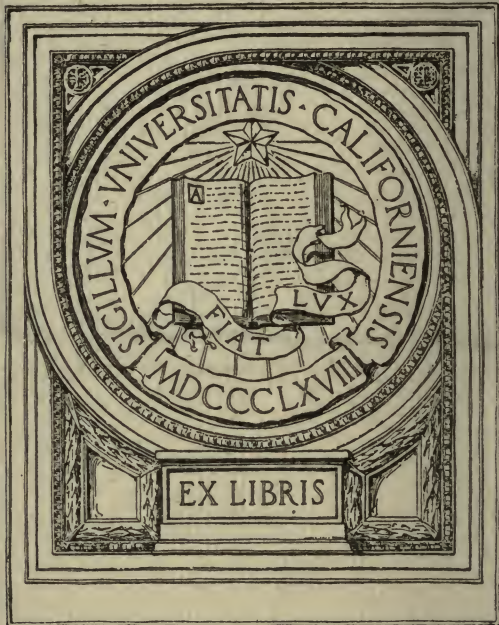


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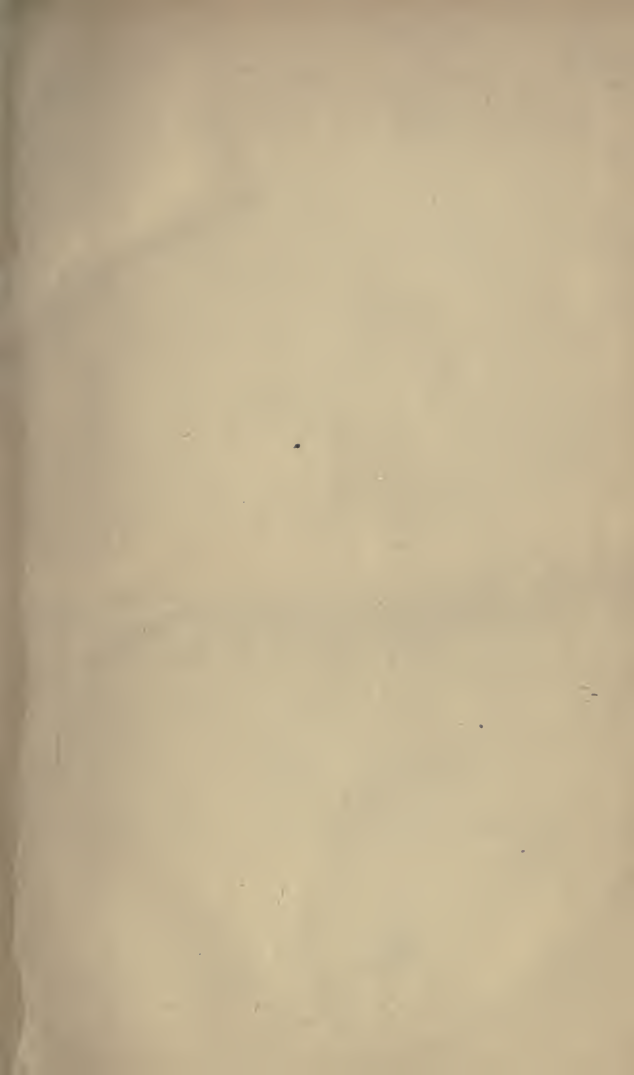
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AN
ENGLISH COMMENTARY

ON
THE RHESUS, MEDEA, HIPPOLYTUS, ALCESTIS,
HERACLIDAE, SUPPLICES, AND
TROADES

OF
EURIPIDES,

WITH THE SCANNING OF EACH PLAY, FROM THE
LATEST AND BEST AUTHORITIES.

By CHARLES ANTHON, LL.D.,
LATE PROFESSOR OF GREEK IN COLUMBIA COLLEGE, NEW YORK.



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AN ENGLISH COMMENTARY
ON THE
TRAGEDIES OF EURIPIDES.

NOTES ON THE RHESUS.

ARGUMENT, ETC.

THE Rhesus is remarkable as being the only extant Greek drama the plot of which is taken from the direct action of the Iliad. Numerous as are the plays (nearly half of those which have come down to us) relating to the capture of Troy and the events subsequent to it, the tragic writers seem to have avoided the ground hallowed by the immortal bard, and to have preferred borrowing their themes from the Cyclic poems, which formed, as it were, the sequel to his great work. In the present instance, however, Euripides has adapted the narrative of the *Δολωνεία*, or tenth book of the Iliad, and the outline of the play is as follows:

ACT I. *Scene I.*—In the background is seen the encampment of the Trojans, near the intrenchments of the Greeks. In front is the tent of Hector. The time is night. The Chorus, consisting of Trojan sentinels who constitute the fourth night-watch, approach the stage and call on any one of Hector's body-guard, or staff, who may be awake to arouse their general, on account of some sudden and unusual commotion seen in the Grecian camp. After a momentary pause they address Hector himself in somewhat hurried and excited tones. (1-10.)

Scene II.—Hector, being aroused, and having heard the account brought by the Chorus, prepares for an immediate night attack; full of confidence that the Greeks, finding their position in the Troad no longer tenable, are about to attempt a secret flight. (11-86.)

Scene III.—Aeneas, however, enters, and, suspecting treachery, checks the ardor of Hector by representing the uncertainty of the movement and the great risk connected with a sudden assault; and he advises that a spy should be sent into the Grecian camp to ascertain the meaning of the fires that have been seen there during the whole night. (87-153.)
Exit Aeneas.

Scene IV.—Dolon, one of the soldiers present, volunteers to undertake this office on condition of being rewarded with the horses of Achilles. He then explains to the Chorus his intended disguise, and retires. The Chorus put up a prayer for his success. (154-262.)

ACT II. *Scene I.*—During the absence of Dolon news is brought to Hector; by a shepherd of the royal flocks, of the arrival of Rhesus, king of Thrace, in a splendid chariot drawn by snow-white steeds, and attended by a countless host. A dialogue then ensues between Hector and the Chorus, in which the latter advise him to receive Rhesus well, even though he has come so late to the war. (264-341.)

Scene II.—Choral song of welcome to Rhesus. (342-388.)

ACT III. *Scene I.*—Rhesus enters. Hector at first testily rejects his services as having arrived too late, and Rhesus defends himself on the plea of his having been detained by an irruption of the Scythians, which he had to quell while on his march to Troy. At length, after loudly boasting of the services which he will speedily perform against the Greeks, he is admitted by Hector, though rather as a guest than as an ally. (389-522.) Exit Rhesus.

Scene II.—Hector then directs the guards composing the Chorus to move onward a little in advance of the ranks, and receive Dolon on his return from the ships. He then retires, and the Chorus make arrangements to obey. (523-564.) Exit Chorus.

ACT IV. *Scene I.*—Meanwhile Ulysses and Diomedes, having captured Dolon, and having ascertained from him the watch-word and the exact position of Hector's tent, stealthily enter the Trojan lines with the intention of slaying him. Finding, however, that he is absent, they prepare to attack some other one of the Trojan chiefs. (565-594.)

Scene II.—Minerva thereupon appears, and points out to them that the white steeds of Rhesus will be a more magnificent prize. (595-641.)

Scene III.—Their design, however, is nearly frustrated by the approach of Paris, who has come to warn Hector that Greek spies are among them. But Minerva, under the guise of Venus, succeeds in persuading him that his information is unworthy of credit. Paris retires. Rhesus is then slain, and the horses are captured. (641-674.)

Scene IV.—The Trojans, however, are now aroused, and Ulysses is seized; but pretending to be a friend, and giving the right watch-word, he is allowed to depart. The members of the Chorus then commune among themselves on what has happened. (675-727.)

ACT V. *Scene I.*—The charioteer of Rhesus, who has been badly wounded, now enters, and relates to the Chorus the death of his master and the loss of the steeds. On Hector's then appearing he openly charges him with treachery, in the belief that the aggressors were the Trojans. Hector, however, lays the blame upon the sentinels, and with difficulty appeases in some degree the wounded man. (728-889.)

Scene II.—The play ends with the lamentation of one of the Muses, mother of Rhesus, for her slain son. She upbraids Minerva, whose city of Athens the sisterhood had ever honored, for ungratefully instigating the deed; and she confers on Rhesus the divine honors of a hero, among the Thracians, for all coming time. (890-996.)

The incidents in the respective narratives of Homer and Euripides are in the main identical. But Euripides lays the scene wholly in the Trojan camp, while Homer opens with the doings of the Greeks. Euripides also enlarges on some of the circumstances, such as the arrival of Rhesus, his

slaughter, the intervention of Minerva, the stratagem of Dolon to escape observation; while others he has added, as the accusation against Hector by the charioteer, the epilogue of the Muse, etc.

Great doubts have been entertained in modern times respecting the authorship of the Rhesus, and critics and commentators have generally cited it as the production of a writer not already known. These doubts seem to have originated in the remark made in the Greek argument, that "some have considered the play spurious because it shows indications of the Sophoclean style, but," it is added distinctly, "*it is given as the genuine work of Euripides in the Didascalie.*" Of all the ancient grammarians, moreover, who have quoted or mentioned the play, or written comments upon it, not one speaks of it as the work of any other poet than Euripides. If they do not all expressly assign it to him by name, at least they throw no suspicion upon it.

The two main arguments against its authenticity are, that certain words and constructions and epic licenses occur in it which are not found in the other plays of Euripides; and, secondly, that the plot is tame and deficient in tragic interest. To the first, it has been replied that there is hardly a play to which the same remark does not apply more or less; to the second, that the plot is Homer's, and not the poet's.

Probably the true solution of the question is that the Rhesus was an early production of Euripides, and consequently is not marked in any great degree by those peculiar features which characterized his style and manner in maturer years. At all events the language of the Scholiast favors this idea: Κράτης ἀγνοεῖν φησὶ τὸν Εὐριπίδην τὴν περὶ τὰ μετέωρα Θεωρίαν, διὰ τὸ νέον ἔτι εἶναι ὅτε τὸν Ἰῆσον ἐδίδασκε. (*Schol. ad v., 528.*)

NOTES.

1. There are but four of the extant Greek tragedies which commence without a prologue, properly so called, but with a system of anapaests—namely, the *Suppliants* and the *Persians* of Aeschylus, and the *Rhesus* and the *Iphigenia at Aulis* of Euripides. The two last alone are in the form of a dialogue, and, indeed, bear some striking resemblance to each other.

2-6. ὑπασπιστῶν. "Of the body-guard." Paley renders it, "Of the staff."—βασιλέως, pronounced as three syllables in scanning.—εἰ τευχοφόρων, κ. τ. λ. (And see) "whether he would receive a report of new tidings from the armed soldiers, who," etc., i. e., from us, the watch. The early reading was ἦ in place of εἰ, with a comma after τευχοφόρων, and thus giving δέξαιτο the force of a wish; but this, though adopted by Naucke, is decidedly inferior. As the legitimate construction would be ἦν δέξεται, Matthiae thinks that we have here a blending of this with εἶθε δέξαιτο.—τετράμοιρον. Equivalent to τετάρτην, the compound, however, alluding also to the allotment of the sentinels. The play makes mention of five watches in all. (Compare v. 543.) In Homer there are only three divisions of the night. (*Eustath.*, p. 802, 12.)—φρουράν. The accusative of equivalent notion (= καθῆσθαι ἔδραν πρὸ στρατιᾶς). (Compare Jelf, *G. G.*, § 548, c.)

7, 8. κεφαλὴν πῆχυν ἐρείσας. "Having supported the head on the fore-arm," i. e., having planted the fore-arm so as to prop the head. The attitude of one just roused to listen. Observe that πῆχυν is the accusative of nearer definition.—ἄσπον βλεφάρων, κ. τ. λ. "Unseal the terrible resting-place of thine eyelids," i. e., unseal or open that terror-inspiring eye, which it is the office of the eyelids to close, and on which they rest in sleep.

12-15. τί τὸ σῆμα θρόει. "Say what is the watch-word," i. e., as a proof of your being friends. Valckenaer punctuates, τί τὸ σῆμα; θρόει, which Matthiae and Dindorf prefer.—ἔκ νυκτῶν. "In the hours of the night." Compare the Latin *de nocte* (Jelf, *G. G.*, § 523, *Obs.* 1). The plural, *νύκτες*, is in accordance with Attic usage.—κοίτας. Accusative of motion towards.—τί φέρει θορύβῳ. "Why art thou carried away by alarm?"

16, 17. The common text has, *θάρσει*. EK. *θαρσῶ*. But *θαρσῶ* weakens the sense, and, besides, interferes with the metre by introducing a monometer.—*οὐκ ἔστι*. The common reading is *οὐκέτι*, which, besides giving no sense, violates the law of *synapheia*, before the initial anapaest of the next verse (the dactyl thus preceding the anapaest).—*προλιπών*. After this word some MSS. and editions have *ἤδη*, which is merely the insertion of some metrist attempting to correct the text.

22. *κατέχοντας*. The meaning is that, as the Trojan host is close to the Greeks, silence and caution ought to have been observed by the sentinels. At the same time Hector intimates that he is prepared for any sudden attack.

23–25. *συμμάχων*. Hermann's emendation in the place of *σύμμαχον*, the common reading—a change required by both the metre and the sense. Otherwise *ἐννάς* is left meaningless.—*ὄτρυνον ἔγχος*. A much better reading than *ὄτρυν' ἔγχος* or *ὄτρύνου ἔγχος*, for *ὄτρυνον ἔγχ.* is a diiambus, corresponding to *δύπετῆ* in the antistrophe. If we read *ὄτρυν'*, then *δύπετῆ* must be a cretic.

26–33. *πέμπε φίλους, κ. τ. λ.* “Send (messengers) for thy friends to join thy company,” i. e., for thy friends and allies to join thee.—*Πανθοίδαν*. Either Euphorbus or Polydamas, sons of Panthûs. It is impossible to decide which is meant.—*τὸν Εὐρώπας*. Sarpedon, whom Homer (*Il.*, vi., 198) makes the son of Jupiter and Laodamia, but Hesiod and Hellanicus (according to the Scholiast) the son of Europa.—*σφαγίων ἔφοροι*. “The inspectors of the victims.” The soothsayers, who were regularly employed to take the omens immediately before a battle.—*γυμνήτων μόναρχοι*. “The leaders of the light-armed troops.” The slingers especially are meant.—*κερόδετα*. “Tipped with horn.”

35–40. καθαρῶς. “Unequivocally.” The summons was equivocal, because the Chorus had said θάρσει and denied that there was any ambushade (vv. 16, 17), and yet had told him to rise and arm his hosts.—ἀλλ’ ἢ Κρονίου Πανός, κ. τ. λ. “But art thou scared by the fear-inspiring lash of Saturnian Pan?” i. e., of Pan, the descendant of Saturn, being either his grandson or great-grandson. All sudden terrors were attributed to Pan. Hence *panici terrores*.—τρανῶς. “Clearly.” Explaining καθαρῶς, in v. 35.

41–45. πυραίθει. “Have been burning lights.” The unusual form of this active compound probably induced the Scholiast to pronounce the verse spurious. But we have the word again in vv. 78 and 823. Naucke and Kirchhoff separate, and read πύρ’ αἶθει.—δῦπετηῆ. The adjective δῦπετής proper means “heaven-descended,” as applied by Homer to rivers swelled by rain. Hence generally, “heaven-struck,” as by lightning or even the sun’s rays, and therefore, as in the present instance, “bright.”—ἐφίεμενοι. “Eager after,” i. e., running after. Observe the construction of ἐφίεσθαι with the accusative, which is rare. With the genitive it is a synonym of ἐπιθυμεῖν, but with the accusative it stands for ἴεσθαι ἐπί τι.

52–55. ἀγγέλλων φόβον. The chorus had come to alarm, suspecting mischief; and Hector, though he puts a different interpretation on the recent movements in the Grecian camp, nevertheless admits that the news is opportunely brought—not because he shares in the feeling of impending danger, but because he thinks that this is the time for making an attack.—ἄνδρες, for οἱ ἄνδρες, by crasis.—σαίνει με. “Cheers me.” Elsewhere προσσαίνω is used.

57–60. θοίνης λείοντα. “As a lion of its banquet.”—

σύρδην. "In one swoop." Used of persons or things that are irresistibly carried along (σύρω), as by a current. Bloomfield (*Ad Aesch. Pers.*, 54) conjectures φύρδην.—μη ξυνέσχον. "Had not checked themselves." Supply *ἐαυτούς*. He means, if night had not come on. The true force of ξυνέσχον, however, is very doubtful here; or, to speak more correctly, the reading is not genuine, especially as ἔσχον occurs immediately after in the next line. Hartung conjectures ξυνέσχονθ', which does not help the matter much.—ἔσχον. In the sense of κατέσχον.

65, 66. οἱ σοφοί μοι, κ. τ. λ. "Those wise seers of mine." The best MSS. give μοι, which is the common reading. The other lection, με, which Dindorf and Naucke adopt, has very little MS. authority. In the next verse several MSS. have ἔφασαν or ἔφησαν. It would appear, then, that there were two ancient readings, μοι . . . ἔφησαν, and με . . . ἔπεισαν. Paley thinks that μοι is the true reading, and that ἔφησαν was inserted by some one who looked for a verb to govern the dative. His rendering, which we have given above, proceeds on the supposition that a slight irony is intended to be conveyed, and which accords (as he thinks) with the poet's uniform contempt for the μάντεις.

72-74. αὐτῶν. "Of them, the foe."—καὶ θρώσκων. "Even in the act of leaping." He means, having all but escaped.—κλίμακας. "The ladders," on the sides of the vessels. In *Hel.*, 1570, they are called κλιμακτῆρες.—λελημμένοι. Properly an Ionic form, and comparatively rare in Attic.

80-85. πάντ' ἂν φοβηθεῖς ἴσθι, for ἴσθι ὅτι πάντα ἂν φοβηθείης.—σὺ ταῦτ' ἐπραξας, κ. τ. λ. The idea is, as it was you who achieved this success, so it is now your

part to look to the rest, i. e., to beware lest by hasty action you undo what has been already done.—ἀπλοῦς ἐπ' ἐχθροῖς, κ. τ. λ. "It is a simple word of command against foes, to arm thy hand," i. e., there is but one thing that can be said against an enemy, "Arm thyself."—καὶ μάλα, used here as if σπουδῆ had been σπουδάζων.

87-99. τί χρῆμα. Supply διά.—νυκτηγοροῦσι. "Make announcements by night."—Αἰνεία, a dissyllable in scanning.—ἑστάναι. "To be standing ready."—ἐκκέαντες. This old form (Homer uses ἐκηα) was admitted by Aeschylus (*Ag.*, 822).—ἀφορμήσειν. "To be about to speed forth."—πρὸς τὰδ'. "In this matter."

105-111. ὡς δρᾶσαι χερί. Supply εὔ πεφυκώς οὐ ικανός, an ellipsis naturally suggested by εὔβουλος.—οὐ πέφυκεν. "Is not adapted by nature."—γέρας. "Gift."—σὲ μὲν μάχεσθαι, κ. τ. λ., not σοὶ and τοῖς, as some think it should be written here. The accusatives form, in fact, the subjects to the infinitives.—ὄστις. "(You) who," i. e., you, for instance, can not be regarded as εὔβουλος, since, etc.—ἐξήρθης φεύγειν Ἀχαιοῦς. "Were stated (with the hope) that the Greeks were fleeing." Equivalent to ἐξήρθης ἐλπίδι φεύγειν Ἀχ.—καταστάσει. "The settled gloom." Compare the version of Hartung—"in stockfinstrer Nacht."

112-122. αὐλώνων. "Of the trenches." Same as τάφρων.—εἰ μὴ κυρήσεις. "If thou shalt not find." Equivalent to εἰ μὴ ἐντεύξει.—βλέποντας ἐς. "Facing."—μὴ οὐ. Supply δέδοικα. The difference between οὐ μὴ (i. e., οὐ φόβος ἐστὶ μὴ) and μὴ οὐ is obviously the same as between "I am not afraid lest you should" and "I am afraid lest you should not."—γεφύρας. "The bridges," i. e., the narrow roadways over the trenches. ἦν ἄρα μὴ, a very unusual equivalent for εἰ μὴ ἄρα.——ἔφεδρον. "As an adversary in reserve." The term

here is employed in a general sense, to denote a combatant who is ready to take up the contest with one already victorious over another.—*οὐκ ἑάσει, κ. τ. λ.* He will not allow matters to come to such a pass as this, even though he now morosely declines to take part in the war.—*αἶθων γὰρ ἀνὴρ, κ. τ. λ.* “For the man is fiery of spirit, and towers on high with daring.”

125–129. *πολεμίων.* “Against the foe.” Objective genitive.—*μαθόντες κατασκόπου.* The construction *μαθεῖν τινός*, for *παρά σι ἕκ τινος*, is so harsh and unusual that perhaps Pierson’s conjecture of *μαθόντος* (genitive absolute with *κατασκόπου*) is preferable here.

131–135. *τάδε δοκεῖ, κ. τ. λ.* This strophe of dochmiacs, the antistrophe to which occurs, after a considerable interval, at v. 195, is not according to the custom of Euripides.—*σφαλερὰ δ’ οὐ φιλῶ, κ. τ. λ.* “For I like not commands on the part of leaders that are fraught with danger of failing,” i. e., an exercise of authority attended with risk.—*νεῶν*, governed by *πέλας*.—*ὅ τι* for *διότι*. Translate, “(To ascertain) for what reason, then,” etc.—*κατ’ ἀντίπρωρα, κ. τ. λ.* “Are being lighted in front of the naval station.” Observe that *κατά* is here used as in *κατ’ ὄμμα*, “face to face.”

137–146. *νικᾶτ’.* “Ye overcome me,” i. e., my previous resolve.—*κόσμη.* “Marshal.”—*ἂν κινῶιτο.* “May be astir,” implying confusion and disorder as well as mere wakefulness.—*καὶ παρῶν εἴσει λόγους.* “And being present, shall be made acquainted with our plans,” i. e., shall be present as one of the council of war, and shall decide with us upon what is to be done.—*καραδόκει.* “Wait (for orders).” Supply *τὰ παραγγελλόμενα.*—*ὡς οὐ μενοῦντά μ’.* “Resting assured that I will not delay.” Observe the construction of *ὡς* with the accusative absolute, and the ellipsis of *νομιζων* as implied

in *ὤς*.—*νεῶν ὀλκοῖσι*. “With the ship-sheds.” By *ὀλκοί* are here meant the sheds or places into which ships are drawn up, like *νεωλκοί, νεώσοικοι*. Compare the Latin *navalia*.—*ἐπ’ Ἀργείων στρατῶ*. “In my onset against the army of the Greeks.”

147–149. *ἀσφαλῶς φρονεῖς*. “You purpose safely,” i. e., without incurring any great risk. Compare *σφαλερά*, v. 132.—*ἐν λόχῳ*. “In the band.” The Aldine ed. has *λόγῳ* for *λόχῳ*, “at this conference,” which makes a very plausible reading.

154–157. *τόνδε κίνδυνον ῥίψας*. “Having run this risk,” a metaphor from throwing dice.—*ἐπὶ τούτοις*. Commonly rendered, “On these conditions.” But no conditions have been mentioned thus far, and afterwards only one is stated; so that it would be better, perhaps, to translate, “For these objects”—a meaning which *ἐπί* could very well have with the dative. Compare Jelf, *G. G.*, § 634, 3.

158–165. *ἐπώνυμος κάρτα*. “Very rightly named,” i. e., true to his name, *Δόλων* (from *δύλος*).—*δὶς τόσῳς εὐκλείστερον*. We should have expected *δὶς τόσῳς εὐκλεῖα*, but the sense is *διπλασίῳ εὐκλείστερον*.—*πονεῖν μὲν*. This is Bothe’s reading from one of the best MSS.; the common text has *με*.—*τὴν χάριν*. “The pleasure of doing it,” i. e., *τὴν τοῦ πονεῖν χάριν*.—*τάξαι*. “Fix for yourself,” i. e., specify. Observe the force of the middle.—*πλὴν ἑμῆς τυραννίδος*. Paley thinks that this is clearly added jocosely, and so also the Scholiast.

166–175. *πολυόχου*. “Much sustaining,” i. e., burdened with many cares. Some MSS. give *πολιόχου*, “city-holding,” i. e., holding against the foe. Reiske conjectures *πολυόχλου*, “fraught with trouble,” which Dindorf adopts.—*σὺ δ’ ἄλλά*. “Do you then.”—*οὐ βίου*

σπανίζομεν. He was, according to Homer (*Il.*, x., 315), πολύχρυσος, πολύχαλκος. — ξυναίνεσον. “Promise.”—αἵ-
ται. “Ask for any thing else.”—σχέσθαι χέρα. “To re-
strain thy hand.” For ἀποσχέσθαι χέρα.—Οἰλέως, a dis-
syllable in scanning. The Lesser Ajax was the son of
Oileus and Eriopis, and king of the Locrians.

177–183.—ἀποινᾶσθαι. “To receive a ransom for.”
—καὶ μὴν λαφύρων, κ. τ. λ. “Well then you yourself,
being present, shall make your own selection from the
spoils,” i. e., if nothing else pleases you, you shall
choose from the spoils, being yourself present at the
distribution of them, and not depending on what may
chance to be sent to you.—θεοῖσιν αὐτά, κ. τ. λ. Arms
were accustomed to be suspended on the outside as
well as the inside of temples.—ἐπ’ ἀξίοις. “For suita-
ble objects.”—ψυχὴν προβάλλοντ’, κ. τ. λ. “Exposing,
as I do, my life amid the dice of fortune.”

184–192. ἐρῶντι ἵππων. “Being desirous of those
same steeds.”—ἐξ ἀφθίτων. The horses of Achilles, Ba-
lius and Xanthus, had for their parents the wind-god
Zephyrus and the harpy Podarge. They were pre-
sented by Neptune to Peleus at the marriage of the
latter with Thetis (*Apollod.*, iii., 15, 3).—ἐπάρας. “Aft-
er having excited thee (by the hope of a recompense).”
—λαβὼν δέ φημι, κ. τ. λ. “And in receiving them (by
promise from you) I assert that I am receiving,” etc.
If λαβὼν here meant “When I have got possession of
them,” then δέξεσθαι would have been required, or at
least φήσω for φημί.

195–199. ἀγών, in the sense of κίνδυνος.—ἐπινοεῖς
ἐλεῖν. “You have it in mind to obtain.”—τὰ θεόθεν
ἐπιδέτω Δίκα, κ. τ. λ. “As to what depends on the gods,
let Justice look (favorably) upon thee, but the reward
among men appears to be complete,” i. e., perfect in

itself, as great as mortal can desire. We have followed here the interpretation given by Seidler (*de Vers. Doctm.*, p. 61).

201–207. *ἐς δόμους ἐφέστιος*. “To my home and hearth,” the same in effect as *ἐς δόμους καὶ ἐφ’ ἐστίαν*. There is no need therefore of writing *ἐφεστίους*.—*σκευῆ σῶμα καθάψομαι*. Another construction would be *σκευὴν ἀμφὶ σῶμα ἄψομαι*.—*ἐπεὶ τίς ἄλλην*, κ. τ. λ. “Why, what other dress will you have in place of this?” Observe here the employment of *ἐπεὶ*, abruptly beginning an interrogative sentence, a construction often occurring in Attic. Dindorf adopts the comparatively tame reading, *εἴπ’ εἴ τίς ἄλλην*.—*σάγη*. “Equipment.”

208–215. *ἀμφὶ νῶτον*. Compare note on v. 202, *σκευῆ σῶμα*, κ. τ. λ.—*χάσμα*. “The distended jaws.”—*βάσιν προσθίαν*. Compare the remark of Vater: “*βάσεις προσθία sunt anteriores lupi pedes*.”—*καὶ κῶλα κώλοις*. “And its (hind) legs to my own legs.”—*προβλήμασιν*. The barriers or walls of the naval encampment are meant.—*δίβαμος*. Musgrave compares *παλίμβαμος*, as employed by Pindar (*Pyth.*, 9, 33).

216–220. *ὁ Μαίας*. Compare *Med.*, 759.—*φηλητῶν*. “Of deceivers.” This rare word seems to be connected with *σφάλλω*, *fallere*. Hesychius gives *φῆλον* as equivalent to *ἀπατηλόν*, *κακοῦργον*, *ἐπίβουλον*.—*ἔχεις δὲ τοῦργον*. “You have now too your work (planned out).” Paley renders this, “you know,” you are aware of what you are going to do, and how.—*σύμβολον*. “Proof.”

225–231. *ἐμβατεύων*. “Frequenting.” Apollo was worshipped at Thymbra, in the Troad, as well as at Delos, and at Patara in Lycia.—*ὦ διὰ κεφαλά*. Homer makes the *a* short, as in *διὰ γυναικῶν*, but, as Dindorf

and others correctly maintain, it does not follow that a tragic writer is bound by the epic usage.—*πομπᾶς*. “Of the journey on which he is sent.”—*ἀγεμῶν*. In the old copies this word and *καὶ γενοῦ* are transposed, an arrangement corrected by Dindorf.—*ξύλλαβε*. “Take part with.”—*τείχη δείμας*. Compare *Troades*, v. 5.

232–240. *ναυκλήρια*, put here for *ναύσταθμα*. Properly, *ναύκληροι* are “ship-owners.”—*καὶ κάμψειε πάλιν*, κ. τ. λ. “And then may he turn back again to the Trojan altars of his father’s home.”—*Φθιάδων ἵππων*, κ. τ. λ. “And (after this) may he ascend the chariot of the Phthian steeds, when our lord (Hector) has destroyed the Grecian host, (the steeds) which,” etc. Canter proposed *πέρσας τὸν Ἀχαιὸν Ἄρη*, but Paley says that the article here sounds intolerably tame.

244–251. *κατιδεῖν*. “To spy out,” equivalent to *κατόπτῆς εἶναι*.—*ἄγαμαι λήματος*. “I admire his courage.”—*ἡ σπανία τῶν ἀγαθῶν*, κ. τ. λ. “There is, beyond a doubt, a scarcity of the bold in heart, whenever it may be gloomy on the sea,” etc. Some read *δυσάλιος*, as a nominative agreeing with *πόλις*; the neuter is more in accordance with the English idiom.—*ἔστι Φρυγῶν τις*, κ. τ. λ. “There is (however) one, there is (one) that is stout-hearted among the Phrygians, and courage still abides in our spears,” i. e., we Phrygians, contrary to what is often said of our effeminacy, have still one brave man at least among us.”—*ποτὶ Μυσῶν*, κ. τ. λ. “He who despises my alliance is from among the Mysians,” i. e., belongs to the Mysian race. The idea appears to be that the Mysians were vain boasters of their own prowess, and in the habit of despising the proffered aid of their neighbors. We Phrygians, say the Chorus, are not to be despised as allies. Hermann places no stop after *αἰχμᾶ*, and explains the passage as follows: *ἔνεστι θράσος ἐν αἰχμᾶ πρὸς ἐκεῖνον ὃς*

ἐμὴν Μυσῶν συμμαχίαν ἀτίζει, i. e., ἐμοῦ ὡς Μυσοῦ ὄντος. This, however, is very inferior.

252–262. ὁ πεδοστιβῆς σφαγεύς. “The foot-travelling slaughterer.” The epithet πεδοστιβῆς is explained by τεράπον in the next line.—κακόγαμβρον γόον. “A subject of grief for her wretched brother-in-law,” equivalent, as Matthiae remarks, to γόον περὶ κακοῦ γαμβροῦ.—ὃς ἐπὶ γὰν. Observe that ὃς ἐπὶ is here a tribrach, whereas the base in the corresponding line of the strophe is an iambus. Probably, therefore, the poet wrote ὃς ἐς, which the copyists changed to ὃς ἐπὶ, on account of ὃς ἐπὶ πτόλιον which precedes.

267–270. ποιμένας δεσπόταις, κ. τ. λ. “To bring some word unto thy masters of the flocks being productive, at the very time when you ought not.” The reading τελεσφόρους has been recovered from one MS. for τευχесφόροις, agreeing with δεσπόταις.—οἱ χρῆν γεγωνεῖν, κ. τ. λ. “To which you ought to have brought the news that you were well off in your flocks.” The verb γεγωνεῖν means properly “to speak audibly,” “to speak aloud.”

272–281. κεδνὸς λόγους. “Good intelligence.”—προσαυλείους τύχας. “Your farm-yard occurrences.”—δόρη. The Scholiast notices the unusual form for δόρατα. Compare Hesychius: δόρη καὶ δορῶν· ἀντὶ τοῦ δόρατα καὶ δοράτων.—ἀλκῆς μυρίας στρατηλατῶν. “Leading an army ten thousand strong.” Some MSS. and editions give ἀρχῆς, which Hartung very justly condemns as affording no good sense whatever.—Στρυμόνος. Homer makes Rhesus the son of Eἰῶνευς (*Il.*, x., 435), which, however, as it contains the word Ἡϊών, also a Thracian city, Paley thinks is probably another name for the Strymon.—ἔγνως· λόγου δέ, κ. τ. λ. “You know it all, and you have lightened me of twice as long a speech,”

i. e., you have spared me twice as many words, which I should have used to announce the fact.

282-283. *ὀργάδας*. Paley renders this "the fertile meadows," but not very correctly, it would seem. It is better to give it the signification of "the sacred grounds," and so the Scholiast: *ὀργάδες κυρίως οἱ ἱεροὶ τῶν θεῶν τόποι*. The term *ὀργάς* (like *τέμενος*) denotes especially a rich tract of land sacred to the gods, comprehending meadows, fields, and groves. Consult Ruhnk. (*in Tim. Lex. Pl.*, s. v.).—*πλαγχθεῖς πλατείας*, κ. τ. λ. "Having deviated from the broad and level high-road." He ascended the slope of the mountain.

285-295. *οὔτι φαῦλον*. "It is no trifling matter."—*κατ' Ἰδαῖον λέπας*. "On the Idaean height." Paley, in accordance with his view of the passage, gives *λέπας* here the meaning of the "side" or "slope" of the mountain.—*αὐτόρριζον ἐστίαν χθονός*. "The aboriginal dwelling of the land." There was a tradition, referred to in Homer (*Il.*, xx., 216), that Ida was inhabited before Troy was built on the plain.—*ρέων*. So Aeschylus (*Sept. c. Theb.*, 80): *ρεῖ πολὺς ὕδε λεώς*.—*φόβου*. They ceased from their fear on hearing the strange speech of the new-comers, because, if their language was not Greek, they were not likely to be Greek allies.

296, 297. *ἄνακτος προύξερευνητὰς ὁδοῦ*. "The king's pioneers of the way." The common text has *στρατοῦ*, but Dindorf gives *ὁδοῦ* with two MSS. Certain out-riders, *πρόδρομοι*, are here meant, whose duty it was to see that the way was clear of the enemy, of ambuscades, etc., and that provisions and water could be obtained. By *ἄναξ* the rustic must mean the general, whoever he was, since he had not then learned that it was Rhesus, though he might assume that some king would be the leader of such a host, according to the

custom of the time.—*Θρηκίοις*. How came Trojan rustics to speak the Thracian dialect? Herodotus (iii., 90), remarks Paley, mentions together *Φρύγες καὶ Θρηκίαι οἱ ἐν τῇ Ἀσίῃ*, meaning probably the Bithynians; and there can be little doubt, he adds, that among such close neighbors, of common Pelasgic origin, there would be much also that was common to their respective languages. Compare v. 404, where Rhesus is styled *ἑγγενῆς* by Hector.

298–305. *τίνοσ κεκλημένος*. “After whom named,” i. e., whose son.—*ὦν ἐφιέμην μαθεῖν*. “(From those) from whom I was desirous of learning.”—*ἔστην*. “I stood still.” He waited until the king himself passed, for he had been speaking with the pioneers in advance of the main army.—*ὄχοις*. “Chariot.” Plural for the singular.—*πλάστιγξ*. “Yoke.” This term properly means the “scale,” then the “beam” of the balance, and hence (from the similarity of shape) the “yoke,” fastened across the necks of the beasts. When the yoke is unused, it hangs suspended from the pole, and at once suggests the idea of a pair of scales.—*ἔκλυε*. “Shut in.” Attic and Ionic for *ἔκλειε*.—*τύποις*. “Devices.” Forms or figures wrought separately, and attached to the shield by means of golden rivets.

306–308. *ὡς ἀπ’ αἰγίδος θεᾶς*. “As from the aegis of the goddess (Minerva).” The Medusa’s head was represented on the aegis (on goat-skin around the chest of the warrior-goddess), and was probably used as a brooch or clasp. In the present instance it served as a decoration for the foreheads of the steeds.—*πολλοῖσι σὺν κώδωσιν*. Small bells were often attached to a war-horse’s head-gear, and also to the shields of warriors.

309–316. *οὐδ’ ἂν ἐν ψήφου λόγῳ, κ. τ. λ.* “You could not even compute with anything like accuracy, so im-

mense was it to behold." The expression *ἐν ψήφου λόγῳ θέσθαι* means "to reckon exactly or accurately," and may be rendered more closely, "to put down in a calculation with the counter," or pebble.—*ἰππῆς*. Attic nominative plural.—*τέλη*. "Ranks." The *πελτασταί*, or targeteers, were the regular and ancient Thracian troops. They carried a light wicker shield and javelin.—*ἀτράκτων τοξόται*. "Bowmen with arrows." The poets often express qualities of persons and things by genitives of substantives; as here, *ἀτράκτων* for *ἀτρακτοφόροι*. (Matthiae, § 316, f.).—*ὀμαρτῆ*. "Along with them," i. e., following along.—*ὑποσταθείς*. "Withstanding."

317, 318. *εὐσταθῶσι*. "May have become abidingly favorable." The verb *εὐσταθεῖν* properly means to be steady or firm, and is said of things or persons in a safe and healthy condition, so as to cause no apprehension. The favor of Heaven is here spoken of as something abiding and continuous.—*κατάντης*. "Downhill," i. e., by an easy and expeditious way. The Chorus mean that Hector's recent success, showing the favor of Heaven to the Trojans, has now been crowned by this second piece of good luck, the arrival of a powerful ally.

322–326. *ἠνίκ' ἐξώστης Ἄρης, κ. τ. λ.* "When tempestuous Mars, blowing violently, was rending to tatters the sails of this land." Literally, "outdriving Mars." The epithet *ἐξώστης* is properly applied to a wind which drives vessels out of their course upon the shore. Some editions read *ἔθραυσε*, but the imperfect is obviously preferable here to the aorist.—*αἰροῦσι λείαν*. "When taking the prey."

327–333. *ὀρθῶς ἀτίξεις*. The idea is, their conduct does indeed afford good ground for rejecting such

allies; but their good intentions justify you in receiving them.—*ἐπίμοφος*. “Fault-finding.”—*ἀρκοῦμεν*. “We are sufficient (to do so again).”—*ὄρα τὸ μέλλον*. “Look to the future.”—*ὕστερον*. “Late.”

334–341. *ἐπίφθονον*. “It is an odious thing.”—*φόβος γένοιτ', κ. τ. λ.* “(This man) would prove a source of terror,” etc.—*ξένων*. “Of mere entertainers.”—*χάρις*. “Gratitude.”—*σύ τ' εὖ παραινεῖς*. Said to the Chorus.—*καὶ σὺ καιρίως σκοπεῖς*. “And you view the matter in a proper light.” Said to the messenger.—*οὔνεκ' ἀγγέλου λόγων*. That is, not from any deserts of his own, but because the messenger has spoken in his behalf.—*χρυσοτευχίς*. “In his golden panoply,” uttered with a sneer.

342–354. *Ἀδράστεια*. The goddess of inevitable destiny, but generally in the retributive capacity. Hence she is invoked as Nemesis, or the power which visits with punishment proud words.—*εἴργοι στομάτων φθόνον*. “Keep away all invidiousness from my words.” The Chorus express their delight at the appearance of Rhesus, whom they address in terms the invidiousness of which in the eyes of the gods they prudently deprecate.—*εἰπεῖν*. There should be a full stop after this word.—*ποταμοῦ*. The Strymon.—*Πιερὶς*. Ancient writers differ as to which of the Nine was his mother.—*καλλιγέφυρος*. “The fair-bridged.” Why the Strymon is styled here the well-bridged is not known.—*Στρυμών*. Compare note on verse 279.—*ὅς ποτε, κ. τ. λ.* Observe the very rare license of commencing an antistrophe in the middle of a sentence, and compare *Hippol.*, 131.—*δινηθεὶς ὑδροειδής*. “Having eddied in watery guise.”

355–364. *ὁ φαναῖος*. “The light-bringer.”—*διφρεύων*. “Driving onward.”—*ξὺν θεῷ*. “With the favor of

Heaven.—τὸν ἐλευθέριον. “The liberator.”—Ζῆνα. Supply ἤκειν οἱ ἐληλυθέναι.—ἄρά ποτ’ αὖθις, κ. τ. λ. “Shall then ancient Troy ever again celebrate all day long the wine-pledging revels of love, with songs, and with intoxicating contests of cups passing from left to right?” We have followed Matthiae in making θιάσους ἐρώτων the same as θιάσους ἐρωτικούς. “*Coetus amantium inter pocula celebratos, in quibus pocula propinant,*” etc.—ἐπιδεξίαις. To be explained, it would seem, by the Homeric ἐνδέξια.

370–374. τὰν ζάχρυσον, κ. τ. λ. “Advance your all-golden targe full in the face of the son of Peleus,” i. e., either as a protection to yourself (πρόβλημα), or to intimidate the adversary by showing defiance.—δοχμίαν πεδαίρων, κ. τ. λ. “Raising it aslant by the divided chariot-rim,” i. e., lifting the oblong πέλτη, so as to lie rather across than along the body. This appears to have been a Thracian fashion, and, as Paley remarks, is sometimes observable in the effigies of crusaders. The expression σχιστὰν παρ’ ἄντυγα has given rise to much difference of opinion. According to the most natural explanation, the reference is to the front part of the war-chariot, where the ἄντυξ, or rim, is divided by a central piece which projects upwards, and around which the reins were accustomed to be fastened. One scholium explains it of the rim of the oblong targe, and another of the opening in the chariot behind, where the warrior entered. But both of these are very awkward to explain. The latter clashes directly with πῶλους ἐρεθίζων.—δίβολον ἄκοντα. “The two-pronged dart.” This was a dart having prongs like a fork, so as to inflict a double wound.

375–388. σὲ γὰρ οὔτις, κ. τ. λ. The idea is, that no Greek who ventures to withstand him shall ever dance at Argos; that is, shall live to celebrate his safe return.

—καπφθίμενον, for καταφθίμενον.—φίλτατον ἄχθος. Compare the Scholiast: ἡδὺν γὰρ αὐτῇ τοὺς πολεμίους παθεῖν.—πολιάρχον ἰδεῖν. “Princely to behold,” i. e., a chieftain in his very look.—κόμπους κωδωνοκρότους, κ. τ. λ. “The proud rattling of bells sounding forth loudly from the handles of his shield.” It appears from this passage that the bells were concealed from view.—καταπνεῖ σε. “Breathes down upon thee.” Figuratively, for ὀδμῆ εὐφραίνει σε. Divine beings were supposed to leave a fragrance.—σέ. The accusative of the person, where we should have expected the genitive, is remarkable.

389–402. παλαιᾷ ἡμέρᾳ. “After a long interval.”—χαίρω σε. All verbs, without exception, which express either pleasure or dissatisfaction, take an accusative of either the thing or the person which is the object of such emotion.—Μουσῶν μιᾶς. Consult note on verse 349.—διπλοῦς ἀνὴρ. “A double-meaning man.”—τοῦ ἐπὶ (τὸ ἐπὶ) σε. “As far as depended upon you.”—οὐδ’ ἐπεστράφης. “Nor turned your attention towards us.”—κῆρυξ. The true accentuation is properispome, not paroxytone.—οὐκ ἐπέσκηψε σέ. “Did not enjoin upon thee.”

404, 405. ἐγγενῆς ὦν. “Though of kindred race.” The Trojans and Thracians were supposed to be of common Pelasgic origin. Compare note on verse 297.—προῦπιες. “Gave up,” i. e., abandoned, betrayed. The verb προπίνειν, properly “to drink before,” or “first,” means also “to drink to another,” i. e., to his health; because the Greek custom was to drink first one’s self, and then pass the cup to the person pledged. Then, since on festal occasions it was often customary to make a present to a person when one drank his health, as, for instance, of the cup itself, προπίνειν came to mean generally “to give away,” “to make a present

of," and especially, "to give away thoughtlessly," "to throw away," "to abandon," etc.

408-419. Πάγγαιον. Supply ὄρος. The great mountain-chain of Macedonia, separating it from Thrace, now *Pirnári*, and containing mines of gold and silver.—Παιόνων. The Paeonians, a Thracian race, inhabited the districts on the rivers Strymon and Axios, and the countries to the north of Macedonia.—κατὰ στόμα. "Face to face."—λακτίσας. "Having spurned."—ἐν γένει. "Of kin."—ἐν χωστοῖς τάφοις. That is, in "barrows," such as still exist in the neighborhood of the Hellespont, and, indeed, all over the north of Europe.—πίστις οὐ σμικρά. "No small proof of their devotion," i. e., exhibiting their devotion to the city by their having fallen in its defence.—ψυχρὰν ἄησιν. "The cold blast," i. e., as well of the winter season as of the night. Compare *Agam.*, 546 seqq.—πυκνήν ἄμυστιν δεξιούμενοι. "Pledging one another in the rapidly circulating wine-cup." The term ἄμυστις, as the Scholiast informs us, had two meanings: the cup itself, which is here meant, and the method of drinking a certain measure of wine without taking breath, which Horace (*Carm.*, i., 36, 14) expressly calls a Thracian custom.

422-430. εὐθείαν κέλευθον. "The straightforward path."—πρὸς ἧπαρ. Construe with ἰτειρόμην.—δυσφορῶν. "Bearing it painfully the while."—μέλλοντι νόστον, κ. τ. λ. "To cross over on my way towards Ilium." Observe that νόστον is here the accusative of nearer definition. As regards the peculiar meaning here of the term itself, compare the Scholiast: νόστον ἀπλῶς τὴν ὁδὸν ἢ τὸν πλοῦν ἔφη.—πορθμεῦσαι. A better reading than πορθμεύσας. Rhesus had come from the eastern part of Thrace, with the intention of conveying an army to Troy over the Thracian Bosphorus (v. 436). He had reached this point when he was

stopped by the attack of the Scythians.—*αἱματηρὸς πέλανος Σκύθης*. “The dark-foaming Scythian blood.”

432–442. *συμφορά*. “An occurrence.”—*ὀμηρέυσας*. “Having taken as hostages.”—*πόντιον στόμα*. “The mouth of the sea,” i. e., the Thracian Bosphorus.—*τὰ ἄλλα*, to be construed with *ὀρίσματα*, and not taken separately.—*οὐχ ὡς σὺ κομπεῖς*, κ. τ. λ. “Not as thou arrogantly talkest about those cups of mine.” A brief mode of speaking, for “not circulating those cups of mine, as you arrogantly allege,” *ἀμύστιδας* being referred at once to *κομπεῖς*, in place of the poet’s having written *οὐχ, ὡς σὺ κομπεῖς, ἀμύστιδας δεξιούμενος*.—*ἐπεζάρει*. Old form for *ἐπεβάρει*.—*πορπάμασιν*. “Clasp-secured garments.” Compare the Scholiast: *πορπάμασιν, ἐνδύμασιν*.

443–452. *ὕστερον μὲν*. “Late ’tis true.”—*ρίπτεις κυβέων*, κ. τ. λ. “Throwing the dice (of battle), you are risking war against the Greeks,” i. e., you are playing a stake in the game of war. The old reading was *πίπτεις*, which is now rejected by the best editors.—*σατέρα*, for *τῆ ἐτέρα*.—*συντεμών*. “Having cut short.”—*ὑμῶν δὲ μὴ τις*, κ. τ. λ. “But let no one of you raise a shield with his hand.” By the subjunctive here a warning rather than a command is conveyed. The earlier readings were *αἰρέτω*, *αἰρείτω*, and *αἶρηται*, but the aorist was rightly restored by L. Dindorf.—*ἔξω*, for *καθέξω*. The vaunt of Rhesus, observes Paley, that he will achieve in one day what Hector had vainly tried to do for ten years, is a ludicrous trait in his boastful character. Yet Minerva (v. 600) takes his promise as literally true.

455–466. *φίλα*. “Pleasing things.” The antistrophe occurs at verse 820.—*φθόνον ἄμαχον*. “Resistless envy.” The Chorus, observes Paley, taking, as usual,

a conciliatory side, yet fearing lest the vaunting confidence of the Thracian king should bring evil on his enterprise, express rather a wish than a hope that the day may now be at hand when he shall requite the Greeks for their murderous attacks.—*ἀμφὶ σοῖσι λόγοισιν*. “About thy words,” i. e., concerning, or on account of.—*τὸ ναῖον δόρυ*. “The fleet.” More literally, “the ship’s plank.”—*ἐπόρευσε*. “Conveyed.” Observe the force of the active.—*πῶς μοι δ’ Ἀχιλεύς*. So the metre of v. 827 seems to require for *πῶς μοι Ἀχιλλεύς*.—*ὅπως πολυφόνου, κ. τ. λ.* “That you might punish him with the spear for his much-slaughtering hand.” Achilles is meant. The common text has *ἀπονάσαιο* (from *ἀπονίνημι*), and omits *νίν*: “That you might with the spear reap the fruits of your much-slaughtering hand.”

466–473. *τοιαῦτα μὲν σοι, κ. τ. λ.* “I will cause you to realize such success, in return for my long absence.” Supply *ἀντί*, or else construe *ἀπουσίας* as the genitive of price. Some read *σοι ’κ*, where the *ἐκ* governs the genitive, “after my long absence.” Hector had taunted Rhesus with his long absence, and the latter now says that the Trojans shall be none the worse for it.—*ἐν μέρει*. “In turn.”

475–477. *νεμοίμην*. “I should inhabit.”—*θεοῖς*, a monosyllable in scanning.—*τὰ ἀμφὶ τ’ Ἄργος, κ. τ. λ.* “The things appertaining to both Argos and the region of Greece,” i. e., the might of both Argos, the realm of Agamemnon, and of Greece in general. By Argos is meant Mycenae and its dependencies. As regards the expression *τὰ ἀμφί*, consult Jelf, *G. G.*, § 631.

479–487. *ἀριστῆς*, accusative plural Attic for *ἀριστεῖς*.—*κοὸν μεμφόμεσθά γ’, κ. τ. λ.* “Aye, and we have no cause indeed to think lightly of them, but we have

enough to do in driving them away." Hartung reads *ἐλαύνομαι*.—*παθεῖν, δρᾶσαι δὲ μή*. To a Greek mind, observes Paley, this conveyed no slight reproach. Honor demanded that an adversary should give back at least as much as he had taken.—*πολλῆς γὰρ ἄρχω, κ. τ. λ.* He means, *ἀρκεῖ μοι τὰ παρόντα, ἄνευ τοῦ κακῶς δρᾶσαι ἄλλους*.—*εἴτε λαιὸν εἴτε δεξιὸν κέρας*. "Either on the left or the right wing." Literally, "as a left or a right wing," the accusative here being merely a more exact definition of the verbal operation expressed in *πέλτην ἐρεῖσαι, κ. τ. λ.*—*πέλτην, for πελτάστας*.

489–494. *συνεμπρῆσαι*. Rhesus, such is his arrogance, talks of Hector's helping *him* to burn the ships, forgetting that it is he who has come to help Hector.—*Ἀχιλλέως καὶ στρατοῦ, κ. τ. λ.* "Face to face with Achilles and the (whole) host."—*ἐκείνῳ ἐντάξαι*. "To direct against that warrior."—*μηνίων*. The *ι* in the verb *μηνίω* is regularly long in all the tenses, as in *Il.*, ii., 769, and in Aeschylus (*Eumen.*, 101), who has *μηνιεται*. It is used short, however, in the present and imperfect by Homer, and in the present instance by Euripides. Consult Spitzner, *G. P.*, p. 88.

498–502. *ἔστι δ' αἰμυλώτατον, κ. τ. λ.* "But there is that most crafty rattler Ulysses, both bold enough in spirit," etc. The term *κρότημα* appears to have been a sort of conventional appellation of Ulysses, though of rather uncertain sense. It seems peculiarly used of crafty words in conjunction with fluency of speech.—*άνήρ*, for *ὁ άνήρ*, but in the sense of *εἷς άνήρ*. "Who, of all men, has most insulted this land."—*κλέψας ἄγαλμα*. This and what follows, as the Scholiast remarks, really belonged to a later period of the war than the arrival of Rhesus.

503–514. *ἀγύρτης*. "As a crowd-collecting fortune-

teller."—*ἤρᾱτο*. "Invoked with imprecations."—*Θυμβραῖον βωμόν*. According to Hesychius (s. v., *Θύμβρα*), this altar was one mile distant from the city. The Scholiast makes it five.—*κακῶ δὲ μερμέρω παλαίωμεν*. "And we have to struggle with a troublesome evil." The epithet *μέρμερος* is properly Epic.—*ὄν ἴζειν φῆς, κ. τ. λ.* "Who, you say, is always skulking like a thief, and laying plots." The present tense here is to be explained by *αἰεὶ εὐρίσκεται* in verse 507.—*ἀμπίρας ῥάχιν*. "Having pierced through along his backbone," i. e., having impaled. Observe *ἀμπίρας* for *ἀναπίρας*.

518–526. *καταυλίσθητε*. Not "pitch your tents," which it was too late to do, but "bivouac."—*τοῦ τεταγμένου δίχα*. "Apart from our marshalled host," i. e., our own force, regularly arranged in quarters for the night.—*Φοῖβος*. The nominative is here employed as a case of quotation, and not the accusative.—*ὑμᾶς*. The Chorus.—*προταινί*. "In front of." A ἄπαξ λεγόμενον, and said to be a Boeotian word. It is one of those which have been thought to show that the play was not from the hand of Euripides. The regular Attic form would be *πάροιθε*.—*δέχθαι*. Syncopated 2 aor. inf. mid., and an Homeric form.—*πελάζει*. That is, on his return from the exploring mission.

527, 528. *τίνας ἀ φυλακά*. The pause in the action, before the next act, which describes the result of Dolon's attempt, and the counter plot in the Greek army to surprise the Trojans, is taken up by the changing of the Trojan sentinels (the Chorus), who have hitherto formed the fourth watch. The advanced hour of the night is indicated by the appointment of the fifth and last picket.—*τίς ἀμείβει τὰν ἐμάν*. "Who succeeds to mine?" Literally, "who changes mine?" i. e., by means of his own.

529–536. *πρῶτα σημεῖα*. “The first stars,” i. e., those which rose at the beginning of the night.—*καὶ ἑπτάποροι, κ. τ. λ.* “And the Pleiades, moving in their seven orbits, are now in the sky.” The morning rising of this constellation in spring is supposed to be meant. Euripides, who had studied astronomy with Anaxagoras, is said to have been the first who called the Pleiades *ἑπτάποροι*, i. e., *ἑπτά*, for it is well known that to the naked eye only six are apparent, and were so in the time of Ovid (*Fast.*, iv., 170), the rest (several in number) being below the fifth magnitude.—*μέσα δ' αἰετός, κ. τ. λ.* That is, the constellation *Aquila* is culminating.—*κοιτᾶν*. “From your couches.” Genitive plural Doric.—*μηνάδος αἴγλαν*. “The (waning) light of the moon,” i. e., as indicating the approach of morning. Observe that *μηνάδος* (from *μηνάς*) is another ἵπαξ λεγόμενον, for *μήνης* (from *μήνη*).—*τίς προδρόμων*. “One of the precursors of day,” i. e., of the harbingers of day. The old text had *πρὸ δόμων*, for which we have the very probable conjecture of Musgrave, *προδρόμων*, which is now very generally adopted.

537–545. *τίς ἐκηρύχθη, κ. τ. λ.* The Semichorus put the question, desirous to know how many of the watches have elapsed, and what party has not yet served its turn. The order was this: (1) the Paeonians, (2) the Cilicians, (3) the Mysians, (4) the Trojans, (5) the Lycians. As the question asked is *τίς*, not *τίνες*, the reply gives the name of the individual (the commander of the Paeonians) who had charge of the first picket, but the rest are described by the names of the nations. After verse 537 a line has fallen out, a paroemiac, corresponding to verse 558.—*Μυγδόνοσ ὄν, κ. τ. λ.* The common text has *νιόν*, for which Paley has given Hermann's metrical correction of *όν*. The meaning is, *Κόροιβος ὄν Μυγδόνοσ νιόν φασιν εἶναι*, but the accusative is attracted to the relative.—*ἤγειρεν*. “Awoke,” i. e.,

to succeed in relieving guard.—πέμπτην φυλακήν. “As the fifth watch.”—κλήρου κατὰ μοῖραν. “According to the allotment of the ballot.”

546–555. καὶ μὴν αἶτω. The Scholiast says that ὡς (“how”) is to be supplied here, but there is no need whatever of doing so. By placing a stop after αἶτω, we make the clause an independent one, analogous to the English “And hark!”—Σιμόεντος ἡμένα, κ. τ. λ. “Seated in her blood-stained haunt on the Simois.” According to some, Procne, not Philomela, after killing her son Itys, was changed into a nightingale.—πολυχορδοτάτα. “Like the sound of many strings.”—νυκτιβρόμου. “Night-resounding.”—ἔβα. “It ever comes.” Observe the force of the aorist.—ἀοῦς. “At dawn.”

561–568. τάχ' ἂν εἶη φανερόν. “It will soon in all likelihood be known.” The common text has φοβερόν, for which Paley has given, with Dindorf, the conjectural reading, φανερόν, of Hermann.—αὐδῶ Λυκίους, κ. τ. λ. “I propose that we go and arouse,” etc. With these words the Trojan sentinels depart, leaving the ground vacant for Ulysses and Diomedes, who now come warily forward, having just heard the rattling of arms made by the retiring φύλακες. Dolon, it will appear, had been captured by Ulysses, and compelled to tell the exact position of Hector's headquarters. Ulysses and his companion, unable to find him, are directed by Minerva to the horses of Rhesus, which they drive off, after slaying Rhesus and wounding the charioteer.—οὔκ, ἀλλὰ δεσμά, κ. τ. λ. “No, but the traces hanging from the horse-chariots clash iron,” more literally, “send forth a clashing from iron.” Hence the genitive. The accusative, however, would have been more spirited and poetical.

571–584. κὰν σκότῳ. He means that he will take as

much care how he places his foot in the darkness as in the light, though the chances of escaping the sentinels were greater in the former case.—*ἔα*. In scanning, this, of course, is *extra metrum*.—*εἴλικυσται*. “Has been dragged along.” His heavy spear, he says, has been dragged all the way for a contest with Hector to no purpose.—*μῶν λόχος βέβηκέ ποι*. Ulysses means that Hector could not have gone somewhere with his band. It was to kill Hector that they specially had come. (Compare v. 606.) But Hector was just then engaged in showing Rhesus the quarters assigned to him.—*ἐπεὶ κρατεῖ*. “Since he is successful.”—*ἠύρομεν*. As a trisyllable in pronunciation.—*ἡμῖν δ’ οὐ βιαστέον τύχην*. “And we must not press fortune too hard,” i. e., we must yield to fortune; we must not quarrel with our ill luck, nor attempt to act as if luck had nothing to do with the matter.

585–594. *Αἰνέαν*. A dissyllable in scanning.—*μολεῖν*. “To return.”—*νεώτερον*. “Greater than ordinary.”—*τύχη*. So Hermann and Dindorf, with one of the best MSS., in place of the common *τυχεῖν*.

595–606. *λιπόντε*. Supply *αὐτάς*. It was necessary to the plot here to introduce a deity to inform the two Greeks of Rhesus having arrived. They could not have learned this from Dolon, who had set out before the presence of Rhesus was announced.—*εἰ μὴ*. Observe that *εἰ* has here the meaning of “since.”—*οὐ φαύλῳ τρόπῳ*. “In no mean style,” i. e., in grand style.—*εἰ διοίσει νύκτα τήνδ’, κ. τ. λ.* “If he shall prolong this night into the morrow,” i. e., shall prolong his existence through this night until the morrow.—*οὐτ’ ἂν σφ’ Ἀχιλλέως, κ. τ. λ.* “There is no likelihood that the spear of either Achilles or of Ajax will restrain him from,” etc. Observe the construction of *οὐ μὴ* with the optative, and consult Jelf, *G. G.*, § 748.—*καὶ*

κατατόμους σφαγᾶς. "And his decapitating immolation."

608-612. φθέγματος γῆρυν. Minerva was therefore invisible to Ulysses. It is probable that only a voice was heard, not the goddess herself seen, though she may have been visible to the spectators. Hence to Paris she can represent herself as Venus. All this would be effected by the stage-machine termed θεολογεῖον, an upper platform surrounded and partially concealed by clouds, and from which deities sometimes spoke. The present passage is evidently imitated from the Ajax of Sophocles, v. 14 seqq.—πόθεν τέτακται, κ. τ. λ. "Where in the barbarian army is he stationed?" The place where is sometimes designated by a line drawn from the speaker to the object. Compare the common Greek expression λαιᾶς χειρός, "on the left hand." Hence also the local adverbs in the genitive form, οὔ, ποῦ, ὅπου, αὐτοῦ, etc. (Jelf, *G. G.*, § 522).

613-621. οὐ συνήθροισται. Compare verse 520.—ἀμείψηται φάος. "Shall have taken light in exchange for itself," i. e., shall have given place to day.—κέκευθε. "Contains." The idea intended to be conveyed is that of keeping, storing away as something valuable, rather than of concealing.

623-626. ἡ 'μοὶ πάρες γε. That is, ἡ ἔμοιγε πάρες.—τρίβων τὰ κομψά. "Well versed in matters of skill."—νοεῖν. "In devising."—ὠφελῆ. The common text has ὠφελοῖ, but the subjunctive, as the mood of probability, is preferable here. Compare, as regards the idea intended to be expressed, the familiar phrase, "to put the right man in the right place."

627-641. τόνδε Ἀλέξανδρον. "Alexander here."—δόξας ἀσήμους. "Uncertain reports."—μεμβλωκότων. From

βλώσκω. This Homeric form occurs nowhere else in the Tragic writers.—*ὑπάρχειν καθανόντα*. “To be the first to die.”—*τοῦ πεπωμένου*. “Than what is fated.”—*τάχυν’ ᾧπερ*. “Hasten (against him) for whom.”—*σύμμαχος Κύπρις*. “As his ally, Venus.”—*σαθροῖς λόγοισιν, κ. τ. λ.* “Will give answers to your foeman in treacherous words.” Literally, “unsound.” The idea is, I will enter into conversation with him under a feigned character, as a friendly power. But why should Minerva practice such deceit? Because, as Paley remarks, deceit was regarded as clever, not as wrong or discreditable, by the Greeks.—*ὄν δὲ χρή παθεῖν, κ. τ. λ.* That is, *Πάρις οὐκ οἶδεν ὄν χρή παθεῖν* (i. e., ‘*Ῥῆσον*), *οὐδὲ ἤκουσε λόγου, καίπερ ἐγγὺς ὤν*. For Paris was approaching when Minerva suggested the deed (v. 619. Compare v. 627).

642–650. *λέγω*. “I address.”—*πρευμενῆς*. “Benignant.”—*τιμῆς*. “Of the honor (which you conferred upon me).” Alluding to the decision which he made in the case of the three rival goddesses.—*εὐ παθοῦσα πρὸς σέθεν*. “Having received a favor from you.”—*ἐπ’ εὐτυχοῦντι, κ. τ. λ.* “On the occasion of the Trojan army’s being successful.” Not, “unto the successful Trojan army,” as some erroneously render it.—*πορεύουσ’*. “Bringing with me.” Literally, “causing to come.”

654–664. *μέγιστον δ’ ἐν βίῳ, κ. τ. λ.* And I affirm that I, by having decided in thy favor, have secured to the city the greatest treasure in life.” Observe that *κρίνας* here has the force of *προκρίνας*.—*οὐ τὸρῶς*. Compare *δόξας ἀσήμους* (v. 629). Paris admits that his information was not to be relied on, and therefore he is the more easily persuaded by the pretended Venus that all is right.—*χῶ μὲν οὐκ ἰδὼν λέγει, κ. τ. λ.* “And one man speaks of them, without having seen them at all, while another, who has seen them arrived, can not tell,”

etc.—*Θροῦκα κοσμήσων στρατόν.* He had left the stage for this purpose at verse 526.—*τάξιν φυλάξων.* “To guard my post.”

665–673. *μέλειν γὰρ πάντ' ἐμοί, κ. τ. λ.* This, and what immediately follows, are said, of course, equivocally.—*γνώσει δὲ καὶ σύ, κ. τ. λ.* At the end of this verse Paris leaves the stage.—*ὕμᾱς.* Ulysses and Diomedes.—*κοιμίσαι.* “To consign to rest,” i. e., to put up.—*κέϊται.* “Is down,” i. e., lies slain. Diomedes, who undertook this part of the enterprise (v. 624), had slain him.—*ἔχονται.* “Are seized.”—*ὄλκους νανυστάθμων.* Consult note on verse 145.

675–682. *ἕα, ἕα, κ. τ. λ.* The Chorus, who had left the orchestra just as Ulysses and Diomedes came upon the stage, now return in pursuit, having discovered that Rhesus has been slain. It is impossible, remarks Paley, to determine with certainty and precision, in the verses that follow, what parts should be assigned to what speakers. The different editions therefore vary considerably. The Chorus, it will be perceived, is divided into two halves, each called *Ἡμιχόριον*, or *Semichorus*, as indicated by the letters HM. in the text.—*τίς δ' ἀνήρ, κ. τ. λ.* “But who is the man (whom you tell me to strike)? See! this is the man I mean,” i. e., Ulysses.—*κλῶπες.* “There are thieves.” Supply *εἰσί.*—*τούσδ' ἔχω.* The plural here indicates both horse and rider.—*τίς ὁ λόγος;* “What have you to say for yourself?” Literally, “What is your speech?”

683–686. *χρῆ εἰδέναι.* To be pronounced *χρηδέναι*, by crasis, in scanning.—*θανεῖ γάρ, κ. τ. λ.* “(You had better tell us who you are) for (if not) you shall die this very day as a malefactor.”—*ἢ σὺ δὴ Πῆσον κατέκτας;* Ulysses has recourse to his usual cunning, and pretends to be a friend, who has in view the very same object as the

Chorus, and he asks the Chorus, in affected ignorance, "Can it be that *you* have killed Rhesus?" The Chorus, on the other hand, treat him as an enemy, till they learn from him the watch-word, which he had extorted from Dolon.—*ἀλλὰ τὸν κτενοῦντα σὲ ἱστορῶ.* "Nay, I am asking thee about the one who came to kill *us*." We have here given Paley's version. The reading *ἱστορῶ* is a conjecture of Badham's.

689–703. *ἄνδρες.* The Chorus is now satisfied that their prisoner is not one of the spies, who they seem to have thought were several in number.—*ἐκ νυκτῶν.* Consult note on v. 13. At the end of v. 691, Ulysses, who has set the Chorus on a wrong scent, slips aside into the darkness.—*πόθεν νιν κυρήσω;* "Where shall I meet with him?" Consult note on v. 612.—*Λοκρῶν.* The Locri Opuntii are meant. Their capital, Opus, lay a little inland, about fifteen stadia from the shore. It was the native city of Patroclus, and is mentioned in the Homeric catalogue as one of the Locrian towns subject to Ajax, son of Oileus.—*νησιώτην.* The inhabitants of the Aegean islands were commonly spoken of with contempt, as inferior to the *ἠπειρῶται*. Here they are indirectly accused of piracy and plunder, in common with the coast-nations of Thessaly and Locris.—*τίς ἦν πόθεν;* brachiolgy for *τίς ἦν;* *καὶ πόθεν;*—*ποῖον ἐπέυχεται, κ. τ. λ.* "Whom does he aver to be the supreme one of the gods?" The various attributes of Jupiter, or the different names by which the chief of the gods was designated among different communities, are here mentioned as national distinctions.

705–719. *τί μῆν;* "Why not, forsooth?" For *τί μῆν ἄλλο;* The ordinary reading is *τί μῆ;*—*ἀλκὴν τίν' αἰνεῖς;* "Of what valor are you speaking?" i. e., whose *θρασύτης* are you praising?—*μῆ κλωπὸς αἶνει, κ. τ. λ.* "Do not speak in such high terms of the wily spear of a

thievish man," i. e., of a thief who dare not meet one in fair fight.—ὑπάφρον ὄμμ'. "An eye wet with rheum." If we read ὑπάφρον (paroxytone) from ὑπάφρων, the meaning will be "an idiotic look," i. e., feigning madness.—ξιφήρης κρύφιος ἐν πέπλοις. "Armed with a sword concealed in his garments."—ἀγύρτης τις λάτρις. "Like a sort of juggling slave." Compare note on v. 503.—ψαφαρόχρονον. "Squalid."—δῆθεν ἐχθρὸς ὦν. The ironical particle stands first in the clause.

721-726. ἴχνος βαλεῖν. That is, as a conqueror or permanent settler; for they must have known he was already in the land.—δυσοίζων. "Suspecting." The sentence is finished at v. 727, "that those who have this night reached the Trojan camp passed in by us" (our way, καθ' ἡμᾶς).—τί δράσαι; "That we have done what?" Dindorf's conjecture for τί δράς δή;

730-744. ἔφιζ'. "Crouch down."—ἐς βόλον. "Into the net." The short dialogue between the charioteer and the Chorus is exempted from antistrophic law. The incidents are now described which had already occurred at v. 670.—ἀμβλῶπες ἀγαί. "Our eyes are dim of vision."—Τρωικῶν. The first ω is short here before the succeeding vowel. Compare πατρῷος, in *Alcest.*, 249. Otherwise we might read Τρώων, Τροίωων, or Τροϊκῶν.—διόπων. "Of the rulers."—τολυπέυσας. "Having wrought." Literally, "having wound up," i. e., completed. Compare the Homeric ἐπεὶ πόλεμον τολύπενυσεν. "When he had wound up the war." The verb τολυπέω properly means, "to wind off carded wool into a clew for spinning."

745-753. κυρεῖν. "To have befallen." A rare usage as a 2 aor. of κύρω. It is commonly regarded, however, and by Paley among the rest, as a present from κυρῶ, and the translation will then be, "it seems that some

evil is happening," etc.—κλύων. A line is wanting after this to correspond to the third line of the strophe.—εἶσω. "Within the body."—κέλσαντ'. "Having just arrived." More literally, "having just put to land." A nautical image.

756-766. κακῶς πέπρακται. "Badly has it turned out."—πρός. "Moreover." Taken absolutely, as an adverb.—ὄγκος καὶ δόμων εὐδοξία. "A source of pride and of fair renown for one's line."—ἀβούλως. "Inconsiderately," i. e., through mere carelessness on our part.—Ἐκτόρειᾶ. The short final syllable here may be defended by Πολυδεύκειᾶ χεῖρ, as cited in the *Etym. Mag.* (p. 461, 45), and also by Διομήδειᾶ ἀνάγκη, in *Aristoph. Eccles.*, 1029. The common accentuation Ἐκτορεία is erroneous.—πεδοστιβεῖς. "Lying on the ground," i. e., bivouacking.—ἐν τάξεσιν, "in rows."—πλήκτρα. The whips or goads are meant, says Paley, which seem to have been fastened or fitted upon the yoke, but in this instance were out of their places, implying that there was a general feeling of security, and a remissness on the part of the attendants. The object of laying the whip in this place was to have it ready at hand in a moment. Musgrave, however, rejecting the MS. reading, and comparing v. 303, conjectures κλῆθρα, and makes the allusion to be to the "cross-bar" connecting the collars around the necks. Dindorf follows Barnes in explaining πλήκτρα of "bells," which they suppose to have been fixed, as a kind of alarum, to the harness at nights, but which in this instance had been neglected.—φαύλως. "Carelessly." Equivalent to ἀμελῶς.

772-778. ζεύξειν. "That I will have to yoke them."—περιπολοῦνθ'. "Hovering around."—ἦπυσα. "I called out."—συμμάχων. Construe *συμμάχων τινάς*, since the narrator supposed that the aggressors were friends.—οἱ δ' οὐδέιν. Supply *ἡμείβοντο*.—οὐ μὴν οὐδ' ἐγώ, κ. τ. λ.

Supply *ἀνιστόρησα*. Dindorf retains the common reading *οἷδ' ἐγώ*, for which two of the best MSS. give *οὐδ' ἐγώ*. But the idea seems to be that, as they made no answer, he did not trouble himself farther about the matter. The *ἐγώ*, being emphatic, suits *οὐδέ*, as opposed to *οἱ δέ*, whereas the pronoun is superfluous if we read *οἷδα*.

780-785. *δόξα*. "Vision."—*ὡς ὄναρ δοκῶν*. "Seeming to see as in a dream." Equivalent to *ὡς ἐν ὀνειρατι δοκῶν ὄρα̃ν*.—*ἑδραΐαν ῥάχιν*. "On the sitting-part of the backbone," i. e., the part of the backbone on which riders sit. Accusative of nearer definition.—*ἤλαννον*. "They kept driving them on."—*ἔρεγκον ἐξ ἀντηρίδων*. "Snorted from their nostrils." Compare the Scholiast, *ἐκ τῶν μυκτήρων*. Usually *ἀντηρίδες* are front pillars or props; and in *Thucyd.*, vii, 36, they are the timbers to strengthen the bows of a ship. Suidas explains the term *ἀντηρίς* also of "a window," doubtless, remarks Paley, because it was, as it were, the eye in the front of the house. Hence, he adds, it is likely that the nostrils of a horse were so called as being the foremost part of the whole body. Musgrave, however, conjectures *ἀρτηρίων*, "from their throats," which probably is the true reading.

789-791. *μυχθισμὸν νεκρῶν*. "The moan of dying persons."—*θερμὸς δὲ κρουνός*, κ. τ. λ. "And a warm jet of newly shed blood strikes me (as I lay) close to my slaughtered master in the agony of death." He means, observes Paley, to explain how it happened that he was besprent with the spurting of his master's blood; and so he uses *παρά* to express his own contiguity. Musgrave proposes *σφαγῆς*; but *ἐκ*, not *παρά*, would then be required.—*δυσθνήσκοντος*. The verb *δυσθνήσκω* is a compound contrary to the ordinary analogy, which requires that *δύς* and *εὔ* should be joined with a

neuter verb representing an adjective with εἰμί, as εὐσεβέω = εὐσεβῆς εἰμί, etc. There are, however, exceptions to the rule, as δυσοίζω (v. 805). The proper form is δυσθανατέω. (Lobeck, *ad Phrygn.*, p. 616.)

794–797. νειάτην πλευράν. Pierson's emendation for the common reading νείεραν εἰς πλευράν. Observe that νειάτος is a lengthened Epic form of the old superlative νέατος, from νέος.—ἀκμάζων. "In the prime of his strength."—γάρ. He knew that the blow was dealt by a vigorous hand, *for* he felt that the gash was a deep one.—ὄχημα πωλικόν. "The chariot and horses." They seize the chariot, and then disengage and drive off the steeds. This is certainly the most natural explanation. Heath, however, and others prefer making ὄχημα πωλικόν equivalent merely to ἵππους.

805, 806. μηδὲν δύσοιζ', κ. τ. λ. "Do not at all suspect that enemies did not do these things," i. e., that others than enemies, or, in other words, that friends have done it. The old reading was δυσοίζου, which Musgrave corrected.—συμφοράς. A better reading than συμφορᾶς in the genitive, since πυνθάνομαι regularly takes an accusative of the thing learned, but a genitive of the source of information, like κλύω, ἀκούω, etc.

810–817. καὶ κατεσφάγη στρατός; "And how has the army been immolated?" Supply πῶς from the previous clause.—κοῦτ', that is, καὶ πῶς οὔτε.—Ζεὺς ὁμώμοται πατήρ. "Jove the father has been sworn by," i. e., I swear by Jove the father. The ordinary text has ὁμώμοσται, but ὁμώμοται is to be preferred. (Buttmann, *G. G.*, vol. ii, p. 199. Compare Jelf, *G. G.*, § 298, 6.)—μάραγμα. "The sounding scourge." Only another form for σμάραγμα, connected with σμαραγέω. "To crash," etc.—καρανιστῆς μόρος. "Death by decapitation."

820-824. *ἰὼ, ἰὼ*. The antistrophe here following (to the strophe at v. 454) is corrupt, and probably interpolated.—*μέγας ἐμοὶ μέγας, κ. τ. λ.* “Great in my own eyes, great, O lord of the state, did I then come, when I arrived to announce to you that the Grecian army was lighting fires around the ships.” This is Paley’s rendering. Others read, *μέγας ἐμοὶ μέγας ἀγών· τότ’ ἄρ’ ἔμολον, κ. τ. λ.* “A great, a great danger (struggle) is impending over me. (The foe) arrived then, for a certainty, what time I had come to announce,” etc. Dindorf reads, *μέγ’ ἄρ’ ἐμοὶ μέγ’, ὦ πολίουχον κράτος, κακὸν ἔμολεν*, which Paley designates as a rather violent, but not improbable change.—*Ἀργείων στρατόν*. These words are bracketed in the text because probably a marginal gloss, suggested by v. 41.

825-831. *ἔβριξα*. “Did I nod in slumber.” An Epic and Homeric word (*βρίζω*), here retaining its neuter sense.—*οὐ τὰς*, for *οὐ μὰ τὰς*. This is Hermann’s reading. So also *Σιμοεντιάδας* for *Σιμοεντίδας*.—*ἐγὼ πάντων*. The remainder of the line is lost, and indeed, as Dindorf remarks, it is clear that it cannot even commence with *ἐγὼ πάντων*. The *ἔγωγε* of the common text makes it no better. Hermann rejects the pronoun. Hartung’s reading is probably the best, *ἐγὼ τῶνδ’ ἐγὼ πάντων*.—*χρόνον*. “In the course of time,” i. e., at any time hereafter.—*παρὰ καιρὸν ἔργον ἢ λόγον πύθῃ*. “You shall hear of any act or word that is not right.”—*οὐ παραιτοῦμαι*. “I do not beg off.”

832-840. *βάρβαρός τε βαρβάρου, κ. τ. λ.* “And why, a barbarian thyself, dost thou seek to rob me of my convictions by false inferences?” Literally, “interweaving mere words,” i. e., weaving the web of deceit. The idea is, Why do you, non-Hellenic like myself, try to play off on me Hellenic arts?—*ἂν δεξαίμεθα*. “We would take” (as the author of the deed), i. e.,

would regard as such.—οἱ παθόντες, i. e., οἱ θανόντες.—πόλλ' ἐπισκῆπτων. "Though all along earnestly enjoining upon them."

841–855. εὐπρεπέστερον Πάρις, κ. τ. λ. "With fairer seeming did Paris bring disgrace upon the rites of hospitality than you have done in having slain your allies."—τίς ἦλθεν. "Who (if your account be true) came," etc. Dindorf and Bothe, after Beck, read ἦλθ' ἄν, which, as Paley remarks, not only does not improve the sense, but violates an Attic usage pointed out by Elmsley (*ad Med.*, 416) of not eliding the ε of the third person before ἄν.—πρόσθεν ἡμῶν. The Trojan host was midway in a direct line between the Thracians and the Greeks, i. e., the Thracians were posted farthest from the enemy, on the plea that their services were not now required.—ὦν σὺ πολεμίων λέγεις. The common text has ὡς, involving a complex construction.—ἀπλῶς δ'. "Plainly then."—χαμεύνας. "The ground-couch," i. e., bivouac.—εἰ μή τις θεῶν. As in fact Minerva had done (v. 611 seqq.).—οὐδ' ἀφιγμένον, κ. τ. λ. "They did not even know that he had come at all." Observe ᾗσαν for ἦδεσαν.

856–874. οὐδὲν πλημμελής. "Of nothing wrong," i. e., no charge of misconduct.—ἐν σοὶ δ' ἄν ἀρχοίμεσθα. "But I suppose we shall begin (to be harshly spoken of) with you."—βούλευσεν. "Plotted."—θράσσει. "Disquiets;" from θράσσω=ταράσσω.—τοὺς σοὺς οὖς λέγεις Ὀδυσσεύας. "These Ulysseses of yours, of whom you speak." The blunt and characteristic language of a soldier.—σὺ δ' οὖν. "Well then do you."—αὐτὸν αὐτὸν μῦθον λέγων. "Repeating the same talk."

875–881. οὐ γὰρ ἐς σέ, κ. τ. λ. Hartung regards this whole clause to κομπῆς inclusive as interpolated. It contradicts σὺ ταῦτ' ἔδρασας, in v. 835, and, besides, τεί-

νεται ought to be τείνει.—οὕτως ὅπως ἄν, κ. τ. λ. “Take care of him (provide for him) in such a way that he may have no reason to complain.”—τοῖσιν ἐν τείχει. The king and Trojan senate are supposed to be on the ramparts, as in Homer.—σημῆναι κελεύειν. There is no actual redundancy here, as might at first view appear. The messengers are to signify to them that they are to order the appointed persons to bury, etc.—λεωφόρου πρὸς ἐκτροπᾶς. “At the way-sides of the thoroughfare.” Hector means that the slain Thracians are to obtain honorable burial among the θῆκαι of the citizens near the way-sides. The common reading is λεωφόρους, which cannot be correct, for the ἐκτροπαὶ themselves were not properly λεωφόροι. Paley therefore follows the correction of Vater.

882–889. τί ποτ’ εὐτυχίας, κ. τ. λ. “Why, then, does altered fortune lead back Troy,” etc. This was a favorite doctrine with Euripides, that a reverse of fortune is pretty sure to follow great prosperity.—ἄλλος, in the sense of κακός, by euphemism.—τίς ὑπὲρ κεφαλῆς, κ. τ. λ. The Muse is seen hovering aloft with the body of her son in her arms.—νεόκμητον. “Newly slain.” This meaning appears to arise from καμῆν, οἱ καμόντες, κ. τ. λ.—φοράδην πέμπει. “Is bearing aloft.” Equivalent to ἄρδην πέμπει.

891–901. συγγόνων μία. “One of the (nine) sisters.”—αὐθιγενεῖ, “Sincere.”—ἔκελσας. Consult note on v. 753.—ἀπὸ μὲν φαμένας. The excellent emendation of Dindorf for the common reading ἀπομεμφαμένας or ἀποπεμφαμένας. Observe the tmesis, ἀπὸ μὲν φαμένας for ἀποφαμένας μὲν.—βιαίως. “In despite of us.”

906–914. Οινείδας. Diomedes, descended from Oeneus, king of Aetolia.—ἢ θ’ Ἑλλανα, κ. τ. λ. “May she too perish, who, having left a Grecian home, sailed

away, united in a Trojan marriage." The common text has ἡ θ' Ἑλένα, for which Paley has given the conjecture of Badham.—ὕπ' Ἰλίῳ ὤλεσε, κ. τ. λ. This verse is corrupt. Dindorf says of it, "*Versus ineptissime interpolatus, in quo corrigendo operam perdunt critici.*" He then makes mention of a probable conjecture of Hermann's, who supposes the line to have commenced with ὑπό τ' Ἰλίῳ. Paley suggests that some such reading as ὑπό δ' Ἰλίου ὤλεσέν σε πύργοις would satisfy both sense and metre.—*μυριάδας*. As an adjective here a ἅπαξ λεγόμενον.

915-924. ἦ πολλὰ μὲν ζῶν, κ. τ. λ. In life he had caused her anxiety from the circumstances subsequently mentioned; in death he was deplored.—*Φιλάμμονος παῖ*. *Thamyris*.—*ὑβρις γάρ, ἣ σ' ἔσφηλε*, κ. τ. λ. "For it was the haughty conceit which led you astray and your contest with the Muses, that caused me to bring forth this unhappy son." It was to meet *Thamyris* in *Thrace* that the Muses went from *Parnassus*, and crossed the river *Strymon*, who then became the father of *Rhesus*. *Apollodorus* (i., 3, 4) makes *Rhesus* the son of *Euterpe* and the *Strymon*.—*φυταλμίους*. "Genial."—*δεινῷ σοφιστῇ Θρηκί*. "With the clever *Thracian* performer." The common reading is *κείνῳ*. *Valckenaer* conjectured *δεινῷ*. *Bothe* suggests *κλεινῷ*.

928-936. *βρότειον*. *Elmsley's* obvious and certain metrical correction, says *Paley*, in place of the common reading *βροτείαν*.—*ἀμφὶ γῆν μὲν πατρίαν*. That is, as long as you remained in your native land.—*φιλαιμάτους ἀλκὰς κορύσσοντ'*. "While arraying carnage-loving valor." Compare the Homeric *κορύσσειν πόλεμον*. "To arm or array the war."—*Ἐκτορος πρεσβεύμαθ'*. Compare v. 401 seqq.—*γερονσίαι*. "Meetings of elders."

938-940. καὶ τοῦτ', Ἀθάνα, κ. τ. λ. "And this, O *Mi-*

nerva, sole cause of his fate (for Ulysses nor the offspring of Tydeus actually did any thing), you have done; think not it has escaped my notice," i. e., neither Ulysses nor Diomedes in fact was guilty; you yourself were the cause of all this. This is Paley's version of his emended reading. The *ἔδρασε δράσας* of the common text is susceptible of no other meaning than that given by Matthiae: "though he has done it, yet he has not done it," i. e., he was incited to the deed by Minerva, who was thus the real agent.

941-949. *καίτοι πόλιν σήν, κ. τ. λ.* The Muse now proceeds to show how unkind a return Minerva has made. — *ἐπιχρώμεθα.* "We have frequent intercourse with." They not only honor especially the city of Athens by their presence, but they extend their favoring influence over the whole land of Attica. Orpheus, too, the son of Oeagrius and Calliope, and therefore own cousin to Rhesus by the mother's side, introduced the mysteries into Eleusis. Musaeus also was from Eleusis, a demus of Attica, and was instructed by the Muses. In return for all which, says the Muse, I have to mourn, O Minerva, my son, slain through you. But I will take care not to bring into Athens any more teachers of religion and art. — *φανάς.* "The rites." — *σὸν σεμνὸν πολίτην.* Other accounts made Musaeus to have been an Old-Thracian. — *ἐπὶ πλεῖστον.* Supply *σοφίας.* — *ἄνδρ' ἔνα.* Consult note on v. 500. — *σοφιστήν δ' ἄλλον οὐκ ἐπάξομαι.* "But any other wise teacher of art I will not bring unto the land." There are various modes of explaining this passage. We have followed Paley. The term *σοφίστης* implies a teacher or professor of any art, especially of the fine arts. Consult note on v. 941.

950-955. *διφρηλάτης.* The common text has *στρατηλάτης*, which can not be right, since it was not the

general but the *ἠνιόχος*, who had complained of false friends. Portus therefore conjectured *διφρολάτης*, and it is adopted by Dindorf.—*γῆς ἔφεδρον*. “Established in the land.” Equivalent here to *ἔδραν ἔχοντα ἐπὶ γῆς*, and not to be taken in the technical sense mentioned at v. 119. Hector is defending himself from the implied charge of importunity (v. 935).—*τί μῆν; ἔμελλον, κ. τ. λ.* The use of the particles *τί μῆν;* except at the end of a sentence, is, as Paley remarks, rare; and, accordingly, some connect *τί μῆν οὐ*, and place the question only at *χθονί*. Hector, he adds, clearly means, as the context shows, *οὐκ ἔμελλον πέμψειν*; “Was it not likely that I should send heralds to my friends?” The answer to which would naturally be, *τί μῆν;* “Of course it was.” But he here uses *ἔμελλον οὐ πέμψειν*; “Was I likely not to send?” etc., and *τί μῆν;* placed before it makes the whole phrase equivalent to *ἢ κάρτα ἔμελλον, κ. τ. λ.*

957–960. *ὀφείλων*. “Being bound to help me,” i. e., for services previously rendered to him. Compare v. 406 seqq.—*ἔτοιμος*. Supply *εἰμί*.—*χλιδήν*. “The sumptuous array.”

963–966. *νύμφην τὴν ἔνερθ'*. “The bride that is below,” i. e., Proserpina.—*ὀφειλέτις δέ μοι, κ. τ. λ.* “And she is a debtor unto me, to give proof that she honors the relations of Orpheus,” i. e., she owes it, she is bound. Orpheus first introduced the mystic rites of Eleusis, and hence the obligation on the part of Proserpina.

970–973. *κρυπτὸς δ' ἐν ἄντροις, κ. τ. λ.* Rhesus was to be worshipped by the Thracians as a demi-god or hero. Paley thinks, from the phrase *ἐν ἄντροις*, and from the circumstance of Thrace being a country abounding in the precious metals, that he was a spirit especially invoked by the miners.—*βλέπων φάος*. A somewhat

careless way of speaking, since we have had already *κρυπτός ἐν ἄντροις* and *οὐ λεύσσω φάος*.—*Βάκχου προφήτης ὥστε*, κ. τ. λ. “Just as the prophetic interpreter of Bacchus inhabited a grotto on Pangaeus, a god held in religious awe by the initiated.” The allusion is to Lycurgus, the king of Thrace. According to the common legend, he was punished for his insolence to Bacchus, while, according to another, and which appears to be here followed, he was identified with Bacchus himself. (Compare Strabo, p. 471, init.) Observe the employment of *ὥστε* in the sense of *ὥσπερ*. Some read *ὄστε*.

974. *βαιὸν δέ*, κ. τ. λ. “Lightly now shall I feel the affliction of the sea-goddess” (Thetis), i. e., after the loss of Rhesus.—*θανεῖν γάρ*, κ. τ. λ. The meaning of the passage is, that though they will one day have to take part in the mourning of Thetis for her son, they will feel it but lightly in comparison with the loss of Rhesus.—*ὑμᾶς*. Referring to *πόνους*. The idea is, those who rightly consider the trials of a married life will shun the chance of having a family and of losing them.—*τῶν προκειμένων*. “Of the plans proposed,” i. e., of the plans in hand for the final defeat of the Greeks, mentioned with such vain confidence above (v. 70, etc.).—*πληροῦτ' ἀνχένας ξυνωρίδων*. “Harness the necks of the yoke-horses.”—*πανούς*. Reiske's conjecture for *πόνους*.—*ὑπερβαλῶν*. “Having got beyond,” i. e., to the very coast, before which the Grecian host were drawn up in defence of their ships.—*ἡμέραν ἐλευθέραν*. “The day of deliverance.”

NOTES ON THE MEDEA.

ARGUMENT, ETC.

THE plot of the piece is borrowed from the legend of the Argonauts and the Golden Fleece. Jason, hereditary king of Iolcos in Thessaly, was the leader of these adventurers, and had married, and on his return brought with him to Iolcos, Medea, an enchantress of Colchis, by whose aid he had surmounted every difficulty and succeeded in obtaining the wished-for prize. By her he had two children; but having been compelled to leave his native land, and becoming enamored of Glauce, daughter of Creon, the king of Corinth, to which city he had fled with Medea and her children, or else inspired by an ambition to connect himself with a royal race, he prepared to marry the princess. Accordingly Medea is ordered by Creon to withdraw with her two sons from Corinth. At this indignity her proud spirit is fired with resentment. After obtaining from Creon permission to remain one day longer in the land, she prepares to take a terrible revenge. Under the pretence of at last acquiescing in the expediency of the new match, she sends to Glauce a present of a robe and head-dress, secretly smeared with phosphorus, by which both she and her father, who runs to her assistance, are miserably burned to death.

Not content, however, with wreaking her vengeance upon her rival, Medea designs to punish Jason too for his perfidy, and this she does by slaying her children with her own hand. She then, having previously secured an asylum with Aegeus, king of Athens, escapes by an aerial car, carrying off the bodies of the slain, and, with her last words, justifying the unnatural act and inveighing against Jason for abandoning her.

The following is an outline of the play. The scene is laid at Corinth, and the Chorus consists of Corinthian ladies.

ACT I. *Scene I.*—The aged nurse of Medea speaks the pro-

logue, describing the distressed and alarming state of her mistress, since Jason has formed a new union. (1-48.)

Scene II.—The attendant on Jason's children, himself also a slave, enters with the two boys. The nurse enters into confidential discourse with him, and learns from him that Medea and her children are to be banished by order of Creon, and apparently with the sanction of their own father. (49-95.)

Scene III.—Medea's voice is now heard within the palace. She is talking to herself in a moody and melancholy spirit. Her threats against her children confirm what the nurse had said (v. 92), and the latter hastens to get them out of her way. Medea does not appear until v. 214, so that when the nurse, in v. 116, says *τί δέ σοι, κ. τ. λ.*, she does not speak to her as actually present, but, the attendant and the children having departed, she utters here a kind of soliloquy. (96-130.)

Scene IV.—The Chorus of Corinthian females now first take part in the action by inquiring of the nurse what ails her mistress. Medea is still heard from within, and the Chorus speak words of consolation on comprehending the cause of her distress. They at last request the nurse to summon her in person from the palace. (131-213.)

ACT II. *Scene I.*—Medea now comes forward on the stage, not so much to oblige the Chorus as to avoid the odium of refusing to appear, and to apologize for her seemingly morose and moody conduct. After a long address to the Chorus, she discloses to them her intention of taking vengeance upon her enemies, and begs them to be silent on the subject. (214-270.)

Scene II.—Creon now enters and communicates in person to Medea the mandate of banishment. He states his suspicions of evil intent on her part, to which she craftily replies, and finally prevails upon him to allow her to remain one day longer. (271-356.)

Scene III.—Medea, left alone on the stage with the Chorus, and feeling her end securely attained and herself certain of vengeance, breaks out into an impassioned speech on her in-

tended crime and its probable consequences, and then leaves the stage. (357-408.)

Scene IV.—The Chorus, being left alone, sing an ode on the relative position of the two sexes, now that the perfidy of men has been so forcibly shown by Jason's desertion of his wife. (409-444.)

ACT III. *Scene I.*—In this scene the interest of the play is sustained by an argument between Jason and Medea, wherein the former defends his conduct, and the latter upbraids him with the basest ingratitude. (445-626.)

Scene II.—Medea and the Chorus remain after Jason's departure. The Chorus, warned by the fortunes of Medea, deprecate the excessive and inordinate passion of love, but (with the reverent fear always shown by the Greeks for the power of the dread goddess) they allow that the goddess of Cyprus is most pleasing when she comes in moderation. (627-662.)

Scene III.—Aegeus, king of Athens, who had been to Delphi to inquire how he may be blessed with offspring, here presents himself to Medea, having touched at the Isthmus in his voyage to Troezen, where he wishes to consult Pittheus on the meaning of an obscure oracle. Medea tells the story of her wrongs, and Aegeus promises her an asylum in Attica. (663-758.)

Scene IV.—Aegeus having departed, and Medea having now attained the object she had desired—a safe refuge after carrying her designs into effect—she now informs the Chorus of her plan in detail. She then leaves the stage, accompanied by the nurse, and the Chorus remaining behind celebrate the praises of Athens, and ask how such a city can allow such a woman as Medea to dwell in it. (764-865.)

ACT IV. *Scene I.*—Jason appears, having been sent for by Medea, according to her preconcerted plan. Receiving him with the resolution she had previously expressed (v. 776) to cajole him with fair words, she now feigns penitence for her former ill-temper, and approves of all that Jason has done. She summons her children also to come and be reconciled with their father. She then states her intention of sending

presents to the bride by the hands of her boys. She delivers the presents to the children, who depart with Jason. (866-975.)

Scene II.—The Chorus, already apprised of Medea's intention towards the bride and her own children, and hitherto weakly silent on the subject, now give expression to their fears that no hope is left. (976-1001.)

ACT V. *Scene I.*—The attendant on the children now enters, and informs Medea that the sentence of exile against her two boys has been remitted, and that the princess is delighted with the presents. Medea then, after a brief interval, breaks out into an address to her children, remarkable for its pathos and beauty. The Chorus then, in a system of anapaests, discuss with much feeling the question whether those who have married and had children are on the whole as happy as those who have not married. (1002-1115.)

Scene II.—A messenger enters and informs Medea of the terrible accomplishment of her plans. On hearing this she resolves to slay her children and then flee from Corinth. (1121-1270.)

Scene III.—The children of Medea are heard within the palace, endeavoring with loud cries to escape from their mother. Jason then appears and, on hearing of the fate of his children, endeavors to enter the palace. Medea suddenly appears overhead and out of the reach of her enemies, in an aerial car, and calmly and contemptuously listens to Jason's vituperative address. When she does at length speak, she contents herself with the conscious justice of her cause, and therefore declines to reply to his charges, though she could say much in answer to them. She finally departs, bearing with her in the car the corpses of her sons. (1271-1419.)

The *Medea* was acted in the archonship of Pythodorus, the year after the outbreak of the Peloponnesian war, B.C. 431. Though justly held in high esteem by more recent critics, it only gained the third prize, the first having been won by Euphorion, the son of Aeschylus, and the second by Sophocles. The merits of the play have been acknowledged by all students of Greek literature, ancient and modern, and even the detractors of Euripides can not deny it the excellence

of true tragic pathos. It appears, too, that it was several times brought upon the stage, if, indeed, two distinct editions did not exist.

Euripides is said to have based his *Medea* on a play by Neophon, an older or contemporary tragedian, in which also Medea was represented as murdering her own children. Others, on the contrary, maintained that Euripides was the first who represented Medea as the murderess of her children, whereas the Corinthian tradition attributed their death to the Corinthians. But certainly, remarks Müller, he did not make this change in the story because the Corinthians had bribed him to take the imputation of guilt from them, but because it was only in this way that the plot would receive its full tragical significance.

NOTES.

1, 2. Εἴθ' ὠφέλ', κ. τ. λ. "Would that the hull of the Argo had never winged its way," etc. Literally, "how the hull of the Argo ought never to have winged," etc.—*διαπτάσθαι*. Aorist infinitive, formed irregularly from *διαπέτομαι*.—*Κόλχων*. Colchis answers to the modern *Mingrelia* and part of *Abbasia*.—*κνανέας*. "Dark-blue." An epithet derived from their looming and shadowy aspect.—*Συμπληγάδας*. The "Symplegades" were two small rocky islands at the entrance of the Euxine, and were believed originally to open and close, probably from the ill-understood effects of perspective, by which the channel seemed to widen as the ship approached.

3-8. Πηλίου. "Of Pelion." A mountain of Thessaly, extending along the coast of Magnesia, from which was cut the timber of the Argo.—*μηδ' ἔρετμῶσαι, κ. τ. λ.* "Nor had ever set to the oar the hands of the chieftains." The common reading is *ἀρίστων*. (the adjective), for which *ἀριστέων* (from the noun *ἀριστεύς*), pronounced, in scanning, as three syllables, is now very

generally substituted. This last is the conjecture of Wakefield and Porson.—Πελία. “For Pelias.” Pelias was brother of Aeson, the father of Jason, and had forcibly deprived Aeson of his throne. By his command, Jason, the rightful successor, was sent to fetch the golden fleece.—οὐ γὰρ ἂν δέσποιν’ ἐμή, κ. τ. λ. “For in that event my mistress, Medea, would never have sailed,” etc. Observe the force of the particle ἂν, as indicating a particular contingency.—γῆς Ἴωλκίας. So called from Iolcus, the hereditary city of Jason, at the head of the Sinus Pagasaeus, and at the base of Mount Pelion.

9-15. οὐδ’ ἂν κτανεῖν, κ. τ. λ. Jason, on his return, finding that his father had been put to death by Pelias, incited Medea to persuade the daughters of Pelias to slay the old man and boil his limbs, under pretense of restoring him to youth. For this deed Jason and his wife were driven from Iolcos.—πέισασα . . . κατήκει. “Having persuaded . . . have been now inhabiting.” Observe the force of the tenses.—ἀνδάνουσα μὲν. The μὲν is answered by νῦν δ’ ἐχθρὰ πάντα. At first the Corinthians were pleased to have her (as a skillful enchantress) among them; but now every thing is changed; for Creon is against her, and the citizens now care only for Jason and his new bride.—πολιτῶν ὦν, κ. τ. λ., for ὦν πολιτῶν. The regular form of expression would be, as Klotz remarks, ἀνδάνουσα μὲν πολίταις, ὦν χθόνα φυγῆ ἀφίκετο. There is no need therefore of reading πολίταις ὦν, as Porson and some others do.—συμφέρουσ’. “Concurring with.” Literally, “bearing (all in common) with,” and therefore “being of one mind with.”—ἤπερ, feminine, agreeing, by attraction, with σωτηρία. The ordinary construction would be ὕπερ, the force of which is assumed by ἤπερ.—ὅταν γυνή, κ. τ. λ. Observe the repetition of the leading thought already implied in συμφέρουσ’, a mode of

speaking quite natural when the individual is in a reverie, and quite in place in the mouth of the old nurse.

16-29. νοσεῖ τὰ φίλτατα. "The dearest ties are drooping," i. e., are becoming weakened.—αἰσυνμνᾶ. "Presides over," i. e., is monarch over. The primitive meaning of the verb αἰσυνμνάω appears to be, "to give each his portion," from αἶσα.—βοᾶ μὲν ὄρκους. "Calls loudly upon his oaths," i. e., calls aloud for the vengeance due to broken oaths.—ἀνακαλεῖ. "Recalls."—ὑφείσ'. "Having yielded up." Literally, "having subjected."—συντήκουσα. "Pining away," taken intransitively. Some, less correctly, make it transitive, and governing χρόνον: "Making all her time to waste away in tears;" but χρόνον is better the accusative of time.—ἐπί. "Ever since."—φίλων, governed by νοουθετουμένη. More commonly, ὑπό, πρός, or some other preposition, would be employed.

30-35. ἦν μὴ ποτε. "Unless at times." Equivalent to πλὴν ὅταν, which last is more usual.—ἀποιμώζῃ. A better reading than ἀποιμώξῃ. The aorist subjunctive with ἦν always means "shall have," etc., whereas here the habit is described.—ὅς σφε νῦν, κ. τ. λ. "Who now keeps treating her with indignity." Observe the peculiar idiom in ἀτιμάσας ἔχει, implying that an action was completed on a former occasion, but still remains in full force up to the present time.—μὴ ἀπολείπεσθαι χθονός. "Not to be deprived of one's native land." In scanning, pronounce μᾶπολείπεσθαι by synizesis. The ordinary mode of writing, namely, μὴ ᾿πολείπεσθαι, is condemned by Elmsley as unattic (*ad Heracl.*, 460). Some read μὰπολείπεσθαι, making the contraction at once in the text.

37-42. δέδοικα δ' αὐτήν μὴ, κ. τ. λ. "I fear her, there-

fore, lest she may on a sudden devise," etc. Observe the force of the aorist, implying an action yet future, but neither gradual nor permanent in its operation. The present *βουλεύη*, which some read, would mean, "lest she may be plotting." But the aorist is more spirited.—*βαρεῖα γὰρ φρήν*. "For her temper is violent," i. e., *heavy* in its exactions from others when once aroused.—*δι' ἥπατος*. "Through her (rival's) heart." The allusion in *ἥπατος* is to Glauce, not to Medea herself, as is plainly shown by the succeeding line. Many critics have regarded vv. 40 and 41 as wrongly inserted here, from 379, 380; but they have been well defended by Firmhaber and Klotz.—*τύραννον*. "The monarch." Creon is meant. If the poet had meant Glauce, as some think, he would have said *ἢ τὴν τύραννον*.—*τόν τε γήμαντα*. "And him who has wedded (the daughter of that monarch)." The allusion is to Jason.

45–48. *ᾄσεται*. The conjecture of Muretus for the common *οἴσεται*. The meaning in the former case will be, "will sing the song of glorious victory," supplying *ῥυθμὸν* with *καλλίνικον*. If, on the other hand, we retain *οἴσεται*, it will be, "will bear away the prize of glorious victory," and then *ἄθλον* must be supplied.—*ἐκ τρόχων*. "From their races." There was another ancient reading, *ἐκ τροχῶν*. "From their hoops."—*οὐκ ἀλγεῖν φιλεῖ*. "Does not like to grieve." More freely, "is not wont to grieve."

49–52. *παλαιὸν κτῆμα*. "Ancient possession." Abstract for concrete. Slaves were regarded as a part of the family property; as things rather than as persons. Hence masters were commonly styled *οἱ κεκτημένοι*.—*τὴνδ' ἄγουσ' ἐρημίαν*. "Leading this loneliness," i. e., thus all alone.—*σοῦ*. After *μόνη*. (Jelf, *G. G.*, § 529, 1.)

54-58. *ξυμφορὰ τὰ δεσποτῶν, κ. τ. λ.* "The affairs of their superiors falling out ill are a misfortune to faithful servants, and fasten upon their feelings in turn." The phrase *κακῶς πίτνοντα* is derived from the cast of the dice. The reading *πιτνοῦντα* is not correct, no such form as *πιτνέω* being in use. The verb is *πίτνω*. So, again, the true form is *πίτνοντα*, as a present participle, not *πιτνόντα*, as an aorist, although this last is still given by many.—*μολούση*. This is the reading of almost all the MSS., although *μ' ὑπῆλθε* is necessarily for *με* (not *μοι*) *ὑπῆλθε*, since *μοί* does not admit of elision. The more natural reading would be of course *μολοῦσαν*. On the construction here with the dative consult Elmsley, ad loc.

59-62. *γάρ*. "(You surprise me) for." Observe the elliptical employment of the particle. Hence, in such cases, it may often be rendered freely by "what?" or "why?"—*ζηλῶ σ'*. "I envy you" (your want of acquaintance with the matter), i. e., "I wish I were in your situation." Elmsley, less correctly, regards the formula *ζηλῶ σε* as ironical here, and explains it in the sense of, "I envy your simplicity," i. e., "I pity your ignorance."—*κούδέπω μεσοῖ*. "And is not yet in mid-height," i. e., and has not yet reached its zenith. Observe the difference of accentuation between *μεσοῖ* the verb, as here, and *μέσοι* the adverb.—*ὦ μῶρος*. "Oh! the foolish one!" Observe that *μῶρος* here, as referring to Medea, must be of the feminine gender. Many adjectives of three terminations occur in Homer and the Attic writers as having only two. (Matthiæ, § 118, 3.) There is no need of regarding *μῶρος* here as the nominative for the vocative. It is the simple nominative.—*ὡς οὐδέν οἶδε*; "How nothing does she know!" i. e., how little indeed does she know.

64-71. *μετέγνων καί, κ. τ. λ.* "I am sorry even for

the things that have previously been mentioned" (by me).—*πρὸς γενείου*. "I entreat you by your beard." It was the custom for suppliants to touch the beard of the one from whom they asked a favor.—*ἤκουσά του λέγοντος*. Observe that *του* is for *τινός*.—*οὐ δοκῶν κλύειν*. "Pretending not to be listening."—*πεσσοῦς*. "The place where draughts are played." So *ἐν τυρῶ, ἐν μυρρίνῃ*. "In the cheese, in the myrtle market," etc.—*ἐνθα δῆ*. "Where especially." Observe the force of *δῆ*, answering here to the Latin *maxime*.—*Πειρήνης*. Pirene was a well-known spring at the foot of the Acrocorinthus.—*ἐλαῖν*. Future infinitive, from *εἰλάνω*, contracted for *εἰλάσειν*. Observe that there is no *ι* subscribed under the *α*, because the admission of the *ι* into the termination *-ειν* is owing solely to the contraction of *εε* into *ει*. (Donaldson, *G. G.*, p. 256.)—*μέλλοι*. The optative, like the subjunctive in Latin, because referring to mere hearsay or report.

75–84. *εἰ καὶ μητρὶ, κ. τ. λ.* "If he even has a difference with the mother." Observe that *καὶ* in *εἰ καὶ* is concessive.—*παλαιὰ καινῶν, κ. τ. λ.* "Old ties are left behind by new ones," i. e., fall behind, are held in less esteem.—*τοῖσδε δώμασι*. "To this family here," i. e., Medea and her children.—*ἀπωλόμεσθ' ἄρ'*. "We are undone then." The aorist here expresses certainty, making the time, which is indefinite, present and definite. (Jelf, *G. G.*, § 403, 2.)—*πρὶν τόδ' ἐξηντληκέναι*. "Before we have exhausted this." With *ἐξαντλάω* compare the Latin *exhaustio*.—*οἷος εἰς ὑμᾶς πατήρ*. "What kind of a person your father is towards you."—*ὄλοιτο μὲν μή*. We must not translate this, "Perish may he not" (which is contrary to her real wishes), but "Let me not say, May he perish!" Elmsley compares *Trach.*, 383. Consult also Pflugk and Klotz, ad loc.—*ἀτὰρ . . . γε*. "But yet, nevertheless."—*ὦν ἀλίσκεται*. "He is found out to be." Literally, "he is caught as being."

85-88. *τίς δ' οὐχὶ θνητῶν.* Supply *οὕτως ὡν ἀλίσκεται.* —*δικαίως.* “On just grounds,” i. e., for motives independent of mere gain, and in a manner not in itself blamable.—*εἰ τοῦσδε γ' εὐνής, κ. τ. λ.* “Since their father, for the sake of a (new) marriage-bed, entertains not a father’s feelings toward these.” Observe that *οὐ στέργει* is equivalent in effect to *μισεῖ*.

90-95. *ἐρημώσας ἔχε.* Compare note on v. 33.—*ἤδη γὰρ εἶδον, κ. τ. λ.* “For but just now I saw her directing her look bull-like at them, as if bent on doing something.” The addition of *ὄμμα*, remarks Paley, has peculiar force. It alludes to the look of a bull when he stoops his head to take sight along the horn.—*δρασείουσαν.* Desiderative.—*πρὶν κατασκήψαι τινα.* “Before it has come down like a thunderbolt upon some one.” The usual construction of *κατασκήπτειν* is with *εἰς τινα*, or with *τινί*. The accusative here without a preposition is anomalous. According to some it depends on the sense. This view is taken by Klotz in particular.

97-108. *πῶς ἂν ὀλοίμαν.* “Would that I might somehow perish!” Literally, “How might I perish!”—*τόδ' ἐκεῖνο.* “This is that (of which I spoke).”—*στουγεράν τε φύσιν, κ. τ. λ.* “And the odious nature of her self-willed mind.”—*δῆλον δ' ἀρχῆς, κ. τ. λ.* “For it is evident that the cloud of grief, raised up from the very first, will quickly kindle up anew with greater fury,” i. e., will quickly blaze out into the lightning of wrath. Some read *ἀνάξει* (from *ἀναίσσω, ἀνάσσω*), “will quickly burst forth again.” Dindorf makes Medea the subject of *ἀνάψει*, but very few will agree with him.

116-121. *τί δέ σοι παῖδες, κ. τ. λ.* “In what now do thy children share their father’s guilt?” Porson and

Elmsley hold the true form to be ἀπλακίας. Compare also Monk (*ad Hippol.*, 145; *Alcest.*, 247).—μή τι πάθηθ' ὡς ὑπεραλγῶ. "How I grieve for you lest you may suffer something." Observe here the force of ὑπέρ in composition. Some less correctly render, "How I grieve above measure," but this is less natural.—καί πως ὀλίγ' ἀρχόμενοι, κ. τ. λ. "And somehow or other, ruled in few things, ruling in many, they with difficulty give up their resentments." The nurse appears to be alluding here to Creon's stern decree, and means that absolute monarchs are accustomed to be obeyed, not to be argued with, when they have issued a sentence. She then carries on the train of ideas to the theme of constitutional freedom.

