίαν, Pind. N. 3. 26, O. 1. 4, Σ. 3, 61, and the burlesque in Ar. Ver. 756 στοίκας, οὖ ψυχήν πώλω μα ψυχή; So Shak. Ham. 1. 2. 257 Sit still, my soul.—ψυχήν ἐφόντες: with κακῶν. = ἐφόντες is stressed. She is ἰδονός and would have her heart prove that the kinship goes thus deep.

1026 σος τοῦτο δὲ κ.τ.λ. See crit. n. If τοῦτος is read, τοῦτος is preferable, while with κοινοὶ the dat. inconsp. is somewhat better than the genitive. The appearance of τοῦτος in recce. is probably due to the alteration to τοῦτο-


rav, while τοῦτος of M indicates the original reading. Also on the whole the notion of the birds tearing the flesh appears somewhat stronger as a tragic picture than that of eating. Either expression or thought is found: e.g. (1) Hom. Π. 12. 351 ἀλλὰ εἴτε ἐπιτρώει τὰ τρίτα διόρθωσιν, 335 εἴτε θανάσι | ἑλκυρόν αὐτούς, Soph. Ant. 1158 ἐπι-

τρέποντας σύμων Πλάτωνα, Chaucer's Tale 570 Buried this litle body in som place | That bestes ne no bredes it to race; (2) Π. 18. 371 τολούνας δέ κοινὸς καὶ γυνὲς ἑθοτούς, 4. 337 τῷ ἄτομο ἠτομὸν τρέντα χρόνα γυνὲς ἑθοτούς: or both are combined, e.g. Π. 22. 66 εἴτε...ἀνατρώσαλ ἐπιτρώεια.—οἰκεῖα is used idiomatically: 'and, as for his flesh, wolves shall not tear it either.' Cf. Plat. Rep. 318 c καὶ εἰς ὰν οὐκ ἄνισον οἰκεῖα κ.τ.λ.—κανονοῦσας: not strictly 'empty-bellied,' but 'hollow-bellied' (the 'belly-pinched wolf' of King Lear 3. 1. 13 is somewhat different), The concavity is that of the outside aspect
Λύκοι στάντονται· μη δοκιστά συν.
τάφοι γάρ αυτώ και κατασκαφᾶς ἕγα,
γυνή πέρ ὀμό, τῶδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος,
κατή καλύψει· μηδὲ τῷ δόξῃ πάλιν.
θαρσεῖ· παρέσται μηχανή δραστήριος.
KH. αὐτῷ πόλις σε μὴ διάζευσθαι τάδε.
AN. αὐτῷ σὲ μὴ περισσὰ κρύσουσιν οἴμοι.
KH. τραχύς· γε μέντοι δήμος ἐκφυγόνω κακά.
AN. τραχύν· ἄδαπτος δὲ οὕτως οὐ γενήσεται.
KH. ἀλλ' ἐν πόλει στυγεῖ, σὺ τιμήσεις τάφῳ;
AN. ἥδε τὰ τοῦδ' οὐ διατείμηται θεοῖς;

1032 σπάνταιν Μ. • πάντων Μ. 4.
1033 αὐτῷ Μ., αὐτῷ Πισον (but τάδε belongs to κόλπῳ) 4.
1034 The true reading may, however, be "ἀντών ('on the spot')."
1035 οἷος Πορσεν. 1033 θάρσεις παρέσται Μ. θάρσεις παρέσται Πορσεν. 4.
1036 τάδε rec., but τάδε is more characteristically impatient ('in ways like this').

(cf. τῇ καλῇ τῶν πώλων, τῇ καλῇ τῇ Ἑλλάδος, and Soph. O.T. 1261 ἐξ ἑλπίσεως [ἐξαίτω καλά εὐθέα, where the sense is of bending them inward]. The shape of a wolf suggests the starveling, and the word here implies that sense, but it is not primary.

μὴ δοκιστάς νυν': 'let none resolve it, is much more pointed than 'let none think it.' Antigone is alluding sarcastically to the Heralds' repeated phrase, δοκοῦντα καὶ δεχόντα (990), ἔθεος (999), δοκεῖ (1011), ἔθεος (1010). She means 'I care nothing for your docei and êtes,' —τραχύς is allusive, the κρύσουσιν being meant: cf. 336 (s.), 506.

There is no difference between δεξιός and δεξιάς in this meaning: cf. Eur. Heracl. 186 γέφυρ δεξιάς, Soph. 129 ὅπε δοκεῖν εἰς τόδε ἕτερον νόμον; see 1031.

1038 sqq. κατασκαφᾶς: not in the full sense. The καλὰς has spoken of κατασκαφεῖ for Eteocles (999). She will 'contrive' for Polyneices a tomb and some equivalent of κατασκαφεῖ. She will scrape up the dust and earth and lay him in such hollow as she can make, and then carry earth in her robe to cover him.—τάδε...κάλπω κ.ν.Α. Despite the fine work of her costly garment she will thus use it. The precise nature of ὕποντες is uncertain, but it appears to have been lined from a fine species of flax (Dict. Ant. 1. p.).—καθορισμός is more expressive than κέλεω, as drawing attention to the cost or labour in making it.—κάλπων = 'fold' or 'lap' (σύν). With φέρουσα we must supply some word naturally suggested by the context, e.g. γυνή or κόλπῳ (Soph. Ant. 429), or perhaps more strictly a vavus τῷ βίῳ.

1031 καθή: 'and by myself.'—δέπη: 1037.—τάδε: 'otherwise';—see 336 (s.).
1032 θάρσεις: apostrophising herself. The word has, however, become an interjection: 'Courage!' θάρσει is similarly followed in Soph. Ph. 687, O.C. 716.—παρέσται κ.ν.Α. = 'where there's a will there's a way.' [Others make θάρσει dat. and read θάρσει παρέσται κ.ν.Α.]

1038 sqq. αὐτῶν τῶν κ.ν.Α. 'is more formal, because less direct, than σοι.—τάδε is stressed: an individual cannot shout a whole state.—βαθύνεσθαι, like κρύσουσι, is passive (cf. Soph. Ant. 663 ἄμοιν διάκειται). The retort, which repeats αὐτῶν, requires σοι rather than σε, both in reply to his own σε and also in antithesis to ἐμέ. For repetition in retort cf. Soph. O.C. 547 ΚΡ. τεῦτ' αὐτῷ μην πρός ἔχονυν ἢ ἐμέ | OL. τεῦτ' αὐτῷ μην πρός ἔχονυν ἢ ἐμέ σ. Π. 53 sq., ἐδάδ. ἐν Ἔδ., ὁμοίως θείω εὐθέαν διάκειται θεοῦ. | ἘΠ. ἐπιρρέων τοῦτο τῶν ἐνεργῶν, Eur. H. F. 713 ΑΜ. δοκεῖς μην αὐτῷ... ΑΤ. τι χρῆμα δίδον γίνετ' ἡμῖν τεκμήριον—καθορισμόν: 'play the αὐτών.'

1038 τραχύς. In Soph. Ant. 33 sq.
bellied wolves shall rend it; let no man 'resolve' it. For, woman as I am, 'tis I will compass him burying and a grave, carrying it in this lap of finest drapery, and alone I will cover him; and let none 'resolve' otherwise. Courage! I shall find means to do!

HER. I warn thee, pursue not this flouting of the state.
ANT. I warn thee, deliver no useless commands to me.
HER. Harsh, mind thee, is a people escaped from evil case.
ANT. Harsh as thou wilt! He shalt not lack his grave.
HER. Wilt thou honour with burial one whom the state abhors?
ANT. Honour? Have not the Gods already fixed his share?

1036 or M. Corr. * * ed. †. 1038—1044 Each line is marked with the paragraphus. 1036 γενέσθαι Μ*. 1037 ουκεμεθε γενεθή. (The next line alone proves τιμήσει.) 1038 The line requires no emendation beyond the mark of interrogation. †. Casaubon wrote ἔθη, τα τοιαὶ κ.τ.λ. (as question), οὐκεμεθε γενεθη Ηερμάν, ὧν τεκνίσθης Wieseler. In his τοιαί for τοιαί ὁ Weekl. is mistaken in thinking that he has the support of the schol.

the consequence is to be stoning (the people's punishment, 181 n.). The statement is here general and διήμητος is emphasised ('a διήμητος'). For the sentiment (with a difference) cf. P. V. 35 ἄριτον δὲ τραχεῖν δέ ταῖς ἐκ κρατίας. The implication is that it has escaped troubles brought upon it by others, its former rulers. The conduct of the French after the Revolution is an extreme illustration of the γεγένη.

1038 τράχειαν: lit. 'make it harsh;' = 'make it out as harsh as you will.' This peculiar application of a word in a retort, by which a man is represented as actually doing or causing that which he names as being done, appears also in Alex. ap. Ath. 516 σ Α. τὸ τιμᾶν τῷ γὰρ ἔτει τοιαῶν μὲν | ἐπταταμέναι... | Β. ἐτοίχων, ἐπιταμέναι (already cited by Headlam). Cf. ἐπιρ. δῆτ' κόμνεια; ἐτ' ἄλογο (for τοῦ κόμνου ἄλου τοῖς ληχιο). 1039 ἀλλ' ἐν ν. ν. The rhythm throws upon both ἄλλα and ἀλλα their effective emphasis. 'Are you to set yourself against a (whole) country?' For στενωθε cf. 1000 (n.).

1038 ἔτι τὰ τοῖς οὐ ν. ν. The addition of the interrogation-sign gives to this line an entirely simple and appropriate sense (which is that of schol.).—διατευγόμενα takes up τιμήσει. 'Have not the questions of his honour or dishonour been already settled by a higher power—the Gods?' οὐ is put rather late in the question in order to allow the emphatic ἔτι to come first. The force of διά may be (1) that of discrimination, whether as between the two sides of the question or between Polyx. and his brother. They are both dead, and both in the same way. Such has been the pleasure of the Gods, who have thereby shown their judgment upon the rights of the question. The sense of τοῖς here includes that of 703 (n.), but further recalls the law-courts, in which the dicast τοῖς των δικαιωμάτων (βιβλία δικαίων) τοῖς οὐ οὐκέτι τοῖς τοῖς των in the way of assessment. The Gods have decided the award (in distinction from that of Eteocles, or as between two alternatives, διά). Otherwise (1) διά denotes not discrimination but finality (= 'thoroughly'); cf. fr. 265 διαπεμφορηθηκαί βιοι, explained by Hesych. ἰ ν. ἑ α. τοῦ βίου φρουρα σωτηρεθείται ('its watching is over and done with'). Similarly Eur. Suppl. 54 ή τι εἰ καὶ περισσωθ' ἀργεῖν δούλω ν. τεθνατέων, ἡμώνας στέλλωμεν καλός; ἄρξῃς ἐνετοίεων, τῇ δική διοίκησι, καὶ (with the simple verb) Eur. HIPP. 1456 ΘΗ. μὴ ποτὶ προφέρῃ μι, τέκνα, ἀλλ' κατερήσει. | III. εὐκατάρθησε τᾶ μίᾳ ἐνυφῆ, πεντ. If we have absolutely to choose between one sense of διά and the other, the latter is preferable; but it is doubtful whether the two meanings were kept distinct in the Greek consciousness.
ΑΙΣΧΥΛΟΥ

KH. οὐ πρὶν γε χώρας τήδε κυδών βαλείων. 1040
AN. ταδόν κακῶς κακοίσιν ἀντιμείβετο.
KH. ἄλλ᾽ εἰς ἀπαντας ἀνθ᾽ ἐνδε τόδ᾽ ζρυγὸν ἦν.
AN. Ἔρας περαίνει μυθὸν υπάτηθεν ἁέων;
ἐγὼ δὲ θάψω τόνδε: μὴ μακρηγόρει. 1045
KH. ἄλλ᾽ αὐτόβουλος ισθ′, ἀπενεκάκε δ᾽ ἐγώ.

ΧΟ. φεῖ φεῖ.
ὁ μεγάλανχοι καὶ φθεροτενεῖς
Κῆρες Ἐρυμνῆς, αἰτὶ Ὁδιπόδα
γένος ὁλέστατε πρωμισθέν ὀντῶς,
τί πάθω; τί δὲ φῶ; τί δὲ μῆσωμαι;
τῶς τολμήσω μήτε σε κλαίειν
μήτε προσέμενεμεν ἐπὶ τόμβους; 1050

1043 sq. Some (for the sake of the στρατεύματ) suspect either a lacuna or an interpolation. But ἦν.

1043 sq. See M. M. 1. 7. 23. Also ἦν σπάραξα κ.τ.λ. As the speech of Antigone, though not the absolutely last words of the conversation, does end the discussion, we may quite naturally assign both these lines to her. The thrust and parry are marked as concluded by a departure from the one-line retort.

'Ερα is personified, as in Homer, and ranked among the minor divinities. The line is a γέγος, whether original or a paraphrase. The dispute is an ἔρα, and ἦν is the last of the defiles to say her last word. 'We can quarrel for ever; for Quarril &c.' Cf. the sense of ἐργοτρίες and ἑρωτευμένοι λόγοι. For παράλογον, of speech, cf. Ἰορ. 700 ἄλλα σωτήματα λόγων | αἷδε καὶ πέρους πάντα, Ἀτ. Πλ. 638 τῆς μὲν Ὀνίσσα ἐν τοι ἐννοεῖ λόγος ἀκόντως, Ῥαπ. 1750. From this came the use of συντρίμμα for a logical conclusion. The line ἦν κ.τ.λ. is delivered with slow emphasis.

1046 sq. The division of the concluding anapests is best as given or indicated in M and in the text. The parts assigned to various portions of the Chorus are not equal, and this fact does away with the necessity (even if it were otherwise assumed, though the treatment of choric anapests does not warrant the assumption) of exact metrical equivalence.

1046 sq. μεγάλανχοι: in conse-
HER. Nay, not before he imperilled this land of ours.
ANT. He suffered ill, and was answering it with ill.
HER. But his deed was aimed at all because of one.
ANT. Quarrel is the last of Gods to have done with talk,
I will bury this body. Waste no more words.
HER. Well, follow thine own devices: I give my warning.

[Exit HERALD (to right).

CHORUS.

Alas! Alas! Ye Vengeful Powers of Harm, loudly triumphant in the undoing of a race, who have thus demolished, root and branch, the stock of Oedipus! What must be my case? What must I say? Or what devise?

How can I find the heart neither to weep for thee nor to lead thee forth to burial?

1049-1058 with paragraphus. 1048 ελλοκερον Elmsley, but ἀρμόσα, I. Voss (see 71 n.). 1049 τοῦ ἔρωτικ χ. ἔρως, ἐπέκειται, ἐρατος; 1052 ἀνατρώπησεν, ὅταν Ἀρτέμις δίδακται ὁ πάθος, Ὀμ. Od. 15. 224. 1054 κατακλήσας ἔρωτικ (where ἔρωτικ is etymologically 'smite of houses'). 1055 ἐν 727 θεολογικον (n.) and Εὐσμ. 355 διαδεχόμαι για ἔλλοκερον ἀνατρώπησεν, ὅταν Ἀρτέμις δίδακται ὁ πάθος, Ὀμ. Od. 15. 224. 1056 ἀνατρώπησεν, ὅταν Ἀρτέμις δίδακται ὁ πάθος, Ὀμ. Od. 15. 224. 1057 αὐτός ἐπέκειται ἐπίκλησις 'έρωτικ (where ἔρωτικ is etymologically 'smitter of houses'). 1058 ἐν 727 θεολογικον (n.) and Εὐσμ. 355 διαδεχόμαι για ἔλλοκερον ἀνατρώπησεν, ὅταν Ἀρτέμις δίδακται ὁ πάθος, Ὀμ. Od. 15. 224.
AIΣΧΥΛΟΥ

άλλα φοβοῦμαι κατοπρέπομαι
dείμα πολιτών.
σύ γε μὴν πολλῶν πενθητήρων
tεῦξη: κείως δ' ὁ τάλας ἄγος
μονόκλατον ἐκὼν θρήνῳ ἀδελφῆς
ἐλεύ; τίς ἄν οὖν τὰ πίθουτο;

HMIX. δράτω <τε> πόλις καὶ μὴ δρátω.
ήμειες γὰρ ἵμαι καὶ συνθάψωμεν
αἰδὲ προστατούη; καὶ γὰρ γενεᾶ
κοῦν τὸν τόθ ἄγος, καὶ πόλις ἄλλως
ἀλλο, ἐπινέι τὰ δίκαια.

HMIX. ἡμεῖς δ' ἀμα τῶν, ὡσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινέ.
μετὰ γὰρ μάκαρας καὶ Δίὸς ἱσχὺν
όφει Καμείων ἱρους πόλιν
μὴ ἀναστραφῆναι
μήδ' ἀλλοδαπῆ χύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα.

rec. 4. 1058 κατοπρέπομαι Palmy. 4. 1058 ἔγραμεν L. Schmidt, ἔγραμ Meineke.
ἐγκέμα is an obvious suggestion, but the text is better. 4. 1061 I have added the
question mark at πόλεω; 4. τείνεται M, corr. rec. Rec. have ἀπὸ with τίς ἄν ἐν ὑμῖν τίς
ἐν ὑμῖν τίς ἄν ἐν τίς τίς ἀντίθεσθε; Bruneck. But τίς is plainly a gloss. A possible source of the
variants is ἀδέλφης | "<τε>" ἔλευ; τίς ἄν ἐν τίς ἄν; (or πόλεω alone: see note to Ch. 593, where add Herod. 5, 76 τίς

1058 sq. ἀλλά φοβοῦμαι κ.τ.λ. καὶ
is explanatory; 'But I am afraid'; yes, I
shriek from.....' δείμα πολιτῶν = τοῖς
dείκτα την θηρίων, Pind. N. 1. 50 ἄμως
ἀμα τῶν πολιτῶν ("the wicked brutes");
Ch. τὸς δούλου τούτου (n.), Soph. 475,
δείκτα τούτων is the citizens who inspire
our fear, just as Πειθεὶς σίβας (Eum. 886)
is the Πειθεὶς who inspires our awe.
κατοπρέπομαι treats this dread thing al-
most as if it were a demonic power.
With κατοπρέπομαι cf. Pind. 250 κατ-
τρεπτα, P. F. 24 κατατρεπτα, 688 δικα-
τρεπτα. There is the more inducement to
the lengthening in this particular word
through its connection with ritual. So
Eur. Phoen. 586 α' θελε, γένοιτο τάνθ
κατάργησι παῖσιν.

1058 sq. κανές...δώρον; To be read
as a question. See crit. n.—Σύμφωνα;
without the ceremonial γένος which, with the
τάρση and the δώρον, was the due of the
dead. Cf. Simonid. fr. 3. 5 δώρα δ' ἔ
τάρση, πολ' τάρση δ' δώρον, ἡ δ' οὖν

1055 1058 1060 1065 1070 1082 1085 1086 1088 1089
But I am afeared. The citizens affright me, and I shrink.
Thou indeed wilt find many to mourn for thee; and shall he, poor soul! go without lament, with but a sister's solitary dirge? Who could consent thereto?

First HALF-CHORUS.

Let the state do or not do, as it will. We will go, and, in train like this, will share in burying him. For all the race hath part in this affliction, and what a state deems right changes with change of time.

SECOND HALF-CHORUS.

