THE

HECUBA

OF

EURIPIDES,

FROM THE TEXT, AND WITH
TRANSLATION OF THE NOTES, PREFACE, AND SUPPLEMENT
OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,
ORIGINAL AND SELECTED:

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ, DAWES,
VIGER, HERMANN, ETC. ETC.

A SYNOPSIS OF METRICAL SYSTEMS;
EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

BY THE REV. J. R. MAJOR, D.D.
HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.

FOR THE USE OF SCHOOLS AND COLLEGES.

FIFTH EDITION.

LONDON:
PRINTED FOR
LONGMAN, ORME, BROWN, GREEN, & LONGMANS,
PATERNOSTER-ROW.
1840.
LONDON:
Printed by A. SPOTTISWOODE,
New-Street Square.
PREFACE.

In the four Plays of Euripides edited by Professor Porson, the improvement of those whom he denominates tirones is throughout the object of his earnest solicitude. For the same class of readers the present edition of the Hecuba is designed, in which the criticisms and canons of that illustrious scholar, nocturnâ versanda manu, versa\mbox{da} diurnâ, are presented, it is presumed, in a more inviting and accessible form through the medium of a translation.

As far as regards the notes of Porson, omissions and abridgments, with few exceptions, seemed neither expedient nor necessary; from the value of each individual observation, and the precision and conciseness of the terms in which the information is conveyed. The metrical rules laid down by Porson in his Preface and Supplement, the editor has endeavoured to exhibit to the student in a connected and well-digested system. Some of the judicious remarks of Elmsley in his review of Porson's Hecuba have been incorporated; and, in order to complete the subject of metres, a compendious view of the species in most frequent use in choruses has been appended;
which may afford to a beginner some insight into so abstruse a subject, until he has leisure and inclination to consult more elaborate treatises. Illustrations of idioms, which it did not fall within the plan of Porson to notice, have been sought from various sources, but more particularly from the excellent Greek Grammar of Matthiae, from which copious extracts have been given, as well for the ready use of the student, as to invite him to consult assiduously that invaluable guide through the intricacies of construction. In elucidating difficulties, the editor has availed himself of the suggestions of preceding commentators, or advanced his own; avoiding however that profuseness of annotation which anticipates the ingenuity, supersedes the industry, and consequently retards rather than promotes the improvement of the pupil. Nothing remains to notice but a Series of Questions, and Indexes, adapted to the points discussed in the notes and prefatory matter. As this work has been considered worthy of a place in the list of useful school-books, the three remaining plays as edited by Porson, and also the Alcestis, have been published on the same plan. The learner will find in them a convenient introduction to the niceties and elegancies of Attic Greek, and to the perusal of that portion of the relics of antiquity which is best calculated to attract and interest the youthful mind.
TO THE FIFTH EDITION.

In preparing the successive editions of the Hecuba, the editor has carefully revised the notes and introductory matter, correcting such errors and supplying such defects as suggested themselves to his notice. The favourable reception given to his former labours has encouraged him to bestow even greater pains on the present edition. He trusts that the utility of the work will have been increased, and the improvement of those for whose use it was intended more effectually promoted.
ANALYSIS
OF
PORSON'S PREFACE
AND
SUPPLEMENT.

In writing words united by crasis, as κατί, κάν, κάν, Ortho-
i.e. καλ ἐτι, καλ ἐν, καλ ἡν, &c., I have followed the method observed in the more ancient MSS. The iota ought never to be added, unless καλ forms a crasis κάν, with a diphthong [containing an iota, Porson should have added:] as κατα for καλ ἐτια. This observation has been made by Dawes* and others before him. About the end of the thirteenth century, copyists began to subscribe the iota, which before that period was either annexed, or omitted: for there were two sects of Grammarians: by one the iota was added to datives and infinitives, by the other not. But all ancient MSS. agree in this, that even those which scrupulously retain μούστι καὶ δραίν, have not the iota in κάν, κάπειτα, and similar cases.

'As', after Pierson and Brunck, I have always Ortho-
written without a diphthong; this rule I have also observed in αἰτός, κλάω and καίω. I have asserted that the vowel in αἰ is common; this is also the case ty of in ἰωμαί, ἰατρός, λιαν, &c. Valckenaer, Diatrib. p. 65. αἰ, &c. is mistaken in saying, that all the places of Euripides, in which the first syllable of λιαν is long, admit of easy emendation. The very place which he cites admits of none. Γύναι, τό, τέ λιαν καὶ φυλάσσεσθαι

ΣΤΑΤΩΝ (in Inscriptione Sigea), pro KΑΙ ΕΓΩ, ΚΑΙ ΕΠΙΣΤΑΤΟΝ,
discant velim futuri scriptorum Atticorum editores καγω, καπειτα &c. 
repræsentare, non uti vulgo, κατα subjecto, καγω, καπειτα."


The particle τε (or γε) which he adds for the sake of emendation, even if it were found in every MS., ought to be discarded; because it can never stand as the second syllable of a trisyllabic foot, in a senarius. The following exceptions occur: Menander in Stobaeus exvi. p. 475. Ἡμῶν τόγε φοινεῖν ἀσφαλέστερον ποιήσις Philemon. ibid. cviii. p. 455. Ἐν τῇ τῷ, τῇ κακῶν εἰς φέρειν καὶ ταγαθῷ Alexis in Athen. vi. p. 237. C. Νοείς τῷ τῷ γόνος καὶ τῷ πράγμα; καὶ μάλα: (for thus the passage must be read.) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ῥήστε μετέχειν, Plut. 345.: once with οὔτε γὰρ ὤ μισθός, 410.; but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. Ὁστε διὰ τούτου πάγαθ' ἀνδρόπους ἔχειν, on which see Elmsl.] Observe also, that neither τε ήρ can be the first syllable of a trisyllabic foot in trochaic metre. To return to ἀεί. Hermann has cited an apposite passage from a MS. Etymologicum in Koen on Gregor. p. 23. Ἐστεόν ὦτι ἐβ' φωνάλ εἰς τοῦ ἀεί. ἐστι γὰρ ἀεί καὶ αἰεν καὶ αἰε̄ς ποιητικῶς καὶ ἀεί συνεσταλμένων [καὶ ἀεί ἔκτεταμένων] καὶ ἀδικαρά τοῖς Αἰολεύσι. Suidas: Ἀεί· τούτοι τά φωνάλ.

The second person present pass. in ἐι, not ἃ, in Attic Greek.

Brunch has always terminated the second person of the future passive indicative in ἐι, instead of ἃ: I have also reduced the second person of the present to the same form. For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τούτομαι, τούτει, τούτοται, τούτωμαι, τούτη, τούτηται. Or granting that the Attics were at liberty to contract τούτοται into τούτη or τούτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of MSS. is of no weight on this point. The editions of Aristophanes uniformly exhibit ἐι for ἃ. And yet there are few places where the latter termination is not extant in some MS. On the other hand, in the Tragedians, MSS. not unfrequently give ἐι for ἃ.

In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an
anapest admitted into the even places of senarii. The only place in this play (578.) which favours the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare, and of these three are found in the Bacchae, the most corrupt of all plays, I am convinced that it is unlawful in Attic Greek to drop the augment.* Perhaps I ought to except χρην, which, as well as ἔχρην, was in use upon the Attic stage, both among Tragic and Comic writers, e.g. Hermippus, Athen. viii. p. 344. D. τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρην, πέμπειν δὲ Νόθιππου ἐν όντα: thus it is correctly given in Aldus's edition, in recent ones incorrectly ἔχρην. With respect to Brunck’s observation, that there are some words which generally drop the augment, I remark, that those words which never had an augment cannot be said to drop it. The Attics always say ἵνωγα, not ἵνωγα, but resume the augment in the pluperfect, ÆEd. C. 1598. Similarly, to καθεξώμην, καθήμην, καθεῦδον, the Tragic writers do not prefix the augment; the Comic prefix or omit it indifferently. Brunck is therefore wrong on Æsch. Prom. 229. Soph. ÆEd. C. 1597. The Attics sometimes admit a double augment, as in ἵνεσχώμην, ἵνεσχώμην, both of which are in use in Tragic writers: but ἵνεχώμην, which Pierson on Mæris p. 176, would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism. Aldus and the membranes have ἵνεχώμην, the old Scholia ΗΣΧΟΜΗΝ: some MSS. ἵσχώμην, which is right enough, did not Eustathius afford a better reading ἵσχώμην, at II. E. p. 529, 18 = 400, 52. The corruption of ἵσχώμην into ἵχώμην, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, ἵσχώμην, ἵνεχώμην, and what not? The verse of Aristophanes (Lysistr. 508.) is corrupt. MSS. have either ἵσεχώμεθα or ἵνεχώμεθα, although Brunck and Invernizius do not notice the fact, but retain ἵνεχώμεθα from Kuster's interpolation. In Plato's Charmides p. 162. D. HSt. ἵνέχεστο

is merely a typographical error of the Frankfurt edition, the simple letter \( \chi \) being put for the connexion \( \chi \): for all the rest have rightly \( \nu\varepsilon\chi\varepsilon\tau\o\ ). [Thus \( \pi\alpha\rho\varepsilon\chi\varepsilon\tau\o\) for \( \pi\alpha\varepsilon\sigma\chi\varepsilon\tau\o\) in the same ed. Tim. p. 1084. C.]

With respect to the other question, as far as regards the Hecuba, in neither of the instances where Brunck has either admitted or retained the anapest, are MSS. consistent. In one, 782, his reading rests only on one MS.; in the other, 381. (\( \tau\omicron\nu\omicron\omicron\alpha \) for \( \omicron\nu\omicron\alpha \)) there is sufficient authority for \( \omicron\nu\omicron\alpha \), were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

A \textit{pure} iambic \textit{senarius}, or trimeter, consists of six iambuses*; or three metres, or \textit{dipodiae}:

\begin{quote}
Eur. Hec. 14. \textit{\'I\tau\omicron\varepsilon\varepsilon\tau\omicron\nu\psi\nu\varepsilon}, \textit{o\upsilon\tau\epsilon \gamma\alpha\rho \phi\epsilon\tau\epsilon\iota\nu \omicron\omicron\alpha}.
\end{quote}

To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses:

1. The admission of a spondee into the uneven places.†
2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest; in the third, into a dactyl only; but in the fifth, neither into a dactyl nor anapest.

\begin{quote}
\textit{Dactyl} With respect to the inadmissibility of a dactyl in
\end{quote}

* Horace, A. P. 251.
Syllaba longa brevi subjecta vocatur iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi.

† Horace, A. P. 255.
Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; and never, if our observation be accurate, more than three." Elmsley's Review of Porson's Hecuba. — Edinb. Rev. No. XXXVII.
the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phaedra to the nurse: cf. Schol. Hippol. 602.) is inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, "Αναίρος ευνοι ουδεν εχρας διαφέρει. But to whomsoever it belongs, it is not a line of Euripides or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. Τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα, 'Ημεῖς δὲ ἀπολαύειν ἄν ἔχουσιν οἱ νέοι. But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. Χρῆ δέ σε, λα-θοῦς τὸδε μόρχου λαχενή. This line I consider as spurious: but correct εὐγενῆ. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the first and third feet, and yet exclude it from the fifth, I infer, that if they avoid an anapest in the third foot, an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. A fortiori, if the third and fifth exclude an anapest, the second and fourth will.

The following are the instances in Ἀeschylus and Sophocles of an anapest in the third foot:

Ἀesch. Prom. 246. Καὶ μὴν φίλοις ἑλεινδε εἰσοφαύ ἐγὼ.
Agam. 664. Ἡρείκου αἱ δὲ κερωτυπούμεναι βία.
Choëph. 421. Ἐκοψε κομμόν Ἄρειον, εἴτε Κισσίας.
654. Εἰπὲρ φιλόξενος ἐστιν Ἀγιόσου βία.
Eum. 896. Πάσης ἀπήμον ὀἰσόνος ἐχόμα δὲ σύ.
Suppl. 800. Προς δὲ νέφα δι' ύδρηλα γίγνεται χιών.

In Plut. de Consol. p. 106. C.:

"Οσπέρ μέγιστον ἰαμα τῶν πολλῶν κακῶν.
Soph. Αjac. 524. :
Οὐκ ἂν γένοιτο ποθ' οὔτος εὐγενῆς ἀνήρ."
Soph. ÕEd. T. 248. Κακὸν κακῶς ποιεῖν ἐκτριψαὶ βίος.
Philoct. 1288.:
Πῶς εἶπας; οὐχ ἄρα δεύτερον δολούμεθα;
In Hesych. v. ἀντίπλαστον
Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.
In Prom. 246. ἐλεεινὸς is a word unknown to the Attics, who always use ἐλεινὸς, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. Ἡ ποῦ ἐλευνὸν ὁράζεις, φρένος εἶ τινας: in anapestic, Aristoph. Ran. 1095. βάκῃ ἀμπελικων, ἵνα ἐλεινὸ: in heroic, Hom. H. in Cer. 283. (264.) Τοῦ δὲ καθήγηται φωνὴν ἑσάκουσαι ἐλεεινὸ.
Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ὥ μέλει is a frequent ending of an iambic verse: yet instead of this, although the metre should have checked their presumption, MSS. frequently give, ὥ μέλεξε, or, worse still, ὥ μέλαιε. As from θεὸς is formed θεινὸς, from κλέος κλεινὸς, so from ἔλεος ἐλεινὸς.
The Attics never use θεινὸς, κλεεινὸς, and therefore not ἐλεεινὸς.

In the Agam. the error is similar. Compounds of κέρας do not admit ὦ, but either κέρας is retained entire, which is the case before the labials β and φ: or sometimes the last syllable of the old genitive κέρας is dropped (κερεαλκῆς), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβάτης, κεροδέτως, κερουλκῆς (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσθολος (from Plato) and κερασφόρος, Eur. Phoen. 255. Soph. in Ælian. N. A. vii. 39. "Αρασὰ μυκτηρᾶς τε καὶ κερασφόρους Στύρβυγγας ἰηρὸν ἐκκλεῖν. Similarly in the compounds of κέρας. The Attics never say κερωδαισία, κερωκωτεῖν, κερωπάλης, κερωστάθημι, but always use the short vowel. Words of this sort never occur in Pollux, without one MS. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, "Ἐκοψ") Ἀρειον κοµµον [thus Blomf.]; or read, which connects the sentence better, Κοµµον δ' ἐκοψ") Ἀρειον.
654. Since Aldus and Robortellus have edited Φιλόξενος ἔστιν, read with a slight alteration, Φιλόξενη 'στιν: [Φιλόξενος τις Blomf.] Copyists have not frequently introduced an error of this kind, through ignorance that a long vowel cannot be elided. Thus they have given γράμμα· ἔστιν, χρεία· ἔστιν, 'Ερμή· ἐμπολαῖς, for γραμμή· στιν, χρεία· στιν, 'Ερμᾶ· ἐμπολαῖς. It is true that the Attics generally make adjectives of this kind (derivatives and compounds, as ἀποθέλεστος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. "Αρτέμι Σηροφόνη: Pind. Nem. iii. 3. πολυζέννοι Ἀιγιάν: Athen. xiii. p. 574. A. πολύζεναι νεάνιδες.

Ευμώμ. 896. Πάσης ἀπήμον' οἰςός· δέχου δέ σύ. The Attics always said οἰςός, οἰςυρός, not οἰςός, οἰςυρός: as also οἰς, οἰστός, Οικαλῆς, Οιλεῦς. The Aldine edition has οἰςός. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus have rightly, νέφη δ' ὕδρηλά. Should however the repetition of the particle δ' be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: Utinam mihi sedes esset in athere, sed sedes ejusmodi, ubi nubes aquosē in nivem vertuntur: the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse, however, would admit of this correction, by rejecting the particle, Πρὸς ὧν χιῶν ὑδρηλα γίγνεται νέφη. ["The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the fourth place in the order of the words." Schaf.]

In the fragm. read μέγ' ἔστ' ιάμα, as Grotius has corrected, Excerpt. p. 55.: or "Οσπερ μέγιστον φάρ-μαχον πολλῶν κακῶν, if, as I suspect, the word ιάμα belongs to a later age, and was unknown to the old Tragic writers.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἄν ποθ' οὔτος εὐγενῆς γένοιτ' ἀνήρ.
Οὖκ ἄν γένοιτ' ἀνήρ ποθ' οὔτος εὐγενῆς.
Οὐκ ἄν γένοιτ' οὔτος ποτ' εὐγενῆς ἀνήρ.

The latter arrangement is rather favoured by Suidas v. Μνηστικ, in the Milan ed., where ποτε is omitted.
But a M.S. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of ὥπωτε for ὥποτε, a common error, (see Hec. 1260.) ὥποτε γένοιτ' ἀν ὥτος εὐγενής ἀνήρ. Hermann again, Praef. ad Hec. p. 65. has produced from the Codex Augustanus another reading, ὦξ ἀν γένοιτ' ἐθ' ὥτος, to which I have no objection.

(OEd. Tyr. 248. The whole passage runs thus:

Κατεύχομαι δὲ τὸν ἕδρακότ', εἰτε τις
Εἰς ὧν λέλθεν, εἰτε πλείόνων μέτα,
Κακὸν κακῶς νῦν ἄμορον ἐκτριψαι βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. ἌΤΤΩΝ δὲ ἐκεῖνον, εὔτε ἄν ἀγνά δύματα Ὑπὲρ πατρᾷ φιλὸν ζην τῆς ἀλώσεως, Φρόνει ΝΙΝ ὡς ἤξοντα. Take but one letter away, and restore ἄμορον, a word which occurs in Eur. Med. 1395. ἄμορος is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes, either read ἄρ' οὗ, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulæ add or omit the negative indifferently. (OEd. T. 822. ἄρ' ἐφών κακός; Ἄρ' οὕχι πᾶς ἄναγνος;

In the fragment νόμον ἐξεί is an obvious correction.

An exception is made in the case of proper names, such as Ἀερόπτη, Ἀντιγόνη, Ἰφιγένεια, Λαομέδον, which could not find admission into iambic verse, if anasteps were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.*

Proper names excepted.

* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to patronymics. Hence he objects to Porson's emendation below of Soph. Phil. 1333. Ἀσκληπιάδαι δὲ τοὺς παρ' ἣμν ἐνυχων: and prefers Καὶ τοῖς παρ' ἣμν ἐνυχων Ἀσκληπιοῦ. The same writer has observed that the plays of Aeschylus afford only one instance of the anapest in a proper name: S. c. Th. 575. Ἀλκιῆ τ' ἄρατον, μάτ' Ἀμφιάραω βίαν. In the same play, 484. 543. the proper name was formerly introduced by substituting
Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule: that the anapest must be contained in the same word; hence Iph. A. 1579. is corrupt:

"Ελεξε δ’ ὃς Ἑρωκτὸν Ἀρτέμι παῖ Διὸς:
read: "Ελεξε δ’, ὃς Ἑρωκτὸν Ἀρτέμις Διὸς.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σὲ, Μενέλα', ὅτι παρὰ γνώμην ἐμήν.
Hec. 759.: Πρὸς ἄνδρ’, ὃς ἀρχεῖ τῆς Παλύμης ἀρχον. 772. Ὅλολα, κοῦθέν λοιπόν, Ἀγάμερον, κακῶν.
Phoen. 1371. Ὡ τῆμον, οίον τέρμον Ἡμέρας βίου.

This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέλα|ς Τυνθάρσεως ὃς.
Herc. F. 219. Ὄς εἰς Μινώαι|νι τάσι διὰ μάχης μολὼν.
Soph. Phil. 794.: Ἀγάμερον ὃς Μενέλα|ς πᾶς ἄν ἄντ’ ἐμὸν.

*a choriambus (- - - ) in the place of the first dipodia.* Blomfield reads the lines thus: (μεγ’) Ἱππομέδωντος κ. τ. λ. and (παῖς) Παρθενοπαύως κ. τ. λ.

* "We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three last syllables of a proper name of four or five syllables are used as an anapest without necessity.

Aesch. Prom. 839. Σαφῶς ἐπίσταο, Τύνων κεκλήστηκαί.
This is not a real instance, as we believe the first syllable of 'Τύνων to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ἰταλία or Ἰσθέος. It is short, however, in the Phenissae of Euripides, v. 216. where the words 'Τύνων κατὰ correspond with Ἰσα δ’ ἄγάλαμαι in the antistrophe. In most editions, the first syllable of Ἰσα is improperly circumflexed. [Brunck on Soph. Antig. 637. asserts that the first syllable of Ἰσα is always short in Attic writers. In Homer it is always long.]

Eur. Or. 1654—1671. Pors. ὃς δ’ οἴεται

Neoptolemos γαμεῖν μν, οὐ γαμεῖ ποτέ.
The word Νεοπτολέμος is commonly read in the Tragedians as if it were written Νοοπτολέμος. In the present verse, however, if the com-
In Aj. 1008. the reading is doubtful. Hermann Praef. p. 63. has instanced Eur. Hel. 88. Electr. 314, 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἱππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better claim in the gen. and dat., than in the nomin. and accus.

I now proceed to the cæsuras. A senarius has two principal cæsuras, the penthemimeral (A.), which divides the third, the hepthemimeral (B.), which divides the fourth foot. Of the first cæsura there are four kinds:

(A. 1.) When it takes place on a short syllable, without elision:

Hec. 5. Κίνδυνος ἐσχε | δορὶ πεσείν 'Ελληνικῶ:

(A. 2.) on a short syllable, with elision:

ibid. 11. Πατήρ ἐν' εἰστο | 'Ιλιον τείχη πέσοι:

(A. 3.) on a long syllable, without elision:

ibid. 2. Λιπών ἐν' Αίδης | χωρίς ἀκισταὶ ἔσων:

(A. 4.) on a long syllable, with elision:

ibid. 42. Καὶ τεύξεται τοῦδ' ὀὐδ' ἀδώρητος φίλων.

Of the second cæsura (B) there are more kinds:

(B. 1.) Where it occurs at the end of a dissyllable or hyperdissyllable, without elision:

Hec. 1. Ἡκὼ νεκρῶν νεοθμῶν ἤπειρον πύλας:

(B. 2.) in the same case, with elision:

ibid. 248. Πολλῶν λόγων εὐρίμαθ' | ὠστε μὴ ἔλειν.

(B. 3.) When the short syllable is an enclitic:

ibid. 266. Κείνη γὰρ ἀλεσέν νῦν | εἰς Τρολλαν τι' ἔγει:

(B. 4.) When not an enclitic, but a word which cannot begin a sentence:

ibid. 319. Τύμβου δὲ βουλολήμνη ἂν | ἄξιομένον:

(B. 5.) When this word refers to what has preceded, but may begin a sentence:

Soph. El. 530. Ἐπεί πατὴρ ὀδὸς σὸς | ὀν Ἰρνεῖς ἀεὶ:

mon reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

In Iph. T. 825. Ἐκτῆσαß ἵπποδάμειαν, Οἰνόμααν κτανῶν, read, Οἰνόμααν ἐλῶν, from Pindar, O1. i. 142." Elmsley.
When the short syllable takes place after elision:

Soph. Phil. 1304.:  
'Αλλ' ὁυτ' ἐμοὶ καλὸν τὸδ' | ἐστὶν οὔτε σοι.'

When the sense is suspended after the third foot, and a monosyllable follows, without elision:

Æsch. S. c. Th. 1055.:  
'Αλλ' ὅν πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ;

under the same circumstances, with elision:

Soph. El. 1038.:  
"Οταν γὰρ εὖ φρονήσε, τὸδ' | ἡγήσει σὺ νάμ.

The two last caesuras are less harmonious.

There is again another division of the senarius, which is not unfrequent, which I will term the quasi-caesura. This takes place, either when a word suffers elision at the end of the third foot, or when γ', δ', μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντείτε, μὴ φείδεσθ' | ἐγὼ τέκον Πάριν.
355. Γυναιξί παρθένοις τ' | ἀπόδεικτος μέτα.

It is a very unusual license for the third and fourth feet to consist of entire words, or parts of words: as,

Soph. Aj. 1091.:  
Μενέλας, μὴ | γνώμας | ὑποστήσας σοφᾶς.

Æsch. Pers. 509.:  
Θρήκην περ' ἑαυτῇς | μόνις | πολλῷ πόνῳ.

In the second instance, the difficulty of pronunciation is very expressive of the labour undergone by the Persian army.

But the third and fourth feet are never comprehended in the same word. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the Plutus:) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use ὄρμα and ὀδύρμα, they would undoubtedly prefer that form which would contribute
to the harmony of the verse.* The same applies to ὀμόγρυγμι and μόργνυμι. Aristoph. Ach. 706. ως τὸ ἐγώ μὲν ἡλέσσα κατομορφέμην ἰδὼν. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in ως τὸ ἐγώ μὲν. Kuster, who has left the vulgar reading in his text, has rightly written ἀπεμορφέμην in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to compose verses on such a system, that each dipodia should either consist of, or terminate in, entire words. Athenæus x. p. 454. F. Σὲ τὸν Ἀκτόριλον τοῦ Σολήως, ὡς ὁ Κλέαρχος φησιν, εἰς τὸν Πάνα λοίμα τοιοῦτον ἐστὶ, τῶν τόδε ἐκαστος (rather στίχων) δύοις ὑμίασι περιείλημ-μένοις πάντας ὁμοίως ἡγεμονικοὺς καὶ ἀκολούθητικοὺς ἔχει τους τόδας, (more accurately τὰ μέτρα ὥς τὰς διποδίας) ὁϊν,

Σὲ τὸν βόλοις | μυκτύποις | δυσχείμερον
Ναϊον' ἐδος, | Ἕρονομεν Πᾶν, | χθὼν 'Αρκάδων,
Κλήσω γραφῇ | τῇ δ ἐν σοφῇ | πάγχλαιτ ἐπῇ
Συνδεῖς, ἄναξ, | δύσγνωστα μὴ | σοφοῖς κλαίειν,
Μουσοπόλε θῆρ, | κηρόχυτον ὅς | μείλιγμ' ἰεῖς.

["Read ᾳν. See Porson on Orest. 141." Scholelf.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the caesura (B. 1.), the third to (A. 4.).

The exceptions are very rare, and susceptible of easy emendation. Soph. Ὅδ. C. 372. Εἰσγῆλθε τὸν τρισαθλίου ἐρις κακῆ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. Od. E. 306. Τρὶς μάξαρες Δαναοὶ καὶ τετράκις. Aristoph. Plut. 851. Οἶμοι κακοδαίμων, ὡς ἀπόλολα δεῖλαιοι. Καὶ τρὶς κακοδαίμων, καὶ τετράκις, καὶ πεντάκις, Καὶ δωδεκάκις, καὶ μυριάκις ιοῦ, ιοῦ.

Another example is in Eur. Iph. Α. 1595. Φάσμ', οὐ γε μη' | ὁρωμένου | πίστις παρην. Although I con-

* "The only Tragic verse, of any metre, to the best of our knowledge, in which ἄριστοι cannot be changed into ὀριστοί, occurs in a suspicious passage of Euripides: Phœn. 1775. Ἀλλὰ γὰρ τὰ ταῦτα ἐρημώ καὶ μάτην ὀδύρωμαι;" Elmsley.
sider the entire scene from v. 1541. as a spurious interpolation of some one posterior to Ælian, yet I have no doubt that the writer gave, Φάσμ', oύ γε πίστις μηδ' ὀρφανένου παρῆν.


Agam. 1261. :

'Ἡ κάρτ' ἄρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν.

Suppl. 252. Καὶ τάλλα πόλει ἐπεικάσας thίκαιον ἤν.

Soph. Aj. 969. Πῶς δὴ τοῦτ' ἐπεγγελθέν ἂν κάτα;

The last passage I have corrected in a note on Hec. 1206. by reading, τοῦτ' ἕγγελθέν. ÆEd. C. 1339.

'Ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις.

In the second, erase the offensive particle ἄρ', and read, 'Ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις.

In the third, for τάλλα read ἄλλα:

Καὶ πολλά γ' ἤν δίκαιον ἄλλ' ἐπεικάσαι.

Formerly in Eur. Suppl. 168, this verse was extant,

Πολιῶς ἄνηρ εὐδαίμονῶν ἰσως πάροσ.

Markland has given from MSS. Πολιῶς ἄνηρ τύραννος εὐδαίμονων πάρος, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading, I think that we may discover a vestige of what the poet wrote, Πολιῶς ἄνηρ τύραννος ἰσοδαιμόν πάρος: by a slight mistake ἰσοδαιμόν became changed into εὐδαίμων: the copyist intending to point this out, noted either between the verses or in the margin that ἰσο should be read for εὖ. This same overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

Πολιῶς ἄνηρ τύραννος εὐδαιμονίων ἰσως πάρος.

To reduce this verse to the rules of metre, a corrector struck out τύραννος. The epithet ἰσοδαιμὸν is well adapted to a tyrant or a tyranny. Æsch. Pers. 636. Η ρ' ἀνεί μου μακαρίτας ἰσοδαιμῶν Βασιλεύς; Plato Rep. viii. fin. says of Euripides, Καὶ ὡς ἰσόθεν γε τὴν τυραννίδα ἐγκυμονίζει: referring to Troad. 1177. Γάμων τε καὶ τῆς ἰσόθεου τυραννίδος. The Paean of Aríphron the Sicéonian in Athen. xv. p. 702. A. is well known, Τάς τε εὐδαιμονίων ἀνθρώποις βασιλητίδος ἀρχαὶ. Thus the editions of Casaubon, who nevertheless from the
Epitome reads ἱσόδαλμονος, as in Plut. de Virt. Mor. p. 450. B., de Frat. Amor. p. 479. A., Sext. Empir. adv. Math. xi. 49. In the Aldine edition of Atheneus it is ἱΣὸδαλμονος, which seems to be an error of the printer, who confounded ἰ (i. e. σο) with ἰ. Pindar Nem. iv. 137. has used ἱσόδαλμονα in a different sense.

The Pause. I proceed now to another kind of caesura, by which the fifth foot is divided, which I shall denominate the Pause, because a verse which is without any of the caesuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on Hec. 343. Κρύπτοντα χεῖρα καὶ πρόσωπον ἐμπαλίν. Thus King first rightly edited for τοῦμπαλίν. The rule is this: If a senarius end in a word which forms a cletic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.* The Tragic writers therefore could not have written such verses as these:

Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλίν.

*Ἀτλας ὁ χαλκέοισι νάτοις οὐρανός.

Τὸ μὴ μάταιον ἐκ μετώπων σωφρόνων.

The rule holds good, if the cletic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes:

Or. 1079. Κῆδος δὲ τοῦμὸν καὶ σοῦ ὕβετ', ἐστι δὲ.

1081. Χαῖρ' ὧν γὰρ ἡμῖν ἐστι τοῦτο' σοί γε μὴν.

Hec. 382. Καλῶς μὲν εἶπας, Θύγατερ, ἀλλὰ τῷ καλῶ.

379. Δεινὸς χαρακτήρ, κἀπίσημος ἐν βροτοῖς.

Understand the same of τίς, πῶς, interrogative; ὡς, ὅν, καὶ, and the like, as I have intimated on Phoen. 1464.

Exceptions. But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are

* The rule is given more briefly thus by Elmsley: the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.
examples, in which the word preceding an iambus is
an enclitic:

Æsch. Cho. 903.:

Κεῖνω σε μνήμ. καὶ παραίνεις μοι | καλῶς.

Eur. Hec. 505. Σπεόδωμεν, ἐγκονόμεν ἡγοῦ μοι | γέρον.

 Ion. 645. "Α δ' ἐνδά' ἔχον ἀγάθ', ἄκουσον μου | πάτερ.

Æsch. Agam. 1061.:

*Εσω φρενὼν λέγουσα πείθω νιν | λόγω.

Prom. 649. Τι παρθενεύει δαφνόν, ἔξον σοι | γάμου.

Eur. Rhes. 717.:

Βόν δ' ἐπαιτῶν έιρε' ἄγυρτης τεις | λάτρει.

Soph. Phil. 801. *Εμπρησον, ὡ γενναῖε κάγω τοι | ποτέ.

If a MS. of good authority were to give παραίνεσαι καλῶς in the line from Æschylus, or in that from Eurip. άκουε μου, πάτερ, I should not be unwilling to adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. Χρόνος μαλάξει, νῦν δ' ἐθ' ἤθα σοι κκάκον, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283. 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. Χρόνος μαλάξει, νῦν δ' ἐθ' ἤθασκει, κακὸν? [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641.:

"Ω φιλταθ', ἤκεις ἄρα σωτήρ νῦν βλάθης;

Soph. Æd. C. 1543.:

Σφάν αὐ τέφασομαι καῦνος, ὡσπερ σφω πατρί.

Since νω and σφω signify ἤμεις δῶ καὶ ἄμεις δῶν, they are too emphatic to become enclitics. Read, ἄρα νῦν σωτηρ βλάθης; and ως πριν σφω πατρί. The junction of σωτηρ βλάθης is better, as σωτηρ κακῶν Med. 361. σωτηρ εἰς Σάουν Phoen. 609. The same word ὡσπερ interferes with the metre in a line of Euripides in Pollux vii. 178. Κοιλοίς ἐν ἀντροις ἀλυχνος, ὡσπερ θηρ μύνος: where a MS. rightly has ὡστε.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107.:

Οἶν τέ μοι τάσδ' ἔστι· θυκτοῖς γὰρ | γέφα.
Soph. Trach. 718.:  
Πᾶς οὖν ὅλει καὶ τῶν; ὄξι γοῦν | ἐμη.
El. 357.:  
Σῦ δ ἡμιν ἡ μισοῦσα, μισεῖς μὲν | λόγῳ.

But no particle is more frequently found in that position than ἄν:

Soph. El. 413.:  
Εἴ μοι λέγοις τὴν ὄψιν, εἶποιμ' ἄν | τότε.
Eur. Phoen. 1635.:  
'Αλλ' ἐτι νεάζων αὐτὸς εὑροιμ' ἄν | βίον;
1642.:  
'Εγὼ δὲ ναλείν σ' οὐκ ἓσαμιμ' ἄν | χθόνα.
Androm. 937.:  
Βλέπουσι' ἄν αὐγας τὰμ' ἐκαρποῦτ' ἄν | λέχη.
1187.:  
Οὕτως γά' ἄν ὡς ἐκ τῶν ἐτιμᾶτ' ἄν | γέρων.
Bacch. 1272.:  
Κλόοις ἄν οὐν τι κἀποκρίναι ἄν | σαφές;
Heracl. 457.:  
Μάλιστα δ' Ἕρωσθεν μὲ βούλοιτ' ἄν | λαθών.
Hippol. 296.:  
Γνωάκες αἴδε συγκαβίσταττω | νόσων,
according to the ingenious and probable conjecture of Musgrave: MSS. συγκαβίσταται.
Iph. A. 524.:  
'Ον μὴ σὺ φράζεις, πώς ύπολάβοιμ' ἄν | λόγον;
according to the sure emendation of Markland.

Observe, that in all these examples, ἄν immediately follows its verb, which also suffers elision. Hence a line of the Erechteus labors under a slight error, Φρονεῖς γὰρ ἣν καποσώσαις ἄν πατρός. Although σω-

* "In his note on Phœn. 1464, Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed: Καὶ γῆς φίλης δοξοίσα κρυφέω καὶ τάφῳ. If Teles had written κρυσθὼ δὴ τάφῳ, he would not have offended against Porson's canon, as the particle δὴ cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: Καὶ γῆς μὲν δοξοίσα καὶ τάφῳ κρυφέω φίλης.) The following verse, quoted in the same note, is of a better and more usual form: Ἐν γῆς φίλης μυχοίσα κρυφθύναι καλῶν. It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron." Elmsley.
Sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read, therefore, *καποσώσας* ἄν πατρός. A similar confusion exists in Med. 734. between *μεθείσαν* and *μεθεὶ* ἄν.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those in which *ουθείς* forms part of the fourth and fifth feet:

Sop. (Ed. C. 1022.):

Εἰ δ' ἐγκρατεῖς φεύγουσιν οὐδὲν δεὶ πονεῖν.

Eur. Phœn. 759. (775.):

'Αμφότερον ἀπολειφθέν γὰρ οὐδὲν θάτερον.

Alc. 682.:

Ἡν δ' ἐγγύς ἐλθῃ θάνατος, οὐθεὶς βούλειται.

Herc. F. 1341.:

Θεόδ' ὅταν τιμῶσιν, οὐδὲν δεὶ φίλαν.

That the Attic method of writing these words was division, *οὐθ' εἰς, οὐθ' ἐν*, I infer from this, that the particle ἄν is often interposed between οὐθ' and εἰς. About the latter part of the time of Aristophanes, the Attics, perhaps following the example of Epicharmus, began to write also at length *οὐθείς* and *μηθείς* εἰς. In the Plutus of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides, in the Ranæ 958., and there he seems to have given, Σαφὲς δ' άν εἰπεν οὐθ' άν ἐν. Eupolis has once used it in Stobæus iv. p. 52, 53. Therefore the Tragic canons are not violated by Cyclop. 120. Νομάδες' ἀκούσει δ' οὖθ' ἐν οὖθ' εἰς οὖθ' ἐνος: nor by 672. Οὐτίς μ' ἀπόλατος'. οὖθ' ἀρ' οὖθ' εἰς ἡλικεί.

To the same class belong also those places of Sophocles in which *ημιν* or *ὑμιν* (which some Grammarians write *ημιν* or *ὑμιν*) precedes a cretic:

Electr. 1328. 'Ἡ νοῦς ἐνεστὶν οὖτις ἤμιν ἐγγενείς;

(Ed. C. 25. Πᾶς γὰρ τις ηὔδα τοῦτό γ' ἤμιν ἐμπόρων: similarly El. 1332. Ed. T. 1482. Ed. C. 34. 81. 1038. 1167. 1408. Philoct. 531. This method of writing Sophocles has most frequently (perhaps always, see Aj. 689. El. 255. 454.) employed; the other Tragic writers and the Comic very rarely; *ημιν* ad *χάριν, Ἀesch. Prom. 820. may be so written; but from the
examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of Sophocles, Phil. 1333, may be corrected, 'Ασκληπιάδαιν δὲ τοῖν παρ' ἢμιν ἐντυχών.

Some examples are very easy of emendation. Such are Soph. Phil. 731. Λόγους σιωπάς, κατόπληκτος ὡς ἔχει; Brunck has rightly given κατόπληκτος: if ἀποπλήκτως be retained, we must write ἔχεις. Eur. Iph. Α. 1465. Δείνως ἄγωνας διὰ σὲ κείνου δεῖ (δεὶ κείνου) ὀραμεῖν. Iph. T. 1013. ἀλλ' ἄνηρ μὲν ἐκ δόμων Θανῶν ποθεῖνος τὰ δὲ γυναικῶν ἀσθενῆ. Restore γυναικῶς, which makes the opposition stronger.

A few places remain to be considered. Æsch. Pers. 321. Νωμῶν, ὡ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσιν Πένθος παρασχῶν. Ariomardus above, 38, was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, πατρὶς γὰρ αἱ Σάρδεσιν αὐτῷ. But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps Mitragathes or Arceus, was named.

Νωμῶν, ὡ τ' ἐσθλὸς Ἀριόμαρδος ἈΡΔΕΩΝ ΒΟΛΑΙΚΙΠΙΣΤΟCMΙΤΡΑΓΑΘΩΝΣΤΕ Σάρδεσιν
Πένθος παρασχῶν.

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follow the word Ἀριόμαρδος.

Æsch. Suppl. 206.:
Τὸ μὴ μάταιον δ' ἐκ μετώπων σῳφρόνων Ἡτώ πρόσωπον ὄμματος παρ’ ἱσοῦχου.

A choice expression truly, ιέναι πρόσωπον ἐκ μετώπων or παρ’ ὄμματος. Schutz has remarked, that Robortellus has προσώπων. But, with his usual attention, he has not noticed that Aldus has given ἐκ μετώπων σῳφρονών Ἡτὼ προσώπων, which is the true reading, if you change the position of the kindred vowels. Τὸ μὴ μάταιον δ' ἐκ μετωποσῷφρόνων Ἡτὼ προσώπων ὄμματος παρ’ ἱσοῦχου. The expression πρόσωπα μετωποσῷφρονα is similar to εὐπηχεῖς χεῖρες Eur. Hipp. 201. καλλίχειρες ὁλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In τὸ μὴ μάταιον understand βλέποι or some noun like it. Aristoph. Nub. 1178.
AND SUPPLEMENT.

'Επὶ τοῦ προσώπου τί ἐστιν 'Αττικὸν βλέπος. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice, and leave to the ingenuity of the reader:

Aj. 1101. 'Εξεστ' ἀνάσσειν ἄν δ’d ἡγεῖτ' οἴκοθεν;
CEd. C. 664. Θαρσεῖν μὲν ὄν ἐγώγη κάνει τῆς ἰμης. Philoct. 22. 'Α μοι προελθὼν σίγα, σήμαιν', εἰτ' ἔχει.

I will now attempt to correct a few passages of Euripides, [Heracl. 530. καὶ στεμματοῦτε, καὶ κατάρ-
χεοθ'] , εἰ δοκεῖ: see Elmsl.] omitting only Iph. A. 1598. 1621, 1622.

Iph. A. 531. Κάω' ὡς ὑπέστην τῷ ὃμα, κάτα ψεύδομαι.

These three lines being similarly affected, I leave to the sagacity of my younger readers.*

Iph. A. 668. Εἰς ταυτόν, ὡς Σύγατερ, σοῦ' ἤχεις τῷ πατρὶ: σύτε is evidently corrupt. Read, 'Ω Σύγατερ, ἤχεις καὶ σοῦ' εἰς ταυτόν πατρὶ. Καὶ is thus added before the pronoun σῦ, almost immediately after, by Agamemnon: 'Ετ' ἐστὶ καὶ σοὶ πλοῦς, ἵνα μνησεί πατρός: where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting Ἐρρηκί for Ἐρρηκῶν:

'Ω εὐμφορὰ βαρεία Ἐρρηκί συμμάχῳ.

Eur. Suppl. 160. Τὶ πλεῖον; ἦλθον Ἀμφιάρεω πρὸς βιαν. Ἀμφιάρεω is of four syllables. Read from two MSS., Ἀμφιάρεω γε πρὸς βιαν. The particle γε has the force of etiam, as in Hec. 606. Οἶδεν τὸ γ’ αἰσχρὸν, 842. Φίλους τιθέντες τοὺς γε πολεμιστάτους. Aristoph. Nub. 400. 'Ἀλλὰ τὸν αὐτὸν γε νεὼν βάλλει.

* The following solution of the difficulty, by Mr. Tate, appears in the Classical Journal, No. XLV. p. 167, and in Dalzeil's Collect. Gr. Maj. Ed. 2. p. 164. "Hic easu quodam felici accidit, ut morbus ipse remedium suppedet. Si pes, qui hic Cretecum praecedit, Trochaeus est, καλὸς ἔχει. Si non est Trochaeus sed Spondaeus, uti revera est, quid quaece efficit ut sit Spondaeus? Pronunciatio certe brevis vocalis in fine τοῦ oúde, ἀλλὰ, κάτα, tangentiis, ut ita dicam, duplicem consonantem v vel σ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio quinqe-syllabica, οὐδέπεσομεν, ἀλλα-
Iph. T. 584. Κάμοι τὸ δ’ εὖ μάλιστά γ’ οὗτω γίγνεται.
Let us examine what precedes and follows.

'Ακούσατ’ εἰς γὰρ δὴ τιν’ ἥκομεν λόγον,
'Υμῖν τ’ ὁνείριν, ὡς ἐξείλοι σπεύδουσ’ ἀμα,
Κάμοι’ τὸ δ’ εὖ μάλιστα γ’ οὗτω γίγνεται,

Εἰ πάσι ταυτὸ πράγμ’ ἄρσκόντως ἔχει:


Πρὸς πολοῖς, ΔΙΩΚΟΜΕΣΘΑ Σανασίμους ἐπὶ σφαγὰς, Πολίῳ ψφόω ΚΡΑΘΘΕΙΣ’ ἐκδοτος δὲ γίγνομαι. To turn the spondee οὗτω into a trochee, read ὥδε. Confusion is frequent between ὥδε and οὗτος, τοῦσδε or τοῦσδε and τοῦστος or τοῦστος; not so frequent, but not very uncommon, between ὥδε and οὗτος: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“Dissyllables, in which the vowel of the second syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὄτοια κισσός δρυός, ὅπως τῷδ’ ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. ΟEd. C. 115.:

Τίνας λόγους ἐρούσιν; ἐν γὰρ τῷ μαβέιν:
read ἐν δὲ τῷ μαβεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence, in

Soph. ΟEd. C. 505.:

Τοῦξειδέν ἄλσος, ὡς ξένη, τοῦδ’ ἤν δὲ του,
read, Τοῦξειδέν ἄλσος, ὡς ξένη, τῷδ’ ἤν δὲ του.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.
2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable."

Thus, I think that I have sufficiently demonstrated, that there are few verses like the first of the Ion. I would not venture to say that there are none. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called Tetrameter Catalectic. It differs in two respects from the comic senarius: 1st. that the fourth foot must be an iambus or tribrach; 2d. that the sixth foot even admits an anapest. But the seventh foot must be an iambus; except in the case of a proper name, when an anapest is allowed; which license is also conceded to the fourth foot.

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

* Elmsley remarks that in this kind of verse the Comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

"Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or paon in the room of the
Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.

If from the beginning of a catalectic tetrameter trochaic you take away a cletic, or a first or fourth paen, you form a senarius:

\[
\Theta\alpha\sigma\sigma\nu \nu \mu' | \varepsilon\chi\rho\nu \pi\rho\theta\alpha\iota\iota\nu \iota\kappa\omicron\mu\nu \delta' \dot{\alpha}\sigma\tau\omega\varsigma.
\]

"Ως νυν ἴκετεύω με σώσαι τό γε δίκαιον ἄδ' ἔχει."

"Ἰδιον η | κοινὸν πολίτας ἐπιφέρων ἐγκλημά τι."

But in this trochaic senarius, an anapest is inadmissible, even in the first foot*; and the penthemimeral caesura is always required. Therefore in *Æsch. Pers.* 164. instead of

\[
Ταῦτα μοι | διπλή μέριμν' ἀφραστός ἐστιν ἐν φρεσίν;\]

read, \[
Ταῦτα μοι | μέριμν' ἀφραστός ἐστιν ἐν φρεσίν διπλή.\]

For in the caesura of a tragic trochaic, not only is it unlawful for a compound word such as ἀφραστός to be divided, but not even the article or a preposition is suffered to terminate the fourth foot. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for **third dipodia**, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asynartete*, composed of a dimeter iambic and an ithyphallic. It is called *Εὐρυπίδειον τεσσαρακαδεκαπρύπλαθον* by *He-Phaiston*, ch. 15. who has given the following specimen of it: *Εφος ἀνίχ* ἐπιστάτα | ἐξελαμψεν ἀστήρ. Twenty-five of these verses occur together in the *Wasps* of *Aristophanes*, beginning with v. 246." Elmsley in the Edinb. Rev. No. XXXVII. p. 89.

* "The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cletic to the fifth verse of the *Plutus* of *Aristophanes*:

\[
Αλλά γάρ | μετέχειν ἀνάγκη τῶν ἑράπτοντα τῶν κακῶν.\]

The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic.” Elmsley.
And Supplement.

...read, taking away a letter, Ὄιπερ ἡ δίκη κελέυει μ'. ἀλλ' ἀφίστασ' ἐκτοθών. The caesura is violated in but one place, Philoct. 1402.

Εἰ δοκεῖ, στεῖχομεν, ὁ γενναῖον εἰρήκως ἔπος:

which I leave to others to emend.

As the tragic trimeter iambic admits anapests when they are contained in proper names, so the tragic tetrameram trochaic admits dactylys in similar circumstances, and for the same reason, in every place except the fourth and last.* And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl:

Or. 1549.:

Ξύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ξυνδρώντα μοι.

Iph. A. 324.:

Οὐ, πρὶν ἂν δεῖξω Δαναοῖς πάσι τὰ γγεγραμμένα.

355.:

Χιλίων ἄρχων Πριὰμου τε πεδίον ἐμπλῆσας δορός.

But the second verse may be read otherwise, either from a MS. δεῖξω γε Δαναοίς, or from conjecture Δαναίδας.†

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into trochaics in the case of a proper name, although, if they had bestowed a little more labour, they might have avoided this license. Hermippus Athen. xi. p. 486. A.

Ἡν ἐγὼ πάθω τι τήδε τὴν λεπασθήν ἐκπίων,

Τῷ Διονύσῳ πάντα τάμαυτον ὅθωμι χρήματα.


Μητίοχος μεν (γάρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὀδοὺς,

Μητίοχος δ' ἄρτους ἐποπτά, Μητίοχος δὲ τάλαιτα,

Μητίοχω δὲ πάντα κεῖται, Μητίοχος δ' οἰμωξεῖται.

* "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

Iph. A. 882. Εἰς ἀρ' ἵστρεψαν Εἰλένης νῦστος ἢν πεπραμένοις.

1352. Πάντες "Εὔληνες" στράτος δὲ Μυρμιδώναν οὐ σοι παρῆν.

Read στράτον δὲ Μυρμιδώναν." Elmsley.

† The other two lines are thus corrected by Elmsley: Ξύγγονόν τ' ἐμην, τρίτον τε, τὸν τάδε ξυνδρώντα μοι; (so Eur. Hipp. 1404. Πατέρα τε, καὶ σὲ, καὶ τρίτην ξυνάρου;) and Χιλίων ἄρχων τὸ Πριὰμον πεδίον ἐμπλῆσας δορός.
The Comic writers, however, cautiously abstain from dactyls, except in the case of proper names.*

[Another nicety in the construction of the tragic tetrameter trochaic is pointed out in "The Tracts and Miscellaneous Criticisms of Porson, by Kidd:" viz. that if the first dipodia consist of an entire word or words, the second foot is a trochee: thus in Eur. Iph. 1340. for Τίνα δὲ φεύγεις, | τέκνον; Ἀχιλλέα τόνδ᾽ ἴδειν αἰσχύνομαι, read Τί δὲ, τέκνον, φεύγεις; Ἀχ. κ. τ. λ.]

The following are the distinctions between tragic and comic verse. In the comic senarius, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and caesuras are neglected.

Aristoph. Vesp. 973.:  
Katάβα, κατάβα, κατάβα, | κατάβα, καταβήσομαι.

Plut. 2.:  
Δόυλον γενέσθαι παραφρονοῦντος | δεσπότου.

55.:  
Πυθοίμεθ᾽ ἄν τὸν Χρησμὸν ἡμῶν ᾧ τί | νοεῖ.

The comic tetrameter trochaic may also be considered as a trimeter iambic with a cretic or paeon prefixed; but in this trochaic senarius, caesuras are neglected, and a dactyl, although very rarely, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 680.:  
Μηδ᾽ ἐνὶ | Σὺν νῷ, τότ᾽ ἡ βροντώμεν ἡ ψεκάζομεν.

577.:  
Πλείστα γὰρ | Θεών ἀπάντων ὑφελοῦσαί | τὴν πόλιν.

* "In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have observed, however, three verses, which appear to have deserved greater attention than they have received:

Ach. 220. Καί παλαιῷ | Δακροσίῳ ὡς σκέλος βαρύνεται.
Eq. 327. Πρώτος ἰόν; ὦ δ᾽ ἵπποδάμου | λείπεται δεώμενος.
Pac. 1154. Μυθῆσαι αὖθισον ἐξ Αἰσχινᾶδον τῶν | καρπίμων.

It is almost superfluous to observe, that the two middle syllables of these first three proper names are necessarily short. Ἰπποδάμος, in particular, cannot reasonably be supposed to be a Doric compound of ἵππος and δῖμος. We perceive, therefore, that in order to introduce these refractory names into tetrameter trocheias, Aristophanes has twice used a choriambus (——), and once an Ionic a minore (— —), in the place of the regular trochaic dipodia." Elmsley.
It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a parœmiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely also does an anapest follow a dactyl.* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as μοῦσα καὶ ἡμῖν, λέιπεται ὑμῶν, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. Οὐκ ἀπόμουσον τὸ γυναικῶν. Hipp. 240. Καὶ παρακόπτει φρένας, ὅ παῖ.†

* In Hec. 144. an instance occurs: Ἡγαμεμνόνοι ἱκτίς γυναῖκων: fifteen others are given by Elmsley, which are sufficient to show that Porson’s expression must be construed with some degree of latitude.

† “Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Αἰσχ. Προμ. 1067. Τοὺς προδότας γὰρ μισεῖν ἐμαθον.
Choëph. 1068. Παιδοθρόι μὲν πρῶτον ὑπήρξαν.
Soph. (Ed. C. 1754. Ὡ τέκνον Αἰγίως, προσπίτνομέν σοι.
Eur. Med. 160. Ὡ μεγάλα Θέμι, καὶ πότνι Ἄρτεμι,
1408. Ἀλλ' ὑπόσον γ' οὖν πάρα καὶ δύναμαι.
Suppl. 980. Καὶ μην θαλάμας τάσδ' ἐσορῶ δή,
Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνθρώπων ἀμετέχεος.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Bothe’s emendation, τοὺς γὰρ προδότας.” Elmsley.
any other place of the verse. The other species in which this συνάφεια exists are dimeter iambics, Ionics a minore, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. ὢν' ὁ κήφων φησὶ: Τίς ἄψηφι— στος; ἀνιστάσθω: in the case of a proper name, Pac. 1008. he has made ἰανυκέτη a dactyl.

The anapastic measure peculiar to Aristophanes consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. Ἀλλ' ἵδη χρῆν τι λέγειν ύμᾶς

Σοφόν, ὡν' νικήσετε τηνῆν.

In the three first places, besides an anapest and a spondee, a dactyl is used; which is also admissible in the fifth; but not in the fourth and sixth.* The caesura is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of MSS. and criticism. I will give one or two examples, in which error seems still to lurk:

Av. 601.

Τῶν ἀργυρίων' οὕτωί γὰρ ἵσασι' λέγουσι δέ τοι τάδε πάντες.

Brunck conjectures, οὕτωί γὰρ ἵσασι' εἶνε λέγουσιν τάδε πάντες. I prefer ὡστε, which is frequent in conclusions, as above 485. 488. 596. Nub. 613.

Vesp. 566.

Καὶ μὴ τοῦτοις ἀναπειθόμεσθα, τὰ παίδαρι εὖθὺς ἀνέλκει.

* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the dipoi dia. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapastic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Edipus Coloneus* of Sophocles v. 1766. Ταῦτ’ οὖν ἐκλυε δαίμων ἡμῶν, we do not hesitate to read ἐκλυεν. In the *Electra* v. 96. where the MSS. and editions read, Φῶνος Ἀρης οὐκ ἐκεῖνος, Bruneck has judiciously adopted the reading of the Scholiast, οὐκ ἐκεῖνος." Elmsley.
Brunck seems to have rightly added γς, of the use of which I have just now produced some examples. But his correction, ἀναπειθόμεθα, leaves the dactyl in the fourth place, which however may be easily removed by the substitution of ἀναπεισθῶμεν, τά γε π.

Ach. 645.: "Oστις παρεκινδύνευσεν Ἀθηναίοις εἰπεῖν τά δίκαια. Brunck corrects: "Oστις παρεκινδύνευσε λέγειν ἐν Ἀθηναίοις. There is no occasion to change εἰπεῖν, but to restore it to its proper place: "Oστις γ' εἰπεῖν παρεκινδύνεσον ἐν Ἀθηναίοις τά δίκαια. The Attics are accustomed to add that particle after δς and ὅστις, for the sake of emphasis; it corresponds in some measure to the Latin quine. [Hor. Sat. i. 10. 21. Catull. lxi. 180. 183.] Ran. 751. πῶς γάρ οὖχι γενόμαι, "Oστις γε πίνειν οἴδε; see also 1215. Thesm. 713. Δείνα δῆθ' ὅστις γ' ἔχει μου ἔχαρπάς το παιδίων: 895. "Oστις γε τολμᾶς οὖμα—

Observe, moreover, that the cæsura is subject to the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371.: Ἡ τὸν Ἀπόλλωνα, τοῦτο γέ τοι τῷ | νυνί λόγῳ εὗ προσέφυςα. Ran. 1058.: Εἰτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ' ἐπιθυμεῖν ἐδίδαξα. Ach. 636.: Πρῶτον δ' ὑμᾶς οἱ πρέσβεις ἅπα | τῶν πολέων ἔξαπατῶντες. In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

Ἡ τὸν Ἀπόλλωνα, τοῦτο γέ τοι δή | τῷ νῦν λόγῳ εὗ προσέφυςα: as in Ran. 1079. "Οστε γε καῦτον σὲ κατ' οὖν ἐσαλευ. Ἡ τὸν Δαία, τοῦτο γέ τοι δή. Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering εἰτά μετὰ τοῦτο, (or ταῦτα as in the MSS.) tautologous, changes it into κατὰ ταῦτ' But it is no more tautologous than εἰτ' αὖ πάλιν ἀδικι, Nub. 971. ΕΙΤΑ τοῖς θεοῖς Ὀ우σαι ΜΕΤΑ ΤΟΥΤΟ, Ἀν. 811. ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΥΤ'
εὐθὺς εὐρέθη Θανών, Philemon in Stob. p. 395. ed. Grot. or ΕΠΕΙΣ ΜΕΤΑ ΤΑΤΤε εὐθὺς ἀρχιτεκτονεῖα, Sosi-pater in Athen. ix. p. 378. B. But whether μετά τοῦτο ορ κατὰ ταυτὰ to be read, the metre is corrupt, as Brunck himself has perceived in a similar verse, Ach. 636. Three MSS. omit τοῦς. Therefore read,

Εἶτα διδάξας Πέρσας μετά ταῦτ', ἐπίθυμεν εὔεδίδαξα.

This is stronger than the simple εὐεδίδαξα: and διδάξας εὔεδίδαξα form a better combination: moreover this very mistake has vitiated the caesura of v. 1051. which editors have corrected from MSS.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, Πρότερον δ' ἀπὸ τῶν πόλεων ύμᾶς οί πρέσβεις ἢ. But a gentler transposition will improve it more: Πρότερον δ' ύμᾶς ἀπὸ τῶν πόλεων οἱ π. ἢ. In the same position of the verse occurs soon after ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων: Plut. 567. ἐν ταῖς πόλεσιν: Vesp. 657. ἀπὸ τῶν πόλεων.

From this anapestic the proceleusmatic is always excluded. Read therefore in Vesp. 1010. πρόσχετε for προσέχετε. Brunck's MS. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from MSS. Διπαλιώθη. Thus the Attics said Δίφιλος. not Διφιλος.

The following have a dactyl in the caesura, Nub. 325. Vesp. 349. 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

"Εστίν ὅπη δῆθι ὡρίν' ἂν ἐνδόθεν ὃιὸς τ' εἰς διορόξιαι.
Οἱ δὲ εὐμμαχοὶ, ὃς ἄνθοντο γε ὑ τὸν μὲν σύρφακα τὸν ἁλλον.

Read in the former, by transposition, ὃιὸς τ' ἐνδόθεν εἰς δ. In the latter, the absurd particle γε is omitted in the Ravenna MS. The genuine form ἄνθηται is preserved by Suidas in Λαγαριζόμενον, Τραγαλίζοντα, and expressly in Ἡσθηται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. ἄνθεσθε must give place to ἄνθηται.
With respect to Vesp. 396.,

it is faulty also on this account, that an anapest immediately follows a dactyl. The examples in Vesp. 568. Av. 520. of Brunck's edition, which are opposed to this rule by emendation, are not to the point; as neither are those in which he corrects βοϊ-

βριω, it being a choriambus: Av. 586. Fragm. in Ammonius v. χολάδες. The Attics always say βοίδιον, νολίδιον, βολίδιον, διπλοίδιον, ἡμιδιπλοίδιον, προχολιδιον, as Pier-

son on Moeris p. 276. has fully shown, and therefore they express the second diminutives by a contracted form. Read therefore, removing the marks of dia-

resis,

Μὴ, πρὶν γ' ἀν ἐγώ τῷ βοϊδαιρίῳ τῷ 'μῶ πρῶτοστ' ἀποδώμαι.

