THE TRACHINIAE

OF

SOPHOCLES.

WITH ENGLISH NOTES

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INTRODUCTION.

The "Capture of Oechalia," Οἰχαλίας ἀλώσις, was one of the ancient epic poems,—no doubt, like all the rest, in the time of Sophocles attributed to Homer,—that were embodied in the Epic Cyclus at a somewhat later but uncertain period. The few and brief notices of it that have been preserved are collected by Welcker. In the Iliad (ii. 596 and 730, and Od. viii. 224) mention is made of the Ἐρύντως Οἰχαλέας who is described in the present play as the father of Iole. The Trachiniae holds a high place among the tragedies of Sophocles,—of which it is also one of the most difficult,—not only for its very artistic composition, but from the admirable and truthful sketch which it presents to us, from the hand of the greatest master of antiquity, of a loving wife who, injured though forgiving, unwittingly and from the most innocent and even laudable motives, causes the agonizing death of a beloved husband, and herself dies by suicide from remorse and despair. Not Clytemnestra nor Medea, not Antigone nor Electra, is more powerfully drawn than the patient, submissive, loving, and much-enduring Deianira. And Professor

1 Welcker, Ep. Cycl. ii. p. 557, cites a grammarian in Cramer's Anecdota, i. p. 327, ἐν τῇ Οἰχαλίᾳ ἀλώσει, ἦ εἰς Ὀμηρον ἀναφέρεται, ἐστὶ δὲ Κρεώφυλος ὁ ποιησας. I have elsewhere maintained, that when the Iliad and the Odyssey had obtained their literary supremacy in post-tragic times, the names of other authors began to be attached to the other poems of the Cyclus. As both the Iliad and the Odyssey contain many allusions to the Thebais, so in Od. xxi. 22—27, the murder of Iphitus by Hercules is briefly mentioned from the old epic story which Sophocles here follows as his "Homer."

2 Mr. Blaydes (Pref. p. iv) says it is "beset with difficulties in almost every line." And in p. xii he calls it "this very corrupt and difficult play." In my opinion, he greatly exaggerates the supposed corruptions of the text. Out of the many hundreds of conjectures proposed by himself or others, very few seem to me to have any probability. Sophocles purposely adopted constructions out of the common way, and to reduce all his vagaries of language to fixed standards is one of the most hopeless of attempts.
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Campbell is perfectly right in saying that "the management of the fable is, on the whole, extremely subtle." It is replete with "Tragic irony," and, like all really great works of art, it contains much more that demands explanation than appears to the superficial observer.

The history, or rather the mythology, on which the play is constructed has been so fully set forth in Wunder's long and learned Introduction, that it is unnecessary here to repeat it.

The relations of Eurytus to Hercules are not very clearly brought out in the narrative of Lichas. He had quarrelled with Hercules, and Hercules had killed his son Iphitus by treachery (v. 260—73), for which misdeed Zeus had imposed a period of servitude (v. 276). It is probable that the poet followed the tradition that Hercules had been taught the use of the bow by Eurytus, since the quarrel turned on a taunt that Hercules could not shoot as well as Eurytus' sons. The relation of ξένοι, guest-friends, had subsisted between them of old (v. 263), so that Eurytus may have been to Hercules what Phoenix or Chiron was to Achilles. The pretext that Hercules, or his herald Lichas, had first alleged for the capture of Oechalia (v. 257), viz. from spite against the indirect author of his servitude, was declared by another informant to be false; it was love for Iole, the daughter of Eurytus, which would brook no refusal, that incited Hercules to carry her off as a captive and a concubine (v. 360. 477). On the arrival of Iole the difficulty begins. Deianira treats the girl with the greatest kindness merely as a captive; but when she is informed of the real cause of her arrival, she demurs to living with her in the same house as the rival to herself (v. 545), and conceives the idea of applying a charm, the possession of which suddenly comes into her memory, to revive her lord's languishing affection for herself. With this object in view, she takes the chorus into her confidence, and encouraged by their approval and assent (v. 589), prepares, as a present to be conveyed by the herald, the drug-smeared robe which is destined to be his death. All seems well till the messenger has departed with the gift; when a suspicion of the most horrible kind enters her mind, that she has been using phosphorus.

5 I use the term, of course, as the nearest approximation to a consuming venom which can only be really explained on the theory of the 'Solar Myth.'
INTRODUCTION.

(v. 718). Then she gives way to a despair which is justified by the speedy arrival of her son Hyllus, who has been a witness of the dreadful tortures produced by the fatal gift. Unable to withstand his reproaches (for he thinks, as does Hercules himself, the deed was premeditated, and curses his mother, v. 809), she commits suicide by stabbing herself (v. 930). Hercules soon after arrives, screaming with pain, and is placed on the stage in a litter by Hyllus and a troop of bearers from Euboea. He recognizes the true meaning of an old prophecy, that he would be killed by one dead (v. 1160), and that by death alone his labours were destined to come to an end (v. 1172, 1255). He then gives a formal injunction to his son to obey, on pain of a paternal curse, his dying behest. He is to heap up a pile of unctuous wood on Mount Oeta, to set his yet living father upon it, and to finish his agony by burning him to death; and this done, he is to take to wife Iole, the young and handsome concubine of his father (v. 1222).

The poet has managed with very great art the gradual opening of the hopes and fears of Deianira. First (v. 46, 157) there was an old written record that Hercules had left, which named a fifteen-month's absence as a climacteric or critical period in his life; next (v. 70), a report brought by Hyllus that Hercules had been in captivity, and was now engaged in the siege of Oechalia; then, Hyllus' assurance that there is no good ground for fear (v. 88); lastly, the confidence of the chorus (v. 140) that Zeus will not desert his own son. For all this, Deianira is anxious and wakeful (v. 175), and it is only on the arrival of a messenger, who reports at second hand the news he has just heard, that Hercules is alive and victorious (v. 182) and preparing to return, that she gives way to exultation and delight (v. 202). With not less skill has the poet unfolded the course of events which brings on in the end the double catastrophe, the death of both. In these alternations we have precisely the same kind of emotion which by turns sustains and depresses Philoctetes, and Jocasta in the Oedipus Rex.

Again, the character of Lichas is very artistically drawn. Attached to his mistress, and unwilling to hurt her by telling the whole truth, he conceals the true relations between his master and the captive girl; and it is only when the first messenger, who has heard the unvarnished tale, is confronted with him, that he confesses
he has deceived her. This is very like the refuting the ἀγγελός by the θεράτων in Oed. R. 1120 seqq.

It is further a clever expedient to make Deianira's kind and sympathetic solicitude for the poor captive ladies centre on the very one (Iole) who has come to the house to do her a wrong. The generous condoning of Hercules' frailties (v. 460) combines with her natural kindness to make us like her the more, and therefore the more deeply to pity her fate. The terrible pang, when she knows all about Iole, "shatters the fabric of happiness in a moment." And the ingenious arguments by which she draws from Lichas the avowal (v. 436 seqq.), and her comments upon it, complete the sketch of her sensible and moderate views on the delicate subject of love. There are six grand speeches (δραματικός) in the play, all highly elaborated and deserving of much careful study; (1) Lichas' story at v. 248, (2) Deianira's account of the death of Nessus, v. 531, (3) her description of the firing of the fatal drug, v. 672, (4) the narrative of Hyllus at v. 749, (5) the account of Deianira's suicide, v. 900, (6) the speech of Hercules in his agony at v. 1046. No other of the extant tragedies contains the same number of descriptive narratives of the like primary importance.

Of the conclusion of the play, which Hermann unjustly (as I think) regards as tame and inferior, Prof. Campbell writes thus:— "Hercules is, notwithstanding (the alleged failure of interest), magnificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion, by rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Hercules is treated is remarkable. The all-enduring hero, that once followed evil fortune silently, is now distraught with pain and rage, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt by the spectator. He cries as loudly as Philoctetes, but only at last is like Philoctetes in self-

6 Prof. Campbell.
7 Prof. Campbell calls this speech "dissembling" (p. 45). There is, however, no concealment, for the messenger tells him plainly in Deianira's presence (v. 420) that she knows who Iole really is; cf. v. 428.
mastery. He desires the sympathy, not only of his son, but of all present, to whom he shows his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death (v. 974—1111)."

Nothing is gained by a comparison of the *Trachiniae* with the *Hercules Furens* of Euripides. The treatment of the two plays has nothing whatever in common.⁸

Prof. Campbell calls the character of Hyllus "ardent, impulsive, affectionate, and generous," and "very noble and attractive."⁹ He does not notice, what is well worthy of remark, that to a considerable degree he represents the teaching of "young Athens," in the rhetorical and sophistical style of his speeches. The date of the play is quite uncertain: the fame of Pericles as an orator seems to have greatly raised the art in public estimation, and Sophocles, Euripides, and Thucydides formed their style largely on the fashionable and almost the sole literary accomplishment of the age.

Sophocles, without doubt, treats of Hercules and Hyllus as historical characters. Between history and mythology there was no real distinction in his time; Pherecydes and Acusilaus were in no sense historians, but mere recorders and collectors of traditions. Modern science has analyzed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth."¹¹ The δωδεκάροι ἀπόροι of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his task-master and his teacher, are names containing that notion of width and extent found in Eurydice, Euryphassa, Eurynome, Europe, Euryanassa.² The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glaucus.³ It is the burning and glowing cloud that enwraps

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⁸ Mr. Pretor (Introd. p. ix) says that "the *Trachiniae* has everything to gain by a comparison with the corresponding play of Euripides." Dr. Donaldson's critique, that the *Trachiniae* "is far inferior to the rest," and possibly the work of Iophon, is quoted by Mr. Blaydes, p. 4.

⁹ P. 51.

¹ Like the similar legends about Theseus, with whom Hercules is associated in the play of Euripides.

² Cox, Aryan Mythology, i. p. 417.

the form of the Dawn-goddess Athena, and that of Apollo the Sun-god, as their aegis. The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud, a name akin to Iamus, Iolans, perhaps even to "Iones. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun (Hyllus) is to marry the dawn when the old sun has passed away. It is significant, as an indication of the unconscious treatment of a solar myth, that the poet himself calls the fatal robe the φωνία νεφέλα Κανταύρον, the gory red cloud coming forth from the monster-shape in the sky (v. 831). Yet in the parade (v. 96) he shows himself so little aware of the identity of his hero with the sun-god, that he makes the chorus appeal to the all-seeing sun to say where Hercules is residing. Even here, the Scholiast took the words δεσσαϊών ἄτερψοις κλαθεῖς to refer to the sun in the east and the west. The year's service of Hercules to the Lydian Omphale, for killing Iphitus (v. 275), is the same as the service of Apollo in the house of Admetus for killing the Cyclopes (Eur. Alc. 6). The apparent descent of the sun from the zenith to the horizon suggested the notion of his visiting the earth, dimmed and shorn of his midday glory. The idea was obvious, just as the killing of serpents, the clearing and opening out of forests, the draining of rivers and marshes, and the descent into Hades, are solar effects, and not the result of any human prowess, though in some cases both may be combined.

The moral or burden of the Trachiniae is (says Professor Campbell on v. 303) "that life is labour, cheered by transient gleams of prosperity." He thinks there are indications that the play is one of the later compositions; they are however but slight and somewhat conjectural, e. g. the use of δούλος as an adjective, vv.

4 See Aryan Mythology, ii. p. 54, and i. p. 435, and Max Müller, "Chips from a German Workshop," ii. p. 89, who says the name Deianira is Sanscrit, dāṣya-narī = dāsa-patnī; but it is easily explained from Greek roots.

5 The word has the written digamma on a very ancient vase in the Louvre.

6 V. 1224. The explanation of this event on any other theory is comparatively feeble. Prof. Campbell says (p. 50), "The poet's motive in retaining the incident may have been to show the reality and depth of Hercules' affection for Iole." Expounders of the solar myth would say, "It could not have been otherwise." This is a sufficient answer to the criticism of Mr. Blaydes, which from any other point of view is true, that the request of Hercules "seems open to the charge of bad taste" (p. 5).
53. 283. 302. The loss of the Greek Argument (which in Dindorf's edition is supplied by a long extract from Apollodorus, Bibl. ii. 7, 5) has deprived us of all information on this head. The many obscurities in the play must be pleaded as an excuse for the considerable length to which the notes have unavoidably been extended. The copious and excellent Scholia are throughout a most important aid and guide to the readings and interpretation.

The scene is laid at Trachis in Thessaly, and the chorus consists of Virgins of the place.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.
ΘΕΡΑΠΑΙΝΑ.
ΥΛΛΟΣ.
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.
ΑΓΓΕΛΟΣ.
ΑΙΧΑΣ.
ΤΡΟΦΟΣ.
ΠΡΕΣΒΥΣ.
ΗΡΑΚΛΗΣ.
ERRATUM.

Note.—On Tract 1215 for "my part in the action shall not fail," read "you shall not fail from my part," and dele the following sentence.
ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἐστὶ ἀρχαῖος ἀνθρώπων φανεῖς ὡς οὖν ἄν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἄν θάνη τις, οὖτ' εἰ χρηστός οὐτ' εἰ τῷ κακῷ· ἐγὼ δὲ τῶν ἐμὸν, καὶ πρὶν εἰς Ἀιδοὺ μολέων, ἐξοῦ ἐξούσα δυστυχῆ τε καὶ βαρῶν, ἤτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως, ναύσωσα δ' ἐν Πλευρώνι, νυμφεῖον ὅκνον

1. façet. This is added in the sense of vulgatus, as the poets say φανεῖν λόγον, δαίην, φήμην, &c. So μεθος περασμένος in II. xiv. 127. It is not therefore a merely superfluous addition. Neue compares ὁ τησ'. ὕφος φανεῖν inf. 433, Wunder, Ant. 620, σοφία γὰρ ἐκ τούτου κλειδὼν ἢπα χρησταί, and Mr. Pretor, Oed. R. 848, ἀλλ' ὡς φανεῖν γε τοποῖς δ' ἐπίστασθαι.

2. θάνη. I agree with Mr. Pretor in retaining this, the vulgate reading, against θάνου, which Hermann prefers on the ground that the Attics are fond of optatives by attraction. As far as correct Greek goes, either θάνη or θάνοι is defensible. See inf. 164. It is true also that in MSS. the two moods are perpetually confused. — χρηστός and κακός relate, of course, merely to prosperity, not to moral conduct in the sense in which we speak of a ‘good or bad life.’ See inf. 164. Eur. Hec. 1226—7. Translate: ‘There is an old saying of men that has passed into a proverb, that you cannot be quite sure about the life of any mortal, till he is dead, whether it has been prosperous to him or unhappy. But I know too well about my own life, even before going to the world below, that I have had one which has proved both unfortunate and burdensome to me.’ The sentiment is a tragic commonplace, and the Schol. needlessly refers it, by anachronism, to Solon.

4. τὸν ἐμὸν. It is evident that this is emphatic, and not, as Neue says, ‘redundant.’

6. ἤτις κ.τ.λ. ‘Since in the first place, as a maid, I had a troublesome lover, and afterwards, as a married woman (v. 27), an anxious life on his account.’

