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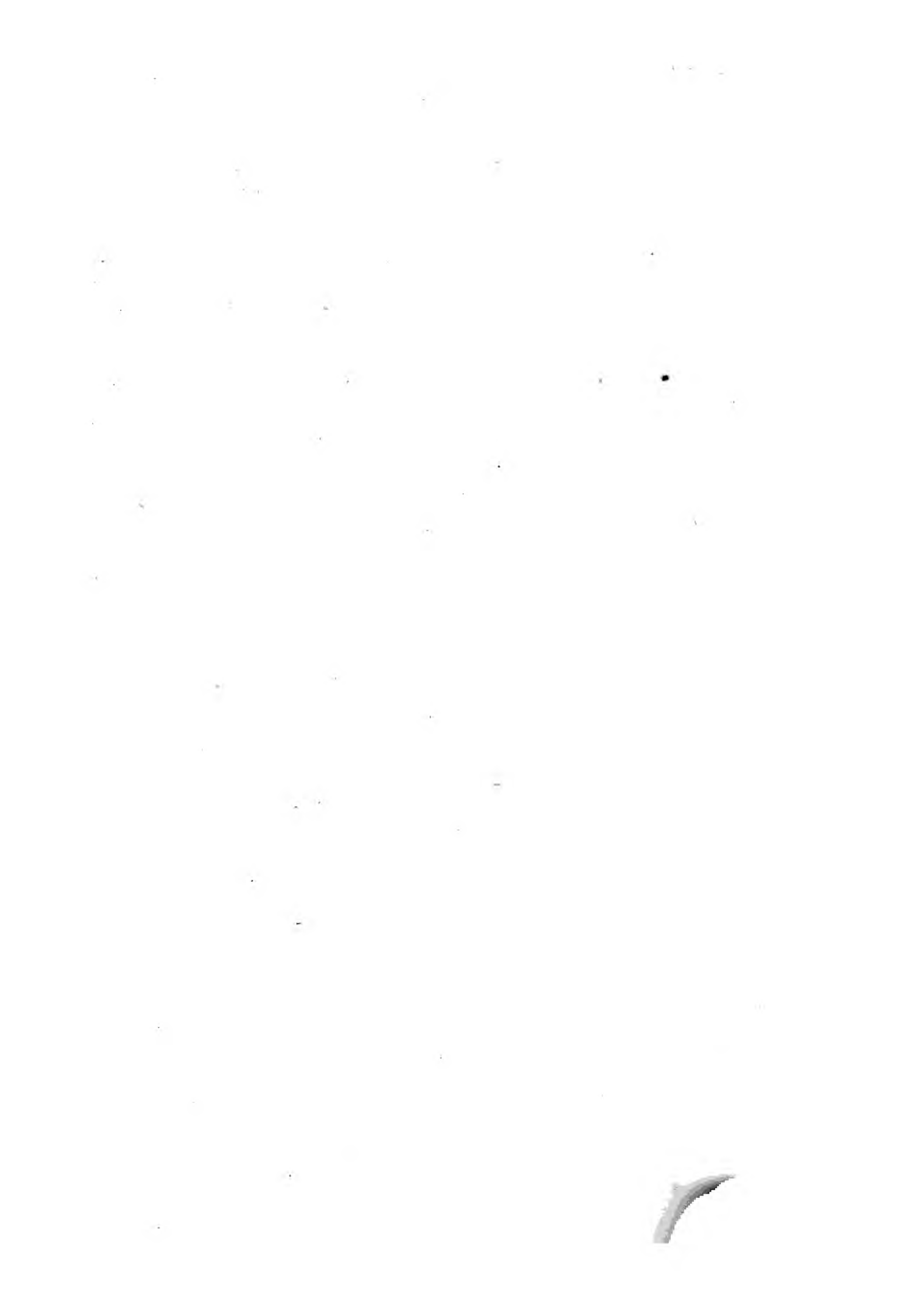
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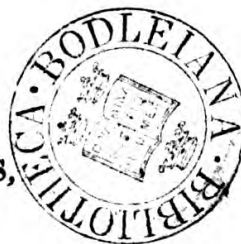
A J A X

OF

S O P H O C L E S ;

WITH

ENGLISH NOTES,



BY

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THIS Edition is intended for the use of younger Scholars, who are commencing the study of the Greek Drama.

The Text is that of Brunck ; occasionally altered upon the authority of Professor Porson, Dr. Elmsley, and Hermann.

The Metrical Version, beneath the Text, is by Joseph Scaliger.

The Editor has endeavoured to comprise, in the Notes, the most useful remarks of all the Commentators on this Play. The copious quotations from Matthiæ's Greek Grammar may be useful in Schools, where the original volumes are not at hand. Numerous references have been made to the works of modern Critics, by whom the meaning either of single words or of idiomatic expressions has been illustrated.

ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΑΘΗΝΗ, ΟΔΥΣΣΕΥΣ.

- ΑΘ.** Ἄει μὲν, ᾧ παῖ Λαρτίου, δέδορκά σε
 πεῖράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάῃς ὄρῳ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα, καὶ μετρούμενον 5
 ἴχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδης
 εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει
 κυνὸς Λακαίνης ὡς τις εὐρινος βάσις.
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10
 καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
 ἐτ' ἔργον ἐστίν· ἐννέπειν δ', ὅτου χάριν
 σπουδὴν ἔδου τήνδ', ὡς παρ' εἰδυίας μάθης.
- ΟΔ.** ᾧ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,
 ὡς εὐμαδῆς σου, κὰν ἄποπτος ἦς ὄμως, 15
 φάνημ' ἀκούω, καὶ ξυναρπάζω φρενὶ,
- MIN.** Jam video, Ulysse, sæpe te venatice
 Captasse, ut acies hosticas prævorteres.
 Teque adeo ad ipsam commodum classem ultimam
 Ajacis, ubi post principia tendit, tuor
 Ruspantem, et olim metientem sedulo 5
 Notis adulta nuperis vestigia,
 Ut, intus an foras sit, oculis aucupes.
 Bene autem es assectatus, ut canis sagax :
 Namque intus ellum est haud diu, caput
 Sudore manans atque carnufices manus. 10
 Quare intus inspectare, nec tibi integrum est,
 Omitte: tantum fare, cujus gratia
 Tam satagis ; omne ut, quicquid hujus est, loquar.
- UL.** O mihi Dearum cara maxime omnium,
 Minerva, quam, vel eminus, clarè tuam 15
 Vocem aure capio, et mente suspensa haurio,

χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
 καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἴπερ εἰργασται τάδε·
 ἴσμεν γὰρ οὐδέν' τρανές, ἀλλ' ἀλώμεθα·
 καὶ γὰρ Φελοντῆς τῷδ' ὑπεζύγην πόνοι.
 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 νεορράντῳ ξίφει, 30
 φράζει τε καὶ δῆλωσεν· εὐθέως δ' ἐγὼ
 κατ' ἴχνος ἄσσω· καὶ τὰ μὲν σημαίνομαι,
 τὰ δ' ἐκπέπληγμαι· κούκ' ἔχω μαθεῖν ὅτου.
 καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος,
 τὰ τ' εἰσέπειτα, σῆ' κυβερνῶμαι χερσί. 35

Qualis tubæ sentitur æneæ sonor.
 Recteque sensi me mihi infensissimum
 Ajacem odora circuire indagine.
 Ita est: eum venamur, haud alium, Dea. 20
 Nam facinus ista nocte cæcum, nescium,
 Ancepsque fecit ille, si fecit tamen:
 Nil scimus etenim, mentis errore avii.
 Quare hoc subivi sponte perferens onus.
 Nam pecua, nuper parta bellica manu, 25
 Jugulata, strata, sauciata fœditer
 Manu, magistris cum suis, offendimus:
 Factique eum omnis hujus auctorem facit.
 Huc adde, quod speculator hunc solum omnium,
 Campos cruento dum ense persultat furens, 30
 Viditque, retulitque. Ego actutum impete
 Vestigo, odor. Hæc signa non dubie noto;
 Ast illa miror; cuja sint, non assequor.
 Sed affuisti tempori; siquidem tua
 Me nunc, et olim rexit, et reget, manus. 35

- ΑΘ. ἔγνων, Ὀδυσσεῦ· καὶ πάλαι φύλαξ ἔβην
τῇ σῆ πρόθυμος, εἰς ὁδὸν, κυνηγία.
- ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ ;
- ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργῃ ταῦτά σοι.
- ΟΔ. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦζεν χεῖρα ; 40
- ΑΘ. χόλω βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.
- ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;
- ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
- ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν ;
- ΑΘ. κὰν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45
- ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
- ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμαῖται μόνος.
- ΟΔ. ἦ καὶ παρέστη, κἀπὶ τέρμ' ἀφίκετο ;
- ΑΘ. καὶ δὴ πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
- ΟΔ. καὶ πῶς ἐπέσχε χεῖρα, μαιμῶσαν φόνου ; 50
- ΑΘ. ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς·
καὶ πρὸς τε ποίμνας ἐκτρέπω, ξύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·

- MIN. Persensi, Ulysse : jamque, dum venaturis,
Viam tibi istam sponte custos institi.
- UL. Bene hic secusne cœptus est mihi labos ?
- MIN. Liquido putasti fecit ille, me vide.
- UL. Nam cur et ausus ille tam cæcum nefas ? 40
- MIN. Achillis arma addicta non sibi dolet.
- UL. Cur sic furente fertur in greges gradu ?
- MIN. Vestro manus cœdare sperans sanguine.
- UL. Incogitabat, inquis, Argivis malum ?
- MIN. Quin absque me fuisset, et patraverat. 45
- UL. Quibusne cœptis, quove mentis impetu ?
- MIN. Irrupit ad vos nocte solus et dolo.
- UL. Pervenit igitur, atque metas attigit ?
- MIN. Institerat adeo utrique jam prætorio.
- UL. Quis rapida ovantem cæde repressit manum ? 50
- MIN. Aliena captis sensa ocellis oggerens,
Hominis retundo gaudium immedicabile ;
Et ad gregum miscella lanigerum agmina
Promiscuique volgus armenti avoco.

ἔνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον, 55
 κύκλω ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε
 δισσοῦς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
 ὅτ' ἄλλοτ' ἄλλον, ἐμπιτνῶν, στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ἄτρυνον, εἰσέβαλλον εἰς ἔρηκτα κακά. 60
 κἀπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν,
 ποιμένας τε πάσας, ἐς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγρην ἔχων·
 καὶ νῦν κατ' οἴκους ζυνδέτους αἰκίζεται. 65
 δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν Δροῆς.
 Δαρσῶν δὲ μίμνε, μηδὲ συμφορὰν δέχου
 τὸν ἄνδρ'. ἐγὼ γὰρ ὀμμάτων ἀποστρόφους
 αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.— 70
 οὔτος, σέ, τὸν τὰς αἰχμαλωτίδας χέρας
 δεσμοῖς ἀπευδύνοντα, προσμολεῖν καλῶ.
 Αἴαντα φωνῶ· στεῖχε δαμάτων πάρος.

Ibi buceras sternebat animantes, nihil 55
 Parcens furori : modo cruenta credulus
 Manu necare gemina Atridas corpora :
 Modo hunc, modo illum scilicet mactans ducem.
 Ast ego virum, furore torrentem vago,
 Urgebam, in altos induens casses mali. 60
 Postquam remisit vis furoris de nece,
 Armenta viva, compedarum vinculis
 Captiva, sed cum gregibus abducit domum,
 Homines putans abigere, non brutos greges :
 Quos nunc flagellis accipit vinctos male. 65
 Age, huncce, sodes, indicem morbum tibi,
 In vulgus ut eum differas, ubi videris.
 Ne defetisce, neve deputa in malo
 Hominem videre : luminum aversos ego
 Orbes reflectam, quominus te viderit. 70
 O ! qui revinctis manibus abductas agis
 Hominum catervas, huc adesdum, te voco :
 Ajax ! tibi (inquam) dico : jam prodi foras.

- ΟΔ. τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.
 ΑΘ. οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; 75
 ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἐνδον ἀρκείτω μένων.
 ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνῆρ ὄδ' ἦν;
 ΟΔ. ἐχθρὸς γε τῷδε τάνδρῃ, καὶ τανῦν ἔτι.
 ΑΘ. οὐκουν γέλωσ ἠδιστος εἰς ἐχθροὺς γελαῖν;
 ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐς δόμους μένειν. 80
 ΑΘ. μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;
 ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνω.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδη πέλας.
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;
 ΑΘ. ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα. 85
 ΟΔ. γένοιτο μέντ' ἂν πᾶν, θεοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἑστάς, καὶ μέν' ὡς κυρεῖς ἔχων.
 ΟΔ. μένοιμ' ἂν ἠθέλον δ' ἂν ἐκτὸς ἂν τυχεῖν.
 ΑΘ. ᾧ οὔτος, Αἴας, δευτέρον σε προσκαλῶ.
 τί βαιὸν οὕτως ἐντρέπει τῆς ζυμμάχου; 90

ΑΘΗΝΑ, ΑΙΑΣ, ΟΔΥΣΣΕΥΣ.

ΑΙ. ᾧ χαῖρ', Ἀθάνα, χαῖρε, Διογενὲς τέκνον,

- UL. Quid agis, Minerva? ne foras hominem evoca.
 MIN. Potin' es tacere? nec tibi metum objice. 75
 UL. Ne, amabo: sed contineat intus se domi.
 MIN. Frustra vereris: non vir idem est qui prius.
 UL. Mihi hostis idem est ipse, qui prius fuit.
 MIN. Illudere hosti ludus est suavissimus.
 UL. Mihi quidem isthunc intus includi sat est. 80
 MIN. Hominem videre mentis impotem fugis?
 UL. Videre mentis compotem compos queam.
 MIN. At non videbit se quidem, quamvis prope.
 UL. Cur non, si idem oculis lumen usurpat, potest?
 MIN. Faxo te ut oculis vel videns non viderit. 85
 UL. Mutare magnum fas nefasque Diis leve est.
 MIN. Tace et quiesce, teque in hoc statu tene.
 UL. Certum est tenere: sed foris mallet tamen.
 MIN. Heus te! audin? Ajax, rursus appello; huc ades.
 Cur Numen auxiliare tam parvi facis? 90
 AJ. Salve, Minerva, maximi proles Jovis!

- ὡς εὔπαρῆστος· καί σε παγχρυσίοις ἐγὼ
 στέψω λαφύροις, τῆσδε τῆς ἄγρας χάριν.
- ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαψας ἔγχος εὔπρὸς Ἀργείων στρατῶ; 95
- ΑΙ. κόμπος πάρεστι, κούκ ἀπαρνοῦμαι τὸ μή.
- ΑΘ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἠχμασας χέρα;
- ΑΙ. ὥστ' οὔ ποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.
- ΑΘ. τεθνῶσιν 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 πέφευγέ σε;
- ΑΙ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου;
- ΑΘ. ἔγωγ'· Ὀδυσσεά, τὸν σὸν ἐνστάτην, λέγω.
- ΑΙ. ἠδιστος, ᾧ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ· θανεῖν γὰρ αὐτὸν οὔ τί πω θέλω—
- ΑΘ. πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον;
- ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης—
- ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
- ΑΙ. μάλιστα πρῶτον νῶτα φοινηχθεῖς θάνη. 110

Bene ades, et opportuna. Te spoliis ego
 Mactabo opimis propter hanc prædam quidem.

- MIN. Sapis : sed illud quod rogo, narra mihi :
 Hastam imbuisti sanguine Argivo tuam? 95
- AJ. Et gloriari fas mihi est ; et non negem.
- MIN. Advorsum Atridas nempe molitus manum es ?
- AJ. Non fiat illis ludus Ajax amplius.
- MIN. Actum est, ut inquis ; occiderunt ilicet.
- AJ. Nunc auferant mihi arma mortui mea. 100
- MIN. Quid vero Ulysses iste Laerta satus ?
 Quo res loco illi est ? an tuam effugit manum ?
- AJ. Sacramne volpem quo sit in statu rogas ?
- MIN. Ipsum, inquam, Ulyssem, male tibi infestum caput.
- AJ. Gratissimum intus assidet spectaculum 105
 Captivus, ipsum quod mori nondum velim—
- MIN. Quidnam priusquam aggredere ? quid facies lucri ?
- AJ. Priusquam ad altæ columen evinctus domus—
- MIN. Quodnam misello grande moliris malum ?
- AJ. Cæsus flagellis, efflet animam denique. 110

- ΑΘ. μὴ δῆτα τὸν δύστηνον ᾧδέ γ' αἰκίση.
 ΑΙ. χαίρειν, Ἀθάνα, τ' ἄλλ' ἐγὼ σ' ἐφίεμαι·
 κείνος δὲ τίσει τήνδε, κούκ ἄλλην δίκην.
 ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
 χρῶ χειρί· φείδου μηδὲν ἄνπερ ἐννοεῖς. 115
 ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,
 τοιάνδ' αἰεὶ μοι ζύμμαχον παρεστάναι.

ΑΘΗΝΑ, ΟΔΥΣΣΕΥΣ.

- ΑΘ. ὄρᾳς, Οδυσσεῦ, 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, καίπερ ὄντα δυσμενῆ,
 ὅθ' οὐνεκ' ἄτη ζυγκατέζευκται κακῆ,
 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
 ὄρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο, πλὴν 125
 εἶδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.
 ΑΘ. τοιαῦτα τοίνυν εἰσορῶν, ὑπέρκοπον
 μηδὲν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,

- MIN. Ne miserum, amabo, ne hunc ita accipias male.
 AJ. Sperare in aliis, Diva, te jubeo bene :
 Supplicium ad istum is, nec secus, dabit modum.
 MIN. Postquam hoc in animo est sat tibi acceptum, ilicet,
 Ne parce dextræ ; cogitata perfice. 115
 AJ. Accingor ad rem : cæterum mando tibi,
 Ut tale præstes semper auxilium mihi.
 MIN. Vides, Ulysse, vim Deorum, quanta sit ?
 Hoc homine rerum quis fuit consultior,
 Vel melior antehac cœpta mature exequi ? 120
 UL. Nullus quidem antehac : mihique misertudine
 Commovit animum, quanquam iniquior mihi est,
 Quod tali inhærens ipse conflictet malo.
 Nec illius rem quàm meam, specto magis ;
 Nil certus aliud esse nos quàm somnia 125
 Imaginantum, aut corpora umbræ inania.
 MIN. Ergo cavebis, hæc videns, temerarium
 Dictum profanumve in Deos effutias.

μηδ' ὄγκον ἄρης μηδέν, εἴ τινος πλέον
 ἢ χειρὶ βρίθεις, ἢ μακροῦ πλούτου βάθει· 130
 ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνδρ᾽ ἄπειρα· τοὺς δὲ σάφρονας
 θεοὶ φιλοῦσι, καὶ στυγοῦσι τοὺς κακοῦς.

ΧΟΡΟΣ.

ΧΟ. Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135
 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω·
 σὲ δ' ὅταν πληγὴ Διὸς ἢ Ζαμενῆς
 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 λοιπῆ,

Nec insolescas, si vel ulli prænites
 Virtute belli, sive vastis copiis : 130
 Namque una tollit, una deprimit dies
 Mortalium res ; et boni semper viri
 Curæ Deis sunt ; contra at invisi mali.

СНО. Telamoniada, qui fundamina
 Salaminis habes firma marina ; 135
 Bene cùm tibi sit, bene lætor :
 Cùm te inimico languere Jove
 Differt Danaum fama maligna,
 Mens mihi refugit, totusque tremo,
 Trepida ut terrore columba. 140
 Ut præteritâ nocte tumultus
 Nos famigerant rumore malo,
 Te, pede rapido persultantem
 Ubera prati, prædatitias
 Danaum pecudes, 145
 Quæ super ipsis fuerant reliquæ,

κτείνοντ' αἴθωνι σιδήρῳ.
 τοιούσδε λόγους ψιθύρους πλάσσω
 εἰς ᾧτα φέρει πᾶσιν Ὀδυσσεύς,
 καὶ σφόδρα πείθει· περὶ γὰρ σοῦ νῦν 150
 εὐπείστα λέγει· καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον,
 τοῖς σοῖς ἄχεσιν καδυβρίζων.
 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 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 δορυβεῖ,
 χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165

Ferro vastasse cruento.
 Talia fictis probra susurris
 Omnium in aures spargit Ulysses.
 Creditur illi: nec sine multa 150
 Suada excipitur: suasus et ipse
 Suasore magis strepit auditor,
 Tua risu facta lacessens.
 Qui magna petit corpora telo
 Nullus aberrat. Dixerit in me 155
 Quis tale, fidem nullus habebit.
 Nam felices petit invidia:
 At, sine magnis, ipsi parvi
 Intutum arcis sunt præsidium.
 Nam cum divite bene plebs rem gerit; 160
 Dives cum plebe fovetur.
 Verum talia sensa docere
 Non possis corda supina.
 Ea circumstrepit hominum turba;
 Nec nos contra conferre pedem 165

ἀπαλέξασθαι, σοῦ χωρίς, ἀναξ.
 ἀλλ' (ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 παταγοῦσιν, ἄτε πτηνῶν ἀγέλαι·)
 μέγαν αἰγυπιὸν σ' ὑποδείσαντες,
 τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης, 170
 σιγῇ πτήξειαν ἄφανοι.
 ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις στροφή·
 (ὦ μεγάλα φάτις, ὦ
 μᾶτερ αἰσχύνας ἐμᾶς,)
 ἄρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175
 ἢ πού τινος νίκας ἀκάρπτων χάριν,
 ἦ ῥα κλυτῶν ἐνάρων
 ψευσθεῖσα δάροις, εἴτ' ἐλαφηβολίαις·
 ἢ χαλκοδάραξ εἴ τιν' Ἐνυάλιος
 μομφὰν ἔχων | ξυνοῦ δορός, ἐννουχίοις 180, 1
 μαχαναῖς | ἐτίσατο λάβαν. 181, 2
 οὔποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερὰ, ἀντιστρ.
 παῖ Τελαμῶνος, ἔβας
 τόσσον, ἐν ποίμναις πιτνῶν· 185

Possumus, absente modo te.
 Ut conspectum fugere tuum,
 Strepitant, qualis, defuncta metu
 Vulturis, avium turba volantum :
 Quod si subitis citus existas, 170
 Muti fugiant trepidanter.
 Anne Diana tuum, soboles Jovis,
 (Ah fera fama, fera
 Mater ah probri mei)
 In volgus armentorum animum furiavit, 175
 Aut orba fructu debito victoriæ,
 Aut spoliolorum aliquo
 Frustrata honore, aut hinnulei exuviis ?
 Bellonane an Mars supplicium rabido
 Poscens calen- 180
 te sanguine, noctivagis vindicis
 Furoribus iræ.
 Non te adeo usque sinister agit furor,
 O Telamoniada,
 In greges ut tu irruas. 185

ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς, 190
μῆ, μῆ μ', ἄναξ, | ἔθ' ᾧδ' ἐφάλοισ κλισίαις 191, 2
ὄμμ' ἔχων, | κακὰν φάτιν ἄρη. 192, 3
ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακρᾶίωσι ἐπαδός.
στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾶ,
ἄταν οὐρανίαν φλέγων, 195
ἔχθρῶν δ' ὕβρις ᾧδ' ἀτάρβητα
ὀρμᾶται ἐν εὐανέμοις βάσσαις,
πάντων καγχάζοντων γλώσσαις
βαρυάλγητ'· ἐμοὶ δ' ἄχος ἔστακε. 200

ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΤΕΚ. Ναὸς ἀρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,
ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.

Hæc cælitum vis est mage ; Jupiter, aver-
runcate volgi, et Phœbe, rumores malos.
Sin sua composito
Commenta fingunt arte mala proceres,
Aut acre cauti Sisyphidæ genus ; 190
Ne, si sapis,
Ad hæc, rogo, castra manens deside,
Probro tibi ne sit.
Linque sedilia : surge ; ubi plus sat longe
Lente exercitus immoraris otio, 195
Dira incendia ventilans.
Impune proterva vis linguæ
Ventique segura lascivi
Injurioso miscet dic-
ta cachinno : at dolore ego configor. 200

ΤΕΚ. Socii Ajacis, classica pubes,
Nobile prisca germen Erecthei,
Quantis versat fluctibus animi
Telamoniaci nos cura laris !

- νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατῆς
 Αἴας Φολερῶ
 κείται χειμῶνι νοσήσας. 205
- ΧΟ. τί δ' ἐνήλλακται τῆς ἀμερίας
 νῦξ ἥδε βάρος ;
 παῖ τοῦ Φρυγίου σὺ Τελεύταντος,
 λέγ', ἐπεὶ σε λέχος δουριάλων
 στέρξας ἀνέχει Δούριος Αἴας·
 ὥστ' οὐκ ἂν αἰδῆρις ὑπέποις. 210
- ΤΕΚ. πῶς δῆτα λέγω λόγον ἄρρητον ;
 θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
 215
 μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς
 νύκτερος Αἴας ἀπελωβήθη·
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἐνδον
 χειροδάϊκτα σφάγι' αἰμοβαφῆ,
 κείνου χρηστήρια τάνδρός. 220
- ΧΟ. οἴαν ἐδήλωσας ἀνδρὸς
 αἰδοπος ἀγγελίαν
 ἀτλατον, οὐδὲ φευκτάν, 220
 στροφῆ.
- En ferus Ajax, pectore crudo,
 Perditus, æger 205
 Æstu conflictat iniquo.
- ЧΟ. Quod præterita nocte quietem
 Mutavit onus ?
 Filia Phrygii Teleutantis,
 Dic : nam servam te ferus Ajax 210
 Socia lecti parte recepit ;
 Ut te nescire nefas sit.
- ТЕС. Ardua dictu dicta profabor.
 Lethi similem morbum audite. 215
 Efferus iris, animique vagus,
 Infandum Ajax ausus in umbra est.
 Talia jam licet intus cernere
 Patrata manu sacra cruenta,
 Pulchra viri gesta furentis. 220
- ЧО. Mira indicas, mira torvi
 Facta refers hominis
 Iniqua, inexplicanda ;

τῶν μεγάλων Δαναῶν | ὑποκληζόμεναν, 224, 5
 τὰν ὁ μέγας μῦθος ἀέξει.
 227, 8 οἱ μοι, φοβοῦμαι τὸ προσέρπον. | περίφαντος ἀνὴρ
 229 θανεῖται, ἀπαπλήκτω | χερὶ συγκατακτὰς 230
 κελαινοῖς ξίφεσιν βοτὰ,
 καὶ βοτῆρας ἵππονώμας.

TEK. ὦ μοι· κείθεν, κείθεν ἄρ' ἡμῖν
 δεσμῶντιν ἄγων ἤλυθε ποίμναν·
 ὧν τὰ μὲν εἶσω σφάζ' ἐπὶ γαίᾳς· 235
 τὰ δὲ πλευροκοπῶν δίχ' ἀνερῆρήγνου.
 δύο δ' ἀργίποδας κριοὺς ἀνελῶν,
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥιπτεῖ θερύσας· τὸν δ' ὄρθον ἄνω
 κίονι δήσας, 240
 μέγαν ἵπποδέτην ῥυτῆρα λαβῶν,
 παίει λιγυρᾶ μᾶστιγι διπλῆ,
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων,
 κούδεις ἀνδρῶν, ἐδίδαξεν.

Quæ proceres Danai
 Male famigerant; 225
 Quæque procax rumor acerbat.
 Hem! quem exitum res habitura est?
 Habet hoc: furore
 Sibi jam afferet ille
 Manus: quippe qui tot 230
 Opimos gladio greges
 Impetiit, gregumque duces.

TEC. Me miseram: amens inde inde foris
 Captiva manu traxit pascua.
 Partem in nuda jugulavit humo: 235
 Partem mediam male dissecuit.
 Duo lanigeri proceres pecoris,
 Illum capite, et lingua truncat:
 Hunc destituit rectum ad medii
 Columen tecti: 240
 Et fera quassans vulnera, lori
 Sævus habena mulctat equini;
 Atque oggannit non bona dicta,
 Non humanitus ea doctus.

- ΧΟ. ὦρα τιν' ἤδη κάρα κα- ἀντιστρ. 245
 λύμμασι κρυψάμενον,
 ποδοῖν κλοπὰν ἀρέσθαι,
 ἢ Δοὸν εἰρεσίας | ζυγὸν ἐζόμενον, 248, 9
 ποντοπόρῳ ναὶ μεθεῖναι. 250
- 251, 2 τοίας ἐρέσσουσιν ἀπειλὰς | δικρατεῖς Ἀτρεΐδαι
 καδ' ἡμῶν πεφόβημαι | λιτόλευστον ἄρην 253, 4
 ξυναλγεῖν μετὰ τοῦδε τυ- 255
 πείς, τὸν αἰῶ' ἀπλατος ἴσχει.
- ΤΕΚ. οὐκ ἔτι λαμπρᾶς γὰρ ἄτερ στεροπᾶς
 ἄξας ὄξυς νότος ὤς, λήγει
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάδη, 260
 μηδενὸς ἄλλου παραπράξαντος,
 μεγάλας ὀδύνας ὑποτείνει.
- ΧΟ. ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ·
 φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
- ΤΕΚ. πότερα δ' ἂν, εἰ νέμοι τις αἴρεσιν, λάβοις, 265
- CHO. Jam tempus obnubere est ca- 245
 put, timide et propero
 Fugam parare furto;
 Curriculumque citi
 Leve remigii in-
 scendere, nec parcere navi. 250
 Tantas minas totque volutant
 Proceres Atridae
 Duces: saxipetas nam
 Populi vereor
 Manus; neu cum eo in malis 255
 His jacente condoleam.
- TEC. Minime vero: namque silescit,
 Ut non vehemens qui venit Auster.
 Quin nova compos vulnera sentit:
 Nam sua sibi cum quis mala spectat,
 Et socius in eis nemo accedit, 260
 Ea magni est causa doloris.
- CHO. Hominem beatum, si malo defungitur:
 Absente morbo, nam remittitur metus.
- TEC. Harum placeret ultra conditio magis? 265

- φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν ;
- ΧΟ. τό τοι διπλάζον, ᾧ γύναι, μείζον κακόν.
- ΤΕΚ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτάμεσθα νῦν.
- ΧΟ. πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις. 270
- ΤΕΚ. ἀνὴρ ἐκεῖνος, ἠνίκ' ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἦδεθ', οἷσιν εἴχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς βλέποντας ἠνία ξυνῶν
νῦν δ', ὡς ἔληξε, κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλαται κακῆ, 275
ἡμεῖς δ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
ἄρ' ἐστὶ ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;
- ΧΟ. ζύμφημι δὴ σοι· καὶ δέδοικα μὴ 'κ θεοῦ
πληγὴ τις ἦκη· πῶς γὰρ, εἰ πεπαυμένος
μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ; 280
- ΤΕΚ. ὡς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρῆ.
- ΧΟ. τίς γὰρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
δήλωσον ἡμῖν, τοῖς ξυναλγοῦσιν, τύχας.
- ΤΕΚ. ἅπαν μαθήσει τοῦργον, ὡς κοινῶνός ὢν.

Cum per te amicis est male, esse tibi bene ;

Aut cum iis doloris paria munia exsequi ?

CHO. Quod duplicatur, majus est, mulier, malum.

TEC. Morbo caremus, et laboramus tamen.

CHO. Quid dicis ? hæc me dictio incertat magis. 270

TEC. Vir ille morbo quum teneretur gravi,

Gestibat ipse quâ premebatur lue ;

Angebatur et nos mentis impos compotes.

Postquam resedit, ac recepit se a malo,

Et major illum mentis exercet dolor ; 275

Et non minus nos nunc dolemus quam prius.

Non ergo simpla hæc duplabis tanto mala ?

CHO. Verum est, fatemur : ac veremur, ne Deum

Incessat ira hunc : nam levatur non magis

Defunctus ille peste, quàm ægrotans prius. 280

TEC. Ergo disertim commonendus est mihi.

CHO. Enim unde cœpit gliscere hæc moles mali ?

Nos condolentes et metûs socios doce.

TEC. Ergo ut doloris socius, omnem rem tene.

κείνος γὰρ ἄκρας νυκτὸς, ἠνίχ' ἔσπεροι 285
 λαμπτήρες οὐκ ἔτ' ἦθον, ἄμφηκες λαβῶν
 ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 καὶ γὰρ πιπλήσω, καὶ λέγω, Τί χρῆμα δρᾶς,
 Αἴας; τί τήνδ' ἀκλητος, οὐδ' ὑπ' ἀγγέλων
 κληθεῖς, ἐφορμᾶς πείραν, οὔτε του κλύων 290
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.—
 ὁ δ' εἶπε πρὸς με βαί', αἰὲ δ' ὑμνούμενα·
 Γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.
 καὶ γὰρ μαδοῦσ' ἔληξ'. ὁ δ' ἐσσύθη μόνος.
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάδας. 295
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκερῶν τ' ἄγραν.
 καὶ τοὺς μὲν ἠυχένιζε· τοὺς δ' ἄνω τρέπων
 ἔσφαζε, καρράχιζε· τοὺς δὲ δεσμίους
 ἠκίζεθ', ὥστε φῶτας, ἐν ποίμναις πιτνῶν. 300
 τέλος δ', ὑπάξας διὰ θυρῶν, σκιᾶ τινὶ
 λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεῖς γέλων πολὺν,

Nam nocte prima, nondum adhuc micantibus 285
 Astrorum ocellis, ille vanos, ancipe
 Instructus hastâ, tentat exitus ruens.
 Ego increpo hominem: " Nam quid," inquam, " cogitas,
 " Ajax? quod isthuc itiner incertum paras,
 " Nullo evocatus nuntio aut tuba excitus, 290
 " Quum placidus omnes mulcet in castris sopor?"—
 Brevi ille dicto insequitur, at vulgario:
 " Mulier, mulierum ornamen est silentium."—
 Perculsit animum: comprimo me: ille exiit.
 Verum quod intervenit interibi, haud scio. 295
 Post, curvifrontes intrat armentas agens,
 Mutasque pecudes atque custodes canes.
 Hinc capite truncat; inde resupinat, necat,
 Jugulatque quædam: his compeditis verbera,
 Tanquam viri sint, non greges, usque oggerit. 300
 Tunc nescio quid, exiens, spectrum appetens
 Orationem duriter dictis dedit
 In Ulysssem, Atridas, perperam et joculariter,

ὄσσην κατ' αὐτῶν ὕβριν ἐκτίσσιτ' ἰών·
 κᾶπειτ' ἐπάξιας αὔδισ ἐς δόμους πάλιν, 305
 ἴμφρων μόλις πως ξὺν χρόνῳ καθίσταται.
 καὶ πλήρες ἄτης ὡς διοπτρεύει στέγος,
 παίσιας κάρα δ' αὖξεν· ἐν δ' ἐρειπίοις
 νεκρῶν ἐρεισθεῖς ἔζετ' ἀρνείου φόνου,
 κόμην ἀπρίξ ὄνυξι συλλαβὴν χερί. 310
 καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·
 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη,
 εἰ μὴ φανείη πᾶν τὸ συτυχὸν πάθος·
 κἀνήρετ', ἐν τῷ πράγματος κυροῖ ποτέ.
 κἀγὼ, φίλοι, δείσασα, τοῦξεργασμένον 315
 ἔλεξα πᾶν, ὅσονπερ ἐξηπιστάμην.
 ὁ δ' εὐδὺς ἐξώμαζεν οἰμωγὰς λυγρὰς,
 ἃς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ·
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
 τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν· 320
 ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
 ὑπεστέναζε, ταῦρος ὡς, βρυχώμενος.

Indigna eorum facta sese ultum probe.
 Ad nota rursum tecta regreditur gradum, 305
 Tandemque mentis in potestatem redit.
 Ut novit omnem errore completam domum,
 Frontem ferit, quiritat, in commiscuam
 Jacentium se projicit stragem gregum,
 Manu prehensam identidem scindens comam; 310
 Diuque muto constitit silentio.
 Exinde gravia comminatus est mihi,
 Ne edisseratur omne, quicquid est mali;
 Ac esset in quo, sciscitabatur, statu.
 His territata, quoque gesta sit modo, 315
 Et quo sciebam rite rem pando ordine.
 Tunc ipse questus rumpere ejulabiles,
 Huic prius inausos, atque inauditos mihi:
 Expetere tales namque censebat sonos
 Ignavitati mentis, atque imbelliæ. 320
 Et voce parcens atque lamentis prius
 Gemitus premebat, taurus ut mugit ferox.

- νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμῆσιν ἥσυχος θακεῖ πεσών. 325
 καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν·
 τοιαῦτα γὰρ πως καὶ λέγει κῶδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι·
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330
- ΧΟ.** Τέκμησσα, δεινὰ, παῖ Τελεύταντος, λέγεις
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
- ΑΙ.** ἰὼ μοί μοι.
- ΤΕΚ.** τάχ', ὡς ἔοικε, μᾶλλον ἢ οὐκ ἠκούσατε
 Αἴαντος, οἴαν τήνδε θαῦσσει βοήν; 335
- ΑΙ.** ἰὼ μοί μοι.
- ΧΟ.** ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
 νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.
- ΑΙ.** ἰὼ παῖ, παῖ.
- ΤΕΚ.** ὦ μοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾶ. 340
 τί ποτε μενοινᾶ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.
- ΑΙ.** Τεῦκρον καλῶ· ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ
- Nunc hoc iniquo constitutus in statu,
 In strage pecorum, cereris et bacchi carens,
 Ferroque cæsis gregibus incubat sedens : 325
 Ac nescio quod facinus occæptat grave ;
 Tales querelis miscet ejulitans sonos.
 At vos, amici, (namque ea me gratia
 Huc contuli) ite, ferte opem, tutamini :
 Faciles amicis sunt amici eimodi. 330
- ΧΟ.** Indigna vero mihi, Teleutantis genus,
 Proloqueris hominem expectarier malis.
- ΑΙ.** Hei ! hei !
- ΤΕΚ.** Quin nunc magis videtur : an sentiscitis
 Quas fundit Ajax ore voces flebili ? 335
- ΑΙ.** Hei ! hei !
- ΧΟ.** Mirum ni homo aut ægrotat ; aut offenditur,
 Morbi prioris pœnitundine anxius.
- ΑΙ.** Hei puer ! hei puer !
- ΤΕΚ.** Heu misera, quid agam ? te, puto, Eurysaces, vocat. 340
 Nam quid agis, Ajax ? heu ubi es, fili ? occidi.
- ΑΙ.** Teucrum voco : ubinam Teucer ? assiduo n' volet

ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν· ἀλλ' ἀνοίγετε.

τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

ΤΕΚ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἕξεστί σοι

τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.

ΑΙΑΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ.

ΑΙ. ἰὼ 348 στροφή α.

φίλοι ναυβάται, | μόνοι ἐμῶν φίλων, 348, 9

μόνοι τ' | ἐμμένοντες ὄρῳ νόμα, | 349, 350

ἴδεσθέ μ' οἶον ἄρτι κῦ-

μα | φοινίας ὑπὸ ζάλης | 351, 2

ἀμφίδρομον κυκλεῖται.

ΧΟ. οἱ μ', ὡς ἔοικας ὄρῳ μαρτυρεῖν ἄγαν.

δηλοῖ δὲ τοῦργον, ὡς ἀφροντίστως ἔχει. 355

ΑΙ. ἰὼ 356 ἀντιστ. α.

γένος ναΐας | ἀρωγὸν τέχνας, 356, 7

ἄλιον | ὅς ἐπέβας ἐλίσσων πλάταν, | 357, 8

σέ τοι, σέ τοι μόνον δέδορ-

κα | ποιμένων ἐπαρκέσοντ'· 359, 360

ἀλλά με συνδαΐζον.

Ductare prædas? ast ego intereo miser.

ΧΟ. Homo est apud se, ut sentio. Aperite ocius:

Reverebitur fortassis aspecti mei. 345

ΤΕΚ. Aperimus, ecce: cæterum licet tibi

Homini tueri gesta, et ejusdem statum.

ΑΙ. Sodales maris remiges,

Amici unici omnium, et

Æquitate stantes pia;

Videte me esse, qualis est

Ubi recens ab æstibus

Fluctus adhuc movetur.

ΧΟ. Vah! quam evidenter vera testatus modo es,

Quod comprobatur satis inornato hoc statu. 355

ΑΙ. Amici, marinum genus,

Rei nauticæ sciens,

Bene inhibens ratis palmulas;

Modo unici modo unici

Super mi estis adjuvæ, oc-

cidite: ferte opem mi,

360

- ΧΟ. Εὐφρημα φώνει· μὴ κακὸν κακῶ διδούς
 ἄκος, πλέον τὸ πῆμα τῆς ἄτης τίθει.
- ΑΙ. ὄρῃς τὸν θρασὺν, τὸν εὐκάρδιον, στροφὴ β'.
 τὸν ἐν δαίμοις ἄτρεστον μάχαις, 365
 ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
 οἷ μοι γέλωτος, οἷον ὑβρίσθην ἄρα.
- ΤΕΚ. μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὐδα τάδε.
- ΑΙ. οὐκ ἐκτός ; οὐκ ἀψορρόν ἐκνεμεῖ πόδα ;
 αἰαῖ αἰαῖ. 370
- ΧΟ. ᾧ πρὸς θεῶν, ὑπείκει, καὶ φρόνησον εὔ.
- ΑΙ. ᾧ δύσμορος, ὅς χερσὶ μὲν στροφὴ γ'.
 μεθῆκα τοὺς ἀλάστορας,
 ἐν δ' ἐλίκεσσι βουσί καὶ
 κλυτοῖς πεσὼν αἰπολίοις, 375
 ἐρεμνὸν αἰμ' ἔδευσα.
- ΧΟ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.
- ΑΙ. ἰὼ πᾶν θ' ὄρῳν, ἀπάντων τ' αἰεὶ ἀντιστρ. β'.
 κακῶν ὄργανον, τέκνον Λαρτίου, 380

CHO. Bona verba : ne, malum resarciens malo,
 Majora tristi damna jactura effice.

AJ. Ego ille acer, ille fortis, ferox
 Duelli, atque prælii interritus, 365
 Pecudum in imbecille volgus ruo.
 Pudet cachinni : contumeliæ pudet.

TEC. Hæc verba fari, domine, compendiface.

AJ. Excede : cessas ? i diirecte foras.
 Eheu ! Eheu ! 370

TEC. Desiste, amabo ; per Deos, ad te redi.

AJ. Heu me miserum ! manu
 Remîsse me hos sacerrumos,
 Bobus ut in trionibus
 Et in capellis, avidum 375
 Retingerem cruorem.

CHO. Nam quid dolere hæc facta profuerit tibi ?
 Infecta facta non erunt tuam vicem.

AJ. Heu omnium auctor omnium
 Malorum faber, puer Laertæ, 380

- κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἧ που πολὺν γέλωδ' ὑφ' ἠδονῆς ἄγεις.
- ΧΟ. ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κωδύρεται.
- ΑΙ. ἴδοιμ' ἐγὼ νιν, καίπερ ᾧδ' ἀτάμενος.
ἰὼ μοι μοι. 385
- ΧΟ. μηδὲν μέγ' εἶπης· οὐχ ὄρας ἴν' εἶ κακοῦ ;
- ΑΙ. ᾧ Ζεῦ, προγόνων προπάτωρ, ἀντίστρ. γ'.
πῶς ἂν τὸν αἰμυλώτατον,
ἐχθρὸν ἄλημα, τούς τε δισ-
σάρχας ὀλέσσας βασιλεῖς, 390
τέλος θάνοιμι καὐτός.
- ΤΕΚ. ὅταν κατεύχη ταῦθ', ὁμοῦ κάμοι θανεῖν
εὐχου· τί γὰρ δεῖ ζῆν με, σοῦ τεθνηκότος ;
- ΑΙ. ἰὼ σκότος, ἐμὸν φάος, στροφή δ'.
ἔρεβος ᾧ φαεινότατον, ὡς ἐμοί, 395
ἔλεσθ', ἔλεσθε μ', οἰκήτορα,
ἔλεσθέ μ'· οὔτε γὰρ θεῶν
γένος, οὔθ' ἀμερίων
ἔτ' ἄξιός βλέπειν, τιν' εἰς

Leveque publicumque mendicimo-
nium, ut triumphas ! ut cachinnas ! ut crepas !

- СНО. Rident volente flentque mortales Deo.
- ΑΓ. Utinam viderem illum, obrutus licet malis.
Hei me ! hei me. 385
- СНО. Comperce verbis : quo in statu sis, non vides.
- ΑΓ. Meorum O atavûm pater,
Quanam arte, Jupiter, vafrum
Undique circuitorem ini-
micum ultus atque ambo duces, 390
Malam oppetam ipse mortem ?
- ΤΕС. Si hæc imprecaris, imprecator et mihi
Mortem : quid opus est vitâ mihi, te mortuo ?
- ΑΓ. Meum O mihi jubar tenebræ, et Orce,
Lux nitida, lucida, 395
Habete me vestri incolam,
Habete : nec Deorum enim,
Neque mortale hominum
Mihi genus, videre

	ὄνασιν ἀνθρώπων.	400
	ἀλλὰ μ' ἅ Διὸς ἀλκίμα θεὸς	
	ὀλέθριον αἰκίζει.	
	ποῖ τις οὖν φύγη ;	
	ποῖ μολῶν μενῶ ;	
	εἰ τὰ μὲν φθίνει, φίλοι,	405
	ταῖσδ' ὁμοῦ πέλας,	
	μωραῖς δ' ἄγραις προσκείμεθα,	
	πᾶς δὲ στρατὸς δίπαλτος ἂν με	
	χειρὶ φονεύοι.	
TEK.	ᾧ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον	410
	φανεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.	
AI.	ἰὼ πόροι ἀλίρροδοι, ἀντιστρ. δ.	
	πάραλά τ' ἄντρα, καὶ νέμος ἐπάκτιον,	
	πολύν, πολύν με, δαρζόν τε δὴ	
	κατείχετ' ἀμφὶ Τροίαν	415
	χρόνον· ἀλλ' οὐκ ἴτι μ', οὐκ	
	ἔτ' ἀμπνοᾶς ἔχοντα τοῦ-	
	τό τις φρονῶν ἴστα.	
	Fas, inutili cunctis.	400
	Sed ferox Jovis nata, perpete	
	Dea cruce me muletat.	
	Quæ fugæ via ?	
	Quem locum eligam ?	
	Postquam, amici, et hoc et hoc	405
	Interit simul,	
	Unamque capturam egimus ;	
	Statimque volgus armis	
	Omne confodient me.	
TEC.	Vah misera ! tales maximum voces virum	410
	Efflare, quas nec ausus esset antehac !	
AJ.	Fluvii mariflui, et maritima antra,	
	Et littoreum hoc nemus,	
	Diu diu me plus satis	
	Tenetis ante Trojam :	415
	Atenim haud limine com-	
	potem amplius licebit :	
	Crederet hoc neget nemo.	

- ᾧ Σκαμάνδριοι γείτονες ῥοαὶ
 εὐφρονες Ἀργείοις, 420
 οὐκ ἔτ' ἄνδρα μὴ
 τόνδ' ἴδῃτ', ἔπος
 ἐξερέω μέγ', οἷον οὐ
 τινὰ Τροία στρατοῦ
 ἄερχθη χθονὸς μολόντ' ἀπὸ 425
 Ἑλλανίδος· τανῦν δ' ἄτιμος
 ᾧδε πρόκειμαι.
- ΧΟ. οὗτοι σ' ἀπείργειν, οὐδ' ὅπως ἐᾷ λέγειν
 ἔχω, κακοῖς τοιοῖσδε συμπεπτακότα.
- ΑΙ. αἶ αἶ· τίς ἂν ποτ' ἄεθ' ᾧδ' ἐπάνυμον 430
 τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 καὶ τρεῖς· τοιοῦτοις γὰρ κακοῖς ἐντυγχάνω
 ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰθαίας χθονὸς
 τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ, 435
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,
- O Scamander, qui proximus fluis
 Benevolus Argivis, 420
 Non tueberis
 Amplius virum hunc
 (Dicere non verebor) ex-
 erciti omnium,
 Quos Troja vidit, optimum 425
 Græcanici: at sine ullo
 Nunc honore jacentem.
- ЧНО. Nec comprimendi nec remittendi tui
 Ullum modum habeo: tanta te incumbunt mala.
- ΑΙ. Aiai! quis unquam tot meum cognomine 430
 Meis putasset concinere nomen malis?
 Aiai licet nunc proloqui bis, ter mihi;
 Nam me malorum tanta circumstat cohors:
 Cujus pater reversus ab Trojæ hoc solo
 Domum rediit, mactus omni adorea: 435
 Ego autem eodem natus, ad eundem locum
 Profectus, iisdem viribus non indigens,

οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 440
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶνδ' ὧν πέρι
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 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
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 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455
 βλάβητοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρῆ δρᾶν; ὅστις ἐμφανῶς θεοῖς

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 Heu pereo ad istum inhonorus Argivis modum. 440
 Sed hoc scio haud obnoxie;—si de suis
 Vivens Achilles captus armis arbiter
 Palmarium virtutis alicui addiceret,
 Nemo abstulisset illa tunc meam vicem.
 Sed hæc doloso addixere potuerunt viro 445
 Græci, meam illi postputantes gloriam.
 Quod ni mihi omnem eversa mens sapientiam
 Expectorassent et oculus, nunquam amplius
 Judicia in alium judicassent talia.
 Jam pervico animo, Jove sata, implacabili, 450
 Me, cum jam in illos verterem infestam manum,
 Repressit objecta impotente insania,
 In gregibus istis ut cruentarem manum.
 Verum cachinnis nunc mihi illudunt, ubi
 Fugere me nolente. Cum Deus nocet, 455
 Vel fortiolem evadere ignavo est facul.
 Quid ergo faciam, quem disertim omnes Dei

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 Et omnis odit Troja, et omne isthuc solum?
 An domitionem ergo hic relictis portubus, 460
 Solisque Atridis, trans et Ægeum parem?
 Sed qua potis sim fronte Telamonem patrem
 Contra obtueri? quomodo me inglorium,
 Virtute cassum, sustinebit, cernere,
 Quarum ipse rerum honoribus summis cluet? 465
 Non sic abibit; non. Quid ergo? an vir viro
 Congressus ad Troum alta propugnacula
 Clare oppetam, aliquo facinore illustri edito?
 Sed facerem Atridis rem bonam et gratissumam.
 Non sic abibit. Aliqua tentanda est via, 470
 Quâ, jam senectis obsito membris, patri
 Profitear, haud hoc patre me ignavum satum.
 Nam turpe longum postulat se vivere,
 Cui nulla detur a malis interquies:
 Nam quid habet in se volupe de die dies 475
 Hinc summovens vitam, inde mortem promovens?

οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἄτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι. 440
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 Me, cum jam in illos verterem infestam manum,
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 Me, cum jam in illos verterem infestam manum,
 Repressit objecta impotente insania,
 In gregibus istis ut cruentarem manum.
 Verum cachinnis nunc mihi illudunt, ubi
 Fugere me nolente. Cum Deus nocet, 455
 Vel fortiozem evadere ignavo est facul.
 Quid ergo faciam, quem disertim omnes Dei

ἔχθαιρόμαι· μισεῖ δέ μ' Ἑλλήνων στρατός·
 ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπῶν ἔδρας, 460
 μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμῶνι; πῶς με τλήσεταιί ποτ' εἰσιδεῖν,
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
 οὐκ ἔστι τοῦργον τλητόν. Ἄλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις,
 καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θανῶ;
 ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.
 οὐκ ἔστι ταῦτα. πείρᾳ τις ζητητέα 470
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ,
 μή τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγάς.
 αἰσχυρὸν γὰρ ἄνδρα τοῦ μακροῦ χρεῖζεν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 475
 προσδεῖσα κἀναδεῖσα τοῦ γε κατθανεῖν;

Odere? quem odit omnis Achivûm exercitus?
 Et omnis odit Troja, et omne isthuc solum?
 An domitionem ergo hic relictis portubus, 460
 Solisque Atridis, trans et Ægeum parem?
 Sed qua potis sim fronte Telamonem patrem
 Contra obtueri? quomodo me inglorium,
 Virtute cassum, sustinebit, cernere,
 Quarum ipse rerum honoribus summis cluet? 465
 Non sic abibit; non. Quid ergo? an vir viro
 Congressus ad Troum alta propugnacula
 Clare oppetam, aliquo facinore illustri edito?
 Sed facerem Atridis rem bonam et gratissumam.
 Non sic abibit. Aliqua tentanda est via, 470
 Quâ, jam senectis obsito membris, patri
 Profitear, haud hoc patre me ignavum satum.
 Nam turpe longum postulat se vivere,
 Cui nulla detur a malis interquies:
 Nam quid habet in se volupe de die dies 475
 Hinc summovens vitam, inde mortem promovens?

οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν,
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι,
 τὸν εὐγενῆ χρεῖ· πάντ' ἀκήκοας λόγον. 480

ΧΟ. οὐδεὶς ἐρεῖ ποθ', ὡς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
 παῦσαί γε μέντοι, καὶ δὸς ἀνδράσιν φίλοις
 γνώμης κρατῆσαι, τάσδε φροντίδας μεθεῖς.

ΤΕΚ. ᾧ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
 οὐκ ἔστιν οὐδὲν μείζον ἀνδράποισ κακόν.
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς,
 εἴπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν·
 νῦν δ' εἰμὶ δούλη· θεοῖς γὰρ ᾧδ' ἔδοξέ που,
 καὶ σῆ μάλιστα χειρὶ. Τοιγαροῦν, ἐπεὶ 490
 τὸ σὸν λέχος ξυνηλθον, εὔφρονῶ τὰ σά.
 καὶ σ' ἀντιάζω πρὸς τ' ἐφειστίου Διὸς,
 εὐνῆς τε τῆς σῆς, ἧς ξυνηλλάχθης ἐμοὶ,
 μή μ' ἀξιώσης βάζειν ἀλγεινὴν λαβεῖν
 τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἀφείς τινί. 495

Nihili quidem hominem fecerim, quem spes alit,
 Vitamque vanis speribus lactat suam.

Sed nempe pulchre vivere, aut pulchre mori
 Expetere, honestis et viris verum est. Tenes. 480

CH. Aliena dicta hæc te loqui nemo autumet,
 Nec dixit, Ajax, sensa sed mentis tuæ.
 Te respice ergo : da locum sententiæ,
 Tuis amicis, atque missa hæc sis face.

TEC. Nullum est, here Ajax, omnibus mortalibus 485
 Necessitatis legibus majus malum.

Ego quidem sum creta libero patre,
 Eoque dite, si quis alius est Phrygum :
 Nunc servitutis compotivit me Deus,
 Et tua domitrix dextra. Postquam ergo in tuum 490
 Cubile conveni, ex eò studeo tibi.

Quod obsecro te perque communem larem,
 Sociumque lectum, in quem optime convenimus,
 Ne, dum me iniquis tradis in manum tuis,
 Committe, ut iis infamiæ in causa fuam. 495

"Ἦν γὰρ θάνης σὺ, καὶ τελευτήσας ἀφῆς,
 ταύτη νόμιζε κάμῃ τῇ τόδ' ἡμέρα,
 βία ξυναρπασθεύσαν Ἀργείων ὑπο,
 ξὺν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρεϊ, 500
 λόγοις ἰάπτων, "Ἴδετε τὴν ὀμευνέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 οἴας λατρείας ἀνδ' ὅσου ζήλου τρέφει.—
 Τοιαῦτ' ἔρεϊ τις· κάμῃ μὲν δαίμων ἔλα·
 σοὶ δ' αἰσχυρὰ τᾶπη ταῦτα, καὶ τῷ σῷ γένει. 505
 ἀλλ' αἰδέσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γῆρα προλείπων· αἰδέσθαι δὲ μητέρα
 πολλῶν ἐτῶν κληροῦχον, ἢ σε πολλάκις
 θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
 οἴκτειρε δ', ᾧ "ναξ, παῖδα τὸν σὸν, εἰ νέας 510
 τροφῆς στερηθεῖς, σοῦ διοίσεται μόνος
 ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνη τε κάμοι τοῦδ', ὅταν θάνης, νεμεῖς.
 ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω,

Si moreris, ac nos morte destituis tua,
 Illicet eodem raptam ab Argivis die
 Tractamque meque parvulumque diriter,
 Famularem ad unum degere ætatem autuma. 500
 Oratione tum quis incillans manus
 Dominus amara, "Aspicite conjugem," inquiet,
 "Ajacis, Argivum omnium fortissimi,
 "Quæ servitute quale mutavit decus"!
 Hæc dicet aliquis: me quidem incesset Deus:
 Inhonestæ vero hæc et tibi et tuis erunt. 505
 Sed revereatur te patris, quem in exitâ
 Ætate linquis: sed sit et quidem pudor
 Parentis annis obsitæ, quæ sæpius
 Redire te optat vivum et incolumem domum.
 Miserere nati parvoli; siquidem cibo 510
 Cassus novello, te sine, ætatem exiget
 Ut orbus, at non carus. Oh quantis malis,
 Si moreris, illum meque compotem facis!
 Te præter, aliud præsidii nil reliquum

- πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δορὶ, 515
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἄιδου Δανασίμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.
ἀλλ' ἴσχε κάμου μνήστιν· ἀνδρὶ τοι χρεῶν 520
μνήμην προσεῖναι, τερπνὸν εἴ τι που πάδοι.
χάρις χάριν γάρ ἐστίν ἢ τίκτουσ' αἰεὶ·
ὅτου δ' ἀπορρεῖ μνήστις εὐπεπονδότης,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
- ΧΟ. Αἴας, ἔχειν δ' ἂν οἶκτον, ὡς καγὰ, φρενὶ 525
δέλοίμ' ἂν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.
- ΑΙ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
ἐὰν μόνον τὸ ταχθεὶν εὖ τολμᾷ τελεῖν.
- ΤΕΚ. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.
- ΑΙ. Κόμιζέ νυν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω. 530
- ΤΕΚ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.
- ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν; ἢ τί μοι λέγεις;
- ΤΕΚ. μή σοί γέ που δύστηνος ἀντήσας δάνοι.

- Video. Tuâ nam patria deleta est manu, 515
Genitrixque: genitor occidit fato suo,
Et mortuales incolunt Orci domus.
Quam, quæso, dulcem comparem patriam tibi?
Quam opulentitatem? namque ego in te tota sum.
Sit et mihi respectus aliquis: nam bonos 520
Memores prioris esse benefacti addecet:
Et gratia alia gratiam semper parit.
Si, quem benefacti ceperint oblivia,
Non est quod ille fortis aut bonus fuat.
- CH. Utinam, tui ut me miseret, Ajax, te quoque 525
Misereret: hujus verba laudares, scio.
- AJ. Atqui illa nobis affatim laudabitur,
Si strenue ausit nostra mandata exsequi.
- TEC. Parebo, mi Ajax: cuncta properabo exsequi.
- AJ. Arcesse puerum nunc mihi, ut videam, meum. 530
- TEC. Atqui foras eduxeram, metuens ei.
- AJ. Dum fluctuarem in his malis ego? aut ubi?
- TEC. Ne scilicet periret occursu tuo.

- ΑΙ. πρέπον γέ τ' ἂν ἦν δαίμονος τοῦ 'μοῦ τόδε.
 ΤΕΚ. ἀλλ' οὖν ἐγὼ 'Φύλαξα, τοῦτό γ' ἀρκέσαι. 535
 ΑΙ. ἐπήνεσ' ἔργον, καὶ πρόνοιαν ἦν ἔδου.
 ΤΕΚ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφέλοιμί σε ;
 ΑΙ. δός μοι προσειπεῖν αὐτὸν, ἐμφανῆ τ' ἰδεῖν.
 ΤΕΚ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
 ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ; 540
 ΤΕΚ. ὦ παῖ, πατήρ καλεῖ σε· δεῦρο προσπόλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐδύνων κυρεῖς.
 ΑΙ. ἔρποντι φωνεῖς, ἢ λελειμμένῳ λόγου ;
 ΤΕΚ. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.
 ΑΙ. αἶρ' αὐτὸν, αἶρε δεῦρο· ταρβήσει γὰρ οὐ,
 νεοσφαγῆ πού τόνδε προσλεύσσω φόνον,
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
 δεῖ παλοδαμνεῖν, κάξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,

- ΑΙ. Hoc desit unum nempe fortunæ meæ.
 ΤΕΚ. Ego vindicavi: quod quidem suffecerit. 535
 ΑΙ. Et laudo factum, et perspicaciam tuam.
 ΤΕΚ. Sed quid juvare te queam hoc facto meo ?
 ΑΙ. Ut alloqui possim, utque conspicarier.
 ΤΕΚ. Famularis illum asservat hic custodia.
 ΑΙ. Sed quæ mora ejus distulit præsentiam ? 540
 ΤΕΚ. Heus puer, ades dum: te pater vocat: veni.
 Huc sis age illum, quisquis ex famulis regis.
 ΑΙ. Venitne jussus, ane jussa negligit ?
 ΤΕΚ. Producit illum famulus huc ex proxumo.
 ΑΙ. Age huc age illum: non enim externabitur 545
 Stragis recentes hos acervos intuens,
 Siquidem ille vero patre me satus fuit.
 Sed eum paternis institutis asperis
 Domitari oportet, atque mores exsequi.
 O nate, fortunâ esto dissimilis patri, 550
 Ast alia similis omnia: ita malus haud fuas.
 Quanquam unicum istud hoc bonum invideo tibi,

ὄθ' οὐνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἠδιστος βίος,
 [τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 δεῖξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
 ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν.
 οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίση 560
 στυγναῖσι λάβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
 λείψω, τροφῆς ἄοκνον ἔμπα, κεί τανῦν
 τηλωπὸς οἴχνηϊ, δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς, 565
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνω τ' ἐμὴν ἀγγεῖλατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δεῖξει, μητρὶ τ', Ἐριβοία λέγω,
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεὶ, 570

Quòd ista nondum percipis sensu mala :
 Nil sapere quippe vita jucundissima est :
 Nil sapere prorsus est malum carens malo
 Mœrore, donec gaudium internoveris. 555
 Quod assecutum, qualis ex quali patre
 Satus es, te oportet specimen inimicis dare.
 At interim auris vescitor levibus, alens
 Mentem novellam, volupe matris gaudium.
 Nemo te Achivum differens probris malis, 560
 Torve increpabit, vel liceat careas mei :
 Talem relinquam janitorem acerrimum,
 Alimonixque præsidem Teucrum tibi :
 Siquidem is redibit hostium insessor procul.
 Ast, O sodales armites, marina gens, 565
 Mandata primum nunc suprema et vos mea
 Accipite, et illi nunciantes reddite :
 Istum puellum ducat ad lares meos,
 Eribœa ut illum videat, et Telamo pater,
 Ut eis senectæ dulce lenimen fuat, 570

- μέχρις मुखοῦς κίχῳσι τοῦ κάτω θεοῦ.
καὶ τὰ μὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
θήσουσ' Ἀχαιοῖς, μήθ' ὁ λυμεῶν ἐμός.
ἀλλ' αὐτό μοι σὺ, παῖ, λαβῶν, ἐπάνυμον,
Εὐρύσακες, ἴσχε, διὰ πολυῤῥάφου στρέφῳν 575
πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος.
τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
ἀλλ', ὡς τάχος, τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόους
δάκρυε· κάρτα τοι φιλοίκτιστον γυνή. 580
πύκαζε θάσσον· οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπαδὰς πρὸς τομῶντι πῆματι.
- ΧΘ. Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθνηγμένη.
- ΤΕ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί ; 585
- ΑΙ. Μὴ κρῖνε, μὴ ἕταζε· σωφρονεῖν καλόν.
- ΤΕ. Οἱ μ', ὡς ἀδυμῶν· καὶ σὲ πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἱκνοῦμαι, μὴ προδοῦς ἡμᾶς γένη.
- ΑΙ. Ἄγαν γε λυπεῖς· οὐ κάτοισθ', ἐγὼ θεοῖς

Vel donec Orci tecta sint nacti inferi.

Ulli nec arma præmiatores mea

Ponunto Achivis, nec meum magnum malum.

At ipse vero, Eurysace, tu cognominem

Et crebriloris pensilem amentis quatens

575

Apprende clypeum hunc, prægravem et septemplicem.

Sed arma mecum concremantor cætera.

Heus tu properiter manibus hunc puerum cape,

Et januam obde, nullaque hic palam jace

Lamenta : valde est fletuum mulier lubens.

580

Operi forem, inquam. Haud bene medens se postulat

Carmen secando vulnere incantassere.

CH. Properantiam istam inaudiens metui male :

Nec me asperata lingua delectat tua.

TEC. Quod istud, Ajax, mente moliris malum ?

585

AJ. Ne me rogassis. Pulchra res modestia est.

TEC. Quam pendeo animi. Sed per ego te liberos,

Et per Deos obtestor, haud nos produis.

AJ. Vah enecas me, mulier : an nescis, Deis

- ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι ; 590
 ΤΕΚ. Εὐφῆμα φάνει. ΑΙ. τοῖς ἀκούουσιν λέγε.
 ΤΕΚ. Σὺ δ' οὐχὶ πείσει ; ΑΙ. πόλλ' ἄγαν ἤδη θροεῖς.
 ΤΕΚ. Ταρβῶ γὰρ, ὦ "ναξ. ΑΙ. οὐ ξυνέρξεθ' ὡς
 τάχος ;
 ΤΕΚ. Πρὸς θεῶν μαλάσσου. ΑΙ. μῶρά μοι δοκεῖς
 φρονεῖν,
 εἰ τοῦμόν ἦδος ἄρτι παιδεύειν νοεῖς. 595

ΧΟΡΟΣ.

- ᾠ κλεινὰ Σαλαμῖς, σὺ μὲν 596 στροφὴ ἁ.
 που | ναίεις ἀλίπλαγκτος, εὐδαίμων, 596, 7
 πᾶσιν περίφαντος αἰεὶ.
 ἐγὼ δ' ὁ τλάμων, | παλαιὸς ἀφ' οὗ χρόνος | 599, 600
 Ἰδαία μίμνω | λειμωνία ποία, | μή- 601, 2, 3
 νων ἀνήριθμος, | αἰὲν εὐνώμα 603, 4
 χρόνω τρυχόμενος, 605
 κακὰν ἐλπίδ' ἔχων

- Debere nullum jam me honorem obnoxium ? 590
 ΤΕΚ. Bene ominare.
 ΑΙ. Affare quos persuadeas.
 ΤΕΚ. Non credis autem ?
 ΑΙ. Jam nimis loqueris diu.
 ΤΕΚ. Nam timor adegit.
 ΑΙ. Intus hanc includite.
 ΤΕΚ. Reprime te, amabo.
 ΑΙ. Stulta vero es femina,
 Si nunc movere cogitas animum meum. 595
 CH. Illustris Salamis, beata
 Tu nunc habitaris, et felix
 Cunctis, celebrisque cunctis.
 Ego autem, ego, imma-
 ne tempus abiit, miser 600
 Ex quo hic Idæis
 In pascuis, inque ubere
 Nutrice gregum perenno herba,
 Morarum impatiens, 605
 Malam spem refovens,

ἔτι μέ ποτ' ἀνύσειν	607
τὸν ἀπότροπον αἰδήλον "Αἶδαν.	607, 8
	ἀντιστρ. ἀ.
καί μοι δυσφεράπευτος Αἰ-	609,
ας ζύνεστιν ἔφεδρος, ᾗ μοί μοι,	609, 10
θεία μανία ζύναυλος·	
ὄν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ	612, 3
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἴο- -βά-	614, 5, 6
τας, φίλοις μέγα πένθος εὔρηται.	616, 7
τὰ πρὶν δ' ἔργα χεροῖν	
μεγίστας ἀρετᾶς	
ἄφιλα παρ' ἀφίλοις	620
ἔπεσ', ἔπεσε μελέοις Ἀτρείδαις.	620, 1
	στροφὴ β'.
ἧ που παλαιᾷ μὲν ἔντροφος ἀμέγαρα	622, 3
λευκᾷ δὲ γήρα μάτης, νιν ὅταν νοσοῦντα	624, 5
φρενομόρως ἀκούση,	
αἴλινον, αἴλινον,	

Siquidem erit ut agam hęc

Procul animam

Inhonorus, exspes.

Quin et perditus, æger Ajax

Mi cura secunda inhæret, proh

610

Divino agitatus æstu,

Profectus ex te

Antehac, prius inclytis

Præpollens armis,

Nunc avius mentis suæ

615

Suis dolor extitit magnus.

Priora omnidomi

Viri gesta manu

Memoriter animo

Profuga malis

620

Cecidere Atridis.

Sed quum, vetustatis

Obsita tempore

Canis et annis,

Audibit anus parens hunc

625

Rabere mente captum ;

Lusciniaę ilicet

οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς,
 ἦσει δύσμορος· ἀλλ' ὄ- -ξυτόνους μὲν ᾠδὰς 629, 30
 θρηνήσει· χερόπληκτοι δ'
 ἐν στέρνοισι πεσοῦνται
 δοῦποι, καὶ πολιᾶς ἄμυγμα χαίτας.

ἀντιστρ. β'.

κρείσσω γὰρ Ἄϊδα κεύ- | -θων, ἢ νοσῶν μάταν, 634, 5
 ὃς ἐκ πατρῶας | ἦκων γενεᾶς ἄριστος 636, 7
 πολυπόνων Ἀχαιῶν,
 οὐκ ἔτι συντρόφοις
 ὄργαις ἐμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.
 ὦ τλαῖμον πάτερ, οἶαν | σε μένει πυθέσθαι 641, 2
 παιδὸς δύσφορον ἄταν,
 ἂν οὔπω τις ἔθρεψεν
 αἰὼν Αἰακιδᾶν, ἄτερθε τοῦδε. 645

ΑΙΑΣ, ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΑΙ. "Απανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

Lamentabile
 Carmen volitantis
 Non illa occinet;
 Ast luctificum integrabit 630
 Lessum : pectora palmis
 Atris tonsa sonabunt:
 Incanamque manus
 Comam lacerabunt.
 Præstaret extinctum
 Hunc, quàm efferarier, 635
 Ubi paterno an-
 tistans celebres Achivos
 Genere et inclyto ortu,
 Cognita non tenet
 Se intra septa ani-
 mi, ast exsulat extra. 640
 Infelix pater,
 Heu qualia et audies tu
 Infortunia nati;
 Quæ antehac Æacidarum
 Ætas non tulerat
 Quidem ulla, nisi ista. 645

ΑΙ. Omnia reflexis sæculorum anfractibus

Φύει τ' ἄδηλα, καὶ φανέντα κρύπτεται·
 κούκ ἔστ' ἄελπτον οὐδέν· ἀλλ' ἀλίσκεται
 χῶ δεινὸς ὄρκος, καὶ περισκελεῖς φρένες.
 κἀγὼ γὰρ, ὅς τὰ δειν' ἐκαρτέρουν τότε, 650
 βαφῆ σίδηρος ὡς, ἐδηλύνθη στόμα
 πρὸς τῆσδε τῆς γυναικός· οἰκτεῖρω δέ νιν
 χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.
 ἀλλ' εἴμι πρὸς τε λουτρὰ καὶ παρακτίους
 λειμῶνας, ὡς ἂν, λύμαθ' ἀγνίστας ἐμὰ, 655
 μῆνιν βαρεῖαν ἐξαλεύσωμαι θεᾶς·
 μολῶν τε, χῶρον ἐνδ' ἂν ἀστιβῆ κίχῳ,
 κρύψω τόδ' ἐγχος τοῦμόν, ἐχθιστον βελῶν,
 γαίας ὀρύξας ἐνθα μή τις ὄψεται·
 ἀλλ' αὐτὸ Νύξ Ἄιδης τε σωζόντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἐκτορος δῶρημα δυσμενεστάτου,
 οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθῆς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα. 665

Occulta tempus aperit, et aperta occultit.
 Nihil est supra spem. Tempore etiam contumax
 Deprenditur mens, jusque jurandum Jovis.
 Ego pervicaci mente, inexorabili, 650
 Qualis rigescit dura ferri acies aquâ,
 Demuletus hujus ore sum. Inimicis eam
 Linquere misertum est viduam et orbem filium.
 Sed ad lavacra et prata litoralia
 Eo, ut, expiatus februis lustralibus, 655
 Iram ferocem deprecet gravis Deæ.
 Mox aliquem adibo inhospitum et tescum locum,
 Telumque ibi inimicissimum hoc, ensem meum,
 Ut videat illud nemo, defossum obruam,
 Sed creditum Orcus Noxque servassint sibi. 660
 Nam denique ex quo muneratum tempore
 Ego illud hostica Hectoris cepi manu,
 Exinde adeptus nil sum ab Argivis boni.
 Scitum est in ore hoc omnium dictum vetus,
 ' Infausta munera hostium, nec munera : ' 665

τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἶκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον· τί μή;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 τιμαῖς ὑπείκει· τοῦτο μὲν, νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ δέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπάλῳ φέγγος Ἡμέρα φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος 675
 λυεὶ πεδῆσας, οὐδ' αἰεὶ λαβῶν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως, ὅτι
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 ὡς καὶ φιλήσων αὖτις· ἐς τε τὸν φίλον 680
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὡς αἰὲν οὐ μενοῦντα· τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμῆν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ

Discamus ergo in cæterum Deis locum
 Cedere, et honorem debitum Atridis dare.
 Nam principes sunt; obsequendum est: quippini?
 Et gravia quæ sunt, quæque sunt immania,
 Cedunt honori: cedit et vis ninguidæ 670
 Hiemis, ubi æstas macta frugibus venit.
 Cedunt et ipsæ Noctis obscuræ vices
 Luci albicanti lumen alnum accendere.
 Et maria, tumidis intonata flatibus,
 Posuere fluctus. Victor omnium sopor 675
 Devincta laxat membra, nec semper tenet.
 Et ego modesta facta dubitem persequi?
 Quare ut reapse nuper expertus fui,
 Hac fine semper, censeo, inimicum oderis,
 Tanquam idem amicus sit futurus. Indidem 680
 In tantum amico munifex morem geram,
 Tanquam nec idem sit futurus. Plurimi
 Appellere ipsum portum amicitiae timent.
 Sed belle habebunt ista. Tu vero interim

ἔσω θεοῖς ἐλθοῦσα, διὰ τέλους, γύναι, 685
 εὐχου τελεῖσθαι, τοῦμόν ὦν ἐρᾷ κέαρ.
 ὑμεῖς δ', ἑταῖροι, ταῦτά τῆδε μοι τάδε
 τιμᾶτε· Τεύκρω τ', ἦν μόλη, σημήνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.
 ἐγὼ γὰρ εἴμ' ἐκεῖσ', ὅποι πορευτέον· 690
 ὑμεῖς δ' ἂ φράζω δρᾶτε· καὶ τάχ' ἂν μ' ἴσως
 πύθοισθε, κεί νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ.

Ἐφριξ' ἔρωτι, περιχαρῆς δ' ἀνεπτόμαν. στροφή.
 ἰὼ ἰὼ, Πᾶν, Πᾶν,
 ὦ Πᾶν, Πᾶν ἀλίπλαγκτε, Κυλ- 695
 λανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος φάνηδ', ὦ
 θεῶν χοροποί' ἀναξ, ὅπως μοι
 Νύσια Κνώσι' ὄρχήματ' αὐτοδαῆ
 ξυνὸν ἰάψης. 700
 νῦν γὰρ ἐμοὶ μέλει χορευῆσαι.
 Ἴκαρίων δ' ὑπὲρ πελαγέων

Intus precare perpetim, mulier, Deos, 685
 Succedere illa, quæ sedent animo, omnia.
 Et vos, sodales, paria comprecamini.
 Mandata verbis hæc meis Teucro date :
 Uti nos amassit, ut velit nobis bene :
 Proficiscor illuc, quo profecto opus mihi est. 690

Vos jussa perpetrate : forsit de mea
 Salute inaudietis, etsi perieram.
 CΗ. Amore tremisco, vitulo gaudio vagus.
 Io ! Io ! O Fau-
 ne, O ! pervage Faune, 695
 Cyllenæ speculæ juga
 Age, O ! ninguida linque scrupea, adsis
 Deum salisubsule ; atque gestus
 Gnosiacos age
 Mecum, indocilesque pede
 Quate hic choreas. 700
 Nunc mihi saltitare curæ est.
 Icarium saltum superans, trans-

μολῶν ἀνάξ' Ἀπόλλων
 ὁ Δάλιος, εὐγνώστος,
 ἐμοὶ ξυνείης διὰ παντὸς εὐφρων. 705
 ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. ἀντιστρ.
 ἰὼ, ἰὼ· νῦν αὔ,
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐ-
 ἀμερον πελάσαι φάος
 Δοῶν ἀκυάλων νεῶν, ὅτ' Αἴας 710
 λαθίπονος πάλιν, θεῶν δ' αὔ
 πάνθυτα θέσμι' ἐξήνυσ', εὐνομία
 σέβων μεγίστα.
 πάνθ' ὁ μέγας χρόνος μαραίνει·
 κούδεν ἀναύδατον φατίσαιμι 715
 ἄν, εὔτέ γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη
 θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΧΟΡΟΣ, ΑΓΓΕΛΟΣ.

ΑΓ. Ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω,—
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720

marine Dive Apollo,
 Apertus et apparens,
 Adesto placabilis atque felix. 705
 Remotus enim acer ab oculis mali labor.
 Io! Io! nunc O! nunc
 Accedere Jupi-
 ter, fausta, candida lux sivit
 Citas fluctivagas rates, quia Ajax 710
 Furore levatus, et Deorum
 Justa operatus est,
 Et nunc pietate colens
 Pia benigna.
 Omnia tempus acre delet.
 Nec fieri omne posse, negandum est: 715
 Ubi ipse restitutus
 Ajax modo Atridis in-
 opinus est ex graviore lite.
 ΝΥΝ. Hoc primum, amici, vos ego edoctos volo:
 Recens ab altis Mysiæ Teucer jugis 720

- κρημνῶν· μέσον δὲ προσμολῶν στρατήγιον,
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὄμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 ἤρασσον ἔνθεν κᾶνθεν, οὔτις ἔσθ' ὅς οὔ, 725
 τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατῶ
 ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι
 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χερσῶν
 κολεῶν ἐρυστὰ διεπεραιώθη ξίφη. 730
 λήγει δ' ἕρις δραμοῦσα τοῦ προσωτάτου,
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἡμῖν Αἴας ποῦ ἔστιν, ὡς φράσω τάδε ;
 τοῖς κυρίοις γὰρ πάντα χρῆ δηλοῦν λόγον.
- ΧΟ. οὐκ ἔνδον· ἀλλὰ φροῦδος ἀρτίως, νέας 735
 βουλας νέοισιν ἐγκαταζεύξας τρόποις.
- ΑΓ. ἰοῦ, ἰοῦ·
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 πέμπων ἔπεμψεν, ἢ φάνην ἐγὼ βραδύς.

- Adest. Is autem, media castra permeans,
 Petitur acerbis omnium Argivum probris.
 Ventantem enim illum sciscitabundi procul
 Circumsteterunt: hinc et hinc conviciis
 Lacerant, laccessunt: non fuit qui non eum 725
 Vecordis, insessoris etiam exerciti,
 Fratrem vocaret: nil vetare quominus
 Saxorum acervis obrutus mortem oppetat.
 Eoque res rediret, ut gladios suis
 Vagina eburna liberarent dexteris: 730
 Sed verbo amico reprimit gliscens malum
 Senum senex ætate propectissimus.
 Nunc vero ubi Ajax est, ut illi hæc indicem?
 Dominis negotium omne pandere expedit.
- CH. Non est is intus, verum abivit jam modo, 735
 Consilia nectens moribus novis nova.
- NUN. Heu heu!
 Qui misit istam me viam, aut me eam viam
 Tarde ille misit, aut ego tardus fui.

- ΧΟ. τί δ' ἔστι χρείας τῆσδ' ὑπεσπανισμένον; 740
 ΑΓ. τὸν ἄνδρ' ἀπήυδα Τεῦκρος ἔνδοθεν στέγης
 μὴ ἕξω παρήκειν, πρὶν παρῶν αὐτὸς τύχη.
 ΧΟ. ἀλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπεῖς
 γνώμης, θεοῖσιν ὡς καταλλαχθῆ ἰόλου.
 ΑΓ. ταῦτ' ἔστι τάπη μωρίας πολλῆς πλέα, 745
 εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.
 ΧΟ. ποῖον; τί δ' εἰδῶς τοῦδε πράγματος πέρι;
 ΑΓ. τοσοῦτον οἶδα, καὶ παρῶν ἐτύγχανον.
 ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
 Κάλχας μεταστὰς οἶος Ἀτρεϊδῶν δίχα, 750
 εἰς χεῖρα Τεύκρου δεξιᾶν φιλοφρόνως
 θεῖς, εἶπε, κἀπέσκηψε, παντοῖα τέχνη
 εἶρξαι κατ' ἡμαρ τοῦμφανές τὸ νῦν τότε
 Αἴανθ' ὑπὸ σκηναῖσι, μηδ' ἀφέντ' ἔαν,
 εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755
 ἔλα γὰρ αὐτὸν τῆδε θῆμέρα μόνη
 δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.
 τὰ γὰρ περισσὰ κἀνόνητα σώματα

- CHO. Quid est quod hac in re exsequendum omiseris? 740
 NUN. Teucer vetabat, ne domo Ajax antea
 Prius quam adesset ipse, prodiret foras.
 CHO. Sequutus est meliora: nempe maxumis
 Pacem Deorum precibus exposcens abest.
 NUN. Hæc verba plane plena sunt dementiæ,
 Et stulta, si quid augurans Calchas sapit. 745
 CHO. Quibus ista tandem fretus indicibus ais?
 NUN. Ego superstes affui atque interfui.
 Namque e corona et regiis comitiis
 Calchas resurgit; seorsum Atridas deserit;
 Teucrumprehendit: copulatur dexteras: 750
 Infit; recenset: mandat omnibus modis,
 Ajacem ut hodie sedulo coercitum
 Intus teneret, nec foras emitteret,
 Si vellet illum sospitem ac superstitem. 755
 Namque hanc, neque ultra (sic enim autumat) diem
 Illum Minervæ dirus exercet furor.
 Nam molem inanem corporum atque inutilem

πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
 βλαστῶν, ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος,
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, Τέκνον, δορὶ
 βούλου κρατεῖν μὲν, ζῦν θεῶ δ' αἰεὶ κρατεῖν.—765
 ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο·
 Πάτερ, θεοῖς μὲν, κἂν ὁ μηδὲν ἂν, ὁμοῦ
 κράτος κατακτήσασαίτ'· ἐγὼ δὲ, καὶ δίχρα
 κείνων, πέποιθα τοῦτ' ἐπισπάσειν κλέος·—
 τοσονδ' ἐκόμπει μῦθον. εἶτα δεύτερον, 770
 δίας Ἀθάνας, ἠνίκ' ὀτρύνουσά νιν
 ἠυδαῖτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότ' ἀντιφανεῖ δεινὸν ἄρρητόν τ' ἔπος·
 "Ανασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 ἴστω, καθ' ἡμᾶς δ' οὔ ποτ' ἐκρήξει μάχη.— 775
 τοιοῖσδε τοῖς λόγοισιν ἀστεργῆ θεᾶς
 ἐκτήσατ' ὄργην, οὐ κατ' ἀνθρώπον φρονῶν.

Missa ruina cælitus procumbere
 Perhibebat augur: si quis humanum nihil, 760
 Quamvis creatus corpore humano, sapit.
 Sed ille et olim primitus domo exiens
 Demens, monente patre bene, deprensus est:
 Nam sic monebat: "Nate, bellica clue
 "Virtute victor: vince eum deo tamen." 765
 Contra ille torve affatur ac superbiter:
 "O genitor, etiam si quis est nulli rei,
 "Virtute divum vincet: ast ego hanc facul,
 "Etiam sine illis, indipiscar gloriam."
 Adeo superbe est eloquutus. Denique 770
 Divæ Minervæ, dum illum in offertissimos
 Hortatur hostes vertere infestam manum,
 Dictum obloquutus perperum est et impotens;
 "O Diva, Græcos cæteros præsens ope
 Tutare: nam in nos nulla vis pugnæ ingruet." 775
 His ille verbis sibi Deæ implacabiles
 Ascivit iras, homine spirans altius.

ἀλλ' εἴπερ ἐστὶ τῆδε θῆμέρα, τάχ' ἂν
γενοίμεθ' αὐτοῦ ζῦν θεῶ σωτήριοι.

τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας 780
πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
Τεῦκρος φυλάσσειν· εἰ δ' ἀπεστερήμεθα,
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟ. ᾧ δαΐα Τέκμησσα, δύσμορον γένος,
ὄρα μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ. 785
ξυρεῖ γὰρ ἐν χρεῶ τούτο, μὴ χαίρειν τινά.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΑΓΓΕΛΟΣ.

ΤΕ. Τί μ' αὖτάλαιναν, ἀρτίως πεπαυμένην
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίσταται;

ΧΟ. τοῦδ' εἰσάκουε τάνδρως, ὡς ἤκει φέρων
Αἴαντος ἡμῖν προᾶξιν, ἣν ἤλγησ' ἐγώ. 790

ΤΕΚ. οἱ μοι, τί φῆς, ᾧ νῆρωπε; μῶν ὀλώλαμεν;

ΑΓ. οὐκ οἶδα τὴν σὴν προᾶξιν· Αἴαντος δ' ὅτι,
θυραῖος εἴπερ ἐστίν, οὐ θαρσῶ πέρι.

ΤΕΚ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν, τί φῆς.

ΑΓ. ἐκεῖνον εἶργειν Τεῦκρος ἐξεφίεται 795

Sed si diem istum vescitur vita, ilicet

Ejus salutem cum deo confecimus.

Hæc augur: at me ex sessimonio statim 780

Tibi ista misit perferentem sedulo

Mandata Teucer. Si nec adsum tempori,

Non superat ille, si quid hic Calchas sapit.

ΧΟ. Tecmessa, misera mulier, infelix genus,
Accede, et audi, qualia hic verba obstrepit: 785

Quæ gaudium omne expectorant animo mihi.

ΤΕΚ. Quid me misellam, vix quiescentem a malis,
Meo recenter excitatis de statu?

ΧΟ. Tibi ergo dicat iste: nam me de tuo
Ajace quæ narravit, exanimant metu. 790

ΤΕΚ. Hau! mi homo, quid ais? an penitus ego occidi?

ΝΥΝ. De te nihil promitto: de Ajace attamen

Si eliminavit ille, non sperem bene.

ΤΕΚ. Eliminavit is quidem, ut metuam: quid est?

ΝΥΝ. Includi aperte illum intra domus 795

- σκηῆς ὕπαυλον, μηδ' ἀφιέναι μόνον.
ΤΕΚ. ποῦ δ' ἐστὶ Τεῦκρος; καπὶ τῷ λέγει τάδε;
ΑΓ. πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον
 ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.
ΤΕΚ. οἱ μοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν; 800
ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
 τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
ΤΕΚ. οἱ γὰρ, φίλοι, πρόστητ' ἀναγκαίης τύχης·
 καὶ σπεύσαθ, οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν·
 οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους, 805
 ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.
 ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη,
 καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
 οἱ μοι, τί δρᾶσω, τέκνον; οὐχ ἰδρυτέον.
 ἀλλ' εἴμι κάγὰ κείσ', ὅποιπερ ἂν σθένω. 810
 χαρῶμεν, ἐγκονῶμεν, (οὐχ ἔδρας ἀκμῆ)
 σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδει θανεῖν.
ΧΟ. χαρεῖν ἔτοιμος, κού λόγῳ δείξω μόνον·
 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

Consepta Teucer, nec foras emittere.

ΤΕΚ. Ubi ipse Teucer? cur is hæc adeo jubet?

ΝΥΝ. Jam mox redibit ille: cæterum exitum
 Hominis ad aliquod tendere exitium autumat.

ΤΕΚ. Perii! Quis illi hæc indicat mortalium? 800

ΝΥΝ. Thestore creatus vate vates, hoc die,
 Quo certa vel ei vita vel mors expetit.

ΤΕΚ. Heu! casum, amici, prævenite præcipem:

Pars ite, Teucrum convocate huc ocus:

Pars occidentis, pars et orientis plagam 805

Lustrate, quo se cunque proripuit male.

Jam sentio olim me a viro delinier:

Ingrata jam sunt, quæ benigne fecimus.

Heu, nate, quid agam? non enim moræ locus.

Certum est et ire qua pote, et quantum pote. 810

Eamus: accingamur: haud cessato opus,

Servare volumus si virum certum mori.

ΧΟ. Paratus ire nec quidem tantum ore sum:

Sed operis aderit et pedum properantia.

ΑΙΑΣ.

Ὅ μὲν σφαγεὺς ἔστηκεν, ἧ τομάτατος 815
 γένοιτ' ἂν, εἴ τω καὶ λογίζεσθαι σχολή,
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ
 μάλιστα μισηθέντος, ἐχθίστου θ' ὄρα̃ν.
 πέπηγε δ' ἐν γῆ πολεμία τῇ Τρωάδι,
 σιδηροβρῶτι θηγάνη νεηκονῆς. 820
 ἔπηξα δ' αὐτὸν, εὖ περιστείλας, ἐγὼ
 εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
 οὕτω μὲν εὐσκευοῦμεν. ἐκ δὲ τῶνδὲ μοι
 σὺ πρῶτος, ᾧ Ζεῦ, (καὶ γὰρ εἰκὸς,) ἄρκεσον·
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν· 825
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
 Τεύκρω φέροντα, πρῶτος ᾧς με βαστάσῃ
 πεπτῶτα τῶνδε περὶ νεορράντων ξίφει,
 καὶ μὴ, πρὸς ἐχθρῶν του κατοπτευθεῖς πάρος,
 ριφθῶ κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ. 830
 τοσαῦτά σ', ᾧ Ζεῦ, προστρέπω. καλῶ θ' ἄμα
 Πομπαῖον Ἑρμῆν Χθόνιον, εὖ με κοιμίσαι,

A. J. Stat culter illa parte, quæ sit maxime 815
 Acuta, si cui experiri vacat.
 Munus quidem ille olim Hectoris virum omnium
 Et omnium mihi hospitem invisissimumi.
 In Troade autem pactus est terra hostica ;
 Cui bene cruenta cote acumen redditum est : 820
 Fixi bene illum, et apparavi sedulo,
 Vel ut properiter non mihi invidet mori.
 Provisa nobis ista sunt in cæteris.
 Tu primus, et fas, adjuva me, Jupiter :
 Fac impetrassim munus hoc a te breve. 825
 Existat aliquis nuntius : quicquid mali est,
 Teucro eloquatur ; moneat ut me isthinc humo,
 Super cruento hoc ense prociduum, efferat ;
 Ne deprehensus hic ab inimicis prius
 Projiciat, et præda avibus et canibus fuam. 830
 Hæc, Sancte, venerans te rogo : atque idem obsecro,
 Deponat ut quiete me placidissima,

ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι,
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῶ δ' ἀρωγούς τὰς αἰεὶ τε Παρθένους, 835
 αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ,
 πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
 καὶ σφας κακούς κάκιστα καὶ πανωλέθρους
 ξυναρπάσειαν ὥσπερ εἰσορῶσ' ἐμὲ 840
 αὐτοσφαγῆ πίπτοντα, τῶς αὐτοσφαγεῖς
 πρὸς τῶν Φιλίστων ἐγγόνων ὀλοίατο.
 ἴτ', ᾧ ταχεῖαι ποίνιμοί τ' Ἐρινύες,
 γεύεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ.
 σὺ δ', ᾧ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, 845
 Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 ἴδῃς, ἐπισχῶν χρυσόνωτον ἠνίαν,
 ἀγγεῖλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ, τῇ τε δυστήνῳ τροφῶ.
 ἧ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850
 ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

Postquam ense primum hoc transadegerim latus,
 Primo pedatu dextra Mercurii Inferi.
 Deinde semper Virgines prece invoco, 835
 Quæ semper intuentur humanas vices,
 Sanctas Dearum præpetes Furias: sciant
 Uti me Atridæ principes adigunt mori;
 Eosque in exitium ultimum malos male
 Rapiant; et ut me mox tuebuntur mea 840
 Cæsum manu jacere, sic nepotibus
 Pœnas nefanda cæde posthumis luant.
 Agite, ite celeres, ite Furiæ vindices;
 Tentate vulgus omne, ne compercite.
 Sol, qui suprema templa curriculo citus 845
 Lustras, paternæ institeris ut terræ meæ,
 Strigans, parumper inhibe habenas aureas,
 Utrisque miseris funus ac casus meos
 Ætate cana nuntia parentibus.
 Ubi fama miseræ matris aures accidet, 850
 Totam per urbem ululabit, ejulabitur.

ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην·
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ᾧ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·
 καὶ τοῖσι μὲν κάκει προσαυδήσω ξυνών. 855
 σὲ δ', ᾧ φαεννῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτὴν Ἥλιον προσενέπω,
 πανύστατον δὴ, κοῦποτ' αὖτις ὕστερον.
 ᾧ φέγγος, ᾧ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ᾧ πατρῶον ἐστίας βάθρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 κρηναί τε, ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
 πεδία προσαυδῶ, χαίρετ', ᾧ τροφῆς ἐμοί·
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ·
 τὰ δ' ἄλλ' ἐν Ἄιδου τοῖς κάτω μυθήσομαι. 865

ΗΜΙΧΟΡΟΣ.

πόνος πόνῳ πόνον φέρει.
 πᾶ, πᾶ,
 πᾶ γὰρ οὐκ ἔβαν ἐγώ;
 κούδεις ἐπίσταταί με συμμαθεῖν τόπος.
 ἰδοῦ, ἰδοῦ. 870
 δοῦπον αὖ κλύω τινά.

Nec fructus operæ est ista frustra conqueri :
 Age, ordiendum est facinus actutum mihi.
 O Mors age, O Mors age, veni, ac me visita ;
 Quanquam alloquendi tempus olim erit satis. 855
 Te lucis almæ candidissimum jubar,
 Te, Sol, et almæ lucis aurigam alloquor
 Posterrumum, inquam, ut postea nunquam amplius.
 O lumen, O domesticæ sacrum solum
 Salaminis, O mei Penates patrii ; 860
 Vos claræ Athenæ, vosque gentiles mei,
 Fontesque, fluvii vos valet. Troici
 Campi valet, et vos mei nutricii.
 Hæc verba vobis edit Ajax ultima ;
 Reliqua apud Orcum fabor Infernatibus. 865
SEMICH. Labor duplex gravis labor.
 Quem non adivi ego locum ?
 Nec qui docere possit, ullus est locus.
 Tace, tace : fallor ? an sonum audio ? 870

HM. ἡμῶν γε ναὸς κοινόπλουον ὀμιλίαν.

HM. τί οὖν δῆ ;

HM. πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

HM. ἔχεις οὖν ; 875

HM. πόνου γε πλῆθος, κούδεν εἰς ὄψιν πλέον.

HM. ἀλλ' οὐδ' ἐμοὶ δῆ, τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνῆρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ. στροφὴ ἄ.

ΧΟ. τίς ἂν δῆτά μοι, τίς ἂν | φιλοπόνων 879, 80

ἀλιαδῶν | ἔχων αὐπνοὺς ἄγρας, 880, 1

ἢ τίς Ὀλυμπιάδων | θεῶν, ἢ ρυτῶν 882, 3

βοσπορίων ποταμῶν | ἴδρις 884, 5

τὸν ἀμόθυμον εἴ | ποθι 885, 6

πλαζόμενον | λεύσσαν ἀπύοι ; | σχέτλια γὰρ 886, 7, 8

ἐμέ γε τὸν μακρῶν ἀλάταν πόνων 888

οὐρίῳ μὴ πελάσαι δρόμα,

ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπου. 890

TEK. ἰὼ, ἰὼ μοί μοι.

SEMICH. Vero sodales classicos nos scilicet.

SEMICH. Quid ergo ?

SEMICH. Latus occidentis omne vestigavimus.

SEMICH. Habesne ? 875

SEMICH. Multum laboris : nihil mihi ultra se obtulit.

SEMICH. Nec uspiam ipsum solis orientis plagam
Existit ullus rite qui monstret mihi.

CH. Quis ergo, quis mihi,

Quis hominum vigilibus 880

Mari speculis sedens ;

Cælivagisve viis

Solens quæ Dea,

Fluminibusve freten-

sibus, ferum virum inde 885

Sicubi vidit pa-

lantem, ubi est, nuntiet ?

Grave fuerit enim, si

Post tot labores vagos

Cursu non potui assequi ;

Ast me hominem imbecillem, ubi est, non cernere. 890

TEC, Heu me ! heu me !