We with this other, e'en as the state and the right take side together. For next to the blessed Gods and the might of Zeus, 'twas he who most of all saved the Cadmean realm from overturning, to founder beneath an alien wave of men.

[Execut all (to left).]

ἀδριάτος. ὁκ. ἔδωκ. Μ., ἔδωκ. τ. Καντερ, ἔδωκ. τ. Α. σφ. Ελμ. Ευρ. Μεδ. 1124. The idiom commonly includes τε, and the words which follow in M (1059), viz. τοις καλοστατὶς ἐπισκεφτ., are almost certainly an interpolation (see schol.). τε 1060 μὲν γὰρ ῥεκκ. μὲν Βιοτορίε ἤτοι. 1061 Ritschl adds τὴν Καθαρεύνην (την Καθαρεύνην, Hermann), to produce metrical correspondence with 1068. But see comment. to 1058. 1062 δὲ ὁ τὸν τὸν Βλόμφειλν. 1063 ἀνδροειδής τοῖς. 1064 ἀνδροειδής τοῖς. 1065 ἀνδροειδής τοῖς. 1066 ἀνδροειδής τοῖς. 1067 ἀνδροειδής τοῖς. 1068 ἀνδροειδής τοῖς. 1069 ἀνδροειδής τοῖς. 1070 ἀνδροειδής τοῖς. 1071 ἀνδροειδής τοῖς.
APPENDIX A.

CONSONANTIZING OF ι AND ι

v. 115 γενών. The disyllabic scansion of this word occurs also in Pind. P. 4. 225. Similarly ἔργανις Eur. I. T. 931, 970, 1456, Tros. 457. The fact itself is beyond question, but no modern philologist is likely to write γενών, ἔργανις with Dindorf. In Kühner-Blass Gr. Gr. 1. p. 228 these examples are classed under the head of synizesis, and it is not surprising if, taking this view of the pronunciation, the writers should declare that in certain other instances, which happen to stand alone, the phenomenon is 'unglaubhaft.' In [Hes.] Scut. 3 (so 16) for ἡλέκτρωνους they offer ἡλέκτρωνον on the strength of a Rhodian inscrip. ἡλέκτρωνος. Meanwhile they overlook ἀμφιπτέρων in Hom. Od. 11. 266. In II. 7. 166 they are satisfied to query with ἐνικολόφαντος. The query is justified, since (as will be indicated immediately) the proper scansion there is ἐνικολόφαντος. In Soph. O. T. 640 MSS have δράσας Δικαιός διόν άποκρίσας κακοῦ, which editors agree in discarding.

The first step to be assumed in all such instances is the consonantizing of the ι, and, if we are to attach a sign, it will rather be γενών, ἔργανις, δυνώ, ἀμφιπτέρων than γενών, δυνώ &c. The phenomenon is familiar in the Latin tenuia, genia as adapted to the requirements of verse. To this there exists a prima facie objection in respect of the quantity. If Latin says tenuia, genia, it would seem that Greek should require a similar lengthening. That argument, however, is fallacious. Though the other examples prove nothing either way, the iambic γενών is not doubted for Pindar. The fact seems to be that the consonant was so weakly pronounced as to leave no effect upon the previous syllable. Practically, as a second step, it became inaudible. That there is nothing incredible in the process may be gathered from the fate of είνας, γάια, μόνος, which in Attic became είνος, γάνα, μόνος, although 'compensation' is to be seen in other dialects. There is nothing against assuming the steps γενών > γενών > γεν(ι)ον.

This hypothesis is borne out by the parallel case of ι. The consonantizing of that letter is very frequent. Thus Hom. II. 2. 537 ἰστιάς, Od. 4. 83 ἀγαστίον (so 9. 382, II. 17. 432, Hipparch. sfr. Ath. 393 c), Hymn. Apoll. 217 (39) ἑισίνας, Eur. I. A. 277 ἀλήξων (lyr.), H. F. 1304 ὀλυμπίς (senar.), Ion 285 τιμᾷ σφε Πιθών άπτεραν
APPENDIX A.

ν Πώδια, Bacchyl. 17. 39 Κροφεβός, Arcest. αφ. Ath. 311 c ἱππόβους.
In Aeschylus ἀργίας is apparently correct in Ag. 117 and ἀλόβους is the reading of M in P. V. 707. παράβατα is frequent as a disyllable (Suppl. 74, 837, S. c. T. 275). In S. c. T. 976 ἱγραμμα appears to be the scansion, and in 225 σταμάτειν does away with all metrical difficulty. In ν. 365, where ἔρον...Ισμήνιον is a remarkable expression (see note), it is quite possible that Aesch. actually wrote Ἰσμήνιον. Considering the comparative rigidity of the Aeschylean senarius, we should probably pronounce Ἀμφάραμος in ν. 556. In Latin verse stellis, conubialis, Lavinia, omnia are well-known examples. In these instances, again, it is true that the previous syllable is naturally long, while it is made so by position in στεφαρους, ἀρέτε, ἄβικτε &c. But here again analogy with Latin is no safe guide.

In Hom. II. 21. 567 εἰ δέ κεν ὁ προτάρωθε πόλεος κατεκατερέων ὒδω (so 2. 811) the ί does not make position. The substitution of πόλεος is of course easy, if we adopt the principle of ejecting the unusual as impossible. In II. 7. 166 Ἐνδέλη οἴρεσθηντα there is the same ignoring of ι. In S. c. T. 160 the lyric φιλοσόλαμε is given by MSS, and it is not easy to understand why any copyist should have substituted this strange form if φιλοσόλαμε had been correct. Of λογίων in the 2nd foot of Eur. Ion 602 I should now speak with more diffidence than in the note on Cho. 333.

It is usual to speak only of synizesis in the case of ι in -έων, -έα, θεός, δινάρα (Ag. 1493), Κρῆν (Soph. Ant. 155), Ἀλκας (Rhes. 85) &c.; but here again it is no less probable that the ι (which in some dialects so readily turned to ι) is consonantized, just as ο (which is equally close to ν) is treated in φουντήρας (II. 10. 133).

When we consider the number of examples, and also the fact that such pronunciations as Τευρες, Ἀμφάραμος would often assist in normalizing metre, it seems highly probable that more account should be taken of such consonantizing when we are considering correspondence in lyrics.

The trochaic tetrameter from Cratinus αφ. Ath. 68 c ἐν Πάρῳ σίγεων μεσοτος στερμαρίσων ινοτομέων apparently contains an abnormal dactyl in the 2nd and also in the 5th foot. In the one case the word contains ι, in the other ι. If these are consonantized (σίγεων, στερμαρίσων) the abnormality disappears. Similarly the apparent tribrachs serving as the sixth foot in a number of comic iambic trimeters may be treated as iambi, viz. Ar. Rhes. 1203 ἄρτικας, Antiph. 'Αρχ. 3 φανήσας, Eubul. 'Ανθα. 9 δεικφάρα, Diph. 'Ανθ. 2 στλήσας, Ar. Ath. 777 ξυλίζων.
APPENDIX B.
ADDENDA TO NOTES.

7 Ἀμέτρητος: cf. Milton's I am sung and proverbed for a fool | In every street (Sams. Agon.).
53 Ἀρχὴ ἱδροπέρδων: How revered is the face of this old pile, | Looking tranquility! (Congreve Mourn. Br. ii. 3).
64 κύδων...πατρώον: Sil. It. ii. 138 unde Boiotiam. Cf. Hor. O. 2. 7. 15.
89 sq. Ἀλεξάκτωρ: Sil. It. iv. 545 navibus Varro nos in armis (= splendidius).
91 sq. τὸ ἄρα...θοῦ: Hor. O. 1. 2. 25 quem vetem dicas populus rumet | imperi res?  
100 κτήτων Ἑρώτα: Lucr. 4. 581 and septem loca vidis reddere voce; Byron C. H. iv. 49 we inhale | The ambrosial aspect.
140 αἴλαρ...δραματέων: Sil. It. 17. 410 contramare auras rapide vibrantibus hastis | turbinæ.
161 μακροθέ...πλημμένος δ' ἱ. ἱ. l.: 1 Kings 8. 30 Hear thou in Heaven thy dwelling-place, and when thou hearest, forgive.
113 sqq. πανομαχόνων...δίοι: Pind. N. 7. 124 διόνυσαν 5 διόκοις ἀδελφά...διακαυνών 
423 μὴ νω...ἀκούσαν: Plaut. M. G. 2. 6. 88 etiam illud quod scripsit me scriveris (Bionii).
278 sqq. δράκοντας...πέλαδας: Claud. R. P. 3. 141 sic actuat alter | ...| ne furtum patient homini ne praedae colubris.
310 ἔμπροτὼτα: Theoc. 11. 21 ἐφραγματεύσα ἡφαίστει ὄμης.
363 θελε...διδόρεα: Shak. K. John ii. 1 He gives the destinado with his tongue.
376 sq. παντοπαθέν...πρὸβατίων διαγραφές: Ecclesiasticus 43. 9 The moon, the glory of the stars.
381 δορεά βενζ...καταφερεται κ.τ.λ.: Scott Marm. canto 5 Marmion, like charger in 
386 ἀδρευτος: Spenser F. Q. 1. 7. 48 His biting sword and his devouring spear.
401 κοῖνον: Schiller Die Schlacht 5 summ wilden siernen Wurfelspiel.
415 sq. αὐτῷ τῆς ἀδικίας κ.τ.λ.: Ov. Met. 8. 394 hunc tamen invita paremet man 
429 sq. θυσίων θυσίων κατάξων: Juv. 10. 173 mort sola factetur | quantula sint homo 
719 αὐτοῖς: Tim. 401 Tyrtaeusque mares animos in Martia bella | ver 
731 sq. αὐτοτρίτων αὐτοπαθέων: Shak. Rich. III. ii. 4 Blood to blood, self against 
776 καμψίσκεις: Plaut. Menanich. 5. 2. 115 facile inflecta sit pedum percutiar.
819 πατρίστην κρόνος: Shak. R. and F. iv. 3 I have a faint cold fear thrills through 
1026 καλλιγαπηκμένος: Dryden (Hind and Panther) The wolfish race | Appear with 
1055 μέρι...μάρασας: Shak. Hem. IV. Pt. iii. iv. 6 But, Warwick, after God, thou 
set'st me free.
THE SCHOLIA OF THE MEDICEAN.

The scholia of the Medicean MS are mainly written by m, comparatively few by m'. Of those from the hand of m we may distinguish:

(i) a running commentary in the exterior margin, not written in line with the text concerned, but more or less continuously, the notes to a page of the text being found upon that page, but written at the top, down the margin, and along the bottom, as space and convenience determined. For this reason the lemma is frequently included in the scholion. These notes are here registered as a.

(ii) other notes closer to the text on either side and opposite the passage concerned. These are recorded as b.

(iii) interlinear notes or glosses, recorded as g1.

Of these a are the most numerous; they also have the appearance of coming from a first stock of scholia, while b are perhaps additions from a second stock. All are written in small uncials.

From m' (in a much abbreviated and often almost microscopic script) we have

(i) notes close to the text (here called m’1),

(ii) notes in the extreme margins, outside of those by m (m’ex),

(iii) interlinear glosses (m’1g1).

The arrangement of the scholia by Wecklein is very inadequate and often misleading.

[In the following recension the lemma, when actually included in the scholion, is printed in the same type; when it is not quoted, but is that passage of text to which an editor must assign the note, it is printed in lighter type before a bracket. When the note is written to an erroneous text the lemma has an obelisk.]

a. 1 χρῆ λέγει το ἒσοντο ψαλίμα καὶ τὸ ἀναγκεῖται· παρακαλεῖ γὰρ τὸ τέλος.

rec. g1. 2 δεινοῖς εὐθείας.

g1. ἐν τῷ τάξει τοῦ Ἑλληνιστικοῦ.

a. διδόθη τῇ καθαρίᾳ τῆς τῶν τῆλες κυριακῶν.

a. εἰ μὴ γὰρ καθ’ ξαραγῶς τῆς στρατιάς ἢ αὐτὰ ἐκ τοῦ τόπου, τῆς δὲ

τιμωρείται ἐκ τῶν τόπων ἀρχομένων.

b. 6 ἐν τῷ μέσῳ.

gl. ἄρα τελελειπέται λειλέπονα.

a. ἄρα ἡ στρατιά ἐκ τῶν τόπων μέχρι τῶν τέλων ἐν αὐτῷ πάντως. Wecklein reads δείκινα for διακυκλεῖ, but this is away from the sense.

1 Either two notes are written as one or τὸ δέον must be an error for ἐπὶ τὸ δέον. The former is quite possible, since δέον is an admissible interpretation of τῶν μὴ καλών: cf. Theogn. 199 ἐπὶ δὲ δέον τὰ καίρια καρδιά...καθέστω, ibid. 34 δέον λέον τὸ θεόν μὲ νόμον καλῶς ἐκτίθῃ. Wecklein reads δείκνυα for διακυκλεῖ, but this is away from the sense.

3 i.e. λέοντα δείκνυα.

4 Schol. rec. adds δεσφίζεται after τοῦς, but the expression may be brachylogic.

If the word was lost, it was probably after αὐτῶν.
THE SCHOLIA OF THE MEDICEAN. 213

10. The two notes (a) are written as one and with an error, viz. τῆς διάνυσμας τοῦ Δοσ., which I emend. Engler's διάνυσμα is for Δοσ. has no probability. For τοῦ θεοῦ see schol. 937 (d) and 1060.

13. Dindorf added <ἡ>, but in that case we must omit the breathing-sign upon ἡμῶν and leave the form non-committal. I prefer to insert <ἡ ἡμῶν>. The gl. was subsequently obliterated.

17 (a) πέθανον m. The note is, of course, inaccurate for classical Greek.
18 (pl.) The gloss perhaps rather represents the corrupt προσδοκία (rec.).
20 (a) προθύμων m. corr. rec.
21 (pl.) An ignorant note, unless e.g. παρατηρήσεως stood in his text.
25 (b) σώμα τού χρυσοῦ: σώμα is due to m. and χρυσοῦς to schol. rec. Headlam suggests προφητεύσεως. (a) ἐντέλειαν m. corr. rec.
43 Apparently two different notes are combined, the second beginning at τοῦ μελανθεντον. m has τοῦ δοσ, corr. rec.
THE SCHOLIA OF THE MEDICEAN.

1. 67 λατέσθων ἐκκενώσατο, ἀπ' τοῦ λατισθέντος.
2. 49 μηράτα: ἠφόρον ή τρύχας ή τα ταύτατον.
3. 49 μηράτα κ.τ.λ.] ὦν δὲ ἤν τοῖς ἐν τοῖς οἷς ὀλίγους πέραν σημαδεῖα, ἡ πρὸς ἢ τικέτας ἢ νοῦς πρὸς τις ταύτατον. τό ἑντεφερέν ἀντί τοῦ τιλόαμον. τά ἐπὶ ἄρρητα. ἡ Ἀρμυρών αὐτῷ ἡμετερότατα μέσον "Ἀρμυρών σωθήσεται.
4. 50 πρὶς ἐρ' Ἀρμυρών τότε δὲ ὡς ἐπὶ τῆς ἤτορας Ὁλαβίας, δι ηὐθεῖα Ἐλλάδος. ἣν τῶν θέαν ἦραν δι οἰκοδομῆς; Ἐλλάδος τότε τοῦτος γιὰ ἡμέτερον ὡς ἐμέτερον σωθήσεται μέσον ἐν τοῖς πολλοῖς.
5. 51 ἐστι δὴ...[...] σκ ἄγοις διὰ τῆς γλώσσης αὐτῶν προέλθον ἀναφερόμενον τις ὁμογενές.
6. 54 καὶ τότε πνεύσα: τίς σ' ἐν τοιῇ ταύτῃ γνώσει τῷ ἡμέρᾳ. <ἡ> ἢ τρόπος τῶν ἐκ τοῦ τιλόαμον. τά ἑντεφερέν ἀντί τοῦ τιλόαμον. τά τῆς ἡμέρας. τάς τις σ' ἀπὸ τῆς ἡμέρας.
7. 55 τῶν ἐνεπάγμενον κ.τ.λ.; ἠφόρον γιὰ τοιχοποιότητα πρός μίαν τῆς ἠφόρον 
8. 58 τάχιστας τάχιστα.
9. 60 ἠφόρον τάχιστα.
10. 63 ἄκους αὐτοῖς ἀπὸ μεταφοράς τῶν πλακών.
11. 64 συνέφορει, ἐνδομένη, ἔρενας.
12. 63 κατατηρήσα] κατατηρήσασθαι σφοδρῶς.
13. 64 εἴπαι τό τάχθα πνεύματος τῷ τύχα. συνεκπεράσθαι μὲ σοῦ τῷ τύχα.
14. 63 κανόν τετελεσας κ.τ.λ.] τοῦτοι μὲ καπνὸν τοῦ δέκτη τοῦ παραμεῖν. καταφόρεσαι.
15. 64 ἐμφορεῖταις] φέλοις οὐλίσις.
16. 66 στέφων κ.τ.λ.] ἀναφέρει φιλάδει.
17. 69 ἔρις τ' ἢγ' τοῦ τόν με αὐτή τοῦτον παραμεῖν.
18. 71 Εἰλλάδος φέλος κ.τ.λ.] ἂντι <τοῦ> σ' ἀπὸ βάρβαρον κάτων ἀλλ' Ἐλληνικά καὶ αὐτήν.
19. 70 ἡμέρια ἵστοις...[,] οὐκ εἰς δρᾶν μέσον καὶ βῆμα.
20. 70 [ναίς κ.τ.λ.] μὲ ἐναλλάξεις ἡμέρας δεδωκα.
21. 70 τοῖς ιδίοις...[,] καμικαὶ καὶ ἐκεῖ καὶ ο攉ον λέγον.
22. 70 ἄρθρα εἰσερχόμενοι: ἄρθρα, ἕναν, οὕτως ἐπὶ τό των οὖν μεῖον πρός φῶς, μελέτο πάντων των πολλών.
23. 71 μεσίνα στρατός: οἷον ἀφαίρεται ἐκ στρατεύματος. οἷον ἐπὶ τῆς ἀρχῆς παντοῦ ἐν τῷ τίλοαμον. ἀναφέρεται Διὸ τό τότε ἰδίον ἢ πλημμέλης ἐμέτερον. τό ἐκ τῆς διάφορας τοῦ στρατού καὶ τῶν στρατεύματος. στρατοπεδεύσα ἐντολή γιὰ καλύτερο τὸ ἠμείρουσα τοῦ στρατοῦ.
24. 80 μὲ] ἄρθρα, ἄρθρα.
25. 80 στέφων εἰσέπερτο: πολλ' ἐπανεκτὸλει καὶ ἐπάνεις: φανερώνεται ἀπὸ τῆς τάχθας, ἀλλάζει καὶ πρὸς ἢ πλημμέλης ἢ τοὺς ἀλλάς.
26. 81 αἰθίω] καὶ μέχρι τοῦ αἰθίων λέγον.
27. 81 στέφων σπεύσαι...[,] καὶ ἄφως εἰς ἔναν ἐννημήνω καὶ καλύτερο.
28. 82 ἀφαίρεσις κ.τ.λ.] ἄφως μέν εἰς, στέφας καὶ ἰσχύλλες...

