EMENDATIONS IN AESCHYLUS

WITH A FEW OTHERS IN

SOPHOCLES AND EURIPIDES

AND ONE IN THE

GOSPEL OF ST. MATTHEW, V., 22,

BY

A. M. ROGERS.

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John Murphy & Co.
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Alexander Mason Rogers, of Scotch-Irish descent, was a native of Baltimore, Maryland, a member of a family many of whose names are well known in the annals of science. The leisure moments of a busy life devoted to the duties of his profession as a lawyer were given to scholarly research. This was his recreation and delight. Even when in such feeble health as would have debarred most men from intellectual labor, his beloved books were never laid aside. The *Curae Aeschyleae* was truly a labor of love, and having completed the work he left in writing this request:

"Having spent many years (some eight or nine) in efforts to restore the text of Aeschylus, and having made many singular and valuable discoveries, as I feel assured, I am anxious that the results of so much labor and diligence shall not perish. Should I die before securing the publication of these labors, I trust that my sisters will make arrangements for publication, selecting a competent scholar to edit the work.

Born July 26, 1824.
Died Dec. 26, 1889."
EDITOR'S PREFACE.

In his notes and emendations on Aeschylus (written as they occurred to him in an interleaved copy of Wellauer's edition of 1827) Mr. Rogers marked with the words 'Final' and 'Rejected' those corrections which met with his ultimate approval and those which he abandoned—drawing a line through the former word and substituting the latter (often too adding the date of the change), if a better emendation suggested itself. Those marked 'Final' he left explicit directions to publish. A very few others which he prefaced with a point of interrogation were to be examined, and withheld or not, as should appear best. Little discretion therefore was left to the editor, his labor being merely to discover and copy from the often closely written page just which reading was the last preferred. Hence the work stands very nearly as Mr. Rogers wrote it. But the Greek names of the gods have been occasionally substituted in the interest of uniformity, where the author had used the Latin equivalents; and the wording of the notes has sometimes, but rarely, been altered. What the editor himself adds by way of explanation or of reference—sometimes too permitting himself a note of dissent—is enclosed in brackets. Otherwise his responsibility is only that of an amanuensis.
It is but just to Mr. Rogers to state that the books he possessed on Aeschylus were very few. Beside the Wellauer edition of 1827, he had Paley's 2d edition of 1861 and the Teubner text (Dindorf's) of 1873; for the separate plays, Bloomfield's Choeph., 1827; Agam., 1832; Felton's Agam., 1847; Wecklein's Prom., 1872; Enger-Gilbert's Agam., 1874; Ritschl's Sept. adv. Th., 1875; and Teuffel's Pers., 1875. In addition to these, Wellauer's and Dindorf's Lexicons; Hermann's Elementa Doctrinae Metricae, 1817; and Linwood's Greek Tragic Metres, 1855. This constituted his whole apparatus.

Thus isolated, it was natural that many emendations occurred to him which were not, as he supposed, new. These of course—with the 'Eureka' which he would write over the especially happy ones—it is needless now to publish, but a list of them is added at the end. In noting these anticipations the editor has relied upon the invaluable edition of Aeschylus by Wecklein, 1885, with its Appendix of 1893. In the numbering of the verses he has followed the Teubner text (Weil's) of 1889.

It may be not amiss to warn the reader that Mr. Rogers evidently does not attach pre-eminent importance to the readings of the Codex Mediceus. His text therefore can be justified sometimes only by reference to a more complete critical apparatus than that furnished by Wecklein.

L. L. Forman, Ph. D.

Baltimore, June, 1894.
THE SUPPLIANTS.

3 ἀπὸ προστομίων λεπτῶν βαθέος Νείλου.
The contrast is between the deep river and its shallow outlets. λεπτοψαμάθων is not characteristic enough of the Nile for poetry.

9 ἀλλ᾽ αὐτογενῆ γε φυλαξόμεναι γάμον Αἰγύπτου παίδων, ἀσεβῆ τ᾽ ὀνοταζόμεναι.
αὐτογενής can only mean 'consanguineous.' φυλαξόμεναι is a fut. pte. denoting purpose. ἀσεβῆ is 'impieties.'

14 κύδιστα χρεῶν ἐπέκρανεν
Cf. 374 χρέος πᾶν ἐπικραίνεις. Paley's sense of the reading κύδιστ᾽ ἀχέων, 'best (i. e. the least bad) of evils,' is not maintainable. The comparisons he cites are not to the point. Nor does ἐπικραίνειν admit the sense of 'counsel' which he attributes to it.

38 πρὶν ποτε λέκτρων, ὃν θέμις εἴργει, σφετεριξαμένους πατραδέλφειν κοίτην ἀϊκῶς ἐπιβήναι.
The Suppliants.

46 εξ ἐπυπνοίας
Ζηνός εφήψατ' ἐπωνυμίᾳ τ' ἐπεκραίνετο μόρσιμος αἰών
ἐφήψατο suits exactly the interjective character of the clause.

53 γονέων ἐπιδείξω
πιστὰ τεκμήρια κοῦκ ἀνόμοι-
ἄγελπτά περ ὄντα φανεῖται.
'And not discordant (as mythic accounts are apt to be),
though surprising, will they seem.'

60 δοξάσει τινα κλαίειν ὑπα τάς Τηρείας
μήτιδας, οἰκτράς ἀλόχου
κιρκηλάτου τ' ἀγδόνος.

64 πενθεῖ νέοικος ἐκτὸς ἡθέων
'Mourns estranged outside of its wonts.' Confusion of
ἐκτός, -οικος, and οἰκτος.

74 δειμαίνου' ἀφίλους τάσδε φυγάς
'Αερίας ἀπὸ γᾶς
κοὗτις ἐστὶ κηδεμών.
[The emendation is independent of Weil's ἀφίλου, as it is
dated Dec., 84.]

80 ὑβριν δ' ἐτοίμοις στυγοῦντες
πέλοιτε σύνδικοί γ' ἐμοῖς.
The sense is strong. 'I groan unfriended. In my flight
there is no protector. But ye gods, who . . . . , be ad-
vocates to my side.' [ἐμοί?]

82 ἐστὶ δὲ κὰκ πτολέμου τειρομένοις
βομός Ἀρης, φυγάσιν
ῥύμα, δαιμόσιν σέβας.
'To the distressed in war the altar is a Mars (i. e. a succour to the exhausted side), to fugitives is a stronghold, and to the divinities a thing venerated.'

85 ἐρρήθη δ᾽ ἔπος εὖ παναληθῶς,
Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη.
πάντα στυφλά γ᾽ ἔθηκ᾽ ἐν
σκότῳ,
ἔθηκ᾽ ἐν, not ἔθηκεν, since the local dative according to Kühner's Gram. § 426, 1 is not found in Aeschylus [Dated 1880. Is independent therefore of Tucker's εἴρηται λόγος.
—Kühner can hardly be correct as regards Aeschylus' avoidance of the local dative. See Prom. 706, Ag. 558, Cho. 87, 168, Th. 17.]

97 βίαν δ᾽ οὔτιν᾽ ἐξοπλίζει
τῇδε πόνων δαιμονίων"

'But he displays therein no violence of demoniac toil.'

107 καὶ διάνοιαν μὲν ὀλεσεν
κέντρον ἐχων ἄφυκτον, ἀμὰν δ᾽
ἀπάταν μεταγνους.
Conjecture: καὶ δι’ ἀνίαν μὲν ὄλλυται κτλ. [Welleauer's reading of 100 (the verse of the strophe answering to 107) is ἥμενον ἄνω φρόνημά πωσ.]

122 θύουσ᾽ ἐνάγεα τέλεα πελόμεν' οὐ καλῶς
ἐπέδραμον ὅθι θάνατος ἀπη.
Sense: Sacrifices in Egypt being unfavourable, I fled whither I might escape death.—ἐναγγής is possibly an epithet of aversion bestowed on Egyptian rites. Or is θύουσ᾽ ἐνάλλα τέλεα to be read,=‘offering sacrifice on the sea-shore before leaving Egypt’? ὀπόθε, as ordi-
narily read, is not found in the tragedians. See Dindorf’s Lex. Aesch.

162 ἀζήμιος δ’ οὐκ Ἰὼ
eµηνε µυηστήρ’ ἐκ θεῶν’
κοννώ δ’ ἄταν
γαµετᾶς οὐρανονίκου
‘Not without penalty did Io madden with love a suitor of the gods.’

168 καὶ τότ’ αὖ δικαίοις
Zeûς ἐντεῦξεται λόγοις
dικαίοι λόγοι of just censure.

The repetition in antistrophe of vv. 162-166 is without the authority of the MSS., and to be reprobated on every account.

186 ἀλλ’ εἴτ’ ἀπήµων εἴτε κάρτα θερµόνους
ὁµῆς ξῦν ὀργῆ τῶνδ’ ἐπόρνυται στόλος
τεθυµµένος (Porson) denotes intense passion which darkens and confuses the mind; τεθηµµένος an acute attack of anger. Neither suits here. θερµόνους goes well with ὀµὸς and ὀργῆ, denoting the flush of anger upon supposed injury. A nominative is needed for ἐπόρνυται, hence στόλος. τῶνδε are the ἀρχηγέται. [τῶνδε and στόλος were anticipated by Todt.]

198 τὸ μὴ µάταιον δ’ ἐς µέτωπα σωφρόνων
ἐτω προσώπων
—‘to the metopes of your modest face.’

243 µόνον τόδ’ Ἑλλὰς χθῶν συνείσεται τάχα.
‘This feature only will the Grecian land readily recognise as its own.’ Aesch. uses τάχα with δισοµαι five times, with πεύσει twice, with ἕνωσει once. See Dindorf’s Lex.
The Suppliants.

247 ἐγὼ δὲ πρὸς σε πότερον ὡς ἐτην λέγω
tηροῦντα θ᾽ Ἐρμοῦ ῥάβδον, ἢ πόλεως ἀγὼν;
Sense: Do I address you as a citizen and one keeping the
staff of Mercury (i. e. as a mere herald), or—?

250 τοῦ γηγενοῦς γαρ εἰμ’ ἐγὼ Παλαίχθονος
ὶνις Πελασγός· τοῦ δὲ, γῆς ἀρχηγέτου,
ἐμοῦ τ’ ἀνακτος εὐλόγως ἐπώνυμον
‘For of the earthborn Palaichthon I am the son Pelasgos.
And of him the Founder and of me the King, the eponymous
Pelasgic people—.’ [An apparently earlier emendation
with note is the following :]

tοῦ γηγενοῦς γαρ εἰμ’ ἐγὼ παλαίχθονος
ὶνις Πελασγοῦ τῆςδε γῆς ἀρχηγέτου’
ἐφ’ οὖ δ’ ἀνακτος (vel. ἀφ’ οὖ δ’)
ἐμοῦ δ’ ἀνακτος must be corrupt. How could a yet living
king be the eponymous founder (not of a small city but)
of a wide-spread state? παλαίχθον is an epithet, not a
proper name.]

254 καὶ πᾶσαν αἰαν ὡς δ’ ἀγροὺς ἔρχεται
Στρυμῶν, τὸ πον δύνοντος ἂλιου, κρατῶ.

265 τὰ δὴ παλαιῶν αἰμάτων μιάσμασιν
χρανθεῖσ’ ἀνήκε γαῖ, ἂ μύνει δ’ αὖτ’ ἐκας
δράκονθ’ ὁ μαυλον, δυσμενῆ ξυνοικίαν.
Sense: (He purges the land of hostile beasts) which
the earth has brought forth, and keeps afar the social
dragon.—The clause τὰ δὴ . . . . ἀνήκε γαῖα is
parenthetic and explanatory. Dragons men generally
imagined to live singly; the social dragon was there-
fore a terror.
294 ἦ γ', ὡς μὲν ἵστε, καὶ φάτις πολλῆ κρατεῖ [This and the two preceding verses are assigned in Wellemauer's text to the chorus.]

319 τὸ πρὶν σαφῆς νῦν ὄνομα τούτο μου φράσον. 'Hitherto clear in your statements, do you now tell me your father's name.'

329 ἐπεὶ τὶς ἑυχεῖ τὴν ἀνελπίστῳ φυγῇ κέλσει ἐς Ἀργος 'Since who thought that this one (I) in unexpected flight—'

351 ἠλιβάτοισιν· ἄλκὰ πίσυνος μὲ μυκα ἄφράζουσα βοτῆρι μόχθους. A detailed simile here from the suppliants is not appropriate, while a return to their own pressing case, with metaphor and asyndeton, is eminently so. 'Trusting to your help I low my troubles'—or perhaps the perfect tense has its full force, referring to the tale just told.

385 μένει τοὺς Ζηνός εἰκότως κότος δυσπαραθέλκτους παθόντος οἴκτοις

396 κρίνε, σέβασ, τὸ πρὸς θεῶν. For the voc. σέβας, cf. Cho. 156, Prom. 1091.

405 τί τὸνδ' ἔξι αἰσθεῖα λεπόμενον; μεταλ- γεῖς τὸ δίκαιον ἐρξαί; The chorus are answering the king's declaration in v. 397 that the case is a difficult one to decide. Their answer runs (402-406): Zeus, while equally related to both parties, regards this matter with inclination to our side, justly assigning the wrong to the wicked, the right to the just. What equality is there in the case? Where is there a κρίμα οὐκ εὐκριτον? Your hesitancy is not about the right, but about doing it.
δεῦρο δ᾽ ἐξοκέλλομαι ΒΒ! ay dug

ἢ τοῖσι ἢ τοῖς πόλεμον αἴρεσθαι μέγαν.
πάρεστ᾽ ἀνάγκη, καὶ γεγόμφωται σκάφος,
στρέβλαισι ναυτικαῖσι ὡς προσηγμένον.

‘I’m driven to this strand,
With these or those to make great battle.
Necessity surrounds; and thus the ship
Is wedged, as on the ways ’t were fastened.’

As the text is commonly punctuated, δεῦρο is without sense. The frequency of the phrase πᾶς’ ἀνάγκη caused the disappearance of the true reading. σκάφος is the ship of state, or the king himself. Finally, what Greek would have separated γεγόμφωται and σκάφος!

γένοιτο μύθου μύθος ἂν θελκτήριος
ἄλγει τε θυμοῦ κάρτα κινητήριος.
—‘and for distress of soul strongly expulsive.’ [κινητήριος proposed by Schwerdt.]