122-130. ἐπ' ἰσοισιν. "On an equality of rights."—εἰ μὴ μεγάλως, κ. τ. λ. "If not in splendor, at least in security." She prays, in this, that her lot may be the very reverse of a tyrant's. And then she proceeds to show how much the τὸ ὀχυρῶς is to be preferred to the τὸ μεγαλῶς.—νικᾷ. "Carries with it a superior charm."—τὰ δ' ὑπερβάλλοντ', κ. τ. λ. "Whereas the things that exceed ordinary limits avail at no fitting time for mortals," i. e., whatever is in excess (or overshoots the mark) never avails mortals when it is most wanted. On the contrary, it does but give back in the end (or repays as a natural penalty) a greater calamity to a house, when the anger of the deity has fallen upon it.—ἀπέδωκεν. "They inflict." Literally, "give back." The aorist here denotes what is wont to happen.

133-137. οὐδέ πω ἦπιος. Given by some as a question.—ἐπ' ἀμφιπύλου γάρ, κ. τ. λ. "For I heard her cry within, as I stood by the hall with its double doors." The Chorus near the abode of Medea (i. e., on the stage). The two doors meant are the θύρα αὔλειος, or house-door, leading from the street into the αὐλή, or

hall; the other, the *θύρα μέταυλος*, leading from the *αύλή* into the inner apartments. Medea was in the interior of the mansion, the *γυναικωνῆτις*, but her lamentations were uttered in so loud a tone that they were plainly audible to those on the outside of the mansion.—*οὐδὲ συνήδομαι*. “Nor do I share in joy at,” etc., i. e., share with the enemies of Medea.—*ἐπεὶ μοι φίλον κέκρανται*. “Since it has become dear to me.” The allusion is to *δῶμα*. Observe that *κέκρανται* is 3 sing. perf. pass. of *κραίνω*, the 1st person being *κέκρασμαι*, like *πέφασμαι*. Porson reads *ἐπεὶ μὴ φίλια κέκρανται*. “Since things not friendly in their nature have been done to it.” Porson is followed by Matthiae.

139–146. *οὐκ εἰσὶ δόμοι*. “There is no house.” The Greek notion of *δόμος*, and more particularly of *οἶκος*, included the living members, especially the heads of it.—*τὸν μὲν γάρ*. This is Musgrave’s emendation for *ὁ μὲν γάρ*, which last is a corruption, caused by mistaking *λέκτρα* for the object instead of the subject of *ἔχει*.—*τήκει βίοντον*. “Is wasting away existence.”—*θανάτῳ καταλυσάμαν, κ. τ. λ.* “Would that I could free myself by death (from all my troubles), having left forever a hated life.” Some make *βιοτάν* to depend in construction on *καταλυσάμαν*, and *προλιποῦσα* to govern *αὐτήν* understood. But then the active, not the middle voice, of *καταλύω* would rather have been employed.

148–159. *ιαχάν*. Pronounced as a dissyllable in scanning.—*μέλπει*. “Chants forth.”—*ἀπλήστου κοίτας*. “Of insatiable union.” The reading *ἀπλήστου*, remarks Paley, seems better than *ἀπλάτου*, as suggested by Elmsley and adopted by Dindorf. Porson, Bothe, and Pflugk adopt *ἀπλάστου*, which seems a very doubtful Doricism. The meaning of *ἀπλάτου*, according to Paley, would be “sacred,” “inviolable,” and not, as

Elmsley would make it, "deserted," or "abandoned." — μηδέεν. Unusual, for μή, or μηδαμῶς. — σεβίζει. "Adores." Exactly in accordance with the English idiom.—κείνῳ τόδε μὴ χαράσσω. "Irritate not thyself against him on this account." Observe again the force of the middle.—Ζεύς σοι τάδε συνδικήσει. "Jove will be your advocate in this matter," i. e., in this dispute between you and your husband, or in the question of right or wrong in his desertion of you. The old reading συνδικάσει, if a Doricism, is very suspicious; if from συνδικάζω, is wrong in both sense and metre.— εὐνέταν. Porson has εὐνήταν, after Brunck.

160–167. Ἄρτεμι. As the goddess to whom she had offered her virgin vows, and therefore rightly appealed to in the matter of her marriage. Compare *Alcest.*, 163.—ποσ'. "One day."—αὐτοῖς μελάθροισ. "Together with their very halls," i. e., house and all. When a word which expresses accompaniment has αὐτός with it, both are put in the dative without σύν. (Matthiæ, *G. G.*, § 405, *Obs.* 3.)—ὧν ἀπενάσθην αἰσχρῶς. "From whom I disgracefully departed." Observe the irregular formation of ἀπενάσθην from ἀποναίω, like δάσασθαι from δαίω.—τὸν ἐμὸν κάσιν. Absyrtus, whom she slew, and scattered his limbs to detain her father Aetes in his pursuit of her. (*Apollod.*, i., 9, 23.)

169–171. Ζῆνα. Medea had not invoked Jove by name, but she had virtually called upon him as the god who avenges perjury, in the words ὄρκοις ἐνδησαμένα, v. 161.—ταμίας. "The overseer," i. e., the guardian.—ἐν τινι μικρῷ. "On some slight satisfaction merely," i. e., with some slight blow.

173–183. πῶς ἂν ἐς ὄψιν, κ. τ. λ. From this expressed wish it is clear that Medea has all along been speaking from within the palace.—μύθων ἀύδαθέντων. "Of

the words that have been uttered," referring to those said above, v. 153, etc.—βαρύθυμον. "That presses heavily on her soul."—λήμα. "The purpose."—τό γ' ἐμὸν πρόθυμον. "My willingness to aid."—φίλα καὶ τὰδ' αὔδα. "And tell her of these friendly things," i. e., of these friendly feelings on our part. The metre does not admit the feminine vocative, φίλᾱ, given by Porson and Elmsley. Klotz, adopting σπεῦσαι from good MSS., and placing a comma after αὔδα, translates, "And give her this friendly advice, namely, to hasten," etc.—σπεῦσον δέ τι, κ. τ. λ. This is Hermann's reading, followed by Dindorf. The old text had πρίν τι κακῶσαι, which suited the sense well enough, but violated the metre.

184–194. φόβος εἰ πείσω. "I have fears as to whether I shall persuade," i. e., I fear I shall not persuade. Observe, however, that φόβος εἰ is also used in the sense of *vereor ne*. This difference in use is accounted for by the notion of doubt in φόβος. Whether the speaker inclines to one side or the other, that is, whether εἰ is to be taken as equivalent to μή or μὴ οὐ, must be decided from the context. (Jelf, *G. G.*, § 814, *Obs.* 4.)—μόχθου δὲ χάριν, κ. τ. λ. "I will freely bestow on you, however, this favor of my labor," i. e., this trouble as a favor. Observe the force of the preposition in ἐπιδώσω. "I will give over and above any actual obligation." If it prove vain, I will ask for no return.—δέργμα. A kind of cognate accusative, the idea being βλέπει βλέμμα λαίηνης.—ἀποταυροῦται. "She glares."—ἐπὶ μὲν θαλάις. "For festal occasions."—βίου τερπνὰς ἀκοάς. "The sounds that impart delight to existence." The genitive βίου depends upon τερπνὰς. The principle on which this construction rests is explained by Matthiae, *G. G.*, § 344.

195–200. στυγίους δὲ βροτῶν, κ. τ. λ. The idea of music was associated only with that of joy and revelry,

festivity and thanksgiving, in the conception of the Greek. He possessed nothing corresponding to the sacred music which we find so consoling in grief.—*πολυχόρδοις ψῆδαϊς*. “The strains that accompany the many-stringed lyre.”—*ἐξ ὧν*, scil. *λυπῶν*.—*θάνατοι*. The allusion is to violent deaths, suicides, etc.—*κέρδος*. “It would be real gain.” Supply *ἂν εἴη*.—*ἴνα δ'*. “But where.” Observe that *ἴνα* here, with the indicative, is the adverb of place.

204–212. *πολύστονον*. “Accompanied with many a groan.”—*λιγυρὰ δ' ἄχαια*, κ. τ. λ. “In piercing accents does she loudly vent her bitter anguish against the traitor to her bed,” etc. Observe here the peculiar construction, where a verb and its immediate object form one idea, so as to govern a second accusative of the more remote object. In other words, both *ἄχαια* and *προδόταν* depend on *βοᾷ*.—*ὄρκιαν*. “Goddess of the oath,” i. e., who watches over its fulfilment. Themis caused Medea to cross over, because the latter believed in the oaths of Jason.—*δι' ἄλα νύχιον*. “Through the nocturnal sea,” i. e., the sea by night; when the ancient Greeks did not venture to sail, unless by a stealthy escape.—*ἐφ' ἄλμυρὰν πόντου*, κ. τ. λ. “Over the briny strait of the Euxine, difficult to pass.” There is great doubt about the meaning of *ἀπέραντον* here. The explanation which we have given to it may derive support from the phrase *περαίνειν ὄδόν*, the same as *ἀνύειν ὄδόν*. Bothe gives *ἀπεράντου*, with Heath, “of the boundless sea.”

213, 214. *Κορίνθιαι γυναῖκες*, κ. τ. λ. Medea now comes forward on the stage, not so much to oblige the Chorus as to avoid the odium of refusing to appear, and to apologize for her seemingly morose and moody conduct. She does not approve of reserve in the abstract, since retirement often passes for apathy and indo-

lence; but people's motives are often misinterpreted, and they are hated before they are understood. Now strangers should not run counter to the prejudices of any nation where they may reside, just as citizen ought not to act churlishly towards citizen. Her own excuse, for seeming so to behave, lies in her unhappy relations with her husband. She bewails the helpless and subordinate position of a woman, who is tied to a man, whether he prove good or bad, whereas a man can rid himself of the burden by leaving his home, etc.—ἐξῆλθον δόμων, κ. τ. λ. “I have come out (to you) from my abode, in order that you may not find any fault with me.” It appears that Ennius misunderstood the meaning of δόμων here, and referred it to Medea's native land. (*Cic. Ep. ad Fam.*, vii., 6.)

215–221. σεμνοῦς γεγῶτας. “To have become proud,” i. e., more familiarly, “to have given themselves airs.” In the explanation of this much-controverted passage we have taken Paley for our guide. — ὀμμάτων ἄπο. “(By living) away from view.”—ἐν θηραίοις. “In public.”—οἱ δ' ἀφ' ἡσύχου ποδός. “While others again, of a noiseless walk (in life).”—δύσκειαν καὶ ῥαθυμίαν. “An evil name and the character of supineness.”—ὅστις. “Whatsoever one of them.” Referring to βροτῶν. A singular relative, when used indefinitely, may refer to a plural substantive. (*Jelf, G. G.*, § 819.)—σπλάγχνον. “The real character.”—δεδορκώς. “At sight.”

222–226. κάρτα προσχωρεῖν. “Closely to conform.” Paley, less correctly, connects κάρτα with ξένον. “A stranger in particular,” i. e., even more than an ἀστός, mentioned next. The position of the adverb in the sentence seems opposed to this.—οὐδ' ᾗνεσ'. “Nor do I praise.” The aorist here denotes habit or custom, and is therefore rendered by the present.—πικρός. “Offensive.”—ἀμαθίας ὑπο. “Through an ignorance

of what is right," i. e., through not knowing how to deport himself properly, and therefore acting in a churlish manner.—*ψυχὴν διέφθαρκε*. "Has quite crushed my spirit," i. e., has rendered me quite careless about popularity.

228–237. *ἐν ᾧ ἦν μοι πάντα*. "In whom my all centred," i. e., who was to me everything. — *γιγνώσκεις*. This is the conjecture of Musgrave, adopted by Elmsley and Porson. The common reading is *γιγνώσκειν*, without any comma after *πάντα*, and the meaning then is, "In whom it was my lot to have all good assurance," i. e., literally, "to know all things well."—*ἐκβέβηχ'*. "Has turned out." Analogous to the Latin *evasit*.—*γνώμην*. "Intelligence."—*φυτόν*. "Race."—*πόσιν πρίασθαι*. Euripides, as the Scholiast remarks, has here adapted his observation to his own time, the contrary practice having prevailed in the time of Jason.—*κακοῦ γὰρ τοῦτ', κ. τ. λ.* "For this is a still more grievous evil than the other evil." The more grievous evil here meant is the getting a lord and master over one's person, which, to a proud and high-spirited woman like Medea, is worse than having to pay money for one. We must refer *τοῦτ'*, therefore, to *δεσπότην λαβεῖν*. Some prefer reading *κακοῦ γὰρ τοῦδ'*, which is also given by the MSS., "For there is an evil yet more grievous than this evil," i. e., "(but this is a trifle) for," etc. The greater evil will then be what follows, namely, the chance of getting a bad husband.—*ἀπαλλαγαί*. "Divorcements."—*ἀνήνασθαι*. "To repudiate." The Attic law of divorce was much more favorable to the male claimant than to the female. (Meier, *Att. Process.*, p. 414.)

239–247. *μη μαθοῦσαν οἴκοθεν*. "Not having learned from home," i. e., if she has not learned from family intercourse, as would be the case among relations.—*τάδ' ἐκπονουμέναισιν εὔ*. "Managing these matters judicious-

ly," i. e., the choice of a consort. Elmsley, however, takes εὔ with ξυνοικῆ. — φέρων. "Imposing." More literally, "bringing to bear." — ἔπαυσε καρδίαν ἄσης. "Causes his heart to cease from disquiet." The aorist here again, as in v. 223, refers to custom or habit. The literal meaning of ἄση is "loathing," "surfeit." Here it means disquiet, weariness, ennui. — πρὸς μίαν ψυχὴν. The husband's.

248–250. λέγουσι δ' ἡμᾶς. "Moreover, they say of us." — κακῶς φρονοῦντες. "Reasoning ill." — παρ' ἀσπίδα. "In arms." As a military phrase, it otherwise means "towards (or to) the left," the shield being held with the left hand.

252–258. ἀλλ' οὐ γὰρ αὐτός, κ. τ. λ. "But (why talk in this way?), for the same argument comes not home to you and to me." You are differently situated, and can not realize my feelings, nor, consequently, excuse my conduct. — κοινωνία. There is much greater MS. authority for συνουσία, but κοινωνία is preferred by Porson, Elmsley, and Dindorf. — ὑβρίζομαι. "Am outraged." — λεληρσμένη. "After having been carried off as mere booty." From ληίζομαι. — μεθορμίσασθαι. "To flee to as a refuge from," etc. The verb properly means "to change anchorage," and then "to seek a new harbor for shelter," etc.

259–264. βουλήσομαι. "I shall be glad." — πόρος μηχανή τε. "Resource and contrivance." — πόσιν δίκην τῶνδ', κ. τ. λ. "For inflicting just vengeance on my husband in return for these wrongs," etc. More literally, "for paying to myself satisfaction against my husband for these wrongs." The verb ἀντιτίνω here takes a double accusative, of the person punished and the satisfaction. Consult Jelf, *G. G.*, § 585. The best MSS., remarks Paley, give δίκη, which Porson and

Klotz retain, the latter thinking that there is an emphasis meant by the dative; but it is more likely that transcribers mistook the meaning of the regular idiom.—*ἢ τ' ἐγήματο*. “And on her who has married him.” The allusion is to Glauce. The common reading is *ἦν τ' ἐγήματο*, to which there are two objections: first, that a man is said *γαμεῖν* and not *γαμεῖσθαι*; secondly, that a woman is said *γαμεῖσθαί τινι*, not *τινά*. Hence Porson's conjecture, adopted by Dindorf, and which we have given by Paley in the text.—*κακῆ δ' ἐς ἀλκήν*, κ. τ. λ. “And is a bad hand for any exertion of courage, and for looking upon the steel.” Compare Elmsley, *ad loc.*

268–270. *πενθεῖν*. This verb, it should be noted, is very rarely used in the general sense of grieving. It usually means to mourn for a death.—*ἄγγελον*. “As an announcer in person.”

272–274. *εἶπον*. “I order.” The tragedians often use the aorist to express a thought, which is present indeed, but is supposed to have been long and firmly conceived in the speaker's breast. The notion of definite time being kept out of view, the thought is brought all the more prominently forward. Hence *εἶπον* here properly means, “I order, and for some time back had made up my mind so to do.” It is by an extension of this principle that the aorist gets its other meaning of custom or habit. (Jelf, *G. G.*, § 403, 1.)—*βραβεύς λόγου τοῦδ'*. “Arbiter of this decree,” i. e., as to whether the mandate shall be executed, and within what period.

278–290. *ἐξιᾶσι πάντα δὴ κάλων*. “Are letting out now every rope,” i. e., are running with full sails against me.—*ἄτης ἔκβασις*. “Landing from (the sea) of calamity,” i. e., harbor of refuge.—*ἐρήσομαι*. The future, as showing deference. Persons in misfortune do not presume

to address those in whose power they are with freedom.—*παραμπίσχειν*. “To cloak.” Porson and Klotz give the other reading, *παραμπέχειν*, which has rather more MS. authority in its favor.—*ξυμβάλλεται δὲ πολλά, κ. τ. λ.* Many things, too, contribute (their share) of this fear,” i. e., unite in causing it. Partitive genitive. (Jelf, *G. G.*, § 535.)—*κλύω δ', κ. τ. λ.* There is no tautology here in the addition of *ὡς ἀπαγγέλλουσί μοι*. The expression is the same as *κλύω ἀγγέλων*.—*τὸν δόντα καὶ (τὸν) γήμαντα, κ. τ. λ.* An instance of the article poetically omitted, contrary to the laws of the language.—*ἀπεχθέσθαι*. This is the true accentuation, as 2 aor. infin., from *ἀπεχθάνομαι*, and not *ἀπέχθεσθαι*, as pres. infin., from *ἀπέχθομαι*.

294–302. *δόξα*. “The opinion of others,” i. e., public opinion. She alludes to her reputation for cleverness, as intimated in v. 285.—*ἀρτίφρων*. “Of sound judgment.”—*παῖδας περισσῶς, κ. τ. λ.* “To have his children taught to be extraordinarily clever.” Observe the force of the middle. (Jelf, *G. G.*, § 362, 6.)—*χωρὶς γὰρ ἄλλης, κ. τ. λ.* “For, independently of the charge of inactivity which they have to bear besides, they meet with a jealous ill-feeling from the citizens.” Observe the seeming pleonasm in *ἄλλης*; the adjective, however, has in reality the force of the adverb *ἄλλως*.—*ἦς*. Attraction for *ἦν*.—*σκαιοῖσι μὲν γάρ, κ. τ. λ.* “For, by bringing to bear new lessons of wisdom upon the foolish,” i. e., in laying before them newly discovered branches of knowledge.—*ἀχρεῖος*. “A visionary.” Literally, “Of no real use.”—*εἰδέναι τι ποικίλον*. “To possess some varied knowledge.”—*λυπρός*. “Troublesome.”

304–306. *τοῖς δ' ἠσυχαία, κ. τ. λ.* This line, apparently adapted from v. 808, is omitted by some editors, and by others enclosed in brackets. Klotz alone maintains

its integrity in this place. It seems, however, quite unnecessary here, though necessary in the other part of the play. — *προσάντης*. “In the way.” Properly said of what rises up against, and stands in another’s way.—*εἰμι δ’ οὐκ ἄγαν σοφή*. “And yet I am not over-wise.” Purposely said to deprecate any invidious feeling to which her previous remarks might give rise.—*σὺ δ’ οὖν*. The force of *οὖν* here is, “However that may be,” i. e., whether she is really clever or not, Creon, at all events, fears her as such.

307–313. *οὐχ ὧδ’ ἔχει μοι*. “Things are not so with me,” i. e., I am not in the position, a poor friendless stranger as I am, to commit any wrong against kings.—*σὺ γὰρ τί, κ. τ. λ.* “(Especially against you am I disinclined to act amiss) for in what have you wronged me?”—*ἀλλ’ ἐμὸν πόσιν μισῶ*. “But it is my husband whom I hate (not you).”—*σωφρονῶν*. “Acting discreetly the while,” i. e., discreetly for your own interests, and therefore not justly to be blamed by me.—*νυμφεύετ’, εὖ πράσσοιτε*. “Marry on, good-luck attend you.”

316–321. *ἀκοῦσαι*. “To hear.” The Latin *ad audiendum*.—*βουλεύης*. “May be now plotting.” The aorist *βουλεύσης* would not be so good, “May plot at some time or other.”—*ὡς δ’ αὐτως, for ὡσαύτως δέ*. “And in like manner,” i. e., and likewise.—*φυλάσσειν*. “To watch,” implying, of course, to guard against. We should have looked, however, at once for *φυλάσσεσθαι*, the middle, as in v. 289.—*ἢ σιωπηλὸς σοφός*. “Than one who schemes in silence.”—*μὴ λόγους λέγε*. “Accumulate not words,” i. e., talk not to no purpose.

324–334. *μή, πρός σε*. The words are here purposely thrown out of the natural order, in order to denote great excitement of feeling.—*ἀναλοῖς*. Present of *ἀνα-*

λόω, a less common form than ἀναλίσκω.—ἐξελαῖς. Contracted future, for ἐξελάσεις.—γάρ. “(Yes) for.”—πλὴν γὰρ τέκνων, κ. τ. λ. “(No wonder) for next to my children,” etc.—ὅπως ἂν, οἶμαι, κ. τ. λ. “That is, I take it, according as circumstances may have presented themselves,” i. e., entirely according to circumstances.—μὴ λάθοι σε. “Let not that man escape thine eye.”—πονοῦμεν ἡμεῖς, κ. τ. λ. “We are in trouble ourselves, and want not (any new) troubles (in others),” i. e., to hear about them. Porson adopts Musgrave’s emendation, πόνος μὲν ἡμεῖς δ’ οὐ πόνῳ κεχρήμεθα; “Trouble indeed there is; but are we not conversant with trouble?” i. e., “You have troubles of your own, ’tis true; but think of mine!” Observe the employment of κεχρηῆσθαι with a genitive, “to stand in need of.”

335–343. ὠσθήσει. From ὠθέω.—ἀλλά σ’ αἰτοῦμαι. “Nay, I entreat you.” Pflugk thinks that Medea was going to add εἶσαί με μίαν τήνδε ἡμέραν μεῖναι, but is interrupted by Creon. The version which we have given, however, is more impassioned, and is therefore more in accordance with the object which Medea had in view, namely, of deceiving the monarch.—ὡς ἔοικας. “As you seem likely (to do).” More personally direct than the ordinary ὡς ἔοικε. This is sometimes imitated in Latin, as, *ut videris, non recte judicas*.—οὐ τοῦθ’ ἰκέτευσα. Creon thought that Medea was going to beg him to remit her sentence of exile. She undeceives him, and asks only for a respite.—ξυμπερᾶναι φροντίδ’, κ. τ. λ. “And to arrange some plan, how we are to flee, and also the means of subsistence for my boys.” With ᾗ we may supply either φροντίδι or ὁδῷ. Elmsley proposes οἷ, “whither.”—ἀφορμήν. This noun literally means “a starting-place,” and then the means with which one begins a thing.—οὐδὲν προτιμᾶ μηχανήσασθαι. “In no respect cares to provide any,” i. e., any ἀφορμήν.

346-356. *τοῦμοῦ γὰρ οὐ μοι, κ. τ. λ.* "Since, as far as concerns myself, I care not whether I am to go into exile or not." The possessive pronoun is frequently used for the personal.—*κεχρημένους*. "Made conversant with."—*αἰδούμενος*. "Through regard for the feelings of others."—*διέφθορα*. In a middle sense, "I have injured myself."—*ἐξαμαρτάνων*. "That I am plainly erring." The participle in the nominative as referring back to the subject of *ὀρῶ*.—*ἀψευδής*. "In strict truth," literally, "as an unlying one."—*ἐφ' ἡμέραν μίαν*. "For one day and no more." The preposition is here employed to define the time exactly. Porson, without any necessity, conjectures *ἔθ'* for *ἐφ'*.—*τι δεινὸν ὦν, for τὶ δεινὸν τῶν ὦν, κ. τ. λ.* "Any dreaded thing of those, the fear of which possesses me."

359-363. *τίνα προξενίαν*. "What protection as a stranger."—*χθόνα σωτήρα*. Observe here the employment of a masculine noun with a feminine, by what is termed enallage, and consult Matthiae, *G. G.*, § 429, 4.—*ἄπορον*. "Inextricable."

365-367. *ἀλλ' οὐτι ταῦτα ταῦτα*. "But not at all in this way shall these things turn out." She means that, though hitherto her affairs have gone wrong, this present scheme, however, is not by any means a hopeless one, since she has just gained her first point in the permission to remain. After *ταῦτα* supply *ἀποβήσεται*, or some verb of similar import.—*τοῖσι κηδέυσασιν*. "For those who have given in marriage." Alluding to Creon.

372-385. *ἐξὸν αὐτῷ*. "When it was in his power." Nominative absolute (Matthiae, § 311).—*ἐλεῖν*. "To frustrate." Literally, "to arrest," "to make captive."—*νεκροῦς θήσω*. "I will lay dead."—*ἐγχειρῶ*. "I shall make the attempt," literally, "take the matter in

hand."—*δῶμα νυμφικόν*. "The bridal chamber."—*ἡ θηκτὸν ὤσω*, κ. τ. λ. Consult note on v. 40.—*μοὶ πρόσαντες*. "Is in my way." Consult note on v. 305.—*δόμους ὑπερβαίνουσα*. "Crossing the threshold of the abode."—*τὴν εὐθείαν*. "Following the direct path." The full sentence would be *κράτιστα τὴν εὐθείαν ἰόντας ὁδόν*.—*σοφαί*. Medea is not speaking of herself merely, but of women generally. Had she been speaking of herself alone, the masculine *σοφοί* would have been used. Consult Porson (*ad Hec.*, 509).—*ἐλεῖν αὐτούς*. "To take them off."

386–388. *καὶ δὴ τεθναῖσι*. "And now they are dead," i. e., and now suppose they are dead. The conditional protasis here stands in the indicative, without *εἰ*, as a principal clause, for the sake of emphasis. (Jelf, *G. G.*, § 860, 8.)—*ἐχεγγούς*. "Pledged for my safety." Properly a law term, "going bail for me."—*οὐκ ἔστι*. "There is not one," i. e., *οὔτε πόλις, οὔτε ὁ παρέξων γῆν ἄσυλον*. It may also mean, as the Scholiast remarks, "It cannot be," i. e., "It won't do."

390–397. *μέτειμι τόνδε φόνον*. "I will proceed to this deed of death," i. e., I will execute it either by fire or drugs.—*ἀμήχανος*. "Depriving me of every other resource," i. e., precluding me from any exercise of craft.—*τόλμης πρὸς τὸ καρτερόν*. "To the very extremity of daring."—*μυχοῖς ναίουσαν*, κ. τ. λ. It was a custom to have private altars enshrined in the interior of Greek houses. Hecate was the patroness not only of witches, but of all who compounded poisons, philters, etc.—*χαίρων*. "Rejoicing the while," i. e., with impunity.

399–408. *κῆδος*. "This alliance."—*ῶν*. Attraction for *ἄ*.—*νῦν ἀγῶν ἐψυχίας*. "Now is there a contest requiring a stout heart."—*οὐ γέλωτα δεῖ σ' ὀφλεῖν*, κ. τ. λ. "It does not behoove you to become a laughing-stock

to the descendants of a Sisyphus, and the bride of a Jason." By Σισυφείους are meant the people of Corinth, as descended from Sisyphus, who was said to have founded Ephyra or Corinth, and was infamous for his acts of pillage and violence.—Ἡλίου τ' ἄπο. Medea was granddaughter of Helius, or the Sun-god, on the father's side.—ἐπίστασαι δέ. "Knowledge too is yours."—σοφώταται. Consult note on σοφαί, v. 385.

409-415. ἄνω χωροῦσι. "Flow upward," i. e., up the country, towards the high ground, and no longer down towards the sea. The order of nature appears, as it were, inverted, so gross is the perfidy of Jason.—θεῶν δ' οὐκέτι, κ. τ. λ. "And confidence in (adjurations by) the gods no longer remains firm." Oaths have now become mere empty words.—τάν δ' ἐμὴν εὐκλειαν, κ. τ. λ. "Report too shall bring a change over my life, so as for it to enjoy (henceforth) a good repute." By "report" is here meant the common talk of mankind. Women will henceforth assume a higher stand, in proportion to the degeneracy and degradation of men. We have here στρέψουσι equivalent in effect to *vertendo efficiet*. The common reading στρέφουσι mars both sense and metre.

421-429. μοῦσαι δέ, κ. τ. λ. That is, women's faithlessness will no longer be a topic for poets, as it was with the bards of old.—ὑμνεῦσαι. Ionic for ὑμνοῦσαι.—οὐκ ἐν ἀμετέρᾳ γνώμᾳ ὤπασε. "Granted not to our understanding." Observe that to the dative ἀμετέρᾳ γνώμᾳ the poet has added ἐν, because he meant to say that the faculty of song was not *implanted* in the mind of woman.—ἐπεὶ ἀντάχησ' ἄν, κ. τ. λ. "Since otherwise I would in my turn have sounded forth a strain against," etc.—μακρὸς αἰών. "The long lapse of time."—μοῖραν. "Condition," i. e., the circumstances of the two sexes.

430-444. *πατρίων*. The penult is made short, as in *Alcest.*, 249. But Porson, Elmsley, and others give *πατρίων*, from Aldus, *πάτριος οἶκος* being properly "a home in one's country," and *πατρῷος*, "ancestral." It is, as Paley remarks, a mere question of MS. authority.—*διδύμονος ὄρισασα*, κ. τ. λ. "Having skirted the twin rocks of the deep," i. e., having passed close between them. The Symplegades are meant.—*τᾶς ἀνάνδρου κοίτας*, κ. τ. λ. "Having lost the couch of thy widowed union."—*ὄρκων χάρις*. "All delight in the observance of oaths."—*αἰδῶς*. "A sense of shame."—*αιθερία*. "On high."—*μεθορμίσασθαι*. Consult note on v. 258.—*πάρα*. Contracted for *πάρεισιν*.—*σῶν λέκτρων κρείσσων*. "Preferred before your couch," i. e., preferred as a bride to you. The common text has *τῶνδε λέκτρων*, for which Paley gives the reading of Porson, and which is followed by Dindorf and others.—*ἐπέστα*. "Stands over," i. e., rules.

447-453. *σοὶ γὰρ παρόν*. Compare note on *ἔξόν*, v. 372.—*κρεισσόνων βουλεύματα*. "The resolves of your superiors." He refers to some milder measures of Creon, to which she ought to have submitted in the first instance.—*οὐδὲν πρᾶγμα*. "It is a matter of no concern."—*πᾶν κέρδος ἡγοῦ*, κ. τ. λ. "Consider it all gain that you are punished only with exile," i. e., and not with death. *All* gain, remarks Paley, because in the dealings of *ἔμποροι* and *κάπηλοι* there is always a balance struck between profit and loss.

455-462. *ἀφύρουν*. "Kept trying to remove."—*σὺ δ' οὐκ ἀνίεις μωρίας*. "You, however, did not remit anything of your folly." Verbs of this kind often take a genitive from the general notion of giving up or detracting from a thing. Scholefield and Dindorf prefer the present *ἀνίης*, with Matthiae, but, as Elmsley remarks, the imperfect here suits better the preceding

imperfects ἀφῆρουν and ἐβουλόμην.—κὰκ τῶνδε. “Even as matters now stand,” i. e., even though you have not ceased to speak evil of us.—ἀπειρηκῶς φίλοις. “Wearyed with (serving) friends.”—τόσον γε. “So far at least,” i. e., so far, at all events; that it may not be said I allowed you to starve. Others read τὸ σὸν γε, τὸ σὸν δέ, or τοσόνδε. Dindorf prefers τὸ σὸν γε, but this implies a false emphasis, “Your advantage, if not that of others.”—καὶ γὰρ εἰ. “For even though.” The καὶ belongs to εἰ.

465–474. τοῦτο γὰρ σ’ εἰπεῖν ἔχω, κ. τ. λ. “For I can at least say of you with my tongue this, the greatest reproach (that can be uttered) against your want of manliness,” namely, that you are all-vile, παγκάκιστος. She means, “If, as a woman, I cannot punish you with my hands, yet at least I can say this of you with my tongue,” etc.—θεοῖς τε κάμοί, κ. τ. λ. This line is generally thought to have been interpolated from v. 1324. Klotz, however, undertakes to defend it.—ἐντολμία. “True courage.”—νόσων. “Moral maladies.”—κακῶς σε, to be joined in construction with λέξασα, in the previous line.

476–485. ἔσωσά σ’, κ. τ. λ. The *sigmatismus* of this verse has been noticed by critics both ancient and modern. Many other instances, however, occur in the dramatic writers. Consult Monk (*ad Hippol.*, 1162).—ταύρων πυρπνόων, κ. τ. λ. “As a tamer of fire-breathing bulls with the yoke.” Observe the construction, not ἐπιστάτην ζεύγλαισι ταύρων, but ἐπιστάτην ταύρων ζεύγλαισι. The term ζεύγλη properly means the collar or circle around the neck, by which the ζυγόν is attached to the animal.—θανάσιμον γύην. “The field pregnant with death,” i. e., the produce of which, namely, the armed warriors, were destined to mutual destruction.—ἀμφέπων. “Moving around.”—Πηλιῶτιν Ἴωλκόν.

Consult note on v. 8.—*πρόθυμος μᾶλλον, κ. τ. λ.* “More willing than wise,” i. e., with more of love than wisdom. If any two properties of the same object are compared in degree, they are sometimes indicated by the comparatives of their proper adjectives, and contrasted by ἤ. (Jelf, *G. G.*, § 782, *f.*)

487–494. *παιδῶν ὑπ’ αὐτοῦ.* “By the hands of his own children.” To be joined closely in construction with *ἀπέκτειν’.*—*ἔξεϊλον.* “I took from thee.”—*καὶ ταῦθ’, κ. τ. λ.* “And yet, after having^s received these benefits,” etc. With *παθῶν* supply *εὔ.*—*συγγνωστὸν ἦν.* “It were pardonable.” Better than *συγγνώστ’ ἂν ἦν,* for in this construction the Greeks commonly omit *ἂν.*—*θεοῦς.* Pronounced here as a monosyllable in scanning.—*κεῖσθαι.* “Lie enacted.”

496–498. *ἧς σὺ πόλλ’ ἐλαμβάνου.* “Which you often used to grasp,” i. e., when supplicating for aid. The genitive is here employed to express the idea of contact or touching.—*καὶ τῶνδε γόνατων.* He ought to have written *καὶ τὰδε γόνατα,* but the genitive is used by attraction to the preceding relative.—*ὡς μάτην κεχρώσμεθα, κ. τ. λ.* “To how little purpose have we been defiled by the touch of a wicked man,” etc. The verb *χρώζειν* means properly “to touch the surface,” and hence, “to leave the effects of contact,” as “to stain,” “to defile,” etc. The term is here applied both to the hand which he had grasped and the knees he had embraced in supplicating for assistance. Her hopes resulting from both have been frustrated.

500–519. *δοκοῦσα μὲν τί.* Porson and Dindorf give *μή τι,* but Paley remarks that the Greeks would have preferred to say, *οὐ δοκοῦσα πράξειν τι.* Elmsley and Klotz moreover give *μὲν τί.—ὅμως δ’.* “Still, however, I will do so,” i. e., *κοινώσομαι.*—*ἀφικόμεν.* Supply *δεῦρο.*

—καλῶς γ'. "Kindly indeed." Ironical.—οὐς δέ μ' οὐκ ἐχρῆν, κ. τ. λ. Namely, the family of Pelias.—πολλαῖς μακαρίαν, κ. τ. λ. "You have made me a happy woman in the eyes of many of my sex throughout Greece." Literally, "unto many." Irony again, and so in what immediately follows.—θανμαστόν. "A truly wonderful."—ξὺν τέκνοις μόνη μόνοις. "A lonely fugitive, with my children as lonely as myself."—ἢ τ' ἔσωσά σε. For καὶ ἐμέ, ἢ ἔσωσά σε.—τεκμήρι'. "Proofs," i. e., by the βάσανος, or touchstone.—χαρακτήρ. This term, remarks Paley, is properly used of the stamp or device on coins, and therefore does not well keep up the metaphor of a *natural* mark of distinction.

520–525. δεινὴ τις ὀργὴ πέλει. "It is a dreadful kind of anger." Observe the force of τις.—κακὸν λέγειν. "A bad hand at speaking."—ἄκροισι λαίφους, κ. τ. λ. "To strive to escape with the extreme border of the sail from thy wearisome talkativeness," i. e., with the main-sail reefed up, so that only the margin of it catches the wind. Elmsley, however, explains, "with full sails," following the Scholiast, ἀντὶ τοῦ, παντὶ ἀρμένῳ. Matthiae, on the other hand, following Aristoph. (*Ran.*, 999), is in favor of the other version, making the words in question equivalent to "*circumspecte et caute vitare.*" Medea's talkativeness is regarded as a storm, which none but a wary pilot can weather, and ὑπεκδραμεῖν is not so much to fly from before it, with all sail set, as to withdraw from the area of commotion by cleverly handling the ship.

526–530. ἐπειδὴ καί, κ. τ. λ. "Especially since you greatly exaggerate the favors conferred." Elmsley says that the καί here is to be joined with λίαν, but Pflugk, more correctly, makes it belong to ἐπειδὴ.—θεῶν. A monosyllable in scanning.—σοὶ δ' ἔστι μὲν, κ. τ. λ. "You have a mind subtle enough indeed (and you

have shown it in the argument which you have just stated in your own favor), but it were an invidious story for me to relate how Love compelled you," etc.

532-544. ἀλλ' οὐκ ἀκριβῶς, κ. τ. λ. "I will not, however, reckon it too nicely," but will let it pass for what it is worth. The verb here employed is used of noting down the numbers in playing at dice. Hence its meaning in the present instance of "to reckon."—ὄπη γὰρ οὖν ὤνησας, κ. τ. λ. "For so far, then, as you assisted me, it is well enough," i. e., I have no wish to deny you the credit.—τῆς ἐμῆς σωτηρίας. "From my safety," i. e., in return for it.—νόμοις τε χρῆσθαι, κ. τ. λ. "And to enjoy laws, not to live at the mercy of mere brute strength." Supply, with Elmsley, ζῆν, δάγειν, or some equivalent verb.—εἰ δὲ ᾤκεις. "Whereas if you had gone on living." Observe the force of the imperfect with εἰ, and consult Jelf, *G. G.*, § 856.—λόγος σέθεν. "Any account of you."—μήτ' Ὀρφέως κάλλιον, κ. τ. λ. Elmsley remarks that Euripides here speaks rather in his own person than in that of Jason. The latter would have thought rather of the enjoyment of power and rule.

545-550. τοσαῦτα μὲν σοι, κ. τ. λ. The common text has *τοι*, but *σοι* is better, because Medea introduced the subject.—ἐν τῷδε. "In this," i. e., in doing this. Equivalent to ἐν τῷ γῆμαι.—σώφρων. "Uninfluenced by mere passion." He proves this at vv. 555-7.—σοὶ μέγας φίλος. He proves this at vv. 559 seqq.—ἀλλ' ἔχ' ἠσύχως. That is, Do not start at the apparently strange assertion, but listen to my explanation. The common reading is ἔχ' ἠσυχος, where ἔχε has the force of ἔστω.

551-557. ἐπεὶ μετέστην, κ. τ. λ. He now enters on the proof of his having acted wisely, ending with this at v. 554.—Ἰωλκίας χθονός. He was banished from Iolcos

for having shared in the murder of Pelias.—τί εὔρημ' εὐτυχέστερον. "What luckier prize." The phrase εὔρημα εὐρεῖν is "to find something unexpectedly," "to find a prize," etc.—ἧ συ κνίζει. "As you disquiet yourself." Supply ὀδῶ.—οὐδ' εἰς ἄμυλλαν, κ. τ. λ. "Nor having any desire as to a striving for a numerous offspring."

562-573. παῖδας δὲ θρέψαιμ'. "And that I might bring up my children."—ξυναρτήσας. "Having united," properly, having made two races of children to hang, as it were, from a common father.—τί δεῖ; Equivalent in effect to οὐδὲν δεῖ. The idea is, it would be of no use to you to have any more children, and it *would* be of some use to *me*, to benefit my present family by a second family such as I hope to have.—ἐμοὶ λύει. "It is for my interest." Observe that λύει here has the force of λυσιτελεῖ.—ἐς τοσοῦτον. Supply μωρίας.—τίθεσθε. "You esteem," or "You reckon." Literally, "You set down."

576-583. εὐ ἐκόσμησας. "You have decked out well."—κεῖ παρὰ γνώμην ἐρῶ. "Even if I shall express my opinion contrary to your view of the case," i. e., shall differ from you in opinion.—διάφορός εἰμι. "I am of a different opinion from." On the construction of the dative here (πολλοῖς) with the adjective διάφορος, consult Jelf, *G. G.*, § 601, 2.—ἐμοὶ γὰρ ὅστις, κ. τ. λ. Medea means that, in *her* opinion, those who make the ἄδικος λόγος appear the δίκαιος deserve not praise, but blame, and merit the severest punishment.—σοφὸς λέγειν. "Skilled in speaking," i. e., in argument.—ἀνχῶν. "Confidently presuming," i. e., flattering himself.—εὐ περιστελεῖν. "That he will skilfully cloak."—ἄγαν σοφός. "Really wise," i. e., really and truly so, since he acts on false principles. He is only σοφὸς λέγειν.

584, 585. ὡς καὶ σύ, κ. τ. λ. "In which way be not

you also," etc. Observe that *ὡς* has here not a demonstrative, but a relative force, which it derives from *ὅς*. The principle is clearly stated by Hermann (*ad Electr.*, 65).—*εὐσχήμων*. "Plausible."—*ἐκτενεῖ*. "Will lay thee prostrate," a metaphor borrowed from the palaestra. Compare the English vulgarism, "To floor one."

588–600. *καλῶς γ' ἂν οὖν, κ. τ. λ.* "Finely indeed, then, would you have aided me in carrying out this proposal," etc. Ironical. Porson, Elmsley, and others omit *μοι*, and read *τῷδ' ἐξυπηρέτεις*, "would you have submitted to this proposal."—*οὐ τοῦτό σ' εἶχεν*. "It was not this consideration that influenced you," i. e., the anticipation of my disapproval.—*πρὸς γῆρας οὐκ εὔδοξον, κ. τ. λ.* "Was becoming discreditable to you as you advanced in years." Literally, "as regarded (or for) old age."—*ὥσπερ εἶπον*. Compare vv. 559 seqq.—*θέλων*. Supply *ἐγHEMA*, from *γῆμαι*.—*λυπρὸς εὐδαιμων βίος*. "A prosperous life attended with sadness."—*κνίζοι*. "Would ever be disquieting."—*ὡς μετεύξει*. "How you shall change your prayer."

606–613. *μῶν γαμοῦσα*. The active voice of *γαμέω* being used only of men, it follows, remarks Paley, that Medea hereby conveys a taunt, and means, Was it by doing to you as you have done to me?—*καὶ σοῖς ἀραία, κ. τ. λ.* "Aye, and I happen to imprecate them on your house also," i. e., Yes, and on your family also have I imprecated ruin. Medea's answer is full of most bitter hatred. She not only confesses what Jason had just charged her with, but also adds this fresh instance of her hatred. Observe that *ἀραία* is here taken actively. Some less correctly give it a passive force: "an object of imprecation unto."—*ὡς οὐ κρινοῦμαι*. "Know that I will not wrangle." Supply *ἴσθι* before *ὡς*.—*χρημάτων ἐμῶν*. "From my resources."—*ξύμβολα*. "Tokens of hospitality." These were certain tokens

or counters of recognition, the half of which was retained by a guest, and the other half given as a parting acknowledgment to his host as a means for establishing his claim to a return of hospitality at any future time.

619-626. ἀλλ' οὖν. "Well then," i. e., whether you accept my offer or not.—αὐθαδία. "Through stubborn self-will."—χρονίζων. "Wasting time."—ξὺν θεῶ. "With the favor of heaven," i. e., by the guidance and with the concurrence of the god, who will certainly effect what he is supposed to have prompted as a suggestion.—ὥστε σ' ἀρνεῖσθαι. "That you will wish to disown it." Observe that ἀρνεῖσθαι is here equivalent to ἀπείπασθαι θέλειν.

627-634. ἔρωτες ὑπέρ, κ. τ. λ. "Feelings of love, on having come greatly in excess, have not conferred," etc. Observe the force of ὑπέρ in strengthening ἄγαν.—ἄλις. "With moderation," i. e., just sufficiently and no more.—εὐχαρις. "Welcome."—χρυσέων. Often found, as here, among the tragic writers with the first syllable short.—χρίσασ'. "Having anointed it," or, more freely, "having poisoned it." A metaphor borrowed from the custom of poisoning the arrow-head by smearing it with some unctuous preparation.

637-642. ἀμφιλόγουσ ὀργάς. "A disputatious temper."—ἐπί. "With desire for." Compare Jelf, *G. G.*, § 634, 3, *e.*—ἀπτολέμουσ δ' εὐνάσ, κ. τ. λ. "But, cherishing a regard for unions free from strife, may she in her keen discernment pass her decision upon the marriage-beds of women," i. e., decide for women whom they shall wed; or, in other words, may she make a wise selection of wives for husbands.

646-662. ἀμαχανίας. "Through destitution."—Sup-

ply ἔνεκα. — οἰκτροτάτων ἀχέων. “Fraught with most lamentable woes.” A better reading than οἰκτρότατον ἀχ. — ἀμέραν τάνδ’ ἐξανύσασα. “Having finished this present existence.” It is wrong to take ἀμέραν τάνδ’ of the dreaded day of ἀμαχανία, and to explain ἐξανύσασα by πρὶν ἐξανύσαι.—φράσασθαι. “To consider it,” i. e., to ponder on it. Observe the force of the middle. — ἀχάριστος. “Unfavored,” i. e., without favor from god or man.—ὅτῳ πάρεστι. “Whose character it is.” Literally, “Unto whom it is present,” “it is habitual.” The allusion is to Jason, the indicative making the wish definite. — καθαρὰν ἀνοίξαντα, κ. τ. λ. “Having opened the brightly pure lock of the mind,” i. e., with the pure treasures of sincere affection. The general idea of the whole passage appears to be, “May he who is an insincere friend (Jason, for instance) meet with nothing but ingratitude on his own part.”

665-675. σοφοῦ Πανδίουνος. The epithet is here purely complimentary. — ἐπιστρωφᾶ. “Do you turn your steps to.”—Φοίβου παλαιόν, κ. τ. λ. The oracle at Delphi, in Phocis.—ὄμφαλόν. “Navel,” i. e., centre. The navel-stone in the temple at Delphi was supposed to mark the middle point of the earth.—ἐστάλης. “Did you go to.” Passive in a middle sense.—θεῶν. A monosyllable here in scanning.—ἄπαις γὰρ δεῦρ’, κ. τ. λ. “What, do you prolong existence up to the present time a childless man?”—τύχη. “Through the visitation.”—οὐκ ἐσμὲν εὐνήης, κ. τ. λ. “We are not unpaired as regards the marriage-bed.”—ἢ κατ’ ἄνδρα συμβαλεῖν. “Than for a man to comprehend.” More literally, “than to comprehend after the way of a man.” Elmsley thinks that ἄνδρα here is rather rare for ἄνθρωπον.

678-686. τί δῆτ’ ἔχρησε; “What response then did he utter?”—πρὶν ἄν. “Until.” (Jelf, *G. G.*, § 848.)—Πιθθεύς τις ἔστι. Pittheus, king of Troezen, was the

father of Aethra, whom Aegeus had married.—*γῆς Τροιζηνίας*. The territory of Troezen formed the south-eastern corner of Argolis.—*εὐσεβέστατος*. It is to this that the words, *ὡς λέγουσι*, refer.—*γάρ*. “(You act rightly) for.”—*τριβων*. “Well-versed.” Compare *Rhesus*, v. 625.

689–704. *τί γὰρ σὸν ὄμμα, κ. τ. λ.* “Yet why is your eye dim, and your color thus faded?” Observe the zeugma.—*ἐφ’ ἡμῖν*. “In my stead,” i. e., to supersede me.—*ἦ γάρ*. “What indeed?” This is Elmsley’s reading, in which he is followed by Dindorf. These particles are used when something strange or monstrous is inquired about. The common reading, *ἦ που*, as given by Porson and Matthiae, is not so good. The particles *ἦ που* usually convey a slight irony, and are equivalent, as Elmsley remarks, to *οἶμαι*, *ἴσως*, or *ὡς ἔοικεν*.—*μέγαν γ’ ἔρωτα*. Ironical, implying that the real inducement to the match was its greatness.—*ἴτω νυν*. “Let him go, then,” i. e., don’t trouble yourself any longer about him.—*ἀνδρῶν τυράννων, κ. τ. λ.* “He was desirous of contracting an affinity with kings.” This explains her meaning when she says (v. 698) *μέγαν γ’ ἔρωτα*.—*ξυγγνωστὰ μὲν, κ. τ. λ.* “(I do not wonder now at your altered looks) for it was pardonable,” etc. The imperfect here denotes, as usual, continuance, referring not only to the time when the wrong was first committed, but to the whole intervening period up to the present. (Jelf, *G. G.*, § 398, 4.)—*πρός*. “Besides.” Taken adverbially.

705–718. *τοῦ, for τίνος*.—*οὐδὲ ταῦτ’ ἐπήνεσα*. “This conduct I neither have praised nor do I now praise.” In Latin, it would be *nec laudo nec laudavi*. Aegeus means, I have neither praised such conduct in the case of other husbands before this, nor do I praise it in the present instance. Compare note on v. 223.—*λόγω μὲν*

οὐχί, κ. τ. λ. "In word, indeed, he does not allow it, but (in fact) he does not wish to stand firm," i. e., to protest firmly against it. The common reading is καρτερεῖν δὲ βούλεται. "But yet (in fact) he is perfectly willing to endure it." Ironical. The common reading certainly appears the more natural one.—οἴκτειρον οἴκτειρον, κ. τ. λ. A similar instance of a change of the *ictus metricus* in a word repeated in the same line occurs in Aesch., *Prom.*, 1035: τόλμησόν, ὦ μάταιε, τόλμησόν ποτε.—ἐκπεσοῦσαν. That is, ἐκ χθονός.—εὔρημα οἶον. "What a prize." Compare note on v. 553.—φάρμακα. "Medicaments."

720-730. πρῶτα μὲν θεῶν. He means, that he may not offend the gods, who are the patrons of suppliants.—ἐς τοῦτο γὰρ δὴ, κ. τ. λ. "For I am now wholly gone for that," i. e., my race is now as good as extinct.—χθόνα. "To my land."—σοῦ προξένειν. "To befriend you," i. e., to be your patron and protector. It was the peculiar office of πρόξενοι to prevent strangers being carried forcibly out of the land in which they had taken refuge.—δίκαιος ὢν. He means, remarks Paley, that he will only act in the matter according to international law. Hence he advises her to leave the land spontaneously, and not under his protection, lest he should seem to have enticed her away.—κοῦ σε μὴ μεθῶτινί. "And there is no fear lest I shall give thee up to any one." The common construction of οὐ μὴ with the subjunctive, equivalent to καὶ οὐ φόβος ἐστὶ μὴ μεθῶ. (Jelf, *G. G.*, § 748, 1.)—αὐτή. "Of your own accord."

731-738. πίστις. "Some pledge."—μῶν οὐ πέποιθας; "Surely you do not distrust me?" The particle μῶν (contracted for μὴ οὖν) is used especially in questions to which a negative answer is expected. (Jelf, *G. G.*, § 873, 5.)—ζυγείς. "If bound."—οὐ μεθεῖς ἂν ἐμέ. "You

would not send me away." Observe that μεθεῖς is for μεθείης. So we have in *Orest.*, 1133, μεθεῖμεν for μεθείημεν. Porson and Elmsley give μεθεῖ' ἄν, but then the construction becomes rather an awkward one, for as μεθίσθαι in the middle voice commonly takes a genitive, we must supply ἐμοῦ after μεθεῖ' ἄν, and make ἐμέ depend on ἄγουσιν.—λόγοις δὲ συμβάς, κ. τ. λ. "Whereas, having entered into an agreement with me by an actual promise, and being (also) under oath to the gods, you would become a friend to me, and would not be likely to listen to demands (of me) by heralds." Porson, Elmsley, and Dindorf read ἀνώμοτος from a few inferior MSS., and τάχ' ἂν πίθοιο from the conjecture of Wyttenbach. The meaning will then be, "whereas, having made an agreement in words only, and without an oath, you might perhaps be tempted to listen," etc.

741-747. ἔλεξας. Equivalent to ἔδειξας ἐν λόγοις.—σκήψιν τιν'. "Some excuse," i. e., for not giving you up, namely, on the ground that he had sworn to protect her.—ἐξηγοῦ θεοῦς. "Mention the gods (by whom you would have me to swear)." This was also termed ὄρκον διδόναι.—ὄμνυ πῆδον. There is no need of supplying πρόσ, as some do. Verbs of swearing, etc., take an accusative at once of the deity or the object by which one swears. (Matthiae, § 413.)—συντιθείς. "Joining therewith."

749-763. αὐτὸς . . . ἐκβαλεῖν. The nominative with the infinitive, according to the Greek idiom. (Matthiae, § 535.)—ἐμμενεῖν. The future is better here. The common text has the present ἐμμένειν.—τί δὲ πάθοις; That is, τί δὲ εὖχει παθεῖν;—χαίρων. "Rejoicing," i. e., hoping for everything favorable. A common formula in wishing well.—ὦν τ' ἐπίνοιαν, κ. τ. λ. "And may you bring those things to completion, the intent of

which keeping firmly in view, you are striving to accomplish them." Equivalent in effect to *πράξειάς τε ἂ σπεύδεις, ἐπίνοιαν αὐτῶν κατέχων*. — *παρ' ἑμοί*. "With me," i. e., in my opinion.

768–779. ἧ μάλιστ' ἐκάμνομεν. "Where we labored most," i. e., were most at a loss. — *πρυμνήτην κάλων*. "The stern-rope." Technically called "the painter," and by which the ships were fastened, with the prows turned seawards. — *δέχου δὲ μῆ, κ. τ. λ.* "Expect not, however, words calculated to afford pleasure." — *ὡς καὶ δοκεῖ μοι, κ. τ. λ.* Dindorf includes vv. 778–9 in brackets. Hermann says that the correction of a new edition of the play has been confused with the first reading. Porson strikes out v. 778, with one of the MSS., and reads *καλῶς ἔχειν*. Klotz, on the contrary, defends the authenticity of the whole passage, and gives the order of construction as follows: "How that these things both appear good to me, and have themselves aright, the nuptials, namely, with the princess, which (nuptials), having abandoned us, he is now enjoying; and (I will tell him) that (present matters are advantageous, and have been well determined upon)." In accordance with this explanation, the words *γάμους τυράννων οὓς* are by attraction for *γάμοι τυράννων οὓς*, and *λέξω* is to be supplied with *καὶ σύμφορ' εἶναι, κ. τ. λ.* This mode of rendering the passage is ingenious, but not very satisfactory.

780–787. αἰτήσομαι. She intends to ask Creon through Jason. — *οὐχ ὡς λιποῦσα*. "Not as having made up my mind to leave." We have here followed Scholefield. The true reading, however, is doubtful. Elmsley reads *λιποῦσ' ἄν*. Klotz translates the clause, "*non quasi reliquerim nunc*." — *ἀμφιθῆ*. Active, for the middle *ἀμφιθῆται*. So, v. 980, *θήσει* for *θήσεται*, and v. 1160, *θεῖσα* for *θεμένη*. Compare the remark of Elmsley, "*Satis*

usitata constructio est, ut de suo vel corpore vel parte corporis quis loquatur tamquam de alieno."

790-798. ἐνταῦθα μέντοι, κ. τ. λ. "At this point, however, I dismiss the present subject." She has said enough on that matter; a more pressing care now crowds upon her mind.—ῥῆμιζα δέ. "I have long, however, thought with sorrow." Consult notes on vv. 223 and 707.—οὐτις ἐστὶν ὅστις. "There is no one, be he who he may, who," etc. Observe the force of ὅστις.—φόνον φεύγουσα. "Fleeing on account of the murder." Literally, "fleeing the murder," i. e., the consequences of it. Hence Elmsley makes φόνον here equivalent to ἐπὶ φόνῳ.—ἴτω· τί μοι ζῆν κέρδος; The train of thought is this: I shall escape to Athens, not that I value life, but to avoid ridicule. For what is life to me? etc.

805-813. νόμφης. Governed by τεκνώσει.—φαύλην. "Poor-spirited."—μηδ' ἠσυχαίαν, κ. τ. λ. Consult note on v. 304.—εὐκλείεστατος. In the eyes of the Greeks, who recognized forgiveness or toleration of a wrong as weakness, not as a virtue.—λόγον. "Plan."—ἀπεινέπω. The Chorus, remarks Paley, according to the part assigned them in the Greek drama, are bound to express disapprobation of Medea's murderous intention. But she heeds them not.

815-822. πάσχουσιν. Agreeing with σὲ understood before λέγειν.—τολμήσεις. "Will you have the heart?"—οὕτω, γάρ. "Yes, for so."—λόγοι. "Considerations."—οὖν. For οἱ ἐν. In crasis οἱ with ε becomes οὖν. Compare μούγκωμιον for μοι ἐγκώμιον (Aristoph., *Nub.*, 1207).—ἐς πάντα πιστά. "For all confidential matters." Medea is speaking not to the Chorus but to the nurse.—λέξης δὲ μηδέν. Elmsley's reading for the common λέξεις, which is a solecism.

824-833. Ἐρεχθεΐδαι. The Athenians are meant, as descended from Erechtheus or Erichthonius. The Chorus expatiate on the sanctity and wisdom of the Athenians, favored alike by nature and by the gods beyond other nations, and then ask how such a city as Athens can allow such a woman as Medea to dwell in it. Let Medea therefore consider well the crime she is about to commit.—τὸ παλαιόν. “Of old.” Their prosperity is of old standing, not a thing of yesterday.—ἀπορθήτου τ’. The τε here, coupling *ἱερᾶς* and *ἀπορθήτου*, is contrary to ordinary usage, and Porson is inclined to *ἀπορθήτας*, the reading of one of the MSS., while Elmsley suggests *ἀπορθήτοι*.—ἀποφερβόμενοι. “Feeding on.” Compare the Latin *deparascor*.—ἀεὶ διὰ λαμπροτάτου, κ. τ. λ. The Athenians are here described as walking, “with joyous and sprightly step,” under the clear, bright sky of their native land, happy in the pride that they are Athenians.—Ἀρμονίαν. Elsewhere, Mnemosyne, and not Harmonia, is said to have been the mother of the Muses.

834-845. τοῦ καλλινάου τ’, κ. τ. λ. “They say, too, that Venus, having quaffed the waters of the fair-flowing Cephisus,” etc. Observe that *ροάς* is the accus. plur. governed by *ἀφυσσαμέναν*. The river Cephisus flowed southward from Mount Parnes, on the west side of Athens, and, after crossing the Long Walls, fell into the Phaleric bay.—χώραν. The regular construction here would be the genitive, *χώρας*, which some read; but the accusative appears to have been purposely employed by the poet to denote extension over a surface.—μετρίας. “Well-tempered.” The *εὐκρασία*, or moderate temperature of Athens was the theme of praise with both poets and philosophers.—ἐπιβαλλομένην. “Placing upon.”—τᾷ σοφίᾳ παρέδρους. “Who are wont to sit by the side of wisdom.” Loves, which are not, like Medea’s, wild passions, but are chastened

by wisdom, and have their exercise in all kinds of virtue.

846-852. *ιερῶν ποταμῶν*. The Cephissus and Ilissus.—*φίλων πόμπιμος*. “That offers a welcome to its friends,” i. e., to strangers as friends. More literally, “affording a safe convoy to friends,” i. e., protection in passing through, or into, its territory.—*μετ’ ἄλλων*. “Among others,” i. e., whose society will pollute others. This is Elmsley’s idea, who makes *μετ’ ἄλλων* the same as *ὡς οἱ ἄλλοι πολῖται*. Some, however, placing the mark of interrogation after *ὄσιαν*, connect *μετ’ ἄλλων* with *σκεψαι*, and translate, “Consider among other things,” i. e., besides.—*αἶρει*. “You are taking on yourself.” Porson makes a singular slip in regarding *αἶρει* here as a future from *ἀείρω*, and writes it accordingly *αἶρεῖ*.

857-865. *τέκνοις σέθεν*. Paley makes the construction to be, *προσάγουσα τόλμαν τέκνοις σέθεν*. It seems better, however, to take *τέκνοις σέθεν* after *καρδία τε*, and supply *αὐτοῖς* after *προσάγουσα*.—*ἄδακρυν μοῖραν σχήσεις φόνου*. “Will you retain without tears your determination to slay them,” i. e., without repentance.—*ικετᾶν*. Doric, for *ικετῶν*.—*τέγξαι χέρα φοινίαν*. “To steep your hand in their blood.”—*εὐτλάμονι*. Hermann’s reading for *ἐν τλάμονι*.

866, 867. *κελευσθεῖς*. “Having been requested (by you).” Through the messenger, v. 820.—*οὐτᾶν*, for *οὐτοι ἂν* by crasis. This is Porson’s reading. The diphthong in *τοί* cannot suffer elision, but forms a long vowel by crasis. The common text has *οὐκ ἂν γ’*, but the double *γέ* in the same line then becomes very inelegant, and, besides, the particle *ἂν* rarely has *γε* immediately annexed to it. Paley does not follow in his text Blomfield’s dictum (*Sept. c. Theb.*, 179), that when *τοί* forms a crasis with *ἂν* it necessarily loses its en-

clitic character, and that we should therefore write
οὐ τὰν.

871–880. *νῶν.* “By us two.” Dative of the agent.
 —*διὰ λόγων ἀφικόμην.* “Reasoned.”—*ὄς ἡμῖν δρᾶ, κ. τ. λ.*
 The verbs *δράω, ποιέω*, etc., take a dative of the person
 for whose benefit or hurt anything is done.—*τύραννον.*
 “A princess.”—*τί πάσχω, κ. τ. λ.* “What have I to
 complain of, when the gods are providing well (for
 me)?” Pronounce *θεῶν* as a monosyllable in scanning.
 —*χθόνα.* Namely, from Iolcos in Thessaly. Compare
 vv. 9 and 560.

884–888. *ἐπαινῶ.* “I approve of all that has been
 done.”—*ῆ χρῆν μετεῖναι.* “Who ought to have taken
 part.” The *ῆ* is governed by *μετεῖναι*, not by *χρῆν*.—
ξυμπεραίνειν. “To have helped to carry them into ef-
 fect.”—*νόμφην τε κηδεύουσαν, κ. τ. λ.* “And to have been
 pleased at waiting on your bride.” Observe that al-
 though *ῆ* precedes, we have here *κηδεύουσαν*, as if she
 had said *ἦν χρῆν*, which in fact must be supplied to
ξυμπεραίνειν. Matthiæ translates the present passage
 as follows: “And to have been delighted that your
 bride has an affection for you.” But this is erroneous,
 for *κηδεύω* does not govern the genitive.

891–898. *ἀντιτείνειν.* “To urge in opposition.”—
παριέμεσθα. “We give in.” Elmsley translates by the
 corresponding English phrase, “I entreat your par-
 don.” Observe that *ἦμι* and its compounds shorten
 the initial *ι* in Homer, but lengthen it in Attic writers.
 —*φάμεν.* “We confess.”—*σπονδαί.* “A truce.”

899–905. *οἴμοι κακῶν, κ. τ. λ.* “Ah! woe is me on ac-
 count of my misfortunes! how I feel in mind some one
 of the things that lie hid!” i. e., some hidden ill. This
 is ambiguously worded on purpose; she thinking of

her secret designs, and Jason referring the remark to the uncertainty of his children's life and health. Similarly she misleads him by πολλὸν ζῶντες χρόνον, which he would naturally understand in the latter sense.—ἀρτίδακρυς. "Easily moved to tears." So Hartung: "*Leicht gerührt zu Thränen.*" Compare the explanation of Hesychius, εὐχερῆς πρὸς δάκρυον.—χρόνω δὲ νεῖκος, κ. τ. λ. "At length, however, putting away my quarrel with your father."

906-913. χλωρὸν δάκρυ. "The big tear."—τὸ νῦν. Elmsley suggests τὰ νῦν.—ἐκεῖνα. "Those things (that are past)," i. e., your former resentful conduct.—γάμους παρεμπολῶντος ἀλλοίους. "When he seeks profit in other marriages besides his own." In place of the genitive (absolute), which is found in all the MSS., Porson and Elmsley give the dative παρεμπολῶντί γ'.—ἔς τὸ λῆρον. "For the better."—ἀλλὰ τῷ χρόνω. "Though after some time."—τὴν νικῶσαν βουλήν. "The wiser plan of action."

914-922. ὑμῖν. Depending on ἔθηκε. Porson and Dindorf adopt Valckenaer's emendation, ὑμῶν.—σὺν θεοῖς. "If the gods so permit it." Said equivocally, because the gods willed otherwise, as the event proved.—ξὺν κασιγνήτοις. He means, associated with the children of the new bride.—ἔτι. "Yet," or "hereafter."—ἴδοιμι. Optative, as expressing a wish.—ἐχθρῶν τῶν ἐμῶν. The Corinthian nobles, who would naturally be jealous of his pretensions, as a foreigner, to precedence in rank.—αὕτη. "Here!" The pronoun has the force of a kind of vocative, analogous to the Latin *heus tu!*

925-933. οὐδὲν· τέκνων, κ. τ. λ. A comma is placed at the end of this line in Porson's edition, as if Medea had been unable to complete the sentence through weeping. Elmsley, however, places a full stop, and

understands *δακρύω*.—*ἐπὶ δακρύοις*. “Prone to tears.”—*ἐξηύχον*. The old reading was *ἐξηύχουν*, which Barnes corrected on conjecture, and one of the MSS. subsequently confirmed. Medea had not expressed the wish that her children might live, but Jason had, at v. 920.—*μνησθήσομαι*. “I will now make mention.”

938–945. *ἀπαίρομεν*. “Are ready to depart.” Equivalent to *ἀπαίρειν ἔτοιμοι ἐσμέν*. Elmsley prefers *ἀπαροῦμεν*. “Will depart.”—*οὐκ οἶδ’ ἂν εἰ πείσαιμι*. “I know not whether I shall persuade him,” i. e., I do not think I shall. The same in effect as *φόβος εἰ πείσω*. The *ἂν* belongs to *πείσαιμι*, and we have here a marked instance of hyperbaton. Observe moreover that *εἰ*, in the sense of “whether,” does not reject *ἂν* with the optative. Porson reads *οὐκ οἶδ’ ἄρ’ εἰ*, but he is proved to be in error by Elmsley.—*εἴπερ γυναικῶν, κ. τ. λ.* “If indeed she is one of women, such as the rest are.” Literally, “One of the rest of women.” That is, if she is like other women in her willingness to comply with a lover’s request.

946–958. *ξυλλήψομαι τοῦδε, κ. τ. λ.* “Will take my share in this task.” Partitive genitive. Compare note on v. 284.—*καλλιστεύεται*. “Are the most beautiful.”—*ἀνδρός τ’ ἀρίστου σοῦ, κ. τ. λ.* An instance of that covert irony in which the Greeks so much delighted.—*πατρὸς πατήρ, κ. τ. λ.* Aetes, the father of Medea, was, as remarked in a previous note, the son of Helius, or the Sun-god. Thus the garments had come into Medea’s possession as part of her *φερνή*, or dowry. Doubtless, remarks Paley, the garment itself was, in a sense, a “sun-robe,” for the similar one, sent by Deianira to Hercules, smeared with some phosphoric preparation, derived its efficacy from being exposed to the sun.—*δῶρα μεμπτά*. The Scholiast says that this has a double sense, namely, “Gifts not to be despised,” from their

beauty, and "Gifts the efficacy of which she will have no cause to complain of," since they will prove fatal to her.

959-972. ὦ ματαία. "Unthinking woman!"—δίδου, for δίδοσο. Ionic δίδοο, contracted δίδου.—προθήσει. "She will prefer me."—μή μοι σύ. "Do not you oppose me." Supply ἐμποδῶν γένη, or something equivalent. The pronoun σύ is frequently used with the ellipsis of a verb, which is to be supplied from the context.—πέθειν δῶρα, κ. τ. λ. A verse of similar import is cited by Plato (*Rep.*, iii., p. 390, E); δῶρα θεοῦς πείθει, δῶρ' αἰδοίους βασιλῆας.—λόγων. "Arguments."—κείνης ὁ δαίμων. "Hers is the luck," i. e., and therefore the property may as well pass from the unfortunate to the prosperous.—νέα τυραννεῖ. "Young in years she rules supreme."—ὦ τέκνα. Apollodorus (i., 9, 28) gives the names of Jason's two sons as Mermerus and Pheres.—τοῦδε γάρ, κ. τ. λ. "For there is need especially of this," i. e., this is all-important.

976-986. νῦν ἐλπίδες οὐκέτι, κ. τ. λ. The Chorus, already apprised of Medea's intention towards the bride and her own children, and hitherto weakly silent on the subject, now give expression to their fears that no hope is left, etc.—ζόας. For the common ζωῆς, or Doric ζωᾶς. Elmsley thinks that the common form, ζωή, should be discarded from the Attic dialect. He recommends, moreover, the accentuation ζοά, genit. ζοᾶς. Compare Blomf., *ad Sept. c. Theb.*, 935.—χρυσέων ἀναδυσμῶν ἄταν. "The deadly mischief of the golden headband."—τὸν Ἄϊδα κόσμον. "The ornament of Orcus," i. e., the fatal ornaments.—πέπλον. Elmsley's emendation, in place of the common reading πέπλων, which not only injures the metre, but gives a wrong sense, since the beauty of the *garment* could not persuade her to put on her head the golden *coronet*.—νυμφοκομή-

σει. "She will array herself as a bride."—ἔρκος. This term properly means anything that encloses, prevents escape; and hence, as here, "a net."

990-1000. ὦ κακόνυμφε, κ. τ. λ. "Oh evil-wedded man, connected by marriage with princes." The term κηδεμών, equivalent to κηδεστής, means a relation by marriage as opposed to συγγένης. Compare the Scholiast: ἀντὶ τοῦ γαμβρέ.—ὄλεθρον βιοτᾶ. Elmsley's reading, instead of the common ὄλεθριον βιοτάν.—μοίρας ὕσον παροίχει. "How far have you departed from (your former) fortune!" i. e., how are you fallen from your high estate!—μεταστένομαι. "I lament too late." Observe the force of μετά. Literally, "after" the evil has been done. There is no need therefore of Blomfield's emendation μέγα στένομαι (*ad Agam.*, 1242).—σοί. "To your sorrow." Ethic dative. (Jelf, *G. G.*, § 600, 2.)

1002-1007. οἶδε σοί. The adjective σοί is much better here than the dative of the pronoun would have been. The latter, however, is generally given.—τάκειθεν. "In that quarter," i. e., κατὰ τὰ πράγματα ἐκεῖθεν ὄντα. Compare Hartung, "*Fried' ist deinen Kindern dort.*"—τί σὴν ἔτρεψας, κ. τ. λ. Porson and Elmsley omit this and the succeeding line, as repeated from vv. 923-4. As Pierson well observed, the proper word is στρέφειν, not τρέπειν. These verbs convey totally different ideas, the former meaning "to twist, or turn," with a rotatory motion; the other, "to divert from a forward course." Compare the Latin words *torquere* and *vertere*.

1009-1016. μῶν τιν' ἀγγέλλων; κ. τ. λ. "Am I unconsciously announcing any evil tidings?" We must not write τιν' here, but the enclitic τιν'.—δόξης εὐαγγέλου. "In the expectation of bringing good news." Observe that δόξα εὐάγγελος is the same as δόξα ἀγαθῆς ἀγγελίας.—πολλή μ' ἀνάγκη. That is, πολλῆ ἀνάγκη τοῦ

δακρυροεῖν ἔχει με.—κάτει τοι καὶ σύ, κ. τ. λ. “You too, depend upon it, shall yet be brought back by your children.” This is Porson’s celebrated emendation for the common κρατεῖς τοι. The old man thinks that Medea is grieving for her own banishment, though her children are let off, and he therefore says this in order to console her.—ἄλλους κατάξω, κ. τ. λ. “Wretched woman that I am, I will first bring back others (to their home),” i. e., their *long* home, the grave. The employment of κατάξω, here, in reply to the remark made in the previous line, appears to confirm fully the emendation of Porson.

1020–1027. *χρή*. Supply *πορσύνειν*.—*σφῶν μὲν*. “For you two indeed.”—*ἐν ᾧ*. To be taken with *οἰκήσετε*, and *αἰεί* with *ἔστερημένοι*.—*εἶμι δῆ*. “Will go, it seems.”—*πρὶν σφῶν ὄνασθαι*. “Before I have derived any benefit from you two,” i. e., have been blessed in you. The verb *ὀνίνημι* is regularly construed with the genitive. Not unfrequently, however, it takes the dative in the sense of *ὠφελεῖσθαι*.—*λέκτρα*. “Your marriage.”—*λαμπάδας τ’ ἀνασχεθεῖν*. According to Grecian custom, the bride was conducted into the bridegroom’s house by the mother of the latter bearing a lighted torch.

1028–1039. *ἀνθαδίας*. Causal genitive.—*ἄλλως ἄρ’*. “To no purpose then, it seems.”—*καὶ κατεξάνθην πόνοις*. “And was torn (in heart) by many a trouble.” The verb literally means “to comb or card wool.”—*ἦ μὴν ποθ’*. “Once assuredly.” The particles *ἦ μὴν* are always used in strong asseveration.—*εὖ περιστελεῖν*. “That you will lay me out fairly.”—*ζηλωτὸν ἀνθρώποισι*. “A thing to be desired by men.” Observe that *ζηλωτὸν* is in apposition to the whole sentence, *γηροβοσκήσειν*, κ. τ. λ.—*ἄλλο σχῆμα βίου*. “Another sort of life,” namely, no longer under a mother’s care.

1041–1052. γέλων. Cognate accusative. — ὄμμα φαιδρόν. “The bright-laughing eye.”—οὐκ ἂν δυναίμην. “I could not do it,” i. e., I could not have the heart to commit the deed.—καίτοι τί πάσχω; “And yet what is coming over me?” i. e., what mean these new sentiments of compassion?—ἀλλὰ τῆς ἐμῆς κάκης, κ. τ. λ. “But to think of my weakness, that I should even have let slip words of tenderness from my (secret) heart!” In κάκης (where observe the accent as indicating the noun) we have the genitive of exclamation. Some, less forcibly, make κάκης the genitive of property, part, etc., and translate, “The having let slip,” etc., “was only the result of my cowardice.”

1053–1055. ὅτῳ δὲ μή, κ. τ. λ. “But unto whomsoever it may not be lawful to be present at the sacrifice; that shall be a care to him; for I will not unnerve my hand.” She means, “I ask no one to be present at the sacrifice who can not lawfully attend; that is his concern, whether he choose to assist or to absent himself.” She has in view Jason; and there is an allusion to the Greek custom of a whole family attending round the domestic altar, and also to the formula of bidding those depart, before the victim was slain, who were conscious of any unatoned guilt or unworthiness.

1058–1064. ἐκεῖ. In exile, at Athens.—ἐνφρανοῦσί σε. The pronoun here refers to θυμέ, in v. 1056.—παρ’ Αἰδῆ. A much better reading than the common one, παρ’ Αἰδην, for the accusative would carry with it the idea of motion.—πάντως σφ’ ἀνάγκη, κ. τ. λ. This line and the one following it are repeated at vv. 1240–1. They would seem to belong more properly to the latter place.

1065–1079. καὶ δῆ. “And now,” i. e., and by this time.—ἀλλ’ εἶμι γὰρ δῆ, κ. τ. λ. The ἀλλά is to go in construction with βούλομαι, and hence some place a

comma after it.—*τλημονεστέρα*ν ἔτι. Inasmuch as death is worse than exile.—*ἀλλ' ἐκεῖ*. “But there.” Ambiguously worded on purpose. *She* means in Hades, but the children are to understand it as signifying in exile.—*τὰ ἐνθάδε*. “The things that are here.” Another ambiguous expression. She means, “The things of this life,” but they are to understand it as referring to their living any longer at Corinth.—*προσβολή*. “Embrace.” The idea is that of persons throwing themselves into each other’s arms. Hesychius says the term properly meant the grasp which wrestlers took on first confronting each other.—*κρείσσων τῶν ἐμῶν βουλευμάτων*. “More powerful than my better resolves.” Observe the different meaning of *βουλευματα* here from that which occurred in v. 1044.

1081–1089. *διὰ λεπτοτέρων μύθων ἔμολον*. “Have I been conversant with more subtle arguments.”—*ἀμίλλας*. “Disputes.”—*ἀλλὰ γάρ, κ. τ. λ.* “But (think me not proud in so doing), for there is a spirit of inquiry even among us, which holds communion with us to teach us wisdom.” (On *ἀλλὰ γάρ* consult Jelf, *G. G.*, § 786, *Obs.* 4.)—*μίαν ἐν πολλαῖς*. Elmsley’s conjecture, adopted by Dindorf, for the common reading, *παῦρον δὴ γένος ἐν πολλαῖσιν*. Porson, whom Hermann follows rather than Elmsley, edits, *παῦρον γὰρ δὴ γένος ἐν πολλαῖς*. Klotz gives *παῦρόν τι δὲ δὴ*, from two MSS. which recognize the *τι*.—*οὐκ ἀπόμουσον*. “Not ungifted with understanding.”

1090–1097. *καί φημι*. The *καί* depends upon the former part of the sentence, *πολλάκις ἤδη . . . ἐρευνᾶν*.—*βροτῶν*. Supply *τούτους*.—*ἄπειροι*. “Strangers to wedlock.” Supply *γάμου*.—*οὐχὶ τυχόντες, κ. τ. λ.* The idea in the poet’s mind, observes Paley, is not fully developed. Through inexperience whether children are a pleasure or a pain, they have nothing to regret,

if they miss the pleasure, while they are relieved from all the pain.

1101–1108. ὅπως θρέψωσι καλῶς. “In order that they may bring them up well.” Elmsley and others read θρέψουσι. “How they shall bring them up well.”—ἐπί φλαύροις. “For bad.” Paley remarks that ἐπί here really refers, not to the persons, but to the thing aimed at for their sakes, namely, χρήμασιν, since, otherwise, πρό or ὑπέρ would rather be required.—καὶ δὴ γὰρ ἤυρον. “For suppose now that they have found.” Compare v. 386. Observe the employment here of the active, not the middle, the reference being to parents finding for their children, not for themselves.

1109–1115. εἰ δὲ κυρήσας, κ. τ. λ. In this reading of Paley’s we have a nominative absolute, and with φροῦδος we are to supply ἐστί. Porson and Elmsley, however, give κυρήσει, which seems preferable. Klotz has κυρήσαι, in the optative.—φροῦδος ἐς “Αἰδην, κ. τ. λ. “Death vanishes carrying off before their time,” etc. Observe the unusual sense to be assigned here to προφέρων.—λύει. For λυσιτελεῖ, as in v. 566.

1116–1130. τὴν τύχην. “The issue.”—καραδοκῶ τὰ κεῖθεν, κ. τ. λ. “I am watching eagerly what point the affairs in yonder quarter will reach.” She means the palace of Creon.—πνεῦμα ἠρεθισμένον. “His quickened breathing,” i. e., his breathless haste.—μήτε ναῖαν, κ. τ. λ. “Having left neither ship-car nor land-traversing chariot,” i. e., having got out of neither ship nor chariot until you are in safety. The participle λιποῦσα is generally regarded here as equivalent to παραλιποῦσα. “Having neglected to avail yourself of.” Hermann says the meaning is, having left none behind for a pursuer to employ in overtaking you.—τί δ’ ἄξιόν μοι, κ. τ. λ. “Why, what has happened requiring from me

this hasty departure?" Observe that *μοί* is to be connected with *ἄξιον*. Literally, "Worthy unto me of," etc.—*φρονεῖς μὲν*. An instance of what is termed the interrogative use of *μὲν*. Consult Elmsley, ad loc.—*ἤκισμένην*. The common reading is *ἤκισμένην*.

1133-1149. *μὴ σπέρχου*. "Be not hasty," in chiding me.—*παρῆλθε νυμφικοὺς δόμους*. "Had passed by us into the bridal apartments." Observe the force of *παρά*. The attendants were standing around the entrance.—*ἔσπεῖσθαι*. "Had made up." Observe the middle force of *σπένδω*.—*ὁ μὲν τις*. A frequent pleonasm in Attic writers.—*στέγας γυναικῶν*. In Grecian dwellings the apartments of the women were in the innermost part of the abode, quite distinct from those of the men, which last were near the entrance.—*θαυμάζομεν*. "Look up to," i. e., as being now mistress of the abode in your stead.—*ξυνωρίδα*. Properly a pair of horses yoked to a chariot, but used frequently for a pair in general.—*μυσαχθεῖσ'*. "Having been seized with sudden loathing at." Observe the force of the aorist.

1150-1155. *ἀφύρει*. "Strove to remove." Observe the force of the imperfect.—*οὐ μὴ δυσμενῆς ἔσει, κ. τ. λ.* "Be not unkind towards friends, but cease," etc. The true punctuation of this passage is due to Elmsley, who places a comma after *σέθεν*, and a mark of interrogation after *χάριν*. The *μή* belongs, as usual in this idiom, only to the first clause, but the *οὐ* affects the entire sentence down to *χάριν*; and thus communicates an imperative sense to the futures *παύσει, στρέψει, δέξει*, and *παραιτήσει*. Hence the literal meaning will be, "Won't you be not unkind to friends, and won't you cease," etc., "and won't you turn?" etc.

1156-1166. *οὐκ ἤνεσχετο*. "Did not hold out."—*ἦνεσ'*,

for *συνήνεσε*, "assented," or *κατήνεσε*, "promised."—*μακράν*. Supply *ὀδόν*.—*ἠμπίσχετο*. Porson and the early editors have *ἠμπέσχετο*, but Paley remarks that *περί* and *ἀμφί* seem to shun the change into *ε*, at least in the earlier Attic dialect.—*εἰκώ*. Accusative of *εἰκών*. Paley remarks that the expression is a peculiarly happy one for the life-like but lifeless image reflected in the mirror.—*ἄβρον βαινουσα*. "Moving along trippingly," i. e., tripping along.—*πολλὰ πολλάκις*, κ. τ. λ. "Ofttimes gazing intently at the straightened tendon of her foot." As, in the Greek female dress, the foot was only seen when it was advanced, the eye was directed to it in order to see if the folds of the flowing *πέπλος* becomingly invested it. The older editors wrongly understood *τένων* here of the neck. Elmsley does not seem correct in explaining *ὀρθόν* by *ἄκρον*.

1167–1175. *τοῦνθένδε μέντοι*. "After this, however."—*λεχρία πάλιν χωρεῖ*. "She moves back aslant," i. e., not directly back to the seat she had left, but in a transverse direction towards it, which implies inability to control her limbs.—*καὶ μόλις φθάνει*, κ. τ. λ. "And with difficulty anticipates falling to the ground by sinking into her seat," i. e., she is only just in time, by throwing herself upon her couch, to prevent falling to the ground. The present participle is usually construed with *φθάνει* in this sense.—*δόξασά που*. "Having imagined, probably."—*Πανὸς ὀργάς*, κ. τ. λ. All sudden terrors or disorders were attributed to Pan, or some other deity, as, for instance, Bacchus, Cybele, etc. With this conviction, the old servant, from motives of superstitious piety, raised a loud cry.—*πρίν γε*. "Until indeed."—*ἀπο κόρας στρέφουσαν*. For *ἀποστρέφουσαν κόρας*. Hence the true accentuation is *ἀπό*, not *ἄπο*.

1176–1182. *εἴτ' ἀντίμολπον*, κ. τ. λ. "Then she uttered a loud wail in a different strain from her other cry."

Observe that the *κωκυτός* here is directly contrasted with the *όλολυγή*. — *πατρός δόμους*. Probably “the apartments of her father,” in the same mansion. — *έκτύπει*. “Kept resounding.”—*ήδη δ’ αν έλκων, κ. τ. λ.* “And by this time a swift walker, taking step by step, would have touched the goal of a course of six hundred feet.” By *έλκων κώλον*, as Paley remarks, he means that the man would only be walking, not *δρομαϊός*, running in a race, as most understand the passage. The reference is to a regular, measured tread. The usual length of the stadium was 600 Greek ($606\frac{3}{4}$ English) feet, and this, as a familiar measure of distance, is taken here to convey the idea of time. By *τερμόνων*, the *στήλη*, at the turn or bend of the course, is probably meant. Elmsley says that *ανέλκων*, the common reading, implies the act of ascending, which is not applicable here. Matthiae, who likewise condemns it, says it would refer to the return from the *στήλη* to the starting-place.

1183–1189. *έξ αναύδου, κ. τ. λ.* “After remaining speechless and with closed eyes.” The term *αναύδου* here, says Paley, does not agree with *προσώπου* or *στόματος* implied in it, but is to be taken absolutely, like *έξ άπροσδοκήτου*. The meaning is that Glauce had fallen senseless on the couch, but before a certain period of time could have elapsed she started up again with a shriek.—*χρυσούς μέν, κ. τ. λ.* Observe here the peculiar force of the particles *μέν* and *δέ*. The coronet sent forth flames from the hair, *while* the peplus kept gnawing away the flesh from her body.

1192–1203. *άραρότως σύνδεσμα είχε*. “Firmly held its fatal tenure.” Observe here the force of the plural (*pluralis excellentiae*) in *σύνδεσμα*.—*μάλλον δις τόσως τ’*. “The more, and (indeed) twice as much.”—*κάρτα δυσμαθής ιδεΐν*. “Very difficult of recognition to the view.”

—ὀμμάτων κατάστασις. “The staid and tranquil expression of her eyes.”—πεύκινον δάκρυ. The flesh “kept dropping off (ἀπέρρεον) in great pieces, just as the tear from the pine-tree,” i. e., as one detaches lumps of resin from the bark of a fir-tree.—γναθμοῖς. “Gnawings.”—τύχην γάρ, κ. τ. λ. “For we had her fate as an instructor,” i. e., we had her sufferings to warn us.

1206–1218. δέμας. The use of δέμας to denote a corpse is rare, and hence some, following Aldus, read χέρας.—τὸν γέροντα τύμβον. “The old man on the brink of the grave.” Observe here the force of τύμβον, which would seem to fall under the head of the abstract for the concrete. We have no expression in English exactly corresponding to this. Old men are also called in Greek τυμβογέροντες.—ξυνθάνοιμί σοι. “Would that I could die with you.” The optative, as expressing a wish.—ὥστε κισσός. Supply προσέχεται. “Is wont to be held.”—εἰ δὲ πρὸς βίαν ἄγοι. “But if he had recourse to violence,” i. e., if he sought to extricate himself violently. Literally, “If he brought (the matter) unto violence.” Observe that the optative here with εἰ denotes repeated attempts.—ἀπέστη. “He ceased his struggles.” Compare Klotz: “*remisit a lucta.*” Valckenaer conjectured ἀπέσβη, but this involves a tautology with what comes after.

1221–1229. ποθεινὴ δακρύοισι συμφορά. “A calamity to be regretted with tears.”—καί μοι τὸ σόν, κ. τ. λ. “And let your affairs indeed be removed out of my consideration.” He passes on from her crime, on which he declines to give any opinion, to a general reflection on the vanity of human σοφία, thus indirectly glancing at her reputation for superior wisdom.—οὐδ’ ἂν τρέσας εἶποιμι. “Nor would I be afraid to assert,” i. e., and I would venture to say.—μεριμνητὰς λόγων. “Careful about mere words,” i. e., mere verbal

discussions. He is thought to allude here to the Sophists. — *εὐδαίμων*. This term alludes to complete and permanent happiness, whereas *εὐτυχής* means, merely, fortunate, enjoying good luck. — *ἐπιρρύντος*. Participle, 2 aor. pass., from *ἐπιρρέω*.

1238–1247. *καὶ μὴ σχολὴν ἄγουσαν, κ. τ. λ.* Not, by lingering and hesitating how to act, to let her children fall into the hands of others, who will kill them in reprisal for her act. Observe the change of construction in *ἄγουσαν*, as agreeing with *ἐμέ*, to be supplied before *ἐκδοῦναι*. — *πάντως σφ' ἀνάγκη, κ. τ. λ.* This and the succeeding verse have occurred before at 1062–3. In both places Dindorf brackets them as spurious. Porson omits them here, as recommended by Valckenaer. — *βαλβίδα*. “Goal,” i. e., end or term. Observe that *βαλβίς* (usually in the plural) properly means the starting-posts of a race-course, and, since these were also the goal, hence the end or term of anything. Paley, however, gives *βαλβίδα* here its primitive meaning, and translates, “A sorrowful commencement of life,” i. e., of your own life, by doing a deed which shall be the origin of misery to you. To the same effect is the Scholiast. But the other interpretation seems more natural. — *ὡς φίλαθ'*. “How passing dear” they were.

1252–1260. *κατίδετε, ἴδετε*. Repetitions of this kind, in which the simple word succeeds the compound, are frequent in the Tragic writers. — *τᾶς σᾶς*. The article is inserted here by Seidler, for the sake of the metre. (*Vers. Doch.*, p. 162.) — *αἵματι*. Hermann considers the dative here corrupt. Paley thinks that *φόβος* ought to be *φθόνος*, which would then serve to explain *αἵματι*. — *φονίαν τε Ἐρινύν, κ. τ. λ.* “And who has been turned into a murderous Fury by the influence of evil demons.” So Paley, who, however, suspects some corruption in the text.

1261–1270. μόχθος τέκνων. “The toil bestowed upon thy children,” i. e., in rearing them thus far.—κνανεῶν πετρῶν. Doric genitives plural, for κνανεῶν πετρῶν.—ἀμείβεται. “Take its place,” i. e., the place of χόλος. Compare the Scholiast: φόνος τῶν παίδων διαδέχεται τὸν χόλον. Paley, less correctly, renders, “Why is murder changed?” i. e., why, instead of love and duty, is murder adopted as a new and sudden impulse?—χαλεπὰ γὰρ βροτοῖς, κ. τ. λ. The order of construction, as given by Pflugk, is as follows: ὁμογενῆ γὰρ μιάσματα ἐπὶ γαῖαν (ἔστι) χαλεπὰ βροτοῖς, αὐτοφόνταις ἄχη ξυνφδά, πίτνοντα θεόθεν ἐπὶ δόμοις, and ἄχη is to be regarded as in apposition with μιάσματα. “For the pollutions of kindred blood poured on the ground are difficult (of purification) for mortals, (forming as they do) correspondent sources of calamity unto the murderers, falling from the gods upon their houses,” i. e., they afflict the murderers with punishments proportioned to their crimes, and which are sent down upon them from on high. The Scholiast correctly explains ξυνφδά by σύμφωνα καὶ ἄξια τοῦ τολμήματος κακά.

1271–1277. οἶμοι τί δράσω. The cry of the children is now heard behind the scenes. Observe that ΠΑ. ἀ=παῖς πρῶτος, and ΠΑ. β’=παῖς δεύτερος.—παρέλθω δόμους; “Shall I enter the mansion?” The murder, according to the Greek dramatic rule, is supposed to be perpetrated within the abode, in the hearing of the audience, but out of sight. Compare Horace, *A. P.*, 185.—ἀρκύων ξίφους. The same harsh metaphor, says Paley, of regarding a sword as a hunting-net, occurs in *Choeph.*, 567.

1279–1291. ὡς ἄρ’ ἦσθα, κ. τ. λ. “What a rock, then, or what iron, were you all along, who will slay!” etc. Literally, “How you were then a rock, or iron!” etc. The English idiom is, “Surely you must be a rock,” etc.—ἄροτον. “The race.” Literally, “seed.”—Ἰνώ.

According to the common account, Ino threw herself into the sea from the Isthmus of Corinth, with her son Melicerta. The other child, Learchus, had been slain by her husband, Athamas, in a fit of madness. According, however, to the account followed by Euripides, she was driven mad for having offended Juno by taking charge of the infant Bacchus after the death of Semele, and while in this state she slew her two sons, and then, wandering about, fell from a cliff into the sea.—*νιν ἐξέπεμψεν ἄλγ.* “Sent her forth to wander.” Literally, “in wandering.”—*φόνῳ δυσσεβεῖ.* “On the impious murder.” An irregular dative. Supply *ἐπί* or *ἅμα.* — *ἀκτῆς ὑπερτίνασα, κ. τ. λ.* “Having extended her foot above the shore of the sea,” i. e., having stepped over the edge of the cliff.—*τί δῆτ' οὖν γένοιτ', κ. τ. λ.* The meaning is, after such deeds as those of Ino and Medea, what can happen deserving the name of terrible?

1296–1305. *δεῖ γάρ νιν, κ. τ. λ.* “For it is necessary for her either that she,” etc. The *νιν* refers to *δεῖ*, the *σφέ* to *κρυφθῆναι.*—*εἰ μὴ δώσει.* “If she does not intend to give,” i. e., if she intends not to give.—*ἀθῶος.* The subscript *ι* results from the old form of the substantive *θωίη.*—*ἀλλ' οὐ γάρ, κ. τ. λ.* “But (why speak of her), for I have not,” etc.—*μή μοί τι, κ. τ. λ.* “Lest they who are related (to Creon) by birth do them any harm, to my sorrow.” With *δράσωσι* supply *αὐτούς*, and construe *μοί* as the ethic dative. There is no need of Elmsley's suggestion that we should read *νιν* for *μοι.* According to the Greek law, on the nearest of kin to Creon devolved the duty of pursuing the murderess; and the sons might live to avenge their mother's death.—*μητρῶον φόνον.* “The murder committed by their mother,” i. e., the mother *ἐμῶν παίδων.*

1308–1316. *ἦ που κάμ', κ. τ. λ.* “I suppose she wants

to kill me too, does she?" Observe the force of the particles. — *πρόσπολοι*. This is addressed to the servants within the apartment, who alone could open the door by removing the bar. At the same time Jason impatiently shakes the door. — *διπλοῦν κακόν*. The murdered and the murderess. But he slightly alters the sentiment in the next line, and naturally so, since the idea of vengeance is uppermost in his mind.

1317–1322. *τί τάσδε κινεῖς, κ. τ. λ.* Medea suddenly appears overhead, and out of reach of her enemies, in a car drawn by dragons, and bearing with her the corpses of her children.—*κάναμοχλεύεις*. "And try to unbar," i. e., to have unbarred by those within. It is a great mistake, remarks Paley, to translate, "And force with levers," i. e., from without.—*ἔρυμα πολεμίας χερός*. "A defence against a hostile hand." So *Oed. T.*, 1202, *θανάτων πύργος*.

1323–1334. *μέγιστον ἰχθίστη*. The notion of the superlative is sometimes increased by the addition of the superlatives *μέγιστον*, *μάλιστα*, *πλεῖστον*, to the superlative of the adjective.—*θεοῖς τε κάμοι, κ. τ. λ.* Consult note on v. 468.—*ἄπαιδα*. Supply *ποιήσασα* or *θεῖσα*. —*ἐγὼ δὲ νῦν φρονῶ*. "Now at length am I wise."—*τὸν σὸν ἀλάστορ*. "Your evil genius." The curse which she contracted by killing her brother, and which eventually led her to kill her own children also, has now fallen upon him, since he shares in their loss.—*παρίεστιον*. "At his own hearth," and so defiling that most sacred sanctuary of suppliants. Compare the Scholiast: "Ἀψυρτον τὸν ἀδελφὸν παρὰ τὴν ἐστίαν καὶ τὸν βωμὸν ἀνεῖλεν."

1337–1349. *παρ' ἀνδρὶ τῷδε*. Equivalent to *ἐμοί*.—*ὧν γε πρόσθεν*. "At least no one of those in preference to whom."—*Τυρσηνίδος*. The whole sea on the western

coast of Italy, even down to the Strait of Messina, where Scylla and Charybdis were usually placed, went by the name of "Tyrrhenian."—*ἀλλὰ γάρ*. "But (why go on?) for."—*τὸν ἐμὸν δαίμον'*. "This lot of mine."—*οὐ παῖδας*, κ. τ. λ. Observe here the *οὐ* following *οὔτε*, in place of another *οὔτε*. This is done in order to make the second clause emphatic by giving it an independent character.

1351–1357. *μακράν*. Supply *ῥῆσιν*.—*εἰ μὴ Ζεὺς πατήρ*, κ. τ. λ. She is content with the conscious justice of her cause, and therefore declines to reply to his charges, although she could say much in answer to them. In prose it would have been, *ἀλλὰ σύννοιδε Ζεὺς οἷα ἀγαθὰ παθὼν οἷα κακὰ ἔδρασας*.—*σὺ δ' οὐκ ἔμελλες*, κ. τ. λ. "You, however, were not going, after having dishonored my bed, to lead," etc., i. e., "You were mistaken, however, when you expected," etc.—*οὔθ' ἢ τύραννος*, κ. τ. λ. Elmsley pronounces *οὔτε* and *μήτε* after *οὐ* and *μή* to be solecisms, and therefore edits here, *οὐδ' ἢ τύραννος, οὐδ' ὁ σοί*, κ. τ. λ.—*ἐκβαλεῖν*. Supply *ἔμελλε*.

1362–1371. *σάφ' ἴσθι*, κ. τ. λ. "Be assured of that. Still, however, the pain is worth bearing, if you (thereby) do not taunt me," i. e., cannot do so by reason of what you yourself suffer. Observe that *λύει* is again used for *λυσιτελεῖ*.—*πατρῶα νόσῳ*. "Through your father's incontinence." She considers his second marriage as resulting from incontinence, which is often called *νόσος*. Compare the Scholiast: *λαγνεία καὶ ἀκρατία τοῦ πατρός*.—*ἡμὴ δεξιά γ'*. He means, if it was my *νόσος*, at all events it was not my *hand* that destroyed them, as it was yours.—*ἀλλ' ὕβρις*, κ. τ. λ. She replies, but still yours was the *αἰτία*, if not the *ἔργον*—a sophistical plea, observes Paley, to shift the responsibility from herself.—*οἶμοι*. Tyrwhitt proposes *οἶμαι*, which appears decidedly preferable. Why, asks Paley, should

Jason say οἶμοι, when he is pleasing himself with the idea that the slain children will bring a curse on her head? Hermann ingeniously suggests ούμοί, i. e., οἱ ἐμοί.

1375-1387. ῥάδιοι δ' ἀπαλλαγαί. "Separation, however, is an easy matter." He appears to mean, easy for you, and not indifferent to me; for she then inquires on what terms it may be effected.—ἀκραίας θεοῦ. "The height-inhabiting goddess." Juno was surnamed ἀκραία from having her temples usually built on high headlands. Compare Liv., xxxii., 23, as cited by Elmsley.—Σισύφου. Compare note on v. 404.—τέλη. "Sacrifices."—Ἀργοῦς λειψάνῳ. Consult the Greek argument prefixed to the play.

1390-1396. φονία. "Which accompanies deeds of blood," i. e., which avenges them.—δισσῶν γ'. The particle γέ here signifies "moreover," and, as Elmsley remarks, is used with peculiar propriety when anything is added in exaggeration of the observation of the previous speaker.—μένε καὶ γῆρας. "You do not yet know," says Medea, "what grief is. Wait till you are old, and then you will feel the loss of those who would have proved your solace and support." The reading γῆρας here violates the rule of synapheia. Elmsley, therefore, would write in the next line φεῦ τέκνα φίλτατα. Porson gives γήρασκ'. Paley, however, follows those who maintain that examples are not wanting even of hiatus or open syllables, and that, too, where there is no change of persons, as, for instance, *Eumen.*, 301, 4, 5. Heath is disposed to remove the conjunction; but a paroemiac would not be introduced with propriety when the characters speak in alternate verses.

1399-1413. χρήζω στόματος. This verb takes a genitive here from the sense of ἐπιθυμῶ.—προσπτόζασθαι.

That is, ὥστε προσπύξασθαι. — τότε. “Then,” i. e., formerly.—ὅποσον γοῦν πάρα, κ. τ. λ. The threnos for the dead was properly performed *over* the corpse. Hence, as he could not reach the bodies, he adds ὅποσον πάρα, κ. τ. λ. — κάπιθεάζω. This is Blomfield’s suggestion, in place of the ordinary reading, κάπιθοάζω, “And I am excited with grief,” which Porson, Elmsley, Pflugk, and others retain. There can be no doubt about the propriety of the alteration, as is shown by the words μαρτυρούμενος δαίμονας in the succeeding line. The refusal to bury was regarded as direct impiety towards the gods themselves.—ὄφελον. Bentley’s emendation for ὄφελον. The same license of omitting the augment in anapaestics is found, as Paley remarks, in *Pers.*, 899.

1415–1419. πολλῶν ταμίας, κ. τ. λ. The concluding anapaestics of the Chorus occur also at the end of the *Alcestis*, *Andromache*, *Bacchae*, and *Helena*, except that, in those plays, the first line is *πολλὰι μορφαὶ τῶν δαιμονίων*. The point of them is to impress on the audience, says Paley, the inscrutable ways of Providence, and the utter uncertainty of man’s hopes and expectations.—τὰ δοκηθέντ’. “The things expected (by us).” — πόρον. “A way of accomplishment.” — ἀπέβη. “Has turned out.”

NOTES ON THE HIPPOLYTUS.

ARGUMENT, ETC.

THE *Hippolytus* is regarded by Paley as one of the best and most highly elaborated of the extant plays of Euripides. The general moral seems to be the folly of presumption in disregarding the power of the gods, as exhibited in the fate of Hippolytus for his neglect of Aphrodité. The outline of the play is as follows :

Hippolytus, the son of Theseus by an Amazonian mother, Hippolyte, brought up by the pure-minded Pittheus (grandfather of Theseus) at Troezen, devoted himself entirely to the worship of the virgin-huntress Diana, by whom he was honored with an intimate though invisible companionship, such as falls not to the lot of other men. But, in the pride of her society, he slighted the power of Aphrodite, and boasted himself superior to the ordinary emotions of love. To avenge the wrong, and show her influence by a terrible example, the goddess contrived that Phaedra, daughter of the Cretan Minos, and second wife of Theseus, should become deeply enamoured of the youth. Now Theseus was king of Athens; but he had retired to Troezen for a year, in consequence of a manslaughter which he had committed, and thus Phaedra's former flame (for she had first seen Hippolytus at Athens, on his way to Eleusis) is revived and fed. The play here opens.

ACT I. *Scene I.*—The goddess Aphrodite utters the prologue, in which she gives a statement of the previous action of the drama, and its future event. She then retires. (1-57.)

Scene II.—Hippolytus comes in from hunting with his attendants, who sing a hymn in honor of Diana. An aged attendant remonstrates with Hippolytus on the disrespect he shows towards Aphrodite. Hippolytus scornfully rejects his advice. All retire. (58-120.)

Scene III.—The Chorus, consisting of Troezenian females, enter, and deplore the state of Phaedra, who seems a prey to some unknown disease or affliction which she obstinately refuses to disclose. (121-176.)

ACT II. *Scene I.*—Enter Phaedra and nurse. The latter complains of the changeable temper of her mistress, who fancies one thing at one moment, and another at the next; and she then soliloquizes on the cares of this life, which men cling to only because they cannot penetrate the veil that hides the mysteries of the other world.⁺ Phaedra, ill, feverish, and love-sick, raves of the wild woods, the chase, and the steeds of Hippolytus, until at length she finds relief in tears. (177-266.)

Scene II.—The Chorus now endeavor to find out from the nurse what is the matter with Phaedra. The nurse shows, by questioning her mistress, how hopeless it is to extort the secret. At length, however, Phaedra is induced to avow her love of Hippolytus, and she gives the Chorus the whole history of her unfortunate passion. The nurse, alarmed lest her mistress commit suicide, advises her to a course which the latter instinctively rejects. The nurse then, as a desperate remedy, resolves to disclose the whole affair to Hippolytus. She disguises her intention, however, and departs apparently to procure a philtre that will cure Phaedra's passion, and which the latter consents to use. (267-524.)

Scene III.—The Chorus deplore the violence of Love, and the misfortunes he occasions, by his power as a divinity, unto mortals. And they pray that he may never come to them for evil, nor in excess. The angry voice of Hippolytus is then heard within, and the Chorus are called to come from the orchestra and listen on the stage. (525-600.)

ACT III. *Scene I.*—The nurse meanwhile has disclosed the affair to Hippolytus, who rushes on the stage, followed by the nurse. He overwhelms her with reproaches, and utters a speech reflecting severely on the whole female sex. He then retires. (601-668.)

Scene II.—Phaedra reproaches the nurse, and rejects her further counsel; and, after exacting an oath of secrecy from the Chorus, she announces her intention of destroying her-

self, intimating that Hippolytus should also suffer. Phaedra and the nurse then retire. (669-731.)

Scene III.—The Chorus, in a highly poetical strain, wish that they could fly over the sea to the end of the world, and be at rest from the troubles of life. (732-775.)

ACT IV. *Scene I.*—An attendant announces the death of Phaedra. Other slaves (*κωφὰ πρόσωπα*) are seen laying out the dead body. Theseus returns from Delphi; and, while deploring the death of his wife, he discovers a writing tablet, wherein she had accused Hippolytus of an attempt upon her person. (776-901.)

Scene II.—Hippolytus enters. His father reproaches and banishes him, rejects his denial of the imputed crime, and prays, as one of three wishes that Neptune had promised to grant, that some misfortune might happen to his son. Hippolytus retires. Theseus remains. (902-1101.)

Scene III.—The Chorus moralize on the dealings of Providence with man. (1102-1152.)

ACT V. *Scene I.*—A messenger announces to Theseus the death of his son, which is described at length. (1153-1267.)

Scene II.—The Chorus sing a short ode on the universal power which the goddess of love and her winged son, Eros, exercise over all created things, even over the gods themselves. (1268-1281.)

Scene III.—Diana appears, and discloses to Theseus the whole circumstances which brought about the catastrophe; and, while she vindicates the character of Hippolytus, she blames Theseus for his haste in expending so unworthily one of the three prayers which Neptune had promised to ratify. Hippolytus then enters supported and in a dying state. He forgives his father and dies. (1282-1466.)

The character of Phaedra is admirably conceived. Her fault, doubtless, is the false charge she leaves against Hippolytus; and it is not clear whether her object was to screen herself, or to be avenged on him for his proud indifference. The former cause is alleged at v. 1310, the latter at v. 729.

Hippolytus himself is hardly a pleasing character. His virtue becomes pedantry when he carries it to a pitch that is both unnatural and unfeeling; and his hatred of women is unreasonable, just in proportion as he boasts of his ignorance of the sex.

This play was acted in Ol. 87, 4, B.C. 429, when Euripides gained the first prize. The author of the Greek introduction states that it was the second play of that name, and that it was an improvement on a former one. That former was known as the *Ἰππόλυτος καλυπτόμενος*, because the body was brought in at the conclusion covered with a cloth. The present piece, by way of distinction, was entitled *Ἰππόλυτος στεφανίας*, or *στεφανηφόρος*, from his offering garlands to Diana, which he carries in his hand as he enters (v. 73 seqq.). The scene is laid at Troezen, and the Chorus consists of Troezenian females.

NOTES.

1-5. πολλή. In the sense of μεγάλη.—κέκλημαι. This may be regarded, in translating, as equivalent to εἰμί. In reality, however, the expression οὐκ ἀνώνυμος κέκλημαι is the same as πολλὰ ὀνόματα ὀνομάζομαι, implying the various titular distinctions and attributes assigned to her.—ὄσοι τε. Before ὄσοι supply πάντων. The clause then will be the same as καὶ πάντων ὄσοι, and πάντων will depend on τοὺς μὲν . . . τοὺς δέ.—πόντου. The Euxine is meant, not the Atlantic, as Monk maintains. The idea was that the whole habitable world, measured in the direction of latitude, or by the apparent course of the sun, lay between the Phasis and the Pillars of Hercules, here called *τερμόνων Ἀτλαντικῶν*.—*φῶς ὀρῶντες ἡλίου*. These words are added, because all the nations between the two points just mentioned were regarded as lying in the sun's path from east to west, while all beyond the west was Cimmerian darkness.—*πρεσβεύω*. "I advance to honor." In the sense of *προτιμῶ*.

7-13. *ἔνεστι τόδε.* "This attribute is inherent."—*μύθων τῶνδε.* Namely, that she overthrows whosoever do not recognize her power. — *Θησέως.* A dissyllable in scanning.—*Ἀμαζόνος.* The name of the Amazon is not given by the poet. According to some, it was Antiopa, according to others Hippolyte.—*παιδεύματα.* "The ward." Abstract for the concrete. Hippolytus was brought up by Pittheus, father of Aethra, mother of Theseus.—*τῆσδε γῆς.* As marking the scene of the play. — *Τροϊζηνίας.* The territory of Troezen lay in the south-eastern corner of Argolis.—*πεφυκέναι.* "That I am by my very nature."

17-19. *παρθένῳ ξυνὼν αἰεί.* "Holding communion with the virgin-goddess." Not that she appeared to him in a bodily form. Communing with her in spirit and feeling.—*ἔξαιρεῖ.* "He removes," i. e., destroys.—*μείζω βροτείας, κ. τ. λ.* "Having fallen in with a greater than mortal society."

22-27. *τὰ πολλὰ δέ, κ. τ. λ.* "Having cleared away, however, before this, most (of the attendant difficulties)." In *προκόψασα* we have an instance of a nominative absolute, unless we suppose a slight deviation, in what follows, from the intended construction, since the poet should have written *οὐ πολὺν πόνον ἔξω.*—*σεμνῶν ἐς ὄψιν, κ. τ. λ.* "To behold and to be initiated into the hallowed mysteries," i. e., those celebrated at Eleusis in honor of Ceres and Proserpina. He had gone, observes Valckenaer, to behold the mysteries, and, having beheld them, to become perfected therein. The novices were not admitted into the inner holy place until after five years' training.—*Πανδίωνος γῆν.* Attica. Phaedra first saw, and seeing loved him, at Athens. — *κατείχετο.* Monk's correction for *κατέσχετο*, which does not seem defensible in a passive sense.

30-33. *πέτραν Παλλάδος*. The Acropolis at Athens.—*ἐγκαθείσατο*. “She caused to be erected.” Observe the force of the middle. The temple was placed in such a position that it faced and commanded a view of Troezen, across the Saronic bay.—*Ἴππολύτῳ δ’ ἔπι, κ. τ. λ.* “And, by the name which she bestowed, gave out to all coming time that the goddess had been honored with a temple on account of Hippolytus,” i. e., in commemoration of him and his visit. This passage is evidently an interpolation, as the harshness of the construction shows. It means, however, that, in the absence of the object of her regard, she erected a memento of him, called τὸ Ἴππολύτειον after his name.

35-38. *Παλλαντιδῶν*. Pallas was the brother of Aegeus, and his sons attempted to dethrone Theseus, the rightful heir, who, in consequence, slew them.—*αἰνέσας*. “Having acquiesced in.” A murderer was liable to prosecution from the next of kin to the murdered person, unless he withdrew from his country for one year.—*ἐνταῦθα δὴ*. Namely, when now in Troezen, where Hippolytus lived, and when she had again beheld the object of her passion.