49—50. The first three notes are written as one, but should evidently be divided.
51 I have added <ἡ> : otherwise we must write as two distinct scholia.
54 We may be a brachylogy ‘with an eye to.’
56 An error: see comment.
73 i.e. (apparently) punctuating (with comma) at Εἰλλάδος and reading καὶθών μεσίν...
82 (a) The schol. may have supplied γατί from the adj. ἐμαθ. or he may have read e.g. ἐν ἔγατ' ἐμαθ. For κατὰ τῶν ἐπιλ. Weis suggests κατὰ ἐπιλ. but there may here be a different interpretation of ἐπιλάτων, viz. κατὰ τῶν ἐπιλ., and this should perhaps be read.

84 ἱσοῦ m. ἰσοῦ m. = 93 οἰνοβιβάζω m. σύνοβιβάζω. Weeckl., but σύνοβιβάζω is nearer and the union of delib. subj. and fut. ind. is frequent enough.

85 τίς ἰσαβίς Victorius.

96 ἤτοιτος disregards the gender. Such laxity is not rare in scholl.: cf. schol. Chs. 1021 and ins. 665, 679, 741.

98 (1) The schol. read νότιος νῦν. See comment. (5) χαπελόκεπα, i.e. 'they used to...' (in antiquity). (3) viz. II. 6. 271. The MS has all these three notes as one.

100 a (1) ἰσοῦ m.; see Act. Pac. 1135. a (2) In the MS this is inserted in the text of the last note, viz. ἐν τῇ ἐπαργύρεσθεν "ἴσονας ἐπιλάτων" a (3) Though written in continuation of a (1), this note plainly belongs to ν. 98. οἰνοβιβάζω m. The reference in Aristoph. is to Av. 1189 and in Eurip. to Phoen. 344.

101 It should be manifest that separate notes have been written as one. αὐτῶν in scholia is often not inferential, but summary (in exposition). Cf. 109 (5). For Ἀττικός cf. ins. 858.
THE SCHOLIA OF THE MEDICEAN.

105 The note seems peculiarly needless unless the schol. read τῶν and thought necessary to explain it as relative.

107 These scholi. are written as one. The remark concerning the Chorus shows that the point was in dispute.

110 In the MS the words τοῦ καλλίτου τῶν ἀδέρφων καλλίτου εἰς... but we should divide as above. (1) explains the construction of πᾶσιν, (2) gives another view of the sequence.

112 Since καὶ has no discoverable point, it is probable that we should read πᾶσιν "συνήθως" not..., and being a regular scholiastic way of saying "id est..."
THE SCHOLIA OF THE MEDICANE. 217


131 m has 6 (i.e. the compendium) for 666. The meaning is 'so some explain 666.' The subsequent 666 will not surprise anyone accustomed to scholl. with their indiscriminate nit 6 did, card, 666, etc. Cf. 1001, 114.

132 6 writes the two notes as one. The reference to Homer is II. 5, 838. 66666 6.

148 666 666 Dind. (but 666 666 may be correct; cf. scholar to 103). Probably here again two notes have been written continuously.
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166 καθ' ἀναγωγὴν ἀναγωγὴν... καθ' ἀρχὴν μετ' ἀναγωγῆν.  ἢ ὡς ἡ ἑρωτήμα τοῦ ἀναγωγῆν.

g. 167 προφητεύσαντας διὸ τοῦτον δεδομένον... τὸν ἡτανόν καὶ παραγγέλλον.  
a. συνεργόν μετ' ἀρχῆς: τὸντά, τὸ προφητεύειν τοῖς θεοῖς καὶ βοήν.  τὰ θεόν ὥστε ἡ πράττειν μετ' ἀρχῆς αὐτῶν.  
a. 170 γραφ.  
gl. εὑρίσκειν εὐθύνειν, εἰρήνειν.  
b. 171 σωφρόνητα ἐκφέροντο, ἐκφήνοντ.  
b. 172 καὶ ἰδὼντα καὶ καταΦήμω  
b. 173 διαλέγεται ἐν διάλεγεται.  
b. 175 καθαρό θαλάσσο.  

b. ἄμφοτέρον μὲν τὸν ἐτοιμὸν ἐμβεβηλίζοντ.  
a. 179 ἂν μὴ γνωτῇ: τὸν ἀλα καὶ ἄλλα ἡμῖν,... ἡμῖν τὸ μέρος τοῦ ἀναγώγου  
b. ἡμῖν τὸ μέρος τοῦ ἀναγώγου... ἡμῖν τὸ μέρος τοῦ ἀναγώγου.  

m. 187 sq. τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τ
208 The two notes are written as one in the MS.

Otherwise καλ may possibly mean ‘as a case in point.’ I do not perceive the point of τινως...εν πρασσει, placed here, as no other interpretation of εν πρασσει would suggest itself. Perhaps ουτερας was so explained and the note thus belongs to the next line. See the second schol. (d) to 311.

215 The lemma sic.

216 i.e. there is apposition.

218 εις...σει αιγες (φησι).

219 At ουκορχας m. Corr. *ed. This scholiastic ου is well-known.

221 (d) The note is misplaced in the MS, being written after that to v. 222. For omission of αυ cf. 129, 169. [Otherwise the note to 322 should not have been written to ταιμα, as also explanatory of ταις (211). In this case the order would be correct.]

226 The two notes are written as one.

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272. I have added <kal>.

279. olos τον τυν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes διασυνενιστηκας δια διασυνενιστηκας. I have made the rearrangement above.

285. (gl.) Written in the MS to τι γένομαι; (286).

291. φασι… m, but corrected.

292. Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 101). I am inclined to suggest the reading ἔρων προαρωτέων: προαρωτέων (i.e. προαρωτέων). Even ἔρων: προαρωτέων would be tolerable in a schollion.

306. τὸ m, τῷ Wecklein.

[Note: The text appears to be a scholion to a work related to the Medicean, with references to the text itself and the process of adding and correcting the text.]
THE SCHOLIA OF THE MEDICEAN.

a. 323 ἢ ἐπειδὴ ἔρχοντάτι, ἢ ἐπεὶ ἐπιθυμεῖτο τοῖς ἐπιλογοῖς, ἢ ἐπειδὴ κατὰ ἀνάγκην. ηὲ γὰρ οἵ τε ἐπιθυμοῦντες ἐξ ἑαυτῶν.

m. 323 ἢ ἐπειδὴ ἔρχοντάτι, ἢ ἐπεὶ ἐπιθυμεῖτο τοῖς ἐπιλογοῖς.

b. ἢ ἐπειδὴ ἔρχοντατι, ἢ ἐπεὶ ἐπιθυμεῖτο τοῖς ἐπιλογοῖς.

c. ἢ ἐπειδὴ ἔρχοντατι, ἢ ἐπεὶ ἐπιθυμεῖτο τοῖς ἐπιλογοῖς, ἢ ἐπεὶ ἐπιθυμεῖτο τοῖς ἐπιλογοῖς.

222
THE SCHOLIA OF THE MEDICEAN. 223

a. 368 τελες κ' ἀρρα διαλαλατησας: τωρε δια των τελεων ἄνωτερων εκ των δελαρων.

b. 367 αντικρισθης] ἀναπρομενης.

c. 366 γας δεικνυ ε καρπου.

m/l. σινιδεσι] ανομϕατος: τ γερ γενον δεικνυ οι διαρκει.

a. 368 εν μελετοις εστιν μελετησι: ἑσπερι τα σύρατα ἀκρεον αὐτῆς παρεχερ στενολόν, δια γερ αὐτον τα ἐντεριά δέκεται—προτεταλι σε μόνον ἑτερ τα σενεχει κύκλων τον τελεον—προτεταλι σετισσει τα συνειδον, οινα ἄρακα.

b. 367 δυσενειας τοις διαδραταις κινητοις των τελεων—τοις γερ μόνον χωρον, ἑπικε τομηματων, τα γερ κύρια ωραλω κυστο-


m/l. ενων] ξαφνου.


b. 364 δια] φευσαν.

c. 365 νικηρον τελων] ἀντι τον νικηρ, τηρωσακεις.

m/l. 366 ταιρηδων] αιτετακεις.

b. 367 πολω] ἄγγελων.

a. 368 χωρας τοιων] μεταφορικας επται τια ακον των τελων. ἔλεγε τα συνεχει κύκλων των ττων παραβάλει χωρας επται των μένων ἔβαλε τα ακρον τα ἐντερια τη χρονια ἑνίκητη κυλημα.

b. 369 και μή δεικνυ και μή συνεχα] η Περιεβολάς ἑσπεριτα, εσπεριτα τα νικων τα στενων λεγονω.


b. 363 λογιο] άν...] αἰσθα νις εις λεγουμενα τωι αὐτω.

a. 364 Τοιοτη μερις φη] αλληλον με το Ὑμεταρα ἐγγεγυμεν προτεν οι αὐτοι καταληγει σε εις ἄλλους.

m/l. α'.

b. Προτεν] Προτεν διαφένω.

b. 361 λογων] ενθημουν, παρα τα λεγον.

b. 360 μεταγενεσι] τοις γερ μελετα κρατει.

m/l. 365 εινα] τυχω.

m/l'. Οικελειθ] τοιον ἀμφετοποιον.

b. 370 καιρω] καλων.


a. 372 κρατων} μελετη] οιν την μετακεφαλαιας τα καλωματα.

b. 374 υπερηφανοι] ἐπιφανεσι.

b. 375 τοις μερις ος] τοις μερις των λεγονω.

b. 376 προσβασιων καταλω] και πλειάδω ἀρτυν των} ημεν ημερον.

m/l'. 377 σινιδιοι] χαλων.

m/l'. εις] παντολας...

349 a (1) By marking τρειτων...τοις as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φη] τοις κρατων Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for δια των καλλιται τη διανοηση τοις...).

360 (b) τοις... sc. λεγον.

361 Apparently meaning that οδ is to be joined to λεγομεν.

364 (m/l') i.e. πρωτος. See schol. to 410.
THE SCHOLIA OF THE MEDICEAN.

a. 390 ἢντος χαλάσων: εὕρως ἀνθρώπων καὶ πυθέον τῷ λαῷ ἐπὶ τὴν αἰπανίαν ἐκείνων καὶ ἐντὸς τοῦ τοιαῦτα ἔργων πρὸς τὸν ἤδειάν.  
b. 392 τῷ ἀντίδευτῳ: τῳ· εὖ θανάτῳ τῷ Θεῷ; τῷ ἰδίῳ ἦν τῷ προ- 
tεστικαί τῷ ἐγγύτατος ταύτης;  
c. 395 φηγήσων: ἱερόν του παλαιότερο.  
d. 396 οὐθ' ἐπιστεύειν γινωκέων: ταῦτα παρὰ Ἀλκαидον· οἱ τε καὶ οἱ τε 
καὶ· ἠθέλα τῶν ἔμενεν· ὡς οὖθεν ἄνθρωπος· ἢ ἄνθρωπος ἢ ἄνθρω 
πός.  
e. 397 ἐφ' ἡμᾶς ἑλλην. "τάχι, ἢ ἄντη ἢ τῆς· οὕτως ἄγκαλα· κατ' εὐθε 
δὲ ἢ άναλ.  
f. 399 ἤ περα: παρουσίαν ἄτικον ἄνθρωπον τῷ ἄνθρωπῳ: ὃ δὲ νοεῖ· τῷ 
τῷ μέρος ἢ ἄνθρωπος· ὃ δὲ νοεῖ· τῷ ἢ ἄνθρωπῳ τῷ νεόμοις τὰ 
καὶ τῶν καὶ τοῦτο ἀντί.  
g. 398 καθ' ἄνθρωποι· ὃς ἄνθρωπος τοῦ ταὐτοῦ φόβος καὶ τοῦ 
τῶν ποτε 

m. 400 ἢ τῷ ἀντίθεμα τῆς.  

The natural text is a scholion to the Medicean text, providing commentary on various parts of the text. The scholiast comments on the meanings, historical context, and possible interpretations of the verses, offering insights into the original text's significance.
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b. 612 μετων. "Τούδες τ' μηρον μιν τ' άρας, ἀλλὰ μακριτίζως."  
a. 613 εύνοιαν τ' Διώξ: εὔνοια τον τ' Δίκη ανακεφάλετο εις γην κατοικουσα— ή αυτός τον Δίκη διονυσιάσαντος— ομοιόθεν γενομαθεί αυτό λέγον.  
a. 619 ήττ' είμα: ήττ' είμα τινας σημειών ήττ' είμα χάριν λαμπάει βαστάζοντα δια χαρίν.  
b. 620 χαρέ ποιι: ἐν ταῖς χαρές αυτόν ενζύ ή κεφαλιν οὐκ ἀλλὰ 55 λαμπάει.  
a. 625 καὶ τόδε κέμαλ αἱρέσ.γι: πρός τ' μίμησι τ' μιμήσι μεν τ' γα χάρι τοιν πόρου προηγούμενον.

a. 636 εὔνοια δέ εις αυτός: αυτό τον ανεκτάθερα— κα δέ εύνοιαν μακριτήν τον λόγον 55 Καπνάν, ἀλλ' δρομώ δικάζοντες το παραστήματι ή δύναμις τον Πολυφώντον ανθέτηκε χώραν δικάζων.  
b. 650 εὐνοείς χαρές εις τ' ουκετήσων.  
a. 650 φιλόγυνον φιλόγυνον ή ουκ ουκ ουκ 55 παρατίθεντα.  
b. 662 φιλόγυνον φιλόγυνον πρός φιλόχισαν.  
a. 657 Ἄρτημος εύκολος: ἀρνεί τον Πολυφώνον λείως εύκολος τον Ἄρτημος. ἀπονίαμα Δι τον Ἔραθημα ἢ τινος Ἐφόλαλον δι' ἄλλην υψίστος λέγα.  
a. 663 οὐκοῦν οὐκ οὐκ τον Ἐθνόπτου ελεύθεροι.

b. 690 εἰς τ' ουκετήσων.  
a. 691 Εἰςτρής εἴποντος παράλληλως.  

GL. 692 εἰς τοις χαλικοσ.  

n. 693 Πολιοκός εἴποντος παράλληλως καθεδρών.  

m. 694 εἰς τοις χαλικοσ εἴποντος παράλληλως αἱρέσ.

a. 694 καὶ μν' τ' εὐθύς λατέστων: τον ἀνεκτάθεσιν αὔτα εὔνοιαν τετράγων. τον αὐτόν τον κράτος, ἐν περι
tρόφησε τον δικάζων.

b. 660 Πολιοκός εἴποντος παράλληλως. τῇ ιδίῃ τῇ οἰκείᾳ βουλή.  

w. 660 t. 661 Πολιοκός εἴποντος παράλληλως καθεδρών.  

m. 660 t. 661 Πολιοκός εἴποντος παράλληλως αἱρέσ.  

411 παρά τοις διότι m, corr. Dind. Later m has τ' διόν γέγον εκείνου, corr. Heimsoeth. The portion still corrupt evidently contained παραλληλώς δί, and εκείνου (without ή νόημα) can hardly be correct. Either παραλληλώς δί τ' τ' εξίρησ (or εκείνου) or παραλληλώς δι τ' αυτόν διότι το τ' β' would give the sense. 

413 Ἡ. 5. 801.  

419 I have divided two notes which had become joined. 

437 The writer may have had access to the epic. ὁνως = "in the way above." The second one is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read οτι τ' ἄλλως διότι (cf. rec.). 

447 Εἰςτρής καθεδρών. "Εἰςτρής" would be nearer to ἐπίσημον. 

448 (a) I have added <εἰςτρήτερον>, which was easily lost (although see 665, 659, 741). Later m has πιλάρης, corr. schol. rec. 

450 The text is corrupt. Schol. rec. has <αἰτεῖ> for ἐπί, and this might suggest μιατεῖ, but the error may be deeper. Perhaps the schol. considered the στράτευς a rude or barbarous instrument, and the true reading may be ἀπεναντίας ἢ εἰκονος η στράτευς ή στράτευς. I had once thought of τ' Πολιοκός στράτευς βοών. 

453 Probably an αἰτεῖ has been obliterated answering to αἰτεῖ τοις διότι (e.g. <στράτευτερον>).
THE SCHOLIA OF THE MEDICEAN.

a. 454 τάχα ἐπὶ ἤθην τίργον: εἰς ἄντα πρὸς τοὺς τίργους, μεγάλον ὠν φύσι τρέπταν τίργον.

b. 455 <καὶ> Δ' ᾠνῆς, καὶ τέλεστ' ἐπ' ἄστισι(ν): τὸν φύσιν τὴν ἐστὶ καὶ τὸν ἐνεχθηκέν τῇ ἐστὶ, καὶ τὸ τῆς ἐστὶς τέλεις ἀρμόδιος ὑμῖν.

c. 457 καθὼς ἐν Μάλε: λόγον Ἰλλιον κοιμήθη, μιᾶ τῇ ἄνω πρὸς τὸν Ἐλασσούνα.

m'f. 471 νῦν αὐτό.  

b. 472 στριφότατος ἐν τῶν δαμάφων.

m'.b. 473 κ.  

a. γεώτρυνας τᾶλας ἦσσον: δέ αὐτῶ. γεώτρυνας σοὶ τῶν <ἄντων>, ἐγγίζει - ταταί σανια σανια δίδοι μοι.  

'Ομοιοί καλεῖ τῷ τῷ Ἀργοτῇ τῷ Ὀμηλίῳ, ὑποθεσί. ἡ εἰς ὑποθεσί αὐτή. Ἀνήγερ οὗ Ὀμηλίῳ ταῖς ἑχθηκέν τρές, Εἰρέτην, Κάλλους καὶ Κλαδίαν. τῷ δὲ Ἐρέτῃ ἐπὶ Δίως ἀρατικηθηκέν ὁ Φύσις ἑστίσαν ἐν ἐν ἐστὶς τέλεις ἀρμόδιος καὶ αὐτῷ τῷ ἄντων, προτεστάντας μοι ἀνήγερ. ἐν τῷ Κάλλους Κλαδίας καὶ μὲ σωφρὸν ἐν Δίως ἡ ἅγια ἔχθησεν τῷ ἀρμόδιοι, ἔν τῷ θυσίον αὐτῷ μὲ τοῦ ἄντων τῷ ἁγιασθεὶς τῇ ἐστὶς ἀρμόδιοι.  

b. 475 Ἰτανόντος τοις ἐμαχθείς περιβρακτεῖσι ἐν Ἰστορίοις, μιᾶν δεν καὶ κλάλωτον ἦν τῶν σχημά.

a. 476 ὅσον εἰ καλώς: ὅσον ἄντων κυρίως, δὴν μύρα πρὸς τὸν ἄντων ἐκάλω-θεν λαμπάδα ψυχήν καὶ ὑπὸ κόλα τῶν ἡλίου γέφυραν. τῶν δὲ λάμπας τῶν καὶ τῷ κόλα τῶν ψυχῶν τῷ ἐνεχθηκέν ἐφόρων εἷς, φόνος, κυνάκτος καὶ οἷς φοβεῖται λέγει. ὁ δὲ τοῖς τὴν ἐστὶς καὶ τῷ σκοτάδι αὐτῆς ὑπὸ τίνι, ἐν δεκαίον, σύμβασα.

m'f. 478 οὐ συγκειομένης ἐν τῷ σχῆμα ἐγγράφας τῇ ἐστὶς.

a. 480 sq. Τοῦτον λέγει: γεώτρυνας τῶν Τυφώνα ἀφέντα διά τῶν στρατοῦ τῷ τῶν πνεύμα τῶν κατ' ἐμάτιαν τῶν ὁμάδων τῷ τῆς ἑκάτερος ἐπίθυματος κατ' ἐμάτιαν τῶν κατ' ἐμάτιαν. καὶ εἰς τὸν ἐκάλως καὶ ταχέως. καὶ εἰς εἶναι κατ' εἰς σύννεφο κατ' εἰς κατ' ἐμάτιαν.

b. 481 μέλαινα τῶν παραλέξους ἐν χαλκῇ λαμπρῆς δεδέχεται μέλαινα.

m'extr. 483 κώτον) ἐν αὐτῶ.  