τῶνδε refers to both suppliants and claimants. παροίχομαι is ‘I stand aside from.’ The χρηστήρια πολλά (v. 450), if offered at all, must be provided by himself or the city, as the suppliants could hardly have them. Hence in part his decision: I decline positively the contention of these parties. [Upon this the suppliants threaten to hang themselves, thereby finally effecting a reversal of the king’s judgment. But if Paley’s text and interpretation of v. 452 were correct, by which apparently the king is already on the point of yielding, not threats but further and more insistent entreaty would follow.]

αἰδοῖον εὐτροπὸν τε πρόξενον λαβεῖν.
The Suppliants.

494 βωμοὺς προνάους καὶ πολυστίχους ἔδρας 'Many-ranked seats.'

Interpretation of v. 514 ἀεὶ δ' ἀνάκτων ἐστὶ δείμ' ἐξαίσιον: δείμα is 'distrust,' ἀνάκτων an objective genitive.

530 τὰν μέλανο ξυγον ναῦν.
Cf. ἐκατόξυγος, τριακοντάξυγος, πολύξυγος. Termination in -ξυξ has another sense; cf. μονό-, δι-, τρι-ξυξ. —Conjecture: σὺν μέλανι ξυγίτη.

534 νέωσον εὐφρον' αἶνον,
γονεῦ πολυμνήστορ, ἔφαπτορ 'Ιούς,
δι' ἂς κτλ.
Conject.: νέωσον εὐφρον' αἶνον γονῆ, πολυμνήστορ κτλ.

538 παλαιὸν δ' εἰς τυμβό τε κτητόρως ἀνθονόμου, στενωπὸν λείμωνα βούχιλον, ήθελν 'Ιω
οἰότροπον ἐρέσσομενον

547 ἰάπτει βάσι' ὀδὸν δι' αἴαν τοὺς ποταμοὺς ἀενᾶς Καλίκων
ταῦτα κυνῳμένα
καὶ μηλοβότου Φρυγίας διαμπάξ:
περὰ δὲ Τευθραντος ἀστυ Μυσῶν
Λύδια ποτὶ γυάλα
καὶ δι' ὄρων Καλίκων
Παμφύλων τε διορπυμένα
καὶ βαθύπλουτον χθόν', ἐς αὖ-
τὰν 'Αφροδίτας πολύπυρον αἰαν.
From v. 549: 'She passes Teuthras’ Mysian city to Lydian vales, and o'er Cilician and Pamphylian boundaries, whirled through their constant rivers and deep soil, e'en to Venus’ wheaten land (Syria). And then she reaches Egypt, etc.'

559 λειμώνα χιονόβοσκον, ὅντ' ἐπέρχεται
tυφούμενον
ὑδαρ τὸ Νείλου
tυφούμενον 'swollen, muddy.'

565 βροτοὶ δ' οἴ ήγάς τότ' ἡσαν ἐννομοὶ
χλωρῷ δείματι θυμὸν
ἡλῶντ', ὅψιν ἀήθη κτλ.

574 Ζεὺς αἰώνος κρέων ἐπέστη
cαι νῦν ἣδε νόσος πρὸς
βίαν ἀπημάντῳ σθένει
cαι θείαις ἐπιπνοίαις
παύεται, δακρύων δ' ἀπο-
στάζει πένθιμος αἰδώς.

ἐπέστη used of sudden appearances. See the lexicons.

592 σὺ γὰρ πατὴρ φυτουργὸς αὐτόχειρ ἄναξ
γένους παλαιόφρων μέγας
tέκτονοι, τὸ πᾶν μηχανορραφῆς Ζεὺς.
ὑπ' ἀρχὰς δ' οὐ τις ἄν θοάξων
tὸ μεῖον κρεισσόνων κρατύνων.
eὶ δὲ τις ἄνωθεν ἣμενον σέβει, κάτω
πάρεστιν ἔργον ὡς ἐπος
σπεύσων τιν' ὡς δούλιος φέρει φρήν.

From v. 595: 'Under whose protection anyone retreating, though the weaker side, may govern the stronger.'
But if one worship him seated on high, below he is present at once to expedite one’s deed and word, as the subservient mind desires.’—For σπεύδεω with personal object, see Soph. Aj. 1223 ἔστευνσα τὸν στρατηλάτην Ἀγαμέμνονα.

—Conject.: πάρεστ’ ὃ δ’ ἔργον ὡς ἔποσ.

In v. 606 ἀλλ’ ὡς ἰν ἰβήσαμε γηραῖν φρενί, the ὡς is proper, forming with διχορρόπως of the preceding v. a comparative proposition. See Kühn. Gram. §§ 583 and 586, 5. The sense is: ‘they decided ὡς διχορρόπως but in such manner as I could feel young in my old heart,’ not ‘so as to gladden me.’

617 μέγαν, πρόφρονος ὡς μήποτ’ εἰσόπων χρόνου πόλιν παχύναι
‘Great the anger of Zeus, as never willing thereafter to fatten (make rich) the city.’

633 μήποτε παρὰ πόλιν τάνδε Πελασγίαν τὸν ἄχορον βοὰν κτίσαι μάχλον Ἀρη
The chorus prays that the city may be free from assault, not from destruction.

646 Δίον ἐπιδόμενοι πράκτορ᾽ ἐπίσκοπον δυσπολέμητον, εἰ τὶς ἰν δόμος ἔχοι ὑπ᾽ ὀρόφων μιαίνοντα. βαρὺς δ᾽ ἐφίζει.
‘Regarding Zeus as an inflexible avenger whenever a house has beneath its roof polluting things.’—δόμος is here for the city. For εἰ with the opt. and ἰν, see Kühn. Gram., § 577, 1. ἐφίζεων used of a hostile force encamped or ambushed in a position of observation and attack. Conject.: εἰ τὶν ἰν δόμος ἔχοι, with μιαίνοντα masc. sing. in agreement. [ὑπ᾽ ὀρόφων anticipated by Stanley.]
691 ποιονόμα δὲ πρόβατα πολύγονα τελέθοι
From πρόβατα came the Med. corruption βρότατος, from
ποιονόμα sprang πρόνομα which is a vox nihil. [ποιο-
νόμα anticipated by Hartung.]

694 εὐφημον δ᾽ ἐπιβῶντων
Μούσαις θεαῖς ἀοιδοί.

706 δαφοίνοις βουθύτοις τιμαῖς.
Why should the θεοί ἐγχώριοι be honored with Apollo’s
laurel, according to the common reading δαφνηφόροις? As for δαφνοφόροις, it may be noted that forms in δαφνο-
instead of δαφνη- all seem late. The strophe 698–700
should read, as corrected by various scholars:

φυλάσσοι τιμίοισι τιμάς
tὸ δήμου τὴν πόλιν κρατύνοι
προμαθεύς, κοινόμητις ἀρχά.

718 ἂγαν καλῶς κλύουσά γ᾽ ὡς ἄν εὐφιλῆς.
‘Listening to the helm as if fond of it.’—Conject.: ὡς ἄν
eἰ φίλη, or ὡς ἄν ἥ φίλη, or ὡς ἄν οἱ φίλου.

745 πολλοὶ μελαγχίμῳ σὺν στρατῷ.

765 οὐδὲ πεισμάτων σωτηρία:
ἐς γῆν δ᾽ ἐνεγκείν οὐδ᾽ ἐν ἄγκυρουχίαις
θαρσοῦσι ναῶν ποιμένες παρατίκα,
ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα,
ὡς ἔνεκ᾽ ἀποστείχοντος ἑλιοῦ φίλεῖ
ὁδίνα τίκτειν νῦξ κυβερνήτῃ σοφῷ.
From v. 764: ‘Neither is the setting out of a fleet a quick
matter, nor its anchoring, nor the securing it by cables.
But to come to land, even when anchored, skippers are in
no haste, especially when they have come to a harborless
The Suppliants.

shore; since by reason of darkness the night etc.—Conject.: τίς δ᾽ οὐκ ἀποστείχοντος . . . νῦξ 'what night does not etc.?' [For Aeschylus' avoidance of dactyls in the first foot of iambic trimeter, see Wecklein Prom. 6.]

(775 . . . γέρονθ', ἣβῶντα δ᾽ εὐγλώσσοφ φρενὶ reminds one of Milton's 'old man eloquent.')

779 μέλας γενοίμαν κατινδός
νέφεσι τινόν κτειν εὐοῖσ, τὸ πάν δ᾽ ἀφαντος.
ἀμπτᾶσ᾽ ὥς ἀήσυρος κόνις ἀτερθε πτερύγων ὁλοίμαν.

Cf. the antistr.

787 θέλομι δ᾽ ἄν μορσίμου
βρόχου τυχείν ἐν σαργάναις,
πρὶν ἄνδρ᾽ ἀπευκτὸν
tὸ ἀνὰ ἐγχριμφθῆναι χεροῖν κτλ.

806 τίνα δ᾽ ἀμομφὸν έτι πόρον
τέμνομεν γάμου λυτῆρα;

820 ὅδε με μάρπτει νάϊός γ', ἀλείς;

Troch. and Cret.

τί σάν, προμάτωρ, πτάκ' ἀμνημονεῖς;

Iamb. and Cret.

αὐθί κάκικυς αὖ
δάϊον βοϊν ἀμφαίνω.

Cret.

Cret. and Dochm.

830 ὅρα τάδε φροίμια, πρόξενε, πόνων

See note.

βιαίων ἐμῶν. ἥτι ἥ.

Dochm.

βαίνες φυγάδος πρὸς ἀλκάν.

Cret.

βλοσφόροις χλιδᾶ

Dochm.

δυσφόρως ναῖος κἀν γὰ.
835 ἄναξ προτάσσου.
‘This pirate seizes me. Dost hear? Why, ancestress, unmindful of thy hare? Again, though weak, again I raise my wretched voice. See these things, prefaces—.’—If we read in v. 830 ὅρα φροίμια τάδε, πρόξενε, πόνων, we have two dochmiacs.¹ [The dochmiac in v. 829 (---|--) is rare in Aeschylus. See Gleditsch, Metrik der Griechen und Römer, § 102 (Iwan Müller’s Handbuch, vol. II). Despite Enger’s protest in Philologus XII, p. 457, the second dochmiac proposed for v. 830 (----|--) still has its defenders, among others Christ, Metrik, p. 428.]

842 KH. σοῦσθε, σοῦσθ’ ὀλόμεναι μόλωμεν ἐπ’ ἀμίδα.
ΧΟ. εἴθ’ ἀνὰ πολυρόθιον στρ.
845 δεσποσίω ξίνω ὑβρει
γομφοδέτῳ τε ὄρει διώλουν.
δαίμονας ὑπὸ ἄμιαν ἔπν
εἰς ὕδωρ ὑπ’ ὑπηνίοι’ ἀν ποτε.
KH. κελεύω βοῶς μεθέσθαι.

850 ἵσχ’ ἀράν, φρενίτα.
ΧΟ. ιοῦ ιοῦ. KH. ὠη ὠη.
λειψ’ ἔδρανοι, κη ἐς ὄρου,
ἀτίτετ’ ἄμ πόλων οὗ σέβου.

V. 847: ‘Though like a divinity on board of the amis, you may yet be turned over in the water.’—⟷ a call to

¹After many hours’ or days’ endeavor to restore these lines, the thought struck me that we had here membra disiecta. I then set down the aptest words, turned to my Aeschylean Lexicon and found with delight every word there. Not till then did I think of the metres, and to my astonishment they seemed perfect. This was the work of two or three minutes. I could not have composed the lines in an hour.
20 The Suppliants.

the sluggish. ἄμ πόλιν the Egyptian state. [For the rarity if not entire absence in Tragedy of such an elision as that in ἀμίδι (v. 847), see Kühn. Gram. § 53, 5, C, and Jebb. Oed. Col. 1436, Appendix. Mr. Rogers has given no explanation of φρενίτα or of v. 853.]

854 XO. μήποτε πάλιν ἵδοιμ' ἄντ.

άλφεσίβοιον ὃδωρ ἐνθεν δεξαμένα
ζώφυτον ἀλμα βροτοῖς θάλλει
ἡ γαῖ' ἀεὶ βαθύγεως.
βάθρ᾽ ἔα, βάθρ᾽ ἔα, ὦ γέρον.

860 KH. σὺ δὴ ναὶ ναὶ βάσει
τάχα θέλεος ἀδέλεος.
βόα βόα πολλά. φροῦδα
βάθρ' ἀνάβαθι, μὴ πάθης
ὁλομένα παλάμας ἐμάς.

Sense from v. 854: 'May I never see the Nile, whence receiving its life-blood that ever-rich soil blooms for mortals.' The two chief facts of Egypt: the life-blood of the Nile, the constant renewal of the soil.—For μὴ πάθης παλάμας, cf. Soph. Phil. 1206 ρέξης παλάμαιν.

874 βάρων οὐκ ὑπερθορεῖ,
éi καὶ βοᾷ πικρότερα γ' οἰμώξων ὄμως.

In the antistr. v. 884 read ὄλκη γὰρ αὐτή πλόκαμον οὔδάμ' αἴξεται. [αὐτή already suggested by Todt.]

877 λύμασ σὰς σὺ πρὸ γᾶς ὑλάσκεις:

περιχριμπτά βεβράζεις ὄσ' ἐρωτᾶς: ὁ μέγας
Νεῖλος ὑβρίζοντ' ἀποτρέψειν ἀἰστον ὑβρίν.

'You howl your contumelies abroad. With gnash of teeth
you chatter (like a grasshopper) whatsoever you demand of us.’

885 oî oî
πάτερ, βρέτας γ’ ἐρύσεται.
ἀραχνός ὡς βάδην
ἀνηρ θορεῖ μ’ ἔλαν.
ἀτοτοτοῖ,

890 μ’ ἄγει; μ’ ἄγει· βίαν
φοβερὰν ἀπότρεπε,
ὦ βουγενές παῖ Ζηνός.

‘Father, even the image is seized. Spider-like step by step this man springs to snatch me. He drags me, he drags me. Avert this fearful violence, O oxborn son of Zeus (Epaphus).’—pardadyer in Med., v. 896 (=μάλα δ’ ἄγει) is a stage-direction and not genuine.

895 μαιμά πέλας δίπους ὤφις
ἐχιδνα δ’ ὡς μετα-
πτολούσαν ἐμὲ δάκνει.

[Mr. Rogers has cited nothing in Tragedy to support ἐρύσεται (v. 886), nothing in all Greek for θορεῖ (v. 888); nor does he show how his reading of v. 892 may be reconciled with the response of the herald in v. 893.]

938 ἐν χρόνῳ μαθὼν
ἔσει σὺ γ’ αὐτὸς χοὶ ξυνέμποροι σέθεν.
For ptc. with εἶναι, see Kühn. Gram., § 353, Anm. 3.

