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The Ancient Name of Glà

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where the first cast is made by Menelaus, he fails, yet wins in the end. The duel in xiii, is almost a duplicate of the one in xi.

Odyssey iii, 269.

ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδρασε δαμῆναι.

To whom does μιν refer? A glance at the different annotated editions will show that it has been referred to Agamemnon, Aegisthus, the bard, and Clytaemnestra.

The examples used to support the view that Clytaemnestra is meant, and that δαμῆναι can be used unmodified of yielding to lust, are not exact parallels, because in no case is δαμῆναι thus used absolutely, but is explained by ἔρως or φιλότῃτι. An exact parallel would be where loss of virtue is spoken of as destruction, without an explaining word. Such an example, though late, is found in Lysias i. 8, where the old farmer in telling how the adulterer corrupted his wife, says, καὶ λόγους προσφέρων ἀπώλεσεν αὐτήν. Here ἀπώλεσεν is exactly the causative of δαμῆναι and shows that the loss of virtue may be spoken of as destruction, without a modifying word.

Odyssey iv, 511.

Proteus in describing the death of Ajax

Oileus to Menelaus uses the following grim and seeming cruel humour, *Odyssey* iv, 511.

ὥς ὁ μὲν ἐνθ' ἀπώλωνεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.

'Thus there he perished, since he drank salt water.'

The apparent heartlessness of these words led Eustathius to reject the verse. Nitzsch, Dindorf, and many editors have rejected it. A very close parallel to this grim humour is found in *Hamlet*, Act iv. scene vii., where Laertes is told of the death of his sister Ophelia.

Laertes Alas, then she is drown'd!

Queen Drown'd, drown'd.

Laertes Too much of water hast thou, poor Ophelia,
And therefore I forbid my tears.

Certainly if Shakespeare could put in the mouth of a brother such grim humour as 'Too much of water hast thou, poor Ophelia,' Homer might easily let Proteus make a similar grim jest on the arrogant and foreign Ajax.

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THE ANCIENT NAME OF GLA.

THE rock fortress which once stood in Lake Copais and whose remains are known at the present day as Ghà, Glà, or Goulas, has not been identified with any ancient site. Noack, in his well-known article (*Ath. Mitth.* 19. 463 sq.) concluded for Arne, but his hypothesis was rejected by de Ridder (*B.C.H.* 18. 446) and is not generally accepted (Frazer, *Pausanias*, vol. v. p. 129).

While reading Rzach's new edition of *Hesiod* I came across the following fragment (No. 38) quoted by Strabo, p. 424: καὶ Ἡσίοδος δ' ἐπὶ πλέον περὶ τοῦ ποταμοῦ [sc. τοῦ Κηφισσοῦ] λέγει καὶ τῆς ῥύσεως, ὡς δι' ὅλης ῥέου τῆς Φωκίδος σκολιῶς καὶ δρακοντοειδῶς.

παρὲκ Πανοπῆα διὰ Γλήχωνα τ' ἐρυμνὴν καί τε δι' Ἐρχομενοῦ εἰλεγμένους εἰσι δράκων ὡς.

There are some variants on the form of the words παρὲκ Πανοπῆα, but they do not affect the rest of the quotation.

I venture to suggest that Γλήχων may be the ancient name of Glà or Goulas. The

word does not appear to occur elsewhere, and Sittl (ed. 1889, p. 607) has recourse to the desperate expedient of reading Τρηχῶν.

In favour of this identification may be urged (1) the similarity of name, Γλάχων and Glà, (2) the fact that Glà does stand upon the course of the Cephissus or Melas, and must have been after Orchomenus the most important place upon it, (3) the epithet ἐρυμνὴν suits Glà as well as τειχιόεσσαν Tiryns. (4) There is an obvious parallel between the disappearance of the name Γλήχων and the oblivion which overtook Glà.

Against this is to be set the fact that the places in Hesiod's lines occur in the wrong order. This, however, may fairly be set down to the epic manner.¹ The places mentioned in the Catalogue occur in any

¹ Which Strabo 408 recognises and excuses. 'Ὁ ποιητὴς ἀτάκτως χρηταὶ τοῖς ἀνόμασι τῶν τόπων τῶν τε ἀξιολόγων καὶ τῶν μὴ καὶ χαλεπὸν ἐν τοσούτοις καὶ ἀσήμεοις τοῖς πλείστοις καὶ ἐν μεσογαίᾳ μηδαμῶς τῇ τάξει διαπεσεῖν.

order, and even where the poet might be expected to be more precise, as in accounts of journeys, the sequence of localities is violated. So *h. Apoll.* 423 Cretans sailing north along the west coast of the Peloponnese, past the 'ford of the Alpheus' before they come to Pylos, Cruni, and Chalcis, and which are known to have been to the south of that river, and *ib.* 242 Apollo proceeding

through Boeotia westwards comes to Ocalea before Haliartus. Again if it be thought that Strabo's wording should include Glechon in Phocis, the answer is that Glechon as a site had been forgotten for centuries.¹

T. W. ALLEN.

¹ Strabo may have taken the quotation from Theopompus, who is his authority for this district.

