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Aeschylea

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I am anxious only to correct one impression which may possibly be carried away by foreign scholars who have seen not my review but only Dr. Brieger's strictures upon it. No one who has read the notice itself can suppose that I have the smallest wish to undervalue the debt which Lucretius owes to German scholarship, both to the great scholars who have edited his poem and also to some less-known men, such as Polle and Bockemüller. My very guarded commendation of the latter offends Dr. Brieger: it was, however, so far as it went, strictly deserved. When Dr. Brieger's long expected commentary appears, it is to be hoped that his undoubted learning may be found used according to a more scientific method.

In conclusion, may I ask if any of the readers of the *Classical Review* can inform me as to the following point? Some years ago, Dr. Radinger in the *Berliner Philolog. Wochenschrift* (1894, No. 39) spoke of copies of Lucretius containing MS. notes by Pon-

tanus as 'existing in different libraries.' Only two are known to me, one at Munich and the other in the British Museum. Is any other copy known? I hope ere long to publish the more valuable of the fresh readings contained in the British Museum copy of Pontanus's text, and in the very complete copy of Marullus's readings (partly in his own hand and entirely revised by himself) which I discovered last summer in the Bibliothèque Nationale. (See *Classical Review*, July, 1897.) The latter volume bears on the first page the words 'Petri Martellij liber est.' I now observe that Jovius in his 'Elogia doctorum Virozum' (Antwerp, 1557) says that Crinitus died shortly after a banquet at the house of Petrus Martellus. Crinitus was one of the most intimate friends whom Marullus had, and wrote some touching verses on the poet's tragic and premature death. The volume probably belonged to this P. Martellus or a descendant of his.

JOHN MASSON.

AESCHYLEA.

(Continued from p. 193.)

AGAMEMNON.

70 Quint. Smyrn. xii. 503.

104 κύριός εἰμι θροεῖν...,
ἔτι γὰρ θεόθεν καταπνέει
πειθῶ, μολπῶν <δ'>
ἀλκᾷ σύμφυτος αἰών.

θεόθεν καταπνέει appears to be intransitive, to judge from the Epic phrases, Plat. Com. 173. 14 μή σοι νέμεσις θεόθεν καταπνέουσα, Archestrat. (Ath. 305 c) μή σοι νέμεσις καταπνέουσα δεινὴ ἀπ' ἀθανάτων. *Trag. fr. adesp.* 303 θεόθεν δὲ πνέοντ' οὖρον. This leads to my reading: 'for still the divine impulse inspires me, and my life is yet knit up with power for song.' That is, 'though I am now too weak to fight, I am still strong enough to sing,' as the old shepherd says in *A.P.* vi. 73 εἰσέτι γὰρ σύριγγι μελίσδομαι, εἰσέτι φωνὰ ἄτρομος ἐν τρομερῷ σώματι ναιετάει. The passage has echoes of Pind. *O.* i. 104-112, and seems to me to be itself echoed in Eur. *Phaethon fr.* 774. 44 κοσμὸν δ' ὑμεναίων δεσποσύνων ἐμὲ καὶ τὸ δίκαιον ἄγει καὶ ἔρως ὑμνεῖν· δμῶσιν γὰρ ἀνάκτων εὐαμερίαι

προσιῶσαι μολπᾶν θράσος αἶρουσ' ἐπὶ
χάρμασιν (as I emend χάρματ').

111 δῖθρονον κράτος, Ἑλλάδος ἥβας
ξύμφρον' ἀγωγάν,

for ξύμφρονα ταγάν?

287 λάκοιμι is a necessary emendation, made silently by Karsten, but adopted, I think, by no one else.

319 πορθμοῦ κατόπτην πρῶνα for κάτοπτρον.