41-46. *πεσεῖν*. “To fall to the ground,” i. e., to be in vain.—*κάκφάνησεται*. “And it shall become plainly apparent.”—*τὸν μὲν ἡμῖν, κ. τ. λ.* “Him that is a natural foe to us.”—*μηδὲν μάταιον, κ. τ. λ.* “To pray thrice unto the god for nothing in vain.” Literally, “To the extent of three times.” His first prayer, accordingly, was for escape from Hades; his second, for deliverance from the Labyrinth; his third, for the destruction of his son Hippolytus.

47-50. *ἡ δ’ εὐκλεῆς μὲν, κ. τ. λ.* “Phaedra, it is true, is an illustrious woman.” Venus is reluctant to ruin one of kingly race, a daughter of Minos.—*ἀπόλλυται*.

“She perishes,” i. e., she must be allowed to perish, in order that vengeance may fall on Hippolytus.—τὸ γὰρ τῆσδ’ οὐ, κ. τ. λ. “For I will not regard her misfortune of more importance, as that my enemies shall not afford,” etc., i. e., “Of so much importance that my enemies shall not afford,” etc. More literally, “In respect to my enemies not having,” etc., for τὸ μὴ οὐ, κ. τ. λ., is the accusative construction, where we might have expected the genitive, τοῦ μὴ οὐ, κ. τ. λ. Observe that, in scanning, μὴ οὐ are contracted into μόν. Some read καλόν in place of κακόν. Either gives a good sense, καλόν referring to her “noble birth,” and κακόν to her death by hanging.

51–57. ἀλλὰ γάρ. Construe ἀλλά with βήσομαι.—κῶμος. “Noisy crew.” Denoting here contempt.—λέλακεν. “Is uttering loud strains.”—οὐ γὰρ οἶδ’, κ. τ. λ. Since, if he did know it, he would be singing dirges rather than songs of gladness.

58–68. ἔπεσθ’ ἄδοντες, κ. τ. λ. Hippolytus is heard approaching with a troop of attendants, his companions in the chase. Before they come in sight they sing the brief ode which here follows, thus forming a kind of secondary chorus, of which there seems to be no other example in the extant plays of Euripides.—χαῖρέ μοι. The dative seems to be used here as if the speaker had said, “Take a salutation at my hands.” Compare Jelf, *G. G.*, § 600, 2.—εὐπατέριαν αὐλάν. “The hall of an illustrious sire.” For αὐλήν ἀγαθοῦ πατρός.

73–78. σοὶ τόνδε πλεκτόν, κ. τ. λ. Hippolytus holds in his hand a chaplet, with which to crown a statue of Diana standing on the stage. Hence this Tragedy has been named by the grammarians Ἴππόλυτος στεφανηφόρος. (Consult Introductory Remarks, *sub fin.*)—ἀξιό. “Ventures.” More literally, “Deems it right.”—ἀλλ’

ἀκήρατον. The repetition of the adjective *ἀκήρατος* so soon after its employment (v. 73) somewhat mars the beauty of these lines. — *Αἰδώς*. “A feeling of reverence,” i. e., respect for religious places.—*κηπεύει*. “Waters it.” Literally, “Gardens it.” The poet means that from that mead, sacred to Diana, it was lawful for the chaste alone to gather flowers; and so a feeling of reverence presides over it, and trains in it the flowers for the chaste to gather.

79–87. ὅσοις διδακτὸν μηδέν, κ. τ. λ. “Unto as many as nought (of true virtue) is acquired by mere teaching, but the being pure of heart with regard to all things alike has fallen by lot (and become implanted) in their very nature, for these it is lawful to cull (the flowers of that mead), but for the impure it is not lawful.” Observe that *εἵληχεν* is here taken intransitively. The sentiment is one borrowed from a question then much discussed in the schools, *εἰ διδακτὸν ἢ ἀρετῆ*. Monk, after Porson, gives ὅστις for ὅσοις, because the use of *εἵληχεν* in an intransitive sense is rare. The objection, however, is a weak one. The poet means that those only who are possessed of a natural and spontaneous purity of heart, and not the virtue instilled by education, may gather these flowers for the goddess.—*τέλος δὲ κάμψαιμ'*, κ. τ. λ. “And may I bend (to its close) the last course of my existence, even as I began,” i. e., may I finish the race of existence with the same purity of heart with which I have entered upon it. A metaphor borrowed from the Greek stadium, where, in speaking of the horse or chariot, the verb *κάμπτω* was employed with the meaning of, “to bend around,” or “double,” the post (*καμπτήρ*), and thus begin the second half of the *δίανλος*.

88–98. *θεοὺς γάρ*. Supply *μόνον*. The notion of *δεσπότης* involved that of *δοῦλος*, and, therefore, ap-

pears (notwithstanding its very common use) a term of offence to the Greek, who, though really a slave (v. 115), yet appears to claim the privilege of advanced years (compare v. 107), and to speak his sentiments freely.—*τοῦ δὲ καί, κ. τ. λ.* Observe that *τοῦ* is here for *τίνος*.—*μισεῖν τὸ σεμνόν, κ. τ. λ.* “To dislike haughty deportment and exclusive manners.” Literally, “And that which is not friendly (alike) unto all.” The argument is, that as a want of cordiality is odious among men, so the gods also are offended if mortals stand aloof, since they too take delight in being honored by men (v. 8).—*καὶ κέρδος γε.* “Aye, and profit too.”—*εἴπερ γε θνητοί, κ. τ. λ.* “Yes, if we mortals practise the rules of the gods,” i. e., which the gods have given us, and to which they themselves conform.

99–105. *σεμνήν δαίμον’.* “A goddess deserving of being revered.”—*τίν’; ἐλάβοῦ δέ, κ. τ. λ.* The reply of Hippolytus implies that he thought his attendant was going to mention one of the *Σεμναὶ θεαί*, or Furies, who were only to be alluded to with reverential awe. At the same time it shows that he was thinking of anything rather than of Aphrodite.—*τήνδ’ ἢ πύλαισι, κ. τ. λ.* A statue of the goddess, like that of Diana, would seem to have been on the stage, probably one on each side of the central door representing the entrance to the palace of Pitheus.—*γέ μέντοι.* “And yet indeed.”—*θεῶν.* One syllable in scanning.—*εὐδαιμονοίης, κ. τ. λ.* “May you be happy, possessing so strong a mind (in the present case) as you ought to possess,” i. e., may you be happy in the entertaining of befitting sentiments on this subject, since I am grieved to hear you talk thus inconsiderately. Observe that the optative sense is here continued in the participle.

106–113. *θαυμαστός.* “Who is worshipped.” More literally, “admired,” or “held in honor.” Consult

Valckenaer, ad loc.—*τιμαῖσιν, ὧ παῖ, κ. τ. λ.* “It is incumbent, my son, to observe the wonted honors of the gods,” i. e., to worship them in such ways and at such times as they are wont to be worshipped.—*καταψήχειν.* This he is to do with his own hands, after the fashion of heroic times.—*γυμνάσω τὰ πρόσφορα.* “I may exercise them fitly.” Accusative of the adjective taken adverbially. Not, as some make it, a cognate accusative.—*πολλὰ χαίρειν.* He means that he will have nothing to do with her. The expression is meant to be ironical, and so also *τὴν σὴν*, to which *ἐγώ* is in opposition.

118–119. *σπλάγχχνον ἔντονον.* “A self-willed spirit.” Literally, “vehement,” “impetuous.”—*μάταια βάζει.* “Speaks idly of you.”—*μὴ δόκει, κ. τ. λ.* “Do not seem to hear these things,” i. e., pretend not to hear.

121–128. *Ὀκεανοῦ τις ὕδωρ, κ. τ. λ.* “A certain rock is spoken of as dropping water from Oceanus, sending forth from its precipitous heights a flowing stream, dipped up with urns.” The sense is, there is a rock sending forth copious streams of water fit for man’s use, which is said to be distilled from the great world-encircling Oceanus. Monk, with many others, connects *ὠκεανοῦ* with *πέτρα*, and translates, “A rock near the ocean,” but *πέτρα* is too far away from *ὠκεανοῦ* to admit this. It is better, with Matthiae and Dindorf, to join *ὠκεανοῦ* with *ὑδωρ*, and to refer *ὠκεανοῦ* to the great world-stream, which was supposed to flow around the circular disk or plane of the earth, and from which all streams, and even springs of fresh water, were believed to arise.—*φάρσα.* Euripides generally makes the *a* in *φάρος* short, but it is elsewhere long.—*τέγγουσα.* “Wont to steep.” Observe that from the employment of the term *πορφύρεα*, as indicating the Tyrian-dyed royal robes, the poet means that the news came direct from the palace.

131-139. *τειρομένην νοσερᾶ κοίτα*. Here, as in *Rhes.*, 351, and *Aesch.*, *Suppl.*, 576, the antistrophe begins in the middle of a sentence. — *κατ' ἀμβροσίου στόματος*. “Down her beautiful mouth,” i. e., throat. The epithet here is merely ornamental, after the epic fashion. — *Δάματρος ἀκτᾶς*. “The food of Ceres.” An Homeric expression. Grammarians derive the term *ἀκτῆ* here from *ἄγνυσθαι*, in the sense of ground corn, and thence bread, food, etc. Götting, however, prefers deducing it from *ἄγω*, “to bring,” in the sense of “the food brought by Ceres unto man.” (*Ad Hes. Sc. Herc.*, 290.) — *κρυπτῷ πάθει*. The common text has *πένθει* for *πάθει*, which last is the correction of Monk and Burges.

141-144. *σὸν γάρ*. The metre shows that there is something wrong here. Dindorf gives *σύ τᾶρ' (τοὶ ἄρα)* after Hermann, but, as Paley remarks, not only does this make an iambus in place of a trochee, but the crasis is scarcely used in choral verse. Monk suggests *εἰ γάρ*, Paley *ἢ σύγ'.* “Surely you are,” etc., i. e., you must be. — *ἐνθεος*. “Laboring under some malady sent by the gods.” — *ματρὸς ὀρείας*. “The mountain-haunting mother.” Rhea, or Cybele.

145-160. *σὸν δ' ἀμφί, κ. τ. λ.* “Or, through faults committed concerning the huntress Dictynna, being unholy on account of unoffered sacred cakes, you are pining away.” Dictynna, as the Cretan representative of Diana, is mentioned in reference to Phaedra herself, being the daughter of Minos, king of Crete. Removed from her home, she had forgotten or omitted the rites due to her national patroness. — *φοιτᾶ γὰρ καί, κ. τ. λ.* “For she roams even through the waters, and over the mainland, on the eddies of the liquid brine of the deep,” i. e., for she, as a huntress, has a wide range in pursuit of those she wishes to overtake, and goes even across the sea, and the continent which it washes, on

the eddies of the briny wave.—*ποιμαίνει*. “Is misleading.”—*κρυπτῆ κοίτα, κ. τ. λ.* “By a connection kept secret from your bed,” i. e., from you, his wife.—*λιμένα τόν, κ. τ. λ.* Troezen, which, as the coast of Argolis was generally *ἀλίμενος*, was one of the principal naval stations.—*φάμαν*. “Tidings,” i. e., of some misfortune.—*παθέων*. “The sufferings of her friends.”—*εὐναία*. “Having taken to her bed.”

161–176. *φιλεῖ δέ, κ. τ. λ.* “There is wont, too, to be associated with the wayward temper of women an evil, unhappy helplessness from labor-pangs and inordinate longings.” Paley says, the poet means to describe hysterical affections and the fancies often felt by pregnant women. The implied sense is, that this is what Phaedra may be laboring under.—*ἄδ' αὔρα*. “This thrill.”—*πολυζήλωτος*. “Much to be wished for,” i. e., most welcome.—*νέφος*. “Gloom.”—*τί δεδήληται*. For *διὰ τί δεδήληται*.

179–198. *τόδε σοι φέγγος, κ. τ. λ.* “Here is the bright sunlight you have been asking for, here the open sky.”—*νοσερᾶς κοίτης*. “Of thy sick reclining,” i. e., on which thou liest sick.—*πᾶν ἔπος σοι*. “Every word uttered by you.”—*σφάλλει*. “You find out your mistake.”—*ἀπλοῦν*. “A simple evil.”—*χερσίν*. Porson reads *χειροῖν*, which Monk adopts.—*δυσέρωτες δῆ, κ. τ. λ.* “Thus then we are shown to have an insane attachment to the present life, because this glitters brightly upon the earth, (and also) through inexperience of another (future) existence, and the non-revelation of the things beneath the earth.”—*μύθοις*. “By mere fables.” The legends about Charon, Cerberus, etc.

199–214. *λέλυμαι*. “I am all relaxed.”—*εὐπήχεις*. A mere poetic epithet.—*ἐπίκρανον*. A head-dress, confining the hair, as the next verse implies. Its exact

nature is not known.—γενναίου λήματος. “A high-born spirit.”—πῶς ἂν δροσεράς, κ. τ. λ. “Would that I could draw a draught of crystal waters from some dewy fountain.”—κομήτη. “Grassy.” The idea, however, is properly that of the long grass waving to the wind, like the tresses of the human head.—ὦ παῖ, κ. τ. λ. The nurse, who little knows the purport of this wild strain, advises her to be silent in public, lest her madly sounding speech bring her to shame. Phaedra, however, heeds her not.—οὐ μὴ γηρύσει. “You surely will not utter.” Literally, “Won’t you not utter?” etc. Consult note on *Medea*, v. 1151.—μανίας ἔποχον, κ. τ. λ. “Flinging forth speeches that ride upon madness,” i. e., frantic speeches.

215–222. εἶμι. Present, as usual, in a future sense.—κυσὶ θωύξαι. “To shout to the hounds,” i. e., to cheer them on.—παρὰ χαίταν. The dart was raised to the head, so as to take sight along it.—Θεσσαλὸν ὄρπακ’. “The Thessalian shaft.” By Thessalian that sort of javelin is meant which had the ἀγκύλη, or loop, in the middle.—ἐπίλογχον βέλος. “The barbed missile.”

223–227. κηραίνεις. “Do you care for.”—τί κνηγεσίων, κ. τ. λ. “Why should there be any care for hunting even unto you?” i. e., what have *you* to do with hunting, who are a woman, and unfit for such pursuits? Dindorf encloses this verse as spurious. He objects to καὶ σοί as “*ineptum*,” and says that this is the only instance of κνηγέσια occurring in tragedy.—δροσερὰ συνεχῆς κλιτύς. “There is a dewy continuous slope.”

228–238. ἀλίας Λίμνας. “Of Limne, near the sea.” This appears to have been a place near the sea-shore, where there were gymnasia and race-courses.—πώλους Ἐνέτας. “The young Enetian steeds.” The Eneti or Veneti occupied a region of Northern Italy, at the

head of the Adriatic, and were famed for the excellence of their horses. Fable made them to have been led to this quarter by Antenor, after the fall of Troy.—*νῦν δὴ μὲν ὄρος, κ. τ. λ.* “Just now, indeed, having gone (in imagination) to the mountain, you displayed a longing after the chase.” Construe *ἰστέλλου ἐπὶ πόθον θήρας*. Literally, “You were set upon a desire for hunting.”—*ψαμάθοις ἐπ’ ἀκυμάντοις*. “On the sands untouched by the waves.” The reference is to the dry sands, above the water-mark. Monk, less correctly, renders *ἀκυμάντοις, fluctibus multum percussis*.—*μαντείας*. “Divining skill.”—*ἀνασειράζει*. “Pulls you back,” i. e., draws you away from the straight course.—*παράκoptει*. “Deranges.” Literally, “Strikes awry.”

243–249. *κρύψον κεφαλάν*. Compare note on *ἐπίκρανον*, v. 201.—*αἰδούμεθα γάρ, κ. τ. λ.* Bothe regards this line as an interpolation, on account of its singular want of harmony.—*ὄμμα*. The Greeks regarded the eye as the seat of shame.—*τὸ ὀρθοῦσθαι γνώμαν*. “The coming to one’s right senses again.” Paley explains the whole passage as follows. The *γάρ* here, he observes, has this connective sense. (“Yet why should I weep, why feel shame at returning to a right mind?) *Because* painful thoughts are thereby awakened; for madness, bad as it is, has at least this advantage, that it takes away the consciousness of former follies.”—*μὴ γιγνώσκοντ’*. “Without being sensible of one’s miseries.”

254–266. *ἀνακίρνασθαι*. A metaphor derived from pledging friendship over a bowl of wine.—*ἄκρον*. The tragedians use this word of the inmost parts (as here), and also of the mere surface.—*ἀπὸ τ’ ὤσασθαι, κ. τ. λ.* “Both to reject and to tighten,” i. e., in order that men may be able to reject, repel, or resign them, if necessary, as well as to cement them more closely,

should it prove their interest so to do. Compare Cic., *de Am.*, § 13.—*ὑπὲρ δισσω̄ν μίαν*, κ. τ. λ. That is, to have the cares of a friend upon the mind as well as one's own.—*ὑπεραλγῶ*. “Grieve for.” Not “Grieve above measure,” or “exceedingly,” as elsewhere.—*βίῳτου ἀτρεκεῖς ἐπιτηδεύσεις*. “That too careful attention to life,” i. e., too great efforts to secure happiness.—*σοφοί*. The philosophers, to whom the sentiment must clearly be attributed. Greek writers often cite proverbs in this way.

269–277. *ἄσημα*. “It is not at all clear.” Plural for singular (*ἄσημον*), in order to denote emphasis. Compare *Med.*, 701.—*ἐλέγχουσ'*. “By questioning her.”—*ἐς ταυτὸν ἤκεις*. “You have come back to the same point,” i. e., I know no more what is the origin of her malady, than what is the malady itself. Your attempts to gain information in either case are equally futile.—*τριταίαν οὐσ'*, κ. τ. λ. The usual construction would be *τριταία ἄσιτος οὐσα*.—*ὑπ' ἄτης*. “Through some mental infatuation.” Compare Monk, *ad loc.* “*Apud Tragicos ἄτη dicitur de calamitate qualibet, sed praesertim de ea, quae divinitus immissa sit.*”—*ἀπόστασιν*. “A departure from.”

278–292. *ἐξαρκεῖ*. “Are satisfactory to.”—*ὁ δὲ οὐ*. “But does not he,” etc. Observe *ὁ* for *ἐκεῖνος*.—*ἀνάγκην προσφέρεις*. “Employ extreme urgency.” More literally, “Bring to bear (upon this matter) the necessity (of the case).”—*ἐς πᾶν ἀφῆγμαί*, κ. τ. λ. “I have had recourse to every means, and have effected nothing the more.”—*καὶ γνώμης ὁδόν*. “And having changed the direction of your thoughts.” Observe the zeugma in *λύσσασα*.—*ἐγὼ θ' ὅπη*, κ. τ. λ. The idea is this: “And I, on my part, if in any way I wrongly humored you before in assenting to your opinions, having now abandoned this course, will betake myself to another and better way of addressing you.”

293-300. τῶν ἀπορρήτων κακῶν. Namely, those peculiar to your sex.—γυναιῖκες αἶδε, κ. τ. λ. “Here are females present to assist in alleviating your malady.”—εἶεν. “Well!”—ὦ τάλαιν' ἐγώ. The exclamation of the nurse on perceiving that her prayers have no influence upon Phaedra.

302-310. ἴσον τῷ πρίν. “Equally with our previous attempt,” i. e., as much as before.—ἐτέγγεθ' ἦδε. “Was she softened.” One of the MSS. gives ἰθέλγεθ', which some of the early editors adopt.—ἀλλ' ἴσθι μέντοι, κ. τ. λ. “Know, however, that you are betraying,” etc. Having appealed to the Chorus, to show how vain are kind and persuasive words, the nurse again turns to Phaedra, with something of severity of tone, and warns her that, if she dies, there is another and an older son, who, though illegitimate, may yet be preferred to her own children by Theseus.—μὴ μεθέξοντας. “Who, in that case, will never obtain a share.” The children of Phaedra by Theseus were two sons, Acamas and Demophon.—νόθον, φρονοῦντα γνήσι'. “Of spurious birth, though entertaining noble sentiments,” i. e., such as would become one of good birth. The passage, however, is susceptible of another meaning, which some may prefer: “Of spurious birth, indeed, but entertaining high-born thoughts,” i. e., as proud as if he were legitimate.—θιγγάνει σέθεν τόδε; “Does this appeal (in behalf of your children) touch you?” If by τόδε the nurse had meant τόδε τὸ ὄνομα, she must have known Phaedra's love for Hippolytus.

313-325. ὄρας; “Do you see?” Equivalent to the English, “There now.”—φρονεῖς μὲν εὖ. The nurse still supposes that the mention of Hippolytus is odious to her mistress, as likely to supplant her children. Hence παῖδας ὀνήσαι in the next verse.—χειμάζομαι. “I am tempest-tossed.”—μῶν ἐξ ἐπακτοῦ, κ. τ. λ. “Is it in con-

sequence of mischief brought upon you by some one of your enemies?" i. e., some mischief not of a domestic nature. The Scholiast understands magic influence.—*μη δρωσ' εγωγ', κ. τ. λ.* A very indirect reply to the question put, and yet, considering the state of her own feelings, one full of meaning.—*εξαιρει.* "Impels." Compare *Alcest.*, 356. — *ου δηθ' εκουσα, κ. τ. λ.* "True, you do not intentionally wrong me, yet 'tis in you that I shall be proved wanting," i. e., if you die, the whole blame will fall on me. The nurse then, as a suppliant, clasps the hand and knees of her mistress.—*βιάζει χειρος εξαρωμένη.* "You are using violence, hanging from my hand," i. e., clinging to it.

328–335. *σοῦ μη τυχεῖν.* "To be deprived of you." Paley translates, "Not to gain you over to my views." This, however, is tame.—*ολει.* This word is rightly given to Phaedra, not to the nurse, as in Monk's edition. It is merely, remarks Paley, a repetition of *κακά σοι τάδ'*, and Phaedra means to say that, though both of them should perish, to *her* it will be an honor (suicide being commonly so considered), but not so to the nurse.—*χρήσθ'.* The idea of *χρηστά* is obtained from *τιμήν φέρει* in the previous line.—*εκ τῶν γὰρ αἰσχρῶν, κ. τ. λ.* "Yes, for we are contriving good things from things dishonorable." By "good things" she means the preferring of death to disgrace; by "things dishonorable," the love of another than her husband.—*δεξιάν τ' ἐμήν μέθεσ.* Observe that the Attics said, *μεθιέναι τι* and *μεθίεσθαι τινος*. Hence we have *γονάτων* in v. 326, with *μεθήσομαι*. — *σέβας γὰρ χειρός, κ. τ. λ.* "Since I respect the sanctity of thy hand," i. e., the religious obligation imposed upon me by thy suppliant hand. It was deemed impious to reject a suppliant.

337–345. *οἶον, μήτηρ, κ. τ. λ.* She wishes enigmatical-

ly to hint her love, and, most probably, under this enigmatical form she asks allowance to be made for her, as deriving the passion from her family, and not from her own fault.—*ὄμαιμε*. Ariadne, deserted by Theseus in the isle of Naxos, and afterwards wedded to Bacchus. Phaedra means that in her family there was a sort of fatal propensity to untoward loves.—*τί πάσχεις*; “What ails you?” i. e., what is the matter with you, that you talk so strangely of your own relations?—*ἔκ τοι πέπληγμαι*. “I am thunderstruck.” Observe the tmesis.—*ἐκεῖθεν ἡμεῖς, κ. τ. λ.* “Our family are not of late unfortunate from this cause,” i. e., from love. The words *οὐ νεωστί* mean that since this long time past it has exercised its influence among us.—*πῶς ἂν σύ μοι, κ. τ. λ.* “How I wish you would say for me what I have to say.” Which in effect the nurse is led to do in v. 352.

347–352. *τί τοῦθ' ὃ δὴ, κ. τ. λ.* “What is this which they say, that men fall in love?” i. e., what do they mean when they say that people fall in love?—*ἡμεῖς ἂν εἶμεν, κ. τ. λ.* “We then must have experienced the latter lot,” i. e., the *ἀλγεινόν*. Observe in *κεχρημένοι* an exemplification of Porson’s rule respecting a woman’s speaking of herself in the plural number, and using the masculine gender.—*ὅστις ποθ' οὗτος, κ. τ. λ.* “(Yes) whosoever this one is that is the son of the Amazon.” The verse is skilfully constructed to indicate her reluctance to mention the name, and thus she uses many unnecessary words from her unwillingness to speak out.—*σοῦ τὰδ', κ. τ. λ.* She means, “It was not I who said it, but your own self.” This phraseology is employed when a person does not wish to deny a statement, but in some measure evades it by attributing it to another.

354–361. *οὐκ ἀνασχέτ'.* “This is not to be endured.”

Plural for singular. Compare v. 269. — οἱ σώφρονες. "The right-minded." Phaedra is intended, but the remark is put in a general form.—οὐκ ἄρ' ἦν θεός. "Was not then merely a goddess." Supply *μόνον*. She was more than a deity, if such can be conceived, by the ruin which she has caused.

364–372. *πρὶν σᾶν κατανόσαι φρενῶν*. "Before I have arrived at your state of mind," i. e., "Rather than I should attain to." — *τρέφοντες βροτούς*. "Accompanying mortals," or "Supplying the food of mortals." Monk makes the meaning properly to be, "*prosequi more nutricis*." — *ἔξέφηνας κακά*. "Thou hast disclosed thy evils," i. e., thy sad story.—*τίς σε παναμέριος, κ. τ. λ.* "What sort of life awaits you all day long here?" i. e., how wretchedly will you live here all day long. Day by day, and all day long, she will grieve over her misfortune, till Theseus returns.—*τελευτάσεται τι καινὸν δόμοις*. "Some new misfortune will be fulfilled for the house," i. e., will happen unto it.—*οἱ φθίνει, κ. τ. λ.* "In what direction the issue of your love is setting," i. e., what and where will be the end of it.

373–387. *Τροιζήνιαι γυναῖκες, κ. τ. λ.* Phaedra, now fully returned to her better senses, gives the Chorus the whole history of her love, in a clear, eloquent, and sensible narrative.—*προνόπιον*. "Vestibule," i. e., vestibule or front of the Peloponnesus, as being the first point reached from the East.—*ἄλλως*. "Casually," i. e., without entering intentionally into the speculation.—*οὐ κατὰ γνώμης φύσιν, κ. τ. λ.* "To fare worse not from the nature of their minds," i. e., not from any natural fault of judgment.—*τῆδ'*. "In this light." — *τὰ χρήστ'*. "The things that are for our good." — *αἰδώς τε*. "And a feeling of shame." The poet, it is clear, remarks Paley, mentions this, as if the construction had been, *οἱ μὲν ὑπ' ἀργίας, οἱ δὲ ὑπ' ἡδονῆς, οἱ δὲ ὑπ' αἰδοῦς*.—*δισσαὶ δ'*

είσιν. “Now there are two sorts of shame.” These are (1) modesty, which shrinks from improprieties, and (2) the fear of what men will say, which deters us from doing what we know to be right. The poet rightly says that these two feelings, or motives, are apt to be mistaken, the one for the other. Thus, in Phaedra’s case, the *αἰδώς* that shrinks from revealing to her husband the thoughts she has entertained towards another is confounded with the fear of incurring disgrace. The former was pardonable, the latter but perpetuated domestic unhappiness.—*εἰ δ’ ὁ καιρός, κ. τ. λ.* “If, however, the proper occasion of each were clear, there would not have been two things having the same letters (in their name),” i. e., having the same name.

388–396. *ταῦτ’ οὖν ἐπειδή, κ. τ. λ.* The sense of this passage is very well given by Paley. “Since, then, I had made up my mind beforehand on these subjects (i. e., the natural tendency to evil), there is no drug by which I was likely to alter it, so as to fall into the contrary conclusion.” That is, before she knew what, and how irresistible love was, she had fancied her philosophy was proof against any temptations.—*τῆς ἐμῆς γνώμης ὁδόν.* “The course of my thoughts,” i. e., the resolves unto which I came in succession, by reflecting on the subject.—*ἐκ τοῦδε.* “From this time forth.”—*γλώσση γάρ, κ. τ. λ.* That is, she had no faith in the advice of others, who can preach about their neighbor’s faults, unconscious of their own.—*θυραῖα φρονήματ’ ἀνδρῶν νουθετεῖν.* “To utter admonitions against the opinions of one’s neighbors.” For *θυραίων ἀνδρῶν φρονήματα νουθετεῖν.*

398–414. *τὴν ἄνοιαν.* “My mad passion.”—*οὐκ ἐξήνυτον.* “Did not succeed.” More literally, “Was not feasible.”—*βουλεύμασιν.* “My successive resolves.”—*λανθάνειν καλά.* Supply *δρώση.*—*τὸ ἔργον.* The indul-

gence of her passion, which must have followed when she found herself unable *Κύπριν κρατῆσαι*. — *δυσκλεᾶ*. Supply *οὔσαν*. — *γυνή τε πρὸς τοῖσδ'*, κ. τ. λ. "Besides, I knew well that I was a woman, a thing hateful to all." — *τοῖσιν ἐσθλοῖσιν δοκῶ*. "Appear right unto the rich." Observe that *ἐσθλός* here is employed to designate the upper and wealthy classes, and so in the next line by *κακοί* are meant the poor and lowly, who will always follow an example set them by the rich. Compare Welcker, *ad Theogn. Praef.*, p. xxii. — *σώφρονας*. "Discreet." — *τόλμας οὐ καλάς*. "Habits of wicked boldness," i. e., in actually sinning, while they profess virtue with the tongue.

415–417. *αἱ πῶς ποτ'*. "How in the world do these," etc. Relative clause for the demonstrative, which last is to be employed in translating. — *τὸν ξυνεργάτην*. "That aided them in their wickedness."

419–430. *αὐτὸ τοῦτ'*. She means, the resolution not to be detected, etc. — *ὡς μή*. Equivalent here to *ἵνα μή*. "That I may never," etc. If the poet had meant "lest" I may ever, etc., he would have simply written *μή*. — *μητρὸς οὔνεκ'*. "As far as depends on their mother," i. e., as far as she can make them so. — *ἀμιλλᾶσθαι βίῳ*. "Is a match for life," i. e., can grapple with it, can stand the wear and tear of life. This is explained by what comes after. The only thing that stands the test of time is a good character; the bad are liable to be detected at any time. — *γνώμην*. "Way of thinking," i. e., character. — *προσθεῖς κάτοπτρον*. "Having applied the mirror (to them)."

431–442. *τὸ σῶφρον*. "Virtuous self-control." — *καρπίζεται*. "Produces as its own fruit." A much better reading than *κομίζεται*. "Brings with it," which Monk and others adopt. — *ἐξαίφνης*. "At the moment," i. e.,

before I had time to reflect. The nurse is now seriously alarmed lest her mistress should really execute her threat of suicide.—*φαῦλος οὔσα*. “That I was foolish.”—*περισσὸν οὐδ’ ἔξω λόγον*. “Extraordinary or beyond calculation.”—*οὐ τᾶρα λυέι, κ. τ. λ.* “It surely proves of no advantage to those who love others, and to as many as are about to love, if it is incumbent on them to die in consequence,” i. e., surely love for another is not a thing of so much value that one must die if it cannot be gratified. Observe the peculiar meaning of *τῶν πέλας*, as indicating one’s fellow-creatures, men in general, not merely one’s neighbors. There is a crasis in *τᾶρα=τοι ἄρα*.

443–452. *πολλή*. “In all her power.” Compare note on v. 1.—*ἡ τόν, κ. τ. λ.* “She comes with gentle influence,” etc. Relative construction, for the demonstrative.—*περισσὸν καὶ φρονοῦντα μέγα*. “Overweening and full of proud thoughts.”—*πῶς δοκεῖς καθύβρισεν*. “How think you? she makes sport of him.” The expression *πῶς δοκεῖς* is strictly parenthetical, and presumes the answer to be “very much.” Observe, moreover, the employment of the aorist to denote what is customary.—*φοιτᾷ δέ*. “She roams too.”—*οὔ*. “Whence.”—*αὐτοὶ τ’ εἰσίν, κ. τ. λ.* “And are themselves ever among the Muses,” i. e., are engaged in the study of literature.

456–460. *ἀλλ’ ὅμως, κ. τ. λ.* That is, and yet they (Semele and Cephalus) do not try to make away with themselves, but live happily with the gods who carried them off.—*στέργουσι*. “They acquiesce.”—*οἶμαι*. Ironical, as if living with the gods were any *ξυμφορά* at all.—*ἐπι ῥητοῖς*. “On specified conditions,” i. e., he ought to have bargained that you were to be specially exempt from love.—*ἢ ’πὶ δεσπόταις, κ. τ. λ.* “Or with other gods for masters.” Literally, “Or dependent upon,” etc. (Jelf, *G. G.*, § 634, 3, b.)

462—470. *κάρτ' ἔχοντας, κ. τ. λ.* “Possessed of sound sense.”—*νοσοῦνθ'.* “Invaded.”—*μὴ δοκεῖν ὀρᾶν.* “Pretend not to see it.”—*ἐν σοφοῖσι γάρ, κ. τ. λ.* It is one part of wisdom, says the poet, in the true Greek spirit of dissimulation, to do anything to hide an ugly fact, that is, to sacrifice principle to expediency.—*ἐκπονεῖν βίον λίαν.* “To make life too refined.”—*οὐδὲ στέγην γάρ, κ. τ. λ.* “Nor can men fit with perfect accuracy the roof with which a house is covered.” The true reading of this passage is extremely doubtful, and the editions of course vary. The meaning appears to be that men cannot, even by rule and compass, make the roof of a house fit with perfect accuracy; much less can life be regulated with precision by any moral *κανόνων*, such as philosophers have proposed. For the government of *ἡς* (where Valckenaer suggests *ῆ*) consult Jelf, *G. G.*, § 483, *Obs.* 3.—*ἐς δὲ τὴν τύχην, κ. τ. λ.* This passage has no direct connection with what precedes. It refers back to v. 459.—*ἐκνεῦσαι.* “To swim out,” i. e., to escape. From *ἐκνέω*.

471—480. *ἀλλ' εἰ τὰ πλείω, κ. τ. λ.* “But if you have more good in you than bad, being but a human creature, you will do very well.” This very moderate measure of goodness, observes Paley, though of course not to be estimated by the standard of Christianity, is, after all, what practically passes muster even in modern society.—*ὑβρίζουσα.* “Acting haughtily,” i. e., defiantly.—*τόλμα.* “Endure it.”—*εὖ πως τὴν νόσον καταστρέφου.* “Bring your malady in some degree under fair control.” Since you are sick and cannot help it, the best thing you can do is to bring your malady under some control.—*ἡ τᾶρ' ἄν, κ. τ. λ.* She alludes to the superior acuteness of her sex in contriving and devising. Compare *Iph. T.*, 1001, *δειναὶ γὰρ αἱ γυναικες ἐξευρεῖν τέχνας.*

483—485. *αἰνῶ δὲ σέ.* “Still, however, I praise you.”

Though the advice of your nurse is better than your own resolve to commit suicide, still praise is due to you for your intention to die in order to save your honor. This praise, however, is less agreeable to you to hear, inasmuch as to die is less agreeable than to live.—*μᾶλλον ἀλγίων*. Observe the employment of *μᾶλλον* with the comparative, which often occurs in Attic writers, and where *μᾶλλον* may be rendered “by far.”

486–497. *τοῦτ' ἔσθ', κ. τ. λ.* Phaedra rejects the advice of the nurse, as being a plausible but dangerous argument. Euripides hits at the demagogues of the day.—*τί σεμνομυθεῖς;* “Why talk you in lofty strain?”—*λόγων εὐσημόνων*. “Fair-decked arguments.”—*ὡς τάχος διστέον, κ. τ. λ.* Matthiae explains this passage as follows: *ὡς τάχιστα ἐμὲ δεῖ διειδέναί Ἰππόλυτον, (sc. εἴτε συγχωρήσει σοι εἴτε μὴ,) εἰποῦσαν αὐτῷ τὸν εὐθὺν (sc. τὸν ἀληθῆ) λόγον ἀμφὶ σοῦ.—σώφρων*. “Of stronger self-control.”—*ἀγὼν μέγας*. “The great struggle is.”—*ἐπιφθονον*. “Obnoxious to censure.”

502–506. *τοῦνομ'*. She appears to mean the mere shadow or reputation of *σωφροσύνη*.—*πέρα προβῆς τῶνδ', κ. τ. λ.* Fearing that her virtuous resolve will not stand proof against the persuasive eloquence of the nurse, Phaedra begs her to stop at the point she has come to. She needs nothing more, for she has disciplined herself to bear her misfortune.—*ὑπείρασμαι μὲν εὖ, κ. τ. λ.* “I have disciplined my mind well for love,” i. e., to bear its torments.—*ἐς τοῦθ' ὃ φεύγω, κ. τ. λ.* “I shall be thrown away upon the very thing which I now shun,” i. e., I shall be reduced, as a last resource, to what I now deprecate, and all my arguments will have been completely thrown away.

507–515. *χρῆν μὲν οὐ, κ. τ. λ.* “You ought not to have erred (in the first instance, by allowing such a

passion to come upon you).”—*δευτέρα γὰρ ἡ χάρις*. “For this is the next best thing (you can do).” More literally, “The advantage (of what I recommend) is the next in order.”—*θεικτήρια ἔρωτος*. “Which soothe love,” i. e., charm it away.—*οὔτ’ ἐπ’ αἰσχροῖς, κ. τ. λ.* “Neither on disgraceful terms, nor to the damage of your mind.”—*κακή*. “Cowardly.”—*τὶ σημεῖον*. “Some token.”—*πέπλων ἄπο*. “A portion of his vestments.”—*ξυνάψαι τ’ ἐκ δυοῖν, κ. τ. λ.* The portion of the garment of Hippolytus, thus obtained, is to be united, during the incantation, to a portion of Phaedra’s. Hence the expression in the text, “To make (by uniting) one love out of two,” i. e., to unite in one point, to centre in one object, the love which has hitherto proceeded separately, and as it were in distinct streams, from two.

518–524. ὅπως μὴ φανῆς. “Lest you may appear,” i. e., may turn out; or, lest I may find you.—*πάντ’ ἄν, κ. τ. λ.* Consult note on *Rhes.*, 80.—*θησέως*. Dissyllable in scanning.—*τοῖς ἔνδον φίλοις*. She says this to mislead Phaedra, and then leaves the stage on her ill-judged mission.

525–532. ὄ. For ὄς. According to Dindorf, this is the only instance, in the Tragic writers, where we have the article for the relative in the nominative, though it is common enough in the oblique cases.—*κατ’ ὀμμάτων, κ. τ. λ.* The idea, says Paley, of Love dropping desire down from his eyes, is in accordance with the Greek notion that the eyes were the seat of that passion. The common translation, “Down upon the eyes,” is erroneous.—*σὲν κακῶ*. “Accompanied with evil,” i. e., for evil.—*ἄρρυθμος*. “In undue measure,” i. e., irregularly, or inordinately.—*ἄστρων*. Some think that the reference here is to the lightning, others to the sunstroke; and others again to the notion which

the Greeks had that sudden fits, or bodily and mental affections, were caused by the stars. — οἶον τό. The common form of expression here would have been ἐκείνον ὅ, which Matthiae thinks has been mixed up with another construction, namely, τοιοῦτον βέλος ἐστὶν οἶον.

535–543. ἄλλως ἄλλως, κ. τ. λ. The idea is, 'Tis in vain that the Greeks sacrifice to Jove and Apollo, at their festivals at Olympia and Delphi, while they neglect Love, the real ruler of men.—τερέμνοις. "Halls." —αἴ'. This word was added by Hermann (*de Metr.*, p. 445).—κλυδοῦχον. In Winckelmann's *Monumens Inédits*, etc., is an engraved gem, representing Cupid carrying a bunch of keys.—οὐ σεβίζομεν. Valckenaer remarks that an altar was erected to Love as early as the time of Pisistratus; but the poet means that no regular worship, as festivals or periodical sacrifices, were instituted in honor of him as a god.—πάσας συμφορᾶς. "Every kind of fortune," i. e., both bad and good. As the passage is commonly understood, Love is said to bring "every kind of calamity." We have preferred Paley's view.

546–553. τὰν μὲν Οἰχάλια πῶλον. "The maiden in Oechalia." The allusion is to Iole, the last beloved of Hercules, and a daughter of Eurytus of Oechalia, in Thessaly. Hercules destroyed Oechalia, after slaying Eurytus and his sons, and carried off Iole as prisoner.—οἰκῶν ζεύξασ' ἄπ' εἰρεσία. For ἀποζεύξασα οἰκῶν εἰρεσία. "Having taken her away from home by rowing," i. e., by sea. Literally, "Having separated her," etc.—δρομάδα τιν' Ἄϊδος, κ. τ. λ. "Like some swift-footed fury of destruction," i. e., to Hercules and Deianira. Matthiae remarks that persons were called Ἄιδου βάκχαι, or βάκχοι, who were maddened by any passion so as to cause the death of others.—σὺν αἵματι, σὺν καπνῷ. The

slaughter of her family and the burning of her native city are meant.—*ἔξέδωκεν*. “Gave in marriage.”

555–564. *ὦ Θήβας ἱερόν*, κ. τ. λ. The idea is, Thebes can tell how terrible is the power of love, for it caused the death of Semele.—*ὦ στόμα Δίρκας*. “O prattling fount of Dirce.”—*συνείποιτ’ ἄν*. “You can aid me in telling.”—*νυμφευσαμένην πότμῳ φοινίφ*. “Having married by a fate which caused her death.”—*κατέπανσεν*. Paley’s emendation for the common reading, *κατέυνασε*.—*δεινὰ γὰρ τὰ πάντ’*, κ. τ. λ. “For with terrible power she breathes upon (i. e., inspires) all things, and like a bee flits hither and thither.”—*οἶα*. For *οἶα*. Consult Herm., *ad Soph. El.*, 154.

565–567. *σιγήσατ’*, κ. τ. λ. The angry voice of Hippolytus is heard, refusing to conceal, even though on his oath, the confidential communication of the nurse, and uttering invectives against the whole race of women. Phaedra perceives that she is now undone, and resolves to make away with herself.—*ἐκμάθω*. “Let me learn,” i. e., let me make out, or hear. We have here what is termed the hortative subjunctive. It occurs mostly in the first person. In the second and third persons this exhortation generally assumes the force of a wish, and therefore is generally expressed by the optative, though the third person singular subjunctive is sometimes used as a strong prohibition. (Jelf, *G. G.*, § 416, 1, *Obs.*)

572–586. *φάμα*. “Ill-omened sound.”—*ταῖσδε πύλαις*. The doors in the proscenium are meant. The Chorus are called to come from the orchestra, and listen upon the stage, but, by way of excusing a movement so irregular on their part, they reply, “You are close to the door; it is for you to attend to the sounds which are conveyed from the house.”—*πομπία φάτις δωμάτων*.

Compare the Scholiast: ἡ ἐκ τῶν οἴκων πεμπομένη φωνή.—ἔβα. “Has come forth (unto your ears).”—αὐδῶν δεινὰ, κ. τ. λ. “Uttering dreadful invectives against my attendant.”—ἀχάν. So Elmsley, for ἰαχάν.—σαφές δ’ οὐκ ἔχω, κ. τ. λ. “But I cannot say for certain which way (it comes).” Observe that ὄπα is for ὄπη. The Chorus, it is clear, have a much less quick perception of what is going on than Phædra, and therefore very naturally inquire of her where or whence the noise is. The very next verse, however, if we suppose it uttered after a slight pause, and as the result of more attentive listening, resolves the doubt just expressed: “It is through the door, then,” continues the leader of the Chorus, “that the noise, it seems, reached you,” and therefore no wonder that *we* do not distinctly hear it.

587–598. τὴν προμνήστριαν. “The match-maker.”—πέφηνε. “Have revealed themselves.” Observe the force of the middle.—φίλως, καλῶς δ’ οὐ. “With friendly intent indeed, but not rightly.”—ὦ παθοῦς’ ἀμήχανα. “Oh, you who are visited with irremediable misfortunes.”

601–609. ὦ γαῖα, κ. τ. λ. Hippolytus here appears on the stage. So great is his virtuous indignation that the nurse cannot stop it either by entreaty or by her appeals to his oath.—ἡλίου τ’ ἀναπτυχαί. “And ye disclosures of the sun,” i. e., all-piercing rays of the sunlight.—ὄπα. “Sound.”—ναὶ πρὸς σε, κ. τ. λ. The regular arrangement of the words disturbed, to denote agitation, as already remarked.—οὐ μὴ προσοίσεις, κ. τ. λ. Consult note on *Med.*, 1151.—ὁ μῦθος ὄδε. “This communication of mine.”

612–614. ἡ γλῶσσ’ ὁμόμοχ’, κ. τ. λ. This is the celebrated and much ridiculed verse for which the poet is said to have been summoned before the court, as en-

couraging perjury. Paley thinks it has been too severely dealt with, and that it must be judged of, not absolutely, as an ethical law, but solely in relation to the circumstances of the case. He considers it, moreover, uncertain whether Hippolytus says this in earnest, or merely to frighten the nurse; since, at the conclusion of the play, we find him bearing his father's unjust resentment, and even exile, rather than violate this very oath, which he declares here to be no oath at all.—ἀπέπτυσσα. “I loath, and have ever loathed (the very name of such friendship).” Supply τοῦνομα, and consult note on *Med.*, 272.

616–626. κίβδηλον κακόν. “A baneful counterfeit,” i. e., a counterfeit of humanity fraught with evil. The term κίβδηλος is properly applied to spurious or adulterated coinage.—παρασχέσθαι τόδε. “For them to provide themselves with this.” The subject of παρασχέσθαι is βροτούς, understood. If the subject had been θεούς, the poet would have employed παρασχεῖν, in the active.—τοῦ τιμήματος, κ. τ. λ. “Each for the price of their worth,” i. e., for the value of the price paid.—ἐκτείνομεν. “We lay low,” i. e., we overthrow or waste. The allusion is to the custom prevalent in heroic times, when not only the father gave a dowry (φερνή) to his daughter, but the bridegroom also gave presents (ἔδνα) to the bride. The common reading, ἐκτίνομεν, violates the metre. Pierson's conjecture, ἐκπίνομεν, is the language of comedy, not of tragedy. On the meaning here given to ἐκτείνομεν, compare *Med.*, 585.

630–637. ἀτηρόν φυτόν. “A baneful creature.” The common text has κακόν, but the repetition of this latter term has been already frequent enough.—ἀγάλλματι κακίστῳ. “To a most worthless doll.”—ἐκπονεῖ. “Decks it out.” More literally, “Makes it complete.”

—ὕπεξελών. “Having diminished by little and little.” Observe the force of ὑπό.—ἔχει δ’ ἀνάγκην. “He has, moreover, no freedom of action left him,” i. e., a man is reduced to such an alternative that the best he can do is to balance the good against the evil, and so congratulate himself at least on some degree of advantage which he has obtained.—γαμβροῖσι. Properly the relations by marriage of the husband are called γαμβροί, and of the wife πενθεροί, but the terms, as here, are often interchanged.—σώζεται. The indicative here with ὥστε means that as a matter of fact he does, because he must, act in the particular way described.—πιέζει. “He outweighs.” A metaphor borrowed from depressing the scale of a balance.

638–644. ῥᾶστον δ’ ὄτω, κ. τ. λ. “It is easiest, however, for him, for whom a wife sits at home, who is a mere nobody, and incapable from her simplicity of character.” Literally, “Is settled at home.” Such a wife is regarded as a mere fixture.—ἡ δ’ ἀμήχανος γυνή, κ. τ. λ. “Whereas the woman who is without art removes from herself any suspicion of infidelity by reason of the shortness of her wit.” Observe that μωρία here is not “folly,” but answers to the Latin *impudicitia* or *libido*. Consult Dindorf, ad loc.

645–655. πρόσπολον. “A female attendant.”—συγκατοικίζεῖν αὐταῖς. “That men should set to dwell with them.” Supply ἀνθρώπους.—δάκη θηρῶν. A periphrasis for θήρας. Compare Aesch., *Sept. c. Theb.*, 558.—ἴν’ εἶχον. “In which event they would have been able.” Observe the employment of ἴνα with the imperfect indic. to denote a result which would have taken place if certain premises had been realized. (Jelf, *G. G.*, § 813.)—τινα . . . ἐκείνων. Observe the change of number.—ἐκφέρουσι. That is, they spread the scandal by telling family secrets.—συναλλαγᾶς. “A sharing in.”

—κλύζων. “Pouring them.”—πῶς ἂν οὖν εἶην. “How then could I be?” Observe the employment of πῶς ἂν with an optative, but not in the sense of a wish.—ἀκούσας. “Because I have heard.”

657–668. θεῶν. A monosyllable in scanning.—ἄφρακτος. “Off my guard.”—οὐκ ἂν ποτ’ ἔσχον, κ. τ. λ. “I would never have refrained from telling,” etc. More literally, “So as not to tell.” The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence.—ἔς τ’ ἂν. The ellipsis of ᾗ is as rare as that of ἐστί is common.—σὺν πατρὸς μολῶν ποδί. “Having come (back) with my father’s return.”—τῆς σῆς δὲ τόλμης, κ. τ. λ. “And then having had experience of your audacity, I shall know (the full amount of it).” Literally, “Having (already) had a taste of your audacity,” i. e., in your present conduct.—μ’ ἀεὶ λέγειν. “That I am always speaking thus.”—πῶς. “In one way or another.”—ταῖσδ’ ἐπεμβαίνειν. “To make attacks upon these.”

670–671. τίνας νῦν τέχνας, κ. τ. λ. “What arts have we now, or what arguments, having failed in our scheme to undo the knot of his declamations?” i. e., to avoid or appease the threats he has expressed. The common text has τίνα νῦν ἢ τέχναν, which does not suit the dochmiac of the strophe, v. 363.

672–681. ἐτύχομεν δίκας. “We have met with a just recompense.” Phaedra confesses herself conscious of guilt, and it is one of the many good traits in her character. The phrase δίκης τυχεῖν commonly means, “To obtain satisfaction from another.”—τὸ γὰρ παρ’ ἡμῖν, κ. τ. λ. “(None will do so) for the present calamity of my life is going on, difficult to get out of,” i. e., is still advancing.—πέπρακται. “All is over.” Compare

the Latin *actum est*.—κακῶς δ' ἔχει. "And it fares badly with us."

683-692. Ζεύς σε, κ. τ. λ. The common reading Ζεύς σ' ὁ γεννήτωρ ἐμός contains a solecism, and should have been ὁ ἐμός γεννήτωρ. — οὐ σῆς προυνοησάμην φρενός. "Did I not foresee your intention?" These words must either be taken as parenthetical, or else we must regard the passage as involving a sort of ὕστερον πρότερον. Paley, who adopts the latter view, gives the sense as follows: "Did I not foresee your intention of telling Hippolytus, and did I not therefore order you to be silent?" — οὐκ ἀνέσχου. "Did not endure this," i. e., the keeping silence. Supply σιγῶσα.—καινῶν λόγων. "Of new plans." She means the false accusation against Hippolytus, v. 885.—ἐρεῖ δὲ Πιτθεῖ, κ. τ. λ. This verse is omitted by many editors, and is not found in one of the MSS.—συμφοράς. She fears that he will speak of her suicide to Pittheus, with unfavorable comments on her character.—πᾶσαν γαῖαν. Athens and Troezen.

695-705. ἔχεις μὲν τὰμά, κ. τ. λ. "You have cause to be dissatisfied at the mischief I have done."—διάγνωσιν κρατεῖ. "Masters your better judgment." More literally, "Gets the better of a clear perception (of the case)."—πρὸς τὰς τύχας γάρ, κ. τ. λ. "For we get credit for wisdom according to our successes," i. e., we are thought wise or foolish as we succeed or fail.—τρώσασαν ἡμᾶς, κ. τ. λ. "After having injured me, then to meet me in argument." Matthiae renders συγχωρεῖν λόγοις. "*Verbis mihi concedere*," "*quae ego dixi vera esse concedere*," but this does not seem correct.—ἔστι. "It is possible."

708-721. σαντῆς πέρι φρόντιζ'. "Employ your care about yourself (merely)," i. e., take no more trouble

about my concerns.—*ἀνθάδ'* = *ἀ ἐνθάδε*. — *προστρέπουσ'*. "On reflection." Supply *τὸν νοῦν*. Monk and Dindorf prefer *προτρέπουσ'*.—*εὔρημα*. "Remedy."—*αὐτὴ τ' ὄνασθαι*. "And to derive benefit myself."—*οὐδ' ἐς προσωπον, κ. τ. λ.* "Nor will I, for the sake of one life, meet Theseus face to face, after discreditable actions." The literal meaning of *ἐπί* here is "upon," or "with."

724–731. *εὔφημος ἴσθι*. "Hush!"—*καὶ σύ γ' εὔ, κ. τ. λ.* "And do you at least advise me well," i. e., *ὅπως κάλλιστα θανοῦμαι*. There is an emphasis in *σύ γε*. "Do you, if the nurse does not."—*ἀπαλλαχθεῖσα*. "By having departed from."—*χάτέρω* = *καὶ ἑτέρω*. Hippolytus.—*νόσον*. She means *ἀφροσύνη*, but in the double sense of pride and immodesty. Phaedra now leaves the stage to execute her intention of committing suicide. The Chorus thereupon, in a highly poetical strain, wish that they could fly over the sea to the end of the world, where lie the happy lands of the blessed, and be at rest from the troubles of life.

732–741. *ἀλιβάτοις ὑπὸ κενθμῶσι*. "Beneath the inaccessible hiding-places." She seems, as Paley remarks, to mean the caves and holes in inaccessible rocks where birds congregate and build their nests.—*ἀγέλαις*. The term *ἀγέλη* is often employed to denote a flock or covey of birds.—*ἀρθείην δέ*. "For (thus) would I be lifted on high," i. e., for, being thus winged, I would direct my flight."—*Ἡριδανοῦ*. The mythic Eridanus, not the Po of later geography, is meant.—*πορφύρεον σταλάσσουσι, κ. τ. λ.* "Drop into the dark swelling surge of their sire the amber-flashing brightness of their tears." The sisters of Phaëthon, according to the legend, were metamorphosed into poplars, and their tears, as they fell, became changed to amber. The scene of the fable is here laid at the very extremity of earth, by the waters of the great world-stream

Oceanus. (Compare v. 121.) The sisters of Phaëthon had for their mother the Ocean-nymph Clymene, and hence *πατρός* in the text properly means "grandsire."

742-751. *Ἐσπερίδων δ', κ. τ. λ.* "I would make my way, too, unto the golden-apple-yielding shore of the songstresses, the Hesperides." With *ἀνύσαιμι* supply *ὁδόν*. The reading *ἀοιδῶν* is Monk's, in place of *ἀοιδᾶν*, which would come from *ἀοιδαί*, "songs." Euripides agrees with Hesiod and the older poets in placing the gardens of the Hesperides in the far West, beyond Atlas, and conceiving it as a bright sun-land beyond the darkness of the great ocean-stream.—*πορφυρέας λίμνας ὁδόν*. "A pathway over the dark water."—*κύρων*. "Holding as his own." Equivalent to *ἔχων*. The common reading is *ναίων*, "Inhabiting," or "Dwelling in," which Monk retains. The *τέρμων οὐρανοῦ* is the horizon, which the ancient Greeks believed or fabled really to descend and meet the earth at the extreme limits of the world.—*τὸν Ἄτλας ἔχει, κ. τ. λ.* Observe that *τὸν* is here for *ὄν*, and *ἔχει* for *ἀνέχει*.—*κρηναί τε, for καὶ ἵνα κρηναί*. The poet is giving a description of the happy land just before mentioned, and which he identifies with the abode of the gods.—*αὔξει ζαθέα χθών*. He means, where the sky touches the earth the gods derive additional delight from the products of the latter.

752-757. *ὦ λευκόπτερε, κ. τ. λ.* The Chorus now apostrophize the Cretan bark, which brought Phaedra to the shore of Attica with an unlucky omen. To this they attribute her unlawful love, and the unhappy but honorable end which they are aware awaits her.—*διὰ πόντιον, κ. τ. λ.* "Through the sea-resounding ocean-wave of the brine," i. e., the ocean-wave of the sea-resounding brine. Observe the poetic tautology.—*κακονυμφόταταν ὄνασιν*. "For the enjoyment of a most unhappy

marriage." The accusative in apposition to the previous sentence. (Jelf, *G. G.*, § 580, 1.) Put a full stop after *ὄνασιν*.

758-761. *ἡ γὰρ ἀπ' ἀμφοτέρων, κ. τ. λ.* "For with evil omens either from on both hands, or at least from the Cretan land, did it wing its way," etc., i. e., the vessel sped its way with evil omens, either on both shores (Crete and Attica), or at any rate on that of Crete. Some make Phaedra the subject of *ἔπτατο*, but compare *Med.*, 1.—*Μουνύχου*. The harbor itself, close to the Piræus, was called *Μουννυχία*, the eponym or hero who gave the name, *Μούνυχος*.—*πλεκτὰς πεισμάτων ἀρχάς*. "The twisted ends of the cables," i. e., the ends of the well-twisted cables. The hawser is meant that secures the vessel to the strand.—*ἀπείρου*. Genitive after *γαῖς*.—*ἔβασαν, sc. ναῦται*.

762-775. *ἀνθ' ὧν*. "In consequence of which evil omens." Supply *οἰωνῶν*.—*οὐχ ὀσίων ἐρώτων*. Depending on *νόσφ*.—*φρένας κατεκλάσθη*. "She was smitten in mind." Literally, "was crushed."—*ὑπέραντλος*. "Overwhelmed." A metaphor taken from a ship that is quite full of water, or water-logged. Paley thinks it resembles the vulgar phrase, "Being over head and ears in love."—*ἔψεται ἀμφὶ βρόχον*. "She will fit around her the noose."—*δαίμονα στυγνὸν καταιδεσθεῖσα*. "Ashamed at the influence of a hateful deity," i. e., Love. In other words, "Ashamed of her unholy passion."—*ἀνθαιρουμένα*. "Preferring."—*ἀπαλλάσσουσα*. "Driving away."

777-781. *ἐν ἀγχόναϊς, sc. ἐστί*. According to the Scholiast, some assigned the words in the text, from *ιοῦ* *ιοῦ*, to the nurse within doors, others to an *ἐξάγγελος*. This latter arrangement is followed by Valckenacr and Brunck. Monk gives them to a female attendant,

θεράπεινα. Strictly speaking, the ἐξάγγελος, in a Greek play, is a messenger who brings out intelligence of what has been done, or is doing, within doors or behind the scenes; whereas the ἄγγελος brought news from a distance. Paley follows Dindorf in giving the part to an ἄγγελος, but incorrectly we think. — ἀμφιδέξιον σίδηρον. “A two-edged sword.” Compare the Latin, *gladium ancipitem*.

785–787. τὸ πολλὰ πράσσειν, κ. τ. λ. That is, It is no business of ours. A proverbial form of expression. Neither the messenger nor the Chorus has any idea that life yet remains. The only question is, who is to cut down the body and straighten the limbs.—πικρὸν τὸδ', κ. τ. λ. “This is a sad housekeeping for my absent master,” i. e., this is a sad end of her who was left by her husband, my master, to take charge of the house in his absence.

790–794. γυναῖκες, ἴστε, κ. τ. λ. Theseus here returns from the oracle in the very midst of the wailing for Phaedra's death.—ὧς θεωρόν. It was an ill omen to receive with outward signs of grief one who had been visiting the oracle of the god of joy and brightness. The custom was for all the household to come forth and welcome the new-comer. — μῶν Πιθίως, κ. τ. λ. “Has any harm been done to the aged Pittheus? Surely not,” i. e., surely no harm has been done, etc. Observe the poetic periphrasis in Πιθίως γῆρας, “the old age of Pittheus.” In giving a literal translation, it will be seen that εἶργασται has properly a middle sense here, and that γῆρας is really the nominative to it, “Has had harm done to it.”—τὶ νέον. Euphemism for τὶ κακόν.

797–810. οὐκ ἐς γέροντας τείνει. “Has no relation to the old.”—συλᾶται. “Made spoil of,” i. e., taken from

me by the spoiler, Death.—*βρόχον κρεμαστὸν, κ. τ. λ.* “She attached to her person the suspended noose of strangulation.”—*λύπη παχνωθεῖσα.* “Chilled with grief.” Literally, “stiffened,” etc.—*ἀνέστεμμαι κάρα, κ. τ. λ.* It was customary for those who brought propitious answers from any oracle to return home wearing garlands.—*ἀρμούς.* “The fastenings.” The *μοχλός*, or bar, is meant. He speaks, as is usual in such scenes, to the servants within.

815–821. *σᾶς χερὸς πάλαισμα μελέας.* “The struggle of your own wretched hand,” i. e., a deed achieved by your own struggling hand. This is in apposition with what precedes.—*ζόαν.* Compare *Med.*, 976.—*κηλὶς ἄφραστος.* “A stain, not to be described in words.”—*κατακονὰ μὲν οὖν, κ. τ. λ.* “Nay, rather the total destruction of a life no longer worth enjoying (has befallen me).” The Scholiast says that there is an ellipsis here of *κατέλαβέ με*, which shows that he regarded *κατακονὰ* as a substantive and in the nominative. The common reading is *κατακονᾷ μὲν οὖν ἀβίωτος βίος*, where *κατακονᾷ* is made a verb, “Keeps wasting me away.” This is given by Monk. The difficulty arises from the word’s occurring nowhere else.

823–832. *ἐκνεῦσαι.* Compare v. 470.—*τίνα λόγον τάλας, κ. τ. λ.* “Naming what reason (for the act), what heavy-fated fortune of yours, O lady, shall I, wretched man, hit the truth of this matter?”—*ὄρνις γὰρ ὡς τις, κ. τ. λ.* He compares her to a bird which has suddenly escaped from the hand that tenderly held it, and has vanished from sight in a moment.—*πρόσωθεν δέ ποθεν, κ. τ. λ.* “But from some remote source I am bringing back upon myself a fate appointed by the gods, in consequence of the sins of some one of those before me.” We have here the doctrine that the sins of the fathers were visited on the children.

837-847. μετοικεῖν. "To go to and dwell in."—σκότῳ θανῶν. "Dead in darkness." These words certainly add no force to the sense of the passage. Matthiae says they are added "*per abundantiam quandam.*" Reiske ingeniously conjectures σκότῳ συνῶν.—ἀπόλεσας γάρ, κ. τ. λ. "For you have ruined me rather than perished yourself."—τίνος δὴ κλύω; "From whom then shall I hear?" Observe the force of the subjunctive in κλύω. So in Latin: *a quo tandem audiam?*—εἴποι τις ἄν. "Might any one tell?" i. e., "Will any one tell?"—ἢ στέγει τύραννον δῶμα. "Or does my palace shelter."—σέθεν. "On account of you."

849-855. ἀρίστα. The Chorus, it will be observed, by calling Phaedra ἀρίστα, exonerates her from all blame.—ἀστερωπός. Merely a poetical expression for bright and shining.—καταχυθέντα. "Overflowing."—τὸ δ' ἐπὶ τῷδε, κ. τ. λ. "The evil that will follow upon this I have long since been shuddering (to think of)." The Chorus seem to fear lest harm should come to themselves in consequence of the suicide of their mistress.

856-865. τί δὴ ποθ' ἤδε δέλτος; "What means then this letter here?"—τὶ νέον. "Some new calamity."—λέχους μοι καὶ τέκνων ἐπιστολάς. "Injunctions unto me respecting my (future) marriage and her children."—ἐξαιτουμένη. "Preferring some request." He anticipates that the letter referred to a second marriage, which the Greeks seem to have held in some dislike. Compare *Alcest.*, 330.—τύποι γε σφενδόνης, κ. τ. λ. "The impressions on the gold-wrought signet-ring of this one here, who is no more, look tenderly upon me." The verb προσσαίνω properly means, "to fawn upon," and hence figuratively, "to seek to soothe," etc. By σφενδόνη (here the part for the whole) is strictly meant the golden rim, or bevel, in which the seal itself was

inclosed; so called because it clasped and embraced the stone after the fashion of a sling. The proper term for the engraved stone itself was *σφραγίς*.—*περιβολὰς σφραγισμάτων*. “The envelopments of the seal,” i. e., the sealed string around it. Letters were secured by being fastened with packthread put around them, as well as through the tablets composing them, and sealing the knot or tie with wax.—*ἴδω*. “Let me see.”

866–873. *ἐκδοχαῖς*. “In succession.” Equivalent, says the Scholiast, to *κατὰ διαδοχὴν*.—*ἐμοὶ μὲν οὖν, κ. τ. λ.* “To me, then, the condition of life would be intolerable to obtain, considering what has been done,” i. e., would be impossible to bear, looking to what has been accomplished by the will of the gods. The Scholiast correctly explains *κρανθέν* by *συμβάν*. Observe that with *εἴη* we must supply *ἄν*. There is clearly no *wish* expressed here, as some maintain.—*δολομένους γάρ, κ. τ. λ.* “For I speak of the house of my royal masters as ruined, as no longer existing.”—*ἔστι*. “It is possible.”—*πρός τινος*. “From somebody,” i. e., from Theseus. A foreshadowing of what is passing in the mind of the speaker.

876–890. *μέτα*. For *μέτεστι*.—*βοᾷ*. “Loudly utters.”—*ἀπὸ γὰρ δόλομενος*. Tmesis for *ἀπολόμενος γαρ*.—*μέλος*. “Mournful tale.”—*κακῶν ἀρχηγόν*. “Leading the way to ills.”—*δυσεκπέρατον*. “Difficult to escape from.” The meaning, according to Paley, appears to be, “Hard as it is to be divulged (to come out), still I will declare it.”—*ὄμμα*. The eye which sees crimes to punish them.—*ἄς, ἐμοὶ ποτε ἀράς, κ. τ. λ.* Consult note on v. 44.—*κατέρρασαι*. “Destroy.”—*σαφεῖς ἀράς*. “Real imprecations,” i. e., if the curses (power to curse) which you gave me were real, and not a mere vain promise. In v. 44, *ἀρά* has the general meaning of a prayer or wish; here it signifies a curse invoked in prayer.

891-901. ἀπεύχον ταῦτα πάλιν. "Unpray these again," i. e., recall this prayer.—αὔθις. "Hereafter."—οὐκ ἔστι. He means that he cannot even if he would, since the words once uttered are irrevocable.—ἐξελῶ. Contracted for ἐξελάσω.—πρός. For πρόσετι. Adverbial.—πάρα. For πάρεστι.—βούλευσαι. The imperative is more animated here than the future, βουλεύσει.

903-915. ἐφ' ᾧ τινι. Elmsley says that the Tragic writers have nowhere else used ᾧ τινι for ὅτῳ. The order is, οὐκ οἶδα ἐφ' ᾧ τινι πράγματι στένεις.—τί χρῆμα; "What is the matter?" And so in v. 909, τί χρῆμα πάσχει; "What is the matter with her?"—τῷ τρόπῳ. Observe τῷ for τίνι.—σιωπῆς οὐδὲν ἔργον. "There is no use of silence."—λίχνος. "Eager," i. e., curious, inquisitive. Literally, "greedy."—κρύπτειν. Takes here a double accusative.

916-924. πόλλ' ἀμαρτάνοντες μάτην. "Who vainly go astray in many things." As adjectives, which signify nothing new, but merely explain the words more fully, are often added to nouns and verbs; so some adverbs, and especially μάτην, are similarly used.—φρόνεῖν διδάσκειν, κ. τ. λ. Theseus begins his reply with invectives against the hollowness of affected superiority in goodness and wisdom. His remarks at first are general; he moralizes on the wickedness of mankind, and speaks *at* Hippolytus, not *to* him, until v. 946. The scene, says Paley, is excellent, but that there is too much of argument and philosophy for the urgency of the circumstances.—δεινὸν σοφιστὴν εἶπας. "You have spoken of a skilful teacher of wisdom.—ἐν δέοντι. Supply χρόνον.—μή σου γλῶσσο', κ. τ. λ. "Lest your tongue may have run into excess through your misfortunes."

929-935. ὅπως ἐτύχανε. "According to circumstances." Literally, "As it happened." The poet, ac-

ording to Paley, means, that whenever men dissemble there ought to be another and involuntary voice in them which declares the truth, in which case the insincere would be refuted by the sincere, and there would be no chance of deception.—*νοσοῦμεν δέ.* “And are we suffering in consequence.”—*ἐκ τοι πέπληγμαι.* Observe the tmesis, as before.—*παραλλάσσοντες, κ. τ. λ.* “Wandering beyond the bounds of reason,” i. e., from the right course of thought.

936–941. *ποῖ.* “To what lengths.”—*θράσους.* “Audacity.”—*κατ’ ἀνδρὸς βίον.* “In proportion to every man’s life,” i. e., if it should increase with every generation, and each succeeding generation is wicked in excess of the preceding one, it will be necessary for the gods to add to the earth another land, since the present earth will not be sufficient to contain their wickedness.—*ὁ ὕστερος.* “The later-born.”—*εἰς ὑπερβολήν.* “In excess of.”—*θεοῖσι.* A dissyllable in scanning.

946–951. *ἐπειδὴ γ’ ἐς, κ. τ. λ.* “Since you have contracted this pollution,” i. e., have been guilty of an act of polluting guilt. The idea is: Let me see, now that you are guilty, whether you can preserve the same look of innocence as before. Look me full in the face, if you are able.—*περισσὸς ὦν ἀνὴρ.* “As being an extraordinary personage.”—*θεοῖσι προσθείς.* “Having (by so doing) imputed folly unto the gods, so that they think erroneously (concerning you).” Supply *ὥστε* before *φρονεῖν.* He means, were I to believe these boastful assertions of yours, I should be charging the gods with want of intelligence in being deceived by your hypocrisy.

952–957. *καὶ δι’ ἀψύχου βορᾶς, κ. τ. λ.* “And impose upon men by your diet of food without life,” i. e., by your vegetable diet and abstinence from flesh. This

mode of life was inculcated by Orpheus, Pythagoras, and in fact in all the ascetic systems of Eastern origin. Observe that *καπηλεύω* properly is to sell by retail, to drive a petty trade, to defraud, etc.—*Ὀρφεία*. Compare *Rhes.*, 944.—*βάκχευε*. “Indulge in your mystic orgies.” There appears to have been a general resemblance between the Orphic, Pythagorean, and Bacchic doctrines, which need not be wondered at, since they were all of common, that is, Pelasgic origin. (*Herod.*, ii., 81.)—*πολλῶν γραμμάτων, κ. τ. λ.* “Setting a high value on the inanities of many writings.” The term *καπνός* (literally “smoke”) is often employed to denote things of no value whatever, that is, as empty as smoke. Valckenaer thinks the allusion here is to certain silly treatises, relative to the mystic doctrines of Orpheus and others, of which knaves availed themselves in imposing upon the superstitious.—*ἐπεὶ γ’ ἐλήφθης*. The idea is: “These things will do you little good now, since you have been caught.”—*σεμνοῖς λόγοισιν*. “With fine words.”

958–965. *τοῦτο*. Namely, the fact that she cannot be a living witness against you.—*ὄρκοι*. Solemn asseverations of innocence.—*λόγοι*. “Arguments,” i. e., to prove one’s innocence.—*τὸ δὴ νόθον, κ. τ. λ.* “That what is spurious in origin is odious, forsooth, to the lawfully begotten.” Observe the ironical force of *δή*.—*κακὴν ἂρ’ αὐτήν, κ. τ. λ.* “You speak of her, in that case, as a poor trader in the commodity of life,” i. e., she made a bad bargain, if she gave the more valuable, her own life, in exchange for the less valuable, revenge.—*τὰ φίλτατα*. Her life is meant. Monk, less correctly, translates, “her dearest connections.” Compare *Alcest.*, 340.

966–980. *ἀλλ’ ὡς τὸ μῶρον, κ. τ. λ.* “But (you will say, I suppose,) that unchastity,” etc. As regards the

force of *μῶρον* here, consult note on v. 644. — τὸ δ' ἄρσεν, κ. τ. λ. "The nature of their sex, however, aids them (in resisting)," i. e., their sex, possessed of more firmness and resolution to resist, is in their favor.—νεκροῦ παρόντος. The corpse of Phaedra. Corpses are always of the masculine gender.—θεοδμήτους. Alluding to the contest between Minerva and Neptune.—ἡσσηθήσομαι σοῦ. Not to be able to repay, when one had received a wrong, was equivalent to a defeat.—Σίνις. The famed robber who infested the isthmus of Corinth and destroyed his captives by attaching them to two pine-trees bent for the purpose, which tore them asunder by the violence of the recoil.—σύννομοι. "Skirting." Equivalent to *πλήσιαι*. The term is properly used of animals feeding close together. The Scironian rocks, in the territory of Megaris, between Megara and Crommyon, were rendered infamous by the cruelties of Sciron, who hurled strangers from the precipitous pass into the sea below.

983-989. ξύστασις. "The perturbation." As *κατάστασις* is sedateness or tranquillity, so *ξύστασις* is an excitement, or drawing together, as it were, of the mind. Compare Cicero's *contractio animi*, as opposed to *effusio* (*Tusc.*, iv., 31).—ἔχον καλοῦς λόγους. "Though having fair arguments (in its favor)." The idea is: This matter, so far as it is unknown to you, appears to afford fair arguments against me; but, if any one will examine it, it does not involve any just blame against me.—ἄκομψος δοῦναι λόγον. "Am not clever at making a speech."—σοφώτερος. "More expert (in doing so)."—ἔχει μοῖραν. "Has its share of advantage." He means it is better to speak wisely before few, than plausibly before the many.—φαῦλοι. "Who are held in no estimation."

992, 993. ὅθεν μ' ὑπήλθεσ πρώτον. "From that point

on which you first unfairly assailed me, as if to ruin my cause, and (leave me) without a word to say in my behalf." Observe that ὅθεν is equivalent here to ἐξ ἐκείνου τόπου οὗ. The first charge of Theseus, to which the accused at once replies, was that of incontinence (v. 944). Markland conjectured ἐπῆλθες ("you assailed"), which Dindorf adopts. But, as Paley remarks, ὑπῆλθες is much better suited to διαφθερῶν. It was the secrecy, the suddenness, the unfairness of the charge, that was intended to crush him. It is clear, he adds, from v. 932, that Hippolytus thought there had been a plot against him.

997-999. μὴ ἀδικεῖν. To be pronounced μάδικεῖν in scanning.—αἰδῶς μήτ' ἐπαγγέλλειν κακά, κ. τ. λ. "A feeling of respect (for others, so as) neither to urge what is wrong, nor to perform a discreditable service, in return, for those who use (their friendship)." The common reading, which Monk retains, is ἀπαγγέλλειν. "To report," i. e., to speak what harm they know of others.

1007-1012. τὸ σῶφρον τοῦμόν. "The self-control I lay claim to."—τῷ τρόπῳ διεφθάρην. "In what way I was corrupted."—ἐκαλλιστεύετο. Observe here the employment of this verb in the passive voice.—ἐγκληρον εὐνήν. "A marriage with an heiress." Phaedra, as regent and guardian of her children, might be so considered in case of Theseus's death.—οὐδαμοῦ μὲν οὖν φρενῶν. "Or rather out of my mind." The combination μὲν οὖν (or μενοῦν) seems to answer to the Latin *immo*, and is here connective. (Jelf, *G. G.*, § 730, b.)

1013-1020. ἀλλ' ὡς τυράννειν, κ. τ. λ. "But (you will say, supposing you are chaste, that is no reason why you might not have wished to aim at sovereign power), since to rule is pleasing even to the chaste."—εἰ μὴ τὰς φρένας διέφθορε. "Unless one is damaged in his judg-

ment." Observe that *διέφθορε* is here intransitive. As regards the change to the plural in *ῥοισιν*, consult note on *Med.*, 219.—*κρατεῖν*. "To conquer in." We have here a common poetic anachronism, the games having been of later institution.—*πρῶτος*. "As the foremost champion." So, immediately after, *ἐν πόλει δεύτερος*, "As second in the state," i. e., under the sovereign, or next to him. We must not confound *πρῶτος* and *δεύτερος* with *πρῶτον* and *δευτερον*, which would merely denote first and secondary wishes.—*σὺν τοῖς ἀρίστοις φίλοις*. "With the best as my friends." He means, to be popular with the dominant party. The party in power are always *ἄριστοι*.—*πράσσειν γὰρ εὖ πάρεστι*, κ. τ. λ. "For (in such a state of things) it is permitted one to fare prosperously (i. e., as much as any *τύραννος*), while the absence of danger confers a pleasure greater than that of sovereignty." Matthiæ refers *πράσσειν* to the management of public affairs (*res civiles tractare, in republica versari*), but it is better to supply *ὡς τύραννον*.

1021–1035. *τῶν ἐμῶν*. "Of my arguments."—*οἷός εἰμ' ἐγώ*. "Such as I myself am," i. e., truthful and just. It may also mean, "(to prove) what sort of person I am." Paley prefers this latter; but the first is the more natural.—*ἐργοῖς ἂν εἶδες*, κ. τ. λ. "Examining (into them) you would have seen by facts who were the guilty parties."—*ἢ τὰρ' ὀλοίμην*. "Else may I perish indeed."—*ἄπολις, ἄοικος*, κ. τ. λ. This verse is generally believed to have been patched up from v. 1048. Paley defends it. The accusative *χθόνα* is that of duration in space, as it is termed. (Jelf, *G. G.*, § 548, g.)—*δειμαίνουσα*. "Fearing (anything)," i. e., through fear.—*οὐκ οἶδα*. "I know not," i. e., he means, in his own breast, I am bound to profess ignorance on the subject, for by my rash oath I am pledged to silence.—*οὐ θέμις*. By these words Theseus is to understand

merely that he does not mean to inquire into what may concern husband and wife. For Theseus does not know he has taken any oath of secrecy. Hence in v. 1063 the words are addressed to the gods only, and are not supposed to be heard by Theseus.—*ἔσωφρόνησεν οὐκ ἔχουσα, κ. τ. λ.* “She acted discreetly (i. e., by her suicide) when she no longer had power to be discreet (i. e., to preserve her good name), while we who possessed discretion (i. e., chastity) made a bad use of it (i. e., in letting it bring us into our present predicament).” It will be observed that these words are purposely ambiguous.

1039–1048. *εὐοργησία.* “By his coolness of temper.” Compare *Bacch.*, 641.—*καὶ σοῦ γε κάρτα, κ. τ. λ.* “And we, for our part, greatly wonder at you for these things,” i. e., for thus talking and not acting.—*τοί.* “For a surety.”—*ἀλλ’ ἐκ πατρώας, κ. τ. λ.* Consult note on v. 1029.

1051–1059. *οὐδὲ μνηστὴν χρόνον, κ. τ. λ.* “Will you not even accept Time as an informer against us (if really guilty), but will you drive us (at once) out of the land?”—*πέραν γε πόντου.* “Yes; beyond the sea.” The particle *γέ* is frequently thus used, where we would say “yes.”—*τόπων.* The MSS. vary between *τόπων* and *τερμόνων τ’*, but the latter is more likely to have crept in from v. 3.—*πίστιν.* “Proof.”—*ἄκριτον.* “Untried.”—*κλῆρον οὐ δεδεγμένη.* “Having received no soothsayer’s mark.” The meaning of the whole clause is thus given by Paley: You talk of seers and omens; but this letter here, without having any of your soothsayer’s marks upon it, brings a trustworthy accusation against you. With *πιστά* we may supply *κατηγορήματα.* The *κλήροι* (Lat. *sortes*) seem to have been the notes and observations recorded by augurs.—*πολλὰ χαιρῆν λέγω.* He means that he cares nothing at all for them.

1060–1072. θεοί. Pronounced as a monosyllable in scanning.—τί δῆτα τοῦμόν, κ.τ.λ. Consult note on v. 1033.—οὓς σέβω. “Whom I revere,” i. e., through respect for whom I observe my oath.—οὓς με δεῖ. His father.—τὸ σεμνὸν τὸ σόν. “That cant of yours.”—οὐκ εἶ; “Will you not go?”—τῆδ’ ἐπ’ αἰτία. “On this charge,” i. e., on so disgraceful a charge as this.—ὅστις γυναικῶν, κ.τ.λ. “(His) whosoever delights to take as guest-friends the corrupters of women and partners in mischief with them.” Compare Monk’s explanation of ξυνοικουροῦς κακῶν: “*Qui simul cum mulieribus domi mala patrant.*”—πρὸς ἡπαρ. “Goes to the very heart.”—φαίνομαι δοκῶ τε. Euripides often joins words of the same meaning. Consult Elmsley, *ad Bacch.*, 617. The tautology here, however, seems to be used for emphasis.—προγιγνώσκειν. “To have known all about your guilt beforehand.”

1077–1083. οὐ λέγον. “Though it speak not.” Here is a dumb witness against you.—εἶθ’ ἦν ἐμαντόν, κ.τ.λ. “Would it were in my power, standing opposite, to look upon my own self, in which case I would weep,” etc. He means that he would compassionate his own miserable plight. Observe the construction here of ὡς with the indicative to express a result that would take place if certain premises were realized, and compare note on v. 647.—πολλῶ γε μᾶλλον, κ.τ.λ. “You practised the worship of yourself much more than the doing what religion enjoined to your parents, being all the while too (as you pretended) a just man.”—νόθος. He fancies his father desires to ruin him, by a false charge, merely on account of his birth.

1085–1100. ξενοῦσθαι. “To go into banishment.” For the compound, ἀποξενοῦσθαι. Compare v. 1065.—κλαίων. “To his cost.” Of frequent use in the Tragic writers. So, on the other hand, χαίρων. “With im-

punishment."—*θυμός*. "A desire to that effect."—*ὡς οἶδα μὲν ταῦτ', κ. τ. λ.* "Since I know that these things are so (i. e., must be so), but I know not how to speak of them (i. e., I cannot bear to speak of them)."—*σύνθακε, συγκύναγε*. "My companion, my fellow-huntress."—*Ἐρεχθέως*. Pronounced as three syllables in scanning.—*ὡς ἐγκαθηβᾶν, κ. τ. λ.* "How many pleasant things have you wherein to pass one's youth." The Scholiast makes the allusion to be particularly to gymnastic schools of exercise.—*προσείπαθ'*. "Bid me farewell." It was an evil omen to leave one's country without a friendly voice to say *χαῖρε*. Hence the Greeks wrote *χαῖρε* on their tombs.—*προπέμψατε*. "Escort me."—*σωφρονέστερον*. "Chaster."

1102–1107. *ἦ μέγα μοι, κ. τ. λ.* "Greatly indeed do the cares of the gods (for men), whenever they occur to my mind, remove sorrows." Hippolytus having left the stage to prepare for his departure, the Chorus moralizes on the dealings of Providence with man. It is consoling to the mind to believe in the care of the gods; and yet, when one looks at human life in its varied and changing aspects, it is hard to arrive at any clear view (*ξύνεσιν*) of the way in which Providence deals with man, etc.—*ξύνεσιν δέ τιν', κ. τ. λ.* "And yet, while secretly entertaining in hope a sort of comprehension (of the ways of Providence), I am left completely at fault when taking a survey amid both the fortunes and the actions of mortals," i. e., when I imagine that I have within me a clear perception of the laws of Providence, I find myself completely at a loss when comparing men's fortunes with their conduct, and all appears confused and irregular. Observe the masculines *κεύθων* and *λεύσσων* employed here, though the Chorus is female. Hermann maintains that a general sentiment, even when enunciated by a woman, may be expressed by a masculine participle. Paley,

on the other hand, follows the Scholiast, who makes the poet speak here in his own character.

1108–1120. ἄλλα γὰρ ἄλλοθεν, κ. τ. λ. “For (human) things keep changing, some from one side, others from another, and man’s mutable state of existence is always altering.”—τύχαν μετ’ ὄλβου. “A lot attended by wealth.”—δόξα δὲ μήτ’ ἀτρεκίης, κ. τ. λ. “And may I enjoy a reputation, neither too elevated, nor yet undeserved.” Literally, “Nor yet counterfeit,” such being the true force of παράσημος. The danger attending a high reputation is illustrated by the fall of Hippolytus.—τὸν αὔριον χρόνον αἰεί. “Against the morrow, whenever it comes.” The Chorus pray for the power of accommodating one’s self to circumstances, and so to be ever prepared for what the morrow may bring, which is a condition of happiness through life.—βίον συνευτυχοίην. “May I enjoy a happy life with those around me.” Observe the force of σύν.—καθαράν φρένα. “A clear, undisturbed mind.” A metaphor taken from water.—παρὰ δ’ ἐλπίδα λεύσσω. “But see (things).”

1125–1136. ἰέμενον. The *i* is lengthened here after the Attic usage.—πολιήτιδος ἀκτᾶς. “Of my country’s shore.” The stadium was on the sea-strand.—ἔναιρεν. Observe the omission of the augment.—Δίκτυνναν ἀμφὶ σεμνάν. “Accompanying the revered Diana.” The goddess is here called by her Cretan name Dictynna. Compare v. 146.—συζυγίαν πώλων Ἐνετᾶν. “The chariot drawn by the team of Enetian steeds.”—τὸν ἀμφὶ Λίμνας τρόχον, κ. τ. λ. “Restraining with the foot the exercising coursers in the race-course round about Limne,” i. e., pulling in by setting the feet firmly against the front of the chariot. With regard to Limne, consult note on v. 228. The accusative τρόχον marks what is termed duration of space. More literally, “Along the race-course.” Compare note on χθόνα,

v. 1029.—*μοῦσα δ' ἄπνοος*, κ. τ. λ. “The sleepless song too from the chords beneath the cross-bar of the lyre shall cease throughout thy father’s abode.” The *ἀντιξ*, or *ζυγός*, is the part which joins the arms or horns of the instrument, and into which are fixed the pins that stretch the strings.

1137–1151. *ἀστέφανοι δέ*. “Undecked too with crowns shall be.” Supply *ἔσονται*.—*ἀνάπανλαι*. The haunts or resting-places where the goddess was thought to loiter or enjoy a mid-day slumber.—*σᾶ δυστυχία*. “On account of your evil fortune.”—*πότμον ἄποτμον*. “An ill-starred lot.”—*ἔτεκες ἀνόνατα*. “You bore a profitless birth.”—*μανίω θεοῖσιν*. “I am angry at the gods.” Observe that *μανίω* is Doric for *μηνίω*, and on the quantity of the *ι* consult note on *Rhes.*, 494.—*συζύγαι Χάριτες*. “Ye sister Graces.” The Graces are invoked as having sustained a loss in the youth and beauty of the exiled Hippolytus.—*καὶ μήν*. “And lo!”—*τόνδε*. “Here.”

1153–1166. *ποῖ γῆς ἀνακτα*, κ. τ. λ. Paley assigns these words to an *ἐξάγγελος*. An *ἄγγελος*, however, as given in other editions, would certainly be more correct. Consult note on v. 777.—*ὄδ' αὐτὸς πορεύεται*. “Here he is himself coming.”—*οἱ τ' Ἀθηναίων πόλιν*, κ. τ. λ. Since Theseus was born of an Athenian father but a Troezenian mother, namely, Aethra, daughter of Pittheus, any calamity affecting him would also affect the citizens of both places. In truth, here as in v. 1094, Athens and Troezen are regarded as under one king. Pittheus, it seems, had resigned his throne, at an advanced age, to his grandson Theseus.—*δέδορκε μέντοι*, κ. τ. λ. “He views the light, however, upon a slight turn of the scale,” i. e., for but a short moment. He should properly have said, *τὸ δεδορκεῖναι φῶς ἐπὶ σμικρᾶς ῥοπῆς ἐστί*. “His seeing the light (or not seeing it)

rests on a slight turn of the scale."—*τοῦ*. For *τινος*.—*δι' ἐχθρας μῶν, κ. τ. λ.* "Was it some one who hated him?" etc., i. e., was it some enemy?—*οἰκεῖος ἀρμάτων ὄχος*. "His own chariot."

1169–1182. *θεοί*. Monosyllable in scanning.—*ὀρθῶς*. "Truly."—*ρόπτρον*. "The staff." This term properly means the piece of wood which falls upon the animal in a trap or gin.—*ἀκτῆς πέλας*. That is, in the stadium, on or close to the shore. Compare v. 234.—*ἦλθε*. "Had come."—*ἀναστρέψοι πόδα*. "Would move his foot to and fro."—*ὁ δ' ἦλθε*. Hippolytus himself soon arrived to confirm the sad tidings.—*ταῦτὸν δακρύων μέλος*. "The same strain of tears," i. e., the same tearful intelligence.—*ἄμ' ἔστειχε*. "Accompanied him."—*τί ταῦτ' ἀλύω*; "Why do I distress myself thus?"

1186–1193. *ἢ λέγοι τις*. "Than one could describe it." Observe the omission of *ἄν*. This is what is called the Potential Optative, and is confined to poetry. (Jelf, *G. G.*, § 426, 1.)—*ἄντυγος*. The reins had been fastened to the *ἄντυξ* in front. Consult note on *Rhes.*, 373.—*ἀνταῖσιν ἀρβύλαισιν, κ. τ. λ.* "Having fitted his foot to the chariot, booted as it was." Paley translates literally, "boots and all." The *ἀρβύλη* was a strong shoe coming up to the ankle, or, more correctly, a kind of half-boot, used by country people, hunters, etc. Hippolytus, therefore, in his haste to depart, did not stop to change his hunting attire for a more proper one. The expression *ἀρμόσας πόδα* refers merely to his having taken up a position so as to have command over the steeds. Consult note on v. 1134.—*θεοῖς*. Monosyllable in scanning.—*ἀναπτύξας χέρας*. "With uplifted hands." The hands stretched upwards, with their palms turned towards the sky.—*ἦτοι θανόντας, κ. τ. λ.* He means, at all events when dead, if not while I am yet alive. Not that he views it as a

matter of indifference *when* Theseus finds out his error.

1195–1201. ὑφ' ἄρματος, πέλας χαλινῶν. “By the chariot, near the reins.” The position of officious attendants wishing to do honor to their lord. Observe that ὑφ' ἄρματος is properly *sub curru*, because Hippolytus, standing in the chariot itself, occupied the higher place; while his comrades, clustering around the chariot, and following their master, held the lower.—τὴν εὐθὺς Ἄργους, κ. τ. λ. “Along the road that leads straight towards Argos and the Epidaurian territory.” Observe that εὐθύς for εὐθύ occurs in this place alone. The road from Troezen led, strictly speaking, first to Epidaurus and thence to Argos.—τοὔπέκεινα τῆσδε γῆς. “On the other side of this land,” i. e., on the Corinthian side.—ἤδη κειμένη. “Beginning now to slope.” By the employment of ἤδη the messenger alludes to the part of the journey already completed.—χθόνιος βροντή. “The subterranean thunder.” This phrase properly indicates earthquake rumblings.

1204–1217. νεανικός. “Violent.” Properly, such as would come upon the young and unreflecting.—ἰρὸν κῦμα. “A mighty wave.” That is, supernatural, marvellous.—οὐρανῶ στηρίζον. “Propping itself against the sky,” i. e., rising upwards and apparently leaning for support against the heavens behind it. Supply εἰαυτό.—ὥστ' ἀφγρέθη, κ. τ. λ. The construction is, ὥστε (τὸ) εἰσορᾶν ἀκτὰς Σκείρωνος ἀφγρέθη τοῦμὸν ὄμμα. As regards the Scironian rocks, consult note on v. 979.—πέτραν Ἀσκληπιοῦ. A lofty rock on the Saronic gulf, at no great distance beyond Epidaurus.—καὶ πέριξ ἀφρόν, κ. τ. λ. “And splashing round about abundant foam with sea-blown spray.”—αὐτῶ δὲ σὺν κλύδωνι, κ. τ. λ. “And together with its flood of waters and mighty surge,” i. e., at the very moment when the wave broke

and poured its contents around. The words *καὶ τρικυμία* are merely added by poetic amplification. Every third wave was commonly believed to be the largest, and hence the general meaning of vastness assigned to the term *τρικυμία*. According to the Romans it was every tenth wave, whence the expression *fluctus decumanus*. — *κρεῖσσον δεργμάτων*. “More than our eyes could bear.” Observe that *δεργμάτων* is equivalent in effect to *ἢ ὥστε προσδέκεσθαι*.

1219–1233. *ἰππικοῖσιν*. Valckenaer’s conjecture for the common *ἰππικοῖς ἐν*. — *ἰμᾶσιν εἰς τοῦπισθεν, κ.τ.λ.* “Having attached his body to the reins from behind.” He wound the reins around his body, in order to get a greater purchase, and then, throwing the weight of his body backward and clinging to the reins, he resembled a mariner drawing back his oar. The explanation here given to *ἀρτήσας δέμας* throws light on *ἠνίαισιν ἐμπλακείς* in v. 1236. — *ναυκλήρου χερός*. “The master’s hand.” — *μεταστρέφουσαι*. “Caring for.” — *ἔχων οἶακας*. “He who swayed the helm,” i. e., who held the reins. — *ἰθύνοι*. The optative here denotes the repetition of an act. — *ἐκμαίνων*. “Maddening.” The transitive employment of this verb is rare. — *ὄχον*. The horses themselves. Compare *Alcest.*, 483. — *πελάζων*. When once the monster had turned back the horses upon the rocky ground, he kept gradually nearing the side of the chariot, till he succeeded in overturning it and throwing out the rider, by scaring the horses on to the rocks. — *ἀψίδα*. “The wheel.” Part for the whole, since *ἀψίς* properly means the felloe of the wheel. — *πέτρῳ*. “A stone.” To be distinguished of course from *πέτρα*.

1234–1243. *σύριγγες*. “The naves,” or axle-boxes. These, when the “linch-pins” (*ἐνήλατα*) were knocked out, flew off and bounded into the air. — *ἠνίαισιν ἐμπλα-*

κείς. "Entangled in the reins." Consult note on v. 1222.—δεσμόν. Cognate accusative.—θραύων τε σάρκας. "And having his flesh all lacerated." The verb θραύω is often used, as here, in the sense of "to have or get a thing broken, torn," etc.—ὕστέρω ποδι ἐλειπόμεσθα. "Were left behind by too slow a foot."

1245-1254. τμητῶν ἱμάντων. "Of the reins." By τμητοὶ ἱμάντες are merely meant "thongs shaped by cutting," and hence "reins." We must not translate, as some do, "Of the severed reins."—βραχὺν βίον. "A brief breath of life."—ἔκρυφθεν. For ἐκρύφθησαν. A notable instance, remarks Paley, of the license which the Tragic writers allowed themselves in the narratives of messengers. Whether a second example can be quoted from tragedy seems doubtful. The termination *θεν* for *θησαν* is said by the grammarians (*Etym. Mag.*, s. v. ἠγγερθεν) to have been peculiar to the Aeolians and Dorians. It is of frequent occurrence in Homer and other poets.—πιθέσθαι. Takes here a double accusative.—καὶ τὴν ἐν Ἰδῷ, κ.τ.λ. "And one should have filled with writing every fir-tree in Ida." Mount Ida in Crete, the native island of Phaedra, is meant. The idea is as follows: If all the fir-trees on the Cretan Mount Ida were made into tablets, and filled with writing such as Phaedra left against Hippolytus.

1255-1260. κέκρανται. "Has been consummated." The common text has *συμφοραί*, an error arising from *κέκρανται* being regarded as the plural, whereas it is the 3 sing. perf. pass. of *κράινω*. Compare *Med.*, 138.—τοῦ χρεῶν τε. "And of what must be."—αἰδούμενος. "Having respect unto."—οὔθ' ἠδομαι, κ.τ.λ. Not that he is indifferent to it, remarks Paley, but that the joy exactly counterbalances the grief, and leaves a sort of passive or neutral satisfaction in his mind.

1266, 1267. ἀπαρνηθέντα μὴ χρᾶναι. Observe the double negative strengthening the negation.—ἐλέγξω. “I may confute him.”—συμφοραῖς. “The visitations.” An instance of which he has in his own case.

1268–1281. σὺ τὰν θεῶν, κ. τ. λ. “Thou, O Venus, swayest the stubborn mind of gods and mortals, and with thee,” etc. Observe that θεῶν here becomes a monosyllable in the dochmiac scanning.—ἀμφιβαλῶν. “Having surrounded (his captives),” i. e., fluttering around them so that they cannot escape.—ᾧ μαινομένα κραδία. “On whose maddened heart.”—τὰν “Ἄλιος, κ. τ. λ. “Which the Sun beholds illumined with his splendor.” Observe τὰν for ἦν.—σὺμπάντων βασιλιῖδα, κ. τ. λ. “Over all these, O Venus, thou alone holdest a royal prerogative,” i. e., thou art queen. Observe that τῶνδε depends in construction on τιμάν, and that the accusative here with κρατύνεις may be regarded as equivalent to κρατύνειν κράτος.

1282–1288. σὲ τὸν εὐπατρίδαν, κ. τ. λ. Nine of the extant plays of Euripides introduce gods or goddesses in the last act to untie the knot, namely, the *Orestes*, *Hippolytus*, *Andromache*, *Supplices*, *Iphigenia in Tauris*, *Bacchae*, *Helena*, *Ion*, *Electra*. This appears, however, as Monk remarks, to be done with better right in the *Hippolytus* than in the rest.—αὐδῶ. The common text has αὐδᾶ, but αὐδῶ has been rightly restored by Valckenaer from good MSS. For in formulae of this kind the deities were wont to declare their name.—τί συνήδει; “Why do you feel an inward pleasure?” The force of σύν in this verb seems the same as in συνειδέναι, σύνεσις, and similar words.—πεισθεῖς ἀφανῆ. “Having been induced to give credit to uncertainties.” As πείθω governs two accusatives in the active (v. 1251), it here retains one in the passive.

1289–1295. φανερά δ' εἶλέν σ' ἄτη. “A manifest judicial blindness has seized you,” i. e., a blindness or delusion sent by the gods, and ending in guilt and misery. This is the excellent restoration of Dobree, for φανεράν δ' ἔσχεσ (or ἔχεις) ἄταν, the old reading. Monk edits ἔσχεθεις ἄτην after Markland.—μεταβάς βίοντον. “Having passed to another mode of existence,” i. e., to that of a winged creature.—ἀνέχεις. “Raise,” i. e., withdraw.—κτητόν. “To be obtained.”

1296–1309. Diana passes here from anapaestics to trimeter iambs, like Hercules in Soph., *Philoct.*, 1418.—καίτοι προκόψω γ' οὐδέν. “And yet I shall gain nothing by it, but still I shall give you pain,” i. e., I shall gain nothing towards restoring the dead to life.—ἐς τόδ'. “For this very purpose.”—οἶστρον, ἢ τρόπον τινά, κ. τ. λ. “The passion, or, in a certain sense, the high-mindedness.”—γνωμῆ. “By right reason.”—ὡσπερ οὖν. “As indeed,” or “As in fact.”—οὐκ ἐφέσπετο λόγοισιν. “Did not consent to the proposal.”—πίστιν. “The binding power.”—γεγώς. In the sense of πεφνκώς.

1313–1324. ἔχ' ἡσυχος. Compare *Med.*, 550.—τοῦνθένδε. “What follows.”—σαφεῖς. Compare v. 890.—παρεῖλες. “You expended,” i. e., literally, “You took away from (the rest).” The verb παραιρέω is the exact converse of προσβάλλω, which means to add another to an aggregate already existing.—φρονῶν καλῶς. “Though well-disposed towards you,” i. e., and therefore reluctant to grant a foolish request.—ἤνεσεν. “He had promised.” For κατήνεσεν.—ἐν ἐκείνῳ. “In his eyes.”—πίστιν. “Proof.”—οὐ χρόνῳ μακρῷ, κ. τ. λ. “Did not bestow consideration (on the matter) for any length of time.”—ἀφῆκας. “Did hurl.”

1327–1340. ἤθελ' ὥστε γίγνεσθαι τάδε. That is, ἤθελε τάδε, ὥστε γίγνεσθαι. The ὥστε does not abound here,

as Monk and others maintain, but is purposely added in order to mark the notion of the effect more clearly. (Jelf, *G. G.*, § 664, *Obs.* 3.)—*πληροῦσα θυμόν*. “Sating (thus) her rage.”—*ἀπαντᾶν*. “To thwart.” This doctrine of non-interference extensively pervades the Greek mythology, though it is not often expressly mentioned. — *μὴ φοβουμένη*. “Were it not that I feared.” (Jelf, *G. G.*, § 746, 2.)—*μὴ εἰδέναι*. Pronounced in scanning *μεῖδέναι*. — *ἐκλύει κάκης*. “Frees from any (intentional) wickedness.” — *ἀνάλωσεν*. “Put an end to,” i. e., she left behind her none of the proofs which a personal questioning would have afforded, as to the truth or falsehood of the charge. Here, therefore, the sense is the same as if she had said *ἀφείλε*. — *ἔρρωγεν*. “Have burst.” — *χαίρουσι*. All verbs which express either pleasure or dissatisfaction take an accusative (a participle) of either the thing or the person which is the object of such emotion. (Compare Jelf, *G. G.*, § 549, *Obs.* 1.)

1343–1354. *νεαράς*. Observe how a single epithet implies both the beauty and premature death of Hippolytus. — *καταληπτόν*. “Befalling it.” Taken in an active sense. This use of the verbals in *τος* is rare, but now and then occurs in composition with a noun, as *πόλεμοι πυργοδάϊκτοι*. Aesch., *Pers.*, 109. — *χρησμοῖς*. “Prayers.” An unusual meaning for *χρησμός*. Matthisae therefore refers it, in the sense of “a prediction,” to vv. 1045 seqq. But, as Paley remarks, this latter passage does not contain a prediction, but merely implies the refusal of a speedy death. — *σφάκελος*. Rendered here “a spasm.” Properly, however, it signifies an acute disease, which affects the spine, marrow, or brain. — *ἀναπαύσω*. “Let me rest.” Subjunctive.

1357–1361. *διὰ μ' ἔφθειας*. Tmesis for *διέφθειράς με*. So *κατὰ δ' ἔκτεινας*. For *κατέκτεινας* *δέ*. — *δεξιά*. Ad-

verbially for ἐκ δεξιᾶς. So in the next line, πρόσφορα, "carefully," and σύντονα, "all at once," or "simultaneously." This last direction is given in order to avoid jerking the body.

1365–1376. ὑπερσχών. Valckenaer's correction for the common ὑπερέχων. A change small in itself, remarks Paley, but affecting an important metrical law; for in a legitimate anapaestic system a dactyl very rarely is followed by an anapaest.—μόχθους δ' ἄλλως, κ. τ. λ. "In vain, moreover, have I toiled through many a trouble, through my just behavior towards men." Observe that ἐνσεβίας is not governed by μόχθους, but depends on ἔνεκα or χάριν understood. He alludes to the oath which he had kept, though to his own cost.—βαίνει με. "Comes upon me."—παιάν. "As a healer."—προσαπόλλυτε, κ. τ. λ. An anapaestic trimeter of unusual form is here interposed in the regular system, to express violent emotion.—προσαπόλλυτέ μ' ὀλλυτε. Imperatives. Some regard them as present tenses of the indicative, "You are killing me," i. e., by carrying me carelessly.—διαμοιρᾶσαι. Supply ὥστε.

1379–1388. μαιφόνων τε συγγόνων, κ. τ. λ. The τέ here couples ἐξορίζεται with ἔμολέ τε in v. 1382. For the doctrine here expressed consult note on v. 831. The ancestors meant are probably Tantalus and Pelops. For Pittheus, the father of Aethra, who was the mother of Theseus, was the son of Pelops.—ἀναλήτου. "Cruel."—νύκτερος. "Night-enveloping."

1391–1396. ὦ θεῖον ὀδμῆς πνεῦμα. The presence of a divinity was always supposed to be indicated by a divine odor breathed forth from the garments and hair.—ἔστι. "Is certainly." Observe the force of the accent in rendering the word emphatic.—ὡς ἔχω. "In what state I am," i. e., ὡς ἔχω ἔμαντόν.—κατ' ὄσσω δ' οὐ

θέμις, κ. τ. λ. Compare Ovid, *Met.*, ii., 621: "*neque enim coelestia tingi Ora decet lacrymis.*"

1401–1415. φρονῶ δῆ. "I perceive now." More literally, "I bethink me now."—τιμῆς ἐμέμφθη. "She was dissatisfied about the honor paid to her." Observe that μέμφεσθαι takes a genitive of the cause whence the feeling arises. (Compare Jelf, *G. G.*, § 495.)—σωφρονοῦντι. Supply σοί.—μία. Valckenaer's conjecture. The MSS. have Κύπρις.—ῥῶμα τοίνυν, κ. τ. λ. "I have mourned, indeed, for my father's misfortune, ever since I heard of it." Observe the peculiar employment of the aorist, and consult note on *Med.*, 272.—τῆς ἀμαρτίας. "On account of thy error." (Jelf, *G. G.*, § 488.)—ὡς μήποτ' ἐλθεῖν, κ. τ. λ. Referring to the prayer or wish, as implied in δῶρα.—τί δ'; ἔκτανες, κ. τ. λ. "Why, you would have killed me in truth, angry as you then were." Literally, "But why (blame the curse)," etc. The idea is, You would have slain me even without it, so dreadfully were you then enraged. The Scholiast supplies τί τοῦτο λέγεις; οἱ τί μέμφει τὰς κατάρτας; after τί δέ;—εἴθ' ἦν ἀραῖον, κ. τ. λ. "Would that the race of mortals could curse the gods," i. e., for then I would have repaid Neptune for granting an unjust request, as well as Venus for being the cause of my fall.

1416–1422. ἕασον. "Let things take their course." Artemis checks the impious wish, and she shows him that he will be revenged on Venus in another way, if he leaves the matter in her hands.—θεᾶς ἄτιμοι Κύπριδος, κ. τ. λ. "Shall the rage arising from the eager feelings of the goddess Venus descend upon your body unrevenged?"—αὐτῆς ἄλλον. "Another of hers." The allusion is to Adonis, the favorite of Venus, slain while hunting by a boar. Properly, says Paley, "Another (beside the present sufferer), and that one belonging

to her.”—τόξοις ἀφύκτοις τοῖσδε. Figurative of course. According to the legend, the boar was sent by the wrath of Diana (Ἀρτέμιδος χόλω, *Apollod.*, iii., 14, 4).

1426–1434. κόμας κεροῦνται σοι, κ. τ. λ. “Shall cut off their tresses in memory of you, (thus) reaping during a long lapse of ages the very great grief of their tears,” i. e., honored by being wept for by them. The festival, without doubt, contained a θρῆνος for the handsome and unmarried youth, whose untimely fate was annually celebrated at Troezen. Consult *Pausan.*, ii., 32, 1, where mention is made of the temple of Hippolytus, and of the rites in his honor alluded to by Euripides.—ἀεὶ δὲ μουσοποιός, κ. τ. λ. “Ever, too, shall there be to the maidens (of this land) a sad remembrance of thee calling forth the dirge.”—θεῶν διδόντων. “When the gods (so) dispose.”

1436–1441. ἔχεις γὰρ μοῖραν, κ. τ. λ. “For you have the award of destiny, whereby you were destroyed,” i. e., for the death which you are dying was fated, and is not therefore attributable to him.—ἐμοὶ γὰρ οὐ θέμις, κ. τ. λ. Consult note on *Alcest.*, 22.—θανασίμοισιν ἐκπνοαῖς. “With the breathings of the dying,” i. e., with their last gasps.—μακρὰν δὲ λείπεις, κ. τ. λ. “And you resign a long friendship with little difficulty.” Hippolytus, remarks Paley, clearly conveys here a gentle reproach to Artemis, who has just declared she must leave him though dying. Monk, in his earlier edition, and also Dindorf, give λείποις, which is far inferior, for it will then be merely the expression of a wish on his part, as if he had said that he did not want her to distress herself.

1448–1465. ἀναγνον. “Uncleansed (from your blood),” i. e., with the guilt of murder upon it.—ἀφίης με. “Do you send me away.”—γενναῖος. “Noble-spirited.”

—γνησίων. “Legitimate.”—καρτέρει. “Bear up.” Literally, “Be strong.”—κεκαρτέρηται τᾶμ’. “There is an end of *my* bearing up,” i. e., my sufferings are over.—κρύψον δέ μου, κ. τ. λ. From this act the play is said to have been also called Ἰππόλυτος καλυπτόμενος. Consult Introductory Remarks.—πίτυλος. “A plashing.” The term properly means “the measured plash of oars.”—τῶν γὰρ μεγάλων, κ. τ. λ. “For the talk about the great, involving as it does a grief worthy of them, prevails more than under ordinary circumstances.” Compare Byron, *The Giaour* :

“The roofless cot, decayed and rent,
Will scarce delay the passer-by;
The tower by war or tempest rent,
While yet shall frown one battlement,
Each ivied arch and pillar lone,
Tells haughtily of glories gone.”

NOTES ON THE ALCESTIS.

ARGUMENT, ETC.

WE learn, says Paley, from the important extract from the *Didascalie*, recently recovered by W. Dindorf from a Vatican MS., that this play was brought out Ol. 85, 2—B.C. 439—in the Archonship of Glaucus; that Sophocles gained the first prize, Euripides the second, with the Tetralogy consisting of the *Cressae*, *Alcmaeon on the Psophis*, *Telephus*, and *Alceste*. This is, consequently (with the exception probably of the *Rhesus*), the earliest of the extant plays of our poet. And it evidently belongs to that very distinct class of his compositions which retain the smooth and regular iambic flow, as contrasted with the frequently resolved feet of his later plays. Various conjectures as to the date had been made; it was only known to have appeared before the *Acharnians* of Aristophanes (B.C. 425), in v. 893 of which there is a parody on v. 367 of the present play.

There is, perhaps, not one of the extant dramas of Euripides which contains so much of pathos, or, at least, that peculiar sort of pathos, which comes most home to us, with our views and partialities for domestic life. Admetus, king of Phœria, having been condemned to die by the stern decrees of Fate, Apollo, who owes a debt of gratitude to a house in which he had been kindly and religiously treated when in mortal servitude, obtains permission that he shall be respited, provided that a substitute can be found for him who shall be willing to die in his stead. And here the play opens.

ACT I. *Scene I.*—The prologue is spoken by Apollo, who, after explaining the causes of his servitude in the house of Admetus, announces the favor he has conferred on the latter by procuring a respite from instant death, and also that Alceste, his wife, is now on the point of breathing her last, as a voluntary substitute for her husband. (1-27.)

Scene II.—Death enters, and, on perceiving Apollo, reproaches him with interfering with his rights, by attempting to deprive him of his allotted victim Alcestis, as he had before succeeded in doing in the case of Admetus. An angry altercation ensues, and then both retire. (28-76.)

Scene III.—The Chorus, composed of old men of Phœæ, now appear, divided into two Hemichoria, and indulge in surmises on the condition of Alcestis, and her approaching end. And then the united Chorus sing a strain to the effect that, though she be not yet dead, her fate is sealed; for Admetus has tried every means, and has offered victims on every altar, but has found no remedy. (77-141.)

Scene IV.—Enter a female attendant, who informs the Chorus that Alcestis is on the point of expiring, and gives them an account of her last actions. (142-212.)

Scene V.—The Chorus, on learning that even yet their mistress lingers, hold a conversation on the possibility of her being restored by the intervention of Apollo, who has before shown favor to Admetus. (213-243.)

ACT II. *Scene I.*—Alcestis, not yet so near death as to have lost the power of speech, is borne on the stage, attended by Admetus and her two children. She invokes the elements to bid them farewell; fancies that Charon is calling, and that Death is leading her away, and takes a final leave of her children. After which she appears to rally so far as to specify in detail her last wishes and bequests to her husband. She then breathes her last. Lamentations around her corpse. The body is then borne away, followed by Admetus and his children. (244-434.)