- ΧΟ. τίνος βοή πάραυλος ἐξέβη νάπους;
 ΤΕΚ. ἰὼ τλήμων.
- ΧΟ. τὴν δουρίληπτον δύσμορον νύμφην ὄρῳ
 Τέκμησσαν, οἴκῳ τῷδε συγκεκραμένην. 895
- ΤΕΚ. οἴχακ', ὄλωλα, διαπεπόρθημαι, φίλοι.
- ΧΟ. τί δ' ἐστίν;
- ΤΕΚ. Αἴας ὄδ' ἡμῖν ἀρτίως νεοσφαγῆς
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.
- ΧΟ. ἰὼ μοι, ἐμῶν νόσταν· στροφή β'. 900
 ᾗ μοι, κατέπεφνες, ἀναξ,
 τόνδε συνναύταν· ᾗ τάλαις·
 ᾗ ταλαίφρων γύναι.
- ΤΕΚ. ὡς ᾗδε τοῦδ' ἔχοντος, αἰάζειν πάρα.
- ΧΟ. τίνος ποτ' ἄρ' ἐπραξε χειρὶ δύσμορος; 905
- ΤΕΚ. αὐτὸς πρὸς αὐτοῦ· δῆλον· ἐν γάρ οἱ χθονὶ
 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.
 στροφή γ'.
- ΧΟ. ᾗ μοι ἐμᾶς ἄτας. | οἴος ἄρ' αἰμάχθης, 908, 9
 ἄφρακτος φίλων· 910

- CH. Heu ! cuja vox hæc proxime e nemore exiit ?
 TEC. Heu me miseram !
- CH. Sponsam misellam, bellica captam manu,
 Video Tecmessam paribus affinem malis. 895
- TEC. Perii : occidi : actum est : vita, amici, exacta sum !
 CH. Quid est novi ?
- TEC. Ajax, cæde confectus nova,
 Jacet cruentus ense furtivo incubans.
- CH. De reditu actum est mi. 900
 Interficis istum
 Tuum sodalem, inquam :
 Ajax O miser,
 O misera femina.
- TEC. Ut ipsa res est nata, nunc gemere addecet.
- CH. Sed cuja ad hanc rem est usus infelix manus ? 905
- TEC. Sua ipsa dextra, ut res docet : quod et quidem
 Hærens, humoque fixus ensis arguit.
- CH. Heu miserum casum !
 Tene cruentasti
 Amicorum carens ? 910

- ἐγὼ δ', ὁ πάντα κωφός, ὁ πάντ' αἰδῆς,
 κατημέλησα. πᾶ, πᾶ
 κεῖται ὁ δυστράπελος,
 δυσάνυμος Αἴας ;
- ΤΕΚ. οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ 915
 φάρει καλύψω τῶδε παμπήδην, ἐπεὶ
 οὔδεις ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν
 φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας
 πληγῆς μελανθῆν αἶμ' ἀπ' οἰκείας σφαγῆς.
 οἱ μοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920
 ποῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίη, μόλοι,
 πεπτῶτ' ἀδελφὸν τόνδε συγκαθααρμόσαι.
 ᾧ δύσμορ' Αἴας, οἷος ἂν οἴως ἔχεις,
 ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.
- ΧΟ. ἔμελλες, τάλας, | ἔμελλες χρόνῳ ἀντιστ. ἀ. 925, 6
 στερεόφρων | ἄρ' ᾧδ' ἐξανύσειν κακὰν 926, 7
 μοῖραν ἀπειρεσίῳ | πόνων· τοῖά μοι 928, 9
 πάννουχα καὶ φαέθοντ' ἄρα

Egone eo usque stipes ? ego

Ita negligens fui hujus ?

Hic, hic

Pervicus, atque sui

Jacet ominis Ajax.

- ΤΕΚ. Nefas videre : verum ego isthoc pallio 915
 Totum obvolutum corpus amictio obtegam :
 Namque illum, amicus si quis est, contra obtui
 Non queat anhelis follicantem naribus
 Et ex cruento vulnere atrum sanguinem.
 Heu misera, quid agam ? quis te amicorum efferet ? 920
 Ubi Teucer ? adesset, siquidem adesset, tempori,
 Sui cadaver fratris ut componeret.
 Qualis vir Ajax, qualiter miser jaces,
 Miserandum et ipsis hostibus spectaculum.
- ΧΟ. Labore ergo improbo 925
 Volueras miseriis-
 que fungier ; et quidem
 Functus es. Usque adeo
 Mihi talia
 Perdius acri animo 930

- ἀνεστέναζες, ἀμόφρων,
 ἐχθοδόπ' Ἀτρεΐδαις, | οὐλίῳ σὺν πάθει. 932, 3
 μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
 πημάτων, ἦμος ἀριστόχειρ 935
 [Ἀχιλλέως] ὄπλων ἔκειτ' ἀγὼν πέρι.
- TEK. ἰά μοί μοι.
- XO. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.
- TEK. ἰά μοί μοι.
- XO. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.
- TEK. σοὶ μὲν δοκεῖν ταῦτ' ἐστ', ἐμοὶ δ' ἄγαν φρονεῖν.
- XO. ξυναυδῶ.
- TEK. οἶ μοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
 χωροῦμεν· οἷοι νῶν ἐφεστᾶσι σκοποί. 945
- XO. ᾧ μοι ἀναλγήτων ἀντιστ. β'
 δισσῶν ἐθρόησας ἀναυ- | δον 947, 8
 ἔργον Ἀτρειδᾶν τῶδ' ἄχει. 948
 ἀλλ' ἀπείργοι θεός.

Gemendo signa jam dabas

Hostifica, et pernox,

Erga Atridas duces.

Ea fuit, ea labis

Princeps dies; quæ dedit

935

Judicium acre vir-

tutis et ergo Achillis arma tradidit.

TEC. Eheu!

CHO. Generosa cura penita transit viscera.

TEC. Eheu!

CHO. Nil mirum et iterum, mulier, ejularier,

940

Orbata tali quæ modo careas viro.

TEC. Opinio ad te, sensus ad me pertinet.

CHO. Fatemur.

TEC. O nate, quod nos servitutis nunc manet

Jugum! quibusve premimur inessoribus!

945

CHO. Ah geminum sensi

Te facta profari

Nefanda imperato-

rum huic magno malo.

Sed repellat Deus.

- TEK. οὐκ ἂν τάδ' ἔστη τῆδε, μὴ θεῶν μέτα. 950
- XO. ἄγαν γ' ὑπερβριθὲς τόδ' ἄχθος ἤνυσαν.
- TEK. τοιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς
 Παλλὰς φυτεύει πῆμ', Ὀδυσσέως χάριν. 953
 ἀντιστρ. γ'.
- ἦ ῥα κελαινῶπαν | θυμὸν ἐφυβρίζει 954, 5
 πολύτλας ἀνῆρ, 956
 γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν
 πολὺν γέλωτα, φεῦ, φεῦ,
 ξύν τε διπλοῖ βασιλῆς
 κλύοντες Ἀτρεΐδαι. 960
- TEK. οἶδ' οὖν γελώντων, κάπιχαιρόντων κακοῖς
 τοῖς τοῦδ'· ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,
 θανόντ' ἂν οἰμῶξιαν ἐν χρεῖα δορός.
 οἱ γὰρ κακοὶ γνώμαισι, τὰγαθὸν χεροῖν
 ἔχοντες, οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. 965
 ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκὺς,
 αὐτῶ δὲ τερπνός· ὦν γὰρ ἠράσθη τυχεῖν,
 ἐκτῆσαθ' αὐτῶ, θάνατον, ὄνπερ ἦθελε.
- TEC. Non accidissent hæc, Deis nolentibus. 950
- CHO. Sed mole nimium nos gravi premunt mali.
- TEC. Tales ruinas, creta supremo Jove,
 Minerva Ulyssis sæva molitur vicem.
- CHO. Quam tacite secum 955
 Mente dolosa vir
 Renidens, obstrepens
 Cachinnat, et super domini
 Rabie et furore ridet.
 Heu! heu!
 Tum autem et, ubi audierint hæc,
 Duces duo Atridæ. 960
- TEC. Atqui cachinnent, hominis insultent malis.
 Fortassis et si vivo honorem non dabant,
 Flebunt peremptum martio in discrimine.
 Namque homo sinistra mente possessum bonum
 Nunquam prius percipere, quam amisit, solet. 965
 Mors ejus illis dulcior, gravior mihi,
 Ipsi suavis; namque habet quorum arserat
 Amore, mortem, cujus appetens fuit.

τί δῆτα τοῦδέ γ' ἐγγελῶεν ἂν κάτα ;
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. 970
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κenoῖς ὑβρίζειτω.
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΧΟΡΟΣ.

ΤΕΥ. ἰὼ μοί μοι.

ΧΟ. σίγησον· αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν, 975
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ.

ΤΕΥ. ᾧ φίλτατ' Αἴας, ᾧ ζύναμιμον ὄμμ' ἐμοὶ,
 ἄρ' ἠμπόληκας, ὡσπερ ἡ φάτις κρατεῖ

ΧΟ. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥ. ᾧ μοι, βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὡς ᾧδ' ἐχόντων— ΤΕΥ. ᾧ τάλας ἐγὼ, τάλας.

ΧΟ. πάρα στενάζειν. ΤΕΥ. ᾧ περισπερχές πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε. ΤΕΥ. φεῦ τάλας· τί γὰρ τέκνον
 τὸ τοῦδε ; ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

Quid vero in illum riserint tantum? neque
 Occubuit illis ille, non: verum Deis. 970
 Ad hæc Ulysses perperam ergo rideat:
 Judicio eorum perit Ajax: at meo
 Defunctus abiit lacrimis et luctibus.

ΤΕΥC. Heu! heu!

ΧΟ. Audita Teuceri vox, mihi ut videor: tace. 975
 Porro quiritat carmen affine huic malo.

ΤΕΥC. O frater Ajax, o mihi carum caput,
 Itane alea omnis jacta, ut omnes autumant?

ΧΟ. Actum est: vir ille, quod scias, Teucre, occidit.

ΤΕΥC. O asperam gravemque fortunam meam! 980

ΧΟ. Ut nata res est—

ΤΕΥC. Heu ego miser, miser!

ΧΟ. Plane gemendum est.

ΤΕΥC. O gravissimum malum!

ΧΟ. Hoc, Teucre, verum est.

ΤΕΥC. Heu miser! quid? filius

Illius in quo Troadis situs loco est?

- ΧΟ. μόνος παρὰ σκηναῖσιν. ΤΕΥ. οὐχ ἴσον
τάχος 985
δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὡς κενῆς
σκύμνον λεαίνης, δυσμενῶν ἀναρπάση;
ἴδ', ἐγκόνοι, ζύγκαμνε· τοῖς θανοῦσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελαῖν.
- ΧΟ. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν 990
ἐφίεθ' ἀνήρ κείνος, ὥσπερ οὖν μέλει.
- ΤΕΥ. ᾧ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον, ᾧ προσεῖδον ὀφθαλμοῖς ἐγώ·
ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοῦμόν σπλάγχχον, ἣν δὴ νῦν ἔβην, 995
ᾧ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην
μόρον, διώκων κᾶξιχνοσκοπούμενος.
ὄξεῖα γάρ σου βάξις, ὡς θεοῦ τινός,
διῆλθ' Ἀχαιοὺς πάντας, ὡς οἶχει θανῶν.
ἀγὰ κλύων δεῖλαιος, ἐκποδῶν μὲν ᾧν, 1000
ὑπεστέναζον· νῦν δ' ὄρῶν, ἀπόλλυμαι.
οἶ μοι.
- CHO. Ellum intus. 985
TEUC. Illum quam potest celerrime
Huc intus educ: ne quis, ut catulum unicum
Orbæ læænæ, malevolus rapere occupet.
Abi: move te: curre: nam jacentibus
Omnes student se mortuis illudere.
- C O. Sed adhuc et idem vivus ille sedulo 990
Curare tibi mandavit, ut curas quidem.
- TEUC. O omnium unquam, quæ quidem oculis viderim,
Spectaculum horridissimum et gravissimum!
O præter omnes quas profectus sum antehac,
Lædens meum cor maxume hæc profectio, 995
Postquam tuæ, Ajax, mortis atrum nuntium
Sensi, insequens cuncta atque vestigans cate.
Nam citus Achivum castra pervolgaverat
Te jam perisse rumor, ut Dei, frequens.
Quæ quum miser longinquus audirem procul, 1000
Absens gemebam; nunc videns pereo male.
Me miserum!

Ἴδ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.—
 ᾧ δυσδέατον ὄμμα, καὶ τόλμης πικρᾶς,
 ὅσας ἀνίας μοι κατασπείρας φθίνεις. 1005
 ποῖ γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτούς,
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
 ἢ πού με Τελαμῶν, σὸς πατήρ, ἐμός δ' ἄμα,
 δέξαιτ' ἂν εὐπρόσωπος ἰλέως τ' ἴσως,
 χρωσῶντ' ἄνευ σοῦ. πῶς γὰρ οὔχ; ὅτῳ πάρα 1010
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὔτος τί κρύψει; ποῖον οὐκ ἔρει κακόν;
 τὸν ἐκ δορᾶς γεγῶτα πολεμίου νόθον,
 τὸν δειλία προδόντα καὶ κακανδρεία
 σέ, φίλτατ' Αἴαν, ἢ δόλοισιν, ὡς τὰ σὰ 1015
 κράτη θανόντος καὶ δόμους νέμοιμι σαύς.
 τοιαῦτ' ἀνῆρ δύσοργος, ἐν γῆρα βαρῦς,
 ἔρει, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ', ἀπωστὸς γῆς ἀπορρίφθήσομαι,
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. 1020
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι

Velum aufer, omne ut quidquid est, videam malum.—
 O dira species perpetrata atrociter,
 Quot corde curas obserens moreris mihi! 1005
 Quæ nunc adibo regna? quos homines petam?
 Qui non, in tua re crepera, amice juverim.
 Telamon meus tuusque communis pater
 Lætus me et hilari fronte reducem scilicet
 Sine te recipiet: quippini? qui vel neque 1010
 In re secunda gaudio diffunditur.
 Cuiam ille dicto parcat aut convicio?
 Me spurium, et ipsa bellica præda satum,
 Ignaviane mentis, an metu, an dolo
 Te prodidisse, frater Ajax, ut tuas 1015
 Domos et omnem possiderem habentiam.
 Talia severus perperam profabitur
 Asper senecta, jurgiis atrox homo.
 Solo paterno eliminabor denique
 Sermone patris servus, et liber tamen. 1020
 Et hæc quidem domi. Ast me in arvis Troïcis

πολλοὶ μὲν ἔχθροὶ, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα, σοῦ θανόντος, εὐρόμην.
οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ᾧ τάλας, ὑφ' οὗ 1025
φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνω
ἔμελλέ σ' Ἑκτωρ, καὶ θανῶν, ἀποφθίσειν;
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.

Ἑκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστῆρι πρισθεῖς ἰππικῶν ἐξ ἀντύγων, 1030
ἐκνάπτειτ' αἰέν, ἔς τ' ἀπέψυξεν βίον·

οὔτος δ' ἐκείνου τήνδε δωρεὰν ἔχων,
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.
ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος,
κἀκεῖνον Ἄιδης, δημιουργὸς ἄγριος; 1035

ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ
φάσκοιμ' ἂν ἀνδρώποισι μηχανᾶν θεοῦς·
ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκεῖνα στεργέτω, κἀγὼ τάδε.

ΧΟ. μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ 1040

Odere multi, sed favent paucissimi :

Isthuncque fructum morte percipio tua.

Perii: quid ergo? quomodo te, inquam, exuam

Dirissumo isthoc ense, sub quali heu tibi 1025

Carnufice vita periit? Hector denique,

Necne sciebas, te peremit mortuus.

Videte casus, per deos, duum virum.

Illo, quod Ajax munerarat, balteo

Trajectus Hector e curulibus rotis, 1030

Raptatus usque est, donicum exspirasceret :

Contra iste capiens munus illius manu,

Incubuit illi, morte pessima cadens.

Mirum, ni utrumque munus, ense hunc scilicet

Furia, et id Orcus fabricarit balteum. 1035

Ego censeo ista, et talia pleraque omnia

Deos supremos in homines molirier.

Diversa sed qui sentit aut alia omnia,

Sententia sua stet ille, ego mea.

СНО. Orationem comprime, atque ut hunc virum 1040

Φράζου τὸν ἄνδρα, χῶ' τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν φῶτα· καὶ τάχ' ἂν κακοῖς
γελῶν, ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥ. τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΥ. ὄρῳ· μαθεῖν γὰρ, ἐγγυς ἂν, οὐ δυσπετής.

ΤΕΥΚΡΟΣ, ΜΕΝΕΛΑΟΣ, ΧΟΡΟΣ.

ΜΕ. οὔτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
μὴ ξυγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

ΤΕΥ. τίνος χάριν τασόνδ' ἀνήλωσας λόγον;

ΜΕ. δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050

ΤΕΥ. οὐκουν ἂν εἴποις, ἦντιν' αἰτίαν προθεῖς;

ΜΕ. ὄθ' οὔνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄξειν Ἀχαιοῖς ζύμμαχόν τε καὶ φίλον,
ἐξεύρομεν ζητοῦντες ἐχθρία Φρυγῶν·
ὅστις στρατῶ ζύμπαντι βουλεύσας φόνον, 1055
νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δορί·
κεῖ μὴ θεῶν τις τήνδε πεῖραν ἔσβεσεν,
ἡμεῖς μὲν ἂν τήνδ', ἣν ὄθ' εἴληχεν, τύχην,

Mandes sepulchro, quidve dicas, provide.

Adest parum vir æquus: et forte advenit,

Utpote malignus, nostra ut insultet mala.

ΤΕΥC. Quis est ab ipso quem vides exercitu?

ΧΟ. Menelaus; is cui classis ista militat. 1045

ΤΕΥC. Video: propinquus quum sit, agnosci potest.

ΜΕΝ. Heus te volo: istud manibus efferas cave
Tuis cadaver: verum, ut est, missum face.

ΤΕΥC. Cuija ista verba funditasti gratia?

ΜΕΝ. Visum mihi, et cui paret ipse exercitus. 1050

ΤΕΥC. Quod nomen isti rei prætexitur?

ΜΕΝ. Quod quem putavi eduxe patria domo
Amicum Achivis, auxilii fidissimi,
Deprensus ille Phrygibus est inimicior.
Totis stativis namque moliens necem 1055
Impressionem nocte, ut occidat, facit.
Quod ni Deum aliquis impetum intercepset hunc,
Omnes ad unum nos quidem illius vicem

Δανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ·
 οὔτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεός, 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.
 ὧν οὔνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
 τοσοῦτον, ὥστε σῶμα τυμβεῦσαι τάφῳ·
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος,
 ὄρνισι φορβὴ παραλίοις γενήσεται. 1065
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
 εἰ γὰρ βλέποντος μὴ ἄδυνήθημεν κρατεῖν,
 πάντως Δανόντος γ' ἄρξομεν, κἂν μὴ θέλης,
 χερσὶν παρευδύνοντες. οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1070
 καίτοι κακοῦ πρὸς ἀνδρὸς, ἄνδρα δημότην
 μηδὲν δικαιοῦν τῶν ἐφειστώτων κλύειν.
 οὐ γὰρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
 φέροντ' ἂν, ἔνθα μὴ καθεστήκη θεός·
 οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, 1075
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
 ἀλλ' ἄνδρα χρεὶ, κἂν σῶμα γεννήσῃ μέγα,

Internecivo funere expositi illico
 Essemus, ast is viveret. Verum Deus 1060
 Hominis furorem avertit in pecua et greges.
 Nemo ergo tantis viribus pollens homo
 Existat, illum condere ut tumulo audeat.
 Projectus atenim flavæ arenæ littore
 Circummarinis pabulum alitibus fuat. 1065
 Ne adhæc superbos tolle nimium spiritus.
 Nam si manus nil potuit in vivum mea,
 In mortuum ergo poterit. Etiam ingratiis
 Vim faciam, ubi is se comparare noluit,
 Præcepta vivus ut capesseret mea. 1070
 Quanquam illud animi est improbi, cum plebs homo
 Parere nil se postulat melioribus.
 Nam sancta jura perperam ac leges vigent
 In urbe, cui non constat obsequii modus :
 Exercitique nulla sunt moderamina, 1075
 Cui nulla vis est nec pudoris nec metus.
 Sed si quis usquam est mole crementa artuum,

δοκεῖν πεσεῖν ἄν, κἄν ἀπὸ σμικροῦ κακοῦ.
 δέος γὰρ ᾧ πρόσεστιν αἰσχύνῃ δ' ὁμοῦ,
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο. 1080

ὅπου δ' ὑβρίζειν, δρᾶν δ', ἃ βούλεται, πάρα,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 ἐξ οὐρίων δραμοῦσαν ἐς βυδὸν πεσεῖν.
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον
 καὶ μὴ δοκῶμεν, δρῶντες ἄν ἠδῶμεθα, 1085
 οὐκ ἀντιτίσειν αὐδὲς ἄν λυπῶμεθα.

ἔρπει παραλλάξ ταῦτα. πρόσθεν οὗτος ἦν
 αἰδῶν ὑβριστῆς· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ,
 καὶ σοὶ προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 μὴ τόνδε θάπτων, αὐτὸς ἐς ταφὰς πέσης. 1090

ΧΟ. Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς,
 εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

ΤΕΥ. οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
 ὅς μῆδ' ἐν γοναῖσιν, εἴδ' ἄμαρτάνει,
 ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι, 1095
 τοιαῦθ' ἄμαρτάνουσιν ἐν λόγοις ἔπη.

Is ruere sese speret et minimo malo.
 Nam qui timoris et pudoris compos est,
 Hunc posse spera sospitem consistere : 1080

Sed ubi licentia omnis est injuriæ,
 Tunc et statum urbis postmodo tandem illius
 Cursu e secundo pessum iturum existima.
 Tamen timoris et mihi constet modus :
 Nec est, quod ubi quid egerim, ut mihi sit bene, 1085
 Non et rependam tantidem, ut mihi sit male.

Vicissitates hæc habent : iste antea
 Fastu tumebat : nunc ego fastus gero.
 Ita funerare hunc opere maxumo veto,
 Ne et ipse, dum istum funeras, funus fuas. 1090

ΧΗΘ. Menelae, ne post dicta sapienter tua
 Videaris ipse injuriosus mortuis.

ΤΕΥC. Nil mirum, amici, si quid errare assolent
 Homines nec ullis incluti natalibus ;
 Quandoquidem et errant talibus verbis viri 1095
 Propage celebres, atque nobiles domi.

ἄγ', εἴπ' ἀπ' ἀρχῆς αὐδῖς, ἧ σὺ φῆς ἄγειν
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβῶν ;
 οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν ;
 ποῦ σὺ στρατηγεῖς τοῦδε ; ποῦ δέ σοι λεῶν 1100
 ἔξεστ' ἀνάσσειν, ἃν ὄδ' ἠγεῖτ' οἴκοθεν ;
 Σπάρτης ἀνάσσαν ἦλθες, οὐχ ἡμῶν κρατῶν
 οὐδ' εἶδ' ὅπου σοι τόνδε κοσμηῆσαι πλέον
 ἀρχῆς ἔκειτο θεσμός ; ἢ καὶ τῶδε σέ.
 ὕπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ' ὅλων 1105
 στρατηγός, ὅστ' Ἀΐαντος ἠγεῖσθαί ποτε.
 ἀλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς,
 εἶδ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
 θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110
 οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο
 γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέω
 ἀλλ' οὔνεχ' ὄρκων, οἷσιν ἦν ἐνάμοτος,
 σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηδένας.
 πρὸς ταῦτα, πλείους δεῦρο κήρυκας λαβῶν 1115

Primum hoc mihi inque, Dicis isthunc te virum
 Adduxe, Achivis socius armorum ut foret ?
 Non ipse per se venit, imperio suo ?
 Tune imperator ejus es, qui gentibus 1100
 Quibus fuit dux ille, nullus imperas.
 Non noster es dux ipse, sed Spartæ imperas.
 Nec est quod id sit attributum jus tibi,
 Ut imperare potius ei, quam ut is tibi.
 Obnoxius, non imperator omnium, 1105
 Venisti, ut Ajacem obsequi tibi postules.
 Quorum ipse rex es, hos rege : imperia in eos
 Magnidicus inhibe gravia : ego hunc, seu tu vetas,
 Seu prætor alius, rite tandem et ordine
 Condam sepulchro, nil tuas veritus minas. 1110
 Non feminæ tuæ ergo is huc profectus est,
 Ut gravibus auctorata gens periculis ;
 Sed ob sacratum jus Jovisque sagmina,
 Non ob te : ut qui et nihili inanes penderet.
 Stipare ad ista plurimis præconibus, 1115

- καὶ τὸν στρατηγὸν, ἦκε· τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ἔς τ' ἂν ἦς οἴος περ εἶ.
- ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ·
τὰ σκληρὰ γάρ τοι, κὰν ὑπέρδικ' ἦ, δάκνει.
- ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120
- ΤΕΥ. οὐ γὰρ βάνουσον τὴν τέχνην ἐκτησάμην.
- ΜΕ. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.
- ΤΕΥ. κὰν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.
- ΜΕ. ἢ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.
- ΤΕΥ. ζῆν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. 1125
- ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με;
- ΤΕΥ. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.
- ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
- ΤΕΥ. μὴ νῦν ἀτίμα θεοῦς, θεοῖς σεσωσμένος.
- ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130
- ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔᾶς θάπτειν παρῶν.
- ΜΕ. τοὺς γ' αὐτὸς αὐτοῦ πολέμιους· οὐ γὰρ καλόν.
- ΤΕΥ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;
- ΜΕ. μισοῦντ' ἐμίσουν· καὶ σὺ τοῦτ' ἠπίστασο.

Nec non duce ipso : tu strepens nil me moves.

Per me quidem tibi esse eum, qui sis, licet.

- ΜΕΝ. Periculosum est talia in malis loqui.
- ΤΕΥC. Acerba, quamvis æqua, verba vellicant.
- ΜΕΝ. Et gloriari plurimum arcitenens solet. 1120
- ΤΕΥC. Illiberalem non enim artem exerceo.
- ΜΕΝ. Si scutum haberes, gloriaries scilicet.
- ΤΕΥC. Congrediar, etiam veles, armato tibi.
- ΜΕΝ. Quam pascit acres lingua spiritus tua!
- ΤΕΥC. Fiducia æqui tollere animos fas mihi. 1125
- ΜΕΝ. Fas nempe et illum, me perempto, vivere?
- ΤΕΥC. Huic perempto? vivis ergo mortuus.
- ΜΕΝ. Me sospitarunt numina : huic vero occidi.
- ΤΕΥC. Dis sospitatus ergo ne temnas Deos.
- ΜΕΝ. Egon' supremas temnerem leges Deum? 1130
- ΤΕΥC. Ita si vetares mortuos tumularier.
- ΜΕΝ. Meos veto hostes ipse: non enim addecet.
- ΤΕΥC. Unquam tibi Ajax pectore advorso obstitit?
- ΜΕΝ. Fuit hostis hosti: quod tibi et gnarum fuit.

- ΤΕΥ. κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθῃς. 1135
 ΜΕ. ἐν τοῖς δικάσταῖς, κούκ ἐμοὶ, τόδ' ἐσφάλη.
 ΤΕΥ. πόλλ' ἂν κακῶς λάθρα σὺ κλέψῃας πακά.
 ΜΕ. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.
 ΤΕΥ. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.
 ΜΕ. ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτόν. 1140
 ΤΕΥ. σὺ δ' ἀντακούσει τοῦτον, ὡς τεθάψεται.
 ΜΕ. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ, γλώσση θρασύν,
 ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
 ᾧ φδέγμ' ἂν οὐκ ἂν εὗρες, ἠνίκ' ἐν κακῷ
 χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς, 1145
 πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.
 οὕτω δὲ καὶ σὲ, καὶ τὸ σὸν λάβρον στόμα,
 σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.
 ΤΕΥ. ἐγὼ δέ γ' ἄνδρ' ὄπωπα μαρτίας πλέων, 1150
 ὅς ἐν κακοῖς ὑβρίζε τοῖσι τῶν πέλας.
 κατ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ,
 ὀργὴν δ' ὁμοῖος, εἶπε τοιοῦτον λόγον,—

- TEUC. Nam quem doloso clepseris suffragio. 1135
 MEN. Hæc arbitrorum lata culpa, non mea.
 TEUC. Perplura fraude frausus es volens mala.
 MEN. Alicujus animum pungit hæc oratio.
 TEUC. Non tam, ut videtur, quam te ego pungam mea.
 MEN. Unum eloquar : tumulandus hic nullo modo est. 1140
 TEUC. Audi vicissim et tu istud : hunc tumulabimus.
 MEN. Vidi tolutiloquente lingua præditum,
 Qui navigare suasset insano mari,
 Stupere eundem, quando tempestas eum
 Turbaret, ac sese involutum palliis 1145
 Cuivis terendum calce vectori dare.
 Sed te, impetumque incicurem linguæ tuæ,
 E nube parva magna tempestas ruens
 Restinguet, et clamore compescet gravi.
 TEUC. Ego autem inanem et perperum vidi virum, 1150
 Aliena propter insolescentem mala.
 Quem cum videret moribus quidam mihi
 Formæque similis, talibus præsens monet ;

- "Ανδρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.— 1155
 τοιαῦτ' ἀνολβον ἄνδρ' ἐνουδέτει παρών.
 ὄρῳ δέ τοί νιν, κᾶστιν, ὡς ἐμοὶ δοκεῖ,
 οὐδέεις ποτ' ἄλλος ἢ σύ. μῶν ἠνιζάμην;
- ΜΕ. ἀπειμι· καὶ γὰρ αἰσχροὺν, εἰ πύθοιτό τις,
 λόγοις κολάζειν, ᾧ βιάζεσθαι πάρα. 1160
- ΤΕΥ. ἀφερπέ νυν· κάμοι γὰρ αἰσχιστον κλύειν
 ἀνδρὸς ματαίου, φλαῦρ' ἔπη μυθουμένου.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ.

- ΧΟ. ἔσται μεγάλης ἔριδος τις ἀγών.
 ἀλλ', ὡς δύνασαι, Τεῦκρε, ταχύνας,
 σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν 1165
 τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
 τάφον εὐρώεντα καδέζει.
- ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
 πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170

' Amice, ne sis mortuis injurius ;
 ' Aliter manet te, me vide, infortunium.' 1155

Istis monebat nullius rei virum.
 Quin tueor illum : non is alius, ut reor,
 Fuerit, nisi tu : nonne conjeci bene ?

ΜΕΝ. Abscedo : nam quæ turpitude velle eum
 Sermone castigare, qui cogi potest ! 1160

ΤΕΥC. Abscede : nam quam turpe et inhonestum est mihi,
 Attendere homini effutienti inania !

ΧΟ. Atrox litis certamen erit.
 Quantum potis es, propera, Teucer,
 Fossamque cavam citus huic cura ; 1165
 Ubi perpetua celebrem cunctis
 Tumulum cum laude tenebit.

ΤΕΥC. At ecce præsto tempori adsunt proxume
 Et gnatus hujus atque particeps tori,
 Ut exsequantur rite funus mortui. 1170

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ᾧ παῖ, πρόσελθε δεῦρο, καὶ σταθεῖς πέλας
 ἰκέτης ἔφασαι πατρός, ὅς σ' ἐγείνατο.
 Δάκει δὲ προστρόπαιος, ἐν χερσὶν ἔχων
 κόμας ἐμὰς, καὶ τῆσδε, καὶ σαυτοῦ τρίτου,
 ἰκτῆριον Δησαυρόν· εἰ δέ τις στρατοῦ 1175
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 κακὸς κακῶς ἄδαπτος ἐκπέσοι χθονός,
 γένους ἅπαντος ρίζαν ἐξημημένος
 αὐτῶς, ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.
 Ἵχ' αὐτόν, ᾧ παῖ, καὶ φύλασσε, μηδέ σε 1180
 κινήσάτω τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 παρῆστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 τάφου μεληθεῖς τῶδε, κὰν μηδεὶς ἐᾷ.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει στροφὴ ἅ. 1185
 πολυπλάγκτων ἐτέων ἀριθμὸς,
 τὰν ἄπαυστον αἰὲν ἐμοὶ
 δορυσσόντων μόχθων

O puer, adesdum : age, accidas supplex patri,
 Qui te in supernas lucis oras edidit :
 Illi asside suppliciter, et manibus tene
 Meas et hujus et tuas itidem comas,
 Supplicia velamenta. Quod si exerciti 1175
 Quidam aggreditur mortuo te avellere,
 Tollatur insepultus e medio male,
 Et eruatur genere toto stirpitus,

Qualiter ego istum præseco crinem manu.
 Puer, tene illum : serva, habe : nec te statu 1180
 Demoveat aliquis ; ast inhære huic accidens.

Nec, o sodales, pro viris muliebriter
 Vos gerite ; sed juvate, donec venero
 Tumulum huic procurans, nullus id sinat licet.

CHO. Reciprocifuga temporis ætas 1185
 Numerosique volumen ævi,
 Quando desinet miseri
 Tot ærumnas belli

ἄταν ἐπάγων
 ἀνὰ τὰν εὐρώδῃ Τροίαν, 1190
 δύστανον ὄνειδος Ἑλλάνων;
 ὄφελε πρότερον αἰδέερα δῦναι ἀντιστ. ἀ.
 μέγαν, ἢ τὸν πολύκοινον Ἄιδαν,
 κείνος ἀνὴρ, ὃς στυγερῶν
 ἔδειξ' ὅπλων Ἑλλα- 1195
 σιν κοινὸν Ἄρη.
 (ἰὼ πόνοι πρόγονοι πόνων,)
 κείνος γὰρ ἔπερσεν ἀνδράπους.
 ἐκείνος οὐ στεφάνων, στροφὴ β'.
 οὔτε βαθειᾶν κυλίκων 1200
 νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον,
 δῦσμορος, οὔτ' ἐννουχίαν
 τέρψιν ἰαύειν.
 ἐρώτων δ', 1205
 ἐρώτων ἀπέπαυσεν, ᾧ μοι.
 κεῖμαι δ' ἀμέριμνος οὔτως,

Nobis duplicans
 Residem ad Trojam, Trojam inquam, 1190
 Probrum maculamque Græcorum.
 Utinam is, utinam in ætheris oras
 Prius, ipsum aut penetrasset orcum,
 Quisquis unquam funerea
 In Argivos primus
 Belli arma tulit; 1195
 Criminum heu caput omnium!
 Is namque homines trucidavit.
 Is corollarum epulas,
 Dulceque delenifici
 Omne meri proluvium idem, 1200
 Idemque sonos flexanimos
 Abstulit: is noctivaga
 Furta voluptatum amoris, 1205
 Amoresque abolevit. Heu! heu!
 Nunc hic jaceo otiosus,

ἀεὶ πυκιναῖς δρόσοις
 τεγγόμενος κόμας, λυγρᾶς
 μνήματα Τροίας. 1210
 καὶ πρὶν μὲν ἐννουχίου ἀντιστρ. β'.
 δείματος ἦν μοι προβολὰ
 καὶ βελέων Δούριος Αἴας·
 νῦν δ' οὔτος ἀνεῖται στυγερᾶ
 δαίμονι· τίς μοι, τίς ἔτ' οὔν 1215
 τέρψις ἐπέσται ;
 γενοίμαν
 ἴν' ὑλᾶεν ἔπεστι πόντου
 πρόβλημ' ἀλίκλυστον, ἄκραν
 ὑπὸ πλάκα Σουνίου, 1220
 τὰς ἱεράς ὅπως προσεί-
 ποιμεν Ἀθάνας.

ΤΕΥΚΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΧΟΡΟΣ.

ΤΕΥ. Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον.
 δῆλος δέ μοιστὶ σκαιὸν ἐκλύσων στόμα. 1225

Aquæ pluvio caput
 Rore madens, iniqua Tro-
 jæ monumenta. 1210
 Ante mihi noctipetas
 Insidias propulerat
 Atque sagittas ferus Ajax :
 Nunc ipse jacet luctifica
 Sorte. Quis ergo mihi amor, 1215
 Quæve voluptas placebit ?
 Uti essem, O utinam essem, ubi unda
 Rupes lavitur marina
 Sub æquore Sunii ; 1220
 Alloquerer sacras uti
 Tutus Athenas.

ΤΕΥC. Pedem citavi, cum viderem Agamemnonem
 Ducem huc nec æquis incitatum passibus.
 Sinistra quædam velle præ se fert loqui. 1225

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΤΕΚΜΗΣΣΑ,
ΕΥΡΥΣΑΚΗΣ.

ΑΓ. Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
 τλῆναι καδ' ἡμῶν ᾧδ' ἀνοιμακτι χανεῖν.
 σέ τοι, σέ τὸν τῆς αἰχμαλωτίδος λέγω.
 ἧ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο
 ὑψήλ' ἐκόμπεις, κάπ' ἀκρων ἀδοιπόρεις, 1230
 ὅτ', οὐδὲν ἂν, τοῦ μηδὲν ἀντέστης ὑπερ.
 κούτε στρατηγούς, οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν, οὔτε σοῦ, διωμόσω,
 ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά ;
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέφρονα ; 1236
 ποῖ βάντος, ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ ;
 οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ, πλὴν ὄδε ;
 πικρὸς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
 ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κούκ ἀρκέσει ποδ' ὑμῖν, οὐδ' ἠσσημένοις,

ΑΓ. Tune ille, quem superba dicta et aspera
 Impune dixit fertur in nostrum caput ?
 Tibi dico, captæ matris ancillæ genus.
 Ingenua quod si sustulisset te parens,
 Quantum tumeres, teque celsum attolleres, 1230
 Cum litiges nulla in re, homo nulli rei.
 Venisse nec nos classi rectores, neque
 Duces Achivum, jurejurando autumas :
 Sed juris Ajax, ut probas, venit sui.
 An ista jus est dicta servos proloqui ? 1235
 Quis ille, cui tu, tanta vociferans, studes ?
 Quo contulit pedem, ubi stetit, ubi et non ego ?
 An præter illum, nullum habent Græci virum ?
 Ergo, ut videmur, iniqua promulgavimus
 Armorum Achillis publice certamina, 1240
 Si Teucer et nos ore convincit malos :
 Nec sat probantur illa ne victis quidem,

εἶπεν, ἂ τοῖς πολλοῖσιν ἤρεσπεν κριταῖς·
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που,
 ἢ ζὺν δόλω κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωδήσομεν,
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς,
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι· 1251
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμως
 μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέειπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῆσει τινά·
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς,
 δαρσῶν ὑβρίζεις, κάξελευθεροστομεῖς.
 οὐ σωφρονήσεις ; οὐ μαδῶν ὅς εἰ φύσιν,
 ἄλλον τιν' ἄξεις ἀνδρα δεῦρ' ἐλεύθερον, 1260
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά ;

Hac stare qua tot censuere iudices :
 Verum probris nos undique incillabitis,
 Furtim aut petetis, impotes victoriae. 1245
 Istis ab animis moribusque eimodi
 Nunquam asseretur legibus suus status,
 Si exigemus jure vincentes loco,
 Et postputandos ante collocabimus.
 Sed comprimenda hæc : non lacertosi viri,
 Vastoque virium impetu, ii tutissimi : 1250
 Sed ubique vincunt, mente qui sanâ cluent.
 Flagro admonentur pollulo glebarii
 Validi triones rectum itiner insistere :
 Cui generis in te remedium video cito 1255
 Expetere, ni te sapere postules bene.
 Qui natus illo, qui umbra inanis, non vir est,
 Gestis petulce, loqueris et proterviter.
 Non sapere disces ? non, tuorum conscius
 Natalium, hominem liberum adduces mihi, 1260
 Orationem qui dabit tuam vicem ?

- σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαίτω.
- ΧΟ. εἴδ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν·
τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265
- ΤΕ. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρέει, καὶ προδοῦσ' ἀλίσκεται,
εἰ σοῦ γ' ὄδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνήστιν, οὗ σὺ πολλάκις
τὴν σὴν προτείνων προῦκαμες ψυχὴν δορί· 1270
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρρίμμένα.
ᾧ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἠνίκα
ἐρκεῶν ποδ' ὑμᾶς οὔτος ἐγκεκλημένους,
ἤδη τὸ μηδὲν ὄντας ἐν τροπῇ δορός, 1275
ἐρρύσατ' ἐλθὼν μούνος, ἀμφὶ μὲν νεῶν
ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ' ὄδ' ἦν ὁ δρωὶν τάδε,

- Nam te loquente dicta me incertant tua ;
Ut qui loquelam barbaram haud intelligam.
- CH. Utrique vestrum Dii bonam mentem duint :
Nil melius e re quod sit amborum, precer. 1265
- TEUC. Heu quam citatim mortuorum gratia
Ingrata cedit, atque partes deserit.
Siquidem hic nec etiam ob parva dictu munia
Meminit tui, Ajax ; cujus olim gratia
Tuo periclo tot pericla exhauseras : 1270
Sed omnis iste fluxit ingratus labos.
O proloquute perpera atque inania,
Oblitus adeo es, quando nos in prælio
Periculosis impeditos casibus,
Nulla salutis spe, atque vossos in fugam 1275
Eripuit iste vos suo adventu ; foris
Cum fureret ardens ignis in navalibus,
Flammis adultus, inque classem nauticam
Irrueret Hector varicans vallum impete
Quis hæc repressit ? non is est qui fecit hæc, 1280

ὄν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί ; 1281
 ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα ;
 χῶτ' αὖθις αὐτὸς Ἐκτορος μόνος μόνου,
 λαχῶν τε κακέλευστος, ἦλθεν ἀντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς 1285
 ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν ;
 ὄδ' ἦν ὁ πρᾶσσαν ταῦτα· σὺν δ' ἐγὼ παρῶν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγῶς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ; 1290
 οὐκ οἶσθα, σοῦ πατρὸς μὲν ὅς προῦφυ πατῆρ,
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ;
 Ἄτρεα δ', ὅς αὖ σ' ἔσπειρε, δυσσεβέστατον
 προδέντ' ἀδελφῶν δειπνον οἰκείων τέκνων ;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ 1295
 λαβῶν ἐπακτὸν ἀνδρ' ὁ φιλύσας πατῆρ,
 ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν.
 τοιοῦτος ἂν, τοιῶδ' ὄνειδίσεις σποράν ;
 ὅς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,

Quem contulisse nuspiam pedem autumas ?

Veron' is ille fecit hæc, et sedulo ?

Cum nec vocatus, sorte sed ductus, manum

Conseruit, acri cōparatus Hectori :

Nec enim fugacem jecerat sorticulam

1285

Glebæ madentis uber, ast quæ primitus

Educta casside impetum citasceret.

Hæc ille fecit ; atque ego una interfui,

Ego servus, atque matre barbara editus.

Hæc verba stulte cum strepis, quo respicis ?

1290

Nescis tui qui prosator patris fuit,

Pelops vetustus, eum fuisse barbarum ?

Tuum satorem autem Atreum sacerrimum

Fratri vorandos apposuisse liberos ?

Te mater autem Cressa protulit, suos

1295

Quam deprehendit cum viro alieno pater,

Mutisque jecit pabulum natantibus ?

Taline talis objicis genus mihi ;

Telamone qui sum patre prognatus, meam

ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας, ἐμὴν 1300
 ἴσχει ζύνευον μητέρ' ; ἢ φύσει μὲν ἦν
 βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν
 δῶρημα κείνῳ ἴδωκεν Ἀλκμήνης γόνος.
 ἄρ' ᾧδ' ἀριστεὺς ἐξ ἀριστείων δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
 οὓς νῦν σὺ, τοιοῖσδ' ἐν πόνοισι κειμένους,
 ᾧθεῖς ἀδάπτους, οὐδ' ἐπαισχύνει λέγων ;
 εὔ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 βαλεῖτε χήμας, τρεῖς ὁμοῦ ζυγκειμένους·
 ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ 1310
 θανεῖν προδήλως μᾶλλον, ἢ τῆς σῆς ὑπερ
 γυναικὸς, ἢ τοῦ σοῦ θ' ὀμαίμονος, λέγω.
 πρὸς ταῦθ', ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν·
 ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μᾶλλον, ἢ ἔμοι θρασύς. 1315

ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΟΔΥΣΣΕΥΣ, ΤΕΥΚΡΟΣ,
ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐλληθηδῶς,
εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

Qui præmium virtutis ex exercitu 1300
 Habuit parentem concubinam, regio
 E stirpe Laomedontis ; eximiamque ei
 Præda olim ab omni muneravit Hercules ?
 Ergo optumus, duobus optimatibus
 Satus, dehonesto generis auctores mei ? 1305
 Quos inseultos, in laboribus sitos
 Istis, repellis ; nec pudet jactantiæ ?
 Sed certus esto, si virum hunc repellitis,
 Omnino nos tres et simul repellitis.
 Nam pro hoc mihi periclitanti, nobilem 1310
 Oppetere mortem melius est, quam pro tua
 Uxore ; quam pro fratre germano tuo.
 Ad ista, cura non meam rem, sed tuam.
 Si noxis aliqua re mihi, ignavissimus
 Fortasse malis esse quam audacissimus. 1315
 CH. Adesse, Ulysse, te putato tempori,
 Nisi hos nevis dirimere, sed committere.

- ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἠσφόδμη
βοὴν Ἀτρειδῶν τῶδ' ἐπ' ἀλκίμῳ νεκρῶ.
ΑΓ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
ἀνάξ' Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρετίῳ;
ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαυῖρα, συμβαλεῖν ἔπη κακά.
ΑΓ. ἤκουσεν αἰσχροῦ· δεῶν γὰρ ἦν τοιαῦτα μέ.
ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;
ΑΓ. οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς 1326
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἢ φίλῳ,
σοὶ μηδὲν ἦσσον ἢ πάρος ξυνηρετμεῖν;
ΑΓ. εἶπ'· ἦ γὰρ εἶην οὐκ ἂν εὔφρονῶν, ἐπεὶ 1330
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
ΟΔ. ἀκούε νυν. τὸν ἄνδρα τόνδε, πρὸς δεῶν,
μὴ τλῆς ἄδαπτον ᾧδ' ἀναλγήτως βαλεῖν·
μηδ' ἢ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. 1335
κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

- UL. Quid est, amici? vox Atridarum procul
Super hoc valente mortuo mihi accidit.
AG. At non, Ulysse, verba dictu infamia 1320
Et probra ab isto nuper exaudivimus?
UL. Quæ probra? culpam haud commeret, me iudice,
Si quis male audiendo, respondet male.
AG. Male audiit: namque ille me affecit male.
UL. Affecit adeon' ut tibi siet male? 1325
AG. Nam qui insepultum se hoc omisurum neget
Cadaver, ut non tumulet injussu meo.
UL. Licetne amico proloqui verum tibi
Tua haud minore, quam prius, cum gratia?
AG. Licet nam et esse cæteroqui injurium: 1330
Præcipuum amicum cum te in Argivis putem.
UL. Audi: per ego te cælites, ne projici
Virum insepultum siris inclementius;
Nec eousque te odii provehat licentia,
Ut omne jusque fasque prosubigas pede. 1335
Mihi omnium ille pessume infensus fuit,

ἄταν ἐπάγων
 ἀνὰ τὰν εὐρώδῃ Τροίαν, 1190
 δύστανον ὄνειδος Ἑλλάνων;
 ὄφελε πρότερον αἰθέρα δῦναι
 μέγαν, ἢ τὸν πολύκοινον Ἄιδαν, ἀντιστ. α.
 κείνος ἀνῆρ, ὅς στυγερῶν
 ἔδειξ' ὅπλων Ἑλλα- 1195
 σιν κοινὸν Ἄρη.
 (ἰὰ πόνοι πρόγονοι πόνων,
 κείνος γὰρ ἔπερσεν ἀνδράπους.
 ἐκείνος οὐ στεφάνων, στροφή β'.
 οὔτε βαρβειᾶν κυλίκαν 1200
 νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον,
 δύσμορος, οὔτ' ἐννουχίαν
 τέρψιν ἰαύειν.
 ἐρώτων δ', 1205
 ἐρώτων ἀπέπαυσεν, ᾧ μοι.
 κεῖμαι δ' ἀμέριμνος οὕτως,

Nobis duplicans 1190
 Residem ad Trojam, Trojam inquam,
 Probrum maculamque Græcorum.
 Utinam is, utinam in ætheris oras
 Prius, ipsum aut penetrasset orcum,
 Quisquis unquam funerea
 In Argivos primus
 Belli arma tulit; 1195
 Criminum heu caput omnium!
 Is namque homines trucidavit.
 Is corollarum epulas,
 Dulceque delenifici 1200
 Omne meri proluvium idem,
 Idemque sonos flexanimos
 Abstulit: is noctivaga
 Furta voluptatum amoris, 1205
 Amoresque abolevit. Heu! heu!
 Nunc hic jaceo otiosus,

ἀεὶ πυκιναῖς δρόσοις
 τεγγόμενος κόμας, λυγρᾶς
 μνήματα Τροίας. 1210
 καὶ πρὶν μὲν ἐννυχίου ἀντιστρ. β'.
 δείματος ἦν μοι προβολὰ
 καὶ βελέων Δούριος Αἴας·
 νῦν δ' οὔτος ἀνεῖται στυγερῶ
 δαίμονι· τίς μοι, τίς ἔτ' οὔν 1215
 τέρψις ἐπέσται ;
 γενοίμαν
 ἴν' ὑλᾶεν ἔπεστι πόντου
 πρόβλημ' ἀλίκλυστον, ἄκραν
 ὑπὸ πλάκα Σουνίου, 1220
 τὰς ἱεράς ὅπως προσεί-
 ποιμεν Ἀθάνας.

ΤΕΥΚΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΧΟΡΟΣ.

ΤΕΥ. Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον.
 δῆλος δέ μοιστί σκαιὸν ἐκλύσων στόμα. 1225

Aquæ pluvio caput
 Rore madens, iniqua Tro-
 jæ monumenta. 1210
 Ante mihi noctipetas
 Insidias propulerat
 Atque sagittas ferus Ajax :
 Nunc ipse jacet luctifica
 Sorte. Quis ergo mihi amor, 1215
 Quæve voluptas placebit ?
 Uti essem, O utinam essem, ubi unda
 Rupes lavitur marina
 Sub æquore Sunii ; 1220
 Alloquerer sacras uti
 Tutus Athenas.

ΤΕΥC. Pedem citavi, cum viderem Agamemnonem
 Ducem huc nec æquis incitatum passibus.
 Sinistra quædam velle præ se fert loqui. 1225

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΤΕΚΜΗΣΣΑ,
ΕΥΡΥΣΑΚΗΣ.

ΑΓ. Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
τλῆναι κατ' ἡμῶν ᾧδ' ἀνοιμωκτὶ χανεῖν.
σέ τοι, σέ τὸν τῆς αἰχμαλωτίδος λέγω.
ἧ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο
ὑψήλ' ἐκόμπεις, κατ' ἄκρων ᾠδοιπόρεις, 1230
ὅτ', οὐδὲν ἂν, τοῦ μηδὲν ἀντέστης ὑπερ.
κοῦτε στρατηγούς, οὔτε ναυάρχους μολεῖν
ἡμᾶς Ἀχαιῶν, οὔτε σοῦ, διαμύσσω,
ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.
ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά ;
ποίου κέρραγας ἀνδρὸς ᾧδ' ὑπέρφρονα ; 1236
ποῖ βάντος, ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ ;
οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ, πλὴν ὅδε ;
πικρούς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων
ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
κοῦκ ἀρκέσει ποδ' ὑμῖν, οὐδ' ἠσσημένοις,

ΑΓ. Tune ille, quem superba dicta et aspera
Impune dixit fertur in nostrum caput ?
Tibi dico, captæ matris ancillæ genus.
Ingenua quod si sustulisset te parens,
Quantum tumeres, teque celsum attolleres, 1230
Cum litiges nulla in re, homo nulli rei.
Venisse nec nos classi rectores, neque
Duces Achivum, jurejurando autumas :
Sed juris Ajax, ut probas, venit sui.
An ista jus est dicta servos proloqui ? 1235
Quis ille, cui tu, tanta vociferans, studes ?
Quo contulit pedem, ubi stetit, ubi et non ego ?
An præter illum, nullum habent Græci virum ?
Ergo, ut videmur, iniqua promulgavimus
Armorum Achillis publice certamina, 1240
Si Teucer et nos ore convincit malos :
Nec sat probantur illa ne victis quidem,

εἶπεν, ἃ τοῖς πολλοῖσιν ἤρεσπεν κριταῖς·
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που,
 ἢ ζῦν δόλω κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωδήσομεν,
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς,
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι· 1251
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμως
 μᾶστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέειπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὄρω τάχ', εἰ μὴ νοῦν κατακτῆσει τινά·
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιαῶς,
 δαρσῶν ὑβρίζεις, κάζελευθεροστομεῖς.
 οὐ σωφρονήσεις ; οὐ μαθὼν ὅς εἴ φύσιν,
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, 1260
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά ;

Hac stare qua tot censuere iudices :
 Verum probris nos undique incillabitis,
 Furtim aut petetis, impotes victoriae. 1245
 Istis ab animis moribusque eimodi
 Nunquam asseretur legibus suus status,
 Si exigemus jure vincentes loco,
 Et postputandos ante collocabimus.
 Sed comprimenda hæc : non lacertosi viri,
 Vastoque virium impetu, ii tutissimi : 1250
 Sed ubique vincunt, mente qui sanâ cluent.
 Flagro admonentur pollulo glebarii
 Validi triones rectum itiner insistere :
 Cui generis in te remedium video cito 1255
 Expetere, ni te sapere postules bene.
 Qui natus illo, qui umbra inanis, non vir est,
 Gestis petulce, loqueris et proterviter.
 Non sapere disces ? non, tuorum conscius
 Natalium, hominem liberum adduces mihi, 1260
 Orationem qui dabit tuam vicem ?

- σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμι ἐγώ·
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἔπαίτω.
- ΧΟ.** εἶδ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν·
τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265
- ΤΕ.** φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρέει, καὶ προδοῦσ' ἀλίσκεται,
εἰ σοῦ γ' ὄδ' ἀνῆξ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺ πολλάκις
τὴν σὴν προτείνων προὔκαμες ψυχὴν δορί· 1270
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρρίμμένα.
ᾧ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἠνίκα
ἐρκέων ποδ' ὑμᾶς οὔτος ἐγκεκλημένους,
ἤδη τὸ μηδὲν ὄντας ἐν τροπῇ δορός, 1275
ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν
ἄκροισιν ἤδη ναυτικοῖς ἐδαλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ' ὄδ' ἦν ὁ δρῶν τάδε,

- Nam te loquente dicta me incertant tua ;
Ut qui loquelam barbaram haud intelligam.
- CH.** Utrique vestrum Dii bonam mentem duint :
Nil melius e re quod sit amborum, precer. 1265
- TEUC.** Heu quam citatim mortuorum gratia
Ingrata cedit, atque partes deserit.
Siquidem hic nec etiam ob parva dictu munia
Meminit tui, Ajax ; cujus olim gratia
Tuo periculo tot pericla exhauseras : 1270
Sed omnis iste fluxit ingratus labos.
O proloquute perpera atque inania,
Oblitus adeo es, quando nos in prælio
Periculosis impeditos casibus,
Nulla salutis spe, atque vorsos in fugam 1275
Eripuit iste vos suo adventu ; foris
Cum fureret ardens ignis in navalibus,
Flammis adultus, inque classem nauticam
Irrueret Hector varicans vallum impete
Quis hæc repressit ? non is est qui fecit hæc, 1280

ὄν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί ; 1281
 ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα ;
 χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου,
 λαχῶν τε κακέλευστος, ἦλθεν ἀντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς 1285
 ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν ;
 ὄδ' ἦν ὁ πρᾶσσαν ταῦτα· σὺν δ' ἐγὼ παρῶν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγῶς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ; 1290
 οὐκ οἶσθα, σοῦ πατρὸς μὲν ὅς προῦφυ πατῆρ,
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ;
 Ἄτρεα δ', ὅς αὖ σ' ἔσπειρε, δυσσεβέστατον
 προθέντ' ἀδελφῶν δειπνον οἰκείων τέκνων ;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ 1295
 λαβῶν ἐπακτὸν ἀνδρ' ὁ φιλύσας πατῆρ,
 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.
 τοιοῦτος ἂν, τοιᾶδ' ὄνειδίσεις σποράν ;
 ὅς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,

Quem contulisse nuspiam pedem autumas ?
 Veron' is ille fecit hæc, et sedulo ?
 Cum nec vocatus, sorte sed ductus, manum
 Conseruit, acri comparatus Hectori :
 Nec enim fugacem jecerat sorticulam 1285
 Glebæ madentis uber, ast quæ primitus
 Educta casside impetum citasceret.
 Hæc ille fecit ; atque ego una interfui,
 Ego servus, atque matre barbara editus.
 Hæc verba stulte cum strepis, quo respicis ? 1290
 Nescis tui qui prosator patris fuit,
 Pelops vetustus, eum fuisse barbarum ?
 Tuum satorem autem Atreum sacerrimum
 Fratri vorandos apposuisse liberos ?
 Te mater autem Cressa protulit, suus 1295
 Quam deprehendit cum viro alieno pater,
 Mutisque jecit pabulum natantibus ?
 Taline talis objicis genus mihi ;
 Telamone qui sum patre prognatus, meam

ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας, ἔμην 1300
 ἴσχει ζύνευον μητέρ' ; ἢ φύσει μὲν ἦν
 βασιλεία, Λαομέδοντος· ἔκκριτον δέ νιν
 δάρημα κείνω ἴδωκεν Ἀλκμήνης γόνος.
 ἄρ' ἂν ἀριστεύς ἐξ ἀριστέοιν δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
 οὓς νῦν σὺ, τοιοῖσδ' ἐν πόνοισι κειμένους,
 ἄδεις ἀδάπτους, οὐδ' ἐπαισχύνει λέγων ;
 εὔ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 βαλεῖτε χήμας, τρεῖς ὁμοῦ ζυγκειμένους·
 ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένω 1310
 θανεῖν προδήλως μᾶλλον, ἢ τῆς σῆς ὑπερ
 γυναικός, ἢ τοῦ σοῦ θ' ὁμαίμονος, λέγω.
 πρὸς ταῦθ', ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν·
 ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μᾶλλον, ἢ ἂν ἐμοὶ θρασύς. 1315

ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΟΔΥΣΣΕΥΣ, ΤΕΥΚΡΟΣ,
 ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐλληθῶς,
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

Qui præmium virtutis ex exercitu 1300
 Habuit parentem concubinam, regio
 E stirpe Laomedontis ; eximiamque ei
 Præda olim ab omni muneravit Hercules ?
 Ergo optumus, duobus optimatibus
 Satus, dehonesto generis auctores mei ? 1305
 Quos insepultos, in laboribus sitos
 Istis, repellis ; nec pudet jactantiæ ?
 Sed certus esto, si virum hunc repellitis,
 Omnino nos tres et simul repellitis.
 Nam pro hoc mihi periclitanti, nobilem 1310
 Oppetere mortem melius est, quam pro tua
 Uxore ; quam pro fratre germano tuo.
 Ad ista, cura non meam rem, sed tuam.
 Si noxis aliqua re mihi, ignavissimus
 Fortasse malis esse quam audacissimus. 1315
 CH. Adesse, Ulysse, te putato tempori,
 Nisi hos nevis dirimere, sed committere.

- ΟΔ. τί δ' ἔστιν, ἄνδρες ; τηλόθεν γὰρ ἠσφόμην
βοὴν Ἀτρείδων τῶδ' ἐπ' ἀλκίμῳ νεκρῶ.
- ΑΓ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους, 1320
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως ;
- ΟΔ. ποίους ; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακά.
- ΑΓ. ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτα μέ.
- ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν ;
- ΑΓ. οὐ φησ' εἶσεν τόνδε τὸν νεκρὸν ταφῆς 1326
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
- ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἢ φίλῳ,
σοὶ μηδὲν ἦσσον ἢ πάρος ξυνηρετμεῖν ;
- ΑΓ. εἶπ'· ἦ γὰρ εἶην οὐκ ἂν εὔφρονῶν, ἐπεὶ 1330
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
- ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,
μὴ τλῆς ἄδαπτον ᾧδ' ἀναλγήτως βαλεῖν·
μηδ' ἢ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. 1335
κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

- UL. Quid est, amici ? vox Atridarum procul
Super hoc valente mortuo mihi accidit.
- AG. At non, Ulysse, verba dictu infamia 1320
Et probra ab isto nuper exaudivimus ?
- UL. Quæ probra ? culpam haud commeret, me iudice,
Si quis male audiendo, respondet male.
- AG. Male audiit : namque ille me affecit male.
- UL. Affecit adeon' ut tibi siet male ? 1325
- AG. Nam qui insepultum se hoc omisurum neget
Cadaver, ut non tumulet injussu meo.
- UL. Licetne amico proloqui verum tibi
Tua haud minore, quam prius, cum gratia ?
- AG. Licet nam et esse cæteroqui injurium : 1330
Præcipuum amicum cum te in Argivis putem.
- UL. Audi : per ego te cælites, ne projici
Virum insepultum siris inclementius ;
Nec eousque te odii provehat licentia,
Ut omne jusque fasque prosubigas pede. 1335
Mihī omnium ille pessume infensus fuit,

ἐξ οὗ κρᾶτησα τῶν Ἀχιλλείων ὄπλων.
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ
 οὐκ οὐκ ἀτιμάσαιμ' ἂν, ὅσπερ μὴ λέγειν
 ἐν ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὅστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἂν ἄνδρα δ' οὐ δίκαιον, εἰ θεῶν,
 βλάπτειν τὸν ἐσθλὸν, οὐδ' εἰ μισῶν κυρῆς. 1345

ΑΓ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔ. ἔγωγ' ἐμίσουν δ', ἠνίκ' ἦν μισεῖν καλόν.

ΑΓ. οὐ γὰρ θεῶν καὶ προσεμβῆναί σε χρεῖ;

ΟΔ. μὴ χαῖρ', Ἀτρεΐδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓ. τὸν τοι τύραννον εὐσεβεῖν οὐ ράδιον. 1350

ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓ. κλύειν τὸν ἐσθλὸν ἄνδρα χρεῖ τῶν ἐν τέλει.

ΟΔ. παῦσαι κρατεῖς τοι, τῶν φίλων νικώμενος.

ΑΓ. μέμνησ' ὁποῖά φωτὶ τὴν χάριν δίδως.

ΟΔ. ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355

Ex quo arma Achilli lite nostra evicimus :

Sed tamen ego illum, tam male animatum mihi,

Non usque nauci fecerim, quin omnium

Illum virorum, post Achillem, acerrimum, 1340

Quicumque Trojam accessimus, vocaverim,

Ut flocci et illum facere, causæ non siet.

Nam non viro illi, sed Deorum legibus

Injurius sis. Cæterum virum bonum

Incessere haud jus mortuum, licet oderis. 1345

ΑΓ. Hæc isto, Ulysse, pro viro jurgas mihi?

ΟΔ. Plane sed odi, odisse cum licuit mihi.

ΑΓ. Non et jacenti te quoque insultare fas?

ΟΔ. Inhonesta, Atrida, lucra ne placeant tibi.

ΑΓ. Ubique regem colere pietatem haud facul. 1350

ΟΔ. Scitum est, amicis gerere, morem et obsequi.

ΑΓ. Parere oportet regibus virum bonum.

ΟΔ. Quiesce; victus ore vicisti tuo.

ΑΓ. Memento quali gratiam hanc confers viro.

ΟΔ. Fuit mi hostilis ille, sed fortis tamen. 1355

- ΑΓ. τί ποτε ποιήσεις ; ἐχθρὸν ᾧδ' αἰδεῖ νέκυν ;
 ΟΔ. νικᾷ γὰρ ἢ ῥετή με τῆς ἐχθρας πολύ.
 ΑΓ. τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.
 ΟΔ. ἢ κάρτα πολλοὶ νῦν φίλοι, καὐθις πικροί.
 ΑΓ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κταῖσθαι φίλους ; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 ΑΓ. ἡμᾶς σὺ δειλοὺς τῆδε θῆμέρα φανεῖς.
 ΟΔ. ἀνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.
 ΑΓ. ἀνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν ;
 ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι. 1365
 ΑΓ. ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ.
 ΟΔ. τῷ γάρ με μᾶλλον εἰκός, ἢ ἑμαυτῷ πονεῖν ;
 ΑΓ. σὸν γ' ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.
 ΟΔ. ὡς ἂν ποιήσης, πανταχοῦ χρηστός γ' ἔσει.
 ΑΓ. ἀλλ' εὔ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
 οὔτος δὲ κἀκεῖ κἀνθάδ' ὦν, ἔμοιγ' ὁμῶς
 ἐχθιστος ἔσται· σοὶ δὲ δεῖν ἔξεσθ' ἂν χρεῖ.

- ΑΓ. Quid fiet, ubi sic mortuo hosti honorem habes ?
 UL. Virtus movet me, quam simultates, magis.
 ΑΓ. Sunt, qui solent hæc facere, vecordes viri.
 UL. At qui boni fuere, post fiunt mali.
 ΑΓ. Tales amicos esse postules tibi ? 1360
 UL. Non laudo duram mentem et intractabilem.
 ΑΓ. Tu nos probabis hoc die ignavissimos.
 UL. At nos tu Achivis omnibus justissimos.
 ΑΓ. Jubetis istud funus exsequi sinam ?
 UL. Jubemus : idem nam manet nos exitus. 1365
 ΑΓ. Ut rebus homines omnibus satagunt sui.
 UL. Cujusne potius, quàm mei, satagerem ?
 ΑΓ. Ita ut tuum hoc sit, non meum, quicquid rei est.
 UL. Omnino, utrumvis feceris, bene feceris.
 ΑΓ. Verum mihi istud autumanti, creduas, 1370
 Vel majus isto munus attribuam tibi.
 At vel sepulchro affectus, inimicus mihi
 Erit iste : tu fac omne, quod facto est opus.

- ἐξ οὗ κρᾶτησα τῶν Ἀχιλλείων ὄπλων.
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόנד' ἐμοὶ
 οὐκ οὐκ ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν
 ἐν ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἂν ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλὸν, οὐδ' εἰ μισῶν κυρῆς. 1345
 ΑΓ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί ;
 ΟΔ. ἔγωγ' ἐμίσουν δ', ἠνίκ' ἦν μισεῖν καλόν.
 ΑΓ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρεῖ ;
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.
 ΑΓ. τόν τοι τύραννον εὐσεβεῖν οὐ ράδιον. 1350
 ΟΔ. ἀλλ' εἴ λέγουσι τοῖς φίλοις τιμὰς νέμειν.
 ΑΓ. κλύειν τὸν ἐσθλὸν ἄνδρα χρεῖ τῶν ἐν τέλει.
 ΟΔ. παῦσαι κρατεῖς τοι, τῶν φίλων νικώμενος.
 ΑΓ. μέμνησ' ὁποῖω φωτὶ τὴν χάριν δίδως.
 ΟΔ. ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355

- Ex quo arma Achilli lite nostra evicimus :
 Sed tamen ego illum, tam male animatum mihi,
 Non usque nauci fecerim, quin omnium
 Illum virorum, post Achillem, acerrimum, 1340
 Quicumque Trojam accessimus, vocaverim,
 Ut flocci et illum facere, causæ non siet.
 Nam non viro illi, sed Deorum legibus
 Injurius sis. Cæterum virum bonum
 Incessere haud jus mortuum, licet oderis. 1345
 ΑΓ. Hæc isto, Ulysse, pro viro jurgas mihi ?
 ὙΛ. Plane sed odi, odisse cum licuit mihi.
 ΑΓ. Non et jacenti te quoque insultare fas ?
 ὙΛ. Inhonesta, Atrida, lucra ne placeant tibi.
 ΑΓ. Ubique regem colere pietatem haud facul. 1350
 ὙΛ. Scitum est, amicis gerere, morem et obsequi.
 ΑΓ. Parere oportet regibus virum bonum.
 ὙΛ. Quiesce ; victus ore vicisti tuo.
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 ΑΓ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους ; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
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 ΟΔ. ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.
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 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
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 ἐχθιστος ἔσται· σοὶ δὲ δεῖν ἔξεσθ' ἂ χρεῖ.

- ΑΓ. Quid fiet, ubi sic mortuo hosti honorem habes ?
 UL. Virtus movet me, quam simultates, magis.
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 ΑΓ. Ut rebus homines omnibus satagunt sui.
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 ΑΓ. Ita ut tuum hoc sit, non meum, quicquid rei est.
 UL. Omnino, utrumvis feceris, bene feceris.
 ΑΓ. Verum mihi istud autumanti, creduas, 1370
 Vel majus isto munus attribuam tibi.
 At vel sepulchro affectus, inimicus mihi
 Erit iste : tu fac omne, quod factum est opus.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ, ΟΔΥΣΣΕΥΣ, ΤΕΚΜΗΣΣΑ,
ΕΥΡΥΣΑΚΗΣ.

- ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμην σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ. 1375
- ΟΔ. καὶ νῦν γε Τεύκρω τὰ πὸ τοῦδ' ἀγγέλλομαι,
ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνδάπτειν θέλω,
καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον
χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕ. ἀριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινεῖσαι
λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολύ.
τούτῳ γὰρ ἂν ἔχθιστος Ἀργείων ἀνὴρ,
μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385
ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
αὐτὸς τε χῶ ξύναιμος ἠΰτε λησάτην
λαβητὸν αὐτὸν ἐκβαλεῖν, ταφῆς ἄτερ.
τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατῆρ,
μνήμων τ' Ἐρινύς, καὶ τελεσφόρος Δίκη 1390
- CH. Quicunque, Ulysse, sapere te non dixerit
Talem virum et tantum, ille vero desipit. 1375
- UL. At ego interim prædico Teucrum in posterum
Tantum paratum amare me, quantum oderam.
Meamque opem isti funerando conferam,
Meum laborem: nilque omittam, quod viris
Præstare cunctos addecet fortissumis. 1380
- TEUC. Generose Ulysse, et omnia hæc dixi bene,
Et laudo, quamquam me fefellisti spei.
Nam qui huic Achivum olim omnium inimicissimus,
Juvisti amice solus hunc, et mortuo
Vivus jacenti noluisti illudere, 1385
Ut ille vecors imperator ac levis,
Ipse, inquam, et alter frater, illum projici
Studere lacerandum insepultum, inconditum.
Qui illos Olympi rector hujus Jupiter,
Diræque memores, atque perfica Ultio, 1390

- κακούς κακῶς φθείρειαν, ὥσπερ ἦθελον
 τὸν ἄνδρα λάβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὦ γεραιῷ σπέρμα Λαέρτου πατρὸς,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἔαν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ· 1395
 τὰ δ' ἄλλα καὶ ζύμπρασσε· κεί τινὰ στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔχομεν.
 ἐγὼ δὲ τ' ἄλλα πάντα πορσυνῶ· σὺ δὲ
 ἀνὴρ κατ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.
 ΟΔ. ἀλλ' ἦθελον μὲν· εἰ δὲ μή' στί σοι φίλον 1400
 πρᾶσσειν τὰδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

- ΤΕ. Ἄλις· ἦδη γὰρ πολὺς ἐκτέταται
 χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
 χερσὶ ταχύνετε· τοὶ δ' ὑψίβατον
 τρίποδ' ἀμφίπτυρον λουτρῶν ὀσίαν 1405
 θέσθ' ἐπίκαιρον· μία δ' ἐκ κλισίας
 ἀνδρῶν ἴλη τὸν ὑπασπίδιον
 κόσμον φερέτω.

Lacerandum uti istum projici immerito virum
 Studuere, ita comes perduint malos male.

Sed, O propages clara Laertæ senis,
 Non siverim te funus hoc contingere,
 Ut nequid axim mortuo huic ingratiis. 1395
 Quod potes, in aliis nos juva : et si quem exerciti
 Abducere animo est, me lubente feceris.
 Ego apparatus cætera ibo : te interim
 In nos fuisse memineris munem virum.

UL. Velim quidem : at si munia ista me exsequi 1400
 Tibi non amicum est, laudo consilium. Vale.

TEUC. Sat : tempus enim jam multum agitur.
 Sed fossam pars, ite, capacem
 Properate manu : pars tripes autem
 Et lustralibus undis tepidum 1405
 Ponite labrum : pars una domo
 Efferat intus duri insignia
 Arma duelli.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
 φιλότῃτι Δίγων, πλευρὰς σὺν ἐμοὶ
 τάσδ' ἐπικούφιζ'. ἔτι γὰρ Δερμαὶ
 σύριγγες ἄνω φυσῶσι μέλαν
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνήρ

1410

Φησὶ παρεῖναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ·
 κούδενί πω λῶονι Δνητῶν
 Αἴαντος, ὅτ' ἦν πότε, Φωνῶ.

1415

ΧΟ. Ἦ πολλὰ βροτοῖς ἐστὶν ἰδοῦσι
 γνῶναι· πρὶν ἰδεῖν δ', οὐδεὶς μάντις
 τῶν μελλόντων ὅτι πράξει.

1420

Sed tu, quantum potes, alme puer,
 Patrios artus mecum amplexus,
 Attolle, leva : namque cruoris
 Salientis adhuc tepidi tullii
 Efflant : agesis, quisquis amicus
 Ades hic præsens, propera, curre,
 Impende viro forti officium.
 Ac nemo quidem, queis loquor, horum
 Ajace fuit melior vir.

1410

1415

CH. Quam multa viris licet expertis
 Temere discere : sed inexpertus
 Præsagus nemo futuri est.

1420

COMMENTARY

ON THE

AJAX OF SOPHOCLES.

1 a. 'Αεὶ is written by Porson without a diphthong. The penultimate in αἶ is common. (Porson, Hecuba, 1172.)

1 b. Λάρτιος and Λαίρτιος are used by the tragedians for Λαίρτης.

1 c. δίδορκα, *I see*. The perfect is used for the present, especially in verbs whose present tense shows the commencement of the action: *e. g.* δίδοικα, Aj. 583; πεφάβημαι, 252; κέκλημαι: πέποιθα, 769; κέπραγα, 1236; ἄνωγα, 1364; οἶδα, 121; ἐκπέπληγμαι, 33; ἴοικα, 1120; κάτοιδα, 270. (Matthiæ, p. 738.)

2 a. δίδορκά σε *I see thee*, θηρώμενον *hunting after* (*i. e.* anxiously seeking), πείραν τιν' ἐχθρῶν *an opportunity of assailing the enemy*, (ὥστε) ἀρπάσαι (αὐτήν) *so as to seize upon it*.

2 b. The infinitive after ὥστε understood is a common construction: χεῖζω στόματος | προσπτύξασθαι, Med. 1396. Λόγχας ἔραμαι διαμοιρᾶσαι, Hipp. 1373. Ἔδει συμμαχίης ἔξευρεθῆναι, Herod. v. 38. See Porson, Medea, 1396; and Matthiæ, p. 822.

2 c. Ἀρπάσαι, θηρώμενον, and κυνηγετοῦντα, are words of the chase.

2 d. πείρα, *attack*: as the Homeric πειρᾶσθαι, to explore, to assail.

4 τᾶξιν ἐσχάτην. So Homer, Il. λ. 8: Ἥμῖν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο, | ἢ δ' ἐπ' Ἀχιλλῆος· τοί ρ' ἔσχατα νῆας ἴσας | εἴρουσαν. And Euripides, Iphig. Aul. 288: Αἴας δ' ὁ Σαλαμῖνος ἐντροφος, | δεξιὸν κίρας | πρὸς τὸ λαϊὸν ξύναγε· | τῶν ἄσσον ὄρμηι, πλάταισιν | ἐσχάταισι συμπλέκων, &c.

5 μετρούμενον, *measuring with the eye*, intently examining. Ἄνω τε καὶ κάτω τείχην μετρῶν, Phœn. 186.

6 νεοχάραχθ' *i. e.* νεοχάρακτα (χαράσσω), *fresh, lately impressed*.

7 εὔ σ' ἐκφέρει, "*successfully conducts thee to the end of thy search*." Ἐκφέρειν implies 'to bring out into open and free space, what had been shut up and confined': hence 'to bring a thing, in defiance of obstacles, to the place whether we were anxious to bring it.' Plato applies the word to *reasoning*, which *leads out* the disputant to a clear and safe conclusion: See Heindorf, Phæd. p. 43. In this sense, ἐκφέρειν is used intransitively for ἐκφέρεισθαι, Œd. Col. 1424. (Hermann.)

8 a. Λακαίνης: the dogs of Sparta were remarkable for their swiftness and quick scent. "Veloces Sparta catulos," Georg. iii. 405. "Fulvus Lacon," H. Epod. 6. "Spartanā gente Melampus," Met. iii. 208. "Spartanos Cretasque ligat," Phars. iv. 441. "Spartanos, genus audax avidumque feræ," Sen. Hip. 35. So Shakspeare, "They bay'd the bear with hounds of Sparta:" Mids. N. D. Act iv. Sc. i.

8 b. εὐρινος; *having a quick scent, sagacious*, is either nominative; or genitive from εὔρις: the former construction is the more poetical: So πολύκερων φόνον and εὐκερων ἄγραν, at vv. 55 and 64, of this Play. (See Dr. Blomfield, Agam. 1061.)

8 c. Ἡ κύων: where there is no necessity of specifying the gender of ani-

ma's, but merely general notice is taken of them, the Greeks and Romans often use the feminine gender. So Horace, *cerva* for *cervus*, Od. i. l. 27. 'Visæque canes ululare,' Æn. vi.

9 a. *Τυγχάνει*, *is*; used for *ιστί*: *τυγχάνω* is not to be construed with *στάζων*, for *στάζει*.

9 b. The *α* in *άνηρ* "the man", is long, in consequence of the crasis with the article *δ*. 'Ανήρ never lengthens the penultimate, except where it makes *άνερος* in the genitive. As *άνερος* is never used by the Attic poets in senarian, trochaic, or anapæstic metre, they necessarily always shorten the first syllable of *άνηρ*: Porson, Phœniss. 1670. In the crasis of *δ άνηρ*, Dr. Blomfield prefers 'άνηρ; Dawes, *άνηρ*; Brunck, 'άνηρ. (See Preface to Blomfield's Prometheus, pp. x.—xii.: Elmsley, Medea, p. 157, 214: Matthiæ, p. 58.)

10 a. 'Ιδρῶτι may be referred to *κάρα* and *χέρας*, without understanding *αίματι* to *χέρας*.

10 b. *Ξιφοκτόνος* *murderous*, slaying with a sword; *Ξιφόκτονος*, *murdered*, slain by the sword; the difference of active and passive being pointed out by the accent.

11 a. *παπταίνειν*, literally, *to look round on all sides*, is here used for *to look, view*. The word occurs, Antig. 1231, τὸν δ' ἀγρίοις ὄσσοις παπτήνας ὁ παῖς.

11 b. *Εἰς* and *εἶσω* are the common forms of expression; *ἔς* and *ἔσω*, the poetic, which are never adopted by the comedians, unless when compelled by the law of tragic metre. See *Elmsley*, (Medea, 88): who observes, that there are many words which have two forms; one common, used even by the comedians; the other, poetic, peculiar to the tragedians: for example, *γόνατα*, *δούλειος*, *εἰκίνος*, *ὄνομα*, *πλείων*, *φῶς*, *χειρες*, are the common forms; *γούνατα*, *δούλιος* (Ajax, 499), *κεῖνος* (Ajax, 6, 113, 220, &c. &c.), *μοῦνος*, *ξεῖνος*, *ὄνομα*, *πλείων* (Ajax, 1150), *φῶς* (Ajax, 394, 709), *χειρες* (Ajax, 71, 336, &c.), are the poetic. The tragedians seldom use the common form, unless

where the poetic would violate a metrical law.

12 *ἔργον* for *χρεία*, *necessity*, *occasion*, *utility*. So *οὐδὲν ἔργον θρηνηῖσθαι*, 852. *Σιωπῆς οὐδὲν ἔργον*, Hippol. 915; *τόξων ἔργον*, Alcestis, 39.

13 ὅτου (πρὸς) *χάριν*, *on account of what, thou hast exerted or undertaken this earnest labour*. *Σπουδὴν ἔδου* for *ἰσπούδαζες*. So *σπουδὴν τιθέναι* for *σπουδάζεις*, Pyth. IV. 492; *αἶνον τιθ.* for *αἰνεῖν*, Nem. I. 5; *πόνον τιθ.* for *πονεῖν*, Æsch. Eumen. 276. *Πρόνοιαν τιθέναι*, Ajax, 536.

14 a. ὦ φθίγμ' Ἀθάνας. A similar address occurs in Œd. C. 324; ὦ πατρός καὶ κασιγνήτης ἥδιστα προσφωνήμαθ'. The protection and favour, extended by Minerva to Ulysses, are well known from Homer: *Κλυθί μευ, Αἰγίοχοιο Διὸς τέκος, ἦτε μοι αἰεὶ | ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω | κινύμενος, &c.* Il. κ'. 280. So Philoctetes, 134: *Νίκη τ' Ἀθάνα Πολιάς, ἢ σώζει μ' αἰεὶ*.

14 b. The Attic idiom requires *α*, not *η*, in the penult of Ἀθάνα; but though the Attics say Ἀθάνα, they do not say Ἀθαναία, but Ἀθηναία. (Porson.)

15 a. *εὐμαθές*, *easily known*, or *distinguished*.

15 b. Ἀποπτος, *discerned from a higher place*, or *seen at a distance*. Minerva may be supposed to be speaking 'e machinâ', while yet descending from heaven, in the more remote part of the stage. So Suidas explains the word by *πρόβρωθεν ὀρώμενος*. In a similar sense, Plutarch: *ἰερὸν εἰς τὴν ἀγῶραν ἀποπτον*, in Camillo. The poets generally represent the deities as manifesting themselves visibly to those with whom they converse, unless some especial cause require a concealment of their person. Minerva is visible to Ajax, during their colloquy.

15 c. Ὀμῶς (*nihilominus*) must be construed with *ἦς*, and not with *ἀκούω*: Ὀμῶς does not stand alone, as *tamen* in Latin, at the beginning of the proposition opposed to the restricting sentence; but is often annexed to the verb or participle, which is construed with *although*. *Κἀγὼ σ' ἰκνοῦμαι, καὶ γυνή περ οὔσ' Ὀμῶς*, Orest. 679. *Καίπερ οὐ δοκοῦνθ' Ὀμῶς*, Al-

cest. 957. Elmsley (Mus. Crit. i. 351, and Medea, 1216) and Matthiæ (§ 566) adduce several instances of this construction.

16 a. *ξυναρπάζω*, I quickly or easily apprehend, φρενὶ in my mind or sensation. *Ἐυναρπάζω*, as applied to quick mental perception, is used once only by Sophocles, but seems to be adopted by the comedians: Ἀρτυσίαν ξυνήρπασιν, "he quickly caught the art of seasoning," Alexis, in Athen. xii. Τουτί ξυνάρπασον, Arist. Nub. 775.

16 b. *ξυναρπάζω*, not *συναρπάζω*: ξὺν is more Attic than σὺν, and is therefore adopted by modern scholars, whenever the metre will permit. (See Bishop Blomfield, Prometh. p. 4.) Thus *συμπεπτακότα*, 429; but *ξυμπισσών*, 467. Thus *σύμμαχον*, 1098; but *ξόμμαχον*, 90, 117, 1053. Thus *συνδίτους*, 296; but *ξυνδίτους*, 65.

17 a. *κῶδων*, properly, a bell; also wider end of a trumpet; by synecdoche, trumpet.

17 b. *χαλκόςτομος*, loud, echoing; as Ἄρην χαλκοβόαν, CEd. C. 1041; and *χαλκόφωνος*, Il. ε. 785: or brazen, in reference to the materials of the trumpet.

17 c. *Τυρρηνικῆς*, *Tyrrhenian*. The most common sorts of trumpets among the Greeks were six in number. The sixth was called *Σαλπίγξ Τυρρηνικῆ*, because invented by *Tyrrhenus*, son of Hercules; or by the *Tyrrhenians*, from whom it was communicated to the Grecians by one Archondas, who came to assist the Heraclidæ. Its orifice was cleft, and sent forth an exceedingly loud and shrill sound; whence it became, of all the other trumpets, the most proper for engagements. The Scholiast observes, that Minerva's voice is resembled to the *Tyrrhenian* trumpet, because it was (*εὐμαθὲς*) easily known by reason of its loudness, as that trumpet excelled all others, and was, at the first hearing, easy to be distinguished from them. The tragedians, by a poetical anachronism, speak of the trumpet as being used in the heroic ages: Æschyl. Eum. 570. Eur. Rhes. 991. Phœniss. 1392.

17 d. The tragedians never use *ῥρ* for *ρσ*, nor *στ* for *σσ*: Porson, Hecub. 8.

18 *ἐπίγνωσ* for the simple *ἔγνωσ*: see line 36. So *εἰσιδῶν*, 29. 70. 755. 1152. *ξυνέριξ*, 593: *ὑπέκει*, 670: *παρήκιν*, 742: *κατακτῆσαι*, 768. 1256: *εἰσορῶν*, 127: *εἰσάκουσ*, 789: *ἔξεφίσται*, 795: *κατοσπευθεῖς*, 829: *διοίχεται*, 973: *προσιῖδον*, 993: *ἀποθβίσιν*, 1027: *καθιστήκη*, 1074: *προφωῶ*, 1089: *ἐκσώζει*, 1128: *καθίζει*, 1167: *κατεύχη*, 392, &c. &c. See 163 c.

19 a. *βάσιν κυκλοῦντ'*, walking backwards and forwards. So Sophocles, Πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, | ὁδοῖς κυκλῶν ἱμαυτὸν εἰς ἀναστροφὴν, Antig. 225. A similar passage occurs in Orestes, 625, *Μενέλαι*, παῖ σὸν πῶδ' ἐπὶ συννοία κυκλεῖς, | διπλῆς μερίμνης διαπύχους ἰὼν ὁδοῦς;

19 b. *σακισφόρος*, shield-bearer; the peculiar epithet for Ajax. *Ἄϊας πελώριος*, φέρον σάκος, ἥντε πύργον, Il. H. 219. "Clypei dominus septemplicis Ajax," Ov. M. In allusion to this characteristic, the son of Ajax was called *Eurysaces*.

20 *ἰχνεύω πάλαι*: *πάλαι* is often used with a verb in the present tense; ὃν πάλαι ζητεῖς, Oed. T. 450. Philoct. 913. 'Jambudum ausculto,' Terence. See Elmsley, CEd. T. 498.

21 a. *ἄσποπον*, unexpected, unforeseen. The word occurs in the same sense, Electra, 864.

21 b. *Πρᾶγος* is a more elevated word than *πραγμα*. Dr. Blomfield, Sept. p. 91.

21 c. *πρᾶγος* (πρὸς or εἰς) ἡμᾶς περάνας. Many verbs have the accusative, not only of the nearer and more immediate object of the action, but also of the more remote object, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by the dative: as *μηδένα πάθος ἔρδειν*, Herod.: *κακὰ ἡμᾶς ποιοῦντες*, Xen.: *κακὰ ἐργαζόμενοι τὰς πόλεις*: *μέγα πόλιν δρᾶν*, Plato. Matthiæ, p. 580. *τί τὸν δύστηνον ἐργάσει κακόν*; Ajax, 109. These verbs are sometimes attended with one accusative, and the adverb *εἴ* or *κακῶς* (Matthiæ, p. 579): as *Μὴ δρᾶ τοῦς τεθνηκότας κακῶς*, Ajax, 1154.

22 a. ἔχει περάνας for ἐπέρανει. The verb ἔχω is often joined with the participle active of another verb, where the latter as a *finite* verb would have been sufficient: so θαυμάσας ἔχω for τεθαύμακα: ἐκβαλοῦσ' ἔχεις for ἐκβέβληκας: ἔχεις γήμας, CEd. T. 577: στήσας ἔχεις, 699: βειβουλιεπὼς ἔχει, 700: ἀπειλήσας ἔχεις, CEd. C. 817: ἐκβαλοῦσ' ἔχεις, Electra, 590: ἀτιμάσας ἔχει, Medea, 33: ἐρημώσας ἔχει, Medea, 89: ποιήσας ἔχω for ἐποίησα. Matthiæ, p. 856. § 559. Viger. p. 250: Valckenaer, Phœniss. 712.

22 b. ἐργασται, *he has perpetrated*. The perfect passive and its participle are often used transitively, as ἐργασμαι: κατέργασμαι: ἐνήλλαγμα, Ajax, 208: γέγραμμαι: πεφόβημαι, Ajax, 139: πεποίημαι, πεπυσμένη, Agam. 252: ἤμισμένη, Medea, 1127: ἐξηρασμένοι, CEd. C. 1016: πεφραγμένοι, Orest. 1411. (See Bp. Blomfield, Agam. 252: Elmsley, Heracl. 601: Matthiæ, § 496.)

23 a. ἀλώμεθα, *we wander in error, we doubt*.

23 b. τρανής, *clear, perspicuous; true*: from τραάω, to perforate. (Bp. Blomfield, Agam. 1342.)

24 b. ὑπέζυγον πόνω, *I undertook this labour*: metaphor from a beast's *undergoing the yoke*.

24 b. ἑλοντής: ἐβίλω, ἐβίλειν, ἐβίλων, are not admissible in senarian lines: Lobeck. Elmsley prefers βελόντης without the mark of elision; and asserts that neither βελόντης nor ἐβελόντης is found in any other passage of the tragedians. ἑλοντής, Hermann.

26 a. λεία, properly 'a mixed booty of men and cattle,' here denotes *flocks, herds*.

26 b. Κατηναρισμέναις, *slaughtered*. Κατηναρίζω, and its simple ἑναρίζω, properly denote *to spoil, to strip*, as in war; hence, *to kill, to slay*. (Suidas.)

27 a. αὐτοῖς πιστάταις, *together with the shepherds*: When a word which expresses accompaniment, has αὐτὸς with it; both, in the sense of *together with*, are put in the dative without σύν: as Αὐτοῖσι συμμαχοῖσι, Æsch. Prom. 229. Αὐτοῖς τέκνοισι, Hippol. 1341. Αὐταῖσιν ἀρβύλαι-

σιν, Hippol. 1184. Αὐτοῖς μελάθροισι, Medea, 160. See examples, Elmsley, Medea, 160: Matthiæ, p. 564: Monk, Hippol. 1184.

27 b. ἐπιστάτης, *præfect, leader*: hence leader of flock, *shepherd*. Suidas, by ἐπιστάταις, understands the *dogs*: it is better to refer the word to *shepherds*; if *they* had not been killed, Ulysses would not have experienced any difficulty in the present investigation. A similar word is applied to the Corinthian messenger: ἐνταῦθ' ὄρειοις ποιμνίοις ἐπιστάτου, CEd. T. 1028.

27 c. ἐκ χειρὸς, *cominus, in close attack*. In the same sense, Xenophon contrasts τὸ ἀφίεναι πάλτον and χρῆσθαι πάλτη ἐκ χειρὸς, Cyrop. 1. 2. 9: παίειν ἐκ χειρὸς and ἀκοντίζειν, Cyrop. 4. 3. 6.—Musgrave considers ἐκ χειρὸς to be put for χειρὶ dative of instrument.

28 τήνδ', *this*; not τὴν δ', *the*.

29 ὀπτήρ, *observer, spectator*. (Steph. Thes. 6842.) Εἰσιδὼν, compound for simple: see note, line 18.

30 a. πηδῶντα, *striding, bounding*, (κατὰ πίδα, *across the plain*). So Euripides, πηδῶντα πλάκα, Bacch. 303. (See Monk, Hippol. 1129.)

30 b. πηδῶντα for διαπηδῶντα, simple for compound: so βαλοῦσα for ἐμβαλοῦσα, Ajax, 52. Στέλλειν for μεταστέλλειν, CEd. T. 434. Antig. 165. Γιλᾶν for ἐπιγειλᾶν, Ajax, 957. 1043. Κρίνω for ἀνακρίνω, Ajax, 586. Trach. 195. 314. Στρέφεισθαι for ἐπιστρέφεισθαι, Ajax. 1117. Τέλλειν for ἀνατέλλειν, Electra, 669. Πέμπειν for μεταπέμπειν, CEd. C. 602.

30 c. νεῖραντος, *newly besprinkled*. (νέος, βάλω.)

31 φράζει τι κἀδήλωσεν: this union of the present and aorist is not productive of confusion, as the aorist is often used for the present: see note on 536. (See Matthiæ, § 506.) So Virgil, "Agmen habet secum, cursusque instruxit equorum," Æn. 5. Ἐδάκρυσεν καὶ λέγει τάδε, Alcest. 176: ἀπόλλυται | ψυχὴ, πατρώα θ' ἑστία κατεσκάφη, Hecuba, 22. The tragedians so often combine different tenses, that they seem purposely to have adopted this variety. Porson, Hecuba, 21.

33 a. ὄτου, Attic for οὔτινος. *I rapidly follow in his track: and, τὰ μὲν partly, or in some respects, σημαίνομαι I form conjectures, I make inferences, from certain marks; τὰ δὲ but in other respects, ἐκπέπληγμαί I am at a loss, I doubt: and I have not from whom (παρὰ or ἐξ) ὄτου, to learn.—“Nec a quo discam invenio:” Heath. Billerbeck.*

“Mr. Porson mentions (*Advers.* p. 101.) that a manuscript of Suidas reads ὄπου. If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression; 103, 890. So also *Œd. T.* 926. *Antig.* 318.” Elmsley.

Brunck and Bothe refer τὰ μὲν, and τὰ δὲ to the word ἵχνη *steps, tracks*, implied from the word ἵχνος: “nor am I able to ascertain *whose* (steps) they are;” εἰσὶ being understood. “*Illico persequor legens vestigia; et quædam signis indubiis noto; quibusdam verò perturbor; nec, cujâ sint, colligere queo.*”

33 b. ἔχω, *possum, I am able: οὐκ ἔχω, I am unable, I know not.* Vigerus, p. 252.

34 a. καιρὸν, *opportunely: κατὰ understood: (Bos Ell. p. 449.) καιρὸν γὰρ οὐδὲν ἤλθεις, Eur. Helen. 487.*

34 b. ἐφῆκεις, *thou art here.* Ἦκω has regularly the signification of a past action, of the perfect; not, *I come, am in the act of coming; but I am come, I am here; adsum.* Matthiæ, § 504.

35 a. τὰ εἰσέπειτα, τὰ πάρος, *henceforth, formerly.* The article frequently stands in the accusative neuter with adverbs, in the sense of adverbs: τὸ πρὶν, *formerly; τὸ αὐτίκα, immediately; τανῦν, now; τὰ μάλιστα, chiefly.* (Matthiæ, p. 408, § 282.) See Dr. Blomfield, *Agam.* 239. Any case of the article may be used with an adverb, the participle ὦν being understood, and usually in the sense of adjectives. Τὰς ἐκὶ παθας, *Ajax, 295. Τοῖς πάλαι for παλαιαῖς, Ajax, 337. Ἦ ἄνω πόλις, the upper city: Κάδμου τοῦ πάλαι, of ancient Cadmus.* See Matthiæ, p. 395.

35 b. σὴ χεῖρ, *by thy direction or management.*

36 ἔγνων *I am well acquainted with these particulars; (see verse 13 and 17.); and πάλαι long ago, ἔβην εἰς ὄδον I set out, προθύμος φύλαξ a ready protectress, τῇ σῇ κυνηγίᾳ for this your investigation.* See Homer, *Odyss.* 5. 47: διαμπρὲς ἢ σε φυλάσσω | ἐν πάντεσσι πόνοις.

37 Κυνηγία for κυνηγίας: as Λαβδακίδαισιν for Λαβδακίδαις, *Antig.* 862. Παιδὶ for παιδός, *Œd. T.* 267. Πᾶσιν for πάντων, *Ajax, 149.*

38 πρὸς καιρὸν πονῶ “*am I labouring to good purpose?*” The phrase is opposed to μαχθεῖν ἐς μάτην or μάταια.

39 a. Understand, from the preceding line, πρὸς καιρὸν πονεῖς: *Yes; thou art labouring to good purpose: ὡς for, &c.* In answer to a question, ὡς is used to confirm some previous assertion. Elmsley; *Mus. Crit.* See, also, his note, *Medea, 596.*

39 b. The datives μοι, σοι, ἡμῖν, ὑμῖν are used expletively in most languages: σφοδρῶς ἄπτου μοι τοῦ πράγματος. See Vigerus, p. 163 (third edition.) Ἐκείνος ἀπηνθράκωταί σοι ὁ βέλτιστος, “*that excellent man is dead for thee.*” ὅδ’ εἰμ’ ἐγὼ σοι κείνος, &c., *Philoct.* 261. Ἦμιν ἀπειλωβήθη, *Ajax, 216. Οἱ ἔργα δράσας ὑμῖν, Œd. T.* 1401. See Matthiæ, § 392. Weiske, *Pleonasm. ἐγὼ and σύ.*

39 c. ἔστιν ἔργα: the nominative of the neuter plural has the verb in the singular: Matthiæ, p. 434. Where the neuter plural denotes living things, the verb may be plural: as τέκνα θάνωσι: See Porson, *Hecub.* 1141.

40 a. δυσλόγιστον, *adverbially: see 197.* “*And, πρὸς τί for what purpose, did he impetuously impel his hand thus inconsiderately, or madly.*” Some commentators construe δυσλόγιστον with τί: “*for what mad or inexplicable purpose did he,*” &c.

40 b. Ἄϊσσω is often used transitively; as αὔραν ἄϊσσω, *Orest.* 1427: πόδ’ ἐπέξας, *Hecub.* 1062: φλόγα ἄϊσσει, *Bacch.* 147: ἐπαῖσσω ξίφος, *Apol. Rh.* 1. 1253. The passive form αἰσσομαι occurs in Homer and in Sophocles, *Œd. C.* 1261. Neuter verbs denoting motion often take an accusative of the instrument or member,

which is put into motion: as *περὶν πόδα*, Hecub. 53: *βαίνειν πόδα*, Eur. Elec. 94: *προβάς κῶλον*, Phœniss. 1427: (Porson, Orest. 1427.)

40 c. Pierson affirms, that *αἴσσω* or *ἔσσω* is always a dissyllable in the Attic poets: Porson (Hecuba, 31.) thinks, that poets may have somewhat more of license: thus Æschylus has *ἤϊξ*, Persæ, 470; Euripides, *αἴσσεις*, Iph. Aul. 12. Sophocles, also, *αἴσσω*, as a trisyllable, Œd. C. 1499: Trach. 845. (See Bp. Blomfield, Prometh. 135.)

41 *ὄπλων* sc. *ἔνεκα*. (See Bos, p. 441.) *βαρυνθεῖς*, *oppressed, overpowered*, is more usually found with *ὄνφ*.

42 *ἰπεμπίπτειν βάσιν* for *ἔρχεσθαι ὀδόν*. (See Hermann's Vigerus, pp. 739, 836.) *Why, therefore, did he thus direct his steps against the herds?* *Τήνδε* is a substitution for *ἄδε*, or *οὐτως*: Matthiæ, p. 598.

43 a. *χραίνειν*, to tinge, colour, stain; hence, *pollute, defile*. (Steph. Thes. 10758. B.) *Χραίνω*, in its original sense, denotes *I graze; I touch lightly the surface of anything*. See Dr. Blomfield, Sept. 61. Porson, Orestes, 909.

43 b. *ἐν ὕμῳ*, poetical for *ὑμετέρῳ*, or *ὕμῳ*.

43 c. *Φόνος*, *slaughter*; also, *blood* from a wound, gore: it may be here taken in the latter sense.

