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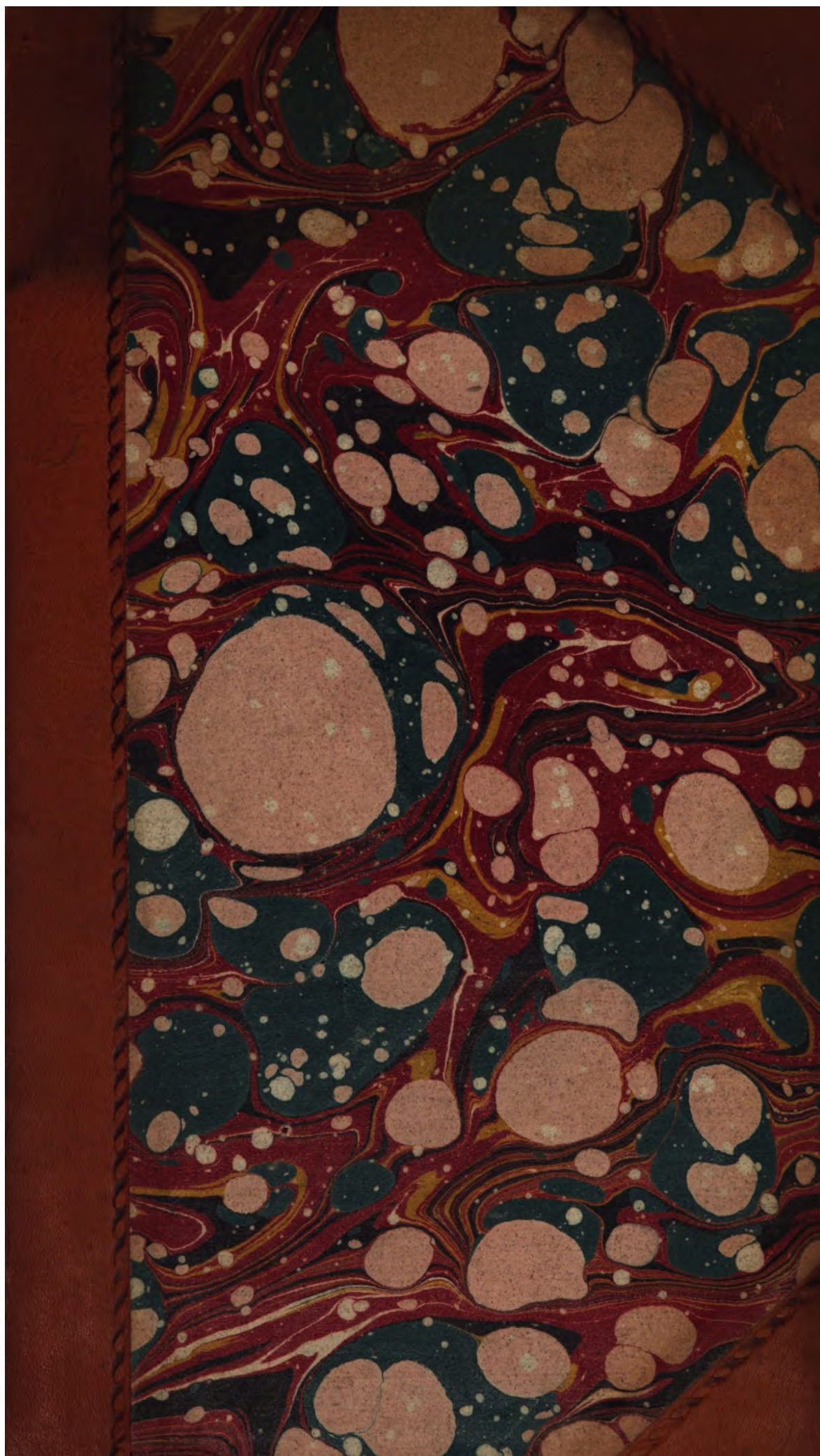
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AJAX OF SOPHOCLES.

THE
AJAX
OF
SOPHOCLES,

CHIEFLY FROM

THE TEXT OF WUNDER:

WITH

COPIOUS ENGLISH EXPLANATORY NOTES, CHRONOLOGY,
METRES, &c.

BY D. B. HICKIE, LL.D.

HEAD MASTER OF ARCHBISHOP SANDYS' GRAMMAR-SCHOOL,
HAWKSHEAD.



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M.DCCC.XLV.

CHRONOLOGY.

B. C. 1232.

THESEUS, son of Ægeus and Æthra, succeeds his father as king of Athens, where he reigns twenty-nine years.

B. C. 1310.

Atreus, son of Pelops and Hippodamia, reigns at Argos. See notes on vss. 1265. 1268. Ajax, son of Telamon, king of Salamis, was descended from Jupiter. See notes on vss. 378. 626. 805. His father was a native of Megara, and having accidentally slain his brother Phocus, fled to Salamis, an island in the Sinus Saronicus, on the southern coast of Attica. Here he married Glauce, daughter of Cychreus, king of the place, and ultimately succeeded to the throne of his father-in-law. He afterwards married Eribœa,* daughter of Alcathous, king of Megara, by whom he had Ajax. He assisted Hercules in the capture of Troy and received from that hero, as a reward of his valour, Hesione, daughter of Laomedon. She became mother of Teucer. Comp. vs. 562.

B. C. 1306.

Helen, daughter of Tyndarus, is born at Sparta. See note on vs. 1086.

B. C. 1296.

The abduction of Helen by Theseus.

* She is called Peribœa by Xenophon, Cyr. I. 9.

B. C. 1293.

Menestheus usurps the kingdom of Athens, and reigns twenty-three years.

B. C. 1291.

Helen becomes the wife of Menelaus, and Tyndarus resigns the kingdom of Sparta to his son-in-law.

B. C. 1290.

The second abduction of Helen by Paris.

B. C. 1289.

The Greeks, in consequence of this, make preparations for an expedition against Troy.

B. C. 1285.

Agamemnon reigns at Argos, and is chosen commander-in-chief of the Grecian armies. Ajax, having been among the suitors of Helen, is consequently obliged to engage in the expedition against Troy. See notes on vss. 982. 1086.

B. C. 1280.

Troy is besieged by the Greeks.

So great was the valour of Ajax during the Trojan war, that he was considered the bravest of the generals, next to Achilles. Hence it happened, in the Grecian camp, which was extended between the Rhœtean and Sigeon promontories, the two extreme stations were entrusted to these commanders. To Ajax fell the lot of opposing Hector, when that hero challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement ; and at parting they exchanged arms. The baldric of Ajax afterwards, most singularly, served as the instrument by which Hector was attached to the car of Achilles ; and the sword of Hector proved fatal to Ajax. See vss. 798. 1002. According to Homer, the safety of the Greeks often depended on Ajax alone. Comp. Il. O. 415.

During the siege, while many predatory expeditions were

carried on against the neighbouring states, Ajax took and destroyed the Phrygian city which was governed by Teleutas ; and made that prince's daughter his wife ; by whom he had Eurysaces.

After Achilles had been treacherously slain by Paris, in the temple of Apollo, a dispute arose between Ajax and Ulysses respecting the right of his armour, which was subsequently adjudged to Ulysses by the Atridæ. Ajax was so exasperated at this, that he planned the assassination of Ulysses and the Atridæ at midnight : but when he was on the point of entering their tents, he was seized with frenzy, sent by Minerva, and directing his fury against the common flocks and herds of the Grecian chiefs, supposing them to be Ulysses and the sons of Atreus. Some he slaughtered, and some he brought home bound, intending to destroy them with the most cruel tortures. When restored to his senses, he was so much affected with shame, that he committed suicide with the sword of Hector. Menelaus and Agamemnon ordered his body to be exposed to dogs and vultures ; but, through the mediation of Ulysses, he was honourably buried at Sigeum ; or, as some say, on mount Rhœteum.

B. C. 1270.

* Troy is taken and destroyed.

Teucer founds Salamis in the island of Cyprus.

Agamemnon founds Mycenæ. He is slain by his wife Clytemnestra, and her paramour Ægisthus.

B. C. 1263.

Orestes assassinates his mother Clytemnestra, and Ægisthus.

B. C. 1262.

He is acquitted by the Areopagus.

* These dates are according to the Canon of Larcher. See Borheck's *Apparatus ad Herodotum*, tom. I. pp. 387. seqq. According to the Arundelian marbles, Troy was taken B. C. 1184. Various other years are assigned by various authors. The real date, however, is irrecoverably lost. See Mitford, *Hist. Gr.* vol. 1. p. 234. seqq.

B. C. 1261.

He marries Hermione, daughter of Menelaus.

B. C. 1240.

Codrus, the last king of Athens, sacrifices his life for the good of his country.

OLYMP. XXXVIII. 3. B. C. 626.

Arion, the dithyrambic poet, composes at the court of Pisander, king of Corinth.

OLYMP. LIV. 3. B. C. 562.

Susarion, a Greek poet of Megara, introduces the first comedy at Athens, on a moveable stage.

OLYMP. LXI. 1. B. C. 536. *Arch.* ATHENÆUS.

Thespis, a poet of Attica, the inventor of tragedy, exhibits his first drama, entitled *Alcestris*.

OLYMP. LXIII. 4. B. C. 525.

Æschylus, the tragic poet, son of Euphorion, is born of a noble family at Eleusis in Attica.

OLYMP. LXIV. 2. B. C. 523.

Chœrilus exhibits tragedy at Athens.

OLYMP. LXV. 2. B. C. 519.

Cratinus, the comic poet, is born at Athens.

OLYMP. LXVII. 1. B. C. 512.

Phrynicus, the tragic poet and disciple of Thespis, gains the prize in tragedy. He was the first who introduced a female mask on the stage, and composed a tragedy in iambics.

OLYMP. LXX. 2. B. C. 499.

Æschylus makes his first public attempt as a tragic author.

OLYMP. LXX. 4. B. C. 497.

The drama of Phrynicus, entitled *Μιλήτου Ἀλωσις*, is performed at Athens. The subject is the capture of Miletus by the Persians. The exhibition is so offensive to the Athenians, that he is condemned to pay a heavy fine.

OLYMP. LXXI. 2. B. C. 495. SOPH. 1. *Arch.* PHILIPPUS.

Sophocles, the son of Sophilus, is born at Colone in Attica. His father, though possessing only a middle station in life, yet spared from the narrowness of his fortune sufficient to bestow on his son a polite education. He enjoyed the friendship and won the esteem of Pericles, and other chief magistrates; and by that means introduced his son into the company of the powerful youths who were delighted with his wit, and deemed it a happiness to be in the number of his acquaintance.

OLYMP. LXXII. 3. B. C. 490. SOPH. 6. *Arch.*
PHŒNIPPUS.

The battle of Marathon is fought, in which the Persians are defeated. Æschylus and his two brothers are present, and receive the praise due to their bravery.

OLYMP. LXXII. 4. B. C. 489. SOPH. 7. *Arch.*
ARISTIDES.

Miltiades raises the siege of Paros, and returns to Athens. He is accused of treachery and condemned.

OLYMP. LXXIII. 2. B. C. 487. SOPH. 9. *Arch.*
LACRATIDES.

Chionides exhibits his first comedy.

OLYMP. LXXIII. 4. B. C. 485. SOPH. 11.

Xerxes succeeds his father Darius I.

OLYMP. LXXIV. 1. B. C. 484. SOPH. 12. *Arch.*
LEOSTRATUS.

Æschylus obtains the first tragic prize.

OLYMP. LXXIV. 2. B. C. 483. SOPH. 13. *Arch.*
NICODEMUS.

Aristides, son of Lysimachus and rival of Themistocles, emphatically called *The Just*, is banished.

OLYMP. LXXV. 1. B. C. 480. SOPH. 16. *Arch.*
CALLIADES

Battle of Salamis in which the Persians are defeated.

Euripides, the tragic poet, son of Mnesarchus and Clito, is born at Salamis on the very day of the battle.

OLYMP. LXXV. 2. B. C. 479. SOPH. 17. *Arch.*
XANTIPPUS.

Æschylus serves in the Athenian army at Plataæ, where Mardonius is conquered. On the same day, September 22, the Persians are defeated at Mycale.

OLYMP. LXXV. 4. B. C. 477. SOPH. 19. *Arch.*
ADIMANTUS.

Phrynicus exhibits a drama at Athens.

OLYMP. LXXVII. 1. B. C. 472. SOPH. 24. *Arch.*
CHARES.

Æschylus wins the tragic prize by a tetralogy, composed of the Persæ, Phineas, Glaucus Potniensis, and the Prometheus Ignifer, a satyric drama.

Hiero makes himself tyrant of Syracuse.

OLYMP. LXXVII. 2. B. C. 471. SOPH. 25. *Arch.*
PRAXIERGUS.

Thucydides is born at Athens.

Themistocles is banished by Ostracism.

OLYMP. LXXVII. 4. B. C. 469. SOPH. 27. *Arch.*
APSEPHION.

Socrates is born at Athens.

OLYMP. LXXVIII. 1. B. C. 468. SOPH. 29. *Arch.*
THEAGENIDES.

Sophocles makes his first appearance as a poet, at a

contest for the tragic prize, instituted by the Athenians to celebrate the capture of the island of Scyros. Sophocles on this occasion obtains the prize against many competitors, in the number of whom was Æschylus, formerly his preceptor.

Mycenæ destroyed by the Argives.

OLYMP. LXXVIII. 4. B. C. 465. SOPH. 31. *Arch.*
LYSITHEUS.

Xerxes is assassinated by Artabanus.

OLYMP. LXXXI. 1. B. C. 456. SOPH. 40. *Arch.*
CALLIAS.

Æschylus dies at Gela in Sicily, where he is interred with much pomp. His death was occasioned, it is said, by a flying eagle mistaking his bald head for a stone, as he sat in the fields, and dropping a tortoise upon it, to break the shell.

Herodotus recites part of his History at the Olympic games.

OLYMP. LXXXII. 3. B. C. 450. SOPH. 46. *Arch.*
EUTHYDEMUS.

Cimon's expedition against Cyprus. He obtains a signal victory by sea, and conquers the Persians by land in Sicily.

OLYMP. LXXXIII. 1. B. C. 448. SOPH. 48. *Arch.*
PHILISCUS.

Cratinus, in the seventy-first year of his age, exhibits his first comedy at Athens, the *Ἀρχίλοχος*, in which he mentions Cimon, who died in the preceding year.

OLYMP. LXXXIII. 2. B. C. 447. SOPH. 49. *Arch.*
TIMARCHIDES.

Sophocles and Achæus exhibit comedy.

The Athenians are conquered by the Thebans at Coronea. —Eubœa revolts against Athens.—The inhabitants of Megara rebel, and put the Athenian garrison to the sword.

OLYMP. LXXXIII. 3. B. C. 446. SOPH. 50. *Arch.*
CALLIMACHUS.

Pericles subdues Eubœa.—A thirty years truce is concluded between the Athenians and Lacedæmonians.

OLYMP. LXXXIV. 3. B. C. 442. SOPH. 54. *Arch.*
DIPHILUS.

Euripides gains the first prize in tragedy.—*The Antigone* of Sophocles acted at Athens.

OLYMP. LXXXIV. 4. B. C. 441. SOPH. 55. *Arch.*
TIMOCLES.

Sophocles has the command of the army in conjunction with Pericles at Samos, which is besieged by sea and by land. They subdue it, and make it tributary to Athens.

Comedies are forbidden to be ever acted again at Athens.

OLYMP. LXXXV. 4. B. C. 437. SOPH. 59. *Arch.*
EUTHYMENES.

The law prohibiting comedy is repealed.—The Athenians send a colony to Amphipolis.

OLYMP. LXXXVI. 1. B. C. 436. SOPH. 60. *Arch.*
NAUSIMACHUS.

Cratinus gains the prize in comedy.

Isocrates is born.—The Corinthians make preparations for war against the Corcyreans, who enter into a truce with Athens.

OLYMP. LXXXVI. 2. B. C. 435. SOPH. 61. *Arch.*
ANTILOCHIDES.

The Corinthians are defeated at sea by the Corcyreans.

OLYMP. LXXXVI. 4. B. C. 433. SOPH. 63. *Arch.*
APSEUDES.

The Corcyreans send ambassadors to Athens.—Revolt of Potidæa.—Meton, the astronomer, publishes his Cycle, which makes the year to consist of 365.2631597 days.

OLYMP. LXXXVII. 2. B. C. 431. SOPH. 65. *Arch.*
EUTHYDEMUS.

The Medea of Euripides acted at Athens.

Plataea besieged by the Thebans.—The Lacedæmonians invade Attica; and the Athenian fleet infests the coasts of Peloponnesus.

OLYMP. LXXXVII. 3. B. C. 430. SOPH. 66. *Arch.*
APOLLODORUS.

Eupolis exhibits his first comedy.

A great plague at Athens. The Lacedæmonians once more invade Attica.—Potidæa surrenders for want of provisions.

OLYMP. LXXXVII. 4. B. C. 429. SOPH. 67. *Arch.*
EPAMINONDAS.

Some tragedies of Euripides are performed; and Plato, the comic poet, exhibits his first drama.

Siege of Plataea.—Pericles dies of the plague in his seventieth year.

OLYMP. LXXXVIII. 4. B. C. 425. SOPH. 71. *Arch.*
STRATOCLES.

Aristophanes gains the first comic prize, Cratinus the second, and Eupolis the third.

Cleon appointed general of the Athenians. He invests and takes Sphacteria.—Artaxerxes dies and is succeeded by Xerxes II.—An eruption of Ætna.

OLYMP. LXXXIX. 1. B. C. 424. SOPH. 72. *Arch.*
ISARCHUS.

Cratinus, in his ninety-fifth year, composes his comedy, *The Flagon*, against Aristophanes, who had accused him of intemperance and inebriety, and obtains a complete triumph: he wins the first prize. Aristophanes' comedy on this occasion was the *Νεφέλαι*.

The Bœotians obtain a victory over the Athenians at Delium. At this battle Socrates saves the life of Xenophon.

OLYMP. LXXXIX. 2. B. C. 423. SOPH. 73. *Arch.*
AMINIAS.

The Clouds of Aristophanes revived with alterations ;
and *The Wasps* performed shortly after.

OLYMP. LXXXIX. 3. B. C. 422. SOPH. 74. *Arch.*
ALCÆUS.

Cleon opposes Brasidas in Thrace. The Athenians are
defeated, and both generals slain.—A truce of fifty years is
concluded between the Lacedæmonians and Athenians.

Cratinus, the comic poet, dies.

OLYMP. LXXXIX. 4. B. C. 421. SOPH. 75. *Arch.*
ARISTION.

Eupolis continues to exhibit his comedies.

OLYMP. XC. 2. B. C. 419. SOPH. 77. *Arch.* ARCHIAS.

The *Eιρήνη* of Aristophanes performed.

Alcibiades marches into the Peloponnesus.

OLYMP. XC. 3. B. C. 418. SOPH. 78. *Arch.* ANTIPHON.

The Argives conclude a peace with the Lacedæmonians.
Mantineia submits to the Spartan yoke.

OLYMP. XCI. 1. B. C. 416. SOPH. 80. *Arch.*
ARISTOMNESTUS.

The Athenians wage war with Sicily.

OLYMP. XCI. 2. B. C. 415. SOPH. 81. *Arch.* CHABRIAS.

Archippus, the comic poet, gains the prize.

Andocides is cast into prison on the charge of mutilating
the statues of Mercury.—Alcibiades sails with a great arma-
ment to Sicily. It is reported that, during the voyage,
Eupolis, the comic poet, who had lampooned him in one of
his plays, some think in the *Βαπταί*, is by his orders thrown
over-board. Cicero, however, Att. vi. 1. calls this story a
vulgar error.—Alcibiades is recalled from Sicily to plead to
an indictment of treason, but escapes to Lacedæmon.

OLYMP. XCI. 3. B. C. 414. SOPH. 82. *Arch.* PISANDER.

The Syracusians implore the aid of the Lacedæmonians and Corinthians.

OLYMP. XCI. 4. B. C. 413. SOPH. 83. *Arch.*
CLEOCRITUS.

Decelia in Attica taken by the Lacedæmonians, and fortified.—The Athenians are entirely defeated in Sicily.

OLYMP. XCII. 1. B. C. 412. SOPH. 84. *Arch.* CALLIAS.
The Andromeda of Euripides performed.

OLYMP. XCII. 2. B. C. 411. SOPH. 85. *Arch.*
THEOPOMPUS.

The Thesmophoriazusæ and *Lysistrata* of Aristophanes represented.—*The History of Thucydides* breaks off suddenly.

Eubœa withdraws from the alliance of Athens.

OLYMP. XCII. 3. B. C. 410. SOPH. 86. *Arch.*
GLAUCIPPUS.

The Philoctetes of Sophocles acted.

The Athenians defeat the Lacedæmonians at sea.—Mindarus is slain.

OLYMP. XCII. 4. B. C. 409. SOPH. 87. *Arch.* DIOCLES.
The Orestes of Euripides represented.

Himera destroyed by the Carthaginians.—Thrasybulus defeated at the battle of Ephesus.

OLYMP. XCIII. 1. B. C. 408. SOPH. 88. *Arch.*
EUCLEMON.

Alcibiades takes Selymbria and Byzantium.—The city of Rhodes built.

OLYMP. XCIII. 2. B. C. 407. SOPH. 89. *Arch.*
ANTIGINES.

Conon conquers the Lacedæmonians.—The triumphant return of Alcibiades to Athens.

OLYMP. XCIII. 3. B. C. 406. SOPH. 90. *Arch. CALLIAS.*

Sophocles dies through excess of joy, as some authors report, on having obtained a poetical prize at the Olympic games.—Euripides dies in this year also.

Battle of Arginusæ, in which the Lacedæmonians are conquered by the Athenians.—The Athenian generals, who fought in this battle are capitally accused for neglecting to bury the slain. They are condemned and put to death.

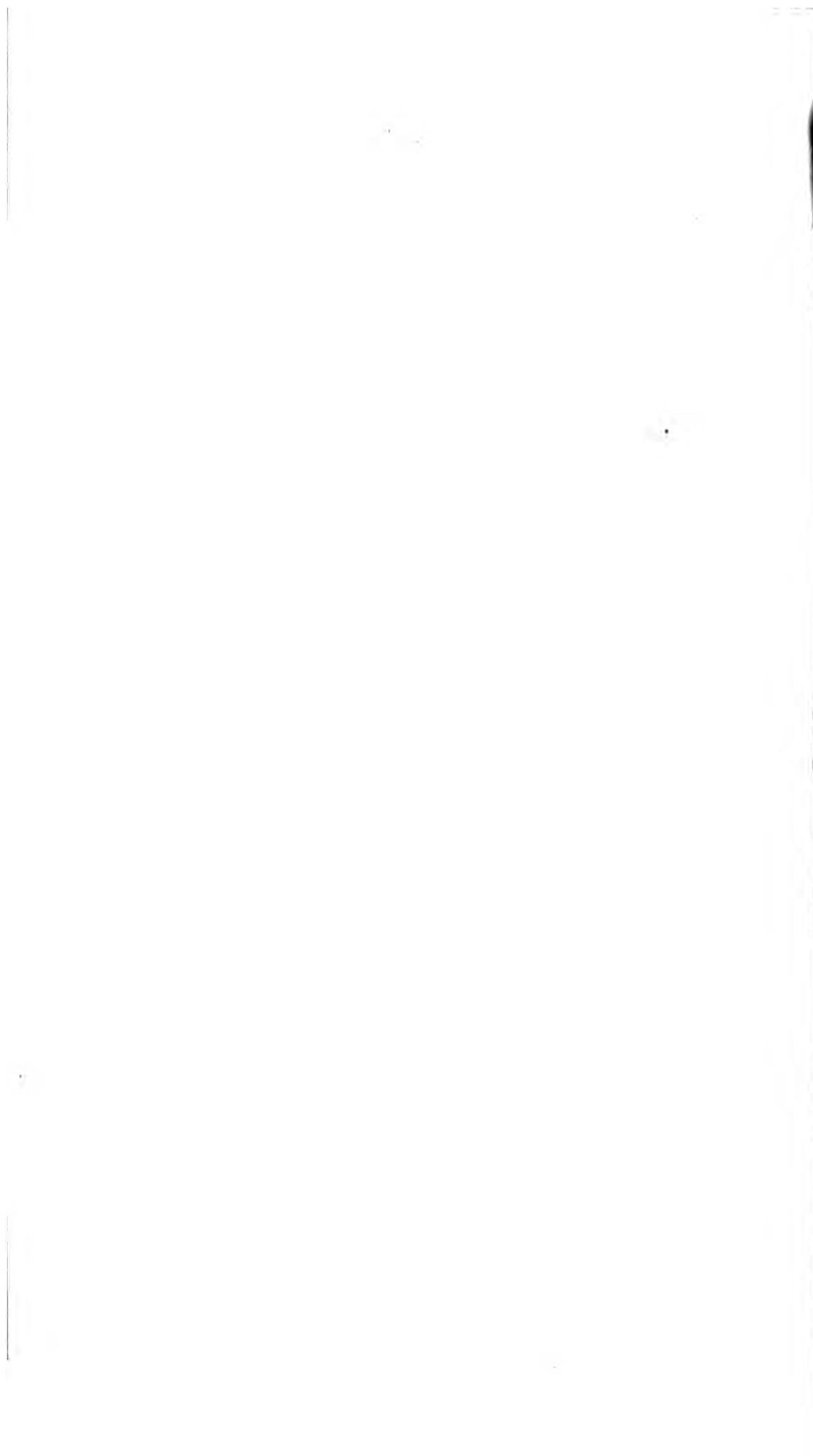
Sophocles was the rival of Euripides for public praise. They divided the applause of the populace; and while the former surpassed in the sublime and majestic, the other was not inferior in the tender and pathetic. Of about seventy tragedies, which Sophocles composed, only seven are extant. The best is *the Œdipus Rex*, which may be well supposed to have been the master-piece of Sophocles; and yet it did not obtain the prize. It is certainly the finest tragedy of antiquity, as far as we are able to judge.

The ingratitude of his children is well known. They wished to become immediate masters of their father's possessions, and, therefore, accused him before the Areopagus of insanity. The only defence which the poet made, was to read his tragedy of *Œdipus at Colonos*, which he had lately finished, and then he asked the judges whether the author of such a performance could be taxed with insanity? The father was acquitted, and the children returned home covered with shame and confusion. This tragedy, however, was not performed till. B. C. 401. when it was brought out by Sophocles, the grandson of the poet.

Sophocles increased the number of actors to three, added the decoration of painted scenery, introduced more ease and elegance into the dialogue, and paid a stricter attention to probability and natural incident. His style is remarkable for dignity and beauty, approaching to the magnificence of the epic; always pure, perspicuous, and harmonious. He does not, like his rival Euripides, anticipate the subject and issue of his plots by any formal prologue, but involves every incident in a gradual and natural manner, and carries the mind in a state of suspense, until the final catastrophe. He manages his choruses also with better effect, by making their reflections and observations flow naturally from the characters, which

appear, and the events which occur. In abridging the part of the chorus, Sophocles augmented the number of *Episodes*, or what are improperly called by us *Acts*. As long as the chorus had formed the principal part of a tragedy, the actors had only occasionally interrupted their monologue. But the improvement introduced by Sophocles, had the effect of making the action the more important part of the piece, which was now in turn occasionally interrupted by the chorus.

Sophocles has been regarded as the most perfect tragic poet of antiquity, and has in consequence been styled *The Homer of Tragedy*. His characters are great and heroic, and never, like those of Æschylus, rise above the level of human nature. He particularly excels in delineating the passions. From the sweetness and harmony of his periods he was called by the ancients *the Attic Bee*.



THE METRES

OCCURRING IN THE AJAX.

- Vss. 1—133. IAMBIC trimeter.
134—171. Anapestic dimeter, except 136. 140.
147. 153. 163. and 171. which are paræ-
maic, and one monometer, 145.

Strophe, 173—181.

173. Dactylic tetrameter.
174, 175. One verse, consisting of dactyls, epi-
trites, and dactyls.
176, 177. Two epitrites with an anacrusis, and a
dactylic trimeter hyperc. appended.
178, 179, 180. Iambeleg.
181. Epitrite and adonic.

Antistrophe, 183—191.

Epode, 192—198.

192. Dactylic dim. hyperc. and iambic dim.
brachyc.
193. Same.
194. Glyconic.
195. Logædic with an anacrusis.
196. Epitrite and dactylic dim. hyperc.
197. Dochmiac dimeter catalectic.

- Vss. 198. Dochmiac and antispastic.
 199—218. Anapestic dimeter, except two monom.
 204. 207. and three parœmiac, 205. 211. 218.

Strophe, 220—226.

220. Iambic monom. hyperc. and dactylic trimeter hyperc.
 221. Iambic dimeter catalectic.
 222. Dactylic pentameter catalectic.
 223. Choriambic dimeter hyperc.
 224, 225, 226. One verse, beginning with an iambic monom, with two choriamb. and a dochmiac repeated, and ending with a logædic.
 227—238. Anapestic dimeter, except one monom.
 234. and one parœmiac, 238.

Antistrophe, 240—246.

- 249—253. Anapestic dimeter.
 254. Parœmiac.
 255—339. Iambic trimeter, except 325. 328.
 331. which are anapestic.

Strophe α', 340—346.

340. Iambus.
 341, 342. Dochmiac dimeter.
 343. Iambic tetrameter.
 344. Logædic.
 345, 346. Iambic tetrameter.

Antistrophe α', 347—353.

Strophe β', 354—361.

- 354, 355, 356. Dochmiac dimeter.
 357, 358, 359. Iambic trimeter.
 360. Antispastic.
 361. Iambic trimeter.

Strophe γ', 363—367.

363. Dactylic dim. hyperc. with an anacrusis, and iambic dimeter.

- Vss. 364. Choriambus, iambic dim. and choriambus.
 365. Iambic dimeter catalectic.
 366, 367. Iambic trimeter.

Antistrophe β' , 369—376.

Antistrophe γ' , 378—382.

Strophe δ' , 384—402.

384. Iambus.
 385. Dochmiac monometer
 386. Dochmiac dimeter.
 387. Iambic monom. and dochmiac.
 388, 389. Iambic dim. brachyc. and choriambic dim.
 390. Iambic trim. with trochee appended.
 391, 392. Trochaic monom. hyperc.
 393. Choriambus and spondee.
 394—398. Trochaic monom. hyperc.
 399. Iambic dimeter.
 400. Iambic dim. hyperc. and adonic.
 401, 402. Iambic trimeter.

Antistrophe δ' , 404—421.

- 422—588. Iambic trimeter.

Strophe α' , 590—598.

590. Two glyconics with a trochee appended.
 591. Logædic with an anacrusis.
 592. Iambic monom. and glyconic.
 593. Iambic monom. and glyconic hyperc.
 594. Choriambus with an anacrusis and anti-spastic.
 595. Iambus and choriambus.
 596. Same.
 597. Two tribrachs, dactyl, and tribrach.
 598. Iambic monometer hyperc.

Antistrophe α' , 600—608.

Strophe β' , 609—617.

609. Iambic monom. and glyconic.

- Vss. 610. Iambic monom. and glyconic hyperc.
 611. Trochaic dim. brachyc, or ithyphallic.
 612. Dactylic dimeter.
 613. Choriambic dim. hyperc. with base.
 614. Choriambic trim. catal. with base.
 615, 616. Pherecratic.
 617. Phalæcian hendecasyllabic.

Antistrophe β', 618—626.

- 627—673. Iambic trimeter.

Strophe, 675—686.

675. Iambic trimeter.
 676. Dochmiac monometer.
 677. Two glyconics.
 678. Glyconic.
 679. Glyconic with a bacchius for base.
 680, 681. The same, with a Phalæcian hendecasyll. appended.
 682. Logædic.
 683, 684. Dochmiac dim. with an iambic monom. hyperc. appended.
 685. Choriambus and spondee with an anacrusis.
 686. Iambic monom. and logædic.

Antistrophe, 688—699.

- 700—717. Iambic trimeter.
 718. Iambic monometer.
 719—846. Iambic trimeter.

Semichorus, 847—859.

847. Iambic dimeter.
 848. Spondee.
 849. Trochaic dimeter catalectic.
 850. Iambic trimeter.
 851. Iambic monometer.
 852. Trochaic dimeter catalectic.
 853. Iambic trimeter.
 854. Bacchic monometer.
 855. Iambic trimeter.
 856. Bacchic monometer.
 857—859. Iambic trimeter.

Strophe, 860—890.

- Vss. 860. Dochmiac dimeter.
 861. Same.
 862. Dactylic dim. hyperc. and dochmiac monom.
 863. Dactylic dim. hyperc. and iambic monom.
 hyperc.
 864. Cretic and dochmiac.
 865. Cretic dimeter.
 866. Dochmiac dimeter.
 867. Cretic and dochmiac monom.
 868. Dochmiac, bacchic and cretic.
 869. 871. Antispastic monometer.
 870. 872—874. Iambic trimeter.
 875. Bacchic monometer.
 876, 877. Iambic trimeter.
 878. Dochmiac monometer.
 879. Logædic with an anacrusis.
 880. Cretic and dochmiac monometer.
 881. Cretic dimeter.
 882. 884, 885. Iambic trimeter.
 883. Iambic penth. and iamb. dim. brach.
 886. Dochmiac dimeter.
 887. Dochmiac monometer.
 888. Iambeleg.
 889. Iambic dimeter catalectic.
 890. Logædic and adonic.
 891—900. Iambic trimeter.

Antistrophe, 902—932.

- 934—1135. Iambic trimeter.
 1136—1139. Anapestic dimeter.
 1140. Parœmiac.
 1141—1157. Iambic trimeter.

Strophe a', 1158—1164.

1158. Iambic dimeter.
 1159. Choriambic tetrameter.
 1160. Trochaic and choriambic monom.
 1161. Iambic monometer hyperc.

1162. Molossus and choriambus.

1163. Bacch. and choriamb.

1164. Same as vs. 594.

Antistrophe α' , 1165—1171.

Strophe β' , 1172—1182.

1172. Amphibr. and choriamb.

1173. Choriambic dimeter.

1174. Choriambic dimeter hyperc.

1175. Choriambic dim. with an anacrusis.

1176. Choriambic dimeter.

1177. Choriambic monometer hyperc.

1178. Dochmiac and choriamb. mon. hyperc.*

1179. Pherecratic with an anacrusis.

1180. Iambic dimeter.

1181. Choriambic monom. and iambus.

1182. Pherecratic.

Antistrophe β' , 1184—1194.

1195—1373. Iambic trimeter.

1374—1392. Anapestic; of which vs. 1380. is monometer, and 1388, 1389, 1392. paræmiac.

* "1178—1180. Unus versus est, constans dim. dochm. et dim. glycon." *Wunder*.

ὙΠΟΘΕΣΙΣ ΑἸΑΝΤΟΣ.

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ Ἀντηνορίδαι, καὶ Αἰχμαλωτίδες, καὶ Ἑλένης ἀρπαγὴ, καὶ Μέμνων. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως, ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων, κρατεῖ Ὀδυσσεύς. ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται, καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δήσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὸς τις ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσέα, ὃν δήσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ Μαστιγοφόρος, ἢ πρὸς ἀντιδιαστολὴν τοῦ Λοκροῦ. Δικαίαιρχος δὲ Αἴαντος θάνατον ἐπιγράφει· ἐν δὲ ταῖς διδασκαλίαις ψιλῶς Αἴας ἀναγέγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηναῖ Ὀδυσσέα ἐπὶ τῆς σκηνῆς διοπτεύοντα, τί ποτε ἄρα πράττει ὁ Αἴας· καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ἐπὶ τῷ μαστιγοῦν τὸν Ὀδυσσέα. παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἔξεισι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων, ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνας εἶεν τὰ ποίμνια. ἐκάτερος οὖν παρ' ἐκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορὸς. ὅθεν δὴ ὁ Αἴας προελθὼν, ἔμφρων γενόμενος, ἑαυτὸν ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι, ἔξεισι καθαρσίων

ἔνεκεν, καὶ ἑαυτὸν διαχρήται. εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον καὶ πρὸς Ἀγαμέμνονα, οὐκ ἔωντας θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγυδίας, ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκοιεν ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατῆς εἶναι τῶν ὀπλων, καὶ ἀποτυχῶν, ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. ὄρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἡττης τοῦ Αἴαντος πάννυ διὰ βραχέων καὶ περιπαθῶς· (Ὀδυσσ. Α. 542.)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

ὥς δὴ μὴ ὄφελον νικᾶν τοιῶνδ' ἐπ' ἀέθλῳ.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἡτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. δαιμονίως δὲ εἰσφέρει προλογίζουσαν τὴν Ἀθηναίαν. ἀπίθανον γὰρ τὸν Αἴαντα προΐοντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηναῖς προκηδομένης τοῦ Ὀδυσσέως, διό φησι·

καὶ πάλαι φύλαξ ἔβην

τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. οἱ μὲν γὰρ φασιν, ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορρόων· οἱ δὲ, ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτά· οἱ δὲ, ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὣν ἐστὶ καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπτεν ἡ τοῦ Ἡρακλέους λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν, ὅπερ ἦν ἡ πλευρά, τρωτὸν ἔμεινε.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΤΕΚΜΗΣΣΑ.

ΑΓΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

ΑΙΑΣ. In some edd. *Αἴας Μαστιγοφόρος*, *Ajax the whip-bearer*, (others say, *the Furious*,) to distinguish it from the other play, *the Locrian Ajax*. Comp. vs. 110.

SCENE:—before the tent of Ajax. TIME:—the day after the armour of Achilles had been adjudged to Ulysses; and early in the morning succeeding that night, on which the herds of the Greeks had been slaughtered. Ajax having been supposed to be the perpetrator of this deed, Ulysses, in order to ascertain the truth, traces his footsteps from the place where he had been seen with a bloody sword, by the sentinel, to his tent on the shore.

ΑΘΗΝΑ. Minerva descends to counsel and aid her favourite Ulysses. Comp. II. K. 278. seqq. The person who represents the Goddess, descends from the upper part of the theatre, by means of a machine.

Α Ι Α Σ.

ΑΘΗΝΑ.

Ἀεὶ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
 πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον 5
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς,
 εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον· εὖ δέ σ' ἐκφέρει

1. Ἀεὶ. Thus always in the tragic poets, who sometimes make the first syllable long without forming a diphthong.—Λαρτίου. Three forms, Λαέρτης, Λαέρτιος, and Λάρτιος, occur in Sophocles.—Δέδορκα. This perfect, like many others, has frequently the signification of a present, as in vs. 350. Comp. Rost. Gr. Gr. §. 116. note 2. Matth. Gr. Gr. §. 505. III. In the present passage, however, it has the force of a true perfect: *I have always observed you*, &c.

2. Πείραν τινά. A metaphor from hunting: *Hunting to catch at some attempt—some design—against your enemies*. Others say: *to detect quickly some design of your enemies*.

3. Καὶ νῦν. For νῦν δέ: *And now too*.

4. Τάξιν ἐσχάτην. The *naval encampment* of the Greeks was extended between the Rhætean and the Sigean promontories. Comp. vs. 452. And as Ajax and Achilles were the bravest of the generals, they held the two *remotest stations*, for defence; one on the right, the other on the left. The station of Ulysses was in the centre. Comp. Il. A. 7. 8. Eurip. Iph. A. 288.

5. Πάλαι. Comp. vs. 20.—Κυνηγετοῦντα. *Tracing*. Prop. *chasing with dogs*. Μετρούμενον. *Exploring, trying to discover*. Lit. *measuring with the eyes*.

7. Εὖ δέ σε. *And opportunely does your step conduct you, as the sagacious step*, &c. Some, less poetically, join εὐρίνος, as a genitive, to κυνός.

κυνὸς Λακαίωνης ὥς τις εὖριπος βάσις.
 ἔνδον γὰρ αἶτηρ ἄρτι τυγχάνει, κάρα
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10
 καὶ σ' οὐδὲν εἴσω τήσδε παπταίνεω πύλης
 ἔτ' ἔργον ἐστίν, ἐννέπειω δ' ὅτου χάρι
 σπουδὴν ἔθου τήνδ', ὥς παρ' εἰδυίας μάθης.

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,
 ὥς εὐμαθὲς σου, κὰν ἀποπτος ᾦς, ὅμως 15
 φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ,
 χαλκοστόμου κώδωνος ὥς Τυρσηνικῆς.

8. Κυνὸς Λακαίωνης. Laconia was famous for an excellent breed of dogs. The Spartan dog is called "Amyclæus," in Virgil, Georg. III. 345., and "velox," vs. 405. Spartan dogs were used, not only by hunters, but also by shepherds. Comp. Aristot. H. A. VIII. 28., and Shaksp. M. N. D. IV. 1.

9. Ἀνήρ. A crasis for ὁ ἀνὴρ: consequently the *a* is long. Ἀνήρ, without the article is always an iambus. Τυγχάνει. For ἐστίν. Porson is in error, Hec. 782. where he says τυγχάνει στάζων are to be joined. With respect to τυγχάνειν without a participle, see Lobeck on Phryn. p. 277. Wunder explains ἄρτι by "modo ingressus."—Κάρα. Supply κατά.

10. καὶ χέρας. Supply στάζων, but without ἰδρῶτι: and dripping as to his murderous hands with gore.—Ξιφοκτόνους. Sword-slaying, i. e. slaying with a sword. Billerbeck cites a passive form, ξιφόκτονον, slain with a sword.

11. Εἴσω. Prop. inwards, and ἔνδον, within; but this distinction is not always observed.

12. Ἔργον. Need, necessity. Comp. vs. 852. Schol. Pal. χρεία

ἐστίν. "Rectius, οὐδὲν ὠφελεῖ." Ellendt.

13. Σπουδὴν ἔθου. On account of what you bestowed this earnest labour—earnestly laboured. Σπουδὴν τιθέναι for σπουδάζειν. Comp. vs. 528. The Latins say "ponere curam, operam, diligentiam." Comp. Cicero, Div. XIII. 64.

14. ὦ φθέγμα. Minerva, who speaks from the machine, though plainly seen by the audience, is invisible to Ulysses. Billerb. says: ὦ φθέγμ' Ἀθάνας, περιφραστικῶς pro ὦ Ἀθάνα. "The Attics, although they say Ἀθάνα, do not say Ἀθαναία, but Ἀθηναία." Porson, Orest. 26. Valck. Phœn. 11.

15. Εὐμαθὲς. Easily known, well-known. Billerb. takes it adverbially: How distinctly do I hear, &c. Ἀποπτος. Invisible. Some say, seen from afar.

16. Ξυναρπάζω. I quickly apprehend in my mind.

