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THE M E D E A
OF EURIPIDES,
FROM THE TEXT, AND WITH A TRANSLATION OF THE NOTES, OF PORSON;
CRITICAL AND EXPLANATORY REMARKS,
ORIGINAL AND SELECTED;
ILLUSTRATIONS OF IDIOMS FROM MATTHEW, JELF, DAWES, VIGER, ETC.;
EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

BY

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ORIGIN OF THE DRAMA.

FROM THE TRAVELS OF ANACHARSIS.

C. LXIX. LXX.

"Susarion and Thespis, both born in a small borough of Attica, named Icarius, appeared each at the head of a company of actors, the one on a kind of stage, the other in a cart.

"Thespis had more than once seen in the festivals, in which as yet hymns only were sung, one of the singers, mounted on a table, form a kind of dialogue with the chorus. From this hint he conceived the idea of introducing into his tragedies an actor, who by simple recitals, introduced at intervals, should give relief to the chorus, divide the action, and render it more interesting. The poets, who till then had only exercised their genius in dithyrambics and licentious satire, struck with the elegant forms which these species of composition began to assume, dedicated their talents to tragedy and comedy. Soon after, a greater variety was introduced in the subjects of the former of these poems. Those who judge of their pleasures only from habit, exclaimed, that these subjects were foreign to the worship of Bacchus; but the greater number thronged with still more eagerness after the new pieces.

"Phrynichus, the disciple of Thespis, made choice of that kind of verse which is most suitable to the drama, viz. Iambic, was the author of some other changes, and left tragedy in its infancy.

"As we are infinitely more affected by those woes of which we are witnesses, than by those of which we only hear the recital, Æschylus employed all the resources of theatrical re-
presentation to bring the time and place of the scene before the
eyes of the spectator. The illusion then became a reality.

"In his first tragedies he introduced a second actor; and
afterward, copying the example of Sophocles, who had just
entered on his theatrical career, he admitted a third. By this
multiplicity of personages, one of his actors became the hero of
the piece, and attracted to himself the principal interest; and
as the chorus now held only a subaltern station, Æschylus took
care to shorten its part, and perhaps even carried this precau-
tion too far.

"The chorus with him is no longer confined to chanting
certain odes or songs, but makes a part of the whole. It is the
comforter of the wretched, the counsellor of kings, the terror of
tyrants, and the confidant of all. Sometimes it participates in
the action during its whole continuance.

"Æschylus conceived that his heroes ought not to express
their ideas like the crowd, and that their diction should be more
elevated than vulgar language. To give it vigour, words of
excessive length, harshly constructed from the fragments of
several others, arise in the midst of a sentence, like those proud
towers, to use the comparison of Aristophanes, which overlook
the ramparts of a city.

"It was then the general opinion, that nature, by bestowing
on the ancient heroes a more lofty stature, had impressed on
their persons a majesty which procured them as much respect
from the people as the ensigns of dignity by which they were
attended. Æschylus therefore raised his actors on high stilts
or buskins. He covered their features, which were frequently
disagreeable, with a mask that concealed their irregularity.
He clothed them in flowing and magnificent robes. Instead of
those wretched scaffolds which were formerly erected in haste,
he obtained a theatre furnished with machines, and embellished
with decorations. Here the sound of the trumpet was reverbe-
rated, incense was seen to burn on the altars, the shades of the
dead to arise from the tomb, and the Furies to rush from the
gulfs of Tartarus.

"Æschylus was born B.C. 525, ten years after Thespis had
acted his Alcestis. He had for contemporaries and competitors
Chœrilus, Pratinas, and Phrynichus, whose glory he eclipsed; and Sophocles, who rivalled his own. He died in Sicily, at the court of Hiero, aged 70.

"Sophocles was born of a reputable family of Athens, in the 4th year of the 70th Olympiad, about 27 (or 30) years after the birth of Æschylus, and 14 before that of Euripides. He was 28 years of age when he became a competitor with Æschylus. The latter, offended at the preference which had been given to his rival, retired soon after into Sicily. Sophocles died at the age of 91.

"The sovereignty of the stage seemed to be insured to Sophocles; but his triumph had been witnessed by the youth Euripides; who aspired to emulate it, even while he was taking lessons of eloquence under Prodicus, and of philosophy under Anaxagoras. He was seen, therefore, at the age of 18, to enter the theatrical career, which he and Sophocles ran with rival speed, like two spirited coursers which with equal ardour pant for the victory.

"Though Euripides possessed many pleasing qualities of mind, his severity in general banished from his air the graces of the smile, and the brilliant colours of joy. He, as well as Pericles, had contracted this habit from the example of Anaxagoras, their common master.

"Various reasons induced him, towards the close of his life, to retire to Archelaus king of Macedon, who invited to his court all who had distinguished themselves in literature and the arts. He died aged about 76 (B.C. 406). The Athenians sent deputies to Macedon, to solicit that his body might be brought back to Athens: but Archelaus, who had already given public signs of his grief, refused to grant the request, and considered it as an honour to his state to preserve the remains of so great a man. He caused a magnificent tomb to be erected to him, near his capital, Pella. At the same time the Athenians erected to him a cenotaph, on the road which leads from the city to the Piræus.

"Athens lost these two celebrated poets almost at the same time; Euripides a short time before his rival. Scarcely had they closed their eyes, when Aristophanes, in his comedy of
the Frogs, represented Bacchus, disgusted with the wretched tragedies which were performed at his festivals, descending to the infernal shades to bring back Euripides. On his arrival he finds the court of Pluto filled with dissensions, the cause of which is honourable to poetry. Æschylus is seated on the throne of tragedy, to which Euripides makes claim; and the merits of each are to be discussed. Sophocles declares for Æschylus; ready to acknowledge him for his master if he is victor; and if he is vanquished to dispute the crown with Euripides. The competitors enter the lists; and each, armed with the shafts of satire, extols the merit of his own pieces, and depresses that of his rival's. Judgment is to be pronounced by Bacchus, who long continues undetermined, but at length decides in favour of Æschylus; who, before he leaves the shades, earnestly requests that during his absence Sophocles may take his place.

"Æschylus painted men greater than they can be, Sophocles as they ought to be, and Euripides as they are. The two former had neglected passions and situations, which the latter thought capable of producing great effects. He sometimes represented princesses inflamed with love, and respiring only adultery and crimes; and sometimes kings debased by calamity to such poverty as to be covered with rags, and solicit a wretched alms."

"While he was accused of enervating tragedy, he had proposed to render it the school of wisdom. In his writings are found the systems of Anaxagoras, his master, on the origin of being; and the precepts of that morality of which Socrates, his friend, was then investigating the principles. But as the Athenians had acquired a taste for the artificial eloquence in which Prodicus had given him lessons, he principally directed his attention to delight their ears; and thus the doctrines of philosophy and the ornaments of rhetoric were introduced into tragedy.

"Euripides multiplied sentences and reflections. He made it a pleasure or a duty to display his knowledge, and frequently indulged in rhetorical forms of expression. Hence the different judgments that have been passed on this writer, and the different points of view in which he may be considered. As a
philosopher he had a great number of partisans. The disciples of Anaxagoras and those of Socrates, after the example of their masters, congratulated themselves on seeing their doctrines applauded in the theatre; and though they did not pardon their new interpreter for having admitted some expressions too favourable to despotism, they declared openly for a writer who inspired the love of moral duties and of virtue; and as he forcibly insisted on the important doctrines of morality, he was placed among the number of the sages, and will for ever be regarded as the philosopher of the stage. The beauties which the philosophers and orators admire in his writings are absolute faults in the eyes of his censurers. They maintain that such a number of rhetorical phrases, so many maxims and reflections, learned digressions and idle disputes, diminish the interest, and reduce Euripides, in this respect, much below Sophocles, who has said nothing which has not its utility.

"With respect to the conduct of his pieces, the superior excellence of Sophocles is generally acknowledged; it may even be demonstrated, that almost all the laws of tragedy have been formed from his dramas.

"Euripides rarely succeeded in the disposition of his subjects; sometimes he offends against probability, sometimes the incidents are forced, and sometimes the action wants unity; almost always the complications and developments of his plots are, in some respects, imperfect; and his choruses have frequently only an indirect relation to the action.

"He invented the method of explaining his subject in a prologue or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.

"What is more strange is, that in some of his prologues, as if to weaken the interest which he wished to inspire, he previously informs us of the greater part of those events by which
he should excite our surprise. We likewise find him making slaves discourse like philosophers, and kings like slaves.

"It must be added in favour of Euripides, that the greater part of his pieces, having a calamitous catastrophe, produced the most striking effect, and caused him to be considered as the most tragic of all dramatic poets.

"The theatre was at first built with wood; but having fallen down during the performance of a piece by Pratinas, one was erected of stone.

"The proscenium, or stage, was divided into two parts; the one higher, on which the actors declaimed; and the other lower, in which the chorus commonly was placed. The latter was raised ten or twelve feet above the pit, from which there was an ascent to it: in this situation it was easy for the chorus to turn either towards the actors or towards the spectators.

"Tragedies and comedies were only presented to the public during the three festivals solemnised in honour of Bacchus. The first of these was celebrated at the Piræus, and there it was that some of the pieces of Euripides were performed for the first time. The second, named the Choes or the Lenææ, fell on the 12th of the month Anthesterion (February), and lasted only one day. As the inhabitants of Attica alone were permitted to be present at the celebration of this festival, authors reserved their new pieces for the greater Dionysia, which were solemnised a month after, and which attracted from all parts an infinite number of spectators. They commenced on the 12th of the month Elaphebolion (March), and continued several days, during which the pieces intended for competition were represented.

"The victory at first required great efforts. An author opposed his antagonist with three tragedies, and one of those entertainments named Satyrs. With this great force were those famous contests decided in which Pratinas gained the prize against Æschylus and against Chærilus; Sophocles against Æschylus; Philocles against Sophocles; Euphorion against Sophocles and against Euripides; the latter against Sophron and against Ion; and Xenocles against Euripides.

"In the festivals, which lasted only one day, five or six
THE DRAMA.

Dramatic pieces, either tragedies or comedies, were performed. But in the greater Dionysia, which continued longer, twelve or fifteen, and sometimes more, were acted. The performance began early in the morning, and sometimes lasted the whole day.

"The pieces were first presented to the principal archon, to whom it appertained to receive or reject them.

"The crown was not bestowed at the pleasure of a tumultuous assembly. The magistrate who presided at the festivals, caused a small number of judges to be drawn by lot, who engaged by an oath to decide impartially.

"After the victory, the same piece could no more be admitted to the competition; nor after a defeat, without undergoing considerable alterations. But, notwithstanding this regulation, an ancient decree of the people permitted any poet to aspire to the crown with one of the pieces of Æschylus, retouched and corrected as he judged proper; and this method often succeeded.

"The chorus, according as the subject demanded, was composed of men and women, old men or youths, citizens or slaves, priests, soldiers, &c. to the number of 15 in tragedy, and 24 in comedy; and the persons of it were always supposed of inferior condition to the principal characters of the piece. As it usually represented the people, or at least a part of them, foreigners, even though settled at Athens, were forbidden to act in the choruses, for the same reason as they were prohibited from being present in the general assembly of the people.

"The actors who composed the chorus came on the stage preceded by a flute-player, who regulated their steps, sometimes one after the other, but more frequently, in tragedy, three in front and five in depth, or five in front and three in depth. When the piece was a comedy, they were usually arranged four in front and six deep, or six in front and four deep.

"In the course of the piece the chorus sometimes performed the part of an actor, and sometimes formed the interlude. In the first case, it took a part in the action, and sung or declaimed with the persons of the drama, the coryphæus speaking for it. On certain occasions, it was divided into two parts,
headed by two leaders, who related certain circumstances of the action, or mutually communicated their hopes and fears. These kinds of scenes, which were almost always sung, were sometimes concluded by the reunion of the two parts of the chorus. In the second case the chorus confined itself to lamenting the calamities incident to humanity, or imploring the assistance of the gods for the dramatic personage whose cause it espoused.

"During these scenes the chorus rarely quitted its place. In the interludes, and especially in the first, it executed different evolutions to the sound of the flute. The verses which it sung were, like those of the ode, disposed in strophes, antistrophes, epodes, &c. Each antistrophe corresponded to a strophe, either in the measure and number of the verses, or the nature of the chant. The choral performers at the first strophe went from right to left; at the first antistrophe from left to right, in unequal time, and repeating the same air to other words. They afterwards stopped, and, turning towards the spectators, sung a new melody.

"Each tragedy required three actors for the three leading parts. The principal archon caused them to be drawn by lot, and assigned to them, in consequence, the piece in which they were to perform. The author was not allowed the privilege to choose them, except when he had merited the crown in one of the preceding festivals.

"Before the pieces began, care was taken to purify the place of assembly; and after they were ended, different bodies of magistrates ascended the stage, and made libations on an altar consecrated to Bacchus. These ceremonies seemed to impress a character of sanctity on the pleasures which they preceded and which they concluded. The decorations with which the scene was embellished were not less striking to the eyes of the multitude. The idea of them was first conceived, in the time of Æschylus, by an artist named Agatharcus, who, in a learned treatise, explained the principles on which he had proceeded. These first essays were afterwards brought to perfection by the efforts of the successors of Æschylus, and by the works which Anaxagoras and Democritus published on the rules of perspective.
"Managers were appointed to defray a part of the expense attending the representation of the pieces. In return they received a trifling piece of money from each of the spectators.

"At first, and while there was only a small wooden theatre, it was not permitted to require any thing at the door; but the desire of obtaining the best places causing frequent quarrels to arise, the government ordered that, for the future, each person should pay a drachma. The rich were then in possession of all the places; the price was soon reduced to an obolus by the management of Pericles, who wished to attach the poorer class of citizens to his interest. He caused a decree to be passed, by which it was enacted, that one of the magistrates, before every dramatic performance, should distribute to each of those citizens two oboli, one to pay for his place, and another to assist him to supply his wants during the festivals.

"Pericles had assigned the expense, with which he charged the royal treasury, to be defrayed from the contributions levied on the allies to make war on the Persians. Emboldened by this first success, he continued to draw from the same source, till the funds of the military treasury were insensibly all devoted to the pleasures of the multitude. An orator having proposed to restore them to their original destination, the general assembly passed a decree forbidding the person, under pain of death, to mention the subject. Demosthenes twice attempted, by indirect means, to point out the mischiefs resulting from it; but, despairing of success, he expressly declared that no change ought to be made."
ARCHILLOCHEM proprio rabies armavit Iambo.
Hunc socci cepere pedem, grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.

Hor. A. P. 79.

Neve minor, neu sit quinto productior actu
Fabula, quæ posci vult, et spectata reponi.
Nec Deus intersit, nisi dignus vindice nodus
Inciderit: nec quarta loqui persona laboret.

Ibid. 189.

Actoris partes chorus officiumque virile
Defendat; neu quid medios intercinat actus,
Quod non proposito conducat et hæreat apte.
Ille bonis faveatque, et consilietur amice,
Et regat iratos, et amet pacare tumentes:
Ille dapes laudet mensæ brevis; ille salubrem
Justitiam, legesque, et apertis otia portis:
Ille tegat commissa, Deosque precetur et oret,
Ut redate miseris, abeat fortuna superbis.

Ibid. 193.

Carmine qui tragico vilem certavit ob hircum,
Mox etiam agrestes Satyros nudavit, et asper
Incolumi gravitate jocum tentavit.

Ibid. 220.

Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam trimetris ad crescere jussit
Nomen Iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi; non ita pridem,
THE DRAMA.

Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ
Cederet aut quartâ socialiter.

_Hor._ 251.

Ignatum tragicae genus invenisse Camenae
Dicitur, et plastris vexisse poëmata Thespis,
Quae canerent agerentque peruncti fœcibus ora.
Post hunc personæ pallæque repertor honestæ
Æschylus, et modicis instravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.

_Ibid._ 275.

Frigora nec tantum canâ concreta pruinâ,
Aut gravis incumbens scopolis arentibus æstas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Caeditur; et veteres ineunt proscenia ludi,
Præmiaque ingenii pagos et compita circum
Thesidæ posuere.

_Virg._ G. ii. 376.

For more full information on this subject, the reader is referred to the _Guide to the Reading of the Greek Tragedians._

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1 A Guide to the Reading of the Greek Tragedians; being a Series of Articles on the Greek Drama, Greek Metres, and Canons of Criticism. Collected and arranged by the Rev. J. R. Major, D.D., Head Master of King’s College School, London. 2d edition, enlarged (1844), 8vo. 9s.
TESTIMONIA VETERUM.

. TRAGEDIAE primus in lucem Æschylus protulit, sublimis et gravis, et grandiloquus sepe usque ad vitium, sed rudis in plerisque et incompositus; propter quod correctas ejus fabulas in certamen deferre posterioribus poëtis Athenienses permisere, suntque eo modo multi coronati.

Sed longe clarius illustraverunt hoc opus Sophocles atque Euripides, quorum in dispari dicendi via, uter sit poëta melior, inter plurimos quæritur. Idque ego sane, quoniam ad præsentem materiam nihil pertinet, inJudicatum relinquo. Illud quidem nemo non fatetur necesse est, iis, qui se ad agendum comparent, utiærum longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi; et sententiis densus, et in iis, quæ a sapientibus tradita sunt, pæne ipsis par; et in dicendo et respondendo, cuilibet eorum, qui fuerunt in foro diserti, comparandus. In affectibus vero cum omnibus mirus, tum in iis qui miseratione constant, facile praecipuus. Hunc et admiratus maxime est (ut sepe testatur) et secutus, quanquam in opere diverso, Menander.—Quintil. Inst. Orat. x. 1.


'Εστι μὲν οὖν φιλοποιώτατος ὁ Εὐρίπιδης, ὡς ταυτὶ πάθη, μανίας τε καὶ ἑρωτας, ἔκτραγῳδήσας, κἀν τοῦτος, ως οὐκ οἶδ' εἰ τισιν ἐπιτροπῇ, ἐπιτυχίστατος' οὐ μὴν ἄλλα καὶ ταῖς ἄλλαις ἐπιτίθεσθαι φαντασίαις οὐκ ἄτολμος. Ἡκιστά γά τοι μεγαλοφυνῆς ὡς, ὃμως τὴν αὐτὸς αὐτοῦ φύσιν ἐν πολλοῖς γενίσθαι τραγικὴν προσηνάγκασε.—Longin. xv. 3.
MEDEA.

ARGUMENT.

"The celebrated Jason was the Son of Æson, who reigned at Iolcos in Thessaly, till Pelias deposed him, and seized the kingdom. As soon as Jason was born, his father, fearing the violence of the usurper, caused a report of the infant's death to be spread, and sent him privately to be educated by Chiron, with whom he continued twenty years. He then returned to Iolcos, and boldly demanded the throne of his fathers. Pelias, struck with his appearance, gave him a gentle answer; but said, that the angry shade of Phryxus had appeared to him in his dreams, commanding him to bring back the golden fleece from Colchis; that he had consulted the oracle at Delphi, and had received a favourable answer; that he was grown old; that Jason was in the vigour of youth, and more equal to the attempt: Go then, says he, achieve this enterprise; and I swear by Jupiter, the author of our race, that I will resign the kingdom to you. The young hero, nothing intimidated by the dangers which Pelias hoped would prove fatal to him, immediately undertook the Argonautic expedition, sailed to Colchis, and demanded the golden fleece. Before this could be obtained, he must yoke two brazen-footed bulls that breathed fire, plough a certain portion of land with them, and sow the teeth of a dragon, from whence a host of armed men would arise, whom he must conquer: if he should succeed in this, he had a still greater danger to contend with, as the golden fleece was guarded by a fierce and wakeful dragon of an immense size. Æetes, the inhospitable and barbarous king of Colchis, had two daughters, Circe and Medea, both instructed by their mother in the nature and power of roots and herbs: Circe, then married to the king of the Sarmatians, applied her knowledge to the most cruel purposes; Medea was of a gentler disposition, delighting in acts of humanity, and employing her power in mitigating her father's ferocity, in freeing the strangers, who were driven on that coast, from danger, and in providing for their safety. On the sight of Jason, who was the most beautiful of men, her benevolence was soon warmed into love; this appeared to be mutual; she engaged to assist him with all her science, and he swore an inviolable
fidelity to her. She performed her promise, preserved him in all these dangers, enabled him to seize the golden fleece, and fled with him to Greece. Pelias, in the mean time, on a report that all the Argonauts had perished, that he might destroy every one who had any claim to his crown, had murdered the father, the mother, and the brother of Jason; of this he was informed on his arrival at a port in Thessaly near Iolcos, but not seen from thence. Medea undertook alone to destroy the king, and deliver the palace into his hands. This she effected. Jason now treated the unhappy daughters of Pelias with the greatest tenderness and honour, delivered the kingdom to Acastus, the son of the deceased monarch, and retired with Medea and her two sons to Corinth. He had contracted a close friendship with Creon, the king of that country, and was honourably received by him; here, unmindful of his obligations and vows to Medea, he abandoned her, and married the daughter of Creon. This infidelity, and the dreadful consequences of it, are the subject of this noble tragedy.

"We are not now to find in Jason the illustrious hero, the chief of the Argonauts, the leader of princes and demigods; that glorious character is lost in the ungrateful and perfidious husband: guilty, but too proud to acknowledge his guilt, he attempts to justify it with the poorest sophistry, which contradicts and refutes itself: vain of his new alliance, and indifferent to Medea, he has the insolence to boast of the favours he has done her, and would have her esteem him as her benefactor even in the act of injuring her; and, caught in the snare of his own wretched arguments, he suffers himself to be deceived by her pretended reconciliation, and so becomes instrumental to her revenge. Jason could not be drawn in any other colours; and the moral poet has finely united to guilt its two inseparable attendants, folly and punishment; but in Medea he has exerted the utmost efforts of his art and genius. This illustrious princess, the daughter of a powerful king, descended from the Sun, and celebrated for her science, found herself on a sudden forsaken by the man she loved, for whom she had betrayed her father and her country, whose fortunes she had followed, or rather directed, for eight years, and whom she had never offended: thus injured by her faithless husband, insulted by Creon, and rudely driven with her two sons from his kingdom, she feels her misfortunes in their full force, and meditates the severest vengeance; to effect which she accommodates herself to every circumstance, is condescending and insinuating to the Corinthian dames who form the Chorus, submissive to Creon, courteous and suppliant to Ægeus: at her first interview with Jason she reproaches him with severity, but with a calm dignity sustains her superiority even in her utmost distress, and refuses the offer of his treasures with a generous indignation; but as soon as she had secured a place of refuge, her fiery and impatient spirit flames out, and her whole soul is
bent on revenge. Creon had not only betrothed his daughter to Jason, but had treated Medea with the greatest indignity: his daughter had alienated the affections of her husband from her; and should the race of Sisyphus, whom she held in contempt, triumph in her misfortunes and make a jest of her ruin? They must perish: the account of their death is dreadfully great. For Jason a punishment still more dreadful was reserved; she had two sons by him, and was passionately fond of them, but she knew that the father would be most sensitively wounded through them; she therefore determined to kill them. The struggle indeed was great. The poet has given this fierce and vindictive character all the tenderness of a mother: she acknowledges that the dreadful deed would fill her own heart with anguish; but Jason would suffer in it: there the flames of revenge blaze out, and every softer consideration gives place to their terrible fury. Thus the astonished Jason finds himself at once deprived of his bride, deprived of his sons, and even of the mournful satisfaction of burying them, and is left to grow old in misery, and at length to perish wretchedly; whilst the implacable Medea flies from Corinth through the air in a chariot drawn by winged dragons.

"This seems to have been a favourite subject with the ancients. Ennius translated the Medea of Euripides into Latin; Ovid wrote a tragedy on the same story; and Maecenas is said to have added to the number;—these are lost; had the Medea of Seneca undergone the same fate, good taste and literature would have suffered no great loss.

"The scene is in the vestibule of the palace of Jason at Corinth."—Potter.
PERSONS OF THE DRAMA.

NURSE.
TUTOR.
MEDEA.
CREON.
JASON.
ÆGEUS.
MESSENGER.
SONS OF MEDEA.
Chorus of Corinthian Women.
M H ΔΕ ΙΑ.

ΤΡΟΦΟΣ.

ΕΙΘ' ὁφελ' Άργους μὴ διαπτάσθαι σχάφος,
Κόλχων ἐς αἶαν, κυνέας Συμπληγάδας,

1. "The entire version of this passage by Ennius has been preserved by the writer ad Herennium ii. 22. nearly so by Priscian, de versibus comicis, p. 1325, 15. Utinam ne in nemore Pelio securibus Casa accidisset abiequae ad terram trabes; Neve inde navis inchoante exordium Carpisset [al. Cepisset], quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illum pellem inauratam arietis Colchis, imperio regis Pelia, per dolum: Nam nunquam hero errans mea domo effertet pedem, Medea, animo aegra, amore saeco saucia." Porson.

εἴθ' ὁφελ', would that! The several ways of expressing a wish are by ei, ei γάρ, εἴθε, ὡς, πῶς ἄν, with the optative, or εἴθ' ὁφελον, —es, —ε, ὡς ὥφ., or ὥφ. alone, with the infinit. II. Φ. 269. ὡς μ' ὁφελ' 'Εκτορ κτείναι. See Matth. Gr. Gr. § 513. Eur. Hec. 824.

'Αργοὺς σχάφος, the hull of the Argo: see Blomf. Αesch. Pers. 425. Argo, the ship which carried Jason and his fifty-four companions to Colchis, n.c. 1263. Cic. Tusc. i. 20. Etenim, si nunc aliquid assequi se putant, qui ostium Ponti viderunt, et eas angustias, per quas penetravit ea, quae est nominata Argo, quia Argivi in ea delecti viri Vecti petebant pellem inauratam arietis.

διαπτάσθαι. "Thus accepted in Eurip. Med.

most editions both of Euripides and of Aristophanes, Ran. 1429. But in that case there would be a verb πτάσαμαι, πτάμαι, which is not found. For the Attics use in the present πέπομαι, ζε- παμαι, in the aor. ἐπτόμην, ἐπτάμην, the former of which I consider preferable, but not to be introduced in opposition to MSS. Brunck therefore has well edited ἀνεπτόμα in Soph. Aj. 693, and ἐπέτομαι in Aristoph. Av. 789, also Beck, ibid. 118. Καὶ γῆν ἐπέτου καὶ ἐλαστην ἐν κύκλω. [Elmsley on Soph. Εd. T. 17. considers ἐπέπτου as the true reading. He also observes in the same note, that πτάομαι occurs only in that line of Soph. and in Aj. 693, where the readings differ, and therefore he restores πτάομαι.] Πταμαι, however, in my opinion, was altogether unknown to the Attic writers. At least it is never found in the present tense; it is sometimes in the imperfect, but where the aor. would suit the sense better, as Iph. A. 1617. ἀφίττατο. In ν. 801. ὡς ἔτυχε λήδ' ὄρμη ἐπταμένη, read ὡς ἔτυχεν λήδα μιχθεῖν ὄρμη πταμένη. [The 2 aor. of the act. ἐπιτη, ἐπην, is in use, as προσέπται in Αesch. Prom. V. 115. cf. Blomf. Gloss.] Kuster, Lascar, and Eustathius, have correctly given δια- πτάομαι. Some of the old grammarians have been equally wrong in circumflexing φάομαι." Porson. The more
EuryPIDOY

μήδ' ἐν νάπαισι Πηλίου πεσεῖν ροτε
τριεθίσα πεύκη, μήδ' ἐρετμώσα χέρας
ἀνδρών ἀρίστων, οὗ τὸ πάγχρυσον δέρος

correct accentuation would be διάπταις. Of the same form are the infin.
πρίσαι and ἵναισαι in vv. 235, 1021.
from the aer. ἡπράμην and ἰνάμην.

diaptásai, Schol. τροπίκως, ὃς ἐπὶ ἰρνέων, ἐδεὶ δὲ ἐλευσίν διαπλεῦσαι. Thus
Byron, Childe Harold, i. 13. While
flew the vessel on her snowy wing.

2. Κόλχων ἐς αἰλαν, Coelcis, now
called Mingrelia.

κανέας Σώμαληγδάς, from σωμ-
πλήσωs: better Σώμαληγδας, according
to Porson's note on v. 11. Com-
pare Byron's Childe Harold, iv. 175.
the dark Euxine roll'd Upon the blue
Symplegades. "A very narrow strait,
anciently called the Thracian Bosporus,
now the Channel of Constantinople, con-
nects the Propontis with the Pontus
Euxinus, or Black Sea, which it enters
near some well-known rocks, anciently
called the Cyanea, or Symplegades
[now the Pannon], which, from their
appearing more or less open or con-
fined, according to the course of the
vessel, were said by the poets to open
and shut upon the ships which entered,
and crush them to pieces; the Argo
had a narrow escape, as we are told
by Apollonius Rhodius, with the loss
of her rudder." Butler's Geogr. p. 204.
Juvenal, xv. 19. concurrensia saxa
Cyanea. Ovid. Met. vii. 62. qui
medii concurrens in undis Dictun-
tores. Ovid, Trist. x. 34. Transel
instabiles strenua Cyanea. Apoll. Rh.
ii. 317. Πέτρας — Κανάνας ὑπερθε δὸὼ
ἀλὸς ἐν ξυνοχῆς. The same rocks are
termed by Homer Plagistel, Od. M.
61. who adds, 74. νεφέλα δὲ μιν
ἀμφιβείχε τοις Κανάνας. Thus Herod. iv.
85. Δαρείων — ἐπλευ ἐπὶ τὰς Κανάνας
καλυμένας, τὰς πρότερον πλαγιότας
'Ελληνικ' φασὶ εἶναι. Κανάνεοι lengthens
the first syllable in epic verse, which
quantity is retained in the Latin

Soph. Antig. 966. all which instances
occur in the chorusses. In iambic
verse (at least in Eurip.) it shortens
it. In Eschylus also, Pers. 83. κύρ-
νόνδι δ' ἰδάμαι λέστισον corresponds to
δικίμος δ' οὗ τις ὑποστάς in the
antistrophe. Malthy has not noticed this
variation in the quantity.

3. "ποτε Λ. more correctly, and
below 360. μηθ' also here and 4. L.
Ald. as I have edited; perhaps better
than μηθ' which I have elsewhere
suffered to remain." Porson. Elmsl.
retains μηθ'; why Porson should prefer
μηθ' is not clear.

4. "Musgr. prefers χέρες. But he
conforms ἐρετμησαὶ καὶ ἐρετμώσαι.
'Ἐρετμησαί is simply to you: ἐρετμώσαι is
to make to you, exercise in rowing.
Hesychius: Ἐρετμώσαι κάπται ἀρμό-
nov, has compared Orpheus 356. χέρας
ἐρετμώσατες. Brunck would prefer
μήθ'." Porson. "But μηθ' after μή
or μηθ' is a solecism; Matthias, Gr.
Gr. § 602. cites Thuc. iii. 48. καὶ μηθ'
οἴκτω πλέον νείματες, μήθ' ἐπικεία:
but almost all the MSS. and the
four first editions have μηθ' οἴκτω.
" Elmsley.

5. "ἀνδρῶν ἀρίστων. That the Argo-
nants may be thus styled is manifest.
But a peculiar epithet, ἀριστεῖω, might
be more reasonably expected, which
is constantly applied to them in the
poets. Apoll. Rh. i. 70. ἦρεν, ἀρι-
στήσει ἰνὸν ἀνδράσιν ὡφα νέουτο: ii.
460. 960. ἀριστήσων στόλων ἀνδρῶν:
465. αὐτοῦ μιμεὶν Κέκλειτ ἀριστήσει
ἀνὸν ἀνδράσι, iii. 1004. εἰς σαφώς
Τόσον ἀριστήσων ἀνδρῶν στόλων.
Euripides uses the expression, Iph. A. 28.
Ὅς ἤγαμαι ταύτ' ἀνδροὶ ἀριστέως,
Nor has this word been unfrequently
corrupted. In Soph. Aj. 1304. is
read: Ἄρ' ὄδ' ἀρίστος εἰς ἀριστεὺς
δουλὶ Βλαστῶν ἂν ἀλοχόνοιμος τοὺς
πρὸς ἀλματος; Suidas also retains
ἀριστος under πρὸς ἀλματος. Yet
"Пелія μετῆθην· οὐ γὰρ ἂν δέσποιν ἐμὴ Μηδεια πύργους γῆς ἐπλευστ' Ἰωλκίας, 
ἐρωτι θυμὸν ἐκπλαγεῖο 'Ἰάσονος· 
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας 
πατέρα, κατόκχει τήρδε γῆν Κορινθίαν, 
ἐξίν αὐτὰρ καὶ τέκνοισα, ἀνδάνουσα μὲν 
φυγῇ πολίταις, ὢν ἀφικετο χθόνα,

ἀριστεὶς seems preferable." Porson.


6. μετῆθην, for ἥθαν μετὰ δέσποιν, went after the steel. Thus Hec. 510. οὐκ ἄριστον ἦσσων Μελέθης ἦμας, thou host not then come after, in quest of us.

Πελία, for, at the command of Pelias. "The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one: Herod. viii. 61. Ταῦτα λέγοντος Θεμιστοκλέους, αὕτη δ' Κορίνθιος Ἀδείμαντος ἐπεφέρετο,—Εὐφριδίδεα οὐκ ἦν ἐπιφυλάξειν ἢπάλη ἄνδρι, dissuading him from collecting the voices to oblige a man without a country. Soph. Αį. 1045. Μενέλαος, δ' ὅδε τοῦτον πλαύν ἑστελάμεν, which Homer expresses, II. Α. 149. τιμὴν ἀρνύμενοι Μενελάως." Math. Gr. Gr. § 387. "If the point rested on my judgment, I should always have written the iota subscriptum, as it is termed, as a part of the word. In MSS. of any antiquity, it is always either so written or omitted. About the 13th century, as nearly as I can conjecture, it began to be subscribed. Nor let this observation be considered as destitute of utility. Ἐτυμ. M. p. 550, 14. Νικοχάρης Λημνίς ἐπέλεμον, σ' κόρη, Ἑτί κώς. Hemsterhuysius on Aristoph. Plut. p. 57. correctly reads πλέομεν, but he ought to have proceeded, and to have read ΝΙΚΟΧΑΡΗΣ ΛΗΜΝΙΑΙΑΣ ΠΛΕΟΜΕΝ, They are the words of Jason or some Argonaut to Hypsipyle. Athen. x. p. 426. F. Νικοχάρης γοῦν ἐν 'Αμιμ-μώνη πρὸς τούτομα παίζων ἠφη, Οινόμαος ὅτι οὖν, χαίρε πέιτε καὶ δῶν Κάγω τε καὶ οὐ συμπότα γενείμεθα. τὰ πα- 

ραπληθία εἴρηκε καὶ ἐν Λημνίαια (not ἐν Λημνίας)." Porson. See note on Hec. 2.


9. Connect ἂν with κατόχει, would she be inhabiting.

11. "I have laid down this rule, always to write ἔως for σῶν, when the metre admits it." Porson. άναβάνουσα, endeavouring or desirous to please, such being frequently the force of the present participle: Eur. Ph. 1231. "Ην μὴ με φεσών ἐκφυγῆς πρὸς αἰθέρα, attempting to escape from me: where see Porson. Thus κέρδαι- 


νουσαν below 370.

12. "φυγῇ πολίτων edd. and MSS. For φυγῇ Cantor conjectures φελῇ or ψυχῇ, Musgr. ὑργῇ. Pierson φυγᾶς πο- 

lionis. Bruneck has edited πολῖτας for πολίτων: [άναρων is not followed by an accus.: see Porson on Eur. Or. 1623.] I have followed Barnes. The error arose from the abbreviation in the MSS." Porson. Elmsly suggests (but perhaps with too great a refinement) φυγῇ for φυγῇ, άναβάνουσα φυγῇ 

v 2
being in apposition to Μήδεια. Thus below 1217. κειντα δὲ νεκροί ποιάς τε καὶ γέρων πατήρ Πέλας, ποθενιν δακρύσαν συμφόρα. Henul. 70. Ιεκέα δ’ όντες ἀγοραίον Δίως, Βάσκεωσθά, καὶ στέφθαι μαίναται, Πόλει τ’ οὐείδοις καὶ Θέων ἀτύμα. Οτ 1105. Ἐξεύν θέαμονε, Μενέλαε λύπην πικρᾶν. See Matth. § 426. This reading, as he observes, corresponds with αὐτὴ τε in l. 13. for τε however substituting δέ.


14. ὡς is preferred by Musgr. but unnecessarily. "ὢς however in X. Π. p. 32. is not amiss." Park. Elmsley however considers ὢς as equivalent to I suppose, and therefore objects to it in this passage. The relative, as in Latin, frequently takes the gender of the noun following. Thus Herod. v. 108. τῇ ἀγκρῃ, αλ καλεῦται Ἐλληνες τῆς Κύπρου. vii. 54. Περσικῶν ἐφος, τὸν ἅκινακήν καλέουσι. With respect to the sentiment, Elmsley compares Od. Z. 182, οὐ μὲν γὰρ τοῦ γε κρείζοσιν καὶ ἄρειον, "H δὲ ὁμοφρονύοντε νοήματι οἰκὸν ἐχτόνον Ἀνθή ἀδὴ γυνή, Comp. also Phocyl. 183. τί γάρ ἡδύτερον καὶ ἄρειον, "H ὡς άνδρα γυνὴ φρονεῖ φίλα γῆραος ἀχρ. Johnson's Rambler, No. 45.

16. νοσεῖ τὰ φιλτάτα, her dearest connexions are sickening, disgusting. See Monk, H. 969. 19. αἰσθήμα. Elmsley remarks that no one but Euripides has used this word. The deriv. αἰσθηματις occurs in Hom. Od. Θ. 258. and αἰσθημάτη in Η. Π. 347. Aristot. de Rep. iv. 10. καὶ τὸ παλαίων ἐν τοῖς ἄρχαιοις "Ελληνες ἐγίνθησαν τινες μονάρχαι—οβά ἐκάλουν αἰσθημάτα. The derivation is altogether uncertain. Verbs having the sense of ruling (ἀρχω, Βασιλεύω, &c.) govern a gen. The constr. is imitated by Hor. Od. iii. xxx. Daunus agrismatum Regnavit populorum. 21. "Thus Jortin conjectured for δεξία, and thus the MS. A. and X. Π. 53. have it. The junction of the hands was peculiarly called πίστις, as appears from the Homeric δεξιά, ἄς ἐκπέμπομεν which passage is cited by the Schol. on Aristoph. Acharn. 307. ὅλοιν οὕτω βωμός, οὕτω πίστις, οὕθ' ὄρκος μένει where βωμός is the oath by victims, ὄρκος by words, πίστις by the right hands." Porson. The distinction is not always observed: see v. 414. Soph. Ed. C. 1632. Δός μοι χερὸς σῆς πίστις ἀρχαίαν τέκνως. Phil. 813. „Εμβάλλε χερὸς πίστων. Cf. Hor. Od.
πίστιν μεγίστην, καὶ Θεοῦς μαρτύρεται, 
οίως ἁμοιόθες ε'ξ Ἰάσωνος κυρεί. 
κείται δ' ἀσίτος, σώμ' ὀφείος ἀληθῶς, 
tὸν πάντα συντήκουσα δακρύοις χρόνον, 
ἐπεὶ πρὸς ἀνδρός ὑποτ' ἡδυκυρείν, 
οὔτ' ὀμν' ἐπαύρουσ', οὔτ' ἀπαλάσσουσα γῆς 
πρόσατον· ὥς δὲ πέτρος, ἡ Ἡσαλίστος 
κλῦδων, ἀκούσιν γενομομένην φίλων. 
Ἡν μέποτε στρέψασα πάλλευκον δέρνη, 
αὐτῇ πρὸς αὐτὴν πατέρ' ἀπομακρύνθη 
καὶ γαίαν, οἰκοῦς θ', οὗς προδόσ' ἀφίκετο. 
μετ' ἀνδρός, ὅς σφέ νῦν ἀτιμάσας ἔχει.
σφε is of both numbers and of all genders: see 395. So also νν v. 39.
Matt. Gr. Gr. § 146. 147, 4.
34. "ἐγνω καὶ Ἡ Χ. Π. 52. Whether this is an error of the press for ἐγνω γάρ ἢ, or corrupted from ἐγνωκεν ἢ or ἐγνωκε δ’ ἢ, is doubtful. But from 947. where ἐγνω γάρ ἢ is read, the former appears to be the case. Either reading is good, and δὲ and γάρ are very frequently interchanged, although δὲ passes into γάρ more easily than γάρ into δὲ. But see v. 1083. Brunck, in v. 475., has destroyed the metre by editing "Εκ τὸν γαρ πρῶτων." Porson.

συμφορᾶς ὑπὸ. "Τῦν often expresses a cause arising from any internal or external circumstance, disposition of mind, &c., and answers to the Latin prae. Thuc. ii. 8. ἡ νέοτης — οὐκ ἀκοῦσαι ὅπο ἀκουίας ἤπειτο τοῦ ποιήμου, from inexperience." Matt. Gr. Gr. § 592.

35. οἴνων (ἐστὶ) κ. τ. λ. Iph. A. 490. Ἑσείδων οἴνων ἡν κτείνειν τέκνα. The negative particle is frequently indifferently omitted or inserted. Thus Hec. F. 197. τὸ σῶμα βέβαται μὴ καθανεῖν: but in Alc. 11. τὸ δὲ τανεῖν ἐρρυσάμεν.


36. δρῶν εἴφρ. See the note on 1128. χαλεπὸς κλώνας.

37. τί—νέον, subaud. kakon. See Hec. 81. The conj. θεολογία may follow δέδοικα, because it is in sense a present tense, I fear: as οἶδα, I know, v. 39.


40. "A line introduced from 381, used to follow this, Σιγη δύμων εἰσέβατι, ἵν' ἐστρωται λέξοι." Porson.

41. τύραννος, the princess, according to Elmsley; not Creon, as the interpreters generally understand it. For, as he ingeniously remarks, Medea's hostility was more reasonably directed against Creon's daughter than against Creon himself: and in v. 873. the words γῆμας τύραννος occur in that sense. The objection however urged by Prof. Scholefield, and by Hermann before him (Cl. J. vol. xix. p. 282.), that the article is necessary for the sake of perspicuity, does not seem without weight. Τύραννος, as the latter observes, is an adj., which applied to a man becomes a subst.; but with reference to a woman, is plainly an adj., as νιμφή τύραννος in v. 593. The instance adduced by Elmsl., from v. 873., he explains to be elliptical for γῆμας γυναικα τύραννον οὖσαν. He therefore proposes τυράννους (which is supported by τυράννος in the Schol.), i.e. Creon and Glauce. The plural may also indicate Glauce alone, as in v. 140. 'Ο μὲν γὰρ ἔξει λέξτρα τυράννων. Cf. 247. 594.
παλαιὸν οἶκων κτήμα δεσποινῆς ἐμῆς,
τὸ πρὸς πῦλαις τῆν ἁγουσί' ἐρμῆαιν

42. μεῖζον ξυμφ. λάβη, Schol. οἰνελ, μεῖζον κακῷ περίπτῳ, πρὸς τῷ ἑδή με-
μισθῶσαι ὑπὸ ἰδιονοῦ. 43. συμβαλλόν Ἐχθραν—αὐτῇ: ἄνοι-
γας προκειμένους, πρὸς τῷ ἑδή με-
μισθῶσαι ὑπὸ ἰδιονοῦ.
44. καλλίνικον, subaud. ὑμων or ὁδίν: Hec. F. 180. τῶν καλλίνικο
μετὰ θεὼν ἐκώμασε: 680. ὑπὸ τῶν 'Ὑρακλέους Καλλίνικον ἀείδω: El.
1158. "οἰσται edd. MSS. οἰσται is the emendation of Muretus V. L. iii. 11.
who compares Hec. F. 178. 683. El. 869. Thus also Lambinus quotes the
passage, on Hor. A. P. 123. (Sit Medea
ferox invictaque.) As in writing οἱ, if you suffer the line to touch the circle,
you form α, so on the other hand, in writing ο, if you separate the line from
the circle, you form the diph-
thong οἱ. Eur. Ion 1272. ἐκ γὰρ ἀκοῦ
προβλασόν μόνις πίδα. Who does not
perceive that the reading should be οἰκῶν? Pherecrates, Athen. vi. p. 269.
B. Pollux, vii. 60. "Οἵππαλ κύλλαι γὰρ ἀνάβρασεν ἥρτυμένα: a pyrrhic in the third
place. In the Aldine edition of Pollux: "Οἵππαλ κύλλαι θ' ἐπὶ τοῖς δ' ἀνάβρασεν. Ἡ Read, therefore, 'Οἵππαλ
κύλλαι δ' ἐπὶ τοῦτο ἀνάβρασεν ἥρτυμέ
ναι. An epigram in Athenaeus xiv.
p. 629. A. ἣ ἥ ὑποῖς: Τῇ Σικυώνι κα-
λόν τοῦτ οὕτω εἰρέατο γέρας. Recall the
fugitive letter and read, Τοῖς Σικυώνι.
In an epistle of Anaximenes in D.
Laërtius, ii. 5. οἱ τῷ Ἀλκάδου παῖδες θα-
λοῖς τὰ κακὰ ἔρωσιν. Read ἀλαστὰ
κακὰ, as in Eur. Tro. 1239. which I
am surprised that Valck. did not see
Ἀλαστὰ τὰ κακὰ. (Erase τα.) Porson.
45. "Similarly in the Alope, cited
by Ammonius v. Τροχοί, Eur. has used
the phrase ἐκ τρόχων πεπαυμένων." Porson.
Ammonius has thus pointed out
the distinction between τρόχος and
τρόχος: τοὺς περιφερείς τρόχους
προφέρονται δέξαντοντες: τρόχος δὲ
βαρυτόνως λέγοντο τοὺς δρόμους: τρο-
χος therefore means a wheel: τρόχος,
a running, race; here, sport generally.
Thus also the Schol. 'Εκ τρόχων:
βαρυτόνως: ὑπὸ νῦμων. On the use of
οἴδα for οἶδε, hither, see Hec. 53. Matth.
Gr. Gr. § 471, 12.
47. οὐ φιλεί, is not wont: Suppl. 926.
"Α δ' ἀν μᾶδοι παῖς, ταῦτα σωβηθεῖν
φιλεῖ Πρὸς γῆρας. Thus aso, Hor.
Od. iii. 16. 9. Aurum per medios ire
satellites Et perrumpere amat saxa.
48. "He addresses the nurse as the
most worthless appendage to the house.
Alexis in Athen. xi. p. 483. E. thus
ridicules the expression, Εϊτα τετο,-
kóυλον ἐπεσοθεὶ κάλαθα μαι, Παλαῖον
οἶκων κτήμα. Ennius in Nonius v.
Eliminar thus imitates it: 'Antiqua
herulis fida: custos corporis, Quid sie
EYRIPIDAE

50

τῶς σοῦ μόνη Μῆδεια λείπεσθαι Ἑλεῖ; Τρο. τέχνων ὑπὸ τέρας Ἐκάτων, χρηστοτίσι δούλοις ἐξιμφορά τὰ δεσποτῶν κακῶς πινυόντα, καὶ Φερεύων ἀνθάπτεται.


51. σοῦ μόνη—λείπεσθαι: the gen., according to Monk on Αλ. 418., is dependent on λείπεσθαι: on μόνη, according to Matth. Gr. Gr. § 329. who is supported by Soph. Αλ. 511. σοῦ διοικεῖται μόνος. Schol. σοῦ χωρίς διδέει καὶ βιβαίεται.

53. τὰ δεσπ. κακ. πίνυτ. (ἐστι) ἡ. χρ. d. the misfortunes of their masters are a concern to good servants. Eur. Bacch. 1025. δοῦλος ἄν μὲν, ἀλλ' ἄνως Χρηστοτίσι δούλους ἐξιμφορά τὰ δεσποτῶν. Αἰσχ. Αγ. 31. ἐδεσποτῶν γάρ εὖ πεζόντα Ἁσσομαῖ: on which passage Blomf. in his Gloss, remarks that the article is more frequently found with the subst.: as, τὰ τῶν θεῶν, Eur. Ph. 972. τὰ τῶν διακόνων, Soph. Phil. 497. τὰ τῶν πόλεων, Thuc. iii. 82. See Matth. Gr. Gr. § 384.

54. "This verse should perhaps be inserted in the Bacchæ after v. 1029. πίνυντα Ευμαθίους vii. p. 314." Porson. On the latter orthography see Elms. Herac. 77. and the note on Hec. 23. Schaefer prefers the aor. πινυόντα. But, according to Elsmley's reasoning on Soph. Εδ. C. 1732. ἐπιστ.νν from πίνω can be no other than the imperfect: for all verbs of this form, as διάκω, κακώμ, τέμω, ἰκνοῦμαι, ὑποκρινομαι, make the second aor. ἔδακο, ἔκαμο, ἔτεμον, ἰκάμην, ὑπερσχήματι, by dropping the v. Blomf. on Ag. 33. has observed that the phrase κακῶς πινυόντα is derived from the cast of the dice. The Schol. on that passage cites a proverbial line, 'Αἰὲ γάρ ἐμ πίττουνιν οἱ δίως κῆθος. Eur. Οτ. 59. Γάμοι ὁ δοῖοι μὲν εὖ καθεστάσαν βροτῶν, Μακάριοι αἰῶν, οἷοὶ δὲ μὴ πίπτουσιν εὖ —

55. "The neuters τοῦτο, τοιοῦτο, τοῦτο, with a preposition, often take a gen. as a definition. Thuc. i. 49. ξυνέπεσον ἐς τοῦτο ἀνάγκης, they came to this, with respect to necessity, i.e. into such necessity. Isocr. de Pæc. p. 165. C. el. τοῦτο γὰρ τινς ἀναίας ἐκλείθονται, Ἰστε, 5, &c. ib. p. 174. D. εἰς τοὐτοῦ μᾶς κατέστησιν, Ἰστε, &c. where in Latin eu with the gen. is used, eō necessitatis adduciti sunt, eō dementia progressi sunt, &c. Thus also in the dat. with eu. Thuc. ii. 17. οἱ μὲν ἐν τοιοῦτῳ παρασκευὴ ἢσαν, in this degree of preparation. Xen. Anab. i. 7, 5. διὰ τὸ ἐν τοιοῦτῳ ἔλθαν τοῦ κινδύνου. In point of sense it is the same as ἐς ταῦτα τὴν ἀνάγκην, ἀναίας, εἰς τοιοῦτο μᾶς, ἐν ταύτῃ τῇ παρασκευῇ, ἐν τοιοῦτῳ κινδύνου, and hence this syntax often serves only as a circumlocution, e.g. εἰς τὸ μὲν ἡμέρας, Eur. Ph.
οὐσ’ ἰμερὸς μ’ ὑπήλθε γυν’ ἐν κοῦρανῳ ἄξια, μολοῦσαν δεύρο, δεσποινῆς τύχας.

Πα. οὗτω γὰρ ἡ τάλανα παύεται γόνων;
Τρο. ἢπιλὼ σ’, ἐν ἀργῇ τῇμα, κοὔδετω μεσοῖ.
Πα. ὁ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τὸδε,
αὐς οὐδὲν οὐδὲ τῶν νευτέρων κακῶν.

Τρο. τι ἐστιν, ὁ γεραιέ; μὴ φθόνει φράσαι.


59, ζηλὸν σε, I wonder at you, at your simplicity: “subsaud. τοῦ νοῦ ορ ῥων φρενων, as Soph. El. 1027. Ζηλῷ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγ.',” Elmsl. Thus Schol. μακάριος εἰ τοι- αύτην διανοιαν ἔχων. "While the man- ner of speaking of other provinces was plain and unpolished, that of Athens was studious of delicacy and fearful of offence. Instead of a flat denial, it used such expressions as καλῷ ἔχει, καλλίστα, ἐκαίνια, ἑντυχοῖς, ἐβ πράττε, ζηλῷ σε, ὅνα. Valpy’s Gr. Gr. p. 175.

55. μεσοί. Æsch. Pers. 441. Ἐδ νῦν τώδε Ἰσθ, μηδέπω μεσοῦν κακῶν.

60. ὁ μῶρος. The nom. is fre- quently used for the voc. in the Attic writers. Soph. Aj. 89. Ὡν οὖντες, Ἀλας, δεύτερον σε προσκαλῶ. “Many of these adj. of three terminations occur in Homer, and the Attic writers, as common, e. g. κλυτὸς Ἰπποδάμεια, 11, B. 742. στεφός φόσις for στεφᾶ, Eur. Ηεκ. 300. ἀναγκαῖος τροφῆ, Thuc. i. 2.” Matth. Gr. Gr. § 118. 3.

ei χρῆ δ’, εἰκόνι τυ. If it is right to say this of one’s mistress. “Thus MSS. and L. But Aldus, contrary to the sense, has δεσπότας.” Porson. The dat. would mean to one’s mistress: see Hec. 672.

62. μὴ φθόνει φρ. do not grudge, refuse, be not reluctant. Æsch. S. s.
Πα. ουδέν· μετέγγυου καὶ τὰ πρόσθε εἰρημένα.
Τρο. μὴ πρὸς γενείου κρύπτε σύνδουλον σέγην·
σιγήν γὰρ, εἰ χρῆ, τῶνδε ᾿Ησομαί πέρι.
Πα. ἥκουσά τοι λέγοντος, οὗ δοκῶν κλύειν,
πεσοῦσ προσελθὼν, ἐνθὰ ὧν παλαίτεροι
Θάσσουσι, σεμνῶν ἀμφὶ Πειρηνῆς ὑδαρ,
ὡς τούσδε παῖδας γῆς ἐλαῖν Κορνήιας
ἐξίν μητρὶ μέλλει τῷ σε δοιράνους χθονὸς

Σωμῆς ἐστὶν: ὅπου φησὶν εἰδομεῖον
ei7 πεσεῖτε, προσελθὼν ἥκουσα,
Comp. Cic. de Sen. 16. Nobis semin-

bus ex fusionibus multis talos relinqu-
quant et tellera.

"παλαίτεροι εὐδ. et MSS. παλαί-
τεροι Pierson, from X. P. 1178." Porson.

Ch. 741. Hermann on Viger, n. 56.

observes that comparatives and super-
latives are frequently interchanged in
old MSS. Elmsley farther remarks
that the most frequent confusion is that of
the superlative for the comparative;
and that in the present case παλαίτεροι
is preferable, because πρεσβύτεροι, γε-
pαλαίτεροι, νεότεροι, &c., are of more
frequent occurrence than πρεσβύτατοι,
γεραίτατοι, νεότατοι, &c.

68. Θάσσουσι, solent sedere. See Hec. 294. Thus φαλλοῦσι, infirά

201.

69. ἑλὺν. "The Ionians, and espe-
cially the Attics, contract the futures
in ἄσω with a short, ἔσω, ὅσω, ὅσε, by
throwing out σ, and making the vowels
which meet together coalesce: ἐξέλῳ
for ἐξέλατο Aristoph. Nub. 123. ἑλᾷs
626.) ἑλὰ Soph. Aj. 505. ἑλὼι
i. 207. ἑξέλῳ for ἐξέλατων iv. 148.
Thus see ἔσασθα Ἀσch. Prom. 25. 124.
διασκέδα Herod. viii. 68." Matth.
Gr. Gr. § 178.

70. μέλλει. Elmsley prefers μέλλο
which some MSS. exhibit; referring to
Eur. Or. 455. ἐπὶ γὰρ τῷ Κλαύταμνη-
ρας τάφορ Χοάς χεῦμενος, ἐχεῖν ὡς
eis Ναυτιλαν "Ἡκοὶ ξύν ἀλόχρα, πολυ-
τῆς σεσωμένοις: 899. Δαι δε ἐπεβρά-
θησαν ὡς καλῶς λέγοι, Οἴ δθ εὐν
The page contains a text discussing the differences between the works of various authors. It mentions the absence of certain words in different editions and editions of works by Lascaris and Aldus. The text also highlights the importance of the metre in ancient and modern literature.

For example, it states: "Lascaris alone adds it for the sake of the metre in 1094. Aldus adds it four times where Lascaris omits it, 566. 1034. 1103. 1210. Aldus adds it twenty times in the Hippolytus, where it is necessary to the metre. So also Lascaris, except in two places, 979. 1351. The Florentine edition even adds N often at the end of a verse, where the following verse begins with a single consonant, in order to lengthen the syllable. And this I have noticed once in the Medea, 1205, where Lasc. has ἀπόλεσεν (ἀπώλεσε Ald.). In such cases I have suffered the syllable to remain short, except where by adding N a hiatus could be avoided. It is to be remarked that Aldus, who has seldom added N in the Hecuba and Orestes, and never in the Phoebus, before a consonant, on account of the metre, has generally added it in the Medea and following plays."
EYRIPIDOUR

82. Comp. Hec. 1219. Αὐτὸν δὲ χάρις τοῖς κακοῖς σε φιλομεν Τουίτον ἄντα δεσπότας δὲ οὐ λοιπόν. Elmsley also compares Eur. El. 1245. Φοίβος τε, Φοίβος—ἀλλὰ ἄναξ γὰρ ἐστὶ ἔμοι, Soph. Trach. 383. "Ολοιντα μῆτοι πάντες οι κακοὶ, τὰ δὲ Δαυραὶ τις ἀσκεῖ μην πρέπουσιν αὕτω κακά. Therefore proposes καλ or δό, even so. Poiron on Phoen. 1443. notices a confusion between ἐτελ and ὅσ. If ei be retained, it is here used for ἐτελ: cf. Soph. Hec. 1236. Juv. Sat. i. 106. Quid confert purpura major Optandum, si Laurenti custodit in agro Conductas Corvinusoves? i.e. siguidem. Schoefl. defends the reading of this line: ὅσ, he observes, has no connexion with ei, but with the verb στέργει, an! thus οὐ στέργει is equivalent to μησεὶ. He compares Soph. Aj. 1131. ei tois ἑαυτοὺς ὑπὲρ εἰς Ἔτενει παρὰν, i.e. ei κωλυεῖς.

83. 44. "γεγνώσκει contrary to most of the MSS. has crept into some edd. For δικαίως J. Gulemius conjectures διὰ κόλος; Musgr. suspects that a verse has been lost; Brunck considers the verse itself as spurious. It appears to me that Euripides has intended to soften in some measure the sentiment of the preceding verse. But γεγνώσκει is in the MS. C. It is not therefore a typographical error, as Musgr. supposes. γεγνώσκει Lasc. Ald. Both add γ in 230, 931, but in 560. Aldus has it, and L. omits it. In 14. 708, 753. both have γίγνεται and γίγνομαι." Poiron.