358 ἐγρήγορον is the seat of corruption; for the chief emphasis, which the critics vainly seek to throw upon τῶν δολότων, must, according to the order of a Greek sentence, fall upon this word. Rely on this, and you will see that what we require is not 'dangerous' or 'hostile,' but something wholly in the contrary sense, as 'harmless' and 'assuageable'; and now, but not before, you can understand *v.* 359. The original word I do not determine. εὐήγορον (= εὐφημον, *Eubul. fr.* 71, where read εὐηγόρως for εὐήγορος) might mean that the μῆνις of the dead will learn good words (cf. *Cho.* 39), become appeased. Kirchhoff,

I find, had once proposed *παρήγορον*, which we should have to take in a passive sense; *παρηγορεῖν...γένουτ' ἂν* (as 34) would be simpler. Possibly *εὑπέμ(φ)ελον* glossed by *εὐπαρήγορον*.

389 Punctuate *ὅπερ τὸ βέλτιστον, ἔστω δ'...*

428 *ὄνειρόφαντοι δὲ πειθήμονες
παίρεισι δόξαι φέρουσai χάριν ματαίαν
μάταν γάρ, εὐτ' ἂν ἐσθλά τις δοκῶν
ὄρῶν—
παρallάξασα διὰ χερῶν
βέβακεν ὄψις*

'For vainly, when, dreaming that he beholds his joy, (*he would embrace her*), the vision slips through his hands and is gone.' The construction, which has given much trouble, is an ellipse, the verb being suppressed *εὐφημίας ἔνεκα*. This is quite common in Greek writing: Simon. Amorg. 7. 110 *κεχρηνός γάρ ἀνδρός—οἱ δὲ γείτονες χαίρουσ' ὄρωντες*. Philem. 126 *μῦς λευκός, ὅταν αὐτὴν τις—ἀλλ' αἰσχύνομαι λέγειν—κέκραγε...4. 15, Xenarch. 4. 16, Theocr. i. 105 οὐ λέγεται τῶν Κύπριν ὁ βουκόλος—; Lucian i. 242 ἐγὼ δὲ ἤδη ποτὲ τὴν Ἀφροδίτην—ἀλλ' οὐ χρὴ αὐχεῖν. iii. 178, i. 232, 274, A.P. v. 34, 184. 5, 128, Priap. 82. 6, Verg. *Ecl.* iii. 8. Ar. *Vesp.* 1178 Blaydes. Soph. *O.T.* 1288 τὸν πατροκτόνον, τὸν μητρός—αὐδῶν ἀνόςι' οὐδὲ ῥητά μοι. Lucian iii. 296 πολλὸν τὸ 'ἐὰν ὁ πατήρ—καὶ κύριος γένωμαι τῶν πατρώων, [καὶ] πάντα σά.' Ov. *Heroid.* xiii. 164. Cf. *Ag.* 503 (as Ar. *Lys.* 33, 37), 1095, *Cho.* 193, 1030, Eur. *Tro.* 715.*

To the passages already cited in general illustration may be added Lycophr. 112–4, Eur. *Hel.* 35, Meleag. *A.P.* xii. 125, Hor. *C.* iv. 1. 37, Theocr. *xx.* 22, Eur. *Alc.* 359–367.

ἐσθλά here and elsewhere = the Attic *ἀγαθά*.

437 τὸ πᾶν δ' ἄφ' Ἑλλάδος αἶας συννορμένοις
*πένθεια τηλεσικάρδιος
δόμων ἐκάστου πρέπει·
πολλὰ γοῶν θυγᾶνει πρὸς ἦπαρ.*

It has long been recognised that *τηλεσικάρδιος* is inappropriate. In *P.V.* 179 it means 'hard-hearted'; it might mean 'stout-hearted,' 'patient,' 'long-suffering,' as a synonym in Hesych. *τλασίφρονα: ὑπομονητικόν*. We look for exactly the opposite, and nothing can be simpler than *ἀτλησικάρδιος* 'broken-hearted,' the synonym of which is recorded by Hesych. *ἀτλησίφρων: οὐδεμιᾶς τὸ λμης ἔννοιαν ἔχων* (evidently a right correction of Alberti for *ἀτμησίφρων*),

who gives also *ἀτλησία: ἀμνηχανία, ἀνυποστασία*.—It may further be considered whether the right reading is not *πενθεῖν ἀτλησικαρδίως δόμῳ 'ν ἐκάστου πρέπει*: but I do not incline to this. *ἄφ'* must, I think, be an error for *ἐφ'* governing the following dative.

