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## Notes on Euripides' *Helena*

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The sequence is not violated by this interpretation. Cf. Gildersleeve's *Lat. Gr.* § 517, R. 2, and the example there cited from Pliny.

I urge the consideration of *ut* in a consecutive sentence as a relative and submit the following explanation of its etymology. The point is to account for the loss of the initial consonant *qu*. I see in *ut* a representation of Sanskrit *utá*, which means 'and also' but is also interrogative. Now in Sanskrit *utá* takes the optative, and the sense

is precisely 'and so,' cf. Delbrück, *Altind. Syntax* p. 260.

In Latin beside *cum* was probably \**cut* (cf. Sk. *ku-tra*), \**cubi*, etc., but the similarly used *ut* = Sk. *utá* mastered the other forms and gave *ubi* etc.

In the form *utí* we possibly have a Latin representative of Sk. *utá vāi*.

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### NOTES ON EURIPIDES' *HELENA*.

1135 MR. HORT'S suggestion *εἰσέει* for *εἰς ἐν ἦν* has already been proposed in my edition of the *Helena* (Clarendon Press, 1882; revised, 1892). I wrote: 'It has occurred to me...to suggest *εἰσέει* (*νέω*), "piled up" the sails into the ship... Of this verb however the pres. and imperf. do not seem to occur in Attic Greek...only the aor. *ἐνήσα* and the perf. pass. *νένημαι* or *νένησμαι* are found.' But the MS. reading may be right = 'were fitted into one (figure),' *i.e.* compactly. *Εἰς ἐν* = *una* is rather a favourite expression with Euripides. Cf. l. 742, *Orest.* 1640, among other instances.

I had also cited, on l. 388, the passage from Pindar, *Ol.* i. 38 (61) upon *ἐρανον*. I think *πεισθείς* is certainly corrupt, but probably some participle in *-θείς* stood in the original.

I append a few notes of my own.

122 Adopt W. G. Clark's reading (from the *Journal of Classical and Sacred Philology*, 1854-1859) *εἶδον, εἰ καὶ νῦν σ' ὄρω*, a reiteration in varied terms of l. 118 = 'I saw her, just as I see you now.' [*Εἶδον, ἦν* &c. has been suggested to me as still nearer the MSS. *εἰδομένην*, but *ἦν* with subj. is not definite enough for the sense.]

263 Read *'λαβον* (*ἐλαβον*), with Porson and Dindorf, for *λαβεῖν*. Hermann's *λάβω* is not only a doubtful form, but does not give the meaning required. The indicative

means 'would that I, after being obliterated, had (then) taken a plainer form.'

679 Read (with Dindorf, &c.) *τί δ' for τάδε* and *ἐφῆχ'* for *ἔθηχ'*, but retain *τῶνδε κακῶν*, 'which of these misfortunes did Hera inflict upon you in consequence of the trial?' *i.e.* in revenge for her slighted beauty. In 675 Menelaus had asked *τί νῶν χηρῆζονσα προσθεῖναι κακόν*; Helen replies with lamentations and a vague allusion to the *κρίσις*, whereupon Menelaus inquires more precisely.

1158 It has been suggested to me to read *τί* for *αἰ*, and some verb such as *ἐπραθον* for the unmeaning *ἐλιπον* of the MSS. 'Why did they (the Greeks) make desolate the chambers &c.?'

1247 Perhaps read *ἐξορίζομεν*, 'take out (and let down) into the sea.' Cf. *διορίζαι* 394, also l. 828.

1353 *'πύρωσας* may be genuine. Reading *ὄν* for *ὄν*, the sense may be 'thou didst inflame (with love) one whom thou oughtest not,' *i.e.* Paris, the votary of Cybele. It is true that *πύρω* in this sense lacks positive authority, but the meaning is possible and natural, just as *succendere* is used absolutely without *amore* by Propertius, i. 2, 15. Paley's *ἐκυρσας εὐνῶν* is not convincing.

1453 Read *εἰρεσίας* with *μάτηρ*. *Ῥοθίους*, 'amid the surge.'

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### NOTE ON THREE PASSAGES OF PLAUT. *TRUCUL*.

PLAUT. *Trucul.* 667-8, 896, 952 (Schoell's text).

I offer brief notes on the distribution of the dialogue in these three passages.

(1) vv. 667-8. Strabax the rustic lover has been talking outside the house to Astaphium, the maid of Phronesium. The old arrangement of the end of the scene was