44 *ὦς* seems to have the nature of an expletive, when joined with prepositions signifying motion: *ὡς ἐπ' Ἀργείοις*, *against the Greeks*. So in Philoctetes, 58, *πλεῖς ὡς πρὸς οἶκον*, *thou art sailing homewards*. *Κἀκείνον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην*, Equit. 1407. *Τοῖς στρατιώταις παρεγγυεῖ συσκευάζεσθαι ὡς εἰς στρατίαν*, Xen. Ages. 14.

46 *τόλμαις* and *θράσει* are governed by *ὄν* understood: in the sense of *ποιαί εἰσιν αἱ τόλμαι αὐται*, *What was this audacity of his?* &c. So, *Τίνας ποθ' ἔδρας τάσδε μοι θοάζετι*, Œd. T. 2.

47 *δόλιος* for *δόλω*, *λάθρα*, *by stealth, artfully*.

48. "Did he then (*παρίστη*) approach near to us, and reach the end" of his intended progress? *τέμα*, *end*, sc. *τῆς ὁδοῦ*.

49 a. *δισσαῖς στρατηγίῃσιν πύλαις*, *at*

the gates of the two commanders, Agamemnon and Menelaus. The word *ἄρχοντες* is applied to them both, v. 668; although the title be applicable to Agamemnon alone.

49 b. *Πύλαι gates* is used as a more elevated word for *θύραι doors*. By these doors we may understand those of the palisade or of the inner building: see note on verse 108.

49 c. *Καὶ δὲ and that*; answering to the *commodum* of the Latins.

50 "And how did he restrain his hand (*μαιμῶσαν*) eagerly desirous of slaughter?" *Μαιμῶσα* may be thus rendered, in the construction of its primitive *μάω*, *supra modum cupio*: so Homer, *μαιμῶτι μάχεσθαι*, and *μαιμῶτα ἔριδος*.

51 *δυσφόρους* may be rendered, generally, *evil, grievous*, in reference to the particle *δυσ*: (see note on line 232 b). Hermann.

52 a. The *γνώμαι* are *imaginary forms, misconceptions, ideal visions*, such as deceived the eye of Ajax, when he mistook animals for men. "Quidam imaginibus falluntur, qualem insanientem *Ajace*m vel *Orestem* poetarum fabulæ ferunt": *Celsus*, iv. 18.

Lobeck considers *γνώμαι* to be *images of terror, "horrible shadows,"* by the interposition of which Ajax was *frightened* from his purpose. "*Γνώμαι* sunt ludibria oculorum, specie *terribilia*, ad deflectendum ab proposito itinere *Ajace*m." Minerva seems to have interposed with apparent *kindness* towards Ajax, when she diverted him from the Greeks, against the herds: see lines 92, 93.

52 b. *χαρὰ joy, delight*, which Ajax derived from his purpose of slaughtering the Grecian chiefs. *Ἀνήκεστος*, *incurable, or fatal*, is a favourite epithet among the poets, in reference to any *suffering*, and *calamity*, from which great evil results. See the instances adduced by Bp. Blomfield, Choeph. 509. Budæus (Steph. Thes. p. 1709 B) takes *ἀνήκεστος* in the sense of *heinous, atrocious, guilty*.

53 a. Schaefer and Hermann expunge the comma after *λείας*, that the double genitive *λείας* and *βουκόλων* may depend upon the same noun *φρουρήματα*: "the

booty assigned to the care of the shepherds." One substantive sometimes governs two different genitives in different relations: (Matth. § 314. p. 450) 'Τπίδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρειῶν πολέμου, Herod. 6. 2. The dependence of two words upon the same word is a common construction: ὅς μόνος οἰκῶν ἀγκυρᾶ τ' ἱμῶν, Hecub. 79. Ditissimus agri Phœnicum, Virg. i. Mittit sociis ad litora, Virgil. Vulcano genitum inter pecora, Virg. vii.

53 b. The usual reading is ζύμμικτα λείας, for ζυμμίκταν λείαν. So Ἄσσημα βοῆς for βοὴ ἄσσημος, Soph. Antig. 1209. Ἄβρὰ παρηΐδος for ἄβρὰν παρηΐδα, Phœniss. 1500. So the Latins, strata viarum, telluris operta, &c. See Matthiæ, p. 644, § 442. 4.

55 ἔκειρε πολὺκ. φόνον, he slew many sheep and oxen. Πολύκιερος φόνος as ἀρνεῖος φόνος, 309. Κίρω to mow, shear, lop, is applied also to general devastation, as felling trees, ravaging country, massacring, &c.

56 a. φαχίζων, used generally for mangling, gashing, hacking, (ἐν) κύκλῳ (for κυκλόσει) all around him: see 229. Φαχίζω properly denotes to cut up through the chine. (Dr. Blomfield, Persæ, 432.)

56 b. Ἐσθ' ὅτι at one time, (ἔσθ' ὅτ' (v. 58) at another time. Ἄλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις, Alcest. 1128. Ἐστίν ὅτι or ἔσθ' ὅτι, literally signifying there is when, time or place being understood, is taken absolutely for ποτὶ or ἐνίοτε sometimes, both in the beginning, middle, and end of a sentence. (See Vigerus, cap. 5. § 6. Rule 2. See also note on line 1069.) So the Latins: "est ubi vos ulciscar." Terence, Phormio, 5, 7. 'Interdum vulgus recte videt: est ubi peccat:' Horace.

57 a. αὐτόχειρ for αὐτοχειρῖ, with his own hand. Ἐχων grasping them. Κτείνων ἔχων for ἔχειν καὶ κτείνων. Ἐχων seems to be one of the pleonastic participles: see note on line 1131.

57 b. Ἐμπιτνῶν poetic for ἐμπίπτων, "falling 'upon them:" ἐμπίτνων, not ἐμπιτνῶν, according to Elmsley; who does not consider πίτνω to be a circumflexed verb. Heraclidæ, 77.

59 μανιάσιν νόσοις for μανία. Φοιτῶντ' μανιάσιν νόσοις, furious with insane maladies, a pleonasm for distracted. The same circumlocution is in the Trachiniæ, 980, φοιτάδα δεινὴν νόσον.—Νόσος μανίας, Orest. 221: μανιάσιν λυσσήμασι, 264: See Porson, Orest. 221.

60 a. ἄστυνον, εἰσέβαλλον: the omission of καὶ between these two verbs implies celerity and urgency, on the part of Minerva.

60 b. εἰς ἔρκη κακὰ, into fatal toils: metaphor from a beast, enclosed and hunted into a snare. See Odys. χ' 469. Aves, 528. Ἐν μείσοις ἀρκυστάτοις πίπτωκα, Soph. Electr. 1476. Τοῖον εἰς ἔρκος πεσεῖται, Med. 982. Ἐξ ἀρκύων οἴχεται ὁ Θῆρ, Eum. 142. See Agam. 1601.

61 ἐλώφησεν πόνου, he ceased from his toil. Λωφάω, literally to alleviate (by taking off any weight from the λόφος neck) is usually taken in the sense of to rest from.

62 a. δισμὸς is one of those nouns which, in the singular number, are masculine or feminine; and, in the plural, may be neuter. See Dr. Blomfield, Prom. 6; and Matthiæ, § 98.

62 b. βοῶν partitively with τοὺς ζῶντας.

63 εἰς δόμους, to his tent, as οἴκου, in line 65.

64 ἐπέερων (ἐνπέραον) used as an ornamental epithet: so 'corniger taurus,' Cicero, N. D. ii, 43: 'cornigeræ matres,' Lucr. ii. 368.

65 αἰκίζομαι, "I treat contumeliously," (from αἰκία contumely, which is contracted from α not, and ζοικα): also, I flagellate, beat, wantonly, without provocation.

67 Θροῆς: you may tell it. Θροῖω, properly, "I utter a loud, tumultuous cry;" simply, I speak, tell. So, 592. 785. 947.

68 "μηδὲ δέχου nor expect or reckon, τὸν ἄνδρ' that this man (Ajax), συμφορὰν will be a misfortune, i. e. will do thee any injury." So Μὴ συμφορὰ γινήσεται τὸ πρᾶγμα, Eccles. 468.

Lobeck considers ἄνδρα to be accusative after μίμνε; the words μηδὲ συμφορὰν δέχου being used parenthetically.

Δέχομαι, intelligo: accipio: interpretor vel in bonam vel in malam partem.—"Ne

ponas calamitatis loco;" "Ne habeas pro calamitate." See Steph. Thesaur. 3237. C.

69 ἀποστρέφους, pleonastic with ἀπειρίζω, *I will avert, ὀμμάτων αὐγὰς* (pleonastic for ὀμματα), *the eyes of Ajax, (ἀπὸ τοῦ) εἰσιδεῖν from discerning, σὴν πρόσωψιν thy face: poetically for σὶ thee.* So Euripides, *εἰσορῶ πρόσωψιν ἀγγέλου*, Phœniss. 1353. *Τάδε σώματα νεκρῶν Ὀμματος αὐγαῖς ἐπεινώμας*, Phœniss. 1580.

70 ἀπειρίζω εἰσιδεῖν: for this construction, see 96.

71 a. οὔτος, with or without εἰ, is a form of calling to a person; like the *heus tu* of the Latins; the *un tel* of the French; the *You there*, or *Hark ye, What ho!* or *Hallo!* of the English. Οὔτος is sometimes used with the nominative of the person addressed: οὔτος Ἀπολλόδωρος, *Ho there, Apollodorus*, Plato, Symp. in init. Αὐτη is, in the same manner, the form of calling to females. (Vigerus, p. 448.) The word σὺ is generally understood after οὔτος; but sometimes expressed, οὔτις *συ* πρέσβυ, Œd. T. 1141. See lines 89, 1047.

71 b. Αἰχμαλωτίδας poetically for αἰχμαλώτων.

72 ἀπευθύνοντα binding, δισμοῖς with chains, τὰς χεῖρας αἰχμαλωτίδας *the hands of thy captives.* Εὐθύνειν and ἀπευθύνειν are applied to the civil coercion, exercised by persons in authority (Œd. T. 104): hence, as in the present passage, the transition is easy to coercion and restraint in general. (Wesseling.) Stephens explains ἀπευθύνω by *punio*.

73 φωνῶ, *I address, call to*, [Voco, compello, inclamo: Steph. Thesaur. 10320. B.]

75 a. Σίγα (trochee), *silently, in silence*, an adverb: σίγα (a spondee), imperative of σιγάω.

75 b. Οὐ σίγ' ἀνέξει, *wilt thou not be silent?* Ἀνέχομαι, *I restrain, keep myself back.* So Herodotus, οὔτε ἠνέσχαστο σιγῶν, *he did not keep silence*, viii. 26.—Οὐ and μὴ are often used in this interrogative formula, and are attended with a future tense: οὐ θῦσον ὄσεις; μὴδ' ἀπιστήσεις ἐμοί; Trach. 1183. Καὶ μὴ τὸ μηδὲν ἄλγος εἰς μίγ' ὄσεται; Œd. T. 638. Matthiæ, p. 751, § 511. 5.—Οὐ or μὴ, used interro-

gatively, attended with a future, is equivalent to the imperative mood: thus οὐ μείνεις, *will you not stay*, is the same as μείνε or μείνον: if οὐ and μὴ are both used, as οὐ μὴ μείνεις, the phrase is equivalent to μὴ μείνε or μὴ μείνης, *do not stay.* This latter construction is copiously illustrated by Elmsley, *Medea*, 1120.

75 c. The Attic idiom requires εἰ for ηἰ in the second persons singular of the future passive, and present, in the indicative; as τύπτει, not τύπτῃ: τυφθήσει, not τυφθήσῃ: so ἀνέξει, not ἀνέξῃ: ὄψει and κατόψει: analogy requiring that the vowel should be short in the indicative, and long in the subjunctive: as τύπτωμαι, τύπτει, τύπτεται: τύπτωμαι, τύπτῃ, τύπτηται. (Porson, Preface, p. 4.) The original termination of the second person singular in the indicative and subjunctive appears to have been εσαι and ησαι: from these, by rejecting σ, came εαι, ηαι; the former of which the Attics contracted into εἰ. Matthiæ, p. 262, § 197.

75 d. μηδὲ δειλίαν ἀρείς, *and not assume fear?* Αἴρω seems used as the Latin *concupio*; as *concupere furias, iras, &c.* to become or grow insane, angry, &c. So δειλίαν ἀρεῖν, *to grow timid*: θάρσος ἀρεῖν, *to become bold*, Iphig. A. 1598; ὄγκον ἀρεῖν, *to grow proud*, Ajax, 129.

76 a. μὴ (σφ' ἔξω κάλει, understood from line 74), *do not call him forth*, πρὸς θεῶν *I beseech you, by the gods*: ἀλλ' *but*, ἀρκέσω *let it suffice thee*, μίνων ἔνδον *that he remain within.* Μίνων is used for μένειν, as in line 80. So in Antig. 547, ἀρκέσω θνησκοῦσ' ἐγὼ for ἀρκέσει ἐμὶ θνήσκειν: Matth. § 296.

76 b. Πρὸς is often used, with the genitive, in entreaties and protestations: See Matthiæ, p. 910. § 590. β. The verb *ικετεύω I beseech* is frequently omitted. (See Bos, Ellips. word *ικετεύειν*.) See 1028. 492. 1332. 587. 371. 588. 594. of this Play.

77 a. τί μὴ γένηται: (δέδοικας) "dost thou fear, lest any evil should happen to thee?" Φοβοῦμαι or δέδοικα is often understood before μὴ with the subjunctive or future indicative. Μή τις μοι Δαναῶν νεμισθήσεται, 'I fear lest some one of the Greeks

be incensed.' II. P. 93. Μὴ δὴ μοι τελέσσωσι θεοὶ, "I fear lest the Gods, &c." II. Σ. 8. Μὴ οὐ λάβωσί σ' ἄσμενοι, "I fear that they will not receive thee," &c. Orest. 766. Μὴ τιν' ἔχῃ δόλον, "I fear," &c. Ion, 686. See Matthiæ, § 520, obs. 4. and Bp. Blomfield, Septem, 144.

77 b. ἀνήρ, &c. "was he not a mere mortal?" has he ever evinced *super-human* strength? So

ἔξοιδ' ἀνὴρ ἂν, χῶπι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

Œd. Col. 567.

78 [Πρόσθεν ἦν] ἐχθρὸς τῶδε τάνδρῳ, καὶ τανῦν ἔτι [ἔστιν]. Τῶδ' ἀνδρὶ, *to me*. "Ὅδε is often used for ἐγὼ by the speaker, in order to denote himself: thus Τοῦδ' ἀπώσαντες κράτη, Ajax, 446: εἰνούστατον τῶδ' ἀνδρὶ, Ajax, 822. Μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς, "do not die for me," Alc. 706. Τῆσδὲ γε ζώσης, Soph. Trach. 305. (See Monk, Alcest. 341.)

Τανῦν Attic for νῦν: see note 35 a.

79 a. γιλαῖν γίλωτα: Verbs intransitive, in Greek, as in Latin and English, are often followed by an accusative of cognate signification; as, to *run a race*, to *dream a dream*; *ire viam*. The Attics love this pleonastic form: γάμον γαμῖν: λέγειν λόγον: οἶνον οἰνίζεσθαι: δαῖτα δαίνυσθαι: ἔχρησε χρῆσμον: ἀλγήσετ' ἄλγος: ἐξώμωξεν οἰμωγὰς: ἠγωνίασ' ἄγωνα, &c. (See Monk, Hippol. 1306.)

79 b. οὐκοῦν, *nonne?* See Hoogeveen, p. 433; and Hermann's Vigerus, § 261.

80. ἐς δόμους for ἐν δόμοις. So Euripides, εἰς ἀνάγκην κείμεθ', Iph. T. 620. Κρύπτεται εἰς σποδῖαν, Cycl. 614. Matth. § 596.

82 a. οὐκ ἂν ἐξίστην, *I would not have avoided him, if he had been sane*. Ἐκστῆναι, *to stand aside*, for the purpose of avoiding; hence, *to avoid*. So, Οὐδένα κίνδυνον ἐξίστησαν, 'they declined no danger,' Dem. in Lept. Τὴν ἀπάντησιν τοῦ δήμου ἐξίστη, Dio Cass. See Matthiæ, § 382.

82 b. ὄκνος *on account of fear, alarm*. Dative of cause: see 531 b. Ὀκνος was the name of a bird, of the heron genus, and of great importance in augury. Bishop Blomfield (Sept. 54) conjectures, that the ὄκνος was a bird of ill omen, and

hence came to denote *fear*, which its presence excited.

82 c. νιν, (him, her, it, them,) is an accusative of both numbers, and of three genders. See Matthiæ, p. 181.

83 οὐδὲ μὴ ἴδῃ σε, *he will not see thee*. In negative propositions, the subjunctive is used after μὴ, or οὐ μὴ, for the future: οὐ μὴ γνῶσ', 'they will not recognise thee,' Soph. Elect. 42. Οὐ μὴ πίθηται, 'he will not comply,' Phil. 103. οὔτι μὴ ληφθῶ δόλω, *I shall never be surprised*, Septem, 39. See Matthiæ, § 516, b.

Dawes, in his seventh Canon, pronounces that οὐ μὴ must be construed either with a future indicative, or with a second aorist in the subjunctive mood, and taken in a future sense; as in the examples in the preceding paragraph. Elmsley (Œd. Col. 177) is of opinion, that οὐ μὴ with a future is used in an imperative sense of *forbidding*; and that, when joined with a subjunctive mood, it is used in a sense of *denying*: thus οὐ μὴ γράψεις is οὐ μὴ γράφει, *do not write*: οὐ μὴ γράψῃς, *thou wilt not write*.

84 εἴπερ ὀφθαλμοῖς γε. In dialogues, the particle γε follows εἴπερ either immediately, or after the interposition of another word. Εἴπερ ἔν γε τοῖσι σοῖς, Choeph. 221: Porson, Medea, 814.

85 βλέφαρα, *eyes*: *I will darken his eyes*, though *seeing*: *i. e.* 'He shall not discern thee, although his eyes be open.' Σὺ καὶ δεδορκῶς καὶ βλέπεις, Œd. T. 413. See St. Matthew, xiii. 13.

86 'Deo patrate, quidlibet fieri queat.' Grotius, Stob.

87 κυρεῖς for συγχάνεις: "remain even exactly as you are." (See Steph. Thesaur. 5482 A.) So, καὶ τὸς ὡς ἔχων κυρεῖ, 347. The construction of κυρεῖς ἔχων for ἔχεις, is illustrated, line 347.

88 a. μένοιμ' ἂν, *I will remain*. The present and aorist optative with ἂν is often used instead of the future: λέγοιμ' ἂν οἱ ἤκουσα, Œd. T. 95. Χωροῖμ' ἂν ἐς τὸδ', Œd. Col. 507. Χρόνον μάθοις ἂν, Œd. Col. 580. Ὅδ' ὡς ἔχω στείχοιμ' ἂν, Ant. 1108. In a future sense, ἂν is applied to all the moods, except the imperative: see Vigerus, p. 486, c. 8, § 3.

88 b. ἤθελόν ἄν τυχεῖν ὦν, *O that I had happened to be.* The participle ὦν is often construed with verbs substantive, and implies *fortuitousness*. Ἐτυχε γὰρ ὦν, 'for he chanced to be present,' Lucian. Οἱ ἐτύχχανον ἕποντες, Herodot. Ἐφη τυχεῖν τότε ὦν, Herodot. 8. 65. Βουλήσεται ἐν Αἰγύπτῳ τυχεῖν ὦν, Ar. Nub. 1129. Ἐχθρὸς ὦν κυρεῖ, Eur. Alc. 975.

89 Αἴας for Αἴαν, *O Ajax!* The nominative is often used for the vocative: ᾧ μῶρος, Medea, 60. Ἡέλιος, 'O Sun!' Il. γ. 277. Ἀπολλόδωρος, οὐ περιμενεῖς, Plato. Παῖς for παῖ; Ξανθίας for Ξανθία, in Aristophanes. (Matthiæ, § 312, p. 448.)

90 τί βαιὸν οὕτως ἐντρέπει, *why dost thou so little regard or respect, (περὶ) τῆς ζυμμάχου thine assistant?* A genitive is usually subjoined to verbs denoting 'to concern one's self about any thing, to neglect, to be careless about any thing, as ἐντρέπεσθαι, μετατρέπεσθαι, ἐπιμελεῖσθαι, κηδεσθαι, φροντίζειν, ἀλεγιζειν, μέλει, ὀλιγορεῖν, &c. Matthiæ, p. 464.

Ἐντρέπομαι, "curam habeo, curo; ductâ significatione ab iis, qui, cura et desiderio rei alicujus, inter eundem subinde se convertunt et respectant." Scapula.

92 παρίστης, παραστάτης ὑπῆρξας, *thou didst assist.* See v. 117.

93 a. στίψω *I will adorn or honour thee, παγχεύσεις λαφύροις with magnificent or golden spoils, i. e. with a crown of gold out of the spoils.* So χοαῖσι στίφειν, Antig. 437. Στεφανοῦν αἵματι, Hecub. 128.

93 b. Some grammarians restrict λάφυρα to spoils (exuviae) taken from the living; and σκῦλα, to spoils taken from the dead.

94 καλῶς ἔλεξας. Valckenaer adduces fourteen instances of this formula in Euripides. Hippol. 712.

95 a. ἔβαψας ἔγχος εὔ, *hast thou well dipped, tinged, (or dyed) thy spear? i. e. sword.* Βάπτειν πρὸς seems used in the same construction as προσβάλλειν. So Eurip. φάσγανον εἶσω σαρκὸς ἔβαψεν, Phœniss. 1594: see Porson.

95 b. ἔγχος for ἔϊφος. See note 658 a.

96 κόμπος πάριστι, *I have reason for*

boasting. Κοῦκ ἀπαρνοῦμαι τὸ μὴ [βάψαι τὸ ἔϊφος.] After verbs of preventing and denying, the Greeks add frequently the negation μὴ to the infinitive. Φῆς ἡ καταρῆ μὴ δεδρακέναι τάδε, S. Ant. 442. Ἐξαρνός ἐστι μὴδ' ἰδεῖν με πάποσι, Plutus, 241. Ἡρνοῦντο μὴ πιπτακέναι, Equites, 572. (Matthiæ, p. 801, § 533.) Ἀπαῦδα μὴ παρήκειν, Ajax, 742: ἀρκέσοι τὸ μὴ οὐ θανεῖν, 727. Ἐξερυσάμην βροτοῦς τοῦ μὴ μολεῖν, Prometh. 244. Κωλύομεσθα μὴ μαθεῖν, Eurip. Ion, 391. Νόμων γραφαὶ ἐργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις, Hecuba, 860. Ὅς σ' ἐπιῆχ' αἰεὶ μὴ αἰσχύνειν φίλους, Soph. Electra, 517. See Monk, Alcest. 11. Sometimes the μὴ is omitted: as ἀπεῖρξω εἰσιδεῖν, Ajax, 70: σχήσω σε πηδᾶν, Orest. 257: Matthiæ, p. 801, and Hermann on Vigerus, § 271.

97 ἤχμασας χέρα, &c. *Didst thou direct thy attack against the Atridae?* χέρα is put poetically for χεῖρ, or for αἰχμήν. Αἰχμάζω, 'to fight with, or brandish, a spear;' hence 'to fight against, assail, war,' generally: so Euripides, δέκατον αἰχμάζεις χρόνον, 'you are now fighting, this tenth year,' Rhés. 444: αἰχμάσαι τάδε, 'to undertake these wars,' Trach. 356; at which place, see Wakefield. Αἰχμάζων τριόδοντι, Nonnus, Dionys. xxi. See Dr. Blomfield, Persæ, 762.

98 οἶδ' *these wretches.*

99 ἄνδρες, *the men.* Τὸ σὸν, *what you have just said.* So Æschylus, Agamem. 535, (see Bishop Blomfield, ad locum,) and, ἐπαινέσας τὸ σὸν, Ajax, 1401.

100 Ἀφαιρείσθων is Attic for ἀφαιρείσθωσαν, (Matthiæ, p. 263.) It may also, in Brunck's opinion, be third person dual; the verb in the dual being often put with (θανόντες) plural of the subject, when no more than two persons or things are meant: so ποταμοὶ (i. e. two rivers) συμβάλλετον ὕδωρ, Il. δ. 452. Δύω δὲ οἱ νείεες ἦστην, Il. ε. 10. Matthiæ, p. 435.

101 a. Εἶεν, *well, be it so, or so much for the sons of Atreus.* Εἶεν is used in transition, as when we assent to a preceding observation, but instantly subjoin some correction or qualification of the assent: as εἶεν τί δὲ τούτοις ἐπιτίλλη,

“very good,” or “very well:” but then what injunctions do you give to these? *Εἶν* also serves as a transition from some settled point to a new statement; as the Latins, *hactenus—nunc*, ‘thus far,’ or ‘so much for that; and now,’ &c.: thus Demosthenes, in enumerating the various items of military preparation, *εἶν τί πρὸς τούτοις ἔστι*, ‘and so much for the preceding matters; and now what addition shall be made?’ *Εἶν* is often used for *ἄγε* or *ἄγετε*: *εἶν δεῖξομεν*, ‘come, let us show,’ &c. Choeph. 717. *Εἶν* also expresses our surprise at any curious account or observation uttered by the person with whom we are conversing: as ‘Last night, we went without supper,’ says a pupil of Socrates: *Εἶν*, ‘what!’ or ‘indeed!’ (replies the other;) ‘and what contrivance did Socrates invent for a meal?’ Nubes, 177. *Εἶν* is also a formula used by persons who, when called, reply that they hear; as *εἶν γ’ ἀκούω*, ‘Yes, I hear you.’ (See Vigerus, p. 238, 750.) *Εἶν* is considered by Vigerus to be put for *εἴησαν*; by Dr. Blomfield, third singular of *εἶα*; by Matthiæ, to have been retained in the language of common life from the old *ει* for *εἴη*, with *ν* *ἐφελκ.*; for the sense requires the singular.

101 b. *Γάρ* is often used with *τί*, in an interrogative formula. Ajax, 983. 282. 475. (See Dr. Blomfield, Choeph. 867.)

102 a. *ποῦ τύχης* in what state, *ἔστηκεν* is he? *Σοὶ* (for thee) is used somewhat expletively: ‘What hast thou done with him?’ “Quænam ei sors a te obtigit?” See note 39 b.

102 b. *ποῦ τύχης*: many adverbs, (as, in Latin, those denoting time, place, quantity) are followed by a genitive: *ἀλλόθι γαίης*: *ποῦ τόπων*: *ἐνταῦθα λόγου*: *μηδὰ μοῦ γῆς*: *ποῖ γνώμης*: see Matthiæ, p. 932, § 603, and p. 502, § 537. So, in this Play, *ἄνευ σοῦ*, 1010: *ἄτερθε τοῦδε*, 645: *δίχα Ἀτρειδῶν*, 750, and *κείνων*, 768: *εἴσω πύλης*, 11: *ἐνδον σκηνῆς*, 218: *χωρὶς ἐμοῦ*, 561: *ἴν’ εἰ κακοῦ*, 386: *ἐνθα γαίας*, 659: *ὑπαυλον σκηνῆς*, 796: *ποῦ γῆς*, 984.

103 a. *κίναδος*, fox. *Κίναδος* a common word of reproach, in Attic writers. *Οὐς σὺ, ὦ κίναδος*, Dem. de Cor. § 52. *Τούτο δὲ καὶ φύσει κίναδος*, Idem, § 71. *Καὶ πῶς, ὦ κίναδιῦ*, Theocr. 5, 25. Ἦ συνοφάντα, καὶ ἐπίτριπτον κίναδος. Andoc. ‘Astutam vapido servas sub pectore vulpem,’ Pers. 5, 117. ‘Fallant animi sub vulpe latentes,’ Hor. A. P. 437.

103 b. *ἐπίτριπτος*, ‘dignus qui conteratur,’ ‘one who deserves to be bruised or beaten to pieces,’ is a general term of abuse, *worthless, profligate, villanous*, as the *perditus, sceleratus*, of the Latins. (Steph. Thes. p. 9181. D.) See Aristoph. Nub. 968 and 1379. Lucian often applies the epithets *ἐπίτριπτε* and *ἐπιστριπτότατε*, to the philosophers.

103 c. *κίναδος μ’ ἐξήρου*: Verbs of asking and enquiring are followed by an accusative of the person from whom, and of the object about which, the enquiry is made. *Ἀπαντας ἐῖρετο παῖδα*, ‘he enquired of all after the child,’ Herod. *Τὸ ἐῖρό με*, ‘about which you asked me,’ Herod. *Ἀστρονομικὰ διερωτῶν τὸν Ἰσπίαν*, Plato. *Ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων*, Xen. Thus also *ῥεῖναι, ἱστορεῖν, ἀνιστορεῖν τινά τι*. Also the expression *ἐρωτῶν*, &c. *τινὰ περὶ τίνος* is used. Matthiæ, p. 583.

104 a. *ἔγωγ’* (sc. *ἐξίρομαι ὅπου*.) *Yes*; (*I am asking*, &c.;) *I mean* (or *am speaking of*) *your adversary Ulysses*. ‘*ἔγωγ’* as the nominative to a preceding verb understood, is an idiom of expressing assent: see Vigerus, p. 449. In dialogues, the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case, it is mostly accompanied by *γε*: Matthiæ, § 465, 2. p. 670.

104 b. The two last syllables of *Ὀδυσσεῖα* are contracted into one. The final syllable of nouns in *ευς* (as *Θησεῖα*, *Ὀρφεῖα*) among the Attics is generally long. See Monk, Hippol. 1148; and Alcest. 25.

104 c. *ἐνστάτης*, properly, ‘one who obstructs our road;’ hence, generally, *adversary, opponent*. Steph. Thes. p. 4575.

106 a. The 106th, 108th, and 110th lines, *together* form the sentiment which Ajax is expressing, without attending to lines 107 and 109, the intermediate observations of Minerva. Such interruptions are frequent in the tragic poets; more especially where the dialogue consists of alternate lines. See Hecub. 1250. Orest. 392. 409. 765. 1599. Medea, 677.

106 b. οὐ τί πω: see Hoogeveen, p. 481, πω, IV.

107 See πρὶν X., Hoogeveen, p. 480.

108 a. Κίον' i. e. κίονα, according to Elmsley (Heracl. 693), who asserts, that the ι of the dative singular never suffers elision.

108 b. The tent of a Greek captain (see Iliad, ω. 448) seems to have been a sort of hut or cottage, having a yard or outer-court. This yard was fenced by strong and close palisades; in one part of which was a door or gate, fastened by a massy bar. The cottage or hut was formed of timbers fixed into the ground. The beams of the roof were thickly covered with interwoven rushes and twigs, as a sort of thatch. In the front was an apartment, which opened into a vestibule or portico: this portico was formed by transverse beams, which jutted out beyond the wall, and were supported by pillars, or columns. To one of these pillars, Ajax had bound the supposed Ulysses.

108 c. Ἐρκείου στίγης, of the portico. Ἐρκείος, 'belonging to the fenced court or yard;' from ἔρκος, 'fence, palisade.'

109 For the double accusative δύστηνον and κακὸν after ἐργάσει, see note on 21 c. For ἐργάσ-αι, see 75 c.

110 Φοινιχθεῖς, *purpled, made to bleed*, (κατὰ) νῶτα, &c. So, σφάγια φοινίσσιν, 'to make the victim bleed,' Orest. 1290.

111 μὴ δῆτα is the usual formula in deprecating: μὴ δῆτα τοῦτο, Medea 330: μὴ δῆθ', ἱκετεύω, Arist. Nub. 696.

112 a. ἐφίεμαι, seems used in the sense of 'permitto, volo.' (Steph. Thes. p. 4435). *I concede, am willing that you should (χαίρειν) be gratified, be content*, (κατὰ) τὰλλα in other respects; but he,

&c. So Hermann; "cetera tibi ex sententiâ tuâ cedant, *sinam*." And Wesseling; "Volo tibi aliis in rebus gratificari, teque exhilarare." And Musgrave; "Ut in aliis rebus voluntatem obtineas, *concedo*." Boissonade and Vauvilliers read

Χαίρειν, Ἀθήνα. Τὰλλα ἐγὼ σ' ἐφίεμαι
Vale, Minerva. Cætera tibi ego permitto,
&c.

112 b. Χαίρω, in the sense of 'being glad at, or deriving pleasure from,' seems to be used verbally or participially; as χαίρω κλύων or χαίρων ἀκούω, 'I am glad at hearing:' χαίρουσιν τιμώμενοι, 'they rejoice or take pleasure in being honoured.'

Χαίρω is used participially, with a verb in the future tense, in the sense of 'safely, with impunity, without injury, or loss, or penalty.' Οὐ τι χαίρων ἐρεῖς, 'thou shalt not utter with impunity,' &c. CEd. T. 363. Aristophanes uses either the future participle or future tense: οὐ τι χαίρήσων γ' ἔσει, Vesp. 186: οὐτοι χαίρήσεις ἔτι, Plut. 64. χαίρήσετον, Equit. 235. In this sense, χαίρων is often expressed by γεγηθώς: ἢ καὶ γεγηθώς ταῦτ' αἰεὶ λῆξιν δοκεῖς, CEd. T. 368. Akin to this sense, is κλαίων, 'to your cost or sorrow:' as κλαίων δοκεῖς μοι—ἀγλατήσιν, CEd. T. 396.

Χαίρω is used with ἰάω, ἔπω, λέγω, κτελεύω, in the sense of 'to leave out of consideration, to pass by with indifference, to reject contemptuously:' 'Anxious to know your opinion, τοὺς ἄλλους ἐὼ χαίρειν, I am indifferent about others,' Plat.—Εἴποντα χαίρειν τῷ ἀληθεῖ, 'having no regard for truth,' Plato. Τὴν σὴν δε Κύπριν πόλλ' ἐγὼ χαίρειν λέγω, 'But I am utterly indifferent about that Venus of yours,' Hipp. 112. Similar to the preceding sense, is the form of 'bidding farewell,' upon leaving a place or person, in anger, disgust, or contempt. Χαίρειν κτελεύω πολλὰ τοὺς Ἀχαρνέας, 'bidding good-by to,' Arist. Χαίριτω πόλις, *away with the city*; as the Latin phrase, *valeat, pereat*. But Χαίρω, in form of 'addressing, leaving, dismissing,' is used also in a good sense: as χαίρων ἴθι, στείχε, πορεύου, ἔρπει

(see Monk, Alc. 816), 'depart in peace, go and prosper, live and be happy.' Ἀπιμι, χαιρεθ', 'farewell, adieu,' Phœniss. 908. ὦ χαιρ', Ἀθήνα, 'Hail, Minerva.' See Hermann's Vigerus, § 207.

113 a. To this obstinacy of Ajax, Lucian alludes: Τὸν γοῦν Ὀδυσσεύα μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, οὐδ' εἰ αὐτῇ μοι Ἀθηναῖα τοῦτο ἐπιτάττοι: Dial. M. 29.

113 b. τίσει: the penultimate of τίσω is always long: of τίω, common in Homer; and short, in Æschylus. (Br. Blomfield, Sept. c. T. 77). Τίσει δίκην, Medea, 798.

114 τὸ δρᾶν is the nominative. See note, 260 b. Elmsley removes the *i* subscript from the infinitive of contract verbs.

115 φείδου (κατὰ) μηδὲν in no wise abstain, (ἀπὸ τῶν ἐκείνων), from those things, ὧνπερ ἐννοεῖς, which thou intendest, or hast in thy mind.

When the relative should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun to which it is referred, and is governed by this noun or pronoun preceding, not only in gender and number, but in case also. (Matthiæ, p. 682. See Elmsley, Heracl. 152) Πρῶτον τῶν ἀνθρώπων, τῶν ἴδμεν, Herod. i. 23. Θεαμάτων, ἃν προσείδον, Ajax, 993.

116 ἐφίεμαι, in the sense of mando, jubeo: I confide, commend, consign.

118 ἰσχὺν, ὅση, for ὅση ἰσχὺς ἐστί. The noun, which in English, would be the nominative to one verb, is often, in Greek, the objective to the preceding verb. Thus, γῆν, ὅποση ἐστίν, εἰδέναι, 'to know how great the earth is,' Xen. Mem. IV. Οἶδα σε, ὅτι ἡσυχάσεις, 'I know that thou will rest.' Ταρβεῖν τὸν εὖ πρᾶσσοντα, μὴ σφαλῆ ποτε, Trach. 297. Ἦδεῖ γὰρ κατὰ θυμὸν ἀδελφὸν, ὡς ἐπονείτο. (See Matthiæ, p. 428. § 295: Vigerus, p. 189: Elmsley, Medea, 440.) 'Rem frumentariam, ut satis commode supportari posset, timere dicebant,' Livy. 'Eam venter ne perierit,' Plautus, Rud.

118—120 "Cernisne, Ulysse, quanta

sit virtus Deum? | Hoc quem vides Ajace, quis consultior, | aut bellicosa promptior fuerat manu?" Grotius.

119 a. τίς who, ἂν εὐρέθη could have been found, either more provident, or ἀμείνων more resolute, (ἀντι) τούτου than Ajax, (κατὰ τὸ) δρᾶν in effecting, τὰ καίρια useful or seasonable things, i. e. 'whatever an exigence may chance to require.' The speech of Minerva is elliptical: supply, *If I had not taken from him the use of his reason?*

119 b. Σοῖ seems used somewhat expletively: see note on verse 39 b. Ἀμείνων, as ἀγαθός, used in the sense of brave, courageous, active, by way of contrast to προνούστροφος. Πρόνους occurs in Æsch. Suppl. 982; and in Herodotus, iii. 173.

121—126 "Nemo profecto, quod sciam: interea virum | miserescō, quamvis maxime infensum mihi, | quem derepen̄te tanta pressit calamitas: | sortemque in hujus sorte contem̄lor meam. | Nam video nil nos esse mortales, nisi | imaginosa somnia, aut umbram levem:" Grotius.

121 ἐποικτεῖρω δὲ νιν δύστηνον: many verbs which signify an emotion, a feeling with regard to an object, as *to be ashamed, afraid, to compassionate any one*, are accompanied by an accusative, which expresses the object, and, at the same time, the effective cause of this emotion: as αἰδέσθαι πατέρα, Ajax, 506: αἰδεῖ νέκυν, 1356: αἰσχύνομαι θεόν, Eur. Ion, 1093. αἰδοῦνται τοὺς ἄρχοντας, Xen. Ἵμας τοὺς ἱταίρους ἐλεῶ, Plato, Sympos. Τὸν γινόμενον ὀλοφύρονται, Herod. v. 4. Matthiæ, p. 578. § 408.

122 Ἔμπας is supposed to be derived from ἐν πᾶσι, omnino; entirely, wholly, altogether, perfectly: so ἄοκνον ἔμπα, Ajax, 563: μέγας ἔμπας, Æsch. Eum. 229: καλὸν ἔμπας, Theocr. xv. 36. The more usual signification is, *tamen, nihilominus: yet, however, nevertheless*. In this passage construe ἔμπας, (*tamen*) with δύστηνον; *Him, though mine enemy, yet* (or, since he is) *wretched, I commiserate*. See Vigerus, p. 398. A similar construction is at v. 1338; ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόυδ'

ἴμοι, &c. "Ἐμπας and ἔμπα are the Attic form; ἔμπης, the Ionic. See Hoogeveen, p. 201; Bp. Blomfield, Prometh. 48; and Monk, Alcest. 931.

123 a. "Ἄτη denotes, in the tragedians, 'calamity' generally; and more especially 'such as seems to have been immediately inflicted by the gods:' Monk, Hipp. 276.

123 b. ζυγκ. ἄτη: 'Ἀνάγκη ζυγείς, Phil. 1025: ζυμφορᾶ ζυνεζύγης, Hippol. 1387.

123 c. ὄθ' οὐνεκα is said by Planudes to be the language of the tragedians: see Boissonade. "Ὁθ' οὐνεκα has probably arisen from ὄτι and ἔνεκα; a pleonasm like ἀμφι σουῶνεκα, Phil. 554. It is used instead of ὄτι that. Had it originated by crasis from ὄτου and ἔνεκα, as Lobeck and Buttman maintain, it should have been written ὀτούνεκα, like τούνεκα:" Matthiæ, p. 993.

126 εἶδωλα, σκιάν, *ghosts, shadow*. Εἶδωλον, the shadow as of a dead man, is applied to denote a wretched and afflicted person. Οἰδίου ἄθλιον εἶδωλον, CEd. C. 110. Καπνοῦ σκιάν, εἶδωλον ἄλλως, Philoctetes, 947, speaking of himself. 'Ὡς οὐδὲν ἰσμεν, πλὴν σκιαῖς ἰοικότις, Soph. Stob. 98. "Ἀνδρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον, Soph. Stob. 98. Σκιάς ὄναρ, ἄνθρωποι, Pind. Pyth. 8. 136. 'Ἀφανὲς αἰθέρος εἶδωλον, Eur. Phœn. 1568. 'Pulvis et umbra sumus,' Hor. "Man fleeth as it were a shadow," Job. See Psalm 90.

127 ὑπέροκτον, *proud, immoderate*, derived from ὑπερόκπτω. The verb κόπτω or κόπτω seems anciently to have been used in the sense of *gradior*: hence προκόπτω I advance, proceed: παλιγρόπτω, I retire: hence ὑπέροκτος, 'one who transgresses the bounds of humility and moderation.' See Dr. Blomfield, Theb. 387; and Heath, Agam. 476.

129, μηδ' ὄγκον ἄρης μηδὲν, *nor, at all, assume a swelling pride*: see note on line 75 d.

127—133 His doctus ergo, ne quid effugiat tuo | ex ore petulans in Deos dictum, vide; | neve insolescas, si quid aut plus dextera | polles potesque, aut divitis gazæ ubere. | Mortalium res tur-

bine incerto dies | evertit ac reponit: at cælestium | amat modestos numen, et spernit malos:" Grotius, Stob. 22.

130 a. *Whether thou excellest in power or in abundance (or magnitude) of extensive wealth*. Βρίθω, 'I am heavily laden with:' hence, 'I abound in, am powerful.'

130 b. Βάθος (*περιουσία, μέγεθος, Schol.*) *abundance, greatness*. So βαθὺς λειμῶν, βαθεῖα εἰρήνη: see Bp. Blomfield, Persæ, 471. Βάθος has the same force in the compounds, βαθύπλουτος, βαθυπλούσιος. So, ἐς αἰθέρος βάθος Eur. Med. 1297, is expressed by αἰθέρ' ἐς μέγαν, Electr. 59.

130 c. For βάθει some read βάρει: so, πλούτου βάρει, Eur. Electr. 1286: χρυσοῦ βάρει, Hipp. 617.

130 d. μακρὸς, in the sense of *much, great*. Οἱ μακρᾶς οὐσίας κικτημένοι, Aristotle. So τίμημα μακρότατον: see Steph. Thesaur. 6128. D.

131 a. κλίνει, *depresses, overturns*: Μακηδονίοις ἔγχισι κεκλιμένα, Antholog. Tull. Gem. 5. 'Ἀνάγει, exalts: Τὸς μικροῦς ἀνάγει.

131 b. The antepenultimate of κἀνάγει is long, in consequence of the crasis of καὶ with α. The iota of καὶ is not underwritten, unless it makes crasis with a diphthong: as κᾶν for καὶ ἐν; κᾶτα for καὶ εἶτα: Porson's Preface, p. iv.

131 c. 'Ἡμέρα: (μία understood) *one single day*. Βροτοί, τι σεμνύνεσθε ταῖς ἐξουσίαις, | ἄς ἐν τ' εἶδανε φέγγος, ἐν τ' ἀφίλειτο: Sosiphanes, Stob. 22. Καὶ μί' ἡμέρα | τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἔρ' ἔνω: Eurip. Ino. 'Ἄλλ' ἡμέρα τοι μεταβολὰς πολλὰς ἔχει: Eurip. CEd. fr. XI.

134 a. The Chorus, consisting of Salaminians, the followers of Ajax, apostrophize their absent master: *O son of Telamon, ἔχων who rulest* (βαθρ. Σαλ. ἀμφ. ἄγχ.) *the maritime and sea-girt Salamis, &c.*

134 b. The short antepenultimate of ἀμφιζύτου shows, that the rule of Dawes is not without exception: that, "in the Attic idiom, β at the beginning of a word is a double consonant; and that it is therefore always doubled by the Attic writers, either after augment or in-com-

position." (Harless ed. 128.) *Κιστρία δ' Αίγινης ἔξ ἀμφιρύτης ἀγόραζε*, Archestr. apud Athen. vii. 307 D.

135 a. *Ἀγχιάλος* (literally, *bordering on the sea*) seems used poetically as a general epithet for *island*: as *ἀγχιάλη Πεπάρηδος*, Hom. Hym. Ap. 32; *ἀγχιάλου Σαλαμῖνος*, Antholog. Tull. Gem. 5. *Ἀγχιάλου Γενέδαιο*, Q. Cal. 13, 467. See Dr. Blomfield, *Persæ*, 889. Lobeck and Hermann are of opinion, that the epithet designates 'an island, which, on one side, is not remote from the continent; and, on the other, commands an extensive view of the sea.'

135 b. *ἀμφιρύτου ἀγχιάλου*: respecting the application of two or more adjectives, as in the present passage, to one noun, see Elmsley, *Heraclid.* 750, and *Medea*, 807. So *λόγος Ζαμενῆς κακόθρους*, 138: *σφάγια χειροδάϊκτα αἰμοβαφῆ*, 219: *Δεινὸς μέγας ἀμοκρατῆς Αἴας*, 205: *Χιονοκτύπου πετραίας Κυλλανίας δειράδος*, *Ajax*, 696. Boissonade follows Bothe and Benedict in reading *ἀγχίαλον*.

135 c. *Βάθρον Σαλαμῖνος* is a poetical periphrasis for *Salamis*: as *Δωδώνης βάθρον*, *Dodona*, Phœn. 1010: *Τροίας βάθρον*, *Troy*, *Iph. A.* 1273. *ᾧ πατρῶον ἑστίας βάθρον*, *Ajax*, 837. *ᾧ Κηναία κρηπίς βωμῶν*, *Trachin.* 995. "Solum patriæ," Cicero. "Ἔδος Θήβης," *Il.* δ. 406: "Tænari sedes" for *Tænarus*, *Hor.* i. 34. 10.

136 a. *ἐπιχαίρω* *I exult, σὶ εὖ πράσσουσ'* at your prosperity.—*Εὖ πράσσειν* 'to prosper, live happily, thrive,' is opposed to *κακῶς πράττειν*.

136 b. Verbs, which indicate any emotion of the mind, (as to rejoice, to be indignant, vexed, ashamed, to compassionate, to repent) take in the participle the object or operative cause, which, in Latin, is expressed by *quod*, or by the accusative with the infinitive, as *ἤδομαι σ' εἰσίδων*, *Philoct.* 879: *ἐπαισχύνεσθε κινῶντες*, *Ced. T.* 635: *τιμώμενοι χαίρουσιν*, *Hippol.* 7: *αἰδέσθαι προλείπων*. This nominative is often put in the accusative; *ἦσθην σε εὐλογοῦντα*, *Philoct.* 1314: *σὶ μὲν εὖ πράσσουσ'* *ἐπιχαίρω*, *Ajax*, 136. Sometimes, the infinitive is put instead of the parti-

ciple: *οἰκτεῖρω λιπιῖν*, *Ajax*, 652. (*Matthiæ*, § 551.) These verbs often take an accusative of the object: *αἰδέσθαι πατέρα*, *Ajax*, 506; *μητέρα*, 507; *νέκυν*, 1356. *Τίς ἂν σάδι γηθήσειεν* *Il.* i. 77. *Πρᾶξιν, ἦν ἤλγησ' ἐγὼ*, *Ajax*, 789. *Ἐποικτεῖρω δὲ νιν*, *Ajax*, 121. (See note 121). Brunck and Elmsley consider the accusative, found with *ἐπιχαίρω*, to be governed by *δρῶν* (*seeing*) understood: but see note on line 790.

136 c. *Ἐπιχαίρω* is used in the singular number, as spoken by the *Coryphæus*: see note on line 358.

136 d. The use of *ἐπιχαίρω* in this passage seems to contradict the distinction, which some grammarians draw, between *ἐπιχαίρω* and *συγχαίρω*;—that *ἐπιχαίρω* applies to those who rejoice in the calamities of others; *συγχαίρω*, to those who are pleased in viewing the happiness of others. See Br. Blomfield, *Prometh.* 164.

137 a. *πληγὴ Διὸς*, *frenzy sent from Jove*: Sophocles seems to allude to the Homeric *Διὸς μάστιξ* (*Il.* 12, 37; and 13, 812); to the blows of which were ascribed sudden panics and alienation of mind. Eustathius interprets *Διὸς μάστιξ* by *θειμηνία*, *divine anger*.—Musgrave is of opinion, that the word *Διὸς* may contain an allusion to *Iliad XI.* 545, where *Ajax* is compelled by *Jupiter* to retreat. The Chorus express their conviction, that *Ajax* had either been calumniated by *Ulysses*; or if the cowardly outrage against the flocks had really occurred, it must have been perpetrated under the same fatal influence of *Jove*, which had formerly tarnished the valour of *Ajax* by the infamy of retreat.—If the preceding interpretation be too forced, *πληγὴ Διὸς* may denote *calamity, misfortune*, generally; which seems to arise more from angry gods than from men: so *ἐκ θεῶν πληγὴ*, 278.

137 b. *Ζαμενῆς*, *vehement, violent, or hostile*. *Steph. Thesaur.* p. 6085. Dr. Blomfield considers *ζα* to be the *Æolic* form of *διὰ*, which, as the Latin *per*, has an intensive power.

138 a. *κακόθρους*, *slandrous*. *Steph. Thes.* 4308.

138 b. *ἰπιβαίνειν*, to attack, assail; as the Latin *ire in* or *invadere aliquem*.

139 a. *πιφόβημαι*, "I fear, am alarmed:" preterite for present: see note 1 c.

[139 b. *πιφόβημαι*, φήνης ὡς ὄμμα πέλεις, "I fear, as the dove (fears) the sight of the eagle:" Pierson and Valckenauer: φήνη is said by Hesychius to be a sort of eagle.]

140 a. *πτνηής*, winged, fleet: a general epithet for birds; as *πετεινός*, *ὑπόπτερος*, &c.

140 b. ὄμμα πιλίας, eye of dove, periphrasis for dove. So ζύναιμον ὄμμα, brother, Ajax, 977: λαμπάδος ὄμμα, the sun, Antig. 879: ὄμμα πατρὸς, father, Eur. Ion, 1280: ὄμμα νύμφης, nymph, Trach. 527: Δῖον ὄμμα, Jupiter, Prometh. 659. (Matthiæ, p. 620. § 430.) So οἰκιστῶν δέμας for οἰκέτας, Trach. 910. "Ἰδρας φάσμα, Trach. 838. Ἐρμιόνης δέμας, Orest. 107. Δανάνης δέμας, for Δανάη, Antig. 945.

141 (ἐπὶ) τῆς φθιμένης νυκτὸς, in the night which has perished, i. e. "last night." So φέγγος ἡλίου κατέφθιτο, Persæ, 383. φθίνειν, to wane, is often applied to the changes and revolutions of times and seasons. See Dr. Blomfield, Persæ, 237.

142 a. "Thus, during the preceding night, violent clamours (of your enemies) overwhelm us, ἐπὶ δυσκλείᾳ on account of the ignominious report, σὲ that you," &c. Billerbeck, by ἐπὶ δυσκλείᾳ, understands tending to your disgrace: the preposition ἐπὶ frequently expresses an object or aim: Matthiæ, § 585 β.

142 b. κατέχουσιν, occupy, overpower, fill. Dean Monk points out somewhat similar uses of κατέχω (Alcest. 354): βοῶν κατέχευε ἴδρας, Troades, 555: οἰμωγὴ κατέχει ἔλλα, Æsch. Persæ, 432: ἀλαλητῶ πῖδιον κατέχουσι, Il. π. 78. To these may be added, Philoct. 10, κατέχει στρατόπεδον δυσφημίαις.

143 ἵππομανῆ λιμῶνα, a meadow which contained or abounded in many horses; i. e. 'a grassy meadow.' In the same manner, a plain, 'abounding with trees,' is said ὑλομανεῖν, Strab. 14, ad fin. A tree, 'luxuriant in leaves,' is

said φυλλομανεῖν, Theophr. Sophocles, in applying this epithet to a Trojan meadow, might have been influenced by his recollection of Homer, who says of Erichonius, τοῦ τρισχίλια ἵπποι ἔλος κατὰ βουκολέοντο, Il. ὕ. 221. That Troy was famous for horses, appears from other authorities: see Plutarch. Eumenes, p. 1073; τοῖς βασιλικαῖς ἵπποφορβίαις περὶ τὴν Ἰδὴν νεμομένοις. Nicander (Theriac. 669) mentions ἵππου λιμῶνες near Troy.—"Illas (the mares) ducit amor trans Gargara," Virg. G. 3. 269: Gargara was a part of Mount Ida, in Troas.—Πεδίον μέγα, ἵππόβατόν τε, | ὀππόσον ἀμφὶ ροαῖς Σιμόεις καὶ Ξάνδος ἔργει, Quintus Calaber, 2, 486.—Eustathius applies ἵππομανῆ to σὲ, i. e. Ajax; horse-mad, i. e. "very mad;" ἵππος having an intensive sense in composition, as ἵπποσίλων, ἵππογνώμων.—Heath suggests, ἵππόνομον, 'where horses pasture.'

144 ὀλέσαι κτείνοντ', a poetical pleonasm, as ἀφέντ' ἔαν. 754; ἔφη λέγων, 757.

147 αἰθωνι σιδήρῳ: an Homeric phrase, Il. δ. 485.

148—157. (Grotius)
Atque hoc populi murmur in aures
Passim fallax spargit Ulysses,
Multisque probat. Nihil in te jam
Non credibile est. Favet auditor,
Gaudetque ipso narrante magis,
Tuaque insultat mala vecors.
Quod magna petit nomina telum,
Haud facile errat: dixerit in me
Tantumdem aliquis, credat nemo.

148 λόγους ψιθύρους, whispered, clandestine, calumnies. Πειπλασμένος κόμπος, Prometh. 1066.

149 εἰς ὅσα πᾶσιν (for πάντων) "into the ears of all." See 37.

150 νῦν now, as things stand: Ajax, since his fancied injury in being deprived of the arms of Achilles, had, probably, by many excesses, alienated the affection of the Greeks, even previously to this mad attack upon the herds. This seems implied in line 138.

151 εὐπιστα, easily believed, probable. And every listener takes a greater pleasure, even than the narrator, in insulting thy calamities. Billerbeck construes τοῦ

λέξαντος with ἀκούων: 'and whoever listens to the narrator, exults the more in,' &c.

152 χαιρεί καδυβρίζων exults in insulting, τοῖς σοῖς ἄχρισιν thy calamities. For the syntax of χαιρίζω with a nominative, see line 112 b.

153 καδυβρίζω, usually attended with a genitive or accusative, is here followed by a dative; unless ἄχρισιν be governed by ἐν understood, and σοῦ or σέ be understood after καδυβρίζων.

154 a. (κατὰ) ψυχῶν (βέλος) ἰσίς: so αὐτοῦ χερμάδας ἔρριπτον, Eur. Bacch. 1096. 'Ρίψω πέτρων σοῦ, Cycl. 51. (See Bos, Ellips. word κατὰ, and βέλος.)

154 b. Ψυχῶν, personages. Ψυχὴ is often used for man, person. Τρισσαὶ ψυχαὶ | ἔλισπον φάος, Phœn. 1570. Τῆς ἐμῆς ψυχῆς (for ἐξ ἐμοῦ) γεγάς, Soph. Electr. 775.

154 c. The first syllable of ἰσίς is here long; but oftener short. (Dr. Blomfield, Sept. 489.)

155 οὐκ ἂν ἀμάρτοι, would not miss the mark: ἀμάρτοι refers to τίς understood. So Œd. R., 314, ἄνδρα δ' ὠφέλειν ἀφ' ὧν | ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων. Xen. Symp. 5. 2: μόνον τὸν λαμπτήρα ἐγγύς προσενεγκάτω. See Vigerus, (3rd ed.) p. 150 and 730, § iii.; and Matthiæ, p. 427, § 294. Elmsley prefers ἀμάρτοις, Medea, 188.

157 τὸν ἔχονθ', eminent, great: Οἱ ἔχοντες, or ὁ ἔχων, often denotes rich, opulent, eminent, great, powerful. (Viger. p. 256.) Habere (to be rich) is used in the same sense: "Si uterque habere volumus," "if we both wish to be rich," Sen. Vit. B. 26. 'Nec nos ambitio, nec amor nos tangit habendi:' Ovid, Ars Am. 541. After ἔχειν must be understood some such word as κτήματα possessions, or χεῖματα riches, or δύναμιν power. See Dr. Monk, Alcestis, 57; and Bos, Ellips. word κτήματα.

157—163 'Serpit juxta livor habentem: | plebs nuda tamen, tolle potentes, | haud præsidii satis ipsa sibi est. | Modicus validi, validusque iterum | modici sese sustentat ope: | sed non possunt mentes stupidæ | tam provida dicta doceri:' Gro-

tius, Stob. tit. 43, p. 166. οἱ δ' οὐκ ἔχοντες | πρὸς τοὺς ἔχοντας κίντρε' ἀφιῶσιν κακὰ, Eur. Supp. 242. Μῶμος ἐκ | δ' ἄλλων κρέμαται φθονιόντων | τοῖς, οἷς, &c. Pind. Olymp. 6. 124. Ἰσχει τε γὰρ ὄλβος οὐ μείονα φθόνον, Pind. P. xi. 45. Εἰς τὰπίσημα δ' ὁ φθόνος πηδᾷ φιλεῖ, Eur. Beller. Πρὸς γὰρ τὸν εὖ ἔχοντα ὁ φθόνος ἔρπει, Simplicius, Epict. c. 26. 'Fortunæ comes invidia,' V. Pater. I. 9. 'Intacta invidiâ media sunt; ad summa ferme tendit:' Liv. 45, 35. 'Invidia, tanquam ignis, summa petit:' Liv. 8, 31. 'Invidiâ quoniam ceu fulmine summa vaporant | plerumque, et quæ sunt aliis magis edita cunque;' Lucr. 5. 1130. 'Summa petit livor;' Ov. R. A. 769.

158, 9 "But the μικροὶ (i. e. ἐν δυνάμει) little, without the great, are a precarious ῥῦμα (φυλακὴ, Suid.) defence, of a (πύργου) battlemented wall." See Phœniss. 1169, &c. Lobeck considers ῥῦμα πύργου as a periphrasis for πύργος.

160 βαιὸς, small, lowly, little, (singular for plural) is nominative to ἑρθεῖθ' in the following line, or to some more suitable verb understood: see note 632.

161 a. ἑρθεῖθ', may prosper, be kept upright. 'Ἐρθεῖσθαι, prospero successu uti, rem bene gerere: Steph. Thesaur. 6917.

161 b. Μικροτέρων for μικρῶν, comparative for positive. So Homer, Il. α. 32, σαώτερος ὡς κε νήαι for σῶς. Herod. 2. 46, οὐ μοι ἠδίων ἴσσι λέγειν, for ἠδύ. (See Matthiæ, p. 662.) "ἠδίων for ἠδύ, Ajax, 1011. Λαῶν ἄφες στιβαρώτερον, Apoll. Rhod. 3. 1056.

162, 3 but it is not possible to (προδιδάσκειν) teach, the (τοὺς ἀνοήτους) senseless multitude, (γνώμας for γνώμην) a correct judgment or right apprehension, τούτων of these things, i. e. of the sentiments expressed in lines 158—161. 'Sana de his rebus judicium:' Johnson. 'Fieri non potest, ut fatuos horum egregiè dictorum intellectum edoceas:' Billerbeck. 'Dementes isti homines dictorum talium sententiam difficulter doceri possunt:' Jaeger; who, thinking the preceding construction somewhat harsh, also proposes τὰς for τοὺς, and refers τούτων to the Greeks, in the sense of 'It is difficult

to instruct the infatuated minds of these men.'

163 b. Γνώμας and ἀνοήτους are the two accusatives after προδιδάσκειν: as πολλὰ διδάσκει μ' ὁ πολὺς βίος, Eur. Hipp. 252. So the Latins, 'docere aliquem quid.' Matthiæ, p. 586.

163 c. Προδιδάσκειν is used for the simple διδάσκειν; a common usage with Plato: πρῶτότερόν με προδίδασκει, Gorgias, § 98. 'Ἐμὶ οὖν προδίδασκει, Hipp. Maj. § 25. Μὴ χαλεπῶς με προδίδασκει, Euthyd. § 72. A similar use of προδιδάσκω occurs in Aristophanes, Nubes, 987, and 476. So προμαθεῖν for μαθεῖν, Nubes, 966. Διαχρῶμαι for χρῶμαι, repeatedly, in Herodotus. Διασώζειν for σώζειν, Arist. Ran. 1517. Διαθρῆσαι for θρῆσαι, Arist. Thesm. 658. Διαθρῶ for θρῶ, Nubes, 326. Κατακλαύσαντες for κλαύσαντες, Vespæ, 386. See 18.

164 *By such men, Θουρβεῖ thou art tumultuously (or clamorously) assailed.*

166 ἀπαλίζασθαι (ἀντιτάξασθαι, Suidas) 'to ward off, to defend one's self, to make resistance.'

167—171 *But (for when they have escaped thine eye, they clamour like troops of birds) fearing thee the mighty vulture, they would, if you chanced to appear suddenly among them, cower in still silence.*

167 b. ἀπίδραν for ἀπίδρασαν. Elmsley (Heraclidæ, 14) observes, that there are three verbs ἀποιδράσκω, διαιδράσκω, ἐκιδράσκω, whose futures are ἀποιδράσομαι, διαιδράσομαι, ἐκιδράσομαι; and aorists ἀπίδραν, διίδραν, ἐξίδραν.

168 b. παταγοῦσιν, clamour, scream loudly, in exultation at having escaped the vulture. This passage may be illustrated by Virgil, Æn. i. 393—398: 'Aspice bis senos lætantes agmine cynos, | ætherea quos lapsa plaga Jovis ales aperto | turbabat cælo:— | ut reduces illi ludunt stridentibus alis,—cantusque dedere,' &c. The minor birds are often represented as noisy and chattering: 'crepitante ciconia rostro,' Ov. M. 6. 96. 'Turbamque sonantem | agminis aligeri,' Æn. 12. 248.

169 b. Dawes (M. C. p. 225) Brunck, Lobeck, Musgrave, Hermann, and Bothe

insert δὲ but after αἰγυπιὸν, in order to prevent the hiatus. The particle δὲ is often found after the second or third word in the sentence; as, Æsch. Eumen. 19: Ajax, 116. Toup, Jaeger, Porson, and Erfurdt, prefer σὶ thee: Heath reads γε. Boissonade and Benedict do not insert any particle after αἰγυπιὸν; Boissonade supposing that γυπιὸν is a dactyl, in reference to its derivation from γυψ, γυπιες; Benedict thinks that σὶ in the anapest γυπιὸν is lengthened in consequence of being followed by an aspirated vowel: so also Matthiæ quotes the line, p. 628.

169 c. Brunck considers ὡς to be omitted before ὑποδείσαντες, as in Apoll. Rhod. 1. 1049: οἱ δ' ἄλλοι εἴξαντες ὑπέτρισαν, ἥντε κίρκους | ἄκυπτεας ἀγεληδὸν ὑποτρέσσωσι πέλειαι.

169 d. Matthiæ (p. 628) connects together the words, πτηνῶν ἀγέλαι ὑποδείσαντες: observing that an adjective or participle is sometimes governed in gender by the substantive which is in the genitive; but in case by the substantive which governs that genitive: so, ἀκούω φθόγγον ὀρνίθων, κλάζοντας, Antig. 1001. Ὀρνίθων ἔθνεα πολλὰ—ποτῶνται ἀγαλλόμεναι, Il. β. 459.

169 e. Boissonade has not any stop after ὑποδείσαντες.

170 Hermann puts a comma, not at ἄν, but after ἐξαίφνης, that ἐξαίφνης may be construed with πτήξειαν.—

'Ἄλλ' (ὅτε γὰρ δὴ τὸ σὸν ὄμμα' ἀπίδραν,

Παταγοῦσιν, ἄτε πτηνῶν ἀγέλαι)

Μίγαν αἰγυπιὸν γ' ὑποδείσαντες,

Τάχ' ἄν ἐξαίφνης εἰ σὺ φανείης,

&c. "At (nunc enim, cum tuum aspectum effugerunt, perstrepunt, velut avium greges) te quidem quasi magnum aliquem vulturem exhorrescere soliti, si forte ex improvise te in conspectum dares, silentio trepidarent muti:—"Heath.

171 a. πτήξειαν: so Pindar, Pyth. 4. 101: σιωπᾷ ἔπταξαν ἀκίνητοι. Berglerus considers πτήσσειν to be peculiarly said of birds, which, through fear, clap their wings close, shrink, and seek concealment: hence *to be alarmed, to stand in awe*: see Bp. Blomfield, Prom. 29.

171 b. The pleonasm of *σιγῆ ἄφρωνι* resembles the Homeric phrase *ἀκὴν ἐγίγοντο σιωπῆ*.

172 &c. A similar train of conjectures occurs, Hippol. 140, &c.

172 a. *Διός, θυγατὴρ* being understood. See 401. 1302. So Virgil, 'Deiphobe Glauci,' *Æn.* 6. See Matthiæ, § 379.

172 b. *Ταυροπόλα Ἄρτεμις, Diana Taurica*. The origin of the term *Ταυροπόλη* or *Ταυρόπολος* (as also *Ταυριάνη* and *Ταυρωπὸς*) is involved in great obscurity: the most probable account (in Abp. Potter's opinion) is that which derives it from Scythia *Taurica*, where Diana was worshipped. Iphigenia is said by Euripides to have introduced the rites of Diana *Taurica* into Attica, and to have established them more especially at Brauron. *Iph. T.* 1461—1475. *Ταυρόπολος* is derived by some, from Diana's presiding over *bulls and oxen*, which are included under flocks and herds generally; or from her being the same as Luna, whose chariot is drawn by *bulls*.

172 c. Diana is here mentioned with the greater propriety, as she was considered to be jealous in vindicating any supposed neglect: *Ceneus* (*Il.* 9. 530), who had omitted to honour Diana with the offerings of the vintage; and *Agamemnon*, who had slain her favourite stag; these *Homeric* proofs of Diana's vengeful disposition might have induced Sophocles to specify her, on the occasion of Ajax's madness.

173 *μεγάλη φάτις, O direful rumour*. *Μίγας* is used by the tragedians for *δινός*: *μίγας μόρος*, *Æsch.* *Choeph.* 475: *μίγας δαίμων*, *Persæ*, 731: *μεγάλως δμαθίντες*, *Persæ*, 904: *μίγας πτόμος*, *Pyth.* 3. 153: *μίγας μῦθος*, *Ajax*, 226.

174 a. *μᾶττε, cause, origin*. So Philodemus (*Anthol.* 27) calls the lash, *ροίζου μητέρα*.—*Ἡ γνώμη κακῶν μήτηρ*, *Philoct.* 1336. "*Mater bonarum artium est sapientia*," *Cic. Leg.* 1. 22. "*Utilitas mater æqui*," *Hor. S.* 1. 398. See Dr. Blomfield, *Septem*, 210.

174 b. *Αἰσχύνιας ἱμᾶς, of my shame*. The Chorus, by the word *my*, consider

themselves as involved in the shame of their master.

175 a. *ῥεμασι, impelled, excited*; used transitively. So Homer, *ῥεμησεν ἐς τόλμῳ*, *Odys.* 8. 490.

175 b. *βοῦς ἀγυλαίας* for *ἀγίλας βοῶν*. The phrase is from Homer, *Od.* *ρ.* 181, *βοῦν ἀγυλαίην*.

175 c. *Πανδάμους, public*, which belonged to the whole army. (*Steph. Thesaur.* p. 3285. D).

176 *On account of some victory, of which no first fruit was assigned to her*. *Ἀκάρπτωτον*, by poetical enallage, agrees with *χάριν* instead of *νίκης*. So (line 8) *εὔριος βάσις*. *Ἐν τίτρασι παίδων γυίοις*, *Pind. Olymp.* 8. Stroph. 4. And so Gray, "The ploughman homeward plods his *weary* way;" the *ploughman*, not the *way*, being *weary*.

178 *Δώροις* and *ἐλαφθηβολίαις* are datives (or ablatives) of the cause. "*Ἡ ῥα ορ, δώροις κλυτῶν ἰνάρων on account of offerings of illustrious spoils, ψευθεῖσα (αὐτῶν) having been defrauded of them, εἴτ' ἐλαφθηβολίαις or on account of the chase*. *Ἐλαφθηβολία*, properly, *stag-shooting, deer-hunting*. Diana was surnamed *Ἐλαφθηβόλος, the huntress*; and, in her festival of *Ἐλαφθηβόλια*, a cake, made in the form of a deer, was offered to her. Or, *ψευθεῖσα having been defrauded, (iv) δώροις with respect to, &c.*

Musgrave and Lobeck read *ἄδωροις, acknowledged by no offering*; as, *ψευθεῖσ', ἄδωροις εἴτ' ἐλαφθηβολίαις* that *ἰνάρων* may be the genitive after *ψευθεῖσ'*, and that the antithesis of *ἀκάρπτωτος νίκη* and *ἄδωροις ἐλαφθηβόλιας* may be the more clearly marked.

179—181 *ἦ ορ, χαλκ*. *Ἐν, the brazen breast-plated Mars, ἔχων having, εἴ τινα μομφὰν some cause for anger or complaint, ξυνοῦ δορός on account of his associated spear, ἐτίσατο λάβαν hath revenged the insult, &c. &c.* Ajax is here supposed to have arrogated to himself the entire glory of some military enterprise, in which he had been aided by Mars.

179 a. *Ἐνάλιος* (Eustathius says) is an epithet of Mars, from *ἐνώω, to slaughter*; or from *ἐνάωω, to shout*; or from

having slain the Thracian *Enyalios*, who refused to him the rights of hospitality.

179 b. εἴ τι' is the reading suggested by Elmsley, and approved by Hermann. εἰ is often used pleonastically, or rather *doubtfully*; τίς ἂν δῆτά μοι | τὸν ὀμόθυμον εἴποθι | πλαζόμενον λείσσω ἀπύοι, Ajax, 885. Ζίφος εἴποθεν | ἡ γένυν, ἡ βελίον τι, πρὸς πέμψατε, Philoct. 1204. οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων, καὶ τῆς χιόνοσ, καὶ εἴ τις νόσῳ, Anab. 5. 3. 4. ὥστε οὐκ ἀπίθανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ζυμβολῇ ὑπὸ Τεγεατῶν, Hist. Græc. 4. 2. 21. Two other examples of the pleonastic εἰ may be found in Weiske, (word εἰ), p. 115.

180 μομφὰν *just reason of anger*: so Eurip. Phœniss. 785, ὥστε μοι μομφὰς ἔχειν, 'so that he has cause for being angry against me.' Ἐχειν μομφὰν for μίμφοσθαι, a word usually applied to any neglect shewn towards the gods: οὔτ' ἄρ' ὁ γ' ἐχλωλῆσ ἐπιμίμφοσται, Il. a. 93. Τιμῆσ ἐμίμφοθῃ, Hippol. 1400.

181 δόξῃσ: as the genitive case often denotes the cause, it may be rendered by "on account of:" as μελεδήματῳ πατρὸσ, 'grief on account of his father,' Od. O. 8. Τὸ περιχαρὲσ τῆσ νίκησ, 'joy for the victory,' Thucyd. 7. 73. (Matthiæ, p. 493).

183—5 For never wouldst thou have (ἔβησ) deviated, φρενόθιν from reason, τόσσον so exceedingly, ἐπ' ἀριστερά into folly, by thus falling upon the herds.

183 a. φρενόθεν, from reason: so Stephens, (Thes. 10174) a mente, e mente. Musgrave, Bothe, and a Greek scholiast, by φρενόθεν, understand, 'by the impulse of thine own mind; of thine own accord.'

183 b. Τὰ ἀριστερά (things on the left) implies 'folly, error, infatuation;' and is opposed to δεξιὰ, 'prudence, wisdom.'

185 a. τόσσον (for τοσοῦτον) refers not to πιτῶν, but to φρενόθιν ἐπ' ἀριστερά. The σ is doubled in τόσσον, as in ὀλίσσαισ (Ajax, 390), κτίσσαισ, πέλαισσον, ἔσσαισ, &c. This double σ occurs, chiefly, in the choruses. See Dr. Monk, Alcest. 234.

185 b. Ἐν ποίμναισ πιτῶν tmesis for ἐμπιτῶν ποίμναισ. Elmsley does not consider πίτνω to be a circumflexed verb.

186 Δεία for Δεόθεν, from the gods.

187 Ἀργίων φάτιν, the rumour of the Greeks, relative to the madness of Ajax.

188 But if the great kings (Agamemnon and Menelaus) ὑποβαλλόμενοι privately insinuating, κλεπτ. μυθ. furtively spread stories, &c. Ἐποβάλλομαι is said of women, who introduce *supposititious* children; hence ὑποβαλλόμενοι may be rendered *suborning, feigning, misrepresenting*.

189 a κλέπτειν, fallere, furim facere.

189 b The Attic nom. plural βασιλῆσ is not a contraction from βασιλείεσ βασιλείεσ, but arises from the Ionic βασιλῆεσ: Matthiæ, p. 53. Dawes (M. C. p. 122) banishes the ι subscript from words of this form.

190 a. Or if the prince (βασιλεὺσ understood) of the (ἀσώτου) profligate race of the Sisyphidæ, &c.

Anticlea, the mother of Ulysses, at the time of marrying Laertes, is said to have been pregnant by Sisyphus (son of Æolus). The poets often allude to this piece of scandal: "Hortator scelerum Æolides," Æn. 6, 529. "Quid sanguine cretus Sisyphio," Ajax speaking of Ulysses, Met. 13. 31. The three following examples are adduced by the Scholiast: ὦ πάντα πράσσω, ὡσ ὁ Σίσυφοσ πολὺσ | ἐνδηλοσ ἐν σοὶ πανταχοῦ μητρὸσ πατῆρ, Sophocles, Syndip. ἀλλ' Ἀντικλείασ ἄσσω ἦλθε Σίσυφοσ, | τῆσ σῆσ λέγω τοὶ μητρὸσ, ἢ σ' ἐγείνατο, Æschyl. Κρίσισ ὄπλων. Οἶδ' ἄνδρα κρέταλον, δριμύν Σισύφου γόνον, Eur. Cycl. 104.

190 b. The genitive γενεᾶσ may depend upon βασιλεὺσ understood from the preceding line; or the ellipse may be τίσ ἐκφύσ or τίσ ἐκ any one born from the race, &c., meaning Ulysses.

190 c. Ἄσωτοσ, properly, 'one who cannot be saved,' here denotes a *lost abandoned wretch*, 'one who is not worthy to be preserved alive:' ὁ ἐξώλησ, ὁ σώζεσθαι μὴ ὀφείλων, Suidas. See Bishop Blomfield, Agam. 1587.

191 Do not, do not, O prince, bring upon me an evil rumour, &c.

Με, i. e. πρόσ με: not μοί. The critics are generally agreed, that the dative μοί cannot suffer elision, although it may

form a crasis with certain words. See Elmsley, *Medea*, 56. Porson (*Phœniss.* 1230) pronounces, that a diphthong cannot suffer elision before a short vowel.

192 ὄμμ' ἔχων *keeping thine eye fixed, κλισίαις upon the tents, ἐφάλοις adjacent to the sea; i. e. 'remaining inactive in thy tent.' 'Ne semper udum Tibur et Æsulæ | declive contempleris arvom,' &c. Hor. 3. 29.*

194—196 Ἄνα *arise thou from those seats, ὅπου ποτὶ wheresoever, στήριζι thou fixest thyself, μακρ. ἄγων. σχολῆ, in this long cessation from war, φλέγων thereby augmenting, ἄταν this calamitous rumour, οὐράνιον to an immense degree.*

194 a. Ἄλλ' ἄνα *But, rise thou, is an Homeric phrase: Sophocles is a diligent gleaner of Homer's language, as may appear from many passages, even in this drama. For the contraction of ἄνα for ἀνάστηθι, see Matthiæ, p. 281.*

194 b. Bishop Blomfield considers ἔδρανον to be a word of less frequent occurrence. (*Persæ*, 4.)

194 c. Μακρῶν (*long-lived, aged*) used for μακρὸς, πολυχρόνιος, *long.*

195 ἀγώνιος *of or belonging to a combat. "Ὅπου ποτὶ, ubicunque tandem.*

196 a. φλέγων, used transitively, *inflaming, kindling up, i. e. 'exciting or augmenting.' Φλέγειν φέγγος, Ajax, 673. So Euripides, "Ἄρης αἶμα δάϊον φλέγει. Phœn. 246. Used transitively by Æschylus, Septem, 272, 509. Persæ, 370. Also ἐπιφλέγω, Persæ, 401.*

196 b. Οὐράνιος as δῖος is applied to whatever is *vast, immense: in this sense, οὐράνιον ἄταν is "a calamity, oppressive from its magnitude." Οὐράνιος may also imply sent from heaven, i. e. 'occasioned by the wrath of Diana or Mars: so οὐράνιον ἄχος, Antig. 418. See Dr. Blomfield, Pers. 579.*

197—200 *And the (ὑβρις) insolence of thine enemies, ἀτάρβητα fearlessly or unrestrainedly, ὀρμᾷται pursues its rapid course, ἐν εὐάνεμοις βάσσαις in the sheltered woodland pastures, πάντων while they all, καγκαζόντων deridingly reproach thee, γλώσσαις with their censures, βαρυάληθα*

in a grievous manner: but to me, there is deep grief.

197 a. ἀτάρβητα neuter plural for ἀταρβήτως, *fearlessly, unrestrainedly.* Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs: as τὸ πρῶτον, in the first place; αἰνὰ for αἰνῶς, &c. Matthiæ, p. 648, § 446, 7. So φαιδρὰ, *Æd. C.* 319: ὑπέροπτα, *Æd. T.* 883: παλαιὰ, Philoc. 493: ἄλεικτρα, *Elec.* 962, &c. &c. So in this Play, πάννουχα and φαίδοντα, 930: βαρυάληθα, 200: ὄξυς for ὄξιος, 258: κοινὸς for κοινῶς, 267: πᾶς for πάντως, 275: κοινὰ for κοινῶς, 577.

198 a. εὐάνεμοι, *sheltered from the wind: as λίμινας εὐνέμους, Andr. 750.*

198 b. Βῆσσαι are the woodlands, containing rich pasture, which were the scene of Ajax's outrageous conduct; and where his enemies are supposed to be indulging their sarcastic laughter, upon beholding the mangled cattle. Some commentators imagine (Heath, among the number) that a simile is here implied, viz. that the insolence of the enemies of Ajax rages uncontrolled, as a fire among woods.

199 γλώσσαις is construed by Billerbeck as dative of the cause after καγκαζω: "while all, very grievously, indulge in derision, γλώσσαις at these censorious rumours." Καγκαζω, *I laugh heartily, I deride.*

200 a. βαρυάληθα used adverbially for βαρέως, *grievously, oppressively.*

200 b. ἴστακε used as a stronger word for ἰστί: as τοῖα μηχανὴ ἴστηκεν, *Eur. Andr. 996. 'Ὀρῶ τελευτὰν, ἴν' ἴστακα, Eur. Suppl. 1012. 'Ἐγγὺς ἴστηκας φόνου, Iph. T. 720. Τίς βοή ἴστηκε, Heracl. 73. 'Ἐστάτω δῖος, Ajax, 1084: καθεστήκη δῖος, 1074. Γῆ δὲ πολέμια καθίσταται, Herodot. Polymn. 49.*

200 c. Bothe arranges lines 197—200 thus:

Ἐχθρῶν δ' ὑβρις ὧδ' ἀτάρβη-
θ' ὀρμᾷτ' εὐάνεμους βάξεις,
Πάντων καγκαζόντων γλώσσαις
Βαρυάλητον ἐμοὶ δ' ἄχος ἴστακεν. *i. e.;*

"Interea inimicorum petulantia, nullo cohibita metu, secundis prorumpit ru-

morum auris, convicia omnibus ridentibus: at acerbus mihi exstitit dolor."

201 ναὸς ἀρωγοί: *Naval associates*. So line 356, γίνος ναῖας ἀρωγὸν τέχνας. Στρατιῶτιν ἀρωγὰν, Agam. 47.

202 a. γινεῖς—ἀπ': φῦντες or ὄντες being understood.

202 b. χθόνιων, i. e. αὐτοχθόνων, *aboriginal*. The Athenians considered themselves as born out of the same soil which they inhabited. In this vanity, they styled themselves τέττιγες, *grasshoppers*; and some of them wore grasshoppers of gold, binding them in their hair as badges of honour, and as marks to distinguish Athenians from others of later or less noble extraction; because grasshoppers were believed to be generated out of the ground. Salamis not being far from Athens, Sophocles salutes the followers of Ajax by the name of Athenians; and takes this opportunity to indulge the vanity of his countrymen by calling them the "sons of Erectheus." For joining the inhabitants of Salamis to the Athenians, Sophocles had the authority of Homer, β. 557. Δῖας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας, | στῆσε δ' ἄγων, Ἴν' Ἀθηναίων ἴσαντο φάλαγγες. (Potter.)

203 ἔχουμεν στοναχὰς (i. e. στοναχίζομεν), *we have cause for lamentation*, οἱ κηδόμενοι *who feel solicitude for the distant house of Telamon*: i. e. 'We commiserate Telamon, who, in distant Salamis, is a stranger to the present calamity of his son.'

204 τηλόθεν οἴκου for τηλόθεν ὄντος οἴκου. The omission of ὄν with an adverb is a common ellipse: see note 35 a.

The construction (according to Musgrave) is οἱ τηλόθεν κηδόμενοι οἴκου τοῦ Τιλαμῶνος.

205 Δεινός, *formidable*. Ὀμοκρατής, *raw in strength*, i. e. 'fierce, hardy, savage, rough.' The epithet is not used in censure, but in accommodation to the Homeric character of Ajax. So Ajax, (line 885) is termed ἀμόθυμος; and he himself prays, that the manners of his son Eurysaces may be ἀμοί, line 548.—By Ὀμοκρατής, some understand *strong-shouldered*, i. e. 'mighty, strong:' so

Homer describes Ajax, ἔξοχος εὐρίας ἄμους, Il. γ. 225. See note 135 b.

206 θολερός, *dark, black*. Θόλος is the black matter emitted by the scuttle fish, when in danger of being caught. Θολερός is opposed to λαμπρός. Eur. Suppl. 222. See Bp. Blomfield, Prom. 910.

207 a. Κεῖσθαι and its compounds are applied to persons, who are *prostrate* by the blow of any calamity. *Jaceo* is used in the same figurative sense. Κεῖσθαι ἐν κακοῖς, Phœn. 1666. κεῖσθαι ἐν κλυδῶνι, Phœniss. 878. Ἐν πόνοισι κείμενος, Ajax, 1306. κείμενος ἐν κακῇ τύχῃ, Ajax, 323. Κεῖμαι δ' ἀμίρηνος, Ajax, 1207. Ἐν τοιοῦθι κείμενος κακοῖς, Hecub. 955. Ἐν τῷ κείσθαι συμφορᾶς, Helen, 1194.

207 b. Νοσεῖν, *to be distempered or unsound*, is applied, not only to *maladies* of body, but to any affliction, suffering, or circumstance, by which men or things are corrupted from their healthy, sound, and prosperous state. Νοσεῖ γῆ, Phœn. 884. Νοσεῖ τὰ φίλτατα, Med. 16. Νοσοῦμεν, οὐδὲν ὄντες αἴτιοι, Hippol. 937.

208, 9. Τῆς ἀμερίας, *day*, refers to ἄρας, *hour*, understood. The natural construction of the sentence would have been, Τί τῆς ἀμερίας ἄρας ἢ νυκτερινῆ ἐνήλλακται: but νύξ has been used for ἢ νυκτερινῆ ἄρα.—Τί βάρος ἐνήλλακται is poetical for τινὰ βαρείαν ἐναλλαγὴν ἐποίησεν. The meaning is, 'What calamitous change has the yesterday's condition of Ajax undergone, during this last night?' Hermann.

Ἐνήλλακται is used transitively for ἐνήλλαξεν: see note 22 b.

"Puto esse ἀμερίας pro ἡμερίας, ab ἡμερία, quod synonymum fuerit τῆς ἡμερότητος. Nec est ἐνήλλακται pro ἐνήλλαξεν: sed passive struendum: νύξ ἦδε κατὰ τί βάρος ἐνήλλακται ἀπὸ τῆς ἀμερίας:" BOISSONADE. Τῆς ἀμερίας: subaudi συμφορᾶς, Idem vult τί δὲ βάρος, ac τί δὲ βαρείας συμφορᾶς. Constructio est, κατὰ τί δὲ βάρος νύξ ἦδε ἐνήλλακται τῆς ἀμερίας συμφορᾶς. Ita vides verbum passivum ἐνήλλακται vim transitivam non hic habere:" HEATH.

210 a. Tecmessa, who is here introduced as the wife of Ajax, fell to him, as

Briseis to Achilles, by the fate of war. Her father Teleutas was a petty king in Phrygia, whose dominions being taken and plundered by Ajax, the daughter became his captive. By her he had a son, whom Ajax named *Eurysaces*, from *εὐρύ σάκος* a broad shield, in memory of that part of his own armour, by which he was so eminently distinguished. Horace alludes to the wife of Ajax: "Movit Ajacem Telamone natum | forma captivæ dominum Tecmessæ," ix. 4. (*Franklin*.)

210 b. Σὺ Τελεύταντος is the emendation of Porson for Τελλεύταντος. The final *ος* is long by position before *λείγ'* in the subsequent line. Boissonade reads Τελεύταντος: "potuit in nomine proprio licentiâ uti poeta circa liquidas, quâ in nominibus appellativis toties utebantur."

211 *λέχος* for *wife*: so *conjugium* for *worem*, *Æn.* 2. 579. See note 381 b.

212 a. *στέγας ἀνίχει* for *στίργει καὶ ἀνίχει*, 'loves and honours thee, his captive wife.' A participle and verb are rendered in English by two finite verbs: see Vigorius, p. 339.

212 b. *ἀνίχει*, (*ἀνυψοῖ*) honours, regards. Τῆς μαντιπέλου Βάκχης ἀνίχων | *λείπερ' Ἀγαμέμνων*, *Hecub.* 120. *Εὐδικίας ἀνίχων*, *Odyss.* T. 111. "Ὅς ἀνίχει τοτὲ μὲν τὰ κείνων, *Pyth.* 163. 'Ανίχει, which *Musgrave* interprets *honours*, is considered by Professor *Scholefield* as compound for simple *ἔχει*: so, τὸν οἰνώπ' ἀνέχουσα κισσὸν, *Œd.* Col. 674. See *Porson*, *Hecuba*, 120.

212 c. *Στέγας λέχος*: so *Euripides*, *μῆλονι στείργει τὴν εὐνὴν πόσις*, *Androm.* 470: "Ἄλλην τὴν εὐνὴν ἀντὶ σοῦ στίργει πόσις, 908.

213 *ὑπέποις* for the simple *εἶποις*: see 18. *Hermann* explains it by *dicendo suggeras*.

214 a. *ἄρρητον*, as the Latin *infandum*, 'what ought not to be, or what cannot be, uttered: dreadfull, shocking. *Λέγειν λόγον*: see 79 a.

214 b. The subjunctive present is often used for the future: *πῶς λέγω, how shall I tell?* Ποῖ δῆτα φεύγω, *Phœniss.* 984. *Elmsley*, *Medea*, 371.

216 The poets use *ἤμιν*, *ἡμῖν*, *ὑμῖν*,

ὑμῖν, where the last syllable is short. See *Matthiæ*, p. 180: and *Dr. Brasse*, *Œd.* T. 39.

217 a. *νύκτερος* for *νυκτός*, *by night*.

217 b. *ἀπειλωβήθη* is used in a middle sense, *has disgraced himself*. The *ἀπὸ* is intensive; as *de* in Latin; *devinco*, *demirror*. A scholiast explains *ἀπειλωβήθη* by *ἰνυβρίσθη*, *λωβητὸς γίγναι*; but adds that the word may be taken transitively for *ἐφύβριστα ἐργασται*. See *Steph. Thesaur.* 5884. A.

219 a. *χειροδάϊκτα*, *slain with his own hand* (*δαίζω*, I divide, lacerate.)

219 b. *Αἰμοβαφῆ*, *steeped or weltering in blood*. For two or more epithets to one noun, see note 135 b.

220 *Χρηστήρια*, *the butcheries, or the slaughtered objects*. So *Steph. Thesaur.* 10726. A. *Χράω* and some of its compounds (as *ἀποχράομαι*, *διαχράομαι*) are used in expressing deeds of violence and bloodshed. To the preceding sense of *χρηστήρια*, *Suidas* adds that of *τολμήματα*, *πράξεις*, *the outrageous deeds*.

221—226 *Ὅταν ἀγγέλ.* *what (mournful) intelligence hast thou manifested respecting this (αἰθροπος) impetuous man, which is intolerable to our feelings—an intelligence which cannot be avoided, diffused as it is by the chieftains of the Greeks, and which dread report augments*.

221 *οἶαν* used in a sense of sympathy. So *Virgil*, "Hei mihi! *qualis erat!*"

222 a. *Ἀνδρὸς ἀγγελία*: the genitive is sometimes put with substantives, where otherwise *περὶ* with the genitive is used: *ψῆφον τῆς μελλονύμφου*, 'the decree with respect to, on account of, thy bride,' *Soph. Antig.* 632. *σοῦ βάζεις*, 'the fame with respect to you,' *Ajax*, 998. *Ἀγγελία τῆς Χίου*, 'the relation concerning Chios,' *Thucyd.* 8. 15. *μῦθος φίλων*, *Antig.* 11. See *Matthiæ*, p. 457, § 320, 1.

222 b. *Ἄσος*, *hot, fiery, glowing, impetuous*; "*igneus in pugnas*," *Sil. It.* 6. 208.

224 *Μεγάλων Δαναῶν*, *Agamemnon, Menelaus, Ulysses, &c.*

225 *ὑποκληζομένην Δαναῶν*: *Brunck* refers *Δαναῶν* to the *ὑπὸ* in composition. The genitive is put with verbs, compounded with prepositions which govern

the genitive, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb: as ἀποπηδᾶν ἄρματος for πηδᾶν ἀφ' ἄρματος: τοῦδ' ὑπερπονούμενος, Ajax, 1310: ὑπερδοϊκά σου, Antig. 82: τῆσδ' ὑπεραλγῶ, Hippol. 260: τοῦδ' ὑπερμαχιῆς, Ajax, 1346. ἐξέρχεσθαι οἰκίας: σῶν ὑπερστένων πόνων, Prometh. 66. (See Matthiæ, p. 523, § 376.)

226 a. μέγας in the sense of δεινός: see note 173.

226 b. Ἄϊξι: "fama vires acquirit eundo," Æn. 4.

226 c. Τᾶν for ἧν, which: the article is very often put, in Ionic and Doric writers, for the pronoun relative, δς, ἦ, ὅ. Of Attic writers, the tragedians only (not the comic and prose authors) use it in this sense. Τῶν for δν, CEd. T. 1379: CEd. C. 304: Antig. 1086. τὸ for δ, CEd. T. 1427. τῆν for ἧν, CEd. C. 747. Trach. 47. τῆς for ἧς, CEd. C. 1258. Trach. 730. τῶ for ᾧ, Philoct. 14. τὸν for δν, Ajax, 256. See Matthiæ, p. 424, § 291: Bishop Blomfield, Sept. c. Th. 37: and Dr. Monk, Hippol. 527.

227 τὸ προσέρπον, what is at hand, the coming evil.

227—232 the (δ ἀνῆρ, ἀνῆρ) man will (περίφαντος) evidently be put to death, in consequence of his having slain, with (παραπλήκτω) mad hand, with the fatal sword, the herds, and herdsmen who had (ἵππονόμας) charge of the field or pasture.

228 περίφαντος for περιφανῶς, clearly, evidently. Illustrious, Bothe, Hesychius, Billerbeck. Manifestly convicted, Musgrave.

229 θανῆται refers to the punishment with which the outrage of Ajax would be visited by the Greeks: see 252. Hermann considers θανῆται as the first intimation that Ajax would kill himself.

230 χεῖρὶ and ξίφεσιν are, both, in construction with συγκτακτάς.

231 a. κελαινοῖς, black, 'fatal, deadly:' as atra mors, atrum venenum, atra dies, &c.

231 b. ξίφεσιν for ξίφει, plural for singular; a common idiom among the Greek

and Latin poets. So Προσφάγματα, a victim, Hecuba, 265. Φάσγανα, a sword, Orestes, 942. Τεχνήματα, one cup, Philoct. 36. Νυμφεῖα, said of Antigone, Antig. 568. Παιδεύματα, said of Hippolytus, Hippol. 11. So, in this Play; δωμαίων, 73: δόμους, 80: νῶτα, 110; σκηνῶσι, 754: νόστων, 900: κράτη, 446. See Porson, Orest. 1051. Dr. Monk, Alcest. p. 113.

232 a. βοτῆρας ἵππονόμας, i. e. βοτῆρας τοῦ νόμου, the keepers of the meadow or pasture.

232 b. The compound adjectives of the Greek poets must not be construed too literally: they are satisfied if either part of the word convey the expression of the leading thought; being often more intent upon the musical effect of the epithet, than upon the minute accuracy of the application. Thus, ὠμοκρατῆς Αἴας fierce Ajax: κελαινεφῆς αἷμα, 'black blood:' ἀργίπδαας κριοῦς, white rams: χαλκόκρατον ἔγχος, 'brazen sword,' Eurip.: σὴν-ροκμήσιν βότοις, mangled herds, Soph. Νιφοστιβεῖς, snow, Ajax, 670. Χιονκτύπος, snow, Aj. 696.

232 c. Ἴππονόμας and (line 256) ἵσχυ have been suggested by Porson, instead of Brunck's readings ἵππονόμους and ἔχει. Euripides has many words of this form; as λευκολόφας, Phœn. 120: ὠλόφρας, Alcest. 571: μηλονόμας, 572: χερσοκόμας, Iph. A. 548. (See Valckenaer, Phœniss. 120.)

234 δεσμῶσιν for δίσμιον, bound. Ἄγων ἦλυθε: Φέρων and ἄγων are commonly used with other verbs; the former referring to inanimate, and the latter (as ποίμναν ἄγων) to animate things. These participles with their cases signify the same as with, especially with the verb to come: thus ἦλυθε he came, ἄγων leading or bringing with him, ποίμναν a flock, &c. Matthiæ, p. 853. § 557.

235 The relative δν is plural, in reference to the antecedent ποίμνα, which is a collective noun: so λαόν, οὗς ἔξυσι: Matthiæ, p. 627. § 434.

236 Ἄνδ (πλευροκοπῶν τὰ) striking the ribs of others, δίχ' ἀνεβήγγυ he tore their bodies asunder.

Ajax tum credit ferro se cedere Ulix-

em, | quum bacchans silvam cædit, percosque trucidat. Varro.

237 a. Ἀνελών, *seizing, grasping*. Ἀναιρῶν, *in manus sumere*, Steph. Thes. 1574.

237 b. ἀργιπούς, *white-footed, or swift-footed*; an Homeric epithet. (Steph. Thes. 7899).

237 c. Κερούς: plural for dual.

238 Γλώσσαν ἄκραν, *the tip of the tongue*. Τοῦ implies *Agamemnon*, whom Ajax thus punishes for having used his tongue in pronouncing an unjust sentence in the contest relative to the armour of Achilles. The supposed Ulysses is bound, as a prisoner, in the tent. See line 105, &c. In a similar vengeance, Fulvia, the wife of Antony, is said to have pierced with her bodkin the tongue of the dead Cicero, who had directed his Philippics against her husband.

239 a. Elmsley (Heracl. 150) prefers ῥίπτει to ῥίπτειν, not considering the latter word to be used by the tragedians.

239 b. θείσας, *cutting off*. θείζω, as *meto*, among the Latins, denotes to *mow*; thence, to *amputate, cut off*; Τὴν γλώσσαν ἐκθείζω, Anacr. xii. "Demeteret ferrum caudam." Hor. S. i. 2. 46. "Demetit ense caput," Ov. M. This class of verbs (to *mow*) imply, also, to *slay, destroy*. So ἐξημημένος, Ajax, 1178. Νίν φοινία ἀμῆ κόπεις, Antig. 610. Ἐξαμήσειν γίνος, Pausan. 8. 7. "Primosque et extremos metendo," Hor. 4. 14. "Proxima quæque metit gladio," Æn. 10. 513.

242 a. μάστιγι: hence this play of Sophocles is termed *Μαστιγοφόρος, the Whip-Bearer*; to distinguish it from his other play, called *Locrian Ajax*, and from the *Αἴας Μαινόμενος* of Astydamos. Some modern critics have termed this play *Ajax*, or *Mad Ajax*, objecting to the propriety or to the delicacy of the epithet *Μαστιγοφόρος*: this latter is, however, the true and correct appellation, as appears from the references of *Clemens Alexandrinus*, Strom. 6.; *Stobæus*, p. 151.; *Zenob.* Cent. iv. 4.; *Athenæus*, vii. (See *Lobeck's* note on this line)—See *Lucian*, Bipont v. p. 171.

242 b. Μάστιγι διπλῆ, *having two*

thongs, λιγυρῆ echoing. As a scourge usually consisted of two thongs, Ajax doubles the rein. The contumely of lashing Ulysses consisted in its being a punishment usually inflicted upon slaves: "Servum loris rumpere solebat," Hor. Ep. 1. 16. 46.

243 a. δεινάζων κατὰ ῥήματα, *uttering contumelious reproaches*; from δίνος *reproach*, a word used once by Herodotus, 9. 107. Δεινάζω occurs S. Antig. 759. Eur. Rhes. 954, and 928. Theogn. Gnom. 1163. Δεινάζειν ῥήματα, is a construction similar to δεινάζειν δίνους: see note 79 a.