483 εἰ δ' ἐτήτυμος
τίς οἶδεν ἦ τι (or ἦ εἴ τι or εἴτε) θεῶν
ἐστάλη ψύθος for ἐστι μὴ?

528 'King Agamemnon comes' proclaims the herald:

ἀλλ' εὖ νιν ἀσπᾶσασθε, καὶ γὰρ οὖν
πρέπει,
Τροίαν κατασκάψαντα τοῦ δικη-
φόρου

531 Δῶς μακέλλῃ, τῇ κατείργασται
πέδον
καὶ σπέρμα πάσης ἐξαπολλυ-
ται χθονός.

After 531 the MSS. have *βωμοὶ δ' αἰστοὶ καὶ θεῶν ἰδρύματα*, a line identical with *Pers.* 813. There are two reasons which convince me that it was but an illustrative quotation. In the first place, it interrupts the metaphor of the mattock and the soil, to which the words I have indicated belong. Remove it, and the metaphor is continuous, with an excellent rhythm. Secondly, consider the effect of the line in the *Persae*:

809 οὐ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν
ὑβρεως ἄποινα κάθewν φρονημάτων
οἱ γῆν μολόντες Ἑλλάδ' οὐ θεῶν βρέτη
ἡδόντο σὺλᾶν οὐδὲ πιμπράναι νεώς,
βωμοὶ δ' αἰστοὶ, δαιμόνων θ' ἰδρύματα
πρόρριζα φύρδην ἐξανέστραπται βάθρων.
τοίγαρ κακῶς δράσαντες οὐκ ἐλάσσονα
πάσχουσι

That is the weighty condemnation pronounced by Darius on the acts of sacrilege committed by the Persians (Hdt. viii. 109, 53, 33, ix. 42), acts which, including the burning of the temple on the Acropolis of Athens, had so deeply moved the feelings of the Greeks: see, for instance, Isocr. 73 b. The passage must have been familiar to nearly all who heard the *Agamemnon*, and the acts themselves have been within the memory of many. Is it probable that the line could have been placed as a proud boast in the herald's mouth? I call it inconceivable.

Destruction of sacred buildings had in fact no significance in the story of the sack of Troy. An act of sacrilege was indeed committed—by Ajax in the temple of Athena; but it was for this one crime

(*unius oδ ποxam*) that the whole fleet suffered.

561 τί δ' οὐ στένοντες αὐ (for οὐ) λαχόντες ἡματος μέρος; 'What discomforts we endured by night, and what again when day was our portion!' Or simply εἶματος.

618 τοιούσδ' ὁ κόμπος τῆς <δ'> ἀληθείας γέμων

650 τόν γ' Ἑρινύων.

680 Most probably, I think, πρῶτόν τε (γε?) καὶ μάλιστα μὴ δόκει μολεῖν, since δοκεῖν is often glossed by προσδοκᾶν to indicate the sense 'expect.'

704 ἦγαγεν? cf. Eur. *Andr.* 103, *Hel.* 239, Hom. *Ω* 547. ἦνυσεν or ἦνευσεν would be easier than ἦλασεν.

740 ἀκασκαῖον <δ'>.

796 If ἀφίλως is sound, I do not see how it can be construed unless the text was (as I believe it was)

νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλως
ἔστιν ἐπεικεῖν
'Εὐφρων πόνος εὐ τελέσασιν.'

ἐπιλέγειν is to *pronounce* a judgment, censure, eulogy or ¹epitaph: Plut. *Mor.* 704 π ταύταις μόναις τὸ 'καλῶς' ἐπιλέγεσθαι. Arist. 1323^b 11 εἰ δέ καὶ τοῖτοις ἐπιλέγειν μὴ μόνον τὸ 'καλόν' ἀλλὰ καὶ τὸ 'χρήσιμον.' Philem. 128 καλὸν τὸ θνήσκειν ἔστιν ἐπὶ τούτῳ λέγειν. *Theb.* 906 πάρεστιν εἰπεῖν ἐπ' ἀθλιώσιν ὡς... *Ag.* 379 'Διὸς πλαγὰν ἔχουσιν' εἰπεῖν πάρεστιν. —εὐφρων means *pleasant, agreeable, welcome*, = αἰνέει, προσεγῆ, *arridet*: as in 1577, *Supp.* 19, 383, 543, 983, Pind. *O.* ii. 40, *N.* vii. 67.