85. τοῖς τέλαισ, sc. ὃντος. Elmsley considers the true reading to be τῶν τέλαισ. The singular, however, ὃ τέλας, is used by Herod. iii. 142. Thuc. i. 32. the correctness of which passages seems to be disputed by Elmsley without sufficient grounds. Cf. Soph. Ed. C. 309. τίς γὰρ ὅσθεν οὐξ ἀπῃ γίγνεται;

86. κέρδος χάριν, for δικαίος. The opposition between δικαία and κέρδος Elmsley illustrates by reference to Eur. Heracl. 2. 'Ο μὲν δικαίως τοῖς τέλαισ πέρυκ' ἀνήρ: 'Ο δ' εἰς τὸ κέρδος λήμα' ἔξων ἀνεμένων.

87. Elmsley remarks, that if ei were the true reading of this line, μή would follow. He therefore proposes καλ or ὅσ, even so. Poiron on Phoen. 1443. notices a confusion between ἐτελ and ὅσ. If ei be retained, it is here used for ἐτελ: cf. Soph. Hec. 1236. Juv. Sat. i. 106. Quid confert purpura major Optandum, si Laurenti custodit in agro Conductas Corvinusoves? i.e. siguidem. Schoefl. defends the reading of this line: ὅσ, he observes, has no connexion with ei, but with the verb στέργει, an! thus οὐ στέργει is equivalent to μησεὶ. He compares Soph. Aj. 1131. ei tois ἑαυτοὺς ὑπὲρ εἰς Ἔτενει παρὰν, i.e. ei κωλυεῖς.

88. elw. Elmsley observes that ei and elw are the common forms, ἐς and ἐξw the poetic, which the comic writers never use, the tragic only when the metre renders it necessary.

89. ἐρμώσας εἰκε, keep them apart: see the note on Hec. 999. and above 33.
τοίο, όπλο, παίζει τινα: εξήρους γε μέντοι, ηι φίλους δρασειε τι.

90. πέλαξε, do not bring them near, or suffer them to approach: in v. 100. this verb resumes its neuter sense. See instances of other verbs neuter used actively in Hec. 526. 1054. The verb πελάξεων is followed by a gen. in Soph. Phil. 1327. 1407.

91. δμα — ταυρομινήν, subaud. κατα, i. q. ταυρὴν βλέποντας, in look as savage as a bull: 190. καίναι τοκάδος δέργα μελανής Ακταυροῦται δμα-σίν. Aristoph. Ran. 816. "Εξελεύνον εν ταυρόνδω ἔγκιφασ κάτω.

93. κατασκηνήσας τινα. Both Elmsley and Blouin. on Pers. 520. propose τιν. The construction, as the former ob-serves, is: οἵτινε παύσατε χῶλον, προν ἂν κατασκῆψῃ τινι δ ἥραλος: before it has fallen on some one: thus Herod. vii. 134. Τοιούτο τέ ἂν Δακεδαμονίωσιν μήν κατασκήψῃ Ταλθύλου τοῦ 'Αγαμεμνόνου κήρυκος. The verb κατασκηνῄσκω is also followed by the preposition εἰς: Eur. Hippi. 1416. Its proper application is to lightning.

96. πᾶς ἂν, utinam, O that I were dead! 174. Monk on Eur. Hippi. 208. observes that this use of πᾶς ἂν is fre-quent in Euripides, but not in other tragic writers. It is found in Soph. Οἰ. T. 765. Aj. 388. Phil. 531. 794.


98. κινεῖ δὲ χόλον. Elmsley on Heracl. 874. notices that the particle δὲ is generally used in such repetitions: cf. 131. 400. 957. 1026. 1067.

99. Ἀδάσσου. "In some comparatives ἡ is changed, together with the foregoing consonant or consonants, into σω; in the new Attic dialect into ττ, as ἔλαχος, ἔλαξις, ἐλάσσων, ἐλάξιτος: μέγας, [μεγίον] μέσων, and (accord- ing to the Ἀεolic dialect) μεῖζων in Herod., and meίζων in Attic, μέγιστος ἀλίγος, ἀλίγιος, ἀλίγειων, ἀλίγιος: μακρός, [μακιόν] μάσων, μήκιστος: κρατός, [κρατίων, κράδσων in Ἀεολικ and Ionic] κρέσσων in Herod., and Att. κρέσιων (κρέστων), κράτι-στος (Dor. κάρθων for κάρσων, καρτιστος for κράτιστος): ταχύς, τα-χίων, Ἀδάσσων (since it should properly be Ἀδάσυς), and Ἀδάτων, which was more Attic than ταχύτερος." Matth. Gr. Gr. § 131.
καὶ μὴ πελάσῃ οἵματος ἐγγὺς, μηδὲ προσέλθῃ, ἀλλὰ φυλάσσεσθ' ἄγριον ὡς, στυγερᾶν τε φύσιν Φρενὸς αὐθάδους. οὔτε νυν χαρεῖ ὡς τάχος εἰσώ. δῆλον ὦ ἀρχής ἐξαιρέμενον νέφος οἰμαχης, ὡς τάχ' ἀνάψει μείζονι θυμῷ. τί ποτ' ἐργάσεται μεγαλόπλαγχνος, δυσκατάπαυστος ψυχῇ, δηχνείσθα κακοῖςιν; Μη. αἰ αἴ αἴ αἴ, ἐπαθον τλάμων, ἐπαθον μεγάλων ἄξι' ὁδυμῶν; ὡς κατάρατοι πάides ὀλοισθε στυγερᾶς ματρός ἐν πατρί, καὶ πᾶς δόμος ἔρροι.

Τρο. ἰόν μοι μοι ἰώ τλήμων.

tί δέ σοι παίδες πατρὸς ἀμπλακιάσ

105. "Musgr. conjectures δήλοι δ', without necessity, in my opinion: ἐ ἀρχῆς ἐξαιρέμενον Ald., αἱρέμενον Canter, which Musgr. approves. But Brunck has followed the MSS. A. B. D. E. L. It is the figure termed by grammarians ἀναστροφή [for αἱρέμενον ἐ ἀρχῆς], of which another instance will be found in v. 1105." Porson. See Hec. 748.


ἀνάψει, for ἀναψέται, will soon flash forth: see Hec. 906. or it may be taken actively, νέφος being the accus.: (Orest. 601.) for it is clear that she will soon light up with greater rage the cloud of sorrow: or αὕτη may be understood: the cloud of sorrow rising of old will soon excite her: the metaphor is either taken from the flashing of lighting from a cloud; or the bursting forth of flames from smouldering vapors.


ἀπαλκιάς. Monk on Eur. Hipp. 145. and Ale. 247. observes that the words ἀπαλκεῖν, ἀπαλκία, ἀπάλκημα should be written without the μ: 1. because there are no passages in the tragedians which oppose this orthography, many which require it: 2. the present ἀμπλακεῖν or ἀπαλκεῖν is unknown: for ἀπαλκεῖν is the infin. of the aor. "Ἀπαλκία is derived from a intensive, and πάλω, errare facio: as στάχνω, ἀσταχους: ἀλήχρωσ, ἀλήχρως: μέλγων, ἀμέλγων, &c." Blomf. on Ἀσκ. Pr. 112. See Liddell and Scott's Lex.
MHIUDEIA.

120. Musgr. 'Pauca aliorum voluntate, pleraque sub agents: ' being seldom controlled, and generally absolute.

121. Cf. II. A. 81. Κρείσσων γὰρ βαιλεῖς, ὅτε κυστέται ἄνδρι χέρνη. Εἰσερχόμενοι, πολλά κρατοῦντες, χαλεπῶς ὀργὰς μετατάλλουσιν. τὸ δ' ἄρειδος ζῆν ἐπ' ἴσοισιν κρείσσων: ἐμοίγ' οὖν, εἰ μὴ μεγάλως, ὀχυρῶς γ' εἴη καταγράσκειν. τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν τοῦνομα νικᾶ, χρησθαί τε μακρῶν λιῶντα βροτοῖς: τὰ δ' ὑπερθάλλουν οὐδένα καιρὸν δύναται θνατοῖς.

125. "τὸ γὰρ εὔδ. and MSS. Brunck has introduced another reading, and also edited ὀξυρῶς γ' for ὀξυρῶς τ' from a conjecture of Reiske's." Porson. To be accustomcd therefore to live on an equal footing is better.

123. May it be my lot then to reach old age, if not in greatness, at least in security: 542. εἰς δ' ἐμογε μήτε χρονοῖς ἡνίων. Compare the Book of Proverbs, xxx. 8. Ovid, Trist. iii. 4. 25. Crede mihi; bene qui latuit, bene vivit; et infra Fortunam debet quisque manere suam. Tu quoque formida nimium sublimia semper; Propositi esse membra contrahe veli tua. Hor. Ep. i. 17. 10. Nec vivit male, qui natus moriensque sefellit.

125. "Herod. iii. 80. Πλῆθος δὲ ἄρχων, πρῶτα μὲν οὖνομα πάντων καλιστον ἔξει, ἰσονομήν." Porson. "An infin. is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in u, or the gerund in do follows. The infin. in that case has the same signif. as the accus. of the subst., with or without κατά. The infin. seems to be thus put Eur. Med. 125. τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν Τοῦνομα νικᾶ, dictu optimum est." Matth. Gr. Gr. § 534. a. Cf. Hor. Od. ii. 10. 5. Auream quisquis mediocratatem Diligit, &c. Thus the chorus in Soph. Phil. 179. laments, Ο δύστανα γένη τροτῶν, ois μη μετροι, aiiw, i.e. whose life is always in extremes.

128. "οὐδένα L. which belongs to the later Attic: also again ἄνθρωποι." Porson.

"οὐδένα καιρὸν, i.e. οὐκ εἰς καιρὸν, ἄνθρωπος. Eur. Hel. 486. καιρὸν γὰρ οὐδέν' ἔλθες, intempestive enim accessisti. Here, however, I understand it to mean immoderatē, supra medium. On this signif., consult H. Steph. ν. Καρπ. ἄνναται is equivalent to ἱσχύει, σήθει, as passim. Therefore οὐδένα καιρὸν ἄνναται θνατοῖς may be rendered by plus aequo valent mortaliibus, i.e. potentiores quam expedite red-dunt homines, scilicet ad tempus." Elmsley. We may render it thus: excess of power is of avail to mortals at no season, i.e. is of no benefit under any circumstances. See Liddell and Scott's Lex.
The construction is: ἐπὶ τ. ὦ ἀμφιπτόλου μελαθρὸν σφάτα, ἥκουσα φωνής ἔσω: ἀμφιπτόλου being an adjective, as oίκου ἀμφίθωρον Soph. Phil. 159. 'Επὶ is used similarly in Herod. v. 92. 3. εξελθόντες εξῶ, ἄστειτες ἐπὶ τῶν Θυρῶν." Elmsley. There were three doors belonging to a Grecian residence: the entrance, ἡ αδλειος δόρα, the inner μέταυλος or μέσαυλος δύρα (Eur. Alc. 549., HIPP. 565.), separating the apartments of the men and women, and the outer door, παράθυρος or ὄροφόφυρ, Od. X. 126. In the Greek dramas, as in the Latin, the performers are always outside the building.

136. “This passage had escaped the recollection of Valck. on Rhes. 961, where he proposes ἐφίδωμαi for συνή-δομαi: but the latter is well defended by Brunck on HIPP. 1295. In Iso-criales also συνήθησόμενοi appears to me preferable to the received reading, and has the authority of Pollux.” Porson. The compound συνήδωμαι i. well explained by Schafer: neque una cum inimicis Medae letor multis hujus domis. There is therefore no necessity to have recourse to the figure Litotes: as in Tacitus, Agricola 43. Nec quisquam, audita morte Agricolae, letatus est: i.e. every one was sad on the death of Agricola: cf. v. 225. 705. 139. “Great is the harvest of various readings in this verse. Lascaris, ἐτέλ μοι φίλα κέκραται, Aldus, ἐτέλ μὴ φίλα κέκραται. Lib. P. ἐτέλ μοι φίλα κέκραται, MSS. A. B. C. D. ἐτέλ μοι φίλον κέκραται, Musgr. has edited, ἐτέλ μὴ φίλα ἀν. κέκραται. But the sense would be the same without this distinction. You may also read, ἐτέλ μοι φίλα κέκραται, ex quo amicitia mihi cum hac domo intercessit: ἐτέλ is the same as ἐς ὅ, as above 26. Euripides has the phrase φιλας ἀνακρασθαί in HIPP. 256. Herod. iv. 152. φίλαι συνεκράθησαν: vii. 151. φίλην συνεκράσαντο. Esch. Choëph. 342. νεοπράτα φίλον κοιμήσειν. And this perhaps is the true reading. Yet the reading of four MSS. and of the Schol. is not inapposite, ἐτέλ μοι φίλον κέκραται, making φίλον to agree with δύομαι. Brunck, and Beck, ἐτέλ μὴ φίλα κέκραται: (from the time that
μνημειώδεις ἔρωτις ἡμῶν ἂν ἐτυμώσουσιν. ἡ δὲ ἐν Ταλάμω ἡμῶν οὔτε ἐπιπληθεῖσαν τὰς ἑπίθεσιν. Μη. αὐξαν. δίᾳ μου κεφαλὸς ἀλλὰς ὀφρανία

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θετικίας, of which I will produce a few that seem most to the purpose. Α. 173.6. Πάσσως γάρ οὐ πεί-

σεις νῦν οὐ γάρ εὐπόρης. Χοιν. 751. τὸ μὲν γαρόν, ἄκουσι Βοτοῦ, Τρέ-

φειν ἀνάγει, πῶς γάρ οὔ τρόπῳ φρε-

νιός; Οὐ γάρ τι φωνεῖ πάντες ἐκ τῶν ἐν

σπαργάνοις: 989, Αἰγίσθου γάρ ὁ λέ-

γως μόρον· "Εξεῖ γάρ αἰσχρότροφος, ὡς

ρώμος, δίκην. Suppl. 494. κατ' ἀρχής

γάρ φιλαιτίος λέως. Καὶ γάρ τάξιν ἐν

tis οἰκτοῖς οἰκτῶν τάδε, "Τἐρων μὲν ἐξ-

θηρείειν ὁράσεως στόλῳ. Ευρ. Φων. 959.

οὐ γάρ ἔστω ρήσεως. Κεί μὲν γάρ ἐυ-

ήσις ἥσσαν· ἀλλ' ἐξεῖ λέγεις. Suppl. 845.

ἐπιστήμου γάρ εἰ. Ἐξεῖν γάρ αὐ-

τῶν κρείστων ἥ λέξαι λογίᾳ Ταλάμαβ. Ιπ.

α. 1421. γενναία γάρ εἰ· "Ορα δὲ·

ἔγιν γάρ βούλομαι σ' εὐεργετεῖν: 1432.

γενναία γάρ Φρονεῖς· τί γάρ ταῦτα

οὐκ ἐξεῖν τις ἄν; Σχολ. Α. 173.6. Χοιν. 751.

320. προσθεδόμοι Ἀτρέδαυ· τοὺς πρό-

τερον ἐνεχθηκε διόμων, νῦν γάρ Οὐκ ἐι-

δομί· φροιδα γάρ τάξιν ἡμῶν. Ηδὲ δὲ

Here you have the very verse in question, but so quoted, that it has lain hid to thid day among the words of the Schol." Ροζον. Elmsley thus edits the pas-

sage: φροιδα τάξιν ἡμῶν. Τὸν μὲν γάρ

ἐχει δώμα τυράννων· "Η δὲ ἐν Ταλάμω

κ. τ. λ. The change of case from τῶν

μὲν τῇ δὲ he defends by reference to

Or. 1402. τῷ μὲν δ' ὀκτελέτας πατὴρ

ἐκλήγεται· 'Ο δὲ πᾶς Στροφίον, κακο-

μητίς ἀνήρ· and the use of ἔχει by

Herc. F. 614. Χθόνιος μὲν ἄλογον ἔμπως

τ' ἐχεῖν πολίς. The reading δώμα ap-

pears to him preferable to λεκτρα, be-

cause found in the Aldine ed. which he

considers in this play as πολλῶν ἀντί-

δώμων ἄλλων. See Addenda.

143. Cf. Α. 173.6. κεφαλαῖ παῖς.

144. δίᾳ μοι κεφαλᾶς. Elmsley in a

EYRIPIDOT

βαιή. τι δε μοι ζων ςτι κέρδος;
εφθο: δανατω καταλυσαμαιν,
βιοταν σπυγεραν προληποσα.
Χο. αιες, ω Ζει, καλ γαι, καλ φως,
ηαχαι, οιαν α δυστανος
μελπει νυμφα;
τι στοι ποτε τας απλαστον
κοιτας έρος, α ματαια,
σπευσει Δανατο τελευταν;

ii. 301.) illustrates this peculiar position of the pronoun μοι by the following among other examples: Hipp. 1352. δι μοι κεφαλας θ' θνουτα διωναι;
1030. και μητε ποντο μητε γη δειμω
μου ζαρκας θανωτας, ει κακος πειυνε
νρη: 1458. Κρυφων δε μου προσωπουν
ως ταχοσ πελωσ. Alc. 661. 'Εκνησασ
δ ου μον ερενας ηκωσεν.
145. Cf. 794. τι μοι ζων κερδος;
AESch. Prom. 772. Τι δητ' εμοι ζων
κερδος;
146. ἄ. καταλυσαμαιν, would that I could dissolve, terminate my troubles, in death! Elmsley quotes Eurip. Frmgm. Inc. cx. εδε δανειν δειμι,
οδε δανειν καλον, Eis árētan καταλυ
σαμαινους θλων: whence it appears that the accus. βιοταν may be governed equally by καταλυσαμαιν και προλεπουσα.
See 458. Hec. 533. Cf. Eur. Bacch. 484=498. Λώσει μι δ δαιμων αντρο, οταν εγώ θεω. Horace, Epist. i. 16.78. Ίπε Deus, simul atque volam, me solvet. Hamlet, Act. i. Sc. 3. Ο that this too—too—solid flesh would melt, Thaw, and resolve itself into a dew!
148. "Apollocharus of Tarsus, according to the Schol., assigned this verse to Medea, Whence Wyttenbach, Bibl. Crit. Part. v. p. 48. infers that he read in the next line ιαχαι διων,
ταν δυστανος, comparing 131. 207." Porson.
149. ιαχαι: the middle syllable of this word is common in the tragedians: in this verse the two first syllables correspond to the long syllable in Φα
θοι in the antistrophe ν. 175. In
Heracl. 752. λαχασται ουρανοι, an
swers to κακων δ', ο πολις, ει ξενους in
the antistrophe. See Maltby's Thes. Liddell's Lex.·
150. μελπει, Androm. 1037. ἄχρω
pos στοινας μελτων. AESch. Ag.
1445. γον. Virg. G. i. 378. ran ce
ceinere querelam.
151. Elmsley proposes απλαστον, i.e. cui nemo pelasce, plalere s. pelastia: as in 435. τας ανδρον κολας. In AESch. Prom. 372. απλαστο appears to be the true reading for απλαστο
The commentator however in the Cl. J. 55. p. 118. ingeniously explains it by similar instances of enallage in the tragic writers, such as v. 214. εφ' άλ
μυραν ποντον κληνο, for αλμυροι. Soph. Trach. 357. δ μπητος Άπινου μυρος. Eur. Or. 987. το πτανον διωγμα πα-
lων. Cf. Hor. Od. iii. 1. 42. Nec
purpurarum sidere clarior Delenit usus. According to this interpretation, it is put for έροσ απληστος κολας, the in
ordinate desire of marriage.
152. "Thus Ald. έρος Lasch. which Brunck has edited." Porson. έρος and γέλωs are Αeolic forms of έρος and γέ
λωs. Monk on Hipp. 337. observes that the former is found five times in Eurip. in iambic verse; in choral metre, in Soph. El. 197. It is frequent in Hom.
153. Δανατο τελευταν: i.e. the end
cauased by death: as Ά. Χ. xii. 436. vul
nere tardus Ulissi: inflicted by Ulysses.
Hom. II. E. 553. το δ' αθι τελος
θανατου καλυψει. In Rhes. 732. we meet with the more natural expression, οιον σε βιω τελος ελευ;

155. "κείνῳ τόδε μὴ χαράσσου εἰς ὁμοῖοις " Aristoph. Ran. 437, 490. 24. Partly on account of the metre, partly because it was scarcely reasonable to require of Medea not to be angry at all, Musgr. reads, δεῖνως τοῖς μὴ χαράσσου. He then elicits from the Schol. a various reading, τόδε μὲν χαράσσου, of which he approves. [This was Heath's suggestion, not Musgrave's.] But it seems, also, both, and 184 occurs immediately again. Repetition of words ought neither to be corrected unless upon strong grounds, nor to be thrust in for the sake of emendation. Τόδε, which Musgr. first suggests, agrees with the metre [compare the antistrophe, v. 183.], but occurs so rarely in the tragedians, that he himself could only produce ταιρί from Suppl. 156. ταιρί from Herc. F. 667. He might indeed have added αὐτί from Suppl. 308, but Markland seems to have regarded the former passage with suspicion, and the latter can scarcely be considered sound, even upon the most cursory inspection. In Herc. F. 667. τοῖς δὲ ἣν must be read for ταιρί. I have suffered the common reading to remain, but I correct the passage nearly according to Brunck's suggestion, κείνῳ τόδε μὴ χαράσσου." Porson. Elmsley defends the reading τόδε as equivalent to:


Porson. In v. 240, we find εὐθυκετοῦ, and in 949, ἐμενεντόν, whence εὐθύκετον seems preferable here: the diambus, as Elmsley observes, being equivalent to the first epitrite in the antistr.: thus Phcen. 1302. πότερον ἠρα νέων ὀλόμενον | ἱαχήου ; 1316. ἀποτίσεων, ἀποτίσεως ὁ φῶνος ἐνεκεν' Ἰερομνήων.

162. λείωσθ' ἄπαξω: cf. Hec. 1114. "ὢ φίλτατ', χασάμυν γὰρ, Ἀγάλμενον, σέβεσθε Φωνῆς ἀκοῦσας, εἰσορέσ ἄπαξακημένον; Αἰσ. Prom. 92. ἱεσθ' μ' οί πάροι δειώς ἄπαξας ἰεσθ'.

164. ἰδὶ—ἐσίδωμι', whom as well as his bride may I see annihilated! Cf. Αἰσ. Cho. 261. οὐδ' ἐσίν' ἐγὼ ποτὲ θανόνται ἐν κηρίῳ πυθμείρι φλωρώ.
165. aut. mel., i.e. (σὺν) aut. mel., "Angl. house and all." Elmsl. Of this epithet Monk (Hippol. 1184.) has collected many instances. Hom. II. Λ. 696. Τέσσαρες ἄθλοφοροι ἵπποι αὐτοῖς διέσφη. Herod. vi. 32. Τὰς πόλις ἐνέκτεινεν αὐτοί τοῖς ἱπποῖς. Xen. Anab. i. 3. 17. Μὴ ἡμᾶς αὐτοῖς ταῖς τριήμεροι καταθόρησαν. Elmsley remarks: that this use of αὐτὸς by the tragedians is frequent, when, as in the present instance, the destruction of any person or thing is the subject. Αἰσχ. Prom. 219. εὕωσι δὲ βουλαὶς, Ταρτάρου μελαμβαθῆς Κενθαμών καλύπτει τὸν παλαιγένη Κρόνον. Αὐτοίσι συμμάχουσι: 1045. χόνα δ᾽ εἰ πυθμέναν Αὐταῖος βίβας πνεύμα κραδαίνοι.

diakr̓αιμένοι, i. q. φθειρομένου. Eur. Alc. 109. Χρῆ, τῶν ἀγαθῶν διακρατήσαν. Περίθεν δότις Χρήστος ἄν ἄρχησι νεόμιστα. Schol. diakr̓αιμένων. "Κρατεῖν est vellicare ut fullones panum, ab antiqua forma κατα, κυμῆ, unde κυμῆ, κναῦτη, et similia." Blomf. 165. of ye, inasmuch as they, since it is they who: like the Lat. quippe qui. Gloss. in Αἰσχ. Prom. 94.

167. Cf. Hor. Od. iii. 27. 35. Pater, o relictum Filiae nomen, pie-ta-que! ᾧ ἀπενάσθην, from which I migrated.

"Naïw, I dwell, forms its tenses with simple ā. In the active however we find only the aor. 1. (ἐνάσα, ἐνάσασα) with a causative meaning, to cause to inhabit, settle, or cause to be inhabited, colonize, founded. The middle and pass. fut. νάσασα (Ἀπολλ. Ῥν. 2. 747.), the aor. 1. mid. ἐνασάμεν (ἀπενάσα-σατο Hom.), and the aor. 1. pass. ἐνάσαν have the intrins. sense of to settle in a place." Buttmann's Irreg. Verbs. So, as Elmsley observes, χαλωσίμενος and χάλωθης have the same meaning.


171. νεμαύσταται, has been acknowledged. II. T. 224. Ζεῦς, ὃς τὰ ἀνθρώ-πων ταῦτα πολέμου τέτκεται.

172. οὐκ ἔστιν ἐπορκοῦν. non fieri potest, ut: it is not possible that my mistress will appease her wrath by a slight revenge. Hor. Od. iii. 1. 9. Est ut vēr vir latius ordinet, &c.

174. πῶς ἢ — ἐλθοί, O that she would come! see v. 1. and 96.
μήτοι τὸ γ' ἐμὸν πρὸθυμον
φίλοισιν ἀπέστω.

ἀλλὰ βασά ν
δεύρο πόρευσον οἶκων
ἐξω, φίλα, καὶ ταῦτ αὐδα.
sπεύσον, πρὶν τι κακώσαι
tους ἔσω. πένθος

γὰρ μεγάλως τῶν ὀμάται.

Τρό. ὀράσω ταὐ', ἀταρ φόθοσ, εἰ πεῖσω
δέσποιναν ἐμαν.

μούχον δὲ χάριν τῷ δ ἐπιδιάσω.
kαίτοι τοκάδος δέργαμα λεαίνης
ἀποταυροῦται ὄμωσιν, ὅταν τις
μύθον προφέρων πέλας ὀρμαθῇ.

179. μήτοι—ἀπέστω: let not how-
ever my zealous endeavours at least be
wanting to my friends: "Τὸ ὑπερ-
γήρων, se necus decerptia, Αἰσχ. Αγ.
79. τὸ πρόθυμον Eur. Med. 179. for
ἡ προσθαι: τὸ εὐνυχές ἐρ ἐὐνυχία
Thuc. ii. 44. in whom the greatest
number of instances of this idiom occur.
§ 267. See llcc. 1111.

182. In order to make this line
 coincide with the strophe 157. κεῖω
τὸδε μὴ χαράσσω, Hermann connects
φίλα with καὶ ταῦτ' αὐδα, and thus in-
terprets it, nos quoque faveret Medea
nurra. See Blomf. Gloss. on Αἰσχ.
Pers. 1. On this however Elmsl. re-
marks: "Ego neque hanc rationem
probo, neque miilorem novi."

183. τᾶς must be referred to what
has preceded: tell her this: viz. my
desire to see her and to show my zeal
in her cause.

184. Elmsley considers these words
as addressed by the chorus to the
Nurse, properly tu, prinsquam aliquid
mali furcat Medea: most of the com-
mentators render them as those which
the Nurse was directed to deliver to
Medea. On the disagreement of this
line with the strophe, see the note on
v. 158. Elmsl. observes that πρὶν ἥ
would remedy the difficulty, if it could
be found in Attic poets. Brunck would
read σπεύσαι, in the mid. voice; but
this is unnecessary, because the active
has a neuter sense: Hom. II. Θ. 191.
ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον:
So above v. 99.

187. φόθος, εἰ π. "i.e. φοβοῦμαι μὴ
οὐ πεῖσω, vereor ut persuadeam: cf.927.
Heracz. 791. Φόθος γὰρ εἰ μου ὥσιν,
οὐ̂ έγὼ Θέλω, i. e. φοβοῦμαι μη ὅ ὦ
ὡσιν, μὴ τεθνηκότες ὄσιν." Elmsl.
Thus Virg. Αν. vii. 110. Sed fatis
incerta feror, si Jupiter unam Esse velit
Tyris urbem Trojaque profectis. Tac.
Ann. i. 11. Patres, quibus unus metus,
si, &c. See Liddell's Lex. under El, A.
II. 3.

190. τοκ. θ. λ. with the look of:
Schol. λείπει τὸ ἐξονά: rather λευσ-
sουσα: Αἰσχ. Pers. 83. Κυναῦν ὁ
δύμασι λεύσουν Φονίου δέργαμα δράκον-
tos. Hom. Od. T. 445. πόρ ἄφθαλ-
μοισι δεδορκώς. Cf. Callim. H. in
Cer. 52.

192. Elmsley writes ὄρμηθη. Barnes,
δρμή, as if from δρμῶθ: which
(with ἄμυνθω, διακάθω, εἰκάθω, εἰρ-
γάθω), Elmsl. remarks, exists only in
the invention of the grammarians:
ἀμυναίθειν, εἰκαθέθειν &c., being au-

Besides all these have the penultima short.


200. ἐκ δὲν, sc. λυπῶν, Thus Phæon. 821. "Ἀ (sc. ἡ Σφίγξ) ποτε Καδμογενήτης, τεταβάμοισαν ἐν χηλαίαι Τείχεσι, χρυσοτιμούμενα, φέρειν αἰθέρος εἰς ἔδαφον φῶς Γέγεναν, τόν δέ κατά χθόνος Αἰδάς Καδμεῖοι ἐπιστέπωσε, where τάν refers not to γέγενα, the nearest antecedent, but to τὴν Σφίγγα. See also Heracl. 409, 410. 095. 6.

204. τείνουσι βοῶν, exert their voice. Æsch. Pers. 580. Τείνε δὲ δυσβαίκτων βοῶν.

205. Τὸ παρὸν γὰρ πλ. δαίσις ἔχει τέρψιν ἀφ' αὐτοῦ δαιτὸς πλήρωμα βροτοῖσιν.

Χο. ἰαχάν ἄιον πολυστονον γόων· λιγυρά δ' ἅχεα μογερά βοᾶ τὸν ἐν λέχει προδόταν κακόνυμφον. Ἡθοκλυτεῖ ὁ ἄδικα παθοῦσα

208. And with piercing and grievous woe she cries out against her husband as a traitor and false to his nuptial vows. This line, Elmsl. remarks, is a dimeter iambic, as v. 214. λιγυρά therefore and μογερά agree with ἄχεα, not with Μήδεια understood. Elmsl. illustrates the constr. by Soph. Trach. 49. Δέσπουνα Δηλάερα, πολλ' ἡμὲν σ' ἐγὼ Κατεῖδον ἣδον παντάκρυτον' ὁδόρατα Την 'Ηρακλείαν ἔξοδον γαμομένην.

209. "Τὸν ἐν λέχει, i.e. maritum. The same kind of expression as οἱ ἐν ταῖς αἰτλαῖς, οἱ ἐν τέλει, σφίσιν ἐν σπονδαῖς, Thuc. i. 55." Class. J. 55. p. 119.

210. Ἡθοκλυτεῖ. This verb occurs in Æsch. Pers. 506. Ἐπελ δὲ πολλὰ θεόκλυτων ἐπαύσατο. Also θεόκλυτος in Æsch. S. c. Th. 131. Αὐταῖς σε θεόκλυτοι Ἀπόνουσαν πελαζύμεσθα.


211. τάν (γυναῖκα) Ζηνός : Eur. Or. 1702. ἔνθα παρ' "Ἡρα, τῇ Ἡ Ἰρακλέους Ἡθ. Ον ὀρκίαν see v. 170.

212. ἔβασεν, caused her to go : Βαλνυ and its compounds are not unfrequently followed by an accus. in the fut. and aer. I. ii. A. 309. εδ' ἐκατόμβην Βήσε Δεφ. See Monk on Eur. Alc. 1074.

214. νύχιος may agree with νῦν or with ἄλα : the sense, in the night time, is the same in either construction. Elmal. cites Eur. Rhes. 53. ἰδιαῖς γὰρ ἐκ γῆς τήδει νυκτὸρε πλατή, λαθίνοτε νύμα τοῦχων, ἀρέσαντο φυγήν Μέλανου. The idiom is similar to that in Virg. Aen. iv. 303. nocturnus-que vocat clamarum Citherson : viii. 468. Nec minus Ανεας se matutinus agebat, for mane.

215. κληδα, the Thracian Bosporus : called in Aesch. Pers. 882. στόμαμα Πόντου ; and in Apoll. Rh. 1114. Φαύνετο δ' ἱερὸν στόμα Πόντου. Perhaps it would be better to write Πόντου here as a proper name. See note on v. 2.

216. ἀπέραντον : according to Elmsley, the Homeric Εἰλλήσκοντος ἀπελιτω, is alluded to.

217. "Read either μη μοι τι with Aldus, or μη μοι τι with Lascaris : [see 285.] μέμψεσθι' Ald. μέμψεσθ' A. B. D. L. P. Schoel. The following words are very difficult and intricate. Musgrave in his cura secundæ has recourse to emendation, and reads φρυμάτων ἀπο, and ἐπ' τε, for ὃ τε δ', meaning it as equivalent to the relative ὃ. MSS. have ὄμματων τ' ἀπο. In so doubtful a case, I prefer Brunck's emendation, ὄμματων ἐπ᾽. But from the version of Ennius in Cic. Epist. vii. 6. Nam multi suam rem bene gessere et poplicam patria procul; Multi, qui domi autem agerent, propterea sunt improbatis, Wytenbach conjectures that Ennius had this reading in his MS., τοὺς τε δωμάτων ἐπι, τούς τ' ἐν θυραλοι. The same critic reads below δ' ἀρ' for γ'. Ennius thus renders v. 216. Quæ Corinthi ar- cem ultam habetis, matronæ opulentar, optimates." Porson. The following interpretations of this perplexing passage have been proposed : "Corinthian women, I have come abroad lest you should in any respect blame me ; for I have known many men, that were respectable, some in retired life, others in public stations; and these, passing quietly through life, have procured for themselves an ill character, and the charge of indolence." Dunbar : in Class. J. vol. v. p. 158. This is rather obscure from the contradiction conveyed in occupying public stations, and passing quietly through life. "Nam bene novi multos quidem mortalium ex exc quasi personas publicas, sive domi seu foris, gesserint, dignitatem et honorem sibi metipsis peperisse; eos autem, qui vitam clam, privatique studis deditum, transegerint, inque publicum minus pro-dierint, sibi comparasse injuriam sociordiaque crimen : sed iniquissime : namque aliquem damnare, ingenio ejus atque indele parum perspicat, summa certe est injuria." Tate : in Dalzel's Coll. Maj. "Multi magnam de se existi-mationem concidrant, vel in superbia suspicinonem increderunt, partim quidem conpectum hominum vitando, partim autem in publico versando: alii contra, in odio delitescentes, ignavie opinionem consecuti sunt : sed injuria." Prof. Scholesfield. This explanation is not sufficiently clear; the opposition be-tween conpectum hominum vitando, and in odio delitescentes not being obvious.
"Novi multos homines austeros, alios, quos ipse oculis meis vidi; alios, de quibus audivi. Oi ev Sypalaios sunt esteri, sive homines, qui inter esteros versarentur, quosque fama tantum nosset Medea." Seidler, in Bothes Eurip. The last of these explanations seems the clearest and simplest. It is almost hopeless to suggest any thing new; but it does not appear to have occurred to any commentator to assign the same meaning to ἀδικό both in this and the following line. I propose therefore to render the passage thus: For I have known many persons who have been considered haughty (proud or consequential), some from their looks; and others in consequence of some peculiarities (ἐν Συπαλαιοι, strange, foreign manners); and others again, from their retired habits have incurred censure, and been reproached for their sinopeness. The meaning assigned to ἑμαματον ἁπλο certainly corresponds with the sentiment conveyed in the three succeeding lines. The use of ἐν, when a cause or means is assigned, is noticed by Matthiae, Gr. Gr. § 577. Also a change of the prep. is not uncommon: thus 196. ἐπὶ τῆς εἰσηπάναις, καὶ παρὰ δεῖκναις. Thuc. i. 1. Οὐ μεγάλα οὕτω κατὰ πολέμους οὕτε ἔστι τὰ άλλα.

218. σεμώνιος γεγώτας, Schol. ὑπερ-φάνας νομισμένοις. Eur. Hipp. 92. ΘΕ. Μισεῖν τὸ σεμώνιον, καὶ τὸ μὴ παῖνιν φιλον. 'Π. Ὀρθῶς γε: τῆς δὲ οὖ σεμῶνιον ἄχθεινός βροτῶν; ΘΕ. Ἐν δὲ εὐ-προσχήγασθαι ἐστι τις χάρις; From this passage it will be seen that Eurip. uses σεμώνιον as opposed to εὐπρόσχηγορος, offable.

219. ἀφ ἃς, ποδός. Such is the use of ἀπὸ in Soph. Antig. 695. Πασῶν γυναικῶν ὡς ἀναξιωτάτη Κάκιαστ' ἀπ' ἔργων εὐκλεεστάτων φίλων. Euripides' partiality for the word ποδός is noticed by Porson, Phcen. 1722. Hec. 103.

"Many there be, who through the vale of life, With velvet pace, unheeded softly go." Ode on Genius, by H. K. White.


"ἐνεστίν, which is the reading of the Schol., Brunck has edited. Others, with Stobaeus ix. p. 53. Grot., have ἐνεστ' ἐν, which in itself is not amiss, but the other is more harmonious. ἐστιν ἐν Εὐστ." Porson. Elmsley prefers ἐνεστ' ἐν, as being supported by all the MSS. and early edd. Instances also of the same casura in the middle of the verse are found in vv. 239. 381. 470. 1010. The first verse also in three tragedies supplies additional examples: Αἰσχ. Cho. 1. Eur. Alc. 1. Suppl. 1. The canon laid down by Elmsl. in his Notice of Hermann's Suppl. (Class. J. vol. viii. p. 428.) is this: "When the third foot of the tragic senarius is contained in one word, and the verse is at the same time divisible into two equal hemistichs, the second hemistich for the most part is marked by an elision, or begins with a word which cannot begin a verse: as, ἄν, γὰρ, δὲ, μὲν, and all enclitics." See Guide to the Greek Tragedians, p. 181.

στυγεὶ δεδορκίας, οὐδὲν ἢδικημένος.
χρῆ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, οὐδ’ ἀστὸν ἤμεα, ὅστις αὐθάδης γεγοῦ, πικρὸς πολιτάς ἐστὶν ἀμαθίας ὑπὸ. ἔμοι δ’ ἀελπτον πράγμα προσπέσων τοῦτο πυγὴν διείθαρξ’. οἶχομαι δὲ, καὶ βίον χάριν μεθείσα καθανεῖν χρήζω, Φίλαι.

12=314. 48. Both readings are good. For the tragic writers often join πρὶν with the subj., omitting ἄν, which in prose is indispensable. Porson. “The tragic writers do not use the subj., unless in the preceding clause a negation or prohibition is implied. Thus 277. κοῦν ἄκειμι πρὸς δόμους τάλιν Πρὶν ἄν σε γαίας τερμώνων ἔξω βάλω.” Elmsl.

224. Elmsl. cites Cic. de Off. 1. 34. L’eregrini autem et incola officium est, nihil prater suum negotium agere, nihil de alieno anquirere, minimeque in aliena esse republica curiosum. Eur. Suppl. 892. Πρῶτον μὲν, ὡς χρῆ τους μετοικόντας ξένους, λυπηρὸς οὐκ ἦν, οὐδ’ ἐπιθυμον πόλει, Οὐδ’ ἐξεριστὰς τῶν λόγων, δὲν δείξας διὰμόστ οὐν εἰς δημοτῆς τε καὶ ξένων. The phrase ἐξεριστὰς τῶν λόγων is similar to the word ἀμαθίας, one who disputes the commands and edicts of the city, refuses to be dictated to.

225. οὐδ’ ἄστον ἤμεα, for αἰνέω: 705. οὐδ’ ταῦτ’ ἐπίνημα: cf. 134. 247. 274. Hec. 1258. ἄστος and πολίτης are here used as synonymous: ἄστος in its proper sense is a free native and resident of any city: πολίτης, any free man or citizen, whether resident or not: αὐθάδης, self-willed.

228. οἶχομαι, perii, I am undone: βλον χάρων, the enjoyment of life. Hipp. Eurin. Μ.: 408. ὀλωλα, τέκνων, οὐδ’ μοι χάρις βιών.


“γιγνώσκειν καλὰ for γιγνώσκειν καλῶς is edited by Brunck: γιγνώσκω by Canter: γίγνεσθαι by Reiske, I have adopted the very simple conjecture of Musgr.” Porson.

231. ἐκείθεν, has turned out, proved, 592. Thus Livy, i. 39. Juvenis eun sit vere indolis regia.

232 Cf. II. P. 446. Οὐ μὲν γὰρ τι πού ἐστὶν δικαρατερὸν ἀνδρὸς Πάντων, ἄστα τε γαῖαν ἐπὶ πνεύμα τε καὶ ἐρπεῖ. 233. φυτόν, a creature. The same word is contemptuously applied to the female sex in Eur. Hipp. 626. Ὡ δ’ αὖ λαθόν ἀπήρων εἰς δόμου φυτὸν Γέγραθε. 234. πρῶτα μὲν: followed by δὲ alone in v. 240. instead of ἔστιν δέ, 235. πόσων πρίασθαι. “In the primitive ages women were married without portions, being purchased by their hus-
bands, whose presents to the woman's relations were called her dowry; but no sooner did the Greeks lay aside their barbarous manners, than this practice was abolished. The custom for women to bring portions to their husbands became so common, that the most essential difference between γυνή and παλακή, wife and concubine, consisted in the former having a dowry, and the latter none." Robinson's Antiq. of Greece, p. 452. Euripides therefore, as the Schol. observes, has adapted his observation to his own times, the contrary practice having prevailed in the heroic age. See Hom. Il. Λ. 244. The same anachronism is observable in Hipp. 627. τοῦτῳ δὲ ὄριαν ἂς γυνὴ κακῶν μέγα· Προσθελεῖ γὰρ ὁ σπείρας τε κακάρθεις παθήρ Φερνᾶς, ἀπόκισε, ὃς ἀπαλλαχθῇ κακῶν. Pope: That gave you beauty, but denied the pelf, That buys your sex a tyrant o'er itself.

236. κακῶν — κακῶν: this repetition of the subst. is instead of the superlative: this evil is even worse than evil itself: i.e. this is an evil worse than any other: this is the worst evil of all. Αἰσχ. Αγ. 837. Καὶ τὸν μὲν, ἥκεν, τὸν δ' ἐπεισόφειν κακῶν Κάκιον ἄλλο πτίμα. Soph. Εἰδ. Ι. 1364. Εἰ δὲ τι πρεσβύτερον Ἕμφα κακὸν κακῶν, Τοῦτοί ξανόι. "Τοίοι έτε" Lasc. Ald. τούτο γ' Musgr. from the MSS. B. D. And thus Stobæus, p. 309. ed. Grot. who in the line before has δὲ for τε. MSS. have τοῦτ' ἄλγον. These variations are sometimes difficult to be decided upon, particularly if ε precedes γ' or is elided by έτ. In 242. Musgr. conjectures οὐκ, not badly: but without necessity." Porson.

239. ἀρνήσατο: on the formation, see Liddell's Lex.

241. οἰκοβεν, of herself: Eur. Τρ. 661. τὸν δὲ νοῦν διδάσκαλον Οἰκοβεν ἀπουσα χρηστόν ἐξήκονεν εὐμένει.


244. μὴ βια. φ. ζ., bearing the yoke quietly: a metaphor from animals drawing together in unison; compare v. 13. θυε. i. 43. βια ἡμῶν, nobis invitis. Aristoph. Αχ. 73. πρὸς βιαν ἐπίνομεν, Anglice, perforce, in spite of.

247. "καρδιάς χάλαν Ald. ["Probably from v. 590." Elmsl.] But from five MSS., the ed. of Lasc., and Eust. Ι. Ι. p. 739. 36=635. 14. Musgr. has added καρδίαν ἄνθης. "["This constr. is defensible, from Bacch. 279. δ παθεῖ τοὺς ταλαίπωρους βροτοὺς λυπείτω." Elmsl. So also from Soph. ΕII. 798. εἶ τῆν' ἐπαυτάς τῆς πολυγλυφόσιον βοης.] I prefer however to read with
Olympiodorus in Ruhnken on Timœus, v. Ταλασσουρία, καρδίας ἀσην, which constr. is supported by the Aldine reading. Also in Bacch. 607. the reading edited by Brunck, παρκὸς τρόμου, seems better than σάρκας τρόμου. MS. E. καρδίαν ἀτην." Porson. The word ἀσην is of very rare occurrence: in the only two places of a tragic writer, viz. Αesch. Ag. 129. 709. where, on account of the metre, critics had decided that it should supersede ἀσα, Hermann and Blomfield have restored ἀσα. It exists in a fragm. of Sappho, μὴ μ’ θάπων μηδ’ δείχαι δάμαν, Πολύνα, θυ- μόν. Observe the use of ἐσαυρεις in this line, which is frequent in the 1st aor.: is wont to quiet. See 130.

248. "φίλων Ald. φίλον Brunck from MSS. A. L. Again Euripides, in whose judgment one friend is μυ- ρίων κρείσσων ὀμαίων (Orest. 796.), would not put an associate in competition with a friend. I have therefore given πρὸς ἡλικας, ad eodium. (as Phoen. 1761. πρὸς ἡλικας φάνητι σᾶς." Porson. Elmsley farther remarks, that ἡλικας is also required by the metre, if Porson's canon, Or. 64. be true: When a word ends in a short vowel, followed by two consonants, before which it might remain short, I scarcely think that any legitimate instances can be found, where that syllable is lengthened. Elmsley also prefers φίλων, because the tragic writers more frequently use φίλων τις, ἐχθρῶν τις, θεῶν τις, ἄ- θρόπων τις, &c. than φίλος τις, ἐχθρὸς τις, &c.


250. λέγουσι δ’ ἡμᾶς, ὥς — σωμεν, for λέγουσι δ’ ὡς ἡμῖς σωμεν; the oldest instance of this constr. is in Hom. I. B. 409. "Hīdece γὰρ κατὰ θυμον ἀδελ- φεύον, ὡς ἐπονείτο. See also Eur. Hec. I. c.


παρ’ ἄσπιδα Στηναί, to stand by the shield, i.e. in the ranks. See Liddell's Lex. Phoen. 1015. Ἑτᾶντες παρ’ ἄσπιδ’ οὐκ ὅτι κατάκωσσεν ταῦτα. Virg. Α.Ε. η. 282. Stetimus tels aspera contra. Milton, P. L. ii. 204. Who at the spear are hold.

254. ἀλλ’ οὗ γὰρ — i.e. ἀλλὰ διὰ τὴν οὕτω λαλώ; ἀντὸς γὰρ κ. τ. λ. but yet the same reasoning has not come to you and to me: i.e. you cannot fully enter into this detail of my distresses. See Hec. 712. Also Porson on Or. 485. Πρὸς τόδε σοφίας τις ἄν ἰγνώ ἤκου πέρι;

258. λειψαμένη, carried off. Schol. ἑπέρ δεινουκαθόσα τοῦτο λέγει: ὡς προσδοκήσασα μὲν σύνοικον ἔξειν τὸν c 2
EYRIPIIDOS

ου μητέρ', οὐκ ἄδελφον, οὐχὶ συγγενή,
μεθορμίσασθαι τὴν ἔχουσα συμφορᾶς.

τοσοῦτον οὖν σοι τυγχάνειν βουλήσομαι,
ήν μοι πόρος τις μηχανή τ' ἐξευρεθή,
πόσιν δίκη τών ἀντίτισσαθι κακῶν,
τὸν δόντα τ' αὐτῷ θυγατέρ', ἥν τ' ἐγήματο,
σιγάν' γυνὴ γὰρ τάλα μὲν φόβου πλέα,
κακή τ' ἐς ἀλήχν καὶ σίδηρον εἰσοφανὲν.

Ἴάσωνα, δεινότερα δὲ αἰχμαλώτον παθόντα. 260.

μεθορμίσασθαι, ἵνα ὑπὲρ μεθ.,
to put in at a safer harbour; to find refuge from. Thus below, v. 442. Σοι δ' οὖτε πατρός δόμαι, Οὕστανε, μεθορμίσασθαι Μόνθων πάρα.


βουλήσομαι, Ι shall be glad, for Βοῦλομαι: Soph. Ed. T. 1077. τούμων δ' ἐγὼ, Καλ συμφόρον ἐστι σπέρρ' ἰδεῖν βουλήσομαι: Ed. C. 1299. Καὶ ταῦτ' ἀφ' ὡμῶν, δ' ἕξιον ἣν, βουλήσομαι, Καλ ταῦταδ' ἄδελφαίνα, καὶ πατρός κυρεύν ἐμοί.

264. "Thus all edd. (except Lasc. who has ἐγέματο) and MSS. with Eust. II. Θ. p. 694. 24=573. 44. Grammarians lay it down as a rule, that γαμείν is applied to a man, γαμεῖσθαι to a woman, which rule is certainly generally observed. Anacreon however in Ammonius has Ἐκεῖνος οὖν ἐγήμεν, ἅλλ' ἐγήματο. The Anti-Atticista in Montfaucon Bibl. Coisl. p. 482. cites from Ἀντιφάνους Ἀσώτους, ἐγήμην, spoken by a man of himself. But I agree with Valck, in considering these as used figuratively, in the same sense as Electra says of Ἀειγήσθαι, Electr. 936. Ὁ τίς γυναικὸς, οὐχὶ τάνυσιν ἢ γυνῇ. Martial: usque nube nole mea. Perhaps therefore in order to put a similar sarcasm into the mouth of Medea, we may read ἓτε', which evidently could easily be turned into ἓτε τ'. On the other hand Medea herself, v. 606. uses γαμοῦσα in speaking of herself. We may also read ἓτε ἐγήματο, as in 290. τὸν δόντα καὶ γῆμαντα καὶ γαμοῦμενην." Porson. The latter reading is adopted by Elmsley, who remarks that the construction is the same as in v. 515. πτωχὸς ἀλλαγιοῦ παῖδι, ἢ τ' ἐσωσά σε, for ἐκείνην τε την. Cf. 751. See Liddell's Lex. 265. ".phiou Ald. But φόβοι lib. P., and, I think, other MSS., certainly C. Thus also the ed. of Lasc. Schol. Soph. Antig. 61. Stobaeus, p. 308. ed. Grot. The same error had crept into Hec. 245. In the next verse Brunck has edited κακῇ τ' from the conjecture of Tyrwhitt; κακῇ δ' edd. MSS. Stob. the Scholiast here and on Soph., but there Brunck has tactily edited κακῇ τ'." Porson.


266. "κακῇ τ' ἐς ἀλήχν, ἀνεξαντικαὶ κενῆ." Elmsl. Before εἰσοφανέν therefore we must again understand κακῇ: Thuc. vi. 38. κακοὶ προφυλάσσαθι. "The infin. is put after many adj. expressing fitness, ability, by which a verb following is affected; e. g. δυνατός, δύνατος. Thuc. i. 139. Λέγειν τε καὶ πράσσειν δυνατότατος.—δεῖνδς strong in any thing, adapted, fitted for any thing," Eur. Ph. 739. ἐθυμονοχισά δεινὸν εὐφόρου κυνήφας.—ἰκανό, proper, qualified. Xen. Mem. ii. 9. 4. Ἀρχεδημὸν πάντα μὲν ἰκανὸν εἰπεῖν τε καὶ πράξαι.—ἐπιτιθείον, adopted, suit-
MHDEIA.

ὅταν ὃ εἰς εὐνὴν ἡδικημένη κυρῆ, 

ουκ ἔστιν ἄλλη φρήν μιαιφωνώτερα.

Xo. ὁρᾶσιν τάδ᾽ ἐνωίκος γὰρ ἐκτίσει πόσιν, 

Μῆδεια, πενθεῖν ὃ οὗ σε Θαυμάζω τόχας. 

ὁρῶ δὲ καὶ Κρέωντα τησδ’ ἀνακτα γῆς 

στείχοντα, καινῶν ἀγγελον βοιλεματῶν.

ΚΡΕΩΝ.

σὲ, τὴν σκυλρωτὸν καὶ πόσει ἑμομουμένην 

Μῆδειαν, εἶπον τῇ σείδε γῆς ἐξω περάν

dresses Antigone, Soph. Ant. 441. Σὲ δὴ, σὲ τὴν νεὼναν ἢ πέδων κάρα, 

Φῆς, ἢ καταρφή μὴ δεδρακενα ράδε; 

thus Mercury accosts Prometheus, 

Ἑσχ. Pr. 980. Σ᾽ ἄνοφοσθα, τὸν 

πυκνὸν ὑπέρτηκον, Τὸν ἐξαμαρτότην εἰς 

θεοὺς ἐφημερίας Ποροντα τιμᾶς, τὸν 

πυθα λέκτην λέγω. See Monk on 


§ 275.


1170. Παυλὴ τ᾽ ὑπείπον ταῦτα τοὺς 

αὐτὸς λόγους. Hermann with too 

great refinement turns it by edictum 

volo." Elmsl. "The aor. is put in 

the sense of the present, even where it 

cannot be rendered to be wont, especially 


536. 'Επινέο' ἐργον καὶ πρόνοιαν ἦν 

ἠθου. Eur. Or. 1687. ίδον μεθήμ. 'Ερ-

μονήν ἢπ σφαγῆς, Καὶ λέκτρ' ἐπινέο, 

ἤνικ' ἀν διδώ πατήρ. Soph. El. 668. 

'Εἰδεξάμην τὸ ῥῆθον· εἰδέναι δὲ σου 

Πρώ-

τιστα χρής, τί σ' ἀπέστειλεν βροτῶν; 

In Latin and English the present must 

be used here; but in Greek the aor. 

seems here also to retain a sense very 

nearly related to its proper one, of 

an action completely finished, in which 

no alteration can be made, and to be 

used, in order to express the action 

completely determined, every doubt as 

to its truth and unalterableness being 


The 2 aor. εἴπον being the only tense 
in use from the obsolete εἴπω, its mean-

ing is variable. Elmsl. produces an
instance from Aristoph. Eccl. 254. where it is used for the fut. ἔρω.
278. πρὶν ἐν—βήλω: see the note on v. 222.
280. “εἴναις L.” Porson. The latter is the proper reading: εἴναις is from εἴναι, to go forth: εἴναις from εἴναι, are letting out all their ropes.
281. εἰσπρ. ἐκθ. a convenient landing, a port to which I can flee for refuge: a continuation of the metaphor drawn from naval affairs: cf. 260.
282. “εἰσφοραμι Α. Λ. λέγοντι Α. Brunck prefers, καὶ εἶναί περ οὖσ' δήμο, without reason, if I judge rightly. Persons in misfortune do not presume to address those in whose power they are with freedom. Thus Hecuba 240. requests permission to ask a question of Ulysses. Wytenbach also approves of the received reading.” Porson. See note on v. 500.
284. “περιαμπίσχειν Ald. and all edd. prior to Brunck’s, except that of Lasc., which has παραμπίσχειν: παραμπίσχειν A. Flor. παραμπίσχειν B. D. E. παραμπίσχειν lib. P. παραμπίσχειν Beck, after Brunck: rightly. Toup (Add. ad Theoc. xxi. 26.) defends the common reading, but not confidently, under the idea that the same rules apply to a liquid before a mute, as to a mute before a liquid. Wytenbach also, p. 56. does not consider it faulty, because he thinks that an anapaest may possibly be admitted into the fourth foot. But granting that anapaests are not to be violently displaced if all the MSS. agree, yet it is useless to endeavour to retain them, where the majority are adverse. Besides, the tragic writers never admit πεπὶ before a vowel, either in the same or in different words, into iambics, trochaics, or, in my opinion, into legitimate anapaestics. Indeed they do not grant admission to a verb or a substantive thus compounded even into the choruses; very rarely to an adjective or adverb. In Ἀσχ, Ag. 224. is περιφρογω, ibid. 1457. περιῳδον. In the Phaedra of Sophocles, Stob. Eccl. p. 133. πενωπι' ἀφυκτα τε μιθήα. (Ed. T. 1218. περι- αλλα: and this probably Sophocles wrote in a very corrupt passage of the Thamyras in Plutarch ii. 1093. D. thus: ἐκ τε νόμον, οὖσ θαμώρα περι- αλλα μονοστοιε. But whether they are the words of Soph. or Plut., περι- αλλα must be read without division.
The word is used by Aristoph., Thesm. 1070. Τι ποτ' Ἀνδρομέδα περίαλλα κακῶν Μέρος ἔξελαχον; which passage, if taken from the Andromeda of Eurip., belongs to an illegitimate system, as appears from the preceding verses. Hence also the emendation of Dawes on Soph. Εἰ. Τ. 1505. μὴ σφε περι-

idhēs for μὴ σφε περιδῆς is refuted. The frequent occurrence of periedidēs in the comic writers, is an argument that the tragic were not at liberty to use it. Unless you rather decide that παρίδης is a gloss upon the actual word, read, μὴ παρὰ σφ' ἤδης. But you will say, Euripides himself has περάγονοιν. He has, it is true; but in the Cyclops 636. a satyrical drama; in which class the laws of tragedy are more frequently violated, and those of comedy adopted; which may be proved by another ex-

ample. Clemens Alexandrinus, Strom. v. p. 716. 7. and Eusebius, Praep. Ev. xiii. 13. p. 680. cite some verses of Sophocles, in which the word ἐπι-

μυθεμέμνου occurs. The tragic writers however would, in my opinion, reject this as well as περάγονοιν, and for the same reason. But in the same verses also occur the words πτίλων, ὑπημβρούσων, δόλακηρης, ἑξορνυτο, not one of which a tragic writer could have been permitted to use. For ἑξορ-

νυτο instead Clem. Alex. has ἑνστροτετο, but this is an evident gloss. The verses therefore are borrowed from a satyrical drama. It may be added, that whenever the tragic writers employ a word compounded with περί, they remedy the difficulty by a tmesis; as Bacch. 619. ὦ τῶν περὶ βράχου ἔσται καὶ χρίσαι ποδών: and similarly Tro. 561. in Cornut. de N. D. p. 184. Κορυφή δὲ ἰπτων, ὅ περὶ χθῶν ἔχων Φανίνοις αἰθήρ. I notice in passing, that the verb ἐμβρούν and its com-
pounds do not appear in Stephens or Scapula. [The new ed. of the former has supplied the omission.] Hence also it is plain, that the verses cited from the Siayphus of Euripides by Pseudo-Plut. de Placitis Philos. i. 7. are more correctly attributed to Critias the tyrant by Sext. Empir. adv. Ma-
them. ix. 54. Τιούνιδε περίστασθεν ἀνθρώποιο σφὼν Στοίχεων.” Porson. The form ἀμπτεχεί is found in Ἀesch. Pers. 849. Prom. 520. but ἀμπτεχεῖ alone in Euripides. Elmsley therefore writes παραμπεχεῖν or παραμπεχεῖν. 285. ἀνή. κακῶν. Blomf. on Cho-

öph. 509. notices the frequency of this epithet in the Greek writers. ΙI. O. 217. ἵστο τοῦ 77 ὁ νότων ἀνήκειστος χόλος ἤσται. Theognis 76. Μὴ ποτ' ἀνήκειστον, Κύριε, λάβες ἀνή. Herod. iii. 154. ἔσται λαβήται λάβην ἀνή-

κεστον. Xen. (Ec. ii. 7. μὴ τι ἄνη-

κεστον κακῶν τάθης.

