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## Aesohylea

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# The Classical Review

MAY 1898.

## AESCHYLEA.

### PROM. VINCT.

118. *τερμόνιον ἵκετ' ἐπὶ πέδον.*

594. *πλανᾷ τε νῆστιν*] *schol.* ἀλλ' οὐκ ἐμοὶ  
ἢ τὸ νηστεύειν. Read *NOY KENOI*? cf.  
189 *πλανᾷ*] *schol.* τὸν νοῦν.

1062 *ὅς ῥδ' οὐ πεπλασμένος*  
*ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος*  
*ψευδηγορεῖν γὰρ οὐκ ἐπίσταται.*

I have boggled at the word following *λίαν*, and *εἰρημένος* is written after erasure. We have here a rhetorical formula not hitherto illustrated: Deinarch. 99, 35 οὐ γὰρ ψεῦδός σιν, ἀλλὰ καὶ λίαν ἀληθές τὸ... Antiphon 123, 5 οὐ γὰρ ἀφανής, ἀλλὰ καὶ λίαν φανερός... Eust. 59 οὐ παρέργως ἀλλὰ καὶ λίαν περιέργως. Lucian iii. 586 οὐ μικρὸν οὐδὲ εὐκαταφρόνητον ῥᾶγμα ἀνακυκλεῖς, ἀλλὰ καὶ λίαν τῶν ἀπορρήτων. Eur. *Alc.* 822-3. It is clear that we want a word in direct opposition to *πεπλασμένος*, meaning *true*, *genuine*, as Plat. *Tim.* 26 E ἢ πλασθέντα μῦθον ἀλλ' ἀληθινὸν λόγον, *Rep.* 85 E μὴ πεπλασμένως ἀλλ' ἀληθῶς, *Legg.* 42 D ἀληθῶς καὶ οὐ τι πλαστῶς, Bato (*Kock* ii. 329) *πεπλασμένως... οὐκ ἀληθινῶς*, *Isaeus* 0, 9 λόγοις πεπλασμένοις καὶ μάρτυσιν οὐ ἀληθῆ μαρτυροῦσιν: and I do not doubt the word was *ἐτήτυμος*, conjectured already by Hartung.

### PERSAE.

In this play there is a point of style which so far as I know) has hardly been remarked: at any rate I am sure that critics  
NO. CV. VOL. XII.

have not duly appreciated its bearing upon many single phrases. Portraying Persians, and laying his scene in their chief city, Aeschylus has sought to add local colour to his picture by using Ionic words and Ionic forms: e.g. *βαῦζειν* 13, *δυσβάυκτον* 577, *σοῦνται* 25, *σοῦ* 665, *σύδην* 483: *σιτίφος* 20, 20, 369; *ἐχυρός* 79, 90, *ὀρχάμω* 132, *ναμερτῇ* 249, *διαίνεσθε* 261, 1039, 1048, 1065; *θοῶς* 401, *ὑπαντιάζειν* 410, 836, *κόρυμβα* 414, 662; *μάσσων* 443, 710; *θώμιγξ* 464, *ἐπέσπε* 555, 39; *διαμυδαλέους* 541, *βαρίδες* 556, 1076, *βάζειν* 596, *βάγματα* 640, *ἔσκεν* 659, *βάλλην* 660, *βάσκε* 667, 675; *ἴθυνε* 775, *ἐπίθουν* 862; *πινύσκετε* 832, *ἐγὼν* 934, *ἰάν* 939, *ἀγρέται* 1005. ἦδ' ἐν lists 21, 22, 26, 887, 894, 896, 963, 976, 998; *ἐξεκείνωσεν* 763, verbs in *-οἶατο* 363, 372, 454; genitives in *-οιο* 110, 868,<sup>1</sup> 1571. Constructions: *δέ ἐν ἀποδοσί* 418, *ἐμοὶ δοκεῖν* 249, ὡς ἐγὼ 'δόκουν ὁρᾶν, τεύχειν 191, *διὰ δ' Ἰαόνων χέρας τυτθὰ δὴ*<sup>2</sup> 'κφυγεῖν ἀνακτ' αὐτόν, ὡς ἀκούομεν (this is very frequent in Hdt.) 567, *τόδ' ἴσθι* with infin. 176, 434, 1438; καὶ τὸς δέ 265, *κἀγὼ δέ* 549 being a use so common with Xenophon, I take to be Ionic.