977 BA. τάσσεσθε φίλας δμωίδας οὕτως
‘Arrange for yourselves your good maids in such way as—.’ The φίλαι δμωίδες are the servants given by the king and assigned by their father to each as dowry. [Anticipated by Geel.]
22 The Suppliants.

983 καὶ μου τὰ μὲν πραθέντα πρὸς τοὺς ἐγγενεῖς
φίλως, πικρῶς δ᾽ ἥκουσαν αὐτανεψίους.

998 τέρειν᾽ ὀπῶρα δ᾽ εὐφύλακτος οὐδαμῶς.
θῆρες δὲ κηραίνουσι καὶ βροτοί γε μὴν
καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ
καρπῶματι στάζοντι κεῖρουσιν Κύπρῳ
χάλωρα κωλύουσι προσμένειν θέρος.

Sense: 'But the tender fruitage is never easily guarded. For beasts and men alike destroy; and winged and crawling creatures alike shear off the beauty of the softening fruit and forbid their spoils (what they have punctured and defaced) to await the summer ripening.—For the plural κεῖρουσι, see Kühn. Gram., § 365 a) and b). [προσ-
μένειν θέρος anticipated by Paley (1883).]

1007 πολὺς δὲ πῶντος ὄν ἐκληρώθη πέρι.
'With respect to which (i. e. to the avoidance of which)
much toil and travel was chosen.' According to Dindorf's
Lexicon, Aeschylus thus postpones περί with the genitive
thirteen times in sixteen.

1018 ἢτε μὰν ἀστυάνακτας
μάκαρας θεοὺς γεραρῶντες

1039 τάρεισιν Πόθος, δι᾽ οὐ-
δὲν ἄπαρνος τελέθει, θέλ-
κτρα τε Πειθοῦς.

'Desire is at her (Venus') side, to whom she refuses
nothing, and the charms of Persuasion.—θέλκτρα Πειθοῦς
=Πειθῶ, with which cf. τρίβοι τ᾽ ἐρώτων at the end of
the strophe. The common reading θέλκτορι Πειθοῖ is
objectionable because following so closely μετάκωνοι in
the same case with φίλα ματρί. Besides, no such relative
construction as πάρεισιν Πόθος ἃ τ᾽ οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ is to be found in Aesch., nor is there sufficient authority for any but an active sense of ἄπαρνος.

1066 εὖ

χειρὶ παιωνία κατασχέθων,
εὐμενὴ βίον κτίσας.

'Restoring to her a reasonable life. βίος = modus vivendi. κτίζω is apparently the vox propria. Cf. Cho. 1060, Eum. 17.

THE PERSIANS.

12 πᾶσα γὰρ ἰσχὺς Ὄσιατογενῆς

φῶκε· κύων τ᾽ ἄνδρα βαῦζει.

'The dog whines for his master.'

Conject. 34: Σουσικάνης | ἐπὶ γᾶς ταγῶν Αἰγυ-πτογενῆς. Parallelism with the succeeding names requires here mention of Sousiskanes' office.

102 θεόθεν γὰρ· τάδε Μοῖρ' ἐκράτησε τὸ παλαιόν

'For so it is divinely fixed. These things Fate long ago determined.' — τάδε lost -δε and received κα- in compensation.

108 ἔμαθον δ' εὐρὺ πόρευμα θαλάσσας πολιαι-νομένας πνεύματι λάβρω

ἔσοραν πόντιον ἄλσος

By the apposition of πόρευμα, πόντιον ἄλσος becomes less harsh.
The Persians.

144 πῶς ἄρα πράσσει Ξέρξης βασιλεὺς
Δαρειογενῆς
πατρὸθεν τε νέμων γένος ἥμετερον
'And from his sire holding sway over—.'

162 οὐδαμῶς ἐμαυτῇ στᾶσ᾽ αδείμαντος, φίλοι

Interpretation of 163–164:

μη μέγας πλοῦτος κονίσας οὔθας ἀντρέψῃ ποδὶ
ὁλβον, ὃν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινός.
These lines need no change. The metaphor is taken from the palaestra, ὁλβος 'national prosperity,' πλοῦτος 'wealth and associated luxury,' κονίσας οὔθας 'dusting over the floor of the palaestra' (Plutus as the challenging party being eager for the contest), ἀνατρέπειν 'to overthrow in wrestling.'—Sense: ' Lest wealth overmatch the national prosperity.' The underlying view is that wealth is destructive of the well-being of the state.

165 ταῦτα μοι διπλὴ μέριμνα φόρτος ὡς τις ἐν
φρεσίν

In v. 166 χρημάτων ἀνάνδρων = riches not possessed by brave men to defend their ownership. In 168 ἀμεμφής is 'desirable,' the sense being: Riches national, like that of a family, are desirable, but need a guardian eye. ὀφθαλμός surely does not mean here Xerxes, as Teuffel thinks.

193 ἢν ἡνίαις ὡς εἶχεν ἐναρκτον στόμα
ὡς is causal.

Conject. 214: σωθεὶς δ᾽ ὀμοίως τῆς κοίρανος
χθονός. With κοίρανος, γένοιτ' ἂν supplied from v. 212 will satisfy Dindorf's "futurum aliquod requiritur, non praesens." See his Lex.
The Persians.

275 ἀλίδονα σώματα πολυβαφῆ
catθανόντα λέγεις φέρεσθαί
πως ἀκταῖς διπλάκεσσιν.

διπλαξί is 'double.' The chorus refers to and repeats the herald's message of v. 273.—Conject.: πλαγκτοῖς ἐπὶ πλακέσσιν, with the sense that the deep-sunken bodies (σώματα πολυβαφῆ) after swelling and rising to the surface had rested on the low flats often covered with water—'the weltering sands.' Or is it παγκοίνοισι πλακέσσιν, of Hades? Cf. Soph. O. C. 1564 τὰν παγκευθῇ κάτω νεκρῶν πλάκα.

Conject. 286: στυγναὶ δ᾽ Ἀθάναι δέος, the chorus again repeating the herald's thought and construction in v. 284 ἔχθος ὅνομα Σαλαμίνος. With δέος for δάοις, the Med. reading of the strophe may stand.

Conject. 310: νικώμενοι κυροῦσιν ἵσχυρὰν χθόνα.

312 Φερεσσεύης τρίτος
φερνοῦχος, οἰδὲ ναὸς ἐκ μιᾶς πέσος.
φερνοῦχος the governor of a place assigned as dower (φερνῆ) to the queen.

321 ὅ τ᾽ ἐσθλὸς Ἀριομαρὸς Σάρδεσιν
πένθος παρασχὼν
[Mr. Rogers has furnished no accent for Ἀρίομαρ; nor does he alter Wellauer's Καριομαρδος in v. 967.]

Conject. 329: τοιῶν δ᾽ ἀριστῶν νῦν ὑπεμνήσθην πέρι:

388 πρωτον μὲν ἡχεί κέλαδος Ἐλλήνων πάρα: μολπῆ δ᾽ ἄνευ φημῆσαν, ὁρθιον θ᾽ ἄμα ἀντηλάλαξε νησιώτιδος πέτρας ἡχῶ.
The Persians.

From v. 386: 'But with morning there sounded a shout from the side of the Greeks; in song they raised it, and straightway—.' The song (μολπή) so striking to the Persian was the paean. With ἀνευφημέω cf. ἀναβάλλομαι 'to strike up a tune.' I find that Wecklein has anticipated the emendation of ἦχει.

443 ὅστις τ᾽ ἄνακτι πιστὸς ἐν πρῶτοις ἄει πίστιν ἐν πρῶτοις, the common reading, is extremely awkward.

532. ὥς Ἰεὺς βασιλεὺς, ὡς νῦν Περσῶν ὡς dropped by transcribers to avoid hiatus. Note the frequent use of exclamatory ὡς in this play: 251, 260, 285, 472, 515, 519, 845, 911.

Conject. 574: τείνε δὲ δυσβαفعاليος | βοαισιν τάλαιναν αὐδάν, referring to and in explanation of ὀᾶ, ἔη. This reference by the chorus to its own words or actions is not infrequent in Tragedy, e. g. Cho. 423.

Interpretation of v. 600: πάντα δειμαίνειν φίλει. 'All things are wont to fear,' i. e. man and all his surroundings. As he is full of fear, so all things take the color of his mind. We might render: 'Fear is everywhere.'—The same πάντα goes with πεποιθέναι in 601.

633 ἢ β' ἄει ὑμὸν μακαρί-
τας ἴσοδαιμον βασιλεὺς
βαρβάρων σαφήνη
ιέντος τὰ παναίολ' αἰ-
ἀνὴ δύσθροα βάγματα;
βαρβάρων explains τὰ in the following verse, and enables us to read in the antistrophe with the Med.

641 δαίμονα μεγαλαυχή.
The Persians.

μεγαυχῆ, while not without precedent, is unlikely.

Conject. 648: ἤ φίλος ἡ μὲν φίλος ὁ χθός. The reading ἤ φίλος ἀνήρ anticipates and renders pointless the following φίλα γὰρ κέκευθεν ἡθη.

650 ἀνεῖν, 'Αἰδωνεύς,

655 θεομηστώρ δ᾽ ἀντ.

έσκεν, ἐπεὶ στρατὸν εὐ ποδήγηκεν.


675 τί τάδε δυνάτ᾽ ἄδυνατα;

περὶ τὰ σὰ διδύμα

δι᾽ ἄνοιαν ἀμαρτίας

πάντα γὰ τὰδ᾽

ἐξέφθινθ᾽ αἱ τρίσκαλμοι

ναῖς ἄναις ἄναις.

'Why are the strong (become) weak?' περὶ τὰ σὰ, as complimentary to Darius, must be correct. [Mr. Rogers has not here marked what were his own corrections. But most of it proves to have been anticipated.]

708 γίγνεται θυντούσι μᾶςσου, ἤν βίος ταθὴ πρόσω.

Conject. 850: ὑπαντιάζειν παιδί πῶς πειράσομαι.

857 πρώτα μὲν εὐδοκίμους στρατιὰς ἀπε- φαίνε, μαθὼν δὲ νομίσματα πύργινα πάντ᾽ ἐπεύθυνεν.

νόστους δ᾽ ἐκ πολέμοιν ἀπόνους ἀπαθεῖς εὐθὺς εὖ πράσσοντας ἄγ᾽ ἐς οἶκους.
The subject of the whole is Darius, already introduced in the strophe ν. 854 εὖθ ὁ γηραιὸς . . . Δαρεῖος ἄρχε χώρας. It is claimed for him 1) that he sent forth expeditions in the best manner, 2) that he stayed with them conducting all the erections, &c. of assault, 3) that he brought them safely back by direct routes to their places of abode, where in the meantime all had been properly administered.—εὐθύς sufficiently separates the adjectives joined with νόστους from εὖ πράσσοντας, which belongs to οἶκους. This is important, since εὖ πράσσοντας as an additional epithet to ἀπόνους and ἀπαθεῖς is out of place. For ἤδε of the MSS. in v. 855, see the note infra on Eum. 414.

864 ὅσσας δ᾽ εἷλε πόλεις πόρον ὃ δια-στρ. βᾶς Ἀλυος ποταμοῦ ἄνθους, ὃς ἀφ᾽ ἑστίας συθείς κτλ.
871 αἱ κατὰ χέρσον ἐ-ἀντ. ληλαμέναι περ ἀπ᾽ ἔργων τοῦδ᾽ ἄνακτος ἄϊον.

'However far removed inland from his operations, heard of (or obeyed) this king.' For ἀπελαύνομαι 'to be removed or excluded from,' see Liddell and Scott's Lexicon.

926 πάνυ γάρ, φεῦ, ὡς μυριᾶς ἀνδρῶν ἔξεσθεναι.

'How have the Ten Thousand wholly perished!' The transition from narration to exclamation relieves the tautology. The point of the clause is, not that 10,000 men had perished, but that the corps d'élite—the brave reserve corps (κεδνᾶς ἀλκᾶς of the following verse)—had been wholly cut off. So remarkable a word as φύστις of the MSS., and that too in the Persae, could not have escaped
the lexicographers. Further, the senses assigned to it seem to defeat the true intent of the poet.

949 γενεὰν γὰρ ἀπηύρα
Ἰάνων ναῦφρακτος Ἀρης κτλ.

973 ἰὼ ἰὼ μοι,
τὰς ὁγιανίους
στυγνὰς κατιδόντες Ἀθάνας
πάντες ἐνὶ πυτύλῳ
ἔῃ ἐῃ,
ὡς ἀσπαίρουσ᾽ ἐπὶ χέρσῳ.

987 ἵνα γά μοι δῆτ᾽
ἀγαθῶν ἐτάρων
ὑπομμυρίσκεις, τάδ᾽ ἀλαστα
στυγνὰ πρόκακα λέγων
βοᾷ βοᾷ
μοι μελέων ἐνδοθεν ἦτορ.
ἐπὶ χέρσῳ instead of χέρσῳ, as the locative dat. is not used by Aesch. [Yet see above on Suppl. 85.] τλάμονες is irreptitious.

1002 βεβᾶσι γὰρ τοι προαιρετοί στρατοῦ, στρ.
βεβᾶσι τοι νῶνυμοι.
ἰὴ ἢ, ἰὼ ἰὼ,
ἰὼ ἰὼ, δαίμονες
ἐθεντ᾽ ἀελπτον κακῶν
διαπρέπον οῖαν δέδορκας ἀταν.

1007 τπλήγμεθ᾽ ολαὶ δ᾽ ἐναντίαι τύχαι κτλ. ἀντ.

1020 τόνδ᾽ ἰδετ᾽ οἰστοδέγμονα
The sense seems to be that the Persian army is no longer a bow, but in its flight a mere receptacle of the enemies' darts.
Seven Against Thebes.

1066 ΞΕ. βόα νυν ἀντίδουπά μοι.
ΧΟ. αἰακτός ἐς δόμους κιεῖσ.
ΞΕ. ἰω Περσὶς αἰα δύσβατος.
ΧΟ. ἵη ἵη, ἵη ἵη.

1070 ΞΕ. ἰω δὴ κατ’ ἄστυ
ΧΟ. ἰω δὴτα ναὶ
ΞΕ. γοᾶσθ’ ἀβροβάται.
ΧΟ. ἰω Περσὶς αἰα.

1075 ΞΕ. ἢ τρισκάλμοις ἢ βάρισιν ὀλόμενοι.
ΧΟ. πέμψω τοί σε δυσθρόουσιν γόοις.

Thus every line is responsive in sense and metre. 1072 and 1075–1076 are dochmiac, the other verses iambic.

SEVEN AGAINST THEBES.