857 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν... τέτρηγ' ἂν or τετρήγ' ἂν δικτύου πλέω is, I think grammatically necessary. εἰ ἐτύγχανεν, τέτρηγαι would mean 'if he got as many wounds, he is riddled'; but the following clause 860-3 shows the meaning to be 'if he had got..., he would have been riddled.—τέτρηγαι, which H. L. Ahrens gave for the MS. τέρωται, is the right verb; a net is not full of wounds, but of holes: δικτύου πολυτρήτου Babr. 4. 4.

952 οἷκοι δ' ὑπάρχει τῶνδε...ἔχειν 'there is the whole sea to draw from; and not only that but we have plenty of it in store.'

¹ Whence in Anaxandrid. 1. 4 (II. 135 Kock) I restore B. δ πάτερ, ἐλεγε? ἐπὶ τῷ πίνοντι τὸν ἐπίδεξια λέγοιμ' A. Ἀπολλων for λέγειν in both places.

975 παρήβηκεν for παρήβησεν is an easy correction (cf. Lycurg. 157, 22, Ar. *Nub.* 1031); and the perfect tense appears to me to be required: cf. Hom. B 134 ἐννέα δὴ βεβίασι...ἐνιαυτοί, καὶ δὴ δοῦρα σέσσηπε νεῶν καὶ σπάρτα λέλυνται. K 252 παρήχην...νύξ. Liban. *Epist.* 1205 τέταρτος ἐνιαυτὸς ἤδη παρέλθλυθε...ἐξ ὅτου...

1083 τὸ μὲν κλέος σου μαντικὸν πεπυσμένον
ἦμεν προφήτας δ' οὔτινας ματεύομεν.

1129 ἰὼ ἰὼ ταλαίνας
κακόποστοι τύχαι—
τὸ γὰρ ἐμὸν θρῶν
πάθος ἐπεγχαδαν—
ποῖ δὴ με δεῦρο τὴν τάλαιναν ἦγαγες;

seems to me the most probable correction of the unmetrical ἐπεγχεάσα, because such adverbs are commonly explained by participles, e.g. *Cho.* 65 οὐ διαρρύδαν] ἀντὶ τοῦ οὐ διαρρέων, Hesych. Σπερχυλλάδην κέκραγας: ἀγανακτήσας ὑλακτεῖς ἄγον. For the sentence cf. Eur. *Hec.* 719 EK. δύστην'—ἐμαυτὴν γὰρ λέγω λέγουσα σέ—Ἐκάβη, τί δράσω;

1379 Punctuate οὕτω δ' ἔπραξα καὶ τὰδ', οὐκ ἀρνήσομαι ὡς... 'This is the long-meditated issue of an old hostility; even the very blow had been carefully thought out.'

1394 cf. Ach. Tat. iii. 16 fin.

1449 ? μήτ' ἐριώδυνος
μήτε δειμνιοτήρης.

1473 ἐπὶ δὲ σώματος, δίκαν
κόρακος ἐχθροῦ, σταθεῖς ἐκνόμοις
ὑμνον ὑμνεῖν ἐπέυχεται <νόμοις>.

as νόμον ἄνομον 1137. It is plain how easily νόμοις might be omitted; and the omission would lead naturally to writing ἐκνόμως.

1476 νῦν [δ'] ὄρθωσας στόματος γνώμην
νῦν γ' Auratus, but νῦν alone is the usage for 'now at last.'

1479 ἐκ τοῦ γὰρ ἔρωσ αἵματολοιχὸς
νεῖρα τρέφεται, πρὶν καταλῆξαι
τὸ παλαιὸν ἄχος, νέος ἰχώρ.

'Tis through this devil that in the maw is bred blood-thirsty craving, fresh...ere the old woe be done.' What is ἰχώρ? It is taken to mean 'gore,' 'bloodshed'—a sense incredible. ἰχώρ is a *humour, lymph, serum*; never *blood*, that it should be extended (like αἷμα) to mean a *deed of blood*. And the phrase should naturally be a further account of ἔρωσ. I say, therefore, restore νέον ἰχωρ, or νέος ἰχωρ 'with fresh appetite.'