17. Χαλκοστόμου κώδωνος. As that of the brazen-mouthed Tyrrhenian trumpet. Κώδων properly signifies a bell, used by the ancients in setting and relieving guard. Comp. Thucyd. IV. 135. Hence the wide end of a trumpet; and figuratively

καὶ νῦν ἐπέγνωνς εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιw κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἴπερ εἵργασται τάδε·
 ἴσμεν γὰρ οὐδέν τρανές, ἀλλ' ἀλώμεθα.
 κἀγὼ 'θελοντῆς τῷδ' ὑπεζύγην πόνῳ·
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 λείας ἀπάσας καὶ κατηναρισμένας
 ἐκ χειρὸς, αὐτοῖς ποιμνίων ἐπιστάταις.
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
 πηδῶντα πεδία σὺν νεορῥάντῳ ξίφει, 30

the trumpet itself, which is said to have been invented by Tyrrhenus, son of Hercules. Comp. Pliny, N. H. vii. 56. Porson on Phœn. 1393. denies that this trumpet was in use in the heroic ages.—Τυρρηνικῆς. For the orthography see Porson on Hec. 8. where he says: "The tragedians never use ῥρ for ρσ, nor ττ for σσ."

19. Βάσιw κυκλοῦντα. *Wind-ing my steps*, i. e. walking round about.—Σακεσφόρῳ. Comp. Il. H. 219. Ovid, Met. xiii. 2.

20. Ἰχνεύω πάλαι. *I am some time—all the while—tracking*, &c. Πάλαι is often used with a present tense. Thus "jam-dudum ausculto," Hor. Sat. ii. 7. 1. Comp. vss. 5. 36.

21. Νυκτὸς γάρ. *For this very night*, (i. e. the night just past,) *he has committed this deed against us*. Comp. Rost, §. 108. 13. The person to whom any good or evil is done is put in the accusative. Comp. vs. 109. Matth. §. 415.—Πρᾶγος. "Facinus." Ellendt. — Ἀσκοπον, *Unforeseen, unexpected*, i. e. by us at least. Others translate it, *inconsiderate, rash*. See the Schol. on vs. 40.

22. Ἐχει περάνας. For ἐπέ-ρανε. Comp. Wunder on Philoct. 1334.—Εἴπερ εἵργασται. *If he indeed has perpetrated*, &c. This perfect has almost always an active signification in Sophocles. See Ellendt.

23. Ἰσμεν. First pl. of οἶδα. Comp. vss. 1. 121. Ἀλώμεθα. Schol. τῷ νῷ πλανώμεθα.

24. Κἀγὼ 'θελοντῆς. *And I a volunteer yoked myself to this labour—willingly undertook*, &c.

26. Λείας. *Our herds*. "Ab-acta prædando armenta." Ellendt. Lit. *booty*, consisting of cattle and slaves.

27. Ἐκ χειρός. *Violently*. Comp. vss. 400. 1042. It is generally explained by "cominus."—Αὐτοῖς. *Together with the guardians*, &c. Comp. Matth. §. 405. obs. 3.

28. Τήνδ' οὖν. *And accordingly every one ascribes*, &c. Νέμει. Gloss.: εἰς αὐτὸν τρέπει.

30. Πηδῶντα πεδία. Supply κατὰ: *bounding over the plains*. "Πηδῶντα pro composito διαπηδῶντα." Billerb.—Νεορῥάντῳ. This epithet is applied only to a bloody weapon.

φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι, κοῦκ ἔχω μαθεῖν ὅτου.
καιρὸν δ' ἐφήκεις· πάντα γὰρ, τὰ τ' οὖν πάρος,
τὰ τ' εἰσέπειτα, σῇ κυβερνώμαι χερσί. 35

Αθ. ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Οδ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

Αθ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.

Οδ. καὶ πρὸς τί δυσλόγιστον ὦδ' ᾗξεν χέρα; 40

Αθ. χόλω βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

31. Φράζει τε κἀδήλωσεν. The tragedians, says Porson, Hec. 21., so frequently combine different tenses, that such variations appear to be the result of design. Comp. *Æn.* v. 549.

32. Κατ' ἵχνος. *I hasten in his footsteps.* Καὶ τὰ μὲν. *As to some I form conjecture, and I am confused with respect to others.* Billerb. takes τὰ μὲν... τὰ δέ, adverbially, "partim... partim," without reference to ἵχνη.

33. Τὰ δέ. "Quæ pecudum erant." *Wunder.*—"Ὅτου. For οὐτινος: whose they are. 'A quo verum resciscerem.' Billerb. Ἐχειν followed immediately by an infinitive has the signification of *to be able.*

34. Καιρόν. Supply κατά: *You are come opportunely.* Comp. Matth. §. 425. 5. "Ἡκω has regularly the signification of a past tense. Comp. Matth. §. 504. 2. Eurip. Hec. 1.—Πάντα. Supply κατά: *in all things.* Τὰ τε πάρος. *Both formerly indeed, and henceforth.* Comp. Matth. §. 283.

35. Τὰ τ' εἰσέπειτα. "Pro τὰ νῦν καὶ τὰ μέλλοντα." Billerb.

36. Ἐγνων. *I knew it all.* Καὶ πάλαι. Constr. καὶ πάλαι

εἰς ὁδὸν ἔβην, φύλαξ πρόθυμος τῇ σῇ κυνηγία. Ἐβην εἰς ὁδόν. *I set out.* Comp. vs. 1226.

37. Τῇ σῇ κυνηγία. *For your investigation.* Some mss. have these words in the genitive; but the dative is more poetical. Comp. Elmsley on Eur. Bacch. 339. Herm. 336.

38. Ἡ καί. *And do I really, &c.*—Πρὸς καιρόν. *To good purpose.*

39. Ὡς ἔστιν. Ὡς, *since, for,* commencing a reply, assigns a reason for something implied from the previous question. Supply πρὸς καιρόν πονεῖς: *Certainly you labour to good purpose; for, &c.*—Σοι. *I assure you.* Comp. vs. 714.

40. Καὶ πρὸς τί. *And for what inconceivable purpose has he thus impelled his hand?* "Inexputabile est, quo consilio." *Wunder.* Comp. Matth. §. 591. β. For the transitive use of αἰσσεῖν, see Porson, Orest. 1427. Some take δυσλόγιστον with ὦδε, adverbially. For χέρα Ruhnken, Ep. Cr. i. 33. proposes χερσί.

41. Τῶν ὅπλων. Supply ἔνεκα: *on account of the armour of Achilles,* which had been awarded, not to him, but to Ulysses. Comp. Matth. §. 540.

- Οδ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;
 Αθ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
 Οδ. ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν;
 Αθ. καὶν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45
 Οδ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;
 Αθ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμάται μόνος.
 Οδ. ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο;
 Αθ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
 Οδ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; 50
 Αθ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
 γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
 καὶ πρὸς τε ποίμνας ἐκτρέπω ξύμμικτά τε

42. Τί δῆτα. *Why then did he make this invasion, &c.* Wunder compares it with βάσιν βαίνειν, and condemns the explanation of Matth. §. 408., and of Rost, §. 104. 3. The former explains τήνδε by ὧδε, οὕτως. "Minime simile est ab Erfurdio comparatum εἶρχεσθαι ὁδόν." Ellendt. But Ellendt himself so explains it under βάσις.

43. Δοκῶν. Comp. vs. 445. —'Εν ὑμῖν. Comp. vs. 445.

44. Ἡ καὶ. Comp. vs. 38. —Ὡς ἐπὶ. *As if designed against, &c.* Comp. Matth. §. 628. 3. Viger, VIII. 10.

45. Καὶν. *Yes, and he would have accomplished it.* Comp. vs. 38.

46. Ποίαισι τόλμαις. Billerbeck supplies πεποιθώς from Aristophanes; others supply σύν: *With what audacity, &c.* Wunder says τόλμαι in the plural was never used in this sense. He explains it by the Latin word "machinationes," and refers to Trach. 582. Eurip. Hipp. 414., and Ion. 1216.

47. Δόλιος. For δόλῳ, or λάθρα.

48. Ἡ καὶ. Comp. vs. 38. —Παρέστη. *Stand near our tents.* —Τέρμα. *The goal, the end of his meditated progress.*

49. Καὶ δῆ. *Yes verily, and even at the two gates of the generals, i. e. at the gates of the two generals, Agamemnon and Menelaus.* Comp. vs. 39. It is common both in Greek and Latin to use a possessive adjective in place of a genitive depending on another substantive. Comp. vss. 55. 71. 134. 301. Matth. §. 446.

50. Μαιμῶσαν φόνου. *Ravenous of slaughter.* Comp. Matth. §. 350.

51. Ἐγὼ σφε. *I restrain him from his pernicious joy, by having cast before his eyes delirious illusions.* —'Απείργω. From εἶργω, *I shut out, prevent.* If ἀφείργω existed, it would be akin to εἶργνυμι, *I shut in, confine.* —Δυσφόρους. *Delirious.* Schol. παραφόρους.

52. Γνώμας. "Ludibria oculorum." Suid. Comp. Celsus. iv. 18.

53. Καὶ πρὸς τε. *And turn him aside against the flocks and mingled booty, the undivided care of the herdsmen.* The Latin poets, and even the prose writers, have frequently imitated the construction of ξύμμικτα λείας. Thus, "cœli convexa," Virg. Æn. iv. 451.; "acuta belli," Horace, Od. iv. 4. 76. Comp. Matth. §.

λείας, ἄδαστα βουκόλων φρουρήματα·
 ἔνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον, 55
 κύκλῳ ῥαχίζων· κἀδόκει μὲν ἔσθ' ὅτε
 δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
 ὅτ' ἄλλοσ' ἄλλον, ἐμπίτνων, στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ὠτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60
 κᾶπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνον,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν,
 ποίμνας τε πάσας εἰς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
 καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65
 δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 θαρσῶν δὲ μίμνε, μηδὲ συμφορὰν δέχου,

442. 3. Hermann, Schaefer, and Wunder, remove the comma from λείας, and make both genitives depend on φρουρήματα. Comp. Matth. §. 380. 1. Zumpt, §. 71. 5.

54. Λείας Comp. vs. 26.—Ἄδαστα. i. e. not yet distributed among the chiefs and soldiers.—Φρουρήματα. Φρούρημα signifies any thing kept by a guard.

55. Ἐνθ' εἰσπεσὼν. *There rushing in, he mowed down* (i. e. caused by mowing) *a many-horned slaughter*, i. e. a slaughter of many horned cattle. Comp. vs. 49.—Πολύκερων, acc. sing. of πολύκερως, "multicornis." Compound adjectives in ὡς, which take their latter half from a substantive, are accented on the antepenult.

56. Κύκλῳ ῥαχίζων. *Hacking all round*, i. e. in every part of the inclosure. Comp. vs. 291.—Ἐσθ' ὅτε. *Sometimes, at one time*. The Latins in the same manner say "est ubi." Comp. Horace, Ep. II. 1. 63. Terence, Phorm. v. 7. Matth. §. 482.

57. Ἐχων. *Holding them*. Comp. Matth. §. 557.

58. Ὅτε. *At another time*, &c. For the particles ἔσθ' ὅτε.. (ἔσθ') ὅτε, see Hermann on Viger, p. 792.—Ἄλλον. Supply ἐδόκει κτείνειν. For ἄλλοσ' all edd. before that of Wunder have ἄλλοτ'.

59. Φοιτῶντα. *Rushing with furious malady*. Schol. φοιτῶντα· μαινόμενον. Ellendt prefers the former meaning.

60. ὠτρυνον, εἰς. Asyndeton, implying celerity.—Εἰς ἔρκη. *Into evil toils*. Comp. Eurip. Med. 982. Wunder reads εἰς ἔριν κακὴν, from a conjecture of Hermann.

61. Πόνου. Brunck φόνου.

63. Εἰς δόμους. i. e. his tent.

64. Εὐκερων. Comp. vs. 55.

65. Κατ' οἴκους. "Domi." Comp. vs. 63.—Αἰκίζεται. *He is scourging them*. This verb in the active signifies *to afflict grievously*. Comp. vs. 111.

66. Δείξω δέ. *And I will show you also*, &c.

68. Μηδὲ συμφορὰν. *Nor*

- τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
 αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70
 οὗτος, σέ, τὸν τὰς αἰχμαλωτίδας χέρας
 δεσμοῖς ἀπευθύνοντα, προσμολεῖν καλῶ.
 Αἶαντα φωνῶ· στείχε δωμάτων πάρος.
 Οδ. τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.
 Αθ. οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; 75
 Οδ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκείτω μένων.
 Αθ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;
 Οδ. ἐχθρός γε τῷδε τάνδρῃ, καὶ τανῦν ἔτι.
 Αθ. οὐκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;
 Οδ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80
 Αθ. μεμνηότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;
 Οδ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

conceive that the man will prove a calamity to you. Schaefer joins μίμνε τὸν ἄνδρα: face the man, &c. Comp. Il. N. 476. "Neque infortunium tibi puta hunc virum fore." Hermann.

69. Ἐγὼ γάρ. For I will prevent the averted glances of his eyes from seeing your countenance, i. e. I will avert and prevent, &c.

71. Οὗτος. Or οὗτός σν, or ὦ οὗτος, like the Latin "heus tu," is used in calling a person, Ho! you there! Comp. vs. 89. 1020. Matth. §. 312. 1.—Αἰχμαλωτίδας. For the genitive of the substantive. Comp. vs. 49.

72. Ἀπευθύνοντα. Restraining. "Retorquentem." Nevius.

73. Αἶαντα φωνῶ. For καλῶ σέ. Comp. vs. 813.—Στείχε. Come out before your dwelling. Comp. vs. 63.

75. Οὐ σίγα. This formula is used as an imperative: Keep silence: and do not entertain cowardice. Μηδὲ stands for καὶ οὐ μή; for the particle οὐ is common to both members. Comp. Matth. §. 498. c. §. 517. 2.

76. Μὴ πρὸς θεῶν. Supply

ἱκετεύω, and ἔξω κάλει αὐτόν. Do not, I entreat you by the gods, &c. Comp. Matth. §. 590. β.—Ἀρκείτω μένων. For ἀρκείτω σοὶ αὐτόν μένειν. Comp. Matth. §. 297.

77. Τί μὴ γένηται. Lest what should happen? Billerb. supplies δέδοικας. Compare Matth. §. 488. 12. 520. "Quid ni progrediatur?" Brunck.—Θὺκ ἀνὴρ. Was he not a brave man heretofore, and yet you did not fear him? Neither should you fear him now. "Vir animo et viribus. Necdum a me impetro ut aliter intelligam." Ellendt. It is generally explained by ἄνθρωπος, "mortalis, nec ultra mortale robur validus."

78. Ἐχθρός γε. Supply πρόσθεν ἦν, and ἐστὶν at the end of the verse: He was my enemy at least, &c.—Τῷδε τάνδρῃ. For ἐμοί. Comp. Matth. §. 470. 9.

79. Οὐκουν. Is it not then, &c. Οὐκουν, therefore not, or therefore. Comp. Matth. §. 610. 5.—Γέλως ἡδιστος. For ἡδιστόν ἐστιν εἰς ἐχθροὺς γελᾶν. Comp. vs. 309. Matth. §. 309. §. 408.

82. Φρονοῦντα γάρ. Supply

- Αθ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.
 Οδ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὀρά; 85
 Αθ. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.
 Οδ. γένοιτο μὲν τᾶν πᾶν, θεοῦ τεχνωμένου.
 Αθ. σίγα νυν ἐστὼς καὶ μὲν ὥς κυρεῖς ἔχων.
 Οδ. μένοιμ' ἄν· ἤθελον δ' ἄν ἐκτὸς ὦν τυχεῖν.
 Αθ. ὦ οὔτος, Αἴας, δευτέρον σε προσκαλῶ.
 τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; 90

ΑΙΑΣ.

- ὦ χαῖρ', Ἀθάνα, χαῖρε, Διογενὲς τέκνον,
 ὥς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
 στέψω λαφύροις τῇσδε τῆς ἄγρας χάριν.
 Αθ. καλῶς ἔλεξας· ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ; 95
 Αι. κόμπος πάρεστι, κούκ ἀπαρνούμαι τὸ μή.
 Αθ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα;

ὀκνῶ μεμνηνός: *I fear him because he is furious; for I would not have avoided him through fear, if he were in his senses.* Comp. Matth. §. 393. Rost. §. 104. b.

83. Ἀλλ' οὐδὲ νῦν. *But he shall not see you now, &c.* The second aor. subj. with οὐ μὴ, has a future signification. Πέλας may be joined either with σέ παρόντα, or with ὦν understood.

85. Βλέφαρα. *His eyes.* So Œd. T. 1276.—Καὶ δεδορκότα, *Although seeing.* Comp. Œd. T. 408.

86. Μὲν τᾶν. For μὲν τοι ἄν. The diphthong in τοι never suffers elision, but renders a short vowel long by crasis.

87. Ὡς κυρεῖς ἔχων. *As you happen to be—as you are.* Finite verbs are sometimes resolved into their own participles, and the corresponding tense of τυγχάνω, κυρῶ, &c. Thus also the Latins say “sis sciens,” “est egens,” &c. Comp. Terence, Andr. III. 2. 28. Horace, IV. 8. 10. Matth. §. 553. 3.

88. Μένοιμ' ἄν. *I will remain; but I could wish, &c.* The present and aor. opt. with ἄν are often used as futures. Comp. Matth. §. 513. Viger, VIII. 3.—Ὡν τυχεῖν. Comp. vs. 87.

89. Ὡ οὔτος. Comp. vs. 71.—Αἴας. Nominative for vocative. Comp. Matth. §. 312. 1.

90. Τί βαιόν. *Why have you so little regard for, &c.*

91. Διογενὲς τέκνον. For τέκνον Διός.

95. Ἐβαψας ἔγχος. *Have you well imbrued your sword, &c.* Ἐγχος for ξίφος, as in vs. 279. 639. 885.

96. Κόμπος πάρεστι. *I have cause to boast, and I will not deny, and say this, that I did not.* Comp. vs. 424.—Τὸ μή. Supply βάψαι ἔγχος. Comp. Antig. vs. 441. Matth. §. 534.

97. Ἡ καὶ πρὸς. *And did you arm your hand against the Atridae, i. e. did you make an attack spear in hand, &c.* Αἶχμάζειν properly signifies *to use a spear; hence to brandish a*

- Αι. ὥστ' οὐ ποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.
 Αθ. τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.
 Αι. θανόντες ἤδη τὰ μ' ἀφαιρείσθων ὄπλα. 100
 Αθ. εἶεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου;
 ποῦ σοι τύχης ἔστηκεν; ἢ πέφενγέ σε;
 Αι. ἢ τοῦ πίτριπτον κίναδος ἐξήρου μ', ὅπου;
 Αθ. ἔγωγ'· Ὀδυσσέα, τὸν σὸν ἐνστάτην, λέγω.
 Αι. ἡδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.
 Αθ. πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον;
 Αι. πρὶν ἂν δεθείς πρὸς κλον' ἐρκείου στέγης—
 Αθ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
 Αι. μάστιγι πρῶτον νῶτα φοινηχθεὶς θάνη. 110
 Αθ. μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίσῃ.

spear, to arm with a spear, to fight. Wunder reads ἡμαξας, a mere conjecture of Musgrave.

98. "Ὅστ' οὐ ποτε. Yes, so that these wretches, &c.

99. "Ἄνδρες. Comp. vs. 9.—Τὸ σόν. Your speech.

100. θανόντες. With bitterness: Now let them, &c.—Τάμα. The armour, which had been adjudged to Ulysses, he considered as rightfully belonging to himself.—Ἀφαιρείσθων. The third person dual; or, it may be Att. for ἀφαιρείσθωσαν.

101. Εἶεν. Well—well then—be it so. A formula of transition. Comp. Viger, V. §. 6.—Τί γὰρ δῆ. And what then of the son of Laërtes? in what fortune does he stand with you? Γάρ is used in interrogation, and may have place in any question, because for I know not; or something similar, may be supplied.

102. Ποῦ τύχης. Comp. vs. 376. Some consider σοὶ an expletive.

103. Ἡ τοῦ πίτριπτον. And do you ask me of this wily fox? Verbs of asking take two accusatives, one of the person, and the

other of the object of enquiry. Comp. Matth. §. 417. also vs. 118. Ἐπίτριπτος in this place is generally translated "perditus," vile, villanous. "Rectius alii explicant versutum."—"Ὅπου: "Ubi sit." Brunck. Τῆς τύχης may be supplied.

104. Ἐγωγέ. Yes truly. Had Minerva dissented, her answer would have been, οὐ δῆτ' ἔγωγέ. —Ὀδυσσέα. A trisyllable. Comp. Matth. §. 83. 3. and Clarke on Il. A. 265.

105. Ἡδιστος. Supply μοί. —Ἐσω. Within. Comp. vs. 11. 289.

108. Πρὶν ἂν δεθείς. The sense is continued in vs. 110.—Κίονα. One of the wooden pillars supporting the timbers of the roof, which projected far over the front wall of the apartments, and formed a kind of portico. See a description of a Greek chieftain's tent in Homer, Il. Ω. 448. seqq. —Ἐρκείου στέγης. Comp. vs. 49.

109. Τὸν δύστηνον. Comp. vs. 21.

110. Μάστιγι. Hence the title Αἴας Μαστιγοφόρος.

111. Αἰκίσῃ. Comp. vs. 65.

- Αι. χαίρειν, 'Αθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι
κεῖνος δὲ τίσει τήνδε κούκ ἄλλην δίκην.
- Αθ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χρῶ χειρί· φείδου μηδὲν ὧν περ ἐννοεῖς. 115
- Αι. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,
τοιάνδ' αἰεὶ μοι ξύμμαχον παρεστάναι.
- Αθ. ὁρᾷς, 'Οδυσσεύ, τὴν θεῶν ἰσχὺν, ὅση;
τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων εὐρέθη τὰ καίρια; 120
- Οδ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτεῖρω δέ νιν,
δύστηνον ἔμπας, καί περ ὄντα δυσμενῇ,
ὀθούνεκ' ἄτη ξυγκατέζευκται κακῇ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν.
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125
εἶδωλ', ὅσοι περ ζῶμεν, ἢ κούφην σκιάν.
- Αθ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
μηδὲν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,

112. Χαίρειν. *I permit you to be gratified in other respects; but as to Ulysses, he shall suffer, &c.* "Οὐ χαίρησεις significat *te pœnitebit*; igitur χαίρησεις absque negatione, *te non pœnitebit, eventu delectaberis.*" Billerb. Comp. Hermann on Viger, p. 750. Vauvilliers reads, Χαίρειν 'Αθάνα. Τᾶλλ' ἐγὼ, &c. sc. σέ κελεύω, i. e. χαῖρε.

114. Τὸ δρᾶν. This is the subject. Properly it should be: ἐπειδὴ τὸ δρᾶν τοῦτο τέρψις σοί ἐστι. Comp. Matth. §. 543. obs. 2.

115. Χρῶ χειρί· φείδου. Asyndeton, not unusual in exhortation. Comp. vs. 792. 825.—'Ων περ. By attraction, to agree with τῶν πραγμάτων understood.

116. 'Εφίεμαι. *I charge you.*

117. Παρεστάναι. Ajax retires.

118. 'Ισχὺν, ὅση. The Latin and English idiom would require ὅση ἰσχὺς ἐστι. Comp. vs. 493.

Matth. §. 296. Cicero has, "Nosti Marcellum, quam tardus sit." Comp. vs. 493. Matth. §. 296. Zumpt, §. 68. 2.

119. Τίς ἂν εὐρέθη. "Supple si quæsitus esset." Wunder. Comp. vs. 402. Matth. §. 599. b. c. Rost, §. 121. 8.

120. Τὰ καίρια. *Seasonable things, i. e. things at a proper opportunity.*

122. Δύστηνον ἔμπας. *Yet since he is so wretched, &c.* "Miseret me Ajacis, qui, ut sit inimicus, ut miser tamen, ideoque miseratione dignus est." Hermann.

123. 'Οθούνεκα. *Because.* From ὅτου and ἐνεκα.—'Ατη. Such calamity as is inflicted by the Gods. Comp. Antig. 1289.

124. Τοῦμόν. *My own lot.*

126. Εἶδωλα. Comp. Hor. Od. iv. 7. 14.

127. Ὑπέρκοπον. *Haughty, overbearing: from ὑπερκόπτειν, to transgress bounds.*

μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
 ἢ χειρὶ βρίθεις, ἢ μακροῦ πλούτου βάθει· 130
 ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τὰνθρώπεια· τοὺς δὲ σῶφρονας
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135
 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς

129. Μηδ' ὄγκον. *Nor assume any thing, &c.* In this sense αἶρειν and αἶρεσθαι are both used. Comp. vs. 75. Brunck, Hermann and others read ἄρῃς. —Εἴ τινος πλέον. *If you are more powerful than any other in valour or in abundance, &c.* Βρίθειν properly signifies *to be heavily laden*.

131. Ἡμέρα. *A single day depresses and exalts again, &c.*

133. Τοὺς κακοὺς. Exeunt Minerva and Ulysses.

ΧΟΡΟΣ. The Chorus consists of Salaminian sailors, who, unwilling to credit the reports of Ulysses, call on their chieftain, Ajax, to come forward and disprove them.

134. Τελαμώνιε παῖ. So Τελαμώνιος υἱός, Homer, Il. E. 67. "Æneia nutrix," Virgil, Æn. vii. 1. Comp. vs. 49. Matth. §. 446. 10.—Ἀμφιρύτου. *Seagirt*. Ἀμφιρύτος is an epithet of an island. One ρ is elided on account of the metre.

135. Σαλαμῖνος ἔχων. "Qui tenes Salaminis sedem." Brunck. "Rectius, Qui possides Salamina eminentem e mari." Wunder. Salamis is an island in the Sinus Saronicus, near Attica, now Coluris, of which Telamon, the

father of Ajax and Teucer, was prince. Near this island Themistocles obtained a glorious naval victory over the Persians, B. C. 480 — Βάθρον. Properly any thing walked on, *land, soil*. Comp. vs. 481. Σαλαμῖνος βάθρον is a periphrasis for *Salamis*. So Δωδώνης βάθρα for Dodona, Eur. Phœn. 1010. "Tænari sedes" for Tænarus, Hor. Od. i. 34. 10.—Ἀγχιάλου. Also an epithet of an island: *situated in the sea, marine, near the sea shore*. To find two or more adjectives in concord with one substantive, is not unusual in Greek. Comp. vs. 216.

136. Σὲ μὲν εὖ. The leader of the Chorus speaks: *I rejoice that you are prosperous, &c.* Comp. Matth. §. 555. Wunder says it should be σοῦ μὲν εὖ πράσσοντος; and Lobeck, that πράσσοντα is attracted into the case of the following pronoun. Brunck and Elmsley supply ὁρῶν.

137. Πληγὴ Διός. *Calamity inflicted by Jupiter*. Schol. νόσον. Hence some render it *frenzy*. "Nondum de vesania Ajacis certa chorus compererat." Ellendt. — Ζαμενῆς. *Violent, hostile*.

λόγος ἐκ Δαναῶν κακόθρους ἐπιβῆ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι,
 πτηνῆς ὡς ὄμμα πελείας. 140
 ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῆ
 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 βοτὰ καὶ λείαν, 145
 ἥπερ δορίληπτος ἔτ' ἦν λοιπῇ,
 κτείνοντ' αἶθωνι σιδήρῳ.
 τοιούσδε λόγους ψιθύρους πλάσσω
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν 150
 εὖπιστα λέγει· καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον,
 τοῖς σοῖς ἄχεσιν καθυβρίζων.
 τῶν γὰρ μεγάλων ψυχῶν ἱεῖς

138. Κακόθρους. *Slanderous.*

139. Πεφόβημαι. *Comp. vs. 1.*

140. Ὄμμα πελείας. *Lobeck* observes that the motions of the mind are indicated by the winking of the eyes.

141. Ὡς καὶ τῆς. *As even now great clamours, tending to your disgrace, beset us, that you on the preceding night, &c.—Τῆς φθιμένης. In the night that has wained.* *Comp. Matth. § 377. Blomf. on Æschyl. Pers. 237.*

143. Ἐπὶ δυσκλείᾳ. *Comp. Matth. §. 586. γ. "Ob sinistram famam."* *Brunck.—Ἰππομανῆ.* An epithet of a meadow: *abounding in horses.* *Comp. Homer, Il. γ. 221. Eustathius joins it with the pronoun σέ, in the sense of furious.* *Schol. ἐφ' ᾧ οἱ ἵπποι μαίνονται.* Hence *Lobeck* compares it with "*virginibus bacchata Lacænis Taygeta,*" *Virgil, Georg. II. 407. "Pratum equorum amans, pro ab equis amatum."* *Billerb. Heath reads ἱππόνομον.*

145. Βοτὰ καὶ λείαν. *Henriadys. Comp. vs. 26. 54.*

147. Αἶθωνι σιδήρῳ. *With flashing steel. "Vel sponte apparet, αἶθωνα dici σιδήρον propter nigrum colorem, sive splendorem."* *Wunder. Comp. vs. 225.*

148. Ψιθύρους. *Whisperings: hence clandestine, slanderous.—Πλάσσω. Inventing, forging.* *Comp. Virgil, Æn. II. 97. 164.*

149. Πᾶσιν. The Poets frequently use the dative for the genitive. *Comp. vs. 37.*

151. Εὖπιστα. *Easy to be believed—plausible.*

152. Τοῦ λέξαντος. *Rejoicing more than the relator in insulting your misfortunes.* *Comp. Matth. §. 378. obs. 3. §. 402. c. Rost, §. 106. 2. "Multo magis quam antea in certamine de clypeo."* *Billerb.*

154. Τῶν γάρ. Supply κατά: *For he who casts slander at exalted personages, could not miss his aim.* *Comp. Matth. §. 295. 2. Ψυχῇ, for the person, occurs*

- οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155
 τοιαῦτα λέγων οὐκ ἂν πείθοι·
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
 καίτοι σμικροὶ μεγάλων χωρὶς
 σφαλερὸν πύργου ῥῦμα πέλονται·
 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν, 160
 καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
 ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
 τούτων γνώμας προδιδάσκειν.
 ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
 χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165
 ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
 ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,

again Philoct. 705.—'Ιεῖς. A metaphor from archery. Brunck, Aristoph. Lyst. 157. Ran. 1462. Eq. 674. is in error with respect to the former syllable of this word. It is always short in Homer, and long in the Attic poets, except in some dactylic verses.

155. Κατὰ δ' ἂν τις. But should any person utter these things against me, he could not persuade, i. e. he would not be believed. For the repetition of the particle ἂν, see Rost, §. 120. note 3.

157. Τὸν ἔχοντα. I. e. χρήματα, and consequently δύναμιν μεγάλην: the powerful man. "Habere" is similarly used in Latin.—'Ερπει. Proceeds against—assails. "Petit." Brunck. "Ερπω, properly "serpo," is frequently used in the tragic and Doric poets in the sense of going, or proceeding.

158. Καίτοι. And yet the humble without the great, are but the precarious defence of a tower, i. e. a precarious tower of defence.

159. Πύργου ῥῦμα. Comp. Psalm lxi. 3.

160. Μετὰ γάρ. For the

lowly in unison with the great would best be preserved. Comp. Clement to the Corinthians, i. 37.

161. 'Ορθοῖτο. Erfurdt says this is a metaphor from ships; which Billerbeck denies.

162. Οὐ δυνατόν. Supply ἐστίν: It is not possible to teach the senseless vulgar a sound judgment of these sentiments. Comp. Matth. §. 418. f.

163. Γνώμας. For γνώμην.—Προδιδάσκειν. For the simple διδάσκειν.

164. Θορυβεῖ. You are clamorously assailed. Brunck reads θορυβῇ.

166. 'Απαλέξασθαι. To make resistance against their attacks. "A se arcere, se defendere." Ellendt.

167. 'Αλλ' ὅτε γάρ. But, prithee! come forth, for since now they have escaped your eye, they clatter like flocks of birds, yet should you suddenly appear, fearing the mighty vulture they would speedily crouch in mute silence.—'Απέδραν. Aor. 2. of ἀποδιδράσκω. This verb is construed with an accusative. Comp. Matth. §. 412. 9.

παταγοῦσιν ἄτε πτηνῶν ἀγέλαι·
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες
 τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης,
 σιγῇ πτήξειαν ἄφωνοι.

170

(στροφή.)

Ἡ ρά σε Ταυροπόλα Διὸς Ἄρτεμις,
 ὧ μεγάλα φάτις, ὧ μᾶτερ αἰσχύνας ἐμᾶς,
 ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας,
 ἥ που τινὸς νίκας ἀκάρπωτον χάριν,
 ἥ ρα κλυτῶν ἐνάρων
 ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις,

175

168. "Ατε. Hesych. ἄπερ, which Wunderadopts.—Πτηνῶν. Supply ὀρνίθων. Comp. Homer, Il. O. 690.

169. Μέγαν αἰγυπιόν. Ajax.

170. Τάχα. "Fortasse." *Elendt*.

171. Σιγῇ πτήξειαν. Lobeck compares Pindar, Pyth. iv. 101. (57. ed. Boeck.) See Dissen's note, and Homer, Il. Γ. 95.

173. Ἡ ρά σε. *Verily then the Tauric goddess, Artemis, the daughter of Jove, impelled you, &c.* "Pa refers to a supposition that Ajax had really committed the deed.—Ταυροπόλα. Diana, or Hecate, was worshipped with fanatic ceremonies at Tauri in Scythia, which gave name to the Tauric Chersonese. Here she had a temple in which originally were offered human victims; for which bulls were afterwards substituted. "Cognomen Dianæ, ἡ πολεῖ ἐν Ταύροις." *Billerb.* Lobeck says the name is derived "a taurorum venatione," and refers to Wesseling on Diodorus, II. 46. Spanhem on Callimachus, H. D. p. 255. and the Interpp. on Livy, xliv. 44. Diana is said to have been a vengeful and severe goddess. Comp. Homer, Il. I. 530.—Διός. Supply θυγατὴρ. Comp. Matth. §. 380. obs. 5. The same

ellipsis occurs in Latin. Thus "Deiphobe Glauci," (filia,) Virgil, *Æn.* vi. 36.

174. ὦ μεγάλα. Parenthetically: *O dreadful rumour, O cause, &c.* So "mater" in Cicero, *Legg.* i. 22. and Horace, *Sat.* i. 3. 98.

175. Πανδάμους. *Belonging to the whole army—public.*—Βοῦς ἀγελαίας. An Homeric phrase, for ἀγέλας βοῶν. Comp. *Odyss.* P. 181.

176. Ἡ που. *Verily perhaps on the fruitless account of some victory, i. e. of some victory obtained through her aid, and for which she did not receive any ἔγκαρπα.* These were offerings consisting of victims and fruits. Comp. Matth. §. 576. Brunck reads ἥ που.—Ἡ ρα κλυτῶν. *Or then defrauded of illustrious spoils, or on account of unrewarded stag-shooting, i. e. success in the chase not acknowledged by the proper offerings.* The form ἥ...εἴτε, for εἴτε...ἥ, found only in this passage in Sophocles, is of frequent recurrence in *Æschylus* and *Euripides*. Comp. Matth. §. 617.

178. Ψευσθεῖς, ἀδώροις. Brunck reads with the old edd. *ψευσθεῖσα δώροις, εἴτ', &c.*—Ἐλαφηβολίαις. This depends on

ἡ χαλκοθώραξ εἴ τιν' Ἐνυάλιος
μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
μαχαναῖς ἐτίσατο λώβαν.

(ἀντιστροφή.)

οὔποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
παῖ Τελαμῶνος, ἔβας τόσσον ἐν ποίμναις πίτνων·
ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι 185
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.

εἰ δ' ὑποβαλλόμενοι

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἡ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,
μὴ, μὴ μ', ἄναξ, ἔθ' ὧδ' ἐφάλοισ κλισίαις 190

ῥμασεν. Comp. Matth. §. 397. The neut. pl. ἐλαφηβόλια signifies the festival of Diana, which was celebrated about the vernal equinox, and gave name to the month Ἐλαφηβολιών, occupying part of February and part of March.

179. Ἡ χαλκοθώραξ. Or has the brazen-breast-plated Enyalios, having some complaint on account of his associate spear, revenged the insult, &c.—Εἴ τινα. Doubtingly: if any—some. Thus Elmsley and Hermann; ἦντιν' Johnson and Brunck; σοί τιν' Wunder from a conjecture of Reiske; ἡ τιν' mss. and old edd.

180. Μομφὰν ἔχων. Comp. vs. 532.

183. Οὔποτε γάρ. For never, of your own accord at least, have you deviated so much to folly, by falling on the flocks. Ellendt supplies εἰ μὴ θεῶν τις ἦν ὁ βλάβας.—Φρενόθεν. Wilfully. Comp. vs. 474. "Ex animo." Ellendt. "Tuæ mentis impulsu." Wunder. Schol. οἰκόθεν, de sana mente.—Ἀριστερά. Schol. τὰ μωρά.

184. Τόσσον. Poët for τόσον, i. e. τοσοῦτον.—Ἐν ποίμναις πίτνων. Tmesis. Πίτνων is not a contracted verb.

185. Ἡκοι γάρ. No: for the malady may have come from the Gods.—Θεία. For θεόθεν. So ἐκ θεοῦ πληγῇ, vs. 270. Comp. vs. 137. 601.—Ἀπερύκοι. To agree with the nearer nominative. Comp. Matth. §. 304.

186. Ἀργείων φάτιν. Comp. vs. 173.

187. Ὑποβαλλόμενοι. Surreptitiously insinuating. Ὑποβάλλεσθαι properly signifies to introduce a child surreptitiously.

188. Κλέπτουσι. Secretly fabricate falsehoods. Comp. vs. 1110.—Βασιλῆς. Agamemnon and Menelaus. The Attic form contracted from βασιλῆες.

189. Ἡ τὰς. Constr. ἡ ὁ ἐκ τὰς: Or he of the profligate race of the Sisyphidæ, i. e. Ulysses. Billerbeck supplies τίς. Comp. vs. 200. Sisyphus, a notorious robber, had an amour with Anticlea, the mother of Ulysses, as she was on her way to be married to Laërtes, and that with the connivance of her father, Autolycus. Comp. Ovid, Met. XIII. 31.

190. Μὴ με. Not. μὴ μοι; for the diphthong in μοι is never elided by the tragic poets. Do not bring upon me an evil rumour. The poet appears to have had in his mind, in using μέ be-

ὄμμ' ἔχων, κακὰν φάτιν ἄρη.

(ἐπψδός.)

ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ,
ἄταν οὐρανίαν φλέγων.

ἔχθρῶν δ' ὕβρις ᾧδ' ἀτάρβηθ' 195
ὀρμάται ἐν εὐανέμοις βάσσαις,
πάντων καγχαζόντων γλώσσαις
βαρυνάλητ'· ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἄρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἑρεχθιδᾶν, 200

fore ἀναξ, μή με εἰς κακὴν φάτιν
βάλῃς, but to have expressed this
as a consequence of the κακὰν
φάτιν ἀρέσθαι of the principal
person, Ajax, simply by the ac-
cusative. Comp. Matth. §. 633.
7. also §. 411. obs. 1. §. 421. obs.
4. §. 423. obs.

191. Ὅμμ' ἔχων. *Having
your eye fixed upon the tents,
&c.* i. e. remaining inactive in
your naval encampment. Lobeck
compares Horace, Od. III. 29. 5.
"Pro ἐμμένων." Ellendt.

192. Ἄνα. For ἀνάστηθι,
arise. Comp. Matth. §. 205.
As this word must be fully pro-
nounced, the final cannot be
elided. — Ὅπου μακραίωνι.
*Wheresoever you remain fixed in
this livelong cessation from war.*

193. Ποτέ. This corresponds
to our word *ever* in composition.
Wunder reads ποτὶ from con-
jecture.--Ἀγωνίῳ σχολᾷ. "Ἀγώ-
νιος σχολή, h. l. est molestum
otium." Erfurdt.

194. Φλέγων. *Inflaming*, i. e.
augmenting the heaven-sent ca-
lamity. By ἄταν understand the
rumour, not the insanity of Ajax.
Comp. vs. 185.

195. Ἀτάρβητα. Adverbi-
ally. Wunder reads ἀτάρβητος.

196. Ἐν εὐανέμοις. *Among
the windy lawns. Little ex-
posed to the winds*, according to
Musgrave. *Rumour* is compared
to a *wind* also in Cicero, Fam.
VIII. 8.

197. Πάντων. Genitive ab-
solute: *While all are reviling
you very grievously with their
censure.* Schol. βλασφημούντων.

198. Βαρυνάλητα. Adverbi-
ally. — Ἐστακεν. *Has settled.*
Hesych. κείται. "Inhæret."
Musgrave.

199. Ναὸς ἄρωγοί. *Help-
mates of the ship, &c.* Comp. vs.
348. The second Act commences
here.

200. Γενεᾶς. Constr. ἀπὸ
γενεᾶς, &c. *Descended from the
race of the indiginous Erech-
thidæ.* Comp. vs. 189. The
Athenians boasted of being the
aborigines of Attica. As Salamis
was near Attica, it might have
been colonized from Athens.
Comp. vs. 134. Homer, Il. B.
557. Erechtheus was son of Pan-
dion I. and father of Cecrops II.
He is called the *son of the earth*
by Homer, Il. B. 547.

ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινὸς, μέγας, ὠμοκρατῆς
 Αἴας θολερῶ
 κείται χειμῶνι νοσήσας.

205

ΧΟΡΟΣ.

τί δ' ἐνήλλακται τῆς ἀμερίας
 νῦξ ἥδε βάρος;
 παῖ τοῦ Φρυγίου Τελεύταντος,
 λέγ', ἐπεὶ σε λέχος δουριάλωτον
 στέρξας ἀνέχει θούριος Αἴας,
 ὥστ' οὐκ ἂν αἰδῶρις ὑπείποις.

210

Τεκ. πῶς δῆτα λέγω λόγον ἄρρητον;

201. Ἔχομεν στοναχὰς. *We, who are concerned for the house of Telamon far distant, have cause for mourning.*

202. Τηλόθεν. For τηλόθι ὄντος.

203. Μέγας. Brunck ὁ μέγας. The article is understood from ὁ δεινός. — Ὁμοκρατῆς. *The powerful.* Lit. *powerful in the shoulders.* Comp. vs. 1222. Homer, Il. Γ. 225. Some derive it from ὠμός, *raw*, referring to his disposition, *fierce*, and comparing vss. 540. 863. Billerbeck explains it as *fresh in his strength*, comparing Homer, Odys. O. 365. and Virgil, Æn. vi. 304.

