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ΟΣ an ΠΕΠΛΗΤΗ (Aves, 1350)

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in the next group of syllables within the range of the focus, so that there is a series of jerky leaps from the first foot to the sixth. And sometimes the mind, as well as the eye, o'erleaps itself. Both sight and sound and sense anticipate—a sort of visual-mental prolepsis—*φλογο* is taken before it should be taken, and supplants *φηλιον*. Or, perhaps, the change from *ήλιονφλογοστιβεις*

is to be accounted for by contraction into *ήλιοστιβεις* (the syllable *φλογ* dropping out); and a subsequent restoration of the metre is made by a transformation of *ερπ*, preceded by *φλογ* (possibly assisted by *φλο* in *φλοῖσβον* directly below) into *φλογώπας* (from *φλογερπε*—*φλογωπε*), to agree with *άντολός*.

J. E. HARRY.

ΟΣ ΑΝ ΠΕΠΛΗΓΗ (*Aves*, 1350).

My reviewer in the *Berliner Phil. Wochenschrift* (December 26, 1908) ranges himself with the opposition: 'Sehr eigentümlich ist die Annahme Harrys, dass Aristophan. *Av.* 1350 *πεπλήγη* ein redupliziertes Präsens oder ein reduplizierter Aorist sei. Ebenso wenig gerechtfertigt erscheint es, wenn er *τετύχουν* als reduplizierten Aorist auffasst.' But it is a question of truth, not of authority.

In the first place, the perfect active of the verb *strike* is not *πέπληγα*—the periphrasis *πληγὰς δεδοκέναι* is used by Dem. 54. 14, while *πεπληγέναι* in Xen. 6. 1. 5 does not count. The indicative does not occur at all. In the second place, *πεπλήγη* is not even a perfect in form, not to speak of time. The lines of demarcation between the tenses often get hazy as soon as the indicative is left behind—*εἴμι* is not always future even in Attic, *ἦκω* not always perfect. Veitch is right in asserting that the subjunctive and optative of the latter seem to be used aoristically; Jebb is right in believing that *ἦκοι ἄν* can be parallel to *μένοιμ' ἄν*, for there is nothing to prevent the *detached* form from being used as a possible present or aorist, just as *εἴη ἄν* can be *would be*, *will be*, *shall be*, *must be*, or *will have been*, *must have been*, etc. Only it happens that there are but two examples of *ἦκω* in the optative with *ἄν* in the third person, one in the second, and none in the first. The first two happen to retain the perfect signification whereas *ἄν ἦκοις* (Eur. *Bacch.* 1380) is future in act as well as in verification.

It is conceivable that Aristophanes would not have hesitated to use the reduplicated form to express vividly the image of re-

peated blows. But it is better to consider *πεπλήγη* as an archaic form, purposely employed to give the clause a comic legal colouring—'whoever "mayhems" (maims) his father'—and not, as has been asserted (*C.R.* 19. 440), 'distinctly denotes completeness of the action.' It is, consequently, to the antique field we must go, to study the form in its native environment. One extremity of *πεπλήγη* sounded to the Greek ear the subjunctive mood; but the corpus itself, with the other extremity, gave no information as to tense: present, aorist, and perfect were all *πεπληγ-*. The perfect **πέπληγα* yields *πεπληγνία* (κ 238). So *κεκλήγως*, *κέκληγα* (μ 256, Δ 343); but present in M 125 (*κεκλήγοντες*) and Π 430 (*κλάζοντε . . . ὡς οἱ κεκλήγοντες*). Cf. B 222, P 88, Callimachus, *Ion.* 53 (*πεπλήγοντες*), σ 335 (*κεκοπὼς χερσὶ στιβαρῶσιν*), B 264 (*πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῶσιν*). So *ὁ πεπληγὼς* (active) = *ὁς ἂν πεπλήγη* = *ὁ πεπλήγων*. Cf. N 60 *κεκοπὼς*, 'Perfektbildung präsentischer Bedeutung' (Ameis-Hentze). In E 762 *πεπληγνία* is perfect in form, but *πεπλήγετο* in M 162 (=ν 198, O 397) is aorist. Cf. Ψ 363 *πέπληγον* (=θ 264), 660 *πεπληγέμεν* (=Π 728), E 504 *ἐπέπληγον*, Σ 31 *πεπλήγοντο*. In Plut. *Mon.* 79 E *ὁ πεπληγὼς* is passive. The regular form *πεπληγμένος* occurs in Diodor. *Sic.* 17. 117. 2. Both active and passive aorists are found in Soph. *Ant.* 171 ff. *παίσαντές τε καὶ πληγνέτες*, and in Lys. 4. 15 *πότερον ἐπλήγην ἢ ἐπάταξα*;