243 b. The construction is ἀ (οὐδεὶς) δαίμων (ἰδίδαξεν) οὐδεὶς ἀνδρῶν ἰδίδαξεν, such reproaches as *neither God nor man teaches*.—This is the usual combination in strong exclamations or negations. "Quem non incusavi amens hominumque deumque?" Virg.

243 c. Δαίμων, *God* (from δαήμων *sciens*) is usually synonymous with θεός, as δαιμόνων νόμους, 1130: a distinction is sometimes drawn between them. (See Br. Blomfield, Prom. 85; and Dr. Monk, Alcest. p. 125.) By Δαίμων Musgrave understands *evil Genius*; to whose influence aberrations of mind were generally imputed. Συντελεῖ τοῖς δαίμονι τινι γενομένοις κατόχοις· ἅμα γὰρ τῷ προστιθῆναι ταῖς ῥίσι, ἀπέρχεται τὸ δαιμόνιον: Aristot. περὶ Θαυμασ. Ἀκουσμ.

245—7 ὥρα (ἴστί) *it is time*, τινὰ *that I, muffling my head in a veil, ποδοῖν κλοπᾶν ἀρεῖσθαι should furtively fly, &c.*

245 a. Τίς is often used for ἐγώ: as ποῖ τίς τρίψεται, i. e. ποῖ τρίψομαι, Thesm. 603. (See Vigerus, p. 371.) Ποῖ τίς οὖν φύγη, which is explained in the next line by ποῖ μολῶν μενῶ, Ajax, 403. Ὅλιε τινά, i. e. *me*, Antig. 751.—Τίς, in a similar manner, denotes the person, of whom or to whom we are immediately speaking, πρὸς τινὸς εἰσορῶ κακὸν, Hippol. 876. Καὶ παρεσκευάζοντο, ἦν ἐκπλήη τις, *si quis*, i. e. *the Lacedæmonians*: Thucyd. iv. 13. Κακὸν ἦκει τινί, i. e. *to thee*; Arist. Ran. 560; and, δώσει τίς δίκην, i. e. *thou*, 562. Χαλᾶν κελύω δισμᾶ, πρὶν κλαίειν τινά, i. e. *thou or you*. Τάχ' ἂν γένοιτο μάντις—τινί, *that*

man of whom you speak,' i. e. Tydeus, Æsch. Sept. 508. Τοῦτ' εἰς ἀνίαν ἔρχεται τινί, Ajax, 1138. Bp. Blomfield (Choeph. 53) considers τις as used for πᾶς τις.

247 ποδοῖν κλοπᾶν ἀρῆσθαι for λάθρα φεύγειν, to fly furtively. So, Δραπέτην γὰρ ἐξέκλιπτον ἐκ δόμων ποδοῖα, Orest. 1524. Euripides has αἶρεσθαι φυγὴν, Rhés. 54 and 126. Αἶρεσθαι (δρόμον being understood) is applied to departure either by sea or land.

248—250 Ἡ οἱ, ἐζόμενον taking my seat, θοὸν (κατὰ) ζυγὸν on the rapid bench, εἰρεσίας of the rowers, μεθεῖναι (ἑμαυτὸν understood) should commit (myself) to a sea-passing ship.

248 a. Θοὸν is applied to ζυγὸν by Eustathius. Bothe considers it adverbial for θοῶς in construction with μεθεῖναι; to which opinion Brunck somewhat leans.

249 ἐζόμενον (κατὰ) ζυγόν: so σίλμα ἦσθαι, Agam. 190. Τρίποδα καδίζων, Orest. 945. ζυγός and ζυγὸν in the singular; but ζυγὰ in the plural.

250 a. The ellipse of ἑμαυτὸν or ἑαυτὸν after μεθεῖναι is defended by Lobeck as analogous to the similar construction of εἰφίναί (sc. ἑαυτὸν) τῇ ἠδονῇ, γέλωτι, ὄργῃ, &c. Hermann objects to this ellipse, and considers that Sophocles intended to say, μεθεῖναι εἰρεσίαν νηϊ, to make liberal use of the oars; but wishing to add ἐζόμενον, he expressed himself by θοὸν εἰρεσίας ζυγὸν ἐζόμενον: the whole, therefore, is synonymous with ἐν τῷ θοῷ ζυγῷ ἐζόμενον, μεθεῖναι εἰρεσίαν (not ἑαυτὸν) τῇ νηϊ. Heath understands εἰρεσίαν, repeated from the preceding εἰρεσίας.

250 b. Dawes pronounces, that μεθεῖναι is followed by an accusative; and μεθεῖσθαι by a genitive. See Dr. Monk, Hippol. 333.

251 ἐρέσσουσιν, strenuously ply; i. e. vehemently utter; metaphor from the exertion of rowing. A similar metaphor in Antigone, μῆτιν ἐρέσσαν, 158.

252 Δικρατεῖς, two, poetically for δισσοί. So κράτος δίθρονον, Agam. 108.

253—255 πεφόβημαι, I apprehend the sharing (ξυναλγῆν) the pain of being stoned, (assailed in company) with him, whom, &c.

254 a. τὸ λιθόλευστον ἄρην συναλγῆν stands as the objective after the transitive verb πεφόβημαι. See note 22 b, and 1 c.

254 b. Ἄρην accusative after συναλγῆν: see latter part of note 136 b. Ἄρης is often used for πληγὴ, blow, wound; as Iliad, N. 569: ἴνθα μάλιστα | γίνετ' ἄρης ἀλιγεῖνός οἱ ζυροῖσι βροτοῖσι.—Ἄρην may be construed with τυπῆς, as in the expression, τυπῆσθω πληγᾶς, Plato de Legg. Porson prefers ἄρην to ἄρη: Phœniss. 134. See Dr. Blomfield, Septem, 45.

254 c. λιθόλευστος ἄρης, death by stoning; λιθόλευστος, stoned, from λίθος stone, and the old verb λιύω to stone, from λιῦς; the primitive Doric word for λίθ; a stone: see Dr. Blomfield, Sept. 183. The pleonastic redundancy of λιθόλευστος (stoned by stones) occurs also in λουσίμῳ πετρώματι, Orest. 50. A similar expression occurs Trach. 357, ῥιπτός μόρος.

256 a. αἶσα, madness, frenzy, as appears from lines 257, 259.

256 b. ἀπλατος (α, πλάω, I approach), dangerous to be approached: also, immense, vast: Steph. Thesaur. 7414. B.

256 c. Τὸν for ὄν: see note on 226 c.

257 (Μανία) οὐκ ἔτι (ἔχει αὐτόν) γὰρ λήγει (τῆς μανίας), ὡς νότος ἄξει (λήγει), ἄξας ἄτερ λαμπρᾶς στρεπᾶς: the frenzy no longer possesses him; for he ceases from his madness, as the south wind quickly ceases from its violence, when it rushes forth unattended with bright lightning. Triclinius says, that the ancients considered the violence of the south wind as likely to be of short duration, when it rose without lightning.

258 ἄξας, from ἀΐσω, I rush: ἄξει for ἄξειως, quickly.

259 And now, φρόνιμος restored to his senses, he hath a new grief.

Φρονῶ δ' ἂ πάσχω, καὶ τὸδ' οὐ μικρὸν κακόν. | τὸ μὴ εἰδέναι γὰρ ἠδονὴν ἔχει τινὰ | νοσοῦντα κέρδος δ' ἐν κακοῖς ἀγνωσία. Eurip. Stob. Grot. p. 417.—“Where ignorance is bliss, 'tis folly to be wise.” Gray.—Φεῦ, φεῦ. φρονήσασαι μὲν οἱ ἰδράσατι, | ἀλγῆσεν ἄλγος δεινόν. Bacch. 1250.—Τὸ γὰρ ὀρθοῦσθαι γνώμην, ὀδυνᾶ. | τὸ δὲ μανίμενον, κακόν. ἀλλὰ κρατεῖ | μὴ γιγνώσκοντ ἀπολίσθαι: Hippol. 247.

260 a. Clades tantum spectare suas,
Nec participem novisse mali,
Ciet immensos corde dolores.

Stob. Grot. tit. 99.

260 b. Τὸ ἐσλεύσσειν is the nominative to ὑποστίνει. (Read Matthiæ, pp. 814—822, § 539—542). The infinitive, joined with the neuter of the article, stands as a substantive, through all cases. The Latins use their infinitive in the same idiom, although from their having no article, it be not so apparent: as *N.* (τὸ) ire juvat: *G.* cupidus (τοῦ) perire: *D.* parati estis (τῶ) servire: *Acc.* cupio (τὸ) discere. *V.* O vivere nostrum! *Abl.* Ne perdas operam (ἐν τῶ) poscere, i. e. in poscendo. The same construction prevails in English: *Nom.* to walk is pleasing; *Objective*, I love to walk;—‘What went ye out (*for*) to see?’ ‘Could save the son of Thetis *from* to die.’

261 *No other, παραπράξαντος having acted wrongly, or, having shared in the fault*: as if to have a companion in errors (as in calamity) afforded some alleviation of the pain arising from them. Παρὰ, in composition, often denotes *beyond*, in the sense of ‘transgressing,’ or ‘disregarding;’ παραβαίνω, *I transgress*; παραδῶν, *overlooking*.

262 ὑποστίνει, *supplies, suggests*.

263 *But if he hath ceased from his madness, I am of opinion that he “is abundantly happy;”* that matters go well with him. That εὐτυχεῖν applies to Ajax, appears from line 280. Brunck applies εὐτυχεῖν to the Chorus: “prospere omnino mecum agi putem.” And Hermann, “Videor mihi gaudere posse.”

264 λόγος, *account, ‘anxiety respecting.’* Φροῦδος, *past, disappeared*.

265 a. ‘Dic, optio si detur, utrumne eligas, | ut per te amicis male sit ac tibi sit bene, | an ut doloris comiter partem feras?’ Stob. Grot. tit. 113. p. 466.

265 b. πότρεα Attic for πότρεον. See note on line 1126 a.

266 ἔχειν ἠδονὰς, for ἠδισθαί, εὐφραίνεσθαι. Ἐχειν with its accusative stands for the infinitive, which is related to the noun: so in this play, ἔχειν τάξιν for τάσσεισθαι, 4: ἔχειν ὄκνον for ὀκνεῖν, 139.

See 180. 525. 520. 540. 606. 417. 1322.

267 a. κοινὸς ἐν κοινοῖσι is a poetical pleonasm for κοινῶς: κοινὸς ἐν κοινοῖσι λυπεῖσθαι, ‘to be involved in the common distress.’

267 b. The participle ζυγῶν is somewhat expletive. See note 1131.

268 The particle τοι seems to possess some peculiar force, in introducing any sententious maxim or observation. Σοφὸν τοι κὰν κακοῖς, ἃ δει, φρονεῖν, Hecub. 232. Τὸν τοι τύραννον εὐσεβεῖν οὐ φάδιον, Ajax, 1350. Τοῖς θανοῦσί τοι | φιλοῦσι πάντες κειμήλοις ἐπεγγελαῖν, Ajax, 989. Κρατεῖς τοι, τῶν φίλων νικώμενος, Ajax, 1353. Κάριτα τοι φιλοίπτιστον γυνή, 580. Τὰ σκληρὰ γὰρ τοι δάνει, 1119. Ἄνδρὶ τοι χρεῖων Μνήμην προσεῖναι, &c. 520. See Porson Hecub. 232: Dr. Blomfield, Prometh. p. 59.

269 ἡμεῖς, &c. “We are still afflicted, though no longer distempered,” i. e. “though Ajax has recovered from his frenzy:” Tecmessa, speaking of Ajax, uses the plural form, to shew, that her sympathy had identified her in the calamities of her Ajax. This observation of Tecmessa is a reply to line 268: “Ajax, so far from being happy (line 263) is, on the contrary, occasioning a (διπλάζον κακὸν) two-fold calamity: while under the influence of delusion, he distressed *me only*: but, on his recovery, he distresses *himself besides*.”

270 πῶς τοῦτ’ ἔλεξας, *what is this you say?* a formula expressive of doubt and mistake as to the words of those with whom we converse. Πῶς φής, CEd. T. 746. See Br. Blomfield, Agam. 259.

273 a. ἡμᾶς βλέποντας: Dawes affirms, that if a woman, speaking of herself, uses the plural number, she at the same time employs the masculine gender. See Porson, Hecub. 515: Phœn. 1730: Medea, 763. See Antig. 1194.

273 b. βλέποντας, “me who had the use of my eyes; me, whose vision was not beguiled by false images.” Φρονοῦντας is the usual reading.

275 πᾶς for πάντως: he is wholly agitated, harassed. Ἐλαύνω is a favourite word on these occasions: καμὲ μὲν δαίμων

ἰλαῖ, Ajax, 504. ἰλαῖ Ἀθάνας μῆνις, Ajax, 756. Κακοῖς ἰλαύνειν, Eur. Alc. 679. Κακοῖς ἰλαύομαι, Androm. 31. ὅτῃ δ' ἰλαύνεται Συμφοραῖς οἶκος, Iph. T. 1619. Διαδοχαῖς Ἐρινύων ἠλαυνόμεσθα, Iph. T. 80.

277 ἄρ' ἴσῃ, are not these evils made two-fold from single? In these interrogative forms, the tragedians omit or express the negative particle at pleasure: ἄρ' ἴφον κακός; ἄρ' οὐχὶ πᾶς ἀναγνος; Œd. T. 821, 2. (Porson, Preface to Hecuba, xii.) Ἄρα τὸν ζῆνον Στυγῶ, Alcest. 787.

279 a. *I am apprehensive that it is some blow, which has come upon him from heaven*: ἤκω is used in a past sense: see line 34 b. Elmsley prefers ἤκει to ἤκη.

279 b. πῶς γὰρ for πῶς γὰρ οὐ, *quidni enim*? The negative particle is omitted, as in line 277. See Matthiæ, p. 964.

281 *It is fit you be well assured, i. e. you have just grounds for being well assured that these things are so.* "The participle, when combined with ὡς, is used for ὅτι with the finite verb, or for the participle only, after verbs denoting 'to say, to announce, to think, to be convinced,' and the like. Thus, ὡς ἄδ' ἰχόντων τῶνδ', after the verb ἐπίστασθαι, are put for ὅτι ἄδ' ἴχουσι τῶνδ'; (See Matthiæ, p. 874. § 569. 2.) So, ὡς τοῖνυν ὄντων τῶνδ' εἰ σοι μαθεῖν πάρα, Æsch. Prom. 76. Θαῖρόυσι δὲ λίγειν, ὡς ὁμοίων ὄντων τῶν πολιτευμάτων, Polyb. Νεοπτόλεμος ἱστορεῖ, ὡς ὑπὸ Διονύσου εὐρεθέντων τῶν μήλων, Athen. iii.

282 a. *What was this unexpected commencement of his calamity?* Προσπίετομαι or προσπίεταμαι is said of things which occur suddenly and unexpectedly or with a degree of violence. "Ἐα, τίς ὀδὸν προσίπτα, Prometh. 115: Οὐκ ἄφνω τὸδε κακὸν πρόσπετασ'. So the Latins: "latrones advolant," Phæd.

282 b. Porson (Medea 1) prefers the form προσίπτατο to προσίπτετο: note 693 b.

282 c. Γάρ ποτε: γὰρ has place in most interrogative forms, from its reference to *tell me* or *I know not*, being understood. Hence the use of the Latin *nam*, in the interrogative pronoun *quisnam*.

282 d. The particle ποτε seems to give more force to a question: πόθεν ποτ'

ἤλθον, Hecub. 269; and, ποῖ ποθ', 272. Ποῖ ποτε, Ajax, 1290.

283 The syntax is, Δύλωσον (ταῖς) τύχαις ἡμῖν τοῖς ξυναλγοῦσιν (σοι): *unfold the circumstances to us who sympathize with you.* Ταῖς σοῖς τύχαις συναλγῶ, Prometh. 296.

284 κοινῶς, *a sharer of his fortunes*, either from sympathy as his followers; or from the likelihood of being involved in his calamities: see line 253.

285 ἄκρας νυκτὶς, *at the wane or extremity of the night, when the evening-tapers are no longer burning, &c.* Δαμπτήρες are literally the *light-stands*, i. e. small portable altars, on which the ancients kept a light burning in their chambers during the night. Ajax, therefore, issued forth about the early twilight. To specify a definite time by referring to this lighting of lamps, occurs in other writers: περὶ λύχνων ἀφᾶς, *on the approach of night*, Herodot. 7, 215. "Ad extremas lucernas," *to a late hour of the night*, Prop. 3. 8. 1. See Dr. Blomfield, Choeph. 530.

286 ἀμφηκεῖ ἔγχος: (see Dr. Blomfield, Prom. 716), *double-edged sword*: see note on line 658 a.

287 ἐμαίετ' *he was anxious*, ἔρειν ἐξόδους κενὰς *to go out, without apparent reason.* The simple ἔξερχεσθαι is expressed by ἔρειν ἐξόδους: and what would have been an adverb in reference to ἐξερχεσθαι as ματαίως, is thereby changed into an adjective κενὰς, in reference to ἐξόδους. So ἀλίην ὀδὸν εἶσιν, Homer, in Merc. 547: ἀδικὸν ὀδὸν ἰόντων, Thucyd. 3. 64. Ἐρπειν ἐξόδους is a similar expression to ὀδὸν βαδίζειν, Xen. M. 2. 1. 11: ἐξῆλθον ἐξόδους, Cyrop. 1. 6. 16: and ἔρπειν κίλευθον, Philoct. 1232.

288 ἐπιπλήσω, literally, *I strike upon*; metaphorically, *I rebuke, chide, reprimand.* Used transitively, Œd. Col. 1730: σὶ σὸδ' ἐπίπληξας; (Br. Blomfield, Prometh. 80.)

Ἐπιπλήσσειν 'præsentem graviter increpare': Porson, Orestes, 912.

289 a. ἀκλητος, *uncalled, uninvited*, i. e. 'of thine own accord.' So Μίμν', ὡς ὄδ' ἀνῆρ οὐκ ἐμῶν ὑπ' ἀγγέλων, 'Αλλ'

ἀντάκλητος ἐκ δόμων πορεύεται, Trach. 395.
 "Ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελλος,
 Choeph. 825.

289 b. ἀκλητος, οὐδὲ κληθείς: instances of reduplication are frequent: γνωτᾶ, κούκ ἄγνωτα, Œd. T. 58: πολλάκις τε κούχ ἄπαξ, 1275: κατ' αἴσαν ἐνέικισσας, οὐδ' ὑπὲρ αἴσαν, Π. ζ, 333: βαιού κούχ'ι μυρίου χρόνου, Œd. C. 397: βία τε κούχ' ἐκῶν, 935: βαιὸν, οὐδὲ σὺν χρόνῳ, 1653: ἔσχατος, ὑστέρας ἔχων πάλους, Electra, 734: ἠδὺς οὐδὲ δυσχερῆς, 929.

290 Πείραν (πορείαν, ἰδὸν, Suidas) is governed by the ἐπι in ἐφορμᾶς: *Why art thou hurrying to this path, or expedition?* i. e. simply, "Whither art thou thus hurrying away?" The accusative is put on account of the preposition with which a verb is compounded, if the preposition of itself, in the same sense, governs the accusative: so εἰσπισεῖν ζυμφορὰν, &c. (Matth. § 425.) So, in this Play, σὲ λόγος ἐπιβῆ, 138: λειμῶν' ἐπιβάντ', 144: And, σώματα θ' ἤβην εἰσῆλθε τίκων, Med. 1105. (See Bp. Blomfield, Prometh. 66: Porson, Medea, 105.)

292 βαιὸς, (μικρὸς, Suidas): *But he addressed me in a brief, but well-known saying, &c.* Ἵμνούμενον, decantantum, often repeated, familiar, noted. So Euripides, Πάλαι μὲν οὖν ἕμνηθῆν, Phœniss. 448.

Brevi ille dicto me satis noto increpat: Mulier, mulieri mundus est silentium: Stob. Grot. p. 348.—'Tacita bona est mulier semper, quàm loquens:' Plaut. Rud. 4. 4. 70. Σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν ἔσω δόμων, Sept. Th. 234. Γυναικὶ γὰρ σιγῆ τε καὶ τὸ σωφρονεῖν | Κάλιστον, Eur. Heracl. 477.

294 μαθοῦσ', hearing: Μανθάνεις (thou hearest) ὅς φησιν εἶναι, Aristoph. Plut. 58.

295 τὰς ἐκεῖ: see note, 35 a. Πάθας a more tragic word for events, occurrences.

296 a. ἔσω εἰσῆλθε: so, ἀλλ' εἴσω εἴσω, Electr. 796.

296 b. εἰσῆλθε ἄγων: see note 234.

296 c. Ὀμοῦ: "simul. Minus recte Stanleius *una cum*, quo sensu rarissime ponitur, et nusquam, credo, apud poetas scenicos:" Bp. Blomfield, Persæ, 432.

297 βοτῆρας, which guarded the flocks.

298 a. ἀνχενίζειν, 'to cut off the head, by striking the back of the neck.'

298 b. Ἀνω τρίποντα σφάζειν, 'to strike the throat, after drawing the head backwards,' so that the face of the victim may point upwards to the sky. This is termed, in Homer, αὐ ἐρύειν.

299 'Ραχίζειν is 'to cut asunder, along the back-bone.'

300 i. e. "he lashed them, as though they were men, while, in reality, he was assailing mere cattle."

301 a. τίλος, *lastly, at length*: see note 391.

301 b. σκιᾶ τινί: in allusion to the conversation which Ajax held with Minerva, on the outside of the tent: see 91—117. Tecmessa, not knowing to whom Ajax was addressing himself, adds this circumstance to the other symptoms of his madness. See Shakspeare, Hamlet, act iii. scene 10.

302 ἀνασπᾶν, *to utter in a loud, boasting manner*, from ἀνασπάω, *I draw up*. Πόθεν γὰρ, ὦ φίλοι θεοί, | τούτους ἀνισπάκασιν οὗτοι τοὺς λόγους; Menander. See Boissonade. Ἀνασπᾶν λέγεται καὶ ἐπὶ ἀλαζονείας, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα' ἢ ἴμοιον, τὸ ὄφρ' ἀνασπᾶν, Eustathius. Ἀνίσπα is used here synonymously with ἐπύργου: πουργάσας ῥήματα σεμνὰ, Arist. Ran. 1004. Aristides alludes to this passage, Καταδύντες εἰς τοὺς χηραμοὺς, ἐκεῖ τὰ δαυμαστὰ σοφίζονται σκιᾶ τινὶ λόγους ἀνασπῶντας, Orat. de Quatuorv. tom. ii. p. 309. (See Lobeck's note.) "Existimo λόγους ἀνίσπα sonare, 'Verba in altum tollebat, attollebat, ex imo pectore sursum trahebat:'" Steph. Thesaur. 8564. B.

303 ξυντιθείς γέλων πόλυν, *heaping-up much ridicule*. Or, 'indulging profuse ridicule' or laughter; if ξυντιθείς may be considered as compound for simple. Τίθημι often takes its sense from its accusative: see note 13. "Moody Madness laughing wild."

304 Most commentators prefer the aorist ἐκτίσαιτ', as referring to a punishment commenced, but not yet concluded. Elmsley prefers ἐκτίσαιτ': observing, "Although Tecmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which he was about to inflict upon Ulysses, when he was called out of

his tent by Minerva. If the poet had represented Ajax as speaking of a past transaction, he would not have added *ἰὼν* to *ἐκτίσασαίτο*."

305 *αὖθις πάλιν* is a usual combination: see *Ced. C.* 364. *Philoct.* 342. 1232. *Alcest.* 189: *αὖθις αὖ πάλιν*, *Philoct.* 952. and *Ced. C.* 1418. See Monk, *Alcest.* 189.

306 a. *ξὺν χρόνῳ*, or *τῷ χρόνῳ*: *at length, after an interval*. "Ἐγὼς δὲ τὴν *νικῶσαν*, ἀλλὰ τῷ χρόνῳ, βουλήν, *Medea*, 908. *τίσασθε, τίσασθε, ἀλλὰ τῷ χρόνῳ ποτὶ*, *Philoct.* 1041. *Παῖδες γινόμενοι ξὺν χρόνῳ πεπερωμένοι*, *Ion*, 1604.

306 b. *καθίσταται* a stronger word for *γίγνεται*, *he becomes, or is*. See 200 b.

308 a. *Θυῶσσα*, a word applied to hunters: *I set on or encourage dogs by clamour*; hence, generally, *to clamour, call aloud, shout*. Bp. Blomfield derives the word from *θῶς*, a species of wolf: *Prometh.* 73.

308 b. *ἱρείπια*, properly the *ruins* of a fallen edifice; here the *carcasses* of the slaughtered animals. (See Bp. Blomfield, *Persæ*, 431.)

309 a. The apparent contradiction of *ἔζετ' ἱρειφθεῖς* is removed by Bp. Blomfield's emendation, *ἱρεισθεῖς*, *supported*. The alliteration of *ἱρειφθεῖς ἐν ἱρειπίοις* may be defended by many similar examples: *εἴλου ἱλεῖν*, *Philoct.* 1101. *Πρόχειρον πάρα—ξίφος χερσῶν*, *Philoct.* 747. *Οὐ ποδὶ χρησίμῳ χρεῖται*, *Ced. T.* 870. *'Αμφικλήγι φασγάνῳ πεπληγμένῃν*, *Trach.* 932. The phrase *Νεκρῶν ἱρείπια* occurs in the 9th fragment of Euripides' *Auge*.

309 b. *ἀρνείου φόνου*: so Euripides, *αἶμα μηλείου φόνου*, *Electr.* 92.

310 a *ἀπριξ ὄνυξι* is considered by Hermann to be one adverbial phrase; *with tenacious grasp*. *'Απριξ* is explained by Suidas to mean *with all his force*: and so Boissonade. Erfurdt reads *ὄνυξι χερσῶν*, *unguibus manuum*. [*'Απριξ*, tam tenaciter et firmiter, ut serrâ desecari nequeat: Steph. Thesaur. 7967.]

310 b. *χερὶ*, and some other datives, as *ὀφθαλμοῖς*, *φωνῇ*, *ποδὶ*, &c., are often used expletively. *Θανόντος χερὶ Πολυνείκουσ ὑπο*, *Eur. Suppl.* 404. *'Αν' ἀγκῆσ χερσὶ βασιτάζεισ*, *Pind. Nem.* 8. 5. *Χερὶ*

τοῦτ' ἰδιζάμην, *Ajax*, 661. *Χερσῶν παριθύνοντες*, *Aj.* 1069.

312 *he uttered dreadful words against me*; as appears from line 1226; *εἰ δὲ τὰ δεινὰ ῥήματ' ἀγγέλλουσὶ μοι τλῆναι*.—Hermann considers *δεινὰ ἔπη* to mean *calamities, dreadful things*, *ἔπος* often denoting *res, negotium*.

313 a. *φανείη* is Porson's emendation. Hermann prefers *φανοίην* as the Attic optative of the future, which occurs in Sophocles elsewhere: *εἴ τις τοῦδ' ἀφιδήσῃ πόνου*, *Antig.* 413. *Εἰ τὰμὰ κείνος ἔπλ' ἀφαιρήσοιτό με*. *Philoct.*

313 b. Bp. Blomfield is of opinion, that *ξυτυγχάνω* is usually applied to *persons*; and very seldom, as in this passage, to *things*: *Septem*, 260.

314 a *'Εν τῷ πρᾶγματος* for *ἐν τῷ πρᾶγματι*. So, *ἐν τῷ δὲ κείσῃσ ζυμφροῖσ*, *Eur. Helen.* 1211.

314 b. *Κυροῖ*: "The scholiast reads *κύροι*. With the exception of one passage (*Ced. C.* 1159), which we believe to be corrupt, the barytone form *κύρω*, like *δόκω* and *ᾠθω*, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing *κυρεῖ* into *κυροῖ*. So *Phil.* 542. *'Αχιλλείωσ παῖ, τόνδε τὸν ξυνέμπορον | ἐκίλευσ' ἐμοὶ σε ποῦ κυρῶν εἴησ φράσαι*. A similar variety both of reading and construction occurs in v. 727 of the present tragedy, where Erfurdt says, *'Αρκίσει* an *ἀρκίσει* scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur.—A third instance occurs in v. 755., where some manuscripts read *θέλιμ*, but all the editions read *θέλοι*. In all passages of this kind, the optative appears to us to be preferable to the indicative." Dr. Elmsley, *Mus. Crit.* t. i. p. 358.

317 *ἐξῳμῶξεν οἰμωγᾶσ*: See note on line 79 a.

319 a. *Βαρυνύχου*, *dejected*; *abject*; sinking (as it were) under the weight of calamity.

319 b. *πρὸσ τινὸσ*, 'to belong to any one; to be the characteristic of any one; to be the duty of or what might be expected from him.' *Πρὸσ* occurs in this

sense, in Herodotus: ταῦτα ἔργα οὐ πρὸς ἄπαντος ἀνδρὸς νερόμικα γίνεσθαι, ἀλλὰ πρὸς ψυχῆς τε ἀγαθῆς καὶ βίαιης ἀνδρείης, 7. 153. Οὔτε Περσικὰ ἦν οὔτε Λύδια τὰ ποιούμενα, οὔτε πρὸς τῶν ἐκ τῆς Ἀσίας οὐδαμῶν, 5. 12. See lines 581, 1071.—See Matthiæ, p. 910. Bp. Blomfield, Choeph. 692.

320 ἔχειν is used for εἶναι. (See Valckenaer, Phœniss. p. 311). Ἐχων κυρεῖ for ἔχει, i. e. ἐστὶ, Ajax, 347. Κυρεῖς ἔχων for εἶς, 87. Ἐδ' στήσει, 684. Οἷος ἔχεις, 923. Ὀς ἄδ' ἔχόντων, 981. See also CEd. C. 545. Phil. 22.

321 ἀψόφητος τῶν κωκυμ. ὀξέων: i. e. 'without shrill wailing.' Ἀψόφητος belongs to that class of adjectives which, being compounded with ἀ privative, may be construed, in reference to the following genitive, in the sense of *without*. (See Valckenaer, Phœniss. 328.) So ἄσκειος ἄσπίδων, 'without shields,' Electr. 36.: Ἄμοιρον ταφῆς, 'without burial,' Ajax, 1327. Ἀχαλλὸς ἄσπίδων, CEd. T. 191. Κακῶν ἄνατος, CEd. C. 786. Ἄλυπος ἄτης, Electr. 1002. Ἄνιερὸς πελάων, Hippol. 147. Ἄπειπλος φαρῶν, 'without robes,' Phœn. 334. See Matthiæ, p. 454, § 317 and note.

322 ὑπεστῖναζε βρυχάμενος, *he groaned deeply and loudly, ταῦρος ὡς, as a bull.*—By βρυχάομαι, Sophocles means that Ajax did not degrade himself by the shrieking and shrill outcry, adopted in the lamentation of women; but that his moans were deep and terrible, as the repressed roaring of an angry bull. "In-gemiscere nonnunquam viro concessum est; ejulare verò, ne mulieri quidem:" Cic. Tusc. Q. 2. 28. Βρυχάω, and its analogous words, βρύχιος and βρύχω are usual among poets in expressing either grief, or loud full sound: δεινὰ βρυχηθεῖς, CEd. T. 1265. Γοερῆ βρυχήσαστ' ἀνίη, Apoll. Rh. 4. 19. If anything mean were comprised in the comparison, the delicate taste of Virgil would not have transferred it to his Laocoon, Æn. 2. 223.

323 a. κείμενος, *situated, circumstanced;* often used, as in this instance, in reference to *calamity*: see 207 a.

323 b. νῦν, i. e. when he had finished his complaining.

325 a. This passage suggested to the

painter Timomachus the attitude in which he drew his Ajax, καθήμενον ἀπειρηκότα καὶ βουλὴν ποιούμενον ἑαυτὸν κτεῖναι, Philostr. Vit. Ap. 2. 22. Lobeck.

325 b. Σιδηροκμήσιν, *harassed by the sword, i. e. slaughtered, mangled.* So δορικμής, *slain by the spear*, Choeph. 359.

325 c. The phrase ἥσυχος θακτεῖ is considered by Major to be equivalent to μίνι: as ἥσυχος θάσσου', Hecub. 35: ἥσυχος θάσσων, Bacchæ, 622: ἥσυχος καθάμιθα, Helen. 1090.

326 a. δῆλός ἐστιν ὡς δρασίαν, (*it is evident that he desires, or is about to do*) is put for δῆλόν ἐστιν αὐτὸν δρασίειν or ὡς or ὅτι δρασίει. So line 1225, δῆλός ἐστι ἐκλύσων. In prose, the ὡς is usually omitted before the participle, or the ὡς is used with a finite verb: Δῆλός ἐστι παρανομήσας. Δῆλος εἶ, ὡς οὐ πρόθυμος εἶ, Plato. Δῆλοι ὤμεν, ὅτι μαχοῦμεθα, Xen. Φανερὸς, ἄδηλος, δίκαιος are subject to this construction. See Vigerus, p. 85. Matthiæ, p. 429, § 296; and p. 831.

326 b. Δρασίω, *I want or intend to do; patraturio*, as Dawes expresses it; p. 214, Harless. These verbs are termed *meditative* or *desiderative*: they are formed from the first future of their cognate verb; as τυψίω from τύψω; πολεμησίω from πολεμήσω; γελασίω from γελάσω. Bergler pronounces that the verbs of this class are (*sexcenta*) very numerous: Valckenaer affirms that he never met with twenty examples: Phœn. 1214.

328 ἐστάλην, *I came hither.* So Euripides, Ἐκείνο λίξον, οὐπερ οὐνεκ' ἐστάλην. Στέλλω and στέλλομαι are often used for πορεύομαι, *prodire, proficisci*, and are applied to *travelling, going*, either by land or sea, especially the latter. The word is fully explained, Blomfield's Persæ, 615.

330 *For, οἱ τοιοῦδε persons of this disposition are swayed by the suggestions of friends: i. e. 'persons of irascible and impetuous temper, like the rough but honest soldier Ajax, are proportionably frank, and open to advice.'* A similar sentiment occurs in the Oed. Col.: εἰσὶ χιτῆροις—θυμὸς ὄξυς' ἀλλὰ νοουθετούμενοι | φίλων ἐπαυαῖς ἔξεπαδονται φύσιν, 1194.

The other meaning of *ποιῶν* is *persons thus situated*; as if calamity rendered the mind willing to receive advice. So Franklin: "For oft th' afflicted man | will listen to the counsels of a friend." So Grotius; 'At vos, amici, namque in hoc adveneram, | si quam potestis, ferte celerantes opem: | cedunt amicis facilè, qui se sic habent:' Stob. tit. 114, p. 469.

332 *that this man hath become distracted, through his calamities.* Διαπειροβάσθαι (from φοιβάζω I predict under the influence of φοῖβος) in the sense of *to be mad*; as those whom Phæbus inspires, have the semblance of *madness*: see Æn. 6. 47—51.

333 Ajax is heard from behind the scenes.

334 a. ἦ οὐκ: the crasis of ἦ οὐ and μή οὐ, is very frequent among the dramatic poets. (Porson, Orest. 591: see Bishop Blomfield, Septem, 186.) The long vowel ἦ coalesces, and does not suffer elision. See Monk, Hippol. 1331.

334 b. μάλλον, i. e. διαφειβάσεται.

336 Ajax speaks from behind the scenes.

337 νοσιῖν, *to be distracted.* Τοῖς πάλαι νοσήμασι, *on account of his former frenzy.* See note 35 a.

338 ξυνοῦσι παρῶν are both used somewhat expletively, as in 267 and 273. See note 1131. Bothe reads λυπεῖσθαι πέρα, *nimis contristari.*

339 Ajax speaks from behind the scenes.

341 ποῦ ποσ' εἶ, *Where art thou, Eurysaces?* Tecmessa (perhaps) utters these words in alarm for the safety of her child. Πότε often seems to express a restless alarm or impatience. Ποῦ ποτε θείαν Ἐλενου ψυχᾶν | ἐσιδῶ, &c. Hecub. 85. "Quousque tandem, Catilina," &c., Cicero. Biberbeck supposes that Eurysaces here enters upon the stage: but see line 543.

342 Ajax speaks from behind the scenes.

342 εἰσαί: Dr. Blomfield seems to prefer εἰ; ἀἰδ, Prometheus, 757.

343 *Or will he for ever be hunting after booty?* The words are uttered in impatience. Sophocles, in order to faci-

litate the death of Ajax, has sent Teucer upon a predatory expedition into Mysia: see 720.

344 a. φρονεῖν ἔοικεν: the Chorus infer the convalescence of Ajax, from his calling to mind his friend and his son.

344 b. ἀνοίγετε (sc. τὰς πύλας τῆς κλισίης) used in the plural form, seems to intimate, that Tecmessa was then followed by one or two attendants.

345 κατ' ἐμοί: i. e. "Although Teucer be absent, yet, perhaps, Ajax may become calmer, at the sight *even of me.*" Ἐμοί, i. e. the Coryphæus, who speaks in the name of the whole Chorus. Αἰδῶ reverence, respect.

347 ὡς ἔχων κυρεῖ for ὡς ἔχει: *in what state he is.* Finite verbs are often resolved into their own participles, and the corresponding tense of a verb substantive: as ἔχων κυρεῖ for ἔχει: εἶ βλεποῦσα for βλέπεις: κτείννας γένη for κτάνη. This play exhibits several instances: προδοῦς γένη, 588: ἐστὶ στένων, 1062: κλύοντες ἴσμεν, 1320. Τυγχάνει παρῶν, CEd. T. 757. Τύχοις λῆξας, CEd. C. 560. Τυγχάνω μαθῶν, Trach. 370. Δρῶν ἦν, Ajax, 1324. Ζῶν κυρεῖ, Phil. 444. Ἠπασημένος κυρῶ, CEd. T. 594. Κυρεῖς ἔχων, Ajax, 87: Μισῶν κυρῆς, 1345: ἐστὶν τίκτουσα, 522: εἰμὶ γειγῶς, 1299: εἶην φρονῶν, 1330: Πρίπων ἔφους for πρίπεις, CEd. T. 9: ἰμίρην ἔφυν for ἰμίρω, CEd. T. 587. See Matthiæ, § 559. The same idiom prevails in Latin: 'sis sciens' for 'scias', Ter. And. 2. 3. 'Est non abhorrens' for 'non abhorret', Cic. ad Divers. 13. 12. 'Animus est egeus' for 'eget', Hor. Od. 4. 8. So in English: as "he is fighting" or "fights."

348 Scene opens and discovers Ajax.

350 ἐμμίν. ὀρθῶ νόμῳ, *continuing in upright habit or disposition*, i. e. 'preserving your love and faith.' Νόμος is used for τρόπος or ἦθος: as, ἐν νόμοις πατρὸς, Ajax, 548.

351 κύμα, as applied to *calamity*, is well illustrated by Dr. Monk, Hippol. 824.

351—353 *Ye see what a wave, ἀμφιδρομον encircling me, μὲ κυκλεῖται whirls me round and round, φων. ὑπὸ ζάλης, by means of its bloody swell.* Κυκλεῖται for στρέφει Steph. Thesaur. 5460.

352 a. ζάλη, a storm, tempest, hurricane, agitation of the sea. (See Dr. Blomfield, Prom. 379.)

352 b. Φοινίας comprises an allusion to the blood of the slaughtered flocks.

352 c. Ὑπὸ is often used to express the means, by which an action is effected: See Matthiæ, p. 914.

354 ὡς how.

355 a. ἀφροντίστως is a softer word for *μανικῶς*. The deed manifests itself, how inconsiderate, mad, extravagant, it is. Ἀφροντίστως ἔχει for ἀφρόντιστόν ἴσσι: as καλῶς ἔχει for καλὸν ἴσσι. (See Matthiæ, p. 933. § 604.) Ἀφροντίστως ἔχει is applied by some, not to ἔργον, but to Ajax.

355 b. Δηλοῖ is here used, active for middle. (See Matthiæ, p. 721. § 496. 5.) So ἀντακούσει, Ajax, 1141. Ἐπισπάσειν, Ajax, 769. Δηλοῖ, Ajax, 878. Ἀμφιβῆῃ for ἀμφιβῆῆται, Medea, 783. See 581 a.

356—358 ἰὼ γένος, O countryman, ὄς (ὦν) ἀργῶν ὠλο, being the assistant, ναῖας τέχνας of my naval art—(i. e. "O countrymen, associates of my voyage")—ἐπέβας didst embark, ἐλίσσαν plying, ἄλιον πλάταν the marine oar, &c.

358 a. Εἰλίσσω and ἐλίσσω are used indiscriminately by the Tragedians. (Porson, Phœniss. 3.)

358 b. after ἐπέβας, Lobeck supplies δῦρο or Ἴλιον: τῆς νηὸς is the more probable ellipse.

358 c. Ὁς is masculine in reference to the masculine meaning of γένος: as, τέκνων, οὓς ἤγαγεν, Eur. Suppl. 12. So οὐδείς in reference to πόλιν, CEd. C. 942. Κόμιζε διὰ μίσης με Θεβαΐας χθονός· | μόνος γὰρ αὐτῶν (i. e. Θεβαίων) &c. Eur. Bacch. 959. See note 760 b. See Matthiæ, p. 627.

The Chorus, consisting of many, is designated by words in the singular number, as the Coryphæus (leader of the Chorus) addresses and is addressed, in the name of the whole.

360 a. μόνον ποιμένων, the only one of my friends, ἐπαρκίσοντ' likely to aid me. Ποιμένων, τῶν ἐμὲ ποιμαίνοντων, Schol.

360 b. Ἐπαρκίω properly denotes *sufficio*: it is often used for, to assist, help: sometimes, for to avert, keep off. (See Bp.

Blomfield, Agamem. 370; Septem, 91.)

Ἀρκίω is, also, used in the same three senses in this Play. See (1) 80. 1123. 1242. (2) 590. 824. (3) 535. 728. 853. See, also, 439.

361 συνδαΐξον, slay me together with, i. e. add me to, the slaughtered herds.

362, 363 εὐφημα φώνει, be silent: or, use language of better omen, i. e. than the word συνδαΐξον: Do not (τίθει πλέον) augment, (τὸ πῆμα τῆς ἄτης) the calamity, by applying to an evil, an evil remedy.

362 a. Εὐφημα φώνει is equivalent to the verb εὐφήμει, a formula used upon expressing dissent or dislike at any word of ill omen. So εὐφημος ἴσθι, Eur. Hipp. 721. The opposite word is δυσφήμει. The Latin phrase is *favete linguis*. See Dr. Blomfield, Agamem. 1218; and Lucian (Bipont) iii. p. 391.

362 b. This seems a proverbial expression: μὴ τῶ κακῷ τὸ κακὸν ἰῶ, Herod. 3. 53. Κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακὰ, Soph. in Stob. Serm. iv. Σχεδόν δὲ κακῷ κακὸν ἀκαιομένη, Ap. Rh. 4. 1081. Σύλλας κακῷ τὸ κακὸν ἰώμενος, Appian, Bell. C. 1. Ἀτυχήματι τὸ ἀτύχημα ἰωμένη, App. B. C. 4. 11. Διανοῖται κακὸν κακῷ ἰᾶσθαι, Thucyd. 5. 65. Ἐπεχειρήσεν ἰᾶσθαι μείζονι κακῷ τὸ κακὸν, Plutarch, Alc. 25. Ἐνταῦθα μίνται πάντα τάνθρώπων νοσῆ, | κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακὰ, Soph. Stob. tit. 4.

363 Ἄκος δίδόναι for ἀκείσθαι. Πῆμα τῆς ἄτης periphrasis for τὴν ἄτην: as the Homeric phrase πῆμα κακοῦ. Bene ominare: nec mala apponens malo Remedia, clades ipse congemina tuas: Grot. Stob. p. 456.

365 ἐν μάχαις ἄτρεστον: so Æschyl. Prom. 424, μάχαις ἄτρεστοι. Δάϊος hostile: see note 784 a.

366 ἐν ἀφόβοις θηροῖ, amid or against the tame beasts, i. e. the sheep and cattle, which Ajax had slaughtered. Ἀφοβοί 'which excited no fear,' are here contrasted with the φοβεροί, the formidable, as lions, &c., the slaughter of which would have been a proof of bravery. Θῆρ is sometimes said of domestic animals: see Schweighæuser, Athen. vol. viii. p. 496. Bothe considers ἀφοβοί to be very timid.

367 Ὡς ἰστένα, (ἐνεκα) τοῦ γέλωτος for

the ridicule, (διὰ or κατὰ) οἶον, &c., with which I am contumeliously treated. See note 900.

369 a οὐκ ἐκτός sc. εἶ;—'Εκνέμομαι, I lead out sheep to pasture; hence, I move away, remove.

369 b. "Αψὸρρος, flowing back, retrograde. Bp. Blomfield derives ἀψὸρρος from ἀψ retro, and ὄρρος cauda. Prom. 1057.

370 Hermann joins αἰαῖ αἰαῖ into two syzygies αἰαῖ αἰαῖ; affirming that this interjection occurs in one or more syzygies, but not in the odd numbers, 1, 3, 5, &c.

372 ὃς μεθῆκα who let slip, ἀλάστορας those pernicious wretches, Agamemnon and Menelaus, (ὄντας ἐν) χειρὶ whom I had within my grasp: see lines 49—54. Hermann reads χειρὶ for χειροί.

373 ἀλάστορας: 'Αλάστορ is 'one who commits crimes never to be forgotten' (from ἀ not, λήθω I forget); a murderer, an assassin, any pestilent and pernicious person. 'Αλάστορ (δαίμων understood) often denotes demon; evil genius, evil spirit. The word is sometimes applied to Jove, as the avenger of those who suffer (ἄλαστα) 'never to be forgotten' wrongs. See a full explanation of the word ἀλάστορ, at 360 and 983 of Bp. Blomfield's Persæ.

374 ἐλικισσι crook-horned; κλυτοῖς, bleating. Sophocles, whom Eustathius terms φιλόμηρος, borrows these epithets from Homer; καὶ ἡμιγλι κλυτὰ μῆλα, Odys. 1. 308. Λέονθ' ὡς βοῦσιν ἐλιξιν, Il. μ. 293. Ελιξ, properly tendril of a vine, is applied to anything having a spiral form.

376 a. ἔδυσσα (literally I bedewed) here means, I shed, poured forth. So, τέγγει δακρύων ἄχραν, Trach. 848. 'Ραίνειν ἰκμάδα, Posidipp. epigr. xi.

376 b. 'Ερεμνόν, dark, black. Dr. Elmsley observes that ἐρεμνός occurs once in Euripides, Heraclidæ, 219; and twice in Sophocles; in this passage, and Antigone, 700.

377 ἀλγοῖς, Attic optative for ἀλγοῖς. "Why should you torment yourself when the thing has once taken p'ace," and therefore irremediable? Τὸ γὰρ | φανθὲν τίς ἄν δύναιτ' ἄν ἀγίνητον ποιεῖν, Trach. 745. 'Επ' ἐξεργασμένοις is a less common construc-

tion for what is called the *genitive absolute*: see Matthiæ, p. 865. § 565. not. 1. Dr. Blomfield, Agam. 1350.

378 ὅπως — ἔχειν: this construction is unusual, but not without examples. Δεῖ ἡμᾶς — πειρᾶσθαι, ὅπως — ἐκείτην ἡμῶν διαπράττεσθαι, Xen. Cæc. 7. 29. "Ὅπως τοὺς ἀναβησομένους ἐτοίμους ἔχειν, Diod. Sic. 20. 4. "Ὅπως αὐτοὺς εἰργεσθαι, Ibid. 85. See Matthiæ, p. 990.

379 πᾶν θ' ὄρᾶν, thou universal spy; or thou who inquisitively pryest into every thing.

380 κακῶν ὄργανον, instrument of villainy. "Hortator scelerum Æolides," Æn. 6. 529. "Scelerum inventor Ulysses," Æn. 2. 164.

381 a. κακοπνίστατον ἄλημα, the squalid vagabond or mendicant. Ajax alludes to the circumstance of Ulysses' having secretly entered the city of Troy under the disguise of a beggar: every stratagem would, in the opinion of the rough Ajax, be deemed unworthy of an intrepid warrior, and therefore the subject of just reproach. Homer alludes to this circumstance, Od. δ. 245: Σπειρα κάκ' ἀμφ' ἄμοισι βαλῶν, οἰκῆϊ ἰοικῶς, | ἀνδρῶν δυσμενῶν κατέδου πόλιν εὐρυάγυιαν, &c. So Euripides, Hecub. 239, Οἶσθ' ἠνίκ' ἤλθες 'Ιλίου κατὰ σκοπος, | δυσχλαίνιαις ἄμορφος, &c. "Ἐβα καὶ πάρος | κατὰ πτόλιν, ὑπαφρον ἄμ' ἔχων | ῥακοδύτῳ στολᾷ | πυκαοθεῖς—. Βίον δ' ἄσπε τῶν εἶρη' ἀγύρτης τις λάτρεις, | ψαφαρέχων κάρρα πολυπινίς τ' ἔχων, &c. Rhesus, 710. Κακοπνίης squalid, from πνίος squalidness: a term of abuse, applicable to exterior form, and to a dirty, ignoble mind.

381 b. "Ἄλημα for ἀλήτης, thing for person: as λέχος for γυνή, Ajax, 211: παιδουργίαν for παιδουργόν, CEd. T. 1248: παραμύδιον for παραμυθητής, Electr. 129: ἐπαναστάσεις for ἐπαναστάτης, Antig. 539: Νύμφευμα for νύμφη, Eur. Troad. 420. So κήδευμα, CEd. T. 85: λάλημα, Antig. 320: δούλευμα for δούλος, 756: τέχνημα, Phil. 928. See other examples of abstract for concrete, Matthiæ, p. 616. § 429. 1. Bp. Blomfield, Septem, 599: and Dr. Monk, Hippol. 680. The Latins have a similar idiom: "quo item in genere et virtutes et vitia pro ipsis, in

quibus illa sunt, appellantur:" Cicero de Orat. 3. 42.

382 ἄγειν γέλωτα to laugh; as ἄγειν ἡσυχίαν, σχολήν, ἄδειαν, &c.

383 a. The meaning of the line is, "As smiles and tears are dispensed by heaven, it behoves you to submit patiently to the ridicule of Ulysses:" or, rather, "As joy and sorrow are dispensed by heaven, it may soon be Ulysses' turn to weep, though he exult at present." 'Quivis dolet vel ridet, ut visum Deo:' Grotius.

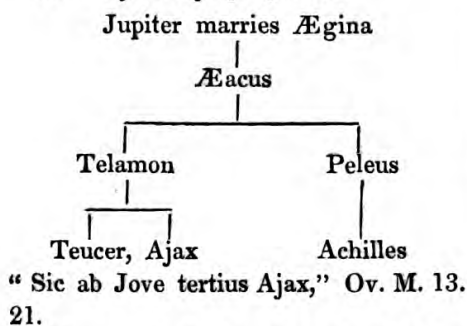
383 b. Δύρομαι and ἄδύρομαι are used indiscriminately: so κέλλω, ἰκέλλω; μόργνυμι, ἄμόργνυμι, &c. (See Dr. Blomfield, Prometh. 191 and 279.) The verbals ἄδύρομαι, ἄδύρομαι, seem not to lose the ο: Dr. Elmsley, Medea, p. 108.

384 Ἴδοιμ' ἰγώ νιν, "O that I could behold him;" understand "but it would be to his cost." Ἀτώμενος (ἄτης πεπληρωμένος, Suidas) calamitous, afflicted.

386 a. μηδὲν μέγ' εἴπης: do not indulge in haughty expressions. This phrase is very common: Μηδὲν μέγ' εἴπης, Eur. Tereï frag. x. Μὴ μέγα λέγεις, Plato, Phæd. Μὴ μεγάλη λέγεις, Arist. Ranæ, 835. Μηδὲν μέγα μὐθεῖ, Theocr. Μεγάλ' αὐδήσαντος, Od. δ. 505. So Virgil, "dixerat ille aliquid magnum," Æn. x. 547. "Ubi sunt ingentia magni | verba viri," Ov. M. 13. 34. The opposite expression is in Ovid, "verbisque minoribus uti," Met. 6. 151.

386 b. ἵνα κακοῦ: see note 102 b.

387 προπάτωρ: progenitor.



388 a. πῶς ἂν, O that, I wish that. Πῶς ἂν τρέφοιτε, Phil. 794. Πῶς ἂν ὀλοίμην ζῆν τέκνοις, Eur. Sup. 806. Πῶς ἂν ἀρυσάιμην, O that I were drawing, &c. Hippol. 208. Dr. Monk is of opinion, that πῶς ἂν,

in this sense, occurs more frequently in Euripides than in Sophocles. See Vigerus, p. 757; and Matthiæ, p. 753. § 513.

388 b. αἴμυλος, cunning, subtle; from αἴμων, knowing, skilful. (See Dr. Blomfield, Prometh. 214), "Invidiâ pellacis Ulysssei," Æn. 2. 90.

391 τέλος, (i. e. κατὰ) in conclusion, tum demum; i. e. after having slain Ulysses and the Atridæ. Τέλος by itself, or preceded by καί, or followed by δι, often occurs in the sense of at length, at last. Τέλος δε ἀπορήφθῆσομαι, Ajax, 1019. Τέλος (εἶπεν) ἀκηκόατε πάντα, (Xen.) "At last (said he) you have heard all." Τέλος δ' ἐμοῦ δεομένου, Lucian. Καὶ τέλος ἐς τὴν νῆσον κατέκλεισεν, Thucyd. See Vigerus, p. 145.

392 κατεύχομαι for the simple εὔχομαι, wish, pray for. See note 18.

393 τί γὰρ δεῖ ζῆν με: the usual formula, on this occasion, is τί μοι ζῆν κέρδος: See Elmsley, Medea, 143. The infinitive after δεῖ is in the genitive case.

394—6 O darkness of death, which art my splendour; O Erebus, which (ὡς ἐμοί) in my judgment, art bright, receive me as your inmate." Ajax applies to death the qualities which are usually given to life; implying that death had lost to him its images of horror.

395 ὡς ἐμοί, in my judgment; δοκεῖ being understood: See δοκεῖ, in Bos, Ellips. p. 373. Matthiæ, p. 544. § 389. a.

397—400 εἰς is understood before γένος. Βλέπειν εἰς τινὰ or εἰς τι, or εἰς ὄνησιν τινός, is to expect assistance from: as τί χρεῖ με τὴν δύστηνον ἐς θεοὺς ἔτι βλέπειν, Antig. 922. Ἐμοὶ γὰρ οὐκ ἔσ' ἐστὶν εἰς ὅτι βλέπω. Aj. 514. "Οὔτε γὰρ (εἰς) θεῶν γένος ἄξιός εἰμι βλέπειν, οὔτε εἰς ὄνησιν τίν' ἀνθρώπων: for I am worthy of casting my eyes neither to the race of gods, nor to any assistance of mortal men:" Lobeck. Ἄμερίων for ἐφημερίων, mortal. So Homer, καταδνήτων ἀνθρώπων, Il. ζ. 123.

Wytttenbach proposes θεῶν τινός for θεῶν γένος. Bothe reads βλέπειν τιν' εἰς ἄντασιν ἀνθρώπων, "intueri dignus sum occurrens," i. e. "if I meet them."

398 Γένος θεῶν a usual periphrasis for

Δεούς: Δεῶν συνηθεῖς γένος, Medea, 745.
ἐν Δεῶν γένει, Hipp. 7. Δαιμόνων εἶναι γένος,
Hecub. 490.

This language of Ajax is what orators and poets usually assign to the mourning and despairing. Ποῖαν λάβω Δεῶν ἀρῆξιν ἢ βροσῶν, Soph. Œd. C. 829. "Quid speras? quem tibi aut Deorum aut hominum auxilio putas futurum," Cic. Verr. iv. 45. "Ne quam Deorum hominumve opem expectarent," Tacit. Hist. v. 3.

401 Δεὸς, goddess, Minerva. So Virgil, Æn. 2., Descendo, ac ducente deo.

402 ὀλέθριον (μέχρι θανάτου, Suidas) to my utter destruction.

403 τῆς used for ἐγώ: see line 245 a. ποῖ φύγη: in interrogations, the conjunctive is put without ἄν; but the optative, with ἄν: Matthiæ, p. 760.

405—409 "εἰ if, μὲν partly, τὰ φθίνει things are ineffectual, τοῖσδ' in reference to these herds, ὀμοῦ πέλαις which are here near at hand; προσκείμεθα δὲ μωραῖς (for μωρῶς) and I have, in my infatuation, been occupied, ἄγραις with this captive booty; and if, moreover, the well-armed or impetuous soldiery shall slay me:"—i. e. what remains to me, if my desired revenge be so far from being glutted, that I have exercised it merely on the illusions of madness; and have, moreover, by it, drawn down upon me the vengeance of the Grecian army.

The union of ὀμοῦ πέλαις resembles αὔθις πάλλιν, &c. Among the senses of πρόσκειμαι, is 'studiosè incumbo.' Μωραῖς, which belongs to ἐγώ, is poetically transferred to ἄγραις.

ELMSLEY proposes to read τὰδε for τοῖσδ': i. e. εἰ τὰ μὲν (i. e. ἀγαθὰ) φθίνει, τὰδε δὲ (i. e. κακὰ) ὀμοῦ πέλαις (i. e. πάρεστι). In the corresponding line, he reads ἐξερῶ. He defends the union of the two synonymous words ὀμοῦ πέλαις by the similar combination αὔθις πάλλιν.

HERMANN arranges the lines thus:
εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'
ὀμοῦ πέλαις, μωραῖς δ' ἄγραις προσκείμεθα,
i. e. "Quo quis ergo fugiat? ubi manebo, si et illa talibus, qualia hic cernitis, pereunt, et stultas pœnas exerceo, omnisque me exercitus armis poterit occidere?" Hoc enim

vult, 'Nihil sibi solatii reliquum esse, si et vindicta pereat, quam inani conatu in greges delatus explere sibi visus sit, et insania sua exercitum ad se occidendum concitet.'

JOHNSON changes τοῖσδ' into ταῖσδ'; and strikes out the δε after μωραῖς; "Si quidem nihil superest mihi, hisque, quæ adsunt prope, stultis prædis adsternimur."

CAMERARIUS and HEATH: "Si alia ruant et evanescant" (gloria scilicet rerum olim præclarè gestarum) "aliis autem simul premar," (ignominiâ scilicet ex nocturnâ hac expeditione ortâ) "et stultorum spoliolorum in medio jaceam."

MUSGRAVE proposes τισὶ δ' ὀμοῦ γελῶν | μωραῖς ἄγραις προσκείμεθα. nonnullis autem velut ad ridendum exponimur, ob stultam venationem. Or, τὰ δὲ κομμοῦ πέλαις, prope planctum; prope est, ut, instar cadaveris, cum planctu lugeamur. Or, τὰ δὲ ὀμοῦ γέλωτος.

ERFURDT: "Scribendum videtur, εἴγε τὰ μὲν φθίνει, φίλοι, τοῖσδ' ὀμοῦ πέλαις, ut sint dochmiaci adjuncto iambo, quo transitus munitur ad sequentem numerum iambicum. Ita in antistrophico versu,

ἐξερῶ μέγ', οἷον οὐ τινα Τροία στρατοῦ nihil est, quod emendatum velis. Τὰ μὲν referri licet vel ad ultionis spem, vel ad illustria facta, quæ Ajax prius gesserat. Oppositio inest in verbis μωραῖς δ' ἄγραις: quominus enim τοῖς δὲ subjiceretur, impediēbat proximum τοῖσδ'. Ejusdem, si qua est, negligentiae exemplum habes Odyss. A. 115, εἴ ποθεν ἰλθὼν | μνηστήρων τῶν μὲν σκέδασι κατὰ δώματα θείη — τιμὴν δ' αὐτὸς ἔχοι. Denique quod ad voces ὀμοῦ et πέλαις attinet, minime illæ positæ ἐκ παραλλήλου; sed altera cohæret cum τοῖσδ', altera adverbialiter sumenda; hæc loci, illa temporis notationi inservit."—

"Siquidem hæc pereunt, (nempe, omnis mea præterita fortuna et gloria) amici autem simul cum his statim discedunt; nos autem in mediis insaniam nostram victimis jacemus; omnis verò exercitus jamjam me interfecturus est:" VAUVILLIERS.

For τοῖσδ', BOISSONADE reads τοῖς δὲ; and

refers τὰ μὲν to the θεῶν γένος, and τοῖς δὲ to the ἀμερίων.

BOTHE reads,

εἰ τὰ μὲν φθίνει, φίλοι,
τοῖσιν πέλας, μωραῖς γ' ἄγραις, προσκείμεθα,
τὰ δὲ στρατός διπαλτος ἄν με
χειροφονεύοι;

i. e. Siquidem parte me tabefaciunt, amici, quæ inter prostratus jaceo, insanas prædas; parte verò exercitus utrisque spiculis me sit occisurus?

408 a. διπαλτος is properly said of a spear, which is *twice brandished*, in order to discharge it with double power. The word may be rendered by *attacking with vehemence*, or, *with double force*. (See Dr. Blomfield, Septem, 985.) Some commentators consider διπαλτος to really belong to χειρῖ, but transposed to στρατός, in the sense of *with both hands*, or *with all their force*. Some think that διπαλτος is *well-armed*; in allusion to Homer's representing his heroes as armed with *two spears*. See Il. μ. 298. Odyss. α. 256. So Virgil; "*bina manu lato crispans hastilia ferro:*" i. 317; xii. 165.

408 b. Among the adjectives in τος, of a transitive signification, may be enumerated πανάλωτος, Agam. 352: ὑποπτος, Hecub. 1117: πιστός, Œd. C. 1031: μεμπτός, Trach. 446: ἀμφίπληκτος, Philoct. 688: καλυπτός, Antig. 1011. See Porson, Hecub. 1117: and Bishop Blomfield, Agam. 352.

410, 411 *O unhappy me! that a brave man should utter these expressions, which previously he could never have condescended (or, prevailed upon himself) to utter.*

410 a. χρησίμος and χρηστός, literally, *useful, serviceable*, seem used by Sophocles in the sense of *brave*, in opposition to ἀχρεῖος, *weak, feeble*: (see Bishop Blomfield, Prometh. 371; and Elmsley, Medea, 294) or, *approved, excellent, good*, in opposition to κακός; as ὅταν | θέλης γένεσθαι χρηστός, ὀφθήσῃ κακός, Trach. 452. So Hecub. 892.

410 b. ἄνδρα and φωνεῖν are used as an exclamation. So ἰμέ παθεῖν τάδε φεῖ, Æsch. Eum. 835. See Matthiæ, p. 822.

411 ἔτλη φωνεῖν: τλήναι, *to dare, have*

courage, either in brave or shameless actions, as ἔτλης ἐφουβρίσαι, Ajax, 1384; and τλήναι χανεῖν, Ajax, 1227: *to have the cruelty to do a thing*; as μὴ τλήης βαλεῖν, Ajax, 1333: *to submit to, condescend, prevail upon one's-self to do*, as in the present line: οὐκ ἔτλη φωνεῖν, Œd. T. 602. Also, *endure, bear*; as τλήσεται εἰσιδεῖν, 463; and τλαίη βλίπῃ, 917. Phil. 537. *Put up with*, Phil. 475. See Dr. Monk's learned note, Alcestis, 285.

412 πόροι *O rivers, ἀλίρροδοι flowing into the sea!* Dr. Blomfield explains ἀλίρροδος by *in quo unda murmurat*, Persæ, 373. A similar appeal to inanimate objects occurs, Philoctetes, 1081. Πόροι ἀλίρροδοι, '*fluctus marini*;' Lobeck:

414 δαρὸν (Doricè for δηρὸν) an Homeric phrase; δηρὸν χρόνον, Il. ζ. 206. Δαρὸν is one of the words which, in the tragedians, retain the Doric form.

417 ἀμπνοῶς ἔχοντα for ἀναπνέοντα, *existing, breathing the vital air*.

418 Erfurdt and Astius understand this line in the sense of "He who is wise, will approve of this," *i. e.* of my withdrawing from life.

420 εὐφρονες Ἀργείοις, *favourable to the Greeks, i. e.* 'on whose banks the Greeks had fought successfully.'

Hermann removes the comma from Ἀργείοις, and construes the line in connection with the following lines: "Ye, favouring the Greeks, will never again see me," *i. e.* "Ye will never again behold me victorious by your favour."

The scholiast explains εὐφρονες by *cheering, serviceable*, in reference to the utility of its waters, in drinking, bathing, &c.

421 οὐ μὴ ἴδῃτ', *ye will not see*: see note on line 83.

423 ἔξερίω dicam: the tragedians, as appears from the examples collected by Dawes (Harless, p. 269) prefer the form ἔξερίω to ἔξερίω.

424 (ἰπι) στρατοῦ, Musgrave: (ἰκ) στρατοῦ, Schaefer: see Bos, Ellips. p. 432. Τοῖον is understood before οἶον.

425 ἔδραχθη used transitively.

427 "I am lying, thus dishonoured, as a corpse." Πρόκειμαι (procumbo, pro-

ducor, sc. cadaver) de iis qui occisi sunt, dicitur: see Dr. Blomfield, Sept. ad T. 963.

428 αὐτοί—αὐτί are corresponding particles in negation. Matthiæ, p. 956.

429 ἔχω (*I am able*) seems used in a double construction; first, with the infinitive ἀπείργειν; and, secondly, with ἴπως ἰῶ for ἰᾶν, that a third infinitive might be avoided.

430 “*Who could ever have thought, that my name would thus accord with my calamities, ἐπώνυμον as though imposed upon me in reference to them?*” Ἐπώνυμον ὄνομα is a name assigned to a person, in order to denote some circumstance or quality by which he is characterised. Thus κόσμος is an ἐπώνυμον ὄνομα of the universe, in reference to its *beauty*. Ὀδυσσεὺς is an ἐπώνυμον ὄνομα of Ulysses, whose grandfather Autolycus visited Ithaca, (ὀδυσσάμενος) in an *indignant* mood: see Odys. T. 407.

The importance which the ancients attached to words of good or ill omen, renders it less surprising, that the best writers should consider the name of an individual, as in some degree expressive of his fate. Sophocles, therefore, is not to be charged with any puerility in making Ajax trace, in his own name, a presage of his melancholy fortune. Other writers exhibit similar instances. Thus, Bacchus says to Pentheus (πένθος grief) Ἐνδυστυχῆσαι τοῦνομα ἐπιτήδειος εἶ, Bacchæ, 508.—Ἄληθῶς δ' ὄνομα Πολυνείκη πατῆρ | ἔθετό σοι θεῖα προνοία, νεκίων ἐπώνυμον, Phœn. 645. Σοὶ τάχα μᾶλλον ἔθεντο προμάντιες οὐνομα μοῖραι | ὑμέτερου Δανάοιο προάγγελον αἰνοπαθῆ δε | οὐ νέμισις Πενθήα πεδοτρεφέος γενετῆρος | γηγενές αἶμα φέροντα φέρειν μίμημα γιγάντων, &c., Nonnus, 46. 73.

Aristotle alludes to this play upon names, and gravely classes it among the *Loci* or *Topics*, suited to confutation. He adduces the following examples: Sophocles says of a hard-hearted woman, named *Sidero*, Σαφῶς Σιδερῶ, καὶ φοροῦσα τοῦνομα. Conon calls Thrasylbulus *audacious*, Θρασύβουλον. Herodicus said of Thrasymachus, “*Thou art always (Θρασύμαχος)*

fond of quarrels:” he said of Polus, “*Thou art always (πῶλος) a colt, i. e. petulant.*” He said of Draco, that “*his laws, being severe, were those of a (δράκοντος) dragon.*” Hecuba, in the Troades of Euripides, says, that the first part of the name of Venus (Ἀφροδίτη) is rightly derived from (ἀφροσύνη) *folly*; Καὶ τοῦνομα ἰρῶς ἀφροσύνης ἄρχει θεῖας. Chæremmon, the comic poet, says of Pentheus (πένθος grief), Πενθεὺς, ἰσομένης ζυμοφοῦς ἐπώνυμος. Arist. Rhet. ii. 25. ‘*Mirabar, quare tibi nomen Acontius esset: | quod faciat longe vulnus, acumen habes.*’ Ov. Her. xxi. 209.

On this subject, we must not omit the epigram (xx) of Ausonius, ‘*In Meroënum ebriosam:*’

“*Qui primus Meroë nomen tibi condidit, ille | Thesidæ nomen condidit Hippolyto. | Nam divinare est, nomen componere, quod sit | fortunæ, morum, vel necis indicium. | Protesilæ, tibi nomen sic fata dederunt: | victima quod Trojæ prima futurus eras. | Idmona quod vatem, medicum quod Iapida dicunt; | discendas artes nomina præveniunt. | Et tu sic Meroë: non quod sis atra colore, | ut quæ Niliacâ nascitur in Meroë: | infusum sed quod vinum non diluis undis, | potare immixtum sueta, merumque merum.*” ¹ *Meroe*, from merum *unmixed wine*. ² Λύεισθαι *to be dissolved*, ἵππος *horse*. ³ Πρῶτος *first*, λαοῦ *of the people*. ⁴ Εἶδω *to know*. ⁵ Ἴασθαι *to heal*.—See Ovid, M. 13, 397.

Ψευδώνυμος σε δαίμονες Προμηθεῖα | καλοῦσιν αὐτὸν γὰρ σὲ δεῖ Προμηθεῖος, | ὅτι τρόπω τῆσδ' ἐκκυλισθήσει τύχης, Æsch. Prom. 85. “*Ἦξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον, Æsch. Prom. 742. Ὅδ' ὡμὴν οὔτι παρθένων ἐπώνυμον, Æsch. Sept. 532, speaking of Parthenopæus. Ἐπαφος, ἄλλοθῶς ῥυσίαν ἐπώνυμος, Æsch. Suppl. 327. Ἐπώνυμον δὲ τῶν Διὸς γεννημάτων | πᾶσι κελαϊνὸν Ἐπαφον, Prom. 875.—Ἐφαψιν ἐπανυμῖα δ' | ἐπεκραίνετο μόρσιμος αἰὼν | ἐν λόγῳ, Ἐπαφὸν τ' ἐγέννασεν, Æsch. Suppl. 45. Τίς ποτ' ὀνόμαζεν ᾧδ' | εἰς τὸ πᾶν ἐπιτύμως | Ἐλίαν; ἐπεὶ πρεσβόντως Ἐλίανος, &c., Agam. 670: *Helena* being called *ἰλίανος*, as occasioning the *destruction* of*

the Grecian ships. Σφυρῶν σιδηρᾶ κέντρα διαπίρας μίσσον | ὄθεν νιν Ἑλλάς ἀνόμαζεν Οἰδίπου, Phœniss. 26. See Dr. Blomfield, Prom. 87; and Bothe, Ajax, 415.

431 ξυμφέρειν and ξυμφέρεσθαι, to agree with, to suit. Ἐπιτα χαίτης πῶς ξυνοίεται πλόκος, Eur. Electr. 527. Αὐτὴ τε πάντα συμφερούσ' Ἰάσονι, Med. 13. Τῆδε γὰρ ξυνοίσομαι. Oed. C. 640. See Dr. Elmsley, Heraclidæ, 919.

432 αἰάζειν, to utter αἶ αἶ. Akin to αἰάζω (from αἶ, αἶ) is ἄζω, 'I exclaim O!' φεύζειν, 'to exclaim φεῦ, φεῦ.' οἰμώζειν, 'to say οἶμοι.' (See Bp. Blomfield, Agamem. 1279; and Bergler, Vespæ, 1567.)

435 a. *Who, receiving, in consequence of his prowess beyond (στρατοῦ) his fellow-soldiers, the fairest rewards, &c.*

435 b. Καλλιστεῖα, properly rewards of beauty, here designates rewards in general, or fairest rewards. Telamon, who aided Hercules in the capture of Troy, was rewarded with the hand of Hesione. Athenæus (lib. xi. p. 220. ed. Schweigh.) speaks of his having received from Hercules an embossed goblet, ἄλεισον.

435 c. Ἀριστεύσας is used transitively for λαβὼν τῷ ἀριστεύσαι. Verbs of excelling, as ἀριστεύω, πρωτιύω, καλλιστεύω, &c., are followed by a genitive, as they are equivalent to ἀριστος, πρωτος, κάλλιστος ὦν, &c.: See Matthiæ, p. 479.

436 πᾶσαν εὐκλειαν, every sort of glory, i. e., a complete, perfect renown. For πᾶς used for παντοῖος or παντοδαπός, see Vigerus, p. 728. So the Latins, "omni ditione tenere."—A similar use of πᾶς occurs in the Trachiniæ, πάσας ἀρετᾶς λάφυρ' ἔχων, 648.—Πᾶσαν εὐκλειαν may be rendered a pure, unmixed glory, a glory untarnished: Musgrave. So πᾶσα βλάβη, "O thou who art nothing but injury," Phil. 622. Πᾶν κέρδος ἡγού, Eur.

437 τόπον Τροίας, for Τροίαν. In a similar idiom, Æschylus uses Σαλαμῖνος τόπους, Αὐλίδος τόπους, Πέλοπος τόπον. Valckenaer, Hippol. 1053.—See Dr. Blomfield, (Prometheus, p. 35.) who, in referring to Valckenaer, adds Βραυρωῶνος τόπον from Diphilus.

439 χερὸς ἱμῆς for χειρὶ ἱμῆ. Ἀρκίσας μείω ἔργα, who, while assisting the Greeks have achieved inferior exploits: ἀρκίσας is poetical for πράξας ἐν τῷ βοηθεῖν: Musgrave. Ἀρκεῖν properly to suffice: hence ἀρκεῖν εἰς τὰ ἔργα or ἔργοις to be sufficient for exploits, or ἀρκεῖν ἔργα (præstare) to achieve the exploits for which one is sufficient. So ἠρκίσω for ἰποίησας, Æsch. Eum. 213. See note on line 360 b.

441 τοσοῦτον, (τοῦτο, Suidas) this, thus far. Τοιοῦτο and τοσοῦτο very rarely occur among the tragedians. See 748. 729. 1063.

442 a τῶν ὀπλων: Porson prefers τῶνδ'.

442 b. ὦν: ὅς σις, the abbreviated form of ἰός, is not much used by the tragedians: Æschylus has λιπῶν τῶν ὦν, Theb. 646: ὦν παιδων, Oed. C. 1639: τῶν ὦν τέκνων, Trach. 266. Τὸν ὦν προσμίνουσ' ἄκοιτιν, Trach. 525. See Elmsley, Medea, 925.

443 a. κράτος ἀριστείας, a periphrasis for ἀρίστηϊαν; so κράτος ἰσχύος, Phil. 594.

443 b. Μίλλω is attended with an infinitive of the present tense, as κρίνειν ἱμιλλεῖ: μίλλει ἔχειν, 540: also with a future, as 925, 1027, 1287: and also with the first aorist: See Porson, Orestes, 929. Elmsley asserts, that μίλλω, in the sense of I delay, is never followed by a future.

444 ἔμαρψεν for συνίλαβεν, would have taken away, received.

445, 6 But now the Atridæ have (αὐτ' ἐπραξάν) by intrigue procured them for a man crafty in mind, rejecting contemptuously the (κράτη) valour of this man, i. e. of me.

445 a. φωτ. παντ. φρένας: φωτὶ παντόλμω φρένας, Æsch. Sept. 668.

446 a. πράττειν τινὶ τι, to procure any thing for another, by secret intrigue: see Hermann's Vigerus, p. 761. Οἱ πράσσοντες, in Thucydides, is frequently applied to traitors: and, in general, πράσσειν implies some clandestine effort or political intrigue, by which we favour the designs of others, or labour to bring them over to our own party. See Duker's note on Thucyd. IV. 89; and Beck, Aves, 1028.

The word *practice* has this sense in Shakspere.

Sophocles, in assigning the decision of Achilles' arms to the Grecian chiefs, deviates from the account of Homer (Odys. λ. 546), who states, that the Trojans and Minerva sat as umpires: the former account is followed by Ovid; the latter, by Quintus Calaber, v. 128—320.

446 b. Κράτη for κράτος: see 231 b. Τοῦδ' for ἐμοῦ: see note on line 78.

447, 8 *And if this eye of mine and my (διάστροφοι φρένες) distorted reason had not (γνώμης ἀπῆξαν) started off from my purport, &c.* Ἀπῆξαν from ἀπαίσσω *I hasten away, spring off*: the tragedians do not use the form ἀπῆξαν from ἀπάγω. Διάστροφος *perverted, distorted*, is applied to the mind as well as to the eye: see Br. Blomfield, 694, Prometh.

449 ἐψήφισαν: Eustathius points out the anachronism of this word; the custom of giving votes by (ψῆφος) pebbles or small stones, being much posterior to the heroic ages. Ἐψήφισαν used for ἐψηφίσαντο: "they would not thus decide a cause against a second person."

450 a. Elmsley affirms (Æd. T. 196) that the tragedians prefer ἀδάματος to ἀδάμαστος. This epithet may mean *warlike, invincible*; or, *virgin, unmarried*.

450 b. Γοργῶπις, *gorgon-eyed*, i. e. *stern or fierce-eyed*: Prometh. 356. Γοργός is explained by Fischer (Anacr. p. 115), to have two senses, *nimble, agile*; and hence, *stern, fierce, dreadful*; *agile* things being often *dreadful*, as the glide of serpents or the spring of a tiger.

451 ἐπεντύναντ' (εὐτρεπίζοντα, Hesychius) *preparing*.

452 ἐμβαλοῦσα *casting over me*. So ἐπ' ὄμμασι γνώμας βαλοῦσα, Ajax, 52. Ἐμοὶ ὠδῖνας προσβαλὼν, Trach. 42. Εἰς ὄμμασ' ἐμβάλλων φόνον, Phœn. 61. Σκότον ὄμμασι βαλὼν, Phœn. 1550.

453 a. ὥστ' ἐν τοιοῖσδε βοτοῖς for ὥσθ' ὧδε ἐν βοτοῖς.

453 b. ὥστε αἰμάξαι: ὥστε is often expressed before the infinitive mood, as 1106. 794. 1063. 1339. 1335. 1325; and often understood. See note 2 b.

456 a. βλάπτω, *impede*. Eustathius

observes, that βλάπτω properly implies to *impede in running*, by tripping up the feet, and to *hurt* in consequence of the fall. Hence to *impede, obstruct, supplant, hurt* in general.

456 b. Elmsley and Hermann prefer τᾶν to γ' ἄν.

459 ἔχθει, *are hostile to me*.

460 ναυλόχους ἔδρας, *the naval station*; poetically, for ναύσταθμον.

461 μόνους, i. e. ἐμοῦ μεμονωμένους (Hermann): so line 511, σοῦ μόνος, μονούμενος.

462 (κατὰ) ποῖον ὄμμα *with what face*, &c.: Τίοισι χερῶν ὄμμασι φαίνεσθαι, Herodot. I. Ποίοις ὄμμασι τὰς ἰκεσίας ποιήσεσθε, Æsch. Ctes. Ὀμμασιν ποίοις βλέπων, Æd. T. 1371. "Quo vultu natos, quo, me, scelerate, videres," Ov. Her. Ep. 6. 145.

463 Πῶς τλήσεται, *how will he endure, or how will he persuade himself?* See Dr. Monk on line 287 of Alcestis.

464 Γυμνὸν (*destitute, unpossessing*), poetically augments the force of ἄτις τ. ἀριστιῶν.

465 Ὦν στέφανον εὐκλείας for ὦν στέφανον εὐκλείᾳ: Hermann.

467 ἔρῦμα: Sophocles seems to allude to certain exploits, which Ajax is said, by some poets whose works are lost, to have achieved during his madness. Thus Cicero: "Semper Ajax fortis, fortissimus tamen in furore: 'Nam facinus fecit maximum, cum, Danais inclinantibus, | summam rem perfecit manus, prælium restituit insaniens.'" Tusc. Q. IV. 23. And Philostratus (Heroic. XI. p. 721), Μανέντα δὲ αὐτὸν οἱ μὲν Τρῶες ἔδισαν πλεῖον ἢ εἰώθεσαν, μὴ προσβαλὼν τῷ τείχεϊ ῥήξῃ αὐτό. See Lobeck.

467 b. Μόνος μόνους. Ταῦρον, ὃν οὐκ αἴρουσ' ἄνδρες οὐδὲ δέικα, | τοῦτον γραῦς στείχουσα μόνη μόνον οὐατος ἔλκει. Aristocles, in Ælian's Var. Hist. lib. xi. c. 49.

470 Οὐκ ἔστι ταῦτα, "non licet," *these things must not be* (Erfurdt). This phrase corresponds to οὐ δῆτα; or the *Non ita* of the Latins, Æn. ii. 583.

471 δηλώσω γεγώς for δηλώσω γεγονέναι: Medea, 535: ὦν δειξῶ φίλος, Orest. 792: δειξίς γεγώς, Iph. A. 406: δηλοῖς καλχαί-

νοσ', Antig. 20: δηλώσω φανείς, Ajax, 462. δειζω πεποιηκώς for δειζω πεποιηκέναι. The Latins have the same idiom: "sentit delapsus," for "sentit delapsum esse," Virg. See Matthiæ, p. 835, § 550; and Vigerus, p. 340. The verbs ἴσθι, ὀίδα, γιγνώσκω, and the like, usually take this construction. Φαίνεις γεγώς, Electra, 24. Ὀντις οὐ γιγνώσκειτε, Electra, 1330. Μάνθαν' ὦν, 1342. Ἐργωκα ἠπατημένη, Ajax, 807. Ἴσθι πημανούμενος for πημανεῖσθαι, Ajax, 1155. Ἴσθ' ἠληλυθώς for ἠληλυθέναι, Ajax, 1316. Ἐπίστασο ὦν, Ajax, 1390. Ἴσθ' ἐποικτιρίας, S. Electr. 1200. (See Dr. Monk, Hippol. 304, and Alcest. 779). Br. Blomfield observes, that ἴσθι with a future, as ἴσθι τίσουσα (Electr. 298) is a construction familiar to Sophocles.

472 a. Μή τοι φύσιν γε: the Attics do not subjoin γε to τοι without the interpolation of some other word: Porson, Medea, 675.

472 b. ἀσπλαγχνος cowardly, (κατὰ) φύσιν in my nature. So θρασυσπλάγχνως, bravely, Prometh. 755.

473 Χρῆζειν βίου: so cupio, in Latin, is sometimes followed with a genitive: "qui cupiunt tui," Terent. Hec. 1. 2. 67.

474 Who, μηδὲν ἰξαλλάσσειται experiences no change, κακοῖσιν with respect to his calamities: i. e., "whose calamities are unvaried, and not likely to alter for the better."

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The word *practice* has this sense in Shakespeare.

Sophocles, in assigning the decision of Achilles' arms to the Grecian chiefs, deviates from the account of Homer (Odys. λ. 546), who states, that the Trojans and Minerva sat as umpires: the former account is followed by Ovid; the latter, by Quintus Calaber, v. 128—320.

446 b. Κράτη for κράτος: see 231 b. Τοῦδ' for ἐμοῦ: see note on line 78.

447, 8 *And if this eye of mine and my (διάστροφοι φρένες) distorted reason had not (γνώμης ἀπῆξαν) started off from my purport, &c.* Ἀπῆξαν from ἀπαῖσσω *I hasten away, spring off*: the tragedians do not use the form ἀπῆξαν from ἀπάγω. Διάστροφος *perverted, distorted*, is applied to the mind as well as to the eye: see Br. Blomfield, 694, Prometh.

449 ἐψήφισαν: Eustathius points out the anachronism of this word; the custom of giving votes by (ψῆφος) pebbles or small stones, being much posterior to the heroic ages. Ἐψήφισαν used for ἐψηφίσαντο: "they would not thus decide a cause against a second person."

450 a. Elmsley affirms (Æd. T. 196) that the tragedians prefer ἀδάματος to ἀδάμαστος. This epithet may mean *warlike, invincible*; or, *virgin, unmarried*.

450 b. Γοργῶπις, *gorgon-eyed*, i. e. *stern or fierce-eyed*: Prometh. 356. Γοργός is explained by Fischer (Anacr. p. 115), to have two senses, *nimble, agile*; and hence, *stern, fierce, dreadful*; *agile* things being often *dreadful*, as the glide of serpents or the spring of a tiger.

451. ἐπεντόνοντ' (εὐτρεπίζοντα, Hesychius) *preparing*.

452 ἐμβαλοῦσα *casting over me*. So ἐπ' ὄμμασι γνώμας βαλοῦσα, Ajax, 52. Ἐμοὶ ὄδυνας προσβαλὼν, Trach. 42. Εἰς ὄμματ' ἐμβάλλων φόνον, Phœn. 61. Σκότον ὄμμασι βαλὼν, Phœn. 1550.

453 a. ὥστ' ἐν ταιῶσδε βοτοῖς for ὥσθ' ὥδε ἐν βοτοῖς.

453 b. ὥστε αἰμάξαι: ὥστε is often expressed before the infinitive mood, as 1106. 794. 1063. 1339. 1335. 1325; and often understood. See note 2 b.

456 a. βλάπτει, *impede*. Eustathius

observes, that βλάπτω properly implies to *impede in running*, by tripping up the feet, and to *hurt* in consequence of the fall. Hence to *impede, obstruct, supplant, hurt* in general.

456 b. Elmsley and Hermann prefer τᾶν to γ' ἄν.

459 ἔχθρει, *are hostile to me*.

460 ναυλόχους ἔδρας, *the naval station*; poetically, for ναύσταθμον.

461 μόνους, i. e. ἐμοῦ μεμονωμένους (Hermann): so line 511, σοῦ μόνος, μονούμενος.

462 (κατὰ) ποῖον ὄμμα with *what face, &c.*: Τίσισι χερῶν ὄμμασι φαίνεσθαι, Herodot. I. Ποίοις ὄμμασι τὰς ἐκείστας ποιήσεσθε, Æsch. Ctes. Ὀμμασιν ποίοις βλέπων, Æd. T. 1371. "Quo vultu natos, quo, me, scelerate, videres," Ov. Her. Ep. 6. 145.

463 Πῶς τλήσεται, *how will he endure, or how will he persuade himself?* See Dr. Monk on line 287 of Alcestis.

464 Γυμνὸν (*destitute, unpossessing*), poetically augments the force of ἄτρε τ. ἀριστείων.

465 Ὦν στίφανον εὐκλείας for ὦν στίφανον εὐκλείᾳ: Hermann.

467 ἔρῦμα: Sophocles seems to allude to certain exploits, which Ajax is said, by some poets whose works are lost, to have achieved during his madness. Thus Cicero: "Semper Ajax fortis, fortissimus tamen in furore: 'Nam facinus fecit maximum, cum, Danais inclinantibus, | summam rem perfecit manus, prælium restituit insaniens:'" Tusc. Q. IV. 23. And Philostratus (Heroic. XI. p. 721), Μανέντα δὲ αὐτὸν οἱ μὲν Τρῶες ἔδεισαν πλείον ἢ εἰώθεισαν, μὴ προσβαλὼν τῷ τέλει ῥήξῃ αὐτό. See Lobeck.

467 b. Μόνος μόνους. Ταῦρον, ὃν οὐκ αἴρουσ' ἄνδρες οὐδὲ δίκαι, | τοῦτον γραῦς στείχουσα μόνη μόνον οὐατος ἔλκει. Aristocles, in Ælian's Var. Hist. lib. xi. c. 49.

470 Οὐκ ἔστι ταῦτα, "non licet," *these things must not be* (Erfurdt). This phrase corresponds to οὐ δῆτα; or the *Non ita* of the Latins, Æn. ii. 583.

471 δηλώσω γεγῶς for δηλώσω γεγονέναι: Medea, 535: ὦν δειξω φίλος, Orest. 792: δειξίεις γεγῶς, Iph. A. 406: δηλοῖς καλχαί-

νοῦσ', Antig. 20: δηλώσω φανείς, Ajax, 462. δαίξω πεποικηκώς for δαίξω πεποικηκέναι. The Latins have the same idiom: "sentit delapsus," for "sentit delapsum esse," Virg. See Matthiæ, p. 835, § 550; and Vigerus, p. 340. The verbs ἴσθι, ὄδα, γιγνώσκω, and the like, usually take this construction. Φαίνεις γεγώς, Electra, 24. Ὀντες οὐ γιγνώσκετε, Electra, 1330. Μάνθαν' ὦν, 1342. Ἐργωκα ἠπατημένη, Ajax, 807. Ἴσθι πημανούμενος for πημανῖσθαι, Ajax, 1155. Ἴσθ' ἰληλυθώς for ἰληλυθέναι, Ajax, 1316. Ἐπίστασο ὦν, Ajax, 1390. Ἴσθ' ἐποικτιέρας, S. Electr. 1200. (See Dr. Monk, Hippol. 304, and Alcest. 779). Br. Blomfield observes, that ἴσθι with a future, as ἴσθι τίσουσα (Electr. 298) is a construction familiar to Sophocles.

472 a. Μή τοι φύσιν γε: the Attics do not subjoin γε to τοι without the interpolation of some other word: Porson, Medea, 675.

472 b. ἀσπλάγχχνος cowardly, (κατὰ) φύσιν in my nature. So θραυσσπλάγχχνως, bravely, Prometh. 755.

473 Χρηζέιν βίου: so cupio, in Latin, is sometimes followed with a genitive: "qui cupiunt tui," Terent. Hec. 1. 2. 67.

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(τὸ) κρατῆσαι γνώμης, *the prevailing over your purpose.*" Κρατῆσαι, in this line, corresponds to νικῶνται in line 330.

485—524 O! Ajax! my dear lord, | no heavier woe hath man than slavery! | I was descended from a free-born sire, | in wealth the proudest of the Phrygian realm; | and now I am a slave. So Heaven ordained; | and such the progress of thy conquering hand. | For this, since raised to share thy nuptial couch, | I count thy welfare mine; and I conjure thee, | by Jove, the guardian of domestic ties, | and by that couch, which binds the sacred vow; | ah! leave me not a by-word and a taunt | to thine insulting foes—an easy prey | to some imperious lord. If thou wilt die, | and, dying, leave me friendless—on that day | be well assured, by brutal force constrained, | I, with thy son, by Greece shall be consigned | to abject servitude. Thus then, perchance, | shall some rude tyrant breathe the piercing taunt; | "Behold the wife of Ajax, who excelled | the Grecian chiefs in valour, how her lot | so envied once, is changed to bitter bondage!" | Thus will they speak, while fate constrains me still; | and words like these, to thee and to thy race | are fraught with foul dishonour. O reverence | thy father, thus abandoned in his age; | reverence thy mother, who, with many years | oppressed, oft, oft implores the Gods once more | to greet her living Ajax. O my Lord! | have pity on thy son, who, of thy care | in tender youth bereft, will pine oppressed | by faithless guardians. Such to him and me | thou leav'st in death a legacy of woe. | Where should I look for refuge, save to thee? | Thy conquering arms have laid my country waste; | and, for my parents, by a different doom, | both, both are tenants of the silent grave. | What country could requite me, chief, for thee? | What wealth? Thou art my safety; thou alone. | O then remember me—it ill befits | a manly bosom to forget whence sprung | what once it deemed delightful. Kindness still | gives birth to kindness. He, from whose cold breast | grateful

remembrance fades, can never boast | the grace and glory of a generous soul."

DALE'S Version of Sophocles.

485 ἀναγκαία τύχη, *fate, necessity*; 'any calamitous event, resulting from fate.' In the present passage, it denotes *captivity, slavery*. In line 803, ἀναγκαία τύχη is the *danger* which threatens Tecmessa, upon the death of Ajax. In Electra, 48, it denotes the *sudden and violent death* of Orestes, in the Pythian games. 'Nullum est, here Ajax, hominibus gravius malum, | quam fors necessitatis adsciscens jugum :' Grotius.

487 Lobeck observes, that Achilles Tatius (de Amore Leuc. v. 17. p. 454) humorously parodies this passage: ἐλευθέρω μὲν, ὡς ἔφυν, δούλην δὲ νῦν, ὡς δοκεῖ τῇ τύχῃ.

488 a. εἴπερ τινός: as the *si quis* alter of the Latins. Εἴπερ or εἰ is often used with τίς, and τίς ἄλλος, τί ἄλλο, to mark a superlative. (Matthiæ, p. 940. § 608. 4. and p. 974.) Εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἄξιός ἐστι θαυμάζεσθαι Xen. Καὶ τλήμων, εἴ τις ἄλλος ἀνθρώπων ἔφω, Phœniss. 1612. Εἴ τις βροτῶν, θαυμαστός, CEd. C. 1664.

488 b. Ἄλλος is often, as in this line, omitted. So Ἡμεῖς δὲ προσμένωμεν; ἢ τί χρεῖ ποιῆν; Trach. 390. Ἡ πικουρία τίνι; Hecub. 866. Ἡ Πανὸς ὀργὰς, ἢ τινός (ἄλλου) ἕων, Medea, 1169. Τί οὖν τούτων ἐστὶν αἴτιον, ἢ ὅτι, &c. Xenoph. CEd. iii. § 3. Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ [ἄλλοι] ἀπόστολοι, Act. Apost. v. 29. See Elmsley, Medea, 1140; and Bos, Ellips., word ἄλλος.

488 c. σθένοντος ἐν πλούτῳ: the ἐν is often redundant.

490 a. καὶ σῆ μάλιστα χεῖρι: these words are intended not (as Hermann and Schaefer suppose) that Ajax, a contemner of gods, might be the less displeased at Tecmessa's humble mention of them, in the preceding line; but as an appeal to his justice: if he had been the prime agent in effecting her calamities, from him she might justly expect a continued protection and friendship, for herself and Eurysaces.

490 b. ἐπει, 'ex quo,' *since, from the time when*, i. e. ἐξ ἐκείνου τοῦ χρόνου, ἐπί See Dr. Blomfield, Agam. 39. Choeph. 598. Ἐπεὶ ἤσθετ', Medea, 26.

491 τὸ σὸν λέχος ξυνηλθόν: the preposition εἰς being understood. So Euripides, ἡ δὲ σύναιμον λέχος ἤλθεν, Phœniss. 831. (See Porson.) The phrase is equivalent to that of Homer, ἐμὸν λέχος ἀντιώσσαν. Εὐφρονῶ τὰ σὰ for εἴνους σοι εἰμί.

492 "I beseech you by (ἐφίστιου) our Domestic Jove," i. e. the Jove who presides over the (ἱστία) hearth and union of families. Those who live under the same roof (says the Scholiast) invoke 'Jupiter Ephestius,' as friends appeal to 'Jupiter Philius.' 'Ἐφίστιος is also a general title of Jove, as the avenger of violated hospitality. The θεοὶ ἐφίστιοι included Jove, Vesta, Juno, Minerva, Mercury, the Lares and Penates. A suppliant, by betaking himself to the hearth, considered himself under the powerful protection of these Deities.

493 ἦς: the relative often agrees in case with the antecedent: see note 115.

494 μὴ ἀξιώσης do not think it right, or befitting. This verb occurs in the rarer sense of honouring, regarding, (1114) οὐ γὰρ ἡξίου τοὺς μηδέναις. See Dr. Blomfield, Prometh. 223.

495 Χειρίαν for ὑποχειρίαν: 'giving me up into the power of any one.'

496 τελευτήσας, dying; βίον life understood. Brunck's insertion of μ' is unnecessary: See Dr. Elmsley, Œd. T. 461.

497 Ταύτη, i. e. ἡμέρα, not (as the Scholiast says) οὕτως or κατὰ τοῦτον τὸν τρόπον.

499 a. Τροφὴν life: i. e. mode of living. Τροφὴ has this sense, Œd. Col. 336. Antig. 918.

499 b. δουλίαν: "All compound adjectives, and such as end in *ος*, were declined, by the ancient Greeks, with three genders. When the feminine forms became obsolete, the poets and Attic writers occasionally revived them, for the sake of ornament and variety." Porson, Medea, 822. Thus δουλίαν for δούλιον: and γενναία, Ajax, 938.—See Dr. Monk's note, Hippol. 437.

500 Sophocles imitates Homer, II. ζ. 459:—Καὶ ποτὲ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χεῖουσιν, | "Ἐκτροφὸς ἦδε γυνή, ὅς ἀριστεύσκε μάχεσθαι | Τρώων ἰπποδάμων, &c.

501 Ἰάπτω to cast, is derived from ἰός, missile: it is here used in the sense of aiming at or reaching. (Dr. Blomfield, Septem. 286.) Musgrave suggests λόγοισι δάπτων, sermonibus mordens.

502 Στρατοῦ is genitive after ἴσχυσε: see note on ἀριστεύσας στρατοῦ, line 435 c; and Matthiæ, p. 479.

503 a. "What slavery does she now sustain, instead of what felicity!" Ζῆλος felicity, or an object of envy. This sense occurs more generally in the form of the verb ζηλῶ: as ζηλῶ σε, I esteem you enviable, I admire your good fortune. See Dr. Blomfield, Prometh. 338.

503 b. Λατρεία is said, by Suidas, to be δουλεία ἐπὶ μισθῷ.

503 c. Τρέφειν is often used by Sophocles as a stronger word for ἔχειν: so, σρέφει θυμὸν, Ajax, 1124. "Ομμια Γόργονος σρέφων, Herc. F. 990: ἰσχύον σρέφω, Œd. T. 356: σρέφω φόβον, Trach. 28. (See Monk and Valckenaer, Hippol. 369) Τρέφω is applied to the having or enduring for a long time, some calamity, which comprises the idea of increase: so (in this line) σρέφειν λατρείαν: σρέφειν ἄσαν, Ajax, 644: σρέφειν δειμά, Trachin. 108. The derivative ἔντροφος seems to have a somewhat similar meaning: as ἔντροφος γῆρα, one who is possessing, or labouring under, old age, Ajax, 624. Μὲ μόχθω ἔθνηκας ἔντροφον, "Thou hast caused me long to struggle with these calamities," Œd. Col. 1362. In a similar idiom, the calamities, which we (σρέφω) nurse, or which are (ἔντροφος) reared up with us, are said to reside with us, and vice versâ: see note on line 611.

504 a. δαίμων, properly a god or goddess, from δαήμων knowing: often used for evil Genius; adverse fate, sad necessity, occasioned by the evil Genius.

504 b. Ἐλᾶ, will harass, distress, persecute: see note 275. From futures in ἴσω, ἴσω, ἴσω, the Attics reject σ, and contract the remainder. Matthiæ, p. 216. § 173.

506 ἀλλ' αἰδέσαι, &c.: Αἰδοῦμαι, I reverence, regard, fear with a degree of respect.