204. Θολερῶ. *Lies distempered with a dark tempest.* Θολερὸς, *turbid, black*; from θολός, *the dark liquid ejected by the cuttle-fish.*

206. Τί δ' ἐνήλλακται. *Transitively: What a calamity this night has brought about, (ἀντὶ τῆς ἀμερίας ὥρας,) in place of yesterday.* Triclin. *τίνα βαρεῖαν ἐναλλαγὴν ἥδε ἢ νῦξ ἐνήλλακται.* "Quam malam mutationem diurnus Ajacis status hac nocte subiit." *Wunder.* Boissonade: *νῦξ ἥδε κατὰ τί βάρος ἐνήλλακται ἀπὸ τῆς ἀμερίας.* Hermann

conjectured τῆς εὐμαρίας, which Erfurdt translates "Quod tandem onus hæc nox permutavit cum hesternâ tranquillitate? i.e. pro ea invexit."

208. Παῖ. *Daughter.* Tecmessa was daughter of Teleutas, a Phrygian prince. After her father had been slain by Ajax, she became the property of the conqueror, by whom she had a son, named Eurysaces, *the broad-shielded.* Comp. vs. 567.—Τελεύταντος. The first syllable is made long. Porson reads σὺ Τελ. Brunck Τελλ. The final is long by position.

209. Λέχος δουριάλωτον. *His captive spouse.* So "conjugium," Virgil, Æn. ii. 579. Comp. Horace, Od. ii. 4. 5. seq.

210. Ἀνέχει. *Upholds, honours.*

211. Ὡστ' οὐκ ἂν. *As not being ignorant, you may privately tell us, i.e. without the knowledge of the Argives.*—ὑπείποις. "Dicendo suggeras." Hermann. "Respondeas." *Wunder.*

212. Πῶς δῆτα. *Pray, how must I tell, &c.* Comp. vs. 394.—Ἀρρήτον. "Infandum," Virgil, Æn. ii. 1.

θανάτῳ γὰρ ἴσον πάθος ἐκπέυσει.
 μανία γὰρ ἀλούς ἡμιν ὁ κλεινὸς
 νύκτερος Αἴας ἀπελωβήθη. 215
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 χειροδάϊκτα σφάγι' αἰμοβαφῇ,
 κείνου χρηστήρια τάνδρός.

(στροφή.)

Χο. οἶαν ἔφηνας ἀνέρος αἰθοπος ἀγγελίαν 220
 ἄτλατον, οὐδὲ φευκτὰν,
 τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,
 τὰν ὁ μέγας μῦθος ἀέξει.
 οἴμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
 θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς 225
 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

214. 'Αλούς. Passively: *having been seized with madness*, &c. — ἡμιν. The final being short here, the initial syllable is consequently circumflexed.

215. Νύκτερος. Adjective for adverb. So "Nocturnus" for "noctu" in Virgil, Georg. III. 538. and Horace, Sat. II. 6. 100. — Ἀπελωβήθη. For ἀπελωβήσατο: *has wholly disgraced himself*. Ἀπό here is intensive.

217. Χειροδάϊκτα. Comp. vs. 135.

218. Χρηστήρια. *The victims*. Muschop. σφάγια. Schol. τὰ διεφθαρμένα ποίμνια. Suid. τὰ τολμήματα, πράξεις.

220. Οἶαν ἔφηνας. *What tidings have you disclosed respecting this furious man*, &c. For the use of this genitive without περί, see Matth. §. 342. Rost, §. 108. i. 1. For ἔφηνας ἀνέρος. Brunck and others have ἐδήλωσας ἀνδρός. — Αἰθοπος. Schol. διαπύρον. Aldus, Suid. Eustath. αἰθωνος; Dindorf αἰθονος, contrary to orthography. Lobeck defends the common reading, and adds, "Alia adjectiva in οψ et ωπης exeuntia, a visu vultuque transferuntur ad animum."

222. Τῶν μεγάλων. Aga-

memnon, Menelaus, Ulysses, &c. — Κληζομέναν. *Blazed abroad*. Brunck ὑποκληζομέναν. Comp. vs. 1282. 1318. Matth. §. 378.

223. Ὁ μέγας μῦθος. Comp. vs. 174. Virgil, Æn. IV. 174. Matth. §. 292. — Ἀέξει. For αὔξει.

224. Τὸ προσέρπον. *The approaching evil*, i. e. vengeance at the hands of the Greeks. — Περίφαντος. For περιφανῶς: *Evidently the man will die*, i. e. be put to death, *as having slain together*, &c. Billerbeck understands it in the sense of κλεινός, vs. 214. Some refer θανεῖται to suicide.

225. Παραπλήκτῳ. *With mad hand*. — Κελαινοῖς. Plural for singular. Some render this *fatal*; others refer it to the colour. Comp. vs. 147. Hesiod, ἐργ. 150.

226. Καὶ βοτῆρας. *And the herdsmen feeding them*. Ἴππονώμας, ου, of the same form as εὐνώμας, vs. 594. properly signifies *horse-feeding*; here simply *pasturing*. The old edd. have ἵππονόμους. Hermann reads ἵππονώμους. Musgrave Ἴππονόμους, "in Hippo agentes," i. e. in the neighbourhood of Troy.

Τεκ. ὦμοι· κείθεν, κείθεν ἄρ' ἡμῖν
 δεσμῶτιν ἄγων ἦλυθε ποιῖναν·
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας, 230
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
 δύο δ' ἀργίποδας κριούς ἀνελών
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥιπτεῖ θερίσας, τὸν δ' ὀρθὸν ἄνω
 κίονι δῆσας, 235
 μέγαν ἵπποδέτην ῥυτῆρα λαβών,
 παίει λιγυρᾷ μάστιγι διπλῇ,
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων
 κούδεις ἀνδρῶν ἐδίδαξεν.

(ἀντιστροφή.)

Χο. ὦρα τίν' ἤδη κράτα καλύμμασι κρυψάμενον 240
 ποδοῖν κλοπὰν ἀρέσθαι,

227. Κείθεν. From the place of slaughter.

229. Ἄγων ἦλυθε. Brought with him. Comp. Matth. §. 557. Viger, vi. 2. 5.

230. ὦν. This refers to the number implied in ποιῖναν. Comp. Matth. §. 434. 2. b.—ἔσω. For ἐνδον. Comp. vs. 11. 289.

231. Τὰ δέ. And others he severed in two by chopping their sides. Musgrave renders this by an anapestic, accidentally perhaps, "Costas feriens corpora discidit." Μετὰ σάλπιγγος φωνῆς μεγάλης occurs in Matth. xxiv. 31.

232. Ἀργίποδας. Swift-footed. "Albis pedibus." Ellendt.—Ἀνελών. Wunder understands this in the sense of lifting up. Comp. Homer, Odys. Γ. 453. Others say seizing.

233. Τοῦ μὲν. Nevius refers this to Diomedes, the companion of Ulysses; and τὸν δὲ to Ulysses. Musgrave thinks Ulysses is meant by τοῦ μὲν, for the tongue is the symbol of eloquence. Hermann says not Ulysses, but Agamemnon, for the representative of

Ulysses had not been put to death, referring to vs. 106.

234. Θερίσας. "Θερίζω, abscindo." Ellendt. Comp. Anacreon, xii. 7. The Latins use "metere" in the same sense.—Τὸν δ' ὀρθόν. Comp. vs. 108.

236. Μέγαν ἵπποδέτην. Having seized a great horse-rein whip, he flogs with a double whizzing lash. ῥυτῆρ properly signifies a head-rein; and hence a bridle; and then a whip, because the end of the bridle was often used as a whip. The bridle doubled formed two lashes.

238. Κακὰ δεινάζων. Contumeliously uttering reproachful words. Schol. βλασφημῶν.—Hesych. λοιδορῶν.—Ἄ δαίμων. Which some dæmon, and not any man, &c. This according to Hermann is put for οὔδεις δαίμων καὶ οὔδεις ἀνδρῶν.

241. ὦρα. Supply ἐστὶ: It is time now for one, &c. "Τινὰ pro μὲ, vocula Germanorum man, et Anglorum one." Billerb. The English say man, as well as the Germans: It is time for a man, &c. Comp. vs. 394.

ἡ θοὸν εἰρεσίας ζυγὸν ἐζόμενον
 ποντοπόρῳ ναὶ μεθεῖναι.
 τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι 245
 καθ' ἡμῶν πεφόβημαι λιθόλευστον Ἄρη
 ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἶσ' ἄπλατος
 ἴσχει.

Τεκ. οὐκέτι λαμπρᾶς γὰρ ἄτερ στεροπᾶς
 ἄξας ὀξὺς νότος ὥς λήγει. 250
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,
 μηδενὸς ἄλλου παραπράξαντος,
 μεγάλας ὀδύνας ὑποτείνει.

Χο. ἀλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ. 255

242. Ποδοῖν κλοπᾶν. A periphrasis for λάθρα φεύγειν, *to take to one's heels furtively*, So "fugam capessere," Livy i. 25.

243. Ἡ θοὸν. *Or sitting on the swift bench of rowing* (on the rower's bench) *to give full sail to the sea-passing ship*. Here *swiftness* is transferred poetically from the rowing to the bench. *θοὸν* is taken adverbially by Billerbeck—*Ζυγὸν ἐζόμενον*. So *σέλμα ἦσθαι*, Agam. 190. Some supply *κατὰ*.

244. Μεθεῖναι. *To give a loose*, as Addison would say. Ellendt supplies *εἰρησίαν*. Thus "classi immittit habenas," Virgil, *Æn.* vi. 1. Comp. Val. Flac. iv. 679.

245. Ἐρέσσουσιν. A metaphor from rowing: *The two chiefs*, Agamemnon and Menelaus, *ply*, &c.

247. Πεφόβημαι. *I am apprehensive lest, assailed with a stone-inflicted death, I share the pain with him, whom*, &c.—*Τυπτόμενος* πολλὰς πληγὰς occurs in Aristophanes, *Nub.* 972. Others constr. *φοβοῦμαι συναλγεῖν διὰ λιθόλευστον*, &c.

248. Τὸν αἶσα. *Whom hor-*

rible frenzy possesses. Ἄπλατος. *Not to be approached, immense*.

249. Οὐκέτι. Supply ἴσχει.—*Λαμπρᾶς γάρ*. *For he ceases from his frenzy, as the south wind, rushing forth without vivid lightning, quickly ceases*. It is said that when the winds in summer blow violently without lightning, their fury is of short duration.

250. Ὀξύς. For ὀξέως. "Noti celer impetus." Brunck.—*Λήγει*. Comp. vs. 266.

251. Φρόνιμος. Nominative absolute: *And now, that he is sensible*, &c.—*ἔχει*. Comp. vs. 247.

252. Τὸ γάρ. *For the circumstance that he sees, or seeing his own sufferings*, &c., *increases*, &c. Comp. Matth. §. 540.

253. Παραπράξαντος. *Having been an accomplice*.

254. Ὑποτείνει. "Intentat et auget." Ellendt. Schol. αἶρει, ἐγείρει.

255. Ἀλλ' εἰ. *But if he has ceased from his frenzy, I think that he would be very happy*. Comp. vs. 251. 272. Brunck with the Schol. gives this happiness to the Chorus.—Πέπανται.

- φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
 Τεκ. πότερα δ' ἂν, εἰ νέμοι τις αἴρεσιν, λάβοις,
 φίλους ἀνίων αὐτὸς ἡδονὰς ἔχειν,
 ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;
 Χο. τό τοι διπλάζον, ὦ γύναι, μείζον κακόν. 260
 Τεκ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
 Χο. πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.
 Τεκ. ἀνὴρ ἐκείνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
 αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
 ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνών· 265
 νῦν δ', ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
 κείνός τε λύπη πᾶς ἐλήλαται κακῇ
 ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσαν ἢ πάρος.
 ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

Supply τοῦ κακοῦ. Comp. vs. 271.

256. Φρούδου γάρ. Supply ὄντος: *For the evil being already past, the concern is less—one would easily forget it.* Comp. vss. 469. 716.

257. Πότερα. For πότερον. Comp. vss. 865. 1099. *Which would you prefer, if any one should give you the choice, to be happy yourself while you afflicted your friends, or, &c.—*Νέμοι. Νέμειν properly signifies *to distribute*; and hence *to give*. Comp. vs. 505.

258. Ἠδονὰς ἔχειν. For ἡδεσθαι, εὐφραίνεισθαι. Comp. vs. 532.

259. Ἡ κοινός. *Or to be involved in woes, a participator among participators, i. e. sharing the same common calamity.* Comp. Antig. 13. Ξυνών, like παρὼν and μολών, often seems to be redundant.

260. Τό τοι διπλάζον. In a neuter sense: *The evil, in truth, being double, is the greater.* Porson observes, Hec. 228. that the tragedians are very partial to the introduction of the particle τοι in gnomes, or brief maxims.

261. Ἡμεῖς. She means Ajax and herself: *We therefore, though no longer distempered, are now afflicted.*

262. Πῶς τοῦτο. *With what meaning did you say this?—*Κάτοιδα. Perfect in the signification of present. Comp. vs. 1.

264. Ἦδετο. Constr. ἡδετο κακοῖς, οἷσιν ἐνείχετο. Comp. vs. 638. Terence, Andr. Prol. 3. Matth. §. 474.

265. Φρονοῦντας. Dawes lays down as a rule, that if a woman, in speaking of herself, use the plural, she uses also the masculine; and *versa vice*.—Ξυνών. Comp. vs. 259. “Ξυνών, ἑταῖρος.” *Billerb.*

267. Πᾶς. For πάντως. *He is wholly agitated.* Comp. Horace, Od. III. 30. 6.—Ἐλήλαται. Perfect for present. The pluperf. of this verb is used as an imperfect in Homer, Il. N. 595. Comp. Matth. §. 505. III.

269. Ἄρ' ἔστι. Ἄρα for ἄρα οὐκ, “nonne:” *Are not these evils twice as many from being single.* Comp. vs. 260. Matth. §. 614. Hermann on Viger, p. 823.

- Χο. ξύμφημι δὴ σοι καὶ δέδοικα, μὴ 'κ θεοῦ 270
 πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπαυμένος
 μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;
 Τεκ. ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.
 Χο. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;
 δῆλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας. 275
 Τεκ. ἅπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
 κείνος γὰρ ἄκρας νυκτὸς, ἡνίχ' ἔσπεροι
 λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
 ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 κἀγὼ 'πιπλήσσω καὶ λέγω· τί χρῆμα δρᾶς, 280
 Αἴας; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων

270. Ξύμφημι. Comp. vs. 491. Δέδοικα. As a present; hence it is followed by the subjunctive.—'Εκ θεοῦ. Comp. vs. 137.

271. 'Ηκη. *Has come*. The present of this verb has the sense of a perf. and the imperf. that of the pluperf. Similar is οἴχομαι, *I have departed*.—Πῶς γάρ. For πῶς γάρ οὐ: *For how should it be otherwise*. Comp. Matth. §. 611. 4. — Εἰ πεπαυμένος. Supply τῆς νόσου.

272. 'Η νοσῶν. *Than when, &c.*

273. 'Ως ὧδε. 'Ως with a participle stands for ὅτι with a finite verb, after verbs signifying *to know*. Comp. Matth. §. 569. 5.—'Επίστασθαι. This is opposed to δέδοικα μὴ, vs. 270. *You ought to know for certain that these things are so*, i. e. that the frenzy of Ajax is come from the Gods. Comp. Terence, Andr. III. 2. 30.

274. Τίς γάρ. "Quisnam": *What ever was the origin of this evil, that lighted suddenly upon him?* Γάρ implies an ellipsis: "For I am ignorant of it."—Ποτέ. Comp. vs. 193.—Προσέπτατο. Comp. Matth. §. 246. and Porson, Eurip. Med. 1.

275. Τύχας. Supply κατά.

276. 'Ως κοινωνός. *Since you are a participator in his misfortunes*. Comp. vs. 246.

277. Ἄκρας νυκτός. *At midnight*. The time *when* is put in the genitive. Comp. Matth. §. 377. Lobeck has shown that these words are ambiguous, and may signify either *nightfall*, or *the dawn*. But he considers them put for ἡ ἄκρα τῆς νυκτὸς, *the dead of the night*, as suiting the purpose of Ajax. "In summo culmine noctis, nocte profunda." Billerb.—'Ηνίχ' ἔσπεροι. *When the evening fires, &c.* "Quamquam stellæ λαμπτήρες vocantur et ἔσπερα λύχνα, tamen h. l. apertum est, significari foculos, qui noctu ad illustranda cubilia accendebantur." Lobeck.

279. Ἐγχος. Comp. vs. 95.—'Εξόδους ἔρπειν. *To go upon a causeless expedition*. "Κενός, inanis, de homine vel re vana, nugatoria, inepta." Ellendt.

280. Ἐπιπλήσσω. *I rebuke him*.

281. Τί τήνδε. *Why do you rush forth in this attempt?* i. e. why do you make, &c. "Ἀφορμάω, activum, aggredior." Ellendt. Comp. vs. 42.—Ἄκλητος. *Uninvited, neither called, &c.*

κληθεὶς ἀφορμᾶς πείραν, οὔτε του κλύων
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
 ὁ δ' εἶπε πρὸς με βαί', αἰὲ δ' ὑμνούμενα·
 γύναι, γυναιξὶ κόσμον ἢ σιγὴν φέρει. 285
 καὶ γὰρ μαθοῦσ' ἔλῃξ', ὁ δ' ἐσσύθη μόνος.
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
 εἴσω δ' ἐσηλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.
 καὶ τοὺς μὲν ἠνχένιζε, τοὺς δ' ἄνω τρέπων 290
 ἔσφαζε καὶ ῥάχιζε, τοὺς δὲ δεσμίους
 ἠκίζεθ', ὥστε φῶτας, ἐν ποίμναις πίτνων.
 τέλος δ' ὑπάξας διὰ θυρῶν, σκιᾷ τινὶ
 λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 295
 ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσσαιτ' ἰών·
 κάπειτ' ἀπάξας αὐθις ἐς δόμους πάλιν,
 ἔμφρων μόλις πῶς ξὺν χρόνῳ καθίσταται.

282. Ἀφορμᾶς. Brunck ἐφορ-
 μᾶς.

283. Ἀλλὰ νῦν. *But now
 on the contrary.*

284. Βαίᾱ. *Brief and ever
 reiterated words.* The Latins
 say "decantata." We say, *the
 burden of his song.*

285. Γυναιξὶ κόσμον. *Comp.*
Plaut. Rud. iv. 4. 70.

286. Μαθοῦσα. *Schol. ἀκού-
 σασα. "Condocefacta, i. e. casti-
 gata." Ellendt.*

287. Τὰς ἐκεῖ πάθας. *The
 occurrences there, i. e. whither
 he proceeded.* By πάθας is meant
 the *slaughtering* of the cattle.—
 ἔχω λέγειν. *Comp. vs. 33.*

288. Ἐσηλθε. *Comp. vs. 229.*

289. Κύνας βοτῆρας. *Shep-
 herds' dogs.* One word in *Suid.*
Comp. vs. 226.—Εὐκερών. Comp.
vs. 55.

290. Καὶ τοὺς. *Comp. vs.*
*230. seqq.—Ἀνω τρέπων. Turn-
 ing their faces upwards, by draw-
 ing their heads back. Comp.*
Homer, Il. A. 459.

291. Καὶ ῥάχιζε. *For καὶ
 ἐρράχιζε. Ῥαχίζειν signifies to
 cleave the back-bone, to chine.*

292. Ἡκίζετο. *Comp. vs. 65.*
 —Ὡστε φῶτας. *Assaulting the
 cattle as if they were men.—*
 Ἐν ποίμναις. *Comp. vs. 184.*

293. Τέλος. *Adverbially :*
at last. So ἐς τέλος, *Philoct.*
407.—Ὑπάξας. Schol. κρυφίως
ὁρμήσας.—Σκιᾷ τινί. Comp. vs.
91. seqq. Matth. §. 403. b.

294. Ἀνέσπα. *Uttered boast-
 ingly.*

295. Ξυντιθείς. *Supply τοῖς
 λόγοις: Mixing up much ridi-
 cule, &c.*

296. Ὅσῃν. *Telling how much
 insult he had punished in his
 attack upon them. Comp. Matth.*
§. 557. obs. 2.

297. Ἀπάξας. *Having hur-
 ried back.* Brunck reads ἐπάξας.
 —Αὐθις πάλιν. *A frequent
 pleonasm.*

298. Ἐμφρων. *Somehow with
 difficulty at length he returns to
 his senses.—Μόλις. The same as*
μόγισ.

καὶ πλήρες ἄτης ὥς διοπτρεύει στέγος,
παίσας κάρα 'θώυξεν· ἐν δ' ἐρειπίοις 300
νεκρῶν ἐρειφθεὶς ἔζετ' ἀρνείου φόνου,
κόμην ἀπρίξ ὄνυξι συλλαβὼν χερί.
καὶ τὸν μὲν ἦστο πλείστον ἀφθογγοσ χρόνον·
ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 305
κἀνήρετ', ἐν τῷ πράγματος κυροῖ ποτε.
κἀγὼ, φίλοι, δείσασα τοῦ ξειργασμένου
ἔλεξα πᾶν, ὅσον περ ἐξηπιστάμην.
ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
ἄς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ. 310
πρὸς γὰρ κακοῦ τε καὶ βαρυνύχου γόους
τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν·

299. Πλήρες ἄτης. *Full of calamity.* Wunder says this relates not only to the slaughter of the cattle, but also to the destruction that awaited Ajax.

300. 'Εν δ' ἐρειπίοις. *Downcast he sat amidst ruins of dead bodies of slaughtered sheep.*

301. Νεκρῶν. Comp. Matth. §. 380.—'Ερειφθεὶς. The Schol. cites ἐρεισθεὶς. Comp. vs. 317.—'Αρνείου φόνου. Comp. vs. 49. 538.

302. Κόμην ἀπρίξ. *Having seized his hair in his hand tenaciously with his nails.* Lobeck considers χερί as put for the genitive depending on ὄνυξι, (comp. vs. 149.) or put in apposition with it. Hermann takes ἀπρίξ ὄνυξι as a compound adverb, *with tenacious grasp.* Comp. Matth. §. 636.

304. Τὰ δεῖν' ἔπη. I. e. threats of death. Comp. vs. 1198.

305. Φανοίην. Att. fut. opt. Comp. Buttm. Gr. Gr. §. 93. 3.—Τὸ συντυχόν. *The calamity that had befallen him.*

306. 'Εν τῷ. I. e. *into whatever misfortune he had fallen.* Τῷ for τινὶ, which being neuter, governs a genitive; like "quid

turbæ," in Terence, Andr. iv. 4. 6. Comp. Matth. 442. 3.—Κυροῖ. Wunder on ms. authority; κυρεῖ in former edd.—Ποτέ. Comp. vs. 193.

307. Φίλοι. By the introduction of this word Tecmessa seems to excuse herself, for having inconsiderately afflicted Ajax, by explaining to him the real circumstances.

308. "Ὅσον περ. *As far at least as I knew accurately.* 'Εκ in composition often signifies completeness.

309. 'Εξώμωξεν οἰμωγὰς. So γελᾶν γέλωτα, vs. 930. Comp. Matth. §. 408.

310. Αὐτοῦ. For παρ' αὐτοῦ.

311. Πρὸς γὰρ κακοῦ. *For he was wont to declare, that to use such lamentations was always indeed the part, or disposition, of a cowardly and pusillanimous man.* Comp. vss. 574. 1044. Matth. §. 316. d. §. 590. d. Brunck joins αἰεί with ἐξηγεῖτο.

312. 'Εξηγεῖτο. "Ducebat, dictitabat." Lobeck, who thinks ἔχειν is put for εἶναι. Billerb. thus: *used to say that he considered, &c.* Γόους ἔχειν is a periphrasis for γοᾶσθαι. Comp. vs. 532.

- ἀλλ' ἀψόφητος ὀξέων κῶκυμάτων
 ὑπεστέναζε, ταῦρος ὥς, βρυχώμενος.
 νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ 315
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμήσιν ἥσυχος θακεῖ πεσών.
 καὶ δῆλός ἐστιν ὥς τι δρασεῖων κακόν.
 τοιαῦτα γάρ πως καὶ λέγει κῶδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην, 320
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
 φίλων γὰρ οἱ τοιοῖδε νικῶνται φίλοι.
 Χο. Τέκμησσα, δεινὰ, παῖ Τελεύταντος, λέγεις
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
 Αἰ. ἰὼ μοί μοι. 325
 Τεκ. τάχ', ὥς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
 Αἴαντος, οἶαν τήνδε θωύσσει βοήν;
 Αἰ. ἰὼ μοί μοι.
 Χο. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
 νοσήμασι ξυνοῦσι λυπεῖσθαι παρών. 330

313. Ἀψόφητος. *Without the noise of shrill lamentations, such as women use.* Comp. Matth. §. 339.

314. Ὑπεστέναζε. *He groaned inwardly, moaning like a bull.* Comp. Virgil, *Æn.* II. 224.

317. Σιδηροκμήσιν. *Slain with his sword.*

318. Δῆλός ἐστιν. *And it is evident he is desirous of doing, &c.* Δῆλος, ἀδηλος, φανερός, &c. instead of being put in the neuter with the impersonal verb, elegantly agree with the subject. Comp. Matth. §. 279. §. 569.

319. Τοιαῦτα γάρ. *For such things generally, &c. as to lead to this conclusion.*

320. Ἐστάλην. *I came.* The passive στέλλεσθαι, especially in the 2 aor. signifies *to set out, go, come.*

322. Φίλων γάρ. *For such friends, (i.e. those in such a situation as Ajax has placed himself,) are overcome—prevailed upon by*

their friends. Comp. vss. 337. 1325. Matth. §. 375. obs. 1. For φίλοι Brunck reads λόγοις.

324. Διαπεφοιβάσθαι. *Has been infuriated by his calamities.* Properly it signifies *to be inspired by the influence of Phæbus.* Comp. Virgil, *Æn.* IV. 47. seqq.

325. Ἰὼ μοί μοι. Ajax speaks from behind the scenes.

326. Μᾶλλον. *Presently he will be more infuriated, as it seems.*—Ἡ οὐκ. One syllable.

327. Αἴαντος. The Latin idiom, like the English, would require Αἴας. Comp. vs. 118.—Οἶαν τήνδε. *How great is this cry which he utters.* Comp. vs. 309.

329. Ἀνήρ. Comp. vs. 9.—Ἡ νοσεῖν. *Either to be frenzied, or to grieve on account of his former frenzy, &c.*—Πάλαι. Adverbs of time are often used as adjectives.

330. Ξυνοῦσι. *Still present with him.* “Etsi plerumque dicatur ξύνειμι νόσφ, morbo

- Αι. ἰὼ παῖ, παῖ.
 Τεκ. ὦμοι τάλαιν'. Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
 τί ποτε μενοιῶ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.
 Αι. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἦ τὸν εἰσαεὶ
 λεηλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι. 335
 Χο. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
 τάχ' ἂν τιν' αἰδῶ καπ' ἐμοὶ βλέψας λάβοι.
 Τεκ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξεστί σοι
 τὰ τοῦδε πράγῃ, καὺτὸς ὡς ἔχων κυρεῖ.
 (στροφή α.)
 Αι. ἰὼ 340
 φίλοι ναυβάται, μόνοι ἐμῶν φίλων,
 μόνοι τ' ἐμμένοντες ὀρθῶ νόμῳ,
 ἴδεσθέ μ' οἶον ἄρτι κῦμα φοινίας ὑπὸ ζάλης

affectus sum, sive laboro, tamen eodem sensu nonnunquam etiam ξύνεστί μοι νόσος dici solet. Wunder.—Παρών. This participle seems to be redundant. Billerb. joins it with ξυνοῦσι; yet he thinks it may be taken for ἐν τῷ παρόντι. Comp. Matth. §. 557. 2.

333. Τί ποτε. *What ever does he desire so eagerly?* Comp. vs. 193. The Schol. thinks she addresses Ajax in the second person pres. mid.—Ποῦ ποτ' εἶ; *Where ever are you?* This is not addressed directly to her son, as the Schol. says; but is merely the language of parental anxiety.

334. Εἰσαεὶ χρόνον. Comp. vs. 329.

335. Λεηλατήσῃ. A considerable portion of the Grecian army, during the siege of Troy, was chiefly engaged in plundering the neighbouring districts. Comp. vs. 701. Thucyd. i. 11.

336. Ἀνὴρ. Comp. vs. 9.—Φρονεῖν. This is conjectured from his calling Teucer. Comp. vs. 251.—Ἔοικεν. Comp. vs. 326.—Ἀνοίγετε. Supply τὰς πύλας. Hermann infers from

the plural that Tecmessa came forth with one or two attendants. Lobeck compares it with the Latin "*aperite aliquis*;" for which see Huschke on Tibullus, i. 6. 39.

337. Τάχ' ἂν τινά. *Perhaps he will feel some respect after having looked even upon me,* although Teucer be not present. Wunder refers καὶ to αἰδῶ.

338. Διοίγω. This is properly said with respect to double doors, which open in the centre. The back scene of the stage is opened by means of a machine, called ἐκκύκλημα, and Ajax appears in the interior.—Ἔξεσσι. "*Licet.*" Comp. vss. 287. 308.

339. Ὡς ἔχων κυρεῖ. For ὡς ἔχει. Comp. vs. 87.

341. Ναυβάται. Comp. vs. 199.—Μόνοι. Supply μένοντες.

342. Μόνοι τ'. Wunder and Hermann read μόνοι ἑτ'.—Ἐμμένοντες. *Who alone abide in the upright rule of friendship.*

343. Ἰδεσθέ με. *See what a whirling wave from a bloody tempest is just now poured round me.* "Poëtice pro ἴδεσθε οἶον ἀμφ' ἐμὲ κῦμα κυκλεῖται." Wunder. Comp. Œd. T. 22. seqq.

- ἀμφίδρομον κυκλείται.
 Χο. οἴμ', ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν. 345
 δηλοῖ δὲ τοῦργον, ὥς ἀφροντίστως ἔχει.
 (ἀντιστρ. α.)
- Αι. ἰὼ
 γένος ναῦτας ἀρωγὸν τέχνας,
 ἄλιον ὃς ἐπέβας ἐλίσσων πλάταν,
 σέ τοι, σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσονται. 350
 ἀλλὰ με συνδαΐξον.
- Χο. εὐφημα φώνει. μὴ κακὸν κακῶ διδούς
 ἄκος, πλέον τὸ πῆμα τῆς ἄτης τίθει.
 (στροφὴ β')
- Αι. ὄρᾳς τὸν θρασὺν, τὸν εὐκάρδιον,
 τὸν ἐν δαίτοις ἄτρεστον μάχαις, 355
 ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας;

Rost, §. 122. 8. Matth. §. 296.—
 Ὑπὸ ζάλης. Ζάλη properly sig-
 nifies the agitation of the sea;
 and hence a tempest. Here it is
 applied to his insanity. Comp.
 Matth. §. 592. 7.

344. Κυκλείται. "Cave de-
 ponens medium putes. Volvitur
 circa me, i. e. circumfunditur et
 mergit." Ellendt.

345. Ὡς ἔοικας. The chorus
 addresses Tecmessa.

346. Δηλοῖ δέ. And the act
 manifestly shows how inconsiderate
 it is. "Quam insanus sit." Brunck. —
 Ἀφροντίστως. An euphemism for
 μανικῶς. Ἐχειν with an adverb has the
 same sense as εἶναι with an ad-
 jective.

348. Γένος ναῦτας. Singular
 for plural: Shipmate, assistant
 in the naval art, i. e. companion
 of my voyage. Comp. vs. 199.

349. Ὡς ἐπέβας. Supply
 τῆς νηός. The article agrees
 with the person implied in γένος.
 —Ἐλίσσων. Plying the marine
 oar.

350. Ποιμένων. Ready to
 assist your rulers, i. e. to assist

me. The usual construction is
 with a dative. Comp. Matth. §.
 382. "To assist me against the
 kings." Billerb. Wunder reads
 πημονάν, a conj. of Reiske.

351. Ἀλλὰ με. Rather kill
 me together with the herds.

352. Εὐφημα. Words of good
 omen. "Male-ominatis Parcite
 verbis," Horace, Od. III. 14. 11.
 —Μὴ κακόν. Do not, by apply-
 ing an evil remedy to an evil,
 render the misery of the calamity
 greater.

353. Πῆμα τῆς ἄτης. An
 Homeric phrase. Comp. Odys.
 Γ. 152.

354. Ὀρᾳς. Do you behold
 me, once the brave, &c.

355. Δαίτοις This is generally
 of three terminations; and El-
 lendt writes δαΐταις. Written
 with α, and in the signification
 of hostile, it occurs only in
 choruses. In dialogue it is writ-
 ten δῆϊος, or δῆος. Comp. vs.
 765.

356. Ἐν ἀφόβοις. Now ter-
 rible in might amidst harmless
 animals. Ἀφοβος, properly fear-
 less, is here applied to tame

- οἶμοι γέλωτος, οἶον ὑβρίσθην ἄρα.
 Τεκ. μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὖδα τάδε.
 Αι. οὐκ ἐκτός; οὐκ ἄψορρόν ἐκνεμεῖ πόδα;
 αἰαῖ, αἰαῖ. 360
 Χο. ὦ πρὸς θεῶν, ὕπεικε καὶ φρόνησον εὖ.
 (στροφή γ'.)
 Αι. ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας,
 ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσῶν αἰπολλίοις,
 ἐρεμνὸν αἶμ' ἔδευσα. 365
 Χο. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.
 (ἀντιστρ. β'.)
 Αι. ἰὼ πάνθ' ὁρῶν, ἀπάντων τ' αἰὲ
 κακῶν ὄργανον, τέκνον Λαρτίου, 370
 κακοπινέστατόν τ' ἄλημα στρατοῦ,

animals, which, being *harmless* themselves, have nothing to fear from man. "Minime formidabilibus." *Hermann*.

357. Οἶμοι γέλωτος. Supply *ἐνεκα*: *Wo is me! on account of the derision, with which I am therefore insulted.*—*Αρα*. In consequence of the outrage committed on the cattle.

359. Οὐκ ἐκτός. Supply *εἰ*.—*Ἀψορρόν*. An adverb.

361. Πρὸς θεῶν. Comp. vs. 76.

363. ὦ δύσμορος. ὦ is thus accentuated when not with a vocative. Ajax pays no attention to the Chorus, but continues to bewail his own ignominy.—*Ὅς χερὶ*. *Who let slip from my hands*, &c. Comp. Eurip. Bacch. 1024. But the genitive is more usual. Others translate: *When I had them in my grasp.*—*Ἀλάστορας*. Agamemnon, Menelaus, and Ulysses.

364. Ἐν δὲ πεσῶν. Tmesis for *ἐμπεσῶν* δέ.—*Ἐλίκεσσι*. *Crooked-horned*.—*Κλυτοῖς*. *Sonorous, bleating*. Comp. Homer, Odys. i. 308.

365. Ἐδευσα. *I shed*. This verb properly signifies *to bedew*. Several other verbs signifying *to moisten*, are similarly used, *τέγγειν*, *ραίνειν*, *ὑδραίνειν*, &c.

366. Τί δῆτα. *Why in sooth should you grieve over*, &c. Ἀλγοίης is the Attic form of the optative, for *ἀλγοῖς*.

367. Ὅπως οὐχ ὧδε. *I. e.* so as to be otherwise. Comp. Mitscherl. on Horace, Od. iii. 29. 45. seqq. Matth. §. 623. 3.

369. Πάνθ' ὁρῶν. *Who pry-est into all things*.

370. Ὀργανον. "Instrumentum." He is called "scelerum inventor" by Virgil, *Æn.* ii. 164. and "hortator scelerum," vi. 529.

371. Κακοπινέστατον. *Most filthy vagabond*, &c. He alludes to the circumstance of Ulysses visiting the Trojan camp as a spy, and in the garb of a mendicant. Comp. Homer, *Odys.* Δ. 245.—*Ἄλημα*. For *ἀλήτης*—the thing for the person. Thus the Latins say "scelus" for *a villain*.

372. Ἥ ποῦ. *Verily, I think*, &c. Comp. vs. 176.—*Γέλωτ' ἀγεις*. The same as *γελᾶς*.

- ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.
 Χο. ξὺν τῷ θεῷ πᾶς καὶ γελαῖ κωδύρεται.
 Αἰ. ἴδοιμι δὴ νιν, καίπερ ὧδ' ἀτώμενος.
 ἰὼ μοί μοι. 375
 Χο. μηδὲν μέγ' εἶπης. οὐχ ὀρᾷς, ἵν' εἴ κακοῦ;
 (ἀντιστρ. γ'.)
 Αἰ. ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,
 ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς,
 τέλος θάνοιμι καὐτός. 380
 Τεκ. ὅταν κατεύχῃ ταῦθ', ὁμοῦ κᾶμοι θανεῖν
 εὖχου· τί γὰρ δεῖ ζῆν με, σοῦ τεθνηκότος;
 (στροφὴ δ'.)
 Αἰ. ἰὼ
 σκότος, ἐμὸν φάος, 385
 ἔρεβος ὧ φαεννότατον ὥς ἐμοί,
 ἔλεσθ', ἔλεσθέ μ' οἰκήτορα,
 ἔλεσθέ μ'· οὔτε γὰρ θεῶν γένος, οὔθ' ἀμερίων
 ἔτ' ἄξιός βλέπειν τιν' εἰς ὄνησιν ἀνθρώπων.
 ἀλλὰ μ' ἅ Διὸς 391

Similar to this is "agitare gaudia" in Sallust, Cat. c. 61.—
 Ὑφ' ἡδονῆς. *For joy.*

373. Ξὺν τῷ θεῷ. *By the will of the deity every one is both cheerful, &c.*

374. ἴδοιμι δὴ. *Would that I could see him now, &c.* how I would avenge myself. Triclin. supplied δὴ, which is wanting in all the MSS.

376. Μηδὲν μέγα. *Say nothing haughty.* Μέγα, or μέγαλα εἰπεῖν signifies *to utter insolent, or impious words.* Comp. Homer, Odys. Δ. 500. seqq. It also signifies *to speak in a clear loud voice.*—"Ἴν' εἴ κακοῦ. *In what a depth of misery you are.* The Latins in the same manner use "eo" and "quo" with a genitive. Thus "eo magnitudinis," Sallust, Jug. c. 1. "quo amentiae," Livy, xxviii. 27. Comp. Matth. §. 324.

378. Προγόνων. Æacus, son

of Jupiter and Ægina, had two sons, Telamon and Peleus. The former was father of Teucer and Ajax, and the latter of Achilles. —Πῶς ἂν. *Would that, having destroyed, &c.* Comp. Matth. §. 513.—Τὸν αἰμυλώτατον. *That most cunning, &c.* He is called "pellax" by Virgil, Æn. ii. 90.

380. Δισσάρχας. Comp. vs. 245.—Ὀλέσσας. Comp. vs. 184.

381. Τέλος. Comp. vs. 293.

385. Σκότος. Supply τοῦ θανάτου: *O darkness of death, who art my light.* Oxymoron. Comp. Milton, P. L. i. 250. seqq.

386. Ἐρεβος. Comp. Matth. §. 277.—Ὡς ἐμοί. Supply δοκεῖ. Comp. Matth. §. 388. a.

388. Οὔτε γάρ. *For neither am I any longer worthy of looking to the race of the Gods, nor to any assistance of mortal men.* Βλέπειν εἰς τινὰ signifies *to look to a person for assistance.*

391. Ἄ Διός. *The warlike*

- ἀλκίμα θεὸς
 ὀλέθριον αἰκίζει.
 ποῖ τις οὖν φύγη;
 ποῖ μολῶν μενῶ;
 εἰ τὰ μὲν φθίνει,
 [- -] φίλοι,
 τοῖσδ' ὁμοῦ πέλας,
 μωραῖς δ' ἄγραις προσκείμεθα,
 πᾶς δὲ στρατὸς δίπαλτος ἄν με χειρὶ φονεύοι. 395
 Τεκ. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
 φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.
 (ἀντιστρ. δ'.)
 Αἰ. ἰὼ
 πόροι ἀλίρροθοι, 405
 πάραλά τ' ἄντρα, καὶ νέμος ἐπάκτιον,
 πολὺν, πολὺν με, δαρὸν τε δῆ

Goddess, Minerva, daughter of Jove, &c. Comp. vs. 173.

392. Θεός. Comp. vs. 926. Virgil, *Æn.* II. 632.

393. Ὀλέθριον. For ὀλεθρίως: to destruction. Suid. μέχρι θανάτου.

394. Ποῖ τις. Comp. vs. 240. Matth. §. 487. 3.

395. Ποῖ μολῶν. I. e. *whither must I go and remain?*

396. Εἰ τὰ μὲν. "Siquidem occidit ultionis spes una cum his cæsis pecudibus, stultæque me applicui venationi." *Brunck.* "Siquidem una ex parte mea salus evanescat una cum hisce (ad quos digitum intendit) sociis nunc a me discessuris. Siccis enim cadis diffugiunt amici." *Billerb.* "Siquidem hæc pereunt, (nempe, omnis mea præterita fortuna et gloria,) amici autem simul cum his statim discedunt; nos autem in mediis insanix nostræ victimis jacemus; omnis vero exercitus jamjam me interfector est." *Vauvill.*

397. [- -] φίλοι. Here is a lacuna of three syllables. "As-

sentior Hermannō, in literis nuper ad me datis, restitui hæc sine novis codicibus aut scholiis posse neganti." *Wunder.*

400. Δίπαλτος. *Well-armed*—having a javelin in each hand. Ellendt says, *impelled by two*, i. e. led on by the Atridæ.—Εἰ.... ἄν με φονεύοι. "Si.... omnisque me exercitus armis poterit occidere." *Hermann.* Comp. Matth. §. 525. Rost, §. 121. 8.—Χειρί. Comp. vs. 27.

401. ὦ δυστάλαινα. *Ah wretched me! that a good man should utter such words.* For an accusative with an infinitive after exclamations, see Matth. §. 544. and Rost, §. 125.—Χρήσιμον. Schol. γενναῖον.

402. Οὐκ ἔτλη. *Would never have endured to utter.*

405. Πόροι ἀλίρροθοι. *Wave sounding straits*, meaning the Hellespont. "Fluctus marini." *Lobeck.* Suid. ποταμοὶ εἰς τὴν θάλασσαν ῥέοντες.

406. Νέμος. Schol. τὸ ἄλσος τοῦ ὄρους τῆς Ἰδῆς τὸ παράλιον.

κατείχεται ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκέτι μ', οὐκ
ἔτ' ἀμνηστὸς ἔχοντα. τοῦτό τις φρονῶν ἴστω.