Neither is the difficulty greater in a fragment of the Babylonii, cited by Harpocration in 'Επιθέσεις.

Εὖγ' ἐξεκολομμέθησεν ἐπιθέσεις, ὡς ἐξολόσων ἐπίγυνον.

Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean MSS. of Harpocration, ἐπίγειον. But ἐπίγυνον undoubtedly lengthens the penultima, because it is contracted from ἐπιγύνοιον. Add the article, and you will have a legitimate anapestic:

Εὖγ' ἐξεκολομμέθησεν ὀμπιθάτης, ὡς ἐξολόσων ἐπίγυνον.

Pac. 732.:

"Hν ἔχομεν ὃδιν λόγον εἴσωμεν, χῶσα τε νοὺς αὐτοσ ἔχει γε: thus Brunck has edited: but γε is out of place and useless: and no Attic could write χῶσα τε νοὺς. The metre however may be corrected by transposing, ὃδιν ἦν ἔχομεν.

But a verse, having an Ionic a minore (--) at the end preceded by a dactyl, would be totally des-

titute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found:

Plut. 510.:

Εἰ γὰρ ὁ πλούτος βλέψει εἰς τὸν ἑαυτὸν.

Av. 491.:

Σκυτής, βαλανής, ἀλφιταμοιχεῖ, τορνευταισπιδολυρογοι.
Read,

El γαρ ὁ Πλοῦτος βλέψεις πάλιν, διανείμειν τ' ἵσον αὐτῶν. Σκυτής, βαλανής, ἀλφιταμοιθεὶς, τορνευτολυρασπιδοπήγοι.

Dawes is therefore mistaken in his conjecture, Nub. 325.

'Ως οὖ καθορῶ. Παρὰ τὴν εἰσόδον. Ἡδὴ νῦν μόλις ὀρῶ αὐτάς:

adding, "Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, Ἡδὴ ὀρῶ νῦν μόλις αὐτάς. But the word αὐτὰς, if Strep-siades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one MS. I have seen it written above as an interpretation; the Ravenna has it in the text, but omits ὀρῶ contrary to the sense. Kuster and others approve ἀθρῶ, which nearly half the MSS. have; Brunck has introduced into the text, διαθρῶ νυν μόλις Ἡδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write ἐσόδον which is never found in Comic writers, nor indeed any noun compounded of ἵς. Very seldom, indeed, and I doubt if in any but corrupt places, do they use ἵς before a vowel. But I am of the same opinion as Dawes, that μόλις ἀθρῶ cannot be said for μόλις ὀρῶ, independently of the liberty taken in lengthening the first syllable. Bentley gives ὀφρῶν, a wrong tense, if not contrary to the metre.

What then must be done with this verse? Let us first consider the various readings. The old editions have, Ἡδὴ νῦν μόλις ὀρῶ. Some MSS. for νῦν have νῦν καὶ, others νυν, among them four, which I have myself inspected; many ἀθρῶ for ὀρῶ: the Ravenna, Ἡδη νυν μολις αυτας. From the discrepancy of the MSS., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the MSS., I decide upon continuing the whole sentence to Socrates, and reading,

Σ. Νυν μαλ' ἀθρῶν βλέπε πρὸς τὴν εἰσόδον Ἡδη. Νῦν γε τοι Ἡδη καθορησ αυτας—.
I have added βλέπε from 322. Βλέπε νῦν δειρὶ πρὸς τὴν Πάρνηθα. It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. Εἴσοδος is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, Νῦν tandem quam maxime oculos contende et ad theatri introitum specta; nunc enim tandem eas vides. Μάλ' ἀβρεῖν is like μάλ' ἀπανθάνων and μάλα δάκκειν Ran. 372. 888. Lastly πρὸς τὴν εἰσοδον corresponds with πρὸς τὴν Πάρνηθα. I have adopted πρὸς for παρὰ from two excellent MSS. collated by myself.

To return to Vesp. 396.: Αὐτὸν δῆτας, ὡ μιαρωτατε, τι ποιεῖς; ὡ μὴ καταβησίει; I had noticed some instances in which ἀνδρὲς is omitted, and superlatives put in the place of positives, but I have them not at hand. In Lysistr. 616. most editions have ἀνδροποτε, Brunck's ἀνδρὲς, but Suidas under 'Επαποδωμέθα has neither. In citing a line of the Epigoni, Νῦν ἀνθ' ὀπλατέρων ἀνδρῶν ἀρχώμεθα, Μοῦσα, Larcher on Herod. iv. 32. omits ἀνδρῶν. In Aristoph. Eccl. 742. most editions omit ἀνήρ. Cratinus in Athen. ii. p. 68. A. Γλαύκων οὐ πρὸς παντὸς ἀνδρὸς ἐστιν ἀρτῶσι καλῶς: thus the line must be read, ἀνδρός being added, which had been omitted. Suidas in Plut. 1026. has φίλ' ἄνερ for φίλτατ' ἄνερ. Hence I read, ὡ μικρ' ἄνδρων. Thus Theocritus xv. 74. φίλ' ἄνδραν, Callimachus in Suidas v. 'Επαύλια, τρησία γυναικῶν. In the same way Aristophanes has often said ὡ δαιμόνι ἄνδραν, also ὡ μιαρωτατ' ἀνδρῶπων Ran. 1520. and ὡ σχέτλι ἄνδραν in the same part of the anapestic, Ran. 1081.

The rule, that each dipodia should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the Comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (—). Brunck perceiving
this by his ear in Eccl. 514. Εὐμεθούλωσιν ἀπάσαις ὑμίν, corrects πάσαις. The vulgar reading Nub. 400. Ἄλλα τῶν αὐτοῦ γε νεῶν is quite correct. Demetrius omits γε, from whence if any one should prefer Ἄλλα νεῶν τῶν ἐκείνου | βάλλει, he would form a verse such as no Comic writer ever wrote, or could have written. In Eq. 505. Ἡνάγκαζεν ἑπτὰ λέξοντάς γ' | εἰς τὸ δ. π., correct, Ἡνάγκαζεν λέξοντας ἑπτὰ πρὸς τὸ δ. π. Eq. 784. Τοῦτο γε τοῦργον ἄληθῶς | ἐστίν. All old editions omit ἐστίν and after γε add σου, which has by accident been left out in ΑEm. Portus’s edition. Kuster, without consulting MSS. or editions, thrust in ἐστίν, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense?

Τοῦτο γε τοί σου τοῦργον ἄληθῶς γενναίον καὶ φιλόθημον. The Ravenna MS., although corrupt enough, confirms this correction, Τοῦτο γε τοί τ' ἄληθῶς αυ τοῦργον γ. x. φ.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as χρυσίου ὄντος Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in ὕγραν, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. Καὶ Σοῦνιον ἀχρων Ἀθηναῖον, Vesp. 650. Ἀταρ, ὥ πάτερ ἡμέτερη Κρονίδη: where the last syllable of the pronoun is long, not as Brunck supposes, anapastorum licentia, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus Κεβρίονα and Κυπρογένεια have the first long, Av. 554. Lysistr. 551.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; se-
condly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected the latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they said ξένος and ξείνος, μόνος and μοῦνος, γόνατα and γούνατα, κόρος and κόυρος, δαρί and δορή. Yet the ignorance of transcribers has introduced more from Homer. With respect to the Doric dialect, which is most usual in choruses, there is less difficulty, but no certainty. For no MSS., not even the best, are consistent in retaining the Doric forms in irregular verse. My rule has been, to restore them to the text, whenever any one MS. of respectability sanctioned it. For in most MSS., when the Doric form appears in the text, the Attic or common one is written over it. Hence it may be inferred in how many instances the transcribers must have preferred the latter to the former.
### SYNOPSIS OF METRICAL SYSTEMS.

#### TABLE OF FEET.

<table>
<thead>
<tr>
<th>Of Two Syllables</th>
<th>Of Three Syllables</th>
<th>Of Four Syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pyrrich</strong></td>
<td><strong>Tribrach</strong></td>
<td><strong>Proceleusmaticus</strong></td>
</tr>
<tr>
<td><strong>Spondee</strong></td>
<td><strong>Molossus</strong></td>
<td><strong>Dispondeus</strong></td>
</tr>
<tr>
<td><strong>Iambus</strong></td>
<td><strong>Dactyl</strong></td>
<td><strong>Diambus</strong></td>
</tr>
<tr>
<td><strong>Trochee, or Chorus</strong></td>
<td></td>
<td><strong>Ditrochæus</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Anapest</strong></td>
<td><strong>Choriambus</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Bacchius</strong></td>
<td><strong>Antispastus</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Antibacchius, or Palimbacchius</strong></td>
<td><strong>Ionic a majore</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>minore</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Amphibrachys</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Cretic, or Amphimaecer</strong></td>
<td></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Two Syllables</th>
<th>Three Syllables</th>
<th>Four Syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Deós.&quot;</td>
<td>&quot;πόλεμος.&quot;</td>
<td>&quot;πολέμιος.&quot;</td>
</tr>
<tr>
<td>&quot;Ψυχή.&quot;</td>
<td>&quot;ἐιρωνή.&quot;</td>
<td>&quot;συνδουλεύως.&quot;</td>
</tr>
<tr>
<td>&quot;Σεά.&quot;</td>
<td>&quot;σώματα.&quot;</td>
<td>&quot;ἐπιστάτης.&quot;</td>
</tr>
<tr>
<td>&quot;Σώμα.&quot;</td>
<td>&quot;βασιλεύς.&quot;</td>
<td>&quot;δυστύχημα.&quot;</td>
</tr>
<tr>
<td>&quot;Δάλασσα.&quot;</td>
<td>&quot;ἄνάσει.&quot;</td>
<td>&quot;σωφροσύνη.&quot;</td>
</tr>
<tr>
<td>&quot;Δάλασσα.&quot;</td>
<td>&quot;μάντεμα.&quot;</td>
<td>&quot;ἄμαρτημα.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;κοσμήτορα.&quot;</td>
<td>&quot;πλεονέκτης.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;ἀστρόλογος.&quot;</td>
<td>&quot;ἀνάζω.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;ἀνάδημα.&quot;</td>
<td>&quot;ἀνάδημα.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;ἀναγεννή.&quot;</td>
<td>&quot;ἀμαρτωλή.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;ἀνδροφόντης.&quot;</td>
<td>&quot;σωτηρίας.&quot;</td>
</tr>
<tr>
<td>&quot;Δεσπότης.&quot;</td>
<td>&quot;λωβητήρα.&quot;</td>
<td></td>
</tr>
</tbody>
</table>
SYNOPSIS OF METRICAL SYSTEMS.

If a verse be complete, it is called acatalectic; if a syllable be wanting, catalectic; if a foot, brachycatalectic; if a foot or part of a foot be redundant, hypercatalectic.

A metre generally signifies a combination of two feet: except in dactylic verse, and in the metres composed of double feet.

Where a verse of a given species consists of two feet and a half, it is called a penthemimer, as consisting of five half feet; of three and a half, a hepthemimer, as consisting of seven half feet.

There are nine principal species of metre: Dactylic, Anapestic, Iambic, Trochaic, Ionic a majore, Ionic a minore, Choriambic, Antispastic, Pæonic.

A verse in which two dissimilar species are united, is called ἀσυνάρτητος.

**Dactylic Metre.**

In this species one foot constitutes a metre.

Monom. hypercat. Oιτίτο||ία.
Dim. hypercat. ἄρτεμι||δος τί ζε||ἀς. Hec. 462.
Trim. acat. Ζευξόμαι || ἄρματι || πῶλονς. 467.
Trim. hypercat. κοίμι||ζεί φλό||γμφ Κρον||δας. Hec. 472.

Tetram. acat. σὰ ὅ' ἐρίς, || οὐκ ἐρίς, || ἀλλά φῶ||μφ φῶνς
Oiitò||οα ἔμοιν || ἀλέσει, || κρηνθείς

Tetram. hypercat. σοῦ ὑτο || παρθεν||άς τόν ὑ||πό βλέφα||- ροις. 1501.

Pentam. acat. νάσοι Ἑ'||αὶ κατά||πρων' ἀλι||όν περ||κλύστοι.

Hexam. acat. προς σέ γἐ||νειάκως, || ὡ φιλός, || ὡ δόκι||μωτα- τός || Ἐλλάδι,
ἀντόμαι, || ἀμφιπτ||γνούσα τό || σόν γόνυ || καὶ Χερά||

See Soph. El. 134. 150.

In Bucolic or Pastoral Hexameters, the fourth foot is generally a dactyl, and ends with a word:

σφίς||ἐν' τόν || Πάναι ἐκ||δοικώμες || ἕ γάρ ἀπ' || ἀγράς.
### TABLE OF FEET.

#### Of Two Syllables.
- **Pyrrich**
- Spondee
- Iambus
- Trochee, or Chorius

#### Of Three Syllables.
- Tribrach
- Molossus
- Dactyl
- Anapest
- Bacchius
- Antibacchius, or Palimbacchius
- Amphibrachys
- Cretic, or Amphimacer

#### Of Four Syllables.
- Proceleusmaticus
- Dispondeus
- Diiambus
- Ditrochaenus
- Choriambus
- Antispastus
- Ionic a majore
- Ionic a minore
- Paen primus
- secundus
- tertius
- quartus
- Epitritus primus
- secundus
- tertius
- quartus
SYNOPSIS OF METRICAL SYSTEMS.

If a verse be complete, it is called acatalectic; if a syllable be wanting, catalectic; if a foot, brachycatalectic; if a foot or part of a foot be redundant, hypercatalectic.

A metre generally signifies a combination of two feet: except in dactylic verse, and in the metres composed of double feet.

Where a verse of a given species consists of two feet and a half, it is called a penthemimer, as consisting of five half feet; of three and a half, a hepthemimer, as consisting of seven half feet.

There are nine principal species of metre: Dactylic, Anapestic, Iambic, Trochaic, Ionic a majore, Ionic a minore, Choriambic, Antispastic, Pæonic.

A verse in which two dissimilar species are united, is called ἀσυναρμήτης.

Dactylic Metre.

In this species one foot constitutes a metre.

Monom. hypercat. Οἰδίπο||δα.

Dim. acat. τις δ' ἐπὶ|τύμβιος: οὐ δεί||συνόρα: τάνδε γυνικῶν. Hec. 1053.

Dim. hypercat. Ἀρπηγ||δος τε ἡ||ας. Hec. 462.

Trim. acat. Ζεὺς||άμφητι ||πῶλος. 467.

Trim. catal. πολλα γὰρ || ῥοτ' ἡκά||μαντος. Soph. Trach. 110.

Trim. hypercat. κοιμ||ζεὶ φλό||γμοφ Κρόνι||δας. Hec. 472.


Tetram. acat.: in which the final syllable is not common:

σά δ' ἐρίς, || οὐκ ἐρίς, || άλλα φυ||κφ φονός.

Οἰδίπο||δα δομὸν, || ἀλεξε, || κρύνθεις.


Tetram. hypercat. οοδοτο||παρθενί||άς τὸν ὑ||πο βλέφα||ροτε. 1501.

Pentam. acat. νάσοι 3' || αι κάτα||πρωήν' ἀλι||ον περὶ||κλύστοι. ΑEsch. Pers. 883.

Hexam. acat. προς σε γε||νείανός, || ω φιλός, || ω δοκὶ||μωτά-||τος || Ελλαδι,||

ἀντοματι, || αμφητι||πνοῦσα τὸ||σὸν γον||καὶ χερᾶ||

See Soph. El. 134. 150.

μυθέ τὸ||παρθενί||ον πτερόν ||οὐρει||ον τέρας || ἔλθειν:

Eur. Ph. 819.

In Bucolic or Pastoral Hexameters, the fourth foot is generally a dactyl, and ends with a word:

συρὶσ||δεν τὸν||Πάνα δε||δοίκαμες || ἦ γὰρ ἀπ' || ἀγράς.
Logaëdicus. — This appellation is given to verses which commence with dactyls and end in trochees:
\[ \text{μητὲπᾶ|τρφῶνἐ||κότ'ἐς|οίκὸν. Hec. 938. also called Al-}
\[ \text{caiucus.}
\]
\[ \text{ἐκτοπὶ||όςσὺ|θείςὁ|πάντων. Soph. ΟEd. C. 119.}
\[ \text{ησθὰφῶ||τάλμυ|όςδῦσ|αιῶν. 151.}
\[ \text{ὡπόλις, | ὃγενέ|άρά|λαίνω|νὸνσὲ}
\[ \text{μοῖρακαθ|ἀμέρι||ἀφθ|νεῖ, φθῖ|νεῖ. Electr. 1413. 1414.}
\[ \text{ἐλθ'ἐπὶκοφρὸνἐ||μοὶςφῖ|λοισὶ|πάντως. Eur. Or. 1293.}
\]
This kind of verse frequently occurs:
\[ \text{δῆξι|Σῦμονἐ||ρωτὸςἀνθὸς. ΑEsch. Ag. 752.}
\[ \text{ἀτε|πῶντόποσροῦσκό|μιζεῖς. Hec. 445.}
\]
This is also termed logaëdic:
\[ \text{Σῶςκἀκ||ποὺςἐπ'|οιδμα|λίμνας. Hec. 446.}
But these kinds may perhaps be more properly referred to the Choriambic or Glyconic order.

Anapestic Metre.

The following are scales of the species in most frequent use, on which see Porson's observations above, p. xxxi.

Dimeter Acatalectic.

\[ \text{Sometimes a proceleusmatic is admitted:}
\]
\[ \text{ὑσσὸνεὶ|Ελλακός||ἐγένωμε'}|αἰχμας.}
\[ \text{ὁμὲνοἰ|χρὶενός||φῦγας, ὦἔκ|νεκὺςών. EUR. Or. 1492. 1493.}

Basis Anapæstica; or, Monometer Acatalectic.

\[ \text{Paræmiae; or, Dimeter Catalectic.}
\]
\[ \text{Other varieties are the following:}
\[ \text{Monom. hypercat. or penthemimer: ἔρι Ἕ, | ἔρι πῖρ||σῶν. Hec. 897.} \]
Dim. brachycat. κρίνει | τρίσσας || μάκαρων. 641.
Dim. catal. πόσιν εἶ|ανύσαι || μι | δι' αι | θερόγ. Ph. 166.

On the Aristophanic anapestic, or tetrameter catal., see also Porson, p. xxxii.

**Iambic Metre.**

The following is the scale of the trimeric acatalectic, or se-
narius, constructed according to the rules of Porson, which see
above, p. x. sqq.

```

```

Other species are:

Monom. acat. ἴω | τάλας : μόμφαν | ἕχων : ἔπεσ' ἐπεσέν.
Monom. hypercat. or penthem. ἕρονεν | ἐνοπ || τρόν. Hec. 913.

Dim. brachycat. τέκνων | ἐμοῶν || φυλαξ. 1066.
Dim. catal. or hepthemim. ἀλασ|τρόν || τις οἱ | ᾿ζύς. 936.
Dim. acat. ἕγω | ἔκ πλάκα | μὸν ἀνά|ἐτοις. 911.
Dim. hypercat. ατρέμας | ἵθι λό|| γόν ἀπό|ὀς ἕφ' ὅ, | τι. Or. 150.

Trim. brachycat. ζωγέν|τὰ παῦδ || ὁποὶ|όν ἀ|| ἀνών. Ph. 348.
Trim. catal. χαρίν ἄ|χαρισ|τὸν εἰς | ᾿ζέους || ᾿ζιδον|σᾶ. 1771.

**Trochaic Metre.**

See Porson above, p. xxviii. The following is the scale of
the catalectic tetrameter:

```

```

Other species of trochaic verse are:

Monom. acat. or basis trochaica: ἀστέ|φακτος.
Monom. hypercat. or penthem. τι | ποτ' ἄ|ναστε || νεϊς ; Hec. 183.

Dim. brachycat. or ialyphallic: ἀκτι|λοίς ἐ'||λίσσι. Orest. 1431.

Eurip. Hec.
Dim. catal. or hephem. τῶν ἦ[[π]τορβῆ||τῶν πὸ||λῆς. Hec. 894.
Κάδμος | ἐμολέ | τῶν δέ | γὰν
Τύριος | ἦν τῆς τραύσκης. Ph. 647. 648.

Dim. acat. μοσχός | ἄδαμας|τῶν πελτήμ. δική, τῆς λέσφο|ρῦν δί|δοῦσα. 649. 650.
Dim. hypercat. ας ἔγε μό | τόξο|τάς Πάλης. Orest. 1408.
Trim. brachycat. ὡ τῆς κνόν, τῆς κνόν τάς λαίνας | μπάτος. Hec. 688.
Trim. catal. κατθα|νεῖ, καὶ|κός ἔτοκτεῖ ||νεῖ πὸ|σίς. Orest. 1467.
Trim. acatalekt. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances:
εἰ̑θ’ ἀ|ἐλλαί|τα|χυρῆ|στες τῶν λεῖκας. Soph. Οἰ. C. 1081.
καὶ καὶ|σύγγη|τάν πῦ|κνόστι|κτῶν ἄ|παξ. 1092.

Ionic a majore.

An Ionic verse a majore admits a trochaic syzygy promiscuously with its proper foot; the second paeon in the 1st place; also a molossus in an even place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem. πτῶσοσού|μῆ|χόν. Hec. 1048.
Dim. brachycat. καὶ σῶφρονά | πῶλος. Phoen. 182.
Dim. acat. ἐφαυνα ἔτε|ρεος ἀνεσχε. 458.
Trim. brachycat. οἰκτρῶν βίο|τάν ἔχοισάν νο||ἱς. Hec. 456.
χαιρ’, εὔνυχι|ο ὡ|αυτός ὡ|μίλεις. Or. 348.

All these verses, however, are scanned better as Choriambics or Glyconics.

If the three remaining paeons, or the second paeon in any place but the first; or, if an iambic syzygy or an epitrite be found in the same verse with an Ionic foot, the verse is then termed Epionic.
**Ionic a minore.**

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously; and begins sometimes with the third *pæon*; sometimes with a *molossus*, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. *μελέας* μα||τρος. Hec. 185.
Dim. brachycat. ἐτι τάνυ ἐσσ||υθεῖς. 1065. (τάνυε συθεῖς. Pors.)
Dim. catal. or hepthem. ἠλάτας ἀκρ||οκμοίς. Phcen. 1540.
Dim. acat. παρακλίνους’ ἐπικράνεν. ΑEsc. Ag. 721.

Trim. acat. μοναδ' αἰων||να διάζου||σά τόν αἰ. Phcen. 1537.
The choruses in Euripides's Bacchae are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth *pæon*, or the third in any place but the first.

**Choriambic Metre.**

and generally ends with one, either complete or catalectic. It also ends with a trochaic syzygy:

μήνες ἀγηρως χρονόνδυναστάς. Soph. Ant. 608.
αυτόδαι||τοι Ζάνωσι και χθονία||κόνις τι. ΑEsc. S. c. Th. 733. 734.
The verses corresponding to this in the antistrophe are:

παρθεσιάν || ἐκπούνον
αιώνα ἐ' ἐς || τριτὸν μένει.

Monom. hypercat. or penthem. τανύε γυναι|κών. 1053.
Dim. brachycat. ἀλικος αὐ||γαζει. 634.
Dim. catal. or hepthem. τορθμών αἰ||ὡ τάλας. 1088.

quisites

Monom. ὡ Σεμελᾶς || τροφοῦ θη-
Εας, στεφάνου||σθε κίσσοφ. Bacch. 105.

Dim. acat. ἀμφί κλάδος|| ἐ'ζωμενά. Phcen. 1532.

Tetram. catal. ἂ νεότάς || μοὶ φιλόν ἄχ||θός, τὸ δὲ γῆ||πάς αἰεὶ. 
Herc. F. 639.

Choriambic verses sometimes begin with an anacrusis, i.e. a time or times forming a kind of prelude to the metre:

ὑν′ || ἄνερφος Ἀχαϊ||οὐ Ξεόθεν
περθόμεναν || ἀχμῶς. Ἀσχ. S. c. Th. 313.


They also frequently begin with a base, of which kind the shortest has one choriambus:

νῦν ὑν || ποτόννυμος. Ἀσχ. Suppl. 42.

Next to that is the hypercatelectic, called Pherecratean:

αὐρά || ποντιάς αὐ||ρά. Ἀκ. 445.
τοὶ μὲν || γάρ ποτὶ πορ||γοῦς.
τοὶ δ′ ἐπ′ || ἀμφικόλοι||σαν

ἱτ||ποῦτι πολί||ταις
χερματον || ὁκριδεσ||σαν. Ἀσχ. S. c. Th. 282.

Then the Glyconic:

Δίος || σκῆπτρον ἄνασσ||ε ταῖ. Soph. Phil. 140.
δούλι||ἀν ψάφαρα||σποδω. Ἀσχ. S. c. Th. 312.


διναί||σιν νοτίας || ἀλμας.

εὐναι||ας δέδηται || ψυχὴ. Ηιππ. 149. 159.

Glyconic hypercat. κωπα || πεμπομέναν || τάλαυναν. Ἀκ. 455.

Glyconics sometimes have the anacrusis instead of the base:

σῦ μὲν || ὁ πάτρις Ι||λιας. Ἀκ. 893.
η||Πάλλαδος ἐν || πολει. 461.

The most in use is the hypercatelectic dimeter:

οὐδ′ οὐκ||πρας γοῦν ὅρ||νίδος ἄη||που. Soph. Α. 628.

ἀλλ′ ἀ || μοιριδία || τις δενάσις || δεινα. Αντιγ. 951.

In Sophi. Phil. 681. we meet with the trim. hypercat.:

ἀλλου || δ′ οὐτιν′ ἡγὼγ || οἰκὰ κλύον || οὐδ′ εσιδὸν || μοιρα.

Antispastic Metre.

An antispast is composed of an iambus and a trochee (¨ | ¨ | ¨). To lessen the labour of composition, in the first part of the foot any variety of the iambus, in the second any variety of the trochee, is admitted. Hence we get the following kinds of antispast:
Instead of an antispast, an iambic or trochaic syzygy is occasionally used:

\[
\begin{array}{c|c}
1 & 2 \\
\hline
\text{---} & \text{---} \\
\text{---} & \text{---} \\
\text{---} & \text{---} \\
\end{array}
\]

The second foot of the iambic syzygy also admits a dactyl:

\[
\begin{array}{c|c}
1 & 2 \\
\hline
\text{---} & \text{---} \\
\end{array}
\]

A dochmius consists of an antispast and a long syllable: (\text{'---'}) therefore a simple dochmiac is the same as an antispastic monom. hypercat. \(\xi\epsilon\omega\nu\ \&\ \xi\epsilon\alpha\nu\).

A pure dimeter dochmiac is not of frequent occurrence: the fourth of the following lines is one:

\[
\begin{align*}
\alpha\lambda\iota\mu\epsilon\nu\nu\nu\ \tau\varsigma\varsigma\ \omega\varsigma & || \epsilon\varsigma\ \alpha\nu\tau\lambda\nu\nu\ \pi\epsilon\sigma\omega\nu \\
\lambda\epsilon\chi\rho\iota\varsigma\varsigma\ \epsilon\kappa\pi\epsilon\sigma\eta\ & || \\phi\iota\lambda\varsigma\ \kappa\alpha\rho\iota\iota\varsigma\varsigma \\
\alpha\mu\epsilon\rho\sigma\varsigma\varsigma\ \beta\iota\nu\nu & || \tau\omicron\ \gamma\alpha\rho\ \upsilon\epsilon\gamma\gamma\upsilon\upsilon\upsilon \\
\delta\iota\kappa\alpha\ & \kappa\iota\delta\omicron\ || \sigma\iota\nu\ \upsilon\upsilon \\
\end{align*}
\]

The following verses are also referred to the dochmiac system by Hermann de Metr. i. 11. c. xxi. in which the final long syllable is resolved into two short: Eur. Or. 149.

\[
\begin{align*}
\kappa\alpha\tau\alpha\gamma\epsilon, \kappa\alpha\tau\alpha\gamma\epsilon, \pi\rho\omicron\sigma\iota\theta & || \acute{\alpha}\omicron\epsilon\mu\alpha\varsigma, \acute{\alpha}\omicron\epsilon\mu\alpha\varsigma \iota\theta \iota \iota \\
\lambda\omicron\gamma\omicron\ \alpha\pi\omicron\delta\omicron\varsigma, \acute{\epsilon}\phi & || \chi\rho\epsilon\sigma\varsigma \epsilon\mu\delta\lambda\epsilon\epsilon\tau\epsilon \pi\omicron\omicron\epsilon \omicron \omicron \\
\chi\rho\omicron\nu\iota\aupsilon & \gamma\alpha\rho\ \pi\epsilon\sigma\omega\nu || \ddot{o}\ \epsilon\upsilon\nu\alpha\zeta\epsilon\tau\iota \\
\end{align*}
\]

Also these, in the second of which a short syllable stands in
place of the long, by the force of the pause on the vocative: Herc. Fur. 870.

\[\text{Ot{\text{o}}{\text{o}}{\text{o}}{\text{o}}}, \text{st{\text{e}}{\text{n}}{\text{a}}}\] őn ṣ\text{π}\text{κ}\text{ε}\text{i}\text{r}\text{t}a\text{i} \Sigma\text{o}n ā\text{n}b\text{h}ōc, \text{π}\text{u}l\text{i}c, | ď\text{Δ}ōc ė\text{γ}\text{υ}nōc.\]

A dochmiac is sometimes connected with a cretic, either pure or resolved:

\[\text{ēp}}}\text{π}}\text{τ}}\text{v}}\text{λ}}\text{o}n | ē\text{δ}}\text{c ē}\text{π}}\text{r}}\text{h}}\text{v}}\text{o}u. \text{Æsch. S. c. Th. 151.\]
\[\text{t}}\text{ās}}\text{c}}\text{ē π}}\text{u}ρ|\text{γ}}\text{φv}}\text{λ}}\text{āc}}\text{ēs τ}}\text{ōl}}\text{v. 154.\]

Antispastic dim. brachycat. \(\text{ēm}}\text{o}i\text{ χr}}\text{h}}\text{īν ϣ}}\text{μ}}|\text{φ}}\text{r}}\text{ān. Hec. 627.\]
\[\text{dim. hypercat. \(\text{ēm}}\text{o}i\text{ χr}}\text{h}}\text{īν π}}\text{h}|\text{m}}\text{ōn}}\text{v γ}}\text{ē}}\text{n}}\text{v|σ}}\text{h}}\text{aī. 628.\]
\[\text{trim. brachycat. τ}}\text{āl}}\text{a}}\text{n}}\text{aī τ}}\text{ā|λ}}\text{a}}\text{n}}\text{aī κ}}\text{ō}}\text{r}}\text{aī | Φr}}\text{v}}\text{γ}}\text{w}}\text{w. 1046.\]
\[\text{trim. catal. or hendecasyllable:} \text{ā}}\text{b}}\text{ōρ}}\text{o}}\text{m|ō|ί|ō|ī |ā ν}}\text{v}}\text{n} \text{δ}}\text{r}}\text{ām}}\text{ōn|τ}}\text{ē β}}\text{āκ}}\text{χ}}\text{aī. Eur. Or. 1502.\]

**Pæonic Metre.**

A pæonic verse admits any foot of the same time as a pæon: viz. a cretic, a bacchius, or a tribrach and pyrrhic jointly: a palimbacchius or third pæon is not often found. The construction of the verse is most perfect when each metre ends with a word.

\[\text{Dim. brachycat. \(\text{ōm}}\text{w}}\text{γ}}\text{m}}\text{ōc | κ}}\text{ō}}\text{r}}\text{eī. Phoën. 137.\]
\[\text{Dim. catal. ḥ}}\text{āl}}\text{k}}\text{o}}\text{c}}\text{ēt}}\text{ā | τ}}\text{ē ē}}\text{m}}\text{ēl}}\text{ā. 113.\]
\[\text{Dim. acat. \(\text{ē}}\text{o}}\text{i}\text{χ}}\text{m}}\text{ē}}\text{b}^{'}, | \text{ō}}\text{i\text{χ}}\text{m}}\text{ē}}\text{b}}\text{ā. Orest. 179.\]
\[\text{ē}}\text{φ}}\text{r}}\text{m}}\text{ād}}\text{ēc ō | π}}\text{t}}\text{ēr}}\text{φ}}\text{r}}\text{ōr}}\text{o}i. 311.\]
\[\text{Dim. hypercat. \(\text{π}}\text{ār}}\text{ā \text{Σ}}\text{iμ}}\text{o}}\text{v}}\text{n}}\text{r}|\text{t}}\text{o}i|c |θ}}\text{oi|c. Orest. 799.\]
\[\text{Σ}}\text{ē}}\text{ōn ν}}\text{e}}\text{m}}|e|c |\text{ς}}\text{i}}\text{c} |e|c |\text{Ē}}\text{λ}}|c |ν}}\text{άν. 1356.\]
\[\text{Trim. brachycat. \(\text{k}}\text{ά}}\text{t}}\text{ā}}\text{ē}}\text{ō}}\text{σ}}\text{τ}}\text{r}}\text{v|\text{χ}}\text{ōs |ō}}\text{m}}\text{m}}\text{ās}i | |γ}}\text{ō}}\text{r}}\text{γ}}\text{o}c. \text{Phoën. 146.\]
\[\text{Trim. catal. β}}\text{āl}}\text{o}}\text{i}}\text{m}}|i\text{ χ}}\text{ρ}}\text{ō} |ν|φ |φ}}\text{γ}}\text{y}}}\text{ād}}\text{ā | μ}}\text{ēl}}\text{ē}}\text{ōn. 169.\]

**Versus prosodiaicus.**

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

\[\text{Dim. acat. ō ěl \l}}\text{v}}\text{n}}\text{v | ōl}}\text{āk}}\text{ār}}\text{ū. Eur. Or. 1429.\]
\[\text{ν}}\text{m}}\text{ār}}\text{ā ō | ēįt}}\text{o |ēδ}}\text{w}. 1431.\]
\[\text{Dim. hypercat. \(\text{m}}\text{ōl}}\text{p}}\text{ān ō|π}}\text{t}}\text{o, | κ}}\text{αi |χ}}\text{ρ}}\text{p}}\text{ō}}\text{t}}\text{o|ān. Hec. 905.\]
\[\text{m}}\text{ūs}}\text{t}}\text{ōn ō}}\text{p}}\text{ē}}\text{r|τ}}\text{ēl}}\text{l}}\text{ōn}}\text{τ}^{' |ēs}}\text{t}|d}}\text{w}. \text{Or. 832.\]
\[\text{Trim. brachycat. \(\text{o}}\text{v (ōν}}\text{ʁi Pors.) \text{p}}\text{r}}\text{o}}\text{s}}\text{φ}}\text{rö}}\text{c | ō}}\text{m}}\text{ēr}}\text{i}}\text{ōn | γ}}\text{ēn}}\text{vρ. Phoën. 130.\]

**SYNOPSIS OF**
METRICAL SYSTEMS.

Trim. catal. λαίνεις ἡ ἀμφίνος ὄργανος. 114.
Trim. hypercat. μεγαλὴ δὲ τίς ἐναμις δὲ ἀλαστρὸν. 1562.

Versus asynarteti.

Hecc. 1080. δείνα, δείνα ἡ πτερνθαμεν. troch. syz. + iamb. syz. 457. ἐνθὰ πτωτοῦ γυνος τε φοινικ. troch. syz. + iamb. pethem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or vice versa, is termed periodicus.


Hecc. 915. ἐπιδεμινουν ως το πεσομ' ἔν εὐνων. anap. monom. + iamb. pethem.

Or. 960. στραγματάτων ἔλλαιδος ποτ' ὄντων. iamb. monom. + troch. ithyph.

Phcen. 1033. ἐδας, ἐδας ὁ πτερνοῦσα γας λοχεῦμα. iamb. monom. + troch. dim.

Hecc. 1083. αἰθέρ' ἀμπτὰ μεν σευρανιον. troch. monom. + anap. monom.

Phcen. 1525. ἦ των παροιθεν ἐνεγνετάν ἔτερος. iamb. penth. + dact. penth., called also iambcelegus.

Verses, consisting of entirely irregular feet, are termed polyschematisti:


A Glyconeus polyschematistus contains a choriambus in the second foot:

Αλεξανдрος ἐιλατίναν. Hec. 630.
τὶ τους ἅνω δεν φρονημωτοῖς ὀφηνοῦς ἐσφρῶνοις μενοὶ τρόφας κηδομένους ἄφο ὃν τε βλασκωσίν, ἄφο ὃν τ'. Soph. El. 1058.
καὶ βότηρας ἡ πτερνόμους. Aj. 232.
οὐδέν ἐλλείπει γένειας. Ant. 585.
ὡς λιπαρῶς νυν ζυγάτορι. Phcen. 178.

Hermann de Metr. l. ii. c. xix. defines the following as dimeter Cretics, from Eur. Orest. 1415. So also Porson on v. 1421.

προσείπε δ' ἄλλος ἄλον πέσων | ἐν φοῖβο
Analysis of the Metres in the Choruses of the Hecuba.

1. Λύρα, | πόντιας αὐρά, Pherecratean.
2. ατέ | πόντινα|φόρους | κύμιζεις
3. Σοδάς ακά|πούς | ἐπιοί|μά λή|νας,
4. ποι με | τάν με|λέαν | πόρευ|εις
5. τῷ | δο|λόσ|φον | πρός οίκον
6. κτή|είς' ἀφί|ζη|μαι; iamb. dim. brachycat.
7. Ἡ | Δώριδος ὅρι|μόν αἰ|ας,
8. Ἡ | Φθιαί|ος, ἐν|θά κάλλισ
9. τόν ὕδα|τῶν πάτε|ρα dact. dim. hypercat.
10. φά|σιν | Αρί|δα|νόν γύ|ας λή|παί|ειν. Phalaeus hendecasyllab. 

 sentient

1. ἡ νά|σσων, άλη|τί|ρει
2. κωτά | πέμπ|όμενάν | τά|λαν,
3. οῖκ|τράν βι|τάν | ἐκο|σάν οίκοις,
4. ἐνθά | πρω|τόγον|να | τε φοι|νείς,
5. ζα|φινά 2' ιε|ρούς | ἀνέ|σχε
6. πτόρ|ιν|νας Λάτο|ι | φιλά
7. ά|δινός άγα|λ|μά Δί|ας;
8. ξύν | Δή|λιασί|ν | τε κο|φραίς,
9. Ἀρτεμί|δος τε Σε|λάς
10. χρύ|σεϊν | ἀμπύκα | τό|ξα | τ’ εν|λο|γή|σω

στροφή β'. 464—472.
1. ἡ | Πάλλα|δε|ς ἐν | πόλει,
2. τάς | κά|λλι|διφροῖ | Α|θα
3. ναι|κα | ἐν κρόκε|φ | πέ|λφ
4. ζε|νίζο|μαι ἀρ|μάτι πώλο|να, prosodiacus.

* This line does not correspond with the strophe: a transposition seems necessary; see the note. Hermann terms it an ischiorrogic iambic, which, he remarks, is often met with among Glyconics.
METRICAL SYSTEMS.

5. ἔν | δαίδαλέατι | σι ποικυλ- 
6. λοῦσ' | ἀνθικρόκοι | σι πηνας, 
7. ἦ Τιταν' νον γενέαν,* 
8. Τάν Ζεὺς | ἀμφιπόρω | 
9. κοιμίζει φλογ|κρόνιες; Glycon. polysch.

Choriambic.

5. ο' | μοι τέκεων | ἐμῶν, 
2. ο' | μοι πατερών, | χθόνος θ' 
3. κά|πινψ | κάτερεὶ | πέται 
4. τυφομένα, | δορίληπτος 
5. πρὸς | Ἀργείων' | ἔγῳ δ' ἐν† 
6. ἕξιν' | χθόνι δή | κεκλήμαι 
7. δοῦλα, λί|ποις' Ἀσίαν 
8. Εὐρω|πάς | Σερᾶπνάν, 
9. ἀλλαξάς' Ἀἰ|δά Σαλάμωνς.

στροφ. 627—634.

1. ἐμοὶ χρήν | εὖρισκότων, antisp. dim. brachycat.
2. ἐμοὶ χρήν | πι|μονάν γένεος|θαῖ, antisp. dim. hypercat.
3. Ἡδαι|νον | τρῶν ὀλον Γλυκον. 
4. Ἀλεξανδρός | εἰλάστιναν Glycon. polyschem.
5. ἐταμεθ', ἀλίον | ἑπ' οἰδίμα ναι|στρομίσθων iamb. trim. cat.
6. Ἔλε|νας | ἐπι λέ|κτρα, τάν καλ- Glyconic.
7. λισταὶ ὁ | χρύσοφαις Glycon. polysch.‡ 
8. ἀλίους αὐ|γάζει. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπιφόδος. 643—651.

1. ἕπι ἐσορί | καὶ | φονῖς, καὶ ἐμῶν antisp. dim.
2. μελαθρῶν | λω|ξή anapestic monom.
3. στενεὶ δὲ καὶ | τις ἀμφι τῶν iamb. dim. acat.
4. εὐρόν | Εὐρώ|πων, dactylic penthemimer.
5. Δάκαινα | πόλυ | διάκριτος ἐν | δομοίς κόρα' iamb. trim. acat.
6. πολι|νών | τ' ἑπι κρατ|ὶ | μάτηρ Glyconic.
7. τέκνων | Ζάνον|τῶν τιθεταὶ Glycon. polyschem.
8. χέρᾳ δρύπτε|ταὶ τέ παρεὶ|ὰν, prosod. dim. hypercat.
9. διαίμον ὄνυ|χα τιθεμένα | σπαράγμοις. iamb. trim. cat.

* Heath terms this line a Glyconeus polyschematistus, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.
† If this verse be correct, we have a molossus answering to a choriambus in the strophe.
‡ See v. 470.
SYNOPSIS OF METRICAL SYSTEMS.

στροφή α'. 893—901.
1. σὺ μὲν, ἐὰν τὰτρίς I[λίας, Glyconic.
2. τῶν ἄ|πορθή[τ]ῶν π[λις trochaic heptamet.
3. οὐκετί λέει: τοιοῦν Ελ- choriamb. dim. acat.
4. λαίνων νέφος | ἀμφὶ σε κρυ[τ]εὶ, prosodiaecus.
5. ἐφθεί δή, | ἐφθεί πέρσαν. anapestic pentamet.
6. ἀπὸ γὰρ | στέφαναν | κεκάροι
7. πύρ|γῶν, κατὰ δ' αἰ[θάλου
8. κηλίδ' | οὐκτροτάταν | κεχρωσαί
9. τάλαιν' | οὐκετί σ' εὖ[ε]τεῦσομ.
} Glyconic.

With this compare ἀντιστρ. α'. 902—910.

στροφή β'. 911—920.
1. ἐγὼ δὲ πλούκα|μον ἀναδετοις 
2. μιτραίσιν ἐψευθύμιζομαν
3. χρύσεων ἐνοπ[τρών iamb. penthem.
4. λευσσόου' ἀ|τρομώνας εἰς | αὐγάς, Glyconic.
5. ἐπὶ|ἐμνιόν ὦς | πεσούμ' | εὐνάν. Glyconic or logacedicus.
6. ἀνά δὲ κελαθος | ἐμύλῃ πολιν.
7. κελεσσμά δ' ἦν | κάτ' ἀστυ Τροι-
8. ἄς τοῦ ὅ ῥαί|δες Ἐλλάνων, | ποτὲ antisp. trim. brachyc.
9. δὴ, ποτὲ σὰν | Ἰλίαδα | σκοπίαν choriamb. dim. hypercat.
10. περσαν|τες, ή|τερ' οἰκούς; iamb. hepthem.

With this compare ἀντιστρ. 921—930.

ἐπρῳο. 931—938.
1. τὰν τοῖς Δίοδσκοί||ροιν Ἐλέναν κασίν, I- } asynarteti or iambic.
2. ὑαῖν τε βοστάν || αἰνυπάριν, κατάφα 
3. ἐκευο, ἀπὸ ὑπε iambic penthemimer.
4. γὰς ἐκ πατρῶ||ἀς ἀπ|ώλε|σέν asynartetus: iamb. penthem.
5. τροχαι heptamet.
6. ὑλά|στορος | τες οἰς ἤν iambic hepthem.
7. ἀν μη|τε πελά|γος οὐλι|πον ἀ|γον | πολίν, iamb. trim. acat.
8. μὴτε πα|πρῶν ὑ|κοῖτ' ἐς | οἰκον. Logacedicus or Alcaicus.
ЕКАВИЯ.
CODICUM INDEX,
QUOS, AUT AB ALIIS AUT A SE INSPECTOS, AD HANC FABULAM ADHIBUIT PORSONUS.

A. MS. Par. 2712. quae sunt Brunckii membranae, a Musgravio, deinde diligentius a Brunckio, collatus.

Aug. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.

B. Variae lectiones e MS. notatae in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burneius junior.

C. MS. Collegii Corporis Christi apud Cantabrienses, cujus usum mihi humanissime concessere Collegii ejus Magister et Socii.

Cant. Bibliothecae publicae Cantabriensis, notatus Mm. 1. 11.

Cott. Excerpta e MS. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.

E. Bibliothecæ publicæ Cantabriensis, notatus Nn. 3. 13.

F. Fragmentum Hecubæ in codem volumine, a versu 712. ad finem, cum E. plerumque consentiens.

G. Parisiensis, cujus lectiones quasdam enotavit amicus meus.

H. MS. Harleianus 5725. in Museo Britannico.

I. Harleianus 6300. ibidem.

K. Regiae Societatis codex recentior, Kingio optimus vocatus.

L. MS. Ayscough. 4952. in Museo Britannico.

M. N. Duo exempla in codem volumine Bibliothecæ publicæ Cantabriensis, notato Nn. 3. 14.

Mosq. 1. 2. 3. 4. MSS. quatuor Mosquenses apud Beckium.

P. vel Lib. P. Liber impressus in Bibliotheca Parisiensi, cum MSS. collatus, unde varias lectiones exseriptus Musgravius.

R. Alter Regiae Societatis codex.
ARGUMENT.

After the siege of Troy, the Greeks landed at the Chersonese opposite to Troas. Achilles, having appeared by night, demanded that one of the daughters of Priam should be slain. The Greeks, therefore, in honor of the hero, tore Polyxena from Hecuba, and sacrificed her. Polymestor moreover, the king of the Thracians, had received Polydorus, one of the sons of Priam, in charge from his father with a large amount of money; but, on the capture of the city, wishing to possess himself of the wealth, and indifferent to his duties as a friend, had murdered him. The body having been cast into the sea, a wave threw it up near the tents of the female captives. Hecuba, on seeing the corpse, recognised it; and, having communicated her design to Agamemnon, sent for Polymestor to come to her with his children, under pretence of disclosing to him some treasures concealed in Troy. On his arrival, she slew his sons, and deprived him of sight. Pleading her cause before the Greeks, she prevailed over her accuser, on the ground that the barbarity did not originate with her, but was committed in retaliation.

"Had nothing of Euripides remained to us but this drama, we must have allowed the justness of Aristotle's remark, that he is of all poets the most tragic."—Potter.
PERSONS OF THE DRAMA.

THE GHOST OF POLYDORUS.
HECUBA.
CHORUS OF CAPTIVE WOMEN.
POLYXENA.
ULYSSES.
TALTHYBIUS.
FEMALE ATTENDANT.
AGAMEMNON.
POLYMESTOR AND HIS SONS.

The scene is before the Grecian tents, on the coast of the Thracian Chersonese.
"In Latin Hecuba, So calix from κόλις; canis from κυνός.

1. "This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. Adsum atque advenio Acheronte via alta atque ardua, Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronunciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. B. Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πῦλας Εὐλή κατελθεῖν; more covertly, iii. p. 112. F. "Hæc Theophrastos ἀρτοπάλιον Λιῦν, ἱντ ἐστὶ κριτάνων ἐδώλια. (Thus Toup, Enmed. ad Sud. P. i. p. 15., correctly; for the edition of Aldus has, θεοφρατόν, διὰ.) Menippus in Lucian's Neomantia, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the Christus Patiens, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1506.; this and the following, 2021. 2022." Porson.

2. "This has been settled, dwells. See the note on Eur. Med. 6. respecting the propriety of inserting the iota in the text instead of writing it under. The latter method Porson attributes to the 13th century. "Those who have paid attention to the investigation of various readings are aware how frequently Ν and Η are interchanged. Archestratus, in Athen. vii. p. 305. Ε. καὶ ιοῦχρους ἐτή: Eustathius, in quoting him on Od. T. p. 1872, 17 = 706, 8. reads ἐτή. Again in Athen. xiii. p. 599. D. critics have correctly changed πορφυρέι into πορφυρέη. Pratinas, ibid. xiv. p. 622. C. (as I infer from p. 624. F.) Σολ, Βάκχε, τάνδε μουσαν ἀγαλημα, Αὐπολοῦ ἰδίων χεῖντες αἰδός μελεί, Καὶ μᾶν ἄπαθενον οὔτε ταῖς πάροις Κεχρημήδα πανώδαισιν, ἀλλ’ ἄκηρατον Κατάρχομεν τῆς ἱμας. Here, since the MS. L. gives κεχρημενωδαις, read, Καινὰν ἄπαθενευτον οὔτε ταῖς πάροις Κεχρημείναν ὑδαιμίν. I put the second
verse into a parenthesis, and join μωδόν καών, μ. τ. λ. In the end of book xv. p. 701. F. the same MS. gives the following words: δείμων δὲ λύχνων εφηκε φιλολόγος σωκαί δραμαλίδ' ἄστει. From which we obtain a perfect trochaic: Καὶ λύχνων δεύτεροι ός, καὶ δραμαλίδ', ἤν δέμ. Porson.


4. κυνίδων ἔσχε πόλιν, the city was in danger: so in 596. αἰθῶς μ' ἔχει, I am ashamed.


8. a. Aldus and MSS. have Χέρονων-σταύ both here and in v. 33. But since the tragedians never use ρρ for ρα nor ττ for σσ, I have restored the other form, after Brunck and Beck. Thus in v. 270. Aldus has ἤτην, although in v. 332. he preserves the proper form ἄστον." Porson. Hermann reads τη'ν for τη'ν: because the article seems to indicate a different place from that in which the scene was laid. Chersonesus, Lat. peninsula, is derived from χέρος, main-land, and νῆσος, an island, i.e. an island joining the main-land. The Thracian Chersonese extends from the bay of Melas to the Hellespont, and the neck of land joining it to the continent is about five miles in breadth.


10. ἐκπέμπει—τη'-εἰς. The canon of Dawes respecting the construction of τη', ὕβρα, μη, γέωσ, ὡς, &c., is this: If a verb of present or future time precede these particles, they are joined to the conjunctive mood; if a verb of past time precede, they are joined to the optative. The violation of this canon, in this passage, is only apparent, not
real, for ἐκπέμπει is used for the norist, which is frequently the case in narrations, both in Greek and Latin writers. Thus in 1.21. ἀπόλλυται is followed immediately by κατεσκάφη: in 1.25. κτείναι by μεθήκη. See Guide to the Greek Trag. p. 180, 181.

12. μη-σπάνιος, no-want, i.e. abundance: Hippi. 195. Δι’ ἀπειρασώνιν ἄλλον βιότοιν, Κοῦκ ἀπόδειξιν τῶν ὑπ’ γαίας, where οὐκ ἀπόδειξιν stands for κάλπην. Thuc. i. 137. τῶν τῶν γεφυρῶν οὐ-διάλυσιν, the not-breaking-down of the bridges. Thus Spenser, Hymn of Love: "How falls it then that with thy furious fervour Thoug dost affliet as well the not-desereter, As him that doth thy lovely hests despire."

13. "dit appears capable of being explained as in the Schol. Baroce. by τὸ ἐλλαί νεκτατον, quæ res siciliet. Others understand it for δι’ ἃ. The doubt might be removed by adopting the reading of the Harl. MS.; which is also found in the MSS. Cant. and Aug.2.: δ and ϕ Schol. in M. I do not deny that δ and ἃ are sometimes put for δι’ ἃ and δι’ ἃ, but the former interpretation I consider as preferable in this place. Suppl. 163. ἑφύψαι ἐπεσεισά ἄντ’ ἑβουλλά, Ο δύσπολλου ἄλεσε στρατηγάτας: where ἃ refers to τὸ σπείδειν ἑφύψαν ἄντ’ ἑβουλλάς. Iph. A. 469. Γῆμας δ Πρίαμον Πάρις, δς μ’ εὐχαριστά τάς: Markland has most judiciously given ὑς for δς, i.e. τὸ γῆμαι Πάριν."


ὑπλα—ἔγχος: the former relates to bodily strength, the latter to courage: to bear arms, or (wield) the spear: οὖς τ’ ἴν, was I able.

16. ὁρίσματα, the enclosures, fences, bulwarks, ramparts. Schol. ἀντί τοῦ οἱ πύργοι περιορισμοὶ γὰρ τῆς εν τῇ πόλει γῆς, οἱ πύργοι ἄντ’ τῆς γῆς ὁρίσματα, καὶ τὸ, πύργοι Τρῳκῆς χθονίς, ταῦτων ἄστιν. ὡς ἐστί ταῦτων, μαρτυρεῖ τὸ, "ἐπεὶ δὲ Τρῳα— δ ἐπέφερε πρὸς τὰ δύο, ὄρλων ὡς ταὐτοςήματα ἄστιν. ἔκεινο δὲ εἵπετο, ἐπεὶ δὲ θείου τε ᾿ἄλλου των τειχῶν ἐν τῇ γῇ κεῖται."

1947. Ὡ κλέιν Ἀθηνῶν, Παλλάδος ὁ ὁρίσματα. See below 1190. ἐκεῖνο for ὑν: as Herod. vii. 193. ἄλλος ποταμός, τῷ θυμῷ κεῖται Δέρας, i.e. ἐστί.

20. "An imitation of Homer, δ’ ἄνδραμεν ἐρνεῖ ἱσος."

Porson. 21. "ἀπόλλυται. Thus Brунк's membrane, a MS. in the Cambridge
ψυχή, πατρός & ἦστιν κατεσκάφη, αὐτὸς ἐδε θεωμὸ πρὸς θεομήτωρ πίνει σφαγείς Ἀχιλλέως παιδὸς ἐκ μιαφόνου, κτείνει μὲ χρυσοῦ, τὸν ταλαίπωρον, χάριν Ἐκενος πατρός, καὶ κτανών ἐσ ὁδὸν ἄλος μεθῆ χ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

University Library (which I have elsewhere denoted by M.), Thomas Magister in ψυχή, Eustathius on II. E. p. 545, 29=113, 50. Λ. 850, 52=790, 38. N. 958, 59=939, 23. N.B. The first number refers to the page of the Roman edition, the second to that of the Basil. Aldus and others have ἀπώλετο. But the tragedians so frequently employ different tenses, that such variations appear to have been the result of design." Porson. Cf. 25. 27. 266.

22. "In the adj. πατρία is contained the subst. πατήρ, io which αὐτός refers. An instance very similar is supplied by Sophocles, Trach. 259. ἐρέχετα πάλιν Τῆς Εὐρυτελίων τόνδε γὰρ μετάτιον (sc. Εὐρυτοῦ) Μοῦν βροτῶν ἔρασε τοὺς εἶναι πάλου. The idiom which is often found in other places is somewhat different; for instance, in Isocr. Panath. p. 273. Λ. Β. Τῆς δὲ ὑμετέρας εἰτὶ βασιλεουμένης, ἐε ὡν (sc. βασιλείων) καὶ πάλαμοι πλείστοι, καὶ κίθρων μέγιστοι συνεδησαν. The Latins have also imitated this construction. Paeuvius in the tragedy of Teucer, quoted by Cie. de Orat. ii. 46. Neque ipatum ad spectum es veritus, quern natate exacta indigem Liberum lacerasti, orbasti, existinxi." Porson. Other instances are given by Matth. Gr. Gr. § 435.


τὸν ταλ. The article has frequently an emphasis in expressing pity, indignation, or other feelings: see v. 354.