Οὐκ αἰδῆ τὸν Θεμισθέα πατέρα τὸν σὸν, καὶ τὴν τῶν πολλῶν ἐτῶν κληροῦχον Διάντειαν. Eumathius de Ismen. l. 3. p. 106. (See Lobeck.)

προλείπων is used for προλείπειν, αἰδέομαι being often construed with an infinitive: as Αἰδέσθην μὲν ἀνήσασθαι. Xenophon (Cyp. 8. 1. 31) applies the word αἰδούμενοι to those who τὰ ἐν τῷ φανεροῦ αἰσχρὰ φεύγουσιν: Αἰδέσαι προλείπων may, therefore, be rendered "reverently shun the abandoning of thy father." See Elmsley, Heracl. 1027. See note on line 136 b.

508 Κληροῦχον. Κληροῦχος is 'one who has a certain portion of land assigned to him by lot:' πολλῶν ἐτῶν κληροῦχον, 'one who has many years allotted to him,' i. e. aged. (κληροῦχον, μέτοχον, Suidas.)

509 ἀρᾶται, puts up her prayers: (see Horace, Od. iv. 5. 13.) Homer often uses the word in this sense: so ἀρητήρ, a priest, 'one who puts up prayers.' (See Matthiæ, p. 552.)

510, 511 "Pity thy child,—since deprived of (προφῆς νέας) such education or maintenance as befits his youth, σοῦ μόνος destitute of thee, he will (διοίεται) pass his days under unfriendly guardians," &c.—Εἰ for ὅτι.

511 a. Understand βίον after διοίεται: so Euripides, ἄπαις διοίσει, Rhés. 982. Erfurdt and Lobeck explain διοίεται by κομισθήσεται, χωρισθήσεται, he will be torn away, separated: Hermann leans to tossed about, driven here and there; "jactari, huc illuc trudi."

511 b. Μόνος for μονόμενος: adjectives, denoting want, are often followed by a genitive: as φίλων ἔρημος, γυμνὸς στολισματός, Matthiæ, p. 470. § 329.

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Prof. to Hec. p. x.

On a subsequent occasion, he does not object to reading (what Erfurd and Hermann adopt)

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vail on herself. See Monk, Alcestis, 287. [Τολμᾶ, *sustineo, volo:* so Sophocles, Electr. 1050. τὰμ' ἔπη Τολμᾶς ἱπαινεῖν: Dr. Blomfield, Prometh. 1035.]

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Προλείπων is used for προλείπειν, αἰδέομαι being often construed with an infinitive: as Αἰδοσθὲν μὲν ἀνήνασθαι. Xenophon (Cyp. 8. 1. 31) applies the word αἰδοῦμενοι to those who τὰ ἐν τῷ φανεροῦ αἰσχρὰ φεύγουσιν: Αἰδεσθαι προλείπων may, therefore, be rendered "reverently shun the abandoning of thy father." See Elmsley, Heracl. 1027. See note on line 136 b.

508 Κληροῦχος. Κληροῦχος is 'one who has a certain portion of land assigned to him by lot:' πολλῶν ἐτῶν κληροῦχος, 'one who has many years allotted to him,' i. e. aged. (κληροῦχος, μέτοχος, Suidas.)

509 ἀρᾶται, puts up her prayers: (see Horace, Od. iv. 5. 13.) Homer often uses the word in this sense: so ἀρητήρ, a priest, 'one who puts up prayers.' (See Matthiæ, p. 552.)

510, 511 "Pity thy child,—since deprived of (τροφῆς νίας) such education or maintenance as befits his youth, σοῦ μόνος destitute of thee, he will (δοίσεται) pass his days under unfriendly guardians," &c.—Ei for ὅτι.

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Pref. to Hec. p. x.

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537 ὡς ἐκ τῶνδε, "as things are now situated;" or, in the present case. So Thucydides, ὡς ἐκ τῶν παρόντων, iv. 17. For ἐκ τῶνδε in the sense of *dehinc, postea*, see note 823 b.

539 προσπόλοις, by his attendants: the dative is used for ὑπὸ with the genitive: κασιγνήτοισι δαμέντε, slain by the brothers. Ἀτιμάζοιτό σοι for σοῦ, Ajax, 1342: θεοῖς (for θεῶν) σισωσμένος, Ajax, 1129: κυδάζεται Ἀργείοις, Ajax, 722. See Matthiæ, p. 551. § 392 β.

540 a. τί δῆτα μέλλει μὴ οὐ, &c. So, Æschylus, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν, 648. Prom. Two simple negations are often joined in a sense, which continues negative, μὴ οὐ and οὐ μή; Matthiæ, p. 930. § 601. See note 878 b.

540 b. ἔχειν παρουσίαν for παρῆναι: see note 266.

543 art thou speaking to one who is approaching; or to one (λελειμμένῳ λόγου) who is ignorant of thy direction? i. e. who hears it not, obeys not. Λίπισθαι not to understand or be ignorant of occurs in Euripides; λείλιμμαι τῶν ἐν Ἑλληνισμῶν νόμων, "I am ignorant of the Grecian institutions," Helen. 1262. Λέλειψαι τῶν ἐμῶν βουλευμάτων, "thou dost not reach or understand my counsels," Orest. 1185. Musgrave and Vauvilliers interpret λελειμμένῳ by being at such a distance, that he is unable to hear.

544 ἔδε: see note on line 1168.

545 Αἶρε (for πρόσφερε) bring him: as αἶρειν λουτρὰ, Eurip. Elect. 791: αἶρειν οἶνον, Il. ζ. 264.

546 νεοσφαγῆ φόνον τ., this fresh (or late) laughter: pointing to the mangled herds.

547 Εἴπερ δικαίως ἐμός, &c.: From the Homeric phrase εἰ ἐτέον γ' ἐμός ἐστι.—Δικαίως has the sense of ἀληθῶς, ἀσφαλῶς, truly, undoubtedly. See Œd. T. 853 and 1283. So δίκαιος, true, Trach. 348. Phil. 83. Œd. T. 1158.—Τὰ πατρόθεν: the τὰ seems somewhat pleonastic.

548 ὠμούς νόμους, stern, inflexible, or rigid manners, disposition. Eustathius interprets the passage by τροπῶς στερεοῦς καὶ ἀνευδότους. (Νόμος, ἡ φύσις τοῦ γεγεννηκότος, Suidas.)

549 παλοδαμνεῖν, to break or tame a

colt, here denotes to train or mould. Κατὰ is understood before φύσιν.

550 ὃ παῖ, &c. 'Virtute sis par, dispar fortunis patris:' Attius, Macrobi. vi. 1. 'Disce, puer, virtutem ex me verumque laborem, | fortunam ex aliis:' Æn. 12. 435. 'O nate, nate, vince fortuna patrem, | par reliqua patri: nec malus censeberis. | Nunc hoc beatus vive, quod præsentium | nullus malorum sensus ad te pervenit. | Nil quippe scire vita jucundissima est, | discas priusquam gaudia et luctus pati:' Grotius, Stobæus, Tit. 78. Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γένεσθαι | παῖδ' ἐμὸν, ὡς καὶ ἐγὼ περ, ἀρριπία Τρώεσσι, | ἄδε βίην τ' ἀγαθὸν, καὶ Ἴλιον ἴφι ἀνάσσειν, Il. ζ. 476. Οἷς θεοὶ δοῖεν εἰς ἄνδρας ἐλθοῦσι τύχην μὲν κρείττονα τοῦ πατρὸς, ἀρετὴν δὲ μὴ χείρονα, Coriolanus, speaking of his sons, Dionys. Hal. viii. p. 513. Θυγατριδοῦς δὲ εἰ γένοιτο, τύχη μὲν, ὦ θεοὶ, διενέγκοι τοῦ πάππου, τὰ δ' ἄλλα ὅμοιος γένοιτο, Demosthenes, Libanii, T. iv. p. 252. (Lobeck.)

551 and thou wilt be no mean (or dastardly) person. The ἄν before γένοις gives to it a future sense: see note on line 88 a. (Matthiæ, § 513.)

552 ἔχω ζηλοῦν σε, I may esteem thee fortunate, or enviable. Ζηλοῦ σε is a form of expression, which implies admiration and congratulation. See Dr. Blomfield, Prometh. 338.

555 τὸ μὴ φρονεῖν: Valckenaer, Brunck, and Porson, consider this line to be spurious.

τὸ χαίρειν, τὸ λυπεῖσθαι: see note 260 b.

556 a. πρὸς τοῦτο, i. e. εἰς τὴν ἡλικίαν τοῦ φρονεῖν.

556 b. δεῖ σ' ὅπως δείξεις: Ὅπως in the sense of quomodo, how, in what manner, is usually followed by the future indicative instead of the subjunctive. Δεῖ ὅπως λύσομεν, Œd. T. 406. Σὲ δεῖ ὅπως ἐκκλέψεις, Philoct. 55. Δεῖ σοφισθῆναι, κλοπιῆς ὅπως γενήσῃ, 77. Ὅπως κρύψεις τάφῳ φράζου τὸν ἄνδρα, Ajax, 1040. (Brunck is of opinion, that φροντίζεω, φράζεσθαι, or some similar infinitive, is understood before ὅπως.) This construction is instead of the latter verb in the infinitive mood: see Matthiæ, p. 798.

557 οἷος ἐξ οἴου, "what an illustrious son from what an illustrious father." This formula is often used in contrasting opposite conditions, difference of cause and effect, and reverses of fortune, &c. Οἴαν ἀνδ' οἴων θυσιῶν, Trach. 994. Οἴαις (i. e. calamities) οἷος ἂν ἐλαύνεται, 1045. Ἐξ οἴου οἷον, M. Antonin. Ἐξ οἴων ἐς οἴα! Arist. Rhet. 1. 9. Μαθήτω ὁ μιαιφόνος, οἷος ἂν οἴων ἐρᾷ, Longus, Past. 4. Ἄφ' οἴων ἐς οἴα. Οἷος ἂν οἴως ἔχεις, Ajax, 923. (Gataker, Ant. p. 372.) See Monk, Alcest. 145.

558 a. τίως, so long; the corresponding word ἕως being understood.

558 b. κούφοις πνεύμασιν, light or gentle gales: metaphor taken from tender flowers, which are destroyed by too rude and violent a wind. 'Ut flos in septis secretus nascitur hortis, | quem mulcent auræ,' Catullus, 63. Καὶ τρεφόμενοι τῇ διπνεκίῃ τοῦ πνεύματος ἐπὶ ῥόῃ, ἀέρα ὑγρὸν ἔλκοντες, ὥστε νέπιοι παῖδες, Dio Chrysost. Orat. 12. p. 202. B. Ἀῦραι ζωογόνοι, Pallad. 123, Anthol. Πνοαὶ ψυχροσφόροι, Orph. H. 37. 22. "Ανεμοὶ φυτοεργοῦντες, Lucian. "Zephyrus in plantas nutriticum exercet," Plin. N. H. 18. 34. (See Lobeck's note.) Τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται | χώροισιν αὐτοῦ· καὶ νιν οὐ θάλλπος θεοῦ, | οὐ δ' ἄμβρος, οὐ δὲ πνευμάτων οὐδὲν κλονεῖ, &c. Trachin. 144. Οἷον ἔργος—ἐλθὼν ἑξαπίνης ἀνεμος σὺν λαίλαπι πολλῇ | βόθρου τ' ἐξίστρεψε, &c. Iliad, ε. 57.

559 ἀτάλλων for τρέφων, cherishing or nursing delicately. Ἀτάλλων is applied by Homer and Hesiod to the sporting and frisking of the young. Eis is understood before χαρμονήν.

560 a. οἶδα, when colloquially interposed, is often attended with σάφ', as σάφ' οἶδα: see Dr. Blomfield, Prometh. p. 44.

560 b. ὑβρίση is Elmsley's emendation for the usual reading, ὑβρίσει; the future of ὑβρίζω being ὑβρίσῃ, and not ὑβρίσω.— See note 504 b. Μή τις ὑβρίση "No one will insult thee with odious contumelies," &c.: see note of Elmsley on Dawes' canon, at line 83.

561 χωρεῖς is often used in the sense of seorsum: apart, asunder. See Br. Blomfield, Agam. 620.

563 a. ἔμπα, entirely, wholly: see note on line 122.

563 b. καὶ although, τανῦν at present, οἰχνεῖ he is delaying, τηλωπὸς (poetically for ἑκδημος or τῆλε fur) at a distance, abroad.

564 Δυσμενῶν θήραν ἔχων for δυσμενεῖς θηρῶν, hunting, i. e. plundering or seizing the enemies. Æschylus applies θηρῶν to the capture of men, Persæ, 238. See line 721, and 343, whence it appears that Teucer had gone upon a predatory incursion against the Mysians.

565 a. ἀνδρ. ἀσπιστ., warriors. Ἐνάλιος, naval, as belonging to Salamis.— Εἰναλίαν is never used for ἰναλίαν, except in the choruses. Porson, Phœniss. 3.

565 b. Λιῶς, people, Attic for λαός: both words are used by the tragedians. See Dr. Blomfield, Septem, 80.

566 ἐπισκήπτω (I enjoin) is often used, in reference to the earnest injunction or requests of dying persons. Ἐπισκήπτω, in the sense of commanding, enjoining, is frequent in Herodotus. (See Br. Blomfield, Persæ, 107, 746.) "This whole speech of Ajax carries with it the air of his last will and testament: he gives orders to his wife and friends, as a man immediately about to quit the world. This raises the passion of pity in the spectators, and prepares them for the catastrophe:" Franklin.

569 a. Ἐριβοία λέγω:—Μνηστῆρ γὰρ ἦν μοι ποταμὸς, Ἀχιλλῶν λέγω, Trach. 9. Σὺ δ' ὦ Ποιάντος παῖ, Φιλοκτήτην λέγω, Philoct. 1261. "Οπου γε καὶ ἦραις ἐκείνοι, Ξενοφῶντα λέγω καὶ Πλάτωνα, Longinus, De Subl. c. 4. Οἱ κατὰ τὴν Ἀσίαν ὄντες δυνάσται τότε, λέγω δὲ Λυσανίαν, &c. Polyb. 5. 90. Ἄλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρὸς, Æschyl. Arm. Judic. Οὐ μείζον ἀγαθὸν εὐξασθαί τις οὐ τολμήσει, λέγω δὲ βασιλείας, Polyb. x. p. 851. Ὦν ἀπάντων μὲν ἀμήχανον καὶ μνημονεῦσαι πρῶτον, μὴ ὅτι τῶν ἰδίᾳ λέγω μετασπάντων, Arist. Panath. t. i. p. 109. Περὶ τῶν συμβιωσάντων Ἴσοκράτει, Θεοδίκτου λέγω καὶ Θεοπόμπου, Dionys. Hal. Τεχν. c. 21. p. 111. From these examples (collected by Lobeck and Hermann) it seems, that when a nominative or vocative precedes

λέγω, it is usually attended with an accusative; but when preceded by a genitive or dative, the noun with which λέγω is construed, may be placed in the same case.

569 b. The *Eribæa* of Sophocles is by some called *Melibæa* and *Peribæa*: her father is said to be *Alcathoüs*, or *Por-thaon*. See Lobeck's note, who refers to Pind. Isthm. 6. 67. Diodor. Sic. l. iv. 317. Hyginus, fab. 97. Heyne, on Apollodorus; &c. &c.

570 σφιν for οι. So *Æd. C.* 444. *Electra*, 1070. See Elmsley, *Medea*, 393.

571 a. Dr. Elmsley considers this verse to be spurious: "Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηροβοσκός εις αιι*, in the preceding verse, required some qualification. The words *εις αιι* may be translated, *as long as they live*: Compare *Æd. T.* 275. *Trach.* 1204." 'Αἶδιω γὰρ ἔστι δεινός μυχός, *Anacr.* 56. 10. (See Dr. Elmsley, *Heracl.* 1014.)

571 b. τοῦ κάτω θεοῦ, "of the nether God." See note 35 a.

571 c. Μέχρις, commonly an adverb, is used also as a conjunction; *donec*: See Matthiæ, § 623. p. 988.

572 ἀγωνάρχαι, (used for ἀγωνοδίται) *umpires* or *presidents* of a contest: the supposed injustice of awarding to Ulysses the arms of Achilles, here recurs to the mind of Ajax.

573 a. θήσουσ', *shall propose*, *i. e.*, as the prize of a contest. So Isocrates, *τιθίναι ἄθλον*. *Pono* (for *propono*) has the same sense: 'Velocis jaculi certamina ponit in ulmo,' *Georg.* 2. 530. 'Ponam certamina classis,' *Æn.* 5. 66.

573 b. λυμίων, 'that *destroyer* or *pest* of mine.'

574 ἐπώνυμον (used transitively) *which gives thee thy name*, or, *whence thou art named*. Hemsterhuis observes, that ἐπώνυμος has a double sense; either, "who derives his name from another:" or "who gives his name to another." See note on line 430.

575 στρέφων, *nimbly moving* or *turning it*; as displaying ease and skill in the management of it.

576 The *πόρπακεις* of a buckler were inner rings, through which the wearer inserted his left arm: they were often made of leathern thongs; hence the *πόρπαξ* is here called *πολύρραφος*, *much-sewed*, *formed of many thongs*. Eustathius affirms, that the shield of Ajax had not a *πόρπαξ*. This celebrated seven-fold shield was the workmanship of Tychius.

577 κοινῶς adverbially (see note 197 a) for *κοινῶς* or *ὁμοῦ*, "*together with me*." The arms of illustrious warriors were (as appears from this line) sometimes *buried* with them; but more usually placed upon their tombs, or burnt on their funeral pyres. *Sil. Ital.* 13. 693. *Æn.* 11. 196. *Odys.* λ. 74. Π. ζ. 418. *Æn.* 6. 232.

578 ὡς τάχος "*as quickly as possible*." See Matthiæ, p. 666. The expression is varied by ὅσον τάχος, ὅτι τάχος, ἐν τάχει, σὺν τάχει.

579 a. πάκτου, imperative active of *πακτώω* to *fasten as with a wedge or bar*. *And close the door*.

579 b. Nor (*ἰπισκ. γόους δάκρυς*) *weep before the tent*; *i. e.* 'in public.'

580—583 "promptum flere femineum genus: | sed reprime temet. medicus haud recte sapit, | ad vulnere vim sola qui adfert carmina:" Grotius.

580 a. Δακρῶω lengthens the penultimate.

580 b. *for a woman is (φιλοίκτιστον) powerful in exciting compassion*. So Dr. Blomfield (*Agamemnon*, 232) interprets *φίλοιικτον βέλως* by *telum misericordiae amorem injiciens*. Or, *φιλοίκτιστον*, *prone to tears*; as in *Medea*, *γυνή δὲ θῆλυ, κἀπὶ δακρῶις ἔφου*, 924. Suidas interprets *ἰπισκῆνους* by *profuse, indecorous*, such as is seen on the stage.

580 c. The neuter gender (*φιλοίκτιστον*) is often applied to persons. So *Θυμὸς δ' ἐν κακοῖς οὐ ζύμφορον*, *Æd. C.* 592. The Latins have the same idiom: "*Varium et mutabile femina*;" and, "*Triste lupus stabulis*:" Virgil.

581 a. πύκαζει (*κάλυπτε*, Hesychius) *hide thyself*, *i. e.* '*withdraw*;' *σιαντήν* being understood. So *ἀπὲκρυψαν* for *ἀπὲκρυψαν ἑαυτοῦς*, *Thuc.* 5. 65: *καταπαύσας* for *καταπαυσάμενος*, *Hecub.* 912: *ἔπειγε* for *ἰσπίγου*,

Orest. 789: ἔγειρε for ἐγείρου, Iph. A. 624. See Porson, Orest. 288: and Dr. Monk, Alcest. 922. See Matthiæ, p. 721. § 496. See, also, 355 b.

581 b. *It is not (πρὸς) the duty or custom of a wise healer, (ἄροισιν ἐπωδάς) to mutter incantations over a wound, which (τομῶντι) requires cutting. Πρὸς, the duty of.* See note 319 b.

582. That sickness could be healed by incantations or magical song (ἰπαιοιδὴ or ἰπωδὴ) was a general opinion of Greeks and Romans: Τὸς μὲν μαλακαῖς ἰπαιοιδῶν ἀμφίπων, Pindar, Pyth. 3. 91. (See Dr. Blomfield's learned note, on line 488, of Prometheus.) "Ipseque ter circum lustravi" (i. e. his sick mistress) "sulfure puro, | carmine quum magico præcinisset anus," Tibullus, 1. 5. 11. "Sunt verba et voces, quibus hunc lenire dolorem | possis, et magnam morbi deponere partem." Horace, Ep. 1. 1. 34.—Πῆμα, any event that causes suffering, is here explained by τραῦμα, wound: which agrees with Vitruvius, as quoted by Barthius, Advers. 1. 24. c. 9. p. 118.: "Si vulnus mederi oportuerit, non accedet Musicus." See Lobeck.

584 a. μ' ἄρῆσκει: a diphthong cannot be elided before a short vowel (see Porson, Phœniss. 1230): the μ', therefore, is μὲ, not μοί; the verb ἄρῆσκω being often followed with an accusative of the person, though usually with a dative: as ἤρεσκεν κριταῖς, Ajax, 1243. Matthiæ exhibits examples, p. 533. § 383. See Dr. Monk, Hippol. 184.

584 b. γλῶσσα τεθηγμένη: so λόγους τεθηγμένους, Æsch. Prom. 319.

586 a. "Nil sciscitare: egregia res modestia est:" Grotius. Μὴ κρῖνε, do not interrogate: κρῖνω for ἀνακρῖνω, as Antig. 399. Trach. 195. 314. 388. See note 30 b.

586 b. σωφρονεῖν here denotes not to be inquisitive: the (σωφροσύνη) sober conduct of a woman, chiefly consisting (says Suidas) in not prying into the actions of her husband.

587 καί σε πρὸς, &c. In the form of objection, the pronoun σε is often inserted between the preposition and the noun:

(see Monk's learned note, Hippol. 603.) as, μὴ πρὸς σὲ τοῦ σπείραντος ἀντομαι Διὸς, Alcest. 1117. Lydia, dic, per omnes te Deos oro, Horace.

588 προδοῦς γένη for προδοῖς, do not desert or abandon us. (See note 347). The Latin prodo is used in the same sense. (See Dr. Monk, Alcest. 293).

590 ἄρκειν is used for ἰπαρκεῖν, βοηθεῖν, ὑπηρετεῖν, præstare. Οὐ κἀτοισθ' (for γινώσκεις, ἐπίστασαι) Dost thou not know that I am no longer a debtor to the gods, ἄρκειν (τινὶ or σοὶ being understood) so that I should assist thee. i. e. 'In vain dost thou implore me, by the gods, who have not so well deserved of me, that, on their account, I should render assistance to any one.' (Hermann.) "Ὄσπερ is understood before ἄρκειν.

Brunck understands μοὶ after ἄρκειν, and refers to the gods the act of assisting: "Dost thou not know, that I am no longer a debtor to the gods, with regard to any assistance from them?" i. e. "I consider myself a dead man;" a deceased being poetically said 'not to owe any thing to, or released from obligations to,' the heavenly gods, as he now belongs to the jurisdiction of the Di Inferi. Thus Virgil: "Nos juvenem exanimum, et nil jam caelestibus ullis | debentem, vano mæsti comitamur honore," Æn. xi. "Nil mihi cum Superis: explevi munera vitæ," Maximianus, Eleg. v. 231. Hence Tecmessa subjoins, *Speak words of better import*; allusions to death and Tartarus being 'mala ominata verba.'

592 ἄροισι. ἄροίω, loquor. See Dr. Blomfield, Prom. 628.

593 οὐ ζυνέριξθ', "Will ye not shut her up in the tent?" Ajax addresses his attendants or the Chorus. (Ζυνέριξτε, ἀποκλείσετε, Suidas.)

594 μῶρα (i. e. μωρῶς) φρονεῖς, i. e. εὐήθης εἶ, Suidas: Thou seemest to me to be silly (or infatuated) if thou purposest now to discipline (i. e. correct, train) my native (ἧθους) disposition. Ajax alludes to his inflexibility of character; see line 548. ἤθος settled state of mind or body; genius, character.

Ajax and Tecmessa quit the stage.

597 a. *ναίεις* for *ναίη*, *art situated*: so Homer, *Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων δ' ἰεράων | νήσων, αἷ ναίουσι* (i. e. *ναίονται*) *πέτρην ἀλός* "Ἥλιδος ἄντα, *Il. β. 626*. *Ναίω* seems often used as a stronger word for *ἴστί*; *Œd. C. 118* and *137*. The similar word *οἰκίω* is used by Xenophon in a similar sense: *πλείσται πόλεις περὶ τὴν ὑμετέραν οἰκοῦσι*, *E. 7. 1. 2*.

597 b. *Ἀλίπλαγκτος*, literally, *wandering in the sea, floating*, seems to be used as a general epithet for islands, the sense of the word being taken from the former part *ἄλι*, *maritime*; see note 232 b. Hermann prefers *ἄλιπλακτος*, *beaten or dashed by the sea*: so *Æschylus, Θαλασσοπληκτον νῆσον Αἴαντος, Persæ, 312*.

598 *περίφαντος*: *conspicuous on all sides*.

599—608 "But I, unhappy wretch, am (*μίμνω*) *lingering*, (*παλ. ἀφ' οὗ χρόν.*) *this long time, in the Trojan meadows, μήνων ἀνήριθμος, through innumerable months, τρυχώμενος* *worn out, αἰὲν εὐνόμα* *χρόνων* *by the continual lapse of time; having the gloomy fear or expectation that I shall soon (ἀνύσειν) complete my course to the (ἀπότροπον) hateful and (ἀἰδηλον) destructive Pluto."*

600 *παλαιὸς ἀφ' οὗ χρόνος* used for *ἐκ πολλοῦ χρόνου* or *χρονίως*, *for a long time past*: i. e. *ἴστί παλαιὸς χρόνος, ἀφ' οὗ μίμνω*, &c.—*Καὶ οὐ πολὺς ἐξ οὗ χρόνος ἐς τοὺς ἰφίχους ἐγγεγραμμένον*, *Dion, Cass. 45. 38*. *Διακαῶς δὲ αὐτῆς ἐρεῖ πολὺς ἐξ οὗ χρόνος*, *Alciph. III. 8*. See *Lobeck*, p. 309.

602 *λειμωνία ποία*, literally, "*grass belonging to a meadow*," i. e. *grassy meadow*. Erfurdt reads *λειμωνίδι*: so *Dionysius Periegetes, λειμωνίδος ἀνδρσι ποίης*, 756. Hermann reads *λειμωνία ποία μὴ | λων, ἀνήριθμος αἰὲν εὐνόμα* | &c.; but would wish to substitute *λειμώνι ἄποινα, μήνων ἀνήριθμος*, &c. *Ego autem miser diu est ex quo Idæa pratensia præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus. Ἴδαῖα λειμώνια ἄποινα* intellige 'præmia commorationis in prato Scamandrio,' in quo secundum Homerum pugnabatur, i. e. 'eversioem Trojæ direptionemque.'

603 For Brunck's reading *μήλων* *Elmsley* suggests *μίλων*, 'belonging to,'

'conversant with,' 'dwelling among.' Critics much disagree in arranging this passage. *Μήνων ἀνήριθμος, mensium innumerabilis* is the conjecture of Hermann: *σοῶν πόλεις ἀνάριθμος ἄλλυται*, *Œd. R. 179*. *Ἀνάριθμος θρήνων*, *Electr. Soph. 232*. *Χρόνον ἡμερῶν ἀνήριθμον*, *Trachin. 247*.

604 *εὐνόμα*, (*ὁ καλῶς μεριζόμενος εἰς τέσσαρας ὄρας, Schol.*) equably divided, well-regulated: *Brunck. Εὐνομας* Doric for *εὐνομος*. Another scholiast explains *εὐνομος* by *εὐκίνητος, easily moved, or revolving*.—Hermann reads *εὐνόμα*, that there may be a closer connection with the supposed root *νωμάω*: *νωμάω* being often used in the sense of *to move, put into motion*. Thus *Aristophanes* terms the sun *ἰσπινόμαν*, *Nub. 567*. *Κόραξ ἐκ αἰθέρη νωμῶν*, *Archias, Epigr.* (See *Lobeck's* note.) *Virgil*, perhaps, alludes to this passage: "*fracti bello fatisque repulsi,—tot jam labentibus annis*," *Æn. 2*.

607 a. *ἀνύσειν τὸν Ἄϊδαν*: i. e. *ἀνύσειν* (*ἰδὸν* or *δρόμον εἰς*) *τὸν Ἄϊδαν*. So *Euripides, ποτανοὶ δ' ἤνυσαν τὸν Ἄϊδαν*, *Supplices, 1174*. See *Bos*, word *ἰδός*. *Ἀνύειν* is the Attic form for *ἀνύω*, *Porson, Phœniss. 463*.

607 b. *Ἀπότροπον, hateful, detestable*, (*Brunck*): *ὅ τις ἂν ἀποτρέποιτο*, *Hesych.*

608 *ἀἰδηλον*, (*ἄδηλον, ἀφανές, Hesychius*) *obscure*: or (*ἀφανιστικόν*) *destructive, fatal*. See *Heyne, Il. β. 455*.

610 *Ἐφιδρος*: *The ephedrus* was the person who, in the public games, *sat by*, for the purpose of engaging (if the judges deemed it necessary) with the victorious combatant. This was a great advantage to the ephedrus, who, being fresh and in full strength, had to encounter with one already wearied in conquering his former antagonist. In allusion to this circumstance, the *Coryphæus* says, "I am struggling with a longing regret for my native *Salamis*, and with the expectation of death on a foreign shore: if I conquer these enemies, I have a new antagonist in the frenzy of *Ajax*." The passage may therefore be Englished, "*And moreover the incurable Ajax remains as my (ephedrus) last and greatest of calamities*." (See *Potter, G.*

A., end of chap. 22, book 2; and Dr. Blomfield, Choephoroi, 853.) "Ἐφείδρος is often extended to mean *adversary in general*; and, more especially, an *insidious enemy*, or one who is lying in ambush.

611 ζύναυλος, i. e. σύνοικος, *one who sojourns in the same tent or house, an inmate*. Sophocles is fond of applying this idiom to *calamities* which, by their perpetual presence, seem to reside (as it were) under the same roof: κηλὶς κακῶν ζύνοικος, Œd. C. 1133. Κακοῖς ἰνναίοντα, Philoct. 472. "Αχθεῖ ζυνοικεῖν, 1168. See note 503 c.

615 φρενὸς οἰσβώτας, (οἶος *alone*, βόσκω *I feed*) *ἀυτόγνωτος, feeding his own thoughts apart*, i. e., obstinate, inflexible, *self-willed*. The metaphor is taken from a sheep, which, having wandered from the flock, is grazing by itself.

Brunck reads οἰσβώτας, and interprets it by "having wandered from his right mind."

617 εὔρηται (γεγίνηται, Schol.) *is found, proves, is*; a stronger word for ἴστί.

618 Two genitives sometimes refer to the same noun: see Matthiæ, § 314. Thus χερσῶν and ἀρετᾶς refer to ἔργα: "deeds, performed by his hands, (and) of the greatest valour." See note 53 a. Erfurdt construes χερσῶν after ἀρετᾶς; ἔργα μεγίστας ἀρετᾶς χερσῶν.

620 a. ἔπεισεν, *have fallen to the ground, have lost efficacy, are disregarded*. The contrary form is used by Virgil: "Et bene apud memores veteris stat gratia facti," Æn. 4.

620 b. ἀφιλα, *thanklessly received, παρ' ἀφίλοις by the thankless (and) infatuated Atridæ*. 'Ingratus' has a similar double sense, *unwelcome to, thankless for*. So *ingrata pericula*, 'dangers, for which we receive no thanks.' See note on line 522.

620 c. ἔπεισ' ἔπεισε: the repetition of the same word conveys a greater degree of force and πάθος. Euripides is fond of this repetition: see Major's Hecuba, 897. See Ajax, 627. 925. 1205.

621 μελίσις, (μυταίσις, Hesych.) *in-*

fatuated, wretched. So miser is a term of reproach in Latin.

622 σου the enclitic usually denotes an indefinite place, *some place, somewhere or other*; as ἀλλά σου ἐν μεγάροις, Il. ε. 193. Hence it is applied in a *conjectural* sense, and may often be Englished by *perhaps, probably, if I mistake not*. (See Vigerus, p. 146.)

623 a. Ἐντροφος, *possessed of, or labouring under*. (See 503 c.)

623 b. παλαιᾷ ἡμέρᾳ *length of days, or protracted life*. Παλαιᾷ σ' ἡμέρᾳ προσενέπω, Rhesus, 390. For ἡμέρᾳ, in the sense of βίος *life*, see Musgrave, Phœniss. 550.

624 λευκᾷ, *gray, hoary*. So Euripides, λευκόχροα κόμαν, Phœn. 333.

626 φρενομόρως νοσοῦντα is *labouring under an insane mind*; Μόρος often denoting *malady or perdition*. The scholiast explains φρενομόρως by μανικῶς, φρενοβλαβῶς: φρενοβλαβῆς is used by Herodotus for *mad, insane*.

627 a. Hermann and the Scholiasts understand οὐκ before αἴλιον: as οὐκ αἴλιον, οὐδ' οἰκτρᾶς, &c. Instances of a similar ellipsis may be found under the words οὐδὲ, οὔτε, Bos, p. 485. So Thucydides, Αἱ φοίνισσαι νῆες, οὐ δὲ ὁ Τισσαφέρνης, viii. 99 (see Duker's note). Ἐντρονον δὲ ἐν αὐτῇ, οὐδὲ ἤπαρ φαίνεται, Lucian, Ver. Hist.

627 b. Linus is stated by Diodorus Siculus to have been the inventor of melody among the Greeks. He is said to have been the master of Orpheus and Thamyris. The strain, called *Linus*, seems to have been melancholy and plaintive; and hence to have designated any *mournful dirge*. See Dr. Blomfield's learned note, Agam. 119.

629 — 631 Δύσμορος, *The unhappy woman shall send forth*, (οὐκ understood) *not the (αἴλιον) usual dirge, nor the (γόν) plaintive song of that sad bird the nightingale; but she shall (Θρηνήσει) mournfully utter shrill-toned (ᾠδὰς) wailings*, i. e. "her complaints shall not be regulated and musical as dirges or the soft song of the nightingale; but immoderate, excessive, and harsh." Αἴλιον sc. ὕμνον.

628 ἀηδοῦς: ἀηδὼ, gen. ἀηδοῦς is the

Attic form for ἀηδών, ἀηδόνας: see the note of Valckenaer (Phœniss. 458), who enumerates other words used in a similar manner; as γοργῶν, γοργῶν; εἰκῶν, εἰκοῦς; χελιδῶν, εἰδῶν, &c. &c. for γοργῶν, ὄνος; εἰκῶν, ἴνος, &c. &c.

Τίς ἄρ' ὄρνις, ἢ δρυὸς ἢ | ἐλάτας ἀπροκόμοις
| ἀμφὶ κλάδοις ἐζομένη, | μονομάτορος ὄδυρ-
μοῖς ἐμοῖς | ἀχῆσει ξυνοφθός; Phœniss. 1530.
"Εὐθ' ἀλίγεια μινύρεται | θαμίζουσα μάλιστ'
ἀηδῶν | χλωροῖς ὑπὸ βάτταις, CEd. Col.
671. 'Αλλ' ἐμέ γ' ἀστονόσοσ' ἄραρεν φρένας
| ἀΐτην ὀλοφύρεται, | ὄρνις ἀτυζομένη, Διὸς
ἄγγελος, S. Electr. 147. Σὲ τὰν ἐναυλοῖσι
ὑπὸ δένδροκόμοις | μουσεῖα καὶ θάκουσ' ἐνίζου-
σαν ἀναβιάσω, | σὲ τὰν ἀοιδόταταν ὄρνιθα
μελῶδον | ἀηδόνα δακρυόεσσαν, Helena,
1106. 'Ὀς δὲ τ' ὀδύρεται ὄρνις ἐπὶ σφετέρησι
νεοσοῖς | ἄλλυμένοις, οὓς τ' αἰνὸς ὄφρις ἔτι
νηπιάχοντας | θάμοις ἐν πυκνοῖσι κατεσθίει'
&c. Moschus, Idyll. 4. 21. 'Ὀς δ' ὅτε Πανδα-
ρέου κόρη, χλωρῆς ἀηδῶν, | καλὸν ἀείδησιν,
ἕαρος νέον ἰσταμένοιο, | δένδρων ἐν πετάλοισι
καθεζομένη πυκνοῖσιν, | ἦτε θαμὰ τραπῶσα
χέει πολυχηέα φωνήν, | παιῖδ' ὀλοφρομένη
"Ἴτυλον φίλον, Odys. τ. 520. "Qualis
populea mœrens Philomela sub umbra |
amissos queritur fœtus; quos durus arator
| observans nido implumes detraxit: at
illa | flet noctem; ramoque sedens mise-
rabile carmen | integrat, et mœstis late
loca questibus implet:" Georg. iv. 511.
"Non quæ verno nobile carmen | ramo
cantat tristis ædon, | Ityn in varios mo-
dulata sonos:" Sen. Ag. 660. "Qualia
sub densis ramorum concinit umbris |
Daulias, absumpti fata gemens Ityli:"
Catull. 65. 13.

629 ἦσι. Bp. Blomfield considers this future as of rare occurrence: Sept. 863.

630 ᾤδῶς (as its verb ἀείδω) is used by catachresis, for 'ejulatus,' wailing: 'Αείδειν στονόειν μέλος ἀμφὶ τεκούση, Opp. Cyneg. ii. 363: and γόνον ὑστατον ἀείδοντες, Id. 548.

631 χερόπληκτοι δαῦποι poetically for πλήγματα τῶν χειρῶν σὺν δούπῳ resounding blows of her hands.

632 ἐν στέροισι πεσ., tmesis for πεσοῦνται ἐν στέροισι. Πεσοῦνται agrees with πληγαῖ, implied in χερόπληκτοι: the nominative ἄμυγμα does not make literal

sense with πεσοῦνται; but the poets often use two or more nouns in construction with one verb, which strictly applies to one of them. 'Αρ' οὐκ Ἐρινὺς τοῦτ' ἐχά-
κευσε ξίφος, | κἀκείνον (i. e. ζωστήρα) "Αἰθρ.,
Ajax, 1035. Οὔτοι πολλ' ἐπὶ τόξα τανύ-
σεται, οὔτε θαμειαὶ | σφενδόνας, Archilo-
chus, apud Plutarchum, V. Thes. p. 3. A.
(See Lobeck, p. 385). 'Εσθῆτα καὶ γλῶ-
σαν φορέουσι, Herod. 4. 106. Ξίφος ἢ βέ-
λον ἐξάψει ἀμφὶ δέρον, Ion, 1082. Δῶνα
αἰθέρα ἢ "Αἶδαν, Ajax, 1192. 'Αλλ' ἢ πνοῖ-
σιν, ἢ βαθυσκαφεῖ κόνει κρύψον νιν, Electra,
435. Matthiæ, § 612. p. 947. So the
Latin: "alii naufragio, alii a servis
ipsius interfectum eum scribunt," C. Nep.
Hann. 8. 'Duces pictasque exure carinas,'
Virg. "Illi florentissima, nos duriores,
conflictati (fortunâ) videmur," Cicero x.
ad Att. 4. "Oculis, manibus, cruribus-
que defossis," Florus. 'Armis precibusve
exposcere pacem,' Æn. 3. 'Ipse Quiri-
nali lituo parvaque sedebat succinctus
trabeâ,' Æn. 7. 187. (See Grævius' note,
Duker's ed. p. 629.) Other examples
may be seen, in Sanctius' Minerva, vol.
ii. p. 356. "See Pan with flocks, with
fruits Pomona, crown'd." Pope.

634 a. κεύθων (i. e. ἐαυτὸν) for κεύθμι-
νος. So κεύθει for κεύθεται, CEd. T. 968.
Κέκυθεν, Electr. 868. Κέκυθόταν, Antig.
911. Κέκυθως, Septem, 585. [So πάλων
for παλλόμενος, CEd. T. 153. Κυκλῶν
for κυκλοῦνται, Trach. 130, and Electr.
1365.] Elmsley (Heracl. 778) asserts,
that κεύθωμαι does not exist, and that
κεύθω occurs in the active form only.

634 b. κρείσων γὰρ (εἴη understood)
for he would be happier, κεύθων (used for
κευθόμενος) if concealed (i. e. withdrawn
from human eyes) in Orcus:—i. e. 'it
would be better for him, if he were
dead.' So, CEd. T. 1368, κρείσων γὰρ
ἦσθα μηκέτ' ὦν, ἢ ζῶν τυφλός.—Elmsley
prefers παρ' "Αἶδα.

635 νοσεῖν μάτην (temere morbo capî,
i. e. delirare, Hermann) is the same as
νοσεῖν φρενομόρως, line 627, to labour under
the malady of insanity. So Aristophanes,
τί πίτει: τί μάτην οὐχ ὑγιαίνεις; Pac. 95.
Hermann prefers ὁ νοσῶν to ἡ νοσῶν.

637 ἦκων, being, used for γενόμενος: 50

in Philoctetes, Οὗτος πρωτοτόνων ἴσως | ἦκων οὐδενὸς ὑστερος, 180.—“An Deus immensi venias maris,” Georg. 1. 29. “Gratior et pulchro veniens in corpore virtus,” Æn. 5. 344.

638 πολυπόνων, apparently used for the Homeric πολύμορχοι. Bp. Blomfield (Persæ, 325) renders it by *bellicos labores strenue subeuntium*.

639—640 no longer remains consistent in his (συντρ. ὄργ.) natural habits (or disposition), but (ὀμιλεῖ ἑκτός) is beside or out of them, i. e. ‘is insane.’

639 Σύντροφος, what was brought up with us, instilled by nature, natural.

640 a. Ὀργή, though generally denoting violent passion, is often used for τρέπος, disposition, temper, natural manner or habit. So, ὄργην ὁμοίως, Ajax, 1153: ὄργην ἐμίμψω τὴν ἐμὴν, CEd. T. 337: αὐτόγνωτος ὄργᾶ, Antig. 875. Ἀστυνόμους ὄργᾶς, Antig. 355. See Duker, Thucyd. i. 130. Bp. Blomfield, Prom. 386.

640 b. Ὀμιλεῖ is a stronger word for ἑκτός εἶναι: ἑκτός, φρενῶν or ἑαυτοῦ being understood, is opposed to ἔνδον γενέσθαι, ἐντός ἑαυτοῦ or ἐν ἑαυτῷ γενέσθαι. This formula is illustrated by Bp. Blomfield, Choeph. 227.

641 The order of the words is, (τὸ) πυθίσθαι οἶαν δύσφορον (intolerable) ἄταν παιδὸς μένει σι: πυθίσθαι being the nominative to μένει.

644 Ἐθρέψεν, hath possessed, i. e. ‘hath undergone.’ See note on line 503 c.

645 *Τίς αἰὼν Διακιδᾶν, any one of the Æacidæ, used in periphrasis, for τίς Διακιδᾶν: as βίον τοῦδς for τόνδς, CEd. C. 1353. Γένη βροστῶν for βροστοῖ, Philoct. 173.

Ajax and Tecmessa enter.

646 ‘Humana longis cuncta curculis dies | immutat: occulta aperit, et aperta occultit. | Nil non datum sperare: tandem evincitur | mens obstinata jusque jurandum Jovis:’ Stobæus, Grotii, p. 142.

647 κρύπτεται, middle voice; hides within itself, ‘conceals in its own bosom.’ Heath considers φανέντα as nominative to the passive verb κρύπτεται.

648 a. ἄελεπτον: unexpected. Χρημάτων ἄελεπτον οὐδέν, οὐδ’ ἀπάμοτον: Archilochus Ἐλεπισθαι χρεὶ πάντ’, ἐπεὶ οὐκ ἔστ’

οὐδὲν ἄελεπτον: Linus apud Jamblich. Vit. Pythag. p. 131. Οὐδὲν ἀπάμοτον οὔτε ἀνέλεπιστον: Aristides, t. i. p. 478. (Lobeck.)

648 b. ἀλίσκεται, conquered, taken (as it were) by storm.

649 a. δεινός, dread, solemn; from Homer, β. 755, ὄρκου γὰρ δεινοῦ, &c.

649 b. Ὀρκος is said by Porson to denote an oath by words; βωμὸς, by victims; πίστις, by right hands; Medea, 21.

649 c. περισκελιῖς, very hard, obdurate, inflexible, rigid: from σκίλλω, to dry up or render hard. See Lobeck, p. 316; and Gataker, M. Anton. pag. 153.

650 who, at that time, was vehemently obdurate; i. e. in reference to Tecmessa’s entreaties. Τὰ δεινὰ for δεινῶς: καρτερίω, to persevere, to hold out, to endure with an obstinate patience. Τότε is opposed to τῷ νῦν. Dr. Elmsley, Heracl. 1009.

[“Qui hucusque gravissima quæque pertuli; qui ad fortia obdurueram:” Billerbeck. “Qui durus adversa quævis et acerba tolerabam, nec malis victus cedebam:” Jaeger.]

651 στόμα seems used in the sense of acies: I have been mollified as to my edge by this woman.

The general force of the comparison seems to be, that as iron or steel, by being dipped in water, becomes more supple, pliant, and elastic; so the rigid mind of Ajax had been mollified by the supplications of Tecmessa. In this sense, Statius says, “Ferrum laxatur in usus | innumeros, quod rostra liget,” &c. Achill. i. 429. (Lobeck.)

Βαφῆ σίδηρος ὡς will make sense, whether construed with ἐκαρτέρου or ἐδηλύνθην, if what the Scholiast says be true, viz. that steel, in order to be hardened, was dipt in water; but in oil, to be rendered soft. So Pliny: “tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur:” H. N. xxxiv. 41. Hermann interprets the passage in reference to this latter mode of immersion. Erfurd and Brunck construe βαφῆ σίδηρος ὡς with ἐκαρτέρου: I, who was lately firm and rigid, like steel dipped in water, &c. Musgrave thinks this to be the sense of the text; but willing to apply the simile

in reference to ἰθελύνθην, proposes ἀβαφῆς for βαφῆ: "ego utique qui mire durus et rigidus videbar, nunc velut ferrum immersionem non passum, aciem emollitus sum." "Acie[m] mihi molliri ac retundi passus sum: continuatur metaphora a ferro, aquis ut indurescat tincto, atque inde acie firmiore prædito, desumpta:" Heath.

Valckenaer supposes that Plutarch refers to Sophocles in the following passage:— εἶθ', ὡσπερ ὁ σίδηρος πυκνοῦται τῇ περιψύξει, καὶ δέχεται τὴν στόμωσιν, ἀνεθεῖς πρῶτον ὑπὸ θερμοῦτος, καὶ μαλακὸς γενόμενος, οὕτω τοῖς φίλοις διακεχυμένοις καὶ θερμοῖς οὖσιν ὑπὸ τῶν ἰπαιῶν, ὡσπερ βαφῆν ἀτρέμα τὴν παρρησίαν ἐπάγειν, De Discrim. Amici et Adulat. p. 73. C.

654 a. εἶμι, used in a future sense, for πορεύσομαι: see Ajax, 810. and 1401. Œd. C. 503. 1352. Trach. 86. Phil. 132. 461. 1353. Electr. 475. So the compounds ἀπειμι, I will depart: Ajax, 1159. Œd. T. 229. Trach. 414. Philoct. 124. Πάριμι, I will enter, Helen. 459. Ἔσειμι, I will enter. Ἐπάνειμι, I will return, Trach. 643. (See Monk, Hippol. 804.)

654 b. παρακτίους, adjoining the shore: Ajax mentions the shore, implying that he was about to bathe in the sea, whose waters were considered most efficacious in removing (λύματα) impurities.

655 "Λύμα piaculum: plerumque de sordibus dicitur:" (Dr. Blomfield.) Ajax alludes to the pollution, which he had contracted from the slaughtered herds.

656 ἐξαλείσωμαι, avert from myself, I may avoid: from ἀλείω, avert. Θεᾶς, Minerva.

657 a. ἀστιβῆ, not trodden, i. e. unfrequented.

657 b. κίχω: Dean Monk is of opinion, that the presents of verbs in ανα, as κίγχανειν (not κίχάνειν), θιγγάνειν (Ajax, 1410), τυγχάνειν, λαμβάνειν, μανθάνειν, &c., are derived, not from obsolete verbs, as κίχω, μάθω, λάχω, &c., but from the respective aorists θιγῆν, κίχῆν, τυχῆν, λαβῆν, μαθεῖν, &c., with the insertion of ν or μ. See his note on Hippol. 1442. Dr. Blomfield, Choeph. 612.

658 a. ἔγχος, sword: So Ajax, 287. Œd. T. 1255. Antig. 1236. Trach. 1016.

1035. Eurip. Phœniss. 1423. Electra, 700.

658 b. Κρύψω: I will bury, as if a pollution to the eye of the sun, and of men. The ancients were accustomed to break, destroy, or remove from sight, whatever had been the instrument of crime. Hercules is represented as saying, 'Tibi tela frangam nostra; tibi nostros, puer, | rumpemus arcus, ac tuis stipes gravis | ardebit umbris,' Herc. Fur. 1230. The tree, from which any unhappy person had suspended himself, was cut down or burned.—"Si is homo qui devotus est, moritur, probe factum videri: ni moritur, tum signum in terram defodi:" Liv. 8. 10.

"Ajax, who is secretly resolved to destroy himself, announces his intention of burying the sword, in order to prevent the suspicions of his wife and friends: but the spectators plainly see his intent, by his industry to conceal it:" Franklin.

659 γαίας genitive in reference to ἔνθα. See note 102 b.

660 σωζόντων, Attic for σωζέτων: Matthiæ, p. 281: so γελώντων, 961.

661 Χειρὶ is used somewhat pleonastically with ἰδέξάμην: see note 310 b. So Homer, ἰδέξατο χεὶρὶ κύπελλον, Il. α. 596.

662 Ἐκταρος: see Iliad, η, 299.

663 κεδνόν τι, respectful token, honourable reward: as κεδνὸν χάριν in Pindar, Olymp. 8. 105. Κεδνός is here used in the sense of τίμιος: and is an Homeric word, formed from κίδω, the old form of κήδω. Dr. Blomfield, Septem, 62. The varied application of κεδνός is fully illustrated by Dean Monk; Alcest. 621.

665 Ἐχθρῶν ἄδωρα δῶρα, &c. "The gifts of an enemy are no gifts," i. e. fatal or treacherous gifts. So Euripides, Κακοῦ πρὸς ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει, Medea, 605. In a similar sense, Virgil, Æn. 2.; "timeo Danaos et dona ferentes.

The construction of δῶρα ἄδωρα is common among the Greek poets: as γάμος ἄγαμος, a fatal marriage; φίλος ἄφίλος, a treacherous friend; βίος ἀβίωτος, a life not worth living: ὕπνος ἄϋπνος, χάρις ἄχαρις, ἀπόλεμος πόλεμος, ἄοικος εἰσοίκησις, &c. The Latins imitate this construction:

"Jam lætus fratris non frater corde reliquit," Theb. xi. 567. "Funera Cecropiæ ne-funera portarentur," Catull. 64. 82. "Sed vera vetus est dictio, quæ munera | ab hoste damna nuncupat, nec munera:" Grotius.

666 "In posterum Dis cedere immortalibus | discemus ergo, colere et Atridas duos: | nam principes sunt: obsequendum: quippe ni? | cum valida rerum quæque et invictissima | cedant honori. Nivibus horrescens hyems | fruges ferenti tribuit æstati locum: | desurgit atro nox globo, cum candidis | veniens quadrigis lumen accendit dies: | gravibus procellis ventus agitata mare | tandem remittit: ipse cunctidomus sopor | sua vincla solvit, nilque perpetuo tenet."—Grotius, Stobæus, xlv. p. 171.

667 Ajax is here speaking ironically.

668 a. ὑπεικτέον, *I must give way.* See note on line 853.

668 b. τί μή, 'quidni, quippini: 'why should I not yield?' See note on 1010.

670 a. τιμαῖς, *the higher powers, constituted authorities, persons of rank.* In the same manner ἀρχαί is often used for ἀρχοντες: abstract for concrete.

670 b. Τοῦτο μὲν, *in the first place.* Τοῦτο μὲν and τοῦτο δὲ are used in enumerating; τοῦτο is omitted before δὲ in line 672. See Hermann's notes on Vigerus, § 15.

[(Δια) τοῦτο, *for this reason*; Heath. (Κατὰ) τοῦτο, *in this manner, thus*; Musgrave.]

670 c. υφοστιβῦς, *snow-heap'd*, i. e. *snowy*: see note on line 232 b: (διῦργοι, Suidas) *rainy, damp.*

672, 3 *The dark orb of night* (periphrasis for Night or Moon), ἐξίσταται *removes out of the way for the cheerful day* (i. e. sun), (ᾧσσει) *so as to kindle the light.*

672 a. αἰανὴς, *noxious, baneful.* (Dr. Blomfield, Persæ, 935). Suidas explains the word by σκοτεινὸς and ἀδιάλειπτος, *dark, perpetual.* In the latter sense, Hermann interprets it *wearisome, tedious*, as if from its length.

672 b. Κύκλος (*circle, orb*), is often applied to the heavenly bodies: ἡλίου κύκλος, the sun, Soph. Philoct. 815. ὦ κύκλοι, *O stars*, Philoct. 1354. So Virgil, "ætherios humero qui sustinet orbés," Æn. 8. 137.

673 a. λευκοπόλα, *drawn by white horses.* So Æschylus, Ἐπεὶ γε μὲν τοι λευκόπωλος ἡμέρα, &c. Persæ, 392. So Theocritus, λευκίππος ἄως, xiii. 11. Λευκόπτερος Ἀμέρα, Troades, 848.

673 b. Ἡμέρα is the dative in reference to the verb of "yielding, making room."

673 c. Φλέγειν (*accendere*) is used transitively.

A similar sentiment to that, comprised in the preceding lines, occurs in the Phœnissæ of Euripides:

Νυκτός τ' ἀφεγγές βλέφαρον, ἡλίου τε φῶς | ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον, | κοῦδέτερον αὐτοῖν φθόρον ἔχει νικώμενον. | Εἰς ἡλίου μὲν νύξ τε δουλεύει βροτοῖς, &c. 555.

674 ἐκοίμισε, *lulled, tranquillized, mitigated.* This effect of winds upon the sea is sometimes mentioned by other poets. "Quæ mare temperant, | impellunt animæ lintea Thraciæ," Hor. Od. 4. 12. 1. "Lassatum fluctibus æquor | ut videre duces, purumque insurgere vento | fracturum pelagus Boream," Lucan 5. 705. "Quum placidum ventis staret mare," Virg. Ecl. 2. 26. "Quo non arbiter Adriæ | major, tollere seu ponere vult freta," Hor. Od. 1. 3. "Placataque venti | dant maria," Æn. 3. 69. "Placidi straverunt æquora venti," Æn.

That winds should tranquillize the ocean, seems absurd. Bothe and Schaefer understand some such word as *ceasing*, i. e. "as sleep, *by ceasing*, unlooses those whom it had bound; so violent winds, *by ceasing*, may be said to calm the waves, which they had raised." So the Glossary, ἀημα, παυσαμένη πνοή. "The lyric and tragic poets," (says Heyne, II. X. 98; vol. 6. p. 25.) "often employ the defect or absence of a thing to denote the thing itself."

Musgrave proposes λείων (*gentle*) for δεινῶν.

675 *iv δὲ, and moreover; in addition to or among these things.* CEd. C. 55. See Elmsley, CEd. T. 27.

677—683 “Quanto modestum sapere nos æquum est magis? | Expertus hominis quod sit officium scio: | odisse quamvis maxime infestum quasi | amare posses: rursus et amico obsequi, | tanquam reflexa temporum posses vice | odisse: quippe pluribus mortalium | parum esse fida statio amicitiae solet:” Grotius.

678 For *ἰγὼ δ'*, Boissonade reads *ἰγὼ δ' crasis for ἰγὼ οἶδα.*

679 *ἰχθαρτίος, to be hated:* as the tragedians use *ἰχθαίρω*, and not *ἰχθραίνω*; by analogy, *ἰχθαρτίος* is preferable to Brunck's reading, *ἰχθραντίος.* (Porson, *Medea*, 555.)

680 *Φιλήσων, being likely to love.* Matthiæ, § 568. 1.

682 “Scipio negabat ullam vocem inimiciorem amicitiae potuisse reperiri, quam ejus qui dixisset, ita amare oportere, ut si aliquando esset osurus:” Cicero, *Laelius*, xvi. Κατὰ τὴν Βίαντος ὑποθήκην, καὶ φιλοῦσιν ὡς μισήσοντες, καὶ μισοῦσιν ὡς φιλήσοντες, Arist. *Rhet.* ii. 15. Ἔστι γὰρ οὐχ ὑγιαίνοντων ἀνδρῶν, οἶμαι, οὐθ' ὅταν τινὰ ὑπειλήθωσι φίλον, οὕτω πιστεύειν, ὥστε, ἂν ἀδικεῖν ἐπιχειρῇ, τὸ ἀμύνεσθαι σφῶν αὐτῶν ἀφελίσθαι, οὐθ', ὅταν ἰχθρόν τινα ἠγῶνται, οὕτως αἱ μισεῖν, ὥστε, ἂν παυσάμινος βούληται φίλος εἶναι, τὸ ποιεῖν ἐξεῖναι ταῦτα κωλύσαι ἀλλ' ἄχρι τοῦ καὶ φιλεῖν, οἶμαι, χρὴ καὶ μισεῖν, μηδετέρου τὸν καιρὸν ὑπερβάλλοντας, Demosth. in *Aristocr.* Χρὴν γὰρ μετρίως εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακίνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς | ἐβλυτα δ' εἶναι στέργηθρα φρενῶν, | ἀπὸ τ' ὄσασθαι, καὶ ζυτυῖναι: Hippol. 255.

683 *ἰταιρεία* is often used in the sense of *friendship.*

685 *διὰ τέλους, completely, wholly, fully;* to be construed with *τελεῖσθαι.* So *διὰ τέλους σοφοί,* Eur. *Hec.* 1183: *διὰ τέλους εὐδαιμονοῦν,* Eur. *Suppl.* 270. (Blomfield, *Prometh.* 280.) See note 822. Jaeger and Brunck take *διὰ τέλους* in the sense of *assiduously, constantly,* in construction with *εἶχου.*

687 a. *And do ye, O companions!*

τιμᾶτε τὰδε perform these injunctions, or pay to me this respect, equally with Tecmessa.

687 b. *Τῆδε dative after αὐτὰ, a word signifying “equality, suitability, resemblance,” &c.* See Matthiæ, p. 538. Τὸν αὐτὸν χρόνον τῇ ἀρπαγῇ, “at the same time with the carrying off;” Herod. 3. 48. The Latins have the same idiom: “idem facit occidenti,” Horace.

689 Bishop Blomfield observes, that *μίλειν* signifies *cura esse;* *μίλισθαι* (middle,) *curam gerere.* Prom. 3.

Bothe reads *μίλειν μὲν ἡμῶν, οὐ νοεῖν δ' ὑπέμεγα,* “nec tamen” (i. e. Teucer) “contristetur nimium.”

692 *σεσωσμένον:* “The expression is ambiguous, and the sense left doubtful, on purpose to deceive the Chorus; who, misunderstanding Ajax, immediately on his leaving them, break out into a song of joy on his recovery. This gives time for Ajax to retire before the arrival of the messenger:” Franklin.

Ajax and Tecmessa leave the stage.

693 a. *ἰφριζα (τὰς τρίχας ἀρῶσθαι, Suidas) my hair stands on end, I shudder.* The same sensation is mentioned by Euripides, as a symptom or effect of joy: *γέγηθα κρατὶ δ' ὀρθίου εἰθέρως | ἀνεπτόμακα,* Helen. 640. “Lætusque per artus | horror iit,” Stat. *Theb.* i. 493.

693 b. *ἀνεπτόμαν:* Porson is of opinion, that the present *ἵπταμαι* is wholly unknown to the Attic writers, who use *πίτομαι* and *πίταμαι:* and in the 2 aor. *ἵπτομην* and *ἵπτάμην,* of which the former is the more usual. See Dr. Blomfield, *Prometh.* 115: and Matthiæ, vol. i. p. 351. § 241.—*Ἀναπίτομαι, I fly upwards; as if winged with joy.* Ἐρωτι (ἔρω, φιλία, Hesych.) *from the feelings of friendship:* Musgrave.

‘*Erigor cupidine,*’ Brunck. ‘*Excitor impetu Bacchico,*’ Billerbeck. ‘*Cupidine sc. saltandi,*’ Bothe.

695 a *ἄλιπλαγκτος, wandering over the sea.* The origin of this title is obscure. Suidas suggests that Pan was so named, either because he assisted the Athenians in a naval battle; or because he caught the giant Typhon or Typhæus

in a *net*; or because he is reverently worshipped by *fishermen*; or because he was enamoured of the nymph *Echo*; and what abounds in echoes more than the *ocean*?—Lobeck supposes, that Pan, from being fond of playing amid the solitude of the sea-shore, began to be called ἄκτιος and λιμενίτης. The poets represent Pan as fond of dancing on the sea-shore with the sea-nymphs: so Ausonius; “Hic ego et agrestes Satyros, et glauca nitentes | Naidas extremis credam concurrere ripis, | capripedes agitat cūm læta protervia Panas:” Mosella, 170. So Æschylus; Νῆσός τις ἔστί πρόσθε Σαλαμῖνος τόπων, | βαιὰ, δύσορμος ναυσίν, ἦν ὁ φιλόχορος | Πᾶν ἑμβατεύει, ποντίας ἀκτῆς ἔπι: Persæ, 453. Ἀλίπλαγκτος (*sea-traverser*) is an appropriate epithet for Pan, in the mouth of the Chorus, who, being natives of Salamis, knew his partiality to the neighbouring island Psyttalea. (See Dr. Blomfield, Persæ, 453.) Hermann joins the words ἀλίπλαγκτε φάνηθι, *come hither across the sea*.

695 b. Κυλλανίας: Cyllene, a mountain of Arcadia, over which country Pan presided.

‘Come from the Cyllenian snowy rocky cliff:’ for several epithets to one noun, see note 135 b.

696 χιονόκτυπος, *snow-struck*, i. e. *snowy*: (see note 232 b.)

697 δειράδος:—ὅς πάντα λόφον νιφόεντα λίλογγε, καὶ κορυφὰς ὄρειων, καὶ πετρήεντα κάρηνα: Homer, in Pana, 6.

698 a. χοροποιός, *former of the dance*. Æschylus terms Pan φιλόχορος. See Dr. Blomfield, Persæ, 454.

698 b. Pan is here termed ἄναξ θεῶν, in the same style of reverence which is paid to any other god, when more especially invoked. Thus Pindar styles him χορευτὴν τελειώτατον θεῶν, fragm. Parthen. So Æschylus, Τύχα προφερεστάτα θεῶν.—Θεῶν ἀνασσα is applied to Diana, Iphig. Aul. 1523. Apollo is styled *summus Deorum*, Æn. xi. 785.

699 a. Νύσια, *Nysian*: a species of dance in honour of Bacchus, who was educated at *Nysa*.

699 b. Κνώσι, *Cretan*: a species of

dance used by the Corybantes, the Priests of Cybele. They passed from Mount Ida into Crete, and had a solemn annual festival at Gnosus.

699 c. αὐτοδαῆ, *learnt without the aid of a teacher*; i. e. from Pan’s natural aptness for dancing.—[*Not communicated by rules of art*, i. e. simple, unconstrained: Billerbeck. *Of thine own invention*: Bothe.]

700 ἰάψης (ἑμβάλης, Gl.) used in the usual sense of *throw, cast*; in reference to the projection of feet in violent dances, which require intense exertion. Ὀρχήματα is a bold, but poetic, substitution for πῶδας.—For ἰάψης, Musgrave proposes δάψης, ‘*pernectas choros*.’

701 νῦν, emphatically, *now at length*, after the change in the gloomy resolves of Ajax.

703 Apollo is invoked, not merely as an Avernuncus, but (like Pan) as being a φιλόχορος θεός: “*Delum (ὁ Δάλιος) maternam invisit Apollo, | instauratque choros*,” Æn. 4. 145.

704 εὐγνωστος, *easy to be known or discerned*, i. e. *visible, manifest*. As the gods withdrew from visible intercourse with men in proof of their anger against human enormities; so to re-appear in a clear distinguishable form might be considered as a mark of returning favour: this interpretation makes εὐγνωστος accord with εὐφρων in the following line. (See Catullus, 64, 385.) So, Ὀπόλλων οὐ παντὶ φαίνεται, Callim. in Apoll.—Or, *easy to be known*, being remarkable for beauty; i. e. *beautiful*: Billerbeck.

“Lego εὐγνώστα Σύ μοι, ut bene se notum Apollini prædicet Salaminus, quod in Delum missæ interfuerit θεωρίᾳ Atheniensium, quæ splendidissima solebat esse: nam Atheniensibus annumerantur Salaminii, v. 202. Ut igitur deputatione, tanquam beneficio, devinctus erat Phæbus, ita ut sibi invicem propitius sit, jure suo precatur Chorus:” Bothe. Hermann has not any stop after εὐγνωστος.

705 εὐφρων propitious. Διὰ παντός (i. e. χρόνου) *always, to the very end*. See Br. Blomfield, Choeph. 1006.

706 Ἄρης (λύσσα, μανία, Schol.) "Mars, (i. e. madness, frenzy) hath dissolved the grievous affliction from the eyes," i. e. of Ajax.—Τὸ μαχητικὸν ἐν ἡμῖν καὶ θυμοειδὲς Ἄρην κεκλήσθαι νομίζουσι: Plutarch. Amator. t. ii. p. 757. B.—Ἄρην τὸν θυμὸν ὀνημάζουσι, Theodor. Therapeut. Diss. iii. p. 772. tom. iv. ed. Schulz. "Fervorem, quo animus excandescit, excitaturque ad iram, et nunquam ad temporalis furoris excessum, per quas res etiam bella nascuntur, Martem cognominaverunt:" Macrob. Saturn. lib. i. c. 19 It appears from these passages, that ἄρης is used to denote the irascible, contentious, insane part of a man's disposition. Ἄρης may be said to have, in consequence of departing, this favourable effect on Ajax, as the violent winds are said, in line 674, to compose the sea, in consequence of their ceasing to blow. (Lobeck, Erfurdt.) Ἄπ' ὀμμάτων: as if the ἄχος had been diffused over the eyes, as a cloud.

The sentiment in this line, according to Jaeger, is, "Mars hath now discarded from his own eyes all former severity, and has assumed a more cheerful look;" i. e. "war has become less grievous and irksome to us, since our master Ajax is restored to his reason."

Ἐλυσε γὰρ αἰνὸν, the former reading of Brunck, has been altered into ἔλυσεν αἰνὸν, in order to expel the anapest. Porson considers an anapest to be admissible in the first foot only, and in the case of a proper name. Elmsley (Æd. C. 371.) does not accede to this metrical law.

708—710 O Jove, λευκὸν the bright, and εὐήμερον happy day, πάρα is present, (ὥστε) πελάσαι so that I may approach the fleet, &c.; i. e. "we may now again mingle freely and safely with our brother-Greeks, and apprehend nothing from their indignation, since Ajax hath professed himself willing to appease the gods by religious rites."

[Πάρα πελάσαι for πελάσει, Lobeck. "Præsto est lux candida fausta, ut accedat," i. e. "mox accessura est, ad celeres pontivagas naves:" Heath.]

708 b. Λευκὸν (fair, serene, bright, white) when applied to φάος, corresponds to the Latin candidus: as "candidi soles," Catull. 8. 3. Λευκὸν ἥμαρ, Persæ, 306. Λευκὸν εὐήμερον φάος is a periphrasis for λευκὴ ἡμέρα.

709 The verb πελάζω or πελάω is often followed by a genitive.

711 λαθίπρονος, forgetful of pain.

712 a. πάνθ' ὄψα, observed with all kinds of sacrifices; (πανέβαστα, Suidas) i. e. "most venerable, most sacred."

712 b. εὐνομία (for εὐσέβεια), piety, strict observance of religious ceremonies.

714 "Mighty time consumes, wastes (or causes to wither or fade) all things," as at present, the resentment of Ajax. 'Quæ cuncta vastat, magna vis est temporis:' Stob. Phys. tit. ii.

After μαραίνει, occur the words τε καὶ φλέγει, which Heath, Brunck, and Porson, deem spurious. Erfurdt arranges the passage in one line, thus:

Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει

Hermann thus:

Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει.

He supposes that this reading will better maintain the antithesis between μαραίνει (extinguishes) and φλέγει (kindles); and that some corresponding words have been lost from the strophe.

715 a. ἀναύδατον, unutterable, strange (Brasse); (ἀνέλπιστον, Suidas) not to be expected, as being strange.

715 b. Hermann and Lobeck prefer φατίσαιμ' to φατίξαιμ'.

716—18 "εὔτε since, Ajax has (ἐξ ἀέλιπτων) unexpectedly, (μετανεγνώσθη) been brought into another mind, (θυμοῦ τ') both from his wrath against the Atridae, and from his violent strife."

716 a. εὔτε since, quandoquidem: See Dr. Brasse, Æd. C. 84.

716 b. ἐξ ἀέλιπτων unexpectedly, adverbially. So ἐξ ἀπροσδοκήτου, unexpectedly. Ἐκ προσηκόντων, &c.: Matthiæ, p. 881. See note, 971 b. Brunck takes ἀέλιπτων as an adjective agreeing with νεκίων, from irreconcilable quarrels; quarrels such as no one could expect to be made up.

717 μεταγενώθη, *has altered his sentiments or opinion.*

Μετὰ, in composition, designates *change and inversion*: as μεταμανθάνειν ὕμνον, μεταβαρμόσαι τρόπους. See Dr. Blomfield, Agamem. 214.

718 Θυμοῦ Ἀτρείδαις (*animosity against the Atridae*) has the same construction as Κάδμω παλαιῶν Ἄρεος ἐκ μνημάτων, Phœniss. 948. Ἐγκλημα Ἀτρείδαις, Philoct. 323. So θυμοῦσθαί τι. Brunck reads θυμόν. Lobeck reads θυμῶν *iratum*, and considers ἀέλπτων in the sense of δεινῶν, as agreeing with θυμῶν. Bothe writes θυμῶν τ' Ἀτρείδαις, μεγάλως τε νεικῶν, "qui Atridis irascebatur, vehementerque rixabatur."

719 πρῶτον, "principally, before everything else." Schaefer.

Musgrave and Hermann read, Ἄνδρες, φίλον τὸ πρῶτον, &c., "I will, in the first place, announce what will be welcome intelligence;" as if heralds are accustomed to state first what would conciliate their hearers by being gratifying to them. See Eurip. Electra, 230: and Œd. T. 958. See also, Bp. Blomfield, Agam. 605. Bothe reads ἄνδρες φίλοι (τὸ πρῶτον ἀγγεῖλαι βίλω), i. e. (quod primum nuntiare volo) &c.

721 Στρατήγιον, *camp*; Attic word for στρατόπεδον.

722 a. κυδάζεται (ὕβριζεται, Suidas) *is reproached, reviled.* The word, in this sense, occurs in Apoll. Rhodius; ἢ μάλα δὴ με κακῶ ἐκυδάσσαο μύθῳ, 1337.

722 b. Ἀργείοις for ὑπὸ Ἀργείων. See note, 539.

723 Στείχοντα πρόσωθεν, *e longinquo proficiscentem.* (Heath.)

725 a. ἤρασσον (ἐκρουον, ἐπληττον, Suidas), *they assailed, struck* him with reproaches. ἤρασσον κακοῖς, Philoct. 374. Αἰσχροῖς ἐξαράσσειν, Aristoph. Nub. 1377. Ἄράσσω, pulso, ferio: so the Latins; 'pulsari crimine,' Claudian; 'pulsare Jovem vocibus,' Seneca. 'Verberavi te convicio,' Cicero. 'Verbera linguæ,' Horace.

725 b. οὐ τις ἔσθ' ὅς οὐ sc. ἤρασε. So the Latins, 'nemo non,' *every body.*

726 Schaefer and Elmsley prefer στρατῶν, in reference to the ἐπὶ ἐπιβουλιτοῦ. See Matthiæ, p. 450.

727 a. ζῆναιμον, *the brother.* Ἀποκα-

λοῦντες plural, in reference to the plural meaning of τίς. See Vigerus, cap. 5, sect. 1. Ἀποκαλίω is used in a bad sense: as ἀπικάλουν ἀλάζονα, Aristid. t. ii. p. 383.

727 b. Brunck and Schaefer understand λίγοντες before ἀρκίσοι: exclaiming, *that he (Teucer) could not ward off from himself the not being stoned.* The whole circumstance, in line 728, may represent the objective case after ἀρκίσοι.

Camerarius and Heath apply this *stoning* to Ajax. "Ut in illo non satis præsidii sit futurum, quo minus saxis totus laceratus ipse (Ajax) moriatur."

728 καταξανθεῖς: ξαίνω, literally, *to tease or card wool*, is, with its compound καταξαίνω, applied to whatever tears or consumes mind and body. (See Dr. Blomfield, Agam. 190; and Elmsley, Medea, 998.) Δακρύοις καταξανθεῖσα, Troades, 509. Πίτροις καταξανθέντες, Supplices, 503. Κραῖθ' ἑκατὸν πέτρῃσι ξανόμενον, Oppian. Halieut. iii. 23. Κατεξάνθη πόνοις, Medea, 1026. Πᾶς, *wholly, entirely.*

730 διαπεραιώθη (διελκυσθη, διήλθε, for ἐγυμνώθη, Suidas) *were wholly drawn out, had entirely come forth*: εἰ γὰρ μὴ εἰς πέρας ἐλκυσθῆ, οὐκ ἐξέρχεται, Schol.

731 δραμοῦσα τοῦ προσωτάτω: as ἵναι τοῦ πρόσω, Xen. Anab. i. 3. *The dispute ceased, after having proceeded to the greatest height.* This ellipse may be explained by δραμοῦσα [δρόμον] τοῦ [τόπου ὄντος] προσωτάτω. See Bos, p. 500.

Musgrave conjectures Λήγει δ' ἔρις, δραμοῦσά τοι προσωτάτω: "cessat autem contentio, cum longissime sane (τοι) processisset." Heath reads, προσωτάτου: "quievit tamen contentio ingravescens infra extrema, priusquam ad extrema deventum esset."

732 ξυναλλαγῆ: Ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου is the same as τῶν γερόντων συναλασσόντων αὐτοὺς διὰ λόγων, *the aged pacifying them by persuasive words*: Hermann. So Euripides Διὰ δορὸς εἴπας, ἢ λόγων ξυναλλαγαῖς, Suppl. 612.

734 Johnson prefers δοῦλον λέγειν: but the messenger appears rather to be a soldier than a slave.

735 a. Φροῦδος [ὁ πρὸ ὀδοῦ γενόμενος] for φῆχστο, *he has gone out.* Damm derives

φρουῶδες from πρὸ οὐδοῦ, 'one who is without the threshold.'

735 b. Very often the verb εἶμι is wanting, especially with φρουῶδες: φρουῶδες πρέσβυς, φρουῶδοι παῖδες, Hecuba, 163. Matthiae, p. 442. § 305.

736 ἐγκαταζεύξας, (συνθεῖς, συναρμόσας, Suidas): *adapting new counsels to new dispositions: i. e. having become submissive towards the gods, he has now gone forth for the purpose of praying to them.*

738 Βραδείαν poetical for βραδύνων or βραδύτερον, *too slowly.*

740 a. Χρεία, *negotium, officium.*

740 b. ὑποσπανίζομαι, *to feel some degree of want; simply, to be in want or penury: See Dr. Blomfield, Persæ, 495. What part of this business is defective? "Quid vero est, quod ad istam rem desit et desideretur?" Steph. Thes. 8555 A.*

Hermann interprets this line by "What part of this affair has been done *too sparingly?* i. e. *too tardily.*" He refers to Æsch. Choeph. 575: φόνου δ' Ἐρινὺς οὐχ ὑπισπανισμένη.

741 a. Ἀπηύδα μή: see note 96.

741 b. ἔνδοθεν στέγης for ἐκ στέγης, *from within the tent.* So Plautus; "intus proferto pateram foras;" Cist. 2. 2. 137. Ἐνδοθεν (ἔντα) στέγης, *si domi adhuc esset:* Billerbeck.

742 a. Παρήκειν, for ἤκειν, compound for simple.

742 b. Πρὶν τύχη: "The tragedians often join πρὶν with a subjunctive, without the ἄν, which is required in familiar language:" Porson, Medea, 222. So, πρὶν τις ἐκβάλλη, Ajax, 965. Πρὶν μεθῆ, Alcest. 865: See Monk, ad locum. Elmsley, Medea, 215. Professor Scholefield, Medea, 222.

743 πρὸς τὸ κέρδιστον γνώμης for πρὸς τὴν κερδίστην γνώμην, *betaking himself to the most advantageous counsel.* See note 53 b.

744 a. καταλλάττομαι πρὸς τινὰ or τινί, *reconcilior, redeo in gratiam.*

744 b. Χόλου (the enmity or anger of Ajax towards the gods) is governed by ἀπὸ understood: Musgrave refers χόλου to ἔνεκα.

745 πλείος μωρίας: so πλείων μωρίας,

1150: πόνου πλείω, 1112: φόβου πλείω, Prometh. 721: θράσους πλείω, Prom. 42: ἀναιδείας πλείων, Soph. Electr. 607; and Alcest. 743.

747 Εἰδῶς sc. εἶ, for οἶδασθα, or οἶδας.

748 τοσοῦτον οἶδα: supply the word μόνον: "thus much *only* do I know." So Euripides, τοσοῦτον ἴσμεν, Hippol. 804: and τοσόνδ' μοι παράσχετ', 708. Valckenaer adduces other instances, at line 804 of the Hippolytus.

749 ξυνέδρου καὶ τυρ. κύκλου, i. e. "from the circle of the chiefs, who were seated in council." Σύνεδρος, "one who sits with or near, a counsellor." Κύκλος, *caelus, corona.*

750 a. μεταστὰς, *withdrawing, going apart.*

750 b. Οἶος, *solus*, is a rare use of the word, in Elmsley's opinion: Heracl. 743.

751 Φιλοφρόνως, *kindly; in an affectionate manner.*

752 a. ἐπισκήπτω (*mando*) has sometimes an accusative of the person. See Trach. 1223.

752 b. παντοία τέχνη, *by every possible contrivance or method.*—Δίεμαι ἑμὴ πάση τέχνῃ καὶ μηχανῇ, Lysias, Or. 18. p. 299. Πάση τέχνῃ καὶ μηχανῇ ἠλέησατε, p. 316. Μήτε τέχνη μήτε μηχανῇ μηδεμίῃ Or. 12. in fin.

753 ἔμφανες, *resplendent*, a general epithet of day, as μίλαινα is applied to νύξ, Suidas. The emphasis seems to be, "during this very day, which is *now shining.*"

754 Ἀφίντ' εἶν for ἀφίναί και εἶν.

756 Ἐλᾶ, *agitates, harasses:* see note 275.

757 a. Δῖος is formed by crasis for δῖος, from the genitive διός.

757 b. ἔφη λέγων. A similar pleonasm, ἔφη λέγων, εἶπε φᾶς, ἔλεγε φᾶς, is common in Herodotus. So, ὡς φάτο ἐνέπαισα Διὶ, Pindar, Isthm. 8. 97. Ἀναξ τὸδ' εἶπε φωνῶν, Æsch. Agam. 198. So φεύγων ἐκφύγης, Eur. Phœn. 1231: ὑπακούων ὑπήκουσα, Xen. Cyr. 8. 4. 9. Matthiae, § 558.

758 a. Περισσός is applied to whatever exceeds the ordinary average of human attainment: see Monk, Hippol. 952. The word is used in a good or bad sense, as

excellent, superior; or redundant, superfluous, &c.: περισσοῦς is here applied in the bad sense of *huge, bulky, brutally strong*.

758 b. ἀνόητα, *useless, unserviceable*, what cannot be applied to any good purpose. Vauvilliers and Bothe prefer ἀνόητα, *stupid, senseless*, as being more applicable to the sentiment of Horace, "Vis consilii expers, mole ruit sua."

758 c. σώματα, *persons*, used in a masculine sense. Σώζει τὰ πολλὰ σώματα ἢ πῖναρχία, Gnom. See Æn. ix. 272.

758 d. Νεμεσῶνται ὑπὸ θεῶν τὰ ὑπερέχοντα καὶ τρέπεται πάλιν εἰς τὸ μηδὲν μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα, Dion. Hal. Antiq. viii. p. 499.

Immensa molis otiosæ corpora
Cælestis iræ facile prosterni ictibus,
Vates canebat; si quis, humano satu
Creatus, animos homine majores gerit.
Stob. Phys. Tit. 7.

759 a. πίπτειν for ἐπίπτειν: see 30 b.

759 b. πρὸς of, *by*, with a genitive. Πρὸς ἐχθρῶν κατοπτευθεὶς, Ajax, 829: πρὸς τῶν Ἀτρεΐδῶν διόλλυμαι, 838. Τὸ ποιούμενον πρὸς Λακεδαιμονίων, Herodot. See Matthiæ, p. 909.

760 a. Φάσκω is used for φημί, as 715 and 1037. (The termination σκω generally denotes a frequency or repetition of the action, implied in the verb: See Br. Blomfield, Choeph. 87.) Dr. Elmsley considers the present φάσκω to be obsolete, although the preterite and oblique moods be found derived from it; as φάσκοιμ', 1037. Φημί is the present tense; ἔφασκον, the preterimperfect; and ἔφην, the second aorist. See Elmsley, Heracl. 903.

760 b. ὅστις is used in reference to the plural noun σώματα. This construction is common. Ἀνθρώπους τίνυσσον, ὅστις κ' ἐπίορκον ἠρόση, Il. γ. 279. Δεσποτῶν ὁμῶν τύχοιμι, ὅστις μ' ἀνήσεται, Eur. Hec. 363. Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, ὅστις, &c. Medea, 221. (See Elmsley, CEd. T. 713, and Medea, 215: Matthiæ, § 475: Monk, Hipp. 78.) So the Latins: "Tum procul absitis, quisquis colit, &c. Tibull. 1. 6. 39."

761 a. βλαστῶν [βλαστάνω, nascor, ori-

ginem duco, Scapula] *born, or having his origin*, (κατὰ φύσιν, *according to the nature of man*, i. e. having a mortal origin. Or, βλαστῶν may be considered as synonymous with βλάστη ἔχων: Erfurdt. Or, (ἐξ) ἀνθρώπου βλαστῶν, *born from man*, (κατὰ) φύσιν *as to nature*; Billerbeck.

761 b. κατ' ἀνθρώπον, *as becomes mortals*; or, *according to the capacity or nature of mortals*. Matthiæ, p. 893. So Æschylus, οὐ κατ' ἀνθρώπον φρονῶν, Septem, 421. Φρονέτω μεῖζον ἢ κατ' ἄνδρα, Soph. Antig. 768. Σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, Medea, 673. See Br. Blomfield, Septem, 421; and Agam. 342.

761 c. βλαστῶν ἔπειτα: the use of εἶτα or ἔπειτα with a participle is illustrated by Dr. Blomfield, Prometh. 802. Ἐποστήσας, εἶτα γένη, Aj. 1091. "Ὁς μηδὲν ὦν γοναῖσιν, εἶθ' ἀμαρτάνει, Ajax, 1094. Καὶ δρῶν τι χρηστόν, εἶτα λίσσιον βάνω, Ajax, 468. Μαβόντες ἀμφίστησαν, εἶτ' ὀνειδέσιν" Ἡρακσον, Ajax, 724.—In some of these instances, εἶτα or ἔπειτα may be rendered by *tamen*; as in Ajax, 761, 1094. See Matthiæ, p. 938.

762 The participle in definitions of time, is often joined with the adverbs, αὐτίκα, εὐθύς, μεταξὺ, ἄμα. Thus, ἀπ' οἴκων εὐθύς ἐξορμώμενος, *as soon as he left the house*; or, *at the moment of departure*. Matthiæ, § 556. 6.

764 a. Ὁ used for αὐτός. So Æschylus, Septem, ἡ γὰρ νέους ἐθρέψατ', 17. (See Dr. Blomfield, Prometh. 360; and Septem, 17.) Dr. Monk observes, (Hippol. 280; and Alcestis, 274.) that the præpositive article ὁ, ἡ, τὸ, when followed by μὲν, δὲ, γὰρ, is used by the tragedians for οὗτος and ἐκεῖνος. Τῆς γὰρ πέφυκα μητρὸς, CEd. T. 1082. Ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, Electr. 45.

764 b. ἐνέπει αὐτὸν, *addressed him*. Ἐνέπειν ἄνδρα, CEd. T. 842. Ἄνδρα μοι ἔννεπε, Odys. This construction of the simple verb εἰπεῖν is very common in Homer: Ἐκτορα εἶπε, Il. 12. 60. Porson, Medea, 719.

765 Armis vincere,

O nate, cupias; sed favens adsit Deus.

Grot. Stob.

767 a. ὁ μηδὲν ὦν, *an insignificant, con-*

temptible, feeble, person. Agamemnon uses a similar reproach to Teucer, οὐδὲν ἄν, 1231. "Ὁς μὴδὲν ἄν γοναῖσιν, 1094. Τὸ μὴδὲν ὄντας, 1275. Ἦλθε πρὸς τὸν οὐδὲν ἐς μάχην, Phœniss. 607. Ἀλλως νομίζει, Ζεῦ, τὸ μὴδὲν ἄν, Θεός, Eur. Cycl. 353. Οὐδὲν τι κρείσσω τῶν τὸ μὴδὲν ἦν ἄρα, Troades, 416. Γέροντος, τὸ μὴδὲν ὄντος, Heracl. 168. Εἰ καὶ μὴδὲν ἴστιν, Hec. 831. Τὴν μὴδὲν, S. Electr. 1166. See Matthiæ, p. 634. Bp. Blomfield, Agam. p. 20. Monk, Hippol. 634. Elmsley, Heracl. 168. See note 1114 b.

767 b. ὁμοῦ, *near.* The word occurs in this sense, Antig. 1180. Philoct. 1218. Burney, in his MSS. notes, takes ὁμοῦ in the sense of *simul*: "Lædit,—me soror, et cum quâ dormit amica simul." Propert. 2. 6. 12.

769 ἐπισπάω, used in a middle sense: *I acquire for myself, I gain.* See Dr. Blomfield, Persæ, 483. Ἐπισπάσονται κλίος, Herodot. iii. 72.

771 This verse contains what the grammarians call *anacoluthon*, *i. e.* when the writer quits, in the course of his sentence, the construction with which he commenced it: thus, δίας Ἀθάνας, ἦνικ' ὄτρυνουσά νιν ἠδᾶτ' is put for δίας Ἀθάνας, ἦνικ' ὄτρυνέ νιν, αὐδαμένης. (Hermann.)

772 ἠδᾶτ' for ἠδᾶ; middle for active: as in Philoctetes, οὐ δῆτα, τέκνον, ποικίλως αὐδαμένου, 130.

773 τότε refers to ἦνικα, in line 771. Musgrave suggests τὸδ' or τοῦτ'.

774 Πίλωσ ἴστω, *be present, aid,* for παράσθηθι.

775 καθ' ἡμᾶς, "*where I am stationed, the enemy shall not burst through our ranks.*" Hermann renders καθ' ἡμᾶς by "*quantum in me est, per me.*" Ἐκρήσσιν is said of whatever suddenly breaks forth, and bears down all the obstacles which had confined it. So Aristotle, ἐκρήξας ἀνεμος, Meteor. ii. 8: and ἐκρήγνυσθαι θάλατταν. In the same metaphor, if one of two armies, after making some resistance, should suddenly be put to flight, the battle may be said ἐκρήσσειν in that direction.

776 Ἀστεργής, *unamiable; harsh, cruel.* See the "Greek Gradus" of Dr. Brasse.

777 ἐκτήσατ': κτάομαι, *to acquire,* is often applied in a bad sense: ἐκτήσαθ' Ἰάνατον, Ajax, 968. Κατακτήσαιο λομαντὴν βίου, Trachin. 795. So the Latins: "*acquirere periculum, invidiam,*" Justin. iii. 7. See note, 1023.

778 a. Τῆδε θῆμίρα, *i. e.* τῆδε τῆ ἡμίρα.

778 b. ἀλλ' εἴπερ ἴστι, *but if he shall survive.* Heath interprets the phrase by *si fieri potest, si datur.*

780 ἐξ ἔδρας, *from the council;* see 749.

781 a. πέμπει φέροντα: verbs of motion are, in general, accompanied by *participles future.* Matthiæ, § 556. 7.

781 b. ἐπιστολή, *mandate, injunction,* used for ἰστολή. The word occurs in this sense, Xen. Cyr. 5. 5. 4. Trachin. 493. Œd. C. 1601. Hippol. 861. Æsch. Prom. 3. See Bp. Blomfield, Persæ, 788.

782 a. "*He despatches me, bearing these (ἐπιστολάς) injunctions, (ὥστε) φυλάσσειν for your observance.*" The Latins have the same construction: "*ferre dederat,*" Æn. 5. 548.

782 b. εἰ δ' ἀπεισερήμεθα, *sc. τῶν ἰστολῶν: if we are deprived of these injunctions; i. e.* if we lose the means of fulfilling them. Brunck and Bothe translate this clause by "*quæ (i. e. 'mandata') si frustra pertulimus.*"

783 ἀνήρ, *crasis for ὁ ἀνήρ: "The man no longer is," i. e.* he is lost, he is no more. Οὐκέτ' εἰμι δὴ, Hecub. 677. Ἴσπύλοτος οὐκέτ' ἴστιν, Hipp. 1157. "Fuit Ilium," &c. Virg. "Sed fortuna fuit," Æn.

784 a. δαῖτα, *wretched.* Δαίος generally denotes *hostile;* but is often used by the Attics for ἄβλιος, δύστηνος, *wretched, unhappy.* Σὺ δὲ,—ὦ δαίε, Herc. F. 1025. Δαίον τέρας, Prometh. 360. In this sense, this word retains the Doric form, even in iambs: when used for *enemy,* Hermann prefers δήϊος.

784 b. γένος, like the Latin *genus,* said of a single person, as Æn. 7. 556.

785 ὄρα for ἄκουε, *hear:* these two senses being often used, the one for the other. "*Visæque canes ululare,*" Virg. "*Solum mugire videres,*" Virg.

786 a. ζυρεῖ ἐν χροῶ: "*For it is greatly*

to be feared, or, the most imminent danger exists, that some one (*i. e.* Tecmessa) will not rejoice."

Εἶναι or ἴσταναι ἐπὶ ξυροῦ ἀκμῆς or ἐπ' ἀκμῆς without ξυροῦ, is a proverbial expression used by the best writers, to denote "the being in extreme and imminent danger:" See the examples collected by Dr. Blomfield, Choephoroi, 870. Sophocles, in varying the proverb, says, "For this shaves in the skin," or "this cuts to the quick." See Steph. Thes. (Valpy's ed.) 6494 A. Erasm. Proverb. p. 619.

786 b. τινὰ, Tecmessa: see note 245 a. Tecmessa enters.

788 ἀτρυτῶν κακῶν, incessant evils. Ἄτρυτος is properly said of 'one who is not broken or fatigued by labours:' hence grievous, laborious, incessant, immense, as applied to evils and calamities. (See Valckenaer and Kiessling, Theocr. xv. 7. Dr. Blomfield, Septem, 874.) Ἄ δ' ὀδὸς ἄτρυτος, Theocr. 15. 7. Ἄτρυτος πόνος, Herodot. 9. 52; and Pind. Pyth. 4. 317.

789 ἀνδρὸς, see note 118. Ἦκω used as a preterite: see note, 34 b.

790 a. περᾶξις, condition, lot, situation, state of affairs. Lobeck considers περᾶξιν to be synonymous with δυσπραγίαν, calamity. Bothe reads βᾶξιν, intelligence.

790 b. περᾶξιν φέρειν here means to convey intelligence of the situation (of Ajax). So ἐνεγκοῦσαι πῆματ', Hecub. 168. Φέρω κακά, Phœniss. 1357. So the Latins: "Ante vero, quam ea res, quam avidissime civitas expectat, allata sit," Cic. Phil. 14. c. 1. "Ita molestæ Quinquartus afferebantur," Cic. Epist. 2. 12.

790 c. ἦν ἠλγιστ' ἐγώ: Brunck, in this construction, understands ἀκούων or ὀρῶν. "which I (*hearing*) am afflicted." Schaefer does not allow of this ellipse; but is of opinion, that verbs of grieving and rejoicing are usually followed by an accusative. So Homer, τίς ἄν τᾶδε γηθήσειεν: (See note 136 b). See Dr. Monk, Hippol. 1335.

791 μῶν: Matthiæ (§ 606. pag. 942) conjectures, that the interrogative particle μῶν, is compounded of μὴ οὖν, so as to be equivalent to *not I suppose*: but it is

generally used, as in this line, as a simple particle of interrogation: so μῶν ἠνιζάμεν, 1158.

792 οἶδα is to be repeated before ὅτι.

794 a. *But in truth he is from home: so that I am excruciated with alarm* (ὠδίνειν), respecting what you announce.

794 b ὠδίνειν, "to suffer the pangs of child-birth"; hence, metaphorically, "to suffer any acute pain in mind or body."

794 c Φῆς is more properly written without the iota subscript, analogously to ἴσταις; but, in the conjunctive, Φῆς, Φῆ. Matthiæ, p. 289. Dawes, p. 219, Harless.

794 d. τί φῆς: in similar conciseness, Euripides, δειμαίνω τί ποτ' ἀναστίνεις, Hecuba, 185.

Λυπεῖ τί πράσσει τοῦ γὰρ εἰκότος πέρα

"Ἀπεστι, &c. Œd. T. 74.

795 ἐξεφίεται, earnestly enjoins: but, probably, used for ἐφίεται.

796 Ἰπαυλον (ἐνδόμουχον, ὑπὸ τὴν αὐλήν τῆς σκηνῆς, Suidas) σκηνῆς, within the tent. See note 102 b.

797 ἐπὶ τῷ (for τινὶ) wherefore, to what purpose? The article is often used for the indefinite pronoun: τοῦ (*i. e.* τινός) ἀνθρώπων, Ajax, 800. See lines 829. 314.

798 ἐλπίζω is taken in the sense of metuo, as in Trachin. 3. *He himself will soon arrive: but he dreads to undergo or endure the fatal departure of Ajax*; and has, therefore, despatched me in haste, to prevent it.

The commentators differ much in interpreting this passage. Hermann takes ἐλπίζω in the sense of spero; and φέρειν, of nuncio: *he hopes to announce this departure of Ajax as fatal*; *i. e.* "he hopes, that by announcing this departure of Ajax as likely to be fatal, the hero will be detained within his tent, and thereby be preserved from the impending danger."

Ἐλπίζει τήνδε ἕξοδ. φέρειν (*i. e.* δέχεσθαι) ὀλεσθῆσαν (sc. μοῖραν) Αἴαντ.: "metuit enim ne hic egressus Ajacis exitiosum ei eventum allaturus sit."—Vel φέρειν ponitur pro φέρεσθαι, *i. e.* ἐξέρχεσθαι, ut ὀλεσθ. pro adjectivo sumatur." Billerbeck.

"Teucer metuit, ne hunc Ajacis egressum ut exitialem laturus sit; *i. e.* ne hic

egressus Ajaci interitum, sibi dolorem, sit conciliaturus:" Erfurdt.

"Metuit Teucer, ne hic Ajacis exitus, de quo cavendum esse *nunciat*, perniciosus ei futurus sit:" Lobeck.

"Hunc vero exitum Ajacis (*nimirum si contigerit*) exitialem se deprehensurum existimat:" Heath.

Bothe reads ἐπιζέειν φέρει, taking ἐπιζέειν in the sense of ἐπιζέειν, *fear*: "hunc vero Ajacis egressum, ne exitialis sit, metuere nos (*Teucer*) facit."

Benedict refers τήνδε to ἡμέραν understood: *he fears, that this day will bring with it the fatal departure (i. e. death) of Ajax*; as if ἔξοδος refers, not only to the departure from the tent, but also from life.

Jaeger considers ὀλεθρία as a substantive: ὀλεθρίαν φέρειν, *exitium afferre*.

Musgrave conjectures Ὀλεθρίως Αἴαντ' ἐς ἐπιζέει φέρειν, taking φέρειν ἐς in the sense of *spectare, pertinere ad*, has a fatal relation to Ajax.

800 μαθὼν for ἀκούσας, *having heard it*.

801 a. Θειστόριος for Θειστορίδης, *son of Thestor*.

802 The word ὅτε occasions much trouble to the commentators. Hermann explains the passage by the figure anacoluthon. He considers ὅτε to be a sort of expletive; as νῦν ὅτε σοι παρέστακεν, Septem, 702. Νῦν ὅτε καὶ θεοὶ διογενεῖς κλύουσ', &c., Suppl. 638. The original construction would have been καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρουσαν: but the insertion of the particle ὅτε, which is usually attended with a finite verb, changes φέρουσαν into φέρει. The meaning may be, "He heard it *from the prophet Calchas, on this very day, now bringing (or, which now brings) death or life to him (Ajax)*."

"Νῦν ὅτε appears an instance of attraction for ὅτε ἢ νῦν ἡμέρα θάν. αὐτῷ ἢ βίον φέρει, an abridged expression for ὅτε (ὁ μάντις) τὴν νῦν ἡμέραν αὐτῷ θάν. ἢ βίον φέρειν ἔλεγε:" Matthiæ, p. 991.

Schaefer and Billerbeck understand ἔξοδος before φέρει.

Erfurdt interprets ὅτε by *when, or in which*: "He heard it from Calchas *on this very day, in which he (Calchas)*

brings, or assigns, death or life to him (Ajax)."

Heath seems to consider ὅτε to be ὅτι: *ex vate Thestoride, hac ipsa die (non, de hac ipsa die) quod hæc (i. e. the present day) illi mortem aut vitam adfert."*

Lobeck proposes ὅτι σοι for ὅτε αὐτῷ.

