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Adversaria

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Argive alliance. Nor is the tragedy of *Macbeth* less admirable because of the pointed allusions to James I.'s accession and to the Union of the Crowns. And if it is thought that on such an occasion even Sophocles would have alluded more dis-

tinctly to political circumstances, such passages may have been excised in the posthumous production. Compare, however, ll. 1536, 7 θεοὶ γὰρ . . . τραπῆ, with *Eum.* 688—690 αὐτῶν πολιτῶν . . . ποτόν.

L. CAMPBELL.

ADVERSARIA.

1. M 211:

Ἔκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
ἑσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
δῆμον ἔόντα παρέξ ἀγορευόμενον, οὔτ' ἐνὶ βουλῇ
οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν.

THE ancients took δῆμον in line 213 to = δημότην, and there is no trace of another interpretation. But δῆμον cannot be an epithet, and no one would wish to adopt Bentley's δῆμον even if the sense were good. Polydamas is in no sense *people*: he was no Thersites, but the wisest of Trojans and the only one who stood up to Hector. We seem to require some epithet in this sense, and it is singular that no one should have thought of writing δῆμον' ἔόντα. From an adj. δῆμων, ἀδημονεῖν will have been formed like ἀμνημονεῖν from μνήμων.¹ Δῆμων, which I suppose may be formed from the root of δέδαε, etc., will mean 'knowing, prudent,' much like δαίφρων and δαήμεν. We may find it in the names Δῆμων, Δημάδης, Δάμων, Ἰππόδαμος, etc. (Fick-Bechtel, *Personennamen* p. 90).

2. Homeric Hymn to Hermes 457:

Ἴζε πέπον καὶ θυμὸν ἐπαίνει πρεσβυτέροισιν
says Apollo to Hermes. The difficulty in the way of Ruhnken's usually received alteration μῦθον ἐπαίνει is that hitherto there has been no example of the construction ἐπαίνειν τινί τι. As on the other hand λαίνειν is idiomatic in this construction I endeavoured *J.H.S.* 17. 265 after Schneidewin to introduce ἐπίανε or ἐπίαινεν. This involved a new word, and a synzesis. I can now produce an instance of ἐπαίνειν with the required construction. *Odyssey* σ 167

μὴ πάντα μνηστήρσιν ὑπερφιάλοισιν ὀμιλεῖν,
some seven MSS. read ἐπαίνειν for ὀμιλεῖν, and it is a variant in three more. This is

¹ Καὶ τὸ ἀδημονεῖν δέ. οὗ πρωτότυπον ἀδήμων ἀδήμονος says Eustath. 833, 15, and 1721, 59, where he calls it an ἔρρητον ὄνομα. But it is read in Hippocr. Epid. i. 18 by one MS., and the Galenian text (Kühlewein).

enough evidence to establish ἐπαίνειν as an ancient variant; and to turn the scale in favour of Ruhnken. The line will then be the equivalent of Δ 412:

τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ,

and in fact after this initial self-assertion we find Hermes an easy-going and serviceable God.

For ἐπαίνειν with the simple dat. of the person there is more evidence than appears in the Lexica: see Meisterhans 172. 37.

3. *H. hom.* xxxi. 9:

σμερδόνδ' ὄγε δέρκεται ὄσσοις
χρυσῆς ἐκ κόρυθος, λαμπραὶ δ' ἀκτίνες ἀπ'
αὐτοῦ
αἰγλήεν στίλβουσι, παρὰ κροτάφων τε παρειαί
λαμπραὶ ἀπὸ κρατὸς χαρίεν κατέχουσι πρόσ-
ωπον.

Hitherto no authority has been found for παρειαί in the sense of 'cheek-pieces,' though the use is implied in the Homeric epithet κόρυθος or κινῆς χαλκοπαρήν. However inscriptions (*C.I.A.* ii. pt. ii. nos. 676. 40, 701 col. 2. 60, 703. 11.) come to our aid with such phrases as κρανίδιον μι[κρον . . .] παρειας χρυσ[ας εχον], κραν. μικρον . . . παρειας ουκ εχον. The Latins accepted *buccula*. Pierson's and Matthiae's conjecture τ' ἔθειραι for παρειαί is badly left.

4. Euripides, *I.T.* 378:

ὦ τλήην, εἰ τέθνηκας, ἐξ οἶων κακῶν
ἔρρεις Ὀρέστα καὶ πατὴρ ζηλωμάτων.

'Poor boy, if thou art dead, what an evil emulation of thy father hast thou escaped,' says Iphigenia to her brother. That is, Agamemnon was hard to beat for wickedness, but as you are dead the hereditary tendency cannot work in you. Καλῶν (Reiske and Murray) is unnecessary for κακῶν and in any case must be ironical.—The only sense of ζήλωμα in the good period is active, 'rivalry, envy,' not 'things envied,' as Mr. England translates and says Iphigenia is thinking of the royal dignity of the house

of Pelops. She is thinking of Agamemnon's false character.