But, after all, why should the perfect in such a sentence be desiderated? The Law's command on earth would be *τὸν πατέρα μὴ τύπτε* (*Av.* 1364. Cf. *Ran.* 622), or *μὴ πατάξῃς*, for *πὼς γένοιτ' ἂν πατέρα*

τύπτειν ἐν δίκη (*Nub.* 1333), but among the birds οὐκ αἰσχροὺν τὸν πατέρα τύπτειν (*Av.* 757), and whoever commits the deed, ὅς ἂν τὸν πατέρα τύπτῃ, οὐ δίδωσι δίκην, or as Socrates put it in the *Nubes*, τί δρᾷς, ἦν τις σε τύπτῃ; and Strepsiades answers τύπτομαι. Change this to the relative and we get ὅς ἂν τύπτῃ, which contains too ordinary a verb for the high and mighty Lex, and the comic poet proceeds straightway to transform it into πεπλήγῃ, which smacks of the court. Cf. *Ecc.* 642 οὐκ ἔμελ' οὐδὲν | τῶν ἀλλοτριῶν, ὅστις τύπτοι· νῦν δ' ἦν πληγέντος κτέ, *Lys.* 162 εἰδὲν δὲ τύπτωσιν, *Dem.* 23. 50 ἂν τις τύπτῃ τινά . . . ἂν τις ἀποκτείνῃ . . . ἂν τις καταβλάψῃ

τινά—one would search the literature in vain, from Homer to Justinian, to find a perfect subjunctive such as Veitch, Rutherford, La Roche, Sonnenschein, and Tolkien would have us believe Aristophanes used in *Aves*, 1350.

As I was not discussing the passage when I wrote the article, and had no occasion to thumb the commentaries (taking it for granted that everybody understood ~~πεπλήγῃ~~ as I did), Kock's note did not fall under my eye: 'nicht Perfect, sondern Conjunctiv des epischen Aoristus.'

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NOTES

HESIOD AND THE DOMINIONS OF AIAS.

MR. ALLEN in *Classical Quarterly* iii. 83-4 founds far-reaching combinations on a fragment of Hesiod, *Berlin Papyri* 10568. The Megarians, he says, who are unknown to Homer, 'found less resistance in Hesiod . . . they are duly seated, equipped with their heroic epithet, among Ajax's possessions. . . . He (Hesiod) has given the Megarians what they in vain sought from Homer, an heroic existence under the banner of Ajax. To glorify Ajax's state, the complaisant Hesiodian enriched him at the expense of his compeers; Troezen, Epidaurus, Aegina, Mases, Hermione and Asine are taken from the kingdom of Argolis; Corinth is filched from the King of Men.'

Now let us look at the text:

Αἴας δ' ἐκ Σαλαμείνος ἀμώμητος πολεμιστῆς
μῦθο· δίδου δ' ἄρα ἔδνα ἐοικότα, θανματὰ
ἔργα·

οἱ γὰρ ἔχον Τροίηνα καὶ ἀγχίαλον Ἐπί-
δαυρον

νήσόν τ' Αἴγειναν Μάσητά τε κούροι Ἀχαιῶν,
καὶ Μέγαρα σκυόνετα καὶ ὄφρυνόετα Κόρινθον,
Ἑρμιόνην Ἀσίνην τε παρέξ ἄλλα ναιεταώσας,
τῶν ἔφατ' εἰλίποδάς τε βόας καὶ ἵφια μῆλα
συνελάσας δώσειν, ἐκέκαστο γὰρ ἔγχρ' μακρῶι.

Is there a single word here to range any country but Salamis under 'the banner of Ajax'? Or are we to say that the Sheriff of Nottingham existed heroically 'under the banner' of Robin Hood? Mighty man of war that he is, Aias undertakes by way of providing his bride-price what would in fact be a 'marvellous achievement,' a complete 'drive' of the flocks and herds of every country within raiding distance of Salamis—with the notable exception of Attica. As a business-like and benevolent king, he will furnish his marriage settlement at the expense not of his subjects but of his neighbours, 'taxing the foreigner' by a fiscal process which leaves no possibility of dispute as to the real incidence of the impost.

Even if the explanatory ἐκέκαστο γὰρ ἔγχρ' μακρῶι left any doubt as to the nature of the 'drive,' the word συνελάσας would suffice; what it implies is clear enough from A 154:

οὐ γὰρ πῶ ποτ' ἐμὰς βοῖς ἤλασαν οὐδὲ μὲν
ἵππους,

and A 677:

ληῖδα δ' ἐκ πεδίου συνελάσσαμεν ἡλιθα πολλήν.

A king who raises contributions from his own people is said δημόθεν ἀγείρειν, τ 197.