Scene II.—The Chorus remain, and utter a eulogy on the deceased, predicting that her fame shall live for future years both in Sparta and at Athens. (435-475.)

ACT III. *Scene I.*—Enter Hercules, who inquires of the Chorus whether Admetus is within. They, in turn, as in some degree neighbors of the Thracians, give him information as to the dangers of the enterprise on which he tells them he has come, namely, to carry away the horses of Diomedæ. Seeing the family in mourning, he hesitates to enter;

but the equivocal answers he receives remove his scruples. (476-506.)

Scene II.—Admetus comes forth from the palace, and meets Hercules as he is proceeding to enter. Admetus, while he is hospitable to a fault, is averse from telling a direct falsehood in relation to what has befallen him, and has no course left him but to mislead Hercules by ambiguous answers. He then directs his attendants to lead Hercules within the mansion, and entertain him properly. (507-550.)

Scene III.—The Chorus, who in all plays are the representatives of moderation, order, virtue, and established custom, enter a protest against the unusual reception of guests into a house of mourning. Admetus opposes to them the still more cogent laws of hospitality, and the emptiness of mere etiquette. He then retires. (551-567.)

Scene IV.—The Chorus utter a eulogy on the hospitality of Admetus, who formerly had the honor of entertaining Apollo, and has now received another guest even in a time of grief. (568-605.)

Scene V.—Admetus returns to invite the Chorus to take part in the funeral procession, which is ready to advance, but is unexpectedly stopped by the arrival of his father Pheres with offerings for the dead. An altercation then ensues between the father and son, after which come the last address and farewell of the Chorus as the procession moves off the stage. (606-746.)

ACT IV. *Scene I.*—Enter an attendant, or officer of the palace, who gives an account of the conduct of Hercules at the festal board, so unsuited to a house of mourning: (747-772.)

Scene II.—Enter Hercules, who advises the attendant to dismiss sorrow and every gloomy feeling, and to enjoy the good things of life. A dialogue then ensues, in the course of which Hercules learns, for the first time, that it is Alcestis whose death the household are mourning. He then inquires the road to the tomb. (773-836.)

Scene III.—The attendant having retired, Hercules re-

mains alone on the stage, and in a brief soliloquy resolves to rescue Alcestis from the power of Death. He then retires. (837-860.)

Scene IV.—Admetus returns from the funeral with dejected countenance. He now fully realizes his loss, when he contemplates the mansion in all its sad vacancy, and wishes that he were dead, as he has no longer any pleasure in life. The Chorus offer the common and trite topic of consolation that he is not the first who has been so bereaved. Admetus laments to the Chorus in very pathetic terms his present lot. The Chorus then utter a fine ode on the force of Necessity. Admetus is to take consolation from the thought that what has happened could not have been avoided. (861-1007.)

ACT V. *Scene I.*—Hercules unexpectedly returns, bringing Alcestis, whom he has rescued from the power of Death, and who now stands as a mute, covered with a veil. He pretends that she is a prize won in a contest, and asks permission to leave her in the keeping of Admetus, until his own return from Thrace. Admetus declines to receive the pretended prize for several reasons, which he states. He yields at last, at the earnest solicitations of Hercules, and in receiving the stranger-female finds to his great astonishment that he is regaining his lost spouse. (1008-1163.)

As for the characters in the play, that of Alcestis must be acknowledged to be pre-eminently beautiful. One could almost fancy, remarks Paley, that Euripides had not yet conceived that bad opinion of the sex which so many of the subsequent dramas exhibit. But if we except the heroine of the piece, he adds, the rest are hardly well drawn, or even pleasingly portrayed. The selfish Pheres, the unfilial Admetus, the boisterous Hercules, are not in themselves proper characters for tragedy; but then they serve to set off and bring out in relief the beauties which the poet has labored to concentrate upon one person. The poet might easily, had he pleased, have represented Admetus in a more amiable point of view. Instead of basely *allowing* his wife to die for him, he might have discovered that Alcestis had consented to do so without his knowledge, and when it was too late to alter the decree in her favor insisted on fulfilling his own fate. As it is, we can have little sympathy with a man who bewails the loss of a woman whom he wishes to live,

but to live only for himself, and whom his own selfishness has consigned to an untimely tomb.

The character of Hercules, as the same scholar remarks, which some have criticised as partaking too largely of comedy, was designed to give a certain spirit and energy to the somewhat tame action of the play. Our own Shakespeare, says he, has made a frequent use of this sort of license in his best tragedies. It was this character, however, which made many regard the *Alcestis* as a species of Satyric drama; a notion which derives some countenance also from the *Didascalie*, in which it is placed the last in the Tetralogy. But the distinction between real Satyric farces, so far as we know it, and the *Alcestis* is so marked that the idea cannot be entertained. The *Alcestis*, in fact, is a tragi-comedy, differing from a true tragedy in this respect, also, that it has a happy conclusion.

The Chorus, as already intimated, consists of old men of Pherae, in Thessaly, where also the scene is laid.

NOTES.

1-9. 'Ω δῶματ' Ἀδμήτει'. Instead of commencing in his usual way, "This is the mansion of Admetus," etc., the poet, with much more effect, begins with apostrophizing the abode itself, and then suddenly breaks off, and enters upon the narrative. Monk, after Seidler, compares the *Andromache* and *Electra*, both of which open in the same way.—ἐν οἷς ἔτλην, κ. τ. λ. "In which I endured to be content with menial fare." Some verbs, denoting contentment, acquiescence, etc., have an accusative derived from their primary sense. (Jelf, *G. G.*, § 549, *Obs.* 2.) The θῆτες were hired farm-servants or laborers. Apollo tended, as one of such, the herds of Admetus.—Ζεὺς γὰρ κατακτάς, κ. τ. λ. Jove struck Aesculapius, son of Apollo, with a thunderbolt, for having restored mortals to life by his drugs. (*Apollo.*, iii., 10, 4.)—ὅν δή. "On which account then." Observe that ὅν is here the genitive of what grammarians term the antecedent notion. (Jelf, *G. G.*, § 490.)

The particle *δή* implies that of course, or not without good reason, Apollo was incensed at such an act.—*ἄποινα*. “As an atonement.” This employment of *ἄποινα* in apposition with *θητεύειν* is well illustrated by Pflugk, from Aesch., *Agam.*, 1392; *Iph. Taur.*, 1458, etc.—*ἔσωζον*. It does not appear that the god is still under his term of servitude, though he must very recently have left it. He speaks in v. 23 of leaving the mansion, as if his residence in it were no longer compulsory.

10–14. *ἐτύχανον*. “I came into contact with,” i. e., I met and engaged to serve with for hire.—*Φέρητος*. Pheres, father of Admetus, was the son of Cretheus and Tyro, and the founder of Pherae in Thessaly.—*ὄν θανεῖν ἐρρυσάμην*. The more usual construction would be *μή θανεῖν*, but the *μή* is often omitted, especially when the idea of certainty is to be brought in. So here Admetus was saved from what would otherwise have been certain death. Compare *Phoen.*, 609; *Androm.*, 44.—*Μοίρας δολώσας*. Of the legend alluded to here, and in v. 34, nothing is expressly recorded. It would appear, however, from Aesch., *Eumen.*, 693 seqq., that Apollo obtained his object by plying these venerable deities with wine (*οἶνω παρηπάτησας ἀρχαίας θεάς*).—*ἤνεσαν*. For *κατήνεσαν*.—*τὸν παραντίκ'*. “Impending.”—*ἄλλον διαλλάξαντα νεκρόν*. “By having given another dead one in exchange (for himself).”

15–22. *ἐλέγξας*. “Having questioned,” i. e., made trial of. A less usual meaning of the verb.—*μητέρα*. Called Clymene by the Scholiast, and Periclymene by Hyginus (*fab.*, 14).—*ἦτις*. This is used, not *ὅστις*, as if he had said, *μόνην εὔρε τὴν γυναῖκα, ἦτις, κ. τ. λ.*—*κείνου*. In the sense of *αὐτοῦ*. Compare Kruger, *ad Xen. Anab.*, iv., 3, 20.—*ἐν χεροῖν*. Referring to both Admetus and his attendants.—*μή μίασμα, κ. τ. λ.* The pollu-

tion arising from looking upon or being brought into contact with a corpse. Hermann says that Euripides predicates this of only Apollo and Diana, who are said to be far from the dying, and to inflict death from afar.

24–27. τόνδε. “Here.” — *ιερῆ θανόντων*. He is described as performing the rites of a priest, i. e., of a sacrificer, lower down, at v. 74.—*συμμέτρως*. “In good season,” i. e., opportunely, properly. The term implies that the measure or time of one event corresponds with that of another.

29–46. τί σὺ τῆδε πολεῖς; “Why are you going about here?” The verb *πολέω* would seem originally to have represented *πολύς εἶναι*, since “to be much in a place” is “to frequent it,” “to be going up and down in it.” The *σὺ* is emphatic of course.—*ἀφοριζόμενος*. “Taking away.” Literally, “Carrying out of their proper boundaries.”—*τιμὰς ἐνέρων*. “The prerogatives of the powers below.”—*ἐπὶ τῆδε φρουρεῖς*. “You are standing guard over this woman here,” i. e., Alcestis, so that I may not carry her away.—*ἢ τόδ’ ὑπέστη*. “Who undertook this very thing,” i. e., which you want to prevent, namely, etc. Observe that *τόδε* refers to *προθανεῖν*, which is the same as *θανεῖν πρὸ αὐτοῦ*.—*δίκην τοι, κ. τ. λ.* “I have justice, for the matter of that, on my side, and fair arguments.”—*τί δῆτα ἔργον;* “What need then is there?” Compare the Latin *opus*.—*καὶ τοῖσδέ γ’ οἴκοις, κ. τ. λ.* “Aye, and to lend aid,” etc. He had already done so in the case of Admetus. Observe the force of *γέ*, examples of which have often occurred in the previous plays.—*γάρ*. “Certainly, for.”—*νοσφιεῖς*. Contracted future for *νοσφίσεις*.—*πρὸς βίαν*. Same as *βία*.—*ἀμείψας*. “Having given in exchange.”—*ἤκεις μέτα*. “Have come after.”

48–53. οἷδ’ ἂν εἰ. Compare *Med.*, 941.—*χρῆ*. Schae-

fer's reading for *χρή*.—*τοῦτο γὰρ τετάγμεθα*. "Since for this very thing we have been appointed." Monk, without any necessity, supplies *ποιεῖν*. Compare the well-known formula, *ταύτην τὴν τάξιν τετάγμεθα*. The idea is as follows: "Persuade me to what?" asks Death. "Is it to slay the right person? Why, that is my office."—*τοῖς μέλλουσι*. Supply *θανεῖν*. "Upon those who are about to die," i. e., who are old and decrepit and ripe for the tomb. Hermann incorrectly renders it by "*cunctantibus*." The Scholiast rightly explains it by *τοῖς γεγηρακόσι*.—*ἔχω λόγον δὴ, κ. τ. λ.* "I understand now your drift, and the zeal which you display."—*ἔστ' οὖν ὕπως, κ. τ. λ.* "Is there any way then in which Alcestis might arrive at old age?" i. e., is it possible then that Alcestis can arrive, etc. Though rare with an interrogation, the idiom is the same as the more common *οὐκ ἔστ' ὕπως, κ. τ. λ.*—*τιμαῖς τέρπεσθαι*. "To take delight in my prerogatives."

56-59. *κὰν γραῦς ὄληται, κ. τ. λ.* "Even if she die old, she will be richly interred," i. e., she will have a rich funeral, so that you will get honor in that way.—*πρὸς τῶν ἐχόντων, κ. τ. λ.* "You lay down your law, Phœbus, in favor of the rich." Observe the force of *πρὸς*. Literally, "From the rich," i. e., from a regard to their interests. (Jelf, *G. G.*, § 638.)—*ἀλλ' ἢ καὶ σοφός, κ. τ. λ.* "Why have you really been a sophist all along without my knowing it?" i. e., I did not know that you were all the while such a sophist.—*ὠνοῖντ' ἂν οἷς, κ. τ. λ.* "They, unto whom the means are present, would in that event purchase the privilege that their friends should die old." This is commonly but erroneously rendered, "The privilege of dying old;" but, as Hermann remarks, if the poet had meant that men would buy off *their own* deaths, he should have said *γηραιοί*. On the contrary, he speaks of friends or relations in whose lives the rich are interested.

61-71. τοὺς ἐμοὺς τρόπους. "These ways of mine." — ἐχθρούς γε. "Aye, hostile." — ἤ μὴν. "Assuredly." These particles here have something of a threat connected with them. So, in our colloquial phraseology, "I can tell you what; you shall be stopped in your career," etc., i. e., I can tell you that you shall be stopped, etc.—εἴσι. "Will come." — ἵππειον ὄχημα. "The chariot steeds." The chariot itself is not necessarily implied. The horses of Diomedes, king of the Thracian Bistones, are meant. — ἐκ. "To bring them from." Monk supplies ἄξοντα. The ellipsis, however, is rather mental than real. — κοῦθ' ἢ παρ' ἡμῶν, κ. τ. λ. "And (then) there will neither be from us to you the thankfulness (that would otherwise have been felt), and you will equally (in that event) have to do this, and will besides be hated by me," i. e., you will lose the benefit of the favor you might now confer; will gain nothing, by your refusal, towards finally securing your victim, and will secure my resentment instead of my friendship. By δράσεις ταῦτα is meant that he will have to deliver up Alcestis to the victor in the contest. With ὁμοίως compare the English expression "all the same."

72-76. οὐδὲν ἂν πλεον λάβοις. "Will gain nothing," i. e., literally, will obtain no more (than you have thus far obtained). — ἡ δ' οὖν γυνή. "This woman I tell you." Observe the force of the combination δ' οὖν.— ὡς κατάρξωμαι ξίφει. "That I may begin the rites of sacrifice with the knife." The commencement of a sacrifice (κατάρχεσθαι) was the cutting of a few hairs from the head of the living victim, and the burning of them, as first-fruits, i. e., as an offering of the only available part of the actual animal, short of the life-blood itself. — ὅτου τόδ' ἔγχοϛ, κ. τ. λ. "The hair of whose head this weapon may have consecrated." The more common construction would be ὅτου ἄν. The omission of ἄν occurs, however, not only in the poets,

but sometimes even in the prose writers. It would seem that in such cases the relative pretty closely represents ὅταν. (Jelf, *G. G.*, § 830, 1.)—ἔγχοϛ, taking the place here of ξίφοϛ, but with the meaning of the latter.

77–80. τί ποθ' ἠσυχία, κ. τ. λ. The Chorus, consisting of Pheraean elders, now come in, and, forming into two divisions, commence a species of dialogue. The first half of the Chorus utter vv. 77 and 78, and then the other half reply. This arrangement is due to Barnes.—πρόσθε. So Hermann with the MSS. and early editions. Monk and Dindorf give πρόσθεν, but Euripides has not the objection which the earlier Tragic writers show to lengthen such words as τέκνον, ἄδακρυϛ, etc.—τί σεσίγηται δόμος Ἀδμήτου; (Jelf, *G. G.*, § 364, 2.)—φίλων τις. Monk, following Elmsley, considers τις here as spurious, and as one of those continually recurring interpolations of grammarians to complete catalectic anapaestics. Pflugk defends τις . . . οὐδείϛ by τις εἷϛ. *Antig.*, 269; *Oed. R.*, 246; and more appositely by Herod., vii., 8: οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίην.—φθιμένην. “As already departed.”

88–91. ὡς πεπραγμένων. “As though all were over.” Genitive absolute.—στατίζεται. Equivalent to ἵσταται. “Stands.” No female attendant stands at the gates, whom one might question as to affairs within.—μετακύμιος ἄταϛ. “Amid the waves of calamity.” The idea, says Paley, is that of some god protecting a ship, when in the trough of the sea, from being overwhelmed by the waves towering above it on either side.

93–96. τᾶν. Crasis, for τοὶ ἄν.—οὐ γὰρ δῆ, κ. τ. λ. “(No) for the corpse assuredly is not gone from the mansion.” Observe the force of δῆ, and also, as before remarked (*Hipp.*, 972), the employment of the masculine in speaking of a corpse.—πόθεν; οὐκ ἀρχῶ, κ. τ. λ.

“Whence (do you infer this)? I am not so sure of it. What encourages you (to believe it)?” Some editions assign each clause to a different speaker.—*ἔρημον*. “A private one,” i. e., without the funeral honors becoming her rank.

99–103. *πηγαῖον χέρνιβα*. “The lustral spring-water.” Observe that *χέρνιψ* is properly water for the hands; here, however, intended for sprinkling the whole person. Monk, misled by Hesychius, takes it for the vessel itself containing the lustral water. This latter was called *ὄστρακον*, and was placed before the door of the house, in order that each one who entered might sprinkle himself, as a preservative against contamination. A clipped lock of hair was also hung up in the porch, as a token of mourning.—*νεολαία*. An adjective, “young,” equivalent to *νεαλής*. The true reading here is uncertain. The common text has *οὐδὲ νεολαία*, where a synizesis is supposed to take place. Photius, indeed, quoting from Aristophanes (*frag. Babylon*, 57), says that the Attics used the word *τετρασυλλάβως*; but Pflugk rightly argues, as Paley remarks, that he may have meant the ordinary pronunciation to be the resolved Doric *νεολαία* of five syllables.

105–111. *καὶ μὴν τόδε, κ. τ. λ.* “And yet this is the fated day.” It appears from this, remarks Paley, that the particular day of her death had been foretold, and hence the cause of all the preceding anxiety.—*τῶν ἀγαθῶν*. Referring to Admetus.—*χρηστός ἀπ’ ἀρχῆς*. “Well-disposed from the very first.”

112–117. *ἀλλ’ οὐδὲ ναυκληρίαν, κ. τ. λ.* “But not even might one, having sent an expedition to any quarter of the earth, either of Lycia, or unto,” etc. Literally, “Any whither in respect of earth.” Observe the idiom in *ἔσθ’ ὅποι*, which are to be taken together. With *Λυκίας*

we may mentally supply another ἔσθ' ὄποι, and then the construction changes to ἐπί with the accusative. The allusion in the word Λυκίας is to the celebrated oracle of Apollo at Patara, in that country.—'Αμμωνίδας. Alluding to the oracle of Jupiter Ammon in the deserts of Libya. The text gives Musgrave's emendation, for the common and erroneous 'Αμμωνιάδος.—παραλύσαι. Observe the optative without ἄν.

118–120. ἀπότομος. “Abrupt.” The emendation of Hermann and Blomfield for the common ἄποτμος.—πλάθει. Observe that πλάθειν and πελάθειν are poetic forms for πελάζειν.—ἐπὶ τίνα μηλοθύταν, κ. τ. λ. “To what one sacrificing at,” etc., i. e., to what priest or sacrificer officiating at the altars, etc. Monk gives μηλοθυτῶν in the genitive plural.—ἔχω ἐπί. Observe the hiatus. The ω must be made short before the succeeding vowel.

122–129. μόνος δ' ἄν. The ἄν belongs in construction to ἦλθεν, in v. 125. Monk is wrong, therefore, in suggesting ἦλθ' ἄν, and besides the third person singular is very seldom elided with ἄν.—Φοίβου παῖς. Aesculapius.—προλιποῦσ' ἦλθεν. That is, in plainer Greek, ἀνέστησεν ἄν αὐτήν 'Ασκληπιός.—ἀνίστη. “He was wont to raise.” Observe the force of the imperfect.—εἶλε. “Mastered,” i. e., destroyed.

133–141. βασιλεῦσιν. Admetus. Very probably an interpolation.—αἰμόρραντοι. Monk says that this compound occurs nowhere else. It is met with, however, in *Irh. in Taur.*, 225.—πλήρεις. “Are abundant.” Supply εἰσί.—πενθεῖν μὲν, κ. τ. λ. The idea is, it is pardonable for you to be weeping, but what we want is information rather than grief.

143–150. αὐτός. “The same person.” The mascu-

line is here used in a general assertion, although a female is actually meant.—βλέποι. “Behold the light of day.”—ἤδη προνωπῆς ἐστὶ. “She is already powerless.” The term properly means bending forward, no longer able to sit or stand erect, and therefore faint, powerless. Compare v. 186.—οἶος ὦν. “Being what thyself.”—τόδε. That is, the extent of his loss.—πεπρωμένη γάρ, κ. τ. λ. “(No) for the destined day overpowers.”—ἐπ’ αὐτῇ. “In her case.” Some editions have ἐπ’ αὐτοῖς, which Pflugk renders, “*quum is rerum status sit.*” But this should have been, as Paley remarks, ἐπὶ τούτοις.—κόσμος. “Funeral ornaments.” Compare v. 161.—ῶ. “In which.”—εὐκλεῆς γε. That is, if she has died young, she has at all events left behind her a good name.

153–155. τί χρῆ γενέσθαι, κ. τ. λ. “What must the woman be who has surpassed her?” This is Monk’s translation, which Klotz very justly prefers to Hermann’s rendering: “*Quid fiat ea muliere, quae eam superet?*”—πόσιν προτιμῶσα. “That she valued her husband above everything else.”

160–162. ἐκ κεδρίνων δόμων. “From the cedar closets,” or else “chests.” Cedar was employed for this purpose from its antiseptic properties, and its keeping off insects.—ἑσθητα κόσμον τε, κ. τ. λ. It was the custom, says Monk, after Kirchmann, for those who prepared to meet immediate death to array themselves in their finest habiliments. As ἑσθητα is here distinguished from κόσμος, the latter both here and at vv. 149, 1050 probably refers, as Paley thinks, to ornaments of gold, or other durable material, which, as we know from the contents of ancient tombs, it was a widely prevalent custom to bury with the corpse or its ashes. Possibly, also, under the general name of κόσμος were included chaplets, flowers, etc.—πρόσθεν ἐστίας.

Paley says that the prayer was offered up to Diana, who was especially worshipped at Pherae, as being the sister of Apollo, the tutelary deity of the place. Pflugk and Wüstemann, however, think that Vesta is meant.

165–173. τέκνα. The son was named Eumelus, the daughter Perimele. Both appellations are derived from μῆλα, “sheep,” the wealth of Admetus consisting chiefly in flocks and herds.—αὐτῶν ἡ τεκοῦσα. “Their mother.” The participle with the article stands here for a noun (μήτηρ), and as such governs the genitive.—ἐκπλήσσει. “That they complete,” i. e., that they extend their lives to the full term, as opposed to θανεῖν ἀώρους.—οἱ κατ’ Ἀδμήτου δόμους. Supply εἰσί.—κάξέστεψε καὶ προσήξατο. The meaning is, she said a prayer at each altar, as she culled myrtle-twigs to crown it. This probably was a funeral ceremony.—φόβην. Not separate leaves, but tufts or bunches of leaves, plucked from the twigs. Hartung correctly renders it “*die Büschel*.” The crown of myrtle (a tree sacred to Venus) laid upon the altar, as a part of the funeral ceremony, is to be explained probably by its typifying, in accordance with the common Greek notion, a union of the power which creates with that which destroys, as in the case of the Roman Venus Libitina.—ἄκλαυστος, ἀστένακτος. “Without a tear, without a groan.” Taken actively. Most of the verbals in τος have a double signification, active and passive, though the latter is more common.

175–182. θάλαμον εἰσπεσοῦσα, κ. τ. λ. “Having rushed into her chamber, and up to the bed.” Observe the zeugma.—παρθένει’ ἔλυσα κορεύματα. “I parted with my maiden state.” By κόρευμα is meant the state of virginity. So κορεύεσθαι is “to be brought up in maidenhood.” Monk does not appear to be correct

in making it equivalent to ζώνη.—*ἐκ τοῦδ' ἀνδρός.* “Through this man.”—*ἀπώλεσας δέ με μόνην.* “You have lost me alone,” i. e., and not me together with my husband. He will marry again, and another shall fill my place.—*προδοῦναι.* “To be untrue to.”—*σώφρων μὲν οὐκ ἂν μᾶλλον.* “Not chaster in all likelihood, though perchance more fortunate.” Supply *οὔσα* after *μᾶλλον*, and another *μᾶλλον* with *εὐτυχίης*. (Jelf, *G. G.*, § 430, 2.)

186, 187. *στείχει προνωπής, κ. τ. λ.* “Having rushed from the couch, she moves onward with head hanging down.” She hangs down her head in order to avoid looking at the familiar objects around her. Compare, as regards the other meaning of *προνωπής*, the note on v. 143.—*καὶ πολλὰ θάλαμον, κ. τ. λ.* “And many times, as she was leaving it, she turned back to her bedchamber.” The poet is here true to nature. Her resolution to depart without looking any more at the well-known objects around her fails Alcestis on the very threshold of the apartment, and she turns back again and again to take another view. Observe that the more usual meaning of *ἐπιστρέφεισθαι* is to turn one's self about in a place, to wander up and down, etc. Such a signification here, however, would hardly suit the context.

189–198. *πέπλων.* Genitive of contact after *ἐξηρημένοι.*—*κακός.* “Lowly,” i. e., humble in station.—*καὶ προσερρήθη πάλιν.* The full form of expression would have been, *καὶ ὑφ' οὗ οὐ προσερρήθη πάλιν.*—*καὶ καθανών τ' ἂν ὤλετ', κ. τ. λ.* “And had he died indeed, there would have been an end of him; but, since he has escaped, he has a cause of sorrow so great, as that of it he will never be forgetful,” i. e., he will feel grief forever. Observe that, according to this way of rendering, *τ' ἂν* is for *τοὶ ἂν*. Hermann and Pflugk, however,

take τ' ἄν for τὲ ἄν, the τὲ being answered by δέ, as in many other instances. The meaning will then be, "He would both have perished had he died, and now also that he has escaped," etc.—οὗ ποτ' οὐ λελήσεται. Literally, "Which some day he will not forget," i. e., which at no time he will ever forget. Dindorf makes ποτὲ οὐ the same as οὐποτε, like ἔτ' οὐκ ὦν, for οὐκέτ' ὦν. Soph. *Trach.*, 161.

199–205. ἦ που στενάζει, κ. τ. λ. "Surely ^{Admetus} ~~Adrastus~~ groans at these evils, does he not?" Observe the force of ἦ που with a question, and compare *Med.*, 1308.—εἰ στερηθῆναι, κ. τ. λ. Not ὅτι χρή, but εἰ χρή, since the Chorus can hardly credit the thing as real. (Jelf, *G. G.*, § 804, 9.)—προδοῦναι. "To abandon him."—παρειμένη δέ, κ. τ. λ. There is great doubt here about the true reading. Hermann conjectures δῆ, and is followed by Pflugk and Bothe, but this, as Paley remarks, is altogether unsatisfactory. Matthiae gives γέ, which is no better. Dindorf is in favor of striking out the whole verse, but reads γέ with Matthiae. Elmsley, whom Paley follows, supposes that one or more lines have been lost. The last-mentioned scholar, therefore, thinks that the sense would be restored by inserting the following verse, μόλις τ' ἐπαίρουσ' ὠλένας προσπτύσσεται. Translate, in accordance with this view: "But, completely prostrated, a wretched burden for the hand, and scarce able to raise her arms, she tries to embrace him," i. e., a wretched burden or load to those who carry or support her. Paley renders, "Paralyzed as to the lifeless weight of her hand," etc., but this appears inferior.

207, 208. ὡς οὐ ποτ' αὔθις, κ. τ. λ. This and the next line occur also in the *Hecuba* (vv. 411–12, and are commonly thought to have been interpolated here. They seem required, however, to complete a sentence other-

wise too abrupt. Render ὥς "since," or else supply λέγουσα before it.—προσόφεται. Her words were οὐ ποτ' αὐτῆς προσόψομαι, and these are transferred from the first to the third person.

213-220. ἰὼ Ζεῦ, κ. τ. λ. Paley follows Hermann in assigning the first strophe and antistrophe each to five distinct Choreutae. Dindorf and Pflugk distribute them into four speeches of the Hemichorium. Monk gives the whole (to 243) to the Chorus, without distinction of parts.—πόρος κακῶν. "Way of escape from evils."—στολμόν. "Array." Properly speaking, στολμός πέπλων would refer to a robe in folds.—δῆλα. Plural for the singular. Literally, "Things are plain."—εὐχόμεσθα. Matthiae has εὐχόμεσθα. "We still pray," which suits the metre better, as Paley admits.—γάρ. The common reading was γὰρ ἂ δύναμις. Hermann omits γάρ, by which the verse becomes an iambic penthemimeris with a logaoedic termination.

221-230. μαχανάν. "Remedy."—τῶδ' ἐφεῦρες τοῦτο. Hermann's reading. In the antistrophe (v. 236) he supplies στέναξον, in which Paley also follows him. It would seem that when τῶδ' had been corrupted to τῶνδ', and then to τοῦδ', the τοῦτο was omitted as detrimental to the sense.—τοῦτο. "This," namely, a remedy.—στερείς. So Monk and Hermann for στερηθείς.—ἄρ' ἄξια. Hermann's reading. The MSS. omit ἄρ', and give αἰ αἰ ἄξια. Translate, "Are not these things justificatory of a cutting of the throat, and more than (justificatory) for bringing one's neck to the halter suspended from on high?" i. e., as Paley gives it, "Are not these things enough to make a man cut his throat, and more than enough to bring one's neck?" etc. The reading πελάσσαι is Erfurdt's, for πελάσαι.

236-243. στέναξον. Marked with an asterisk as in-

served on Hermann's conjecture. Compare note on v. 223 (τῷδ' ἐφεῦρες τοῦτο).—κατὰ γᾶς. “(And in the act of being sent) beneath the earth.” The full expression in the text would have been, πεμπομένην κατὰ γᾶς, παρ' Αἰδην, ὑπὸ νόσου μαραινούσης αὐτήν.—οὔποτε φήσω. “I shall ever deny.”—ὅστις. “Since he is one who.” The Latin *quippe qui*.—ἀβίωτον τὸν ἔπειτα, κ. τ. λ. “Will live thereafter a life that is no life.” Observe that ἀβίωτον is here taken adverbially, but is to be rendered as if agreeing with βίον implied in βιοτεύσει.

244–249. Ἄλιε καί, κ. τ. λ. Alcestis, not yet so near to death as to have lost the power of speech, is borne on the stage, attended by Admetus and her two children. The Scholiast remarks that this introduction on the stage of a person just before death is not judicious. Paley thinks that the touching dialogue between Admetus and his wife, though requiring the presence of both on the stage, might still have been made antecedent to the part where her last acts within the house are mentioned.—οὐράνιαί τε δῖναι, κ. τ. λ. “And ye heavenly eddyings of the rapid cloud,” i. e., ye rapid, eddying clouds on high. Some see in this the doctrine of Anaxagoras, who taught that the clouds were urged on by a rotatory impulse. And they think, also, that the joke in Aristophanes (*Clouds*, 379) about the αἰθέριος δῖνος, is founded, in part at least, on the present passage.—ὄρᾳ. “He beholds,” i. e., the Sun, ὁ Ἥλιος. Admetus converts her appeal into a sort of protest against the injustice of the gods.—πατρώας. The ω shortened in scanning. Compare *Med.*, 430.

255–263. σὺ κατείργεις. “You are delaying us.”—τάδε τοί με, κ. τ. λ. “Thus, hastening, he keeps urging me on.” Monk and Dindorf have τοῖα. “In such words.” Hermann, followed by Pflugk, gives σὺ κα-

τείργεις τὰδ' ἔτοιμα σπερχομένοις· τάχυνε. "You are keeping back matters when they are in readiness for those anxious to go; be quick."—οἶα πάσχομεν. "How we do suffer!"—οὐχ ὀρᾶς. Dying persons imagine that they see fitting forms, and appeal to others whether they are not equally conscious of their presence.—ὕπ' ὀφρύσι κυναναγέσι βλέπων. "Looking from under his dark-gleaming eyebrows." The dark eyebrows are partially lighted up by the gleam of the terrible eyes beneath.—προβαίνω. "Am I entering upon."

.264-279. ἐκ δὲ τῶν. Observe τῶν here in the sense of τούτων.—μέθετε. "Let go of me," i. e., leave off supporting me, or holding me up.—χαίροντες, ὧ τέκνα, κ. τ. λ. "Oh, my children, may you both continue to behold this light of day, enjoying happiness the while," i. e., may you live and be happy.—τόδ' ἔπος λυπρὸν ἀκούω. "I hear in this a speech fraught with sorrow unto me."—μὴ πρὸς σε θεῶν. As before remarked, the words are thrown out of their natural order to express strong agitation. Supply ἰκετεύω, to govern σέ.—ἀλλ' ἄνα τόλμα. "But up! take courage." Observe ἄνα for ἀνάστηθι.—ἐν σοὶ ἐσμέν, κ. τ. λ. "On thee we depend, both to live and not (to live)." Equivalent to ἐν σοὶ ἐστὶ τὸ ἡμᾶς ζῆν.—τὴν γὰρ φιλίαν σεβόμεσθα. "For thy love we hold most sacred," i. e., we adore thee as a most beloved object.

281-289. λέξαι θέλω σοι, κ. τ. λ. "I wish to tell you before I die what I want to have done." Observe here the distinction between θέλω and βούλομαι. The former has regard to the will of another (Admetus), i. e., his permission to speak; the latter to her own feelings, what she is anxious about, and wants to mention.—πρεσβέουσά σε. "Revering thee above all others." Equivalent to προτιμῶσα.—καταστήσασα. "Having placed thee in a condition."—παρὸν μὴ θανεῖν.

“When it was in my power not to die.” Nominative absolute of the participle, as before.—*ἀλλά*. Merely contrasting the two infinitives, *μὴ θανεῖν ἀλλὰ σχεῖν*, κ. τ. λ. Some, however, construe *ἀλλά* (*παρόν μοι*) *σχεῖν*, κ. τ. λ., *οὐκ ἠθέλησα*.—*οὐκ ἠθέλησα*. Paley suggests *κούκ ἠθέλησα*.—*ἔχουσα*. “Though possessing.”

290–292. *καίτοι*. “And yet.”—*καλῶς μὲν αὐτοῖς*, κ. τ. λ. “Though they had reached a fitting time of life to die, and nobly to save,” etc. More literally, “It having arrived for them at a point of life fitly to die,” etc. The verb *ἤκω*, with an adverb, takes the genitive of that from the antecedent conception of which the notion of the good or bad state or position arises. This idiom, however, though occurring several times in Herodotus, is less frequent in Attic. (Jelf, *G. G.*, § 528.) Observe, moreover, the nominative absolute in the participle *ἦκον*, and compare v. 284.

295–302. *καὶ σὺ τὸν λοιπὸν χρόνον*. She means, as the next verse shows, You and I would have lived on together.—*καὶ παῖδας ὠρφάνευες*. “And would not have had to bring up your children as orphans.”—*ταῦτα μὲν ἐξέπραξεν*, κ. τ. λ. “Worked out these things so as to have (themselves) thus,” i. e., brought these things thus to pass.—*μοὶ τῶνδ' ἀπόμνησαι χάριν*. “Remember gratitude for these things unto me,” i. e., forget not the gratitude due to me for these things, or, in other words, do what I bid you do in return. The *γάρ* in the next line depends, as usual, on something implied: “(And you ought to do it) for the utmost I can ask falls short of what I have done for you,” etc.—*ἀξίαν*. “A suitable return.” Supply *χάριν*.—*δίκαια δέ*. “But (I will only ask of thee) just things.”

304–306. *τούτους ἀνάσχον*, κ. τ. λ. “Be content that these be lords of my house.” Literally, “Endure these

being lords," etc. She means, remarks Paley, do not be so impatient at your widowed estate as to wish for another wife and other children, who will be set before mine. But she says this entirely out of regard to her children's interest, not to her own feelings as a wife. — *μη'πιγήμης, κ. τ. λ.* "Bring not by a second marriage a step-mother upon these children." The verb *ἐπιγαμέω* is the regular one employed in this case. — *φθόνῳ.* "Through jealous dislike," i. e., she will regard them with this feeling as being the children of one who she is conscious was better than herself, and therefore more worthy of a husband's love.

312–315. *ὄν καὶ προσεῖπε, κ. τ. λ.* Repeated from v. 195, and evidently a mere interpolation. — *κορευθήσει.* Compare v. 178.—*τυχοῦσα.* "Having met with," i. e., having found, or come into contact with.—*μή.* "How I fear lest." Supply *ὡς δέδοικα.*

316–325. *σοῦς γάμους.* "Thy prospects of marriage." — *νυμφεύσει.* Taken here in the sense of to adorn as a bride.—*μηνός.* The employment of this term here has occasioned considerable difficulty. It is commonly regarded as almost, if not actually, idle. Blomfield, however, in his review of Monk's *Alcestis*, thinks that Euripides intimates that the day fixed beforehand for the voluntary death of Alcestis was the first of the month; a month probably having been allowed to Admetus to search for a substitute. (*Quart. Rev.*, vol. xv., p. 119.) — *λέξομαι.* "I shall be reckoned." Middle in a passive sense.—*χαίροντες εὐφραίνοισθε.* "Farewell; may you be happy."—*μητρός.* "Of a most excellent mother." Supply *ἀρίστης.*

326–335. *οὐχ ἄζομαι.* "I fear not." The old reading was *οὐ χάζομαι*, which Barnes, guided by the explanation of the Scholiast (*οὐκ ἐύλαβοῦμαι*), changed to the

present form.—*ἦνπερ μή, κ. τ. λ.* Dindorf, following some of the MSS., gives *εἶπερ* in place of *ἦνπερ*. The meaning will then be, “Since he is a sensible man.” But this is much less forcible.—*προσφθέγγεται*. “Shall address,” i. e., as husband. Shall have any thing to say to him.—*οὐκ ἔστιν οὕτως, κ. τ. λ.* “There lives not thus (i. e., so as to address me thus) any female either of a noble sire, or any one besides most conspicuous for beauty.” The difficulty which some have found in the construction of this passage will disappear at once if we only give *οὕτως* its full force. There is no need whatever of our regarding the two lines as spurious, with Naucke, or of our seeking to correct them, as Klotz does.—*ἄλις δὲ παίδων*. Supply *ἔστι*. Hermann removes the stop after *παίδων*. “I pray the gods that the enjoyment of these my children be sufficient for me,” i. e., that I may be sufficiently blessed in them. So also Dindorf has edited. But the Scholiast says expressly, *ἕως τοῦ παίδων δεῖ στίζειν*, “We must put a stop after *παίδων*.”

336–346. *ἐτήσιον*. The usual time to mourn for a wife was one year. (Kirchmann, *de Fun.*, iv., 10.)—*αἰὼν οὐμός*. “This life of mine.”—*τὰ φίλτατα*. “What was dearest.” Compare note on *Hippol.*, 965.—*ἄρά μοι στένειν πάρα*. “Have I not then reason to mourn?” Observe *πάρα* for *πάρεστι*.—*κόμους*. “The festivities.” In these, crowns or chaplets formed an essential part. The term *κῶμος* must here be taken in a general sense, not in the special one of a serenade or revel. Paley makes *κῶμοι* here equivalent to what we would call “parties.”—*συμποτῶν*. “Table-companions.”—*μοῦσαν*. “Song,” accompanied of course with music.—*πρὸς Λίβυν λακεῖν ἀλόν*. “To sing to the Libyan flute.” The flute or pipe is here called *λίβυς*, because the lotus, of which it was often made, grew in Africa.

348–362. *σοφῆ δὲ χειρί, κ. τ. λ.* Dindorf calls this “*in-*

ventum valde absurdum.—περιπτύσσων χέρας. “Folding my arms around it.” Supply αὐτῷ. The same phrase occurs *Androm.*, 417.—ἐν ἀγκάλαις. “In my embrace.” Ἀγκάλη, properly the bent arm.—ψυχρὰν τέρψιν. The accusative in apposition with the verbal idea that precedes. (Jelf, *G. G.*, § 580, 2.)—οἶμαι. “No doubt.” Elmsley, however, would read οἶδα.—φίλους. The reading of Hermann, Dindorf, and Pflugk, with Elmsley, for φίλοις or φίλον of the MSS. Monk and Matthiae give φίλος after Musgrave.—παρῷ, scil. τις αὐτῶν.—κατηῆθον ἄν. “I would have descended.” He imagines her already dead. So ἄν ἔσχον. “Would have stopped me.” Observe the employment of the plural with the disjunctive, the idea being that both Cerberus and Charon together would have been unable to stop him.

363–367. ἀλλ’ οὖν. “Be that, however, as it may.”—ἐν ταῖσιν αὐταῖς, κ. τ. λ. “For I will enjoin my children here to place me in the same cedar coffin with you.” The dative σοί depends, as before remarked, on ταῖς αὐταῖς. Observe that ἐπισκίπτω here takes an accusative as equivalent to κελεύω, and with regard to κέδροις compare v. 160. As with the Romans, and probably after the Pelasgic rite, remarks Paley, the Greeks both burned and buried their dead, but more frequently the former. In v. 740 *Alcestis* is carried to the funeral pile. But πλευρὰ ἐκτεῖναι here excludes the mere burial of the ashes.

372–378. γαμῆν. Future contracted from the earlier γαμέσειν. The later future γαμήσω would, of course, not suffer contraction.—ἐφ’ ὑμῖν. “(To be) over you.” Compare *Med.*, 694.—ἐπὶ τοῖσδε. “On these terms.” On the metrical peculiarity, an anapaest commencing the line, which is nearly confined to the later style of Euripides, Hermann founds an argument that this and

the next verse are either not genuine, or else a subsequent addition by the poet himself. But compare v. 344.—σοῦ γε. “Of such a one as you even are.”

383–391. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες. Another instance where a female speaking of herself in the plural uses the masculine gender.—σκοτεινὸν ὄμμα, κ. τ. λ. “My darkening eye is growing heavy.”—ἀπωλόμην ἄρ’. “I am undone then.” Observe the employment of the aorist, to denote a future event which must certainly happen. The absence of any definite notion of time expresses yet more forcibly the inevitable, and, as it were, actual development of that which is future. (Jelf, *G. G.*, § 403, 2.)—ὡς οὐκέτ’ οὔσαν, κ. τ. λ. “You may call me nothing, as one that is no longer in existence.”—έκοῦσά γε. Supply λείπω.—χαῖρ’. This is said with her last breath; and thus, remarks Paley, *death* is literally acted on the stage, contrary to the true principles of Attic tragedy, but not perhaps to the semi-satyrical drama, of which the present is considered to be an instance. Probably at the word χαῖρε she falls back on the litter.

393–403. ἰὼ μοι, κ. τ. λ. The dochmiacs mixed with iambs which follow well express grief blended with excitement. The device of bringing a child on the stage is rarely adopted by the Tragic writers.—ἴδ’ ἴδε βλέφαρα καί. In his larger edition, Paley gives ἴδε γὰρ ἴδε βλέφαρον καί. The present reading makes a single dochmius (*Seidl.*, p. 5), the other a dochmius preceded by three short syllables.—νῦν γε καλοῦμαι ὁ. The words νῦν γε, though they suit the dactylic verse, are regarded as spurious by Elmsley, Monk, Hermann, and Pflugk. Dindorf, who arranges in dochmiacs, also omits them, and they are not found in several MSS.—σὸς νεοσσός. “Thy young one.” The child compares himself to a young bird.

404-413. τήν γ' οὐ κλύουσαν, κ. τ. λ. Supply καλεῖς.—λείπομαι φίλας ματρός. "Am left behind by my dear mother." Observe that ματρός here depends on λείπομαι, and not, as Jelf (§ 529, 1) incorrectly gives it, on μονόστολος.—ἐγώ τ' ἔργα, κ. τ. λ. Paley has inserted τλάμων here, on Hermann's conjecture.—σύγκασι κούρα. "My own little sister," Hermann's reading, for σύ τ' ἐμοὶ σύγκασι.—συνέτλας σχέτλι' ἔτλας. The words σχέτλι' ἔτλας are inserted by Paley on conjecture.—ἀνόνατ' ἀνόνατ' ἐνύμφευσας. "In vain, in vain, did you wed," i. e., you have not been fortunate in your marriage.—γήρωσ τέλος. "The period of old age," i. e., the full end or limit.

421-428. προσέπτατ'. "Winged its way unto me."—αὐτ', for αὐτό. Observe the accent.—ἐκφοράν. "A carrying forth." The Latin *elatio*.—θήσομαι. In the sense of ποιήσομαι.—ἀντηχήσατε. "Sing responsive." This obviously refers to the antistrophic ode which follows.—ἀσπόνδῳ. "To whom no drink-offering is poured," i. e., inexorable, implacable. Death is meant. Compare Aesch., *frag.*, 147: μόνος θεῶν γὰρ θάνατος οὐ δώρων ἱεῖ.—πένθους κοινοῦσθαι. "To share in sorrowing."—κουρᾷ ξυρήκει. "With a close cutting of their locks."—τέθριππά θ' οἱ ζεύγνυσθε, κ. τ. λ. "And do ye who harness the four-horse teams (to the chariots) and get ready the single steeds, lop," etc. As ζεύγνυσθε is scarcely appropriate to the single horses, we must either suppose a zeugma, or supply some verb, such as ἀρτύετε or κοσμεῖτε. Monk reads τέθριππά τε ζεύγνυσθε, which changes the mood from the indicative to the imperative: "And do ye harness," etc., which is far inferior in every point of view.

431-434. σελήνας δώδεκ' ἐκπληρουμένας. "During twelve increasing moons," i. e., for twelve lunar months. Thus the public as well as the private mourning was

ἑτήσιον (v. 336), and the cessation of all music is to be common to both the whole city and the palace.—*τιμᾶν*. Monk, Hermann, and most copies give *τιμῆς*. Both constructions were in use.

436–451. *χαίρουσά μοι οἰκετέοις*. “With my best wishes for you, may you inhabit,” i. e., accept from me the wish that you may inhabit in happiness.—*ὅς τε γέρων ἴζει*. “And the old man who sits.” The combination *ὅς τε* occurs, with the exception of Homer, only in the Lyric poets and Tragic choruses.—*κώπα πηδαλίρ τε*. A combined idea, the oar answering both purposes.—*λίμναν Ἀχεροντίαν πορεύσας*. “That he will have conducted over the waters of Acheron.” The accusative of space travelled over.—*μουσοπόλοι*. “They who hold converse with the Muses,” i. e., bards.—*άλυροις ὕμνοις*. Epic verse, as opposed to lyric.—*κυκλᾶς ἀνίκα Καρνείου, κ. τ. λ.* “When the circling season of the Carnean month comes round, the moon all night long being raised on high.” The festival of the Carneia was held by the Spartans in honor of Apollo, and occupied nine days, beginning on the seventh day of the month Carneus (the Attic Metageitnion), which month answered to the latter half of our August and the first half of September. The Carneia appear to have been both a military and a musical festival, and, at the musical contests connected with it, the legend of Apollo and Admetus would of course occupy a prominent place, and the name of Alcestis be mentioned with honor.—*ἀειρομένας παννύχου σελάνας*. That is, at the period of the full moon, or, more correctly, for some days before and after, as the festival lasted from the seventh to the sixteenth.

454–470. *μολπάν*. “Subject of song.”—*τερέμνων*. “The chambers.”—*ποταμία νερτέρα τε κώπα*. “With the oar of the river of the lower world.”—*ὦ μόνα*,

κ. τ. λ. "O thou, the one only, O dear one of women." Observe the force of *μόνα*, meaning, in effect, unsurpassed, unexampled, etc.—*πόσιν ἀντὶ σᾶς ἀμείψαι*, κ. τ. λ. "To deliver thy husband from Hades in exchange for thine own life." The primary meaning of *ἀμείβω* is "to make to pass into opposite places," hence here, "to make him come from Hades, and to put yourself in Hades in his place."—*κούφα σοι χθών*, κ. τ. λ. Compare the Latin tomb-inscription, "*Sit tibi terra levis.*"—*δέμας*, οὐδὲ πατρὸς γεραίου. After this a line has been lost, which Paley thinks may have contained the apodosis, and which he supplies as follows: *χρῆν μὲν τόνδ' ἀπολέσθαι*. Pflugk, however, regards the clause from *ματέρος* to *γεραίου* as a continuation of vv. 461–3, the rest being parenthetical.—*ρύεσθαι*. Observe the short *v* in the antepenult, and compare Spitzner, *Gr. Pros.*, p. 99.

472–475. *προθανοῦσα φωτός*. "Having died for thy husband."—*τοιαύτας εἶη μοι κῦρσαι*, κ. τ. λ. "May it be my lot to meet with such a partner as the beloved sharer of my couch." Observe the accentuation of *κῦρσαι* (less correctly *κύρσαι*), for the *v* in *κύρω* (a synonym and older form of *κῦρέω*) is long, and the circumflex therefore is correct.—*τὸ γὰρ ἐν βιότῳ*, κ. τ. λ. "For this in life is a rare lot."—*ἄλυπος*. "Without causing me grief."—*δι' αἰῶνος*. "Through my whole life."

476–483. *ξένοι*, *Φεραίας*, κ. τ. λ. Hercules, who appears from v. 559 to have already held the relation of *ξένος* to Admetus, now enters, and inquires of the Chorus whether their master is at home. Seeing the family in mourning, he hesitates to enter, but the equivocal answers he receives remove his scruples.—*κωμῆται*. "Inhabitants." The term *κωμήτης* properly means a villager, or countryman, as opposed to a townsman. Here, however, it is used more loosely.—*ἄρα κιχάνω*; "Shall I not find?"—*προσβῆναι*. Supply *ῶστε*.—*Τιρυν-*

θίφ Εὐρυσθεῖ. Eurystheus was king of Mycenae, but the poets frequently apply the epithets of Argive and Tiryinthian to both him and Hercules.—τῷ προσέζευξαι πλάνῳ; “With what roaming have you been coupled?” i. e., on what adventure are you sent?—τέτρωρον ἄρμα. “The four chariot-steeds.” Compare note on v. 67.

484–498. μῶν ἄπειρος εἰ ξένου; “Surely you are not unacquainted with that foreigner?” i. e., you little know who he is, or you would not have undertaken so fruitless a journey.—Βιστόνων. The Bistones of historic times dwelt to the south of Mount Rhodope.—ἀπειπεῖν. “To renounce.” More literally, “to say *no* to.” Observe that the true reading here is τοὺς πόνοους, not τοῖς πόνοις. The verb ἀπειπεῖν with the dative would mean, “to say *no*,” in the sense of having had enough of, and hence to faint at, etc.—ἤξεις. “You will come back.”—τί δὲ πλεόν. “But what advantage.”—εἰ μὴ γε. “(It is), unless indeed.”—χόρτον. “The food.”—αἵμασιν πεφυρμένας. “Stained with abundant blood,” i. e., bespattered everywhere with blood. Observe the force of the plural.—ζαχρύσου Θρηκίας, κ. τ. λ. “Lord of the Thracian targe, rich with gold.” Compare Aesch., *Pers.*, 380: κώπης ἄναξ. “Lord (or master) of the oar.”

499–506. καὶ τόνδε τοῦμοῦ, κ. τ. λ. “In this also you mention a labor accordant with my destiny,” i. e., my own evil luck.—καὶ πρὸς αἶπος ἔρχεται. “And tends to what is arduous,” i. e., and toils uphill, αἶπος being properly a height or steep.—Λυκάονι. No mention is elsewhere made of any son of Mars named Lycaon. The Lycaon whom, according to the ordinary legend, Hercules did slay, was the son of Neleus and brother of Nestor.—Κύκνῳ. Cycnus challenged Hercules to single combat, and was slain by him, at Itone, in Thesaly (Hes., *Scut. Herc.*, 345).—ἔρχομαι συμβαλῶν. Circumlocution of ἔρχομαι with the future participle. (Matth., § 559, c.)—τρέσαντα. Transitive.

507-521. καὶ μὴν. "And lo!"—Περσέως. The pedigree was, Jupiter, Perseus, Alcaeus, Electryon, Alcmena, Hercules.—θέλωμι' ἄν. "I wish I could receive this salutation." Supply χαίρειν, and observe the play upon the word.—πρέπεις. "Are you conspicuous," i. e., do you show yourself, or appear to the view.—πατήρ γε μὴν ὠραῖος. "Your father certainly is ripe for the tomb."—ἔστι. "Still lives." Observe the accent.—οὐ μὴν γυνή γ', κ. τ. λ. "Surely your wife is not dead, is she?"—πότερα θανούσης εἶπας, κ. τ. λ. Genitive absolute. There is no need, therefore, of reading περί in place of ἔτι.—ἔστιν τε κούκέτ' ἔστιν. It was this kind of quibbling (as he thought it) that Aristophanes derided. (*Acharn.*, 396.)

523-531. μοίρας ἦς. "The fate which." The more common attraction would be ἦς μοίρας, i. e., (τὴν μοῖραν) ἦς μοίρας. But here the noun takes, even though standing first, the case of the relative which follows.—ὑφειμένην. "Of her having submitted herself."—ἐς τόδ' ἀναβαλοῦ. "Wait until this happens." More literally, "wait for this," i. e., until she actually dies.—τέθνηχ' ὁ μέλλων, κ. τ. λ. The meaning is, that one who is doomed to die is as much to be regarded as dead as one actually deceased.—χωρὶς νομίζεται. "Are considered to be quite different." Literally, "to be apart."—τῆδε, scil. ὀδῶ. —γυναικὸς ἀρτίως μεμνήμεθα. "We have just been speaking of a woman," i. e., it is a woman of whom we have just been making mention, not a man.

532-537. ὀθνεῖος. "A mere citizen." Derived probably, as Paley thinks, from ἔθνος. Like *popularis*, it properly means one of the same clan or race, but not connected by blood. Such is the explanation of Suidas. The term is commonly, but erroneously, rendered "a stranger."—ἄλλως δ' ἦν ἀναγκαῖα δόμοις. "But she

was besides closely connected with my house." He uses the term *ἀναγκαία* with studied ambiguity, wishing Hercules to understand it as referring to intimate friendship rather than close relationship.—*ὑπορράπτεις*. "Do you annex." Equivalent to *συντίθης*.

546–550. *ἡγοῦ σύ*. Spoken to one of the attendants by whom royal personages came upon the stage attended.—*δωμάτων*. Apartments only are meant, for the banqueting-room was merely separated from the central part of the house by a door which led into it from the *αὐλή*, or peristyle court, where also, opposite to the outer, or house door, was the *θύρα μέσαντος* or *μέταυλος*, leading to the *γυναικωνίτις*. This is now to be closed, lest the women's lamentations should disturb the banquet.—*ἐν δὲ κλήσατε, κ. τ. λ.* "And shut to the inner hall-door."

553–567. *πόλεως*. Pronounced as a dissyllable in scanning.—*ἐχθροξένους*. That this was regarded as the greatest reproach may be clearly inferred from Aesch., *Choeph.*, 560, and 642, 643. Dindorf gives *κακοξένους*, with several MSS. of good repute. But the contrary term is *φιλόξενος*, which occurs at v. 809.—*τυγχάνω*. "Find."—*Ἄργους διψίαν χθόνα*. A recent traveller says that the streams on the eastern part of the plain in which Argos is situated are all drunk up by the thirsty soil on quitting their rocky beds for the deep, arable land. Hence the epithet of *πολυδίψιον*, applied by Homer (*Il.*, iv., 171) to the land of Argos. (Mure, *Tour in Greece*, ii., p. 194.)—*τὸν παρόντα δαίμονα*. "Your present misfortune."—*τῷ μὲν*. Referring to Hercules.

569–577. *ὦ πολύξεινος, κ. τ. λ.* As if he had said, *ὦ πολυξείνου καὶ ἐλευθέρου ἀνδρὸς οἶκος*.—*ἐλεύθερος*. "Liberal." Paley, however, translates "independent," i. e.,

not the mere appanage of any neighboring *τύραννος*. This, however, appears less natural.—*οἶκος*. Nominative in place of the vocative. But the Greeks do not, in reality, use the vocative of *οἶκος*, any more than the Romans do that of many words, such as *ventus*, *rivus*, etc.—*ἠξίωσε*. “Deigned.”—*σοῖσι ἐν δόμοις*. An abrupt transition from the mansion to Admetus, the owner of it.—*δοχμῶν κλιτύων*. He means the slanting hill-sides, as opposed to the abrupt and precipitous cliffs.—*ποιμνίτας ὑμεναίους*. “His pastoral marriage-songs.” Paley thinks that the epithet *ὑμεναίους* refers to the propensity of shepherds to sing of their own loves.

579–586. *σὺν δέ*. “And along with them.”—*βαλιαί*. “Spotted.” The explanation “swift,” seems to have less authority. The horses of Achilles were called respectively Xanthus and Balius, from their being the one “bay,” the other “piebald.” In this legend the poet has transferred to Apollo the common story about Orpheus.—*Ὀθρυς*. Othrys, a lofty chain of mountains, shuts in the plain of Thessaly from the south. It branches off from Mount Tymphrestus, a summit in the range of Pindus, and runs nearly due east through Phthiotis to the sea-coast, separating the waters which flow into the Peneus from those of the Sperchius.—*δαφαινός*. “Tawny.”—*ὑψικόμων πέραν, κ. τ. λ.* “Advancing beyond the pines of lofty foliage with nimble pastern,” i. e., stepping beyond and out of the enclosure of the pine-woods, and venturing into the open pasture-lands.

589–596. *τοιγὰρ πολυμηλοτάταν, κ. τ. λ.* The meaning is that he is prosperous in flocks, because Apollo had made this a favorite spot for tending and breeding sheep. He had, as it were, blessed it as a pasture-ground.—*Βοιβίαν λίμναν*. The lake Boebeïs was in Magnesia, in Thessaly, in the vicinity of Mount Ossa. It

is a long, narrow piece of water. The heights around are still covered with numerous flocks.—*ἀρότοις δὲ γυνῶν*, κ. τ. λ. “And he makes the clime of the Molossians a limit to the tillage of his fields, and the extent of his plains towards the dusky stable of the sun,” i. e., the limit to his domain on the west. Hence he was sovereign over a much wider territory than the mere Pheraean state. The Molossi were one of the three chief tribes of Epirus, and their territory extended from the Aous along the western bank of the Arachthus, as far as the Ambracian gulf.—*πόντιόν τ’ Αἰγαιῶν*’, κ. τ. λ. “While he bears sway unto the ocean, the Aegean, the harborless shore of Pelion,” i. e., on the east his sway extends to the ocean-shore of the Aegean, along by Mount Pelion. This shore runs almost in a straight line, and hence the epithet *ἀλίμενος*.

601–605. *τὸ γὰρ εὐγενές*, κ. τ. λ. “(And he does this) for noble birth has a strong tendency to a feeling of respect (for the rights of hospitality).” Literally, “is borne out (of the ordinary course),” i. e., has a greater tendency than ordinary.—*πρὸς ἑμᾶ ψυχᾷ ἦσται*. “Sits at my heart.”—*θεοσεβῆ φῶτα*. He means the man who, through reverence towards the gods, strictly adheres to the laws of hospitality.—*κεδνὰ πράξειν*. “Will (yet) fare prosperously.”

606–613. *ἀνδρῶν Φεραίων*, κ. τ. λ. “Kind presence of Pheraean men,” i. e., ye men of Pherae, who are present here with kindly feelings.—*πάντ’ ἔχοντα*. “Having all things (requisite),” i. e., which respect for the dead demands.—*ἄρδην*. “Aloft,” i. e., upon their shoulders.—*πρὸς τάφον τε καὶ πυράν*. “For both interment and the funeral pile.” The more general term is here placed first. The body is solemnly carried to the pyre at v. 739, afterwards to be interred. The altercation between the father and son prevents

this being sooner done. — προσείπατε. “Salute,” i. e., by saying χαῖρε, or εὖ σοι γένοιτο, κ. τ. λ. The salutation is delayed by the altercation until v. 741. — κόσμον. Consult note on v. 161. — νερτέρων ἀγάλματα. “The honors of those below.”

614–627. ἤκω κακοῖσι, κ. τ. λ. Pheres, who thinks that he has satisfied his duty in praising the devotion of Alcestis, and in bringing trinkets or ornaments for the corpse in return for saving both his own life and that of his son, is met by an indignant refusal on the part of Admetus, who contends that it was the father’s place to die for him, rather than that of his young and attached wife. Then, remarks Paley, a scene ensues of selfishness on one side, and unnatural want of filial duty on the other, which, especially on the occasion of a funeral, appears to us very improbable, but not so, perhaps, to the sophistical and disputatious Athenians. — συγκάμνων. “Sympathizing.” — ἦτις γε. “Since she indeed.” In Latin, *quippe quae*. — λύειν. In the sense of λυσιτελεῖν. — ἢ γαρμῆν οὐκ ἄξιον. “Or else that it is not worth while to marry at all.”

630–635. οὐτ’ ἐν φίλοισι, κ. τ. λ. “Nor do I reckon your presence here among pleasing things.”—οὐ γάρ τι τῶν σῶν, κ. τ. λ. “For she shall be interred in nowise wanting these things of yours,” i. e., well provided with everything on our part, and therefore in nothing indebted to you.—ὄτ’ ὠλλύμην ἐγώ. “When I was on the point of perishing.” Observe the force of the imperfect.—ἐκποδῶν. “Aloof.”—ὤν. “Though being.”—ἀποιμῶξει. So Hermann and Pflugk, with Matthiae, for ἀποιμῶζῃ or ἀποιμῶξεις, neither of which will stand, since οἰμῶζω, fut. οἰμῶξομαι, was alone in use. Monk and Elmsley prefer ἀποιμῶζεις, but Paley thinks that the future may allude to his intention of being present at the funeral.

638-647. δουλίον δ' ἀφ' αἵματος. "But being of servile blood." Supply ὤν. Observe the unnatural sneer intended to be conveyed. I suppose that I was of servile origin, or else you would have had the true feelings of a father towards me.—εἰς ἔλεγχον ἐξεθών. "Having come to the test," i. e., on having been put to it.—ὄς εἶ. For οἶος εἶ. "What kind of person you are." The form τίς εἶ would have meant, "Who you are," i. e., who out of an indefinite number of persons.—καί μ' οὐ νομίζω εἶναι, κ. τ. λ. The nominative with the infinitive is employed in Greek when the same person is both the subject and object of the verb, but when, as here, the intention is to lay an emphasis on the subject, the accusative is used with the infinitive, as in Latin. (Jelf, *G. G.*, §§ 672, 673.)—ἦ τᾶρα. "Assuredly then." Observe that τᾶρα is by crasis for τοὶ ἄρα.—ὀθνείαν. Consult note on v. 532.—ἦν ἐγὼ καὶ μητέρα, κ. τ. λ. "Whom alone I might justly have considered even a mother, and it may be a father too." Observe here the employment of the double ἄν, regarded as a great elegance in Attic Greek, though incapable of being fully rendered into English. This is Elmsley's reading in place of the common πατέρα τέ γ', "Aye, and father too."

648-672. ἀγῶνα. Cognate accusative.—πάντως. "At any rate."—βιώσιμος. "To be lived."—καὶ μῆν. "But further." Different in force from the same combination when denoting the approach of a new person, as above, v. 507.—ἦβησας. "You passed the vigor of your days."—διάδοχος. "To be your successor."—δόμενον ὄρφανόν. "A desolate house."—οὐ μῆν ἐρεῖς γε, κ. τ. λ. "You surely will not have to say of me," etc. A new objection is here anticipated and answered. Admetus says, Not yet will you have to say this of me, that, holding in little regard your old age, I gave you up to die, since I have ever felt respect towards you

in an especial degree. Observe the force of ὅστις with ἦν. “Since I was one who.”—*κάντι τῶνδέ μοι χάριν, κ. τ. λ.* “And (now) for these things both you and she that bare me have given me such a requital in exchange.” Observe that *χάριν ἀλλάσσειν* is to interchange favors, to give a favor for one received.—*τοιγὰρ φυτεύων παῖδας, κ. τ. λ.* “You could not then (after what has happened) be too soon in begetting children,” i. e., go and do so at once, and the sooner the better.—*τέθνηκα γὰρ δὴ τοῦπὶ σ’.* “Since as far as you are concerned I am dead already,” i. e., as far as your consent to die for me goes.—*ψέγοντες.* “Complaining.”—*οὐδεῖς.* Here and in a few other passages, observes Paley, Porson would write *οὐδ’ εἷς*, to avoid violating the law which regulates the pause in the two last feet of an Iambic trimeter. The editors, except Monk, do not care to follow him.

675–680. *ὦ παῖ, τίν’ ἀνχεῖς, κ. τ. λ.* “My son, whom do you suppose that you are pursuing with insults? Some Lydian or Phrygian (slave), purchased by you with money?” The genitive *σίθεν* depends on *ἀργυρώνητον*, or, in other words, *σίθεν* is the genitive of the antecedent notion, which is conceived to have caused the state expressed by the verbal adjective. (Jelf, *G. G.*, § 483, *Obs.* 3.)—*γνησίως ἐλεύθερον.* “Free by true birth.” A man might be *ἐλεύθερος* who had been a slave, but here freedom by true birth is meant.—*καὶ νεανίας λόγους, κ. τ. λ.* “And, flinging out against us the hot-headed words of a young man, you shall not, after having made your attack, depart thus,” i. e., with impunity. Observe that *οὕτως* is equivalent here to *ὡς ἔχεις*. The expression *νεανίας λόγους* means literally, “a young man’s words,” and implies, as Paley remarks, spirit, daring, and bravado combined.

682–689. *ὀφείλω δ’ οὐχ.* “But I am under no obliga-

tion." Observe that the οὐχ belongs to ὀφείλω, and not to ὑπερθνήσκειν, in which latter case μή would have been employed. More clearly, ὀφείλω δ' οὐ τοῦτο, τὸ ὑπερθνήσκειν σοῦ. — Ἑλληνικόν. That is, such a law would suit barbarians better, just as among the Scythians old men used to be strangled in order to shorten the term of their natural existence.—ἔφυς. "You were born."—τοῦ σ' ἀποστερῶ. Observe τοῦ for τίνος.

690–705. μὴ θνήσχ', κ.τ.λ. "Die not for this man," i. e., I do not want you to die for me.—οὐδ' ἐγώ. Supply θανοῦμαι. — σὺ γοῦν ἀναιδῶς, κ.τ.λ. "You at least shamelessly battled not to die, and live on, having passed your appointed lot." Observe the force of γοῦν, the idea being, "At least you seem to think so, in shamelessly contending not to die, and living on," etc. — γυναικός. Genitive, because ἡσσημένος implies a comparison. — τοῦ καλοῦ σοῦ νεανίου. "For you the handsome youth." — σοφῶς δ' ἐφηῦρες. "But cleverly have you devised." — τὴν παροῦσαν ἀεὶ γυναῖκα. "The wife who is present with you for the time." This employment of ἀεὶ is of common occurrence, but, as Monk remarks, the adverb is more frequently placed between the article and the participle. Cicero has imitated the Graecism (*Verr.*, 5, 12), "*Omnes Siciliae semper praetores.*" — εἰ δ' ἡμᾶς κακῶς, κ.τ.λ. That is, if you presume to charge me with cowardice, the accusation will rebound with greater truth against yourself. In translating, however, render κακῶς and κακά with a general meaning, "to speak ill of," and "to hear evil things."

706–713. πλείω. Supply τοῦ δέοντος. — λέγ' ὡς ἐμοῦ λέξαντος. "Say what evil of me you please, since I have already said what I pleased of you." Admetus, remarks Paley, without noticing the conciliatory remark of the Chorus, here replies to the last words of Pheres. For Pheres had threatened, εἰ ἡμᾶς κακῶς

ἐρεῖς, κ. τ. λ., and Admetus replies, οὐ μόνον ἐρῶ, ἀλλ' ἤδη ἔλεξα.—ταὐτὸν γάρ. “What, is it the same thing.”—ψυχῇ μιᾷ. “With one life,” i. e., not to aim at living two lives—our own natural term of years, and a borrowed one besides.—καὶ μὴν Διός γε, κ. τ. λ. “Why, in all frankness, you may (if you please) live on a longer life than Jove,” i. e., if you think we ought to live only one life, and yet show by your conduct that you wish it to be as long as possible. Paley follows Hermann, who remarks that it is much better here to retain the ἄν than to omit it with Schaefer and others, for the former is a keener taunt. There is no direct imprecation here, but in effect, this being neither a good wish nor being intended for such. As if he had said, “May you live long enough to experience the misery of being old.” To curse a parent was a flagrant sin.

715–725. γάρ. “(I merely said what I did say) because.”—νεκρὸν τόνδε. “This corpse.” Observe as before the masculine gender in speaking of a dead body. The meaning of the line is, Do not you show that you are fond of a long life, by the very fact of interring a substitute?—πρὸς ἡμῶν γέ. “Through us at least.”—ἐς χρείαν. “To a standing in need.”—θάνωσι. “May die (for you).”—φίλον τὸ φέγγος, κ. τ. λ. Wüstemann calls attention to the peculiar force of expression in the line’s beginning and ending with the same word.—λήμα. “Spirit.”—κοῦκ ἐν ἀνδράσιν. “And exists not among true men.” Equivalent simply to ἀνανδρον. “Unmanly,” i. e., for avowing so strong an attachment to life.—οὐκ ἐγγελάς, κ. τ. λ. The idea is, “You are disappointed at not burying your old father instead of your wife, and therefore you are abusive.”—θανεῖ γε μέντοι, κ. τ. λ. The meaning is, “You will die, nevertheless, some day or other, and when you do die, you will leave no good name behind you.”

727-740. ἀναιδεΐας. "Of shamelessness." — ἦδ' οὐκ ἀναιδής, κ. τ. λ. "True, she was not shameless; you found her, however, deficient in wisdom," i. e., "True, her fault was not shamelessness; but she had another and a worse fault, to which old age is not liable, but youth is; namely, lack of wisdom in acting as she did." — ἦ τᾶρ'. "Surely, for the matter of that then." Crasis, as before; τᾶρ' for τοὶ ἄρα.—Ἀκαστος. Son of Pelias, and one of the Argonauts. — οὐκέτ' ἔστ' ἐν ἀνδράσιν. "Ranks no longer among men."—σὲ . . . αἶμα. Double accusative, following the analogy of μετελθεῖν τινὰ δίκην. — παιδὸς ὄντος. Paley removes the comma after ἄπαιδε; and makes παιδὸς ὄντος depend on that word, translating, "of a son yet in existence." If we retain the comma, we have then the genitive absolute, "though a son is still living." The latter appears preferable. Hermann reads, ὄντες, with several MSS., and places a colon at ἄξιοι.—τῷδε. "With this one," i. e., with me. — ἀπέπον ἄν. "I would have disowned it."—ἐν πυρᾷ. Compare note on v. 608.

741-745. ἰὼ ἰώ, κ. τ. λ. The last address and farewell of the attendants, etc., as the procession moves off the stage. The Chorus had before been invited to this office, at v. 610. Both stage and orchestra are therefore momentarily vacant.—σχετλία τόλμης. "Wretched because of thy bold deed," i. e., boldly facing death.—εἰ δέ τι κάκεϊ, κ. τ. λ. Paley says that this is perhaps the earliest passage in which the Greek belief of virtue being rewarded hereafter is hinted at.

747-752. πολλοὺς μὲν ἤδη, κ. τ. λ. The scene that next ensues, remarks Paley, especially as following, after a very short interval, a solemn funeral procession, may be thought to partake too largely of comedy. But we must remember, first, that the play has much of a satyric tone (as the last of a tetralogy), and next, that

the character of Hercules for voracity (an idea closely connected, in the mind of the Greek, with personal strength, through the training of the athletes) was no mere invention of Euripides, but was celebrated by the poets of his age. Moreover, the occasion is used for moralizing on the folly of too much anxiety, and the uncertainty of human affairs. — ἀμείψασθαι. “To pass,” i. e., to enter. The idea of the middle voice here would seem to be to have the position of the gates changed with respect to himself, that is, to have them behind, whereas they were just now in front.

754–760. τὰ προστυχόντα ξένια. “The good cheer that happened to be offered to him.” — μαθών. The servant, says the Scholiast, imagines that Hercules had been informed of the death of Alcestis. — ὤτρυνεν. “He kept hurrying us.” — χεیرهσσι. An epic license rarely allowed in a tragic trimeter. — κίσσινον. “Of ivy-wood.” — μελαίνης μητρός, κ. τ. λ. “The unmixed wine of the dark-hued mother,” i. e., of the purple grape. This is Reiske’s explanation, which appears much better than that of the Scholiast, who refers the words μελαίνης μητρός to the vine itself. The term εὔζωρον properly means “quite pure,” and is here equivalent to ἄκρατον, i. e., not tempered with water in the κράτηρ. — φλόξ οἴνου. “The flame of the wine,” i. e., the fumes of the liquor. — δισὰ δ’ ἦν μέλη κλύειν. “And there were two strains to hear.” Observe that μέλη might also be in the accusative, “and it was allowed (one) to hear two strains.” This, however, is less poetic.

761–772. τῶν ἐν Ἀδμήτου κακῶν, κ. τ. λ. “In no degree caring for the afflictions in the house of Admetus.” Observe that προσιμάω, in the sense of “to care for,” “to take heed of,” is construed with the genitive. — ὄμμα τέγγοντες. “That we were weeping.” Participle for infinitive, and in the same case with the subject.

(Jelf, *G. G.*, § 681.)—*ἐν δόμοισιν*. He is compelled to remain at home and entertain a rude stranger, and so cannot follow the funeral procession of his mistress.—*ἐξέτεινα χεῖρα*. The attitude of mourners, as is known from ancient paintings, was that here alluded to, with hands uplifted and slightly thrown forward over the bier.—*ἐρρύνετο*. Observe the employment of the imperfect to denote the frequent repetition of an act. So again the plural *ὀργάς* in the succeeding line refers to many instances.—*ἄρα τὸν ξένον στυγῶ δικάίως, κ. τ. λ.* “Do I not then justly hate this guest, who has come in the midst of troubles?”

773–778. *οὔτος*. “Ho there!” A rather unusual form of address in tragedy, as partaking too much of the familiar and colloquial; but perhaps on this very account not the less suited to this scene.—*σεμνὸν καὶ πεφροντικός*. “Grave and thoughtful.” Accusative of equivalent notion. (Jelf, *G. G.*, § 554.)—*δέχεσθαι*. The Greeks thought much of being received with a cheerful face on entering a place for the first time.—*θυραῖον πῆματος, κ. τ. λ.* “Having your attention engrossed with a stranger’s calamity.” Hercules was still ignorant of the real state of the case. Properly speaking, *θυραῖον πῆμα* is an “out-door calamity.”

780–794. *οἶδας*. Liable to some suspicion, remarks Paley, as a very exceptional form for *οἶσθα*.—*πόθεν γάρ*; “For whence could you?”—*ἐξεπίσταται*. “Knows for certain.”—*τὸ τῆς τύχης*. “What appertains to fortune,” i. e., falls within her province. The more usual form is *τὰ τῆς τύχης*.—*οὐδ’ ἀλίσκεται τέχνη*. “Nor is it detected by any art.” The art of soothsaying is meant, against which Euripides so frequently directs his ridicule.—*πλεῖστον ἠδίστην*. Compare note on *Med.*, 1323.—*τὰ ἄλλα ταῦτα*. He means, in reality, “these sad thoughts,” but employs a euphemism to express the

idea. Paley says it is a question whether we should not read τὰ δ' ἄλλ', ἕασον ταῦτα. "But as for the rest, dismiss these thoughts."—οἶμαι μὲν. "I think indeed that I do."

795–802. πίει. Second person of πίομαι, future of πίνω.—τάσδ' ὑπερβαλὼν πύλας. "Having gone within these gates." Literally, "having crossed." Hercules points to the door of the strangers' hall, or guest-room, from which he had just come forth, and invites the man to return with him to the banquet. The old editions, with most MSS., give τύχας for πύλας. It would seem that some grammarian, not understanding the phrase, wrote τύχας, and made the meaning to be, "Having put off," or "postponed your present misfortunes."—καὶ σάφ' οἶδα, κ. τ. λ. "And well I know that the plashing sound of the wine as it falls into the cup will change you," etc. The Greek here requires a somewhat free rendering in order to be intelligible. The plainer form of expression in the text would have been, πίτυλος οἴνου σκύφῳ ἐμπεσόντος. Compare, as regards πίτυλος, the note on *Hippol.*, 1464.—μεθορμιεῖ. The verb μεθορμιζω properly means to remove from one anchorage to another. Compare *Med.*, 258.—ὄντας. "Inasmuch as we are."—θνητὰ καὶ φρονεῖν. "To think also as mortals."—ὥς γ' ἐμοὶ χρῆσθαι κριτῆ. "To make use of me, at least, as judge," i. e., in my opinion, at least.—συμφορά. "One scene of wretchedness."

804–811. οὐχ οἶα, κ. τ. λ. That is, οὐ τοιαῦτα πράγματα οἶα ἄξιά ἐστι, κ. τ. λ.—θυραῖος. "Is a stranger." Literally, "an out-door person."—τί ζῶσιν; "What (say you), live?"—οὐ κάτοισθα τάν, κ. τ. λ. "You do not clearly know the misfortune in the family," i. e., you do not know the real misfortune that has befallen the family; you have been misinformed as to its nature. Some editors, with far less propriety, place a mark of

interrogation at the end of the line. Observe that *τάν* is *τὰ ἐν*. — *οὐ χρῆν μ' ὀθνείου, κ. τ. λ.* “(How do you mean, *too* hospitable?) Ought I not to have been entertained on account of a stranger's death?” Observe the force of *γέ*: “For a *stranger*, at all events (whatever might be said about a relation), you would not wish me to lose hospitality, would you?” — *ἦ κάρτα μέντοι, κ. τ. λ.* “Assuredly it (i. e., the corpse) was even altogether unconnected with the family.” He says this, according to Matthiae and Hermann, with bitter irony, and at the same time studied obscurity, so that his meaning really is, “it was but too closely connected.” Hercules, however, takes the delusive answer as a confirmation of his opinion that the deceased was a stranger. There is another reading, *οἰκεῖος*, which Monk adopts, but Matthiae truly objects that this would have been a plain declaration, which could have left no further doubt in Hercules's mind.

812–822. *μῶν ξυμφοράν, κ. τ. λ.* Hercules, misled by the servant's reply, suggests that there was perhaps some other calamity then pressing on the family, about which Admetus had told him nothing. — *χαίρων ἴθι.* “Be off, and good-bye to you!” A formula deprecating further inquisitiveness. — *οὐ γάρ, κ. τ. λ.* “(Aye) for I would not,” etc. — *ἀλλ' ἦ πέπονθα δειν', κ. τ. λ.* “But can it be that I have met with hard treatment at the hands of my host?” i. e., in not having been informed by him of his domestic loss. — *ἐν δέοντι δέξασθαι δόμοις.* “At a time fitting for the house to receive (a guest).” The dative *δόμοις* depends upon *δέοντι*. — *ἔπειτα δῆτα, κ. τ. λ.* “Did you nevertheless then,” etc.

828–836. *θυραῖον κῆδος.* “A stranger's funeral.” — *βία θυμοῦ.* “Against my will.” — *ὑπερβαλῶν.* Compare v. 795. — *κᾶτα κωμάζω.* With these words he dashes the myrtle chaplet to the ground. Observe the crasis

in *καῖτα*, for *καὶ εἶτα*.—*ἀλλὰ σοῦ*, κ. τ. λ. “But to think of your not having told me!” The genitive of wonder, or indignation. Compare *Med.*, 1051.—*ὀρθὴν παρ’ οἴμον*, κ. τ. λ. “By the side of the straight road which leads to Larissa you will see a tomb of cut stone outside of the suburb,” i. e., as you leave the suburbs and pass out into the open country.—*Λάρισσαν*. Larissa was an important city of Thessaly, the capital of the district Pelasgiotis, on the southern bank of the Peneus.

839–849. *Ἡλεκτρονόος*. Blomfield’s correction in place of the common *Ἡλεκτροῦνος*, which latter compels us to read *γείνατ’* without the augment, for which Blomfield also conjectured *ἐγείνατ’*.—*κεῖς τόνδ’ αὔθις*, κ. τ. λ. “And to bring her to and place her again within this mansion.” The preposition *εἰς* here takes the place of a verb of motion.—*φυλάξω*. “I will watch for.”—*πίνοντα προσφαγμάτων*. “Drinking of the victims previously slain,” i. e., of the blood of the victims slain beforehand. Pflugk thinks that the reference here is rather to libations of wine, milk, oil, honey, and water, such as were accustomed to be made in the case of interments, and he refers to Blomfield (*Gloss. ad Aesch. Pers.*, 616), but the words *αἱματηρὸν πέλανον*, in v. 851, militate against this opinion.—*κύκλον*. “The clasping.” A metaphor borrowed from hunting, and referring to the inclosing net which secures the game.—*μογοῦντα*. “Panting.”

850–860. *ἄγρας*. “Capture.”—*αἱματηρὸν πέλανον*. “The clotted blood.” Compare note on v. 845.—*τῶν κάτω*. Monk reads *τὴν κάτω*, scil. *ὀδόν*.—*Κόρης*. As a familiar title of Proserpina, this word does not require the article.—*αἰτήσομαι*. Observe the force of the middle, “I will ask for her as a favor unto myself.”—*ὦν γενναῖος*. “Noble-spirited as he was.”—*κακὸν φῶτα*. “An undeserving man,” i. e., ungrateful.

861–873. *ὦ ἰώ, κ. τ. λ.* Exclamation of Admetus, returning from the funeral and met by the Chorus.—*στυγαὶ πρόσοδοι.* He dreads entering his abode. Hence the words of the Chorus in v. 872.—*πῶς ἂν ὀλοίμαν.* Compare *Med.*, 97.—*κείνων ἔραμαι.* “I long for the things that are there,” i. e., in the world below. Observe that *κείνων* is neuter here, not masculine, and equivalent to *τῶν ἐκεῖ.*—*πόδα πεζεύων.* “In setting foot.”—*τοῖον ὄμηρον.* “Such a companion.” The reference is to one united by marriage to another (*ὄμοῦ, ἄρω*).—*κεῖθος οἴκων.* Because it was proper in grief to retire to the innermost part of the abode, otherwise called the *μυχός.*—*πεπονθώς.* So Hermann, for *πέπονθας*, the sense being continued without regard to the *αἰαῖ* of Admetus. Besides, the antistrophic verse (890) demands the correction.

877–888. *ἄντα.* “Full before you.” There is probably some corruption in this word, and various attempts have been made to correct the text, but with little success. As it stands, it does not suit the corresponding line in the antistrophe. Paley thinks the antistrophe would be satisfied by reading *κάταντα*, on the analogy of *καταντικρύ*, though in Homer the former word bears only the sense of “downward.”—*τί γὰρ ἀνδρὶ κακόν, κ. τ. λ.* “For, to lose a faithful wife—what evil is greater (than this)?” Hermann’s explanation, followed by Paley, the infinitive clause being regarded as used absolutely. Others, not so well, make *ἀμαρτεῖν* stand for *τοῦ ἀμαρτεῖν*, and depend on *μείζον.* “For what is a greater evil than to lose a faithful wife?”—*μή ποτε γήμας, κ. τ. λ.* “Would that I had never married and inhabited this mansion along with her.” As regards the force of *ὄφελον*, compare note on *Med.*, 1.—*μία γὰρ ψυχή.* “For theirs is but a single life.” Compare *Med.*, 1090 seqq.—*τῆς ὑπεραλγεῖν.* Observe *τῆς* for *ταύτης*, sc. *μᾶς ψυχῆς.*—*ἔξόν.* “When it is allowed.”

Nominative absolute.—*ἀτέκνους*. A change of construction from the ordinary dative. Supply *ἀνθρώπους*, or *ἡμᾶς*, as an accusative before *εἶναι*.

890–909. *πέρας δ' οὐδέν, κ. τ. λ.* “You do not, however (as you ought), set any limit to your griefs,” i. e., by thus repeating *αἰαῖ*. Monk, less correctly, puts a question after *ἀλγέων*.—*λῦπαί τε φίλων*. “And sorrows for friends.” Objective genitive.—*ῥῖψαι*. Supply *ἐμαντόν*. Compare *Helen.*, 1325; *Cycl.*, 166.—*σὺν ἄν ἔσχεν*. Hermann's emendation for *γε συνέσχεν*. Monk formerly gave *γε συνέσχ' ἄν*, where the elision of *ε* is objectionable; but in his latest edition he admitted Hermann's correction with Pflugk and Dindorf.—*διαβάντε*. Observe the employment here of the masculine for the feminine: *ψυχάς . . . διαβάντε*. In Attic Greek, a feminine substantive, in the dual, is often joined with a masculine attributive in the dual. (Jelf, *G. G.*, § 388, 3, *b.*)—*ἐν γένει*. “Of kin.”—*ἄλις*. “With sufficient firmness.” Equivalent to the Latin *satis fortiter*, as Klotz remarks.—*πολιάς ἐπὶ χαίτας, κ. τ. λ.* “Though now bending forward unto gray hairs,” i. e., hastening towards them.

911–923. *ὦ σχῆμα δόμων*. “Ah, mansion's form!” Commonly regarded as a circumlocution for *δόμοι*, but meaning rather that his home now exists only in appearance, all that made it a real home being now interred with Alcestis.—*μεταπίπτοντος δαίμονος*. “Now that fortune is going against me.” More literally, “is falling out differently,” i. e., is changing her luck in the game of life. A metaphor from the throwing of dice.—*πολὸν γὰρ τὸ μέσον*. “For there is much between,” i. e., between my previous state and my present one.—*τότε μὲν πεύκαις, κ. τ. λ.* He is describing the nuptial procession. Observe that *ἔστειχον* is not used here in its ordinary meaning of going one after another.

er.—ὥς εἶμεν. “How that we were,” i. e., celebrating us in song as being. Observe the employment of the optative to indicate what was said by others. (Jelf, *G. G.*, § 802, 4.) The form εἶμεν is a contraction for εἴημεν.—ὑμεναίων ἀντίπαλος. “Rivalling the marriage-songs,” i. e., set against, antagonistic to.—στολμοί. Supply ἀντίπαλοι.

926–933. παρ’ εὐτυχῆ πότμον. “By the very side of a happy lot,” i. e., during, or in the very midst of. Compare Matth., § 588, β. So Matthiae and Pflugk also explain it: “*Eo ipso tempore, quo fortuna secunda utebaris.*” Jelf less correctly translates, “in contrast with,” etc. (*G. G.*, § 637.)—ἀπειροκάκῳ. That is, the blow is felt the more severely because Admetus, from his former prosperity, had not been inured to evils.—πολλοὺς ἤδη, κ. τ. λ. “Many before now has death separated from a wife.” Canter conjectured πολλοὺς, which Dindorf and others follow. All the MSS., however, give πολλοῖς, which Hermann retains, understanding φιλίαν, “*multis jam solvit mutuum amorem mors uxoris.*”

938–949. εὐκλείης. “With a fair fame.” She has not only ceased from her troubles, but has died gloriously.—παρεῖς τὸ μόρσιμον. “Having escaped what was fated.”—τίν’ ἄν. Repetition of ἄν, as before remarked, to make the improbability the more apparent.—ἐξελαῖ. Contracted future, for ἐξελάσει.—ἀύχμηρόν. “All squalid,” i. e., unswept and neglected.—οἱ δέ, scil. δοῦλοι, implied from δεσπότιν, these words being naturally antithetical.—οἴαν. That is, ὅτι τοιαύτην.

951–960. ἐλώσι. “Will drive me distracted.” Contracted future, for ἐλάσουσι.—ἔρει δέ με, κ. τ. λ. Observe the double accusative.—κᾶτ. For καὶ εἶτα.—στυγεῖ δὲ τοὺς τεκόντας. “And who hates his parents (for not

dying).”—τί μοι ζῆν, κ. τ. λ. “What does it boot me then to live.” Literally, “In what then is it better for me to live?”

962–969. ἐγὼ καὶ διὰ μούσας, κ. τ. λ. “I have sped my way both through song and on high, and having handled many an argument,” etc. The poet would seem to speak here, as the Scholiast remarks, of his own literary researches. He has studied the poets, he has learned (from Anaxagoras his master) the knowledge of the heavenly bodies, and he has made himself well acquainted with the arguments of the Sophists, but he has discovered nothing which can cope with Necessity, nor does he know any drug in the medical systems of Orpheus or of Aesculapius which can avail against it.—σανίσιν. Orpheus introduced not only mystic and propitiatory rites, but the science of medicine. Certain tablets were preserved near Mount Hæmus (according to the Scholiast on *Hec.*, 1257) which were reputed to contain his writings.—Ὀρφεΐα γῆρως. “Orpheus’s voice.” Not a mere periphrasis, but meaning rather “The sweet-voiced Orpheus.”

970–979. Ἀσκληπιάδαις. The Asclepiadae pretended to be the descendants of Aesculapius, and their principal seats were at Cnidus, and in the island of Cos. They were an order, or caste, of priests, and for a long period the practice of medicine and the secrets of the art were confined to them, being handed down from father to son.—ἀντιτεμών. “Having culled them against diseases.” Hence they were commonly called ἄκη τομαῖα.—οὐ σφαγίων κλύει. “She hears not victims,” i. e., the prayers that accompany them at sacrifices.—νεύσῃ. “May have nodded assent to.”—σὸν σοί. That is, with the concurrence and co-operation of Necessity, for to her even Jove himself is subject. Compare Aesch., *Prom. Vinc.*, 526.

980–1004. *Χαλύβοις*. The iron forged by the Chalybes (a people dwelling on the southern shore of the Euxine, about Themiscyra and the Thermodon) was famed for its hardness. There were two forms of the name, *Χάλυψ* and *Χάλυβος*, but the latter is rare.—*σὺ βία*. The *σὺ* is emphatic, “You (and none other).”—*οὐδέ τις ἀποτόμου, κ. τ. λ.* “Nor is there any mercy in thy stern disposition.”—*καὶ σ’ ἐν ἀφύκτοισι, κ. τ. λ.* Addressed to Admetus.—*σκότιοι φθίνουσι*. “Perish in darkness.” So Hermann, Pflugk, and Dindorf. Monk, however, follows the Scholiast, who explains the term *σκότιοι* by *νόθοι*.—*κλισίαις ἄκοιτιν*. “As a companion for thy couch.” Observe that *κλισίαις* does not depend on *ἐξεύξω*, which has its full middle force here, “You joined unto yourself.”—*νεκρῶν φθιμένων*. “Of the dead that have passed away,” i. e., and are forgotten.—*σέβας ἐμπόρων*. “An object of sacred veneration to wayfarers.”—*δοχμίαν*. “Sloping,” or uphill. As the road by which she was buried is called *ὀρθῇ οἴμος* in v. 835, we cannot here translate *δοχμίαν* “oblique,” or “diverging.” The Scholiast explains it by *ἐκ πλαγίου τοῦ τάφου πορευόμενος*.—*εὖ δὲ δοίης*. “And mayest thou give a blessing.” The *δαίμονες* in the nether world were thought capable of sending up blessings.

1008–1018. *φίλον πρὸς ἄνδρα, κ. τ. λ.* Hercules unexpectedly returns, bringing Alcestis, whom he has rescued from the hands of death, and who now stands as a mute, covered with a veil. He pretends that she is a prize won in a contest, and asks permission to leave her in Admetus’s keeping until his return from Thrace.—*μομφὰς ὑπὸ σπλάγχνοις ἔχειν*. “To keep feelings of dissatisfaction beneath the breast,” i. e., rankling in the heart.—*ἐγὼ δὲ σοῖς κακοῖσιν, κ. τ. λ.* “Now I thought myself worthy, in your troubles, when standing near, to be proved a friend,” i. e., I was desirous, since I happened to be present in your troubles, to prove my-

self your friend by declining, namely, your proffered hospitality, and not claiming, in the right of a ξένος, to be entertained by you at an unseasonable time.—ὡς δῆ.
 “As if forsooth,” i. e., pretending that, etc.—ἐλειψάμην σπονδάς. “I poured out libations.” The employment of the verb λείβω with σπονδάς is very unusual, and only another instance is found, namely, in *Ion*, v. 1032. Still, however, it may be defended by the analogy of χοάς χεῖσθαι, *Pers.*, 222; *Orest.*, 472. It is found, moreover, in the majority of MSS. The reading ἐσπεισάμην, which some prefer, is not a good one, since σπένδω, in the middle, means “to make a truce,” i. e., to pour out mutual libations. Monk reads ἐσπείσαμεν.—οὐ μὴν σε λυπεῖν, κ. τ. λ. “Still, however, I do not wish to give you any pain,” etc. The meaning in effect is, “But I will not pursue this theme, or give you additional pain in your present troubles.”

1023–1036. πράξας δ' ὃ μὴ τύχοιμι, κ. τ. λ. “But having brought affairs to an issue, to which may I happen not to have brought them, for may I return!” i. e., if I chance to fail in the object of my expedition, which I hope will not prove the case, for I wish to return. With τύχοιμι supply another πράξας. The expression ὃ μὴ τύχοιμι is in reality a euphemism for κακῶς.—νικητήρια. Observe the employment of the plural, though referring to a single female. So προσφάγματα, *Hec.*, 269; νυμφευτήρια, *Troades*, 252, etc.—τὰ μὲν γὰρ κοῦφα, κ. τ. λ. “For to those who conquered in the lighter exercises there was the leading away of horses (as a prize).” It is simpler to give ἦν here its ordinary meaning, than to make it stand for ἕξην, as some do. Paley thinks that κοῦφα means “feats of agility,” not the less important contests, but the antithesis in τὰ μείζονα is opposed to this.—γυνὴ δ' ἐπ' αὐτοῖς εἶπετ'. “And the woman followed along with these.” Euripides does not mean to make the woman the third

prize, but the oxen and the woman together formed the second prize. Hercules represents himself, therefore, as conqueror, not in the third and least, but in the second and greatest contest, and therefore justly says πολλῶν μόχθῳ (v. 1025).—ἐντυχόντι δέ, κ. τ. λ. “But it would have been disgraceful unto me, having met with it, to neglect this glorious gain,” i. e., having happened to be there. Observe that παρῆναι is the aorist infin. of παρήμι, and that ἄν must be supplied with ἤν.—χρόνῳ. “In time,” i. e., at some time or other.

1037–1045. ἐν ἐχθροῖσιν. Evidently, as Paley remarks, the true reading, though found in only four MSS., the rest having ἐν αἰσχροῖσιν. Matthiae, however, retains the latter, construing it, as well as ἔκρυψα, with τύχας, “non quo uxoris sortem mihi turpem esse putem,” i. e., because his father had upbraided him with it. To say nothing of the forced sense, τιθείς should rather have been τιθέμενος in that case. He means that the concealment of his misfortune was not made to prevent an enemy triumphing over him, nor from deeming his guest unworthy of confidence, and so caring nothing for his sympathy.—εἴ τον. So three MSS. for εἴπερ, which means, “if, as is the case,” the Latin *siquidem*, and is not used in conditional propositions with ἄν.—πολλοὶ δέ σοι, κ. τ. λ. Klotz places a comma after Φεραίων, and reads μὴ ’μὲ μιμνήσκης κακῶν, which words he connects with what precedes: “*multi vero tibi sunt hospites Phæacorum, ne me commonefacias malorum.*”

1050–1056. ὡς πρόπει. “As she plainly appears.”—ἀνδρῶν στέγην. “The men’s apartments.” A Greek house was always divided into two distinct portions, the ἀνδρωνίτις, or men’s apartments, and the γυναικωνίτις, or women’s apartments. In the earliest times, as in the houses referred to by Homer, the latter were

in the upper story; but at a later period they were on the same story with the apartments of the men, but behind them. The Tragic poets, however, transfer to the heroic ages the practice of their own, and describe both sets of apartments as on the same floor. Compare Soph., *Oed. T.*, 1241-62.—στρωφωμένη. “Moving about,” i. e., abiding.—ἐγὼ δέ σου προμηθίαν ἔχω. He means, care lest harm come to the party you have placed in my keeping.—εἰσβήσας. “Having caused her to enter.” The active first aorist of εἰσβαίνω, in a transitive or causal sense, which rarely occurs, and only in poetry, Ionic, and late prose. (Jelf, *G. G.*, § 252.) The regular verb, in this sense, is εἰσβιβάζω.—ἐπεισφρῶ. Attic usage for εἰσάγω.

1058-1068. μ' ἐλέγξῃ. “May blame me.” A rare sense of ἐλέγχω, especially with the accusative of the person. The verb properly means, “to put questions for the purpose of criminating a person,” and hence “to disgrace,” “to put to shame,” etc.—καὶ τῆς θανούσης. Alcestis had charged him (v. 305) not to marry again.—ἴσθι ἔχουσα. “Know that you have.”—προσηϊξαι. “You are like her.” Perf. pass. of προσείκω, which is obsolete; as if from a first person, προσήϊγμαί. (Jelf, *G. G.*, § 315.)—μή μ' ἔλγῃ ἤρημένον. “Do not make me a captive, already made captive,” i. e., do not make me captive a second time. He means, I am sufficiently caught by my present loss, and need not that further pain should be added. The Scholiast makes ἔλγῃ here equivalent to φονεύσῃς, but this is too strong, although many follow him.—κατερρώγασι. Second perfect of καταρρήγνυμι.

1070-1077.—ἐγὼ μὲν οὐκ ἔχοιμ', κ. τ. λ. “I could not indeed speak well of your present fortunes,” i. e., of the condition in which your lot has placed you.—ὅστις εἴσι. “Whatsoever one shall come.” Hermann's

emendation of the common ὅστις εἶ σύ.—εἰ γὰρ εἶχον. “If I had but then.” Observe the force of γάρ.—σάφ’ οἶδα, κ. τ. λ. “I know well that you would wish (to do so); but what of that?” i. e., where is the use of entertaining such a wish? Compare the common English expression, “this is neither here nor there.”—μή νυν ὑπέρβαλλ’. “Do not then overshoot the mark (in your grief),” i. e., do not run into excess. The enclitic νυν, in tragedy, is either long or short, as the metre requires; it is long here. In comedy, on the other hand, it is always long, except in a few places where the language of tragedy is imitated.—ὑπέρβαλλ’. The MSS. here give ὑπέρβαλ’, in the aorist, which is retained by Pflugk, but the proper construction would then be ὑπερβάλης. In the negative or prohibitory forms with μή, the Greeks, as a general rule, use only the imperative present, never the imperative aorist, but, instead of the latter, the subjunctive aorist. (Porson, *ad Hec.*, 959, 1166.)—ἔναισίμως. “In a becoming manner.”

1079–1086. τί δ’ ἂν προκόπτεις. “But what would you gain?” More literally, “What progress (or headway) would you make.”—θέλεις. Not θέλεις, but the indicative, because something actual is implied. (Matthiae, § 524, *Obs.* 2.)—μ’ ἐξάγει. “Carries me away,” i. e., beyond my better judgment.—τὸ φιλῆσαι. The aorist is purposely employed here to remove all restrictions of time.—ἔθ’ ἠβάσκει. “Is still in its vigor.” So Porson, Hermann, Pflugk, and Dindorf, from Galen, in place of the old reading, ἔθ’ ἠβᾶ σοι. The verb ἀκμάζω, it is true, more commonly means, “to be growing up to one’s vigor,” etc., and Hermann thinks that for this very reason it was changed here by some grammarian who misunderstood its force. Photius, moreover, expressly explains ἠβάσκει by ἀκμάζει, having, as Klotz thinks, the present passage in view.—χρόνον λέγοις ἂν, κ. τ. λ. “You may talk of time, if time is to

die." He means, in fact, that nothing but death will ever bring him relief.

1088-1104. οὐκ ἂν φόβην. "I would not have thought it," i. e., this is language which I would not have expected from you.—γαμέϊς. Contracted future for γάμεσεις.—χηρεύσει. Monk reads χηρεύσεις, changing λέχος to the accusative.—ὅπουπέρ ἐστι. That is, whether on earth or in Hades, and whether her spirit is conscious of it or not.—μωρίαν δ' ὀφλισκάνεις. "But (still) you incur the imputation of folly." Compare *Med.*, 403.—ὡς μήποτ' ἄνδρα, κ. τ. λ. Hermann rightly supplies αἶνευ με. "Praise me on the understanding that you shall never call me a bridegroom." Observe that καλῶν is the contracted future participle for καλέσων.—γενναίων. Hermann observes that the point lies in the nobility of the house, i. e., in its honor, because there would be the less likelihood of the memory of Alcestis being lost, and the less danger to the woman herself.—καὶ σὺ συννικᾶς. Hercules means, remarks Paley, that Admetus is the real winner, since the prize is his own wife. But Admetus is to understand it as if Hercules merely meant that he ought to regard a friend's victory as in part his own, and so to rejoice at it.—ἡ γυνή δ' ἀπελθέτω. "But for all that let the woman depart."

1105-1118. εἰ χρεῶν. "Whether it is incumbent (that she should go)."—χρή, σοῦ γε μὴ μέλλοντος, κ. τ. λ. "It behooves her to go, if at least you are not about to become angry with me (for refusing to receive her)." Paley thinks that χρή refers to ἄθρει. "I suppose I must look, if you are not to be angry with me." The verb ὀργαίνω is used in the same intransitive sense in *Trach.*, 552.—ἔσθ' ὅθ'. "Some time or other."—μεθείμην. Monk gives μεθείην, and τήν for σοῖς, both with good MSS. Paley, however, maintains that μεθέσθαι does not invariably appear to govern a genitive, and he

may possibly be right; but compare note on *Med.*, 736. —*δόμοις*. Monk reads *δόμονς*, of which Dindorf approves.—*Γοργόν' ὡς κατατόμφ*. As if to the Gorgon's head he stretches out his hand while he averts his face. This passage furnishes an unquestionable example of the *ι* elided in the dative. This elision is very rare in Attic poetry; it occurs oftener in Homer, but still only where the context removes all ambiguity. A list of the passages in the dramatic writers where it is supposed to occur is given in Jelf's note, *G. G.*, § 18.

1119–1130. *ναί, σῶζέ νιν*. “Well, keep her safe then.” Monk gives *νιν* against the MSS.—*βλέψον δ' ἐς αὐτήν, κ. τ. λ.* Hermann says that with these words Hercules removes the veil with which Alcestis had been covered. Hitherto Admetus could only judge of her size and figure. Compare v. 1063.—*πρέπειν*. “To be like.”—*θεοί*. Pronounced as a monosyllable in scanning. So also *θεοῦ* in v. 1125—*κέρτομος θεοῦ τις χαρά*. “A delusive kind of joy from some god.”—*οὐ ψυχαγωγόν, κ. τ. λ.* “You did not make this guest of yours a conjurer up of spirits.” The plainer form of expression would be *ὄδε, ὃν ξένον ἐποιήσω, οὐκ ἐστὶ ψυχαγωγός*.—*ἀπιστεῖν τύχην*. The accusative here, remarks Paley, comes under the general rule that verbs of mental emotion (*χαίρειν, ἠδεσθαι, μέμφεσθαι*, etc.) govern this case, where, according to the structure of our own language, we should have looked for a dative.

1134–1143. *οὔποτ' ὄψεσθαι δοκῶν*. “Never thinking that I will behold (you again).”—*φθόνος δὲ μὴ γένοιτο, κ. τ. λ.* The ancients believed that great prosperity, if not enjoyed in moderation, was sure to excite envy (*φθόνος*) on the part of the gods, and bring down punishment.—*πῶς ἔπεμψας*. “How did you convey.”—*δαιμόνων τῶ κυρίῳ*. “With him of the powers below,

who has control over this," i. e., over the restoration of the dead to the upper world ($\tau\tilde{\omega}\tau\tilde{\omega}\nu$ δαιμόνων ἐκείνω, ὃς κύριός ἐστι τούτου, τοῦ ἀνάγειν τοὺς τεθνηκότας, as Matthiae explains it). The majority of copies give κοιράνω, but then this should have been $\tau\tilde{\omega}\tau\tilde{\omega}\nu$ δαιμόνων κοιράνω; and, besides, the prince of the powers below would be Hades or Pluto, not Death.—*ἄνανδος*. As there is no third actor in this play, Alcestis here is represented by a mute, for the actor who wore the robe and mask of Alcestis in the beginning of the play is now present in the character of Hercules. (Elmsley, *Class. Journ.*, viii., p. 434.) But, besides this, the Greeks, says Paley, had a superstition that any one under a ban or pollution could not address others till after their purification or expiation.

1145–1153. *πρὶν ἂν θεοῖσι, κ. τ. λ.* “Until she shall have freed herself, by purifying rites, from all obligations to the gods below.” The middle form ἀφαγνίζεσθαι, according to Paley, means “to acquit one’s self of a religious obligation by the performance of prescribed rites.” Alcestis here satisfies the claims which the gods below have upon her by propitiatory and purifying offerings. Monk thinks the sense is, “before she shall have unconsecrated herself.”—*καὶ δίκαιος ὢν, κ. τ. λ.* “And being already a just man, continue, for the future, Admetus, to behave righteously towards guests.”—*Σθενέλου παιδί*. Eurystheus.—*αὔθις*. “At some other time.”—*πόδα*. The Scholiast records two other readings, *δόμον* and *ὀδόν*, the former of which is found in the editions of Lascaris and Aldus. Monk gives the latter, but it savors of a grammatical correction. Translate, “And may you come (to your destination) on returning foot,” *πόδα* being regarded as a species of cognate accusative, as in *βαίνειν πόδα*. (Jelf, *G. G.*, § 558, 2.)

1154–1159. *τετραρχία*. Thessaly proper was divided,

at a very early period, into four districts or tetrarchies, named Thessaliotis, Pelasgiotis, Histiaeotis, and Phthiotis. When this division was introduced is unknown, but it was commonly ascribed to Alenas, the founder of the family of the Alenadae. The four districts were nominally united under a chief magistrate called Tagus. It is clear, from the present passage, as well as from v. 590, that Admetus was king over at least one tetrarchy of Thessaly, not merely over the Pheraeans.

—*χοροὺς ἰστάναι*. Monk quotes from Demosth., *Mid.*, p. 530, where the orator reminds the Athenians that all the ancient oracles agree in ordering them *χοροὺς ἰστάναι κατὰ τὰ πάτρια καὶ κνισᾶν ἀγνίης καὶ στεφανηφορεῖν*. Paley thinks that the poet clearly alludes to this, though treating of Thessalian affairs.—*βωμούς τε κνισᾶν*, κ. τ. λ. “And to make the altars smoke with the savor of oxen sacrificed amid solemn prayers.—*μεθρημόσμεσθα βελτίω βίον*, κ. τ. λ. “We have adapted ourselves to a better life than before.”—*πολλαὶ μορφαί*, κ. τ. λ. Consult note on *Med.*, 1415.

NOTES ON THE HERACLIDAE.

ARGUMENT, ETC.

THE *Heraclidae*, or "Children of Hercules," is generally regarded as one of the earlier of the extant compositions of Euripides. Some even think that, like the *Alcestis*, it stood in the place of a Satyric drama, that is, was the fourth piece of a Tetralogy. This opinion is founded on the paucity and brevity of the Choral odes, the shortness of the play, and its want of tragic interest. It is supposed to have a political object, namely, that of attacking Argos for entering into a treaty with Sparta and joining the war against Athens, and hence it is conjectured that it was brought out Ol. 90, 3: B.C. 418.

Schlegel calls it "a very poor play," and so perhaps it is, remarks Paley, if we estimate it only by the plot, and not by the merit of the style, or if we forget that the interest of it to an Athenian audience depended chiefly on events then in progress and engrossing their whole attention, and that it was designed to foment the popular indignation against the treachery of the Argives. The plot and details of the piece are as follows: After the death of Hercules, Eurystheus had banished his children not only from Argolis, but, by virtue of threats and superior power, from all the petty sovereignties of Greece in which they had sought an asylum. Iolaus, the chief actor in the play, son of Iphicles (the half-brother of Hercules), who had been in his youth the companion in arms and *παρασπιστής* of that hero, accompanied his children and their mother Alemena. Under his faithful protection they come to Marathon in Attica and seek the aid of Demophon, son of Theseus. Here the play opens. The scene is laid at Marathon; the Chorus is composed of aged men, natives of that place.

ACT I. *Scene I.*—The prologue is spoken by Iolaus. He explains his motives for having formerly shared the toils of

Hercules, and therefore for now taking the part of his children, and then states the reason of their having come into Attica. The young sons of Hercules meanwhile are seen embracing the altar of Jupiter as suppliants. Alcmena and the female children are within the temple. (1-54.)

Scene II.—Copreus, herald of Eurystheus, enters and endeavors to remove Iolaus and the children in order to convey them back to Argos. Iolaus calls for help. (55-72.)

Scene III.—The Chorus, hearing the cry, come suddenly upon the stage to the rescue of Iolaus and the children. Iolaus tells them who he is, and who the children are, and implores their aid. They expostulate with Copreus, who at length resolves to lay the case before Demophon, their king. (73-117.)

Scene IV.—Enter Demophon and Acamas, the latter a κωφὸν πρόσωπον. Copreus states the object of his mission. Iolaus pleads the cause of the children. Demophon declares his intention to protect them. Copreus thereupon, after another ineffectual attempt to get possession of the suppliants, now informs Demophon that Eurystheus is actually waiting on the borders, ready to invade Attica with a strong force, and to ravage the crops. He then departs. (120-283.)

Scene V.—The Chorus suggest the propriety of making speedy arrangements to oppose the invaders. Iolaus utters a eulogy on the noble-mindedness of Demophon, as shown in his protection of suppliants. He pledges eternal gratitude and friendship of the Heraclidae towards Athens. Demophon renews his promise of assistance, and then departs to make arrangements for the coming conflict. (289-352.)

Scene VI.—The Chorus speak *at* the herald, who had left the stage at v. 283. They are not to be intimidated by his threats, but, on the contrary, bid him open defiance. (353-380.)

ACT II. *Scene I.*—Demophon again enters. He wears a troubled look. Iolaus inquires into the cause, and is informed by the king that they who have charge of ancient oracles declare, one and all, that success in the pending con-

flict can only be insured by sacrificing to Ceres the maiden daughter of an illustrious sire. The people, although willing to lend aid to the suppliants who now ask their protection, murmur at this condition, and Demophon fears that, if he seeks to carry it into effect, intestine dissensions will result. He entreats Iolaus, therefore, to prevent any further trouble by withdrawing from the land. Iolaus, in despair, entreats Demophon to deliver him up to Eurystheus, but to protect from the latter the children of Hercules. (381-473.)

Scene II.—Macaria, who had hitherto kept out of sight with the other maidens under the care of Alcmena, now comes forward on the stage, and apologizes for her apparent boldness in doing so. She comes to inquire the cause of Iolaus's grief, and, on learning it, at once offers herself a willing victim, in compliance with the oracles, for the welfare of the state. Iolaus endeavors to dissuade her, and finally eulogizes her noble self-devotion. Macaria and Demophon retire. (474-607.)

Scene III.—The Chorus address themselves to Iolaus, with the reflection that the gods are the dispensers of happiness and misery, and that neither is wont to be permanent in life. (608-627.)

ACT III. *Scene I.*—In this scene Hyllus, who has hitherto been absent, looking for a safe asylum (v. 46) while his younger brethren were wandering with Iolaus, is announced by one of his serfs to be at hand with an army ready to meet Eurystheus. Iolaus insists on accompanying him to the battle, and cannot be dissuaded from doing so by the plea that he is unfitted through old age. (628-747.)

Scene II.—Iolaus and the attendant have departed for the fight. The Chorus, anxious about the result, invoke the sun and moon, and (as one of the kindred elements) earth also, to bring them the tidings, and at the same time to make it known in heaven to Jove and Pallas, the great protecting powers of the injured, that they, the people of Marathon, are about to undergo danger in a holy cause. (748-783.)