7. valōντ ἐν the best MS. (Laur.), but valōνα γ' and valōνα δ' are found in good copies. Wunder reads ἐτ', Hermann and Dindorf ετ' ἐν, Linwood and others (from the Aldine) εν. The epic form of the preposition, as well as the lengthening of ἐν, is objections. The μὲν, though it might be regarded as somewhat irregularly answered by χρῆνε τοῦτον εν, εὖ μοτέρρι v. 18,—a sentence however with its own μὲν and δε,—seems to require τε or δε with valōνα. For with πατρὸς ἐν δόμοις it is obvious to supply οἰκουροῦσα. The sense is, ‘while staying at home with my father, and living at Pleuron in Aetolia, and not at Trachis (39) or Tiryns’ (1152). Compare inf. 263, πολλά μὲν λόγοι ἐπερθήσεσθαι, πολλά δ'
атηρία φρενι, and 229, ευ μεν ἔγμεθ', ευ δὲ προσφυκανίμεθα. It is true, the Greeks rather prefer the dative of place, as η Μαραθῶνι μάχη, without the preposition; cf. inf. 172; yet the ευ is occasionally added. On the whole, as in a matter very uncertain, I have followed a Paris MS. (B.) in reading ναυσα δ' ἐν π. Otherwise, ναυσα δε Π. may be justified.—οἴκον, 'dislike,' 'hesitation,' 'reluctance.' This seems a much better reading than θηλας, a variant recorded by the Schol. and adopted by Hermann, Blaydes, and Dindorf. Ησαχ. βθλας: μάχης,—a sense by no means suited to this passage. See Aesch. Theb. 18.

11. φαίτων κ.τ.λ. 'Paying his visits at one at a time in the natural form of a bull (i.e. as a river-god), at another, as a speckled writhing snake, or again with a man's body but the face of an ox.'—ἔφαργης, as in Oed. Π. 503, λειψις ἔφαργης, and ἔφαργες ὤνιοι in Homer and Aeschylus, is applied to objects which are real and not pretended or deceptive.—αιῶν, like ἐλκύς, is applied equally to the changing colour and aspects, and to the turnings and windings, of both serpents and rivers. So the Schol., ἐλκύς, διὰ τὸ σκολιῶν τὰν ἴχνεματων.—κύτει βάτραχος, for τύπο βατραχος, has been adopted by most editors (Neue and Prof. Campbell excepted) from Strabo, and it seems the more poetical reading, though the Schol. goes with the MSS. This is one of the passages in this play which indicate two ancient recensions of the text.

14. διεραίνετο, 'streams of spring-water were spurted about.' Antig. 1009, μετάραισι χολαι διεσπεράντο. Phil. 20, εἷς ἀριστέρας τάχ' ἐν θεοι ποτῶν κηρναίοι, and so Aesch. Ag. 901, πηγαίον βέος.—The beard, Prof. Campbell remarks, is that of the man rather than the bull. A human head with horns would satisfy the conditions of the picture.

15. προσδεξεμένη, 'having accepted.' Either προσδέξεμεν ου προσδέκασα would express 'expecting.'

17. πρὸν τίησε κ.τ.λ. 'Ever ever I was brought to bed with such a monster as this.' For the genitive, depending on the notion of πέλας, cf. inf. 748. Phil. 1327, Χρόνησις πελασθεὶς φόλακος, and Πάνω προσπελασθεία. Oed. R. 1101. Wunder's reading τοῦτο is quite needless, for τίησε expresses the same thing in a less prosaic way.


22. διαίσωμι. Through alarm, she says, she cannot tell how the struggle was got through, or that one made a better fight of it than the other. So ὁς
TPAXINIAI.

13

θακών ἀταρβῆς τῆς θέας, ὥς ἄν λέγωι.
εὖω γὰρ ἥμιν ἐκπεπληγμένη φόβῳ
μὴ μοι τὸ κάλλοσ ἄλγος ἐξεύροι ποτέ.

25
tέλος ὥς ἐθήκε Ζεὺς ἀγώνιος καλῶς,
eἰ δὴ καλῶς. λέχος γὰρ Ἰρακλεῖ κριτὼν
ἔυστάσι' ἀεὶ των ἐκ φόβου φόβου τρέφω,
κεῖνον προκηραινοῦσα νύξ γὰρ εἰσάγει
καὶ νῦς ἀπωθεὶ διαδεδεμένη πόνον.

30
cαφύσαμεν δὴ παίδας, οὕς κεῖνος ποτε,
γῆτης ὅπως ἀρουραν ἐκτοπον λαβὼν
σπείρων μόνον προσείδε καξάμων ἀπαξ.

τάχος διστέων, 'we must at once distinguish,' Eur. Hipp. 491.

23. ἁκών, the participle, seems to have been taken by the Schol. for the
genitive, 'whichever of the spectators' seats was free from fear.'—ο δ' ἄν Mr.
Preter, perhaps rightly; yet cf. El. 441.
Here the indefiniteness of ἄστει favours the
slight change. But Prof. Campbell cites
ἄστει—ἄσε from Ant. 463—4.

26. τέλος, 'the issue of the contest.'

27. ἔυστάσα. Schol. συνεδρούσα, 'joined
in marriage with Hercules as his chosen
bride.' Some compare Aj. 490, ἔτει τὸ
σὺν λέχος ἕμηλαθον, but Linwood
prefers, perhaps without much reason, to
take λέχος here as distinct from—
κριτῶν, root κρίνω, implies separation and
distinction. So κρίνων γυνακών γένος in
Pind. Pyth. iv. 50. See also inf. 245.

'Decided by the contest,' Prof. Cam-
pbell. But the Schol. has ἐκκριτων.

29. προκηραινοῦσα. It is evident that
κηραίνειν, to damage or destroy, which
Curtius refers to the root of κέρω, is
different from any form of verbal
meaning 'to care for,' as in Eur. Hipp.
223, quoted by the Schol., τί ποτ', ὁ
τέκνον, τάδε κηραίεις; Perhaps cuvare
anciently cuvare, is the same word.
The Schol. refers it to κέρα, as we say
'taking to heart.' See on Aesch. Suppl.

30. ἀπωθεί. 'Night gets rid of one
care only by bringing in a new one in its
place.' The night is specially mentioned
(as inf. 149) as the time for brooding
over cares. Thus εἰσαγέν καὶ ἀπωθεῖν
ἐξών might be said of a capricious host
who turned off one to make room for
another. The Schol. seems to have mis-
understood the sense in supplying Ἰρα-
κλεῖ as the object. Yet Wunder follows
him, somewhat awkwardly translating,
'for night brings him and in turn sends
him away, having accepted a task,' i.e.
a new labour to perform. Similarly
Prof. Campbell, 'for night brings him
home, and the same (or 'the next')
night thrusts him from me, bringing the
succession of his toil.' The general sense
is, according to this view, 'he no sooner
returns at night than he goes off again
at once to undertake some new labour.'
It seems to me that ἀπωθεῖ could hardly
mean ἀποστέλλει or ἀποστέλλει. The
passage is called difficult by most of the
commentators; but I think it is simple
enough. One night, she says, brings
some care or trouble (πόνος), and the
next night discards it, and as it were,
pushes it aside, to make room for some
other to take its place.

31. κεῖνος, 'that absent lord of mine.'
So inf. 38. 40.—γῆτης (so Herm. with
MS. Laur. for γῆτις), Hesych. γῆτης: ο
τὴν γῆν ἐργαζόμενον, γεωργός. Cf. Plat.
Plaedr. p. 276, B, ὁ δ' οὖν ἐχὼν γεωργός,
ὁν σπερματὸν κήδοιτο καὶ ἐγκαταβαίνει
καὶ ἐμποίησεν ἔνδοχον:—σπειμι εἰς τὸ προσήγο
ἀγαπήν ἐν ἐν ὄδυσθα μηλ οὐδε ἐσπειρέ
τέλος λαβόθα;—ἀπος, cf. El. 98. 1151.
She compares Hercules to a tenant-
farmer who has taken a distant field, and
only visits it once when he sows and
once when he reaps. Thus, as Linwood
observes, with κεῖνος we ought to supply
ἀπαξ μόνον προσείδε, and the comma
usually placed after λαβὼν should be
omitted. But for ἀπαξ, 'only once,'
the poet has substituted ποτὲ, 'occasion-
ally.'
35. ἀπερεύνοτα τῷ, "in service to somebody," refers to the labours imposed on Hercules by Eurytheus.

36. ὑπερτελῆς. 'Now at last, when he has surmounted, or risen superior to, these toils.' Mr. Pretor thinks this means that he was born to surmount them; and this view may be right. That his labours are now over, she infers from the oracle, v. 155.


39. ἀνάσταται, 'having had to leave our homes.' The usual consequence of a murder was a voluntary exile for a time; cf. Eur. Hipp. 37.

40. ἔξω παρ' ἄνδρι. Schol. τῷ Κήθι, δὴ ἐὰν παῖς Ἀμφιρρωῦνος ἄδελφοι. ὅπου δὲ βέβηκα, 'where he now is,' Eur. El. 777, κυριεῖ δὲ κύπευς έν καταρράοις βεβαίως, 'he was in his own park at the time.'

41. πλην ἐμοὶ κ.τ.λ. 'I only know that he is gone after imposing on me many a keen pang about him.' By ἀδίνας, as Wunder remarks, the tablet is meant on which the oracle was written.—ἀντίθε Bllaydes and Campbell, with Hermann.

44--8. Wunder encloses these verses in brackets. They are not necessary to the context, and they may have come in from some early recension or edition, with other verses in this play. But they are good lines, and they contain nothing to which a critic can fairly object. The period of fifteen months is named also inff. 164.

45. Ἀριστάκος ἀνεκπρήκτους. Schol. ἔν οὐδὲν ἄδελφοι κηρύττει καὶ ἀπαγγέλλει, τοῦ ἀπὸ τ' ἔστιν. τοι. τοῖν. This may refer back to πικρᾶς ἀδίνας, or it may mean that there must be something the matter, from the ominous import of the tablet which he left in her keeping when he went off.

47. τήν. There are sufficient instances of the article used for the relative, e. g. inf. 381. 728, to make Dindorf's alternation εὖτειγιν ὑπ' unecessary. 'Often,' she says, 'do I pray to the gods that I may have received it without harm,' i.e. suffer no harm by receiving it. Cf. 157. The phrase here is peculiar, because ἀδωμαί (ἐδωμαί) λαβέω should rather mean "I pray that I may receive." It is a question of context; the past sense is sufficiently determined by ληπῶν ἐστει- χεν.
Hence, separate (Prof. Pirro's) is (Mr. Lincoln) would their applied to his motive course takes of interest,' in which ancients has as ocasion. Aesch. Ag. 1183, Pirro's 5 or 5, of 5, rivet' of 5, 50.

50. ðdýrma, 'with lamentations,'—a cognate accusative forming one idea with the participle, and therefore governing a separate object, ἔδοον. See Electr. 123—5. Eur. Med. 205, λυγρα δ' ἔχεα βὰο τὸν ἐν λέγει προδόταν.

52. Pirro's, Schol. and Hesych. νοῦθειν. Aesch. Ag. 1183, Προμ. 761, πρὸς τοῦ τύραννα σκήπτρα αυληθήσεται; Prof. Campbell has δούλοις.—τέσσον, al. τὸ σὸν, 'that which is your own part,' viz. to suggest in the present need, or 'what is for your interest,' Schol. τὸ σοὶ συμφέρον. "The ancients did not like long speeches from their slaves. Eur. Iph. Aul. 313, ἡμές' μακροῦς δὲ δούλου ἡν λέγεις λόγους." Wunder.—As far as τέσσον is the protasis of the sentence, as I think. Mr. Pretor takes κατ' to commence the apodosis.

55. κατ' is here used as in πορεύεσθαι, ἐπεσεῖ καθ' ὄνομα &c., denoting the course and object of the pursuit.

56. δύνη εἰκὸς, supply ἑλθεῖν ἐν implied in ἐπανειπεῖσθαι ὑπὸ σοῦ. For the motive for doing given is assigned in what follows to Hyllus himself,—'who surely would go if he had any thought about his father (or cared) for his being supposed to fare well.'—νέοις, as in ἡμῖνα νέοις, Prom. V. 202, a phrase originally applied to the distribution of shares. Oed. Col. 385, ἦς ἐμὸν θεὸν ἔριον τῷ ζεῦ. Here there is some confusion between giving thought to, and having thought of a person.—τοῦ—δοκεῖν, a secondary genitive of apposition, in place of the simpler syntax τοῦ τὸν πατέρα δοκεῖν κ.τ.λ.—The Schol. seems to have read νέοις, which is found in two or three copies, and is quite defensible in the sense of εἰκός νέοις, and so Mr. Blaydes edits, though he calls the passage corrupt.

58. ἄρτιποιος. 'Just at the right moment he comes bounding to the house,' Schol. ἄρτιποιος καὶ ἱμμοσμένως τῷ καιρῷ πορεύεται. On this explanation Neue briefly comments, "minima." Linwood (who might have compared Theb. 374, σπονδῆς δὲ καὶ τοῦ ὁμ. ἀπαριθμεῖ πῶς, and Hesych. ἀρτίποιος—ἀρτίποιος, ἄρτιος τοῖς ποῖοι, ἡμίποι, and ἂν ἄρτιποιοι ὡλίγης (ἥμιπος) τοῖς πόδας ἔχοντα) prefers the sense 'with firm and equal step.' The context seems to show, that as Hyllus had just heard some news about his father, he was running in glee to tell his mother of it. Hence ἄρτιποιος should qualify θράσκει, 'nimbly runs;' and ἄρτι ποὺ, a conjecture of Mr. Shilleto's mentioned by Mr. Pretor with approval, is not only weak, but has the ποὺ added without any clear sense. Euripides has ἀρτίδικηρας in Med. 903.

60. Hermann reads τοῖς γ' ἐμὸς λόγοις, 'the man (Hyllus) may make use of my suggestions,' which could only mean, 'if he has no other advice to follow.'

61. Hesych. ἄγεννήτων δυσγενών, and so the Schol.
ποῦ; δίδαξον, μήτερ, εἰ διδακτά μοι.

**Δ.** σὲ πατρὸς οὗτος δαρῶν ἐξενωμένου 65

τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνῃ φέρειν.

**Τ.** ἀλλ' οἶδα, μύθοις εἰ τι πιστεύειν χρεών.

**Δ.** καὶ ποὺ κλύεις νῦν, τέκνοι, ἱδρύσθαι χθονὸς;

**Τ.** τὸν μὲν παρελθοῦτ' ἄροτον ἐν μῆκει χρόνου

Δυνὴ γυναικὶ φασὶ νῦν λάτρων ποιεῖν.

**Δ.** πάν τοίνυν, εἰ καὶ τοῦτ', ἐπιγν., κλύοι τις αὖ.

**Τ.** ἀλλ' ἐξαφείται τοῦτο γ', ὡς ἐγὼ κλών.

**Δ.** ποὺ δήτα νῦν ζών ἡ θανών ἀγγέλλεται;

**Τ.** Εὐβοίδα χώραν φασίν, Εὐρύτον πόλιν,

ἐπιστρατεύειν αὐτὸν, ἢ μέλεων ἔτι.

**Δ.** ἀρ' οἴσθα δῆτ', ὡ τέκνων, ἀς ἐλεύθεροι μοι.

63. ἐλεύθεροι. Schol. ἐλεύθερος πρέποντα. 'For here is a woman who is a slave, and yet she said just what the free-born would say.'

66. Neue retains the MS. reading φέρει, corrected by Valekenera.—τὸ μὴ πυθέσθαι, 'the not having ascertained,' cf. inf. 91.—οὖ, emphatic at the beginning of the verse, 'you, his eldest son' &c.—ἐξενωμένου. Schol. εν ἐξαι διατριβον. Cf. El. 777.

67. μέθος γ' Neue, Blaydes, and Wunder; but γε is wanting in Laur. and other good copies.

68. καὶ τοῦ, as καὶ τοῦ inf. 187, and in many other places, implies a degree of incredulity. She does not believe her son has really heard of Hercules' residence in any particular spot.

69. Hesych. ἀριστοτ.' ἐνιστοτὸς. Σοφοκλῆς Τραχυλίας. Cf. inf. 253, πραθεὶς Ὀμφάλην—ἐνισταὶ ἐξεληςεν. —τὸν μὲν κ.τ.λ., 'during the past year, for all that length of time, not less than the entire year.'