286. ἐμμὴ. κ. τ. Λ. “Many things contribute (their share) of this fear: i.e. join in causing it.” Liddell’s Lex. On this use of the gen. see Matth. Gr. Gr. § 316. Eur. Hec. 948.

289. “ἀπειλεῖν Ald. membrana: ἀπειλεῖ B. D. Cott. L. ἀπειλαῖς Flor. Musgrave has edited from a conjecture of Tyrwhitt, ἀπειλεῖ σ', Brunck from his own, χόλον 5' ἀπειλεῖς. But taut-

ologies of this nature do not appear to me very repugnant to the taste of Euripides. Hel. 1059. Βούλει λέ-

γεσθαι, μὴ δανῶν, λάβη δανίων; which Reiske and Musgr. correct with too great freedom, but Brunck quotes without suspicion on Soph. El. 61.” Porson. A more appropriate instance of tautology is in Eur. Phæn. 744. ἐπὶ ἀνδράσιν αὐτοῖσι φασίν, ὧς ἕκουσ' ἐγώ, which is cited by Elms. on Eur. Bacch. 770. Κακεῖνο φασίν αὐτῶν, ὧς ἐγώ κλών.
290. τὸν δόντα, καὶ γύμαυτα, καὶ γαμομυμένην δράσεων τι: ταύτ᾽ οὖν, πρὶν παθεῖν, φυλάξομαι. κρείσσον δὲ μοι νῦν πρὸς ο' ἀπεχθεσθαί, γύναι, ἢ μαλακασθένθ᾽ υστερον μέγα στένειν. Μη. Φεύ, Φεύ. οὐ νῦν με πρῶτον, ἄλλα πολλάκις, Κρέον, ἔξλαψε δόξα, μεγάλα τ' εἴργασται κακά. 295

χρῆ ὁ οὐποθ᾽ ὅστις ἀρτίφρων πέφυκ᾽ ἀνήρ, παῖδας περίσσοις ἐκδιδάσκεσθαι σοφοῖς. χωρὶς γὰρ ἄλλης, ἢς ἔχουσιν ἀργίας,

290. τὸν δόντα — δράσεων τι, that you will do the father, and husband, and bride some mischief.

292. ἀπεχθεσθαί. "It is evident that ἀπεχθεσθαί is the correct accentuation. The present is ἀπεχθάνουμαι, the aor. ἀπηχθόμην, as from αἰσθάνομαι and πειθάνομαι, γύναιν and ἑπτάθμημα," Elmsl.

293. "Remark the difference that the change of a letter produces. The ed. of Lascaris has, totally contrary to the sense, σέθεναι." Porson.

294. οὐ νῦν με πρ. κ. τ. λ. cf. 447. "In l. 1221. ἄλλα πολλάκις is omitted. Thus οὐ νεωτι Heracl. 485. Οἷς ἐγὼ οὐ νῦν πρῶτον, ἄλλ᾽ ἀπέχθεσθαί Thuc. vi. 38." Class. J. 55. p. 121.

"Κρέων Λαχ. which ought to be admitted, if it were quite certain that the tragic writers always placed a long syllable, when possible, in the end of a senarius. In the next line Stobæus (p. 143. Grot.) has γλώσσα for δόξα, wrong as regards the sense, and contrary to the metre. See the note on Hec. 298." Porson.

295. εἴργασται: used actively: see Hec. 264. 789. thus below ν. 1127. ἄρκεαμεν has an active sense.


297. "ἐκδιδάσκεσθαι is used in the peculiar sense of the middle voice. A master διδάσκει a boy; a father who sends him to a master for instruction, διδάσκεσται. But these distinctions are not always observed by the poets." Porson. "The middle often expresses an action which took place at the com-

mand of the subject, or with regard to it, which is expressed in English by to cause. Herod. i. 31. 'Ἀρχεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς, having caused statues to be made. Διδάσκεσθαι, to teach; διδάσκασθαι, to cause to be taught. Thuc. i. 130. of Pausanias: τράπεζαν Περσικὴν παρετίβερο, as Xen. Hier. i. 19, 20." Matth. Gr. Gr. § 492. c. On the middle voice, see Tate in Mus. Crit. p. 102. Theatre of the Greeks, p. 334. Valpy's Greek Gr. p. 36.

ἐκδιδάσκεσθαι σοφοῖς. "The construction of the verbs to make, &c. is followed by διδάσκεσθαι, παιδεύειν, πρέ-

φειν, to educate one, to bring one up to any thing. Eur. El. 379. ἄλλ᾽ ἔχει μνώσιν Πειλαίδι διδάσκει δ᾽ ἄνθρα χ' ἢ χρεία σοφοῦ, makes him wise. Heracl. 576. διδασκεῖ μοι Τοιούτως τοὐθεδε παῖ-

δας, εἰς τὸ πάν σοφοῖς, "Μπατ σύ. Platt. Menon. p. 376. ὤκε ἄκηικοι, ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν νῦν ἰπ-

πεά μὲν ἐκδίδασκεν ἄγαθον, made him be brought up a good rider. Soph. (Ed. C. 919. Καὶ τοι σε Θῆβαι γ᾽ οὐκ ἐκπαιδεύσαν παῖδας." Math. Gr. Gr. § 414. The phrase may be explained as elliptical: παῖδας ἐκδ. (ὡς τε εἶλαι) σοφοῖς.

298. "Brunck has edited ἄλλης from the MS. A., which he explains by χωρὶς ἄλλης ὄντες, and then joins φθόνον with ἀργίας. But ἄλλης is pre-

served by Aristot. Rhet. ii. 21. who also has ἀνδρῶν for ἄντων. ἄντων may also be read for ἄλλης. Otherwise ἄλλης must be taken πλευναιτικῶς, instances of which I think that I have
met with in Eur. For arylas Wyttenbach proposes a\tilas, which is plausible." Porson. "A similar collocation is found in Soph. El. 763, μέγιστα πάντων ἔν δύνατ' ἕγου κακῶν. 'Αλλος is used pleonastically in Soph. Ed. T. 7. "A γά 

299. ἀλφάνους, in the same sense as ἐκτήσατο, incur, 220. This word occurs in no other passage of the tragedians. It is found in some fragments of comic writers preserved by Suidas. Hence the deriv, ἀλφασθῆ, in Hom. 300. "σφάδιοι most edd. and MSS. But MS. B. and ed. Lasc. ἐπη. My belief is, that this reading originated in the curae secundae of Eur. himself. For our author being ἐνεκτείρως εἰς τὸ σφάδιο, this failing could not escape his old enemy. Aristophanes therefore introduces Mnesileochus, the father-in-law of Eurip., thus arguing, Thesm. 1141. Ἐκαιοιτῷ γὰρ τοι καίνα προσφέρων σφάδι, Μάτην ἀναλίσκοις ἐν. Euripides therefore, feeling this sarcasm, seems to have changed σφάδι into ἐπη. See below on v. 1314." Porson.

301. ἀρχείοις, like the Lat. inutilis, often conveys a stronger sense of mischiefous, dangerous.

touς βλεποντος ὄντας. 305. "After this verse followed τοῖς δ' ἡνχαλα, τοῖς δὲ ἔπιτερον τρόπον, transferred hither from v. 804. In 306. Musgr. conjectures, but not happily, ἄλμα, κοῖν, for εἰμὶ δ' οἴκ. The words, as edited, are those of Medea speaking modestly of herself and designedly depreciating her own abilities." Porson. See Hec. 1167.

306. προσάντης, in the way of others, offensive to them. See v. 382. Hesych. σκληρὸς, ἐνεπίτα, διαμερισά, ἐχθρὸς, ἀγνός. Its primary meaning is uphill, steep. Lat. acceivis, adversus.

307. πλημμέλες, derived by the Grammarians from πλήν and μέλος, is literally out of tune, grating, discordant: Lat. absous: metaphorically injurious, hurtful, offensive. There is however no other compound of πλήν analogous to it.
303. oúx δὲ ἔχει μοι, ί. I am not in such circumstances, I have not the power: Soph. Aj. 1353.


318. Βουλεύσει. “Eurip. wrote, if I mistake not, μὴ τι βουλεύσης κακῶν. The sense of this verse is not the same as of ν. 37. δέδουξα δὲ αὐτὴν, μὴ τι βουλεύσῃ νέων. For there the nurse fears lest Medea should do some mischief at a future time. Here Creon suspects that she is at that moment plotting something, and speaking differently from her thoughts.” Elmsl. Schäfer connects εἰσοφρενῶν with βουλεύσῃ.
320. "αὐτῶς Lasc. Ald. and other edd." Porson. "This I consider right; for the accent shows to the sense that it is not derived from αὐτὸς, but from αὕτη, as ὁστά from ὁστός. Hermann (Diss. de Pron. αὐτὸς § xv.) observes that ὁστά signifies sic, αὐτῶς hoc ipso modo, in like manner." Elmsle. See Liddell's Lex.

321. "ἀφίσσων" Phil. ἡ συμπηλὸς σοφός. ἀλλ' εἶθε ὡς τάχιστα, μὴ λόγους λέγει ὡς ταῦτ' ἄφατε, καθ' εἶχεις τέχνην, ὅτις μενεῖς παρ' ἦμιν, οὐσα δύνασθις ἐμοί. Ἡμ. μὴ πρὸς σὲ γοῦνοι, τῆς τε νεωγάμου κόρης. 325

325. "μὴ πρὸς γονάτων Ald. I have edited from L, μὴ πρὸς σὲ γοῦνοι, concerning which form I have spoken on Phoen. 866. This form of adjuration, although well known, has been corrupted in several instances by the copyists, as in Soph. Trach. 436. Apoll. Rh. iii. 985. which are corrected by Bruck, Alcest. 281. Μὴ πρὸς τῶν δεών τῆς με προδοῦναι, 'ΑΛΛ' ἀνατόλμα. Musgrave effectually obviates the hiatus by inserting a verse from the MSS. Μὴ πρὸς παῖδοιν, οὔς ὁρφανείς. But two, although slight errors, remain. For I cannot believe that the compound ἀνατόλμα was in existence among the Greeks. The edition of Lasc. rightly gives 'ΑΛΛ' ἄνω, τόλμα. 'ΑΛΛ' ἄνω is a Homeric phrase, used also by Soph., Aj. 194. The tragic writers moreover in that form of adjuration never add the article: the comic writers at their option either add or omit it, but more frequently add it. Since therefore Lascaris omits τῶν, what is more evident, than that we should read, Μὴ πρὸς σὲ δεών τῆς με προδοῦναι?" Porson. Elmsley, with some reason, objects to Porson's substitution of γοῦνοι for γονάτων, because it is not found in any instance, whereas γονάτων and γονάτων are of frequent occurrence; and γοῦνα and γοῦνον would naturally have been preferred on metrical grounds as affording a disyllabic foot instead of a trisyllabic.


331. Compare the chorus on this subject v. 627. sqq.

332. ὅπως ἐν κ. τ. λ. just, I fancy, as circumstances may occur: Buchanan: Perinde, opinor, etsi uti sese dabit: Schol. μὴ καταμέμφου τοὺς ἐρωτᾶς· ἐσθ' ὅτε γὰρ ἀγαθὸν τι ποιοῦσιν, ἐσθ' ὅτε δὲ κακὸν, ὧς ἀν ἡ τύχη παραγενοντο. Cf. 312. "Ὅπως ὁ ἀν ἐντολ' τῶν ἐρωμένων οὖ νόσι." Elmsl.

333. "This order of the words seems to be required from Iph. A. 903, where is now read, δι κακῶν τῶν ἀτιότ. Athen. iv. p. 156. F. εὐθ' πᾶλιν φακόν προσηνέχθῃσαν ὤζει βεβηρεγύνην· καὶ δ' Διττρέφης δραξάμενος ἔφη, Ζεῦ, μὴ λάθοι σε τῶν δ' ἀτίοτοφοι φακῶν. καὶ ἀλλὸς ἐξῆς ἀνεβόθησε, Φακός σε δαίμων καὶ φακῇ τύχῃ λάθοι. Hence at least we gain a line of Euripides: Κακὸς σε δαίμων καὶ κακῇ τύχῃ λάθοι." Porson.

334. "Εὖρον conjectured by Valck. on Hipp. 973. from v. 1343 of this play: but Brunck properly defends ἔρπε, remarking that Creon is cautious, but Jason enraged." Porson. See 404. 1240.

335. "MSS. and, I believe, all edd. before Brunck, read πανούμεν ἡμεῖς κού πόνων κεχρήμεθα: he adopted the very certain conjecture of Musgr.,

tuam te——Oro: x. 369. per vos et forta facta, Per duces Evandri nomen, devictaque bella.—Fidite ne pedibus, Terence, Andr. iii. 3. 6. Per te Deos oro, et nostram amicitiam, Chreme. See other examples in Monk's note on Hipp. l. c. "It was a most ancient custom (indeed it still prevails in the En-t) for men to embrace the knees of those from whom they solicited favour or protection. In allusion to which, and to no abstract idea of their being the seat of mercy or power, Homer frequently observes that the granting or withholding of particular blessing, lies in the knees of the Gods, δεῶν ἑλατ τοῖς κείται." Gifford on Juvenal, x. 75.

326. ἀνάλοις: "ἀναλίσκω, I consume, waste. The tenses, except the pres. and imperf., are derived from ἀνάλω, which occurs also in the pres. and imperf. in the old Attic writers. Ἀesch. Σ. c. Th. 819. Eur. Med. 326. Thuc. ii. 24. iii. 81. vi. 12. viii. 45. fut. ἀνάλωσον, aor. ἀνάλωσα, perf. ἀνάλωκα, ἀνάλωσι, aor. pass. ἀνάλοσαν. Since the second a in this verb is already long, it receives no augment in the old Attic writers." Matth. Gr. Gr. § 222, Soph. Aj. 1049. Τίνος χαρίν τοσόνθ' ἀνάλωσα βότον; 327. ἐξελεῖς, the Attic fut. for ἐξελᾶσεις.

328. This v. and 330. afford instances of the elliptical use of γὰρ, which has been before noticed v. 254: supply μᾶλλα, and οὐδὲν οὐκαμαστόν.
appropriately comparing Orest. 1629. "A τηλήμων Ἐλένη, τάμα δ' οὖλι τήλι-
μωνα; Not less apposite is Hec. 1238. ἀγεις: τι δ' ἡμας; παιδὸς οὖν ἀγεῖν
ἀκεί; Beck has given πάνοι and the rest as Brunck." Porson. Χρασμαί, as
the Lat. utor, to experience, suffer: 348. ηπαμφοσ.
336. "ὁπήσῃ commonly. Brunck from MSS. ὀσήσῃ: correctly, in my
opinion. There are certainly many verbs in Greek, whose fut. middle have a
passive signification, but I do not remember to have seen ὀσήσῃ in this
class: ἐκωσβέντες occurs in Cycl. 279. ὀσήσῃ Hel. 460." Porson.
Μὴ δῆται, ἵκετεων α', ἐνδα', ἀλλ' εἴπερ
γε χρῆ, Χαμίφι μ' ἐσαον αὐτά ταῦτ
ἐκφθορνίσαι." Elmsl. Schafer thus
points the line: μὴ δῆτα: τοῦτο γ' ἀλλά σ' αἰτοῦμαι, Κρέον: τοῦτο, sc.
μεῖναι μιᾶν ἡμέραν. See Hec. 391.
308. μὴ δῆτα δράσης ταῦτα γ',
αἰτοῦμαι σ' ἐγώ.
338. ὅτιον παρέξεις, Eur. Or. 276.
ὅτι σὲ παρέκλησι παρθένο νῦσοι ἐμαίς.
Herod. i. 155. Οὐ παύεσται οἶ Λαοῦ,
ὡς οὔκαι, πρήγματα παρέξουντες καλ
αὐτόį ἔξοντες. Ter. Eun. iv. 3. 11.
eunuchum quem dedisti nobis, quas
turbas dedit! what trouble he gave!
The Latin phrase differs from the
Greek in using the plural for the sin-
gular.

wś εικας, as you seem likely, for
ἔσοικε, as it seems: Eur. Heracle. 681.
ταὐτά γὰρ φροντίζουμεν, Φιλος παρὸ-
μὴ στενώ σάμους οὐκ ὄντας, ὃς εἰσανον.
Herod. I. c. Cic. de Amic. 2. Sed,
ut mihi videtur, non recte judicis de
Catone.
339. φευξούμεθα. "The Dorians
used the circumflex in the fut., in—σω,
—σω,—σω, in the active and middle.
This Doric form moreover is used by
the Attics in some verbs, as πλευσοῦμαι
χεσοῦμαι from χέω, νευσοῦμαι from
νέω Xen. Anab. iv. 3. 12. κλαυσο-
μεθα from κλαίω Arist. Pac. 1081.
φειείται Plut. 496." Matth. Gr. Gr.
§ 180.
344. οὖδέν προτιμᾶ, makes it of no
account; care nothing about providing
for his children: (ὥστε μ.) Ἀσχ. Ag.
345. A similar appeal is suggested
by Heueba to Polyxena, 340. ἔχεις δὲ
πρόφασιν; ἦστι γὰρ τέκνα Καὶ τῷ,
τὴν σῇ δῶ ταύτῃ ἐποκτείραι τῶν.
347. τούμοι γὰρ οὐ μοι φί: for I
have no thought about myself. The
pron. possessive is frequently used for
the personal: 313. Καὶ νῦν τὸ μὲν σὺν
οὐ φθονώ καλῶς ἔχειν: 737. τάμα σὲ
γὰρ ἄσβεσθ', Τοίς δ' ἰδίως ἑστὶν καὶ
δόμος τυμπανικός: Orest. 290. ὅταν δὲ
τάμι ἀκυμήσαντ' ἢπς: Iph. T. 1057.
καὶ τάμι' ἐν ὑμῖν ἑστίν, ἢ καλῶς ἔχειν,
ΜΗΔΕΙΑ. 39

ἐξευρήσεις;
ως εἰς ἀποροῦν σε κλῦδωνα θεός,
Μηδεία, κακῶν ἐπώρευε.

Μη. κακῶς πέπρακται πανταχῇ τίς ἀντερεῖ; 365
ἀλλ' ὤτι ταύτῃ ταύτα, μὴ δοκεῖτε πω' ἐτ' εἰσ' ἀγωνίς τοῖς γεωστὶ νυμφίως,
καὶ τοῖς κηρεύσασιν οὐ σμικροὶ πόνοι.

δοκεῖς γὰρ ἀν με τόνδε ἰαπευσαί ποτ' ἀν,
εἰ μὴ τι κερδάινουσαν ἡ τεχνομένην;
οὐδ' ἀν προσείτον, οὐδ' ἀν ἡ ἠμαρην χερῶν.

ὁ δ' εἰς τοσούτων μαρλας ἄφικετο,
ἀστ' ἐξόν αὐτῷ τάμ' ἐλείν βουλεύματα
γῆς ἐκελάλυτι, τόμῳ ἄφηκεν ἡμέραν
μειναὶ μ', ἐν ἧ τρεῖς τῶν ἔμων ἐχθρῶν νεκροὺς

Ήηςω, πατέρα τε και κόρην πόσιν τ' ἐμόν.

πολλὰς ο' ἐχουσά θανασίμους αὐτοῖς ὀδοὺς,


Shaksp. Hamlet, Act III. Sc. 1. "Or to take arms against a sea of troubles."


369. "(wpευσαί ποτ' ἀν Lasc. Ald. The second ἀν, which Ald. and Lasc. retain, Musgr. has improperly erased on the authority of the MSS. A. D. Cott. Flor. Brunck's membrane omit both." Porson. "When in a negative or interrogative sentence ἀν is found twice, the former ἀν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question: so Ἀσχ. Ag. 340. οὐκ ἂν γ' ἐλῶντες ἀδίσ εὖλαίεν ἂν; Soph. Οἰ. R. 772. τῷ γὰρ ἂν καὶ μείζονι λέξαι' ἂν ἢ σοι;" Jelf's Gr. Gr.

370. εἰ μὴ τι κ., except I had some advantage or scheme in view. "Εἰ is generally omitted in this constr. Eur. Hipp. 1331. Ἐπει, σφ' ἦσθι, Ζήνα μὴ φοβούμενη, Οὐκ ἂν ποτ' ἠλθον εἰς τόδ' αἰσχύνει ἄγω: i.e. εἰ μὴ φοβούμην." Elmsl.

373. ἐξόν αὐτῷ: when it was in his power: on this use of a neuter participle, see Hec. 118. So παρὼν below v. 449.

ἐλείω, to conquer, foil, frustrate, destroy: v. 386.
381. "Valck. and Pierson consider this verse as spurious, but I rather adopt the opinion of Brunck; I have therefore retained it here, but rejected it above after v. 40." *Parson.* On the metre of this verse see the note on v. 221.

382. *prosantes, in my way:* see v. 306. *Eur.* Or. 788. "We used to use this method, in which we are most expert. On *kratitis* for *kratisistov,* see Hec. 1089. So *euyngywow* v. 491. 701.

386. *sofal.* "We certainly were mistaken, to suppose that Parson had forgotten his own rule in allowing *sofal* to stand. [See Hec. 509.] And yet in preferring *sofal* as the better reading, we had strong grounds to go upon.

For Medea speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Eurip. to write, *sofal* *pefoukame,* so nakedly and unpreparedly, for *We Women* are expert, without the word *ynvaikes* somewhere in the sentence. See Med. 233. 408, 409. 885, 886." *J. Tate in Mus. Crit.* p. 329.

These arguments are conclusive in favour of *sofal,* which Elmsley also defends, observing that if the female sex in general had been alluded to, *d66oi,* *r6gnav,* *mpxanain,* or something similar would have been specified, but that the magic art was peculiarly *n6veia d66ei* to Medea. This reasoning however is not satisfactory, because women are throughout the classical writers celebrated for that art, which Pliny, l. xxv. c. 2, calls *semnariam scientiam.* Ovid, *Her.* xiv. 167. (Medea Jasoni,) Ipsi me canthus, herbaeque, artesque relinquunt? Nil Dea, nil Hecates sacra potentis agunt? " *ktav6iv Ald. *el6iv Lasc. and most MSS.* *Parson.* The former is a gloss upon the latter: in *Iph.* T. 823. Elmsl. would read *el6aiv for *ktanov.*

387. *kal de t., and accordingly they are dead,* i.e. *suppose that they are dead, fae mortuos esse:* see below 1104. *Eur. Hipp.* 1011. *Æsch.* Eum. 883. *Herod.* vii. 10. 2. *Kal de kal swn-íneke *h toa kata *gyn *h kal kata *dia- *laagon *eisoswthenai, *h kal kat* *amfotera.*


389. "X. P. 887. δέμας τόδε, elegantly; but I am unwilling to make any alteration on this sole authority."

Porson. Cf. 531.

391. πόργος, a protection, defence, retreat; Alc, 322. καλ πάις μὲν δροναν πατέρ' ἤξει πόργον μέγαν.

394. καὶ μέλλω θανεῖν. See 74.

Porson on Eur. Orest. 922. observes that μέλλω is properly construed with the aorist, referring to v. 1594. of that play, μέλλω κτανεῖν σοῦ θυγατέρ', ει θουλεὶ μαθεῖν: Αἐσχ. Prometh. 629 =646. Μήτου με κρύψις τοῦθ’ ἔσπερ μέλλων παθεῖν: The other tenses to which μέλλω is joined are the present and the future. See Matth. Gr. Gr. § 502.

395. Eur. Heracl. 562. 'Επει σφαγῆς 


396. "Toup on Longinus, c. xvi. has noticed this passage as ridiculed by Eupolis: Οὐ γὰρ, μὰ τὴν Μαραθώνι τὴν ἑμῖν μάχην, Χαλων τις ἀντίων τοῦ־ 

μῶν ἀληθεὶς κέαρ." Porson.


399. χαλών, with impunity. Soph. (Ed. T. 363. 'Αλλ' ὁ βι τι χαλών δι' ἐπὶ πολυνάς ἐφείς. The reverse of this is κλάων: Eur. Hipp. 1089. κλάων τις ἀντίων ἐβ' ἐμαύ γε δίεσται; -Herac. 271. κλάων ἐβ' ἐφει τῶνδε, to your cost.

400. "Brunck has given from his membrana σφί for σφίν." Porson.

Elmsley prefers σφίν, which, he remarks, is in many instances necessary to the metre, but σφί in none.

401. φυγάς ἐμᾶς [ἐκ] χθονὸς: see above, v. 361.


405. γέλωτα—δφείν: to incur ridicule; see v. 481. 581. 1045. 1224. and note on Hec. 327. Elmsley shows that δφείν is the correct mode of accentuation, it being the 2 aor. of δφείλω or δφλισκάω. See Liddell’s Lex.
406. τοῖς Σισυφείοις, i. e. to Creon, who was the son of Sisyphus: τοῖς τ' Ιάσονος γάμοις, i. e. to Glauce, his daughter: γάμοι in the plur. for a wife occurs above v. 18. “The poets often use the plural merely to give weight to the idea: Eur. Hec. 403. χαλά τοκεύσων (for μετρι) εικότως δυσμυμένοι. So in Lat. parentes, liberi, filii. In the traged. to express fondness: τά φιλτατα, τά παιδεύματα, &c.” Jell’s Gr. Gr. p. 7. Also, as in this passage, to express irony.

408. ἔπιστασαι δὲ· Schol. ἔπιστασαι δὲ μηχανὸι μὲν τως, δὲ δὲν αὐτῶν φονεύσεις: rather: but you know this without admonition.

πρὸς δὲ, sc. τοῦτοις, and moreover: 702. διώλα· καὶ πρὸς γ' ἐξελάνουμαι ἔχονος.

411. “Critics notice from Hesychius that Euripides is indebted for this proverb to Ἐσχύλος. (Eum. 520. ἄνω γὰρ αὐτῷ Τὰ πράγματα οὕτως, εἰ "πιταξάμεσα δὴ") Porson. Horace Od. i. 29. 10. quis neget arduis Pronos relabi posse rivos Montibus, et Tiberim reverti? Ovid. Trist. i. 7. In caput alta suum labentur ab æqueore retro Flumina.


414. δόλων. Matth. Gr. Gr. § 117. observes that most adjectives in eis and ἱσ, derived from substantives, have but two terminations, but that the older writers and Attics use these also with three. On the other hand, Porson, Hec. 147. notices that adj. of three terminations are frequently used as common by the Attics.

415. πίστις—δεῦν, confidence in the Gods, i. e. in an engagement ratified by oaths: the same as ὅρκων πίστις, 492. Eur. Hipp. 1040. "Ορκοὺς παρασχὼν, πίστιν οὐ σιμικράν δεῦν: 1309. "Ορκῶν ἀφεῖλε πίστιν. Thuc. v. 30. Θεῶν γὰρ πίστεις δισμαντεῖς. See v. 729. ἀλλὰ πίστις εἰ γένοτο μοι Τοῦτον, some pledge, guarantee for the fulfilment of these engagements: which is followed by an oath in v. 744: whence it appears that πίστις is not restricted to the junction of hands as stated by Porson v. 22. A similar use of the gen. is found in Eur. Or. 123. νερτέρων διαφημίατα, offerings to the dead: Soph. Ant. 1185. εὐμαχά τοι Παλλάδος, prayers to Pallas. See Matth. Gr. Gr. § 313.

417. στρέψως. Elmsl. would read στρέφως to effect a correspondence with the antistr. v. 427. or στέφως according to Reiske’s emendation, in this sense: τὰν ἦμεν βιοτόν στέφως φάμαι, δοτε εὐκλειαν ἑχειν: but στρέφως is clear with the same construction, public opinion is changing, or effecting a change in my life, i. e. my character, so as to have good report. Cf.
MHDEIA.

43

ἐρχεται τιμὰ γυναικεὶς γένεις ·

οὐκέτι δυσκέλαδος

φάμα γυναίκας ἔσει.

Μοῦσαι δὲ παλαιγενέων

λήξουσ᾽ αἰοίδᾶν,

τὰν ἐμὰν ὑμνεύσαι ἀπιστοσύναν.

οὐ γὰρ ἐν ἀμετέρα γνώμα λύρας

ώπασε θέστιν αἰοίδᾶν

Φοῖδος ἀγήτωρ μελέων · ἐπεὶ ἀντ-

ἀχης ἀν ὑμνον

ἀρσένων γέννας. μαχρὸς δ᾽ αἰαίν ἔσει

πολλὰ μὲν ἀμετέραν

ἀνδρών τε μοῖραν εἰπεῖν.

σὺ δ᾽ ἐκ μὲν οἴκων πατρίων ἐπέλευσας

μαινομένον κραδία,

Alc. 639. τάσαις δ᾽ ἔθεκεν εὐκλε-

έστατον βλαν Γυναιξὶν, ἔργον πλάσα

γενναίων τὸδε.

420. See note on 357.

422. λήξουσ' αἰοίδᾶν: Horace has

imitated this construction: Od. ii. 9.

17. desine mollium Tandem querela-

rum: iiii. 27, 69. abstineo irarum.

423. ὑμεῦδαι, the Ionic or Doric

form for ὑμοῦδαι, descanting upon:

this verb is used in a reproachful sense

in Λ. c. Th. 6. Εἰ δ᾽ αὖθ', δ᾽ μὴ

γένοιτο, συμφορά τύχοι, Ἑτεοκλής ἄν

εἰς πολὺς κατὰ πτόλιν ἤμοιδ' ὑπ᾽

ἀστῶν φρομίους πολυβδῆσαι. Soph.

El. 381. ζώσα δ᾽ ἐν καταπεφει Στέργ.

χθῶνις τῇδ', ἐκτός, ὑμηρεῖς κακὰ. In

Λ. Esch. Prom. 122. 666. Blomf. has

edited εἰσαχυνοῦν and πολοῦμαι for

εἰσαχυνοῦν and πολεῦμαι. Monk

also Hipp. 168. ἀστῶν for ἀστῶν.

Elmsl. retains ὑμεῦδαι, but with hesi-

tation. See ν. 458.

ὑμ. τὰν ἐμ. ἀν. The Schol. cites

Hesiod 373. ἰδίῳ γυναικὶ πέπωθε,

πέπωθ' ὄγοι φηλήτριοι. Od. Λ. 455. ἐπεὶ

οὐκέτι πιστὰ γυναῖκι.

425. "Β. C. D. L. ἐπένευσε, which is
good in itself, but detrimental to the

metre. Hom. Od. Θ. 498. ἦδος ὑπασε

Δέσπιν αἰοίδην." Porson. On the constr.

of ὑπασε with ἐν, see Porson's note

on ν. 629. Also Liddell's Lex., ἔν, 1 6.

426. "ἀγήτωρ Λ. Φοῖδος ἀγήτωρ

μελέων Ευστ. ιι. Α. p. 19, 28=8, 45.

Hence, observes Bentley, is confirmed

the various reading in Horace, Carm.

iv. 6. 25. Ductor Argeæ fidicen Tha-

lie, Phæbe. Next, ἀντάχησαι ὑμον is

the common reading: ἀντάχησαι ὑμοις

Ευστ. ιι. Ζ. p. 364, 13=491, 8. ἀν-

τάχησεν ὑμον Σ. Critics vie with

each other in correcting, ἀντάχησο ἄν

ὑμον." Porson.

427. ἀντάχησο' ἄν for ἀντάχησα, not

ἀντάχησα: the elision of ε before ἄν

being, as Elmsl. remarks, when com-

pared with that of α, in the ratio of one
to ten. Translate thus: I would have

chanted a strain responsive to the male

sex: for the annals of time can furnish

much to say on our side as well as that

of men.

431. "Thus Ald. πατρώων Λ. πα-

τρώων Brunck, from his membranae:

but I cannot believe that this shortens

the penultima." Porson. See the note

on Hec. 80.
ΕΤΡΙΠΙΔΟΥ

διδύμους ὀρίσασα πόντου
πέτρας· ἐπὶ δὲ ξένα
ναίεις χθονι, τὰς ἀνάμερου
κόλτας ὀλέσασα λέκτρον,
τάλανα, φυγὰς δὲ χώρας
ἄτιμος ἐλλάνυει.

βέθακε δ' ὀρχων χάρις, οὕδ' ἐτ' αἰδως
Ἑλλαδὶ τὰ μεγάλα
μένει, αἰθερία δ' ἀνέπτα.

σοὶ δ' οὔτε πατρὸς δόμοι,
δύστανε, μεθορμίσασαι
μόχθων πάρα, τῶν δὲ λέκτρων
ἀλλὰ βασιλεία κρέισσων
δόμοισιν ἐπέστα.

ΙΑΣΩΝ.

οὐ γὰρ κατείνοι πρῶτον, ἀλλὰ πολλάκις,

433. ὀρίσασα, Schol. ἀντὶ τοῦ δια-
στείλασα καὶ διεξελθοῦσα τὰς Ἐμπιλη-
γάδας. ἦτοι διαπλέσασα καὶ διελθοῦσαν
παρόσον δύο τινῶν ὑποκειμένων, δ' ἡμι-
σον γνώμενος ἐκάτερον δρίζει. See v. 2.
Eur. Suppl. 554. δικαὶ δ' ἀντίπορον
Γαϊάν ἐν ᾠδῇ διατέμπουσα πόρων κυ-
ματαν δρίζει: " i. e. pertransiens Bos-
porum ad terram oppositam, Αἰαμ
pervenit: δικαὶ διατ. πόρ. κυμ., ἄντ.
ἰγιτύρ δρίζειν γαϊάν, ad terram ac-
cedere: διορίζειν γαϊάν, terram de-
serere: Eur. Heracl. 16. ἀλλὴν εἶν
ἀλλῆς διορίζοντες πῶλων: διορίζειν, α λεο-
 Investor locum movere: Hel. 401. Ἑπτάσεμα
κοτύρ διορίζασα Τροιάν ἐπὶ." Stanley.

436. κολτας λέκτρων, Porson on
Hee. 298. has noticed that such pleo-
nasms are not rare in the Tragedians.
Blomf. in the Gloss. on Ἐσχ. Pers.
425. has collected numerous instances:
those most analogous to this passage
are λέκτρων κολτας Alc. 946. λέκτρων
ἐνωλ Ἐσχ. Pers. 549. εὑρης λέχος
Soph. Ant. 422.

441. "μένει edd. MSS. The reading
of the MS. D., μένει, suits the metre
better. The first syllable in ὑμνήσω
is short in Bacch. 72. as Muegr. re-
marks." Porson.

αἰθερία δ' ἀνέπτα, i. e. δ' αἰθέρα, seu
ἢ πηθ δ' ἀνέθε μέγαν οὐρανόν, for ἢρ,
early. Thuc. viii. 39. πλεονεύσει τε-
λαγάσι. Ηες. 791. ἀφίκει πόντιον, for
eis πόντον.

442. "οὔτε edd. MSS. οὔδ' Brunck.
Next, for ἀλλὰ Brunck has embraced
ἐπει, the conjecture of Musgr., which
Beck has not ventured to do. No one
will be surprised at Brunck's emenda-
ton of οὔδ', who has read his note on
Orest.295. I have altered nothing in
the text but accents and stops; but I
think that the whole passage ought to
be read thus: Σοὶ δ' οὔτε πατρὸς δόμοι,
δύστανε, μεθορµίσασαι Μόχθων πάρα,
σῶν τε λέκτρων Ἀλλὰ βασιλεία —
πάρα Lasc. μεθορµίσασαι governs a
gen., as above 260. Alcest. 809. "Ἀλλὰ

444. πάρα is for πάρεισι; τῶν λέκ-
trapeiaων ὅργην, ὡς ἀμήχανον κακόν.

σοὶ γὰρ παρὸν γῆν τῆν τήνδε καὶ δόμους ἐχειν,

καύφως φεροῦσι κρείσσονων βουλεύματα,

λόγων ματαιῶν οὕνεκ' ἐκπετεῦτ' ἥξωνός.

κάμοι μὲν οὐδὲν πράγμαôte ὡς παύσῃ τοτὲ

λέγουσ', Ἡάσων ὡς κάκιστος ἐστὶ ἄνήρ.

α' δ' εἰς τυράννους ἐστὶ σοι λελεγμένα,

πάν κέρδος ἡγού ζημιομένη φυγή.

καγώ μὲν ἀεὶ βασιλέων ἡμουμένων

ὁργας ἀφ' ἴμαν, καὶ σ' ἐβουλόμενα μένειν.

σ'o δ' οὐκ ἀνίεις μερίας, λέγουσ', ἀεὶ

κακῶς τυράννους τοιγάρ ἐκπετεύτ' ἥξωνός.

ἡμως δὲ κακὸ τῶν οὐκ ἀπειρηκως φίλιοι

ἡκω, τοσόδυτε προσκυνούμενος, γ' νοις,

τρων κρέσσων, supplanting his mar-

riage, i.e. you his wife.

448. τρ. ὅργην, ὡς ἀμ., κ., for ὡς τρ.

ὁργα (ὀστίν) ἀμ., κ.: see 453.

449. παρὸν, it being in your power:

see 373.

451. ἐκπετεύτ' χθ., you will be ban-

nished: 459.

452. καμόλ μὲν οὖθ. πτ., to me it is

no concern: "πράγμα, ἡ μ' Μυσγρ.,

without reason." Porson. Musgrave's

emendation, (as Elmsley observes,) ac-

cording to which παύσῃ is made the fut.,

would require οὐ instead of μη. In

prohibitions with μη, the subj. aor.

is used for the pres. imper. See Matth.

Gr. Gr. § 511.

453. Elmsley proposes a very ele-

gant and probable emendation, λέ-

γουσ' Ἡάσων', ὡς κάκιστος ἐστ' ἄνήρ:

cease not to say of Jason, that he is a most

worthless man. Instances of this con-

struction occur above vv. 250. 448.

455. πᾶν κ. ἅγου, lucr. appone. "Nos-


959, καὶ κερδανεὶς ἀπατα (semel tantum

moriendo), χρήμα γὰρ οὖν ἀπατ. θυτισ-

κειν σε, τολλα πήματε ἐξεφρασάμενον.

Elmsl. "Thuc. viii. 66. Κατάπληξιν

tοιαύτην δυστε κέρδος δ' μη πάρχων τι

βίων ενόμιζε. Aristoph. Plut. 493." 


ζημιομένη, for ζημιοῳθαι. A simi-

lar construction occurs in Herod. ix.

79. χάρων τιθε ἐως ἀπαθῆς, consider it

a kindness that you are unpunished.

Matth. Gr. Gr. § 351.

458. ἀνέις μ., did not, or would not

give up your folly, in always abusing

the royal family. "Μαθηιαίς ἄνιης.

[This reading Scholefield adopts] But

the imperf. ἀνέις remititbas, corre-

sponds better with ἀφ' ἴμας and ἐβου-

λόμενα. The construction however is

remarkable. On ἀνέις depends not

only the gen. μερίας, but the part.

λέγουσα: thus 421. Μουσαὶ δὲ παλαι-

γενέων ἡξομο' αὐοίδαν Τὰς ἓμαν ὄμεδω-

σαι ἀπιστονόμαν. Soph. El. 1312. Κά-

πελ' σ' ἐσείδων, οὕτων ἐκληξίων χαρᾶς,

Δακρυφρούσα." Elmsl.

460. ἀπειρηκός φίλοις, Schol. οὐ

παντελῶς ἀπεγνωκῆς τὴν πρὸς σὲ φι-

λαν, not fuiting in or weary of friendly

offices. Eur. Or. 91. ἀπειρηκῶν κακοῖς.

See Hec.930. "Eur. Andr. 87. Ὄρας;

ἀπαυδᾶς κκακόν φιλοῦσι σοὶ. Schol.

ἀπαγερεύεις βοηθεῖν τοὺς φίλους, ὀδοὺν

ἐκ κακοίς." Elmsl.

461. "τὸ σὸν γε Αλ. Χ. Π. 246.

which Beck has edited: τὸ σὸν δὲ

Lasc. τοσόδυτε Α. Β. D. Ρ. This error

is frequent. In Soph. Εἰδ. Τ. 570. το-

σόδυ τη γ' οἴοθα, conversely in Trach.
53. καμὲ χρὴ φράσαι τὸ σὸν, ought to be edited." Porson.

464. The sense requires that μὲ should be emphatic: εἰ ὅπερ μὲ στυγεῖς: in opposition to σοι in the next line. Cf. 1244. καὶ γὰρ εἰ κτενεῖς σφ', δυσφοι βίλα γι' ἀθάνατα.

467. Elmsley joins γλώσσῃ with εἰπεῖν, in this order: τὸτο γὰρ μέγιστον κακὸν εἰς ἀνανθραίν γλώσσῃ εἰπεῖν ἐξω σε, citing as parallel, Andr. 452. οὐ λέγοντες ἄλλα μὲν Γλώσσῃ, φρονοῦντες δ' ἄλλα ἐφευρήκασθ' αἰὲ; where however γλώσσῃ has a peculiar emphasis which is not discoverable in the passage before us. I connect it therefore with παγκάκισσε, thus: ἐπὶ παγκάκισσε γλώσσῃ, τὸτο γὰρ μέγιστον κακὸν εἰς ἀνανθραίν ἐξω εἰπεῖν σε: which gives a sense similar to v. 582. and renders the word ἀνανθραίν intelligible, by implying that Jason had not the manliness to own his cruelty, but sought by duplicity and specious arguments to conceal the real nature of his conduct: that 'all was false and hollow, though his tongue dropped manna.' In this interpretation, the separation of γλώσσῃ from παγκάκισσε, is not more harsh than that of κακὸς from λέξασα in v. 473. Otherwise there is not much difficulty in connecting γλώσσῃ with μέγιστον κακὸν, the strongest reproach that my tongue can utter; as in Virgil, sic ore locuta est, voce referat. On εἰς, with respect to, see above 267. and εἰπεῖν with the accus. Hec. 972. Κακὸς has the same meaning in Eur. Alc. 692. τίν' αἴξεις—Κακοῖς ἐλάβειν, to assail with reproaches.

468. "After this verse used to follow, erroneously, from v. 1321. δεοῖς τε κάμοι, παρέλαβε τ' ἀνθρώπων γένει. Brunck has erased it. Greg. Naz. seems to have had this verse in his copy, Υ. Π. 286." Porson.

469. ἄφρασω. The Schol. observes that Eurip. has been censured for using ἄφρασω instead of ἄφρασος, since τὸ μὲν ἐπὶ κακὸν καὶ μήπως τὸν ἀθάνατον ἄφρασε, τὸ δὲ ἐπὶ ἀγαθὸν; ἄφρασος signifying the confidence of conscious integrity, ἄφρασος the effrontery of unblushing vilainy. The distinction however is not observed; but, as Monk remarks on Alc. 260., they are as much synonyms as κάρτος and κράτος, καρδία and κραδία.

470. ἐναντίον is used adverbially: to look them in the face: see Hec. 961.


473. λέξασα—κακῶς: the figure Hyperbaton, of which Elmsl. cites as an

474. λυσθεί. On the fut. middle in the pass. sense, see Hec. 813, and particularly Monk on Hipp. 1458.


476. "This verse is noticed by the ancients for the sigmatismus, yet the sigma is repeated oftenener in Iph. T. 772. τὸ σῶμα σῶσας, τοὺς λόγους σῶ-σεις ἐμου: and not more sparingly in Soph. Ed. T. 1481. ὡς τὰς ἀδελφὰς τάς τὰς ἐμᾶς χρέας: and in ν. 425. of the same play [ἀγ'] ἔξοσώσει σοί τε καὶ τῶν σοῖς τέκνων], which Markland quotes on Iph. T. 1068. [For more instances, see Monk on Hipp. 1162.] But it is worth while to exhibit the entire passage of the Schol.: πλεονά-ζει δ' ὅσιχος τῷ σ. δεῖν καὶ δ' Πλάτων ἐν ταῖς 'Εἰραταις φησιν.' ἔσωσας ἐκ τῶν σιγμάτων Εὐβιτίδου, καὶ Εὐθύλου: ἐν δ' ἔσωσας ὡς ίασί σοι· καὶ παρθενευθεὶς ἔμει μοι χαρὲ καὶ τοῖς ἐμῶσιν ἀγγε- λούντι πήμασιν σῶμα συλλέξαντες ἀσ' αὐτοὶ σοφοὶ. The passage of Eubulus is mutilated and corrupt. In Plato Markland slightly errs in conjecturing Εὐσωσα σ'. But from Eustathius, II. K. p. 813. 46=736. 81. Μ. 896. 56= 854. 49. Od. A. 1379. 58=4. 18. it is clear that Plato wrote thus: ἣμᾶς κα-λῶς ἔσωσας ἐκ τῶν σιγμά τῶν Εὐβιτί- δου. Next Markl. well reads, καὶ, "Ω παρθένει; 'ελ σώσαμι σ', ἐσει μοι χαρέ; from Diog. L. iv. 29. Suid. v. Eul. Farther, I have written with a division σιγμα τῶν. For Helladius in Photius states that the Greeks kept σιγμα un-declined, and that therefore we must read in Xen. Hell. iv. 4. 10, τὰ σιγμα τὰ ἑπὶ τῶν ἀστίθων: and the words that follow, ψεῦσει γ' ὑμει τὰ σιγματα ταῦτα, may be corrected in the same way, by striking out two letters, and reading τὰ σιγμα ταῦτα. Barnes has most incorrectly given τὰ σιγματι ἀλ- λέξαντες, and Musgr. wrongly τὰ σιγ- ματα συλλέξαντες. I have faithfully exhibited the reading of the old edi- tions. Read, Καὶ τοῖς ἐμωσιν εὐγελῶσι πήμασι, Τὰ σιγμα συλλέξαν- τες, ἀσ' αὐτοἡ σοφοĩ. Athen. x. p. 455. C. ἀποσχέσθαι τοῦ σιγμα. It occurs also as indeclinable in Plato (in the Cratylus and Thæetetus). Porson. The sigmatismus is equally remarkable in Eur. Ion 389. συ γ' οὖν ἔσωσας τὸν οὖν, ὑν σώσαι σ' ἐχρήν. In Ed. T. 371. the redundance of the letter τ is remarkable: τυφλας τα τ' ἤτα, τὸν τε νούν, τα τ' ἐνματ' εἰ.

477. ταυτον for τ ταυτό, the same.

479. "Σευγλησιτι Αιτρων, Σευγλησιας membr. Lac. There is a constant confusion in these forms; I adopt the former when MSS. or part of them give it; but I do not allow of its being obtruded contrary to all of them." Porson. Valek, and Brunc prefer the Ionic form. Elmsley would write Σευγλησι without the ι subscripted, as 'Αθήνησι. "The dat. plur. appears to have been formed originally from the nom. plur., by annexing the syllable si, or the vowel τ." Matth. Gr. Gr. § 75. The dat. follows ἐπιστάτην, because ἐφιστήμι takes the dat., as 446. δῆμωσιν ἐπέστα. 480. "A remarkable instance of a
corrupt reading, supported by very many and the best MSS.: for ἄμπεχων is found in A. B. D. Fl. P. Lasc."

482. ἀν. σοι φ. σωτ., I held up for you the beacon light of safety: the Latins have the phrase facem prefère alicui, to be a leader or guide.

483. Thuc. iii. 42. ἀφενέτερος ἄν ἄλλος ἢ ἄλλοτερος: Herod. iii. 65. ἐποίησα ταχύτερα ἢ σοφότερα. The Lat. idiom is the same: Cic. pro Mil. 29. Ne libentius haec in illum evomere videar, quam verius.

487. Elmsley reads ὅρ' αὐτῷ, which the sense seems to require. For the story; see Ovid, Met. vii.

"πάντα δ', which is equally good, L. διόν Lib. P. and in marg. B." Porson. Elmsley considers πάντα δ' much better. The principle is explained in the note on v. 966. πάντα δ' ἐξ. φ., sc. σοῦ, removed from you every source of fear. Phoc. 998. ἂν εὖ πατρὸς ἐξεῖλον φόβον.

488. παθὼν, sc. ἐδ., although you have received these benefits: this ellipsis is noticed by Bos, who gives as an instance Theognis 111. Οἱ δ' ἀγαθόι τὸ μέγιστον ἐπαυριάκοιν παθώντες. In v. 690. κακός is to be supplied with the same verb.


492. After φροῦδος the verb εἰλι is often omitted: so after ἐτοίμος: see v. 612.


493. "ei ἰεως lib. P. The rest, as is generally read, ἰεως. Schol. Æschin. p. 768. ed. Reisk. ἰεως νομίζω." Porson. "In two questions which mutually exclude each other, ποτέρον (or Att. πότερα)—ἢ is put, or ἄρα—ἢ; or ei—ἢ, particularly in indirect questions; or ei—ἢ: in Epic poetry also ἢ—ἢ, e. g. II. A. 190." Matth. Gr. Gr. § 609. Elmsl. gives the following additional instances from Homer: II. E. 671. Μετιμήριζε δ' ἐκείνα κατὰ φρένα καὶ κατὰ δυνὰν ἢ Μπρέτερω Δίδος νῦν ἐργαδοῦσοι διδώκοι, ἢ ἡ δὲ τῶν πλείωνν Λυκίων ἀντὶ δυμῶν ἔλατο; ibid. B. 299. ταλήτε, φίλοι, καὶ μεινατ' ἐπὶ χρόνων, θερα δώμων, ἢ ἦτεον Κάλχας μαντεῦται, ἢ καὶ οὔς. Also from the Tragedians; Λέσι. Prom. 779. Δίδωμι. ἐλοῦ γὰρ ἡ πόσων τὰ λοιμὰ σου Φράσω σαφῆνα, ἢ τὸν ἔκλεψοντ' ἐμέ: Cho. 753=744. Οὐ
γὰρ τι φωνεῖ πάις εἰς ἄν εἰς σταργάδιοι, Ἡ λίμος, ἡ δυστυ τις, ἡ λιβουρία εἰς τις. Εἴει: [here also Porson from a conjecture of Stanley had restored εἰ λίμος: Blomf. has retained and defended the old reading, referring to v. 877. of the same play: εἴθωμεν ἢ νικώμεν, ἢ νικώμεν εἰς τάσσεται.] Soph. Η. 97. οίδε γὰρ κρινοῦν γε, Ἡ χρῆ σε μιμεῖν, ἢ πο- πεβέσθαι πάλιν. On the strength of these examples, Elmsley (although he admits that εἰ is the more usual construction in later writers) has retained the received reading ἦν. In Eur. Ιon 771. we have εἰ after μανθάνοι: πρόν ἀν μάθωμεν —Εἰ ταῦτα πράσειν δε- σπότης τῆς συμφορᾶς Κοινωνίας ἴστιν, ἢ μόνη σφυτρεχείς.

494. "Δέσμι" ἄνθρωποι. Thus most edd.; thus the Schol. on Ἀθηναίοις; thus all MSS. whose various readings have been noted down. —But the ed. of Lascaris affords a very specious reading, Δέσμι εἰς ἄνθρωποι: [Elmsl. specifies four other MSS. which have ἦν.] For there are many nouns, which, being in the sing. only masculine or feminine, become neuter in the plural, as δίσφορος δίφρον, κύκλος κύκλα, κέλευθος κέλεβα, δεσμός δεσμά, σίτος σίτα. See Musgr. Hel. 428. And indeed Budaeus and H. Steph. cite also Δέσμι, from authors however of inferior note, Phalaris and Nonnus; and Steph. even suspects the passage in Phalaris to be corrupt. But it is extant in the Alexander of Soph. in Stephens v. "Αὐτῷ ὁ γὰρ τι Δέσμα τοῖς ἄστιται πρέπει. The plur. λό- χα is used by Herod. ii. 62. 133. Eur. Cycl. 514. and it should be restored to Aecæus in Athen. x. p. 430. D. xi, Eurip. Med. p. 481. A." Porson. To this list add τράχηλος, ἔρετμος, τάρταρος, βύτος, μηρός, μάχος. ταῦν. "The article frequently stands in the accus. neut. with adverbs and prepositions accompanied by their case in the sense of adverbs, e.g. το πάρος, το πόρος, for the simple πάρος, πόρος: το πρίν, formerly, το πάλαι, of old, το αὔτικα, immediately, ταῦν, now, τα μέλιστα καὶ εὖ τα μυ., maxime, το πάρμπαν, το παράπαν, entirely." Matth. Gr. Gr. § 283.


497. κεχρώσμεθα, we have been touched, clasped, embraced, not we have been polluted, as Musgr. renders it. The derivation is from χραό, cutis, whence χροίζω, (which form occurs in Eur. Heracl. 915. "Ἡσα τ’ ἐρατόν χροίζει Δέσμον χρωσάν κατ’ αὐλάν;) and contracted χρόφω: Phcn. 1641. σοι γ’ εὖ ἅλεκται, γάνατα μὴ χραοῖν εὖ, Schol. ἀπετειθαῖ τῶν ἔμων γονά- των. Eustathius also (quoted by H. Stephens under χραόω) explains κε- χρώσμεθα by ἑγοῦν ἴκετενθησαν κατά δεξιάν καὶ γόνατα. Porson on Or. 909. in explaining the similar verb χράνω, observes that the Tragedians are fond of restoring words to their true and primary signification. Elmsley has edited κεχρήσμεθα.

499. κοινωσμαι, sc. λόγον: the ellipsis is supplied in v. 807.

500. "δοκούσα μὲν τί. Thus Ald. and most others: μὲντοι Schol. μὲν τε Lac. From a various reading of the MS. D. Musgr. has edited μὴ τι, in which the MS. C. coincides." Porson. D
Elmsl. has edited the line interroga-
tively, δοκούσα μὲν τι πρός γε σοῦ πρά-
ξειν καλῶς; as in v. 310. συ γὰρ τι μ’
ῄθηκεν; where τι is equivalent to
οὐδὲν without an interrogation: at
the same time he remarks that δοκὸ 
μὴ πράξειν καλῶς is not Greek, but ὁ τρ.
καλ. Matthie however, with whom
Scholefield agrees, contends in favour
of μὴ, as being connected with πράξειν,
not δοκούσα, and used in the same way
as in v. 536. 771. The force of μὴ
thus answers to the Latin minime, and
μὴ τι to ne minimum quidem.
πρὸς γε σοῦ: "γε is peculiarly
emphatic: from such a wretch as you:
Soph. El. 612. παῖς δὲ μοι δεὶ πρὸς γε
τὴνδὲ φροντίδος;" Elmsl.
501. ὃμως δ’, sc. κοινόσωμαι: ὃμως,
thus elliptically used, is generally found
at the end of a verse: Ἀσχ. S. c. Th.
709. Πιθὸν γνωρίζῃ, κατέρ οὐ στέργων,
ὁμοι. sc. πιθοῦ: Pers. 300. πᾶν δ’
ἀναπόδας πάθος, Δέξον καταστάς, κει
στένεις κακῶς, ὁμοί. sc. λέξον. See
Blomfield’s note. In v. 282. above, the
proper punctuation would perhaps be,
Ἐρήσουμαι δὲ, καὶ κακῶς πάσχουσ’,
ὁμως.
58. Quo nunc me voramit? quod iter
incipiam ingredi? Domum paternamme,
anne ad Pelias filias?" Porson. Com-
pare the words of Dido, ΑΕν. iv. 533.
En quid ago? rursusne proces irissa
priores Experiar!
503. Cf. 32. ὅκους δ’ οὐς προδοο’
ἀφίκετο: 996. νυμβρίων ἐγέκεν Δε-
χέων, δ’ σοι προλιπὸν ἄνδρον Ἀλλ’
504. "καλὸς γ’ ἢν ὁνδις, cor-
rectly: ταυτίν Lasc. τὰ νῦν Flor. τ’ ἢ
όν, for τοί ἢν ὁνδις Brunsch. See below
582. where no variation, at least in
this phrase, is noticed." Porson. Κα-
λὸς is used ironically, they would give
me forsooth a kind reception: cf. v.
514.
505. "The trisyllable πατέρα in
this position injures the harmony of
the verse. Euripides very rarely intro-
duces senarii of this description in
the older plays, but not unfrequently
in those of a more recent date. Hec. 727.
ἔλθουσα, ἐφ’ ὀπτερ Ταλάβδος ἤχητελ
μοι: 1240. Ἀχεινα μὲν μοι τάλαξαι
κρίνεις κακᾶ; See also Or. 60. 244.
487. 670. Phoen. 79. A few instances
also occur in ΑΕσχύλου: S. c. Th.
The position in the second
place, as in v. 376. ἄδυς, πατέρα τε
καὶ κόρην πόσιν τ’ ἐμον, is equally ob-
jectionable.
506. τοῖς μὲν οὖν. φίλοις refers to
πατρὸς δόμως, and οὐς δ’ οὐκ ἔχην
κακῶς δραίν τὸ τάλαςις Πελείδας.
507. ἐχθρὰ καθεστηθη’; literally: I
am set down as hateful, i.e. I have be-
come, or simply I am.
509. πολλαίς: i. e. ἐν πολλαῖς.
Thuc. i. 6. οἱ πρεσβύτεροι (ἐν) αὐτός.
"Εὐρίπιδων Ald. Alexander Rhe-
tor. p. 580. ed. Ald. and all edd. except
Lasc. which exhibits ἐν ’Ἐλλάδα with
σοι, for your sake. See this use of
the dat. explained in v. 6.
ἀφικομήν, sc. δεύο: 32. Hec. 953.
sυμπιπτει δυσὶ σεθήν, δέγγοσα μῦθος,
ὅν κλάον ἀφικομήν.
504. "καλὸς γ’ ἢν ὁνδις, cor-
rectly: ταυτίν Lasc. τὰ νῦν Flor. τ’ ἢ
όν, for τοί ἢν ὁνδις Brunsch. See below
582. where no variation, at least in
this phrase, is noticed." Porson. Κα-
λὸς is used ironically, they would give
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"Εὐρίπιδων Ald. Alexander Rhe-
tor. p. 580. ed. Ald. and all edd. except
Lasc. which exhibits ἐν ’Ἐλλάδα with
B. D. Cott. Fl. καθ᾽ Ἑλλάδα A. For Ἑλληνιδῶν Herodianus in Villoison. Anecd. Gr. t. ii. p. 90. Ἑλλάδα, ὃν being omitted in consequence of the preceding syllable. I have therefore edited that which has both more authority and more elegance." Porson. Elmsley doubts whether ἂν Ἑλλάδα is defensible, unless with παλαιός, which, is not sanctioned by any MS. He therefore retains Ἑλληνιδῶν.