ACT IV. *Scene I.*—In this scene the defeat of the Argives under Eurystheus is related. The messenger describes the encounter in a very spirited narrative. The aged Iolaus,

suddenly restored to the vigor of youth by Hercules and Hebe, pursues and captures the Argive king, whom he reserves alive to gratify the sight of Alcmena. (784-891.)

Scene II.—The Chorus moralize on the events which have just occurred. Sweet is music, and the dance, and the favor of Aphrodite, but sweet also is it to witness the unexpected happiness of friends, etc. (829-927.)

ACT V. *Scene I.*—Enter a messenger, and after him come guards leading in Eurystheus. Alcmena reproaches him with his cruelty and oppression, and wishes to have him put to death forthwith, but the messenger interposes. Eurystheus then enters into a defence of his conduct. Alcmena, despite the opposition of the Chorus, persists in her intention, and finally gives Eurystheus into the hands of her attendants to lead away and put to death. The Chorus yield. They will have no share, however, in the death of the captive, but his blood shall be upon the head of Alcmena. (928-1055.)

NOTES.

2-5. Ὁ μὲν δίκαιος, κ. τ. λ. "The just man is so for others." With πέφυκ' supply δίκαιος, and observe also that τοῖς πέλας does not refer merely to immediate friends and neighbors, but to the public generally, or to one's fellow-creatures. The just or disinterested man is here opposed to the φιλοκερδής, who seeks to benefit no one but himself. Matthiæ maintains that ἀνὴρ must not be joined with δίκαιος, but that we must connect it with πέφυκ', and that πέφυκ' ἀνὴρ means "*vir fortis est aliis*," i. e., "*eos juvat vel cum suo periculo*," and Dindorf agrees with him. Their view, however, as Paley remarks, is very unsatisfactory.—συναλλάσσειν. "To have dealings with." The present here refers to indefinite and habitual dealings; the aorist συναλλάξει, which some prefer, on the authority of Stobæus, would allude merely to one definite transaction.—αὐτῷ δ' ἄριστος. "But for himself is the best of men."

6-16. *αἰδοῖ*. "From a sense of honor." He explains his motives for having formerly shared the toils of Hercules, and therefore for now taking the part of his children.—*εἷς ἀνὴρ*. Compare *Rhes.*, 500, 946.—*αὐτὸς δεόμενος σωτηρίας*. Parodied by Aristophanes, *Ecccl.*, 412.—*ἐξέδραμεν*. "We escaped." Second aorist of *ἐκδιδράσκω*, 1 pers. plur. Reiske's correction of the common reading of the MSS., *ἐξέδραμον*, which violates the metre. Barnes gives *ἐξέδρανον μιν*, after Scaliger.—*καὶ πόλις μὲν, κ. τ. λ.* "And our city indeed is gone, but our lives were saved."—*ἄλλην ἀπ' ἄλλης, κ. τ. λ.* "Banishing ourselves from one city to another," i. e., passing from one to another. Observe that *πόλιν* is here the accusative of motion towards a place.

18-30. *ὑβρισμα*. Cognate accusative.—*πόλιν προτείων, κ. τ. λ.* "Holding out to them that Argos was no insignificant state to make either friendly or hostile." The reading here followed is Dindorf's. The MSS. give *προτιμῶν* and *φίλων*, which yields no appropriate sense.—*τὰ ἀπ' ἐμοῦ*. "The aid that I could give," i. e., in resisting the demands of an enemy.—*συγγενῆς γεγώς*. "Although of kin."

32-37. *Μαραθῶνα καὶ σύγκληρον, κ. τ. λ.* "Having come to Marathon and the district united with it." He means the Tetrapolis, or north-eastern district of Attica, composed of four distinct *κλῆροι*, or allotments, united together under one local rule. The names of the four *κλῆροι* were Marathon, Probalinthus, Tricorythus, and Oenoe. The reason why the Heraclidae fled to Marathon in particular was because this place was famed for the worship of Hercules. Indeed, it was always regarded as the stronghold of the Heraclidae, in their various attempts to recover their footing in the Peloponnesus, and for this reason it was always spared by the Lacedaemonians in their irruptions into Attica.—

προσωφελῆσαι. "For them to aid us." As if he had said *ικετεύομεν* in the verse preceding.—*δισσοῦς παῖδας*. Acamas and Demophon. The poet follows the legend of his country, but Acamas takes no part in the action.—*τοῖσδ' ἐγγύς ὄντας*. "Being nearly related to these (children)." Compare v. 207 seqq.

39–44. *δυοῖν γέροντιν*. "By two aged people." Iolaus and Alcmena.—*καλχαίνων*. "Being deeply solicitous." The nominative is used, as if he had said, *δύο δὲ γέροντες στρατηγοῦσι τῆς φυγῆς*. But *καλχαίνω* is a probable reading. This verb properly means to make purple; then to make dark and gloomy, as a stormy sea; and, figuratively, to wear a dark and gloomy look, to ponder with anxious brow, etc.—*ὑπηγκαλισμένη*. "Having them clasped in her arms." Passive in a middle sense. Equivalent to *ὑπηγκαλισμένον ἔχουσα*, from the force of the perfect. That Alcmena, the mother of Hercules, is represented as about the same age with Iolaus, the son of Hercules's brother Iphicles, that is, the grandson as old as the grandmother, is perhaps an oversight on the part of the poet, though a difference of thirty years might leave them both aged.—*αἰδούμεθα*. "We feel scrupulous." The Greeks, remarks Paley, had just the same feelings about the appearance of women in public as the Turks and other Eastern nations now have. Here it may be called a stage excuse for keeping them out of sight. According to some accounts, Macaria was the only daughter of Hercules.

45–53. *οἷσι πρεσβεύει γένος*. "Whose birth is eldest," i. e., who are eldest in birth.—*πύργον οἰκιοῦμεθα*. "We shall make some stronghold our home." They are now absent, looking out for some stronghold which may offer a secure and permanent residence if an attempt should be made to expel them from this land

also, their last and best hope. Hence τῆσδε is emphatic.—πέπλων. Partitive genitive.—τόνδε. “Here.”—γῆς. Depending on ἀπεστερημένοι.—ὄς. Elmsley’s reading for ὡς, and received by Dindorf.

55–63. ἦ που καθῆσθαι, κ. τ. λ. “No doubt you fancy that you have occupied in this a goodly seat,” i. e., that this suppliant seat which you have occupied is a good one. The seat in question was at the altar of Ζεὺς ἀγοραῖος (v. 70), which the poet appears to have placed at Marathon, from one of that name existing in his time at Athens.—αἰρήσεται ἀντί.. “Will prefer.”—ἀνίστασθαι εἰς. “To arise and go to.” The preposition takes the place of a verb of motion.—ἐν ᾗ βεβήκαμεν. “In which we have been walking.”—πόνον προσθεῖναι. “To add trouble,” i. e., the troublesome task of compelling you to go.

65–72. μάντις δ’ ἦσθ’ ἄρ’, κ. τ. λ. “You were not a good prophet then, it seems, in this matter.” From these words it appears that actual force is here used; though ineffectually, as the next line shows, where Iolaus throws himself between the herald and the children.—ἄπαιρ’. Elmsley thinks that the herald knocks down Iolaus here.—νομίζων οὐπερ, κ. τ. λ. “Considering them to belong to Eurystheus, whose they (really) are.” Elmsley gives κομίζων for νομίζων, but without any necessity.—βιαζόμεσθα. The passive use is to be noticed here, as in *Antig.*, 66, 1073.—στέφη μαιίνεται. Consult note on v. 124.

73–76. ἔα, ἔα, κ. τ. λ. The Chorus of Athenians, hearing the cry to the rescue (βοή), come suddenly upon the stage. Iolaus, prostrate on the ground, appeals to their protection, in the dochmiac measure, expressive of his excited feelings. With great moderation they inquire into the circumstances, and expostulate with

Copreus.—ἔστηκε. “Stands raised,” i. e., is raised.—ἀμαλόν. “Feeble.” Restored by Wesseling and Musgrave from Hesychius. The old reading was μάλλον. Paley thinks that ἀμαλόν ought to be construed with χύμενον, and that the true meaning of the term here is not “feeble,” but “low.”—χύμενον. Syncopated aorist participle middle (in a passive sense), from χέω.

77-90. πρὸς τοῦ ποτ', κ. τ. λ. After this verse, Dindorf, who regards 73-91 as the strophe, marks the loss of one line. Pflugk follows Seidler in a somewhat different arrangement, by which 90, 91 make a μεσῳδός, and the same *lacuna* is presented after v. 77.—προβωμίῳν. “The space in front of the altar.”—τετράπολιν ξύνοικον λαόν. “To the people dwelling together in the Tetrapolis.” Consult note on v. 32.—πέραθεν. “From the other side of the water.”—κατέχετε. “Are you putting in here.” Supply τὴν ναῦν. Much more usually we find the aorist in this sense; and, indeed, κατέσχετ' is the MS. reading in the present passage, which was corrected by Hermann. Matthiae would supply τόνδε τὸν τόπον. “Are you occupying this place here.”—οὐ νησιώτην, κ. τ. λ. “I do not drag on an islander's life, O strangers.” An insular life was depreciated. Compare note on *Rhes.*, 701.—ὠνόμαζεν. The imperfect refers here to what was accustomed to be done.—ἴστε που. “You know perchance,” i. e., you perhaps have heard of.—ἀκήρυκτον. “Unheralded,” i. e., unknown to fame.—τοῦ ποτ'. “Of whom, pray.”

95-104. τί χρέος, κ. τ. λ. “Having need of what? whether being anxious to obtain a conference with the people?” After χρέος supply ἔχοντες. Suppliants at Athens were commonly introduced before the ecclesia. Compare Eurip., *Suppl.*, 354.—σοῦ κρατοῦντες. “Having a right over you.”—καὶ μὴ ἀπολιπεῖν σφ'. “And that they should not leave.” Musgrave first

gave $\sigma\phi'$ for σ' . If the latter be retained, the whole speech is addressed to Iolaus, "It is right that *he* (Crepus) should reverence suppliants, and that *you* should not leave," etc.—τάδ' οὐ πείσεται. "Will not consent to this." Literally, "Will not allow herself to be persuaded as regards these things," τὰδε being the accusative of nearer definition. Some form πείσεται, not from πείθομαι, but from πάσχω. "Will not endure this."

105–110. ἔκπεμπέ νυν, κ. τ. λ. "Then send out of the land these subjects here of Eurystheus, and I will make no use of this hand which you call violent."—πόλει. Commentators generally make πόλει depend on ἄθεον, and give προστροπὴν the meaning of a "prayer." Paley, however, connects πόλει with προστροπὴν, giving the latter term the meaning of a "band of suppliants," so that the translation then will be, "It is impious to surrender a suppliant band of strangers who have addressed themselves unto our state."—ἔξω πραγμάτων. "Out of trouble."—τῆς ἀμείνονος. Equivalent in effect to ἡ ἀμείνων ἐστί.

113–122. θεῶν. That is, from the altars to which they have fled for protection.—πόλεως. Two syllables in scanning.—Δημοφῶν. Paley thinks that the two brothers had drawn lots for the sole sovereignty of Attica, and that Demophon had obtained it.—ἀγών τις τοῦδε τοῦ λόγου. "A discussion of this matter."—τᾶλλα εἴρηται μάτην. He means that whatever else has been said (i. e., to the Chorus) goes for nothing.—ἔφθης βοηδρομήσας. The present participle is regularly used (with rare exceptions) in this formula, because φθάνειν τι ποιῶν implies that an action is in progress, and that there is a race against time in getting it finished. Compare *Med.*, 1170; *Alcest.*, 662.—ἀθροίζεται. Elmsley says that he has not found anywhere else the mid-

dle form of this verb. The compound *ἐξαθροίζεται*, however, occurs, as he remarks, in *Phoen.*, 1169.

124–130. *βωμὸν καταστέψαντες*. “Having decked the altar.” The suppliant who took refuge at an altar laid his wool-tufted olive-boughs upon it; but at the same time they were attached to his person by woollen fillets, so that he could not leave them on the altar, but was obliged to carry them with him if he retired. Hence it was impossible to pull a suppliant forcibly from the altar without sacrilegiously removing the boughs, which had become in a manner the property of the god; and this act of sacrilege is called *στέφη μαιίνειν* (v. 71). Sometimes the boughs were laid against the knees of the person who was appealed to (v. 226).—*ἡδε συμφορά*. “This circumstance.”—*βοῖν ἔστησε*. Compare v. 74.—*κάσφηλεν*. Crasis for *καὶ ἔσφηλεν*.—*στολήν Ἑλληνα*. Observe the employment of *Ἑλληνα* with a feminine noun.—*ῥυθμὸν πέπλων*. “Style of dress.”

135–146. *ἐφ’ οἷσι*. “On account of what things.”—*πολλὰ δ’ ἦλθον*, κ. τ. λ. “And I came, O stranger, having along with me many just grounds both for acting and speaking,” i. e., having many just and right things both to do and to say. Observe that *ὁμαρτῆ* is equivalent here to *ὁμοῦ*, and thus *ὁμαρτῆ ἔχων* = *ὁμοῦ φέρων*.—*ἐκ τῆς ἐμαντοῦ*, sc. *γῆς*.—*ἐκεῖθεν*. In the sense of *ἐκεῖ*. As in Aesch., *Suppl.*, 384, *οἴκοθεν* for *οἴκοι*.—*δίκαιοι δ’ ἔσμεν*, κ. τ. λ. “And we are competent, inhabiting as we do an independent state, to pass valid decisions ourselves against ourselves,” i. e., to pass valid decisions against our own subjects. We have here the Greek definition of a *πόλις*.—*πολλῶν δὲ κάλλων*, κ. τ. λ. “And though they (the Heraclidae) have come (as suppliants) to the hearths of many and other nations, we (the Argives) have stood on these same claims, and no

one has ventured to incur evils of his own seeking," i. e., to involve himself in domestic troubles for other people's affairs.

147-152. ἀλλ' ἢ τιν' ἐς σέ, κ. τ. λ. "But they have come hither either from having observed in you some want of wisdom, or else, from the desperate state of their affairs, willing to encounter a risk, whether then it shall result (as they hope) or not," i. e., resolving to play a desperate game of hazard, whether they should win or lose. What they played for was safety, with the sole alternative of death. The phrase ῥίπτειν κίνδυνον is a metaphor taken from the throwing of dice. Compare *Rhes.*, 155.—οὐ γὰρ φρενήρη, κ. τ. λ. "For they do not expect, I suppose, that you alone, in so large a portion of Greece as they have traversed, will commiserate their ruined fortunes, remaining sound of mind the while." The epithet ἀβούλους means, literally, without resource, plan, or expedient of deliverance.

153-161. ἀντίθεες. "Compare the two."—παρείς. "If you shall have admitted." Properly, παρίεναι is said of a porter or sentinel who allows a person to pass him, and so is equivalent to ἔαν ἰσιέναι.—ἡμᾶς τ' ἔασας. "And if, on the other hand, you shall have allowed us."—Ἄργους τοσὴνδε χεῖρα. "The strong arm of Argos."—πεπανθῆς. "You shall have been softened."—ἐς πάλην δορός. "To a struggle with the spear."—μὴ γὰρ ὡς μεθήσομεν, κ. τ. λ. There are, as Paley remarks, two difficulties here: one, the unusual position of δόξης; and the other, the unusual expression for a sword, χαλυβδικοῦ. Valckenaer suspected that δόξης (MSS. δόξης) had crept in for some word like ἔγχους, the ellipsis of νομίσης being like that of δέδοικα. But of such an ellipsis there appears to be no example. The term χαλυβδικοῦ occurs nowhere else, but still that is no valid argument against it. Musgrave supplies σιδήρου, and

compares the English expression, "a Toledo." Elmsley quotes, more appositely, Eurip., *EL.*, 819, where a Dorian knife is called Δωρίδα, with an ellipsis of μάχαιραν. Translate χαλυβδικοῦ here, "the steel."

162-170. ποῖα πεδί' ἀφαιρεθεῖς, κ. τ. λ. "That you, because despoiled of what lands, engaged in war with the Tirynthians and Argives." Paley gives θεῖς, Musgrave's emendation of the old and unintelligible θῆς, and joins θεῖς ἔχειν, as Musgrave does, making this combination equivalent to θεῖναι, so that θεῖναι πόλεμον will follow the analogy of ἔχθραν θέσθαι. Elmsley, on the other hand, conjectures Τυρυνθίας γῆς, but is successfully answered by Matthiae.—τίνος ὑπὲρ πεσόντας; "Having fallen in defence of whom?" The answer to this is ὑπὲρ γέροντος τύμβου, on which phrase consult note on *Med.*, 1209.—εἰς ἄντλον ἐμβήσει πόδα. "You shall put your foot into the sludge," i. e., shall get into any difficulty. By ἄντλος is properly meant "the bilge-water in a ship," and then, generally, turbid and fetid water, mire, sludge, etc. The phrase is a proverbial one, and belongs to the same class as "to get one's foot out of the mud," *Choeph.*, 684, etc.—ἐρεῖς, τὸ λῶστον, κ. τ. λ. "You will admit that, at the best, there is but a hope that you will be a gainer." More literally, will find (something to your advantage), i. e., ξυμμαχίαν Ἡρακλειδῶν, as appears from what follows. With ἐλπίδα supply εἶναι. Some, however, make ἐλπίδα to be governed by εὐρήσειν. "That you will gain from them hope merely," i. e., the hope of enjoying some future advantage from them, when they shall have grown up, and returned victorious to their native land. The general idea, however, is pretty much the same in either case.—καὶ τοῦτο πολλῶν, κ. τ. λ. "This prospect (which hope thus holds out) is even far worse than the present state of things."

171–178. *κακῶς γὰρ οἶδε, κ. τ. λ.* He points to them as not likely, from their size and bearing, to make soldiers able to cope as *ὀπλίται* with the Argives.—*χρόνος*. Supply *ἐστί*.—*δοὺς μηδέν, κ. τ. λ.* The idea is, I do not ask you to give me any thing of your own, but merely to let me take away what is mine. The old reading was *δὸς μηδέν*, which even Elmsley retains. The correction was made by Dobree, and confirmed by Matthiae from MSS.—*κτηῆσαι Μυκίνας*. “Gain Mycenae (as a friend and ally).”—*πάθης σὺ τοῦτο*. “Do you suffer this,” i. e., place yourself in this false position. This would seem, remarks Paley, to be an accusation brought against Athens by its enemies, of always taking the wrong side, because it took part with the oppressed.

179–195. *τίς ἂν δίκην, κ. τ. λ.* “Who could decide a controversy, or comprehend a train of reasoning,” etc.—*ὑπάρχει μὲν τόδε*. “There is this peculiar feature.”—*ἐν μέρει*. “In turn.”—*ὥσπερ ἄλλοθεν*. “Even as they have done from other quarters.”—*ἐν μέσῳ*. “In common.”—*Ἄργους οὐδέν*. “Nothing of Argos.”—*δοκῆσαν*. Nominative absolute; more commonly *δόξαν*.—*ὡς Μυκηναίους*. Mycenae is commonly confused by the Tragic poets with Argos, though the latter term is more frequent for Mycenae than the converse.—*ἢ τὸν Ἑλλήνων ὄρον, κ. τ. λ.* “Or do you decide that whosoever is exiled from Argos is exiled from the boundary of the Greeks?” i. e., is the Argive territory so wide that to be banished from it is to be banished from Greece?”—*οὐκ οὖν Ἀθήνας γε*. “Not Athens at least then (shall we be compelled to leave).” Supply *φεύξομεν*.—*Τραχίς*. The Heraclidae had first fled to Ceyx, king of Trachis, a town of Thessaly, in the district of Malis (*Apollod.*, ii., 8, 1).—*Ἀχαϊκόν*. “Thessalian.” The Achaia here meant was a district in the south of Thessaly, in which Phthia and Hellas were situated.—*ὄγ-*

κῶν. "Exaggerating the importance of," i. e., and thus frightening the king (Ceyx) into compliance with your demands.

197-206. καὶ λόγους κρινοῦσι σοῦς. "And they (the Athenians) shall prefer your claims (to their duty)." Observe that κρινοῦσι is here put for προκρινοῦσι. Dindorf and Pflugk read κρανοῦσι, the conjecture of Elmsley. But the latter rightly retracted it in his *curae secundae*. Indeed, it may be questioned, according to Paley, whether there is an authority for the future of κραίνω.—αἰσχύνη. "Honor."—πόλιν μὲν ἀρκεῖ. Supply τοσοῦτον αἰνέσαι from what follows.—ἀνάγκη. A claim on the score of relationship is here advanced.—ἐπέιπερ. This explains σώζειν. "(I say to preserve them, which you have the power to do) since," etc.

209-215. πάλιν δὲ τῶνδ' ἀνειμί σοι γένος. "And again I will trace for you the lineage of these," i. e., from the same source as the other branch.—ἀντανεψίων πατήρ, κ. τ. λ. "(Thus) your father (Theseus) and the father of these (Hercules) would be sprung from first cousins." Their mothers were respectively Aethra and Alcmena, who were first cousins.—γένους μὲν ἦκεις. "You are related by birth." Observe that ἦκεις is for προσήκεις.—ἀ δ' ἐκτὸς ἤδη, κ. τ. λ. "But what, independently of relationship, you are bound now to pay to his children, I proceed to mention."

216-218. σύμπλους γενέσθαι Θησεῖ. He means that he and Theseus accompanied Hercules in his ninth labor, when the latter went after the girdle of Hippolyte, the queen of the Amazons. He can personally attest, therefore, the friendly relations which once subsisted between Hercules and Theseus, and which ought to be continued, from a sense of gratitude, to the children.—πολυκτόνον. "The cause of much bloodshed."

Because, in order to obtain the belt, Hercules slew Hippolyte and many of her companions.—*Ἄιδου τ' ἔρεμνῶν, κ. τ. λ.* When Theseus had descended with Pirithous to the lower world to carry off Proserpina.

220–225. *ὦν ἀντιδοῦναι, κ. τ. λ.* The whole of this passage, down to v. 225 inclusive, is probably spurious. Lines 221, 222 have already occurred at 97, 98.—*χωρὶς ἔν τε πόλει κακόν.* “And besides an evil in the state.” A proof of the spuriousness of this line is the anapaest in the fifth place. Hermann, followed by Pflugk, reads *χωρὶς ἐν πόλει κακόν.* “Not to say an evil in the state.”—*βλέψον πρὸς αὐτοὺς βλέψον.* Taken, as Dindorf remarks, from *Alcest.*, 390.

226–228. *καταστέφω.* “I cover you with suppliant boughs (as I would an altar).”—*χεροῖν καὶ πρὸς γενείου.* “By your hands and by your chin.” Observe that *χεροῖν* is a genitive here, depending on *πρὸς* in common with *γενείου*, and that the words *καὶ καταστέφω* are to be regarded as parenthetical. Elmsley, less correctly, construes *καταστέφω χεροῖν*, i. e., “With my hands like as with suppliant boughs.”—*ἐς χέρας λαβῶν.* “After having once taken into your protection,” i. e., now that you have taken them, etc.

233–242. *τῆς τύχης νικωμένην.* The genitive is often used with participles implying defeat, from the idea of inferiority which they convey.—*τρισαὶ συμφορᾶς ὁδοί.* “Three ways (of viewing) your calamity.” Well explained by Musgrave: “*ὁδοί sunt viae sive modi quibus casus spectari potest.*” *Matthiae* makes *τρισαὶ ὁδοί συμφορᾶς* a mere periphrasis for *τρισαὶ συμφοραί*, but, as *Paley* remarks, the calamity, or rather circumstance, was one, but the grounds for lending aid were three.—*ἐφ' οὗ σὺ βώμιος θακεῖς.* “At whose altar you are sitting.” For *ἐφ' οὗ βωμῶν.* The reference is to the προ-

βώμια, or steps, where suppliants sat. — τὸ συγγενές, κ. τ. λ. Second ground.—τὸ προῦφείλειν. “My owing, by a previous obligation, that these should fare well at my hands for their father’s sake.”—τό τ’ αἰσχρόν. Third ground. The honor of Athens is concerned.

243–251. συλαῖσθαι. “To be despoiled,” i. e., of its suppliants and its protecting power.—ὄκνῳ. The correction of Musgrave for the common ὀκνῶ.—καὶ τὰδ’ ἀγχόνης πέλας. “And this is near hanging,” i. e., these two contingencies are almost a hanging matter, or, in other words, are almost enough to bring one to the noose through mere shame. Compare *Alcest.*, 230.—ἀλλ’ ὄφελος μὲν εὐτυχέστερος μολεῖν, κ. τ. λ. “I wish then that you had come under more favorable auspices, but still, even as it is, be not afraid that,” etc.—εἴ τι ἐγκαλεῖ. “If he has any charge.”

253–259. οὐκ, ἦν δίκαιον, κ. τ. λ. “(What?) not if it be just, and I prevail in argument?—οὐκοῦν ἐμοὶ τόδ’ αἰσχρόν, κ. τ. λ. He means, the disgrace and injustice then of such an act falls merely on me, it brings no harm to you.—ἐμοί γε. “It is indeed harm to me.”—σὺ δ’ ἐξόριζε, κ. τ. λ. “Well, then, do you send them beyond your boundaries, and we thereupon will lead them away thence.”—τοῦ θεοῦ πλείω φρονῶν. “If you think yourself wiser than the god,” i. e., who has decreed that suppliants at the altar should be protected.—δεῦρ’, ὡς εἰοικε, κ. τ. λ. He means to say, this place seems to be an asylum to which all the bad must flee.

263–270. βλάπτων ἐκείνους μηδέν. “(Aye) in no respect (however) injuring those,” i. e., yes, you are master here, but not to the injury of Argos.—βλάπτεσθε, κ. τ. λ. “Be injured (for what I care) so long as I do not defile the gods,” i. e., so long as I do not violate the laws of heaven. Observe that βλάπτεσθε is here the

imperative.—*τοιούτος*. Supply *τῇ γνώμῃ*. He means, Nor do I wish it.—*πειρώμενος*. “By actual trial.”—*κλαίων*. “To your sorrow.” Literally, “weeping the while.”

274–282. *μᾶς γὰρ χεῖρός, κ. τ. λ.* “For the conflict of a single hand is a weak one,” i. e., it is a weak fight for only one man.—*στρατηγῶν*. “As leader.”—*Ἀλκάθου*. For *Ἀλκαθόου*. Alcathous (*Ἀλκάθοος*) was the son of Pelops, and king of Megara, whence the boundary between Megaris and Attica was called after his name. Eurystheus, therefore, is here represented as being on the immediate confines of Attica, ready to invade that country, and to ravage the crops.—*λαμπρὸς φανήσεται*. “He will come fiercely forth to the view.” Elmsley takes the metaphor to be from a keen, fresh, impetuous wind. So Musgrave explains *λαμπρὸς* here by *vehemens, rapidus, potens*, and compares Aristoph., *Eq.*, 430, 760.—*φυτοῖς*. “The productions of the earth,” i. e., the trees and crops.—*κεκτώμεθα*. A rare form for the optative, and contracted from *κεκτηοίμεθα*. Consult Buttmann, *Ausf. Sprachl.*, § 98, n. 17.

284–296. *φθείρου*. “Destruction seize you!” Literally, “Be destroyed.” A common form of imprecation.—*τὸ σὸν Ἄργος*. “That Argos of yours,” i. e., of which you boast so much.—*οὐκ ἔμελλες*. “You were not going.”—*πόλει*. Elmsley reads *πόλιν*, remarking that the Greeks said *ὑπήκοός τινος*, rather than *ὑπήκοός τινι*.—*ὀξύς*. “Keen-spirited.”—*ἐπὶ τοῖσι*. “In present circumstances.”—*δὲς τόσα πυργοῦν, κ. τ. λ.* “To build towering on high twice as many things as actually take place,” i. e., to exaggerate the reality twofold. The genitive *γιγνομένων* depends on the comparative notion implied in *τόσα*. (Jelf, *G. G.*, § 502, 503.)—*ἦλθεν*. Some refer this to Demophon, but the change of person is then exceedingly harsh.—*διακναῖσαι*. Equivalent, according to Elmsley, to *διολέσαι*.

297-309. γέρας. "Honor."—κακοῖς ἐκοινώνησεν. "Has connected himself with the vulgar," i. e., the base-born.—λιπεῖν. "For having left." Depending apparently on ἐπαινέσω, though still quite irregular. Matthiae suggests λιπών.—ἀμύνεται. "Wards off," i. e., teaches to bear up against. It does this, according to the Greek view, from the feeling of αἰσχύνη, or "self-respect," which they considered to be intimately associated with it, and as really affording support under trials.—ἡμεῖς γάρ, κ. τ. λ. Observe the force of γάρ here. The idea is, for we, by persevering and not sinking in despair, have at length found friends.—τῶνδε προὔστησαν. "Have stood forth in defence of these." He points to the children, whom he had just included in the collective ἡμεῖς.—ἐς πεῖραν φίλων. "To an experience of friends," i. e., to those whom we find, on trial, to be true friends.

310-327. νόστος ἐς πάτραν. In their fifth and last effort, about eighty years after the Trojan war, they are said to have defeated the son of Orestes, and to have become masters first of Argos, and then of the greater part of the Peloponnesus.—καὶ τιμάς. "And become possessed of the honors." Observe the zeugma in οἰκήσητε, the verb having in this latter clause the force of λάβητε or κατάσχητε.—αἵρεσθαι. Infinitive for imperative. Compare *Troad.*, 422.—οἱ γῆν τοσὴνδε, κ. τ. λ. "Who have averted from us so great a country, and its Pelasgic people, to have them as enemies unto themselves." Observe here the force of the middle, as if he had said ὥστε αὐτοὶ ἑαυτοῖς πολεμίους ἔχειν.—εἰσορῶντες. "Though seeing us."—Θησέως πέλας. He means, when standing near him in Hades.—ἀρῶ. The *a* in ἀρῶ is either short or long, according as it is taken from αἶρω or from αἰίρω, being in the latter case contracted from ἀερῶ.—ἕνα γὰρ ἐν πολλοῖς, κ. τ. λ. The sentiment is from the well-known lines of Homer, *Od.*, ii., 276 seq.

330-340. *προσωφελῆν*. Construed also with the accusative.—*καὶ τὰ τῶνδ' ἀρχῶ, κ. τ. λ.* “And I am confident that the conduct of these here will be such (as you describe); the favor done them will be remembered.”—*σύλλογον*. “A muster.”—*τάξω τε*. “And I will marshal them,” i. e., will drill them, so as to make all the available inhabitants turn out to meet the foe.—*αὐτόν*. The army.—*ταχύς βοηδρόμος*. “Is quick to run to the war-cry” (or the cry to the rescue).—*Ἀργεῖ*. The dative of place.—*θύσομαι*. “I will inspect the entrails.”

344-351. *ἰζώμεσθα δῆ, κ. τ. λ.* “Let us then keep our seats as suppliants, waiting here for the city to prove successful,” i. e., until the city has succeeded in the contest.—*ὅταν δ' ἀγῶνος, κ. τ. λ.* “And when you shall successfully have rid yourself of this contest, we will go to your palace.”—*συμμάχοισιν*. “As allies.”—*τῶν μὲν γάρ, κ. τ. λ.* He means, If Juno is the patron-goddess (and a powerful one without doubt) of the Argives, Pallas is on our side and that of Athens.—*ὑπάρχειν*. “Tends.”—*θεῶν*. Monosyllable in scanning.

354-380. *πλέον*. “Any the more.” The Chorus mean, We are not to be scared by your threats, Argive stranger.—*μήπω οὕτω εἶη*. “May it never be so,” i. e., as that it should fear what you say.—*ὁ τε Σθενέλου*. “And (along with you) the son of Sthenelus.” Compare *Il.*, xix., 123: *Ἐβρυσθεύς, Σθενέλοιο πάϊς Περσηϊάδαο*.—*ἀντισχομένους*. “Having clung for protection unto.”—*ποῦ ταῦτα καλῶς, κ. τ. λ.* “Where would this conduct be honorably (regarded), among the right-minded at least,” i. e., what place should conduct such as this take among honorable actions in the opinion of those who think aright? Observe the employment of *ποῦ* where we might have expected *πῶς*.—*κεῖ*. Equivalent here to *εἰ καί*.—*τὰν εὖ χαρίτων, κ. τ. λ.* “The city fa-

vored by the Graces." Literally, "having itself well in respect of the Graces." The meaning is merely "the beautiful city."—*ἀνάσχου*. "Restrain yourself."

381–387. *ὦ παῖ*. The age of Iolaus entitles him thus familiarly to address the young king.—*τί μοι σύννοιαν*, κ. τ. λ. "Why hast thou come, bringing unto me anxiety in your eyes?"—*οὐ γάρ τι*, κ. τ. λ. "For there is no fear at all lest the herald's speech prove false," i. e., the herald is not the man to use vain and empty threats. Observe, as already remarked, that *οὐ μή* is for *οὐ φόβος ἐστὶ μή*.—*τὰ πρόσθεν ὦν*. Tyrwhitt's correction for the common reading *τὰ πρὸς θεῶν*, and implying that Eurystheus was flushed with his success hitherto in expelling the Heraclidae from every country where they had sought protection, and hence was full of contemptuous pride and conceit towards Athens.—*εἶσιν*. Elmsley's emendation for the common reading *ἐστίν*.—*ἐς τὰς Ἀθήνας*. Depending on *εἶσιν*. In the common reading it depends on *φρονῶν*.

393–396. *οὐκ ἐφῆκέ πω*. "He has not as yet let loose."—*λεπαίαν ὄφρυην*. "On a rocky mountain-brow."—*δόκησιν*. "As a conjecture on my part." He means, It is a mere suspicion on my part, that this is his object in occupying a high ridge.—*ποιά*. Supply *ὀδῶ*.—*τ' ἄνευ δорός*. The correction of Musgravè, for *τὰ νῦν δорός*. The manœuvre of Eurystheus was to bring his army down to the plains of Marathon "without a fight," and take up a safe position there. He was therefore on the lookout, *ποιά ὀδῶ προσάγοι καὶ ποῦ ἰδρῦοι τὸ στρατόπεδον*. And on *ποῦ* implied in *ποιά*, rather than on *ἐν ἀσφαλεῖ*, depends the genitive *χθονός*.

401–407. *θυηπολεῖται μάντεων ὑπο*. "Is engaged in the performance of sacrifices by means of soothsayers." That is, *θυηπολοῦσι μάντις κατ' ἄστυ*.—*τροπαῖά τ' ἐχθρῶν*,

κ. τ. λ. “(Rites) both designed to bring a rout upon the enemy and safety to the city.” Understand *ιερά* as an apposition with what immediately precedes, and with which the adjectives *τροπαῖα* and *σωτήρια* both agree.—*χρησμῶν ἀοιδούς πάντας*. “All the bards (the utterers) of oracles.”—*άλίσας*. “Having collected.” The *a* is long, as from *άλῆς* or *άλῆς*.—*ἤλεγξα καὶ βέβηλα*, κ. τ. λ. “I have examined the ancient predictions, both public and concealed,” i. e., both those accessible to all, or which were cited on every occasion, and those kept in the custody of the priests.—*καὶ τῶν μὲν ἄλλων*, κ. τ. λ. “And as regards other matters, many things in these oracles are different (one from another).”—*ἐν ταυτόν*. “One and the same.” Observe the antithesis between *πολλὰ διάφορα* and *ἐν ταυτόν*.—*ἐμπρέπει*. “Is clearly conspicuous.” There must be a colon after this word, not a comma.

408–413. *παρθένον*. Pausanias relates (i., 32, 5) that an oracle declared that the children of Hercules would not prove victorious unless one of their number died a voluntary death (*ἀποθανεῖν ἐθελοντήν*); and that Macaria, his daughter by Deianira, thereupon slew herself. Her name was afterwards given to a fountain at Marathon. Euripides probably omitted this fact in order to place the noble-mindedness of Macaria in a stronger light.—*ἀναγκάσω*, scil., *τὴν ἑαυτοῦ παῖδα κτανεῖν*.—*κακῶς οὔτω*. “So insanelly.”

415–424. *πικρὰς συστάσεις*. “Angry meetings.” Angry, because each side maintained their view with vehemence. Bothe gives *πυκνὰς*.—*ὡς δίκαιον ἦν*. “That it was right (in me),” i. e., that I did right in, etc. Elmsley unnecessarily makes *ἦν* here have the force of *ἐστί*.—*ἐμήν*. Elmsley, with great probability, here reads *ἐμοῦ*.—*εἰ δὲ δὴ δράσω τόδε*, κ. τ. λ. The people are angry enough already, but if he should do *this*, namely, com-

pel the sacrifice of a maiden, there would be danger of an immediate civil war. The old reading was ἦν δὲ μὴ, which Matthiae corrected, from three MSS., into εἰ δὲ δῆ. According to the old reading, τóδε will mean ὁ ἀμφοτέροι λέγουσι. "What either party say," and Demophon's idea will be that refusal in either case will involve him in a civil war. — *συνεξέυρισκε*. "Devise along with me." — *ὥστε βαρβάρων*. "As over barbarians." — *ἀλλ' ἦν δίκαια δρῶ, κ. τ. λ.* "But if I do fair things, I shall be fairly treated," i. e., because he is not, like the Persian monarch, an irresponsible despot, but under constitutional laws.

425, 426. *ἀλλ' ἦ πρόθυμον, κ. τ. λ.* "But does not the god allow this state, being eager the while, to lend aid to strangers when desirous so to do?" i. e., but can it be that the god in imposing this difficulty about the sacrifice of a maiden, does not allow this state to assist strangers when it is willing and desirous to do so? Pflugk calls attention to the species of parallelism to be found here, in *πρόθυμον οὔσαν . . . χρίζουσαν*.

427-438. *ἔοιγμεν*. Contracted for *ἐοίκαμεν*. — *ἐς χεῖρα γῆ συνῆψαν*. "Have come close to land," i. e., have got so close as almost to touch it. The expression *ἐς χεῖρα* gives to *γῆ συνῆψαν* the same force here, as if the whole clause were *ἐς χεῖρα γῆν ἔλαβον*. The simile, observes Paley, is a very happy one. Iolaus, who had just before been profuse in his thanks for the proffered safety, now falls into the extremity of despair. — *ἠλάθησαν*. From *ἐλαύνω*. — *πρὸς ἀκταῖς*. "Close to its shores." — *τὰ τοῦδε*. "The conduct of this one." — *αἰνέσας δ' ἔχω, κ. τ. λ.* "And I am content with the things here," i. e., I am thankful for the treatment we have met with here, namely, proffered protection, though it should prove ineffectual. He then goes on to say,

Well! if it be Heaven's will that I should fare thus, the gratitude to you at least is not lost.

439-460. *ὕμιν τί χρήσομαι.* "What I shall do with you."—*ἄστεπτος.* "Has been undecked (by us) with suppliant boughs."—*ποῖον δὲ γαίας ἔρκος.* For *ποίας δὲ γαίας ἔρκος.* Since they had not gone to any other place of protection in the Attic land.—*πλὴν εἴ τι τέρψω,* κ. τ. λ. "Except if, by having died, I shall afford any delight," etc.—*χρῆν, χρῆν ἄρ',* κ. τ. λ. "It was destined, it was destined then for us," etc.—*ἀλλ' οἶσθ' ὃ μοι σύμπραξον;* "But do you know in what you may cooperate with me?" i. e., in what you may aid me? Equivalent to *σύμπραξόν μοι, οἶσθ' ὃ.*—*μήτε κινδύνευε,* κ. τ. λ. Observe the employment of *μήτε . . . τέ,* "neither . . . and yet."—*σκαιὸς γὰρ ἀνὴρ.* "For the man is weak-minded."—*πολλῆς γὰρ αἰδοῦς,* κ. τ. λ. "For one, in that event, even though unfortunate, would stand a chance of meeting with much consideration," i. e., mercy, or kindness. Observe *κάτυχῆς* for *καὶ ἀτυχῆς.*

461-473. *μή νυν τήνδ',* κ. τ. λ. "Do not then blame this state," i. e., if we refuse your request to be delivered up.—*γενναῖα.* "Noble in their nature."—*τί πλέον.* "What gain would accrue?" Supply *ἂν εἴη.*—*λύμας.* "The ill-treatment," i. e., in repeated instances. Observe the force of the plural. Dindorf gives *λύμης* with Elmsley, who fancied *λύμας* was a Doric genitive. But the accusative sometimes occurs in Attic with *μιμνήσκομαι,* in place of the genitive, when the reference is to the keeping of a thing vividly in remembrance, as in the present case. Compare Jelf, *G. G.*, § 515, *Obs.*—*προσκοπεῖν.* "To foresee."—*καιριωτέραν.* "More seasonable."—*ἀμήχανος.* "Quite at a loss."

474-481. *ξένοι, θράσος μοι,* κ. τ. λ. Macaria, who had hitherto kept out of sight, with the other maidens, un-

der the care of Alcmena, now comes forward on the stage, and apologizes for her apparent boldness in doing so. "O strangers, do not attach any charge of boldness unto me for my thus coming forth." The dative ἐξόδοις is equivalent here, as Elmsley remarks, to ἔνεκα ἐξόδων.—τὸ σωφρονεῖν. "Discretion."—οὐ ταχθεῖσα, κ. τ. λ. "Not having been commissioned to be the ambassador of our race."—πρόσφορος. "Fit (for the office)," i. e., though not formally appointed to it. She then gives the reason, namely, the great interest she takes in her brothers. Whence it appears that she was the eldest of the female children.—κάμαντῆς πέρι, κ. τ. λ. "And I wish to ask, in respect of my own self (also)." Elmsley makes κάμαντῆς πέρι equivalent to οὐ μόνον περὶ τούτων, ἀλλὰ καὶ περὶ ἑμαντῆς. This, however, seems rather forced.

484-495. οὐ νεωστὶ δῆ. "Not now for the first time."—εὖ προχωρῆσαι. "To have got on well."—ψδούς. Contracted form for ἀοιδούς.—σημαίνειν. "Specify."—εἶναι. "To continue to exist."—ταῦτ' οὖν ἀμηχανοῦμεν. "About these things, then, we are in utter perplexity."—σφάξειν. Elmsley's correction, for the common σφάζειν.—λέγει δέ πως. "But still, somehow, he does say it," i. e., he conveys the idea.—εἰ μὴ τι τούτων, κ. τ. λ. "Unless we shall in some way remove the perplexity connected with these things," i. e., shall devise some escape from these difficulties. The verb ἐξαμηχανέω occurs nowhere else, and some critics, therefore, have indulged in needless alterations of the text. Euripides, however, would seem to have used this compound intentionally with reference to ἀμηχανοῦμεν, in v. 492.

498-506. ἐν τῷδε κἀχόμεσθα, κ. τ. λ. "Is it on these terms that we are able to be saved?" Elmsley's reading for κενύόμεσθα, which is destitute of sense.—εὐτυχῶς πεπραγότες. "Being fortunate."—παρίστασθαι σφαγῆ.

“To present myself for immolation.”—*αἵρεσθαι*. “To encounter.” Literally, “to take up for itself.”—*πάρρον σεσῶσθαι*. “When it is in our power to be saved,” i. e., when we might, if those labors were carried to a successful issue through our means, insure safety.—*φενξόμεσθα μὴ θανεῖν*; The semi-negative notion of the verb is strengthened by *μὴ*, where in our idiom no negative particle is expressed. (Jelf, *G. G.*, § 749.)

510–516. *ποῦ τάδ' ἐν χρηστοῖς πρόπει*; “Where are these things seen among the good?” i. e., Nowhere is such conduct as this seen, etc.—*οἶμαι*. “I suppose.” Ironical.—*Αἰδὼν μηδὲν ἤσσον εἰσιδεῖν*. “To see Hades none the less,” i. e., than if I offered myself now as a victim. The reading *δεινά*, for *δέ τινα*, is Tyrwhitt's emendation.—*ἀλλ' ἐκπεσοῦσα, κ. τ. λ.* Another alternative. Shall I leave the land, and be a wanderer? With what face can I ask for protection, if I am branded as a coward?—*ἐὰν δὴ τις λέγῃ*. “If, as doubtless he will, some one say.” Observe here the force of *δὴ*.

522–527. *τῆδε*. “Through this hope,” i. e., of faring well.—*οὐκοῦν θανεῖν, κ. τ. λ.* “It is better, then, that I die, than to meet with this treatment, when undeserving of it.”—*ἀναξίαν, κ. τ. λ.* In his smaller edition, Paley includes both this and the succeeding line in brackets. They certainly might be omitted without any injury to the sense of the passage. The other editions, however, give them without expressing any doubt as to their genuineness.—*πρόπει μάλλον*. “Are more befitting.”—*ἐπίσημος*. “Of note.”

529–534. *καὶ στεμματοῦτε, κ. τ. λ.* This verse violates the pause in the fifth foot. Compare *Alcest.*, 671. In the present instance (not touched on by Porson in his well-known remarks on this subject in the Preface to the *Hecuba*) there seems to be no other way, remarks

Paley, of evading the spondee before the cretic εἰ δοκεῖ, than by reading κεί κατάρχεσθαι δοκεῖ. Elmsley suggests καὶ κατάρχετ' εἰ δοκεῖ, but acknowledges that the middle is here the true form, as Valckenaer has shown.—πάρα. "Is ready for you." For πάρεστι.—ἔξαγγέλλομαι. "I promise." More literally, "I make a declaration on my own part."—μὴ φιλοψυχοῦσα. "By not being attached to life." This line and the next are bracketed in his smaller edition by Paley, who considers the use of μὴ peculiar here, though not noticed by the commentators.

535-543. μέγαν λόγον. "The noble speech."—γενναίους μάλλον. "More in accordance with a noble lineage."—τίς ἂν δράσειεν, κ. τ. λ. "What one of men could do it beyond the present example?"—ἀλλ' ἐξ ἐκείνου, κ. τ. λ. "But, the seed of a divine mind, thou art (truly) sprung from that Hercules," i. e., that illustrious hero. The epic genitive Ἡρακλῆος is a ὑπαξ λεγόμενον in tragic senarii.—ἧ γένοιτ' ἄν. "How it might be done." Supply ὁδῶ.

547-549. τῇ τύχῃ. "By mere chance."—χάρις γὰρ οὐ πρόσεστι. "For no graciousness is (thereby) added (to the act)," i. e., there is no self-sacrifice, calling for the thanks of others, if it is not voluntary.—ἀλλ' εἰ μὲν ἐνδέξεσθε. "But if you receive me."

554-563. ὑπερφέρεῖς τόλμῃ τε, κ. τ. λ. "You surpass daring by daring," etc. Literally, "You carry daring beyond (present bounds) by means of daring." Elmsley finds a difficulty here, and thinks that instead of τόλμῃ we ought to read the genitive τόλμης. "You carry daring beyond daring." But he is well answered by Pflugk.—δ' ὠφελείς. The δ' is added by Barnes, and traces of it are to be found, according to Kirchoff, in one of the MSS.—σοφῶς κελεύεις. She means, In saying

that my death will benefit my brethren, you in fact exhort me to it, and wisely, because you put the matter at once in its simplest and its strongest light, and one which removes odium from all parties, and guilt from yourself.—*μιάσματος*. Namely, the pollution connected with her death.—*θάνω*. “Let me die.”—*ἐπεὶ σφαγῆς, κ. τ. λ.* “Since I will proceed, of my own accord, to all that is fearful in immolation.”—*οὔπερ εὔχομαι*. “From whom I profess (to be sprung).”

565–573. *σὺ δ' ἀλλὰ τοῦδε χρῆζε*. “Do you then entreat from this one here,” i. e., from Demophon.—*τλημονεστάτην*. “The most courageous.”—*εἴ τι βούλει*. Supply *προσεπιπεῖν*.—*μοί*. Hortative. So *δίδασκέ μοι* in the next line. At this verse Demophon appears to leave the stage. At least we hear no more of him to the end of the play; nor indeed of Macaria, after the valedictory address which next follows. Thus, remarks Paley, we lose sight of the two persons in whom the interest has hitherto been principally centred. Iolaus is evidently the hero of the play, yet even he is dismissed at v. 747, and we only hear of his achievements from the lips of another.

575–590. *τοιούσδε ὥσπερ σύ*. “To be such as thou art.” Supply *εἶναι*, and observe that *ὥσπερ* here takes the place of *οἷος*. Elmsley less correctly construes *τοιούσδε* with *σοφούς*, whereas *ἐς τὸ πᾶν σοφούς* is to be taken separately, as explanatory of *τοιούσδε*.—*ἀρκέσουσι γάρ*. That is, *ἀρκέσει αὐτοὺς οὕτω σοφοὺς εἶναι*.—*πρόθυμος ὢν*. “Being already desirous to do so,” i. e., to save them from death.—*ἀδελφῶν ἢ παροῦσ' ὁμιλία*. “My present company of brothers.”—*ὄσων*. Governed by *πάροιθεν*, which last is to be taken in the sense of *πρό*.—*ὡς θάψαι χρεών*. This was done by the Athenians, says the Scholiast on Aristophanes, *Eq.*, 1159.—*κάλλιστα*, scil., *θάψαι*.—*ἐνδειξ ὑμῖν*. “Wanting unto you.”

She means, I have not been found wanting, but I have stood by you ready to lend aid.

591-594. *τάδ' ἀντὶ παίδων, κ. τ. λ.* "The consciousness of this remains a fond treasure for me in the place of children," etc. — *εἴη γε μέντοι μηδέν.* "Would indeed that there may be nothing!" There is something, remarks Paley, very touching in this wish. It is not said like a mere commonplace sentiment, but the poet himself seems to give vent to his own feelings on the subject. The Greeks had no clear idea of reward hereafter for virtue or resignation in this life. Hence the utmost wish of the unhappy was utter extinction in death.—*οἱ θανούμενοι βροτῶν.* Namely, those who (like the speaker) are just about to die. As if she had said, *εἰ εὐρήσομεν ἐκεῖ ἐν Ἀιδῷ.*

600-607. *δυσφημεῖν θεάν.* "To speak ill-omened words of the goddess," i. e., to say that she is relentless, insatiate, etc. The transitive sense of the verb here is worthy of note. So, from the employment of *εὐφημεῖσθαι* in a passive sense in Aeschylus, *Suppl.* 506, it follows that *εὐφημεῖν* also had a corresponding active meaning.—*ἧ σὸν κατηρκται σῶμα.* "To whom your body has been consecrated for sacrifice." Compare v. 529.—*χρησμοῦ τε μὴ κρανθέντος, κ. τ. λ.* "And yet, if the oracle shall not have been fulfilled, it is impossible for us to live."—*μείζων.* "Would in that event be greater."—*καὶ τάδε.* The fate of Macaria.

608-627. *θεῶν ἄτερ.* "Without the gods," i. e., except through their dispensation.—*οὐδὲ τὸν αὐτόν, κ. τ. λ.* "And that the same family does not always walk in prosperity." The form *βεβάναι* is the 2 perf. infin. act. of *βαίνω*.—*παρὰ δ' ἄλλαν ἄλλα, κ. τ. λ.* "But one kind of fortune closely follows by the side of another: this man it causes to live humble from having been ex-

alted, while on the other hand it makes happy the 'wretched one.' The word *ἀλήταν* is corrupt. According to Paley, the sense and metre seem to require *τὸν μέλεον δ'—ὁ πρόθυμος*. "He who is eager (to repel the power of fate)." — *ἀλλὰ σύ*. Addressing Iolaus. — *μη) προπίτνων*. "Not falling forward (to earth)," i. e., not prostrate on the ground. To this word the Greeks attached the notion of abject and unmanly servility.— *ἃ δ' ἀρετὰ βαίνει διὰ μόχθων*. "Virtue, however, makes its way through the midst of labors."—*μετέχω σοι*. "I share (the feeling) with you."

630–639. *Ιόλεως δὲ ποῦ γέρων, κ. τ. λ.* Iolaus was enveloped in garments (v. 604), and Alcmena was within the temple (v. 42).—*οἷα δὴ γ' ἐμοῦ παρουσία*. "Such a presence, indeed, as that of me at least is," i. e., as far at least as I, a mere nobody, can be said to be present at all.—*κεῖσαι*. Iolaus, overcome by sorrow and weariness, seems to have sunk to the ground from the seat on which he had been placed. Compare v. 604.—*συνειχόμεν*. So Elmsley, in his first edition, for *συνεσχόμεν*, which last appears in the common editions. The Attics never use *ἐσχόμεν* in a passive sense.—*ἐρρώμεθα*. From *ῥώννυμι*.—*Ἵλλον πενέστης*. "A serf of Hyllus." Hyllus, the eldest of the sons of Hercules by Deianira, had hitherto been absent, looking for a safe asylum (v. 46), while his younger brethren were wandering with Iolaus. The *πενέσται* (Penestae) were the descendants of the old Pelasgic inhabitants of Thessaly, and were attached to certain estates as part of the property, cultivating the lands on condition of paying in kind a certain portion of the produce. It appears also from the present passage that they likewise served in war, like the vassals or retainers in feudal times.

640–645. *ὦ φίλαθ'*. An exclamation in reference to

Hyllus, not addressed to the messenger.—τὰ νῦν τάδε.
 “Now,” or “At the present time.”—πάλαι γὰρ ὠδίνου-
 σα, κ. τ. λ. “For long suffering anguish about those
 who have now come (i. e., Hyllus), you have been
 pining away in soul if their arrival will ever take
 place.” Others make νόστος refer to the return of the
 Heraclidae to their native country.

646–659. τόδ’ ἐπλήσθη στέγος. “Was this mansion
 just now filled.” Observe the force of the aorist.—ἡ
 τὰρ’ ἐκείνου, κ. τ. λ. “In very truth then (if you do car-
 ry them off) may I never more be reckoned the moth-
 er of that hero,” i. e., as being deficient in courage to
 prevent it.—προσθίξει. Elmsley’s correction for the
 common προσθίξεις. The middle appears to be the
 only future of θιγγάνω in use.—ἄγγελον. “An an-
 nouncer.”—σέ. Matthiae supplies ἐβόησα, the idea of
 which is contained in βοήν ἔστησας.—οὐκ ἴσμεν ἡμεῖς
 ταῦτα. Equivalent to *nescio quid dicas*. She means in
 fact to ask, ἀλλὰ τί ἐκάλεσας.—ἀγγέλλει. Where, asks
 Paley, did the messenger announce this? He had
 merely said that he brought good tidings, and that all
 was right. Hence we must infer that in v. 640 it is
 Hyllus who is spoken of.

661–669. τί χώρα τῆδε, κ. τ. λ. “Why, having placed
 his foot on this land, where is he now absent?” i. e.,
 why has he come and where is he absent? Matthiae,
 whom Pflugk follows, says it is the same as τί νῦν ἄπε-
 στι καὶ ποῦ νῦν ἄπεστι; as in the Homeric τίς πόθεν εἰς
 ἀνδρῶν; The explanation first given, however, is bet-
 ter. The first question seems to be answered by ἦλθεν
 ἔχων στρατόν, the second by στρατόν καθίζει.—τάσσεται.
 “Causes to be marshalled,” i. e., by his officers. Hence
 the middle voice.—τοῦδ’ οὐκέθ’, κ. τ. λ. “Then I have
 nothing farther to do with this matter.” She is about
 to depart, as having no concern in purely military

matters, but is arrested by Iolaus saying that he at least *has* to do with them.—ἀριθμὸν ἄλλον. “Any other (more precise) enumeration.”

671–678. λαιὸν ἔστηκεν κέρασ. “He has taken his station on the left wing.” The commentators supply *κατά*, but Paley regards *κέρασ* rather as a species of cognate accusative, comparing it with *σῆλαι στάσιν*.—*παρῆκται τάξεων πέλασ*. “Have been brought near from the ranks,” i. e., near to the generals, to be slain at the moment of the contest.—*ἠκάζομεν ταῦτ’*, κ. τ. λ. This verse continues the regular *στιχομυθία*. The two next are answered by the two 680, 681, so that there is in fact no violation of the usual rule that each person speaks at the same length as the other.—*ἐρήμονσ τοῦμὸν μέρος*. “Deserted as far as my part is concerned.”

682–693. πρὸσ σοῦ. “Your part,” i. e., as an old man, and therefore *σοφός*.—*καὶ μὴ μετασχεῖν*, κ. τ. λ. Supply mentally *ἠκίστα πρὸσ ἐμοῦ ἦν* after *καί*.—*οὐκ ἔστ’ ἐν ὄψει*, κ. τ. λ. “There is no wound inflicted by the mere appearance of a thing, if the hand act not.” Compare *Sep̄t. c. Theb.*, 392. The meaning is, you are too old to be an effectual combatant, and your coming into the field will be mere harmless appearance.—*πρόσθεν*. “Sooner,” i. e., more probably.—*ἀλλ’ οὖν μαχοῦμαι*, κ. τ. λ. “Well, then (even if there is not), I am ready to fight with not fewer in number,” i. e., with as many as ever. He means, there is the same spirit, if there be not the same bodily vigor.—*σήκωμα*. “Weight in the scale.” The Latin *momentum*.—*δρᾶν*. “To act.”—*ὡσ μὴ μενοῦντα*, κ. τ. λ. “You may say what more you please, (resting assured) that I will not remain here.” In most cases of the accusative absolute with *ὡσ*, some participle, like *νομίζων* or *ἠγούμενος*, may be supplied.

695–713. ἔστ’ ἐν δόμοισιν, κ. τ. λ. Captured arms were

accustomed to be suspended in *temples*.—ἀποδώσομεν, κ. τ. λ. The idea is, if we survive we will restore them, as the property of the god; if not, he will not account it sacrilege that we have taken them.—ὀπλίτην κόσμον. “A warrior’s array.”—οἰκούρημα. “House-keeping.”—τί πονεῖς ἄλλως, κ. τ. λ. “Why do you labor to no purpose upon things which,” etc.—γνωσιμαχεῖν. “To give in,” i. e., to know its weakness, and hence to yield to the opinion of others. Paley says the primitive meaning of the verb is “to contend with a former opinion,” and so to arrive at the conclusion that it is wrong.—ἔαν. Supply χαίρειν.—ἀνδρῶν γὰρ ἀλκή. “Aye, for valor belongs to men.”—παιδὸς μελήσει, κ. τ. λ. “There will be a care of you to the surviving sons of your son (Hercules).” Canter gave παισί for the old reading πᾶσι.

714–727. χρήσονται τύχη. “They shall fall into ill-luck.” The verb χρῆσθαι, like the Latin *uti*, is often used of adverse circumstances.—ὅσιος εἰς ἐμέ: “Acquitted of his obligations to me,” i. e., as the father of my son Hercules. As such he was bound to protect her.—ὅπλων μὲν ἦδη, κ. τ. λ. The servant, who, at v. 698, had gone into the temple for the arms, now returns with a complete outfit for an ὀπλίτης. He offers to act as armor-bearer to Iolaus, lest he should be wearied by the mere weight.—φθάνοις οὐκ ἄν. Compare *Alcest.*, 662. Observe the double ἄν, one of which belongs to the participle, giving it the nature of a condition: “You could not be too quick if you were at the present moment covering,” etc.—γυμνός. “Unarmed.”—ὀξύην. “A beechen spear.” The servant is requested to give the spear into his hand, to carry the shield, helmet, and cuirass, and to take the arm of the aged warrior to support his steps.

730–747. ὄρνιθος οὔνεκ’, κ. τ. λ. “One must go with-

out stumbling, on account of the omen." To stumble at the outset was a bad omen with both Greeks and Romans. Iolaus thus seeks to excuse the παιδαγωγία. — λειφθείς μάχης. "If left behind as regards the fight," i. e., if too late for it. — δοκῶν τι δρᾶν. "While you think you are doing wonders."—δοκοῦντα μᾶλλον, κ. τ. λ. "Seeming to hasten, rather than actually doing so."—εὐτυχοῦντα. Supply λεύσσειν.—εἰ δὴ ποθ' ἤξομέν γε. "If, indeed, we shall ever get there."—μεμνήμεθα. Consult note on v. 469.—οἶος ἄν τροπήν, κ. τ. λ. He changes the address from his arm unto himself. In fact, however, the first person here has direct reference to μοί in the previous line, though the syntax is unusual, and the more so because οἶον has already occurred in v. 740. Blomfield conjectures θείης. Another way would be to put a full stop at τοιοῦτος, and regard οἶος ἄν, κ. τ. λ., as an exclamation.—δόκησις. "A reputation for."

751–758. ἐνέγκαιτ'. Hermann's reading in place of the common ἐνέγκατ'. The change is better for the metre, but not strictly in unison with the imperative following. The optative and imperative, however, are sometimes almost indiscriminately used in choral odes. — θρόνον ἀρχέταν. "The imperial throne (of Jove)." — Ἄθανας. Supply δόμοις.—μέλλω τᾶς, κ. τ. λ. Paley conjectures γάρ for τᾶς. — ὑποδεχθείς. "For having received," i. e., in a holy cause, in which the aid of the gods may be fairly calculated on. Observe the rare employment of ὑποδεχθείς for ὑποδεξάμενος. — κίνδυνον τεμῆν. "To cut through danger," i. e., to bring matters to a crisis. Compare the Latin *decidere*.

759–769. ὡς Μυκῆνας. A species of attraction, for ὡς Μυκῆναι, scil., εἰσίν.—μῆνιν κεύθειν. "To cherish secret anger." So in Latin, *iram habere alta mente repostam*. — κελεύσασιν. So Dindorf and others, for κελεύσιμον, or καὶ λεύσιμον Ἄργος. The emendation is Reiske's.—

χάριν ἔχει μοι. “Owes me a favor,” or is bound by an obligation, namely, for my having taken the side of justice and mercy, and for not letting the cause of the gods be inferior to that of men.—*παρ' ἐμοὶ θεοί.* Dindorf's reading.

770–783. *σὸν γὰρ οὐδας, κ. τ. λ.* The first and the second *σὸν* both refer to *οὐδας*, and there should therefore be no comma after *γὰς*.—*πόρευσον ἄλλα.* “Cause to go elsewhere,” i. e., drive away.—*δορυσσόητα.* Dindorf's reading, after Bergk, and required by the metre.—*ἀρετᾶ.* “Piety.”—*οὐδὲ λήθει, κ. τ. λ.* “Nor does the waning day of the month forget thee.” By “the waning day of the month” is meant, according to Musgrave, the *νουμηνία*, new moon, or first of the month, when a festival was celebrated in honor of Minerva. With this Elmsley agrees, remarking, “*nullus enim dies majori jure φθινὰς ἡμέρα appellari potest, quam is in quo fit solis et lunae coitus.*” Some refer *φθινὰς ἡμέρα* to the last day of the month, but we have no proof that the last day of the month, like the first, was marked by a festival.—*ἀνεμόεντι δὲ γὰς, κ. τ. λ.* “While on the breezy hill of the land the sacrificial cries resound to the stamp all night long of virgins' feet.” By the “hill of the land,” the Acropolis is meant. The poet is thought to allude here to the vigils (*παννυχίδες*) which, in the worship not only of Bacchus but of other deities, formed part of the religious orgies.

784–798. *δέσποινα, μύθους, κ. τ. λ.* In this scene the defeat of the Argives under Eurystheus is related.—*ἐμοί τε τῶδε, κ. τ. λ.* “And to me here present most glorious (to announce).”—*ἥδε ἡμέρα, κ. τ. λ.* “This day has brought you to freedom, for these your announcements.” Literally, “has put you through so as to be freed.” Supply *ὥστε* before *ἤλευθερῶσθαι*.—*ἔστιν ἔτι;* “Is still alive, is he?”—*μῶν τι κεδνὸν ἠγωνίζετο;* “Sure-

ly he did not at all contend in a way to be cared for, did he?" Observe the force of *μῶν*, with which a negative answer is always expected.—*ἀλλά σ' εὐτυχῆ φίλων, κ. τ. λ.* The order is, *ἀλλά θέλω σε πρῶτον ἀγγεῖλαι (μοι) εὐτυχῆ ἀγῶνα μάχης φίλων*, scil., *Ἀθηναίων*.

800–810. *ὀπλίτην στρατόν.* The heavy-armed men formed the front, and therefore stood face to face (*κατὰ στόμα*), when drawn out in rank (*ἐκτεινόμενοι*), in the two armies. When the messenger says, "We had marshalled opposite," he identifies himself with the combatants on both sides, or else we should expect, not *ἀλλήλοισι*, but *Ἀργείων στρατῶν*.—*ἐκβάς πόδα.* "Having dismounted." Verbs denoting motion take an accusative of the member or part by which that motion is performed. (Porson, *ad Orest.*, 1427.)—*μέσοισιν ἐν μεταίχμιοις δορός.* "In the mid-space between the two lines of spears," i. e., between the two armies.—*εἰάσαμεν.* "Let alone," i. e., why do you and I disturb it by arms?—*ἀνδρὸς στειρήσας.* "By having deprived it of one man." He says this to Eurystheus, not as intending to undervalue his life, but to contrast it with the lives of a host. Since, he argues, if you fall, the loss to your city will be comparatively nothing, meet me in single combat.

811–817. *ἐπήνεσ', ες τ' ἀπαλλαγάς, κ. τ. λ.* "Assented thereto, (saying) that the speech had been well spoken, both for ridding them of their troubles, and for satisfying their valor." More literally, "Both as to deliverance from troubles and as to valor," i. e., that it would save them the fight without detriment to their courage. By *στρατός* he means the Argive host, who thus urged Eurystheus to accept the offer.—*ὁ δὲ οὔτε, κ. τ. λ.* "He, however, having neither regarded those who heard the speech, nor having felt shame at his own cowardice, durst not," etc. Naucke misses the

negative with ἐτόλμησε, but errs in so doing. The negative force of οὔτε . . . οὔτε, although pertaining properly to each member of the sentence, is extended also to the verb, and it is the same as saying ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγων ἔλθειν ἐτόλμησ' ἑγγὺς ἀλκίμου δορός, οὔτ' αὐτὸς αὐτοῦ δειλίαν (αἰδεσθεῖς) στρατηγὸς ὤν.—τοιούτος γεγώς, κ. τ. λ. That is, though a slave himself, he came to enslave others. The Greeks attached the notion of cowardice to the condition of a slave.

820–822. διαλλαγὰς οὐ τελουμένας. “That a settlement (of the contest) is not to be brought about.” Observe that τελουμένας is the contracted future participle.—ἀλλ' ἀφίεσαν λαιμῶν βροτείων, κ. τ. λ. This alludes to the sacrifice of Macaria. Nothing more is said about that event; but, as Paley remarks, in a narrative possessing exciting interest in quite another way, it would perhaps have been injudicious to have dwelt at length upon the sacrifice.

827–836. τῇ τεκούσῃ. The earth is considered as both γῆ μήτηρ and γῆ κουροτρόφος, and hence the article is repeated, as if two distinct persons were meant.—μὴ κατασχύναι θέλειν. “Not to consent to disgrace.” The common text has θέλων, which Musgrave translates by “volens,” and makes an enallage for θέλοντα. But Elmsley more correctly reads θέλειν.—έσημην'. Supply ὁ σαλπικτήης.—ὄρθιον. “A loud, stirring blast.”—πάταγον. “The clatter.”—πίτυλος. “The rush.” Elmsley makes the term here equivalent to ὄρμη. Compare *Alcest.*, 798.—έπαλλαχθεῖς. “Having been interlaced.” The preposition ἐπί here denotes reciprocity or interchange. Paley makes the description resemble Virgil's “*haeret pede pes, densusque viro vir.*” (*Aen.*, x., 361.)

838–847. δύο κελεύσματα. Dindorf's reading for the common τοῦ κελεύσματος, which last, Paley says, does

not seem to be good Greek. The exhortations of both generals to their respective forces are meant.—*τὸν γύην*. Observe that the noun here is masculine, as shown by the article. The Tragic writers always use the masculine form, *γύης*, never the feminine *γύα*. (Elmsley, ad loc.)—*πάντα δρῶντες*. “Exerting all our energies.”—*ἐμβῆσαι νιν*. “To place him in.” Paley conjectures *ἐσβῆσαι*.—*ἐπέϊχε*. “Pressed hard upon,” i. e., followed in hot pursuit.—*λέγοιμ’ ἂν ἄλλων*. Elmsley’s reading, for the common *λέγοι μὲν ἄλλος*.

849–852. *Παλληνίδος γὰρ σεμνόν, κ. τ. λ.* “For having, while crossing the sacred hill of the divine Minerva of Pallene, caught sight of Eurystheus’s chariot.” Pallene was a demus of Attica, not in the road between Marathon and Athens, but rather in the direction of Megara.—*κάποτίσασθαι, κ. τ. λ.* “And to inflict just vengeance on his enemies.” Observe the double accusative.

855–866. *λυγαίῳ νέφει*. “In a gloomy cloud.”—*νέων βραχιόνων, κ. τ. λ.* “Showed forth a youthful image of youthful arms.”—*πρὸς πέτραις Σκειρωνίσι*. “At the Scironian rocks.” Consult note on *Ήιρρολ.*, 1208. According to Apollodorus (ii., 8, 1), Iolaus not only overtook Eurystheus here, but also slew him, and brought his head to Alcmena. Euripides, however, merely makes Alcmena to have passed sentence of death upon him.—*λαμπρὰ κηρύσσει μαθεῖν*. “He proclaims things clear to learn.”—*ὡς ἐφήμεροι τύχαι*. “Since human fortunes are but for a day.”

869–882. *χρόνῳ μὲν, κ. τ. λ.* “At length, then, has favorably regarded.” The verb properly means “to look upon,” i. e., with a view to watching the result, and apportioning reward or punishment, and is usually employed in speaking of the gods.—*θεοῖς ὀμιλεῖν*.

“Held converse with the gods,” i. e., dwelt with them.—*τοῦ κακῶς ὀλουμένου*. “Who shall perish wretchedly.”—*κλήρους*. The poet seems to have had in mind the legend of the lots drawn by the three Heraclidae, Temenus, Cresphontes, and Procles, on their final but long-delayed acquisition of their native land.—*θεοῖς*. Monosyllable in scanning.—*τί κεύθων σοφόν*. “Concealing in mind what wise plan,” i. e., devising what wise scheme. Ironical.—*οὐ σοφὸν τόδε, κ. τ. λ.* With the Greeks of old revenge was looked upon as a duty and a virtue, a positive obligation to a moral law.

883–891. *τὸ σὸν προτιμῶν*. “Preferring to show honor unto you,” i. e., rather than to put him to death on the spot.—*ὥς νιν ὀφθαλμοῖς, κ. τ. λ.* “That, as his conqueror, you might see him with your own eyes even subjected to your hand.” The common text has *κρατοῦντα*, for which Reiske conjectured *κρατοῦσα*. Paley suggests *τῆ σῆ* for *καὶ σῆ*, which would certainly be an improvement.—*ἀλλὰ πρὸς βίαν, κ. τ. λ.* “But he has forcibly yoked him to necessity,” i. e., has consigned him to fetters and forced him to come.—*ἐλευθέρωσόν με*. “Procure my freedom.” The speaker, it will be remembered, was one of the Penestae of Hyllus. Porson and Elmsley read *ἐλευθερώσειν*.—*ἀψευδές*. The propensity of the Greeks to deceive, remarks Paley, made such a remark not unnecessary.

892–900. *εἰ λίγεια, κ. τ. λ.* “If there be the delight afforded by the shrill-toned pipe at the banquet.” Literally, if there be in the banquet the shrill-toned delight of the pipe. The common reading is *ἐνὶ δαί*, for which Dindorf gives *εἰνὶ δαιτί*.—*εἴη δ' εὐχαρις Ἀφροδίτα*. The idea is, Sweet, too, is the favor of Venus.—*τερπνὸν δέ τι καὶ ἄρα*. “And it is something delightful, too, as it proves.” Observe the force of *ἄρα*. Dindorf gives *ἄρ'*, which sacrifices sense to metre.—*τῶν πάρος οὐ δο-*

κούντων. "Who before thought that they never will be prosperous." Supply *εὐτυχήσειν*. — *τελεσσιδώτειρα*. "The accomplisher." For *τελεσφόρος*. — *Κρόνου παῖς*. According to an opinion which some entertained that *Κρόνος* and *χρόνος* were the same words. Compare Cic., *N. D.*, ii., 25.

901-909. *ἔχεις ὁδόν, κ. τ. λ.* "You have, O city, a righteous way (of acting). It is not right ever to deprive you of this reputation, that you honor the gods; and he who says you do not, drives close to madness," etc. Supply *σε* with *ἀφελέσθαι*. — *ἐλαύνει*. The usual metaphor from a race-course. — *ἐγγύς*. That is, close to the *στήλη*, or pillar, at the end of the course, and around which they turned. — *ἐπίσημα παραγγέλλει, κ. τ. λ.* "Clearly exhorts to this course, ever taking (something) from the pride of the unjust," i. e., ever lessening or breaking down their pride.

910-918. *ἔστιν ἐν οὐρανῷ, κ. τ. λ.* "Your son, aged lady, is dwelling in the sky." Observe the employment of the substantive verb with the participle, in order to give emphasis to the predicate. (Jelf, *G. G.*, § 375, 4.) — *φεύγει λόγον*. "It shuns mention," i. e., it is not to be asserted. — *πυρὸς δεινᾶ φλογί*. Alluding to the funeral pile on Mount Oeta. Compare *Trach.*, 1191 seqq. — *δαισθείς*. "Having been set on fire," from *δαίω*, "to kindle." — *χροῖζει*. "He is brought into contact with." Literally, "he touches." The more usual form is *χρῶζει*. — *δισσοὺς παῖδας, κ. τ. λ.* "You have honored two children of Jove." Hebe and Hercules are meant, who were fabled to have been united in the skies.

919-924. *συμφέρεται τὰ πολλά, κ. τ. λ.* "Many things coincide with many," i. e., many odd things happen. — *θεᾶς πόλις καὶ λαός*. Athens and the Athenians. — *ἔσχεν δ' ὕβριν, κ. τ. λ.* "And has checked the insolence

of a man in whom the spirit of violence was before justice." Eurystheus is meant. The old reading was ὕβρεις, for which Dindorf, Matthiae, and Pflugk give ὕβριν. Elmsley has ὕβρις, and explains ἔσχευ by *cessavit*, a meaning, says Paley, which it can hardly have.

930-940. τῷδε τ' οὐχ ἦσσον τυχεῖν. "And to this one here not less so to befall him," i. e., not less unexpected. Alluding to Eurystheus.—οὐ γάρ ποτ' ἠὔχει. "For he never in his arrogance thought."—χεῖρας. More usually, ἐς χεῖρας.—μείζω τῆς τύχης, κ. τ. λ. "Thinking himself far superior to Fortune," i. e., not exposed to her caprices, like other mortals. Compare the explanation of Elmsley, καταφρονῶν τῆς τύχης.—ἴστασαν. "Were setting up," i. e., when I departed to come to you. Bothe and Matthiae retain ἔστασαν, the 1 aor. for ἔστησαν.

941-960. χρόνῳ. "At last."—κρατεῖ. Passive.—ὄνθ' ὅπου 'στὶ νῦν. A curious euphemism. Alcmena had before declared her firm belief that her son was with the gods, v. 872.—σὺ οὐκ ἔτλης. "Did you not dare."—κατήγαγες. "Took him down." Used for κατιέναι ἐκέλευσας. — ὕδρας λέοντας, κ. τ. λ. The omission of the copulative between κατήγαγες and ἐπεμπες has induced Paley to conjecture ὕδρας τε θηρᾶς τ', since the Nemean lion is often called θήρ, e. g., *Herc. F.*, 153, 363.—λέγων. "Bidding him."—ταῦτα τολμῆσαι μόνον. "That he alone should endure these things."—ἄνδρας. Athenians.—καὶ κερδανεῖς ἅπαντα. "And it will be all gain to you." Literally, "You will gain all things," i. e., in dying ἅπαξ, even though κακῶς.—χρὴ γὰρ οὐχ ἅπαξ, κ. τ. λ. She means, he ought to die a thousand deaths. Elmsley reads χρῆν, not perceiving, remarks Paley, that the imperfect would have been used *after* he had really died.

961-969. ἀνυστόν σοι. "Possible for you."—ἄλλως

ἄρ' αὐτόν, κ. τ. λ. Eichhoff thinks that a verse spoken by the messenger has been dropped at the end of this line. Naucke, on the other hand, suspects that a line spoken by the messenger has fallen out before v. 961. — οὐχ ὄντιν ἄν γε, κ. τ. λ. The custom was to spare the life of a prisoner, in war, who surrendered himself. — ταῦτα δόξαντα. "This decision." Literally, "These things having (thus) appeared good." — οἶμαι. Ironic. The idea is, What! would you have had him to disobey the state? but it is expressed ironically in the text, without any interrogation: "(Oh, no!) on the contrary, it behooved him, I suppose, to disobey this land." — χρῆν τόνδε μὴ ζῆν. "(I say) this one ought not (at the present time) to have been alive."

970-980. τότ' ἠδίκηθη, κ. τ. λ. "This man was wronged (it seems) in not having then died at first." The messenger, who is bent on keeping Eurystheus alive, intends here to convey the following meaning: "(If, as you say, he ought not now to be living) he was wronged in not having died then, when first he was taken prisoner." The man plays upon the truculent sentiment of Alcmena, and says that his not dying was an injustice to the party himself, rather than to her. — οὐκοῦν ἔτ' ἐστίν, κ. τ. λ. "Is it not then even now a fit time for him to render atonement?" The interrogation here is Elmsley's. — καίτοι φημί, κ. τ. λ. For καίτοι here, a better reading appears to be καὶ γάρ. — οὐδὲν ἀντιλεκτέον. "This is in no respect to be gain-said," i. e., there is no denying it. — τὴν θρασεΐαν. "The bold one." — πεπράξεται. Observe the force of the 3d future; the thing shall be done, and shall remain so. It is to be a final settling of accounts with Eurystheus.

985-999. δελίαν ὀφλεῖν τινα. "To incur any imputation of cowardice." 2 aor. inf. act. of ὀφλισκάνω.—

αὐτανέψιος. Eurystheus and Alcmena were *ἀνεψιοί* on both sides. The paternal grandfather of each was Perseus, the maternal one Pelops.—*θεὸς γὰρ ἦν*. “For there was a deity in the case.”—*κάμνειν τήνδε τὴν νόσον*. “To labor through this same affection,” i. e., this same state of feeling by which I was affected towards him.—*κᾶγνων ἀγῶνα, κ. τ. λ.* “And knew that I was to engage in this contest.”—*σοφιστής*. “A contriver.”—*νυκτὶ συνθακῶν*. “Sitting in company with night alone.”—*διώσας*. “Having repelled.” From *διωθέω*.—*ἀριθμόν*. “Merely one of many.” Compare the common English expression, “A mere cipher.”—*ἀκούσεται τὰ γ’ ἐσθλά*. “Yet shall he be well spoken of.”

1000–1011. *ἀπαλλαχθέντος*. “Having departed,” i. e., from life.—*πάντα κινῆσαι πέτρον*. “To leave no stone unturned.”—*οὐκοῦν σύ γ’ ἄν, κ. τ. λ.* “I suppose, then, that you, had you received this fortune of mine, would not have pursued with injuries the ill-disposed cubs of a hostile lion, but would forbearingly have allowed them to go on living at Argos.” Observe that *σύ γ’* is ironical here. It was thought not only prudent, but also right, to kill the descendants of an enemy, and so to forestall the chance of retaliation hereafter.—*νῦν οὖν ἐπειδὴ, κ. τ. λ.* “Now then, as they did not destroy me (in the fight), when willing (to die), by the laws of the Greeks I cannot be put to death without bringing guilt on my slayer.” Literally, “I am not, by having died, free from pollution to my slayer.”

1012–1015. *πόλις τ’ ἀφῆκε, κ. τ. λ.* “Besides, the state, showing its wisdom, acquitted me, paying much more regard towards the god than to her enmity against me,” i. e., paying much more regard to the claims of religion, the duty of *αἰδώς*, than, etc. Paley calls attention to *τίουσα* as an Aeschylean word, not elsewhere used by Euripides.—*ἅ γ’ εἶπας ἀντήκουσας*. “What you

said (of me), you have now heard (said of yourself) in return." — τὸν προστρόπαιον, κ. τ. λ. "To call me (at one and the same time) the suppliant and the fearless one," i. e., a suppliant in deprecating death, and a fearless (or noble-hearted) man in despising it.

1024–1031. τὸ γὰρ σῶμ', κ. τ. λ. "For in the matter of his body I will not disobey the state." Observe that σῶμα is the accusative of nearer definition. As the law enjoined that those captured in battle should be given up for a ransom to their friends, Alcmena pretends to comply with it, as far as the σῶμα, meaning thereby the νεκρός, is concerned.—Παλληνίδος. Compare v. 849. Observe that the genitive ναοῦ is understood here after πάροιθε.

1033–1044. μέτοικος. Said here of the dead buried out of their own land. Compare *Pers.*, 321; *Choëph.*, 671. Great importance was attached by the ancients to the possession of certain bodies as a safeguard against invasion, by the power which the δαίμων possessed of sending ill-luck on the invaders.—τῶνδε. The Heraclidae.—ὅταν μὀλωσι, κ. τ. λ. This is said to deter the Spartans from invading Attica in company with the Argives.—τοιούτων ξένων προῦστητε. "In behalf of such strangers have you stood forth," i. e., such are the strangers whose προστάται you have become; such and so ungrateful, as some day to fight against the land that gave them protection.—ἡδούμην. Musgrave's correction for ἡρόμην or ἡρούμην.—κρείσσω. "More powerful."—ἀλλὰ μήτε μοί χοάς, κ. τ. λ. He means, Seek not to propitiate me as a hero (and therefore one of the Chthonian or hostile powers) by libations and sacrifices. I will be your benefactor without that, and I will glut my vengeance not on you, but on the descendants of the Heraclidae, by causing that they shall invade Attica to their cost.

1046–1055. τοῖσι τ' ἐξ ὑμῶν. "And to your descendants."—*κυσὶ δοῦναι*. She appears here to forget her promise to give the body to his friends, v. 1023. The fact is, remarks Paley, Alcmena is still further exasperated by his threats against the descendants of Hercules.—*τὰ γὰρ ἐξ ἡμῶν, κ. τ. λ.* "For our conduct shall bring no guilt upon the kings of the land," i. e., on Demophon and Acamas. The Chorus mean that they will have no share in the death of the captive, but his blood shall be on the head of Alcmena. By laying all the responsibility of Eurystheus's death on Alcmena, while both the messenger and Chorus wish to preserve him, the poet ingeniously removes the odium from the state.

NOTES ON THE SUPPLICES.

ARGUMENT, ETC.

THE *Supplices* (Ἰκέτιδες), or "Suppliant Women," is founded upon the legend of the expedition of Polynices against Thebes. It is a composition of considerable merit, and one that deserves to be classed among the more successful efforts of the poet, if it be not of first-rate excellence. The poet appears, says Paley, to have written it in a moralizing but not sceptical humor, for it is replete with reflections on the goodness of Providence, the folly of man, the blessings of free institutions, the curse of war, etc., and there are many passages which, poetically considered, are extremely fine.

Creon, king of Thebes, had ordered the bodies of the Argive chieftains, who had fallen in the attack on Thebes, to be cast out without burial. Adrastus, the leader and sole survivor of that disastrous expedition, unable to procure the rites of sepulture for his comrades, proceeds to Eleusis with a suppliant procession of the mothers and youthful sons of the slain chiefs, and sits down with them at the altar of Ceres, just when Aethra, mother of Theseus, happens to be making offerings for the prosperity of her country and her home. Here the play opens.

ACT I. *Scene I.*—The prologue is spoken by Aethra. She had come to Eleusis for the purpose, as already remarked, of making solemn sacrifices for the yearly crops, when she is met by the company of Argive suppliants; and it is after hearing their sorrows that she offers a further prayer that she and her son, and their native lands, Troezene and Athens, may be prosperous, and be spared from similar troubles. Surrounded by the matrons, and detained by an encircling fence of suppliant boughs, which she cannot break through without doing violence to religion, she awaits the arrival of her son Theseus from Athens, in quest of whom a herald had already been despatched. The Chorus is composed of the suppliant females themselves. (1-86.)

Scene II.—Theseus arrives in haste from Athens, and inquires what has detained his mother so long at Eleusis. He sees the suppliants, and is referred to Adrastus for the reason of their arrival. At first he does not notice that his mother is present, and fears lest the lamentations should be on account of her sudden death. A long dialogue ensues between him and Adrastus, who explains to him the object that has led himself and the suppliant mothers to Eleusis. Adrastus, however, having apparently failed to gain over Theseus to his cause, on the ground that his misfortunes are his own fault, the Chorus of matrons urge one of their number to embrace the knees of Theseus and renew their request. Aethra next intercedes, and Theseus at length decides in favor of the suppliants, and resolves, if the people do not oppose, to rescue the dead either by fair terms or by force of arms; and with an army ready to enforce his demands, he will send a herald to Creon. He then retires. (87-364.)

Scene III.—The Chorus exult that Theseus has chosen the side of religion, and trust that he will do more than recover the bodies of the slain—that he will also bind Argos by eternal gratitude to Athens. (365-380.)

ACT II. *Scene I.*—Theseus, who had left the stage at v. 364, now returns, accompanied by a herald, to whom he gives instructions to proceed at once to Thebes, and either request or insist that the bodies shall be given up. As the Athenian envoy is departing, however, he is checked by Theseus, who observes a Theban herald approaching. A dialogue then ensues between Theseus and the Theban, ending in an angry controversy. The Theban herald is ordered to depart, and Theseus himself then retires. (381-597.)

Scene II.—While Theseus is absent on his expedition to Thebes, the Chorus, divided into Hemichoria, express to each other their fears and anxieties as to the result, whether the matter will be brought about by friendly intervention or the spear. (598-633.)

Scene III.—The news of the defeat of the Thebans is now brought by a messenger, who, having been an Argive captive, has recovered his liberty in the contest. At the request of the Chorus, he enters into a detailed account of the

fight. A dialogue then ensues between the messenger and Adrastus as to the disposal of the dead bodies of those who had fallen in the previous expedition. The messenger informs him that the corpses had been interred by Theseus, excepting those of the seven chiefs, and that these last were now being brought to Eleusis. (634-777.)

Scene IV.—While the procession is forming to convey the bodies upon the stage, the Chorus express their delight at the victory, but mixed grief at seeing the corpses of their children. (778-836.)

ACT III. *Scene I.*—The bodies are deposited on the stage, while Adrastus pronounces over them a funeral oration. (837-954.)

Scene II.—Theseus and Adrastus having left the stage, the Chorus of matrons proceed to lament their childless estate, and their no longer happy lot among Argive mothers. (955-989.)

ACT IV. *Scene I.*—Euadne appears on the summit of a beetling rock, rising above the roof of the proscenium, and gives vent to her feelings in a wild and rapidly uttered strain. Her father Iphis appears, and, on learning her intention to destroy herself, endeavors to prevent her, but to no purpose. She throws herself from the rock, so as to appear to fall behind the proscenium into the blazing pyre of Capaneus. Iphis and the Chorus deplore her death. (990-1122.)

Scene II.—The sons of the deceased chieftains are now seen advancing with the burnt bones that have been gathered from the ashes, and probably inclosed in urns. A dialogue then ensues between them and the Chorus. Theseus addresses Adrastus and the Argive mothers. (1123-1182.)

Scene III.—Minerva now appears, to urge upon Theseus not to give up to the Argives the relics of their slain chiefs without their pledging themselves to become the friends of Athens, and promising, under the most solemn imprecations, never to invade the Attic territory. (1183-1234.)

The scene of the play, as already remarked, is laid at Eleusis, and the Chorus consists of the seven matrons, mothers

of the slain, and the female attendant on each; besides which there is a secondary Chorus of the sons, who take part in the dialogue towards the close of the play. Müller thinks it highly probable that Euripides had in view the dispute between the Athenians and Boeotians after the battle of Delium, on which occasion the latter refused to give up the bodies of the slain for sepulture (B.C. 424); and that the alliance, which Euripides makes the Argive ruler contract with Athens on behalf of all his descendants, refers to the alliance which actually took place between Athens and Argos about this time. (B.C. 421.)

NOTES.

1-2. *Δήμητερ ἑστιοῦχ'*, κ. τ. λ. The prologue is spoken by Aethra, the mother of Theseus, who had come to Eleusis to make a solemn sacrifice for the yearly crops. Here she comes into contact with the suppliant women of Argos, who form the Chorus, and who, fencing her in with suppliant boughs, entreat her to prevail upon her son Theseus to aid them in procuring the rites of interment for their children. She despatches a messenger accordingly for Theseus.—*ἑστιοῦχε*. The term *ἑστιοῦχος* here means "protectress," i. e., guarding the central hearth of the household of the state, without reference to the altar of the temple.—*πρόσπολοι*. The priests are mentioned, because, while the goddess was the giver of prosperity, the priests were the procurers of it, since it was their part to communicate to the deity, at the sacrifice, the objects for which it was offered, and to join in the petition to obtain it.

3-15. *εὐδαιμονεῖν*. Supply *δοτε*.—*Πιθέως χθόνα*. Troezen, where Pitheus, the father of Aethra, was reigning.—*Λοξίου μάντεύμασιν*. The same oracle which is quoted in *Med.*, 679.—*προσπίτνουσ'*. The common accentuation, *προσπιτνοῦσ'*, is erroneous.—*τέκνων*. Governed by *ἄπαιδες*. If we make it the genitive absolute,

as Hermann and others punctuate the line, this would imply that they are wholly childless because their sons had died in war; an unnecessary and improbable supposition. There should be no comma, therefore, after *τέκνων*.—*κατασχεῖν*. “To secure,” i. e., to keep possession of for Polynices. The Latin *obtinere*.

18–22. *οἱ κρατοῦντες*. “Those in authority,” i. e., at Thebes. Referring either to Creon individually, or to the victorious party with Creon at their head.—*κοινὸν φόρτον*, κ. τ. λ. “Having with these the common burden of the need of me,” i. e., taking part with them in petitioning my aid. Observe *χρείας ἐμῆς* for *χρείας ἐμοῦ*.—*κεῖται*. Adrastus is here pointed to, lying near the door, and doubtless with his head enveloped in his *ιμάτιον*. Hermann, however, conjectures *ἵκται*, which Dindorf rather hastily adopts.—*ἔγχος*. The spear which he vainly or foolishly raised in the cause of Polynices.

27–30. *μόνον τόδ' ἔργον*, κ. τ. λ. “Imposing this only task,” i. e., this duty and nothing beyond it, namely, to demand leave to bury the dead, but not to interfere farther in the political relations between Argos and Thebes.—*ὑπὲρ χθονὸς ἀρότου προθύουσα*. “Offering up the preliminary sacrifice in behalf of the tillage of the land,” i. e., the sacrifice that preceded the time of tillage. Sacrifices made before the ploughing of the land were called *προηρόσια*. Paley thinks that *προθύουσα* here means merely offering cakes, not victims.—*πρὸς τόνδε σηκόν*. “To this sacred enclosure.” There was probably at Eleusis a railed area, traditionally said to have first produced corn from the seed given by Ceres to Triptolemus.

32–41. *δεσμὸν δ' ἄδεσμον*, κ. τ. λ. “But having (around me) this bond of leaves that binds not.” The suppli-

ants that surround her with their boughs decked with festoons of wool are called here figuratively δεσμός, while from their gentle violence and slight detentive force they have the epithet of ἄδεσμοι applied to them. (Compare note on *Heracl.*, 124.) Aethra's motives for remaining were twofold, namely, compassion for the suppliants, and the religious obligation of the festooned olive-boughs.—ἐξέλθ. "He may remove," i. e., get rid of, by inducing the suppliants to apply elsewhere for assistance.—ἢ τάσδ' ἀνάγκας ἰκεσίους λύσῃ. "Or may undo these suppliant bonds," i. e., may allow them to be removed by granting the request.—δι' ἀρσένων. "Through the agency of males."

42-51. ἰκετεύω σε, κ. τ. λ. As if in confirmation of the statements just made by Aethra, the suppliant mothers reiterate their request for aid to procure the bodies of their slain sons to be given up for burial.—γεραρῶν. Hermann adopts Markland's correction of γεραιῶν. There is no doubt, remarks Paley, that the middle syllable might be made short; but whether the poet would use the same word twice together with a different quantity is not so clear. Translate γεραρῶν, "aged."—ἄνα μοι τέκνα λῦσαι, κ. τ. λ. "Ransom my children from the corpses of the slain, who are leaving their limbs in relaxing death, a prey to the wild beasts of the mountains," i. e., deliver the bodies of my sons from the heap of unburied slain. Observe here the force of ἄνα. In composition with λύειν, its force is analogous to un- in "undo," implying previous tying or fastening together, and hence, generally, ἀναλύειν is "to set free," "deliver," etc.—ῥυσά δὲ σαρκῶν πολιῶν, κ. τ. λ. "And the tearing of old, wrinkled flesh with the hands." Literally, "The wrinkled tearing of aged flesh with the hands."

57-62. μέτα νυν δός, κ. τ. λ. "Share then with me

the sentiments you feel (towards your own son), and share them in proportion as I, an unhappy one, grieve for the slain whom I bore." The more she is afflicted, the greater need has she of a mother's sympathy.—*παράπεισον*. "Persuade." Literally, "Bring over to your side by persuasion."—*Ἰσμηνόν*. "To the Ismenus," i. e., to Thebes, through which ran the river Ismenus.—*λάϊνον τάφον*. "For a stone tomb." These words are corrupt, as even the metre shows. Various conjectures have been made by critics, but none are satisfactory.

63–70. *ὀσίως οὔχ*. "Not according to holy custom." Because they had come without observing the rites and ceremonies prescribed for visiting the temple of Ceres on one of her great festivals (the *προηρόσια*). They were not, moreover, in holiday attire (v. 97), but with shorn hair and in mourning garb, which was ill-omened.—*εὐτεκνία*. "By being happy in such a son," i. e., as Theseus is.—*καθελεῖν*. "To remove."—*νέκυν*. "Now a corpse." The comma after *νέκυν* is due to Hermann. The old reading was *νέκυ'*, corrected by Reiske. The grammarians thought that *νέκυσ* and *νεκρός* were adjectives, and here altered the word so as to agree with *μέλη*.—*ἀμφιβαλεῖν*. "That I may embrace." Literally, "So as for me to embrace."

71–78. *ἀγών ὄδ' ἄλλος, κ. τ. λ.* "Lo! here comes another wrestling (with sorrow), taking up groans in succession to groans," i. e., following up the lamentations of the mothers by their own. Hermann rightly assigns the following strophe and antistrophe to the Semichorus, composed of the female attendants of the bereaved matrons. The common text has *γών, γών διάδοχος*, for which we have given Valckenaer's correction.—*ἀχοῦσιν*. Referring to the beating of their bosoms with their hands, in token of sorrow.—*ξυνψοδοί*.

“Fellow-mourners.” — ξυναλγηδόνες. “Sharers in sorrow.” For ξυναλγοῦσαι.—χορόν, τὸν “Αἰδᾶς σέβει. “To a dance which Hades loves,” i. e., not to a chorus or dance of joy, but to one of woe. The accusative χορόν depends on ἴτε, indicating motion towards.—διὰ παρηῆδος ὄνυχα, κ. τ. λ. “Make bloody the white nail along the cheek, and also the lacerated skin.” The words χρῶτά τε φόνιον will form a dochmius, if we read φοίνιον, but the emendation is uncertain, since the corresponding verse of the antistrophe (ἐς γόους πέφυκε πάθος· ἔξ) is probably corrupt.—τὰ γὰρ φθιτῶν, κ. τ. λ. “For the honors of the dead are a credit to the living.” This doctrine is cited here as an argument for using severity in the infliction of blows.

79–85. ἐξάγει. “Quite carries me away,” i. e., beside myself. Compare *Alcest.*, 1080.—ἀλιβάτον. A rare Dorism, since Euripides elsewhere and Aeschylus have ἠλίβατος. — τὸ γὰρ θανόντων τέκνων, κ. τ. λ. “For the affliction for deceased children, in accordance with the nature of women, expends its energy in lamentations.” The same as κατὰ γυναικῶν φύσιν ἐστὶν ἐπίπονον ἐς γόους.

87–103. τίνων γόων, κ. τ. λ. Theseus arrives in haste from Athens, and inquires what has detained his mother so long at Eleusis. He sees the suppliants, and is referred to Adrastus for the reason of their arrival.—γόων ἤκουσα . . . κτύπον. Double construction with the same verb. Compare Aesch., *Sept. c. Theb.*, 205.—ἠχοῦς ἰούσης. Genitive absolute.—μ’ ἀναπτεροῖ. “Flutters me.”—ἔχῃ νέον. At first he does not notice that his mother is present, and fears lest the lamentations should be for her sudden death.—καινὰς εἰσβολὰς λόγων. “A new beginning of discourse,” i. e., a new subject of inquiry and discourse.—ἓνα ῥυθμὸν κακῶν. “One fashion (merely) of woe,” i. e., one way merely of indi-

cating it. Compare, as regards the meaning of *ῥυθμός* here, *Heracl.*, 130. — *κουραὶ δέ, κ. τ. λ.* “And there are shorn locks, and garments not festal,” i. e., not such garments as become those who visit a temple on any festal occasion. — *φρουροῦσί με.* “They keep guard over me,” i. e., by holding the boughs so as to encircle her, they detained her on the spot, since it was not lawful to use the least violence in setting them aside.

106–112. *οἱ δ' ἀμφὶ τόνδε, κ. τ. λ.* They stand around him as he lies prostrate. Compare v. 22. It is clear that Adrastus and the sons of the dead chieftains are in a different place from that of the matrons. — *οἶδα.* She means, she could tell it if she pleased, and if she were the proper person to tell it. Aethra had shown her knowledge of the circumstances in the prologue. — *μῦθος οὐντεῦθεν.* “Further explanation.” The term *οὐντεῦθεν* is not to be rendered “henceforth,” for that would be *τοῦντεῦθεν.* — *τὸν κατήρη.* “That art muffled.” — *χλανιδίοις.* “In the robe of men.” The *χλανίδιον* formed the ordinary outer attire of men, corresponding to the Roman *toga.* — *πέρας γὰρ οὐδέν, κ. τ. λ.* “For there is no end (to perplexity) unless it comes through speech.” Dindorf says that *μὴ διὰ γλώσσης ἰόν* is for *μὴ διὰ γλώσσης ἰόντος σοῦ*, but this is too artificial. Markland conjectures *περᾶς* and *ἰών*, but a better conjecture would have been *περανεῖς*. Critics, however, regard the whole line as an interpolation, since it disturbs the order of the *στιχομυθία.*

114–130. *πόλεως.* A dissyllable (iambus) in scanning. — *γάρ.* “(Certainly) for.” — *ἐνταῦθα.* “In this.” — *τοιαῦτα.* “Such results.” — *κήρυξιν Ἑρμοῦ.* Heralds were under the tutelage of Hermes, as *διάκτορος* or messenger of the gods. — *κᾶπειτά γε.* “(Yes) and yet (though I did send heralds).” — *οἱ κτανόντες.* Markland conjectures *οἱ κρατοῦντες*, as in v. 18. — *φέρειν.* “How

to bear it (aright).”—*μ' ἐπῆλθεσ.* Paley conjectures *μετῆλθεσ.*—*κομίσαι.* “To bear away (for interment),” i. e., to bring off from the battle-field for that purpose.—*τὸ δ' Ἄργος ὑμῖν, κ. τ. λ.* “But what has become of that Argos of yours? were her boastings (all) in vain?” Literally, “But where is that Argos for you?” etc. The reading of Aldus is *κόμπει*, which Barnes took for *ἐκόμπει.*—*οἰχόμεσθα.* “We are undone.”—*δοκῆσαν τόδε.* Nominative absolute.

131-138. *ἐκ τοῦ δέ.* “But why?” *τοῦ* for *τίνος.*—*λόχους.* So Dindorf and Hermann after Pierson. The common reading is *ὄχους*, which Matthiae and Bothe retain. But, as Paley remarks, it is a strange expression to ask one man why he drove seven chariots against a place.—*πορσύνων.* “Seeking to procure.”—*τῷ,* for *τίνι.*—*οὐκ ἐγγενῆ, κ. τ. λ.* “I did not connect with my line a native wedlock.”—*Τυδεῖ τε.* Dindorf gives *Τυδῆι*, as *Ἡρακλῆος.* (*Heracl.*, 541.) The MSS., however, have *Τυδεῖ.*—*Φοίβου μ' ὑπῆλθε, κ. τ. λ.* “The dark saying of Phoebus, hard to guess at, deceived me.”

142-150. *ἐλθόντε φυγάδε.* Nominative absolute, the construction being broken in consequence of the interruption at the end of the line.—*μάχη γε, κ. τ. λ.* “Having likened them in fight unto,” etc. This is Hermann’s reading. The common text has *μάχην.* “Having likened their fighting unto that of,” etc.—*Τυδεὺς μὲν αἶμα, κ. τ. λ.* “Tydeus, for his part, fleeing from the land on account of kindred blood.” In reality, however, we have here a double construction, *φεύγων χθονός*, and *φεύγων αἶμα*, so that the literal meaning will be, “Fleeing from the land kindred blood.” Tydeus had slain his brother Melanippus, and had fled to Argos to obtain the rite of purification from Adrastus. But there are other accounts.—*ἀραιῖ πατρίαις.*

“By reason of his father’s curse.” Causal dative.—*κτάνοι*. Hermann’s correction, for *κτάνη*.

151–156. *σοφὴν γε ἔλεξας, κ. τ. λ.* “Thou mentionest this voluntary flight as a wise one indeed,” i. e., this flight which you here mention as a voluntary one on his part, was a wise one indeed.—*ἀλλ’ οἱ μένοντες, κ. τ. λ.* “But yet (wise though it may have been in other respects) they who remained (at home) wronged,” etc.—*ἦ που*. These particles are employed here to ask a somewhat hesitating question: “Is it possible that?” or “Can it be that?”—*ταῦτ’ ἐκδικάζων*. “To avenge these things.”—*εἶτα*. “And so.”—*διώκεις μ’ ἢ μάλιστ’, κ. τ. λ.* “You press me on the very point on which I most failed,” i. e., the neglect (for so Theseus supposes it to be) of the gods, in not consulting them about the expedition. Hermann ingeniously conjectures *μάλιστά γ’ ἐσφάλην*, for the personal pronoun is rarely used in the nominative unless some degree of emphasis is intended, which is not the case here.

158–162. *τὸ δὲ πλεόν*. “But what is more.” So Musgrave, for *τί δὲ πλεόν*, which Hermann retains.—*Ἀμφιάρεώ γε, κ. τ. λ.* “Against the will of Amphiarus in particular.” This diviner had always discouraged the expedition against Thebes. In scanning, *Ἀμφιάρεω* becomes here *Ἀμφιάρω*.—*οὕτω τὸ θεῖον, κ. τ. λ.* “Under these circumstances (i. e., if you were thus disobedient) the god easily deserted you.” Markland conjectures *ῥαδίως ἀπεστράφης*, to which some editors add the interrogation mark, “Did you so easily turn away from the divine warning?”—*θόρυβος*. “The clamor.” He means that of the war party, the hot-headed youth in the state.—*ἐξέπλησέ με*. “Disordered me,” i. e., my better judgment.—*εὐψυχίαν ἔσπενσας*. “You set in motion courage,” i. e., you followed the dictates of courage.—*ὃ δὴ γε, κ. τ. λ.* This line is commonly regarded

as spurious; but the sentence ends too abruptly at *εὐ-βουλίας* if the verse be thrown out.

164-175. *ἐν αἰσχύναις ἔχω*. "I hold it among disgraces."—*ἐνδαίμων*. Porson conjectures *ἰσοδαίμων*. Dindorf thinks the verse an addition.—*ἦκει εἰς ἀπαιδίαν*. "Has come to childlessness." The same as *ἄπαις ἐστί*, with a tacit reference at the same time to previous *εὐ-παιδία*.—*θεῖναι*. "To place here."—*πρεσβεύματα*. "As an embassy," i. e., as *θεωροί*.—*ὧν αὐτὰς ἐχρῆν*, κ. τ. λ. The sense is, *ἧς ταφῆς ἐχρῆν αὐτὰς τυχεῖν, ταφείσας χερσὶν κείνων ὠραίων*, i. e., of their sons arrived at maturity, but still in the prime of life. Translate *ὧν*, "Which obsequies," and supply some word, like *κτερισμάτων*, from *θάψωσιν*.

176-183. *σοφὸν δὲ πενίαν*, κ. τ. λ. The argument, says Paley, appears to be this: As the rich should look to the poor, and conversely the poor to the rich, the one as a warning of what may befall him, the other as an incentive to honorable exertion, so should the prosperous (e. g. Theseus) accustom himself to witness misery. And the moral obviously is that all men should learn to expect, and know how to behave under, a change of circumstances, such as has befallen Adrastus.—*ζηλοῦντα*. "Being emulous the while," i. e., of the rich.—*τά τ' οἰκτρά*, κ. τ. λ. "And that those not unhappy may look on the things that are wretched."—*τόν θ' ὑμνοποιόν*, κ. τ. λ. This verse and the three that follow seem to be an interpolation. It has been supposed that some grammarian, dissatisfied with the poet's moralizing, and, perhaps, perplexed to divine his meaning, indulged his humor by appending these four lines as a marginal note, probably a quotation from some other play, to the following effect, namely, that a poet who wishes to be read should write in a pleasant strain; for if his own woes are the subject of his thoughts, it

is not to be expected that he should please his hearers.—*χαίροντα*. “With joyous feelings.”—*οἴκοθεν ἀτώμενος*. “If troubled in his own bosom.”

186–192. *ἐγὼ δίκαιός εἰμι*. “I am the right person.”—*ὠμή*. So Heath and others, for *ἡ ’μή*.—*πεποικιλται*. “Is deceitful.” The reference literally is to tricking out with fair but false words.—*δέδορκε*. “It looks upon.”—*στρατηλάτου*. Dindorf regards the whole passage, from v. 180 to this line inclusive, as interpolated.

194, 195. *δι’ οἴκτου λαβεῖν*. “For you to take pity on.”—*ἄλλοισι δῆ, κ. τ. λ.* The reply of Theseus contains a most interesting and remarkable exposition of the poet’s views of the beneficence of the Deity, and also a clear statement of his political opinions; though neither seems to have a very direct bearing on the speech of Adrastus. The moral meant to be conveyed is that people are never contented with the lot that has been assigned them, but endeavor to improve it, fancying themselves wiser than the Deity; and that it was through this pride and conceit that Adrastus fell.—*ἀμιλληθεῖς λόγῳ τοιῶδε*. “Having contended in an argument like the following.”

196–200. *ἔλεξε γάρ, κ. τ. λ.* It appears to have been taught in the schools of some of the philosophers opposed to Anaxagoras that there was more of evil in the world than of good. Hence Theseus speaks of this as a theme to be discussed in argument.—*οὐκ ἂν ἡμεν ἐν φάει*. The very fact of our existence is a proof that there is more of good than of evil in the world.

201–210. *αἰνῶ δὲ ὄς, κ. τ. λ.* “And I praise that one of the gods who regulated life for us, from out of a mixed up and savage state.”—*πεφυρμένου*. Mixed up and confused, without order or arrangement. The

verb *φύρω* properly denotes to mix up and knead together, as dough or clay, until the ingredients are thoroughly blended.—*ἐνθείς*. Supply *ἡμῖν*.—*γιγνώσκειν ὄπα*. “To know the meaning of what is said.” Jacobs conjectures *ὡς γεγωνίσκων ὄπα*, but this would mean, “So as to speak audibly,” which would be out of place here.—*τροφὴν τε καρποῦ, κ. τ. λ.* “And the nutriment afforded by the fruits of the earth, and for the growth of it rain-drops from heaven.” Hermann, after Markland, edits *γητρεφῆ, κάπ' οὐρανοῦ, κ. τ. λ.* But this clashes awkwardly with the very next verse.—*ὡς τὰ τ' ἐκ γαίας, κ. τ. λ.* “In order that it (i. e., the rain-drop) may both nurture the things (that spring) from the earth, and may refresh her womb.” After *νηδύν* supply *αὐτῆς*, the earth being the mother from whose lap or womb all things are produced.—*τοῖσι*. For *τούτοις*. Blomfield, with great probability, suggests *τοῖσδε*.—*προβλήματα*. “Having given us coverings.” Supply *δούς*.—*ὡς διαλλαγᾶς, κ. τ. λ.* “That we might have interchanges with one another of the things which a land might need.” The optatives here depend on the past tense, *διεσταθμήσατο*.

212–215. *κατὰ σπλάγχνων πτύχας*. “According to the folds of the entrails,” i. e., of the liver; meaning, perhaps, says Paley, the smoothness or roughness of it. He compares *Prom. V.*, 501, *σπλάγχνων λειότητα*, this being a favorable omen. It will be observed that the poet here specifies the three sorts of divination, by fire, entrails, and birds.—*ἄρ' οὐ τρυφῶμεν*; Are we not, then, over-nice? i. e., hard to please.—*θεοῦ*. One syllable in scanning.

216–225. *ἡ φρόνησις*. “Our wisdom.”—*τὸ γαῦρον*. “Haughtiness.”—*δοκοῦμεν εἶναι*. “We think that we are.”—*ἧς δεκάδος*. “Of which number.” More literally, “Of which company.” The term *δεκάς*, properly

a company or band of ten, is here used generally.—ζυγείς. “Bound,” i. e., compelled. More literally, “Tied up.”—ὡς ζώντων θεῶν. “As if believing that gods really existed.” Opposed to ἀτιμάσας, in v. 230, the disobedience, namely, which Adrastus inconsistently showed in despising the advice of Amphiaraus.—λαμπρόν δὲ θολερῶ, κ. τ. λ. “And, by having intermingled your own clear line with what was turbid, did bring an ulcer on your house.” The line of Adrastus is compared to clear, running water, the lines of Tydeus and Polynices respectively are compared to one that is turbid and polluted with blood.—χρῆν γάρ, κ. τ. λ. Paley suggests *χρή*, as the sentiment is a general one.

227–237. τοῦ νοσοῦντος. The bad man is meant, as laboring under a moral malady.—διώλεσε. “Is wont to destroy.” Observe the force of the aorist.—μάντεων. Two syllables in scanning.—θεούς. One syllable in scanning.—παραχθείς. “Misled.” Literally, “Led aside.”—ἄνευ δίκης. “Without just cause.”—ὑβρίζη. “He may outrage (others).”—πάσχον τάδε. “While enduring these things,” i. e., by this state of affairs.

238–249. τρεῖς γάρ, κ. τ. λ. Observe here the force of γάρ. “The fact is that.” Not exactly giving a reason or explanation of what precedes, but as showing how distinct a class in the state these turbulent and ambitious spirits form.—σπανίζοντες βίου. “Lacking the means of subsistence.”—δεινοί, νέμοντες, κ. τ. λ. “Vehement, assigning too great a share to envy,” i. e., indulging in it to an undue degree, cherishing it beyond other sentiments.—προστατῶν. “Leaders.”—τί λέγων καλόν. “Assigning what fair reason (for so doing).”—εἰ γὰρ μὴ βεβούλευσαι, κ. τ. λ. “For if you yourself have not planned wisely (for your own interests), it is too much that your bad fortune should press upon us,” i. e., the case is rather too serious for us to interfere.

This passage is corrupt. Dindorf thinks a line has fallen out, but this, remarks Paley, is quite uncertain from the discrepancy of the readings.