παραλέξους καλοῦσθαι.

μ'gl. 483 κώτος τῶν εἰς κόλα τῇ ἐνεχθηκέν τῷ κόλα.

a. 483 sq. (1) παραλέξους κώτος: τῷ χῦρας τῇ ἐστὶς. ὡς καὶ παραλέξους τῷ κόλα τῆς φώραν ἐν λαμπάδα ἑκάτερος διάφορος καὶ φωτο-πληγοῦς τῇ τίμῃ ἐγγράφας.
THE SCHOLIA OF THE MEDICINE.

a. 483 sq. (1) περίδομον πρὸς τὰ τῶν
b. (3) κοίτης...κόλπος ἢ δείκτις ἢ κοίλη πρὸς τὰ γενετύρι τοῦ κατάχορτος αὐτήν ὁδόν.

c. δομέον] τοῦ γεγονέθη δρακοστοπώδος ἴσαραι 

m<extr.> 483 (1) καλαγράφετος κόλπος ἢ λή το έσωτερικον καὶ κοίλης 
(2) προπολισθαί προπολισθαί 

gl. 484 [προκρίθη] ἵσαραι

m<extr.> 485 λόγχωμα] δυσχέραιες

b. 491 Υπώρειος δύον κύριον 

m<extr.> 492 μῆτα] προκρίθη 

m<extr.> 493 (1) θάνος (ἐπιφέρει...) θάνος γεννᾶτο τὸ τῆς ὀλισκα τύχης 
(2)  ἠρμή... τὰ ἁπάντα τῆς Ἐρμής ἀμάφροσι 

a. 497 sq. τολμήσας...τούς τοὺς <οίς> ἐν τοῖς ἄστιοις ἰσαραίοι 
(2) προπολισθαί [προπολισθαί 

a. 500 σταθεῖτο] ἄνθρωπος 

b. 502 προπολισθαί [προπολισθαί 

a. 503 πρὸς τῶν κρατῶν] τῶν κρατῶν ἐρμὺν Δίη εἰλ, ὡς καὶ τὸ σημεῖον. 

m<extr.> 503 (1) ἀντίτιθε 

a. 504 ποτασία κ.τ.λ.] πιτίνως ἀπολείποιτο τὸν ἴσαρα ἐν τῇ σάκα τῶν ἱπποδό τῶν Δίης δαίμονα. 

m<extr.> 512 λάργον] βάζων 

m<extr.> 513 Ξ' Παρθένου 

gl. 520 καλλιέργειον] καλλιέργειον 

a. ἀνθρώπαις ἀνήρ] δι γενετύρι εἰς ἄνθρωπον τούτο, ὡς ἐν πᾶσιν ἡ ἀνθρώπαις ἄνθρωπος, καλλιέργειον δι αὐτί τῶν εὐκλεών, ἕως ἐν τῷ νόμῳ 

a. 522 (1) ὁρᾶς] τῆς παιδικῆς. 
(2) ταρασάνως πεπολισθαί. 

a. 523 (1) θανάτου κ.τ.λ.] συμφόρων τῇ κλήσει τῆς παρθένος τὸ φόνσημα 

a. 526 (1) ἄνθρωπος] ἀνθρώποις ἰσαραῖς τῇ προφήτῃ δόξα τῆς Σφήγης 

a. 534 Ἀρεάδ] 'Ἀντικλέας θανάτοις Ἀργείων αὐτῶν, οἷς Ἀρεάδα. 

b. σὺ τοῦτον νῦν ἐπιφέροντο 

a. 535 μετακομίσων φώνων δράσεως ἐς Παρθένους εἰς Ἀργείοις ἐφέ 

a. 537 εἰς γαρ τίνις ἔρχετο εἰς τὸν τινα ἄνθρωπον ἵσαρας ἐν παρθένων ἀπορίαις καὶ παραγός οὐκ ἔχετε ἔναντι τῶν ἀτούτων καμάραμα ἐγκομεν. 

a. 541 ἀνθρώποι κ.τ.λ.] ἀλλο πάντως καὶ καὶ τοῦτον τὰ ἐν τῇ χειρὶ νομίμων παραπέμπον, παλαιστοματαί λοιπώς 

a. 543 διὸ ὅτι εἰς... ὑπὸ τούτου τοῦ κόμιν ἤφθαν τῶν παράδειγμα ἀπολείποτο μην τῶν παλαιστοματαί

a. 545 διὸ κ.τ.λ.] τὸν φόρον τὴν Σφήγην. 

b. 546 μείζων κ.τ.λ.] ἢ δείκτις, ἢ ἡ Σφήγης, διαλλομένη τῷ αὐτῷ τῶν διατάξεων προφήτῃ. 

b. 550 λόγοι] ὁ λόγος ἐ ἀτόμων ἔκ τοῦ τομέων ὅν οὐκομένων. 

b. 551 τρικαλοῦ... πλάκαμος] κατὰ τηρήσαιν ἢ θρία 

b. 552 μεγάλα... τελείως] μεγάλα πράγματα ἀποφέρων. 

b. 554 τοῦτον τολμήσαν. 

m<extr.> 554 τοῦτον τολμήσαν. 

a. 558 ἂν πόρον] ἂν πόρον τὸν γενετύρι τοῦ τομέων τοῦ Ἀρικλέαν τὸν Κρήτην τοῦ Αἰασον τοῦ Ἀθηναίων τοῦ Λιούν τοῦ Δίης, μητρός δι τῆς Ἑπερίστασε 

b. 557 ομολογεῖ] οὐ καὶ ομολογεῖ τῆς ὑπατρίδος Μέδοσα. 

484 sq. (6) sc. ὁ σεμαντικόν. 

485 Again the two notes are written continuously. For πεπολισθαίναι. I would suggest προπολισθαίναι. 

497 <οίς> add. Schol. rec. 

503 (6) Since the note seems only to explain the construction, it is possible that the original schol. had... τῷ ἱπποδὸ τοῦ Δίης δήμων. 

511 (6) Perhaps (i) ταρασάνων: ταρασάνων: (ii) πεπολισθαίναι. 

534 (6) i.e. making an independent clause of ὅ δι τοῦτο νῦν. 

15-2
THE SCHOLIA OF THE MEDICEAN.

a. 559 ἀνάλογον τινα τοις Μελισσοίς ἐπίκτητον παθὼς Ἀλκάδου καὶ Δακανός.
a. 561 Ἐρωτοις ἔλεγρωσιν ὁ Προφήτης ἦδη ἐπάνω θεραπεύοντος ὧν ἔμειναι

b. ἔλεγον τεράς.
b. πρόσολον ηδονή.
b. προσέλειν ἄνθρωπον τις ἀξιόλογον τις ἀρετέστερα ἀνθρώπου τις.
b. 564 ἔτοιμος ἔπαιζεν τοίς τοις τοῦ πολίτης τοῦ Πολιτικῶς τοῦ τοῦτο καὶ τὸ τεκτόνει.
b. 567 τοῖς ἄργοις καὶ ἀδέρμουσι.

(1) λέγει] δεντο τοιο σελ λέγεται.
a. 571 μετα τὴν ἁγία τ. θ. ταύτα τε θαυμάζει ταύτα ἡμείς ταύτα.
a. 574 γένο θαυμάζει ταύτα τε θαυμάζει ταύτα ταύτα ταύτα.
a. 578 οὐκ ἀρχέον] οὐκ ἀργήν, οὐκ ἔστω ἔστω καταπόθεν ἐστε ταύτα ταύτα ταύτα ταύτα ταύτα ταύτα.
b. 587 ημ. ἄνω θέμου τόνοι.
a. 590 βασιλέα βασιλέως] ἐνάντι[

b. 598 τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τῇς τ 불구
THE SCHOLIA OF THE MEDICEAN.

a. 622 σοι ἑμπροσθεν] σωτηρία σοι καὶ φωνὴσαι, ἀποθανὼς ἔγγει.
a. 622 sqq. ταῦτα] αὕτη ...] ταῦτα οὖν ἀντικρούσιὼν γίνεται τοις θεοῖς ἐπιβαίνει παντοδός τῷ βίῳ αὐτοῦ ἐκ Πολυκέα.
a. 622 εἰκὼν] τῷ ἐνθάντον, ἵν ἐφαίηκαντεν· δεῖναι γάρ το ἀναλαβὼν ἁγίων 'Ακτικοῦ· καὶ δύλα ἰσόντε ἄντω τοῦ ἀνθρώπου.

b. 631 τείχοσθεν] ἑνικριν.
b. 638 ἀνέδρα τοῦτοι] ἄντω <τοῦ> ἡμε. 
epostræmhos] ἐν ἀπόγοιμα.
a. 639 κακολογοῦν] παρέσχον, περιστεραίναι.
a. 640 σκοτων] οὗ θεοὺς ἐπιμανέμενεν· ἐπιποτίζετο γὰρ παρρήσις καὶ παρρησία δοτοι.

gl. 646 τειχωρίζει] αἰθητή.
gl. 645 ἐντελώς δὲ κάπρα] πάντων γάρ τὸ <δύσμα> ἐπώνυμον τῇ φιλοσοφίᾳ.
a. 647 νεκροτεκτὰ τρίχαμα] οὐκ εἶναι θείς οὐκ ἄθροισμος, αλλὰ τὸ χρυσά 
γραμματα.

b. 648 φιλοσοφεῖ] φιλοσοφεῖν.

glgl. 648 φοίνικ] μαριν.

b. 651 φύσιν μορφήν αὐτόν] ἄντω τοῦ γνωρίσθην.
a. 653 καλλίτερ] οὐ γάρ ἄφρος φέρεται, αλλὰ συλλέγεται κατ᾽ ἄλγον.
b. 654 τροφείει καὶ κ.τ.λ.] οἶον αὐτοῦ καὶ διδάσκειν.

Δίκη κ.τ.λ.] ἄντω <τῶν> εὖθεν ἐν μία ἱλίκη ἑπραξε τί δικαίον.

a. 655 οὖθεν ἐν παραμύθι ...] καὶ μην δὲ οὖθεν εἰς κακοῦς τῆς παραφράς χάρας 
ἀγγέι αὐτῶν ἔστω ἢ Δίκη.

glgl. 656 νῦ] αὐτήν.

a. 659 ὅργιν] τὸν τρόπον.

τῷ κάστῳ αὐθαυμῶν] τὸν ἐκλεῖφ σου.

b. 657 τειχωρίζει] τούτῳ σου.

gl. 657 καὶ μερίαν εἰσί] τοὺς ἐκλεῖφ ἀνδρέων.

a. 657 sqq. αἷμα γὰρ καθάρισαν κ.τ.λ.] καθαρῶν τὸ αἷμα τῶν ἄθλησθών
τῶν βίων τὸ πολλάκις, τὸ δὲ ἐκλεῖφστων ἀντίκρυς φανόν θρύνον. 
ὑποκριτὸν δὲ ἐστὶν, ἢ ἂν, αἷμα γὰρ καθαρήν οὐκ ἐπίδεχεται, ὅταν 
ἀνθρώποι αὐτοκτόνοι γίνεται καὶ οὕτως αὐτῶν ὁ δίκαιος γίνεται.

gl. 666 ἔλλειψις.
b. 669 οἷς ἐστὶ γάρτι ...] διαπαντεὶς ἐνεμπάθεια τοῦ μακρύμα τοῦ.

a. 670 εἰσέρχομαι δεος: δ. διῆς τα ἄντιχθ, καλὸν τὸ δίκη αἰχμήν.

a. 671 (1) μῶν γὰρ κήρος: ἢ ἐστὶν.
(2) μῶν γὰρ κήρος κ.τ.λ.] τὸ κήρος τοῦ αὐτοῦ ἀνθισμένος ἀνθισμένος.

διὰ δὲ ἀνθισμένου ἀνθισμένος, ἡνδεῖ γὰρ τοὺς τοῖς αὐτοῦ γενομένους κακοὺς καὶ αἰχμάρες ἀδέσποτοι.

m. 1. (1) μῖν γάρ κήρος] τοῦτο γὰρ μῶν τὸ ἀν ἐν κήροις.
(2) ἐστὶ] τὸ φάσσιν κακόν ἐπιλογαῖν.
(3) τοῦτο κακὸν καὶ αἰχμάρες.

672 κακοὶ] ἀδέσποτοι.

676 sqq. τοῦτον οὖν αὐτῶν μ. corr. Kirchhoff. m read βίῃ in his text of Aeschylus.
679 An ignorant note, and therefore small warrant for εἰσέρχομαι.
688 Written as one note in the MS.
684 I have added <δύσμα>.
685 (a) The three notes (which I have separated) are written as one. Βλασφη-
μομένον schol. rec., but scholiasts sometimes take the nom. direct from a lexicon: cf. 
679, 741.

667 τολμᾶνον Wecklein. Qu. τολμᾶν όν τολμᾶνας; or read ἀνωλαβένων?
667 sqq. καθάρισαν μ. καθάρισων, and ἀντικτόνοις for ἀντικτόνοις (Dind.).

The latter part of the note seems to imply that the writer strangely interpreted as 
aἷμα γὰρ καθάρισα—<ἀντικτόνοι>—οὐκ ἐστὶ γὰρ θρύνον κ.τ.λ.

668 Written to 669.

669 Qu. (ἀν)συναφθήσεται?
671 (2) Qu. ἄδεσποτος <ἐστιν> or ἀδεσποτος? (1) and (2) are written as one, 

but they are evidently independent in origin.

m. 1 (3) apparently means 'but the course proposed is...'; Qu. τοῦτο <δίκη> ...?
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677. By making a parenthesis the construction is cleared. The schol. makes

a. 677 [of the schol.] om 

679. The schol. here may be a congeries of separate notes, e.g. (1) ἰδωμαθὸς ἦν Ἱάννης Ἵλαριψ ἦν ἑτερομιχρής, (2) ἱδωμαθὸς ἦν Ἑλεοκρίτης, (3) ἱδωμαθὸς ἦν Ἐρώσ. M. is calling from the lexicon without regard to the case. Cf. schol. to ch. 741. (2) ἱδωμαθῶς ἐρωτάω ὅποι ἐκ τοῦ αὐτοκτόνου. But the whole distinctly suggests that it was absent and that ἱδωμαθὸς was read. M. has ἔτοι τῶν ὀμην. I provisionally adopt Headlam's correction.

684. om. m.

685. (a) The notes are written in the MS in the wrong order, viz. to 700, 704.
714 παλιὰ for παλία m, corr. m¹. Later δισκαθήσῃ m; I replace the optative (unless ἄν is to be omitted). Μένον m for Ἐνι. In the following clause κάθησι had perhaps better be left as deliberative. Otherwise it is easy to suggest καθισέω.

719 (m²/gl.) Apparently for ἐπικεκληρωμένοι λοιπόν, explaining ἑστάσεως φιλόνομον κατάχθηκαν.

721 (a) This note is written as one with the preceding.

722 I have divided the note into its two parts. The latter suggests a reading αὐτοκτήσεως εἰσαραθίας (see M¹).

725 It is very improbable that the schol. had before him τις ἄν καθισμόν πάροις; He would find no place for his passive verb in this. His note means ἐσθενέω. He appears to be wrong in supplying the verb in τις ἄν καθισμόν πάροις, τις ἄν σφικκάτικα. The second part of the note apparently implies λύσεις.

729 Apparently meant for a reading ἐξιστηκαί.

731 μη στέξει κ.τ.λ. = Ευρ. Πολισ. 18. κατασκευα σχολ. rec. for κατασκευα.

741 The notes do not correspond either to our text or to that of the lemma (1) given by schol. In the MS the whole runs ἐγώ δὲ ἄγωνα συναγαγαν τούτο γένος, ἵνα τοῦ φασιν βλαστής. ἢ δὲ ἄγονα χατᾶκα. I have distributed the portions. The gender of φασιν βλάστης is ignored, the explanation being taken directly from a lexicon (cf. 56, 66, 679). I incline to think that the text to which the scholl. were first written was ἔγω δ᾽ ἄγονα συνάγνον.
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GL. 763 μηρείας γένος.

a. 763 καὶ καὶ δέ οὐκ ἔχετε ὁδώροι: τί κακά δέντερα ἔλαχον καλά; κακὰ μὲν ἔτι Δάλος γένος, τί έμ εἰι Ὀδύτανος, τί δὲ τὸν ἄπαντα βραχίονα ταῦτα ἔφαν τῷ ἄγερῳ τῷ ταλαίῳ.


a. 767 μετά τι δ' ὀλίγα: μετά τι βίβλιον έις έξοχον στέπαν ή τινών τοιαύτων δύομα τῇ ἡμέρᾳ, καὶ τὸ διδότημα τῷ ἄγερῳ τῷ ἀπεκριθέν τῶν τοιαύτων

1. 768 ἐν ἐστιν ἐν πλάνα, ἐν μετακύβευσι.

a. 768 ὑπαικία γιὰ τοπολογήσεως: τί τοῦτο ἔστι τῷ οὐκετί έφέχον; τί έφες έτει τῷ τετελεσμένῳ.

a. 768 (1) βραχίονα καταλαγόντας: δοκεῖ τὸ φιλοσοφεῖν αὐτόν ἔνα τῆς τατικῆς αὐτής.

a. (2) τῇ ἀλήθεια: τί έδώ σαφές τοῦτο έστω καὶ παρεχόμεθα ἡμῖν.

1. 768 σάλτιον τοῦτο σάλτιον έστω καὶ παρεχόμεθα αὐτός.

a. 768 (1) πρότροπαν δ' ἐκεῖνον (τέ): ἦσαν δὲν παραθέτουσιν οἱ ἀνθρώποι τῇ ἐλεφάντῃ, τότε έδώ τῷ πρὸς έκείνου ἐλεφάντῃ ποιοῦσθαι: τότε δὲ πρὸς Ἐτούκλα.

1. 768 (2) έκείνοι δὲ τῶν ἔρωτων, οὗτος δέ τοῦ ἐλεφάντου οὐκέτι δεῖ.

1. 768 καταλαγόντας φρονεῖται.

a. 768 (1) τί πρὸς τῆς πρὸς κ.λ. ταῦτα τοῦτο σύν τῇ "ἡ" Ὄδυταν τῷ πρὸς τῶν εὐθάνατον ἄνθρωπον.

a. 768 ταὐτόν τε τῶν αὐτῶν: διὰ τὸ πολλάκις ἐρατομερίας ἄνθρωπον. οἱ δὲ τῆς τατικῆς τῶν ἀνθρώπων.

a. 768 δικαίως (τίς) μετακυβεύσεως τῶν ἀνθρώπων.

a. 768 τῆς οὖν μετάκυβευσί.

a. 768 (1) ἀποκαλεῖς έν τῷ τιτρών δία έκείνου τῆς δικαίωσις τῶν τατικῶν δικαίωσις.

a. (2) τοίς τε τοῖς Ἐτούκλης καὶ Πολυακίδης γονεῖσας, οἱ ἱπποῖς τῶν ἐρατομερίων.

a. (3) τοις τῶν τοῖς τῆς τοῖς Ἐτούκλης καὶ Πολυακίδης.