71. εἰ καὶ τοῦτ'. 'If he submitted to that (slavery to a woman), one may expect to hear of anything about him.' The καὶ perhaps really belongs to πῶς rather than to τοῦτο, 'if this, then any-

72. ἐξελητέα. Schol. ἀφελίθη, ἀπηλλάγη τοῦ δουλείαν.

73. ἢ θανῶν γ', 'or indeed dead,' Neue and Hermann with three MSS. Cf. Aesch. Ag. 630, πότερα γὰρ αἰτῶν ζώτος ἢ τεθνηκότος φάτις πρὸς ἀλλων ναυτίλων ἐκλήγετο; Prof. Campbell remarks that Deianira hardly believes Hercules could survive such a degradation.

75. ἐπιστρατεύειν. 'That he is now marching against, or is on the point of doing so,' lit. 'is yet delaying it awhile.' "The words ἔθη. χῶραν are used in apposition, meaning that Hercules led his army against Oechalia, a city of Eubea." Wunder. It is more correct to say that τῶν is an apposition with χῶραν, the former word being taken, as Neue says, "de tota regione." He well compares Eur. Ion 294, Ἐθείων ἐστὶν τις γείτων τόλι. 76. ἔλειρ. It is difficult to see any special force in the imperfect, and perhaps it was used for metrical convenience. Wunder, Introd. ch. iv. § 4 (p. 47, note) explains the passage thus: "When Deianira learned that at that very time when Hercules had been either promised a life of freedom and happiness or threatened with death, [when] he was making war against Oechalia, it was likely that she would suppose it his last labour. Although,
therefore, this expedition was not mentioned by the oracle, as is evident from the account of Deianira herself, v. 164—72, yet she might truly say that that was the last forecast foretold by the oracle of Dodona." Prof. Campbell remarks that the silence for so long on the subject of the prophecy was not unnatural in the mother. She may have wished to spare her son a needless anxiety.

79. τελείω. Perhaps φέρειν, sc. ἡ χόρα. Linwood says, "τελείων τελείων mira est, nec tamen fortasse corrupta lectio." Neue compares Oed. Col. 1720, ἐνε ὀξέας γ' ἔλευσεν τὸ τέλος, οἱ φίλοι, διόλου. For μέλλει: we might well read μέλλοι. To make μαντεία the subject is far-fetched and improbable. The Schol. may have read φέρειν, which suits ὁ Ὀιχάλας τεθήξωμαι.

80. ἃρα. Instead of τελείως, a word appropriate to a contest, ἄδολος, the poet uses a verb properly applied to lifting and carrying off a prize, ἄδολον. So in II. ix. 124, οἱ ἀθλία πασον ἄροντε, and elsewhere ἀνελέιν and ἀνελέιζων, e.g. II. xxiii. 614.—The words εἰς τὸν ὑστερον are difficult, and Diodoros omits them as the patchwork of some grammarian. To supply χρόνον seems almost impossible, and to understand βίον from the preceding verse would require πότιον rather than ὑστερον in the next (cf. v. 88). The Schol. seems to ignore v. 90, and it might be omitted, if we read ἡ λοιπὸν ἐκ τούτου κ.τ.λ. His comment is, ἐλέγειν, φησιν, ὅτι ὁ Ὀιχάλας τεθήξωμαι, ὃ σωθεὶς ἐνδαιμονήσαν τὸν ἐπίλοιπον χρόνον. Here σωθεὶς does not represent τούτων ἔρας ἄδολον, but is added in opposition to τεθήξωμαι. And this, perhaps, is the right key to the difficulties of the passage. Otherwise, we might fairly read ἡ τούτων ἔρας ἄδολον ὡς τὸν ὑστερον, viz. ὑστατικ. Or we might read ἑξει, the praesens prolepticum, by which the change of subject from ἡ χόρα μέλλει φέρειν to ἡ Ἱρακλῆς ἐξει = ἑξει, would be much less harsh. This use, in fact, is very common: e.g. Prom. V. 767, ἡ πρῶς δάμαρτος δανιασταται βρον: — βιοτον, 'a course of life,' is joined with εἰσαυμονον in Aesch. Pers. 711. Hermann with one MS. reads τὸ λοιπόν, comparing Oed. Col. 1619, οὗ τιτανόμενοι τὸ λοιπὸν ἕπο τὸν βίον διάτετον. Either τοῦτο γ' ἃρα ἄδολον, or εἰς τὸ γ' ὑστερον, is also not improbable.

82. κείμενοι, vzs. σφ' πατρι. Schol. ἐν κινδύνῳ καὶ ἐπὶ ξυροῦ ἀκμῆς ἰσαμείνειν οὖ πορεύσῃ συλληφθομένος αὐτῷ καὶ συναγωγομένους; — ἑνικα 'at this juncture when' &c. Two lines, belonging to different ancient recensions or editions, appear to have been combined in the existing MSS. Yet the conjecture of Bentley and Dobree, by transposing the verses, ἡ οἰχάλας ἕμα καὶ πίπτομεν, seems to have some probability.

86. ἐγὼ. 'If I had known them (as you do)' &c.—κατηβην and παρη, the true forms of the first person in the older Attic, are given in the best editions for κατηβήν (—ην) and παρην.

88—9. This couplet, though Sophoclean in character, seems, as it were, "out of joint." It would do in place of
the next complete, but not along with it. Wunder, with Hermann, transposing the two lines to follow 91, reads ἂλλ' ὃς ἔξυπνής πότερα κ.τ.λ. This is not amiss, if we supply some ellipse; ('the position, indeed, is serious,) yet my father's usual luck gives us hope.' Schneidevin (ap. Neue) compares El. 789—6 for the repetition of νῦν ὅς in the same sentence. Prof. Campbell would read πρὶν ὅς—οὖκ ἔλα, 'hitherto our father's usual luck forbade us to anticipate any evil, or to fear very much about him.' Dindorf ejects 88—9 as spurious. Mr. Blaydes finds νῦν ὅς—οὖκ ἔλα.

90. τὸ μή. Brunek, whom most of the editors follow, reads τὸ μή ὅς. But Neue compares Ant. 444, κοῦκ ἔπαργονται τὸ μή,—ποινθεία, i.e. to ascertain if the oracles spoke truly about him, sup. 79.—περὶ τῶνδε is shortly put for τῶν περὶ τῶνδε θεσφάτων.

92. καὶ ὅστέρον 'even for one who is late (in acting).' The Schol. explains τὸ γ' ἐν πράσσειν ὑπὲρ Ἑλένας ποιεῖν. Neue thinks there is a reference to τὸν καλὸς πρόσετεν δοκεῖν, v. 57. Linwood gives Erfurt's version, "prospera fortuna cuim ci, qui sero de ea rescisit, quando tamen rescisit, lucrum adfit."—ποδίτω, sc. τοῖς, the optative making the proposition more general, and nearly equivalent to εἰ ποδίτω τοῖς. We might therefore read ποδίτω, and understand καὶ ὅστέρον σου. Wunder, "even if one come later, prosperity (success) is a gain to one when known."—ἐμπολῆς, 'makes a trade-profit.' This is one of the constant metaphors from traffic that occur in the tragedies. Cf. Ant. 1037. Phil. 303. Ag. 978. "Hesych. ἐμπολῆς περίστερα, πραγματεύται. He seems to refer to some passage where it meant 'to go about, to engage in, a matter.'

94—140. The Parode.—The Chorus, young Trachinian ladies (inf. 1:4) from whom the play takes its name, console and sympathize with Deianira. We may conjecture that sun-worship was a local religion, Hercules himself being a sun-god, and thus the appeal to the Sun as all-seeing and all-knowing becomes peculiarly appropriate. Compare, for the address, Aj. 845.

"Ibid. Hesych. ἄλλη μή ἐξαιτίας ἡ ποικίλη διὰ τὰ ἀστρα. Σαφοκλῆς Τραχύνιαι. Cf. inf. 132. Prom. V. 24, ἡ ποικίλημοι νῦς. Translate, 'Of him whom the spangled night gives birth to by its own destruction, and (by returning) lulls to rest in the glory of his brightness, the Sun, the (mighty) Sun, I ask to tell me this about the son of Alcmene, where in the world he is now dwelling.—(tell me, I say,) O thou that dost blaze with a brightly flashing light! Is it by some strait of the sea, or is it that he is resting between two mainlands? (i.e. that strait which divides Europe and Asia)?—'say, O thou that surpassest all in thy power of sight!'

95. τίκτει. See Aesch. Ag. 264. 273. Hesych. κατευνάζειν κοιμάζει. "Intellige γενομένα ex contrario, El. 72." Neue.—ἐναριζωμένα is properly 'slain and despoiled of its honours,' viz. the stars.

96. Άλλον. Either σὲ τὸν ἀλλὸν may be understood, or (as inf. 217) there is a change from the mention of the object to a direct address. Prof. Campbell compares Oed. R. 159—164.

97. Some construe αὐτῷ τοῦτο. But as καὶ ὅστε τίνα is properly 'to summon a person by herald' (Aesch. Cho. 4. 124.)
Eur. Hec. 148. Ar. Achi. 748), it may be questioned if τοῦτο καρφίζει τῶν Ἀλκίμηνας διὸ that here follows the syntax of χαῖρεν τινά, viz. 'to report for me this about Alcmena's son, where he is dwelling.'—τόθι μοι, πόθεν. Mr. Wunder says, the composition of Musgrave, πονουμένα. He says, πονουμένα: ἀκός. The 'longing mind' seems to be the lady with two suitors, like some love-lorn bird, never allows the desire of her eyes to rest so as to be without tears.' Otherwise Deianira would be said πονουμένα: φρενί: ἔχειν μάθων. He says, ἀμφίφηκεν: περιμάχητων (sic), ἐναίστι ἔχον λόγους. Ἀσκοφλῆς. Cfr. 527, τὸ ἀμφίφηκεν: ὑμιά νύμφαι. Leseh. Ag. 686, τὸν δορυγμαβρὸν ἀμφιφήκει; τὸ Ἐλέαν. Schol. τὴν περιμάχητον.—αἰ, as Mr. Blaydes observes, belongs to τρύγχεσθαι.

107. τρόπουςας, Casaubon's conjecture for φέρουσας, has been adopted by Dindorf, Blaydes, and Wunder. The Schol., who explains it by μυθικούς, perhaps supplied ἐν τῷ μυθῷ. Here δείμα is regarded as ἐχθρό, a burden to be borne.

109. ἐνυφιλος, 'anxious,' Schol. ταιτ μερημενικώς. The causal dative means that she pines for her widowed estate, lit. her 'unhoused bed.'

111. δοῦσαν, 'poor lady!' is not an epithet to aíös. Cfr. 936.

115. It seems best in this obscure passage to insert ἐν after κόμπα, with Porson and Liwwood. Others read ἐν,
for Siairep. and 125 Thv Si'.

20 and The 755. construe which it 4( the Be, brought care as a/nti,).

The last part of the comment is wrong, for he took aβει in the sense of aβεται, and understood 'a greater and growing evil is in reserve.' The safest way, as it seems to me, to explain a passage which does not appear corrupt, is to construe it. So κακών δαστερ θάλασσα, Aesch. Theb. 755. And for the hypothesis or disarrangement of the article, I must refer the student to my note on Aesch. Suppl. 1039. Linwood indeed says this 'fieri nullo modo potest,' and he constructs it δε, πολύπονον ώσπερ Κ. πέλαγος βιότων, aβει, i.e. augei. The subject to which the whole refers, he takes to be σολλα κύματα. I do not think he is right. Prof. Campbell thinks the order is, βιότων πολύπονον πέλαγος ώσπερ πέλαγος Κρήσιον (τδ κακών) τρέφει, τδ εί δαστερ Ηρακλεα. "Toil" (he says) "is the ordinary life of Hercules, and at times this toll brings him to honour (αβεται); hitherto it has not brought him into disaster." If however, as has been suggested, we read βιότον, we may take πολύπονον (as sup. 106 ἀδακρωτόν), in the proleptic sense, 'one care attends him, and another care makes his life more and more laborious.' Neue takes πολυπονον as the subject of αβει, and Hercules as the object; but that to should stand "pro nudo" seems incredible. On the whole, I think Hermann's explanation certainly the best, ita quasi Creticus guidam pontus Herculem habet, anguisque eius labores. 120. Schol. ἀναμπλάκητον, ἀπαταστόν. Hesych. [ἀπ]απατάστον ἀναμαρτήτον 'Ασφοκλῆς Τραχιαίοις.

121. αδεία δὲν, ἀντία δὲ. Here grammar and context seem singularly at variance. The sense should be, as the Schol. explains it, 'news pleasing indeed, but opposed to your (despecting) view.' But as αδεία for αδεία cannot be defended, it seems necessary to supply αδεία μὲν ἐμί σοι, διόμεν δὲ ἀντία σοι. Linwood, 'αδεία non laeta, sed tibi grata, accepta, vertendum erat. Cf. Oed. T. 82." [Ant. 466.] "In a pleasant mood," Prof. Campbell. But this is rather far-fetched, and Musgrave's correction αιδεία, 'respectful,' adopted by Mr. Claydes and Wunder, seems much more probable. So Aesch. Suppl. 190, αιδεία καὶ γοανία καὶ σαρξίς ἐπὶ ζώου ἀμέλετος. Wunder also reads, but with less reason, ἐν ἐπὶ μεμφομένα σ'. The Schol. seems to have read ἐπιμεμφομένα σ', as below he read ἐπὶ τήματι καὶ χαρᾷ. 124. ἀπυρέείν. Schol. ἀποβάλλειν, ἀποδοκιμάσσειν.

128. ἐπιβάλλε, 'imposes.' The meaning is, that not even Zeus, the ruler of all things, can prevent human sorrows which proceed from a superior power, μαρτὶ ἢ ἀνάγκης. After this clause we may supply, (For life is not wholly a life of care), but ἢ ὀλ' ἄγος ἐτί, ἠτι καὶ χαρὰ. 130. κυκλοστίον. The active is used intransitively in El. 1360, if the reading be right. The ἐτι belongs to the verb.
μένει γάρ οὖτ' αἰώνα ἔπος. 132
νῦς βροτοῖσιν οὗτε Κῆρες οὗτε πλοῦτος,
ἀλλ' ἀφαρ βέβακε, τῷ δ' ἐπέρχεται χαίρειν τε καὶ
στέρεσθαι.

ἀ καὶ στὶ τὰν ἀνασάσαν ἐλπίσιν λέγω
τάδ' αἰὲν ἵσχεω' ἐπεὶ τίς ὡδε
tέκνοισιν Ζήν' ἀβουλον εἶδεν;

ΔΗ. πετυμουμένη μὲν, ὡς ἀπεικάσαι, πάρει
πάθημα τούμων' ὡς δ' εὖγ ς θυμοφορῶ
μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἀπειρος εἰ.
tὸ γάρ νεάζον ἐν τοιοῦτε βόσκεται

by "imesis," the idea of 'rolling on in succession' being expressed. Joy and woe, says the poet, go on in an eternal cycle in the lot of man, and nothing stands still.

—Κῆρες, diseases, family losses, &c.

135. ἦς δὲ. 'And to him' (τῷ πλοῦ-
tον κτητήμων, implied in πλοῦτος) 'it comes in succession first to rejoice and then to suffer privation.' The Schol. explains στέρεσθαι χαράς. Neue com-
pares El. 263, λαδίων καὶ τὸ πηθάσθαι. It seems to me that we can easily supply πλοῦτον with στέρεσθαι, and this gives a very good sense, since to many persons the loss of wealth is the hardest of all losses to bear. Wunder and Mr. Blaydes render τῷ δὲ 'and to another.' Prof. Campbell, 'to him,' viz. 'to the mortal who is placed in the midst of this life of change.'