27. μεθῆ χ', ἵν' — ἐχρι, that he may keep. "Frequently the conj. is used, although the preceding verb be in the time past, viz., when the verb, which depends upon the conjunction, shows an action which is continued to the present time; II. E. 127. Ἀχλάν δ' ἀδ τοι ἀπ' ὀρθομαλλῶν ἐλον, ἕ πριν ἐπην, 'οφρ' εἰ ἰμακής ἴμεν ἰδὼν ἰδὲ καὶ ἱδρα, because at the time at which
keimai δ’ ἐπ’ ἀκταῖς, ἀλλοτ’ ἐν πόντου σάλῳ, πολλοῖς διαύλοις κυμάτων φοροῦμενοι, ἀκλαυστοῖς, ἀταφοῖς. νῦν δ’ ὑπέρ μητρὸς φίλης. 30 Ἔκάθης ἁίσσω, σῶμ’ ἐρημώσας ἐμὸν, τριταῖον ἑδή φέγγος αἰωροῦμενος, ὀσούπερ ἐν γῇ τῇ Ἑλεονησίᾳ μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα. πάντες δ’ Ἀχαιοὶ, ναῦς ἔχοντες, ἂνυχοι

Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαίρειν ἄχλυν. Comp. Ἀesch. Pr. 462. Choεph. 730.” Matth. Gr. Gr. § 518. Cf. ν. 704. 1227. 28. κείμαι δ’ (ἄλλοτε) ἐπ’ ἀκταῖς, at one time. “Ἀλλοτε is thus suppressed in Soph. Trach. 11. Φωτών ἐναργηθ’ ταύροι, ἀλλοτ’ αἰδόλος Δράκων ἐλκτοκ’ ἄλλοτ’ ἀνδρείω κύτε Βου̣τρα- ros.” Porson. Electr. 752. φοροῦμενοι πρὸς οὗτος, ἄλλοτ’ οὐρανῷ Σκέλη προ- φαίνοντα, for ἄλλοτε φορ. Apoll. Rh. iii. 297. ἀπαλάς δέ μετετρωπάτο παρείας, Ἐς χλόον, ἀλλ’ ἐρευδός. Thus τέως is omitted in ν. 19. τέξεων in ν. 56. See Porson on Orest. 691. 29. διαύλοις κυμάτων, reciprocis fluctibus, the ebb and flow: διαύλος is properly, the double race, down the course and back again. See Blomf. Gloss. on Ἀesch. Ag. 335. 30. ἀκλαυστοῖς, ἀταφοῖς. Π. Χ. 386. κείται πάρ νήσους νέκους ἄκλαυστον, ἄθαντον. Od. Α. 66. Μὴ μ’ ἀκλαυστὸν, ἄθαντόν, ὴν ὑπίθεν καταλείπειν. Soph. Antig. 29. Ἐξ’ ὅ ἀκλαυστὸν, ἄταφον, οἰνοίῳς γλυκινὸν ἴθαπαρον. Virg. Æn. xi. 372. inhunata infulataque turba. ὑπέρ, Schol. ἀντὶ τοῦ ὑπεράνω. The preposition ὑπέρ, applied to ghosts hovering, flitting in the air, occurs again, 37. 91. Orest. 667. So the dream in Homer, Π. B. 20. Στὴ δ’ ἄρ’ ὑπέρ κεφαλῆς. 31. “Ἀσώσω being generally a dis- syllable in the Attic poets, Pierson on Μοῖρας, p. 301. prefers ἀναίσσω. But two passages oppose this: Ἀesch. Pers. 470. “Ἡς ἀκόσμος ἐξ ἕνων φυγή;” Eur. Iph. A. 12. Τί δ’ ὑ εἰκήσης ἐκτὸς ἁίσσεις; Rather therefore than alter these places with Pierson, let us grant a little license to poets.” Porson. 32. “Τριταῖον φέγγος, a strange, or at least unusual expression, for the simple τρίτον. Εὐριπίδης supports himself by another instance, Hipp. 277. Ποῦ δ’ αὖ, τριταίον γ’ ἐσ’ βασίσ’ ἑμε- ραν; (where see Monk.) It is singular that this very expression, τριταῖον ἑμε- ραν, is used by the Scholast on Aratus, Diosaem. 57. p.99. a. ed. Oxon. The author of the Christ. Pat. had this line in view, 1779. 2016.” Porson. Τρι- ταῖος ἑδή αἰωροῦμενος would have been correct. Adjectives of this form imply in themselves a duration of time, and require no such adjunct as φέγγος or ἑμέρα. Hom. Od. Ἐ 266. πεπταῖοι ὅ Αὔγουστον—ἐκμεθά, after an interval of five days. But τρίτον φέγγος αἰω- ροῦμενος would not be the same as τρι- ταῖον φ. α.; the former would merely imply hovering about on this third day, but the latter for three whole days, three days successively, without intermission, as is shown by the word ὑπερτερ which follows, just as long as, for the precise period during which. 35. ἔχοντες for κατέχοντες, putting in to shore, resting at anchor: Herod. vi. 95. Παρὰ τὴν Ἡπειρον ἔχον τὰς νέας; sometimes ναῦς is omitted: Thuc. ii. 25. σχόντες τῆς Ἡλείας ἐς Φεῖαν. ἂνυχοι Θάσσουν, for μένουσι, as in 895. Bacch. 622. ἂνυχοι Ἡδονας, Hel. 1090. ἂνυχοι καθώμεθα, Soph. Α. 325. ἂνυχοι Θάκει.
37. ὑπὲρ τοῦμο. Virgil, Ἀen. iii. 322. represents this tomb as being in Troy: Ο φεῖλε ὑμα κατεὶς τῆς Ὀρηκίας Χθονός. ὁ Πηλέως γὰρ παῖς, ὑπὲρ τοῦμον φανεῖς, κατέσχε Αχιλλεὺς πάν στράτευμ᾽ Ἑλληνικὸν, πρὸς οἴκον εὐθύνουτας ἐναλίαν πλάτην· αἰτεῖ δ᾽ ἀδελφὴν τὴν ἔμην Πολυξένην τοῦμῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν. καὶ τεῦξεται τοῦδ᾽, ὑπὸ ἄδορητος φίλον ἔσται πρὸς ἀνδρῶν · ἥ πεπρωμένη δ᾽ ἄγει

38, 39. "στράτευμα" εὐθύνουτας, as Julian, Or. i. p. 29. Α. ἀκμῆς τὸ στράτευμα: where Petavius would read τοὺς στρατιῶτας: without necessity, as Wytenbach shows from another passage, p. 24. Α. ταῦτα ὁρῶντες τὸ στράτευμα, in Bibl. Crit. vol. iii. part ii. p. 35. Editions and MSS. have also εἰναλλαγ, which later editors have corrected; at the suggestion of Dawes, p. 196. ed. Burgess, who remarks that it is not an Attic form." Porson. See Phoc. 3. "A noun collective in the singular and feminine, or neuter, is often accompanied by the adj. in the plural and masculine: Ἀesch. Ag. 588. Τροίην ἐλώτες δὴ τὸν 'Ἀργείων στό- λος." Matth. Gr. Gr. § 434. 1. b. See below 886. 889. Luke ii. 13. Πάλησ ἑπτάτια ὀδρανοῦ, αἰνοῦτων τῶν Θεῶν. Eur. Heracl. 800. 'Ἐπελ γὰρ ἄλλη-

40  

41. ἥ λαβεῖν all the eed, and MSS. with which I am acquainted. Yet λαχεῖν seems better. Λαχεῖν γέρας is found in Homer, Π. 49. Ω. 70. A poet in Porphyry, de Abst. ii. 58. δοσις ἔπισε Θεοὺς Χαρεῖν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825. ἈΙΤΗΣΟΜΑΙ δὲ σ᾽ οὐ μακρὸν ΓΕΡΑΣ ΔΑΧΕΙΝ. Thus Aldus and the old editions and the best MSS. Trichlinus has adopted λαβεῖν, which is found in the margin of the second Florentine ed. 1547. Not that I deny that λαβεῖν γέρας is good Greek, and even used by the tragedians, as in Andr. 585. Νεοπτολέμου ἔλαβε γέρας, viz. Andro-

mache. But this is not to the point. For he received her, ἔλαβεν ἐξαιρέτων, Tro. 276. as Agameomon Cassandra, 251. The other chiefs drew lots." Por-

son. But since, as Schaifer remarks, λαχεῖν γέρας signifies to obtain by drawing lots, λαβεῖν γέρας to receive under any circumstances, the inference seems to be that γέρας λαβεῖν is the better reading. Cf. Ιρ. Τ. 243. ἔκα

φίλον πρόσφαγμα καὶ θυσήμενον Ἀρτέ-

μίδι.

43. ἡ πεπρωμένη, understand μοῦρον τοῦχαι. Eur. El. 290. πεπρωμένην γὰρ μῶρον ἐκπλήσσας φόνον: Alc. 711. καὶ ζῆν παρελθὼν τὴν πεπρωμένην τί-

χρν. ἄγει. Schol. ἐλαύνει.
Thus Brunck from the membrane, which runs smoother than the reading in Aldus and edd. generally: τὴν ἔμνῃ τὴν ἡμέρα. Thus also the MS. in the public library at Cambridge (Cant.) had at first; but now, by erasure, that which I have given." Porson.

49. αἰστομαί, to ask (i. e. a thing for one's self), ἐρατομαί, to succeed in asking, to obtain a request, prevail upon: as φεύγω, to attempt to flee, ἐκφέυγω, to make one's escape, Phoen. 1231.

51. ὅσοντερ ἥθελον τυχεῖν, for ὅσοντερ. "These verbs (τυχάνω, λαταχάνω, κυρέω, etc.) are very often construed with the accus. With τυχάνειν in the sense of obtain, the accus. is always that of a pronoun or adj. of the neuter gender, or an infin. with the art. τὸ: Soph. Ed. T. 598. Eur. Or. 676. ὑπὸ δ' ἀδύνατον παρὰ ὑπὸν χρῆσθαι τυχεῖν. Med. 756. τυχοῦν ὅ & βούλομαι: and in the sense of to attain, II. E. 582. With λαταχάνειν the accus. is more common than the gen. Soph. El. 751. στράτες — ἀνωτάτως τὸν νεανίαν, Οἷος ἵνα δρᾶσαι, οἷα λαταχάνει κακὰ: (Eur. Hec. 41.) — κυρέω. Λεοχ. S. c. Th. 700. καθ' ὑπὸ κεκλήθη θινὸν ἐβ ζυφίσας, especially in the sense of to meet with, to find: Eur. Hec. 691. Rhes. 113. 697." Matth. Gr. Gr. § 328.

τούμον, Schol. Βούλιαμ, τὸ ἔμον, ἔσσεω τὸ τυχεῖν τάφον.

52. The dat. depends on the verb χωρήσομαι, not on the adv. ἐκποιῶ: I will give place to or withdraw from the aged Hecuba, out of her way: so in v. 1037.

53. ἧδη. The pronoun ὅδε is generally used on the appearance of, or with reference to, a character on the stage, and has the force of ὅδε or ἐκδρό, hither, here; see v. 201. 490.

"ἀπὸ for ὑπὸ, King's correction, I had too hastily adopted. Musgrave first conjectures πὸ, but since some MSS. have σκηνήν, he prefers ὑπὲρ σκηνήν, i. e. ultra, as ὑπὲρ τέρμαν, Orest. 1365. Therefore I have admitted ὑπὲρ on his conjecture, σκηνήν on the authority of the MSS. Cant. M. N.; although σκηνῆς is defensible." Porson. Cf. 659. ὑπὸ is retained by Hermann, and defended by Hl. Θ. 543. οἱ δ' ἵππους μὲν λύσαν ὑπὸ ζυγοῦ ἴδρωσιν: Pindar, Ol. vi. 73. ἢλθεν δ' ὑπὸ σπλάγχνων, ὑπὸ ὁδίνοις τ' ἐφατε • ιαμος, fium under. His words are: "ὑπὸ enim recte conjungitur eum verbis motum significantibus, si quid ex ea re exire vel emitti significantur, ex qua fuit." περὶ—ποδα. Verbs neuter signifying motion are frequently followed by an accus. of the instrument or member moved; see v. 1054.
55. "When φεῦ, εἶν, έκ, and similar interjections, are independent of the verse, I put a full stop after them; when they form part of the verse, a smaller one, or none at all." Porson.

56. ήμαρ, so in Hom., δούλον, ἐλεύθερον, νόστιμων ήμαρ, &c.

57. éντερε μή στοι, σέ, ἐπάραξα.

58. "Jungenda ἀντισηπώ-

σας δέ τήν φόδον (quod in φεῦς κατε), i.e. τήν νῦν διαπραγμα τής πρόθεν εὐπραξίας φεῦς κατε σε." Matth. Literally: some deity is destroying thee, having counterbalanced your former good fortune, i.e. with misfortune. So Virg. Æne. i. 238. <i>fata contraria fata rependens</i>. Erasmus thus turns the lines: <i>Tu aliquis extinxit deus, Felicitatis pristina invertere vices, Bonaque antea paribus exaequans malis. </i>The derivation of the word is uncertain, σερδσ having no analogous meaning of a weight or balance: the verb σχόλω to weigh, occurs in Plutarch: ἀντισηπώσας is found also in Ἀσχ. Pers. 443. and the subst.

55. ἀντισήμωσις, equipoise, in Herod. iv. 50.

60. "τήν δούλοντον νῦν Aldus and several MSS. Later editors have rejected νῦν: but since νῦν and πρόθεν are properly in opposition to each other, I have rather expunged the article as useless. The MSS. Aug. 1. 2. L. it is true omit νῦν: but improperly. In ν. 797. Τύραννος ἢν ποτ' ἀλλὰ νῦν δούλη σέθεν' Εὐπαιριν ποτ' ὁσά, νῦν δὲ γραφός, ἕπαινς δ' ὄμα. Andr. 65. "Ω φιλτάτα ἐξουδουλεύ κύνδους γὰρ εἶ φρότθ' ἀνάσαφε τήδε, νῦν δὲ δυστυχεῖ." Porson.

63. "Aldus and some MSS. αέρπατε. In B. μου δέμας is omitted; δέμας in Aug. 2. Mosq. 4. and in King's ed. In the next line γεραίος R. and Eust. on II. B. p. 249, 39 = 189, 19. But γαίας would be more harmonious." Person. See 274. The middle syllable of γεραίος is frequently short in anapestic or chorale metres; see Med. 133. Hermann and Matthiae omit δέμας, and read v. 63. 64. as one: λά δείκη, φέρετε, πείμπετ', αέρπατε μου, thus reducing them to the anapestic metre, with a proceleusmatic in the first place.

65. "Ald. and some MSS. have <i>ακίμπων</i>, a frequent error. But the MS. Aug. 2., Brunck's membr., those
marked C. R., Hesychius as referred to by Brunck, and Eustathius on II. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have σκίτων. The words of Hesychius are these: Χείρων βακτρία, θάδσος, σκίτων χείρος βακτρία χείρος. Σκίτων Cant. with μ written under." Porson. Musgrave observes that the epithet σκολίος is not applicable to a stick, which would be straight, not crooked; and therefore the words σκολίος σκίτων χείρος denote metaphorically the arm bent at the elbow, by which Hecuba, leaning on her attendants, supported herself as with a staff. By σκολίος σκίτων however may perhaps be merely signified, as Cicero has expressed it, de Divin. i. 17. Incurvum, et levis a summo inflexum bacillum.

68. στ. Δίος, O lightning of Jove! or O light of day! as Δίως φῶς, v. 709. See the note on v. 70.

69. "αἴρωμα" Ald, αἴρωμα Harl. and MSS. generally, others ἀερωμαῖ: αἰωρωμαί: Cott." Porson. Why am I thus excited, disturbed? ἀερωμαῖ has this sense in Soph. Trach. 215. Virg. Æn. iv. 9. quae me suspensam insomnia terrerint?

70. "Nor would be with more propriety termed the mother of dreams, than Terra. It might appear therefore that the clauses ώ πότνια Χθών, ώ σκοτία Νυξ should be transposed. For although the common reading is cited by the Scholiast on Aristoph. Ran. 1366. Eustathius on II. B. p.173, 16 =131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms δυστανον υνείρων—μελαίνης νυκτὸς παίδα. But no change is necessary. Iph. T. 1271. νυχία χθών ἐκκυνάσατο φῶματ' υνείρων. The Scholiast absurdly explains στεροτρί Δίος, the light of day, for the sake of producing an antithesis." Porson. Yet, as Hermann observes, Sophocles (Trach. 99.) speaks of the Sun as λαμπρῷ στεροτφελεύθων. And Hesychius explains στεροτή by αἰγή. "Χθών denotes the infernal regions: Herc. F. 45. ἄείκα χθώνος Μελαίνης ὅψην εἶδον παῖς ἐμός. Comp.Virg. Æn. vi. 283," Herm. 71. Comp. 688. φάσμα μελανω-πτερόν. Tibull. ii. 1. Postque venit tacitus fuscis circumdatus alis Somnus, et incerto somnia nigra pede.

72. ἀποπεμπομαί, I send away from myself; I shudder at, abominate, I deprecate the omen attached to my vision. The word occurs in Rhes. 906. Cf. 95.

74. "Thus the edd. of King and Brunck for Πολυζένης." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. ἀμφι, for περι, about, concerning.
76. έμαθον, έδάνην. I have observed: έδάνην, I have clearly and distinctly marked, I know, understand.

77. "χή. Σειώ for ἐγχώριον, the tutelary deities worshipped in that part of Thrace. Soph. Εδ. C. 948." Herm.

78. "The common reading is ἀγκυρά τ', the conjunction being inelegantly inserted. At Reiske's suggestion, I have adopted a different punctuation. The MS. J. has ἀγκυρ' τ', which does not satisfy me. The sense is, Ουί solus superstes familiae meae, quasi anchora iusus, Thracum nivalem habitat. To this passage, as the same critic remarks, the article in Suidas refers: Χαλλέω τὴν ἵεραν ἀγκυραν, ἀγκυρα μεταφορικῶς ἀπὸ τῶν νυμών, ἡ ἀσφάλεια. Of Сοφοκλῆς ἐν Φαίδρα, καὶ Εὐριπίδης ἐν 'Εκάθη. The line of Sophocles is given in Brunck's Lex. Soph. p. 47. 'Αλλ' εἰσί μητρὶ παῖδες ἀγκυραί βλου." Porson, Eur. Hel. 285, 'Ἀγκυρα δὴ μου τὰς τύχας ἀφεί μάνη, Πόσιν ποθ' ἤξειν καὶ μ' ἀπαλλάξατι κακῶν. See note on 280.


80. Ξ. π. Hom. Od. A. 175. Ἡ καὶ πατρώδος ἐσεὶ Σείνοις. "I have edited πατρίδα, although every copy has πατρίδος. For since the Attics use πατρίδα and πατρίδος indiscriminately, why should we unnecessarily have recourse to poetic license? See below 1098." Porson.

81. τί νέον, a common expression in the tragedians to express some calamity: Soph. Ant. 242. δηλοῖς δ' άς τι σημανῶν νέον. See below 175. From 221. έσω appears to be the ellipsis: some fresh intelligence. Observe that νέον (which appears to violate the principle of the synaphrœa) is lengthened by the pause in the end of the sentence.

82. γοερφν γοεράεις: 158. δειλία δειλαλον γήρως: 206. 209. Such repetitions add to the pathos.

83. οὐποτ' ἐμὰ φρην ἀλλ' ἀλιάστος φρίσσει, is never wont to be so incessantly terrified. Σ. Η. 549. μήδ' ἀλιάστον ὄδροι σὺν κατὰ δυμῶν. Buttmann (Lexil. 405.) considers λαδ' to be etymologically akin to κλω (as κνέφας to νέφος, χλαρδός to λιαρδός), and that its common idea is therefore to bend or turn; hence the adj. ἀλιάστος, literally unbending, unyielding, not to be turned, came to signify violent, uncontrollable, incessant. See v. 97.


86. Σειάν, prophetic: so Virg. Αει. iii. 373. speaking of Helenus, Atque hac deinde canit divino ex ore sacerdos: Hom. Η. Z. 76. terms him οἰωνοπόλων ἀχ' ἄριστος.
John has given Κασάνδραν from MSS. so also Cant. N. and a various reading in M. The common reading is Κασάνδρας. But Euripides seems to assume in this play that Helenus was dead: [because in v. 79. Hecob states that Polydorus was the sole surviving son. Schol. εἴη δὲ ψυχὴν 'Ελένου, ἐπειδὴ τεθηκὼς ἦν, Κασάνδρας δὲ, καὶ οὐ Κασάνδρας, ἐπειδὴ ζῶσα ἦν.] Yet there is no occasion to read καὶ for ἦ as in these MSS. and some others. For a verb plural is correct, whether two singular nouns are connected or separated [provided the action may be referred indifferently to either]. Aleest. 367. Κατίλεος ἄν καὶ μὲ ' Ὁσοὶ διὰ Πλοῦτωνοι κύων, Ὀδὴ δυστί κάρμη ψυχομυμπός ἂν Ἰάραν Ἐσχον." Porson. See Matth. Gr. Gr. § 304. Obs.3. Helenus was still living, according to Virg. Λν. iii. 294.

87. "κρίνων" Ald. and MSS. I have certainly not met with κρίνων with any one." Porson.

88. Βασιλαῖ Θλαφοὶ, a dappled hind, or a fleet hind. Tibull. iv. 3, 11. Ipsa ego velveis quaram vestigia cervæ: the epithet is applied to a stag also in Hippol. 218. where see Monk. In Alc. 595. the meaning of βασιλαί λύγκες is clearly spotted.

89. "Brunck would reject ἀνάγκη. Perhaps ἀνάγκη, ἄνοικτως, were various readings. The whole passage would run smoothly thus: σπασθείσων ἄνοικτως. Καὶ τὸδε δείμα μοι ἦλθ' ὑπὲρ ἀκρας Τύμβους κορυφᾶς φάντασμ' Ἀχιλέως."

90. τὸ ἐμᾶς ὄνομα, ἀπ' ἐμᾶς τὸδε παιδὸς πέμψατε, δαίμονε, ἱκετεύω.

ΧΟΡΟΣ.

'Εκάδη, σπουδῇ πρὸς σ' ἐλιάσθην, τὰς δεσποσύνους σκηνὰς προλιποῦσ'.
Iv, ekklηρωθην καὶ προσετάχθην
dούλη, πόλεως ἀπελαυνομένα
tῆς ’Ιλιάδος, λόγχης αἰχμῆς
dοριθήρατος πρὸς ’Αχαϊῶν
ούδὲν παθέων ἀποκουφίζοντι,
ἀλλ’ ἀγγελίας βάρος ἀραμένα
μέγα, σοὶ τε, γυναῖ, κήρυξ ἄχεων.
ἐν γὰρ Ἀχαϊῶν πληρεί ἐξυνόδο
λέγεται δόξαι, σὴν παῖδ’ Ἀχιλῆς
σφάγιον θέσθαι τόμῳ δ’ ἐπιείκες
οὔσθ’ ὅτε χρυσέοις ἐφάνη ἔξω ὁπλοῖς,
tάς ποντοπόρους δ’ ἐσχε σχεδίας,
λαβή προτόνοις ἐπερείδομένας,
tάδε Ἵαυσάων.

100. "The tragic poets neither avoid nor constantly use the Doric dialect in anapestic verses. Whenever therefore MSS. agree in the common form, I have retained it; where one or two have the Doric, I have restored it. I have here given ἀπελαυνομένα from the Aldine edition, 'Ελλάνων 116. and ἄνάγκη 1277. from a Harleian MS."

102. "δοριθήρατος, Cant. II. N. a usual variation in such compounds." Porson. See v. 476.

103. Schol. οὐδέν ἀπὸ τῶν παθέων, ὅπειρες δηλονότι, κοφίζοντα, μᾶλλον δὲ μηνύματος φορτίον ἐπιφέροσα."

109. "All MSS. and ancient editions agree in reading ὅτε. Canter was the first to conjecture ὅτι, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. Οἶδα is here the same as μένημαι. In 239. when Hecuba asks, ὅσθ’ ἠρέτ’ ἠλέθε ’Αιλοῦ κατάκτησος; Ulysses at first answers, Οἶδα, and afterwards Μεμνημέθα. Aristoph. Av. 1054. Μέμνημσ’ ὅτε τῆς στῆλης κατε-
genitive, e. g. τὸ τραίμα μου έπιτείται, the whole is considered as the subject, and the part put in the accusative, with the passive: (ἐγὼ) ἐπίθεται τὸ τραίμα, Xen. Cyr. v. 2, 32. Soph. Aj. 1178. γένους ἀπαντώς ὤχαι ἐξημημένοις. Eur. Hec. 111. τὰς ποντικάρις τ᾽ ἔσχε σχεδία, Λαίφη προτόνοις ἐπερειδομέναις, for ὃν τὰ λαίφη ἐπερείδεται προτόνοι: (which had their sails stretched tight, or kept firm, by the ropes, i. e. on the point of sailing:) 898. ἀπὸ δὲ στεφάνων κέκαρας Πύργων, for στεφάνων πύργων σῶν ἀποκέραται. Aristoph. N. 24. Εἴδο εξεκοπην πρότερον τὸν ὄφιλωμα λύω. In these cases it is usual to supply κέκαρα. Similarly Aristoph. N. 241. τὰ χρῆματι ἐνεγκαριάμει, for τὰ χρῆματι μου ἐνεκαριάμει." Matth. Gr. Gr. § 424, 3.


114. στέλλασθαι, whither are ye going? Schol. pareissent. τὸ στέλλω σημαίνει δὲ στέλλω τὸ κοσμίῳ, ἀρ’ οὐ καὶ στολή στέλλω τὸ πέμπω, ἀρ’ οὐ καὶ αποστολή στέλλω τὸ πλέω, ἀρ’ οὐ καὶ στάλω, ὁ πολλῶν ἀπόσπλους νεῶν στέλλω καὶ τὸ κρύπτω, ἀρ’ οὐ καὶ τὸ περιστέλλει, ἀντὶ τοῦ κατὰ γῆν (γῆς) κρύφαντες, θυγών χάναντες. The primary sense is to equip: mid. and pass. to be equipped for a journey, hence, to set out. ἀγέραστον: II. A. 118. ὧν ημὸν Ἀργείων ἀγέραστος ἦν.


117. τοῖς μὲν—τοῖς δ’ οὐχι δικοῦν, it appearing right to some, and not to others. Cf. 504. Δόξαν καί δειδόγμενοι are also used thus absolutely. Thuc. i. 125. Τὸ πλῆθος ἐψφίσαντο πολεμεῖν. Δειδόγμενον δὲ αὐτοῦ, εὔβοι μὲν ἄδυνατα ἡ εἴπιχείς ἀπαρακειόσθαι οὕσιν: v. 65. ὡς δὲ, εἴτε καὶ διὰ τὸ ἐπιθέμα, εἴτε καὶ αὐτῷ ἄλλο τι ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαιρήσθη, πάλιν τὸ στρατεύμα—ἀπίγγε. Other participles similarly used are ἐξιον, ἐνει, παρδιν, δεόν, ἐνδεκάμενον, μετέν, παρέχον, χρεών, προσήκον, τυχows, &c. See Matth. Gr. Gr. § 564.


λέκτρ’ 'Αγαμέμνων·

tò Θησείδα δ’, ὄξω 'Αθηνῶν,

dισισῶν μύθων ῥήτορες ἤσαν·

γνώμη δὲ μιὰ ἐνυπερείτην,

tὸν 'Αχιλλειον τύμβον στεφανοῦν

αἴματι χλωρῷ· τὰ δὲ Κασάνδρας

λέκτρ’ οὐκ ἐφάτην τῆς 'Αχιλλείας

πρόσθεν θήσειν ποτὲ λόγχις.

σποιδαὶ δὲ λόγων κατατεινομένων

ἥσαν ἵπτει ποσ, πρὶν ὁ ποικιλόφρων,

κόσις, ἴδυλόγος, δημοχαριστής,

Δαερτιάδης πείθει στρατιῶν,

μὴ τὸν ἄριστον Δαναῶν πάντων,

δούλων σφαγίων οὔνεκ’, ἀπωθεῖν,

125

126. Τὸ Θησείδα, Acamas and De-

mophoon.

127. ὃς Ἀθ. II. B. 540. Ποδάρκης, ὃς

"Ἀρης. Pers. Sat. iii. 27. an decent

pulmonem rumpere ventis, Stemmata

quod Tusco ramum, millesime, ducis?

 Cf. 20.

128. δισισῶν μ., i. e. as Hermann

explains it, they differed as to the vic-

tim, whether it should be Polyxena, or

another captive.

129. οὖ φημί corresponds to the Lat.

nego, in which the denial refers to the

verb depending on it: they declared

that they would never give the prefer-

e nce, &c.

130. ἢτα πῶς, in a manner equal,

about equal.

131. " The word κόσις for an orator

is cited by Musgr. from Lycophr. 763.

1464. Schol. Ven. II. B. 199. ἀλλὰ

καὶ οἱ ἄρωτες κόλασενμενοι πεπροῦ-

ται, μᾶλλον δὲ πληγαῖς ὑπείκουσιν. πῶς

οὐκ ἵδιμ χαρίζεται δ Ὀδυσσείς κατὰ

tous τραγικοῦς; where a most excel-

lent MS., lent to me by Charles Town-

ley, reads erroneously ἐπαιροῦται for

πεπροῖσθαι, but correctly δημοχαριστῆς

for δῆμῳ χαρίστη.” Porson. Schol.

κόσις, δ λάδος, σύντομος, καὶ δῖς τῷ

λόγῳ: Potter renders it, a wily sophister.

133. Δαναῶν, properly the people of

Argos: an anachronism here; for the

Greeks were not called by one name
till some time after the Trojan war:

πολλά γὰρ ὑπέρας (sc. "Ομήρος) ἐτι

καὶ τῶν Τροικών γενόμενος, οὐδαμῶν

ξύμπαντας ὠνόμασεν. Thuc. i. 3. Cf.

Mitford’s Hist. Gr. Ch. I. § ii. p. 32.

134. δοῦλων σφαγίων for δοῦλων.

Thus servus in Latin. Horace, Ep. i.

19, 19. O imitatores, servum pecus! Od.

i. 4, 6. Jam te premet Nox, fabu-

leque Manes. Eur. Orest. 1169. Δαύ-

λόν παρασχὼν δανατόν: Ion. 1173.

οἰκείνθν βίων. Soph. Ant. 1169. τύ-

ραντον σχήμα: Hec. 117. Στρατόν

αιχμητήν: 422. γέροντα πόλιν: 909.

ναυτῶν ὄμιλον: 1234. γυναικὸς δοῦλης.

11. 2. 56. "Εκτωρ μὲν ἑαυτόν τε, γυ-

ναίκα τέ ἐσε ἁτο μαζών. Hesiod.’Εργ.

191. μᾶλλον δὲ κακῶν ῥεκτήρα καλ

θέρω Ἀνέρα τιμῆσον. See Matth.

Gr. Gr. § 429.
135. "Dictum est ac si præcessisset:

μή τιν' εἰπεῖν παρὰ Περσεφόνη

στάντα φθιμένων, ὡς ἀχάριστοι

Δαναῖοι Δαναίδοι τοῖς οἴχομένοις

υπέρ Ἑλλήνων

Τροίας πεδίου ἀπέβησαν.

ἡξει δ' Ὅδυσσεὺς ὅσον οὖκ ἤδη,

πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,

ἐκ τε γεραιᾶς χερὸς ὀρμήσων.

ἀλλ' ἵθι ναοὺς, ἵθι πρὸς βαμοὺς,

ίς Ἀγαμέμνονος ἰκίτης γονάτων:

κήρυσσε θεοὺς, τοὺς τ' Ὀὐρανίδας,

τοὺς Ἡ ὑπὸ γαῖας: ἥ γάρ σε λιτω.

136. Tois oich, the departed, i. e. those who died.

138. Ἐλλήνων. But in ν. 116. Ἐλλάνων: an inconsistency, of which, as Schoef. remarks, it is not probable that Euripides was guilty in the same system, and therefore it is strange that Porson should have left it. See 100. and cf. Phœn. 62.

140. ὄσον οὖκ ἤδη, soon, almost immediately. Xen. Ἐλ. vi. 2, 9. Ἕνδο-

μιξεν ὄσον οὖκ ἤδη ἔχειν τὴν πῶλον. Livy, iv. 2. quum hostes tantum non accesserint. Terence, Phorm. I. ii. 18. modò non montes auri polliscens.

141. πῶλον, Schol. τὴν παιδὰ λέγει μεταφορικός. See Phœn. 561. Monk's note on Eur. Hipp. 548. Horace, Sat. i. 3, 44. strabonem Appellat præ-

tum pater, et pullum, male parvus Si cui filius est. In vv. 205. 524. the word μασχος is applied to Polyxena.

142. ἀρμήσων, to hurry her away. Schol. παρακκιβάς, ἀφαίρησόμενος.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. ἡ ἀλὰς ἡ ἐπὶ γῆς. Soph. (Ed. T. 733. σχητὴ δ' ὄδος 'Εσ ταῦτὰ Δελφῶν κάποι Δαυίδι λέγει. Eur. Ph. 291. μαντεία σεμνά, Δαυίδι τ' ἐπὶ ἐσχά-


145. κήρυσσε, invoke, i. e. with a voice loud as a herald's, ἑπικαλοῦ. Schol. Ἑσχ. Cho. 118. κηρύξεις ἐμοὶ τόου γῆς ἐνερβε δαίμονας κλεῖνε εἰμᾶς Ἔνχας.

146. "γαῖαν edd. and MSS. against the metre. Hippol. 197. Κοῦκ ἀπὸ-

δείξων τῶν ὑπὸ γαῖας. There also Brunck's membrana have γαῖαν. For ὑπὸ γαῖαν Aug. 1. ἐπογαίος." Por-

son.
diakolúsovo' ὅρφανον εἶναι
paioȋs melēas, ἡ δεῖ σ' ἐπιδεῖν
túmboν προπετή, φοινισσομέναν
αἶματι παρθένον ἐκ χρυσοφόρου
δερῆς νασμῷ μελαναγεῖ.

Εκ. οὖ γὼ μελέα, τί ποτ' ἀπύσον;
πολαν ἀχό; ποιον ὀδυρμόν;
δειλιὰ δειλιάν γῆρως,
δουλείας τᾶς οὔ πλατᾶς,
tᾶς οὗ φερτᾶς. ὧ μοί μοι.
tis ἄμυνει μοι; ποία γέννα,
poia de pólis;

147. "ὁρφανόν, Ald. and several
MSS. But ὁρφανόν, C. Lib. P. and
the Scholiast, who compares, but not
aptly, ἄργος in the fem.: of which no
other form appears in Attic writers. See
Kuster on Aristoph. N. 53. More
parallel are στερῆς, 300. γενναῖος,
596." Porson. See the note on 888.
Hesychius: ὁρφανός, ὃ γονέων ἀστερη-
μένος καὶ τέκνων. Plato de LL. ν.
p. 244. ὁρφανός παιδῶν καὶ ἑταῖρων,
bereft.
149. τύμβου. Herrmann notices a
various reading τύμβος, which he adopts,
because Polyxena was not to be sacri-
ficed before the tomb, but ἐπ' ἀκροῦ
χώματος: ν. 522.
150. "It was customary among the
ancestors for virgins to wear a profusion
of gold. Homer, Il. B. 872. "Ως καὶ
χρυσόν ἔχων πόλεμον' ἔμεν, ἥντε κοῦρη.
Aristoph. Λv. 671. "Ὄσον δ' ἔχει τοῦ
χρυσοῦν, ὡσπερ πάρθενοι. But the pas-
sage most to our purpose is in Ly-
eophron, Athen. xiii. p. 564. Β. οὕτη
paiadoν ἐξένος, οὕτε παρθένων τῶν χρυ-
σοφόρων, οὕτε γυναῖκων βαθυκόλπων
καλλὶ τὸ πρόσωπον. For the latter
reference I am indebted to Gilbert
14." Porson.

152. ἀπύσον. The first syllable of
this verb is long; it being the Doric
form of the Homeric word ἦπων. The
penultima of ἦπων and ἦπων is short,
not common, as Blomf. states in Gloss.
on Άesch. Prom. 613. who confirms his
assertion by this instance in the He-
cub, and Eur. Suppl. 810. The pre-
sent one, however, relates only to the
future, which is long according to the
general rule of prosody, that ἦσο and
ήσο are long from verbs in ω pure:
(thus τίω, τίσω, φῶ, φύσω:) and that
from the Supplices to the aer. ἀπύσατε,
which of course follows the quantity of
the fut. Maltby therefore is right in
marking it ἦπων.
154. Schol. δειλιὰ εἰμὶ ἔνεκα τοῦ
tῆς οὖχ ὑπομονητῆς. Τᾶς οὗ φερτᾶς.
tῆς οὗ φορητῆς." Porson.
157. "Musgr. has edited ἄμυνη:
ἄμυνη MSS. and those not few in num-
er, but ἄμυνει Aldus and others. As
the second syllable of γέννα in every
other place, if I am not mistaken, is
short, why should it be long here?
Read therefore γενεά, and γέννα in 189.
with King." Porson. ποία γέννα,
Schol. ποίον τέκνων. See v. 189.
frōúdos πρέσευς, frōúdoi païdes.
poian, ἣ ταύταν, ἣ κείναν,
steićω; ποῦ δ' ἦσα; ποῦ τις θεῶν,
ὥ δαίμων ἐστ' ἑπαρχοῦς;
ὡ κάκ' ἐνεγκοῦσαι Τραδάς,
ὡ κάκ' ἐνεγκοῦσαι πήματ', ἀπ-
ωλέσατ', ὁλέσατ'. οὐκέτι μοι
βίος ἀγαστὸς ἐν φαεί.
ὡ τλάμων, ἀγησαί μοι,
pοῦς, ἀγησαί τὰ γραία
πρὸς τάνδ' αὐλάν. ὡ τέκνον, ὡ παὶ
dυστανοτάτας ματέρος, ἐξελθ',
ἐξελθ' οἴκων ἂνε ματέρος-
αῦδαν, ὡ τέκνον, ὅς εἱδῆς,

159. frōuídos, vanished, gone. For
προὐδός, i. e. προ-όδος, ι. πρ. Πάδον. So
προὐδόμοι for προὐδόμου, i. e. προὐδόμου,
179. The verb εἴλω is often omitted
with this adj.: see 335. So with ἐτοίμος, and
ἐξερ, 309.

161. "For ποῦ, Reiske and Musgr,
have conjectured πόδα, punctuating
thus: ποῦ δ' ἦσα πόδα; τίς θεῶν, which
Brunck has adopted. But Diony-
p. 29, 8. ed. Hudson., makes the fol-
lowing remark: Συνοδεώς ἄξιωμα ἔχει
μέγα καὶ σωμότητα πολλήν, παρά-
δειγμα δε αὐτοῦ τάδε, Ποιαν δήθ' ὑμα-
σω, ταύταν ἢ κείναν, κείναν ἢ ταύταν.
Where Upton appositely compares this
passage and 1043. If therefore Dionys-
sius alluded to this place, perhaps he
read, Ποιαν, ἢ ταύταν, ἢ κείναν, Στε-
χω: πολιΑΝ δὴθ' ὑματσω; Ποῦ (μοι)
tis θεῶν, ἢ δαίμων εὐσίν ἀργοῦς; But
however this may be, erase the words
κείναν ἢ ταύταν, which originate in a
various reading," Porson. "Ορμάδως,
which Dionys. Halie. has for ἦσα, is
merely a gloss, as is evident from the
explanation of the Scholiast: Ἔτων
δρμήσω, ἤμι τὸ ὄρμω κ. τ. λ. Perhaps
we should read ποῦ δ' ἦσα. By a
similar change, Suidas, v. 'Ἀνδαὶν gives
With ἤσα supply the accus. ἐμαυτόν.

162. "ἡ δαίμων ἑπαρχοῦς, Ald.
and MSS. generally. That which is
dited is contained in a MS. of King's;
Brunck has edited from conjecture ἦ
τίς δ. ἔπ. Musgrave prefers, ἡ δαίμων
νῦν ἐτ' ἀργοῦς; In Cant. ἡ δαίμων
ἐπαρχοῦς: but ἔστι ἀργοὺς from
the correction of the same transcriber;
whence you may also get ἔστιν ἀργοῦς;
in N. ἔσται is added," Porson.

163. ἐνεγκοῦσαι, bearing, i. e. com-
municating. Phoen. 1079. ἢ φίλτατ',
ἠπον ἐμφοραν ἢκες φέρετν; Cic. Off.
I. 43. si ei subito sit allatum periculum
discrimenque patriæ.

166. ἐν φαεί, in the realms above: see
v. 415. opposed to ἐν σκότῳ, ἐν "Αἴδον.

169. "Aristoph. Nub. 1164. ὁ τέ-
κνον, ὡ παί, παί, ἐξελθ' οἴκων, θείο 
Cant. Nn. 3. 15. ἑνταίθα ταίζει τὸν
Εὐρήπιδον' τούτῳ γαρ ἐκείνου ἀπὸ τοῦ
τῆς Ἐκάθες δράματος," Porson.

172. "Ἐδώς Ald. etdps the editions
of King, Musgr., Brunck, Beck, with
οίαν, οίαν
αίω φάμαν περὶ σᾶς ψυχᾶς.

ΠΟΛΥΣΕΝΗ.  

ιῶ. μᾶτερ, μᾶτερ, τί βοᾶς; τί νέον  
καρύξας’ οἶκων μ’, ὡστ’ ὀρνιν,  
Σάμβει τὸ δ’ ἐξέπταξας;  
Εκ. ὁ μοι, τέκνον.  
Πολ. τί με δυσφημεῖς; φροίμια μοι κακᾶ.  
Εκ. αἳ, αἳ, σᾶς ψυχᾶς.  
Πολ. ἐξαύδα, μὴ κρύψης δαρών.  
δειμαίνω, δειμαίνω, μᾶτερ.  
τί ποτ’ ἀναστένεις;  
Εκ. ὁ τέκνον, τέκνον  
μελέας ματρός.  
Πολ. τί τόδ’ ἀγγέλλεις;  
Εκ. σφάξαι σ’. Ἀργείων κοινὰ  
ἐξυντείνει πρὸς τῦμαν γνώμα  
Πηλείδα, γέννα.  
Πολ. οἳ μοι, μᾶτερ, πῶς φθέγγει  

a wrong accent.” Porson. Eἴσθω from  
eἴδω, video; eἴδθω from eἴσω, scio.  
177. ἐξέπταξας, have you frightened  
me out, scared me. Schol. πετασθήκας  
ἐπαινήσας, so that it would appear to be  
peculiarly appropriate to birds: thus in  
Soph. Ἀφ. 171. πτερών ἀγέλαι—σγῇ  
πτερίζειαν ἄφωνοι. Here. F. 974. ἄλλος  
δὲ βασιν, ὥρνυ ὡς, ἐπτήξ᾽ ὑπό. Cycl.  
407. ἄλλοι δ’ ὅπως ὄρνυθε ἐν μνήμοις  
pτέρας Πτήξαντες εἴχον. Πτήςωσ is  
general a verb neuter, to crouch, hang  
down the wings; it occurs actively in a  
suspicious passage of Homer, ll. Ξ. 40.  
δὲ ξαμάθητο γεραιώδες Νέστωρ, πτήξε  
dὲ ὑμῖν ενὶ στήθεσιν Ἀχαίοις: an-  
other reading is πτήξε.  
179. Eur. Tro. 707. τί δ’ ἐστιν; ὡς  
μοι φροίμιλαι ἄρχει κακῶν.  

180. “ψυχᾶς περὶ many MSS. from  
174. or 193.” Porson.  
181. In prohibitions with μη, the  
conj. aor. and the imper. pres. are used.  
Hoin. ll. A. 363. ἐξαύδα, μὴ κεῖθε νῦν,  
ἲνα εἴσθομεν εἰμιφ.  
186. τί τόδ’ ἀγγέλλεις; not, why do  
you announce this? but what is this that  
you announce? Cf. 499.  
187. 188. 190. “Ald. κοινὰ γνώμα.  
The other reading is in lib. P. and  
others. Mosq. 4. φθέγγεις.” Porson.  
Translate thus: the common decision of  
the Greeks tends unanimously [literally,  
stretches together, pulls the same way] to  
sacrifice you, my child, at the tomb of  
Achilles. This use of γέννα, however,  
is very harsh and uncommon.  
190. φθέγγει, Att. for φθέγγη: πῶς
εκαβή.

αμέγαρτα κακῶν; μάνυσόν μοι, μάνυσόν μοι, μάτερ.

Εκ. αὐδῶ, παί, δυσφήμος φάμας, ἀγγέλλουσ’, Ἀργείων δόξαι ψήφῳ τὰς σάς περί μοι ψυχᾶς.

Πολ. ὃ δεινὰ παθοῦν’, ὃ παντλάμων, ὃ δυστάνων μάτερ βιοτάς, οἴαν, οἵαν αὖ σοι λῶθαι ἐχθισταν ἀρρήταν τ’ ὥρσεν τις δαίμων; οὐκέτι σοὶ παῖς ἀδ’ οὐκέτι δή γῆρα δειλαία δειλαῖο ἔννοικεύσω.

φθ. is used elliptically for πῶς ἐστὶν ύτί, how is it that you utter such cruel woes? See v. 186.

191. "Instead of the adjectives being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural.


ἀμέγαρτα. "Μεγαίρω is formed immediately from μεγάς, in the precise sense of μεγά ποιοῦμαι, οἱ δὲ ποιοῦμαι, I look on it as something great, it appears to me great, too great, too much. And thus we have at once joined with it the idea of annoyance, and of envy, which then becomes the prevailing meaning. For the adj. ἀμέγαρτος, we deduce, therefore, from the common meaning of μεγαίρω, the sense of not an object for envy, unenvied. Hence its acknowledged meaning in many of the passages of the old poets is, unfortunate, wretched, mournful. In Eur. Hec. 191. the Schol. explains ἀμέγαρτα κακῶν, not by ἄρθονα, great, endless, but by ἄρθόνητα, δι’ τὸ εἶναι λιαν κακ’ τοῖς γὰρ τοιοῦτοις οἴδες φθονεῖ," Butmann's Lexil. ἀμέγαρτα Schol. ἄρθόνητα, οὐκ οὖν ἐν τίς φθονήσεις λέγονται καὶ ἀμέγαρτα τὰ μεγαλα.

196. The pronouns μοι and σοι are often elegantly and emphatically redundant: here may be rendered, ah me! cf. 668. In 965. by Ι pray: ὅταν οὐκ ἔμοι Χωρὶς κέλευσον τῶν ἀποστήματι δόμων. Thus Horace, Epist. 1. 3, 15. Κως κήν Κέλος agit? pray, what is Κέλος doing? Hom. II. E. 249. ἄλτ’ ἄγε δὴ χαζόμεθ’ ἐρ’ ἵππων, μηδὲ μοι οὕτω θένε διὰ προμάχων, μήπως φιλον ἦτορ ὀλέσης. Otherwise μοι may depend on ἀγγέλλονι.

196. "παντλάμων Ald. and many MSS. The correction is due to Brunck, and thus Mosq. 1. and G. by the first hand," Porson.

201. παῖς ἀδ', i. e. ἐγώ, δεικτικῶς. See v. 53.
204. "I had left an error apparently trifling, but in fact of great importance, ovōreibrēptau. The true reading ovōrei-thrēptau is in the MS. N. In Aristoph. Av. 277. Τίς ποτ' εσθ β δε μονομάκις άττοπος ὤρνις ὄρειζατῆς; What Bruneck has edited, ὄρειζατης, is in the Suidas MS., but is contrary to analogy. Perhaps we should read ἀρ', and consider ὄρνις as a gloss, and put a comma after άττοπον. Thus below, 336. ὄρνις has crept in by mistake: Πρὸς μὲν οὖν τῶν ὄρνων ἡμᾶς ἐστὶν ὄστερος λόγος. For since ὄρνις invariably lengthens the final syllable in Aristophanes, we must read with the help of Suidas, ἀλλὰ πρὸς τοῦτον μὲν ἡμᾶς ἐστὶν ὄστερος λόγος." Porson. Cf. Eur. Or. 1502. "Alexander δ' οὖν δραμὼν Βάκχαι Σκιμωνὸν ἐν χερῶν ὄρειαν ζωήρασαν. "Ego, quanquam et ὄρειζατης et ὄρειζατης dictum est, tamen neque ὄρειζατης neque ullum simile nomen formatum a Graecis esse credo." Herm.

205. μόσχον, thy tender offspring, used metaphorically, as in v. 524. πόλος, in v. 141. Ἱορακε, Od. ii. 5, 6. Circa virentes est animus tuae Campbell juvenesc: 8, 21. Τε σuis matres metuant juvenesc:

206. "ἔστι Αἴδη, and in 211, σάς, ἀπολαμβάνον τ', Bruneck from his MS. has given σάς ἀπό, λαμβάνοντ' τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings, λαμβάνον and λαμβάνον, by a transcriber who was in doubt which to take." Porson. But the verb λαμβάνον occurs in Apoll. Rh. ii. 840. Schol. λαμβάνον, ὁ κόπτων τῶν λαμβάνον, λαμβάνον δὲ, ὁ τρυπήθης τοῦ λαμβάνον.


211. "Three MSS., to which add M. as a various reading, and N. in the text, have δυστάνου βιών, whence we may deduce δύστανε βιών. Some also have καὶ σ', ὁ μάτερ, others, σ', μὲν, ὁ μάτερ. But Aldus and almost all MSS. discard ὁ. I have edited Σε μὲν, ὁ μάτερ δύστανε βιών. In the next line δργνος πανοδύρτων would be more elegant." Porson. Δύστανε (ἐνεκα) βιών, with regard to. Virg. Æn. iv. 529. Infelix animi: see v. 154.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obst: minuitque necis milii gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schaefer prefers κατακλάμα, a compound of frequent occurrence in Euripides. The force of the received reading, μετακλάμα, is that of sorrow for the change in circumstances; or
γύναι, δοκῶ μεν σ'] εἰδέναι γνώμην στρατού, ψήφον τε τήν κρανθείσαν: ἀλλ' ὠμοι φράσω. 220 έδοξε πρὸς ὅρθον χώμ' Ἀχιλλείου τάφου. ἡμᾶς δὲ πομποὺς καὶ κομιστήρας κόρης τάσσουσιν εἰναι Ἐὔματος δ'] ἐπιστάτης ιερεύς τ'] ἐπέστη τοῦδε παῖς Ἀχιλλέως. οἴσθ' οὖν ὁ δρᾶσον; μῆτ'] ἀποστασθῆς βία, 225

regret for her present lot compared with the former.

Thus Soph. Ant. 1173. Telestáte: oί δὲ ἑώνεις αἵτω δανείω, i.e. τοῦ Ἀ.: on the contrary death has befallen me as a better lot. Compare Soph. Antíg. 463. "Ὅστις γὰρ ὑπ' ἀπολαίσιν, ὥς ἐγώ, κακοίς Ἰη, πῶς βῆ οὐχὶ καταβαίνων κέρδος φέρει;"

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχία κρείσσαν ἐκφρασσε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχία κρείσσαν κύρεις, which receives no little support from the reading μετακαλαύομαι in the preceding line of the MS. L. Some MSS. have ἐκφρασσε. Eustathius quotes the line as edited, 11. n. p. 1363, 57=1502, 2."

Purson.

216. Καλ μήν. These particles are of constant occurrence in announcing the entrance of a new character: particularly in connection with the remarks of the preceding speaker: and are usually put in the mouth of the chorus. See 639. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κοσμεῖσαι Schol, absurdly: κυρωθείσαν Mosq. 1. which, without the article, would not be amiss." Purson. The student will notice the difference in the quantity of κύρεω, κύρω, and κύρω. Schafer considers κυρωθείσαν merely as a gloss; observing that ψήφος κυρωθείσα is an expression suited to orators and prose writers, but not to the tragedians.

221. πρὸς includes the idea of motion. To sacrifice her (by going) to the mound, i.e. at the mound: χώμα τάφων, is the sepulchral mound, which marked the burying place of kings and heroes.

225. "δράσεις Ald. and most of the MSS. : but the Lib. P. and the Codex Viteberg. of Reiske have δρᾶσον, a slight error for δρᾶσον, a reading supported by Gregorius p. 8., and the Scholiast, whose words are these: Οί 'Αττικαὶ χρωνάτοι τοῖς προστατικοῖς ἀντὶ ὀριστικῶν. Μέκανιδρός: Οἶνθ' ὃ, τι ποιήσω, ἀντὶ τοῦ ὃ, τι ποιήσεις, τον αὐτῶν τρόπων καὶ Εὐριπίδης, οἶνθ' ὃν ὁ δρᾶσον, ἀντὶ τοῦ δράσεις ἐξήνεγκεν. The MS. E. at first had δράσεις; then δρᾶσων by the same hand, an error for δρᾶσον, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes.
Δράσον is in Aug. 3. as a various reading. In B. this note occurs, τινές γράφοντι δράσον." Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition after ολήθρον. Soph. Ed. T. 543. ολήθρον̄ ὡς ποιήσας; knowest thou what thou must do? Eur. Heracl. 452. ἀλλ' ολήθρον δ' μοι σύμπραξαν; Thus also in the third person, Eur. Iph. T. 1211. ολήθρον λέγω μ' μοι γενέσθαι; The fut. is found, Eur. Med. 600. Cyc. 131. The imper. here cannot be rendered by any other tense or mood; for the future does not properly contain the sense of must. The phrase seems to have arisen from a transposition, for ποίησαν, ολήθρον; γενέσθαι μοι, ολήθρον δ' ; as Plaut. Rud. iii. 5, 18. Tunge, sed sciein quo modo?" Matth. Gr. Gr. § 511, 4.

μὴ τ' ἀποσπ. β. Schol. ἢπε ένα μὴ ἀφαιρέσθη τὴν κόρην Βία, μήτε εὔω τῷ πρέποντι εἰς ἀγάνα καὶ έριν τῶν έμῶν χειρῶν έλθή γίγνοσθε δ' τὴν δύναμιν τὴν ἐμὴν: another Schol. ἢς τὴν σὴν δύναμιν, which is preferable: know thy strength, i. e. consider how little strength you have. Eur. Alc. 656. εἰς ἔλεγχον ἐξείλθον.


233. κακῶν κάκ' ἀλλα μ. Schol. μείζονα τῶν προτέρων κακῶν. The repetition of κακός is much affected by the tragic writers. See 586. 606. 833. 891.


τοὺς ἐλευθ. μη. — ἐξιστορήσαι: verbs signifying to ask, inquire, as in Latin, take two accus. See below, 974.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. οἴροι ὀφθείς, ἀνθρώπων οὐδαμῶς δηλημέρεις (from δηλημέρεσιν των) which do not harm men. Comp. iii. 109. Aesch. Ag. 1167. ἰδ' γάμῳ Πάριδος ἀλεθρίων βίλων (from ἀλεθροὶ, έλαω) which have proved destructive to friends. Soph. Ed. T. 1437. 'Ερύφοι με γής εκ τῆς δ' ὅσον τάχισθ' ὅσον θυγητάν φανοῦ.
μα ρογοσ, where I shall con-
verse with no mortal, although the Scho-
liast takes προσώγορος as passive for
Παλλάδος θέα "Οπως ικοίμην ευγάμων προσώγορος, ut ad Palladem preces face-
ter." See § 313. Eur. Hec. 235. καρ-
δίας δηκτήρια (δάκνεν τήν καρδιάν) that
afflict the heart, κέρτομα: 681. ἀρτιμα-
θῆς κακῶν, who has but lately been
acquainted with misfortune: 1117. "Τρο-
πτος ἐν δὴ Τροίκης ἀλώσεως (ὑπο-
πετείων τι) as he guessed the capture of
Τρού. Andr. 1197. ταξιδίων φώνος
πατρός. Thus Phæn. 216. πεδία περι-
βουτα Σικελίας, for & περιβολεί Σικελίαν.
See Musgr. and Porson on this passage.
Med. 755. ἀνώματος Θέου, because
όμωνα Θεοῦ was said for διὰ Θεοῦ.
Hence συνεργεῖ τοῦ κοινοῦ ἄγαθον,
Xen. Cyrop. iii. 3, 10. ῥυστερής φόρου,
Thuc. i. 56. vii. 57. from τελείων φόρον:
ἀλητηρίου τῆς Θεοῦ, i. 126. from ἀλητεών τινάχ." Math. Gr. Gr. § 322.
236. οὐ μὲν εἰρήσατε χρεῶν, it is
right or reasonable for you to have done
speaking (i. e. to keep silence), and to
listen to me thus interrogating you: the
usual formula of terminating a speech
was, ἔρρησα λόγος, Eur. Or. 1201. Ph.
1026. Ἀσχ. Eum. 713. So in this
play, 1267. Polymester says, εἴρησα
γὰρ, i. e. I have said what I wished, I
have done.
238. Φθόνος is construed with a gen.
of the thing and a dat. of the person:
the latter (ὁσι) is here omitted. Od.
Δ. 379, οὐκ ἐν ἐγώ γεώς Τούτων σοι φθο-
νέομι. So in video: Horace Sat. ii. 6,
86. neque illi Sepositi ciceris nec longe
241. "The true reading seems to be
φθοῦ. Musgrave, ὄδολου. If the former
be preferred, it must relate to the
character of the suppliant; if the latter,
to that of the spy. In Med. 265.
Aldus has given φόνου, but MSS.,
Lascaris, Stobæus, and the Schoiast upon
Sophocles, have φθοῦ. In the verse
preceding, if any one objects to the
conjunction, for δυσχαλίας τ' ἄμμοι
he may read δυσχαλίαις ἀμορφος, which
is more elegant, and used by Euripides
himself. Hel. 424." Person. Upon
this exploit of Ulysses, see Homer Od.
Δ. 244. Eur. Ἀρείς 499. 710. It
may be remarked in vindication of
φόνου, that Homer mentions the inflic-
tion of wounds upon himself by Ulysses:
Ἀυτὸν μιν πληγητίως ἀνεκκῆσαν δαμά-
σας, Σειφη να' ἀμφὶ ἄμοις βαλὼν.
Soph. Antig. 1238. Καὶ φυσιῶν ἥξεων ἐκ
ἐκάθειν πυρὸν θεία παρείρα Φρονίων
οτάλαματος.
242. ἀκρας καρδίας, the surface of
my heart, i. e. it made no slight impression.
The same word ἀκρος, however, some-
times has an opposite sense: Eurip.
Hipp. 253. Χρή γὰρ μετρίας εἰς ἀλλή-
λους φιλας άνθρωποι ἀνακύρισατοι. Καὶ
μῆ πρὸς ἄκρον μεσῶν ψυχής, Schol.
τροπικῶς δ' ἐπεν, τὸ βάδος τῆς ψυ-
χῆς.
243. I have followed Schaefer and
Schoefield in putting a note of inter-
rogation to this line, which it obviously
requires, because it depends on οἶς
θα 239.
244. μεμνήμεθ' εἰς κίνδυνον ἑλθόντες μέγαν.
Ek. ήψω δὲ γονάτων τῶν ἐμῶν ταπεινῶς ὄν; 245
Od. ὥστ' ἑυθανείν γε σοῖς πέπλουσι χειρ' ἐμήν.
Ek. τι δήτ' ἐλεξάς, δούλος ὄν ἐμὸς τότε;
Od. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ ἴανείν.
Ek. ἐσωσα δήτα σ', ἐξεπεμψα τε χθονός;
Od. ὥστ' εἰσορᾶν γε φέγγος ἦλιον τόδε. 250
Ek. οὐκον κακοινε τούσδε τοῖς βουλεύμασιν,
ὅς ἐξ ἐμοῦ μὲν ἐπαθεῖς, οία φης παθεῖν,
ἀράς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύνα;
ἀχάριστον ὑμῶν στέρμ', ὅσοι δημηγόρους
ξηλούτε τιμάς· μηδὲ γιγνώσκουσθ' ἐμοί, 255

244. It recollect that I incurred great peril: αἰσθάνομαι, oία, γιγνώσκω, δρόω, ἡγέομαι, μεμνημένοι, &c. take after them a participle in the nomin. where the Latins would use the accus. and the infin. See below, 397. Med. 26. Ovid Met. ix. 544. superata fateri Cogor, for me superatam esse. Horace Epist. i. 7, 21. dignis ait esse paratus, for se esse paratum.

245. ἦψω, 1 aor. middle; ἀπτω, to bind, fasten, with an accus.; ἀπτομαι, to bind or fasten oneself, to clasp, or touch, with a gen. Cf. 273. 669.


249. See Med. 476. ἐσωσά σ' ὃς ἔσωσαν Ἐλλήνων ὅσι, and Porson's note on the recurrence of the σ.

251. κακοί, Att. for κακοῦν. Schol. κακὸς φαίνη, κακὸς ἄλλοκει.

252. "Φῆς ought not to have the : subscript." Dawes, Misc. Cr. 264. Yet Elmsl. Med. 674. states that φῆς is written in a Bodleian MS. of Plato, of a date prior to the subscription of the iota; acknowledging, however, that analogy ought to have greater weight in such points than the authority of MSS.

263. "Δύνη is a more Attic form, which I have now put in the place of δύνη. Schol. Π. Ε. 199. in Townley's MS.: δαμαίν' οί μὲν ωμός τῷ πείρᾳ ἐμεῖο γεραίν' οί δὲ δόμῳ αὐτὸ ἀπὸ τοῦ δάμαμαί τούτων ἂρισταρχός φησιν ἐπίστα (1. ἐπίστατα) δύναι δόλον δὲ ἐπι-

254. 5. "Eustathius Od. Θ. p. 1593, 47=304, 46. where he refers to Soph. Aj. 523. (ὅτω δ' ἀπορρής μνήσθε εὐ-

255. μηδὲ γ. ἐμοί, an expression of contempt: "far from me be such as you."
258. àtāp τί δὴ κ. τ. λ. Yet what is this cunning pretence which they have thought of in decreeing the death of my daughter? See v. 186. The question involves two: 1. What led them to think of sacrificing a human victim? 2. Why should they fix on my daughter?


262. τοὺς κτανόντας for τὸν κτανόντα, i.e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει, which would mean παρὰς ὁ cedem luit; τεῖνει is dirigit, the metaphor being taken from a bow. In a passage of Ἀσχήμων, Choëph. 649. τεῖνει μυκός Ald. Robortell." Porson.

264. The verbs ἐγράξομαι, ποιέω, δρᾶω, take two accusatives, or an accus. of the person, and the adv. ἔνας of κακῶς, as above, 253. So also ἐργα and ἔργω in Homer II. ἐ. 355. Εἰσινδόχον κακά ἐργα: E. 175. καὶ δὴ κακά πολλά ἐργα Τρῶας. Observe ἐργασταί is here used actively, in 1068. passively. See the note on 789.