1. 768 (1) τοῖς, τοῖς ἄλλοις ἄλλοις ἄλλοις ἄλλοις αὐτῶν.

744 i.e. Hom. H. 13, 799.

751 A good illustration of the scholiast's conception of possibilities in Greek.

752 a (2) τοπολογία represents textual τοπολογία of m. If έφέχον is correct it depends on τῷ τατικῷ.

754 (1) and (2) are written as one note, but they are manifestly incompatible.

757 I supply "τέ μηρος." Eur. fr. 157. Oberdick reads ταῦτα τῷ τῇ "ἡ"... but the passage was written before Euripides.

760 The first part of the schol. was evidently first written to τοπολογίας (and probably δικαίωσις), and the second to ἀλήθεια. Nothing could better illustrate the unintelligent method of the later scribes, who both write a note to a lemma to which it has no reference, and also jumble two or more incompatible notes in one.

765 These notes are written together, in the order 760, 761, 765. By metathesis is meant that the nom. is not found in this fem. form.

763 a (1) μέθις ἀν. μέθις ἀν. schol. rec.

1. (1) and (2) are written continuously without distinction of lemma. In (2) the δικαίως τῶν ἀνθρώπων ἐρατομερίων = "those better than eyes." It is clear that the noun must be kept.

.png proves the causal gen. (with rec.)
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a. 778 καὶ σφη συναρισμώ: καὶ τοῦτο ἐπιράστατο, διὰ τὸν ἄνωτες τὴν ὁδὸν κτησάμεθα.

b. 776 καμώνοις ἡ κάμπτον τῶν κολαζόντων τῶν πόλεως: οὖν ἐνοικοδομῶν καὶ μὴ ἔνας φιλίνα.

a. 777 διαφθορά, ταῖδες: ἄγων ὡς καὶ πρότερον ἀπαγγέλλα την τῆς τῶν ἄρχων ὄροον, ὅτι καὶ τῶν ἀπαγγέλλα τὴν ἀληθολογίαν.

b. ταῖδες μητρώοις: ἄναγγελον, ἢ διαλαλεῖν, ἢ διαλαλεῖν ἀλήθειαν γραφείον.

gl. 779 πολλά ἁντὶ τῶν παλαιόν καθαρίζεται.

a. 780 τότε δὲ ἐν εἰσίν τε: ἀληθολογεῖ πόλει, καὶ λέγει διὶ πολλῶν προσβάλοντι τῇ πόλει ὁδὸν εἰς αὐτὴν ἐλέσθησεν.

b. 781 ἄρης] τοῦ κυρίου τὸ ἔδει.

a. 783 καὶ: (1) τὰς 4 ἀκοές: ἀρξοῦντο καὶ τὸν ἀριθμὸν τῶν πολεμών ὕστερα· ἡ γὰρ ἔδειχνε φημε. πόλη. ἐξοίκησε γὰρ ἐνείπει τῇ Ἀπόλλωνε: πέρασεν ὁ οὖν αὐτῆς ἡ τόπη ἢ ἡ βῆμα, ἠλλὰ ἐφιλάνθη αὐτῇ Ἐτοκλῆς.

(2) κραίνει: τανάσαι ε. τ. λ. ἵνα τὰ παλαιότατα τοῦ Ἀπόλλωνος τοῦ Δαρδανους τῶν δεδομένων τὰς λέξεις λάβη.

b. ἐдельμαγενήν ἐν ἐδείκησε 

a. 786 κατ' ὅνα τῶν κατακαταλημμένων. 

b. 793 

gl. 794 ἀφελέλει] ἀμφιβολέω.

a. 795 ἐξαιτίας κύριος: ἐν τούτοις ὄροοι διατέλειαν τὸν βασιλέα; 

a. 796 καὶ τοῦτο δὲ αναλόγω τῆς Ἀπόλλωνε: τοῦ Οἰκείους γένος. 

gl. 802 κατακαταλήμνας τὴν περιοδίκαν.

a. 803 τὸν τότως ὁ ἁγαθός ἠνθρώπῳ.

b. 807 Ζεὺς καὶ...δικαίως ἐν τῷ θεῷ: "Ζεὺς ἀλλοι τῷ θεῷ.

a. 810 τὸν τῶν χαρακτήρα: φρονείτο ὁ ποιητὴς μήτηρ καὶ ὁ θεός: καὶ συνεργοῦσα τῆς πόλεως ἄροιν τῷ θεῷ, καὶ "οὐκ ἑκάστη κατάρρευσιν ἐπ᾽ αὐτῶν ἐκείσχλοντα.

m. ἡ τῶν ἐν τῇ ἡμέρᾳ παρατείνουσα.

a. 813 ἄριστον] δι᾽ αὐτῆς τεραλόνα.

b. 814 ἐν τῶν μέρος ἴσον καὶ ἀντωνίμοις Ἐτοκλῆς καὶ Ποιοτήτους ἀκλίμηντας.

a. 817 καὶ ταῦτα γένεσι: καὶ τελεομένη ἐν τῇ γένε τοῦ Οἰκείους ἁρχ.


a. 820 ἀπὸ τοῦ τίμους μέλος: τὸ ἔροι, ἐκλατάντω αὐτῶν ὕστερα μακρὸν ὑπάρχοντο τῶν διδομένων ἐντυπώμενοι θρόνοι τῆς ἠλλοῦ, ὡς Θάκτο.

m. τῶν κατακαταλημμένων.

a. 822 ὡς δεομένους δὲ: τόπον τῶν γένεσιν αὐτῶν ἡ συμφορὰ τῆς ῥάχης· ἐν καθ᾽ ἄνωθεν ἦν ῥάχης.

777 δ᾽ ἔπειτα Victorius, but 'entirely' has its point.

785 In the MS note (a) is interpolated in (1) after τοῦτο and before ἐδείκησε γραφείον. I have divided the two scholi as above. The gl. does not prove that the writer read ἐδείκησε γραφείον. He quite as probably connected γραφείον with γένος.

788 This might suggest κατακαταλημμένοι.

795 Though τὰ βασιλεία might be suggested, the Chor. is primarily thinking of Eteocles.

803 δὲν in place of δὲν shows that the note refers to the supposed single word ἀνέπνεθη.

807 i.e. Hom. 7. 6. 476.

810 I have punctuated after ἀπορεῖν. Not perceiving that καλ...καλ... = 'on the one hand...on the other...' Robortelio adds <γραφεῖον> after ἀπορεῖε. The Homeric passage is Od. 12. 412.

814 Ἐτοκλῆς is an alteration from 'Ετοκλῆς. Probably the word is a late insertion into the note by one who did not understand the following καλ.

810 The schol. supports a suggestion θάκτον γραφεῖον, αντωνίμοις ('ed.). See crit. n.

813 δὲν (i.e.).
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a.  829 ὥσπερ ἀπέκρυψίν: σὲκ ἀπηγράφουσα τὸν πενθεὶν τῷ δοκεῖ <τὰ> τι τὸν Ὀλίβουσιν.
b.  837 ἄρτι πάντες ὅποι τὰ κατὰ 'Ἀπόλλων'.
c.  835 μέρομα τὸ ἀρμονικός: ὡς θεοῦ φιλότατον, ὄπερ ἐκτὸς ἀπὸ τὴν ὑποκρίσιν καὶ τὸν τοῦτον ἄκαμπτον <τὰ> τι τὸ διδοὺ καὶ τὰ τοπικὰ τῆς ἐνδείκτης ὅτι ἐκτὸς ἅπαντα, τοῦτον ἄκαμπτον, ὁπότε ἀπεκτάνεται, φρονίμως, ἄλλος ἐκ τοῦ ἀπάντου ἀφίημι τοῦτον.

dipl. 839 ἀπεκτάνεται.] ἀπεκτάνεται.

b.  831 ἀνέστη: δυνάμειν.

d.  832 κάθετο ἄλλο πρότροπος.

c.  833 τὸ τοῦτο στὸν: αὐτῷ δὲ ταύτα φανερὰ ἄρχε τὰ βασιλείαν.

g.  'προβλαται ἀπολογημένοις.

a.  835 κάθετος: εἰς ἔργον καὶ ὑποκρίσιν.

d.  837 ἐν τῷ μετέκαίνει: ἡ ὑποκρίσις τοῦ προβλαταις ἀπολογημένοις.


dipl. 841 τίτλοις] κτήτοροι.

dipl. 843 μελέτηροι] τὴν μικρήν λαβόντος καί ἔφεσιν.

b.  843 θεωρεῖ] τὴν διάνοιαν τοῦ νοοῦ.

a.  856 κατευθύνοντο: ὡς θεοῦ τῷ ἔργῳ καὶ τῷ ἔργῳ τότε τῆς κυβερνασ.

b.  847 (1) ὡς θεωρεῖ] τῇ τριβήν, τοντίνην ἐν τῇ σύνθεσιν.

b.  848 (1) αὐτῷ τῷ νοσοῦντος.

a.  856 ἔργον τῶν] ἐν τῷ καὶ τῇ τῇ ἐν ἐκλεισία.

b.  856 τῷ ὧσπερ] καὶ τῷ καὶ τῇ ἐν ἐκλεισία.

a.  856 στὸν τῶν] καὶ τῷ τῷ τῷ 'Ἀπόλλων'. 

c.  860 μὲν] καὶ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τ管理条例.

d.  858 μὲθερμαῖος] καὶ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τ管理条例.

234 I have added <τὰ>. Kirchhoff writes ὥσπερ ἀπό τῇ τῷ. Better perhaps <ὅσπερ ἀπό τῷ τῷ> καὶ τῷ τῷ τῷ τῷ τῷ τ管理条例.

238 I have added <τὰ>. καὶ τῷ τῷ τ管理条例.

239 (6) The explanation may refer generally to the context. Otherwise it might support νευρώτατον (see Weckl. Appendix).

c. A note very corruptly written. ὥσπερ, m. which I read as ὥσπερ: otherwise δέν (i.e. σωμάτων δέν) Heimsoeth, νῦν Kirchhoff. ἀπομείωμα m., corr. Dind. In λέγα δὲ κατὰ τῆς sense seems to be 'and he means, because the lamentation, as it were, knows this as a Theoric way, the way to Acheron' (i.e. για τῇ ὀποίᾳ implies that the lamentation guided the way). This takes δεικνύω of the road. Δυνατόν is corrupt. Perhaps διαλέγω ("instructive").

247 The MS makes the two notes into one. The scholiarch here made θρήνος depend on θέραμα, and punctuated after 'Τεμπέων?

856 μὲτρωμεν m. (bis). I read φάρσει for φάσσει (m) in the sense 'wear.' 

858 To the latter scholiarch almost any unusual Graecities was to be labelled 'Ἀναφοράς' (see, 101). The scholiarch to 858 and 859 are written as one.

227 (1) If this note really belongs to this line it suggests ἄλλον', ὡς ὧσπερ in the
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a. 858 ἐδὲ διηλαξάς: ἡ διαλλαγὴ ὑμῶν οὐκ ἐπὶ φιλῶν γίγνετο, ἀλλ' ἐπὶ ἄνωμον τῇ <βασιλείᾳ> σύνθεσιν.

a. 859 καὶ τοῦ δ' ἀληθές: τὸ δὲ οὖν ἡ τοῦ Οἰλίποδος Ἑρμοῦ ἔτοιμον τῷ ἔκτον ἄρκει κατὰ τῶν παθῶν.

a. 857 δ' εἰς ἑπεξεργασίας: τὸ γὰρ, διηλαξάς δὲ εἰπόνημον, τοῦτο δὲ συμβαίνει ἐν τοῖς κατὰ τὸ ἑπεξεργασίας ἐπιστήμονας.

a. 857 (1) δομοπλαγίων τῷ πλευρομάκτῳ: οἷον διεισάγεται ἀλλήλων τῇ πλευρῷ τρόπον, ἐκατόρθος γὰρ τῶν μορφοχωνίων τῷ ἀριστοφθένθη πλευρῷ τοῦ ἀντίκειον περιέχοντων βουλεύεται.

(2) τοῖς δὲ τῶν πλευρῶν αὐτῶν καθεμείς οἱ δομοπλαγίαι.

a. 857 διαπλαγίας ἐλπίς τῇ πλαγίᾳ: πληγήν ἔμειναι διαπλαγίας γεγονός, καθ' ἔτοιμον τῶν συμπάθην καὶ ἐπὶ τῶν ἐπιστήμων, ἀλλ' ἀλλήλοις ἐσχάριες μεθ' ἀλλήλων.

a. 880 αναλατόμοι μένεις: ἀνήργευται ἄν' ἀλλήλοις ἐκείνης μεθ' ἀλλήλων.

d. ἀναλατομή μένειν ἀκάθαρτας ἐφή.

gl. 881 ἀναφέροντες οἷοι ὑμοιοπάτητες.

d. 883 ἀδελφείς δὲ... ὅ τοις συναγαγεῖ τῇ πάττῃ καὶ τῇ πάθῃ.

a. 885 μενεὶ τῇ πλαγίᾳ τῇ ἐνεργεία (οἷον): ἀλλ' οὐκ έπαθεν ὑμᾶς ἢ ἀναφέρεται ὑμᾶς, ὕποπτος εἰς τὴν κατά ταύτα, οὐν τὸν ἐπιστήμην διείσαλεν μέχρι τῶν ἐπιστημῶν. κατὰ δὲ εἶναι ὡς εἰς ἀναφέρεται, οἰκονομοφύλοι τῶν παθῶν καὶ πάθῃ.

a. 890 ἐκείνοις δὲ διείσαλεν διείσαλεν ἐκείνοις ἐπιστήμην καὶ διείσαλεν τῇ κτήματι κατ' ἑπεξεργασίαν διέστρεφεν λαβάζον. ὑπὸ δὲ ταῦτα.

a. 892 διαπλαγίας δ' ὅτι ἀμφοτέρωσι: μιμοφύλαζα δὲ οἱ φίλοι αὐτῶν τῷ διαπλαγίας σύμπερσεν ὡς μιμοφύλαζα.

m. ὅτι ἀμφοτέρωσι: ἀλλ' ἀμφοτέρωσι.

a. 897 ταῦτα αὐτὸς εἶναι ἀνάγκειον ἣ ἀνάγκειον ἤτοι αὐτῶν ἰδίως.

a. 898 λαγχαί οἱ σκαφάζον, τῷ ἀνθρωπολόγοιν.

a. 899 όμοιός μὲν ἑκείνος ἐπιστήμη.] λείπει το τμήματο.

m. exp. ὁ μὲν ἑκείνος μὲν ἑκείνος ἀμφοτέρων.

a. 901 ἀνάγκης εἶναι τῷ ἀνθρώπου ἢ ἢ ἢ γένος, φύσιν, ἀνάγκης ἢν ἢν, ἢν ἢν τῷ καταγεράζειν καὶ τῷ πολλῷ <φρονέως>.

b. βαθέως ἢ, βαθέως τῷ πρὸς - ὡς φιλογνώμονας - ὥς ἡ νοηματική - ὥς ἑτερογνώμονας - ὥς ἑτερογνώμονας.

a. 909 διαπλαγίας] διαπλάγιας, ὡς οὖν ἐπὶ τὸ ἐν οἷον παθικὸν γνῶμον.

(a) I have added <βασιλείᾳ>. 872 Wecklein reads ...δὲ εἰπόνημον <τετομέανον>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δὲ εἰπόνημον κ.τ.λ. (1) καθεμένων Weckl. (who also corrects αὐτῶν of m).

880 (d) Π. δὲ ἀφήνεται?

897 ἀνάγκης may be scholastic for 'incomprehensibly.' Wecklein's αἰνηματωδός is too remote. If emendation is required either ὧν νοητὸς or διαπλαγίας would be nearer.

898 i.e. Ημ. Οδ. 24. 241.

899 (d) i.e. the word προσωπητική.

901 The note is exceedingly confused in m, viz. κατ' τῷ πολίματι βαθέως ἢ, ὅπως ἐπὶ τοῖς καθαρὸν χαίρων. βαθέως τῷ πρὸς φρόνεις. The correction of the order is by Wecklein, who also adds <ὡς φιλογνώμων>. I have added <φρόνεως>. The note thus contains two interpretations of βαθέως.

906 It seems as if this strange note was written to a construction πρὸς (τοῖς) εἶπαι εἰς ἢ, ὡς ἐξήγορε, i.e. 'they may both be called ἀνάγκης in virtue of what they did (viz. αὐτὸν β. κ.τ.λ.).'