ὦ Σκαμάνδριοι

410

γείτονες ῥοαί,

εὐφρονες Ἀργείοις,

οὐκ ἔτ' ἄνδρα μὴ

τόνδ' ἴδῃτ', ἔπος

ἐξερέω μέγα,

415

οἶον οὔτινα

Τρωῖα στρατοῦ

δέρχθῃ, χθονὸς μολόντ' ἀπὸ

Ἑλλανίδος· τανῦν δ' ἄτιμος ὧδε πρόκειμαι.

Χο. οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἐὼ λέγειν 420

ἔχω κακοῖς τοιοῖσδε συμπεπτωκότα.

Αι. αἰαί· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον

408. Ἄλλ' οὐκέτι. *But you shall not any longer detain me, &c.*

409. Τοῦτο. *Let him that is wise approve of this.* “Id, qui sapiens est, probabit.” *Erfurdt.* Schol. ὅτι οὐκ ἔχω ἔτι ζῆν.

410. Σκαμάνδριοι. Scamander is a celebrated river of Troas, rising in the highest part of Ida and falling into the sea at Sigæum. It receives the Simois in its course. It is called Xanthus by Homer. Troy is supposed to have stood between the Scamander and Simois.

412. Ἐυφρονες Ἀργείοις. *Never again will you, favouring the Argives, behold this man victorious, such as, &c.* “Hermannus, distinctione post Ἀργείοις sublata, recte explicat, *Non amplius hunc Argivis faventes videbitis, i.e. victorem.*” *Ellendt.* The Schol. refers εὐφρονες to the utility of the waters.

414. Οὐ μὴ ἴδῃτε. Comp. vs. 83.—Ἄνδρα τόνδε. Comp. vs. 78.

414. Ἔπος. *I will pronounce a haughty boast.* Comp. vs. 376.

415. Ἐξερέω. This form of the future occurs frequently in Homer, but as a choriambus. Here it is a cretic, in accordance with the metre. Sophocles uses ἐξερώ elsewhere; and no reason can be shown why it should not be so written here also.

416. Οἶον. Supply τοῖον.

417. Στρατοῦ. *In the whole army.*

418. Δέρχθῃ. *Has seen.*

419. Πρόκειμαι. *I am exposed to scorn.* “Ignominia affectus destituor.” *Ellendt.*

420. Οὔτοι σε. *In truth I am not able to hinder you from speaking, neither do I know how, &c.* For ἔχειν with an infinitive see vs. 33. Followed by ὅπως it is taken in the sense of *to know.* Comp. Viger, v. 7. 14.—Οὔτε. Comp. Matth. §. 609.

421. Συμπεπτωκότα. *Having fallen into.* Comp. vs. 225.

422. Ὡδ' ἐπώνυμον. *That my name thus homonymous would accord with my misfortunes.*—Brunck calls this “*ludicrum et tragœdiæ gravitate alienum.*” This idea, however, would natu-

τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω· 425
 ὅτου πατήρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
 τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ,
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει, 430
 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι.
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι
 κρίνειν ἔμελλε κράτος ἀριστείας τινὶ, 435
 οὐκ ἂν τις οὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.

rally enough occur to Ajax, after having, in his sorrows, accidentally uttered the exclamation αἰαῖ. Besides, the ancients were exceedingly superstitious with respect to names, and attached great importance to them.

424. Πάρεστι. *I have cause, &c.* Comp. vs. 96.

426. Ὅτου πατήρ. Telamon, the father of Ajax was one of the Argonauts, and armour-bearer to Hercules. These landed on the coast of Troy, at the time when Neptune, defrauded by Laomedon of his promised reward for building the walls of Troy, had sent a sea-monster to punish him; to which the Trojans were obliged to present annually a marriageable virgin. It fell to the lot of Hesione, the king's daughter, to be exposed to this monster; but Hercules undertook to deliver her, on condition, that he should receive as a reward six beautiful horses. Laomedon consented, Hercules destroyed the monster, and delivered Hesione: but the perfidious Trojan refused the reward. Hereupon Hercules besieged Troy, put Laomedon to death, and, after having placed

Priam on his father's throne, gave Hesione in marriage to Telamon. From this marriage sprung Teucer.

427. Τὰ πρῶτα. *Having gained by his bravery the highest prizes in the army. Καλλιστεῖα, properly the prize of beauty, is put here for the simple γέρας.*

428. Πᾶσαν εὐκλειαν. *Perfect glory.* For this the Latins say "*summam gloriam.*"

431. Οὐδ' ἔργα μείω. *And having achieved in assisting the Greeks, deeds of valour not inferior to his.*—Χειρὸς ἐμῆς. This may either depend on ἔργα, or be put for χειρὶ ἐμῇ.—Ἀρκέσας. For πράξας ἐν τῷ βοηθεῖν. Ἀρκεῖν εἰς τὰ ἔργα, or ἔργοις, signifies *to be sufficient* (i. e. able) *for the achievement of exploits; ἀρκεῖν τὰ ἔργα, to achieve the exploits for which one is sufficient.*

433. Τοσοῦτόν γε. *Thus far at least.*

434. Τῶν ὅπλων. *Were about to adjudge the superiority of valour to any one, with respect to his own arms, i. e. by presenting them to him.*—Ὡν. For ἐῶν, the gen. pl. of ἐός, "*suus.*"

νῦν δ' αὖτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 κεῖ μὴ τό τ' ὄμμα χαῖ φρένες διάστροφοι
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε 440
 δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς· 445
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος. εἰ δέ τις θεῶν
 βλάπτοι, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
 ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς, 450
 ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.

437. Νῦν δ' αὖτα. *But now the Atridae, having repudiated my valour, clandestinely procured them for a man crafty in mind.*

438. Ἐπραξαν. *Obtained them for him by secret machination and intrigue.* Comp. Duker on Thucyd. iv. 89., and Hermann on Viger, p. 744.—Ἀνδρὸς τοῦδε. Comp. vs. 78.—Κράτη. For κράτος. Comp. vs. 435.

439. Διάστροφοι. *Distorted, perverted.*

440. Γνώμης ἀπῆξαν. *Had wandered away from my intention.* Ellendt explains γνώμη here by "ratio."—Ἀπῆξαν. From ἀπάσσω.—Οὐκ ἄν ποτε. *Never should they pass such a sentence against another man.* Comp. Homer, Il. A. 232.

441. Ἐψήφισαν. Lobeck says for ψηφίσαιαν, "non tulerint." "Fecissem, ut nunquam adversus alium virum istiusmodi sententiam ferrent, i. e. occidissem." Wunder. Eustathius observes, that the custom of voting by pebbles did not exist in the heroic ages.

442. Ἡ Διὸς. Comp. 391.—Γοργῶπις. *Fierce-eyed.* Synonymous with this is γλαυκῶπις in Homer. See my note on Odys. Z. 13.—Ἀδάματος. *Invincible.* It might be rendered *unmarried*. Either epithet would suit Minerva. Brunck reads ἀδάμαστος.

443. Ἐπεντύνοντα. *Preparing, arming.*

445. Ἐν τοιοῖσδε. *With such as these—mere cattle.* Matthiæ joins these words closely together, so as to signify *vile herds*.

448. Βλάπτοι. *Impede the braver man.* Βλάπτειν properly signifies *to impede* an opponent in a race, by tripping up his feet; hence *to hurt*.—Φύγοι τᾶν. *Even the coward indeed will escape the braver man.* Τᾶν for τοὶ ἄν, by crasis. Comp. vs. 260. Brunck reads γ' ἄν, i. e. *the coward at least*.

449. Ὅστις. For ὅς, referring to μέ. Comp. Matth. §. 472. 3. §. 483. "Ὅντινα θεοὶ ἐχθαίρουσι, μισεῖ δὲ στρατὸς, ἔχθει δὲ Τροία." Wunder. Comp. vs. 264.

πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας
 μόνους τ' Ἀτρείδας, πέλαγος Αἰγαίου περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν 455
 γυμνὸν φανέντα, τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
 οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους
 καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω; 460
 ἀλλ' ὥδ' ἔγ' Ἀτρείδας ἂν εὐφράναιμί που.
 οὐκ ἔστι ταῦτα. πείρ' αἶ τις ζητητέα
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ

452. Ναυλόχους ἔδρας. Comp. vs. 4.

453. Μόνους. Alone — to themselves, i. e. without my assistance. Comp. vs. 503.—Περῶ. Subjunctive: *Must I pass*. Comp. vs. 212.

454. Ποῖον ὄμμα. *What face shall I show?* i. e. how shall I show my face, to my father, after having returned. The verb φαίνειν often signifies in the passive “venire,” or “advenire.” See Ellendt. Others translate: *With what face shall I tell my father that I have returned*. Thus also in Latin “quo vultu.” Comp. Ovid, *Heroid.* vi. 145.

455. Πῶς ποτε. *How ever will he be inclined*, &c. Comp. vs. 274.—Τλήσεται. “Animum inducet.” *Wunder*. Comp. vs. 520.

456. Γυμνόν. *Destitute*. What follows is an explanation of this. Comp. vs. 731.—Φανέντα. Comp. vs. 454.

457. Ὦν αὐτός. *Of which he himself obtained a great and glorious crown*. For these genitives see Matth. §. 380. and comp. vs. 301. Musgrave says ὧν does not depend on στέφανον, but is in the genitive by attraction.

458. Ἀλλὰ δῆτα. *But must*

I then, forsooth, having gone, &c. die at last? See Ellendt, and comp. Matth. §. 556.

459. Πρὸς ἔρυμα. This is supposed to refer to an attack made by Ajax, in his madness, upon the Trojans. Comp. Cicero, *Tusc. Qu.* iv. 24., and Philost. *Heroic.* xi. p. 721.—Μόνος μόνους. The tragedians are fond of this play, particularly on the word μόνος. Remarkable instances of Polyptoton occur in *Lucr.* i. 814., and in *Virgil, Æn.* iv. 628. Comp. vs. 847. *Quintil.* ix. 3. 37., and my note on *Longinus*, xxiii. 1.

460. Εἶτα. For the use of εἶτα and ἔπειτα with a participle see Matth. §. 566., and comp. vs. 742.

461. Ἄν εὐφράναιμι. By rendering the capture of Troy more easy to the Greeks. Comp. *Horace, Od.* ii. 4. 11.—Πού. Comp. vs. 372.

462. Οὐκ ἔστι ταῦτα. *These things are not to be*. For this the Latins say “non ita;” and we, *this must not be*. Comp. *Virgil, Æn.* ii. 583.—Ζητητέα. Comp. vs. 649.

463. Τοιάδε. That is, by dying without gratifying the Atridae.—Δηλώσω γεγώς. *I shall show*

μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου, 465
κακοῖσιν ὅστις μηδὲν ἐξάλλάσσεται.

τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κάναθεισα τοῦ γε κατθανεῖν;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν,
ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται. 470

ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον.

Χο. οὐδεὶς ἐρεῖ ποθ', ὡς ὑπόβλητον λόγον,

that *I am*, i. e. *I shall appear*. Comp. vs. 859. Matth. 549. 5. This idiom occurs occasionally in the Latin poets. Thus Ovid, Met. XIII. 141. "Retulit Ajax esse Jovis pronepos."

464. Μή τοι. *That truly, by nature at least, &c.* The Attics do not subjoin γέ to τοι, without the interposition of some other word. See Porson, Med. 675.

465. Αἰσχρόν. Supply ἐστί. —Μακροῦ βίου. Thus "cupere" is construed with a genitive in Terence, Hec. I. 2. 67., and in Plaut. M. G. IV. 1. 17.

466. Κακοῖσιν ὅστις. *Who experiences no change with respect to his calamities*, i. e. whose misfortunes remain immutably the same. Musgrave says κακοῖσιν is put for κακῶν by the figure colophonia.

467. Τί γὰρ παρ' ἡμᾶρ. *For how can day after day, alternately, delight, bringing us nearer to, or further from death?* i. e. how can life delight us, if day after day, alternately, hasten or procrastinate our doom? For ἔχειν with an infinitive see vs. 287. Billerbeck and others take τί τέρπειν as said for τίνα τέρψιν. "Παρ' ἡμᾶρ alternis diebus significat." Ellendt.

468. Προσθεῖσα. "Vel addens

vel remittens aliquid de necessitate moriendi." Ellendt. Τοῦ κατθανεῖν depends on περὶ understood; or, according to Moschopulus, on ἀναβολήν, or ἀνάθεσιν, implied in the verb ἀνατίθημι. Billerbeck makes it depend on ἡμέρα, and translates "dies moriendi." "Videntur, προσθεῖσα, κάναθεισα, fere synonyme posita esse, et ad τοῦ γε κατθανεῖν subaudiendum ἔνεκα: Quid enim habet quo nos delectare queat dies diei additus ac superimpositus, mortis quidem ratione habita? id est, cum tandem sit moriendum; propter illam moriendi necessitatem." Boissonade.

469. Οὐκ ἂν πριαίμην. *I would not buy at any—at the vilest—price, the man who cheers himself, &c.* Comp. vs. 256.—Οὐδενός. Comp. Matth. §. 364.

470. "Ὅστις κεναῖσιν. Wunder compares Horace, Od. I. 4. 15. seqq.

472. Πάντ' ἀκήκοας. A formula of concluding a speech. Comp. Agam. 565. Anacreon, IX. 35. "Sensus: Sic stat sententia." Wunder.

473. Ὑπόβλητον. *Spurious, not genuine.* A metaphor from a supposititious child.

- Αἶας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.
 παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις 475
 γνώμης κρατῆσαι, τάσδε φροντίδας μεθείς.
 Τεκ. ὦ δέσποτ' Αἶας, τῆς ἀναγκαίας τύχης
 οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
 εἶπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν· 480
 νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξέ που,
 καὶ σῇ μάλιστα χειρί. τοιγαροῦν ἐπεὶ
 τὸ σὸν λέχος ξυνήλθον, εὖ φρονῶ τὰ σὰ,
 καὶ σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς,
 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί, 485
 μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν

474. Τῆς σαντοῦ. *The genuine sentiment of your own mind.* Comp. vs. 182.

476. Γνώμης κρατῆσαι. *To rule your purpose, i. e. dismiss these thoughts, and be persuaded by your friends.* Comp. vs. 322.

477. Αἶας. Comp. vs. 89.—*Τῆς ἀναγκαίας. Than the lot of unavoidable calamity, i. e. than slavery.* In vs. 784, it signifies *death*. Sophocles seems to have had in his mind the passage in Homer, Il. Z. 407—439. "Sensus: Summum malum est libertate privatum esse. Ego autem cum fuisset libera, regis Phrygii, hominis opulentissimi, filia, nunc in servitutem tuam perveni, a te capta. Cui cum bene cupiam, in matrimonium ducta, obsecro te, ut mei misereare, neque aut mihi majora etiam mala pares, quibus afficiar, si te vidua facta ero, aut ipse in summa inimicorum opprobria incidas." *Wunder.*

480. Εἶπερ τινός. *Powerful in wealth in an eminent degree, if Phrygian ever were so.* This is the force of the phrase εἴ τις, or εἴ τις ἄλλος, or εἴ τις καὶ ἄλλος. Comp. Matth. §. 617. *e.* Eurip. Phoen. 162. Xenoph. Anab. I. 3. 15. Similar to this is

the Latin, "si quis alius."—'Εν πλούτῳ. The preposition is redundant. Comp. Matth. §. 396. obs. 2. 577. 9.

481. Θεοῖς γάρ. *For thus doubtless it seemed right to the Gods, &c.* Comp. vs. 372. Θεοῖς here is a monosyllable.

482. Σῇ χειρί. Schæfer thinks these words are added, lest the profane Ajax should feel indignant at the acknowledged power of the Gods. Billerbeck says they are an appeal to the justice of Ajax, the author of all her calamities.—'Επεὶ. *Since, i. e. because.* Others explain it by ἐξ ἐκείνου τοῦ χρόνου ἐπεὶ: *ever since, &c.*, and take φρονῶ as put for a perfect. See Ellendt.

483. Τὸ σόν. Supply εἰς.—Φρονῶ. *I am well affected to your interests, i. e. to you.*—Τὰ σά. Supply κατά.

484. Πρὸς ἐφεστίου. Comp. vs. 76. The θεοὶ ἐφέστιοι were Jupiter, Juno, Mercury, Minerva, Vesta, Venus, the Lares and Penates.

485. Ἡ συνηλλάχθης. "Quo conjunctus es mihi." *Billerb.* Brunck reads ἦς, as attracted into the case of the antecedent.

τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἀφείς τινι.
 ἦν γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 ταύτη νόμιζε κάμῃ τῇ τόθ' ἡμέρᾳ,
 βία ξυνάρπασθείσαν Ἀργείων ὕπο, 490
 ξὺν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ερεῖ,
 λόγοις ἰάπτων· ἴδετε τὴν ὀμευνέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 οἷας λατρείας ἀνθ' ὅσον ζῆλον τρέφει. 495
 τοιαῦτ' ἐρεῖ τις. κάμῃ μὲν δαίμων ἐλᾷ,
 σοὶ δ' αἰσχροῦ τᾶπη ταῦτα καὶ τῷ σῷ γένει.
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γήρᾳ προλείπων· αἰδεσθαι δὲ μητέρα

487. Ὑπ' ἐχθρῶν. Comp. Matth. §. 592.—Χειρίαν ἀφείς. *Abandoning me to the power of some one.* “Χείριος, qui in potestate alicujus est.” Ellendt. It is used substantively in Eurip. Ion, 1256. to signify *a captive*.

488. Ἦν γάρ. Bothe and Wunder read ἦ γάρ, sc. ἡμέρᾳ.—Τελευτήσας. Supply βίον.

489. Ταύτη. Join with τῇ ἡμέρᾳ.

491. Ξύν. This word singly, or in composition, should always be written with ξ at the commencement of a trimeter iambic.—Παίδι τῷ σῷ. Comp. vs. 208.—Δουλίαν τροφήν. *A life of slavery.* Comp. OEd. Col. 363.

492. Καί τις. Comp. Il. Z. 460. seq.

493. Λόγοις ἰάπτων. *Assailing me with reproaches.* Comp. vs. 1216. Sept. c. Th. 388. Ἰάπτειν and ἰάλλειν are poetical words. From the former, which properly signifies *to aim at*, Riemer derives ἰαμβοί, *defamatory verses*.—Τὴν ὀμευνέτιν. This in the Latin and English idiom would be the nominative before τρέφει. Comp. vs. 103. 118. Matth. §. 296. The Latins

sometimes use this idiom. Thus in Terence, Eun. v. 9. 5. “Scin me in quibus sim gaudiis?” Comp. Zumpt, §. 68. note 2.

494. Στρατοῦ. *In the army.* Superlatives are used partitively with a genitive, as in Latin.

495. Οἷας λατρείας. Comp. Matth. §. 488. 1. Λατρεία properly signifies *servitude for hire*.—Ἀνθ' ὅσον. *In place of how great felicity.* By ζῆλος here is meant that degree of *felicity* which is the object of envy.—Τρέφει. For ἔχει, or τλησὶ, *sustains, endures.* Comp. Antig. 884. Abresch on Aesch. Eumen. 525.

496. Κάμῃ μὲν. *And my evil Genius will torment me.* “De maligno et invido Deo.” Ellendt. Comp. vs. 1187. The Schol. explains δαίμων by δυστυχία.—Ἐλᾷ. Future Attic. Comp. Matth. §. 233. “Ἐλαύνειν, *agitare, vel jactare malis.*” Ellendt.

497. Σοὶ δέ. Supply ἔσται.

498. Αἰδεσθαι. *Blush to leave,* &c.

499. Προλείπων. For this use of the participle see Matth. §. 555. Rost, 129. 4. a.

πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις 500
 θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν·
 οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας
 τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνω τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς. 505
 ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω,
 πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δορί,
 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 καθεῖλεν, "Αἰδου θανασίμους οἰκήτορας.
 τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς; 510
 τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
 ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρί τοι χρεὼν
 μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
 χάρις χάριν γάρ ἐστὶν ἡ τίκτουσ' αἰεί.

500. Πολλῶν ἐτῶν. *To whom many years are allotted.*

501. Ἀράται. *Comp. Horace, Od. iv. 5. 9. seqq.*

502. Εἰ νέας. *And consider, if deprived of his youthful education, &c., how great is this calamity which you will occasion, &c.*

503. Τροφῆς. *Comp. Xenoph. Mem. iii. 5. 10.—Σοῦ μόνος. Bereft of you, he will spend his youth under unfriendly guardians. Comp. Matth. §. 351. Suid. διοίσεται βιώσεται. Comp. Rhés. 982. Herod. iii. 40. "Vexabitur, male tractabitur." Lobeck. "Jactabitur, huc illuc trudetur." Hermann.*

505. Νεμεῖς. *Comp. vs. 257.*

506. Ἐμοὶ γάρ. *Comp. Homer, Il. Z. 413. 429.—Εἰς ὃ τι. Comp. vs. 388. Tì is made long by the following mute and liquid.*

507. Δορί. Wunder and Dindorf read δόρει.

508. Μητέρ' ἄλλη. The old edd. have μητέρ', ἀλλ' ἡ, &c.—Μοῖρα. *Comp. vs. 904. For τε at the end of this verse most mss. have μέ.*

509. "Αἰδου θανασίμους. *Ap- position: the deceased inmates of Hades.*

510. Ἀντὶ σοῦ. *In your stead. Comp. Xenoph. Anab. i. 3. 6.*

511. Πᾶσα. *Comp. vs. 267.*

512. Ἰσχε κάμου. *Preserve the remembrance of me too, as well as of your father and son, &c. "Non μνήσθητι, sed σώζε μνείαν." Ellendt. Ἰσχω for ἔχω is used frequently by Sophocles, but only in the present tense.—Ἀνδρί τοι. Comp. vs. 260.*

513. Τερπνὸν εἴ τι. *If perchance he have experienced, &c. Comp. vs. 176. Virgil, Æn. iv. 317. seqq.—Πάθοι. Comp. vs. 515. Wunder reads πάθη. Comp. Matth. §. 525.*

514. Χάρις χάριν. *For kindness ever produces kindness. Comp. Seneca de Benef. ii. 12. The tragedians are fond of similar repetitions. Comp. Porson, Phœn. 1245.—Ἐστὶν τίκτουσα. Comp. vs. 87.*

- ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος, 515
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
 Χο. Αἶας, ἔχειν σ' ἂν οἶκτον, ὡς κἀγὼ, φρενὶ
 θέλοιμ' ἄν· αἰνολίης γὰρ ἂν τὰ τῆσδ' ἔπη.
 Αἰ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 ἔαν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν. 520
 Τεκ. ἀλλ', ὦ φίλ' Αἶας, πάντ' ἔγωγε πείσομαι.
 Αἰ. κόμιζέ νῦν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω.
 Τεκ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.
 Αἰ. ἐν τοῖσδε τοῖς κακοῖσιν, ἦ τί μοι λέγεις;
 Τεκ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι. 525
 Αἰ. πρέπον γέ τὰν ἦν δαίμονος τοῦμοῦ τόδε.

515. "Οτου δέ. *But that man, from whom, having received a kindness, the remembrance of it flows away, &c.* Εὖ πᾶσχειν, or ἀγαθὸν πᾶσχειν, signifies *to receive a benefit*; κακῶς πᾶσχειν, *to receive an injury*. Comp. Viger, V. 9. 10.—Απορρεῖ. A metaphor from water flowing away from an unsound vessel. Comp. Longinus, xxxiii. 3.

516. Οὐκ ἂν. Porson, Pref. p. 5. cites this verse as having an anapest for the third foot: οὐκ ἂν γένοιτό ποθ' οὗτος, κ. τ. λ. and proposes four different ways of emendation. The present reading is supported by ms. authority. Comp. Hermann, Pref. Hec. p. 65.

517. Ἔχειν σ' ἄν. *I could wish that you had compassion, &c.* For the repetition of ἄν see Porson, Hec. 736. Med. 369. Matth. §. 599. §. 600. and comp. vss. 529. 860. 1031. 1046. 1117. 1218. —Ὡς κἀγὼ. *As I too have.* "Expectaveris ὡς ἐγὼ, καὶ σέ, &c." Wunder.

518. Αἰνολίης γάρ. *For if so, you would commend, i. e. assent to, &c.*

519. Κάρτα. Poetical for μάλα, *amply*.—Πρὸς γοῦν. *From me—at my hands at least.*

520. Τολμᾷ. *She inclines her mind, &c.* Comp. vs. 455. "Si modo jussa mea exsequenda putaverit." Wunder.

521. Αἶας. Comp. vs. 89.

522. Κόμιζέ νῦν. *Bring me then, &c.* Νῦν refers to πείσομαι.

523. Καὶ μὴν. *Nay, but through my fears, &c.* Comp. Matth. §. 398. b. "Atqui metuens, ne quid ei mali a te accideret, (μὴ σοί γε... θάνοι,) ab illo periculo eum liberavi." Wunder.

524. Ἐν τοῖσδε. He means during the time of his insanity.

525. Μὴ σοί γε. *Lest having met you, perhaps, &c.* See Ellendt in πού. Others render it *some-where*.

526. Πρέπον γε. *This forsooth were worthy of my evil genius.* The genitive instead of the dative, after πρέπον, is unusual. "Mihi ea causa videtur, quod substantivi naturam induerit." Ellendt. Billerbeck thinks it depends on πρᾶγμα understood: "Mirum, ni daemonis, a quo exagitor, proprium fuerit." Comp. Stallb. on Plato, Menex. p. 239. Matth. §. 386. 4.—Τᾶν. Crasis for τοὶ ἄν. Comp. Porson, Med. 862.

- Τεκ. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.
 Αἰ. ἐπήνεσ' ἔργον καὶ πρόνοιαν, ἣν ἔθου.
 Τεκ. τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἂν ὠφελοῖμί σε;
 Αἰ. δὸς μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν. 530
 Τεκ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
 Αἰ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;
 Τεκ. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.
 Αἰ. ἔρποντι φωνεῖς, ἢ λελειμμένῳ λόγου; 535
 Τεκ. καὶ δὴ κομίζει προσπόλων ὃδ' ἐγγύθεν.
 Αἰ. αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ
 νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς 540

527. Τοῦτό γ' ἀρκέσαι. Supply ὥστε: *That I might prevent this at least*, i. e. his death. Comp. Matth. §. 532. d.

528. Ἐπήνεσα. For ἐπαινῶ. Comp. Matth. §. 506. Rost, §. 116. 8. 4.—Πρόνοιαν. *The provident care—the precaution, which you have used.* Comp. vs. 13.

529. Τί δῆτ' ἂν. *How then, since matters are thus*, (i. e. since you approve my conduct in this matter,) *shall I further benefit you?* Thus Wunder, with most editors, explains ὥς ἐκ τῶνδε. Comp. Thucyd. iv. 17. Pausan. iv. 34. Matth. on Eurip. Andr. 1161. and Gr. Gr. §. 628. 3. Brunck reads from the conjecture of Hubert van Eldik on Eurip. Iph. A. 1463. τί δῆτα δρῶς' ἐκ, &c. For the repetition of ἂν see vs. 517.

531. Καὶ μὴν. *But however*, &c.—Προσπόλοις. *By his attendants.* Comp. vs. 703. and Matth. §. 389.

532. Τί δῆτα. *Why then does he delay to vouchsafe his presence?*—Μὴ οὐ. Synizesis. Comp. vs. 326. For these negatives, which do not cancel each

other, see Matth. §. 609. p. 1082.—Παρουσίαν ἔχειν. A periphrasis for παρῆναι.

534. Ὅσπερ. Supply τίς. Ellendt reads ὅστις: and so the Schol. ὅστις ἀπὸ τῶν προσπόλων κυβερνᾷς αὐτὸν τοῖς χερσίν.—Εὐθύνων κυρεῖς. Comp. vs. 87.

535. Ἐρποντι. *To one who is approaching.* Comp. vs. 157.—Λελειμμένῳ. *To one destitute of*, i. e. who does not hear, or does not understand, *your words.*

537. Αἶρ' αὐτόν. *Bring him.* Comp. Homer, Il. Z. 264. seqq.

538. Νεοσφαγῇ φόνον. *The newly-slaughtered carcasses.* Φόνος is often put by the tragic poets for the *slain animal*. Thus "cædis acervos" in Virgil, Æn. x. 245.—Πού. *Doubtless.* For πού τόνδε many mss. have τούτῳ γε, which Ellendt thinks should be introduced into the text.

539. Δικαίως. For ἀληθῶς. Homer: εἰ ἐτεόν γ' ἐμός ἐστι.—Τὰ πατρόθεν. *In his paternal disposition.* Comp. Œd. Col. 215.

540. Ὁμοῖς νόμοις. *To the stern manners of his father.*

δεῖ πωλοδαμνεῖν, κάξομοιούσθαι φύσιν.
 ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 545 ὁθύνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,
 [τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,]
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρός
 550 δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου ἔτραφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
 ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίση
 στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 555 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

541. Πωλοδαμνεῖν. *To train him.* A metaphor from breaking a colt.

542. ὦ παῖ. Attius cited by Macrob. vi. 1. "Virtute sis par, dispar fortunis patris." Comp. Homer, Il. Z. 476. Virgil, Æn. xii. 435.

543. Καὶ γένοιο. *And you will not be a coward.* Comp. vs. 88.

544. Καίτοι. *And yet even now, on this account at least, I can deem you enviable, &c.*—Ζηλοῦν ἔχω. Comp. vs. 287.

546. Ἐν τῷ φρονεῖν. Musgrave pronounces this verse spurious.

547. Τὸ μὴ φρονεῖν. This verse is found in all mss. and early editions; but is omitted by Stobæus, Serm. lxxviii. 9. where he cites from ὦ παῖ to μάθης. Brunck has rejected it. Hermann alone, of modern editors, defends it.

548. Τὸ χαίρειν. Comp. vs. 252.

549. Πρὸς τοῦτο. *Arrive at this age.*—Ὅπως. Supply φράζεσθαι: *to consider how you*

shall show among your enemies, &c. Comp. Matth. §. 623.—Πατρός. This belongs to οἴου, next verse. Some, however, have made it to depend on ἐχθροῖς.

550. Οἷος ἐξ οἴου. Comp. vs. 899.—Ἐτράφη. *You have been born.* Comp. Philoct. 3.

551. Τέως. Correlative to ἕως, vs. 548. *Till then feed on the light breezes, &c.* A metaphor from young plants and flowers. Comp. Catull. lxii. 44. Pliny, N. H. xviii. 34.

552. Χαρμονήν. In apposition to ψυχὴν. Comp. Matth. §. 432.

553. Οὔτοι σε. *None of the Greeks truly will insult you, &c.*—Ὑβρίση. Brunck, thinking this a solœcism, altered it to ὑβρίσει, a form which does not exist. The future of ὑβρίζω is ὑβριῶ. According to Elmsley on Œd. Col. 177. οὐ μὴ with a future *forbids*; οὐ μὴ with a subjunctive *denies*. Comp. Matth. §. 517. Rost, §. 135. 7. a.

554. Οὐδὲ χωρὶς. *Not even when separated from me.*

555. Τοῖον πυλωρόν. *Such*

λείψω, τροφῆς ἄοκνον ἔμπα, κεί τανῦν
 τηλωπὸς οἶχνεῖ, δυσμενῶν θήραν ἔχων.
 ἀλλ' ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως 560
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δείξει, μητρὶ τ', Ἐριβοία λέγω,
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεῖ.
 μέχρ' οὐ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.
 καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς 565
 θήσουσ' Ἀχαιοῖς, μήθ' ὁ λυμεὼν ἐμός.
 ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν, ἐπώνυμον,

a watchful guardian will I leave about you, Teucer altogether indefatigable in your education. Hermann doubts whether τροφῆς is to be joined with φύλακα, or with ἄοκνον.

556. Ἐμπα. Comp. vs. 122. —Κεί. For καὶ εἰ. Comp. Matth. §. 566.

557. Τηλωπός. *Is gone far off—abroad.* Comp. vs. 702. Τηλωπός properly *seen from a distance*; hence *distant*. Musgrave conj. τηλουρός. —Θήραν ἔχων. *I. e.* occupied in plunder. Comp. vs. 532.

558. Λεῶς. Att. for λαός.

559. Ὑμῖν τε κοινήν. *I earnestly enjoin on you all this common favour.* Χάριν, not ἐντολήν, because he begs it as a favour.

560. Κείνῳ. To Teucer.—Ὅπως δείξει. The future implies a firm belief on the part of Ajax, that his request will be strictly attended to by Teucer. Comp. Matth. §. 519. Rost, §. 122. 10.

562. Ἐριβοία λέγω. To Eribœa, I mean. Dindorf reads Ἐριβοίαν. If a nominative, or vocative, precede, the explanatory word with λέγω is put in the accusative, otherwise it may be put in the case of the word it

refers to. Eribœa, called also Peribœa and Melibœa, was a daughter of Alcahous, son of Pelops and king of Megara. She was sold by her father on suspicion of her carrying on an intrigue with Telamon, son of Æacus, king of Ægina, and carried into Cyprus, whither Telamon followed and married her.

563. Σφίν. To Telamon and Eribœa.—Εἰσαεῖ. *I. e.* during their life.

564. Μέχρ' οὐ. *Until.* Comp. vs. 642. Most mss. have μέχρ' οὐ, some μέχρ' ἄν. These are suspected, both on account of the anapest consisting of two words, which the ancient tragedy rejects, and because μέχρ' and μέχρ' are not elsewhere found in the tragic poets. Hermann conjectured ἔς τ' ἄν, which Erfurdt and Lobeck received into the text; but Hermann himself reads μέχρ' μυχοῦς, &c.

565. Καὶ τὰμὰ. Supply ὅπως from vs. 560. *And that neither any umpires shall propose to the Greeks my arms as a prize, &c.*

566. Μήθ' ὁ λυμεὼν. *Nor that pest of mine, Ulysses.*

567. Μοί. *I pray.* Comp. Eurip. Hec. 964. Med. 960.—Ἐπώνυμον. *Which gives you*

Εὐρύσακες, ἴσχε, διὰ πολυῤῥάφου στρέφων
 πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται. 570
 ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 καὶ δῶμα πάκτου, μῆδ' ἐπισκήνους γόους
 δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.
 πύκαζε θάσσουν. οὐ πρὸς ἱατροῦ σοφοῦ
 θρηνεῖν ἐπωδὰς πρὸς τομῶντι πῆματι. 575

Χο. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.
 Τεκ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖς φρενί;
 Αἰ. μὴ κρίνε, μὴ 'ξέταξε. σωφρονεῖν καλόν.

your name. Comp. Hemsterhuis on Lucian, D. Mar. ix. 1.

568. Εὐρύσακες. Comp. vs. 208. — Στρέφων. *Wielding it with your arm.*

569. Πόρπακος. The πόρπαξ, or *ring*, of the shield, into which the left arm was inserted, was composed of platted thongs, and firmly sowed inside the shield. The shield of Ajax, according to Eustathius, had not a πόρπαξ. — Ἐπτάβοιον. Ὁ οἱ Τυχίος κάμε τεύχων, Homer, Il. H. 220.

570. Κοινά. Adverbially: *together with me.* Comp. Matth. §. 498. Rost, §. 116. 11. With respect to the custom alluded to see Homer, Il. Z. 418. Thucyd. i. 8.

571. Ὡς τάχος. *As quickly as possible.* Comp. Matth. §. 628.

572. Ἐπισκήνους. *Before the tent*, i. e. in public. Comp. Matth. §. 446. 8. But Suidas says, μεγάλους, ἢ ἀπρεπεῖς, οἶους ἐπὶ τῇ σκηνῇ.

573. Κάρτα τοι. Comp. vs. 260. — Φιλοίκτιστον. *Most apt to excite compassion.* Comp. Blomf. Agam. 232. "Mulieres enim nimium ad fletum proclives sunt." Ellendt. "Valde amat lamentari foemina." Wunder.

Comp. Eurip. Herc. F. 536. For the neuter comp. Virgil, Æn. iv. 569. Matth. §. 437.

574. Πύκαζε. Supply δῶμα. Suidas explains it by κάλυπτε, *conceal yourself*, i. e. withdraw. — Πρὸς ἱατροῦ. Comp. vs. 311.

575. Θρηνεῖν ἐπωδὰς. *To chant incantations over a wound*, &c. Some read θροεῖν. — Τομῶντι. Τομᾶν is a desiderative verb: *to require cutting.* Comp. Buttm. §. 119. 14. — Πῆματι. Musch. τραύματι. "Si vulnus mederi oportuerit, non accedet musicus." Vitruv. ap. Barth. Adv. xxiv. 9.

577. Μ' ἀρέσκει. The μ' here stands for με, not μοι, which cannot be elided before a short vowel; besides ἀρέσκειν is more usually construed with an accusative than with a dative, in the Attic poets. Comp. Greg. de Dial. Att. §. 23. Matth. §. 411. 5. obs. 2.

578. Τί ποτε. Comp. vs. 193.

579. Μὴ κρίνε. *Do not scrutinize.* We use the word *sift* in the same sense. — Σωφρονεῖν. He means that she should *mind her own business.* "Hoc est enim, secundum Platonem, σωφρονεῖν." Wunder.

- Τεκ. οἴμ', ὡς ὀθυμῶ· καὶ σε πρὸς τοῦ σου τέκνου 580
καὶ θεῶν ἱκνούμαι, μὴ προδοὺς ἡμᾶς γένη.
Αι. ἄγαν γε λυπεῖς. οὐ κάτοιισθ', ἐγὼ θεοῖς
ὥς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;
Τεκ. εὐφημα φώνει.
Αι. τοῖς ἀκούουσιν λέγε.
Τεκ. σὺ δ' οὐχὶ πείσει;
Αι. πόλλ' ἄγαν ἤδη θροεῖς. 585
Τεκ. ταρβῶ γὰρ, ὦναξ.
Αι. οὐ ξυνέρξεθ' ὡς τάχος:
Τεκ. πρὸς θεῶν, μαλάσσου.
Αι. μῶρά μοι δοκεῖς φρονεῖν,
εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ.

(στροφή α'.)

- ὦ κλεινὰ Σαλαμῖς, σὺ μέν που ναίεις ἀλίπλακτος,
εὐδαίμων, 590

580. Οἴμ', ὡς. The elision of the diphthong *οι* is allowable in this case.—Πρὸς τοῦ σου. Comp. vs. 76.

581. Καὶ θεῶν. A spondee.—Μὴ προδοὺς γένη. For *μὴ προδῶς*: *do not desert us*. Comp. vs. 87. Viger, v. 5.

582. Ἄγαν γε. "Sane admodum." *Ellendt*. *Elmsley* reads with one ms. ἄγαν με.—Οὐ κάτοιισθα. *Know you not, that I am no longer a debtor to the Gods, so as to assist you*: i. e. I am not under any obligation to the Gods, that for their sake I should assist any one. *Brunck* explains the passage according to *Virgil, Æn. xi. 51. seqq.*

584. Εὐφημα. Comp. vs. 352.—Τοῖς ἀκούουσιν. As much as to say, *I heed you not*.

586. Ταρβῶ γάρ. *No wonder; for, &c.*—Οὐ ξυνέρξετε. To the attendants: *Will you not shut her up, &c.* *Wunder* supplies ὤμα, and thinks Ajax ad-

resses Tecmessa and her attendants.—Ὡς τάχος. Comp. vs. 571.

587. Πρὸς θεῶν. A spondee. Comp. vs. 76.—Μῶρα. For *μωρῶς*.

588. Τοῦμόν ἦθος. *To discipline my disposition now*. Comp. vs. 540.—Ἄρτι. For *νῦν*, emphatically. *Doderlin conj. ἀρ' ἔτι*. Ajax, Tecmessa, her son, and attendants, leave the stage.

590. Πού. Comp. vs. 372.—Ναίεις εὐδαίμων. *Art happily inhabited*, i. e. happy in thy inhabitants. Thus *Wunder*: "*Felices habes incolas*; non enim insulam solum, sed simul insulanos chorus præ se et sua sede felices prædicat." Comp. *Eustath.* on *Homer, Il. B. 626*. "*Κεῖσαι, tu sita es.*" *Billerb.*—Ἀλίπλακτος. *Sea-beaten*. Comp. *Æschyl. Pers. 305*. Some read ἀλίπλαγκτος, which can be applied only to a floating island.

πάσιν περίφαντος αεί·
 ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος
 Ἰδαία μίμνω λειμωνία ποία μήλων
 ἀνήριθμος αἶεν εὐνώμα
 χρόνῳ τρυχόμενος,
 κακὰν ἐλπίδ' ἔχων
 ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον
 αἰδῶλον "Αἶδαν.

595

(ἀντιστρ. α'.)

καί μοι δυσθεράπευτος Αἴας ξύνεστιν ἔφεδρος, ὧ
 μοί μοι,
 θεία μανία ξύνανλος·
 ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
 κρατοῦντ' ἐν "Αρει· νῦν δ' αὖ φρενὸς οἰοβώτας

600

591. Πᾶσιν περίφαντος. *Il-lustrious with all*, i. e. deemed so by all men. Comp. vs. 594. 1254. *Œd. T.* 40. For the fame of Salamis see Strabo, ix. 1. Others say *conspicuous all round*.—*Αεί*. *Ever*—in all ages.

592. Ὁ τλάμων. Opposed to *εὐδαίμων*, vs. 590.—*Παλαιὸς ἀφ' οὗ*. Constr. *παλαιὸς ἐστὶ χρόνος, ἀφ' οὗ ἐγὼ*, &c. a periphrasis for *ἐκ πολλοῦ χρόνου, for a long time*. Comp. Philoct. 493. Demosth. Phil. i. 2.

593. Ἰδαία μίμνω. *Am lingering in the Idæan meadowy herbage of sheep*, &c. "*Fœde corrupta*." Wunder. "*Locus conclamatus est ab omni parte*." Ellendt.

594. Ἀνήριθμος. *Held in no estimation*. This is opposed to *περίφαντος*, above.

595. Εὐνώμα. *Worn out by ever-fleeting time*. "*Tot jam labentibus annis*," Virgil, *Æn.* ii. 14. Most mss. and all early edd. have *εὐνόμα*, which the Schol. explains as signifying *equally divided, well regulated*.

596. Κακὰν ἐλπίδα. *Still entertaining this mournful apprehension*.

597. Μέ ποτ' ἀνύσειν. *That I shall at length arrive at the detestable gloomy Hades*. Some supply *ὁδὸν εἰς* after *ἀνύσειν*. Comp. Wunder on *Œd. C.* 1546. —*Ἀπότροπον*. Hesych. ὁ τις ἂν ἀποτράποιτο. "*Abominandum*."

598. Ἀἰδῶλον. Comp. Buttmann, *Lexil.* p. 247.

599. Καί μοι. *And besides the incurable Ajax is present with me, a fresh antagonist*, i. e. an evil in reserve to prevent my happiness. Lobeck compares Virgil, *Æn.* vi. 90. "*Ἐφεδρος* was a person who sat by during a contest between two combatants, to engage, if necessary, with the conqueror.