510. "Beck has edited διαμαστὸν δὲ σὲ γ'. But a vowel cannot suffer elision in the end of a verse, unless the preceding syllable be long. He perceived that this particle was wanting; but did not see that it should be placed elsewhere. For in general a full stop is placed after v. 511. and a shorter one after 513. But since for φεῦξαι δὲ, in Aldus, the MSS. A. B. D. F. L. afford φεῦξαι τε, while Herodian omits both, I have altered the punctuation, and for τε have substituted γε, which any one must see can be easily corrected into the other, or be lost in the succeeding syllable γαί." Porson.


514. καλβ, ironically for αἰδχρον, as we say, much to your credit, a fine character forsooth: Eur. Iph. A. 305. Kalβ γε μοι τοῦνιδος ἐξενείδισας: Phae. 835. οὕθεις καλλιστὸν ἦνειδος, where the Schol. well remarks: ἦσι δὲ τοῦ ἦνειδος τῶν μέσων λέγεων, ὃς καὶ τόχτι, καὶ δόλος, καὶ σφιλός.

515. ἃ τ' ἐσοώδα σε, ἢ ἑσοώδα σε: see the note on v. 264.

516. The words of Theognis 119. cited by Elmsl. are very parallel: Χρυσοῦ κιβήλιου καὶ ἀργύρου ἄναγρατος ἦτη, Κύρης, καὶ ἐξευερί βάδιον ἀνδρὶ σοφὶ. Εἰ δὲ φιλων νόος ἄνδρος εἰλ στήθεσι τίληθε Ψυρός ἐκφ., δόλον τ' ἐν φρεσιν ἄτορ ἔχει, Τοῦτο θέση κιβηλοτάτον ποιήσα βροτοίς, Καὶ γνώναι πάντων τοὺτ' ἀναπήσατον: cf. Eundem v. 415.

518. Χρη, it is possible. Hec. 370. Οὔτ' ἐλπίδος γὰρ οὗτε τοῦ δόξης δρῶ Θάρασος παρ' ἡμῖν, ὃς ποτ' εὐ πράξαι με χρη: 978. Α.esch. Prom. 303.

519. oddels χ. Shakspeare in Macbeth: there is no art To find the mind's construction in the face. See Hec. 379.

520. On the quantity of ἰδομαυ see the beginning of Porson's Pref. to the Hecuba.

522. "ἐοικα ed. Musgr. by an error of the press; which is worth notice lest any one should be misled by a false idea of elegance," Porson. Cf. 338.
523. "nads Lasc. ἀδός Ald. and Læsch. Theb. 62. from whence Valck. on Hipp. 1226. has intimated that this verse is borrowed." Porson.

524. ἐκρ. λ. κρ. ὑπεκόρ. Elmsley translates it with full sails: so Liddell's Lex. with every stitch of sail set: but the following passage from Aristoph. Ran. 999. will show that this is not correct: 'Ἀλλ' ὡς, ἀ γεννάδα, Μὴ πρὸς ὀργήν ἀντιλέξεις, ἀλλὰ συνεξεῖς, ἕκρουι Χρώμεως τῶν ἵστασιν, Εἰς τὰ μάλλον, μᾶλλον ἄξεις, Καὶ φυλάξεις, ἢνκ' ἐν ἔν το πνεῦμα λεῖον καὶ καθεστικὸς λάθες: which is thus well explained by the Schol.: τούτῳ δὲ ἐφηκεν ἐκ μεταφορᾶς τῶν πλευτῶν, ὅτι οὐκ ἐν πνεύμα σοφόδρον ἐμπνεύσῃ, συνέπελλουν τὰ ἱσταία, ἵνα μὴ τῇ Βαιαί τοῦτον φορᾷ ἀνατραπεῖ τὸ σκάφος: χαλώσετε δὲ ἄνθη κατὰ μικρὸν ἐκγονιᾷ τὴν ναυαί ἐν τὸ πρόσω τοῦ πλοῦ. ἕκρουι δὲ, τοὺς ἐκ ἀκροφ ἑξαμοένοι τὸ πνεύμα, καὶ μὴ κατὰ τὸ μέσον. The expression therefore divested of metaphor means, to meet warily and judiciously, with calm and dispassionate reasoning, your inconsiderate loquacity.

526. "καὶ λιαν is more emphatic than λιαν. Eur. Hec. 1286. Ἔπειτερ οὕτω καὶ λιαν ἰδραστομείι. Ar.stoph. Equ. 1228. Τοιοῦν γε φράξον ὅνιμα καὶ λιαν σαφῶς. Similar to this are καὶ μᾶλα and καὶ πολὺ: cf. 897." Elmsl. Hom. Od. A. 46. Καὶ λίθον κείνον γε ἐκοκτίτε κεῖται ὀλέθρε. Soph. Philo. 380. καὶ ταῦτ' ἐπείδῃ καὶ λέγεις ἰδραστομείον: Οἰδ. T. 412. λέγω δ', ἐπείδη καὶ τυφλὸν μ' ὀνειδίσας: the two latter passages may render it doubtful whether καὶ after ἐπείδη does not rather belong to the verb. An observation of Arnold's on Thuc. iv. 10. may be applicable here: νυν δ' ἔτη καὶ ἀσφαλεστέρον ἔδοξαν εἶναι, μεταγνώσαι. "The force of the conj. καὶ is expressed in English by laying an emphasis on the auxiliary verb, 'No one should have ever entertained the notion at all, but if any have entertained it, let them now change their minds.' Compare i. 97. ὅσπερ καὶ ἡγατον." So in this passage: "since you do exceedingly magnify the favour." 529. "Musgr. conjectures σε δ', which being substituted, o' must be erased in the succeeding verse; he also prefers ὅγους in the next line. But Brunck well defends the received text." Porson. This passage, the connexion of which is obscure and has been the cause of great perplexity to commentators, is thus well explained by Tate in Dalzel's Collectanea Majora: Since you thus exaggerate the service you did me, I must tell you at once, I believe myself more indebted to the love you felt for my person, than to any other cause. 'Tis true you are a subtle arguer, and speak well for yourself. But were it not for the odium of attempting to disparage a service performed, I could show by detail of argument, it was the love of me, which you could not withstand, that impelled you to preserve my life for your own sake. However to let that pass — as it is an ungrateful subject — the service you did me was not amiss. But then, I have more than repaid it since, &c.

531. "πάνων ἀφυκτῶν Ald. which
reading is noticed by the Schol. But he also notices the other, τόποις ἀφό-
ντως, which Lasc. and most MSS. ac-
knowledge, and which Valck. on Hipp.
1420. approves. Ennius in Cic. Tusc.
iv. 32. has this passage in view: Tu
me amoris, magis quam honoris, serva-
visisti gratia." Porson, Cf. 634. Soph.
Phil. 105. ἀφόντως. Ovid Met.
i. 519. Certa quidem nostra est; nos-
trā tamen una sagittā certior, sc.
Amoris.

532. "ἀντὸς A. B. D. Fl. L. P. Σθ-
σομαί ought to signify judicabo. I
should not be unwilling to read ἀντ'
ἀφόντως, if an instance of this fut.
were known to me. But I have never
met with either the act. or middle fut.
of this verb." Porson. Elmsley sup-
plies an instance of the fut. act. from
Naumachius v. 26. ed. Gaisf. Schole-
field, however, well remarks, that no
change is requisite: and that Σθσομαί
is to be rendered by disposam, statuam,
Anglice, lay it down too nicely. Cf.
573. ’Æsch. Ag. 32.

534. τής ἐμῆς σωτηρίας is governed by ἐπληρασ, the prep. and, or, accord-
ing to Schenfer, ἢτι, being understood:
you have derived more advantage from,
or you have received more in return for,
my safety. Scholefield appositely com-
pares Eur. Or. 495, τὸ σώφρον τ'
ἔλαβεν ἢ τῆς δυσμόρφας.

536. Ἐλλάδα—γαίαιν for Ἐλληνίδα: see Hec. 134.

537. Elmsley observes that, if ne-
cessary, we might read, καὶ δικρ 
ἐπίστασαι Νόμος τε χρήσια. In L.
500. Porson notices that the reading
τυφάνων for τυφάνω arose from the
subscript.

538. μη πρὸς ἵσχων χ. "Under-
stand ὑπὸν, διάγεων, or something similar:
πρὸς ἵσχ. χ. is the same as πρὸς ἵσχ.
κράτος in Soph. Phil. 594." Elmsli.
Cf. 771. Hec. 374. Literally: not ac-
cording to the pleasure of might: i. e.
not to be dependent on the will of one
that may be stronger.

539. ἠσθοντ' οὖσαι, perceived that
you were: see v. 26.

540. εἰ δὲ—ἀφεῖς, but if you were
dwelling on the extreme limits of the
earth: see Hec. 1210. Tate compares
Waller's Song to a Rose: 'Tell her,
that's young And shuns to have her
graces spy'd, That hadst thou sprung
In deserts, where no men abide, Thou
must have uncommended died.' Also
Gray's Elegy: ' Full many a flower is
born to blush unseen.'

542. 'Æuripides has borrowed the
turn of expression from a splendid pas-
which no one, I expect, will be sorry
to see quoted at length: Οὐτ' ἐν
μητυσαίμη, οὕτ' ἐν Λόγῳ ᾧδρα τιθενίη,
Οὐτε παδῶν ἀρετή, οὕτε παλαισμοσύ-
νης, ὡδ' εἰ Κυκλάσων μὲν ἦκοι μέγεδος
τῇ βίον τε, Νικᾷ δὲ Θεῶν Ἐρημίων
Βορέην. ὡδ' εἰ Τιθυνοίο φυλήν χαρισ-

3
of the reading Κροίσων, I
would recommend him to give up

543. "Fl. P. Bélétov, B. D. L., Bélétov, which must be understood as if it were Bélétov τών 'Orféwos
meletôs. But κάλλιον is better, as in Ald. Eust. II. H. p. 666. 45=535. 14.

546. "The same verse is read in Suppl. 430, as Valek. has noticed on Phœn. 937. προβοθᾶς L. (so Elmsl.)"
Porson.

547. ̀δ ὐἰς γ. i.e. κατὰ ταῦτα δὲ, ἀνεβιδᾶς μοι ἔνεκα γάμων μαθαί.; els, with respect to, quod attinet ad :
see 267.

548. ἐν τόδε: δὲδε refers to what follows: οὕτως to what precedes: therefore ἐν τόδε means, in this way, by
this method of reasoning.

549. ἔπειτα: ὑπὸ is omitted, as in 719. πρώτα μὲν δεῖων, ἕπειτα παί-
dων.

552. ἐφέλκων for ἐφέλκωμεν, drawing on myself: see 463. ἀμηχάνους, perplexing: cf. 645.

553. "ἐφυσετέρων L. An error originating in the similarity of the letters T and Ψ indistinctly traced out; or being written thus, Τ+, as is generally the case in MSS., if the upper line in + become faint, it is easily changed into T. Scholia in Hermog. inter Aldi Rhet. t. ii. p. 9. 38. Кαμμωτικὴ δὲ ἦστιν ὡς ἔτι τῶν γυναικῶν τῶν κεχρημημένων τι μοθήν καὶ φόκιρ. Who does not see that the reading should be ψυμβίος?" Porson. Cf. 714. Εὐρήμα κ' οὐκ οἰσθ' οὖν εὐρήκας τὸδὲ, good luck.

555. ᾗ σὺ κνίζει, as you torment yourself: cf. 164. 568. 599. Jason alludes to the words of Medea above ν. 488.

"ἐξαρπαῖον commonly, but ἐχαπαῖον Bruck from A. Fl. I have already noticed on Orest. 292. that the tragic writers always say ἐχαπαῖον, never ἐχαρπαῖον. In Soph. Ant. 93. Aldus has correctly edited ἐχαρπαῖον, but Bruck has passed it over. For ἐχαρπαῖος Aj. 679. the second Juntine ed. has a various reading ἐχαρπατέος in the margin, and thus Suidas read, as is evident from the order of the letters." Porson.


561. Theognis 209. Οὐκ ἐστιν φησιντι φιλος καὶ πιατος έταιρος.


564. εἰς ταῦτα δ. τοῖςιν ἐκ σ. τ., place them in the same rank with your children: δ᾽ αὐτοῦ is followed by a dative. Elmsl. on ὃ Ed. T. 734. observes that ταῦτα for ταῦτων is of rare occurrence in the tragic writers: and that τούτῳ and τοσοῦτο are not found either in them or the old comic writers, except in corrupt places.
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655. εὐδαίμονοιν, the Attic opt. for εὐδαίμοναι. Elmsley proposes εὐδαι-
μονοῖμεν, as above υδαιμοίμεν and σπανι-
ξύδοκελθα. οὐτὲ γὰρ παιδῶν τί δεῖ; what need have you of children? Prof. Scholefield has edited this passage interrogatively, so also Bothe: neither of them however explains the meaning of ὁ διὸ as an interrogative: it doubtless refers to ν. 558. ἀλίς γὰρ οἱ γεγυῖτε, ἐκ. ἐμοῖ. Porson probably intended τι to be taken in the sense of οὐδὲν, as in ν. 310. see also the note on 500. Elmsley professes himself unable to comprehend the force of the argument, which he considers absurd, and ill calculated to soothe Medea: he therefore suggests οὐτὲ γὰρ παιδῶν μέλει, for both you have the interest of your children at heart, and I, &c. Medea however in ν. 876, ὡς εἰδό μὲν μοι παιδεῖ; evidently refers to this argument, and pretends to assent to the justice of it. σοι—τι δεῖ; the impersonal δεῖ is construed both with a dat. and an ac-
cus. of the person: with the dat. Ἀσχ. Αγ. 857. ὅτε δὲ καὶ δεὶ φαρδάκων: Eur. Suppl. 596. ἐν δεί μόνον μοι: with the accus. Hipp. 23. πολλοὶ πόνον με δεῖ: see the note on Hec. 962. Porson on Orest. 655.

656. έμοί καί, it is my interest: for λυπητελεί: cf. 1109. 1359. Ἀλ. 630. φημι τοιούτου γάμου Λυδεὶ βροταίων. Sophocles supplies the ellipsis in Ed. T. 316. Φεύ, φεύ: φρονεῖν ὃς δεῦν, ἐνθα μη τέλη Λυδεὶ φρονοῦντι. 569. εἰς τοσοῦτον ἤκαθ', you females have come to such a pass, sc. μωρίας: cf. 372.

573. τίθεσθε, you set down, consider, for ἤγεισθε: cf. 532. Hec. 794. Ταύτ' οὖν ἐν αὐξορή δέμενος. χρῆν ἃρ' ἀλλοθέν ποθὲν κ. τ. λ. it would be well then for men, &c. Eu-
tripides has pursued this idea in Hipp. 614. ὃ Ζεὺς, τί δὴ, νιθέλην αὐθρώπωι κακῶν, Γυναικὸς εἰς φάν ἤλιου κατα-
κιςας; Eἰ γὰρ βροτεῖοι ἤδειλα στείραι γένος, Ὅδ' ἐκ γυναικῶν χρῆν παρασχε-
θαι τίθε: 'Αλλ' ἀντιθέται σώαι ἐν 
νοις βροτοῦς "Η χαλεῖν, ὥ σῆπρου, ὣ χρυσοῦ βάρος, Παῖδων πρίαθαι σφέρα, τοῦ τιμήματος Τῆς αἰείς ἐκαστον' ἐν 
δὲ δάμαστι Ναλείων ἐλευθερούι, ἐπελειών ἀτερ. Monk cites Milton's imitation of this passage in Paradise Lost x. 888. "O! why did God, Creator wise, that peopled highest heaven With spirits masculine, create at last This novelty on earth, this fair defect Of nature, and not fill the world at once With men, as angels, without feminine; Or find some other way to generate Mankind?" "I have changed γὰρ into ἃρ' as being γυνομαικήτερον," Porson. Compare with this unfeeling speech of Ja-
son that of Αἰνεας to Dido, in Virg. Α.ν.ιβ.

579. διάφορος is generally construed with the gen., as Iph. A. 402. Οίδ' αὖ διάφορος τών πάροι λειτουργεών Μίδων: so that it will be better here to understand év before πολλοίς, as in v. 509, and to render it, Verily I am widely different in many respects from (ordinary) mortals.


580. ἡμοί γὰρ, for in my judgment.

581. πλ. ἡ. ὄν., deserves the severest punishment: cf. 405.

582. "ἀγχών is equivalent to δοκών, (faucying, being confident) as Eur. Heracl. 832, πᾶσον τῷ ἀγχών πάταγον ἀσπίδων βρέκειν:" Elmsl. τάδ' εὖ π. γάλ., to cloke his injustice artificially by words.

583. ἦτοι δ' οὖν ἦγαν σοφός: cf. 306, εἴμι δ' οὖν ἦγαν σοφό: δὲ must be rendered by although.

584. "The Schol. cites φαντ. for γέν. Did he read φάνη;?" Porson. ὡς καὶ αὖ μὴ — εἴναι. γένη, thus also (there is no fear) lest you should prove plausible and powerful in argument against me. See Liddell's Lex. under Μῆ, II. 2.

585. "ἐν γὰρ ὧν κτενεῖ ὲ ἔπος Ald. which in itself is extremely good, as above 533. ὑπὶ γὰρ ὧν ἐννησα. Soph. Antig. 771. εὖ γὰρ ὧν λέγεις: (Ed. C. 1199. ἔχεις γὰρ ὧν βίαια τὰνθυμίαμα, as Heath excellently reads for ὕπε, in which merely Brunicough not to have attempted further. But this reading is not found in any MS. MS. Flor. ἐν γὰρ ὧν κτενεῖ ᾿. A. E. L. E. p. ἐν γὰρ κτενεῖ ᾿. B. D. ἐν γὰρ ʻ κτενεῖ: κτενεῖται Bruneck and Beck, a compound unknown to the Greeks. Eustathius on II. H. p. 672. 60=543. 40. ἐν γὰρ κτενεῖ ʻ ἔπος, ἤγου ἐίς ἄνους ἐκτάσθη δίψει, which Valckenaer Distrib. p. 152. quotes and rejects; but this eminent critic does not seem to have been aware of the readings of MSS.: ἔκτάσθην πείσθαι is a well known phrase: ["borrowed from the palæstra, as ἐκεῖσθαι μέσος, &c." Elmsl.] Why could not Meeda say, By one argument I will so prostrate you, as if you were lying dead? The metaphor is not harsher than the one in Plato's Euthyd. p. 227 F. παρατάθηται γελώντα. Musgrave reads, ἐν γὰρ, ἐν κτενεῖ ʻ." Porson. Eur. Hipp. 786.

586. "πείσατι με Ald. πείσατα με C. L. and, I think, most other MSS." Porson.

587. γαμεῖν γάμων, as ἀδὰς δρᾶσαι, 607. σιγῇ φίλων, clam amici; thus
βία is used: Eur. Or. 701. μη βία τῶν κρείσσονων, in spite of.

598. καλύς - λόγω, you would have finely seconded this proposal: cf. 504. "καλύς γ' ἄν οὖν μοι τὸδ' ἐξυπηρέτης λόγως Αλδ. οὐ for μοι A. Fl. γαρ γ' αὖν Φλ. What I have given, is in B. D. L. ἐξυπηρέτης L." Porson.

599. τολμᾶς, can prevail on yourself: see Hec. 1204. τολμᾶ both sometimes seems to constitute a pleonasm: as Eur. Suppl. 692. πᾶς ὃν, ἐπόλυμον' ἐφόδοι οὖ πρὸς ἥδονας Μοῦσων τραπέζα, i.e. ἐτέρησατο.

591. οὖ τούτο σ' εἴχεσ, this did not influence you: as 357. δὲν φόδος μ' ἐχει: or ἐχει may be used for κατέχω: this did not hinder you, sc. μὴ κατείχειν, as Herod. i. 158. Ἀριστοδίκος ἐσχε μὴ ποίησαι ταῦτα Κυμαλοὺς κ. τ. λ.

ἀλλά β. λ. But a foreign connexion was becoming (was likely to be) discrectable to you in your old age: on ἐκ-θαίνω see 231.

594. "I am doubtful whether γῆμαι λέκτρα βασιλέως can be used in the same sense as παῖδα γῆμαι βασιλέως v. 554. In the tragic writers λέκτρα βασιλέως signifies either a king or the wife of a king, never a king's daughter. The metre not admitting βασιλίδας or βασιλείας, I have substituted βασιλέως. The sing. βασιλείας always signifies a king, the plur. βασιλῆς sometimes a queen: Tro. 99. Hecuba says of herself, οὐκέτι Τρολά Τοάε, καὶ βασιλῆς ἐμήν Τρολᾶς. In 819. δευτόρα signifies a mistress. See note on σοφή 386. Cf. 140. 456. 688." Elmsl.

595. δέλων: understand ἐγγύμα λέκτρα βασ., for the preceding sentence requires δέλων.

597. "φίναι Αλδ. but φίναι ed. Lasc. and almost all MSS." Porson.

599. "Stobaeus affords πικρὸς as a var. lect. which Grotius has adopted p. 377. But λυπρός is in a MS. of Stob. referred to by Brunck and in the ed. pr., in all edd. and MSS. of Eurip. as well as in the Schol. in Plut. t. ii. p. 25. B. Schol. Aphantini in Aldi Rhet. t. ii. p. 8. fin. (The same variation is found in Tro. 346.) Also κνίζει in the ed. pr. of Stobaeus. (Cf. 657.)" Porson.

600. "με τεύχῃ two words in L. a reading which has deceived some." Porson. Literally: know you that you will alter your prayer and will appear wiser? The usual construction after ὠλίσθα is the imper. mood; ὠλίσθω ὑμᾶς ποίησον, not ποίησεις: of which see instances in Hec. 225. Elmsley therefore would read μετένθη, and put the words καὶ σοφώτερα φανεί in a parenthesis, as in Tro. 721. 'Αλλ' ἄς γε-
tā χρηστά μὴ σοι λυπρά φαινέσθω ποτέ, μηδὲ εὐτυχοῦσα δυστυχής εἶναι δόκει.

Mη. ὑδριζ. ἐπειδὴ σοι μὲν ἐστὶν ἀποστροφή, ἐγὼ δὲ ἔρημος τῦν ἔφεσομαι χθόνα.

Iα. αὐτὴ τάδε εἶλοι μηδὲν ἄλλον αἰτίων.

Mη. τί ὀρῶσα; μὰν γαμουῦσα, καὶ προδοῦσά σε;

Iα. ἅρας τυράννοις ἀνοσίας ἀρωμένην.

Mη. καὶ σοὶ ἁραία γ' οὖσαι τυγχάνω δόμοις.

Iα. οἷς ὁ πρινοῦμαι τῶνδε σοι τὰ πλεῖνα.

ἀλλ' εἰ τι βούλει παίσιν ἡ σαυτή, φυγής προσωφέλημα, ἥρμηναῖς ἔμωη λαθεῖν, λέγ. οἷς ἐτοιμοί ἀφιθνὸν δοῦναι χεῖ, ξένοις τε πέμπειν ἔμβολο, οἱ δρασουσί σ' εὐ.

νέσθω (καὶ σοφοτέρα φανε'ι) Μήτ' ἄντε- ἔχου τοῦδ' (εὐγενῶς δ' ἄλγει κακοῖς), Μήτε, σφένουσα μηδέν, ἱςχεῖς δόκει.

We find the fut. however in Cycl. 131. οὐθ' ὃν δ' ὀρφαίς, ὃς ἀπαρωμένοι χθονο-

601, 602. "Phaenesthe and dokei Reiske, depending upon meteub.' Porson.

603. ἀποστροφή κακῶν 795. ζημίας ἀποστροφή 1220.

605. αἰτίῶ, imper. mid. for αἰτιάν, blame no one else.

606. γαμουῆς, Schol. seu meliora tō γαμοῦσα. θέλει δὲ εἰπεῖν, ἄρα τοιού-

τον ἐρων ποίησάσα: οὐ γὰρ ἐφὶ ἐστι τὸ ἔλεγον, ἐπεὶ εἰπεῖν ἂν γαμουμένην, ἀλλὰ τὸν ἰδιόνοις λόγον ἐφὶ ἐστι τῇ- 

στρεφέν. γαμεῖ καὶ γὰρ ὁ ἄνθρ., γαμεῖται δὲ-ἡ γυνή. See the note on v. 264.

602. ἁραία is understood by most commentators in a passive sense: but by Schaefer and Elmsley actively; the latter seems preferable: yes, and I happen (in so doing) to be imprecating 

curses on your house: implying that the connexion of Jason with the royal family was the real cause of her being banished; or one that brings mischief on: as in Eur. Iph. T. 774. ἢ σοῖς ἁραία διώκεσαι γεγονόμαι. Soph. Ο. Ed. Τ. 1290. ὃς ἐκ χειμών ἔμων ἐστιν, οὖν ἐτι Μελνῶν δόμοις ἁραίοι. Αἰσχ. 

Α. 245. φθόγγον ἁραίον ωκεῖσ.

609. ὃς οὖ κριν., for ἵστα ὅς, know 

that, a strong affirmation: Eur. Hec. 400. ὃς τίνος ἐκουσά παιδός οὐ μεθή-

σομαί: Phcen. 727. ὃς οὖ καθὲς τει-

χέων εἴσον οὕτων: Andr. 254. ὃς 

τίνος ἀπάξεις οὐκοτ' εἴς ἐμῆς χερῶς.


Scholfield observes that the middle 

voice has the same force in ἰδιόνοις, as Thuc. iii. 44. ἥμεις δὲ οὖ δικαζόμεθα πρὸς αὐτόν, are not at law with them.

Cf. Od. Σ. 148.

612. "Very often the word έμι is wanting, especially with ἐρωμαῖος: Eur. 

Tro. 74. ἐτοιμ', ἄ βολοι, τάπ' ἐμών, 

sc, ἐστίν. Plato Phaedr. 332. (ἡ ψυχή) 


notices the same ellipse with the adj. 

ἄδεσ, (see Hec. 313.) δυνάται, ἐπι-

δενήσι, ἱκανός, οὖσ τε, πρόθυμος: see 

v. 492. 

ἀρθένσε χελ, with an ungrudging 

hand: Ovid Trist. i. 2, 67. Est illi 

nostri non invidiosa ερωτις Κοπία." 


613. ἐμβιολ', "The alliance which 

was contracted by hospitality, was 

termed προσεβία. (Med. 360.) It was 

held very sacred, and was observed by 

the ancient Greeks with greater invio-
lability than even the ties of kindred and consanguinity. The alliances of hospitality descended from parents to their children; nor were they contracted only by private or single persons, but by these with whole families and cities. Thus Nicias, the Athenian, is called ἵππευσις τῆς νεοδήμου κόρης αἰσίων, ἰρωνίζων δώματών ἐξώπιος. νύμφευς, ἱσός γὰρ, ἵνα θείον δ' εἰρήσεται, γαμεῖς τοίοῦτον, ὡστε ο' ἀρνεῖσθαι, γάμον. Χο. 'Ερωτευς, ὑπὲρ μὲν ἄγαν στροφῇ ἃ. ἐλθόντες, οὐκ ἐνδοξοίαν, οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἀλίς ἐλθοί.
Barnes' observation is not amiss: 'In scanning it must be read as oïostol.' The same critic also remarks on Androm. 1134. 'It must be read with two syllables, as if oïostol.' But in Herc. F. 195. having become bolder, he has edited μυριος oïostos αφείς. See the Pref. to the Hecuba, p. xv."


640. "προσβάλλοις", ἢ δεινὰ Ald. What I have edited, is contained in the MSS. B. D. L. P. except that L. has προσβάλλοι, ἀπολέμους Ald. I have added ὅ from L. The metres would perhaps agree better, if we were to read ἀλλ' ἀπολέμους εὐνάω—. [See the note on 633.] Κρίνων is in all the Parisian MSS, in C. Fl. L. κρίναε Schol. κρίνει Ald." Porson.

641. σεβίσκουσα, Schol. προκρίνασα, προτιμώσα: 156. El δὲ σὺς πότες Καῖνα λέχη σεβίσει.

642. Elmsley approves of Buchanan's version, Parata prompte expendere Lecti jugalis crimina: except that δέξφρων is not correctly rendered by parata, but has the same meaning as δέξθυμος in v. 320. This remark is not correct: φθην and θυμός differ in Greek as much as mens and animus in Latin: δέξφρων is quick of perception, sharp-witted, δέξθυμος, quick-tempered. The line may either be rendered: May Venus, with ready judgment, settle the disputes concerning, or may she arrange the marriages of females: selecting for them husbands of congenial dispositions, not leaving it, as Medea complains above 237. ἄγνω μέγιστον, ᾗ κακῶν λαβεῖν, "Ἡ χρηστόν. So Venus is termed ἔλεκτρος in Soph. Tr. 515.

644. Soph. (Ed. T. 830. ἢ δήτα, μὴ δήτα, ἢ δεὼν ἄγνων σέβας, ἦθοι ταύτην ἡμέρων. ταύτην ἡμέρων. ταύτην ἡμέρων."

645. (ἔνεκα) δαίμονιας: a frequent ellipsis after οἰκτρός, δήλαιος, μέλειος, δύστηνος, and similar words: see above 95. 359.

647. "οἰκτρότατόν Ald. Lasc. οἰκτρότατον recent edd., I know not from whence. If however you retain the old reading, which I shall not object to, you will at the same time restore the fugitive δεινότατον 656. from the Aldine edition, although the MSS. A. B. D. L. give δεινότατα. In the preceding verse δυσπέραστον C. and Lasc."

Porson.
643. After πάρος, as Elmsl. remarks, the more regular construction would be ἡ ἀμέραν τάν· ἐξανύσασα: cf. Soph. Ed. T. 830. El. 1131. Hermann however judiciously observes that πάρος and πριν are sometimes used for potius: the interpretation thus will be, may I rather die than live, when I encounter this misery: πάρος has this sense in Orest. 339. Τίνα γὰρ ἐπὶ πάρος οἶκον ἔλλον ἢ: Ἐπερεν,—σέξεσθαι με χρῆ; Matthiae Gr. Gr. § 455. after πάρος δαμείην supplies ἄ ὑπόλις γενέσθαι: we may also consider the words following, ἀμ. ταν· ἐξανύσασα, as an amplification of the preceding idea, having completely finished this existence.

650. "μόχθων τίς ἄλλος would suit the metre better, as Eur. El. 1314. Καὶ τίνες ἄλλαι στοναχάι μείζους ἡ γάς πατρίας δρον ἐκλείπειν; The negative often usurps the place of the interrogative, observes Porson on Hee. 296. Τονδε γάρ γνώκισαν ἵν πατρίδοις οὐδὲ τοκῆς.

652. οὐκ ἐξ ἐτ. μ. ἐχ. φρ., we have not to infer from hearsay: Ἀσχ. Pers. 271. Καὶ μὴν παρὼν γε, καὶ λόγους ἄλλων κλών: on which Blomf. cites the following among other parallel passages: Soph. Trach. 759. Αὐτὸς δεδορκῶς, καὶ κατά γλώσσαν κλῶν.

653. Deinóttata παθέων.

654. ἀχάριστος ὀλοιβ', ὅτι πάρεστι μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαν· τα χλήδα φρενών· ε—μοὶ μὲν φίλος οὐποτ' ἔσται.

656. ἄνοιξαντα, magistrates or odious; Jason is alluded to: Eur. Ion 678. λέκτρων προδότας ἀχάριστους.

657. πάρεστι, to whom it is habitual, a settled principle, whose characteristic it is; or into whose mind it comes.

658. ὑποτέρους, Schaefer on Dem. p. 74, 23. notices that the indicative is correct, although the optative precedes, because the Chorus alludes pointedly to Jason. Otherwise the opt. is required: Hom. Od. I. 47. ὃς ἀπόλλοι καὶ ἄλλος, ὅτι τουατά γε βέειοι. Aristoph. Vesp. 1431. ἔρνοι τίς ἄνακτος εἰδείς τέχνην. See above 598.

659. ἄνοιξαντα: see 655. Similar constructions are found in 742, 810. 884. Ἀσχ. Prom. 224. Κράτιστα δὴ μοι τῶν παρεστῶντων τότε Εφάλνετ' εἰ- ναι, προσλαβόντα μητέρα, 'Εκόνθ' ἐκόντε Ζηνίν συμπαραστατεῖν: thus Porson and Blomf. for προσλαβόντες.

660. κλῆς is that by which access or entrance is effected, as above 215.
This and here Orest. and Hipp.
Eur.
Thine Iph.
Ph.
Thus "Ph.
Phil.

662. "φῖλοις Ald. φίλους Fl. L. καλλιστον also Fl. in Valck. on Phoen. 538." Porson. The accus. is the proper constr.: Hipp. 643. ἐν εἴχον μήτε προσφωνεῖν τινα: Orest. 47. μήτε προσφωνεῖν τινα Μνημονεύοντας.

663. Cf. Orest. 470. "Ω χαίρε καὶ σὺ, Μενέλαος, κήδεμ' εμόν." 664. "εἰσπροφά Ald. Lasc. εἰσπρωφά A. E. which analogy also requires. For the Greeks form from νέμω νομάν, from στρεφώ στρωφάν, from τρέψω τρωτάν, [from τρέχειν τροχᾶν.] Πέτασθαι alone, as far as I am aware, makes both πτασθαι [Soph. Εδ. Τ. 482.] and κυσθαι," Porson. Cf. Hel. 83. Τίς δ' εἰ; πόθεν γῆς τῆςδ' ἐπιστράφης πέθουν;

665. παλαιὸν χρ. "This oracle was very ancient, and flourished more than one hundred years before the Trojan war; and from it the Greeks are said to have received the celebrated answer, that Troy should be taken by them in the tenth year." Robinson's Antiqq. of Greece, p. 236. Accord-
cellently corrected by Valek. on Phcen. 709., will be read here also with ad-
advantage: Kal γάρ τιν' αὐτὸς ἦλθον Ἀσίων μαθεῖν Σωλ. Πυθίας γὰρ ὄστρα, ἤν ἔχοντει μοι Φοίβου πρόμαντις, ἐξομαθεῖν ἀνιψανίαν. Σολ δ' εἰς λόγους μελῶν γάρ ἐν ἕλητον μαθεῖν." Porson.


673. "When a subst. is not compared with another, but the quality of a thing, in its proportion to another, is considered, and compared in degree with this proportion, where in Latin quam pro is used, then ἣ κατά or ἣ πρὸς is put after the nominative. Herod. iv. 93. τῶν Ἀθηναίων τούτων ἐπιστάμενον διαστάτω τέλεια καλ ἢ ἄριστα βαθύτερα ἢ κατά Ἐρθικᾶς, i.e. ἢ αὐτά Ἐρθικῆς ἐξουσίαν, than can be expected from the Thracians, than one meets with among the Thracians. Soph. Εἰδ. C. 598. τῇ γάρ τοι μείζον, ἢ κατ' ἀνθρώπων, νοσεῖς; worse than man can bear. Thuc. vii. 45. ὑπά τελῶ ἢ κατά τούς νεκροὺς

Lascar's edition; for in vv. 93. 369. 799. Porson has noticed that it gives κατασκήψαι τινα, διώτισαι ποτέ, and ὑφεται ποτέ.

davmoνος τινος τόχυ. Livy i. 4. Forte quadam divinitus. Iph. A. 351. εξεπλήσσον τῇ τόχῳ τῇ τῶν ἑδων, by some calamity of which the gods were the authors. See Blomf. Gloss. Α. Esc. Pers. 368. on the φθόνος Δεορού.
ελθθη, more arms than the number of the dead led one to expect. Plat. Rep. ii. p. 211. In 671νανα νεκρον μειζων κατ' ανθρωπον, greater than a man usually is. Xen. Mem. S. iv. 4, 24. to τους νανους αυτους τωι παραβαλλουν τας τιμωριας ἡχειν, βελτιωνος ἄντρωπον νομοθετον δοκει μοι ελναι, more sagacious than can be looked for from man. Thuc. vii. 75. μειζων ἣ κατά δάκρυα, τα μέν πεπουθασα ήδη, τα δέ μελλοντας which in Herod. is μειζων κακα, ἣ δωτε ανακλαιεν. Both constructions are united in Eur. Med. 673. σοφότερος κατ' άνδρα συμβαλειν ἓπτη, i. e. κατ' άνδρα και ἣ δωτε άνδρα συμβαλειν. Thus too Plat. Crat. 247. τατα μειζων ἐστιν ἣ κατ' ἐμε καλ σε ἕξευρεν. Math. Gr. Gr. § 449. Additional examples may be found in Blomf. Gloss. Ασχ. S. c. Th. 421. Ag. 342.

"σοφότερα ἐπτη is used in the same sense as σοφην παρθενον Phen. 48. applied to the Sphinx, i. e. such as none but one who is σοφος can understand. Aristoph. Ran. 1482. δ μεν σοφως γαρ ἐπεν, δ δ' ἐτερος σοφος. On the idiom σοφότερα συμβαλειν, see 317. 321. άνδρα for άνθρωπον, as Soph. (Ed. C. 566. ἐπει "Εξοςι ανθρώπϊν ἣν, χοφτί της εις αθροιν ουδεν πλεον μοι σον μετεστιν ημερας. Grammarians observe that ανθρωπος is much more rare than the plur. άνδρες for άνθρωποι. Elmsl.

675. "Some one may probably object to the particle καλ as an explicative. For in Androm. 89. where the reading is most correct, 'Αλλ' έλιν, έπει τοι κου περιβλεπτος bios, Brunc, citing it in the Poetae Gnomici, p. 305., corrects έπει τοι γ', and adds, 'I have produced these verses, to remove a slight error in the former senarius.' It would have been better to have withheld his hand: for he has not removed, but has introduced an error into a good verse. Suppl. 881. 'Ηχθαι', έπει τοι γ' odon aitia παλις. Thus Markl. and Musgr. have edited from three Paris MSS. But I have remarked, that Aldus in the Supplices and both Iphigenias often preserves a better reading, or the traces of a better reading, than those MSS. Markland cites from Stobaeus έπει κατ' ουδεν, and this is the reading in the edition which I use, that of Gesner 1543. xliv. p. 314. But Grotius has edited έπει τοι καυδεν, undoubtedly from a MS., for Trinacellus gives έπει τοι καυδεν. For at first the reading was slightly corrupted into έπει τα καυδεν: [cf. 44.] from whence afterwards was formed έπει κατ' ουδεν. Besides, I think, that the Attics were not at liberty to put γε after τοι, unless some word intervened. The exceptions are certainly very few; the most important, which occur to mind, are Aristoph. Thesm. 716. Eur. Iph. T. 726. To return to έπει τοι καλ, HeracI. 508. Οδ δ' έπει τοι καλ γέλατος άξια: 747. Θελην' έπει τοι καλ καλδ μενεν δωρον. Lucian Jov. Traged. ii. p. 644. Όυ καλοσι έπει τοι καν εκοινους μεγα which verse is taken from Eurip. Aristoph. Ran. 511. οδ μη σ' έγνε περιφομαι απελθων', έπει τοι καλ κραι Ανεβαρτεν. Acharn. 931. 'Εμοι μελησε ταυτ', έπει τοι καλ ψευδει. In other places this phrase is corrupted or obliterated, as in the Schol. Venet. on II. N. 567. Τσν' δε έντραπαλιζομενου οπεχορει, έπει ουκ αν κατα την ουν αναχωρουντες ἐτρωθη. Read from the Codex Townelianus, έπει τοι και κατα την ουν ετρωθη αναχωροντ. Ibid. 768. έχει δ' ήδος θ λόγος. Instead of these words the same MS. gives more fully, έπει τοι καλ δαιροντες τοις έτραπασ' άλλ' έχει ήδος θ λόγος. Porson. The phrase έπει τοι καλ is equivalent to nam certe quidem, according to Hermann on Viger, n. 242.

676. τι δ' ύπτη έχρησε; what response then did the god give? Χραο, to give
an oracle: χρόνοι, to consult an oracle.


685. " κάμοι δὲ Αλδ. καμοὶ γε Α. B. D. L. P. (ορ κάμοιγε.)" Porson. κάμοι δὲ is objectionable by a canon established by Porson on Orest. 614, that the conjunctions καὶ—δὲ do not occur in the same clause of a sentence among writers of the age of Eurip.

687. τὶ γὰρ κ. τ. λ. Yet why is your eye so dim and your body wasted? " Can συντέτηκε be applied to ἔμμα? I think not. We must therefore supply τέγνειται or something similar. This form of expression is very frequent: Hom. II. Τ. 326. οἱ μὲν ἐκεῖθ ἱστον κατὰ στίχας, Ὑάκη ἐκατόν ἤπειροι αὐρισθώσες [ἐστάσαν], καὶ ποικίλα ἄρμαται ἐκεῖνο. Εὐσχ. From 21. "Ιν' οὗτε φωνήν [ἀκούσει], οὗτε τοιῷ μορφὴν ἱπατῶν Ὀμή. More examples are given by Brunck on Soph. Ed. T. 271. El. 435. and by myself on Heracl. 312. (Καὶ δώματ' οἰκήσατε, καὶ τιμία πατρός.)" Elmsl. By συντέτηκε, Elmsl. wishes συντέτηθη to be considered as the perf. mid.: but it may also be the perf. act. συντέτηθη, in a neuter sense, as above v. 25. Τὸν πάντα συντήκουσα δακρύοις χρόνον. This verb in Iph. Α. 398. is used actively, Ἐμὲ δὲ συντήκουσι νῦκτες, ἡμέρα τι δακρύοις. See also above v. 141.

55e. " Eur. El. 503. Τι δ', δ' γεραί, διαθρόγων τὸν ὕμμα ἄχεις; below 901. 'Οψιν τερείνην τήν ἐπιλησα δακρύων.
Here ὁδε has the same meaning as ὁδε or αὐτῶς: cf. 49. 154." Elmsl.

691. τι χρήμα δράσας: by what conduct? Hec. 742. τι χρήμα μαστεύσαι; Matth. Gr. Gr. § 566. 5.

692. ἐφ' ἦμιν, in my stead, to supersede me: Alc. 382. μὴ γαμεῖν ἀλλὰ ποιεῖν γυναῖκ' ἐφ' ἦμιν.

693. ἢπον is the reading of all MSS. and edd., but Elmsl. objects to it, on the ground that ἢπον is no more of an interrogative than ἵσως, οὕτω, ὁδε ἐγώ, and similar forms of expression, by which a conjecture is hazarded on any subject, and may be expressed in English by I suppose, in Latin by nemoque, but is inapplicable to the present case, where Aigeus intends to express great surprise at the intelligence of Medea. His conjecture, which he has substituted in his text, certainly adds considerably to the force and spirit of the line: ἢ γὰρ τετόλμηκε ἢργον αὐχείσιν τόδε; thus 678. ἀπὸ δέως, ἢπον γὰρ δεύω οἷς τείνεις βίον; Hec. 753.

703. ἢ γὰρ τιν' ἄλλον ἔτεκε ἢ κεῖνος, γοῦν; 1030. ἢ γὰρ καθέλει Θρήκα τα καταρτεῖς ἐξόν; 1106. οὕτω, τι λέεις; ἢ γὰρ ἐγγὺς ἐστὶν οὖν; Soph. El. 1221. Ἡ. ἢ γὰρ τιν' ἄλλον ἔτεκε ἢ κεῖνος, γοῦν; 1030. ἢ γὰρ καθέλει Θρήκα, καταρτεῖς ἐξόν; 1106. οὕτω, τι λέεις; ἢ γὰρ ἐγγὺς ἐστὶν οὖν; Soph. El. 1221.

696. ἢρασθεῖς—μέγαν ἐροτα. Hipp. 32. ἢρωσ᾽ ἐροτα: 337. ὁσ᾽ ἢράθην ἢρον. Od. O. 245. φίλει φιλοτήτα, ἢ ἐρασθεῖς takes its tenses only from the passive form, aor. I. ἢρασθην, amari. Of the real passive only ἐρωμένος, one beloved, is found." Matth. Gr. Gr. § 234.


ΜΗΔΕΙΑ.  69

Μη. ἀνδρῶν τυράννων ἥδος ἴράσθη λαβεῖν.
Αἰ. δίδωσι δ' αὐτῷ τίς; πέραινε μοι λόγον.
Μη. Κρέων, οδ ἄρχει τῇδέ γῆς Κορινθίας.
Αἰ. ἔγγυγνωστὰ μὲν γὰρ ἤν σε λυπεῖσθαι, γύναι.
Μη. ὀλωλα' καὶ πρὸς γ' ἐξελαύνομαι χθονός.
Αἰ. πρὸς τοῦ; τοῦ ἀλλο καινόν αὖ λέγεις κακόν.
Μη. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθας.
Αἰ. ἐν' Ἰάσων; οὐδὲ ταῦτ' ἐπίγεστα.

701. μὲν γὰρ —: γὰρ must be supposed to have reference to the question which Α.ε.geus asks in v. 687, no wonder that your eye is dim and your form wasted; for it was indeed excusable, &c. See v. 491.

"ἵνα γάρ τοι, as above ἐφι for ἐστὶ: Hipp. 359. Κύπριος νῦκ ἃρ' ἤν δέεσ, ἀλλ' έτί μείζον ἄλλο γνήστασι. Hor. Od. i. 37, 4. nunc Sahariibus Ornare pulvinar Deorum Tempus erat dapitibus, sodales.

702. πρὸς, sc. τοῦτος, besides: Hipp. 897. καὶ πρὸς γ' ἔξελω σφ' τῷ δέεσ γῆς. Phoen. 619, καὶ κατακτήσω γε πρὸς.


704. "τόπον ἐξω χθονὸς Αλδ. and edd. But what I have given is authorised by the MSS. A. B. D. Fl. L. P." Porson.

705. ἐπίγεστα for ἀλη̣ν: cf. 225. 274. Alc. 1114. ἐπίγεστο, ἀλὸχος πιστὸς οὖν' είς φίλοις.

706. "καρπερεῖν δ' οὖ βούλεται seems to have been the reading of one of the Schol. I consider the true one to be that of the MS. C., and also D. in the margin, καρδία δὲ βούλεται," Porson. Elmsl. and Scholef. approve of the received reading, καρπερεῖν, understanding it ironically: injurium mihi a Creonte illatum aquo animo sustinere: he objects in words indeed, but he is ready patiently to submit to it, to brook the insult: Alc. 1074. χρη δ', δοτις εί σφ, καρπερείων θεω δόσιν: 1081. ἢ δάν paraue新城 ἕ παροιτα καρπερεῖν. Mat-thia has the following observation: "Καρπερείων est quidem aquo animo aliquid sustinere, sed quod ipsi τῳ καρ- περουτὶ, non alií, injusvium, grave, odiosum est. Si hoc loco verum esset καρπερεῖν, significaretur, ipsis Jasoni Medeae exilium grave accidisse, quod longe secus est."

709. A similar instance of a change in the ictus metricus in a word repeated in the same line is cited by Schæf. from Αesch. Prom. 1035. Τόλμησον, ὥ μαται, τόλμησον ποτε.

710. ἐκπεσοῦσαν, sc. ἐκ χθονὸς, ejected: cf. 462. a frequent ellipsis, particularly in Thucydides, e. g. i. 2. οἰ πολέμῳ ἦ στάσει ἐκπεσοῦτες. eiπισεωθήσης, with indifference: Orest. 1332. μετασάχεις ἰκεσίας φλοιος, Μενελάου ἦματι μὴ δακτύλια εἰσίδειν. This sense belongs more properly to παριδεῖν or περιδεῖν.
νοτως ἐρώς σοι πρὸς Ἱεων τελεσφόρος γένοιτο παῖδων, καύτερς ὁλίγος Ἡάνοις. εὐρημα δ' οὖν οἶσθ' οἷον εὐρήκας τὸδέ· παύσω δὲ σ' ὄντ' ἀπαίδα, καὶ παίδων γονὰς σπειράλε τῷ Υήσῳ· τοιάδ' οἶδα φάρμακα.

Α. πολλῶν ἐκατι τίνιδε σοι δοῦναι χάριν, γόναι, προθυμός εἰμι, πρῶτα μὲν Ἱεων, ἑπειτα παῖδων, ἢν ἐπαγγέλλει γονάς. εἰς τούτο γὰρ ὅθ' φρούδος εἰμι πᾶς ἐγώ.

711. καὶ δόμως ἐφέστιοιν, an inmate in your palace: Brunc on Soph. Trach.262. (ὅς αὐτὸν ἐλθὼν ἐς δόμως ἐφέστιοιν,) observes that the Greeks said indifferently ἐλθὼν ἐς δόμως ἐφέστιοιν, δωμάτων ἐφέστιοιν, (Cycl. 369.) and ες δόμως ἐφέστιοιν: Electr.216. ἐφέστιοιν εὐνας ἔχοντες.

712. "The optative with ἂς is used in entreaties, when, in order to render the other propitious to the suppliant, the latter wishes him something pleasing or profitable: as Il. A. 18. thus Sic te diva potens Cypri regat. Or in assurances, Aristoph. Thesm. 469. Κατή γὰρ ἔγωνν', οὖνων ὀραλμον τῶν τέκνων, Μισώ τον καδρ' ἐκεῖνον, I hate him, as truly as I wish to live to have joy in my children: Nub.520." Matth. Gr. Gr. § 513. Obs. 4.


716. "This and the three following verses are omitted by the Flor. MS. in consequence of the repetition of γωνάς: see Valck. Phcen. 360. A phrase similar to the termination of this line occurs in Herod. iii. 85. where Οբαρες says to Darius: 'ᾲς βασιλεὺς οὔδεις πρὸ σοῦ ἔσται· τοιαῦτα ἔχω φάρμακα. Cf. Theocr. ii. 161." Porson. Cf. 785. 1318. 1342.


719. "ἐν μ' from A. L. has been edited by Brunc, which I cannot suppose that he takes for μοι. If any one should understand it for με, I would not much object, since several verbs of the same kind sometimes, although but seldom, govern an accusative instead of a dative, such as εἰτείνων, εἰτε-στέλλειν, λέγων, παρατείνω. But I consider the pronoun as unnecessary." Porson. Εἰτείνων and λέγειν however differ materially in sense when followed by a dat. or an accus.: in the former case they signify to speak to, in the latter to speak of a person: see Hec. 972. In Soph. Ed. C. 1402. for τοιοῦτον, οὖν οὐδε ψωφήσατι τιν' ἐξεσθ' ἐταλων, Brunc and Elmsl. correct τών, Cf. Orest. 221.

720. φρούδος: this word occurs above 137. οὐκ ἔσται δόμωι φρούδοι τάδ' ἦδη: 479. ἐρωτῶν δὲ φρούδη πιστίς, worth nothing: and such is its meaning here: similarly to the expression used by Hecuba, 620. ἂς εἰς τ' ἐν ἤκουσέν, come to nothing. Dunbar (Coll. Gr. Min. p. 199.) translates the line thus: For I am now wholly gone for that.

722. "The repetition of the pronoun in four successive verses is very inelegant. I therefore propose to read πειράσομαι γάρ, and to remove the comma after χθώνα. A similar error affects the passage in Hel. 962. Ἀλλ' οὖχι τούτο τὸ καλὸν, εἰ καλὸν τὸς, Αἰρησόμαι τὸ πρόσθε τῆς εὐθυμονίας: read, Αἰρησόμαι "γὰρ πρόσθε τῆς εὐφύχιας. First εὐφύχια became corrupted into εὐφύχια (see the note on 553.) from the similarity of letters, afterwards into εὐθυμονίας from the coincidence in meaning. Heath therefore and Tyrwhitt have well restored εὐφύχια." Porson.

723. "τοσόν γε Ald. τοσόνδε C.L.P. It matters but little. Also προσήμακι L. not badly," Porson.

724. Notice that δὲ is omitted after προσήμακι, as in ν. 353. after προδεικνύω: οὐ βουλησόμαι, I shall not be willing.

725. αὐτῇ, of your self, of your own accord: so in 727. Theocr. xi. 12. Πολλάκις ταῦτα τὴν αὕλιον αὐτόν ἀπέμεινεν Χλωρᾶς ἐκ Βοτάνας. Thus ἵππες is frequently used: Virg. Ecl. iv. 21. Ἱππες lacte domum referent distenta capella: Georg. i. 34.

ἐὰν πέρ. Maltby in his Thesaurus makes the following observation: "If the indexes are to be trusted, ἐὰν occurs only in one passage of Sophocles, viz. Antig. 327. and never in Euripides, except when accompanied by περ."

726. οὐ χαὶ μέθω, I will not surrender you: Dawes (Misc. Cr. 221.) gives this canon: the construction of the Greek language requires that the particles οὐ χαὶ should be followed either by the fut. indic. or the second aor. subj.: the distinction to be observed in the two constructions is thus stated by Elmsley, (Ed. C. 177.) χαὶ μὲν with the fut. forbids, with the subj. denies: thus οὐ μὲν μεθέσεις is the same as μὲν μεθῆσας or μὲν μεθέσας: so in ν. 1148. οὐ μὲν δυσμενής ἐσεὶ φιλῷος, the meaning is not οὐκ ἐσεὶ, you shall not be, but μὴ ἥπτῃ, be not. See Hec. 1022. Guide to the Greek Trag. p. 262.

727. οἴπαλλασσόμαί, to depart, with γῆς, χθονός, οἶκως, &c. is of frequent occurrence: 340. κοδῆ ἀπαλλάσσει χθονός; πᾶνδα is a mere redundancy, governed by κατὰ understood: as in Hec. 812. τοί μ᾽ ὀπεξάγειες πόδα; 730. The more usual idiom would be: πάντα καλὸς ἄν ἔχοι: as in 754. Χαίρων πορεύοντα πάντα γὰρ καλὸς ἔχει. Iph. T. 1195. Καλὸν τὸ καλὸς γένος ἐν καλὸς ἔχοι. Elmsley remarks that the sense would be the same without καλὸς: i.e. that πάντ᾽ ἔχω is the same as πάντα καλὸς ἔχει μοι: but this is incorrect; for πάντ᾽ ἔχω signifies I understand it all: Orest. 740. τοῦτό πάντ᾽ ἔχω μαθὼν: Iph. A. 883. πάντ᾽ ἔχεις, rem tenes ommem. Phæn. 967. τὰ μὲν παρ᾽ ἡμῶν πάντ᾽ ἔχεις.
732. Elmsley has edited: ἐχθρὸς ἐστὶ μου.

734. "μεθείσαν Αιλ. D. E. μεθῆς ἐν Α. (which corresponds to Brunck's membrane) and recent edd., a solecism: [see Brunck on Soph. Ed. T. 1046.] μεθῆς ἐν (as it appears to me) B, with ἐκδοσις written over it. Brunck had correctly edited μεθεῖν ἐν, which C. L. P. and the Schol. have; but he is wrong in the arrangement of the construction, which the Schol. properly explains: ἔγνωσι εἰμὲ ἐκ γαλας (thus L. : in Ald. badly γαλης,) οὐκ ἐν μεθεῖν, ἐμοῦ being understood. Brunck however endeavours from this passage to prove that the middle voice μεθέ-σθαι governs the accus., in opposition to the canon of Dawes Misc. Crit. p. 238. and Valek. on Phcen. 522. [See Hec. 400. Guide to the Greek Trag. p. 263.] Brunck himself in Aristoph. Vesp. 414. seems all but desirous to read τοῦθ' ἐγὼ οὐ μεθῆσομαι. A formidable passage of Sophocles remains, Electr. 1277. τῶν σῶν προσώπων ἡνοίαν μεθέσθαι. Read, in the Doric form, ἡσοίαν [cf. Phcen. 326. τῆς γυναικίς παλαιῶν, al. παλαιῶν χαριμῶν.] Electra herself again uses the plural in v. 1302. But that others may not fall into the same mistake, I will add a few words in explanation of this figure. When two verbs governing different cases are referred equally to the same noun, the Greeks, to avoid an inharmonious repetition of the proper name or pronoun, put it only once in either regimen, and omit it in the other case. Antiphanes in Athen. viii. p. 339. Α. ἐν ἦν ἦν, τασ χείρας οὐκ ἀφέσεται: where οὐκ would be equally good in sense, but worse with respect to the metre. Aristoph. in J. Pollux vii. 108. Πλήν εἰ πρίατο βασκανίον τις δεόμενος ἔπι κάμην άνδρός χαλκέως. Brunck has thus disposed these words into verses, Fragm. Inc. ixii. Πλήν εἰ πρίατο βασκανίον τις δεόμενος ἔπι κάμην άνδρός χαλκέως. I should be glad to know what kind of metre the second verse is: for κάμην lengthens the middle syllable. Therefore it is in part neither of an iambic nor trochaic verse. They are the words of a person in reply to the enquiry to what use something or other can be applied: [Οὐκ οἶδα] πλήν εἲ τις πρίατο δεόμενος Βασκανίον ἔπι κάμην άνδρός χαλκέως. The Faleenburg ΜΙ. affords Βασκά-νιον. I have added Οὐκ οἶδα, not as the words of the comic writer, but to fill up the verse. Plato p. 174. D. Η. Στ. τῶν μὲν γὰρ εὐθὺς παιδὰ τινα ἐνδοθεν ἀπανθήσαντα ἄγεν: where, if the reading were correct, αὐτῷ would be understood after ἀπανθήσαντα. But it is evident that something else was formerly extant in the copies of Plato, from Photius under Ο. Ο. περισσωμέ-νως ἄντι τοῦ ἐκτοτο: δεσούνως δὲ οὗτοι: συμπότοι: οἱ μὲν γὰρ εὐθὺς παιδὰ τινα τῶν ἐνδοθέν ἀπανθήσαντα: καὶ οὐ ἄντι τοῦ αὐτοῦ: πολιτεία: πλήν οὐ. Suidas, or his copyist, in transcribing this passage, having met with συμπόσιον of συμπόσιον, with extraordinary stupidity prefixed Ζητεὶ ἐν τῷ, meaning, Look for it under the word Συμπόσιον. In Plato however ought without doubt to be read: οἱ μὲν γὰρ εὐθὺς παιδὰ τινα τῶν ἐνδοθεν ἀπανθήσαντα ἄγεν: which he thus wrote, to avoid the concurrence of the accus. The passage from the Republic, is in lib. x. p. 617. E. Η. Η. Στ. τῶν δὲ παρ' αὐτῶν πεσόντα ἐκα-στόν ἀναρέσαθα, πλήν οὐ: ἐδὲ οὐκ ἐξαν. But, to return, it is worthy of remark, that μεθείσαν, μεθείς ἐν, are not various readings, but the true reading slightly corrupted. For if you write at full ΜΕΟΕΙΟΑΝ, you can see how easily it may be changed into ΜΕ-ΘΕΙΚΑΝ." Person. The following are instances of the construction explained

Schol. Βουλομένως με ἄγειν: see above, v. 11.