ἰχαρ : ἰχανᾶν :: μῆχαρ : μηχανᾶν. There is no such word as ἰχαρ (Dind. *Lex. Aesch.*); *Supp.* 863, where it appears, I have dealt with above.

1657 στείχετ', αἰδοῖοι γέροντες, πρὸς δόμους,
πεπρωμένοις
πρὶν παθεῖν εἴξαντες ὦ ρ α ν' χρῆν τάδ',
ὦ σ τ' ἐπράξαμεν.

'Betake you, reverend sirs, to your homes, and ere you suffer, yield betimes to destiny: this was fated, and so we performed it.' *καῖρόν* or *εἰς καῖρόν* I take to have been a gloss on ὦ ρ α or ὦ ρ α ν (used as *καῖρόν* *Soph. Aj.* 34, 1316, *ἄωρίαν* *Ar. Ach.* 23). Nothing else that I can think of will account for it.

1667 οὐκ ἐὰν δαίμων <γ> 'Ορέστην.

CHOEPEH.

67 νόσου παναρκοῦς τὸν αἷτιον βρύνειν.

108 φθέγγον χέουσ' ἄμ' ἐσθλὰ τοῖσιν εὐ-
φροσιν

for χέουσα *σεμνά*: 'utter, as you pour, blessings.' *Theocr.* ii. 21 *πάσσ'*, ἄμα καὶ λέγε ταῦτα. Attic would have ἀγαθὰ: ἐσθλὰ (147, *Pers.* 225, *Ag.* 362, 431) is the Ionic synonym; in *Pers.* 221 *τάσθλὰ δ'* is rightly restored by Zakas for τὰ δ' ἀγαθὰ δ'.

110 schol. *σεαυτήν*, *κακείνον* *δηλονότι* (*subaudi*) *ὅστις*...

130 ὥς ἂν ἄρξωμεν δόμοις?

282 ἄλλας δ'

381 ἀμπέμπειν.

416 πρὸς τὸ φανεῖσθαι μοι καλῶς. The schol. is πρὸς τὸ καλὰ μοι ἐννοεῖν, and what we find in the text is another paraphrase of the original. πρὸς τὸ... is one of the regular formulae (others being *εἰς τὸ* and *ὥστε*) to explain an 'exegetical' infinitive: e.g. 966 *ἰδεῖν* πρὸς τὸ ἰδεῖν. *Pers.* 594 *ἐλεύθερα βάξαι* πρὸς τὸ κατηγορεῖν... *Supp.* 607 *σπεῦσαι* εἰς τὸ συντελέσαι. *Ar. Nub.* 1172 *ἰδεῖν* εἰς τὸ ἰδεῖν. *Cho.* 68 *βρύνειν* λέπει τὸ ὥστε: so *Pers.* 251, *Eur. Hēr.* 466, 1376. *Ag.* 1009 ἐπ' ἀβλαβείᾳ ὥστε μὴ...βλαβῆναι. *Ar. Plut.* 1008 ἐπ' ἐκφορᾷ πρὸς τὸ ἐκφέρειν. In *Cho.* 956 *[παρὰ τὸ μὴ]*...is a corruption of an inserted πρὸς. In a paraphrase, καλῶς would be substituted for εὖ. The original, I think, may have been

αἰθις ἀπέστασεν ἄχος
θάρος, εὐφρόνην μοί.

corrupted, as it would hardly fail to be, to εὖ φρονεῖν ἐμοί, and explained by πρὸς τὸ καλὰ μοι ἐννοεῖν and πρὸς τὸ φρονεῖσθαι μοι καλῶς.

567 τί δὴ 'ν πύλαισι?

687 Perhaps εἰπαλῶς or εὔπετῶς.

750 τρίβῳ φρενός? compare the schol. with that on 745.

757 ἐγὼ διπλᾶς δὴ...for δὲ.

782 τὰ σῶφρον' αὖ *μαιομένοις* ἰδεῖν 'longing to see decency restored again': there is no meaning in εἶ.