Bothe reads καθ' ἡμέραν | τὴν νῦν ὅτε αὐτῷ θάνατος ἢ βίος φέρει, by way of enallage for ἡμέρα ἢ νῦν φέρει (*relates to*) κατὰ θάνατον ἢ βίον: φέρειν ἐς or κατὰ τι means, in Bothe's opinion, *to belong to, to have relation to*. " (*Audivit*) *ex Thestoride vate, mortem vel vitam illius ad hunc diem spectare."*

Brunck does not notice the difficulty occasioned by the word ὅτε: and translates the passage generally by "hunc ipsum diem illi vel mortem vel vitam afferre."

"Particula ὅτε indicat *quandoquidem*, et φέρει ad diem præsentem, quem timebant, refertur:" Benedict, p. 20.

803 πρόστητ' ἀναγκ. τύχης: "*stand before this fatal occurrence*; i. e. *oppose, ward off*:" So Stephens, *obsto, obsisto*, Thes. 4611 C. Or, πρόστητ' (ἰμοῦ ἐπὶ τῆς) ἀναγκ. τύχης, "*stand before me, i. e. protect me, in this fatal occurrence*: So Μασίστω πρόστησαν, Herodot. ix. 107. Or, πρόστητ' may be taken in the sense of 'præesse, gubernare'; "*take charge of, direct, arrange this fatal occurrence so as to ward it off*: thus Musgrave interprets *προσθήτην φόνου, administrabant*. Erfurdt adopts this sense: "Verbis πρόστητ' ἀν. τυχ., nihil aliud inest nisi hoc; *curate urgentem necessitatem, ita ut eam arceatis*:" Erfurdt. Ἀντιτάττεσθε πρὸς τὴν τύχην, Lobeck. Ἐπίκουροι γίνεσθε, Suidas. "*Prævertite fortunam, quæ necessaria videtur*;" or, "*Obviam ite calamitati huic, antequam necessaria deveniat*:" Heath. "*Opem ferte, in urgenti hac necessitate*:" Brunck and Bothe.

804 a Understand ὥστε before μολεῖν. See construction of ἀρπάσαι, line 2.

804 b. Ἐν τάχει, "*with speed*." Ἐ is often used for σύν. See Dr. Blomfield, Prometh. p. 36, line 432.

805 a. ἀγκῶνας, *windings, bendings of the shore*: So Stephens, '*littorum sinus*,' Thes. 665 C. "*Promontoria sive angu-*

ios montium," Musgrave. Τὰς ἀκρας τῶν ὄρων.

805 b. ἀντηλίους, eastern, eastward. 'Eous,' Steph. Thes. 4124 B.

807 ἠπατημένη and ἐκβεβλημένη for -ην εἶναι: see note on 471. "I am now aware, that I have been deceived by my husband" (see line 685), "and that I have fallen from his favour."

809 οὐχ ἴδουτίον, "we must not sit, loiter."

810 εἶμι, 'I will go.' See note 654 a.

811 a. ἐγκονῶμεν, let us hasten: metaphor from those who, in the hurry of running, are covered with dust. See line 988; and Trachin. 1255.

811 b. οὐχ ἴδρας ἀκμή, "it is not the time for delay." So Euripides, οὐχ ἴδρας ἀγών· ἀλλ' αἱ μὲν ἐνθάδ', αἱ δ' ἐκείσ' ἐλίσσεται, Orest. 1284. Ἔργων ἀκμή, Electr. 22. Μίλλειν ἀκμή, Æsch. Persæ, 413. See Br. Blomfield, Septem, 95. The words οὐχ ἴδρας ἀκμή are to be considered as within a parenthesis.

811 c. Hermann reads, Χαρῶμεν, ἐγκονῶμεν οὐχ ἴδρας ἀκμή, Σώζειν θύλοντας ἄνδρα γ' ὅς σπεύδῃ θανεῖν. i. e. "Non est desidiæ locus, si quis servare vult virum mortis appetentem."

813 ἔτοιμος sc. εἰμί. Very often the verb εἶμι is wanting, especially with ἔτοιμος. Ἐτοιμος δοῦναι, Medea, 612. Ἐτοιματ' ἀπ' ἐμοῦ, Troades, 74. Δουλεύειν ἔτοιμη, Plato. Matthiæ, p. 441. § 305: Porson, Phœniss. 983: and Dorville, Charit. p. 49.

814 Λόγος and ἔργον are often opposed to each other, especially in the tragedians. Λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι, Alcestis, 349. Λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακὰ, Œd. C. 782. Λόγῳ θανῶν Ἔργοισι σώθῳ, Soph. Electr. 59. See Dr. Monk, Alcest. 349; and (more especially) Porson, Phœniss. 512. So the Latins: "Dicta cum factis composuit," Sall. Jug. 52. "Dictis facta exæquanda sunt," Sall. Cat. 3. 'Dictum, non modo factum,' Cicer. 1. Fam. ep. 9., &c. &c.

814 b. Sophocles, that he might have an opportunity of making his hero fall upon the sword, is compelled to dismiss the Chorus from the stage. A similar viola-

tion of this economy, which fettered the Greek drama, occurs in the Eumenides (223) of Æschylus; and in the Helena (385) and Alcestis (762) of Euripides. Deeds of murder and bloodshed are usually narrated to the audience by the intervention of messengers; or are inferred by hearing the outcry of the murdered person from behind the scenes. What Sophocles may have lost in thus transgressing the decorum of the Greek stage, he more than regained by placing Ajax before the immediate view of the audience; whose feelings must have been more powerfully excited by this vivid display, than by the languor incident to narrative.

815 The reader, of a poetical taste, will be much gratified by Rev. Mr. DALE'S version of the speech of Ajax.

Now stands the murd'rous sword, where
it may pierce

Most deeply—(had I thought in such an
hour

To reason idly thus)—'T was Hector's
gift,

Of strangers ever most abhorr'd by me,
And to my sight most hateful. In the soil
Of hostile Troy 'tis rooted, sharpen'd late
To pierce more promptly. I have well
prepar'd

And fix'd it deep, to yield a speedy death,
And thence to Ajax prove his kindest
friend.

Thus far 'tis well arrang'd. Next, mighty
Jove!

Thy grace, as is most meet, I now implore:
Nor will I ask thee for an ample boon:
Send one who may in Teucer's ear report
The evil tidings, that he first may bear
My corpse, yet reeking from the sword,
away:

Lest, by some foe discover'd, I am cast
To dogs and birds a vile dishonour'd prey.
This, Jove, I ask of thee.—I next invoke
Th' infernal Hermes, guide of parted
souls,

That he would soothe me gently to repose;
And grant, when this keen sword has
pierc'd my side,

A prompt and painless passage to the
shades.

I next invoke to aid me those dread Powers,

For ever virgins, and of mortal wrongs
For ever conscious, swift in keen pursuit,
The Awful Furies, to attest my doom
By the base sons of Atreus basely slain,
And plunge the traitors in an equal fate.
As they behold my blood, by mine own hand

Pour'd forth, 'so be their best lov'd children's hands

Embrued in theirs—thus self-destroyers too.

Come, ye Avenging Furies, swift and stern,
Quaff their warm blood, nor spare the peopled host.

Thou, too, whose car o'er yon bright Heav'n is borne,

Look down, O Sun! upon my native land;
Relax thy golden reins, and deign to bear
The joyless tale of misery and death,
To my sad mother and my aged sire.

Unhappy Queen! soon as the tale she hears,

What plaints through all the city will she pour!

Yet idly thus to sorrow nought avails;
Let the bold deed at once be dar'd and done.

O Death! stern Death! approach, regard me now:

Soon shall I hold a nearer converse with thee.

Thee, car-borne Sun sublime, for the last time,—

Thee, glorious beam of the resplendent day,

I now invoke, to hail no more for ever!
O light—O soil of Salamis below'd,
My father-land! O dear paternal hearth,
Thou noble Athens, and my lov'd compeers—

Ye founts, ye rivers, and ye Trojan plains,
Which long have here sustain'd me—
Ajax breathes

This parting word, a long and last farewell;—

Next shall I commune with the shades of Hell.

815 a. ὁ μὲν σφαγεὺς, "the murderous sword stands fixed in the ground, in such a manner as it may pierce most deeply."

Σφαγεὺς, properly, the knife used at sacrifices (See Dr. Brasse's Greek Gradus), here put for ξίφος.

815 b. Τίμ-ος, -ώτερος, -ώτατος, cutting, sharp; used for τμητικός.

815 c. ἤ for ἦ ὀδῶ, qua ratione.

816 τῶ for τινί: i. e. mihi: (see note on line 245 a:) "if there be time for one to indulge in such reflections." Sophocles seems to have inserted this clause as a sort of apology for putting a long speech into the mouth of Ajax at the moment of bending over his sword, and while his friends were hastening to rescue him from his mad purpose.

817 a. Hermann removes the comma after Ἐκτορος, in order to preserve the connexion of ἀνδρὸς ξείνων μάλαστα μισήτορος.

817 b. δῶρον: in allusion to Homer, η., 305:

Ὦς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
Αἴας δὲ ζωστήρα δίδου φοίνικι φαιόνῳ.

This interchange of belt and sword between Hector and Ajax, has not escaped the notice of the Greek epigrammatists: Ἐκτωρ Αἴαντι ξίφος ἄπασεν. Ἐκτορι δ' Αἴας ζωστήρ· ἀμφοτέρων ἡ χάρις εἰς θάνατον.

Πικρὴν ἀλλήλοισ Ἐκτωρ χάριν, ἠδὲ φίματι
Αἴας ἐκ πολέμου μνήμ' ἔπορον φίλις.

Ἐκτωρ γὰρ ζωστήρα λαβὼν, ξίφος ἔμπαλι δῶκε
Τὴν δὲ χάριν δῶρον πείρασεν ἐν θανάτῳ.

Τὸ ξίφος εἶλ' Αἴαντα μεμνηνότα, καὶ πάλι ζωστήρα
Εἶλκυσε Πριαμίδην δίφρῳα συρόμενον. [τῆς Πέμπεταις ἐξ ἐχθρῶν οὕτως αὐτοκτόνα δῶκε.]

Ἐν χάριτος προφάσει μοῖραν ἔχοντα μῆτις

Ἄσπιδ' Ἀχιλλῆος, τὴν Ἐκτορος αἶμα πῦρσεν
Λαρτιάδης Δαναῶν εἶλε κακοκροίῃ

Ναυηγῶ δὲ θάλασσα κατίσπασε, καὶ πᾶσι
τύμβον

Αἴαντος νηκτὴν ὤρμισεν, οὐκ ἴθακη.

Καὶ κρείον Ἑλλήνων στυγερὴν ἀπὸ δειξί θάλασσα,

Καὶ Σαλαμῖς ἀπέχει κῦδος ὀφειλόμενον.

Jacobs, iv. 200.

The sort of retributive justice, mentioned in the last of these epigrams, (that, in the shipwreck of Ulysses, the arms of Achilles were wafted to the tomb of Ajax, on the Rhæteian shore) has been observed, on some occasions,

even by grave historians. Thus Cæsar is noticed to have fallen at the base of Pompey's statue; and the assassins of Cæsar were, all of them, punished by a violent death. Callippus is said to have fallen by the same dagger with which he slew Dion.

818 ἔχθιστος ὄραν: the infinitive active seems used in a passive sense, when construed with adjectives: οἰκτρὰ βόσκειν, Phil. 1167. Ἄξια θαυμάσαι, CEd. T. 777. Ἀτλητον ὄραν, CEd. T. 792. Λυπηρὰ κλύειν, Electra, 557. Ἀκούσαι μαλθάκ', Medea, 317. Ῥάων φυλάσσειν, Medea, 321. See Matthiæ, p. 803: Dawes, M. C., p. 98: Elmsley, Heraclidæ, 1011.

820 θηγάνη, *whetstone*.

821 περιστέλλας, *having covered, i. e. the handle round with earth*. "Co-opertum terrâ: nam capulum terebratæ seu cavatæ infixerat, et postea circumcirca operuerat terrâ, ut firmus staret ensis, in quem incumbere parabat:" Steph. Thesaur.

822 τῷδ' ἀνδρὶ, *to me*: see line 78, (ὄσπε) θανεῖν. Διὰ τάχους, *speedily*. Διὰ, with nouns and adjectives, often stands for adverbs. (Matthiæ, § 580, p. 890.) So διὰ τίλους, *completely*, 685. Διὰ παντός, *thoroughly*, 705. Δι' ὀργῆς, *angrily*, CEd. T. 805. Δι' αἰῶνος, *always*, Electr. 1024.

823 a. εὐσκευοῦμεν, *I have well and completely made arrangements, i. e. for death*. This word does not occur elsewhere.

823 b. ἐν τῶνδε (dehinc, postea), *in the next place, after that*. See CEd. T. 235. 282.

824 εἰκός, *just, reasonable*: since Ajax was third in descent from Jove. Ἀρκεσον, *aid, assist*. See note 360 b.

825 μακρὸν used for μέγα, *great, considerable*. See Porson, Hecuba, 41.

826 ἡμῖν, *'gratifying me; in kind consideration of me.'*

827 βαστάζω, *to support, carry*. See line 920. The word seems applied to sustaining the dying or dead: ἢ νῦν κατ' οἶκους ἐν χερσῶν βαστάζεται, Alcest. 19: βαστάζων νεκρὸν, Alcest. 740.

828 περὶ ξίφει, *'on the sword.'* Περὶ,

with the dative, signifies especially *on, about, to the question where*. (Matthiæ, § 589. b. p. 908).

829 πρὸς, *by*: See note 759 b.

830 a. ῥιφθῶ πρόβλητος, *"I may be thrown and exposed."* Such instances of pleonasm are common in the poets.

830 b. κυρτὸν οἰωνοῖς: "Heu terrâ ignotâ canibus date præda Latinis | alitibusque jaces;" Æn. 9. 486. The horror, which the ancients entertained of remaining unburied, is illustrated by Potter, Book IV. Chap. 1.—Ajax is said to have been privately interred, but his body was not reduced to ashes; Calchas declaring that the element of fire was profaned, by burning in it the bodies of suicides.

In the present line, Sophocles imitates Homer:—αὐτοῦς δ' ἐλώρια τεύχε κύνεσσιν, | οἰωνοῖσι τε πᾶσι. Similar passages may be seen in the latter part of Dr. Blomfield's note, Prometh. 1015.

831 Προστρέπω, *I pray, entreat*. So Euripides, κακῶς ἐλίσθαι πρόστρεπ' Ἀργείων χθόνα, Suppl. 1205.

832 a. Πομπάιος, *the conductor, i. e. of souls to Orcus*.—"Tu pius lætis animas reponis | sedibus, virgâque levem coerces | aureâ turbam," &c. Horace, Od. 1. 10. 17. (Animas) alias sub tristia Tartara mittit; Æn. 4. 239. Hence called ψυχόπομπος.

832 b. χθόνιος, *Infernal*; as conducting the shades to beneath the (χθών) ground. Ἐρμῆς χθόνιος is invoked, Æsch. Choeph. 1.

832 c. κοιμίσαι, *to cause to sleep*. "I invoke Mercury, that he may kindly lull me into the sleep of death." Κοιμίζω is a 'verbum funereum.' Τὰν Ζεὺς ἀμφιπύρῳ | κοιμίζει φλογμῶ, Hecub. 472. Κοιμῶνται πολλοί, 'many are dead.' St. Paul, Corinth. ii. xi. 30.

833 a. σφαδάζω (*I struggle*), is properly said of those who kick out their feet, or whose limbs are convulsed, in the last agonies of death. Hence, ἀσφάδαστος, *tranquil, unattended with struggle or spasm*. (See Dr. Blomfield, Persæ, 199; and Agam. 1264.)

Cassandra breathes a similar wish:

ἐπέχομαι δὲ καίριās πληγῆς τυχεῖν,

ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων
ἀπορρύντων, ὄμμα συμβιάλω τόδς.

Agam. 1265.

"Tum defusus Mercurio libamentis, et invocato numine ejus, ut se *placido itinere* in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potationem:" Valer. Max. lib. 2. c. 6. edit. Helfrecht, p. 112. "Di longæ noctis, quorum jam numina nobis | mors instans majora facit, precor, inquit, adeste, | et *placidi* victos ardore immittite manes," Sil. Ital. viii. 140. On the other hand, the poets, when they speak of a painful and lingering wound, represent the dying man as quivering in convulsions: 'longis singultibus ilia rumpit,' Virgil.

833 b. Πηδήματι: so Euripides introduces Teucer, speaking of Ajax's death: οἰκείον αὐτὸν ἄλλοσ' ἄλλμ' ἐπὶ ζίφος, Helen. 96.

834 πλευράν: the part which received the fatal sword of Ajax, is variously represented by the poets. Ajax is said by Quintus Calaber (V. 821), to have been invulnerable, except in his throat: Æschylus (in a lost play) makes the vulnerable part to be the *arm-pit*.

835 αἰὲ παρθένοις, the Furies. Suidas explains the epithet by saying, that the Furies do not pollute the *virgin* purity of their hands, by receiving the bribes and offerings of the wicked. Their celibacy might, with more propriety, be considered as a mark of their stern unsocial character. In reference to their celibacy, Æschylus terms them ἄπαιδες, Eumen. 1031.

837 a. Σεμναὶ θεαί, the venerable goddesses, was the peculiar title of the Furies at Athens. See Potter, vol. i. bk. 2. c. 20. Σεμνὸς (*augustus, venerabilis*) is often applied to the dignity of kings. See Bp. Blomfield, Agam. 176.

837 b. Ἐρῖνός, with a single ν, is considered by Brunck to be the ancient and correct spelling. So ἑλινύω, not ἑλινύωω. See Dr. Blomfield, Prometh. 53.

837 c. πανύπους, that stretches the feet; that runs rapidly: *fleet*, as in pursuit of the guilty. Hence, line 843, the

Furies are termed ταχέϊαι; and, by Euripides, δραμάδες, Orest. 827.

837 d. μαθεῖν ἐμέ, ὡς διόλλυμαι, for μαθεῖν, ὡς ἐγὼ διόλλυμαι: See note on line 118. 'Scin' me in quibus sim gaudiis,' Terent. Eun. v. 8.

839 a. κακὸς κάκιστα: See note 1391.

839 b Πανώλεθρος, 'ruined utterly; ruined from the very bottom or foundation.' Used poetically for πανωλίερος. The word is used transitively, Philoct. 322. See Bp. Blomfield, Septem, 71.

841 a. αὐτοσφαγῆς, self-slaughtered.

841 b. Τῶς for οὕτως, thus; corresponding to ὡσπερ and ὡς. Τῶς δὲ ἰ ἀπεχθήρω, ὡς νῦν ἑκπαγλ' ἐφίλησα, Homer. "Vox τῶς senariis ignota est:" Dr. Monk, Hipp. 114.

842 a. Schneider (de dialecto Sophoclis, p. 21.) says, that φίλιστος for φίλιπτος is of rare occurrence.

842 b. So that, owing to their dearest children, they may perish by their own hands. Πρὸς, by, or, on account of: Matthiæ, p. 912.

842 c. Lobeck and Hermann take αὐτοσφαγεῖς as simply slain: and although ἐκγόνων will not apply to Clytemnestra, they discover in this imprecation of Ajax a secret allusion to the deaths of Agamemnon and Ulysses; the former of whom fell by the hand of his wife; the latter, by his son Telegonus. If such had been the intention of Sophocles, he, as other poets (see Æn. 4. 612.), would probably have made his dying hero more definite in his prophecy; that the curse might be more striking and solemn. We may, therefore, agree with Brunck and Erfurd in supposing, that Ajax makes no reference to the particular death either of Agamemnon or Ulysses; but imprecates upon them the most bitter and distressing of deaths, "— to commit suicide, as a refuge from the ingratitude and persecution of the children whom we most love." "Utque me vident manu meâ cadere, sic illi, a carissimis suorum liberorum ad necem adacti, propriâ manu sibi letum consciscant:" Brunck. Musgrave proposes to read φίλιστων ἐκγόνων τε, that φίλιστων may apply to Agamemnon; and

ἐκγόνων, to Ulysses.—Bothe omits the lines 841, 842, as spurious.

843 a. ἴτε is used either as *come hither*: or, *go, depart*: the latter sense is here adopted.

843 b. Ποίνιμοι, *retributive, avenging*.

844 a. γυίεσθε, *essay, i. e. assai, attack*. So ἐμπύρων γυίεσθαι is rendered by Brunck, *experiri, periculum facere*, Antig. 1005. Τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος, Hippol. 659; where the Scholiast explains the word by πεπειραμένος. See Dr. Monk.

844 b. πανδήμου, *the whole*: 'universus,' Steph. Thes. 3286. A.

845 a. αἰπὺν οὐρανὸν, a phrase from the Homeric αἰπὺν Ὀλυμπον: *great, lofty*. Αἰπὺν, ὑψηλὸν, μέγα, Suidas.

845 b. Διφρηλατῶν, *gliding over in a chariot*: See Dr. Brasse's Greek Gradus.

847 a. ἐπισχῶν (κρατήσας, βραδύνας, Suidas), *checking, arresting, χρυσόνωτον ἡνίαν, thy golden or resplendent reins*.

847 b. χρυσόνωτος, literally, *having a golden back*, is applied to reins, the upper or outward side of which is adorned with studs or thin plates of gold. So, in Latin, aurea cingula, aurea sella. The custom of applying golden bosses or studs to staves, seats, belts, shields, helmets, shoes, &c. &c., is illustrated by Lobeck, in numerous quotations. Χρυσάνιος Ἀφροδίτα, Œd. C. 693.

The opening of the Phœnissæ has some resemblance to this passage of Sophocles:

ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὄδον,
Καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροις,
"Ἥλιε, &c.

848 ἄγγελον: this apostrophe to the sun, on the part of dying persons, has been imitated by other poets:

O decus mundi, radiate Titan,
Dic sub Aurorâ positus Sabæis,
Dic sub occasu positus Iberis,
Dic, ad æternos properare n. anes
Herculem, et regnum canis inquieti.

Seneca, Herc. Œt. 1516.

Speech of Orontes, before falling upon his sword:

Ἡρόν δ' ἐπὶ πέλαν ἱὰς ἐτίταινεν ὀπωπᾶς |
ἀντιπῶρῳ Φαίδοντι, καὶ ὑστατὴν φάτο φω-

νήν | Ἥελιε, φλογεροῖο δι' ἄρματος αἰθίρα
τέμνων, | γείτονα Καυκασίην ὑπὲρ αὐλακα
φέγγος ἰάλλων, | στήσον ἐμοὶ σίο δίφρα, καὶ
ἔννεπε Δηριαδῆϊ, | Ἰνδῶν δοῦλα γένεθλα, καὶ
αὐτοδάϊκτον Ὀρόντην, Nonnus Dionys. 27,
269. 'Sol, qui terrarum flammis opera
omnia lustras,' &c. &c., Æn. iv. "Ὁμωσ
δὲ, καίπερ σμικρὸν ἐμπνέουσ' ἴτι, | βλέψαι
πρὸς αὐγᾶς βούλεται τὰς ἡλίου, | ὡς οὔποτ'
αὐθις, ἀλλὰ νῦν πανύστατον | ἀκτίνα, κύκλον
θ' ἡλίου προσόψεται, Alcest. 206.

849 προφῶς, used for *mother*.

852 οὐδὲν ἔργον, *it avails not*; there is no occasion or necessity. 'Ἄλλ' οὐδὲν ἔργον ἰστάναι, Lysistr. 424. See line 12; and Dr. Monk, Alcest. 39. Μάτην, *idly*.

853 a. ἀρκτέον: The verbals in τέος are used either impersonally, as the Latin Gerunds, e. g. πορευτέον (ἴστιν) Ajax 690, *I must go*; or are referred to a subject, like the Latin participles fut. pass.,

853 b. When verbals are put impersonally, the neuter plural is often put for the neuter singular, particularly in Attic: τιμωρητέα ἐν τάχει, Thuc. Ἄμυντέ' ἴστί, Antig. 677.

853 c. Verbals govern the cases of the verbs, from which they are derived: τόνδε θαπτέον, Ajax, 1140: εἰρκτέον τᾶδε, 1250. Ἐπιθυμητέον εἰρήνης: ἐπιχειρητέον τῷ ἔργῳ.

853 d. When the verbals are of a transitive signification, they either remain in the neuter impersonal, and retain the object in the accusative, as τόνδε θαπτέον, Ajax, 1140: οἰστέον τᾶδε, Orest. 759: ἐξοιστέον ὄπλα, Phœn. 724: or the object becomes the subject, and the verbal is referred to it as a passive, in the same gender, number, and case, like the Latin participle fut. pass.: as πείρα ζητητέα, Ajax, 470: ἐχθρὸς ἐχθαρτέος, Ajax, 679.

853 e. When a person accompanies the verbal as the subject of the action, it is put in the dative: ὠφελητέα σοὶ ἢ πόλις. Ἐχθρὸς ἡμῖν ἐχθαρτέος, Ajax, 679. See Matthiæ, pp. 649—651.

855 ἐκεῖ is often used to denote the Lower Regions: so line 1372, οὗτος δὲ κἀκεῖ κἀνθάδ' ἦν. Ἐκεῖ δ' ἐν Ἄιδου κείσομαι χωρὶς σέθεν, Hecub. 418 (See Dr. Monk, Alcestis, 760.) Εἴ τις ἔστ' ἐκεῖ χάρις, Electra,

358. See Br. Blomfield, Choeph. 356. Boissonade, Ajax, 1369.

856 *σίλας* (*splendour*) *ἡμίρας*: so *σίλας πυρός*, Prometh. 7.

858 Πανύστατον δὴ: *χάριε προσιποῦσ' ὕστατον πρόσφθεγμα δὴ*, Heracl. 573. *τίλος δέχει δὴ τῶν ἱμῶν πρόσφθεγμάτων*, Hecuba, 413. (Elmsley, Herac. 573.) See Major's Hecuba, 411.

859 *οικίας* for *πατρῴας*. Πίδον Σαλαμῖνος for *Σαλαμῖνα*: as, in the following line, *βάθρον ἰστίας* for *ἰστίαν*: See note 135 c.

861 a. *κλειναί σ' Ἀθῆναι*. Wesseling is of opinion, that Sophocles here flatters the prejudices of his countrymen, by representing Salamis as being, at the time of the Trojan war, under the influence and authority of Athens: upon this point, there was no slight controversy, in the days of Solon.

861 b. *σύντροφον γένος*, associate, united in commerce and affinity with the Salaminians.

862

(ὦ) Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
Ἀνήριθμον γέλασμα, παμμητόρ τε γῆ,
Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

Æsch. Prom. 90.

863 *τροφῆς*, the Attic form for *τροφεῖς*. *Τροφός* is the more usual form. See Dr. Blomfield, Choeph. 748.

865 *ἐν (ὄκω)* Ἄιδου τοῖς (οὔσιν) κάτω. "The word which governs the genitive, is often wanting. These words are (besides *οἴος*) especially *οἶκος* or *δαμα*:" Matthiæ, p. 529. § 379. *Τοῖς κάτω*, inferis: the lower persons, i. e. the shades below. See note 35 a.

It is the general opinion of antiquity, that Ajax slew himself. (Pind. Nem. 7. 35. Eur. Helen. 59.) Some, however assert, that he died by the arrow of Paris; that he fell by the artifice and snares of Ulysses; that he was stoned; that he was slain by Hector. He is said to have been buried on the Rhœteian shore; and his tomb is pointed out, at this day. Upon his sepulchral mound was a statue which was taken away by Antony, but restored by Augustus. Alexander, when he crossed over into Asia, offered funeral

sacrifices in honour of a hero, so popular among his countrymen. (See Lobeck's note, p. 361, &c.)

866 a. "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.

866 b. Instead of *ἡμιχορος*, Hermann writes *ἡμιχόριον*, on the authority of the grammarian Pollux: *ὅπότεν ὁ χορός εἰς τὴν διαιρεσίην, τὸ μὲν πρῶγμα καλεῖται Διχόριον, ἑκατέρω δὲ μῦθρα ἡμιχόριον. ἀ δὲ ἀντάδων.* Ἀντιχόρια: iv. 15.

866 c. This repetition (*πόνος πόνου*) of similar words, termed by Grammarians *Polyptōton*, is very usual. *Δύο κακὸν κακῶν κακοῖς*, Æsch. Persæ, 1042: *πᾶσαν πάντων παρὰ πάντα*, Plato, Menæx. p. 249: *πολλὰ δὲ πολλοῖς πολλῶν*, Gorgias, Helen. Encom. Tom. viii. p. 100: 'Mala malæ male monstrant,' Plautus, Casina. 'Optime optimo operam dant optimam,' Plautus, Amphitr. 'Ἐξελίγξαι τοὺς ἀμβεῖς περὶ τῶν ἔργων ἀσεβείας ὧν ἠέθησαν,' St. Jude, verse 15. 'Ἀκούει δ' οὐδὲν οὐδὲν οὐδενός,' Cyclops, 120. 'Ἐστέρη δ' ἕτερος ἕτερον παρῆλθεν,' Bacchæ, 906. The instances of two words are innumerable: *κοινὸς ἐν κοινοῖσι*, Ajax, 267: *μισοῦντ' ἑμίσου*, 1134: *μόνος μόνοις*, 467: *κακὸς κακῶς ἐν πίσσοι*, 1177. (See note, 1391.) *Πικρὸς ὑπέρικρον*, Æsch. Prom. 980. *Στυγερῶς*, Phil. 166. *Δεινὰν δεινῶς*, Electr. 198. *Πάντες πάντως*, Medea, &c. &c. (See Elmsley, Medea, 787.) See note 522.

869 Hermann considers the phrase as equivalent to *οὐδεὶς τόπος ἐπιστάμενος ποιῆ με συμμαθεῖν*. Brunck considers *συμμαθεῖν* to be used transitively: "And no spot has knowledge to instruct or inform me." Eustathius observes, that as *δίδαιν* he learned is often used by Homer for *he taught*; so later writers have used *μανθάνειν* in a similar double sense, *discere* and *docere*. The same ambiguity prevails in the English verb *learn*, and in the French *apprendre*.

"The words *μὲ συμμαθεῖν* signify *that I may learn*; and are an instance of

a construction which occurs in almost every page of the tragic poets. So in this tragedy, 672, φλέγειν, i. e. ὥστε φλέγειν; and, 804, μολεῖν for ὥστε μολεῖν:” Dr. Elmsley.

872 a. κλύεις is here understood from the preceding line.

872 b. ὀμιλίαν for ὀμιλίας: this transition from genitive or dative to the accusative, is not uncommon: ἔψαυσας μερίμνας, τριπόλιστον ὄτον, Soph. Antig. 857. See Elmsley, Heraclidæ, 693.—See note on line 1007.—Ὀμιλία is compounded of ὀμοῦ, and ἴλη *turma*: See Dr. Blomfield, Prom. 39.

874 “All the western side of the fleet has been trodden, *traversed*, by us.” [Στιβίω, calco, seu peragro, pervado, calcando nimirum terram: Steph. Thesaur.]

875 ἔχεις οὖν (habesne igitur?) *have ye found him?* So Terence, “habemus hominem ipsum.” The other Semi-chorus reply in the ambiguous sense of the verb ἔχω. Thus, when the Chorus (Cycl. 683) ask the Cyclops ἔχεις? he replies, κακόν γε πρὸς κακῶ.

876 “But, οὐδὲν πλείον *I have done nothing*, (i. e. my efforts are of no avail) *eis ὄψιν towards the discovery of him.*”—Some such word as εἰργασμαι, or πεποίηκα is understood; as appears from the following examples: *eis πάντ’ ἀφίγμαι, κούδὲν εἰργασμαι πλείον*, Hippol. 284. *Καὶ πλείον πράξωμεν οὐδὲν*, Iphig. A. 1383. *Οὐδὲν εἰς πλείον ποιῶ*, CEd. T. 918. See Dr. Monk, Hippol. 284: and (especially) Dr. Blomfield, Agam. 995.

877 a. A somewhat similar dialogue occurs in the Orestes, 1255:—

ἔγὼ μὲν οὖν τρίβον
τὴνδ’ ἐκφυλάξω, τὴν πρὸς ἡλίου βολάς.

HMIX. Καὶ μὴν ἐγὼ τὴνδ’, ἢ πρὸς ἐσπέραν φέρει.

877 b. ἡ ἀφ’ ἡλίου βολῶν κίλευθος, *eastern road*: literally, “the road leading from the east,” φέρουσα being understood. The genitive βολῶν is often omitted: thus Herodotus, οἱ ἀπ’ ἡλίου Αἰθίοπες, “the *Eastern Ethiopians*,” vii. 70. Ἄλλ’ οὐδ’ ἐμοὶ δὴ, &c. [“Nec mihi, ad solem orientem pergenti, vir hic usquam conspiciendum se obtulit:” Bothe.]

877 c. Βολή, *jactus*, used for *beam*,

ray, of the sun. Ἐφοῖς ὅμοια φλεγίδων | βολαῖσιν ἡλίου, Phœniss. 171. In a similar idiom, οὐδέποτε ἡλίου φαίδων ἀκτῖσιν ἔβαλλεν, Odys. ε. 479. ‘Aër ardoribus ictus,’ Lucret. 5, 606. ‘Radium exaueat ictum,’ Lucret. 5. 612. ‘Luna potest, solis radiis percussa, nitere,’ Lucr. 5. 703. So the French say, “*coup de soleil.*”

877 d. Dr. Elmsley proposes ἀλλ’ οὐδὲ μὲν δὴ, &c.: which phrase occurs Trach. 1128. Electra, 913.

878 a. Φανείς is to be construed with (κατὰ) τὴν ἀφ’ ἡλίου βολῶν κίλευθον: as, in Electra, 1273, φιλιτάταν ἰδὼν φανῆναι. Hermann.

878 b. Several negatives (οὐδὲ οὐδαμοῦ) strengthen the negation, except when the negatives belong to different verbs: Matthiæ, p. 931. See also note 540 a. Οὐ οὐκέτ’ οὐδὲν, Ajax, 1273. Οὐ μὴ μὴ, CEd. T. 329. Οὐ οὐκ, Antig. 5.

878 c. δηλοῖ for δηλοῦται: (see note 581 a). So δηλοῖ τὸ γέννημ’, Antig. 471.

880 ἀλιαδάων &c., “who of the laborious *fishermen*, having sleepless captures,” i. e. employed in fishing during the night, &c.

Ἄλιαδάων, *sons of a fisherman*, i. e. ‘fishermen.’ From this word, Lobeck takes occasion to observe, that patronymics of a feminine form are often applied to men, and used as substantives. Thus Ἄσκληπιάδων, ‘physicians:’ οἱ κουρανίδων Θήβας, Soph. Antig. 940, &c. &c. This idiom has escaped those critics, who, instead of ἀλιαδάων, propose ἀλιαδῶν.

882 Sophocles uses Ὀλυμπιάδων, a feminine form, with θεῶν, as ἐλλὰς ἀνὴρ: φοιτάσι πτεροῖς, Phœniss. 1038.

883 ῥυτῶν is used for ῥέοντων, *flowing*. So Æschylus, ῥυτοῖς ποροῖς, Eumen. 455. ῥυτὰν παγὰν, Hippol. 123; and, ῥυτοῖς νασμοῖσιν, 649. ῥυτῶν ὑδάτων, CEd. C. 1598.

884 a. Ἰδρις, *acquainted with*, poetically denotes, *inhabitant of, one who dwells near*. Thus, Κιββαῖοι δεδαῶτες ἀλίπτουπον ἄντυγα νήσων, Nonnus, Dionys. 26, 174. “Gens conscia Nilo,” for *accola*, Lucan. l. 20.

884 b. Βόσπορος was the ancient name,

of the Hellespont. (See Dr. Blomfield, Persæ, 729.) Βοσπορίων ποταμῶν, rivers which flow into the Hellespont.

885 a. Ὀμόθυμον, stern-minded, inflexible: see line 548.

885 b. εἴποθι, sicubi, if at any time, or, if in any place, is an elliptical phrase, whose verb must be supplied from the context: in the present instance supply πλάζεται. See note 179 b: and Matthiæ, p. 975.

886 Πλάζομαι, I am driven about, am harassed by wanderings: vagabundus jactor.

887 Ἄπύω, I utter, speak, cry aloud, has the antepenultimate long; and the penultimate common. Dr. Blomfield, Prometh. 613; and Persæ, 128.

888 σχέτλια, &c. "for it is a grievous thing that I, a wanderer of many labours (i. e. that I, after my long and laborious wanderings), should not approach with favourable course (i. e. should not advance in a swift and direct course, as a ship impelled by a favourable wind), nor discover this feeble man, where he is." In the latter clause, the Chorus complain, that, though vigorous in health, they are unable to overtake Ajax, though debilitated by his late malady.

889 Οὔριος, secundus, from οὔρος ventus secundus. Dr. Blomfield, Sept. 687.

890 a. ἀμειννός, "deprived of strength, feeble, unsubstantial." See Dr. Brasse's Greek Gradus. Musgrave proposes μεμνότ'.

890 b. Ἄλλὰ μὴ is put for μηδὲ, nor. Lobeck.

891 Tecmessa, entering, discovers the body of Ajax.

892 a. πάραυλος, near, neighbouring, from αὐλή. "Whose outcry issued from the neighbouring wood?" Ἄλλ' ὡς πάραυλον οἰκίσσης, CEd. C. 785. So the compounds, ὑπαυλος and ξύναυλος. Πάραυλος, properly belonging to νάπους, poetically agrees with βοή.

Eustathius and Lobeck take πάραυλος in the sense of mournful: from αὐλός, pipe; 'dissonant to the pipe.' So ἄλυρος μούσα and παράμουςος, Euripides, Phœniss,

892 b. Νάπος and νάπη, (in the plural, usually νάπαι,) a valley between mountains and rocks, a mountain-wood. "Ajax in silvâ, postquam rescivit quæ fecisset per insaniam, gladio incubuit:" Cicero, ad Herenn. I. 11.

894 νόμφη, wife. "Grata ferunt nymphæ pro salvis dona maritis:" Ovid, Heroid. I. 27.

895 a. οἶκτος (from οἶζω) lamentation. The phrase mixed up with this wailing is a poetical expression for the simple οἰμίζουσαν, thus lamenting. The Chorus allude to lines 891, 893.

Sophocles elsewhere uses a similar phrase: ξὺν κακοῖς μεμιγμένων, Electra, 1485. Δειλαία συγκέκραμαι δύα, Antigone, 1311. So Pindar uses νίκη μίγνυσθαι for τὸ νικᾶν, and ἔργω μίγνυσθαι for ἐργάζεσθαι. Gedike, Pindar, p. 172.

Brunck translates οἶκ. τῶδ. συγκ, by "in hos effusam questus." Musgrave, by "inter hæc lamenta versantem."

895 b. The ante-penultimate of κερᾶμενος is long.

896 a. διαπεπρόθρημαι, I am utterly ruined. This is an instance of applying to individuals, what is usually said of cities or kingdoms. See Acta Apost. ix. 21.

896 b. Οἴχωνα, perii, I am undone. So Ajax, 1128: Trach. 1145.

"Tecmessa, as well as the Chorus, alarmed by the prophecy of Calchas, as recounted by the messenger, had been in search of her husband; and, on her return, finds his body. The Chorus are at the fore-part of the stage, and Tecmessa at the back, in the place where Ajax had fallen upon his sword:" Franklin.

898 ἀρτίως νεοσφαγῆς occurs Trachin. 1132. The phrase itself may be ranked under instances of pleonasm. So ἄγαν ὑπερβριβὲς ἄχθος.

899 a. περιπτυχῆς, literally, wrapped round, investing. Ajax, in a poetical sense, enfolds or invests his sword, inasmuch as it has pierced him deeply. "An sese mucrone induat," Æn. x. 682.

899 b. Κρυφαίω, hidden, concealed, deeply-buried. i. e. in the body of Ajax. So Virgil, "capulo tenui abdidit ensem,"

Æn. 2. "Pectore in adverso totum ensem condidit," Æn. 9. 347. Musgrave proposes καθαίμων, *bloody*.

900 νόστων sc. ἔνεκα understood. "Wo is me, in reference to my return to Greece."—The genitive, in exclamations, is used with or without an interjection. (Matthiæ, p. 492. § 348.) So ἦ μοι ἐμᾶς ἄτας, 908: ᾧ τόλμης πικρᾶς, 1004: οἷ μοι γέλωτος, 367. CEd. C. 1399.

901 καταπέφνω is an Homeric word.

902 τόνος συνναύταν: δεικτικῶς, *me*, the Coryphæus.

904 a. πάρα, *i. e.* πάρεστι, 'I have occasion to lament.'—['Flendi occasio adest, præbetur,' Steph.]

904 b. ᾧδε τοῦδ' ἔχοντος, "the affair being thus."

905 Hermann reads ἔρξει as being the more ancient form: so ἐρξάτην, Æsch. Theb. 929.

906 αὐτὸς (ἑπραξί) πρὸς αὐτοῦ: *he did it, of himself*. The same phrase occurs, Trachin. 1134; Antig. 1177; CEd. T. 1237. Æschyl. Prom. 787. Medea, (Elmsley) 31.; and Heraclidæ, 144. Αὐτοῦ thus serves for the three persons ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.

907 a. περιπετὴς ἔγχος, "the sword upon which he fell." So περιπετὴς τύχας, *i. e.* αἷς περιέπεσες, Androm. 983. See Dr. Blomfield, Agam. 225.

907 b. κατηγορεῖ, *indicates, proves*. Κατηγορεῖ occurs in this sense, Cyrop. 8. 3. 4; and 1. 4. 3. See Bp. Blomfield, Agam. 262.

909 αἱμάχθης: *thou art blood-stained, i. e. slain*. Brunck asserts, that the augment is neglected in the Choruses. So σύθη, Prometh. 135. See Matthiæ, p. 198.

910 ἀφρακτος (ἀφύλακτος, Hesychius) 'unfenced, unguarded by thy friends,' *i. e.* who should have detained thee in thy tent.

911 a. Κωφός implies either *dumb* or *deaf*. Porson.

911 b. ἄιδρις (ἀμαθής, ἀμαθής, ἀναίσητος, Suidas), *ignorant, uneducated*.

"And I, dull in all respects, ignorant in every respect (*i. e.* ignorant in every respect), dull and uneducated."

was negligent of him."—So Anna; "nec tantos mente furores concipit," Æn. 4. 501.

913 δυστράπιλος, *difficult to be diverted, obstinate*.

914 a. δυσώνυμος, 'having a name ill-boding, or expressive of evil:' see line 430.

914 b. Brunck reads ὁ δυσώνυμος Αἴας: Porson (Orest. 1297.) asserts, that the tragedians rarely prefix the article to proper names, unless for some especial emphasis; or at the beginning of a sentence, where a particle is inserted, as ταῖς γὰρ ἂν Θήβαις, Phœniss. 522.

915 οὔτοι θεατὸς, *he is not to be gazed upon*. "Spectare non sino," Brunck. The affection of Tecmessa cannot endure, that the distorted features of Ajax should become a gazing-stock.

916 a. παμπήδην (ὀλοσχερῶς, παντελῶς, Hesychius), "altogether, entirely:" from πᾶς *all*, πάομαι *I possess*: see Dr. Blomfield, Persæ, 735.

916 b. Φάρι: As soon as any person had expired, the nearest relations closed his eyes, and covered his face: whence Hippolytus, at the point of expiring, calls upon his father Theseus to do him that office: κρύψον δέ μου πρόσωπον ὡς τάχος πίπλοισ, 1456. "Ἐκρυψα πίπλοισ νεκρὸν, Troades, 628. See Valckenaer, Hippol. 1456.—"But let my favours hide thy mangled face:" Hen. IV. Part I. Act 5. Scene 4.

916 c. The penultimate of φάρος is generally short in the tragedians, except in senarian lines: see Dr. Monk, Hippol. 125.

917 a. "for there is no one, who, especially if a friend, could endure to see," &c. Brunck proposes κ' οὐ φίλος. —Τὰ μὰ γὰρ κακὰ | οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν, CEd. T. 1415.

917 b. The formulæ οὐκ ἔστιν, οὐδεὶς ἔστιν, τίς ἔστιν, followed by ὅστις, are illustrated by Dr. Elmsley, Medea, 775.

918 φυσῶντ' ἄνω for ἀναφυσῶντα, ἀναπύμποντα, *breathing or blowing upwards*.

919 οἰκείας, 'inflicted by his own hand.'

919 a. The first syllable in ἀκμαῖος is long, as any other vowel, naturally

short, before a tenuis and a liquid. So ἀμὴ shortens the ἄ, line 811; CEd. T. 1492; Phœniss. 1270.

921 b. Ἀκμαῖος, (εὐκαιρότατος, Suidas) "most opportune, at the suitable moment."

921 c. Ὡς for *utinam*. "Where is Teucer? If he comes at all, I wish that he may come in time, to compose his brother's body:" Dr. Elmsley.

Hermann translates the passage by "Nam *utinam* tempori, si veniat, adsit ad-funus interempti fratris curandum."

922 συγκαταραμόσαι, to arrange, compose. Before the body was cold, the nearest relations of the deceased composed all the limbs, stretching them out to their due length: this ceremony was termed ἐκτείνειν or ἐρθεῖν. See Potter, G. A. iv. 3.

924 a. παρ' ἐχθροῖς θρήνων: "Quis talia fando Myrmidonum, &c. temperet a lacrimis?" Æn. 2. 7. "Vix Punica fletu | cessassent castra ac miserescere nescius hostis," Sil. Ital. 2. 650. "Vel Priamo miseranda manus," Æn. xi. 259. "Ipse in nos mitis Hannibal contra naturam esse velit," Livy, xxii. 60. Θίαμα, οἶον καὶ στυγούνη ἐποικτίσαι, CEd. T. 1296.

924 b. Θρήνος properly denotes a *funeral dirge*.

925 a. ἔμελλες (ἐφικεῖς, δῆλος ἦς, Suidas), "thou wast likely; it was evident thou wouldst," &c.; in the Homeric sense of μέλλω; Il. β. 116: ζ, 126: Odyss. δ, 94. Or, in the scene of *destino*: thou didst, then, intend, resolve; thou wast determined. So μέλλω κτανεῖν, Orest. 1594. Ἐμελλεῖς may also be taken, in the sense of 'debebas; thou wast destined to (it was fated that thou shouldst,) at length, complete the evil fate of thy infinite sufferings.—Billerbeck and Bothe adopt this interpretation.

925 b. χρόνος, or χρόνον πρότε, or σὺν χρόνῳ, at last, after a while. See Vigernus, p. 57.

927 Ἐξανύσειν μοῖραν corresponds to the Latin phrase of *defungi fato*. Ἐξανύτω is the Attic form for ἔξανύω. Porson, Phœniss. 463.

930 πάννουχα καὶ φαίδοντ', (i. e. ἐν

νυκτὶ καὶ δι' ἡμέρας, Lobeck), by night and day.

931 ἀνεστίναζες: so Euripides, σπινάτων ἀρὰς τίκνοις, Phœniss. 344.

929—933 τοῖα ἐχθρόπ' such expressions of hatred, Ἀτρεΐδαις against the Atridae, ἀνεστίναζες didst thou utter with a groan," &c. As Sophocles is a gleaner of Homeric phrases, it is probable that ἐχθρόπ' Ἀτρεΐδαις has the same construction as ἐχθροδοπήσαι Ἥρη (Il. α. 519) which Heyne interprets by *irasci Junoni*, vol. iv. p. 137.—If the distance between τοῖα and ἐχθρόπ' does not allow of the preceding construction, ἐχθρόπ' may be considered as an adverb; "with angry feeling against the Atridae."

933 οὐλίῳ σὺν πάθει, with a deadly emotion of mind.

934 ἀρχων (ἀρχηγός, προηγός, Suidas): "that period was the dire commencement or author of calamities, when," &c. In a similar sense, Euripides, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον, Hippol. 885. Καὶ ταῦτα τῆσσι κλαυμάτων ἀρχηγινῆ, Agam. 1618. See Bp. Blomfield, Agam. 250 and 1618.

935 ἀριστόχειρ, (ὁ γενναῖος περὶ τὰ ἀριστεῖα, Suidas) *valiant*. Ἀριστόχειρ ἄγων, 'a contest relative to preeminence in valour.'

936 **** Triclinius and Brunck supply this chasm with Ἀχιλλεῖος; Musgrave and Hermann, with χρυσοδέτων, gold being employed in the decoration of armour: so Pindar, χρυσίῳ δ' Ἄλας στήθεϊς ὄπλων φόνῳ πάλαισεν. Dr. Elmsley conjectures ἐν Δαναοῖς.

938 a. γενναία: ("validus, vehemens," Steph. Thesaur.) "I am aware, that a vehement or mighty distress penetrates to the heart." Γενναία is, by some commentators, taken for noble, generous; such a sorrow as a noble mind feels, when contemplating the calamities of a sincerely-beloved friend.

938 b. Euripides uses γενναῖος as a feminine word, Hecuba, 590. Δύα, primarily necessity, from the old verb δύνω, to want; thence, affliction, distress. (See Bp. Blomfield, Prom. 186.)

938 c. πρὸς ἥπαρ: So Euripides, πρὸς

ἥπαρ, δακρύων τ' ἰγγύς τόδι, Hippol. 1073. And Æschylus, Πολλὰ γοῦν θιγγάνει πρὸς ἥπαρ, Agam. 421. See Valckenaer, Hippol. 1073; and Dr. Blomfield, Choeph. 266.

940 Δίς: so line 432, πάρισσι καὶ δίς αἰάζειν.—'Εν τοσοῖσδε πῆμασι Διπλᾶ σε πινθεῖν, CEd. T. 1320.

941 a. ἀρτίως, lately, just now.

941 b. Ἀποβλάπτωμαι, to be deprived of, to lose. The simple verb has the same sense, νόου βεβλαμμένος ἐσθλοῦ, Theognis, 223. ["Ἀποβλαφθεῖσαν: id est, privatam tali amico, vel orbatam, aut privatam cum suo damno:" Steph. Thesaur.]

942 "You, indeed, may imagine these things; but I have too great a knowledge of them."

944 Ζυγὰ δουλείας for ζυγὸν δούλιον or ζυγὰ δούλια: See examples, Bp. Blomfield, Sept. c. T., 75.

945 a. σκοπὸς (speculator; or præfectus, præses), superintendent, watchful observer. So Homer, γρηῦ, ἦτε γυναικῶν | δμῶων σκοπὸς ἐσσι, Odys. χ. 395.

945 b. Νᾶν Attic for ἡμῖν: See Dr. Blomfield, Prometh. 12.

946 a. Ἀναλήπτων, unfeeling, having no sympathy.

[946 b. ἦ μοι! ἀνάληπτον δισσῶν ἐθρόσας | ἔργον ἀναυδὸν Ἀτρεΐδαν, ὧδ' ἔχειν i. e. "Eheu! immisericors nefandum factum memorasti geminorum Atridarum, si res ita se habet:" Bothe.]

947 Ἀναυδὸν, passively, not to be spoken. "Thou hast mentioned atrocious conduct of the two Atridæ, having no sympathy in this thy affliction." (Brunck.)

[948 τῷδ' ἄχει, i. e. hurried away by the violence of thy grief. Billerbeck.]

951 a. ὑπερβριδῆς, (μίγα καὶ βαρὺν, Suidas), overwhelming, overloading, excessively ponderous.

951 b. Ἦνυσαν, as appears from Tecmessa's answer, is to be referred to θεῶν, and not to Ἀτρεΐδα.

953 a. φουτίεις ('molior, struo, machinor,' Steph. Thes.) contrives, occasions, is the author of.

953 b. χάριν, (εἰς or πρὸς, being understood or expressed), generally takes the nature of the preposition, propter, "on

account of, out of favour to." (See Vigerus, p. 701.) So χάριν τῶν σῶν πάρος νυμφευμάτων, Androm. 1228. Πρὸς χάριν βορᾶς, Ant. 30. Πρὸς χάριν λόγων, Trach. 179. See, in this Play, 12. 176.

954 κελαινόσπαν (literally, 'one who has a dark aspect') dark, malignant, insidious: δόλιον, τῇ ψυχῇ δύσουν, Hesychius. (See note 232 b.) "Doubtless, the much-enduring Ulysses is (ἐφουβρίζει) speaking insultingly, with" (κατὰ understood) "insidious, or dark, soul;" &c. Hermann considers the construction of the line to be equivalent to κελαινόσπαν θυμὸν ἔχει ἐφουβρίζων. [Κελαινόσπαν θυμὸν, atram bilem, furiosum dolorem (Ajacis). i. e. "atro dolori (Ajacis) illudit Ulysses:" θυμὸν being governed by the ἐπι in composition: Bothe. "He (Ulysses) inveighs against the mind or breast of Ajax, as though it were dark," i. e. gloomy, ferocious: Musgrave.]

956 πολύτλας, "much-enduring, patient, calamitous," is the usual epithet applied to Ulysses by Homer; and used, in anticipation, by Sophocles.

[Jaeger and Billerbeck understand πολύτλας, as an epithet of censure; daring, audacious, one who leaves no subtle villainy unattempted; from τάλῳ audeo.—"Qui jam in Trojæ oppugnatione se audacem præbuerat:" Bothe.]

957 a. γιγᾶ for ἐπιγιγᾶ: so ἐγίλασεν ἐύχαις, Iph. T. 277. See note 30 b.

957 b. he ridicules these ills which sprung from frenzy: τοῖς διὰ μανίαν συμβεβηκόσιν. Μαινομένοις may, perhaps, be rendered by raging, i. e. violent, immoderate: as 'insano dolori,' Æn. 2.

Musgrave interprets τοῖσι μαινομένοις ἄχεισι by the grief which, resulting from the loss of the arms, terminated in frenzy. "Ridet dolores, quos peperit Ajacis furor:" Brunck. "Effusis cachinnis ridet furentes calamitates:" Bothe and Billerbeck. But that ἄχεισι refers to Ajax, appears from κακοῖς τοῦδ', in line 968.

957 c. Hermann and Elmsley prefer τοῖσδε to τοῖσι.

959 ζῶντι, and with him, "the Atridæ, while hearing these events, ridicule

358. See Br. Blomfield, Choeph. 356. Boissonade, Ajax, 1369.

856 *σίλας* (*splendour*) *ἡμέρας*: so *σίλας πυρός*, Prometh. 7.

858 Πανύστατον δὴ: *χάρι* *προσιποῖσ'* *ὑστατον πρόσφθεγμα δὴ*, Heracl. 573. *Τίλος δέχει δὴ τῶν ἱμῶν προσφθεγμάτων*, Hecuba, 413. (Elmsley, Herac. 573.) See Major's Hecuba, 411.

859 *οικίας* for *πατρῴας*. Πίδον Σαλαμῖνος for *Σαλαμῖνα*: as, in the following line, *βάθρον ἰστίας* for *ἰστίαν*: See note 135 c.

861 a. *κλειναί σ' Ἀθῆναι*. Wesseling is of opinion, that Sophocles here flatters the prejudices of his countrymen, by representing Salamis as being, at the time of the Trojan war, under the influence and authority of Athens: upon this point, there was no slight controversy, in the days of Solon.

861 b. *σύντροφον γένος*, *associate, united* in commerce and affinity with the Salaminians.

862

(ὦ) Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
Ἀνήριμον γέλασμα, παμμήτορ τε γῆ,
Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

Æsch. Prom. 90.

863 *τροφῆς*, the Attic form for *τροφεῖς*. *Τροφός* is the more usual form. See Dr. Blomfield, Choeph. 748.

865 *ἐν (ὄϊα)* *Ἰδου τοῖς (οὔσιν) κάτω*. "The word which governs the genitive, is often wanting. These words are (besides *οὔς*) especially *οἶκος* or *δῶμα*:" Matthiæ, p. 529. § 379. *Τοῖς κάτω*, *inferis*: the lower persons, i. e. the shades below. See note 35 a.

It is the general opinion of antiquity, that Ajax slew himself. (Pind. Nem. 7. 35. Eur. Helen. 59.) Some, however assert, that he died by the arrow of Paris; that he fell by the artifice and snares of Ulysses; that he was stoned; that he was slain by Hector. He is said to have been buried on the Rhæteian shore; and his tomb is pointed out, at this day. Upon his sepulchral mound was a statue which was taken away by Antony, but restored by Augustus. Alexander, when he crossed over into Asia, offered funeral

sacrifices in honour of a hero, so popular among his countrymen. (See Lobeck's note, p. 361, &c.)

866 a. "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.

866 b. Instead of *ἡμίχορος*, Hermann writes *ἡμιχόριον*, on the authority of the grammarian Pollux: *ὁπόταν ὁ χορός εἰς τὸν διαίρειθῆ, τὸ μὲν πρῶγμα καλεῖται Διχόριον, ἑκατέρω δὲ μῦθρα ἡμιχόριον. ἃ δὲ ἀντάμω.* Ἀντιχόρια: iv. 15.

866 c. This repetition (*πόνος τὸν πόνον*) of similar words, termed by Grammarians *Polyptoton*, is very usual. *Δύο κακὸν κακῶν κακοῖς*, Æsch. Persæ, 1042: *πᾶσαν πάντων παρὰ πάντα*, Plato, Menæx. p. 249: *πολλὰ δὲ πολλοῖς πολλῶν*, Gorgias, Helen. Encom. Tom. viii. p. 100: *Malæ malæ male monstrant*, Plautus, Casina. *Optime optimo operam dant optimam*, Plautus, Amphitr. *Ἐξελίγξαι τοὺς ἀταβεῖς περὶ τῶν ἔργων ἀσεβείας ἂν ἠέβρωται*. St. Jude, verse 15. *Ἀκούει δ' οὐδὲν οὐδὲν οὐδενός*, Cyclops, 120. *Ἐτέρω δ' ἕτερον παρῆλθεν*, Bacchæ, 906. The instances of two words are innumerable: *κοινὸς ἐν κοινοῖσι*, Ajax, 267: *μισοῦντ' ἡμίσηται*, 1134: *μόνος μόνους*, 467: *κακὸς κακῶς ἐπίσοι*, 1177. (See note, 1391.) *Πλεῖστον ὑπέρικρον*, Æsch. Prom. 980. *Στυγερῶν στυγερῶς*, Phil. 166. *Δεινὰν δεινῶς*, Elect. 198. *Πάντες πάντως*, Medea, &c. &c. (See Elmsley, Medea, 787.) See note 522.

869 Hermann considers the phrase as equivalent to *οὐδὲς τόπος ἐπιστάμενος ποιῆ με συμμαθεῖν*. Brunck considers *συμμαθεῖν* to be used transitively: "And no spot has knowledge to instruct or inform me." Eustathius observes, that as *δίδασθαι* *he learned* is often used by Homer for *he taught*; so later writers have used *μανθάνειν* in a similar double sense, *discere* and *docere*. The same ambiguity prevails in the English verb *learn*, and in the French *apprendre*.

"The words *μὲ συμμαθεῖν* signify *that I may learn*; and are an instance of

a construction which occurs in almost every page of the tragic poets. So in this tragedy, 672, φλέγειν, i. e. ὥστε φλέγειν; and, 804, μολεῖν for ὥστε μολεῖν:” Dr. Elmsley.

872 a. κλύεις is here understood from the preceding line.

872 b. ὀμιλίαν for ὀμιλίαις: this transition from genitive or dative to the accusative, is not uncommon: ἔψαυσας μερίμνας, σριπόλιστον ὄϊτον, Soph. Antig. 857. See Elmsley, Heraclidæ, 693.—See note on line 1007.—ὀμιλία is compounded of ὀμοῦ, and ἴλη turma: See Dr. Blomfield, Prom. 39.

874 “All the western side of the fleet has been trodden, *traversed*, by us.” [Στιβίω, calco, seu peragro, pervado, calcando nimirum terram: Steph. Thesaur.]

875 ἔχεις οὖν (habesne igitur?) *have ye found him?* So Terence, “habemus hominem ipsum.” The other Semi-chorus reply in the ambiguous sense of the verb ἔχω. Thus, when the Chorus (Cycl. 683) ask the Cyclops ἔχεις? he replies, κακὸν γε πρὸς κακῶν.

876 “But, οὐδὲν πλεῖον *I have done nothing*, (i. e. my efforts are of no avail) εἰς ὄψιν towards the discovery of him.”—Some such word as εἰργασμαι, or πεποιήκα is understood; as appears from the following examples: εἰς πάντ’ ἀφίγμαι, κοῦδὲν εἰργασμαι πλεῖον, Hippol. 284. Καὶ πλεῖον πρᾶξωμεν οὐδὲν, Iphig. A. 1383. Οὐδὲν εἰς πλεῖον ποιῶ, CEd. T. 918. See Dr. Monk, Hippol. 284: and (especially) Dr. Blomfield, Agam. 995.

877 a. A somewhat similar dialogue occurs in the Orestes, 1255:—

ἰγὼ μὲν οὖν τρίβον
τῆνδ’ ἐκφυλάξω, τὴν πρὸς ἡλίου βολάς.
HMIX. Καὶ μὴν ἰγὼ τῆνδ’, ἢ πρὸς ἐσπέραν φέρει.

877 b. ἡ ἀφ’ ἡλίου βολῶν κέλευθος, *eastern road*: literally, “the road leading from the east,” φέρουσα being understood. The genitive βολῶν is often omitted: thus Herodotus, οἱ ἀπ’ ἡλίου Αἰθίοπες, “the Eastern Ethiopians,” vii. 70. Ἄλλ’ οὐδ’ ἐμοὶ δὴ, &c. [“Nec mihi, ad solem orientem pergenti, vir hic usquam conspiciendum se obtulit:” Bothe.]

877 c. Βολῆ, *jactus*, used for *beam*,

ray, of the sun. Ἐφ’ οἷς ὅμοια φλεγέθων | βολαῖσιν ἀελίου, Phœniss. 171. In a similar idiom, οὐδέποτε ἡέλιος φαίθων ἀκτίσιν ἔβαλλεν, Odys. ε. 479. ‘Aër ardoribus ictus,’ Lucret. 5, 606. ‘Radiorum exaugat ictum,’ Lucret. 5. 612. ‘Luna potest, solis radiis percussa, nitere,’ Lucret. 5. 703. So the French say, “*coup de soleil*.”

877 d. Dr. Elmsley proposes ἀλλ’ οὐδὲ μὲν δὴ, &c.: which phrase occurs Trach. 1128. Electra, 913.

878 a. Φανείς is to be construed with (κατὰ) τὴν ἀφ’ ἡλίου βολῶν κέλευθον: as, in Electra, 1273, φιλιτάτων ὄδῶν φανῆναι. Hermann.

878 b. Several negatives (οὐδὲ οὐδαμοῦ) strengthen the negation, except when the negatives belong to different verbs: Matthiæ, p. 931. See also note 540 a. Οὐ οὐκέτ’ οὐδὲν, Ajax, 1273. Οὐ μὴ μὴ, CEd. T. 329. Οὐ οὐκ, Antig. 5.

878 c. δηλοῖ for δηλοῦται: (see note 581 a). So δηλοῖ τὸ γέννημ’, Antig. 471.

880 ἀλιαδᾶν &c., “who of the laborious fishermen, having sleepless captures,” i. e. employed in fishing during the night, &c.

Ἀλιαδαί, sons of a fisherman, i. e. ‘fishermen.’ From this word, Lobeck takes occasion to observe, that patronymics of a feminine form are often applied to men, and used as substantives. Thus Ἀσκληπιάδαι, ‘physicians:’ οἱ κουρανίδαί Θήβας, Soph. Antig. 940, &c. &c. This idiom has escaped those critics, who, instead of ἀλιαδᾶν, propose ἀλιαδῶν.

882 Sophocles uses Ὀλυμπιάδων, a feminine form, with θεῶν, as ἑλλᾶς ἀνῆρ: φοιτάσι πτεροῖς, Phœniss. 1038.

883 ῥυτῶν is used for ῥιόντων, *flowing*. So Æschylus, ῥυτοῖς ποροῖς, Eumen. 455. ῥυτῶν παγᾶν, Hippol. 123; and, ῥυτοῖς νασμοῖσιν, 649. ῥυτῶν ὑδάτων, CEd. C. 1598.

884 a. Ἰδρις, *acquainted with*, poetically denotes, *inhabitant of, one who dwells near*. Thus, Κιρραῖοι διδαῶτες ἀλίκτυπον ἀντυγα νήσων, Nonnus, Dionys. 26, 174. “Gens conscia Nilo,” for *accola*, Lucan. 1. 20.

884 b. Βόσπορος was the ancient name,

of the Hellespont. (See Dr. Blomfield, Persæ, 729.) Βοσπορίων ποταμῶν, rivers which flow into the Hellespont.

885 a. Ὠμόθυμον, stern-minded, inflexible: see line 548.

885 b. εἴποθι, sicubi, if at any time, or, if in any place, is an elliptical phrase, whose verb must be supplied from the context: in the present instance supply πλάζεται. See note 179 b: and Matthiæ, p. 975.

886 Πλάζομαι, I am driven about, am harassed by wanderings: vagabundus jactor.

887 Ἄπύω, I utter, speak, cry aloud, has the antepenultimate long; and the penultimate common. Dr. Blomfield, Prometh. 613; and Persæ, 128.

888 σχίτλια, &c. "for it is a grievous thing that I, a wanderer of many labours (i. e. that I, after my long and laborious wanderings), should not approach with favourable course (i. e. should not advance in a swift and direct course, as a ship impelled by a favourable wind), nor discover this feeble man, where he is." In the latter clause, the Chorus complain, that, though vigorous in health, they are unable to overtake Ajax, though debilitated by his late malady.

889 Οὔριος, secundus, from οὔρος ventus secundus. Dr. Blomfield, Sept. 687.

890 a. ἀμειννός, "deprived of strength, feeble, unsubstantial." See Dr. Brasse's Greek Gradus. Musgrave proposes μεμνήστ'.

890 b. Ἀλλὰ μὴ is put for μηδέ, nor. Lobeck.

891 Tecmessa, entering, discovers the body of Ajax.

892 a. πάραυλος, near, neighbouring, from αὐλή. "Whose outcry issued from the neighbouring wood?" Ἄλλ' ὡς πάραυλον οἰκίσης, CEd. C. 785. So the compounds, ὑπαυλος and ξύναυλος. Πάραυλος, properly belonging to νάπους, poetically agrees with βοή.

Eustathius and Lobeck take πάραυλος in the sense of mournful: from αὐλός, pipe; 'dissonant to the pipe.' So ἄλυρος μοῦσα and παράμουσος, Euripides, Phœniss,

892 b. Νάπος and νάπη, (in the plural, usually νάπαι,) a valley between mountains and rocks, a mountain-wood. "Ajax in silvâ, postquam rescivit quæ fecisset per insaniam, gladio incubuit:" Cicero, ad Herenn. I. 11.

894 νόμφην, wife. "Grata ferunt nymphæ pro salvis dona maritis:" Ovid, Heroid. l. 27.

895 a. οἶκτος (from οἶζω) lamentation. The phrase mixed up with this wailing is a poetical expression for the simple οἰμίζουσαν, thus lamenting. The Chorus allude to lines 891, 893.

Sophocles elsewhere uses a similar phrase: ζῆν κακοῖς μεμιγμένων, Electra, 1485. Δειλαία συγκέκραμαι δῶα, Antigone, 1311. So Pindar uses νίκη μίγνυθαι for τὸ νικᾶν, and ἔργω μίγνυσθαι for ἐργάζεσθαι. Gedike, Pindar, p. 172.

Brunck translates οἶκ. τῶδ. συγκ. by "in hos effusam questus." Musgrave, by "inter hæc lamenta versantem."

895 b. The ante-penultimate of κερᾶμενος is long.

896 a. διαπεπόρημαι, I am utterly ruined. This is an instance of applying to individuals, what is usually said of cities or kingdoms. See Acta Apost. ix. 21.

896 b. Οἴχωκα, perii, I am undone. So Ajax, 1128: Trach. 1145.

"Tecmessa, as well as the Chorus, alarmed by the prophecy of Calchas, as recounted by the messenger, had been in search of her husband; and, on her return, finds his body. The Chorus are at the fore-part of the stage, and Tecmessa at the back, in the place where Ajax had fallen upon his sword:" Franklin.

898 ἀρτίως νεοσφαγῆς occurs Trachin. 1132. The phrase itself may be ranked under instances of pleonasm. So ἀγαῖ ὑπερβριθῆς ἄχθος.

899 a. περιπτυχῆς, literally, wrapped round, investing. Ajax, in a poetical sense, enfolds or invests his sword, inasmuch as it has pierced him deeply. "An sese mucrone induat," Æn. x. 682.

899 b. Κρυφαίω, hidden, concealed, deeply-buried. i. e. in the body of Ajax. So Virgil, "capulo tenus abdidit ense"

Æn. 2. "Pectore in adverso totum ensē condidit," Æn. 9. 347. Musgrave proposes καθαίμων, *bloody*.

900 νόστων sc. ἔνεκα understood. "Wo is me, in reference to my return to Greece."—The genitive, in exclamations, is used with or without an interjection. (Matthiæ, p. 492. § 348.) So ᾤ μοι ἐμᾶς ἄτας, 908: ᾤ τόλμης πικρᾶς, 1004: οἱ μοι γέλωτος, 367. Œd. C. 1399.

901 καταπέφνω is an Homeric word.

902 τόνδε συννάυταν: δεικτικῶς, *me*, the Coryphæus.

904 a. πάρα, *i. e.* πάρεστι, 'I have occasion to lament.'—['Flendi occasio adest, præbetur,' Steph.]

904 b. ᾧδε τοῦδ' ἔχοντος, "the affair being thus."

905 Hermann reads ἔρξει as being the more ancient form: so ἐρξάτην, Æsch. Theb. 929.

906 αὐτός (ἑπραξί) πρὸς αὐτοῦ: *he did it, of himself*. The same phrase occurs, Trachin. 1134; Antig. 1177; Œd. T. 1237. Æschyl. Prom. 787. Medea, (Elmsley) 31.; and Heraclidæ, 144. Αὐτοῦ thus serves for the three persons ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.

907 a. περιπετεῖς ἔγχος, "the sword upon which he fell." So περιπετεῖς τύχας, *i. e.* αἷς περιπέσεις, Androm. 983. See Dr. Blomfield, Agam. 225.

907 b. κατηγορεῖ, *indicates, proves*. Κατηγορεῖ occurs in this sense, Cyrop. 8. 3. 4; and 1. 4. 3. See Bp. Blomfield, Agam. 262.

909 αἱμάχθης: *thou art blood-stained, i. e. slain*. Brunck asserts, that the augment is neglected in the Choruses. So σύθη, Prometh. 135. See Matthiæ, p. 198.

910 ἀφρακτος (ἀφύλακτος, Hesychius) 'unfenced, unguarded by thy friends,' *i. e.* who should have detained thee in thy tent.

911 a. Κωφός implies either *dumb or deaf*. Porson.

911 b. ἄιδρις (ἀμαθής, ἄπειρος, ἀναίσθητος, Suidas), *ignorant, unskilful*.

"And I, dull in all respects, ignorant in every respect (*i. e.* I who was utterly dull and unsuspecting of his purpose),

was negligent of him."—So Anna; "nec tantos mente furores concipit," Æn. 4. 501.

913 δυστράπιλος, *difficult to be diverted, obstinate*.

914 a. δυσώνυμος, 'having a name ill-boding, or expressive of evil:' see line 430.

914 b. Brunck reads ὁ δυσώνυμος Αἴας: Porson (Orest. 1297.) asserts, that the tragedians rarely prefix the article to proper names, unless for some especial emphasis; or at the beginning of a sentence, where a particle is inserted, as ταῖς γὰρ ἂν Θήβαις, Phœniss. 522.

915 οὔτοι θεατός, *he is not to be gazed upon*. "Spectare non sino," Brunck. The affection of Tecmessa cannot endure, that the distorted features of Ajax should become a gazing-stock.

916 a. παμπήδην (ὀλοσχερῶς, παντελῶς, Hesychius), "altogether, entirely:" from πᾶς *all*, πάομαι *I possess*: see Dr. Blomfield, Persæ, 735.

916 b. Φάρι: As soon as any person had expired, the nearest relations closed his eyes, and covered his face: whence Hippolytus, at the point of expiring, calls upon his father Theseus to do him that office: κρύψον δέ μου πρόσωπον ὡς τάχος πίπλοις, 1456. "Ἐκρυψα πίπλοις νεκρὸν, Troades, 628. See Valckenaer, Hippol. 1456.—"But let my favours hide thy mangled face:" Hen. IV. Part I. Act 5. Scene 4.

916 c. The penultimate of φάρος is generally short in the tragedians, except in senarian lines: see Dr. Monk, Hippol. 125.

917 a. "for there is no one, who, especially if a friend, could endure to see," &c. Brunck proposes κ' οὐ φίλος. —Τὰ μὰ γὰρ κακὰ | οὐδείς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν, Œd. T. 1415.

917 b. The formulæ οὐκ ἔστιν, οὐδείς ἔστιν, τίς ἔστιν, followed by ὅστις, are illustrated by Dr. Elmsley, Medea, 775.

918 φυσῶντ' ἄνω for ἀναφυσῶντα, ἀναπέμποντα, *breathing or blowing upwards*.

919 οἰκίας, 'inflicted by his own hand.'

921 a. The first syllable in ἀκμαῖος is shortened, as any other vowel, naturally

short, before a tenuis and a liquid. So ἀκμή shortens the *ā*, line 811; CEd. T. 1492; Phœniss. 1270.

921 b. Ἀκμαῖος, (εὐκαιρότατος, Suidas) "most opportune, at the suitable moment."

921 c. Ὡς for *utinam*. "Where is Teucer? If he comes at all, I wish that he may come in time, to compose his brother's body:" Dr. Elmsley.

Hermann translates the passage by "Nam *utinam* tempori, si veniat, adsit ad-funus interempti fratris curandum."

922 συγκαταερμύσαι, to arrange, compose. Before the body was cold, the nearest relations of the deceased composed all the limbs, stretching them out to their due length: this ceremony was termed ἐκτείνειν or ἐρθεῖν. See Potter, G. A. iv. 3.

924 a. παρ' ἐχθροῖς θρήνων: "Quis talia fando Myrmidonum, &c. temperet a lacrimis?" Æn. 2. 7. "Vix Punica fletu | cessassent castra ac miserescere nescius hostis," Sil. Ital. 2. 650. "Vel Priamo miseranda manus," Æn. xi. 259. "Ipse in nos mitis Hannibal contra naturam esse velit," Livy, xxii. 60. Θίαμα, ὄον καὶ στυγοῦντ' ἰποικτίσαι, CEd. T. 1296.

924 b. Θρήνος properly denotes a funeral dirge.

925 a. ἔμελλεις (ἐφ' αἰεὶς, δηλὸς ἦς, Suidas), "thou wast likely; it was evident thou wouldst," &c.; in the Homeric sense of μέλλω; Il. β. 116: ζ, 126: Odyss. δ, 94. Or, in the scene of destino: thou didst, then, intend, resolve; thou wast determined. So μέλλω κτανεῖν, Orest. 1594. Ἐμελλεις may also be taken, in the sense of 'debebas;' thou wast destined to (it was fated that thou shouldst,) at length, complete the evil fate of thy infinite sufferings.—Billerbeck and Bothe adopt this interpretation.

925 b. χρόνον, or χρόνον ποτε, or σὺν χρόνον, at last, after a while. See Vigerus, p. 57.

927 Ἐξάνυσειν μοῖραν corresponds to the Latin phrase of *defungi fato*. Ἐξάνυτω is the Attic form for ἔξανύω. Porson, Phœniss. 463.

930 πάννηχα καὶ φαίδοντ', (i. e. ἐν

νοκτὶ καὶ δι' ἡμέρας, Lobeck), by night and day.

931 ἀνιστίναζεις: so Euripides, σινάτων ἀράς τίκνοις, Phœniss. 344.

929—933 τοῖα ἐχθρόδοπ' such expressions of hatred, Ἀτρεΐδαις against the Atridæ, ἀνιστίναζεις didst thou utter with a groan," &c. As Sophocles is a gleaner of Homeric phrases, it is probable that ἐχθρόδοπ' Ἀτρεΐδαις has the same construction as ἐχθρόδοπῆσαι Ἥρη (Il. α. 519) which Heyne interprets by *irasci Junoni*, vol. iv. p. 137.—If the distance between τοῖα and ἐχθρόδοπ' does not allow of the preceding construction, ἐχθρόδοπ' may be considered as an adverb; "with angry feeling against the Atridæ."

933 οὐλίω σὺν πάθει, with a deadly emotion of mind.

934 ἀρχων (ἀρχηγός, προηγός, Suidas): "that period was the dire commencement or author of calamities, when," &c. In a similar sense, Euripides, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον, Hippol. 885. Καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγινῆ, Agam. 1618. See Bp. Blomfield, Agam. 250 and 1618.

935 ἀριστόχειρ, (ὁ γενναῖος περὶ τὰ ἀριστεῖα, Suidas) valiant. Ἀριστόχειρ ἄγων, 'a contest relative to preeminence in valour.'

936 **** Triclinius and Brunck supply this chasm with Ἀχιλλέως; Musgrave and Hermann, with χρυσοδέτων, gold being employed in the decoration of armour: so Pindar, χρυσεῖων δ' Αἴας στήθεθις ὄπλων φόνον πάλαισεν. Dr. Elmsley conjectures ἐν Δαναοῖς.

938 a. γενναία: ("validus, vehemens," Steph. Thesaur.) "I am aware, that a vehement or mighty distress penetrates to the heart." Γενναία is, by some commentators, taken for noble, generous; such a sorrow as a noble mind feels, when contemplating the calamities of a sincerely-beloved friend.

938 b. Euripides uses γενναῖος as a feminine word, Hecuba, 590. Δύα, primarily necessity, from the old verb δύνω, to want; thence, affliction, distress. (See Bp. Blomfield, Prom. 186.)

938 c. πρὸς ἤπαρ: So Euripides, πρὸς

ἤπαρ, δακρύων τ' ἰγυὺς τόδε, Hippol. 1073. And Æschylus, Πολλὰ γούν θιγγάνει πρὸς ἤπαρ, Agam. 421. See Valckenaer, Hippol. 1073; and Dr. Blomfield, Choeph. 266.

940 Δίς: so line 432, πάρεστι καὶ δις αἰάζειν.—'Εν τοσοῖσδε πήμασι Διπλᾶ σε πειθεῖν, Œd. T. 1320.

941 a. ἀρτίως, lately, just now.

941 b. Ἀποβλάπτωμαι, to be deprived of, to lose. The simple verb has the same sense, νόου βεβλαμμένος ἐσθλοῦ, Theognis, 223. ["Ἀποβλαφθεῖσαν: id est, privatam tali amico, vel orbatam, aut privatam cum suo damno:" Steph. Thesaur.]

942 "You, indeed, may imagine these things; but I have too great a knowledge of them."

944 Ζυγὰ δουλείας for ζυγὸν δούλιον or ζυγὰ δούλια: See examples, Br. Blomfield, Sept. c. T., 75.

945 a. σκοπὸς (speculator; or præfectus, præses), superintendent, watchful observer. So Homer, γρηῦ, ἦτε γυναικῶν | δμῶάν σκοπὸς ἴσσι, Odys. χ. 395.

945 b. Νῶν Attic for ἡμῖν: See Dr. Blomfield, Prometh. 12.

946 a. Ἀναλγήτων, unfeeling, having no sympathy.

[946 b. ἂ μοι! ἀνάλητον δισῶν ἐδρέησας | ἔργον ἀναυδὸν Ἀτρεΐδᾶν, ἃδ' ἔχουσιν i. e. "Eheu! immisericors nefandum factum memorasti geminorum Atridarum, si res ita se habet:" Bothe.]

947 Ἀναυδὸν, passively, not to be spoken. "Thou hast mentioned atrocious conduct of the two Atridæ, having no sympathy in this thy affliction." (Brunck.)

[948 τῷδ' ἄχει, i. e. hurried away by the violence of thy grief. Billerbeck.]

951 a. ὑπερβριθεῖς, (μέγα καὶ βαρὺν, Suidas), overwhelming, overloading, excessively ponderous.

951 b. Ἦνυσαν, as appears from Tecmessa's answer, is to be referred to θεῶν, and not to Ἀτρεΐδα.

953 a. φουτέει ('moliō, struo, machinor,' Steph. Thes.) contrives, occasions, is the author of.

953 b. χάριν, (εἰς or πρὸς, being understood or expressed), generally takes the nature of the preposition, propter, "on

account of, out of favour to." (See Vigerus, p. 701.) So χάριν τῶν σῶν πάρος νυμφευμάτων, Androm. 1228. Πρὸς χάριν βορᾶς, Ant. 30. Πρὸς χάριν λόγων, Trach. 179. See, in this Play, 12. 176.

954 κελαινῶπαν (literally, 'one who has a dark aspect') dark, malignant, insidious: δόλιον, τῆ ψυχῆ δύσνον, Hesychius. (See note 232 b.) "Doubtless, the much-enduring Ulysses is (ἰφουβρίζει) speaking insultingly, with" (κατὰ understood) "insidious, or dark, soul;" &c. Hermann considers the construction of the line to be equivalent to κελαινῶπαν θυμὸν ἔχει ἰφουβρίζων. [Κελαινῶπαν θυμὸν, atram bilem, furiosum dolorem (Ajacis). i. e. "atro dolori (Ajacis) illudit Ulysses:" θυμὸν being governed by the ἐπι in composition: Bothe. "He (Ulysses) inveighs against the mind or breast of Ajax, as though it were dark," i. e. gloomy, ferocious: Musgrave.]

956 πολύτλας, "much-enduring, patient, calamitous," is the usual epithet applied to Ulysses by Homer; and used, in anticipation, by Sophocles.

[Jaeger and Billerbeck understand πολύτλας, as an epithet of censure; during, audacious, one who leaves no subtle villainy unattempted; from ταλέω audeo.—"Qui jam in Trojæ oppugnatione se audacem præbuerat:" Bothe.]

957 a. γιλαῖ for ἐπιγελαῖ: so ἐγέλασεν ἐνχαῖς, Iph. T. 277. See note 30 b.

957 b. he ridicules these ills which sprung from frenzy: τοῖς διὰ μανίαν συμβεβηκόσιν. Μαινομένοις may, perhaps, be rendered by raging, i. e. violent, immoderate: as 'insano dolori,' Æn. 2.

Musgrave interprets τοῖσι μαινομένοις ἄχουσι by the grief which, resulting from the loss of the arms, terminated in frenzy. "Ridet dolores, quos peperit Ajacis furor:" Brunck. "Effusis cachinnis ridet furentes calamitates:" Bothe and Billerbeck. But that ἄχουσι refers to Ajax, appears from κακοῖς τοῦδ', in line 968.

957 c. Hermann and Elmsley prefer τοῖσδε to τοῖσι.

959 ζύν τε, and with him, "the Atridæ, while hearing these events, ridicule

them;" γελῶσι or ἰφουβερίζουσι being understood.

961 γελῶντων, Attic imperative for γιλάτωσαν: Matthiæ, p. 281.

962 βλέποντα, when alive. Βλέπειν, to live; φῶς, light, being understood. So Euripides, Ἡμεῖς γὰρ τόδε | θανοῦσαν εἶδε, καὶ βλέπουσαν παῖδα σὴν, Iph. Aul. 1171. Οὐ γὰρ μ' ἔτι βλέποντ' ἐσόψισθ', CEd. C. 1438. Καὶ πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι; Alcestis, 143. (See Dr. Monk, ad locum: and Bos, word φῶς). So δερκομένους, living, Æschyl. Eumen. 391. Ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο, Il. a. 88. "Sive diem videat, sive tegatur humo," Ovid. Trist. 5. 4. See Bp. Blomfield, Choeph. 831; and Monk, Alcestis, 683. Professor Scholefield is of opinion, that, in the sense of living, the participle is of much more general occurrence than the verb: Hecuba, 295.

963 a. δορός. See Matthiæ, page 106.

963 b. ἐν χρεῖα δορός, in the business of the spear, i. e. in battle: 'in negotio hastæ, vel pugnæ,' Musgr. Χρεῖα, affair, matter, occurs line 740.—Jaeger prefers "in want of his spear," as when defeated by the Trojans.

964 οἱ κακοὶ γνώμαισι, the foolish. Δεινοὶ γὰρ ἄνδρὶ πάντες ἐσμὲν εὐκλειῇ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι, Mimnermus. Κείμενον ἐν χεροῖν οὐκ εἰδώς, ὃ γνώσεται ἀπέλθον, Libanius, Epist. 1814. "Tum denique homines nostra intelligimus bona, | quum quæ in potestate habuimus, ea amisimus. | Ego, postquam natus tuus potitus est hostium, | expertus quanti fuerit, nunc desidero:" Plautus, Captiv. I. 2. "Virtutem incolumem odimus, | sublata ex oculis quærimus invidi:" Horace, 3, 24, 31. "Hoc debemus virtutibus, ut non præsentibus solùm illas, sed etiam ablatas e conspectu, colamus:" Seneca, Benef. IV. 30. "Præsentia invidia, præterita veneratione, persequimur: his nos obrui, illis instrui, credimus:" Vell. Paterc. ii. 92. "It so falls out, | that what we have, we prize not to the worth, | whiles we enjoy it: but being lack'd and lost, | why then we rack the value: then we find | the virtue, that possession would not show us, | whiles it

was ours:" Much Ado, &c. Act IV. Scene I.

Gens bruta mente, quod tenet manibus bonum,
Sero incipissit nosse postquam effluerit:

Or,

Queis læva mens est, quod tenet ipsi bonum,
Non ante norunt quàm sit excussum manu.—Grotius, Stob.

965 a. Having a blessing in possession, know not, i. e. 'that they have it.' Elmsley removes the comma at ἔχοντες, that the construction may be nesciunt se habere.

965 b. ἄν is omitted before ἐκβάλη: see line 742 b.

966 a. "His death is attended with more grief to me, than joy to them:" Hermann. The word μᾶλλον is omitted. So Homer, βούλομαι ἐγὼ λαὸν σόνον ἔμμεναι, ἢ ἀπολίσσασθαι, i. 117. Bos adduces other examples. Elmsley prefers εἰ (if, although), to ἢ than.

966 b. Μὲν seems omitted in this line before δὲ in the following line. See Dr. Monk, Hipp. 592.

967 ἔραμαι, cupio. CEd. C. 512. CEdipus is congratulated in a similar sense: ἔπραξεν οἶον ἦδελε, 1704.

969 The reading, in the text, is sanctioned by Porson. It is an instance of quasi-cæsura, where the third foot suffers elision, either in the same word, or with the addition of γ', δ', μ', σ', τ'. See his Preface to Hecuba, p. 28.

970 a. Θεοῖς, by "the means or agency of the gods." 'Dis interemptus ille, non illis jacet:' Grotius, Stob.

970 b. Οὐ or οὐχ often occurs at the end of a period, either for a more vehement negation, or for grace of style. Οὐχ ἂν ποτε τοῦτο ποιήσαιμι, οὐχ οὕτω μαίνομαι, οὐκ. And, οὐ μοι δοκεῖ, ᾧ Ἰσπία, οὐκ, Plato. (See Vigerus, Chap. 7. § 13. page 460). Dr. Elmsley adduces other instances, p. 473. Mus. Crit. Vol. I. 'Non æquum dicis, non,' Terent. Ad. 5. 3. 7.

971 a. πρὸς ταῦτ', "Wherefore let Ulysses indulge in unavailing insults;" i. e. to which the dead Ajax is insensible.

Πρὸς ταῦτα here denotes "quapropter,

quare, or proinde, propterea;" and not "præter hæc." So *Œd. T.* 426: Ajax, 1115. 1313: *Electra*, 383. 820. See Valckenaer, *Phœniss.* 524, p. 272: Dr. Blomfield, *Prometh.* 1065: *Matthiæ*, § 592 β.

971 b. ἐν κενῶς for κενῶς, "uselessly, vainly, without effect." Adjectives are used adverbially, both in the plural and singular number: ἕξι ἀίλιπτων unexpectedly, 716. Ἐν ἀργῶς, idly, *Œd. T.* 287. ["*Nemine obsistente*, scilicet post Ajacis mortem:"] Mudge.]

973 ἀνίας: "The noun ἀνία has generally its penult long, but sometimes short; as in four instances adduced by Ruhnken. *Epist. Crit. ii.* p. 76:." Dr. Brasse, (*Greek Gradus*).

Tecmessa leaves the stage.

Teucer speaks from within.

975 The word αὐδῆν is usually omitted after ἀκούω: "Some verbs, which indicate an operation of the external senses, are constructed with the genitive case, when the object of the verbs is not represented as affected by them:" *Matthiæ*, p. 467. Ἀκούω, in the sense of obeying, is usually followed by a genitive, as ἀκούειν τινός, *Æsch. Agam.* 965. λόγων ἀκούσαι, Ajax, 1070. τῶν ἐφειστώτων κλύειν, Ajax, 1072. *Matthiæ*, § 340, p. 484.

976 ἐπίσκοπα, τὰ τυγχάνοντα τοῦ σκοποῦ, *Hesychius*. In this sense, *Wesseling* and others interpret ἐπίσκοπον by (huic calamitati congruum, consonum, consentaneum) well-suited, adapted to, expressive of, this calamity: a lamentation which reaches, or hits, the mark of this calamity. So *Arnald. Lectt. Gr.* p. 183. This sense occurs among the significations assigned to ἐπίσκοπος by *Suidas*, οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμένον. So *Lobeck* interprets it by ἐπιτηδῆδιον, συναρδόν, referring to *Diodorus*, οἰκίαν τῆς περιστάσεως φωνὴν προέμνος, *Excerpt. Legatt. c.* 27.—"Quale debet ejus esse, qui talem cædem conspicit:" *Musgrave*.—"Carmen quod pertinet ad hanc calamitatem:" *Bothe*.

Hermann interprets ἐπίσκοπον by ἐπιμελητικόν, regardful of, attentive to: that the adjective may have the nearer resem-

blance to its substantive sense, observatorem, custodem, curatorem.

977 ζύναιμον ὄμμα, periphrasis for ζύναιμι, brother: see note on ὄμμα πελείας, 140 b.

978 ἄρ' ἠμπολόηκας: Ἐμπολόω (or -ω) to traffic; to gain by trading. In the former sense, the passage may be rendered by "hast thou, then, trafficked, or bartered, according to the general report?" i. e. "hast thou thus unwisely exchanged life for death?" Βίον, ψυχὴν, or σεαυτὸν, being understood. The expression seems borrowed from an unwise merchant, who, in trading, makes a foolish exchange. In a similar sense, *Phædra*, in killing herself, is said to be κακὴ ἔμπορος βίου, 968, *Hippol.* So (*Phœniss.* 1243) the Greek chiefs are exhorted, μήτε Πολυνείκους χάριν ψυχὰς ἀπειμπολόατε.—"Exerces pretiosa odia, et constantia magno, | si, dum me careas, est tibi vile mori," *Ovid, Heroid.* 7. 47.

Brunck (on the authority of a "Scholion ineditum") interprets ἠμπολόηκας in the sense of gaining. "Hast thou, then, gained," i. e. in fulfilling thy desire of killing thyself? [Ἐμπολόω, τὸ ἀπὸ πραγματείας κερδαίνω ἔμπολῆ, ἢ λεγομένη πρᾶσις. ἀπὸ ταύτης τῆς ἔμπολῆς καὶ τὸ ἠμπολόηκας νῦν, ἀντὶ τοῦ ἐκέρδαναι. δοκεῖ γὰρ ὁ Αἴας κερδαίνειν, τὸ οἰκίον θῆλημα πληρώσας: *Scholion ineditum*: *Brunck*.] In a similar sense *Suidas*: ἠμπολόηκας: ἐπώλησας, ἐκέρδαναι: λέγεται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποίησας.

"Ἐμπολόηκας est perfecisti: nam ἔμπολῶν significat negotiari, negotium transigere. Simillimum est apud nostros verbum vollenden, quo utimur de eo, qui vitæ laboribus et molestiis defunctus est:" *Hermann*.

Stephens explains ἔμπολόω by mortem sibi accersere: item, comparo, acquirō, velut ex negotiatione.

"Hocine præclarorum tuorum facinorum pretium retulisti, quale fert fama?" *Mudge*.

Subaudiri potest ἐμὲ vel ἡμᾶς: an vendidisti (i. e. prodidisti) nos?—Legendum putabam, ἄρ' ἠμπολόηκας, ὡσπερ ἡ φάτις, κρᾶτη; κρᾶτη, res præclare gestas. Nisi

malis, ἀρ' ἠμρόλληκας μ', ὡσπερ ἡ φάτις κρατῖ; an prodidisti me? Musgrave. Ἄρ' ἠμρόλληκας ἄνπιρ ἡ φάτις κρατῖ; "Nactusne es, quæ fama crepat"? Bothe.

982 περισπερχῆς (περιώδυνος, Hesychius) *most painful*.—'Supra modum urgens, seu premens,' Steph. Thesaur.: *grievous, oppressive*.—'Perquam properatus,' *accelerated, too sudden*: Heath. *Astounding, distracting*, according to a Scholiast, who observes, that they who are reduced to great difficulties, *run up and down* in despair of extricating themselves from the calamity. Musgrave refers to περισπερχῆς ὀδύνησιν, Oppian, Halieut. v. 145.

983 τί γὰρ τίενον τὸ τοῦδε, "how fares (or, what has become of) the son of this man? Some such verb as ποιεῖ or πράττει seems understood. So Philoctetes, 421, τί δ' ὅς παλαιός; and τί δ' ὁ στρατηγός, Iphig. T. 529.

984 μοί: for the expletive dative, see note on line 39 b. Ποῦ γῆς: so the Latins, *ubi gentium*. See Matthiæ, p. 932. § 603.—See note 102 b.

985 ὡσον τάχος, as soon as possible: see Matthiæ, p. 666. § 461. *Obs.* "ὡσον is put for ὡς, whenever it is prefixed to a noun, in expressing a superlative: see Vigerus, end of § ix.

986 a. δῆτα: "No editor has noticed this instance of a trimeter iambic beginning with a word, which cannot begin a sentence: the true reading seems to be, Διῦρ' αὐτὸν ἄξις δῆτα:" Elmsley.—In reference to the preceding remark, Hermann observes, "Cave quidquam mutes. Nam ubi sententia circa finem versus incipit, duorum versuum numeri ita conjunguntur, ut in fine alterius, alterius autem initio, ea jam licita habeantur, quæ aliter non nisi in medio versu concessa sunt. Simillimum exemplum exstat infra, 1089, καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως | μὴ, τόνδε θάπτων, αὐτὸς ἐς ταφὰς πίσης. Ubi coherent artissime ὅπως μὴ, quas particulas si disjungeres, sententia prodiret ineptissima. Adde Hippol. 1391; CEd. Tyr. 1084."

986 b. κενῆς, (ἰσσηρημένης, κεκνωμένης, Suidas) *deprived, robbed of her cub*.—

Hermann takes κενῆς in the sense of "relictæ, sejunctæ," *left behind, severed*, i. e. from her cub, which the hunters had stolen: for κενῶσαι, in the sense of καταλιπεῖν, he refers to Andromache, 1139; and Bacchæ, 729. Musgrave considers κενῆς as used in enallage for κενόν. Heath takes κενῆς in the sense of *empty*, i. e. of food, *hungry*; and, therefore, *absent* in search of food; and thereby leaving her cub unprotected.—A Scholiast interprets κενῆς by *deprived of her mate*; as if Eurysaces would be seized, now that Tecmessa had lost the protection of Ajax.

988 a. ζύγκαμνι, labour together with: ζύγκαμν' ἀδελφῶ, Soph. Electr. 987.

988 b. θανοῦσι κειμένοις: a similar pleonasm is comprised in θανόντες προκείμεθα, 1059. [For θανοῦσι, Bothe reads, δινοῦσι: "quippe valentibus solent omnes mortuis illudere."]

989 a. φιλοῦσι, are wont. "To trample upon the dead" or "fallen," seems to have been a proverbial expression. So Aristides, ἐπιμβαλεῖν, ὃ δὴ λέγεται, κειμένοι; and Libanius, τοῖς πεπτωκόσι ἐπιμβαλεῖν. Lobeck. "Ὡστε σύγγονον βροτοῖσι τὸν πνεῖτα λακτίσαι πλεῖον: Agamem. 857. 'Hæc est humanæ semper mutatio mortis: | fit moriens ludus, qui fuit ante pavor.' Petron. Afran.—"Nam mortuos | plerisque mos est insequi ludibrio:" Grotius, Stob.

989 b. Billerbeck supposes, that Tecmessa now leaves the stage, in order to fetch Eurysaces, with whom she returns at verse 1169. If Tecmessa does not quit the stage at line 973, but is continuing as a κωφὸν πρόσωπον, her silence on the appearance of Teucer, and his omission to address her, would argue some want of judgment on the part of Sophocles.

991 ἐφίειδ', he enjoined.

993 a. προσῖδον ὀφθαλμοῖς; a usual pleonasm: ἰδὼν ἐν ὄμμασι, Hippol. 1260: ὄρῳ ἐν ὄμμασιν, Trachin. 241. (See Dr. Monk, Hippol. 1260).

993 b. θιαμάτων, ὦν: see note on line 115.

997 a. Μόρος, in the tragedians generally signifies *death*. Porson, Hecub. 1252.

997 b. The two participles δῶκ. and ἔϊχ. are to be construed with ἔβην.

997 c. Ἰχνοσκοπία, *vestigia scrutator*, occurs Choeph. 222.

997 d. After δῶκων (*urging*) understand πόδας.

998 a. Sophocles introduces Teucer as dwelling upon the general report of Ajax's death, in order to shew that the prayer, uttered by the dying hero, in line 826, had been granted.

998 b. "For a rapid report respecting thee," as if "announced" by some God, &c.: Θεοῦ being governed by ὑπὸ or παρά: so Brunck, "tanquam ferente Deo aliquo." Elmsley (*Medea*, 241) inclines rather to Θεῶν than to Θεοῦ, which shews that he leans to the opinion of Brunck. "As if some God had brought the tidings:" Franklin. "A sad report of thee, as by some god, was quickly blazon'd through the Grecian host:" Dale. "Quick through all the Grecian camp | the rumour of thy dreadful fate was spread, | as of some God:" Potter. So Matthiæ, who observes that σοῦ is put absolutely with βάζεις, where otherwise περι is used: "the fame of you, with respect to you, as the annunciation of a God," &c. p. 457.

Some commentators refer Θεοῦ to Ajax, who (in Hermann's opinion) is compared to a God, in consequence of the miraculous rapidity with which the intelligence of his death had been diffused: "cæterum cum Deo propter solam celeritatem, qua mors ejus divulgata erat, comparatur Ajax." So Bothe, "Celer de te fama tanquam de deo aliquo," &c.