I do not mean, of course, that none of these is found anywhere else in tragedy, though very many of them are, in fact, found nowhere else: my conclusion is established by their multitude; and the occurrence of an Ionicism in the *Persae* is no warrant for admitting it in other plays.

The same thing is to be observed in Trojan plays of Sophocles: in the *Τρωῖλος*, the

<sup>1</sup> The metre of 866 *sqq.* is that of a geographical passage in Stesich. 5.

<sup>2</sup> As Bothe corrected *τυτθὰ δ' ἐκφυγεῖν*.

βάρβαρον θρήνημα, *iaí fr.* 574, ἀπεσκῆ 569, δροσάγγαι 577 and in the Ἑλένης Γάμος *fr.* 184; in the Πουμένες, 472 ἰὼ βάλλην, 474 βαρίβας, 477 παρσάγγαι: and ἀμφιβώτης is recorded from the Τεῦκρος of Ion. The subject will repay further investigation: meantime I may point in the *Supplices* to the Cyrenaic βοῦνιν 134, 784, βάρης 849, 885, 893, ἀμίδα or ἀμάδα (*E. M.* 75, 22) 855, 860.

In the *Persae* this principle has important applications. It is plain now why we find the Ionic forms κνάνεον 82, εὐπετέος 97, λιγέα 335 (*cf.* γηραλέα 174, πορφυρέα 320). There need not now be any objection to ἐὼν in 13; nor, I think, to ὅταν ἐκσωζοίαιτο (*in orat. obliqua*) 453: and we see now a design in the frequent omission of augment in narrative, 313, 316, 370, 419, 461, 493, 509. Usually it is Epicism; here it is to help out the suggestion of Ionian; and it is probable that οἶχωκε 13, ἄλλυσαν 464, εὐχετο 501, εὐτύχει 509, οἰακοστρόφουν 769 should not be Atticized.

It is well known that the lengthening of a vowel before *τρ* etc. was studiously avoided by Aeschylus. But in the *Persae* we find three notable exceptions: 220 αἰτοῦ τῶνδ' ἀπότροπὴν τελεῖν, 765 Ἀσίδος μηλοτρόφου, 784 Ξέρξης δ' ἐμὸς παῖς νέος ἐὼν νέα φρονεῖ. This last—where the lengthening occurs between two words—is unparalleled in Attic. But in Ionic it is quite natural; with the old Ionic writers this lengthening is normal, and is not affected by the division of the words. Finding, then, in the same phrase the Ionic ἐὼν, I take the whole, νέος ἐὼν νέα φρονεῖ, to be an actual quotation—from <sup>1</sup> Archilochus, most probably. In 765 we have the old Ionic epithet of Asia, Archil. 26 ὁ δ' Ἀσίης καρτερὸς μηλοτρόφου, and 220 I believe to be an established religious formula, since in Eur. *Phoen.* 586 we find ὦ θεοί, γένουσθε τῶνδ' ἀπότροποι κακῶν.

Finally, the passionate repetition of words 259, 988, 993, 1002, 1056, is a representation of the Oriental style, and is employed for the same purpose by Euripides with ludicrous effect in his admirable burlesque-portrait of the Phrygian, *Or.* 1362 *sqq.* It is just as much dramatic characterization as the dithyrambics of the Asiatic mourners in *Cho.* 422 *sqq.*

243 οὐδαμ', <ἀλλ'> ἔγχη

296 ὁμως δ' ἀνάγκη πημονὰς βροτοὺς φέρειν  
θεῶν διδόντων πᾶν [δ'] ἀναπτύξας πάθος  
λέξον·

<sup>1</sup> I suspect that *Theb.* 747 is borrowed from a trochaic of Archilochus, — — — μεταξύ δ' ἄλκη δι' ὀλίγον — — —

When a speaker turns and gives an order as the outcome of a reflexion, no connecting particle is used; *Cho.* 708, 903, *Ag.* 1657, *Supp.* 489, Eur. *Bacch.* 770, *H.F.* 722, *Ar. Lys.* 424, Herodas i. 79, *v.* 80.