SOME PASSAGES OF AESCHYLUS AND OTHERS.

THEBAE.

Theb. 83. The Theban women overhear the spy's report, and are then supposed to leave their houses and rush together for sanctuary to the Gods. What has struck them with such panic terror is the announcement that the enemy is coming:

59 ἔγγυς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστῆς ἀφρὸς
χραίνει σταλαγμοῖς ἱππίων ἐκ πλευμόνων

and it is out of these words that their imaginations weave what follows:

μεθεῖται στρατὸς στρατόπεδον λιπών,
ρεῖ πολὺς ὁδε λεὼς πρόδρομος ἱππότας·
αἰθερία κόνις με πείθει φανείσθ'·
ἀναυδος σαφῆς ἔντυμος ἄγγελος·
83 ἔλε δέ μ' ἀσπίδων πάταγος
. πεδί' ὄπλοκτυπ . . .

where ἔλε με is used in precisely the same way as by the Danaids in a similar situation, *Supp.* 794 πατρὸς σκοπαὶ δέ μ' εἶλον· οἷχομαι φόβῳ. But the transcriber's eye, instead of continuing the word ἀσπίδων, was diverted by the πεδί so resembling it below, and what he has bequeathed is only

ἐλεδέμασπεδιοπλοκτύπος

leaving scholiasts to suppose an adjective ἐλεδεμῆς, or to conjecture ἐλεδεμνῆς. Another's comment καὶ τὰ τῆς γῆς δέ μου πεδία κατακτυπούμενα κτέ. leaves it doubtful whether he is trying to explain ἔλε δ' ἐμῆς or whether τῆς ἐμῆς did actually precede πεδί' in the original.

125 σύ τ' Ἄρης φεῦ φεῦ ἐπώνυμον Κάδμου
πόλιν
φύλαξον κήδεσάι τ' ἐναργῶς.

I suspect this is a gloss either on τὰν Καδμώνυμον or τὰν γαμβρόνυμον, i.e. τὰν Καδμείαν: it would be a natural explanatory

form, as in *Lycophr.* 183 τοῦ ἐπωνύμου τοῦ πολέμου is the explanation of οἰλαμωνύμου.

SUPPLICES.

1033 ὑποδέξασθε δ' ὁπαδοὶ μέλος
Mr. Tucker says 'ὑποδέξασθε. not = διαδέξασθε. The ὁπαδοὶ bear no part in the words The attendants are only bidden to accompany the song with suitable steps or motions'. Such a proceeding is no doubt conceivable, but I do not discover any warrant for it in the language. ὑποδέχασθαι was used for 'to succeed' in time or place: *Hdt.* 7. 176 τὸ πρὸς τὴν ἡὺ τῆς ὁδοῦ θάλασσα ὑποδέχεται καὶ τενάγεια. And in *Ath.* 694 a (*F.H.G.* iv. 342) Artemon, explaining how σκόλια came to be so called, employs the term ὑποδοχή to describe the method of singing in succession: there were three ways of singing τὰ περὶ τῆς συνουσίας, of which the first was τὸ σκολιόν 'zig-zag': τριῶν γενῶν ὄντων . . . ὦν τὸ μὲν πρῶτον ἦν ὃ δὴ πάντας ἄδειν νόμος ἦν, τὸ δὲ δεύτερον ὃ δὴ πάντες μὲν ἦδον οὐ μὴν ἄμα γὰρ ἀλλὰ¹ κατὰ τινα περίοδον ἐξ ὑποδοχῆς,² τὸ τρίτον δὲ καὶ τὴν ἐπὶ πᾶσι τάξιν ἔχον, οὐ μετεῖχον οὐκέτι πάντες ἀλλ' οἱ συνετοὶ δοκοῦντες εἶναι καὶ κατὰ τόπον τινα εἰ τύχοιεν ὄντες.³ διόπερ ὡς ἀταξίαν τινα μόνον παρὰ τᾶλλα ἔχον τὸ μῆθ' ἄμα μῆθ' ἐξ ἧς γινόμενον σκόλιον ἐκλήθη. The first was a general chorus, ἄμα πάντες, tutti; in the second all took part, only not all at the same time (ἄμα), but successively (ἐξῆς, ἐξ ὑποδοχῆς); the third was by solo voices picked out here and there at any place. The second fashion is described as καθ' ἓνα ἐξῆς by Dicaearchus in *Schol. Plat. Gorg.* 451 E where the meaning of the words lost is evident from

¹ I correct the MS. οὐ μὴν ἀλλὰ γὰρ κατὰ . . . *Ath. Pol.* p. 8 Sandys ἔφησαν δ' οὐχ ἄμα πάντες οἱ ἐννέα ἔρχοντες ἀλλ' ὃ μὲν βασιλεὺς . . . *Plat. Theaet.* 189 E ἦτοι ἄμα γὰρ ἢ ἐν μέλει.

² Add this to the Dictionaries.

³ καθ' ὅτινα τόπον αἱ εἰς τύχοιεν ὄντες Kaibel, or καθ' ὅτινα τύχοιεν ὄντες τόπον.