Interpretation of vv. 10 ff.: Two classes only are here addressed, viz. those below the age of military service and those past it. (The rest are in the field). The first class are few and of little military account; the second are with good rhetoric reminded that they still preserve much vigor, in fact are mature in corporeal power. Commentators have overlooked this fact—that the speech is here rhetorical and artful.—In v. 13 I read ὥραν ἔχονθ᾽ ἑκαστον.

54 καὶ τῶνδε πίστις οὐκ ὄκνῳ χρονίζεται.
Interpretation: ‘And the pledged faith of these (warriors) is not made slow (delayed) by hesitancy.’
Seven Against Thebes.

83 ἄλλα διαμπερὲς πέδον ὀπλῶν κτύπος
Doehm.

росл χρίμπτεται, ποτάται, βρέμει
Doehm.

dυσαχέτου δίκαν ύδατος ὄροκτύπου.
Iamb.

ἀμαχέτου is without authority. ὄροκτύπου is 'sounding in the mountain.' See schol. in Guelf. MS.

135 σύ τ,' Ἀρης πρόφρον, Κάδμου ἑπώνυμον
Bi- doehm.

πόλιν φύλαξον
[Mr. Rogers makes no attempt at a strophic arrangement of the passage.]

Conject. 143: λιταῖσι σε θεοκλύτους ὄπυσουσαι πελαξόμεσθα. The fut. ptc. suits the passage and, with long ν, corresponds to κινύρονται of the strophe.

146 στρατῷ δαιρ στόνων αὐτίος.

169 πόλιν δορίπονον μη προδῶθ' ἐτερόφωνον ἐς στρατῶν.
The other compounds of δίδωμι, e. g. παραδίδωμι, are followed by εἰς.

175 λυτήριοι γ' ἁμφιβάντες πόλιν, δείξαθ' ὡς φιλοπόλεις,

μελεσθέ θ' ἱερῶν δημίων,

μελόμενοι τ' ἀρήξατε.

For the γ' of Begründung, see Kühn. Gram., § 511, 7.

206 ἰππικός τ' ἀμπνεον πᾶς ὁ λεῶς διὰ στόμια.
Aeschylus shows a wide and large use of τόπος.

As ordinarily read, v. 290 is grammatically unintelligible. Nor can dragons (which were large serpents) cradle themselves, two or three at a time, in the nest with young doves. [Among eight various emendations the above is marked by Mr. Rogers ‘Final.’ One other is subjoined of apparently earlier date:]

γείτονες δὲ καρδίαν
μέριμναι ζωτυρούσιν τάρβος
tὸν ἀμφυτειχὴ λεών δρακόντι τῶν τῆς τέκνων
ὑπερδεδοικυῖ· ἐχίδνας δυσευνάτορας
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ὑπερδεδοικυῖ· ἐχίδνας δυσευνάτορας
πάντροφος πελειάς.
ὁ πολιοῦχοι

θεοί, τοῖσι μὲν ἔξω
πύργοις ἀνδρολέτειραν
κοίταν, ρήψωσον ἄταν,
ἐμβαλόντες

κοίτη 'the sleep of death.'

κλαυτὸν δ᾽ ἀνδρὶ τρόπον γ᾽ ὠμοδρότων
νομίμων προπάροιθεν διαμείψραι
δωμάτων στυγερὰν ὁδὸν.

κορκορυγαὶ 8 ἀνιστᾶσι' ποτὶ πτόλων δ'

Dochw. στρ.

ὁρκάνα πυργῶτις,
πρὸς ἀνδρὸς δ᾽ ἀνήρ δορὶ κλίνεται. Dochw.

παντοδαιμόνιος δὲ καρπὸς χαμάδις πεσὼν ἀντ.
ἀγάμηυι κύρσαντας (vel κύρσαντα)
πικρῶν δ᾽ ὄμμα τῶν θυωματοπόλχων.

[No explanation is given].

'But that no one is desirous of a less or equal share is
plain from what is said.'

τλᾶσά τις εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος κτλ.

σπουδὴ δὲ καὶ τούτου καταρτίζει πόδα.

θυητὸς δὲν εἰς οὐρανὸν
ἐμπας γέγωνε Ζηνί κυμαίνοντ᾽ ἔπη.
Conject. 472: τέμιμοι' ἄν ἦδη τινά γε, σὺν τύχῃ δ᾽ ἔτι. At any rate, if the common reading be retained, it should be τύχῃ δὲ τῷ (demonstr.), not δὲ τῷ.

473 καὶ δὴ πέπεμπται κόμπον οὐ χεροῖν ἔχων

509 ἁνὴρ γὰρ ἔχθρος ἀνδρὶ τῷ τῷ τύχῃ

520. σωτηρ γένοιτ' ὁ Ζεὺς ἐπ᾽ ἀσπίδοςς τυχῶν. Not 'Zeus,' but 'the Zeus' upon his shield.

560 ἐξωθανοῦσ' ἢ τῷ φέροντε μέμψεται

562 θεῶν θελόντων νῦν ἀληθεύσαιμ' ἐγώ. Conject.: θεῶν θελόντων δ᾽ οὖν κτλ.

576 καὶ τὸν σὺν ἀνθίς προσμολων ἀδελφὸν ὅδ᾽ ἐξυπτιάζων οὐ χεροῖν τῷ ξυστήσεται

[With ὅδ᾽ in v. 576 (σχῆμα Σοφόκλειον) one may recall Hermann's emendation of Eum. 137 Tod'.]

599 ἐν παντὶ πράγαι δ' ἐσθ' ὀμιλίας κακῆς κάκιον οὐδὲν καρπὸς οὗ κομιστεός.

'And advancing toward thy brother he, forcibly laying the name of Polynices on its back (like an animal to be slaughtered) and dividing it in two parts, calls out, etc.—' Conject.: ἐξορθιάζων 'shouting forth,' the scribe thinking of ὀρθιός and ὕπτιός as correlated and writing one for the other. [With ὅδ᾽ in v. 576 (σχῆμα Σοφόκλειον) one may recall Hermann's emendation of Eum. 137 τῷ δ᾽.]
627 ὡς πόλις εὐτυχὴ
dορίπονα κάκ' ἐκτρεποῦσα γὰς πρὸς ἐπιμόλους.

eὐτυχὴ is to be construed with the ptc. Their λυταί were, not that the city might be prosperous in general, but that it might succeed in repelling the threatened evils. The reading of the strophic line to 628, viz. 565, should be μεγάλα μεγαληγόρων κλύουσαν.

637 ἢ ξοντ' ἀτιμὸν ἀρτίως ἀνδρηλάτην
'Or living dishonored who was lately an ostraciser.'

695 φίλου γὰρ ἑχθρά μοι πατρὸς τελοῦσ' ἀρᾶ τελεῖν intrans. and referring to τελεῖν in v. 693.

697 λέγουσα κέρδος πρότερον ὑστερον μόρον,

Interpretation of vv. 698–9. The meaning plainly seems to be: ‘But you will not incur the imputation of cowardice by preserving life.’

699 μελαναγής δ' οὐκ ἐἰσι δόμου σὸν Ἐρυννύς, εὐτ' άν χεροίν θεοὶ θυσίαν δέχωνται.

[For the form of the first dochmiac in v. 700 (if it be a dochmiac), cf. Suppl. 349.]

705 νῦν ὄδε σοι παρέστακεν
όδε Sc. μόρος, already personified in preceding verse.

732 ὕπόσαν καϊρὸς φθιμένους κατέχειν καϊρὸς in its primitive sense. The corresponding verse in the strophe is κατάρας βλαψίφρονος Οἰδυπόδα.
καὶ χθονὸς, ἵ, κόνις πίγ

The interjection here is perfectly natural.

ὅστε, μὴ πρὸς ἁγνὰν
σπείρας Ἀρουραν, ἀνατρέφειν
ρίζαν αἵματέσσαν
ἐτλα.

τελείαις γὰρ παλαιφάτοις ἀραὶς
βαρεῖαι καταλλαγαί:

‘Difficult is the conciliation (removal) of ancient avenging prayers.’

πόλεως πολυβίοτος τ’ αἰών βροτῶν

πατροφόνῳ χερὶ τοῦ
κρατὸς ἐκνήσατ᾽ ὄμματ᾽: ὡς δ᾽ ἐπλάγχθη
τέκνοισιν ἀραίας
ἐφῆκεν ἐπικότους στροφάς

[No commentary is given.]

πότερον χαίρω, κἀπολολύξω
πόλεως ἀσινοῦς

σωτηρὶ is irreptitious, explanatory of ἀσινῆς. [ἀσινῶς anticipated by Heimsoeth.]

ἡ δύσορνις ἀδε ξυναυλία δορῶς
ἐξέπραξεν, οὕτ᾽ ἀπειπε,
pατρόθεν εὐκταίαν φάτιν.

‘This duel of spears has fulfilled, not refused, etc.’ With
a full stop after δορῶς the text announces mere truism.
Who could doubt that a duel which destroyed two brothers
—kings—was ill-omened?
704 πίτυλον, δς αἰὲν δι’ Ἀχέροντ’ ἀμείβεται
tὰν ἀείστομον μελὰγκροκὸν
ναυστολῶν θεωρίδα,
ναῦν ἀστιβῆ Ἀπόλλωνι, ναῦν ἀνάλιον

'That conductive Beat (timed movement) which ever crosses Acheron directing—.' [In Wellaur's text vv. 846-860 constitute an epode. ναυστολῶν anticipated by Schwenk.]

889 τετυμμένοι δήθ’ ὁμο-
σπλάγχνου τε πλευρωμάτων
οὐδ’ ἐτ’ ἐπὶ φιλία.

Dochm.

V. 891 is found in the MSS. after 883 by misplacement.

908 διαλλακτήρ ὃδ’ οὖν
μομφῆς ἄτερ φίλοις
οὐδ’ ἐπίχαρις, ’Αρης.

'Therefore the arbiter here, Ares (seen in the wounds),
has no blame from friends, nor thanks.'

915 μᾶλ’ ἀχω δόμων αὐτοὺς προπέμπει
927 δυνδαίμων σφίν ἄ τεκούσα πασῶν

Based on readings of Bothe and others.

968 ἰὼ πάλιν, δακρυτέ σὺ
980 οὖδ’ ἵκεθ’ ὡς κατέκτανεν.

973 ἐχθρῶν τοίων τάδ’ ἐγγύθεν.
πέλας ἀδελφοίν ἀδελφεά.
984 δύστοινα κηδε’ ὃμώνυμα.

Str.: 'Of such enemies these (bodies) here lie near (each other). Close to the brothers, the sisters.' Ant.: 'Sorrowful obsequies of common title! Bathed thrice with bloodshed (not tears).'
995 ἵω ἵω πόνος.
ὑμῖν ἐξημένος.
δώμαι καὶ χθονί,
πρὸ πάντων δ᾽ ἐμοί.
καὶ πρόσω γ᾽ ἐμοί.
δυσπόνων κακῶν.

ἐμοὶ in 998–9 shows that ἡμῖν of the MSS. in 996 is inconsistent with the sequence of thought.

1004 ἰὼ παῖδε πατρὶ παρεύνω.

1028 ἰὼ σφε θάψο κἄν ἀκίνδυνον βάλω
θάψας' ἀδελφόν τὸν ἐμόν, οὐδ᾽ αἰσχύνομαι
'I will bury him and if I cast him out of danger (of the destination decreed for his body by the state) by so burying him, I shall not be ashamed—.'

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PROMETHEUS.

V. 6 I reject as plainly spurious, because absurd in itself and contrary to the poet's idea. Chains would allow the prisoner motion, whereas Prom. was to be irremovably fixed.

49 ἅπαντ᾽ ἐπήχθη πλήν θεοὶς κοιρανείν.
Sense: 'All things are fated—made firm (πήγνυμι) except the sovereignty of the gods.' His province a god chooses not but receives from Jove's determination. Thus Kratos' reply is in effect: Such duty as falls to you to-day is not matter of λαχεῖν, as you seem to think. It is just because Zeus willed it.
Prometheus.

51 ἔγνωκα· τοῖσδε σ’ οὐδὲν ἀντειπεῖν ἔχω.

264 νουθετεῖν τε τούς κακῶς
πράσσοντας’ εἴθε ταῦθ’ ἁπαντ’ ἡπιστάμην.

That he did not foreknow all things is evident from v. 268.

354 Τυφώνα θοῦρον, πάρος δὲ ἀντέστη θεοὺς
καὶ νῦν in v. 363 will thus introduce the present contrast.

427 Ἀτλανθ’ ὅς αἰὲν ὑπειροχήν χθονὸς
κραταιὰν στροφῆν ὑποστενάζει.

[There is no mention of Hermann's antistrophic treatment
of vv. 425–435.]

543 ῥαδία γνώμα σεβεῖ θνατοὺς κτλ.
ῥάδιος in the sense 'hasty, rash, inconsiderate.'

Conject. 567: εἴδωλον Ὄργου γηγενοῦσα σαλεύων |
τὸν μυριωτὸν εἰσορῶσα βούταν. For metre cf. preceding
verse.

600 σκιρτημάτων τ’ ἐγνωσ τίσιν αἰκίας
λαβρόσσυτὸς προσήλθον
τε corresponds to the τε of v. 596 θεόσσυτόν τε. The
two clauses are epexegetic of the preceding question τίς
ὁν με . . . ἔτυμα προσθρεῖς ; V. 601 is antistrophic
to 581 παράκοπον ὅδε τείρεις.

791 πρὸς ἀντολὰς φλογῶπας ἡλίου στρόβει
πόντου τελῶσα φλοῖσβον
For a defence of the verb πελάω, see Ellendt-Genthe's
Lex. Soph.

860 Πελασγία δὲ δέξεται θηλυκτόνους
νεκροὺς δαμέντων
40  Agamemnon.

898 τριβω γὰρ ἀστεργάνορα παρθενίαν εἰσορῶσ᾽ ᾿Ιὼ μέγα δαπτομέναν δυσπλάνοις Ῥας ἀλατείαις πάλαι.

1001 δοξλείς μάτην με κύματ᾽ ὡς παρηγορῶν. ὅπως is never used by Aeschylus in simple comparison.

1056 τί γὰρ ἐλλείπει μὴ παραπαλειν, εἰ τοῖα τυχών τι χαλᾶ μανίαις;
‘For is he not mad, if meeting such punishment he gives the rein to ravings?’

AGAMEMNON.

Construe vv. 1–2: πόνων φρουρᾶς ἐτείας μῆκος ‘of a watch year-long in length.’