250–262. *ἐν νέοισι*. Those who object that Adrastus was *πολιὸς ἀνὴρ τύραννος* (v. 166) read here *ἐννοίαισι*. But no change is needed, since the reference is merely to v. 232. — *ἀλλ' ὡς ἰατρόν, κ. τ. λ.* This verse is given to the Chorus in the old editions. Dindorf places it within brackets as spurious, with Matthiae and Dobree. The reason why it was wrongly given to the Chorus is to be looked for in the sudden change from the singular to the plural verb.—*ἀφίγμεθα*. “We have come unto thee.” — *τούτων κολαστήν, κ. τ. λ.* “As to a chastiser and rebuker of these things.” — *στέργειν*. “To acquiesce.” — *τί γὰρ πάθω*; “For how can I help it?” Adrastus is somewhat nettled at the long lecture which has been read to him by a junior, and says that he came not to be lectured, but to get aid. If that cannot be afforded, he will go, leaving, however, the suppliant boughs on the altar, as a protest that his application has been slighted. — *στείχετε*. “Depart.” — *γλαυκὴν χλόην φυλλάδος καταστεφῆ*. “The pale blue verdure of the leaf encircled with the fillet,” i. e., the suppliant bough of olive. Compare, as regards *γλαυκός*, the Latin *glaucus*. — *πυρφόρον θεάν*. Ceres is so called here from the torch with which she sought her daughter.

263, 264. *ὅς Ἡέλοπος, κ. τ. λ.* There is here a lacuna of several verses. The appeal of the Chorus to Theseus was founded on the claims of relationship. Theseus was the son of Aethra, the daughter of Pittheus, who was the son of Pelops. They, too, as born in the Pelopian land, are of common ancestry. Paley thinks that the missing lines ran probably after this fashion:

ἄναξ, τὸ θεῖον καὶ τὸ συγγενὲς σέβου,
 ἡμῖν δ' ὀφείλεις μητρόθεν τιμωρίαν·
 ἢ Πιπτιθέως γάρ ἐστιν ἢ σ' ἐγείνατο,
 ὃς Πέλοπος ἦν παῖς, κ. τ. λ.

265-270. προδώσεις ταῦτα. The idea is, will you be faithless to these suppliant boughs which impose on you a religious obligation?—πόλις δὲ πρὸς πόλιν, κ. τ. λ. "And a city, tempest-tossed, is wont to crouch unto city."—διὰ τέλους. "Throughout."

271-285. βᾶθι, τάλαιν', κ. τ. λ. Adrastus having apparently failed to gain over Theseus to his cause, on the ground that his misfortunes are his own fault, the Chorus of matrons here urge one of their number (the one who acts as *hegemon*) to embrace the knees of Theseus and renew the request.—ἐπὶ χεῖρα βαλοῦσα. "Having flung your hand upon them (and say)."—κόμισαι. "Recover." The aorist imperative middle, like ἀναλῦσαι, v. 44, and οἰκισαι, v. 280.—λάβετε, φέρετε, πέμπετε. "Take me, bear, escort." Dindorf, with great probability in his favor, thinks the whole passage from λάβετε to γεραιᾶς an interpolation from the *Hecuba*, v. 62. It certainly interferes with the regular flow of the metre.—οἰκτισαι. "Take compassion."—ῥ' τιν' ἀλάταν. "Like some wanderer." Paley says that this is scarcely consistent with either metre or sense, and proposes οἶά τιν' ἄθλιον.—ἐν ἡλικίᾳ τᾶ σᾶ. That is, while you are young and vigorous, and able to give succor.—βλέψον ἐμῶν βλεφάρων, κ. τ. λ. "Behold the tear upon my eyelids."—ἐξανύσασθαι. "To obtain."

286-292. λεπτὰ φάρη. The same term occurs in *Hippol.*, 133, where the epithet, as well as the context, shows that a veil is meant.—κάμει γάρ, κ. τ. λ. "For something shot through me also."—μὴ δακρυρροεῖ, κ. τ. λ. Mourning of any kind was deemed out of place at festivals and sacrifices, but especially was it

guarded against in celebrating the rites of Ceres. Compare Liv., xxxiv., 6, and xxii., 56.—*οὐ σὺ τῶνδ' ἔφυς.* “You are not one of these.”

294–300. *κἀπὸ θηλειῶν.* “Even from women.” The Greeks held the wisdom of the female sex in low estimation.—*εἰς ὄκνον φέρει.* “Tends to hesitation,” i. e., tends to make me hesitate in expressing it, through fear of the consequences, because it is advice that must lead to war.—*οὔτοι σιωπῶσ' εἶτα, κ.τ.λ.* “I will not, remaining (now) silent, afterwards, at some time or other, blame my present silence because it was basely kept.” Aethra means that she will not hereafter have to blame herself for being silent, when she ought to have spoken.—*οὐδ' ὡς ἀχρεῖον, κ.τ.λ.* “Nor will I, having feared (the common reproof) that it is useless for women to try to speak to the purpose, through this apprehension, fling aside the good advice (which I have to offer).” She means her view of what is right. With *δείσασα* we may supply *τὸν ψόγον.*

302–313. *μὴ σφαλῆς ἀτιμάσας.* “Lest you may err in having slighted them.”—*σφάλλει γὰρ ἐν τούτῳ, κ.τ.λ.* This verse is generally regarded as spurious. It is metrically faulty, and, besides, it is not clear to what part of Theseus's speech to Adrastus it can refer. However, v. 366 may have an allusion to this line.—*ἀδικουμένοις τολμηρὸν εἶναι.* “To be bold on account of the injured.” Literally, “for the injured.” Dative of advantage.—*ἂν εἶχον.* “I would have kept myself.”—*νυνί.* This word is condemned by the critics, after Porson (*ad Med.*, 157), who pronounces the passage “*vix sanum.*” It is hard, however, to suggest any satisfactory correction.—*τὴν τιμὴν.* “The credit you enjoy,” i. e., of being *κολαστῆς τῶν κακῶν* (v. 341).—*παραινεῖν.* “My exhorting you.”—*ἄνδρας βιαίους, κ.τ.λ.* “Namely, that you should with your hand drive to

this necessary duty, . . . and cause them to cease from confounding," etc.—*συνέχον*. "Which holds together."—*σώζῃ*. "May preserve inviolate," i. e., implicitly obey.

316–323. *ἀπέστης*. "You refrained from so doing." Literally, "Stood away from it."—*συνὸς ἀγρίου*. The wild boar of Crommyon, in the territory of Corinth, slain by Theseus, as related by Plutarch in his life of that hero.—*φαῦλον ἀθλήσας πόνον*. "Having toiled through a mean labor."—*οὐδέ, κ. τ. λ.* "While there where it behooved thee," etc.—*ἐμός γ' ὦν*. "At least if you are my son," i. e., if you wish to be called so.—*ὀργῆς, ἄβουλος ὤς, κ. τ. λ.* "Do you see how your country, when taunted as deficient in deliberation, looks sternly at those who taunt her? For she grows great in the midst of toils." The *ἀνά* in *ἀναβλέπει* implies lifting the eyes to meet those of the reviler. The Athenians were taunted with *δυσβουλία* (compare *Heracle*. 176–178), but they repelled the charge by pointing to the height of glory to which their prompt action had brought them.

324–331. *αἱ δ' ἥσυχαι, κ. τ. λ.* "Whereas those states that timidly pursue an obscure line of policy wear also, through overcaution, an obscure look." Literally, "Look darkly," opposed to *γοργὸν ἀναβλέπει*. The brilliant actions and bold aspect of Athens are contrasted with the secret and intriguing but timid policy of the petty states, her rivals.—*οὐκ εἶ*. "Will you not go?" Present in a future sense.—*κεχρημέναις*. "In want."—*ταρβῶ σε*. Not "I fear you," but "I fear for you," as in *χαίρω σε εὖ πράσσοντα*. Properly, "I make you the *subject* of my *τάρβος*, while *ταρβεῖν τινα*, "to fear a person," is to make him the *object* of dread.—*ἔτ' αὐτὸν ἄλλα βλήματ', κ. τ. λ.* "I am confident that it will yet cast another throw with the dice," i. e., will

willingly risk another collision, expecting to be again victorious.

335-348. ὀρθῶς ἔχουσ' ἐς τόνδε. "Are correct as regards this man."—ὕφ' οἴων ἐσφάλη βουλευμάτων. "By pursuing what plans he was overthrown."—ὡς οὐχὶ πρόσφορον. "Namely, that it is not in accordance with."—ἔθος τόδε. "This character."—ἀπανδᾶν πόρους. "To refuse labors."—ὄθ' ἢ τεκοῦσα. "When you who bare me." Observe ὄθ' for ὅτε, not ὅτι. The *ι* in ὅτι, though short, is never elided in Attic, probably to avoid confusion with ὅτε.—δράσων τάδ' εἶμι. "I will go to do these things," i. e., will go and do.—πίσας. Elmsley's reading, for πείσων. The error arose from the preceding δράσων.—τόδ' ἔσται. "This shall be brought about."—κούχὶ σὺν φθόνῳ θεῶν. "And not with any envy on the part of the gods." The meaning is that the gods would not be offended if he had to use arms, since he would first try persuasion. The war would not be an invidious one on his part, but the fault of those who provoked it. Hermann adopts Markland's alteration, μὴ οὐχί, but Paley pronounces this a solecism here.

349-351. δόξαι. "To appear good," i. e., to be approved of by.—δόξει δέ, ἐμοῦ θέλοντος, κ. τ. λ. The idea is, Not that I doubt its concurrence even with my mere wish, but they will prefer to be consulted in the matter.—ἀλλὰ τοῦ λόγου προσδούς, κ. τ. λ. "But, by having communicated the project to them, I shall find the people better disposed." Observe that προσδούς here has the force of μεταδούς.

353-355. ἰσόψηφον. "So as to be of equal suffrage." Supply ὥστε εἶναι. Every citizen had a vote in the ecclesia. Theseus means that he was the first who had emancipated the Attic people from the yoke of vari-

ous petty governments, and established it as one community under one head, giving it a constitution, and placing himself at the head of the executive.—*λαβὼν δ' Ἄδραστον, κ. τ. λ.* It was the custom to introduce suppliants from foreign states to the popular assembly, both in order that the sight might move compassion, and that the petitioner might speak for himself.—*αὐτῶν.* The Athenians.

357–364. *λόγους πέμψω.* “I will send word.”—*ἀφαιρεῖτε.* This shows that Aethra could not have removed the boughs herself without sacrilege; and it explains *λύειν ἀνάγκας ἰκεσίους* in v. 39, and *ἰκεσίοις σὺν κλάδοις φρουροῦσί με ἐν κύκλῳ*, v. 102. Unless they voluntarily allowed her to depart, she was under a positive obligation to remain.—*ὅστις μὴ ἀντιδουλεύει.* “Whosoever does not act in place of a slave,” i. e., act the part of a slave. The law *γονεῖς τιμᾶν* was one of three especially held in honor by the Greeks.—*κάλλιστον ἔρανον δούς, κ. τ. λ.* The duty paid by children to parents, and returned in after-years by filial piety shown to themselves from their own offspring, is compared to the contribution to a club, from which the members expect to obtain the same amount of benefit that they have conferred.—*ἄν.* For *ἄ ἄν.*

365–367. *ἰππόβοτον Ἄργος, κ. τ. λ.* The Chorus rejoice that Theseus has chosen the side of religion, and trust that he will do more than recover the bodies of the slain, that he will bind Argos by eternal gratitude to Athens.—*ὅσια περὶ θεούς, κ. τ. λ.* “(To be regarded as) holy in respect to the gods, both in the sight of great Pelasgia, as well as in Argos.” The dative was restored by Musgrave, in place of the old reading, *καὶ μεγάλα Πελασγία.* By Pelasgia is here meant Thessaly; by Argos, the city or state specially so named.

368-372. εἰ γὰρ ἐπὶ τέρμα, κ. τ. λ. "Would that, having come to the ending of my troubles, and even yet beyond it, he would remove (out of the land of Thebes) the gory delight of the mother, and make the land of Inachus friendly to himself, by having conferred a benefit upon it," i. e., the gory corpse, the mother's darling. By "the land of Inachus," Argos is meant. The general idea of the passage is given as follows by Paley: "Would that he may end my sorrows by procuring for me the bodies for burial, and go still farther in making Argos friendly to Athens." — εὐσεβῆς πόνοσ. "Labor undertaken in the cause of piety," i. e., restoring to mothers the bodies of their sons.

375-378. τί μοι πόλις, κ. τ. λ. "What, then, will the city determine upon for me?" i. e., in my case. The old reading was τιμόπτολις κρανεῖ ποτ' ἄρα, κ. τ. λ., for which we have given Hermann's happy correction.— ἄμυνε ματρί. "Aid a mother," i. e., the mothers that bare them.— μὴ μαιίνειν. Supply ὥστε. "So that they (the Thebans) may not pollute (i. e., violate) the laws of nations (by refusing burial to the dead)."

381-384. τέχνην μὲν αἰεί, κ. τ. λ. Theseus, who had left the stage at v. 364, now returns, accompanied by a herald, to whom he gives instructions to proceed at once to Thebes, and either request or insist that the bodies shall be given up.— διαφέρων. "Carrying about in different directions." — ἐλθὼν δέ. "And, therefore, now having passed." Observe the force of δέ.— Ἄσωπόν Ἰσμηνοῦ θ' ὕδωρ. The Asopus formed the northern boundary of the territory of Plataeae and fell into the Euboean Sea. The Ismenus rose in Mount Cithaeron and flowed through Thebes, falling into the Lake Hylia.— σεμνῶ τυράννῃ. "To the haughty tyrant." Creon.

385-398. πρὸς χάριν θάψαι νεκρούς. "To permit as a

favor the burial of the dead." Opposed to *πρὸς βίαν*. "By force."—*ἀξιῶν τυχεῖν*. "Expecting to obtain his request," i. e., on the score of being a neighbor.—*κῶμον δέχεσθαι, κ. τ. λ.* "Receive my shield-bearing band of revellers." The term *κῶμος* properly means a festive or revelling party; here, however, it is applied to the Athenian host, standing ready to invade the land of the Thebans, and inspired with the jubilant feelings arising from a consciousness of its strength.—*Καλλιχορον*. Callichorus (i. e., the fount of goodly dances) was a sacred spring or well near Eleusis.—*εὐτρεπής*. "Ready for action." Markland's emendation for the common *εὐπρεπής*.—*καὶ μὴν*. "But farther," i. e., represent to them that this is not a mere private desire on the part of the king, but a public demand.—*οὐ σάφ' οἶδ' ὅτι*. "(For) I am not sure of it."—*ἦν σ' ἀπαλλάξῃ πόνου*. "If, perchance, he shall free you from your (intended) toil."—*μολῶν δ' ὑπαντᾷ, κ. τ. λ.* "For by having come he thwarts my intention," i. e., of sending a herald.

399–408. *τύραννος*. "The ruler." Theseus, who is resolved on a quarrel with the herald, though he had merely asked, naturally and not disrespectfully, *τίς γῆς τύραννος*; not only captiously objects to the terms of his address, but takes him to task for his reply.—*Ἐτεοκλέους θανόντος, κ. τ. λ.* Eteocles and Polynices, sons of Oedipus, and competitors for the throne of Thebes, fell, in mutual combat, by each other's hands. Creon, their uncle on the mother's side, succeeded to the kingdom.—*ζητῶν τύραννον ἐνθάδε*. Theseus takes the term *τύραννος* here purposely in a stronger sense than the herald, giving it the meaning of "absolute ruler," though not in a bad sense, as in later times, when it meant an actual tyrant.—*δῆμος δ' ἀνάσσει, κ. τ. λ.* This, observes Paley, is one of the most singular instances of the indifference to chronology which the Tragic

writers so often exhibit. Here is Theseus, king of Athens, in the heroic age (the date assigned is about B.C. 1300) talking of a government by archons, the first of whom was appointed to the annual office B.C. 684!—*διδούς τὸ πλεῖστον*. “Bestowing the chief influence.” Dindorf edits *τὸ πλεῖον*, after Elmsley.

409–416. *ἐν μὲν τόδῃ κρεῖσσον*. “This one advantage.”—*ὥσπερ ἐν πεσσοῖς*. As in a game of draughts, where the party who challenges allows his adversary a certain number of marks to commence with.—*ἐκχαννῶν λόγοις*. “Puffing it up with fine speeches.” The love of the Athenians for the plausible flattery and the rhetorical displays of the demagogues is here severely ridiculed.—*ἀντίχ'*. “For the moment.”—*κλέψας*. “Having concealed.”—*ἔξέδν δίκης*. “He escapes from justice.” When he comes to the *εὐθῦναι*, or giving an account of his public conduct, he evades justice, craftily hiding his former failures by accusing others, i. e., laying on them the fault really due to his own pernicious counsels.

417–424. *ἄλλως τε πῶς ἂν, κ. τ. λ.* “Besides, how could the people, if not judging rightly of words, be able rightly to direct the state? For time (i. e., deliberation) gives understanding in place of precipitancy, and better than it.”—*γαπόνος ἀνὴρ πένης*. “Your poor laborer of the soil.”—*τὰ κοῖνα*. “The common interest.”—*ἢ δὴ νοσῶδεις, κ. τ. λ.* “Surely this is an unhealthy state for the better classes.”—*ἀξίωμα*. “High political distinction.”

426–437. *κομψὲς γ' ὁ κῆρυξ, κ. τ. λ.* “Our herald is clever of speech, and a talker about what does not concern him,” i. e., meddling in subjects (as in this instance in politics) beside his calling. Observe the force of *παρά* in composition.—*ἠγωνίσω*. “You have

exercised yourself in.”—*ἀγῶνα τόνδε*. Speech-making.—*τύραννον*. For *βασιλέως*, an absolute sovereign.—*τὸν νόμον κεκτημένος*. “Having the law in his own keeping.”—*ἴσον*. “Fair.”—*γεγραμμένων δὲ τῶν νόμων*. Not as opposed to *ἄγραφα νόμιμα*, or what we call common law, but the published law, as open to all to consult, is here referred to, as the best preventive of the partial or interested interpretation of justice.—*ἐνισπεῖν ταῦτά*. “To say the same things of,” i. e., to answer back with the same freedom.—*δίκαι’ ἔχων*. “If he have justice on his side.”

438–445. *τούλεύθερον δ’ ἐκεῖνο*. “That other thing, too, is a badge of freedom.”—*τίς θέλει, κ. τ. λ.* Alluding to the common formula of the herald in the assembly, *τίς ἀγορεύειν βούλεται*;—*καὶ ταῦθ’ ὁ χρήζων, κ. τ. λ.* The meaning is, he who chooses to speak gains distinction if he speaks well; but it is no discredit to a man if he prefers to remain silent.—*καὶ μῆν*. “But farther.” As above, v. 393.—*αὐθέντης*. Equivalent here to *δεσπότης*, if the reading be correct. But most probably we should read *εὐθυντής* with Markland, the employment of *αὐθέντης* in the sense of *δεσπότης* being later than the time of Euripides.—*ὑποῦσιν*. “Being at hand (for any emergency).”—*φρονεῖν*. “To be wise,” i. e., who know their own rights.

449–454. *τόλμας*. “All indications of boldness,” i. e., all who express their opinions boldly.—*ὡς τῷ τυράννῳ, κ. τ. λ.* “In order that he may produce by his toil the more substance for the tyrant.” The repetition of *βίον* in this line wears a careless appearance.—*παρθενεύειν παῖδας*. “To bring up virgin daughters.”—*δάκρυα δ’ ἐτοιμάζουσι*. “But a cause of tears to those who prepare (these delights).” Dindorf, without any necessity, conjectures *δάκρυα δὲ τοῖς γονεῦσι*, an emendation which Paley correctly calls tame and improbable.

456–464. *πρὸς τὰδε*. “In answer to these remarks of yours.” Theseus’s reply is wholly directed against the herald’s advocacy of absolutism.—*ἦκεις δὲ δῆ*. “But you have come, as you profess.” Observe the force of *δῆ*. Theseus wishes to set aside argument, and to come to business. The answer to the question here put is at v. 465.—*περισσά*. “Superfluous things.”—*φεῦ, φεῦ, κ. τ. λ.* This distich is directed against Creon, who is warned to expect a reverse of fortune.

465–475. *λέγοιμ’ ἦν ἤδη*. “I will declare then (the object of my coming).” Compare note on v. 457.—*τῶν μὲν ἠγωνισμένων*. “Of the things that have been contested (between us).”—*παριέναι*. “To admit.”—*λύσαντα σεμνά, κ. τ. λ.* “Having got rid of the hallowed mysteries of the (suppliant) fillets,” i. e., by any expedient short of actually violating the religious obligation connected with them. The term *μυστήρια* seems to be used with especial reference to the Eleusinian altar.—*προσήκοντα οὐδέν, κ. τ. λ.* “Since you have no connection with the city of the Argives.” Paley thinks we should here read *προσηκον*.—*ναυστολήσεις*. “You will pilot.”—*ξυμμάχοις τ’*. “And our respective allies.”

478–492. *σφριγῶντ’ ἀμείψῃ, κ. τ. λ.* “Utter in reply a swelling speech on small grounds,” i. e., from an inferior and weaker cause. He seems to mean that Creon’s cause is better than that of Theseus, the former only claiming what is right, the latter acting arrogantly.—*ξυνῆψε*. “Has joined (in hostility).”—*θυμόν*. “Their mutual rage.”—*ἐκλογίζεται*. “Takes into calculation,” i. e., considers, or thinks of.—*παρ’ ὄμμα*. “Before the eye.”—*ἐν ψήφου φορᾶ*. “In the giving of one’s vote.”—*καίτοι δυοῖν γε, κ. τ. λ.* “And yet we men all know the better of two words, both the good and the bad.” The proper construction would have been, *δυοῖν λόγοιν, τοῦ τε χρηστοῦ καὶ τοῦ κακοῦ, τὸν κρείσσον’*

ἴσμεν. But the genitive is changed into the accusative after ἴσμεν. The meaning is, that the difference between war and peace is as wide and as obvious as that between good and bad. The poet very clearly alludes to the evils of the Peloponnesian war.—ἦ, scil. εἰρήνη. — ταῦτα ἀφέντες. “Having flung away these (blessings).” — ἀναιρούμεσθα. Rather, perhaps, ἀναιρόμεσθα, since the Greeks say, αἵρεσθαι πόλεμον, not αἰρεῖσθαι.

494–503. σὺ δ’ ἄνδρας ἐχθρούς, κ. τ. λ. “You, however, are assisting men who are enemies of ours, even in death,” i. e., you are not content to let their claims to aid cease with their life.—ὑβρεις. “Their own acts of wanton insolence.”—οὐ τᾶρ’ ἔτ’ ὀρθῶς, κ. τ. λ. “No longer, then, with justice does the thunder-stricken body of Capaneus smoke on the upright scaling-ladders.” The idea is, If you are right in taking the part of these men, then was the manifestation of divine vengeance in their fall unjust and unwarrantable, Capaneus being dashed from the walls of Thebes by the thunderbolt (*Phoen.*, 1180), and Amphiaraus having been swallowed up alive with his chariot, by an opening of the earth, as he himself had predicted (*Sept. c. Theb.*, 583; *infra*, v. 926).—οὐδ’. “Nor justly.” Supply ὀρθῶς.—περιβαλοῦσα χάσματι. “Having embraced in its yawning gulf.” More properly said of a net, which is thrown around by the agency of another. But motion is here virtually attributed to the gulf itself, as closing around and over its victim.—πέτροις καταξανθέντες, κ. τ. λ. “Crushed with stones in the joinings of their bones.”

505–512. ἢ θεοὺς δικαίως, κ. τ. λ. “Or else concede that the gods justly,” etc. Supply συγχώρει, or ὁμολογεί, from ἐξάνχει. Observe that θεοὺς is a monosyllable in scanning.—κατᾶξαι. “To break it down.” A meta-

phor borrowed from a chariot race.—*ἡσυχος καιρῶ σοφός*. “He who is quiet at the proper time is wise,” i. e., he who knows when to keep quiet, and when to act. A hint to Theseus not to be precipitate. The colon after *ναύτης* is due to Markland. Some remove the stop after this word, and connect with *ἡσυχος*, rendering the clause “*gubernatorque navis placidus pro tempore est sapiens.*”—*καὶ τοῦτό τοι, κ. τ. λ.* “And this in truth is valor, namely, discretion.”—*ἐξαρκέσας ἦν*. “Was sufficient.” To give emphasis to the predicate the verbal form is sometimes resolved into the participle and a tense of *εἶναι*. (Jelf, *G. G.*, § 375, 4.)—*ἡμᾶς δ' ὑβρίζειν, κ. τ. λ.* The idea of the passage is this: You, the Thebans, might have been content with the vengeance of Jupiter, as shown against Capaneus, without further insulting us by denying burial to the slain.

513, 514. *ὦ παγκάκιστε*. Adrastus is about to address the herald in opprobrious terms, when he is bid by Theseus to hold his peace. The Aldine edition assigns vv. 511, 512 to the herald as a continuation of his speech. The present arrangement is due to Elmsley. They are precisely such verses as the Chorus usually interpose to soften anger, and to mollify the zeal of disputants.

520–530. *ἄνω γὰρ ἂν ῥέοι, κ. τ. λ.* “For things would in this way flow upward.” As regards this proverbial phrase, compare *Med.*, 410.—*εἰ ’πιταξόμεσθα δῆ*. “If we, forsooth, are going to be commanded.”—*οὐκ ἐγὼ καθίσταμαι*. “I do not engage in.”—*προσφέρων*. “Bringing upon it.”—*χῆ δίκη διοίχεται*. “And justice is gone through with,” i. e., vengeance is satisfied. Compare the explanation of Hermann, “*et vindicta finita est.*”

531–541. *ἤδη*. Now that satisfaction has been paid,

and the only remaining question is, What is to be done with the dead?—*ἕκαστον*. “Each particle.”—*πλήν ἐνοικῆσαι βίον*. “Except to dwell in it during life.”—*τήν θρέψασαν*. His doctrine is that men merely borrow a little earth to inhabit for their lives, and are bound to restore it on their decease to the parent of all things.—*Ἄργος*. “Argos alone.”—*κοινόν*. “A common concern.”—*ἕξει*. “Shall keep them.”—*δειλίαν γὰρ εἰσφέρει*, κ. τ. λ. “For it inspires the brave with timidity, if this law shall have been laid down.”

543–557. *κρυβήσονται*. A rare form, for which Elmsley would substitute *κρυφθήσονται*, contending that the aorist *ἐκρύβην* is only found in late Greek.—*μὴ κατασκάψωσι*, κ. τ. λ. This is a vain conceit; but it was intended to banter the herald for his presumed timidity in refusing honor to inanimate clay.—*σκαιόν γε τάνάλωμα*, κ. τ. λ. “Foolish, indeed, is this waste of words, to fear (i. e., to express your fear of) paltry and groundless terrors.”—*παλαίσματα*. “Is one succession of struggles.” Observe the force of the plural.—*τρυφᾶ*. “Wantons.”—*πνεῦμα δειμαίνων λιπεῖν*. “Fearing that its gale will leave him.”—*ἀδικουμένους τε*, κ. τ. λ. “Both when injured to bear it moderately, and not in anger.”—*ἀδικεῖν τε τοιαῦθ’*, κ. τ. λ. As, when we are wronged, we ought to bear it with moderation, so we should do wrong (i. e., if wrong must be done) in such a way as not to injure a whole community. He means that Creon’s injustice is a sort of injustice that is not to be tolerated, because it violates the laws of all Hellas.

559–565. *εὐσεβεῖν*. Markland’s emendation for *εἰσιδεῖν*.—*τάνθενδε*. “The things that will ensue.”—*ἐξοισθήσεται*. “Shall it be spread abroad.” Compare *Hippol.*, 650.—*νόμος*. Observe the personification.—*θάρσει*, κ. τ. λ. The Chorus mean, Fear not the reproach of the Greeks, anticipated by you (v. 561, seqq.); for by

maintaining the cause of justice you will escape many charges that men might otherwise bring against you.

566-573. *συνάψω μῦθον, κ. τ. λ.* "That I should bring your words to a short (and summary) conclusion," i. e., spare you farther trouble in talking.—*σιγηλός.* "Admitted to silence."—*οὐ γὰρ ἀλλά.* An elliptical phrase, frequent in Attic, expressing a negation and giving a reason for it. So here, "For I make no objection; on the contrary, it is fitting to allow a turn."—*ἔξελών.* "Having removed them."—*ἐν ἀσπίσιν.* "Amid shields."—*πολλοὺς ἔτλην, κ. τ. λ.* "I have endured before this many other labors, and of a different sort," i. e., greater than a conflict with Thebes, which he pretends to despise. He alludes to his services in destroying the robbers who infested the neighborhood of Athens.

574-587. *ἔξαρκεῖν.* "To prove sufficient," i. e., for every antagonist you might choose to select.—*πράσσειν πολλά.* Intended in a bad sense, "To meddle much." Theseus, however, in his reply, chooses to take it in the sense of a compliment, "To be enterprising."—*λόγῃ σπαρτός.* "The spear of the sown-race," i. e., the Theban spear. Alluding to the legend of Cadmus and the dragon's teeth.—*οὔτοι μ' ἐπαίρεις, κ. τ. λ.* "You do not, indeed, rouse me so far as to enrage my feelings by your vain boastings; but (still I say) begone from the land." Observe that *θυμῶσαι* is here equivalent to *ὀργαίνειν*. The active sense never occurs elsewhere in Attic. Dindorf suggests *ὡς τεθυμῶσθαι.*—*φάλαρα κινεῖσθαι.* Said of those who shake the rein or rattle the bit to urge on the speed of the courser. Properly, *φάλαρα* seems to have been part of the side or cheek gear, as *ἄμπυξ* was the frontal of the bridle. These, when violently shaken, rattled, and so put the horse on his mettle.—*στόμα ἀφρῶ καταστάζοντα.* "Wetting the mouth with foam." Compare *Hec.*, 241 :

φόνου σταλαγμοὶ σὴν κατέσταζον γένυν.—Καδμείαν χθόνα.
Accusative of motion towards.

590–597. αὐτός τε κῆρυξ. He means, bringing, as it were, peace in one hand and war in the other.—κἀμοὶ μὴ ἀναμίγνυσθαι τύχας. Theseus will have nothing to do with the ill-luck of Adrastus. He prefers his own usual good-fortune as an associate in the enterprise.—δαίμονος. Same here as τύχης.—ἔχειν. “To have as allies.”—ξυνόνθ’ ὁμοῦ. “Being with one together,” i. e., being present at the same time.—ἀρετή. “Mere valor.”—χρῆζοντα. “Willing (that victory should be his).”

598–607. ὦ μέλαι, κ. τ. λ. While Theseus is absent on his expedition to Thebes, the Chorus, divided into Hemichoria, express to each other their fears and anxieties as to the result, whether the matter will be brought about by friendly intervention or by the spear.—χλοερόν. “Pallid.”—στράτευμα πᾶ, κ. τ. λ. “(Fear) as to how the contest of (i. e., undertaken by) Athens will be decided.” Literally, “How the army of Pallas will be judged.” Properly, not the στράτευμα, but the ἀγών, is said κριθῆναι.—ἢ λόγων ξυναλλαγαῖς. “Or by agreement of terms.”—γένοιτ’ ἂν κέρδος. “That (i. e., the latter) would be a gain.”—πάλιν φανήσονται. “Shall again show themselves.”—ἀνὰ τόπον. “Throughout the land.” Consult note on the scanning of this line, p. 434.—τίνα λόγον τίν’ ἄν, κ. τ. λ. “What reproach in words, what shall I, the cause of these things, meet with?” The reading αἰτία, for αἰτίαν, is Hermann’s, who, however, translates τίν’ ἂν λόγον λάβοιμι by *quid dicam?* But here (as in v. 565) λόγος is equivalent to ὄνειδος.

608–617. ἀλλὰ τὸν εὐτυχίᾳ λαμπρόν, κ. τ. λ. “Him, however, that has been brilliant with success, fate may again overtake,” i. e., though Thebes has beaten Ar-

gos, Athens may yet beat her in turn. Markland and Hermann give *αἶροι*, the meaning of which would be that one who has been prosperous may be so again ("Fate may again elevate," etc.), alluding to the successes of Thebes. — *θράσος*. "Confidence." — *δικαίους*. "As just." — *νέμουσι συμφοράς*. "Distribute events." — *διάφορα πολλά, κ. τ. λ.* "I see many dispensations on the part of the gods different from the dealings of mortals." As is usual in dialogues of this kind, one half of the Chorus take the desponding side, the other half an encouraging view of circumstances. So here, the first half throws a doubt on the justice of heaven, and says that the dealings of the gods are very different from those of men. To which the other replies that the reason of such doubts is that the former fear has distracted their minds; there is such a thing as just retribution, and, on the other hand, alleviation of misfortune comes from the gods, who hold in their own control the issue of all things.

618–633. *τὰ καλλίπυργα πεδία, κ. τ. λ.* The Chorus wish they could transport themselves to the scene of the coming fight, to the city of the two rivers, the Asopus and Ismenus, i. e., Thebes. — *Καλλίχορον*. Compare v. 392. — *κτίσαι*. "Would make." — *τίς ποτ'*. Reiske's emendation for *ἔτι ποτ'*, which, however, suits the metre better. — *κεκλημένους μέν, κ. τ. λ.* "We invoke over again the gods who have already, indeed, been invoked, but (we do so because) this is the first (and chief) assurance of our fears." More plainly, we invoke them, though hitherto fruitlessly, as our only help. — *τᾶς παλαιομάτορος, κ. τ. λ.* Jove is invoked as the ancestor of the Argives, through Io, the heifer-changed daughter of Inachus. — *τὸ σὸν ἄγαλμα, κ. τ. λ.* "Thy loved one, thy own settler in the (Argive) city, am I bearing away (i. e., recovering) for the funeral pile, all dishonored as it has been," i. e., by those who

refused it burial. The heroes themselves, as Argives, are so called, as being under the especial care and keeping of Jove, the author of the Argive race. It is clear, remarks Paley, that *πρὸς πυράν* must be taken literally; and as the bodies of the slain can in no case be called *statues*, it follows that the poet must mean *οἷς ἀγάλλει, οὗς ἐν τῇ πόλει αὐτὸς καθίδρυσας*.

634-640. *γυναῖκες, ἤκω, κ. τ. λ.* The news of the defeat of the Thebans is now brought by a messenger, who, having been an Argive captive, has recovered his liberty in the contest. The narrative, which is in the poet's best style, bears some resemblance to that in the *Heraclidae* (v. 800, seqq.). In this instance, especially, the favorite military manœuvres of the Athenians are prominently brought forward.—*ἤρέθην γάρ*. The words from *ἤρέθην* to *πάρα* inclusive are parenthetical. He had been made prisoner on the former invasion of the seven chieftains, in the battle fought by Dirce, i. e., at Thebes.—*Θησέως*. Dissyllable in scanning.—*ποπαύσω*. "I will free," i. e., I will spare you the trouble of asking me many questions, by telling you at once all about myself. Elmsley (*ad Med.*, 56) regards this as "*longe insolentior crasis*," not as an elision.

642-649. *τὴν βάζιν*. "The tidings." Reiske's acute restoration for *τὴν τάξιν*.—*πεπραγμένα*. Supply *ἀγγέλλω*.—*ᾧφελε πρᾶξαι*. "Ought to have fared."—*ἐπεστράτευσε*. "He marched against."—*οἱ τε συµμετασχόντες δορός*. "And they who shared the spear along with him," i. e., who took part with him in the enterprise.—*τοὺς ἀπόντας*. "Those who were absent." Observe that *ἀπόντας* has the force of a past participle. This usage, indeed, Matthiae denies; but as *ίών* is used both for past, present, and also future, because it is the only participle of its verb, so *ᾧν* may, from the same necessity, have fallen under the same rule.

650-653. κανὼν σαφής. "A clear rule." Whether the sun's ray, observes Paley, is so called merely from its apparent straightness, like a carpenter's rule, or because it imparts correctness to the vision, and so prevents a mistaken aspect of things, is rather doubtful. Milton, who was a great student of Euripides, is thought to allude to this verse, taken in the former sense, in his *Comus*, "with thy long-levelled rule of streaming light." — εὐαγῆ. "Commanding a good view." This is Hermann's explanation, and is better than the ordinary one, "conspicuous," or "in full view." The same scholar, in his edition of 1811, gives εὐαυγῆ, but he afterwards retracted this. — φῦλα τρία τριῶν στρατευμάτων. "Three tribes of three divisions of warriors." According to the best opinion, the soldiers of the three Attic tribes are meant, namely, the Mountaineers (Διάκριοι), the Lowlanders (Πεδιαῖοι), and the Coastmen (Πάραλοι). The Πεδιαῖοι are subsequently styled the παλαιᾶς Κεκροπίας οἰκήτορες. Matthiae, however, makes the first division consist of ὀπλίται; the second, of the Πάραλοι or ψιλοί, and the third to have been the ἀρμάτων ὄχλος.

654-663. τευχεσφόρον μὲν λαόν, κ. τ. λ. "First, an arm-bearing host, extending upward." Observe the force of μὲν. Hermann construes φῦλα ἐκτείνοντα λαόν, "*exercitus militem explicantes*."—ὡς μὲν ἦν λόγος. For the immediate bank of the river could not be seen by the messenger from the gate of Electra.—δεξιὸν κέρασ. "As a right wing," i. e., on the right. — Πάραλον. "The Paralian," i. e., the Coastmen. Singular for plural.—κρήνην Ἄρεος. Barnes identifies this with the source of Dirce, from *Phoen.*, 657, seqq., but there seems no proof of this. — πρὸς κρασπέδοισι. "On the flanks." Literally, "On the hems or borders."—ἴσους ἀριθμόν. "Equal (to each other) in number," i. e., of equal number.—ἀρμάτων δ' ὄχηματα. "But the chariot-vehicles."

—ἐνερθε. “Below,” i. e., to the south of. The commentators are all at variance with regard to the position and arrangement of the Athenian army on this occasion. The simplest view appears to be this. The τευχεςφόρος λαός formed the centre; the king and the Πεδιαῖοι the right wing; and the Πάραλοι the left wing. The Διάκριοι, therefore, will be the same as the τευχεςφόρος λαός.—Ἀμφίωνος. Amphion and his twin-brother Zethus, sons of Jupiter and Antiope, were the mythic builders of the walls of Thebes.

665–675. νεκροὺς ὀπισθεν θέμενος. That is, between themselves, looking towards Athens, and the walls under which the chiefs had been slain.—ἀνθωπλισμένοι. “Opposed in arms.”—σίγα. “In silence.” Adverb. Observe the accentuation. The imperative would be σίγα, the indicative σιγᾶ.—τεῖναι φόνον. “To protract slaughter,” i. e., beyond that already committed in the recent invasion of Thebes. Hermann reads θεῖναι with Canter.—ποιμένες. “The drivers.” Just as pilots are called ναῶν ποιμένες in Aeschylus (*Supp.*, 747). These began the fight on both sides by driving the chariots past their adversaries, with the object either of locking the wheels (compare v. 691), or of making a passing blow at the παραβάτης in the hostile car; and, when the impulse had carried them past each other, they again turned their horses and ran full tilt for a second attack.

677–680. παραιβάτας ἔστησαν, κ. τ. λ. “They brought the chariot-warriors within range of the spear,” i. e., brought them into close contact, or, as Hermann expresses it, “παραβάταις coriam pugnandi faciebant.”—χοί μὲν. The παραβάται.—οἱ δ’ ἔστρεφον, κ. τ. λ. “But they (the charioteers) turned back their horses for a new encounter, towards the chariot-warriors (of the foe).”—μοναμπύκων ἀναξ. “Commander of the caval-

ry." As the charioteers had been the first to engage on both sides, so now the cavalry enter the contest. When the Athenians prevailed here, the Theban hoplitae (v. 695) rush on, and succeed in routing the Athenian left wing, while the right wing commanded by Theseus (v. 657) defeated the Theban left, and so made the contest equal, until the final charge by Theseus (v. 713) decided it in his favor.

681-693. ὄχλον. "The confusion."—οἱ τ' αὖ διεφύλασσον. "And on the other hand they who had charge of." The idea is, And the commanders of the Theban cavalry having seen the same thing, i. e., the confusion prevailing among the intermingled chariots.—ἀκλήν, for μάχην.—ἡσσωντό τε. "And were worsted (in turn)." —λεύσσων δὲ ταῦτα, κ. τ. λ. The messenger excuses himself for relating nothing respecting the speeches of the commanders of the cavalry to their respective followers, or the events of the equestrian fight. The manner, however, in which he speaks here of the position which he occupied seemingly contradicts what he stated above, namely, that he himself had a place at the gate of Electra, and that the cavalry were posted at the tomb of Amphion. We must suppose, however, that the Athenian charioteers had advanced from below the tomb of Amphion to the gate of Electra, or from S.E. to S.W. of Thebes.—τάκεϊ παρόντα πολλά πῆματα. "As regards the many ills there present."—ἰμᾶσιν. "(Entangled) in the reins."—ἐκκυβιστώντων. "Falling like tumblers."

694-700. στρατὸν τὸν ἐνθένδε. "The army from this quarter," i. e., from Athens. The old reading was Κρέων γε, τοῦνθένδ', leaving στρατὸν with nothing to particularize it. We have given Hermann's emendation.—ἰτέαν. "A buckler."—τὰ Θησέως, κ. τ. λ. "The affairs of Theseus were not injured by any delay (on

his part).”—καὶ συμπατάξαντ', κ. τ. λ. “And they (Creon and Theseus) having clashed their shields as they rushed into the midst of the whole contending throng (their respective followers), slew, were slain,” etc. This is Paley’s explanation of the passage, which makes συμπατάξαντε a nominative absolute. The old reading was συμπατάξαντες μέσον, κ. τ. λ. But as this contains a violation of the caesura, which scarcely occurs in Euripides, Blomfield gives on conjecture συμπατάξαντ' in the dual, and Paley and others follow him. Bothe refers the dual here to the two contending divisions. Paley’s explanation, which we have felt bound to give, is very unsatisfactory, but the common reading is still worse. Fix renders it, “*Et collidentes (Thebani) totam mediam aciem occidebant,*” etc.—παρηγγύων. “They passed on.”

702–713. Θεῖν', Ἀντέρειδε, κ. τ. λ. Paley gives the capital letters here to show that this verse contains the exhortations of both armies.—λόχος δ' ὀδόντων, κ. τ. λ. “Now the band that had grown to men from the teeth of the dragon,” i. e., the manly band, sprung from the dragon’s teeth.”—δεξιῶν. “By our right.” Markland’s reading for the common δεξιόν.—τὸν στρατηγόν. “Our commander.”—οὐ γὰρ τὸ νικῶν, κ. τ. λ. “For he was not content to be a gainer as to this the conquering part, but he went to that portion of his own army that was in distress.” The reading ἐκέρδαιεν is altered by Hermann into ἐκύδαιεν, and by Dindorf into ἐκήδευεν. No change, however, is called for.—Δαναϊδῶν στρατῷ. The Argive army is meant by this, whereas the poet is speaking of the Athenians. Hence Elmsley conjectures Κεκροπιδῶν, which Dindorf follows. Hermann gives Κραναϊδῶν with Musgrave. Paley thinks that, as the Argive cause is identified with the Athenians, the common reading, after all, is the correct one.

714–718. ὄπλισμα τοῦπιδαίριον, κ. τ. λ. “Having taken

the Epidaurian weapon of the fearful club, whirling to and fro, kept slinging it about." This was the club that had once belonged to Periphētes, the robber at Epidaurus, whom Theseus slew, and whose weapon he took for his own use.—*κάπικείμενον κάρα κυνέας*. "And heads having helmets set upon them." The construction is the same as *ιμάτια περιβεβλημένος*, or *πύργον περιεληλαμένος*. (Aesch., *Pers.*, 866.) Markland cites several examples of *ἐπικείμενος* so used by Lucian.—*ἔτρεψαν*. The Thebans are meant. This is Hermann's emendation for the common reading *ἔτρεψεν*, which was taken to mean that Theseus turned their feet to flight. But the accurate Greeks, as Paley remarks, used *τρέπειν πόδα* only of those who actually fled, *τρέψασθαι* of those who caused the flight.

720-730. *ἔτεινον*. "Stretched on their course."—*ἐπέσχευεν*. "Checked himself."—*τοιόνδε τὸν στρατηγόν*, κ. τ. λ. Dindorf gives *τοι* with Elmsley. But the sense is *τοιόνδε χρὴ τὸν στρατηγὸν εἶναι, ὃν αἰρεῖσθε*. The election of Strategē at Athens was a matter of such vital import, that we may well imagine that political advice was intended to be conveyed in these lines.—*ὑβριστὴν λαόν*. "An insolent people."—*πράσσων καλῶς*. "Faring well."—*ᾧ χρῆσθαι παρῆν*. "Which it was in their power to enjoy."

732-744. *θεοὺς νομίζω*. Supply *εἶναι*.—*φρονεῖν*. "Are wise," i. e., exercise any thought for themselves.—*σοῦ ἐξηρητήμεθα*. "On thee we depend."—*ἡμῖν γὰρ ἦν*, κ. τ. λ. "For in our eyes Argos was not to be withstood (by any foe)," etc. The idea is, We used to imagine that Argos was irresistible, and that we were ourselves powerful in numbers and young and vigorous in strength.—*θέλοντος*. "From him willing to offer them."—*ὁ δ' αὖ τότ' εὐτυχῆς*, κ. τ. λ. "And, on the other hand, the unwise people of Cadmus, being then

fortunate," etc. Construe the article *ὁ*, at the beginning of the clause, with *λαός*. Some erroneously refer it to Eteocles.

745-750. *οἱ τόξον ἐντείνοντες, κ. τ. λ.* "Who, bending the bow, as it were, beyond what is fitting." Paley renders *ὡς καιροῦ πέρα*, "As (men who shoot) beyond the mark."—*πρὸς δίκης*. "In accordance with what is right."—*πράγμασι*. "Circumstances."—*πόλεις τε*. As if he had said, *κεναί ἐστε, αἶ*, etc.—*κάμψαι κακά*. "To get over your troubles," i. e., to turn the point of danger as in a race-course, and so proceed smoothly and safely.—*καθαιρέισθε τὰ πράγματα*. "Bring your affairs to an issue." Matthiae, in explanation, cites Herodotus, vii., 50: *μεγάλα γὰρ πρήγματα μέγαλοισι κινδύνοισι ἐθέλει καταρῆσθαι*.

752-761. *ταραγμός*. Described above, v. 721.—*κομίζετε*. "Do you bring."—*ἐφέστασαν*. "Stood at the head of," i. e., led.—*κεκμηκότων*. "Of the dead," i. e., of those who have ended their labors.—*τούκειθεν ἢ τούνθενδε*; Commonly rendered, "From thence or from hence?" i. e., by their side or ours? It seems better, however, to translate, "Was it on that side or this (of Cithaeron)?" The reply would then be, "On this side, next Eleutherae." Adrastus would not unnaturally inquire whether his soldiers were buried within or without the hostile territory, and on the side of the intervening ridge nearest to or farthest from their native land. On the other hand, it would not be a matter of equal moment to him to know whether his enemies had conceded the point in demand, or whether, having refused it, it had been forced upon them by his allies the Athenians.—*Ἐλευθερίς πέτρα*. The Eleuthertian rock was in the vicinity of Eleutherae, a town in Attica, on the frontiers of Boeotia. Plutarch, in his life of Theseus (p. 25, ed. Steph.), says that their tomb

was still shown in his day at Eleutheræ, and the cenotaph of the leaders (their remains having been conveyed to Argos) at Eleusis. — *πέλας γάρ, κ. τ. λ.* “For everything is at hand about which due care is taken,” i. e., there is nothing that may not be had ready to hand, if only we make sufficient effort. The sentiment seems general, because proverbial.

762–770. *ἦ που πικρῶς νιν, κ. τ. λ.* “No doubt attendants brought them from out of the heap of slain with disgust,” i. e., brought the putrefying corpses.—*ἐπέστη.* “Was set over,” i. e., was charged with. After this line a verse appears to have been lost. This was first observed by Hermann. The lost verse probably contained some such sentiment as this: “It was noble in the king to work at such a duty.”—*εἰ παρῆσθ', κ. τ. λ.* “If you had been present when he showed his regard for the dead.”—*σφαγᾶς.* “The wounds.”—*δεινὸν μὲν ἦν, κ. τ. λ.* “It was a terrible burden, and possessing unseemliness,” i. e., and unseemly for a king.—*τί δ' αἰσχρὸν ἀνθρώποισι, κ. τ. λ.* “But in what respect are the evils of each other disgraceful unto men?” Literally, “A disgraceful thing.”—*πόσῳ.* “How much rather.” Supply *μᾶλλον.*—*ἄκραντα.* “Fruitlessly.”—*ταῖσδε.* “From these (women) here.” Dative of disadvantage.

771–777. *δοκῶ μὲν, κ. τ. λ.* “Methinks they themselves are my instructors (in grief),” i. e., they themselves teach me to weep.—*αἴρω.* “Let me hold up.” Hortative subjunctive. So *ἐκχέω* in the next line. The attitude of mourners, as is known from ancient paintings, was with hands uplifted and slightly thrown forward over the bier. Compare *Alcest.*, 768. Elmsley reads *ἀρῶ* in the future, which will make *ἐκχεῶ* (perispome) also an Attic future (Bekker, *Anecd. Gr.*, 3, p. 1290). If this reading be followed, *ἀρῶ*, with

long penult, will be from *ἀείρω*, and a contraction of *ἀερῶ*. Compare *Med.*, 852; *Heracl.*, 322.—*λελειμμένος*. “Bereft.”—*ἔρημα*. “In loneliness.”—*τοῦτο γὰρ μόνον βροτοῖς, κ. τ. λ.* “For this expenditure, when once expended, namely, human life (once lost), it is not possible for mortals to recover; whereas there are ways and means of (recovering) wealth.” Observe that *λαβεῖν* is for *ἀναλαβεῖν*.

778–786. *τὰ μὲν εὔ, κ. τ. λ.* While the procession is forming to conduct the bodies upon the stage, where they are deposited while Adrastus pronounces over them a funeral eulogy, the Chorus express their delight at the victory, but mixed with grief at seeing the corpses of their children. The verses after 801 are *Commatic*, or consisting of lamentations by the Chorus and an actor in common.—*ἰμοὶ δ' ἰμῶν, κ. τ. λ.* To behold the limbs of their slain sons is a sad, and yet a welcome sight; welcome, since they will see the day of their burial, which they had despaired of seeing; sad, because to a parent such a spectacle is of all the most afflicting.

787–797. *ἄγαμόν μ' ἔτι δεῦρ' αἰί, κ. τ. λ.* “Would that Father Time had made me ever unmarried up to the present period when I am grown old.” Paley here follows Bothe and Dindorf in reading *παλαιᾶ* for *παλαιός*, and in retaining *ἀμέρα*, as given by the MSS., in place of Porson's emendation, *ἀμερᾶν*. The translation, if we retain *παλαιός* and *ἀμερᾶν*, will be, “Would that Time, the ancient sire of days, had made me unmarried up to the present period.”—*οὐκ ἤλπιζον ἄν.* “I would not have expected.”—*εἰ γάμων ἀπεζύγην.* “If I had been unyoked from marriage,” i. e., if I had never borne the yoke of marriage.—*στερεῖσθαι.* “The being deprived of.” Observe the epexegetical use of the infinitive. There is no need, therefore, of our

reading στερεῖσα with Markland, Hermann, and Dindorf.—ἀλλὰ τὰδ' ἤδη, κ. τ. λ. The bodies of the slain chieftains are here brought in.

799–810. τῶν νεκρῶν. “For the dead.”—ἀπόσατ' ἀντίφων'. “Utter responsive strains.” Adrastus bids the widowed mothers sing responsively to his lamentations, meaning that they are to take up his words, and reply to them in the usual way of Commatic verses.—φίλων ματέρων. “From affectionate mothers.”—προσαυδῶ σε τὸν θανόντα. That is, I bid thee farewell. Compare *Alcest.*, 610.—αἰαῖ. There is a lacuna after this, which is indicated in some of the MSS. by the word λείπει.—τάν. Markland's emendation.

811–823. προσάγετε. “Bring hither.” This is said to Theseus and his attendants, probably soldiers, who are seen at a short distance bearing the bodies.—οὐδ' ὑπ' ἀξίων, κ. τ. λ. “Nor by worthy hands, between whom the contest was decided.” Alluding particularly to Eteocles and Polynices.—προσαρμόσασ'. “Having adjusted.”—τοῖς τεκοῦσι δ' οὐ λέγεις. “But you do not say this for those who are parents.” Observe that τοῖς τεκοῦσι is here for τοῖς γονεῦσι. The meaning is, Your αἰαῖ is selfish—you lament for yourself alone. To which Adrastus replies, “Hear me,” and judge whether I bewail myself alone. Then the Chorus alter their opinion, and say, “You do, indeed, grieve for both,” i. e., for them as well as for yourself.—ἐναρον. Second aorist of ἐναίρω.—ἐμὸν δὲ μήποτ' ἐζύγη, κ. τ. λ. “And that my body had never been yoked to any couch of man.”

824–834. ἴδετε κακῶν πέλαγος, κ. τ. λ. From this verse to 834, remarks Paley, there are vestiges of antistrophic arrangement, and some lines appear to have been lost.—κατὰ μὲν ὄνυξιν ἠλοκίσμεθ'. “With our nails are

we furrowed," i. e., our cheeks are furrowed with scratches. Observe the tmesis.—*διὰ δὲ θύελλα σπάσαι.* "And that a whirlwind would drag me through the air."—*πικροὺς γάμους.* "Painful nuptials," i. e., those of Tydeus and Polynices with the daughters of Adrastus, in consequence of the oracle (*φάτις*) of Apollo.—*ἔγημας.* This word is corrupt. Hermann gives *ἔρημά σ'* after Markland, who proposed *ἔρημα δ'.* Bothe and Elmsley give *ἐς ἡμᾶς.* Paley translates as follows: "The curse of Oedipus, the cause of much woe, has come upon you after leaving the house desolate," i. e., after causing the death of both Eteocles and Polynices.

838–845. *μέλλων σ' ἐρωτᾶν, κ. τ. λ.* This passage is corrupt. Dindorf supposes it to have been patched up from the fragments of almost illegible verses. Theseus certainly has only just returned, says Paley, and therefore it is hard to see how he could have intended to ask any questions when the lamentations were commenced. He then proceeds to alter *ἀφήσω* into *ἀφήκα*, and to give *εἶσα* (Elmsley's reading) in place of *ἐς τὰ σά γε*, and then translates as follows: "Intending to ask you (the Chorus) about these chieftains, when you were uttering lamentations to the army (i. e., to the soldiers who brought the bodies from Thebes) I gave it up, and, having omitted the conversation on that occasion, I dropped the subject; but now I ask Adrastus." This, however, seems too bold, and therefore, retaining the common text unaltered, we may render as follows: "Intending to ask you," etc., "I will give it up, having omitted the inquiries which in that event would have been made of you. Now, therefore, I proceed to inquire of Adrastus."—*πόθεν ποθ' οἶδε, κ. τ. λ.* "Whence were these by nature conspicuous for courage among mortals?" i. e., from what cause did they possess natures which rendered

them conspicuous, etc.—*νέοισιν ἀστῶν τῶνδε*. The object was to inspire the rising generation of Athenians, by means of the intended narrative, with sentiments of valor and virtue.—*εἶδον γάρ, κ. τ. λ.* In going around and examining the walls of Thebes after the fall of the city, Theseus is supposed to have observed, in the various localities pointed out to him, manifest proofs of the daring valor that had actuated the Seven.

846–856. *ἔν δ' οὐκ ἐρήσομαί σε, κ. τ. λ.* A hit, say the commentators, at Aeschylus, in whose “Seven against Thebes” the Argive chiefs and the Theban champions with whom they are matched are described at length. Compare, also, *Phoen.*, 751. — *ἡ τραῦμα λόγχης, κ. τ. λ.* “Or from the spear of what one of the foe he received a wound.”—*κενοὶ γὰρ οὔτοι, κ. τ. λ.* “For these stories are vain as regards both those who listen and him who relates them.” Compare the remark of Hermann: “*λόγοι dicuntur etiam τῶν ἀκουόντων, quod hi fere talia percunctantur.*”—*ἀγαθός*. Paley says that the article here is certainly irregular, and that we should have expected *ὅστις ἐστὶν ἄριστος*.—*αὐτὰ τὰναγκαῖα*. “The very things that are necessary (for such a narrative).”

857–860. *ἄκουε δὴ νυν, κ. τ. λ.* The passage that here follows, composed in imitation of those funeral orations of which Thucydides, Plato, and Lysias have left us splendid specimens, seems to have been rather celebrated in ancient times, for parts of it are quoted by Athenaeus, Stobaeus, Plutarch, Laertius, and Polybius. To this last-mentioned author is due the restoration of v. 860.—*δίδως ἔπαινον*. “You confer the task of eulogizing.”—*ὦν ἔγωγε βούλομαι, κ. τ. λ.* Observe that *ὦν* depends on *πέρι*, and *φίλων* on *ἔπαινον*.—*ὄρᾳς τὸ δῖον, κ. τ. λ.* The MSS. give *ὄρᾳς τὸν ἀβρόν, οὔ, κ. τ. λ.* But Polybius (v., 9), speaking of the devastation of Diium and Dodona by the Aetolians, says that the Macedoni-

ans, who in return had ravaged the town of Thermum, in Aetolia, wrote on the walls the verse, ὄρᾱς τὸ Δῖον, οὐ βέλως διέπτατο. On which Matthiae well remarks that the whole point of the quotation consists in the pun on Δῖον, which must, therefore, be here the true reading.

861–866. Καπανεύς ὄδ' ἐστίν. Hence the bodies (i. e., the biers supposed to contain them) were actually placed on the stage. It is for this reason that no mention is made by Adrastus of either Amphiaraus or of Polynices, because the body of the former had vanished under the earth (v. 926), that of the latter had been buried by his sister Antigone. For the death of Capaneus, see *Phoen.*, 1172 seqq. — βίος. “Means.”— φρόνημα δὲ οὐδέν τι, κ. τ. λ. This clashes with *Phoen.*, 1175, to say nothing of the character assigned to him by Aeschylus (*Sept. c. Theb.*, 420). But perhaps the panegyric here is purposely made partial, as coming from a friend.—τραπέζαις. “With luxurious tables.”—τάρκοῦντα. “A simple sufficiency.”—μέτρια δ' ἐξαρκεῖν. “But that a moderate portion was amply sufficient.”

869–880. εὐπροσήγορον στόμα. “An affable address.”—ἄκρατον οὐδέν, κ. τ. λ. “Having nothing unfulfilled either towards his household or his fellow-citizens,” i. e., nothing professed but not performed, promised but not realized.—'Ετέοκλον. He is mentioned as one of the Seven in *Sept. c. Theb.*, 453.—ἄλλον χρηστότητα, κ. τ. λ. “Another who practiced uprightness.” Dindorf gives ἄλλην with Matthiae, “Who practiced another kind of worth.”—δωρομένων. “Offering to bestow.”—εἰσεδέξατο. Wealth is here personified. The poet speaks of a man who refused all such presents as were covertly meant for bribes. Such bribes Eteocles never allowed to enter his house to fetter his free ac-

tion and enslave his principles.—*τοὺς τ' ἑξαμαρτάνοντας, κ. τ. λ.* The meaning is that he was too patriotic to join in abusing his country when any political mistake had been committed, but fearlessly laid the blame on the right shoulders, those of the demagogues who had misled her by evil counsels.—*κακῶς κλύουσα, κ. τ. λ.* “Being in evil repute through a bad helmsman.”

882–885. *ἐτόλμησε.* “He had the self-denial.” As if literature (or music) was an allurements almost irresistible to those who had opportunities for prosecuting it.—*πρὸς τὸ μαλθακὸν βίον.* “With a view to softness of life.” Corrective of the preceding clause, as if to show that the pursuit of literature is not of necessity effeminate in its tendencies.—*σκληρὰ τῇ φύσει διδούς, κ. τ. λ.* “He delighted in giving rough exercise to his nature, with a view to manliness.” Aeschylus mentions his huge form, *μέγας τύπος* (*Sept. c. Theb.*, 483).

888–900. *ὁ δ' ἄλλος.* “But this other.”—*Ἀταλάντης.* The Arcadian female of this name. The other was the Boeotian Atalanta.—*Παρθενοπαῖος.* The old copies prefix *παῖς*. But the metrical license adopted by Aeschylus and Sophocles, in proper names of this kind, of doubling the *ν* in pronunciation makes it probable that *παῖς* is an interpolation.—*παιδεύεται.* “He is brought up.”—*λυπηρός.* “Troublesome.”—*ἐπίφθονος.* “An object of odium.”—*ἐξεριστής τῶν λόγων.* The quarrelsome and litigious spirit of the Athenians is here directly reprov'd.—*ἐνεστώς.* “Taking his place in.” He fought for Argos as if he had been an Argive by birth; rejoiced in her successes, and grieved at her failures, with a sincerity unusual in an ordinary resident stranger.—*ὄσας.* A parenthetical exclamation, as Matthiae remarks.

902–908. *ἀλλ' ἐν ἀσπίδι, κ. τ. λ.* “But, in the case of

the shield, a skilful, wise one," i. e., but skilful in arms. Euripides uses σοφιστής much as we talk of a professor of any art. But still the expression here employed is a very harsh one, and the repetition of σοφά is, as Paley remarks, very suspicious. Dindorf, placing a colon at ἀσπίδι, encloses v. 903 as spurious, after Porson.—γνώμη δὲ λελειμμένος. "And though inferior in judgment." — ἴσον παρέσχεν ὄνομα, κ. τ. λ. "He gave men as much occasion to talk about him, through his skill in the spear, having attained to accurate science in the military art. — φιλότιμον ἦθος, κ. τ. λ. "An ambitious disposition, and a spirit rich in deeds, though not equally so in words," i. e., a good fighter, but no boaster of his own prowess.

911–917. τὸ γὰρ τραφῆναι, κ. τ. λ. "For the being brought up well carries with it a sense of shame (as regards what is disgraceful)," i. e., good birth is connected with honor and chivalrous feeling.—ἡ δ' εὐανδρία, κ. τ. λ. The idea is, if even an infant can learn new things, much more can ἀνήρ learn εὐανδρία.—σώζεσθαι. "To remember." — οὕτω. "This being the case." The fact that early impressions are lasting is given as a reason for imparting a good education to youth.

919–924. ἔφερον ὑφ' ἡπατος. "Did I bear thee in the womb." — τὸν ἐμὸν μόχθον ἀθλίας. "The toil of me a wretched one," i. e., the object of all my toil. Observe that ἀθλίας is in apposition with the personal pronoun implied in the possessive ἐμὸν. — τεκοῦσ' ἅ τάλαινα. Equivalent to ἅ τάλαινα μήτηρ.

925–931. καὶ μὴν τὸν Οἰκλέους, κ. τ. λ. To complete the number of the Argive chieftains, of whom only five have as yet been mentioned, Theseus now adds that Amphiaraus (son of Oecles) and Polynices need no

eulogy, the one having been already conspicuously honored by the gods, the other, as a friend and ally of his own, being sufficiently tried and proved true. There is an antithesis between *θεοί* and *ἡμεῖς*. Adrastus speaks for some, the gods for another, Theseus himself for the last.—*θεοί*. A monosyllable in scanning.—*εὐλογοῦσιν*. “Eulogize,” i. e., they themselves deliver his funeral eulogy by the manner of his death. Pursued by Periclymenus, he fled towards the river Ismenus, and the earth swallowed him up, together with his chariot, before he was overtaken by his opponent. — *αὐθαίρετος*. “Of his own free choice.”

935–945. *θάψαι*. “To inter,” i. e., to burn and then to bury; for Evadne leaps into his burning pile (v. 1071). — *χωρίσας*. “Having separated it from the rest,” i. e., having erected it apart.—*παρ’ οἴκουσ τοῦσδε*. He means near this abode (temple) at Eleusis. The Greeks, like the Romans, regarded as sacred a body struck by lightning. They enclosed the place of interment within rails, making an *ἄβατος σηκόσ*, or *bidentat*.—*στειχέτω, κ. τ. λ.* He means, Let the procession advance.—*πρόσφορον*. “Fittingly.”—*ἠλλοιωμένονσ*. “Altered” (i. e., by putrefaction).—*χᾶμα τῷ τέλει*. “Even at the time of death;” much more, therefore, after decay has commenced.

947–952. *τλημόνωσ*. “Patiently.” This is said to the matrons. They are not to go with the procession to the pyre, but they shall afterwards collect the bones, and take them home (*προσάξονται*).—*τί κτᾶσθε*. “Why do you seek to acquire.”—*τίθεσθε*. “Set on foot.”—*ἀλλά*. This is used because *πάνσασθε* is the same in effect as *μη ποιῆτε οὔτωσ*.—*ἠσυχοι μεθ’ ἠσύχων*. “Quiet with the quiet.”

955–970. *οὐκέτ’ εὔτεκνοσ, κ. τ. λ.* The matrons lament

their childless state, and their no longer happy lot among Argive mothers. They will not, in their old age, be again visited by the benign goddess who presides over births; their lives are miserable, and, like a storm-tossed cloud, they have no longer any tie to their homes. Neither alive nor dead, they hold an isolated place in human existence. — προσφθέγγαιτ' ἄν. "Hold converse." The favor of a deity is sometimes described as a holding of converse with mortals.—ὑπό. "Under the influence," i. e., beneath the power.—ἀριθμουμένα. This does not suit the antistrophic verse with sufficient accuracy. Dindorf admits the bold emendation of Musgrave, κρινομένα.—τῶνδε χωρίς. "Apart from both of these," i. e., they have in a certain sense a fate (τινὰ μοῖραν) different from both the dead and the living.

973–977. πένθιμοι κουραί, κ. τ. λ. "Mournful locks cut off, and chaplets from the brow," i. e., chaplets once worn by him.—λοιβαί τε, κ. τ. λ. The meaning is, Libations, too, there are, but to the dead; and songs, but such as Apollo accepts not. In ordinary circumstances, libations and songs would be signs of festivity; here, however, they are so qualified as to signify the reverse. Apollo, as the god of joy, does not receive notes of woe in his worship. Verse 975 has been recovered from Plutarch (*Op. Mor.*, p. 394, B.). The τε was added by Hermann.

978–986. γόοισιν δ' ὀρθρευομένα. "But rising up early with groans." Paley translates, "Spending the early morning in groans."—πτύχα. Corresponding to the *sinus* of the Romans. The form πτύξ is less common than πτυχή.—θαλάμας. The grave prepared to receive his burned bones separately (v. 938). Paley thinks that this word may perhaps be taken to signify the funeral pile, in which case τύμβον θ' ἱερόν would not

be merely exegetical.—καπφθιμένον. Elmsley's correction for καταφθιμένου.—Ἴφις. King of Argos. He was the one who advised Polynices to give the famous necklace of Harmonia to Eriphyle, that she might persuade her husband Amphiaraus to take part in the expedition against Thebes.

987-989. τί ποτ' αἰθερίαν, κ. τ. λ. "Why, then, stands she on the rock that towers to the sky?" etc. Observe that πέτραν is in reality a species of cognate accusative. Paley thinks that the stage arrangements were probably conducted as follows. Above the roof of the abode on the proscenium (the position which the φύλαξ holds in the prologue to the *Agamemnon*) a beetling rock was seen to rise, on which Evadne stood, so as to disappear *behind* the house when she makes the fatal spring. Of course her fall would be only in appearance; and as the semblance of it certainly was represented to the eyes of the spectators, it is difficult, in his opinion, to conceive any other way in which it could have been contrived.—τήνδε κέλευθον. Pointing to a path which was supposed to lead to the heights above.

990-999. τί φέγγος, κ. τ. λ. The speech of Evadne, a wild and rapidly uttered rhapsody, is unfortunately very corrupt. The general meaning at the outset is, Gloomy was the light of sun and moon when Argos celebrated my marriage with Capaneus. Matthiae's correction, ἐδίφρευε τόθ' ἄλιος, at once restores both sense and metre. Hermann ingeniously emends v. 993, as Paley gives it, λάμπαι δ' ὠκύθοοι, κ. τ. λ., for the common ὠκυθάαι νύμφαι, κ. τ. λ. This last-mentioned scholar, supplying an epithet to ὄρφνας, to fill up the deficiency in v. 995, such as λυγαίας, translates as follows: "What sort of light, what glare did the sun then send forth in his career, and the moon in the sky (and

the swift stars ride around her through the gloomy night), when the city of Argos raised the stately song of happiness on my marriage, in honor of me, the bride of the mail-clad Capaneus?"—*ἔμοι γαμέτα*. Paley's emendation for *καὶ γαμέτα*.—*χαλκεοτευχοῦς*. The *τε* in the common text omitted by Hermann.

1000–1010. *πρὸς σ' ἔβαν*. This is Hermann's reading. Paley, in his larger edition, gives *προσέβαν*. The line does not accurately correspond to the one in the antistrophe (v. 1023), *σὲ τὸν θανόντ' οὔποτ' ἐμᾶ*.—*ματεύουσα*. Hermann's reading for *βατεύουσα*.—*τὸν αὐτόν*, scil., *τῷ πόσει*.—*καταλύσουσ'*. "To bring to a close."—*αἰῶνος*. "Of existence."—*Διὸς θησαυρόν*. "The treasure-chest of Jove." The pyre is so called as containing a body consecrated to Jove, and which was *ιερός νεκρός* (v. 935), as having been struck by lightning. Hermann adopts the improbable conjecture of Musgrave, *δύης* for *Διός*.

1013–1024. *τύχα δέ μοι, κ. τ. λ.* "May fortune hold communion for me with the leap of my foot from this rock, whence I am about to spring for the sake of an honorable name," i. e., may fortune guide the leap. The reading *ἄλματι* is Hermann's emendation for *ἀλλὰ τῆς*. That suicide was deemed honorable, vid. *Hippol.*, 772; *Troad.*, 1013.—*Περσεφονείας θαλάμους*. The accusative depends on *ὀρμάσω*, which precedes. Hermann therefore strikes out *ἤξω* before *θαλάμους*, regarding it as a gloss.—*οὔποτ' ἐμᾶ, κ. τ. λ.* "Having never, by my having continued to live, abandoned thee that art dead beneath the earth." Literally, "By my life."

1026–1033. *εἴθ' ἀμείνονες εὐναί, κ. τ. λ.* "Would that happier unions in rightful wedlock may show themselves to my descendants in Argos, and may the partner of thy couch be united to his wife in the sincere

breathings of a generous spirit," i. e., may be a husband devoted with sincerity of soul to his wife. The text here is very corrupt, and scarcely intelligible. The common reading is εἴθε τινὲς εὐναί, for which Paley conjectures εἴθ' ἀμείνονες εὐναί, and φανεῖεν for φανῶσιν, which latter is a solecism. For ὁ σὸς δέ, some read ὅσοις δ'. Paley supplies εἴη δ' before εὐναῖος. The expression αὔραις ἀδόλοις γενναίας ψυχᾶς is borrowed from the fickleness and instability of the winds, and is finely employed to indicate sincerity of affection.—ἐς νεωτέρους λόγους. "To hear of evil tidings." Observe the force of νεωτέρους. The intermediate idea is "strange," "unexpected," etc.

1035–1062. πένθημα δωμαίων. L. Dindorf's reading. The MSS. give πένθιμον δαιμόνων.—νεκρόν. The bodies were to be burned at Eleusis, but the bones were to be conveyed to Argos.—ἐπεὶ δ' ἐγὼ φυλακάς, κ. τ. λ. "But since I remitted the watchings through the pressure of present calamities." Causal dative.—κατείδετε. Elmsley's reading for κατοίδατε, which latter is not Attic.—ἦδε. "Here."—ὑπὲρ πυρᾶς, κ. τ. λ. "I am lightly making a wretched poisoning (of my frame)," etc.—τίς αὔρα; τίς στόλος; "What wind is this? what voyage are you meditating?" i. e., what plan of action have you in view?—ὑπερβᾶσ'. Observe that ὑπερβῆναι, like ὑπερβαλεῖν, is to pass over the threshold, either on ingress or egress. Here the genitive implies the sense of ἐξελθοῦσα.—γνώμης ἐμῆς. "Of my resolve."—καιόν. Porson and Hermann for κλειόν. So στολμός for στόλος, Markland.—ὡς οὐκ ἐπ' ἀνδρί, κ. τ. λ. "(I ask you) since you are not like one in mourning for your husband, to look at you." The old reading was πενθίμῳ, from the common error of assimilation, and πρέπει σ', corrected by Markland.—κάπειτα τύμβῳ, κ. τ. λ. "And do you, then (all gayly attired as you are), appear near a tomb and a pyre?" i. e., near places of woe.—ἔργοις Ἀθάνας. The labors of the loom.

1064-1075. *αἰνιγμα σαθρόν*. "Unsound aenigma."—*ἄσσω*. "I intend to leap." The present in a future sense, as indicating fixed determination. (Jelf, *G. G.*, 397.)—*ἐπὶ πολλούς*. Porson suggests *εἰς*, which is more usual. But compare Herod., iii., 82: *σιγῶτο ἂν βουλευματα ἐπὶ δυσμενείας ἀνδρας οὕτω μάλιστα*. — *πίεσομαι*. At these words Iphis prepares to ascend the steep in order to seize his daughter.—*ὅμοιον*. "'Tis all one."—*παρεῖται*. "Has been let go." With the meaning of *μεθεῖται*. — *φίλον*. Grammatically agreeing with *σῶμα*, but in point of sense with *ἔργον* implied. At the end of the verse she casts herself down from the rock upon the funeral pile.—*ᾔψει*. The deed had been done, but the horrors of it had not yet been disclosed to view.

1080-1090. *οἶμοι· τί δῆ, κ. τ. λ.* The speech of Iphis, remarks Paley, to say nothing of its excellent versification, is full of that touching sentiment of which Euripides was so great a master. Why, he asks, is a past life the only mistake that men cannot rectify? If they could but be young again, how much they would amend that in their former youth they had erroneously done! etc. — *γνώμαισιν ὑστέραισιν*. "By afterthoughts."—*αἰῶνα*. "Life," i. e., our past life.—*διπλοῦ βίου*. "A twofold existence." — *πόθῳ τ' ἀπωλλύμην*. "And was undone through a desire (for them)." — *τεκών*. Canter's emendation. The MSS. give *τέκνων*. — *οἶον*. "What a thing it is." Compare *Med.*, 35: *οἶον πατρόςας, κ. τ. λ.*

1092-1113. *νεανίαν*. Eteocle, one of the seven who had fallen.—*πολλήν*. Reiske's emendation for the common *πολλῶν*. — *δῆθ', ὅτ'*. Canter's emendation for the *δήποτ'* of the MSS., and adopted by Bothe and Dindorf.—*παῖς ἥδε*. Evadne.—*προσῆγετ'*. "Was wont to press." Literally, "To bring into contact." — *κατεῖχε*. "Used to support." — *ἠδῖον*. Dindorf, Hermann, and

Bothe retain this reading, and so also Matthiae, while all admit that this is the only example in the older Attic dialect of *ι* shortened in the comparative. The best correction is thought to be that of Burney, *κατεῖχε χερσίν οὐδὲν ἥδιον πατρί*. The idea is, to an old man a daughter is dearer than a son; less, indeed, in strength of mind, but superior in winning manners.—*ἀσιτία*. “In abstinence from food.”—*βρωτοῖσι καὶ ποτοῖσι*, κ. τ. λ. This verse has been corrected from Plutarch (*Op. Mor.*, p. 110, C.). Paley thinks that not mere comforts and luxuries are meant, but potent drugs by which old age can be averted. This opinion, however, appears to be untenable.—*παρεκτρέποντες ὄχετόν*. “Turning out of its course the stream,” i. e., the stream which is carrying them from the cradle to the grave; diverting the channel which Nature has appointed for all mankind.—*κάκποδῶν εἶναι νέοις*. “And to be out of the way for the young,” i. e., and to make way for the young.

1115–1119. *τάδε δὴ παίδων*, κ. τ. λ. The sons of the deceased chiefs are now seen advancing with the burned bones that have been gathered from the ashes, and probably enclosed in urns. Of course some interval of time has elapsed, and this has been occupied by the speech of Iphis, where usually a choral ode would have been introduced.—*λάβετ', ἀμφίπολοι*, κ. τ. λ. “Take them (the bones), ye attendants of an infirm old woman,” i. e., of one too infirm to take them herself.—*παίδων πένθους*. “Grief for my children.”—*ζώσης*. Agreeing with *γραιας*, as if she had said, *γραιας ἀμενοῦς μὲν, ζώσης δέ*, κ. τ. λ.—*πολλοῦ χρόνου μέτα*. “With long time for my companion.”—*καταλειβομένης*. In the sense of *τηκομένης*.

1125–1135. *ἀλγέων ὕπερ*. “By reason of woes.” But a more probable reading in this case would be *ὑπο*.

Hermann conjectures ἄτερ, Paley φέρων. — ἐν δ' ὀλίγῳ, κ. τ. λ. "And having packed in a small space all my joys and hopes." Alluding to the small space that now contains once great bodies.—δάκρυα. "A subject of tears."—δήποτε. "Once."—ΠΑ. Α. For Παῖς πρῶτος. There are seven sons that speak in succession, one of each of the deceased warriors; and replies are made by each of the seven mothers composing the Chorus. — ἔρημον οἶκον λαβών. "Having received a lonely home." — οὐ ἐν χερσὶ. "Not (fostered) in the arms."

1137–1147. πόνος ἐμῶν τέκνων. "The pains bestowed on my children."—ποῦ νυχενμάτων χάρις. "Where the return for nightly watchings?"—ἄϋπνα τ' ὀμμάτων τέλη. "And the offices of sleepless eyes."—φίλιαι προσβολαὶ προσώπων. "The fond applications of the face," i. e., kisses.—αἰθήρ ἔχει νιν ἤδη, κ. τ. λ. "Aether now holds them, dissolved amid the ashes of the flame." Euripides follows here the doctrine of his master, Anaxagoras, that the soul after death passed upwards to the sky, and there became blended with it.—ἤνυσαν τὸν "Αἶδαν. For ἤνυσαν·ὀδὸν εἰς τὸν "Αἶδαν.—ἀντιτίσομαι. Canter's emendation for the common ἀντιτάσσομαι.—εἰ γάρ. The metre, being logaoedic, seems to require εἶθε for εἰ γάρ.—δίκη πατρῶος. "A just avenging of my sire." — οὐπω ἐϋδει. "Does not yet sleep," i. e., is not yet forgotten.

1149–1164. τύχας. "On account of my (evil) fortune."—ἀλγέων. A dissyllable here.—γάνος. "The bright stream."—Δαναϊδῶν. Observe the accent. Δαναϊδῶν would be from Δαναίς (Δαναίδες).—ἐπ' ὀμμάτων. "Before my eyes."—λόγων δὲ παρακείμεσμα σῶν. "And the cheering of thy words," i. e., thy cheering words.—δυοῖν δ' ἄχην, κ. τ. λ. "And he left sorrows for two, he both left them for (me) his mother, and thee thy

griefs for thy father will never leave.”—*ἀμφὶ μαστόν ὑποβάλω, κ. τ. λ.* “Let me press to my bosom the ashes of my child.” Literally, “Put down around my bosom.”—*τέκνον.* Supplied by Dindorf, on Hermann’s conjecture.—*φίλον φίλας ἀγαλμα ματρός.* “The fond pride of a fond mother.”

1167–1178. *ὣν ἀνειλόμην.* “Whom I took up.”—*τούτοις ἐγὼ σε, κ. τ. λ.* “With these (relics) I and the city present you (Adrastus).”—*ὣν ἐκύρσατ’.* “Which you have met with.”—*ὑπεῖπον.* “I utter as my settled conviction.” Compare *Med.*, 272.—*παραγγέλλοντας.* “Transmitting.”—*ξυνίστωρ.* “Is a witness.”—*στείχετε.* “Ye depart.”—*ἀγήρων.* “Never growing old.”

1183–1190. *ἄκουε, Θήσεῦ, κ. τ. λ.* Minerva now appears, to urge upon Theseus not to give up to the Argives the relics of their slain chiefs without their pledging themselves to become the friends of Athens and promising, under the most solemn imprecations, never to invade the Attic territory.—*τάδε.* Hermann and Markland construe *ὠφελεῖν τάδε*, i. e., *τήνδε πόλιν.* But Paley, more correctly, understands *πόλιν* after *ὠφελεῖν*, and makes *τάδε* to be governed by *δρῶντα*.—*μεθείς.* “Having sent them away.”—*ἀντί.* “In return for.”—*λάβ’ ὄρκον.* “Exact from them an oath.”—*κύριος.* “The authorized person.”—*ὀρκωμοτῶν.* Aldus has *ὀρκωμοτεῖ*, which adds probability to the reading of Grotius, *ὀρκωμοτεῖν*, adopted by Hermann and Dindorf.

1192–1207. *μήποτ’ ἐποίσειν.* “Will never bring.”—*ἐμποδῶν.* “In the way.”—*ἐκλιπόντες.* “Having abandoned,” i. e., having failed in.—*πόλιν.* “Against the city of Athens.”—*πρόστρεπ’.* “Pray,” i. e., imprecate upon them.—*ἐν ᾧ.* “(The place) in which.”—*εἴσω.* For *ἐνδον*.—*σπουδὴν ἐπ’ ἄλλην ὀρμώμενος.* “Speeding forth on another enterprise.” What this was, or why

Theseus had not yet fulfilled his engagement, is not clear. Some refer this to the legends recorded in Apollodorus (ii., 5, 9). — σ' ἐφείτο. "Enjoined upon thee."—κύτει. "Vessel."—ᾧ Δελφῶν μέλει. "To whom is the care of Delphi."—τρώσῃς φόνον. "Shalt have inflicted the slaughtering wound." A bold expression when rendered literally, so much so, indeed, that the editors seek to substitute a tamer idiom; and hence Dindorf has δράσῃς, after Toup.—ἐπτά. Here Euripides, says Paley, seems to forget himself. The seven chiefs were not all brought to Eleusis to be burned there. (Compare vv. 861, 925.) It is possible, however, he adds, that two empty pyres represented those that were missing.

1210–1212. δράσας δὲ ταῦτα. That is, when all this has been done, and not before, then let the relics be carried away.—τεμένη. "The enclosures."—μέθες θεῶν. "Give up to the god," i. e., to become sacred ground.—παρ' αὐτήν τρίοδον Ἰσθμίαν. "Close by the Isthmian three ways," i. e., the spot where the three roads meet and form the main one leading to the Isthmus of Corinth. This latter was the road from Eleusis to Megara, and thence to Corinth, and on it were the tombs of the seven chieftains, as we are informed by Pausanias (i., 39). As this road would be the one affording ingress to an invading army into Attica, the monuments are to be placed upon it, so that they may be seen by the Argives in case they should come as foes, and may remind them of past benefits conferred by the Athenians. The common reading was Ἰσθμίας θεοῦ, a corruption occasioned by the connection between three roads and Hecate, who was worshipped as presiding over them. The correction of the text was made by Tyrwhitt.

1213–1226. λέγω. "I now speak."—Αἰγιαλεῦ. He

was the son of Adrastus, and one of the Epigoni.—ἀλλ' οὐ φθάνειν, κ. τ. λ. “But it behooves you, when becoming shaded as to the chin, to hasten straightway, and urge onwards,” etc. The general meaning is, As soon as your chin is shaded with a beard, you must conduct an armed force against Thebes. Observe that φθάνειν with οὐ and a participle, followed by καί or καὶ εὐθύς, denotes two actions following close on each other, or happening together. Here the two acts are to be as closely connected as possible. Compare *Alcest.*, 662.—ἐκτεθραμμένοι. “Full-nurtured,” i. e., strong and vigorous.—Ἐπίγονοι. Barnes's emendation for ἔκγονοι. The Epigoni, that is, “the descendants,” was the name given in mythology to the sons of the seven heroes who had fallen before Thebes. They marched against this city and razed it to the ground.—ψῶδες θήσετε. “Ye shall afford subjects of song.” The war of the Epigoni was made the subject of epic and tragic poems. The Cyclic poems called the *Thebais* and *Epigoni* are here, however, particularly alluded to.

1229–1234. ζεύζομαι. “I will bind unto myself.”—ἴστη. Pres. imper. for ἴσταθι.—προμεμοχθήκασι. “They have accomplished by their previous exertions.”—σέβασθαι. Supply ὥστε.

NOTES ON THE TROADES.

ARGUMENT, ETC.

THE date of the *Troades*, or "Trojan Women" (namely, Ol. 91, 2, or B.C. 415), and the titles of the Tetralogy to which it belonged have been preserved by Aelian (*Var. Hist.*, ii., 8). The subject of the play is the capture of Troy, or, rather, the events immediately following it and contemporaneous with the departure of the Greeks. In this sense it immediately follows the *Hecuba*, for the death of Polyxena, which is described in the latter, is spoken of in this as already past (v. 39). But the action precedes the *Andromache*, which contains the adventures of this female after she had reached Phthia. The source of all these stories was the Epic Cycle, especially the poems of Arctinus and Lesches. The great object of Euripides was the exhibition of pathos, by describing misery overwhelming, accumulated, and too great for human endurance. Schlegel, however, thinks that the effort of the poet is overdone. Still it must be confessed that some of the speeches are admirable, as, for instance, those of Andromache at v. 629, and of Hecuba at v. 1156. The poverty of the plot was, it is thought, in great measure compensated by stage effects; for the play closes with the burning of Troy, the tumbling down of buildings, together with smoke, dust, and earthquake noises (*ἔκρηξις*, v. 1326). The plot and details of the piece are as follows:

ACT I. *Scene I.*—The prologue opens with a lament of Neptune for the fall of Troy. (1-47.)

Scene II.—Enter Minerva, incensed against the Greeks and particularly the Locrian Ajax for having profaned her temple in the case of Cassandra. She asks Neptune to join with her in punishing the offenders, and easily obtains his consent. (48-97.)

Scene III.—A long monody follows from Hecuba, in which she bewails her misfortunes. (98-152.)

Scene IV.—The Chorus, composed of Trojan women, hearing the cries of woe, come forth from their allotted habitations to inquire the cause. Hecuba informs them that the Greeks have resolved on carrying them away to Argos immediately. The Chorus lament their fate, and speculate on the country to which they will be carried off. (153-234.)

ACT II. *Scene I.*—Enter Talthybius, the Grecian herald. He announces to what chieftains each has been assigned by lot, Cassandra alone having been reserved as a prize-gift to Agamemnon. (235-307.)

Scene II.—Cassandra comes on the stage brandishing a lighted torch, and singing a wild strain on her supposed nuptials with the Argive king. This is succeeded by a comparison between the fate of the Trojans and that of the Greeks, in which the former is, for various reasons, preferred. She then departs with Talthybius for the Grecian fleet. (308-461.)

Scene III.—Lament of Hecuba. The Chorus then give a description of the capture of Troy by the device of the wooden horse. (462-567.)

ACT III. *Scene I.*—Andromache enters, borne on a chariot, as a captive, amid the spoils of the captured city. A dialogue ensues, in which Andromache mourns her own fate and that of Hecuba. (568-703.)

Scene II.—Enter Talthybius, who announces to Andromache that the Greeks have resolved to throw her son Astyanax from the ramparts of Troy, upon which she utters over the latter an affecting farewell address. She then finally leaves the stage. (704-774.)

Scene III.—Astyanax is borne away by the Greeks. The Chorus then utter a beautiful ode, the subject of which is Troy twice captured, by Hercules and the Atridae. (775-858.)

ACT IV. *Scene I.*—Menelaus comes in to fetch Helen, not now as his wife, but as his captive, and is urged by Hecuba to put her to death. Helen herself enters, makes a long defence of her conduct, and Hecuba takes the part of an accuser in reply. Menelaus, acceding to the wishes of the latter, resolves to bear her back to Greece, and have pun-

ishment inflicted there. He then retires, taking with him Helen. (860-1059.)

Scene II.—The Chorus chant another ode on the fall of Troy. (1060-1122.)

ACT V. *Scene I.*—Talthybius again enters, and brings the body of Astyanax to Hecuba on Hector's shield. In the absence of Andromache, the mother, who has been hurried off to Greece, Hecuba pronounces a touching lament over the corpse. The Chorus join with her in the strains of woe. (1123-1259.)

Scene II.—Talthybius now gives orders to fire the city, which is done amid the wailings of the women, and the smoke and din and confusion of the falling citadel. (1260-1334.)

It will be observed, remarks Paley, that the prologue extends beyond the action of the piece, in which no further mention occurs of the storm that is to disperse the Grecian fleet.

NOTES.

1-14. "Ἦκω, λιπών, κ. τ. λ. The prologue is spoken by Neptune, who has come to take his farewell of Troy, and who, in a beautiful narrative, describes the state of the city immediately after its capture by the Greeks.—ἐξελίσσουσιν. "Disengage (from the mazes of the dance)." The idea is, says Paley, that the feet of the dancers are interlaced in a close circle, from which each withdraws her own in prescribed order. It is properly said of military evolutions.—ἀμφὶ τήνδε, κ. τ. λ. Construe ἀμφὶ τήνδε Τρωϊκὴν χθόνα περίξ. "Round about this Trojan soil," i. e., so as to enclose it within the circuit of a city.—ὀρθοῖσιν κανόνισιν. "By perpendicular measurements." The term κανών properly means a rod used for measuring.—εὐνοια πόλει. "A kind feeling towards the city."—τῶν ἐμῶν. To be construed

with φρενῶν.—καπνοῦται. “Lies smouldering.”—Ἐπειός. He is called “Parnassian” from his country, Phocis.—κεκλήσεται. “It shall ever be called.” Observe the continuance of action indicated by the 3d future.—δούρειος ἵππος. “The wooden horse,” i. e., made of planks and timbers.

16–27. κρηπίδων βάθροις. “The steps at the base of the altar.” The word κρηπίς means any rectangular platform on which a superstructure is raised.—Ζηνός Ἐρκείου. The family altar in the middle of the palace. Compare Virgil, *Aen.*, ii., 512 seqq.—δεκασπόρῳ χρόνῳ. “After the lapse of ten seed-times.” We should rather have expected, remarks Paley, the form δεκατοσπόρῳ. He compares, however, τετράμοιρον for τετάρτην (*Rhes.*, 5).—ἐρημία γάρ, κ. τ. λ. The gods were thought to desert a city when it was no longer able to continue the usual sacrifices.—νοσεῖ τὰ τῶν θεῶν, κ. τ. λ. “The rites of the gods droop, nor are they wont to be held in honor.” Compare *Med.*, 16, νοσεῖ τὰ φίλτατα.

29–32. δεσπότας κληρουμένων. “Obtaining masters by lot,” i. e., getting allotted to masters.—Θησεῖδαι. Acamas and Demophon. These are not mentioned in the *Iliad*, but the aged Nestor speaks of having seen Theseus, the son of Aegeus. (*Il.*, i., 265.)—ἄκληροι. “Are not made the subjects of allotment,” i. e., are exempted from being balloted for. These were the choice prizes, and were meant for the generals. Compare the term ἐξάιρετοι.—στέγαις. The Grecian tents.

37–47. πάρεστιν. “It is permitted.” Supply εισορᾶν, i. e., one may see. The common text has Ἐκάβη κειμένη, which will give πάρεστιν the meaning of “Is present here,” with Ἐκάβη for its subject.—λάθρα. “Unknown to her.” She had not yet learned it.—μεθῆκε. “Gave up,” i. e., resigned, or relinquished.—δρομάδα. “As

raving mad.”—τὸ τοῦ θεοῦ, κ. τ. λ. “Having set aside his duty to the god, and religious reverence.” As a consecrated virgin, inspired by Apollo, it was profane in Agamemnon to take her for a wife, still more as a concubine.—σκότιον λέχος. “By an adulterous union.”—ξεστόν τε πύργωμα. “And tower-crowned rampart of cut stone.” Opposed to the rough and unsquared Cyclopean masonry.—ἐν βάθροις. “On (firm) foundations.”

50-60. λύσασαν. Observe the construction, ἔξεστιν ἐμοὶ ὥστε ἐμὲ προσεννέπειν, etc., λύσασαν.—συγγενεῖς ὀμιλῖαι. “The intercourse of kindred.”—φίλτρον. “Source of kind feeling.”—ἐπήνεσ’ ὀργὰς ἠπίους. “I commend your kindly disposition,” i. e., I thank you for, etc.—κοινοῦς. “Of common importance.”—ἐς μέσον. “For mutual consideration.”—δαιμόνων. “Of the (other) deities.”—πάρα. As if he had said ἄγγελος ἔλθοῦσα πάρα, κ. τ. λ.—βαίνομεν. “We are now walking.”—ὡς κοινήν λάβω. “That I may avail myself of it in common with thee.”—ἦ πού νιν ἔχθραν, κ. τ. λ. He was going to say, ἦ πού νιν οἰκτίζεις; but changes the construction to εἰς οἶκτον ἦλθες αὐτῆς, so that εἰς οἶκτον ἦλθες αὐτῆς may be here regarded and translated as equivalent to οἰκτίζεις.

61-74. ἐκεῖσε πρῶτ’ ἀνελθε. “Come back first to the point before us,” i. e., before I answer any questions as to my change of sentiment.—κοινώσει λόγους. “Will you share my plans?” i. e., will you join with me in my proposed undertaking?—ἄν, for ἄ ἄν.—καὶ τὸ σόν, κ. τ. λ. The meaning is, As I have told you my intention, so I wish also to know yours.—εὐφραῖναι. “To gladden.”—τρόπους. “Turns of feeling.”—ὑβρισθεῖσαν. “Have been outraged.” This and similar facts connected with the return of the Greeks were borrowed from the Cyclic poems, the Ἰλίου πέρις or the Νόστοι. Compare Virg., *Aen.*, ii., 403.—κοῦδέν γ’ Ἀχαιῶν, κ. τ. λ. As he

was neither punished nor reproved by the Greeks, they were accomplices in his guilt.—*καὶ μὴν*. “And yet, indeed.”—*σὺν σοί*. “With thy aid and concurrence.”—*δρᾶσαι κακῶς*. “To punish them.”—*τάπ’* for *τὰ ἐπί*.

75–86. *δύσνοστον νόστον*. “A return that is no return.”—*πέμψει*. That Jupiter had already promised his assistance is clear from v. 80, whereas others represent Minerva herself as holding the keys of the storehouse of thunderbolts.—*τὸ σόν*. Supply *μέρος*. “On thy part.”—*τρικυμίαις*. “With mighty waves.” Every third wave was believed to be larger. Hence the general force of the term *τρικυμία*.—*κοῖλον Εὐβοίας μυχόν*. “Each hollow recess of Euboea.” The promontory of Caphareus, at the southern extremity of Euboea, was exceedingly dangerous, and on this they were to be driven by the storm, and the shores of Euboea to be covered with the dead.—*εὐσεβεῖν*. “Bow to reverence.”—*σέβειν*. “To honor.”—*θεούς*. As one syllable in scanning.

87–97. *ἡ χάρις γάρ, κ. τ. λ.* “For the favor (which you ask) requires no long array of words.”—*ταράξω πέλαγος, κ. τ. λ.* “I will stir up the deep waters of the Aegean brine.” By *πέλαγος* is here meant the open part of the Aegean.—*Μυκόνου*. Myconus was one of the Cyclades.—*Δήλιοί τε χοιράδες*. “And the low-lying rocks of Delos.” The low rocks and reefs of Delos, i. e., Delos itself.—*Κραφῆρειοί τ’ ἄκραι*. “And the Capharean summits,” i. e., the high craggy rocks of the promontory of Caphareus, at the southern extremity of Euboea.—*καραδόκει*. “Watch carefully for the time.”—*ἔξιρ κάλως*. “May be letting out ropes,” i. e., loosening the sheets, and preparing to sail. Some, less correctly, make *κάλως* the nominative; “Whenever the (loosened) cable may be sending forth the Grecian armament.”—*ἱρὰ τῶν κεκμηκότων*. “The sanctuaries of

the dead." More literally, "Of those who have ended their labors."

98-109. *ἄνα*. For *ἀνάειρε*, as is suggested by *ἐπάειρε* in the next line. Musgrave makes it for *ἀνάστηθι*, and reads *δέρην τ'*, but this, as Paley remarks, is extremely tame.—*ἄνσχου*. For *ἀνάσχου*.—*πλεῖ κατὰ πορθμόν, κ. τ. λ.* "Sail with the current, sail according to the will of heaven," i. e., do not try to sail against the stream; do not resist the will of heaven.—*προσίστη*. "Turn." More literally, "Oppose."—*πλέουσα τύχαισιν*. "Sailing (as you do) with the mere events of fortune," i. e., at the pleasure of fortune; with no surer guidance than that of fortune.—*ὦ πολὺς ὄγκος*. "Ah! swelling prosperity of my forefathers, now contracted into a little compass."

112-121. *δύστηνος ἐγώ, κ. τ. λ.* The lines from 112 to 119 are, as Paley remarks, out of place here, because Hecuba passes from mental distresses to her mere aches and pains and bodily inconveniences, which ought to weigh as nothing in comparison.—*βαρυνδαίμονος ἄρθρων κλίσειω, κ. τ. λ.* "On account of the wretched reclining of my limbs, in what a state I am."—*ὥς μοι πόθος εἰλίξαι, κ. τ. λ.* "What a longing comes upon me to turn round, and to give my back and spine to both the sides of my body alternately." The *διά* in *διαδοῦναι* implies alternate distribution. The expression *τοίχους μελέων* (from *μέλη, limbs*) is borrowed from the two sides of a ship, as opposed to the backbone regarded as the keel.—*ἐπὶ τοὺς αἰεὶ δακρύων ἐλέγους*. "To indulge in constant strains of woe." Compare Hermann, "*ad indulgendum perpetuo fletui*."—*μοῦσα δὲ χαῦτη, κ. τ. λ.* "And yet even this is music to the wretched, to give loud utterance to joyless woes."

122-137. *πρῶραι ναῶν ὠκεῖαι, κ. τ. λ.* "Ye swift prows

of ships, which (having sailed) to sacred Ilium, by the aid of oars, through both the purpling sea and through (i. e., touching at) the secure harbors of Greece, with the hateful paeon-song of pipes and the melodious voice of the syrinx, fastened the twisted growth of Egypt (i. e., the byblus ropes), alas, alas, in the bay of Troy, going after the hateful wife of Menelaus, a disgrace to Castor, and a discredit to the Eurotas, (her) who brings death upon Priam, the father of fifty children, and drove me, the wretched Hecuba, upon (the rock of) this calamity." These verses, says Paley, are probably in some places corrupt, for it is impossible to make strophe and antistrophe accurately agree without serious alteration. Indeed, it is far from certain whether they are antistrophic at all. The construction of vv. 122–130 is quite anomalous. He was going to say, αἱ κώπαισιν "Ἴλιον ἐκομίσθητε, but the verb not coming in till v. 129, the sense is altered. We may supply, therefore, after κώπαισιν the participle πλεύσασαι, or something equivalent.—φωνᾶ. The sound of music on disembarking the army is meant. The ships are those of the Greeks, not of Paris.

138–152. οὗς θάσσω. "Which I occupy."—ἐφέδρους. Suiting the verse much better than ἔφεδρος, the common reading.—Κουρᾶ πενθήρει. Compare *Alcest.*, 512.—ἐκπορθηθεῖσ'. "All marred." Literally, "Desolated," or "Pillaged."—δύσνυμφοι. "Ill-wedded."—μάτηρ δ' ὡς τις, κ. τ. λ. "And as some parent bird (raises) a piercing cry over her fledglings, I will begin the strain," etc. With ὄρνις, supply ἐξάρχει. The common text has ὄρνισιν ὅπως ἐξάρξω ἄνω || μολπὰν οὐ, κ. τ. λ. Dindorf seeks to defend the repetition ὡς . . . ὅπως, by the well-known verse in the *Hecuba* (398), ὁποῖα κισσός, κ. τ. λ.—ἐνκόμπους. "Loud-sounding." The sound of the stamp is here called κόμπος, properly, it is said, the noise of gnashing or whetting tusks. The πούς ἀρχέ-

χορος of the aged queen was merely a signal by way of setting the step. She did not actually join in the dance.—θεούς. “The festivals of the gods.”

153–168. Ἐκάβη, τί θροεῖς ; κ. τ. λ. The Chorus of Trojan female captives, hearing the sounds of woe, come out of their allotted habitations to inquire the cause. Hecuba informs them that the Greeks have resolved on carrying them away to Argos immediately.—ποῖ λόγος ἤκει ; “Whither do thy words tend ?” i. e., what is the meaning of the words we have just heard ?—ἀίσσει. The *a* is properly long, as in ἀίω, and hence as a dissyllable it is more correctly written ᾗσσω than αἴσσω.—πρὸς ναῦς κινεῖται. “Is being set in motion towards the ships,” i. e., the rowers are already moving towards the vessels.—πατρώας. On the ὦ, compare *Alcest.*, 249.—εἰκάζω. “I conjecture.”—κομίσασθε. “Come forth.” Literally, “Bring yourselves.”—στέλλουσι. “Are preparing for.”

169–175. μὴ νῦν μοι, κ. τ. λ. “Do not then, I entreat, have the raving maenad Cassandra sent out, a disgrace among the Greeks, and let me not be pained (at this) in addition to (my other) griefs.” Observe the force of the middle in πέμψησθ'. Do not have her come. The active would mean, “Do not conduct her hither.”—αἰσχύναν. Meaning, properly, an object of insult, i. e., a concubine.—ἀλγυνθῶ. Supply μὴ from the preceding clause.—δμαθέντες. Equivalent to θανόντες.

177–183. Ἀγαμέμνωνος ἐπακουσόμενα. Observe the license of a dactyl preceding an anapaest.—μὴ δόξ' Ἀργείων κεῖται. “Lest some resolve on the part of the Greeks lies (established).”—ἢ κατὰ πρόμνας, κ. τ. λ. “Or (lest) the mariners are getting ready to ply the oars astern.” This verse, remarks Paley, describes a way of propelling boats and barges which is still very

prevalent. The oar is not projected laterally, but from the stern, where it has exactly the force of a fish's tail. The ancient Egyptians had the same device. (Wilkinson's *Anc. Egyptians*, vol. ii., p. 124.) — ὀρθρεύουσαν ψυχάν. "In my sleepless mind." The exact meaning, says Paley, of ὀρθρεύειν is, to use a colloquial phrase, "to be on the rouse," as ὄρθρος, "morning," is "the getting-up time." Hence the notion of wakefulness or sleeplessness attaches itself to the verb.—ἐκπληθεῖς, κ. τ. λ. After this, the verse 162 should perhaps be repeated.

185–196. τῷ πρόσκειμαι, κ. τ. λ. "Unto whom am I wretchedly assigned as a slave?" Observe τῷ for τίνι. — τίς μ' Ἀργείων, κ. τ. λ. He changes the construction, as Matthiae observes, τίς Ἀργείων ἄξει με, ἢ τίς ἄξει με εἰς νησαίαν χώραν; The island chieftains in the Grecian host were Idomeneus of Crete, Ulysses of Ithaca, Neoptolemus of Scyros, etc.—ὡς κηφήν. "Like some aged bird." — ἀρχαγόνς τιμάς. "The queenly honors."

197–200. αἰαῖ, αἰαῖ, κ. τ. λ. The whole Chorus now unite in lamenting their fate, and in speculating on the country to which they will be carried off. The first two lines appear to be addressed, not, as the Scholiast says, to Hecuba, but by one of the sisterhood, turning to her neighbor. As the singular is used throughout, we must suppose, remarks Paley, that each sentence is uttered by a different person.—ἐξαιάξεις. The common text has ἐξαιάξεις, but the future is given here by Paley, as necessary for the sense.—δινεύουσα. Referring to some particular motion given to the shuttle in working the embroidered πέπλοι.—ἐξαλλάξω. "Shall I shift it to and fro." She merely means to say, No more shall I pursue my favorite avocations at home.

201–213. *νέατον*. “For the last time.” Seidler’s reading. The old text had *νέα τοι*. The idea is, I shall be torn from my children to become a slave to my captors. — *ἔρροι νύξ αὐτα, κ. τ. λ.* Parenthetical. “Accursed be this night and (this) fortune,” i. e., which bring me to such a state.—*Πειρήνας*. Genitive after *ὑδρευσόμενα*. Pirene was a fountain at Corinth. Compare *Med.*, 69.—*μη γάρ δή, κ. τ. λ.* “For may we not then come (i. e., for may we not come at all events) to the eddy of the Eurotas, to the most hateful home of Helen.” Paley renders *θεράπναν*, “a handmaid,” and supposes an ellipse of *μὲ πεμπέτω ὁ κῆρυξ*. Matthiae has an idea that it was the Laconian city of Therapnae. On the meaning which we have here given to *θεράπναν*, “an abode” or “home,” compare *Iph. A.*, 1474; *Bacch.*, 966; *Herc. F.*, 367.—*Μενέλα*. Doric dative.

214–224. *τὰν Πηνειοῦ σεμνὰν χώραν*. The vale of Tempe, watered by the Penæus. — *κρηπίδα*. “Base.” Compare note on v. 16.—*τάδε δεύτερα, κ. τ. λ.* “These regions are second in order, for me (to wish) to come to.” The going to Thessaly is the next best thing to going to Athens.—*Φοινίκας ἀντήρη*. “Opposite to Phoenicia,” i. e., the Phoenician settlement of Carthage. — *ματέρ’*. Musgrave makes this equivalent to *excellentissimum*, which Seidler very correctly denies. It means merely “mother” or “parent,” as indicating the point from which other chains diverge.—*κηρύσσεισθαι στεφάνοις ἀρετᾶς*. “Is proclaimed with crowns of worth,” i. e., contains those who are deemed worthy of being proclaimed victors at the great games of Greece. Pindar’s encomiums on Hiero are here especially held in view.

225–234. *τὰν τ’ ἀγχιστεύουσαν, κ. τ. λ.* “May I inhabit too the land that lies near the Ionian deep, which

fairest Crathis waters, tinging with red the lock (so as to be) of auburn hue." The town of Sybaris in Magna Graecia, or perhaps Thurii, is meant. The waters of the Crathis, which flowed near, were thought to dye the hair of an auburn hue. The common text has *ναύταις*, for which we have here the bold emendation of W. Dindorf, namely, *ναίειν*, an anomalous form of the optative (Jelf, *G. G.*, 192, 7, 3), in which the tense-ending of the indicative *ν* is joined immediately to the modal vowel *οι*. (Dobree, *ad Eccles.*, 607.) So *τρέφειν* is found in a verse of Euripides, preserved in the *Etym. Mag.*, 693.—*ξανθάν*, i. e., *ὥστε ξανθάν εἶναι*.—*ταμίας*. "A dispenser."—*ἐξανύων*. "Bringing to an end," i. e., to the close of its intended journey. Erroneously rendered, "Accelerating."—*Δωρίδος χθονός*. The fears of the women are excited on their beholding the approach of Talthybius, lest they may be on the point of being carried off as captives to Sparta.

235–242. *γάρ*. This introduces his reason for calling her at first sight by her right name.—*Ταλθύβιος*. Talthybius and Eurybates were the heralds of Agamemnon, as we find in Homer.—*φόβος*. "A source of fear."—*ἤδη κεκλήρωσθ'*. "Ye have already been allotted."—*Καδμείας χθονός*. Boeotia. The Thebans, remarks Paley, took no part in the Trojan war. The Boeotians are included in the catalogue of the Grecian forces (*Il.*, 2, 494), where, among several other towns, we read of *Ἐπόθηβαι*. But Thebes is not mentioned in the *Iliad*, except incidentally with the name of Tydeus.

243–258. *κατ' ἄνδρα, κ. τ. λ.* "Ye each fell by lot to a particular individual, and (were not assigned) collectively," i. e., to any one owner.—*ἕκαστα*. "About each thing separately."—*ἐξαίρετον*. "As one selected from the rest," i. e., as a choice prize.—*τῷ Λακεδαιμο-*

νία νύμφα. Clytemnestra, who, like her sister Helen, is called Spartan after her father Tyndareus.—λέκτρων σκότια νυμφευτήρια. Compare v. 44, and *Alcest.*, 990.—ἦ τὰν τοῦ Φοίβου, κ. τ. λ. “What! the maiden consecrated to Phoebus!” This is said indignantly.—ἄλεκτρον ζόαν. The common legend is departed from here.—κλῆδας. The priest or priestess of a temple always wore a garland round the brow, and by the side the keys of the sacred edifice. Hence κλειδούχειν is “to be a priest or priestess.” Barnes cites Hesychius, however, in support of giving κλῆδας the meaning of “garlands,” and Paley acquiesces in this, but the allusion to garlands comes in immediately after.—ἐνδντῶν. “Put on,” but put on for the sake of ornament or distinction, as Hermann remarks (*ad Eumen.*, 982).

260–270. τί δέ. Supply πέπονθε.—τῷ. For τίνι.—τύμβῳ τέτακται, κ. τ. λ. “She has been appointed to minister to the tomb of Achilles.” The phrase employed here is purposely ambiguous. As Hecuba is thinking only of slavery, and not suspecting the death of her daughter, he describes her as ministering or doing service to the tomb of Achilles. The novelty of this condition induces her to ask farther, ἀτὰρ τίς, κ. τ. λ. The herald keeps up the same delusion in ἔχει καλῶς, and ὥστ’ ἀπηλλάχθαι πόνων, and Hecuba appears to suspect nothing farther. When, however, at v. 621, the truth flashes upon her, she alludes to these words as αἴνιγμα σαφές.—τάφῳ πρόσπολον. “A minister to a tomb.”—μοί. “For me,” i. e., as mine.—ἀπηλλάχθαι. “She has been freed.”

271–276. χαλκεομίτορος. “Of the brazen-threaded cuirass.” The reading here is very uncertain. The epithet χαλκεομίτωρ is from μίτος, “a thread,” and indicates one who wears a cuirass woven with brazen or copper wire. One MS. has χαλκεομήτορος, for which

Pflugk gives χαλκεομμήστορος. "Whose thoughts were ever bent on arms."—ἀ τριβάμων, κ. τ. λ. "The one who moves on three legs, requiring a staff in my hand for my aged frame." The head (κάρα) put for the entire person. The old reading was τριτοβάμονος, or τριβάμονος. Neither of these, however, remarks Paley, is suitable as an epithet to βάκτρον. Seidler says a staff is τριτοβάμων, which walks in the third place, i. e., in addition to a pair of feet. But the fact is, not the stick, but the person who uses it is τριβάμων, and this alone suits the metre.

279-287. ἄρασσε. "Smite."—δίπτυχον παρειάν. "The twofold cheek," i. e., the two cheeks.—παρανόμῳ δάκει. "A noxious beast trampling under foot all law."—ὄς πάντα τάκεῖσ', κ. τ. λ. The true reading here is altogether doubtful. The expression ὄς . . . τιθέμενος, for ὄς τίθεται, can only be defended as a harsh anacoluthon, and is viewed in that light by Matthiae. So again τάκεῖσε violates the analogy of the language, and should be τάκεῖθεν. Scaliger conjectures ὄ for ὄς, which Paley adopts in his larger edition. The latter editor also gives in his larger work τάκεῖθεν ἐνθάδ', but for ἐνθάδ' he substitutes in his smaller edition Seidler's conjecture, ἔθετ', who defends ἔθετο . . . τιθέμενος by *Hec.*, 644, and compares also *Electr.*, 206, ναίω . . . ναίουσα. The meaning of the passage probably is as follows: "Who with double tongue puts all the things that are there on the contrary again here, making the former friendly things of all devoid of what is friendly." That is, one who perverts right and wrong, and for friendship gives enmity.