265. "πρόσφαγμα Ald. προσφάγμα in recent editions, which is confirmed by Harl. King's MS. of the Royal Society, and seven others. Ammon, however, being well skilled in metre, has restored the reading of Aldus. Beck conjectures πρόσφαγμα τι, without reason. See the note on Orest. 1051. (καὶ μνῆμα δεῖξαι ἐκ, κέδρον τεχνάσματα.)" Porson. The latter note refers to the use of the neuter plural πρόσφαγματα for a single victim: on which see also Monk on Eur. Hipp. 11. So below 614. ἐκενναμάτων for σκηνησ. Elmsley on Eur. Heracl. 959. prefers χρῆν, ἢ καὶ ὁ τριτείας ἀριθμός, he ought to have asked: χρῆν νῦν ἀπείρων means, he must ask: as in 267. εἰ δ' αἰχμ. χρῆν τῷ ἕκκρ. ἢ, if a captive must die. Cf. Med. 573. Elmsley's suggestion is confirmed by two MSS. cited by Matthiae, and has been adopted by the latter as well as Hermann.
κάλλει Ζ' υπερφέρονσαν, οὐχ ἢμῶν τόδε·
η Τυνδαρίς γὰρ ἐίδος εὐπρεπεστάτη,
ἀδικοῦσά Ζ' ἢμῶν οὐδὲν ἦσον εὐρέθη.
τῷ μὲν δικαίῳ τόνδ᾽ ἀμμιλλομαί λόγων·
ἀ δ᾽ ἀντιδοῦναι δεὶ σ', ἀπαίτουσις ἐμοῦ,
ἀκουσον. ἦψω τῆς ἔμης, ὡς φης, χερὸς,
καὶ τῆς γραίας, προσπίνην, παρηδόνοις.
ἀνθάπτομαι σοι τόνδε τῶν αὐτῶν ἔγω,
χάριν τ' ἀπαίτω τὴν τόθ', ἱκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,
μηδὲ κτάνητε. τῶν τεθηκότων ἄλις.
ταύτη γέγνητα, καπηλήθομαι κακῶν·
ηδ᾽ ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,
πόλις, τιθύη, βάκτρον, ἤγεμον ὅδοι.

268. "ὑπεβάλλονσαν Ἰ. meaning ὑπεβάλλονσαν, as in Aug.1, which is
good in itself, but proceeds from a
gloss. 'Ὑπεφέρων, to excel, Soph.Ed.
Τ. 381. C. 1007. Aristarchus in Sto-
βαυς Ecl. Eth. p. 171. ed. Grot. The
places of Herodotus, iv. 74. viii. 138.
144. ix. 96. are collected by Portus.
Προφέρωn Eur. Med. 1088. has the
same meaning." Porson. See v. 427.
271. τῷ μὲν δ. Thus far do I urge
my argument, contest this point on
general principles of justice and equity.
She then proceeds to allege her par-
ticular claims upon his gratitude.

272. ἀπαίτουσις. Schol. ὡς χερὸς
ζητοῦσις.
274. "γεραῖας Ald. Perhaps we
should read with one of the Moscow
MSS. τῆς γεραῖας." Porson.
προσπίνην, see v. 23. Hermann
has edited, προσπίνην.
275. τῶν τῶν αὐτῶν, sc. μερῶν,
tῆς χεροῦ καὶ τῆς παρηδός ἡ πάγωνος,
i. e. I supplicate you with the same ear-
nestness, and in the same posture.

277. ἀπουσάσ, do not you, (Ulyss-
ses,) tear my daughter from me: μη-
δὲ κτάνητε, nor you, (the Greeks,) slay
her.

278. Eur. Or. 234. ἄλις ἔχω τοῦ
δυστυχεῖν. Dawes, M. Cr. 45. has re-
marked that ἄλις is never construed with
a gen. in Homer.
279. "Eur. Or. 66. Ταύτη γέγνητε
cαπηλήθηται κακῶν." Porson. "Verbs
signifying to recollect, to forget, μνασθῆναι,
μνησθῆναι, μνήσησαι, λαμβάνεσθαι, λή-
θεσθαι, and their compounds, are fol-
lowed by a gen., as μνήσησοθε de δούριδὸς
280. "A very similar idea is ex-
pressed in a passage cited by Alex.
Rhet. p.578, 2. ed. Ald. from another
play of Euripides: 'Αλλ' ἦδε μ' ἐξε-
σωσεν ἦδε μοι τρόφοις, Μήτηρ, ἀδελφή,
δμα, ἄγνιστα, στέγη." Porson. See
his note on Eur. Or. 62. Thus Andro-
machne in II. 2. 429. "Ἐκτορ, ἀτάρ σὺ
μοι ἐσοι πατὴρ καὶ πότναι μῆτηρ, 'Hδὲ
κασίγνυτος, σὺ δέ μοι ἐπελεώς παρά-
κοιτε. Τεκέσσα in Soph. Α. 518.
uses the word πατρὶς in a similar ex-
clamation: τίς δὴτ' ἐμοί γένοις ἀν ἄντι
σοι πατρὶς;" 281. πόλις, my country. Heraclid.
14. καὶ πόλις μὲν ὀξεῖται. "Patriotism
upon a narrow scale, or attachment to
a particular commonwealth, (though it
was often only to a party in that
commonwealth,') was common among the Greeks; but even the pretension to patriotism including all Greece, was rare. The Greek term φιλόσπαρτος was nearly synonymous with φιλόσπαρης. To express the more liberal patriotism, extending to the whole nation, the Greeks used the term φιλάλλος.


βάστρων, must staff: so Œdipus calls his daughters σκήπτρα, Soph. Æd. C. 848. 1109.

282. "χρή Edd. and MSS. δει Brunck, from conjecture, in consequence of χρέων which follows so near. For the same reason in 969, he has changed χρη into δει. Who after this would suppose that in the Bache 507. (515.), which play he edited with the Hecuba, he should have left, οτί γὰρ μὴ χρέων, οὐτόι χρέων Παθεῖν? Stobæus also p. 435. ed. Grot. has χρη, and also τὸν κρατοῦντα, but the usual reading is better." Porson. Schol. τοὺς ἐν ἀρχαῖς οὕτας καὶ διαμεμένους πράττειν, ἢ βουλοῦντα, οὐ χρῆ εἰς κακῶν χρήσατι τῇ ἐξουσίᾳ.

283. "πράττειν not a few MSS. Again for οὐκ εἰμι' ἐτι J. has οὐκέτα εἰμι, Harl. Barocc. 37. δοῦλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἰμι' ἐτι Stobæus." Porson. εἰδ πράττειν, that he will be prosperous: see 56.

284. ἦν ποτ', sc. εὑτρωθύσα: cf. 231. Or οὐκ εἰμι may be considered as a phrase indicating utter ruin: 677. ἀπωλόμην δόστηνος, οὐκέτα εἰμι δή.

Similarly in Virgil: fuit Illium et ingens Gloria Teucerorum.


286. ὥ φ. γέενος, Schol. ἀποτομέον τοῦ γέενος τοῦτο φησὶ ἀπὶ μέρους τῷ πάν: see v. 741.

287. " Both here and in 508. 519. Brunck and Beck have edited Ἀχαϊκὸς, from what motive I know not. Ἀχαϊκὸς is the Attic form, in which most of the MSS. coincide. For no notice is to be taken of the opinion of that excellent critic Franciscus Oudinus, who contends (Misc. Obs. Nov. vol. v. p. 431.) that a must be short from the Attic word forsooth Jūdāicum in Juvenal, xiv. 101." Porson.


But it more probably here signifies, an invitious, odious, censurable proceeding.
293. "λέγη all the old editions and MSS. with Gellius xi. 4, and Stobaeus p. 173. ["Thus also Tzetzes Exeg. in Iliad. p. 5, 14. Τὸ γὰρ ἁζύωμα τούτον κατὰ τῶν Ἐυριπίδου, καὶ κακῶς λέγων, ἐπειδή." Schaefer.] But Muretus Opp. T. iii. p. 593. has tacitly corrected λέγη: which critics in general approve. For when the Greeks express a person by a circumlocation, they return as soon as possible to the person itself. ["Not always. Lucian certainly has departed from the rule, Tragedopod. 312. T. iii. p. 662. ὅσεις Δίως βροιτάδι Σαλμονίδος ἤρισε βία, 'ἈΛΛ' ἔθεμα ψολοντες δαμείσα δεού φρεν να βέλε. Compare also Euripides below v. 301." Schaefer.] Homer therefore never says βις 'Ἡρακλητη, ᾧπερ, but βις 'Ἡρακλητη, ὕπερ. In //. T. 415. indeed we meet with Νάι δὲ καὶ κεν ἀμα πνευ Ζεφηριον ὕπομεν," ὕπερ ἑλαφρότατη φάσσ' ἐμμεναι, but the Scholeliast on Apoll. Rh. ii. 276. furnishes us with Τῶν περ ἑλαφρότατον. Thus a few lines before, Hecuba, after having said φίλον γένειν, proceeds with ἐλθὼν, not ἐλθὼν. Those who construe λέγη with τὸ ἁζύωμα, would have Euripides use the idiom of the modern Italians or French: Si Votre Grandeur savoit lire, elle verroit bientôt, que je ne lui ai rien dit, que de véritables. Heath defends the common reading on another principle, namely, by making λέγη to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the Attics never say λέγομαι for λέγω. In Soph. (Ed. C. 1186. λέγεται is passive, as it always is in the Tragic writers. Photius MS. λέγεται λεχθήσεται. Compare v. 895."

Porson. "To the instances from Homer collected by Porson, add Od. N. 20. καὶ τὰ μὲν εὖ κατέθηκ' ιερών μένος Ἀλκινοοῖο, Αὐτὸς ίων διὰ νησό.: and compare II. Λ. 690. 'Ελθὼν γὰρ β' ἐκάκωσε βις 'Ἡρακλητῆ,' Schaefer.

294. "πεῖτει Aug. 1. Harl. and Brunck's membrane, a tense which agrees with μικῆ, the reading of Gellius. (N. A. xi. 4.) The MS. E. also has πεῖτε, but erased. If this reading be preferred, render it: vincere solet, not vincet. Ennius has thus turned these three verses: Haec tu eisi percorse dices, facile Achitos fleecersi; Nam opulentf quam loquuntur pariter atque ignobiles, Eadem dicta eademque oratio eamque nihil valet." Porson.

295. τῶν δοκοῦντων, Schol. ήτοι εξ ἔνδοξων καὶ ἐντυγίων. Eur. Heracl. 897. 'Ερπον δέ τι καὶ φίλων ἅρ Εὐ τύχην λιθοθαν ἰδέθησαι Τῶν πάροι, το δοκοῦντων, qui nullo ante in numero habebatur. Tro. 608. 'Ορο τά τῶν δεόντων, ὡς τά μεν πυργού λυμα. Τά μηδέν οὖν τά, τά δε δοκοῦντως ἀπόκλεσαν. Schaefer remarks that this use of the participle δοκοῦν for ἔνδοξος, δόξαν ἔχων is very rare, and restricted to the participle; the same remark, Scholefield adds, is applicable to ἔχων in the sense of rich, and βλέπων in the sense of alive: see 311.

"ἂντός without the article does not mean idem, but ipse. H. Stephens therefore in the Preface to his Thesaurus Lingae Graece cites ἂντός. But I have edited ἂντός from the rule laid down by Dawes, and from the principles of analogy. Eustathius on II. B. p. 209, 1=1058, 25. and elsewhere cites ὁ ἂντός." Porson.

296. "Οὐκ ἔστιν Aldus and MSS.
Ητίς, γόων σῶν καὶ μακρῶν ὀδυρμάτων
cλύουσα Ἰρήνοις, οὐκ ἂν ἐκθάλοι δάκρυ;
Οδ. Ἐκάθη, διδάσκοι, μηδὲ τῷ Ἰμυομένῳ
tὸν εὖ λέγοντα δυσμενή ποιοῦ φρενὶ.

ἐγὼ τὸ μὲν σῶν σῶμι, ὑφ’ οὕτερ ἕντυχον,
σώζεω ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω.
ἀ δ’ εἶπον εἰς ἄπαντας, οὐκ ἀρνησομαι,
Τροίας ἀλούσης, ἀνδρὶ τῷ πρῶτῳ στρατοῦ
σὴν παίδα δοῦναι σφάγιον ἐξαιτομένῳ.

ἐν τῷ δὲ γὰρ κάμνουσιν αἳ πολλαὶ πόλεις,

But Gregorius de Dial. p. 26. has Tis. A negative frequently usurps the place of an interrogative. See the note on Orest. 792, where I think I have rightly restored τοῦ for ω in the passage from Alexis. The same substitution must also take place in Aristoph. Eccl. 935. τοῦ γὰρ ἁνασχετὸν τοῦτο γ’ ἐλευθέρῳ;” Porson.

298. “Musgr. first conjectures Ἱρήνοις, then γλύνους: but without necessity. Such pleonasms abound in the Tragedians, and are some times reciprocals, as in Tro. 609. Euripides says Ἰρήνοις ὀδυμοί, Thus koitai λέκτρων Med. 436. λέκτρων κοίται Alc. 946. The example in Soph. Antig. 424. is remarkable, ὡς ὅταν κενῆς Ἐνώις νεοσῶν ὀρφάνων βλέψῃ λέχος. Besides γλύνους would violate the metre. Dawes has laid down his canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βα, γα, γα, γα, δυ, δυ, concur. This rule, generally true, is sometimes transgressed by Ἑσσυλόπος, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading be correct, we must tolerate ἐθάλασσεν as a liberty taken by the Chorus. In Troad. 1261. ἀπίδασ ἐν σοὶ κατέγκαψε βίου: read κατέκκαψε. The passage in the Electra 1021. Τυναία, γλώσσῃ πικρότης ἐνεστὶ τις, I consider as corrupt,” Porson.


ἐκβάλοντες δάκρυα. Virg. Æn. ii. 8.

Quis talia fando Myrmidonum, Dorrumpumve, aut duri miles Ulyssæi Temperet a laerymis?

299, 300. Render thus: do not thro’ irritation fancy (ποιοῦ φρενὶ) him your enemy who advises well: τῷ Ἰμυομένῳ, Schol. τῷ Ἰμύῳ, pra iūd. Thus in Orest. 204. τῷ λιαν παρειμένῳ, by excessive weakness. Livy i. 53. ea arte aequasset superiores reges, ni degeneratum in aliis huic quoque decori obscisset. “Thucydlides especially is fond of using participles for substantives: i. 36. γρας τὸ μὲν δεδίκ αὐτοῦ (τὸ δέος) ἵσχυν ἔχον τοὺς ἐναντίους μάλλον φθοβῆσαι, τὸ δὲ δαρακοῦ (τὸ δάρας) μη δεξαμένου, ἀνθένει δὴ πρὸς ἴσχυνον τοὺς ἐχθροὺς ἀδελθετερων ἐδομένου: 43. ἐν τῷ τούτῳ ἄξιον τοῖς ἀξίωσι, ἢ ἀξίωσαν: 142. ἐν τῷ μὴ μελετῶντι ἄξιντετεροι ἐστατα, through want of practice. Eur. Iph. A. 1280. τὸ κείνῳ βουλόμενον, his will.” Matth. Gr. Gr. § 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωρεῖν τῆς πόλεως ἀπὸ τοῦ ἄρχειν, the honour which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τῷ ἥσσουτον τῆς λυκτῆς. Ποιομαι is frequently used for ἄγομαι, Thuc. iv. 82. Περιδικακον πολέμιον ποιούνται.

302, κοῦκ ἄλλως λα., and I mean what I say: Orest. 700. δει δε μ’, οὐκ ἄλλως λέγω, σωζεῖν σε σοφία, μὴ βιά τῶν κρείσσονων.
"then the middle voice, carries off for himself, receives. Eur. Or. 660. ὑπὸ γὰρ σ', ἐμοῦ πράσσοντος ὡς πράσσω ταῦτα, Πλαῖον φέρεσθαι.

Κακιῶνων: the penultimate of comparatives in ὡς is long in the Attic, short in the Ionic dialect.

309. ‘Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. άξία δὲ μοι Τιμῆς. Aristoph. αικ. 633. Ψηφιν δ' εἶναι πολλῶν ἁγαθῶν άξιος ὡμίῳ δ' ἀυτής. Ρα. 918. Πολλάν γὰρ ὡμίῳ άξιος Τρυγαίοι άθ᾽-μονεῖς ἐγώ. With these two passages of Aristophanes, Dawes has been wrong in interfering, and with regard to the former, Brunck has followed him.”

311. βλέποντος γιὰ τοντα, if we treat a man as a friend as long as he is alive: Ιρ. Ὁμ. 3. 117. ἔπει δ' εὖν Θανάστα μᾶλλον ἢ βλέπω έξω φίλον. Αλεκτ. 143. Καὶ πῶς ἂν ἄντικα καθᾶνοι τε καὶ βλέπο- το; Ἡσ. 628. Οὐ ταῦτα, ὡ ταῦτα, τοῦ βλέπετο το καθανέων. In other places we have ήλιον, φῶς or φῶς, (662.) φῶς ἠλιον supplied. Compare Hom. Π. Α. 88. οὕτως ἐκεῖς ἱωνος καὶ ἐπὶ χθονὶ δερκόμενοι. Τε. Ευθ. i. 1, 28. vivus videns-que perco.

312. "δόλωκε. Brunck from his membrane has edited ἀπεστὶ.”

313. εἰνία, well, be it so: Phæn. 863. 1631. Ἱππ. 297. Med. 387.

318. "σμικρὸς in not a few MSS.; the transcribers either supposing that the first syllable in σμικρὸς might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. των for τον Cant. J. But σμικρὸς is supported by Eu-stathius, Il. Δ. p. 462, 16=531, 49. ὅς ξον μὲν αὐτάρκεια ἐκεῖ καὶ ἐπὶ μικρὸις.”

Eustathius quoting this passage on ll. H. p. 666, 46—535, 12. K. 801, 53=720, 16. has στεφανοῦμεν, being, I imagine, more familiar to his time, although he might have got it from ν. 126. above. Thus also a gloss in a Cambridge MS. τιμῶμεν, στεφάνωμεν. Thomas Magister under ἄξιω cites the passage without any variation." Porson. Eur. Orest. 1210. καλοίς ὑμεναίωσιν ἄξιωμεν. 320. διὰ μακροῦ, sc. χρόνου, 'a monument to late posterity.' Potter. 323. "The Homeric ἄδε (saysValek. on Pheniss. 1683.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from Herc. Eur. 30. 'Ἀμφιῶν ἢδε Ζηθίου ἐγκώνω Δίως, quoted by himself on Phen. 609. (615.)" Porson. 326. Eur. Andr. 693. Οὐ μοι καθ' Ἑλλάδος ὡς κακῶς νομίζεται. 327. ἀμαθίαν ὀφλήσιμον, will incur the imputation of ignomony. Soph. Ant. 1028. Αὐθαίρε τις σκανδήρις ὀφλήσκανε. Eur. Alc. 1112. μερίαν δ' ὀφλεσκανεῖσ. Dem. Olynth. 1. fin. 'Αρά γε ὁ ὀρίστε καταμαθήσετε, ἐὰν ἐκάστῳ τούτῳ, ἥλκην ἐν ὀφλησθήσετε παράνοιαν ἢτε, εἰ τοιοῦτον ἐστυχάνετε ὀφλήσιμονον; Eur. Med. 405, οὐ γελάτα δεῖ σ' ὀφλεῖν Τοῖς Σιαυρείοις. This Greecism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis Dehes ludibrium, cave. Ὄφλησκάνω is strictly a judicial word, signifying to be guilty of a crime, incur the punishment of an offence, be cast in a suit. 328. "δὴ recent editions; I have replaced δὲ from Ald. and MSS." Porson. 329. ἡγεῖσθε and δαμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μὴτ' οὖν ἐκείνου ποτε πάσαντω, εἰ δ' ἐπεθαραί δεῖ, τοὺς μὲν ἐκαυνίαν ἀγαθὸν τι ποιοῦντας μήτε τιμῶντας μήτε δαμαζόμενη, μὴ οὖν δακτυλία ταῦτα τούτους τοὺς μὲν ἐνεργεῖτας τιμῶντες. This use of δαμαζόντες, μὴ οὖν ταῦτα τούτους τοὺς μὲν ἐνεργεῖτας τιμῶντες. This use of δαμαζόντες for colo, honoro, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215, illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42, te profugus Scythes Miratur, o tutela præsens Italia, dominans Italia. Construe thus from v. 326. But we Greeks, if we wrongly establish it as a rule to honour the brave man, we will submit to the imputation of folly. And do you, Barbarians, neither consider your friends as friends, nor pay respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve. "Words which signify equality, suitableness, resemblance, or the contrary, as οὐοίοι, ήσοι, &c., govern the dat." Matth. Gr. Gr. § 385.
332. "πέφυε" ἀει is the common reading; and so in Stobaeus lxii. p. 237. πεφυκέναι Ald. and a considerable number of MSS. together with Eumathius viii. p. 301. But all have τολμᾶν in the next line, to which I have added a letter. For ν is very easily omitted, being frequently represented in MSS. by a thin stroke.

Again κρατοῦμεν Stobaeus, and the MS. J as a various reading." Porson.

The construction is: ὃς κακὸν (ἐστὶ) τὸ πεφυκέναι δοῦλον; πεφυκέναι for εἶναι or γενέσθαι: as φύναι Med. 522. δεὶ μ', ὡς οὖκε, μὴ κακὸν φύναι λέγειν. A similar construction occurs in Eur. Orest. 480. ἐὰ τὸ μέλλον ὃς κακὸν τὸ μὴ εἶδεν.

tολμᾶν, to submit to: 326. 1204.

334. "ὀφοι Ald. oi μοι Brunck, and also a Harleian MS.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by erasure." Porson. Virg. AEn. xi. 795. voti—partem volucrem dispersit in auras.

335. "Brunck would prefer μιφθέντες, because the Tragedians generally are partial to the first aorist. And in-deed the MS. E. has μιφθέντες, although θ is in part erased." Porson. See the note on Phæn. 986.

338. ἰέισα. Matthiae reads ἀφείσα, because the first syllable of ἰέισα is generally long in tragic writers: see v. 367. 888. It is short however in the pres. part. in Iph. τ. 299. παλει σιδήρως λαγώνασ εἰς πλευράς ἱέισ: so again in Iph. A. 1101. πολλάς ἰέισα μεταθολάς διυρμάτων. In Homer we meet with it long: Od. Μ. 192. ὃς φάσαν, ἰέισαι ὡς καλλίμοι: but again short, II. Χ. 206. δισκοίους τέρποντο καὶ αὐγανείσαι ἱέντες. In other parts of the verb, we find the quantity of the common in Hom. (comp. Od. Β. 327. ἰεῖται αἰνός: Ν. 334. στυφθησε ἵενται:) The principle of the ἰκτος metrical will afford the best explanation of these discrepancies: see Guide to the Greek Trag. p. 142.

339. πρόσπιππε—γόνου: 737. πότερα προσπέπτω γόνων Αὐγαμέμνονοι;

340. πείθ, endeavour to persuade him. Cf. Med. 345. ὁπείτερ θ' αὖτὸς καὶ φ' τοι παιδῶν πατὴρ Πέφυκας' εἰκὸς δ' ἐστὶν εὐνοιῶν σ' ἐχειν. II. Ο. 486. AEn. xii. 992.

343. "τούμπαλιν Ald. ἐμπαλιν
many MSS. and Eustathius on II. A. p. 159, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that very few verses are to be found in the Tragedians like the one in the beginning of the Ion, "Ατλας δ' χαλκόσην νάτοις οὐρανον," Porson. See the note on Phoen. 1419. and Porson's Preface p. xiv.

345. τὸν ἐμὸν ἰκέσιον Δία, Schol. οἱ λεκτεύοντες ἰκέσιον Δία προετεινον, οἱ δὲ συνοικοῦντες ἐφέστιον, οἱ δὲ φιλοι φιλίων, οἱ δ' ἐν μία τάξει καὶ συμμορία καταλεγόμενοι έταρειον, οἱ δ' έξους έξένοι, οἱ δ' ἐν δροκοις συμφωνίας ποιούντες δροικοι, οἱ δ' αδελφοι ὕμων φησίν οὖν ἐκφέστευσαν τὸν ἐμὸν ἰκέσιον Δία, ήγουν δ' ἐγὼ ἐμελλὼν προτεινέων ἰκετεύοντα, τούτουτιν ἐκφέστευσαν τὴν ἐμὴν ἰκέσιον: the meaning therefore is: you have escaped the vengeance of Jove, which would fall on you for rejecting me a suppliant: insmuch as I will even follow you voluntarily. Hom. Od. I. 270. Zeüs δ' ἐπιτιμήτωρ ἰκετῶν τε ξείνων τε, Ζείνους: N. 213. Ζεύς σφαιρα τίσαιτο ἰκετησίον. In Soph. Antig. 483. εἴθ' ὁμομονοιότερα Τοῦ παντὸς ἡμῶν Ζηνὸς 'Ερκείου κυρεὶ, the expression Ζηνός 'Ερκείου is used for all those who worship the same tutelary Deity, and are under his protection.

346. "γε (for σοι, as in Aldus) is given by Brunck from his membrane: the MS. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: 'Αγον δ' μ', σε Ζεύ, καλ σο γ' ἡ πεπρωμένη, 'Οποι σοθ' ὑμιν εἰμι διατητάγμενον 'Ις ἐμοίομ' ὁ' ἄκον' νος: ήν δὲ μ' θέλω, Κακός γενέμενος, οὐδὲν ἦσον ἐμοίομ. Perhaps both would have written better thus, Κακὸς (κακὴ) φανούμαι, κοινὸν ἦσον ἐμοίομ." Porson.

348. φιλόφυχος: the penult is long, being derived from ὕχις in παραφύχις, v. 280. it is short, being derived from the second aor. of παραφύκω.

352. ζ. οὐ σμ. γ. ἔχονα, having in myself, carrying with me, being the object of, occasioning no small competition with regard to my nuptials: Schol. ἐμῷ τιθέσαι: see Matth. Gr. Gr. § 367.

355. "παρθένοισ τ' Ald. But King παρθένοισ τ' from MSS.; and thus the membr. Cant. J. M. N. R. in others, παρ-
theos without the conjunction. Canter has μέγα for μετά, without reason." Porson. "Yet metà with the dative is of rare occurrence in the tragic writers." Herm. Soph. Phil. 1096. κραταιοι μετα χερσαν λοχαιν.

άποθεκτος, for the quantity of this word, see v. 298.

356. "Others δειοιν." Porson. πλην το καθανεν, except as regards death: πλην must here be taken adverbially, and κατα may be understood.

357. τουνομα. Schol. ήτοι το καλεσθαι δουλην, ουκ εισθαι και ου σπυνθες ου, ποιει εμε επιθυμει δαινειν.


359. δεσποτων—δοστις. "The relative often differs in number from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πας, precedes. Hence also in this case δοστως or ος άν is commonly put." II. P. 621.


362. "Thus Ald. Some editions have ποθεις, which does not suit the sense so well," Porson. Here. F. 710. "Επει δ' ανάγκην προστιθης ήμιν δαινειν. Such repetitions as ανάγκην and αναγκασει in v. 364. seem to have been rather affected by the Tragedians: comp. 233. άνμωτος δ' έπιστατης, ιερειδος τ' έπέατη τοιδε παίς Αχιλλεως.

ανάγκην σ'. Heeuba in Τρο. 500. expresses her fears that she shall be compelled to undergo similar indignities: τοινοι με προσβησθουν, η ξυρην λατριν Κλασας φυκάσαις, την τεκουναι "Εκτορα, "Η σιτισαιειν κ. τ. λ. An. dram. 164. δεις α', ανι των πριν οληων φρονημωτων, Πτηζαι ταπεινων, προσ-
The words of Hermione to Andromache.

As wretched existence; as doileios ἡμαρ 56. 367. οὐ δήτ' ἀφίμη' ὁμιματόν ἐλεύθερον φέγγος τῶν, Ἀἴδη προστιθεῖτ' ἐμοῦ δέμας. ἀγ' οὖν, Ὅδυσσεῦ, καὶ διέργασαι μ' ἄγων' οὔτ' ἐπιδίδος γὰρ, οὔτε του δόξης ὀρῶ 370 Ἴρσος παρ' ἡμῖν, ὡς ποτ' εὑ πραξαί με χρή'. μητερ, οὐ δ' ἡμῖν μηδὲν ἐμποδοῦν γένη λέγουσα, μήτε δρώσα: συμβουλοῦν δὲ μοι ζανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν. ὀστὶς γὰρ οὐκ ἔσωθε γενέσθαι κακῶν, 375

 MSS. and with the approbation of Valck. on Phoen. 11." Porson. In speeches, δὲ occupies the third place: see 1269.

373. "μὴ δὲ Ald. MSS. vary." Porson. λέγουσα, μήτε δρώσα, ἢ τε. i. e. μήτε λ., μ. δρ. Soph. Phil. 770. πρὸς δὲων, ἐφεσάμει Ἐκλότα μὴ ἔκοντα. A similar ellipsis occurs in Virg. Ἀen. i. 544. quo justior alter, Χες pictate fuit nec bello major et armis.


375. γευσθائبι κακων, to experience troubles. Eur. Herc. F. 1356. Ἀτάρ πνῶν δὴ μυρίων ἐγενόσθην. Soph. Trach. 1103. Ἀλλῶν τε μόχθων μυ- riων ἐγενόσθην. Antig. 582. κακῶν ἄγευστοι. In the Scriptures we meet with the expression γεύσωμαι δανᾶτον. The student will observe the difference between the active and middle voices: γεύσω, to make another taste, γεύσωμαι, to make oneself taste, to taste: thus Herod. vii. 46. 'Ο δὲ δὲων, γυλικών γεύσας τὸν αἴωνα, φθορεῖν εὖ αὐτῷ ἐφηρεικεται ἐώς, having given us a taste of. The Latins use the verb gustare in a similar sense: Herus meus hic quidem est;


379. ἡρακτῆρ, the stamp or impression upon coins, from χαράκτω: strong and deeply stamped is the impress of nobility. Eurip. uses the same metaphor in Med. 516—519. Hipp. 102.

380. ἐδείκ民居ν. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition ab, ex, from. — In the same relation stand ἐναί, γλυνεῖσαι with the gen. Xen. Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται Κύρος γενέσθαι Καμῆσσον, μητρὸς δὲ ὁμολο- γεῖται Μαντᾶνις γενέσθαι, natus esse dicitur patre Camb. Thus also ἐπα- μού (κατὰ) γένος εἰνα, Δίος εἰναι γε- νεῖν, Π. Φ. 186. Again, Eur. Iph. Α. 407. Δiezies δὲ ποῦ μοι πατρὸς ἐκ ταυτοῦ γεγος; This gen. is used even with verbs of begetting. Eur. Med. 800, οὗτε τῆς νεοῖογου Νύμφης τεκνάσει παῖδα: Ιον. 3, μίας δεῶν ἐφοβε Μαίαν: with which otherwise ἐκ is put." Matth. Gr. Gr. § 374. "See below, 420. ἐσ- θλῶν for noble, as Soph. Antig. 38. εἶτ' εὐγενής πέρικας, εἶτ' ἐσθλῶν κακὴ: so bonus in Latin: Hor. Od. iv. 29. Fortes creantur fortibus et bonis.

381. "τὸνομα Ald., which Bruenck and Beck have recalled. But King has properly given οἴνομα, from a MS. no doubt, for thus it is read in Aug. 1, 2, 3. C. Cant. E. Harl. L. Mosq. 3, 4. The copies of Stobæus fluctuate between οἴνομα and τ' ὀνομα. In N. also οἴνομα." Porson. "Interpreters generally consider οἴνομα as the nominative: τὸ οἴνομα τῆς εὐγενείας ἐπὶ μ. ἔρχ. τοῖς ἀξίω: in this case the article (τὸνομα) would be required. It must be taken as the accus. in this construction: τὸ ἐσθλῶν γενέσθαι ἐπὶ μ. ὀνομα τῆς εὐγ. ἔρχ. τοῖς ἀξίω: Hermann. I would connect τῆς εὐγενείας with τοῖς ἀξίω: and it (i.e. to be nobly born) gains a greater name in those who are worthy of their nobility.
§§ 390-398.

390. "It is by Brunck, in opposition to MSS., and even with the consent of MSS. would be objectionable." Porson.

391. "The MSS. are in this position means at least, at any rate, then: Med. 938. 4-" warphs. Soph. Antig. 552. Τί δὴ ἐν ἄλλα νῦν ἐπω-νομηθαί ἐγώ; Electr. 412. τὸ θεόν πατρὶον, ἐγγυγενεθέ γ' ἄλλα νῦν.

392. "πῶς" MSS. and editions; but this form was unknown to the Attics; there is clearly proved by one argument. There are many places in which the metre requires πῶμα; none where it requires πόμα; few where it can admit it." Porson. Cf. Alc. 922.


394. "ἐφείλομεν Ἀλ. ἐφείλομεν the ced. of Barnes, King, Brunck; and thus the MSS. Aug. 1, 2. H. N. But the preponderance is in favour of ἐφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Render thus: and would that we were not bound to (offer) this! The 2 aor. ἐφείλον is more usual in the expression of a wish, utinam, would that! "But He- siod has in a similar case ἐφείλον: ἦς ἐπείτ' ἐφείλον ἐγὼ πέμπτοις μετείναι. And there is no doubt that the imperfect, however it may have been written, was the true old form of this wish, it was my duty to have been there, I ought to have been there. The common ἐφείλον arose therefore entirely from a quick pronunciation of the above formula, and has the appearance, only of an aor. 2." Buttmann's Irreg. Verbs. Eur. Iph. A. 1303. ὅπως ἐφείλε (Priamus) τὸν ἀμφί βους βου-κόλων τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμ-φὶ τὸ λευκὸν ὕδωρ. See Matth. Gr. Gr. § 513. Obs. 3.


396. "ἐφείλομεν Ἀλ. ἐφείλομεν the ced. of Barnes, King, Brunck; and thus the MSS. Aug. 1, 2. H. N. But the preponderance is in favour of ἐφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Render thus: and would that we were not bound to (offer) this! The 2 aor. ἐφείλον is more usual in the expression of a wish, utinam, would that! "But He- siod has in a similar case ἐφείλον: ἦς ἐπείτ' ἐφείλον ἐγὼ πέμπτοις μετείναι. And there is no doubt that the imperfect, however it may have been written, was the true old form of this wish, it was my duty to have been there, I ought to have been there. The common ἐφείλον arose therefore entirely from a quick pronunciation of the above formula, and has the appearance, only of an aor. 2." Buttmann's Irreg. Verbs. Eur. Iph. A. 1303. ὅπως ἐφείλε (Priamus) τὸν ἀμφί βους βου-κόλων τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμ-φὶ τὸ λευκὸν ὕδωρ. See Matth. Gr. Gr. § 513. Obs. 3.
defensible. Generally indeed ὄπως or ὄπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. Ὁπως δὲ τὸ σύμβολον Λα-βότας ἔκειται πληθυνάμεθα. A little below he says without an ellipsis, Ὁρα δ' ὄπως ὑθήσομαι τούτῳ τοῦ ὑστερον. Antiphanes Athen. iii. p. 123. B. Ὅπως ὑδρὸν ἔφοντα μηδὲν ὑφομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavours to correct, must be retained: Μάτηρ δ' ὤς τις πτανοὶ κλαγγάν ὸρ-νοῦν, ὄπως ἐξάχρο γ' ὅλοτάν. Porson. "Comp. Aristoph. Nub. 257. ὑστερ με τῷ Ἀβάρματι ὄπως μὴ δύ-σετε." Schaeff. The ellipsis in this passage is ἵστη, as in ν. 400. (know) that I will cling to her as theivy to the wall: see Med. 1210. "It is evident that the genitive was intended to imply a part. The construction of the verbs to take with the gen, appears to have arisen from this cause. Yet these are for the most part only verbs middle: λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράπτεσθαι, ἀπεσταλ., ἔχεσθαι, Ἀντέχεσθαι τινος. Xen. K. 'A. vii. 6, 41. Ἡν ὄν προφορονέμεν, ἔχεσθαι αὐτοῦ, we shall keep hold of him: vi. 3, 17. Κοινῇ τῆς σωτηρίας ἔχεσθαι, in saltem incumbere, to be earnestly attentive to his safety. Herod. i. 93. ξίμην δὲ ἔχειται τοῦ σήματος μεγάλη, borders upon. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἢχομαι, perseverer in." Matth. Gr. Gr. § 365. See below, v. 827. "The future for the conjunctive is the regular construction after ὄπως, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that ὄρα, care, is omitted. In the passages where the aor. 1. conj. still remains after ὄπως, one or other of the MSS. or editions generally has the future. But ὄπως ἤν, that, takes the conj. and aor. 1. act." Ibid. § 520. See also Brunck on Soph. Aj. 557. Monk. Hipp. 520. 399. "Thus most of the MSS. and the Schol. The reading of Aldus, Ὁδ μὴ γε, is faulty, were it only for this reason, that Ὅδ μὴ is followed by γε, without any intervening word. See Phoen. 1638. In Bacch. 852. read Ὅδο ἡθέλησε." Porson. 400. Ὅδε: the ellipsis to be supplied is ἵστη, or ὄρα, (be assured) that I will not quit my hold of this my child: see Med. 609. "μεβίσεσθαι, to let go, takes only the gen., μεβέσεται on the contrary, in the same sense, usually takes the accus. Soph. Ed. C. 830. μὲνες χερόν Τὴν παῖδα Δάουσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. Ὄσω ἔκσωντ' ἐπρᾶξε τῷ ἔξωθι, Ἐκέλευσε ποιόν μὴ μεθὲ-σθαλ μ' ἐτ. In Eur. Med. 734. Ἀγο-σων ὁ μεθεβ' ἐν ἐκ γαλας ἔμε, ἐμε is governed of ἔγουσιν, and with μεθεβί must be supplied ἐμοῦ: (see Porson's note.)" Matth. Gr. Gr. § 332. 401. Ἐμι and its compounds have always a future signification in the Attic writers; (Dawes M. Cr. 82.) so also in Homer, Π. A. 169, νῦν ἤ ἐμι Φιληρά: E. 256, ὅκενδο ὤ ὄπως ἐπισκεύασε ἄλλα καὶ άπτως Ἀντίνοι ἐμ' αὐτῶν. See Phoen. 260. Below, 414. ἀπεμί must be rendered, I am going; as in Phoen. 623. 402. Αὐτῆς, Αὐτέρως, and Αὖρτως, (Soph. Aj. 1. Eur. Tro. 403.) are in use in the tragic writers: only the first in Homer. 403. Χάλα, give way: a word applied to slackening the sails when the
wind is strong: cf. Orest. 205. where the same distich is repeated." Porson. Soph. Aj. 857. Καὶ τὸν διφρεντὴν ἥλιον προσενεύω, Πανοπτατον δὴ, καὶ ποτ’ αὕτης ἅλλα νῦν πανοπτατον, ἀκτίνα κύκλων δ’ ἥλιον προσόψομαι.

τέλος δέχει δή τῶν ἐμῶν προσφήγιμάτων. ὁ μήτερ, ὁ τεκόως, ἀπειμὶ δὴ κἀτω.

Εκ. ὁ Ἱγατερ, ἡμεῖς δ’ ἐν φαίε δουλεύσομεν; 415 Πολ. ἀνυμφος, ἀνυμέναιος, ὅν μ’ ἔχρην τυχεῖν.

is removed by many MSS. and by Alc. 205. where the same distich is repeated." Porson. Soph. Aj. 857. Καὶ τὸν διφρεντὴν ἥλιον προσενεύω, Πανοπτατον δὴ, καὶ ποτ’ αὕτης ἅλλα νῦν πανοπτατον, ἀκτίνα κύκλων δ’ ἥλιον προσόψομαι.

τέλος δέχει δή τῶν ἐμῶν προσφήγιμάτων. ὁ μήτερ, ὁ τεκόως, ἀπειμὶ δὴ κἀτω.


EYRIPIDOU

Ek. οἴκτρα σὺ, τέκνων ἀθλία δ' ἐγὼ γυνή.
Πολ. ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σέθειν.
Ek. οἴμου, τῷ δράσω; ποῖ τελευτήσω βίον;
Πολ. δούλη Ύανοῦμαι, πατρός οὐ' ἐλευθέρου. 420
Ek. ἡμεῖς δὲ πεντήκοντά γ' ἀμοροι τέκνων.
Πολ. τί σοι πρὸς 'Εκτόρ', ἢ γέροντ' εἴπω πόσιν;
Ek. ἀγγέλλε πασῶν ἀθλιωτάτην ἐμέ.
Πολ. ὁ στέρνα, μαστοὶ Σ', οἷ μ' ἑδρέψατ' ἡδέως.
Ek. ὁ τῆς ἄροφος Ξύγατερ ἀθλία τύχης. 425
Πολ. χαίρ', ὁ τεκόνσα, χαίρε, Κασάνδρα τ' ἐμῇ,

'Αλεκτρον, άνυμέναιοι, οὕτε τοῦ γάμου
Μέρος λαχοῦσαν, οὕτε παιδεία τρφής.
418. ἐν Αἴδου, sc. δόμωι, a very frequent ellipsis in Homer and the tragic writers; it is supplied in Alc. 25. ὡς
νῦν eis Αἴδου δόμωι Μέλλει κατάξειν.

421. I. Before Brunck the line stood thus: ἡμεῖς δὲ πεντήκοντα ἄμοροι δὴ τέκνων. He from his MS. edited,

422. τί σοι—ἐπίω; what can I say
for thee? see above, 195.

423. ἄγγελε ἐμέ (οὐδαν) π. ἄθλα. Thus
589. ἀγγέλθεσαί μοι Γεννάιος.
425. "The double epithet ἄροφος ἄθλιας is very inelegant. I have therefore taken away a letter, at the sugges-
tion of Markland on Eur. Iph. 1. 1490. Orest. 1028. ὁ μέλεως ἡγίς
σῆς, 'Ορέστα, καὶ πότιμον, Θανάτου τ' ἄροφον." Porson. Hermann reads σῆς
for τῆς, and ἐμαί in the next line.
426. "ἐμοί Brunck from his membr.
but ἐμῆ in very many MSS., which I think
better. Many also have χαίρ ὧ Κ.
Agnin χαίρων, which King has given
from conjecture for χαίρουν, is a
solecism, and can neither stand for χαί-
ρων, or χαίροιν ἄν, or χαίροντον.
Yet Brunck, Beck, and Ammon have followed him. Οὕτως αὐτοῖς ᾿αταλαι-
πώρος ἡ πωτηρίς διέκειτο. At the end
of the line, τόπε for χαίρα is a reading of
a Leyden MS. noticed by Valek.
Phcen. 621. The Scholiast: μητρὶ δ' οὐκ ἦστι τὸ χαίρειν δηλοῦσθε. With
the Leyden, a Harleian MS. (J,) coin-
cides, and over τόπε has, ἤγου τὸ χαί-
ρεσαι, an elegant Datism." Porson.
Aristoph. Efr. 291. νῦν τοῦτ' ἐκεῖν ἣκει
tὸ Δάτιδος μέλος, ὢς ἤδομαι, καὶ τέρ-
πομαί, καὶ χαίρομαι. This line is attri-
buted to Datis, the Persian general, on
the occasion of the reduction of Ἡαξως.
The word χαίρομαι is a barbarism, for
the Greeks always said χαίρω. Hence
the term Datism was applied to similar
solecisms. See Anthon's ed. of Lempriere's Class. Dict.

427. For the same play on the word χαίρε, see Orest. 1082. Χαίρε' όν γάρ ἢμιν ἐστι τότε, σοί γε μήν. Οἱ γάρ ἀναντεῖς χαρμάτων τητάμεθα. Phcen. 627. Ποι. Μήτερ, ἀλλὰ μοι σὺ χαίρε.

10. Χαρτά γονών πᾶσχα, τέκνων : Ale. 526. ΗΡ. 'Αδύμετρόν έστω χαίρε, θεσσαλίων ἄνεξ. ΛΔ. Θέλεω' άν ποιθίνοις θ' δύναι σ' εξετάσαται. Soph. El. 1848. χαίροις έν, εϊ σοι χαρτά τυχάνει τάδε, Johnson's Irene : 'Oh mortal woe! one kiss and then farewell. Irene. The Gods have given to others to fare well. Oh, miserably must Irene fure.'

428. I have edited Θρησί for Θρησί after Schoelefeld, for the sake of consistency; for in 1249. Porson gives Θρησί, as Θρησί in 19. Θρησίκεια 7. 36.


ομμα συγκλ., this ceremony was performed by the nearest relations of the deceased: Phcen. 1465. ξυνάμισον δὲ βλέφαρα μου τῇ σῇ χερί. Hom. Od. Ω. 290. Virg. Æn. ix. 487. See Robinson's Gr. Antiq. p. 418.


432. "The edd. of Barnes and King have πέπλοι κάρα, which is bad." Porson. In Eur. Med. 783, we have the more regular construction : κόσμιον ἀμφιθή χρόν. Ion 1433. στέφανον ἐλαίας ἀμφθήκηκα σοι. In 1. 571, below we have a similar ensemble : τὴν Σανώο- σαν ἐκ χερῶν φύλλων ἐβάλλων, strewn leaves upon the dead. Rhes. 27. ἀμό- σατε πολλοὶ ἱπτοις for πολλα ἱπτοις. Virg. Æn. iii. 61. dare classibus Austrōs, for classes Austris.

433. ἐκτήτηκα, perf. mid. in a passive sense, I am melted, softened, (κατά) καρδίαν. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads ὅπι έτ' ἐστι μου. But a compound stands better in opposition to a compound,
than to a simple word. On ὄνομα and υμα see Orest. 1080." Porson. ἀν ὄνομα is opposed to μετέστη δ' οὐδὲν: 'I can invoke thy name, but I have no farther enjoyment of thy beams,' &c. Comp. v. 411. Satan's address to the sun, Milton, B. iv. 'To thee I call,— and add thy name, O Sun!'

436. μετέστι δ' (ἐμιλ κατ') οὐδὲν (μέρος σοῦ): unless οὐδὲν be considered as the nominative, on the strength of the passage in Thuc. ii. 37. μετέστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ γεία διάφορα πάσι τὸ ὅσον: so in Eur. Iph. T. 1310. μετέστιν υμῖν τῶν παραγμένων μέρος, it may be doubtful whether we should take μέρος as an accus. governed by κατὰ (in part), or as the direct nominative to μετέστιν.

437. μεταξὺ ξ. καὶ π. 'Α., not between these two things, but the interval between leaving the spot where she was, and reaching the pile of Achilles where the sword awaited her.


441. ὄς, sc. ἀπολομένην, or simply thus, in this state. Hermann refers these three lines to the chorus, because it is to be inferred that Hecuba had sunk exhausted after the words ἀπωλόμην; φίλαι.

442. καλῶν: the first syllable of καλὸς is long in Homer, common in Hesiod and Theocrit., and short in the tragic writers.


444. "ἄρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευε μυστικώτατη. This line is cited by the Scholiast. A tragic writer in Tation p. 35. Αὔρα θεόν ὧχημα τιμώτατον. Socrates in Athenaeus xi. p. 474. B. Αὔρα κόρη Σκεῖρωνος ἡσύχχυ θοί." Porson.

445. "Some editors, too solicitous about the metre, have introduced "Αἰτίς." Porson. ἄρε Δορ. for ἢτε. See Pref. p. 44.

447. "τάλαναν some MSS. cer-
tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

450. Δ. αῖας, i.e. the Peloponnesus, which Soph. calls μεγάλαι Δωρίδαι νάσων, Οδ. C. 696. Understand ἡ πορεύσεις με πρὸς ὅρμων.

451. "The common reading is, ἐνθα τῶν χ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into choruses where they have no place." Porson.

453. "Others have τᾶς γυὰς or γυίας. [According to Elmsl. on Soph. Εδ. C. 58. Eur. Heracl. 839. the masc. ὕψης, and not ἡ γυή, is the Attic form.] In a former edition, I had restored πεδία, which many MSS. have. With respect to the metre, observe that χρυσάν v. 463. is a dissyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllabics, and have erased τᾶς." Porson.

454. "νᾶσων. This is required by the metre; thus also have several MSS. Others νάσων." Porson. Νάσων depends either upon the subst. ὅρμον, or upon ἐνθα, see v. 1267. The construction is: ἡ πορεύσεις με ἐνθα νῆσων, i.e. εἰς τῶν νῆσων ἐκείνην, ἐνθα.

457. ἐνθα πρ. τε φ., where the palm tree then first produced. Jupiter caused the palm and the bay to spring up to afford shelter to Latona.

"Mattiae suggests that mention was made of Delos, because the Athenians in Olymp. 88, 3. claimed the island, and celebrated the Delian festivals. This play appears to have been acted about Ol. 89. See Callim. H. in Del. 210." Herm. Thuc. iii. 104.


461. "κούρασιν commonly: κούρας Mosq. 3. Harl. MS. Reg. Soc. and almost all the rest. This I remark, not that I consider MSS. as any authority in such cases; but lest any one should allege the authority of MSS. in support of the common reading." Porson.
462. The conj. te ought to follow χρυσέαν: "this license occurs not only in the choruses, but in iambic lines, as Tro. 747. οὐ λέκτρα τὰ μαλ δυστυχὴ τε καὶ γάμοι, for ὁ λέκτρα τε τάμα δ. καὶ γ. Phen. 96. ἄτροφον εἰδον εἰσήκουσα τε." Math.


465. "Instead of καλλιδύροφοι I have written the Ionic form καλλιδύροφος, in order to avoid the hiatus. Again δαίδαλαίστει Ald. and in 473. τοκών some MSS. badly." Porson. Hermann contends that the o is never elided in genitives of this form.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαί, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants. Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it; whence men of true courage and bravery are said to be ηειοι πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment: as in Aristophanes, Equit. (565.) Ἐπιλο- γήσατι βουλόμεσθα τοὺς πατέρας ἡμῶν, τοι' ἄνδρες ἤταν τηδεὶς τῆς γῆς ζεῖοι, καὶ τοῦ πέπλου." Potter's Antiquities of Greece.

472. κοιμίζει, composes, sends to sleep, i. e. kills. Phoen. 192. αὖ τοι μεγα- ληγοριαν ἑπερανόρα κοιμίζως. Compare Eur. Hipp. 562. Βροτότεο φαρ άμ- φιπεροφ τοκάδα Τὰν διογόνου Ἡλίκου Νυμφευσαμένα, πότωμ Φυσίς κατανα- σεν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. Διὰ τοῦτο ἐν ύμῖν πολλοὶ ἀνθενείς καὶ ἄβρωτοι, καὶ κοιμῶτα πολλοὶ, sleep, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, a resting or burial place.

476. "King has edited from the
ΓΕΑΒΗ.

προς Ἀργείων· ἐγὼ δ' ἐν ἔξων χθοὐ δὴ κέκλημαι δοῦλα, λιπῶν Ἅσιαν Ἐυρώπας ἔξεραν,
ἀλλὰκι Ἀἶδα Ἑσάλλων.

ΤΑΛΩΤΙΟΣ.

ποῦ τὴν ἀνασαγον δή ποτ' οὐκαν Ἰλίου Ἐκάθην ἄν ἐξεύροιμ, Τρωάδες κόραι;
Χο. αὖτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθοὺ, Ταλθύει, κεῖται, ξυγκεκλεισμένη πέπλως. 485

MS. K. (ex codicibus, is his expression,) δοριλήπτος, which I should myself have adopted, did not that MS. bear occasional marks of interpolation. But since the Aug. 1. has it also, I have at length admitted it. Next ὅπ' is omitted in almost all MSS.; some have it written over by way of interpretation. I have therefore edited πρὸς, which easily escaped on account of the preceding letters. Above 102. Δοριθέρατος πρὸς Ἀχαίων. See below 762. In Æsch. S. c. Theb. 280. δουρισλήθ' Ald. δουρισλήθ' MS. Barocæ. 231. but we must evidently read δουρικῆθ'. Robortellus has edited δουρικῆθ'. Porson. By reading 'Ἀργείων, Hermann has made this line to correspond better with that in the strophe: ἐν δαιδαλείαι πουκίλ-λουν'.


480. "Σέραπαναν generally: Σέραπαν, which is required by the metre, MSS. exhibit as a various reading," Porson.

'Ἀσίαν Εὐρώπας Ὁ. Schol. ἐπείδη ἢ μὲν Τροία ἐν Ἀσία ἔστιν, οἱ δὲ ταῦτα παρθένωτε Ἐλληνες ἐν Ἐυρώπη, διὰ τοῦτο τὴν Ἀσίαν δοῦλην τῆς Ἐυρώπης λειαίνειν φυσιν.

481. "The Schol. and Musgr. take Ἀἴδα for the gen. Editions subscribe the iota. But on such points it is useless to appeal to MSS." Porson. The verb ἀλλάσας, to exchange, barter, requires a gen. of that which is taken in exchange: as Æsch. Prom. 974. τῆς σῆς λατρείας τὴν ἐμὴν δυστραβίαν, Σαφῶς ἐπιτασσο, οὐκ ἂν ἀλλάζαμεν ἐγὼ: Eur. Med. 963. τῶν ἐμῶν πάιδων φωνᾶς ψυχῆς ἂν ἀλλαξάμεθ, οὐ χρυσοῦ μόνον. In our passage the gen. is not expressed, but may be understood to be δοῦλαις, from the subst. δοῦλη which precedes: having exchanged the chambers of death for slavery, i. e. having been reduced to the condition of a slave by escaping the slaughter of war.

482. δὴ ποτὲ: Hermann has edited δὴ ποτὲ, as one word, and renders it by modo, lately: see below v. 379. Eur. Tro. 506. ἀγετε τὸν ἄβρων δὴ ποτ' ἐν Τροία πόδα: the force of δὴ seems stronger than Hermann states it: where shall I find her who was once really and truly (whatever she may now be) the queen of Ilion?

485. ξυγκεκλεισμένη πέπλως. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against
Brunck is*. Unless Senex utinarn fovemus preferable."

Cf. fia^'iws, which wanting 5 want, and

id; of,

Tv^Tjv €

Aristophanes the

The Sat. y.

One would seem to be wanting; unless it be said that an-

These words must be understood ek kouvov, which would be harsh. If άλλοι is to be changed at all, ήμασ seems rather preferable." Porson. The difficulty may be obviated by considering the clause δοκούντας δ. είναι γ. as the subject of the sentence: or (shall I say) that those who think that there exists a race of deities hold this opinion vainly? Cf. Virg. Λεν. iv. 217. nos munera templis Quippe tuis ferimus, jamamque foensum innam. Hor. Sat. i. 5, 101, namque Deos didici securum agere aevum; Nec si quid miri faciat natura, Deos id Tristes ex alto coeli demittere
tecto. Juv. Sat. xiii. 86. Sunt qui in Fortuna jam casibus omnia ponant, Et nullo erat mundum rectore moveri. Cf. Lucret. i. 57. Understand λέξω after ή.

492. ανέστηκεν, has been upset, sub-verted; a frequent use of the word in historical writers. See Phoen. 85.

493. Elmsley (Med. 893.), Schaefer, and Schoefield prefer αυτή, she herself, as below 810.


495. "Hermias in the Scholia upon Plato (ap. Ruhn. ad Tim. v. Οὐκ έτές,) cite αλ' ιμως θανειν εφηκον: so that he would seem to have read, ιμως δ' εφηκον αν θανειν. II. Stephens also (Fragm. ret. Poët. Lat. p. 118.) cites αλ' ιμως θανειν. Both from imperfect recollection. Ennius in Nonius under Evenat thus turns the passage: Serex sun; utinam mortem oppetam, priscumquam evenat, Quod in pauperie mea serex graviter gemam." Porson. One would rather expect vidos μὲν εἴμι from the context; but

Æschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself: Πράτιστα μὲν γὰρ δὴν ἐνα τιν' ἐκάθεν ἐγκαλήϕας, 'Αχιλλέα τιν', ἢ Νικήθην, τὸ πρόσωπον οὐκ δεικνύω, Πρόοχημα τῆς τραγῳδίας, γρύγοντας οὐδὲ τούτ. The same thing is observable in the Orestes.

487. "Αλλώς all MSS.; Brunck has edited αὐτῶς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because άλλος and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκήφαδιος, διακεφή άλλος, διαπανός αἰ.

But a pronoun or noun seems to be wanting; unless it be said that an-

θρώποι must be understood ek kouvov, which would be harsh. If άλλος is to be changed at all, ήμασ seems rather preferable." Porson. The difficulty may be obviated by considering the clause δοκούντας δ. είναι γ. as the subject of the sentence: or (shall I say) that those who think that there exists a race of deities hold this opinion vainly? Cf. Virg. Λεν. iv. 217. nos munera templis Quippe tuis ferimus, jamamque foensum innam. Hor. Sat. i. 5, 101, namque Deos didici securum agere aevum; Nec si quid miri faciat natura, Deos id Tristes ex alto coeli demittere
it may be explained thus; I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.

499. "ēs Valck. (Phcen. 368.) for ē from the Florentine MS.; to which Brunck objects, but it is also in the Cottonian MS. This, which I before overlooked, I have now replaced. It is also a Homeric construction, 11. K. 82. Tis δ ουτος κατα νιας αναι στρατον ἐρχεισ αλος; for the best MSS. together with Eustathius have ουτος for ουτω." Porson. Tis ουτος is put for Tis ἄστιν ουτος, ὅς κ. τ. λ. Cf. 721. Thus Virg. Æn. iv. 10. Quis novus hic nostris successit sedibus hospes?


504. ἐκούνων, it being decreed, in consequence of a decree: see above, 118.


507. "metaπείχων is quite right. But the Harleian reading is worthy of notice, metaπείχων." Porson. I have come in quest of you: Suppl. 101. μη μοι τί μήτηρ, ἦν metaπείχω ποτὶ Χρονίαν ἀποθανεν ἐκ δήμων, ἐχρ νίον. Σο metaθῆκας ἡμῖν for ἠλθεῖς μεθ' ἦ. See Med. 6.

509. "τί λέεις for τί λέεις, in Euripides, seems to show the expectation of something to follow." Matth. Gr. Gr. § 503, 4. Hermann on Viger

Eurip. Hec.
metīlēthes ἡμᾶς, ἀλλὰ σημανῶν κακά;
ǒλωλας, ὥ παί, μητρὸς ἀρπασθεῖσ' ἀπο-
heimer ʰ ἀτεκνοὶ τούτι σ', ὥ ταλαν' ἐγώ.
πῶς καὶ νιν ἐξεπράξατ'; ἃρ' αἰδοῦμενοι;
ἡ πρὸς τὸ δεινὸν ἡλθεθ', ὡς ἔχθραν, γέρουν,
κτείνοντες; εἰπὲ, καίπερ οὖ λέξων φίλα.

515

Ταλ. διπλὰ με χρήσεις δάκρυα κερδᾶναι, γυναί,
σῆς παιδὸς οίκτορ' νῦν τε γὰρ λέγων κακὰ
tέγξω τὸ ὄμμα, πρὸς τάφῳ ξ', ὅτ' ὀλλυτο-
παρῆν μὲν ὄχλος πᾶς Ἀχαίκοι στρατοῦ
πλήρης πρὸ τοῦμίσου, σῆς κόρης ἐπὶ σφαγάς. 520
λαθῶν ὃ 'Αχιλλέως πᾶς Πολυζένην χερὸς,

p. 165. explains the phrase by, quo tandem progresierit, hoc facto initio? what will you say next? It is frequent in,

"Δανουμένους. MS. Reg. Soc. Aug. 3. Δανουμένας: erroneously. Students should bear in mind Dawes's canon:
If a woman, speaking of herself, uses the plural number, she also uses the masculine gender; if she uses the mas-
culine gender, she also uses the plural number." Porson. Thus Antigone
says of herself, Soph. Ant. 926. Πα-
θάνεται ἡ εὐγγενείαν ἡμαρτηκότες. So
Medea, Eur. Med. 315. καὶ γὰρ
οὐκικημένοι, Στηνομεσσαθα, κρεσσοσών
νικαμένοι.