V. 7 is genuine. The Phylax refers in vv. 5–6 to the rise and fall of constellations annual, in 7 to the rise and set of stars diurnal, thus emphasizing the fact that his watch was from sunset to sunrise for an entire year.

12 εὖτ᾽ ἄν δὲ νυκτίπλαγκτον ἐνδροσόν τ᾽ ἐνίσκοις ὀφθαλμοῖς εὐνήν ὧν ὀψὶς ἐπισκοπονεῖν μύωφος γὰρ κτλ.
‘I purse up my eyes; for fear prevents my firmly closing them in sleep.’ μύω is the effect of heavy sleepiness, but without sleep. In addition to the apposite parallels cited in the dictionaries s. v. μύω, see also especially Ar. Vesp. 91–92:
ὅπεν δ᾽ ὠρᾶ τῆς νυκτὸς οὐδὲ πασπάλην.
ἡν δ᾽ οὖν καταμύση κἂν ἄχνην, ὁμως ἐκεῖ κτλ.
Cf. also Batrachom. 190–192 ὅπεν δευομένην οὖκ εἰάσαν
θορυβοῦντες | οὐδ᾽ ὀλίγον καταμύσαι.

49 τρόπον αἰγυπτιῶν,
οὗτ' ἐκπάτιοι λάεσι παίδων
ἐπαινοῦμεν στροφοδινοῦνται
‘Which out of the reach of boys’ missiles, high over the
nests—.’ The poet’s picture is that of birds flying round
their nest, from which boys have just driven them and
stolen their young. The scribe mistook a for γ in λάεσι,
then prefixed a to make a word, which in turn led him to
add σ to ἐκπάτιοι.

69 τελεῖται δὴ τὸ πεπρωμένον.
oὐθ᾽ ὑποκαίων οὐθ᾽ ὑπολείβων
οὔτε δακρύων ἱερῶν ὀργὰς ἀτενής παραθέλξει.
For δὴ with τελεῖται cf. Prom. 57 περαῖνεται δὴ, 13
τέλος δὴ, Pers. 228 ἐκτελοῖτο δὴ. ἀτενής ‘however per-
severing, insistent.’

76 ὅτε γὰρ νεαρὸς μυελὸς στέρνων
ἐν τοῖς ἀνάσσων ἢβορόνασ
ἰσόπρεσβυσ, Ἀρης τ᾽ οὖκ ἐνι χώρας,
tόθ᾽ υπέργειρας φυλλάδος ἢδη κτλ.
ὁτὲ—τόθ᾽ with the old vulgate. ‘For when fresh marrow
(like a plant’s sap) springing up in a man’s breast has
grown old like himself, and there is no fight in him, then
truly aged, in the sear and yellow leaf, he wanders—.’
τίς or ἄνθρωπος is implied in στέρνων. μυελὸς ἰσόπρε-
σβυς—the marrow has aged with the man.
42 Agamemnon.

φαρμασσομένη χρίματος ἁγνοῦ 
μάλ᾽ ἑκὰς δηλούσα παρηγορίας
πελάνου μυχόθεν βασιλείων.

From ν. 92: ‘One and another lamp throughout the town flames up to heaven fed with pure oil, widely displaying the persuasions of (i. e. being incited by) the incense from the palace.’—The mixed oil and spices (πέλανος) poured on the pine billets of the altars begot a light and perfume, which diffusing itself through the city incited the people to a general illumination. In their lamps was burnt pure thin oil (χρίμα ἁγνόν).

παίων τε γενοῦ τῆς δέ μερίμνης:
ὡς ἔσθ᾽ ὅτε μὲν κακόφρων τελχέθω,
tοτὲ δ᾽ ἐκ θυσιῶν ἀγανὰ φαίνουσ'
ἐλπὶς ἀμύνει φροντίδ᾽ ἀπληστον
thren θυμοβόρον φρενὶ λύπην.

ὡς is quoniam, quandoquidem, especially common after imperative, hortatory subjunctive, and optative.

ετι γὰρ θεόθεν καταπνεῖει
πειθὼ μολπαῖς
ἀλκὰν σύμφυτον αἰνεῖν
The scholiast’s πείθει με μέλπειν shows that he read αἰνεῖν. [Anticipated by Jacobs.]

βοσκόμενοι λαμίναιν ἐρικύμοια φέρματι, γνία 
βλαβέντα λοισθίων δρόμων.

ἐδάῃ λαγοδαίτας
πομποὺς ὄρνεις:

Conject. 132: στόμιον μετὰ Τροίαν στρατευθέν. The στόμιον is on its way to Troy.
For if Artemis dislikes her father’s winged dogs and hates their banquet, sing woe—’. Put comma after αἰετῶν.

The common reading in v. 141 is μαλερῶν λεόντων. But nothing is known connecting lions with Artemis. [ατερπὴ anticipated by Karsten. Mr. Rogers does not translate the passage. His sense may be either: ‘However kindly disposed Artemis be to young things, I yet judge this joyless eagle-omen favorable, though not without reproach,’ or: ‘So mindful is Artemis of young things, I judge this eagle-omen (though fair) to be not wholly fair.’ For πέρ in the sense of quoniam see Ebeling’s Homeric Lexicon I A, d, a).]

μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχευῆδας Ἀρτεμίς ἀπλοῖας τεῦξην, σπευδόμενα θυσίαν ἐτέραν, ἀνομῶν τιν’ ἀδαίτων νείκεων τέκτον’ ἀσύμφυτον οὐδ’ εὐήνορα. μίμει κτλ.

ἀδαίτων ‘unfeastlike,’ ἀσύμφυτον ‘unnatural’ οὐδ’ εὐήνορα ‘unmanly.’ οὐδὲ often follows an adjective compounded with a privitive.
165 πλὴν Διός, εἰς τίνα τοῦτ' ἀπὸ φροντίδος ἄχθος
χρῆ βαλεῖν ἐπητύμως:
οὖδ᾽ ὅστις πάροιθεν ἦν μέγας,
παμμάχωθαι βρύων,
tὸνδ᾽ ἄλνξιν ἀν πόροι.

For the indirect question εἰς τίνα χρῆ, cf. e. g. Prom. 659.
Instead of πόροι perhaps πορῶν with εἰς understood, for
which see Kühn. Gram. § 354 Anm. 2.

In v. 177 τῷ πάθει μάθος θέντα κυρίως ἐχεῖν of the
MSS. is to be defended. τῷ πάθει = τοῖς παθοῦσι, dat-
tivus personalis.—In v. 181 put colon for the usual period
after ἦλθε σωφρονεῖν.

214 παυσανέμου γὰρ θυσίας
παρθενίου θ᾽ αἵματος ὀρ-
γα περ ἀρωγᾶς ἐπιθυ-
μεῖν θέμις.

′For it is right (for me and others) to long for the help
(aid) of the sacrifice even with passion,' not ′to long for
the sacrifice itself′ as the common text has it. Cf. v. 226.

218 ἐπεὶ δ' ἀνάγκας ἐδυ λέπαδνυν
φρενὸς πνεέων δυσσεβὴ τροπαίαν
ἀναγνον, ἀνέρον, τότ' οὐ
τὸ παντότολμον φρονεῖν μετέγνω.
βροτοὺς θρασύνει γὰρ αἰσχρὰ χρομήτευς
τάλανα παρακοπα πρωτοπήμων.

′After he took upon himself the yoke . . ., then he changed
not his daring resolve. For a wretched madness—the first
penalty—emboldens mortals engaging in wicked plans.′—
There is no early authority for the sense given by the
ordinary interpretation to τόθεν of the common text in v.
220. With τὸ φρονεῖν cf. 927 τὸ μὴ κακῶς φρονεῖν, 1425 τὸ σωφρονεῖν, Suppl. 1013 τὸ σωφρονεῖν. If one hesitates to read the plural form αἰσχρομήτεις (in which lies the point of the parenthesis βροτοὺς . . . . πρωτοπήμων), βροτόν may be read, the singular being used by Aesch. and Soph. five times each, as a mere substitute for ἀνήρ, ἄνθρωπος, τίς.

242 ἐπεὶ πολλάκις
πατρὸς κατ’ ἄνδρώνας εὐτρᾳπέζους
ἐμελψαν. ἁγνὰ δ’ ἀμαύρωτος αὐδὰν
πατρὸς
φίλου τριτόσπονδον εὐποτμον
αἰῶνα φίλως ἐτίμα.

It is impossible that Aesch. represented Agamemnon as bringing in his unmarried virgin daughter to sing at a banquet, or imagined that Agamemnon entertained as guests men of the class of the ἀοξοί, popae. As sacrifices were accompanied often with song and dance, it is natural that the ἀοξοί were the singers at the royal feasts, but certainly never guests. (From the emendation ἀμαύρωτος, referring probably to vv. 235-237, Mr. Rogers would seem to have assumed that the parenthesis closed with ἐμελψαν, the following taking up again the story of the sacrifice at Aulis.)

286 ὑπερτελῆς τε πόντον ὡστε νωτίσαι
ἰσχὺς πορευτοὺ λαμπάδος πρὸς ἠδονήν
σπεύδει, τὸ χρυσοφεγγὲς ὡς τις ἥλιος,
σέλας παραγγείλασα κτλ.

'More than sufficing to cross the sea, the power of the torch hastens on for joy (in lustre like a sun), having announced its gleam—.'—The scribe, seeing πεύκη in the
margin (as an explanation of ἵσχὺς πορευτοῦ λαμπάδος) and a faint word like it in the beginning of the next line, imported it into the text.

304 ὥτρυνε θεσμίου χαρίξεσθαι πυρός.
πυρός is a partitive genitive.

307 πρῶν ὑπερβάλλειν πρὸς δὴν
φλέγουσ᾽ ἐπείτ᾽ ἐσκηψε, εἶτ᾽ ἀφίκετο κτλ.
Aesch. uses εἶτα but once elsewhere (Prom. 777), ἐπείτα frequently and as here next after participles. Cf. Eum. 29, 438, 654, Sept. 267.

345 θεοῖς δ᾽ ἀναμπλάκητος εἰ μόλοι στρατός,
ἐγχειπορός τὸ θ' αἷμα τῶν ὀλωλότων
γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχωι κακά.
'The blood of the dead would then awake, even if the army should escape accidental evils.'—πῆμα. which is simply 'loss, hurt, suffering,' will not yield the sense imposed by commentators. Even πτῶμα would be better than πῆμα. For τότε in apodosis after εἰ with the optative, cf. Soph. Elect. 413 εἰ μοι λέγοις τὴν ὄψιν, εἶποιμ᾽ ἂν τότε.

360 μέγα δούλειον
γάγγαμον ἄτης παναλώτου.
This, to ease the construction. Cf. too the frequent δούλιον ζυγόν.

374 πέφανται δ' ἡ γονὴ
ἄτολμος τῶν Ἠρη
πυεόντων κτλ.
I. e. ἡ γονὴ οὖσα ἄτολμος πέφανται.
'But (instead of wealth) let there be such freedom from ill as contents a wise man.' καὶ before ἀπαρκεῖ would lead us to expect here a verb finite.

385 βιᾶται δ' ἀ τάλαινα, πενθεῖ ἀ προβαλλ' ὁ παῖς ἄφερτος "Ατας.

392 μεθ' ἀρπαγῆς πλέει δικαιωθείς κτλ.

Sense: 'The wretched woman is overpersuaded, the child of Até repents his plans. But cure is vain. The evil comes to light. Like common brass (distinguished from noble bronze) by rubs and strokes, so he sails with his prey adjudged—.' [These direct references to Paris certainly anticipate the οἷος καὶ Πάρις of v. 399—the particular example of the previous generalizing.]

396 λιυτᾶν δ' ἀκούει μὲν οὔτις θεῶν, οὔδ', ἐπὶ στροφὸς τῶνδε, φῶτ᾽ ἄδικον καθαίρει.

412 πάρεστι σύγ' ἀτ' ἀτιμὸς ἀλοίδορος ἀδύς τ' ἐς ἐφεμένους ἰδεῖν.

'He may be seen (instead of shutting himself up), but is silent in his dishonor, railing at none and courteous to those allowed entrée.' Aeschylus here exhibits his ideal of dignified conduct.

Note on 469–70: βάλλεται γὰρ ὁσσοις Διόθεν κεραυ-όνως. This is a physical truth. See Lieut. Col. Dodge’s "Black Hills," p. 60, who says in substance: Three
soldiers and their horses were struck by the same flash, one soldier and the three horses killed. The men were struck on the cheek-bone just under the eye, the horses on the brow just above. Also W. de Fonvielle’s "Thunder and Lightning," translation of J. L. Phipson, p. 140, in substance: On the 11th of May, 1865, on the summit of the mountain called the Gay-Vieux-Sarts, a shepherd and flock of 126 sheep were killed by lightning. Some of the sheep had their heads pierced from side to side.

494 μαρτυρεῖ δ’ ἔμοιγ’ ἀσις
πηλοῦ ξύνουρος διψία κόνι τόδε
ξύνουρος is thus brought back to its literal and only sense. κόνις is not here 'flying dust,' but 'soil,' for which meaning see Soph. O. C. 406, Elect. 435, Ant. 247. ἀσις πηλοῦ is the marshy ground at the head of a bay where some stream flows into it, furnishing a landing. The herald comes by water.

547 πόθεν τὸ δύσφρον τοῦτ’ ἐπῆν στέγεις στρατῷ;
'You conceal whence—?'

Interpretation 562: τιθέντες ἔνθηρον τρίχα, 'laying flat the hairs of the sheepskins and other furs.' τιθέντες = κατατιθέντες.

695 κατ’ ἵχνος πλατὰν ἄφαντον στρ.
κελσάντων Σιμόεντος ἀκ-
tας ἐπ’ αὐξιφύλλους
di’ ἔριν αἰματόεσσαν.
κικλήσκου.

σα Πάριν τὸν αἰνόλεκτρον,
πρὶν προσθή πολύβθηνον αἰ-
vον φίλων πολιτῶν
μέλεον αἰμ’ ἀνατλᾶσα.
During the siege Troy might call Paris αἰνόλεκτρος, but now how much worse the αἴνος, 'she having suffered sad carnage.' \([\textit{aînov} \text{ anticipated in Schoemann’s (very different) emendation.}]\)

705 πρασσομένα, τὸ νυμφότιμον
μέλος ἐκφανῶς τίουσ’ ὡς
ὑμέναιον, ὃς τότ’ ἐπέρρεπεν
γαμβροῖσιν ἀείδειν.