423 ναυαγίων τ' ἀνθοῦσα καὶ φόνου βροτῶν  
for πλήθονσα followed by ἐπλήθουν? *Cf. Ag.* 664, *I.T.* 292, Nicephorus (*Walz Rhet.* i. 495) νεκρῶν ἅπαν τὸ πεδίον ἀνθεῖ.

#### THEB.

25 schol. οὐκ ἐμπυρ συνρόμενος. Read οὐκ ἐμπυρενόμενος. Verbs were formed at will in -ένω, -εύομαι, and another I restore in Aesch. *fr.* 60 τίς ποτ' ἔσθ' ὁ μουνόμαντις; λάλος, ἀδρατεύων σθένει (= ἀδρανέων).

100. κτύπον δέδορκα· πάταγος οὐχ ἐνὸς δορός.  
'—that was never the clash of a single spear!' Among the phenomena of panic terror, which Aeschylus is here portraying, *exaggeration* was so well recognised that it became a commonplace: see Drakenborch and Heinsius on Sil. Ital. i. 500, iv. 8, Claudian *in Eutrop.* ii. 70, p. 347 Burm. *Cf.* Sallust *Cat.* 31, 58. 2. A spear clanks, and in the disordered condition of their senses (φαντάζονται δὲ τὰτα πάντα schol. 80) the women imagine that they hear an army.

154 πόλιν δορίπονον μὴ προδόντ-  
ες ἑτεροθρόω στρατῶ..  
λντήριοι <δ'> ἀμφιβάντες πόλιν  
δείξαθ' ὡς φιλοπόλεις.

An interrupted sentence: 'show your patriotism by not abandoning the city but protecting it.'

205. The schol. must be punctuated thus: εὐρὼν δὲ ὁ Αἰσχύλος παρὰ τῷ Ὀμήρῳ τὸ 'θεῖον δύσονται ἀγῶνα'—παρὰ γοῦν τὸ εἰς τὸ αὐτὸ ἀγείρεσθαι 'ἀγῶνα' εἶπεν—τὴν οὖν κ.τ.ε.

230. Lycophr. 1411.

254. δολολυγμὸν ἱερὸν ἐμμελῇ παιάνισον (or εὐμελῇ) for εὐμενῇ? *Cf. Pers.* 395 οὐ γὰρ ὡς φυγῇ παιᾶν' ἐφύμνον σ' ἐμνὸν Ἕλληνες τότε, ἀλλ' ἐς μάχην ὀρμώντες εὐψύχῳ θράσει. Eteocles is appealing to the women not to shriek and wail in discordant notes of terror (αἰεῖν, λακάζειν 169, τοιαυτ' ἐπεύχον μὴ φιλοστονῶς θεοῖς μῆδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν 266), but to raise a decent and harmonious hymn for victory. To the <sup>2</sup> *Thesaur.* add Pollux *iv.* 71, 75.

<sup>2</sup> Mosch. de pass. mul. p. 24. 12 ἱερώτατα καὶ εὐμελέστατα (cited by Hase) should be εὐμενέστατα, a regular combination.

269 schol. ὥστε εἶναι αὐτὸς ἑβδομος for ἐστίν. Theophr. *Char.* xx. ὕδωρ...λακκαῖον [ὥστε εἶναι ψυχρόν].

273 καὶ φλύειν?

292 schol. Ἄρειον πεδίον προειρηται. Mention of it has probably dropped out from schol. 102.

292 παρὰ τῶν πολιτῶν is a separate gloss on πολίταις.

305 καὶ πόλεως ῥύτορες <ἔστ'>

323 schol. περισσόν.

343 τί ἐκ τῶνδ' εἰκάσαι τ' ἐλ ος πάρα; for λόγος? cf. 142.

568 ὥστε περὶ σοῦ λέγεσθαι is a separate gloss on λέγειν: cf. 984 schol.

607 ὁμως δὲ καὶ τῷ? cf. 540.

679 schol. εἰς τὸ αὐτοκτονεῖν for εἰς ταῦτ' οὖν.