292-305. τὸ μὲν σόν. "Thy own fate."—ἔχει. "Holds in his hands."—εἰληγμένας. From λαγχάνω. Heath's reading for εἰληγμένας. Cassandra, the chief prize, is to be first conducted in form to the commander-in-

chief, and then the other captives unto whomsoever the lot had assigned them.—*ἔα, τί πεύκης, κ. τ. λ.* When Talthybius had delivered his message, he is seen to start at the reflection of light from within the tent which he is about to enter. He thinks the captives are resolved to perish by fire rather than endure slavery. But Hecuba, more quick to distinguish the true cause, hastens to reassure him. It is her own crazy and inspired child, Cassandra, about to celebrate her nuptials with Agamemnon.—*κάρτα τοι τούλεύθερον, κ. τ. λ.* “The free-born soul, in circumstances such as these, bears misfortunes very impatiently.”—*ἄνοιγε.* Said to the door-keeper inside the tent, which was probably represented by the side door of the proscenium.—*μὴ τὸ ταῖσδε πρόσφορον, κ. τ. λ.* “Lest a course that suits these, but is hateful to the Greeks, throw blame upon me.” The Greeks also say, *βαλεῖν τινὰ αἰτία*, and *βαλεῖν τινὰ εἰς αἰτίαν.*

308–324. *ἄνεχε, πάρεχε, κ. τ. λ.* “Hold up there, give it me, bring the light, I am performing a religious rite; I am lighting up, see, see, this temple with the torch.” She fancies, as Seidler remarks, that she is still in the service of the god. The language, of course, is wildly ironical. The intended rite is her concubinage with Agamemnon.—*Ὑμήν, ὦ Ὑμέναι' ἄναξ.* The usual refrain in the nuptial song.—*γαμουμένα.* Future participle.—*ἐπεὶ σύ, μάτερ, κ. τ. λ.* The idea is, Since you, O mother, cannot, by reason of your grief, perform the usual duties of a mother on her daughter's marriage, I will perform that office myself.—*εἰς ἀγάν.* Musgrave understands this to mean, “In the open day,” since the marriage torch was usually carried in the evening.—*Ἐκάτα.* She is invoked here merely as the goddess of light.—*ἄ νόμος ἔχει.* The common reading *ᾗ* is wrong; the metre requires a short syllable.

327-340. ὡς ἐπὶ πατρὸς ἐμοῦ, κ. τ. λ. "As if (it were) amid most happy fortunes on the part of my father," i. e., just as if my father were yet alive and prosperous. She says this to her mother, and probably takes her by the hand to lead her into the dance.—ἐμοί. Supplied by conjecture to suit the metre in v. 312.—ἄγε σὺ Φοῖβέ νιν, κ. τ. λ. The idea is, Do thou lead the dance in person, O Phoebus, for I am a priestess in thy temple.—ἐν δάφναις. Because his temple was surrounded by bay-trees.—μετ' ἐμέθεν ποδῶν, κ. τ. λ. "Bearing onward, in accompaniment with me, the most beloved movement of your feet."—βοᾶτε τὸν Ὑμέναιον, κ. τ. λ. The construction is, βοᾶτε τὸν Ὑμέναιον νύμφαν. "Hymn loudly the bride in the nuptial song." Observe the double accusative. The common text has βοάσατ' εὔ τὸν Ὑμέναιον, ᾧ, which violates the metre (Iambic Dim.). The correction is Paley's.

341-351. οὐ λήψει. "Will you not take hold of."—δαδουχεῖς. "Thou art wont to hold the torch."—ἕξω τε μεγάλων ἐλπίδων. "And far away from my (once) high hopes."—ὡς σ' οὐχ ὑπ' αἰχμῆς, κ. τ. λ. "How did I never imagine that you would wed in this wedlock, beneath the weapon's point or beneath the spear of the Greeks!" i. e., how little did I think that you would ever become a captive concubine.—οὐ γὰρ ὀρθὰ πυρφορεῖς. This would be a bad omen.—οὐδὲ σαι τύχαι, κ. τ. λ. "Nor have your evil fortunes, O my child, been sobered down." The common reading is, οὐδὲ σ' αἱ τύχαι, κ. τ. λ. "Nor have thy evil fortunes taught thee moderation;" but this translation, though commonly given, cannot be right, the Greek itself being wrong, for σωφρονέω is intransitive, and cannot, of course, take the accusative, and σεσωφρονίκασι, which some recommend (from σωφρονίζω), violates the metre, the ι being short.—εἰσφέρετε. "Bear within," i. e., take into the tent again, do not bring here.

353-364. *πύκαζε*. "Cover thickly (with garlands)." —*πέμπε*. "Escort me," i. e., in the procession to the tent of my new lord and master.—*κἂν μὴ τάρμά, κ. τ. λ.* "And, if my movements be not prompt enough for you, push me on forcibly," i. e., if you find me reluctant, even push me by force. Her present consent, and even eagerness, is caused by the prospect which the marriage affords of taking vengeance on the Greeks. Hence, throughout, she bids her mother not to weep.—*εἰ γὰρ ἔστι Λοξίας*. "For if the Loxian god does indeed exist," i. e., so surely as Apollo lives, the god of prophecy, and who has revealed the future unto me.—*Ἐλένης*. "Than that of Helen." —*κτενῶ γὰρ αὐτόν*. "For I will prove his death." Her concubinage was alleged by Clytemnestra as one of the causes that incited the latter to murder her lord.—*πέλεκυν*. Referring to the assassination of Agamemnon.—*εἰς τράχηλον τὸν ἐμόν*. Cassandra was slain along with Agamemnon.—*χάτέρων*. Agamemnon is meant.—*εἶσι*. Present in a future sense.—*μητροκτόνους ἀγῶνας*. "Matricidal conflicts." The murder of Clytemnestra by her son Orestes, and the troubles consequent on the deed.

365-372. *δείξω*. She means she will prove by argument. Dindorf rightly gives *δὲ* for *τε*, from two MSS. "I will not sing of the axe, etc., *but* rather I will show," etc.—*ἔνθεος μὲν, ἀλλ' ὅμως, κ. τ. λ.* Euripides here appears to lie open to criticism. How could Cassandra lay aside her madness, as if it were a controllable impulse, and not an inspiration from heaven?—*θηρῶντες Ἐλένην*. Epexegetical of *διὰ μίαν γυναικα*.—*ὁ δὲ στρατηγός, κ. τ. λ.* "And their general, that wise one, in behalf of those most odious to him, lost all that was dearest; having given up, for the sake of his brother, the pleasures that he took in his children at home." The expression *ὁ σοφός* is, of course, ironical. By *ἰχθίστων* Helen is meant, who was, in fact, his worst en-

emy, and whom he disliked in his heart, while he fought for her through the obligation of honor.

375-385. ἔθνησκον. "They began to die off."—οὐ γῆς ὄρι' ἀποστερούμενοι. "Not because they were being deprived of border lands," i. e., οὐχ ὑπὲρ ὀρίων γῆς.—χῆραι τ' ἔθνησκον, κ. τ. λ. "Both (mothers) died widowed, and they (the aged husbands) were childless in their abodes, having reared their sons for others," i. e., for Agamemnon and his brother to lead away to war. Tyrwhitt proposes ἄλλως for ἄλλοις.—πρὸς τάφους. This reading will require φέρων to be supplied. The common text has πρὸς τάφοις. "At their tombs," which appears preferable.—ἦ τοῦδ' ἐπαίνου, κ. τ. λ. The idea is, Truly, if *this* be praise (viz., the dying in a cause as useless as it was unjust), the Argive army is deserving of it. She alludes ironically to the so-called glorious expedition against Troy.—σιγᾶν ἄμεινον, κ. τ. λ. This alludes to the adultery of Clytemnestra. Observe the crasis in τᾶσχα, for τὰ αἰσχρά, the two alphas, though by nature short, coalescing into one long *α*.

386-400. Τρῶες δέ. "Now the Trojans, on the other hand." As if she had said, οἱ μὲν Ἀχαιοί, in v. 368.—περιβολάς. "Enclosures."—Ἀχαιοῖς ὧν ἀπῆσαν ἡδοναί. "The pleasures from whom were wanting to the Greeks," i. e., the enjoyment of whose society.—τὰ δ' Ἔκτορος, κ. τ. λ. "Hear, moreover, how the fate of Hector, fraught with sorrow unto thee, really stands." The true view of his death, she urges, is that he has won glory by it, and an imperishable name.—ἕξις. In Bekker's *Anecd. Gr.*, p. 99, the reading ἦξις occurs; but ἵκειν and ἦκειν, etc., are often confounded.—χρηστὸς ἔλαθεν ἂν γεγώς. "He would not have been known as a valiant warrior."—σιγώμενον τὸ κῆδος, κ. τ. λ. "He would have had the alliance in his family not spoken

of," i. e., the alliance which he had in his family would never have been spoken of. Some of the MSS. read *κῦδος*. Matthiae rightly explains the article here, *τὸ κῆδος, ὃ εἶχεν, ἣν ἂν σιγώμενον.—εἶχεν*. Elmsley conjectures *εἶχεν ἂν δόμοις*, but the preceding *μή*, as Dindorf remarks, shows that *εἶχεν*, by itself here, is the same as *εἶχεν ἄν*.

403–411. *γῆν*. "Your country."—*μέλπεις θ' ἄ μέλπουσ', κ. τ. λ.* "And (how sweetly) you chant those things, which, while you chant them, you will perhaps not show by the result to be true."—*οὐ τᾶν*. For *οὐ τοι ἄν*. The common text has *οὔκουν.—τοιαῖσδε φήμαις*. "With such ill-omened words."—*ἀτὰρ τὰ σεμνά, κ. τ. λ.* "But, after all, it seems, your fine people, and in reputation wise, are in no respect better than those who are held as naught." He alludes to Agamemnon, and the idea is, Agamemnon, with all his wisdom, is about to marry a woman whom I, a simple herald, would not have had. The expressions *τὰ σεμνά* and *σοφά* are here, as Seidler remarks, equivalent to *οἱ σεμνοί* and *σοφοί*. There is no ellipsis of *ρήματα*, as some imagine.—*τὸ μηδέν*. Supply *ὄντων*.

414–423. *Ἀτρέως*. An anapaest.—*τῆσδ' ἔρωτ' ἐξαίρετον, κ. τ. λ.* "Has had to bear love for this raving creature, of all persons in the world," i. e., has suffered from it, as if it were a wound or an affliction. The idea implied in *ἐξαίρετον* is, When so many better were to be found.—*ἀνέμοις φέρεσθαι παραδίδωμι*. "I give up to be borne away by the winds," i. e., I take no further notice of.—*σύ*. Hecuba.—*ἔπεσθαι*. Infinitive for imperative.—*σώφρονος γυναικός*. "Of a discreet woman." Penelope.

424–430. *ἦ δεινὸς ὁ λάτρις, κ. τ. λ.* "A mighty fellow, truly, is this servant here! Why then do heralds enjoy

the name (that they possess)?" i. e., the honorable title and distinction. Some, however, translate, "Why are they (i. e., such fellows as this) called heralds?" i. e., when they ought to be called servants. This, however, is inferior.—*ἐν ἀπέχθημα, κ. τ. λ.* "One common subject of dislike to all mankind are these servants attached to kings and to states." Literally, "(employed) round about kings," etc.—*σὺ φής.* "Do you (presume to) say?" Observe the emphatic employment of the article.—*εἰς ἔμ' ἡρμηνευμένοι.* "Interpreted to me," i. e., communicated by divine inspiration.—*τᾶλλα δ' οὐκ ὄνειδιῶ.* "I will not, however, reproach her with the rest of her fate," i. e., I will not mention, as if to reproach her therewith, the rest of her fate; namely, that she will be changed into a dog. Compare *Hec.*, 1265.

431–436. *δύστηνος.* Referring to Ulysses.—*ὡς χρυσός.* That is, my misfortunes will seem delights compared with what he will one day suffer.—*οὗ δῆ.* "(Having wandered over places) where," etc. Paley calls attention to the remarkable brevity of the language. The story was so well known that the poet, in the *furor scribendi*, did not care for strict logical coherence. Heath, less correctly, thinks that there is a lacuna of a whole line before this verse.—*στενὸν διαυλον πέτρας.* "The narrow, tide-swelled strait of the rock," i. e., rocky strait. The strait between Italy and Sicily is meant. The term *διαυλον* appears to have reference here to the tide, or rather swell, described in the *Odyssey*. Compare, also, *Hec.*, 29.—*ὠμόφρων τ' ἐπιστάτης.* "(Where dwells) the Cyclops, too, cruel-minded shepherd." If the reading be correct, the term *ἐπιστάτης* is equivalent here to *ποιμὴν*. There is, however, a very remarkable variation of the text, which occurs in two or three MSS., and which some editions adopt, namely, *ὠμοβόρος* (i. e., *ὠμοβρώς*) *τ' ὀρειβάτης.*

437-441. *Λίγυστις*. "The Ligurian," i. e., Italian. The earlier legend made Circe inhabit the island of *Aeaea*, belonging to mythic geography. Later mythologists, however, assigned Circe an abode in the insular promontory of *Circeii*, on the Italian coast. Euripides seems to follow the later idea, and to have extended the name of *Liguria* far down along the shore of Italy, to the south even of *Etruria*. — *θαλάσσης θ' ἀλμυρᾶς νανάγια*. "(Where there will be for him) a shipwreck also in the salt sea." — *λωτοῦ τ' ἔρωτες*. "And the strong desire for the lotus." Observe the force of the plural.—*αἱ σάρκα, κ. τ. λ.* "Which shall hereafter send forth from their vocal flesh a voice painful to Ulysses." Observe that *σάρκα φωνήεσσαν* is for the genitive *σαρκὸς φωνήεσσης*. Compare *Hom. Od.*, xii., 395: *εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖς ἐμεμύκει*.—*ὡς δὲ συντέμω*. "And that I may be brief." Literally, "May cut short (what I am uttering)."

444-451. *τί τοὺς Ὀδυσσέως, κ. τ. λ.* "Why do I ejaculate the labors of Ulysses?" i. e., why do I loudly proclaim them? The metre here changes to the trochaic tetrameter catalectic, and in all the passages where this metre is employed excited narration is the characteristic idea, with rapid motion and utterance combined; whereas in iambic narratives there is always a staid and deliberate tone and demeanor.—*Ὀδυσσέως*. Pronounced as a trisyllable in scanning.—*στεῖχ'*. Addressed to *Talthybius*, who had said, *ἔπου μοι πρὸς ναῦς*, v. 420.—*ἔς Ἀιδου*. Alluding to the fate which awaited both herself and *Agamemnon*.—*νυκτός*. His burial was to be private, ignominious, and stealthy.—*ὦ δοκῶν σεμνόν τι πράσσειν*. "O thou, who thinkest that thou art faring after a grand fashion," i. e., enjoying now a proud elevation.—*φάραγγες*. "The cavities of the mountain."—*εὔια*. "Mystic." Compare v, 500, where she is called *σύμβακχος θεοῖς*.

453–460. ἴτ' ἀπ' ἐμοῦ, κ. τ. λ. “Depart from me by tearings away,” i. e., being plucked away by the hand. She does not wish to wear these sacred symbols in marriage to a mortal man. It was the tradition that Cassandra, though carried off from the temple of Pallas by Ajax, had not been violated by him. Hence what immediately follows, ἔτ' οὐσ' ἀγνή χροά.—ποῖ ποτ' ἐμβαίνειν με χροή. Not, for what destination (which she knew, v. 314), but “Whither ought I go in order to embark,” i. e., whither must I go to find the ship, that I may embark.—οὐκέτ' ἂν φθάνοις ἄν, κ. τ. λ. “You could not any longer be too quick in looking out for a breeze for your sails.” Compare *Heracl.*, 721.—ὡς μίαν τριῶν, κ. τ. λ. The idea is, You cannot be too quick in departing, for you will take me home to be a curse to the Greeks.—οὐ μακρὰν δέξεσθέ μ'. “You will receive me in no long time,” i. e., you will soon receive me. Observe that οὐ μακρὰν is for οὐκ ἐς μακρὰν, but that the omission of the preposition is very unusual.

464–477. ἦ μεθήσετε; “Will you leave her thus neglected?”—οὔτοι φίλα τὰ μὴ φίλα, ὧ κόραι. “The things that are unacceptable can in no way be acceptable, O maidens.” These words are parenthetical, and the allusion is to their officious services.—κακοῦς μὲν ἀνακαλῶ, κ. τ. λ. Observe the force of the article. The Greek means the same as *κακοὶ μὲν εἰσὶν οἱ σύμμαχοι, οὐς ἀνακαλῶ, ὅμως δέ, κ. τ. λ.* A bold sentiment, remarks Paley, plainly indicating a disbelief in the popular theology. The same idea occurs at v. 1280.—ἔχει τι σχῆμα. “It has some form of propriety.”—τάγάθ' ἐξᾶσαι. “To recount the good things (that once were mine).” Musgrave thinks that ἐξάδω was properly used of a mournful strain.—πλείον' οἴκτον ἐμβαλῶ. “I shall excite more commiseration.”—ἦ μὲν τύραννος. Elmsley's reading, for ἦμεν τύραννοι. The Epic form of the first person

is ἦ for εἶα, like ᾗδη for ᾗδεα.—οὐκ ἀριθμὸν ἄλλως. “Not a mere number,” i. e., not mere ciphers. Observe the employment here of ἄλλως in the sense of *proterus* or *non nisi*. (Ruhnken, *ad Tim. Lex.*, p. 199, 283.)—Ἑλληνις οὐδὲ βάρβαρος. The usual and favorite antithesis between Ἕλληνες and βάρβαροι suggested, as Paley remarks, the addition of the last word, though, according to the Greek view, Hecuba herself was βάρβαρος. We must regard βάρβαρος γυνή, therefore, as equivalent here to ἄλλη βάρβαρος γυνή.

483–497. ἐφ’ ἐρκείῳ πυρᾷ. “At the Hercean altar,” i. e., the altar of Hercean Jove. Compare v. 17. Observe here the peculiar meaning of πυρᾷ, an altar, namely, for burnt-offerings.—εἰς ἀξίωμα νυμφίων ἐξαίρετον. “For a chosen honor of nuptials,” i. e., for choice and distinguished nuptials.—ἀφθρέθην. “I have had taken from me.”—τὸ λoίσιθιον δέ, κ. τ. λ. “But as the last coping-stone of my wretched woes.”—ἀσυμφορώτατα. “Most unsuited.”—θυρῶν λάτρην, κ. τ. λ. That is, to be the κληδοῦχος, or portress, stationed by the inside of the door to remove the bar or bolt when any one required admission.—τρυχηρά. “Squalid.”—πέπλων λακίσματ’. “Tatters of vestments,” i. e., tattered vestments.—ἀδόκιμ’ ὀλβίοις ἔχειν. “Discreditable for the (once) prosperous to wear.”

500–509. σύμβακχε θεοῖς. “Bacchant with the gods,” i. e., wild prophetess, holding communion in thy ravings with the gods.—οἴαις ἔλυσας, κ. τ. λ. “Under what calamitous circumstances hast thou changed thy maiden state!” i. e., with the destruction of thy country and home.—ἄρσην σπορά. Consult Lobeck, *ad Ajax.*, p. 271, seqq.—ὑπό. “Influenced by.”—δοῦλον. “Enslaved.”—στιβάδα πρὸς χαμαιπετῆ, κ. τ. λ. “To some bed on the ground, and some rocky ridge,” etc. By κρήδεμνα is here meant the ridge or crest of a rock, just as Homer

calls the walls or battlements of Troy *ιερά κρήδεμνα*. (*Il.*, xvi., 100.)

511–521. *ἀμφί μοι Ἴλιον, κ. τ. λ.* “Sing for me, O Muse, amid tears, a funereal song about Ilium on a novel theme.” The expression *ἀμφί Ἴλιον* is Epic. Matthiæ compares the beginning of the Homeric Hymn to Mercury.—*καινῶν ὕμνων*. Not in new strains, but on a subject not hitherto treated of in lyric measures, i. e., the capture of Troy by the device of the wooden horse.—*ἐπικήδειον*. Barnes’s correction for *ἐπιτήδειον*. The term properly means, “On the death of relations,” then generally, “Mournful,” “Funereal.”—*ἐς Τροίαν*. “On Troy.”—*τετραβάμονος ὑπ’ ἀπήνας*. “Through the four-footed vehicle.” The horse is called here *ἀπήνα*, because it ran on wheels or rollers.—*οὐράνια βρέμοντα*. “Snorting loudly.” The term *οὐράνια* is here employed figuratively. The allusion appears to be to the loud creaking and rumbling in the transit of the machine.—*ἔνοπλον*. “Pregnant with arms.”—*ἐν πύλαις*. In order to tempt the Trojans to drag it within, under the pretence of its being an offering to the temple.

522–530. *ἀνά δ’ ἐβόασεν, κ. τ. λ.* “And standing (thereon), the people shouted aloud from the rock,” i. e., from the Acropolis. Observe the idiom in *ἀπὸ πέτρας σταθείς*.—*ἀνάγετε*. “Lead up,” i. e., to the temple in the Acropolis.—*νεανιῶν*. Bothe’s emendation for *νεανίδων*. The antithesis with *γεραιός* requires mention of the male sex, and it was evidently, remarks Paley, not the part of the maidens to do the hard work of the pulling.—*δόλιον ἔσχον ἄταν*. “They became possessed of the treacherous evil.”

533–540. *πέυκα εἰν οὐρεία, κ. τ. λ.* “To give to the goddess (not a horse, but) a band of Argives, in a well-

wrought fabric of mountain pine, and the destruction of Troy, as a grateful offering to the Virgin of the immortal steeds." The Greeks say *χάριν τινός* as well as *χάριν τινί*. "An offering in honor of a person." We have given Paley's rendering, who retains the common reading *λόχον*, inclining, however, to the substitution of *δόλον*, which would refer to the horse itself. Dindorf thinks *πέυκα εἰν οὐρεία* an interpolation. If an error lurks anywhere, however, it must be in *ξεστόν*, since it is extremely doubtful whether we can express the material out of which a thing is made by the dative with *ἐν*. In scanning the penult of *οὐρεία* must be shortened, in order to make the line a cretic dimeter, corresponding to v. 513. — *δώσων*. For *δώσουσα*, the idea of *λαός* being implied in *πᾶσα γέννα*. (Jelf, *G. G.*, § 379, *Obs.* 1.)—*κλωστοῦ δ' ἀμφιβόλοις, κ. τ. λ.* "And by means of strands of rope thrown around, just as the black hull of a ship, they (drew it) to the stone seats and the pavement, fraught with ruin to their country, of the goddess Pallas, and placed it there." Observe that *κλωστοῦ* has here the force of a substantive. The expression *ἔδρανα λάϊνα* refers to the temple of the goddess, and *δάπεδα* to the pavement around it. The preposition *εἰς*, moreover, takes the place of a verb of motion. Paley remarks that from this passage we derive a glimpse of the Greek custom of transporting ships by land (e. g., over the Isthmus of Corinth) by ropes and rollers under the keel.

543–550. *λωτός*. "Pipe." These instruments were sometimes so called because often made of the hard, black wood of a tree named the lotus, but not to be confounded with the Homeric lotus.—*παρθένοι δ' ἀέριον, κ. τ. λ.* "The maidens, too, were plying the airy beat of their feet." Observe that *ἀνά* is here for *ἀνήειρον*, as in v. 98 we had *ἄνα* for *ἀνάειρε*. Matthiae proposes to omit the *τε* after *βοάν*, in the next line, and

to translate the words ἀνά κρότον ποδῶν by “*comitante pedum strepitu*,” but Paley remarks that this is hardly a right use of ἀνά here.—μέλαιναν αἴγλαν ἔδωκεν ὕπνῳ. “Gave forth a smoky glare during sleep.” We have given Matthiae’s explanation of μέλαιναν αἴγλαν, who remarks, “*de luce fumo involuta, nigricante, accipio, qualis est taedarum*,” and he compares Virgil’s “*atro lumine fumantes taedas*.” (*Aen.*, vii., 457.)—ἔδωκεν ὕπνῳ. There is some corruption here, as the metre of v. 530 clearly shows. Hermann translates ὕπνῳ by “*apud obdormiscentes*,” which shows that he favored the reading παρ’ ὕπνῳ.

554–566. ἐμελπόμεν. “Was celebrating.”—φοινία βοά. “A cry of slaughter.”—ἔβαλλε χεῖρας ἐπτοημένας. “Threw their frightened hands,” i. e., threw their hands in terror.—λόχου. “From the place of concealment.”—κόρας ἔργα Παλλάδος. The soldiers in the horse are here confounded with the horse itself, which was built “*divina Palladis arte*.” (*Aen.*, ii., 15.)—νεανιῶν. Seidler’s correction for νεανίδων. Compare note on v. 527.—κουροτρόφῳ. Hellas, as κουροτρόφος, ought to have spared and educated the youth whom she now destroyed.—στέφανον. Ironical.

569–574. πορθμενομένην. “Conveyed (hither).”—πάρα δ’ εἰρεσία μαστῶν ἔπεται. “And close by her, through the oarage of her breast, follows,” etc. This harsh metaphor, observes Paley, is used, apparently, for the sake of continuing the figure in πορθμενομένην, and because ὄχος is often said of a ship. The poet merely means that Astyanax is reclining on his mother’s breast; but he says that he is conveyed or propelled near or by her (literally, “follows”) by the oarage or rowing of her breast. It seems better, he adds, to read πάρα than παρά, i. e., not to make εἰρεσία depend on the preposition.—σκύλοις. Probably the costly em-

broidered garments, etc., taken in the houses of Troy.
—'Αχιλλέως. Three syllables in scanning.

578–589. τί παιᾶν' ἐμὸν στενάξεις; “Why groanest thou forth my pæan?” i. e., why do *you* utter ὦμοι, an exclamation that belongs rather to me? Observe that παιάν here, by a species of euphemism, is employed for θρήνος. — τῶνδ' ἀλγέων. “For these woes.” Genitive of exclamation. — ἐμῶν τ' εὐγένεια παίδων. “And my nobly born children.” Literally, “The noble birth of my children.”—καπνοῦται. Compare v. 8.—μόλοις. The optative, to express a wish.—τέκνων δήποτ' ἀμῶν, κ. τ. λ. “Once the first-born of my children unto Priam, take me to (my rest in) Hades.” Some editions place a comma after πρεσβυγενές, and connect Πριάμω with κοίμισαι, which they change to κόμισαι. “Bear me unto Priam in Hades.” But the metre opposes this reading.

590–603. οἶδε πόθοι μεγάλοι. “These regrets we feel are great,” i. e., the regrets we feel, you for a son, I for a husband, and both for our country.—σχετλία. Addressed to Hecuba. Bothe retains the old reading, σχέρλια, and says that the *a* is long by the ictus metricus.—ἄλη. Supply μεγάλα.—σὸς γόνος. Paris.—θεῆ̃ παρὰ Παλλάδι. That is, near the statue of the goddess herself, in the very precincts of her temple. Observe that θεῆ̃ becomes a monosyllable in scanning.—τέταται. For ἐκτέταται.—ἦνυσε. “Has come unto.”—καὶ ἐμὸν δόμον. Supply δακρύω.—ἐνθ' ἐλοχεύθη. “In which I was delivered,” i. e., first became a mother. Compare *Bacch.*, v. 3: Σεμέλη λοχευθείσ' ἀστραπηφόρῳ πυρί.—ἐρημόπολις. “Destitute of a city.” Seidler's reading for ἐρημος πόλις.—ἀδάκρυτος. Dobree suggested this to be a gloss, so that ἀλγέων will make the concluding foot of an hexameter.

605–617. μουσα θ', ἢ λύπας ἔχει. “And music which

has one's sorrows for its subject." Some read *Μοῦσα*, κ. τ. λ. "And the Muse who has sorrows for her theme." Compare *Med.*, 190.—*θεῶν*. Monosyllable in scanning.—*τὰ μηδὲν ὄντα*. "That (before) were nothing."—*τὰ δοκοῦντ'*. "The things that appeared fair."—*λεία*. "As booty."—*ἐς δοῦλον*. "To the condition of a slave." The person for the thing, that is, *δοῦλον* for *δουλείαν*.—*ἔχον*. "Undergoing."—*τὸ τῆς ἀνάγκης*. For *ἀνάγκη*.—*κάπ'*. For *καὶ ἀπό*.—*ἄλλος τις Αἴας δεύτερος*. "Some other second Ajax." Agamemnon is here called a second Oilean Ajax, as having resolved to marry, sacrilegiously, one consecrated to the god.—*νοσεῖς δὲ χᾶτερα*. "But you are unfortunate in other matters also," i. e., in the loss of another daughter. Observe that *ἔτερα* here appears to have the force of *ἄλλα*, a usage not uncommon in Attic, especially in Aristophanes.—*ὦν γ' οὔτε μέτρον*, κ. τ. λ. "(Yes! in matters) of which there is neither measure nor number unto me." Hecuba misunderstands the allusion in the previous line, and replies, Yes, indeed, to an extent beyond measure or contemplation.

619-628. *ἀψύχῳ*. Hermann conjectures *ἐψύχῳ*, but the whole point lies in the circumstance of a cherished life being sacrificed to a lifeless corse.—*τοῦτ' ἐκεῖνῳ*, κ. τ. λ. "This is that very enigma which, though clear, Talthybius some time ago uttered unto me not clearly," i. e., clear of import, though not clearly expressed, or, clear enough, though not clear to her at the time.—*κάπεκοψάμην*. "And I mourned over." The verb literally refers, in the middle voice, to beating the breasts in sorrow.—*προσφαγμάτων*. "Immolation."—*οὐ ταῦτόν, ὦ παῖ*, κ. τ. λ. "To die is not the same thing, my child, with the beholding of the light of day," i. e., wretched as you may be, life is still life, and, since it is cheered by hope, it is better in any case than death.

629-635. *ὦ μῆτερ*, κ. τ. λ. This verse and the suc-

ceeding one are suspected by Dindorf to be spurious, or interpolated from some other play. Musgrave, followed by Burges and Bothe, reads *οὐ τεκοῦσα*, but this is needless, since the mother of Polyxena may be meant ("Oh! thou that didst bear her"). As to Dindorf's objection, that *κάλλιστον λόγον* is inappropriate since the audience would have looked only for some good news after such a preface, this is well answered by Paley. Such, namely, was the love of Euripides for the philosophy of the schools, that he may have meant "an excellent argument," or one "most adapted to console."—*ἴσον*. That is, in respect of absolute insensibility to ill.—*ἀλγεῖ γὰρ οὐδέν, κ. τ. λ.* "For he (that is dead) grieves not from having been conscious of ills," i. e., from any consciousness of them. This is the simplest way of explaining the sentence. Some, without any necessity, make the construction to be *ἀλγεῖ γὰρ οὐδέν, οὐδέν ἤσθημένος κακῶν. — ψυχὴν ἀλάται, κ. τ. λ.* "Wanders away in mind from former felicity," i. e., is ever thinking of and ever missing it; or, in other words, is ever tortured by the remembrance of the past.

638–648. *ἐγὼ δὲ τοξεύσασα, κ. τ. λ.* "But I, having shot at high repute, after having obtained a larger share of it than usual, missed the point I had gained," i. e., lost it. It is best, as Paley remarks, to make *εὐδοξίας* depend on *τοξεύσασα*. Some, altering the punctuation, make it depend on *πλεῖον*. In *τύχη*, especially coupled with its correlative *ἀμαρτάνειν*, the hitting the mark, or point aimed at, is meant.—*σώφρονα*. "Becoming duties." More literally, "Discreet acts."—*πρῶτον μὲν, ἔνθα, κ. τ. λ.* "In the first place, where (whether a slur may already attach to women or not) this very conduct brings ill-repute with it to one who does not remain within," etc. Observe that *πρῶτον μὲν* is answered by *τέ* in v. 649. The passage is ob-

scurely worded, and all from v. 642 to v. 651 has been regarded as an interpolation by Seidler and Dindorf. —εἶσω τε μελάθρων, κ. τ. λ. “And I admitted not within my halls the clever sayings of women,” i. e., their gossip and romantic notions. The employment of the middle in εἰσεφρούμην is, as Paley remarks, an exceptional use.

649–667. ὄμμα ἤσυχον. “A quiet eye.” A staid, tranquil, or quiet eye, which the Greeks regarded as a mark of σωφροσύνη.—νίκην παριέναι. “To concede the victory.”—τῶνδε κληδών. “The report of this conduct.”—παρώσασα. “Having forgotten.” More literally, “Having pushed aside,” i. e., from memory.—Κακή. “Base.”—ἐμαντῆς δεσπόταις μισήσομαι. “I shall make myself hated by my masters.”—καίτοι λέγουσιν, κ. τ. λ. Dindorf regards from this verse to line 667 as an interpolation, without assigning any particular reason.—ἀπέπτυσ’ αὐτήν. “I have always held in abhorrence her.” Compare note on *Med.*, 707.—καίτοι τὸ θηριῶδες, κ. τ. λ. “And yet the brute is both without a voice and without the use of reason, and is also inferior in nature.”

674–680. ἐλάσσω. Supply κακά. She here comes to the point she had undertaken to prove at v. 627.—οὐδὲ κλέπτομαι φρένας, κ. τ. λ. “Nor am I beguiled in mind (by the pleasing delusion) that I shall fare at all well (for the time to come).”—ἐς ταῦτόν ἤκεις συμφορᾶς, κ. τ. λ. “You have come into the same condition of misfortune with myself, and, by lamenting your own (lot), you teach me where I am in respect of woes,” i. e., by lamenting your own sad plight, you remind me of my own.

681–695. αὐτὴ μὲν οὐπω, κ. τ. λ. Hecuba compares her condition to that of sailors in a storm. When the gale

is moderate, they employ every effort to insure their safety; but if it is excessive they give themselves up to despair. So she, from the pressure of her many misfortunes, is speechless and powerless.—*γραφῆ*. “In a picture.” Sea-pieces must therefore have been painted in the time of Euripides.—*ὁ δ' ἐπὶ λαίφεσιν βεβῶς*. “And another presiding over the sails,” i. e., the management of the sails; meaning the *πόδες*, or sheets.—*ἄντλον εἴργων ναός*. “Keeping the bilge-water out of the ship,” i. e., baling it out as fast as it enters.—*ἐνδόντες*. “Having given in to,” i. e., having yielded to.—*παρεῖσαν*. “They are wont to surrender.” Observe the force of the aorist.—*παρεῖσ' ἐῷ στόμα*. “Having succumbed, restrain my tongue.” Literally, “Permit it (to be quiet).” Hartung considers this expression a faulty one, and reads *ἔχω*.—*οὐκ*. For *ὁ ἐκ*.—*τάς μὲν Ἑκτορος τύχας ἕασον*. “Dismiss the fortunes of Hector.” Supply *χαίρειν*.—*ώσει*. In the sense of restoring.—*φίλον δέλεαρ*. “The pleasing endearment.”

697–703. *παῖδα τόνδε παιδός*. “This son of my son.” Astyanax, son of her son Hector.—*κατοικίσειαν*. Supply *Τροίαν*. Some copies give, however, *Ἴλιον* for *ἕστερον*, rendering an ellipsis unnecessary. The historical allusion is to the rebuilding of Troy by Aeolian colonists.—*λόγος*. “Subject of discourse.”—*λάτρην*. The Scholiast thinks that this, perhaps, is not Talthybius, but another herald, though the former name is prefixed as a *dramatis persona*. The reason for this opinion is that the man here exhibits much feeling and reluctance to give pain.

706–719. *Δαναῶν τε Πελοπιδῶν τε*. “Of both the Danaï in general and the Pelopidae in particular,” i. e., Agamemnon and Menelaus, descendants of Pelops.—*ἔδοξε τόνδε παῖδα*. Aposiopesis.—*μῶν οὐ τὸν αὐτόν, κ. τ. λ.* “Surely not should have a different master from us?”

The *οὐ* merely negatives *τὸν αὐτόν*. The reply of Andromache here implies literally an ellipsis of *ἔδοξε* from the previous line.—*ἐπῆνεσ' αἰδῶ, κ. τ. λ.* “I commend (and ever shall) your delicacy of feeling, except in case you may have good news to tell (and then I commend not the reserve that withholds it).” Most copies give *κακά*, but these words are constantly confused. Here *κακά* gives, says Paley, an evidently wrong sense.—*ὡς κλύω, κ. τ. λ.* Exclamation.—*νικᾷ*. “Carries the day,” i. e., with his opinion.—*λέξας*. “Having urged upon them.” Referring to Ulysses.—*τῶν αὐτοῦ πέρι*. “In the case of his own (offspring).”

720–732. *δεῖ*. Dindorf gives *δεῖν* after Jacobs, making this line a continuation of the account of Ulysses' speech. But this is unnecessary. Talthybius merely tells Andromache what must now be done by herself or others.—*ὡς γενέσθω*. “So let it be.” Observe that *ὡς* is here for *οὕτως*, as the accent indicates.—*μήτ' ἀντέχου τοῦδ'*. “Nor cling to this one,” i. e., do not oppose his removal.—*εὐγενῶς*. “With a noble spirit,” i. e., not in the craven spirit of a slave.—*μήτε σθένουσα μηδέν, κ. τ. λ.* “Nor, being powerless, think that you are powerful.”—*κρατεῖ*. For the passive, compare *Ἡερακλ.*, 944.—*ἐρᾶν*. Depending on *βούλομαι*. So *ᾠρᾶν* in the next line.—*ρίπτειν ἀράς*. “To fling forth imprecations,” i. e., rashly to utter them. This would be a bad omen on departure.—*κεκτημένη*. “Bearing.” Literally, “Possessing.”

735–751. *περισσὰ τιμηθείς*. “Prized above all things.” The masculine participle agrees with *τέκνον*, by synesis, as if the latter word had been *παῖ*.—*ἡ τοῦ πατρὸς εὐγένεια*. “Thy father's noble worth.” Being the son of a brave sire, you would be the more feared by the Greeks if they allowed you to live.—*τὸ δ' ἐσθλὸν οὐκ, κ. τ. λ.* “For the valor of thy sire came not in good

season for thee.”—*οὐχ ὡς σφαγεῖον, κ. τ. λ.* A very suspicious line. In the first place, *σφαγεῖον* in this passage alone means “a victim.” Elsewhere it means a vessel for holding the blood. And, in the next place, it is very awkward to supply *παῖδα* with *ἐμόν*.—*οὐκ εἶσιν Ἐκτωρ.* “Hector will not come.”—*οὐ συγγένεια πατρός.* “Nor will thy father’s kindred come.”—*πνεῦμ’ ἀπορρήξεις σέθεν.* “Thou wilt break off the breathing of thy existence.”

752–766. *ὑπαγκάλισμα.* “Burden for the bended arms.”—*χρωτὸς ἠδὲ πνεῦμα.* Compare *Med.*, 1075.—*διὰ κενῆς.* Equivalent to *ματαίως.* Supply *πράξεως.*—*μάτην δ’ ἐμόχθουν, κ. τ. λ.* This verse occurs also in the *Medea*, v. 1030.—*πρόσπιτνε τὴν τεκοῦσαν.* “Come unto her that bare thee.” Observe the force of *πρόσπιτνε*, so beautifully expressive of a child running up to and throwing itself into its mother’s arms.—*ἐμοῖς νῶτοισι.* The arms of the child are to be thrown around the mother’s neck, and clasped behind.—*βάρβαρα κακά.* “Barbarian ills,” i. e., worthy of Persians or Scythians, not of civilized Greeks.—*Διός.* Supply *θυγάτηρ.*—*Ἄλαστορος.* “From some evil genius.”—*κῆρα.* “A source of ruin.”

769–773. *ἄγετε, φέρετε, κ. τ. λ.* This verse is so deficient in rhythm that Paley thinks it can hardly have been written by Euripides. Moreover, *καί* is wanting in most of the old copies.—*ἐκ θεῶν.* “By the very gods.” Observe the force of *ἐκ.*—*ἀρῆξαι.* “To ward off.” The verb *ἀρήγω* has here the force of *ἀμύνω.* Compare *Med.*, 1276; *Heracl.*, 840.—*ἐπὶ καλὸν γὰρ ἔρχομαι, κ. τ. λ.* Andromache here finally leaves the stage.

779–784. *στεφάνας.* “Battlements,” i. e., so called as crowning the ramparts.—*ἐκράνθη.* “Has been passed.” More literally, “Has been determined.”—*λαμβάνετε.*

Said to the guards that accompany him.—*καὶ ἀναιδεία, κ. τ. λ.* “And more a friend to relentless than my mind is.” The old reading was *ὑμετέρας*, corrected by Tyrwhitt, and most of the old copies give *ἀναιδείας*, which was probably the cause of the former error.

787–793. *τί σ' ἐγὼ δράσω;* “What shall I do to thee?” i. e., by way of showing the last token of affection.—*τάδε σοι δίδομεν, κ. τ. λ.* The idea is, We have nothing to give but the expression of our anguish. That is all we can call our own. Take it, and farewell.—*κόπους*. Seidler's emendation for *κτύπους*, which violates the metre.—*τῶνδε γὰρ ἄρχομεν*. “For over these things (alone) have we control,” i. e., for this is all that is left over which we have any control.—*μὴ οὐ χωρεῖν*. “Of going.” More literally, “So as not to be going.” Observe that *μὴ οὐ* becomes *μῶν* in scanning.

795–805. *μελισσοτρόφου Σαλαμίνοσ, κ. τ. λ.* Troy twice captured, by Hercules, and by the Atridae, is the subject of this elegant but difficult ode.—*τᾶς ἐπικεκλιμένασ, κ. τ. λ.* “That lies in the direction of the sacred hills,” i. e., near to the Acropolis of Athens, which commanded a view of the island.—*ἴν' ἐλαίας, κ. τ. λ.* According to the legend, Minerva planted the sacred olive with her own hands on the rock of the Acropolis.—*ἔδειξε*. “Showed forth.” She not only gave it, but she *pointed out* to her people its utility and its mode of culture.—*γλανκᾶσ*. Compare *Suppl.*, 258.—*συναριστεύων*. A better reading than *συναριστεύων*, because the object of the expedition is conveyed by *ἐκπέρων*.

806–810. *ὄτ' ἔβασ ἀφ' Ἑλλάδοσ*. These words, says Paley, are clearly corrupt, nor has any satisfactory correction been proposed. The poet could hardly have written *ἔβασ . . . τὸ πάροιθ' ὄτ' ἔβασ*, and therefore we

must suppose ὅτ' ἔβας ἀφ' Ἑλλάδος to be a gloss, especially as the last word is immediately repeated in the next sentence. The metre would be satisfied by reading ἀπ' Ἀργους for ἀφ' Ἑλλάδος. Elmsley proposed ἀπ' οἴκων.—πώλων. "On account of the steeds," i. e., which Laomedon had promised to Hercules if he would deliver his daughter Hesione from the sea-monster.—ἔσχασε. "Stopped."—καὶ ναύδειτ' ἀνήψατο πρυμνᾶν. "And attached the cables to the sterns," i. e., and made secure the stern-fasts. Observe that πρυμνᾶν is the gen. plur.—χερὸς εὐστοχίαν. "His skilfully handled weapons," i. e., the bow and arrows, with which his hand took skilful aim.—Λαομέδοντι φόνον. On having taken the city, he slew Laomedon and his sons, excepting Podarces, afterwards called Priam.

812–817. κανόνων δὲ τυκίσματα Φοίβου, κ. τ. λ. "And having demolished, with the red fire-blast, the chisellings after the plumb-line of Phoebus," i. e., the stones squared and put together by his rule, or, in other words, the walls of Troy. The τύκος was a mason's chisel, the κανών the red line by which stones were marked for squaring. The stone-work here meant is in opposition to the rude Cyclopean masonry.—δις δὲ δυοῖν πιτύλοιν. "And twice with attacks." Literally, "Rushings," i. e., quick movements of troops. One attack by Hercules, and one now by the Argive host.—κατέλυσεν. Supply αὐτά.

819–839. μάταν ἄρ'. "In vain, then," i. e., to no purpose, then, O Ganymede, dost thou serve Jove, in all the luxury of thy celestial life, while the land that bore thee is being consumed with fire.—πλήρωμα. "The filling."—ἃ δέ σε, κ. τ. λ. Burges very neatly gives γὰρ δέ σε, κ. τ. λ.—ἰαχοῦσ', κ. τ. λ. The reading in the text is Seidler's, adopted by Dindorf, for ἰαχον, οἶον οἰωνὸς τεκέων ὑπερ βοᾶ. —αἱ μὲν. Supply βοῶσι.—

εὐνάς. "Their husbands." For εὐνάτορας, the common reading, corrected by Seidler.—δρόμοι. Compare *Ηίρρολ.*, 229.—σὺ δὲ πρόσωπα, κ. τ. λ. "But thou meanwhile keepest a youthful countenance, beautiful in its calm graces, near the throne of Jove."

840–858. Ἔρωσ, Ἔρωσ, κ. τ. λ. The meaning is, that the love of Aurora for the Trojan Tithonus, by bringing about an alliance of a mortal with a god, caused, or joined in causing, the walls of Troy to be built by Laomedon, the father of Tithonus, and Apollo.—μέλων. "Being an object of care."—ἐπύργωσας. "Didst thou exalt."—τὸ μὲν οὖν Διός, κ. τ. λ. "I will no longer, then, speak of what forms the reproach of Jove," i. e., his apathy and neglect of the Trojans.—Ἀμέρας. That is, Ἡοῦς. Aurora. The meaning is, But I will say how the goddess Aurora witnessed (when she ought to have averted) the destruction of Troy.—ὀλοόν. "With baleful influence." Equivalent here, according to Seidler, to ὀλοόφρον.—τεκνοποιὸν ἔχουσα, κ. τ. λ. "Through having a husband of this very land, as the father of a race," etc. Observe that ἔχουσα agrees with ἡμέρα, implied in ἀμέρας φέγγος.—ἐλπίδα. From the alliance of Tithonus with Aurora, great aid to Troy was expected.—τὰ θεῶν δὲ φίλτρα, κ. τ. λ. "But the loves of the gods have come to naught for Troy," i. e., have proved of no advantage to that city.

860–864. ὦ καλλιφεγγές, κ. τ. λ. "O fair-beaming light of the sun this day." Observe the limiting effect of τὸδε. Menelaus appears on the stage, escorted by soldiers or other attendants (ὀπάονες, v. 880). His vengeance has been satisfied by the death of the perfidious Paris, against whom, rather than for the recovery of his wife, the Trojan expedition was undertaken. He has now come to carry away his faithless consort, who is one of the captives, to Argos, where she shall

be put to death in atonement for the many lives she has caused to be sacrificed.—καὶ στρατεύμ' Ἀχαιϊκόν. “And the Grecian army along with me.” He does not mean καὶ οὗτός ἐστι στρατός Ἀχαιῶν, but, I am Menelaus, I who, together with the army, underwent so many labors. The words καὶ στρατεύμ' Ἀχαιϊκόν are added somewhat negligently. Grammatically we may supply ἐμόγησε σὺν ἐμοί.—οὐχ ὅσον δοκοῦσί με. That is, οὐ τοσοῦτον ὡς δοκοῦσί με. Supply ἐλθεῖν.

870–883. ἢ ποτ' ἦν ἐμή. For she had ceased to be the wife of Menelaus, and had become the bride of another. He purposely disowns the connection that he may treat her as a mere captive.—οἵπερ γὰρ αὐτήν, κ. τ. λ. “For they who obtained her by great toil with the spear.”—εἴτε. “Or if.”—τὸν ἐν Τροίᾳ. Supply βεβουλευμένον.—εἰᾶσαι. “To leave alone.”—δοῦναι. “To give her up,” i. e., to the relations of the slain.—ποινάς. The accusative is here in apposition with the previous sentence.—πέμψομεν. “We will convey.” A signification arising from the meaning of escorting.

884–894. ὦ γῆς ὄχημα. “O stay of earth.” The term ὄχημα means primitively anything that bears or supports. Some very erroneously render it here “chariot.” We have here, remarks Paley, a very curious passage, containing the speculations either of Anaxagoras or some philosopher of the atheistic school of Diagoras; and the more curious because its novelty and singularity are recognized in the words of Menelaus: εὐχὰς ὡς ἐκαίνισας θεῶν. “How strange a prayer you have addressed to the gods.” The poet, without the fear of a prosecution for impiety before his eyes, intimates that Jupiter, if there is such a being at all, is either the air, that both sustains the earth and rests upon it; or the irresistible power of nature to produce all things after a certain law; or else Reason or, rath-

er, the directing agency which ordained all things from the first and which exists in the soul of every man.—*δυστόπαστος εἰδέναι*. “Hard to know even by conjecture.”—*δι’ ἀψόφου βαίνων κελεύθου*. “Proceeding by a noiseless path.” The ways of Providence are silent and secret. One does not hear the footstep of the god on the road that he treads.—*τήνδε*. Helen.—*αἰρεῖ*. “She captivates.”—*κηλήματα*. “Spell-like arts.”—*χοί*. For *καὶ οἱ*.

895–913. *ἄξιον φόβου*. “Worthy of fear,” i. e., well calculated to alarm.—*ἐκπέμπομαι*. “Am I hurried forth.”—*σχεδὸν μὲν οἶδα*. “I know almost for certain.”—*γνώμαι τίνες*. “What resolves there are.”—*οὐκ εἰς ἀκριβῆς ἤλθε*s. “You have not come to an accurate weighing of your deserts,” i. e., your case is not to be inquired into now; that has already been done, and it only remains for sentence to be inflicted.—*πρὸς ταῦτ’*. “To this point.”—*τοῦδ’ ἐνδείξ*. “In want of this,” i. e., deprived of this privilege of a hearing.—*τοὺς ἐναντίους λόγους*. “A speech on the opposite side.”—*τῶν κακῶν*. “Of her evil doings.”—*συντεθείς δ’ ὁ πᾶς λόγος*. “And my whole speech, when brought together,” i. e., the summing up of the whole case, the balancing of the arguments both for and against her, will leave her not a chance of escape.—*σχολῆς τὸ δῶρον*. “The grant is one requiring leisure.” Paley makes the meaning to be, The gift is granted, not from favor to her, but because I have leisure to hear both parties. This can hardly be correct. The idea rather is, The discussion proposed will require delay, which I would rather avoid. Still, however, etc.—*ὡς μάθῃ*. “That she may know this.”

916–924. *ἐγὼ δέ, ἅ σ’ οἶμαι, κ. τ. λ.* “I, however, setting in array against each other my charges and thine, will reply to thine, which I think thou wilt allege

against me," i. e., weighing against each other the charges I have to bring against you, and those you have to bring against me. Of course, Menelaus, and not Hecuba, is addressed, as the masculine *ίόντα* shows.—*πρῶτον μὲν, κ. τ. λ.* Helen commences her defence by shifting the responsibility of the war upon others.—*ὁ πρέσβυς.* Priam.—*δαλοῦ πικρὸν μίμημα.* "That sad impersonation of a firebrand." Hecuba had dreamed that, in becoming the mother of Paris, she was giving birth to a lighted brand.—*ποτέ.* "Formerly."—*τρισσὸν ζεῦγος.* "The triple team." A figure not in very good taste.

925-930. *δόσις.* "The proffered gift."—*ἐξανιστάναί.* "Should overthrow."—*Ἀσιάδ' Εὐρώπης θ' ὅρους, κ. τ. λ.* "That he should have Asia and the bounds of Europe as one kingdom."—*εἴ σφε κρίνειεν Πάρις.* "If Paris should give her the preference." Observe that *κρίνειεν* has here the force of *προκρίνειεν*, and compare *Heracl.*, 197.—*ἐκπαυλουμένη.* "Extolling highly."—*δώσειν.* Supply *ἐμέ*, as implied in *τούμόν.*

932-948. *θεάς.* Monosyllable in scanning.—*οὐ κρατεῖσθ' ἐκ βαρβάρων, κ. τ. λ.* "You are not (as you might have been) ruled over by barbarians, having either been brought into contact with their spears, not (certainly) by regal power (imposed)," i. e., you are not under barbarian rule, having either been conquered in war, or having received the yoke of a master. Observe the unusual construction *οὔτε . . . οὐ*, the change to *οὐ* in the latter clause being intended for emphasis.—*πραθειῖσα.* "Having been sold," i. e., to Paris by Venus, as a reward for his decision in her favor.—*ἐξ ὧν.* "(For those things) on account of which."—*αὐτὰ τὰν ποσίν.* "The real matter now before us." Literally, "The things themselves that are at our feet," i. e., the real question on which guilty or not guilty turns.—*ὁ*

τῆσδ' ἀλάστωρ. "The evil genius of this woman here," i. e., the evil genius attached to her destinies.—Κρησίαν χθόνα. Menelaus had left Sparta to superintend some private affairs in Crete, where his grandfather Cretheus had left him his successor in the sovereignty. Meanwhile he had left his house unguarded, trusting to the honor of his wife.—τούπι τῶδ'. "As to what followed this."—τῆν θεόν. Venus.—κρείσσων. "More powerful."

951-960. ἔνθεν δ'. "After this, however."—εὐπρέπη λόγον. "A specious charge."—ἠνίκ' οὐκ ἦν, κ. τ. λ. "When my union with him was no longer controlled by divine agency." She dwells particularly on the plea that Venus alone was the cause of her marriage with Paris.—ἔσπευδον. "I strove earnestly after."—ἔς γῆν κλέπτουσαν. "Trying to steal away (and let down) to earth." Compare v. 1010.—πλεκταῖσιν. Supply *σείραις*.—οὔτος. This is said with real or affected contempt, not *δεικτικῶς*, as Bothe maintains. After the death of Paris, who was shot by Philoctetes with his far-famed bow, Deïphobus, the brother of Paris, took Helen to wife.—ἀκόντων Φρυγῶν. Because the Trojans were anxious to put an end to the war by restoring Helen to her lawful lord. The fate of Deïphobus from the hands of the Greeks is beautifully told by Virgil, *Aen.*, vi., 494 seqq.

961-965. ἔτι. "After this," i. e., when these pleas have been fairly laid before you.—δικαίως. Objections, remarks Paley, have been raised, and with good reason, to *δικαίως* closely following *ἐνδίκως*. There is no appearance of corruption in the passage, and therefore it is probable either that the poet wrote carelessly, or that he intended some difference of meaning. Matthiae regards *θνήσκειν ἐνδίκως* as one idea, "To die by way of recompense or retaliation," and so leaves *δικαίως* to express the claim of Menelaus before all others

to inflict it.—τὰ δ' οἴκοθεν κεῖν', κ. τ. λ. "While that natural gift (my beauty), instead of the prize of victory, has cruelly brought me (a captive) to slavery." She argues thus: My marriage was inevitable; my beauty I could not help; and I am therefore to be pitied, not blamed, since this beauty has brought me to misery. Therefore further punishment is undeserved.—τὸ χροῦζεν ἀμαθές, κ. τ. λ. "The wishing for this is a foolish thing in thee."

967-977. πειθῶ διαφθείρουσα τῆσδε. "By refuting the persuasive speech of this woman." Valckenaer ingeniously conjectures πειθῶ διαφθερεῖ σε τῆσδε.—δεινὸν οὖν τόδε. A hit, says Paley, at the demagogues of the day.—θεαῖσι. A dissyllable in scanning.—ἐγὼ γὰρ Ἦραν, κ. τ. λ. Her first argument is that Argos and Athens never would have been subject to Troy, as Helen had pretended (v. 933), while two of the three rival goddesses were patrons of Hellas, and, therefore, unlikely to let a mere freak have such serious consequences.—ἀπημπούλα. "Bartered away," i. e., sold in exchange for her own victory in the contest for beauty. Observe that the indicative is used here, not the infinitive, because the statement of Helen is, for the moment, assumed and dealt with as if it were true.—Παλλάς δέ, κ. τ. λ. "While Pallas, on the other hand, bargained that Athens," etc. Supply ἀπημπούλα from the previous clause.—αἱ παιδιαῖσι, κ. τ. λ. "They who (as you pretend) came to Ida through childish trifling and wanton rivalry respecting external appearance." She denies here the truth of the common legend.—τοῦ γὰρ οὐνεκ'. Observe τοῦ for τίνος.

979-986. θεῶν. Monosyllable in scanning.—θηρωμένη. "Hunting after."—λέκτρα. "Nuptials."—τὸ σὸν κακὸν κοσμοῦσα. "Dressing up your own fault," i. e., putting a specious guise on your own misbehavior.—

μη οὐ πείσης σοφούς. "I am afraid you will not persuade persons of sense (to believe you)." The οὐ was added by Seidler, and seems necessary to the sense.— γέλωσ πολύς. "A subject of much laughter," i. e., very ridiculous.— αὐταῖς Ἀμύκλαις. "Together with Amyclae itself," i. e., Amyclae and all. Amyclae was the birthplace of Castor and Pollux, and the royal abode of Tyndareus, the father of Helen.— ἡγαγεν. Supply σέ. Dindorf gives ἡσυχός σ', with Hermann, in place of ἡσυχός γ', rendering an ellipsis unnecessary.

988-997. ἐποιήθη Κύπρις. What you attribute to Venus was really owing to your own immodest feelings.— τὰ μῶρα γὰρ πάντ', κ. τ. λ. "For all their foolish acts are a Venus unto mortals, and rightly does the name of the goddess commence the word ἀφροσύνη," i. e., all irregular passions are charged on Aphrodite by mankind, etc. Observe the play upon the words Ἀφροδίτη and ἀφροσύνη. She means, however, that Ἀφροδίτη comes from ἀφροσύνη, not the converse. The line is quoted by Aristotle (*Rhet.*, ii., xxiii.).— ὄν γε. The Latin *quippe quem*.— Ἀργεῖ. The Peloponnesus generally is here meant.— μικρ' ἔχουσ' ἀνεστρέφου. "You used to live, possessing (comparatively) slender means."— τὴν Φρυγῶν πόλιν, κ. τ. λ. "You expected that you would swamp by your expenditures the city of the Phrygians, flowing as it did with gold." She hoped that by marrying the wealthy son of a wealthy king, she would eclipse even the wealthy citizens in her splendor.— ταῖς σαῖς ἐγκαθυβριζειν τρυφαῖς. "For your luxury to revel in."

999-1009. βοήν. "Cry for rescue." — συζύγου τε. "And his brother." Pollux. Matthiae, less correctly, connects συζύγου with Κάστορος. "Thy brother."— σοὺ κατ' ἴχνος. "On your track."— ἦν δὲ δοριπετῆς ἀγωνία. "And a deadly conflict with the spear ensued."— τὰ

τοῦδε. "The affairs of this one," i. e., the side of Menelaus.—οὐδὲν ἦν ὄδε. She played double with the two, alternately praising and disparaging them, so that, however the war went, she might still retain one of them.—τοῦτ' ἤσκεις. "You kept practising this," i. e., kept working at it.—τάρετῃ δ' οὐκ ἤθελες. "But you were not willing to go with merit," i. e., to follow the side of superior merit. Observe the crasis for τῃ ἀρετῇ, and supply ἐπεσθαι with ἤθελες.

1010–1028. κλέπτειν. "That you tried to steal away." Compare v. 958.—ἐλήφθης. "Were you caught."—βρόχους ἀρτωμένη. "Having nooses hanging to you." The construction here will remind the student of Horace's "*Laevo suspensi loculos tabulamque lacerto.*" (*Epist.*, i., i., 56.)—καίτοι γε. As γέ does not usually follow καίτοι, we ought, perhaps, to transpose, and read καίτοι σ' ἐνουθέτουν γε, with Burges.—ἔξελθ'. "Go away (from Troy)." —συνεκκλέψασα. "Having aided thy furtive departure."—ὑβριζεις. "Thou didst play the haughty one."—προσκυνεῖσθαι. "To be saluted with lowly reverence," i. e., in the Oriental manner of prostration on the ground. This the Greeks held in especial contempt.—μεγάλα γὰρ ἦν σοι. "For they were great things in thy eyes," i. e., such acts of servility were highly prized by thee.—ἐπὶ τοῖσδε. "After all this."—ἀσκήσασα. "Having carefully decked."—κᾶβλεψας. Crasis for καὶ ἔβλεψας.—ἀπεσκυθισμένην. "Shorn bare." The verb ἀποσκυθίζω properly means "to scalp," as the Scythians treated their slain. Helen ought to have cut off her hair in mourning, rather than to have adorned her person, after such conduct, discreditable to her alike as a wife and as a Grecian woman. Helen, therefore, by way of producing a stage effect, had come forward magnificently dressed in contrast with the other captives.—ἐπὶ τοῖς πρόσθεν ἡμαρτημένοις. "After thy former offences."

1029–1035. οἱ. “Up to what point.” — στεφάνωσον. “Crown,” i. e., place Greece in the position of first among all nations in punishing vice. A metaphor borrowed from the games.—*θνήσκειν, ἦτις, κ. τ. λ.* “That she dies, whosoever,” etc.—*κάφελοῦ πρὸς Ἑλλάδος, κ. τ. λ.* “And remove from thyself the reproach (thou bearest) from Greece, and the charge of effeminacy.”—*εὐγενής.* “Of manly spirit.”

1036–1047. ἐς ταυτὸν λόγον. “Into the same way of thinking.”—*χὴ Κύπρις κόμπου, κ. τ. λ.* “And Venus is introduced into her speech merely for specious appearance’ sake,” i. e., in order to gloss over the whole affair.—*ἀπόδος ἐν μικρῷ.* “Recompense by a brief period of suffering.”—*ἴν’ εἰδῆς.* “In order that thou mayest learn.”—*μὴ πρὸς σε γονάτων.* Compare *Med.*, 324.—*τὴν νόσον τὴν τῶν θεῶν, κ. τ. λ.* “Having imputed unto me the malady sent by the gods,” i. e., the moral malady of my offences brought upon me by destiny.—*μηδὲ προδῶς.* “Nor do thou betray.”—*τῆσδε δ’ οὐκ ἐφρόντισα.* “I have no concern (any longer) about this woman,” i. e., I intend to take no more trouble about her, and it is needless to urge me any farther to put her to death. I shall merely give directions to have her taken back to her native land.

1049–1059. μή νυν νεώς, κ. τ. λ. Hecuba, who knows Menelaus’s weakness and Helen’s power too well, protests against the course mentioned by the former. She is certain he will relent should he be exposed any longer to her winning arts.—*μεῖζον βριθήος, κ. τ. λ.* “Has she greater weight than before?” i. e., is she more likely to sink the ship?—*οὐκ ἔστ’ ἐραστής, κ. τ. λ.* “He is not a lover who does not love always,” i. e., a lover once is always a lover, and, therefore, you will not be able to keep your resolution.—*ὅπως ἂν ἐκβῆ, κ. τ. λ.* “(That is) as the disposition of those loved shall have

turned out to be," i. e., according as the disposition of the loved one shall have proved, for love may vanish unless it is reciprocated.—*καὶ θήσει*. "And she shall establish (a law)."—*τὸ μῶρον αὐτῶν*. "Their incontinence." Compare v. 989.—*κἂν ἔτ' ὤσ' ἐχθίονες*. "Even though they be still worse (than this one)." This passage, says Paley, is one of the bitterest the poet has written against the sex.

1060–1070. *οὕτω δῆ*. "Thus then." Observe here the force of *δῆ*, like the Latin *ergo*, indicating that a thing is done forever, that all hope of averting the evil is fled.—*πελάνων φλόγα*. "The flame from the sacred cakes."—*αἰθερίας*. "Vanishing in upper air."—*χιόνι ποταμία*. "By the river-snow," i. e., by the snow-water brought down by the mountain streams. Some think there is an allusion to the sources of the Scamander, which Homer describes, *Il.*, xxii., 151.—*τέρμονα*. "The boundary," or limit, of the horizon on the east. The ancients had a notion that Ida was first smitten by the eastern rays, which it collected and dispersed as from a small radiant nucleus. Compare *Lucretius*, v. 662; *Pomp. Mel.*, ii., 18.—*τὰν καταλαμπόμεναν, κ. τ. λ.* "The divine abode illumined by his (earliest) beams."

1073–1090. *παννυχίδες θεῶν*. Alluding, probably, to the orgies of Cybele.—*ζάθεοι σελαῖναι*. "The divine full-moons." Alluding to the festival of the full-moon or *plenilunia*. Paley, however, refers it to the *νομηναίαι*, or festivals of the new-moon. The *σύν* in *συνδῶδεκα* implies their uninterrupted and continuous celebration.—*εἰ φρονεῖς*. "Whether thou regardest," i. e., carest for.—*οὐράνιον ἔδρανον ἐπιβεβώς*. "Inhabiting the heavenly abode." Seidler first gave *ἐπιβεβώς* for the common *ἐπιβεβηκώς*, to suit the strophic verse.—*ἐμᾶς*. Inserted by Hermann.—*ὄρμα*. "Rush."—*ἄνδρος*. "Un-

washed," i. e., without being washed, as was customary with a corpse. — *ἀίσσον πτεροῖσι*. "Skimming along with its wings." — *Κυκλώπια*. Any walls of that primitive and widely extended masonry, composed of irregular large-sized stones, with smaller ones in the interstices, were called "Cyclopean," but especially those of Argos and Mycenae. — *κατάορα*. "Hanging from their mothers' necks." — *στένει, βοᾷ βοᾷ*. "Are groaning, they cry, they cry." A manifest corruption. Bothe proposes *ἀσθενεῖ βοᾷ βοᾷ*. "*Imbecillo clamore clamant.*" A better reading, as Paley remarks, would be *ἀσθενῆ βοᾶν βοᾷ*.

1091–1106. *μόναν*. "Left all alone." In Didot's edition, *μόνας* is inadvertently retained from Barnes's text. — *δίπορον κορυφάν Ἴσθμιον, κ. τ. λ.* "The Isthmian summit overlooking two seas, where the settlements of Pelops have their gates." The allusion is to the hill called Acrocorinthus, commanding a view of two seas, the Aegean and Ionian, and situate on the isthmus, which is the gate or pass into the Peloponnesus. Compare Horace's *bimarem Corinthum*. — *Μενέλα*. Genitive of *Μενέλας*, just as both *Σθενέλας* and *Σθενέλαος* occur. — *δίπαλτον ἱερὸν ἀνά μέσον, κ. τ. λ.* "The holy, thunder-flashing fire of the Aegean, hurled with both hands, might fall amid the ships." The epithet *δίπαλτον* means in reality, "Hurled by Jove with all his might." — *πλατᾶν*. Seidler's correction for the old reading *πλάταν*. Dindorf prefers *πλάτας*. — *Αἰγαίου*. That is, such lightning as commonly occurs in the Aegean. Supply *πελάγους*. — *Ἰλιόθεν γᾶθεν*. "From Ilium, out of my native land." Equivalent to *ἀπὸ Ἰλίου ἐκ γῆς*.

1107–1117. *χρύσεια δ' ἔνοπτρα, κ. τ. λ.* This verse and the next are parenthetical, and then, at v. 1110, *Μενέλας*, from v. 1100, occurs as the subject of *ἔλθοι*. The idea is, "I am carried away as a slave, while Helen

still enjoys all the luxury of wealth." The Chorus appear not to know that, at v. 871, she was reckoned among the other captives.—*πόλιν Πιτάνας*. Pitane, here called a *πόλις*, was one of the districts or divisions of Sparta. It was at the ford of the Eurotas, and consequently in the northern part of the city, and was the favorite and fashionable place of residence, like Collytus at Athens, and Craneion at Corinth.—*χαλκόπυλον θεάν*. Minerva *χαλκίοικος*, who had a temple in the Acropolis. (Pausan., iii., 17, 3.)—*δύσγαμον αἰσχος ἐλών, κ. τ. λ.* "Having taken (and borne off with him in captivity) an ill-wedded disgrace unto mighty Greece, and (a cause of) sad sufferings unto the streams of the Simois," i. e., having taken in war, and carrying off as a captive, her whose unfortunate marriage with him brought disgrace to Greece and sorrow to Troy.—*καὶ Σιμοεντιάσιν, κ. τ. λ.* The old reading was *ταῖς Σιμοεντίσι τ' αὐ*, and *Τρωῆσιν*, corrected by Musgrave and Hermann to suit the metre.

1118–1122. *ὠὼ ἰὼ, κ. τ. λ.* "Alas! alas! new calamities for our country, succeeding to still recent ones!" With *καινῶν* supply *ἀντί* from the sense of *μεταβάλλουσαι*, i. e., *μεταλασσόμεναι*. These words are uttered by the Chorus, on the appearance of Talthybius, bearing on a shield the corpse of Astyanax. Sudden events have called away Neoptolemus, to whom Andromache had been allotted (v. 274), and, as she has been carried away with him, her last request is now conveyed to Hecuba, to see to the burial of her unfortunate child.—*δίσκημα πικρόν*. "By a cruel hurling."

1123–1141. *νεῶς μὲν πίτυλος εἷς*. "One oar-plashing of a ship." Periphrasis for "a single ship." Compare *Hippol.*, 1464; *Alcest.*, 798.—*λάφυρα τὰπίλοιπ'*. "The remaining spoils."—*ἀνῆκται*. "Has already sailed." From *ἀνάγω*.—*Ἀκαστος*. Son of Pelias, and brother of

Alcestis. He had driven out Peleus, the grandfather of Neoptolemus.—*θᾶσσον ἢ χάριν μονῆς ἔχων*. “More quickly than if having the gratification arising from delay,” i. e., too quickly to indulge in delay. The expression *χάριν μονῆς* is the same as *τὸ χαρίζεσθαι τῇ τοῦ μένειν ἐπιθυμία*.—*ἀγωγός*. “The cause.” More literally, “The drawer forth.”—*σφέ*. Neoptolemus.—*θάψαι*. “That some one inter,” i. e., during her absence.—*φόβον τ’ Ἀχαιῶν, κ. τ. λ.* “And, as regards this brazen-backed shield, the terror of the Greeks, which, etc., (she begged him) not to take it to the abode of Peleus.”—*λύπας ὄραν*. “A constant source of sorrow to behold.” Observe the force of the plural.—*κέδρον*. Compare *Alcest.*, 366.—*περιβόλων τε λαίνων*. These are the cairns or tombs constructed of loose stones, so commonly found in the centre of barrows, to contain the ashes, with or without cinerary urns. Paley thinks that the sense is not “instead of a cedar coffin *and* a stone tomb,” but “*or* a stone tomb,” because it does not appear that wooden coffins were so protected and enclosed.

1144-1155. *ὡς ἔχει τὰ σά*. That is, “In your present circumstances.”—*ἐπεὶ βέβηκε*. “Since she herself has gone.”—*τὸ τάχος*. “The hurry.”—*γῆν τῷδ’ ἐπαμπισχόντες, κ. τ. λ.* “Casting earth upon this one, will raise a spear (upon his tomb).” Matthiæ and Dindorf read *ἐπαμπισχόντες*, the aorist participle, which suits the sense better than the present part., as given here by Paley.—*ὄρνκτον ἀναρρήξων τάφον*. “To open an excavated tomb,” i. e., to dig a grave.—*σύντομ’ εἰς ἐν ξυνελθόντα*. “Having quickly come together into one,” i. e., having been speedily combined.—*οἴκαδ’ ὀρμήσῃ πλάτην*. “May set in motion homeward the blade of our oar.”

1156-1166. *ἀμφίτορον*. “The well-rounded.”—*μεί-*

ζον' ὄγκον, κ. τ. λ. "Having greater pride of the spear than of intellect," i. e., priding yourselves more on prowess with the spear than superiority of intellect; or, in other words, putting forth pretentious claims to be warriors, rather than to act like wise men.—*φόνον καινόν*. "A new kind of murder," i. e., hurling from the walls.—*οὐδὲν ἦτ' ἄρα*, κ. τ. λ. "You were then (it seems) nothing, when, though Hector was prosperous with the spear, and countless forces besides, we nevertheless kept perishing; but when the city had been taken and the Phrygians had been destroyed, you feared so greatly a mere child," i. e., at first, when, though we stoutly opposed you, you could nevertheless keep us in check, you were, it seems, of no account in your own eyes, and wanting in valor; whereas now you are scared by a mere child, and have had to summon all your courage to withstand him!—*οὐκ αἰνῶ φόβον*, κ. τ. λ. "I approve not of fear (in him) who fears without having examined (the grounds of it) by the aid of reason."

1170–1172. *μακάριον*. "Is able to confer happiness."—*νῦν αὐτ' ἰδών*, κ. τ. λ. Observe that *αὐτ'* is for *αὐτά*, as the accent shows. The idea intended to be conveyed is this: that as the heir to the throne of Priam (both his father and grandfather being dead), he had seen with his eyes and known in his mind only (i. e., not in practice or reality) what it was to be a king, but had not had the opportunity to enjoy the honors which he possessed by right in his own house.

1173–1179. *κρατός ὡς σ' ἔκειρεν*, κ. τ. λ. "How wretchedly have the walls of thy native city, the tower-crowned ramparts of the Loxian god, shorn away from thee the clustering lock of thy head." Observe that the genitive *κρατός* depends on *βόστρυχον*.—*ἐκγελά*. "Laughs forth." It is impossible, remarks Paley, to render this

word closely in English. The notion is taken from the open lips of a wound, which show the interior flesh between. As this is a bold and unwonted figure, Hecuba in a manner apologizes for it by adding *ἴν' αἰσχρὰ μὴ λέγω*. "That I may not use terms shocking in their nature." Such would have been *ἐκκέχυται ἐγκέφαλος*, for instance.—*εἰκούς*. From *εἰκώ*. The old reading was *εἰκοῦς*, contracted from *εἰκόνας*.—*ἐν ἄρθροις ἔκλυτοι*. "All relaxed in your (little) joints." Where the energy of life is most shown by muscular action.

1181-1190. *εἰσπίπτων*. "Making up to and clinging to."—*σοί*. "In memory of thee."—*κώμους*. "Many a band."—*προσφθέγματα*. "Salutations," i. e., to thy manes.—*αἱ τ' ἔμαι τροφαί*. "And those nursings of mine."—*ὑπνοι τ' ἐκεῖνοι*. "And those (broken and anxious) slumbers." More literally, "And those slumbers," i. e., such as they were. Seidler conjectures *πόνοι* for *ὑπνοι*, Hermann proposes *ὑπνοι τ' αὔπνοι*. The worst emendation is *ἕμνοι*, given by Musgrave and followed by Bothe.—*σέ*. Like *λέγειν τινά τι*. To say something of a person.—*μουσοποιός*. "The bard."—*τὸν παῖδα τόνδε*. "The boy that sleeps here below." Literally, "This boy here."

1192-1206. *πατρῶων*. "The possessions of thy fathers."—*καλλίπηχυν*. "The well-formed."—*φύλακα*. "Guardian." As a shield preserves the arm of the wearer from harm, so in turn the arm is the keeper or guardian of the shield, so that it is neither captured by the foe nor left on the battle-field.—*σῶ*. Dobree's emendation, followed by Dindorf, for *σός*.—*τύπος*. "The imprint of his grasp."—*προστιθείς γενειάδι*. "Applying thee to his cheek." The sweat ran down the face and beard, from the exertion of the fight, and dripped upon the rim of the shield when raised to the face, leaving a mark of rust or stain upon it.—*κόσμον*. Com-

pare *Alcest.*, 161.—οὐ γὰρ ἐς κάλλος, κ. τ. λ. “Since the deity gives no resources for rich adornment.”—εὖ πρᾶσσειν. “That he is securely prospering.” To be joined in construction with βέβαια. — τοῖς τρόποις γάρ, κ. τ. λ. “For the dispensations of fortune, in their natures like a man smitten with frenzy, leap at one time in one direction, at another in another, and the same man is not always fortunate.” The sentence, remarks Paley, would have stood more fully thus: αἱ γὰρ τύχαι, τοῖς τρόποις εὐμετάβολοι, ὡς ἔμπληκτος ἄνθρωπος, κ. τ. λ., for the comparison does not consist in πηδῶσιν ὡς ἄνθρωπος, but in τοῖς τρόποις ὡς ἔμπληκτος ἄνθρωπος.—αὐτός. Valckenaer’s emendation for αὐτός, “of himself,” i. e., without the intervention of good fortune.

1207–1217. πρὸ χειρῶν. Compare *Rhes.*, 274.—ἵπποις νικήσαντα. That is, she does not crown you as a victor in a chariot race. For among the κόσμος offered at funerals were στέφανοι. Observe, moreover, that the accusative is used, as if she had intended to say στεφανῶ σε.—ἐς πλησμονάς. “To excess.” That is, not to the excess of luxury and expenditure to which the Greeks carried their passion for racing.—σ’ ἀφείλεθ’. “Has bereft thee of them.”—ἔκτεινε. “Has brought to a close.”—ἐ ἔ, ἐ ἔ, φρενῶν, κ. τ. λ. The common text has ἐ ἔ, φρενῶν. The addition is made on conjecture, to change the line to a dochmiac dimeter from an iambic dipody and dochmius.—ἔθιγες, scil. θανῶν. This is said to Hector, and is a mere parenthesis in the speech.

1220–1233. ἐξάπτω χροός. “I now fit to thy person.”—μῆτερ. Vocative for nominative by attraction to preceding vocative.—στεφανοῦ. “Be crowned,” i. e., receive this crown.—θανεῖ γὰρ οὐ θανοῦσα σὺν νεκρῷ. “For thou shalt go to the grave with the corpse (which thou bearest), though not (like it) having lost a human life.”

—πικρὸν ὄδυρμα. “A sad object of grief.”—ἰακχον. Depending on στέναζον in v. 1228.—τλήμων ἰατρὸς ὄνομ’ ἔχουσα. “A wretched physician, having merely the name (of one).”—τάργα δ’ οὖ. Because, as she operated on a corpse, she could not expect the results which a surgeon looks for from the art of healing.

1236–1250. *πιτύλους*. The quick motion of the hands, like an oar-stroke. Paley thinks that *χειρί*, in the previous line, is an interpolation, especially as *χειρός* follows in this one, and it is omitted also by Bothe and Seidler.—*σας ἔνεπε*, κ. τ. λ. There is some corruption here. Dindorf encloses *Ἐκάβη* within brackets, and regards *σας* as the end of some lost word.—*οὐκ ἦν ἄρ’ ἐν θεοῖσι*, κ. τ. λ. The idea is, It seems, then, that the only things the gods had any concern for were my woes, and Troy, the especial object of their detestation.—*περιβαλὼν κάτω χθονός*. “Having thrown his arms around (and hurling us) beneath the earth.”—*αοιδάς*. “Subjects of song.”—*νερτέρων στέφη*. “Ornaments of the dead.”—*κτερισμάτων*. “Funeral gifts.”—*γαύρωμα*. “Subject of boasting.”

1253–1259. *κατέκαμψε*. “Has brought to a close.” A common metaphor from the *στήλη* of the stadium. The old reading was *κατέγναψε*, corrected by Burges.—*ἐπὶ σοί*. Probably corrupt. Paley suggests *ἐν σοί*, i. e., *ἐν τῷ σῷ θανάτῳ*.—*διόλωλας*. *Astyanax*.—*κορυφαῖς*. “Heights.” Pointing to some spot, says Paley, which was supposed to represent the distant Acropolis or Pergamus, unless we can understand “house-tops,” and so suppose *Talthybius* (v. 1260) to address some Greek soldiers seen with torches above the proscenium.—*φλογέας δαλοῖσι*, κ. τ. λ. “Waving to and fro their hands all gleaming with torches.” A species of metathesis, for *διερέσσοντας φλογέους δαλοῦς χερσίν*.—*μέλλει προσέσθαι*. “Is about to be added.”

1260–1270. *αὐδῶ λοχαγοῖς*. “I proclaim unto you leaders of bands.”—*τίταχθε*. In the sense of *προστέταχθε*.—*μορφᾶς δύο*. “Two indications,” that is, says Matthiae, for the Trojan captives (the Chorus) to depart at the sound of the trumpet, and for Hecuba to follow him immediately. Paley, however, more correctly, it would seem, thinks the words might equally well refer to the command given above to the *λοχαγοί*, and to the further orders now communicated to the captives generally.—*ὀρθίαν ἦχώ*. “The loud, clear blast.”

1274–1283. *ἔξειμι*. Present, as usual, in a future sense.—*μόλις*. “Though with difficulty.”—*ὡς ἀσπάσωμαι*. “That I may salute,” i. e., make my parting address to. Hecuba here moves across the stage, and holds out her arms in the direction where Troy was represented to lie.—*ὦ μεγάλα δήποτ’, κ. τ. λ.* “O Troy, that didst formerly breathe a mighty spirit,” etc. The old reading *ἀμπνέουσ’* will not answer here, since *ἀναπνεῖν* means “to recover breath.” The *ἐν* in *ἐμπνέουσ’* carries with it the idea of “in the case of” other rivals.—*καὶ τί τοὺς θεοὺς καλῶ; κ. τ. λ.* Such sentiments, remarks Paley, are not necessarily to be taken as proofs of a disbelief in the care of the gods, but rather as reproaches for their neglect.—*σὺν τῇδε πατρίδι, κ. τ. λ.* “To die at once along with my country wrapped in flames.”

1284–1297. *ἐνθουσιᾶς*. “Thou ravest.”—*καὶ πέμπειν γέρας*. “And to send her, as his reward.”—*πρύτανι Φρύγιε*. “Lord of Troy.” Jupiter was before accused (v. 1063, seqq.) of having abandoned his city to the foe.—*γενέτα πάτερ*. “Father of the race.” He was the father of the Trojan race, because Dardanus was the son of Jupiter and Electra.—*Περγάμων τε, κ. τ. λ.* A corrupt passage. Dindorf’s reading, which Paley himself follows in his larger edition, is as follows:

λέλαμπεν Ἴλιος,
Περγάμων τε πυρὶ καταίθεται τέρεμμα
καὶ πόλις ἄκρα τε τειχέων.

1299–1300. πτέρυγι δὲ καπνός, κ. τ. λ. “And as some smoke (scattered) by the fire-fan, this land, having fallen dreadfully by the spear, wastes away.” Paley here follows the reading (οὐράνια) and explanation of Seidler, who takes οὐράνια adverbially, making it, when joined with πεσοῦσα, equivalent to *magna casu corruens*, and taking πτέρυγι in the sense of ῥιπίδι, as referring to the fan (*flabellum*) used by the ancients in kindling or reviving a fire. Seidler’s main argument in favor of οὐράνια, and in opposition to the other readings, οὐρανιά and οὐρανιά, is that the two latter vitiate the metre. Dindorf, however, though reading οὐράνια with Seidler, prefers οὐρανιά, as agreeing with πτέρυγι, and Paley also gives οὐρανιά in his larger edition. If we adopt this latter and much more natural reading, the meaning will be, “And as some smoke with heaven-ascending wing, this land, having fallen by the spear, wastes away.”—μαλερὰ κατάδρομα. “Are furiously overrun,” i. e., devastated. It is best to take μαλερά here in an adverbial sense. This verse and the succeeding one form a μεσφδός, that is, a portion of a choral ode coming between a strophe and antistrophe, without anything to correspond to it.

1305–1321. τιθεῖσα. When the Chorus say to Hecuba that, in exclaiming ὦ τέκνα, she is invoking those who are no more, she replies, “(True, I do this), both placing my aged limbs on the ground, and beating the earth with my two hands.”—διάδοχά σοι. “In my turn, after thee.”—ἄλγος, ἄλγος βοᾷς. Parenthetical.—ἄϊστος εἶ. “Art ignorant of.”—ὅσσε κατεκάλυψε. Supply σέ.—ὅσιον. Agreeing with σέ understood.—λόγχαν. “The point.”—τάχ’ ἐς φίλαν γᾶν, κ. τ. λ. “Soon will

you fall nameless to the beloved ground," i. e., ye, the temples and palaces, being deserted, will soon fall in ruins upon the loved soil which reared you, and your very names will become extinct.—*κόνις δ' ἴσα, κ. τ. λ.* "And the dust, ascending to the sky with a wing like that of smoke, will make me ignorant of my home," i. e., will make me know it no more. By *κόνις* is meant the dust of the falling houses.

1322–1333. *ὄνομα δὲ γᾶς, κ. τ. λ.* "The name, too, of the land shall pass away into obscurity; already one thing has gone in one direction, another in another," etc. The allusion in *ἄλλα ἄλλο* is to the plunder of the captured city, now carried off to various Grecian cities.—*κτύπον*. Paley thinks that a stage effect was here produced by the tumbling down of some heavy body, to represent the fall of the Acropolis.—*ἔνοσις*. "The shock."—*ἐπικλύσει*. "Will overwhelm."—*φέρετε*. "Bear," i. e., support.—*ἰὼ γᾶ, κ. τ. λ.* This and the next line are commonly read after v. 1302. They exactly answer antistrophically, remarks Paley, to 1316–17, being antispastic (*θεῶν* in 1316 being a monosyllable). Moreover, the address *ἰὼ γᾶ* precisely coincides with the preceding *ἰὼ . . . πόλις*.

SCANNING

OF THE PRECEDING PLAYS.

but this interchange depends strictly upon the position of the arsis. Thus, those feet only are isochronous which are capable of being divided into parts that are equal in time, so that a long syllable shall have either a correspondent long syllable or two short ones.

9. A *Dochmius* regularly consists of $\cup \text{ — } \text{ — } \cup \text{ — } \text{ —}$, or an Antispast and a long syllable; but, as the long syllables may be resolved each into two short times, and the short syllables may be regarded as *ancipites*, and consequently lengthened, there arise *thirty-two* kinds of *Dochmii*. The *Dochmius* is peculiarly adapted to express strong mental agitation.

10. By *Logaoedic* verses are meant such as, on account of the conjunction of dactylic and trochaic numbers, appear to hold a middle station between song (*ᾠοιδίη*) and common speech (*λόγος*). The term is also applied to a combination of anapaests and iambs.

11. In Greek plays the Choruses are commonly divided into *Strophes* and *Antistrophes*, the Antistrophe containing, line for line, the same kind of verse as the Strophe, but allowing the admission of isochronous feet. Sometimes a Strophe and Antistrophe are followed by an *Ἐπωδός*, or *Epode*, coming in as a sort of conclusion, and hence deriving its name, which means “after song.” The scanning of the Epode is different from that of the Strophe.

12. Sometimes a *Μεσῶδός*, or “middle song,” intervenes between the Strophe and Antistrophe, consisting generally of a few verses.

13. The Strophe, Antistrophe, and Epode all bear a certain relation to each other in sense, and the three combined may be regarded as forming one lyric piece. This composition, moreover, is called *choral*, because certain *dancing* movements on the part of the Chorus are connected with it.

14. Sometimes Strophes occur without any corresponding Antistrophes. These may run on to any length, at the pleasure of the poet.

I. IAMBIC TRIMETER ACATALECTIC.

1. This measure consists of three metres, each containing *two feet*, and hence, from its *six feet*, it is often termed *Senarius*. It is likewise styled the *Tragic trimeter*, from its employment by the Greek Tragic writers in the dialogue of the play.

2. The scale of this measure is as follows :

1	2	3	4	5	6
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

{ Proper
Name.

3. The laws of the scale are as follows :

1. The *Iambus* may enter into any place.
2. The *Tribrach* into any place except the last.
3. The *Spondee* into the uneven places (1, 3, 5).
4. The *Dactyl* into the first and third.
5. The *Anapaest* only into the first.
6. In the case of a *proper name*, an *Anapaest* may enter into any place, except the last, provided always that the *Anapaest* be entirely contained within the *proper name*.

4. The double perpendicular rule in the scale shows the termination of each metre.

II. TROCHAIC TETRAMETER CATALECTIC.

1. This measure is commonly called the *Tragic tetrameter*, and it has with the Tragic writers the caesura almost always at the end of the fourth foot. It contains *seven feet and a half*, whence its name, each metre, as in Iambic verse, containing *two feet*.

2. The following is its scale :

1	2	3	4	5	6	7
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—

{ Proper
Name.

3. Hence the laws of the scale are these :

1. The *Trochee* may enter into all the places.
2. The *Tribrach* into all.
3. The *Spondee* into the even places (2, 4, 6).
4. The *Anapaest* into the even places (2, 4, 6).
5. The *Dactyl* only in *proper names*, and then only into the 1st, 2d, 3d, 5th, and 6th places.

III. ANAPAESTIC VERSE.

1. The *Anapaestic Dimeter Acatalectic* of Tragedy consists of four feet, two feet making a metre, as in Iambic and Trochaic verse, and it derives its name from the striking predominance of the Anapaestic foot, though it frequently admits the Dactylic dipodia.

2. In what is termed a regular system, it consists of *Dimeters*, with a *Monometer* (two feet), otherwise termed an *Anapaestic Base*, sometimes interposed, and is concluded by a *Dimeter Catalectic*, technically called a *Paroemiac* verse.

3. The *Anapaestic Dimeter Acatalectic* admits the *anapaest*, *dactyl*, and *spondee* indiscriminately, except that a dactyl preceding an anapaest is never found within the same dipodia, as too many short syllables would thus be brought together.

4. *Spondaic Anapaestics*, as they are sometimes called, are Anapaestic lines heavy with spondees running on continuously, and are purposely used to produce a mournful cadence.

5. A *genuine* *Paroemiac* is one where an *anapaest* precedes the closing or catalectic syllable. The opposite to this is where a *spondee* precedes.

6. A very important feature in Anapaestic verse is the doctrine of *Synapheia*, which is neither more nor less than continuous scansion, that is, scansion continued with strict exactness from the end of one line of the Anapaestic system to the beginning of the next, until we reach the last syllable of the *Paroemiac*, which syllable, and which alone, as being the end of the system, may be long or short indifferently. Thus:

εἰς ἄρθρον ἔμοι καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἤξει.

Here the last syllable of the first line becomes long, from the union of the short vowel *α* in *φιλότητα* with the consonants *σπ* at the beginning of the next line, it being thus lengthened by position. Had a single consonant, or any pair of consonants like *κρ*, *πλ*, etc., followed at the beginning of the second line, the final syllable of *φιλότητα* would have been short, in violation of the metre.

SCANNING OF THE RHESUS.

Verses 1-22 are *Anapaestic Dimeters Acatalectic*, except verses 4 and 12, which are *Monometers*, and verses 6, 10, 14, and 22, which are *Paroemiacs*.

Verses 23-33 form a *Strophe*, to which the *Antistrophe*, from verse 41 to verse 51, inclusive, corresponds line for line.

STROPHE.

Verse 23,	— ' , ' — — — , — ' ,	Glyconic.
24,	' — , ' — — — , — ,	Glyconic.
25,	— ' , — — , — — , ' — , — — , — ,	Iambico-Trochaic.
26,	' — — , ' — — , ' — — , ' — — ,	Dactylic Tetrameter.
27,	' — — , ' — — — , ' — ,	Glyconic.
28,	— , ' — — , ' — — , — ,	Dactylic with Anacrusis.
29,	' — , — — , ' — — , ' — — , ' — ,	Trochaico-Dactylic.
30,	' — — , ' — — , — ,	Dactylic.
31,	' — , — — , ' — , — — ,	Trochaic.
32,	' — — , ' — — , — ,	Dactylic.
33,	— ' — — — — , — ' , — — , — ,	Antispastic Dimeter.

Verses 34-40 are all *Anapaestic Dimeters Acatalectic*, except the last (v. 40), which is a *Paroemiac*.

Verses 41-51 form an *Antistrophe*, corresponding line for line with the previous *Strophe* (vv. 23-33).

Verses 52-130 are all *Iambic Trimeters Acatalectic*.

Verses 131-136 form a *Strophe*, to which the *Antistrophe* at vv. 195-200 corresponds.

STROPHE.

Verse 131,	— ' — — — — — , — ' — — — — ,	Dochmiac Dimeter.
132,	— ' — — — — — , — ' — — — — ,	Dochmiac Dimeter.
133,	— ' — — — — — ,	Dochmiac Monometer.
134,	— ' — — — — — , — ' — — — — ,	Dochmiac Dimeter.
135,	— ' — — — — — , — ' — — — — — ,	Proceleusmatic and Dochmius.
136,	— ' — — — — — , — ' — — — — — , — ' — — — — — , —	Dochmius and Iambico-Trochaic.

Verses 137–194 are all *Iambic Trimeters Acatalectic*.

Verses 195–200 form an *Antistrophe* corresponding to the *Strophe* at vv. 131–136.

Verses 201–223 are all *Iambic Trimeters Acatalectic*.

Verses 224–232 form a *Strophe*, to which the *Antistrophe* at vv. 233–240 corresponds.

STROPHE.

Verse 224,	— ' — — — — — , — ' — — — — — , — ' — — — — — , —	Iambico-Dactylic.
225,	— ' — — — — — , — ' — — — — — ,	Ithyphallic.
226, 227, ¹	— ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — ,	Iambico-Dactylic.
228,	— ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — ,	Trochaico-Dactylic.
229, 230, ²	— ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — ,	Trochaico-Dactylic.
231, 232, ³	— , — ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — , — ' — — — — — ,	Dactylico-Trochaic with Anacrusis.

¹ Forming only one line in the text ("Απολλων, ὦ δία κεφαλὰ, μόλε τοξήρης, ἰκοῦ ἐννύχιος), but numbered as two lines (226, 227) to suit the marginal numbering of the text.

² One line (ἀγεμῶν καὶ ξύλλαβε Δαρδανίδαίς,) reckoned as two, to suit the marginal numbering.

³ One line (ὦ παγκρατές, ὦ Τροίης τεῖχη παλαιὰ δείμας.) reckoned as two, to suit the marginal numbering.

Verses 233-240 form an *Antistrophe*, corresponding to *Strophe* at vv. 224-232.

Verses 241-252 form a *Strophe*, to which the *Antistrophe* at vv. 253-263 corresponds.

STROPHE.

Verses 241, 242, ¹	— ' —, — —, ' — — —, — ' —, — —,	Choriambic.
243, 244, ²	' — —, ' — —, ' — —, — —,	Dactylic.
245,	' — —, ' — —, — —,	Dactylic.
246,	' — —, ' — —, — —,	Dactylic.
247,	—, ' — —, ' — —, — —,	Dactylic with Anacrusis.
248, 249, ³	' — —, ' — —, ' — —, ' — —,	Cretic monom- eter and Dac- tylic.
250,	' — —, — —, — ' — — — —,	Trochaic and Dochmius.
251, 252, ⁴	— ' —, ' — — —, ' — — —, ' — — —, — ' — —,	Choriambic.

Verses 253-263 form an *Antistrophe*, corresponding to *Strophe*, at vv. 241-252, except that in vv. 262, 263, *ὅς ἐπί*, a tribrach, answers to the Iambic base, *ἐν αἰχμ-*, in vv. 251, 252, of the *Strophe*.

Verses 264-341 are all *Iambic Trimeters Acatalectic*.

Verses 342-350 form a *Strophe*, to which the *Antistrophe* at vv. 351-359 corresponds.

STROPHE.

Verse 342,	' — —, ' — — —, — ' — —,	Glyconic.
343,	—, ' — — —, — ' —,	Glyconic with Anacrusis.
344,	—, ' — — —, — —,	Glyconic.

¹ One line (*ἐπεὶ πρό τ' οἴκων πρό τε γᾶς ἔτλα μόνος*) reckoned as two, etc.

² One line (*ναύσταθμα βὰς κατιδεῖν ἄγαμαι*) reckoned as two, etc.

³ One line (*καὶ σαλεύη πόλις ἔστι Φρυγῶν τις*) reckoned as two, etc.

⁴ One line (*ἐν αἰχμᾷ ποτὶ Μυσῶν ὃς ἐμὴν συμμαχίαν ἄτιζει*) reckoned as two, etc.

Verse 345,	' - , ' ~ - , ~ ' - ,	Glyconic.
346,	' - , ' ~ - , - ,	Glyconic.
347,	- ' , ~ - , ' ~ - , ~ ' - ,	Choriambic.
348,	- , ' ~ - , ' ~ - , - ,	Dactylic with Anacrusis.
349,	' ~ - , - - , ' ~ - , ' ~ - , - ,	Trochaico-Dactylic.
350,	' ~ - - , ~ ' - ,	Choriambic.

Verses 351-359 form an *Antistrophe*, corresponding to *Strophe* at vv. 342-350.

Verses 360-369 form a *Strophe*, to which the *Antistrophe* at vv. 370-379 corresponds.

STROPHE.

Verse 360,	' ~ - - , ~ ' , ~ - , - ,	Choriambic.
361,	' - , ' ~ - - , ~ ' , ~ - , - ,	Choriambic.
362,	~ ~ ' , ~ - , - ,	Iambic.
363,	- ' ~ - , ' ~ - - , ' ~ - - , - ,	Choriambic.
364,	~ ~ ' , ~ - , ~ ' , - ,	Iambic.
365,	~ ~ , ' ~ ~ - , - ,	Glyconic.
366,	' - , ' ~ - - , ' ~ - - , ~ ' - ,	Choriambic.
367,	' ~ - - , ~ - ,	Choriambic.
368, 369, ¹	' ~ - - , ' ~ - - , ' ~ - - , ~ ' - ,	Choriambic.

Verses 370-379 form an *Antistrophe*, corresponding to *Strophe* at vv. 360-369.

Verse 380 is an *Iambic Monometer*. Verses 381-388 are *Anapaestic Dimeters Acatalectic*, except vv. 385 and 388, which are *Paroemiacs*.

Verses 389-453 are all *Iambic Trimeters Acatalectic*.

Verses 454-466 form a *Strophe*, the *Antistrophe* corresponding to which does not occur until v. 820, and extends to v. 831.

¹ One line (σᾶ̄ χερὶ καὶ σῶ̄ δορὶ πράξας τὰδ' ἐς οἶκον ἔλθοις.) reckoned as two, etc.

STROPHE.

Verse 454,	— /, — —,	Iambic Monometer.
455,	— / — — — —, — / — — — —,	Dochmiac Di- meter.
456,	— / — —, — — —, — —,	Iambic tripody.
457,	/ — — —, — / — —,	Choriambic.
458, ¹	— /, — —, / — — —, — —, / — —, — —, —,	Chori- ambic and Trochaic.
459,	/ — —, — —, / — —, — —, — —,	Trochaic.
460,	— —, / — — —, / — —,	Glyconic.
461,	—, / — —, / — — —, / — —, — —, — —,	Dactylico- Trochaic with Anacrusis.
462,	/ — —, / — — —, — —,	Glyconic.
463, 464, ²	/ — —, / — — —, / — —, — —, / — —, — —,	Dactylico- Trochaic.
465,	— / — — — —,	Dochmius.
466,	— / — — — —, — / — — — —,	Dochmius and An- tispast.

Verses 467–526 are all *Iambic Trimeters Acatalectic*.

Verses 527–536 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 546–555.

STROPHE.

Verse 527,	— — /, — — —, — — /, — —,	Paroemiac.
528,	/ — — —, / — —,	Cretic and Trochee.
529,	/ — —, — —, / — — —, / — — —, — —,	Trochaico-Dactylic.
530,	/ — — —, / — — —, / — — —, / — — —, / — —, — —, — —,	Dac- tylico-Trochaic.
531,	—, / — — —, / — — —, / — —,	Dactylic with Anacrusis.
532,	/ — — —, / — — —, — —,	Dactylic.

¹ Two lines of the text, namely, *λόγοισιν εἴργειν*. and the succeeding one, *τὸ δὲ ναῖον Ἀργόθεν δόρυ*, are reckoned as one line (458) in order to suit the marginal numbering, and are scanned continuously, as forming one verse. Separately, the first is an Iambic Monometer Hypercatalectic, and the second a Choriambic, with a Pyrrhic for the base.

² One line (*εἰ γὰρ ἐγὼ τόδ' ἔτ' ἡμαρ εἰσίδοιμ', ἄναξ*;) reckoned as two, etc.

Verse 533, 534, ¹	— ′, ∪ ∪ —, ∪ ∪ ′, —, —,	Paroemiac.
535,	′ —, ′ ∪ ∪, ′ —,	Dactylic.
536,	′ ∪, — —, ′ ∪ ∪, ′ ∪ ∪, ′ ∪, — —,	Trochaico-Dactylic.

Verses 537–545 are *Anapaestic Dimeters Acatalectic*, except vv. 539 and 545, which are *Paroemiacs*, and v. 544, which is a *Monometer*.

Verses 546–555 form the *Antistrophe* corresponding to *Strophe* at vv. 527–536.

Verses 556–564 are *Anapaestic Dimeters Acatalectic*, except v. 563, which is a *Monometer*, and vv. 557, 558, and 564, which are *Paroemiacs*.

Verses 565–674 are *Iambic Trimeters Acatalectic*.

Verses 675–682 form a *Strophe*, to which there is no corresponding *Antistrophe*.

STROPHE.

Verse 675, ²	∪ ′, ∪ —, ′ ∪, — ∪, ′ ∪, — ∪,	Iambico-Trochaic.
676,	′ ∪, — ∪, ′ ∪, —,	Trochaic.
677,	′ ∪ ∪ —, ∪ ′ —,	Choriambic.
678,	′ ∪, — ∪, ′ ∪, — —,	Trochaic.
679,	′ ∪, — —, ′ ∪, —,	Trochaic.
680,	′ ∪, — ∪, ′ ∪, —,	Trochaic.
681,	′ ∪, — —, ′ ∪, — ∪,	Trochaic.
682,	∪ ∪ ∪ ′, ∪ ∪ ∪ ′, ∪ ∪ ∪ ′,	Paeonic Trimeter.

Verses 683–691 are *Trochaics Tetrameter Catalectic*. In line 683, $\chi\rho\eta$ ειδέναι becomes contracted, in scanning, into $\chi\rho\epsilon\acute{\iota}\delta\acute{\epsilon}\nu\alpha\iota$.

Verses 692–709 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 710–727.

¹ One line (οὐ λεύσσετε μηνάδος αἴγλαν;) reckoned as two, etc.

² The line εἶα εἶα, which has no marginal numbering, and is, strictly speaking, *extra metrum*, is here prefixed, as an *Iambic Monometer*, to line 675, and reckoned with it as one line.

STROPHE.

Verse 692,	— ' — — —,	Dochmiac Monometer.
693,	— ' — — — — —, ' — —,	Dochmius and Cretic.
694,	— ' — — — —,	Dochmiac Monometer.
695,	— ' — —, — ' — —,	Bacchiac Dimeter.
696,	— ' — — — —,	Dochmiac Monometer.
697,	— ' — —, — ' — —, — ' — —,	Iambic Trimeter.
698,	— ' — — — —, — ' — — — —,	Dochmiac Dimeter.
699,	' — — — —,	Choriambic Monometer.
700,	— ' — — — —, — ' — — — —,	Dochmiac Dimeter.
701,	— ' — —, — ' — —, — ' — —,	Iambic Trimeter.
702,	— ' — —, — ' — —,	Iambic Dimeter.
703,	— ' — — — —, — ' — — — —,	Dochmiac Dimeter.
704,	— ' — —, — ' — —, — ' — —,	Iambic Trimeter.
705,	— ' — —, — ' — —, — ' — —,	Iambic Trimeter.
706,	— ' — —, — ' — —,	Bacchiac Dimeter.
707,	— ' — —, — ' — —,	Bacchiac Dimeter.
708,	— ' — —, — ' — —, — ' — —,	Bacchiac Trimeter.
709,	— ' — —, — ' — —, — ' — —,	Iambic Trimeter.

Verses 710-727 form the *Antistrophe* corresponding to the *Strophe* at vv. 692-709.

Verse 728,	— ' — — ' — —, — —, ' — —, — —, — ' — —.	Iambic, Trochaic, and Spondaic Anapaestic.
729,	— ' — —,	Iambus.
730,	' — —, — —, ' — —, — —, ' — —, — —, ' — —, — —,	Trochaic.
731,	— ' — —,	Iambic.
732,	' — —, — —, ' — —, — —, ' — —, — —, ' — —, — —,	Trochaic.

Verse 733, ¹	⊃ ′, ⊃ —, — ′, ⊃ ⊃ —, ⊃ ⊃ ′, — —,	Iambic and Anap.
734,	— ′, ⊃ ⊃ —, — ′, ⊃ ⊃ —,	Anapaestic.
735,	— ′, ⊃ ⊃ —, ⊃ ⊃ ′, — —,	Paroemiatic.

Verses 736-744 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 745-753.

STROPHE.

Verse 736,	⊃ ′, ⊃ —, — ′, ⊃ —, ⊃ ′, ⊃ —,	Iambic.
737,	— ′, ⊃ —, — ′, ⊃ —, — ′, ⊃ —,	Iambic.
738,	— ′ ⊃, — —, ⊃ ⊃ ′, — —,	Anapaestic.
739,	— ′, — —,	Spondaic Ana- paestic.
740,	⊃ ⊃ ′, ⊃ ⊃ —, — ′ ⊃, — —,	Anapaestic.
²	— ′, — —,	Spondaic Ana- paestic.
741,	⊃ ⊃ ′, — —, ⊃ ⊃ ′, ⊃ ⊃ —,	Anapaestic.
742,	— ′ ⊃, — ⊃ ⊃, — ′ ⊃, — —,	Anapaestic.
743,	— ′, ⊃ ⊃ —, — ′, ⊃ ⊃ —,	Anapaestic.
744,	— ′, — —, ⊃ ⊃ ′, — —,	Paroemiatic.

Verses 745-753 form the *Antistrophe* to the *Strophe* at vv. 736-744.

Verses 754-819 are *Iambic Trimeters Acatalectic*, except that after v. 798 a spondee occurs by itself, *extra metrum*.

Verses 820-831 form an *Antistrophe* corresponding, as far as the corruptions in the text will allow, to the *Strophe* at vv. 454-466.

Verses 832-881 are *Iambic Trimeters Acatalectic*, which are succeeded, vv. 882-889, by an *Anapaestic* system, in which vv. 882, 883, 886, 887 are *Dimeters Acatalectic*; vv. 884 and 889 are *Paroemiatics*; v. 888 is a *Monometer*, while v. 885 is an intercalated *Iambic*.

Verses 890-894 are *Iambic Trimeters Acatalectic*.

Verses 894-902 form a *Strophe*, the *Antistrophe* to which occurs at vv. 906-914.

¹ We have prefixed to this line the one preceding, namely, *ιὼ ιὼ*, which is not numbered marginally.

² This line also has no marginal numbering, *ᾶ ᾶ ᾶ ᾶ*.

STROPHE.

Verse 894,	υ, / υ υ, / υ υ, —,	Dactylic with Anacrusis.
895,	υ, / υ υ, / υ υ, —,	Dactylic with Anacrusis.
896,	/ υ, — υ, / —,	Ithyphallic.
897,	υ, / υ υ, / υ υ, / —,	Dactylic with Anacrusis.
898, 899, ¹	/ —, / υ υ, / υ υ —,	Dactylic and Choriambus.
900,	υ υ, / υ υ —, υ / —,	Choriambic.
901,	υ υ, / υ υ —, υ / —, —,	Choriambic.
902,	/ υ υ, / υ υ, / υ υ, / υ υ, / υ υ, / υ υ, / —,	Dactylic Heptameter.

Verses 906-914 form the *Antistrophe* to the preceding *Strophe*, but the text in v. 913 is corrupt.

The remainder of the play consists of *Iambic Trimeters*, except a short *Anapaestic* system at the close, vv. 993-996 consisting of three *Dimeters Acatalectic*, followed by a *Paroemiac*.

¹ One line (ἡ δυσδαίμονα καὶ μελέαν) reckoned as two.

SCANNING OF THE MEDEA.

Verses 1-95 are *Iambic Trimeters Acatalectic*.

Verses 96-130 are *Anapaestic Dimeters Acatalectic*, except v. 104, which is a *Monometer*, and vv. 110, 114, which are *Puroemiacs*. The system is preceded by an *Iambus (iá)*, *extra metrum*; and a *Spondee (aiaĩ)*, also *extra metrum*, is inserted after v. 110.

Verses 131-138 form a choral system, as follows:

131,	$\cup \cup \prime, _ _ , \cup \cup \prime, \cup \cup _$	Anapaestic Dimeter.
132,	$_ \prime, _ _ ,$	Spondaic Anapaestic Monom.
133, 134, ¹	$\prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime _ _ ,$	Dactylic Pentameter.
135,	$\prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime \cup \cup ,$ $\prime \cup \cup ,$	Dactylic Hexameter.
136, 137, ²	$\prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime \cup \cup , \prime \cup \cup ,$	Dactylic Pentameter.
138,	$\cup \prime _ , \cup \prime , \cup _ _ , _ _ ,$	Bacchiac and Iambic Monometer Hypercatalectic.

Verses 139-147 are *Anapaestics Dimeter Acatalectic*, except vv. 143 and 147, which are *Puroemiacs*. A *Spondee (aiaĩ)* is introduced, *extra metrum*, after v. 143.

Verses 148-159 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 173-183.

STROPHE.

Verse 148,	$_ \cup \cup , _ _ , _ \prime , _ _ ,$	Spondaic Anapaestic Dimeter.
149, a ³	$_ \prime , _ _ , _ \prime , _ _ ,$	Spondaic Anapaestic Dimeter.

¹ One line (Κολχίδος, οὐδέ πω ἦπιος * ἀλλὰ γεραία,) reckoned as two.

² One line (οὐδέ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος) reckoned as two.

³ In order to preserve the marginal numbering, two lines are here

Verse 149 <i>b</i> , — ' — —,	Spondaic Anapaestic Monometer.
150, —, ' — —, —, —, ' —,	Choriambic with An- acrusis.
151, —, ' — —, —, —, ' —,	Choriambic with An- acrusis.
152, —, ' — —, —, —, ' —,	Choriambic with An- acrusis.
153, —, ' — —, —, —,	Choriambic with An- acrusis.
154, ' —, — —, —,	Trochaic.
155, ' — —, — —, —, ' —,	Choriambic.
156, —, ' — —, —, —, ' —,	Choriambic with An- acrusis.
157, —, ' — —, —, —, ' —,	Choriambic with An- acrusis.
158, ' — —,	Cretic.
159, ' —, ' — —, —, —, ' —, —,	Choriambic.

Verses 160–172 are *Anapaestic Dimeters Acatalectic*, except vv. 170 and 172, which are *Puroemiacs*.

Verses 173–183¹ form the *Antistrophe* to the *Strophe* at vv. 148–159.

Verses 184–203 are *Anapaestic Dimeters Acatalectic*, except v. 185, which is a *Monometer*, and v. 203, which is a *Puroemiac*.

Verses 204–212 form a *Strophe*, to which there is no corresponding *Antistrophe*.

STROPHE.

Verse 204, — ' — —, — —, — ' —, — —, ²	Dochmius and Iambic tripod.
205, — ' —, — — —, — ' —, — —,	Iambic Dime- ter.
206, — ' —, ' — —, ' — —, ' — —,	Dactylic with Amphibrach base.

reckoned each as 149, but, in order to distinguish them, the letters *a* and *b* are respectively appended. Thus, the line *λαχάν οϊαν ἄ δύστα* counts as 149 *a*, and the line *μέλπει νύμφα* as 149 *b*.

¹ πένθος γὰρ μεγάλως τόδ' ὀρμᾶται.

² *λαχάν* to be pronounced as a dissyllable.

Verse 207,	⏑ ⏑ ⏑, — ⏑, ⏑ ⏑ ⏑, — ⏑,	Trochaic.
208, 209, ¹	—, ⏑ ⏑, — ⏑, ⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ —,	Trochaico-Dactylic with Anacrusis.
210,	⏑ ⏑ ⏑, ⏑ ⏑ ⏑, —,	Dactylic.
211,	⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ ⏑ —,	Iambic Dimeter.
212,	⏑ —, ⏑ ⏑ ⏑ —, —,	Glyconic.