137. ἦ. This seems to depend on ἦν
νῦς ἔχουσα, a harsh ellipse. Others explain 'wherefore,' comparing τοῦτο for διὰ τοῦτο in Oed. l. 1005. Wunder says, 'it is certain that & must be joined with τάδε.' This idiom however seems doubtful; see Eur. Andr. 1115, ὃν Κλαταιμήσατος τόκος εἰς ἄνιστον τῶν μεθανορράφων. Prof. Campbell also regards the ἦ as resumed in τάδε, 'which truths—thus stated.'

140. ἄβουλον. Schol. ἄβουλον καὶ
κακόβουλον καὶ ἄνασον, μὴ βουλεύομενον τοῖς Ἡσίοις
παίνει τὸ συμφέρον. Better, perhaps, 'without forethought for his children;' and so Prof. Campbell.

141. πάρει, 'you have come to sympa-
thize (105) and advise me (125), because you have heard of the feeling of de-
spondency that has come over me.' The μέν has no direct antithesis, beyond

that of the first and the second persons.
—For ἀπεικονισάν. Wunder reads σφ' ἐκάσαι, Hermann and Blaydes ἀπεικονίσαν, comparing inf. 1220, ὁστ' ἐπειδέων ἦμ. Generally, ἀπεικονίσαν is to infer a like-
ness, ἐπειδέων to make a conjecture on the strength of some incident. Here it may mean, 'to form a conjecture from the circumstances.'

143. μήτε—νῦν δ' ἦ. 'May you never
know by suffering, as hitherto you have had no experience of it,' viz. of the special anxieties of married life. Cf. inf. 582. Ant. 500. 686. Here δὲ, not τε, is used, to contrast the present with the future. See inf. 285. 333.

144. τὸ νεάζον. The gaiety and light-
heartedness of youth, like a young heifer in a field, feeds there in such pleasant places, viz. ἐν ἀπειρία κακῶν. Schol. ἦ
γάρ μία ἡλικία ἐν τοῖς τόσοις τῆς ἀμε-
ρυμίας βόσκεται. τὸ δὲ αὐτοῦ τινες
ψιλούσι, καὶ νοῦσιν αὐτὸθ' ἐνα ἐν δια-
νοοῦντι, ἀντὶ τοῦ εὐαυτοῦ. The former ex-
planation seems the better; compare ὅτ' Ἰλίῳ αὐτοῦ, αὐτὸν ἐνὶ Τροίᾳ, &c. Aesch. Ag. 452, ὃ δ' αὐτὸν περὶ τείχων θέκας —κατέχουσιν. Ἰδ. 1580, τὸ μὴ βανὸς
παρθένος αἰμάζει τέδον αὐτοῦ, καὶ ν. 1356, μεθ' ὑπὸ αὐτοῦ κόλα. —νεάζον, cf. Oed. Col. 374, and for the general sentiment, Aj. 558. Eur. Med. 48. Linwood, while he pronounces the passage "sine dubio corruptus," and marks it with an obelus, reads αὐτοῦ, 'in such places of its own;' and similarly Prof. Campbell, 'places, which are its own.' Hermann gives χάροις, τῷ αὐτοῦ, ὑπὶ sui juris est; Wunder, whom Mr. Pretor follows, has ἶνα αἰάνουτον οὐ θάλατο ς θεόν, a line that, to my ear, is unlike the manner of
Sophocles. Mr. Blaydes, ἄροις, μ᾽ ὄν ψύχοι νυν, κ.τ.λ. 146. κλωνὲ. A moderate wind was thought to favour the growth of a tree (II. xvii. 56), while a violent one would shake and shatter it. The metaphor seems slightly changed from a young animal to that of a young plant. Either may be said ἔξαλεως, extollere, to rear up its life to maturity; but an animal is more naturally said βάσκεσθαι. Cf. Aj. 1066, ἐπὸς πάντα μνήμην δείνου ἐξάρης μένος, and hortos extollere in Tac. Ann. xi. 1.

149. ἐν νυκτὶ. In dreams, perhaps, or in the anxious hours of wakeful thought. Cf. v. 29.

150. ἐπὸς here has the sense of πρὸς, as in the formula πρὸς θέων (properly 'in the sight of the gods'). This use is well explained by Donaldson, New Crit. § 171, who compares πάρος. The Schol. rightly says ἔπος ἀντὶ τῆς ὑπέρ. To omit this verse with Dindorf and Wunder destroys the balance of the sentiment and the endance of the passage. The general cares of a married woman are meant, such as the absence of a husband or the sickness of a child, ἐν νυκτὶ referring to no definite period, such as the marriage night.

151—2. This couplet also is condemned by Dindorf, without any sufficient reason.—τις, in the masculine, is used by a common idiom, when a general proposition is enunciated. Cf. El. 771. Schol. τὸν ἄνω ὀς πρὸς τὸν νεόν ἀποδείκνυε. And καρότων ὃς is either a case of attraction, as inf. 283, or an inversion for ὃς (ὅς) καρότων κ.τ.λ. Hermann adopts the former explanation.

158. ἔνθεμα, perhaps 'composition,' 'letters put together,' as ἔντυθαμαι παῦσα μένων, Aesch. Suppl. 65. ἐγκριμάτων σωθείσας, Prom. 460. Wunder explains, "the marks or signs used instead of complete words." Prof. Campbell thinks 'indications,' 'symbols,' rather than 'instructions' are meant; Mr. Blaydes, 'stipulations,' 'arrangements,' 'provisions.' The δέλτων here is not the will, but the predictions of some oracle that had long ago been received. See inf. 1167. The directions for the disposal of his property were only verbal (ἐκείνη, v. 161).

158—9. οὐκ — οὖσα. See Phil. 416. 'He never yet condescended, on going forth or any of his many expeditions, to explain them (the ἔνθημα) to me.' The confusion of οὖσα ἔνθημα with οὖσα ἔνθημα is, to say the least, extremely awkward. The proper phrase was οὖσα οὖσα ἔνθημα φράσης. For ἐγκριμάτων οὖσα πρατείας—οὐκ ἔβεσαν οἱ Ἔλληνες.
161. νῦν δὲ κ.τ.λ. 'But on this last occasion, as if conscious he might not return, he told me verbally what I was to receive in right of my marriage, and what portion of their father's estate he awarded to his several (lit. to be divided amongst) children.' — The MSS. give χρεῖ η, by a common error of transcribers, as in Oed. R. 555.—For ετ᾽ οὖν αὐν Wunder refers to Oed. R. 24, and Phil. 1217.

163. διαφερεῖν Dind., Wunder. διαφερεῖν Linwood. διαφερέον Herm. and Prof. Campbell. Neither the accent nor the termination seems to me to require alteration. Verbs are accentuated on the last sometimes, as ἐπινοητός, when compounded with a proposition.

164. ἥν' ἐν, the MSS. reading, is followed by the optative in indirect past narrative, where the subjunctive would have been used if the primary verb had been in the present. See Inf. 657. The words of Hercules were, χρόνον προτάσσω, ἥν' ἐν ἀτέλει, &c. Many instances of this oblique use are given in the note on Aesch. Pers. 452, ὅταν — φθαρέται ἐρχόμεν ἡμῶν ἑκασχολον. It is mere begging the question to say, as Mr. Blaydes does, "ἡν' ἐν ἀτελεί would be a solecism." Linwood and Wunder omit the ἐν, with Dindorf, who destroys the sense of the passage by including 166—8, the apodosis of the sentence, in brackets. He thus construes ὡς τριμήνον, 'as of three months' duration.' The meaning however seems simple and easy, and for my own part, I have no doubt of the integrity of the passage. Translate, 'having fixed beforehand a certain time, (viz.) that he should have been absent from the country three months, and a year gone besides, then it was destined for him to die at the expiration of that time, or, having safely got past the term of this allotted period, to live henceforth a life free from cares.'—τρίμηνον, of course, is attracted to χρόνον, and ενίασιν to βεβάς. Cf. Inf. 247. Wunder, Blaydes, and Dindorf read ενίασιοι, with Brunck.

167. ἐπεφράσμενον Mr. Blaydes, and so Prof. Campbell independently conjec-tures. But the notion of 'getting safely away from a critical time' may have been in the poet's mind.

170. Again Dindorf quite spoils the sense by condemning this verse as spurious. As ἐκτελεσθάναι is active in Prom. V. 1020, the passive infinitive here presents no difficulty. "Such events he explained to me were ordained by the gods to be brought about as the end of all the labours of Hercules." In saying this, he used the oracular language uttered by the doves at Dodona. The Schol. makes ή δέλτος the subject to ἐφφαξε. 173. Hesych. ναμέρτεια' ἀλήθεια. Schol. καὶ τῶν εἰρημένον ὑπὸ Ἡρακλέους ἀλήθεια νῦν ἄποθανει ἐν τῷ παρόντι
τοῦ νῦν παρόντος, ὡς τελεσθήναι χρεών.

φόβω, φίλαι, ταρβούσαν, εἴ με χρή μένειν

πάντων ἀρίστου φωτὸς ἐστερημένην.

εὐφημίαν νῦν ᾳχ' ἐτεὶ καταστεφῆ

στείχωνθ' ὀρῷ τίν' ἄνδρα πρὸς χαρὰν λόγων.

**ΕΙΓΕΛΟΣ.**

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων

οἶκου σε λύσω. τὸν γάρ Ἀλκμήνης τόκον

καὶ ζωντ' ἐπίστω καὶ κρατοῦντα κακόμαχην

ἀγούν' ἀπαρχὰς θεοῦν τοὺς ἐγχωρίοις.

**Α.Η.** τίν' εἶπας, δ' γεραιε, τόνδε μοι λόγον;

**ΑΓ.** τά' ἐστὶν δόμοι σοῦ τὸν πολύζηλον πόσων

ηζειν, φανέται σὺν κράτει νικηφόρῳ.

**Α.Η.** καὶ τοῦ τόδε ἀστών ἡ ξένων μαθῶν λέγεις;

**ΑΓ.** ἐν βουθερεῖ λεμαῖν πρὸς πολλοὺς θροεῖ

Δίας ὁ κήρυξ ταῦτα· τοῦ δ' ἐγὼ κλῖνον

χρόνον, ὡς τε ἄπετερον (alternum) πραξῆναι. We might take συμβαίνει to mean, that the reality of the facts coincides with the prediction about them; or the poet may have meant, τὸ τέλος συμβαίνει τοῖς προερημένοισι. Or perhaps the clause ὡς τελεσθήναι χρεών is added, as if she had said ‘The truth of the prediction, that these things were to be accomplished, is now being verified’ (Prof. Campbell, ‘the certainty of these things, as it was appointed that they should be accomplished’). The primary idea being the time non present, the crisis or climacteric of his fortunes, some irregularity is introduced into the construction of the sentence.


178. εὐφημίαν ζοχε. ‘Say no more now about your griefs, for here comes a messenger to bring joy; and joy and grief do not suit each other.’ See Aesch. Ag. 325. 493. 696. According to this interpretation, πρὸς χαρὰν, which some would alter to πρὸς χάριν, is the true reading. Lit. ‘as suits a joyful report’, the πρὸς referring to one who στείχει καταστεφῇs. Cf. Oed. R. 82. Others understand πρὸς τὸ φέρειν, ‘for the purpose of bringing good news.’

183. ἀγνωτα. We have here a climax; he is alive, victorious, and on his way home with victims for the national temples. The same statement is repeated, when she asks ‘What is this that you say?’ Cf. Agam. 267–9. And for πολύζηλον, a word referring to the glory of victory, see ibid. 912, ὁ δ' ἀφθονιστὼς ἥν ἐπίζηλος τέλει.—φανέται κ.τ.λ., ‘presenting himself to you as a victor’—a mere periphrasis for σὺν νίκῃ.

187. καὶ τοῦ κ.τ.λ. See sup. 68.

188. Like Νειλοθέρη in Aesch. Suppl. 70 (where Dind. reads εἴλοθέρη), the compound here seems to describe warm pastures where cattle graze during the summer months. Ποιεχ, Βουθερεῖ ἐν τῷ βόσκει θέρους ὑπὲρ νέμοντας καὶ Βουθερεῖ (Suppl. 501)πνεαυτό. (The latter, however, is quite a different word)—πρὸς πολλοὺς Hermann for πρὸς πολλοὺς, which Neue retains, with the improbable suggestion that it may here mean compellatus.
ἀπῆς', ὅπως τοι πρῶτος ἀγγεῖλας τάδε
πρὸς σοῦ τι κερδάναιμι καὶ κτώμην χάριν.

ΔΗ. αὖτὸς δὲ πῶς ἀπεστίν, εἰπὲρ εὐτυχεῖ;

ΑΓ. οὐκ εὐμαρεία χρώμενος πολλῆ, γύναι.
κύκλῳ γὰρ αὐτῶν Μηλιεὺς ἄπας λέως
κρύει παραστάς, οὐδ’ ἔχει βήμα πρόσω.
τὸ γὰρ ποθοῦν ἐκαστὸς ἐκμαθεὶν θέλων
οὐκ ἂν μεθεῖτο, πρὶν καθ’ ἡδωνὴν κλύειν.
οὕτως ἑκέινος οὐχ ἔκων, ἐκούσα δὲ
ἔφεστιν ὅπει δ’ αὐτὸν αὐτίκ’ ἐμφανῆ.

ΔΗ. ὁ Ζεῦ, τὸν Οἴητας ἄτομον ὅσ λειμών’ ἔχεις,
ἐδωκάς ἡμῖν ἀλλὰ σὺν χρώμῳ χαρᾶν.
φανήσατ’, ὦ γυναῖκε, αἰ’ τ’ εἰσω στέγης
αἰ’ τ’ ἐκτὸς αὐλῆς, ὥς ἀελπτὼν ὅμι’ ἐμοὶ.

190. ὅπως τοι κτ.λ. ‘I rushed off
with the object, of course, that,’ &c.
Mr. Blaydes remarks on the unusual
combination ὅπως τοι.

192. αὖτὸς. Schol. εἰ εὐτυχεῖ ἐ Ἰρα-
κλῆς, πῶς ἀπεστίν ἐ Λίχας; Ὑπερ εὐτυχεῖ
however most of the editors think
Lichas is meant. There are difficulties
in either supposition: εἰπὲρ εὐτυχεῖ naturally means ‘if, as you say, he is
victorious.’ So Eur. Hec. 18, ‘Εκταρ’
ἀδελφὸς οὖμες εὐτυχεῖ δορ. El. 1077,
εἰ μὲν τὰ Τρόων εὐτυχοῖ. Troad. 1007,
εἰ δ’ εὐτυχοῖν Τρόας. It seems clear
too that Delanius would first ask why
her husband, who has just been de-
scribed as τάχα ἥξων, does not return at
once. The messenger however takes
ἀὐτὸς to mean the herald, and says he is
detained by the crowd of people who
flock round him to answer questions; and
the same word should be the subject of
εὐτυχεῖ. Wunder’s idea that εἰπὲρ εὐτυ-
χεῖ, which obviously does not suit
Lichas, is impersonal, siquidem res bene
se habet, seems untenable. Linwood says,
‘minister cuius dominus bona fortuna
utitur, et ipse eütúheírect dic potest.’
And so Prof. Campbell, ‘if all is well
with him.’