601. Θεία μανία. *Dwelling with a heaven-sent madness*. Comp. vs. 185. Cicero, *Tusc. Qu.* vi. 24.

602. Ὄν ἐξεπέμψω. *Whom thou, Salamis, didst formerly send forth victorious in impetuous war*.

603. Νῦν δ' αὖ. *But now, on the contrary*.—*Φρενὸς οἰοβώτας*. *Wandering in his intellects*. *Οἰοβώτας* is properly said of an animal that feeds apart from the

- φίλοις μέγα πένθος εὔρηται.
 τὰ πρὶν δ' ἔργα χεροῖν 605
 μεγίστας ἀρετὰς
 ἀφιλα παρ' ἀφίλοις ἔπες', ἔπεσε
 μελέοις Ἀτρείδαις.
 (στροφή β'.)
 ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρα,
 λευκῷ δὲ γήρᾳ μάτηρ νιν ὅταν νοσοῦντα 610
 φρενομόρως ἀκούσῃ,
 αἴλινον, αἴλινον,
 οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς
 ἦσει δῦσμορος, ἀλλ' ὀξυτόνους μὲν ᾠδὰς
 θρηνήσει, χερόπληκτοι δ' 615
 ἐν στέρνοισι πεσοῦνται
 δοῦποι, καὶ πολιᾶς ἀμυγμα χαίτας.
 (ἀντιστρ. β'.)
 κρείσσω γὰρ Αἰδᾷ κεῦθων ὁ νοσῶν μάταν,

herd. Hermann takes it in the signification of *self-willed*. "Se-gregans a ceterorum consiliis." Lobeck.

605. Τὰ πρὶν. *His former most noble deeds of valour, the deeds of his hands.* For several genitives depending on the same substantives see Matth. §. 380. and comp. vs. 301. 457.

607. Ἀφιλα. *Ungrateful with the ungrateful.* This adjective, like the Latin "ingratus," is used in a double sense. — Ἐπεσε. *Have fallen*, i. e. are disregarded, of no value, *with the infatuated Atridae.* The tragic poets are fond of repetitions of words. Comp. vss. 612. 902. 1177.

608. Μελέοις. *Wretched.* So the Latins use "miser," as a term of reproach.

609. Ἡ που. Comp. vs. 372. — Παλαιᾷ. *Reared up in length of days and hoary old-age*, i. e. beset with years. "Γεραῖά μὲν τῷ χρόνῳ, γεραῖά δὲ καὶ τὸ σῶμα." Hermann.

610. Νοσοῦντα. *Diseased with insanity.* Schol. φρενομόρως φρενοβλαβῶς.

612. Αἴλινον. *She unhappy shall send forth a lamentation, a lamentation, not the plaint, &c.* Some supply οὐκ before αἴλινον, supposing it to signify a plaintive dirge, and not one of deep woe. Wunder is of a different opinion, and refers to Pausanias, ix. 29. 3. who calls it a lamentable song for the death of Linus, the son of Urania. Lobeck considers it the plaint of the nightingale, citing Heliodorus, v. 2.

613. Οἰκτρᾶς. Comp. Virgil, Georg. iv. 511.

614. ᾠδὰς. *Wailings.*

615. Χερόπληκτοι. *Hand-inflicted.*

616. Ἐν στέρνοισι. Tmesis for ἐμπεσοῦνται, &c. Comp. Senec. Thyest. 1045.

617. Δοῦποι. *Sounds, for sounding blows.* — Ἀμυγμα. For σπάραγμα. Supply ἔσται. All the mss. and edd. prior to that of Bothe, have ἀμύγματα.

618. Κρείσσω γάρ. Supply ἂν εἴη: *For a person disordered with insanity were better concealed in Hades.* According to

ὃς ἐκ πατρώας ἦκων γενεᾶς ἄριστος
 πολυπόνων Ἀχαιῶν, 620
 οὐκ ἔτι συντρόφοις
 ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.
 ὦ τλάμων πάτερ, οἶαν σε μένει πυθέσθαι
 παιδὸς δύσφορον ἄταν,
 ἂν οὐπω τις ἔθρεψεν 625
 αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ.

Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
 φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
 οὐκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' ἀλίσκεται 630
 χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.
 κἀγὼ γάρ, ὃς τὰ δειν' ἐκαρτέρουν τότε,

the English idiom: κρεῖσσον γὰρ ἂν εἴη τὸν μάτην νοσοῦντα ἐν Ἀιδου κευθέσθαι. Comp. Matth. §. 555. note 2.—Ὁ νοσῶν μάταν. Schol. μεμηνώς. Comp. vs. 610.

619. Ὅς ἐκ πατρώας. *Who in his paternal race being the bravest, &c.* Ἐκ often signifies *in consequence of*. Comp. Matth. §. 574. For ἦκειν in the sense of *to be*, see Matth. §. 337. So *venire*, Virgil, Georg. i. 29. *Æn.* v. 344.

621. Οὐκ ἔτι. Supply *ἐστὶ*; or constr. οὐκ ἔτι ὀμιλεῖ ἔμπεδος ὀργαῖς: *no longer is, or continues firm in his innate disposition, &c.*

622. Ἐκτὸς ὀμιλεῖ. *Is out of them, out of his senses.* Τῶν ὀργῶν may be supplied.—Ὀμιλεῖ. "Versatur."

623. ὦ τλάμων. Comp. *Æd.* C. 185. 203. *Elect.* 150.—Οἶαν σε μένει. *What a calamity, &c. awaits you!*

625. Ἄν οὐπω τις. *Which no race of the Æacidæ yet, i. e. which no one hitherto of the race*

of the Æacidæ, &c.—Ἐθρεψεν. Comp. vs. 495.

626. Τὶς αἰὼν Αἰακιδᾶν. *Periphrasis for τὶς Αἰακιδᾶν.*

ΑΙΑΣ. Ajax and Tecmessa enter. The third Act commences here.

628. Κρύπτεται. Middle for active: *conceals them after they have appeared.* Some translate, *conceals in its bosom.* Others take it as a passive, with φανέντα for a nominative. Comp. 695. seqq.

629. Ἄελπτον. *Hopeless.* Lock cites from Iamblichus: Ἐλπεσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν ἄελπτον.—Ἀλίσκεται. *Is taken by storm—is overcome.*

630. Χῶ..χαί. For καὶ ὁ and καὶ αἱ.—Περисκελεῖς. *Very hardened, obdurate.*

631. Τὰ δεινὰ. Adverbially: *who then was vehemently obstinate; or, according to others: was obstinate in my dire intention.* "Qui hucusque gravissima quæque pertuli; qui ad fortia obdureram." *Billerb.*—Τότε. *When supplicated by Tecmessa.*

βαφῇ σίδηρος ὥς, ἐθελύνθην στόμα
 πρὸς τῇσδε τῆς γυναικός· οἰκτεῖρω δέ νυν
 χήραν παρ' ἐχθροῖς, παῖδά τ' ὀρφανὸν λιπεῖν.
 ἀλλ' εἶμι πρὸς τε λουτρὰ καὶ παρακτίους 635
 λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ
 μῆνιν βαρεῖαν ἐξαλεύσωμαι θεᾶς·
 μολών τε, χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ,
 κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,
 γαίας ὀρύξας ἔνθα μή τις ὄψεται· 640
 ἀλλ' αὐτὸ νῦξ Ἄιδης τε σωζόντων κάτω.
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δώρημα δυσμενεστάτου,
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία, 645
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.

632. Βαφῇ σίδηρος. *As steel by immersion.* Hot steel was dipped in water to harden it, and in oil to render it soft. Comp. Pliny, N. H. xxxiv. 41. Plutarch, Prim. Trig. c. 13. Some understand this of the *softening* of steel, and join it with what follows.—Στόμα. Supply κατά: *in my speech.* Comp. Schol. Pal. Some render it *temper.*

633. Οἰκτεῖρω δέ. *So that I pity her, leaving her, &c.* “Δέ, ita ut.” Wunder.

634. Λιπεῖν. Comp. vs. 136. Matth. §. 555.

635. Εἶμι. This verb and its compounds are frequently used as futures.—Παρακτίους. Seawater was considered most efficacious in ablution. Comp. Eurip. Iph. T. 1201.

636. Ὡς ἂν. *That by purifying, i. e. cleansing off, my pollution, I may avert from myself, &c.*—Λύματα. Contracted by slaughtering the herds.

637. Θεᾶς. Minerva.

638. Μολών τε. So in English: *And having gone where I*

may find, &c. Comp. vss. 667. 1023.

639. Κρύψω. The ancients were scrupulous in destroying and removing from sight, weapons, and all other instruments, which had been polluted by guilt. Comp. Seneca, Herc. Fur. 1230.—Ἐγχος. Comp. vs. 95.

640. Γαίας ἔνθα. Comp. vs. 376.

641. Σωζόντων. Att. for σωζέτωσαν.

642. Ἐξ οὗ. Supply χρόνον: *from the time, when, &c.* The circumstance is related by Homer, Il. H. 303. seqq. Comp. Anthol. Pal. vii. 152.—Χειρὶ. The poets frequently add, for ornament, χειρὶ, ποδὶ, φωνῇ, ὀφθαλμοῖσι, &c. which might be omitted, in translation, without detriment to the sense.

644. Τὸ κεδνόν. *Any token of respect — honorable reward.* Comp. Blomf. on Æschyl. Sept. c. T. 62.

646. Ἐχθρῶν ἄδωρα. *The gifts of enemies are no gifts—are fatal gifts.* Comp. Med. 618.

τοιγάρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον· τί μή;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα 650
 τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε 655
 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
 λύει πεδῆσας, οὐδ' αἰὲ λαβὼν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως, ὅτι
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος, 660

So γάμος ἄγαμος, a fatal marriage. *Œd.* T. 1214. Comp. Cicero, *Or.* III. 58. Many similar expressions occur in the tragic poets. Elmsley conjectures from this verse of Sophocles, that the Medea is older than the Ajax.

647. Τοιγάρ. Ironically.

648. Εἴκειν. This and σέβειν are intentionally transposed. The latter properly belongs to the Gods.

649. Ὑπεικτέον. "Cedendum:" we must submit. Verbals in τέος are used like Latin gerunds. Comp. 1113.—Τί μή. Sarcastically: and why not?

651. Τιμαῖς. Give way to honours, i.e. to those to whom honour is due—to persons in power.—Τοῦτο μὲν. Supply κατά: Thus the snow-heaped winters, &c.

653. Ἐξίσταται. And the dark orb of night retires from the bright day, that it might kindle its light.—Νυκτὸς αἰανῆς κύκλος. A poetical periphrasis for night.

654. Λευκοπώλῳ. Having white steeds. Comp. *Æschyl.* Pers. 392.

655. Δεινῶν τ' ἄημα. And

the blast of dreadful winds are wont to lull (i. e. by ceasing) the roaring sea. Comp. vs. 688. Virgil, *Æn.* III. 69. X. 217. Horace, *Od.* I. 3. 15.—Ἐκοίμισε. Comp. *Matth.* §. 502.

656. Ἐν δέ. For ἐν τούτοις δέ, in addition to these—besides. Comp. *Œd.* Col. 55. *Elect.* 700. Some improperly compare *Œd.* T. 27. where ἐν is separated from the verb by tmesis.

657. Λύει πεδῆσας. Having bound looses the bonds. "Relinquit rursus quem complexus erit." Wunder.—Ἐχει. Holds.

659. Ἐγὼ δέ. Here δέ... γάρ, like ἀλλὰ... γάρ, belong both to ἐπίσταμαι: For I have learned just now, &c. Comp. *Matth.* §. 615. The Schol. supplies γνῶσομαι. Erfurdt constitutes an anacoluthon: for the poet, he says, commenced a parenthesis with ἐπίσταμαι γάρ, which he afterwards overlooked. Brunck and Schaefer read ἐγώ γ' ; Boissonade after Porson, ἐγὼ δ' for ἐγὼ οἶδα.

660. Ἐς τοσόνδε. So far.—Ἐχθαρτέος. Is to be hated. Comp. vs. 649.

ὥς καὶ φιλήσων αὐθις, ἔς τε τὸν φίλον
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἄπιστός ἐσθ' ἑταιρίας λιμήν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ 665
 ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
 εὖχου τελεῖσθαι, τοῦμόν ὦν ἐρᾷ κέαρ.
 ὑμεῖς θ', ἑταῖροι, ταῦτ' ἀπὸ τῆς μοι τάδε
 τιμᾶτε, Τεύκρω τ', ἣν μόλῃ, σημῆνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα. 670
 ἐγὼ γὰρ εἴμ' ἐκείσ', ὅποι πορευτέον·
 ὑμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως
 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσωσμένον.

661. Ὡς καὶ φιλήσων. *As being likely even to love.* Comp. Matth. §. 568. 1.—Ἐς τε τόν. *And with respect to a friend,* &c. Comp. Matth. §. 578. c.

662. Τοσαῦτα. *In such manner.*

663. Τοῖς πολλοῖσι. *For with most men the haven of friendship is mistrusted, i. e. is deemed faithless.* Comp. Matth. §. 388. Others say, *In the case of most men it is found treacherous.*

665. Ἀμφὶ τούτοισιν. *With respect to these matters it shall be well.* Comp. Matth. §. 295. 2. §. 612. “Idem est, ac si dixisset: ἐγὼ μὲν σωφρονήσω.” *Wunder.* “Schol. Pal. εὖ ἔξει explicat, sed videtur esse εὖ τελευτήσει: prosperum finem res inveniet.” *Ellendt.* “Εἴη τάδε, jam satis.” *Billerb.*—Σὺ δέ. A prose writer would arrange it thus: σὺ δὲ ἔσω ἐλθοῦσα, γύναι, θεοῖς εὖχου διὰ τέλους τελεῖσθαι, &c. Comp. vs. 58.

666. Ἔσω. Comp. vss. 11. 289.—Διὰ τέλους. *Adverbially: to accomplish fully.* Some un-

derstand these words in the sense of διὰ παντός τοῦ χρόνου, and join them with εὖχου.

667. Τελεῖσθαι. Ταῦτα may be supplied. Thus the antecedent is omitted in Horace, Od. II. 4. 22. seq. Comp. vs. 638.

668. Ταῦτ' ἀπὸ τῆς μοι τάδε. *Equally with her—do me this honour equally with Tecmessa.* “Eadem cum illa exsequi vobis operæ pretium sit.” *Billerb.* Similar to this is “idem occidenti” in Horace, A. P. 467. Comp. Matth. §. 385.

670. Μέλειν ἡμῶν. “Curam mei gerere.” *Wunder.* This is an exception to Blomfield's remark, Prom. V. 3. that μέλειν, signifies “curæ esse;” and μέλεισθαι, “curam gerere.”

671. Πορευτέον. Comp. vs. 647.

672. Καὶ τάχα. *And soon perhaps you will hear.* He speaks ambiguously, on purpose, to mislead the Chorus, and to accomplish his design with greater certainty.

673. Σεσωσμένον. Exit Ajax.

ΧΟΡΟΣ.

(στροφή.)

- Ἔφριξ' ἔρωτι, περιχαρὲς δ' ἀνεπτόμαν· 675
 ἰὼ, ἰὼ, Πάν, Πάν,
 ὦ Πάν, Πάν ἀλίπλαγκτε, Κυλλανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος
 φάνηθ', ὦ θεῶν χοροποῖ ἄναξ,
 ὅπως μοι Νύσια Κνώσι 680
 ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψης.
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων
 μολῶν, ἄναξ Ἀπολλων,
 ὁ Δάλιος, εὐγνωστος 685

675. Ἔφριξ' ἔρωτι. *I thrill with desire.* Comp. Schol. on Œd. C. 1049., and Eurip. Hel. 640. Erfurdt compares Statius, Theb. I. 493. "lætusque per artus Horror iit." — Περιχαρὲς δέ. *And exceedingly joyful I soar aloft—exult with joy.* Comp. Matth. §. 246.

676. Πάν. Pan, the God of shepherds and of flocks, and the companion of the Fauns, Satyres, and Nymphs, is called ἀλίπλαγκτος, *wandering on the sea, or sea shore*, as being the patron of fishermen and sailors. And he is represented by the poets as frequenting the sea-shore, where he was worshipped and had altars. Comp. Auson. Mos. 172. Theocr. v. 14. Cyllene, a mountain of Arcadia, was also one of his retreats. The island Psittalia, near Salamis, was another.

678. Πετραίας. Comp. vs. 135.

679. Φάνηθι. Hermann joins this with ἀλίπλαγκτε: *come hither over the sea*; which construction is condemned by Lobeck.—ὦ θεῶν. I. e. most accomplished of the Gods in dancing. Comp. Pindar, Fragm. 67.

680. Ὅπως μοι. *That in company with me you may join hands in the Nysian Cnossian self-taught dances.* "Mecum saltante manum conseras, i. e. choreas ducas." Ellendt. Comp. vs. 135. The Nysian dances were those practised by the nurses of Bacchus at Nysa, in India, the birth-place of that God. The Cnossian dances were those invented by the Curetes, to drown the infant cries of Jupiter.

681. Ξυνών. Comp. vs. 259.

682. Χορεῦσαι. Benedict adds χορεύματα, and Erfurdt χαρᾶς ὕπαι. Comp. vs. 695.

683. Ἰκαρίων. Delos, the birth-place and retreat of Apollo, is situated in the Icarian sea. Wunder thinks Apollo is invited, because he was the tutelary God of the Athenians, that the chorus might thank him for having dissipated the madness of Ajax.

685. Ὁ Δάλιος. Comp. vs. 89.—Εὐγνωστος. Visible, i. e. face to face. Comp. Odys. H. 201. The Schol. joins it with εὐφρων in this sense: *φανερὸς ὢν ὅτι εὐφρων ἐστί.*

ἔμοι ξυνείης διὰ παντὸς εὐφρων.

(ἀντιστρ.)

ἔλυσεν αἰγὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

ἰὼ, ἰὼ. νῦν αὖ,

νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος 690

θοᾶν ὠκνάλων νεῶν,

ὅτ' Αἴας λαθίπονος πάλιν,

θεῶν δ' αὖ πάνθ' ὅς τις θέσμι'

ἐξήνυσ' εὐνομία σέβων μεγίστα.

πάνθ' ὁ μέγας χρόνος μαραίνει·

695

κούδ' ἐν ἀναύδητον φατίσαιμ' ἄν,

εὐτέ γ' ἐξ ἀέλπτων

Αἴας μετανεγνώσθη

θυμῶν Ἀτρεΐδαις μεγάλων τε νεικέων.

687. ἔλυσεν. The old edd. have ἔλισε γάρ; but a trimeter iambic will admit an anapest only in the first foot, except in case of a proper name.—Ἄρης. *Ares* was considered not only the author of war, but also of other calamities. See Wunder on the *Oed. T.* 185. and *Macrob. Sat. i.* 19. And as he was thought to be the cause of the malady of *Ajax*, so he may be said to have removed it. Comp. vs. 655. Schol. Ἄρης ἡ λύσσα, ἡ μανία.—Ἀπ' ὀμμάτων. I. e. of *Ajax*.

690. Νῦν, ὦ Ζεῦ. *Now, O Jupiter, the bright auspicious day is present, so that we may go, &c.* Λευκὸν εὐάμερον φάος is a periphrasis for λευκὴ ἡμέρα. Comp. vs. 653. seq.—Πελάσαι. Supply ὥστε.

691. Θοᾶν ὠκνάλων. Lobeck has shown by examples, that the union of epithets nearly synonymous is not uncommon. Similar to the present passage is that in *Homer, Odys. H.* 34. For the genitive see Wunder on *Philoct.* 1299. and *Musgrave on Rhes.* 914.

692. Λαθίπονος. Supply ἐστί.

693. Θεῶν δ' αὖ. *And has now performed the duly-solemnized rites of the Gods, &c.* For this signification of αὖ see *Ellendt*.

695. Πάνθ' ὁ μέγας. Comp. vs. 628. The mss. and old edd. have at the end of this verse, τε καὶ φλέγει. Brunck and subsequent editors have rejected these words, as being beyond measure. Lobeck thinks them necessary to the sense, (*withers and throws a light upon*), and supposes, with Hermann, that some word, or words, are wanting in the corresponding verse of the strophe, vs. 682.

696. Κούδ' ἐν ἀναύδητον. *And I would say that nothing is impossible, since Ajax at least has unexpectedly, &c.* Ἀναύδητον, *unutterable*, i. e. too extravagant to be mentioned, *impossible*. *Suid.* ἀνέλπιστον.

Εὐτέ γ' ἐξ. "Quoniam quidem ex insperato." Wunder. Brunck joins this with νεικέων, *since from dire and irreconcilable feuds, &c.*

698. Μετανεγνώσθη. *Has changed his purpose with respect*

ΑΓΓΕΛΟΣ.

- Ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω, 700
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
 κρημνῶν. μέσον δὲ προσμολὼν στρατήγιον
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ 705
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 ἤρασσον ἔνθεν κᾶνθεν, οὔτις ἔσθ' ὃς οὐ,
 τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
 ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι
 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χεροῖν 710
 κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

to his wrath towards the Atridae, and mighty feuds. For the genitives see Matth. §. 388. and for the dative §. 387., and comp. Il. A. 283. and Odys. Φ. 377.

700. Τὸ πρῶτον. "Ante omnia." Schæfer. The other information commences at vs. 733.

701. Μυσίων ἀπό. From the Mysian precipices, i. e. lofty mountains. Olympus is meant. Οἱ Μυσοὶ οὐκ Ὀλυμπηνοὺς καλοῦσιν, Strabo, XII. 4. Comp. vss. 557. 862. Mysia minor, a country lying between Troas and the Propontis, and extending east from the Hellespont to Olympus, was in alliance with Troy.

702. Στρατήγιον. Properly the general's tent; but here it is put for στατρόπεδον.

703. Κυδάζεται. Schol. λοιδορεῖται, ὑβρίζειται. The dative is used for ὑπὸ and a genitive. Comp. Matth. §. 389.

704. Στείχοντα. Constr. πρόσωθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφέστησαν ἐν κύκλῳ. Comp. vs. 58.

706. ἤρασσον. Assailed him with reproaches, saying ὥς οὐκ ἀρκέσοι, that he (Teucer) should not defend himself, so as not to

die all mangled with stones. The clause τὸν τοῦ, &c. is taken parenthetically. Comp. Hermann on Viger, p. 875. Philoct. 374.—Οὔτις ἐστί. We also say: there is not one that did not, i. e. all. Comp. Matth. §. 483.

707. Στρατοῦ. It is not unusual to find one genitive governed by another. Comp. Iph. T. 17. Thucyd. I. 145. Schæfer prefers στρατῷ.

708. Ξύναιμον. Comp. vs. 491.—Ὡς οὐκ. Some supply λέγοντες, which is implied in ἤρασσον, vs. 706.—Ἀρκέσοι. Billerbeck reads ἀρκέσει, considering it a suggestion of the messenger himself: "Ita ut, inquam, periculum lapidationis a fratre non propulsaturus sit."

709. Τὸ μὴ οὐ θανεῖν. "Quin moriatur." Comp. vs. 722. Matth. §. 609. p. 1082. §. 534. 7. Μὴ οὐ forms a monosyllable. Comp. vs. 326.—Πᾶς. Comp. vs. 267.

710. Εἰς τοσοῦτον. To such a pass. Comp. vs. 660.—Ὡστε καί. So that even their swords, drawn from the scabbards, were passed at Teucer. "Διαπεραιοῦν, trajicere, i. e. jactare contra adversarium." Wunder.

- λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὡς φράσω τάδε;
 τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον. 715
- Χο. οὐκ ἔνδον, ἀλλὰ φρουῶδος ἀρτίως, νέας
 βουλὰς νέοισιν ἐγκαταξεύξας τρόποις.
- Αγ. ἰοῦ, ἰοῦ.
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 πέμπων ἔπεμψεν, ἢ 'φάνην ἐγὼ βραδύς. 720
- Χο. τί δ' ἔστι χρεῖας τῇσδ' ὑπεσπανισμένον;
 Αγ. τὸν ἄνδρ' ἀπηγύδα Τεῦκρος ἔνδοθεν στέγης
 μὴ 'ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.
- Χο. ἀλλ' οἷχεται τοι πρὸς τὸ κέρδιστον τραπεῖς
 γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου. 725
- Αγ. ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,
 εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

712. Δραμοῦσα. *Having run to its greatest height.* Comp. Xenoph. Anab. I. 3. 1. Rost, §. 108. 2. d. Heath reads προσ-ώτατον, i. e. ceases from running to extremities. "Priusquam ad extrema deventum esset."

713. Ἐν ξυναλλαγῇ. *By the interposition of the old men with persuasive words.* Comp. vs. 54.

714. Ἀλλ' ἡμῖν. *But tell us, &c.* So σοὶ, *I assure you*, vs. 39. Comp. 214.

716. Φρουῶδος ἀρτίως. *Supply ἐστὶ: He has just departed.* Comp. II. Δ. 382.—Νέας. *Having adapted new counsels to new dispositions.* Comp. Cicero, Fam. IV. 6.

719. Βραδεῖαν. "Pro βραδύνων, βραδύτερον, tardius." Billerb. He says he has arrived too late, either through the fault of Teucer, who sent him, or through his own, in not coming more speedily.

720. Ἐφάνην. *Appeared, arrived.*

721. Τί δ' ἔστι. *What part of this business (mission) has*

been done too sparingly, i. e. too tardily. So Hermann. "Altera explicatio δεόμενον, a re aliena." Ellendt.

722. Τὸν ἄνδρα. Ajax—Ἀπηγύδα. *Forbid to come forth to him, &c.* Verbs of forbidding and preventing are construed with μὴ and an infinitive. Comp. Matth. §. 534. obs. 4.—Ἐνδοθεν. *From within.* This with ἐξω forms a species of pleonasm. Billerbeck takes it for ἐνδοθεντα, "si domi adhuc esset."

723. Παρὼν τύχοι. Comp. vs. 87.

724. Πρὸς τὸ κέρδιστον. *To the best purposes.* Comp. vs. 53.

725. Θεοῖσιν ὡς. *That he may be reconciled to the gods from his anger.* Comp. Med. 895. and see the Schol.

727. Εἴπερ τι Κάλχας. Comp. vs. 764. Calchas, a celebrated soothsayer, son of Thestor, accompanied the Greeks to Troy, in the office of high priest. He had received the power of divination from Apollo. Comp. II. A. 69. seqq. Pausan. I. 43.

- Χο. ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πέρι;
 Αγ. τοσοῦτον οἶδα καὶ παρῶν ἐτύγχανον.
 ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου 730
 Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα
 εἰς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
 θεὸς εἶπε κἀπέσκηψε παντοία τέχνη
 εἶρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε
 Αἴανθ' ὑπὸ σκηναῖσι, μηδ' ἀφέντ' ἔαν, 735
 εἰ ζῶντ' ἐκείνων εἰσιδεῖν θέλοι ποτέ.
 ἔλα γὰρ αὐτὸν τῇδε θῆμέρα μόνῃ
 δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.
 τὰ γὰρ περισσὰ κἀνόητα σώματα
 πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις 740
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν

728. Ποῖον; Supply *μαν-
τεύεται*.—Εἰδὼς. Supply *εἰ*, i. e.
οἶδας.

729. Τοσοῦτον. Supply *μόνον*:
thus much only do I know.

730. Τυραννικοῦ κύκλου.
*From the royal circle of chiefs
attendant on the Atridae*.

731. Μεταστάς. *Having
retired alone apart from the
Atridae*.

732. Ἐς χεῖρα. *Having put
his right hand, εἰς χεῖρα, into
that of Teucer*.

733. Ἐπέσκηψε. Comp. vs.
559.—Παντοία. *To confine Ajax
within his tent by every means
possible during the present shin-
ing day*. A periphrasis for *ἡμᾶρ
τόδε*. Some take *παντοία τέχνη*
with *ἐπέσκηψε*, referring to Ly-
sias, Or. xviii. p. 299.

734. Εἶρξαι. Comp. vs. 734.

735. Ἀφέντ' ἔαν. For
ἀφιέναι. Comp. vs. 777. Ple-
onasms of this kind occur fre-
quently. Comp. Matth. §. 636.

737. Ἐλα. *Will incite*. Comp.
vs. 496.—Τῇδε θῆμέρα. Comp.
Matth. §. 54.

738. Ἐφη λέγων. Comp. vs.
735. Matth. §. 558.

739. Τὰ γάρ. *For haughty
and thoughtless persons fall into
heavy affliction by the will of
the gods*. "Vis consili expers
mole ruit sua," Horace, Od. iii.
4. 65. Comp. Herod. vii. 10.—
Περисσά. *Superabundant, huge*;
also *arrogant, overbearing*.—
Ἀνόητα. *Not exercising judg-
ment, inconsiderate, wanting
sense*. Thus Suid. Bothe, Wunder.
Comp. vs. 744. Brunck and others
read *ἀνόνητα*, which like *ἀχρεῖος*,
may be taken in the same signi-
fication. Comp. Med. 299.
Brunck translates: "Namque
prægrandia inutilisque molis cor-
pora," &c. And Billerb. "Ho-
mines enim ob nimium et corporis
et animi robur impotentes," &c.
—Σώματα. For *ἄνθρωποι*.

741. Ὅστις. Singular for
plural; and masculine to agree
with the gender implied in *σώ-
ματα*. Comp. Matth. §. 481. 1.
—Φύσιν. Supply *κατά*. "Se-
cundum naturam hominis: vel
ἐξ ἀνθρώπου βλαστῶν, homine
prognatus, *κατὰ φύσιν*, i. e. *ἐκ
φύσεως ἄνθρωπος γενόμενος*."
Billerb.

βλαστῶν, ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει· τέκνον, δορὶ 745
 βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰεὶ κρατεῖν.
 ὁ δ' ὑψικόμπως ἀφρόνως ἡμείψατο·
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ
 κράτος κατακτήσται· ἐγὼ δὲ καὶ δίχα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος. 750
 τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον
 δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν
 ἠὺδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας 755
 ἴστω, καθ' ἡμᾶς δ' οὐποτ' ἐκρήξει μάχη.
 τοιοῖσδε τοῖς λόγοισιν ἀστεργῇ θεᾷς
 ἐκτήσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν.
 ἀλλ' εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
 γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι. 760

742. Βλαστῶν. Eust. γεγώς.
 —Ἐπειτα. *And yet does not
 entertain sentiments becoming a
 man.* Comp. vs. 460. Matth. §.
 566. 3.—κατ' ἄνθρωπον. Comp.
 Matth. §. 581. b.

743. Εὐθύς. *Immediately
 upon leaving, &c. or, as soon as,
 &c.* Comp. Matth. §. 565. obs.
 2. Rost, §. 130. 3.

744. Εὐρέθη. *Was found to
 be inconsiderate, &c.*

745. Ἐννέπει. *Addressed
 him.*—Δορί. Wunder reads δόρει.

746. Σὺν θεῷ. *With the
 assistance of the deity.* Comp.
 Homer, Il. I. 254.

748. Θεοῖς ὁμοῦ. *With the
 help of the gods even he who is
 nobody, &c.* Comp. vs. 1067.

750. Ἐπισπάσειν. *In a mid-
 dle sense.*

751. Ἐκόμπει. *Uttered boast-
 ingly.*

752. Ἀθάνας. Supply λεγ-

ούσης: *Upon Minerva address-
 ing him, &c.* Anacoluthon pro
 δίας Ἀθάνας, ἥνικ' ὠτρυνέ νιν,
 αὐδωμένης. Hermann.

753. ἠὺδᾶτο. *For ἠὺδα.*

756. Καθ' ἡμᾶς. *With us
 the battle shall never break
 through, i. e. where I stand the
 enemy shall never break our
 ranks. "Qua parte nos constitui-
 mus." Ellendt. "Per me, quan-
 tum in me est." Hermann.
 "Adversus nos." Wunder.—
 Μάχη. "Hostium pugna." Bil-
 lerb.*

757. Ἀστεργῇ. *Implacable.*

758. Ἐκτήσατο. *Earned,
 i. e. drew upon himself.* Comp.
 vs. 742.

559. Εἴπερ ἔστι. *If he lives.*
 —Θῆμέρα. Comp. vs. 737.—
 Τάχ' ἂν. Comp. vs. 337.

760. Ξὺν θεῷ. Comp. vs.
 746.

τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
Τεῦκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

Χο. ὦ δαῖτα Τέκμησσα, δύσμορον γένος, 765
ὄρα μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ.
ἔυρεῖ γὰρ ἐν χρῶ τοῦτο, μὴ χαίρειν τινά.

Τεκ. τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;

Χο. τοῦδ' εἰσάκουε τάνδρως, ὡς ἤκει φέρων 770
Αἴαντος ἡμῖν πράξιν, ἣν ἤλγησ' ἐγώ.

Τεκ. οἴμοι, τί φῆς, ἄνθρωπε; μῶν ὀλώλαμεν;

Αγ. οὐκ οἶδα τὴν σὴν πράξιν, Αἴαντος δ' ὅτι,
θυραῖος εἶπερ ἔστιν, οὐ θαρσῶ πέρι.

Τεκ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς. 775

Αγ. ἐκείνον εἶργειν Τεῦκρος ἐξεφίεται

761. 'Ο δέ. Comp. Matth. §. 264.—'Εξ ἔδρας. *From the council.* "Εὐθύς ἐξ ἔδρας, cum surrexisset." Ellendt. Comp. vs. 743. "Ex eo ipso loco, in quo commorabatur nuntius." Wunder.

762. Φέροντα. Comp. Matth. §. 566. 6.

763. Φυλάσσειν. Schol. ὥστε φυλάσσειν αὐτάς, i. e. the mandates. Comp. Virgil, *Æn.* V. 548. "Τοῦ φυλάσσειν Αἴαντα." Billerb.—Εἰ δ' ἀπεστερήμεθα. *If we are frustrated in our object.*

764. Οὐκ ἔστιν. Comp. vs. 759.

765. Δαῖτα. *Wretched.* The form δῆτα is not used in this sense in iambs. Comp. vs. 355.—Γένος. The Latin "genus," in like manner, is often applied to a single person. Comp. Virgil, *Æn.* VII. 213.

766. 'Ορα. For ἄκουε.

767. Ἐυρεῖ γάρ. *For this shaves in the skin,* i. e. these words so cut to the quick that some one will not rejoice. This is a proverb, signifying *there is*

danger. See my note on Longinus, XXII. 1.—'Εν χρῶ. For *χρωτί.*—Μὴ χαίρειν. Supply ὥστε.—Τινά. Meaning Tecmessa.

769. 'Ατρύτων. *Incessant.* 'Εξ ἔδρας. *Rouse me from my seat.*

770. 'Ηκει. Comp. vs. 34.—

Φέρων. *Announcing.* Often said of a messenger. Comp. vs. 779.

771. Πράξιν. *The state—situation—fate.* "Fortunam." Matth.—'Ην ἤλγησα. *At which I am grieved.* The source of an emotion is put in the accusative. Comp. Matth. §. 414. Rost, §. 104. 3.

773. Αἰάντος δέ. *But with respect to that of Ajax, &c.*

775. Καὶ μὴν. *And truly.*—"Ὡστε μ' ὠδίνειν. *So that I am in agony to know what you say.* "Quid sit illud quod dicis." Wunder. Some put a full point at ὠδίνειν, and take τί φῆς interrogatively.

776. Εἶργειν. Ellendt makes no distinction between εἶργειν and εἶργειν. Comp. vs. 51. 734.

- σκηνῆς ὕπαυλον, μηδ' ἀφιέναι μόνον.
 Τεκ. ποῦ δ' ἔστι Τεῦκρος; καπὶ τῷ λέγει τάδε;
 Αγ. πάρεστ' ἐκείνος ἄρτι· τήνδε δ' ἔξοδον
 ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν. 780
 Τεκ. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;
 Αγ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
 τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
 Τεκ. οἱ γῶ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
 καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν, 785
 οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
 ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακῆν.
 ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη
 καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
 οἴμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον. 790

777. Ὑπαυλον. Properly, *under a tent*: hence *under cover*—an inmate.—Ἀφιέναι μόνον. *Nor to let him go out alone.* Comp. vs. 735.

778. Ἐπὶ τῷ. Ἐπὶ τίνι: *on what account?* Comp. Matth. §. 585. β.

779. Πάρεστι. Present for future. "Aderit mox ipse." Billerb.—Τήνδε δ' ἔξοδον. *And he is apprehensive in announcing, that this departure of Ajax will be fatal.* Bothe. conj. ἐλπίζειν φέρει, which Wunder adopts: *And he says he is apprehensive, that this departure of Ajax will be fatal.* "Φέρειν est nuntiare; ἐλπίζειν, augurari male ominata." Ellendt. Comp. vs. 770.

781. Τοῦ. For τίνος: *from whom.* Comp. Matth. §. 373. 3.—Ποτέ. Comp. vs. 193.

782. Θεστορείου. For Θεστορίδου, according to Eustathius, II. A. 69. Comp. vs. 727.—Καθ' ἡμέραν. *On this very day, when it (this very day) brings, &c.*

783. Ὅτ' αὐτῷ. Wunder reads ὅς αὐτῷ from conjecture.

Hermann explains ὅτε φέρει by anacoluthon for φέρουσιν. Schaefer says ἔξοδος φέρει. Others supply μάντις, *when the prophet announces.* Comp. vs. 779. "Hoc ipso die, quo fatum fert, ut," &c. Lobeck.

784. Πρόστητε. Oppose, i. e. ward off. Or, *stand before me*, i. e. protect me from, &c.—Ἀναγκαίας τύχης. Comp. vs. 477.

785. Οἱ μὲν. Supply ὥστε: *Some of you that Teucer, &c.*

786. Οἱ δέ. *And others to the western bendings of the shore, or windings of the mountains.* For the accusative after ἰέναι see Matth. §. 409. 4. a.—Ἀντηλίους. For ἀνθηλίους. Comp. vs. 273.

788. Φωτὸς ἡπατημένη. *That I have been deceived by my husband.* Thus Virgil, *Æn.* II. 377. "sensit medios delapsus in hostes." Comp. vs. 463. Matth. §. 536. §. 550.

789. Χάριτος. *That I have fallen from, &c.*

790. Οὐχ ἰδρυτέον. *We must not loiter.* Comp. vs. 649. Demosth. Phil. I. 4. 3. Olynth. I. 8. 2. So "sedere" in Latin.

ἀλλ' εἶμι καὶ γὰρ κείσ', ὅποιπερ ἂν σθένω.
χωρῶμεν, ἐγκονῶμεν, οὐχ' ἔδρας ἀκμῇ,
σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδει θανεῖν.

Χο. χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται. 795

ΑΙΑΣ.

Ὁ μὲν σφαγεὺς ἔστηκεν, ἥ τομώτατος
γένοιτ' ἂν, εἴ τῳ καὶ λογιζέσθαι σχολή,
δώρον μὲν ἀνδρὸς, Ἑκτορος, ξένων ἐμοὶ
μάλιστα μισηθέντος ἐχθίστου θ' ὁρᾶν.
πέπηγε δ' ἐν γῇ πολέμια τῇ Τρῳάδι, 800
σιδηροβρῶτι θηγάνη νεκρονῆς.
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.

791. Εἶμι. Comp. vs. 635.

792. Χωρῶμεν. Comp. vs. 115. Hec. 507.—Οὐχ' ἔδρας. *This is not a season for loitering.* Comp. vs. 790.

793. Σώζειν θέλοντες. This joins on with ἐγκονῶμεν: *If we are willing at least to save, &c.* Hermann puts a colon after ἐγκονῶμεν, and reads θέλοντας... σπεύδῃ. Wunder adopts this punctuation; but reads θέλοντος... σπεύδῃ.

794. Ἐτοιμος. Supply εἶμι.

795. Ἐψεται. Exeunt Tecmessa, Messenger and Chorus.

ΑΙΑΣ. A shifting of the scenes takes place here; and Ajax is seen and heard in the back ground, by the spectators, but not observed by the Chorus on their return.

796. Ὁ μὲν. Correlative with this is ἔπηξα δέ, vs. 802. *The murderous sword stands in the manner which, &c.* Σφαγεὺς. Properly a murderer; also a sacrificial knife. The sword used by the actors on this occasion, had a blunt blade, which slid back into the handle.—Τομώτατος. From τομός, cutting, piercing.

797. Εἴ τῳ. For εἴ τινι.

"Si cui, i. e. mihi morituro, etiam considerandi tempus est." Wunder.

798. Δώρον. Comp. vs. 1002. Homer, Il. H. 305. Virgil, Æn. iv. 646. The circumstance alluded to gave rise to several epigrams. Comp. Anthol. Gr. Jacobs, iv. 200.—Ἀνδρός. Join with μισηθέντος. Neither ἀνὴρ, nor φῶς, can be joined with a proper name.—Ἑκτορος. Parenthetically, as an explanation of ἀνδρός. Hermann removes the commas—Ξένων. "Of strangers ever most abhorred by me." Dale. "Vinculo necessitudinis conjunctorum, quod donis sese obligarant hospitalibus." Ellendt.

799. Ἐχθίστου. *And most hateful to me.* Comp. Matth. §. 535. obs. Elmsley on Heracl. 1011.

800. Πέπηγε. *Is fixed.* Comp. Matth. §. 494. 2.

802. Ἐπηξα δέ. This corresponds to ὁ μὲν, vs. 796.—Εὖ περιστείλας. *Having well secured it all round with earth, so as to stand firmly.*

803. Τῷδ' ἀνδρὶ. Comp. vs. 78.—Διὰ τάχους. For adv. quickly. Comp. vs. 666.—Θανεῖν. Supply ὥστε.

οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ
 σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον. 805
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
 πέμψον τίν' ἡμῖν ἄγγελον κακὴν φάτιν
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
 καὶ μὴ πρὸς ἐχθρῶν τοῦ κατοπτρευθεῖς πάρος 810
 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω. καλῶ δ' ἅμα
 πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,
 ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ. 815
 καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους,
 αἰεὶ δ' ὀρώσας πάντα τὰν βροτοῖς πάθη,

804. Ἐκ δὲ τῶνδε. The same as μετὰ ταῦτα.

805. Πρῶτος. Comp. vs. 812.—Εἰκός. As being the author of his race. Comp. vs. 378.—Ἄρκεσον. Comp. vs. 350.

806. Μακρόν. For μέγα.

807. Κακὴν φάτιν. To convey the unfortunate tidings. A participle is frequently put for an infinitive. Comp. Matth. §. 555.

808. Πρῶτος. That he may be the first to bear, &c. "De corpore sepeliendo. Ellendt. Comp. vs. 896.