711 κατάρας Οἰδιπόδα τὰς περιθύμους τελέσαι βλαψίφρονος·

παιδολέτωρ δ' Ἔρις ἐξ ο τ ρ ὶ ν ε ι, for δ' ἔρις δ' ὀτρύνει. The correction is the easiest possible in the eyes of those acquainted with minuscule writing: consult *Bast. Greg. Cor.* p. 711, *Cobet V.L.* 68, 219, 224, 236, *N.L.* 120, 289. For the function of Ἔρις see *Hom.* Δ 439-45, E 517, A 73, Y 48, Σ 535, *Hes. Scut.* 148, 156, *Quint. Smyrn.* v. 31, vii. 166, *Nonn. D.* ii. 358, and (in reference to our story) *Eur. Phoen.* 351, 800.

752 τ ε λ ε ι ᾶ ν γὰρ παλαιφάτων ἀρῶν βαρεῖαι καταλλαγαί

(for τέλεια\*). τέλεια would necessarily be a predicate.

767 πατροφόνῳ χερὶ τῶν κρεισσοτέκνων τ' ὀμμάτων ἐπλάγχθη,

804 δυσπότμως: cf. 822, *Pers.* 275.

907 [ὥς] 'ἐρ<ε>ξάτην...' Cf. *Ag.* 381.

910 δυσαίων σφέ γ' ἅ τεκοῦσα?

927 ἀρὰ<ς> πατρός τινεὶς ἀλαθεῖς.

976 The last word may have been *τολμημάτων* (*Phoen.* 1226) or one recorded by *Hesych.*, *ὀτλημάτων*: *κακοπαθημάτων*, and the beginning perhaps *διδυμια τροπαῖ*.

996 δοκοῦντα καὶ δόξοντ'! *Plat. Phileb.* 12 A ἐμοὶ μὲν πάντως νικᾶν ἡδονὴ δοκεῖ καὶ δόξει.

#### SUPPLICES.

Study of the errors in this play—the last in cod. M—has convinced me that it was

copied directly, or certainly at no more than one remove, from an Egyptian papyrus.

79 ἀλλά, θεοὶ γενέται,  
κλύετ' εὐ τὸ δίκαιον ἰδόντες·  
ἦβα μὴ τέλεον  
δόντες ἔχειν παρ' αἶσαν  
ὑβριν δ' ἐτύμως στυγόντες  
πέλοιτ' ἂν ἔνδικοι γάμοις.

Usually a comma is placed at ἰδόντες and πέλοιτ' ἂν translated as though it were πέλοιτε.

123, 134 ἱεῦμαι.

255 πρὸς ταῦτ' ἀμείβου καὶ λέγετ' εὐθαρσεῖς ἐμοὶ πρὸς ταῦτα in its adverbial use always means 'in face of this,' *τούτων οὕτως ἐχόντων*, referring to a case already presented. What we require here is *τούτων ἀμείβου γ' εἰνεκ' εὐθαρσῆς ἐμοὶ* 'for that, you may answer with assurance': see, for instance, *Ar. Nub.* 420-2 *Blaydes*.

322 τὸ πάνσοφον νῦν ὄνομα <καὶ> τούτου φράσσον. Cf. 324. πάνσοφον is a complimentary epithet; cf. *Plat. Theag.* 122 D, *A.P.* vi. 357, v. 308, *Coluthus* 266.

327 δοκεῖτε <γούν> μοι possibly. γούν is often corrupted through compendium to γε,<sup>1</sup> which would easily have been omitted here.

349 Does not βαρὺς γε μέντοι indicate a lacuna before this line?

499 πολλῶν τὰδ' ἡμῖν ἐστὶν ἡξιωμένα,  
αἰδοῖον εὖ ρέοντα πρόξενον λαβεῖν.