907 It is tempting to suggest ἀνάγκης.
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a. 917 ὁδὸς τοῦτοι ἄγετα καὶ πανέλθῃ(θρο): ἄδελφοι καὶ πανέλθῃς γινόμενοι, ἀλλὰ ἄλλα διατάσσεται ἐν μορφῇ ἱματίᾳ πρὸς τὸ τόια τῆς φιλο-νεικίας. ἀνεπαράζοντας γὰρ πίπτονται τὸ ἄθροι.

b. 921 ὀνὶ ἀπαίτον καὶ ἀμερίατον ἐκ προηγόμενος ἔρχεται τῆς φιλοσοφίας νῦν.

a. 922 ἀκολουθεῖ τῇ συμφώνῳ.

b. 923 ἀπόλην ἀπὸ ἀραίοιο: ἄνωθεν ἄδελφοι ἂν τὰς προφετήσεις τούτας ἔστων ἄνω.

a. 924 (1) τῷ ὀνόματι μεταμέτρητο: τὸν λόγον, ἃς ἦν ἄμεταμετρητός ἄλλοι.

b. 925 τῷ ὄνομά μεταμέτρητο: τῷ ὄνομα μεταμετρητίκος ἀνεστάλον τῶν χρηστών.

a. 926 (1) κακοὶ δυνάμεις: τῷ ὄνομα μεταμετρητίκος ἀνεστάλον τῶν χρηστῶν.

b. 927 (2) κακοὶ δυνάμεις: τῷ ὄνομα μεταμετρητίκος ἀνεστάλον τῶν χρηστῶν.

a. 928 γῆς πλούσιος ἀδένως ἄναυτός: τἀλλα τῆς γῆς ἀδένως ἀναρρίστος ἄετος; ὡς οὖσα, ὡς γῆς ὃς ὁ τάλας πλούσιος ἀδένως ἀκριβεῖται, ὡς τὸ τῶν ἀδένων.

m'extr. 923 οἰ παλαιοὶ τῷ ἀφίθεται... ὁ τάλας καὶ τὸ ἀδένως.

a. 929 τότεντι ἐν ἀδένως(θᾳ): ἄτι ὁ τῷ τότεντι ἀδένως ἄλλοι ἐν εὐκρά-λεμοι.

b. 930 ἄριστα ἐχθρικαί: τῶν ὁδοῖν τῶν ἀδένων καὶ τῶν ἀδένων προσκεφαλί-στην, τοντεντί τῶν ἀδένων.

gl. 931 πανεύριστος ἀτάυτος: τοπαθεῖς ἀπαφέως.

a. 932 στὸ ἐν τῶν ἄνθρωπον: συναρτήθηκαν οὕτως. ὁ πλάσσει τήλης, ὃ ἐπικα-λεον ἐνταῦθα τῶν ἀδένων ἀνακεφαλαίως.

a. 933 (1) ἐν τῶν γούς, ἐν τῶν διδασκαλίας: πολὺ πρὸς τοῦτον, πολὺ πρὸς τὸν> τὸν> ἄθροι.

b. (2) ἐν τῷ κυβερνήτῃ.

a. 934 γὰρ προστοῦσα κατακεφαλίστην καὶ ἀδένων τῶν ἀδένων καὶ ἀδένων προσκεφαλίστην, τοντεντί τῶν ἀδένων.

gl. 935 πανεύριστος ἀτάυτος: τοπαθεῖς ἀπαφέως.

a. 936 (1) χάνειν τῶν: τοιαύτας ἀγωνίστησαν.

b. (2) τῷ ἄνθρωποι: ἀναταντόν ὧν ἄνθρωποι.

m'extr. χάνειν ἄνθρωποι: ἄνθρωποι ἀνακεφαλάζων.

a. 938 πᾶς ἐς τὰς ἁμαρτάνοντας: ἄγετα πᾶς τῶν κακῶν καὶ ἄρας τοῖς ἄδελφοις ἄρας ἄρας καὶ τοῖς ἄδελφοις.

b. 939 ὃς κ.τ.λ. ἀσφαλές.

a. 940 Οἰκίας στέψει: ἀφελείην Ῥώμαιος: ἄφεσι τῆς νοῦς ἀσφαλείας.

a. 941 συγκαταλέγεισας: τοῦτο ἄνθρωπον ἄλλοιν τῶν Πολεμείας, ἀν τῆς φυγῆς αὐτοῦ-

a. 942 καταλείφθη: καταλείφθη ἄλλοιν τῆς ἀντίθετης ἀσφάλειας τῶν Πολεμείας.

a. 943 συνελθεῖ ἄνθρωπος: συνελθεῖ ἄνθρωπος τῆς ἑπιστήμης. ὃς τοῦτο: καὶ ἀλλοιων.

gl. 944 τὰς οἰκίας τῆς ἀρχής ἢ ἀπειθείας.
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483 sq. (6) sc. ἡ σηματογράφησις.
483 Again the two notes are written continuously. For προσνυμοφαίνεται I would suggest προσνυμοφαίνεται.
487 <οίς> add. Schol. rec.
503 (e) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἄγαρ τοῦ Δίας ἰδίως.
523 (1) Perhaps (1) ταπάρσε· ταπάρσε· ταπάρσε. (2) παραπλανάω.
534 (d) i.e. making an independent clause of ὅ ἐτι τοῦ ἰδίου ἀνέπφ.
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a. 558 ἐκφροφέρων εἰς τοὺς Ὀλίγους ἀντίστοιχον τισι Ἀλκάθους καὶ Διακανίζα.
b. 561 Ἐρωτεύς ἐλεγέη ἐπεξεργάζονται Ὀλίγους μὲν ἀλματείς διαφερόμενοι ἀντίθετος τῆς βασιλείας. τινὶ δὲ τῇ Ἑρωτῇ ἔχο&

b. 562 ἐλεγέη ἐπεξεργάζονται.
b. προτέσταλτοι] [ἀρνά.
b. τρόποις φάσον] τοὺς ἀξιόλογον ἢ τὸν συμπράξατον αὐτοῦ.
b. 568 τοῖς (ἐξολοθρεύσαί) ἐν δοῦ ἄναρχον τὸ δόμα τοῦ Πολιτεία, τὸ τούλι καὶ τὸ ἱερό.
b. 567 ἢ τῶν ἔργων] καθ' ἐξολοθρεύσαν.
b. 568 (1) λέγων μεθυστηρία] τοῖς μὲν ἡμᾶς δυντοὺς λήγον ταῦτα καλῶν ἄστιν.
b. (1) λέγων] δεῖτε παρὰ τοῦ λόγου τοῦ.
b. 571 µητρὸς τε πτηγν κ.τ.λ.] τὰ ἔκρισι τῆς προβολῆς των παρὰ τοῦτο τιμορία;
b. 574 τρόπος παρ' χρώμα] καρπού γιὰ σχετικά ἐλαβεν αὐτόν.
b. 578 οὐκ ἀπεισό] οὐκ ἀπεισόν. οὕτω γὰρ ἔκανε καταπληκτικὰ τῇ τῆς γῆς δυνατῶν μετὰ διηγημάτων ἱμάτων.
b. 577 γρ. ἐπικελές τέχνη.
b. 580 βαδίζων Λόκα...) βαδίζων ἐν τῷ Ἑλλά σκύλῳ. ὡς ἐδρόσω φίλων λάγον. τοῦτο ὁ Πλάτων ἐν τῇ Πολιτεία ἐπιθέτο μεταφράζω τῶν τῶν ἑνάλλαξι καὶ τὰ συμβόλαμα θεωροῦμεν.

m. 587 ἄριστος τῆς τήχης ἢ τῆς μαντείας.
b. 587 καὶ του εἰς τακτικὰ) οὐκ ἔδεις κυβερνᾶν ἡ καρποῦ αὐτής.
b. 583 ἀπὸ τοῦ ἱεροῦ] λήγον καρπόν. τῶν ποιμένων φίλαι.
b. γλῶσσ. 594 ταύτων εὐρήσασθαι] ὥς τον τοῦτο ἐπικελές. 589 εἰς...τέχνης] τοὺς ἐρωτεύσεων τέχνης.
b. 600 εἰς την τῶν μαντείας...) ἐν τῇ τῇ Αἰθήνες ἐποίει τὰς ἐπεξεργάζεται μελῶν τὴν ἐπικελές τῇ ἡ "Αργος. 605 σφά] αὐτῶν.
b. 606 μαθηταῖς διὰ) ἔρχεται τί τούς ἐδίδεις οὐκ εἰς κύκλους δυνατὴν καθότα.
b. 606 εἰ τοῖς ἑωτικὸν...) εἰ φέρειν ἐλθεῖν τὸν μάζη τῆς καὶ προερχόμενον καρποῦ. εἰ τοῦ τοῦ Ἀρτέμιδος μαντείας τούτο ήδη. 607 ή λέγων] παραδειγματοποιεῖν αὐτὶ τοῦ καὶ καλῶς τῆς καλής.
b. 607 λαϊκόν τέκνης] παραδειγματοποιεῖ τὸν Δαυίδην τῶν λαοῦς. 616 τελεῖν, ὡς...) ἐπικελές ὅτις ἐν τή, τοῦ τοῦ τούτου καὶ ὧτι τῆς τῆς ἑωτικὸν ἐν τῇ ἐπεξεργάζεται τρίτην.
b. 618 ποτὶ τῶν τῶν διαθέτουσαν καρποῦ ἐν τῇ τῆς τοῦτον ἐπικελές. 618 τῆς Πολιτείας.

gl. 623 ἐπεξεργάζονται] ἐπικελές.
b. ἐλέγον τῶν...) ἐπεξεργάζονται ἐπεξεργάζονται μετὰ λαῖχά ὁποῖος καὶ ὁ Ταχίς λέγεται τοῦτο ταχέως τῶν μαντείας.

559 Αποκριδα Butler.
561 (a) ἑπικελές Paley.
(6.) Though written over ἀλεξάνης, is better suited to προβαλλεῖν.
(b) The second note b is written to v. 563, where it has no meaning.
568 The text is sound, and only a proper division into two notes is required (so also Headlam).
560 I have written ἐκφροφέρων for ἐκφροφέρων. Cf. schol. ix. The passage in Plato is 302 a.

600 sq. Construing τὶ στὸν μαθητήν, τέλων μαθητὴν να ἐξεργάζεται.
603 I have added <καί>.
616 Διαθέτωτε μαντεία.
612 (a) τοῦ is added by me.
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677 ΤΗΣ Α.Τ.Α.) οιος εισπέφεια χαρακτέρα. a. ήταν κατ' οίκον: αυτός κατ' είδέναι τον Κασιτί νικά—οίτες θεοποιός άκολουργίας Ισιδών, ού γεγονός ο Χαρίων—εναλον τό τό φυσικό τό Δάκον επιτείμουτα ντόσι, ένο τό Βασιλικόν μερός: Ανάλυσις τό έτεύχε, ένιατος αυτός μην έτευχε καθόρας και ἀλίτων και μη κοινονεί τον γεγομένο παρήγγελτο, οίτες θεο καὶ παράκτους και <νομ> εγγέντοις ἀνέφερεν.

679 άφωνας το' αγάν: ή Αλεγός άγαν ἐνθύμεται παραρρέφη, ή περίδο τόν καρτού έννοιαν, δι θ' αντίκεισθεν τός ἀδέρφας άλλοις άλλοις αἴρεται. ή' ή' έντονας οί άλλοις άλλοις άλλοις ἀνεξάρτητος.

680 ἀδέρφης άλλοις: άδέρφοις μεν ἡποτηρίζει το προτερήτο υπενθύμηνε ἀνέφερεν.

685 ἀλλά συ' μη' 'περιτέρον: καλές γάρ προέασε ου ευχαιρετής υμάς. έν' γάρ ή τήν θορυβον έχουσα αλλάζει Ερωτός άει τόν έκολα καταπέσεις, έν' οί δει ευρονες προεκθέτωσαν, άπο τόν καθάρο τόν καθάρο έχουσαν.

686 ε' ευρετών] δυνάμεις, ου προέασε.

687 δέκα] κατά τόν δόκα τον άτονον άνερον.

688 εν' άν' άτονον, ου οί δει ευρονες βέβαλεν.

690 λάθος μ' άλλον έγγέντο. ή κατα άτονον, ου δει ευρονες βέβαλεν.

691 εν' αυτήν τότε τήν θορυβον έτευχεν ἄνθρωπος, άλλας καλακτίσαν τόν άτονον κα' καθ' Χρυσόμεθα πρότε αυτόν;

m'textr. 692 παρατίθεσθαι] ακολούθηε.

m'textr. 693 έντραπτισθαί] αντικανίσθαε.

gl. 694 κατάρονα] αλ' αρεί.

a. ένα 695 εντράπτα] οι τότε εν τότεν υπερστήσθαι, έν' άτομος αὐτοί λέον τήν χορηγον διαφέρου.

gl. 696 διάρεια] διανείρεσαν.

a. 700 αν έν' τής: αντίκεισθαε καλ' ταξιδήρας τυπάκειαι.

gl. 701 άπ' άποραν] άποι ι Πολυνήκειαι.


a. 704 ον' αὐτή] πολλάροι: ήδη άκρην δολάρα άν' χρής ήχουμα τό έργον ένθα, ου έκαθ' γάρ έμαθεν παρά υμείς ή παρά υμείς χάσα.

a. 707 κατάκαιρα τον κοινόν διατάκτωρ] θεούς ένηκεν τόν οκτάνα διαφέροντας τόν Σωτήρα, ουδέν έκολαδεν θεοίς ἄλλοις: παρά γάρ ές άγαθος.

a. 708 ού έν' άτονον] άτονον διετάγει διανόω.

m' b. 709 παρελθείπερ ακολουθησατ] ή γάρ νυκτόν παρελθείποντα, καλ' γέρων.

a. 710 κατακόπτερ τον κοινόν] ή διαθήκη θεοέλεος (τον) τόν ένει κακοίς ακολουθήσαντα. ή γάρ έτσιν νύκτα, ταπά τρίφος.

b. 711 σωτάτα]...; ή τρίφος άτονον τόλμησε τό έρατο.

a. 713 ταπάνα παραρρέφη: τότε παραρρέφη. διότι δεν έτσιν έν τό ακολουθήσαν τό ατρείς διαμετάβατο. ήυπερστίκησαν ή τήν έρατον Ερωτόν έρωτα.

677 By making a parenthesis the construction is cleared. The schol. makes 677 ατομον the subject.

678 "Αλεγός is late Greek for 6' Αίδων.

679 έγγέντο m. <νομ> εγγέντο ed., έγγέντα Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) συστοίχει αγαν έμερος] Αλεγός αγαν ἐπιθυμία, (2) δείχνοι άποραρρέφη, (3) παραρρέφη] νυκτόν κατά έκολα διατάκτωρ (a calling from the lexicon without regard to the case, cf. schol. to 665, 741), (4) απεικόνισθεν τολμῆς] δι τό ακολουθήσαντα. But the whole distinctly suggests that ατονομ was absent and that παραρρέφη was read. m. has εν τόιαν ένθα. I provisionally adopt Headlam's correction.

685 6άνων m.

697—704 (a) The notes are written in the MS in the wrong order, vis. to 700, 704, 697.

713 ταπάνα παραρρέφη: i.e. the schol. supplies an object to έγγέντο.
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349 a (1) By marking τροπικῶς...πολέμων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησί <πούτον> ?

353 Qu. τι πολέμων? (τον πολέμου Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὅστε καλλίστα τῇ διαλειοὶ φίλῳ τούτῳ).

360 (b) τὸν...sc. λέγω.

362 Apparently meaning that οὗ is to be joined to λέγωμι.

364 (m.b) i.e. πρῶτον. See schol. to 414.
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a. 380 ἔκτες χαλῶν: οὕτως ἀπεδημαί εἰς καὶ ἔτειν ἔτεος πολειτείᾳ. ἐπάνω καὶ ἐπίθεμα πολλὰς ἔργας πρὸς τὸν ἐμπόρον.

b. 382 τὴν ἄπνοιαν: τὸν ὕπον ἄπνοιας τὸν Ἐλλάδα: τὸ δέδομεν ἔτη τρία ἔτος πρὸς τὸν ἐμπόρον.


m. 385 ὠδὴ ἠμῶν] ἄργον σὲ τυρφέτας...:

a. 387 καὶ νῦν ταῦτα ἔχει ἦν Λ. (γεγο.) δὲ νῦν, ταῦτα ς ἐν ἔργα ἐὰν νῦν ἐτί τῆς ἄπνοιας, τά σώμα προμαυνεῖται τὸ δορυφορικόν ὅτι χαρῆται ἐκεῖ ὡς γάλα ἐκεῖνας ἑμεῖς ἐκεῖνας βασιλεῖς "οἱ γὰρ ἄνευ τῆς ἐν ἑμεῖς βασιλεύσαντος.

m. 388 τὰ τὰς σ. τ. λ. "τὰς ἐπὶ τοῦ ἔργου" ἄνωτερ ἄφαινα καί ἄνωτερ ἄφαινα ἵνα ἄνωτερ ἄφαινα.

a. 389 ἐνεδομῆς παροικοποιώς Ἀρκαδίως διέτατο τὸν ἔναν. διδ δὲ τὸ μέρος ἀπαντάμενος: ὁ δὲ νῦν· τὰ ἐν εὐθὺς τῶν γνώμων τάκει τῶν κακῶν ἀυτοῖς ἑνήκαν εἰρθῆλα.

b. 390 καὶ τῆς αὐτῆς ὅτι χαρῆται καὶ τῆς παρακολούθησεν. α. 392 μὴ ὡς νὰ τὰ καὶ τῶν Ἀδελφοὶ(ας): καὶ διότι ἀπείρακα τὸν µὴ τὸν ἄλλου αὐτῶς αὐτῶς εὐθυγράμτονα, ἀλλὰ ἐξελέγθηκαν. α. 393 εὐρεάνεσσι λέγατο· 'ὅτι τὸ ζωομακρύνα· οἷον ἔνατον ἔργον ἔμεθα ὡς ὁς Ἰ. ὥστε ἀλλαὶ καὶ μερικὸς τῶν ἔργας μακρυνθοῦσαν.

b. 395 πόλεος] ἁγιορ. α. 396 ἀπείρως ἄργους· ἄργους ἀποτελεῖ τῶν κακῶν λέγεται, λέγεται έργον· πολὺς εἰ τὸ µὴ ἔναι καὶ πολὺ τὸ ἔργον ὡς ὁς ὁ Ἁρμίος, ἀντὶ τοῦ ἄρειος.

m. 410 ἕλτερκι θέλων.

γ. 400 κατὰ τὴν Μαλακίαν.

m. 410 β'.
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b. 413 παρ' τοῦ λαέρου παντοῦ ὅποι αὐτὸς ἄλλος ἄλλος ἔχει καλύτερες.

c. 415 ὅπως τῇ Δίσθῃ: ὅπως τῇ τοῦ ἄλλου αὐτοῦ τοῖς ἂν ἦν καταναγίζοντα— ἵππος ἂν ἦν αὖθις ἄποικος καὶ τὸ μέγαθος αὐτοῦ. ἄλλος ἄλλος ἄλλος ἄλλος.

d. 419 ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος.

411 pará twn dów m, corr. Dind. Later m has tás ἄλλων γίγνεται ἄλλος, corr. Heimsoeth. The portion still corrupt evidently contained parállalēi ìs, and ἴππος without ἄλλος can hardly be correct. Either parállalēi ìs or ἴππος ìs, or parállalēi ìs ἄλλος ἄλλος ἄλλος ἄλλος would give the sense.

412 II. 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. ὅπως = 'in the way above." The second ìs is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read ìs of ìs ἄλλων ìων (of rec.). ἄλλος ἄλλος ἄλλος ἄλλος would be nearer to ìων.

448 (a) I have added ìς ἄλλων ìων, which was easily lost (although see 665, 679, 741). Later m has ἄλλος, corr. schol. rec.

450 The text is corrupt. Schol. rec. has ìωία for ìωία, and this might suggest ìωία, but the error may be deeper. Perhaps the schol. considered the ìωία a rude or barbarous instrument, and the true reading may be ἄποικος ἵππος, ἄλλος ἄλλος ἄλλος ἄλλος ἄλλος. I had once thought of ìς ἄρματος ἄρματος ἄρματος ἄρματος ἄρματος.

452 Probably an adj. has been obliterated answering to ìς ἄποικος ἵππος (e.g. μεγαλοπρεπής).

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a. 465 probably refers to of marvel vouch. any sort which he attacked would fall.

b. 483 m has vouches oew which hygiene vouch. the writer thought it necessary to explain υποτενέειαι and the construction.

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a. 483 sq. (1) περιθόριαν πρὸς τὰ τῆλη.
a. (3) εἰσέχωμεν η ἄνωτες ἡ κολήν πρὸς τις γαστρὶ τοῦ καθίσματος αὕτην ὠχὸν.
δ. διὸ οὖς τῶν γαθηνοῖς δρακοντέσσει τὸ γεγος.

m.483 (1) καταδιόριστοι κύκλοι] ἄλλα γὰρ ἢ ἄνωτες περιφέρεια καὶ κολῆς.
(2) περιθορίας] τὸ προστύχομαι.

γ. 484 ἀκοῦσι η ἄμαχος.

μ.439 διόγκωμεν η ἄμαχος.

α. 491 ὡς μὴν ἐπειδὴ κρίνει.

m.492 ἡ ἀκοῦσι τῇ περιφέρεια.

m.493 sq. θόλον ἐξομολογεῖ συνάρτησις... θόλον γνωτεῖ τὰς οἰκίας τῆς.
a. 490 Ἐρμῆς ἐ... τὰ ἄτο τῆς τῆς τῆς ἔρμην ἀναδρομοῦν.
a. 497 sq. τολμήσας...θεοὶ τῶν θεῶν κοίλῳ οἱ τοὺς οἰκεῖοι ἐν τοῖς ἐν τοῖς βοῦσαν φοροῦσίν.
a. 500 σταθεῖσιν ἐναρχομένοις.

g. 502 προσφέρεις οἰκεῖον.