809. Περὶ ξίφει. Upon the sword. Having fallen upon the sword, his body would consequently be around it. Comp. vs. 877.

810. Τοῦ. For τινός.—Πάρος. Before his arrival to bury me.

811. Ῥιφθῶ. Be flung a cast-away to dogs. Comp. vs. 992. Virgil, Æn. ix. 486.

812. Τοσαῦτά σε. So far I supplicate you, &c.—Καλῶ. In the second place he invokes Mercury, as the conductor (πομπαῖον) of souls. Comp. Horace,

Od. i. 10. 17. seqq. Virgil, Æn. iv. 239.

813. Πομπαῖον. I. e. ψυχοπόμπον. He is called χθόνιος and ὑποχθόνιος, infernal for the same reason.—Εὖ με κοιμίσαι. To lull me softly to repose. Comp. Homer, Odys. E. 47. Val. Max. ii. 6. 8. Silius, vii. 142. Κοιμίζειν is a funeral word.

814. Ξὺν ἀσφαδάστῳ. When I have transpierced my side with this sword, by a bound painless and quick. Ἀσφαδάστος properly signifies without a struggle.

815. Πλευράν. Some say he was vulnerable only in the throat; others in the arm-pit.

816. Καλῶ δέ. And he invokes the Furies to avenge his death upon the Atridæ. The principal Furies were three, Tisiphone, Alecto, and Megæra, daughters of Nox and Acheron.—Παρθένους. Comp. Æschyl. Eum. 69. 1031.

817. Ἀεὶ δ' ὀρώσας. Comp. CEd. Col. 42. "Furiæ sunt speculatrices et vindices facinorum," Cicero, N. D. iii. 18. Brunck reads αἰεὶ θ'. Comp. Rost, §. 134. 1.

σεμνάς Ἐριννῦς τανύποδας, μαθεῖν ἐμέ,
 πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
 καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους 820
 ξυναρπάσειαν, ὥσπερ εἰσορώσ' ἐμέ
 αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.
 ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐριννῦες,
 γεύεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ. 825
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν,
 Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 ἴδῃς, ἐπισχῶν χρυσόνωτον ἥνιαν
 ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ. 830

818. Σεμνάς. The usual epithet of the Furies, especially at Athens. Comp. Pausan. ii. 11. 4.—Τανύποδας. *Taking long strides, swift-footed.* Comp. vs. 824.—Μαθεῖν ἐμέ. Comp. vs. 493.

820. Καὶ σφας. *And may they cruelly seize them, cruel and utterly abandoned wretches, &c.* —Κακοὺς κάκιστα. Comp. vss. 259. 847.

821. Ὡσπερ. *Even as they see me, &c.*

822. Αὐτοσφαγῇ. *Self-slain.* This word is not always used in this sense. It sometimes signifies *slain by one's own kindred*, as in the end of the verse.—Τῶς. For οὕτως: *So may they perish, &c.* This corresponds with ὥσπερ above. Τῶς is said by the critics not to be used by the tragedians. Hence some condemn vss. 822. 823. and Wunder erases from the text the whole period, 820. to 823. —Αὐτοσφαγεῖς. *Slain by their own children, &c.* Others translate: *So that, by means of their own dearest children, they may perish by their own hands.* Some think Sophocles alludes to Agamemnon and Ulysses. The former was murdered by his wife;

the latter was slain by his son, Telegonus. Ἐκγόνων, however, cannot apply to Clytemnestra. But some mss. have ἐκγόνων τ', and others πρὸ τῶν. Musgrave adopts the former reading, applying φιλίστων to Clytemnestra, and ἐκγόνων to Telegonus. Brunck thinks no allusion is made; but that Ajax imprecates on his enemies the most direful calamities.

823. Φιλίστων. This superlative is found only in this passage.

824. Ἴτε. *Go.*—Ποίνιμοι. Comp. Virgil, Æn. iv. 610.

825. Γεύεσθε. *Banquet on the whole army, &c.* Both verbs govern the genitive. "Quaff their warm blood nor spare the peopled host." Dale. "Tentate." Brunck.

826. Διφρηλατῶν. *Driving your chariot—careering through.* Comp. Phœniss. l. seq. Seneca, Herc. Œt. 1518. seqq.

828. Ἐπισχῶν. *Having checked your golden-backed reins,* i. e. ornamented with gold on the upper surface. Comp. Œd. Col. 693.

830. Δυστήνῃ τροφῇ. *And to my unhappy mother.* Comp. Phœniss. 703.

ἢ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
 ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκεψαι μολών· 835
 καίτοι σὲ μὲν κάκει προσανδήσω ξυνών.
 σὲ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω,
 πανύστατον δὴ, κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱρὸν οἰκείας πέδον 840
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον,
 κλειναί, τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 κρῆναί τε, ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
 πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ, 845
 τὰ δ' ἄλλ' ἐν Αἰδοῦ τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΟΣ Α.

πόνος πόνῳ πόνον φέρει.

831. Ἡ που. Comp. vs. 372.
 833. Οὐδὲν ἔργον. *To no purpose.* Comp. vs. 12.
 834. Ἀρκτέον. "Incipien-
 dum." Comp. vss. 649. 1113.—
 Σὺν τάχει. Comp. Æschyl. Sept.
 474.
 835. ὦ θάνατε. Comp.
 Philoct. 797.—Μολών. Comp.
 vs. 259.
 836. Κάκει, *Even there*, i. e.
 "apud inferos." *Billerb.*—Προσ-
 ανδήσω. Comp. vs. 846.—Ξυνών.
 Comp. vs. 259.
 837. Τὸ νῦν. One would ex-
 pect τῆς νῦν. Comp. vss. 329.
 733.
 838. Καὶ τόν. For καὶ σέ,
 ὦ Ἥλιε, &c. Comp. vs. 73. 843.
 —Προσεννέπω. Comp. vs. 745.
 839. Πανύστατον. Adverbi-
 ally: *Now for the very last time.*
 Comp. Eurip. Hec. 411.
 841. Πατρῶον. Hypallage
 for πατρῶας; or βάθρον ἐστίας
 may be taken for ἐστίαν: *O pa-*
ternal hearth. The Schol. ex-
 plains βάθρον by ἡ βάσις. Comp.
 vs. 135.
 842. Σύντροφον. *Kindred.*
 Salamis was supposed to have
 been colonized from Athens.
 843. Καὶ τὰ Comp. vs. 73.
 838.
 844. Τροφῆς. Att. for τροφεῖς:
my fosterers. Comp. vs. 188.
 845. Ὑμῖν. Not ὑμῖν. Comp.
 vs. 214.—Ὑστατα. Comp. vs. 839.
 846. Ἐν Αἰδοῦ. Supply
 δόμοις. "Post hæc verba, cum
 in eo sit, ut in gladium incumbat,
 postscenium denuo occluditur."
Billerb.
 ΗΜΙΧΟΡΟΣ. The fourth Act
 commences here. "The Chorus,
 who had been in search of Ajax,
 enter at different parts of the
 stage, the better to discover him:
 they meet, as it were, by chance,
 and ask each other concerning
 him." *Franklin.*
 847. Πόνος πόνῳ. Polyplo-

παῖ, παῖ,
 παῖ γὰρ οὐκ ἔβαν ἐγώ;
 κούδεις ἐπίσταται με συμμαθεῖν τόπος. 850
 ἰδοὺ, ἰδοὺ,
 δοῦπον αὖ κλύω τινά—

ΗΜΙΧΟΡΟΣ Β.

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.
 Ημ. α. τί οὖν δῆ;
 Ημ. β. πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν. 855
 Ημ. α. ἔχεις οὖν;
 Ημ. β. πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.
 Ημ. α. ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν
 κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.
 (στροφή.)
 Χο. τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων 860
 ἀλιαδᾶν ἔχων αὐπνους ἄγρας,

ton: *Trouble brings trouble upon trouble.* Comp. vs. 459. Æschyl. Pers. 1035. For the dative πόνω see Matth. §. 403. a.

850. Κούδεις. *And no place knows to instruct me.* Thus Musgrave and Brunck taking συμμαθεῖν in the sense of *to teach*. Comp. Eustath. on Homer, *Odys.* Z. 233. Others supply ὥστε: *And no place knows so that I might learn.* "Neque ullus locus eorum, quos lustravi, scit me aliquid in eo didicisse." *Jacobs.* See Lobeck.

851. Ἴδοὺ, ἰδοὺ. *Hark! hark!* Comp. *Œd.* Col. 1466. Wunder omits the latter ἰδοὺ, though found in all mss. and former edd.

853. Ἡμῶν γε. *You hear the ship-mate companions of our vessel.* Comp. vs. 54.

855. Πᾶν ἐστίβηται. *The whole western side of the fleet has been traversed by us.*

856. Ἐχεις οὖν. *Have you then found—*He intended to have added, *Ajax*; but was interrupted.

857. Εἰς ὄψιν. *Towards the seeing of him.*

858. Ἀλλ' οὐδέ. *Nay, nor even indeed having appeared in the road which leads from the rays of the sun, does the man show himself.* Comp. *Trach.* 1128. *Elect.* 103.—Ἡλίου βολῶν. Comp. *Orest.* 1262. *Herod.* VII. 70.

859. Κέλευθον. Supply κατά. —Οὐδαμοῦ. Two negatives with a single verb strengthen the negation.—Δηλοῖ. For δηλοῦται. "Pro δηλοῖ φανείς brevius poterat dici ἐφάνη." *Wunder.* Comp. vs. 463.

860. Τίς ἂν. Ἄν belongs to ἀπύοι: *will tell.* Brunck reads τίς ἂν δῆ. The two divisions of the chorus having again united, the coriphæus speaks.

861. Ἀλιαδᾶν. Ἀλιαδαί is a patronymic: *sons of fishermen*, i. e. fishermen. So νῆες Ἀχαιῶν for Ἀχαιοί, *Homer.* Il. A. 162.—Ἐχων αὐπνους. *Having sleepless captures*, i. e. fishing by night. Comp. vs. 557.

ἢ τίς Ὀλυμπιάδων θεᾶν ἢ ῥυτῶν
 Βοσπορίων ποταμῶν τὸν ὠμόθυμον
 εἴ ποθι πλαζόμενον λεύσσων
 ἀπύοι; σχέτλια γὰρ
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 σὺρίῳ μὴ πελάσαι δρόμῳ,
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπου.

865

ΤΕΚΜΗΣΣΑ.

ἰὼ μοί μοι.

Χο. τίνος βοῇ πάραυλος ἐξέβη νάπους;

870

Τεκ. ἰὼ τλήμων.

Χο. τὴν δουρίληπτον δύσμορον νύμφην ὄρῳ,
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.

Τεκ. οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

862. Θεᾶν. I. e. the Oreades and Dryades of mount Olympus. The tragedians according to Strabo, x. 186. often confound Olympus with Ida. Comp. vs. 701. Brunck reads θεῶν.—Ἡ ρυτῶν. Or of the flowing rivers of the Bosphorus, having seen the rugged-hearted, &c.

863. Ποταμῶν. He means the rivers which flow into the Bosphorus, or Hellespont.

864. Εἴ ποθι. "Alicubi." Lobeck.

865. Σχέτλια. For σχέτλιον: For it is grievous that I a wanderer of lengthened labours should not approach with a favourable course, i. e. should not meet with Ajax. Comp. vs. 257. Matth. §. 443. 1.

867. Οὐρίῳ δρόμῳ. A metaphor from sailing to port.

868. Ἄλλὰ μὴ. And not even see this man, though enfeebled, &c. Comp. vss. 103. 118. The Schol. refers ἀμενηνὸν to ἐμέ; Hermann refers it to Ajax—"virum morbo debilitatum;" and observes, that the chorus complains that they who are in health and vigour, are unable to over-

take Ajax, though debilitated by his malady.

869. Ἰὼ μοί μοι. Tecmessa enters in the back ground, and finds the dead body of Ajax.

870. Πάραυλος. Hypallage; for in sense it belongs to νάπους: from the neighbouring woods. Comp. Œd. Col. 782. Some, deriving this word not from αὐλή, but αὐλός, render it *dissonant, mournful*. Xenophon uses νάπος for a wood; νάπη for a valley.

871. Τλήμων. Unhappy that I am.

872. Νύμφην. Wife. So "nymphæ," Ovid, Epist. i. 27. where Heinsius, however, would read "nuptæ."

873. Οἴκτῳ τῷδε. Involved in this lamentation. So ξὺν κακοῖς μεμιγμένων, Elect. 1484. Comp. Antig. 1311.

874. Οἴχωκα. Asyndeton. Comp. vs. 60. Lobeck compares Plautus, Cist. ii. 1. 5.—Διαπεπόρθημαι. I am utterly ruined. This word in prose is used only with respect to the ruin and devastation of cities and countries. Πέρθειν is also applied to persons. Comp. vs. 1170. Œd. T. 1456. Acts, ix. 21.

- Χο. τί δ' ἔστιν; 875
 Τεκ. Αἶας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.
 Χο. ὦμοι ἐμῶν νόστων·
 ὦμοι, κατέπεφνες, ἄναξ,
 τόνδε συνναύταν, ὦ τάλας· 880
 ὦ ταλαίφρων γύναι.
 Τεκ. ὡς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.
 Χο. τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;
 Τεκ. αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ. 885
 Χο. ὦμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης,
 ἄφρακτος φίλων·
 ἐγὼ δ', ὁ πάντα κωφός, ὁ πάντ' αἰδρις,
 κατημέλησα. πᾶ πᾶ
 κεῖται ὁ δυστράπελος δυσώνυμος Αἶας; 890
 Τεκ. οὔτοι θεατός· ἀλλὰ νῦν περιπτυχεῖ

876. "Οδε. *Here*. Comp. vs. 1196. Matth. §. 471. 12. Rost, §. 99. 6. c.—'Ημῖν. For genitive. Comp. vs. 149. Matth. §. 389. g. 1.—'Αρτίως νεοσφαγῆς. The same pleonasm occurs Trach. 1130.

877. Κρυφαίῳ. *Buried* in the body of Ajax. Comp. Virgil, *Æn.* II. 553. IX. 347. Others say *buried* in the ground, referring to vs. 802.—Περιπτυχῆς. "Circumplicatus," *folded round—enfolding*. Comp. vs. 809. Virgil, *Æn.* x. 681. Ovid, *Am.* II. 10. 31. Cæsar, *B. G.* VII. 73.

878. "Ωμοι ἐμῶν. Comp. 357. Matth. §. 371. He despairs of his return.

880. Τόνδε. *Me*. Comp. vs. 78.

882. Πάρα. Thus accented for *πάρεστι*. Comp. vs. 424.

883. Τίνος ποτέ. *By whose-ever hand, &c.* In ancient times some persons who procured their own death have been known to entrust the bloody deed to a slave or confidant. For ἔρξε, a conj. of Hermann, all former edd. have ἔπραξε.

884. Αὐτός. Supply ἔρξε.—Οἱ. The dative after *περιπετὲς*: *fallen upon by him—upon which he fell*. Comp. vs. 809. 877. Or, it may depend on *πηκτόν*.

885. Πηκτόν. Comp. vs. 800.—Ἐγχος. Comp. vs. 95.—Κατηγορεῖ. *Proves it*. It properly signifies *to convict*.

886. "Ωμοι ἐμᾶς. Comp. vs. 878.—Οἷος ἄρα. *Alone then have you slain yourself*. Comp. vs. 215. "Necem occubuisti." *Billerb.* "Occisus es." *Ellendt*. Lobeck reads ἡμαχθης from two mss. but the augment may be omitted in chorusses.

887. "Αφρακτος φίλων. Comp. Philost. *Ap.* v. 35. Matth. §. 345. Wunder reads ἄφαρκτος.

888. Πάντα κωφός. *Altogether dull—stupid*. Hesych. *μωρός*. Properly *deaf and dumb*.

890. Δυστράπελος. *Obstinate, perverse*.—Δυσώνυμος. *Of ill-omened name*. Comp. vs. 422.

891. Περιπτυχεῖ. *Enfolding*. Comp. vs. 877. and the commentators on Eurip. *Hippol.* vs. 1456.

φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν
φυσῶντ' ἄνω πρὸς ῥίνας ἔκ τε φουίνας
πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς. 895
οἴμοι, τί δράσω; τίς σε βαστάσει φίλων;
ποῦ Τεῦκρος; ὥς ἀκμαῖος, εἰ βαίη, μόλοι
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμοῖσαι.
ὦ δύσμορ' Αἴας, οἷος ὦν οἷως ἔχεις,
ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. 900
(ἀντιστρ.)

Χο. ἔμελλες, τάλας, ἔμελλες χρόνῳ
στερεόφρων ἄρ' ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι
πάννυχα καὶ φαέθοντ' ἀνεστέναζες, 905

892. Φάρει. The initial syllable of φάρος is long in Homer; but generally short in the tragic poets. — Παμπήδην. Wholly. Comp. Shakesp. Henry Fourth, I. 5. 4.—'Επεὶ. The reason why he is not to be looked upon.

893. Οὐδεὶς ἂν τλαίη. Supply ἐστίν. Comp. vs. 402. — Καὶ φίλος. Brunck would read κοῦ φίλος.

894. Φυσῶντ' ἄνω. Breathing the black blood upwards to his nostrils, &c.

895. Μελανθὲν. "Quasi nigricans, i. e. in cruorem concretum." Ellendt.—'Απ' οἰκείας. From the self-inflicted slaughter. Comp. vs. 252.

896. Βαστάσει. Comp. vs. 808.

897. Ὡς ἀκμαῖος. Would that he may come in time, if he come at all, &c. Ὡς with an optative corresponds with the Latin "ut" for "utinam." Comp. Elect. 126. Terence, Heaut. IV. 2. 6. Adelph. IV. 7. 1. Brunck reads ὥς ἂν ἀκμαῖος, showing that the initial of ἀκμή is short, and that it remains so here. See his note on Aristoph. Plut. 1037.

897. Συγκαθαρμοῖσαι. To compose, i. e. to close the eyes and

mouth, and to stretch the limbs before the body was cold. This office was performed by the nearest relations. See Robinson's Ant. Gr. v. 3.

889. Οἷος ὦν. You who were once so great, fare so ill. Comp. vs. 550. 346.

902. Ἐμελλες. You were determined then, unhappy man! inflexible, you were determined, at some time, to fill up the wretched portion of your infinite woes. "Fato id debuisti." Bilerb. Others, following the Scholiast, translate, you were likely, &c. For the repetition see vs. 606.—Χρόνῳ. At some future time; "olim." Comp. vs. 999.

903. Ἐξανύσειν. Schol. πληρώσειν. Comp. vs. 694. Porson, Phœn. 463.

904. Μοῖραν. Μοῖρα properly signifies a part, or portion: hence a destined portion, the lot of human life. Then fate, destiny, "Parca."—Τοῖα. Join with ἐχθοδάπα.

905. Πάννυχα . . . φαέθοντα. Adverbially: κατὰ νύκτα καὶ ἡμέραν. Comp. vs. 215. Matth. §. 446. 8. Rost, §. 98. 8.

ὠμόφρων, ἐχθοδόπ' Ἀτρείδαις
 οὐλίῳ σὺν πάθει.
 μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
 πημάτων, ἦμος ἀριστόχειρ
 [- - -] ὅπλων ἔκειθ' ἀγὼν πέρι.

910

Τεκ. ἰὼ μοί μοι.

Χο. χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

Τεκ. ἰὼ μοί μοι.

Χο. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

915

Τεκ. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

Χο. ξυναυδῶ.

Τεκ. οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγα
 χωροῦμεν, οἶοι νῶν ἐφ'esτάσι σκοποί.

Χο. ὦμοι, ἀναλγήτων
 δισσων ἐθρόησας ἀναυδον

920

907. Οὐλίῳ σὺν πάθει. *With destructive passion.*

908. Μέγας ἄρ' ἦν. *That time surely was the dire commencement, &c.* "Μέγας ἄρχων, gravis auctor." *Ellendt.*

909. Ἦμος ἀριστόχειρ. *When the contest lay between valiant men for arms.* Comp. §. 446. 3. c.

910. [- - -] [Ἐν Δαναοῖς]. The lacuna has been thus supplied by Elmsley. Musgrave conjectured χρυσοδέτων; and Brunck edited Ἀχιλλέως on the authority of Triclinius.—Ἐκειθ' ἀγών. A correction of Wunder. Comp. vs. 9. Others read ἔκειτ' ἀγών. Κεῖται ἀγών, Anthol. Pal. vi. 391. We have the same idiom. "Κεῖσθαι tanquam passivum verbi ποιεῖσθαι, vel τιθέναι, videtur." *Ellendt.*

912. Χωρεῖ πρὸς ἡπαρ. *Penetrates to the heart.* The Latins use "jecur" in the same sense. Comp. Eurip. Hippol. 1073. Horace, Od. i. 13. 4; 25. 15.—Γενναία. *Vehement*; such as is felt by a noble and generous

mind. Schol. ἡ ἰσχυρά. Comp. Xenoph. Hellen. v. 4. 11. Longin. III. 1. Poli. v. 51.

914. Οὐδέν σ' ἀπιστῶ. *I do not doubt that you, &c.* i. e. I can well believe, &c. "Certo mihi persuasum est; non miror." *Billerb.*—Καὶ δίς. Comp. vs. 424. Œd. T. 1320.

915. Ἀποβλαφθεῖσαν. *Be-reaved.* "Idem quod ἀποστερηθεῖσαν."

916. Σοὶ μὲν δοκεῖν. *It is yours to imagine, i. e. you may indeed imagine these things; but I feel them too keenly.*—Φρονεῖν. Schol. αἰσθάνεσθαι.

919. Οἶοι νῶν. *What spies are set over us.*—Νῶν. Attic for ἡμῖν. She means Eurysaces and herself.—Σκοποί. Schol. οἱ Ἀτρεΐδαι.

920. Ἀναλγήτων. *You have mentioned in this your affliction, &c.* Comp. vs. 1305.

921. Ἀναυδον. *I. e. ἄρρητον, in the sense of "nefandum:" impious, atrocious.* Comp. vs. 214.

- ἔργον Ἀτρεΐδαν τῷδ' ἄχει.
 ἀλλ' ἀπείργοι θεός.
- Τεκ. οὐκ ἂν τὰδ' ἔστη τῇδε, μὴ θεῶν μέτα.
 Χο. ἄγαν ὑπερβριθὲς ἄχθος ἤνυσαν. 925
- Τεκ. τοιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς
 Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.
 Χο. ἦ ῥα κελαινῶπαν θυμὸν ἐφυβρίζει
 πολύτλας ἀνὴρ,
 γελᾷ δὲ τοῖσι μαινομένοις ἄχεσιν 930
 πολὺν γέλωτα, φεῦ, φεῦ,
 ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι.
 Τεκ. οἷδ' οὖν γελώντων κάπιχαιρόντων κακοῖς
 τοῖς τοῦδ'. ἴσως τοι, κεῖ βλέποντα μὴ πόθουν, 935
 θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.

922. Τῷδ' ἄχει. Comp. vs. 847. Brunck joins this with ἀν-αλήτων: *not sympathising in, &c.* "Hoc tuo dolore abducta pronuntiasti. Pectus eorum non tam immitte, ut tibi servitium imponant." Billerb.

923. Ἀπείργοι. *May the deity avert it.*

924. Τῇδε. Supply ὁδῶ.—Θεῶν μετὰ. *By the permission of the Gods.* Comp. vs. 746.

925. Ἄγαν. *They (the Gods) have accomplished—effected against us, &c.* The Scholiast attributes this to the Atridae.—Ὑπερβριθὲς. *Exceedingly heavy, overpowering.* Brunck reads ἄγαν γ' and τὸδ' ἄχθος. See vs. 883.

926. Τοιόνδε μέντοι. *And yet such a calamity, overwhelming as it is, &c.* Ζηνός. Supply θυγάτηρ.—Θεός. Comp. vs. 392.

927. Φυτεύει. For ἐφύτευσε: *Engendered—occasioned, to gratify Ulysses.* "Ut Ulyxis honorandi causa Ajaci arma Achillea denegarentur." Wunder.

928. Ἦ ῥα. *Certainly, therefore, the audacious man, &c.* Comp. Il. Θ. 97.—Κελαινῶπαν. Supply κατὰ: *with malignant mind.*

929. Πολύτλας. *Daring, versatile.* Comp. Philoct. vs. 633. In the sense of *much-enduring*, as applied to Ulysses, it occurs only in the Odyssey.

930. Γελᾷ γέλωτα. Comp. vs. 309.—Μαινομένοις. *Caused by madness, i. e. induced by the madness of Ajax.* Schol. τοῖς διὰ τὴν μανίαν συμβεβηκόσιν. Musgrave understands *the grief* of Ajax for the loss of the arms, which terminated in frenzy. Some render it *frantic*; others *immense*, like "insanus labor" in Virgil, Æn. vi. 135.

932. Ξύν τε. *And together with him, &c.*—Κλύοντες. *Upon hearing these misfortunes.*

934. Γελώντων. Att. for γε-λάτωσαν καὶ ἐπιχαιρέτωσαν.

935. Βλέποντα. Supply φάος: *Seeing the light of heaven, i. e. while living.* Comp. vs. 1040. Homer, Il. A. 88. Ovid, Trist. v. 4. 44.

936. Ἐν χρεῖα. *In want of his spear, i. e. when they have need of his assistance.* "In discrimine belli." Brunck. "In negotio pugnae." Musgr.

οἱ γὰρ κακοὶ γνώμῃσι τὰγαθὸν χεροῖν
 ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.
 ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκὺς,
 αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν 940
 ἐκτῆσθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.
 πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ.
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
 Αἶας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ 945
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

ἰὼ μοί μοι.

Χο. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρον κλύειν,
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

937. Οἱ κακοί. *The weak-minded.* "Οἱ κακῶς λογιζόμενοι." *Ellendt.* Plaut. Capt. i. 2. 39. "Tum denique homines nostra intelligimus bona, cum quæ in potestate habuimus, ea amisimus." Comp. Horace, Od. iii. 24. 31.—Τάγαθόν. *A blessing.*

938. Ἐκβάλῃ. For ἂν ἐκβάλωσι: *Before they have lost it.* Comp. Porson, Med. 222. "Οἱ ἔχοντες et τῖς eosdem spectant, nec de alio quasi pellente cogitandum." *Ellendt.*

939. Ἐμοὶ πικρός. Supply μᾶλλον: *He has died more bitterly for me, i. e. his death has caused more sorrow to me, than joy, &c.* Comp. Homer, Il. A. 117.

940. Ὦν. Plural for singular. It refers to θάνατον.

942. Πῶς δῆτα. *How then can they raise the insulting laugh against, &c.* Comp. Philoct. vs. 328. Porson on Hec. 1214. reads τοῦδ' ἐγγεγλῶεν.

943. Θεοῖς. *By the agency of the Gods, &c.* Comp. vs. 926. seqq.—Οὐ. The negative is thus used in English and Latin also, to enforce the previous negation.

Comp. Virgil, Æn. xi. 207. Terence, Ad. v. 3. 7. Viger, vii. 13. 1.

944. Πρὸς ταῦτα. *Wherefore.* Comp. vss. 1088. 1285.—Ἐν κενοῖς. Adverbially: *with vain insults, in vain.* Comp. Matth. §. 577.

945. Αἶας γάρ. *For Ajax lives no longer for them (the Greeks;) but he is departed, leaving woe and lamentation to me.* Judicio eorum periit Ajax; at meo Defunctus abiit lacrymis et luctibus." *Scal.* Comp. vs. 663.—Ἀλλ' ἐμοί. Comp. Trach. vs. 41.

946. Ἀνίας. The penult of ἀνία is long in the tragic poets. Comp. Ruhnken, Epist. Crit. ii. p. 76. Porson, Phœn. 1334.

947. Ἰὼ μοι. Teucer speaks from within.

949. Ἀτης τῆσδε. *A strain fully expressive of—accordant with, this calamity.* "Carmen affine huic malo." *Scal.*—Ἐπίσκοπον. *That hits the mark: a metaphor from archery.* Ἐπιμελητικόν. *Hermann.*—Μέλος. "Lugubrem querelam." *Ellendt.*

- Τευ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί, 950
 ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ;
 Χο. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.
 Τευ. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης.
 Χο. ὥς ὧδ' ἐχόντων—
 Τευ. ὦ τάλας ἐγὼ, τάλας.
 Χο. πάρα στενάζειν.
 Τευ. ὦ περισπερχές πάθος. 955
 Χο. ἄγαν γε, Τεῦκρε.
 Τευ. φεῦ τάλας. τί γὰρ τέκνον
 τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;
 Χο. μόνος παρὰ σκηναῖσιν.
 Τευ. οὐχ ὅσον τάχος 960
 δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὥς κενῆς
 σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;
 ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανούσιν τοι

950. ὦ φίλτατε. Teucer enters.—Ξύναιμον ὄμμα. Periphrasis for ξύναιμε. Comp. vs. 140. Matth. §. 430.

951. Ἄρ' ἠμπόληκας. Supply σεαυτὸν: *Have you then destroyed yourself?* "Prodidisti vitam tuam?" Ellendt. Comp. Antig. 1036. "An prodidisti me?" Musgr. "Num id lucri fecisti, quomodo fama viget? nimirum mortem." Billerb. "ἠμπόληκας est perfecisti; nam ἐμπολᾶν significat negotiari, negotium transigere." Herm.—Ὡσπερ ἡ φάτις. *As the report prevails.*

953. ὦμοι βαρείας. Comp. vs. 357. Matth. §. 371.

955. Πάρα. Comp. vs. 882. Περισπερχές. *Most urgent—most distressing.*

956. Ἄγαν γε. *Too much so indeed.* The particle γέ is frequently thus used in answers.—Τί γὰρ τέκνον. *But what with respect to his son, Eurysaces?*

957. Ποῦ μοι γῆς. *Where, I*

pray, in the Trojan land, &c. Comp. vs. 376. The verb κυρέω, or κυρώ, is often put for εἶμι. Comp. vss. 9. 306.

958. Ὅσον τάχος. Comp. vs. 571.

959. Δῆτα. * Elmsley reads δεῦρ' αὐτὸν, because a trimeter iambic ought not to begin with a word, which cannot begin a sentence. Hermann defends the received reading, because the sentence begins at the end of the former verse.—Ὡς κενῆς. *Like the cub of a lioness bereft of her mate*, and no longer able to afford protection to her offspring. Hermann renders κενῆς, "relictæ," i. e. *separated* from her cub. Heath understands it in the sense of *hungry*; and Musgrave considers it as put by enallage for κενόν.

961. Ἐγκόνει. Comp. vs. 792.—Σύγκαμνε. *Labour with us*, i. e. *assist us*.—Τοῖς θανούσιν τοι. Comp. vs. 260.

φιλοῦσι πάντες κειμένοις ἐπεγγεῶν.

Χο. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

Τευ. ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ 965

ἄλγιστον, ὧν προσεῖδον ὀφθαλμοῖς ἐγώ·
ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοῦμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην,
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπὶ σθόμην
μόρον, διώκων κάξιχνοσκοπούμενος. 970

ὀξεῖα γάρ σου βάξις, ὡς θεοῦ τινος,
διῆλθ' Ἀχαιοὺς πάντας, ὡς οἶχει θανόν.
ἀγὼ κλύων δύστηνος, ἐκποδὼν μὲν ὧν,
ὑπεστέναζον, νῦν δ' ὀρών ἀπόλλυμαι.
οἴμοι. 975

ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.
ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

962. Φιλοῦσι. *Are accus-
tomed.* Thus "amat" in Horace,
Od. III. 16. 10. Comp. vs. 1333.
"Proverbii speciem habet." *Lo-
beck.* Ἐπεγγεῶν. Exit Tec-
messa, for the purpose of bringing
her son, Eurysaces; with whom
she returns vs. 1141.

963. Καὶ μὴν. Comp. vs.
776.—Τοῦδε. *Of this child.*

964. Ὡσπερ οὖν. *As you
certainly have a care.* For this
affirmative sense of οὖν see Hoo-
geveen, Οὖν, XIII. Matth. §. 625.

966. Ὦν. In the case of the
antecedent. Comp. vs. 115.—
Ὀφθαλμοῖς. Comp. vs. 642.

967. Ὀδῶν πασῶν. *Having
in truth grieved my heart most
of all journeys.*

968. Ἦν δὴ. *Which indeed
I have now come.* "Quam scili-
cet." *Ellendt.*

970. Μόρον. *Fate, death.*
Comp. Porson, Hec. 1252.—Διώ-
κων. This joins on with ἔβην:
*Pursuing and tracing out your
steps.*

971. Ὀξεῖα γάρ. *For a swift
report, &c.*—Σοῦ βάξις. Comp.

vs. 220.—Ὡς θεοῦ. Supply βά-
ζοντος: *As if from some God
proclaiming it.* Comp. vs. 825.
Hermann thinks Ajax is compared
to a God.

972. Ὡς οἶχει θανόν. *That
you have departed—have died.*
We sometimes say *gone dead* and
dead and gone. Οἶχομαι is often
construed with a participle. Com.
Viger, VI. 2. Matth. §. 559. c.

973. Ἀγώ. For ἄ ἐγώ.—
Δύστηνος. Brunck δειλαιοῖς from
two MSS.—Ἐκποδών. *Out of
the way—at a distance.*

974. Ὑπεστέναζον. Comp.
vs. 314.—Νῦν δ' ὀρών. This is
opposed to ἐκποδών.

976. Ἰθι. To the Chorus, or
some attendant; for Tecmessa
had retired. Comp. vs. 962.—
Ὡς ἴδω. Lobeck compares Eurip.
Med. 1311. Hippol. 803.

977. Ὡς δυσθέατον. *O eye
dread to behold, and of bitter
daring!* or according to Eusta-
thius and Hermann, *O aspect
dire to behold! O bitter daring!*
Comp. Theocr. xv. 124. Matth.
§. 316. f.

ὅσας ἀνίας μοι κατασπείρας φθίνεις.
 ποῖ γὰρ μολεῖν μοι δυνατὸν εἰς ποίους βροτοὺς,
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ; 980
 ἦ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἄμα,
 δέξαιτ' ἂν εὐπρόσωπος, ἱλεώς τ' ἴσως,
 χωρουντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτῳ πάρα
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν 985
 τὸν ἐκ δορὸς γεγῶτα πολέμιου νόθον,
 τὸν δειλία προδόντα καὶ κακανδρία
 σέ, φίλτατ' Αἴας, ἢ δόλοισιν, ὥς τὰ σὰ
 κράτη θανόντος καὶ δόμους νέμοιμι σούς;

978. "Ὅσας ἀνίας. *How many woes have you engendered for me by dying!* "Seminator omnium malorum," Cicero, N. D. III. 26.

979. Ποῖ γὰρ μολεῖν. Supply μέ: *Whither is it possible for me that I should go?* "Nam quo me referam?" Catull. LXIV. 178. Comp. Elect. 812.

980. Ἀρήξαντα. Agreeing with μέ supplied in vs. 979. Comp. Matth. §. 536. Rost, §. 127. 2.

981. Ἡ που. Comp. vs. 176. Brunck reads ἡ που Τελαμῶν, ὁ σὸς, &c., with an anapest in the second foot.

982. Εὐπρόσωπος. *With a joyous countenance.* Irony.—Ἰσως. *Without doubt.* Comp. Schæfer on Longus, p. 357. Billerb. says *equally* as if I returned with Ajax. When Ajax and Teucer were going on the expedition to Troy, Telamon gave commands to each of them to return with his brother, or not at all. When Teucer therefore returned without Ajax, he was banished by his father, and obliged to take refuge in Cyprus, where he built Salamis. Comp. Horace, Od. I. 7. 21. Vell. Pat. I. 1.

983. Πῶς γὰρ οὐχ; *For how should he not?*—"Ὅτῳ πάρα. Πάρα for πάρεστι: *Whose custom it is, even when prosperous, not to smile sweetly.*

984. Ἡδιον. Comparative for positive, says Musgrave; but Lobbeck's explanation seems preferable: ἡδιον τοῦ εἰωθότος.

985. Τί κρύψει. *What indignation will he suppress?*—Ποῖον οὐκ ἐρεῖ. Supply μέ: *With what abuse will he not revile me, his spurious son born of a slave.* "Ex hoste infesta, captiva, susceptum." Billerb. Hesione is here called δόρυ πολέμιον, as Tecmessa is called λέχος δοριάλωτον, vs. 221. Children born of a foreign mother were considered νόθοι by the Athenians. Comp. Homer, Il. Θ. 283.

988. Τὰ σά. For τὰ κράτη σοῦ θανόντος. So "mea scripta timentis," Horace, Sat. I. 4. 23. Comp. vs. 1147. Matth. §. 466.—Νέμοιμι. *I might occupy, possess.* This is referred to ὅτι προὔδωκα, understood in προδόντα; or it may be considered as put for νέμοι

τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρυς, 990
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ', ἀπωστὸς γῆς ἀποβρίφθήσομαι,
 δούλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
 πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα. 995
 καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
 οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
 τοῦδ' αἰόλου κνώδοντος, ᾧ τάλας, ὕφ' οὗ
 φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνῳ
 ἔμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν; 1000
 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἔδωρήθη πάρα

990. Τοιαῦτ' ἀνὴρ. *Such things he, a man of passionate temper, &c.* Thus the article is not required before ἀνὴρ.—Ἐν γήρᾳ. *Morose from old age.* Comp. Cicero, Att. xiv. 24.

991. Πρὸς οὐδέν. *Enraged even to strife for a mere nothing.* Comp. Matth. §. 591. β. Musgrave construes ἐρεῖ εἰς ἔριν, &c.

992. Τέλος. Comp. vs. 293. —Ἀπωστὸς. Comp. vs. 811.

993. Λόγοισιν. *In consequence of his reproaches.* "In ore vulgi." Billerb.

994. Ἐν Τροίᾳ. *In the Troade.* Comp. Elect. 1. Philoct. 112. 914.

995. Ὀφελήσιμα. *Profitable.* The edd. before that of Brunck have ὠφελήσιμοι.

996. Εὐρόμην. Like the Latin "inveni," or "nactus sum." *And all this have I got by your death.* Comp. Tacitus, Ann. i. 47. Terence, Phorm. iii. 3. 10.

997. Πικροῦ. *Sharp, penetrating.* Comp. Buttm. Lexil. vol. i. p. 17.

998. Αἰόλου. *Shining, glittering.* Κνώδων properly signifies the cross at the hilt of a sword, called "mora," by Silius, i. 515. It is put here for the sword

itself.—Ὑφ' οὗ. *From that murderous sword, by which, therefore, you have expired.*

999. Φονέως. In apposition with κνώδοντος. It is placed here, with good effect, in the relative clause: of which structure Lobeck has cited several examples. Comp. Virgil, Æn. ii. 278. 295. seq. Matth. §. 474. a. —Ἄρα. A consequence of the weapon being φονεύς. Hermann says it is inserted in the middle of the sentence to express sorrow, comparing Elect. 935. 1185.—Εἶδες. *Were you aware, &c.* Ὁρᾶν and the aor. ἰδεῖν are used with reference, not only to the eyes, but also to the mind. Comp. Œd. T. 45. 284.—Χρόνῳ. Like "olim:" *at some time or other—at length.*

1000. Ἐμελλε. *Was destined.*

1001. Σκέψασθε. He turns to the chorus.—Πρὸς θεῶν. Comp. vs. 76. 581.

1002. Ἐκτωρ μὲν. *Hector bound to the horse-drawn chariot by the belt, with which indeed he was presented by this man, &c.* Comp. Homer, Il. H. 303. seqq. —Ὡς δὴ. Some refer this to Hector: *to whom, &c.*

- ζωστήρι, πρισθείς ἱππικῶν ἐξ ἀντύγων,
 ἐκνάπτετ' αἰὲν, ἔς τ' ἀπέψυξεν βίον·
 οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων, 1005
 πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσέματι.
 ἄρ' οὐκ Ἑριννὺς τοῦτ' ἐχάλκευσε ξίφος,
 κακείνον Ἀιδῆς, δημιουργὸς ἄγριος;
 ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἰὲν
 φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς· 1010
 ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
 κείνός τ' ἐκείνα στεργέτω καὶ γὰρ τάδε.
 Χο. μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ
 φράζου τὸν ἄνδρα, χῶ τι μυθήσει τάχα.
 βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς 1015

1003. Ζωστήρι. Comp. Anthol. Pal. vii. 151. Homer gives a different account, Il. x. 396. Comp. Virgil, Æn. ii. 272.—Πρισθείς. "Πρίω, stringo, constringo, alligo." H. Steph.—Ἐξ ἀντύγων. So ἐκ δίφροιο ἔδησε, Il. x. 399. Comp. Rost, §. 110. Ἄντυξ was properly the upper rim of the semicircular back of the chariot seat, which terminated in a round knob at the side, to which the reins were occasionally fastened.

1004. Ἐκνάπτετο. Was lacerated by being continually dragged. "Κνάπτω, trahendo lacero." Ellendt. Brunck reads ἐγνάπτετ'. — Ἐς τε. Until. Comp. Viger; ix. 2. 14. Matth. §. 522.

1005. Οὗτος δέ. And Ajax, &c.

1006. Πρὸς τοῦδε. By this sword.

1007. Ἄρ' οὐκ. "Nonne?" Did not a Fury forge this sword, and Hell this belt? Thus Lobeck, constituting a dilogia. Comp. vs. 269. Some supply ἐπλεξε, or κατεσκεύασε, το ἐκείνον. Thus in Virgil, Æn. vii. 187. "Ipse Quirinali lituo, parvaque sedebat Succinctus trabea." Comp. vs.

1165. Elect. 435. Ion. 1082. Herod. iv. 106.

1008. Δημιουργὸς ἄγριος. The malignant artisan. "Qui solet esse rerum mortiferarum faber." Lobeck.

1009. Ἐγὼ μὲν οὖν. I would say, therefore, that the Gods always devise, &c. Comp. Æschyl. Agam. 1463.

1010. Μηχανᾶν. Thus actively also Odyss. Σ. 142. Apol. R. iii. 583.

1011. Ὅτῳ δέ. But let that man, to whomsoever these things are not pleasing in opinion, cherish his own sentiment, &c. Comp. Herod. vi. 37.

1012. Κείνός τ' ἐκείνα. A proverbial expression, as appears from Evenus, Stob. Serm. 80. Λόγος ὡς ὁ παλαιός, Σοὶ μὲν ταῦτα δοκοῦντ' ἐστὶν, ἐμοὶ δὲ τάδε. Comp. Eurip. Suppl. 466.

1013. Μὴ τεῖνε. Do not spin out, &c. Supply ῥῆσιν, which is generally omitted by the tragic writers in this phrase. It occurs fully in Plato, Rep. x. 6.—Ἄλλ' ὅπως. But consider how, &c.