735. λόγοις δὲ συμβᾶς, subaud. μέν: see Hec. 1103.

"ἐνώμοσας edd. and most of the MSS. But B. D. have as a various reading that which Muretus had conjectured." Porson. "Ἀνώμοσα is found again, Hipp. 608. 'Ἡ γλῶσσα' ὁμώμαχ', ἡ δὲ φρήν ἀνώμος. See the note on Hec. 235. This line is quoted by Schaefer on Hec. 782. as an exception to the rule there given by Porson, that where two members of a sentence are closely connected, one containing a participle, and the other an adj., the participle ἄν cannot be omitted in the latter. But Dobree (Aristoph. Append. p. 144.) has explained, on the suggestion of Porson himself, that verbs such as ἐνώμοσας are rather participles than adjectives, indeed the participles themselves of the ancient form, as is evident from those in Latin.

736. "κατικηρυκέμασιν Οὐκ ἂν πιθοῦ MSS. edd.: but, since the negative particle is detrimental to the sense, critics have proposed various conjectures: ὡς Μusgr. ; but this is not found in the tragic writers even in the choruses, much less in the senarii. Brunck has edited σὺ γὰρ, but this is too emphatic, and would intimate that Ἀγεύς was worse than other men. I have edited, as nearest to probability, Eurip. Med.

the conjecture of Wyttenbach. Not to offend Ἀγεύς, Medea qualifies her apprehension by the word ἄπειρα. A similar precaution is to be met with in Soph. Phil. 811. κατί κηρυκέμασιν Ald. Lasc." Porson. Elmsley, not altogether acquiescing in Wyttenbach's conjecture, asks, may not πίθοι more probably be corrupt than οὐκ ἂν! Schaefer seems to suspect both, and therefore conjectures κατί κηρυκέμασι Noων ἂν πιθοῦ: as Hom. II. X. 46. ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα δή ἵεροίσιν. The word ἅρον in the Schol. vindicates the reading adopted by Porson: Τοῦτος οὖν Βουλομένως ἕξαιτεισθαί με, οὐκ ἂν ἐκδοθῇ ἄμφος: καὶ διᾶ λόγων μόνων συνθείο [sensus Heath.], ἤσων ἂν ἐκείνων γένους φιλος, καὶ διὰ ταύτη ἐκπρικέματα, δέ ἐστι τὰς πρεσβείας, ἐξαιτουμένους με ἐκδοθῆ ἂν αὐτοῖς. 737. τάμα μὲν γὰρ ἄδοι., for ἄγω μὲν γὰρ ἄδοιη: see 347.

739. "ἔλεες ἐν λόγοι Ald. ἔλεες not inelegantly Valck. on Phcen. 531. (=540.) which Musgr. approves and Brunck and Beck have edited. But since tautology is avoided by editing ὡς γάρ with all the Paris MSS., the Florentine ed. and that of Lasc., I have preferred it. "ἔλεες is equivalent to ἔβδειξας ἐν λόγοις." Porson.

740. οὐκ ἄρα, I do not stand along, am not averse from doing it.

741. "Thus A. B. D. Fl. L. P. ἄσφαλέστερα Ald. X. P. 781." Porson. Cf. 67. Elmsley has edited ἄσφαλέστερα, as more consistent with the following words το σὸν τ' ἐκαρὲ μᾶλλον. He admits however that the words καμινο τάδ' ἐστι λέγοντα in v. 931. and similar phrases of frequent occurrence defend the superlative.
742. ἔχοντα: this transition from the dative to the accus. has been noticed above vol. 662. To the examples there given add Α.σch. Αg. 1619. Οὔτω καλῶν δή καὶ τὸ καθαλών ἐμόλι, ἰδίωτα τούτων τῆς δικής ἐν ἐρκεσίν. But the construction is clearer if taken according to Elmsley's suggestion: δεικνύων (i.e. φανεσθαί, οὐ διὰ being understood) σοῖς ἔχοροῖσ σκῆψιν τιν ἔχοντα, to show that I have some plea: here δεικνύων ἔχοντα is the same idiom as δείξω σοφός γεγός above vol. 548.

743. Τὸ σὸν τ’ ἐφαρε μᾶλλον, and you are more secure: see 347. 737. "Τὸ σὸν δ’ ἐφαρε Ἀλδ. Τὸ σὸν τ’ ἐφαρε Λασκ. and, I think, most of the MSS., certainly A. on the authority of Brunck. Greg. Ναζ. (X. Π. 761.) surprisingly perverts the whole passage: τὸν σὸν δ’ ἐφαρε μᾶλλον ἐξηγοῦ Σεόν, but in such a way, that it is easy to see that he found τὸ σὸν δ’ ἐφαρε in his copy." Person.


744. "Lasc. omits the character of Medea: ὅμως Lasc., which certainly does not affect the metre, although the other is preferable even in this respect. But for the benefit of tiros, it is worthy of observation, that the tragic writers never employ this form, viz. in which ὧν is put for ὅν in the end of a verb; the old comic writers very rarely; the poets of the middle comedy more frequently; those of the new very frequently. It began gradually and sparingly to be adopted about the middle of the time of Aristophanes; for the only instances are ὅμως Av. 1610. συμπαραμετρίων in the last of his plays, the Plutus 719. Other passages, in which it seems to be used, have either been or ought to be corrected. Καταγγελεῖ and κερανώει are to be restored to Eubulus and Theophilus in Athenaeus x. p. 450. A. x. p. 472. D." Person. "Ομοῦ for ὅμως, as ἐπιθέλει for ἐπιθέλειν, Aristoph. Av. 666. See Matth. Gr. Gr. § 205. 5. "Thomas Mag. p. 229. ἵστεον, ὅτι ἡ τεταρτή συνείγε τῶν εἰς μὴ προτιμωτέρα τοῖς Ἀττικοῖς τῆς βαρυτόνου δεικνύων γὰρ καὶ δεικνύω Λέγονσιν, οὗ δεικνύον οἴδο τευγνών." Schaefer. Elmsley makes the following observations on Person's note: "With regard to ὅμως, it seems to me merely accidental, that nothing of the sort is read in Ἀσχyllus, Ὁσρ., or Eurip. For ὅμως and similar verbs have no imperfect subj. in the Attics, except that which is derived from the common form ὅμως. And I have no doubt, that any one of the tragic or old comic writers would have used as readily said ὅμως as γράφον, or λέγω, if the sentence had required the subj. of that verb. Person however seems to have rightly decided that the part, συμπαραμετρίων belongs to the later Attic. This form came into frequent use after the age of Euclid. But I do not think that even comic writers of the latest period would have used ὅμως, which some MSS. assign to Eurip. For there is this difference between ὅμως and ὅμως, that ὅμως has a short syllable after ὅ, ὅμως a long one. But the comic writers seem to have used this form only when ὅ is succeeded by a long syllable. Thus they said ὅμως, ὅμως, ὅμως, ὅμως, ὅμως, but not ὅμως, ὅμως, ὅμως, ὅμως, ὅμως. At least I have not met with any instance in what remains of their writings."
δμνυ πέδων γῆς, i.e. τρότων. Soph.
Trach. 1187. 'Ομων Διός νῦν τού με
φάσαντος καρά. Virg. Ξν. vi. 35.
Maria aspéra juro, i.e. per. Eur. Hipp.
1029. νῦν δ' ὄρκων σοι Ζήνα, καὶ πέδων
χθενός 'Ομωνυ. The next line occurs
also in Eur. Iph. T. 739.
747. αὕτωσ — ἐκβαλεῖν, the nomin.
with the infn., according to the Greek
idiom: see Orest. 1120. Matth. Gr.
Gr. § 535.
749. ἐκείνου τρότων: Orest. 1038.
ἄλλ' αὐτόχειρι ὑνήχ'κ', ώθω βουλεί,
τρότω: Hel. 1567. ἐκβαλόντες δάκρυα
ποιήσα τρότων.
750. "Ald, and almost all edd. have
λαμπρὸν 'Ηλίου τε φῶς, with the con-
junction inegyinely inserted, as I have
noticed in a similar case, Hec. 78.
[There however neither καλ nor τε fol-
lows the conjunction in this position;
otherwise instances are not wanting of
this, which Porson denominates an
inelegance, as Elmsl. has shown in Mus.
Crt. ii. p. 281. Thus below 1104. Καὶ
δὴ γὰρ ἀλλις βιοῦν τ' εὖρον, Ἵλιαρτα τ' ἐνδόθη τέκνων. Soph. (Ed. T.
756. οῦ δὴ τε: ἀδ' οὐ γὰρ θάλη, καὶ
κράτῳ Σε' τ' εἴδ' ἔχοντα, Λαίδων τ' ὀλυ-
νλότα, &c. Ant. 120. ἔθα, πρὸν ποθ'
ἀμέτρων Αἰματῶν γένους Πληθνήναι
tε, καὶ στεφάνωμα πάργων Πευκάνθω
'Ηφαίστου ἐλέιν. Phil. 141. Φάσκει δ'
αὐθὴν τὴν Ἡρακλέους Ἀκόροι τ' κλέων,
λέσβεσιν τ' ὄνων. Eur. Ph. 333. ἀνύβη
μὲν ἔξοψ' Ἐν' αὐτόχειρα τε σφαγών,
ἥπει τέρεμιν τ' ἀγχωνά. Herac. 396.
σκέπη, — Πολα προσέβαμε στρατότεθνον
τ' ἀνεύ δορός, Ἐν αὐλαῖε της' ἐρυθῶ-
σηται χθέως. Elmsl. therefore retain
λαμπρὸν 'Ηλίου τε φῶς. Yet with this
reading one would rather expect ὄσ-
τρων τε, or something similar to follow,
which φῶς could be applied.] I
shall in that general the tragic writers
add the conjunction to each noun, but
not always; and therefore we might
read λαμπρόν 'Ηλίου φῶς, suppressing
the intermediate conjunction, which is
sometimes the case; and which is the
actual reading of Lascaris's edition.
And this would suffice for the removal of
that perplexing τε. But since the
MSS. B. D. P. have as a various read-
ing in 744. 'Ηλίου τ' ἀγνῶν σέβας,
which Musgr. properly remarks ought
to be referred to this verse, I have so
edited. Soph. (Ed. T. 830. οὐ δ' τε
Ἀγνῶν σέβας. Philoct. 1289. 'Απόφοις'
580. τὸ τῶν τε δαιμόνων ἁγνῶν σέβας.
Æschylus Eum. 886. ἀλλ' εἴ μὲν ἀγνῶν
ἐστὶ σοι Πειδώς σέβας: Idem, Myrm.
donibus ap. Athen. xiii. p. 602. ἐ. σέ-
βας δὲ μηρῶν ἄγναις ὤν εὐθρῶς, (or
κατέρθως. See Plut. Erod. p. 751. C.)
'Ο δυσχαρίστε τῶν πινιπνον φιλημάτων
which are the words of Achilles to the
corse of Patroclus. "Ἀγνὼς is edited,
but ἁγνῶν is thrice cited by Canter Var.
Lect. ii. 9. probably from MSS. These
words are certainly often interchanged,
but ἁγνος is very rarely employed by the
Attics, never, I believe, by tragic writers.
[It is found in Æsch. Suppl. 865. but
the passage is undoubtedly corrupt.]
From the same scene is borrowed a
p. 457. Μηρῶν τοῦ τῶν σῶν ὑπέθεν
ὁμιλα. In Homer, II. Σ. 18. Anti-
lochus first brings to Achilles the in-
telligence of the death of his friend.
Antilocho had done the same in Æsch-
chylus, to whom Achilles answers:
'Ἀντίλοχ', ἀπολομέων με τοῦ τεθνηκότος
Τῶν ἔκώ νά μαλλον. τάμα γὰρ διείχεται,

δμνύμι. In Homer we find the
middle syllable short: II. Σ. 278.
δμνύδε δ' ὄν ἐκέλενεν: Ψ. 585. δμνύθη μὴ
μιν ἐκὼν. Heyne accounts for this by
the hypothesis, that there were two
forms: δμνύω, δμνύμι: and δμνώ,
διμυμί, the latter contracted from δυ-
νία, διμυμί: for, as he observes, the
tenses of verbs in μι show that they
were of two forms: δώμ, δόμι, and
dόμι, δόμι: θέμι, θέμι, θημί, τίθημι:
διδάμεν, διδάμεν, θεγνύμεν, θεγνύ-
μεν. Thus II. Λ. 260. Ἰππος θεγνύ-
μενα: but Π. 145. Σωσ θεγνύμενο
ἀνωγε. Thus ιείει Μεδ. 1184. is from
a form iέω for ήμι.
751. ἐμμενείν, for ἐμμενεῖν, Elmsley;
and the same emendation had occurred
to Schaefer; but Schaefer on Theocr.
xxvii. 60. (Φής μοι πάντα δόμεν τάχα
δ' υπέρτρεν οὐχ ἀλα δολή,) relinquishes
it as unnecessary; and therefore no
alteration is requisite in Phcen. 1255.
'Επι τοῦτο ιέντε Ίστείσατε, καὶ
μεταχ-
μίοις ὂρκους ἐπιθέψαν ἐμμενεῖν στρατή-
λάταις: or in Thuc. iv. 19. οὐκοίτερός
ἔστιν αὐτόχρον ἐμμενεῖν οἷς ἔφοβου: but in v. 18. 47. it is evident that ἐμ-
μεν εἰς ἡμμαχία is the proper reading.
in the latter place οὗ παραβή-
σομαι follows. In our idiom we say
indifferently, I promise to abide, and
that I will abide. On the other hand,
the fut. ἐμμενεῖν agrees better with
δράσειν in 746.; also in the following
places, Hipp. 710. Suppl. 508. 1198.
Phcen. 438. Rhes. 819. δωμι is joined
to the fut. infin.; in one other, Orest.
1530. δωμισσον, εἰ δὲ μὴ κτενω σθε, μὴ
λέγειν ἐμίν χάριν, no tense but the
present would suit the sense.
ἐμμενεῖν (ἐκείνοις,) ἂ σου κλω: see
264. An equally good construction
would be οἷς σου κλω, as in Thuc. iv.
19. quoted above: Demosth. 1032.
οἷς οἷς τ' ἣν ἐμμενεῖν οἷς ἐκείνοι
γνοιν.
759. "έπίνοιαν κατέχων, ι. q. ἐπιθυμιάν ἔχων. Take the construction thus: πράξεις τε καὶ σπεῦδεις, ἐπινοιαν αὐτῶν κατέχων; σπεῦδεις signifies ope-rum dare." Elmsl. Thus Hec. 119. "Ἡν δὲ το μὲν σὺν σπεύδων ἀγαθον— Ἀγαμέμνων. The gen. ὅν therefore depends upon the principle of attraction. Κατέχων is for the simple verb ἔχων: Phoen. 340. πάθων ἄδικρτον ἐκ κατέχων."


761. παρ’ ἐμοὶ, in my judgment: "διδοκησα—γενναίος ἄνηρ: ἐλεια is generally supplied as above 301. 602. The same ellipsis is found in Hipp. 400. καπανῶν ἔδοξε μια Κριστοστόν: Tro. 394. Δόξας ἄνηρ ἀριστος, αἰχε-ται διάθυμ. Διδοκησα (for διδοκα) is used by Aristoph. Vesp. 725." Elmsl. Hec. 788. τοὺς ἑαυτὸς ἡγούμεθα, for ἡγούμεθα ἐλεια.

762. Δίκη τε Ζ.: understand θέ-γατερ.

763. "καλλικικαί Ald. καλλικικοι A. L. P. and perhaps more. Even if the other form were legitimate, Medea would not use the fem. plur., but the masc., as in 769." Porson. Cf. 821.


765. τίτεις δ’, will pay the penalty: see 798: ἐλεῖς is followed by the fut. in v. 1038. Alc. 294. καταίς ἐλεῖς ἦν, τοὺς καταθωντος, ἐβδόμην τέκνα. Αἰσχ. Ag. 688. ἐλείς τις αὐτῶν εἰς δόμως ἦσεν πάλιν. Porson has omitted to notice that the Pseudo-Gregorius Naz. 735. gives the aor. τίται for a various reading, which Fr. H. Bothe, with Hermann's approval, has admitted into his text, and which Elmsl. illustrates by the following instances of a similar construction: Ἐσχ. S. c. Th. 373. ἐλπίς ἐστι νότιτερον τέλος μαλείν: Eur. Or. 771. μολοντι 8; ἐλπίς ἐστι σωμήν κακών: Aq. 144. ἐλπις μὲν αὐδύκετ' ἐστι σωζάτθαι βιων: Hel. 439. ἐλπις 8: ἐκ γε πλουσίων δόμων Δα-βεϊν τι μαστιας. Dem. Olynth. i. p. 13. Σκοπεῖοις εἰς τι ποτε ἔλπις τοῦτα τελεύτησαι: on this place Bremi quotes Hom. Od. B. 280. ἐλπιῳ τοι ἐπιτα τελεύτησαι τάδε ἔργα: T. 319. ἐκ χων ἐλπιοῦ γε ἡμῶν Ἠλέθεν. Herm- man distinguishes between the two constructions in this manner: the infin. of the aor. is used, when an event is likely to happen in a very short time; of the fut. when a more distant period is referred to. But Bremi more satisfac-torily thus: If the aor. be used, the speaker intends to express his confident anticipation of a certain result, that he feels as firmly persuaded that it will happen, as if it were then taking place, or had already transpired.


"ἢ μάλιστ' ἐκάμνομεν, where I was most at a loss, where I was weakest. Eur. Ion. 363. Οὐσθ' οὖν, ὃ κάνει τοῦ λόγου μαλιστά σοι:" Elmsl. Cf. Hec. 1126.

EYRIPIDOS

78

εί τούτο ἀναψάμεθα προυμνήτην κάλων, μυλόντες ἀστυ καὶ πόλισμα Παλλάδος. ἡδή δὲ πάντα τὰμὰ σοι βουλεύματα λέξων, δέχου δὲ μὴ πρὸς ἱδονὴν λόγους. πέμψοπ έμών τιν' oικετῶν, 'Ιάσωνα ἦς οὔνι ἐπέθειν τὴν ἔμμην αἰτήσομαι: μυλόντι δ' αὐτῷ μαλακοῦς λέξων λόγους, ὡς καὶ δοκεὶ μοί ταύτα καὶ καλῶς έχειν, καὶ έξυμφορ' είναι, καὶ καλῶς ἐγνωσμένα: παϊδας δὲ μεῖναι τοὺς έμους αἰτήσομαι: οὐχ ως λιποῦσα πολεμίας ἐπὶ χθονὸς ἐχθρόισι παϊδας τοὺς έμους καθεξαίροισαι,

Orest. 1075. μέγας πλοῦτον λιμνής, Androm. 892. ὑ λαυτίσαω χείματος λιμνή φανελ,' Αγαμέμνονος παί.
768. ει τοίδε (λιμένον) άναφ. πρ. κ., here we will we fasten the cable of the stern; i. e. μουρ our vessel. Schol. πανδομέθα τῶν παρασύντων κακῶν, ἦσαν γὰρ ἀπόγεια δεθ, παντοὺς τῶν κυμάτων (καμάτων Elmsl.) οΐ καίται.
"Ἀπόγεια, ἔπειγεια, πελάματα, πρυμνήσια, were cords with which ships were tied to the shore. In most harbours stoues were erected for this purpose, which were bored through like rings, and thence called δακτύλιοι, and to which cords cast from the stern were fastened." Robinson's Antiq. of Greece, p.394. Cf. Hec. p.539. Λύσαι τε πρόμας καί μαλακωτήρια Νεών δύο ἡμῶν.
775. "δς συνεδκεί Reiske. Next έχειν in later edd., from emendation, as it seems; for Ald. Lasc. and MSS. have έχει, which being retained, the following verse must also be erased. For the one which formerly came next, Γαμον τυρώμων, οβι προδος ήμας έχει, is wanting in the Flor. MS., according to Valck. on Phoen. 1286." Porson. Cf. 715.
778. Λιποῦσα. Dawes M. Cr. 76. has decided that no second fit: either act. or middle exists in the Greek language. Elmsl, therefore suggests λιποῦν ἂν for an emendation, and as equivalent to λείψωσα, since Medea would say οὐ λείψω παῖδας, and οὐκ ἂν λίψωμι παῖδας with the same meaning; defending it by Eur. Iph. A. 94. Ταλθεῖν εἰσον πάντ'' ἀφίέναι στρατον ὡς οὔποτ' ἂν τὰς θυγατέρας κατανείς ἠμήν, i.e. οὐκ οἰκετε τηλεσμένοις. Burges proposes οὐχ ἂν λίπω σφε, omitting the next verse. See Guide to the Greek Trag., p.255.
779. "καθ" δερίοιτι L. This verse seems spurious to Brunck, and made up of 1056. 1057. Above πολεμίων Ald. πολεμίων some edd. πολεμίας L.
The omission of this line would remove the unpleasant tautology of παίδας τοις ἐμοῖς here and in 777.

781. "I have erased, at the suggestion of Valck, the verse which used to succeed this in other edd., but which follows ν. 782, in MS. A. νύμφη φέροντας, πένθει μὴ φεύγειν χάδων. Brunck moreover has edited ἀνθή γιὰν αὐτός according to the conjecture of Valck." Porson. Elmsl. has admitted the line νύμφη κ. τ. λ. but rejected λεπτὸν κ. τ. λ. because it is read again in 945, and it seems scarcely necessary that Medea should twice specify the presents which she intended to send.

783. ἀμφίβολος. Elmsl. directs the attention of tιος to the use of the act. where the mid. ἀμφιθεὶται might be expected: as in ν. 977. 1157.


788. "Thus Ἀ. κατακτῶν Lasc. Ald." Porson. The latter would be the 2 fut., on which see above 778. Cf. Porson on Or. 992. 1599.


792. Cf. 1325. ἐργον τλάσα δυσε-εὐστάτον.
794. Cf. 697. 815. "Heracle. 456. οὐ φιλεῖν δει τὴν ἐμὴν ψυχὴν· ἵνα. This form of expression is used by those who have determined to endure any calamity, or to encounter any danger, with firmness and resolution. It is given fuller in Orest. 791. OP. Εὐλαβεῖ ηὐς μετασχῆν τὴν ἐμῆς. ΠΤ. τόδε οὖν ἓν." Elmsl. See Hemsterhus, on Callim. H. in Del. 128. 


804. Σατέρον τρόπον, Angl. of another turn of mind.

807. "ἐκολώνως Λασκ. Ald. έκοινώσαν Bruckn from the Flor. MS. but the active occurs above 683." Porson. Also the middle in 499. ὀς φίλος γὰρ δινί οὐ κοινώσαμαι. But, as Elmsl. observes, κοινώσας and κοινώσασθαι dif-
fer in signification: κανώναι is rem aliquam eum aliis communicare, κοινός-σαθαι, rei alicujus particeps fieri: the sense here and in 683. is to communicate, but in 499. to converse.


tολμησεις; will you have the cruelty? See Hec. 1205. Monk. Alc. 285.

813. δέχθειν. Cf.1367. οἶδ' οὐκέτ' εἰσι' τούτο γάρ σε δέχεται.

814. "Thus all edd. and MSS. except that Brunck has edited from conjecture, σῶ δ' αὖ γένοι ἄτ. Add this instance to those which I have collected on Orest. 1234. [Porson’s observation there is: where the second character strengthens or corrects the sentiment of the former speaker, the particle γε follows δὲ, with a word sometimes intervening, sometimes not.] ‘I exceedingly dislike the unmeaning particle γε,’ says Brunck. Be it so, pro-vided that it is unmeaning; but here it exerts its peculiar force. [Translate thus: yes, but you will become a most wretched woman; or, but you will also become, &c. see Hec. 600.] See a passage of Soph. in Plut. ii. p. 35. E. 89. A. Below also 819. I have added γ' from the Schol. For frequently in the dialogues this particle follows either, either closely, or with the insertion of some other word. Soph. Aj. 84. Πῶς εἶπερ ὁφθαλμοῖς γε τοῖς αὗτοῖς ὁρᾷ; Α. Esch. Cho. 221. Καὶ τοῖς ἐμοῖς ἐρ', εἶπερ ἐν γε τοῖς σοῖς." Porson. Eur. Hipp. 503. Κρείσσον δὲ τοῦργον, εἶπερ ἐκ-σώσει γέ σε.


816. These words are to be understood as addressed by Medea to some attendant, or to the Nurse, as Tate supposes, not to the Chorus, as the Scho. imagines. Phæn. 897. ἀλλ' ἔσα, χώρει: μὴ τοῦ σοῦ κωλύετο.

818. "λέξεις δὲ μηδὲν appears to me a solecism, whether it be rendered by nihil autem dices or nihil autem dicas; in the former case λέξεις ἐσ' οὖ-δὲν would be required, in the latter λέξεις δὲ μηδὲν: thus δαιμόνια μηδὲν Iph. T. 1220. δακρύφατος μηδὲν Tro. 458


δράσης μηδὲν Herc. 215. πάθως μηδὲν 278. τοσάδε μὴ λέξεις λόγους Phæn. 932. where Brunck would read λέξεις: μηδαμῶς δράσης τὰς Orest. 1614., Ald. δράσεις." Elmsl. Scholefield defends λέξεις on the ground that it has a mixed sense of the imperative and the affirmative.

820. Ἑρεχθείδαι, the Athenians, from Erechtheus, an ancient king; this is a nomin, absolute; but it is to be referred to the verb ἐκεῖν in v. 485. πῶς σε τὸν παιδολέτεραν ἔξωσ; thus the Schol. οὐκ εἰκὸς τὸ διότι ἐρέως καὶ σοφός ἄνδρας σε μιαφόρον γενομένην ὑποδέξεται. Elmsl. edits Ἑρεχθείδαι to coincide with καλλιόνυι in the anti-strophe.


821. Θεών παιδες μακ. Brunck on Soph. Ant, 986. Θεών παις: "Deorum progenies, i.e. cui Dei erant generis ultimi auctores: nam ipsae Erechtheus inter Deos relatus est."

822. ἰεραὶ χ. A frequent epithet of cities and countries: ΙΙ. Α. 366. ἵερην πάλιν Ἡντίωνος, where Heyne notes: "ἱερην π., præstantem, puto: ut θεῖος, δῖος, de quacunque præstantia. Sic ἱερη ίς Τηλεμάχου." "ἀποφθέγματα Flor. on the testimony of Valck. on Phæn. 242, and which also meets with his approbation. Nor do I object to it. But I have left the common reading, lest I should seem to favour my own argument, which I have advocated in the Pref. to Ιεσ. p. xv. where I have restored φιλαξεῖν to Ἀeschylus. For all compound adj. in os were declined by the ancient Greeks through three genders: ἀπόρθητος, ἳς, ὄν. The feminine forms having gradually become obsolete, the poets and Attics occasionally recalled them for the sake of ornament or variety. For ἀτάφρωτος, which Ἀeschylus, Agam. 252. has employed in the chorus, Ari-stophanes, Lysistr. 217, 218, has preferred ἀταυρωτῆς in the senarios. The same writer, Pac. 978. has used πολυτιμήτης, but elsewhere, Thesm. 293. πολυτιμήτης Δήμητρι. In Ἀesch. Ag. 1534. (=1503.) τὴν πολύκλαυτον τ' ἱμεγνείαν ἀνάξια δράσας, erase the useless conjunction and read πολυκλαυτῆς. In Soph. Αj. 499. Aldus has δούλων for δοῦλων, contrary to the metre." Porson, Elmsley considers the true reading to be ἀποθέτοι without the conjunction: as in 208. ἀγαμὴ Μ' ἀμφεν μονὴ βαις: and 214. ἐφ' ἀλιμωράν Πόλυν κλή'd' ἀπέραντον: Soph. Aj. 219. χειροδέλετα σφάγι' αἰμοβαφῆ: Eur. Phæn. 191. κεραυνίω τε πύρ αἰθάλδεν. On the form ἀποφθέγματα, see Porson, Hec. 465. With respect to the correction of Ἀesch. Ag. 1534. proposed by Porson, Elmsley (Ed. Rev. xix. p. 94.) observes: "We suspect that both the conjunction and the proper name are interpolated, and that we ought to read, τὴν πολυκλαυτον ἀνάξια δράσας. Either reading violates the casura." χάρας ἀποφθέτου: cf. Ἀesch. Pers. 354. ἢτ' ἄτρῳ 'Ἀθηνῶν ἐτοὶ ἄπορθητος πάλις; where Blomfield remarks that the Athenians peculiarly claimed this epithet for their city, and cites an oracle in Herod. vii. 141. Τεῖχος Τριτογενεῖ ξιλών διδοὶ εὐφύετα Ζεῖν, Μοῦνον ἀποφθέτον τελέεθη. They had not yet experienced their defeats in Sicily and the Peloponnesian war.

823. ἀποφερόμενοι: thus the Latins use depascor: Lucret. iii. 12. tuis ex, inclyte, chartis, Floriferis ut apest in
saltibus omnia limant, Omnia nos tidem depascimur aurea dicta.

824. κλεινοτάταν σοφίαν, 825. αἰε διὰ λάμπροτάτου
βαίνοντες ἀβρῶς αἰθέρος, 830. ἐνα πόθ ἀγνᾶς
ἐννέα Πιερίδας  
Μούσας λέγουσι
ξανθὰν 'Αμονίαν φυτεύσαι:
τοῦ καλλινάου τ' ἀπὸ Κηφίσου ρόας
tāν Κύπριν κλῆσουσι τόν ψυ-

that Elmsley should not have noticed
an obvious objection to this interpre-
tation presented by the word φυτεύσαι,
which would signify to be the father
of: see 1087. Beck in his index to
Εὐρίπ. has noticed that φυτεύς, in
every passage except the present, means
liberos procreare. In Σωφρονίδες
indeed, ΑЈ. 953., it is applied, but in a
metaphorical sense, to Πάλλας, Τοίονθε
μέντοι Ζηρός ἢ δεινή Ἕδες Πάλλας φυ-
teύει πη», Οὐσίωνας χάρων, is the au-
thor of contriver of: where the Schol.
thus explains it: το φυτεύειν ἔτι φυ-
tών λέγεται κυρίως, ἤγουν το τὴν ρίζαν
αιτῶν καταβάλλειν ἀπὸ τοῦτον δὲ
παρά τοῖς ποιηταῖς καὶ ἐπ' ἀνθρώπων
ὡς παρ' Εὐρίπιδῷ, (Orest. 11.) Οὖτος
φυτεύει: Πέλοντας καὶ ἄπλος ἐπὶ τῶν
καταβάλλειν ἄρχεν ἐν τινὶ πράγματι,
ὡς ἐνταῦθα. Again, it seems far more
natural to describe Harmony as origi-
nating from the nine Muses, than the
reverse. I therefore understand the
passage thus: where they say that the
nine Pierian Muses formerly intro-
duced, established, naturalised (lite-
rally planted) the golden-haired Har-
monia: [καθαλ Χάριτες, Πίνδ. Ν. ν.
54.] Prof. Anstic (Choric Transl.
p. 187.) thus renders it:—

"There Pierian maids of yore
Yellow-hair'd Harmonia bore."

831. "Must edd. omι τοῦ, the MS.
A. and the Schol. have it. Again,
Brunck has given ἀπὸ from A., and
also ῥόας from a reading written above
in the same MS." Porson.

832. ἀφυσαμέναν. "I have doubled
k 6
the σ, which is allowable in the choruses." Porson. See instances in Monk's note on Eur. Alc. 234. Elmsley adds that the same licence is found in anapestic systems: as κατακα

σαμένας, χώρας καταπνεύσας

835

μετρίας ἀνέμων

ήμυπνόους αὑρας:

842. "A very difficult passage certainly, if not corrupt. Brunck has adopted πόρος from a conjecture of Musgrave, but πομπιµός from A. B. Flor. Schol. The common reading is πομπιµόν. The sense would be complete by reading ποταµῶν τίς, concerning which omission see my note on Hec. 1161." Porson. Elmsley defends the reading ἱερῶν ποταµῶν πόλις, as an appellation of the city of Athens, on account of the neighbouring rivers Cephissus and Illissus. Thus in Phcen. 838. Thebes is styled πύργος διδύμων ποταµῶν, viz. Dirce and Isemenus. He therefore removes the comma after ποταµῶν, and illustrates the position of η, by Aristoph. Λυ. 417. στρόφι πεποίθη μοι ξυνόν, Κρατείς ἐν η τόν ἑχθρόν, η κ. τ. λ. for ἦ κρατεῖν ἐν τόν ἑχθρόν, η κ. τ. Λ.

843. φιλῶν πομπιµός: on this gen. after an adj. derived from a verb active, see Matth. Gr. Gr. § 322. Hec. 235. The meaning seems to be: ready to receive its friends, i.e. to conduct to itself from another place: but the word is usually applied to those who accompany another on his departure. Pind. Ν. iii. 24. πομπιµόν νόστου τέλος.

844. "Hesychius had this passage in view, whose word-, partly by the
aid of a MS., are to be thus read: Παιδολέιτερα, παιδοφόνοι. Παιδολέιτεραν, παιδοφόνον." Porson. Cf. 1390. 846. "μετ' ἀστάνων Fr. Jacobis." Porson. Burgess (Tro. p. 180.) suggests ταλαίων for μετ' ἄλλων, which evidently cannot agree with τεκέων: but ταλαίων might not be undeserving of consideration. Elmsley punctuates thus: τῶν οὖν δολαί μετ' ἄλλων; i.e. τῶν οὖν δολαί ὡς οἱ ἄλλοι πολίται. This Schulef. seems to approve, and illustrates by reference to Eur. Heracl. 326. Οὔδεν κακῶν τυγχάνεις γεγος πατρός, Παίρων μετ' ἄλλων. Buthe thus: ἔξει, τῶν οὖν δολαί, μετ' ἄλλων; qua regio hubehit te cum alius, sive inter alios innocentes? Or μετ' ἄλλων if connected with σκέψαι may signify with or among other things, besides. "Μετ' ἄλλων intelligo: cum alius, non necem de cæde liberorum deliberâ." Matth. 848. "αἰρῆ edd. and MSS. incorrectly. From αἰρῶ the ancients first formed the fut. ἀρῶ or ἀρὼ, whence by crisis they made αἰρῶ or ἀρῶ, with the first syllable long. But after having contracted the verb itself into ἀγρόω, they formed a new fut. ἀγρόω, with the first short. I have therefore given αἰρέ, although the present αἱρεῖ may be tolerated. [Elmsl. gives it the preference.] Aristophanes, Ran. 381. has αἰρεῖσ in a system, where only long syllables are admitted, except in a proper name Θωρυκών. Eur. Heracl. 323. "Τύψαλοι αἰρώ. Hence may be defended in Ἀesch. Pers. 797. ἄροιμεν στόλον. But equally correct is the reading of Robortellus, ἄρομεν στόλον," Porson. "Φῶνοι αἱρέωσθαι commodē dicitur, qui caedem, non suspicat, sed decernit et facere constituât, i. q. προαιρεῖσθαι. Porsonus tamen edidit αἱρέ, inauditam rem dozens, ex αἰρῶ veteres primo formasse futurum ἀρῶ vel ἀρόω, unde per crasis efficēscet αἰρῶ vel ἀρόω, priore productâ. Rectius Elmsleius ad Heracl. 323. ex αἰρῶ fieri ἀρόω, ἀρόω, priore productâ." Matth. 849. "πάντες πάντως generally. But A. B. D. πάντως πάντως. I have twice edited πάντως, as Σαντάρ is repeated above 648." Porson. 852. "πάντες Ἱαπάρος A. B. C. Fl. Schol. For ἤ φρενος ἤ, which is undoubtedly corrupt, Musgrave has discovered ἐνθεμένα from the Schol., as he imagines; this Brunck has adopted; for φρενος Beck has φρεσίν. In a desperate case a little more boldness than usual must be allowed. A Grammärion in Montefalcon, Bibl. Coisl. p. 482. Θανάτηρον δείξον, οὐ Σανάτημον λέγειν. Πλάτων Πολιτικών Βευτίρων, Εὐρικίδης Μηδεία. But Θανάτηρον is a word of naught, for which Θανάτηρον must be read. What then if this word once had a place here? Πόθεν δὲ Ἱαπάρος Θανάτηρον. In 856. ὡμαὶ B. We should have something more certain if the passage of Plato had been found out." Porson. The remark of the Grammärion above alluded to relates, as Elmsley thinks, to ν. 377. but more probably, according to the opinion of a writer in the Class. J. iii. p. 566., to ν. 479. Ζεύγησε, καὶ σπερνώντα Σανάτημον γόμην. The same writer suggests an admirable emendation, ἄφρον σῇ for ἤ φρενος ἤ. The gen. τέκνων σἴβην (for which Elmsl. reads τέκνως σ.) may be resolved on the general meaning assigned to the gen. by Matth. Gr.
Gr. § 315. “To words of all kinds other words are added in the gen., which show the respect in which the sense of those words must be taken; in which case the gen. properly signifies, with regard to.” Construe therefore in this order: πῶς δὲ λῆψει ἄρασος ἀφροι ηὔ χειρὶ καρδία τε, τέκνων σέθεν, δεινὰν προσ.; how will you summon courage to your frantic hand and heart, with respect to your children, when putting in execution your dreadful purpose? cf. 989. Taking the words as they stand, the following remarks of Matthiae are worthy of attention: “Ut nunc locus se habet, duas constructiones confudisse videtur Euripides, ἄρασος λαβεῖν φρενὶ, et ἄρασος φρενὸς λαβεῖν, pro χειρὸς autem χειρὶ possuisse ob sequens δεινὰν προσάγουσα τόλμαν, a quibus etiam καρδία pendet: τέκνων autem non tam e certo vocabulo pendere, quam ad sensum referri videtur, quod ἄρασος χειρὶ λῆψει dicens φῶν τέκνων animo cogitaret.”

857. ἂδ. μ. σχ. φ.; literally, how will you keep the lot of death tearless? i.e. how will you refrain from tears while perpetrating this murder? cf. 983. μοίραν δανάτου προσληφθῆται δύστανος.


863. οὐ τ’ ἐν ἀμ. τ. γε, you shall not fail of this at least: “οὐκ ἄν ἀμάρτως τοῦδε τ’ Λας. τοῦδ’ ἐτ’ Ἀ. Φι. οὐκ ἂν γ’ ἀμάρτως τοῦδε γ’ Αλδ. But the double γε is very inelegant, nor is et’ best suited to the sense. See above 236. I have therefore retained τοῦδε γ’ as in Aldus, but have changed a letter in οὐκ ἐν: [“besides, the particle ἂν rarely has γε immediately annexed to it.” Elmsl.] The diphthong in τοι cannot suffer elision, but forms a long vowel by crosis. Aristoph. Ach. 161. Ἐπιστένοι μὲν’ ἄν δρακότης λέως: where forsooth for the sake of the metre Brunck has added γ’, the very thing which Markland on Suppl. 376. had already recommended. He has applied the same preposterous remedy in Ecclesiæ. 646. Ὀν” οὐχι δέος, μὴ σε φιλήσῃ δεινὸν μὲν’ ἄν ἐσπέραθει. Soph. Aj. 534. Πρέπον γ’ τ’ ἣν ἂν δαλμονὸς τούμοι τοδ’ ερ’ where if you take τ’ for τε, the Attics never join together γ’ τε: if for τοι, οὐ cannot suffer elision before ἢν.
Read therefore from the old ed. of the Scholia: Πρόπον γε τ’ ἄν ἦν.” Porson. Blomf. on Ἀesch. S. c. Th. 179. observes that when ταί forms a crisis with ἂν, it necessarily loses its enclitic force: it should therefore be written thus: οὗ τάν ἄμ.
686. διά λ. ἀφ., I have reasoned with myself: for similar phrases see Hec. 667. below 1081.
687. τί πᾶσχω; of what have I to complain?
687. Schaefer observes that the particles μὲν and δὲ are a proof that the interrogation should be carried on to φιλῶν. Elmsl. also thus punctuates the passage: the negative therefore is common to both clauses. But compare 565. Χώδα may be referred to Ioleus, not to Corinth.
682. ἢ is governed by μετείναι, not by χρῆν: who ought to have participated in these your counsels: Phœn. 255. ἅν
καὶ ἐμπεραινεῖ καὶ παρεστάναι λέχει, νῦμφην τε κηδεῶσαν ἱδεθαι σέθεν. ἀλλ' ἐσμέν οἶον ἐσμέν, οὐκ ἔρω κακῶν, γυναῖκες· οὐκ οὖν χρήν σ' ὁμοίοσθαν κακοῖς, οὐδ' ἀντιτείνειν οὔτ' ἀντί νηπίων.

παρεμεσθα, καὶ φαμέν κακῶς φρονεῖν τότ', ἀλλ' ἀμείνοις οὐν βεβούλευμαι τάδε. ὥ τέκνα, τέκνα, δεύτε, λείπετε στέγας· ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε πατέρα μεθ' ἡμῶν, καὶ διαλλάχῃς ἄμα τῆς πρόσβεν ἔχορας εἰς φίλους μητρὸς μέτα. σπονδαί γὰρ ἡμῖν, καὶ μεθέστηκεν χύλος.

λάθεσθε χειρὸς δεξιῶς· οἴμοι κακῶν; οἷς ἐννοοῦμαι ὅ τι τῶν κεκρυμμένων.

μέτεστι μοι πόνων; see the note on 116. Elmsl. notices that one MS. has ἄρ, which the verbs ἐμπεραινεῖν and παρεστάναι seem to require, but the following observation in Matth. Gr. Gr. § 428, will show that it is not necessary. "Or, ἄρ, ὃ are often put once with verbs of different government. Eur. Suppl. 863. ὁ βλός μὲν ἡν πολύν, Ἡμιστα δὲ ὀλεθρομαύρων ἄρ τε κέφω, Plat. Rep. v. p. 37. ὥσ ἔξω ἔχειν οὐδὲν ἔχοιεν, for ὥσ ἔξω ἔχειν καὶ οἴ, &c., or οἴ, ἔξω αὐτοῦ ἔχειν, οὐδὲν ἔχοιεν: Symp. p. 226. ὁμολόγηται, οὔ ἐνδεχὴς ἔστι καὶ μὴ ἔχει, τούτου ἐράν'.”


888. παρεμεσθα, opposed to ἀντιτείνειν, I give way, I acknowledge my error, entreat your pardon, Elmsl. Schol. παρασκευή θεία, ὁδοίῳ παρατηθηκαί, οἴον παρατούμαι, συγχρονος. Soph. Ed. C. 1665. εἰ δὲ μὴ δοκὸ φρονεῖν λέγειν, οὐκ ἄν παρείμην, οὐσὶ μὴ δοκὸ φρονεῖν, I will not ask pardon of those to whom, &c. Plato, Apol. Socr. p. 17. Καὶ μέντοι καὶ πάνω, ὁ ἄνδρες Ἀριστοτέλει, τοῦτο ὑμῶν δέομαι καὶ παρατοῦμαι. "Ἰέω καὶ ἰημι, with all their compounds, shorten the first vowel in Homer, but lengthen it in Attic writers." Maltby.

889. δεύτε. Elmsl. edits δεύρο, because δεύτε is not an Attic word. Eur. Heracleth. 48. οὐ κέφω, κέφω, δεύρο λαμβάνεσθε' ἐμῶν Πέτλων. Here. 520, δεύρ', οὐ κέφω', ἐκκρημνασθε πατριών πέτλων. 892. διαλλ. ἄμα (ἐκ) τῆς πρ. ἔχ. εἰς φιλούς, for εἰς φιλοὺς: ἄμα is pleonastic, and to be connected with μετὰ, as in n. 1140. ἔων τέκνως ἂμ' ἐστέμην, together with.

894. σπονδή, a libation: σπονδαί, a truce: the latter meaning is of constant recurrence in Thuc.
897. "οὐτω δὲ, Musgrave, badly. See below 1008. Burneck has erased καὶ, and edited ἄρ', ἃ τέκν', ἄρ' οὖτω. Above 889. τὸδε Λασκ. Porson. But, as Elmsl. remarks, καὶ πολὺν is no more objectionable than καὶ λίαν in 526. i.e. it is more emphatic than πολὺν simply. It is to be noticed, however, that ἄρα here seems to be used for ἄρ' οὖ (see Porson's Præf. ad Hec. p. xvi.), introducing a question calculated to lull Jason's suspicions, and not forming a continuation of Medea's soliloquy: will you not, my dear children, thus extend your dear arms, living even for many years? See Monk. on Eur. Alc. 351. Or thus: will you then, can it be, my children, that thus, living even for many years, &c. See note on 526.

900. ἦκαρισθαι τι τώοις is the usual construction: as Hesiod, Asp. 89. τῶν μὲν φρένας ἔξελοτα Ζεύς. Isocr. Τοὺς φόβους ἦκαρισθαί τῶν πολίτων. The line would thus mean: but at length removing contention from your father, i.e. relieving him from contention. Or construe thus: taking away from myself, i.e. giving up my quarrel with your father. On this use of the gen. see 414.

901. τέρειναι. "Neither τέρειναι, τέρεινοι, or τέρεινος are in use, but only ἀ τέρεν, ἢ τέρεινα. Correct therefore τέρειναι," Elmsl. On τίνδε, see 49. 687.

902. χλωρῶν—δάκρυ: cf. 918. "Hel. 1205. χλωρῶς τε τέγγεις δάκρυσι σὺν παρθήνα. This epithet is applied by Eurip. to water, to wine, and to blood. (Hec. 126.) Porteus translates it by recentes lacrymae, which I do not clearly understand. I rather think that its meaning is humidae. Equally obscure is πολὺν δάκρυν, cane lacrymae, Here. 1209." Elmsl. "χλωρῶς, green, flourishing, pale. So Shakspeare: 'And wakes the hope to look so green and pale at what it did so freely?' Making pale, as Lat. pallida moris. Opposed to dry: 'Dry wood is more fragile than green,' Bacon. New, fresh, applied to cheese, to honey, to blood, &c. Shakspeare has 'green griefs:' and Bacon, 'A man, that studieth revenge, keepeth his own wounds green.' It is applied also to tears, under the same notion of freshness." Valpy's Fundamental Words of the Greek Language. He- sychius explains it by γράφος, ἀταλῶς. See Liddell's Lex. Thus also Eusta- thius cited by Brunck on Soph. Trach. 849. 'Ιστοίον δὲ διὶ ἐκεὶ καὶ χλωρά ἐστι τὰ δάκρυα καὶ ὑγρότητα ἔχει πλείω, διὰ τοῦτο καὶ ὑγρὸν δάκρυν καὶ χλωρῶν ὁ Ἐδρινίδης φησι. Σοφοκλῆς δὲ ἐν Τραχυλίας, χλωρῶν ἄχριν δα- κρύων ἐφ. Homer applies the epithet δαλερὸν to δάκρυ, II. B. 266.: with this Damm associates the idea of size, fulness, a burse, swelling tear. The Latins apply the word recens to verdure, as we do the adj. fresh: Virg. Εν. vi. 674. Riparumque toros et prata recentia rīvis Incolimous.

903. προβάλαι μείζων, let not the mis- chief proceed to a greater extent, or may it not turn out greater: 1114. καραδοκῶ τάκειδον, οἷο προβάλησαι. τά νῦν. "Should we not read τὰ νῦν? Soph. Trach. 837. πῶς δὲ τὰ νῦν ἄετερον ἢ τὰ νῦν ἰδοι;" Elmsl. 904. τᾶς—ἐκείνα, I commend this
course, nor do I condemn your former conduct. Soph. Phil. 883. αἰνω τάδ', & παί.

905. ὄργας ποιεῖσθαι, for ὄργασσα: ποιεῖσθαι frequently forms a circumlocution with a substantive: as τὴν μάθησιν π., for μαθήσειν, Thuc. i. 68.

906. "All the Paris MSS., Fl. and Lasc. have παρεμπολαντός ἄλλους, and if this be the true reading, says Musgr., we must read πόσεσιν in the end of the verse. An example does not occur to me, where πόσεσιν or πόσεσιν is read, much less where it makes an iambus, as πόσεσι. Brunck suspects that the reading was formerly different, παρεμπολάντα γ' ἄλλους πόσιν. But he properly gives the preference to that of Aldus. The Schol. attributes ἐμοὶ for πόσει to the actors." Porson. In favour of the dat. after the expression ὄργας ποιεῖσθαι Musgr. cites Eur. Or. 1629. Ἐλεύθην μὲν, ἢν σοὶ διοικέατι πρόθυμον ἄν ὁ Ἱμαρτης, ὀργὴν Μενελέω ποιούμενος, κ. Λ. So also 11. A. 284. αὐτὰρ ἔγγυς Δισσοῦν Ἀχιλλῆς μεθεμένων χόλων, anger against Achilles.

παρεμπολάντων, contracting, "smuggling in." Liddell. From παρεμπολάω: the form ἐμπολέω which some Lexicons give is not legitimate: Soph. Trach. 93. καὶ γὰρ ὅστοιρ τὸ γ' ἐδ Πράσσειν, ἐπιέω πόθοιτο, κέρδος ἐμπολά: Phil. 578. τι με κατὰ σχόλον ποτὲ Διεμπολα λύγωι; See Brunck on Aristoph. Pac. 448.

907. εἰς τὸ λ. μεθ., has changed for the better: Virg. Äen. i. 281. Consilia in melius referent. The perf., pluperf., and aor. 2. of ἑστημι and its compounds have an intransitive signification; the rest of the tenses a transitive one: Matth. Gr. Gr. σ. 206. Thus above 894. μεθέστηκεν χόλος. Aristoph. Plut. 365. ὡς παλύ μεθέστηκ' ὄν πρότερον ἐξεκεν τρόπων.


νικοῦσαν: Od. K. 46. Βουλὴ δὲ κακὴ νίκησεν έταίρων: 11. B. 576. ἐπελ τὰ χερελών μυκά: this use of the verb νικᾶ is frequent in Thucydides: e. g. ii. 12. Ἦν γὰρ Περικλέος γνώμη πρότερόν νενεχθεῖ. Thus Livy xxxviii. 19. Ηας sententia vicit.

ἄλλα τῷ χρῷ, although but slowly, "ἄλλα νῦν χρόνῳ Brunck, from the membrane, badly, in my opinion. Eur. Alex. in Stobaeus exv. p. 473. Οἶδ' ἄλλα κάμπτεν τῷ χρόνῳ λύπας χρεών, Soph. Phil. 1041. Τίσαθε, τίσαθε ἄλλα τῷ χρόνῳ ποτὲ. If there be any truth hid under the reading of the membrane, I should prefer σὺν χρόνῳ. Ion. 1604. Πάϊδες γενόμενοι εὖν χρόνῳ πεπρωμένῳ," Porson. As these membranes are frequently referred to by Porson, the following remark made by Elmsl. in the Mus. Crit. i. p. 486. is worthy of notice: "The MS. which Brunck calls membrane possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other MS. which has yet been examined." Elmsl. cites also Soph. El. 1013. αὐτὴ δὲ νοῦν σχές, ἄλλα τῷ χρόνῳ ποτὲ, Σθένουσα μηδὲν, τοῖς κρατοῦσιν εἰκάθεν: observing that ἄλλα τῷ χρόνῳ signifies 'andem aliquando, and is sometimes varied by ἄλλα νῦν, as in Soph. El. 411. Ὡ δέοι πατρῴου, εὐγενέστερο γ' ἄλλα νῦν. The phrase is evidently elliptical: supply ei καὶ μή πρότερον.

910. ὡς edd. MSS. ὡς is an
emendation of Valck. on Phoc. 1475."  
Porson. Elmsl. retains οὕων: which indeed does not seem greatly to require correction.


911. ήθυκε: Elmsl. observes that the middle voice is more frequently used in such phrases: Soph. Οἰ. 134. Πρὸ τοῦ διανότος τίνος θεοῦ ἐπιστροφῆν: Aj. 536. 'Εσπερίας ἐργαν καὶ πρόνοιαν ἠν ἔθευ: El. 1334. ὄν δὲ εὐλαβεῖαν τὰν ἐπονομηθέν έγὼ.

"σωτηρίαν Αλδ. προμηθήλα Α. B. D. Fl. Π. προμηθήλα Λασ. Observe, reader, the progress of error. The copyist, who should transcribe the MS. which Lascaris used, would probably give προσμηθήλα, Porson.

913. τά πρῶτα, for οἱ πρῶτοι, princes. Eur. Or. 1256. Μυκηνίδες δ' φίλαι, Τά πρῶτα κατὰ Πελασγῶν, ἔδος Αργείων, Aristoph. Ran. 419. Νυνὶ δὲ διημαχογεί \\
\'Εν τοῖς ἔναν νεκροῖν, Κλαίειν τά πρῶτα τίς ἐκεί μοχθηρίας. Herod. vi. 100. Ἀλκίνων ὁ νόθων, ἔως τῶν Ἕρατρειῶν τά πρῶτα. ix. 77. Λάμπων δ' Πύθειοι, Αλκινιτέων τά πρῶτα. \textit{Æsch.} Eum. 486. ἀστών τῶν ἐμῶν τά βέλτητα. Thus Lucian. i. 87. \textit{prima vironum.} Ovid, Am. i. 1. 19. \textit{Summa ducum Atrides.} For these and other examples see Blomf. on \textit{Æsch.} Pers. 1. Τάδε μὲν Περσῶν—Πιστὰ καλεῖται, for οίδε πιστοῖ. Matth. Gr. Gr. § 438.
the sentence through weeping. Elmsley places a full stop, and understands

922. Thus L. τώνδε νῦν ἐθύμοιαν. But D. Fl. τῶν' ἐγὼ Ἐθύμω Ald. X. Π. 760." Porson. Cf. 65. Elmsley has shown by numerous instances that the middle voice is more correct: Iph. A. 672. Στειβ' ὀκ Φρυγίων μοι, Σέμενος εὖ τάκει, πάτερ: Herc. F. 604. πάλιν τε σήν Μή πρὶν παράξης, πρὶν τόδε εὖ Σέβαθα, τέκνων.


Ἐθύμω, soft, tender: Soph. Trach. 1064. Γυνὴ δὲ Ἐθύμω οὔσα.


926. "Εἴ ὧν Lasc. Ald. [thus also Elmsley] ἐγιόχουν commonly: ἐγιόχου, which Barnes edited from conjecture, is confirmed by the MS. C." Porson.

927. οἴκτος here implies a feeling of commiseration excited by the uncertainty of the future destiny of her children, and therefore is properly followed by the particle εἰ: cf. 187. Xen.

Anab. i. 4, 7. οἱ κατειροῦν, εἰ ἀλώ−

σοντο. Potter: "when thy wish was breathed That they might live, a piteous thought arose, If that might be!" This is one of two passages, which Twining in his Translation of Aristotle on Poetry, p. 235, says that "he could never read without shuddering." The other is in the Electra, ν. 1206.

928. ήκεις, you have come: see Hec. 1. εἰς ἔμοις λ., to a conference with me: cf. Math. Gr. Gr. § 466. 2.

929. "μυσθήσομαι edd. MSS. X. Π. 835. But in the MS. A. rightly μεμνήσομαι as a various reading. The tragic writers always use the latter form of this verb, which is also employed by Homer, II. X. 320. never the former. The same may be said of κληθήσομαι and κεκλήσομαι. But they use indifferently βληθήσομαι and βεβλήσομαι." Porson.

930. "Thus A. L. Flor. according to Valeck. on Phoen. 790. (795.) ἀποστέλλεις Ald." Porson. Elmsley cites Iph. A. 743. εἰ δημάτων δάμαρτι ἀποστέλλαι δέλων. "The infin. of the aor. is often put where we should have expected the infin. of the fut.; but we must often render this inf. aor. by the present, Thuc. iv. 70. Λέγων ἐν ἑκείπι ἐλναι ἀνάλαβειν τούσαν, instead of which it was expressed previously, οὖν μνείας τὴν Ν. ἐπὶ καταλήψεσθαι ἀνάλωτον: ν. 9, ἕκις γὰρ μᾶλλον αὐτὸς ὥστιν φοβηθήναι." Math. Gr. Gr. § 506. 2.
ναίειν· δοκῶ γὰρ δυσμενὴς εἶναι δόμοις· τῆς ἔτη μὲν ἐκ γῆς τήσδ᾽ ἀπαίρομεν φυγὴ· παῖδες δ᾽ ὅπως ἂν ἐκτραφῶσι σὺν χρή, αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.  