Jaeger considers βάζεις to be used in the double sense of *report* and *voice*: "A rapid report respecting thee, as if (the voice) of some God," &c.; the voice of a God being loud and penetrating.

999 In οἴχεται θανάων, οἴχεται has the sense of *perit*, which it has also alone, without a participle. See Matthiæ, p. 857. § 559 c. Οἴχομαι is often followed by a participle: οἴχεται ἐρριμμένα, Ajax, 1271: οἴχεται στελῶν, CEd. C. 298: οἴχεται ἀποσπάσας, CEd. C. 894: οἴχει λαβῶν, CEd. C. 1009: οἴχεται θανάων, Phil. 414.

1000 Ἐκποδῶν, *out of the way, apart, at a distance*. "Ἀγιστί μ' ἐκποδῶν, Antig. 1321 and 1339. (See Dr. Blomfield, *Prometh.* 352). Ἐκποδῶν is of frequent occurrence in Euripides: sometimes with a dative, ἐκποδῶν χωρήσομαι Ἐκάβῃ, *Hecuba*, 52; ἀπειλίτω δὴ τοῖς λόγοισιν ἐκποδῶν, *Orest.* 541; τυράνοις ἐκποδῶν μετίστασο, *Phœniss.* 40: sometimes with a genitive, ἐκποδῶν ἔχειν μιάσματος, *Iph. T.* 1227; ἐκποδῶν φόνου, *Herc. F.* 1028. See also *Hecuba*, 1037 and 1264; *Hippol.* 459, 705; *Alcest.* 650.

1001 ὑπιστινάζον, compound for simple, "I bewailed thee, *I groaned*." The scholiasts lay a stress upon the ὑπό: "I lamented secretly, within myself," as if through fear of expressing an open sorrow.

1003 The covering is removed from the corpse of Ajax.

1004 a. *O spectacle, which cannot be viewed without grief! O painful daringness!* (See Bp. Blomfield, *Prom.* 69).

1004 b. The genitive τόλμης may depend either upon ᾧ, that interjection being often followed by a genitive; or upon ὄμμα. The former construction is approved by Eustathius and Hermann; the latter, by Brunck and Erfurdt. See note on line 900.

1005 *What numerous woes thou, occasioning to me, diest!* i. e. "what numerous woes does thy death occasion to me!" The word κατασπίρας includes the double idea of *being the original cause*, and, *to a great extent*: so Suidas, κατασπίρας, ἀρχὴν κακῶν παρασχών τὸ γὰρ σπίρας ἐπὶ πλήθους κακῶν τακτίον. "Seminator omnium malorum," Cicero.

1006 ποῖ μολεῖν, &c.; this is the usual language of poetical despair: "Nam quo me referam? Idomeniosne petam montes, &c." *Catullus*, 64. 178. Nῦν ποῖ τράπωμαι; πόστιρα πρὸς πατρὸς δόμους, *Medea*, 502. "En quid ago?" &c. *Æn.* 4. 534.

1007 Ἀρῆξαντ' is in the accusative case, though apparently referring to μοῖ in the preceding line. The transition from the dative to the accusative, in participles, is very common: Ἔπειστί μοι θράσος κλύουσαν, *Soph. Electr.* 479; Σοὶ δὲ συγγνώμη

πάσχουσιν, Medea, 814; κράτιστά μοι—προσλαβόντα, Prometh. 225; ἄνοιζαντα for ἀνοίξαντι, Medea, 658. See Dr. Elmsley, Heraclidæ, 693. See note 872 b.

1008 Dr. Elmsley (Medea, 1275, and Heraclidæ, 56), considers ἡ που as equivalent in many instances to ἴσως, or ὡς ἔοικε, *I suppose*. So, in this play, 382. 622. 850. 1229. Sophocles has used both ἴσως and ἡ που. In this passage ἡ που is used ironically.

1009 a. ἴσως (doubtless) is often used in the sense of *affirming*, as well as of *doubting*.

1009 b. εὐπρόσωπος (εὐπροσέγγος, Suidas) *affable*; rather, *having a bland aspect, a smiling air*, used adverbially. [Εὐπρόσωπος, qui hilari et læto vultu est; qui lætis oculis aliquem aspicit; hilaris aspectu: Steph. Thesaur.]

1009 c. [Lego, ἐν λιῶς τόσοις, *in tanto populo*, tanto militum et nautarum Salaminiarum numero: nam invidiam augebat, Teucro multisque aliis salvis fortissimum et Telamoni exoptatissimum, Ajacem, desiderari. Ἐν λιῶς, *modeste*; utpote non dux eorum, sicut Ajax, sed commilito: Bothe.]

1010 πῶς γὰρ οὐχ, for how can it be otherwise? So πῶς δ' οὐκ ἂν, CEd. T. 937. Πῶς γὰρ οὐκ, Electra, 865. The form πῶς δ' οὐ is equivalent to, *who can deny it*. See Bp. Blomfield, Persæ, 1013; who observes, that the Greek language is very abundant in interrogations. Instances occur, in this Play, 279. 270. 677. See, also, his note, Agam. 264.

1011 ἥδιον for ἥδὺ, comparative for positive. See note 161 b.—Ὅτῳ πάρεστι, &c. “whose custom it was, even when prosperous, to have no agreeable smile.”

1012 κρύπτειν, to be reserved, to keep back. “Nam quid *dissimulo*,” &c. Æn. 4.

1013 Δορὸς, *spear, captive taken by the spear or in war (thing for person)*, is applied to Hesione, in the same sense, as λίχος δουριάλωτον to Tecmessa, line 211. Νόθος is here used in reference to the opinion of the Athenians, who considered children to be νόθοι, if born from a foreign mother. The line in which Teucer is

termed νόθος in Homer (Iliad θ, 284.) is considered by Heyne to be an interpolation.

1015 τὰ σὰ κράτη θανάτου for τὰ κράτη σοῦ θανάτου. The possessive pronouns are equivalent in signification to the genitive of the personal pronouns: ὦ πάτερ ἡμίτερε, υἱὸς ἐμὸς, are the same as πάτερ ἡμῶν, υἱὸς ἐμοῦ. Κόμας ἐμάς, καὶ τῆσδε, Ajax, 1174. Matthiæ, p. 671, § 466. So in Latin, “*meus illiusque parentes*,” Ovid.

1016 νέμοιμι, *I might occupy, hold, possess*. This sense of νέμω occurs, CEd. T. 201. 237. Phil. 393.

1017 δύσσοργος (ὄζυχολος, Suidas), *irritable, irascible*. Ἐν γῆρα βαρὺς, *morose from old age*.

1018 *Angrý, even to variance*, πρὸς οὐδὲν *causelessly*; for nothing: nullâ de causâ. See Matthiæ, p. 912. [Musgrave considers the construction to be ἐρεῖ εἰς ἔριν, θυμούμενος πρὸς οὐδὲν.—“Subaudi ἔν in οὐδὲν. Rebus quæ minime ad contentionem spectare videantur, irasci dicitur Telamon:” Bothe.]

1019 ἀπωστός (ἐκδιωγμένος, Suidas), *expelled, driven from*. “Teucer Salamina patremque | cum fugeret,” Horace, i. 7. “Atque equidem Teucrum memini Sidona venire, | finibus *expulsum* patriis:” Æn. i. 619. Ἀπωστός ἀπορρίψομαι: for instances of pleonasm, see, in this play, 59. 69. 144. 171. 289. 750. 754. 757. 830. 878. 898.

1020 λόγοισιν, *in consequence of my father's reproaches*. Brunck seems to take λόγοισιν in the sense of *public reprobation*.—“Oratione quæ servum potius quam liberum hominem decet, ut me ab hoc crimine purgem, frustra palam habitâ:” Heath.

1022 Brunck, Hermann, Lobeck, and Dr. Burney, prefer ὠφελήσιμα: *I have many enemies, but few assistances*. “Multi mihi sunt inimici; pauca autem adjumenta, quibus confisus, audeam resistere:” Brunck. Toup prefers ὠφελήσιμοι: “At Troy, mine enemies are many, but those, ὠφελήσιμοι who can assist me,” (ὠφελήσιμοί εἰσι κατὰ being understood) are profitable in few respects.”

1023 *εὑρήμην*, "I have found, met with, gained;" used in a bad sense, as the Latin *invenio*; "invenere sibi perniciem," Tacitus. See note 777.

1024 *πικροῦ*, *bitter*; metaphorically, *fatal*; or, literally, *penetrating, sharp*, if Buttmann be correct in deriving *πικρός* from *πίκω*, to *puncture*.

1025 a. *αἰόλος*, *glittering*. *Αἰόλος*, in its radical sense, is *rapid, flexible, agile, quick in motion*: hence, as in the quick motion of luminous bodies, *resplendent, flashing*. In this double sense, it resembles the Latin *coruscus, corusco*. Thus Heyne interprets *κορυθαἰόλος* by "agilis, qui dum pugnat discurrit, agitatione corporis capitisque quassat galeam cum cristâ:" β. 816: and *τεύχεα αἰόλα* by "corusca:" see Heyne, vol. iv. p. 593, Iliad, δ. 186. Berndt (Lexicon Homericum, word *αἰόλος*) adopts a similar interpretation. *Αἰόλος* may be considered a general Homeric epithet, as *ἄθλων σιδήρεω*, 147. [*Αἰόλου*, "flexili, lento, qui in omnem partem se flectit, dum cadaver expedire studeo:" Mudge.]

1025 b. *κνώδοντος*, (*τῆς ἀκμῆς τοῦ ξίφους, τῆς ἄξιας εἰς τὸ καίνειν. ἀπὸ δὲ τοῦ μίρους, τὸ ὄλον ξίφος δηλοῖ*: Suidas) *point of a sword*; *sword* itself: as the Latin *mucho*. *Κνώδων*, in its primary sense, is explained by Lobeck, as the cross-bar, which separates the blade from the handle: "*κνώδοντες sunt remoræ venabulorum et gladiatorum ('capuli moræ,' Sil. Ital. i. 515)*. Hesychius *πτέρυγια ξίφους τὰ ἐκατέρωθεν*: in hastis, *πτέρυγες*, Polux, I. p. 485. 486. Unde *ξίφους διπλοῖ κνώδοντες*, Soph. Antig. 1200." The *κνώδοντες* in hunting spears seem to be some lateral projections towards the point, which prevent the animal from receiving the weapon too deeply, and, thereby, from reaching the huntsman.

1026 a. "How shall I extricate thee from this fatal (or *piercing*) sword? even that (*φονέως*) *murderous* weapon, by which, alas! O unhappy man, thou hast *expired*." *Φονέως*, in the latter clause, is in apposition with *κνώδοντος* in the former clause. Of this syntax, Lobeck adduces several instances. This construction ap-

plies more immediately to sentences, the latter of which commences with the pronoun relative. *Φυλάττω τὴν ἰππωνυμίαν, ἣν περ Ἰβηρίαν Ἐσπίριοι ἔθεντο*, Ælian, H. A. lib. 13. *Εὐάδην, ἣν Ἰφίς ἀναξ παῖδα φυτεύει*, Eur. Suppl. 985. *Διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνῆδει εἰούσαν*, Herodot. 7. 164. *Σεῖο δὲ βωμοὶ | ἀνδρα μὲν φερέουσιν ἐν ἔαρι, τόσσα περ ὄραι | ποικίλ' ἀγινεῦσι*, Callim. H. in Apoll. 81. The Latins remove a word from its natural place in the former sentence, into the following sentence; as "*Vulneraque illa gerens, quæ circum plurima muros Accepit patrios*," Æn. 2. 278. "*His mœnia quære, Magna pererrato statues quæ denique ponto*:" 2. 295.

1026 b. *ἄρα* is here inserted, as expressive of sorrow, in the middle of the sentence. So *ἐγὼ δὲ σὺν χαρῆ λόγους | τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα, | ἴν' ἤμεν ἄτης*, Soph. Electr. 935. *Ὦς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν*, 1185.

1026 c. *εἶδες*, &c., "wast thou aware, that Hector, though dead, was destined, at some future time, to destroy thee?"

1027 a. *ἀποφθίσειν* (*ἀνελεῖν, θανατῶσαι*, Suidas) *to destroy*. *Ὀμῆ συναπέφθισαν ἄτην*, Oppian, Hal. 5. 576.

1027 b. *Ἐμελλε ἀποφθίσειν*: besides the simple form of the futurum, there is a periphrastic futurum, made up of *μέλλω*, and the infinitive of the present, aorist, or future: as *μέλλω γράφειν*: *μέλλει γένεσθαι*, Arist.: *μέλλω κτανεῖν*, Orestes, 1594: *μέλλω ἄρξεν*. See Matthiæ, § 502. Porson, Orest. 929. Elmsley, Heraclidæ, 710.—Hermann reads *ἀποφθίσει*.

1028 a. *θειῶν* is a monosyllable, in scanning. See Porson, Orestes, 412.

1028 b. The form *σκέψαι δε*, (*animadvertite autem*) with which *σκέψασθε* corresponds, is illustrated by Bishop Blomfield, Prometh. 1050.

1029 *ἰδωρήθη* is used in a passive sense, which rarely occurs: "to whom it was presented by this man," Ajax.—See Dr. Elmsley, Heracl. 757.

1030 a. *πρισθεῖς* (*ἔξαφθεῖς, δισμειθεῖς*, Suidas), "*tightly fastened*, by his belt, from his chariot." *Ἐξ ἀντύγων* is to be construed with *πρισθεῖς*: as "*Ἐκ τῶρα—ἐκ δίφροιο*

δ' ἴδῃσι, Il. 22. 399. "Ἐλθετον ἐξ ἵππων
"Ἐκτορα συρόμενον, Alpheus, Epigr. 5. 4.
Sophocles has followed those who deviate
from Homer, in asserting, that Hector
was fastened, while yet alive, to the char-
riot of Achilles. [Πρίω, stringo, con-
stringo, alligo: Steph. Thesaur.] Πρισθεὶς
ita cingulo constrictus, ut carnes ad ossa
usque corroderentur: Mudge. "Vinclis
manus secantibus præstricta," Seneca,
Troad. 559. Πρίειν, in its radical sense,
is, to *grind* or *gnash with the teeth*. Thus
πρίων ὀδόντων occurs in Crinagoras (epigr.
37. 4.); and πριστῆρες ὀδόντες (epigr.
ἀδισπότ. 200. 5.). As the gnashing of
teeth is a symptom of anger, πρίειν and
πρίσθαι are used by the poets in de-
scribing that passion. Thus Antipater
Thess. (epigr. 43. 3.), "Ἦρα προμείνα κάλ-
λει Γανυμήδεος; and, Apollonius, (Argon.
4. 1671.) λευγαλίον δ' ἐπὶ οἱ πρίεν χόλον.
By an easy transition, πρίειν was trans-
ferred to inanimate toothed things; as
πριστὸς κτεῖς, πριστὴ ψῆκτρα; and further
signified to *cut*, *tear*, *rend*. As to bite
with the teeth implies *tenacity*, πρίω began
to be used for ἐμπεφυκέναι, δρᾶττοσθαι: as
in Oppian, (Hal. 2. 375.) 'Ἐνθά μιν ἀμ-
φιβαλὼν περιγηεῖ πάντοθεν ὀλκῶ | ἴσχει τ'
ἐμπρίει τε: and, (3. 314.) χεῖρ προμείνη,
arcte constricta. In this sense, Suidas
interprets ἐμπρίσαντες by συσφίγγαντες,
προσαρμόσαντες; and Hesychius, πρισμοῖς,
by τοῖς βιαίοις κατοχαῖς. So Helladius
interprets ἀπρίξ by συμπεφυκότως, ὥστε
μὴ διαπρίσαι τὴν συμφυῖαν.—See Lobeck's
learned note.

Somewhat similar to πρίειν, is the Latin
frendere, "to gnash the teeth;" which
is metaphorically applied to *break* or
bruise. "Saxo fruges frendas," Accius.
"Porci dicuntur nefrendes, quòd nondum
fabam frendere possunt, id est, frangere,"
Varro.—See Facciolati, word *frendeo*
and *frendo*.

1030 b. "Ἄντυξ, a round projecting
part on the side of a charioteer's seat, to
which he occasionally fastens the reins.
(See Heyne, vol. v. p. 48; and Dr. Monk,
Hippol. 1183).

1030 c. There are three forms ἵππειος,
ἵππιος, and ἵππικος: of which the first is

seldom used, unless for the sake of the
metre.

1031 a. "was lacerated, by being
dragged continuously."

ἐνάπτει: metaphor from a fuller.
The grammarians affirm, that ἐνάπτω is
a spelling of modern date, i. e. about the
time of Aristophanes; but that the
ancient Attics wrote ἐνάπτω. (See Bp.
Blomfield, Persæ, 582.)

1031 b. ἀπέψυξεν, i. e. ἀπέντησεν,
breathed forth.—'Ἀποψύχων πνῆμα ἐ-
λειφθὲν ἔτι, Anthol. Ined. Analect.
Brunckii, p. 7. 'Ἀποψύχοντες, Liban.
vol. i. p. 509. (Musgrave).

1033 πρὸς τοῦδ', "by this (sword);"
i. e. κνώδοντος, not δωρεῶς.

1034 ἐχάλευσε (procurit) *hammered
out, formed*. Æschylus uses the com-
pound προχαλκίω, in a similar sense,
Choeph. 636.

As the verb ἐχάλευσε is suitable to
ξίφος only, and not to ζωστήρ, Brunck
considers that some such verb as ἐτλάει,
κατεσκεύασε, must be understood to the
latter noun. But the poets often use one
verb with two nouns, although it be
strictly applicable to one of them. See
note 632.

1035 Hermann removes the comma
after αἰδῆς, and considers the expression
to be synonymous with κάκιστον "ἄλλο
ἀγρίως ἐδημιούργησεν.

1036 Dr. Blomfield proposes ἄν for
οὔν: Prometh. 795.

1036—1039 "Ego hæc et alia que
accidunt mortalibus, | mitti potente dix-
erim nutu Deum. | Quod si quis aliter au-
tumat, sensu suo | per me fruatur, dum
meum linquat mihi:" Grotius.

1037 Μηχανᾶν: this active sense oc-
curs, Homer Odys. σ, 142, ἀτάσθαλα
μηχανόωντας; and, Apoll. Rhod., ἐπὶ ἐπι-
μηχανόωντες, 3. 583.

1038 τὰδ' ἐστὶν ἐν γνώμῃ φίλα, "and
whoever does not approve of these senti-
ments." Herodotus has a similar phrase,
ἣν ὁ Μιλτιάδης Κροίσῳ ἐν γνώμῃ γέγονε,
6. 37: so κατὰ νόον εἶναι, Herodot. 9. 110.
And Homer, ἀπὸ θυμοῦ εἶναι, Il. i. 562;
and ἐκ θυμοῦ πείσειν, 23. 595.

1039 Hermann reads, κείνος τὰ κίνη;

“ Let him adopt those opinions of his, and I adopt these of mine.”

The sentiment in this line seems to be a proverbial expression. *Χαιρέτω δ' ἕκαστος οἷς ἤδεται*, Longin. § 36. *Σοὶ μὲν ταῦτα δοκοῦντ' ἔστιν, ἐμοὶ δὲ τάδε*, Evenus, in Stobæus, Serm. 80. *Σοὶ μὲν δοκίτω ταῦτ', ἐμοὶ δὲ τάντ' αἶα*, Eurip. Suppl. 466. *Σὺ τῆδε κρίνεις, κείνη δ' ἐγὼν*, Alcest. 545.

Στέργειν, to be pleased with, be content with, acquiesce in. See *Œd. C. 7. 519*; *Antig. 292*; *Trachin. 486*; *Phil. 533*. *Στέργειν* is followed either by a dative or accusative: (See *Matthiæ*, § 403, c; and *Obs. 1*), *στέργειν τινὶ* or *ἐπὶ τινὶ* or *τί*. See *Gataker, M. Ant. p. 248*.

1040 *μὴ τεῖνε μακρὰν*, sc. *ῤῆσιν*: “ forbear further discourse; but consider how,” &c. So *Æschylus, μακρὰν γὰρ ἐξέτινας*, *Agam. 889*; and, *μακρὰν ἔτινας*, 1267. *Μακρὰν γ' ἂν ἐξέτινα*, *Eurip. Medea, 1347*. Plato inserts the noun *ῤῆσιν*: *μακρὰν ῤῆσιν ἀποτεινόντας ἐν τοῖς ἰδρυμοῖς*, de *Repub. X. p. 605. D*. See *Dr. Blomfield, Agam. 889*; *Dr. Elmsley, Medea, 1318*; *Ruhnkenius, Tim. Lex. Platon. p. 228*, word *ῤῆσις*. *Billerbeck* explains the ellipse by *μὴ τεῖνε (λόγους εἰς) μακρὰν (ὁδόν)*.

1043 a. “ And *τάχα* perhaps, & δὴ as being an ill-disposed person, he may have come for the purpose of ridiculing our calamities:” *Brunck. Γελῶν* for *ἐγγελῶν*.

Stolberg and *Jaeger* take *ἔξικουτ'* in the sense of *utter, speak*: “ *ea dicet, quæ vir improbus dixerit: ut ἔξικουτ', quemadmodum ad κακοῦργος ἀνὴρ positum est, ita repetatur ad γελῶν.*” “ And perhaps, in ridicule of our evils, he will utter what a malignant man would utter.” So *Stephens*, “ *ἔξικνούμαι, persequor oratione seu verbis:*” as the Homeric *πάντα δι᾽ ἔξομαι*.

1043 b. *ἂ δὴ*, put somewhat unusually for *ἄτε, ἄτε δὴ, οἶα δὴ*. *Bothe* reads *ἄδην* for *ἂ δὴ*: “ *facile eo perventurus videtur, ut affatim mala irrideat.*”

1044 “ What man (*ἐκ στρατοῦ*) of the army is he whom thou discernest?” So *Euripides, ὅς ἂν δύνηται πόλιος*, *Orest. 887*. See *Porson*.

1045 a. The primary sense of *στέλλω* is, according to *Valckenaer*, to *fit out*, to

equip: which acceptation suits this passage.

1045 b. *ᾧ*, in behalf of whom, in whose cause.

The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; ‘ particularly for the advantage of any one, for the pleasure of any one.’ *Matthiæ*, § 387, p. 541. *Valckenaer, Phœn. 1742*.

1046 *δυσπετής*, difficult: as opposed to *εὐπετής*. See *Bp. Blomfield, Prometh. 777*.

Menelaus enters, attended with heralds.

1047 a. *οὗτος*, “ what ho!” used in calling. See note on line 71 a.

1047 b. *Φωνῶ*, “ I command thee not to prepare that body for interment.” So, in 1189, *σοὶ προφωνῶ τόνδε μὴ θάπτειν*. *Λέγω* and *ιννίπω* are used in the same sense.

1047 c. *Τὸν νεκρόν*: *νεκρός*, signifying corpse, is always used in the masculine gender. See *Porson, Hecuba, 665*; *νεκρὸν τόνδε*; and *Phœniss. 1648*. Other examples occur in this play, 1176, 1326.

1047 d. *Boissonade* places a full stop after *φωνῶ*, thereby taking *ζυγκομίζειν* in an imperative sense: *Οὗτος! σὲ φωνῶ. Τόνδε, &c.*

1048 a. *Συγκομίζω* comprises whatever funeral ceremonies are observed towards a corpse, previously to burial. [*Συγκομίζειν τὸν νεκρὸν, componere mortuum ad sepulturam*: *Steph. Thesaur.*]

1048 b. *ἔχει* used for *ἔστί*. See note 320.

1049 a. “ To what purport hast thou wasted this haughty speech?” So *Euripides, λόγους ἀναλοῖς*, *Medea, 326*; and *Aristophanes, ᾧ πόλλ' ἀναλώσας ἔπη*, *Lysist. 468*. (See *Dr. Blomfield, Septem. 813*.) “ *Nam cur tanta verba insumisti?*” *Bothe*. “ *Nam cur tam superba verba jactitas?*” *Brunck*.

1049 b. *Brunck, Bothe, Lobeck, and Erfurdt* read *ἀνάλωσας*, not *ἀνήλωσας*. “ The modern Atticists teach that the verb *ἀναλῶ* or *ἀναλίσκω* preserves the vowel *a* unchanged in those inflexions, in which other verbs change it

into η. See particularly Valckenaer, (Phœniss. 591) in whose words we subjoin the reason, which is assigned for the immutability of the vowel in this verb: *Litera verbi, semper producta, non erat augmenti capax; propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, &c. repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωμαι, &c.* We have two reasons for believing, that the doctrine, contained in these words, is erroneous. In the first place, these pretended Atticisms violate the analogy of the language. If ἀναλω makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡδλησα (Ced. C. 564) ἡσα, ἡξα, instead of ἀρίστησα, ἀδλησα, ἄσα, ἄξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἡρα, ἡράμην, ἡλάμην, as the α is long in the oblique modes of these aorists.—In the second place, we find ἀνήλωσα, &c. in inscriptions, which were engraved long before the Attic dialect began to decline from its purity." *Elmsley.*

1050 a. ταῦτ' ἐστὶ seems understood before δοκοῦντ'; "such is my will or determination, such is the determination of him who presides over the army." So Johnson, "Visa sunt hæc mihi," &c. Billerbeck refers δοκοῦντ' to λόγον, in more immediate connexion with the preceding line.

1050 b. δοκοῦντ' ἐμοί, δοκοῦντα δ'; 239. *Elmsley* (Heraclidæ, 874; Medea, 1039) has collected numerous instances of this repetition of two words, where μὲν is omitted in the former clause and expressed in the latter: μήτηρ | κινεῖ κραδίαν, κινεῖ δὲ χόλον, Medea, 98. "Ἐκλυον φωνὰν, ἔκλυον δὲ βοὰν, Medea, 131. 'Ἐλευθεροῦτε πατρίδ', ἔλευθεροῦτε δὲ | παιῖδας, Æsch. Persæ, 402.

1051 τοῦτο λέγεις ἢ φωνεῖς seems understood. "Will you not state, what cause alleging, you utter this mandate?" *Musgrave.* "Ἄν εἴποις is used in a future sense: see note 88 a.

1052 ὅθ' οὐνεκ': *Hermann* prefers ὀθούνεκ'.

1053 ἄξιον ἐλπίζω: *Bothe* prefers

ἀξιον. But many verbs, though implying a reference to the future, are, nevertheless, followed by a future infinitive; so δικάμεν ἀντιτίσειν, line 1086: and τὰ μέλλοντα ἔσεσθαι, Herodot.

1054 a. The participle ζητῶν is here put pleonastically, as ἔχων, παρῶν, &c. (See note 1131.) So Aristophanes, οὐ γὰρ εὐρήσεις ἐμοῦ | ζητῶν ἔτ' ἀνδρα τοῦ τρόπου βελτίονα, Plut. 105. Γόνιμον ἢ ποιητὴν ἂν οὐχ εὖροις ἔτι | ζητῶν αἶ, Ranæ, 97. Περιβλέποντο ζητοῦντες τὸν συνηγοροῦντα, Diod. S. xvi. 32.

1054 b. Φρυγῶν, Trojans: Troy being reckoned, in process of time, as part of Phrygia: Æn. 2, 191; 5, 785; 9, 134; 12, 99.

1054 c. The penultimate of ἐχθῆν is long, according to the usage of Attic comparatives.

1056 a. Ἐπιστρατεύσειν, a strong expression for *he went out armed against us.* Ἐπιστρατεύω is followed by a dative or accusative. *Porson*, Phœniss. 292.

1056 b. "Ἐλοι is put for ἀνίλοι, *he might destroy us:* δορὶ is a poetical pleonasm: see note 310 b. For ἔλοι ἀφί, Erfurd and Bothe read ἐλαδοῖρι, *ut comvicians dicebat.*

1057 "And unless some one πῆ; [ἐ] θεῶν of the gods had extinguished this attempt," &c. A bold metaphor, as if the attempt were some raging flame.

1058 τήνδ' (τύχην) may be governed by κατὰ understood. *Sophocles*, in fact has substituted line 1059, instead of saying ἐλάχομεν.

1059 a. ἂν θανόντες ἂν προύκειμῃ: ἂν is often put twice in a proposition, or in a member of a proposition: for in a proposition, besides the finite verb, a participle or an infinitive is often found; and, of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. Yet ἂν is sometimes redundant, not only when the principal proposition to which ἂν belongs, is divided by a parenthesis, as Soph. Antig. 466; but in other cases also; οὐτ' ἂν μετ' ἄλλου θρῶντες ἂν τλαίην πρότε, Soph. Ced. T. 602. "Ὡ φθίγμ' ἂν εὐκ ἂν εὖρες. Ajax 1144 and 1073; Matthiæ, § 599. p. 926. The

particle *ἄν* is doubled, in this play, in lines 525. 537. 879. 1073. 1144. 1246. See Dr. Blomfield, *Prometh.* p. 64. Porson's *Hecuba*, 736; and *Medea*, 369.

1059 b. Bishop Blomfield is of opinion, that the 'lenis spiritus' need not be retained in the crasis of *πρὸς* with the syllabic augment. (*Prometh.* 219). Thus *προουκείμειθ'*, not *προὐκείμειθ'*. So *προύστη*, 1133; *προύκαμεις*, 1270; *προύφυ*, 1291.

1060 *ἄν ἕζη*, and (in the preceding line) *ἄν προουκείμειθ'*: the particle *ἄν* is not restricted to the subjunctive mood: see *Matthiæ*, § 509 and 597.

1061 a. Boissonade (ad *Philostr.* p. 531) supposes, that the proverb, *τὴν νόσον ἐς αἴγας τρέψαι*, took its rise from this line of Sophocles.

1061 b. The word *ὥστε* is understood before *ὑβριν πισειν*. See note 2 b.

1062 Sophocles, though he had used *αὐτὸν*, adds *σῶμα* in the following line: so that *αὐτὸν σῶμα* is the same, in sense, as *αὐτοῦ σῶμα*.

1063 *τυμβεύσαι τάφῳ* occurs in *Lycophon*, *Cassandr.* 154.

1064 a. The sand is termed *χλωρὸν* (as the Scholiast observes), from the *green sea-weed*, with which it is covered. So *Oppian*, *χλωρὸν ἄλδος μύιον*, *Halieut.* 2. 649. But as *χλωρός* is supposed to denote a *greenish yellow*, it may be translated *yellow*, the usual official epithet of the sands.

1064 b. *Ἀμφὶ ψάμαθον ἐκβεβλήσθαι*, "to be thrown in the sand, so that the sand surrounds the body." *Matthiæ*, § 583 c.

1066 *ἐξάρης μένος*: "Wherefore do not assume any proud spirit?" *ἐξάρης* seems used for the simple *αἴρω*: see note on line 75. *Πρὸς ταῦτα*, *proinde*, *wherefore*. Jaeger prefers *in opposition to*.

1067 *βλέποντας*, *alive*. See note 962. For genitive after *κρατεῖν*, see note 1100 a.

1069 a. *χερσὶν παρευθ.*, *restraining forcibly*. *Παρευθύνω* properly denotes to turn or drive out of the right way; to compel any one to act against his will. These two words, *χερσὶ παρευθ.*, seem applied to *Teucer*.

1169 b. *Ἔστι* is often used with a rela-

tive adverb following, in which case the two are put for an adverb: *ἔστιν ἴνα* or *ὅπου*, *many times*: *οὐκ ἔστιν ὅπως*, *by no means, in no case*: *οὐκ ἔστιν ὅπου*, *never, on no occasion*: *ἔστιν ὅτε*, *sometimes*: *ἔστιν οὐ* or *ἐνθά*, *in many places*: *ἔστιν ὅπως*, in interrogations, *is it possible?* *ἔστιν ἤ*, *in a certain degree*. *Matthiæ*, § 483. *Obs.* 2. p. 699.

1070 a. *λόγων ἀκούσαι*, "to obey my directions." See latter part of note on 975.

1070 b. *Ἀκούσαι ἠθέλησε* periphrasis for *ἤκουσε*. *Βούλομαι* is often used in the same redundant sense. So the Latins use *volo*: '*mentiri velit*' for '*mentiatur*,' *Phædrus*, 1. 29. 6. '*Audes fallere velle*,' *Ov. Fast.* 5. 262. "*Nolite velle experiri*," *Livy*, 7. 40.

1071 a. *Male educatæ præbet indicium indolis Civis recusans obsequi rectoribus. Non civitatem sancta majestas diu Frænare, legum, poterit, amoto metu; Nec disciplinæ castra servabunt modum, Quæ non pudor munierit et reverentia.*

Stobæus, tit. 42. *Grot.* p. 164.

1071 b. *πρὸς*, *it is the part or mark of*: see note on line 581 b.

1071 c. *Ἄνδρα δημότην*, *one of the people, a private individual*.

1072 a. *δικαίῳ* (*censeo, statuo*), '*think it right; determine*.' *Dr. Blomfield*, *Agam.* 384.

1072 b. *τῶν ἐφιστάτων κλύειν*, "to obey the magistrates." See latter part of the note on 975.

1074 a. "for never, where a fear does not exist or is not established, will the laws flourish."

For *ἄν ἄν*, see note 1059 a. For *ἄν φέροντα*, 88 a. For *οὐ οὐτ'*, 878 b.

1074 b. *Καλῶς, εὖ, κακῶς, φέρεσθαι*, *to proceed, go on, well, successfully, ill*. *Εὖ φερομένης τῆς γεωργίας*, *Xen. Œc.* v. 17. *Ἄττιον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ*, *Ages.* i. 35. *Καλῶς μὲν γὰρ φερόμενος ἀνήρ τὸ κατ' ἑαυτὸν*, *Thucyd.* ii. 60.

1074 c. (*ἄν*) *καθιστήκη*: the tragedians usually adopt the subjunctive mood, wherever *ἄν* is understood. "*Ὅταν δὲ πολέμους δρᾶσαι κακῶς | θείη τις*, *Ion*, 1065. "*Ὅπου δ' Ἀπόλλων σκαιὸς ἤ, τίνες σοφοί;*

Electra, 978. See Porson, Orestes, 141.

1074 d. Καθίστημι and ἴστημι are often used as *stronger* words for εἰμί: So καθίστηναι δῖος: ἰστάτω δῖος, 1084: See note 200 b.

1075 σωφρόνως, within the bounds of due discipline.

1076 a. πρόσβλημα, *impediment, restraint*; whatever is put forward in defence.

1076 b. Αἰδώς, *reverence or respect* towards others: αἰδεῖσθαι occurs in this sense, 506. 1356.

1077 "But it is proper that a man, although he derive from nature a huge body," &c. Γεννάω is here used as φύω: *to be naturally constituted, to receive from nature.* (See Hermann, Vigerus, p. 766.) ["Verbum γεννήση mediæ formæ potestatem hoc in loco habere videtur. Verte, Etiam si magnum corpus sibi nactus fuerit:"] Heath.]

1079 δῖος αἰσχύνῃ 9: from Homer, ἴσχε γὰρ αἰδώς καὶ δῖος, Il. o. 657. Αἰσχύνῃ is here used for αἰδώς, in a good sense, *modesty.* See Duker, Thucyd. i. 84.

Plato (Euthyphron, cap. 13) discusses whether the poet Stasinus was correct in asserting, ἵνα γὰρ δῖος ἔνθα καὶ αἰδώς. See Fischer, p. 43.

Nam quem pudor coercet ac reverentia,
Hunc a salute non abesse intelligas.

Grotius.

1081

Ubi insolenter cuncta pro libidine
Impune facere est, civitas felicibus
Nimis usa ventis naufraga in fundum ruet.
Sit ergo temperata libertas metu:
Nec arbitremur nos, patrans quæ juvent,
Non illa mox debere quæ doleant, pati.
Sunt ista vicibus nexa:

Stobæus, tit. 43. Grotii, p. 166.

1082 a. The comparison of a city to a ship is common. Παράδειγμα τὰ τῆς πόλεως γέγονε πράγματα, ὡς οὐτ' ἐξ οὐρίων, θεούσιν οὐδὲν ἀπώμοτον, Aristides, Gratul. Tom. 1. p. 273. Πόλλαι πόλεις, κατάπερ πλοῖα καταδύμενα, διόλλυνται διὰ τὴν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν, Plato, Polit.

O Navis, referent," &c. Horace. "Ubi-cunque es, in eadem es navi," i. e. republicâ, Cicero, ad Divers. 12. 5.

1082 b. "Be assured that this city will,

at some time or other, after having had a prosperous course, be precipitated into a gulph."

1083 a. Τρέχω is said of vessels, as curro in Latin: currere remis, Æn. 5. 222. Currit classis, Æn. 5. 862. In the same idiom, ἄρμα, ὄχος, and currus, denote a ship: See Doering, Catull. 64. 9.

1083 b. Ἐξ οὐρίων (ἀνέμων being understood, Bos, p. 20), 'successfully, prosperously, with a fair wind,' is used adverbially. The expression is proverbial. Ἐξ οὐρίων θεούσιν, Aristides, Tom. i. p. 273. Μέχρι δὲ βίος ἐξ οὐρίας, τὸ λεγόμενον, χωρεῖ, Basil. M. T. 2. p. 67. Ἐξ οὐρίων τὰ πάντα χωρεῖ, Liban. Epist. 322. Ἐξ οὐρίων πάντα φέρεται, Chrysost. T. 8. p. 470.

1085 a. ἄν crasis for ἄ ἄν.

1085 b. ἄ is the accusative after ἠδόμεθα, and λυπώμεθα. See note 121; and 136 b.

1086 a. Τίω, *to pay the price of a thing: to expiate by penalty: undergo punishment, in general.*

1086 b. ἀδῖς, *subsequently, afterwards.* Ἀδῖς, in the sense of *posthac, postea*, is illustrated by Bishop Blomfield, Agam. 308; and by Dean Monk, Hippol. 896.

1087 παραλλάξ, *alternately.*

1088 αἰῶων ὑβριστῆς, "a fiery injurious person." So αἰῶων ἐπακτῆς, Lycophron, 109. Αἰῶωσι θεοῖσι, Plato. Θυμὸς φλογώδης, Suidas, tom. i. p. 159. [Vir fervidus, fervido ingenio præditus: Steph. Thes.] See Bishop Blomfield, Septem, 444.

1089 The verb θάπτω implies *all burial rites.* See Bishop Blomfield, Septem, 1023.

1090 ὅπως μὴ πείσης: The canon of Dawes is, that ὅπως μὴ is usually attended with the future indicative (as, δίδοιχ' ὅπως μὴ—ἀναρρήξει κακὰ, CEd. T. 1075: ὅπως μὴ κατοκνήσεις, Electra, 956: ὅπως μὴ διαφθερεῖς, Phil. 1069): that it may be joined to the second aorist active subjunctive, and to the first aorist passive; but never to the first aorist subjunctive of the active and middle voice. (Misc. Crit. p. 185 and 385. Harless.)

1091 a.

Menelae, post tot dicta sapienter, cave
Injurious sis in hominem mortuum:

Stobæus, tit. 126. Grot. p. 514.

1091 b. Μενέλαε μὴ | γνώμας | ὑπο | στήσας σοφάς. Porson considers this license to be very unusual, that the third and fourth feet should consist of entire words, or parts of words.

1091 c. ὑποστήσας εἴτα. See note 761 c. Dr. Brasse, *Œd. C.* 261.

1093

ὅταν γὰρ αἰσχροῦ τοῖσιν ἐσθλοῖσιν δοκῆ,
ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.

Hippol. 414.

Non obstupescam, si quid olim in posterum
Ignobilem ortu videro delinquere,
Quando hi, videntur sorte qui natalium
Præstare, fando talia admittunt mala :

Grotius, Stobæus.

1094 μῆδ' ἄν : see note 767 a.

1095 Οἱ δοκοῦντες εὐγενεῖς πεφυκέναι is somewhat pleonastic for εὐγενεῖς πεφυκότες. So Τὸν εὐτυχεῖν δοκοῦντα for εὐτυχεῖν, Eur. Heracl. 865. See Gataker, *Adv. Misc.* p. 191. Schleusner, seventh sense of δοκίω, in his 'Lexicon in Nov. Test.'

1096 ἐν λόγοις ἔπη. So Thucydides, λόγοι ἔπεισι κοσμηθέντες, 3. 67, where Λόγοι is the speech or address in general; ἔπια are the particular expressions and terms of the speech. Perhaps, the phrase, in Sophocles, is a mere pleonasm, as ἔφη λέγων, line 757. Ἀμαρτάνουσιν ἔπη seems to be an imitation of the Homeric phrase ἀμαρτοπαῆς, *stolide loquens*: See Heyne, vi. p. 514. II. N. 824.

[Ἐν ἀλόγοις, i. e. ἀλόγως, *incogitanter* : ἔπη, *res*: ad sensum vox abundat. Bothe.]

1098 λαβῶν, and, in line 1115, ἦκε λαβῶν, is used in the same construction as φέρων. Matthiæ, p. 854.

1099 "Did he not sail (αὐτός) of his accord, as (αὐτοῦ κρατῶν) being his own master?"

1100 a. στρατηγεῖς τοῦδε : λεῶν ἀνάσσειν : ἄν ἡγεῖτ' :

Verbs which signify to rule, are followed by a genitive; as ἀνάσσειν, βασιλεύειν, ἀρχεῖν, σημαίνειν, κραίνειν, στρατηγεῖν, ἡγεῖσθαι, κρατεῖν. Some verbs of this class take the genitive after them, because they are derived from substantives: as κυριεύειν, i. e. κύριον εἶναι : κοιρανεῖν, i. e. κοίρανον εἶναι : τυραννεύειν, στρατηγεῖν, δεσποδεῖν, περιβέβειν, &c. Matthiæ, § 337. p. 481.

Στρατηγεῖν is sometimes followed by a dative. Androm. 324. Herod. 1. 211. Pausan. 9. 5. 46. Xenoph. H. G. 4. 5.

1100 b. Στρατηγεῖς for ἐστρατηγείς: so, in the next line, ἔξεστι for ἔξην; and, 1301, ἴσχει for ἔσχει.

1100 c. The interrogative particle ποῦ implies an indignant denial. Ποῦ σὺ μάντις εἶ σαφής, *Œd. T.* 390. (Elmsley, *Heraclid.* 371.)

1101 ἡγεῖτ' : Porson conjectures ἦγεν: this alteration is suggested in consequence of his metrical canon, that if a senarian iambic verse end with a word which forms a cretic, the fifth foot must be an iambus or tribrach.

1103 "Nor, ἔσθ' ὅπου at any time, Δεσμός ἀρχῆς the right of authority, ἔκειτο σοι has been established in thy favour, ὥστε κοσμηῆσαι τόνδε to govern (or restrain) this man Ajax, πλέον in a greater degree, ἢ καὶ τῶδε than in his favour, σε to govern thee."

1104 Κεῖσθαι is often applied to fixed and established laws. Κατὰ τοὺς τῆς πόλεως κειμένους νόμους, Xen. Mem. 4. 4. 16. See Vigerus, cap. 5. § 8. p. 258. So προκεῖσθαι: Ὡν νόμοι πρόκεινται, *Œd. T.* 865. Νόμους τοὺς προκειμένους, Antig. 481. Bishop Blomfield, *Persæ*, 377.

1105 ὑπαρχος, a subordinate chief: ὑπαρχος ἄλλων (ὁ ὑφ' ἑτέρου ἀρχόμενος, Suidas) *subject to the authority of others.*

1107 a. Quibus imperas his impera, hos atrocibus | verbis coerce.—Grotius.

1107 b. ἀλλ' ἄνπιε, &c.

Go: show your slaves how choleric you are,

And make your bondmen tremble.

Julius Cæsar.

— illâ se jactet in aulâ

Æolus, et clauso ventorum carcere regnet.

Æn. i. 140.

"Ἀλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε Σήμαιν' II. a. 295.

Θυγατέρεσσιν γὰρ τε καὶ υἱάσι κέρδιον εἶη Ἐπαύλοισι ἐπέεσσιν ἐνίσσεμεν. II. o. 197.

'Ista, quæso, terribilia minitare purpuratis tuis,' Cicero, Q. T. 1. 43.

1107 c. Σεμνά, *venerable*; in a bad sense, *proud, haughty*. [Σεμνός· ἀξιομίαιπιδος, ὑπερήφανος, ἔνδοξος, Suidas.] So σεμ-

νόστομος μῦθος, Prometh. 989. Bishop Blomfield, ad locum. Μισεῖν τὸ σεμνόν, Hippol. 92: See Dr. Monk ad locum.

1108 a. Κόλαζει is substituted as a stronger word for λίγει, and, therefore, takes its construction; as ἀλλήλους τὰ ἔσχατα λίγασι, Xenoph. M. 2. 2. 9. "And rebuke (or chastise) them with these haughty words." Matthiæ considers this accusative as a poetical construction for the dative; τὰ σίμν' ἔπη for τοῖς σεμνοῖς ἔπαισι. Λόγοις καλᾶζειν occurs in line 1160. A somewhat similar construction is in CEd. T. 340: ἔπη ἂ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν.

Toup proposes ἐκείνα (i. e. ἔπη) for ἐκείνοις, in the sense of 'restrain, be sparing of, those haughty words of yours.'

1108 b. Οὐ φημι, I deny. Οὐ φημ' εἰσείν, Electra, 1211. Οὐ φησ' εἰσείν, Ajax, 1326. Οὐ φημ' ἔγωγε, Philoct. 903. Οὐποτε φήσω, Alcest. 243.

1109 ἄτερος, crasis for ὁ ἕτερος, the other: Agamemnon.

1110 στόμα, word, language: mandate, threat. A similar sense of στόμα occurs, CEd. T. 426. 671. Colon. 981. Orest. 591.

1112 ἄσπερ, &c.: "he did not join the expedition, out of any respect towards your wife, as persons full of much labour."

The latter clause is obscure. Teucer, perhaps, intends sarcastically to censure the uxorious zeal of Menelaus, in subjecting himself to such incessant toil in a cause, which did not merit it,—the recovery of a faithless wife.

Hermann understands the passage as applied to military adventurers: so, from a restless desire of change or fame, devote themselves to the toils of war and danger: "ut qui, rerum novarum cupiditate ducti, pericula laudemque quærunt."

Brunck's version is, *ut qui, labori parcentes nulli, merent stipendia*: i. e. "as wretched mercenaries (μισθόφοροι) who are bound to spare no toil in thy behalf." So our English translators: "He sailed not here to quarrel for the wife | of Menelaus, like a hireling slave:" Franklin. "His was no mercenary spear:" Potter. "For thy wife—he did not serve in battle, like

the tribes | compell'd to join the mercenary war:" Dale.

[Οἱ Κρόνου πλείω, πλείω, Saturno (i. e. stupore et hebetudine) pleni; as μωρίας πλείων: Musgrave.]

1113 ἄρκων: Tyndarus, father of Helen, bound his daughter's suitors by oath, that on whichever of them her choice should fall, the rest should join their forces to recover her, in case of any attempt to carry her off. Teucer tells Menelaus, that it was not any personal regard to him which induced Ajax to join the army, but his resolution to fulfil this solemn engagement. Ajax is mentioned among the suitors of Helen, Apollod. Bibl. 3. 10. 8.

1114 a. οὐ γὰρ, &c., for he did not respect or honour worthless, inconsiderable, persons: *those who are nobody*.

Ἀξίω, to honour, respect. Τύμβον βουλοίμην ἂν ἀξιούμενον ὁρᾶσθαι, Hecuba, 319. Παῖδας Διὸς ἀξίωσας, Heraclidæ, 921. So ἀξιωθεῖς, Orestes, 1166; and, ἀξιουμένη, 1208. See note on line 494. Porson, Hec. 319.

1114 b. τοὺς μηδένας: In a similar way, Herodotus uses οὐδέεις in the plural: ὅτι οὐδέεις ἄρα ἰόντες, ix. 58. 12. ὄντες οὐδέινες, Androm. 698. Ἐξ οὐδέιναν κελύσσομαι, Ion, 596. The more usual phrase is οὐδὲν or μηδὲν εἶναι: see note 767 a.

1115 a. κήρυκας: it appears from this line, that Menelaus was attended, in mark of royal dignity, by one or more heralds. Eustathius alludes to this custom: οἱ δὲ κήρυκες οὐδόλως προσφωνοῦνται, ἀλλ' ἀργὰ καὶ νῦν πρόσωπα, ὅποια πολλὰ καὶ ὑστέρησιν ποιοῦσιν οἱ σκηνικοί. Plutarch, contrasting the young inactive prince Aridæus with the aged and active Antigonus, observes respecting the former, ὁ δὲ, ἄσπερ ἐπὶ σκηνῆς δαρυφορήματα, κωφὸν ἦν ὄνομα βασιλείας, &c., vol. ii. p. 791. E. (See Lobeck.) A similar custom is observed on the modern stage: kings are often attended with a few of their body-guards, who are mutes.

1115 b. Πρὸς ταῦτα, wherefore; proinde, quapropter, cum hæc ita sint. See note 971 a.

1116 Ψόφος properly denotes the noise,

occasioned by the collision of two bodies. It is often used to designate any loud but empty unmeaning noise. Συμβιοῦν Πτολεμαίῳ καὶ Σατράπαις καὶ τοιοῦτοις ψόφοις, Alciphr. ii. 3. p. 236: "satrapas et ejusmodi inaniam nomina." Οἱ τοὺς λόφους ἐπισείοντες οὗτοι, καὶ μάχας διηγούμενοι, ψόφοι, Lucian, Dial. Meretr. 15, at the end.

1117 a. στραφεῖν, simple for compound ἐπιστραφεῖν. Ἐπιστρέφομαι, in the middle voice, *I turn myself to, I pay attention to.* The same thought is otherwise expressed, Œd. T. 857: ὦστ' οὐχὶ μαντίας γ' ἂν οὔτε τῆδ' ἐγὼ | βλέψαιμ' ἂν οὔνεκ' οὔτε τῆδ' ἂν ὕστερον.

1117 b. Musgrave, Brunck, Erfurd, Lobeck, and Bothe, prefer εἰς τ' ἂν, "*quandiu es is qui es.*" "*Quandiu talis fueris qualis es;*" Musgrave.

Hermann prefers ὡς ἂν, "*Nor will I regard your empty noise, to whatever degree you are what you are;*" i. e. "*however much you may indulge in your present insolence.*" In the smaller edition of Erfurd's Sophocles, Hermann translates the passage by "*Tuum strepitum parvi pendam, utcumque sis qualis es,*" i. e. "*utcumque tibi sic, uti nunc facis, ferocire liberit.*"—In the octavo-Erfurd, Hermann's note is, "*ut sis qui es; ut non plus, quam par est, honori tuo tribuatur, ut auctoritatem tuam nullam esse intelligas.*"—"Ut talem te prodas, qualis revera es," id est, hominem imbellem, et nullius pretii: Heath.

1119 a. "For harsh words, even when extremely just, wound to the quick." Δάκνω is an Homeric word: ε. 493. p. 572. Δάκνειν or δάκνεσθαι καρδίαν, θυμὸν, is a common expression in the Greek writers. The Latins use *mordeo*, in a similar sense. "*Valde me momorderunt epistolæ tuæ,*" Cic. ad Attic. 13. 12. "*Mordear opprobriis,*" Horace. "*Referto quod eam mordeat,*" Terence. (Gataker, M. Ant. p. 403.)

1119 b. So Æschylus uses ὑπερδίκως, *supra modum justè, optimo jure.* Dr. Blomfield, Agam. 1367.

1119 c. Lingua hæc malis in rebus illaudabilis: | quia dura, quamvis justa

sint, mordent tamen: Stobæus, Grot. p. 80. tit. 13.

1119 d. As the Chorus had censured the virulence of Menelaus towards the deceased Ajax; so they now reprove the excessive asperity of Teucer. Such interferences formed the more immediate duty of the Chorus: "*Ille bonis favcatque, et concilietur amice, Et regat iratos et amet pacare tumentes, or, peccare timentes:*" Horace, A. P. 196.

1120 a. τοξότης: the main support of the Greek armies were the ὀπλιῖται: bowmen were held in comparative contempt. Thus Menelaus contumeliously terms Teucer a mere τοξότης. So Lycus, undervaluing the prowess of Hercules, says, ὄπιστ' ἀσπίδ' ἔσχει πρὸς λαίῳ χερσὶ, | οὐδ' ἦλθε λόγχης ἐγγύς, ἀλλὰ τόξ' ἔχων, | κάκιστον ὄπλον, τῆ φουγῆ πρόχειρος ἦν: Herc. Furens, 158. Diomedes reproaches Paris as unwarlike, for fighting, not with a spear, but with arrows: τοξότα, —εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, | οὐκ ἂν τοι χραίσμησι βίος καὶ παρθέεις ἰοί, Il. λ. 385. It was the saying of a Spartan, οὐ μίλει μοι τοῦτο, ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γύνιδος τοξότου. It seems to have been frequent for the τόξοται or ψιλοὶ, having shot their arrows, to retire behind the shields of the heavy armed, for protection: this mode of fighting, which Homer (9. 271) illustrates by the simile of a child running to its mother, would partially expose the τοξότης to the imputation of cowardice.—At Athens, attendance upon the public assemblies was enforced by certain inferior officers (much like the Roman lictors), called τόξοται, and sometimes Σκύθαι, the generality of them being Scythians. This subordinate and mean office might involve even the τόξοται of the army in some comparative disgrace.

1120 b. σμικρὸν, not σμικρὰ, which reading is in the text of Musgrave, Bothe, and Lobeck. Porson observes, that if a word ends in a short vowel, and is followed by two consonants which allow the vowel to remain short, that final syllable is never made long. Orestes, 64.

1120 c. οὐ μικρὸν for μέγα, by the figure litôtes. So ἀτιρπής, hateful, Æs. Prom. 31. οὐχ ἑνὸς, many, S. c. Theb. 100. See the examples, collected by Dr. Blomfield, at the last-named passage. So the Latins, non innoxia, *baneful*: non immemor, *well remembering*. Nec spernit pocula, he is *fond* of. 'Non laudo, I blame.

1121 "For I do not exercise an art, worthy of contempt."

Βάναυσος, a *mechanic*, one who exercises his craft, by fire (βαῦνος *furnace*, αἶψα *I kindle*), as a *blacksmith*; hence, in general, one who carries on a *sedentary trade*; hence, *mean*, *illiberal*, *despicable*, in reference to the nobler occupation of arms and war. (See Cicero, Offic. i. 42.) The same prejudices prevailed among the Romans: "opificum vulgus et sellularii, minime militiae idoneum genus." Liv. 8. 20. See, also, Xenoph. (Econom. iv. 2. [Βάναυσος, qui caminum accendit; qui igne ad efficienda sua opera utitur: Steph. Thesaur.]

1122 ἀσπίδα, &c. "if you were a heavy-armed soldier." The shield was the great characteristic of the ὀπλίτης: (see Mitford, chap. 5. § 4, towards the end) it protected the shoulders, chest, thighs, and legs. Hence the poets speak of the shield in high language; as, 'clypeique sub orbe teguntur,' Æn. 2. So the eye of the Cyclops is compared to a shield, Æn. 3.

Ἄσπις is used for ὀπλίτης, Herodot. v. 30. Xenophon, Anab. i. 7. 10. See Dr. Blomfield, Persæ, 320.

1123 ψιλὸς, *light-armed*. Ὀπλων is understood after ψιλὸς and γυμνὸς, used as military terms. See Bos, words ὄπλα and στρατιώτης.

1124 ἡ γλώσσά, &c.

Τρέψω for ἔχω: see note 503 c.: "What vehement passion does thy tongue possess!"

Feroce lingua spiritus magnos alis.—

Nam jure fretos pectus animosum decet: Stob. tit. 13. p. 80.

"Lingua tua quantos spiritus gerit! Exprobratio est scilicet, quasi linguâ tenus tantum animosus esset, cætera frigidior:" Mudge.

1125 a. Τὸ δίκαιον, *justice*, for ἡ δίκη: so τὸ νεάζον, *youth*, Trach. 144; τὸ πανουργον, for ἡ πανουργία, *craft*, Electr. 1507; τὸ πιστόν, *faith*, Trach. 398; τὸ γενναῖον for γενναϊότης, CEd. C. 8; τὸ πρόθυμον, *alacrity*, Medea, 175.

1125 b. ξὺν τῷ δικαίῳ: "Thrice is he arm'd that hath his quarrel just:" Shakespeare, Hen. VI. "Attollere animos ex bonâ causâ licet:" Grotius.

1126 a. Δίκαια Attic for δίκαιον. So πρότερα for πρότερον, Ajax, 265; σχίσματα for σχίσματα, Ajax, 887; Χαλεπὰ for χαλεπὸν, Antig. 576; δεδογμένα for δεδογμένον, 576; Δισχερὰ for αἰσχερὸν, Phil. 524; Ἄσσημα, Hippol. 269; Ἄδύνατα for ἀδύνατον, Thucyd. i. 125. So nota for notum, Æn. i. 667. See Matthiæ, § 443. Dr. Monk, Hippol. 269. ("Is it equitable that this man, who would have killed me, should experience favourable treatment," or "that matters should go well with him." Εὐτυχεῖν, "bene huic evenire," Jaeger; "bene cum hoc agi," Bothe and Brunck.

1126 b. κτείναντά με, *who would have killed me*.

"There are some passages in the tragedies, in which an attempt or wish to kill, is expressed by the aorist ἔκτεινα instead of the imperfect ἔκτεινον. In the Ion of Euripides, Creusa says to her son (1291), ἔκτεινα δ' ὄντα πολέμιον δόμοις ἑμοῖς. So also (1500), ἔκτεινά σ' ἄκουσα."—If the preceding remark of Elmsley be correct, Teucer, by quibbling on the word κτείναντα not *wishing to slay*, but *having slain*, speaks more in the language of comedy than of tragedy. Hermann is of opinion, that the aorist is not used for the imperfect, but that the distinction is this—the imperfect denotes that "I intend to do a thing but did not perform it;" the aorist, "I performed the thing, but without attaining the object of the action." Thus Ajax committed a murder, but without obtaining the purport of it, since he slew not the Greek chiefs but cattle.

The custom of putting the *intention* for the *effect* is illustrated by Valckenaer (Phœniss. 1406.): of the examples ad-

duced by him, these two are the most pertinent: *στέρενα Πολυνείκους Διὸς λόγχην* or *λόγχην*, where the spear of Eteocles is broken. *Στράτευμ' ἑπακτὸν ἑμβαλὼν ἤρει πόλιν*, Sept. Th. 1021; this line applies to the slain Polynices, who did *not* take the city. See Schaefer, *Œd.* Col. 993. *Οἱ μ' ἀπαλλύτην*, qui me perdere voluerunt, *Œd.* T. 1454. (See Brunck). *Σπονδὰς ποιούντων* for *desirous to make*. See Dr. Elmsley, *Heracl.* 1003.

1127 *δεινὸν*, wonderful, extraordinary.

1128 *τῷδε*, "as far as he is concerned, or, as much as lay in him." (*Matthiæ*, § 388, p. 542). So Virgil, "*liceat dare tuta per undas vela tibi*," *Æn.* 5. 797. See note on line 1045 b.

1129 "Since rescued by the gods, do not now dishonour the gods by your conduct towards the dead Ajax." *Ἀτιμῶω* is used by Homer and Pindar; from the former of whom Sophocles is accustomed to borrow many words. Dr. Elmsley prefers *ἀτίμου*, as being more Attic: *Mus. Crit.* i. 482.

Dis vivo: in illo quod fuit, pridem occidi.—

Servatus a Dis, ne Deos spernas vide.
Grotius, *Stob.*

1130 a. "Should I violate the laws of the gods?" Menelaus seems on the point of subjoining, "if I prevent this man Ajax from burial;" when Teucer interrupts him by making the remark general, and, therefore, more invidious to Menelaus.

1130 b. *δαιμόνων νόμους*: so Theseus undertakes to bury the bodies of the Argive chiefs, lest he should violate the injunctions of the Gods, relative to honouring the dead: *νόμος παλαιὸς δαιμόνων διεφθάρη*: *Suppl.* 565.

1131 *παρῶν*. Many participles are used somewhat expletively; more especially the compounds of *ᾶν*, as *παρῶν*, *ξυνῶν*; and the participles denoting *coming* and *going*: as *ἰνουθέτει παρῶν*, Ajax, 1156; *ἔτλης παρῶν*, 1384; *οὐκ ἔξ̄ς παρῶν*, 1131; *λυπιῖσθαι παρῶν*, 338. So *ξυνῶν*, Ajax, 267. 273. 700. 855. So *μολῶν*, Ajax, 854. 1386; *Œd.* C. 1164. *ἑλθῶν*, Ajax, 1276; *Iliad*, 16, 255; *Anab.* 1. 3. 14. *ἴων*,

Ajax, 304. *Διδούς*, *Trach.* 1219. *Ζητούντες*, Ajax, 1054. So *ἔχων*, *λαβὼν*, &c. See Schaefer, *Œd.* T. 741, and Valckenaer, *Phœniss.* 481.

1132 *αὐτοῦ* for *ἑμαυτοῦ*: the words *θάπτειν οὐκ ἰάω* are understood before *πολεμίους*. See Dr. Elmsley, *Heracl.* 814; who proves that *αὐτὸς αὐτοῦ* or *αὐτοῦ* are put for *ἑμαυτοῦ*, *σεαυτοῦ*, and *ἑαυτοῦ*.

1133 a. *προὔστη*, "What, did Ajax ever stand in front of thee, i. e. oppose thee as an enemy?" So Brunck, *obstitit*; and Scapula, *obsto, obsisto*.—*Προὔστη* may, perhaps, be a stronger word for *ἦ*: "*was Ajax ever thine enemy?*" So Bothe, "*En ergo unquam tibi Ajax hostis fuit?*"

1133 b. *ἦ γὰρ*, as an interrogative formula may be rendered by *What?* *ἦ ζῆ γὰρ ἀνὴρ*; *What? is the man alive?* *ἦ γὰρ σὺ κείνος*, *What? are you he?* See this phrase illustrated by Dr. Elmsley, *Medea*, 678.

1134 *μισοῦντ' ἐμίσειν*: Brunck and Erfurdt prefer this reading to *μισοῦντ' ἐμίσει*.—"I hated him who hated me;" implying, that Ajax was the aggressor; and, by previously hating the Spartan, had compelled him to hate Ajax in return.

1135 a. *γὰρ* refers to *ἠπιστάμην* understood: "Yes, I was well acquainted with his hatred of you, and it was just; for thou wast detected as the juggling thief of his votes."

1135 b. *Κλέπτῃς ψηφοποιὸς* is a *peri-*phrasis for *ψηφοκλέπτῃς* or *ψηφοπαίκτῃς*, a juggler who plays sleight of hand tricks with pebbles or counters. Teucer insinuates, that Menelaus, in arranging or reporting the votes of the Greek chiefs, had fraudulently removed to the account of Ulysses the pebbles or counters which had been given in favour of Ajax. Pindar adopts the account, which ascribes fraudulent conduct to the Greek chiefs in general: *Κρυφαίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ | Δαναοὶ θεράπευσαν*, *Nem.* viii. 44.

Hermann translates this verse, "*doloso enim suffragio tuo fraudatus est.*" [*ψηφοποιὸς*, suffragiorum confector, qui suffragia conficit, suffragiorum artifex.

‘Fur enim ipsius sententiarum artifex repertus es:’ Camerarius, in Steph. Thesaur.]

1136 “Ἐσφάλη, he was disappointed, was unsuccessful, (κατὰ) τὸδε in this affair, by means of (i. e. by the decision of) the judges, and not by me.” Ἐν τοῖς δικάσταις is used for ὑπὸ τῶν δικάστων. So Musgrave, “hanc repulsam passus est.”

Or, τὸδε ἐσφάλη this affair was unsuccessful, was attended with disappointment. [“Res dicitur σφαλῆναι pro ‘male geri, infelici successu administrari. In consiliis quoque, conatibus, et re aliqua gerenda, dicitur aliquis σφάλλῃσθαι, impingere, errare, rem infelici successu gerere.” Steph. Thesaur.] It appears more rational to consider ἐσφάλη in the sense of *failure* and *disappointment*, than to apply the word, in the sense of *error* or *fraud*, to the judges; to whom Menelaus would not thus openly impute any dishonourable conduct. Musgrave, in one of his conjectures, adopts the latter sense; as, “Hoc quidquid est, admissum fuit;” and so Brunck and Bothe, “Judicium, non id *culprā* factum est meā.”

1137 κλείπτειν, fallere, furtim facere.

1138 τινί: “This language will tend to some one’s sorrow.” Τινί is used for *thee*, i. e. Teucer. See note 245 a. Matthiæ, p. 704. 3. “Neque tibi obstat, quod *quidam* facit,” Terent. Eun. 3. 2. 30.

1139 οὐ μᾶλλον [εἰς ἀνίαν ἐμοὶ ἔρχεται] ἢ [ἡμεῖς σε] λυπήσομεν: i. e. “I shall not experience more grief than what I shall occasion to thee.”

1140 τόνδε accusative after θραπτήιον: see note 853 d.

1141 Ἀντακούσει for ἀκούσεις: The middle voice is often used for the active: but, in *Attic only*, the future middle is used for the future active. Matthiæ, § 181 and § 496, 7. Lobeck produces two similar usages of ἀντακούσομαι, Aristides, Tom. 3. p. 726; and Philostrat. Heric. 28. p. 803.

1142—1149.

“Vidi procace præditum linguâ virum,

Qui navigare impulerat hiberno mari.

At mox ut ater nimbus abstulerat diem,
Jam vox ab illo nulla: quin veste obsitus
Sese obterendum nauticis pedibus dabat.
Sic te tuumque os istud immoderabile
E nube parva magna de subito reflans
Procella sistet, atque clamorem opprimet:’
Grotius.

1142 “On a former occasion, I have seen a man, confident in tongue, ἐφορμίσαντα, urging the mariners so that they set sail in bad weather,” &c.

1143 τὸ πλεῖν: Matthiæ (§ 542. *Obs.* 4. a) and Hermann (ad Ajacem, 114) concur in observing, that the infinitive with the accusative of the article is often put for ὥστε. Jaeger considers the present construction to be ὀρμήσαντα ναύτας ἐπὶ τὸ πλεῖν.

1144 ᾧ φθίγμα, &c. Φωνὴν ἂν οὐκ εἶχεν, Aristoph. Lys. 361. Οὐ δὲ φωνὴ ἔτι οὐδενὸς ἔχοντος ὑπ’ ἐκπλήξεως, App. De B. C. i. 95.

1145 κρυφαίς: Matthiæ prefers κρυφαίς. Grammar, vol. i. p. 239.

1146 a. παρῆχες: active voice used for middle, ἐαυτὸν being understood. See note 581 a.

1146 b. Τῶ θείλοντι ναυτίλων. In the same construction, Euripides, τῶ θείλοντι δημοτῶν, Iph. A. 340.

The passage conveys a very expressive image of a person, so demented by fear and despair, as to suffer the sailors, in their hurried motions, to tread upon him as some dead inert mass. So Priam, overwhelmed with despair after the death of Hector, is described, Il. 24, 162: ὁ δ’ ἐν μέσσοισι γεραιὸς | Ἐντυπᾶς ἐν χλαίῃ κεικαλυμμένος, &c.

1146 c. πατεῖν, i. e. ὥστε πατεῖν. Παρίζομεν, ὡς ναυτιῶντες, πατεῖν τε καὶ χρῆσθαι ὅτι ἂν βούλωνται, Plato, Theætetus. Καὶ καταβαλὼν ἐαυτὸν πατεῖν παρῆχες τῶ θείλοντι ναυτίλων, Synes. Ep. 14. p. 163. D. Petav.

1147 a. “Thee, and thy intemperate language,” &c. So Pindar, λάβροι παγ’ γλωσσίᾳ, Ol. 2. 156.

Two constructions are blended into one: τὸ σὸν στόμα ἂν κατασβίσειεν, and κατασβίσειεν ἂν τὴν πόλιν τοῦ σοῦ στόμα

τος βοήν.—*Στόμα* and *βοήν* are used for *στόματος βοήν*, as *αὐτὸν* and *σῶμα* for *αὐτοῦ σῶμα*, line 1062. So *σὲ μέλλω σὴν τι λυπήσειν φρένα*, *Orest.* 538: See Porson. Billerbeck understands *κατὰ* before *σὲ* and *στόμα*.

1147 b. *Λάβρος* (violent, vehement, impetuous) is, properly, said of any violent torrent of water. *Λάβρον* and *στόμα*, used separately by Sophocles, form one word *λαβροστομῆν* in *Æschylus*, *Prometh.* 335. (See Bishop Blomfield, *Persæ*, 114.)

1148 *νέφους ἐκπνεύσας χεიმῶν*: "A great hurricane, bursting from a little cloud, would soon put an end to (*extinguish*) your mighty clamour."

Sophocles alludes to that particular sort of tempest or wind, which the Greeks call *ἐκνεφίας*. Some of the ancient philosophers imagined, that evaporations from the earth, some moist, others dry, conglobated into hollow clouds; that the dissimilar particles of these clouds were agitated by perpetual collision; and that, in consequence of this contention, the air which was pent within the clouds, grew warm by constant friction, and burst forth (*ἐκ νέφους*) from its place of confinement with violent and irregular gusts. See Seneca, *Nat. Q.* 5. 12. *Aristot. Prob.* 5. 26.

Under the image of *σμιχροῦ νέφους*, Menelaus veils his own restrained anger, which would vent itself more in violence than words.

1150 a. *ὄπωπα* is used by the poets only. *Matthiæ*, § 244. p. 353.

1150 b. Porson (*Orestes*, 1234) observes, that, in a dialogue, when the respondent either follows up or corrects the observation of the preceding speaker, *δὲ* is usually followed by the particle *γὰρ*, some other word being *sometimes* interposed between them. *Ἡψάμην δ' ἐγὼ ξίφους*.—*Ἐγὼ δὲ γ' ἐπεκέλευσα*, *Orest.* 1234. *Ἐγὼ δ' οἴκτοισί γε*, 1237.

1151 a. *ἐν κακοῖς ὑβρίζε*, insulted the calamities. *Ἐν τοῖς ἰμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς*, *Eurip. Electr.* 68. *Ἵβρίζειν ἐν κακοῖσιν οὐ σέβω*, *Æsch. Ag.* 1602. See Bishop Blomfield, *Choeph.* 216.

1151 b. *οἱ πύλας* used for (*alii*) *others*: so *τοὺς πύλας ψίγει*, *Electr.* 551. *Æd. C.* 803. *Antig.* 479. *Philoct.* 340. See Dr. Elmsley, *Medea*, 85.

1152 *ἰμφορῆς*, *resembling, like*. The word is used, in this sense, by *Æschylus*, *Choeph.* 204. *Eumen.* 415. *Suppl.* 223. *Τῶ ἰμῶ πάθει ἰμφορῆς*, *Xen. Παιδ.* 5. 5. 10.

1153 *ὀργὴν*, *disposition, manner*: see note 640 a.

1154 Hermann observes, that *ἄνθρωπος* is the language of a threat; *ᾧ ἄνθρωπος*, of contempt or pity.

Δραῖ: see note 21 c. The adverb *κακῶς* supplies the place of the second accusative *κακόν*.

1155 *ἴσθι πημ.*: see note 471.

1156 a. *ἄνολβον*, "the wretched man;" used as a term of censure, like the *miser* or *infelix* of the Latins. Eustathius explains *ἄνολβον* by *ἀπαίδευτον*, *stupid, infatuated*; *ὄλβος* being synonymous with *φρόνησις*; and *εὐὸλβος*, with *συνετός*.

1156 b. *Ἐνουθέτει*, being used as a stronger word for *ἔλεγε*, takes the construction of *λίγω*: see note 21. Billerbeck refers *τοιαῦτα* to *διὰ ἔπη* understood.

1158 *μῶν ἠνιζάμην*, "Do I use obscure or enigmatical language?" See Bergler, *Aristoph. Equites*, 196.

1159 *Ἄπειμι*, 'I will depart': see note 654 a.

Abeo: *probrosam namque si quis me audiat*

Corripere dictis, quem sit ulcisci manu:

Stob. tit. 2. Grot. p. 12.

Sophocles, in dismissing Menelaus from the stage, seems to have consulted the natural prejudices of his audience; who, as Athenians, would delight in seeing a Spartan confine his valour to a few empty threats. Independently of this consideration, Menelaus does not appear to have ranked high, with regard to bravery, in general opinion. Thus Plato terms him *μαλθακὸν αἰχμητὴν* (*Sympos.*); and Julian, *γελοῖον στρατιώτην*, *Orat.* 2. See Lobeck's note, v. 1116.

1160 *ᾧ πάρα* (for *πάρισσι*) in whose power it is, *βιάζεσθαι* to use force (or compulsion.)

1161 a. ἀφίρπει for ἀπίρχει, *depart*. So *Œd. C.* 490. *Trach.* 815. 817.

1161 b. κλύειν, *to listen to*. *Matthiæ*, § 327. *Obs.* 2.

1162 φλαῦρος, *Attic for φαῦλος*; *light, trifling, mean; worthless, dastardly, &c.* *Bishop Blomfield (Persæ, 222)* is of opinion, that φλαῦρος is applied to things, and φαῦλος to persons.

1163 ἔριδος ἀγών: so μάχης ἀγών, *Eur. Heracl.* 798. *Νίκη δήριος, Æsch. Agam.* 951. ‘*Certamen pugnæ*,’ *Liv.* 36. 19.

1164 ταχύνας, *hastening*: used intransitively; or σιαιυτὸν being understood. See *Persæ*, 698. *Choeph.* 648. *Eurip. Rhes.* 639. *Trach.* 861. *Œd. C.* 219.

Ταχύνας σπιῦσον is a similar pleonasm to σπερχόμενος ταχύνοι, *Alcestis*, 253. (See note on line 993.)

1165, 7 “Hasten to provide some hollow trench for this man, where he may possess an ample tomb (which shall be) ever memorable among men.”

1165 a. Κάπετος (ἄρυγμα, τάφος, *Erotianus*), *ditch, trench*; derived from σκάπτω; said, by *Eustathius*, to be an *old* word. The κάπετος (see *Heyne*, *Il. ω.* 797) seems to be a trench, in which the chest, containing the bones of the deceased, was deposited. Over this, stones were placed, by way of covering; and upon the stones, an earthen mound was heaped up, the height of which was higher or lower, in proportion to the dignity of the deceased.

1165 b. Ἴδειν, *to provide*; simple for compound. “*Ὀρη δίφρον, Εὐνόα, ἀύτᾶ, Theocrit.* 15. 2. *Boissonade* observes, “*Theocriti e Syracusanis verba plebeium esse hunc verbi usum probant: sed rarius et Homericum nomen κάπετος verbi tenuitati medetur.*”—“*Ἴδειν* sic additum est, ut sit, “*fac ut quam celerrime huic locum, in quo condatur, cavatum videamus*.” *Hermann.*

1167 Εὐρώεις, *squalid, dark*, if derived from εὐρώς. *Hermann* considers the root to be εὐρύς, and thence, *broad, vast, ample.*

1168 οἶδε, *Tecmessa and Eurysaces*. The tragedians use the demonstrative pronoun οἶδε, in announcing the entrance

of a new personage upon the stage. So, *ὄρω Ἀγαμέμνον' τόνδε*, 1224: *καὶ δὲ κλέμει προσπόλων ὄδ' ἐγγύθεν*, 544. *Καὶ μὲν* is used sometimes with οἶδε, and sometimes without: *καὶ μὲν ὄδ' Αἰνείας στείχει*, *Rhesus*, 85. *Καὶ μὲν περῶσα τυγχάνει δέμα ἀπο*, *Hecub.* 665. See *Dr. Monk, Alcest.* 137: *Bishop Blomfield, Prometh.* 977: *Dr. Elmsley, Quarterly R.*, vii. 446: *Major, Hecuba*, 53 and 216.

1170 περιστιλῶντε τάφον, ‘for the purpose of arranging the burial.’ *Περιστίλλω* as a funeral word, implies, ‘to lay out a corpse,’ or, ‘to cover a corpse with sepulchral vests.’ [*Περιστίλλω*, “*componere et ornare sepulcrum, nimirum, ad recipiendum mortuum*.” *Steph. Thesaur.*]

1173 a *προστρόπαιος, a suppliant*. *Τὸ προστρόπαιον, τὸν ἱκέτην*, *Philoct.* 930. So *προστρόπαιοι λιταὶ, suppliant prayers*, *Œd. C.* 1309. (See *Dr. Blomfield, Agam.* 1577.)

1173 b. Θάκει *sit thou: to sit* was the mark of a suppliant. *Τίνας ποῖς ἴθιμι τάσδε μοι δοάζετε, ἱκτηρίοις, &c.* *Œd. T.* 2 “*Illius ad tumulum fugiam, supplexque sedebo*,” *Tibull.*

1174 a. κόμας: The Greeks, in their funeral customs, disposed, in various manners, of the hair, which they cut off from their heads: it was sometimes cast into the funeral pile; sometimes, laid upon the grave; and sometimes, as on the present occasion, placed upon the body of the deceased. So the Greeks testified their respect for *Patroclus*: *Θρῆξ δὲ πάντα νέκυν κατακείνου, ἄς ἐπίβαλλον κερρόμενοι*, *Il. ψ.* 135.

1174 b. Ἐμᾶς for ἐμοῦ: see note 1015. “*His single imperfection*,” i.e. “*the imperfection of him single*.” *Milton.* *P. L.* 8. 423.

1175 *ἱκτήριον θησαυρὸν, the treasure of suppliants*:—*Treasure* seems used in the sense of *protection*, the ‘*valuable instrument*’ of conciliating pity.—*Jaeger* refers *θησαυρὸν* to the abundance of the locks, which had been contributed by three persons. “*Copiam, abundantiam, cumulum ἱκτηρίων*,” *Musgrave*. [*ἱκτήριος*, ‘*ad supplices pertinens, supplicibus conveniens*.’ *Steph. Thesaur.*]

1177 *ἐκπέσοι χθονός*, *May he be exiled*; as *ἐκπέσει χθονός*, *Medea*, 451. 710.

1178 a. *ἐξημημένως*, *mourning*, i. e. *slain*. See 239 b.

1178 b. *γένους ῥίζαν ἐξημημένως*: "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive; the whole is considered as the subject, and the part put in the accusative, with the passive:" *Matthiæ*, p. 606. § 422.

1179 a. "even as I cut off this lock." It was usual among the ancients to accompany an imprecation or wish by some action, expressive of its tendency. The slaughter of the victim, at the ratification of a treaty, implied that a similar fate would be inflicted by the gods upon the violator of the agreement. "Tu, Jupiter, populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam:" *Livy* i. 24. 'Limus ut hic durescit, et hæc ut cera liquescit | uno eodemque igni, sic nostro Daphnis amore,' *Virg. Bucol.* 8, 80. (See *Theocritus*, 2. 18.)

1179 b. *αὔτως*: The rough breathing is thought to be correct, since *αὔτως* is derived, not from *αὐτός*, but from the feminine *αὔτη*; as *οὔτως* is derived from *οὔτος*. See *Elmsley*, *Medea*, 313. *Hermann* (*Vigerus*, p. 736) thinks, that *αὔτως*, with a lenis, is Homeric; and that *αὔτως*, is Attic. See *Schneider*, *De Dialecto Sophoclis*, p. 20.

1180 *αὐτὸν*, i. e. *τὸν νεκρόν*. "Ἐχε, *hold thou*; *ἔχου* (middle) *cling to, adhere to, τοῦ νεκροῦ* understood. (See *Dr. Blomfield*, *Septem*, 95.) *Τῆσδε ἔξομαι*, *Hecuba*, 398.

1181 *μηδὲ σε κινήσάτω τις*: a similar construction occurs in line 1334, *μηδ' ἢ βία σε νικήσάτω*. "Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle *μη* in the second person, it is sometimes so employed in the third person. We also find *μελησάτω*, *Prometh.* 332: *εἰσελθέτω*, 1001: *δοκησάτω*, *Theb.* 1044: *ἐπελθέτω*, *Suppl.* 587: *ἄξιωθήτω*, *Æd. T.* 1449: *εἰσβήτω*, *Troades*, 1049. The subjunctive, however, occurs much more frequently than the imperative, especially in prose; and is often misunderstood by the commen-

tators and translators. Thus, in v. 388 of the *Prometheus*, *μη γὰρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλλη*, *Brunck* says that *δέδοικα* is understood. If the metre would admit *βαλίτω*, the reading might be changed without the slightest alteration in the sense. In the same manner we might read *κινήση* and *νικήση* (if the metre allowed), in the two passages, which have occasioned this note:" *Dr. Elmsley*. See also *Porson*, *Hecuba*, 1174.

1183 *ἕς τε*, &c. "until I shall have returned, after having taken care about a sepulchre for this man."

1184 *μόλω μεληθεῖς*: *Schaefer* prefers *μολῶν μεληθεῖς*. *Erfurdt* considers *μεληθεῖς* as the cause of coming: So, *ἦ καὶ γὰρ οὐχ ὡς δρᾶν τι βουληθεῖς*, *Æd. C.* 732. *Τί βουληθεῖς πάρει*, *Electra*, 1096.

"Menelaus goes out with an intention, we must suppose, to bring back with him a proper force, to secure the execution of his orders, which Teucer had treated with contempt. Teucer retires to find out a proper place for the interment of Ajax, and leaves Tecmessa and Eurysaces weeping over the body. The Chorus sing a pathetic dirge, lamenting the miseries of war, and their own unhappy condition:" *Franklin*.

1185 a. "What is the extreme number, and when will it cease, of revolving years," &c. *Ἐς πότε* used as a stronger expression for *πότε*: as *ἰσάρετι, ἔκπαλαι*.

1185 b. The interrogative mark, which *Brunck* places after *νέαιος* (;), should be removed: it is usual with the Greeks to use two interrogations in one question: *ᾧ πλήμονες, πῶς ἐκ τίνος νεώς ποτε* | *Ἀχαιῖδος θραύσαντες ἤκετε σκάφος*; *Eurip. Helen.* 1542. *Τί τὰ μὲν πῶς ἔχει θεοπίσματα*, *Eur. Helen.* 872.

1186 *πολύπλαγκτος*, *wandering much, roving*: used in the sense of *revolving*.

1187 *αἶν*, *continuously*.

1188 *δορύσσω*, *I fight with a spear*; first future, *δορύσω*. This verb occurs, *Hæraclidæ*, 774. *δορύσσοντες μόχθοι, τοῖς incident to war*. Similar to *δορύσσοντες μόχθοι*, are the expressions *ἀσπίσταὶ μόχθοι*, *Eur. Electr.* 442.: *ἀσπίστορες κλόνοι*, *Agam.* 412. *Ὀπλίται δρόμοι*, *Pind. Isthm.*

i. 32. ["Laborum exuberantium instar hastarum, quibus horret acies :” Mudge.]

1190 a. ἀνά, at, or, in the neighbourhood of, is a sense, not noticed by Matthiæ.

1190 b. Εὐρώδη, spacious, broad, derived from εὐρύς, broad. So εὐρώεντα τάφον, v. 1167. Sophocles imitates the Homeric epithets of Troy, εὐρεῖα, εὐρυάγυια. (Hermann.)

By εὐρώδη, the Scholiast understands (σισηπημίην), “rotten, decaying,” i. e. exhausted, debilitated, by the length of the siege. Heath and others consider it an epithet of censure, synonymous with baleful, hateful, detested.

The apparent impropriety of applying εὐρώδη, squalid, dirty, as an epithet to Troy, has driven the critics into a great variety of suggestions :

In Erfurdt's larger edition, Hermann hazarded the conjecture, Ἄν' αἴαν εὐρώδη | Τροίαν, &c. In a letter to Lobeck, he proposes, Τὰν ἄπαστον αἰὲν ἔμοι δορυσσῶν | μόχθων ἄταν ἐπάγων, | γᾶν εὐρυώλια Τρωϊαν. Δορυσοῦν ἄταν ἐπάγων | ἀνά Τροίαν εὐρουδῆ, &c., “bellicas miserias inducens, Trojam ad amplam :” Bothe.

Ἄταν ἐπάγων | τάνδ' ἄν' εὐρώδη Τροίαν, Lobeck. Εὐρουδῆ, Musgrave and Brunck.

1191 ὄνειδος, “the unhappy disgrace of the Greeks ;” Troy having detained them so long under its walls, to their great detriment.

“Cecropiæ domus Æternum opprobrium,” Horace, 4. 12. 6.

ὄνειδος is as often attended with a genitive as a dative: πόλειος ὄνειδος, Sept. 545 : τῆς πατρίδος ὄνειδος, Lycurg. contra Leocrat. p. 148. See Valckenaer, Phœniss. v. 828.

1192 a. ὄφειλε δύναι, “he ought to have entered ;” i. e. “O that he had entered,” &c. (Matthiæ, § 513. Obs. 3.) For this form of imprecation, see Il. ζ, 345, Odys. v. 63.

1192 b. δύναι αἰθίρα ἢ Αἰδαν: δύναι is here applied to two nouns, though strictly applicable to one: see note on line 632.

1193 a. Αἰθίρα μέγαν: so Euripides, αἰθίρος βάθος. Medea, 1294. “fundamentum” Bp. I. ometh.

1193 b. Πολύκοινος, very common. See Dr. Brasse's Greek Gradus.

1194 a. ἀνῆρ Tyndarus. The Chorus do not inveigh so much against the author of war in general, as against Tyndarus, who had (ἔδειξε) exhibited or invented, the art of comprising various princes in one cause. Otherwise, the Salaminiens might have escaped this painful war, although others had been included in it.

1195 ἔδειξ': Δεικνύναι, like the Latin proferre, includes the idea of invention and novelty. “Ἴν' ἱλαία πρῶτον ἔδειξ' κλέδον, Troades, 799. “Horrendos primus qui protulit enses :” Tibull. i. 11.

Τοῦ σοῦ γὰρ πάσχω νεκροῦ χάριν, οἷα πάσχω οἱ καταδείξαντες βιβλία καὶ καλάρμοι. Lucil. Epigr. 78. 5.

1196 a. κοινὸν Ἄρη :

Ἄρη or ἄρην: see note 254 b.

Ἄρη κοινόν, “a war which has been waged by the united powers of Greece.”

1196 b. Ὀπλων ἄρη periphrasis for war. [“Κοινὸν ἄρη, communem noxam, communem perniciem: quippe Martis sidus maleficum et exitiale hominibus credebatur.” Musgrave.]

1197 πρόγονοι, ancestors, i. e. predecessors, or authors of. In a similar phrase, μᾶτερ αἰσχύναις: see note 174.

1198 ἔπερσεν ἀνθρώπους: πέρσαι is often said in reference to men, CEd. T. 1456: Æsch. Choeph. 687: Eur. Phœniss. 568. Πᾶστα ἔπειτο ἐκπαρθέσειν τοὺς ἀφιστῶναι. Herodian. 5. 4. “Vastare nationes :” Tacitus, Ann. 14. 38.

1199 στεφάνων, &c.: see Phœniss. 797.

οὐκ ἐπὶ καλλιχόροις στεφάνοις
λωτοῦ κατὰ πνεύματα μέλπει, &c.

1200 βαθειῶν κυλίων: many of the ancient cups well deserved the epithet of deep, profound. Ποτήριον, — ὅσον δύναι, βάρθνον, Anacreon. 17. “Crateras magnas statuunt,” Æn. 1. The cup of Nestor was so weighty, that it required the strength of a young man to carry it. The cup, which Alexander used in his final debauch, contained two congii. Athenæus, in his catalogue of cups, humorously mentions one, in which Hercules took a voyage.

1201 τέρψιν ὀμιλεῖν: The com- tion

is νῦμεν ἑμοὶ τέρψιν ὥστε ἑμιλεῖν αὐτῇ: see note on line 2. 'Ομιλεῖν τινί, to have intimate or free intercourse with, to be in the midst of. So persons are said ἑμιλεῖν ἡδοναῖς, λύπη, τύχαις, &c.

1202 ὄτοβον: though ὄτοβος often expresses loud tumultuous noise, yet it is here applied to the sound of flutes: the verb ὄτοβεῖ is used in a similar way by Æschylus; ὑπὸ δὲ κηρόπλαστος ὄτοβεῖ δοναῖς | ἀχίτας | ὑποδόταν νόμον, Prometh. 591. See Dr. Blomfield, ad locum. "Οτοβος should be spelt with one τ.

1204 ἰαύειν, i. e. ὥστε ἰαύειν: the word is Homeric, νύκτας ἰαυον; Heyne explains it by διάγειν, διατρέβειν. Sophocles has poetically altered the νύκτας of Homer into the adjective ἐννυχίαν; "οὔτ' neither (has he given to me) the pleasure of love, so as to pass the night in it."

Bothe reads:—

—οὔτ' ἐννύχιον

Θύρσον ἰάχαις,

Ἐρώτων δ' ἐρώτων, ἀπέπαυσεν, ᾗ μοι!

1205 As ἐρώτων occurs in the subsequent line, Musgrave suggests ἰερῶτων. Hermann reads

τέρψιν ἰαύειν

ἰερώτων δ,

ἰερώτων ἀπέπαυσεν, &c.

1207 ἀμίριμος, neglected, despised: Brunck and Lobeck.

Musgrave considers the α to be intensive; distressed, full of anxiety. So Bothe, ærumnosissimus.

1208 δρόσοις τεγγόμενος: the herald in Æschylus makes a similar complaint:

ἔξ οὐρανοῦ δὲ κάπδ' ἡγῆς λειμωνίας

δρόσοι κατεψέκαζον, ἔμπειδον σίνος

ἰσθημάτων, τιθέντες ἐνθρον τρίχα.

Agam. 543.

—Ad Trojam flentes hyberna Mycenae. Val. Flacc. i. 552.

1210 μνήματα, memorials. The word μνήματα is in apposition with the particulars implied in the preceding lines: ὄνειδος is used in a similar construction, line 1191. So Euripides, Ἑλένην κτάνωμεν, Μενέλεω λύπη, Orest. 1103. See Dr. Monk, Alcest. 7.

1212 προβαλά, defence, skreen. The μετ' ἑρ is taken from soldiers who

(προβάλλονται) pretend their shield in a defensive attitude. See lines 1076. 1219.

1214 "But now he is" (ἀνεῖται) wasted or "destroyed by mournful" or destructive "fate."

Ἀνεῖται solutus est: so, ὁ νόμος ἀνεῖται, Orest. 930. Hermann.

[Ἀνεῖται, 'deditus est malo Genio,' Jaeger: 'devovetur, consecratur,' Musgrave.]

1219 Πρόβλημα, defence, protection: the promontory is termed πρόβλημα πόντου, as keeping off the waves from the land. See Dr. Blomfield, Septem, 536.

1220 a. πλάκα Σουνίου periphrasis for Σούνιον; "at the extremity of Sunium."

1220 b. The ο in ὑπὸ is lengthened before the initial mutes of πλάκα; a rare license: see Dr. Elmsley, Heracl. 753.

1221 προσείπομεν, "That we might hail the sacred Athens." It was the custom of mariners, upon coming within sight of any desired place, to hail it with a loud shout, and to pronounce its name in a general outcry of joy. "Italiam læti socii clamore salutant," Æn. 3. 524. "Salutantes, cùm Leucada pandit Apollo," Theb. 4. 808. "His hoary head, conspicuous many a league, the mariner bound homeward, and in hope already there, greets with three cheers exulting:" Sofa, i. 520. Pausanias observes, that the helmet of Minerva Polias was discernible by mariners, after doubling the promontory of Sunium.

1222 προσείπομεν: the transition from singular (γενοίμαν) to the plural, is common among the tragedians.

Johnson, Heath, Brunck, Lobeck, Schaefer, and Erfurdtd read προσείπομ' ἄν. Elmsley argues, that the optative is often used instead of the subjunctive; and that consequently there is no solecism in using προσείπομεν for προσείπομεν. With regard to the particle ἄν, he is of opinion, that whenever ὡς ἄν or ὅπως ἄν signify in order that, they must not be separated by the verb which they govern. "If all the copies read προσείπομ' ἄν, we would propose προσείπομεν without hesitation."

1224 τόνδε: see note 1168.

1225 a. "And he is evidently on the point of giving loose, against me, to harsh (or unfriendly, rude) language." So Pliny, Ep. 1. 9, "carpere aliquem sinistris (*malevolent*) sermonibus."

1225 b. Ἐκλύσων: "linguam ad jurgia solvit," Met. 3. 266. "Impia in adversos *solvere verba* Deos," Tibull.

Δῆλός ἐστι ἐκλύσων: for δῆλον ὅτι ἐκλύσει: see note 326 a.

1226 a. τὰ δεινὰ ῥήματα, "the haughty, insulting, expressions," i. e. which I have heard by report. Σὲ ἀγγέλλουσι ἐμοί, i. e. σὺ εἶ, ὃν ἐδήλωσαν ἐμοί τλήναι εἰπεῖν, &c. (Scholiast, approved by Lobeck.)

1226 b. How far the α of δεινὰ is affected by the initial ρ of ῥήματα, see Dr. Monk, Hippol. 461.

1226 c. Σὲ δῆτα, *te scilicet, te homuncionem*; sarcastic: Musgrave. Σὲ δῆτα δεινὰ, &c. Wakefield.

1227 a. Χαίνω, *to speak, to utter*. So Virgil, "vocibus *hisco*," Æn. 3. 314. "Regum facta *hiscere*," Propert. 3. 2. 4.

"Hem vereor plusquam fas est captivum *hiscere*:" Attius, in his 'Armorum Judicium.'

1227 b. ἀνομιμακτί, without a groan, i. e. *with impunity*: Lobeck and Erfurdtt prefer the diphthong; as ἀνομιμακτεῖ. Bishop Blomfield observes (Prometheus, 216) that *all* adverbs are derived from the dative, singular or plural, of nouns. The more ancient Greeks had no long vowels: thus βοή, *clamour*, would have been declined βοῆ, gen. βοῆς, dat. βοῆι: so the dative of οἶκος would have been οἶκοι. On this principle, the final εἰ or ι of an adverb must be ascertained by its derivation from nouns in α or η, or in ος; thus we should write ἀυτοβοῆι, and not ἀυτοβοῖ; ἀνομιμακτι, and not ἀνομιμακτεῖ.

1228. Elmsley and Hermann prefer σέ σοι, σέ τὸν τῆς. (See Quarterly Review, vol. ix. p. 360.) The article is employed, especially by the tragedians, to express contempt and indignation: Σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρικρον, Prometh. 980: σέ σοι, σέ κρίνω, καὶ σέ, τὴν θρασεῖαν, Soph. Electr. 1445: σέ δὴ, σέ τὴν νεύουσαν, Antig. 441. See Valckenaer, Phœniss. 1637: and Dr. Elmsley, Heracl. 657.

1230 "You would have walked on tip-toe." Δακτύλων or ποδῶν or ἰνύχων is understood.

Ἐπ' ἀκρων πορεύονται δακτύλων, Libanius, vol. i. p. 326. The same symptom of pride is expressed in the verbs ἀκροβατεῖν, ἀκροβάζειν, ἀκρίζειν, and in ἀνω βαίνειν. Ἀκροβατεῖν τε ἤρξατο καὶ μετέωρον τὴν αὐχένα αἶρειν, Suidas, tom. i. p. 575. Ἡ ψυχὴ μὴ πρὸς ὕψος ἀρθείη, μὴδ' ἀκροβατούσα ἐπικρομπάζοι, Philo, de Somn. L. i. vol. v. p. 60. ed. Pfeif. (See Lobeck's note.)

1233 διωμόσω, *and thou strongly protestest*. Διαρίσω, διαβεβαιώσω, Steph. Thes.

1234 αὐτὸς ἀρχων, *his own master*: the same idea is expressed by αὐτοῦ κρητῶν, line 1099.

1235 a. "Is it not a great grievance, ταῦτ' ἀκούειν *to be thus reviled* by slaves?" Πρὸς or ὑπὸ with a genitive is frequently subjoined to an active or neuter verb. Κλύοντές ἴσμεν αἰσχίστους λόγους τοῦδ' ἄνδρος, Ajax, 1320. See Porson, Medea, 1014.

1235 b. The common formula of indignation, used upon hearing any insulting or unworthy language, is, Ἄρ' οὐχ ὕβρις τὰδε: OEd. C. 883. Ταῦτα οὐχ ὕβρις, Lucian. Dial. Mort. 2. Εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή; Aristoph. Ran. 21. "Τβρις γὰρ τοῦτό γε, Demosth. in Aristog. p. 831. B. "Τβριν τὸ πρᾶγμα ἔφασαν, de Mala Legat. p. 323. D. Καὶ ἰδοὺ τοῖς πλείοσιν ὕβρις εἶναι τὸ πρᾶγμα, Dionys. Hal. A. R. iv. p. 237. "Quid est, si hoc non contumelia est?" Ter. Andr. 1. 5. "Nam isthæc quidem contumelia est," Ter. Heaut. 3. 3. See Hemsterhuis, Lucian, Bipont, vol. ii, p. 408.

1236 a. κέκραγα, præter. med. from κρᾶζω; used for the present.—(See note 1 c.) Bishop Blomfield, Prometh. 768.

1236 b. ἀνδρός: understand περί.

1237 ποῖ *whither* is considered by Brunck as more suitable than ποῦ, *to the* word of motion βάντος. "Whither going, or where standing, whither I also would not have gone or stood?" i. e. "on what enterprise did Ajax go, or in what post of danger was he stationed, from either of which I would have claimed

exemption?" Ποῖ is preferred to ποῦ, not only by Brunck, but by Erfurdt, Bothe, Boissonade, and Porson. Hermann (whose note here follows) prefers ποῦ: "Ποῦ hic non proprie ubi, sed ut solitum in indignatione, fere idem quod πῶς est, ut 1100: ποῦ σὺ στρατηγῆς τοῦδε; ποῦ δὲ σοὶ λείων ἔξεστ' ἀνάσσειν, ὧν ὄδ' ἠγείτ' [ἦγεν] οἴκοθεν. Eaque causa est, quare ποῦ βάντος ne possit quidem in ποῖ βάντος mutari. Itaque sensus est, Quomodo profectus ille est, aut constitit alicubi, ubi non ego steterim, i. e. 'ut ibi ille, ac non ego potius steterim.' Quod dicit, si plenius dicatur, hoc est, πῶς γὰρ ἔβη ἢ ἔστη, οὐδ' ἔπειρ' οὐκ ἐγὼ σταίην, ἀλλ' ἐπιῖνος; Eadem ratio est in illo οὐ μᾶλλον ἢ οὐ. Thucyd. 3. 36. μετάνοια ἦν αὐτοῖς καὶ ἀναλογισμὸς, ὡμὸν τὸ βούλευμα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον, ἢ οὐ τοὺς αἰτίους:— i. e. οὐ τοὺς αἰτίους, ἀλλὰ μᾶλλον πόλιν ὅλην."