Verses 213–356 are *Iambic Trimeters Acatalectic*, except v. 292, which is a *spondee extra metrum*.

Verses 357–363 are *Anapaestic Dimeters Acatalectic*, except vv. 357 and 361, which are *Monometers*, and v. 363, which is a *Puroemiac*.

Verses 364–408 are *Iambic Trimeters Acatalectic*, except v. 386, which is a *spondee extra metrum*.

Verses 409–417 form a *Strophe*, the *Antistrophe* answering to which occurs immediately after, at vv. 418–427.

STROPHE.

Verse 409,	⏑, ⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ —, ⏑ ⏑, — —,	Dactyl-ico-Trochaic with Anacrusis.
410,	⏑ ⏑, — —, ⏑ ⏑ ⏑, ⏑ ⏑ ⏑, —,	Trochaico-Dactylic.
411, 412, ²	⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ —, ⏑ ⏑, —,	Dactyl-ico-Trochaic.
413,	⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ ⏑,	Dactyl-ico-Trochaic.
414, 415, ³	⏑ ⏑, — —, ⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ —, ⏑ ⏑, — —,	Trochaico-Dactylic.
416,	⏑ ⏑, — —, ⏑ ⏑, — —, ⏑ ⏑, —,	Trochaic.
417,	⏑ ⏑ ⏑, ⏑ ⏑ ⏑, ⏑ —, ⏑ ⏑, — ⏑, ⏑ —,	Dactyl-ico-Trochaic.

Verses 418–427 form the *Antistrophe* answering to the *Strophe* at vv. 409–417.

Verses 428–437 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 438–444.

¹ One line (τὰν Ζηνὸς ὀρκίαν θέμιν, ἅ νιν ἔβασεν) reckoned as two.

² One line (ἀνδράσι μὲν δόλαι βουλαί, θεῶν δ') reckoned as two.

³ One line (τὰν δ' ἑμὰν εὐκλειαν ἔχειν βιοτὰν στρέψουσι φᾶμαι.) reckoned as two.

STROPHE.

Verse 428, 429, ¹	∪ / ∪ ∪, / ∪ ∪ ∪, ∪ / ∪ ∪, Choriambic.
430, 431, ²	/ ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, ∪ ∪, Dactylico-Trochaic.
432,	∪, / ∪ ∪ ∪, ∪ /, Glyconic with Anacrusis.
433, 434, ³	∪, / ∪ ∪ ∪, ∪ / ∪ ∪, Choriambic with Anacrusis.
435,	∪, / ∪ ∪ ∪, ∪ / ∪ ∪, Choriambic with Anacrusis.
436,	∪, / ∪ ∪ ∪, ∪ / ∪ ∪, Choriambic with Anacrusis.
437,	∪, / ∪ ∪ ∪, ∪ ∪, Glyconic with Anacrusis.

Verses 438-444 form the *Antistrophe* answering to the *Strophe* at vv. 428-437.

Verses 445-626 are *Iambic Trimeters Acatalectic*.

Verses 627-634 form a *Strophe*, the *Antistrophe* to which occurs at vv. 635-642.

STROPHE.

Verse 627, 628, ⁴	∪, / ∪ ∪ ∪, / ∪ ∪ ∪, / ∪ ∪, / ∪ ∪, ∪ ∪, / ∪ ∪, ∪ ∪, Dactylico-Trochaic with Anacrusis.
629, 630, ⁵	/ ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, Two Dactylic Trimeters.
631,	/ ∪, ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, Trochaico-Dactylic.
632, 633, ⁶	/ ∪, ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, / ∪ ∪, ∪ ∪, Trochaico-Dactylic.
634,	/ ∪, ∪ ∪, / ∪, ∪ ∪, / ∪, Trochaic.

¹ One line (σὺ δ' ἐκ μὲν οἴκων πατρῶων ἔπλευσας) reckoned as two.

² One line (μαιομένα κραδίῳ, διδύμοις ὀρίσασα πόντου) reckoned as two.

³ One line (ναίεις χθονί, τῆς ἀνάνδρου) reckoned as two.

⁴ One line (ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν) reckoned as two.

⁵ One line (οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλλις ἔλθοι) reckoned as two.

⁶ One line (μήποτ', ᾧ δέσποιν', ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης) reckoned as two.

Verses 635–642 form the *Antistrophe* answering to the *Strophe* at vv. 627–634.

Verses 643–652 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 653–662.

STROPHE.

Verse 643,	‘ — — —, ‘ — — —,	Choriambic.
644,	—, ‘ — — —, — ‘ —,	Choriambic with Anacrusis.
645, 646, ¹	— —, ‘ — —, ‘ — —, — —, ‘ — —, — —, ‘ — —,	Dactylico-Trochaic and Ithyphallic.
647,	‘ — — —, ‘ — — —, —,	Dactylic.
648, 649, ²	— — —, — — —, — ‘ —, — —, —,	Anapaestic Logaoedic.
650, 651, ³	‘ — —, — —, ‘ — — —, — ‘ —, ‘ — —, ‘ — — —,	Choriambic.
652,	— ‘ —, ‘ — — —, — ‘ —,	Choriambic.

Verses 653–662 form the *Antistrophe* answering to the *Strophe* at vv. 643–652.

Verses 666–758 are *Iambic Trimeters Acatalectic*.

Verses 759–763 are *Anapaestic Dimeters Acatalectic*, except v. 762, which is a *Monometer*, and v. 763, which is a *Puroemiac*.

Verses 764–823 are *Iambic Trimeters Acatalectic*.

Verses 824–834 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 835–845.

STROPHE.

Verse 824,	—, ‘ — —, ‘ — —, ‘ — —, — —, —,	Dactylico-Trochaic with Anacrusis.
825,	‘ — —, — —, ‘ — —, ‘ — —, —,	Trochaico-Dactylic.

¹ One line (τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν) reckoned as two.

² One line (θανάτῳ θανάτῳ πάρος δαμείην) reckoned as two.

³ One line (ἀμέραν τάνδ' ἐξανύσασα * μόχθων δ' οὐκ ἄλλος ὑπερ-) reckoned as two.

Verse 826, 827, ¹	—, / ˘, — —, / ˘ ˘, / ˘ ˘, —, —, Trochaico-Dactylic with Anacrusis.
828, 829, 830, ²	/ ˘ ˘, / ˘ ˘, — ˘, / ˘ ˘, / ˘ ˘, —, —, Dactylico-Trochaic.
831, 832, ³	—, / ˘, — —, / ˘ ˘, / ˘ ˘, / ˘ —, Trochaico-Dactylic with Anacrusis.
833,	/ ˘ ˘, / ˘ ˘, / ˘ —, / ˘ —, — ˘, Dactylico-Trochaic.
834,	/ —, / ˘ ˘ —, ˘ / —, Choriambic.

Verses 835–845 form the *Antistrophe* answering to the *Strophe* at vv. 824–834.

Verses 846–855 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 856–865.

STROPHE.

Verse 846,	—, / ˘ ˘, / ˘ ˘ ˘, —, Dactylic.
847,	/ ˘ ˘ —, ˘ /, Choriambic.
848,	/ ˘, — ˘, / —, Ithyphallic.
849,	—, / ˘ ˘ —, ˘ / —, Choriambic with Anacrusis.
850,	—, / ˘ ˘ —, ˘ / —, Choriambic with Anacrusis.
851,	—, / ˘ ˘ —, — /, Glyconic with Anacrusis.
852,	—, / ˘ ˘ —, ˘ / —, Choriambic with Anacrusis.
853,	—, / ˘ ˘ —, ˘ / —, Choriambic with Anacrusis.
854,	—, / ˘ ˘ —, ˘ /, Glyconic with Anacrusis.
855,	—, / ˘ ˘, / —, Adonic with Anacrusis.

Verses 856–865 form the *Antistrophe* answering to the *Strophe* at vv. 846–855.

Verses 866–975 are *Iambic Trimeters Acatalectic*.

Verses 976–982 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 983–989.

¹ One line (χώρας ἀπορθήτου τ' ἀποφέρβόμενοι) reckoned as two.

² One line (κλεινοτάταν σοφίαν, αἰεὶ διὰ λαμπροτάτων) reckoned as three.

³ One line (βαίνοντες ἀβρῶς αἰθέρος, ἔνθα ποθ' ἀγνάς) reckoned as two.

STROPHE.

Verse 976,	—, / ˘ ˘, / ˘ ˘, / —, / ˘, —,	Dactylico-Trochaic with Anacrusis.
977,	/ ˘, — —, / ˘ ˘, / ˘ ˘, / —,	Trochaico-Dactylic.
978,	/ ˘, — —, / ˘ ˘, / ˘ ˘, / —,	Trochaico-Dactylic.
979,	/ ˘, — —, / ˘, — —,	Trochaic.
980, 981, ¹	/ —, / ˘ ˘, / —, / ˘, — —, / ˘, — —,	Dactylico-Trochaic.
982,	/ ˘, — ˘, / —,	Trochaic.

Verses 983–989 form the *Antistrophe* answering to the *Strophe* at vv. 976–982.

Verses 990–995 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 996–1001.

STROPHE.

Verse 990, 991, ²	˘, / ˘ ˘, / ˘ ˘, / ˘, / ˘, — ˘, — —,	Dactylico-Trochaic with Anacrusis.
992,	/ ˘, — ˘, / —,	Ithyphallic.
993, 994, ³	˘ ˘, / ˘ ˘, / ˘ ˘, / ˘ ˘, / ˘ ˘, / ˘ ˘,	Dactylico-Trochaic.
995,	— /, ˘ —, —, ˘ /, ˘ —,	Two Iambic Penthemimers.

Verses 996–1001 form the *Antistrophe* to the *Strophe* at vv. 990–995.

Verses 1002–1080 are *Iambic Trimeters Acatalectic*, with an Iambus (*extra metrum*) inserted after v. 1004, and a spondee (*ext. met.*) after v. 1007 and v. 1055.

Verses 1081–1115 are *Anapaestic Dimeters Acatalectic*, except vv. 1088, 1093, 1104, and 1114, which are *Monometers*, and vv. 1089, 1097, 1104, and 1115, which are *Paroemiacs*.

¹ One line (ξανθᾶ δ' ἀμφὶ κόμα θήσει τὸν Ἄϊδα κόσμον αὐτά) reckoned as two.

² One line (σὺ δ', ᾧ τάλαν, ᾧ κακόνυμφε κηδεμῶν τυράννων,) reckoned as two.

³ One line (ἄλεθρον βιοτᾶ προσάγεις, ἀλόχῳ τε σῆ στυγερὸν θάνατον.) reckoned as two.

Verses 1116-1250 are *Iambic Trimeters Acatalectic*.

Verses 1251-1260 form a *Strophe*, the *Antistrophe* answering to which occurs at vv. 1261-1270.

STROPHE.

Verse 1251,	⊖ / ⊖ — ⊖ —, / ⊖ —,	Dochmius and Cretic.
1252,	— / ⊖ ⊖ ⊖ —, ⊖ / ⊖ ⊖ ⊖ —,	Dochmiac Dimeter.
1253,	⊖ / ⊖ — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.
1254,	⊖ / — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.
1255,	— / ⊖ ⊖ ⊖ —, ⊖ / —, ⊖ —,	Dochmius and Iambic dipody.
1256, ¹	⊖ / — ⊖ —, — / ⊖ ⊖, ⊖ —,	Dochmius and Iambic dipody.
1257,	⊖ / ⊖ — ⊖ —,	Dochmius.
1258, ²	— / ⊖ — ⊖ —, ⊖ / ⊖ — ⊖ —,	Dochmiac Dimeter.
1259, ²	⊖ / ⊖ — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.
1260, ²	— / ⊖ — ⊖ —, — / ⊖ — ⊖ —,	Dochmiac Dimeter.

Verses 1261-1270 form the *Antistrophe* answering to the *Strophe* at vv. 1251-1260.

Verses 1271, 1272, 1276, 1277, 1284, 1285, 1287, 1288, are *Iambic Trimeters Acatalectic*.

Verse 1273,	⊖ / — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.
1274,	⊖ / — ⊖ —, ⊖ / ⊖ — ⊖ —,	Dochmiac Dimeter.
1275, ²	⊖ / — ⊖ —, ⊖ / — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Trimeter.
1278, 1279, 1280, ³	⊖ / — ⊖ —, ⊖ / ⊖ — ⊖ —, ⊖ / — ⊖ —, / ⊖ ⊖ ⊖ —,	Dochmiac Trim. and Proceleusm.
1281,	⊖ / ⊖ — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.
1282,	⊖ / — ⊖ —, ⊖ / — ⊖ —,	Dochmiac Dimeter.

¹ Arsis resolved in the *Strophe* (— ⊖ ⊖), but not in the *Antistrophe* (— —).

² Or six *Dochmii* without any pause.

³ One line (τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος, ἄτις τέκνων ὄν ἔτεκες) reckoned as three.

- Verse 1283, $\cup \text{ ' } _ \cup _ _ , \cup \text{ ' } \cup _ \cup _ _ ,$ Dochmiac Dimeter.
 1286, $\cup \text{ ' } _ \cup _ _ , \cup \text{ ' } _ \cup _ _ , \cup \text{ ' } _ \cup _ _ ,$ Dochmiac Trimeter.
 1289, 1290,¹ $\cup \text{ ' } _ \cup _ _ , \cup \text{ ' } \cup _ \cup _ _ , \cup \text{ ' } _ \cup _ _ ,$
 $\text{ ' } \cup \cup \cup \cup ,$ Dochmiac Trim. and Proceleusmatic.
 1291, $\cup \text{ ' } \cup _ \cup _ _ , \cup \text{ ' } _ \cup _ _ ,$ Dochmiac Dimeter.

Verses 1292–1388 are *Iambic Trimeters Acatalectic*.

Verses 1389–1419 are *Anapaestic Dimeters Acatalectic*, except v. 1390, which is a *Monometer*, and vv. 1414, 1419, which are both *Puroemiacs*.

¹ One line ($\tau\acute{\iota} \delta\eta\tau' \omicron\upsilon\upsilon\upsilon \gamma\acute{\epsilon}\nu\omicron\iota\tau' \grave{\alpha}\nu \acute{\epsilon}\tau\iota \delta\epsilon\acute{\iota}\omicron\upsilon\upsilon;$ ὦ γυναικῶν λέχος πολύπονον,) reckoned as two.

SCANNING OF THE HIPPOLYTUS.

Verses 1-57 are *Iambic Trimeters Acatalectic*.

Verses 58-72 form a lyric ode, or kind of Secondary Chorus, as follows:

Verse 58,	⊘, / - , / ⊘ ⊘, / - ,	Dactylic with Anacrusis.
59,	/ ⊘ ⊘, / ⊘ ⊘, - ,	Dactylic.
60,	/ ⊘ ⊘, / ⊘ ⊘, / - ,	Dactylic.
61, 62, 63, ¹	/ ⊘ ⊘, / ⊘ ⊘, / ⊘ ⊘, / - , / ⊘ ⊘, - ,	Dactylic.
64,	/ ⊘, / ⊘ ⊘ - , ⊘ / ,	Glyconic.
65,	/ - , / ⊘ ⊘ - , ⊘ / ,	Glyconic.
66,	/ - , / ⊘ ⊘ - , ⊘ / ,	Glyconic.
67,	/ ⊘, - ⊘, / ⊘, - ,	Trochaic.
68,	/ - , / ⊘ ⊘ - , ⊘ / - ,	Choriambic.
69,	- , / ⊘ ⊘ - , ⊘ / - ,	Choriambic with Anacrusis.
70,	/ ⊘ ⊘ - , - / - ,	Choriamb. and Molossus.
71,	- , / - , / ⊘ ⊘, / - ,	Dactylic with Anacrusis.
72,	/ ⊘ - , / ⊘ - ,	Cretic Dimeter.

Verses 73-120 are *Iambic Trimeters Acatalectic*.

Verses 121-130 form a *Strophe*, to which the *Antistrophe*, from v. 131 to v. 140, inclusive, corresponds.

STROPHE.

Verse 121, 122, ²	/ ⊘ ⊘, / ⊘ ⊘, / - , / ⊘ ⊘, / ⊘ ⊘, - ,	Dactylic.
123,	- / - , ⊘ ⊘ ⊘ / ,	Molossus and Fourth Pacon.

¹ One line (πότνια πότνια, σεμνοτάτα, Ζανός γένεθλον,) reckoned as three

² One line (Ὠκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται) reckoned as two.

Verse 124,	—, / ˘ ˘ —, ˘ / —,	Choriambic.
125,	˘ ˘ /, ˘ —, ˘ /,	Iambic.
126,	/ ˘ ˘, / ˘ ˘, —,	Dactylic.
127,	˘ / ˘ — ˘ —,	Dochmius.
128,	/ —, ˘ —, / ˘ ˘ —, ˘ / —,	Choriambic.
129,	—, / ˘, / ˘ ˘ —, ˘ / —,	Choriambic with Anacrusis.
130,	—, / ˘ ˘ —, ˘ / — —,	Choriambus and Antispast with Anacrusis.

Verses 131-140 form an *Antistrophe*, corresponding line for line with the *Strophe* at vv. 121-130.

Verses 141-150 form a *Strophe*, to which the *Antistrophe* at vv. 151-160 corresponds.

STROPHE.

Verse 141,	˘ ˘, / ˘ ˘ —, — /,	Glyconic.
142,	/ —, — ˘, / ˘ ˘ —,	Glyconic.
143,	/ —, / ˘ ˘ —, —,	Glyconic.
144,	— / —, / ˘ ˘ —, —,	Glyconic.
145,	˘ / ˘, / ˘ ˘ —, —,	Glyconic.
146,	— / —, / ˘ ˘ —,	Glyconic.
147,	˘ / ˘, ˘ ˘ ˘, / ˘ —, — /,	Glyconic.
148,	— / —, / ˘ —, —,	Glyconic.
149,	— / ˘, / ˘ ˘ —,	Glyconic.
150,	— /, / ˘ ˘ —, — /,	Glyconic.

Verses 151-160 form the *Antistrophe* corresponding to the *Strophe* at vv. 141-150.

Verses 161-170 form an 'Επωδός, or a lyric ode after the *Strophe* and *Antistrophe*.

EPŌDUS.

Verse 161,	˘ /, ˘ —, —, ˘ /, ˘ —, —,	Two Iambic Pen- themimers.
162, 163, ¹	/ ˘ ˘, / ˘, — —, / ˘ ˘, / ˘ ˘, / ˘ ˘,	Dactylico-Trochaic.
164,	/ —, / ˘ ˘, / ˘ ˘, —,	Dactylic.
165,	˘ ˘ /, — —, ˘ ˘ /, ˘ ˘ —, — /,	Anapaestic.

¹ One line (ἄρμονία κακὰ δύστανος ἀμαχανία συνοικεῖν) reckoned as two.

Verse 166, 167, 168,¹ —, / ∪ ∪, / ∪ ∪, / —, / ∪ ∪, / ∪ ∪,
 — —, — ∪ —, Dactylic and Cretic
 with Anacrusis.
 169, 170,² —, / ∪, — —, / ∪, — —, / ∪, — ∪, — —,
 Trochaic with Anacrusis.

Verses 171–266 are *Anapaestic Dimeters Acatalectic*, except vv. 175, 181, 186, 204, 213, 217, 222, 242, 251, 260, 265, which are *Monometers*, and vv. 176, 191, 198, 238, 249, and 266, which are *Puroemiacs*.

Verses 267–361 are *Iambic Trimeters Acatalectic*.

Verses 362–372 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 669–679.

STROPHE.

Verse 362, ∪ ∪ ∪ /, ∪ ∪ ∪ /, ∪ / — ∪ —, Paemonic Di-
 meter and Dochmius.
 363, ∪ / — ∪ ∪ ∪, ∪ / ∪ ∪ ∪ ∪ —, Dochmiac Di-
 meter.
 364, ∪ / — ∪ —, ∪ / — ∪ —, Dochmiac Di-
 meter.
 365, ∪ / ∪ — ∪ —, ∪ / — — —, Dochmiac Di-
 meter.
 366, / ∪ —, ∪ / — ∪ —, Cretic and
 Dochmius.
 367, / ∪ —, ∪ / — ∪ —, Cretic and
 Dochmius.
 368, ∪ /, ∪ —, ∪ /, ∪ —, ∪ /, ∪ —, Iambic Tri-
 meter.
 369, — / ∪ — ∪ ∪, ∪ / ∪ ∪ ∪ ∪ —, Dochmiac Di-
 meter.
 370, ∪ / — ∪ —, ∪ / — ∪ —, Dochmiac Di-
 meter.
 371, ∪ /, ∪ —, ∪ /, ∪ —, ∪ /, ∪ —, Iambic Tri-
 meter.
 372, ∪ / ∪ — ∪ —, ∪ / ∪ ∪ —, Dochmiac Di-
 meter.

¹ One line (τὰν δ' εὐλοχὸν οὐρανίαν τόξων μεδέουσιν ἄψτεν "Ἄρτεμιν,) reckoned as three.

² One line (καὶ μοι πολυζήλωτος ἄετι σὺν θεοῖσι φοιτᾷ.) reckoned as two.

Verses 373-524 are *Iambic Trimeters Acatalectic*.

Verses 525-534 form a *Strophe*, the *Antistrophe* corresponding to which follows at vv. 535-544.

Verse 525,	⊖ / ⊖, / ⊖ ⊖ ⊖, ⊖ /,	Glyconic.
526,	⊖, / ⊖ ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖,	Choriambic.
527,	⊖, / ⊖ ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖,	Choriambic.
528,	⊖, / ⊖ ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖,	Choriambic.
529,	⊖, / ⊖ ⊖ ⊖, ⊖,	Glyconic.
530,	/ ⊖, / ⊖ ⊖ ⊖,	Choriambic.
531,	⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖,	Iambic Dimeter.
532,	⊖ /, ⊖ ⊖, / ⊖ ⊖ ⊖, ⊖,	Glyconic.
533,	⊖ /, ⊖ ⊖, ⊖ ⊖,	Iambic Tripody.
534,	⊖, / ⊖ ⊖ ⊖, ⊖,	Glyconic.

Verses 535-544 form the *Antistrophe* corresponding to the *Strophe* at vv. 525-534.

Verses 545-554 form a *Strophe*, the *Antistrophe* to which occurs immediately after at vv. 555-564.

STROPHE.

Verse 545,	/ ⊖, / ⊖ ⊖ ⊖,	Choriambic.
546,	/ ⊖, / ⊖ ⊖, / ⊖ ⊖,	Dactylic.
547, 548, ¹	⊖ / ⊖ ⊖, / ⊖ ⊖ ⊖, ⊖ / ⊖,	Choriambic.
549,	⊖ / ⊖, / ⊖ ⊖ ⊖, ⊖ ⊖ ⊖,	Glyconic.
550,	⊖, / ⊖ ⊖ ⊖, ⊖ / ⊖,	Choriambic.
551,	⊖, / ⊖ ⊖ ⊖, ⊖ /,	Glyconic.
552,	/ ⊖, / ⊖ ⊖ ⊖, ⊖,	Glyconic.
553,	⊖ / ⊖ ⊖, / ⊖ ⊖ ⊖, ⊖ ⊖ ⊖,	Choriambic.
554,	/ ⊖, / ⊖ ⊖, / ⊖,	Dactylic.

Verses 555-564 form the *Antistrophe* corresponding to the *Strophe* immediately preceding at vv. 545-554.

Verses 565-570 are *Iambic Trimeters Acatalectic*, except v. 569, which is a *Spondaic Anapaestic* (⊖ /, ⊖ ⊖, ⊖ /).

Verses 571-574 are *Dochmiacs*, as follows:

Verse 571, 572, ²	⊖ ⊖ ⊖ ⊖ ⊖, ⊖ ⊖ ⊖ ⊖ ⊖,	Dochmiac Dimeter.
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¹ One line (ἀνανδρον τὸ πρὶν καὶ ἀνυμφον, οἴκων) reckoned as two.

² One line (τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;) reckoned as two.

Verse 573, 574,¹ $\cup \acute{\cup} \cup _ \cup _$, $\cup \acute{_} _ \cup _$, $\cup \acute{\cup} \cup _ \cup _$,
Dochmiac Trimeter.

Verses 575, 576 are *Iambic Trimeters Acatalectic*.

Verses 577-580 are *Dochmiacs*, as follows:

Verse 577, 578,² $\cup \acute{\cup} \cup _ \cup _$, $\cup \acute{_} _ \cup \cup \cup _$, $_ \acute{_} \cup _$,
Dochmiac Trimeter.

579, 580,³ $\cup \acute{\cup} \cup \cup \cup _ _$, $\cup \acute{_} \cup _ \cup _$,
Dochmiac Dimeter.

Verses 581-584 are *Iambic Trimeters Acatalectic*.⁴

Verses 585, 586 are *Dochmiacs*, as follows:

Verse 585, $_ \acute{_} _ \cup _$, $\cup \acute{_} _ \cup _$, $\cup \acute{_} _ \cup _$,
Dochmiac Trimeter.

586, $\cup \acute{\cup} \cup _ \cup \cup \cup _$, $\cup \acute{_} \cup _ \cup _$,
Dochmiac Dimeter.

Verses 587, 588, and 589, 590, are both *Iambic Trimeters Acatalectic*.

Verses 591, and 592, 593, with 594, 595, are all three *Dochmiacs*, as follows:

Verse 591, $_ \acute{_} \cup _ \cup _$, $\cup \acute{\cup} \cup _ \cup _$,
Dochmiac Dimeter.

592, 593,⁵ $\cup \acute{_} _ \cup _$, $\cup \acute{_} \cup \cup \cup _$, $\cup \acute{\cup} \cup _ \cup _$,
Dochmiac Trimeter.

594, 595,⁶ $_ \acute{_} _ _$, $\cup \acute{\cup} \cup _ \cup _$,
Dochmiac Dimeter.

Verses 596-668 are all *Iambic Trimeters Acatalectic*.

¹ One line (ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.) reckoned as two.

² One line (σὺ παρὰ κληῖθρα· σοὶ μέλει πομπίμα φάτις δωμαίων.) reckoned as two.

³ One line (ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν.) reckoned as two.

⁴ There are only two lines in the text, but they each count double, namely, 581, 582, and 583, 584.

⁵ One line (τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι.) reckoned as two.

⁶ One line (αἰαῖ, αἰαῖ. πρόδοτος ἐκ φίλων.) reckoned as two.

Verses 669-679 form an *Antistrophe*, corresponding to the *Strophe* at vv. 362-372.

Verses 680-731 are all *Iambic Trimeters Acatalectic*.

Verses 732-741 form a *Strophe*, the *Antistrophe* corresponding to which occurs immediately after at vv. 742-751.

STROPHE.

Verse 732,	$\frac{1}{2}$ \cup \cup , $\frac{1}{2}$ \cup \cup \cup \cup , $\frac{1}{2}$ \cup \cup \cup \cup , \cup , Choriambic.
733,	\cup \cup $\frac{1}{2}$, \cup \cup , \cup $\frac{1}{2}$, \cup , Iambic.
734,	\cup \cup $\frac{1}{2}$, \cup \cup \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Anapaestic-Choriambic.
735,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Glyconic.
736,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup , Glyconic.
737,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Glyconic.
738,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$ \cup , Choriambic.
739,	\cup , $\frac{1}{2}$ \cup \cup , $\frac{1}{2}$ \cup \cup , $\frac{1}{2}$ \cup , Dactylic.
740,	\cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, $\frac{1}{2}$ \cup \cup \cup , Choriambic.
741,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Glyconic.

Verses 742-751 form the *Antistrophe* to the preceding *Strophe* at vv. 732-741.

Verses 752-763 form a *Strophe*, the *Antistrophe* corresponding to which follows immediately after at vv. 764-775.

STROPHE.

Verse 752,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Glyconic.
753,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$, Glyconic.
754,	$\frac{1}{2}$ \cup , $\frac{1}{2}$ \cup \cup \cup , \cup , Glyconic.
755,	\cup \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$ \cup , Choriambic.
756,	$\frac{1}{2}$ \cup , \cup \cup , \cup \cup , Trochaic.
757,	\cup \cup , $\frac{1}{2}$ \cup \cup \cup , \cup $\frac{1}{2}$ \cup , Choriambic.
758,	$\frac{1}{2}$ \cup \cup , $\frac{1}{2}$ \cup \cup , \cup , Dactylic.
759, 760, ¹	\cup , $\frac{1}{2}$ \cup , \cup \cup , $\frac{1}{2}$ \cup , \cup , $\frac{1}{2}$ \cup , \cup \cup , $\frac{1}{2}$ \cup , Trochaic.
	\cup \cup .

¹ One line (η Κρησίας ἐκ γᾶς δύσσορνις ἔπτато κλεινὰς Ἀθῆνας,) reckoned as two. This and the succeeding line may also be considered as forming one long verse, consisting of ten *Third Epitrits* ($\cup\cup\cup$), and closing with a *Bacchius* ($\cup\cup$).

Verse 761, 762,¹ ' / ◡, — —, / ◡, — —, / ◡, — —, / ◡, — —,
Trochaic.
763, / ◡, — —, / ◡, — ◡, — —, Trochaic.

Verses 764–775 form the *Antistrophe* to the *Strophe* immediately preceding at vv. 752–763. Verse 776 is *extra metrum*.

Verses 777–810 are *Iambic Trimeters Acatalectic*.

Verses 811–847 are *Dochmiacs*, with a few *Iambic Trimeters* intermingled. The *Iambic Trimeters* are vv. 812, 819, 820, 823, 824, 827, 828, 834, 835, 838, 839, 842, 843, 844, 846, 847. The rest are scanned as follows:

Verse 811, ◡ / ◡ — ◡ —, ◡ / ◡ — ◡ —, ◡ / ◡ — ◡ —,
Dochm. Trimeter.
813, — / — —, — / — — ◡, —, Dochm. Dimeter
Hypercatalectic.
814, 815,² ◡ / ◡ — ◡ —, ◡ / — ◡ —, ◡ / ◡ — ◡ —,
Dochm. Trimeter.
816, ◡ / ◡ — ◡ —, ◡ / — ◡ —, Dochm. Dimeter.
817, — / ◡ — ◡ —; ◡ / ◡ — ◡ —, Dochm. Dimeter.
818, — / — ◡ —, ◡ — — ◡ —, Dochm. Dimeter.
821, ◡ / ◡ — ◡ —, ◡ / — — ◡ —, Dochm. Dimeter.
822, ◡ / — ◡ —, ◡ ◡ — ◡ —, Dochm. Dimeter.
825, ◡ / ◡ — ◡ —, ◡ / ◡ — ◡ —, Dochm. Dimeter.
826, ◡ / ◡ — ◡ —, ◡ / — ◡ —, Dochm. Dimeter.
829, 830,³ — / — —, ◡ / ◡ — ◡ —, ◡ — —, Doch-
miac Dimeter Hyperc.
831, 832,⁴ ◡ / — ◡ — ◡, ◡ / ◡ — ◡ —, ◡ / — ◡ —,
Dochm. Trimeter.
833, — / ◡ — ◡ —, ◡ / — ◡ —, Dochm. Dimeter.
836, ◡ / ◡ — ◡ —, ◡ / ◡ — ◡ —, Dochm. Dimeter.
837, ◡ / — ◡ —, ◡ / — ◡ —, Dochm. Dimeter.
840, ◡ / — ◡ —, ◡ / ◡ — ◡ —, Dochm. Dimeter.
841, ◡ / — ◡ —, ◡ / — ◡ —, Dochm. Dimeter.
845, — / — ◡ —, ◡ / ◡ — ◡ —, ◡ / — ◡ —, Doch-
miac Trimeter.

¹ One line (Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμάτων ἄρ-) reckoned as two.

² One line (ἀνοσίῳ τε συμφορῷ, σῶς χερὸς πάλαισμα μελέας.) reckoned as two.

³ One line (αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.) reckoned as two.

⁴ One line (πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχην δαιμόνων) reckoned as two.

Verses 885-1101 are *Iambic Trimeters Acatalectic*.

Verses 1102-1110 form a *Strophe*, the *Antistrophe* corresponding to which occurs immediately after at vv. 1111-1119.

STROPHE.

Verse 1102, 1103, ¹	' / / / / / /	Dactylic Hexameter.
1104, 1105, ²	- / / / / /	Iambic Penthem. and Paroemiac.
1106, 1107, ³	' / / / / / /	Dactylic Hexameter.
1108,	' / / / / / /	Dactylico - Paeonic and Cretic.
1109,	- / / / / /	Paroemiac.
1110,	- / / / / /	Iambic.

Verses 1111-1119 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 1102-1110.

Verses 1120-1130 form a *Strophe*, the *Antistrophe* to which occurs immediately after at vv. 1131-1141.

STROPHE.

Verse 1120, 1121, ⁴	' / / / / / /	Dactylic Hexameter.
1122,	- / / / / /	Iambico-Trochaic.
1123,	- / / / / /	Paroemiac.
1124,	' / / / / / /	Dactylic Tetrame-
1125,	- / / / / /	Iambic. [ter.
1126, 1127, ⁵	' / / / / / /	Dactylic Tetrameter.
1128,	- / / / / /	Iambic.
1129,	' / / / / / /	Dactylic Tetrame-
1130,	- / / / / /	Iambic. [ter.

¹ One line (η μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ,) reckoned as two.

² One line (λύπας παραιρεῖ· ξύνεσιν δέ τιν' ἐλπίδι κεύθων) reckoned as two.

³ One line (λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι λεύσσω) reckoned as two.

⁴ One line (οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα λεύσσω,) reckoned as two.

⁵ One line (ὦ ψάμαθοι πολίητιδος ἀκῆς) reckoned as two.

Verses 1131-1141 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 1120-1130.

Verses 1142-1150 form an *Ἐπὸδος*, as follows :

ΕΠΟΔΟΣ.

Verse 1142, 1143, ¹	⊖ /; ⊖ —, / ⊖ ⊖ —, ⊖ / ⊖, ⊖ / —,	Choriambic.
1144,	/ ⊖ ⊖, — ⊖, / ⊖, — ⊖,	Trochaic.
1145,	/ ⊖, ⊖ ⊖ ⊖, / ⊖ ⊖, — ⊖,	Trochaic.
1146,	— —,	(Extra metrum).
1147,	/ ⊖, — ⊖, / —,	Trochaic.
1148,	⊖ /, ⊖ —, / ⊖ ⊖, / ⊖ ⊖, —,	Iambico-Dactylic.
1149,	⊖, / ⊖ ⊖, / ⊖ ⊖, / —,	Dactylic.
1150,	⊖ /, ⊖ —, / ⊖ ⊖ —, / ⊖ ⊖ —, ⊖ / —,	Choriambic.

Verses 1151-1267 are *Iambic Trimeters Acatalectic*.

Verses 1268-1282 form a choral system as follows :

Verse 1268, 1269, ²	⊖ / — ⊖ —, — / ⊖ — ⊖ —, ⊖ /, ⊖ —,	Dochmiac Dim. and Iamb. Dip.
1270,	/ ⊖, — ⊖, / ⊖ ⊖, / ⊖ ⊖, —,	Trochaico-Dactyl.
1271,	— / ⊖ — ⊖ —,	Dochmius.
1272, 1273, ³	⊖ / — ⊖ —, ⊖ / — — —, ⊖ / ⊖ ⊖ — —,	Dochmiac Trim.
1274,	—, / ⊖, — —, / ⊖ ⊖, / ⊖ ⊖, —,	Trochaico-Dactylic with Anacrusis.
1275,	— / ⊖ — — —,	Dochmius
1276,	/ ⊖ ⊖ —, ⊖ /,	Glyconic.
1277,	⊖ / ⊖, / ⊖ ⊖ —,	Choriambic.
1278,	⊖ ⊖ ⊖ /, ⊖ / ⊖ — ⊖ —,	Paeon and Dochmius.
1279,	—, / ⊖ ⊖, / ⊖ ⊖, —, / ⊖,	Dactyl.-Trochaic.
1280,	—, / ⊖, — —, / ⊖ ⊖, / ⊖ ⊖, / —,	Trochaico-Dactylic with Anacrusis.
1281, 1282, ⁴	/ ⊖, / ⊖ ⊖ —, ⊖ / —,	Choriambic.

¹ One line (ἐγὼ δὲ σῆ δυστυχία δάκρυσι διοίσω) reckoned as two.

² One line (σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις, Κύπρι) reckoned as two. The word θεῶν to be pronounced as a monosyllable.

³ One line (ποτᾶται δὲ γαῖαν εὐάχητόν θ' ἄλμυρόν ἐπὶ πόντον) reckoned as two.

⁴ One line (Κύπρι, τῶνδε μόνα κρατύνεις.) reckoned as two.

Verses 1283–1295 are *Anapaestic Dimeters Acatalectic*, except v. 1291, which is a *Monometer*, and v. 1295, which is a *Paroemiac*.

Verses 1296–1341 are *Iambic Trimeters Acatalectic*.

Verses 1342–1371 are *Anapaestic Dimeters Acatalectic*, except vv. 1343, 1346, 1348, 1356, 1367, 1370, which are *Monometers*, and vv. 1347, 1351, 1369, which are *Paroemiacs*.

Verses 1372–1388 form a choral system as follows:

Verse 1372,	— ' —, — —, — ' —,	Iambic Tripody.
1373,	— ' —, — —, — ' —, — —,	Anapaestic Dim.
1374, 1375, ¹	— — ' —, — — —, — — ' —, — —, — — ' —,	Anapaestic Trim.
1376,	— ' —, — —, — — ' —, — —,	Anapaestic Dim.
1377,	— — ' —, — —, — — ' —, — — —,	Anapaestic Dim.
1378,	— ' —, — —, — ' —, — — —,	Anapaestic Dim.
1379,	— ' —, — —, — ' —, — —,	Iambic.
1380,	— ' — — —, ' — —,	Dochm. and Cre- tic.
1381,	' —, — —, ' — — —, — ' —,	Trochaico-Chori- ambic.
1382, 1383, ²	— ' —, — — —, — ' —, — —, — —, — ' —, — —,	Iambic Tetrame- ter.
1384,	— ' — — —,	Dochmius.
1385,	' —, — —, ' — — —,	Trochaico-Chori- ambic.
1386,	— ' — — —, — ' — —,	Dochm. and Iam- bic Dipody.
1387,	— — — — —, — — — — —,	Dochm. Dimeter.
1388,	— ' —, — —, — ' —, — —, — ' —, — —,	Iambic.

Verses 1389–1461 are *Iambic Trimeters Acatalectic*.

Verses 1462–1466 are *Anapaestic Dimeters Acatalectic*, except v. 1463, which is a *Monometer*, and v. 1466, which is a *Paroemiac*.

¹ One line (προσαπόλλυτέ μ' ἄλλυτε τὸν δυσδαίμονά μ' ἀμφιτόμου) reckoned as two.

² One line (ἔμολε τ' ἐπ' ἐμέ τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον κακῶν;) reckoned as two.

SCANNING OF THE ALCESTIS.

Verses 1-27 are *Iambic Trimeters Acatalectic*.

Verses 28-76 are *Anapaestic Dimeters Acatalectic*, except v. 28, which is a *Spondaic Anapaestic Monometer Brachycatalectic*, and v. 37, which is a *Paroemia*.

Verses 38-76 are *Iambic Trimeters Acatalectic*.

Verses 77-85 are *Anapaestic Dimeters Acatalectic*, except vv. 82 and 85, which are *Paroemiacs*, and v. 84, which is a *Monometer*. In verse 78 the change of speaker and the consequent pause save the hiatus after *'Αδμήτου*.

Verses 86-92 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 98-104.

STROPHE.

Verse 86,	υ /, υ -, υ /, υ -,	Iambic Dimeter.
87,	υ /, υ -, υ /, υ -,	Iambic Dimeter.
88,	/ υ υ -, υ /, υ -,	Choriambic.
89,	/ -, / υ υ, / υ υ, -,	Dactylic.
90,	υ, / υ υ, / υ υ, -,	Dactylic with Anacrusis.
91,	-, - υ υ, - υ υ, - -,	Dactylic with Anacrusis.
92,	- / -, υ / -,	Bacchiac Dimeter (Molossus and Bacchius).

Verses 93-97 are *Anapaestic Dimeters Acatalectic*, except vv. 93 and 97, which are *Paroemiacs*.

Verses 98-104 form the *Antistrophe*, corresponding line for line to the preceding *Strophe* at vv. 86-92.

Verses 105-111 are *Anapaestics*, of which vv. 105, 107, and

111 are *Puroemiacs*, and vv. 108 and 109 are *Dimeters Acatalectic*. Verse 110 is a *Monometer*.

Verses 112-121 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 122-131.

STROPHE.

Verse 112,	— /, ∪ —, / ∪, —,	Iambico-Trochaic.
113,	/ ∪, — ∪, / —,	Ithyphallic.
114,	/ —, / ∪ ∪, —,	Dactylic.
115,	/ ∪ ∪, / ∪ ∪, —,	Dactylic.
116,	—, / ∪ ∪, / —,	Dactylic with Anacrusis.
117,	/ —, / ∪ ∪, / —,	Dactylic.
118,	— /, ∪ —, ∪ / ∪, ∪ —,	Iambic Dimeter.
119,	— /, ∪ —, ∪ /, ∪ —,	Iambic Dimeter.
120,	— / ∪ ∪ ∪ ∪ ∪,	Dochmius.
121,	/ ∪ ∪ —, ∪ / —,	Choriambic.

Verses 122-131 form the *Antistrophe* corresponding to the *Strophe* at vv. 112-121.

Verses 132-136 are *Anapaestics*, vv. 132, 134, and 136 being *Puroemiacs*, v. 133 being a *Monometer*, and v. 135 a *Dimeter Acatalectic*.

Verses 137-212 are *Iambic Trimeters Acatalectic*.

Verses 213-225 form a *Strophe*, assigned to five distinct *Choreutae*, as noted in the margin, the *Antistrophe* corresponding to which (also assigned to five separate *Choreutae*) occurs at vv. 226-238.

STROPHE.

Verse 213,	∪ / — ∪ —, — / — ∪ —,	Dochm. Dimeter.
214,	∪ /, ∪ —, ∪ /, ∪ — / ∪, — ∪, —,	Iambico-Trochaic.
215,	—, / ∪ ∪ —, ∪ /, ∪ —,	Choriambic.
216,	/ ∪ ∪ —, — /, ∪ —, / ∪ ∪ —, ∪ / —,	Choriambic.
217,	/ ∪, — ∪, —,	Trochaic Penthemimeris.
218,	/ ∪, — ∪, —,	Trochaic Penthemimeris.

Verse 219, ¹	— ' , — — , — , ' — — — , ' — — — , — ' — ,	Iambic Penth. and Choriambic.
220, ²	— ' , — ' ,	Spondaic Anapaestic Monom.
221,	— ' , — — , — ' , — — , — ' , — — ,	Iambic Trimeter Acatalectic.
222,	— ' , — — , — ' , — — , — ' , — ,	Iambic Trimeter Catalectic.
223, ³	' — , — — , ' — , — — ,	Trochaic.
224,	— , ' — — , ' — — , ' — — , — ,	Logaoedic.
225,	— — , ' — — — , — ' — ,	Choriambic.

Verses 226–238 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 213–225.

Verses 239a⁴–243 are *Anapaestics*, and all *Dimeters Acatalectic*, except v. 243, which is a *Paroemiac*.

Verses 244–247 form a *Strophe*, to which the *Antistrophe* at vv. 248–251 corresponds.

STROPHE.

Verse 244,	' — — , ' — — — , — ' ,	Choriambic.
245, ⁵	' — — — , — ' , ' — — — , — ' — ,	Choriambic.
246,	— ' , — — , — ' — , — — , — ' , — — ,	Iambic Tri- meter.
247,	— ' , — — , — ' , — — , — ' , — — ,	Iambic Tri- meter.

Verses 248–251 form the *Antistrophe* corresponding to the *Strophe* at vv. 244–247.

¹ Hermann omits γάρ in this line, by which the verse becomes an Iambic Penthemimeris, with a Logaoedic termination.

² The corresponding line in the *Antistrophe* (ἰδοῦ, ἰδοῦ) consists of two iambs, so that there must be some error here.

³ In the corresponding line of the *Antistrophe* Hermann supplies στέναξον.

⁴ In order to preserve the marginal numbering, two lines are here reckoned each as 239: but, to distinguish them, the letters *a* and *b* are respectively appended. Thus, the line οὔποτε φήσω γάμον εὐφραίνειν counts as 239 *a*, and the line πλέον ἢ λυπεῖν, ταῖς τε πάροιθεν as 239 *b*. Compare note 3, page 396.

⁵ This line is scanned by Dindorf as a Dochmius, followed by a Choriambic, thus, — — — — , ' — — — , — ' — .

Verses 252-258 *a* form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 258 *b*-265.

STROPHE.

Verse 252,	⊖ / ⊖, / ⊖ ⊖ ⊖, ⊖ /,	Glyconic.
253,	⊖ ⊖ /, ⊖ ⊖, ⊖,	Iambic.
254,	⊖ /, ⊖ ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖ /, ⊖,	Iambic Tetrameter Catal.
255, 256, ¹	⊖ /, / ⊖ ⊖ ⊖, / ⊖ ⊖ ⊖, ⊖, / ⊖ ⊖ ⊖,	Choriambic.
257,	⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖,	Iambic Trimeter.
258 <i>a</i> , ²	⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖, ⊖ /, ⊖ ⊖,	Iambic Trimeter.

Verses 258 *b*-265 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 252-258 *a*.

Verses 266-272 form an *Ἐπὶδός*, as follows:

EPŌDUS.

Verse 266,	⊖ / ⊖, ⊖ ⊖ ⊖, / ⊖,	Ithyphallic.
267,	/ ⊖, ⊖ ⊖, / ⊖, ⊖,	Trochaic.
268,	/ ⊖ ⊖, / ⊖ ⊖,	Dactylic.
269 <i>a</i> , ²	⊖ ⊖ /, ⊖ ⊖, ⊖,	Iambic.
269 <i>b</i> ,	/ ⊖, ⊖ ⊖,	Trochaic.
270,	/ ⊖ ⊖, / ⊖ ⊖, ⊖,	Dactylic.
271,	⊖ / ⊖, ⊖ ⊖, ⊖ /, ⊖,	Spondaic Paroemiac.
272,	⊖ /, ⊖ ⊖, ⊖ / ⊖, ⊖ ⊖ ⊖, ⊖ /, ⊖,	Iambic Trimeter Catal.

Verses 273-279 *b* are *Anapaestic Dimeters Acatalectic*, except v. 277, which is a *Monometer*, and v. 279 *b*, which is a *Paroemiac*.

Verses 280-392 are *Iambic Trimeters Acatalectic*.

Verses 393-403 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 406-415.

¹ One line (*ἑπείγου' σὺ κατείργεις. τάδε τοί με σπερχόμενος ταχύνει.*) reckoned as two, but numbered in the margin as one, viz., 256.

² Consult note 4 on preceding page.

STROPHE.

Verse 393,	— ' — —, ' — —, —,	Dochm. and Trochaic Penthem.
394, 395, ¹	— ' —, — —, — ' —, — —, — ' — — —,	Iamb. Dimeter and Dochm.
396,	— ' — — —, ' — —,	Dochmius and Cretic.
397,	— ' — — —,	Dochmius.
398,	— ' — — —,	Dochmius.
399,	— ' — — —,	Dochmius.
400,	— —, ' — — —, — ' —, ' — —, — —, ' — —,	Choriamb. and Ithyphallic.
401,	— ' —, — ' — —,	Iambus and Dochm.
402,	— ' — — —,	Dochmius.
403,	— ' — — —, ' — — —, — ' — —,	Dochm. and Choriambic.

Verses 404, 405 are *Iambic Trimeters Acatalectic*.

Verses 406–415 form the *Antistrophe* corresponding to the *Strophe* at vv. 393–403.

Verses 416–434 are *Iambic Trimeters Acatalectic*.

Verses 435–444 form a *Strophe*, the *Antistrophe* corresponding to which follows immediately after at vv. 445–454.

STROPHE.

Verse 435,	' — —, ' — —, —,	Dactylic.
436,	—, ' — —, ' — —, ' — —, — —,	Dactyl.-Trochaic.
437,	— — ' —, — — —, — ' —, — —,	Anap. Logaoedic.
438, 439, ²	—, ' — —, ' — —, ' — —, ' — —, ' — —, ' — —,	Dactylic with An- acrusis.
440,	' — —, ' — —, —,	Dactylic.
441,	' — —, — —, ' — —,	Ithyphallic.
442,	— — ' —, — — —, — ' —, — —,	Anap. Logaoedic.
443, 444, ³	—, ' — — —, — ' — —, ' — — —, — ' — —,	Choriambic.

¹ One line (βέβακεν, οὐκέτ' ἔστιν, ᾧ πάτερ, ὑφ' ἀλίω,) reckoned as two.

² One line (ἴστω δ' Ἀϊδας ὁ μελαγχχάιτας θεός, ὅς τ' ἐπὶ κόπῳ) reckoned as two.

³ One line (λίμναν Ἀχεροντίαν πορεύσας ἐλάτῳ δικώπῳ.) reckoned as two.

Verses 445-454 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 435-444.

Verses 455-465 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 466-475.

STROPHE.

Verse 455,	′ ◡ ◡ —, ◡ ′ —,	Choriambic.
456,	◡ —, — ◡ ◡, — —,	Dactylic with Base.
457,	◡ ◡ ′, ◡ ◡ —, ◡ ′ —,	Anap. Logaoedic.
458,	′ —, ′ ◡ ◡, ′ —,	Dactylic.
459,	◡ ′ ◡ — —, ◡ ′, ◡ —, —,	Antispastic.
460,	◡ ◡ ′, ◡ ◡ —, ◡ ′, ◡ —, —,	Anap. Logaoedic.
461 a, ¹	◡ ◡ ′, —,	Anap. Monom. Cat.
461 b,	◡, ′ ◡ ◡ —, ◡ ′, ◡ — —,	Choriambic.
462,	— ′, — —, — ′, — —,	Spondaic Anap.
463,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactylic Tetrameter.
464,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡, — —,	Dactyl. Tetr. with Trochaic Dipody.
465,	◡ ′, —, ◡ ′, ◡ —, —,	Iambic.

Verses 466-475 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 455-465.

Verses 476-567 are *Iambic Trimeters Acatalectic*.

Verses 569-578 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 579-587.

STROPHE.

Verse 569,	′ ◡, — —, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡, — —,	Trochaico-Dactylic.
570,	◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡, — ◡, ′ —,	Dactylico-Trochaic.
571,	′ ◡, — ◡, ′ —,	Ithyphallic.
572, 573, ²	◡ ′, ◡ —, ◡, ′ ◡ ◡ —,	Choriambic.
574,	′ ◡, — ◡, ′ —,	Ithyphallic.
575,	′ ◡, ′ ◡ ◡ —, ◡ ′,	Glyconic.

¹ Consult note 4 on page 418.

² One line (ἐτλα δὲ σοῖσι μηλονόμας) reckoned as two.

Verse 576, 577,¹ —, / — — —, — / — —, Glyconic.
 578, / —, / — — —, —, Glyconic.

Verses 579–587 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 569–578.

Verses 588–596 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 597–605.

STROPHE.

Verse 588,	—, / — — —, / — — —, —,	Dactylic.
589, 590, ²	/ — — —, — —, / — — —, / — — —, —,	Trochaico- Dactylic.
591, 592, ³	/ — — —, — —, / — — —, / — — —, —,	Trochaico- Dactylic.
593,	/ — — —, / — — —, / — — —, / — — —, / — — —, / — — —, — —,	Dactylico- Trochaic.
594,	—, / — — —, / — — —, / — — —, / — — — —,	Dactylico- Trochaic and Choriamb.
595,	/ — — —, — / — —, — / — —,	Moloss. and Bacchius with Cretic base.
596,	— / — — —, — / — —, — —,	Antispastic.

Verses 597–605 form the *Antistrophe* to the preceding *Strophe* at vv. 588–596.

Verses 606–740 are *Iambic Trimeters Acatalectic*.

Verses 741–746 are *Anapaestic Dimeters Acatalectic*, except v. 741, which is a *Monometer* (iá iá being *extra metrum*), and v. 746, which is a *Paroemiac*.

Verses 747–860 are *Iambic Trimeters Acatalectic*.

Verses 861–871 are *Anapaestic Dimeters Acatalectic*, except v. 861, which is a *Monometer* (iá iá being *extra metrum*), v. 863, which is all *extra metrum* (iá μοί μοι, αἰαῖ), v. 865, which is also a *Monometer*, and v. 871, which is a *Paroemiac*.

Verses 872–877 form a *Strophe*, the *Antistrophe* correspond-

¹ One line (βοσκήμασι σοῖσι σπρίζων) reckoned as two.

² One line (ἔστιαν οἰκεῖ παρά καλλίναον) reckoned as two.

³ One line (βοιβίαν λίμναν ἄροτοῖς δὲ γυῖν) reckoned as two.

ing to which occurs at vv. 889-894. But in both the *Strophe* and *Antistrophe* the exclamations of Admetus (*αἰαῖ — εἰ — φεῦ φεῦ — ἰὼ μοί μοι*) are all *extra metrum*.

STROPHE.

Verse 872,	⊃ /, ⊃ —, —, ⊃ /, ⊃ —, —,	Iambic.
873,	⊃ / — —, ⊃ / — ⊃ —,	Antispast and Dochmius.
874,	⊃ / ⊃ — ⊃ —,	Dochmius.
875,	⊃ /, ⊃ —, —, ⊃ /, ⊃ —, ⊃ —,	Iambic.
876,	⊃ /, ⊃ —, ⊃, / ⊃ ⊃, / ⊃ ⊃, —,	Iambic and Dactylic.
877,	⊃ — ⊃ — ⊃ — —,	(Consult note, page 211. ¹)

Verses 878-888 are *Anapaestic Dimeters Acatalectic*, except v. 884, which is a *Monometer*, and v. 888, which is a *Paroemiac*.

Verses 889-894 form the *Antistrophe* corresponding to the *Strophe* at vv. 872-877.

Verses 895-902 are *Anapaestic Dimeters Acatalectic*, except v. 896, which is a *Monometer*, and v. 902, which is a *Paroemiac*.

Verses 903-910 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 926-934.

STROPHE.

Verse 903, 904, ²	⊃ /, ⊃ —, / ⊃ ⊃, / ⊃ ⊃, / ⊃ ⊃, / —,	Iambico-Dactylic.
905,	/ ⊃, — ⊃, / —,	Ithyphallic.
906,	⊃ ⊃ —, — — —,	Anapaest and Mo- lossus.
907,	⊃ / ⊃, ⊃ ⊃ ⊃, ⊃ / ⊃, ⊃ —,	Iambic Dimeter.
908,	⊃ ⊃ /, ⊃ ⊃ —, —,	Anapaestic.
909,	— /, ⊃ ⊃ —, —,	Anapaestic.
910,	⊃ ⊃ /, ⊃ —, —,	Iambic.

¹ The true metre is preserved in the *Antistrophe*, *πίεξει φανείσα θνατῶν*, i. e., ⊃ /, —, ⊃ /, ⊃ —, —, being an *Iambic*.

² One line (*ἔμοι τις ἦν ἐν γένει, ᾗ κόρος ἀξιόθρηνος*) reckoned as two.

Verses 911-925 are *Anapaestic Dimeters Acatalectic*, except v. 924, which is a *Monometer*, and v. 925, which is a *Paroemiac*. In order to agree with the marginal numbering, line 911 must be reckoned as 911, 912.

Verses 926-934 form the *Antistrophe* corresponding to the *Strophe* at vv. 903-910.

Verses 935-961 are *Iambic Trimeters Acatalectic*.

Verses 962-972 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 973-983.

STROPHE.

Verse 962,	⌋ /, / ⌋ ⌋ —, —,	Glyconic.
963,	/ ⌋, / ⌋ ⌋ —, ⌋ /,	Glyconic.
964,	/ —, / ⌋ ⌋ —, ⌋ /,	Glyconic.
965,	/ ⌋, / ⌋ ⌋ —, —,	Glyconic.
966,	/ ⌋, / ⌋ ⌋ —, ⌋ /,	Glyconic.
967,	/ —, / ⌋ ⌋ —, —,	Glyconic.
968,	/ —, / ⌋ ⌋ —, —,	Glyconic.
969, 970, ¹	/ ⌋, / ⌋ ⌋ —, ⌋ /, / ⌋ ⌋ —, ⌋ / —,	Glyconic and Choriambic.
971, 972, ²	— / ⌋ ⌋ ⌋ ⌋ —, / ⌋ ⌋ —, ⌋ / —,	Dochmius and Choriambic.

Verses 973-983 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 962-972.

Verses 984-994 form a *Strophe*, to which the *Antistrophe* at vv. 995-1005 corresponds.

STROPHE.

Verse 984, 985, ³	/ ⌋ ⌋ —, / ⌋ ⌋ —, / ⌋ ⌋ —, / —,	Choriambic.
986, 987, ⁴	/ —, / ⌋ ⌋ —, / ⌋ ⌋ —, —,	Choriambic.

¹ One line (γῆρυς, οὐδ' ὄσα Φοῖβος Ἀσκληπιάδαις ἔδωκε) reckoned as two.

² One line (φάρμακα πολυπόνοις ἀντιτεμῶν βροτοῖσιν.) reckoned as two.

³ One line (καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσμοῖς ·) reckoned as two.

⁴ One line (τόλμα δ' οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν) reckoned as two.

Verse 988,	$\frac{1}{-}$ $\frac{1}{-}$, $\frac{1}{-}$ \cup \cup \cup \cup \cup $\frac{1}{-}$,	Glyconic.
989,	$\frac{1}{-}$, $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$ $\frac{1}{-}$,	Glyconic.
990,	$\frac{1}{-}$ \cup , $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$,	Choriambic.
991,	\cup , $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$ $\frac{1}{-}$,	Choriambic.
992,	\cup , $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$ $\frac{1}{-}$,	Choriambic.
993,	$\frac{1}{-}$, $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$ $\frac{1}{-}$,	Choriambic.
994,	$\frac{1}{-}$ $\frac{1}{-}$, $\frac{1}{-}$ \cup \cup \cup \cup $\frac{1}{-}$ $\frac{1}{-}$,	Choriambic.

Verses 1006–1157 are *Iambic Trimeters Acatalectic*; and the play then closes with an *Anapaestic* system, consisting of *Dimeters Acatalectic*, except the last line, which is a *Paeoniac*.

SCANNING OF THE HERACLIDAE.

Verses 1-72 are *Iambic Trimeters Acatalectic*.

Verses 73-91 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 92-110.¹

STROPHE.

Verse 73,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
74,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
75,	— / — — — —,	Dochmius.
76,	— / — — — —, — / — — — —,	Dochmiac Dimeter.
77,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
78,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
79,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
80,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
81,	— / — — — —,	Dochmius.
82,	— /, — —, — / — — — —,	Trochaic Penth. and Dochm.
83,	— / — — — —, — / — — — —,	Dochmiac Dimeter.
84,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
85,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
86,	— / — — — —,	Dochmius.
87,	— / — — — —, — / — — — —,	Dochmiac Dimeter.
88,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
89,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
90,	— /, — —, — /, — —, — /, — —,	Iamb. Trimeter.
91,	— / — — — —, — / — — — —,	Dochm. Dim. with Cretic base.

¹ There is some confusion here between the *Strophe* and *Antistrophe* as regards the number of lines. The better way would be to regard lines 90 and 91 as a *μεσσηδός*, and to suppose, with Dindorf, that one verse has been lost from the *Strophe* after v. 77.

Verses 92-110 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 73-91.

Verses 111-287 are *Iambic Trimeters Acatalectic*.

Verses 288-296 are *Anapaestic Dimeters Acatalectic*, except v. 290, which is a *Monometer*, and v. 296, which is a *Puroemiac*.

Verses 297-352 are *Iambic Trimeters Acatalectic*.

Verses 353-361 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 362-370.

* STROPHE.

Verse 353,	$\frac{1}{-} \cup \cup -$,	$\frac{1}{-} \cup \cup -$,	Choriambic.	
354,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.	
355,	$\frac{1}{-} -$,	$\frac{1}{-} \cup \cup -$,	Glyconic.	
356,	$\cup \cup \frac{1}{-}$,	$\cup \cup -$,	$\frac{1}{-} \cup \cup -$,	Anapaestic and Choriambus.
357,	$\cup \cup \frac{1}{-}$,	$\cup -$,	Iambic.	
358,	$\frac{1}{-} -$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
359,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
360,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
361,	$\cup \cup \frac{1}{-}$,	$\cup -$,	Iambic.	

Verses 362-370 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 353-361.

Verses 371-380 form an *Ἐπὸδος*, as follows :

EPŌDUS.

Verse 371,	$\frac{1}{-} -$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
372,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-}$,	Glyconic.
373,	$\cup \frac{1}{-}$,	$\frac{1}{-} \cup \cup -$,	$-$,	Glyconic.
374,	$\frac{1}{-} -$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
375,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-}$,	Glyconic.
376,	$\frac{1}{-} \cup$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
377,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
378,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
379,	$-$,	$\frac{1}{-} \cup \cup -$,	$\cup \frac{1}{-} -$,	Choriambic.
380,	$\cup \cup \frac{1}{-}$,	$\cup -$,	Iambic.	

Verses 381-607 are *Iambic Trimeters Acatalectic*.

Verses 608-617 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 618-629.

STROPHE.

Verse 608,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Hexam.
609,	′ ◡ ◡, ′ ◡ ◡,	Dactyl. Dimeter.
610,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Tetram.
611,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Tetram.
612,	′ ◡ ◡, ′ ◡ ◡,	Dactyl. Dimeter.
613,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Tetram.
614, ¹	′ * *, * ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Tetram.
615, ²	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Hexam.
616, 617,	′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡, ′ ◡ ◡,	Dactyl. Pentameter.

Verses 618-629 form the *Antistrophe* to the preceding *Strophe* at vv. 608-617.

Verses 630-701 are *Iambic Trimeters Acatalectic*.

Verses 702-708 are *Anapaestic Dimeters Acatalectic*, except v. 708, which is a *Paroemiac*.

Verses 709-747 are *Iambic Trimeters Acatalectic*.

Verses 748-758 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 759-769.

STROPHE.

Verse 748,	′ ◡ ◡, ′ ◡ ◡ ◡ ◡, ◡ ′ ◡ ◡,	Choriambic.
749,	◡, ′ ◡ ◡ ◡ ◡, ◡ ′,	Glyconic.
750,	◡ ◡, ′ ◡ ◡ ◡ ◡, ◡ ◡,	Glyconic.
751,	′ ◡ ◡, ′ ◡ ◡ ◡ ◡, ◡ ◡,	Glyconic.

¹ The reading ἀλίταν violates the metre, having been corrupted from some word which had the measure preserved in the corresponding line of the *Antistrophe* (v. 625), namely, ◡ ◡ ◡. Compare note on v. 614.

² This line may also be scanned as a *Dactylic Pentameter* ending in a *Cretic*.

Verse 752,	υ /, / υ υ -, υ /,	Glyconic.
753,	/ υ, / υ υ -, υ /,	Glyconic.
754,	-, / υ υ -, -,	Choriambic.
755,	/ -, / υ υ -, υ / -,	Choriambic.
756,	-, / υ υ -, υ /,	Glyconic.
757,	υ υ, / υ υ -, -,	Glyconic.
758,	/ -, / υ υ -, υ /, υ -, -,	Choriambic.

Verses 759-769 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 748-758.

Verses 770-776 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 777-783.

STROPHE.

Verse 770,	/ -, / υ υ -, υ / -,	Choriambic.
771,	/ -, / υ υ -, υ / -,	Choriambic.
772,	-, / υ υ -, υ /,	Glyconic.
773,	υ /, υ -, -, υ /, υ -, -,	Iambic.
774,	/ υ υ, / υ υ -, υ / -,	Choriambic.
775, ¹	υ υ /, υ υ -, υ υ /, υ υ -,	{ Anap. Dim. }
776,	υ /, υ -, -, υ /, υ -, -,	{ Iambic. }

Verses 777-783 form the *Antistrophe* to the preceding *Strophe* at vv. 770-776.

Verses 784-891 are *Iambic Trimeters Acatalectic*.

Verses 892-900 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 901-909.

STROPHE.

Verse 892,	υ /, υ -, υ /, υ -, υ /, -,	Iambic.
893,	-, / υ υ -, υ / -,	Choriambic.
894,	/ -, / υ υ -, υ / -,	Choriambic.
895,	-, / υ υ -, υ / -,	Choriambic.
896,	/ υ υ -, υ / -,	Choriambic.
897,	/ υ υ -, υ / -,	Choriambic.
898, ²	- υ - - -,	Dochmius.

¹ Verses 775 and 776 properly form one line, as appears from the *Antistrophe* (v. 782) and the division of *πάρθενων*.

² Dindorf scans this verse as a *Cretic* and *Trochee*.

Verse 899, $\overset{/}{-} \cup \cup -$, $\cup \overset{/}{-} -$, Choriambic.
 900, $-$, $\overset{/}{-} \cup \cup -$, $-$, Glyconic.

Verses 901-909 form the *Antistrophe* corresponding to the *Strophe* at vv. 892-900.

Verses 910-918 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 919-927.

STROPHE.

Verse 910,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$\cup -$,	$-$,	Choriambic.
911,	\cup ,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.
912,	$-$,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.
913,	\cup ,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,		Glyconic.
914,	$-$,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.
915,	$-$,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.
916,	\cup ,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.
917,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,		Choriambic.
918,	$-$,	$\overset{/}{-} \cup \cup -$,	$\cup \overset{/}{-}$,	$-$,	Choriambic.

Verses 919-927 form the *Antistrophe* corresponding to the *Strophe* at vv. 910-918.

Verses 928-1052 are *Iambic Trimeters Acatalectic*, to which succeed three *Anapaestic* lines, closing the play; the first a *Dimeter Acatalectic*, the second a *Monometer*, and the last a *Paroemiac*.

SCANNING OF THE SUPPLICES.

Verses 1-41 are *Iambic Trimeters Acatalectic*.

Verses 42-47 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 48-54.

STROPHE.

- Verse 42, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Tri-
meter.
- 43, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Cat-
alectic.¹
- 44, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Cat-
alectic.²
- 45, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Cat-
alectic.
- 46, 47,³ ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic
a minore Catalectic.

Verses 48-54 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 42-47.

Verses 55-62 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 63-70.

STROPHE.

- Verse 55, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Tri-
meter.
- 56, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore Tri-
meter.
- 57, ◡ ◡ / —, ◡ ◡ / —, ◡ ◡ / —, Ionic a minore with
Base.

¹ The Ionic a minore Catalectic ends in an *Anapaest*.

² With *Anapaestic* base.

³ One line (*θανάτω λυσιμελεῖ θηρσὶν ὑρείοισι βοράν,*) reckoned as two.

- Verse 58, 59,¹ $\cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ ,$
 $\cup \cup \overset{/}{\cup} ,$ Ionic a minore Catalectic.
- 60, $\cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ ,$ Ionic a minore Trimeter.
- 61, $\cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ , \cup \cup \overset{/}{\cup} _ ,$ Ionic a minore Trimeter.
- 62,² $\cup \cup \overset{/}{\cup} , \cup \cup \overset{/}{\cup} _ , \cup \cup * * , \cup \cup \overset{/}{\cup} ,$ Ionic a minore Catalectic.

Verses 63-70 form the *Antistrophe* to the preceding *Strophe* at vv. 55-62.

Verses 71-78 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 79-86.

STROPHE.

- Verse 71, $\cup \overset{/}{\cup} , \cup _ , \cup \overset{/}{\cup} , \cup _ , \cup \overset{/}{\cup} , \cup _ ,$ Iambic Trimeter.
- 72, $\cup \overset{/}{\cup} \cup , \cup _ , _ , _ \overset{/}{\cup} \cup _ \cup _ ,$ Iambic and Dochmius.
- 73, $\cup \overset{/}{\cup} , \cup _ , \overset{/}{\cup} \cup _ ,$ Iamb. and Cretic.³
- 74, $\cup \overset{/}{\cup} , \cup _ , \overset{/}{\cup} \cup _ ,$ Iamb. and Cretic.
- 75, $\cup \overset{/}{\cup} , \cup _ , \overset{/}{\cup} \cup _ ;$ Iamb. and Cretic.
- 76, $\overset{/}{\cup} \cup \cup , _ \cup , \overset{/}{\cup} \cup \cup , _ \cup ,$ Trochaic.
- 77, $\overset{/}{\cup} \cup , _ \cup , \overset{/}{\cup} \cup , \cup \cup \cup \cup ,$ Trochaic and Proceleusmatic.⁴
- 78, $\cup \overset{/}{\cup} , \cup _ , _ , \cup \overset{/}{\cup} , \cup _ , _ ,$ Iambic.

Verses 79-86 form the *Antistrophe* corresponding to the *Strophe* at vv. 71-78.

Verses 87-270 are *Iambic Trimeters Acatalectic*.

Verses 271-274 form a *Strophe*, to which the *Antistrophe* at vv. 282-285 corresponds.

¹ One line (*μετάδος δ', ὅσσον ἐπαλγῶ μελέα τῶν φθιμένων οὐς ἔτεκον*) reckoned as two.

² The reading *λάϊνον* vitiates the metre. The quantities required, as shown by the *Antistrophe*, are $\overset{/}{\cup} _$.

³ Dindorf makes this and the two lines that follow Iambico-Trochaics.

⁴ If we read *φοίνιον* here for *φόνιον*, we shall have a Trochaic Dipody and Dochmius.

STROPHE.

- Verse 271, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactylic Hexameter.
 272, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactylic Hexameter.
 273, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactylic Hexameter.¹
 274, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactylic Hexameter.

Verses 275–281 form a *Μεσῶδος*, as follows:

MESŌDUS.

- Verse 275, $\cup \cup \acute{\ } \cup, \cup \cup \cup, \cup \cup \acute{\ }, \cup \cup,$ Anapaestic.²
 276, $\cup \acute{\ } \cup \cup, \cup \cup \acute{\ },$ Dochm. and Anapaest.
 277, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactyl. Hexam.
 278, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactyl. Hexam.³
 279, 280, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \cup,$ Dactyl. Tetrameter Catalectic.
 281, $\acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup, \acute{\ } \cup \cup,$ Dactylic Hexam.⁴

Verses 282–285 form the *Antistrophe* corresponding to the *Strophe* at vv. 271–274.

Verses 286–364 are *Iambic Trimeters Acatalectic*.

Verses 365–368 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 369–372.

STROPHE.

- Verse 365, $\cup \acute{\ } \cup, \cup \cup, \cup \acute{\ }, \cup \cup \cup, \cup \acute{\ }, \cup \cup,$ Iamb. Trimeter.
 366, $\cup \acute{\ } \cup, \cup \cup \cup, \cup \acute{\ } \cup, \cup \cup, \cup,$ Iamb. Dimeter Hyperc.

¹ In scanning, *τεθνεύτων* becomes *τεθνώτων* by synizesis.

² Consult note on this verse, p. 284.

³ In scanning, *δειλαία* shortens its penult and becomes a dactyl.

⁴ Consult note on this verse, p. 284.

Verses 608-617 form the *Antistrophe* corresponding to the *Strophe* at vv. 595-607.

Verses 618-625 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 626-633.

STROPHE.

Verse 618,	⊃ ' , ⊃ — , ⊃ ' ⊃ , ⊃ — , ⊃ ' , ⊃ — ,	Iambic Trim.
619,	— ' ⊃ — — , ⊃ ' , ⊃ — , — ,	Antispastic. ¹
620,	⊃ ' — — , ⊃ ' , ⊃ — , ⊃ ' ,	Antispastic.
621,	⊃ ' ⊃ , ⊃ ⊃ ⊃ , ⊃ ' , ⊃ — ,	Iambic.
622 a,	— ' — , ' ⊃ — ,	Bacchius and Cretic. ²
622 b,	— ' — , ' ⊃ — ,	Bacchius and Cretic.
623,	' ⊃ , — ⊃ , ⊃ ' ⊃ , — ⊃ ,	Trochaic.
624,	' ⊃ ⊃ , — ⊃ , ' ⊃ , — ,	Trochaic.
625,	' ⊃ , — ⊃ , ' ⊃ ,	Trochaic.

Verses 626-633 form the *Antistrophe* corresponding to the *Strophe* at vv. 618-625.

Verses 634-777 are *Iambic Trimeters Acatalectic*.

Verses 778-786 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 787-793.

STROPHE.

Verse 778,	⊃ ⊃ , ' ⊃ ⊃ — , ⊃ ' ,	Glyconic.
779,	⊃ ' , ⊃ — , ' ⊃ , — ,	Iamb.-Trochaic.
780,	' ⊃ , — ⊃ , ' ⊃ , — ,	Trochaic.
781,	⊃ ' , ⊃ ' — — ,	Iambus and Antispast.
782,	⊃ ' , ⊃ — , ' — , ⊃ — , ⊃ ' , ⊃ — ,	Iambic Trimeter.
783, 784, ³	⊃ ' , ⊃ — , ⊃ ' , ⊃ — , ⊃ ' , ⊃ — ,	Iamb. Trimeter.

¹ In this line *θεῶς* must be pronounced as a monosyllable.

² The Bacchius here has a long anacrusis, in the *Antistrophe* a short one. As regards the numbering of the line, consult note 4, page 418.

³ One line (*πικρόν, καλὸν θέαμα δ', εἴπερ ὄψομαι*) reckoned as two.

Verse 785, $\acute{ } \cup, - \cup, \acute{ } \cup, -$, Trochaic.
 786, $\cup \acute{ }, \cup - , - , \cup \acute{ }, \cup - , -$, Iambic.

Verses 787-793 form the *Antistrophe* corresponding to the *Strophe* which occurs at vv. 778-786.

Verses 794-797 are *Anapaestic Dimeters Acatalectic*, except the last, which is a *Puroemiac*.

Verses 798-810 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 811-823.

STROPHE.

Verse 798, $\cup \acute{ }, \cup - , \acute{ } \cup, -$, Iambico-Trochaic.
 799, $\acute{ } \cup, - \cup, \acute{ } \cup, -$, Trochaic.
 800, $\cup \acute{ }, \cup - , - , \cup \acute{ }, \cup - , \cup \acute{ }$, Iambic.
 801, $\cup \acute{ }, \cup - , \cup \acute{ }, -$, Iambic.
 802, $- \acute{ }, \cup - , \cup \acute{ }, \cup -$, Iambic Dimeter.
 803, $\cup \acute{ }, \cup - , \cup \acute{ }, \cup -$, Iambic Dimeter.
 804, $\cup \acute{ }, - , \cup \acute{ }, \cup - , -$, Iambic.
 805, $\cup \acute{ }, \cup - , \acute{ } \cup, - \cup, \acute{ } \cup, \cup$, Iambico-Trochaic.
 806,¹ $- - , * * , * * , * * , *$, (Trochaic with Base.)
 807, $\cup \acute{ } \cup, \cup - , \cup \acute{ }, \cup - , \acute{ } \cup, -$, Iambico-Trochaic.
 808, $\acute{ } \cup \cup, \acute{ } - , \acute{ } \cup \cup, \acute{ } \cup \cup, \acute{ } \cup \cup, \acute{ } -$, Dactylic Hexam.
 809, $\cup \acute{ }, \cup - , \cup \acute{ }, \cup -$, Iambic Dimeter.
 810, $\cup \acute{ }, - , \cup \acute{ }, \cup - , -$, Iambic.

Verses 811-823 form the *Antistrophe* corresponding to the *Strophe* at vv. 798-810.

Verses 824-828 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 829-833.

STROPHE.

Verse 824, $\cup \acute{ } \cup, \cup - , \acute{ } \cup \cup, -$, Iambico-Trochaic.
 825, $\acute{ } \cup, - \cup, - , \acute{ } \cup, -$, Iambic.

¹ The *Antistrophe* (v. 819) supplies the measure here of the lost portion, namely, $\acute{ } \cup, - \cup, \acute{ } \cup, -$.

Verse 826,	⊖ ⊖ /, ⊖ —, ⊖ /, ⊖ —, ⊖ /, ⊖ —,	Iambic Tri- meter.
827,	⊖ /, ⊖ —, / ⊖ ⊖, —,	Iambico-Tro- chaic.
828, ¹	⊖ /, ⊖ / — —,	Iambus and Antispast.

Verses 829–833 form the *Antistrophe* corresponding to the *Strophe* at vv. 824–828.

Verses 834 and 835 form an *Ἐπὸδος*, as follows :

EPŌDUS.

Verse 834,	⊖, / ⊖, — ⊖, / ⊖ ⊖, / ⊖ ⊖, —,	Trochaico-Dac- tylic with Anacrusis.
835,	— / ⊖, ⊖ —, / ⊖, — —,	Iambico-Trochaic.

Verses 836–917 are *Iambic Trimeters Acatalectic*.

Verses 918–924 form a *Strophe*, to which there is no corresponding *Antistrophe*.

STROPHE.

Verse 918,	⊖ /, ⊖ —, / ⊖, —,	Iambico-Trochaic.
919,	⊖ /, ⊖ —, ⊖ —, ⊖ /, ⊖ —,	Iambic Dimeter.
920,	⊖ /, ⊖ —, / ⊖, —, / ⊖, — —,	Iambico-Trochaic.
921,	— /, ⊖ ⊖ ⊖, ⊖ /,	Iambic.
922,	/ ⊖, — ⊖, / ⊖, — ⊖,	Trochaic Dimeter.
923,	/ ⊖, — ⊖, / ⊖, —,	Trochaic Dimeter.
924,	⊖ /, —, ⊖ /, ⊖ —, —,	Iambic.

Verses 925–954 are *Iambic Trimeters Acatalectic*.

Verses 955–962 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 963–970.

STROPHE.

Verse 955,	/ ⊖, / ⊖ ⊖ —, ⊖ / —,	Choriambic.
956,	—, / ⊖ ⊖ —, ⊖ / — —,	Choriambic.
957,	/ ⊖ ⊖ —, ⊖ / — —,	Choriambic.
958,	— / ⊖, / ⊖ ⊖ —,	Choriambic.

¹ Dindorf reads *ἰὼ μοί μοι*, an Antispast (⊖ / — —).

Verse 959,	' — — —, ' ~ ~ —,	Choriambic with double Base.
960,	~ ' , ' ~ ~ —,	Choriambic.
961,	' — — —, ' ~ ~ —,	Choriambic with double Base.
962,	' ~ , ' ~ ~ —, ~ ' , ~ —, —,	Choriambic.

Verses 963–970 form the *Antistrophe* corresponding to the *Strophe* at vv. 955–962.

Verses 971–979 form an 'Επωδός, as follows:

EPŌDUS.

Verse 971,	' ~ ~ , ' ~ ~ —, ~ ' ~ ,	Glyconic.
972,	' ~ ~ , ' ~ ~ —, —,	Glyconic.
973,	' — , ' ~ ~ —, ~ ' ,	Glyconic.
974,	' — , ' ~ ~ —, ~ ' ,	Glyconic.
975,	— ' , ~ ~ ~ , ' ~ ~ —,	Choriambic.
976,	~ ' — — , ' ~ ~ —,	Choriambic.
977,	~ ' — — , ' ~ ~ —,	Choriambic.
978,	~ ' — — , ' ~ ~ —,	Choriambic.
979 a, ¹	~ ' ~ , ~ ~ ~ , ~ ' , ~ —,	Iambic Dimeter. ²
979 b,	' — , ' ~ ~ —, —,	Glyconic.

Verses 980–989 are *Anapaestic Dimeters Acatalectic*, except v. 982, which is a *Monometer*, and vv. 983 and 989, which are *Puroemiacs*.

Verses 990–1008 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1012–1030, the three intervening lines (1009, 1010, 1011) being *Iambic Trimeters Acatalectic*.

STROPHE.

Verse 990,	~ ' — , ~ ' — ,	Bacchiac Dimeter.
991,	~ ' , ' ~ ~ —, ~ ' ,	Glyconic.
992,	~ ' , ' ~ ~ —, ~ ' ,	Glyconic.
993,	' — , ' ~ ~ —, ~ ' ,	Glyconic.
994,	' — , ' ~ ~ —, —,	Glyconic.
995,	* * , ' ~ ~ —, —,	Glyconic. ³

¹ Consult note 4, page 418.

² This line may also be scanned as a Choriambic, with the arsis of the Choriambus resolved, thus, ~ ~ ~ , ~ ~ ~ ~ ~ , ~ ' .

³ Consult note on verse 995. In the corresponding line of the An-

Verse 996,	' u , ' u u _ , _ ,	Glyconic.
997,	u ' _ _ , ' u u _ ,	Choriambic.
998,	u ' , ' u u , ' u u _ ,	Choriambic.
999,	' u u _ , ' u u _ ,	Choriambic. ¹
1000,	' u , _ u , ' u u _ ,	Choriambic.
1001,	_ ' , _ _ , ' u u _ ,	Choriambic.
1002,	u ' _ , u ' _ ,	Bacchiac Dimeter.
1003,	u ' , ' u u _ , _ ,	Glyconic.
1004 a, ²	u ' , ' u u _ , _ ,	Glyconic.
1004 b,	' _ _ ,	Bacchius with long Anacrusis.
1005,	u u u , _ _ , ' u u _ ,	Choriambic.
1006,	' _ , _ _ , ' u u _ ,	Choriambic.
1007,	' _ , _ _ , ' u u _ ,	Choriambic.
1008,	' _ , ' u u _ , ' _ ,	Glyconic.

Verses 1009–1011 are *Iambic Trimeters Acatalectic*.

Verses 1012–1030 form the *Antistrophe* to the preceding *Strophe* at vv. 990–1008.

Verses 1031–1071 are *Iambic Trimeters Acatalectic*.

Verses 1072, 1074, 1075, 1078, 1079, are *Dochmiacs*, the exclamations (*ιὼ* and *ἔῃ*) being *extra metrum*. Verses 1073 and 1076 are *Iambic Trimeters*, and v. 1077 is an *Antispast*, the exclamation *ιὼ* here forming an integral part of the measure.

Verse 1072,	u ' _ u _ , u ' _ u _ ,	Dochm. Dimeter.
1074,	u u u u u _ ,	Dochm. Monom.
1075,	u ' _ u _ , u ' _ u _ ,	Dochm. Dimeter.
1078,	u u _ u _ , _ u u _ u _ ,	Dochm. Dimeter.
1079,	u ' _ u _ , u u _ _ _ ,	Dochm. Dimeter.

Verses 1080–1113 are *Iambic Trimeters Acatalectic*.

Verses 1114–1122 are *Anapaestic Dimeters Acatalectic*, except the first, which is *extra metrum*, v. 1121, which is a *Monometer*, and vv. 1118 and 1122, which are *Paroemiacs*.

tistrophe, v. 1017, we ought probably to read *πυρός τ' ἔσω*, the metre requiring some emendation, so that we may have ' _ , ' u u _ ,

¹ *Καπᾶνέως* becomes a trisyllable in scanning.

² Consult note 4, page 418.

Verses 1123-1131 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1132-1138.

STROPHE.

Verse 1123,	⊖ /, ⊖ —,	Iamb. Monom.
1124,	⊖ /, ⊖ —, ⊖ /, ⊖ —, ⊖ /, ⊖ —,	Iambic Trim.
1125,	⊖ /, ⊖ —, ⊖ /, ⊖ —, ⊖ /, ⊖ —,	Iambic Trim.
1126,	— / ⊖ — —, ⊖ /, ⊖ —, —,	Antispastic.
1127,	⊖ /, ⊖ —,	Iamb. Monom.
1128,	/ ⊖, ⊖ ⊖ ⊖, / ⊖, —,	Trochaic.
1129,	/ ⊖, — ⊖, / ⊖, —,	Trochaic.
1130,	⊖ /, ⊖ —, ⊖ / ⊖, ⊖ —, ⊖ /, ⊖ —,	Iambic Trimeter.
1131,	— / ⊖ — —, ⊖ /, ⊖ —, —,	Antispastic.

Verses 1132-1138 form the *Antistrophe* corresponding to the *Strophe* at vv. 1123-1131.

Verses 1139-1145 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1146-1152.

STROPHE.

Verse 1139,	⊖ /, ⊖ —, ⊖ /, ⊖ —, — /, ⊖ —,	Iambic Trim.
1140,	⊖ /, ⊖ —, —, ⊖ /, ⊖ —, —,	Iambic.
1141,	⊖ /, ⊖ —, ⊖ /, ⊖ —,	Iambic.
1142,	⊖ / — —, ⊖ /, ⊖ —, —,	Antispastic.
1143,	⊖ / — —, ⊖ /, ⊖ —, ⊖ /,	Antispastic.
1144,	— /, ⊖ —, ⊖ / ⊖, ⊖ —, ⊖ /, ⊖ —,	Iambic Tri- meter.
1145,	— / ⊖ — —, ⊖ /, ⊖ —, —,	Dochm. and Iambic. ¹

Verses 1146-1153 form the *Antistrophe* corresponding to the *Strophe* at vv. 1139-1145.

Verses 1154-1158 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1159-1164.

STROPHE.

Verse 1154,	⊖ /, ⊖ —, ⊖ / ⊖, ⊖ —, ⊖ /, ⊖ —,	Iamb. Trim.
1155,	⊖ /, ⊖ —, ⊖ / ⊖, ⊖ —, ⊖ /, ⊖ —,	Iamb. Trim.
1156,	⊖ /, ⊖ ⊖ ⊖, ⊖ /, ⊖ —,	Iamb. Dim.

¹ Dindorf scans this as an Antispastic verse.

- Verse 1157, $\acute{ } \cup \cup, \cup \cup \cup, \cup \acute{ }, \cup _$, Iambic Dimeter.
 1158 a,¹ $\cup \acute{ }, \cup _ , _ \acute{ } \cup, \cup \cup \cup$, Iambic Dimeter.
 1158 b, $\cup \acute{ }, \cup _ , _ , \cup \acute{ }, \cup _ , _$, Iambic.

Verses 1159-1164 form the *Antistrophe* corresponding to the *Strophe* at vv. 1154-1158.

Verses 1165-1231 are *Iambic Trimeters Acatalectic*.

Verses 1232-1234 are *Anapaestics*, the first and second *Dimeters Acatalectic*, the third a *Paroemiac*.

¹ Consult note 4, page 418.

SCANNING OF THE TROADES.

Verses 1-97 are *Iambic Trimeters Acatalectic*.

Verses 98-121 are *Anapaestic Dimeters Acatalectic*, except vv. 104, 109, 121, which are *Puroemiacs*, and vv. 105, 110, which are *Monometers*.

Verses 122-152 are irregular *Anapaestics*, many of them *Spondaic*. Verses 129, 134, 145, are *Monometers Acatalectic*; vv. 125, 141 are *Monometers Hypercatalectic*; and vv. 122, 126, 133, 137, 138, 142, 148 are *Puroemiacs*.

Verse 124 has a proceleusmaticus ($\cup \cup \acute{\cup} \cup$) at the commencement, or a resolved anapaest.

Verses 153-234 are *Anapaestics* arranged in *Strophes* and *Antistrophes*.¹ The greater part of the lines are *Dimeters Acatalectic*. The following, however, are *Monometers*, namely, vv. 162 and 189. The following are *Puroemiacs*, vv. 159, 161, 165, 168, 170, 171, 175, 181, 183, 186, 188, 191, 192, 193, 196, 200, 207, 208, 213, 217, 225, 226, 229, 234.

Verses 235-238 are *Iambic Trimeters Acatalectic*.

Verses 239-291 are in various measures, and are scanned as follows:

Verse 239 a,² $\cup \cup \cup \cup, \cup \acute{\cup} \cup _ _$, Proceleusmaticus and
Dochmius.
239 b, $\cup \cup, \cup \acute{\cup} _ \cup _$, Pyrrhic and Dochmius.

¹ These verses are probably in some places corrupt, for it is impossible to make strophe and antistrophe accurately agree without serious alterations. Indeed, remarks Paley, it is far from certain whether they are antistrophic at all, or how far these irregular anapaestics require the same close balance of syllables as other choral metres.

² Consult note 4, page 418.

- Verse 240, — 7, 0 —, — 1, 0 —, — 1, 0 —, Iambic Trimeter.
- 241, — 1, 0 —, 1 0 0, 1 0 0, —, Iambico-Dactylic.
- 242, 0 0 0 — 0 —, — 1 — 0 —, Dochm. Dimeter.
- 243, 0 1 0 0 —, — 1, 0 —, 0 1, 0 —, Iambic Trimeter.
- 244, 0 0 0 0 0 0, 0 0 0 0 —, Dochm. Dimeter.
- 245, — 0 0 — 0 —, Dochmius.
- 246, — 1, 0 —, 0 1, 0 —, — 1, 0 —, Iambic Trimeter.
- 247, — 1 0 0 0, 0 0 0 — 0 0, Dochm. Dimeter.
- 248, 1 0 0 —, —, Choriambic.
- 249, — 1, 0 —, 0 0 0, 0 0 0, — 1, 0 —, Iambic Trimeter.
- 250, — 1 0 0 —, 0 0 — —, Dochm. Dimeter.
- 251, — 1, — —, —, Spondaic Anapaestic Monom. Hyperc.
- 252, — 1, 0 —, — 0 0, 0 —, — 1, 0 —, Iambic Trimeter.
- 253, —, 1 —, 1 —, 1 0 0, 1 0 0, —, Dactylic with Anacrusis.
- 254, — 0 0 — 0 —, 0 1 — 0 —, Dochm. Dimeter.
- 255, 0 1, 0 —, — 1, 0 —, 0 1, 0 —, Iambic Trimeter.
- 256, 1 0 0, 1 0 0, —, Dactylic Dim. Hyperc.
- 257, —, 1 0 0, 1 0 0, —, Dactylic Dim. Hyperc. with Anacr.
- 258, 0, 1 0 0, 1 0 0, 1 —, —, Dactylic Trim. Hyperc. with Anacr.
- 259, — 1, 0 —, — 0 0, 0 —, — 1, 0 —, Iambic Trimeter.
- 260, 0 0 0 — 0 —, 0 0 0 0 0 0, Dochmiac Dimeter.
- 261, 262, 0 1, 0 —, 0 1, 0 —, 0 1, 0 —, Iamb. Trimeter.
- 263, — 0 0 — —, Dochmius.
- 264, — 1, 0 —, — 1, 0 —, 0 1, 0 —, Iambic Trim.

Verse 289,	— / —, / — —, — /,	Choriambic.
290,	— / — —, — /, — —,	Dochmius and Iambic.
291,	— / — — —,	Dochmius.

Verses 292–307 are *Iambic Trimeters Acatalectic*.

Verses 308–324 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 325–340.

STROPHE.

Verse 308,	— / — — — —, — / — — — —,	Dochm. Dimeter.
309,	— /, — —,	Iambic. ¹
310,	— / — — — —,	Dochmius.
311,	— /, / — — —, — /,	Glyconic. ²
312,	— / —, — — —, — /,	Iambic.
313,	— / — — — —, — / — — — —,	Dochm. Dimeter.
314,	— /, — —, — /, — —,	Iambic.
315,	— /, / — — —, — /,	Glyconic.
316,	— /, — —, — / — — — —	Iambic and Dochmius.
317,	— /, — —, — /, — — —, — / —, — —,	Iambic Trimeter.
318,	— /, — —, — /, — —,	Iambic Dimeter.
319,	— /, — — —, — /, — —,	Iambic Dimeter.
320,	/ — —, — —, / — —,	Ithyphallic.
321,	— / —, — / —,	Bacch. Dimeter.
322,	— /, / — — —, — /,	Glyconic.
323,	— /, / — — —, — /,	Glyconic.
324,	/ —, / — — —, —, — / — — —,	Glyconic and Antispast.

Verses 325–340 form the *Antistrophe* corresponding to the *Strophe* at vv. 308–324.

¹ The corresponding line of the *Antistrophe* has *εὐὰν εὐοῖ*, or — /, — / —. Perhaps both lines ought to be considered *extra metrum*.

² This line does not agree with the one in the *Antistrophe* (*μακρωτάταις τύχαις*), where the measure is — — —, — —, / —, —, or *Trochaic Dimeter Catalectic*.

Verses 341-443 are *Iambic Trimeters Acatalectic*.

Verses 444-461 are *Trochaic Tetrameters Catalectic*, a measure which has been explained at page 385.

Verses 462-510 are *Iambic Trimeters Acatalectic*.

Verses 511-530 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 531-550.

STROPHE.

Verse 511,	/' u u, /' u u, —,	Dactylic.
512,	/' u —, /' — —,	Cretic and Moloss.
513,	/' u, /' u u —,	Glyconic.
514,	—, /' u u —, /' —, — u u	Glyconic.
515,	—, /' u u —, /' —,	Glyconic.
516,	u /' — —,	Antispast.
517,	u u /', u u —, u u /', —,	Paroemiac.
518,	/' —, /' u u, /' u, — u, u u u, — u, — u,	Dactylico-Trochaic.
519,	u /' u, u —, u /', u u u,	Iambic Dimeter.
520,	u /', u u u, u /' u, u u u, —, —,	Iambic Dimeter Hypercatalectic.
521,	/' u, — u, /' u, —,	Trochaic.
522,	u u u, u /' — u —,	Tribrach and Dochmius.
523,	— u u, u u u, /' u —,	Iambico-Trochaic.
524,	u /', u —, u /', u —,	Iambic Dimeter.
525,	u u u, u u u, u /', u u u,	Iambic Dimeter.
526,	— u u, u u u, u /', u —,	Iambic Dimeter.
527,	u /', u —, u /', u —,	Iambic Dimeter.
528,	u /', u —, u /', —,	Iambic Dim. Catal.
529,	u /', u —, u /', —,	Iambic Dim. Catal.
530,	u u u, — u, /' —,	Ithyphallic.

Verses 531-550 form the *Antistrophe* to the preceding *Strophe* at vv. 511-530.

Verses 551-567 form an *Ἐπὸδος*, scanned as follows:

EPÖDUS.

Verse 551,	u /', u —, u /', u —,	Iambic Dimeter.
552, 553, ¹	u /', u u u, u /', u —,	Iambic Dimeter.

¹ One line (τότ' ἀμφὶ μέλαθρα παρθένων,) reckoned as two.

Verse 554,	— /, — —, — /, — —,	Iambic Dimeter.
555,	— /, — —, — /, — —,	Iambic Dimeter.
556,	— /, — —, — /, — —,	Iambic Dimeter.
557,	— /, — —, — /, — —,	Iambic Dimeter.
558,	— /, — —, — /, — —,	Iambic Dimeter.
559,	— /, — —, — /, — —,	Iambic Dimeter.
560,	— /, / —, — —, —,	Iambico - Trochaic Catalectic.
561,	— /, / —, — —, —,	Iambico - Trochaic Catalectic.
562,	— /, / —, — —, —,	Iambico - Trochaic Catalectic.
563,	— /, / —, — —, —,	Iambico - Trochaic Catalectic.
564,	— /, / —, — —, —,	Iambico - Trochaic Catalectic.
565,	— /, — —, — /, — —,	Iambic Dimeter.
566,	/ — —, / — —, —,	Dactylic.
567,	— /, — —, — /, — —,	Iambic Dim. Catal.

Verses 568-576 are *Anapaestic Dimeters Acatalectic*, except v. 574, which is a *Monometer*, and v. 576, which is a *Paroemiac*.

Verses 577-581 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 582-585.

STROPHE.

Verse 577,	— / — —, — /, — —, —,	Antispastic.
578,	— / — —, — /, — —, —,	Iambic.
579,	— / — —, / — —,	Ischiorrhogic Iamb.
580,	— / — —, / — —,	Ischiorrhogic Iamb.
581,	/ — —, — / — —,	Ithyphallic.

Verses 582-585 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 577-581.

Verses 586, 587 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 588, 589.

STROPHE.

Verse 586 a, ¹	— / — —, — / — —,	Bacchiac Dimeter.
586 b,	— / — —, — / — —,	Bacchiac Dimeter.

¹ Consult note 4, page 418.

Verse 587 *a*, $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, _$, Dactylic.
 587 *b*, $\overset{/}{\cup}, _ \cup, \overset{/}{\cup} _$, Ithyphallic.

Verses 588, 589 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 586, 587.

Verses 590–599 are *Dactylic Hexameters*. Verses 600, 601 are *Dactylic Tetrameters*. Verse 602 is a *Dactylic Pentameter*; and v. 603 is a Dactylic line with a Trochaic Base, as $\overset{/}{\cup} \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} _$.

Verses 604–776 are *Iambic Trimeters Acatalectic*.

Verses 777–794 are *Anapaestic Dimeters Acatalectic*, except vv. 784 and 794, which are *Puroemiacs*. In verse 793, $\mu\eta\ \sigma\upsilon$ are pronounced as one syllable in scanning ($\mu\acute{o}\nu$).

Verses 795–806 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 807–819.

STROPHE.

Verse 795, $\cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup _$, $\overset{/}{\cup} _ \parallel \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, _$,
 Dactylic with Anacrusis.¹
 796, $_$, $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} _$, $\overset{/}{\cup} \cup, _$, Dactylico-Trochaic.
 797, 798,² $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} _ \parallel \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup,$
 Two Dactylic Trimeters.
 799, 800,³ $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} _$, $\overset{/}{\cup} \cup, _ _$, Dactylico-Trochaic.
 801, 802,⁴ $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup,$
 Dactylic Hexameter.
 803, 804,⁵ $\cup \overset{/}{\cup} _$, $\overset{/}{\cup} \cup \cup, \overset{/}{\cup} \cup \cup, \overset{/}{\cup} _$, $\overset{/}{\cup} \cup, _ _$,
 $\overset{/}{\cup} \cup, _$, Bacchius and Dactylico-Trochaic.

¹ The final syllable of *Σαλαμῖνος* is lengthened here, being at the end of the first of the two measures which unite in this place.

² One line (*τᾶς ἐπικεκλιμένας ὄχθοις ἱεροῖς, ἴν' ἐλαίας*) reckoned as two.

³ One line (*πρῶτον ἔδειξε κλάδον γλαυκᾶς Ἀθάνᾶ,*) reckoned as two.

⁴ One line (*οὐράνιον στέφανον, λιπαραῖσί τε κόσμον Ἀθήναις,*) reckoned as two.

⁵ One line (*ἔβας τῷ τοξοφόρῳ συναριστευῶν ἄμ' Ἀλκμήνας γόνῳ*) reckoned as two.

- Verse 805, $\acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } _ , \acute{ } \cup , _ ,$ Dactylico-Trochaic.
 806, $_ \cup \cup , _ \cup \cup , _ \cup * , * * , * * ,$ Dactylico-Trochaic.¹

Verses 807-819 form the *Antistrophe* to the preceding *Strophe* at vv. 795-806.

Verses 820-839 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 840-859.

STROPHE.

- Verse 820, $\cup \acute{ } , \cup _ , \acute{ } \cup , _ \cup , \acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } _ ,$ Iambico-Trochaico-Dactylic.
 821, $\acute{ } \cup \cup , \acute{ } \cup \cup , _ ,$ Dactylic.
 822, $\acute{ } \cup \cup , \acute{ } \cup \cup , _ ,$ Dactylic.
 823, 824,² $_ \acute{ } , \cup _ , _ \acute{ } , \cup _ , _ ,$ Iambic Dimeter Hypercatalectic.
 825, $\acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } \cup \cup ,$ Dactylic.
 826, 827,³ $\acute{ } \cup \cup , \acute{ } \cup \cup , _ ,$ Dactylic.
 828, 829,⁴ $\cup \cup , _ \acute{ } _ \cup _ ,$ Pyrrhic and Dochmius.
 830, $\acute{ } _ , \acute{ } \cup \cup _ , \cup \acute{ } ,$ Glyconic.
 831, $\acute{ } \cup , _ _ , \acute{ } \cup , _ \cup ,$ Trochaic Dimeter.
 832, $\acute{ } \cup , _ \cup , \acute{ } \cup , _ _ ,$ Trochaic Dimeter.
 833, $\cup \cup , \acute{ } \cup \cup _ , \cup \acute{ } _ ,$ Choriambic.
 834, $\acute{ } \cup \cup , \acute{ } \cup \cup , _ ,$ Dactylic.
 835, $\cup \acute{ } , \cup \cup \cup , \cup \acute{ } , \cup \cup \cup ,$ Iamb. Dimeter.
 836, $\cup \acute{ } \cup , \cup \cup \cup , \cup \acute{ } , \cup _ ,$ Iamb. Dimeter.
 837, $\acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } \cup \cup , \acute{ } _ ,$ Dactylic.
 838, 839,⁵ $\acute{ } \cup , _ \cup , \acute{ } _ ,$ Ithyphallic.

Verses 840-859 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 820-839.

Verses 860-1059 are *Iambic Trimeters Acatalectic*.

¹ Consult note, p. 359; and for the measure compare line 819, the last of the *Antistrophe*.

² One line (*πλήρωμα, καλλίσταν λατρείαν* ') reckoned as two.

³ One line (*ἡμόνες δ' ἄλλαι*) reckoned as two.

⁴ One line (*ιαχοῦσ' ὀϊον δ' ὑπέρ*) reckoned as two.

⁵ One line (*Ἑλλάς ὠλεσ' αἰχμά.*) reckoned as two.

Verses 1060-1070 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1071-1080.

STROPHE.

Verse 1060,	$\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, \cup $\frac{1}{-}$,	Glyconic.
1061,	$\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, \cup $\frac{1}{-}$,	Glyconic.
1062,	$\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, \cup $\frac{1}{-}$,	Glyconic.
1063, 1064, ¹	$\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, \cup $\frac{1}{-}$,	Glyconic.
1065,	$\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, $\frac{1}{-}$ —, $\frac{1}{\cup}$ \cup \cup —, —, —,	Glyconic.
1066,	— $\frac{1}{-}$, \cup —, —, —, \cup $\frac{1}{-}$, \cup \cup \cup , \cup $\frac{1}{-}$,	Iambic.
1067,	\cup $\frac{1}{\cup}$ \cup , \cup $\frac{1}{\cup}$ \cup , \cup $\frac{1}{\cup}$ \cup , \cup $\frac{1}{\cup}$ \cup , —,	Iamb. Dimeter.
1068, 1069, ²	— $\frac{1}{\cup}$ \cup , \cup —, \cup $\frac{1}{\cup}$ \cup — \cup —,	Iambic and Dochmius.
1070,	$\frac{1}{-}$ \cup \cup , $\frac{1}{-}$ \cup \cup , $\frac{1}{-}$ \cup \cup , $\frac{1}{-}$ \cup , — —,	Dactylic-Trochaic.

Verses 1071-1080 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 1060-1070.

Verses 1081-1099 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1100-1117.

STROPHE.

Verse 1081, 1082, ³	$\frac{1}{-}$ \cup \cup , $\frac{1}{-}$ \cup \cup , $\frac{1}{-}$,	Dactylic.
1083, 1084, ⁴	\cup $\frac{1}{-}$, \cup \cup \cup , \cup $\frac{1}{-}$, —,	Iambic.
1085,	\cup $\frac{1}{-}$, \cup \cup \cup , \cup $\frac{1}{-}$, \cup $\frac{1}{-}$, \cup —,	Iamb. Trimeter.
1086,	\cup $\frac{1}{-}$ — \cup , $\frac{1}{-}$ \cup \cup —, —,	Glyconic.
1087,	— $\frac{1}{\cup}$ \cup , \cup —, \cup $\frac{1}{\cup}$ \cup , \cup —, —,	Iamb. Dimeter Hyperc.
1088,	— $\frac{1}{\cup}$ \cup , \cup —, \cup $\frac{1}{-}$, \cup \cup \cup , \cup $\frac{1}{-}$, —,	Iamb. Trimeter Catal.
1089,	\cup $\frac{1}{-}$, \cup —, \cup $\frac{1}{-}$, \cup —,	Iamb. Dimeter.
1090,	\cup $\frac{1}{\cup}$ \cup , \cup —, \cup $\frac{1}{-}$, \cup —, \cup $\frac{1}{-}$, \cup —,	Iamb. Trimeter.
1091, 1092, ⁵	$\frac{1}{-}$ \cup —, $\frac{1}{-}$ \cup —, $\frac{1}{-}$ \cup —, $\frac{1}{-}$ \cup —, $\frac{1}{-}$ \cup , —,	Cretico-Trochaic.

¹ One line ($\tilde{\omega}$ Ζεῦ, καὶ πελάνων φλόγα,) reckoned as two.

² One line ($\tauέρμονά τε πρωτόβολον ἀλίω$) reckoned as two.

³ One line ($\tilde{\omega}$ φίλος $\tilde{\omega}$ πόσι μοι,) reckoned as two.

⁴ One line ($\sigmaὺ μὲν φθίμενος ἀλαίνεις$) reckoned as two.

⁵ One line ($\muᾶτερ, ὦ μοι, μόναν δὴ μ' Ἀχαιοὶ κομίζουσι σέθεν ἀπ' ὀρμῶν$) reckoned as two.

Verse 1093, 1094, ¹	' ˘ ˘, ' ˘ ˘, —	Dactylic.
1095,	' ˘ ˘, ' ˘ ˘, —	Dactylic.
1096,	' ˘ ˘, ' ˘ ˘, —	Dactylic.
1097,	' ˘ ˘, ' ˘ ˘, —	Dactylic.
1098,	' ˘ ˘, ' ˘ ˘, —	Dactylic.
1099,	˘ ˘ ˘, ˘ —, ˘ ' —	Iambic.

Verses 1100–1117 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 1081–1099.

Verses 1118–1122 are *Anapaestic Dimeters Acatalectic*, except v. 1122, which is a *Paroemiac*. The words *ἰὼ ἰὼ* are *extra metrum*.

Verses 1123–1215 are *Iambic Trimeters Acatalectic*.

Verses 1216, 1217 are scanned as follows:

Verse 1216,	˘ ˘ ˘ — ˘ —, ˘ ˘ ˘ ˘ ˘ ˘ —	Dochmiac Dimeter. ²
1217,	˘ ˘ ˘ — ˘ —, ˘ ' — ˘ ˘ —	Dochmiac Dimeter.

Verses 1218–1225 are *Iambic Trimeters Acatalectic*.

Verses 1226–1231 form a lyric piece, and are scanned as follows:

Verse 1226,	— ' — —,	Dochmius.
1227,	˘ ˘ ˘, — ˘, ' ˘, —	Trochaic. ³
1228,	˘ ' — ˘ —, ˘ ' — — ˘,	Dochmiac Dimeter.
1229,	˘ ' ˘ —, —	Iambic.
1230,	— ' —,	Molossus. ⁴
1231,	— ' — ˘ —, ˘ ' — ˘ —	Dochmiac Dimeter.

Verses 1232–1234 are *Iambic Trimeters Acatalectic*.

Verses 1235–1239 are scanned as follows, but are in part probably corrupt:

Verse 1235,	˘ ' ˘ —, ˘ ' ˘ —,	Iambic.
1236,	˘ ˘ ˘ — ˘ —, ˘ ˘ ˘ — —	Dochmiac Dim.

¹ One line (*κτανέαν ἐπὶ ναῦν*) reckoned as two.

² Dindorf makes this an Iambic Dipody and Dochmius, reading ε̄ ε̄, φρενῶν ἔθιγες ἔθιγες ὦ. Consult note on the passage.

³ Dindorf thinks that a Trochaic line is out of place here, and that some syllables have fallen out, the verse having been originally a Dochmiac Dimeter, like vv. 1228 and 1231.

⁴ Or a Bacchius with a long anacrusis.

Verse 1237,	— ' , — — , — ' , — ,	Iambic.
1238, 1239, ¹	— ' — — — — , — ' — — — ,	Dochmiac Dimeter.

Verses 1240–1250 are *Iambic Trimeters Acatalectic*.

Verses 1251–1259 are *Anapaestic Dimeters Acatalectic*, except v. 1254, which is a *Monometer*, and vv. 1255, 1259, which are *Paroemiacs*, the exclamations (ὠὸ ἰὼ and ἔα ἔα) being *extra metrum*.

Verses 1260–1286 are *Iambic Trimeters Acatalectic*.

Verses 1287–1292 form a *Strophe*, the *Antistrophe* to which occurs at vv. 1293–1300, but the measures are disturbed and partly corrupt, so that the agreement between the *Strophe* and *Antistrophe* is not complete throughout, as will be seen from the scanning here given of both.

STROPHE.

Verse 1287,	— ' — — — — ,	Dochmius.
1288,	— ' — — — — , — ' — — — — ,	Dochm. Di- meter.
1289,	— , ' — — — , — ' ,	Glyconic.
1290,	— ' , — — , — ' , — — , — ' , — ,	Iambic.
1291,	— ' , — — , — ' — — , — — — ,	Iambic.
1292,	— ' — — , — — , — ' , — — , — ' , — ,	Iambic.

ANTISTROPHE.

Verse 1293,	— ' — — — — ,	Dochmius.
1294, 1295, ²	— ' , — — , — ' — — — — ,	Iambic and Dochm.
1296,	— ' — — , — — , — ' ,	Iambic.
1297,	— ' , — — , — ' , — — , — ' , — ,	Iambic.
1298,	— ' — — , — — , — ' , — — ,	Iambic.
1299, 1300, ³	— ' — — , — — , — ' — — , — — , — ' , — ,	Iamb.

Verses 1301 and 1302 form a *Μεσωδός*, scanned as follows:

Verse 1301,	' — — , — — — , ' — — , — — — ,	Trochaic.
1302,	' — , — — , ' — ,	Ithyphallic.

¹ One line (Ἐκάβη σας ἔνεπε τίνα θροεῖς αὐδάν.) reckoned as two. Consult note on the line.

² One line (λέλαμπεν Ἴλιος, Περγάμων) reckoned as two.

³ One line (ράνια πεσοῦσα δορὶ καταφθίνει γᾶ.) reckoned as two.

Verses 1303-1316 form a *Strophe*, the *Antistrophe* corresponding to which occurs at vv. 1317-1333.

STROPHE.

Verse 1303,	- ' , u u u , u ' u , u - , u ' , - ,	Iambic.
1304,	u ' , u - , - , u ' , u - , u ' ,	Iambic.
1305,	u ' , u - , u ' , u - , u ' u , u ,	Iambic.
1306,	- ' , u - , - , u ' , u - , - ,	Iambic.
1307,	u ' u , u - , ' u u , - u , ' - ,	Iambic Di- pody and Ithyphallic.
1308,	' u , - u , ' u , - u ,	Trochaic Dimeter.
1309,	' u , - u , ' - ,	Ithyphal- lic.
1310,	u ' u , u u u , u ' , u - , ' u , - ,	Iamb.-Tro- chaic.
1311,	- ' , u u u , u ' , u - , u ' , u - ,	Iambic Tri- meter.
1312,	' u u , u u u , ' u u , u u u ,	Trochaic Dimeter.
1313,	u ' u , u u u , - ' , u - , u ' , u - ,	Iamb. Tri- meter.
1314,	u , ' u , - u , ' u u , - u ,	Trochaic with Anacrusis.
1315,	' u u , u u u , ' u u , - u , ' u ,	Trochaic.
1316,	u ' , u - , u ' , u - , u ' , u - ,	Iambic Tri- meter.

Verses 1317-1333 form the *Antistrophe* corresponding to the preceding *Strophe* at vv. 1303-1316.

THE END.

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