193. εὐμαρεία, ‘liberty to act as he
pleases.’ Schol. ὅβρατάνθη, ὅ κατα-
φερνηθῆ οὐ τὰς ἀπεστίν, ἀλλὰ κρινόμενος
ὑπὸ τῶν πολιτῶν. For κρίνει in
the sense of ἐλέγχει, seiscitacut, see inf.
388. Aj. 586. El. 1445. Ant. 399, καὶ
κρίνει κάθελεγχε.—For παραστὰς perhaps
περιστὰς should be read, and κύκλῳ
περιστάβα τὸν Παραστάβ in Aesch.
Cho. 986.

196. τὸ ποθοῦν. If we take this as a
convenient metrical form for τὸν πάθον,
and not, with the Schol., for τὸ ποσο-
μένον, which seems impossible, we shall
have no difficulty in translating, ‘for
each one, desirous to be fully informed
about the desire of his heart (his
yearning,’ Prof. Campbell), is hardly
likely (unwilling) to let him go till he
has heard the whole story to his satis-
faction.’ Linwood construes τὸ ποθοῦν
οὐκ ἂν μεθεῖτα αὐτῶν, ἐκαστὸς—θέλων
standing in apposition.

200. ἐτομον, untouched by the reaper,
sacred. Eur. Hipp. 75, ἐν’ οὔτε τοι-
μὴν ἄξιοι φέρβειν βοτὰ, οὔτ’ ἥλθε νῦν
σίγης.

201. ἀλλὰ σὺν χρώμῳ. Mr. Blaydes
cites Phil. 1041. El. 1013, and Prof.
Campbell συγγένεσθε γ’ ἀλλὰ νῦν, El.
411.

202. έσω, here for κείνον, without the
idea of motion. The women both within
and without the palace (the chorus and
the handmaids, whose voices perhaps
are now heard within) are invited to
join in a joyful ὀλανυμῖς for the
good tidings.—ἴμαμ, ‘the light of this
report which has suddenly risen into
sight.’ Cf. Agam. 93, οὐρανομείηκης λαμ-
πας ἀνάγχει. The metaphor is from a
star or beacon-fire, or rising moon, &c.
205. The chorus, in a brief ode which the Schol. calls not a stasimon, but a μελιδόφων (on v. 216), take up their mistress' request, and call upon all, male and female alike, to celebrate the patron-gods of the house (προστάτης), Apollo and Artemis. We must look for the antithesis of males, who praise the god, with the maidens who invoke the goddess. And the sense is certainly confused, since the 'παιευ' of the women (210) is rather the song of the males to Apollo, and εν δὲ κοινός ἀρσέων κ.τ.λ. seems to indicate that δόμος μελλόνμορφο relates only to young unmarried women. Yet the masculine is somewhat strangely used where the female is directly contrasted with the male. Prof. Campbell supplies χορός, which is certainly a harsh ellipse. Mr. Blaydes reads a μελλόνμορφος with Erhardt. As the ἀλαλυγάς was properly a sacrificial cry of women, as the paeans of the men, the males are invited to share in the one, and the women in the other. Cf. Ar. Equit. 616, νῦν δὲ ἔξιν γε παίνω ἐστιν ἐπολολούξαι. The difficulties of the passage are increased by the uncertainty of the reading between (1) ἀνυλολύζετε δόμωι, the MSS.; (2) ἀνυλολύζατα δόμως Dindorf; (3) ἀναλύζεται δόμος Wunder. There is little critical help to be got from the scholiast, εἰτις μελλόνμορφος ἐστιν, ἐτής γεγαμενός, ἤκτα. All things considered, it seems safest to regard the passage as conveying a command; and as Deianira is called 'widowed,' v. 110, so here the house just about to celebrate her husband's return is called μελλόνμορφος, ὁ τὸν νύμφον δεξόμενον. We thus obtain the following sense: 'Let this house, which is about to receive a bridegroom, raise a joyful cry of the women with shouts of triumph at the very hearth, and with it let the loud-ringing tones of the males together proceed (in praise of) the quiver-bearing god, Apollo the defender of the palace; and at the same time raise up, ye maidens, the (male) paeans and call on his sister Artemis the Delian (or Sicilian) huntress of the stag, who bears a torch in each hand, and on the Nymphs of the neighbouring heights.'

206. The accusative seems to depend on ἀπὸ τὸ κλαίγα = κλαῖεται, rather than on ἀνυλολύζεται, though Wunder prefers the latter construction.

214. ἀμφιπτυρον. Cf. Oed. R. 206, τὰς πυρφόρους Αρτέμιδος αὐγας. This was an attribute of the moon-goddess who gave light by night, another name for whom, in her infernal relations, was Hecate. She seems to have been worshipped as a Chthonian power along the coasts of the Eupirus, as at Aulis.

216. Χευχ. ἀείρομαι ἐνῷ αἰρομαι. Σοφοκλῆς Τραγῳδίαι. Both the resolved or Ionic form, (like ἄειδειν, ἄείσειν sometimes used by the tragics for δεῖν and ἄνειν) and also the elision of the final vowel, are remarkable. Cf. Ant. 418, τυφός ἀείρας σκεπτόν, καὶ ἄρδην = άρδην in Agam. 234.—This passage is uttered with great excitement, and probably with a rapid and violent dancing-step. The ἄλος was the instrument of religious enthusiasm, whence it is here said to 'lord it over the mind.' Schol. ἀντὶ τοῦ, ὁ κρατῶν τῆς ἐμῆς φραντέων. 'Εν δὲ τῇ ταύτῃ λέγειν, ὀρχοῦνται ὑπὸ
TPAXINIAI.

τόν αὐλὸν, ὃ τύραννε τὰς ἐμᾶς φρενός.

ιδοὺ ἴδοι μ’ ἀναπαράσσει,

ἐνθά, ὁ κυσσὸς ἀρτι βακχίαν

ὕποστρέφων ἡμιλλαῖ.

ὁ ἰδ’ ὁ φίλα γυναικῶν,

τάδ’ ἀντίπροφος δὴ σοι

βλέπειν πάρεστ’ ἐναργῇ.

ΔΗ. ὁρῶ, φίλαι γυναῖκες, ὡδὲ μ’ ὀρματος

φρουράν παρῆλθε, τόνδε μὴ λεύσεσιν στόλον

χαίρεν ὃ τὸν κήρυκα προούνεπον χρόνῳ

πολλῷ φανεντα, χαρτὸν εἰ τι καὶ φέρεις.

ΑΙΧΑΣ.

ἀλλ’ ἐδὲ μὲν ἵμμεθ’, εὖ δὲ προσφωνούμεθα,

γύναι, κατ’ ἔργου κτήσιν ἀνδρὰ γάρ καλῶς

πράσσομεν ἀνάγκῃ χρηστὰ κερδαίων ἐπὶ.

ΔΗ. ὁ φίλτατ’ ἀνδρῶν, προβ’ ἄ προτα βουλόμαι

χαρᾶς. Eur. Bacch. 380, μετ’ τ’ αὐλὸν

γελάσαι ἀποστασαί τε μερίμνας. Plat.

Menex. p. 235, ε, ὡδὲ λέγει τ’ ὅ λόγος

καὶ ὁ φθορίας παρὰ τοῦ λέγοντος ἐνυδέται

εἰ τὰ δτα. Here the chorus desire the

accompaniment of the flute for their

shouts of joy, and probably the sounds of

it are now heard in the theatre.

Linwood and others think ὁ τύραννε is

addressed to Apollo.

219. εὐδ’.

This is uttered with a

loud shriek, the precise sound of which

we cannot tell. Their excited minds

cause them to fancy they are crowned

with ivy, and actually engaged in the

bacchic dance. They seem to mistake

the approach of Lichas with his chaplet

of leaves for that of the god himself, and

τάδε includes his presence with that of

the bacchic dress and gestures which

their heated imagination presents to

them in vivid reality, ἐναργῇ. Cf. v. 11.

220. ὀποστρέφων. Schol. ἀλ’ τοῦ,

ἀνδ’ λέγει εἰς ἴδῳν μετὰγον ἢ ὑπο-

βάλλειν. Others explain, ἴδῃ με to

and fro with the speed of a bac-

chante. The με will depend equally on

the verb and its participle, and ἡμιλλαῖ

seems a cognate accusative. Compare

ἐλαυνεῖν τινά δρόμους in Ar. Nub. 29,—

Wunder reads ἀνταράσσες, "recte for-

tasse," says Linwood.

222. The MSS. have τὸς τὸ, ὁ φίλα

γύναι. Mr. Blaydes, τὸ, ὁ φίλα γύναι.

Dind. τὸ, ὁ φίλα γυναικῶν. Perhaps,

τὸ, φίλα γύνα, a doximiac verse, or τὸ

ὁ φίλα γυνα μοι.—ἀντίπροφα, 'face to

face,' coram.

226. φρουράν Musgrave for φρουρᾷ.

'It (viz. the troop now approaching)

does not escape my watchful eye, so that

I should fail to behold it.'—μη ὁ λέγο-

σεν Mr. Blaydes, with Nauck.

229. ἰμεθα. See Phil. 494. 'As our

return has been favourable, so now

your greeting, lady, is a favourable one,

and according to the success we have

obtained; for a man who has fared well

is bound to get good words as his re-

ward.' The γὰρ, which Wunder refers

to κατ’ ἔργου κτήσιν, 'this safety or

prosperity,' explains εὖ προσφωνούμεθα.

The 'success' is the capture of Oechalia.

So Aesch. Ag. 354, χαρίς γὰρ ὁν ἄτιμος

ἐφευρασται πόλιν, and ib. 551, where the

herald says εὖ γὰρ πέπρακται.

231. ἀνάγκη, 'he cannot fail to get

some reward, in good words at least, if

not in more substantial profit.' A hint,

perhaps, of an expected docceur.
235. "All the epitaphs here applied to Hercules obtain additional force by contrast with his condition towards the end of the drama." Prof. Campbell.

236. *barbārōu, i.e. Asiatic. She has in mind the statements of Hylus sup. 70. 75. Cf. 252. Prof. Campbell thinks that *patrōs, from the antithesis, means the Hellenic land of which Zeus was the lord. The use of *eite for *h is remarkable.

237. ὁρίζεται. He is having the ground measured and enclosed for a temple and a sacred grove, with an altar on which a thēma (τῆμα) of fruit-offerings shall be offered in perpetuity to Zeus in commemoration of the victory. Cf. inf. 754. Very similar is the Roman legend of consecrating the Ara Maxima to Hercules by the sacrifice of one of the oxen recovered from Cacus. Linwood and Wunder show that the grove (τεμενος) was intended to be let, and the proceeds (like the Roman iuris) were to be devoted to the cost of the sacrifices.—For τελη cf. Pers. 204, θύσαι θέλουσα πέλαγον, ἄν τελή τάδε. Schol. ἐγκαρπα, ταχυμαίανα ἀπὸ ἀνθρωπόν θαρπών. Cf. Pers. 616. Soph. El. 895—6. In ὁρίζεται some word seems implied more directly suited to govern τελή, though it may signify "is fixing the amount" of the tribute or tax.

239. φαίνων. *Carrying into effect a vow (vowed τελῆ), or in consequence of some oracle? — A vow (made) when he was engaged in the capture by the spear and the sacking of the native land of these ladies (captives) whom you see before you. It was the custom, as we often find in Homer, to make some vow or offering in a time of danger. So Aesch. Ag. 933, *νέμω τεοίς δείσας ἄν ἀν ἔρθειν τάδε; — For φαίνειν, 'to realize,' see Oed. Col. 721.

240. *εὐχαίρει, the causal dative, 'in consequence of vows.' Schol. κατευχαίρει. Many editors repeat ἐκτάρι, for which there is some MS. authority.

242. τοῦ; Schol. ἀντὶ τοῦ, τίνος εἰσὶ δεικτόν; The next line shows that she thought they were captives, i.e. slaves, and she first asks, To whom do they belong? Little does she think that one of them is her husband's concubine. Lichas, of course, evades the direct question as far as he can.

245. ἐξελέσθαι and ἐξαλεσθένος (Ag. 954) are the terms used for the chosen spoils allotted to the generals.—κρίτων, "sibi delegat, quasi diis consecraret," Neue. The sense is, ἐξαλεσθένον αὐτῷ κτήμα καὶ θεοῖς ἱδεῖσθαι δόμον. See sup. 27, and Eur. Phoen. 215, where the custom of consecrating female captives to the service of a temple is mentioned.

246. ἄσκοπον, unlooked for, unexpected; so El. 864, ἄσκοπον ἀ λόβα. Aj. 21, πράγας ἄσκοπον.—Βεβόδος, 'gone,' cf. 165.—ἄνθρωπος, see El. 232. Aj. 602. Oed. R. 179, in all which passages the word governs a genitive.
248. τὸν πλείστον. Viz. a year out of the fifteen months, sup. 164—5.
250. φθόνον. 'You ought not to feel vexed or hurt at the relation of anything of which Zeus may prove to have been the author.' This is said by way of introducing the statement already made by Hyllus on report, sup. 70, where the term of a year was also mentioned, and also of excusing the invidiousness of Hercules being 'sold as a slave.' This is repeated with some emphasis by πραθέλια, and πρατόν in v. 276.
253. The repetition of ὃς αὐτὸς λέγει after ὃς φησὶν αὐτὸς (249) shows the anxiety of the herald to state nothing on his own sole authority. Other accounts, as the Schol. says, made the term of slavery longer (Apollod. ii. 8, 2). The reason assigned was untrue, as will afterwards appear, the alleged quarrel with Eurytus being a mere excuse for getting possession of his daughter. Wunder omits 252—3, as containing a mere repetition, and because the mention of Omphale would have needlessly hurt Deianira. But Deianira had already been told as much by her son, sup. v. 70. This distich, after the short intervening apology, gives a more full account of what was meant by ὃς ἔλευθερος ἀλλὰ ἐμπολήθης.
255. ὄρκον. See El. 47.
256. τὸν ἄγχιστήρα. 'The direct (immediate) author.' Schol. τὸν αὐτόν καὶ σχέδιον αὐτὸν ποιήσαντα τοῦ πάθους λέγει δὲ τὸν Ἑρμοῦν. Properly, 'him who stood in the closest relationship to it.' The order of events in the story is this: (1) Hercules quarrels with Eurytus, and is insulted by him. (2) Hercules kills his son Iphitus by way of reprisal (cf. 38). (3) As a punishment for the crime he is condemned by Zeus to a year of servitude. (4) In revenge Hercules destroys the city of Eurytus and takes captive the inhabitants. This story, it will be observed, is so ingeniously framed to deceive Deianira, and to account for the presence of the captives, that she at once accepts the assurance about Zeus πράκτωρ in v. 251.
258. ἡλίωσε. He did not let his words fall vain. ll. xvi. 737, οὐδ' ἡλίωσε βέλος, βάλε δ' Ἐκτορος ἡμικχή. The adjective, ἡλιαίος, is frequent in Homer. Similar verbs are ἠλιωθαίει, 'to stupify;' Prom. V. 1082. ἠλιπησόμεθα, 'to weaken,' ll. xiii. 562.—ἀγνοεῖ, 'when he had expiated the murder of Iphitus by his year of servitude.—ἐρχεταί, for ἐπέρχεταί,—he took with him a mercenary force and invaded the city of the man who had provoked him to the deed. Linwood refers to Apollodor. ii. 7, 7.
261. μόνον βροτῶν. 'Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared
in the blame." Prof. Campbell. Hence 

266. Ís, Eurytus; αὐτόν, Heracles. —

λόγοισ, statements or assertions about
him; Schol. ἔχει τὴν παίδευσιν τῶν
ἀπὸ Μεγάρας τέκνων, ἦ δὲ πολλαῖς πρόκλ
ἀμίλησι γνωστὸν. Contrasted with this is
what he added ἀτέρα φρενί, sc. ὑφήρωσ,
with deluded or mistaken mind, that
his own sons could use the bow better
than Heracles. He "not only spoke
badly, but meant badly," as Prof. Camp-
bell says. In Theocr. xxiv. 107, 
Eurytus is said to have taught Heracles
the use of the bow. The arrows of
Heracles (as a sun-god) were ἀργύττα,
and yet with this advantage on his side
he was taunted with being inferior in
the use of them. These same arrows
reappear in the possession of Philoctetes,
Phil. 105, ἱόνιον ἀργυτόν καὶ προτέρια
ποταμὸν φονὸν.