μῆνις (in v. 701) honors (τίουσ’) the song in honor of the young wife (sung at Troy on Helen’s arrival) as a true Hymenaeal which—.’ \([\textit{τίουσ’} C. G. Haupt.]\)

756 βλαστάνειν μακαριστὸν ὄζον.
Sense from v. 750: ‘The old saying was: The climax of blessing to the rich man is a son and heir, fortunate the family for which the happy scion springs. But I say otherwise. For—.’—Conject. v. 758: τὸ δυσσεβὲς γὰρ ἔρνος, for explanation of which see the next emendation.

764 φιλεὶ δὲ τίκτειν ὑβρις
μὲν παλαιὰ νεά-
ξουσαν ἐν κακοῖς βροτῶν ὑβριν
ἡ δὲ τὸ θ’, ὅταν τὸ κύριον μόλη, νέα
φέρει φάινας κότῳ
δαίμονα τρῖτον ἄμαχον, ἀπόλεμον
ἀνίερον θράσος μελαι-
νας μελάθροισιν Ἀτας
eἰδόμενον τοκεῦσιν.

τοκεῦσιν is both parent and grandparent. For we have here three generations: ὑβρις, νέα ὑβρις, and θράσος. The climax of vices is not usually exhibited by the son of the man who has acquired wealth (having shared his
humble earlier life), but by the grandson.—φάους κότρῳ 'from hatred of the light.' The tyrant of the Greeks always sought safety in seclusion. [After various emendations and rejections Mr. Rogers’ reading of the antistrophe seems to have remained as it stands in Wellauer’s text:

774 δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν, τὸν δὲ ἐναίσιμον τίει βίον. τὰ χρυσόπαστα δὲ ἔσθλὰ σὺν πινῷ χερῶν παλιντρόποισιν ὑμ.-μασι λυποῦσ' ὅσια προσέβα δύναμιν οὐ σέβονσα πλού- τον παράσημον αἵνε. πᾶν δ᾽ ἐπὶ τέρμα νωμά.

On ἔσθλα, Auratus’ emendation on ἐσθλά v. 777, Mr. Rogers remarks: “denotes the very bottom-foundation, never plated with gold, which was reserved for ceilings.”

942 ΑΓ. ἡ καὶ σὺ νίκην τὴν ἰδὲ δωρεὰν τίεις; ΚΛ. πιθοῦ κράτος μέντοι πάρες γ᾽ ἐκὼν ἐμοί. 'Do you too honor (estimate, regard) this victory as a free gift on my part?—Believe me, I do. But do you yield it me ungrudgingly.'

948 πολλὴ γὰρ αἴδὼς στρώματα φθείρειν ποσῶν φθεὶρ ὡστε πλούτου ἀργυρονήτους θ᾽ υφάς, Ellipse of φθείρει with φθεὶρ. ‘As the creeping insect destroys wealth and silver-bought garments.’

975 τίπτε μοι τὸδ᾽ ἐμπέδως δεῖγμα προστάτηριον; καρδία τερασκόπος ποτάται
'Why this phantom ever before me? My prophetic heart flutters and, unbidden, unhired, utters its mantic strain. Nor does confidence sit in my bosom to reject it as an obscure dream.'—Conject.: ἐμποδῶν, 'Why this phantom standing in my way?' At any rate ἐμπέδως ποτάται 'firmly flies' as it is usually punctuated is absurd.

1001 μάλα γάρ ἐστὶ τάς·

πολλὰς ὑγείας
ἀὑριστον τέρμας νόσος γάρ τις ὡς
γειτον ὁμότιμος ἐρείδει,

1005 καὶ πότμον εὐθυποροῦσ' ἀνδρὸς ἐπαισεν ὄδὸς
ὡς ἀφαντὸν ἔρμα.

καὶ τις ἄν πρὸ χρημάτων
κτησίον ὅκνῳ βαλὼν κτλ.

Sense from v. 1005: 'And the straight (prosperous) course of a man strikes fatality as an invisible rock. And to save his wealth throwing overboard reluctantly the just quantity, the house has not gone down—.' [ἀὑριστον ant. by Karsten, ὅκνῳ by A. Ludwig.]

1015 πολλὰ τοι δόσις ἐκ Διὸς ἀμφίλα-

φής τε καὶ ἐξ ἁλόκων ἐπέτειος

1019 τὸ δ' ἐπὶ γὰν πεσὸν

πέριξ θανάσιμον κτλ.

1022 οὐδὲ τὸν ὀρθοδαὶ
tῶν φθιμένων ἀνάγειν
Zeus ἐπανο' ἀνατον.
V. 1024 corresponds to 1007 of the strophe. 'Nor did Zeus without hurt restrain him who knew how to restore the dead.' ἐπ᾽ ἀβλαβείᾳ of the cod. Farnes. is an interpretation which has crept into the text.

Interpretation of vv. 1025-29: Did not Fate forbid me to report (as a messenger, φέρειν) further the fatal action (to be done) by the gods, my prophetic heart would pour these things upon my tongue (ἂν τάδ᾽ ἐξέχει).

1090 μισόθεον μὲν οὖν, πολλὰ συνίστορα στρ. αὐτοφόνα κακά: κάρτα νῦν Dochm. and Iamb. ἀνδρὸς σφαγεῖον καὶ ποδοῖν ῥαντήριον. σφαγεῖον 'slaughter-house,' ῥαντήριον 'place of foot-washing' (with blood).

1095 μαρτυρίοισι γὰρ τοῖσδ᾽ ἐπιτείθομαι ἀντ. κλαιομένα σφαγὰς κτλ. 1096 ζῆν ἀνύτει, βίου δύντος ἐν γᾶν.

1118 ἢ δίκτυόν τί γ᾽ "Αἰδου εἷλχ᾽ ἂρκυν ἡ ξύνευνος, ἡ ξυναιτία φόνου. στάσις δ᾽ ἀκόρετος γόον κατολολυζάτω θύματος λευσίμου. Sense: '(What do I see?) Surely some net of Hades. His spouse has seized it. Let the insatiate band of Furies now howl the lament of sacrificial stoning (i. e. for woman stoned for murder of her husband).'

1121 ἐπὶ δὲ καρδίαν ἐδραμεν κροκοβαφῆς σταγών, ἀτε καιρία τιτωσίμως ξῆν ἀνύτει, βίου δύντος ἐς γᾶν.
'Which for men falling with a deadly wound end their existence, the life-blood sinking into the ground.' For ἀνύτω with infin. cf. Pers. 721. ξυνανύτει of the MSS. not elsewhere found.

1133 κάκων γὰρ δόλοι
τολυμέταις τεχναν θεσπιωδῶν
φόβου φέρουσι μαθεῖν.
'The wordy deceits of the wicked cause us to shun knowledge of the thespiodic art.'

1137 τὸ γὰρ ἐμὸν ἀθροον πάθος ἐπεγχέω.
'For my collective griefs I pour out one upon another.'

Conject. 1164: πέπληγμαι δ᾽ ὑπαὶ δήγματι φοινίω.
δυσαλγη τεύχεις μινυρά θρεομένα
θρειματ' ἐμοὶ κλύειν.
'Wretched are the snatches—broken fragments of song—that thou makest for me to hear.' Cf. Th. 835 ἐτευξα τύμβῳ μέλος, Ag. 751 λόγος τέτυκταί.

1172 ἔγω δ᾽ ἔθειραν ὡς τάξ᾽ ἐν πέδῳ βαλῶ.
'But I, how soon shall I cast my hair upon the ground (how soon shall my head be brought low) !'

1180 λαμπροῦ δ᾽ ἐοικεν ἥλιον πρὸς ἀντολᾶς
πυκνή τις ἣξειν ὡστε κύματος δίκην
κλύζειν πρὸς ἀγάς τοῦδε πῆματος πολύ
μεῖζον.
'At sunrise, it seems, a swift rush of events will come—.'

The sunrise though past is only just past. [ἀγάς H. L. Ahrens, ἥξειν TheodoreHeyse.]

1215 ὑπ' αὐ ὑμεὶς ὀρθομαντείας πόνος
στροβεῖ, ταράσσων φροιμίοις ἀφροιμίοις.
Yet surely I know how to deliver the prophetic word.

'Scaring you, as a bird the whole brake, vainly.'

The swan’s song.

Interpretation vv. 1358–59:

1) 'I cannot advise. It is matter for action, and consultation may lie over (περίεστι),' or 'is superfluous.' Or 2) 'It is time to consult concerning the doer of the deed, i. e. his apprehension.' This opinion is shared in by the next speaker since certainly 'they cannot with their words bring to life again the dead man.' [1) anticipated (?) by Birklein, Entwickelungsgeschichte des Substantivierten Infinitives, p. 16, 1888.]

"As the swan's song appears, it is certain that they cannot bring to life again the dead man."
ἔτι of the common reading would suggest the distant future. But the chorus threatens prompt disgrace and exile. [Wellauer's strophic verse corresponding to 1429 is: ἀπέδικες, ἀπέταμες: ἀπόπολις δ' ἔσῃ.]

1448 φεῦ, τίς ἀν en τάχει, μὴ περιώδυνος,
μηδὲ δεμνιοτήρης,
μόρος τὸν Ἀιδοὺ φέρον· σύνευνῶν
μοί γ' ἀτέλευτον ὑπνον, κτλ.;
'O quickly may some fate painless, not lingering, bring that sleep of Hades (to be) endless companion of my couch—.' The common text μόλοι τὸν ἀεὶ φέρουσ' ἐν ἡμῖν μοἰρ' is plainly corrupt. Witness ἀεὶ and ἀτέλευτον, φέρουσ' ἐν ἡμῖν, and confused inversion not to be paralleled in Aeschylus.

1458 νῦν δὲ τελείαν θυσίαν παρὰ τοῖς στρ.
όλλυμένοισιν ἐπανθίσατ᾽ αἷμ᾽ ἄνυπτον,
ῄτις ἡν τότ' ἐν δόμοις
ἐρίς ἐριδματος ἀνδρός οἰζύς.
'And now a final sacrifice (one that completes the number), by the side of those who perished under Troy, she crowns with blood inexpressible.'

1547 τίς δ' ἐπιτύμβιος αἰνον ἐπ' ἀνδρὶ θείῳ ἀντ.
σὺν δάκρυσιν ιαλτόν ἐν
ἀλαθείᾳ φρενόν πονήσει;
ιαλτόν 'shot forth, ejaculated.'

1467 ὀξύστομον ἀλγος ἐπραξεν.
56  **Agamemnon.**

1481 ἢ μέγαν οἰκετικὸν δαίμον, ἀρὰν βαρύμην ν ἀνεῖς

1498 μηδ᾽ ἐπιλήθης

'Agamemnoniaν εἶναι μ᾽ ἀλοχον.

'Do not forget (as often as you boast of calling me to account for my deeds) that—'

1507 πατρόθεν δὲ συλλήπτωρ γένοιτ ἂν ἀλάστωρ·

βιάζεται δ᾽ ὀμοσπόροις ἐπιρροαῖσιν αἱμάτων μέλας Ἀρησ. ὁ πόδα δ᾽ ἐκὼν προβαίνων πάχναν κουροβόρῳ παρέξει.

'Sense: No female can play the part you lay claim to. A descendant on the male side may become an assistant alastor; for black Mars is determined by the course of the stream of blood-descent. But he who of his own accord advances his foot, taking up the part of alastor as Klytemnestra does, will give his gore to Mars the youth-devourer. Nemesis descends to those of the blood of the original offender (ὁμοσπόροις).'

1535 Δίκα δ᾽ ἐπ᾽ ἄλλο πράγμα φάσγανον βλάβας πρὸς ἄλλαις θηγάναισι τείρει.

'Justice upon various whetstones sharpens the sword of hurt for various deeds.'

1574 βαιὸν ἐχούση μοι πᾶν ἀποχρῆν

'The μοι was first dropped or forgotten, then being obviously needed was added erroneously after ἀποχρῆν.'
CHOEPHOROE.

47 τι γὰρ λυγρὸν πεσόντος αἵματος πέρα; 'For what dark thing is beyond shed blood?'

61 ῥοπὴ δ᾽ ἐπισκοτεῖ Δίκας ταχεία τοὺς μὲν ἐν φάει τὰ δ᾽ ἐν μεταιχμίῳ σκότου μένει χρονίζοντα βραχύ. χρονίζοντα βραχύ (an oxymoron—‘they last briefly, or, awhile’) explains both readings, ἀχη and βρύει; the former a paleographic error, the latter a marginal interpretation. With the vulgate ἐπισκοτεῖ, ταχεία is absurd. [ἐπισκοτεῖ τοὺς μὲν ἐν φάει O. Müller.]
δι’ αἵματ᾽ ἐκποθένθ’ ὑπὸ χθονὸς τροφοῦ στρ.
χυτὸς φόνος πέπηγεν, οὗ διαρροαὶ
di’ ἄγος Ἀτα διαιφέρει Antispast and 2 Iamb.
τοῖς αἰτίοις πανεργέτας νόσῳ βρύειν.

θυγόντι δ’ οὕτω νυμφικῶν ἐδωλίων

ἀντ. ἄκος, πόροι τε πάντες ἐκ μιᾶς δόδου
βαίνοντες τοῖν χεροῖν μύσος

By reason of Earth’s absorbing the blood-drops, has the
shed fluid been coagulated (and so not dispersed and lost),
the sanies of which clot Até has distributed on account of
their pollution to the guilty, causing them to be filled
with disease.’—For χυτὸς φόνος cf. Eum. 682 αἴματος
χυτοῦ. πανεργέτας is to be found in Ag. 1486. Against
the common reading παναρκέτας it is to be noted that all
the compounds of dpxéw are like αὐταρκής. For the
signif. of διαιφέρει, see the scholiast’s διασπαράσσει.
The vulgate διαιφέρει, see the scholiast’s διασπαράσσει.
The vulgate διαλγής in v. 68 is not used by the drama-
tists; and τῖτας in v. 67 is a vox nihili.

ἐμοὶ δὲ σιωπῆ. ἀνάγκαν yap ἀμφυπτόλεις θεοὶ

προσήνεγκαν.

δίκαια καὶ τὰ μὴ δίκαια

πρέποντ’ ἀρχαῖς βίου
βία φερομένην αἰνέσαι, πικρὸν φρενῶν
στύγος κρατοῦσην.

λέγω, καλοῦσα πάτερ’ ἐποίκτιρόν T ἐμὲ
φίλον τ’ Ὀρέστην’ πῶς ἀνὴξομεν δόμοις;

‘How shall we return—?’

ταῦτ’ ἐν μέσῳ τίθημι, ταῖς κακαῖς ἄραις
κείνων λέγουσα τίνιδε τὴν κακὴν ἄραν.
λέγουσα = ἀντιλέγουσα 'in reply to their evil curses,' an immediate application of v. 124 τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς.