889 ἴδωμεν. Cf. *Eum.* 142.

956 κρατεῖται πῶς τὸ θεῖον.

The schol. *συμβάλλεται οὖν τὸ θεῖον* suggests *κρατεῖ τὰρ ἴσως* or *τὰρα πῶς*, or (after Hermann's conjecture) *κρατεῖ τὰρ ἔπος τὸ θεῖον*. But *τὰρα* is not necessarily implied any more than by schol. *Supp.* 114.

967 ᾤκται?

EUMENIDES

94 schol. ὁ μὲν 'Ορέστης *φυγῇ οἴχεται* 'Αθήναζε *πυθόμενος*,...Read *π(ε)ιθόμενος* 'in obedience to the god,' as *Lycurg.* 161, 15 where there is *v.l.* *πυθόμενος*, *Eur. Ion.* 572, *Xen. Cyr.* vii. 2, 15.

161 βαρύ γε?

520 Wieseler conjectured *ἔσθ' ὅπου τὸ δεινὸν ἐγγὺς φρενῶν ἐπίσκοπον δεῖ μένειν* for εὖ, καὶ φρενῶν. More plausible than this would be *ἐγκὰς φρενῶν*, but I do not advocate it.

541 ἐς τὸ πᾶν δὴ λέγω.

614 ὥσπερ εἶπον, restored here by Davies for ὥσπερ ἐστίν, may be restored for ὥσπερ ἔργον in *Ar. Thesm.* 968.

637 *περῶντι λουτρὰ*
φᾶρος κατεσκήνωσεν.

I write for *περέσκηνωσεν* *Μ* (*παρεσκήνωσεν* d). In *Cho.* 996 *Orestes* calls the *φᾶρος* 'νεκροῦ ποδένδυντον δροίτης κατασκήνωμα,' which the schol. explains as *παραπέτασμα σοροῦ*. Our word is explained *παρεσκήνωσεν*. I suppose the text to have been caused by a gloss, *περι κατεσκήνωσεν*: cf. *Hom. θ* 84 *φᾶρος...κακ κεφαλῆς εἵρυσσε* schol. *ἡ κατὰ ἀντὶ τῆς περί.—κατεσκ. περῶντι*, as *καταχέω* with dat. and gen.

661-4 This doctrine came from Egypt: *Diod. Sic.* i. 80.

696 αὐτῶν πολιτῶν μὴ 'πικαιούντων νόμους
κακάς ἐπιρροαῖσι· βορβόρφ' δ' ὕδωρ
λαμπρὸν μαινῶν οὐποθ' εὐρήσεις ποτόν.

That this is the right way to divide the sentence is confirmed, as Hermann points out, by the quotations of the *Paroemiographi*. It is confirmed also by the schol. on 693 ὁ δὲ ἀντὶ τοῦ γάρ, which is wholly inapplicable to that line, but is a very natural comment on the restored δέ in 697, to which I refer it.

719 μαντεῖα δ' οὐκέθ' ἀγὰρ μαντεύσῃ μυχῶν ?
'from the prophetic cell' (170).

753 γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα,
βαλοῦσά τ' οἶκον ψήφος ὥρθωσεν μία.

'If judgment be absent, great harm is done; ...a single vote has raised up a house.' No explanation of βαλοῦσα will account for its emphatic position in the clause. The jury are not asked to decide whether to vote or to refrain from voting; they are exhorted to vote according to the best of their judgment, ἀπὸ γνώμης φέρειν ψήφον δικαίαν 677, γνώμῃ δικαίῃ Herodas ii. 86, which represent the Attic formula γνώμῃ τῇ δικαιοτάτῃ or ἀρίστῃ (Cope *Ar. Rhet.* i. p. 271). The word natural to expect is πολλοῖσι, 'often,' as we should say; which supposes a confusion abnormal, certainly, but not unexampled: in *Cram. Anecd.* ii. 180, 10 πολλὰ ἡδὲ πυραὶ ...is a mistake for βάλλ', αἰεὶ δὲ πυραὶ... (*Hom. A.* 52).