267. φανεῖ. Brunck for φάνει. The
praseens historicum is rather out of place
followed by the indirect optative; but
the verb has an appropriate sense, 'he
said aloud in the hearing of others that
Heracles as the slave of a freeman
(Eurythines) had his spirit crushed'
('was knocked about,' Wakefield; 'he
bore with many a blow,' Mr. Pretor,
who compares Prom. V. 189, ἵσταν ταύτη
παρ᾿ ὑμῖν). There can however be little
doubt that this passage is corrupt. The
μὲρ in v. 265 should be answered by a
ἐξ with the other part of the taunt, and
not with a verb continuing the narrative.
The sense and context would be well
restored by reading αὐτὸς ἦ (or λάβαξ
ἐν) ἄνδρος, δοῦλος ἦς, ἐλευθέρος
ῥαῖοτο. Wunder reads ἐστὶ ἐξ ἐν"δοῦλος
ἀνδρὸς ἦν ἐλευθέρον, comparing Aj.
1020, Phil. 995. Dindorf and Mr. 
Blades have φανεῖ δὲ δοῦλος ἄνδρος ἦν,
ἐλευθέρον, after Hermann. Both seem
ingenious rather than really good cor-
rections. Prof. Campbell proposes in
his margin φανεῖ δὲ δοῦλος.

268. ἤνικ' ἦν κ.τ.λ. This may, of
course, mean that when Eurytus was
heated with wine at a banquet, he turned
Heracles out of doors. Hermann, whom
Linwood here follows, thinks it was
Heracles who was turned out of doors
when he was too drunk to help himself.
And this view agrees well with the tra-
tional gluttony of Heracles; cf. Enr.
576, where it is said that he drank till
he was heated with wine. The other view
offers some apology for the ὑφήρωσ of
which Eurytus was guilty. The question is,
which party is described as φωμένον.

269. ἄν. For which repeated and
accumulated insults Hercules cherished
(ἔχε) resentment, and killed Eurytus'
son Iphitus when off his guard by hurl-
ing him from a towering rock, or table-
land, where he was engaged in looking
up some mares that had strayed. The
story is alluded to in Od. xxi. 22, 'Ἰφίτως
ἀδὲ τενων διήμενος, ἀοί δόλον 
ταῦτα ἐγένεται, ἔφη δὲ ἶμιοις 
παλαργός. This Iphitus was the son of Eurytus and the
brother of Iole. The death of Iphitus
was real, for Hercules was punished for
it; yet the motive here given is part of
a fictitious story. Probably therefore
(as Prof. Campbell suggests in p. 42)
Iphitus had opposed the marriage of his
sister to Hercules.

272. ἀλλοσε, viz. engaged in looking
for the stray mares.
The sense is, that Zeus could not bear the disgrace which his son Hercules had incurred by slaying this one enemy by craft, whereas in all his other contests he had shown courage and prowess. Schol. OTrTjufyKey, 'Irpa^ds 7)((. This is clearly the sense, and Linwood wrongly renders solum, auxilio carentem. 279. χειρομένων. The proper sense of this word is 'to take captive,' as Aesch. Theb. 326, τάς δὲ κεχειρωμένας ἱγεθαί. Here the sense is, 'Zeus would have pardoned him (or made due allowance for him) if, with justice on his side, he had made him, Eurytus, a captive,' i.e. instead of treacherously slaying his son Iphitus; 'for even the gods do not tolerate insolence,' viz. such as Eurytus showed towards Hercules.

281. κείνοι δὲ. 'Thus then they (Eurytus and his family) in the excess of their pride, and in consequence of their abusive tongues (v. 264), are themselves all dwellers in the world unseen, and their city is enslaved.' For ύπερχλιόντες the lemma of the Schol. gives ύπερχλιόντες, and so L. by the first hand. Both χλώ and χλιδώ are used by Aeschylus, Cho. 137. Prom. 971. — Prof. Campbell renders έκ γα. κακ. 'with a boastful tongue.'

283. τάόδε. By attraction to ἐπείρ. See on Aesch. Theb. 395. Plautus, Captivi, 1, 'Hos quo videtis stare hic captivos duos, Vineti quia astant, hi sunt ambo, non sedent.' Terence, Heaut. iv. 4, 1, 'satis pol protervo me Syri promissa hue induxerunt, decem minus quas milii dare pollicistis,' for 'decem minae.' Oed. Col. 1150, λόγος δ' δε εὐπέπτωτεν —συμβαινον γνάμην. Mr. Blaydes has collected a large number of examples in his note.


287. αὐτόν δ' ἔκεινον. For the syntax see on El. 192.

288. τῆς ἁλώσεως. The genitive of price or equivalence; though it is easy to supply τίμιον or χάριν.—νῦ, repeated with the imperative; 'as for my lord himself,—regard him as now on his return.' Cf. Oed. R. 246—8.—πατρφε, i.e. to Zeus as the author of his race.
290. The poet with great skill represents Deianira foreseeing, as it were, the coming evil, and therefore full of anxiety when she ought rather to seem full of joy; as, on seeing the virgins who were lately free and happy, but now in captivity, she recollects how quickly prosperity is changed into adversity. She therefore implores Jove that such a fate as these virgins have met with may never befall her own children. Thus the poet has accomplished two things, exciting a fear of impending evil in the minds of the spectators, and at the same time showing the noble and pitying disposition of Deianira.” Wunder.

298. *eisēbē. We may supply *ψυχήν or *φρένα.—*δείνω, ‘a strong feeling of pity.’ Cf. inf. 476, *τάφης* ὁ *δείνως* ἤμερος.

302. ἄνδρων. Perhaps *οἶκων.* (So also Mr. Blaydes.)

303. *τροπαῖς,* 'god of victory.’ Cf. Ant. 142, Ἐλίσαν Ἰωνί τροπαίῳ πάγχαλκα τέλη.—*ποι, ‘in any direction,’ i.e. against any one of them.

οι δυστάλαμα, τίς ποτ' ε' i neanίδων; ἄνανδρος, ἡ τεκνούσα; πρὸς μὲν γάρ φύσιν πάντων ἀπερος τώνδε, γενναία δὲ τίς. Αίχα, τίνος ποτ' ἐστιν ἡ ξένη βροτῶν; τίς ἡ τεκνούσα, τίς δ' ὁ φιτύσας πατήρ; ἐξειπ'; ἐπεὶ νω τῶνδε πλεῖστον ὄκτισσα.
βλέπουσ', ὅσοις καὶ φρονεῖν οἶδεν μόνη.

Ι. τι δ' οἴδ' ἐγώ; τι δ' ἂν με καὶ κρίνως; ἵσως
γέννημα τῶν ἐκείθεν οὐκ ἐν υστάτοις.

Η. μη τῶν τυράννων; Εἰπρότου σπορά τις ἦν;

Ι. οὐκ οἶδα. καὶ γάρ οἴδ' ἀνιστόρουν μακράν.

Η. οὐδ' ὄνομα πρὸς τῶν ἔννεπτόρον ἔχεις;
Ι. Ἥκιστα: σιγή τομὴν ἐργον ἦντυν.

Η. εἰπ', ὅ ταλαν', ἄλλ' ἴμιν ἐκ σαύνής' ἐπεὶ
cαὶ ἐμφορά τοι μη' εἶδέναι σε γ' ἡτίς εἶ.
Ι. οὐ τάρα τῷ γε πρόσθεν οἴδεν ἐξ' ἵσον
χρῶν διούσει γλῶσσαν, ἡτίς οὐδαμά

308. τεκνούσα. So the Schol. must have read, explaining it by τέκνα ἔχουσα, and comparing παιδούσα (παιδόσα) from Callimachus. The MSS. have τεκνούσα αὐτ τεκνούσα—πρὸς φύσιν, so. blasphōnti, 'in regard to her personal appearance.' 'Neue compares τηλικώθη την φωνήν, Ant. 727.

313. φρονεῖν, 'to be discreet.' This alludes, apparently, to some peculiarity in the act or conduct of Iole, e. g. veiling her face, shedding tears, or turning aside from observation. But 'Deianira does not of course understand the true reason of her silent confusion' (Prof. Campbell). With δεψι' Wunder supplies πλεῖστον. There would have been some ambiguity in the use of ὅσων. Cf. Oed. Col. 743.


315. οὐκ ἐν ὑστάτοις. Not numbered among those of the lowest class, i.e. one of the upper class, Schol. προῆκον ειν εὐγενεῖς.

316. μη'. 'Was she one of the ruling family? Was she a child of Eurytus (himself) ?' So Prom. V. 247, μη' πόν τι προβής τῶνδε καὶ παρατέρω; Pers. 344, μη' σοι δικώμεν τῆς αἰφνθήσαι μάχρ' ; Wunder says the latter clause can only mean, 'Had Eurytus any daughter?' If σπορὰ means 'offspring,' one sense is just as good as the other. See inf. 420. But it seems much more tragic to make Deianira venture a guess which Lichas evades because he knows it is the right one. Probably she suspects Iole is an illegitimate child of Eurytus.

320. ἄλλα, 'then tell me of yourself.' —συμφορὰ, 'a misfortune even not to know who you are.' The real misfortune to Deianira would have been to know it, and the history of the girl. Again therefore we have 'tragic irony.' Linwood follows the Schol. in supposing that Deianira meant to arouse the intention of treating her kindly if only she knew her parentage. Madvig, Adv. Crit. i. p. 227, would read ἐπεί καὶ συμφορῶν σοὶ μ' εἶδέναι σε γ' ἡτίς εἶ.

323. διὸσει. Wunder and Dindorf read διῆσει. But though φωνὴ or γλῶσσαν λέναι is correct, διῆσαι, 'to let through' (Oed. Col. 963), is without precedent in this sense; whereas διαφέρειν γλῶσσαν, 'to be different in respect of speaking,' gives just the sense we require: 'Oh, you may be sure she will keep her tongue to herself just as much
But εἴ έσον τῷ πρόσβεν is added, because the sense virtually expressed is σωπήσεται. Schol. ὡς οὖν ἐλάπησε πρόφην, ὥστε νῦν λάβησε. Mr. Blaydes translates, "she will continue to carry," but the preceding οὗ must mean 'she will not continue to carry,' which spoils the sense, as her former conduct was silence. Prof. Campbell says, "the meaning is, 'If she employ her tongue, she will by no means keep the same demeanour as heretofore,'" but this is very far-fetched. Mr. Pretor's interpretation is similar; 'Let me tell you then that she will move her tongue quite inconsistently with her conduct heretofore,' i.e. if she talks at all, it will be out of keeping with her conduct hitherto. By οὗτοι ἐρα something of a pert and hasty disparagement of the girl's silence is meant, the herald pretending to be vexed at her obstinate refusal to answer his former questions. Precisely in the same tone Clytemnestra says (Ag. 1055) οὗτοι θερά τῇ τρίβειν. The syntax is, οὐ διοίσει γλώσσαν οὖσαν ἐξ έσον τῷ πρόσβεν, i.e. "αλλ' ἐξ έσον τῷ πρόσβεν σωπήσεται, for which he might have said οὐ διοίσει τῇ πρόσβεν σωπήσεται. Linwood suggests διότε, comparing ἔγω τούτο δέδοτοι γλώσσης δέδωνι in Phil. 1142. But διότε is 'to elbow one's way through a crowd.' Perhaps διοίσει (ὡς ἄνοιξει, Hesych.).

326. δακρυσσεῖ, 'she has been shedding tears ever since she left her breezy (lofty) home in Oechalia.' The old reading δακρυσσεῖ was corrected by Brunck from one MS.

327. τύχῃ. This is ambiguously said, as Lichas knows she was the mistress of Hercules. The Schol. (cf. 321) supposes the allusion is to Deianira's intention of befriending her,—a benefit she has lost, though excusably, through her dislike to disclose her history.—ἡ δέ τοι, 'and certainly her position is a bad one for her.' The Schol. seems to have read ἡσε. 331. λύισθαι λύπησι, i.e. ἄντι, 'one grief in exchange for another.' So Hermann on Orest. 490, and this is surely better than such an improbable change as λύπην into νέκω, with Dindorf and Wunder. A much better reading is ἐλάπησι πρὸς γ' ἐμοί λύπης, found in two MSS. (Vat. and Par.), and adopted by Mr. Blaydes and Prof. Campbell (Ἄδη Βλαδες). We might also, and equally well, read λύπη, i.e. ἄντι, 'grief upon grief,' the best MSS. having λύπην in both places. Those who edit νέαν suppose λύπην was supereribed, and then crept into the place instead of the adjective which it was intended to explain. The one grief is the having to tell who she is, and the other grief is her captive estate, and her relation to Hercules.

333. οἱ θεῖαι. Schol. πρὸς τὴν Ἱπτακλή δηλόρατοι.

334. ἔξαρπῃ, viz. all that is required against my lord's return. Cf. 625.

336. οὐσίνας. Schol. ήσαν δὲ καὶ ἄρσενες μετὰ τῶν αἰχμαλώτων. Wunder
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35.

thinks that only Lichas and the women are meant. There appears to have been an old variant, though an unquestionable one, οὗτοις ἔστιν ὡφὸν ὦν ὦνοδεν εἰςήκουσας, εἰκάθης α' δεί, from which in most of the existing copies the first line and put twice in the second. Hermann reads εἰκάθης γ', but the particle is clearly otiose. The probability is, that v. 337 is an interpolation, the τε in the former line imploring ὅσοι μάθης (τί σον ἔστιν ὡ ἔστιν, v. 310) καὶ οὗταις κ.τ.λ.

338. πάτα, 'in all respects.' Cf. Ant. 721, φωναί τόν ἄνδρα πάντα, ἐπιστήμης πλέον, 'one who deserves the name of a man ought to be gifted by nature with a right knowledge about everything.' Mr. Blaydes holds the passage to be "undoubtedly corrupt," and reads τούτων γάρ εἰμι πάντα ἐπιστήμης ἐγώ.

339. ἐφιστά, as in the Homeric τίς πόθεν ἐς ἀνδρῶν; &c. Mr. Blaydes, while he says the passage is "clearly corrupt," translates 'But what is the matter? Why dost thou approach me with this step?' The messenger, at the word ἁμείλησα, must have made some demonstration to stop the lady.

340. μάθης, Schol. ψευδό.—οὗτε ὡφὸν, viz. about the reason of her silence.

341. ἐκεῖνος, viz. Lichas and his στόλος. "Deianira takes no notice of ἄνευ τῶν", v. 336." Prof. Campbell. "The captives we must suppose are leaving the stage, but they do not actually make their exit till v. 343." Mr. Blaydes.

342. ἐμοὶ ταύτης τε, 'to me and my friends here (the chorus)?'—'To you and to them,' is the reply, 'nothing is kept back (from being spoken); but let these (Lichas and the others) go their way.' Schol. οὗτος ὡφὲ πρὸς σὲ ὡφὲ πρὸς ταύτα ἀπάρρητον. Pros writers would have said οὗτον καλλίες πάντα ἐξειδείω, κ.τ.λ. Some take εἰρηται transitive; and in Aesch. Cho. 569 the Med. has τί δι' ἤλθαι τῶν ἐκέντρω ἀνεκπείρισεν Ἀτριοδος.

343. σημαίνεται, viz. those particulars of which you say you have full knowledge, v. 333.