512. τοῦπι σ', as far as regards thee:
Schol. ὅσον τὸ κατὰ σ ἀμόρα ἄπαδες ἐσμέν' ὅσον τὸ κατὰ σ ἐπεν, ἐξή γὰρ
Κασάνου, ἥγετο δὲ καὶ Πολύδωρον ἵμν.
Orest. 1338. σώθηθ' ὅσον γε τοῦπι' ἐμέ.
The ellipsis is supplied in Hec. 975.
τοῦκενοῦ μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phoen.
1373. respecting this position of καὶ
after the interrogatives τί, πῶς, ποι,
ποῦ, ποῖος. Καὶ πῶς would imply an
objection, and might be rendered by
yet how? v. 870. πῶς καὶ requires far-
ther information, and may be rendered
how then? Hipp. 1171. πῶς καὶ διώκετ';
eἰπὲ: below 1048, ποι καὶ με φυγά
Πτώσασοιν μιχών;
ἐξεπράξατε, execute, despatch, slay her?
Cf. διέφραγαι, 369.

516. κερδᾶναι for ἔχειν, or to suffer,
kat' ἀντίφρασιν, as ἀπολαιάσαι κακῶν,
Phoen. 1220. Hesiod. "Εργ. 238. Πολ-
λάκι καὶ ἕξυμπασα πολίς κακὸν ἄνδρος
ἀτρήφη, is the worse for. In the Acts
xxvii. 21. κερδῆσαι πο τὴν θήρια ταύτην
καὶ τὴν ῥημαίαν is rendered in our trans-
lution to have gained this harm and
loss: i.e. to have escaped, to be the better
by, as far as regards, i.e. in not meeting
with, any harm. "In locutione δάκρυα
κερδᾶναι nihil aliud spectasse poeta
videtur, nisi illud: quod petis, tale
est, ut nihil aliud eo assequar, nullum
alium fructum inde feram, nisi ut bis
oculos laerymis irrigem." Matth.

518. πρὸς τ. Ἀ', sc. ἑτεγκα: see v.
57.

520. πλήρης, 'frequent and full,'
Milton P. L. i. 798.

521. "With the verbs to take, seize,
touch, carry, etc. the part by which
any thing is taken is put in the gen.,
whilst the whole is put in the accus.
Xen. Anab. i. 6, 10. ἑλάενοντο τῆς
εστησ' επ' άκρου χώματος, πέλας δ' εγώ· λεκτόι τ' Ἀχαϊῶν ἐκκριτοὶ νεανίαι, σκίρτημα μόσχου σής καθέξοντες χερῶν, ἐσποντο· πλήρες δ' ἐν χερῶν λαθῶν δέπας πάγχρυσον, ἐρρεῖ χερί παῖς Ἀχιλλεώς χοᾶς ᾿Ανόντυ πατρί· σημαίνει δ' ἐμοί, σιγῆν' Ἀχαϊῶν παντὶ κηρύξας στρατῷ, κἀγὼ παραστάς εἶπον ἐν μέσοις τάδε· σιγᾶτ' Ἀχαιοῖ, σίγα πᾶς ἐστω λέως· σίγα, σιώπα· νήμευον δ' ἐστησ' όχλον. ὁ δ' ἐπεν· ὁ παῖ Πηλέως, πατήρ δ' ἐμὸς, δέξαι χοᾶς μοι τάσδε κηλητηρίους,
vexròw ágwvou's. elfthè 6', ós píhs mèlavan kóris ákraipfves aìμ, ó sòi dòwroúmeda, statóte te, kàgò: prèvmenis ò òmhì'n yevon, ëusai te prùmmas kài kàlinwtería neòv dòs òmì'n, prèvmenous τ' apì 'Ilìon nóstaton tvxòntas pántas ès pátravn mòleìn. tosau't élèxe: pàs ò épèmu'atò statóte. eít' ámphiérenos fásganov kàphts lábash, ñëxelke koléovl loyàsì ò 'Árgieíon statóte neanías ëneuspe parðévon lábash. ñì', òs éfràståh. tòvò' èstìmmevñ lògonov. ò tòv èmì'n pèrsantes 'Árgieíon pòlia, 534. 535

έκονσα Ζυήσκω· μή τις άφηται χρός
τού μοι: παρέξω γὰρ δέρνη εὐκαρδίως.
ελευθέραν δὲ μ’, ὡς ελευθέρα Σάνω,
πρὸς Ζεών, μεθέντες, κτείνατε: ἐν νεκροῖσι γὰρ
δούλη κεκλήσθαι, βασιλεῖς οὖς’, αἰσχύνομαι. 550
λαοὶ δ’ ἐπέρρόθησαν: Ἀγαμέμνων τ’ ἀνὰξ
ἐπεν μεθείναι παρθένοι νεανίαις.
οἱ δ’, ὡς τάχιστ’ ἤκουσαν ὑστάτην ὑπα, μεθηκαν, οὕπερ καὶ μέγιστον ἦν κράτος.
κατεὶ τὸν εἰσήκουσε δεσποτῶν ἐπος,
λαδοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος,
ἐρρηξε λαγόνος εἰς μέσον, παρ’ ὀμφαλὸν,
μαστοὺς τ’ ἐδειξε, στέρνα δ’, ὡς ἄγαλματος,
κάλλιστα: καὶ καθείσα πρὸς γαῖαν γόνυ.

“So frasbeis, Herod. vii. 46. فيرخεα δακρυσάτα.” Herm.
ελευθέρα. Elmsley corrects ελευθέρωs: as in Heracl. 559. ἀλ’ ελευθέρους Σάνω: Orest. 1169. ὥν οὗ καταισχων, Δούλον παρασχέν Σάνατον, ἀλ’ ελευθέρως Ψυχὴν ἀφήσω.
551. ἐπεφθάνασα, shouted assent: Schol. ἐπεθόσαν, ἀπὸ μεταφοράς τοῦ χῆος τῶν βοῶν, χηνων τῶν κυμάτων: see Phen. 1253. Compare Milton P. L. ii. 284. ‘such murmur filled th’ assembly, as when hollow winds,’ &c.
554. Thus Homer, II. B. 118. τού γὰρ κράτος ἐστὶ μέγιστον: A. 78. ἡ γὰρ ὄδοι άκμα άνδρα χαλυσέμεν, ὡς μέγα πάντων Αργελών κρατεῖ, καὶ οἱ πελώνται ‘Αχαιοι. Hermann has rejected this and the preceding verse from his edition.
557. “ λαγόνος εἰς μέσον most edd. and MSS. λαγόνας the MS. of the Royal Society, the membranes, and a few others; whence Brunck λαγόνας εἰς μέσας.” Porson. See below, 1132. ζω δὲ κλίνης ἐν μέσαρ: but the constr. adopted by Brunck is far more usual.
558. “King from some MSS. has badly edited ἄγαλματα. Again in 563. some MSS. have εὐπρῆς, which is objectionable. Εὐπρῆς, εὐπρῆς, εὐπρῆς, are often confounded. Above 269. Brunck conjectures, and not badly, ἐκπρεστάτη.” Porson. Compare Ovid, Met. xii. 398. Pectoraque artificium laudatis proxima signis.
559. “Some MSS. have κατείσα, which is not amiss. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that κατείσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle’s Poetics) is of opinion, that κατείσα is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavour to obviate.
When Latin writers say, deponere caput, corpus, latus, mentum, oculos, vultum, why should not Greek writers
have the same liberty? When it is said of Pandarus and his bow, e\n κατέ-
θηκε τανωσάμενος, ποτι γαίρ' Ἀγκλίνας, II. Δ. 112, he did not leave his hold of it. When the horses of Diomede pressed close upon Eumelus, ε\n τοι αὐτῷ γαρ κεφαλὰς καταβέντε πετύθην, II. Ψ. 381. did they cut off and throw away their heads? I should think not.” Porson.

560. τλημονέστατον, is to be translated fortissimum, not miserrimum, as Elmsley remarks on HeracL 570. τλημ-
νεστάτην δὲ σε Πασών γυναικῶν εἶδον ἄθαλμος ἐγώ, which is spoken of Macaria, who voluntarily sacrificed herself.

lumque simul pectusque reexit.

563. αὐξήν is properly the back part, or nap of the neck: see ν. 376. λαιμὸς, the throat; here however they are synon
ymous.

564. οὐ Θέλων τε καὶ Θέλων. II. Δ. 43. ἐκὼν ἄκουσέν τινες σωφ. Soph. Antig. 436. ἡδέων ἔχουσε καλλιγμούς ἄμα, Eur. Phoen. 360. Μήτηρ, φρούνων εὖ, κοῦ φρονών, ἀφικήσαν. Ion 1444. ὁ κα-
θανὼν τε, κοῦ δανών, φαντάζομαι. This figure is termed Οὐμορον, and is much affected by Euripides.

565. Dawes (Misc. Crit. p. 217.) with reason ridicules King for preferring, in spite of the hiatus, the reading of the

MS. Barocc. σιδήρῳ αἵματος. The fact is, that the word αἵματος written over κρώνωι in the following line (as in the MS. Cant.) caught the eye of the tran-
scriber.” Porson.

πυ. διάβολος, the wind-pipe. Virg. Æn. ix. 580. Spiramenta animae letali vulnere rumpit.

567. Compare Ovid, Met. xiii. 479. Tunc quoque cura fuit partes velare tegendas, Cum caderet, castique de-
cus servare pudoris: Fast. 2, 381. of Lucretia, Nee mora: cul eigit sua pecatoria ferro, Et cadit in patrios sanguinolenta pedes. Tunc quoque jam moriens, ne non procumbat honeste, Respicit; hoc etiam cura cadentis erat.

568. “κρύπτεις β’ καὶ κρύπτεις is the general reading. MSS. have κρύπτοσα β’ καὶ κρύπτεις: whence Brunck has de-
duced, κρύπτουσα καὶ κρύπτεις: very suc-
cessfully: for thus it is quoted by Cle-
ments Alexandrinus Strom. ii. p. 506, 14. Hermog. περὶ κακοσχήλου p. 75, 40. ed. Ald. and Eustathius on II. B. p. 216, 7=163, 40. The words of Her-
mogenes are these: ἢ δὲ καὶ δνήσκου’ ὁμοὶς Πολλὴν πρόνοιαν εἶχεν εὔσχήμως πεσείν τούτο σεμώνις εἰτών, επίγηκεν εὐτελεῖς καὶ κοινῶν καὶ κακοζηλῶν Κρύπτου’ καὶ κρύπτειν ὄμματ’ ἀρσένων χρέων. To whom Eustathius alludes, as reading ἀνθρώπων for ἀρσένων, I know not; but I remember that the same thing occurs in Androm. 220, ed. Lasc.; where other editions rightly
have ἄρσην,” Porson. “Kρύπτειν
tων, as in Latin, celare aliquid
aliquid. Herod. vii. 28. "οἱ Βασίλειοι, οὐ
σε ἀποκρίθησαν, —τὴν ἐμευτυχὸν οὐσίαν.
Soph. El. 957. οὐδὲν γάρ σε δεῖ κρύπ-
tειν μὲν ἐπὶ. Eur. Hipp. 927. οὐ μὴν
φίλους γε κάτι μᾶλλον ἡ φίλους Kρύ-
tειν δίκαιον σᾶς, πάτερ, δυσπραξίας.”
Matth. Gr. Gr. § 412, 8.
572. φιλ. ἐ. “This was in imitation
of the honours paid by the specta-
tors to the conquerors in the Olympic
and Pythian games. So Pindar: Πολ-
λα μὲν κεῖνοι δίκαιον Φῦλλ’ ἐπὶ καλ
στέφανος.” Potter.
574. κακά, reproaches: Alc. 704. έι
δ’ ἡμᾶς κακάς ’Ερείς, ἀκούσει πολλὰ καθ
ψευδή κακά.
576. πέπλον. Thuc. iii. 58. ’Απο-
θέλατε γάρ ἐς πατέρων τῶν ὑμέτερον
ζήσας, οὗ ἀποθανόντας ὑπὸ Μήδων,
καὶ ταφύπτα τὸν ἡμετέρον, ἑτιμάμενον
κατὰ έτος ἔκαστον δημοσία ἐσθάλατι τε
καὶ τῶν ἄλλων νομίσματι. Tac. Germ. 27.
Strueum rogii nec vestibus, nec odo-
ribus cumulant.
577. οὐκ εἰ τι δόσων, are you not
going to give? εἰ is not from eiλα, sum,
but from eiλμ, οο. Future participles
are generally subjoined to verbs of
1070. Ὅσο ἐπὶ Θάνατον οἴχεται,—ἐπτά-
purgia κλείδα γάς Καλλικὰν ἅθους;
Hipp. 519. τὸνδε τ’ ἔρχομαι τρίτον
Ἀγώνα πάλαις διεστῆτη τε συμβαλῶν:
where see Monk’s note.
578. “λέγω is the conjecture of
Heath, which suits the sense much
better. The MSS. Harl. N., in which
λέγων is read, come near to it. In
Soph. (Ed. T. 87. λέγων for λέγω
occurs in Stobæus, p. 570, 51. ed. 1549.
But even supposing that the imperfect
ought to be retained, there would be
no ground for triumph to the enemies
of the augment, since we could read,
tοιάδ’ ἔλεγον ἀμφι σής. Morell has
solved the difficulty, without any no-
tice to the reader, by reading, τοίς
ἀμφι σῆς λέγως. Similarly below 949.
The MS. Reg. Soc. and others have τοῖς
χοροῖς.” Porson. Dawes lays it down
as a canon, that the Attics never omit
the augment. See Pref. p. ii.
579. “ἐντεκνοτάτην Ald. and ev-
teknōtaste below 618. It is net sur-
prising therefore that this edition ad-
mitted πόμα above 392. Also in 580.
It omits Ζ’ which the MS. Reg. Soc.
and others have,” Porson.
581. ἐπέζεσε, Schol. ἀντί τοῦ ἐπιβηθή
καὶ ηὐζήθη, ἀπὸ μεταφορᾶς τοῦ ζεύντος
580. Χο. δεινόν τι πῆμα Πριμίδαις ἐπέζεσε,
πόλει τε τῇ μῆ: Ξεόν ἀναγκαῖον τόδε.

Εκ. ὁ Σύγατερ, οὐκ οἶδ' εἰς ὃ,τι βλέψω κακῶν, πολλῶν παρόντων. ἢν γὰρ ἀψωμαί τίνος, τὸδ' οὐκ ἐὰ με' παρακαλεῖ δ' ἐκείθεν αὖ 585

λύτη τις ἀλλη, διάδοχος κακῶν κακοῖς.
καὶ νῦν τὸ μὲν σὸν, ὡστε μὴ στενεῖν, πάθος
οὐκ ἄν δυναίμην ἔξαληψασθαι φρενός;
τὸ δ' αὖ λίαν παρεῖλε, ἀγγελθεῖσά μοι
γενναῖος. οὐκον δεινόν, εἰ γῇ μὲν κακῇ,

τυχοῦσα καιροῦ Ξεόθεν, εῦ σταχνὸν φέρει,
χρηστῇ δ', ἀμαρτοῦ' ὄν χρεῶν αὐτὴν τυχεῖν,
κακὸν δίδωσι καρπὸν ὀν οὐδὲν ἄλλο πλήν κακός.
δ' ἐσθλὸς ἐσθλὸς, οὔδ' συμφορὰς ὑπὸ

φύσιν διέφθειρ', ἀλλὰ χρηστὸς ἐστ' ἀεὶ;

οὕσατο εἰ τοῖς λέβησι καὶ ἐπαιρομένου

ἐν τῷ Ξεόν. Ἰφ. Τ. 994. δειν' τις

ὁργὴ δαιμόνων ἐπέτεσεν τὸ Τανταλείων στέρα. 
Verbs compounded with ἐπί are often followed by a dat., as well as an accus.; as ἐπιστρατεύω Med. 1182.


589. τὸ δ' αὖ λίαν, understand στενεῖν, excessive grief. On the quantity of λίαν, see Pref. p. i.

590. οὐκον δεινον, εἰ, is it not then strange that? εἰ for οὑτι, which is usual after ἄναμασσο, &c. Matth. Gr. Gr. § 617.

591. "Aldus and many MSS. have εὐσταχων, which is bad. For it would be forced and poor to assume καρπὸν

from v. 593. Callim. H. in Dion. 130. 

κελνοὺ εὖ μὲν ὄψιν φέρει σταχν., εὖ 

δ' γενέθλη Τετραπόδων." Porson. και

ροῦν, a favourable season.

593. ἀνδρόποτοι, for ἐν ἂ., in the case of men: Hermann however reads ἄν

θροπού.

594. Compare St. Luke vi. 45. 'Ο ἄγαθος ἀνθρώπος έκ τοῦ ἄγαθου Ἐσθερού τῆς καρδίας αὐτοῦ προφέρει τὸ ἄγα

θαν καὶ τὸ πονηρόν ἀνθρώπος έκ τοῦ 

πονηροῦ Ἐσθερου τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν.

596. διέφθειρ', is not wont to vitiate 

its nature. This is frequently 

the force of the aorist. From numerous instances take the following: Eurip. Or. 698. Καὶ νὰ ὃς ἀγαθὸν, ἐνταῦθη πρὸς 

βλάν πολι, "Ελάζειν, έστιν δ' αἰθίς, ἣν 

χαλα πάδα: this applies to both aorists, 

but the first is of more frequent occurrence in this sense. Demosth. Olynth. ii. 

Μιχρον πταῖσάμαν ἀναχάντιο, καὶ διέ

λονε πάντα, a slight failure frequently 

throws back and ruins every thing. The Latin poets use their perfect similarly:
Hor. Od. i. 34. hinc apicum rapax
Fortuna cum stridore acuto Sustulit; hic posuisse gaudet: (gaudet for solet
as φαλεί in Greek, Eur. Med. 47.) ii.
13. improvisa leti Vis rapuit rapietque
gentes: iii. 2. sepe Diespiter Negleictus
i. 49. Illius immensae ruperrunt horrea
messes, are wont to break down.

597. Here Hecuba alludes to the
question frequently agitated in
the schools during the time of Euripides,
περὶ ἄρετῆς, εἰ διδάκτων. It is
discussed by Plato in the Meno, by
Æschines in the first of the Socratic
dialogues, and by Plutarch in a book
titled οἱ διδάκτων ἡ ἄρετὴ. Horace
Od. iv. 4. Doctrina sed vim promovet
insitam, Rectique cultus pectora robor-
rant: Utcumque defeceris mores, Dede-
corant bene nata culpea. Quintil. Inst.
xii. 2. Virtus etiamsi quosdam impetus
ex natura sumit, tamen perfericendë
doctrinã est. The opinion of Euripides
seems to be, that although virtue may
be produced by education, higher rank
and greater merit belong to those
whose virtue is the result of nature.
See above 381. Hipp. 78. Orest.
126. Pind. Ol. ii. 154. ix. 152. Also
an article on the Philosophical senti-
ments of Eurip. in the Class. J. xxxvii.
p. 314.

598. "γέ τοίς τε, μέντοι, γέ τοι, γέ
τι, γε μεν τι, γε μεντοι, are variously
read. The three latter particles very
frequently occur together in Sophocles
and Euripides, γέ τοι τι neuer. Schol.
Od. Γ. 43. ὑποφαίνεις οὖν ὅ ποιητής,
ὅτι ἔχει μέντοι καὶ τὸ ἄρεφθηνα καλῶς
didaxn εὐθεῖον. Antiphanes indeed in
Stobæus cxxiv. p. 585. (cxxvi. p. 477.)
has Σοφὸν γέ τοί τι πρὸς τὸ bouleuven
ἔχει Τὸ γάρα, but τι agrees with φο-
.GetInstance: unless there also you prefer
Σοφὸν γε μέντοι." Porson. Render
thus: at any rate however even to be
well brought up involves the teaching
of what is good. Iph. A. 562. τροφαί δ' αἱ
παιδευόμεναι, Μέγα φέρονε' εἰς ἄρεταν.
599. "μάθοι Aldus: μάθης is required
by the syntax, and is in several MSS.”
Porson. See v. 16.

600. γε, also, moreover, as well. See
Pref. p. 19.

μαθᾶν. "Although I am aware that
Euripides is rather careless about re-
peating the same words, [see 227. 228.,
531. 532., 542. 544., 649. 651., 887.
889., 926. 937., 969. 970.] yet per-
haps he wrote in this instance, μετρῶν.
Elec. 52. Γνώμης ποιηρᾶς καλοῦν
ἀναμετροῦμενος "Ιστώ τὸ σώφρον. Thus
also Aristoph. Av. 1005. Apoll. Rh.
i. 724. But the received reading may
be the true one. Schol. I. Z. 351. in
Townley's MS.: εἰ ὤδη πρὸς τὸ φιλ-
λάσσεσθαι μὴ ἐκπίπτειν εἰς αὐτά οἰδε
τὸ γ' αἰσχρόν κανόνι τοῦ καλοῦ μαθῶν.
"Porson.

601. "δὲ has crept into editions
from carelessness. In Aldus δὲ, right-
ly, as also the MSS. H. R. and, I be-
lieve, all others. Eustathius on II. N.
p. 930, 42—900, 44." Porson.

έτοθεσσεν, has shown out: this meta-
phor is of frequent occurrence: Soph.
Antig. 1096. τοιαύτα σοῦ, λυπεῖς γὰρ,
ἐπει τοξῆς Αφρίκα ζωμῷ καρδίας
toxeitai. Pindar is peculiarly par-
tial to it: Olymp. i. 180. ἐμοὶ μὲν ὄν
Μοίσια καρπωτάνων βέλος ἀλή τρέφει:
i. 150. πολλά μου ὑπ' ἀγκώνωι ωκεία
βελή ἐνδον ἐντῷ φαρέτρας: 160. ἔκεχε
νῦν σκοπὸν τόξον, 'Αγε, ὑμεί, τινα
βάλλομεν ἕκ μαθαίναι φρενὸς εὐκλέασ

D 5
μὴ διγγάνειν μου μηδὲν', ἀλλ' εἰργεῖν ὄχλον,
τῆς παίδος, ἐν τοι πυρίω στρατεύματι
ἀκόλαστος οἶχος, ναυτική τ' ἀναρχία
κρείσσων πυρός· κακὸς δ' ὁ μὴ τι δρῶν κακόν.
ἐπὶ δ' αὖ λαξοῦσα τεῦχος, ἀρχαία λάτρι,
βάψας' ἐνεγκε δεύρο ποντίας ἄλος,
ὡς παῖδα λουτροῖς τοῖς πανυστάτους ἐμὴν,
νύμφην τ' ἀνυμφὸν, παρθένον τ' ἀπάρθενον,
λούσω, προθώμαι Σ': ὡς μὲν ἀξία, πόθεν;

ὅστοις ἱντετε; Thus in the Psalms:
shoot out their arrows, even bitter words.
603. μου. "I think μοι preferable.
 Xen. Cyrop. iv. 6, 8. τιμωρήσειν σοι
tου παίδος τὸν φονέα," Schleu.
604. "ἐν γὰρ μ. Aldus: ἐν τοι most
MSS." Porson. Cf. 228. μυρίος: μυρίος is used thus indefinitely in Eur.
Phoenix. 313. χρῆσθαι σὸν ὁμα μυρίοις ἐν
ημέραις Προσεῖδον.
605. "Thus all edd. and MSS. and
Orat. xxii. p. 389. has ἀταξία,
correctly." Porson.
606. κρείσσων, more unguernable:
Soph. Ed. T. 174. κρείσσων ἀμαμακ-
kέτου πυρός. Cf. Iph. A. 914. ναυτι-
kλον στρατεύματ' ἀναρχον, κατά τοις κα-
κοῖς ὁρᾶσον.
607. τεῦχος. In the first edition
Porson edited ἀδισθεὶς ἀγγείον. This was probably a gloss upon the word
τεῦχος, which is not of uncommon oc-
currence in Euripides for an urn or
pitcher: Andr. 167. Ion 144. 276.
203. 226. Electr. 140. 360. 496.
608. ποντίας ἄλος. "The gen. is
put with verbs of all kinds, even with
those which govern the accus., when
the action does not refer to the whole
object, but to a part only. In English
this is expressed by the omission of the
article in the singular, or by the word
some, in French by the article partitif.
II. I. 214. πᾶσσε β' ἄλος δείων, he
sprinkled salt over it: [ Od. B. 261.
χείρας νυφαμένος πολιτῆς ἄλος:] Ο. 98.

δπτήσαι κρεών. Thuc. ii. 56. τῆς γῆς
ἐτεσσεων, laid waste a part of the coun-
609-612. "Consider these lines as
included in a parenthesis, and join ἀγ-
ψασα, ἀγέλφασα τε," Porson. Schafer
objects to this; because thus the at-
tendant would be desired not merely
to dip her vase, but also to collect the
ornaments from the captives, and then
to bring the water: ἀγέλφασα belongs
rather to Heeuba: προθώμαι τε ἐκ τῶν
ἐνόντων καὶ κόσμων ἀγέλφασα—.
610. νύμφῃν τ' ἀνυμφὸν. Polyxena
had been betrothed to Achilles: ἀνυμ-
φον and ἀπάρθενον the Scholast ex-
plains by κακόδυμοιφον, κακοπάρθενον.
Compare 935. γάμος, οὐ γάμος. Eur.
T. 1214. τῶν ἀγαμῶν γάμον. Electr.
939. ἀπόλεμοι οδε γ' ὀ πόλεμοι. Hor.
Od. i. 34. Insanientis dum supientia
He look'd and saw what numbers
numberless The city gates outpour'd.
A species of Oxymoron. It is imitated
by Catullus, Carm. 64, 81. Ipsa suum
Theseus pro caris corpus Athenis Pro-
jecie optavit potius quam talia Cre-
tam Funera Cecropia ne-funera porta-
rentur.
611. Λ. πρ. Σ'. Virg. Æn. ix. 486.
nee te tua funera mater Produxi, pres-
"Ἄξιαν Aldus. In several MSS.
and the Schol. ἄξια, correctly." Por-
son. With ἀδία understand ἔστι: see v. 159. 408.

612. τι γὰρ πάθω; Schol. ἰγνόν τι ποιήσω; how can I help myself? Eur. Phoen. 909. Τὸ μέλλον, εἰ χρή, πείσωμαι τί γὰρ πάθω; where Valck. observes: "Τι' γὰρ πάθω, quid enim agam, est formula eorum, quos invitos natura vel fatum, vel quaeque alia cogit necessitas." See Hec. 1109. Phoen. 909. The literal meaning of the phrase seems to be, for what should I suffer, were I not to do so? what would be my feelings? how can I act otherwise? Homer has the same phrase, Il. A. 404. ὥ μοι ἐγώ, τί πάθω; μέγα μεν κακὸν αἰ ke fēthma, k. τ. l. what can I do? what will become of me?


618. "I had incautiously put a comma after κάλλιστά τ', not after ἔχων, as I ought. But κάλλιστα εὐ- tekñwate is similar to μεγίστον ἐχθι- στη Med. 1320. πλείστων ἐχθιστή Soph. Phil. 631. πλείστων κάκιστος (Ed. C. 570. κάκιστα δυσπεθεστάτων 1190. as Brunck has rightly edited from a former conjecture of Toupe. If you read in Antig. 86. πλείστων ἔχων, the objection of Joannes Clericus (Pref. ad Philargyr. Cantab. p. 31.) will fall to the ground. You may also read μᾶλλον, but the other is better." Porson. See above 377. Alc. 802. Τίμα δὲ καὶ τὴν πλείστων ἡδίστην δεῶν Κύπρων βροτοίν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii. 38. Sive hanc aberrationem a dolore delegerim, quas maxime liberalissimae, doctoque homine dignissimae, laudare me etiam oportere (credo). Thus in the Psalms, most highest.

621. στερεύτε, fr. στέρωμα, the poetic form of στεροῦμαι.

622. κεκλημένος, being called, i.e. being, see the note on 478. Here F. 1291. κεκλημένον δὲ φωτὶ μακαρίῳ ποτὲ Αἱ μεταβολὴν λυπηρὸν. 624. ἄλλως φρ. β., they are merely the suggestions of the thoughts, and the boastings of the tongue, i.e. all fleeting and unsubstantial, unreal mockerys.

623. * Aid. and some MSS. have κείνου δ' ὅ. But by adding, changing, and omitting these particles, the metre
is constantly injured. Thus in 677. a Harl. MS. has κωκέτ'; in the present instance, however, it does not recognise β'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in Cic. de Fin. 13. Namium boni est, cui nil mali est," Porson.

626. κατ' ήμαρ, day by day, 317. καθ' ήμέραν. The full expression would be καθ' ἕκαστην ήμέραν; sometimes καθ' ἕκαστην occurs.

627. χρήν for εχρήν, it was destined: the omission of the augment in this word Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 580. Horace Od. i. 15.

629. οτε, at the time when: τότε ought to have preceded.

632. τὰν for ἤν. This use of the article is frequent in Homer, and in Ionic and Doric writers. " Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Æsch. Ag. 535. is an article, not the latin quam. See above 441. κρίνει "The present is often put for the aorist, in an animated narration, which represents what took place as present, as in Latin the present historicum. Eur. Suppl. 652. ἐπιφάνεια γὰρ ἦν λατρεία, "Ον Ζεὺς κεραυνόν πυρπόλην καταβαλλεῖ: 893. ἐκδόθη δ'


with a slight mistake: Μελάδρων λάβαι τῶν ἀκών αἱ βλάβαι." Porson.

45. "τις is used in a collective sense, as the English many a one. II. Φ. 126. ἰδὼσκαν τις κατὰ κύκλου μέλαιναν φίλα ὑπαλύζει Ίχθύ. Thuc. vii. 61. ἢν κρατήσωμεν νῦν ταῖς ναυσίν, ἐστι τῷ τὴν ὑπάρχουσάν ποι ὀικείων πῶλιν ἐπίδεικ. Hence a plural often refers to τις in the singular." Matth. Gr. Gr. § 487.

46. "εὐφρον Ald. εὐφρον most MSS. εὐφρον Hermann rightly." Porson.

467. Nouns masc. in ὤν make feminines in aina: Λάκων, Λάκαια, λέων, λείνα, δηράπων, δηράπαινα.

500. "Δρύπτω, I lacerate, tear. From δρῦς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπαν and δέρω. Δέρω may have produced δέρεπαν and δέρπου, whence δέρπω and δρύπτω," Valpy's Lex. of Fundamental Words. Cf. Phcen. 1369. ἀνάγεται' ἀνάγετε κωκυτον, 'Επι κριτα τε λευκοχείς κτύπους χεροῖν.

653. "Sometimes the adj. is put in

ΕΚΑΒΗ.

61

παῖδας ἀνήρ βούτας,
ἐπὶ δορ炟, καὶ φόνῳ, καὶ ἐμῶν ἐπῳδός.
μελάδρων λάβα:*
στένει δὲ καὶ τις ἀμφὶ τὸν
evροον Ἐὐρώταν
Λάκαιαν πολυδάκρυτος ἐν δόμοις κόρα:
pολιῶν τ’ ἐπὶ κράτα μάτηρ
tέκνων ἴανόντων τίθεται
χέρα, δρύπτηται τε παρειἀν,
dιαμον ὄνυχα τιθέμενα σπαραγμοῖς.

ΘΕΡΑΠΑΙΝΑ.

γυναῖκες, 'Εκάθη ποῦ ποθ’ ἡ παναθλία,
ἡ πάντα νικῶσ’ ἀνδρα καὶ ήλινν σπορᾶν
the masculine, with nouns feminine, in the singular and plural. Hom. II. K. 216. δὲ μέλαναν, ἆθλων, as ἄθλως ἔχεσθι in the same. II. T. 97. “Ἡρ άθλως εὖσα: ἄθλων αποράν Eur. Hec. 653. Of the same class is ἄδους ἀντίμη, ἡμισθεῖα ἡμέρας, etc. Probably in the old language these were adjectives of two terminations, 
communia. To this head may also be referred ἀδός παλιώδου ἐν Homer.” Matth. Gr. Gr. § 436, 2.
654. Hermann has edited, κακοίς, ἦν οὐδεὶς στρ. ἀνθ.
655. “The Scholiast explains it thus: τὶ ἑστὶ τῷ βούλημα τῆς σῆς κακοφήμου βοής; whence Fr. Jacobs wishes to read, τὶ δ' αὖ τὸ λέγα στὶς.— But the Scholiast is rather in favour of the usual reading, nor do I think that he read the passage in any way, but chose to supply the ellipsis according to his own idea. In my opinion, the Greeks never applied λέγα except to persons,” Porson. “The gen. expresses the cause; in which case it is to be rendered on account of. Thus, with adjectives. Eur. Alc. 753. ἐκ σχετικὰ τόλμησ. Iph. A. 1287. ὦ ἐγὼ, διὰ συντόκου τοῦ σου μελέα. Hence the gen. stands alone in exclamations, with and without an interjection or a word that expresses admiration, indignation, compassion, etc. Aristoph. Av. 61. ἀπολογὸν ἀποτρέπας, τοῦ χασμάτως! what a swallow! Nub. 153. Ο Ζεύς 

656. εἴδει for παίσει. Suppl. 1146. οὕσω κακῶς τὸ δ' εἴδει. Hom. II. E. 524. δορ' εὐθυσί μένος Βορέας. 659. “δῶμων ἅπα: Brunck’s membrane in the first hand ὑπήρ, and thus R. as a various reading: M. in the margin, γρ. ὑπήρ ἐπέκεινα ἡμῶν ἔγω ὑπήρ: ἐπέκεινα is a good interpretation. See Musgr. on Orest. 1365. In the margin Cant. ἀντὶ τοῦ πρὸ, ὑπήρ. J. has ὑπήρ in the text, ἀπ' ὑπήρ in written over. Mosq. 3. ὑπήρ, Mosq. 1. ὑπῆρ as a various reading.” Porson. See v. 53.
660. “σοίστε Ald. and MSS. Some 
edd. improperly τοῖς.” Porson.
661. κατὶ μ. (τάλαωμα) ἃ λ., Hipp. 914. φῖλος κατὶ μᾶλλον ἢ φίλος. Alc. 1082. ἅπαλειν με κατὶ μᾶλλον ἢ λέγω. 662. “In Lib. P. is no bad reading κοικέτη βλέπεις φαύς: οὐκέτι Cant. L. M. R. the conjunction being omitted, which certainly may be dispensed with: κοῦκ ἐδι for κοικέτη’ el Aug. 2. κοικέτη Mosq. 3.” Porson. 

el βλέπουσα for βλέπεις: cf. 119.
Thus Horace, Od. iv. 8. non tibi talium Res est. aut animus deliciae secus, for eget. Scholefield approves of Reissig's punctuation, κωδέτε ἐί, βλέπουσα φῶς, i.e. καίτερ βλ. Comp. Orest. 380. οὗ γὰρ ζῶ κακοῖς, φῶς δ' ὅρα.

665. "νεκρός, a dead body, is always mascuine. But Ammon, ἄνθρωπος δ' τυχών, surmises that we ought to read νεκρόν τάδε; because, says he, on the authority of Bus, when νεκρόν stands for cadaver, σῶμα is always to be understood. He continues: 'Faret mutationi etiam metrum.' Whereas by this emendation the metre is subverted, unless you also transpose, τάδε Πολυζένης ἐμοί." Porson.

666. "ἀπηγέλη Aug. 3. Cant. In Iph. T. 939. ἡγέλης is extant, where ἡγέλης may be read. See Phæn. 986." Porson.


668. μοι, ah me! see above 195.


672. ἵσαν λέλακας, you speak of one that is alive: Theocr. xxv. 179. Εἰ σοῦ γ' ἐκεῖνος ὑμῖν ἀκούουτεσσιν ἐδείκτη 'Οψ. 'Ελεήσθην 'Αχαίας, spoke of to us. Aristoph. Ach. 593. Ταυτι λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ἔν; do you say this of? Thus is to be explained the passage in II. Z. 479. καὶ ποτέ τις εἴπησι, πατρὸς δ' ὅγε πολλὰν ἀμείνων. 'Εκ πολέμου ἀμφότεροι, will say of him when he returns from the war. See Matth. Gr. Gr. § 410.

"Δάσκω, I sound, speak: fut. λακή- σω: fut. mid. λακήσωμαι, Aristoph. Fr. 383.; aor. 1. λακήσας; aor. 2. ἔλακον, inf. λακείω; aor. 2. mid. ἔλακησωμ; perf. act. λέλακα synonymous with the present. That ΛΑΚ— is the stem of this verb is evident from the aor. 2.: the σ in the present is therefore inserted to strengthen it, as in ἐλικοι, τιτυσκω from τεύχω. This however is only the Attic form; the Ionians use ληκέω and the Dorics λέλακω. But ἔλακσα, λακήσωμαι, which belong to the Attics, can according to analogy be formed only from the aor. 2. ἔλακον, λακείω, and have therefore the α short, as appears also from λακήσωμ, Aristoph. Pac. 382. The Epics have the Ionic η in the perf. also, ἔλαγκα, but shorten it in λελάκω, like μεμακάω, ἀραφία, and others." Buttmann's Irreg. Verbs.
644. “Thus Ald. Some MSS. ελπίδα.” Porson. The latter reading would occasion a hiatus. Ἐλπίς is used for the anticipation of either good or ill: Orest. 850. οὐκ, προσήλθην Ἐλπίς, ἦν φοβουμένη Πάλαι, τὸ μὲλλόν ἐξετηκόμη γάοις. So spes in Latin: Livy ii. 3. bellum ab Tarquiniiis spe omnium serius fuit.

677. Eur. Hipp. 778. βασιλὶς οὐκ έτερα ήστι δή: 1157. 'Ιππόλυτος οὐκέτι ἐστίν, ὡς ἐπείν ἔπος: thus we say, is no more.

679, 680. "νόμων υπακείων Ald. The other reading is in King's MS. and Eustathius on II. B. p. 241, 23 = 182, 46. νόμων υπακείων Friscian. xviii. p. 231. b. 11. cd. Ald. Some have γόνων for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Phoen. 582. Πῶς δ' ἂδ κατάρχει ὑμᾶτι; but occasionally by an accus., as Orest. 949. κατάρχομαι στεναγμῶν.

681. ἀρτιμαθής κακῶν. Xen. K. Π. i. 6, 35. ὅφιμαθῆς τῶν πλεονεξίων. See the note on v. 235. This verse is of the doximiac metre: so also v. 684, 685. 688, 689, 690. 693. 696. 702, 703. 707, 708, 709.

682. "Others have σοῦ for σὺ, not so correctly: in 684. ἄμφι ἐτέρων, or ἐφ' ἐτέρων, and 685. ἄδακρυντος, ἄστενακτος. Porson. The interrogative force of γάρ may often be expressed by what? in 701. by yet? in this passage perhaps by then? 'knewest thou then the calamity of thy son?' i.e. all the particulars of it, how he met his death.

689. ἵνα ἔσκεις, for ἔδαυε; see v. 761.
691. νῦν κυρὼ: on the constr. of κυρὼ with an accus., see the note on v. 51.
692. πέσημα, the corpse of, i. e. slain by the murderous sword: Phoen. 1715. Ἄν φιλα πεσήματ' ἐθάλι ἄθλιον πατρός: 1711. Ἐτεοκλέους δὲ πτωμά, Πολυνείκους τε ποῦ; 1316. πέσεσα, πέσεσα δᾶ: Αὐτίχ' αἰμαζέτσαν: all derivatives of πάτῳ. Thus the Latin cadaver, an unburied corpse, is from cado. The English word carcase is also deduced from caro casa.
697. παρέβα, passed me by, i. e. proved futile.
698. ἄν refers to ὕψιν: the intermediate clause being parenthetical: cf. 603. 908.
700. Δίδς ἐν φ., in the light of heaven: Hor. Od. i. 1. sub Jove frigido: iii. 2. Vitamque sub Dio et trepidis agat In rebus.
701. "Others ὀνειρόφρων. Several MSS. have ἔκπειν. Conversely διέφθορα Aug. 1. in 596. which I would have edited, had more MSS. sanctioned it." Porson. Hermann retains ὀνειρόφρων, rendering it thus: potesne somnii indicio dicere, quis eum occiderit?
702. "ἔμως only once in Aldus and many MSS." Porson.
703. Ἰνα, where, refers to the subst. Ὄρηκη, which is contained in the adj. Ὄρηκιος: see v. 22.
οὐχ ὀσία τ’, οὐδ’ ἀνεκτά. ποῦ δίκα ξένων; ὁ κατάρατ’ ἀνδρῶν, ὁς διεμοιράσω χρόα, σιδαρέω τεμών φασγάνῳ μέλεα τούδε παιδὸς, οὐδ’ φοίκισας.

Χο. ὁ τλῆμον, ὃς σε πολυπονωτάτην βροτῶν 710 δαίμων ἐθηκεν, ὅστις ἐστὶ σοι βαρύς.

ἀλλ’ εἰσορῷ γὰρ τούδε δεσπότου δέμας ’Αγαμέμνονος’ τοῦθενδε σιγῶμεν, φίλαι.

ΑΓΑΜΕΜΝΟΝ.

'Εκάθη, τι μέλλεις παίδα σήν κρύπτειν τάφῳ ἐλθοῦσ’, ἐφ’ οἰσπερ Ταλθύειος ἡγειλέ μοι 715 μὴ ξιγγάνειν σῆς μηδέν Ἀργείων κόρης; ἡμεῖς μὲν οὖν ἔωμεν, οὐδ’ ψαύμεν· σὺ δὲ σχολάξεις, ὥστε θαυμάζειν ἐμε. ἦκω δ’ ἀποστελῶν σε τάκειθεν γὰρ εὖ


709. ‘ὑπόкуσιν Αλδ. MSS. vary.’

Porson.

712. ἀλλ’ εἰσορῷ γὰρ κ. τ. λ. These two particles (ἀλλά γὰρ) frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. ἀλλ’ ὧδε γὰρ ὅθε βασιλεὺς χάρας Τήςδε Κρώνου ὁ Μενοικέως νεοχύδοι— χωρεῖ. Thus the Latins use sed enim: Virg. Æn. i. 23. hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque foventque. Progeniem sed enim Trojano a sanguine duci Audierat, Tyrias olim que verteret arces: where sed refers to the preceding sentence, enim to the succeeding: sed fata non sinebunt: audierat enim etc. See Vinger’s Idioms, p. 173. Seager. τοῦδε, for ὡδε or ἐδορ: see the note on 51. The nom. and accus. are more frequent in this sense.

δεσπότου δέμας, for δεσπότην.


714. “Parum seite Euripides regem ipsum venientem, ut accessat Hecubam, facit.” Herm.

715. ἐφ’ οἰσπερ, utram, conformably with the conditions which. See Matth. Gr. Gr. § 585. β.

717. οὐδ’ ψαύμεν. Of this violation of Porson’s canon respecting the Pause, see the explanation in a note to Porson’s Pref. and Suppl. p. xix.

719. “Valekenaar on Phœn. 1327. (1337.) prefers ἦκας μεταστελῶν σε, which the reading of the Harleian MS.
πεπραγμέν’ ἐστίν, εἰ τι τώδε ἐστίν καλῶς. 720 ἦν, τίν’ ἀνδρα τόνδ’ ἐπὶ σκηναῖς ὀρῶ Ἰανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι δὲ τοῦρο περιπτύσσοντες ἀγγέλλουσι μοι.

Εκ. δύστην’, ἐμαυτὴν γὰρ λέγω, λέγουσά σε, Ἐκάθη, τί δράσω; πότερα προσπέσω γόνυν 725 Ἀγαμέμνονος τοῦδ’, ἡ φέρω σιγή κακά; Ἀγαμ. τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν δύρει, τὸ πραξθέν δ’ οὐ λέγεις; τίς ἐσθ’ ὁδε;

above 507. may seem to favour. But the particle is not so well omitted, and apostrophes suits the sense better. Some editions of the Phcenissae have metapo-

stéllov, which is faulty, inasmuch as Tragic senarii do not allow such a divi-

sion. If any instance occurs to the contrary, it labours under an incorrect accentuation, as Ἐσχ. Prom. 67. ὁδίος τ’ ἔχονν ὑπὲρ Ἑσένεις. Eupolis says in joke, Ἀλλ’ οὐχὶ δυσάτων ἔστω, οὐ γὰρ ἀλλὰ προ-βοῦλεμα βαστάζονται τῆς πὸλεως μέγα, in Hephæst. p. 15.”

Porson.


Soph. Ant. 637. ἐμοὶ γὰρ οὐδέπει άξιός ἐσται γάμων Μελίους φέρεσθαι. 722. οὐ γὰρ Ἀργ., sc. αὐτὸν εἶναι: see ν. 736.

724. “This verse is found in X. Π. 74.” Porson. ἐμαυτὴν γὰρ λέγω, yet I mean myself. Thus in Herod. vii. 144. Themistocles persuaded the Athenians νέας ποιήσσονται διηκοσίας ἐς τὸν πόλε-

μον, τὸν πρὸς Ἀθηναίστα σέγους. Isocr. Panath. 277. ἐλέγεν, ὅτι σὺ μὲν πεποί-

ησα τῶν λόγων, ἐμὲ λέγων. Thus dicó : Cic. de Fin. ν. 3. Hoc, inquit, non poterit sic abire, cum hic aliquis, me autem dicebat. The sense of the pas-

sage seems to be this: unhappy youth, and yet in thus addressing you, I apply an epithet applicable to myself: Schol. ὁ δύστην τοιοῦτος λέγετα, λέγουσά σε, Ἐκάθη, τί δράσω; πότερα προσπέσω γόνυν 725 Ἀγαμέμνονος τοῦδ’, ἡ φέρω σιγή κακά; Ἀγαμ. τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν δύρει, τὸ πραξθέν δ’ οὐ λέγεις; τίς ἐσθ’ ὁδε;
Ek. ἂλλ’ εἰ με, δούλην πολεμίαν Σ’ ἡγούμενος, 
γονάτων ἀπώσατ᾽, ἄλγος ἄν προσθείμεθ’ ἄν. 730
Αγαμ. οὗ τοι πέφυκα μάντις, ὡστε μὴ κλώνων
ἐξιστορήσαι σών ὀδὸν βουλευμάτων.
Ek. ἄρ’ ἐκλογιζόμαι γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦ, ὄντος οὐχὶ δυσμενοῦς ;
Αγαμ. εἰ τοὶ με βούλει τῶνδε μυθὲν εἰδέναι, 735
eἰς ταυτὸν ἤκεισ’ καὶ γάρ οὖδ’ ἐγὼ κλείνως.
Ek. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἀτερ
tέκνοισι τοῖς ἐμοίσι. τι στρέφω τάδε;
tολμῶν ἀνάγκη, καὶ τύχω, καὶ μὴ τύχω.
Ἀγάμεμνον, ἰκετεύοι σε τῶνδε γονατῶν, 740
καὶ σοῦ γενείου, δεξίας τ’ εὐδαιμονος.
Αγαμ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον

gins thus, ‘Ἀταρ τ’ ταῦτ’ ὅδύρομαι; also
a parallel one from the Medea of Neophr
on, in Stobaeus, p. 107. ed. Grot., Kai
πρὸς τι ταῦτ’ ὅδυρομαι; Why not, you
will ask? Because the tragic writers
never constitute a senarius so, that the third
and fourth feet form one word. We
must read therefore both in Euripides
and Neophron, ταῦτα δύρομαι.” Por
son.
730. “ἆλγος ἄν προσθείμεθα. Thus
Aldus and most edd. But ἄν is rightly
repeated in Brunck’s membrane, Hart.,
MS. Reg. Soc. Mosq. 3. and several
others. Instead of the second ἄν in J.
Mosc. 1. ἄλγει. Brunck has edited,
ἆλγος αὖ π. ἄν: badly,” Porson.
“Quam proni essent Tragicici ad gemi
nandum ἄν, omnibus fere doctis indo
ctisque notum.” Monk Ale. 663. Hipp.
482.
732. ὅδων, course, plan, meaning.
Phcen. 925. ‘Ἀκουε δὴ νων θεωφάτων
ἐμῶν ὅδων: Heracl. 237. Τρυσσάλ μ’
ἀναγκάζομεν συμφορὰς ὅδοι, ἰδίᾳν,
tουσδὲ μὴ παρώσασθαι ἕνων: Hipp.
’Ἀλ’ ἕστε πολλὰ μὲν με διενυσάντα
δή, Πολλάς δ’ ὅδους ἔλθαντα φρονίδοις —
234.
733. “Intendit atque auget vim
verborum additum γε, quod Latine
etiam, Germanice gar vertas. Nisi
scripsit ἄρ’ ἐκλογιζόμεθα.” Herrn. It
seems here to introduce an opposite
opinion to the previous one in 729.
which is more usually expressed by αὖ :
"Am I on the other hand calculating
upon his feelings more or too much with
reference to (i. e. as biassed by) hos
tility?” Hermann removes the com
ma after τοῦδ’, which is better.
736. εἰς ταυτὸν ἤκεις, sc. ἐμοὶ, see
952. Phen. 1420. Orest. 1274. γου
and I are agreed; καὶ γὰρ οὐδ’ ἐγὼ
(Βοσλομαί) κλέως.
737. τιμωτείνη, to avenge, with a dat.
: τιμωτείνηκα, mid. to revenge, take ven
geance on, with an accus. of the person ;
v. 744.
738. τι στρέφω τ’ ; Schol. τι σκέ
πτομαι καὶ λογιζομαι; why do I turn
these things over in my mind?
740. ἢ γονατῶν Ald. and some MSS.
Concerning the ellipsis of the prepo
sition πρὸς, see my note on Orest.
v. 744.
663.” Porson.
743. τάχ' οὖν πάρ ἐστὶ σοι, it is natural for you to desire this: 1223. τάχ' οὖν παρ' οὖν πάρον ἐκονοτέυχεν.

744. " Plautus ridicules this, Asin. ii. 2, 8. Αἰτετον velim servire, Libanum ut conveniam modo. This is noticed by Josias Mercerus on Nonius v. Meret."

745. 746. " ἐπάρκειαι Ald. and edd. ἐπάρκειαι MS. Reg. Soc. which seems preferable: ἐπάρκεις occurs in Soph. (Ed. C. 73. ἐπάρκεις 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited ἐπάρκεις, having found it in J. M. N." Porson.

747. 748. "This line is thus turned by Ennius in Nonius v. Guttatin. Vide hunc, mea in quem lacrumæ guttatim cadunt." Porson.

749. το—μέλλον, I cannot understand the inference, what is to follow.

750. This line contains an instance of the figure termed by grammarians ὠστερον πρότερον, as in Virgil, Αἰν. ii. 353. moriamur, et in media arma ruimus. Eur. Hel. 969. πῶς γὰρ κτάναιν ἢ μὲ ἐβρεικα κάτεκεν; " Ἀσεθ. Cho. 979. ἤμεν ὑπὸ ζωῆν."

752. "Brunck from conjecture has edited τῶν ὧν Ἰανώντων, which seems wholly unnecessary." Porson.

754. ἀν. γε, sc. ἐτέκον, this one at any rate (to say nothing of the others) I bore to my sorrow. ἀνώνυτα, literally unprofitably: the Greeks often use mild expressions for grievous calamities: so Herod. i. 41. applies the phrase σομφορής πεπληγμένον ἄχρη, literally afflicted by an unpleasant event, to a homicide.

70

ΕΥΡΙΠΙΔΟΥ

Εκ. πατήρ \ niv εξεπεμψε, ὁρρόδων Σανέων.

Αγαμ. ποί, τῶν τότε ὄντων χωρίσας τέκνων μόνον;

Εκ. εἰς τήνυς χάραν, οὐτερ εὐρέθη Σανόν.

Αγαμ. πρὸς ἄνδρ', ὦ ἄρχει τῆςδε Πολυμήστωρ

χθονός;

Εκ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760

Αγαμ. Ἐνήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχών;

Εκ. τίνος πρὸς ἄλλου; Ὑρῆς νῦν ἁλλεσθε ἔξεος.

Αγαμ. ὢ τλῆμου, ἣπον χρυσοῦ ἡράσθη λαδεῖν;

Εκ. τοιαῦτ', ἑπείδη ἔμψυχον ἔγινο Φρυγῶν.

Αγαμ. εὑρέσ δὲ ποῦ νῦν, ἣ τίς ἥνεγκεν νεκρόν; 765

Εκ. ἦδ', ἐνυχώσασα ποντίας ἄκτης ἐπι.

Αγαμ. τούτων ματεύουσ', ἣ πλοῦσοι' ἄλλον πόνον;

Αἴδης νῦν, ὦς ἐοικε, νυμφεῖςει τάχα, \n
Quid virginte? quam Orcus silicet max \n
uxorem ducet." Ηermann on Viger, \n
Hipp. 1139. ἤ τάλαινα Μάτερ, ἑτεκες \n
ἀνόνατα.

756. ὁρρόδων Σανέων. "Verbs to \n
fear are not regularly followed by the \n
infinitive, but by ὡς with the finite verb, \n
as in Latin ne. Yet here also sometimes \n
the infinitive only is put. Eur. Ion. \n
1564. Σανείν σε δείσας μιτρόες ἐκ βου- \n
λεωμάτων," Matth. Gr. Gr. § 533. \n
Obs. 2.

759. "Thus recent edd. Πολυμή- \n
στορᾶ Αλδος. In Harl. M. R. τήςδε \n
is also improperly omitted. In K. \n
there seems at first to have been Πολυ- \n
μήστορα, which was afterwards changed \n
into the other reading. But Πολυμή- \n
στωρ in M. by the first hand, in Cant. \n
and N." Porson. Compare with this \n
line in construction, Eur. Hipp. 100. \n
Τήνδ' ὦ πλοῦσιν εἰς ἐφεύτηκε Κύριπς: \n
Τρο. 20. αἱ τήνδ' ἐπεστράτευσαν Ελ- \n
ληνες πάλων. Hec. 972. Or. 1182. \n
Æsch. S. c. Th. 559. "Ἐστιν δὲ καὶ \n
ταβ' ὑπ' λέγεις τῶν Ἀρκάδων, Ἀνήρ ἄκομ- \n
ποσ."

762. "The particle γε, which con- \n
tributes nothing to the sense or ele- \n
gance, is omitted in Mosq. 1. 4.: J. \n
has δ'. [The original reading was, \n
τίνος γ' ὁπ' ἄλλου; which Matthaeus \n
and Schol. prefer: the latter expresses \n
the force of γε thus: why, by whom \n
else?] The true reading seems to be, \n
Τίνος πρὸς ἄλλου, which also corre- \n
sponds better with the question. Above \n
690. πρὸς τίνος ἀνθρώπων; Suppl. 404. \n
οὗ γὰρ ἄρχεσαι ἔνδος πρὸς ἀνθρόπος. Thus \n
editions have it. But Valeskenaer, \n
Phoen. 396., cites ἔνδος ὅπ' ἀνθρόπος. \n
In Lucian, Anachars. 9. all MSS. and \n
editions agree in ἀνθρώπον πρὸς ἀν- \n
θρώπων. In 11. T. 133. where commonly ὅπ' Εὐφρο- \n
σθος ἄθλων is read, some MSS., among \n
which is the Venetian, have πρὸς ἀνθρώπος. \n
Compare X. Η. 1314. with Med. 1410. \n
In Arrian. Exp. iii. 12. p. 120, 4. a MS. belonging to Grono- \n
vius has ἄθλως for πρὸς." Porson. See \n
also Eur. Hipp. 1159.

763. "Interrogative, neene, acci- \n
piantur particularibus ἣ ποῦ, parum aut \n
nihil referunt. Anglico verte, I suppose." \n
Elmsley Heracl. 56.

764. τοιαῦτ' (Ἡερ'), such was the case: \n
see Phoen. 428. El. 645. τοιαῦτα: \n
μεσίται γάρ ἀνόσιας γυνής.
Ek. λοῦτρ’ φιχέτ’ οίσουν’ εξ’ ἄλος Πολυξένης.
Αγαμ. κτανών νυν, ὡς έοικεν, ἐκθάλλει ξένος.
Ek. Χαλασσόπλαγκτόν γ’, ὅδε διατεμ’ ἅρα. 770
Αγαμ. ὥ σχετλία σὺ τῶν ἀμετρήτων πόνων.
Ek. ὄλωλα, κοῦδεν λοιπόν, Ἀγάμεμνον, κακῶν.
Αγαμ. ϕεῦ, ϕεῦ; τίς οὕτως δυστυχῆς ἐφι γυνῇ;
Ek. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.
ἀλλ’ ὄντερ οὖνεκ’ ἀμφὶ σὸν πίπτω γόνυ, 775
ἀκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκό, στέργοιμ’ ἂν ἐὶ δὲ τοῦμπαλιν, σὺ χρείαν τιμωρῶσ ἀνδρός, ἀνοσίωτάτον ξένου, ὅσ οὕτε τοὺς γῆς νέρθεν, οὕτε τοὺς ἄνω δεῖσας, δέδρακεν ἔργον ἀνοσίωτατον,
κοινῆς τραπέζης πολλάκις τυχὼν ἐμόλ, 780
ξενίας τ’ ἀριθμῆς πρῶτος ὧν ἐμῶν φίλων—
tυχὼν δ’ ὄσων δεῖ, καὶ λαθῶν προμηθίαν,

778. λοῦτρ’. Schaefer remarks that this should be λοῦτρ’, as above 609. λοῦτρις: λοῦτρον, whence plur. λοῦτρα, signifies water which has been used for ablution: λοῦτρον, water for the purpose of purification, and therefore undefiled.

779. “Some omit the former τοὺς, others change it into τῆς.” Porson.

780. On the impiety attached to the violation of the claims of hospitality, see Potter’s Antiq. B. iv. c. 21. Compare Hom. Od. Φ. 27. δὲ μὴ ξείων ἥντα κατέκτανεν ἤ ἐνί οἴκων Σχέτλιος, οὔδε θεῶν ὧν ἦδεσατ οὔδε τραπέζαν, Τὴν δὴ οἱ παρέδηκεν ἐπεὶ τοί πέρικε καὶ αὐτῶν.

782. On the readings of this line, see Porson’s note in the Appendix.

783. “Some MSS. δῷν.” Porson. The Schol. explains this line in two ways: ἣ ὅτι τυχὼν εξ’ ἡμῶν, ὡςν δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαθῶν πρέπουσαν κηδεμονίαν, ἐκτεινὲ τὸν ἐμὸν νῦν. ἢ ὅτι τυχὼν ὡςν δεῖ τυγχάνειν τοὺς τῶν βασιλέων παιδας πρέφορταν εἴν οἴκοις, χρημάτων λέγω, καὶ λαθῶν δαπάνης. Hermann thinks the former explanation the true one, but reads προθυμίαν for προμηθίαν. According to the latter, we may construe thus: having received all that was


788. νόμος, the law of nature, the belief in the existence of a Deity, and the moral consciousness of right and wrong, those first principles of reason and of conduct which are implanted in every breast, and of which the Apostle treats in the first chapter of his Epistle to the Romans.

τ. Σ. ἤγ. "Our poet has used the expression θεοῦ ἡγεῖσαι (for ἡγείσαι εἶναι) again in Bacch. 1327. Electr. 587. Aristophanes Eq. 32. Βρέτας; τὸ ποῖον ἐτέον; ἡγεῖ γὰρ θεοῦ;" Porson. Αεσχ. Pers. 503. θεοῦ δὲ τὶς Τὸ πρὶν νομίζων οὐδαμοῦ, τὸν' εὔχετο Αἰταῖο: see Blomf. Gloss.