903 XO. τί οὖν μ' ἄνωγας τῇδ' ἐφθυμῆσαι
χθονί;

AΘ. ὅποια νίκης, μὴ κάκης, ἐπίσκοπα.

for νίκης μὴ κακῆς ?

931 πάντα γὰρ αὐταὶ τὰ κατ' ἀνθρώπους
ἐλαχον διέπειν·

ὁ δὲ μὴ κύρσας βαρέων τούτων.

βαρέων is masc., where the fem. is required, and τούτων is superfluous. The sense is 'he that finds them wroth,' the opposite of εὐμενέων (*Ar. Plut.* 636 Blaydes, προφρόνων Μοισᾶν τύχοιμεν *Pind. I.* iv. 43). We have, I believe, a corruption of a compound adjective, probably ὁ γὰρ μὴν κύρσας βαρυν-μηνίτων, 'resentful,' as ὀδυμήνιτος 475, or βαρυναντήτων as δυσαντ-, εὐαντ- (βαρνοργήτων, βαρναλήτων are less likely): ὁ γὰρ μὴν was Linwood's conjecture, and ὑμεῖς γὰρ μὴν ἐφίεσθε is a probable correction by Hemsterhuys of ὑμεῖς δὲ μὴ ἐφίεσθε in *Lucian* i. 235.

941 φλογμός τ' ὀμματοστερῆς [φυτῶν]
<δέχοι>το
μὴ περᾶν.

φυτῶν is apparently an insertion to explain ὀμματοστερῆς—not 'blinding' but 'budding.'

1045 σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαιδες οἴκων
Παλλάδος ἀστοῖς· Ζεὺς ὁ πανόπτας
οὕτω Μοῖρά τε συγκατέβα.
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

σπονδαὶ δ' εἰσὶ πιν ἐνδᾶδες ἴτων Linwood, approved by some. It is impossible, because the rhythm is not anapaestic but dactylic, — — — — —, as in the paeans (*Bergk* iii. 676) *Carmin. Pop.* 47 and *Eur. Phaethon* fr. 773, 66 sqq. εἰσόπιν I believe is right; but it cannot mean what Linwood intended it to mean, 'follow behind.' 'So a procession ends the *Plutus* of Aristophanes, δεῖ γὰρ κατόπιν τούτων ἄδοντας ἐπεσθαι,' says Paley, adopting Linwood's conjecture. Yes, κατόπιν no doubt; but not εἰσόπιν, which = ἐς περ ὀπίσω *Hom. v* 199, εἰσοπίσω *Soph. Philoct.* 1105, 'in after time,' 'in days to come,' as εἰσόπιν χρόνον in *Supp.* 625; necessarily referring to the future, as εἰσαυθις, εἰς ἐσπέραν, εἰς τρίτην and the like.

Now these lines are the conclusion and *Amen* to the whole matter. What is the agreement in which Zeus and Fate are said to have consented? It is the arrangement, surely, that *in future* the Erinyes shall take up their abode at Athens. That is the whole theme of the play from v. 807, where Athena offers them ἔδρας καὶ κενομήνας ἐνδίκου χθονός, to the end. That is the proposal which they are gradually persuaded to accept, and the final acceptance of which is celebrated with songs of mutual congratulation. They are now to be ξυνοικήτορες (837), χώρας μετασχεῖν τῇσδε (871), τῇσδε γάμοροι χθονός (891): they become μέτοικοι (1012), accepting their ξυνοικίαν (917), μετοικίαν (1019). Their dwelling, of course, is to be in the cave below (1024), γὰρ ὑπὸ κεύθεσιν (1037). These are the reasons that lead me to infer

σπονδαὶ δ' εἰσόπιν ἐνδομετοικεῖν
Παλλάδος ἀστοῖς·

'A treaty is sealed (γεγέννηται δηλ. or γενέσθωσαν) that *in future* we (for these are the words, I think, of the Eumenides) will be denizens below among the citizens of Pallas.' μετοικεῖν, governing ἀστοῖς, seems more natural than ἐνθάδ' ἐσοικεῖν: of the sense in general I have persuaded others, I hope, besides myself.

WALTER HEADLAM.