Ια. οὐκ οὖν ἄρ' εἰ πείσαμί· πειρασθαί δὲ χρή.  
Μη. σὺ δ᾽ ἀλλὰ σὺν κέλευσον αἰτεῖσθαι πατρὸς γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα.  
Ια. μάλιστα, καὶ πείσειν γε δοξάζω σφ᾽ ἐγὼ, εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.  
Μη. ἐγγαίημοι δὲ τούτῳ σοι κάγῳ πόνου· τέμψω γὰρ αὐτῇ δώρ, ἀ καλλιστεύεται.
rived from superlatives, or in which
merely the idea of a degree of prefer-
ability is implied. I.i. Z. 460. "Ek-
toros ἢ δε γυνῆ, ὅς ἀριστεύςκε μάχε-
σαι Τρῶν ἐπιτόδουμ, ἕ. e. άριστος ἡν
Troῶν. Eur. Hipp. 1009. πότερα τὸ
τόθεδ σῶμι ἐκαλλιστέευτο Πασώς γυ-
ναικῶν;" Matth. Gr. Gr. § 370. Monk
on the latter passage cites the follow-
ing additional instances: Herod. vi. 61.
τὴν δὲ, καταφώσαν τοῦ παιδίου τὴν
κεφαλήν, εἶπα, ὅς καλλιστέευε πασῶν
τῶν ἐν Σάντα γυναικῶν; vi. 180. τῶν
ἐπιθατέων αὐτῆς (sc. νήσης) τὸν καλλι-
στεύοντα.
945. "πλόκων for στέφος B. D. Fl." 
Porson. Elmsl. has admitted this read-
ing. Cf. 782.
948. οὐχ ἐν, ἀλλὰ μ. An instance of
the figure λεγόντα, which is illus-
trated by Blomf. Gloss. on Ἀέσχ. S.
c. Th. 100. πάταγος οὐχ ἐνός δόρος:
Eur. Cyc. 518. Στέφανοι δ᾽ οὐ μία
χροια Περὶ σον κράτα τάχ ἐξεμιλθής
Suppl. 105. οὐχ ἐνα δρώμον Κακῶν
ἐξομαθώς. Callim. iii. 33. καὶ οὐχ ἐνα
πύργων ὅπασον. Hor. Carm. iv. 9. 32.
Consulque non uniis anni.
949. "The MS. A. exhibits this line
in the margin, and reads ἄνδρος τ᾽,
Lasc. ἄνδρος γ᾽. Ald. ἄνδρος γ᾽, which
is also good." Porson. The particle
γε perhaps conveys an ironical sense,
which Medea would be anxious to
conceal.
951. πατρὸς πατὴρ Elms. Hesiod,
Theog. 958. Αὐτής δ᾽ οὖδε φανερό-
του Ἡραίοι Γάμες, δεῶν βουλόςιν,
Ἰδιαῖαν καλλισάρυ. Ἡ δὲ νῦ ὑἱ Μή-
δειαν εὐσφυρὸν ἐν φιλοτητί Γείνατο.

dίδωσιν for ἔδωκε: thus v. 1319. Hec.
dat, 362.
οις: "δος, ἐν, ἐν, his, in the sin-
gular only in the Ionic and Doric
writers, and in the poets. Instead of
which is used the abbreviated form by
El. 1206. Neither is ever used by the
Attic prose writers, rarely by the Attic
poets." Matth. Gr. Gr. § 149. Elmsley
 cites from Plato de Rep. iii. p. 394. A.
κατευχεῖτο τίσα τοὺς Ἀχαίοις τα ἀ
δάκρυα ταῖς ἐκείνου βέλεσιν, but as this
is a reference to II. A. 41. it does not
perhaps disprove the assertion of Mat-
this with respect to the Attic prose
writers. The following instances are
adduced by him from the tragedians:
λιτών τῶν ἀν Ἀεσχ. s. c. Th. 638. ἄν
παίδων Soph. ᾿Εκ. 1639. τῶν ἀν
τέκνων Trach. 266. τὸν ἐν προσελένου
ἀκολυν 525. τῶν ὑπατών τῶν ἀν
Δ. 442. Eur. Hel. 1134. ἄν οἴκοι, from Mat-
this's emendation. In Ἀεσχ. Ag. 519.
Blomf. has restored αὐτόχθων ὑπὲρ
πατρίων ἔθρες δόμων, for αὐτόχθων π. and
supplied an additional instance from
Soph. ᾿Εκ. T. 1248. τοῖς ὁλῶν αὐτῶ.
952. Αἰσχέτε: cf. 1213. This form
occurs in Aristoph. (Lys. 209.) but not
in Ἀεσχylus nor Sophocles.
φέρναι Schol. λάβετε τὴν ἐμὴν φέρ-
νην, ἥν ἐνωμάγας τῷ πατρὶ ὑμῶν,
éκοκωμετε τῇ νόμφῃ. But if the
word φέρναι here signified the portion
that Medea brought to her husband on
her marriage (cf. 235.), she could no
longer have the disposal of it. We
must understand it merely as a present
on the nuptials of another; nearly the same as ὄρα 781. Elsm. refers to Seneca Med. 575. Hac nostra nati
dona nubentii ferant.

953. "turdanvov Lace, which may be
defended on some grounds. But ν seems
to originate from the iota subscript.
Porson. Cf. v. 6.

954. "σώματα ἔχοντες—οὐ μεμπτα,
Par. Lost xi. 343. no despicable gift."
Cl. J. Ixiii. p. 162.

955. δ' ματαια, absurd, unthinking
woman: "cf. 152, 334. δ' μάταια, Ἀesch.
Prom. 1007 (=1035). A formula
conveying a gentle exasperation."
Schaef.

959. "Thus Ald. σαφ' οἴδ' δτι
Lace." Porson. Cf. 1062. Blomf. on
Ἀesch. S. c. Th. 513. prefers the latter
reading, as Phæon. 1633. ζύων ἵν' αὐτ.,
σαφ' οἴδ' δτι. Soph. Ant. 276. πάρειμ
δ' ἄκων οὐχ ἔκωσιν, οὐδ' ὅτι.

960. μὴ μοι σὺ, σα. τουαὰτα λέξις:
do not say so, or do not, I pray you,
reject my gifts: the pronoun σὺ is
frequently used with the ellipse of a
verb which is to be supplied from the
context: Eur. Or. 1035. σὺν μὲν
ἀδέλφε, μὴ τίς Ἀργείων κτάρη, subaud.
κτέινε: Hec. 408. μὴ σο 'γ' οὐ γὰρ
ἀξιόν: see note. On the redundancy
of the pronoun μοι, see Hec. 195.

956. δαφ' ἀδιόησι βασι-
λίας. Ovid. de A. Am. iii. 653. Mu-
nera, crede mihi, capiant hominesque
deosque: Placatur donis Jupiter ipse
datis. Hor. Od. iii. 16. Aurum per
medios ire satellites, Et errumpere
amant saxa, potentius Ictu fulmineo.

962. κείμης δ' "Thus on' ἦμων
τάδε Hec. 268. τῶν πλεονῶν τὰ κράτας
εστὶ Thuc. ii. 87. Cujus vulgatur hoc
erit cadaver, Martial." Cl. J. lxiii.

964. φυγάς. "One would rather ex-
pect the reverse, viz. the permission to
remain: thus Phæon. 1668. Καὶ τὸ
tάφω νῦν τὴν δίκην παραρχέτων, Schol.
tῶν τάφον μὴ τυχεῖν." Schaef.

964. ψυχής. "All words in which
a determination of value is contained, as to buy, to sell, to exchange, &c. are
constructed with a gen. Ἀesch. Prom. 974. τῆς σῆς λατρείας τὴν ἐμὴν δυσ-
πραξίαν, Σαφώς ἐπίστασα, οὐκ ἀν ἀλλά-
ξαυ' ἐγὼ. Matth. Gr. Gr. § 342. See
Hec. 481.
965. "πλησίως Λασ. Αld. πλου-
σίως Fl. and in the text of the MS. P,
which gives the other as a var. lect." 
Porson.
966. δεσπότιν δ' ἐμὴν Elmsl., on this
principle: that the new wife of Jason
and the mistress of Medea are one and
the same person: above in v. 17. προ-
δοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν,
the particle τε is correct, because the
children were different from the wife of
Jason: had Eurip. written λέγετα (i.e. γυναῖκα) for τέκνα, he would have
also written δεσπότιν δ' ἐμὴν. Thus
Hec. 532. 'Ο δ' εἶπεν· δ' παῖ Πηλέως,
πατὴρ δ' ἐμὸς. Soph. Trach. 741. Τὸν
ἀνδρα τὸν σὸν ταθι, τὸν δ' ἐμὸν λέγω
Πατέρα, κατακτέινασα τῇ' ἐν ἡμέρα.
Ἀesch. Pers. 150. μὴτρ βασιλέως,
δέσπαμα δ' ἐμῆ. Herod. vii. 10. 'Εγὼ
de καὶ πατρὶ τῷ σῷ, ἀδελφεῖ δὲ ἐμῷ,
Δαρείῳ, ἡγόρευον μὴ στρατευεσθαι ἐπὶ
Σκύθας. In these examples δ' corre-
sponds to μὲν which is understood in
the former clause.

967. "φυγεῖν Ald. φευγεῖν A. L.
Flor. according to Valck. Phoen. 1286.
(cf. 936. 939.) In 969, ἐκείνης Ald." 
Porson.
968. τοῦτο—δεῖ, for of this there is
especially need. On the construction of
dεῖ, see Hec. 962.
971. καλῶς or ἐδ' πράσσειν, to be
prosperous or successful: καλὰ πράσ-
σειν, to act honourably: καλῶς, εἴ-
pειεῖν, to benefit, confer favours.
972. "οὐκ ἔτι L. χώσ edd. MSS." 
Porson. See Hec 1090. Elmsley con-
siders that the common form χώσ should
discarded from the Attic dialect.
Blomf. on Ἀesch. S. c. Th. 935. retains
the same accentuation, viz. ἃοᾶ, not ἃοᾶ,
as Porson, who yet writes ἃοᾶ for
χώσ.
974. The constr. of this passage is
intricate: δέχομαι does not govern a
has corrected δαμέτας for δαμέταν
which is found in all former edd. It
must therefore depend upon ἄταν.
"Ἀναδεσμών L. ἂναδεσμῶν Ald." 
Porson. "Write ἂναδεσμῶν or rather
ἀναδεσμῶν." Elmsl. I would suggest
χρυσίαν ἂναδεσμῶν, the accus. sing. ἄνα-
δεσμή.
977. "ἄδα L. αὕτα ταῖν χ. Ald. αὕτα χ. Lasc. αὕτα χ. A. I have
changed auta taiv into auta 77 eiv."  
77. Anon κοσμον, the ornament of Hades, i.e. the deadly, fatal ornament.  
Thus dictunov Aisx. Ag. 1084.  
Aisx. ai:ri: περιβάλλων.  
1046. "Bothe, Eur. Or. 1395. ειφεσιν  
§ 430. Virg. Αε. xii. 603. Et nndum  
informs letch trabe nectit ad altà.  
979. "Thus A. Fl. L. A. Schol.  
πεπλου Αλδ." Porson.  
980. "This verse does not wholly  
coincide with the strophe. I know  
how dangerous it is to invent new  
words, but χρυσοσκλεκτων would be  
consistent with analogy." Porson.  
Elmsley's reading of this passage  
is much better. Πεισε χαρις, άμβροτος  
του αυγα πεπλον, Χρυσαντευκτον τε στε- 
φανον περιβεθαι: for, as he remarks,  
it is an absurdity to say, that the  
splendour of the robe will induce her to  
put on the golden crown: χαρις will  
refer to the πεπλον, αυγα to the στε- 
φανον. Χρυσαντευκτον occurs in Αεσχ.  
981. υμαφοκομησει, sc. εαυτην: she  
will adorn herself as a bride: Eur.  
Phoen. 21. δ’ ήτοι δοις, sc. εαυτον:  
cf. 106. Virg. Αε. ii. 9. nox humida  
Eurip. Med.

changed auta taiv into auta 77 eiv."  
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Phoen. 21. δ’ ήτοι δοις, sc. εαυτον:  
cf. 106. Virg. Αε. ii. 9. nox humida  
Eurip. Med.
ἀλόχω τε σὰ στυγερὸν Ἕνατον: 990
δόστανε, μοίρας ὅσον παροίχει.
μεταστένομαι ὅτι ὅν ἄλγος,
ὦ τάλαινα παιδών ἀνάμως,
μνήμη, ἀ ποιότησεις
σὰ τέχνα, νυμφίδιων ἔνεκεν
λαχέων, ὅ σοι προλεπτὸν ἀνόμως
ἀλλὰ ἔννοιαι τόσις ἔσυμφωρ.

Παί. δέσποιν', ἀφείώται παίδες οἴδε σοι φυγῆς,
καὶ ὄνετα νύμφη βασιλείς ἀσμένη Χεροῦν
ἐδέξατ', εἴρην ὅτε τάκειθεν τέκνοις.

Μη. ἦν.
Παί. τί συγχυθείσ' ἐστῆκας, ἣν' εὐτυχεῖς;
Μη. αἱ αἱ.
Παί. τάδ' οὖ ἔσωνᾶ τοῖσιν ἐξήγγελμένοις.
Μη. αἱ αἱ μᾶλ' ἀδῆς. Παί. μῶν τιν' ἀγγέλλων
τῆχν

991. μ. ὡσον παρ., of how much that awaits you are you unconscious! literally, how much of your destiny do you pass by! Elmsley renders it: how much have you fallen from your pristine good fortune! But this seems inconsistent with the sense, for as yet Jason was in the same situation as before. Schoef. cites from Ἀsch. Suppl. 447. ἢ κάρτα νεῖκους τοῦ ἴγω παροίχομαι, keep aloof from.

992. "metastenomai, simul gemo, partem doloris sumo, as metaklamosai, Hec. 214." Elmsl. Blomf. on Agam. 1242. conjectures μέγα στένομαι, as in 293. ἢ μαλακισθήν ὀστευον μέγα στένειν, but without necessity.


996. ἢ σοι πρελ.: cf. 503. the pron. σοι is elegantly and pathetically redundant: to your sorrow: Matth. Gr. Gr. § 392.

998. οἴδε σοι: σοι seems preferable: these your children. Cf. 116.

1000. τάκειθεν, i. e. κατὰ τὰ πράγματα ἐκείθεν ὃντα, in that quarter. Hec. 719. τάκειθεν γὰρ ἐν Πεπραγμέν' ἐστῖν.

1002. "Two verses originally succeeded this, inaccurately repeated from 919. 920.; Τί σὴν ἔτρεψας ἐμπαλιν παρῆσα, Κοῦκ ἀσμένη τοῦ ἐξ ἐμοῦ δέχχα λόγον; I have erased them, having been preceded in so doing by Pierson, Valck., and others." Porson. Elmsl. pertinently remarks that the word ἔτρεψας shows the spuriousness of these lines: in v. 30, we find στρέψασα τάλλευκον δέρην, in 1145. ἀπέστρεψ' ἐμπαλιν παρῆσα, in 1149. πάλιν στρέψεις κάρα, in Hec. 343. πρόσωπον ἐμπαλιν στρέψων, in Phcen. 460. σοί τ' αὐτ πρόσωπον πρὸς κασιγγυτον στρέψει, but τρέψω is never used in such expressions: ἔτρεψας has been evidently substituted for ἔτρεψας, which would not suit the metre.

1005. μῶν τιν' ἀγγ. τόχ. ὦ σὰ οἶδα; am I unconsciously the bearer of evil tidings? On the constr. of οἶδα with a participle, see v. 495.
"τύχην for συμφοράν, as Heraclet.
714. "Ην δ' οὖν (δ' μὴ γένοιτο) χρῆσαντι
tαι τύχην." Elmsl. Cf. Hec. 774. and
below v. 1200. 1344.
1006. δέξιοι—εὐαγγέλοι, i.e. του εξέ
ναι εὐαγγέλου.
1007. ἥγγις, ὧν ἥγγις., cf. 885. Ἀσεχ.
Eum. 676. ἡκοῦσαν ἡς ἠκούσαν': Soph.
Iph. T. 575. ὄλωλεν, ὡς ὄλωλε. Comp.
St. John xix. 22.
1008. " τ' δ' ε' Ἡ ἡ Ἡ. 1066. with the
approval of Valck. on Phcen. 1668. τ' δαι
A. L. But L. has in the margin
(ι. e. δ'). I assent to Brunk, who
removes δαι entirely from the tragic
writers. In a passage of Soph. Antig.
318. Brunk has edited δαι from two
MSS., which Markland had conjec-
tured in a note on Suppl. 94. Τ' δε;
δυναίεσθαι τὴν ἔμνη λόπην ὅποι; (ἡ πτη
Plut.) The Aldine ed. of Plutarch, de
Garrul. p. 509. D. has also τ' δαι.
Grotius, Excerpt. p. 149. forgetting the
place where the verse occurs, has in-
serted it among the doubtful fragments
of Sophocles, in this corrupt state: Τ' δαι
ἵπτει τὴν ἔμνη λόπην ὅποι; In the
following verse Brunk well defends
πολλὴ μ' ανάγκη in opposition to
Valck. on Phcen. 1668. (1688.) πολλὴ
μ' ανάγκη, πολλῇ γ' ανάγκη [Hec.
396.], and πολλῇ 'στ' ανάγκη are used
promiscuously." Porson.
κατηφέι (κατά) δύμα. Plut. de
Vitioso Pudore, p. 528. Τὴν κατηφέιαν
διέρχεσται λέπτην κάτω βλέπει ποιοῦ-
σαν. Elmy. Μ. κατηφεία: ἀπὸ τοῦ
catóv t' φαν βάλλειν τοὺς ὀνειδικομέ-
νους ἢ λυτομένους καὶ κατηφίς: ὅ
ὅτε αἰσχύνης κατώ νεών τῶν ὀφθαλ-
μοίς, ἤγουν ὃ αἰσχυλομένος. Eur.
Hercal. 633. Τ' χρήμα κείσαι, καὶ
κατηφές δυμ' ἔχεις;
1009. " Phcen. 1667. AN. Η γάρ
γαμοῦμαι ζώσα παιδὶ σφι ποτέ; KR.
Pολλῇ σ' ανάγκη τοῦ γαρ εκφεύξει
λέχος; In Alc. 388. Monk has edited
Πολλῇ μ' ανάγκη, σοῦ γ' ἀπεστερμένε-
νοις. The sentence, at full, in the
present passage, would be, πολλῇ αν-
άγκη στι μὲ δακρυρροεῖν: as in that
from the Phennisææ, πολλῇ ἀν., ἐστὶ σε
γαμεῖσα: cf. 801. ἐπι κακὴν κακῶς
Θανεῖν σφ' ανάγκη τοῖς ἔμοισι φαρμά-
κοις: in 249, the dat. is found." Elmsl.
ταῦτα γάρ θεοί, εἰς ἐμπαχανθεντο:
1010. The construction is similar in
Eur. El. 1093, ἀποκτενώ σ' ἐγώ Καλ
παι 'Ὀρέστης. Hor. S. ii. 6, 66, quibus
ipsæ meique Ante Larem propria
vescor.
1011. "καταρεῖς τοι. This might ad-
mit of some explanation. But first it is
necessary to consider, how the answer of
Medea applies: ἄλλους κατάξω πρόσθεν
ἡ τάλαιν ἔγω: κατάξω here means I
will conduct to the infernal regions, in
the same sense as it is used in Pindar
( ὦ. ix. 52.) of Mercury: Βρότεα σώματα κατά-
γει Κολάν πρὸς ἁγίων Θανακόντων—
There is yet another sense of the word
κατάξεων which is usual in Thuc. and
almost all historical writers, according to
which exiles when restored to their
country are said κατάξεσθαι eis τὴν
πατρίδα or even simply κατάγεσθαι.
[Eur. Phcen. 438. Διοσσίς Ἀδραστος
ὀμοσεν γαμοῖς τόδε, ἀμφως κατάξεις
eis πάτραν. Ἀσεχ. S. c. Th. 644.
κατάξω τ' ἄνδρα τάνδε, καὶ πόλιν ἑξει
καταργαν.] Again the word πάλαι
shows that κατάξω is derived from the
preceding verse. Let the passage in
Iph. A. 661, 662. be considered, in
which δαι is elegantly repeated: Ἡ.
διοίνυτο λόγχαι καὶ τὰ Μενέλεως κακά.
Agor. ἐλλον ὄλει πρόσθεν, δ με [read πρόσθ', άμε] διολέσαντι ἔχει. Hence the true emendation of the present passage is clear: ΠΑΙ. ιάρειν κατάξη καὶ σύ πρὸς τέκνων ἑτι. ΜΗ. ἐλλον κατάξη πρόσθεν ἡ τάλαν' ἐγώ." Musgrave. "Brunck has introduced this emendation into his text. And indeed, although I have thought it better to adhere more closely to the original letters, yet I would wish the entire credit to be allowed to Musgr. 'Habeat secum servetque sepulchro.' I have therefore substituted κάτε τοι: certe redibis ab exilio olim a liberis tuis deducta. The words κατέναν, κατέρχεσαι are very often used in this sense. Herod. iii. 45. twice, ix. 26. thrice. On κατέρχομαι see an amusing discussion in Aristoph. Ran. 1274. [=1152. where Eschylus thus vindicates v. 3. of the Choeph. ἢκα γὰρ εἰς γυν' τίνθε καὶ κατέρχομαι, from the charge of tautology which Eurip. had alleged against it: 'Ελθεῖν μὲν εἰς γυν' ἑσθ', ὅτε μετή πάτρας· Χωρίς γὰρ ἠλλας ἐξιμφοράς ἐλήλυε· Φεύγων δ' ἀνήρ ἤκει τε καὶ κατέρχεται.] The noun κάθodos also, which is of frequent occurrence, criticæ have well restored to Eurip. and Pausanias instead of κάθο- λος into which it had become corrupted. Neither is it extraordinary, that an active or neuter verb should be followed by πρὸς or ὑπ' with a gen. Soph. Aj. 1235. ταίρ' ὠν ἀκούεις μεγάλα πρὸς δούλων κακά; 1320. ὡς γὰρ κλίνοντες ἐσμέναι αἰσχρώτατον λάγους, 'Ἀνά,' ὡς Πανατεινος, τοῦ ὅπ' ἀνδρὸς ἀρτίως; [See Matth. Gr. Gr. § 496. 3.] But notice whether the errors may not have originated from v. 1533. of the same play: παῦναι· κρατεῖς τοι, τῶν φίλων νικάμενοι· where ἔτταμενος is cited by Aristides, T. ii. p. 334. (i. p. 536. 3. Jebb.) Markland badly conjectures Πάσασ κρατεῖ τοι, in Explicit. Vet. Auctor. post Supplies p. 249." Porson. "Æsc. Ag. 1292. Ψυγας δ' ἀλήθης τίνος γῆς ἀπόδεικνυ τάκτειν, ἢτας τάκτει δριγγακῶν φίλων. Κάτεμι is the fut. of κατέρχομαι." Elmsl. 1012. κατάξην, Schol. πέμψῳ εἰς τὸν Αἴδου. "Alc. 24. "Ηδη δὲ τόνδε· Θάνατον εἰσορὸς πέλας, 'Ιερέα δανάντων, ὅς νῦν εἰς Αἴδου δόμους Μέλλει κατά- ξειν," Elmsl. Compare the play upon the word χαρακ' in Hec. 427. This line must be supposed to be uttered aside. 1013. Thus Ulysses comforts Hecuba for the loss of her daughter Polyxena, in Hec. 322. εἰσίν παρ' ἡμῖν οὐδὲν ἰδον ἱδον ἄδαλα: the Chorus Theseus on the death of Phædra, Hipp. 835. Οὐ σοι τάδ', δ' ναζ', ἥδε δ' μονὴ κακά, Πολλῶν μετ' ἄλλων δ' ἄλεσα κεδῶν λέγοχ: also the Chorus Admetus for the loss of Alcestis, Alc. 424. Οὐ γὰρ τι πρῶτοι, οὐδὲ λοιπὸς βρώτων Γυ- ναικὸς έσθηλης ἠπλάκες. Cic. Tusc. Quæst. ii. 83. Ne illa quidem consolatio firmissima est, quanquam et usitata est, et sape prodest: Non tibi hoc soli. See Johnson's Rambler, No. 52. Shaks. Rich. II. Act v. 'In this thought they find a kind of ease, Bearing their own misfortune on the back Of such as have before endured the like.' 1014. Cf. Hor. Carm. i. 24. Durum: sed levius fit patientiæ Quicquid corrigere est nefas. Cf. 450. 1016. καθ' ἡμ. Dem. 1262. τού καθ' ἡμ. ἔνω: Thuc. i. 2. τῆς καθ' ἡμ. ἀναγκαίου τροφῆς. Cf. Hec. 626. 1017. δῆ: this particle has great force in pathetic appeals: cf. 1020. 1031. 1063. Hec. 413.
1021. πρὶν σφόν ὄν. Cf. Alc. 344. ἅλος δὲ παῖδων· τὸν δ' ὄντων εὐχόμαι Θεοὶ γενέσθαι· σοῦ γὰρ ὄν κακήμενα. See Hec. 983, "Ὅνουμι, I am of use to, I help: (no imperf. act.) fut. ὄνομοι; aor. 1. ὄνυσα, Midd. ὄνυσαμαι, I derive assistance, advantage; fut. ὄνυσαμαι, aor. 2. ὄνυσαν, —ποιο, —ποιο, &c. part. ὄνυσανos (Od. B. 33. w. 30.); the other moods of this aor. have the α, as opt. ὄνυσαμεν, inf. ὄνυσα: the indicative also borrowed this formation, but not until a later period, ὄνυσαν," Buttm. Irreg. Verbs.
1022. "The reading γυναικας, which Beck has edited, vitates the metre. From his silence I should be inclined to consider it as an error of the press, had not Reiske made the same conjecture. The sing. and the plural are equally good. Aristoph. Plut. 529. Ὄστε μόρφωσιν μμυρία στατκτοὶς, ὅπως ἄνθρωπος ἄρα ἔκαλον. Porson. Cf. 1105. Matth. Gr. Gr. § 292. The tautology observable in this line may be paralleled by v. 1335. εὐθής ἐκατο καὶ λέγον τοια ἀπάλαςας. Cf. Hec. 293. Hom. Od. X. 494. μέγαρον καὶ δῶμα καὶ ἀλήιν. 1023. "Ἀγάλλαι for κοσμήσαται. 'Ανα- σχέσεως should be written ἀνασχέσεως; for ἐνζχεῖν is the aor., and differs in form alone from ἐσχον. (Cf. 292.)
1025, 1026. "Besides edd. and MSS. ἄλος is found twice in the Schol. Ven. II. Ψ. 144. Etym.-M. p. 68. 39. Μάτην δ' ἐμόχθουν καὶ κατε- κάθησαν πῶνοι is read in Troad. 761. but Valck. on Phoen. 1152. considers it as spurious." Porson.
1026. κατεκάθησαν, have been worn down. The primary meaning of ξαίων is to comb or card wool, flax, &c. Æsch. Agam. 190. Πνοια—κατεκαθηνον ἄνθρῳ 'Αργείων. Cf. διακωιαίμενον v. 165.
1029, 1030. Cf. Alc. 678. Τοιγάρ φυτεύων παιδαί οὐκ ἐτ' ἄν φθανοι, οἱ γηραοικοσκοροι. καὶ θανώντα σε Περι- στελεύος, καὶ προβήσεται νεκρών. Apoll. Rh. i. 281. "Οφρ' αὐτὸς μὲ
eternal filial tarphymos, choral, Teukon's
emoun; to yap alos ent eiti loitov enklados
'Ek sebein. Virg. Æn. ix. 485. On the
ceremonies relative to Funerals, see
Robinson’s Antiq. of Greece, b. v. ch.iii.
Compare Pope’s Elegy to the Memory
of an Unfortunate Lady: ‘No friend’s
complaint, no kind domestic tear Pleased
thy pale ghost, or graced thy mournful
bier: By foreign hands thy dying eyes
were closed, By foreign hands thy
decent limbs composed, By foreign
hands thy humble grave adorned, By
strangers honour’d, and by strangers
mourn’d!’

1031. ζηλωτὸν ἀνθρῶποι, an enviable lot
among men: ζηλωτὸς is the neuter re-
ferring to what precedes, γνωροβική-
σεων and χ. εὐ περιστελεῖν: see Orest.
30.

1032. Cf. Alc. 961. 'Εγὼ δ' ὦν οὔ ἡρὶν
ζέν, παρέλα τὸ μόρασμον, Δυπρῶν
διάζω βιοτον.

1035. ἐς ἄλλο σχ. βιον, for ἐς ἄλλον
βιον, having withdrawn (from me) to
another kind of life: σχῆμα often forms
a periphrasis: Hec. 617. Alc. 935. ὁ
σχῆμα δόμων, for δόμοι.

1036. προσδ. ἡ ὄμω, a pleonasm of
frequent occurrence: Il. A. 587. ἡ
σε, φίλην περ ἐνόσων, ἐν ὀφθαλμοῖς
ἰδὼμαι θεωμένην. Eur. Or. 1018. ὡς
σ’ ἵδοιν ἐν ὄμασι Πανυστάτην πρόσω-
ψιν: Heracl. 571. τλημοεστάτην ἐσ
σε Πασών γυναικῶν ἐδοὺν ὀφθαλμοῖς
ἐγώ.

1037. προσγ. —γέλων. "The verb
active frequently takes a subst. of the
same derivation, or of kindred signifi-
cation, in the accus. Il. N. 220. το
τοί ἀπειλαὶ Ὀχυροῖς, τὰς Τρωιαν ἀπει-
λεον υἱὸς Ἀχαίοιων; Eur. Ph. 65. ἄρας
ἀράται παιὰν ἀνοσοώτατα. This takes
place still more frequently with intran-
sitive verbs, generally in order to sub-
join a new definition, which might often
also be expressed by an adverb, or the
dat. case. II. I. 74. πόλλων ὀ ἁγιο-
μένων, τὸ πείλεως, ὀ κεν ἄριστην
Βουλὴν Βουλεύτην, ἰ. ἐ. ἠριστα τοὐτοῖς:
O. 673. ἡς δοσὶ παρὰ νησὸν μάχην
ἐμάχωτο δοσιῶν, for the simple ἐμά-
χωτο. Soph. Phil. 173. νοεῖ νόσον

1038. ὅχυμα has frequently the
sense of peri: my heart has left me,
died away, my resolution has failed, now
that I have seen the bright countenance
of my children: Soph. Phil. 414. ὅχυ-
ται ἄρων: Eur. Or. 1573. οὐ τήθηκεν,
ἀλλ’ ἄριστος ὅχυται. See v. 228.
above.

φαϊδρον, glossing, is a more expressive
epithet: φαϊδρων ὁμα, Orest. 891.
φαϊδρους τοιοῦτοι ὁμα, Ἀesch. Ag.
503.

1040. οὐκ ἐν δ., I shall not have the
heart to commit the deed: thus possum is used in Latin: Virg. Æn. ix. 481. tune, illa senecta Sera mea requies, patuisi linger solam, Crudelis?

1044. oú διτ’ ἐγώνη, sc. δις τῶν κτῆσεων κακά, “παθόμους βουλευμάτων as a var. lect. in D. Musgrave cites from the Schol. as a var. lect. παθόμους βουλευμάτων, but Junta has παθηταί.”

Porson. See v. 960.

1045. τί πάσχω; what ails me? what am I about? see note on Hec. 1109. On γέλωτ’ ὁφλειν, see v. 405.

1047. τολμητέον τάδ’: the verbal often remains in the neuter, and takes its object in the accus. Orest. 759. oιστενόν τάδε: Phcen. 724. ἔξοστέων γ’ ἣ’ ὅτα Καθικέων πάλει.

ἀλλὰ τῆς ἐ. ἔν. The interpretation of this and the following line is much disputed: I understand them thus: but (to think) of my weakness, in having even mentally given way to enervating scruples! On the use of the gen. in exclamations, see Hec. 655. The constr. of the infinit. in expressing surprise and indignation is noticed by Prof. Monk on Alc. 348. ἀλλὰ σοῦ τὸ μὴ φράσαι, Κακοῦ τοποστοῦ δέμασιν προσκειμένου, but to think that you should have said nothing! where he cites, together with the passage in question, Aristoph. Nab. 818. τῆς μοριας, Τὸ Δία νομίζειν, ὡστά τηλίκου- 

τοῖ: also by Bos. Ell. Gr. p. 501. and by Matthew Gr. Gr. § 542. who gives the following among other instances: Xen. Cyr. ii. 2, 3. ἔκεινοι πάνω ἀναβαίει; εἰπὲ πρὸς ἐαυτῶν: τῆς τύχης, τὸ ἐμὲ 

νῦν κλῆθεντα δεόρο τυχεῖν! that I should be sent for hither! Soph. Phil. 234. “ὢ φιλτατον φάνημα” φεύ τὸ καὶ λαβεῖν Πρόσβηγμα τοιοῦτο ἀνδρός ἐν μακρῷ χρόνῳ! Here notice the collocation of the conjunction καί. Προ-

εῖθα, as Elmsl. remarks, has the same meaning as ἀναλώσατι 326., and ῥίψα 1401. See Liddell’s Lex.


1049. ὅτι—μελήσει: this passage is well explained by the Schol.: ὅτι δὲ, φησιν, οὐκ εἴσεθες φαίνεται παρεί-

να τῷ φώσι τούτῳ, καὶ δέχεσθαι τοι-

αύτας δικαίας, οὗτος ἀκίν. τοῦτο δὲ 

ἔπειτα ὡς ὑμῶν δεῖν τυπὸν χαριτών 

ἀνθροφονίας, οἷον, Ἐρεμίνων, Ἀρεως καλ 

τυπῶν ἀτέρων. “Ομηρος “Αρεσ, “Αρες 

βροτολογεῖ τῷ δὲ αὐτῷ μελῆσει συνα-

πτεόν τὸ μὴ παρείναι. If any one 

thinks it impious to be present, to take 

part in my sacrifice, i.e. in the murder 

of my victims, that will be his concern, 

alluding probably to the chorus.

1051. χ. δ’ οὗ διαφθ. A gloss in one MS. explains διαφθέρω by μαλακίσω, in another by ἀμβλώνω: also χείρα by ὀμοί: according to the latter we may translate thus: I will not change my purpose: this is a meaning frequently belonging to διαφθεύω: thus Esch. Ag. 905. Γέμμην μὲν ὅθεν μὴ διαφθεύοντ᾽ ἐμέ: Eur. Hipp. 391. Οὐκ ἐσθ’ ὅποιος 

φαρμάκω διαφθέρειν “Εμελλων, δια-

τομίαλων πεσείν φρενῶν: Hec. 601. 

Ὁ δ’ ἐσθόλος, ἐσθόλος, οὐδὲ συμφορᾶς ὧπο 

φώοι διεφθείρ’ ἀλλὰ χρηστός ἐστ’ ἀει.

f 4
The received interpretation is: *manium meum non corrumpam, sc. misericordiâ:* I will not unnerve, slacken, my hand.

1052. *ดำเน, thus Antigone addresses her soul, in Æsch. S. c. Th. 1035. τογύπ δέλουν άκοντι κοινόνει κακών, Ψυχή, δανόντι ζώσα, συγγόνω φρει. On μή σά γε, see Hec. 408.

1054. *έκει, viz. at Athens. This verse appears to Hermann to be out of place: it certainly does not well coincide with the three next verses; and would come in better after v. 1041. Bothe has inserted it after 1044.

1055. "Παρ’ Άδην is proper only where there is the idea of motion. See Soph. Ed. C. 1552. Eur. Alc. 237. Read, therefore, *παρ’ Άδην,* Elmsl. in Mus. Crit. i. p. 365. The origin of the error is explained in vv. 264. 953. Hec. 2. The accus. is, however, capable of vindication, if we understand *παρά* in the sense of *juxta,* by the infernal fiends, near, that is, which attend on Pluto: as in Od. 460. νέοι δέ παρ’ αυτών έχον πεπώσολα χεριν, the young men in attendance upon him.

*άλαστορας, Schol. τοὺς κατακάθωνιον: οὐς οὐκ ἔστι λαθεύν. But Blomf. on Æsch. Pers. 983. deduces the word thus: "Αβ άλη, mentis error, deirinium, venit αλάζων, decipio, unde αλαζών, δ' ανατείλον καὶ κοππαστής (Etym. M.): αλάστωρ, qui in errorem perniciosum trahit: άλαστός, qui in errorem perniciosum inducitur."

1057. καθουδραία: cf. 779. 1066. the same constr. occurs in Hor. Od. i. 26.

tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i.e. ut portent.

1059. "Brunck has edited *κτενούμεν γ’* from Lasc.; but Lascaris below (1236.), where the same line used to occur, omits the particle. It is, I think, better away." Porson.

*εξεφύσαμεν: φῶν, and φυτεύω (v. 830.), are generally applicable to the male sex alone: therefore Valck. on Phæn. 34. objects even to the plur. φύσαντας, for τεκόντας, in the sense of *parents: this however Porson defends by the passage before us; in which, since Medea uses the masculine gender (according to the rule noticed above 386.), it is not surprising that she should use a corresponding verb. Similarly the Latin verb *gigno* is capable of a double application: Virg. Æn. i. 618. Tune ille *Æneas, quem Dardanio Anchisâe Alma Venus genuit?"

1060. "*πέπρακται Ald. πέπρωται E. L.P., as Brunck has edited," Porson. Matthia inclines to the reading *πέπρακται,* having this note: "Ut quod sentio dicam, *πέπρωται* de eo, quod homini fixum et constitutum est, usurpari non memini, quum de is dicatur, quae divinitus vel fati necessitate destinata sunt."

κωπί έκφ., and the opportunity shall not escape me: Dem. Olynth. i. p. 29. Πέπεμάται γάρ εξ ἀν παράν καὶ ακούνον σύνοιχα, τα πλεον τῶν πραιμάτων ὡμάς ἐκπέφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν.
núμφη τύραννος ὀλλυται: σάφ' οὖν ἐγὼ. 

άλλ', ἐμι γὰρ ὅτι τλημονεστάτην ὄνος, 

καὶ τούτῳ πέμψῳ τλημονεστέραν ἐτί: 

παῖδας προσειτείν βούλομαι. δότ', ὦ τέκνα, 

dοτ' ἀσπάσασθαι μητρὶ δεξίων χέρα. 

ἐν γὰρ τῆτα κείρ, φίλτατον δὲ μοι κάρα, 

καὶ σχῆμα, καὶ πρόσωπον ἐγενέσει τέκνων, 

εὐδαίμονεῖτον. ἀλλ' ἐκεῖ: τὰ θ' εὐθάδε

1063. Elmsl. punctuates the passage thus: 'Αλλ' ἐμι γὰρ ὅτι τλημονεστάτην ὄνος, Καὶ τούτῳ πέμψῳ τλημονεστέραν ἐτί, Παιδας προσειτείν βούλομαι: and again 1341. Αλλ' οὖ γάρ ἂν σε μυρίον ονείδεις Δάκουιοι, τοιών' ἐμπερβίες σου διάτοι, 'Ερ', αἰσχροτεί, καὶ τέκνων μαίρονε. Cf. 1298. In such cases γὰρ is equivalent to ἐτελ, since. It is of frequent occurrence in Herodotus in this sense: thus i. 14. Αλλ' οὖδεν γὰρ μέγα ἐργὸν ἢ αἴτου ἄλλο ἐγένετο, βασιλεύσαντος δυῶν δέοντα τεσσαράκοντα ἔτεα, τοιών μὲν παρόμοιην, τοσαύτα εἵημονεῖτε. Sed enim is similarly used: Virg. Ἀν. i. 19. ii. 164. vi. 28.


1066. "ἀπάσασθε commonly. But ἀπάσασθαι Musgr. from A. B. D. E. and thus X. Π. 1316. as Josias Mer- cerus also cites on Nonius Marcellus, v. Cete, [for edite.] The words of Ennius in Nonius are these: 'Salvete optuma corpora, hanc manus vestras measque accipite. Presently φιλτάτων τε Beck," Porson. To prove that δὲ is the correct reading, Elmsl. refers to the following instances from this play: 98. 131. 400. 765. 957. 1026. See the note on 966. Viger, p. 134, notices that the particles μὲν and δὲ are employed in the enumeration of things or persons, even when different, provided they have reference to the same subject: thus Sophl. Phil. 530. 'Αφ' ὁλσητα- των μὲν ἄμα, ἥμιστος δ' ἀνήρ, Φίλοι δὲ ναυται. The particle μὲν is frequently omitted, as in the present passage and the others referred to by Elmsley. Compare Virg. Ἀν. vi. 697. da jungere dextram, Da, genitor, teque amplexu ne subtrahie nostro.

1068. "Sepe etiam σχῆμα, quoad a Lat. et habitus oris et gestus appellantur, a Gallis maintienit et contenante, quae itidem a tenere, quoest est ἐξεῖν, deducta esse constat. Eur. Med. 1068. "Ω φιλτάτη χείρ, φίλτατον δὲ μοι στόμα, Καὶ σχ." Steph. Thes. It will be observed that Stephens here adopts a reading στόμα, which is unnoticed by Porson, but which Elmsl. has introduced from a MS. in the Vatican Library. Comp. v. 1396.

1069. "εὐδαιμονεῖτον Lasc. less correctly." Porson. Elmsley (and after him Scholof.) has restored εὐδαιμο- νολτη, because, he contends, that the second and third persons of the dual number were alike. Monk assents to his opinion, Alc. 282. where he changes δρόττον into δρόττην: also Blomf., Ἀσχ. Ag. 1178. This may be correct in Attic writers; but Dunbar (Coll. Gr. Maj. Add. 6.) shows that the principle will not apply to Homer: thus II. Θ. 456. Οὐκ ἂν ἔφ' ἤμετρων ὤχεων, πληγέντε κεραυνῷ, Αὐ έσ' Οὐλμων ἵκετον ἐν ἀθικάνων ἔδος ἐστίν, where ἐκέθνη could not come in: and again, II. Σ. 583. Ἐγκατα καὶ μέλαιν ἀλα ιαφόσητον, Schæfer (Schol. Apoll. Rh. p. 146.) considers that the ancient Greeks formed the dual of the imperfect, aorist. &c. indifferently in —or, —ov, and —νη, —νην. εἰ, εἰ, sc. εν Ἀϊδου: Hec. 242. "Εκεί δ' ἐν Ἀϊδου κέλευται χορίς σέθεν: Alc. 760. εἴ δ' τι κάκει Πλέον ἐστ' ἀγαθοῖς, τούτων μετέχοντι Αἷδου νύμφῃ
πατήρ αφείλετ' ὢ γλυκεία προσβολή, 1070
ἀλομβακὸς χρῶς, πνεῦμα ἦ' ηδίστον τέχνων.
χωρεῖτε, χωρεῖτ' οὐκέτ' εἰμί προσβλέπειν
οίᾳ τ' ἐς ύμᾶς, ἀλλὰ νικῶμαι κακοῖς.
καὶ μανθάνω μὲν, οίᾳ δρᾶν μέλλω κακά.
Τῷμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,
δισπερ μεγίστων αἰτίων κακῶν βροτοῖς.
Διὸ πολλάκις ὡδὴ διὰ λεπτοτέρων
μύθων ἐμολον, καὶ πρὸς ἀμίλλας

παρεδρέωσι. Soph. Aj. 1372. Οὗτος δὲ
κάκει κάναδό' ὄν, ἤμοργ' ὄνως "Ἐχθρό-
στος ἔσται: here observe the oppo-
sition between ἔκει and ἐνθάδε as in
the present passage. Τὰ ἐνθάδε, the
enjoyments of this life. Compare
Byron, Childs Harold, canto iv. st. 162.
' But now a bride and mother — and
now there.'

1071. ὡ μαλβάκους χρ., the nomin.
for the voc.: cf. v. 60. 1131.: Π. Γ. 77.
Ὑπάρκεϊν, —' Ἡλίος ἦ', δὲ πάντ' ἐφόρας.
For πνεῦμα ἦ' ἤδ., we might read πνεῦ-
μα δ' ἤδ., according to the observa-
tions on v. 1067.

1073. οἶος in the expressions οἶος
ἐιμι or οἶος τ' ειμι with the infin.,
is properly τοινύτοις εἰμι, ὡς ἔως, I am of
such a kind, as: οἶος εἰμι and οἶος τ'
εἰμι have usually this distinction, viz.
that οἶος εἰμι signifies ἰαμ ἐκτός, and
οἶος τ' εἰμι, I am able.' Matth. Gr. Gr.
§ 479.

1074. 'οῖα τολμήσω κακὰ εἰδ., and
most MSS. But C. E. Lasc. afford
δρᾶν μέλλω, which is much better,
instead of τολμήσω: and since this is
approved by Grotius on Matth. xiv. 9.
and Valeck. Diatr. p. 21. I have so
edited. What Chalcidius may have
read (Plat. Tim. p. 274. ed. Meurs.)
cannot be inferred from his version:
' Nec me latet nunc, quam cruenta
cogitem; Sed vincit ira sanitatem
pectoris.' Gregorius Naz. frequently
alludes to this passage X. Π. 595. 720.
742. 875. but in general in such a
manner that he affords no clue to the
reading which he found. In 1883.
however he has, Kal συνελε μὲν, οίᾳ
tολμᾶς ἀφρόως, from whence it is
clear that he had τολμήσω in his MS.
of the Medea. On the other hand, the
following writers-agree in giving δρᾶν
533. D. Clemens Alexandr. Strom. ii.
et Plat. iii. 2. iv. 5. 10. Synesius, de
Carm. ed. Needham, p. 60. Arrian, in
Epict. i. 28. Simplicius, in Epict. § 4.
10. 11. in Categor. p. 61. a. 18. ed. Bas.
Aristides, T. iii. p. 709. (iii. p. 413.
Jebb.) ύστερ ὅτι εἰς τών τραγῳδίας
εἴθεναι μὲν φάσκοντες ἐς δράσινια κακά,
ἀυτῶν δὲ κρατεῖν οὐ δύνασθαι.
The words that Ovid assigns to Medea will
immediately occur: 'Video meliora
proboque, Deteriora sequor.'" Porson.
Eur. Hipp. 382. Τὰ χρήσει ἐπιστά-
μενα, καὶ γεγνώσκομεν, οὐκ ἐκπονοῦ-
μεν δ'.

1075. But passion gets the better of
the wiser suggestions of my mind, is
master of my plans. See Horace Od.
1. 16.

1077. διὰ λ. μ. ἐμολον: cf. 868. also
the commencement of a chorus in Alc.
983. 'Εγὼ καὶ διὰ μοῦσα Καλ ἔμπρο-
σιος ἢ, καὶ Πλείστων ἀνάμενοι λόγων,
Κρείσσων ὡδ' ἀνάγκαι Εὐρων,
ἀμίλλας—μείζον, disputations or
arguments of a higher kind: so 546.
ἀμίλλαν λόγων.
Aristophanes Lyisistr. 1126. ridicules this passage: Ἐγὼ γυνὴ μὲν εἰμί, νοὺς δ᾽ ἐνεστὶ μοι. Αὕτη δ᾽ ἐμαυτῆς οὐ κακῶς γνώμης ἔχω. Τοὺς δ᾽ ἐκ πατρός τε καὶ γεραντέρων λόγους Πολλοὺς ἀκούσας, οὐ μεμόθυμα κακῶς: where the reading which Suidas has preserved under Μουσῶν, μούσα δ᾽ ἐνετὶ μοι, is exceedingly good, but would be better by reading, μούσα δ᾽ ἐστὶ μοι,” Porson. Elmsley notices that the reading which Brunck has adopted is objectionable on this principle: that Sophocles and Euripides rarely suffer a dactyl to occupy the second foot of an anapestic dipodia, unless a dactyl precede: as 361. ὅ δεμον, ὃ χθῶνα σωτήρα κακῶς. For the same reason the readings which Porson has given in v. 1083.1395. are better than those in Aldus.
1080. έξάλων for εὔθελων: cf. 361, and see note on Hec. 653.

“γὰρ έστι Lasc. Ald.” Porson. He is not however consistent in his accentuation: for in Hec. 743. he has edited: βάδιον γὰρ έστι σοι; and in Phen. 959. οὐ γάρ έστιν ōδος.

1081. ἀλλὰ γάρ έστιν Μοῦσα καὶ ἥμιν, but yet there is a spirit of inquiry even among us: Plato, Crat. p. 406. ἵππας δὲ Μουσάς τε καὶ δλας τὴν μουσικὴν, ἀπὸ του μῶνα, ὡς δείκνυ, καὶ τῆς ζήτημας τε καὶ φιλοσοφίας τὸ δύομα τοῦτο ἐπισκόπει. Schol. Μοῦσα ἀντὶ τοῦ φράντισιν, παθεῖναι, πρὸς τὸ δύσασθαι διακρίνει τὰ ἀνθρώπινα.

1083. “παύρον δὴ γένος εν πολλαίσιν Ald. and most edd.: πολλαίσιν γ’, is more worthy of Heath than Bentley [on Phalaris, p. 156.]. From the reading in A. B. D. Lasc. παύρον δὲ δὴ γένος εν πολλαίσι εὑροίς ἄν ἰσως οὐκ ἀπόμουσον τὰ γυναικῶν.


kal Φημι βροτῶν, οἵτινες εἰσίν πάμπαν ἄπειροι, μηδὲ ἐφύτευσαν παιδας, προφέρειν εἰς εὐτυχίαν τῶν γειναμένων.

οἱ μὲν γὰρ άτέκνου, δι' ἄπειροσύναν εἰθ' ἢδο βροτοῖς, εἰτ' ἀνιαρὸν παῖδες τελεόουσ', οὔχι τυχόντες,

πολλῶν μόχθων ἀπέχονται. οἵτιν' ὂδε τέκνων ἐστίν ἐν οἴκοις γλυκερὸν βλάστημα, ἐσορῶ μελέτη κατατρυχομένους τὸν ἀπαντα χρόνον.

πρώτον μὲν ὅπως ἑρέψουσι καλῶς, βιοτὸν ὦ ὑπὸθεν λειψοῦσι τέκνοις·

ἐτι ὡ ἐκ τοῦτων, εἰτ' ἐπὶ φλαύρως,

1086. Cf. Alc. 903. Ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν,

1087. ἄπειροι, sc. παιδών: 670. λέχους ἄπειροι.

1088. προφ.—τῶν γειναμένων, surpass parents in happiness : Herod. v. 28. Ἡ Νάξου εὕδαιμον ἄνω ηὐών προφέρει: vi. 127, πλούτῳ καὶ εἶδε προφέρων 'Ἀθηναίων. In this sense ὑπερφέρειν, ὑπερβάλλω, προβεέχει are more usual, which are also construed with a gen. On the meaning of εἰς, see v. 266.

1090. "οἱ μὲντ' άτεκνοι, edd. MSS. an elision which is not admissible. I have adopted οἱ μὲν γ' from Reiske's conjecture. But since the particles μὲν γ' are very seldom united by the tragedians, I would not object to the erasure of τ'. A passage of Agathon in Aristot. Rhet. ii. 19. should perhaps be read thus: Καὶ μὴν τὰ μὲν γε χρή τέχνη πράσσειν τα θε' Ἡμῖν ἀνάγηκ καὶ τοῦτο προσγίγνεσαι. But the principle of that passage is rather different.


ἀναρά. Porson on Phoen. 1334. observes, that ἀνά or ἀνί sometimes lengthens, sometimes shortens the penul.: that the verb ἀνά or ἀνί generally lengthens the second syllable in Epic poets, and also in Soph. Ant. 319.: that ἀνά in Aristoph. thrice shortens the penult., and once lengthens it, Eq. 345.: that the second syllable in ἀναρά is always shortened in Eurip. and Aristoph., and lengthened in Soph. Anig. 316.; but that the third syllable is always long.

1097. "Σφέψοις for Σφέψωι is edited by Brunck, of which he has given notice at v. 324." Porson. "Ὅπως here signifies how, not that.

1099. ἐτι δ' ἐκ τούτων, and still more after all this. Schol. τρίτον ἐνι τούτοις: see Hec. 903.
eit' epi xhrstoios
muchooiousi, tov' estin aghelon.
env de to pantan loisthion hoti
pasia katero Athetai kakan:
kai o de gar allis biaton y' euro,
somata ta y' helen eishtabe teknon,
chrestoi y' egenont'. ei de kuriasei
daianon outo, prooudos eis Atiavan
Hakatos proferan somata teknon.
pw ouv lvei pro tois allous
tv o eti lypn aniarotatun

1100, 1101. "Bentley [on Phalaris, p. 156.] has rightly arranged these
verses, which were incorrectly marked out in some edd. Lasc. and Ald. give
them unbroken. In v. 1099. faulios
A. corruptly." Porson.

1102. Schol. ev de to panton tov
kakan teletuonta boilaomai pasin an-
trpatois xestov.

1104. kal de gar, for suppose,
granted that they have obtained a
competence: see v. 387.: also on the
position of the particle te, see 750.
Heath conjectures bionov: but alis is
not always followed by a gen.: thus
Hel. 588. lypas alis xon elhlyva:
unless aubas be the true reading: or
alis may be connected with the verb:
as Hipp. 932. all' xypas "Ephere
kakon alis: he bore his trouble well enough.
See Hec. 278. 394. Thus satis in
Latin: Auct. ad Herenn. i. init. Etsi
negotis familiaribus impediti, vix satis
otium studio suppeditare possimus.

1105. "somaia' eis hethn hlebhe teknon
Lasc. and thus A. with the exception of
sumdai'. Ald. somaia' eis hethn hlebhe
teknon. On account of the metre I
have altered the situation of the pre-
position, and have made an anaprostphи,
similar to that in v. 105." Porson.
Brunck and Elmsl. adopt the reading,
somai'dai' eis hethn hlebhe teknon, to which
certainly there seems no objection,
since the sing. and plur. are used in-
differently by the poets: Phoen. 1363.
epel de xalkeois sdm' ekoumisano
bplios Oi tov yeronos Oidipou neanias.
See below v. 1138.

1106. "kuphswi L. In MSS. of all
ages it is frequently the case that the
vowels I and T are marked with two
dots, and this is observable throughout
the edition of Lascaris. But these
minutiae I do not notice, except when
I transcribe the words for another
reason. I observe the same rule in
the marks for punctuation. For MSS. are
of no authority in this particular, and
generally place the stops very erro-
nously." Porson.

ei de kurhsei dh. ouvlos k. t. l., yet if
this fortune should befall them, (there
is) sudden death sweeping off their
children to the grave: on prooudos, see
Hec. 159. The verb esti is often un-
derstood with this and other adjectives:
hence it would seem that de. phr. [esth]
profero is for proferei.

1108. proferon eis Atiavan: Schol.
arpadovn: it occurs in the same sense
and with the same construction in Il.
Z. 346. "Ois m' brel' hemati t', the me
prwton tke mehtor, Oixesbav profer-
rousa kaih dhmeio ouella Eis bros, w
eis kuma poluphalisthio thalassos. See
also Il. P. 121. Od. T. 64.

1109. lvei for luvitelei: see 566.
prds tois allos, in addition to other
troubles: see Hec. 849.
1113. Elmsl. has edited πάλαι δή, such being the usual idiom: Ἀσχ. Prom. 977. "Ὅτππα πάλαι δή καὶ βεβοῦ-
λευταί τάδε. Soph. Ὑμ. 1527. "Ὡς ὀφθός, ὀφθός Οἰδίπους, τί μέλλομεν Χω-
ρεῖν; πάλαι δή τάπο σοῦ βραδύνεται: Phil. 806. Ἄλγο πάλαι δή τάπι σοι
ςτένων κακά.
1114. καραδοκά, Ι am anxiously an-
ticipating: on the look out, as it were, with head extended, with outstretched
neck.
οἱ προβ. Alc. 783. τὸ τῆς τύχης γὰρ
ἀφανὲς οἱ προβήσθεται. A prose-writer,
Elmsl. remarks, would have said ὅτι
προβ., the subject being one of uncer-
tainty: in a sentence of this kind, τὸ
τῆς τύχης γὰρ φανερὸν, οἱ προβήσθεται,
οἱ would be correctly used: thus the
Greeks say οἱδα σε, δὲ εἰ, but οὐκ οἴδα
σε, δοτις εἶ, or τίς εἶ.
1115. "The common reading is καί
τοι, and thus Χ. Π. 123. where τοι
seems to have proceeded from ν.
1113.: καὶ δή A. Flor. Lasc.: Valck.
on Hipp. 1511. prefers καὶ μήν." Por-
son. "At καὶ μήν usurpatur, ubi op-
portunity quis, sed subito, antequam
expectaveris, advenit; hic vero Medea
jampridem expectaverat nuntium."
Matth. See Hec. 216.
τὸνδε for ὁδε or ὃδερο: see Hec. 53.
Πάλαι ὑπέκειν
Ανηστοίσι Ἕδους ἐπιβάλλειν.
Μη. φίλαι, πάλαι τοι προσμένουσα την τύχην,
καραδοκόω τάκειδεν οἱ προβήστεται.
καὶ δὴ δέδορκα τόνδε τῶν Ἰάσωνος
στείχοντ' ὑπαδῶν, πνεύμα τ' ἱερεισμένον
deίκνυσιν, ὡς τι καῖνον ἄγγελεῖ κακῶν.