789. ὁρισμένοι, having right and wrong defined for us, with definite notions of right and wrong. Thuc. i. 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, for οἷς ἡ φυλακὴ ἐπετέρατο: Soph. Antig. 408. πρὸς σον τὰ δεῖν' ἐκεῖν' ἐπηγείλεμενον, for οἷς τὰ δεῖνα ἐκείνα ἐπηγείλετο.

790. οἱ εἰς σ' ἀνέλθων, εἰ διαφθαρήσεται, καὶ μὴ δίκην δόσουσιν, οὕτινες ξένους κτείνουσιν, ἧ Θεόν ιερὰ τολμῶσιν φέρειν, οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώπων έσον. τάντ' οὖν ἐν αἰσχρῷ Ζέμενος, αἰδέσθητι με. οἰκτειρὼν ἡμᾶς' ὡς γραφεῖς τ' ἀποσταθεῖς 795
ɪdɔɪ ᴡɞe, կանածրքսեու օի էչո կակա.

թյանան  componentDidUpdate փոր՝ ἀλλὰ վին դուղի ցեծեն.

իպաս փոր՝ օւսա, վին դե գրավիս, իպաս Զ' ամա,

ապոլիս, ᾰրիմոս, ἀθλιώτατη բրոտուն.

օիմու տալանա, փու մ' իներգի փուճ;

էուկα պրակեյ օւդեն', օ տալան' էգո,

τι δῆτα Հոոտու տալլա մեն մահկեա մոխհունեն, ավ էր, վանտա, կայ մասենումեն,

պեիտի դե, ըն թյան թյանան անտրոպոս մունու,

օւդեն ռո մալլու էս թելոս սպուդակɛում, 805

`νεπετάταινοι αὐτοὶ, μισοῦι καὶ ἐπι-

θουλεύονται, εὖ τις ἀποστάς, ἀκριβῶς

cατανευθοεστ ավտուս ἐκτραφώθησει καὶ

πρὸς πολλοὺς ἀπεί: Τ. ii. p. 491. Ἡν

μὲν πάνω ἐγγεδεν σκοτώμεν τι, καὶ ὑπὸ

tῶν ὑφθαλμῶν αὐτῶν, ὦδεν ἀκριβῶς

dιαγνωσθωσκεύον  ἦν δὲ ἀποσταίτες ἐκ

του συμμέτρου διαστήματο ἰδώμεν, ἀπαντα

σφος καταφάνεται τά εὖ καὶ

τα μ' ὦδων ἐξουν. Senec. Nat.

Quast. i. 5." Schaffer. "Nihil aliud

vult Hecuba, nisi diligenter eum et

accurate fortunam ipsius considerare.

Pro diligenter comparatione utitum pic-

toris e justo intervallo tabulam spec-

tantis." Matthiae.

800. "Ought we not to read ποι

μεταβείγει; although the syllable may

be short, even if μ' is put for μοι?" says

Musgr. But μ' is put for με. The

sense seems to be: Quo meum pedem

subducis, i.e. quo me cegis te sequi?

Agamemnon, unwilling to grant Hecu-

ba's request, and yet hath openly to
deny it, endeavours to withdraw gra-
dually from the stage. Two accusatives

will present no difficulty to any one

who is not wholly unversed in the Attic

poets. To the instances adduced by

Brunck on Ἀesch. Theb. 836. [κακώ

με καρδίαι τι περιπάτηι κρόπος.] and

elsewhere, add Aristoph. Thesm. 491.

Στράφος μ' έχει τὴν γαστῆρα." Porson.

Eur. Heracl. i.3. εἰτι τοῦτο σεξυχν

ἐποιει. Ἀesch. Eum. 88. μὴ φῶς

σε νυκάτω φρένας: Suppl. 284. φῶς

μ' έχει φρένας. See Phcen. 300. Her-

mann's interpretation is better, who

refers πόδα to Agamemnon: "ποι

ιπτεάγεις πόδα est quo dissedis? quibus

verbis quum με adjectur, patet quo me

fugis significari. Eodem modo Soph.

Ed. Col. 113. στίγησομαι τε καὶ σὺ

μ' εξ ὁδού πόδα Κρήνων καὶ ἀλόσον i.e.

τιμων pedem in luce occulto me abducens,

i.e. abduc me in lucem sic, ut te non

vidant qui adveniunt." Thus also

the Schol. ποι μεταφέρει των πόδων σου;

ποι μοι ιπτεάρχυ.

801. ένουκα πρ. οὐδὲν, for ένουκεν ἐμὲ

πρ. οὐδὲν, or ὡς ένουκε, πρ. οὐδὲν: the

impersonal ένουκε is often converted into

the personal ένουκα: Soph. Ant. 1256.

όμη ὡς ένουκα ἡ κρίν ἕξουσιν: I. 113.

ανεμισείν μὲν, ὡς ένουκας, αὖ στρέ-


804. "Quintilian i. 12, 18, seems to

have had this passage in mind, illu-

αι (ut ait non ignobilis tragicus) regium

rerum orationem. Or more probably the

following from Cicero de Orat. ii.

44. which Cicero took from the Her-

mione of Pacuvius, O flexunima atque

omnia regnum rerum ratio. Nonius

v. Flexunima cites the words both of

Cicero and Pacuvius. Pacuvius al-

ludes to Euripides." Porson. Cic. ad

Q. F. L. i. Nihil præstabilitius est, quam

poëse dicendo tenere hominum coetus,

mentes allicere, voluntates impellere,

et, quo velit, deducere.

805. οὐδέν τι μ. Schol. οὐδαμῶς:

Eurip. Hec.
but are not at all in earnest to learn to perfection, thoroughly, &c. Thuc. ii. 70. αὐτή δ’ εἶπ’ αἰσχροῖς αἰχμάλωτος οἴχομαι.

καὶ μὴν ἱσως μὲν τοῦ λόγου κενὸν τόδε, Κύπριν προβάλλειν ἀλλ’ ὅμοιο εἰρήσεται: πρὸς σοῖς πλευροῖς παῖς ἐμ’ κοιμίζεται, ἡ φοιβάς, ἢν καλοῦσι Κασάνδραν Ψρύγες. 815 ποῦ τὰς φίλας δὴ’ εὐφρονίας δείξεις, ἄναξ, ἢ τὸν ἐν εὐνή φιλτάτων ἀσπασμάτων χάριν τιν’ ἔξει παῖς ἐμ’, κείνης δ’ ἐγώ;

here also I see the smoke of my native city curling upwards: Virg. Æn. iii. 3 omnis humo fumant Neptunia Troja.

813. εἰρήσεται, Schol. λεξέσεται. There are four forms of the future that have a passive signification; the fut. middle, (ἀλεξει 895.) the paulo post futurum (as in this case, κεκλῆσεται 1253.) and the first and second futures passive. See Porson on Eur. Med. 336. Monk Hipp. 1458. Η. Ν. 100. Ζάμβου—οὗτοι ἐγώ θελετήσεσθαι ἐφασκον. 814. "σησὶ πλευρὴς Ald. and edd. But the Leyden MS., according to Vellekenaer, has the neuter, as some others also have. Others again have either σῶσι or πλευροῖς, retaining at the same time πλευράς or σῆσι. In Soph. Aj. 1253. is commonly read Μέγας δὲ πλευράς βους. Most of the MSS. have πλευράν. But a MS. of Brunck's, Stobæus, and Eustathius on Od. Ε. p. 1324, 51=208, 51. have rightly πλευρᾶν." Porson.

816. "The Scholiast on Soph. Aj. 520. citing this passage satirizes it with this remark: ὃ δὲ γε Εὐριπίδης μαστροποικάτα εἰσάγει τὴν Ἐκάδον Ἀγάφαν. But Ennius indifferent on this point thus translates it: Quae tibi

819. "Aldus has edited: 'Ek tou skotoV yarp, vukteroun t' aspasiaVatou Filtravon VroV t' ev touV bratou polliV xariv. Whence Reiske and Tyrwhitt read omvtaV. But almost all MSS. have as I have edited. A MS. of Brunck's has panVon for panV, whence he has edited—tan t' vukteroun bratouV Phi. m. g. pantos xariv. For panV Musgrave prefers ofwV from Aldus. But I have given skotov from Brunck's membrande, E., and Mosq. 3. as more Attic. The MS. M. has bratouis twice, once instead of panV. N. also has bratouis for panV, and again yntois for bratouis. The word panV is not much in use among the Tragedians; it occurs however in Soph. Ed. C. 144. Phil. 650. AESch. Pers. 929. Agam. 1465. Choeph. 861." Porson. These two lines Hermann considers as spurious, and has rejected them from his edition.

823. draseis, sc. kalos: see v. 264. enos m. en. eti, I have one thing more to say.

824. ei, utinam; Soph. Ed. T. 863. ei moi enelh feroimi MaiaV tan elaspeV ton agnelon lyouV: AESch. S. c. Th. 246. aitwmenwV moi kowfouV ei doqhis thelou. It is generally followed by yarp, as Od. P. 205. El yap eloai toso-

825. For kowai Musgr. first conjectures karaiz, then kymain. The opposition would be more exact, if we were to read kalaiz. But all MSS. and editions, also the Etym. M. p. 26, 54. and Tzetzes Chil. i. 515. confirm the common reading. There is also another reason for excluding karaiz. In the first place, Hecuba wishes that she had a voice in those parts to which nature has not granted the faculty of speech; next that those parts might both weep and speak. But since karaiz, the pupils of the eyes, are naturally adapted for weeping, they ought not to be included in the enumeration." Porson.


828. episkeptontai, Schol. mev ike-

sias epagontai: urging, impressing on you; this verb is frequently employed.
πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτητι τιμωροῦν, εἰ καὶ μηδὲν ἔστιν, ἀλλ' ὀμοιούσιος εἴσθελον γὰρ ἀνδρὸς τῇ δίκῃ Ἄρτηνυτείνων καὶ τοὺς κακοὺς δράν πανταχοῦ κακῶς ἄεί.

Χ. δεινόν γε, Ἰννητοῖς ὦ ἀπαντά συμπάτινε, καὶ τὰς ἀνάγκασιν οἱ νόμοι διώρισαν, φίλους τιθέντες τοὺς γε πολεμωτάτους, ἐχθρούς τε τοὺς πρὸν εὐμενεῖς ποιοῦμενοι.

Ἀγαμ. ἐγὼ σὲ, καὶ σον παΐδα, καὶ τύχας σέθεν, ἑκάσθη, δι' οὐκτον, χεῖρας Ἰκεσίαν, ἔξω, καὶ βούλομαι Σεῦν Ἰβοῦν ἰοὐνεκ', ἀνόσιον ἔχενον, 840

in earnest appeals; Thuc. ii. 73. ἐπισκηφτοῦντο τε ὧν πρὸς τῶν ὁρκῶν—μηδὲν νεωτερίζειν περὶ τὴν ἐμμαχίαν: iii. 59. in the conclusion of the speech of the Plataeans, ἐπισκηφτομέν τε ὧν, μηδὲν—Ἑθαλοίς παραδοθοῦν. 830. "πάρασχε Ἀθ. and MSS. which Brunck condemns as barbarous, but too hastily, since it is agreeable to the rules of analogy. I own that it is not much in use; yet κάτασχε occurs in Herc. Eur. 1211. But see my note on Orest. 1330. Below 833. ἐπίσχει Ἀν. 3." Porson.

831. εἰ καὶ μ. οὖν, sc. ἐπεσκόπησεν. Ἡσὶ-να ὑστὲρ χτίστιν, not εἰστὶν, (observes Herm.) because these are the words (from v. 829.) which she would wish each of her limbs to utter, had they the faculty of speech. 620. ὡς εἰς τὸ μηδὲν ἢκομεν: ἦν 596. μηδὲν ἄν καὶ οὐδὲνον κεκλησιομαι. ἀλλ' ὀμοίως, sc. παράσχες: see Med. 501.

833. πανταχοῦ—ἄει. See Porson Pheen. 1422. and the note on 587. above.

834. δεινόν γε, Erasmus: Mirum est praefecto, ut incident mortalsibus Praefixa certis locutia fati legibus: It is strange indeed how all things coincide to or among mortals, i. e. how coincidences of every kind happen to men!

835. "Brunck has edited οἱ χρόνοι from a conjecture of Musgrave." Porson. By οἱ νόμοι are meant the principles stated in v. 788. these are wont to limit (such is the force of the nor. see 596.) the relations in which men stand from compulsory circumstances, such as war.

837. τοὺς γε π. π., even the bitterest foes: on the force of γε, see Porson's Pref. p. xix.

838. "ἔγγυη N. R. which is not bad." Porson.


καὶ τοῦ δικαίου, τῇνδε σοι δοῦναι δίκην, εἴ πως φανεῖν γ’, ὡστε σοι τ’ ἧχειν καλῶς, στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν Ἄρηκης ἀνακτὶ τόνδε βουλεύσαι φόνον. ἔστιν γὰρ ἓ παραγμὸς ἐμπέπτωκε μοι. τὸν ἀνδρά τούτον φίλιον ἧγείται στρατῷ, τὸν καταβανότα δ’ ἐχθρόν: εἰ δὲ σοι φίλος ὃδ’ ἐστι, χωρὶς τούτο, κοῦ κοινὸν στρατῷ. πρὸς ταῦτα φρόντις’, ὥς Ἀλέωνα μὲν μ’ ἧχειν


“Αιδ. φανεῖν γ’ ὡστε σοι καλῶς ἧχειν: φανεῖν several MSS., σοι τ’ ἧχειν καλῶς the greater part. In Soph. Aj. 313. (“Επειτ’ ἐμοὶ τὰ δεῖν ἐπηπείδησ’ ἐπη. Εἰ μὴ φανεῖν πᾶν τὸ συντυχόν πάθος:) critics have overlooked a very obvious emendation φανεῖν for φανεῖν, which Brunck however might have obtained from a MS.: φανεῖν is opposed both to the language and the metre; φανοῖν to the language.” Porson.

“Brunck, who first admitted φανοῖν into the text, believed it to be the optative of the second aorist ἐφανοῦν. In this acceptance, φανοῖν is certainly contra lingueum. The second aor. ἐφανοῦν does not exist; and if it existed, its optative would be φανομαι. But if we agree with Burmann, as quoted by Erfurdt, in considering φανοῖν as the optative of the contracted future ἐφανῶ, it may safely be pronounced a legitimate Greek word.” Elmsley.

843. στ. τε μὴ δ., for ὥστε μὴ δόξαι με.

845. ἔστιν γὰρ ἓ τ. ἐμ. μοι, for in some way perplexity meets me, I have some ground for alarm or irresolution.

“ἔστι: is often used with a relative adverb following, in which case the two are put for an adverb, ἔστιν ἢνα or ὡς, est ubi, est quando, many times. Eur. Iph. A. 929. ἔστιν μὲν ὅδ᾿ ἢ ἥξ, μὴ λαβν φρονεῖ, ἔστιν δὲ χάριν χρήσιμον γνώριμα ἧχειν. Thus also ἔστιν ὡς Eur. Or. 630. ἔστιν ἔθα, in many places, Xen. Cyr. vii. 4, 15. viii. 2. ἔστιν ἓ, in a certain degree, Eur. Ihec. 845. ἔστιν ὡς, is it possible, in interrogations, Eur. Alc. 53. ἔστρ’ ὅν ὅς ἀλackages ἐστὶς ἡρᾶς μᾶλλοι; or with a negative preceding, ὅτι ἔστιν ὡς, by no means, in no case, Herod. vii. 102. Eur. Med. 170. ἔστρ ὅτε, sometimes,” Matth. Gr. Gr. § 482. Thus est ubi in Latin: Hor. Ep. ii. 1, 63. Interdum vulgus rectum videt, est ubi peceat, the same as interdum.


848. χωρὶς τούτο, sc. ἔστι, this is a private matter, confined to yourself.

849. “πρὸς, on account of.” Soph. Aj. 1018. πρὸς ὅδ᾿ ὅνν, on no account, nulla de causa. Πρὸς ταῦτα especially is thus used, Soph. El. 382. πρὸς ταύτα φράζω, accordingly, (this being the case) from this consider. This phrase, however, frequently does not express a reason, but corresponds to the Latin nunc, jam, as a form of resignation, which is the consequence of a conclusion previously expressed. Soph. El. 820. πρὸς ταύτα καίνετω τις, εἰ βαρύνεται, Τῶν ἐνδον ὡς των. Oed. T. 426. πρὸς ταύτα καὶ Κρέοντα καὶ τούτῳ στόμα Προηλάκισε.” Matth. Gr. Gr. § 591.
The learner will observe the difference between πρὸς τῶν εἰκονῶν and πρὸς τῶν εἰκὸνων (or πρὸς τῶν Ἐκκ. 1199.) : the former is proper hæc, quapropter, propere, therefore, the latter ad hæc, insuper, praeterea, besides.

851. διασθ., if I am to incur the ill- will of the Greeks: Heracl. 421. συνεξεύρομαι ὑπὸς Αὐτὸς τὴν σωθησθείη τι πεποίητο τὸ, Κάνω πολλάτας μὴ διαβηθθοῦσαι.


853. ἐκρούσει (ἐκτε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538, τῶν σε χαρᾷ μὴ πρὸς Σωκράτους γαρῖν. 771. δέχου μὴ πρὸς ἄδικον μὴν. On the redundancy of μὴ after verbs si. nal. to prevent, restrain, see Math. Gr. Gr. § 534. Obs. 4.

856. πλέον νέµεις, understand με- ños, pay more respect, Hel. 917. οὔκοιν χρῆ σε συγγύνως πλέον Νέµεις ματαιό ἄλλων ἢ χρηστά παριλ. 860. πάσχοντος ἀνδρὸς Ἐρηκός δία πεισεται, φανή τις, εἰρείγη, μὴ δοκῶν ἐμὴν χάριν. τὰ δ' ἄλλα Ἰάρσει πάντ' ἐγώ Ἰήσω καλῶς.

Ἀγαμ. πῶς οὖν; τί δράσεις; πότερα, φάσγανον χερὶ λαβοῦσα γραία, φώτα βάρδαρον κτενεῖς, 865
868. "kekeidwou' some MSS.; which, if Greek, is Doric." Porson. So δε- δολομ Theocrit. xv. 58. πεφυκω, whence επέφυκον, Hesiod. Ἑρυ. i. 148. ᾿Αστ. 76. κεκλήτω, whence κεκληγοντες, Π. Π. 430.

870. "φονεα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides, here, and in the Electa 599. 763. To which instances Pierson on Mæris p. 192, adds Euphorion in Athenæus xi. p. 506. A. I also add Philemon ibid. vii. p. 307. E. where κεστρε' ὅποτν occurs; for a vowel cannot be elided, except it be short." Porson. See Phcen. 927. Guide to the Greek Trag. p. 142.

873. μέμφομαι, Schol. φαίλων ἥγου- μαι ἀσθενὲς γὰρ καὶ μαλακὸν.

875. Λήμνου ἀρσενῶν ἔξοκισαν, cleared Lemnos of its males: an inverted construction: the more usual would be: ἔξοκισαν ἀρσενὰς Λήμνου: thus in 935. ἐπεί μὲ — ἔξοκισεν οὐ- κὼν. See Apoll. Rh. i. 609. and Lempriere's Class. Dict. under Danaus and Hypsipyle.

876. " γενεσθαί τοῦδ᾽ ἐμοὶ Ald. γε-

877. "γενεσθαί τοῦδ᾽ ἐμοὶ Ald. γε-

878. "πλασθείσα Ald. and MSS. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. From πελώ, to make to approach, is obtained a syncopated perfect πέπλαμα, whence the nor. ἐπέλαθν. 880. (διὰ) δόν ὦκ ἐλ. ἧ κ. χρέω, not less on your account than her own; see 862. Soph. Trach. 485. κείνων τε καὶ σὴν ἐξ ἴσου κοινήν χάριν.

Ε 4
τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς Πολυγένης ἑπίσχες, Ἀγάμεμνον, τάφου, ὡς τῶδ᾽ ἀδελφῶ πλησίον μιὰ φλογὶ, διεστὶ μέριμνα μητρὶ, κρυφθῆτον χοινὶ.

885 Αγαμ. ἔσται τάδ᾽ ὄντω. καὶ γὰρ, εἰ μὲν ἢν στρατῷ πλούς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν νῦν ὅ, οὐ γὰρ ἥπιον οὐρίους πνοὰς θεὸς, μένειν ἀνάγκη, πλοῦν ὀρῶντας ἱπποῦν. γένοιτο ὅ ἐν πῶς: πᾶσι γὰρ κοινὸν τὸδε, ἱδὲ ἦκάστῳ, καὶ πόλει, τὸν μὲν κακοῦ κακῶν τι πάσχειν, τὸν δὲ χρηστῶν εὐνυχεῖν.

Χο. σὺ μὲν, ὅ πατρὶς Ἰλιᾶς, στροφῇ α'.

tῶν ἀπορθητῶν πόλις οὐκέτι λέξει: τοῖον Ἔλ-

λάνων νέφος ἀμφὶ σε κρύπτει, ὠρίσι ήὕ, ὠρίσι πέρσαν.

ἀπὸ δὲ στεφάνων κέκαρσαι πῦργων, κατὰ δ’ αἰθάλου

883. τάφον for ταφῆν, as above 666.
889. ὀρῶνται, G1. προσδεχόμενοι, looking for: it refers to στρατῷ above, as in v. 39.
893. Compare with this chorus that in the Tróades 519.
895. "τοῖον" Aldus and MSS. But King has erased δ.' Porson. See 813.
896. 'Ελλ. νέφος, a crowd, multitude: Phoen. 257. ἄμφι δὲ πτολὶ νέφος Ἀσπίδων πυκνὸν φλέγει. II. Δ. 274. ἅμα δὲ νέφος ἐγετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. St. Paul, Hebr. xii. 1, νέφος μαρτύρων. Herod. viii. 109, νέφος το-


" λάνωτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἄμφι σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 896. for ἀποκ. On the present thus used, see above 641.
897. ὠρίσι δη, ὠρίσι πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes R. 1353. 'Εμοὶ δ' ἥξε' ἥξεα κα-

τελητέ' Δάκρυα, Δάκρυα τ' ἂν ὁμά-

των Ἐθαλών, Ἐθαλών ἀ πάλων. Co-

pare the chorus below 1075.
899. "Others aithe. Aldus and many MSS. aitháloν καπνοῦ. In K.
κατανοού is omitted and in Mosq. 4, by correction." Porson.

900. "οἰκτροτάτα Ἄλδ and MSS. Some οἰκτροτάτα: for instance G. J. as Musgr., but the accus. after the passive οἰκτροτάτα is peculiarly elegant: see Monk on Alc. 1137. but the accus. after the passive οἰκτροτάτα is peculiarly elegant: see the note on Phoen. 1445. τετραμένους δ' ιδούα καιρίας σφαγάς. Π. Σ. 485. εν δε τε τείρα πάντα, τά σφάννας ιστεφάνωται, for oξι.

903. ἱμος, an Homeric word, which does not occur again in Eurip. or Soph.

εκ δείπνων, Paraph. μετά τα δείπνα: cf. 55. 1142. "The prep. εκ is used to express an immediate consequence, the production of one thing from another, e. g. εκ τῆς θυσίας γενέσθαι, Herod. i. 50. (peractis sacrificii:;) γελάω εκ τῶν πρόσθεν διακρίμων, Xen. Cyr. i. 4, 28. to laugh after tears, εκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβηκάναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phoen. 1232.

904. "οἰκτροτάτα M. N. and the two Moscow MSS. This point is doubtful; but there can be no doubt that King has wrongly edited οἰκτροτάτα. Virgil Än. ii. 268. Τempus erat, quo prima quies mortalibus agris Incipit, et done Divom gravidissima serpit." Porson. Ibid. 265. "Inaudunt urbeb somno vi-noque sepulcam.

905. μολπάν δ' ἀπο—καταπαύεις. Verbs signifying to cease, to make to cease, παῦε, παύοιμαι, λήγω, are usually construed with a gen. alone: II. β. 595. Μονάοι—Θάμμων παῦειν αἰῶν: Ζ. 107. 'Αργείων δ' ὑπεχώρησαν, λήγαν δὲ φόνοι. In Sophocl. Elect. 987. we find the prep. εκ: παῦσιν εκ κακῶν ἐμέ.

906. "οἰκτροτάτα some MSS.: θυσίας Ἄλδ.: χαρποποίον θυσίαν Brunck, from the first reading of the membr.: χαρποποίον Ἄλδ.: but in C. by the first hand as I have edited. See the note on Phoen. 800." Porson.


909. "ναυτῶν Valek., which is not so poetical; moreover, if we credit Ammon, it is repugnant to the metre!" Porson. For ναυτίκων: see 134. Äsch. Prometh. 425. Σκῖνθις ὄμιλος.

911. "εγώ δὲ πλόκαμον ἀναδέτος στροφή β'. contrary to the metre.—913. ἐσπάτρων Eust. II. H. p. 690, 41=568, 20.—914. εἰς Ald. some MSS. and edd. es contrary to the metre." Porson.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμων. Read ἐπιδέμων and translate τοῦτον vestibus stratum." Porson.


920. "φίλα Ald. and many MSS. so that King is in error, in asserting that he had edited φίλα from all the MSS., although a considerable number have it." Porson.

924. οὐκ ἦνος—ἀ πλάμων, I profited not, gained nothing : 1149. οδηγεῖν
\[ \text{\'Agomai dè, \'Iaiv\'ont \'} \text{ idou\'s \'} \text{ akolovn \'} \\
\text{tòv emôn, \'Alion épì pélagos;} \\
\text{pòliu t' àpòsoktopoùs,} \\
\text{épei vòstimon nàvès ekíntsev póda,} \\
\text{kai \'} \text{ àpò gàs wírsev \'} \text{Iliádos,} \\
\text{tálawn', ãpéitpon álgye; \'} \\
\text{tàn tòñ \Dioskóroun \'} \text{E\'Elényan kàswn, \'} \text{Ié \'} \text{épôd.} \\
\text{daîon te bòuton aivòparí,} \\
\text{katára.} \]

\[ \text{\'Hnvtov tálas. The Attic form is ávòta, (see Porson Phcen. 463.) ávòw} \\
\text{the Homeric: II. Æ. 56. Óuì \ążìv ãvòw} \\
\text{phòvòntos:} \text{ Schol. \text{ou}vèn \'áfèla, \text{ou}vèn} \\
\text{pràstos, \text{ou}vèn perpònòumai.} \text{ Schaefer} \\
\text{makes \'Hnvsat the same as éphàsata:} \\
\text{curreris ad arum \Dianae non pravit,} \\
\text{sed inter curréndum capta et abducta} \\
\text{sum.} \]

\[ 928. \text{\'V. ekíntsev póda, set sail home-} \\
\text{wards: \text{pòvus like pes in Latin, is the} } \\
\text{rope attached to the corner of the sail,} \\
\text{technically called the sheet-rope: see} \\
\text{1006.} \]

\[ 930. \text{\'Ànèitpon álgye, I fainted} \\
\text{through sorrow: literally, became speech-} \\
\text{less: comp. Orest. 91. \text{Oúttov \text{êx}xì tǎxì,} \\
\text{\text{àòt' ãpéitkev kàkois.} \text{Monk on Hipp.} \\
\text{503. has observed that \'Ànèitpev with a} \\
\text{dat. signifies to fail, but with an accus.} \\
\text{to renounce.} \]

\[ \text{\"The following translation (from} \\
\text{v. 899-930.) of this Chorus was written} \\
\text{by one of the most elegant and} 
\text{accomplished scholars that the University} 
\text{of Cambridge ever produced. (Rev. J.} 
\text{Lonsdale, B. D., Principal of King's} 
\text{College, London.) They were com-} 
\text{posed as an exercise at the examination of} 
\text{candidates for the University Schol-} 
\text{arship on the foundation of Dr. Battle,} 
\text{vacant in the year 1809." Class. Journ.} 
\text{No. xxii. p. 227.} \]

\[ \text{Heu! occidisti funditus, Ilion:} \\
\text{Non jam superbum, Patria, verticem} 
\text{Invicta jactabis, nec alatas} 
\text{Jura dabis Phrygia per urbes.} 
\text{Heu! occidisti: nube Pelasgiaca} 
\text{Cingit jaecem, perque tuas domos,} 
\text{Ferroque vastatas et igni,} 
\text{Torva tuens spatitiur hostis.} 
\text{Neptuniarum culmina terrurium} 
\text{Lugubris atrà labes tegit cinis:} 
\text{\'Actum est: nec antiquas parentum} 
\text{Fas iterum peragrare sedes.} 
\text{Nox seva, nox me perdidit invida,} 
\text{Duleoque serpens post epulas sopor:} 
\text{Securus in leeto maritus} 
\text{Carminibus chœræque sacra;} 
\text{\'Essum levbat corpus; et immemor} 
\text{Pendentis hastæ credidit hostibus} 
\text{Fugisse visis, et peractos} 
\text{Urbis ovans meminit labores.} 
\text{At ipsa, formaque et speculo vacans,} 
\text{Per colla fuses purpœræ comas} 
\text{Mitræ coërecebam, jugali} 
\text{Molle caput positura lecto.} 
\text{Sed ecce! dirus ìœnia personat} 
\text{Turbata clamor; \"Vadite, vadite,} 
\text{Trojà triumphatà superbi} 
\text{Ad patrias, Danai, Mycenes.\"} 
\text{Tum penè nudo corpore, virginis} 
\text{Instar Lacænae, destituto torum,} 
\text{Supplexque nequiquam pudica;} 
\text{Assideo genibus \Dianæ.} 
\text{Viso mariti funere, turgitas} 
\text{Longè per undas Oceaniae trahor;} 
\text{Navisque cùm vietrix tetendit} 
\text{Vela Noòm nimmium secundo,} 
\text{Divisa caro littore patriæ;} 
\text{Urbisque lapsas repisciens domos,} 
\text{Heu! mente defeci, et severo} 
\text{Procubuit superanu luctu.} \]

\[ 931. \text{\"\Dioskoùroun Brunec from the} 
\text{membrane\text{æ, Аldus and the rest \Dios-} 
\text{kówrón," Porson. See Pref. p. xxxiii.} \]

\[ 932. \text{\'Ànòspara, the dire Paris: II. \Gamma.} 
\text{39. \Diospari.} \text{Eur. Or. 1383. \text{duae-} 
\text{lévæs.} \]
make no progress in advance of one's troubles: to get out of their way, to escape them; Schol. ουδεμισος προχωροντα εις το εμπροσθεν των κακων, τουτεστιν ουχ ουσεβαινοντα τα κακα. 

Hipp. 1292. Κατοι προκοφων γη' ουδενι, αληγων δη σε: Alec. 1098. Ti δεν προκοπτοσ, ει θελεις αει στενειν; Fragm. Aleci: Ου χρη κακοισιν δημον επιτρεπτην Προκοφαμεν γαρ ουδενι δαεμονι. 


Hinc etiam prokopstev erat progedi: ut in notis illis locutionibus prokopstev en habili, sopfi." Herod. i. 190. 

ανατεστε τε ουδεν των πραγματων προκοπτομενων.
σὺ δ᾽ εἰ τι μέμψει τῆς ἐμῆς ἀποστολῆς, σχέσις τυγχάνω γὰρ ἐν μέσοις Θήρης ὁροῖς ἀπὸ τῶν, ὅτ᾽ ἦλθες δεῦρ᾽ ἐπεὶ δ᾽ ἀφικόμην, 950 ἡδὴ πόδ᾽ ἔξω δωμάτων αἴροντι μοι- εἰς ταύτον ἦδε συμπίνει διμοῖς σέθεν, λέγουσα μύθους, ὅν κλῦων ἀφικόμην.

Εκ. αἰσχύνομαι σε προσθέλετεν ἐναντίον, Πολυμήστορ, ἐν τοιοίσδε κειμένη κακοῖς.

955 ὅτο γὰρ ὀφθην εὔτυχοῦσ᾽, αἰῶνας μ᾽ ἔχει, ἐν τούτῳ πότιμῳ τυγχάνουσ᾽, Ἰππίου εἰμὶ νῦν, κοῦκ ἄν δυναόμην προσθέλετεν σ᾽ ὀρθὰς κόραις. ἄλλ᾽ αὕτῳ μὴ δύσνοιαν ἡγήσῃ σέθεν,

Πολυμήστορ᾽ ἀλλωσ᾽ ὀδύτιν τι καὶ νόμος, 960

948. τῆς ἐμῆς ἀποστολῆς, if you have any complaint to make of my absence? the proper meaning of the gen. is, with respect to, on account of: ἐνεκα may be understood. 11. A. 64. εἴ τ᾽ ἐπὶ δ᾽ ἐν' ἐν
doxetia ἐπιμείρεται, εἰ ἐκατοῦτη: μακρομοια has also a dat. of the person: Od. 279. Ἀφώθα τῆς ἀμφότερος: sometimes an accus. as above 873. το ἄθλη

950. "εἰ τ᾽ ἐγὼ σοι ἐπεί δ᾽ Ἀδ., and ΜΣΣ. in 951, a singular reading is found in G. ἐλκοντι μοι." Porson. ἀφικόμην, when I had returned home; 953. I have come hither.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it of the gen. is, or by reading ἵνα κἀν ἄν, and there οὐκ ἄν κὸν." Porson. The regular con-
struction would have required τυγχάνο
nous, but αἰῶνας μ᾽ ἔχει must be con-
sidered as used for αἰῶναί μαι. Matthia
compares Thuc. vii. 42. καὶ τοῖς μὲν Συρακουσίοις — κατάπλησις εὐγένετο — ὄρνητε, i.e. οἱ Σ. κατεπλάγησαν. The order of the passage is: αἰῶνας γὰρ μ᾽ ἔχει (αιδοϋμα) τυγχ. ἐν τ. π. ἵνα εἰμι
νῦν, κοῦκ ἄν δ᾽ ὀρ. κ. σὲ, ὅτα (i. e. ὧδ᾽ ὄδ᾽ ὀδ᾽ ὧδ᾽ ὀδ᾽.

958. "The same expression is made use of by Euripides Iph. A. 856. χαίρ᾽, ὦ γὰρ ὀρθὸς ὀμμασίν σ᾽ ἐπ᾽ εἰσόφω. The meaning is rather different in Soph. (Ed. T. 529. Ἐξ ὄμματών δ᾽ ὀρθᾶν τε καὶ ὀρθῆς σφένδο — and in Ovid, Met. ii. 776. Nusquam recta acies. Lucan, ix. 904. Qui potuerit pati radios et lur-
mine recto Sustinuere diem, which is equivalent to intrepido vultu, and is too servilely imitated by Claudian, Praef. and iii. Consulat. Honorii: et recto flaminus imperat ore pati. These instances may be added to those which the illustrious Bentley has collected on Horace Carm. i. 3. 18. The word ἀτάρμωστον, which he has re-tored to Hesychius, very nearly coincides with the reading of the MS.—collated by Schow. Alberti indeed cites ἀταρμόωτον — ἀρσάοτον from Empedocles in Plutarch, de Deis Orac. p. 400. B.: but if Wyttenbach had separated these words from the prose matter, and had thus culled, ἀνταργεῖν πρὸς Ὀλυμποῦ ἀταρμόκτοι ἀρσάοτοι, I, for one, should not have been offended." Porson.
γυναίκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

Πο. καὶ ζαυμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ;
τί χρημ' ἐπέµψω τὸν ἐμὸν ἐκ δόμων πόδα;

Εκ. ἰδιον ἐμαυτῆς δὴ τι πρὸς σὲ βουλομαι καὶ παίδας εἰπεῖν σοὺς· ὀπάνως δε μοι χωρίς κέλευσον τῶν ἀποστῆναι δόμων.

Πο. χωρεῖτ' ἐν ἀσφαλεί γὰρ ἦδ' ἐρήμια.
φίλη μὲν εἶ σὺν, προσφιλές δὲ μοι τόδε στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρη', τί χρη τὸν εἰ πράσσοντα μὴ πράσσονσιν εἰδ 970 φίλοις ἐπαρκεῖν ὡς ἐτοιμός ειμ' ἐγώ.

Εκ. πρῶτον μὲν εἰπὲ παιδ', ὡν ἐξ ἐμῆς χερὸς,
Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἐχεις,
εἰ ὡς τὰ δ' ἀλλὰ δεύτερον σ' ἐρήσομαι.

962. τὴς χρεία (ἐχεῖ) σ' ἐμοὶ; See
Porson's note on Orest. 659. "The
impersonals δεῖ and χρη are accom-
panied by an accus. of the person,
together with the gen. of the thing,
(Hec. 991, 1007.) even if no infin. be
joined with it. Ἀσχ. Prom. 86. αὐτὸν
γὰρ σε δεῖ Πρωμήθειών. Ευρ. Hec. F.
1173. ἠθάνω, εἰ τί δεῖ, γέγον. "Ἡ χειρὸς
ὅμως τῆς ἐμῆς, ἡ ἐμμάξων. Ὁδ. A.
124. μουθέςα, ὑπεῖ σε χρη. Γ. 14.
Τηλέμαχ', οὐ μέν σε χρη ἐτ' αἰδοὺς οὐδ' ἡσαίων. Thus the subst. χρεῶ, χρεῖον,
χρεία, are often put, especially in Ho-
mer. II. Λ. 605. τί δε σε χρεῶ ἐμείο: Od.
Δ. 634. ἐμὲ δὲ χρεῶ γίγνεται αὐτὴς.
Instead of which, Ὁδ. B. 28.
τίνα χρεῖον τῶν ἐμεῖ; E. 189. δεῖ με
χρεῖον τῶν ἐμι. Soph. Phil. 646. ἐν
δοθῆναι λαβῶν, "Οτὸν σε χρεῖα καὶ πόσος
μάλιστ' ἐχε?" Matth. Gr. Gr. § 419.

963. τῇ χρημα, subnud. diΔ, quare?
Cf. 380. Αλε. 528. Τῇ χρημα κουρᾶ
τίδε πενθίμωρ πρέπεις;

965. On the meaning of μοι, see
v. 195. 727. Σχολ. χάριν ἐμοί.

966. "φίλη μὲν ἡμίν εἰ σὺν Αλδ. But
ἡμῖν, which evidently originated from
the four preceding letters, is omitted in
most of the MSS.: τὸδε is injudiciously
and unwarrantably omitted by Barnes."

Porson.

969. "χρη Ald. and MSS. δεί
Brunck from conjecture. See above
at 282." Porson.

972. εἰπὲ παιδ'-Εἰ ζῇ, for εἰπὲ, εἰ
παῖς ζῇ, an Atticism. Thus Aristoph.
Nub. 1147. Καί μοι τὸν υἱὸν, εἰ μεμά-
θηκε τὸν λόγον Ἐκείνου, εἴρ' ὄν ἁρτίων
ἐκθήγετε. Eur. Andr. 646. Τί δῇ
ἐν εἰπόι τοὺς γέφοστα ὡς σοφοί;
Dawes M. Cr. 149. Guide to the
Greek Trag. p. 182. See above 672.
759. 869.

974. "Ἐρωτάντων or ἐρεθαῖν τινα τι,
to ask one about any thing, (because not
only ἐρωτάντων ἐνθρώπων is used, but also
ἐρωτάντων τι, to ask after any thing).
Pind. Ol. vi. 81. ἀπαντᾶς ἐν ὁλοίῳ ἐφετε
παῖδα, inquired of all after the child.
Herod. i. 32. Ἐκείνῳ δὲ, τó εἰρέο με,
οὐκο σε ἐγὼ λέγω. Χει. Cyr. iii. 3,
48. ὁ Κύρος ἤρωτα τοὺς αὐτομάλους τά
ἐκ τῶν πολεμίων. Thus also ἐρεθεῖν,
ἰστορεῖν, ἀναστορεῖν τινα τι." Matth.
Gr. Gr. § 411.

978. "Virgil, Æn. iii. 341. Equa tamen puero est amissa eura parentis?" Barnes.

979. ὥσ σε. "For εἰς, when it expresses a proper motion, ὥσ is often put, generally with living objects, e. g. Herod. ii. 121, 5, ἤτελθοντα ἐδέχατον ἅμιμος τῆς ἐνίκης. Aristoph. Pac. 104. ὅς τὸν Δ' ἔδε τῆς ὀρφανῶν. It is seldom found with inanimate things, as ὥσ "Ἄθων" Thuc. viii. 103. This usage probably arose from the circumstance of ὅς and εἰς being often joined, e. g. Xen. Ages. i. 14. (συνκεκίστεθα ὥσ εἰς σπηταλεύ.)" Matth. Gr. Gr. § 578.

"κρυφὸς Ald. κρύφος many MSS. and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀφθαλίας for ὀφθαλίας from the Juntine ed. 1515. and from Suidas in the word ὑπάπατρέχειν." Porson.

980. ἢλθεν—ἔχω. "The participles φέρων, ἔγινον, etc. with their cases, signify the same as cum, with, especially with the verbs to come. Æsch. S. c. Th. 40. ἢκε σάρη τάκειδεν ἐκ στρατοῦ φέρον, I bring with me: Thuc. i. 9. ἢλθεν ἔχω, he brought with him. Isaías p. 244. ἢκεν φέρον." Matth. Gr. Gr. § 557. See below 1195.

982. "τοῦ πλησίον Eust. 11. A. p. 52, 23=39, 29. K. p. 792, 19=707, 10. Ψ. 1312, 20=1429, 42. The Schol. in Arsenius seems to have read τοῦ πλησίον; the MSS. G. Μ. N. certainly have it." Porson. The expression is elliptical, for τοῦ τῶν πλησίον, cost not the things belonging to thy neighbour, according to Elmsley on Eur. Med. 85.

983. ὅναιμην τοῦ παρόντος, Paraphr. ἀπολαθασαμοί τοῦ ἱδίου πληθύν, let me enjoy what belongs to me, and I am content. "Verbs signifying to enjoy, ἑπαύρωμαι, ἑπαύρωμαι, ἀπολαύωμαι, ὑποστήμαι, are followed by a gen. Aristoph. Thesm. 469. ὅταν ὅναιμην τῶν τέκνων, so may I find comfort in my children." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphr. explain it thus: ἀγαπηθήσομαι ἐμοί. It is better to refer φιληθές to λόγοι in the preceding line, in an ironical sense, which would be understood by the audience, not by Polyphemus: may my communication be as pleasant to you, as you are to me.
The subst. katafug, χος, ἦ, a
pit, occurs in Subst. Antig. 774. κρύσω
πετράδει ζώσαν εν κατάφυτη. In other places it is an adj.; ibid. 1100. έλανιν, κόρην μέν ἐκ κατάφυτος αστέγης Ἀνεσ.
Also Hom. Od. 1. 185. See below v. 1128. κεκρυμμένας θήκας φράζοντας Πριαμιδών ἐν Τιμή Χρυσοῦ.
1994. "Τιλιάς. Thus most MSS. By a slight error Aldus has "Τιλιάς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson.
999. "Αλδ. εὑρίσκε κ. Valckenear has removed this slight mistake." Porson. "The verb έχω is often joined with the participle active of another verb, where the latter, as a finite verb, would have been sufficient. In this case έχεω properly shows the posse-
sion, and the participle the manner in which one arrives at the possession; as Η. A. 356. έλών γάρ ἔχει γέρας, αὐτὸς ἀποφέρει. Pind. Nem. i. 45. οὐκ ἔχεισ πάλιν έν μεγάρῳ πλούσιον κατάφυσας έχεις. Herod. i. 27. έν τίναι τῶν τε νεία της ἔρρημας σπάσας τίσωνται σε, τῶν ἄνθρωπον ἔχεις. In some measure this expression answers to the Latin occultum haberet, subactum haberet." Matth. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phæn. 717. Lucret. vi. 998. quia multa quoque in se Semina habent ignis stipae taudaquies tenentes. Sall. B. J. 10. neque ca rea falsum me habuisti. Plaut. Cas. ii. 2. 15. Nostram adole-
scentiam habent despicatum.
1006. Αὐτὰ πάντα, pedem, velu facere, Od. E. 260. 'Εν δ' ὑπέρα τε, κάλους.
olas panta praeas, oin se dei, steichys palin
exun paisin, ouper ton emon phikosas yonon.

Xo. oupto dedokas, alli isos dosteis dikyn
alimenon tis oes antlon peseon

te, podium t evndesin ev auti. Virg. 
Aen. v. 828. jubes ocuous omnes Attoll malos, intendi brachia velis. Una omnes fecere pedem. * Orest. 706. ka
vaus yap entasteisa prois blau podi "Etha-
yn" estty da adhes yu xalx poda. In
some passages poius is used for the ru-
der; as in Pind. N. 6, 96. to de par
podi vados elisodomenin Aiel kumatos.
Od. K. 32. deil yap poda vphs enwmos:
which may be its meaning in the
phrase nostitos kaiwv poda above 928.

1007. "Debas for praeas N." Por-
son. oin se dei. See the note on 962.

1010. "es Ald. es or eis almost all
MSS. Brunck and Beck erase it.
Mosq. 1. omits it. Perhaps, es antlon
peseon, not eptesos. And thus I have
given from the MS. N. Verses 1010.
1011. 1016. 1017. are of the same
species, 1012. 1013. of the same genus,
so that by resolving a Bacchius (—)
fourth Paxon (—) one may
stand for the other. [They are all of
the Dochimaic order.] "Eis antlon epi-
pseon comes nearer to common lan-
guage; but the other is used by the
Tragedians. See above 50. 915.
Aristoph. Pac. 139. Ti de yu ev ouro
pontiou peshi bados; Thesm. 1133.
Peseon es eunin kai gamhlon lexos:
the former of which is taken from the
Bellerophon, the latter from the An-
dromeda of our author. Again, you
might read eptesin, but eptesin is
better, yu or ouen being understood.
[Schaefer observes with reason in his
"Vellem hanc ellipsis alias exemplis
firmasset."] Brunck, who has retained
eptesin, interprets it asides: Hermann,
who has edited eptesin, takes it for the
third person: eptesin E. F. Verse
1014. is a dimeter iambic. Observe
that 'Aidov 1016. is a cretic, which is
allowable in a chorus, and which Eu-
ripides seems once to have introduced
into a senarius, in Lucian Nectym. T.
i. p. 456, 14. Ouk, alli 'et evmpoun
'Aidis 'i edeisato. Perhaps Euripides
followed Simonides, in Stoibaeus xevi.
Peimene melainhs 'Aidhs upo xhovos."
Porson.

Antlon. "Antlos in the old writers
signifies that part of the vessel, which
was afterwards called koila naos or
kolia, the hold. Od. M. 411. istos
oipios pesen, upla te panta Eis ant-
lovoi katechyn. The Attics use it for
the foul water, commonly called
bilge-water, which collects in the antloos
or sink. Eur. Tro. 685. 'O m fax
okh, o oipios pesen, Eis antloos
eipwn naos, which Cicero in
Cat. Maj. 6. expresses by sentiam ex-
hauriens. Aesch. S. c. Th. 797. antlono
on evdeoato, has not leaked. See
Emsley on Eur. Heracl. 169. eis antlono
emvthesi poda. From the epiget ale-
menon, Euripides seems to have used
the word antlon here for the sea, and
thus the Schol. explains it: kath a tis
eis antlon, yfioi plecsos yu ekov li-
meva, eptesos, stenepheia ths prospoi-
lous vypis, amufras kai apolelas
thn koph. As one having fallen aside
or over the side (of the vessel), into the
sea with no port at hand, would lose his
life. "Vellem edilisset Pors. eptesoi
(ut eptesoi xhovos Med. 451. 459.)
tali fere sensus: Ut qui in mare impor-
tuosum inciderit, tu vita excides, (tu)
qui privasti (alium)." Schoef. This
interpretation of ameiras, which was
originally suggested by Brunck, is not
strictly consistent with the construction
of the verb, which is that of an accus.
of the person and a gen. of the thing:
as Hesiod. Sc. H. 331. Kykonov glyke-
neris aivnos amere: but, as Matthaei
observes, amedow tina biow may be said
in the same way as ἀφαίρεσθαι τινὰ τι, ἀκοστερεῖ, and this is the case in Hom. H. in Cer. 311. γεράνων ἐμποδεύει τιμῆν Καὶ θυναῖων ἥμερον Ὀλύμπια δώματ' ἔχοντας. Dr. Johnson derives the English verb amerce from τίμην.

1012. "I have given bliv for blivon. Again 1017. blivon M. N. The same error occurs elsewhere, as above 213. blivon C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον—κακῶν. These words receive considerable illustration from two lines above, 840. 841. Καὶ βούλομαι ἔσων Ὡ οὐκέν', ἀνάσιον ξένον, Καὶ τοῦ δίκαιον, τήνδε σοι δοῦναι δίκην. The perfidy of Polymestor had rendered him amenable to human tribunals, and his violation of the rites of hospitality had provoked the vengeance of the Gods. Hemsterhuisius thus elegantly expresses the sense of the passage: uti, id est, in quo, vel in quem cadit et concursit, ut ob crimen commissum simul et humanae Justitiae et Deorum vindicata sit obnixius, ac velint appigneratus, illi certissimum exitium

imminet. In a case where a liability to human laws and divine vengeance concurs, destruction must ensue.

1013. " đậuοι οὐ Ald. ὡδ' πινει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοίων M. N." Porson.

1022. "ἀλλ' οὔτι μὴ φύγητε λαυψηρῷ ποδί. βάλλων γὰρ οὐκὼν τὸν ἀναρρήξο μυχούς. θεοί, βαρείας χειρὸς ὄρμαται βέλος. θούλεσθ' ἐπεισπέσωμεν, ώς ἄκμη καλεῖ" 1025.
"Εκάθι παρείναι Τροφάσιν τε συμμάχους;
Εκ. ἄρασσε, φείδου μηδὲν, ἐκείστων πῦλας:
οὐ γὰρ ποτ’ ὀμμα λαμπρὸν ἐνθήσεις κόρας,
οὐ παῖδας ὤψει ζωντας, οὐς ἐκεῖν’ ἐγὼ.

Ἡμι. ἡ γὰρ καθεῖλες Ἐρῆκα, καὶ κρατεῖς ζένουν, 1030
dέσποινα, καὶ δέδρακας, οἷα περ λέγεις;
Εκ. ὤψει νυν αὐτίκ’ ὄντα δωμάτων πάρος
τυφλῶν, τυφλὸς στείχοντα παραφόρῳ ποδί,
pαίδων τε δισσῶν σώμαθ’, οὐς ἐκεῖν’ ἐγὼ
ἐγὼ γὰρ ταῖς ἀρίσταίς Τροφάσιν δίκην δὲ μοι
1035
dέδωκε. χωρεὶ δ’, ὡς ὥρας, ὦ δ’ ἐκ ὄνομων.
ἀλλ’ ἐκποδῶν ἀπείμη καποστήσομαι
Σμύχ ζεύντι Θρηκὶ δυσμαχώτατος.

Τοῦτο καρφίζαι, [read καρφίζαι: see 528.] τὸν Ἀλκεμήρας πάθη μοι, πάθη παῖν Ναεὶς
ποτ’: where, since the Scholiast supplies παῖδα after Ἀλκημήρας, and Aldus has πάθη μοι, πάθη μοι παῖς, you may strike out παῖς and read πάθη μοι, πάθη μοι. But the other is better. [" Cf. 765. 972. Orest. 571. 1182. 1645. and Porson: Phæn. 184. 955. Med. 298. ll. I. 132. 263 (274.). Od. A. 70. T. 523. Theoc. vii. 50. εἰ τοι ἀρέσκει Τοῦθ’ δ’, τι πραῶν ἐν ὧρει τὸ με-
λύδιον ἐξετάσατα, Soph. Aj. 1044. Τίς δ’ ἐστιν, ὡς ὣρα προσλέυσεσι 
στρατοῦ; Aristoph. Ran. 889. "Ετεροὶ 
γὰρ ἐσιν, οἷον ἐχομαί θεῖος. Brunck 
from MSS. has given ὥραν εἰχομαί, ἃνα. I doubt whether correctly."
Schafer.] Polymestor is called Θρῆκ 
ζένος also in 762. 878. The MS. R. 
also omits παίθρ 703. incorrectly.

Transcribers often insert words which 
are not required by the sense, and not 
unfrequently omit those which they 
think may be dispensed with. In this 
very play 19. Θρῆκα is omitted in Aug. 
1., 1269. 'Εκάθι in Aug. 4." Porson. 
Matthiae has properly observed 
that the instances quoted by Porson 
and Schaefer are not altogether parallel 
to the construction in the text. ζένο 
is put for ἄντον: in 716. 1206. there 
is something similar: καὶ μὴν τρέφαν 
μὲν, ὥς σε παῖσθ᾽ ἔχοντι τρέφεις, 
Σώσας τε τὸν ἔμων, ὧς τρέφαν μὲν σῶσα 
te τὸν ἔμων παῖα, ὥς αὐτὸν τρέφεις σε 
ἔχοντι.

1033. "To the instances which I 
have collected on Phæn. 1722. add 
Lycothr. 1102. Τυφλάὶσα 
κροσσωστοὺς 
ραβάς," Porson. Milton 
Sams. Agon. "A little onward lend thy 
guiding hand To these dark steps, a 
little farther on." Cf. Ovid. Met. xiii. 
561.

1038. "γένοιτι Ald. edd. and the 
greater part of the MSS.; ζεύντι Barnes, 
either from a MS. or from conjecture: 
224. I have edited ζεύντι, since it is 
in the Harleian MS. (5725.): ζεύντι 
also C., whence, I imagine, Barnes
took it. Θυμῷ seems defensible from Soph. Trach. 446. cited in the note on 1117. Phot. Lex. MS. Ζέσας θυμῶς, ἐξαφθῆς τῇ ψυχῇ. Yet Ruhnken's emendation is nearer, and I would have adopted it, had even one MS. clearly exhibited it. It receives a little countenance from θυμῶν in Aug. 2." Porson. The order is: κατάστησομαι Θρ. θυμῳ. ζ. Θυμῷ, boiling with rage.

1040. κέλσω, Schol. ἢτοι προσπελάσω κυρίως δε τὸ ναῦν προσορμίαν τιν εὕρομαι τόπῳ: cf. 1063. The same metaphor is used in El. 139. Ἀργεῖ κέλσαι νῦν ἀλάται: Hipp. 140. Σαβάσιν κέλσαι ποτὶ τέρμα διότανον. Hermann removes the comma after κέλσω, and places it after ὀρεστών.

1042. "κατ' ἵχνος a gloss interprets by ὅρμοι τῷ ἵχνει. But it seems to me that we ought to read κατ' ἵχνος, or better κατ' ἰχνος, understanding ἰχνος for ἰχνος simply. Bacch. 1122. ἐφεξε δὴ μὲν ἄλλην, 'Ἡ δ' ΙΧΝΟΣ αὐτῶν ἀρδύειν γυμνοῦν δε Πλευρὰ σπαραγμοῖς. Catull. Nupt. Pel. et Thet. lxxii. 162. Candida permiscens liquidis vestigia lymphis." Porson. According to Porson's emendation, the meaning is: Placing myself on my hands and feet, after the fashion (literally the way of walking, κατὰ βάσιν) of a wild beast. If κατ' ἰχνος be retained, it may be rendered, in the track, in order to track them. Seidler supplies ποδῶν, to complete the dochmian metre.

1043. ἐξαλλάξω, change my direction: ἐξαμελῶ has the same meaning in Med. 131. Or. 266. (κατὰ) πολῶν, in which way?

1047. ποὶ—μυχῶν; Adverbs of place are followed by a gen. "Od. B. 131. πατήρ δ' ἐμὸς ἀλλοτι γὰρ τοὺς Ζωῖς ὑγ' ἢ τέθυκε. Soph. Phil. 204. ἢ ποῦ τῇ' ἢ τῇδε τόσον; Eur. Hec. 1266. οὐκ ἄσων τάχος ἥσον ἐρήμων αὐτῶν ἑκάστει τοῖς; Herod. ii. 172. Ἀγαλμα δαμονὸς ἤφυνε τῆς πόλου ἵκου ἢ ἄπιο


1050. τυφλῶν φέργος, i.e. τετυφλωμένων φέργος ὀφθαλμῶν ἐμῶν: Scholastic renders it the deprivation of sight, adding it as a parallel to ὀλέθρων Βοτκότ, the destruction of life, Med. 989. Musgrave suggests that the
invocation to the Sun refers to the fable of Orion: see the Class. Dict. It may however be easily accounted for by considering the Sun as the author of light.

1053. "γυναικῶν Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after Dorisms. τάνδε γυναικῶν Priscian xviii. p. 226. a. ed. Ald., but Putsch has omitted the passage." Porson. "Bentley on Phalaris p. xxix. ed. Lond. 1777.: 'The Dorians never turn αν into αν in that declension; for they say τὰν φρενᾶν, not τὰν φρενᾶν;' on which Salter p. 447. remarks: 'Theocritus has τὰν αἰγήν Idyll. viii. 49. if it be not a false print.' Also in v. 148. Αἰγῶν, but introduced by emendation, you may find also in Epigr. adesp. 40, 2. In Eur. Hel. 385. the Aldine edition has Θηρῶν, which is retained also in Musgrave's, but scarcely, I think, with the approval of the editor. See Heyne on Pind. Isthm. iv. 78." Schaeff.

1054. ποδ' ἐπάξας, i.e. ποδα: see note on v. 53. Soph. Aj. 40. Καὶ πρὸς τί δυτιλόγιστον ὡδ' ἤλεν χέρα;
1056. ἀρνύμενος, Schol. λαμβάνων καὶ ἄφαρομένος ἀντιδίκησιν τῆς ἐμῆς βλάβης καὶ τυφλόσεως. Π. Α. 159. Τιμήν ἀρνύμενον Μενελάφ, σοι τε, κυ-νάτα, Πρός Τρώων, Schol. ἀντικατα-λασόμενοι, λαμβάνοντες τιμάριαν, vi-cissim persolentes. "Ἀρνυμαι proprie volunt esse dando ἡρα, pro eo alicuiu viciissim accipere; sic vero et a πάλος esse παλέϊν, et ab ὅσο secundum quesdam ὄνεϊ, quod in pecoribus veterum divitiae et commercia consistere." Steph. Thes. See v. 213.


1059. B. Αἰδ. διαμ., for these fiends of Hades to rend in pieces: alluding to the fates of Orpheus and Pentheus. The same construction is in Horace, Od. i. 26. tristitiam et metus Tradam pro-tervis in mare Creticum Portare ventis, i. e. ut portent. Αἰν. ix. 362. ille suo moriens dat habere nepoti, i. e. ut ha-beat.