197 ἀλλ' εὖ σάφ' ἢν ἡ τόνδ' ἀποπτύσσαι πλόκον, εἴπερ γ' ἀπ' ἐχθροῦ κρατῶς ἦν τετμημένος, ἡ εὐγγενής ὡς ἥγε συμπενθεῖν ἐμοί 'O that I knew whether . . . , or (knew) that some kinsman brought it to grieve with me'—a change of construction from accus. with infin. to a ὡς-clause. The conjunctions ἢ . . . ἢ are thus in their proper places.

224 ὡς ὄντ᾽ 'Ορέστην ταῖσ' ἐγὼ σε προσνέπω ἐμοί. προσαυδῶ δ᾽ εἰς ἀνάγκας ἃς ἔχεις' 'I address you according to the ties of relationship which you hold to me.'

232 σπάθης τε πληγάς οἷσθα θηρίων γραφήν;

238 ὡς τερπνὸν ὄμμα τέσσαρας μοίρας ἔχον ἐμοί. προσανύστερος ὡς ἐισ ἀνάγκας ἃς ἐχεῖς. 'That no father's friend (no man beloved of his father) should receive him for a sojourn or lodge with him.' ἐρώμενος = amicus. The last verse quoted (295) shows the singular to have preceded it.

315 ὡ πάτερ αἰνόπατερ, τί σοι φάμενος ἢ τί ἰέξας
τύχοιμ’ ἀνέκαθεν νύρισας;
ἐνθα σ’ ἕχουσιν εὐναῖ,
σκότῳ φάος ἱσόμοιρον, χάριτες θ’ ὁμοίως.
κέκληται γόος εὐκλεής κτλ.
By εὐναῖ is not meant the tomb, but the place of rest in Hades. ‘Where you repose, darkness and light—’

343 παίων μελάθροις ἐν βασιλείοις
νῶν κράτα φίλον κομίσειεν.
νῶν i. e. the chorus (speaking in the sing.) and Electra.

363 μηδ’ ὑπὸ Τροίας ὡς
τείχεσι φθίμενος, πάτερ,
μετ’ ἄλλων δουρικμῆτι λαῷ
παρὰ Σκαμάνδρου πόρον ἔτεθαψο:
πάρος δ’ ἰκετεύω κτανόντας νιν ὠτῶς δαμήναι
κτλ.
‘Not that thou hadst been buried under Troy . . . but rather I pray that . . . .’ [The strophic verse corresponding to πάρος δ’ ἰκετεύω κτλ. is, in Wellauer’s text, τέκνων τε κελεύθοις ἐπιστρεπτὸν αἰῶνα κτίσσασα.]

384 μείζονα φωνεῖς: ὀδύναι σοι γάρ.
Sense of the passage: ‘Precious are these words (her wish just expressed for the first time to see her mother punished), for they are pain to thee,’ i. e. words whose sincerity appears by the pain which their utterance costs.

384 χειρὶ, τοκεῦσι δ’ ὁμώς τέλος τίθει.
Sense from v. 382: ‘Zeus though thou sendest late vengeance . . . , yet for my parents—.’ It is this specific declaration from Electra, that she wishes to see her mother punished, that emboldens the chorus to utter the language
of vv. 385–392. [The antist. to v. 384 is: κλύτε δὲ τὰ χθονίων τετιμέναι.]

406 ἵδετε πολυκρατεῖς γε φθιμένων ἄρας
Bi-doehm.
Antistr. v. 419: πάθομεν ἄχεα πρὸς γε τῶν τεκομένων.

412 καὶ τότε μὲν δύσελπις —
ἐπαύγχηα τε μοι κελανου-
tαι πρὸς ἐπος κλυμύση.
ἐταυ δ' αὐτ' κτλ.
τέ should stand, for τότε μὲν finds its contrast in ὅταν δὲ, not sooner.

439 ἐμασχαλίσθη δ' ὅσου τὸ δ' εἰδος:
ἐπρασσε δ' ἀπέρ νυ, ὧδε θάπτει,
μόρον στέγειν μωμένα
ἄφερτον αἰῶνι σῷ.
For εἰδος used of the human form, see Th. 507 οὔτ' εἰδος
οὔτε θυμὸν οὔθ' ὧδε θάπτει, ἀλλ' ὧδε θάπτει,
μωμένα σχέσιν μωμητός. V. 441 refers
to the hasty burial without due rites.

454 τὰ δ' αὖ σὲν ὀργᾶ μάθοις

470 ἵω δυσκατάπαυστον ἄλγος,
δώμασιν ἐμμοτον.
τῶν δ' ἄκος οὐδ' ἀπ' ἄλλων
ἐκτοθέν, ἄλλρ' ἀπ' αὐτ' ἀντῶν
διωθεῖν ἔριν αἷματηράν.

502 οἴκτηρε θῆλυν ἄρβενα σταθμῶν γόνον.
σταθμῶν is a ptc. ‘Restoring to its σταθμά the male
progeny.’
καὶ πῶς ἄτρωτον; ἣ χάριν γ᾽ ἀποστυγεῖ; 
Sense: ‘But how was the breast unwounded? Did the creature reject the favor offered? No, it sucked with such violence as to draw blood.’ This answer in v. 533 shows v. 532 must form a transition from Klytemnestra as nominative to the dragon as nominative. Further, οὖθαρ is a late and coarse word for a woman’s breast—especially unbecoming in the mouth of a son.

πολλοὶ δὲ ἀνήλθον, ἐκτυφλωθέντες σκότῳ, 
λαμπτῆρά τ᾽ ἄνδαίουσι δεσποίνης χάριν, 
πέμπει τ᾽ ἐπειτα κτλ.
‘Many rush up blinded by the darkness and light a lamp for the queen.’ One feeble lamp may be blinded by the darkness, not many, as the common reading has it.

τολλὰ μὲν γὰ τρέφει 
δεινά, κάρτα δυσμαχῆ.
κάρτα abbreviated into the καὶ of the Med.

ἴστω δ᾽ ὅστις οὐχ ὑπόπτερος 
φροντίσιν, δύας 
τὰς ἀ παιδολυ- 
 μᾶς τάλαινα Θεστιᾶς μήσατο 
πυρδαὴ τιν’ ἐκ προνοι- 
as καταίθουσα παιδὸς δίφυιον 
δαλὸν ἴλικ’ κτλ.
‘Let him not swift in thought (the slow man who needs to be instructed) know the miseries which Althaea planned, when she wittingly consumed the halfburnt twin brand of her son, of equal age with him—.’ πυρδαῆς is ‘fireburnt, scorched.’ Cf. ἡμιδαῆς. For δίφυιος cf. Ag. 1469.
623 ἐπεὶ δὲ ἐπεμνασάμαν ἀμειλίχων πόνων, ἀκρατός δὲ δυσφιλές γαμήλευμ᾽ ἀπεύχετον δόμοις γυναικόβουλοι τε μήτιδες φρενῶν κτλ.

'Since I have made mention of cruel evils, an unmixed evil is—.'

641 τί δὴ θέμις γὰρ οὐ στρ.

λᾶξ πέδοι πατοῦμένου τοῦ πᾶν Δίος σέβας παρεκβάντος οὐ θεμιστῶς;

Sense: 'For what justice is there when the transgressor is not trodden under foot?'

648 τέκνων δὲ ἐπεισφέρει δόμοισιν ὡσθ᾽ ἀντ. αἰματῶν παλαιτέρων κτλ.

684 εἴτ' οὖν μέτοικον, ἐς τε γὰν ἀείξενον

690 οὐκ οἶδα, τῇδ᾽ οἰκούντα δὲ εἰκὸς εἰδέναι.

693 ΚΛ. ὅς πόλλ᾽ ὁ πωπα κάκποδῶν εὑ κείμενα τόξους πρόσωθεν εὐσκόποις χειρούμενα.

728 χθόνιόν θ᾽ Ἑρμῆν κατὰ τὴν εὐχὴν ἔφοδεϊσαν κτλ.
δόμοις δὲ τοῖσδε πάν κακῶς ἔχει φήμης ύφ᾽ ἣς ἤγγειλαν οἱ ξένοι τορὼς. ἢν δὴ κλύων ἐκείνος εὐφρανεῖ νόον

δεξάθρεψα μητρὸθεν δεξιμένην. οὐ νυκτιπλάγκτων ὀρθίων κελευμάτων

V. 751 is exclamatory. Cf. Soph. El. 1148 οὔμοι τάλαιν τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, evidently an imitation of Aeschylus.

Conject. 770: (if the MSS. are to be departed from at all) μὴ νυν σῦ ταῦτ᾽ ἄγγελλε δεσπότῃ στέγης.

νῦν παραιτουμένα μοι, πάτερ στρ.
Ζεῦ θεῶν ᾿Ολυμπίων
δῶς τύχας: τεύχε μοι κυρίους
tὰ σώφρον’ εὐ μαυρέμους ἴδειν.

Vv. 785–86: ‘Give me good fortune. Make me to see my masters wisely seeking the prudent way.’ This, anyhow, is what the passage must say. [But this construction of τεύχω is not to be found in Greek.]

τὸ δὲ καλῶς εὐκταίον. ὦ μέγα ναίων στόμιον, εὖ δὸς ἀἰεὶν δόμον ἀνδρός

‘Grant that the house hear its lord.’
819 κατ' ἀοιδὰν πλουσίων δομάτων θῆλν αὐτὸν μοῦ τε κρεκτὸν γοατὰν νόμον μεθήσει πόλις.

825 τὰ δ' εὖ νυμι' ἐμὸν κέρδος ἀέξεται, τάσδ' ἀτας ἀποστάτωσας φίλων κτλ.

831 Περσέως τῷ δ' εὖ φρεσίν καρδίαν σχέθων, πάτερ (vel κρέων), τοῖς θ' ὑπὸ χθονὸς φίλοισι τοῖς τ' ἀνωθεν προπράσων χάριν, πρὸς ὑπαραίσι νυπραίσι τιθείς φοινίαν τὴν αἴτιον, ἄναξ, ἀπόλλυ μόρῳ.

Sense of the antistr. (addressed to Agamemnon): 'And do thou, Ruler, keeping firm the Perseus-heart in his breast (i. e. Orestes' breast), and gratifying your friends in Hades and those above, adding to his dark passions a deadly Até within, slay the guilty one.'—It seems impossible that after the language of vv. 827-830 the chorus should go over again the same injunctions to Orestes. It would be a wretched tautology. For the view that the final antistrophe is addressed to Agamemnon, compare the addresses to Darius in the Persae, also in this play the prayers to Agam. by Electra and Orestes.

841 καὶ τὸδ' ἀμφέρειν δόμοις γένοιτ' ἢν ἀχθος δειματοσταγῆς φανέν τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένῳ.
953 τῷ περ ὁ Λοξίας ὁ Παρνάσσιος
mέγαν ἔχων μονχὸν χθονὸς ἐπωρθία-
ξεν ἄδόλως, δολίων
βλαπτόμενον χρόνῳ σθένος ἀποίχεται.
Sense: Just as Apollo announced, so the strength of the
deceivers weakened by time departs.

969 τύχᾳ δ᾽ εὐπροσώπῳ κεῖται τὸ πᾶν
ἀδικα θρεομένους
μετοίκοις δόμοι τεσοῦνται πάλιν.
‘The house will fall (as in the game of dice) to—.’

[κεῖται Boissonade.]

1018 οὔτις μερότων ἁσινὴ βίοτον
diὰ πάντ’ ἀτρεμὴς διαμεῖψει.

1041 καὶ μαρτυρεῖν μ’ οὐ νηλεῶς ὁρθοῦν κακά.

1067 πνεῦσας ἀγρίως ἐτελέσθη.

---

**ΕΥΜΕΝΙΔΕΣ.**

42 καὶ νεοσπαδὲς ξίφος.
ἐχεὶ τ’ ἐλάας υψηγέννητον κλάδον

67 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὀρᾶς
ὕπνῳ, πεσοῦσαι δ’ αἱ κατάπτυστοι κόραι
Γαίας παλαιάς παιδες
See Hes. Theog. 185 for the descent of the Erinyes from
Gaia.

103 ὥρα δὲ πληγὰς τάσδε καρδίας ἐσω.
213 ἦ κάρτ' ἀτιμα, καὶ παρ' οὐδὲν ὄρκια Ἡρας τελείας καὶ Δίως πιστώματα.

όρκια I prefer as a substantive, though it does well as an adjective.

Conject. 231: μέτειμι τόνδε φῶτ᾽ ἐκεὶ κυνηγήτησ.

ἐκεὶ for ἐκεῖσε, i. e. πὰρ Δίως θρόνους, ν. 229; as in Soph. O. C. 1019 ὁδοῦ κατάρχεω τῆς ἐκεὶ.

255 ὁρα ὁρα μὰλ' αὖ

Conject. 231: μέτειμι τόνδε φῶτ᾽ ἐκεὶ κυνηγήτησ.

ἐκεὶ for ἐκεῖσε, i. e. πὰρ Δίως θρόνους, ν. 229; as in Soph. O. C. 1019 ὁδοῦ κατάρχεω τῆς ἐκεὶ.

255 ὁρα ὁρα μὰλ' αὖ

λεύσσω σ πάν μη λάθη φύγδα βᾶς

234 τοῦτο γὰρ λάχος διανταία

334 τοῦτο γὰρ λάχος διανταία

Μοῖρ' ἑπέκλοσ' ἐμ' ἐμπέδωσ ἐχειν, θνατῶν

355 ὁρα ὁρα μάλ' αὖ

λεύσσω σ πάν μη λάθη φύγδα βᾶς

334 τοῦτο γὰρ λάχος διανταία

Μοῖρ' ἑπέκλοσ' ἐμ' ἐμπέδωσ ἐχειν, θνατῶν

οἷς ἐν αὐτουργίαις ἕμμπέσω, συν ματαίῳ

355 ὁρα ὁρα μάλ' αὖ

λεύσσω σ πάν μη λάθη φύγδα βᾶς

334 τοῦτο γὰρ λάχος διανταία

Μοῖρ' ἑπέκλοσ' ἐμ' ἐμπέδωσ ἐχειν, θνατῶν

οἷς ἐν αὐτουργίαις ἕμμπέσω, συν ματαίῳ

ηοὶ δυσφόροι ταθῇ.