1014. Χῶ τι. And what you shall presently say to Menelaus.

1015. Καὶ τάχ' ἂν. And as being in truth a villanous person,

γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

Τευ. τίς δ' ἔστιν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

Χο. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

Τευ. ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν 1020
μὴ συγκομίζειν, ἀλλ' ἑᾶν, ὅπως ἔχει.

Τευ. τίνος χάριν τοσόνδ' ἀνῆλθωσας λόγον;

Μεν. δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ.

Τευ. οὐκ οὖν ἂν εἴποις, ἦντιν' αἰτίαν προθείς;

Μεν. ὁθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν 1025

ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον

ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·

ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον,

he may have come, perhaps, to laugh at our misfortunes. The Spartans were considered by the other states of Greece, and by the Athenians in particular, as deceitful, treacherous, and devoid of humanity.

1016. Γελῶν. For ἐγγελῶν. It is construed with a dative also in Eurip. Troad. 407.—Ἄ δῃ. For ἄτε δῃ, or οἷα δῃ. Comp. Demosth. Ep. v. 1490. Nicand. Alex. 215.—Ἐξίκοιτο. "Adveniat." Wunder. "Ea dicet, quæ vir improbus dixerit." Stolb. See Ellendt and Lobeck.

1018. Ὡς δῃ. To gratify whom, in fact, &c. Comp. Homer, Il. A. 159. Matth. §. 394.—Ἐστείλαμεν. In its primary signification: we fitted out—equipped.

1019. Μαθεῖν. To recognise. "Visu certior fieri significat." Ellendt. Comp. Matth. §. 297.—Δυσπετής. Difficult. Properly falling, or happening, unluckily.

1020. Οὗτος. You man! I order you, &c. Comp. vs. 71. Lobeck puts a colon after φωνῶ: but comp. vss. 72. 1062.

1021. Συγκομίζειν. A funeral

term. "Componere mortuum ad sepulturam." H. Steph.—Ἄλλ' ἑᾶν. But to let it remain as it is. Comp. vss. 87. 346.

1023. Δοκοῦντ' ἐμοί. Supply ταῦτ' ἐστι. Thus it seems good to me. Μέν also is omitted. Comp. Elmsley, Heracl. 874.—Δοκοῦντα δέ. And seems good to Agamemnon, &c. The antecedent is often understood in Greek as well as in English. Comp. vs. 638.—Στρατοῦ. Comp. Matth. §. 359.

1024. Οὐκ οὖν ἂν. Will you not then, &c. Comp. vs. 88.—Προθείς. Alleging. Supply κελεύεις με μὴ συγκομίζειν τὸν νεκρόν: With what pretext you order me, &c.

1026. Ἄγειν. Ἄξειν Brunck. Comp. vs. 1070.

1027. Ἐξεύρομεν. On inquiry we found him, &c. Comp. Aristoph. Plut. 105. Ran. 91.—Ἐχθίῳ. Contr. for ἐχθίονα.—Φρυγῶν. The Trojans are called Phrygians also by Virgil, Æn. i. 468. ii. 344. and elsewhere.

1028. Ὅστις. Comp. vs. 449.

νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δορί·
 κεί μὴ θεῶν τις τήνδε πείραν ἔσβεσεν, 1030
 ἡμεῖς μὲν ἂν τήνδ', ἣν ὁδ' εἴληχεν, τύχην
 θανόντες ἂν προὔκειμεθ' αἰσχίστῳ μόρῳ,
 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
 ὦν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων 1035
 τοσοῦτον, ὥστε σῶμα τυμβεῦσαι τάφῳ,
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
 ὄρνισι φορβὴν παραλίῳις γενήσεται.
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
 εἰ γὰρ βλέποντος μὴ ὀδυνηθῆμεν κρατεῖν, 1040
 πάντως θανόντος γ' ἄρξομεν, καὶ μὴ θέλης,
 χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
 καίτοι κακοῦ πρὸς ἀνδρὸς, ἀνδρα δημότην

1029. Ὡς ἔλοι. *That he might destroy it, &c.* Comp. Philoct. 435. For δορί Dindorf and Wunder read δόρει.

1030. Ἐσβεσεν. *Extinguished—frustrated.* A metaphor from subduing a conflagration.

1031. Ἡμεῖς μὲν ἂν. *We dying by the same misfortune which he has met, should have fallen most ignominiously.* Comp. Apoll. R. 881. Matth. 423. Schol. κατὰ ταύτην τὴν τύχην. Hermann thinks that ἐλάχομεν ought to follow τύχην, (*that the same fortune which fell to his lot, should have fallen to our lot,*) and that its place is supplied by vs. 1032. For the double ἂν see vss. 155. 517.

1034. Τὴν τοῦδ' ὕβριν. Supply ὥστε: *So that his insolence should fall, &c.* — Πρὸς μῆλα. "Hic intelligi patet boum oviumque greges." Hermann. Jacobs observes that Menelaus uses μῆλα in preference to ἀγάλας, as containing greater irony.

1035. Αὐτὸν οὔτις. *There is*

no man so powerful as to bury him—his body—to bury him bodily in the tomb. A similar apposition occurs Elect. 696. Comp. vs. 1120. seqq. — Ἐστὶ σθένων. Comp. vs. 87.

1036. Τυμβεῦσαι τάφῳ. So Lycophron, Cas. 154.

1037. Ἀμφὶ χλωρὰν. *Upon the yellow sand.* Comp. Virgil, Æn. v. 374.

1039. Πρὸς ταῦτα. *Wherefore do not assume, &c.* Comp. vs. 75. Some render πρὸς ταῦτα, in opposition to, &c.

1040. Βλέποντος. Comp. vs. 935.

1042. Χερσὶν. *Powerfully, forcibly.* "Vi nostra usi ad regendum." Ellendt. Comp. vs. 27. 400.—Οὐ γὰρ ἔσθ' ὅπου. *For in no instance, while he lived, was he willing to heed, &c.* Comp. vs. 56. Matth. §. 482. obs. 2.

1044. Κακοῦ πρὸς ἀνδρός. *It is the characteristic of a bad man, that he, being a private citizen, never deigns, &c.* Comp. vs. 311.

μηδὲν δίκαιον τῶν ἐφεστώτων κλύειν. 1045
 οὐ γάρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
 φέροντ' ἂν, ἔνθα μὴ καθεστήκη δέος·
 οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι,
 μηδὲν φόβου πρόβλημα, μηδ' αἰδοῦς ἔχων.
 ἀλλ' ἄνδρα χρὴ, καὶ σῶμα γεννήσῃ μέγα, 1050
 δοκεῖν πεσεῖν ἂν, καὶ ἀπὸ σμικροῦ κακοῦ.
 δέος γὰρ ᾧ πρόσεστιν αἰσχύνῃ θ' ὁμοῦ,
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο·
 ὅπου δ' ὑβρίζειν, δρᾶν θ' ἂ βούλεται, παρῇ,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ 1055
 ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
 καὶ μὴ δοκῶμεν δρῶντες ἂν ἡδῶμεθα,
 οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα.

1045. Κλύειν. *To obey, &c.* Comp. vs. 1324. Matth. §. 362.

1046. Οὐτ' ἂν. Comp. vs. 517. The two negatives here strengthen the negation. Comp. vs. 532. — Καλῶς φέροντ' ἂν. *Will go on successfully.* Comp. Xenoph. Œc. v. 17. Thucyd. ii. 60.

1047. Ἐνθα μὴ. *Where a fear of the laws is not established.* Brunck reads καθεστήκεν, and Wunder καθεστήκει from several mss. But the subjunctive is required here. Comp. Porson, Orest. 141.

1049. Πρόβλημα. *Restraint.* — Ἐχων. Comp. vs. 532.

1050. Καὶ σῶμα γεννήσῃ. *Although he may nourish a large body.* "Tralate de corpore alendo, velut vulgo dicitur τρίχας, γένειον, ὀδόντας φῦναι." *Elendt.*

1051. Δοκεῖν. *To be aware that he may fall, &c.*

1052. Δέος γάρ. *For be assured, that the man who has apprehension and modesty at the same time, &c.* Comp. Terence, Adelph. iv. 5. 9.

1053. Ἐχοντα. *For ἔχειν.*

1054. Ὅπου δέ. *But where it is permitted to be insolent, &c.* — Παρῇ. Thus Wunder from the best mss. Πάρα in former edd. Comp. Elect. 978.

1055. Χρόνῳ ποτέ. *At some time or other.* Comp. vs. 902.

1056. Ἐξ οὐρίων. *Adverbially. With a prosperous gale, prosperously.* Bos supplies ἀνέμων. The poets frequently compare cities and states to ships. Comp. Horace, Od. i. 15. 1. seqq. Cicero, Div. xii. 5.

1057. Ἀλλ' ἐστάτω. *But let there be established by me some seasonable awe, &c.* Lobeck thinks he alludes to the temple of Fear at Sparta. Comp. Plutarch, Cleom. 9. 808.

1058. Μὴ δοκῶμεν. *Let us not suppose, that by doing the things with which we are pleased, we shall not afterwards suffer a retribution, whereby we may be grieved.* Ἄν is a contraction of ἄ ἂν.

1059. Ἄν λυπώμεθα. *Schol. δι' ὧν λυπώμεθα.* Others supply κατά.

- ἔρπει παραλλάξ ταῦτα. πρόσθεν οὗτος ἦν 1060
 αἰθων ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
 καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσης.
 Χο. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς,
 εἴτ' αὐτὸς ἐν θανούσιν ὑβριστῆς γένη. 1065
 Τευ. οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
 ὃς μηδὲν ὦν γοναῖσιν εἴθ' ἀμαρτάνει,
 ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι,
 τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.
 ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις ἢ σὺ φῆς ἄγειν 1070
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
 οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν;
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
 ἔξεστ' ἀνάσσειν, ὦν ὅδ' ἡγεῖτ' οἴκοθεν;

1060. Παραλλάξ. *Alternately*.—Πρόσθεν. Supply μέν.

1061. Αἰθων. *Fierce, fierce*.—Μεγ' αὖ φρονῶ. *I, in my turn, think highly of myself, am high-minded.*

1062. Ὅπως μὴ. Ὅπως with, or without μὴ is construed with the 2. aor. act. or mid. and with the 1. aor. pass. Comp. Dawes' Misc. Crit. p. 228.

1064. Μενέλαε. "It is a very unusual licence for the third and fourth feet to consist of entire words, or parts of words." *Porson*. Comp. *Æschyl. Pers.* 509.—ὑποστήσας. *Having suggested.*

1065. Εἴτα. Comp. vs. 460. Matth. §. 566.—ἐν θανούσιν. *In the case of, towards, or, against, the dead.* Comp. vs. 1287. *Æschyl. Choëph.* 952. Thus the Latins say "crudelis in hoste," "petulans in virgine," &c. Comp. Cicero, *Parad.* III. 1. Philip. XI. 4. 9.

1067. Ὅς μηδὲν ὦν. *Who being nothing by descent, &c.* Comp. vs. 748.—Εἴτα. *Consequently.* Comp. vs. 460. Matth. §. 566.

1068. Ὅθ' οἱ δοκοῦντες. *When those who seem to be nobly born.* Pleonastic for εὐγενεῖς πεφυκότες. So τὸν εὐτυχεῖν δοκοῦντα for εὐτυχοῦντα, Eurip. *Heracl.* 865.

1069. Τοιαῦθ' ἀμαρτάνουσιν. *Who err in their discourses with such language as this.* Comp. *Thucyd.* III. 67. where λόγοι means discourse, and ἔπη, the language of which it is composed. Comp. vs. 738.

1070. Ἡ σὺ φῆς. *Do you say then you took and brought, &c.* So ἦκε λαβών, vs. 1088. Comp. vs. 330.

1072. Οὐκ αὐτός. *Did he not of his own accord, &c.* "Ipse" is often used in the same sense.—Ὡς αὐτοῦ. *As being his own master.* Comp. vs. 1206. Matth. §. 359.

1073. Ποῦ. *In what respect? how?* Comp. vs. 1209. *Cæd. T.* 390. and Elmsley, *Heracl.* 371. Στρατηγεῖς is put for ἐστρατηγεῖς, and, in the next verse, ἔξεστι for ἔξην.

1074. Ἡγεῖτ' οἴκοθεν. *Porson* lays down the following metrical canon: "If a senarian iam-

Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν. 1075
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
ἀρχῆς ἔκειτο θεσμός, ἦ καὶ τῷδε σέ.
ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων
στρατηγός, ὥστ' Αἴαντος ἡγεῖσθαι ποτε.
ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη 1080
κόλας' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς,
εἴθ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέω, 1085
ἀλλ' οὐνεχ' ὄρκων, οἷσιν ἦν ἐνώμοτος,
σοῦ δ' οὐδέν. οὐ γὰρ ἡξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν
καὶ τὸν στρατηγὸν ἦκε, τοῦ δὲ σοῦ ψόφου

bic verse end with a word which forms a cretic, the fifth foot must be an iambus, or tribrach." Hence he reads here ἡγεν οἶκοθεν. Comp. Hermann, Elem. D. M. p. 115. and on Hec. 347.

1076. Οὐδ' ἔσθ' ὅπου. *And no where has the law of empire been established, for you to rule him, more than for him to rule you.*

1078. Ὑπαρχος ἄλλων. *Under the command of others, i. e. a subordinate leader.* — Ὀλων. "Non masculini, sed neutrius generis." *Lobeck.*

1080. Ὦνπερ ἄρχεις. Comp. Homer, Il. A. 295. O. 197. Cicero, Tusc. Qu. I. 43. — Καὶ τὰ σέμνα. *And rebuke them with your haughty words.* This refers to the speech of Menelaus, vs. 1025. seqq.

1081. Εἴτε μὴ. *Whether you forbid it, &c.*

1082. Ἀτερος. Crasis for ὁ ἕτερος: meaning Agamemnon.

1083. Δικαίως. "Ut par est." *Ellendt.* — Οὐ τὸ σόν. *Not fearing your tongue.* Comp. vs. 1120.

1084. Οὐ γάρ τι. *For in no respect did he, &c.*

1085. Ὦσπερ οἱ πόνου. *As those full of much toil.* In commiserating the labours of the Greek troops, he ridicules the zeal of the Atridae in endeavouring to recover a worthless woman. Billerbeck observes, that the alliteration increases the irony. "Ut qui, labori parcentes nulli, merent stipendia." *Brunch.* But as Hermann and Erfurdt remark, there were no mercenaries in the Trojan war. — Πλέω. Att. for πλέοι, πλείοι.

1086. Οὐνεχ' ὄρκων. Tyn-darus, father of Hellen, bound all his daughter's suitors by an oath, to maintain the cause of him, whom she should choose as her husband. Ajax was one of her suitors, according to Apollod. III. 10. 8.

1087. Οὐ γάρ. *For he did not esteem, &c.* Comp. Porson, Hec. 319. — Τοὺς μηδένας. *Worthless persons.* Comp. vs. 748. Herod. IX. 58. 12.

1088. Πρὸς ταῦτα. Comp. vs. 944.

1089. Τὸν στρατηγόν. — *The commander-in-chief: Agamemnon.* — Τοῦ δὲ σοῦ. *Yet I will*

- οὐκ ἂν στραφείην, ἔς τ' ἂν ᾗς, οἷός περ εἶ. 1090
 Χο. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
 τὰ σκληρὰ γάρ τοι, καὶ ὑπέρδικ' ᾗ, δάκνει.
 Μεν. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.
 Τευ. οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.
 Μεν. μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις. 1095
 Τευ. καὶ ψιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ.
 Μεν. ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.
 Τευ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.
 Μεν. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

not care for your noise, as long as you are such as you are. Στρέφεσθαι is used here with the same construction as the compound ἐπιστρέφεσθαι, and it has the same signification as ἐντρέπεσθαι, vs. 90.

1090. Ἐς τ' ἂν ᾗς. Thus Reiske, Brunck, Musgrave, Erfurdt, Lobeck, and Bothe. The mss. have ὡς ἂν ᾗς, which Wunder altered to ἕως ἂν ᾗς, thinking ἕως may be taken as a monosyllable, like νέως, λέως, θεῶν, &c.

1091. Οὐδ' αὖ. *Neither on the other hand do I approve, &c.*

1092. Γάρ τοι. Comp. vs. 260. Δάκνει. "Mordent," *are galling.* Comp. Homer, Il. E. 493. Ovid Heroid. XIII. 30. Terence, Eun. III. 1. 55. Cicero, Att. VI. 2. XIII. 12. The initial syllable in δάκνει is short. Thus also ἀκμή, κύκνος, ὄκνος, πότμος, τέκνον, τέκμαρ, &c. and sometimes in Latin, *Progne, Cycnus, Daphne, Atlas*, &c. Comp. vs. 1301.

1093. Ὁ τοξότης. In contempt. Archers were in disrepute at Athens; for the ὀπλῖται, or *heavy-armed*, formed the main strength of the Athenian troops. In the heroic ages, however, the archers were in as much estimation as any other portion of the army. Comp. Homer, Il. Θ. 266.

Φ. 393.—Οὐ σμικρόν. Litotes for μέγα.

1094. Οὐ γάρ. Supply μέγα φρονῶ: *Yes, I am high-minded; for this art which I have acquired is not vulgar.* Βάνανσος properly signifies a *low mechanic*, one who works by the fire, as a *blacksmith*. Hence it is used adjectively in the signification of *mean, vulgar*. See Valckenaer on Ammon, III. 14. Mechanics were held in great contempt by the Greeks and Romans. Comp. Cicero, Off. I. 42. Livy, VIII. 20.

1095. Ἀσπίδ' εἰ λάβοις. That is, if you were a hoplite. The hoplites, or heavy-armed soldiers, carried long spears and large shields; hence ἀσπίς is sometimes used for a *heavy-armed soldier*. Comp. Herod. v. 30. Xenoph. Anab. I. 7. 10.

1096. Ψιλός. Supply ὅπλων, i. e. *light-armed*. The ψιλοὶ consisted of slingers and archers. Comp. Thucyd. VII. 1.—Ἀρκέσαιμι. *I should be a match for you at least.*

1097. Ἡ γλῶσσα. Comp. 1115.—Τρέφει. For ἔχει. Comp. vs. 495.

1098. Ξὺν τῷ δικαίῳ. *Aye, for having justice on one's side, or, in a just cause, it is allowed to be high-minded.* For the article see Matth. §. 269. 1.

1099. Δίκαια. Att. for δίκαι-

- Τευ. κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών. 1100
 Μεν. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
 Τευ. μή νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.
 Μεν. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;
 Τευ. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.
 Μεν. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους. οὐ γὰρ καλόν. 1105
 Τευ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;
 Μεν. μισοῦντ' ἐμίσουν· καὶ σὺ τοῦτ' ἠπίστασο.
 Τευ. κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.
 Μεν. ἐν τοῖς δικασταῖς κούκ ἐμοὶ τόδ' ἐσφάλῃ.

ον: *Justice indeed! for is it just that he, having killed me, &c.* Comp. vs. 257. Hermann observes that the imperfect denotes an intention without accomplishing; the aorist accomplishment, without attaining the object. "Sic de conatu Ajacis loquitur, quasi nihil intersit, utrum ille se occiderit, an occidere tantum cogitarit." Wunder.

1100. Κτείναντα. *Having killed you.*—Δεινόν. *A wonderful thing.*

1101. Θεὸς γάρ. "Possit, sed non sane commode, subaudiri ζῶ δῆτα." Ellendt.—Τῷδε. *But with regard to him, i. e. as far as his inclination led him, &c.* Thus Xenoph. Cyrop. v. 4. 11. τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σεσωσμαι. Comp. Eurip. Alc. 666. Matth. §. 387.

1102. Μὴ νυν. *Do not therefore dishonour, &c.* i. e. by refusing burial to Ajax. The verb ἀτιμᾶν does not occur elsewhere in the tragic poets; wherefore Elmsley conjectured ἀτιζε.—Θεοῖς. For ὑπὸ θεῶν. Comp. vs. 531.

1103. Ἐγὼ γὰρ ἂν. This language to me! *for shall I despise, &c.* "Egone contemtor legum?" Billerb. With respect to this use of the optative, Lobeck

compares Aristoph. Av. 819. Vesp. 1160. Comp. 1315.

1104. Εἰ τοὺς. *Yes, if, &c.*—Παρών. Comp. vs. 330.

1105. Τοὺς γ' αὐτός. Supply οὐκ ἐῷ θάπτειν: *I do not permit you to bury my own enemies at least.* Comp. Oed. Col. 138. Rost, §. 99. 3. Matth. 468. 6.

1106. Ἦ σοὶ γάρ. *How enemies? for did Ajax ever oppose you as an enemy? Or, it may be translated, What? did Ajax, &c.* Comp. Elmsley, Med. 678.

1107. Μισοῦντ' ἐμίσουν. Thus Brunck and Erfurdt; which, no doubt, is the true reading, as it makes Ajax the aggressor. Lobeck, Wunder, and others read ἐμίσει. Erfurdt observes that the following words, καὶ σὺ, &c. are added to show that Teucer's question was unnecessary.

1108. Κλέπτῃς γάρ. *Yes, and he hated you justly; for you were found to be the fraudulent juggler of his votes, i. e. by dexterously purloining them from one side and adding them to the other.* Comp. Casaub. on Athen. i. p. 19.

1109. Ἐν τοῖς δικασταῖς. *He was thus disappointed at the hands of the judges, &c.* For this use of the preposition ἐν see Matth. on Hippol. 323.—Κούκ

- Τευ. πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά. 1110
 Μεν. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τι.
 Τευ. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.
 Μεν. ἔν σοι φράσω. τόνδ' ἐστὶν οὐχὶ θαπτέον.
 Τευ. σὺ δ' ἀντακούσει τοῦτον, ὡς τεθάψεται.
 Μεν. ἦδη πότ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν, 1115
 ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
 ᾧ φθέγμ' ἂν οὐκ ἂν εὖρες, ἤνικ' ἐν κακῷ
 χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς,
 πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.
 οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα 1120
 σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

ἐμοί. Some read οὐκ ἐμοί.—
 Τόδε. Supply κατά.

1110. Κλέψειας. *Commit fraudulently.* Comp. vs. 188.

1111. Εἰς ἀνίαν. *To some one's sorrow.* He speaks obliquely, meaning Teucer. So "quidam" in Terence, Eun. III. 2. 30.

1112. Οὐ μᾶλλον. Constr. οὐ μᾶλλον εἰς ἀνίαν μοι ἐλεύσεται, ἢ ἡμεῖς σε λυπήσομεν.

1113. Τόνδε. The accusative after the verbal θαπτέον. Thus Lucretius: "Æternas quoniam pœnas in morte timendum." Comp. vs. 834.

1114. Τοῦτον, ὡς τεθ. A similar attraction occurs Philoct. 549. Eurip. Orest. 1557.

1116. Χειμῶνος τὸ πλεῖν. Supply καθ' ὥραν: *To sail in a storm.* Comp. Matth. §. 377. Τὸ is the second accusative after the participle: *this*, namely *to sail*, &c. Comp. vs. 114. Matth. says it is put for ὥστε. Others say ἐπὶ τὸ πλεῖν.

1117. Ὡς φθέγμα. *In whom you could not find*, &c. Comp. vs. 517.—Ἐν κακῷ. *In the fury of the storm; or in a furious storm.* Comp. vs. 53.

1118. Ὑφ' εἵματος. A striking picture of a man so overcome by terror, as to lie on the deck, and suffer himself to be trodden under foot by the bustling sailors.—Κρυφείς. Brunck κρυβεῖς.

1119. Παρεῖχε. Supply ἐάν-τόν.—Τῷ θέλοντι. So τῷ θέλοντι δημότων, Eurip. Iph. A. 340.

1120. Οὕτω δὲ καί. *And thus any storm blowing strongly from a small cloud would soon extinguish you too, and your insolent mouth, with its great clamour.* Thus σὺ καὶ τὸ σὸν σθένος, Eurip. Iph. A. 393. "Te fugiunt venti adventumque tuum," Lucr. i. 7. Billerbeck makes σὲ and στόμα the acc. after κατά understood: "quod ad te et os tuum petulans attinet."—Τὸ σὸν λάβρον. For τοῦ σοῦ λάβρου στόματος τὴν πολλὴν βοήν. So αὐτὸν σῶμα for αὐτοῦ σῶμα, vs. 1035. Comp. Porson, Orest. 538.

1121. Σμικροῦ νέφους. He alludes to the tempest which the Greeks call ἐκνεφίας, and which sometimes bursts forth with violence, even from a small cloud. Comp. Seneca, Qu. Nat. v. 12.

- Τεν. ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων,
ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
κατ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ 1125
ὀργήν θ' ὁμοῖος εἶπε τοιοῦτον λόγον·
ὦνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς.
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών.
ὀρῶ δέ τοί νιν, κάστιν, ὥς ἐμοὶ δοκεῖ, 1130
οὐδεὶς ποτ' ἄλλος ἢ σύ. μὴν ἡνιξάμην;
Μεν. ἄπειμι· καὶ γὰρ αἰσχροῦν, εἰ πύθοιτό τις,
λόγοις κολάζειν, ᾧ βιάζεσθαι παρῇ.
Τεν. ἄφερπέ νιν. κάμοι γὰρ αἰσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου. 1135
Χο. ἔσται μεγάλης ἐριδὸς τις ἁγών.
ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας
σπεῦσον κόλην κάπετόν τιν' ἰδεῖν

1123. 'Εγὼ δέ γε. Comp. Porson, Orest. 1234. 1237.

1124. 'Εν κακοῖς. *Insulted over the calamities of his neighbours.* Comp. Elect. 551.

1125. 'Εμφερῆς ἐμοί. *Resembling me.* Comp. Æschyl. Choeph. 204. Xenoph. Cyrop. v. 5. 10. Virgil, Æn. iv. 329.

1126. 'Οργήν. Comp. vs. 622.

1127. ὦνθρωπε. Thus in the best mss. Hermann prefers ἄνθρωπε, as in most edd.—Δρᾷ τοῖς. Comp. vs. 21.

1128. Πημανούμενος. For πημανεῖσθαι. Comp. vs. 463. 788.

1129. Τοιαῦτ' ἀνολβον. *Thus he admonished the wretched man.* Comp. Matth. §. 446. 7. "Διὰ τοιαῦτα ἔπη." Billerb. "Ανολβος, like "miser," and "infelix," is often used as a term of reproach. Schol. τὸν ἀπαίδευτον, not initiated in the precepts of the wise.—Παρών. Comp. vs. 330.

1130. Οὐδεὶς ποτε. *No other person whatever, &c.*

1132. Ἄπειμι. *I will depart.* Comp. vs. 635.

1133. Κολάζειν. Supply αὐτόν: *That man should chastise with words, who has the power of using force.*—Ὡς βιάζεσθαι. Comp. vs. 1023. Matth. §. 496. 7.—Παρῇ. Thus Wunder from several mss. πᾶρα in former edd. Comp. vs. 1054. Exit Menelaus, with a view of bringing a sufficient force to prevent the interment of Ajax.

1136. Ἐριδος ἁγών. Lobeck compares μάχης ἁγών, Androm. 725. ἁγών πολέμου, Plut. Syll. c. 4. "certamen pugnae," Livy, xxxvi. 19.

1137. Ὡς δύνασαι. Comp. vs. 571.—Ταχύνας σπεῦσον. Pleonasm. Comp. Œd. T. 861. Aristoph. Eqq. 495. So ἔφη λέγων, vs. 738.

1138. Κάπετόν τινα. *Some hollow trench, &c.* Lobeck cites "fossa sepulcri" from Prudentius, Apoth. 1137. Comp. Heyne on Homer, Il. Ω. 797.—Ἰδεῖν. *To*

- τῷδ', ἔνθα βροτοῖς τὸν αἰμίμηστον
τάφον εὐρώεντα καθέξει. 1140
- Τευ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ.
ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεὶς πέλας
ἰκέτης ἔφασαι πατρὸς, ὅς σ' ἐγείνατο, 1145
θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
ἰκτήριον θησαυρόν. εἰ δέ τις στρατοῦ,
βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς, 1150
γένους ἅπαντος ρίζαν ἐξημημένος

look out for—provide. Schaefer compares ὄρη διφρον, Εὐνόα, αὐτῶ, Theocr. xv. 2. So “videre” in Terence, Heaut. iii. 1. 50. and Cicero, Tusc. Qu. iii. 19.

1140. Εὐρώεντα. *Gloomy, dark.* Comp. vs. 598. Homer, Il. γ. 65. Odys. ψ. 322. Hermann renders it *vast*, deriving it, not from εὐρῶς, but from εὐρύς. “Non de *tumulo* magis, quam de *domicilio* Ajacis apud inferos cogitandum.” Ellendt.

1141. Καὶ μὴν. Comp. vs. 776.—Ἐς αὐτὸν καιρόν. Comp. vs. 34.—Οἶδε. Comp. vss. 876. 1196. Tecmessa returns with Eurysaces.—Πλησίον. Brunck and others read *πλησίον*. Comp. Ellendt, p. 578.

1143. Περιστελοῦντε. *For the purpose of adorning,—to deck.* For the use of a dual with a plural verb, see Matth. §. 301.

1144. Σταθείς. *Standing.* Thus frequently in Attic. Comp. Trach. 608. Æschyl. Agam. 1452.

1146. Θάκει δέ. *And sit as a suppliant.* Comp. vs. 812. Sitting was the ancient posture of suppliants. Comp. Œd. T. 2. Tibull. ii. 6. 33.

1147. Κόμας ἐμὰς. So “*meus illiusque parentes*” in Ovid.

Comp. vs. 988. For the custom of cutting off the hair, and placing it on the corpse, or on the grave, or throwing it into the funeral pile, see Robinson’s Arch. Gr. v. 5. v. 8. and comp. Elect. 52. 900. Orest. 128. Homer, Il. ψ. 135. 152. Ovid, Heroid. xi. 116.—Τρίτου. Comp. Œd. T. 581. Œd. Col. 8.

1148. Ἰκτήριον. Schol. *ἰκέσιον κτῆμα* λέγει δὲ τὰς τριχάς. *The suppliants’ possession*, i. e. what he held in his hand, was supposed to render him inviolable. “*Comæ supplices* vocantur, quod pronis genibus Eurysaces oraturus erat, ut manes mortui una cum Diis inferis adessent, opem contra hostes laturi.” Billerb.

1150. Ἐκπέσοι. *May he be cast from the land.* Comp. Œd. Col. 766. Med. 451.

1151. Γένους ἅπαντος. *Mown off as to the root of his whole race.* Comp. vss. 819. 847. Matth. §. 424. 2. 3. Rost, §. 112. 6. 7.—Ἐξηρημένος. So τὸ γένος τὸ Κασσάνδρου κακῶς ἐξᾠμήσειν, Pausan. viii. 7. Comp. Antig. 610. Virgil, Æn. x. 513. Horace, Od. iv. 14. 31.

αὐτως, ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
 ἔχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
 κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας 1155
 παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 τάφου μεληθεὶς τῷδε, καὶ μὴδεὶς ἐᾷ.

ΧΟΡΟΣ.

(στροφή α'.)

Τίς ἄρα νέατος
 ἔς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμὸς,
 τὰν ἄπαιστον αἰὲν ἐμοὶ 1160
 δορυσσοήτων
 μόχθων ἅταν ἐπάγων
 ἀν' εὐρώδῃ Τροίαν,

1152. Αὐτως. *In the same way as, &c.* While saying this he cuts a lock of hair from his own head. Comp. Livy, I. 24. Theocr. II. 18. Virgil, Ecl. VIII. 80.

1153. Αὐτόν. The lock. — Μηδέ. Thus μηδ' ἢ βία σε νικησάτω, vs. 1306. The third person of the aor. imperat. may, in place of the subjunctive, be joined with the prohibitive particle μὴ.

1154. Προσπεσών. Προσπίπτειν not unfrequently signifies *to fall on the knees*. Comp. Œd. Col. 1157. Trach. 904.— Ἐχου. Supply τοῦ νεκροῦ: *cling to the corpse*. Comp. Hec. 398. Matth. §. 330. 6. §. 339.

1155. Μὴ γυναῖκες. Comp. Antig. 484. Homer, Il. E. 529.

1156. Ἔς τ' ἐγώ. *Until I return*. Comp. vs. 1004.

1157. Τάφου μεληθεὶς. *After having taken care with respect to a tomb*. Comp. Œd. T. 1466. Hippol. 109. Matth. §. 349.— Καὶ μὴδεὶς. *Even if any person will not permit it*. Comp. Matth. §. 608. Exit Teucer in quest of a place of sepulture.

1158. Τίς ἄρα. *What is the*

ultimate number, &c. and when at length will it cease? Two interrogations in one sentence are not unusual. Comp. Antig. 399. Helen. 872. 1542. Brunck puts a note of interrogation at νέατος, and understands ἔσται.

1159. Ἐς πότε. "In quem finem usque durabit, donec absolvatur." *Ellendt*. The Trojan war had already lasted ten years. — Πολυπλάγκτων. *Wandering much*. "Τῶν πανταχοῦ ἡμᾶς πλάσαντων, ἐν οἷς πολὺ ἐπλάγχθημεν." *Billerb*. "Πολύπλαγκτα ἔτη, anni errorum, s. oberrationis pleni." *Ellendt*. In Homer, Il. A. 308. it is an epithet of the winds.

1160. Τὰν ἄπαιστον. *Bringing continually upon me the never-ending woe of warlike labours through extensive Troy*.

1161. Δορυσσοήτων. From δορυσσοῆς, the same as δορυσσοός. This word has been now restored to Eurip. Heracl. 773. and Elect. 442. The edd. before that of Wunder have δορυσσόντων.

1163. Ἀν' εὐρώδῃ. Thus Dindorf and Wunder. Brunck

δύστανον ὄνειδος Ἑλλάνων;

(ἀντιστρ. α'.)

ὄφελε πρότερον 1165

αἰθέρα δύναι μέγαν, ἢ τὸν πολύκοινον Ἄϊδαν

κεῖνος ἀνὴρ, ὃς στυγερῶν

ἔδειξεν ὀπλων

Ἑλλασιν κοινὸν Ἄρη·

ἰὼ πόνοι πρόπονοι· 1170

κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

(στροφὴ β'.)

ἐκεῖνος οὐ στεφάνων,

οὔτε βαθειᾶν κυλίκων

and others read *ἀνὰ τὰν εὐρώδην* *Τροίαν*. *Εὐρώδην* here is the same as *εὐρεΐαν* in Homer. It is derived from *εὐρύς*, just as *βραχῶδης* and *τραχῶδης* are from *βραχύς* and *τραχύς*. The Scholiast derives it from *εὐρώς*, and understands it in the sense of *squalid*, or *decaying*, *debilitated*, in consequence of the war. "Hoc ineptissimum." *Ellendt*. "Trojam ad amplam." *Bothe*.

1164. Ὀνειδος. In apposition with *Τροίαν*. A consequence of the protracted war. For the genitive after *ὄνειδος*, comp. *Æschyl.* Sept. 545. Valck. on *Phœn.* 828. So in Horace, *Od.* iv. 12. 6. "Cecropiæ domus æternum opprobrium."

1165. Ὀφελε. *Would that that man, &c. had entered the vast air, or Hades common to all, before this had happened.* Helen gives utterance to a similar prayer, *Il.* Γ. 172. Comp. *Z.* 345. *Eurip.* *Ion*, 796.

1166. Δύναι. This properly belongs to *Ἄϊδαν*; but it is also applied to *αἰθέρα*. Comp. vs. 1007.

1167. Κεῖνος ἀνὴρ. Tyndarus, who was the adviser of the Trojan war, and first introduced the custom of including several

chieftains in one common cause. Paris, according to Billerbeck. Bothe understands the first inventor of the sword, as in *Tibullus*, i. 10. 1. — Hermann and Lobeck write *ἀνὴρ* in this passage, the latter observing, that the initial of this word is long in lyrics. "Concludimus, *ἀνὴρ*, ubi longa syllaba opus sit, scribendum necessario; *ἀνὴρ* ubi non sit." *Ellendt*. "Ὁς στυγερῶν. *Who exhibited to the Greeks the common pest of hateful arms.* Lobeck thinks this refers, not so much to the Trojan war, as to wars in general.

1168. Ἐδειξεν. "Monstravit." Comp. *Virgil*, *Georg.* i. 19.

1169. Κοινὸν Ἄρη. "Communem pestem." *Wunder*. Comp. vs. 687. *Homer*, *Il.* Σ. 309. *Eurip.* *Phœn.* 1572.

1170. Πρόπονοι. *Wunder* from a conjecture of Dindorf. Brunck and others read *ἰὼ πόνοι πρόγονοι πόνων*. Comp. vs. 847.

1171. Ἐπερσεν. Comp. vs. 874.

1172. Ἐκεῖνος οὐ. Brunck and others read *οὔτε*. Comp. Hermann on *Elmsley's Med.* 4. 1321.—*Στεφάνων*. Comp. *Eurip.* *Alc.* 835. *Anacreon*, v. 1. seqq. vi. 1. seqq.

- νεῖμεν ἔμοι τέρψιν ὀμιλεῖν,
οὔτε γλυκὺν αὐλῶν ὄτοβον, 1175
δύσμορος, οὔτ' ἐννυχίαν
τέρψιν λαύειν.
ἔρώτων δ', ἐρώτων ἀπέπαυσεν,
ᾧμοι. κείμαι δ' ἀμέριμνος
οὔτως, ἀεὶ πυκιναῖς δρόσοις 1180
τεγγόμενος κόμας,
λυγρᾶς μνήματα Τροίας.
(ἀντιστρ. β'.)
καὶ πρὶν μὲν ἐννυχίου
δείματος ἦν μοι προβολὰ 1185
καὶ βελέων θούριος Αἴας·
νῦν δ' οὗτος ἀνεῖται στυγερῷ
δαίμονι. τίς μοι, τίς ἔτ' οὖν
τέρψις ἐπέσται;
γενοίμαν, ἵν' ὑλᾶεν ἔπεστι 1190

1174. Νεῖμεν. *Gave me the delight of garlands, &c.* Comp. vs. 257.—Ὀμιλεῖν. Supply ὥστε: *so as to be accustomed to them—to enjoy them.* Comp. Eurip. Orest. 348. Νεῖμεν ὀμιλεῖν is a pleonasm similar to δῶκεν ἔχειν. Comp. Matth. §. 432. Rost, §. 125. 7.

1176. Δύσμορος. *Wretched!* referring to κείνος ἀνὴρ. Comp. Philoct. 998.—Οὔτ' ἐννυχίαν. *Neither has he given me nightly delight, so as to enjoy it—neither has he given me (λαύειν) to pass the night in delight.* Comp. Homer, Il. i. 325.

1178. Ἐρώτων δέ. *But from love, from love he has caused me to cease.* Comp. vs. 606. Œd. Col. 119. 123.

1179. Ἀμέριμνος. *Uncared for, neglected.*—Οὔτως. *Thus, as I am.* It has this signification when joined with an adjective, or participle.

1181. Κόμας. Supply κατὰ.

1182. Μνήματα. *Memorials,*

i. e. circumstances which do not permit me to forget Troy. Comp. Matth. §. 432. 5.

1184. Πρὶν μὲν ἐννυχίου. Psalm xci. 5. “Non timebis a timore nocturno, a sagitta volante in die.”

1185. Προβολὰ. *A defence against, &c.* So he is called ἔρκος Ἀχαιῶν, *the bulwark of the Greeks*, Il. H. 211.

1187. Ἀνεῖται. *Is given up,* i. e. is devoted. “Permissus est, i. e. in potestatem concessit.” Ellendt. Comp. Eurip. Phœn. 954. “Nunc ille tristi fato confectus est.” Hermann.

1188. Δαίμονι. “Malo Genio.” Jaeger. Comp. vs. 496. Wunder says to Pluto.

1189. Ἐπεσται. *Shall attend me.* “Astabit, i. e. continget.” Ellendt.

1190. Γενοίμαν. *Would that I were beneath the lofty plain of Sunium, where impends the woody sea-washed promontory.* —Πόντου πρόβλημα. *Defence*

πόντου πρόβλημ' ἀλίκλυστον,
ἄκραν ὑπὸ πλάκα Σουνίου,
τὰς ἱεράς ὅπως
προσείπομεν Ἀθάνας,

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην 1195
Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον·
δῆλος δὲ μοί 'στι σκαῖον ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

σέ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλήναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν;
σέ τοι, σέ τὸν τῆς αἰχμαλωτίδος λέγω. 1200
ἦ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο
ὑψήλ' ἐφώνεις κάπ' ἄκρων ὠδοιπόρεις,

against the sea, a periphrasis for a promontory. Comp. Blomf. Sept. 536.

1192. Ὑπὸ πλάκα. The final in ὑπὸ is lengthened by the mute and liquid of the following word. —Σουνίου. Sunium is a promontory forming the southern extremity of Attica; about thirty miles in a direct line from Athens. Here was a temple of Minerva, called Sunias; some of the columns of which are still standing. Hence the promontory is now called *Capo Colonna*.

1193. Τὰς ἱεράς ὅπως. It was usual with sailors on coming in sight of the wished for port, to salute it with a loud shout. Comp. Xenoph. Anab. iv. 7. 24. Virgil, Æn. iii. 524. Statius, Theb. iv. 802. Sylv. iii. 2. 23.

ΤΕΥΚΡΟΣ. The fifth Act commences here.

1195. Καὶ μὴν. Comp. vs. 775.—Ἐσπευσα. Teucer having observed Agamemnon advancing to the place where the body was lying, returns in haste to prevent it from being violated.

1196. Ἡμῖν. Hastening to

us.—Τόνδε. Comp. vss. 876. 1141. Porson, Hec. 712.

1197. Δῆλος. *It is evident that he is about to let loose, &c.* Comp. vs. 318. So “linguam ad jurgia solvit,” Ovid, Met. iii. 266.

1198. Σέ δὴ. *That you, forsooth!* Wakefield reads σέ δὴ τα. —Τὰ δεινὰ ῥήματα. *Those fierce words*, i. e. which were reported to Agamemnon. Comp. vs. 304. The final in δεινὰ is made long by virtue of the following ρ. See Brunck on Œd. T. 847. Seidler, Iph. T. 1388. Monk, Hippol. 461.

1199. Ἀνοιμωκτί. *With impunity*. The final is long. Lobeck reads ἀνοιμωκτεῖ.—Χανεῖν. *To utter*. “Effutire.” Wunder.

1200. Σέ τὸν τῆς. Supply υἱόν. Comp. vs. 462. The articles are used in contempt. See Elmsley, Heracl. 657.—Λέγω. Comp. vs. 562.