The point is, I think, a patron who is both gracious to suppliants (*αἰδοῖον προξένων* *Hegesipp. A.P.* xiii. 12) and strong, influential, prosperous—who has at once the will and the power to protect. The reason for the many conjectures is the feeling that, though in *Pers.* 604 we have *ὅταν δ' ὁ δαίμων εἶροῖ*, 'there δαίμων is not so much a personification as a synonym of τύχη' (*Paley*), and could not be said of a person. In the language of the Stoics however, *εὔροεῖν* *εὔρους*, *εὔροια* were commonly applied not only to things (in which sense *εὔροια* was recognised by *Phrynichus, Bekk. An.* 29. 25 *Εὔροια*: *εὐδαιμονία καὶ εὐτυχία*: *παρὰ τὸ καλῶς ρεῖν τὸν βίον*), but also to persons (*Upton Index to Arr. Epictet.*); and if the same use be admitted here, there is no need for the compound verb, as will be seen from the two following passages (which should be added to the Lexicons): *Theognis* 639 *πολλάκι παρ δόξαν τε καὶ ἐλπίδα γίγνεται εὖ*

<sup>1</sup> Restore γούν for γ' in *Eur. Heracl.* 998, for τε in *Menand.* 102 *Kock*.

ῥεῖν ἔργ' ἀνδρῶν. Aristid. ii. 244 ὅθεν δειλία, ζητεῖν, καὶ πότερον ρεῖ τὰ πάντα ἢ οὐ· ἔγνωσαν μὲν τὰν κακῶς ῥέοντα τὰ πάντα αὐτοῖς.

512 αὐτήν ἄγοντας τόνδ'

ναυστήρ' (worshipper) Wecklein; νάστην might be suggested. But I suppose Danaos, who calls himself ναυκλήρος 183, to have been presented on the stage ναυκλήρου τρόποις (Soph. *Philoct.* 128), *ornatu nauclerico* Plaut. *Mil.* 1177, where the garb is described.

544 γενοῦ πολυμήστωρ, ἔφαπτορ 'Ιοῦς·  
Δίαί τοι γένος εὐχόμεθ' εἶναι  
γᾶς ἀπὸ τᾶσδ' ἐνοίκου

for ἐνοικοί: i.e. ἀπ' ἐνοίκου τᾶσδε γᾶς, 'we claim to be of thine own race, by descent from an inhabitant of this land.' That is what they are claiming as the ground of their appeal throughout this chorus: see especially 588-600. δαί (sic) for δίας is Pauw's conjecture.

563 καὶ βαθύπλουτον χθόνα καὶ  
τᾶς Ἀφροδίτας πολύπυρον αἶαν.

Schol. 564 Φοινίκην· ἦν ἱερὰν Ἀφροδίτης φησὶ διὰ Βύβλον καὶ Λίβανον—the famous seats of the worship of Adonis and Aphrodite, the Συρία θεός (Hdt. i. 805 Stein, 131, iii. 8, Pausan. i. 14. 6, iv. 31. 2, vii. 26. 7, Sappho Walz *Rhet.* ix. 136): see Lucian *περὶ τῆς Συρίας θεοῦ* 5 and 8, Strabo 755, Eustath. on Dionys. *Perieg.* 912 p. 161 Hudson, *F.H.G.* iii. 30, 569 (Philo Byblius), Nonn. *D.* iii. 108, iv. 80, 243, xvi. 168, xx. 143, xxxi. 126, 202, xxxii. 9, xli. 1 sqq., 107, *A.P.* xii. 131, xvi. 202 (p. 355 Mackail), Themist. xxxiii. p. 301 B, Callisthenes p. 11 Müller, Claudian *de Phoenice* 66 p. 1046 Burm. (where more may be found). Paley is followed in a strange error by Wecklein and Tucker, imagining that βίβλον καὶ λίβανον (sic) refers to βαθύπλουτον.

598-607 are a pair of questions and answers:

στρ. 598 τίν' ἂν θεῶν ἐνδικωτέροισιν  
κεκλοίμαν εὐλόγως ἐπ' ἔργοις;  
πατήρ φυτοργγός <αὐτὸς>...  
ἀντιστρ. 603 ὑπ' ἀρχᾶς δ' οὐτινος θοάζων  
τὸ μείον κρεισσόνων κρατύνει;  
οὐτινος ἀνωθεν ἡμένου σέβει κάτω,  
πάρεστι δ' ἔργον ὡς ἔπος  
σπεύσαι τι τῶν βούλιος φέρεי φρήν.