1238 ἀνδρες, courageous men, brave soldiers.

1239 ἔοιγμεν Attic for εἰοίκαμεν, as διδοίγμεν for δεδοίκαμεν. Πικροῦς, grievous, afflicting to myself.

1240 τόσῃ is opposed to νῦν: See Dr. Elmsley, Heracl. 1009.

1241 "If, by Teucer, we shall be everywhere proved (or convicted) to be unjust."

Billerbeck considers ἐκ Τεύκρου to mean with respect to Teucer.

1242 "And it will never content, or, be satisfactory to, you, no not when conquered, (εἴκειν) to acquiesce in the measures, which" (pleased, or) "have been adopted by, the generality of the judges." So Euripides, Σαυμαστόν εἴπας, εἰ τὰδ' ἐξαρκεῖ πόσει, Hipp. 278.

1244 κακοῖς βαλεῖτε, i. e. ἔπεισι, 'ye will assail with reproaches.' So, Αἰτίᾳ βάλαι, Trachin. 942. Βάλλουσι σκόμμασι, Libanius, vol. i. p. 811. Θεοῦβοις βαλλόμενος, Idem, p. 303. Μήκισι λόγων βέβλημαι, Idem, p. 307. Βοαῖς βεβληκότος, Id. vol. ii. p. 393. Οὐ σε βαλῶ ζήλοισι, Anthol. Meleagr. 41. Brunck, i. 13. Βάλλειν ψόγῳ, Aristoph. Thesm. 902.

1245 a. οἱ λελειμμένοι, ye who have been left behind, i. e. surpassed, defeated,

in the late contest about the arms of Achilles. [λείπομαι, 'superari, inferiorum esse;' Steph. Thesaur.] So, λείπομαι ἐν τῷ δύνασθαι, Œd. C. 495: λειπομένα γνώμας σοφᾶς, Electra, 474.

1245 b. Κενθήσειθ', ye will stab, slay: so the Scholiast, σφάζετε. The allusion is to the nocturnal enterprise of Ajax: see line 47.

1246—1254.

Si dabitur istis moribus licentia,

Jam nulla poterit perrogari sanctio:

Si jure victor vi merâ exturbabitur,

Postrema primi, prima postremi ferent.

Quin ista sunt linquenda. Non populî sita est,

In mole vasta corporis, securitas;

Sed mente quisquis præstat, imperium obtinet.

Bos latera tantus sub magisterio tamen

Tenuis flagelli rectus incedit viam.

Stobæus, Grotius, p. 14. tit. 3.

1246 "But (ἐκ) in consequence of dispositions like these, never will there exist a (κατάστασις) firm arrangement, or establishment, of a law, if we reject those who have justly gained their cause, and (εἰς τὸ πρόσθεν ἄξομεν) bring the last into the first place," i. e. confer the chief honour on those who have failed.

1248 δίκη for σὺν δίκη: see Bishop Blomfield, Sept. c. Th. 411.

1249 Τοὺς ἄπισθον synonymous with οἱ λελειμμένοι, in line 1245.

1250 Πλατεῖς: this word is sarcastically applied to Ajax.

1253 a. "And an ox, though huge as to its sides, nevertheless by (or "under the strokes of") a small scourge, is conducted into the strait road." Matthiæ, p. 915. § 592. β.

1253 b. Porson (Hecuba, 814) prefers the neuter form πλευρὰ to the feminine πλευραί. Elmsley (Heraclidæ, 824) considers the feminine form πλευραί, -αῖς, -ας, to be corrupt: and, at line 1409 of this Play, for πλευρὰς τὰσδ' proposes πλευρὰ τοῦδ'. Bothe reads μίγας δὲ πλευρῶν: and, in the following line, ὀρθόν.

1254 a. Ὀρθὸς εἰς ὀδόν for ὀρθὸν εἰς ὀδόν. So ὀρθὸν παρ' οἴμον, Alcest. 851. So

πρὸς ὀρθὸν χάμ', thither, in the direction of, Hec. 221.

1254 b. Πορεύεται is used in a passive sense. So *Æd.* Col. 845, πρὸς βίαν πορεύομαι. Πορεύω, in the sense of *trahuco, transveho, mitto*, is of frequent occurrence.

1254 c. A similar sentiment occurs, *Antig.* 477: μικρῶ χαλινῶ δ' οἶδα τοὺς θυμουμένους | ἵππους καταρτυθέντας. See *St. James' Epistle*, 3. 3.

1256 εἰ μὴ τινὰ, &c. "unless thou becomest wiser;" literally "unless thou procurest some prudence for thyself." The same sentiment is elsewhere expressed by πρέφειν νοῦν ἀμείνω, *Antig.* 1090: φρόνησιν λάβοι λόγῳ τινὰ, *Philoctet.* 1079.

1257 ἀνδρὸς, genitive absolute. Some commentators consider ἀνδρὸς to be governed by ὑπέρ.

1258 ἐλευθεροστομεῖν, 'to speak freely, unreservedly,' is sometimes expressed by two words, πᾶν ἐλευθεροῖ στόμα, *Æd.* T. 706.

1259 a. "Wilt thou not, knowing who thou art by *birth*, bring?" &c. Φύσις for *genus*. *Trach.* 379: *Phil.* 1310. See *Dr. Elmsley, Medea*, 1087.

1259 b. ὅς is used for ὅστις. So *Euripides*, ἔδειξας, εἰς ἔλεγχον ἐξελεθῶν, ὅς εἴ, *Alcestis*, 643. Σήμαινε δ' ὃ χρεὶ πάσδ' ἐπιστολὰς φέρειν, *Iph.* T. 767.

1260 Agamemnon is made to speak, in reference to the laws of Athens, which did not allow a person born (as Teucer) from a slave, to plead his own cause.

1263 a. βάρβαρον: in allusion to Teucer's mother, Hesione, daughter of Laomedon.

1263 b. Ἐπαῖω, *I understand*. "Barbarus hic ego sum, quia non intelligor ulli," *Ovid, Trist.* 5. 10. 37.

1264 a. *Bp. Blomfield* is of opinion that *O that* (utinam) is never expressed by εἴθε γὰρ; but by εἰ, or εἰ γὰρ, or εἴθε. —*Sept. c. Th.* 563.

1264 b. σωφρονεῖν (εἰρηνεύειν, καὶ μὴ κατ' ἀλλήλων μαίνεσθαι, *Gl.*) 'to keep within the bounds of moderation.'

[*Bothe* reads σωφρονῶν; so that νοῦς

σωφρονῶν may stand for σωφροσύνη, *discretion, moderation.*]

1265 φράσαι, "to suggest, contrive:" so *Electra*, 199, δόλος ἦν ὁ φράσας (*Heath*). Σφῶν Attic for ὑμῶν, as νῶν for ἡμῶν.

1266 a. Τίς is often put with the adjective as an epithet, as ταχεῖά τις χάρις, *Matthiæ*, p. 705.

1266 b. "O quam celeriter ante partæ gratiæ Præcipite cassos luce destituit fuga!" *Grotius, Stobæus*, tit. 127.

But yesterday the name of *Cæsar* might Have stood against the world: now lies he there;

And none so poor to do him reverence: *Julius Cæsar.*

1267 προδοῦσα, *abandoning*, i. e. τὴν θανόντα, which must be repeated from the preceding line: *Musgrave*. See *Antigone*, 46. *Dr. Burney* thinks that προδοῦσα is used in a passive sense; *pro-dita*.

1268 Ἔπος and λόγος often denote *thing*, generally. Οὐδ' ἐπὶ μικρῶν λόγων, 'not in the slightest respect; not in the least degree; not at all.' So line 477, οὐκ ἂν πρῆλαιμην οὐδενὸς λόγου βρότον, "I would not purchase the man for the slightest *thing*," i. e. at any vile price. See *Brunck, Æd.* C. 1150. *Lobeck* endeavours to illustrate the expression by οὐδ' ἐπὶ μικρῶν ἐνδοῦσα, *Julian*; οὐδὲ κατὰ μικρῶν ἀξίος, *Dion. Hal.*: οὐδὲ ἐλίγον ἐς ἀλήκην τραπέντες, *Arrian*.

Οὐδ' ἐπὶ μικρῶν λόγων, *not even in the slightest mention*: *Stephens and Erfurd*.

[Ἐπὶ μικρῶν ψόγων, "propter offensas leviculas:" *Musgrave*.—Ἐπὶ μικρῶν πόνων, "ne in rebus quidem parvi laboris," quales erant sepulcri ritus, qui ab Agamemnone, absque ullo periculo, Ajaci concedi poterant: *Heath*.—Ἐπὶ μικρῶν χρόνων, ne ad breve quidem tempus: *Jaeger*.]

1270 προτείων ψυχῆν: Αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολέμῳ, *Δορι*, to battle, to weapons. [*Il.* i. 322.]

1271 ἐρριμμένα, *thrown away*.

1273 οὐ οὐκίτ' οὐδέν; see note 878 b.

1274 a ἐρκίων: An old tragedian, quoted by *Charisius*

(lib. 4.), is supposed by Lobeck to allude to this line:

Vidi te, Ulyssæu, saxo sternentem Hectora;
Vidi tegentem clypeo classem Doricam:
Ego tunc pudendam trepidus hortabar
fugam.

1274 b. The genitive *ἐρκίων* is governed by the *ἐν*, which is used for *ἐντός*, in *ἐγκεικλημένους*. So *τόνδ' εἰσεδέξω τειχιάν*, Phœnissæ, 454. (Valckenaer.) *Ἐγκατέκλεισαν Μακεδονίας Ἀθηναῖοι Περίπικαν*, Herodot. 6. See Bos, *Ell.* p. 474; and Matthiæ, p. 527.

1274 c. Heath by *ἐρκίων* understands *toils, nets*, as in line 60, and refers it in construction to *ἐρρύσατο*. In this sense, the expression is a metaphor taken from the nets of hunters, by which wild beasts are enclosed, as the Greeks were pent up by Hector within their own trenches. Elmsley and Hermann consider *ἐγκεικλημένους* to be more Attic than *ἐγκεικλισμένους*.

1274 d. *ἐντός* for *ὄτος*, Bothe and Musgrave.

1275 "already annihilated in the rout (or defeat) of battle." *Τὸ μηδὲν ὄντας* is applied to *persons*. See note on line 767.

1277 *ἰθαλίαις*: *seats of the rowers*.

'— furit immissis Vulcanus habenis
Transtra per et remos et pictas abjete
puppis:" *Æn.* 5. 662.

Sophocles alludes to *Iliad*, π. 122.

1278 a. *δὲ ναυτικά*: Bothe reads *δ' ἐναντία*, &c. "in *adversas naves*."

1278 b. *σκάφος*, literally, *hull or hulk*, body of the ship. *Ναυτικὰ σκάφη* is an expression similar to *ναὸς σκάφος*, Eurip. *Troad.* 681; *ναὸς σκάφος*, Cycl. 698; and forms a poetical pleonasm for *ship, vessel*. See similar instances, adduced by Bp. Blomfield, *Persæ*, 425.

1279 *ἄρδην*, *aloft*, or *with agility*.

1281 *Ποδὶ* is an expletive dative: (see note 310 b.) "whom you affirm never to have attended upon, or to have gone with, you." Not that Agememnon, in line 1237, made any such assertion; but Teucer, like many other angry respondents, does not scruple to over-state. "Quem tu ne adstittisse quidem unquam tibi contendis:" *Hermann*.

"Quem nusquam dicis hosti vel contulisse pedem:" *Brunck* and *Bothe*.—*Heath* places an interrogative mark at *τάδε*, a comma at *ποδὶ*, and a full stop at *ἔνδικα*: "Ille quem dicis nusquam ne pedem quidem contulisse, is scilicet erat qui revera vobis hæc patravit."

"Verbis οὐδὲ συμβῆναι ποδὶ respici quod dixerat Agamemnon ποῦ βάντος ἢ ποῦ στάντος, οὐπερ οὐκ ἐγὼ, nulla quidem est dubitatio; sed sensus non est apertissimus. Ait Agamemnon nusquam pedes tulisse Ajacem quo non ipse tulerit: quum vero Teucer nunquam in aciem prodixisse Agamemnonem putet, inde sequitur nec Ajacem συμβῆναι ποδὶ." *Boissonade*.

1282 *Ἄγ'* is put for *ἄγ' οὐ*: see note on line 277. "Was it not Ajax, who really (or truly) performed these services for you?"

[*Ἡ δίχα* for *ἔνδικα*, *Musgrave* and *Bothe*. "Anne vobiscum ille hæc patravit an solus?"]

1283 a. *χῶτ'* for *καὶ ὄτε*.

1283 b. *Μόνου Ἐκτορος*: genitive in construction with *ἐναντιος*, which is often followed by a genitive as well as a dative. *Τὰναντία τούτων*, *Xenoph. Cyr.* 1. 6. 28. In this line, Sophocles alludes to *Iliad* π. 206, &c.

1284 *ἀκίλευστος*, *unbidden, spontaneous*; not awaiting any encouragement to undertake the danger, which the lots had assigned to him. So a Scholiast *αὐθόρημος, οὐ περιμένων τὸν προσάξοντα, ἱμονομάχησε μετὰ τοῦ Ἐκτορος*. "Jussa præveniens:" *Heath*.

1285 *Δραπίτης*, literally, *fugitive, runaway*, may here be rendered (as the antithesis of *ἄλμα κουφισῖν* requires) by *lingering, lurking*. The expression seems borrowed from a runaway or deserter, who, when expected to appear in the discharge of duty, skulks in concealment. *Ἐς μίσον*, 'among the common lots.'

1286 a. In arranging an affair by lots (*loci, sortes, κλήραι*) they were inscribed with the name of, or with such mark as denoted, the owner, and usually thrown into a helmet. The matter in dispute was generally considered as assigned to him, whose lot, after shaking the helmet,

i. 32. ["Laborum exuberantium instar hastarum, quibus horret acies :” Mudge.]

1190 a. ἀνά, at, or, in the neighbourhood of, is a sense, not noticed by Matthiæ.

1190 b. Εὐρώδη, spacious, broad, derived from εὐρύς, broad. So εὐρώεντα τάφον, v. 1167. Sophocles imitates the Homeric epithets of Troy, εὐρεῖα, εὐρυάγυια. (Hermann.)

By εὐρώδη, the Scholiast understands (σισηπημένην), “rotten, decaying,” i. e. exhausted, debilitated, by the length of the siege. Heath and others consider it an epithet of censure, synonymous with baleful, hateful, detested.

The apparent impropriety of applying εὐρώδη, squalid, dirty, as an epithet to Troy, has driven the critics into a great variety of suggestions :

In Erfurd’s larger edition, Hermann hazarded the conjecture, Ἄν’ αἴαν εὐρώδη | Τροίαν, &c. In a letter to Lobeck, he proposes, Τὰν ἄπαυστον αἰὲν ἔμοι δορυσσῶν | μόχθων ἄταν ἐπάγων, | γᾶν εὐρυώλια Τρωϊαν· Δορυσσῶν ἄταν ἐπάγων | ἀνά Τροίαν εὐρυδῆ, &c., “bellicas miserias inducens, Trojam ad amplam :” Bothe.

Ἄταν ἐπάγων | τάνδ’ ἀν’ εὐρώδη Τροίαν, Lobeck. Εὐρυδῆ, Musgrave and Brunck.

1191 ὄνειδος, “the unhappy disgrace of the Greeks ;” Troy having detained them so long under its walls, to their great detriment.

“Cecropiæ domus Æternum opprobrium,” Horace, 4. 12. 6.

ὄνειδος is as often attended with a genitive as a dative: πόλειως ὄνειδος, Sept. 545 : τῆς πατρίδος ὄνειδος, Lycurg. contra Leocrat. p. 148. See Valckenaer, Phœniss. v. 828.

1192 a. ὄφειλε δύναι, “he ought to have entered ;” i. e. “O that he had entered,” &c. (Matthiæ, § 513. Obs. 3.) For this form of imprecation, see Il. ζ, 345, Odys. v. 63.

1192 b. δύναι αἰθέρα ἢ Αἶδαν: δύναι is here applied to two nouns, though strictly applicable to one: see note on line 632.

1193 a. Αἰθέρα μέγαν: so Euripides, αἰθέρος βάθος, Medea, 1294. Αἰθήρ, “fundamentum cœli,” Bp. Blomfield, Prometheus. 1128.

1193 b. Πολύκοινος, very common. See Dr. Brasse’s Greek Gradus.

1194 a. ἀνῆρ Τυνδαρος. The Chorus do not inveigh so much against the author of war in general, as against Tyndarus, who had (ἔδειξε) exhibited or invented, the art of comprising various princes in one cause. Otherwise, the Salaminians might have escaped this painful war, although others had been included in it.

1195 ἔδειξ’ : Δεικνύναι, like the Latin proferre, includes the idea of invention and novelty. “Ἴν’ ἰλαία πρώτον ἔδειξε κλάδον, Troades, 799. “Horrendos primus qui protulit enses :” Tibull. i. 11.

Τοῦ σοῦ γὰρ πάσχω νεκροῦ χάριν, οἷα πάθειν οἱ καταδείξαντες βιβλία καὶ καλάμους.

Lucil. Epigr. 78. 5.

1196 a. κοινὸν Ἄρη :

Ἄρη or ἄρην: see note 254 b.

Ἄρη κοινόν, “a war which has been waged by the united powers of Greece.”

1196 b. Ὀπλων ἄρη periphrasis for κοινόν. [“Κοινὸν ἄρην, communem noxam, communem perniciem: quippe Martis sidus maleficum et exitiale hominibus credebatur.” Musgrave.]

1197 πρόγονοι, ancestors, i. e. predecessors, or authors of. In a similar phrase, μᾶτερ αἰσχύνας: see note 174.

1198 ἔπερσεν ἀνθρώπους: πέρσαι is often said in reference to men, CEd. T. 1456: Æsch. Choeph. 687: Eur. Phœniss. 568. Πᾶστα ἔπετο ἐκπαρθήσεν τοὺς ἀφιστάτας, Herodian. 5. 4. “Vastare nationes.” Tacitus, Ann. 14. 38.

1199 στεφάνων, &c.: see Phœniss. 797.

οὐκ ἐπὶ καλλιχόροις στεφάνοισι

λωτοῦ κατὰ πνεύματα μέλπει, &c.

1200 βαβυῶν κυλίων: many of the ancient cups well deserved the epithet of deep, profound. Ποτήριον,—ὄσον δύνῃ, βίβρατον, Anacreon. 17. “Crateras magnas statuunt,” Æn. 1. The cup of Nestor was so weighty, that it required the strength of a young man to carry it. The cup, which Alexander used in his final debauch, contained two congi. Athenæus, in his catalogue of cups, humorously mentions one, in which Hercules took a voyage.

1201 σέρψιν ὀμιλεῖν: The construction

is νῆμεν ἐμοὶ τέρψιν ὥστε ὀμιλεῖν αὐτῇ: see note on line 2. 'Ομιλεῖν τινὶ, to have intimate or free intercourse with, to be in the midst of. So persons are said ὀμιλεῖν ἠδοναῖς, λύπῃ, τύχαις, &c.

1202 ὄτοβον: though ὄτοβος often expresses loud tumultuous noise, yet it is here applied to the sound of flutes: the verb ὄτοβει is used in a similar way by Æschylus; ὑπὸ δὲ κηρόπλαστος ὄτοβει δόναξ | ἀχέτας | ὑπνοδόταν νόμον, Prometh. 591. See Dr. Blomfield, ad locum. "Ὀτοβος should be spelt with one τ.

1204 ἰαύειν, i. e. ὥστε ἰαύειν: the word is Homeric, νύκτας ἰαυόν; Heyne explains it by διάγειν, διατρίβειν. Sophocles has poetically altered the νύκτας of Homer into the adjective ἰνυχίαν; "οὐτ' neither (has he given to me) the pleasure of love, so as to pass the night in it."

Bothe reads:—

—οὐτ' ἰνύχιον

Θύρσον ἰάχειν,

'Ερώτων δ' ἐρώτων, ἀπέπαυσεν, ὦ μοι!

1205 As ἐρώτων occurs in the subsequent line, Musgrave suggests ἰορτῶν. Hermann reads

τέρψιν ἰαύειν

ἐρώτων δ',

ἐρώτων ἀπέπαυσεν, &c.

1207 ἀμέριμος, neglected, despised: Brunck and Lobeck.

Musgrave considers the α to be intensive; distressed, full of anxiety. So Bothe, ærumnosissimus.

1208 δρόσοις τεγγόμενος: the herald in Æschylus makes a similar complaint:

ἔξ οὐρανοῦ δὲ κατὰ γῆς λειμωνίας

δρόσοι κατεψίκαζον, ἔμπεδον σίνος

ἰσθημάτων, τιβέντες ἔνδηρον τρίχα.

Agam. 543.

—Ad Trojam flentes hyberna Mycenæ.

Val. Flacc. i. 552.

1210 μνήματα, memorials. The word μνήματα is in apposition with the particulars implied in the preceding lines: ὄνειδος is used in a similar construction, line 1191. So Euripides, 'Ελένην κτάνωμεν, Μενίλειον λύπην, Orest. 1103. See Dr. Monk, Alcest. 7.

1212 προβολὰ, defence, skreen. The metaphor is taken from soldiers who

(προβάλλονται) pretend their shield in a defensive attitude. See lines 1076. 1219.

1214 "But now he is" (ἀνίται) wasted or "destroyed by mournful" or destructive "fate."

'Ανίται solutus est: so, ὁ νόμος ἀνίται, Orest. 930. Hermann.

['Ανίται, 'deditus est malo Genio,' Jaeger: 'devovetur, consecratur,' Musgrave.]

1219 Πρόβλημα, defence, protection: the promontory is termed πρόβλημα πόντου, as keeping off the waves from the land. See Dr. Blomfield, Septem, 536.

1220 a. πλάκα Σουνίου periphrasis for Σούνιον; "at the extremity of Sunium."

1220 b. The ο in ὑπὸ is lengthened before the initial mutes of πλάκα; a rare license: see Dr. Elmsley, Heracl. 753.

1221 προσείποιμεν, "That we might hail the sacred Athens." It was the custom of mariners, upon coming within sight of any desired place, to hail it with a loud shout, and to pronounce its name in a general outcry of joy. "Italiam læti socii clamore salutant," Æn. 3. 524. "Salutantes, cùm Leucada pandit Apollo," Theb. 4. 808. "His hoary head, conspicuous many a league, the mariner bound homeward, and in hope already there, greets with three cheers exulting:" Sofa, i. 520. Pausanias observes, that the helmet of Minerva Polias was discernible by mariners, after doubling the promontory of Sunium.

1222 προσείποιμεν: the transition from singular (γενόμεαν) to the plural, is common among the tragedians.

Johnson, Heath, Brunck, Lobeck, Schaefer, and Erfurd read προσείποιμ' ἄν. Elmsley argues, that the optative is often used instead of the subjunctive; and that consequently there is no solecism in using προσείποιμεν for προσείποιμεν. With regard to the particle ἄν, he is of opinion, that whenever ὡς ἄν or ὅπως ἄν signify in order that, they must not be separated by the verb which they govern. "If all the copies read προσείποιμ' ἄν, we would propose προσείποιμεν without hesitation."

1224 τίνδε: see note 1168.

1225 a. "And he is evidently on the point of giving loose, against me, to harsh (or unfriendly, rude) language." So Pliny, Ep. 1. 9, "carpere aliquem sinistris (*malevolent*) sermonibus."

1225 b. Ἐκλύσων: "linguam ad jurgia solvit," Met. 3. 266. "Impia in adversos *solvere verba* Deos," Tibull.

Δηλός ἐστι ἐκλύσων: for δηλον ὅτι ἐκλύσει: see note 326 a.

1226 a. τὰ δεινὰ ῥήματα, "the haughty, insulting, expressions," i. e. which I have heard by report. Σὶ ἀγγέλλουσι ἐμοὶ, i. e. σὺ εἶ, ὃν ἐδήλωσαν ἐμοὶ τλῆναι εἰπεῖν, &c. (Scholiast, approved by Lobeck.)

1226 b. How far the α of δεινὰ is affected by the initial ρ of ῥήματα, see Dr. Monk, Hippol. 461.

1226 c. Σὶ δῆτα, *te scilicet, te homuncionem*; sarcastice: Musgrave. Σὶ δῆτα δεινὰ, &c. Wakefield.

1227 a. Χαίνω, *to speak, to utter*. So Virgil, "vocibus *hisco*," Æn. 3. 314. "Regum facta *hiscere*," Propert. 3. 2. 4.

"Hem vereor plusquam fas est captivum *hiscere*:" Attius, in his 'Armorum Judicium.'

1227 b. ἀνοιμωκτι, without a groan, i. e. *with impunity*: Lobeck and Erfurdt prefer the diphthong; as ἀνοιμωκτεῖ. Bishop Blomfield observes (Prometheus, 216) that *all* adverbs are derived from the dative, singular or plural, of nouns. The more ancient Greeks had no long vowels: thus βοή, *clamour*, would have been declined βοῆ, gen. βοῆς, dat. βοῆι: so the dative of οἶκος would have been οἶκοι. On this principle, the final εῖ or ι of an adverb must be ascertained by its derivation from nouns in α or η, or in ος; thus we should write ἀντοβοῆι, and not ἀντοβοῖ; ἀνοιμωκτι, and not ἀνοιμωκτεῖ.

1228. Elmsley and Hermann prefer σὶ τοι, σὶ τὸν τῆς. (See Quarterly Review, vol. ix. p. 360.) The article is employed, especially by the tragedians, to express contempt and indignation: Σὶ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρικρον, Prometh. 980: σὶ τοι, σὶ κρίνω, ναὶ σὲ, τὴν θρασύϊαν, Soph. Electr. 1445: σὶ δὴ, σὶ τὴν νεύουσαν, Antig. 441. See Valckenaer, Phœniss. 1637: and Dr. Elmsley, Heracl. 657.

1230 "You would have walked on tip-toe." Δακτύλων or ποδῶν or ἰνύχων is understood.

Ἐπ' ἄκρων πορεύονται δακτύλων, Libanius, vol. i. p. 326. The same symptom of pride is expressed in the verbs ἀκροβατεῖν, ἀκροβάζειν, ἀκρίζειν, and in ἀνω βαττειν. Ἀκροβατεῖν τε ἤρξατο καὶ μετῴρων τὸν αὐχένα αἴρειν, Suidas, tom. i. p. 575. Ἡ ψυχὴ μὴ πρὸς ὕψος ἀρδείη, μηδ' ἀκροβατοῦσα ἐπικωμπάζοι, Philo, de Somn. L. i. vol. v. p. 60. ed. Pfeif. (See Lobeck's note.)

1233 διαμώσω, *and thou strongly protestest*. Διαρίσω, διαβεβαιώσω, Steph. Thes.

1234 αὐτὸς ἄρχων, *his own master*: the same idea is expressed by αὐτοῦ κρατῶν, line 1099.

1235 a. "Is it not a great grievance, ταῦτ' ἀκούειν *to be thus reviled by slaves*?" Πρὸς or ὑπὸ with a genitive is frequently subjoined to an active or neuter verb. Κλύοντές ἐσμεν αἰσχίστους λόγους τοῦδ' ὑπ' ἀνδρός, Ajax, 1320. See Porson, Medea, 1014.

1235 b. The common formula of indignation, used upon hearing any insulting or unworthy language, is, Ἄρ' οὐχ ὕβρις τάδε: Œd. C. 883. Ταῦτα οὐχ ὕβρις, Lucian. Dial. Mort. 2. Εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή; Aristoph. Ran. 21. Ἔβρις γὰρ τοῦτό γε, Demosth. in Aristog. p. 831. B. Ἔβρις τὸ πρᾶγμα ἔφασαν, de Mala Legat. p. 323. D. Καὶ ἰδοὺ τοῖς πλείοσιν ὕβρις εἶναι τὸ πρᾶγμα, Dionys. Hal. A. R. iv. p. 237. "Quid est, si hoc non contumelia est?" Ter. Andr. 1. 5. "Nam isthæc quidem contumelia est," Ter. Heaut. 3. 3. See Hemsterhuis, Lucian, Bipont, vol. ii., p. 408.

1236 a. κέκραγα, præter. med. from κράζω; used for the present.—(See note 1 c.) Bishop Blomfield, Prometh. 768.

1236 b. ἀνδρός: understand περί.

1237 ποῖ *whither* is considered by Brunck as more suitable than ποῦ, to the word of motion βάντος. "Whither going, or where standing, *whither* I also would not have gone or stood?" i. e. "on what enterprise did Ajax go, or in what post of danger was he stationed, from either of which I would have claimed

exemption?" *Ποῖ* is preferred to *ποῦ*, not only by Brunck, but by Erfurd, Bothe, Boissonade, and Porson. Hermann (whose note here follows) prefers *ποῦ*: "*Ποῦ* hic non proprie *ubi*, sed ut solitum in indignatione, fere idem quod *πῶς* est, ut 1100: *ποῦ* δὲ στρατηγεῖς τοῦδε; *ποῦ* δὲ σοὶ λεῶν ἔξειστ' ἀνάσσειν, ὧν ὄδ' ἠγεῖτ' [ἦγεν] ὄκοθεν. Eaque causa est, quare *ποῦ* βάντος ne possit quidem in *ποῖ* βάντος mutari. Itaque sensus est, Quomodo profectus ille est, aut *constitit alicubi, ubi non ego steterim*, i. e. 'ut ibi ille, ac non ego potius steterim.' Quod dicit, si plenius dicatur, hoc est, *πῶς γὰρ ἔβη ἢ ἔστη, οὐπὲρ οὐκ ἐγὼ σταίην, ἀλλ' ἐκείνος*; Eadem ratio est in illo *οὐ μᾶλλον ἢ οὐ*. Thucyd. 3. 36. *μετάνοια ἦν αὐτοῖς καὶ ἀναλογισμὸς, ὡμὸν τὸ βούλευμα ἐγνωσθαι, πόλιν ἔλην διαφθεῖραι μᾶλλον, ἢ οὐ τοὺς αἰτίους*:— i. e. *οὐ τοὺς αἰτίους, ἀλλὰ μᾶλλον πόλιν ἔλην*."

1238 *ἄνδρες*, courageous men, brave soldiers.

1239 *ἔοιγμεν* Attic for *εἰοίκαμεν*, as *διδοίγμεν* for *διδοίκαμεν*. *Πικροῦς*, grievous, afflicting to myself.

1240 *τότε* is opposed to *νῦν*: See Dr. Elmsley, Heracl. 1009.

1241 "If, by Teucer, we shall be everywhere proved (or convicted) to be unjust."

Billerbeck considers *ἐκ Τεύκρου* to mean *with respect to Teucer*.

1242 "And it will never content, or, be satisfactory to, you, no not when conquered, (*εἴκειν*) to acquiesce in the measures, which" (*pleased*, or) "have been adopted by, the generality of the judges." So Euripides, *Σαυμαστόν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει*, Hipp. 278.

1244 *κακοῖς βαλεῖτε*, i. e. *ἔπισι*, 'ye will assail with reproaches.' So, *Αἰτία βάλαι*, Trachin. 942. *Βάλλουσι σκώμμασι*, Libanius, vol. i. p. 811. *Θερύβοις βαλλόμενος*, Idem, p. 303. *Μήκισι λόγων βίβλημαι*, Idem, p. 307. *Βασῖς βιβληκότος*, Id. vol. ii. p. 393. *Οὐ σε βαλῶ ζήλοισι*, Anthol. Meleagr. 41. Brunck, i. 13. *Βάλλειν ψόγα*, Aristoph. Thesm. 902.

1245 a. *οἱ λελειμμένοι*, ye who have been left behind, i. e. surpassed, defeated,

in the late contest about the arms of Achilles. [*λείπομαι*, 'superari, inferiorem esse'; Steph. Thesaur.] So, *λείπομαι ἐν τῷ δύνασθαι*, Œd. C. 495: *λείπομένα γνώμας σοφῶς*, Electra, 474.

1245 b. *Κεντήσεθ'*, ye will stab, slay: so the Scholiast, *σφάζετε*. The allusion is to the nocturnal enterprise of Ajax: see line 47.

1246—1254.

Si dabitur istis moribus licentia,

Jam nulla poterit perrogari sanctio:

Si jure victor vi merâ exturbabitur,

Postrema primi, prima postremi ferent.

Quin ista sunt linquenda. Non populi sita est,

In mole vasta corporis, securitas;

Sed mente quisquis præstat, imperium obtinet.

Bos latera tantus sub magisterio tamen

Tenuis flagelli rectus incedit viam.

Stobæus, Grotius, p. 14. tit. 3.

1246 "But (*ἐκ*) in consequence of dispositions like these, never will there exist a (*κατάστασις*) firm arrangement, or establishment, of a law, if we reject those who have justly gained their cause, and (*εἰς τὸ πρόσθεν ἄξομεν*) bring the last into the first place," i. e. confer the chief honour on those who have failed.

1248 *δίκη* for *ὄν δίκη*: see Bishop Blomfield, Sept. c. Th. 411.

1249 *τοὺς ἔπισθεν* synonymous with *οἱ λελειμμένοι*, in line 1245.

1250 *Πλατεῖς*: this word is sarcastically applied to Ajax.

1253 a. "And an ox, though huge as to its sides, nevertheless by (or "under the strokes of") a small scourge, is conducted into the strait road." Matthiæ, p. 915. § 592. β.

1253 b. Porson (Hecuba, 814) prefers the neuter form *πλευρὰ* to the feminine *πλευραί*. Elmsley (Heraclidæ, 824) considers the feminine form *πλευραί*, -αῖς, -ας, to be corrupt: and, at line 1409 of this Play, for *πλευρὰς τάσδ'* proposes *πλευρὰ τοῦδ'*. Bothe reads *μίγας δὲ πλευρῶν*: and, in the following line, *ὄρθον*.

1254 a. *ὄρθος εἰς ὄδον* for *ὄρθον εἰς ὄδον*. So *ὄρθον παρ' οἴμον*, Alcest. 851. So

πρὸς ἄρθρον χῶμα', thither, in the direction of, Hec. 221.

1254 b. Πορεύεται is used in a passive sense. So *Œd.* Col. 845, πρὸς βίαν πορεύομαι. Πορεύω, in the sense of *tra-duco, transveho, mitto*, is of frequent occurrence.

1254 c. A similar sentiment occurs, *Antig.* 477: μικρῶ χαλιῶ δ' οἶδα τοὺς θυμουμένους | ἵππους καταρτυθίντας. See *St. James' Epistle*, 3. 3.

1256 εἰ μὴ τινὰ, &c. "unless thou becomest wiser;" literally "unless thou procurest some prudence for thyself." The same sentiment is elsewhere expressed by τρέφειν νοῦν ἀμείνω, *Antig.* 1090: φρόνησιν λάβοι λάω τινὰ, *Philoctet.* 1079.

1257 ἀνδρὸς, genitive absolute. Some commentators consider ἀνδρὸς to be governed by ὑπέρ.

1258 ἐλευθεροστομεῖν, 'to speak freely, unreservedly,' is sometimes expressed by two words, πᾶν ἐλευθεροῖ στόμα, *Œd.* T. 706.

1259 a. "Wilt thou not, knowing who thou art by *birth*, bring" &c. Φύσις for *genus*. *Trach.* 379: *Phil.* 1310. See *Dr. Elmsley, Medea*, 1087.

1259 b. *ὄς* is used for *ὅστις*. So *Euripides*, *Ἰδαίνας*, εἰς ἔλεγχον ἐξελεθῶν, *ὄς* εἶ, *Alcestis*, 643. Σήμαινε δ' ᾧ χρεὶ τᾶσδ' ἐπιστολὰς φέρειν, *Iph.* T. 767.

1260 Agamemnon is made to speak, in reference to the laws of Athens, which did not allow a person born (as Teucer) from a slave, to plead his own cause.

1263 a. βάρβαρον: in allusion to Teucer's mother, Hesione, daughter of Laomedon.

1263 b. Ἐπαῖω, *I understand*. "Barbarus hic ego sum, quia non intelligor ulli," *Ovid, Trist.* 5. 10. 37.

1264 a. *Bp. Blomfield* is of opinion that *O that* (*utinam*) is never expressed by εἴθε γὰρ; but by εἰ, or εἰ γὰρ, or εἴθε. —*Sept. c. Th.* 563.

1264 b. σωφρονεῖν (*εἰρηνεύειν, καὶ μὴ κατ' ἀλλήλων μαίνεσθαι, Gl.*) 'to keep within the bounds of moderation.'

[*Bothe* reads σωφρονῶν; so that νοῦς

σωφρονῶν may stand for σωφροσύνη, *discretion, moderation.*]

1265 φράσαι, "to suggest, contrive:" so *Electra*, 199, δόλος ἦν ὁ φράσας (*Heath*). Σφῶν Attic for ὑμῖν, as νῶν for ἡμῖν.

1266 a. Τίς is often put with the adjective as an epithet, as ταχιῦτά τις χάρμ. *Matthiæ*, p. 705.

1266 b.

"O quàm celeriter ante partæ gratiæ Præcipite cassos luce destituunt fuga:"

Grotius, Stobæus, tit. 127.

But yesterday the name of Cæsar might Have stood against the world: now lies he there;

And none so poor to do him reverence:

Julius Cæsar.

1267 προδοῦσ', *abandoning*, i. e. τὸ θανόντα, which must be repeated from the preceding line: *Musgrave*. See *Antigone*, 46. *Dr. Burney* thinks that προδοῦσα is used in a passive sense; *pro-dita*.

1268 Ἔπος and λόγος often denote *thing*, generally. Οὐδ' ἐπὶ μικρῶν λόγων, 'not in the slightest respect; not in the least degree; not at all.' So line 477, οὐκ ἂν πρῆλαίμην οὐδενὸς λόγου βρότον, "I would not purchase the man for the slightest *thing*," i. e. at any vile price. See *Brunck, Œd. C.* 1150. *Lobeck* endeavours to illustrate the expression by οὐδ' ἐπὶ μικρὸν ἐνδοῦσα, *Julian*; οὐδὲ κατὰ μικρὸν ἄξιος, *Dion. Hal.*: οὐδὲ ὀλίγον ἐς ἀλκὴν τραπίντες, *Arrian*.

Οὐδ' ἐπὶ μικρῶν λόγων, *not even in the slightest mention*: *Stephens and Erfurdt*.

[Ἐπὶ μικρῶν ψόγων, "propter offensas leviculas:" *Musgrave*.—Ἐπὶ μικρῶν πόνων, "ne in rebus quidem parvi laboris," quales erant sepulcri ritus, qui ab Agamemnone, absque ullo periculo, Ajaci concedi poterant: *Heath*.—Ἐπὶ μικρὸν χρόνον, ne ad breve quidem tempus: *Jaeger*.]

1270 προτείων ψυχὴν:

Αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολέμιζεν, *Δορί, to battle, to weapons.* [Il. i. 322.]

1271 ἑρρίμμένα, *thrown away*.

1273 οὐ οὐκέτ' οὐδέν: see note 878 b.

1274 a ἐρκίων:

An old tragedian, quoted by *Charisius*

(lib. 4.), is supposed by Lobeck to allude to this line:

Vidi te, Ulyssæu, saxo sternentem Hectora;
Vidi tegentem clypeo classem Doricam:
Ego tunc pudendam trepidus hortabar
fugam.

1274 b. The genitive *ἑρκίων* is governed by the *ἐν*, which is used for *ἐντός*, in *ἑγκεικλημένους*. So *τόνδ' εἰσέδεξω τειχίων*, Phœnissæ, 454. (Valckenaer.) *Ἐγκατέκλεισαν Μακεδονίας Ἀθηναῖοι Πελοπίαν*, Herodot. 6. See Bos, *Ell.* p. 474; and Matthiæ, p. 527.

1274 c. Heath by *ἑρκίων* understands *toils, nets*, as in line 60, and refers it in construction to *ἑρῦσατο*. In this sense, the expression is a metaphor taken from the nets of hunters, by which wild beasts are enclosed, as the Greeks were pent up by Hector within their own trenches. Elmsley and Hermann consider *ἑγκεικλημένους* to be more Attic than *ἑγκεικλισμένους*.

1274 d. *ἐντός* for *ὄτος*, Bothe and Musgrave.

1275 "already annihilated in the rout (or defeat) of battle." *Τὸ μηδὲν ὄντας* is applied to *persons*. See note on line 767.

1277 *ἰθαλίαις*: *seats of the rowers*.
'— furit immissis Vulcanus habenis
Transtra per et remos et pictas abjete
puppis:" *Æn.* 5. 662.

Sophocles alludes to *Iliad*, π. 122.

1278 a. *δὲ ναυτικά*: Bothe reads *δ' ἐναντία*, &c. "in *adversas naves*."

1278 b. *σκάφος*, literally, *hull or hulk*, body of the ship. *Ναυτικά σκάφη* is an expression similar to *ναὸς σκάφος*, Eurip. *Troad.* 681; *νεὸς σκάφος*, *Cycl.* 698; and forms a poetical pleonasm for *ship, vessel*. See similar instances, adduced by Bp. Blomfield, *Persæ*, 425.

1279 *ἄρδην*, *aloft*, or *with agility*.

1281 *Ποδὶ* is an expletive dative: (see note 310 b.) "whom you affirm never to have attended upon, or to have gone with, you." Not that Agememnon, in line 1237, made any such assertion; but Teucer, like many other angry respondents, does not scruple to over-state. "Quem tu ne adstittisse quidem unquam tibi contendis:" *Hermann*.

"Quem nusquam dicis hosti vel contulisse pedem:" *Brunck* and *Bothe*.—*Heath* places an interrogative mark at *τάδε*, a comma at *ποδὶ*, and a full stop at *ἔνδικα*: "Ille quem dicis nusquam ne pedem quidem contulisse, is scilicet erat qui revera vobis hæc patravit."

"Verbis οὐδὲ συμβῆναι ποδὶ respici quod dixerat Agamemnon ποῦ βάντος ἢ ποῦ σάντος, οὐπὲρ οὐκ ἐγὼ, nulla quidem est dubitatio; sed sensus non est apertissimus. Ait Agamemnon nusquam pedes tulisse Ajacem quo non ipse tulerit: quum vero Teucer nunquam in aciem produisse Agamemnonem putet, inde sequitur nec Ajacem συμβῆναι ποδὶ." *Boissonade*.

1282 *Ἄρ'* is put for *ἄρ' οὐ*: see note on line 277. "Was it not Ajax, who really (or truly) performed these services for you?"

[*Ἡ δίχα* for *ἔνδικα*, *Musgrave* and *Bothe*. "Anne vobiscum ille hæc patravit an solus?"]

1283 a. *χῶτ'* for *καὶ ὄτι*.

1283 b. *Μόνου Ἐκτορος*: genitive in construction with *ἰναντιος*, which is often followed by a genitive as well as a dative. *Τάναντία τούτων*, *Xenoph. Cyr.* 1. 6. 28. In this line, Sophocles alludes to *Iliad* η. 206, &c.

1284 *ἀκίλευστος*, *unbidden, spontaneous*; not awaiting any encouragement to undertake the danger, which the lots had assigned to him. So a Scholiast *αὐθόρμητος, οὐ περιμένων τὸν προσάξοντα, ἑμονομάχησε μετὰ τοῦ Ἐκτορος*. "Jussa præveniens:" *Heath*.

1285 *Δραπίτης*, literally, *fugitive, runaway*, may here be rendered (as the antithesis of *ἄλμα κουφισῖν* requires) by *lingering, lurking*. The expression seems borrowed from a runaway or deserter, who, when expected to appear in the discharge of duty, skulks in concealment. *Ἐς μίσον*, 'among the common lots.'

1286 a. In arranging an affair by lots (*loci, sortes, κλήροι*) they were inscribed with the name of, or with such mark as denoted, the owner, and usually thrown into a helmet. The matter in dispute was generally considered as assigned to him, whose lot, after shaking the helmet,

issued forth first. So Virgil, *Æn.* 5. 490:

—dejectam ærea sortem

Accipit galea; et primus clamore secundo

Hyrtaclidæ ante omnes exit locus Hippocoontis.

So Homer: κλήρου δ' ἐν κυνίῃ χαλκήρεϊ πάλλον ἰλόντες, ψ, 861; so also, γ, 306. Sometimes the lots were cast into an urn or situla, full of water. In this mode of decision, the lots were made of material sufficiently ponderous that they might sink to the bottom, and not be distinguished by the person whose office it was to extract them one by one.

1286 b. According to Apollodorus, Cresphontes, Temenus, Procles, and Eurysthenes (the interests of the two last being one and the same), agreed that, in settling the division of Peloponnesus among the Heraclidæ, Argos should be assigned to him whose lot chanced to be drawn first from the *situla*; Lacedæmon to the second lot; and Messenia to the third. Cresphontes, anxious to procure Messenia, threw into the *situla* a lot formed of dry earth, which soon melted in the water. Temenus, Procles, and Eurysthenes threw in pebbles; when these had been easily extracted, it was thought unnecessary to make search for the lot of Cresphontes, who, by this artifice, became possessed of Messenia.

Sophocles intimates, that the affair was arranged by the shaking of an urn or helmet; and that the κλήρου of Cresphontes, being made of moist clay, adhered to the bottom, while the tallies of his rivals would spring out in the agitation of the helmet.

Eustathius observes, that Sophocles, in alluding to the preceding history, is guilty of an anachronism, Cresphontes being posterior to the Trojan war. Another anachronism has been noticed at line 17. See, also, *Trachin.*, line 3, where Dejanira is made to express a sentiment usually ascribed to Solon.

1286 c. βῶλος, *glebe, a sod*: here used for a round ball, made of dried earth or clay. Βῶλος, among the Greeks gene-

rally, is masculine; but feminine among the Athenians.

1287 ἄλμα κουφίειν, literally, *to raise a leap*, i. e. 'to spring forth lightly.' In allusion to Homer, ἐκ δ' ἔθαρε κλήρου κυνίης. Musgrave compares νιβρὸς πύθημα κουφίζουσα, Eur. *Electr.* 866.

1288 σὺν for ὁμαῦ. Teucer, according to Homer, was not present at the drawing of lots relative to the single combat with Hector; but distinguished himself in the defence of the fleet: *Il.* ο. 302. 436.

1290 a. ποῖ ποῖτε καὶ, &c. Καὶ, *moreover, besides*. In this sense, the copulative is often subjoined to the interrogatives πῶς, πῶς, ποῖ, ποῦ, ποῖος. Πῶς καὶ να ἔξεσπράξατ', Hecuba, 419; Porson, *Phæniss.* 1373.—Πότι does not imply a second question, but strengthens the general force of the interrogation: Porson, *Orestes*, 209. See *Matthiæ*, p. 988.

1290 b. δύστηνε, *wretch*, ποῖ βλέπω, *what having in view*, &c.

1291 σοῦ — πατῆρ, periphrasis for *grandfather*.

1292 Φρύγια: Pelops was, really, a *Lydian*; but as the two provinces, Phrygia and Lydia, were contiguous, and not settled by accurate and definitive boundaries, *Phrygian* and *Lydian* are often used as synonymous. Herodotus (8. 3.) terms Pelops a *Phrygian*.

1293 Elmsley expunges the comma at δυσειβέστατον, that it may agree, not with Ἀτρεία, but with δειπνον. See *Quarterly Review*, vii. p. 455.

1295 Lobeck is of opinion, that the word Κρήσσης implies a degree of reproach. Τὸν μαινόμενον, τὸν Κρήσα, τὴ μόγις Ἀστικόν. Plato, in the *Scholiast*, *Aristoph. Aves*, 799. Lycophron (150) terms Menelaus Ἡμίκεης.

Atræus, son of Pelops, married Aërope, the daughter of Catreus, a Cretan prince. Having discovered her intrigues with his brother Thyestes, he is said to have cast Aërope into the sea, and to have banished Thyestes. He subsequently recalled Thyestes under the pretence of reconciliation, and served up to him (προδίντ', line 1294), his (Thyestes') two sons, Tantalus and Phlisthenes.

1296 a. ὁ Φιτύσας (σε understood) πατήρ, "Atreus, the father who begot thee." Φιτύω (from φῖτυ, a plant), to plant, to beget, is said of fathers only, and not (as γεινάω and gigno) applied to the mother. Εὐδαιμονοίης, καί σ' ὁ Φιτύσας πατήρ, Eur. Alc. 1159. Bp. Blomfield (Prom. 241) observes, that the first syllable of Φιτύω is always long.

Consult Porson, Appendix in Toup. p. 443.

1296 b. Heath (following a scholiast, who asserts that Aërope was thrown into the sea by her own father) translates the passage by "pater qui eam genuit;" ἀύτην (not σὲ) being understood.

1296 c. λαβῶν, having surprised, detected: prendo.

1296 d. Ἐπακτὸν ἄνδρα, an adulterer: virum superinductum, i. e. marito. So in a somewhat similar sense, Livy, i. 59, "vestigia viri alieni in lecto."

1297 a. ἰλλός, a general epithet of fish, explained by the scholiast as ἄφωνος, mute. The epithet occurs in Athenæus, (p. 277), in the Titanomachia of Eumelus (or Arctinus). It is made a question in Athenæus, whether the word ἰλλός had been used by any one before Sophocles. (See Bp. Blomfield, Persæ, 583.)

1297 b. Διαφθαρὰν used passively; Musgrave: 'for the purpose of being destroyed.' The official term for this punishment is καταποντισμός.

1297 c. Bothe reads ἀφῆκεν: he considers the adulterer (not Aërope) as the person thrown into the sea.

1300 ὅστις for ὅς. Similar examples occur in this play: see lines 457. 474. 478. 1055. 434. 1010. Bp. Blomfield considers this usage (of ὅστις for ὅς) as being very rare among the ancient writers: see his note, Prometh. 362. p. 29.

1302 Λαομίδοντος: θυγατὴρ being omitted. See note 172 a.

1304 ἀριστεύς: Porson (Medea, 5), prefers ἀριστεύς to the usual reading ἄριστος. Phrases of this nature usually consist of similar words: as βέλτιστε βελτίστου πατρός, Aristoph. Plut. 234. Εὐγενὴς ἀπ' εὐγενοῦς, Orest. 1676. Ἐσθλὸς ἐσθλοῦ,

Rhes. 833. Εὐγενὴς ἐξ εὐγενοῦ, Philoct. 874. (Lobeck.)

1305 τοὺς πρὸς αἵματος, relations by blood, kinsfolk. See Matthiæ, p. 910. § 590. 6.

1306 πόνοισι (συμφοραῖς, Schol.) calamities. [Πόνοισι, in tali cæde, Musgrave.]

1307 οὐδ' ἐπαισχύνει λείγων, "Nor art thou ashamed of avowing it."—'Nec pudet id profiteri?' Hermann; who places an interrogative mark after λείγων.

1309 ἡμᾶς τρεῖς, Teucer, Eurysaces, and Tecmessa. Mudge understands Teucer, Eurysaces, and Ajax: a scholiast, Teucer, Menelaus, Ajax: another scholiast, Teucer, Menelaus, Agamemnon. Jaeger proposes ὡμᾶς, i. e. Ajax, Menelaus, Agamemnon.

1310—1313 The simplest construction of this passage is (with Boissonade) to put a comma before λείγω, and (with Jaeger) to connect λείγω with καλόν: "For I affirm that it is more honourable for me to die openly (or courageously) while contending in behalf of this man (Ajax) than in behalf of your wife, or (τε) moreover, of your brother's." A similar position of the word of asseveration occurs line 1417.

1311 προδήλως (ἀνδρείως, Suidas) courageously, bravely: (λαμπρῶς) illustriously. [Mori insigniter, Steph. Thesaur.] So προδῆλος θάνατος, Dionys. Hal. lib. χ. p. 552. Zosimus, lib. 3. p. 716. (Lobeck.)

Προδῆλως, "in propatulo, in conspectu totius exercitus, et per ejus impetum publice in me directum. Id ipsum (Electr. 1429) dicitur ἐκ προδήλου, cui opponitur ἀδήλως, clam et per insidias:" Jaeger.

Sophocles is supposed to allude to Il. 1, 327;

Ὦς καὶ ἐγὼ πολλὰς μὲν ἀψήνους νύκτας ἴεον, Ἡμακα δ' αἵματόεντα διέπρησον πολεμίζων, Ἄνδράσι μαρνάμενος, ὄρων ἔνεκα σφετερέων.

1312 "Quam tuâ pro conjuge, aut tui etiam fratris inquam." Hæsitatio illa, et simulata ignoratio utrius uxor causa sit belli, irati et contemnentis est: Brunck. Schaefer and Jaeger concur with Brunck in rendering τε by etiam, quoque.

— η τοῦ σοῦ γ' ὀμναιμνος λέγω; Recte monet Erfurdcius τὴν nunquam significare etiam. Idem recte reposuit γ'. Λέγω autem conjunctivus est interrogantis: "decorum mihi est, pro hoc potius, quàm pro tua, vel dicam ne adeo fratris tui uxore mori." Hermann.

Bothe reads λέχους wife for λέγω: "aut pro germani tui uxore."

1313 a. "Wherefore, have regard not of me, but of thyself." The pronoun possessive, in the neuter, with the article, is sometimes put for the personal pronoun. See Matthiæ, p. 673. § 466. 3.

1313 b. Πρὸς ταῦτα σκόπει μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὸν, Τεῦκρος ἔφη: Aristides, t. 2. p. 237.

1314 βουλήσει, you will wish: Aristophanes uses the same formula of threatening: — ὥστ' ἴσως βουλήσεται, | Κἄν ἐν Αἰγύπτῳ τυχεῖν ἂν μᾶλλον, ἢ κρῖναι κακῶς, Nubb. 1129.

1315 ἐν ἐμοί, "towards or against me." ἐν for ἀντί: So Æschylus, ἐν ἐχθροῖς κόπον πνεῖν, 939. (Lobeck.) This use of ἐν is not noticed by Matthiæ.

1316 καιρὸν, seasonably: see note 34 a.

1317 "If thou hast come, not for the purpose of joining battle with us, but of aiding us in reconciling" or "terminating" it.

The noun μάχη or πόλεμος is usually understood after συνάπτειν: see Bos, words μάχη, πόλεμος.

"Scholiastæ ad ξυνάψων vel αὐτοὺς εἰς μάχην vel τὴν σὴν ὄργην intelligunt. Potius videtur, ita hunc locum intelligere, Si non ades una cum illis accensurus rixam, sed una tecum compositurus:" Hermann.

1320 κλύειν αἰσχροὺς λόγους, or (line 1323) κλύειν φλαῦρα, or (line 1324) κλύειν αἰσχερά, to be spoken of, opprobriously, abusively, rudely, contumeliously.

1322 a. Συγγνώμην ἔχειν denotes to excuse, make allowance for; πατὴρ συγγνώμην ἔχει, Electra, 400. Sometimes, it denotes to deserve pardon: See Dr. Monk, Hippol. 116.

1322 b. "De jurgio quodam Senato-

ris Equitisque Romani Vespasianus ita pronunciauit, Non oportere maledici Senatoribus; remaledici civile fasque esse:" Sueton. Vespas. c. 9.

1323 a. κλύοντι φλαῦρα: In illustrating this expression of Sophocles, Lobeck adduces φλαύρωσ ἀκούειν, Herod. vii. 7: φλαῦρον ἀκούσαι, Aristid. t. ii. p. 7: φλαῦρον εἰπεῖν, Aristoph. Lysistr. 1044: μνησθῆναι φλαῦρόν τι περὶ τοῦ δῖνα, Xenoph. Cyrop. viii. 2.: αἰεὶ τι φλαῦρον περὶ ἐμῶν λέγουσι, Isocrat. Panath. § 7.

1323 b. Συμβαλεῖν, to unite in casting, to retort.

1324 "Si mihi pergit, quæ volt, dicere, ea quæ non volt, audiet," Terence, Andr. 5. 4. 17. "Sic existimet, Responsum, non dictum esse, quia læsit prior:" Prol. to Eunuch. Εἰ δ' ἡμᾶς κακῶς | ἐρεῖς, ἀκούσει πολλὰ κοῦ ψευδῆ κακῶς, Alcestis, 720. Ὅσποῖον εἴπησθα ἔσος, τῶν κ' ἐπακούσαις, Π. υ. 250. Εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαις, Hes. Op. 721. (See Dr. Monk, Alcestis, 720.)

Quos, quæso? facile namque ego illi ignoverim,—qui male loquatur, cum male audierit prior: Grotius.

"Ἦκουσεν αἰσχερά alludes to 1228, &c.

1326 οὐ φησ', he denies: see line 1108.

1327 a. ἄμειρον ταφῆς, without burial: see note on line 321.

1327 b. Πρὸς βίαν: πρὸς, with its cases, frequently constitutes an adverb: πρὸς εὐσεβειαν for εὐσεβῶς, piously: πρὸς βίαν, perforce: πρὸς κόρον, insolently: πρὸς ὀργὴν, angrily: πρὸς ἀνάγκαν, necessarily: πρὸς εὐσεβειαν, piously: πρὸς ἠδονὴν, willingly. Matthiæ, p. 913. § 591 δ. Dr. Blomfield, Prometh. 220, and Agam. 373.

1327 c. The πρὸς is often omitted: as δαιμόνων βία, in spite or defiance of, Eurip. Phœniss. 18.

1328 Heath considers φίλω to agree with σοί, and not with εἴποντι.

1329 a. Ξυνηρετμεῖν, to row with any one; to remain in concord with. This form, together with the simple verb ἔρετμοῦν and the adjective εὐήρετμος, are derived from ἔρετμός. Lobeck prefers ξυνη-

ρεστειν, as more analogous to the form ὑπηρεστειν. (Erfurdt.)

1329 b. The penultimate in ξυνηρετμειν is shortened before the tenuis and liquid, as in ὄκνος, ἀκμή, πότμος, and the like. So Æschylus, ἐτροπούτο κώπην σκαλμὸν ἀμφ' ἐνήρετμον, Persæ, 374. (Brunck.)

1331 νέμω, *I esteem, deem.* So Œd. C. 879. Trach. 483.

1333 μὴ τλῆς (ὑπομείνης, Gl.) *do not prevail upon yourself; or, do not have the cruelty.* See Dean Monk, Alcestis, 285.

1334 Lobeck considers βία to be *anger, or uncontrolled authority, absolute power, i. e. of Agamemnon: Bothe applies it to the violence and contumacy of Teucer.*

Ne te animus isthuc adigat impotentia,
Cujusquam ut odio percitus, jus exuas:

Grotius, Stob. ix. p. 54.

1336 ἔχθιστος, *hostile, malevolent, Jaeger; rather, hateful to, detested by; see line 1347: a similar construction occurs 1383.*

1339 a. οὐκουν: Elmsley thinks that οὐ τὰν (contract. for οὐτοι ἄν) is the true reading. Hermann reads οὐκ ἄν γ'.

1339 b. The four senses, which Hermann assigns to οὐκουν, are: 1, *non ergo*: 2, *non sane*, as in the present line: 3, *nonne ergo?* 4, *nonne?* as in lines 79 and 1051. (Vigerus, p. 794, § 261.)

1340 a. ἄριστον Ἀργείων:

Χαῖρε, παῖ Τελαμῶνος, Δίαν αἰχμήτ'.

Ἐς Τροίαν σε λήγουσ' ἄριστον ἱλθεῖν

Μετ' Ἀχιλλεῖα τῶν Δαναῶν.

Τὸν Τελαμῶνα πρῶτον, σὲ δὲ δευτέρου.

See Athenæus, p. 695. C. In quoting the preceding Scholium, Erfurdt adopts the corrections of Hermann.

1340 b. "Ἐν ἄριστον: so Homer, εἰς ἄριστος, Il. 12, 243. "Ἀνδρ' ἕνα λῶσταν, Timocreon, in Plutarch's Life of Themistocles, vol. i., p. 122. (See Valckenaer, Herod. vi. 127: and more especially the examples collected by Bishop Blomfield, Persæ, 333.) The Latins have the same idiom in the expression *unus optimus*. "Justissimus unus qui fuit in Teucris," Æn. 2. 246. This expression is a sort of double superlative, as *unus* implies *præ omnibus, præ ceteris*.

1340 c. ἄριστον:

This earth, that bears thee dead,

Bears not alive so brave a gentleman.

Adieu! and take thy praise with thee to heav'n. Shakspeare, Hen. IV.

1344 "Ἄνδρα, &c. The sense is, ὁ ἰσθλὸς οὐκ ἄν βλάπτει ἄνδρα θανόντα: Hermann.

Nam viro forti nefas

Emortuo insultare, quamvis oderis:

Grotius, Stob. Flor.

1345 a. τὸν ἰσθλόν: Brunck proposes τιν': but see line 1352.

1345 b. Μισῶν κυρῆς for μισῆς: (see note on line 347), i. e. μισῆ τις: second person being used for third.

1346 ἐμοὶ dative in reference to μαχεῖς, and τοῦδε genitive in reference to ὑπέρ. Ἄνθ' ἄν ἐγὼ τὰδ', ὥσπερ εἰ τοῦμοῦ πατρὸς, | ὑπερμαχοῦμαι, Œd. T. 264.

1347 μισῖν καλόν: *honourable to hate.* Alexander the Great considered it a legitimate boast, that not one of his enemies had surpassed him in inflicting injuries. —"FATHER, FORGIVE THEM!"

1348 Hermann construes καὶ not with θανόντι, but with the preposition πρὸς in προσεμβῆναι: "Is it not, then, right, καὶ also, in addition" (i. e. to the hatred, with which you regarded him when living), "to trample upon him when dead?"

1348 Ἐμβαίνειν, ἱπεμβαίνειν, προσεμβάινειν, are terms expressive of insult and injury, exercised towards the fallen and afflicted. Κατ' ἐμοῦ τακομίνας | μᾶλλον ἱπεμβάσει, Electra, Soph. 835. Παλαιὸς λόγος διαγορεύει μὴ ἱπεμβαίνειν τοῖς πεπτακόσι, Isidorus Pelus. l. 3. ep. 347. "Ἡ καμ' ἑάτω ταῖσδ' ἱπεμβαίνειν ἀεὶ, Hippol. 664. Ἐπορχεῖσθαι τοῖς πολεμίοις, Appian, RR. Punic. viii. 67. Ἐμπεριπατῶν τῶν δεινῶν, Plutarch. These and other examples are adduced by Lobeck.

1349 κέρδισιν τοῖς μὴ καλοῖς: Δίκη and κέρδος are usually placed in antithesis, among the tragedians. See Dr. Elmsley, Medea, 86.

1350 a. Jacobs proposes εἰκάθειν for εἰσεβεῖν. Εἰσεβεῖν (δικαιοπραγεῖν, ὡς πᾶσιν ἀρέσκειν, Eustathius), 'to act justly, to observe moderation and strict rectitude.' Used absolutely Electr. 308. See Mark-

land, Suppl. 559. *Eὐσεβεῖν* seems to be here opposed to *ἀδικεῖν*; as in that passage of Euripides, so often quoted by Julius Cæsar:

Ἐπίερ γὰρ ἀδικεῖν χρεὶ, τυραννίδος πέρι
Κάλλιστον ἀδικεῖν, τᾶλλα δ' εὐσεβεῖν
χρεῶν.

1350 b. Sophocles here condescends to flatter the prejudices of his *republican* audience. So *λῆμα τυραννικόν*, *Medea*, 349. The Latins often use *regius* in an invidious sense: "*regia res scelus est*," Ovid. "*Superbum et regium*," Plin.

Difficile regi, instare pietatis viam.

Grot. Stob. tit. 49. p. 186.

1351 *λέγουσι*, dative plural; *giving wholesome advice*.

1352 *τῶν (ἄντων) ἐν τέλει*: τὰ τέλη οἱ οἱ (ἄντις) ἐν τέλει, *the magistrates, the magistracy, the leading men of the state*. (See Herodot. 3. 18: and 9, 106. Other examples may be seen, Vigerus, cap. 3. sect. xi, p. 144.) *Τέλη* is supposed by some to have originally designated the magistrates of Lacedæmon; but the term is applied generally in the best authors. Thus Xenophon, τὰ μέγιστα τέλη ἐν ἐκείνῃ πάλι, H. G. vi. 5. Æschylus has used the word in the singular number: τοιαῦτ' ἔδοξε τῷδε Καδμείαν τέλει, Sept. c. T., 1027. See Duker, Thucyd. i. 58; Dr. Blomfield, Agam. 104.

Virum bonorum est munus, imperium pati:

Or,

Virum bonorum est obsequi rectoribus.

Grot. Stob. tit. 5.

1353 a. This use of the imperative does not appear to contain any rudeness, as similar expressions occur in other plays. The Chorus interrupt the altercations of Creon and Œdipus by *παύσασθ', ἄνακτες*, 631. So Euripides, *παύσασθον ἤδη*, *Androm.* 692.

1353 b. Understand *ὑπὸ* before *φίλων*: Bos, Ell. p. 467, or *πρὸς*. *Πρὸς τοῦ παρόντος ἡμέρου νικώμενος*, Eur. Fr. Dan. 19.

1353 c. *κρατεῖς νικώμενος*: the figure oxymoron is used by orators and poets, even on serious occasions. *Ἐσωφρόνησεν, οὐκ ἔχουσα σωφρονεῖν*, Hippol. 1037. See Dr. Monk, ad locum, who quotes Valcke-

naer. The Greek writers are fond of this figure in the compounds of *ἀ* negative; as *φίλος ἀφίλος*, &c. "*Cum tacent, clamant*," Cic. "*Concordia discors*," Horace. "*O cruel nymph, a living death I hear*," Pope.—"*Where order in variety we see;—and where, though all things differ, all agree*;" Pope, W. F.—The grandest instance of a serious oxymoron is that used by St. Paul, 2 Corinth. vi. 9—10,

1353 d. Δεῖ δὲ τοὺς ὀρθῶς βουλευμένους τῶν μὲν πολεμίων πάντως εἶλεῖν κρατεῖν, τῶν δὲ ἐπιτηδείων εἶδέναι ὅτι καιρὸς ἡττᾶσθαι αὐτῶν γὰρ ἅπαντα νίκη καλὴ. Μεστὴ δὲ καὶ ἡ τραγῳδία ταῦτα παραμυθούσων. Ὁ μὲν γὰρ τις αὐτῶν που λέγει, "Φίλων γὰρ ἀρξῆμι, μὴ κρατῶν ὅσων θείλις." Ὁ δ' αὖ φησὶ, "Κρατεῖς τοι τῶν φίλων ἡττώνομος," Aristides, l. i. p. 536.

Yielding to the advice of friends, is selected as matter of praise, by Isocrates, in his character of Evagoras: πολλὰ μὲν τῶν χρωμένων ἡττώμενος, ed. Lange, p. 520. Πειφύκασι δὲ οἱ ἄνθρωποι τοῖς μὲν ἐκουσίως ἰνδοῦσιν ἀνθησσῶσθαι μεθ' ἡδογῆς, Thucyd. iv. end of c. 19.

τῶν φίλων νικώμενος, Sophocles elsewhere expresses by *φίλων νικῶνται λόγοις*: 330.

1353 e. *πῶς σὺ κρατεῖς τοι, τῶν φίλων νικώμενος*, *Quomodo vero tu imperas, a cupiditatibus victus?* Bothe. *Πάσαις (ψηφοῖς understood) κρατεῖς*, &c. *Omnibus suffragiis vincis, quando ab amicis vinceris*: Markland.

1357 a. *Ἀρετῇ, merit, worth*, of Ajax. "*Hostilitate plus mihi virtus valet*:"

Grot. Stob. tit. 19.

1357 b. Eustathius considers *πολύ* to be used for *πλέον*, and therefore construed with a genitive: but the force of the comparison is (according to Hermann) comprised in the verb *νικᾷ*. Bothe and Billerbeck refer *ἔχθρας* to *μᾶλλον* understood: see line 966.

1358 a. "*Men of this description are the fickle of mortals*." Agamemnon, in this observation, glances at Ulysses.

Ἐμπληκτοὶ (εὐμετάθετοι, εὐμετάβλητοι, Hesychius: *κοῦφοι, εὐμετάβλητοι*, Suidas) *thunderstruck, amazed, beside one's-self*;

hence unable to act consistently: *volatile, inconstant, acting with levity.*

1358 b. Brunck, Erfurdt, Hermann, Bothe, Heath, prefer βρότοις, in the opinion of the world. A similar construction occurs, Œd. C. 281, φωτός ἀνοσίου βροτῶν. Ὡ κενὸν βροτῶν, Suppl. Eur. 744.

1358 c. Ἐμπληκτος ὢν καὶ φορᾶς μεσοῦς ἀβιβαίου, Plutarch. Eumen. p. 584. E. T. i. Ἐμπληκτος ταῖς ἐπιθυμίαις καὶ ὀξύρροπος, Plutarch. Dion. p. 965. C. Ἐμπληκτος καὶ ἀστάθμητος. Iamblich. Myst. S. vi. c. 5.

Θνητῶν δὲ μωρὸς, ὅστις, εὔπρασσις δοκῶν, βίβαια χεῖρι ταῖς τροπαῖς γὰρ αἰ τύχαι, Ἐμπληκτος ὡς ἀνδρωπος, ἄλλοτ' ἄλλοσι Πηδῶσι, κούδεις αὐτὸς εὐτυχῆ ποιεῖ.

Troades, 1211 (See Lobeck.)

1359 This and the following line contain (in Hermann's opinion) an allusion to the demagogue Cleon, whose popularity Sophocles predicts would not be durable, Πικροί, *offensive, odious.*

1360 κτᾶσθαι, to acquire. This sense of κτᾶμαι should (*perhaps*) have been given, in St. Luke, xviii.: "I give tithes of all that I" (not possess, but) "acquire."

1361 σκληρὰν, *hard, stiff.*

1362 φανίς, 'you will convict us of being;' or, 'you will make us appear to be.'

1363 Ἑλλησι πᾶσιν, in the opinion of all the Greeks. The dative expresses the opinion or judgment of a person: καὶ τοῖς ἐγὼ τίμνησα τοῖς φρονούσιν εἶδ', "according to the judgment of those who understand." Matthiæ, § 389, a. p. 544.

1364 a. ἀνωγας, do you recommend. (See note 1 c.) The Attics say ἀνωγα, not ἠνωγα.

1364 b. Θάπτω implies not only to bury, but denotes all the funeral ceremonies. See Bishop Blomfield, Sept. 1023.

1365 "For myself also shall go thither;" i. e. to the tomb: "I myself shall, at some time, be in need of burial." Ἐνθάδ' ἵξομαι is a euphemism for μέλλω ἀποθανεῖν.

1366 "Truly, every man labours" (i. e. acts) "in a manner wholly congenial to his own nature."

Ὅμοια ἑαυτῷ ποιεῖν, is, to act in a manner suitable or consentaneous to one's own established habit and nature. Ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες ὑμνεῖν,—ὁμοῖα ἑαυταῖς, Plato, Repub. 8. Ὅμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει, Aristoph. Thesmoph. 174. Those who act contrary and inconsistently to their own dispositions, are said ἑναντία ἑαυταῖς ποιεῖν.

The anxiety which Ulysses displays in behalf of Ajax, is imputed by Agamemnon not to any disinterested magnanimity, but to that cautious and selfish policy, which (among the tragic poets) usually characterises the prince of Ithaca. "Thou wishest Ajax to be buried, lest a similar dishonour (line 1365) should hereafter be offered to thyself; therein acting in accordance with thine own selfishness."

"Omnia profecto efficere quisque studeat, ut similia vicissim sibi accipiat." Heath. "Ut quisque operam dat, ut factis suis par referatur gratia." Brunck. "Omnia pariter sibi unusquisque parat." Reisigius. Ὅμοια, adverbialiter: "Sane quisque æqualiter, sibi quæ conducunt, facit." Bothe.

1368 σὺν γ' ἄρα is Porson's emendation for σὸν ἄρα; See his note, Phœnissæ, 1366.

1369 a. "In whatever way thou shalt do this deed," (ἔργον understood from the preceding line) "thou wilt every where be" (i. e. wilt be esteemed) "honourable."

Ὡς, i. e. καὶ ὅποιον δὴ τινα τρόπον, Schol. "either directly, by thine own express command; or, indirectly, by permitting me to bury Ajax."

Ὡς ἀνποιήσης: "quidquid feceris," Hermann: "ut feceris," Brunck and Bothe: "utcunq̄ feceris," Jaeger.

Musgrave places a comma at ὡς, and understands ἴσθι: "Be assured, that," &c.

1369 b. Adverbs, which answer to the interrogative πῶ should, in Dr. Elmsley's opinion (Medea, 520) be written with a diphthong; as ῶ, ὄπη, σῆδε, ταύτη, ἐκείνη, πάντη, οὐδαμῆ, πανταχῆ, ἄλλη, ἀλλαχῆ.

1369 c. Photius affirms, that πανταχῆ

means by every manner; and πανταχοῦ, in every place. See Brunck, Aristoph. Lysistr. 1233.

1370 ἄλλ' εἶ γε μίντοι ἐπιστάσθωσαν, Xenoph. An. i. 4. 8.

1371 The words τῆσδε καὶ μείζω χάριν occur, Œd. T. 764.

1372 ἐκεῖ, there, in the lower world; here, in the upper world; i. e. both dead and alive. See note on line 855.

1374 γνώμην. Boissonade prefers γνώμην to γνώμη. So κακοῦ γνώμην, Electr. 644: ἀγαθὸς γνώμην, Œd. T. 687: κακὸς γνώμην, Phil. 910.

1376 a. καὶ νῦν, &c.

Illam inopinatam Ulyssis benevolentiam Protesilaus visitatori suo hoc modo exponit: Προκειμένη τῷ Αἴαντι τὰ ὄπλα ἐπενεγκὼν τοῦ Ἀχιλλέως καὶ δακρύσας, Θάπτου τοι (ἔφη) ἐν οἷς ἠγάπησας, καὶ τὴν νίκην τὴν ἐπ' αὐτοῖς ἔχει, μηδὲν ἐς μῆνιν βαλλόμενος.—Ἐπαινούντων δὲ τῶν Ἀχαιῶν τὸν Ὀδυσσεύα, ἐπῆναι μὲν καὶ ὁ Τυῆρος, τὰ δὲ ὄπλα παρητίειτο μὴ γὰρ ὅσα εἶναι ἐντάφια τοῦ θανάτου αἵτια. Philostr. Heroic. c. xi. 3. p. 721. Lobeck.

1376 b. Τὰπὸ τοῦδ', henceforth, after this: to be construed with εἶναι φίλος. (Jaeger.) The article frequently stands in the accusative neuter with prepositions: τὸ πρὸ τούτου, before this: τὸ ἐπὶ τῶδε, hereupon: Matth. p. 408.

1377 τότε for πότε, formerly. (Billerb.)

1379 a. ὅσον: the construction is, τόσον ξυμπονεῖν ὅσον πονεῖν χρῆ: the words, καὶ μηδὲν ἐλλείπειν, are explicatory of ξυμπονεῖν, and may be considered as within a parenthesis. Porson proposes ὅσαν.

1379 b. Ἐλλείπω in the sense of absum, deficio, is followed by a genitive; of omitto, by an accusative. (Bishop Blomfield.)

1382 a. λόγῳσι, on account of these your words.

1382 b. ἔψυσας, "you have deceived, disappointed;" in a good sense: "You have acted far differently than what I expected." A similar construction is in Trachin. 714, ψευσθήσομαι γνώμης. So Isocrates, διεψεύσθαι τῶν λόγων δυνάμεις, "to be mistaken with respect to the effect

of his speech." Thus ψεύδεται ἰλιπίδης, "to be deceived with respect to." See Matthiæ, p. 453. § 316. Bishop Blomfield, Persæ, 478. Dr. Elmsley, Heracl. 385.

1383 ἔχθιστος (μάλιστα μισημένους, Gl.) most detested by.

1384 ἔτλης, "you could induce yourself:" see note 411.

1385 ζῶν: Porson suggests ζῶντ'.

1386 ἐπιβρόντητος, thunderstruck, senseless, stupid.

1388 ἐκβαλεῖν: Musgrave observes, that this verb is often used, without specifying the place, from which the expulsion or casting out is made. See 1308, 1309, 1392.

1389 πρεσβείων (principatum tenens), equivalent to πρέσβυς ὢν, ruler, chief. (Πρεσβεῖς· βασιλεῖς, ἄρχοντες: see Bishop Blomfield, Persæ, 4.) See note 1100 a.

1390 a. μνήμων, mindful, i. e. of guilt. "At sperate deos memores fandi atque nefandi:" Æn. i. 543. Μνήμονις τ' Ἐρηνυῆς, Prom. V. 525. Μνάμων μῆνις, Agam. 150.

1390 b. Τελισφόρος, that contains, or brings an end or accomplishment. Τελισφόρος Δίκη, avenging Justice; as accomplishing the punishments denounced against impiety, surely, though slowly. "Rarò antecedentem scelestum | deseruit pede Pœna claudo." See Bishop Blomfield, Choeph. 206. 651.

1391 κακὸς κακῶν: this combination is very common. Κακῶς κακὴν θαντῆ, Medea, 801. Κατθανεῖ κακὸς κακῶς, Medea, 1383. Κακὸς κακῶς ταφήσει, Troades, 448. Κακῶς κακοὶ ἀπόλοιτο, Cycl. 268. Κακῶς ἀπόλλυσθαι κακοῦς, Phil. 1369. See Dr. Elmsley, Medea, 787. See note, 866 c.

1393 Λαίρτων: The more usual name of Laertes, among the tragedians, is Λαίρτιος and Λάρτιος. (See 1 b.) Σὺ δ' Ἰναχίου σπέρμα, Prom. 704.

1394 ὀκνῶ ἐπιφάειν: as if the touch or presence of an enemy was hateful to the deceased.

—'Prohibete nefas: auferte supremis Invisam exequiis.' Theb. 6. 181. Electra dissuades Chrysothemis from conveying

the offerings of Clytemnestra to the tomb of Agamemnon; *Electr. Soph.* 431—436.

1396 *κί' τινα*, &c. "But if you wish that any other person of the army should (*κομίζεῖν*) pay funeral honours to Ajax," &c. &c. Teucer, in declining the personal services of Ulysses, softens his refusal by adding, that Ulysses might depute any other Chief.

1397 *Κομίζειν* (as the Latin *efferre*) to carry out a corpse for interment, to assist in funeral rites. *Ἐκκομιδὴ* is used in a similar sense. See line 1048. [*Κομίζω*, *effero*, ea significatione, qua *efferrī ad sepulturam* mortuus dicitur: *ἦκον γὰρ ἐγὼ κομιούμενος*, *Isæus*, 64: *Steph. Thesaur.*]

Κομίζειν est *curare, providere*, ut in *Il.* 24. 541. "Si quem de exercitu alium *providere* velis, ut tuas partes sustineat:" vel, "Si optas ut alius de exercitu *hanc curam suscipiat*:" *Billerbeck*. "Et si quem de exercitu alium *adducere* voles, non grave nobis erit:" *Bothe*. "Τινά: forte *τινάς*: quia sepeliendi labor, ac multo magis pompa splendorque pluribus egebat:" *Jaeger*.

1399 *καθ' ἡμᾶς*, towards, with respect to, us.

1401 *ἐπαίνεσας τὸ σὸν*, approving, or content with your words. (See note 99.) *Ἐπαίνω* has the sense of the simple *αἰνέω*, line 526.

1402 *ἐκτίταται χρόνος*: compound for simple: *τείνω* is often applied to time; as *τείνειν βίον*. So *Horace*, "*tendere noctem*." (*Dr. Blomfield, Prometh.* 548.)

1404 *τοὶ*, others. *Dr. Elmsley* proposes *τὸν*, affirming that the Doric dialect is not admissible, except in the choral songs. *Hermann* argues, that, as *τὸν* would denote (contrary to the meaning of the passage) *some one particular* tripod, the Doric license may be extended to anapæstic systems. *Τοὶ* occurs in a senarian line in *Æschylus* (*Persæ*, 430), but is altered by *Bishop Blomfield* into the more common form of *οἱ*.

1405 a. *ἀμφίπυρον* (*πανταχόθεν πυρούμενον*, *Suidas*;) surrounded with fire. In these tripods water was heated, for

the purpose of washing the corpse. So *Virgil*,

Pars calidos latices, et aëna undantia flammis

Expediunt, corpusque lavant frigentis et unguunt.

"*Θείσθ' ἀμφίπυρον* place amid the flames, *ὑψίβατον τρίποδ'* the lofty or large tripod, &c." *Sophocles* seems to have imitated the line of *Homer*, *Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν*, &c., 18. 343. [*Ἀμφίπυρος igni cinctus, quem ignis ambit. Videtur jubere Teucer, ut ad calfaciendam aquam tripodem apponant, et ignem subjiciant, quo ambiente cito incalescat: Steph. Thesaur.*]

1405 b. *οἰών*, holy, pure. "*Οσια*, as the Latin *justa*, is employed in denoting what belongs to funeral rites.

1406 *ἐπίκαιρον λουτρῶν*, serviceable for washing, i. e. of the corpse.

1407 a. *ἴλη*, band, troop (particularly of cavalry.)

Eustathius says, that *ἴλη* would be better spelling, as more suitable to its root *εἰλέω*.

Grævius (*Callim. L. P.* 33) observes, that *ἴλη* properly denotes a troop of 60 cavalry; used generally, for band, troop.

1407 b. *ὑπασπίδιον*, military, used generally.

["*Loricam, ocreas, galeam, balteum, aliaque arma, quæ aut induta aut corpori adnexa, in pugna a clypeo prætegi solent*:" *Heath*. "*Indumenta, quæ in præliis gestare consueverat*:" *Musgrave*. "*Bellicum ornatum*," *Bothe*. "*Armarum ornatum*," *Brunck*.]

1407 c. *Sophocles*, in the funeral rites of *Ajax*, makes no mention of a pyre, but only of the trench, in which the body of the deceased hero was to be deposited, together with his armour, the shield excepted; see lines 574—577. *Quintus Calaber* (v. 600, &c.) details, at length, the burning of *Ajax's* body, and the collecting of his bones.

1409 *παῖ, σὺ δέ*: *Porson* observes, that when a speaker suddenly transfers his address from one personage to another, he places first the noun, then the pronoun, then a particle: Thus *Teucer*,

having finished his directions to the Chorus, turns to Eurysaces with *παῖ, σὺ δέ*. So, *Μενέλαε, σοὶ δέ*, Orest. 614. *Νιόβα, σὺ δέ*, Soph. Electr. 150. (Porson, Orest. 614.)

1410 a. *θιγῶν*, not *θίγων*: *θιγγάνω* is the present tense; *ἔθιγον*, the second aorist. (Elmsley, Œd. C. 470.)

1410 b. *πλευρὰς τὰσδ'*: Dr. Elmsley (Heraclid. 824) proposes *πλευρὰν τοῦδ'*; suspecting that the feminine plural forms *πλευραί, -αῖς, -ὰς*, are corrupt in the tragedians. See note on 1253.

1412 a. *σύριγγ*, properly, a hollow pipe, or tube, is employed to denote any hollow body of a fistular form. In this passage, *σύριγγες* means *veins, arteries*.

[*σύριγγας* Sophocles nominavit *venas grandiores colli, quæ, ipso collo truncato, sanguinem effundunt*: Steph. Thesaur.]

Ennius is supposed to allude to this passage in his Ajax, as quoted by Festus: "sanguine emisso tepido tullii efflantes volant."

1412 b. *φυσῶσι, expire, emit with force*.—"Cruor emicat alte | non aliter, quàm quàm vitiato fistula plumbo | scinditur, et tenui stridente foramine, longas | ejaculatur aquas; atque ictibus æra rumpit:" Ov. Met. 4. 121. See Ajax, 918. So, in Antig., 1238, *καὶ φυσῶν ἄξιᾶν ἐκβάλλει πνοὴν | λυκῆ παρειᾷ φοινίου σταλάγματος*.

1413 *μέλαν μένος, black blood*: the blood is termed *μέμος*, as constituting the *vigour and strength* of the body. So Æschylus, *αἱματηρὸν μέμος*, Agamemnon, 1034.

1414 *σοῦσθω, let him rush, hasten*. *Σοῦσθω, σοῦσθε* (Æschyl. Aristoph.), *σοῦται* and *σοῦνται* (Æschyl.) are Attic words from *σάω*, which is one of the forms used for *σάω, I shake, agitate, drive*. Matthiæ, § 259. p. 362. See, also, Bishop Blomfield, Septem, 31.

1415 *πάντ' ἀγαθῶ*: Bothe proposes *πανταγαθῶ*. Lobeck considers the correction as unnecessary, since the phrases, attended with *πάντα* as a separate word, are very common: *ὁ πάντα θρασὺς*, Liban. in Demosth. t. iv. p. 254. *Ὁ πάντα ἱερὸς*, Aristid. *Ὁ πάντα ἄριστος*, Cratinus (apud Plutarchum vit. Cim. t. i. p. 404. E.) *Κόρη*

πάντα ἀγαθῶ, Longus Pastoral. *Ὁ πάντ' ἀναλκίς*, Soph. Electr. 301.

1416 For *ὅτ' ἦν, τότε φωνῶ*: Boissonade reads *ὅτ' ἦν ποτε, φωνῶ*: "I give these directions to no one superior to Ajax, when he was yet alive." The phrase *ὅτ' ἦν ποτε* seems to be an expression of tender regret: as *Ἦν καλὸς Ἡράκλειτος, ὅτ' ἦν ποτε*, Meleagr. Epigr. 22. *Ταῦτόν μιν καλέεσκον, ὅτ' ἦν ἔτι*, Epigr. Incert. 756. *Φωνῶ, I command*, seems used as *προφωνῶ*, 1089.

HERMANN reads,

κούδενί γ' ᾔτινι θνητῶν

Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

He considers this an instance of a change of construction in a sentence. Sophocles, apparently, intended to form the sentence thus, *τῶ πάντ' ἀγαθῶ, καὶ οὐ οὐδείς λῶον ἔτι ἦν θνητῶν, ὅτ' ἦν ἰκείνος*, i. e. "exerting himself in behalf of this universally-excellent man, and than whom, when he was alive, I affirm, no one of mortals was then better:" but having turned the *οὐ* (*than whom*) into a dative, in consequence of the attraction of the preceding datives in line 1415, Sophocles was compelled, by the comparative adjective, to substitute *Αἴαντος* for *οὐ*.—Erfurdt points out similar instances of changing the construction, with which the period commenced: *ὅστις ἐμφανῶς θυῶ | ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατῆς, for ἐχθαίρομαι, μισοῦμαι δέ, &c. Ajax, 437. Σμικρὸν μὲν ἐξαιτοῦντα, —καὶ τὸδ' ἐξαρκῶν ἐμοί, for, καὶ ᾧ τὸδε ἐξαρκεῖ*, Œd. Colon. 5. Respecting these changes and interruptions of construction, consult Matthiæ, § 610. p. 944. The double paræmiac, in lines 1416, 1417, are not unusual in anapaestic systems. See Hecuba, 154, 155.—

"Repeto illud *σοῦσθω, βάτω*: quasi scripsisset poeta prosa oratione *καὶ φωνῶ, σοῦσθω, βάτω οὐδενὶ θνητῶν λῶον Αἴαντος*: quod Atticè dictum est pro *βάτω Αἴαντι, οὐ οὐδείς θνητῶν λῶον ἦν*. BENEDICT.

Κούδενί πάποτε λῶον θνητῶν

Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

ERFURDT.

Κούδενί πω λῶον τῶν θνητῶν

Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

"Nullique unquam mortalium meliori Ajace: quamdiu vixit, hoc dico:" BRUNCK.

Κοῦδενὰ γὰρ πω λείονα θνητῶν

Αἴαντος, ὅτ' ἦν, τότε φωνῶ. HEATH.

Κἄπ' οὐδενί πω λείονι θνητῶν

Αἴαντος ὅτ' εἶν τὸδε, φωνῶν.

"Dicensque insimul, nunquam se ob mortalem Ajace meliorem hanc operam navasse." Ὁτλήσομεν habet Apollon. Rhod. iii. 768. Ἐνδίκον ὀτλήσοντες αἰὲ πόνον, Epigr. in Anthol. p. 460. MUSGRAVE.

Τῶδ' ἀνδρὶ πονῶν τῶ πανταγαθῶ!

Κἄπ' οὐδενί πω λείονι θνητῶν

Αἴαντος ὅτ' εἶν τὸδε, φωνῶ.

"Huic viro operam dans in omnibus bono! Nullique unquam mortalium meliori Ajace hanc vos operam navasse, dico:" BOTHE.

1418 "Truly, πολλὰ γινῶναι much knowledge is given to mortals, ἴδουσι who have had experience: but, previously to experience, no one is a prophet of (can foretell) the future, as to what fortune he may experience."

1418 ἴδουσι, cum præsentes res oculis cernunt: πρὶν, ante quam res videant, nemo divinare potest, quâ fortunâ usurus sit: Jaeger.

1419 a. πρὶν ἰδεῖν: The infinitive with πρὶν is often used instead of the subjunctive, although the subjunctive be not used for the infinitive: thus πρὶν ἰδεῖν for πρὶν ἴδῃ: so πρὶν κλείειν, Trach. 197: πρὶν εἰδέναι, 632. See Elmsley, Medea, 215.

1419 b. Μάντις οὐδεὶς τῶν καθεστῶτων

βροτοῖς, Antig. 1160. "Nescia mens hominum fati sortisque futuræ," Æn. 10. 502.

1420 a. ὅ τι πράξει, "quænam eum fortuna maneat:" Heath.

1420 b.

Mortals, from what they see, their knowledge gain;

But ere he sees, no prophet's piercing mind
The dark events of future fate can know.

Potter.

How much doth sage experience teach mankind!
But, ere he mark th' event, no prescient seer
The issue of the future can foretell.—Dale.

Whate'er of good or ill, weak mortals know,
Must from their best of guides, experience, flow:
Seek then no farther: for to man is given
The present state; the future, left to heaven.

Franklin.

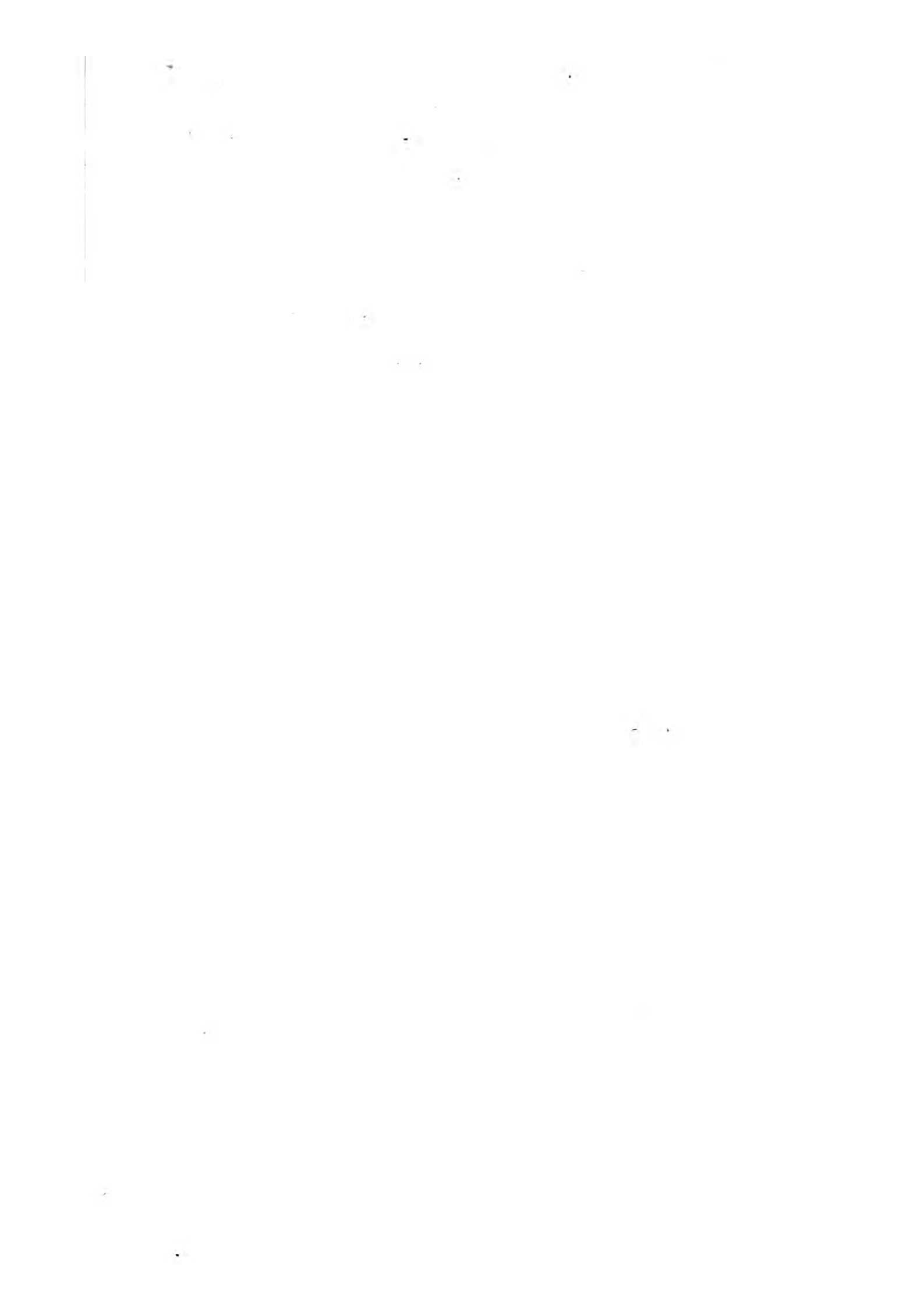
1420 c. "Ab Ajacis fortunâ discatur, quæ impietas insolentius in Deos peccavit, eam haud dubie a Dis severissime castigari, iramque Deorum in sui contemtores, etiamsi ceteroquin illustri virtute, excellant, non facile posse placari et declinari:" Jaeger. "Priusquam vero eventum videas, nullus est vates futurorum quid patraturus sit:" Bothe. "Nullus vates tibi quo res sit processura, dixerit:" Brunck. "Prius vero quam videant, nullus adeo vates futurorum est, ut sciat quæ faciet:" Johnson.

"Multa videndo discunt homines:

At inexpertus nemo vates

Satis est sibi quid sit agendum."

Grotius, Stob.



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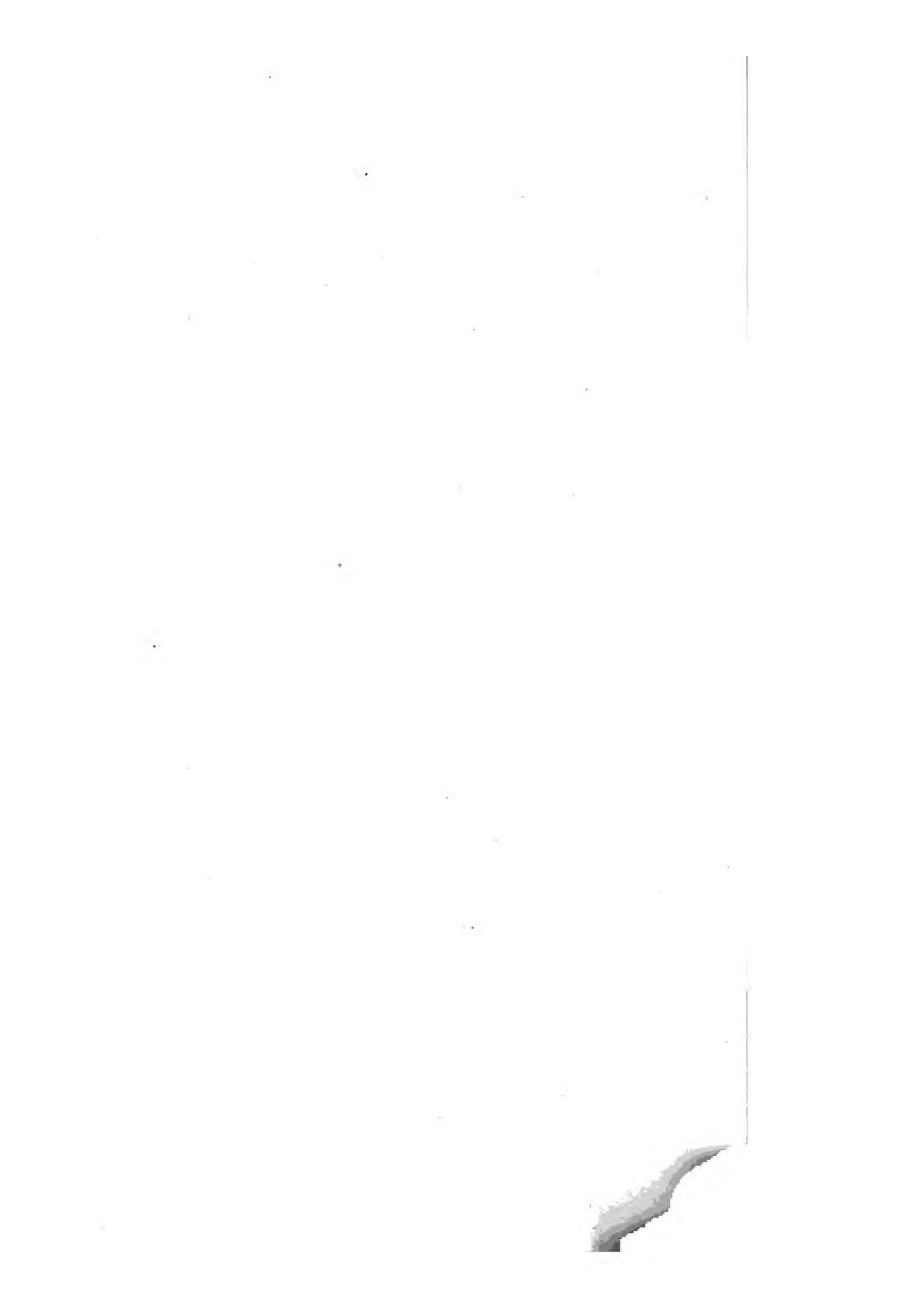
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THE END.





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