344. ἄδικος ἐς ὀρϑὸν follows the idiom ἐς ταύτῃ ἡμέρας &c. Mr. Blaydes reads δικαιὸς ὀρϑὸν, which occurs in Oed R. 553.

345. δίκαιος, 'honest,' 'disinterested.' He intimates that Lichas has been bribed to give a false account. Similarly in
Oed. R. 1120 seqq. the evidence of the 

350. Áγνοια. This seems an undoubted 

355. instance tautology of the final a being made long. 

360. It seems that it was 

365. to gain this maid, (not to avenge a 

370. private quarrel) that my lord made Eurytus his captive and (sacked) the towering 

375. stronghold of Oechalia; and that love 

380. alone of the gods (not the anger of Zeus, 

385. v. 251) bound him as by a spell to 

390. engage in this war—θελείειν, Schol. πε- 

395. πικάσ εἰν. But the word is properly 

400. used of the effects of magic and sorcery. 

—αἰχμασω, id. καταπράπασθαί τῇ αἰχμῇ, 


410. 97, ἡχασας χέρα. 

356—7. Wunder regards this distich as 

361. interpolated. Mr. Blaydes encloses 

362. the lines in brackets, and suspects also 

363. v. 358. It would however depend on the 

364. tone of the speaker to make ὅν in 358 

365. refer, as it should, to ἔρως, not to μόρος 

366. which just precedes. Wunder without 

367. sufficient reason says (in his Supplement, 

368. p. 200), "if we insert these verses, the 

369. pronoun must be referred to the word 

370. μόρον." He thinks τὰ πάν τῳδεῖ, (which 

371. seems to imply a service to the Lydians 

372. generally, whereas it should only mean 

373. to Omphale,) came from a misunder-

374. standing of v. 248. But the messenger 

375. purposely uses a somewhat disparaging 

376. phrase, 'all that story about the services 

377. with the Lydians, and Omphale, for- 

378. sooth!'. The same tone is kept up in δ 

379. μπιτς μόρος. 

380. 358. παρώσας. Pushing aside, as it 

381. were, to make room for the contrary 

382. story. Cf. El. 1037, τάρδαν παρώσας 

383. λέκτρα. 

384. 361. ἐγκλημα μικρόν. 'Hercules did 

385. not make the refusal of Eurytus the 

386. ground of his attack, though it was the 

387. real reason.' Prof. Campbell. 

388. 362—3. Dindorf, Wunder, Mr. Blaydes, 

389. and Linwood agree in rejecting these 

390. verses. It might be possible to refer ἔν 

391. to αἰτία, but τῶν (al. τῶν) cannot 

392. be defended, and διασπέρας ὑπόθεν, 'to 

393. be a usurper of a throne,' is equally 

394. without precedent. Linwood thinks the 

395. genuine passage is ἐπιστρατεύει πατρίδα 

396. τῆς καὶ τῶλν ἔτεραν. To make ἔτε 

397. refer to Lichas, not to Hercules, and 

398. the subject of διασπέρας to Hercules, 'Lichas 

399. said that Hercules wanted to make him- 

400. self master of Eurytus' throne' (Herm.), 

401. seems a very unnatural interpretation. 

402. The MS. Laur. has τῶν Ἐδρυτον τῶν', 

403. perhaps a corruption of τῶν Ἐδρυτείων, 

404. 'in which Lichas said (v. 283) that 

405. his lord was now the possessor of Eurytus' 

406. throne.' For this sense of διασπέρας see 

407. Aesch. 543. Cho. 188. Prof. Campbell 

408. reads τῶν Ἐδρυτον τῶν ἔπει κ.τ.λ., 'in 

409. which he (Lichas) said that Eurytus was 

410. the sovereign of the throne of which he 

411. spake.' Mr. Blaydes reads κτάναι and 

412. πέρας, continuing the indirect narration 

413. 355. But such changes are utterly un-
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† τῶν Ἐὐρυτοῦ τὸν ἐπε δεσπόζειν θρόνον: κτείνει τ’ ἀνακτα πατέρα τῆς καὶ πόλιν ἐπερσε. καὶ νῦν, ὦς ὅρᾶς, ἢκει δόμους ὦς τούτῳ πέμπων οὐκ ἀφροντίστως, γύναι, οὖν ὡστε δούλην μηδε προσδόκα τόδε 'εδοξεν οὖν μοι πρὸς ὑδ ηλῶσαι τὸ πᾶν, δεσποιν', δ’ τούτῳ τυχάνῳ μαθὼν πάρα. καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχυνῶν ἄγορας συνεξήκουν ὁμαίτως ἐμοὶ, ὦστ’ ἐξελέγχειν εἰ δ’ μη λέγω φιλα, οὐχ ἤδομαι, τὸ δ’ ὀρθὸν ἐξείρησ’ ὁμος.

∆Η. ομοί τάλανα, ποῦ ποτ’ εἰμὶ πράγματος; τίν’ εἰσδέεγμα πημονήν ὑπόστεγον λαθραίον; δ’ δύστηνος, ἀρ’ ἀνώνυμος πέφυκεν, ὠσπερ οὐπάγων διώμυνο; ἡ κάρτα λαμπρὰ καὶ κατ’ ὄμμα καὶ φύσιν.

ΑΓ. πατρὸς μὲν οὖσα γένεσιν Ἐὐρυτοῦ ποτὲ

warrantable, as is his reading ἢκει τ’ δόμους σανθ’ τῆς πέμπων.


372. ἐμοὶ. The dative depends on σοῦ, ‘many heard in common with myself’ the story told to the same effect.’ Mr. Blaydes, comparing Herod. ii. 67, ὡς αὖς τῆς κυν’ prefers to construe ἀσάτως ἐμοὶ.

373. ἐστ’ ἐξελέγχειν. ‘So that you can get at the truth from them.’ Cf. 456. Schol. ὡς τε με καὶ μαρτύρων εὐπορείων, εἰ ἀρνήσαιτο. Prof. Campbell, ‘so that they can prove him wrong.’ ‘So as to convict me,’ Mr. Blydes.

377. ἀνώνυμοι. Cf. 315. Deianira’s slight suspicion that the girl was ‘somebody’ is now seriously increased: the possible truth of the position flashes on her mind. ‘Woe is me,’ she exclaims, in asking a question, the reply to which may destroy all her happiness.

379. Although the four verses of Deianira may seem to correspond with the four of the messenger, the context seems to me to indicate that ἡ κάρτα κ.τ.λ. must be given, with two Paris MSS., to Deianira. ‘Can she be nameless? Certainly, she is very distinguished in look and appearance’ (or, face and figure). The MSS. give ἡ καὶ τὰ λαμπρά, corrected by Heath. It is not unlikely, especially as the μὲν has no corresponding particle, that two lines have dropped out of the messenger’s reply, and thus the ποτὲ in 380 has no clear meaning. Prof. Campbell thinks “it marks the contrast between Iole’s present and her past.” Mr. Blydes reads σπορὰ for ποτὲ. Something like this would well complete the sense: πατρὸς μὲν οὖσα— ἢλθ’ καλεῖτο, νῦν δ’ σοι ξένη ποθὲν ἢκει πρὸς οἷον, ἦς ἐκεῖνος κ.τ.λ. Mr. Pretor objects that ἡ κάρτα “as a rule introduces a passage, and rarely if ever closes it.” See however Aesch. Suppl. 452 Dind. We might also read ἡ κάρτα λαμπρὰ, sc. οὖσα.
382. ὅθεν. For this word standing first in a clause see on Prom. V. 1007. Thuc. i. 127, τὸῦτο δὲ τὸ ἄγαν ἢ


dakukanδαινιν ἐκέλευν ἐκάνειν, δῆθεν τοὺς θεοὺς πρῶτον τιμωροῦντες.

383. μῆτι πάντες. The Schol. construed δόλωτοι οἱ κακοὶ καὶ δὲ ἄσκει κατὰ ἀλλ', thus limiting the reservation to μῆτι πάντες. He seems also, and rightly, to have found αὐτήν, not αὐτῆς, 'secret schemes of evil unbecoming him (as an honest man).'

The sense however may be represented by μὴ πρῆσαι αὐτήν. In ἄσκει, there is an intentional ambiguitiy whether Lichas or Hercules is meant. (See Prof. Campbell's note, where he gives the reasons for either view.) For the sentiment cf. Phil. 961.

387. σαφῆ, here = ἀληθῆ.

388. κρίνεις. Cf. 195.

389. οὖν οὗτος γρώματι. The Schol. gives two explanations, the former of which seems the correct one, οὖν ἀκέν συνέσεως, and ἄροτα (ἐμοί). Cf. Aesch. Eum. 674, ήδε κελεύον τοῦτον ἀπὸ γρώματος φέρειν ψηφών δικάλας, where the difference of the accent distinguishes 'with judgment' from 'without judgment.' See on 391. ὅπως, supply κλήθεις. Cf. Aesch. Cho. 833, ἢμα μὲν οὖν ἀκλίτος ἀλλ' υπαγέλος, and Aj. 280, ἀκλίτος ὃθ' ὑπ' ἀγγέλων κλήθεις. Eur. 170, αὐτόσωνος αὐτόκλητος.

393. εἰσορᾷς, whether interrogative or not, is best taken as a parenthesis. Wunder reads ὃς ὀρᾶς, and so Mr. Blydes; but the repetition of ὃς is unpleasing, and the change quite unnecessary.

395. ἐκ ταχείας. The feminine adjective is often used thus adverbially, as εἰς ἔφας, διὰ κενῆς, εἰς ἑκονίας ins. 727, or the neuter plural, as εἰς ἀλέπτων κάπρωμησθων, Aesch. Suppl. 357,—καπνωθάσατε, i.e. πρὶν καὶ ἀναμ., 'before we have even renewed our conversation.' The MS. reading καλ νεώσασθαι was perhaps found by the Schol., who may have explained the simple verb by ἀνακαωσάσθαι. But ἀνακοινώσασθαι λόγους is cited by Eustathius on II. x. p. 811, and hence Linwood adopts that reading, Wunder καὶ ἀνακοινώσασθαι, by συνίστησι. The Schol. does not recognize the kal.

398. τὸ πιστὸν, either for πιστίν, πίστωμα, or 'the customary pledge,' viz. of El. 1127.
ΤΡΑΞΙΝΙΑΙ.

412. ποικίλας. This is the aorist participle of ποικίλας, and the i of the penult is long, as in ἐστομωδάμην, Ar. Ach. 579. Cf. 1121. So ποικίλας αἰδώμενου, compared by Neue, Phil. 130. The sense is, 'Why do you keep quibbling?' or, 'What in the world do you keep quibbling about?' Plat. Ἱμπ. 218, 6, ἐδοξέ μοι χρήμα μηδὲν ποικίλας πρὸς αὑτὸν, ἄλλ' ἔλευθερος εἶπεν.

416. σηκόλως. Τακτίνωμεν, 'given to silence.'

418. Dindorf reads, with Brunck, συ φημ. 'No, I don't.' But the man may not inconsistently say that 'he knows the girl,' and yet he may see her with pretended ignorance of her parentage, ἕν ἄγγελος (ἥστερ ἄγγελος γονᾶς, Mr. Blydes). Prof. Campbell well compares ὥς ἐν’ εὐκλείας θάμη, Hippol. 1299.
420. οὐκόνων συ ταύτην, ἵνα ὑπ’ ἀγνοίας ὀρᾶς, ἰδόν έφασκες Ἠρυτοῦ σπόραν ἄγεν; 421. ποῖοις ἐν ἀνθρώπου; τίς πόθεν μολῶν σοι μαρτυρήσει ταύτη; ἐμοὶ κλέων παρών; 422. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχυίων ἄγορας πολύς σου ταύτα γ’ εἰσήκουσ’ ὀχλος.

425. κλέων γ’ ἐφασκον. ταῦτα δ’ οὐχὶ γίγνεται δόκησιν εἶπεν κάξακριβῶσα λόγον.

430. οὔς σου παρών ἴκουσεν ὃς ταύτης πόθῳ πόλεως ἰαμείας πᾶσα, κοίχ’ ἡ Λυδία πέρσωεν αὐτήν, ἀλλ’ ὁ τῆσδ’ ἔρως φανεῖς.

435. ἂνθρωπος, ὁ δ’ δέσπων, ἀποστῆτων. τὸ γὰρ νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σώφρονος.

ΔΗ. μὴ, πρὸς σε τοῦ κατ’ ἄκρον Ὀλίταιν νάπος Δίος καταστράπτοντος, ἐκκλήγης λόγον. οὔ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῆν;
440. πέφυκεν. Some explain this, of αὐτῶν ὁν ἐν χαίροντα, as in El. 916, τοῖς αὐτῶσι τοῖς ὁν ἐν ὁν ἐν δαιμόνων παρεστατέ. For the dative Neue compares ib. 800, πατὶ ἄνγεοι έρεν χαίρον. Prof. Campbell and Mr. Blaydes understand of ἀναφθωσι περικοκεα χαίρον τοῖς αὐτῶν ἐδε. Linwood has this note: "mirum est Wunderum τοῖς αὐτῶσι τοι πέχει construxisse; quod manifesto cum χαίρεω construedum erat;" and Mr. Pretor takes the same view, 'it is not in human nature always to delight in the same things.' This obviously better suits the now suspected fickleness of Hercules' affections.

444. κἀκεῖ. 'Yes, and me too; and if me, why not this girl, who is but a woman, like myself?' This generous sentiment has its root in the general tolerance of a concubine, provided she was not brought into the house as a direct rival to the wife, for then she became a περικοκεα χαίρον, sup. 376. Wunder condemns this verse as "an absurd addition." The avowal of her nxoriousness, he says, is unbecoming her modest character; and it would amount to confessing that she loved another man. This however is perverse criticism. Deianira goes on to argue that Hercules may feel love as strongly as he does, and may be unable to control it, yet without a direct wish to offend his wife.

445. For τὰ ἕν Schaefer, τ' ἑν, supposing τα and θ to be used by a kind of anacoluthon. But no instances are adduced in defence of this, and the τα may qualify θ, 'if indeed I am dissatisfied with him because he has been seized with this malady, I must be quite out of my right senses.' Mr. Blaydes has καὶ πέφυκεν τα, but says in his note, 'I prefer τα χαίρει γ' ἑνδρή;'

448. κακοὶ τινος. Had Lole plotted against Deianira, or used insidious arts to supersede her, there would have been wrong done; but she says it is not so, οὐκ ἔστε ταὐτ. "Deianira is still the wife of Hercules, and not to be shaken from her position." Prof. Campbell.

449. ἐκ κείνου. 'If Hercules told you to give this false account, you are learning a bad lesson (the art of plausible lying) from him; or, if you are teaching yourself, you will not be believed when you really speak the truth.' Wunder and Hermann understand χρηστὸς 'serviceable in concealing some painful circumstance.' Mr. Pretor also inclines to the meanings 'kind and unkind.' Schol. καὶ θέλη ἀληθεύσαι, ou πιστεύσῃ. For χρηστὸς and κακός opposed see v. 3.

453. ἔλευθερο. A slave is expected to lie; but it is 'ungentlemanly' in the
ψευδεὶ καλείσθαι κήρ προσεστιν οὐ καλῆ.

ὅπως δὲ λύσεις, οὔδὲ τοῦτο γίγνεται:

πολλοὶ γὰρ οἷς εἰρήκας, οὐ φράσουσ᾽ ἐμοῖ.