1060. κυσίν. Soph. Aj. 841. 'Ριθβῷ κυσίν προδηλητός, οἰνοῦσι δ' ἐλαρ.
1062. "πὰ στῶ, πὰ βῶ, πὰ κάμψω G.
ναῦς ὄπως, ποντίοις πείσμασιν
λινόκροκον φάρος στέλλων,
ἐπὶ τάνδε συθεῖς,
τέκνων ἐμῶν φύλαξ,
ὀλέθριον κοίταν;
Χο. ὃς τῇμον, ὃς σοι δύσφορ' εἰργασται κακά,
δράσαντι δ' αἰσχρὰ δεινὰ τάπτιμα
δαίμων ἐδωκέν, ὡστις ἐστὶ σοι βαρύς.
Πο. αἶ, αἱ, ἢ Ὡρίκης
λογχοφόρον, εὐσπλον, εὐσπνον,
"Ἀρεί κάτοχον γένος.
Ἰὼ Ἄχαι, ἢ Ἄτρεάδαι.
βοᾶν, βοᾶν αὐτῷ, βοᾶν. 1075
ὁ, ὅτε, μόλετε, πρὸς ζεῦν.
κλύει τις, ἥ οὐδεὶς ἀρκέσει; τί μέλλετε;
γυναῖκες ὀλεσάν με,
γυναῖκες αἰχμαλωτίδες.
δεινὰ, δεινὰ πεπόνθαμεν. 1080
ὁ μοι ἐμᾶς λάθας.
ποῖ τράπωμαι; ποῖ πορευθῶ;
αἰθέρ᾽ ἀμπτάμενος οὐράνιον,
ὕπετατι οἷς μέλαθρον, Ὀρίων
ἡ Σείριος ἐνθα πυρὸς φλογέας 1085
ἀφίσισιν ὑσσον αὐγάς;
ἡ τὸν ἐσ᾽ Ἀἴδα μελανοχρῶτα
πορθμὸν αἶξο τάλας;
Χο. Ἐὔγγυνωσθ', όταν τις κρείσσουν ἡ φέρειν κακὰ

1077. ἢ and μῆ before ὤ always form a cæsis in iambic verse.
1083. Orest. 1371. πολὸν αἰθέρ' ἀμπτάμενος, for ἀνάπτ., as ἀμβήσει 1245.
1084. μέλαθρον. Musgrave observes that this is an astrological term, quoting from Nonnus vi. p. 122. ἀστερέες ὑπὲρτο ταῖς ἐνὶ σφετέρουι μελαδροῖς. Aristophanes ridicules this kind of expression in Thesm. 272. ὄμωνυ τῶν αἰθέρ', ὁλευσιν Διός, which is a line from the Melanippe, a lost play of Euripides: and again, Ran. 100. αἰθέρα Διὸς δωμάτιον.
Ὀρίων. The penult is short in Ion 1153. ὅ τε ἐξθάρρης Ὀρίων ὑπὲρθε δέ: and in Cycel. 212. καὶ τῷ ἀστρα καὶ τὸν Ὀρίωνα δέρκομαι: long in Hel. 1506. Ὀρίωνα τ᾽ ἐννύχιον: the corresponding line in the anti-trophe being βάλλετε βαρβάρων λεχέας. In Homer also it is long: 11. E. 121. ὄς μὲν ὅτ᾽ Ὀρίων ἔλετο ῥοδοδάκτυλος Ἡᾶς. In Latin writers it is always long, but the first syllable is common: Virg. Ἀν. i. 539. Cum subito assurgens fluctu nimbosus Orion: iii. 175. Armatumque auro circumspicit Oriona.
1089. Εὔγγυνωσθ', it is excusable. "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural: Herod. i. 91. τὴν πεπρωμένην μοῦραν ἀδύνατα ἐστι ἀποφυγεῖν καὶ δεῖ: iii. 100. ὃς ἐν ἦν διάσιμα ἀνθρώπους: ix. 2. χαλεπὰ εἶναι περι-
πάθη, ταλαίνης ἐξαπατάλλαξαι ζοῆς. 1090

Ἀγαμ. κραυγῆς ἀκούσας ἥλθον οὐ γὰρ ἱσοῦχος πέτρας ὀρείας παῖς λέλακ· ἀνα στρατὸν Ἡχῶ, διδοῦσα Ὁρυσοῦν. εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἥσμεν Ἐλλήνων δορί, φόβου παρέσχ', ἀν οὐ μέσως ὅδε κτύπος. 1095

Πο. ὁ φίλτατ', ἱσθόμην γὰρ, Ἀγάμεμνον, σέθεν φωνῆς ἀκούσας, εἰσορᾶς ἂν πάσχομεν;

Ἀγαμ. ἔα. Πολυμήτορ ὁ δύστημεν, τίς σ᾽ ἀπόλεσε; τίς ὄμη ἡθηκε τυφλὸν, αἰμάζεις κόρας,
παίδας τε τούσδ’ ἐκτεινεν; ἢ μέγαν χόλον 1100 σοι καὶ τέκνουσιν εἶχεν, ὡστὶς ὅν ἀρα. Πο. Ἐκάσθ μὲ σὺν γυναιξὶν αἰχμαλωτισίν ἀπόλεσο’ οὐκ ἀπόλεσο’, ἀλλὰ μειζόνως.

Ἀγαμ. τι ψής; σὺ τούργον εὑργασαι τόδ’, ὡς λέγει; σὺ τόλμων, Ἐκάσθ, τὴν ἔτλησ ἀμήχανον; 1103 Πο. ὁ μοι, τι λέξεις; ἢ γὰρ ἐγγὺς ἐστὶ ποι; σῆμενον εἰπὲ ποῦ ’σθ’, ἵν’ ἀρπάσας χερών διασπάσωμαι καὶ καθαμάξω χρόα. Αγαμ. οὖτος, τι πάσχεις; Πο. πρὸς Ἑσὼν σὲ λίσ—σομαι, μέθες μ’ ἐφείναι τῇδε μαργώσαν χέρα. 1110 Αγαμ. ἵσχ’ ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,

1101. "σοί τε καὶ in some MSS." Porson. On the dat. after χόλων, see Porson Orest. 663. 1646. Phcen. 948.

μειζόνως. Emmsley on Herod. 544. observes that adverbs of the comparative degree generally end in oν, superlatives in a, as ἐνδίκας, ἐνδίκατην, ἐνδίκατα: and that the termination in ὃς is very rare in the Attic poets: μειζόνως is found again in Rhes. 849. μειζόνως in Soph. (Ed. C. 104. ξυνοτάτατοι 1579. εὐλαβεστέρως Eur. Iph. T. 1375.

1105. τόλμων—ἐτλησ, for ἐτλῆσις; intrasitive verbs frequently take an substantive of the same root: as Soph. Phil. 173. νοσεῖ νοσον ἀγρῖον.
1106. ἢ γάρ—ποι; what? is she really any where near? 1030. ἢ γὰρ κατείλες Θῆρια;

1109. οὖτος, heus, hark ye! see 1262. Acest. 789. οὖτος, τι σεμνὸν καὶ περιφροντικὸ βλέπεις; Orest. 1584. οὖτος σου, κλήθρων τόνδε μὴ φαύσης χερών. Med. 927. αὐτη, τι χλωροίς δακρύνας τέγγεις κόρας; Soph. (Ed. T. 532. οὖτος σου, πᾶς δεῦρ’ ἠλέες; Aristoph. Thesm. 610. Αὐτὴ σοι, ποι στρεφέι; τι πάσχεις; Schol. τι ποιεῖς; see above 612. Eur. Hipp. 340. τέκνον, τί πάσχεις; εὐγνώμονα κακοβοθεῖς; where Dr. Monk thinks that the force of the interrogation approaches nearer to the common expression, what ails you?

1111. ἵσχε, for ἵσχον, re train thyself: see 906. τὸ βάρβαρον. Bos proposes to understand ἰδθος. Schaefer remarks that ἰδμα may be supplied from Eur. 349. ἱδιατὰ τούμων ἱδί’ ἐφ’ τυραννικόν: but that it is not necessary to seek for any ellipsis, neuter adjectives being frequently used for feminine substantives; as τὸ πρόθυμον for τῆ προθυμία, τὸ σοφὸν for ἡ σοφία; and here τὸ βάρβαρον for τῆν βαρβα—ρίτητα, Schol. τὸ ὅμωθες, τὸ ἄγριον, τὸ συμίκον, τὸ ἔρασι καὶ μακικόν, θ ἐχουσι βάρβαροι.
λέγ', ὡς ἀκούσας σοὺ τε, τῆσδε τ' ἐν μέρει, κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

Πο. λέγοιμ' ἄν. ἢν τὶς Πριαμιδῶν νεότατος Πολυδώρος, Ἐκάθης παῖς, ὃν ἐκ Τροίας ἐμοὶ 1115 πατὴρ δίδωσι Πριάμος ἐν δόμοις τρέφειν, ὑποπτοῖς ὅν δὴ Τροϊκῆς ἀλώσεως, τοῦτον κατέκτειν' ἀνθ' ὅτου δ' ἐκτείνα υπ', ἀκούσον, ὡς εὖ καὶ σοφῆ προμηθία.

ἐδείσα, μὴ σοι πολέμιος λειφθεῖς ὁ παῖς Τροίαν ἄθροίσῃ, καὶ Ἐνυνικήσῃ πάλιν γνώντες δ' Ἀχαίοι ζώντα Πριαμιδῶν τίνα, Φρυγῶν ἐς αἰαν αὐθις αἴροιεν στόλον, κάπετα Θρήκης πεδία τρίδοιεν τάδε 1120 λεηλατοῦντες: γείτοσιν δ' εἰώ κακὸν


1120. ἐδείσα, μὴ—ἄθροίσῃ: this is in violation of Dawes' canon, that μὴ should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. Mathiaw (Gr. Gr. § 520.) has shown that this exception (the conj. after the preterite) often takes place after verbs and phrases signifying to fear. "Herod. vii. 118. ἑτάρης καταρραβώθησας μη οἱ Φωκεῖς ἔσωσι Λακεδαιμόνιοι. Eur. Phoen. 70. τῷ δ' εἰς φόβον πεσόντε, μη τελεσ- φόρους Εὐχάς θεοὶ κράιναις, ὑκκοντων ὁμοί, Εὐμεμαί. Ετάζαν. Plato Euthyd. p. 288. B. καὶ ἐγὼ φοβηθησε μη λοιδορία γένεται, πάλιν κατετράνον τὸν Κηθισ- πον. For the object of the fear is mostly considered as determinately future, al- though it may sometimes be represented as merely possible. Euripides (Hec. 1120.) combines the conj. and opt.; by the conj. designating an event which he thinks will certainly happen, the reestablishment of Troy; by the opt. that which is possible only or pro- bable, the renewed invasion by the Greeks."

1125. λεηλατούντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal atten- tion to the means of subsisting their numerous forces. The common me-
mediately put in practice. But such
a resource soon destroys itself. To
have therefore a more permanent and
certain supply, they sent a part of
their army to cultivate the vales of the
Thracian Chersonese, then abandoned
by their inhabitants on account of the
frequent and destructive incursions of
the wild people who occupied the in-
terior of that continent. (I. A. 366. I.
129. T. 91. 188. Od. I. 106. Thuc.
i. 11.)” Mitford’s Hist. of Greece,
vol. i. p. 88.

γείτονων—εκάμηνονεν, and (the very)
trouble might befal us as neighbours of
the Trojans, under which we were just
now labouring; see v. 306.

1128. “δόλῳ and 1129, ὑπ’ Τιλφ
Ald. But ὅγῳ and ἐν Τίλῳ the
greater number of MSS. On the con-
trary 752. ἐν Τίλῳ J.” Porson.

p. 239. b. Ald. but Putsch omits it.”
Porson. Cf. Med. 513. ξύν τέκνοις
μόνῳ μόνοις. Æsch. Pers. 740. μο-
νάδα δὲ Ξέρξην ἐρημὸν φαίνιν οὐ πολλῶν
μέτα.

1133. “χεῖρες Ald. and MSS.
Barnes has edited χειρὸς. Above 342.
we have the full expression δεξιάν χεῖρα:
ἐπ’ ἀριστερὰς Ald. and one or two MSS.”
Porson.

1134. αἱ δ’ ἐνθεν, i. e. ἐκ δεξιάς : ὡς
dιῆ, as if forsooth, as they pretended.

1135. θάκουν. Elmsley on Eur.
Heracl. 994. proposes ἡκουάτρ', which
from its correspondence to ξ᾽ω above
seems the true reading. Hermann has
edited: θάκους ἔχουσα κερκίδ’ Ἡδωνῆς χερὸσ; 1135
ἡνον Ἡ, υπ’ αὐγάς τούς δε λεύσουσα πέπλουν·
ἀλλαὶ δὲ, κάμακα Θηρκίην θεόμεναι,
γυμνὸν μ’ ἐθηκαν διπτύχου στολίσματος.
ὁσαὶ δὲ τοκάδες ἰσαν, ἐκπαγλοῦμενai
1141. "γένουτο Ald. γένουτο, which is rather better, in Aug. 2. Mosq. 4. MS. Reg. Soc. by the first hand. But lest my readers should not understand what the mysterious words rather better mean, I will explain them. I may perhaps in the opinion of some be noticing a trite and hackneyed point: ἀλλ' ὁμοι εἰρήνεται. We learn in the very elements of Grammar, that neuter plurals take a verb singular, and then that rule admits several exceptions. As far as I can form an opinion, the old Attics never employed the license, if license it may be called, of making a plural verb follow a neuter plural, unless when living creatures were the subject. But if they had been at liberty to use a plural verb without limitation, is it probable that they would so seldom have availed themselves of so convenient a privilege? In that case, in my opinion, many instances would be found of this nature, which on account of the metre would not admit of alteration. Now however, those few which do occur, from their singularity, rather confirm, than weaken the general rule. Euripides Here. F. 47. has rightly said, τέκνα μη δάσωσι. We read also rightly in Aristoph. Acharn. 805. Ἐνεγκάτω τις ἐνδοθεν τῶν ὁσχάδων Τοῖς χοιριδίοις· ἄρα τρώζονται; βασιλ, Οἶον ροθία· ζω; ἡ πολυτιμήθη 'Ἡράκλεις' Ποδακά τα χορί· ὡς Τραγασαία φαίνεται. Ἀλλ' οὗτ̣λ πάσας κατέτραγον τὰς ὁσχάδας. Here the metre would allow us to read τρώζονται and κατέτραγον, but not ροθίζει. Eupolis from Herodian in Villoison's Anecd. T. ii. p. 88. καὶ λέγουσι γε ὧν μειράκια προίσταμένα τοῖς ἀνδράσιν. In Plut. 833. some MSS. have ἀπέλιπον or ἐπέλιπον: wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brucke's give φυγόντα τραγμάτα as the ending of a senarius. Alexis in Athenæus x. p. 422. B. Νῦν δὲ διὰ ταύτην ἀπαντὰ γίνεται τὰ δυσχέρη: an excellent trochaic; but Eustathius on Od. Σ. p. 1837, 21=656, I. cites γίνεται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. Hist. 449. B. Λακ. ὅπως (τὰ ἕρια) δείξονται ὅτι μάλιστα τὸ ἀνός. More correctly δείξεται in a MS. of Plato and in Stobæus p. 252, 25. pointed out by Valckenier on Callimachus p. 193. but most correctly δεῖται in the editions of Trinacelli and of Gesner; δείξεται Franchfort. 1581. p. 433, 25. I have touched slightly upon this point on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. Ἀλλ' ἀνδράφα μορφηρά, παρακεκομμένα— Ἐσικοφαντεῖ Μεγαρεῖν τὰ χλανίσκαία: Κείπων σίκουν ἐδεν ἡ λαγώδιον,—Ταῦτ' ἣν Μεγαρικά. Here critics have properly restored ὅδεις from Suidas and MSS. But προσγελάσονται in Pae. 599. cannot possibly be tolerated, although Bruneck has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599, consists of cretics and paecos, and ought to be read thus: ὅστε τε τα τ' ἀμπέλια, Καὶ τα νέα συκίδα, Τάλαλα 3' ὅπε ἐστι φυτά, Προσγελάσονται λάβον ἀσμα. But in such places as that of Euripides now before us, I consider the singular number as rather better, if MSS. warrant it; but that nothing should be changed without their sanction. Again διαδοχαῖσιν Ald. and several MSS. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no causura, which is rarely the case in Euripides. On causuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχαίς τ' ἀμείβουσιν χρόνῳ, or ἀμεῖ- βοντα, which are both equally in use.
and consistent with the sense; and both very easily perverted into ἀνελθοῦσα. Besides, is it surprising that the copulative particle should be dropped when unnecessary, when it is so frequently omitted where it is required? See above on 355. 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant when than two verbs united by a conjunction. I will meet this objection below in my note on 1161." Porson.

1142. ἐκ γαληνῶν—προσφ. Cf. Med. 1180. 'Ἡ δ' ἐξ ἀναίδου καὶ υπαντώ ὑματος Δευνὸν στεναζα'. See the note on 903.


δίκην, i.e. κατὰ δ', instar, ad instar, more hostium. Æsch. Agam. 3. καθ' ἀναίδην. "Forte primaria vocis δίκη significatio erat imago, similitudo, unde δίκηλον, imago." Blomf. Gloss.

1147. ἐξανήθησαν—κατεῖχον: the opt. in one clause, and the imperf. indic. in the other, are thus used when the repetition of an action is indicated in the former, and the consequence in the latter: Iph. T. 325. ἀλλ' εἴ φέροι τις, ἄτεροι προσκείμενοι ἑθάλλων αὐτοῦ: εἴ δὲ τούτω φαίνατο, Αδης τὸ νῦν ὑπείκον ἤκακον πέτρασι. 1148. κόμης, by the hair: see v.521. κνωτῆν, At. for κνωτήν.


1150. πῆμα πῆματος πλέον, an injury greater than any. Med. 234. κακοῦ γὰρ τούτ' ἐτ' ἠλλον κακόν. "Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. Il. Ω. 735. ἦ τις Ἀχαιῶν Ῥίπης, χειρὸς ἑλῶν, ἀπὸ πύργου, λυγρὸν ἀλέθρον, i.e. ὃς ἔστι λυγρὸς ἀλέθρος. Soph. Ed. T. 603. Καλ, τῶν ἐλέγχου, τούτο μὲν Πυθῶς ἤν Πεύθου, τὰ χρησάντ' εἰ σαφῶς ἤγειλα σοι' i.e. δ', τὸ πεῦθεσθαι Πυθω, ἐλέγχου τῶν ἐς τετα. Or. 1111. Ἐλευθερίαν κτάμων, Μενελὼν λύπην πικρὰν, where not Helen, but τὸ κτάμεν᾽ Ἐλ. is the λύπη πικρὰ: 1506. ὅ δ' λυπὸν συμφανόντος προβόλων, quod, τὸ λυπεῖσθαι, munimentum esset contra mortem. Eur. Phoen. 1234. Τὸ παῖδε τὸ σιὸ μέλλοντον, τολμῆμα Αἴαχιστα, χώρας μονομαχεῖ παντὸς στρατοῦ, where the plural is put for the singular." Matth. Gr. Gr. § 432.
1152. Eur. Phæcn. 59. εἰς ομμάθι ἀδ-
τοῦ δεόντων ἐμβάλλει φόνον, Ἱρμηλάτοις
πόρτασιν αἰμάζασας κόρας, of (Fedipus.

1154. ἐκ δὲ τ. ἐγὼ. "This tmesis
occurs frequently in the Attic poets,
yet oftener in the choruses than in
the dialogue, and almost exclusively
when a monosyllabic word is interposed be-
tween the preposition and the verb,
δια μ' ἡδείσας, κατά τ' ἐκείνας,"

1157. "Some MSS. ταράσσων.
Others dividing the words τ' ἀράσσων." 
Porson.

1160. γυν.—ἐπὶ κ., has spoken ill of
women: εἰρήκα, λέγω, εἶπον, have
the same construction as ποιῶ, δρῶ, ἐφῶ,
viz. an accus. of the person, or object,
and the adv. ἐν οἷς κακῶς: see v. 253.
Od. A. 302. Ἀλκιμών ἔσσα, ὥν τις σε
καὶ δραγχόνοις εἶ ἐπιτ. See below 1173.
On Euripides's antipathy to women,
see Guide to the Greek Trag. p. 42.

1161. See Porson's note on the
reading of this line in the Appendix.

1162. "σωτιθέλεις Stobæus and Lib. P.
incorrectly from 1166. where σωτιθέλεις
is found in M." Porson.

1164. "ἀδι Stobæus. Pierson on
Moeis p. 231, has rightly determined
that the penultima of this word is com-
mon. But lest any scurr or sycophanta
should exult over the manes of
Pierson, in assigning a penultima to a
dissyllabic word, I will transcribe two
passages from Latin Grammarians. M.
Valerius Probus i. p. 1412, 21. Si
vero prima verbi syllaba in penultimo
locu fuerit, pro natura sui longa in-
nitur, utinam cladem, utinam do-
nem. 1414, 15. Persona prima penul-
timam syllabam in aliquidus verbis
longam recipit, ut, ducor, cladem;
si tamen prima verbi syllabam fuerit.
Priscian vi. p. 716, 21. Ideo assumit
τ, (mus) quia non poterat u vocalis
penultima produci, vocali altera conse-
quente." Porson. See Pref. p. i. τ ὤ
ἀδι ἐνυπτυχων, whoever happens to associate
with them, every one who associates with
them, Schol. ὥσις ἢστιν ἡ ἐνυπτυχεις,
ἐκεῖνος γνώσκει πῶς ἢστιν. When ἄδι
has this force, it is generally situated
between the article and a participle,
perhaps always in prose writers. Herod.
vii 58. φάμενοι τὸν ἄστατον ἄδι ἀπογε-
νόμενον βασιλῆς, τούτων δὲ γενέσθαι
Χο. μηδέν Σρασύνων, μηδέ τοίς σαυτοί κακοίς 1165
tο Θηλυν συνθείς ὅδε πᾶν μέμψη γένος.
πολλαί γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθωνοι,

The same remark he repeats on Herod-}

ian. And yet one instance only is

found of this construction in Arist-

ophanes, and only one in Sophocles.
For the one which Koen has produced

from Aristoph. Lysistr. 1033. amounts
to nothing. There Brunck has properly
edited from two MSS. μη φιλήσῃ. An-

other has οὐ φιλήσῃ. Would you

know whence φιλήσῃ originated? In

the first Juntine edition 1515., the

former Basil, the Venetian of Zanetti,

and others, is edited μη φιλήσῃ to
totidem litteris, and this same reading

Sigismundus Gelenius intended to keep in

the second Basel edition. But the printer in

expressing the final syllable by an abbre-

viation of this kind (s), which ought to

represent σ, made use of a character so

badly made, that unless looked at

attentively, it may easily be taken for an

accent turned the wrong way. Now

since a mark of the latter kind denotes

ov, Αμελίους Portus, a man of all others

incompetent to the task that he under-

took, corrected φιλήσῃ. Had he how-

ever looked at the word a little more

carefully, and seen an accent placed on

the penultima, he might have restored

φιλήσῃ to the true reading," Porson.

1167. "I have restored, however
corrupt it may be, the reading of Aldus,
of all the MSS. and of Stobæus lxix. p.
289. ed. Grot. Musgrave has edited
οὐδὲν εἰσ'o, who is followed by Brunck.
Beck αἱ μὲν οὐκ. Perhaps this verse
is sound, and we ought to read in the
next, with Reiske, τῶν καλῶν. I leave

to the reader his free choice of all these.
['Choose none of them: the common
reading is best; the sense is: alic invidiu
premuntur, cum sint innocentissima.'
Eur. Med. 305. (σοφὴ γὰρ οὖσα τοῖς
μὲν εἰμὶ ἐπίφθωνοι:) will illu-trate this
passage," Schäf.] The objection of
Hermann to Reiske's emendation is not

without weight, that καλὴ can hardly

be applied to a woman, unless in ref'er-

F 4
ai δ' εἰς ἀριθμὸν τῶν κακῶν περικαμεν.

Εκ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτὲ τῶν πραγμάτων τὴν γλώσσαν ἵσχυεν πλέον. 1170 ἀλλ' εἶτε χρήστ' ἐδρασε, χρήστ' ἐδει λέγειν· εἶτ' αὐ τοιηρά, τοὺς λόγους έλαυν σαθροὺς, καὶ μὴ δύνασθαί τάδικ' εὖ λέγειν ποτὲ. σοφοὶ μὲν οὖν εἰς' οί τάδ' ἠκριβωκότες,
1175, "δύνανται Ald. and most MSS. δύναιν' ἂν a Leyden MS. on the authority of Vales. Hippol. 294. Thus in a verse of Eupolis in Harpocratian ν. Μειών, where MSS. give Δύναται ὁσπερ μειαγγός ἑπτῶν, J. Gronovius has happily corrected, Δύναται ἂν." Porson.

1176. "ἀπάλαντο κοίτις Aldus and most MSS. One (K.) but of very recent date, ἀπαλωντ' ὀστίς, which King, and, after him, Musgrave and Bruneck have edited. Yet Bruneck prefers δύνατα, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. Hermann reads, κακῶς δ' ὄλυντ' ἂν κοίτις: εξῆλυξε is from ξαλύσκω. The Scholiast cites Hesiod, (Ἑργ. i. 215.) δίκη δ' ὑπὲρ ἄδοκος λάσχει Ἐσ τέλος ἐξελθοῦσα.

1177. Schol. Καὶ τὸ μὲν πρὸς σὲ, ἢτοι δ' πρὸς σὲ λόγος, οὕτως μας διάκειται ἐν προμαχίοις, ἢγων ἐν ἀρχή τῶν λόγων, οὕς μὲν ἐλλεῖν εἰσίν.


1180. ἐκατ. The Attics use the following Doric forms: ᾿Αθάνα, δάρδα, ἐκατ', ναυαγός, πονάρος, λοχαγός, ἕξωγος, ὀπαδός, ἀφάρε: see Porson Or. 26. 1323.

1183. κηδ. τινά, Schol. ἐπιγαμ-θρεύσας, συγγενείς ποιήσων.

1185. ἡ τίν' αἰτ. ἔχων, for τίνα ἄλλην αἰτ. Iph. T. 511. φυγᾶς δ' ἀπῆρας πατρίδος, ἦ ποίᾳ τούχῃ; See below 1246.

ο χρυσός, ει βουλοι τάληθη λέγειν, ἐκτεινε τὸν ἐμὸν παίδα, καὶ κέρδη τὰ σά. ἐπεί διδάξου τοῦτο: πῶς, ὃ ἡνύχει

Τροία, πέριξ δὲ πῦργος εἰχ' ἐτι πτόλυν, ἐγε τε Πρίαμος, Ἐκτορός τ ὃνθει δόρυ, τι δ' ὅν τὸτ', εἴπερ τρὸς ἔθουληθης χάριν ἡσθαί, τρέφων τὸν παίδα, κἀν δόμοις ἔχων, ἐκτεινας, ἢ ζωντ ἤλθες Ἀργείοις ἄγων; ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἤμεν ἐν φαεί, καπνό δ' ἐσήμαιν' ἄστυ πολεμίων ὕπο, ἔξουν κατέκτας σήν μολόν' ἐφ' ἐστίαν; πρὸς τοίσδε νῦν ἄκουσον, ὡς φανεί κακός: χρήν σ', εἴπερ ἡσθα τοῖς Ἀχαίοισιν ϕίλος, 1200 τὸν χρυσὸν, ὅν φῆς οὐ σῶν, ἀλλὰ τοῦδ', ἔχειν, δούναι φέροντα πενομένους τε καὶ χρόνου πολύν πατρώς γῆς ἀπεξευμένους: οὐ δ' οὐδὲ νῦν πώ σής ἀπαλλάξαι χερὸς τολμᾶς, ἔχων δὲ καρτηρεῖς ἐτ' ἐν δόμοις. 1205

1190. ἐτει is thus used in arguments and expositations: Schol. εἰ δὲ μὴ, if this is not so, explain this: Soph. El. 352. εἰπεὶ διδάσκου, ἡ μαδ' εἰ ἔμων, τί μοι Κέρδος γένετ' ἐν τῶν Δαυδάσω γῶν;

“Aldus who in v. 18. above had edited ἡνύχει, here and below 1210. has εὐτύχει.” Porson.

1193. χάριν ἡσθαί, literally, to lay up for yourself favour with, to gain favour with, or to confer a favour on: El. 61. εἴσαλε μ' ὁικαν, χάριτα τιθεμένη πόσει. 1196. εἰν φαεί, Schol. εἰν εὐτυχία: εἰν φαεί is sometimes opposed to εἰν ἄδου: thus above 166. οὐκέτι μοι Βλος ἀγαστός εἰ καφεί. Eur. Phch, 1295. ἥν μὲν φθοῖσοι Παιδάς πρὸ λόγχης, δύμος εἰν φαεί βλος: Θάνατοι δ' αὐτοῖς εὐνθανοῦσα κελαμαί, where βλος εἰν φαεί and εὐνθανοῦσα are opposed: if such be the sense here, Hecuba means that Priam, Hector and her other sons were dead.

1197. “Thus Ald. Others have first καπνός, then ἐσήμαν' or ἐσήμαν'.” Porson. Various interpretations are given of this line: the best seems to be this: and the city by the smoke from the enemy gave the signal, viz. that Polydorus might be slain with impunity.

1199. πρὸς τοίσδε, besides this: see v. 849. “φανῆς G. N. which being admitted, ὡς would be for ἴνα.” Porson. Here with the indic. it means how.

1205. τολμᾶς, have the resolution, can prevail on yourself, can bear. On the different senses of τολμᾶς, see Monk on Eur. Alc. 285. In general it corresponds to the Latin sustineo, to bear, endure. Monk compares it with the Latin possium. Virg. Aen. ix. 481. tune, illa senecta Sera mea requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigat Procella, nec victi passunt abistere ferro. Hor. Od.
καὶ μὴν τρέφων μὲν, ὡς σε παίδε ἔχρην τρέφειν, σῶσας τε τὸν ἐμὸν, εἶχες ἃν καλὸν κλέος.

ἐν τοῖς κακοὶς γὰρ ἄγαθοὶ σαφέστατοι φίλοι: τὰ χρήστα δέ οὐθ' ἐκαστ' ἔχει φίλους.

εἰ δ' ἐσπάλικες χρημάτων, ὁ δ' ηὐτύχες, ἥταυρός ἂν σοι παῖς ὑπῆρξ' ὤμος μέγας: νῦν δ' οὕτ' ἐκείνου ἀνδρ' ἔχεις σαυτῷ φίλου, χρυσοῦ τ' ὀνήσις οἶχεῖτα, παίδες τε σοί,

τις τε πράσσεις ὥδε. σοί δ' ἐγὼ λέγω, Ἀγάμεμνον, εἰ τόδ' ἄρκεσις, κακὸς φανεῖ. 1215

οὕτ' εὐσεθ' γὰρ, οὕτε πιστῶν οῖς ἔχρην, οὐχ ὀσιον, οὐ δίκαιον εὖ δράσεις ἔξονην,

ἀυτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν

iii. 11, 31. Импіә спонсο ροτүεг дυρο пердере ферро.

ἐξων καρτερις, έυο περιστ in ιενιпεн.

"Several verbs which take along with them not an object to which they refer, so much as the sphere of their activity, have this in the participle. Such are verbs signifying to persevere, bear, endure, άνέκεσθαι, καρτερειν, ύπομενειν, ταζὴναι. Med. 73. καὶ ταῦτ' ἰδανω παιδας ἐξεανεται Παξοχαστι; Soph. Phil. 1274. πότερα δεδοκατο σοι μενοντι καρτερειν, "Η πλειν μεθ' ημων;" Matth. Gr. Gr. § 550.

1206. "καὶ μὴν τρέφων μὲν παίδα γ' ὡς σ' ΜΣ. Reg. Soc. which would not be amiss, if others coincided. The same MS. has σαφέστεροι in v. 1208. In the MSS. Π. and Μ. παιδ' άγ ς' ἐχρῆν. Thus the order of the words would be clearer, neither would the particle be without force, since the Attics so frequently add γε after καὶ μὴν, οὐ μὴν, καίτοι, &c. with some words intervening. See my note on Phæn. 1638. Aristoph. Nub. 874. Καίτοι ταλάντου τούτ' ἐμαθεν 'τπέρβολος. Thus almost all MSS. and Suidas τ. Τάλαντον. But the same Suidas v. 'Αναπειστηριαν has έμαθώ. The Ravenna MS. after καίτοι adds γε. 'Read therefore, τούτο γ' ἐμαθ' 'τπέρβολος. This particle is very often dropped, in no case oftener than after οὕτως and ὧδε. Brunck has rightly preferred τούτο γ' ἐπέτρεπον ποιεῖν in Plut. 1078. In Nub. 192. he has rightly restored οὕτως for οὕτω δ'; but just before 189. he has, err'd in editing τούτ:' ετι φροντιζετε instead of τούτῳ γε φρ. At least he should have substituted τούτο γ' ετι φροντιζετε, but the true reading is τοντογ', which being corrupted at one time into τούτῳ γε, at another into τούτῳ τι, has been the occasion of this confusion. In Soph. Αј. 969. the correction τι διτα τούδε γ' εγελαθεν αν κατα, will, I think, be obvious to every one." Porson. See v. 1030.


1216. οὕτε πιστῶν (αὐτοίς) οἰς ἔχρην αὐτὸν πιστῶν ελει.
to his assassins, 'that, had Miltoclythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another.' The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment." Mitford's Hist. of Greece, vol. vii. p. 418.

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. It is given also to Hecuba by the Scholiast on Homer, in Townley's M.S., if the reading be correct, II. N. 154. δε εις ουκον, αντι τουτου επει το κρη δε εις ουκον πεφυκας και δε Ευριπιδης ουκ ουν ειπε ειργασται ταδε—But ειρ-
EKA B H.

Po. οἴμοι τέκνων τῶν', ὀμμάτων τ' ἐμῶν, τάλας.
Ek. ἀλγεῖς: τί δ' ἦμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;
Po. χαίρεις ύπρίζουσι εἰς ἐμ', ὥ πανούργε σύ.
Ek. οὐ γάρ με χαίρειν χρῆ, σὲ τιμωρουμένην; 1240
Po. ἀλλ' οὐ τάξ', ἤνικ' ἂν σε ποινία νοτίς—
Ek. μῶν ναυστολήση γῆς ὄρους Ἐλληνίδος;
Po. κρύψη μὲν οὖν πεσοῦσαν ἐκ καρχησιων.
Ek. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;
Po. αὐτὴ πρὸς ἰστὸν νάδο ἀμβήσει ποδί. 1245
Ek. ὑποτέρωι νότοισιν, ἢ ποιῶ τρόπῳ;
Po. κῦν γενήσει πῦρ' ἔχουσα δέρματα.

γασαί must be read; with respect to τάδε I do not decide. We may ob-
serve by the way, that χρῆ in Phœn. 84. is defended by this scholium." Porson. Cf. 784. above.

1238. "Ald. and edd. τί δαλ. με. MSS. give τί δ' εἴμε, or τί δε με: τί δή με Brunck. Some editors add τοῦ before παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστων ἦστιν εἰς τὸ Θρειῶν δραμείν, 'Εκεῖ δ' ἔσω δὲν πρὸς τὸν εὑρόμεν, μένειν. Erase εὔτην, and read with Brunck ἡμῖν for εἰ μοι. In this play 386. over ἡμᾶς the MS. J. has ἀντὶ τοῦ εἴμε, and C. in the same ink εἴμε. You see therefore how easily they change places. On the contrary, in Soph. ed. T. 847., Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς ῶπον. 'Εμε, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μουδιξωρος, Portus and Kuster have altered." Porson. "I would move the line thus: τί δ; ἦμᾶς παιδὸς--; τί δε; is frequently put absolutely, when another interrogative follows. Orest. 1629. τάμα δ' οὐχὶ τῆλμον;" Schäfr. Eur. Alc. 707. χαίρεις δρῶν φῶς, πατίρα δ' οὐ χαίρειν δοκεῖς;

"The gen. expresses the object and also the cause of a feeling; in which case it is to be rendered by on account of.; with verbs, as χολούμαι, ἀλγεῖν, μὴν, στένω, δακρύω, στυγῶ, ζηλῶ, αἰνῶ, μεγαλῶ, φθονῶ, μέμφομαι, &c." Matth. Gr. Gr. § 368.

1239. "Verbs which express any emotion of the mind, as to rejoice, be indignant, vexed, ashamed, to repent, &c. take in the participle the object or operative cause, which in Latin is expressed by quod, or by the accus. with the infinit. Eur. Hlipt. 7. ἔνεστι γὰρ δὴ κἂν δεῖν γένει τόδε: Ῥιμάμενοι χαλ-


1243. μὲν οὖν, nay rather: these particles serve to correct what has been said before: see Orest. 1525. 1535.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch de Ís. et Osir. p. 379. E. 'Εκάτης ἄγαλμα φωσ-

φόρου κῶν ἑσεὶ. Ἡ is ridiculed by Aristophanes in Eustathius on Od. F. p. 1467, 36=127, 17. καὶ κῶν αὐρά-

χολος 'Εκάτης ἄγαλμα φωσφόρου γε-


Hecubam autem putant, propter animi acerbitateam quandam et rabiem, fingi in canem esse conversam. Juven. x. 271. torva canino Latravit rictu qua post hunc viscerat uxor. Plautus Me-

næchm. v. 1, 14. ME. Non tu seis, mulier, Hecubam quaapropter canem Graii esse prædicabant. MV. Non
equidem scio. ME. Quia idem faciebat Hecuba, quod tu nunc facias: Omnia mala ingerebat, quemque adspexerat: Itaque adeo jure excerpta appellari est canis.


1251. ου γάρ κ. τ. λ. An ellipsis of a sentence is very frequent before γάρ: (no, for had he done so) you would never have thus caught me with guile: see above 1240. Soph. Aj. 1120.

1252. " Βίον Ald. and MSS, which is evidently wrong: Brunck and Ammon have introduced μόρον into the text. But μόρος in the Tragedians generally signifies death. Musgrave's conjecture therefore seems better, ποτμον, which he supports by the same variation in Soph. Antig. 83." Porson. ἐνθάδε, as Hermann remarks, refers to the place from whence Hecuba was to precipitate herself into the sea, and to be joined with the particles, not ekplήσαμαι. Βίον: dying at once, or still continuing to live there, shall I reach the close of life?

1253. "σων Aldus. But σφ three MSS. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

δωμα—κεβλ. A similar redundancy of the subst. nomen occurs in Virg. Λν. iii. 693. nomen dixere priores Ortygiam. Livy i. 1. Ascanium parentes dixere nomen.

1254. "η τι Ald. [Cf. 999.] Reiske's conjecture is ingenious, η τυχις εμής ερεις; In the following verse some MSS. have τεκμορ. Porson. επιερον. Schul, επανομον. Hermann adopts the reading of Aldus, punctuating thus: μορφης επιερον, η τι, τως εμής ερεις; 1255. κυνός σήμα, Cynossema, a promontory of the Thracian Chersonese: Ovid Met. xiii. 568. rietuque in verba parato Latravit, consta loqui; locus extat, et ex Nomen hubet.

1257. "γε is omitted by some MSS. as also 8 1248. badly. The addition of γε here is right, as in 1261." Porson. See 770.

1258. απέπτυσα, Schol. καταφορόν των σων μαντευμάτων sol δ' εις ταύτα γενέσθαι, ἄπερ εἰς μαντήν. This use of the word αρο-ε from the custom of spitting three to express detestation of the speaker and his sentiments: the nor. form is in use because the action preceded. Theocr. vi. 39. ὡς μη βασκανθῇ δε, τρίς εἰς εἶμιν ἐπιπτυσα κόλπον. Eur. Hipp. 610. TP. ὃ παί, τι δράσεις;
Po. κτενεὶ νῦν ἡ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

Εκ. μῆτω μανείθ Τυνδαρίς τοσόνδε παίς.

Po. καύτων γε τούτων, πέλεκυν ἑξάρασ' ἄνω.

Αγαμ. οὖτος σὺ, μαίνει, καὶ κακῶν ἔρης τυχεῖν.

Po. κτεῖν', ὡς ἐί "Ἀργεί φόνια λουτρά σ' ἀναμένει.

Αγαμ. οὐχ ἐλέετ' αὐτὸν, δμῶς, ἐκποδῶν βία;

Po. ἀλγείσ ἀκούον. Αγαμ. οὐκ ἐφέξετε στόμα;

1265

Po. ἐγκλείετ' εἰρήται γάρ. Αγαμ. οὐχ ὅσον τάχος νῆσων ἐρήμων αὐτὸν ἐκδαλείτε τοι, ἐπεὶπε οὖτω καὶ λιαν ἔρασυστομεῖ; Ἐκάθη, σὺ δ', ὦ τάλανα, διπτύχοις νεκροὺς

ἀὐτῷ ταύτα—ἐχειν. Comp. Theocr. vi. 23. —ἀυτάρ οὗ μάνις τὸ Τῆλεος ἐχθρὸς ἀγροει, ἔχεθα φέροι ποτὶ οἶκον, ὁπως τεκέσσι φιλάξη.

1260. μῆτω, Schol. μηδαμῶς. "Any one would be led to conjecture μῆπτωτε for μῆπω. But the Attics sometimes use μῆπτω in the same sense, as it were by the figure Αἰτότης. Sophocles Elcer. 403. Οὔ δήτα μῆτω νοῦ τοσόνθ' εἶνα κενῆ, cited by Suidas v. Κενῶν," Porson.

1261. "καθών σε Μ. Ν. R. as Bruck has edited from his membrana. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καθών δὲ, which Beck has edited, is in many MSS.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Philoct. 1362. (that καὶ and δὲ cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καθών τε comes nearest to the true one, which is afforded by Aug. 3, καθών γε," Porson. See v. 1257.

1262. "τι for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἢρ, οὐ κρατοῦμεν. "Ὅσια ἐραί, τὰ δ' ἐκδίκω σὺν. Κατ-βανεῖ τών ἕοικας. Κτείνε, ὑγγονόν δὲ σήν Οὖ κτενείς ἡμῶν ἐκών, ἀλλ' εὕμ', ὡς πρὸ δεσποτῶν Τοῖς γενναίοις δουλοῖς εἰκελεστατον ἄνεων." Porson.

1267. "ποι Ald. eed. MSS. ποι is edited by Ammon, Beck, and Brunck, on the authority of a few MSS. but the other I think better." Porson. See the note on 1048. Cf. Hom. Od. Γ. 269. ὅτι τότε τῶν μὲν ἀριοῦν ἱγιων ἐννυν ἐρήμων, Κάλλιπτεν οἰωνοίσιν ἐλαυ καὶ κόρα γενέσθαι.

1268. Καὶ strengthens the adverb λίαν: as in Hom. Od. A. 46. Καὶ λίαν κεῖνος γε οἰκικτι κεῖται ὅλεθρο. 1269. Ἐκάθη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle δὲ: as Soph. Electr. 150. Νουθή, σὲ δ' ἤγαγε νέμω Θεόν. See above 372.
στείχουσα Ζάπτε, δεσποτῶν δ' ὑμᾶς χρεῶν 1270
σκηνάις πελάζειν, Τροφάδες καὶ γὰρ πνοὰς
πρὸς οἰκον ἤδη τάσδε πομπίμους ὑρῶ.
εὖ δ' ἐσ πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις
ἐχοντ' ἱδοιμεν, τῶν ἀφειμένοι πόνων.
Χο. ἢτε πρὸς λιμένας σκηνάς τε, φίλαι,
1275
tῶν δεσποσύνων πειρασόμεναι
μόχθων. στερρὰ γὰρ ἀνάγκα.
APPENDIX.

782. "ξένων for φίλων in many MSS.: badly. Aldus, and almost all MSS. have πρῶτα τῶν ἐμῶν. Brunck from his mem-
branchæ has edited τὰ πρῶτα, being as much delighted with two
anapests, as others are offended. But that copy is not free from
manifest glosses; for above 607. it has τὰ γγος for τεῦχος as in
M. Mosq. 1. N. R. Therefore τὰ πρῶτα is a mere scholion, as
is evident from the circumstance, that in some MSS. the article
is written over πρῶτα to explain it. Musgrave has conjectured
ξίνα, which is tame and obscure. Beck removes the comma
after ἐμοί, and places it after ξενίας, by which I do not see that
any thing is gained. Another participle is by all means neces-
sary after τεῦχων, to connect the two members of the sentence.
We might indeed read, ξενία τ’ ἀριθμῶν πλείστα τῶν ἐμῶν φίλων,
were not this too great a departure from the common reading.
I have therefore given πρῶτος ὄν for πρῶτα τῶν. When once
πρῶτος ὄν τῶν ἐμῶν φίλων, or, with the addition of one letter
only, πρῶτος τῶν ἐ. φ. had been written, some person anxious
about the metre from thence made out the common reading.
Brunck has vitiata a passage of Aristophanes Vesp. 1249. by
a similar blunder. The Attics often use ἵππικη and μουσικὴ
dothing the article. We read therefore rightly, 'Ετύγχανεν γὰρ
οὐ τρίεων ὄν ἵππικη, as Suidas also v. τρίεων. But Brunck
not knowing this, has thrown out the participle which was
necessary, and inserted the article which was unnecessary.
'Ετύγχανεν γὰρ ὃν τρίεων τῆς ἵππικῆς. Should any one object,
that it does not seem probable, that readings so slightly cor-
ruped as πρῶτος τῶν ἐμῶν φίλων, πρῶτος ὄν τῶν ἐμῶν φίλων,
should be still farther perverted, he is not aware, (to use the
words of Hemsterhusius on Aristophanes Plut. p. 349.) quam
proclivi lapsu voces etiam notissime nonnumquam in maculas
degenerent, quibus elucendis hominum vel acutissimorum ingenia
frustra defatigentur. I will confirm this remark by one or two
examples. In the Dionys-alexander of Cratinus preserved in
Macrob. Sat. v. 21. Gronovius adds a line from the MS. of De Thou: Στολήν δὲ δὴ τίνι εἴης τοῦδ' ὦμόχροον. Thus he has given from his father’s conjecture, written on the margin, not edited, whilst the MS. had ΤΟΥΔΟΜΟΙΦΡΑΣΩΝ. So trifling a mistake has effaced the true reading of this passage. Read, τοῦτο μου φράσον. There is extant in Strabo x. p. 743. A. (485. B.) a fragment of Pindar respecting Delos, a part only of which I will transcribe: 'Ἀλλ' ο Κοιογενής ὅσπι' ὄδινεσσι Σωαίς ἀγχιτόκως επέλευ νυν, δὴ τότε τέσσαρες ὀρθαὶ πρέμιναι ἀπώφωσαν χθονίων, ἐν δ' ἐπικράνοις σχέδον πέτραν ἀδαμαντοπέδλῳ κόνες, εὖθα τεκοι' εὐδαίμων' ἐπόψατο γένναν. Commonly ἀλλὰ καὶ ο γένος, whence Barnes has well deduced Κοίον γένος, but from the Moscow MS. of Strabo, which has κοιογενής, you may get κοιογενής, which is rather better. For ὄδιναις Σειας the same MS. has ὄδινεσσι Σωαίς. Also ἀγχιτόκως, which has escaped from most editions, is found in Aldus and this MS. Again, ἐπιείκανεν ε ddl. ἐπιείκανεν MS. Next follows πρόμυλων erroneously in some MSS.; excellently in the Moscow one, ἐν δ' ἐπὶ κράνοις σχέδον πέτραν, with the exception of a slight error in division. Editions have, ἐν δ' ἐπὶ κρανὰν σχεδὸν πέτρα. Casaubon has rightly conjectured σχέδον, the rest he has not attempted. Translate thus: CO-

LUMNE vero basi adamantina innixcB rupem CAPITULIS sus-
tinuere. The word occurs in the same sense in Iph. T. 51. Eustathius ll. II. p. 700, 64=582, 44. ἐπικράνον, ὄπερ ἐστὶ κεφάλ' κύνος. To Cratinus and Pindar we may add Aristophanes, Ran. 1076. ὄκκ οἰδ' εἰς ἦμτιν' ἐρόσαν πῶπτο' ἐποίησα γυναίκα. The passage having been once thus corrupted, transcribers en-
deavoured to repair the mischief, some by adding ἀν, others ἐγώ. Without troubling myself to expose the errors of the received text, or to lash the trifling of Invernizius, I shall merely remark, that the true reading is preserved by the Ravenna copy: Οἵοδ' οἰδ' οὔδείς ἦμτιν' ἐρόσαν πῶπτο' ἐποίησα γυναίκα. Thus you have three passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle ὄν may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plat. 751. οί γὰρ δίκαιαι πρότερον ὄντες καὶ βίον ἔχοντες ὀλόγων αὐτὸν ἕπαξώστοι. Vesp. 505. αἰτίαν ἔχω Ταῦτα ἔραν, ἐξωμότης ὄν, καὶ φρονών τυραννικα. Pae. 633. 'Ἀλλ' ἂν ἄν υἱὸν γεγέρτων, καὶ φιλῶν τὰς ἱσχαίδας, Ἐκέλευεν πρὸς τοὺς λέγοντας: 685. 'Ἀπορῶν ὁ έφίμος ἐπιτρόπους, καὶ γυμνός ὄν, Τούτον τέως τὸν ἄνερα περιεξώσατο. Menander in Stobæus lxx. p. 299. ed. Grot. "Ὅταν πένης ὄν, καὶ γαμεῖν τις ἐλόμενος, Τὰ μετὰ γυναικῶς"
APPENDIX.

115

APPENDIX.

115

If from any one of these passages you expunge the participle ὦν, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβεστέροι.” Diodorus Sic. xx. c. 62.]

Prony’s, no. 459. Ωυν ηερηεξεον, ὦς ὑπερθνήκαιεις, Ωυν ὀμετέχον, Ων’ αὐτοὺς ὦν βασιλεῦσιν. If any one chooses to render οραθήναι τοῖς ὄλοις, σεκυνε συνεχει ομνια δενδε, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι ἐὰν αὐτῶς ὁ Λάιδων ἐκκαίωσην ἐς τὸν Ἀλφείων, Κοράκων ὑνάμασται

Eurip. Androm. 499. Μητρός λεχέων, ὦς ὑπερθνήκαιεις, Ωυν ὀμετέχον, Ων’ αὐτοὺς ὦν βασιλεῦσιν. If from any one of these passages you expunge the participle ὦν, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβεστέροι.” Diodorus Sic. xx. c. 62.]

Prony’s, no. 459. Ωυν ηερηεξεον, ὦς ὑπερθνήκαιεις, Ωυν ὀμετέχον, Ων’ αὐτοὺς ὦν βασιλεῦσιν. If any one chooses to render οραθήναι τοῖς ὄλοις, σεκυνε συνεχει ομνια δενδε, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι ἐὰν αὐτῶς ὁ Λάιδων ἐκκαίωσην ἐς τὸν Ἀλφείων, Κοράκων ὑνάμασται

APPENDIX.

115

If from any one of these passages you expunge the participle ὦν, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβεστέροι.” Diodorus Sic. xx. c. 62.]

Prony’s, no. 459. Ωυν ηερηεξεον, ὦς ὑπερθνήκαιεις, Ωυν ὀμετέχον, Ων’ αὐτοὺς ὦν βασιλεῦσιν. If any one chooses to render οραθήναι τοῖς ὄλοις, σεκυνε συνεχει ομνια δενδε, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι ἐὰν αὐτῶς ὁ Λάιδων ἐκκαίωσην ἐς τὸν Ἀλφείων, Κοράκων ὑνάμασται
The conjecture of Sylburgius for οί π., viz. αι οι π., Facius has edited from the Moscow MS. Neither is correct; both being corrupted from οςοι. But, if you read thus, what will be the construction, and meaning of the words? They will admit of none. For οςοι must be erased and substituted above, in the place of οι, so that the whole passage may run thus: κοράκων ὄνομασταί νάσος. οςοι δὲ ήγνηται — οἰκουμένας πετιστευκτός μάταία ἰστώσαν. The first transcriber having written οι, by putting, as frequently happens, two letters only once which ought to have been repeated, immediately corrected his mistake by writing οςοι in the margin. But the second transcriber made two mistakes; for he both considered this word as an addition, not an explanation; and hastily introduced it into a wrong place. Next two other transcribers corrupted this, the one into αι οι, the other into οι οι. That Pausanias gave the passage thus, appear evident from Pausanias himself, v. 12. p. 404. "Οςοι δὲ άνθρώπων τὰ διὰ τοῦ στόματος ἐς τὸ ἕκτος [τοῖς is added by Schæf.] ἐλέφασιν έξίσχοντα ὄδοντας τῶν Ἡρώων εἶναι, καὶ οὐ κέρατα ήγνηται, τοῦτοις ἐστὶν ὑπείδειν μὲν ἐς τὰς ἀλκας. vi. 13. p. 482. Εὐνθείας μὲν δὴ μετέχοισι καὶ οςοι Χιόνιν αὐτοῦ ἀναθέτει τὴν στήλην, ἀλλ' οὐ Δακεδαιμονίων ἠγνηται τὸ δημώσιον. A little before in this same chapter viii. 25. "Οςοι δὲ Θέμιδος, καὶ οὐ Δημητρὸς τῆς Δουσίας, τὸ ἄγαλμα εἰναι νομίζουσι, μάταια ἰστώσαν ὑπειληφότες. In Dionysius, Athen. ix. p. 381. D. ἱχθος ύδρος πάρεστι ταῦτος. ἐστὶ σος, the excellent emendation of Grotius, τὰντός ἐστι σα, is confirmed by the Venetian MS. This discussion has detained me long enough, and yet I cannot dismiss it. For it may happen that some one of those, Οιστισιν ἀντιλέγειν μὲν έθος περὶ παιντός όμοιως, 'Ορθὸς δ' ἀντιλέγειν οὐκέτι τοῦς' ἐν ἑβει, may defend τυγχάνειν by itself as put for εἶναι in Aristophanes. To which I reply, that, in the first place, it is not allowable to introduce into the text an emendation in opposition to all MSS.; in the next, one instance only (Eurip. Andr. 1116.) is brought forward by Locella on Xen. Ephes. iv. p. 98. 6. for in Soph. Aj. 9. τυγχάνει σταξίων are to be joined. In ΟEd. C. 1490. ἦντερ τυγχάνων ὑπεσχομὴν has been misunderstood by interpreters. The meaning is, quam promisi, si ipse a Theseo id quod peterem, consequerer. The passages from Libanius and Herodian are not to the purpose; from the words of Plato ὅν and ὅν might easily escape, particularly after a like termination. And therefore I think that Fischer in the Apology for Socrates is right in adding ὅν: in
Republ. ii. p. 369. B. HSt. I think that it ought to be added, and in every similar case, since this participle is omitted with the greatest facility. In the Theaetetus p. 151. F. is correctly edited, Ἄνεμαῖον τυγχάνει ὅν, but Suidas in the word Ἄνεμαῖον, and the Scholiast on Aristoph. Av. 696. in citing the passage omit the participle. There remains a line of Aristophanes, Eccles. 1137. Καὶ τῶν Ἴερτῶν ἐκ τις εὐνους τυγχάνει. But there we should read, Κεῖ τῶν Ἴερτῶν ὅν τις εὐνους τυγχάνει: a similar collocation is met with in Plut. 33. Τὸν δ᾽ υἱόν, ὀσπερ ὅν μόνος μοι τυγχάνει. Καὶ could easily have been changed into κεῖ, and ὅν with the greatest ease have escaped. What shall we do then with the line from Euripides, τυγχάνει ὅ ἐν ἐμπυρός; If you choose to excuse it on the ground of ποιητικὴ ἁζεία, I will not interfere; but if you come to the conclusion that it is altogether foreign to the practice of that age, you will have my permission to read ἔτυχε ὅ ὅν ἐν ἐμπύρος. In Ἀσκ. Choëph. 112. κεῖ for καὶ is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it.” Porson. “Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynichus, p. 120. Οἱ ἀμελὲς οὖτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρός μοι τυγχάνεις: κεῖ εἰ τῷ ἑξῆς τῷ ἐκ τοῦ προστίθεναι, φίλος μοι τυγχάνεις ὅν, ἐχθρός μοι τυγχάνεις ὅν οὖτω γὰρ οἱ ἄρχαίοι ἐξήρισαντο. He had forgotten the passage of Sophocles, Electr. 46. ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει ἐκορβύζων. Hence he changes without cause and too boldly Aristoph. Eccles. 1137. and Eur. Andr. 1116.; and in Soph. Aj. 9. unites τυγχάνει σταξῶν, which seems inconsistent with the connexion of the passage.” Erfurdt. Hermann, Schaefer, Matthiae, and Elmsley support this objection of Erfurdt; and from Dobree’s Aristoph. Append. p. 144. it appears that Porson subsequently allowed that ὅν might be omitted after τυγχάνω by the tragic writers, from Soph. El. 46. 315. (=313. νῦν ὅ ἀγρόισι τυγχάνει:) Eur. Hec. 957. but not by the comic or prose writers. See Med. 734. 1161. ἀλέγων ἐστὶ τῆς ἡ μέλλει Ald. and almost all MSS.: τῆς ἐστὶν Brunck from the membrane: τῆς is omitted in the MS. of the Royal Society. I consider the reading which Stobæus affords (p. 308. ed. Grot.) preferable, and I have given it. But it is difficult to settle the text so as to please all. For you may elicit from MSS. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, ἡ νῦν λέγων ἐστὶν τῆς, ἡ μέλλει λέγειν, may be defended on the ground that πάλιν is an interpolation of Stobæus, who found a senarius with one foot deficient, ἡ νῦν λέγει τῆς ἡ μέλλει λέγειν. Although I cannot dispute the possibility of this, yet I doubt its probability;
and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: ΕΙ γὰρ ἐπίδουμι τοῦτο καὶ φυτὴν τάλιν Δάβοιμ᾽ ἔγω. Aristoph. Plut. 268. Ὅ χρυσὸν ἄγγελας ἐπῶν πῶς φῆς; τάλιν φράσον μοι: Aldus and some MSS. had omitted τάλιν: but others, with the two editions of Junta, and Suidas v. Σωφρ., rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into πάλαι and πάνω, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. Φιλοι, πάλαι μὲν τῆςμαι διὰ τῆς ὑμῶν ὑπακούων, ἀλλὰ γὰρ οὐκ οἴος τ᾽ ἰδεῖν. Τηροῦμαι δ᾽ ὑπὸ τῶντ᾽ ἐπεὶ Βοῦλομαι γε πάλιν μεθ᾽ ὑ-μῶν ἐλθὼν ἐπὶ τοὺς κακία-κοινς κακῶν τι ποίησαι. The two former are senarii, the other three Glyconics and a Pherecratean. I have erased εἰμι after οἴος τε, which is easily understood, as in Eq. 342. Ὅτι η λέγεν οἴος τε κάγῳ, and which has crept similarly into Phoen. 983. after ἐστομος. Next ἰδεῖν for ἰδεῖν is a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of MSS. from v. 1517. of the same play. The Ravenna MS. adds the particle δ᾽. Lastly, the words τι ποίησω, before Τηροῦμαι δ᾽, I have removed, as manifestly spurious and originating in τι ποίησαι adjoining. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odyss. Α. p. 1406, 58=41, 40. Τρώγοντας μολόχης ρίζαν καὶ πάμα, πράττορος ἐγὼν μολόχης. Thus correctly in the Roman ed.; for the Basil has erroneously πράττορος. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, καὶ Ἐπικαρμος. But Eustathius has just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that λι and λν are so written in MSS. that they may very easily be taken for μ. The transcriber of Eustathius had written παλι, which denotes πάλιν. For a line drawn over a vowel denotes ν, over a consonant α. Therefore if another transcriber through mistake wrote μ instead of λ, the consequence would be that he would farther err in writing πάμα. Schol. on Hec. 570. μάρτυς δὲ τούτον ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέως· οὐδὲ γὰρ σε ἐνε κρύπτειν μ᾽ ἐτε καὶ ἄλλος· μήτω με κρύψῃ τοῦθ᾽ ὀπερ μέλλω παθεῖν. Markland on Suppl. 296. in correcting Αἰσχύλος for ἄλλος, has been anticipated, King having already edited καὶ ΑΙΣΧΥΛΟΣ. ΠΑΛ. But what is the meaning of ΠΑΛ? None certainly, if not πάλιν, the last letters of which, denoted by a mark of abbreviation,
escaped the eyes of King. For a Cambridge MS. (Cant. see p. 48.) has the same scholion, and plainly reads πάλιν. In the fragment of Sophocles, which, whether it exist in the remaining plays or not, I cannot say, the same MS. has properly οὐδέν. [It is found in the Electra 957. Br.=952. Erf.] Aristophanes Eq. 665. "Iv' ἄτθ' ὁ κήρυξ ὤνκ Λακεδαίμονος λέγει, Πῦθησθ' ἀφίκται ἡγὰρ περὶ σπονδῶν λέγων. This word λέγων with reason displeased Brunc, and is on another account objectionable; for it ought to be either λέγων or ἐρών. And yet even this would not be correct, as instances will show. Aristophanes Av. 1531. "Ἡξονυ πρέσεις ἐσύρω περὶ διαλλαγῶν: 1576. 'Ἀλλ', ὅ 'γάθ', ἁρπύμεσα περὶ διαλλαγῶν Πρέσεις: 1586. πρεδεύοντες ἐνθὰ ἠκομεν Παρὰ τῶν ἔσων, περὶ πολέμου καταλλαγῆς: 1594. Τοῦτων περὶ πάντων αὐτοκράτοας ἠκομεν: Pae. 215. Κάλθουεν οἱ Λάκωνες εἰρήμης περὶ: Lysistr. 982. Κάρον ἐγὼν, ὅ κυρσάνει, ναὶ τῷ σίω, Ἐμολον ἀπὸ Σπάρτας γα περὶ διαλλαγῶν: 1008. 'Ἀλλ' ὡς τάχιστα φραίζε περὶ διαλλαγῶν Αὐτοκράτορας πρέσεις ἀποπέμπευν ἐνθάδε. Thus these places are to be read without the article. Add v. 1103. of the same play, Ἐπὶ τῇ πάραστῃ ἐσύρῳ; περὶ διαλλαγῶν Πρέσεις. What then shall we do with the line from the Equites? One MS. of Brunc's has in the former verse, λέγει πάλιν, another λέγει πάλιν. Strike out therefore λέγων, as originating in λέγει or λέγειν, and substitute, "Ιν' ἄτθ' ὁ κήρυξ ὤνκ Λακεδαίμονος λέγει, Πῦθησθ' ἀφίκται ἡγὰρ περὶ σπονδῶν πάλιν. In Nub. 971. αὐ πάλιν is omitted in Suidas v. Σμμψήσαι, edd. Med. Ald.