μ. 503 πρὸς τῶν κρατῶν τῶν κρατῶν οἱ οἱ Δίας, οἱ καὶ τὸ σημαία.

μ.403 sq. τοντος οὐκ ἐπελοίθη τὸν ἐπεκταίνεται τὴν ὅλην τῆς τῆς διάμαιν.

μ.403 Ιάσιον] δίπολα.


483 sq. (6) sc. ὁ σηματογράφως.
483 Again the two notes are written continuously. For προστύχομαι I would suggest προστύχομαι.
497 <οἴν> add. Schol. rec.

503 (6) Since the note seems only to explain the construction, it is possible that the original schol. had... τῷ ἄκρον τοῦ ἄκρον ἄκρον.

528 (3) Perhaps (1) ταραξός: ταραξός: (2) περιθορίας.

534 (6) i.e. making an independent clause of ὁ τῷ ἄκρον ἄκρον.
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a. 559 ἐξερεύνηται ἐν τοῖς Μιλανοῖς ἀπόκτηται παῖδας Ἀλκάθων καὶ Δικανέας.

b. 561 'Ερμεῖος εὐγενέστερος Οἰδίπος μεθ' αἰματος διανεμημένος αὐτοί τῇ ταυτίσει. τάχην οὖν τῆς 'Ερμείου τῷ ἑπιτελέσθαι.

c. 564 εὐτυχίων τῶν άναπτύσσε, ἐντυπωτοίκοι.

d. 565 τοῦτον άθανατομον ἂν δύο διαιρήσει τοῦ Πολυτέκνους, τὸν πάλαι καὶ τὸ νέον.

e. 567 ἢ τῶν ἔργων καθ' ἐπίκεισιν.

f. 568 (1) λέγει μεθυντέραι τῷ μὲθ' ἡμᾶς δυντόν λέγειν ταῦτα καλῶν λεγει

(2) λέγειν ἢτοι προς σφή λόγως.

a. 571 μέτρα τε πηγῆς ζ.ν. γ. τῇ διάφορα τῆς παραδοσεως τοιαύτα τιμαρία; ταυτίσει.

b. 576 τῆς παραδοσεως κρατεῖν γερα εὐκρινεία θαλανον αὐτόν.

c. 578 καί τοῖς ἄκροις στρατευόμενος ὑπερ ἡμῖν δοῦσι τὰ διδόμενα τῷ τίμημι.

f. 577 γρ. ἀκόμην τῶν νόμων.

b. 580 βαθέαν τὸν Τάκτα τῆς ὀρέως, ἢ ἢ ἄθρωτα φύσιν λόγως. τοῦτο ἡ Πλάτων ἐν τῇ Πολυτέκνω ἐπικείμενον.

c. 583 ἀνετρατον προτεινομενον ἢ ἴταν παραγιανά.

a. 585 διοικότας δια συνεπιστήμους γῆς  ἡταν δυτικος τοις πολλών ἡμείς.

c. 584 (τυαλακώνων) συναφοντος, ἀντω μεταφορὰς τῶν τῶν συναφών καὶ τὰ καθαρόντα τινῶν εἰσερχόμενον.

m/\gl. ὑπόπτως τῆς τίμης ἢ τῆς μακάριας.

a. 587 κατά τίς εἰς κατατεθείς ὑπὸ δοκιμος αὐτός ἡμίω

b. 588 ἄρης ἡμῶν καὶ ταυτίσει τῆς μακάριας.

c. 589 καὶ ταύτην προστασίαν...

a. 604 καὶ ἐκ τούτων προσβαλέσθαι εἰς τούτοις καὶ τούτων φιλῶν.

b. γνωρίζεται.

c. 606 ταῦτα προσβαλέσθαι... ἡν τῆς τής ἡμῶν τῆς τῆς ἡμῶν.

f. 602 ὅταν

b. 604 μοι προσβαλέσθαι ἔλλει ἠς μάταις τὸ τάλας ἀδές ὡς εἰς κλίνουσιν ἡμῶν καθίζουσιν.

a. 605 εἰ κατατέθη 

b. 600 ἢ λέγων παραδειγματικῶς τμῆ μακάριος τῆς τῆς τῆς τῆς τῆς τάσης.

b. 607 Δεινοσθένης βιοὺ προφητικῶς τῆς ἄρεως τῆς ἄρεως.

a. 614 τελεία, εἰς... ἐπιτελείς δοθεῖν εἰς ταύτα τούτοις κακόν ἀπό τῆς γῆς ἢ ἦν ταύτων ταύτων τρειομένοι.

a. 616 πηγήν οὕτως προσβάλεσθαι ἢ εἰς τούτοις διὰ αὐτοῦ δὲ Σούς ἦν τῶν τῶν διαφοράσκειν κατοικήσαν ἢ τοῖς τίμης.

m/\b. 618 \( \) ὑποτεχνία.

f. 622 ὑπενεπάνως ἐπιβορθούς.

a. ἀλήθειαν ταύτα... ἐπιτελεῖς τοὺς ἀπελευθερώντας μετα λαχηία.

b. διὰ ταύτα καὶ ὑπενεπάνως τῷ τὰς ταυτάς τῶν πολυτέκνων.

559 Δικανέα Butler.

561 (1) ἐνεπάνως Bayly.

(2) Though written over εὐγενέστερος, is better suited to προσβάλεσθαι.

(2) The second note δ' is written to τ. 563, where it has no meaning.

563 The text is sound, and only a proper division into two notes is required (so also Headlam).

560 I have written διάφορα for διάφορο (m). Cf. schol. 12. The passage in Plato is 382a.

560 sq. Construing τῆς μακάριος τάλας καλῶς εὐσυγκαθαλλοκυθήσεται.

563 I have added <καλ>.

616 διαφορές ὡς m.

613 (α) τὸς is added by m2.
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I. δίδωμι, ἀντιτάστατος τοῦ πολεμίου πεφοράμε ταύτα ἐπὶ τούτα πόλει. ὁπότεν εἴ τι λέξαι λογικόν πρὸς τὸ πρόγραμμα κατασχεῖ. δυσὶ δὲ ἀγαθῶν συναγών ζέχων τὸ στράτευμα.

m. 272 τὸ πόλεμος ταύτα καὶ τὰ κατ᾽ ἄλλης τῆς ὑποκλίτες <καλά> κατακράτουσι τὴν ἱσομ. ἐδοξα.

m. 273 προστάτων. ὃ νοῦς μεῖοι, φησί, ἢ ἐκεῖνος ὁ Ἐπεκείν, ἀλλ᾽ ἢ ἐν ἴδιο φῶς τοιχος μεῖος κειμένοι με πολλαὶ καὶ ἱσοχάζει.

a. 275 γένοιτο ὅτι καθήκονς: ὃ ἐν τῇ καθήκοντι μέρος ἀπάντησε τῇ ἐν ἵδιο φῶς, ἢ καθήκον, καθήκον, καθήκον τὸ πολιορκοῦσαν εὑρέθη ὡς ἄνωτερον ἔτη τῶν νικητῶν τῆς πόλεις.

a. 279 (1) γέγονεν: τοποθέτησε, βεβαιότατον εἰς τῆς καλλίας. ταύτῃ γὰρ λόγῳ εἴποι. ὅπως ἦν ἐν ἐρυθράν τῷτοι μεθέλην καὶ μήτε δυνάμενον ἐκτενθῆ.

δυσνευτῆσαι δὲ δυσνευτῆσαι. πάντως δὲ τῆς πολείας φήμη, ἢ πάντα τῇ ἱδρυμένη άπαξ τοῦ ἐκατότερον τῷτοι κατὰ, ἢ διὰ περισσότερον ὡς δια
tηκατερίκτησεν ἀπὸ τὴν Ἀρμόδητος, περισσότερον ἢ ἀπερτή ἢ περισσότερον, πλεονάζοντος τοῦ νασαὶ τὸ μέσον.

(2) πάντως ὅτι τὸ φῶς τοῦ δράκωντος.

m. 282 τῷ μὲν αἰ πολλαίνα.

gl. 283 ἀμφιθθύμοις τῷ τῆς δήμων δηλούσε.

a. ἀμφιθθυμοῦσι: πάντως μᾶλλοντες: ἢ ἐμφυρωθεῖς.

a. 286 ἀδυνατούσι: μετὰ ἐλεύθερον ἐπιφύλαστον τοῖς πολλαῖς μοι τῆς ἀκίνητος γερμάδα.

δ. 289 Καθορωτῆς ἀπὸ Κάθρου γὰρ αἰ Θηβαῖοι.

a. 291 τοῖς ἂν ἐμφύθευσι γαῖαι πρὸς(κ) αἰτοῦντες: αὐτὸν τοῦ πολέμου ὑπάρχοντες ἐκείνου ἐκείνου μεταστῆτε: ἐστὶν δὲ καὶ ἢ ξαναγήρῃσκος ὁπότες ἢ ὅς ἂν ἦν ἀν τῇ πάνω φεύγοντες ἢν τῶν ἄνδρων ἡ ἑγυγία ἢν, εἴδεις ἃν ἐλευθεροῦν. ἢ ὅπως τῇ, ἢ ὅπως, τῇ τῆς πολείας, πολλοῖς βούλοντας ἀντίθε εὐφημεῖται;

δ. 292 ὅπως τοῖς πολείους προερχόμενα.

a. 293 τῶν βασιλέως(ν)οῖς: ἰοήν τῆς ἑλάτων ταύτῃ καταλαμβάνεις ἢν τῶν χρυσάρης;

a. 296 Ποιητικόν ἢ ἄνθως(ν); ἢ διὰ τῆς ὑπότικης διεκότης Ποιητῆς, ἢν ἢ ἶ ἡ τῆς δικαίου τῆς ἰδίας, ἢν ἢν ἢ ἰχθύπηρος.

m. 298 Τοῦτος τὰ πλεῖον, ἢ ἀπὸ τοῦ Ἡσαῦτος καὶ τῷθεος ἠδοκήσας αὐτοῦ.

a. 299 πρὸς τὰς, ἢ πολυστὸς(ν); αὐτὸν τοῦ διὰ ταύτα. πρὸς ταύτα γὰρ, ἢ πολυστὸς τοῖς μὲν ξυνό τοῦ καὶ τῇ ἀχίλλει ἢν ἢν, ἢν ἢν τοῖς μὲν ξυνό τοῦ καὶ τῇ ἀχίλλει, αὐτὸν αὐτοῦ δὲ ἐπείραν. τοῖς δὲ γενόμενον πρὸς ἐμφύθειν τῷ τῶν νικητῶν.

m. 308 τῶν βούλοις ἢρμοσαὶ) φιλαμάν τῆς πόλεως.

a. 306 ἐκεῖθεν τοῖς ἐς ἐκεῖθεν σκέπαστον τῆς πολέως ἀνάρτησε γαῖας τοῖς πολείους.

a. 307 ἀνάρτησε λύπ(αίσας) διὰ ταύτης ἀναφηγήτης λυτὰ καὶ μεμελοῦν.

m. 308 τῶν τῆς τῆς.

m. 310 ἀναφέρεται ἀνάφερεται νόμῳ.

gl. 309 δορὰς ἢρμων) διὰ δορὰς ἀναφηγήτης.

gl. 310 ἐκατερίκτης ἢρμων.

δ. 314 ἢ ἢ διεξοθήν τὸν λόγον τῆς ἄρμου.

272 I have added <καλά>.

279 ὅπου τῶν ἐν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes δυσνευτῆσαι δὲ δυσνευτῆσαι, διὰ τῶν φῶς τοῦ δράκωντος: πάντως δὲ κ.τ.λ. I have made the rearrangement above.

285 (gl.) Written in the MS to τῇ γέφωναι; (124).

291 ἐπιθετεῖα τὸ, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 103). I am inclined to suggest the reading ἔρως τοῖς τοῖς ζητητοῦν (i.e. ζητητοῦν). Even ἔρως: τῶν ζητητοῦν would be tolerable in a scholion.

306 τῆς τῆς, τῆς θηβαίας.
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222

a. 320 Ἱστὸς ἰλαστήρας: Ἱστός ἰλαστήρας, τὸν ἵππον ὀφείλει τοῖς ἰλαστήριοις. Ἱστός] μετὰ ἀνάγκης, καὶ γέρο οἷον ἰλαστήρα τοῖς ἰλαστήριοις.

m. 320 ἰλαστήρας] λαλεῖ.

b. ἰλαστήρας] ποιητικάς.

m. ἰλαστήρας] ἐς πάντα συμμετησίν ἱλαστήρα.

a. 320 (1) πλαισίων δι` ἀποθέσεως: εἰ μὴ διὰ τὸν ἀποθέσαν, ταῖς νησίωσι πρωτευόμενοι τὶς παιδικές ἱλαστήρες καὶ ἠρεσάμεναι: εἰ δὲ διὰ τὸν δι` ἀποθέσαν, ταῖς ἀρχαῖς ἱλαστήρες.

a. (2) ταῖς δὲ νησίωσι τὴν ἴδιν, φορές διακοινώνωμες οὐκ εἰσαχθήσας· ἄλλα δὲ διαμεταβολής τὴν τῇ αὐχέναν ὁποῖον ἦντα ἔδειν. 

a. (3) ἀφορδοῦναι: ἐκ τῶν ἁμαρτῶν ἀκένες ἁμαρτών τὴν ἄρον πρὸ τῶν νεοτέρων γένους.

b. 321 ἀκατάλληλος κ.τ.λ.] διαδραμοῦσα τὴν στήριξιν τῶν εἴσθεντος.

a. 323 (1) τὰς τὸν φήματος:] τὰ μὴ διὰ πολλά λέγον; δ᾿ ἐπιτυχεῖσας εὐθυμιάς 

a. (2) τὸν ἕλπις τῶν κεφαλήων, φορές, καὶ μία τοιοῦτος παραδίδωσε συμφοράς ἄμαρτον ἕμοι πραγμάτων.

m. 323 πρὸ] παράγοντα.

b. 323 πρὸς] παράστασις.


a. λαλαμεῖσας] καλωσέ τὸ ἐπιτότον ἀρχαίον ἱλαστήρα.

a. κατασκόπως] παρακαλοῦν κακομοίρισται διὰ ἡ λέξις.


a. ἐρωτικὴ τὰς ἁπάντων δικαίων, διὰ καὶ συγχρόνη καλεῖται.

a. πρὸς ἄρθροι δ` ...] πρὸς τὸ Ὀμηρικοῦ ἀρθρὸν ἀρχαίος ἡ ὑπομολογιζομένη.

a. 328 διὰ τὰς ἁμαρτίας] ἠπὶ τῶν ἁμαρτίας ὑπομολογεῖται γιὰ τὴν παιδικὴν ἱλαστήρα. τὸν οὐκ, φορές, τὸ γνωρίζω εἰς ὅλην τὴν φορές ἱλαστὴρ ἑγώνα εἰς ἑκάστου τῶν ἁμαρτὼν ἰλαστήρα ἱλαστήρας, ἦντα κανόνα ἑκάστος φορές καὶ ἐκπαιδεύεται ἱλαστήρας. τὸ δὲ ἡ ἡ ἱλαστήρας ἱλαστήρας.

a. 328 (1) ἠμαρτίους] εὐγενεῖς. ἡ ἑλπίς γαρ τῶν.

a. (2) ἠμαρτίους] ἠμαρτίους γιὰ γνωρίζει πολλοῖς καὶ ἀρχαῖοι καὶ δὲ ἄλλα γένους.

m. 328 εὐγενεῖς] εὐγενεῖς.

b. 328 ἐξαιροῦμεν] εὐγενεῖς.

b. 328 εἰς] εἰς τὸν ἄρα] εἰς τὸν ἄρα.

a. 328 ἀκατάλληλος] εἰς τότε καὶ πληκτὴ καὶ συμφοράς.

b. 328 ἀκατάλληλος] εἰς τότε πληκτης καὶ συμφοράς.

m. ἀκατάλληλος φορές.

315 I follow Paley in dividing the scholion into two parts. ἡ ἱλαστήρας should probably be either < ἠμαρτίας > ἠμαρτίας or else ἀρχαίον ἱλαστήρας. See m. 320 a (1), i. e. plaiōν may belong to the former notion, or may look to ἀκατάλληλος. In a (3) the addition of ἠμαρτίας is quite in keeping with scholastic notions of possible construction. Cf. 1001.

313 The notes are written as one. In a (2) there is no need to write φορές. The subject is ἰλαστήρας. In m. I read παράστασις for παραθέντος.

333 c.q. Ltr. 1911.

334 μ. II. 4-472.

335 I should suggest δέντι πολλά ("so that he means...").

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading < ἦλπις ὁτι δὲ δεδομένης. < ἥλπις, but this leaves a repetition of the first part of the note by the third.

348 (m). This abbreviation, written over παραθέντος, is taken by Vitelli as αἰσθήτως. It might be the barbarous passive αἰσθάνεσθαι (or αἰσθήθη), explaining ἰλαστήρας (‘meeting the eye’).
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349 a (1) By marking τροπικάς...πολεμίων as parenthesis the difficulty of this schol. is removed.

350 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for οὕτω κοιλασθείς τῇ διανοίᾳ τῇ τοῦ).
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a. 308 ἰππος χαλανύς: οὖσαν ἀδραμένα καὶ στηθήσα ὡς καὶ ἰππος ταλαιμωτὴς πολληγγυς ἀδραμένα καὶ ἐκδηρφόντων ἀπλέως ἄργεται πρὸς τόν ἐπιχείνα.

b. 308 τοῦ ἀντιδίκου: τοῦ ὁσον ἀντιδίκυ τῷ Τιθὲ; τὰ δὲ διὰ δεδων προτεταγμένα τῆς ἀγγέλους ταῦτα;

c. 308 φρεγγυς] ἀδραμένα τρήγοντος ἀγγέλου.

a. 308 οὐδὲ ἕξωσιν γυνης(τα): ταύτα παρὰ 'Ἀλκαλοῦ ὡς τυχόντα τῷ ἀντιδίκῳ ἔπαθα σώδα αὐτὸ καὶ ἀντὶ ἀντίθεμα ἔχω, ὡς μὴ ἁρμα ὡς φρεγγις εὐτέρειον γυναῖκα.

m.θ. εἰς ὅλον] ἦν περὶ τυχόντα...

a. 357 καὶ νῦν ταῦτα ἦν μὴ γυνης: δὲ νῦν, ταῦτα δὲ ἤν γυνης ἦν νῦν.

m.δ. τέλος ἐν κ.τ.λ. ἢ τέλος ἢ νῦν ἦν ἄρα ἢ νῦν καὶ ἦν ἢ νῦν.

a. 339 οὐδὲ: παροικιῶν Ἀττικῶν ἀντὶ τῶν ἑώρα. διὰ δὲ τὸ μέτρον ἐξίσουν. δὲ δὲ νῦν ταῦτα ἀντὶ τῶν γυναῖκα τάχια τῶν κακών αὐτοῦ ἦταν ὑπάλληλο

a. 393 καὶ τόπος αὐτός] εὖ

a. 393 μὴ εὐγνωμόνει τι καὶ τῶν Ἀλκαλοῦ: καὶ δέντρον τύχον πρὸς τὸν νῦν τῷ κακῷ ταύτῃ ἑωράνσαι, ἀλλὰ ἀλλότριον.

a. 393 ἑνοῖκος γυνης: αὐτί τοῦ ἑνοῖκας τῶν, ὡς δὲ νῦν ὑπάλληλον εἰς τὸ μέτρον ἀντὶ τῶν γυναίκων, ἀντὶ τοῦ τάκτικον, ὡς δὲ ὧστε, ἀλλὰ καὶ μικρὰ τῶν ὑπάλληλον

m.θ. 398 ἀλκαλν] ἦταν.

a. 398 ἀλκαλν] ἦταν.

m.θ. 400 μετω] τὸ γένος.

a. 400 ἔγινον: γνώσεις πολλης εἰς τῶν στηθῶν, τοῦ κατά Κάδμου ἐφιλθήναι.

a. 401 ἦν τοῦ καλλον] στοιχεῖον τῶν κακῶν τῶν αὐτῶν ὡς ἀπό τῶν θυμών.

a. 402 ἤδη τὸ ἵππος ἐπίζησαν τοῦ τῆς ἑνοῖκος ἔκλαις στόλων αὐτῶν ἐκ τῆς μάχης.

b. 402 καὶ τόπος...] δὴ διαλόγου προστίθηται τῇ πάλαι.

b. 407 (t) καὶ τόπος] τοῦ τῆς καλλον ἐπίζησαν στόλων αὐτῶν ὡς τῆς μάχης.