'Is there none beneath whose rule he sits with power less than a mightier's?' 'None is there upon a higher throne for him to hold in awe, but he may execute forthwith aught that his counselling mind may lay

before him.' Cf. *Pers.* 244-5, *Eum.* 429. This arrangement gives a satisfactory account of 605, which is otherwise sadly tautological, and still more so if κράτη (or κράτος) be a right conjecture for κάτω. The language (βούλιος Auratus for δούλιος) alludes to the functions of the two assemblies at Athens: Aeschin. 71. 21 and the grammarians on *προβουλεύμα, προβουλεύειν*. Zeus requires no sanction for his policy; he possesses not only the deliberative power but also the uncontrolled executive.

642 τάν τε οὔ γὰρ τε.

760 Remove the stop at οὐδέν. Danaos interposes, completing the construction (cf. Plat. *Gorg.* 467 A); but the chorus themselves continue their sentence at 763. So also in 767 there should be no stop at ἐπαίοντες, where they are again interrupted by Danaos.

792 ἀλυκτὸν δ' οὐκέτ' ἂν πέλοι <τέλος>  
κελαινόχρων δὲ πάλλεται φίλον κέαρ.

801 πρὸς ὄνθ' ἰδρῆλᾶ

815 Schol. λείπει <ὁ καί>. εὖρω.

817 θεοσεβῆ ἄς Ar. *An.* 897?

819 λυσίγαμ' ἄχειμ' ἐπιδε, πάτερ.  
ΚΑΤΑΒΑC ΕΙC

839 αἶθι καββάς ν α ὦ ν for  
ΚΑΤΑΚΔCΕΙC  
αἶθι κακκας νυ

Cf. Stesich. 8 δέπας ἑσκατέβαινεν χρύσειον  
'into the vessel.' (καββάς and καταβάς Paley.)

861 For ἡσδονπιατάπιτα  
κελεύω βία μεθέσθαι  
ἵχαρ φρενί τ' ἄταν

I conjecture

τί σύ, δονπιαχαπύτα;  
κέλομαι βοᾶν μεθέσθαι  
(τί γάρ;) φρεναπατᾶν.

φρεναπάταν had been already discerned by Burges.

876 βαθέα, βαθύμित्रε, κακὰ παθὼν?

888 ὑπέρογχ' ἱλάσκι ας μάρπτι 836, οὔ  
ὑπερογχυλάσκι?

909 δάκος, ἄχ<ος μέγα>

937 should be punctuated ἤκουσα· τοῦπος (δ') οὐδαμῶς φιλόξενον, as the article shows: contrast 475 ἤκουσα μαστικτήρα καρδίας λόγον, and cf. 465 ἤκουσα· 473 αἰνυματώδες τοῦπος.

972 μονορρήθμους δόμους = μονοτρόπους: cf. ἰδιόρρηθμοι(κοινοβιακοί).

1001 τιμίῳ γέρα?

1012 κηπεύματα?

1073 Ζεὺς ἀναξ ἀποστεροί—

ἡ γάμον δυσάνορα

δάϊον, ὥσπερ Ἴω

πημονᾶς ἐλύσατ' αὖ

χειρὶ παιωνίᾳ, κατὰσχετον

εὐμενεί βίᾳ κτίσας.

'May Zeus preserve us, even as he delivered Io again out of her affliction, after making her possessed by kindly violence.' ὥσπερ

is Auratus' correction of ὅσπερ, αὖ mine of εὖ, and for κατασθένων Weil restored κατὰσχετον :—the word must have been an adjective, and no other is textually probable; but the sense of it must be κάτοχον. Cf. *Eum.* 17 τέχνης δέ νιν Ζεὺς ἐνθεον κτίσας φρένα, where the schol. notes that κτίσαι = ποιῆσαι is a favourite use of Aeschylus (with an adjective, also *Eum.* 717, *Cho.* 1058, *Pers.* 292).

WALTER HEADLAM.

(To be continued.)

## THE MINOR WORKS OF XENOPHON.

(Continued from Vol. XI., p. 425.)

## X. APOLOGIA SOCRATIS.

WE will try this by the same test of language which we have applied to other disputed works.