1201. Ἡ που. *Doubtless*.—Τραφεῖς. *If you had been bred, &c.*

1202. Ὑψήλ' ἐφώνεις. *You would have talked loftily*. Many edd. have ἐκόμπεις, a mere gloss

ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω, 1205
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα;
 ποῖ βάντος ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ;
 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ, πλὴν ὅδε; 1210
 πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
 ἀγῶνας Ἀργείοισι κηρῦξαι τότε,
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κοῦκ ἀρκέσει πόθ' ὑμῖν οὐδ' ἡσσημένοις,
 εἴκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς. 1215
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που,

on ὑψήλ' ἐφώνεις.—Κάπ' ἄκρων.
 Supply δακτύλων: *And you
 would have walked on tip-toe.*
 Comp. Aristoph. Ach. 638.

1203. "Ὅτ' οὐδέν. *Since being
 nobody yourself you withstand
 us on behalf of a nobody.* Comp.
 vs. 748.

1204. Κούτε στρατηγούς. *And
 you have affirmed, that we have
 come neither generals nor admiral-
 s of the Greeks, &c.* Comp.
 vs. 1075. "Rectius fortasse γε-
 γενῆσθαι explicueris illud μο-
 λεῖν." *Ellendt.*

1206. Αὐτὸς ἄρχων. *Inde-
 pendent.* It is the same as αὐτοῦ
 κρατῶν, vs. 1072.

1207. Ταῦτ' οὐκ ἀκούειν. *Is
 it not a great grievance to be
 thus reviled by slaves.* In this
 signification κακῶς is often added
 to ἀκούειν. Comp. Elect. 539.
 seq. Herod. vii. 16. 1. So
 "male audire" in Latin. "Με-
 γάλα κακὰ rei exaggerandæ causa
 pro μέγα κακόν." *Wunder.*
 Comp. vs. 865.—Πρὸς δούλων.
 Comp. Porson, Med 1011.

1208. Ποίου κέκραγας. Sup-
 ply ὑπέρ: *On behalf of what
 kind of man do you clamour thus
 haughtily?*

1209. Ποῖ βάντος. *Whither
 going, or where standing, whither
 I also would not have gone, &c.*
 Hermann reads ποῦ in the same
 sense as in vs. 1073. Agamemnon
 denies that Ajax either under-
 took, or performed anything
 without his direction. Comp.
 Philoct. 833.

1210. Ἄνδρες. *Brave men.*

1211. Πικρούς. *We seem
 then to have proclaimed to the
 Greeks a grievous contest re-
 specting the arms of Achilles, &c.*
 "Nobis acerbum certamen."
Billerb.—Ἐοιγμεν. An Attic
 syncope for ἐοίκαμεν. Comp.
 Eurip. Heracl. 427.—Ὅπλων.
 Supply περί.

1212. Τότε. When the con-
 test was proposed.

1213. Φανούμεθα. Schol.
 ἐλεγξόμεθα, *shall be convicted.*—
 Ἐκ Τεύκρου. *From the showing
 of Teucer.*

1214. Οὐδ' ἡσσημένοις. *Not
 even when vanquished.*

1215. Εἴκειν ἃ. *Yield to—
 acquiesce in the measures, which
 &c.* Wunder supplies ταῦτα, i. e.
 κατὰ ταῦτα. Comp. vs. 1023.

1216. Ἀλλ' αἰέν. Constr.
 ἀλλ' ὑμεῖς, οἱ λελειμμένοι: *But*

ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν, 1220
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς,
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι·
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὅμως 1225
 μᾶστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
 ὁρῶ τάχ', εἰ μὴ νοῦν κατακτήσει τινά·
 ὅς, ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
 θαρσῶν ὑβρίζεις κάξελευθεροστομεῖς. 1230
 οὐ σωφρονήσεις; οὐ μαθὼν ὅς εἰ φύσιν,
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,

you the defeated, will ever either assail us perhaps with reproaches, &c.—Κακοῖς βαλεῖτε. Supply ἐπεσι, and comp. vs. 492.—Πού. Comp. vs. 176.

1217. Ἡ σὺν δόλῳ. *Or stab us by stratagem.* Schol. λάθρα σφάζετε.

1218. Ἐκ τῶνδε. *With such dispositions truly there never could be an establishment, &c.* Comp. vs. 716.—Οὐκ ἂν. Comp. vs. 517.

1220. Δίκη. For σὺν δίκη: *justly.*

1221. Τοὺς ὀπισθεν. The same as τοὺς λελειμμένους, vs. 1217.

1222. Εἰρκτέον. *Must be prevented.* Comp. vs. 649.—Οἱ πλατεῖς. Alluding to Ajax. Comp. vs. 203. Ovid, Met. 363.

1224. Φρονοῦντες εὖ. The adverb εὖ belongs to φρονοῦντες. See Wunder on Antig. 717.

1225. Πλευρά. Supply κατά. Some read πλευράν.—Ἐπὶ σμικρᾶς ὅμως. Yet, notwithstanding his size, &c. Comp. Antig. 477. Matth. §. 592. β.

1226. Ὅρθος εἰς ὁδόν. For ὀρθήν εἰς ὁδόν. Comp. vss. 36. 37. Eurip. Alcest. 851. Hec. 221.—Πορεύεται. Passively: *is made to proceed.* Comp. Œd. Col. 845. Eurip. Helen. 1571.

1227. Καὶ σοί. *And I see this remedy speedily approaching you, &c.*

1228. Εἰ μὴ. *Unless you acquire some prudence.*

1229. Ἀνδρὸς ὄντος. Comp. vs. 1208. Musgrave supplies περί. These are genitives absolute according to Erfurdt.

1230. Ἐξελευθ. Comp. vs. 1197. Œd. T. 706.

1231. Οὐ μαθὼν. *Will you not, having learned who you are by birth, bring, &c.*—Ὅς εἰ. "Qualis sis." Wunder.—Φύσιν. Schol. κατὰ τὸ γένος. Comp. Elmsley, Med. 1087. He intimates that Teucer is a slave, as being the son of Hesione. Comp. vs. 1270.

1232. Ἐλεύθερον. Parenthetically: *one who is free.* He alludes to the laws of Athens, which did not permit the son of

ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
 σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
 τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἐπαίω. 1235

ΧΟΡΟΣ.

εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.
 Τευ. φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
 χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται,
 εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων, 1240
 Αἶας, ἔτ' ἴσχει μνηστίν, οὐ σὺ πολλάκις
 τὴν σὴν προτείνων προῦκαμες ψυχὴν δορί
 ἄλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
 ὦ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,
 οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἦνίκα 1245

a slave to plead his own cause. Comp. vs. 986.

1233. Ὅστις. This refers to an indefinite person: *Who, whoever he be, will, in your stead, speak to us your words.* Comp. Matth. §. 483. b.

1235. Βάρβαρον. Hermann says he is taunted with *not being a Greek*, as being the son of Hesione.—Οὐκ ἐπαίω. *I do not heed.* Comp. Lennep, Phal. Epp. p. 135. "Quippe qui non intelligam." Brunch. Billerbeck cites Ovid, Trist. v. 10. 37. "Barbarus hic ego sum, quia non intelligor ulli."

1237. Οὐδὲν σφῶν. *I. e.* I am not able to give better advice to you both. Comp. vs. 33.

1238. Φεῦ, τοῦ θανόντος. *Alas! how soon any gratitude towards the dead vanishes among mortals!*—Ταχεῖα. Adverbially.

1239. Διαρρεῖ. "Fluit, *i. e.* evanescit." Ellendt. Comp. Wesseling on Herod. iv. 198.—Προδοῦσα. *It is found to have deserted him.* Comp. vs. 581. "Prodita deprehenditur." Billerb.

1240. Εἰ σοῦ γε. *If this*

man does not any longer even in the slightest respect preserve the remembrance of you at least, Ajax.—Ἀνὴρ. Comp. vs. 9.—Ἐπὶ σμικρῶν λόγων. "Ne minimum quidem." Ellendt. — "Nomina ἔπος, λόγος, sæpe nihil aliud significant quam *rem* in genere, quod observavimus ad Œd. Col. 443." Brunch. Thus also Hermann. "Ne verbis quidem tenuis." Erfurdt. "Si tui ne paucis quidem verbis hic vir meminit." Wunder, who reads ἐπὶ σμικρῶ λόγῳ.

1241. Ἰσχει. Comp. vs. 512.—Οὐ σὺ. *For whom you often laboured, &c.*

1242. Προτείνων. *Exposing your own life, &c.* "Vitam pro Agamemnone periculis objiciens." Billerb. Comp. Homer, Il. i. 322. Προτείνειν is properly said of a shield.

1243. Οἴχεται ἐρριμμένα. *Are cast away and vanished.* Comp. vs. 972. Virgil, Æn. x. 652.

1244. Ἀνόητα. Comp. vs. 739.

1245. Οὐκέτ' οὐδὲν. Comp. vs. 532. 1046.

ἐρκέων πόθ' ὑμᾶς οὗτος ἐγκεκλημένους,
 ἤδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς,
 ἐρρύσατ' ἐλθὼν μούνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἤδη ναυτικοῖς θ' ἐδωλίοις
 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη 1250
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;
 τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
 ἄρ' ἱμὶν οὗτος ταῦτ' ἔδρασεν ἔνδικα;
 χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου, 1255
 λαχὼν τε κακέλευστος, ἦλθ' ἐναντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς,

1246. Ἐρκέων. *Shut up in your fortifications.* Comp. Homer, Il. O. 415. seqq. Some understand this figuratively, *in toils.* The Scholiast supplies ἐντός; but Wunder makes the genitive depend on the participle ἐγκεκλημένους. Comp. Œd. T. 231. seq.

1247. Ἦδη τὸ μηδέν. *Already undone in the rout of battle.* Comp. Eurip. Heracl. 168. Rhes. 82. Agam. 1238.

1248. Ἀμφὶ μὲν νεῶν. Comp. Virgil, Æn. V. 662. seq.

1250. Εἰς δὲ ναυτικά. Comp. Homer, Il. O. 355. seqq.—Σκάφη. Σκάφος, properly the *hull* of a ship, is put poetically for *ναῦς*. The first ships were hollowed trunks. Comp. Eurip. Med. 1.

1253. Οὐδὲ συμβῆναι. *Did not even go to meet the enemy.* Others say, *go with you against the enemy.* He alludes to the words of Agamemnon, vs. 1209.—Ποδί. Comp. vs. 642.

1254. Ἄρα. Comp. vs. 269. 1007.—Ἵμιν. *In your opinion.* Some translate, *in your behalf.* Comp. vs. 591. Œd. T. 40.—Ἐνδίκᾳ. *Truly.* Jacobs. conj. ἄρ' ὑμὶν οὗτος ταῦτ' ἔδρασ' ἄμ', ἢ δίχα;

1255. Χῶτε. Constr. καὶ

αὖθις οὐ μνημονεύεις ὅτε, κ. τ. λ. *And again do you not remember when he went single-handed against Hector, &c.* Comp. vs. 1245.—Αὐτὸς μόνος. *i. e.* in single combat.—Ἑκτορος μόνου. Ἐναντίος is followed by a genitive, as well as a dative. Comp. Il. E. 497.—Μόνος μόνου. Comp. vs. 459.

1256. Λαχὼν. *Drawn by lot, and not commanded, i. e.* went willingly. Schol. κληρωθεὶς καὶ αὐθόρμητος. Comp. Homer, Il. H. 92. seqq. and 171. seqq.

1257. Οὐ δραπέτην. *Not having put an evasive lot, a ball of wet clay, &c.* Δραπέτην. *Fugitive, evasive, lurking;* in allusion to a cowardly soldier, who *skulks* into concealment, in order to evade a dangerous expedition.—Ἐς μέσον. *Into the midst* of the lots. "Palam." Ellendt. "Publice, coram omnibus." Billerb. In dividing the Poloponnesus by lot between the Heraclidæ, it was agreed that the first lot should gain Argos, the second Lacedæmon, and the third Messenia. Temenus and Procles threw pebbles for their lots, into a vessel of water; but Cresphontes, desirous of obtain-

ὕγρᾱς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὃδ' ἦν ὁ πρᾶσσω ταῦτα, σὺν δ' ἐγὼ παρῶν 1260
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων πότ' αὐτὰ καὶ θροεῖς;
 οὐκ οἶσθα, σοῦ πατρὸς μὲν ὃς προῦφυ πατήρ,
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἀτρεά δ', ὃς αὖ σ' ἐσπείρε, δυσσεβέστατον, 1265

ing Messenia, threw in, as his lot, a small ball of dried earth, which soon melted in the water. Comp. Apollod. II. 8. 4. Eustathius remarks, that the poet is here guilty of an anachronism, as Cresphontes lived long after the Trojan war. Some think this trick is alluded to, as an insinuation, that a similar fraud was practised by the Atridae. Ellendt supposes it introduced for the amusement of the Athenians, who were delighted at having a laugh at the Lacedæmonians.

1258. Βῶλον. Properly a *clod*. The lots were sometimes made of baked clay, and marked with the name, or device, of the owner. Pausanias, IV. 3. 3. says Messenia was for the first lot, that Cresphontes lot was of baked title, and that the others were of clay.

1259. Κυνῆς. The lots were usually shaken in a *helmet*; but they were sometimes thrown into an urn, either empty or full of water. "Ἄλμα κουφιεῖν. *To raise a leap*, i. e. to take a light bound, to leap forth lightly. Comp. Homer, II. H. 182. Eurip. Elect. 866. "Κουφίζειν medium inter transitivi et intransitivi locum occupavit." Ellendt. Schol. πῆγμα κούφον ποιήσιν.

1260. Σὺν δ' ἐγὼ. Comp. vs. 932. This is contradicted by Homer, II. O. 436. seqq. Comp. Θ. 266. seqq.

1261. Ὁ δοῦλος. Comp. vs. 1235.

1262. Δύστηνε. *Wretched man! what ever way do you look, and say this?* i. e. with what view, &c. Schol. εἰς ποίαν εὐγένειαν σὴν ἀφορῶν ταῦτα λέγεις; Comp. vs. 1129.—Καί. *Moreover, besides.* See Porson on Phœn. 1373.

1263. Οὐκ οἶσθα. *Do you not know that the ancient Pelops, the father, &c. was, &c.* Comp. Herod. VII. 11.—Πατήρ. For *πάτερα*. Comp. Virgil, Æn. I. 573.

1264. Πέλοπα. Pelops, son of Tantalus, king of Phrygia, was father of Atreus and Thyestes, and grand-father of Agamemnon and Menelaus.

1265. Ἀτρεά δέ. Atreus married Aërope, daughter of Catreus, a Cretan prince. Sometime after the birth of Agamemnon and Menelaus, having discovered her intrigues with his brother Thyestes, he banished him, and ordered her to be cast into the sea. Afterwards, pretending to be reconciled to Thyestes, he recalled him, and *placed before him* at a banquet, his (Thyestes') two sons, Tantalus and Plisthenes.—Δυσσεβέστατον. Elmsley removes the comma after this word, which he construes with *δείπνον*, and not with Ἀτρεά. Hermann joins it with σέ.

προθέντ' ἀδελφῶ δειπνον οἰκείων τέκνων;
αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ
λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας πατήρ
ἐφήκεν ἔλλοις ἰχθύσιν διαφθοράν.

τοιούτος ὦν τοιῶδ' ὄνειδίζεις σποράν; 1270

ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,
ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
ἴσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν
βασίλεια, Λαομέδοντος, ἔκκριτον δέ νιν
δώρημα κείνῳ δῶκεν Ἀλκμήνης γόνος.

1275

ἄρ' ὦδ' ἄριστος ἐξ ἀριστείων δυοῖν
βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος;

1266. Οἰκείων. Comp. vs. 252.

1267. Κρήσσης. *Cretan* was used by the ancient Greeks, as a term of reproach. Comp. D'Orville, Char. p. 332. and the Schol. on Aristoph. Av. 798. Lobeck, citing Burmann on Ovid, Trist. II. 391. says Cressa was another, and the proper name of Aërope.—'Εφ' ἣ. *With whom the father who begat you having detected an adulterer, despatched her to be destroyed, &c.* Comp. the Schol. on Eurip. Orest. 800. ed. Matth.

1268. Ἐπακτὸν ἄνδρα. "*Virum superinductum, i. e. marito.*" Schol. Pal. μοιχόν.—Ὁ φιτύσας. Heath, with the Scholiast, supplies αὐτήν, according to the legend, that Catreus, having detected his daughter's adultery, gave her to Nauplius to be thrown into the sea; that he, regardless of the orders, gave her in marriage to Plisthenes, son of Atreus; and that Agamemnon and Menelaus were the fruit of this marriage, and consequently grandsons of Atreus.

1269. Ἐφήκεν. Ἀφήκεν Bothe, who thinks the adulterer was to be cast into the sea, and

not Aërope.—'Ελλοῖς. Comp. Horace, Od. IV. 3. 19.—Διαφθοράν. "*Id est, ἵνα διαφθαρείη. Inanis Wakefieldii conjectura est διατροφήν.*" Ellendt.

1270. Τοιῶδε. *Do you reproach such as I am with his descent?* Comp. Matth. §. 384. 3.

1271. Εἰμι γεγῶς. Comp. vs. 87.

1272. Ὅστις. *One who, having gained, &c.* Comp. vs. 449. Matth. §. 488.

1273. Μητέρα. Comp. vs. 426.—Φύσει. *By birth.* Comp. vs. 1231.

1274. Λαομέδοντος. Comp. vs. 172.

1275. Ἀλκμήνης. Alcumena, or Alcmena, was daughter of Electryo, king of Mycenæ, and Anaxo, granddaughter of Perseus and Andromeda, and wife of Amphitryo, king of Thebes. She was the mother of Hercules by Jupiter.

1276. Ἀρ' ὦδε. *Shall I then, thus most noble, sprung from two most noble parents, disgrace, &c.* Porson, Med. 5. for ἄριστος would read ἀριστεύς.—Ἀριστείων. Wunder edited ἀριστείων from one MS.

1277. Τοὺς πρὸς. *My relatives by blood—my kindred.*

οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
 ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων;
 εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που, 1280
 βαλεῖτε χῆμᾶς τρεῖς ὁμοῦ συγκειμένους.
 ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ
 θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 γυναικὸς, ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω.
 πρὸς ταῦθ', ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν. 1285
 ὥς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μᾶλλον, ἢ 'ν ἐμοὶ θρασύς.
 Χο. ἀναξ' Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,

Schol. τοὺς συγγενεῖς. Comp. Elect. 1125. Matth. §. 590. 6. "Dicit Teucer unum Ajacem. Vide ad Œd. R. 361. ed. meæ." Wunder.

1278. Νῦν τοιοῖσδε. *Now that they are lying in such calamity.* Schol. ἐν συμφοραῖς. Comp. vs. 204.

1279. Οὐδ' ἐπαισχύνει. *Nor are you ashamed to declare it.* "Nec pudet te id profiteri." Hermann.

1280. Εἰ βαλεῖτε. *If you will in any way cast out, i. e. unburied.* "Ποῦ, aliquo modo." Ellendt. Comp. vs. 1305.

1281. Ἡμᾶς τρεῖς. Teucer, Eurysaces, and Tecmessa. "Si quam Ajaci inferetis injuriam mortuo, nobis tribus illatam putabo et ulciscar." Wunder. One Scholiast understands Teucer, Menelaus, and Agamemnon; another, Teucer, Menelaus, and Ajax.

1282. Ἐπεὶ καλόν. Constr. ἐπεὶ λέγω καλόν μοι εἶναι μᾶλλον, &c. *For I assert that it is more glorious for me to die openly labouring in his behalf, than in behalf of your wife, or besides of the wife of your brother.* Comp. Homer, Il. i. 327. seqq. "Hæsitatio illa et simulata ignoratio, utrius uxor

causa sit belli, irati et contemnentis est." Billerb. "Quam tua pro conjuge, aut tui etiam conjuge fratris inquam." Brunck. "Pro illa muliercula, cujus tu causam tueris." Wunder, who compares Œd. Col. 1017.—Τοῦδε. Ajax.

1283. Προδήλως. "Manifesto, palam." Ellendt. Ἀνδρείως. Suid.

1284. Σοῦ τε. "Vel dicamne adeo fratris tui uxore." Hermann, who with Erfurdt contends that τε never signified "etiam." Schæfer thinks otherwise. Wund. reads σοῦ ἀνθομαίμονος, from a conjecture of Doederlin on Œd. Col. 517. σοῦ γ' ὁμαίμονος λέχους Bothe.

1285. Πρὸς ταῦτα. Comp. vs. 944.—Τοῦμόν. *What concerns me, i. e. me.* Comp. Matth. §. 466. 3.

1286. Βουλήσει ποτέ. *You will hereafter wish, &c.* Comp. vss. 902. 1055. The same formula of threatening occurs in Aristoph. Nub. 1129.

1287. Ἐν ἐμοί. Comp. 1065. Æschyl. Choëph. 940.—Θρασύς. Ulysses enters.

1288. Καιρόν. Comp. vs. 34.—Ἐληλυθώς. *For ἐληλυθέναι.* Comp. vs. 1128.

εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

ΟΔΥΣΣΕΥΣ.

- τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην 1290
βοήν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.
Αγα. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
ἄναξ Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;
Οδ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω,
κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακά. 1295
Αγα. ἤκουσεν αἰσχροῖα δρῶν γὰρ ἦν τοιαῦτά με.
Οδ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;
Αγα. οὐ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
Οδ. ἔξεστιν οὖν εἰπόντι τάληθῇ φίλῳ, 1300
σοὶ μὴδὲν ἡσσουν ἢ πάρος ξυνηρετμεῖν;

1289. Εἰ μὴ ξυνάψων. *If you are come, not for the purpose of implicating, (exaggerating) this strife, but of dissolving (terminating) it.* Seneca, Epist. 22. "Quod male implicuisti, solvas potius quam abrumpas." "Ξυνάπτειν, conserere, de controversia conflanda augendave. Accendere non explicuerim cum Hermanno. Appositum una συλλύσων de nodis potius nectendis cogitare jubet." Ellendt.

1292. Οὐ γάρ. No wonder; for are we not, &c.—Κλύοντές ἐσμεν. Comp. vs. 87. Κλύειν αἰσχροὺς λόγους, or φλαῦρα, or ἀκούειν αἰσχροῖα, signifies *to be spoken of, or abused, or insulted in opprobrious terms.* Comp. vs. 1207. 1295. 1296.

1294. Συγγνώμην ἔχω. *I make allowance for, &c.*

1295. Συμβαλεῖν. *To return insulting language — to retort.* "Miscere jurgia." Ellendt. For this use of the infinitive, instead of the participle, consult Matth. §. 549. 6. obs. 2. With the senti-

ment comp. Sueton. Vesp. c. 9. Terence, Andr. v. 4. 17. Eun. Prol. 5.

1296. Δρῶν γὰρ ἦν. For the double accusative here, and in the next verse, see note on vs. 21.

1297. Ὅστε καί. *So that you have even received injury.*

1298. Οὐ φησι. The negative belongs to the infinitive: *He says he will not, &c.*

1299. Πρὸς βίαν ἐμοῦ. *In spite of me.* Comp. Œd. Col. 656.

1300. Ἐξεστιν. Comp. vs. 338.—Φίλῳ. Some remove the comma, and join φίλῳ with σοὶ, instead of εἰπόντι. Billerbeck thinks there is an allusion to the proverb: "Obsequium amicos, veritas odium parit." Comp. Terence, Andr. i. l. 41.

1301. Ξυνηρετμεῖν. *To be on friendly terms.* It properly signifies *to row together.* The penult of this word is short. Comp. vs. 1092. Æschyl. Pers. 368. Lobeck and Wunder read ξυνηρετεῖν.

- Αγα. εἶπ'· ἧ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
 Οδ. ἀκούε νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,
 μὴ τλῆς ἄθαπτον ᾧδ' ἀναλγήτως βαλεῖν· 1305
 μηδ' ἧ βία σε μηδαμῶς νικησάτω
 τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν.
 καμοὶ γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,
 ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὅπλων,
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ 1310
 οὐκ ἂν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν
 εἴν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους 1315
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῆς.

1302. Ἡ γάρ. *For otherwise certainly, &c.* — Εἶην φρονῶν. Comp. vs. 87.

1303. Νέμω. *I deem.* Comp. CEd. Col. 879.

1304. Ἀκούε νυν. *Listen then.* — Πρὸς θεῶν. Comp. vs. 76.

1305. Μὴ τλῆς. *Do not have the cruelty.* — Ἀθαπτον βαλεῖν. Comp. vs. 1280. — Ἀναλγήτως. Comp. vs. 920.

1306. Μηδ' ἧ βία. *And let not the violence of your mind by any means overcome you, to hate, &c.* Lobeck explains it as "τὸ αὐτεξούσιον Agamemnonis." Billerbeck understands the violence of Teucer, referring to vs 1299.

1308. Ἐχθιστος. *Most hostile.* Comp. vs. 1355. — Στρατοῦ. Comp. vs. 417.

1309. Ἐξ οὗ. Comp. vs. 642. — Ἐκράτησα. *I obtained.*

1310. Ἀλλ' ἔμπας. Comp. Matth. §. 566. 3.

1311. Οὐκ ἂν. This verse is evidently corrupt; for ἂν cannot be made long before a vowel. Brunck reads οὐκουν; Elmsley

οὐ τᾶν; and Hermann with Triclinius, οὐκ ἂν γ'. But the conjecture of Bothe, οὐκ ἀντατιμάσαιμ' ἂν, seems most probable.

1312. Ἐν' ἄριστον. So εἰς ἄριστος, Homer, Il. M. 243., and "Justissimus unus Qui fuit in Teucris," Virgil, Æn. II. 246. Comp. Matth. §. 461. The same character is given of Ajax in Homer, Il. B. 768. seqq.

1314. Ἐνδίκως γε. *Justly at least.* — Ἀτιμάζοιτό σοι. Comp. vs. 531.

1315. Οὐ γάρ τι. *For you would not in any respect injure him, but violate, &c.* Comp. vss. 1102. 1104.

1316. Ἄνδρα. Emphatically, a brave man and an honourable man. Comp. vs. 1335. "Virum eum, qui honestus sit, post mortem violare, ne si oderis quidem, fas est." Wunder. — Εἰ θάνοι. Wunder reads εἰ θάνῃ. Comp. vs. 513.

1317. Μισῶν κυρῆς. Comp. vs. 87.

- Αγα. σὺ ταῦτ', Ὀδυσσεύ, τοῦδ' ὑπερμαχεῖς ἐμοί;
 Οδ. ἔγωγ' ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.
 Αγα. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή; 1320
 Οδ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.
 Αγα. τόν τοι τύραννον εὖσεβεῖν οὐ ῥάδιον.
 Οδ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.
 Αγα. κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν τέλει.
 Οδ. παῦσαι· κρατεῖς τοι, τῶν φίλων νικώμενος. 1325
 Αγα. μέμνησ', ὅποιω φωτὶ τὴν χάριν δίδως.
 Οδ. ὃδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.
 Αγα. τί ποτε ποιήσεις; ἐχθρὸν ὦδ' αἰδεῖ νέκυν;
 Οδ. νικᾷ γὰρ ἢ ῥετή με τῆς ἐχθρας πολὺ.
 Αγα. τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν. 1330

1318. Ταῦτα. *In this manner.* "Δια ταῦτα." *Bothe.*—Τοῦδ' ὑπερμαχεῖς. *Schol.* ὑπὲρ τούτου μάχῃ ἐμοί; *Comp.* vs. 222. *Matth.* §. 404. c. "Ταῦτα ὑπερμάχεσθαι τινος breviter dictum pro ταύτην τὴν μάχην μάχεσθαι ὑπὲρ τινος." *Wunder.* *Ed.* T. 259.

1319. Ἐγωγε. *I do.* *Comp.* vs. 1337.

1320. Θανόντι καί. "Particula καὶ non ad προσεμβῆναι, sed ad θανόντι referenda est." *Wunder.* Hermann refers it to πρὸς, "etiam præterea:" *Ought you not besides to trample upon him when dead?*

1322. Τόν τοι τύραννον. *It is not easy, in truth, for a king to be pious.* He flatters the prejudices of the Athenians, to whom regal power was odious. "Regia res scelus est." *Ovid.* *Fast.* vi. 595. *Comp.* *Eurip.* *Med.* 349. *Phœn.* 534. seq. *Sueton.* *Jul.* c. 30. *Cic.* *Off.* iii. 21. Hermann takes εὖσεβεῖν in a transitive sense: *to obey a king.*

1323. Ἄλλ' εὖ λέγουσι. *Supply ῥάδιον: But it is easy to show respect to friends, who give good advice.*—Νέμειν. *Comp.* vs. 257.

1324. Κλύειν τῶν. *To obey, &c.* Οἱ ἐν τέλει signifies *those in authority*—kings, magistrates, &c.

1325. Παῦσαι. Here the imperative does not imply any disrespect, as some of the commentators think. *Comp.* *Ed.* T. 630. *Eurip.* *Andr.* 692.—Τῶν φίλων. *By being prevailed on by your friends.* *Eustath.* νικᾷς εἰκων τοῖς φίλοις. *Comp.* vs. 322. *Thucyd.* iv. 20.

1326. Τὴν χάριν. *This favour, i. e. of sepulture.*

1328. Τί ποτε. "Quantopere tu parces hostibus vivis, qui tantam adversus hostem mortuum reverentiam adhibeas?" *Wunder.*

1329. Νικᾷ γάρ. *Yes; for his valour greatly prevails with me over my enmity.* "Revereor corpus Ajacis mortui, quod virtus, qua ille vivus eminuit, plus apud me valet, quam odium, quo eum persecutus sum, cum in vivis erat." *Wunder.* Some consider πολὺ here as put for πλεον.—Ἡ ῥετή. Hermann reads ἡ ἀρετή; *Wunder* ἀρετή.

1330. Ἐμπληκτοι βροτῶν. *Are fickle mortals.* *Comp.* *Matth.* §. 320. Some read βροτοῖς.

- Οδ. ἡ κάρτα πολλοὶ νῦν φίλοι, καὺθις πικροί.
 Αγα. τοιούσδ' ἐπαινέεις δῆτα σὺ κτᾶσθαι φίλους;
 Οδ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 Αγα. ἡμᾶς σὺ δειλοὺς τῇδε θήμέρα φανεῖς.
 Οδ. ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους. 1335
 Αγα. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;
 Οδ. ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι.
 Αγα. ἡ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ.
 Οδ. τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;
 Αγα. σὸν τᾶρα τοῦργον, οὐκ ἐμὸν κεκλήσεται. 1340
 Οδ. ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

1331. Ἡ κάρτα. Hermann suspects that in this verse, and in 1333. Sophocles alludes to the demagogue Cleon, whom he disliked, and whose popularity he expected would be of short duration.

1332. Τοιούσδ' ἐπαινέεις. *Do you then approve of acquiring, &c.* Comp. vs. 1294.

1333. Σκληράν. *I am not accustomed to approve a hard heart.* Comp. vs. 962.

1334. Τῇδε θήμέρα. Comp. vs. 737.—Φανεῖς. *You will make us appear, &c.* "Φαίνειν, ostendere, palam facere, cum dictis, tum factis." Ellendt.

1335. Ἑλλησι. *Certainly in the opinion of, &c.* Comp. vss. 964. 1254. 1316.

1336. Ἄνωγας. A second perfect without augment, used as a present.—θάπτειν. One would expect θάπτεσθαι; but after verbs of ordering and permitting an active infinitive is often put, without the case of the person ordered, or permitted.

1337. Ἐγωγε. Comp. vs. 1319.—Καὶ γὰρ αὐτός. *For I myself will go there, i. e. to the tomb to bury him.* This is generally translated: *For I myself shall come to that, i. e. shall be in want of sepulture; but if this*

were the author's meaning, he would have added ποτέ. Comp. vs. 1350.

1338. Ἡ πανθ' ὁμοῖα. *Really every man does all things suitably to his own disposition.* Lobeck thinks Agamemnon speaks ironically, insinuating that Ulysses acts here inconsistently with his own character. "Ut quisque operam dat, ut factis suis par referatur gratia! Agamemnon Ulyssis dicta indignatione clandestina abreptus in malam partem accipiens φιλαυτίαν ejus carpit." Billerb. Wunder says he cannot divine what the poet means.

1339. Τῷ. For τίνι.

1340. Σὸν τᾶρα. *Then truly it will be called your deed, &c.* Thus Ellendt reads with Elmsley. Σὸν γὰρ ᾶρα in some mss. and old edd. whence Porson, Phœn. 1366. proposed σόν γ' ᾶρα. Brunck, Lobeck, and Wunder read σὸν ᾶρα. Hermann puts a note of interrogation at the end of the verse.

1341. Ὡς ἂν. *In whatever way you do this, whether with, or without, the agency of others, you will by all means, &c.* "Ut cumque feceris." Jaeger. "Ut hæc ex tua sententia fuerint perficienda, si modo fiant, bonus

- Αγα. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ
 σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριν,
 οὗτος δὲ κἀκεῖ κἀνθάδ' ὧν ἔμοιγ' ὁμῶς
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἂν χρή. 1345
- Χο. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν
 φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.
- Οδ. καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι,
 ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος.
 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω, 1350
 καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον
 χρὴ τοῖς ἀρίστοις ἀνδράσι πονεῖν βροτούς.
- Τευ. ἀριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
 λόγιοις καὶ μ' ἔψευσας ἐλπίδος πολὺ.
 τούτῳ γὰρ ὧν ἔχθιστος Ἀργείων ἀνὴρ 1355
 μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρῶν
 θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,

ubique laudaberis rex." Billerb. Hermann reads πανταχοῦ.

"Πανταχῇ, πάντα τρόπον πανταχοῦ, ἐν παντὶ τόπῳ." Lobbeck.

1342. Ἀλλ' εὖ γε. Comp. Xenoph. Anab. i. 4. 8.

1343. Νέμοιμι. Comp. vs. 257. and CEd. T. 764.—Τῇσδε. Than this, i. e. than permitting the body to be buried. Bothe reads τῇνδε.

1344. Κἀκεῖ. In Hades. Comp. vs. 836.—Ἐνθάδε. "In the land of the living."—Ὀμῶς. Equally. This word occurs in Sophocles in this passage only. For the accent see the Schol. on Homer, Il. E. 535.

1345. Ἀ χρή. Wunder reads ἂν χρῆς, from a conjecture of Dindorf. Here Agamemnon leaves the stage.

1346. Γνώμη. Boissonade prefers γνώμην. Comp. CEd. T. 687.

1348. Τὰπὸ τοῦδε. Henceforth to be, &c. Comp. Matth. §. 283.

1349. Ὅσον τότε. In pro-

portion as formerly, &c. Comp. vs. 631.

1351. Ξυμπονεῖν. To cooperate with him as much as, &c. Comp. vs. 68.

1353. Ἐχω ἐπαινέσαι. For ἐπαινῶ. Comp. vss. 287. 544.

1354. Λόγιοις. For these words.—Καὶ μ' ἔψευσας. And you have greatly deceived me in my expectations. You have most agreeably deceived me in acting more nobly than I ever could have expected. For the use of the genitive consult Matth. §. 338.

1355. Ἐχθιστος. Most detested. So the Schol. μάλιστα μεμισημένος. In which sense some understand it in vs. 1308.

1356. Μόνος παρέστης. You alone have powerfully stood by him. "Ut vi opem ferres." Ellendt. Schol. συνεμάχησας ἔργῳ, οὐ λόγῳ. Comp. vss. 27. 400.—Οὐδ' ἔτλης. And could not bear here living, &c.

1357. Ζῶν. This is opposed to θανόντι. Billerbeck thinks it should be ζῶντ', i. e. ζῶντα, Agamemnonem.

ὥς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
 αὐτὸς τε χῶ ξύναιμος, ἤθελησάτην
 λωβητὸν αὐτὸν ἐκβαλεῖν, ταφῆς ἄτερ. 1360
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
 μνήμων τ' Ἐριννὺς καὶ τελεσφόρος Δίκη
 κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
 τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὦ γεραιῷ σπέρμα Λαέρτου πατρὸς, 1365
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἔαν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
 ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ 1370
 ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

Οδ. ἀλλ' ἤθελον μὲν· εἰ δὲ μή 'στί σοι φίλον,
 πρᾶσσειν τάδ' ἡμᾶς, εἴμ' ἐπαινέσας τὸ σόν.

1358. Οὐπιβρόντητος. *That thunderstruck—that mad-man.* “Ἐμπληκτος, vecors, insanus.” *Billerb.* Schol. “Ὁν εἰώθαμεν λέγειν ἐμβρόντητον.

1360. Ἐκβαλεῖν. Musgrave remarks that this verb is often used without specifying any place. Comp. vs. 1280. seq. 1364.

1361. Ὀλύμπου. “Pater summi rector Olympi,” Virgil, *Æn.* vii. 558.

1362. Μνήμων τ' Ἐριννύς. *And the furies mindful of guilt.* “Memores fandi atque nefandi,” Virgil, *Æn.* i. 543. Comp. *Æschyl.* *Prom.* 516.—Τελέσφορος. *Accomplishing her vengeance, avenging.* “Δίκη mortuorum imprimis jura servare putabatur.” *Wunder.* Comp. *Elect.* 475. *Trach.* 808. *Æschyl.* *Frag.* *Phryg.* 243.

1363. Κακοὺς κακῶς. Comp. vs. 819.

1366. Τάφου μὲν ὀκνῶ. It was supposed that funeral offices performed by an enemy were displeasing to the manes of the

deceased. Philostratus, *Heroic.* ii. 3. speaking of these events says that Ulysses brought the armour of Achilles to the funeral of Ajax, and offered it to be buried with him; which offer the Greeks applauded; but Teucer declined the gift, observing, that what caused his death was unfit to decorate his obsequies. Comp. *Elect.* 431. seqq. Statius, *Theb.* vi. 181.

1368. Κεῖ τινα. *But if you wish to bring any other person in the army, to pay funeral honours to Ajax, I shall not be grieved.* Some understand κομίζειν here in the sense of “efferre mortuum.” “Si quem de exercitu alium providere velis.” *Billerb.*

1371. Καθ' ἡμᾶς. *Towards us.* “Secundum meam sententiam nimis diceretur inepte.” *Ellendt.* Some, however, understand it so.—Ὡν ἐπίστασο. Comp. 1128.

1373. Εἴμ' ἐπαινέσας. *I depart, approving your sentiment.* Comp. vs. 99. 635. Exit Ulysses.

- Τευ. ἄλιν· ἤδη γὰρ πολὺς ἐκτέταται
 χρόνος. ἀλλ' οἱ μὲν κοίλῃν κάπετον 1375
 χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
 τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
 θέσθ' ἐπικαιρον· μία δ' ἐκ κλισίας
 ἀνδρῶν ἴλη τὸν ὑπασπίδιον
 κόσμον φερέτω. 1380
 παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
 φιλότῃτι θιγὼν πλευρὰς ξὺν ἐμοὶ
 τάσδ' ἐπικούφισ'. ἔτι γὰρ θερμαὶ
 σύριγγες ἄνω φυσῶσι μέλαν
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ 1385
 φησὶ παρεῖναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ,
 κούδενι πώποτε λῶνι θνητῶν

1375. Κάπετον. Comp. vs. 1138.

1376. Ταχύνετε. *Prepare hastily.* So "deproperare" in Horace, Od. II. 7. 24.—Τοὶ δέ. *And let others of you place, amidst the fire, a suitable high-footed tripod of holy libations.* Elmsley, objecting to the Doric dialect here, proposes τὸν θ', but Hermann shows that the article is repugnant to the sense. Comp. Matth. §. 65. 3.

1377. Τρίποδα λουτρῶν. Comp. Homer, Il. Σ. 346. seqq. Matth. §. 374. b. Rost, §. 108. 11. 6.—Ἀμφίπυρον θέσθε. Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, Homer, *ibid.* 344.

1379. Ἴλη. This properly signifies a troop, consisting of sixty horsemen. Billerbeck compares the funeral pomp of Pallas in Virgil, *Æn.* xi. 60. seqq. 201. seqq.—Ὑπασπίδιον. *Worn under a shield—military.* Comp. vs. 570.

1381. Παῖ, σὺ δέ. "When the conversation is suddenly turned from one person to another, first

the name is put, then the pronoun, next the particle." *Porson.* Comp. Eurip. *Orest.* 614. Matth. §. 312. 3.

1384. Σύριγγες. *The veins.*—Φυσῶσι. *Emit, eject.* Comp. *Æd.* Col. 838.

1385. Μένος. *Blood.* Comp. *Æschyl.* *Agam.* 1034.

1386. Σούσθω. For σοέσθω: *let him hasten.*

1387. Πάντ' ἀγαθῷ. *Excellent in every way.* So ὁ πάντ' ἀναλκίς, *Elect.* 301. Lobeck has collected several similar examples to show the futility of Bothe's conjecture, πανταγαθῷ.

1388. Κούδενι πώποτε. Supply ὁ γ' ἂν δύναίτο ποιεῖν: *And for no better man among mortals than Ajax could he, &c.* "Quam nulli unquam mortalium Ajace meliori navarre possit." *Billerb.* Brunck reads κούδενι πω λῶνι τῶν θνητῶν, &c. "Nullique unquam mortalium meliori Ajace, quamdiu vixit, hoc dico." *Musgrave* proposes: καπ' οὐδενί πω λῶνι θνητῶν Αἴαντος ὀτλεῖν τοῦδε, φωνῶν. Thus also Bothe,

- Αἴαντος, ὅτ' ἦν, τότε φωνῶ.
 Χο. ἦ πολλὰ βροτοῖς ἐστὶν ἰδοῦσιν 1390
 γνῶναι· πρὶν ἰδεῖν δ', οὐδεὶς μάντις
 τῶν μελλόντων, ὅ τι πράξει.

except that he reads φωνῶ, and translates: "Nullique unquam mortalium meliori Ajace hanc vos operam navasse dico." Hermann: κούδενί γ' ᾤτινι λφώνι, &c. Wunder omits vs. 1389. adding this note: "Singulari attractione usus est, hoc dicens: καὶ οὐ οὐδεὶς πω θνητῶν λφών ἦν."

1389. "Οτ' ἦν. *I mean then, when he was living.* Boissonade reads ὅτ' ἦν ποτε φωνῶ: *I speak to no one better than Ajax, when he was yet alive.*

1390. Ἦ πολλὰ βροτοῖς. *Truly to know much is granted to mortals, who have had experience.* Comp. Herod. i. 32.

1391. Οὐδεὶς μάντις. Comp. Antig. 1160. Virgil, Æn. x. 502.

1392. "Ο τι πράξει. *How he shall fare—whether he shall fare well, or ill.* Comp. vs. 136. Philoct. 1252. Some consider τὰ μέλλοντα as the nominative to πράξει, i. e. what it will bring about.



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