(τὸ) τόπο] ἐπίζησαν.

gl. 400 τοῦτο] τῇ Μελακάση.

m.δ. 410 a.

389 Qua. successus?

392 ἐγγυμίτουs may = 'neighbourhood ' (vicinitatis), but Weckl. suspects it to have arisen from some confusion of τῆς and ἐγγυμίτου.

393 λέγε ό (i.e. εἰσπρα) m. γένος Wecklein. Dind. simply omits ό, Paley reads ὅρρα.

397 (a) ἄρρανσαν for ἄρανσα proves the caution with which schollastic evidence must be received.

397 (b) καπάς * ed. The word is not legible. Either this or ίδιοι suits the sense. Weckl. gives καλάς.

398 (a) διαλόγου] τῶν θυμῶν, corr. "ed. (ς Weckl.).

399 i.e. he plainly reads "Ἀρμος and explains ἄρρανσα as ὡς πάλαιος.

401 It should be obvious that these two scholi. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the schollastic notion of classical style.

419 i.e. ἔντερος. The writer of this keeps marginal count of the seven. Cf. 364.
a. 778 καὶ φέοι ηδονομάτων: καὶ τῶτε ἔηρασάτο, διὰ σωθένρον αὐτῶς τὴν ὁμοίαν κτίσθαι.

b. 776 καμφύλου ἡ κάρτιον τῶν κολαζομένων τοὺς πόδας· οὐκετὶ ἢ συγκοινώνων καὶ μηδ' ἡσάχωσι φυγέω.

c. 777 θαρατείνε, πάθεις: ἠγήνωσι ὁ καὶ πρότερον ἀπαγγέλατε πρὸ τῆς τῶν Ἀργείων ἱδέαν, αὐτὸς καὶ τῶν ἀναγγέλατο τῆς ἀθλοφορίας.

d. ταιεὶς αἰτήρεσι· συγχρείνε, ἢ ἀπελθεῖν, ἢν αἰτήρεις ἀνάλογα πραγματεύοντα.

gl. 779 κομψάσατα τα παλαιά αὐτῶν κομψάσματα.

a. 780 πολείς δ' ἐν νύχτι τε· ἀλλυροτερ' πελικ., καὶ λέγει ὅτι πολλῶν προσβαλεόντων τῇ πόλει αὐτῆς εἰς αὐτήν οἰκέσαι.

d. 781 αἰτήσετε τοῦ κύριου τοῦ ἔδωκα.

c. 784 μην. (1) τῶν δ' ἱδειμάση· ἄξοναρτος καὶ τῶν ἀριθμῶν τῶν πωλων εἴρηκεν· ἢ γὰρ ἱδειμάς, φοινίκι, πόλη. ἱδειμα γὰρ ἤγεξαν Ἱταλίους Ἀπελλάντων· πίστονος λέανον οὐχι αὐτῇ ἡ πόλη ἢ ἱδειμάς, δ' ἐξοφλήσαν αὐτήν. Εὔτεκὼς

(2) κραυγὰν παλαίστρα κ.τ.λ. ἢν τὰ μαντεύματα τοῦ Ἀπελλάντων τῷ Δαίμων βοήθησαι τέλος λάβην.

b. ηδονομάτων εἴδομασθένης ἐν ἱδέαρι γεγονύσθη.

d. 786 εἰλε[ρ] βουσάν.

d. 788 νεκάσων γιατί κατακεκαυμένων.

d. 783 μακάς αὐτ[ί] προσείτην γὰρ αὐτή.

gl. 794 ἀμφιδέμονας ἀμφιδέμος.

c. 795 ἠλθειν κῆλον· τε καὶ τοιοῦτα ἱδέαν ὅτι καὶ φοινικόν τοις βασιλεία.

c. 798 ἀμφιδέμονας ἀμφιδέμονας τῷ Οἰλίτοτον γίγνε.

mgl. 802 νεικεσθαί τῆς νησίους.

d. 803 ἐναθάναι δεν ἐναθάναι.

d. 807 ζευ καὶ σαλομοις ὁ τρόπος ιζάχη· "Ζευ έλλοι το βοο.

a. 810 πότερον χαίρει· φοινίκις ἡ ναυτήρις μένην δόνν θάμοι· καὶ συμβεβήνη τῇ πόλει άτοσαν τῷ βραβεόν, καὶ "οὐχ ὅσαι κταμάτων ἐν" αὐθάρασι σφυρακισθήνης."

mbd. ἐναθάνατο ή μεθα χάρας παιανών.

d. 813 ἀνέκονοι ἐπὶ κακὸ τοιχίσταν.

m.δ. "καὶ τοὺς μὴ τικνοτούσθαινας.

a. 814 ου δει τό ἱδέα· ἱδειμα διόν καὶ ἀπειδώμε· Ἐντακλής καὶ Πολυκέκεις ἐκληρήσαν.

b. 817 καὶ τοιαύτα γίγνει· καὶ τὸ θυμόμενον ἐπί τῆς γένι τοῦ Οἰλίτοτος ἀρεά.

gl. 819 περαιτείρετε ερωτεύτερες ερωτεύτερες κατοχῆ.

a. 820 ἑκεῖνα τοῖσι μέλος· τὰ ἐξῆς, ἠκούομεν αὐτούς διδάσκασσαν δυστυχώς ὡς δορὰς ἀλλήλων ἐντυμομένων δρόμον ἑκεῖνα, ἐς θαύμα.

m.δ. τῷμην ἐντακλήθων.

a. 823 ἢ δύνασθαι δεῖ· δοκεόμενοι γίγνοντες αὐτὸν ἢ συμφόρο τῆς μάχης· ἐπὶ κακῷ συνήλθον ἐς μάχη.

777 b Ἀπελλάν Victorius, but 'entirely' has its point. I have divided the two scholl. as above. The gl. does not prove that the writer read ἱδομασθηνεῖ. He quite as probably connected γεγονής with γένεω.

784 This might suggest νεκάσαν.

795 Though to θαυμαθὲν might be suggested, the Chor. is primarily thinking of Eteocles.

803 δεῖν in place of δεῖν shows that the note refers to the supposed single word ἐναθάναι.

807 i.e. Hom. H. 6. 476.

810 I have punctuated after θάμοιν. Not perceiving that καλ...καλ... is "on the one hand...on the other...." Robortello adds <ἡγεῖται> after άτοσαν. The Homeric passage is Od. 22. 413.

814 'Εντακλής is an altercation from 'Εντακλής. Probably the word is a late insertion into the note by one who did not understand the following καλ.

810 The scholl. supports a suggestion θάμοις γίνεσθαι, αὐτοφάγεσθαι ('ed.). See crit. n.

813 δεῖ (ii).
THE SCHOLIA OF THE MEDICEAN.

a. 835 οικ' ἀπήντων: οὐκ ἀπηγράφον τὸν τυχόν τα δεξία <τὰ> παρά Οἰλίκεοι.

b. 837 ηὔοντοι: ἦν οὐκ ἤνετο Ἀπόλλων.

c. 838 μέμησα ἐν ἀφήνῃ τέως: ἢ ἢ καὶ φαύνη, ἢν λέγειν ἀν δέομαι τῆς ῥιγῆς καὶ τα δευτέρα <τὰ> παρά τοῦ δεός κατὰ τῆς τύχης οὖς ἤνεκορ: οὕτω δηλοῦνται, φριγώ, ἀλλ' ἐκ τῆς ἀνατλίου ἕβολος τελείως.

m. 839 ἀρετήν τε: ἀρετήν τε: 

a. 832 οὐκ ἔργοι οὐκ ἔγραφον.

b. 833 οὐκ ἔργοι οὐκ ἔργοι, εἰς σύμματα βεβαιότατα.

c. 834 οὐκ ἔργοι οὐκ ἔργοι, ἄλλωστοι γελάνταντα.

b. 833 προστατεύοντος εἰς αὐτοὶ εἰς τὸν κατὰ τὸν παλαιὸν εἰς τὸν θόν τῇ ἡττη καὶ τοίος ἀποκοίμηται.

m. 841 πίτευσον κτένοις.

m. 842 μεγάλοις τῆς μᾶς λαβὼν ἰχνεών.

b. 843 θεωρεῖ, τὴν διδαγμέναν τοῦ νικόμενοι.

a. 844 νοοῦν θεωρεῖ: οὕτω: οὕτω καὶ τῷ Ἑρμήνευς καθφθοράς οὕτως καθ' ἐμὸν τῷ Διήλος ἀπεχθομένης οὑτί οὐ καὶ τῷ Διήλος ἀπεχθομένης. ἔστη γάρ, δει τῇ ταῦτα δει τῇ ταῦτα δει τῇ ταῦτα. οὐκ ἔργοι οὐκ ἔργοι οὐκ ἔργοι οὐκ ἔργοι, εἰς τὸν κατὰ τὸν παλαιὸν εἰς τὸν θόν τῇ ἡττη καὶ τοίος ἀποκοίμηται.

m. 846 τὸν ἄνδρον ἀφθορίσθησαν.

b. 847 (1) τις πρώτος οὐκ ἔπεμμεν, τούτων οὐκ ἔμη τὴν συμφοράν.

a. 851 οὐκ ἔμη τῇ πρώτῃ: ἄκουσον ἄκουσον προκαταραγθέως ἀπὸ προκαταραγθέως ἄκουσον ἄκουσον ἄκουσον.

b. 855 ἔφοβον ταῦτα· ἐν γαρ καὶ παλαιὸν ἐν' ἀγάλμα.

a. 856 τὰ δυσάρεστατα· διὸ δυσάρεστατα πολὺν παρθένον αἰτία μέρας κατὰ τὴν πολυτέρα ἐθνῶν. αὐτὴ δὲ τῇ μίσῃ μὲν καὶ μέρος τῶν ἀνθρώπων ἀκόρα.

b. 859 στόματα· ἀντὶ τὰς στόματα Ἀττικὸς· γαρ ὑπαρχούσα καὶ ἀλλείως μας φασιν.

b. 860 μὴ γαρ οφθαλμὸς κ.τ.λ. διὸ οὐκ ἐν συμφοράις ὄργανοι.

b. 861 κακοί ορόμενοι δὲ κακοί δεικτικοί.

b. 862 προμίσως δύο ἑδυνήθη: οὕτως τῇ ἀλώτερον γνώρισον παραθέτοντες ἄφρονον παραστέφουσι τὸν ἑσπερίω.

b. 863 ἐβραίον ὃς εἰς ἀναδύσις τῶν λόγων μερίσων.
THE SCHOLIA OF THE MEDICEAN.

(a) I have added <Διαφ.>

872 Wecklein reads ...ευνήμων <τυπαμένων>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to διαφ., ευνήμων κ.τ.λ. (a) καθώς Weckl. (who also corrects αὐτοῦ of m).

886 οὐ. οὐκ γένεσθαι?

897 αὐτοὺς may be scholastic for 'incomprehensibly.' Wecklein's αὐτοὺς... τις... τις... is too remote. If emendation is required either οὐ νοητος or αἰνεισθήσεται would be nearer.


899 (δ) i.e. the word φρονέων.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολλὰ. διαφέρων δὲ, σικὲ τὸ τοῦ καλεῖς χαρῖν. Βασίλευς τοῦ φρονέων. The correction of the order is by Wecklein, who also adds <οὐ φιλογαθής>. I have added <φρονέων>. The note thus contains two interpretations of διαφέρων.

906 It seems as if this strange note was written to a construction παρ. (τοῦτο) εἰσὶν ἦν ἢ ἢ, μήριον ἢ, μήριον, i.e. 'they may both be called διαφέρειν in virtue of what they did (viz. ἢ μὴν ἢ κακώς).'

907 It is tempting to suggest αἰνεῖσθαι.
THE SCHOLIA OF THE MEDICEAN.

a. 217 ὥραστρον δέ να ὢν καὶ ταυτάλμησις: ἐξελθομεν καὶ ταυτάλμην γεγοναίν, ἐξελθομεν διατικάναιν ἐν μνήμῃ ἑλθομεν ὑπὲρ τὸ τῆς τῆς τῆς φιλοσοφίας. ἀντικαθίστων γεγ. νέκταιναι τοῦτον τὸ ἀνταίνει.
b. 218 ἐν δὲ γεγοναίν: ὡς ὑπεράντων δεῖν εἰς τῇ φιλοσοφίᾳ ἡγαίν.
THE SCHOLIA OF THE MEDICEAN.

976 Two explanations are again combined. The first looks as if ο.φ. ἰχθύς was the real reading explained, though the lemma δίσυρα is taken from M.

977 λέγειν. sc. ἀ χορὸς. Weckl. proposes ταῦτα.

978 οἱ μετονομαὶ τὰ. 982 ο.φ. ο.μεταφοράς is not accus. plur.

983 Apparently to prevent some schoolboy from joining ἰχθυόλον προσβολής. 998 sqq. Several scholia are evidently confused in one. The last is easily separable. The sentence διὰ μέντοι τοῦ κ.τ.λ. is unintelligible as it stands. Heimsoeth's διὰ hardly mends matters. I suspect that a note on the true text ran ἐκ' εὕροσ χθόνος] διὰ μέντοι τοῦτο (οταῦτα) δάκτυλον ἑπεκτείνας "Εὐπολίδα προασφορείς καλ. κ. τ.λ. μὴ θ. 8.

999 "Qu. ἕλξαρ;"

1000 Since διήλωσι either λείψει or (perhaps more rarely) explains (= 'i.κ.'), it is not clear what the note implies. Most probably στηνίαν was read in place of στηνίαν, and the schol. is supplying a governing participle.

1001 i.e. Hom. H. 12. 143 and context. The scholiast is rather displaying his learning than explaining the text. The common element of thought is simply that 'his duty was clear whatever the result.' It is, however, just conceivable that he read δράφτης in his MS (or orphēs).

1007 and 1008 m writes δεινός τῷ Κ.Τ.Λ. I have rearranged.

1014 "Qu. ἐξετάσσαμε;"
THE SCHOLIA OF THE MEDICEAN.

gl. 1027 ἂν ἔστω, τοι... γένονται.
a. 1028 μή διαφωτήσω μή τούτῳ δραστήτω.
a. 1029 κάλεσον φρονήσα... τοι τοῦ βοσκούντος πέταλον κάθεν τῆς γῆς ταρακομένα.
b. 1030 ὥσπερ ἢ ἥτοι μάλλως, διὰ τὸ ὑπάρχει μὴ ἑπάρκη.
a. 1032 τάραται μηχαν... οὐ παρά τοὺς μηχαν... δι’ ὧν αὐτῶν δεῖφνο.
a. 1033 τραχύν γε... τραχύν ἔστω το ἄλοιπον τοῦ χόρου ἡμῶν γνώριμον.
a. 1034 τραχύνο... λέγει πολλάκις "τραχύν ἔστω το ἄλοιπον," ἀλλ’ ἔρως ὅπειρον ἀναπτολέσει με δῆφα.
a. 1035 τοῦ τοῦ... τοῦ ταύρου τοῦτον ἄλλον κάρπυνα.
a. 1036 εἰς ἐπάτατο... ὅποι μένον τοῦ Ἑρμοκλέους ἀδικήθη, πάντας ἐνελθέ-
μιν τοῦ τοῦ Ὀμηλενοῦ.
a. 1036 ἀπὸ θεσσαλουσίου ἀλλ’ ἔρως καὶ δήφα πράττει.
a. 1036 φιλεῖς λέγει... λέγει πολλάκις πράττει.
a. 1036 ἐν ἐπάτατο... ὅποι μένον τοῦ τοῦ Ἑρμοκλέους.

gl. 1037 τίς σ’ ἐν σ’... τίς ἦν ὅτι ταῦτα τῆς γονίμης.
a. 1037 δρατόν πέταλον... δ’ ἐμφαίνεται· παλαιάν ἔστώ ἔτεις πολλάκις φιλική.
a. 1038 τόλην δέλτων... οὐδὲ διάλογον τοῦ ἀδράτου τῆς δημοκρατίας.
a. 1039 ἡμᾶς ἡ ἀραία... ἤμα τοῦ Ἑρμοκλέους ἐπικοινωνοῦσα ἐκπίπτει.
a. 1039 μετὰ γὰρ μέκαρας... μετ’ γὰρ τοὺς δοῦναν καὶ τὴν κατοικίαν παρέχουσιν ἐργάζεται τῆς πέταλος· καὶ ἔρως ἐναπόβαλεν αὐτὸν ἐκπίπτει καὶ σὲ κατεστάνει τῆς πέταλος ἦμαν ὅτως ὅτε ἐπάθη τὸ καταλύσθηκεν πρὸς τῶν 'Αργείων· ἐκπίπτει δέ μέτω τοῦ καταλύσθηκεν ἐκπίπτει.
a. 1039 ἤρως μέκαρας δεδωκαν.

1036 ἀναπαράστηκαν. Οὐ καὶ μὴ ἀναπαράστηκαν.
1034 στὶς βοσκόν καὶ γένος was first written, but corrected by the same hand.
1065 (a) It appears that the writer had before him a corrupt and unmetrical καὶ ἔδεως (or ἔδεως) in place of καὶ Δίσ (see schol. to v. 10). He may also have had ἄρεις for ἄρεις. The following note (b) shows also that something was wrong after μέκαρας, and its ἄρως conveys a suggestion. Δίσ was evidently obscurely written. It is possible that the original reading was Δίσας γ’ ἔδεως, which was corrupted to ἔδεως in one text and explained by καὶ Δίσας in ours.
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  ° (soc. after πίθους &c.) 707 sqq.
  ° (εἰμι τῶν... ἀποκ.) 719
  ° (with ἐκ &c.) 999
Inheritance (λαμπρός) 890 sq.
Interpolation (ἀνά) 766 sq.
  ° (καλος) 808 sq.
  ° 876 sq.
Iron (and fire) 130
  ° (in sanctity) 140, 714 sqq., § 9
  ° (and note) 399
Ismene 199
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