372 ἀμα γὰρ οὖν ἀλομένα

αὐκαθευμ βαρυπεσῇ

καταφέρω ποδὸς ἀκμάν,

378 τοῖον ἦπ' ἀνδρὶ κνέφας μυσαρφ' πεπόταται,

καὶ δυοφερὰ τις ἀχλὺς κατὰ δώματος

414 πρόσω δικαίων οὐδὲν ἐπιστατεῖθεμι,

ηδε of the vulgate Aeschylus uses only to conjoin pairs of
things or persons, never to connect two verbs. For the correction of Pers. 859, see above.

429 ἀλλ᾽ ὄρκον οὐ δέξαιτ᾽ ἄν, ὃν δοῦναι θέμις. θέλει of the MSS. arose from θέλεις in the next verse.

478 χώρᾳ μεταходить ἵδες ἐκ φρονημάτων τέδοι πεσὼν ἀφερτὸν ἄλδανεὶ νόσου.

483 φανὼ, δικαστὰς ὄρκιοις αἰρομένη, θεσμόν, τόν εἰς ἅπαντι ἐγὼ θησι χρόνον.

[Dated 1884—not therefore anticipated by Wecklein, 1888.]

516 τίς δὲ που τὸ δεινὸν αὖ καὶ φρενῶν ἐπίσκοπον δειμανεὶ καθήμενον, ξυμφέρει σωφρονεῖν υποστένων; τίς δὲ μὴ τά δ᾽ ἐν φάει καρδίας ἄναπρέφων κτλ.

‘Who will anywhere again fear the supernatural and the seated judge of souls, whispering to himself ‘it behooves one to be virtuous’? And who, not openly (confessedly) cherishing this belief in heart,—.’ ἐν φάει καρδίας opposed to secrecy of heart.

553 τὸν ἀντίτολομον δὲ φαμὶ παρβάταν τιθέντα πολλὰ παντόφυρτ᾽ κτλ.

565 ὁλετ᾽ ἀκλαυτος οὗτως.

Cf. Th. 1056 γένος ὠλέσατε πρέμνοθεν οὗτως.

576 καὶ μαρτυρῆσον ἦλθον—ἐστι γὰρ δυοῖν ἱκέτησ ὃδ᾽ ἄνηρ κτλ.

δυοῖν of both Apollo and Athena. This emendation justifies the emphasis of ἐμῶν in v. 578. [This emend., to
judge from the page upon which it is written, must have been written many years ago and may perhaps claim priority over Heyse, 1884.]

631 ἀπὸ στρατείας γάρ νῦν ἄμα πεπλευκότα
τὰ πλείστ’ ὁμαίμον’ εὐφροσύνη δεδεγμένον
δροίτην, περὸντα λουτρὰ κατὶ τέρματα
φάρος παρεσκήνωσεν.

'Him having returned from the expedition and having accepted the bath for the most part associated with pleasure, she—.' παρεσκήνωσεν is construed with two accusatives on analogy of the verbs of clothing. The baths were probably marble, and set in the floor, the one for cold water being last in the series. This Agamemnon is represented as having just received (ἐπὶ τέρματα).

[ἀμπεπλευκότα is also Heyse’s conject.]

645 πέδας μὲν εἰ δήσειν, ἔστι τοῦτ’ ἄκος
dήσειν sc. Ζεύς.

727 σύ τοι παλαιὰς δαίμονας καταφθίσας
καὶ νῦν παρηπάτησας ἀρχαίας θεάς.

789 στενάξω; τί βέξω; ἄρωμαι δύσοιστα
πολίταις παθεῖν;

Cf. Soph. O. T. 251 ἐπεύχομαι . . . παθεῖν ἀπερ
tοῖσδ’ ἀρτίως ἠρασάμην.

837 ἐμὲ παθεῖν τε τάδε
ἐμὲ παλαιώφρονα, κατὰ τε γὰν οἴκειν

861 μήτ’ ἕξ ἐν ὠφης καρδίας ἀλεκτόρων
ἐν τοῖς ἐμοὶ ἀστοίσιν ἱδρύσης Ἄρη

The thought is: This contentious temper is native to the
Eumenides.

Athenians; but do you not, finding it in them, make it the cause of intestine war.

864 θυραῖος ἔστω πόλεμος ὁμόλογος παρὼν
That is, foreign war entered into by all as of one mind.
[For two resolutions in one trimeter, cf. Pers. 284, Th. 593, Cho. 89, Ag. 1584.]

934 τὰ γὰρ ἐκ προτέρων ἀμπλακιῶν νὶν
960 ἀνδροτυχεῖς βιότοις δότε, κύριε ἔχοντες, ἰσορροπούν ὑπὸ ματροκασιγνῆται.

The words which follow seem applicable only to the Eumenides, celebrating their new honors. We must suppose them addressing each other.

965 παντὶ χρόνῳ δ’ ἐπειθριθεῖς
ἐκδίκοις ὁμιλίαις ἐπειθριθεῖς refers to their primitive function. ὁμιλίαις is the object, depending upon ἐπί in composition.

988 ἁγνὼ φρονοῦσι γλώσσης ἀγαθὴς ὤδον εὐφρισκεῖς.

1037 τιμὰς καὶ θυσίας περίσεπται ἐχοῖτε

1040 ἤλαοι κραδίαν εὐφρονεῖς ἐς γὰν
λαμπάδι τερπόμεναι. καθ’ ὁδὸν δ’ ὀλολύξατε νῦν ἐπὶ μολταῖς.

1044 σπονδαῖς στεροῦσαν ἐνθαδ’ ἐνοικῶν ἀντ.
Παλλάδος ἀστοῖς Zeus προτιάπτει ζεῖνι Μοῖρα γε συγκατέβα.
ὀλολύξατε νῦν ἐπὶ μολταῖς.
Antistr.: 'To this treaty Jove dwelling here with the people of Pallas imparts his lightning as sanction.' [θεαί in v. 1041 anticipated by Hartung.]

The following emendations by Mr. Rogers prove to have been already made by the various scholars named:

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Appendix.

To the above list must be added those already duly credited in the body of the work, and there printed because in close context with other emendations in which Mr. Rogers had not been anticipated.

APPENDIX.


τὰν μὲν Οἰχαλία
πῶλον ἄζυγα, λέκτρον
ἀνανδρόν τὸ πρὶν καὶ ἀνυμφον, οἴκων
ζεύξασ' ἀπ' εἰρεσίαις κτλ.
'Releasing her from the routine service of the house.'
eἰρεσία = ὑπηρεσία.

Soph. Philoct.

678' κατ' ἀμπυκα δέσμιον ὅν, δρομά δ' ὃς, ἐβαλεν
'Whom he cast bound on the wheel as a whirling object.'
In the antistr. v. 695 read ἀποκλαύσειν αἱματηρὸς.

850 κεῖνο λάθρα, κεῖνό μοι σῷμηνον·
ἐξειδοῦ τί πράξεις.
οίσθα γὰρ ὅν αὐδόμαι,
eἰ ταῦταν τούτων γνώμαν ἰσχεῖς,
μάλα τοι ἀπορα πυκνοῖς ἐνιδεῖν, πιθοῦ.

1087 δ' πληρέστατον αὖλινον
λύταις' ὃς ἀπ' ἐμοῦ τάλαν
τί ποτ' αὖ μοι τὸ κατ' ἀμαρ
ἔσται; ποῦ ποτε τεῦξομαι
σιτονόμου μέλος πόθεν ἔλπιδος; 
εἴθ' αἰθέρος ἀνω 
πτωκάδας ὀξυτού διὰ πνεύματος ἀλωσίμων ἔτε' εἰχον (vel ἔσχον).

σύ τοι κατηξίω- 
σας: τάδε βαρύποτμ' οὐκ- 
ἀλλοθεν ἐρχεται, οὐδ' ἀπὸ μείζονος. 

εὔτε γε παρὸν φρονήσαι 
λόφονος ἐκ δαίμονος εἶλου τὸ κάκιον ἄλλωσι. 
τάδε βαρύποτμμα, since βαρύποτμος applied to Philoct.
contradicts the drift of the poet. ἐρχεται accounts for the 
reading ἔχει τύχα.

πότμος σε δαμόνον 
τίς οὐδὲ σὲ γε δόλος κτλ.

SOPH. Oed. Col.

tὰ τέρ-
pοντα δ' οὐκ ἀν ἵδοιτ' ὅπου, 
ὅταν βίος πλέων πέσῃ 
tοῦ θέλειν: τὸτε δ' ἐπίκουρος κτλ.

μὴ φῦναι τὸν ἀπαντα νι-
κά λόγον: τὸ δ', ἐπεὶ φανῇ, 
βῆναι κείθεν θεν περ ἦκει 
πολύ δεύτερον ὡς τάχιστα, 
ὡς, εὔτ' ἀν τὸ νέον παρῇ 
κούφας ἀφροσύνας φέρον, 
tις πλαγχθῇ πολύμοχθος ε- 
ξῳ.

ὡς πλαγχθῇ εὖξω—ut emigret e vita. 
παρῇ from πάρειμι.
74

Appendix.

[In Trach. vv. 144–5:
τὸ γὰρ νεᾶξν ἐν ταιοῖσθε βόσκεται χώροι ἀνατον κτλ.
Mr. Rogers was long ago anticipated by Reiske.]


The ordinary text is as follows: Ἦκουσατε ὅτι ἐρρέθη τοῖς ἀρχαῖοι, Οὐ φονεύσεις· δς δ᾽ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰς ἐπίθημα, ἔνοχος ἔσται τῇ κρίσει· δς δ᾽ ἂν ἐπιτητοῦ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· δς δ᾽ ἂν ἐπιτητοῦ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. The common interpretation of this text is very well given by Albert Barnes, Notes on the Gospels, vol. 1, p. 68: “The amount then of this difficult and important verse is this. The Jews considered but one crime a violation of the sixth commandment, viz: actual murder, or wilful unlawful taking life. Jesus says that the commandment is much broader. It relates not only to the external act, but to the feelings and words. He specifies three forms of such violation: 1st. Unjust anger. 2d. Anger accompanied with an expression of contempt. 3d. Anger, with an expression not only of contempt, but wickedness. Among the Jews there were three degrees of condemnation: that by the “judgment,” the “council,” and the “fire of Hinnom.” Jesus says likewise there shall be grades of condemnation for the different ways of violating the sixth commandment. Not only murder shall be punished by God, but anger and contempt shall be regarded as a violation of the law and punished by him according to the offence. As these offences were
not actually cognizable before the Jewish Tribunals, he must mean that they will be punished *hereafter*. And all these expressions relate to the *degrees of punishment* proportionate to crime in the future world—in the world of justice and of woe.”—See also Wetstein *ad loc.*: “Iracundus qui ad maledicta etiam leviora prorumpit, Deo judice, tam nocens est, quam vestro judicio est qui a Synedrio condemnatur; quem vero gravioribus convitiis indulget, Deo judice, tam nocens est, quam is quem vos Deo relinquendum et aeterni ignis supplicio dignum eximistatis.”

To the preceding interpretation and all its modifications there stands the capital objection that it imagines a climax (composed of Rash Anger—Anger with wordy abuse—Anger with malicious charge) where no climax really exists; and to this end *forges* ‘usus loquendi,’ attributing to the words Raca and Moré significations that do not belong to them. They were words used lightly, much like their English equivalents, to those present as well as of those absent, where no anger (much less malice) was felt, merely as colloquial expressions of moral or intellectual dissatisfaction. Nor do they imply more than ὀργή, but rather less. For ὀργή does not denote slight anger, such as does not break forth in words.¹

The force of this objection was felt by Lightfoot (one of the chief fabricators of the received exegesis); for he says, as quoted by Adam Clarke ad loc.: "μωρέ, thou fool, which, how to distinguish from Raca, which signifies an empty fellow, were some difficulty, but that Solomon is a good dictionary here for us, who takes the term continually for a wicked wretch and reprobate, and in opposition to spiritual wisdom."

But who could determine the force of a phrase of today by the usage of Chaucer's time? And how can the language of Herod's time be interpreted by the words of the time of Solomon? The truth is μωρέ and ῥακά are identical in force and sense. There is no climax, and the passage should be amended thus: ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαῖοις, Οὐ φονεύσεις· ὃς δʹ ἂν φονεύσῃ, ἕνοχος ἔσται τῇ κρίσει. 'Εγὼ δὲ λέγω ὅτι ἔνοχος ἔσται τῇ κρίσει. ឋ ῾Εγὼ δὲ λέγω ὅτι ἐρρέθη τοῖς ἀρχαῖοις, ὃς δʹ ἂν εἴπῃ τῷ ἀδελφῷ αὑτοῦ, Ῥακά, ἕνοχος ἔσται τῷ συνεδρίῳ. ᾿Εγὼ δὲ λέγω, ὃς δʹ ἂν εἴπῃ, Μωρέ, ἕνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

inanis aut vacuus: quem nos possimus vulgata injuria absque cerebro nuncupare.”—St. Augustine, De Sermone Domini in Monte, cap. IX, 23: “Probabilius est ergo quod audivi a quodam Hebraeo, cum id interrogassem (viz., the meaning of the word ῥακά): dixit enim esse vocem non significantem aliquid, sed indignantis animi motum experimentem. Has interjectiones grammatici vocant particulas orationis significantes commoti animi affectum: velut cum dicitur a dolente, Heu; vel ab irascente, Hem.”—Wetstein ad loc: “Raca vulgare verbum est apud Judaeos, quod non ex ira neque ex odio, sed ex aliquo motu vano dicebant, magis fiduciae causa quam iracundiae.”

As for μωρός, or μῶρος, all Greek scholars know with how little anger or passion the word is used. Often indeed there is pity in the tone,
Appendix.

The justification of the change I have made—by interpolation of some words into the interpretation which in the oral discourse could be implied sufficiently by tone—is this: the words as they commonly stand yield no good sense; but as changed, their meaning is admirable, and they become symmetrical in form with the context.

[Had Mr. Rogers intended to introduce these words actually into the text, he would have written of course: ἔρρέθη δὲ τοῖς ἀρχαίοις· δς ἀν κτλ., and ἐγὼ δὲ λέγω, δς ἀν εἴπη κτλ.]

ERRATA.

Page 35, line 2 from top, read ἐκτρέπουσα for ἐκτρεποῦσα.
" 35, v. 697, anticipated by Pauw.
" 36, v. 766, read ἄραις for ἄραις.
" 46, v. 308, read ἐπείτ᾽ for ἐπείτ᾽.
" 47, line 2 from bottom, read κεραυόν for κεραυόν.
" 48, " 5 " " , add the no. of v. 711.
" 50, v. 777, read πίνῳ for πίνῳ.
" 50, v. 949, read ἀργυρωνήτους for ἀργυρωνήτους.
" 53, first line, read ends for end.
" 58, v. 180, read πατέρ’ for πάτερ’. 