The ὥς = ὥστε, which X. alone, or almost alone, of Attic prose writers employs, is found in 16 (ὥς τῶν ἀλλοτριῶν μηδενὸς προσδεῖσθαι). Ἐνθα 'where' occurs in 23. ἰσχυρῶς = πάνυ, σφόδρα will be found in 5 (ἰσχυρῶς ἀγάμενος) and 28 (ἐπιθυμητὴς μὲν ἰσχυρῶς αὐτοῦ): μείον in 24 and 26: σύν in 24 (Διὸς καὶ Ἥρας καὶ τῶν σὺν τούτοις θεῶν); ἐπεὶ of time 3, 4, 14, 33. We have seen before that X. likes a construction such as ἡ ῥᾶστα 'in the easiest way' (7), where other writers usually employ not ἡ but another word: and we have had occasion to notice the poetical λήγω (8), εὐφροσύνη (8), εὐπάθεια (18), κατὰδῆλος (23), μεγαλύνω (32), as words which he rather affects. Δωρεῖσθαι (17) is used chiefly by the poets, hardly ever in oratory (Isocr. 4. 26), never in comedy or in Thucydides, occasionally in X. and Plato. Still more uncommon in Attic prose is οἱ γεννήμενοι (20) which even Plato does not use, but X. *Mem.* 1. 4. 7 does. Ὀμμα is often used by Plato, constantly by Aristotle, occasionally by X. (e.g. *Symp.* 1. 9: *de Re Eq.* 11. 9), otherwise uncommon in prose. Anyone who observes ὄμμα and ὀφθαλμός in Aristophanes and the comic fragments will be able to measure the extent to which each was in familiar use. Κυδρός (29) is known to us chiefly from poets: it occurs however *de Re Eq.* 10. 16. The starting-point of the

*Apologia* is the μεγαληγορία (1 twice and 2) of Socrates; the very word is distinctly Xn., for X. uses the verb μεγαληγορεῖν three times (*An.* 6. 3. 18: *Cyr.* 4. 4. 2: 7. 1. 17) and the adjective μεγαλήγορος once (*Cyr.* 7. 1. 17), while elsewhere it hardly occurs (Aesch. *Theb.* 565: Eur. *Heracl.* 356).

I will enumerate a few other uncommon words: διασαφηνίζω (1: *Mem.* 3. 1. 11: *R.L.* 4. 3). The simple σαφηνίζω occurs several times in X., otherwise usually in poetry: cf. σαφηνής in poetry and (σαφηνέως) Herodotus: διαρίγγομαι with participle (3: half a dozen times in X., otherwise rare: cf. διαβεβιωκέναι with participle just before): βιοτεύω (6: *Oec.* 15. 3: 20. 15 and often in X.): εὐμένεια (7: εὐμενής rare in prose, often in poets and X.): προξενῶ (7: *An.* 6. 5. 14): φιλοφρονεῖσθαι (7: often in X. and Plato, not common otherwise: X. has φιλόφρων also half a dozen times): ἐπίσκεψις (8: three or four times in X.): ἐτοιμάζομαι middle (8: *Cyr.* 3. 3. 5): ἀμφιλέγω (12: *An.* 1. 5. 11. Ἀμφισβητῶ is the usual word. Cf. the Xn. ἀμφίλογος): συμβούλευμα (13: *de Re Eq.* 9. 12: a very rare synonym for συμβουλή): ὑπερφέρω (15: *Mem.* 3. 5. 13 and twice in *R.L.*): ἐξ ὄπου(περ) since (16 and 27: *An.* 7. 8. 4: *Cyr.* 8. 2. 15: quite rare): ἰσομοιρία (21: *Cyr.* 2. 2. 21, 22): λιπαρητέον (23: λιπαρεῖν *Oec.* 2. 16: *Cyr.* 1. 4. 6: *Hell.* 3. 5. 12): ἐφέπεσθαι, παρέπεσθαι (23 and 27: we have seen before that ἔπομαι is not used freely in prose, though it and its compounds occur often in X. and one or two other writers): προσβατός (23: *An.* 4. 3. 12: 8,