ΑΓΓΕΛΟΣ.
οὶ δεινῶν ἔργων παρανόμως εἰργασμένη
Μυθεια, Φεύγε, Φεύγε, μήτε νάιαν
λιποῦσ' ἀπίθνη, μήτ' ἀχον πεδοστίβη.
Μη. τί δ' ἀξίον μοι τῆςδε τυγχάνει φυγής;
1116. "Πνεύμα γ' ἱερεισμένον: thus
Musgrave, deceived by an erroneous
punctuation. I have altered it, and
for δείκνυσι δ', as Ald. and Χ. Π. 126.
have, I have given δείκνυσιν from Α.
Β. D. L. ἱερεισμένον L. ὑπαδῶν Lasc."
Porson.
1119. ναίαν Διπ. ἀπ. Schol. εἶτε διὰ
νέως, εἶτε δ' ὀχήματα, εἶδ' ὀπωφοὶν
φεύγε. Λιποῦσα for παραλιποῦσα, ne-
glecting to avoid yourself of: "omittens:
Ἰρ. Τ. 617. ἔλλ' ἄν γε δυνατὸν
οὖς' ἐγὼ λείψω χάριν, τ. ε. παραλείψω." Matth.
ναίαν ἄπ. "Soph. Trach. 658. πολύ-
κατον ὀχήμα ναὸς. Ἀσχ. Prom. 466.
Θαλασσόπλαγκτα δ' ὀντὶς ἄλλος ἀντ'
ἐμοῦ Λυκόπτερ' ἔφη ναυτίλων ὀχήματα.
Elmsl. By a similar metaphor Virgil,
Ἀν. vi. 1. says, classique immittit hu-
benas.
1121. τί δ' ἀξίων μοι κ. τ. λ.; what
happens worthy of (i.e. requiring) this
hasty departure from me? ἄξιος is con-
strued with a dat. of the person and an
accus. of the thing: see Porson, Hec.
309. Εὔρ. Ορ. 1326. Τί δ'; ἀξίων ὑμῶν
τυγχάνει στεναγμάτων.
1126. φρονείς μὲν ὡθή; are you in your right senses? μὲν is found as an interrogative above, 674. οὗτος μὲν ἢμᾶς χρησάμον εἰδέναι δεῦο; "Eur. Iol. 522. Εἴδε φρονείς μὲν, ἢ σ' ἐμπρε δεῦο τις, ὃ ἐπέν, βλαδῆν;" Elmsl.
1127. "ολκὼν ὑπὲρ έστίαν Α. Φλ. ἡμι-σμένην Α. Β. Φλ. Ι. which is not inelgant, but the received reading is better." Parson. The perfect pass. is frequently used in a middle sense: cf. 295. ἐσπείρασαν 1137. Matth. Gr. Gr. p.xlii.
1128. χαρίεις κα. "Verbs which indicate any emotion of the mind, as to rejoice, to be indignant, vexed, ashamed, to repent, &c. take in the participle the object or operative cause, which in Latin is expressed by quod, or by the accus. with the infin. Eur. Hipp. 7. ἐνεστὶ γαρ ὃ ἐκαν δεῖν γενεῖς τόδε. Τι-μῳ καὶ χαρίσαν υἱὸν βασιλέως ὡς ὡς. Soph. Phil. 879. ἢδορως μὲν σ' εἰσὶδον: 1021. σὺ μὲν γέγειρας ἔως." Matth. Gr. Gr. § 551. See above 884. Parson Or. 1524.
1130. μὴ στέρχου, Schol. μὴ σπεύδε, Anglicè, be not hasty. "φιλος, ironically, as Π. Φ. 106. 'Ἀλλά, φιλος, δίκεν καὶ σὺ τὴν ὀλοφύρω ραίρις;" Elmsl.
1135. "σπεύδε μει Lasc. which, if changed into ἃθημεθ', might afford some meaning. But it seems to be a mere error of the press." Parson.
1137. ἐσπείρασαν τὸ πρὶν νείκος, had made up your former quarrel: σπένδω actively signifies to pour out a libation. σπένδωμαι in the middle, to perform a libation mutually, as in making treaties, &c. hence to ratify a treaty, to enter into an engagement generally, to contract a friendship, to terminate a disagreement, &c.
1138. "Here and also in 1204. Lasc.
and Ald. have κύνει, a common error, which Brunck has corrected; and therefore I am surprised that he should raise so many difficulties in similar cases. In Soph. Phil. 371. πλησίον γὰρ ὄν κυνεῖ, he has changed without any reason into πλησίον γὰρ ἢν κυρῶν. In Trach. 767. ἵδρος ἄγει χρώτι καὶ προσπτύσετο, read προσπτύσεται. Eur. Alc. 181. κυνεῖ δὲ προσπτυνόσα, πῶς ἰδὲ δείμνου 'Οφθαλμιτέγγετο δεῖται πλημμυρίδι: κύνει Lasc. Ald." Porson. Кύνει would be the imperfect, without the augment, which is never omitted in Attic Greek; see Porson Hec. 578. The present in an imperfect or past sense is of constant occurrence: see below 1158. Hec. 641.

δ μὲν τις. "This pleonasm is frequent in Attic writers. Hec. 263. εἶτα δὴν ὑγοκομέθα, 'Ο μὲν τις ἡμῶν πλουσίοις ἐν δόμαιν, 'Ο δὲ ἐν πολλαῖς τίμιοι κεκλημένοι. Below 1174. τις is omitted." Elmsl.

1140. (eis) στέγας γυν.: see. v. 12. 916. "The Grecian women seldom or never appeared in strange company, but were confined to the most remote parts of the house. For this purpose the houses of the Greeks were usually divided into two parts, in which the men and women had distinct apartments assigned them. The part in which the men lodged was towards the gate, and called αὐρώπων or αὐρώπων: that assigned to the women was termed γυναικών or γυναικωνίτις, and was the most remote part of the house, and behind the αὐρώπως, before which were other apartments, denominated πρόθρονος and προσάλον." Robinson's Antiq. of Greece, p. 470.


1142. εύνωριά: properly a pair of horses yoked to a chariot; but used for a pair in general: Phoen. 1092. Ζη σοι εὐνωρίας εἰς τὸδ ημέρας τέκνων, Schol. ἥ δυσκ. Ζεύγος is in like manner applied to persons: Hec. F. 451. ἄγωμεθα ζεύγος ὑπὸ καλών νεκρῶν.

1144. προσκαλύφατ' Elmsl. without the breathing; also προσκυνεῖ 352. προσώπωκας 469. προσφήκας 546. προσκυνά 677.

1146. μωσαχθείσα, disgusted at: μυστάττουμαι does not occur in the other tragedians: Xen. Cyrop. i. 3, 5. ἀλλὰ καὶ σε, φάναι τὸν Κυρόν, μυστάττυμον ταύτα τὰ βρώματα δρά. 1147. οὔργας τ' ἀφ., endeavoured to appease the wrath: see 457. "Brunck from the MS. A. has erased τ' and edited νεάνιδος χέλων: neither of which is any improvement on the received text." Porson.

1148. οὗ μὴ δυσμενής ἐσεῖ φιλοι, be not ill-disposed towards those who are friendly to you: on the construction of the particles οὗ μὴ with the fut., see v. 726. Elmsley alters the punctuation.
of this passage by placing a comma after σέβει, and a note of interrogation after χάρα. The phrase οὐ μὴ δ. ἔσει; literally signifies, will you not be not-il-natured? which is equivalent to οὐκ ἔσει; will you not be god-natured? For on the particle μὴ the three words δυσμενῆς ἔσει φ. are alone dependent; but οὐ affects the entire sentence down to χάραν, and thus communicates an imperative sense also to the futures παύσει, στρέψεις, δέξεις, παρατήσει. Monk assents to Elmsley's reasoning, and therefore edits in Hipp. 213. Οὐ μὴ παρ' ἥλιον τάδε γνησίει; interrogatively.

1150. οὗσερ ὁ π. σέβει, sc. ὑπὸ μὴν φιλουσ: see Monk, Hipp. 655.
1152. (eis) ἔμην χ.: see Bos, Ell. Gr. p. 426.

1154. ἡρεσ' ἀνδρὶ πάντα, assented to her husband in every thing, acquiesced in his wishes: see Monk on Alc. 2. Hipp. 37, who notices that the fut. of this verb in Homer is αἰνέως, but in the tragic writers always αἰνέων.

1155. παύσει καὶ π. σέβειν, the father, i. e. Jason, and your children. Elmsl. remarks that παύσει σὲν τέκνοις σέβειν, or τέκνα καὶ τόσων σέβεν would have been a clearer mode of expression than that which Euripides has employed.

1156. ἡμπίσχετο. Elmsl. has edited ἡμπίσχετο, i. e. ἡμπί-σχετο, from ἡμπί-σχε, on the principle that this verb takes its augment in the beginning, not the middle; as from ἄμφιέννυμι, a verb of similar signification, comes ἡμφίεσα, ἡμφίεσαμαι: see Matth. Gr. Gr. § 232. Moreover, with the exception of this passage, ἡμπίσχον is always used for the aor. in the Attic poets. Perhaps the reading should be ἡμπίεχετο, the imperfect, which suits the sense better. See Liddell.

1157. "χρυσόν τιθέωσεν Αλδ. τεθέωσεν Lasc. τε θείωσα all the Paris MSS. and the Flor. as Barnes has edited. [Elmsl. prefers χρύσον.] Lib. P. Βοστρέρχους: [cf. 783. 976.]

1159. "εἰκώ L. The various reading προσβλέπουσα, which the Schol. notices, is tame." Porson. "The Attics particularly declined nouns in ὡν, ὡνος, in ὡ, ὡν, e. g. χελίδων, -οῖς, for χελί- δῶν, -ονος: ἅπα, Γοργώ, ἐικώ. This also happened in the Ionic dialect; εἰκώ occurs in Herod. vii. 69." Matth. Gr. Gr. § 88.

1161. Eur. Tro. 820. χρυσείας Ἐν
oινοχόαις ἀθρά βαλνών: this is expressed in Ἀσχ. Pers. 1073. by the compound ἀθροβάτης, an epithet of the Persians.

1163. τένων' ἐς ὅρθων: viewing herself (even) to the straightened sinew or tendon of her foot, i.e. from head to foot; or the foot was held out straight in order to display to advantage the flowing πέπλος. Some commentators interpret τένοντα the neck: Elmsley, Scholefield, Blomfield, more properly as above. Elmsley cites Eur. Ἀθην. 933. Δι. Ζωναὶ τὲ σοι χαλῶσι, κοῖχ ἐξῆς πέπλων Στολίδες ὑπὸ σφυρίζω τείνουσι σέθεν. ΠΕ. Κάμοι δοκοῦσι παρὰ γε δεξίων πόδα. Τοῦθεν δ' ὅρθως παρὰ τένων' ἔχει πέπλος, ἢ. e. παρὰ τὸν ἀριστερὸν πόδα. Phoen. 42. πῶλοι δὲ νῦν Χηλαίς τένοντας ἐξεφυρίοσον πόδων.


1165. "Δέχροις, oblique. 'From ἀλέχα p. of ἀλέγω, I make to reposes. For one who bends himself, seems as if he meant to lie on the ground.' Damm. Lucretius has tecta cubantia, which Fac. explains, que in latus pendent. (Usticæ cubantia, Hor. Od. i. 17, 11.)" Valpy's Lex. of the Fundamental Words of the Greek Language. "If grammarians are to be attended to, this word is synonymous with πάλαιος: ἀθερηθά would be more suitable (weak, tottering)." Elmsl. on Soph. Ed. C. 195.

1166. μᾶλις φθάνει—πεσεῖν. Schaefer and Matthiae, Gr. Gr. § 553. rightly erase the commas in this sentence: φθάνει is to be construed with the participial ἐμπετούσα: with difficulty she throws herself soon enough into a seat, so as not to fall on the ground: "Locutio autem e duobus mixtâ: μᾶλις φθάνει ἀθρόνοια ἐμπετούσα, ἢ χαμαλ πεσεῖν, καὶ τις γεραιά προσπόλων, δόξασά ποι Ἡ Πανδος ὀργας, ἢ τινὸς θεῶν μολείν,
MHDÆIA.

1170 anwolólyξε, πρόν y ὄρα διὰ στόμα
χωροῦντα λευκὸν ἀφρόν, ὦμμάτων τ' ἀπο
χόρας ἃτρέφουσαν, αἰμά τ' οὐκ ἐνών χρη.
εἴτ' ἀντίμολον ήχεν ὀλολύξης μέγαν
κακυτον. εὖθυς ὜ ᾗ μὲν ἐς πατρὸς δόμους
ὄρμησεν, ἥ 'δε πρὸς τὸν ἀρτίως πόσιν,
φράσουσα νύμφης ἐξυμφορᾶν· ἀπασὰ δὲ
στέγῃ πυκνοῖσιν ἐκτύπει ὀδρυμήσουσιν.
ἂν ὦ ἀνέλκουν κώλου, ἐκπλήθουρ δρόμου

1175 ματ' ἔχουσιν. Plut. Mor. iii. p. 261.
Οὐκ ἀνδρόμωντας οὐδὲ τιμᾶς τιμᾶς ἀνα-
Boiss. 'Ἐν τῶν ἄρμησιν ἡ ταῦτα ἡ τι
τῶν μαχίμων ἕπτων.' Schol. Ind.
ad Bos. Ell. Gr.

1170. ἀνωλόλυξε, ejaculated. "Gl.
ἀντὶ τοῦ πέθανο, μετ' εὐχής εἴδοπο.
(Shol. πέθανο σωσθηκόν αὐτῆν.) Similar-
ly the Schol. on Aristoph. Pac. 97.
interprets ὀλολύξειν by τὸ μετὰ κρα-
γῆς ἐβχεσθαί. Hesychius: 'Ολολυγή-
φων ὄναπαίου, ἢν ποιοῦσαν ἐν τοῖς
λείψεως ἐξουθενάω.' Elmsl. The verb ὀλ-
λύξω and its derivatives are applied
only to sounds indicative of exultation
or pious feelings; and generally to
females.

πρὸς γ' ὄρα: "πρὸς with the indic.
signifies done tandem. Ἀε. Prom. 478.
Οὐκ ἦν ἀλέξημ' οὐδέν, οὔ τε βρα-
μίμων. Οὐ κρισθοῦν, οὐδὲ πιστῶν, ἀλλὰ
φαρμάκων Ἰρέλα κατεκέλλουν, πρὸς
g' ἐγὼ σφίζει 'Εδειξα κράζεις ἡτίων
ἀκεσμάτων. Soph. Ἐκ. T. 775. ἥγ-
μων δ' ἄνηρ 'Αστών μεγίστώς τῶν ἔκει,
πρὸς μοι τόχος Τοιάδ' ἐπέστη. Eur. Ἰκ.
130." Elmsl.

Bacch. 1120. ὤ δ' ἄφρον ἔξεισα, καὶ
διαστρέφουσα κόρας ἱλισσοῦ, οὗ φρο-
νοῦσαν ἃ χρή φρονεῖ, ἕκ Βασιλίου κατε-
χετ', οὗ ἐπείδη μιν. Herc. F. 931.
δ' οὐκέθα ἄυτὸς ὤν, 'Αλλ' ἐν στροφαι-
σιν ὦμμάτων ἐφθαρμένω, Ρίχας τ' ἐν
δοσοῖς αἰματάσια ἐκθαλῶν, 'Ἀφρόν κα-
téstas' ευρήκων γενεάδος." Elmsl.

1173. εἴρ ἀντίμι., then she uttered

a loud wail of a different note to her
(former) cry. Ἀε. Prom. 16.
"Τανού τόδ' ἀντίμολον εὐτέμιων ἄκος,
capable of dispelling sleep. Soph. Aj.
851. ἤσει μέγαν κακυτῶν.

1178. "The common reading is κά-
λον ἐκπλήθουρ δρόμου, for which Reiske
and Tyrwhitt have conjectured ἐκπλέ-
θρον. I agree completely with Mus-
grave, that an interval of time is
determined by this comparison. The
same critic in the following verse gives
ἵν ἠπτετο for ἠδιπτετο, which I have
adopted. Yet Brunck's conjecture
ἀδιπτετε' ἂν is not amiss." Porson,
Musg. illustrates this passage by re-
fERENCE to Eur. Electr. 824. Θάσσον δὲ
βόρασαν ἐξεβιβάσεν, ἢ δρομεὺς Διω-
δολός ἐπιποὺς διδύμες. See the Gos-
pel of St. Luke xii. 25. and the note
in my edition. Elmsley reads ἄν ἐλ-
kων and ἄδιπτετο, because the com-
pound ἀνέλκου implies the act of
ascending, which is not applicable here.
But Matthæus observes that it means
returning from the goal to the starting-
point. Πλήθρον is defined by Suidas to
be τὸ ἐκτὸν μέρος τοῦ στάδιον, there-
fore ἐκπλήθρον δρόμου signifies the
length of the στάδιον or race-course,
and the interval of time signified is
that in which a swift runner would
perform that distance. But neither the
verb ἐλέκω or ἀνέλκω suggests the idea
of swiftness, but rather the reverse;
so that probably some corruption still
lurks in that part: the Schol. explains
it thus: ἀνακούψεως ἐναυτοῦ τὸν πόσα,
touistenti, megalois kai tachisin phōmatos χρόmenos.

1180. "ἡ δ' L. Ald. but Brunck correctly ἡ δ'. The erroneous conjecture of Barnes, ὄμωτα, seems in some degree confirmed by X. Π. 903. 1329."


1182. αὐτῇ τῆι ἐπεστρ. This verb is sometimes followed by an accus.: see Porson, Phoen. 292. "Ἐν τῷ ἔπεστρευσαν Ἀργείωι πόλιν: Matth. Gr. Gr. § 394. a.

1184. παμφάγου: "not a strictly tragic word: for the verb φάγω exists only in a satyric drama: (Cycl. 336.)" Elmsl. Ignis edar, Virg. Ἑν. ii. 758.

1185. "Λευκόλ for λεπτόι Flor. On the contrary in the next verse λεπτήν A. Fl. P. πέπλοι τῇ λεπτῷ Lasc. which is not amiss; since thus an antithesis is formed between μὲν 1183. and δὲ 1187." Porson.


1192. πίνει Elmsl. and Scholef. See the note on Nec. 23. "Έσ o' δ' A. B. E. L. ἐτ' o'ddas Ald. X. Π. 1086. These prepositions are very often confounded, as Phoen. 77. μικρῆς L." Porson.

1198. "γναθούν ἄδήλους φαρμάκους
Ald. γναθοῖς ἄδήλων φαρμάκων E.
Lasc. That which is now edited, is found in the MSS. A. B. D. F. P."
Æsch. Cho. 272. Τά μὲν γὰρ ἐκ γῆς
dusphrōn· μειλίμαστα Bροτος πυραβ-
σκων εἰπε, τάς δὲ νῦν νόσους, Σαρκῶν
ἅπαυμαθάς ἄγριας γνάθους Δικής,
ἐξέσωσαν ἀρχαίων φῶνὶ: Prom.376.
Γροτάιν πυρὸς δάπτοντες ἄγριας γνά-
θους Τῆς καλλικάρτου Σικελίας λεύρας
γῆς.
1202. "Brunk has edited προσπι-
pete from A. But, ceteris paribus, an
ibus is preferable to a spondee, and
the form πίνειν (πίνειν, cf. 1192.)
is more poetic; therefore, since one or
two MSS. give πίνειν, I readily avail
myself of it; for transcribers have thrust
in the common forms, even in defiance
of the metre. In v. 54. of this play Sto-
βάς Ixxi. p. 297. has πίπτοντα, which
Grotius has retained. In Orest. 1521.
some MSS. have προσπίπτοντα. Besides
Lasc. and Ald. προσπίπτειν is also read
here by X. P. 1085. τρέχει δ', ὅστα,
καὶ γε προσπίπτειν ἔξωθρ. Πίπτει δ' ἐπ' ὁ-
dας τῇ ἱδρ. κικώμενος, Στράτος τε παλεῖ,
καὶ περιπτύσσει πεδῶν. 1221. Πίπτει
πτένουσα, καὶ γε προσπίπτειν ἐξωθρ.' Νι-
μαζεί δ' εὔθες καὶ περιπτύσσει πόδας:
whence it seems probable that he had
in his MS. in v. 1203. δέμας, not χέρας,
because he uses περιπτύσσει in a neu-
ter, not an active sense. But let this
remain doubtful, if you please." Par-
son.
1203, "χέρας Ald. δέμας A. Lasc.
which, although rejected by Brunck,
I have admitted. For in Alc.351, And-
rom. 418. the preceding dat, is to be
repeated ἄπο κοινοῦ with περιπτύσσων
χέρας. Hec.728. πέπεπλοι δέμας περι-
πτύσσοντες. Iph. A. 998. Βοῦλει να
ἴκετων σὺν περιπτύσσαι γόνον;" Parson.
But Elmsl. retains χέρας, understanding
the preceding dat. νεκρη.
1205. "τίς ο' Στράτ. from A. L In
Ald. and other edd. ο' is the penulti-
mate word." Parson.
1206. γέροντα τύμβου, an old man
on the brink of the grave: Schol. τυμ-
βογέροντα, τῶν πλησίον Δανάτου ἄντα-
tύμβους δὲ καλοῦσι τῶν γέροντας, πα-
ρόσον πλαστὸν εἰσι τοῦ Δανάτου καὶ τοῦ
tάφου. Eur. Herac. 166. ἢ κακὸν λό-
γον Κτήσει πρὸς ἄστων, εἰ γέροντος ὀν-
νεκα Τύμβον, τὸ μηδὲν ὄντος, ὡς εἰπέαι
ἔτος, Παῦλον ἓτ τῶνθ', εἰς ἥταλον ἤμη-
σει κόδα. Plautus imitates the Greek
expression, Pseud. i. 4. 19. Ex hoc
sepulcro vetere viginti minus Effodiam
ego hodie. Other corresponding Latin
terms are senex capularis, silicernium.
1207. ἐνθάνασιν σοι, Would that I
had died with you! "The opt. is used in
the expression of a wish, and then is put without ἧν, or the poetic κε. II. A. 42, τίσειν Δαμαρίδα δίκρων δύσι δέκα τείνει, may the Greeks atone for! II. X. 304. μὴ μᾶν ἀποσπεῖ γε καὶ ἀκλεῖως ἀπολοίμην. Soph. Aj. 550. ὧ πατ., γένοι πατρός εὐτυχέστερος, Τά δ' ἄλλα δομίοις· καλ γένοι ἦν οὐ κακός, μαγισ thou be more fortunate than thou father: — then thou wilt not be bad." Matth. Gr. Gr. § 513.

1210. "ἐρνεῖ Λ. δάφνης Lasc. Ald. and all MSS., together with X. II. 1230. at least editors notice no variation. But the same drama X. II. 1318. has ἄριστος, which is certainly more usual. Whether or not the ivy is wont to twine round the laurel, let those more skilled than myself in natural history determine. Eur. Hec. 402. ὡσθ' κινοῦσι δρύων ὡπως τίθεν' ἔξομαι: where I am now almost inclined to retain the common reading, although I formerly coincided with those critics who correct δομία. For ὡστε the Schol. has ὡστερ." Porson.

1213. "ἀντελασ'" edd. MSS. What I have given is from the Schol. The Attics use the other form, [in the imperative only, according to Elms] as Orest. 446. but prefer this. In Aristoph. Lysistr. 209. Brunck has, I think, correctly restored λάφυσθε for λάφυσθε. Musgrave has restored the same from MSS. in Rhes. 880." Porson. Cf. 952.


1215. "ἀπέστη edd. MSS. ἀπέστη is the conjecture of Valck. Diatr. p. 57. See Ruhnken on Timæus, Lex. v. Ἀπέστη." Porson. Theoc. Id. iv. 39. "Ο χαριείσ' ἀμαρυλλών, μόνοις σέθεν οὐδέ θανοίσας δισεύμεθ' ὅσον αἴρες ἐμῶν φίλαι, δοσον ἀπέσθασ, Schol. ἕξι▪ λίπες, ἀπέθανε. Eur. Fr. Inc. exxiv. ο δ' ἀριτὶ δαλλῶν σάρκα, δισεύμεθ' ὅπως Ἀστήρ, ἀπέστη, πνεύμ' ἀφείς εἰς αἰδέρα. 1218. "ποτείνω δαιρκόοισι συμφ. Thus edd. MSS. X. II. 1109. A difficult and involved sentence. I fear that no one will approve the conjectures of Musgr., δινοοὐσι, βασκάνοισι. The reading of Lascaris, δαιρκόοισι, does not help out the sense, and is detrimental to the metre; for δαρκῶν has the second syllable long. Some one may indeed produce as an exception Αesch. Choeph. 81. but I consider that passage as corrupt. Theocritus xv.
kai moi to mev swn ekptwv estw logos.

γνωτει γαρ αυτη ζημιας ἀποστροφήν.

τα Άνητα δ' ου γνωριμαι, σκιαν,

ουδ' αν τρέςας επιομη τως σοφοις βροτων

doxoynatas einai, και μεριμνατας λόγων,

τοτους μεγίστην μωριαν ὕπηκοαιν.

1225

41. has written with an elision Δάκρυ'

δ'σα θελεις." Porson. Schol. ἄξιοδι

κρυτος συμφωρά, ους ην τις ιδιων ποιή-

σειει δαικρυαι, έλεεινοις ώτας τω

σεματι: συμφωρά is in apposition to

παισ τε καλ γέρων ματη, a calamity to

be regretted with tears: see the note on

v. 12.

1219. "I am surprised that this

passage should have given so much

trouble to commentators. The sense,

if I mistake not, is, de tuis quidem

rebus parco dicere, consilium tibi dare

supersedeo. Eur. Hec. 1195. Και μα

το μεν σων δοε φρονιμοι έχειν. Προσ

tone δ' ειμι, και λόγοις αμελομαι."

Elmsl. Cf. Orest. 541. 'Απελθέντω δη

τοις λόγοις εκπονάν Πο ηγεσα ήμιν το

σον.

1220. "γνώσει edd. MSS., γνώσις X.

Π. 799. The Schol. records a various

reading γλάσωση, whence Musgr. con-

jectures, Δώση γη αυτή ζημιας ἀποστροφή.

But the common reading is correct." Porson.


Pulvis et umbra sumus. Schol. τούτο εί

τεν, επει τυν των σοφων μεγαλα δύνα

ναστοι τόυς ἄνθρωπους παρεθέντο, καλ

λογισμα δευτέρους ειναι δειως εγω ουν,

φησι, κα ειταν εδοκ των σοφων ἐπιρα

ται τον ἄνθρωπον γενος, ου παραιτησο-

μαι σκιαν αποφαίνετο κα τα κατα των ἄν-

θρωπων πράγματα.

1224. "ταυτας Lasc. In the following

verse I perceive that my note is at

variance with the text. The reader

therefore at his option may either re-

place ανηρ or retain φοτει." Porson.

Cf. 405. 581. "Οφλισκανω, I am

guilty (of a crime), incurr (as a punish-

ment), fut. ὅφλησω, perf. ὅφληκα,

aor. ὅφλων, infin. ὅφλεων, part. ὅφλων.

A pres. ὅφλω is nowhere found; and

wherever ὅφλω occurs, it presupposes

a judicial decision, or something equi-

valent to have already taken place;

while ὅφλισκανω, ὅφλισκανον, repre-

sents the investigation as still continu-

ing; and in a metaphor borrowed from

common life, describes the situation of

one who is constantly exposing himself
to something unpleasant; as ὅφλισ-

κάνει γέλασα, he incurs laughter, makes

himself ridiculous, and the like." Butt-

mann's Irreg. Verbs.

1225."οδεις εστιν Lasc. Ald. ἄληθιος

φοτει for ευδαιμων ανηρ X. Π. 1013.

also 1226. ευδηλεύστατος, 1227. ἄληθιος

δ' ου ου. Valck. on Hipp. 750. is in

favour of both φοτει and ἄληθιος δ' ου.

and Brunck has admitted them into

his text. With respect to φοτει, if any

MS. exhibited it, I would not be re-

luctant to admit it; but the Pseudo-

Gregorius changes too much to ren-

der it safe to trust to his authority

alone. In changing μωριαν into ζημια

above, Lasc. agrees with him. But

this seems to have originated from

1220, or perhaps from 581." Porson.

εὐδ. Schol. δ' ἄρη τέλους ἀπερά-

τοις κακών. Eur. Iph. A, 161. θη-

των δ' ἄληθεν εις τέλος οὐδέλω, Οὐδ' εὐ-

δαιμων.Οὕνω γαρ ἐστι τις ἄλημος. He-

rod. i. 32. in Solon's reply to Cresus,

ei δε προς τούτοις έτι τελευτησε τον

βλον ενδ, έντος έκειων των εν ρητεις,

ἄληθεν κεκληθησαν δείχνει. προν δ' άν

teleuteth, epoicchein, μηδε καλεειν κω

ἄλην, ἄλλ' εὐτυχεα. See also the

conclusion of Soph. Εδ. T. and

Brunck's note.
of the metaphor is explained by the context: Hec. 1. Hipp. 56. οὖ στράτευσεν τοὺς Αἴδους, μετὰ δὲ λοιπὸν δέχεται τὸ δόμα: 1447. Ὀλυμπ. καὶ δὴ νικήσας ὅρων πύλας. See Hom. II. 1. 312.

1235. οὐκ αὐτοῦ ἕκουσαι περίτερον τοῦ ἄγονου: cf. 49. Schol. διατριβή. Βραδυτὴν τάκλιν δὲ τῷ συνάθροισθεῖ διάχειμα εἰς ἤρθασα, καὶ ἐστὶν ἀκὶ τοῦ ἄγονου: cf. 811. Elmsl., is of opinion that κτανοῦσα is the true reading, which the copyists have altered, and that they would have done the same with ἔγονος, if the metre had permitted. But Matthiae compares Soph. El. 958. 7 παρεστὶ μὲν στένειν Πλοῦτον παρθένον κτίσιν ἐστερημένην, παρέστη 8' ἀλγείαν, εἰς τοῦτο δὲ τὸν χρόνον Ἀλεξταρ χρησάκουσαν ἀναμφίβολα τε.

1236. "I have erased, on the judgment of Valck., two verses, which used to follow, repeated from 1058. 1059. In this place κτανοῦσα Lasc." Porson. 1238. ἐν τῇ πράσει. "It appears to me that μὴ οὐ should be read." Aesch. Prom. 628. Τῇ δήτῳ μελέτει μὴ οὐ γεγομένην τὸ πᾶσαν Ἐρέχθεια. Soph. Aj. 540. Τῇ δήτῳ μελέτει μὴ οὐ παρουσίαν ἔχειν; Eur. Tro. 792. τῖνας ἐπέδεικνεν μὴ οὐ παναλίθρω Ἀνθρῶν ἀλλὰ διὰ παντὸς; Μέλων in the sense of cunctor does not take after it the infin. of the fut. or aor." Elmsl.
1240. Βαλείδα, Schol. βαλείς, κυρίως ἡ τῶν δρόμων ἄφεται, ἀγέ δή, ὁ Μήδεια, πρὸς ἄφεσιν ἄρμα, καὶ ἄρχει δυστυχώς βίου καὶ πράξεως ἐκτόπου: proceed to this sad trial, this distressing crisis. See Liddell’s Lex.

1242. "οἱ φίλταθ" Ald. ὡς all the Parisian MSS., C. Fl. L. Brunck has edited from conjecture ὡς σφ’. To me it appears that the omission of the pronoun has greater force." Poumson.

1243. λαβοῦ—παῖδων: see Matth. Gr. Gr. § 325.

1244. "κτενεῖς Ald. κτενεὶσα Lasc. whence, by an easy correction, I have edited κτενεῖς. Again φιλοι τ’ Lasc." Poumson.

1246. "Ennius in Probus on the sixth Eclogue of Virgil thus turns this passage: 'Jupiter tuque adeo summe Sol, res omnes qui inspicis, Quisque lumine tuo maria, cœlum ac terram contines, Inspice hoc facinus, priusquam fiat prohibeas seclusus.' Both the met- tres and the sense of this chorus are difficult of elucidation. Musgr. has well settled the former part. Κατειδετε, εἰδετε Ald. κατειδετε A. E. εἰδετε is omitted in A. B. D. L. which is frequently the case in repetitions." Poumson.


1247. Ἀελίου. Elmsl. remarks that the first syllable of this word is sometimes short, asSoph. Trach. 837. πῶς δἐν ἄελίον ἐτερον ἢ τὰ νῦν ἰδοι; he therefore retains ἄρα in the antistr. 1258. κατειδετε, ἵδετε. "Repetitions of this nature in which the simple verb suc-ceeds the compound are frequent in the tragic writers: Hec. 166. ὡ κάκ’ ἐνεγκόουσαι Τριφάδες, ὡ κάκ’ ἐνεγκόουσα πῆματ’, ἀπάλεσατ’, ἀλέσατ’: Or. 180. ὑπὸ γὰρ ἀλγέων, ὑπὸ τε συμφορᾶς Διοι- χόμεθα, ὀἰχύμεθα: 1465. ὡ δ’ ἄλαχεν, ἄλαχεν οἷοι μοι: Aitc. 400. οὐκάκουσον, οικουσον, ὃ Μάτερ, ἄτιδαζω." Elmsl.

1251. "That this verse may corre- spond with the antistrophe, Musgrave, with the approval of Brunck, thus transposes, ὡς γὰρ χρυσαῖα ἄτο. Brunck also has Σεῦ, I know not from what source. Σεῦ is not a word. In X. Π. 115, indeed we have, γοναὶ γὰρ ἀπὸ χρυσαῖα ἔθλαστε μοι, Καῦν δὲ πτενεῖν αἰμ’ ὑπ’ ἀνέ- ρων Σεῦ. But there Σεῦ is neces-sary, not so here. For πτενεῖν, on ac- count of the metre, Musgr. conjectures φίλοις. You may also read ξακερνῆς Σ
γονάς ἐξέλαστεν Ἡεών ὃ
οἶμα πιτυηὰν φόδος ὑπ’ ἀνέρον.
ἀλλὰ νῦν, ὡς φάος διογενέσ, κατειργε,
κατάπαυσον, ἐξελ’ οἶκων φοινίαν
τάλαιναν τ’ Ἑριμύον ὑπ’ ἀλαστόρων.
μάταν μόχθος ἔρρει τέκνων,
μάταν ἅρα γένος Φίλιου
ἐτέεξες, ὡς κυνεῖν
λιποῦσα Συμπληγάδων
πετρὰν ἄξενωτάταν εἰσεδολάν.

1255 ἀντιστρ.

in the antistr., a word found in Soph. Aj. 1477, "Porson.
1252. ἐξέλαστεν, sc. τὰ τέκνα: on
the quantity of ἐξέλαστεν, see Porson
Hec. 298.
1253. φόδος (ἐστὶ) αἶμα ἡ, τ. ὑπ’
ἀν., it is an awful thing that the blood
of gods (i. e. of those sprung from
the gods) should be shed by men.
A verse of the same quantity, in
which an iambic dipodia is subjoined
to a dactylic syzygy, occurs in Hbrp.
1109. ἀλα γὰρ ἀλλοθεν ἰμελῆται. On
the quantity of ἀσθρ, see Porson, Phcen.
1670.
τ. ὑπ’ ἀν. the same use of the prep.
as in the phrase δυνὸσ επί τῶν
Eur. Or. 737.
1254. "Here also the metres do not
wholly agree. Perhaps ἡ should be
erased. Below Musgr. reads 'Ἑριμύον'
ὑπ’ ἀλαστόρων, which he does not ex-
plain, and I do not understand. Since
the last syllable of Ἑριμύον is long
(see below 1386.), I would prefer to
eject ὑπ’ as originating from ὑν’." Por-
son. In Virg. Æn. ii. 573. Helen
is called 'Τροιάεται patriæ communis
Erinnys.'
1256. ὑπ’ ἀλαστόρων, sc. ὕστερα,
under the influence of the demons of
revenge: as ὑπ’ μαστίγων ὄρφοσεν,
diaβαίνει, nertiberibus coacti, Herod. vii.
§ 1. 56. See Math. Gr. Gr. § 592, β.
1257. "τῶν τέκνων Ald. τῶν is
omitted by A. B. D. Fl. L. P." Por-

1260 ἦθει ὁ πόζος ἐμῶν τέκνων; i. e.
trouble about children: as Horace Ep.
i. 5. 8. Mitte leves spes et certamina
divitiarum: see Matth. Gr. Gr. § 313.
1258. "καὶ μάταν without ἄρα Ald.
cak and ἄρα are omitted by Lasc. ἄρα
μάταν A. B. D. Fl. whence Musgr.
mátan ἄρα. Brunck μάταν ἄρα." Por-
son. If Elmsl. is right as to the quan-
tity of Ἀελλον in 1247. μάταν ἄρα, in
vain then, can be retained, which is
far more usual. Soph. El. 772. Μάτην
ἄρ’ ἡμείς, ὡς 'εκοινεί, ἕκομεν.
Eur. Alc. 672. Μάτην ἄρ’ ο’ γέροντες
ἑχοται δαίειν. And thus above 1025.
ἄλλος ἄρ’ ὡμᾶς, ὡς τέκν’, εξεβρεφάνη.
1259. κυνεῖν. In Attic Greek the
feminine gen. plur. of adj. in õs is not
distinguished by the accent from the
masc., i. e. κυνεῖος would be written
in either case: but in the Doric dia-
lect these gen. are circumflexed, pro-
ably to distinguish them from the
accus. sing. Elmsley therefore re-
marks that Brunck, Òed. C. 1248, has
incorrectly edited νυκίαν ἕντι ῥιτάν for
νυκίαν.
1261. ἀξείων. Deś. "The Euxinus
Pontus, or Black Sea, was originally
denominated 'Αξείων, inhospitable, on
account of the barbarity of the inha-
bitants of its coasts; but when they
became civilised by their intercourse
with the Greeks, who traded thither,
and Grecian colonies were planted
among them, it changed its name to
Ἐξείων, hospitable. The remaining
part of the name, viz. Πόντος (215. 433.), i.e. the sea, was given to it by the earlier Greeks, when, in the infancy of their geographical knowledge, it was deemed by them the largest sea with which they were acquainted, and was supposed to communicate with the Eastern Ocean.” Prof. Anthon’s ed. of Lempriere’s Cl. Dict.

1262. The middle syllable of δειλαία, may be considered short; see Porson, Phcen. 1319. A trochaic εὐχγγγ therefore (δειλαία, τί) corresponds to a choriambus (σᾶ γάρ ἄπο) in the strophe 1251. the verses therefore are isochronous, although not uniform. In the next line Elmsl. and Scholef. edit προσπίτευς, and in 1267. πίννουτε.

1264. φόνος ἀμείβεται; sc. φόνος. and murder is required with or succeeds to murder? Eur. Orest. 968. έτερα δ' ἐτέροις ἀμείβεται πήματα. El. 1093. έτερα δ' ἀμείβεται φόνος δικαίως φόνος. Rhes. 615. ἐν ἑν δ' ἀμείβεται φάσος. Hipp. 1109. ἄλλα γὰρ ἄλλοθεν ἀμείβεται.

1266. "αὐτοφόνταις ἐλεύθερα Αλτ. αὐτοφόνταις ἐωνδαὶ L. also all the Persian MSS. ἐωνδα (or ἐωνδα), together with the Schoel. [so Elmsl. Porson also edits ἐοφδαν in Hec. 1254.] πιννοῦτε Λασ. πιννοῦτ Schol. ed. pr. πιννοῦτ Schol. ed. pr. πιννοῦτ Bruneck, but the Attics would not use the plur. after ἄχη. For ἐπί γαίαν Musgr. proposes ἐπιτείναι, to be governed by χαλεπά, and ἐζευκαίκα for ἐαυδα: ἐωνδα, it seems, is synonymous with εἰκόνα, δίκαια." Porson. Elmsley puts a comma after μάχεματ, and explains the passage thus: χαλεπά γὰρ βροτοίς ἔστιν δρομεγή μάχεματα, τούτοντι, ἄχη ἐωνδα δοθέν επί

γαίαν πίννοντα αὐτοφόνταις ἐπί δόμοις. The sense is this: grievous to mortals is the stain of kindred blood: (grievous are) the retributive woes lighting upon the earth from heaven against (the punishment of) murderous houses.

1268. "Dawes [M. Cr. 207.] seems to prefer πῆ, without reason." Porson. Hec. 419. ὄμοι, τί δράσω; ποί τελευτήσωλοι; Orest. 1369. πὰ φόνῳ, κοιν.; In Hipp. 881. Monk prefers πὰ φόνῳ βάρος κακῶν; Doric for πῆ. ὃδοί; Emsley, ποι. See Porson. Hec. 1062. Dawes I. e. has established this canon: that the Attics say ποί τις φύγη, or ποί τις ἄν φύγοι: i.e. that a verb in the optative with the interrogative particles ποῖ, πόθεν, ποί, πόν, &c. requires the addition of ἄν, but the subjunctive discards it. For an illustration of this canon, see Theatre of the Greeks, p. 338. Matth. Gr. Gr. § 515. Obs. 1. Elmsley, in his notes on the Supplies of Eurip., Class. J. xvi. p. 434. has the following remarks, which are applicable to this part of our play: ‘‘The Medea and the Alcestis of Eurip. are the only other Greek tragedies in which children speak. There are two children in the Medea, but as they speak from behind the scenes [see nueros cum popul Medea trucidet, Hor. A. P. 185.] both parts, which contain only four lines, might be given to the same performer. Now it is very remarkable, that the Medea and the Alcestis are the only plays of Eurip. in which a third actor is not required for the representation of the adult characters. If the reader will examine these two plays attentively, he will perceive that the contrivances, which
are adopted in most cases for the purpose of rendering a fourth actor unnecessary [nec quarta loci persona habere, Hor. A. P. 192.]. are applied in these two pieces to the exclusion of a third actor. In the Medea, if we assign the part of Medea, and the part of the Παιδαγωγός at the opening of the play, to the πρωταγωνιστὴς or principal performer, the second performer might represent the other five characters, and the Παιδαγωγός at his second appearance, without any inconvenience. As Medea speaks for a considerable time without being seen, the circumstance of her voice being heard (v. 96.) before the Παιδαγωγός has been sufficiently long off the stage to change his dress, is immaterial. ... It should seem, therefore, that the liberty of introducing a child as an actor extraordinary had not been established, when Euripides wrote his Medea and his Αλεκτρις, which we believe to be the two earliest plays of his composition which have been preserved."

1270. τέκνων is governed by βοῶν: in such repetitions, the clauses generally have a connexion: Eur. Suppl. 622 εἰδειχ δὲ φίλων, εἰδειχ δὲ τύχας: Bacc. 576. ἵδα, κλέυτε ἐμᾶς, κλέυτε αὐτᾶς: Alc. 253. δρᾶ δίκων, δρᾶ σκάφως. Ἐσχ. S. c. Th. 177. κλέυτε παρθένων, κλέυτε πανδίκους χειρότονους λυτᾶς: 910. δι᾽ ἄν αἰνομόροις, δι᾽ ἄν νείκος ἔθα. See below 1279. The metre is dochmiac.

1272. παρέλθα δόμως: shall I enter? "In questions of indecision or doubt, when a person asks himself or another what he is to do, the conjunctive is put, without ἄν, and indeed with or without an interrogative particle. II. K. 62. ἀδικύρερον μετὰ τοῦτον, δεδευκίνων εἰσίδεκεν ἔλθης, Ἡ θέου μετὰ αὐτὴς; Eur. Ion 758. εἰπομεν ἢ συγγέμεν; ἢ τί δράσομεν; are we to speak or be silent? Eur. Phoen. 740. ἀλλ᾽ αὐτῷ δεῖ ποιῶν ὑπὸ προσθάλω δῷν; Thus Eur. Herc. Fur. 1111. must be taken as an interrogation: γέρωντες, ἔλθω τῶν ἔμων κακῶν πέλας; am I to approach? Thus τί φῶ; τί δρῶ; what am I to say? do? Aristoph. Plut. 1193. ἕγοι δὲ τί ποιῶ; Plat. Gorg. p. 5. τί ἔρωμαι; II, Λ. 404. τί πάθω; what am I to do?" Matth. Gr. Gr. § 515. If παρέλθα δόμως were written without an interrogation (which seems preferable), the meaning would be, let me enter the house: as Eur. Heracle. 558. ἐλευθέρως ζῶνω, let me die: Hipp. 567. Ἐπάλχεται, ἀδικόν τῶν ἐκαθόρων εἰκόνων. See Mus. Crit. i. p. 521. Theatre of the Greeks p. 339.

ἀρίτημα φ. Δοκεί μια ἑτο: I am determined to save the children from murder: Heracle. 840. οὗτος ἄριτής ἀλοχόνως πόλεις; ἀμώνων has the same construction: Orest. 616. μὴ τῷ ἄμων ἀμώνων φάνων: II. A. 66. ἢμῖν ἀπὸ λογίων ἀμώνων.


1275. ἄρκε, εἰ. the toils. Herc. Fur. (728.) βρόχοις δ' ἀρκίων γενήσεται
MHDEIA.

Xo. τάλανιν, ως ἀρ’ ἡσθα πέτρος ἡ σιδαρρος, ἀτις Τεκνων, ἄν ἐτεχεσ, ἀροτον αὐτοχειρι μοίρα κτενεις, μιᾶν ὅ’ κλων, μιᾶν τῶν πάρος γυναίξ’ ἐν φίλοις χέρα βαλεῖν τέκνοις, ἦν μανεῖσαν ἐκ θεόν, ὅ’ ἡ Διὸς δάμαρ νῦν ἐξεσπερημεν διαμάτων ἀλης, πιτνεὶ ο’ ἀ τάλαιν’ ἐς ἀλμαν, φόνῳ τέκνων δυσσεβεῖ, ἀκτής ὑπερτείνασα ποντίας πόδα, δυοί τε παιδοιν ξυνθανοῦσ’ ἀπόλλυται. τι δ’ ἡ ποτ’ οὗν γένοιτ’ ἄν ἐτι δεινών; ὁ γυναικῶν λέχος πολύπονον, ὅοα δὴ βροτοίς ἐρεξας ὅη δη κακά. Ια. γυναίκες, α’ τῆδο’ ἐγγύς ἐστατε ἑτέγης, ἀρ’ ἐν δόμοιν ἡ τα δειν’ εἰργασμενή Μηδεία τοίσιδ’, ἡ μεθέστηκεν φυγ’;

Σιφηφρόουσι. The Schol. explains Ἐλθεὶς τεκνουσα. Elmsl. The received fable is, that Ino threw herself into the sea with one only of her children, Mederca, to avoid the phrenzy of her husband Athamas, by whom the other, Learchus, was slain. Ovid Met. iv. 416. Such discrepancies, however, in mythology, are not unusual among the poets. Cf. 830.

1276. ὡς ἀρ’ ἡσθα, suetely you must be, for ets. “Hipp. 1169. Ὁ θεός, Πόσειδον β’, ὃς ἀρ’ ἡσθ’ ἐμὸς πατήρ Ὁρθως: Phcen. 421. Τίς ὄντος; ὃς ἀρ’ ἄθλιος κάκεινος ἦρ.” Elmsl. Thus erat for est, Hor. Od. i. 37. Ornare pulvinar Deorum Tempus erat dapibus, sodales.

1277. “It would not be displeasing to me, if any MS. should omit ὅν ἐτεκες.” Porson. Cf. 1322. Elmsl. edits ὅν ἐτεκες.

1279, 1280. “The second μιὰν is omitted in the MS. A. γυναίκα φίλοις χέρα προσβαλείν τέκνοις Ald. γυναίκων φίλοις B. D. γυναίκῶν ἐν φίλοις A. Fl. γυναίκι’ ἐν φίλοις E. L. P. rightly. Again χέρα βαλεῖν A. Fl. χέρα προσβαλεῖν Lasc. I have constructed such a verse as 1271. (i.e. of the dochmiac species.)” Porson. “The construction is, μιᾶν δὴ γυναικα τῶν πάρος κλών εμβαλεῖν χέρα φίλοις τέκνοιν: cf. 1322. ὥτις τέκνοις σοῦν εμβαλεῖν δίφος Ετλεὶς τεκνουσα.” Elmsl. The received fable is, that Ino threw herself into the sea with one only of her children, Mederca, to avoid the phrenzy of her husband Athamas, by whom the other, Learchus, was slain. Ovid Met. iv. 416. Such discrepancies, however, in mythology, are not unusual among the poets. Cf. 830.


1285. ἀκτής: Schol. Soph. Aj. 414. ἀκτή, δ’ κρημνώδης τόπος ἐν ἡλάταιρας αἰγιαλός δὲ, δ’ ἐπιπεδοὶ καὶ διμαλὸς. 1287. τι δ’ ἡ ποτ’ οὖν γ. ἂν ἐτι δ.; what calamity then is yet to ensure? meaning that as Ino perished, so the crime of Medea would probably be expiated by a similar fate.

1293. "dei γάρ νῦν ἦτοι γῆς σφε κρυφθήναι κάτω, ἢ πτηνὸν ἄραν σώμα ἐς αἰθέρος βάθος, 
εἰ μὴ τυράννων δύμασιν δώσει δίκην, 
πέποιθ', ἀποτείνασα κοιράνους χθονός, 
ἀδώνα αὐτῇ τῶνδε θεοῦ θεοῦ δόμων; 
ἀλλ' οὐ γὰρ αὐτὰς φορτίδοι, ὡς τέκνων, ἐχω-
κείνη μὲν, οὖς ἐφρατεῖ, ἐξουσιοι κακῶς. 
ἐμών δὲ παῖδιν ἠλθὸν ἐκσώσων βίον,
μή μοι τι θράσωσ' οἱ προσήκοντες γένει,
μημοροῦν ἐκπράσοντες ἀνόσιον φόνον.
Χολ. ᾠ τλῆμον, οὖν οἶκοι οἱ κακῶν ἐλήλυθας,
'Ἰάσου' οὐ γὰρ τούτο ἄν ἐφθεγξὼ λόγους.
Ια. τί τ' ἐστίν; ᾧ θεᾶς καμ' ἀποτείνω θελεί;
Χολ. παῖδες τεθνασὶ χειρὶ μημοροῦ σέθεν.
not a various reading, but the order of the words explained by the Schol." Porson.

1307. τι λέξεις; see Hec. 509. 704. 1106.

1308. Soph. Αj. 281. ὡς δὲ ἔχον- των τῶν' ἐπιτασσαίοι σε χρή; 904. ὡς δὲ τοῦτο ἔχοντος, αἰσχεῖν πάρα.

1309. ποῦ γὰρ μὴν ἐκτ.; yet where did she kill them? cf. 687. 693. μὴν for αὐτοὺς, as in Eur. Hel. 1541. ἢδον δὲ μὴν παρόντας Ατρέως γόνος.

1311. Hipp. 608. Χαλάτε κλήδρα [κλήδρα,] πρόσπολοι, πυλωμάτων' ἐκλίθε' ἀρμοῦ, ὡς ἂν πικρὰν θέαν Γνακ- κόδ, ἢ μὲ καθαρούν ἀπώλεσεν.

1312. ἐκλίθε': the first syllable of λόγος is doubtful in Homer, but long in Attic poets: 1359.

1313. "τὴν δὲ ῥ. τίσωμαί δίκην Λασκ.; Ald. τίσωμαί φόνῳ Α. B. D. Fl., which Brunck has edited. The collator of the MS. C. has noticed two readings φόνῳ and φόνω, of which even the latter is not to be slighted." Porson. Elmsl. has edited τὴν δὲ τίσωμαί δίκην, and above 263. πᾶσι δίκην τῶν' ἀντι- πολασάμεν κακῶν; comparing Heracl. 852. κατοικοθασάμεν δίκην Ἐκθρόβος: 881. παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τὸδε, Ἐκθρόβος λαθῶντα μὴ ἀντοικοθασάμεν δίκην. He farther observes that the particles μὲν and δὲ show that the words διπλῶν κακῶν are not to be referred to the children of Medea alone, and therefore that the expression τὴν δὲ τίσωμαί δίκην is equivalent to τὴν δὲ τὴν ἀποκτε-
EYPHIPPOY

νεκρος ἐρευνῶν, καὶ ἥ τὴν εἰργασμένην; παύσαι πόνου τοῦ. εἰ δ' ἐμοῦ χρείαν ἔχεις, λέγει ἐὰν τι βούλεις. χειρὶ δ' οὗ οὐ ψαύσεις ποτὲ τοιόν π' χήμα πατρός Ἡλιος πατήρ

could apply the same words of a tragic writer in the same figurative manner. I believe therefore that Heliodorus found in his copy of the Medea either τοῦδε λόγους or ταύτα ἐπὶ. For these words are often interchanged, as, to go no farther, below 1401. λόγος Lasc. Ald. where Musgr. from A. B. D. has edited ἐπος: (δ' ἐπος Α.) It is well known, that Aristophanes, in the Clouds, while satirising Socrates, in- veighs no less bitterly against Eurip. Phidippides therefore having sung about incestuous intercourse from the Αεολος of Eurip., and, on being ac- cused by his father, preparing to defend himself, is thus advised by the Chorus 1399. Σὺν ἔργον, εὰν καίνων ἐπῶν κινήτα καὶ μοχλευτὰ, Πειθῶ τινα ἤπει, ὅπως δόξεις λέγειν δίκαια. The word ἐπών, which had been previously omitted, was restored by Kuster from MSS., with which most others coincide; some give λόγων, at least two, which I have myself examined. Hence I think that Eurip. first wrote what I have placed in the margin; and afterwards, being exposed on the stage by Aristophanes on account of the harshness of the metaphor, substituted the received reading; as above 300. That comic writer has ridiculed other passages of Eurip. in that play, besides those which critics have noticed. This I suspect to be the case in v. 319. but no one, I suppose, will entertain a doubt that 1470. is an entire verse of Eurip. Ναὶ καὶ καταδέσποτα πατρίδος Δία. It will not be altogether out of place, briefly to explain this passage. Other nations, it is to be observed, were in the habit of worshipping a Ζεὺς πατρίδος, which, being an epithet most appropriate to the parent of gods and men, you would naturally wonder that the pious Athenians should have distinguished Jupiter by various other titles, and yet have omitted this. The tragic writers therefore being anxious to supply this omission often intro- duced Δία πατρίδον, as Αeschylus and Soph. cited by Alberti on Hes- ych. v. Πατρίδος. For that the Schol. on Aristoph. is mistaken in representing that Jupiter was worshipped under this name by the Athenians, is evident from the words of Plato in the En- thedemus quoted by Spanheim. Yet Plato elsewhere makes mention of a Ζεὺς πατρίδος, but however in fictitious laws, which he proposed for his fictitious state: (Legg. ix. p. 881. D. HSt. fin.) Eur. Elect. 675. "Τῇ Ζεῷ πατρίδι καὶ τροπαίς ἐγχρών ἐμῶν." Porson. Com- pare the use of the verb κυνω in the following passages: Eur. El. 302. ἐπεὶ δὲ κυνῷ μύθον, ἱκετεύω, ἐξε. Soph. Εἰδ. Τ. 354. οὕτως ἀναίδως ἐξε- κινήσας τοῦ θεοῦ ῥήμα; The reader will observe that the ἐκκύκλωμα is employed in this part of the Play for the purpose of exhibiting Medea to the spectators: on this ma- chinery, see the Guide to the Greek Tragedians, p. 123.


1319. ἡρμα π. χ.: "præsidium contra manum hostilem, ut θανάτων τῶν γάρ ἡμών. Soph. Οἰ. 1202." scholef. 


1321. ἡρμα π. χ. Sometimes the superla-
tive is accompanied by an adv. or adj. in the superl., for the positive. Soph. Ἡ. 743. πλείων ἀνθρώπων κά-
kistos, for πολυ κάκιστος: Phil. 631. τῆς πλείων ἀθλητῆς ἐμοὶ ἀθλητῆς. Eur. Alc. 802. τῆς πλείων ἀθλητῆν ἔρωτιν Κύπριν. Thus also μάλιστα ἀθ-
kistos, II. Ἡ. 220. μάλιστα ἄμφερε-
stata, Herod. ii. 76. Comp. i. 171. μά-
φότατον. Shaksp. Winter's Tale, iii. 2. whose every word deserves To taste of thy most worst. King Henry IV. P. ii. 3, 1. And, in the calmest and most stillest night. Julius Caesar, iii. 2. This was the most unkindest cut of all." Kidd on Dawes, M. Cr. p. 608.


1325. ἔργων ἱρών Lasc. which does not suit the tenses." Porson. Another objection is, that the same verb ἱρών precedes. Cf. 792. Alc. 626. ἔργων πλάσα γενναίον τὸν.

1330. Cf. Phcen. 1572. ὁ δὲ ἀλά-
στωρ—Εἰν παῖδας ἔδα τοὺς σοὺς. 1331. παρέστιον, an inmate of the same house: Soph. Ant. 373. μητ' ἐμόι παρέστιος Γένοιτo.
1334. \textit{par} ἄνδρι τῷ δὲ, for \textit{εἰρ}: Soph. \textit{Ed.} T. 534. \textit{φονεῖς} ὑπο τοιῷδε τάνδρος: 815. τὶς τοιῇ γ‘ ἄνδρος ἔστιν ἀδιάλυτος: "here, as in many other places, ὅς ἂν ἄνδρον denotes the person speaking, pointing to himself, in the sense of our English formula, your humble servant. \textit{Ter.} Heaut. ii. 3. \textit{Tibi erunt parata verba, huic homini verbera.} Dr. Brasse. Thus Deianira says of herself, \textit{Trach.} 305. τῇς δὲ τῶν ἐμῶν δαίμον’ αἰαζείν παρά, ὃς ὀὑτε λέξεων νεογάμου ὑνήσομαι, οὐ παῖδας, οὐς ἐφύσα κἀξεθρεψάμην,

1335. On this pleonasm, see above 1022. Porson Hec. 298.
1338. κῆδος ἐ.: for ὅ (τὸ γημαὶ σε) κῆδος ἔχομεν ἄτιστοι: as in \textit{Orest.} 1103. Ἐλένην κτάμωνε, Μενέλεα λύνθην πικράν.
1343. "ἐφ", αἰσχροτοὶ. Macho Athenaii xiii. p. 582. C. \textit{Lαῖδα λέγουσιν} τὴν Κυρινθίαν ποτὲ \textit{Eυριπίδην} ἱδοῦσιν ἐν κηπῳ τωι Πινακίδα καὶ γραφεῖσι ἐξηρτιμημένον "Εχοντ", ἀπόκρισιν, φολυν, ὃ ποιήτα μοι, Τί βουλόμενος ἔγραψα ἐν τραγῳδίᾳ \textit{ΕΡΡ}, \textit{ΑΙΣΧΡΟΠΟΙΕ} καταπλαγεὶ. οἱ \textit{Ευριπίδης} Τὴν τόλμου αὐτῆς, ὅπο γὰρ, ἔφη, τίς μοι δοκεῖς Ἐν αἰσχροτοῦ ἢ ἰδ’ γελάσασ’ ἀπεκρίθη. \textit{ΤΙ Δ’ ΑΙΣΧΡΟΝ}, \textit{ΕΙ ΜΗ ΤΟΙΣ ΧΡΗΜΕΝΟΙΣ} \textit{ΔΟΚΕΙ}; a very severe joke, when we consider the subject of the \textit{Æolus} of Euripides, from which this verse was taken." Porson.

1344. αἰαζείν, from the exclamation αἰ, αἱ, ασ οἰμάξω ς ὄμιοι, ὄξω from ὄ, φεύξω from φεύ, ἱδώ from ἱδο. 1346. ὡν παῖδας: ὡτε and μῆτε are often followed by ὡν and ἑκ: Eur. Or. 41. ὅν ὡτε σίτα διά δέρης ἐδέξατο, Οὐ λούτρ’ ἐδωκε χρωτι: 1086. Μῆτ’ αἰμα μοι δεξαίτι κάρπιμον πέδου, Μη λαμπνούσ αἴθρ. But the same idiom, Elmsley (\textit{Ed. Rev.} xvii. p. 233.) remarks, does not hold with ὡντε καὶ μηδὲ.