Let us grant, therefore, that πάλιν must be retained; a second question arises; ought we to read entirely with Stobæus, as I have edited, or mixing the readings of MSS. and of Stobæus, to form a new one, ἡ νῦν λέγων ἐστ', ἡ πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun τις is uselessly redundant; next, that it is wanting in one MS and changes its position in another, two circumstances which render it probable that it is an insertion; lastly, that the periphrasis λέγων ἐστιν is more elegant than λέγει simply. But on the first point we may remark, that transcribers very often omit those words which they think may be left out without detriment to the sense; and since τις is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἴων omit τῷ. But who would on that account venture to question the received reading, which Stobæus also ev. p. 439. (562, 43.) retains? In the same play 943. ὡστ' ἐν τις ἐνο "Η καὶ πλέοντες τις ἠμέρας λογίζεται, Μάταιος.
This place is quoted by Eustathius on II. K. p. 801, 1=719, 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesn.) repeats τις six times in the space of three lines. Eur. Orest. 1217. Φύλασσε ἐ', ἢν τις, πρώτην τελευτηθῇ φῶνος, Ὡ ξύμμαχος τις, ἢ κασίγνητος πατρός 'Ελθὼν ἐς οἴκους φίλη. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάρυοι γὰρ ἄρτις (τις) ἐπιστρατεύσατο: in Machon, Athen. xiii. p. 581. D. Ἐν σκυτοτομίῳ (τινὶ) μετὰ τινῶν καθημένος. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Thesm. 618. appears in the Ravenna MS. ἀναισχυντὸς τις εἰ. In the same fragment of Machon a little before must be read, Χαλκοσύνας τις σφόδρ' ἄφυς for χ. σφόδρ' εὔφυς. An unknown poet in the Schol. on II. Γ. 415. ὁ Ἑδός ἐπὶ συμκράσιν οὐ ξερμαίνεται, Ἀλλὰ ως λέξης τοῦ μείζονος δέεται πυρός: τοῦ, which is very weak, is due to Valckenaar on Hipp. 120. Townley's MS. has correctly, Ἀλλὰ ως λέξης τις. The same pronoun must be restored to two passages of Sophocles's Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ Ἑδὼν μελέτη. Thus commonly. In Aldus, and, I believe, most of the MSS. οὐκ ἔσθ' ὅπως οὐ Ἑδὼν τοῦ μ. Read οὐκ ἔσθʹ ὧς οὐ Ἑδὼν τοῦ μ. The more rare form has been changed into the common one. Antig. 750. Ταῦτῃν ποτ' οὐκ ἔσθ' ὡς ἐπὶ ξώσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ἐντροφος, ὡς τειρομένον. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ως. But a legitimate anapestic does not admit the hiatus which exists after τειρομένον. The reading should be τειρομένον του. The line consists of a spondee, two choriambics (— — ), and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλῆν εἰ ὄοντεόλων εἰπτε τέξων. 722. Ὁς νῦν ποντοπόρω δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Ἔδ. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus e. 14. p. 161. which Eudocia, in Villoison's Anecdota Graeca, t. i. p. 295. transcribing Cornutus de Musis, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Ἀίτε τι ζητεί σοφών τις, νυκτός ἐνθυμητέον, Καὶ, Πάντα τα σπουδαῖα νυκτὸς μᾶλλον ἐξουρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τάναγκαία νῦν, Λύριον ἐπλουτησ', ὡςτε χωτέρους τρέφειν. Ὁμαιωνεν εὗρων σῆμερον, τῆς αύριον Ἀπαντά τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that
we ought to read σύμερόν τις, αὐθανον? In the same page (cviii. p. 453.) a more corrupt verse is read, ἀπόλολεν, ἐν ἕαντῳ ἕαντο τοῦτο σκοπή, which Bentley in vain attempted to correct. Read, ἀπόλολεν, ἐν ἕαντῳ τις ἢν τοῦτο σκοπή.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusae of Aristophanes is extant in Athen. iii. p. 104. E. Ἰχθὺς τις ἐόνηται, ἥ σηπίουν, Ἡ τῶν πλατειῶν καρίδων, ἥ πουλυπους; the first line of which is thus cited in viii. p. 324. B. Ἰχθὺς ἐόνηται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck wrongly takes Ἰχθὺς for the singular, in the second with no better success interpolates τις before καρίδων. For καρίδως, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἰρ᾽ ἐστὶ τις Ταξιαρχός, ἥ στρατηγός, ἥ τειχομάγος ἀνήρ, βοηθησάτω τις ἀνύσας. Thus former editions. But the MSS. of Brunck and Invernizius, εἶτε τις ἐστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν ὅν τις ἐστιν εἰ ὡς μή, αὐταί Ἡμεῖς γε καὶ τὰ ἐνολάρια, τέφραν ποτὲν λαξοῦσα. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἐστι τις: in which Townley's MS. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνω γὰρ βραδὺς τις ἐστίν ωσπερ ὅνος. This ought to be an anapestic line corresponding to 1316. For the lines 1313—1334 should be divided into Strophe and Antistrophe, and the second should be read thus, Καλὸν τις ἀνθρώπων, the particle being erased; in the first of the Antistrophe πτερύγων should be substituted, in the second αὖ γ' should be erased, and in the conclusion the lines 1323, 1324 should be repeated. Brunck's membrane and the Ravenna MS. omit both ἀν and αὖ γ'. If you choose to retain καλεῖ with the latter and editions, instead of 'ἀν you must read ἡ in the first line. But how is v. 1328 to become anapestic? By the transposition of these very words: which in the examples adduced above suits the metre very well, but in this line is injurious to it. We must read, therefore, Πάνω γὰρ βραδὺς ἐστὶ τις, ὡσπερ ὅνος.

Lastly, some perhaps may think λέγων ἐστίν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so

Eurip. Ipec.
refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. κρ&omicron;p&omicron;τουσ&omicron;α for κρ&omicron;π&omicron;τε&omicron;ιν&omicron; τε: rightly also has Brunck given from a MS. in Aristoph. Nub. 1414. τ&omicron;π&omicron;του&omicron;α for τ&omicron;π&omicron;τε&omicron;ιν&omicron; τε: whence in Æsch. Pers. 1059. must be read, Κα&omicron;i στ&omicron;έ&acute;rιν&omicron; ἀρά&omicron;σ&omicron;ων ἐπ&omicron;ίδ&omicron;δα τ&omicron;δ Μύ&omicron;σι&omicron;ων. Aristoph. Pac. 405. Ἡ γ&omicron;γον Σελ&omicron;λ&omicron;ώ&omicron;ν, χ&omega;ω παν&omicron;ου&omicron;ρ&omicron;γ&omicron;ο&omicron;ν "Πλ&omicron;ο&omicron;ς, Ὡμ&omicron;μ&omicron;ν ε&omicron;π&omicron;τ&omicron;ε&omicron;ου&omicron;λ&omicron;υ&omicron;ν&omicron; π&omicron;ο&omicron;λ&omicron;ν&omicron; ἡ&omicron;δ&omicron;η χρ&omicron;ό&omicron;ν&omicron;ν, Τ&omicron;ο&omicron;ς βα&omicron;r&omicron;π&omicron;δ&omicron;r&omicron;α&omicron;ς πρ&omicron;ο&omicron;δ&omicron;ί&omicron;δ&omicron;ι&omicron;ν&omicron; τ&omicron;ὴ&omicron;ν ἔλ&omicron;λ&omicron;ά&omicron;δα. Since there is no reason why the sentence should remain ἀ&omicron;σ&omicron;υ&omicron;r&omicron;δ&omicron;τ&omicron;ο&omicron;ς, you may conjecture either τ&omicron;ο&omicron;ς βα&omicron;r&omicron;π&omicron;δ&omicron;r&omicron;α&omicron;ς τε, or πρ&omicron;ο&omicron;δ&omicron;ί&omicron;δ&omicron;ι&omicron;ν&omicron; τε, to be governed by ε&omicron;π&omicron;τ&omicron;ε&omicron;ου&omicron;λ&omicron;υ&omicron;ν&omicron;α, a construction of which Aristophanes himself affords an instance, Plut. 1112. Others are supplied by H. Stephens Th. G. L. t. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading of the Ravena MS. with a slight alteration will be genuine, ε&omicron;π&omicron;τ&omicron;ε&omicron;ου&omicron;λ&omicron;υ&omicron;ν&omicron;τ&omicron;ε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Aecharn. 1145. Σο&omicron;ι δ&omicron;ε μ&omicron;υ&omicron;γ&omicron;ω&omicron;r&omicron;τ&omicron;ε προ&omicron;r&omicron;φ&omicron;l&omicron;λ&omicron;π&omicron;τ&omicron;ε&omicron;ι&omicron;ν&omicron;εί&omicron;ν&omicron; and Pac. 628. ή&omicron;n ε&omicron;γ&omicron;ω φ&omicron;υ&omicron;τ&omicron;ε&omicron;σ&omicron;α&omicron;ς ε&omicron;x&omicron;&omicron;θε&omicron;r&omicron;φ&omicron;ά&omicron;r&omicron;m&omicron;rn: the first of these errors MSS. remove, the other is corrected by Dawes: Σο&omicron;ι δ&omicron;ε μ&omicron;υ&omicron;γ&omicron;ω&omicron;r&omicron;τι και προ&omicron;r&omicron;φ&omicron;l&omicron;λ&omicron;π&omicron;τ&omicron;ε&omicron;ι&omicron;ν: ή&omicron;n ε&omicron;γ&omicron;ω φ&omicron;υ&omicron;τ&omicron;ε&omicron;σ&omicron;α&omicron;ς κ&omicron;x&omicron;ε&omicron;x&omicron;r&omicron;φ&omicron;ά&omicron;r&omicron;m&omicron;rn. I have myself edited in Hec. 662. κο&omicron;κ&omicron;έ&omicron;r&omicron;ι&omicron;τι ε&omicron;ι βλ&omicron;έ&omicron;r&omicron;τ&omicron;ου&omicron;σ&omicron;α&omicron; φ&omicron;ω&omicron;ς, where Lib. Ρ. has κο&omicron;κ&omicron;έ&omicron;r&omicron;ι&omicron;τι βλ&omicron;έ&omicron;r&omicron;τε&omicron;ς φ&omicron;ω&omicron;ς. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single MS.; otherwise, if φ&omicron;ω&omicron;ς had once been changed to φ&omicron;ω&omicron;ς, it was as easy for the common reading to originate from κο&omicron;κ&omicron;έ&omicron;r&omicron;ι&omicron;τι βλ&omicron;έ&omicron;r&omicron;τε&omicron;ς φ&omicron;ω&omicron;ς, as from the common reading. For this form of expression is obvious enough, not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both ε&omicron;r&omicron;iς ε&omicron;δ&omicron;ς Η&omicron;n Hec. 577. and similar expressions, where ε&omicron;r&omicron;iς is ibis, not es, and also στ&omicron;έ&omicron;n&omicron;ς ρ&omicron;ο&omicron;υ&omicron;ν&omicron;γ&omicron;έ&omicron;r&omicron;η&omicron;ν, πρ&omicron;ο&omicron;δ&omicron;υ&omicron;ς γ&omicron;έ&omicron;r&omicron;η&omicron;ν, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ε&omicron;x&omicron;&omicron;λ&omicron;αι&omicron;r&omicron;η&omicron;ν the Scholiast affords a various reading ε&omicron;x&omicron;&omicron;μ&omicron;ε&omicron;r&omicron;αν&omicron;ν&omicron; h. But how easily, where the difference was so small, might one supplant the other! Over ἀν&omicron;ε&omicron;στ&omicron;τ&omicron;κ&omicron;ε&omicron;ι&omicron;ς Α&omicron;r&omicron;ις. Aristoph. Plut. 738. one of Brunck's MSS. has written ἀν&omicron;ε&omicron;στ&omicron;τ&omicron;κ&omicron;κ&omicron;ς ή&omicron;n. The Scholiast on Plato p. 74. first cites the Homeric phrase ἦ&omicron; ε&omicron;x&omicron;r&omicron;κ&omicron;ω&omicron;n με&omicron;θ&omicron;iα&omicron;ς, and then adds paraphrastically, κ&omicron;α&omicron;iς ἐ&omicron;ς τ&omicron;ο&omicron;υ&omicron;τ&omicron;ς ε&omicron;x&omicron;r&omicron;κ&omicron;ω&omicron;n και μ&omicron;μ&omicron; μ&omicron;r&omicron;ο&omicron;σ&omicron;ε&omicron;r&omicron;χ&omicron;ω&omicron;n τ&omicron;ν&omicron;ν&omicron;ν&omicron;ν. Iarchas in Philostratus V. Α. iii. 47.
APPENDIX.

123

s ays τὸνς Πυγμαίωνς οίκείν μὲν ὑπογείους, κείσθαι δὲ ὑπὲρ τὸν Γάγγιν, ζώντας τρόπον, ὡς πᾶσιν εἰρηταί. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαίων, ὡς ἄρα ἔλευ οἰκούντες μὲν ὑπόγειας, διατηρεῖοντες δὲ ὑπὸ τὸν Γάγγιν ποταμὸν ζώντες. (Where ὑπὲρ, it seems, must be read instead of ὑπὸ, and after ζώντες must be added, τρόπον, ὡς πᾶσιν εἰρηταί.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἐστι. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian MS. having mistaken εἰ for εἶ changed ὀκείς into ὀκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. Ἐν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεων γε μον 'Εξέκοψιν, ἥν ἔγω 'φότεσα καζεθρεψάμην. Νη Δ', ὃ μελε', ἐνδίκως δητά γ' ἐπει κάμον τὸν λίθον Ἐμεθαλύντες ἐξεμείσινον κυψέλην ἀπόλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's MS. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νη Δ', ὃ μελε', ἐνδίκως γε ἐττ' ἐπει κάμον λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἐξεμείσινον κυψέλην. Read therefore, ἐπεὶ τοι καὶ κορώνεων γε μον. See what I have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπεὶ καὶ τοῦ Οινημάτων ἐξέσπασε τὸ ὑφρν καὶ τοῦ 'Οθυρνώνως. But there also Townley's MS. has ἐπεὶ τοι καὶ τοῦ Οἰ. I might now expatiate largely on μελε as being always a dissyllable, never a trisyllable in Attic writers; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἐκμείσινον, ἐξεμείσινον ἐξαμείσινον. But, reader, I will spare you and your time." Porson.
PASSAGES FROM HOMER, VIRGIL, AND OVID,

IN ALLUSION TO THE SUBJECT OF THE HECUBA.

HOMER IL. Y. 407—418.

Αὐτάρ ὦ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον,
Πριμιμίδην' τὸν ὤμετρὰ πατὴρ ἔιασκε μάχεσθαι,
Οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
Καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἑνίκα.
Δὴ τὸτὲ νηπιέρσι, ποδῶν ἄρεσθην ἀναφαίνον,
Θοῦν διὰ προμᾶχῳν, εἰώς φίλον ὥλεσε Συμὸν.
Τὸν βάλε μέσσον ἄκοντι πολάρκης δίος Ἀχιλλεὺς,
Νῶτα παραίσσοντος, θὰ ἐξωτήρος όξης
Χρύσειοι σύνεχον, καὶ διπλάς ἁρμκετο Σφήνης.
'Αντικρὺ δὲ διέσχε παρ' ὁμφαλὸν ἔγχεος αἰχμῆς
Γνῦς δ' ἔριπ οἰμώξας νεφέλη δὲ μν ἀμφεκάλυψε
Κυκνέη, προτὶ οἱ δ' ἔλαθ' ἐντερα χερσὶ λιασθεὶς.

VIRG. ÆNEID.

Lib. iii. l. 19—68.

Sacra Dionææ Matri divisque ferebam
Auspiciibus ceptorum operum; superoqué nitentem
Caelicolum regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radieibus arbor
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis;
Rursus et alterius lentum convellere vimen
Insequor, et causas penitus tentare latentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo, Nymphas venerabar agrestes
Gradivumque patrem, Geticis qui praesidet arvis;
Rite secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nisu
Aggredior; genibusque adversse obluctor arenæ:
Eloquare, an sileam? gemitus laerymabilis imo
Auditur tumulo, et vox reddita furtur ad aures.
"Quid miserum, Ænea, laceras? jam parce sepulto;
"Parce pias scelerare manus. Non me tibi Troja
"Externum tulit; aut crur or hic de stipite manat.
"Heu! fuge crudeles terras, fuge litus avarum.
"Nam Polydorus ego. Hic confixum ferrea textit
"Telorum seges, et jaculis increvit acutis."
Tum vero ancipiti mentem formidine pressus
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi; quum jam diffideret armis
Dardaniae, cingique urbem obsidione videret.
Ille, ut opes fractæ Teuerùm, et Fortuna recessit,
Res Agamemnonias victriciaque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalía pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit:
Delectos populi ad proceres, primumque parentem,
Monstra deûm refero, et, quæ sit sententia, posco.
Omnibus idem animus scelerata excedere terra;
Linquere pollutum hospitium, et dare classibus austros.
Ergò instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus; stant Manibus aræ,
Caeruleis moætæ vittis atraque cupresso;
Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras: animamque sepulcro
Condimus, et magna supremum voce ciemus.
OVIDII METAMORPH. 

Lib. xiii. l. 429—575.

"Quisquis is est, quem cæde mea placare paratis,
"Liber erit sanguis; si quos tamen ultima nostri
"Verba movent oris; Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
"Non captiva, rogat; genetrici corpus inemptum
"Reddite; neve auro redimat jus triste sepulcri,
"Sed lacrymis; tunc, quem poterat, redimebat et auro."
Dixerat: at populus lacrymas, quas illa tenebat,
Non tenet: ipse etiam flens invitusque sacerdos
Priami vos filia regis,
et Clara parens: haec est, dicet, 'Priameia conjux.'
Postque tot amissos tu nunc, quae sola levabas
Maternos luctus, hostilia busta piasti.
Inferias hosti peperi: quo ferrea resto?
Quidve moror? quo me servas, damnosa senectus?
Vivacem differtis anum? quis posse putaret
Felicem Priamum, post diruta Pergama, dici?
Felix morte sua, nec te, mea nata, peremptam
Aspict, et vitam pariter regnumque reliquit.
At, puto, funeribus dotabere, regia virgo;
Condeturque tuum monumentis corpus avitis.
Non haec est Fortuna domus; tibi munera matris
Contingent fletus, peregrinæque haustus arenæ.
Omnia perdidimus: superest, cur vivere tempus
In breve sustineam, proles gratissima matris
Nunc solus, quondam minimus de stirpe virili,
Has datus Ismario regi Polydorus in oras.
Quid moror intera crudelia vulnera h'mphis
Abluere, et sparsos immitti sanguine vultus?
Dixit: et ad litus passu procedit anili,
Albentes laniata comas: "Date, Troades, urnam,"
Dixerat infelix liquidas hauriret ut undas:
Aspict ejunctum Polydori in litore corpus,
Factaque Threiciis ingentia vulnera telis.
Troades exclamant; obmutilt illa dolore;
Et pariter vocem, lacrimasque introrsus obortas
Devorat ipse dolor, duroque simillima saxo
Torpet, et adversa figit modo lumina terra:
Interdum torvos sustollit ad æthera vultus:
Nunc positi spectat vultum, nunc vulnera nati,
Vulnera præcipue; seque armat et instruit ira.
Qua simul exarsit, tamquam regina maneret,
Ulcisci statuit, pœnaeque in imagine tota est:
Utque furit catulo lactente orbata læana,
Signaque nacta pedum sequitur, quem non videt, hostem;
Sic Hecube, postquam cum luctu miscuit iram,
Non oblita animorum, annorum oblita suorum,
Vadit ad artificem diræ Polymestora caedis,
Colloquiumque petit: nam se monstrare relictum
Velle latens illi, quod nato redderet, aurum.
Credidit Odrysius, prædæque assuetus amore,
In secreta venit, cum blando callidus ore;
"Tolle moras, Hecube," dixit, "da munera nato:
Omne fore illius quod das, quod et ante dedisti,
“Per Superos juro.” Spectat truculenta loquentem, Falsaque jurantem; tumidaque exæstuat ira; Atque ita correptum captivarum agmine matrum Involut; et digitos in perfida lumina condit, Exspoliatque genas oculis, facit ira valentem; Immergitque manus, foedataque sanguine sunti Non lumen, neque enim superest, loca luminis haerit. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cæpit: at hæc missum rauco cum murmure saxum Morsibus inequitur; rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet; veterumque diu memor illa malorum, Tum quoque Sithonios ululavit mœsta per agros. Illius Troasque suos, hostesque Pelasgos, Illius fortuna Deos quoque moverat omnes; Sic omnes, ut et ipsa Jovis conjuxque, sororque, Eventus Hecubam meruisse negaverit illos.
QUESTIONS.

To what period does Porson refer the subscription of the iota?
State the principle of the orthography observed by him in κάτι, καν, καν, κάτα.
How has Dawes inferred its correctness?
Which is the orthography adopted by Porson, αἰη, αἰητός, κλάω, κάω, or αἰη, αἰητός, &c.?
What is the quantity of αἰη, ἰατρός, ἴωμαι, λίαν?
What is objectionable in this line?
γύναι, τὸ τε λίαν καὶ φυλάσσεσθαι φθόνον.
State the corresponding rule in trochaic metre.
How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?
What is the rule respecting the augment in Attic Greek? Notice the exceptions, if any.
Give the Attic perfect and plup. of ἀνώγω; imperf. of καθε-ξομαί, κάθημαι, καθέντο; and second aor. middle of ἀνέχω.
Give Horace's definition of an iambus; and also his lines on the construction of iambic metre.
Define a pure iambic senarius; and give examples from the Hecuba.
State the order in which licenses were introduced; and give examples from the Hecuba.
Construct a scale of the feet admissible in iambic metre.
Who were the old writers of iambic verse? Give passages from Horace in allusion to one of them.
What limitation do the Tragic writers observe in the admission of resolved feet?
Point out the inaccuracies of the following lines:

τῆς εὐγενείας τοῦνομα τοῦσιν ἄξιος. Hec. 381.
ἀκαίρος εὖνοι οὖνεν ἔξθρας διαφέρει.
QUESTIONS.

How is the last corrected by Porson?
By what method of proof does Porson infer the inadmissibility of an anapest in the fifth foot?

What error affects the following verses?

What is the exception in favour of the admission of anapests into a senarius?

Does this line need correction, and why?

To what general rule is the following line an exception?

What is Elmsley's opinion of this and similar verses?

What are the principal caesuras belonging to a senarius?

Define the quasi-caesura, and give an example.

What rule of iambic metre is violated by the following lines?

State Porson's corrections of the above; and particularly the origin of the corruption in the last.

Define the Pause, and state the rule according to Porson and Elmsley.
QUESTIONS.

132

To what cases does the rule extend?
Does the following line violate the rule?
σπεύδωμεν, ἤγκονωμεν, ἡγοῦ μοι, γέρον.

Why do the following lines need correction?

δ' φιλτσαθ', ήκεις ἄρα σωτήρ νῦν βλάξης;
σφόν αὖ πέφασμαι καυνός, ὅσπερ σφ' πατρί.

State Porson's readings.

Why does the following line require correction?

Φρονεῖς γὰρ ἥδη καποσώσαις ἅν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

έι δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.

ἦν δ' ἐγγύς ἔλθη Ζάνατος, οὐδεὶς βούλεται.

πᾶς γὰρ τις η'νδά τοῦτό γ' ὑμῖν ἐμπόρων.

From what writer is the latter line taken? and how does his practice differ from that of the other Tragic writers?

Give Porson's corrections of these verses:

κρύπτοντα χείρα καὶ πρόσωπον τούμπαλιν. Hec. 343.

"Ατλας ὁ χαλκεῖος νώτοις ὄφρανόν. Ion. 1.

λόγου σιωπᾶς, καποπλήκτως δ' ἔχει; Soph. Phil. 731.


νωμών, δ', τ' ἐσθηκὼς Ἀριάμαρδος Σάρδεσι


τό μή μάταιον δ' εἰ μετώπων σωφρόνων

ἐν τῶ πρόσωπον ὄμματος παρ' ἠσύχου. Æsch. Suppl. 206.

Can you suggest a solution of the difficulty contained in these lines?

ἡμεῖς μὲν οὖν ἐὼμεν, οὔτε ψαυμεν. Hec. 717.

φεύγει τὸ ταύτης σώφρων οὔτε ψεύστεαι.

κύρι' ὃς υπέστην Ἠὔμα, κάτα ψευδομαι.

Correct the following lines:

ἐλεις ταυτών, ὧν ἴνατερ, σὺ θ' ἡκεις τῷ πατρί.

τι πλεῖον; ἡλθον Ἀμφαιρέω πρὸς βίαν.

Do these lines contain violations of the same canon?

οὐσία κισσός οὐνός, ὅπως τη' η'ξον ἐξουμι. Hec. 398.

τίνας λόγους ἐρούσιν ἐν γὰρ τῷ μαθεῖν.

τούκειθέν άλλους, ὧν ἐξένυ, τοῦτ' ἧν ἐν τού.

State the cases in which the fifth foot may be a spondee.

Give the rules for the comic tetrameter catalectic.

State Elmsley's remarks on this metre.

What is the measure of the verse termed Εὖριστίδειον τεσσαρ"θεοκαϊδικάσσιλλαθέν?

Specify the licenses and peculiarities of comic dimeter iambics.

Construct a scale of trochaic metre.
QUESTIONS.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

In what respects is this trochaic senarius more strict than an iambic?

Why are these lines wrong?

ωστ’ ἐγὼ μὲν ἡλέησα κἄτωρρξάμην ιέων.
παντά μοι δεπλή μέρμιν ἄφραστός ἐστιν ἐν φρεσί.

How should they be read?

What license is allowed in the case of proper names?

To what case in iambic verse is the following line parallel?

χιλίων ἄρχων Πριάμου τε πεινόν ἐμπλήσας δορός.

How does Elmsley read it?

Of what licenses has Aristophanes availed himself in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

What kind of anapestic metre is in most frequent use?

What is occasionally introduced? With what is a legitimate system always closed?

What feet are often used for an anapest? What foot very rarely?

Construct a scale of feet for a legitimate system of dimeter anapestics.

In the construction of the following line, what is unusual?

Ἰ᾿ Αγάμέμνονος ιέτις γονάτων. Hec. 144.

Are there many similar instances?

In the case of a hiatus, what rule is observed?

When is the versification most harmonious? With what exception?

In Αἰσχ. Prom. 1067. τῶν προδότας γὰρ μισείν ἐμαθον, what reading has Dr. Blomfield adopted, and why?

Explain the συνάφεια. To what other species of verse does this peculiarity belong? Who discovered it?

Give Elmsley’s remarks on this metre.

To what restrictions is the caesura subject?

May a proceleusmatic be admitted?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Person’s emendations:

τῶν ἄργυρίων ὁδοὺ γὰρ ἴσασι λέγουσι ἐξ τοῦ τάδε πῶντες.
κάν μὴ τούτοις ἀναπεδωμεθὰ, τὰ παιδάρι' εὐθὺς ἄνελκει.
QUESTIONS.

State some of the licenses in the Aristophanic anapestic; and account for them.

What course has Porson adopted in arranging the choric system?

What does he consider as the safest method of correcting the ancient writers?

What dialect is most usual in choruses?

Specify the Ionic forms used by the Tragedians.

Are ες and εις used indiscriminately by Comic writers?

What part of the theatre was the εισόδος?

Prove by analogy that ελεεινός is not an Attic word.

How are the compounds of κέρας, κρέας, formed?

Which is the correct method of writing, γράμμ. ἔστι, χρει' ἔστι, or γραμμή 'στι, χρεία 'στι, and why?

Is διίζες or οίζες, βοίδων or βοιδῶν, the Attic form?

What is Porson’s opinion of the word ιμας?

How does the quantity of ισος differ in Homer and Attic writers?

What meaning does σώζειν sometimes bear in Tragic writers?

To what does γε after δε and διτες correspond in Latin?

Enumerate and define the several species of feet: 1. of two syllables; 2. of three; 3. of four.

Define the terms acatalectic, catalectic, brachycatalectic, hypercatalectic.

What is generally meant by a metre? Mention the exceptions.

Define a penthemimer and hepthemimer.

State the principal species of metre.

When is a verse termed ἄσυναρτητος?

To what verses is the appellation Logaadieus given?

What is the measure of an ithyphallic?
QUESTIONS.

What feet are admissible in an Ionic verse a majore?
When is the verse termed Epionic?
State the licenses of an Ionic verse a minore.
How is an Ionic verse a minore constituted?
Explain the nature of choriambic metre.
When is a verse denominated epichoriambic?
Of what is an antispast composed? Hence deduce the various kinds of antispasts.
Define a docmnius. Give examples of dimeter dochmiacs from the Hecuba.
Of what does a Pherecratean verse consist?
Of what a Glyconeus?
What feet are admissible in Pæonic metre?
Define a versus prosodiacus.
When is a verse termed periodicus?
What is an iambicus?
What are versus polyschematisti?
What is a Glyconeus polyschematistus?
Give an outline of the plot of the Hecuba. Where is the scene laid?
Give instances of a and v interchanged, as Hecuba from Ἐκάδη.
What are the significations of ἤκω and ἤκον?
What plays open similarly to the Hecuba?
What peculiarity has been remarked in the Prologues of Euripides?
Who was the father of Hecuba, according to Euripides, Homer, Virgil, and Ovid?
Who was the mother of Polydorus, according to Homer?
Define the force of the preposition ὑπὸ in ὑπὲξέπεμψε. Give the corresponding version in Virgil.
Are Χέρσονησιος, ἦπτων, proper tragic forms?
Give the derivation of and corresponding Latin term for ἄροσνήσιος. State the geographical position of the Thracian Chersonese.
What signification has ἐφιν, in v. 9?
Point out and account for the irregularity of construction in ἐκπέμπει, ἓν' εἴη; and also in μεθη, ἓν' ἀχρ. Illustrate the expression μη σπάνις βίου, v. 12.
Illustrate the following construction:
παρωπά ἦστια κατεσκάφη.
Ἀβοῦς ἐδ' ἐμιο πρὸς Ξενόμητρα πιννεῖ:
Point out a word in the second line, the orthography of which is objectionable. Meaning and derivation of Ξενό-
ἐμιτρα;
Quote Virgil’s account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting the death of Polydorus, and the circumstances connected with it.

What was the δίανθος?

In what consists the singularity of expression in l. 32. τριταίων ἡδη φέγγος αἰωροῦμενος?

What sense has ἔχω applied to vessels?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

πρὸς ὤκον εὐθύνοντας εἴναλλαν πλάτην.

Illustrate the figure termed Σχήμα σολοκοφανές, or πρὸς τό σημειώμενον.

Distinguish between λαξεῖν and λαξεῖν γέρας.

Also between αἰτέομαι and ἔξαντεομαι, φεῦγω and ἐκφεῦγω.

What is the construction of τυγχάνω, λαγχάνω, κυρέω?

What peculiar force frequently belongs to the pronoun ὅς in the Tragedians?

State the principle of construction in περαὶ—πόδα.

What force has the prep. ἐκ in v. 55.? Scan the line.

Distinguish between πράσσειν κακῶς and ποιεῖν κακῶς.

Explain the word ἀντισηκώσας, and the passage in which it occurs.

What is the quantity of γεραίας in v. 64.?

What meaning has Χθῶν in v. 70.?

What is the meaning of ἔσται τι νέον in v. 81.? What may be the ellipsis? What metrical principle is violated in this line?

Give the meaning and derivation of ἀλίαστος.

Define the force of ποτε in interrogations. What Latin word corresponds to it?

What discrepancy is observed in Euripides and Virgil respecting Helenus?

What meaning has the adj. βαλιῶς?

How do you account for the singular number in v. 97.? Of whom does the Chorus consist?

What does Porson remark respecting the use of the Doric dialect in anapestics?

Which is preferable, ὅσθ' ὅτε, or ἐπετε? In μέμνησαί δῆθ', ὅτ' ἐπι στρατιᾶς κ. τ. λ. why cannot ὅτ' stand for ὅτε?

Illustrate and explain the construction σχείδας, λαίφη προτόνοις ἐπερειδομένας.

Give the meanings of σταλλώ; and distinguish between the act. and middle voices.
QUESTIONS.

137

Explain the usage of δοκοῦν in v. 117.
What meaning has ἀνέχω in v. 120.?
Who are meant by τῶ Θησείδα?
What is observable in the use of the term Δαναῶν by Euripides?
Illustrate the expression έϊλων σφαγίων.
What is the meaning of οἱ οἰχόμενοι? ὅσον οὐκ ἦν?
Explain the peculiar use of πῶλος and μόσχος.
Distinguish between μαζός and μαστός.
Exemplify the construction of I. 143. ἀλλ' ἵθι ναοῦς, ἵθι πρὸς βωμοῦς.
Is ἄργη in use in Attic writers?
Give Porson's illustration of the epithet χρυσοφόρον in v. 150.
What is the quantity of ἀπόω?
What is the objection to the reading γέννα in v. 157.?
Give the derivations of φροῦς and φροίμιον.
With what adj. is εἰμι often omitted?
Supply the ellipsis in τοῖ δ' ἦσο.
What meaning has the v. φέος in v. 163.?
Distinguish between ἕδης, εἴδης, εἴδης.
State the peculiar application of πτήσσω.
What is the government of ἥ in prohibitions?
Construe accurately: τι τῶν ἀγγέλλων; v. 186.; and πῶς φθέγγει in v. 190. For what is φθέγγει used?
Illustrate the idiom ἀμέγαρτα κακῶν.
Give the derivation, and trace the meanings of ἀμέγαρτος.
What force have the pronouns μοι and σοι, also mihi in Latin?
Explain the words οὐκέτι σοι παῖς ἄδ', v. 201.
Point out the inaccuracies of the following line: Aristoph. Av. 277.
Τίς πορ' ἔσθ' ὁ μονοφοράντων ἀτοπως ὀρνις ὀρείθης;
What Lat. word answers to μόσχος in its metaphorical usage v. 205.?
Give examples.
Distinguish between λαιμότομος and λαιμωτόμος.
In ἔσταυε βίου, supply the ellipsis. Give a corresponding example in Latin.
What meaning has μετά in composition?
How are the particles καὶ μήν frequently used in the Tragedians?
Give the significations of κρανθείσαν, κραθείσαν, κυρωθείσαν.
Mark the quantity of κυρέω, κυρώ, and κύρω.
Explain the Attic idiom: οίσθο' οὖν ὁ ἐράσον.
In what case are the Tragedians partial to the particle τοι?
QUESTIONS.

Illustrate the pleonasm in v. 230. πλήρης στεναγμῶν, οὐδὲ δακρύων κενὸς.

For what is ἂστι used in v. 234?
What construction have verbs of asking?
Explain and illustrate the use of adjectives followed by a gen.: as καρδίας ἡ ζητήρα.
How are the words σοι μὲν εἰρηθεῖτι χρεῶν explained?
State the construction of φθονέω. Give a parallel instance of invideo.

Notice the various readings of v. 241.
What is the construction of ψαύω and similar verbs?
What do μετονομαῖ, αἰσθάνομαι, and similar words, take after them? Give analogous instances from Latin writers.
Distinguish between ἅπτω and ἅπτομαι, in sense and construction.

What is the force of the particle γε in v. 246. 250.?
What part of its verb is κακῶνει, v. 251.?
Which is correct, φής or φής?
What is the general meaning of πάσχω?
State the opinions of Porson and others respecting the forms ἑνη, ἑνα.
What is the meaning of τὸ χρῆν in v. 260.?
For what is the plural τοὺς κτανόντας used in v. 262.?
What are the meanings of τίνει φόνον, and τίνει φόνον?
State the construction of ἔργαζομαι, and similar verbs. How is εἰργασται used in v. 264.?

What is the difference between χρῆ νυν αἰτεῖν, and χρῆ νυν αἰτεῖν?
Illustrate the use of προσφάγματα in v. 265.?
What is the meaning of ὑπερφέρειν in v. 268.?
What other compound of φέρω has the same meaning?
What is the force of ἀπαίτεω in v. 272.?
What is Dawes’s remark on the construction of ἀλις in Homer?
What is the construction of the verbs μνησθῆναι, λήθεσθαι &c.?
Give parallel passages to v. 280.
Distinguish between φλόσπατρις, φλόσπολις, φιλήλλην.
What meanings may be assigned to the phrase οὐκ εἰμί ἔτι?
What construction has the same. .wrapper.

Which is the Attic form, Ἄχαικός, or Ἡ Ἄχαικός?
What meaning has φθόνος in v. 288.?
In v. 293. τὸ δ' ἀξίωμα, κἂν κακῶς λέγει, τὸ σον, why does Porson prefer λέγης to λέγη?
QUESTIONS. 139

Do the Attics use the mid. λέγομαι for λέγω? What meaning has λέξομαι in the Tragic writers?

What is the meaning of οἱ ἔκοσθεντες in v. 295.? Mention other participles used similarly for adjectives.

Distinguish between αὐτός and ὁ αὐτός. What crasis does Porson prefer for the latter?

Illustrate by parallel instances the pleonasm μακρῶν ὄνυρ-μάτων ἔρημου.

State Dawes’s canon respecting the quantity of a short syllable before βλ, γλ, γμ, γν, δμ, δν. Is it strictly observed by all the Tragic writers?

Give instances of participles used for substantives. What writer is especially fond of this idiom?

In what sense is ποιοῦμαι frequently used?

Translate the phrase, κονὶ ἀλλως λέγω, in v. 302.

Distinguish between φέρω and φέρομαι, act. and mid.

What is the quantity of comparatives in ων in Attic and Ionic writers?

Explain the construction of αξιος, and give examples.

In what sense is βλέπω frequently used?

What sense has ιξίοω in v. 319.?

What was the error of Valck. respecting ἡδε?

Translate and explain the phrase ἀμαθίαν ὀφλησομεν, and give an imitation of this Grecism from Horace.

Compare the usage of ζωμάζω and miror, with examples.

What case follows δμως, ἰσως, &c.?

What are the meanings of τολμάω?

Which form of the aor. pass. is preferred by the Tragic writers?

What reading does Matthiae suggest in v. 338. and why?

ϕθογγας ἰείσα μῇ στερηθήναι βιον?

Is the correction necessary?

What corrupt reading do some edd. exhibit in the following line?

κρύπτοντα χείρα, καὶ πρόσωπον ἐμπαλιν.

Explain the expression in v. 345. πέφυγας τὸν ἐμὸν ἰκέσιον Δία.

Account for the difference of quantity in φιλόψιχος and παραψιχή.

Is the construction of μετὰ with a dat. usual or not in Tragic writers?

What is the quantity of ἀπόθεπτος? By what rule?

In πλῆν τὸ κατθανεῖν what part of speech is πλῆν, and what governs τὸ κατθ∅.
QUESTIONS.

What remark does Porson make on the expression οὐκ ἐιῶθὸς ὤν?

Explain and illustrate this construction:

"Επεις ἵσως ἐν δεσποτῶν ὑμῶν φρένα
Τύχουμ' ἔν, δόστε ——.

What are mentioned as the offices imposed on female slaves?
What is the distinction between γεῦω and γεῦομαι? What the difference in construction?
Give instances of a comparative after μᾶλλον, and superlative after μάλιστα.
Give the meaning and derivation of χαρακτήρ.
Give the meaning of the passage:

κάπι μείζον ἐρχεται
τῆς εὐγενείας ὄνομα τοίσιν ἄξιοις:

What is the objection to τούνομα, the reading of some edd.?
What is the force of ἄλλα in the line:

ὑμεῖς δὲ μ' ἄλλα Συγκατρι συμφονεύσατε?

By what argument has Porson shown that πῶμα, not πόμα, was the Attic form?
Explain the meaning of ὅφειλομεν in ν. 395.
What is the construction of οἴδα?
Point out the peculiarities in the construction of the following lines:

ὑποῖα κισσός ὰρνος, ὶπως τῆσ̣dash; ἐξυμαι.
ὡς τῆσ̣dash; ἐκόψα λαιδος οὖ μεθήσομαι.

What is wrong in the reading of this line?

Οὐ μὴν γε πείθη τοσί σου σοφωτέρους.

What sense do εἰμι and its compounds bear in Attic and other writers?
What is the proper meaning of χαλάω?
From what verb, what tense, number, and person, is πείσει, ν. 408.?
Explain the force of μὴ σὺ γε.
What is the ellipsis in ἐν Λιθοῦ?
How many children are attributed to Hecuba?
Define the term Datismus.
Give instances of the play on the word χαίρε.
Explain and illustrate this construction:

Σανούσις ὦμα συγκλείσει τὸ σῶν.

Also the custom alluded to.
From what verb, and what part of it is ἐκτέτηκα?
What is its sense in ν. 483.?
How does the quantity of λὺω vary in Homer and Tragic writers? Also of καλός?
QUESTIONS.

Why is the accent on ἀφα wrong?
What country is meant by Δωρίς αἰα?
Is ὁ γυνής or ἡ γυνὴ the Attic form?
Why has it been conjectured that allusion is made to Delos
in ν. 457.?
What peculiar ceremony was performed at the Παναθήναια?
What meaning do κομίζω and κομίζω sometimes convey?
In what sense is κέκλημαι frequently used?
Explain the construction and meaning of ἄλλασσω.
To what charge are Ευριπίδης and Ἀριστοφάνης exposed with respect to the introduction of characters on the stage?
Is the junction of ἄλλως—μάτην in ν. 487. a defensible pleonasm?
Cite passages illustrative of the expression of sorrow in ν. 494.
κόνει φύρουσα εὐστηνον κάρα.
Exemplify the construction of this line:
τίς οὐδος σῶμα τούμων οὐκ ἔσε
Κείσθαι;
Give the meaning and derivation of the verb ἔγκονω.
Explain the phrase οἴμωι, τί λέξεις;
Give Dawes's canon respecting the use of the masculine gender by a female.
Distinguish between πῶς καί, and καί πῶς;
Give the rule for the constr. λαξῶν Πολυξενὴν χερὸς.
Specify the parts of ἵστημι that are transitive, and those which are intransitive.
Produce instances from Greek and Latin writers of neuter verbs followed by an accusative.
Distinguish between κηρύξαι and κηρύξαι.
State the reasons for preferring Δέξαι χοας μοι τάσει to Δέξαι χοας μοι τάσε.
Give the meanings and derivations of ἄκραφνης, πρεπενής, ἐπιμφοθέω.
How is ἐφράσθη used in ν. 544.?
Give the various readings of ν. 563.
Distinguish between αὐχήν and λαμάκης.
Define the figure Oxymoron, and give instances.
What is the constr. of the verb κρύπτω?
What offerings were usually thrown on the funeral pile?
Construe the phrase οὐκ ἐι τι δώσων; and give your reason.
Why is this reading wrong?
τοιαδ' ἀμφὶ σῆς λέγον
Παιδὸς ξανούσης. Hec. 578.
What is the frequent force of the first aorist active? What tense of Latin verbs corresponds to it? Give examples.
QUESTIONS.

Why is the reading of this line disputed?

\[ \varepsilon\chi\varepsilon \gamma\varepsilon \tau\iota \kappa\alpha \tau\varepsilon \varepsilon \\nu\iota \nu \iota \kappa \alpha \lambda \omega \varsigma. \]

Why is \( \mu\acute{a}\theta\upsilon \) to be preferred to \( \mu\acute{a}\theta\upsilon \) in v. 599?

Illustrate the use of the v. \( \tau\omicron\varepsilon\varepsilon\omicron\upsilon \) in v. 601?

What is the meaning of \( \kappa\rho\varepsilon\iota\sigma\sigma\omicron\upsilon \) in v. 606?

Explain the construction: \( \varepsilon\nu\varepsilon\gamma\kappa \delta\varepsilon\upsilon\rho\omicron \pi\omicron\upsilon\tau\iota\varsigma\alpha\varsigma \chi\lambda\upsilon\damma. \)

To what figure is the expression \( \nu\upsilon\mu\omicron\nu\upsilon \an\nu\mu\phi\omicron\nu \) referred?

Cite parallel instances from Greek, Latin, and English authors?

Illustrate the formula, \( \tau\iota \gamma\dot{a} \phi \tau\dot{a}\theta\omega \);

Give instances of a double superlative from Greek and Latin writers.

From what verb is \( \sigma\tau\varepsilon\rho\varepsilon\nu\tau\zeta\varepsilon\varsigma \), v. 621?

What is the meaning of \( \kappa\kappa\kappa\lambda\nu\mu\epsilon\nu\varsigma\varsigma \), v. 623?

Under what limitations is the article used for the pronoun relative?

For what tense is the present often put? Is it so in Latin?

Give instances of periphrasis with \( \an\nu\nu\rho \).

Explain the force of \( \dot{e}\pi\iota \) with a dative.

In what sense is \( \tau\iota\varsigma \) often used?

What is the form of the fem. from masculines in \( \omega\nu \)?

Give the probable derivation of \( \delta\rho\upsilon\upsilon\tau\omega \).

Point out the peculiarity of construction in \( \varepsilon\nu\lambda\nu\nu \sigma\rho\omicron\alpha\nu \).

Scan v. 655. and give the rule.

Quote a similar idiom to \( \varepsilon\iota \beta\lambda\varepsilon\tau\omicron\upsilon\sigma\varsigma \phi\dot{\omega}\varsigma \) from Horace.

Exemplify the periphrasis \( \kappa\alpha\rho\alpha \ \kappa\alpha\sigma\alpha\nu\dot{\delta}\rho\rhot\alpha\varsigma \).

Illustrate the construction \( \zeta\dot{\omega}\sigma\alpha\nu \lambda\epsilon\lambda\alpha\kappa\alpha\varsigma \) v. 672. Explain the formation of \( \lambda\epsilon\lambda\alpha\kappa\alpha\varsigma \).

In what sense are \( \dot{\epsilon}\lambda\pi\iota\varsigma \) and \( \upsilon\sigma\varepsilon\varsigma \) used?

What is the metre of v. 681. &c.?

How may \( \gamma\dot{a} \phi \) be expressed in interrogations?

What words are analogous in meaning and derivation to \( \pi\dot{e}\sigma\eta\mu\alpha \)?

In what case are the particles \( \dot{\alpha}\lambda\lambda\dot{\alpha} \gamma\dot{a} \phi \) of frequent occurrence? Notice the coincidence in the use of \( \dot{s}e\ \dot{s}e\ \dot{e}\nu\dot{i}m. \)

Illustrate the periphrasis \( \delta\sigma\pi\nu\tau\zeta\dot{\omicron} \delta\epsilon\mu\alpha\varsigma \).

Also the idiom \( \varepsilon\iota \tau\iota \tau\dot{\omega}\nu \dot{\delta}\upsilon\sigma\nu \rightarrow \dot{\epsilon}\sigma\sigma\nu \kappa\alpha\lambda\omega \varsigma. \)

From what verb is \( \delta\upsilon\dot{\rho} \dot{\varepsilon} \dot{\iota} \) v. 728. What other form is in use?

What verbs are analogous?

How, and for what reason, would you correct a senarius beginning: \( \lambda\alpha\tau\dot{\delta} \tau\iota \tau\dot{\omega} \sigma\nu \) \( \delta\upsilon\dot{\rho} \dot{\omicron} \omega\dot{\omicron} \).

Distinguish between \( \tau\imath\mu\nu\rho\epsilon\nu \) and \( \tau\imath\nu\rho\epsilon\nu \sigma\theta\alpha\iota \), active and middle.

Supply the ellipsis in \( \iota\kappa\epsilon\tau\epsilon\iota\nu \sigma \) \( \tau\dot{\omega}\nu\dot{\nu} \dot{\gamma} \sigma\nu\nu\dot{\alpha}\tau\alpha\nu \).
QUESTIONS.

Give instances of the figure Anastrophe. Also of that termed ὑστερον πρῶτερον.

What observations are made on the use of ἀνόνητα, and ὡς ἔστε, in v. 754. ?

Cite instances of construction similar to that of v. 759. ἀνέκρ. ὡς ἄρχει τῆς ἔδα Πολυμήστωρ χθονός.

By what Anglicism may the force of ἥπον be expressed ?

Distinguish between λούτρον and λουτρόν.

What sense has στέργω in v. 777. ?

In Hec. 781. κοινῆς πρατέξης πολλάκις τυχῶν ἔμοι, ἐνίας τ' ἀριθμῷ πρώτα τῶν ἔμων φίλων :

Give Porson’s restitution of the second of these lines, his reasons, and manner of accounting for the corruption.

State the meaning of νόμος in v. 788. ?

Explain the phrase ἔστε ἡγεῖσθαι.

Construe the line: καὶ ξώμεν ἄδικα καὶ δίκαι' ὀρισμένοι.

In what meaning do φέρω and τέθεο coincide ?

In ποτ' ἐπεζέγετεν πόθα; what does ὅτι stand for?

Explain the use of ἐστικα.

In what sense is ὁδεῖν μᾶλλον used ?

Illustrate the senses of ἢνα with the subjunctive, optative, and indicative.

What sense has ὅτι frequently ?

Specify the forms of the future passive.'

Which declension do the Attics prefer, σκότος, ouc, or σκότος, ou?

What sense has εἴ with the optative ? Illustrate it by a Latin usage.

In v. 825. why is κόραισι, Musgrave’s correction for κόμαισι, inadmissible ?

State the meaning and construction of ἔχομαι in the middle voice.

Give instances of the periphrasis of ἐνα with a gen.

What is the objection to the reading φανοῖν in v. 842. ?

Translate the expression ἐστίν ἢ. Produce others corresponding ?

Distinguish between προῦς τοῦτος and προῦς ταῦτα.

Notice and explain the redundancy of expression in ἐργούσι χρήσθαι μή κατὰ γνώμην-τρόπος.

Translate the phrase πλέον νέμειν.

How did the Greeks apply the epithet βάρβαρος ?

How do κεκύθησαι and κεκύθουσαι differ ?

What is the proper quantity of φωνέα? What is the quantity of the elided α in κεστρε ὀπτόν ?
What is remarkable in the construction Λήμνον ἀρσένων ἐξωκισαν? Explain the story.

Form παλαθέσαν grammatically.
Distinguish between τάφος and ταφή.
Give parallel instances to the expression Ἀλλάνων νέφος.
Illustrate the constr. κηλίδ', οἰκτροτάταν κέχρωσαί.
What is observed on the word ἃμος?
What is the usual constr. of παύω, λήγω, &c.?
How is καταπαύσας used in v. 906?
State the geographical position of Troy.
Explain the words μονόπεπλος, Δωρίς ὡς κόρα.
Distinguish between the forms ἀνύτω and ἀνύω.
In what sense do ποῦς and πες coincide?
What is the difference in the signif. of ἀπειπεῖν with a dat. and an accus.?

Scan v. 994. φύρουσι ἐ' αὐτά Ἑδώι πάλιν τε καὶ πρόσω.
Trace the senses in which the verb προκόπτω is used.
Exemplify the construction of μέμφοις.
Illustrate the expression προσελπεῖν σ' ὀρθαίς κόραις.
What is the construction of the impersonals ἐτι, χρη, and the substantives χρεώ, χρείω, χρεία?
What is the ellipsis in τι χρήμα?
State the meaning of εἰπεῖν with an accusative. Give examples.
What is the constr. of ἐρωτάν, ἐρεσθαί, and similar verbs?
What construction has the adv. ἄξως?
Under what limitations is ὡς used for εἰς?
What signification have the participles ἐχων, ἀγων, &c., with ἐρχομαι, &c.?
What is the construction of the verbs ὄναςθαί, ἐπαυρεῖν, ἀπολαύειν, etc.?
Give the meanings of κατώρνυ.
Exemplify the idiom κρύψαστε ἔχεις.
Explain the phrases λύσαι, κυνείν πόδα.
Of what metre are vv. 1010, 11, &c.?
Give the significations of ἀντλος.
State the meaning and construction of ἀρμέρδω.
What is the strict meaning of κέλω in v. 1040?
Compare the usage of ἴχνος and vestigium.
Give instances of the gen. with adverbs of place, as ποί—μυχών;

Translate and explain the phrase τυφλὸν φέγγος ἀπαλλάξας.
Do the Dorians say τὰν γνυσεῖ, τὰν φρεσάν?
Give the meaning and derivation of the verb ἄρνημαι.
QUESTIONS.

Compare the usage of the infin. in the Latin poets corresponding to that in Greek with ὡστε understood.
What do ποῦ, ποῦ, πᾶ respectively denote?
What may be the ellipsis in πᾶ κάμψω;
How does the quantity of φάρος or φάρος differ in Homer and the Tragedians? Explain the expression φάρος στειλλών.
Scan v. 1077. κλάει τει, ἢ ὀνείες ἀρκέσει; τί μέλλετε;
Notice the variations in the quantity of Ὀρίων and Ὄριον.
Give instances of the neuter plural used for the neuter sing. in Greek and Latin writers: as in 1089. ἐνγγνωστά,—παλαινης ἐξαπαλλάξεις ζόης.
Illustrate the expression ΠΧῶ—πέτρας ὀρείας παῖς.
How do the Attics form the pluperfect of εἰκέω, scio?
On what principle may the dat. follow χόλος?
Give instances of the ellipsis of μόνον.
Notice the peculiarities of idiom in the expression, σύνος, τί πάσχεις;
Give instances of verbals used actively, as ὑποπτος.
What canon is violated by this constr., ἐδείσα, μή Τροιάν ἀδροίση? After what verbs is such a constr. frequently remarked?
In what way did the Greeks subsist during the Trojan war?
In what case do the old Attics sometimes use a plural verb with a neuter plural?
In the phrase πολεμίων ἐκήν, what may be considered as the primary meaning of ἐκή?
In Hec. 1160. εἰ τις γυναῖκας τῶν πρίν εἰρηκεν κακῶς,
ἡ νῦν λέγει τεις, ἢ πάλιν μέλλει λέγειν:
the second of these may also be read thus:
ἡ νῦν λέγων ἐστίν τεις, ἢ μέλλει λέγειν,
or, ἢ νῦν λέγων ἐστιν, ἢ πάλιν μέλλει λέγειν:
Give Porson’s reasons for preferring the first method.
What is the vocative of μέλες in Attic writers?
Explain the force of ἂεί with a participle, as ὃ ἂεί ἐντυχών.
Compare a similar use of semper in Cicero.
Which of the expressions μὴ μέρψου, μὴ μέρψαι, μὴ μέρψτ, μὴ μέρψη are correct?
Give instances of the figure termed by Lesbonax τὸ σχῆμα Ἀττικῶν.
Give the derivation and proper application of σαθρός.
Enumerate the Doric forms used by the Attics.
What is the constr. of πείθω?
Give the meaning of the phrase χάριν ξέσθαι.
By what Lat. verbs may τολμᾶω be rendered?
Eurip. Hec.
What is the rule respecting the use of γε after καὶ μη, ὀβ μη, καὶ τοι, &c. by the Attics?
Of what meanings is φευ susceptible?
What was the character of the Thracians?
What constr. have χαίρω and similar verbs?
What place received its name from the metamorphosis of Hecuba?
What is the usual signification of μόρος in Tragic writers?
Illustrate the use of ἀπέπτυσα.
In what sense do the Attics sometimes use μήπω?
Why is the reading of this line erroneous?
καυτὸν δὲ τοῦτον, πέλεκυν ἐξάρασ' ἀνω.
Give the rule respecting the position of the proper name, the pronoun, and the particle δὲ, in transferring an address from one person to another.
GREEK WORKS

AND

WORKS ON THE GREEK LANGUAGE,

PRINTED FOR

LONGMAN, ORME, BROWN, & CO.

ROBINSON'S GREEK-ENGLISH LEXICON OF
THE NEW TESTAMENT.

Edited, with careful revision,

BY THE REV. S. T. BLOOMFIELD, D.D. F.S.A.

1 vol. 8vo. 18s. cloth.

STUDENT'S MANUAL;

OR,

AN APPENDAGE TO THE ENGLISH DICTIONARIES:

Being an Etymological and Explanatory Vocabulary
of Words derived from the Greek.

BY R. H. BLACK, LL.D.

New Edition, 18mo. 2s. 6d. cloth.

By the same Author,

ETYMOLOGICAL AND EXPLANATORY
DICTIONARY

OF WORDS DERIVED FROM THE LATIN;

With amusing Illustrations from eminent Writers.

New Edition, 18mo. 5s. 6d. cloth.
Greek Works printed for Longman & Co.

Works by the Rev. S. T. Bloomfield, D.D. F.S.A.

GREEK AND ENGLISH LEXICON TO THE NEW TESTAMENT:
Especially adapted to the Use of Colleges and the higher Classes in the Public Schools: but also intended as a convenient Manual for Biblical Students in general.
_Fep. 8vo. 9s. cloth._

THE HISTORY OF THE PELOPONNESIAN WAR, BY THUCYDIDES.
Newly Translated into English, and accompanied with very copious Notes, Philological and Explanatory, Historical and Geographical; with Maps and Plates.
_3 vols. 8vo. 2l. 5s._

THUCYDIDES.
New Recension of the Text,
With copious English Notes, Critical, Philological, and Explanatory; Examination Questions, &c.
_3 vols. post 8vo. 27s. boards._

THE GREEK TESTAMENT:
With copious English Notes, Critical, Philological, and Explanatory.
Third Edition, greatly enlarged and very considerably improved in two closely printed volumes, 8vo. with Map of Palestine,
_Price 2l., handsomely bound in cloth._

COLLEGE AND SCHOOL GREEK TESTAMENT:
With English Notes.
Second Edition, with Additions, and a new Map of Palestine adapted to the Gospel History,
_12mo. 10s. 6d. cloth._