Ib. 1010:

ἄξω δέ γ', ἥνπερ καὶ τὸς ἐνταυθοὶ πέσω,
πρὸς οἶκον, ἢ σοῦ κατθανὼν μενῶ μέτα.

Apparently a contradiction in terms: 'though I fall here, I will take thee home;—or, we will die together.' Markland attempted *μαὐτός* sc. *μὴ αὐτός* for *καὶ τὸς* and Hermann with even less probability *περῶ* for *πέσω* (adopted by Mr. Murray). It seems unlikely that an original *περῶ* should have given place to *πέσω* which causes such difficulty.

I have long thought that the solution lies in the sense we give to *ἄξω*. We are accustomed to translate *ἄγειν* 'convey in the direction of the speaker,' to bring, not to send; but there is no etymological necessity for such a limitation and various passages give the more general sense of 'convey.' In the first place the compounds are common in this signification: *ἐξαγαγεῖν* in prose is to 'eject, let out': Dem. xlv. 32, 33, lv. 17, Plato, *Crito* 45 A, Herod. ii. 56, iii. 138 al., *ἀναγαγεῖν* to 'restore, send back' Dem. xlv. 81. In verse too the compounds have this sense: Φ 237 the v. l. *ἐξῆγε* = *ἐκβαλλε*, *ἐξαγαγεῖν* v 21, h. Dem. 349, if we follow the MS. *ἀνάξομεν* σ 115 = *πέμψομεν* *ib.* 84 and φ 309, cf. σ 147 *ὑπεξαγάγοι*, 278 *ἀπάγονσι*. τ 435 *ἐπακτήρες* and 445 *ἐπάγοντες* 'beaters' who do not bring but send.

The simple verb is rarer as = *πέμπειν*, but the exx. are clear. Plato, *Crito* 51 B *σέβεσθαι δέ τι πατρίδα—ἡσυχίαν ἄγοντα . . . ἐάν τε εἰς πόλεμον ἄγῃ τρωθήσόμενον ἢ ἀποθανούμενον*. A country sends her sons to war. A more prosaic instance: *C.I.A.* ii. pt. 1,

no. 814, frag. αβ v. 27 *οτι [καί] ἐκ του ιε[ρου του Α]πολλωνος του Δηλιου ἡγον τους ἀμφικτυονας καὶ ἐτυ[πτον]*: the outrage consisted in driving the Amphictyones out with blows. In the middle Ξ 91 *μῦθον δν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο*; a man sends out his speech. ρ 218 is neutral.

In this play *ἄξει* 1131 is ambiguous, though Paley found it necessary to write *πέμψει* for it; but 1352 *ἡγον διὰ χερῶν πρυμνήσια*, of Orestes' crew, can only mean 'passed, ran,' the ropes through their hands, that is away from them, to let down the ladder.

A few lines before (1001) Iphigenia uses the word where she clearly contemplates accompanying Orestes; but if the word in itself, as I contend, was neutral, there is no reason why Orestes may not repeat it in a sentence the purport of which is different. 'If you could carry off the idol and convey me home, both together, that were well.' 'Convey you, yes I will, though I fall.'

5. Aristophanes, *Knights* 536:

θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.

Elmsley's *Διονύσου* should not, as it does, stand in all the texts. *Eccl.* 682 and *Lysistr.* 633. 4 (in Blaydes) are enough to shew that the *statuſiē* may stand for the statue, and an analogous use is Aesch. *in Tim.* 101 *ἐργαστήρια . . . ἐν μὲν ἐν Αὔλωνι, ἕτερον δ' ἐπὶ Θρασύλλῃ*; schol. *Ἀττικῶς ἀντὶ τοῦ πρὸς τῷ Θρασύλλων μνήματι*. Paus. ii. 23 *ἐντεῦθεν . . . ναὸς ἐστὶν ἐν δεξιᾷ Διονύσου . . .* (§ 2) *τοῦ Διονύσου δὲ ἐγγυτὰν οἰκίαν ὄψει τὴν Ἀδράστου*. There must be other examples of so natural an usage.

T. W. ALLEN.

PLATONICA.—VII.

(Continued from Vol. XVIII. p. 435.)

THE LAWS.

At some future time I hope to make further contributions to the criticism of the *Laws*, especially the later books. But it is rather dull reading, and, until Mr. Burnet edits them, we have no good text of the books in question. Meantime I offer a few suggestions, mainly on the earlier half.

628 B *πότερα δὲ ἀπολομένων αὐτῶν ἐτέρων*

[*εἰρήνην τῆς στάσεως γενέσθαι*], *νικησάντων δὲ ποτέρων δέξαιτ' ἂν τις μᾶλλον ἢ κ.τ.λ.*;

εἰρήνην—γενέσθαι is bracketed by Schanz after Badham, and I am not now concerned with it. What I would ask is whether the use of *ποτέρων* in the second half of the antithesis is a natural one, and whether it should not change places with *τῶν ἐτέρων*. It means of course *one side*, and this expression would naturally come in the first of the