Most of these, being derived from the dat. plur., terminated in ὠς (οις); some, from the dat. sing., in ει or η. Those from nouns ending in η or α, the ancients wrote with ει, the old dat. before the letters ω or η were in nse. Thus from βοη, gen. βοῖς, dat. βοι, was derived αὐτοβοῖς. But the dat. of nouns in ος was originally formed thus: οῖκος, dat. οίκοι: στρατός, dat. στρατοί: and therefore all adverbs from words of this form, anciently ended in ο; as is evident from οίκοι, πεδοί, ἀμοί, ἐνδοί, which retain the old termination. But afterwards, to distinguish them from the nom. plur., ο was dropped, and they were written with i alone. This being admitted, we must write αὐτοβοῖς, but those of the other class with ι: as ἀμαχλ, ἀνατελλ., (from ἀνατελλως, ἀνατελλακτι, ἀνατελλάκτι, πανδημι, πανομιλι, ἀνομισματι, &c. Transcribers not unfrequently vitiated the old form, from ignorance that the final ι was sometimes long and sometimes short: ἀναμιττη Π. Λ. 636. μεγαλωτι Σ. 26. μελετείτι Π. 409. ἀναπτοτι Π. Ο. 226. ἀπόσυντο 476. ἀναμιττη Π. 363. ἀναμιττη Χ. 371. μεταστοιχι Ψ. 358." Dunbar has however justly remarked, that while these observations are true with respect to adverbs ending in ι, they are not applicable to all in ος, as ἄληθως, βαρέως, πάντως, πρεπόντως, διαφερόντως, &c. which are probably derived from the gen. plur., as ὀμοι, ὀδαμοι, αὐτοοι, &c. are from the gen. sing. See Class. J. xxv. p. 74.

1355. "In Athen. xiii. p. 577. D. where this verse is quoted, κράτει is corruptly read for καλεί. Florens Christianus on Aristoph. Lys. 231. did not remember this verse." Porson. "Cf. Heracl. 978. πρὸς ταῦτα, τῆν [
καὶ Σκύλλαν, ἣ Τυρσηνών ὥκησε σπέος: τῆς σῆς γὰρ, ὡς χρῆ, καρδίας ἀνθρώπου. Ια. καύτη γε λυπεῖ, καὶ κακών κοινωνίας εἰ. Μη. σάφ’ ὡσθ’ λύει δ’ ἀλγος, ἦν σὺ μὴ ‘γγελάς. Ια. ὃ τέκνα, μητρὸς ὡς κακῆς ἐκύριστε. Μη. ὃ παῖδες, ὡς ὠλάσθε πατρίω νόσῳ. Ια. οὐ τοίνυν ἢμη δεξία σφ’ ἀπώλεσεν. Μη. ἀλλ’ ὑ βρείς, οἶ τε σοὶ νεοδήμητες γάμοι. Ια. λέχος σφ’ γ’ ἥξισως ὦνεκα κτανεῖν; Μη. σμικρὸν γυναῖκι πῆμα τοῦτ’ εἶναι δοκεῖς; 1365

MHDEIA. 133

Ia. ἔτις γε σώφρων· σοι δὲ πάντι ἐστίν κακά.

Μη. οἱδ' οὐκέτ' εἰσί· τοῦτο γάρ σε δῆξεται.

Ia. οἱδ' εἰσίν, οὗμοι, σῶ κάρα μιᾶς τομῆσις.

Μη. ἱσασίν, ὅστις ἥξε· πηγοῦς, Θείος.

Ia. ἱσασί δήτα σῆν ἀπόττυστον φρένα.

Μη. στυγεί· πικράν δὲ βάξιν ἐχθαίρω σέδεν.

Ia. καὶ μὴν ἐγὼ σήν· ῥαδίοι ὃ ἀπαλλαγάι.

Μη. πῶς οὖν; τὶ δράσω; κάρτα γὰρ κἀγὼ θέλω.

Ia. Ἰάψει νεκροὺς μοι τούσδε, καὶ κλαῦσοι πάρες.

Μη. οὐ δήτ', ἐπεὶ σφας τῇδ' ἐγὼ θάψω χειρ,

φέρουσ' εἰς Ἡρας τέμενος ἄκραίας Θεοῦ,

ὡς μὴ τις αὐτοὺς πολεμίων καθυβρίσῃς,

τύμβους ἀναστῶν· γῇ δ' τῇδε Σισύφου

σεμνὴν ἐορτὴν καὶ τέλη προσάψομεν
tολοιπῶν, ἀντὶ τούδε δυσσεῖος Φόνου.

κατὴ δὲ γαίαν εἴμι τὴν Ἐρεχθέως,

Αἰγεί Ἑυνοικήσουσα τῷ Πανδίονος.

σὸ δ', ὁσπερ εἰκός, καθανεὶ κακὸς κακῶς,

'Αργοὺς κάρα σὸν λειψάνων πεπληγμένος,

πικρὰς τελευτᾶς τῶν ἐμῶν ἑδῶν γάμων.

Ia. ἀλλὰ σ' Ἐρινύς ολέσει τέκνων,

φονία τι Βίκη.

1368. οἷμοι. Bothe has edited οἷμα,
which seems preferable: methinks, they are avenging furies to thee.

μιᾶς τομῆς, i. q. ἀλάς τομῆς, 1055.
1256. 1330. Soph. El. 603. ὃν τολλά
δῆ με σοι τρέφει μιᾶς τομῆς Ἐπιτάσσω.
Eur. Andr. 605. αὐθεντὴν δὲ σε, Μαῖα,
σὸ δ', ὁσπερ εἰκός, καθανεὶ κακὸς κακῶς,

Ἀργοὺς κάρα σὸν λειψάνων πεπληγμένος,

πικρὰς τελευτᾶς τῶν ἐμῶν ἑδῶν γάμων.

1375. οὐ δήτα, non ita, Virg. Ἀε.
ii. 583. ἐπεὶ σφας Elmsl.

1376. ἄκραίας, from ἄκρα, promon-
torium, as the following passage shows,
quoted by Elmsl. from Livy xxxii. 23.
Promontorium is adversus Sicyonym
Junonis, quam vocant Acraemam, in
altum excurrens: trajectus inde Co-
rinthum, septem millia ferme passuum.

tέλη προσάψομεν Α. B. D. τέλη μυ-
στηρίων Flor. ex Hippol. 25. apud
Valck. ibid. τέλος προσάψομεν Etw.
M. p. 750. 43. τέλος προσάψομαι Schol.
Venet. et Leid. ad Iliad. K. 56."

Porson.

βάκχεων ἐν ὁθείαις ἑδῶν. Ἀσch. Ag.
721. ἐπέκραψεν Δὲ γάμου πικρᾶς τελευ-
tάς.

1387. ἐφ. τε Δίκη: Δίκη is thus
deified in Ἀσch. Ag. 1407. Μὰ τὴν
τέλειον τῆς ἐμῆς παιδὸς Δίκην, 'Ἀτην,
'Ἐρινύς ὧν, ἀλλι τάνδ' ἐσφαζ ἐγώ. Blomf.
Glos. Ἀσch. Prom. 53. contends that
'Ἐρινύς and the verb ἐλυνόω should be
written with the single ἐ, as the more
ancient form.
1390. Ἑσχ. S. c. Th. 723. παιδο-λέτωρ ἔρις ἄδ’ ὄρνει. 1392. “Thus Lasc. Ald. Brunck has erroneously rejected the particle on the authority of the membrana.” Porson. The particle γε here signifies moreover, and, as Elmsl. remarks, is used with peculiar propriety when any thing is added in exaggeration of the observation of the previous speaker; thus Alc. 376. ΑΛ. ἔπι τοῦτο παῖδας χειρὸς ἐκ ἐμας δέχομαι. ΑΛ. Δέχομαι, φιλὸν γε δώρον εκ φιλίας χειρός. Hec. 421. ΠΟΛ. δούλη δανοῦμαι, πατρὸς ὁδ’ ἐλευθέρου. ΕΚ. ἡμεῖς δὲ πεντήκοντά γ’ ἐμοιροὶ τέκνων.

1393. “γῆρας eedd. MSS. contrary to the metre; [see Hec. p. xxxiii.] Heath is disposed to remove the particle, but a paroxia would not be introduced with propriety, when the characters speak in alternate verses. Brunck at first edited, οὗτο βρήκει, which is a solecism: [it should be μῆπος: cf. 726. 818.] then γῆρας σε μένει, as if that hiatus could be tolerated. I have added a letter. Something to this effect must be understood, καὶ τότε ὥρκησες.” Porson.

1395. “πημαίνουσα σὲ Ald. in violation of the metre. But σὲ γε πημαι-νοῦσ’ all the Par. MSS. Fl. Lasc.” Porson.

1396. “αἱ αἱ Lasc. with eedd. generally: ἀμα for αἱ αἱ the membrana. With the words that follow Brunck was so strangely offended, as even to repent of his modesty in suffering such a corrupt passage to remain in his text. He therefore proposes two emendations: φιλία χρήζω σῶματα, or φιλία σῶματα χρήζω: preferring however the former. The author of the Χ. Π. 460, seems to have had the received reading in view: Νῦν γὰρ σῶματος φιλιοῦ χρήζω σέθεν Φωνῆς ἀκούσα. But whether he read so, or not, no change is to be made. That eminent critic was led into error by the construction, which is this: χρήζω φιλιοῦ σῶματος, δοτε προσπιτιομαθαί, Ηἵπ-πολ. 1391. ἀμφιτομοῦ λόγχας ἔργαμα Διαμοιράσα. Herod. v. 38. ἐδς γὰρ δὴ συμμαχίης τινὸς αἱ μεγάλης ἐξευρεθῶρ’.” Porson.

ΜΗΔΕΙΑ. 135

Ια. Ζεῦ, ταδ' ἀκούεις, οὐς ἀπελαυνόμεθ', οὐ τε πάσχομεν ἐκ τῆς μυστρᾶς καὶ παιδοφόνου τῇς θεάνεις; ἀλλ' ὑπόσων γοῦν πάρα καὶ ύδαμαί, τάδε καὶ Ἡρημί κάτι θαδάζω, μαρτυρόμενος δαίμονας, ὡς μοι τέχν' ἀποκτείνας', ἀποκτυκυεῖς ψαύταλ τε χερόν, Ἡσώμετε τε νεκροὺς, οὖς μὴ ποτ' ἐγὼ φύσας ὀφελον ἐκ σοῦ φθιμένους ἑπίδεσθαι.

Χο. πολλῶν ταμίας Ζεῦς ἐν Ὁλύμπῳ, πολλά δ' ἀέριπτως κραῖνον; ἴδει καὶ τὰ δοκόνεν' ὄντ' ἐτελέσθη, τῶν δ' ἀδοκίτων πόρον εὑρε ἤδος. τοιόν' ἀπέθνη τόδε πράγμα.

μεν λόγοι πρὸς αἰθέρα Φρουδοί, μάτην μινέτεις ἀμφῖ σοῦ φόνου." Elmsl.
1402. "ἀπελαυνόμεθ' Lase. Ald. a slight error, which Bentley removed: [Phal. p. 156.""] Porson.
1405. Elmsl. has edited, ἀλλ' ὑπό- σων γ' ὄν, i.e. ἀλλ' ὄν ὑπ. τε, as Soph. Ant. 84. ἀλλ' ὄν προμπτοῖς ὑπ. τοῦτο μηθεὶν Ταύρον. In order to render the rhythm less dactylic, we might read Ἀλλ' ὄν γ' ὑπόσων: see Hec. p. xxxiiii.
1410, 1411. "ἀφελον πρὸς σοῦ εὐδ. MSS. ὀφελον Bentley: [Phal. 156.] ἐκ σοῦ Musgr., whom Brunck has followed. But the author of X. Π. 1314. seems to have read πρὸς σοῦ: "Ον μή- ποτ' αὐτὴ φύσας ἀφελον νέκιν Ταύνων ἱδέαναι, φθιμένον σ' ὑπ' ἀνώμων. πρὸς σοῦ φθιμένους L." Porson. Elmsley gives a decided preference to the conjecture of Bentley, and retains πρὸς: see Porson, Hec. 762. On v. 1079. it has been observed, that in an anapae- tic dipodia a dactyl rarely follows a spon- dee or an anapest. The constr. of this passage is paralleled by Eur. Hipp. 901. μὴ ποτε γῆμας "Ἀφελον οἴκειν με- τά τῇς δόμως.
1412. Instead of this verse, the fol- lowing is read in the conclusion of the Alcestes, Andromache, Bacchæ, and Helen, Πολλαὶ μορφαὶ τῶν δαίμονων. The remaining four lines are the same in each.
ADDENDA.

139, 140. The remainder of Porson’s valuable note, being unconnected with the play, it has been thought unnecessary to translate; but it is here subjoined, that the student may consult it at his leisure:

Quod sane cum non paucis alii poétarum fragmentis acciderit, loca quædam indicare operæ pretium fortasse videatur. Nihil enim majus habemus quod agamus, et otio fruimur. Sed priusquam alios errores inexactor, præstabit fortasse meos corrigere, ne mihi vetus illud occinatur: Tί τάλλατριον, ἀνθρώπε βασιλεύσατε. Κακων ἰδευκρείας, τὸ β’ ίδιον παραδείγμεις; In notæ ad Orest. 5. p. 5. col. 1. 1. 3. [ed. Lond. 1798.], delenda sunt ea verba, “in eo leviter errans, quod a Cal inciperet, cum putaret, opinor, ĭs esse Athenæi, non Archilochi.” Recte enim versum ab Ἁς incipit Bentleius. Sed in eadem fabula longa gravius peccatum est ad versus 676, 677, 678, 679. Redigendi enim sunt ad vulgatum ordinem β’ α’ γ’. In 676. (679.), παρὰ edidi pro πρὸς, non male, ut arbitror; verum lectorum monitum oportebat. Sin forte Clericus aliquid vel Pauwius, vel alius mihi adversarius obtigisset, isque hunc errorem detexisset, quanta, putus, cum verborum lenitate me excepisset? Verum isti homines et cetera ejusmodi quisquiliaresque requiescant in pace. Neminis enim existimatione in hac nota scribenda laudëre constituist, nisi ‘Præclarorum hominum ac primorum signiferumque.’ Ἐκ τῶν δὲ πρῶτων πρῶτον ἠξομαί λέγειν.

ADDENDA. 137

dvælpæ et duo potomoterov pro duostomoterov. Hoc posterius adde exemplis a me allatis ad Phoeniss. 1367.


V. Plutarch, t. ii. p. 777. 8. οὗ τὴν 'Αρροβίδην ὁ 'Ιππάλουτος ἀπωθέν ἄγρως ὁ δισάπαιται. Versus est Euripidis Hippol. 102. unde saltem varium lectionem lucrumur, ἀπωθέν pro πρόσωθεν. At hoc, inquies, leve est. Leve sane est, sed hoc ipsum oculos effugit Valckenaeeri, ' nostrum melioris utroque.' Nihil comtendendum est, neque in bello, neque in re critica. Idem vir summus Dia-


VI. Sagitterit vidit Toupium, locum Plutarchi t. ii. p. 519. A. ad Menandri Γεωργον pertinere: εἶτα μοι σπάνων ἠρεί, 'Εφ' οἷς γεγονόαν αἱ διαλογίες ταῦτα γάρ Πολυτρεγμοίνυν ὑνὶ δε κατάρατος περιπατεί. Sed male emendat σκάπτων, ut lire ex alio Plutarchi loco p. 551. E. δ' ἐστὶς Ἀττικὸς ἠὲ τῇ ἐπιστοί σκα-

πῶν, ἐφ' οἷς γεγονόαν αἱ διαλογίες.

ADDENDA.

filosophiæ autem, ouden e peri moussikηn diatribiēn, ἐδαστα τὴν τῶν ἱδίων ἐπιμελείαιν· ἁρη δὲ αὐτῶν ἄτοτῶν τινα καὶ ἀσύμφορον μοῦσαν εἰσάγεν. Μιρυμ σενε, si quid in homine mirum est, eum non vidisse, hæc esse Zethi verba, hoc modo legenda: Μοισάν των ἰστον εἰσάγετε, ἀσύμφορον, Ἀρχεν, ψιλονυ, χρημάτων ἀτημελη' quomodo citat Sextus Empiricus adv. Math. vi. 27. ubi male ἀργῆν editur, male etiam MSS. quidam ἀσύμφωνων. Ex hæ quoque scena desumtus videtur versus ab Athenaeo xiv. pag. 616. C. Plutarcho Symp. ii. 1. 13. citatus, eandem historiam de hominibus diversis narrantibus: Κακῶν κατάρχειοι, τίλιν μοῦσαν εἰσάγον.


"TO A LADY SINGING ONE OF HIS SONGS.

"That Eagle's fate and mine are one,
On who the shaft that made him die,
Espied a feather of his own,
Wherewith he went to soar so high."*

(Alia loca ex eadem ejusdem dramatis scena desumta vide infra ad v. 750.)

IX. Philemon apud Clericum p. 372. Eustathium ad Iliad. Ω. 617. p. 1368. 5 = 1507. 38. λίδων μὲν τὴν Νίδην μά τοὺς Σεοῦ, Οὐδὲ ποτ' ἐπείδην, οὐδέ νῦν

* Lord Byron has employed the same metaphor in his Eulogy on H. K. White, in his English Bards and Scotch Reviewers:—
ADDENDA. 139


"So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart:
Keen were his pangs, but keener far to feel
He nursed the pition which impell'd the steel;
While the same plumage that had warm'd his nest,
Drank the last life-drop of his bleeding breast."


424—430. Schol. οὐ γὰρ ἐν ἡμετέρᾳ γνώμῃ τὴν τῆς λύρας θέσιν αὐτὶν ἐδοξῆσετο Ἀπόλλων τοῦ διότι ἡμεῖς οἷς γενναίοις ποιήματα γράφειν· ἐπεὶ τάχα ἐν αἱ γυναίκες ἀντικειμένοι τοὺς Λυρας, τὴν δὲ ἑαυτῶν φύσιν ἐπήγαγον, κατὰ τὸν τοῦ λέοντος μύθον. Λέων γὰρ ἑάυτον λέοντα ὕπ’ ἀνδρὸς ἄγχομενον ἐν γραφῆ, εἰπέν, καὶ ἡμεῖς εἰ ἡδεῖμεν γράφειν ἡ πλάσσειν, ἐμπαλ ώς οἱ ἄνθρωποι ἐτίθητο ἄγχομενοι ὑπὸ λέοντων.
QUESTIONS.

Specify the several forms by which a wish may be expressed.
Meaning and derivation of the word σκάφος?
Give the date and history of the Argonautic expedition.
Form διαπτάσθαι. Why is διαπτάσθαι objectionable? State Porson's arguments. Is ἵππαι a form known to Attic writers? Illustrate the metaphorical use of the word.
What is the modern name of Colchis? State its geographical position.
Explain the position of the Symplegades and the origin of the name. Cite allusions to them in the poets.
Scan v. 2. What is the quantity of κυάνεος?
Position of Pelion?
Distinguish between ἐρετμήσασαι and ἐρετμῶσαι.
Is μή or μηδὲ correctly followed by μήτε?
What reading does Porson suggest for ἄριστων in v. 5. and why?
Scan v. 6. Is the first foot admissible in other places?
To what period does Porson refer the subscription of the iota?
State the force of the dative.
Where is the γῆ Ἰωλκία?
Explain the story alluded to in v. 9.
What is frequently implied in the present participle?
What case does ἀνδάνω govern? Give the principal parts of the verb.
What ellipsis is usual, both in Greek and Latin, after verbs of motion? Give instances.
What construction does the relative pronoun between two nouns admit?
What meaning does Elmsley assign to ἱππόν?
Quote a passage parallel to v. 14, 15.
QUESTIONS.

What case does αἰσιμυμάω take after it? Is it a verb of frequent occurrence? What are its derivatives? Give an imitation of the construction.

Define βωμός, ὑρκός, and πίστις.

Resolve the idiom: ἢεώς μαρτύρεται, Οἷς ἀμοιβής ἦν ἱάσονος κυρεύ.

From what verb is ἤφεισα?

What is the force of ἔπει; applied to time?

What is the usual construction of αὖδα, γυνώσκω, αἰσθάνομαι, and similar verbs? Give imitations from Virgil and Milton.

Illustrate the use of πεῖρος and κλάδων applied to Medea.

In ἀκούει νοθετομένη φίλων, what is the construction?

Of what numbers and genders are σφε and νυν?

What is ἀτμίμασας ἔχει used for? In what writer is this idiom frequent?

To what Latin preposition does ὑπό often answer?

Illustrate the constr. ὧρω' εὐφραίνεται.

Explain the apparent solecism in βουλεύως 37.

What is implied in τι νέον?

How is ἀνίχνομαι generally construed? Give examples. What are the principal parts of the verb?

State the opinions of commentators on the meaning of τιραννον in v. 41. Scan the line.

What is the ellipsis in the phrase καλλίνικον ἢσεται?

How does Porson account for the various readings ἢσεται and ἢσεται in v. 44?

Distinguish between ἔχθρα and ἦχθρα: τροχῶς and τρόχος.

In what senses does ὅδε frequently occur? Compare it with hic in Latin.

In what peculiar sense are φιλῶ and amo used?

How does ἠσυχίαν ἂγεω differ from ἠσ. ἢχειν?

What is the government of σοῦ in v. 51?

To what dialect does ὀπαῖδες belong?

Which reading is preferable, according to Elmsley, πιννούντα, πιννοῦντα, or πιτνόντα?

What is the origin of the phrase, τὰ ἐσποτῶν κακῶς πιτνοῦντα?

What is the corresponding Latin phrase to εἰς τοῦτ' ἐκλέκηκ' ἁλγη-ένος?

In ἵμερος μ' ἐπηλθε v. 56. why cannot μ' stand for μοι? What is the various reading in v. 57?

Illustrate the interrogative use of γὰρ in v. 58. Compare the Latin idiom.
QUESTIONS.

What is the construction of παθόμαι? Distinction between the active and middle voices?
What does the expression ζηλωσε imply? What is the ellipsis?
Mention others of similar import.
What case do Attic writers frequently use for the vocative? Give examples.
What is the meaning of εἰπεῖν δεσπότας τόδε? What would δεσπότας imply?

Compare the usage of φθονῶ and parco.
In μὴ πρὸς γενεῖν what is understood?
What is the construction of κρύπτω? Is it the same in Latin?
What is the meaning of πέσσονς in v. 67?
What part of the verb is ἓλπιν? Explain its formation.
Distinction between εἰ καὶ and καὶ εἰ: apply it to v. 74.
On what principle is the dat. used in v. 74. μὴ τρί διαφορὰν ἔχει?
What sense and construction has λείπεσθαι?
Compare the uses of the verbs ἢναντλώ and exhaurio.
Illustrate the uses of πριν with the perfect, aor., and pres. infin.
How is εἰδεῖναι formed?
What is the construction of ἀλίσκομαι? Give the principal parts of the verb.
To what is κέρδος sometimes opposed?
Under what limitations are the forms ἐς and ἐσω employed?
What senses has the v. πελάζω?
What kind of verb is ὑγεῖω? What class of Latin verbs does it resemble?

What constr. has the v. κατασκήπτω?
What is the metre in v. 95. sqq.? Construct a scale of it. What dialect is introduced in it?
In what sense is πῶς ἄν used, particularly by Euripides?
Explain the ellipsis in τὸδ' ἐκεῖνο ν. 97.
What is observable in κινεῖ κραίοιν, κινεῖ δὲ χόλον?
What senses has the v. σπεύδω?
To what dialects does the comparative θάσον belong? Explain its formation.
Distinguish the senses of φυλάσσω in the act. and mid. voices.
Give instances from this play of the figure ἀναστροφή.
Exemplify the expression νέφος οἴμωγῆς.
How may we consider ἄναψει to be used in v. 106?
State the opinions of critics on the orthography and derivation of ἀμπλακία.
Give parallel passages to v. 119—121.: also to 122—125.
QUESTIONS.

Why is it necessary to read μεταβάλλονσιν in v. 121?
What is peculiar in the formation of ζην and χρησθαι?
Why does Porson object to οὔθενa in v. 128?
Give the phrases for in season, out of season, &c.
What is the sense of the aor. ἀπίδωκεν in v. 130?
What quantity does γίραωσι admit in anapaestic verse?
How were Grecian residences constructed?
What is the distinction between συνήδομαί and ἐφήδομαί?
Specify the various readings in v. 138. and the formation and meaning of that which Porson has adopted.
Can the repetition of γὰρ be vindicated in v. 139, 140?
Exemplify the peculiar position of the pronoun μοῦ in v. 144. διὰ μοῦ κεφαλὰς φλόξ οὐρανία βαίνη.
What is the quantity of ἵσχυ, ἵσχω?
Is μιλῶ always used to express joy?
Explain the expression τὰς ἀπλάστου κοίτας ἔρος.
To what dialect are ἔρος and γίλος attributable?
Explain the expression ἔναντον τελευτῆ.
Explain the line κείνη τὸδε μὴ χαράσσου. Strict meaning of χαράσσω?
Give the meanings of συνδικάζω and συνδικέω.
What other form has διδομαί? Give other instances.
Exemplify the idiom αὐτοῖς μελάθροις διακναομένους v. 165. and give the literal meaning of διακναομένους.
What peculiar force does γε give to the relative pronoun?
What is peculiar in the use of ἀπενάσθην?
Name the person alluded to in v. 168.
What are the meaning and construction of οὐκ ἐστὶν ὦπως?
Translate πῶς ἔν ἐς ὅψαν τὰν ἀμετέραν ἔλθοι; Distinguish πῶς and πως.
What part of the verb is μεθείμ; Difference between the act. and mid. voice in sense and construction?
To what is τὸ πρόθυμον equivalent, v. 179?
Distinguish the senses of παρεῖν act. and mid.
What does Brunck propose for σπεύδον in v. 184? Is this necessary?
Give instances of the idiom φοίμος, εἰ πεῖσω.
What governs διέγγαμ in v. 190?
What is Elmsley's opinion of the forms ὀρμᾶθω, ἀμυνᾶθω, διωκᾶθω, &c.?
Distinguish the senses of ἡμιαλία, εἰλπινα, διπνον, δαις.
What is the antecedent to ὥν in v. 200?

Eurip. Med.
QUESTIONS:

What is the metrical term for v. 206?
What metre is v. 208?
What is the sense of τὸν ἐν λίχει v. 209?
What is the ellipsis in τὰν Ζηνὸς ὀρκίαν Θίμιν?
What parts of βαίνω have a transitive sense?
Illustrate the use of πύχιος in v. 214.
What is the meaning of πάντων κλῆς αὐτοαντον 215?
Construe and explain the lines 216—220.
Notice the peculiar sense of κτάομαι. Derivation of ῥαθυμία?
In v. 221. which reading appears preferable, ἐνεστὶν ἢ ἐνεστὶ ἐν?
and why? What metrical canon applies to the latter?
Give instances of ὅστις after a plural antecedent.
State Elmsley’s canon respecting the use of πρὶν with the subjunctive.
How is ὑνεσα used in v. 225?
Are ἀστός and πολίτης synonymous?
How do you render οἴκομαι?
Exemplify the expression ἐν ὑ γάρ ἤν μοι πάντα.
To whom is γιγνώσκεις καλῶς addressed?
What verb in Latin may correspond to ἱκμαῖν in 231. κάκιστος ἀνδρῶν ἱκέσθηκε?
Peculiar sense of φοτιν in 233?
Is the phrase πόσων πρίασθαι applied to a woman, in conformity with
Grecian customs? Form πρίασθαι.
Scan the line λαβεῖν κακοῦ γάρ τοῦ ἐτ' ἄλγιον κακόν: and explain the force of the repetition κακοῦ—κακόν.
Form the v. ἀνήρασθαι.
What is the sense of οἴκοθεν in v. 241?
What is the common form of ὅτι? What reading has been proposed?
Meanings and derivation of the word ἀση?
By what canon of Porson is πρὸς ἤλικας τραπεῖς more correct than πρὸς ἤλικα τρ. in an iambic line?
Distinction between λέγονσιν ἠμᾶς and λ. ἠμῖnThe give the oldest instance of the former phraseology.
Illustrate the phrase παρ' ἀσπίδα στῆναι.
Translate and supply the ellipsis in 254. ἀλλ' οὐ γάρ ἀντὸς πρὸς σὲ κάμ' ἤκει λόγος.
Derivation of ὄνησις?
Derivation and meaning of λελησίμην? also of μεθορμίσασθαι?
Explain the force of the mid. voice in ἀντιτίσασθαι?
How do γαμεῖν and γαμεῖσθαι differ in their application?
QUESTIONS.

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How then can you explain or correct v. 264. τὸν δόντα τ’ αὐτῷ ἢν τ’ ἵγματο;?

In v. 265. φόδον πλία, from what form of the adj. is πλία? What other forms are there?

Explain the constr. of v. 266. κακὴ τ’ ἥχην και στὸν τοὺς εἰσορέν. Give instances of the infin. after adjectives.

Translate ὅταν δ’ ἥτων ἡδικημένη κυρή. What part of the verb is ἰκαίη 269? Distinction between the active and middle?

What is the objection to ἔμυσσω as a fut.?

Explain the peculiar force of the article in abrupt addresses. Distinction between Ἐμοῶ and Ἐμοῦμαι?

For what is ἑπλεύι used in v. 274?

Give the strict meaning of βραδεύς.

How do you render ὅνει ἀπειμι?

From what verbs are ἐλλασι and ἐλλάσι respectively derived?

Distinguish between κάλως and καλως: ὅμως and ὅμως.

To what dialect is ἰκατε referred?

State Porson’s objection to the reading περιαμπίσχεων in v. 284.

Derivation of ἄνηκίστος?

Is ἀπίθεσθαι correctly accentuated?

Notice the tautology in v. 289.

In what senses is the perf. of ἵγγαζομαι used?

Distinguish accurately between κεκάσκω and κεκάσκομαι act. and middle; and construe v. 297. παῖδας περισσῶς ἱκεκάσκεσθαι σοφούς.

Give instances of the pleonastic use of ἀλλος.

In what writers is the form ἀφάνω found? What is the 2. aor.?

What various reading is found for σοφα 300? How is it to be accounted for?

In what respects do ἀχρίτος and inutilis, ποκίλος and varius agree?

Distinction between φαίνω and φαίνομαι, φοβέω and φοβοῦμαι act. and mid.

Derivations and meanings of προσάντης and πλημμελής?

What part of the verb is ἑξίδου v. 310.? What its meaning?

What is the force of σιμαί used parenthetically? What Latin verb corresponds to it?

Explain the phrase εἰ πρίσσεων.

In the phrase κρεσσούνων νικώμενοι v. 316. what is the ellipsis? Is this reading correct as applied to Medea?

What is the derivation of ὀφρυδία?

On what principle is αὐτως to be preferred to αὐτως?

What senses and constructions has ἐσω?
QUESTIONS.

What reading has been proposed for μη λόγους λίγος in v. 322? What would be the difference in sense?
To what dialect does ἀρατε belong? Specify other forms used by the Attics.

Which is preferable, κόκι ἐχεις τέχνην, ὅπως μενεῖς or μένγες?
Explain and illustrate from Greek and Latin writers the elliptical phrase, μη πρὸς σε γοβόνων. Instance an emendation of a passage in the Alcestis by Porson; and the canon upon which it depends.

How is ἀναλοίς formed, v. 326? How ἐξελός, 327?
With what is πόλες synonymous in v. 300? Compare a passage in Cic.

With what Lat. v. does χράομαι agree in sense and construction?
Which reading does Porson prefer, ὡσθήσει or ὡθήσῃ? and why?
What is the usage of μη δήτα?
Illustrate the peculiar idiom in v. 338. ὄχλον παρέξεις, ὡς ἐσκας, ὡ γύναι. What phrase in Latin corresponds to ὄχλον παρέξειν? What is ὡς ἐσκας for?

To what dialect does φευξόμεθα properly belong? Scan v. 339.
Distinguish the senses of ἀπαλλάσσω and ἀπαλλάσσομαι.
Give the senses of ἀφορμή.
Express in Greek video me errare.

What is Porson's remark on the phrase ἡ πιῶσα λαμπάς θεοῦ?
Can you produce an instance from a Latin writer of an idiom similar to ὄν φόθος μ' ἐχει v. 357?

Derivation of προξενία?
State what is observable in the construction χθόνα σωτήρα κακῶν v. 361.

Give parallel examples of the expression κλύδωνα κακῶν.
Supply the ellipses in v. 366. ἀλλ' οὕτι ταῦτα ταῦτα.
What is redundant in v. 370?
Distinguish the senses of ἀπτρω, act. and mid.
Translate v. 373. ὅστ' ἐξὸν αὐτῷ τάμεΙ ἤλειβοι θέματα. Give instances of other participles similarly used.

Scan vv. 376, 377.
Explain the principle on which the metre in v. 381. depends.
Form the v. ἵστρωμαι.
What forms of the accus. has γέλως?
Supply the ellipsis in v. 385. κράτιστα τὴν εὐθείαν.
State the objections which have been urged against the reading of v. 385. ὑ περφύκαμεν Σοφαί μάλιστα.

Explain the force of the phrase καὶ ἐν τεθνάσι v. 387.

Derivation and meaning of ἵχεγγυς? What similar form exists?
QUESTIONS.

In what sense is πόργος sometimes used?
With what tenses of the infin. is μελλω construed?
Distinction between εἰμι and εἰμί?
Who was 'Εκάτη? What her attributes?
In what senses are χαίρων and κλάων opposed to each other?
Scan v. 399.
Is ὄφλειν or ὄφλειν the correct mode of accentuation? What is the meaning of γέλωσα ὄφλειν? Give a similar use of debeo from Horace.
Who are meant by τοῖς Σινήφειοις?
In what sense is γάμοι used?
What is the ellipsis and the meaning of πρός ἐ? Illustrate from Horace and Ovid the proverb in v. 411. ἀνω ποταμῶν ἱερῶν χωροῦσι παγαί.
Construe and give parallel instances of the expression πίστις ξιῶν v 414.
What previous example occurs of the constr. of ἰχώ in v. 420?
Give imitations from Horace of the Greek construction, Μόοσα λήεου' ἀοιδάν v. 422.
To what dialect does ἰμνεύσαι belong?
Give another example of the redundancy of ἵν in v. 424.
What reading in Horace is confirmed by the expression Φοίδος ἀγήτωρ μελεών?
What person is ἀντάχησ' ἀν?
Cite instances analogous to the pleonasm κοίτας λέκτρων, v. 436.
Explain the use of the adj. in αίθερία δ' ἀνέπτα. What part of the verb is ἀνέπτα?
Distinguish between ἄλλα and ἄλλα: παρά and πάρα: βασίλεια and βασιλεία.
What sense has the part. παρόν?
Translate ἱκπησεὶ χθονὸς v. 451? What part of the verb is it?
In the idiom μὴ παύσῃ ποτὲ Λέγονος', Ιάσων ὡς κάκιστος ἱστ' ἀνήρ, what part of the verb is παύσῃ? Notice an emendation of this passage suggested by Elmsley.
Anglicise the phrase πᾶν κύρος ἴγου v. 455.
Point out the peculiarity in the constr. of v. 458. σῦ δ' οἴκ ἀνίεις μωρίας, Λέγονος' ἀεὶ Κακῶς τυράννους. What part of the verb is ἀνίεις? Form ἀπειρηκῶς. What peculiar sense has it? What other verbs may be compared with it?
Is there any distinction between ἔρασός and ἔρασος?
In what sense is λυπησει used in v. 474?
For what is v. 476. noticed by the ancients? Can you produce other verses liable to the same objection?
QUESTIONS.

Distinguish between αὐτὸς and ὁ αὐτός. For what is ταύτων put?
Give parallel examples of the constr. in v. 485. πρόθυμος μᾶλλον ἢ σοφότητα.
What is the meaning of ταύτῃ ὑπ' ἡμῶν παθῶν in v. 488?
Instead of οὐδ' ἡχω μαθεῖν, ἐλ θεοῦς νομίζεις τοὺς τότ' οὐκ ἀρχεῖν ἐτ', "Η ——, v. 492. what would be read in epic poetry?
Mention some of the nouns which being masc. or fem. in the sing. become neuter in the plur.
What meaning and constr. has σύνοδος?
What is the meaning and derivation of κεχρώσμεθα v. 497?
Give the force of μῆ τι and γε in line 500. δοκοῦσα μῆ τι πρὸς γε σοῦ πράξειν καλῶς.
Scan v. 501. What part of the verb is φανεῖ?
What is objectionable in the rhythm of v. 505. δίζαινό μ' οίκους, ὡς πατίρα κατέκτανον?
What is the force of την τούτην θαμαστόν εἶ σ' ἵ.
Scan v. 512. Give the rules for the position of a short vowel before a mute and a liquid.
In what sense is the expression καλῶν ὑνείδος used in v. 514?
Supply the ellipsis in v. 515.
What peculiar meaning does χρῆ bear in v. 518. ὅτω χρῆ τὸν κακὸν εἰμίναι? Cite a corresponding example from the Hecuba.
Give parallel passages to vv. 516—519.
What is the quant. of the v. ἰάσωμα?
Explain the phrase in v. 524. ἀκροις λαϊφος κρασπίδως υπεκέδραμεν.
Explain the force of καί in v. 526. ἐπείδ' ὡς καὶ λιαν πνεγοῖς χάριν.
What peculiar meaning has ἔσομαι in v. 532?
Explain the construction in v. 534. μεῖζω γε μένοι τῆς ἡμῆς σωτηρίας
Εἰληφας ἢ δέδωκας.
What is observable in ἕλλασα γαῖαι?
Give parallel passages to vv. 540. 542.
Produce instances of the constr. ὡσφὸς γεγων. v. 548.
What is ἐχ'. used for in ἐχ' ἤσυχος?
Account for the various readings εὐπύρεστον, εὐψυχέστερον v. 553.
Which form do the tragic writers prefer, ἤχθαιρω or ἤχθραινω?
By what case is ὁ αὐτός followed? What is Elmsley’s remark respecting ταύτῳ?
What part of the v. is εὐδαιμονοῖν?
Explain the constr. of the impersonal δέ.
QUESTIONS.

In what elliptical sense is λῶ sometimes used? Produce an example in which the ellipsis is supplied.

Cite passages parallel to 573—575.

What is the usual constr. of διάφορος? Is v. 579. ἦ πολλὰ πολλοίς εἰμι διάφορος βροτῶν, an exception? Give instances of the repetition of πολλοὶ.

What senses has the v. αἰχέω?

Explain v. 585. ἐν γὰρ ἐκτενεὶ σ’ ἔπος, and specify the various readings.

State the principle of Elmsley’s objection to the reading of v. 594.

γῆμαι με λίκτρα βασιλέως:

In v. 600. is οἶσθ᾽ ὡς μετεύξει conformable to the usual construction?

Distinction between αἴρεω and αἴρέομαι, act. and mid.

What part of the v. is αἰτιῶ?

How is the use of γαμοῦσα by Medea, 606. to be explained?

What senses have the adj. ἀραῖος, and ἀφθονος?

What is the ellipsis in v. 609? ὡς οὖ κρυπτὸμαι τῶνέ ου τὰ πλεῖονα?

Cite parallel instances. Peculiar meaning of κρύνομαι?

Specify certain adjectives with which εἰμι is wanting.

Explain the custom alluded to in v. 613. ξένοις τε πέμπειν ξύμβολα.

How do you form δείειν?

Give passages parallel to v. 618.

Form ἀπωθεῖν and ἀλγυνεῖ.

Derivation of ξώπνοις? What is the converse?

What part of the verb is γαμεῖς in v. 626? Scan the line.

Give examples of the use of the prep. ἐν as in v. 629. οὗτ’ ἀρετὰν παρέδωκαν ἐν ἀνδράσι. Force of παριδώκαν?

What is the quantity of χρύσος?

Is διστός or οἰστός the Attic form?

Derivation of the name Κύπρις?

Distinction between ἅξυφρων and ἅξυθυμος.

What sense has πάρος in v. 648. Σανάτῳ παρός ἐμεῖν? Form the v. ἐμείην.

Distinguish the senses of φράζω and φράζομαι, act. and mid.

In v. 657. ἀχάριστος δλοιθ’, ὅτῳ πάρεστι, in what case would the opt. παρεῖν be used?

Exemplify the constr. ὅτῳ πάρεστι—ἀνοίξαντα κλῆδα φρενών.

Illustrate the metaphorical usage of κλῆς.

Which is the proper construction, προσφωνεῖν φιλούς or φιλούς?

Point out the analogy by which Forson corrected ἐπιστροφὴ for ἐπιστροφᾶ in v. 664.

Which is considered as the oldest oracle?
Elucidate the expression ὁμφαλὸν γῆς v. 666.
Specify the primary and derivative senses of στέλλω.
What is observable in the phrase δεῖρ' ἰδει?
Exemplify the phrase εὐνύχες αὐνύχες γαμηλίον v. 671.
Illustrate the constr. of v. 673. σοφώτρι' ἢ κατ' ἄνθρα συμβαλεῖν ἐπη.
In v. 675. μάλιστ', ἐπείτοι καὶ σοφῆς δεῖται φρένος, is καὶ an expletive?
With what restriction do the Attics put γε after τοι?
Distinguish between χράω and χράομαι.
Where is γῆ Ἱεροθείνια?
Give instances of the accus. after adj. derived from verbs active; as v. 684. τρίβων τὰ τοιάδε.
To what objection would the reading in v. 685. κάμοι δὲ πάντων φιλ-
tατος διοφέζενων be liable? What is the meaning of διοφέζενος?
Form εὐνυχοῖς, v. 686.
Name the perf. act. and mid. of συντῆκω.
What is Elmsley's objection to the reading in v. 693. ἦπον τετολµήκ' ἔργον αἰσχιστον τόδε?
From what form does ἱράω take its tenses?
For what are ἐφι and ᾧν frequently used?
Explain the phrase τω νυν: distinguish the senses of νυν and νῦν.
Give the senses of the νν. καρπερεῖν, and ἀντεσθαί.
Give the senses of ἐτι with a dat.
Give an example of a change in the ictus metricus similar to 709. ὀἰκτερον, ὀἰκτερόν με τήν δυσδαίμονα.
In what sense is ἐκπίπτω frequently used absolutely?
What other compounds of ἵδειν does ἱσιδεῖν 710. seem to resemble in sense?
Give an instance of sic used as the Greek οὖρως in expressing a wish.
Give the derivation and senses of φροῦδος.
In what sense are the pronouns αὐτός and ipse similarly used?
Notice Maltby's observation on the use of ἰαν in Soph. and Eurip.
State Dawes's canon respecting the construction of the particles οὐ
μή; and distinguish the senses.
Give Porson's explanation of the construction of v. 734. ἄγουσιν οὐ
μεθεί ἢν ἵκ γαίας ἵμε. What part of the verb is μεθεί? State the dif-
fERENCE in meaning and construction between μεθίμευ and μεθίμαι.
Does v. 735. λόγους δὲ συμβάς, καὶ θεῶν ἀνώμοσος, militate against any canon of Porson? To what class of words does ἀνώμοσος belong?
State the various emendations that have been proposed by critics in v. 737. for ταχ' ἐν πίθου.
QUESTIONS.

In v. 742. σκῆψιν τιν ἰχθροῖς σοὶς ἔχοντα δεικνύναι, what is the construction?

Mention the observations of Porson and Elmsley respecting the use of verbs in ὐω by the tragic writers.

In ὅμων πέδου γῆς v. 744. what is understood?
When is the nom. used before the infin. in Greek writers?
What is the quantity of ὅμωμι in Homer?
Is ἅγιος used by Attic or tragic writers?
Is ἵμμενιν or ἵμμενιν preferable after ὅμωμι?
To what is τι πάθοις equivalent?
With what cases is τυγχάνω found?
Account for the epithet πομπαίος applied to Mercury.

What is objectionable in the reading v. 763. νῦν καλλίνικαι τῶν ἅµῶν ἰχθρών, φίλαι, Γεννησόμεθα?
In v. 765. νῦν ἐ’ ἐλπίς ἰχθροῦς τοὺς ἅµοις τίσειν diáν, another reading is τίσαι: distinguish between the two constructions.

Illustrate the metaphorical use of λιµή in 767. λιµήν πέφανται τῶν ἅµῶν βουλευμάτων.

What is the proper meaning of πρωµήτης?
What is the objection to οὐχ ὡς λιπούσα 778?
What is observable in κόσµον ἀµφιθῇ χροῖ v. 783?
Is the reading in v. 788. τέκνα γάρ κατακτανῶ, objectionable?
Is the idiom in v. 789. οὐτίς ἄστιν, ὡστὶς ἐκαρῆσεται, unusual?
Explain the expression φῶνον φεύγειν, and give examples.
Explain the phrase σῶν ξεφ, 798.

For τίσαι δίκην, what is the various reading?
Illustrate the repetition in 801. κακίν κακῶς Θανείν σφ’ ἀνάγκη.

Distinction between τρόπος and τροπός, βρότος and βροτός.

Point out the difference between κοινώσαται and κοινώσασθαι.

Give instances of construction similar to 810. σοὶ ἐ’ συγγνώµη λέγειν, —μὴ πάσχονσαι.

Give the senses of the v. τολµῶ.

Explain the force of the particle γε in v. 814. σὺ δ’ ἄν γένοι γ’ ἀθλιωτάτη γνωή.

Is the reading λέξεις ἐ’ μηδέν v. 818. defensible?
Who were the Ἐρεχθείδαι? why so called? How has Elmsley edited the word? In what sense are they styled ξείν παίδες?

To what city was the epithet ἀπορθητος peculiarly applicable?
With what Lat. v. may ἄντοφρεβέσθαι be compared?
What effect did the ancients suppose that climate had on the intellect?
QUESTIONS.

- Name the rivers in the neighbourhood of Athens.

What is the quantity of ἀφώ and ἀρώ?

- Give the senses of πάρεδρος.

To what cities is the expression ἱερῶν ποταμῶν πόλις applicable?

Account for Porson's reading in 843. σκέψαι φόνον ὅλον αἴρει. What have other commentators remarked?

What reading has been suggested in v. 852?

Illustrate the phrase τίγξαυ χέρα φονίαν in v. 860.

In 863. οὗ τ' ἄν ἀμάρτους τοῦδε γ', what is οὗ τ' ἄν for?

What is the meaning of ὑπεργασταὶ 867?

Give the meaning of and parallel instances to the phrase ἐὰν λόγων ἀφικνείσθαι.

Scan v. 875.

What is the government of the relative η in 882?

Notice the construction in 884. νύμφην τε κηδεῖονσαν ἠδεσθαι οἰδέν.

Give parallel instances of the expression in v. 885. ἀλλ' ἐσμέν ὅλον ἔσμεν.

Distinguish the senses of οὐκονν and οξκον.

What is the quantity of ἑω and ἰημι in Homer and Attic writers?

Give the meanings of παρίσματι.

What objection does Elmsley make to δεύτε? and what does he substitute?

Distinction between σπονδή and σπονδαῖ.

What is the force of καὶ πολύν in v. 897?

Distinguish ὀργῶ and ὀργόμαι, act. and mid.

Notice Elmsley's correction of v. 901. Give the force of τήνδε.

Specify the various senses in which the adj. χλωρίς is used.

What periphrases are formed by the v. τοιεῖσθαι?

From what verb is παρέμπολωντι, and what is its meaning?

What difference in signification have the tenses of ἵστημι and its compounds?

Illustrate the phrase τίν νυκώσαν βουλήν.

What is the meaning of ἀλλά τῷ χρόνῳ?

Give instances of the idiom in v. 912. οἴμαι γὰρ ὑμᾶς τῆσδε γῆς Κορωθίας Ἄλα πρῶτ' ἱσεσθαι.

Explain the use of the pronoun οὕτος in v. 918. αὕτη, τι χλωρίς δα-κρίνωσ ἔτεγγες κόρας;

Cite from Latin writers parallel instances to the idiom in v. 924. γινῇ ἐδέ Σῆλυ.

What is the quantity of λίαν?

Explain the use of εἰ in 927.

Which form do the tragic writers prefer, μηνιόσομαι or μεμνήσομαι?
QUESTIONS. 155

What is the ellipsis in 934. ἡμεῖς μὲν ἐκ γῆς τῆς αὐτοῦ μυθικοῦ φυγῆς?

Form the tense ἐκπραφώσα: state the difference of sense in ὑπὸς and ὑπὸς αὐτῷ with the conj.

What objections have been urged to Porson's reading of v. 937 ὅποι ὑπὸ ὑπὸ ἄφασμα?

Give the force of ἄλλα in 938. ὅποι ἄλλα σῆμα ἐξελεύνον αἰτεῖσθαι πατρὸς Γυναίκα. What is unusual in the constr. of αἰτεῖσθαι?

Illustrate this constr. v. 943. πέμψω γὰρ αὐτῷ δώρ', ἢ καλλιστεύει τῶν νῦν ἐν ἀνθρώποισιν.

To what figure is this expression referred, v. 948. εὐδημονήσθη ὅποι ὑπὸ ἄλλα μνημία? Cite parallel instances. Is there any distinction between μνήμος and μνήμος?

For what tense is εἰσώσαι used, 951?

Give Matthias's observations respecting the use of the pronouns ἐν ὑπὸς and ὑπὸς.

What is the strict meaning of φέρνῃ?

Supply the ellipsis in μὴ μοι σῆ, 960.

Cite passages parallel to v. 960. πέλειθην δῷρα καὶ Ἑως λόγος.

Notice the peculiarities in v. 962. κέινης ὅ δαιμων· κέινα νῦν αὖξει Ἑως.

On what principle is the gen. used after ἄλλασσως?

What is Elmsley's reading of v. 966. πατρὸς νῖαν γυναίκα, ἐπεστὼν ἅν ἐπὶ ἴμην? Explain the principle.

Distinguish between καλῶς πράσειν, καλὰ πράσειν, καλῶς or εὐ ποιεῖν.

What form is preferred to ζωῇ in Attic writers?

Illustrate the phrase τὸν Ἀἰδα κόσμον v. 977.

What must be supplied in νυμφοκομήσῃ?

What is the derivation and what the senses of ἢρκος?

Principal parts of the v. ὑπεκτρέχω?

What sense does Scholef. give to ὀλέθρων βιοτάν 989?

Translate μοίρας ὑπον παροίχει.

What part of the v. is ἀφείναται?

Give the meaning of μῶν τον ἀγαθήλων τὴν ὅποι οἶδα;

Give the derivations of κατηφέω, ἀλάστωρ, λέχρως, αἰάζειν.

What constructions has the v. μέμφομαι?

Explain the peculiar senses of the verbs κάτεμι, κατέρχεσθαι in vv. 1011, 1012.

Adduce parallel instances of the argument contained in v. 1013. ὅποι μῶν ὅποι ὅποι ἀπείξῃς τίκην. Form the verb.

Form the verb ὑδασθαι.

Give the senses of ἀγάλλω and ἀγάλλομαι.

Is ἀνασχέθην correctly accented?
State the primary and derivative sense of *kataξαίνω*.

Mention some of the ceremonies observed at marriages and funerals.

What peculiar sense has the v. *περιστέλλω*?

Cite expressions similar to *προσγελάτε—γέλων*.

Compare the similar uses of *δύναμα* and *possum*.

How do you render the phrase *τί πάσχω*?

Illustrate the constr. *τολμήτων τάδ'*.

Give instances of the use of the gen. in exclamations.

What meanings has the verb *διαφέιρω*?

On what ground does Elmsley object to the reading in v. 1055. μὰ τοὺς παρ' Ἀδήνα γενέρους ἀλάστορας?

Derive the noun *ἀλάστωρ*.

With what constr. in Hor. may v. 1057. be compared?

On what canon does v. 1059. depend?

In v. 1063. ἀλλ' εἴμι γάρ δὴ τιθημοστάτην ὀδὼν, explain the force of γάρ.

State the opinion of Elmsley respecting the dual number in verbs.

Explain and illustrate the words ἀλλ' ἐκεῖ in v. 1069.

What is peculiar in the expression *ὁ μαλθακός χρῶς*?

Supply the ellipsis in v. 1072. *ουκέτ' εἴμι προσθέλετεν Οὐα τ' ἐς ψήφις*.

On what principle is Brunck's reading of the anapestic verse 1078. μείζονος ἠλιθον ἢ χρῆ γενεάν, open to objection?

What is to be noticed in Ἑλάνων γενεάν?

Give the meaning of *προφέρειν εἰς εἰντυχίαν τῶν γεναμένων*; and illustrate the construction.

State the quantity of *ἀνία* and its derivatives.

Illustrate the constr. *εἰτ' ἀναρθὸν παῖδες τελέθουσι*.

Peculiar sense of καὶ δὴ? Give another example.

What senses has the v. *προφέρω* in 1109? Give other examples.

What reading has Elmsley adopted in 1113?

*How would a prose writer have expressed v. 1114. καράδοκα τάκειθεν όι προθίστατα?* Meaning of καράδοκα?

Why is καὶ μὴν unsuitable to the sense of 1115?

Form the word ἤρεθισμένον.

Proper senses of ἀπίδην, δχός?

What is the construction of the adj. ἄξιος?

What particle is often added to τολοιπῶν?

In what peculiar sense is ἔκισμένη used v. 1127?

Give instances of the construction χαίρεις κλύσουσα v. 1128.

Primary sense of the v. *σπέρχω*?

Explain the primary and derivative senses of *σπένω* and *σπινδομαι*. 
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Also the formation of ἐσπείσθαι.
What would be the objection to the reading κῦνε in 1138?
What part of the house did Grecian women generally occupy?
Explain the word ξυνωρίς.

What sense has the imperfect in v. 1147?
Construe and explain the idiom in v. 1148. οὐ μὴ δυσμενὴς ἐσεῖ φίλοις.
What is peculiar in the word ἡμέσχετο?
What is the fut. of αἴνιοι in Homer and the tragedians?
What does Elmsley read for ἡμπείσχετο in v. 1156? and why?
What case is ἐκώ? Decline the noun.

What senses have been given to τέμοντα in v. 1163?
Meaning and derivation of λέχριος?
What is the construction of φθάνω?
State the origin of the expression Πανός ὄργας v. 1169.
Give instances of the ellipsis of ἀλλος.
Meaning of ὀλολύζω and its derivatives?
What is the force of πρὶν with the indicative?
Scan v. 1173. and give another instance of ἀντίμολπος.
Explain the words ἀνίλκω, ἐκπλεθρος ἐφόμος.
Distinguish between ἄπτω and ἄπτομαι, ἐγεῖρω and ἐγειρομαι.
Explain the line: ἢ ἦ' ἦξ ἀναίδου καὶ μύσαντος ὁματος.
Notice Elmsley's observation on the use of the word παμφάγος

v. 1184.
Form ἤει in the same line.
How do ρίψαι and ρίψαι differ?
Explain the expression γέροντα τῷ βουν v. 1206; and give a parallel one from Plautus.

By what sense is ει with the opt. followed?
Meaning and formation of ἀπίσκεψη 1215?
Form ἐπιφρέντος 1226.
Distinguish between εὑπρεχής and εὐδαιμων.

In v. 1230. ὁ τρήμον, ὡς σον ξυμφοράς οἰκετείρομεν, is Brunck's suggestion ὡς ἐς συμφοράς defensible?
What other reading is there for εἰς Λίδον πῦλας in v. 1231?
What is Elmsley's correction of v. 1234? Is it necessary?
In v. 1237. τί μέλλομεν Τὰ δεινὰ κάναγκαία μὴ πράσσειν κακά; what is Elmsley's opinion of the true reading?
Explain the word βαλεῖς.
Distinguish the senses of λανθάνω and λανθάνομαι.
Give instances of repetitions similar to v. 1247. κατίδετε', ὥστε.
What is ὀλίγος for? What is its quantity?
In 1252. is there any violation of quantity according to Dawes's canon?
QUESTIONS.

How is the fem. gen. plur. of adj. in ὦς accented in the Doric dialect?

Explain the expression ἰμπληγάδων Πιετράν άξενωτάταν εἰσδολάν.

What is the quantity of δέλαιος in v. 1262?

State Dawes's canon respecting the usage of interrogative particles with the opt. and subj.

Which are considered the two earliest plays of Eurip.? and what is peculiar in their plot?

What is the metre of v. 1270. sqq.?

What would be the sense of παρίλθω δόμονς, with and without an interrogation?

In the phrase ἐν δέοντι γάρ, what is the ellipsis?

Explain the expression, ὡς ἀρ' ἔσθα πίτρος ἰ σιδαρος v. 1276.

Give the fable of Ino.

How do you account for the long vowel in ζραι?

Give the derivation of ἀθώς?

Of what verb is ἀρξω the fut.?

What is the construction of ἐράω?

Give examples of the idiom οἱ κακῶν.

How does the quantity of λῶ differ in Homer and the Attic poets?

What reading has Elmsley introduced in v. 1313. for τὴν δὲ τίσωμαι φόνῳ?

State Porson's opinion of the original reading of v. 1314. τὴν τάσθε κινεῖς κάναμοχλεῖευς πῦλας;

In λεγ' ἕ τι βούλει, to what is ἕ τι equivalent?

State the quantity of ἐρωμα.

Exemplify the use of μίσος, and of the double superlative in v. 1320.

ὁ μίσος, ὃ μέγιστον ἐχθισθη γύναι.

What peculiar sense has τῷ in v. 1326. and elsewhere?

In what sense is παρ' ἄνδρι τῷ ὑι used in v. 1334?

What is the meaning of τῆς Τυρσηνίδος Σκήλης?

What is the derivation of αἰάζειν? Compare it with other words.

State the ellipsis in μακράν γ' ἀν ἔπιπειμα.

Illustrate the usage of the verb μίλλω in v. 1351.

Give Blomfield's arguments respecting the orthography of adverbs terminating in ει or ει.

Distinguish between πρός ταῦτα and πρός τούτοις.

What part of the verb is στυγει in v. 1371?

Give the derivation of ἀκραία, an epithet of Juno.

What is εἰναπάτα for? What is the derivation?

State the force of the particle γ' in v. 1392.

What reading does Blomf. suggest for καπιθοάξω v. 1406?

Specify the plays that end similarly to the Μεδεα.
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THE END.

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