κεῖ μὲν δέδοικας, οὖν καλῶς ταρβεῖς, ἐπεὶ
tὸ μὴ πυθέσθαι, τοῦτο μ᾽ ἀλγύνειεν ἀνή
tὸ δ᾽ εἰδέναι τὶ δεῖνον; οὐχὶ χάτερας

πλείστας ἀνήρ εἰς Ἡρακλῆς ἐγγέμε δή;

κοῦπω τις αὐτῶν ἐκ γ᾽ ἐμοῦ λόγον κακὸν

ηνέγκατ᾽ οὐδ᾽ οὐειδὸς. ἤδε τ᾽ οὐδ᾽ ἂν εἰ

κάρτ᾽ ἐντακεῖν τῷ φίλειν, ἐπεὶ σφ᾽ ἐγὼ

ὡκτείρα δὴ μάλιστα προσβλέψαι", ὅτι
tὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,

καὶ γῆν πατρῴαν οὐχ ἐκοῦσα δύσμορος

ἐπερεσε κάδουλωσεν. ἀλλὰ ταύτα μὲν

ῥεῖτω κατ᾽ οὐρον, σοὶ δ᾽ ἐγὼ φράζω κακὸν

πρὸς ἄλλον εἶναι, πρὸς δ᾽ ἐμ᾽ ἀψευδεῖν ἀεὶ.

ΧΟ. πυθοῦ λεγούσῃ χρηστά, κοῦ μέμψει χρόνῳ

γυναικὶ τῇδε, καὶ' ἐμοῦ κτῆσει κάρων.

ΑΙ. ἀλλ᾽, διὰ φίλης δέσποιν᾽, ἐπεῖ σε μανθάνω

θυμίθην φρονοῦσαν θυτὰ κοῦκ ἀγνώμονα,

upper class.—κήρ, Schol. ὑπὸσ, καλῆς,
μοῖρασ, τύχη. "Is the worst thing that
can happen to him," Prof. Campbell.

455. λύσεις. Perhaps you will say,
'I shall not be detected, and no disgrace
will ensue.' 'But,' she objects, 'there
are witnesses who will give evidence
(explanation of the matter) on my side.'

Neus compares Oed. R. 1058, οὐκ ἂν
gενοῖτο τούθ᾽ ἐπως ἐγὼ—οὐ φανεν.

457. δέδοικας. If you fear my
resentment, you would have more reason to
fear it if you withheld the truth.

460. πλείστας ἀνήρ ἐσι, 'most in
number for any one man,' i.e. more than
any one man. Oed. Col. 563, πλείστων
ἀνήρ ἐσι ξένης δίκαια καυνεύματι ἐν
τῷ μewhat κάρα, and Oed. R. 1380.

463. ἐντακεῖν. The Schol. takes
'Ἡρακλῆς for the subject, and so Wunder,
with Mr. Blaydes and Prof. Campbell,
his love for another being uppermost in
her thoughts. Linwood, after Hermann,
prefers to understand Iole. For the
metaphor of 'soft-heartedness' see El.

1311.—ἐπεῖ assigns the reason why Iole
would not be taunted by her.

465. τὸ κάλλος. Deianira generously
attributes to the beauty of Iole, which
is no fruit of hers, the misfortune that
has overtaken both the wife and the
captive herself. See sup. 25.

465. δείκτω. Cf. Aesch. Theb. 600,
τικα καθ’ οὐρον, πνεύμα Κωκυτοῦ λαχύν,
φοβῳ στηγήθην πάν τὸ Δίδου γένος.

469. πρὸς ἄλλον. See on Aesch.
Suppl. 628, τοῦ ἄρθρου θερίσαστα βρωτουν
ἐν ἄλλοισ.—κακῶν, i.e. false, treacherous,
&c. 'If you must be base, be so to some
other, not to me.'

470. πῦθω. The chorus implores
Lichas to comply with the reasonable
request in v. 437. He will find himself
honourably dealt with by Deianira, and
he will at the same time confer a favour
on themselves. Some place a comma
after χρόνῳ.

473. ἀγνώμονα. We may supply
ὁδον, 'not ill-natured,' 'not unreason-
able.' Indulgentiae plenam, Linwood.
The word often means 'churlish,' opposed to συγγράμμων. See inf. Α226. Whether a person can rightly be said φράσων ἄγραμμον, which many here prefer, may perhaps be questioned.

474. κρύψομαι. We have the middle use also in Αj. 647. Mr. Blaydes shows that ἀποκρύπτομαι is often so used by the Orators. 'I will not hide what I know,' Prof. Campbell.

476-7. ταῦτης-τήδε. See Antig. 673. Phil. 841. 'It was the strong passion for this maid which some time ago touched to the heart Hercules; and it was for her sake (to gain her) that that poor afflicted city of her fathers, Oechalia, was overthrown by the spear.

479. καὶ τὸ πρὸς κείνον. 'What is in his favour, as well as what is against him.' He exonerates Hercules from any attempt to deceive, and says it was his own device, and one that was well meant, to spare her pain.

480. ἀπηρυθή, i.e. he never said he was not in love. Mr. Blaydes rightly rejects Wunder's interpretation, 'nor forbade me keeping silence.'

481. τὸ σῆν may perhaps stand alone, and not as agreeing with στέρνον. 'Fearing for you, lest I should cause pain to your feelings,'

483. τήδε, agreeing with the predicate with a common idiom, is for τάδε, viz. τὸ ψεύδοσθα. Neue compares Aj. 114, ἑπειδὴ τέρψει ἂθε σοι τὸ θράν.—νέεις, i.e. τρέμε, νομίζεις, as Oed. R. 1050, and elsewhere. The Schol. observes that he is cleverly pleading for forgiveness on the plea of good intention.

484. ἑτεὶ γε κ.τ.λ. 'Now therefore that you do know exactly the whole story, both for his sake and not less for your own (i.e. to avoid rupture with your husband) hear with the girl, and do not gainsay (lit. 'desire to have spoken unalterably') the fair words you have addressed to (or regarding) her,' viz. sup. 312. 380; and the meaning is 'do not repent of having spoken kindly to her.' This verse is necessary as the protasis to a sentence otherwise disjointed and abrupt. Yet Mr. Blaydes, not finding another instance of the combination ἑτεὶ γε μὲν δὴ, "concludes therefore that the passage is corrupt," and reads ἵπποι ἤσεῖς δὴ, πάντ' ἐπιστασία λόγον, a verse quite unlike the style of Sophocles. Perhaps we should read τοι, as in Pers. 386, ἑτεὶ γε μὲντοι λευκόσαλος ἥμερα πέσαν κατάχις γαῖας, which is also the protasis of a sentence.

488—9. This couplet, which some have thought pointless or out of place, contains a graceful compliment both to Hercules for his valour and to Iole for her beauty. Even Lichas here shows good feeling, and a desire to have the fair captive considerably treated. See
τού τήδευ ἔρωτος εἰς ἀπανθὴ ἡσυχών ἐξ. 490

ΔΗ. ἀλλ' οὖν καὶ ἱρονοῦμεν ὡστε ταύτα δρᾶν, κοῦτοι νόσον γ' ἐπακτῶν ἐξαροῦμεθα θεοίς δυσμαχοῦντες. ἀλλ' εἰσον στέγης χωρώμεν, ὡς λόγῳ τ' ἐπιστολὰς φέρης, ἢ τ' ἀντι δώρῳ δῶρᾳ χρή προσφυμόσαι, καὶ ταύτ' ἀγγεί. κενον γὰρ οὐ δικαία σε χωρεῖν προσελθόντ' οὖν σὺν πολλῷ στόλῳ.

ΧΟ. μέγα τι σθένος ἀ Κύπρις ἐκφέρεται νῖκος ἀεὶ. στρ. καὶ τὰ μὲν θεῶν παρέβαι, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω.

v. 629. Probably τήδε was pronounced with marked emphasis.

489. εἰς ἀπανθὴ ἡσυχών. He has been thoroughly beaten by, has proved himself no match at all for, the love of this girl. Cf. v. 441.

490. ταύτα δρᾶν. To act in the manner which you advise, viz. not to show vexation or resentment either to her or to him.

491. ἐξαροῦμεθα. 'Assuredly we shall not shift from ourselves a malady that has been brought upon us by no fault of our own, by contending at disadvantage against the dispensation of the gods.' Cf. v. 251. The meaning of this passage has been misunderstood, and the word ἐξαροῦμεθα wrongly explained, 'we will not take up a quarrel with the gods brought upon ourselves,' or (Prof. Campbell) 'aggravate the mischief brought upon us.' The active ἐξαροῦμαι has quite a different sense in v. 147. By νόσος the affliction caused by the tidings is meant; this grief she will not try to put away, ἀποβήσασθαι, by vain complaints against the Providence that has sent it. For ἐπακτῶν, alleünde illatum, Mr. Blaydes compares Hippol. 318, μᾶν ἐς ἐπακτὸν πημωνῆ πεχρῶν τῶν, and Neue cites Ant. 1106, ἀνάγη γ' οὐχι δυσχεχίτενον.

494. ἀντί δῶρων. Schol. ἀντί τῶν ἀχμαλῶνων. The idea now first seems to strike Deianira, that she has a remedy for these troubles in the house, viz. the philtre applied to the robe she proposes to send. Hence her ready acquiescence in the πημων ὑπότητα, v. 370. — προσαρμόσαι may mean adaæquare (Neue), or 'to suit, adjust.' (Mr. Blaydes, who thinks the actual fitting on of the garment is alluded to), or, 'to adapt the love-charm to its purpose,' by a kind of secondary meaning (Prof. Campbell). But it may equally well mean, 'to add as a suitable addition to the verbal message,' and so Linwood, dicitis inasiner dona addere.

497. The power of love is a favourite topic in Greek tragedy; see the choral odes in Aesch. Cho. 586, Antig. 781, Hippol. 525, Med. 627. Here, as Rudder remarks, the topic is introduced in confirmation of what had been just said, v. 489. Cf. 441—4.

Ibid. μέγα τι σθένος. The meaning seems to be, 'There must be some special strength in the goddess Cypris, that she always comes out of a contest victorious,' which is thus expressed; 'Cypris ever carries off some great strength from a victory,' whereas others, though they win, may be exhausted by the struggle. The order of the words is in favour of construing ἐκφέρεται νῖκας rather than σθένος νῖκας, though we should have expected ἄγων. Compare El. 476. Linwood renders the verb esserit, exeret. But see Donaldson, New Cratylus, § 176, who compares El. 60. Prof. Campbell inclines to the interpretation 'is borne onward with a mighty force of conquest,' σθένον being an 'adverbial accusative.' Schol. ἰκνη- φορεῖ ἐν παντὶ πράγματι.

500. There were certain mysteries, ἱερα λάγος, which the Greeks had a fear of revealing, as is so often expressed by Herodotus. The Greek τραχ. II. xv. 187, (Zeus, Hades, Poseidon,) though the loves of each were numerous in
ancient lore, is probably mentioned here with some reference to these sacred stories.

503. ἀλλὰ—τίνες, ἢ σ. μάλλον δὲ λέγω τίνες κ.τ.λ. (where τίνες was restored by Hermann from the scholia). 'Rather will I tell what stout-limbed competitors entered the lists for the hand of our mistress before her marriage.'—ἐπὶ, as ἠλθεὶ ἐπὶ τὸν Κέρβερον, 'to fetch Cerberus,' Ar. Ran. 111, and ἄλιθεν ἐπὶ ἐκείνον, ib. 69.—ἄμφιγων, like ἄμφιδεξιος, is said of those whose left limbs are as active as their right.—κέρβερος, 'descended into the arena.' Aesch. Cho. 726, γένος γάρ ἄκακοι Πειθώ δολαν ἑγκαταβίναι,—ἄθλος, a cognate accusative, like ἐξελθεῖν στρατεύω. See v. 159. But ἄθλος was the proper word to have used. 'Who they were who came forward in the contest to win the prize by many blows and with clouds of dust.' Prof. Campbell thinks ἄθλος here and in Phil. 503 has the same sense as ἄθλον. And so Schol., ἄθλος, ἀγωνίσματα. There is an allusion to those scuffling-matches carried on in the palaestra by rolling and struggling on the ground.

507. τετράφοροι. As μέθοροι (μετώροι) has the notion of suspension between earth and sky (ἀετέως), so a body lifted up on four legs is consistently described by this epithet. Properly it is applied to four horses yoked abreast.

510. ἢ Οἰνιαδᾶν. Oeniadae was a city of Acarnania not far from the mouth of the Achelous. It is probable that the river-god had there some temple and special cult.

511. παλιντόνα. 'Rebounding' (Mr. Blaydes), or 'elastic' (Prof. Campbell); or possibly, 'with reflex curve,' the ancient bow, as represented on archaic vases, being something like the letter Χ. See Aesch. Cho. 160. —λόγχας, 'pointed arrows.' The javelin is not, in ancient art (I believe), joined with the bow. Hercules with club and spear is a later conception. Here we have the club, and perhaps it is the earliest mention of it.

513. ἀιλλαῖς, 'each with his followers,' (with collected might,' Prof. Campbell). The former may be the meaning of the passage in Moschus ii. 48, δοιοίς τοῖς ἐστασαν —φέτες ἀλληλήψιν. Schol. ἀνρ τοῦ, Λαόν ἀλληλες.

515. ἐλεκτρος. A poetic epithet, the sense of which is rather vague; it is an epithet of a maiden in Ant. 795, 'fair,' 'comely,' or 'giver of fair brides.—ῥαβδονόμη, held the staff as the president and regulator of the contest; see Plat. Protag. p. 338, sq.

517. τῶν ἢ κ.τ.λ. 'Then was there a clashing of bands and a confused clatter of bow and arrows and bulls' horns; then the mounting on each other's back by the grappling of both
hands; then the deadly blows of foreheads and the hard breathing of both.' For κεράτων (οι) Wunder reads μετώπων. But cf. Bacch. 921, καλ σφ κέρατα κρατι προσπεφυκέναι. By κλίμακες, Hesych. πάλης εἶδος, a manoeuvre of wrestlers is described by which they attempted to spring upon the back of the adversary. So also Schol., ἑστι δὲ εἶδος παλαματος ἡ κλίμαξ. The action is similarly described in Ovid, Met. ix. 51 seqq., and probably there were traditional paintings of it.—ἡ, either a form of ἡσον (like ἤσον, ἤσταν, &c.), or an instance of schema Pindaricum. See Eur. Ion 1146.

521. Wunder omits μετώπων and reads πλάγια, 'the grapplings.' But 'blows of foreheads' very well describe the fighting of a bull with his adversary, whereas πλάγια, from πλασσομαι, is described by Hesychius as some way of separating the legs in wrestling. Mr. Blaydes compares διαλαβὼν ἥγκιφιρας, Ar. Equot. 262.

528. τὸν κ.τ.λ. 'And there sat the fair-faced dainty maid, where a rising ground gave a distant view of the fight, waiting to know whom she should call her lord; and thus—I speak with the feelings of a mother—the fair bride that caused the quarrel between them awaits the issue with piteous looks, and at last goes off from her mother like a heifer that has strayed from its dam.' Wunder rejects the last five verses, and Bergk (ap. Blaydes) thought them a variation of the second edition. If we take v. 526 in parenthesis, and regard the going off of the maid with the victor as the issue of the affair, the sense seems appropriate enough. Mr. Blaydes reads, with Schneidewin, ἡγ ρ ά μετρὸς κλώνα σφράξω, which seems to me an improbable change. Cf. Ed. 233. The last line perhaps contains a reference to the proverb ἔβα ταῖρος ἀν ἤλων, Theocr. xiv. 43, said of one who has gone off and cannot be brought back. Similarly Helen in Aesch. Ag. 407, βέβακεν ἁ μμα διὰ πυλῶν.—For ἅμυνεκέντον, 'fought for by two,' see on v. 104.

531. Pending the return of the herald, and during the preparations for his departure, Delanira explains to the chorus the course she has adopted in hopes of winning back the affections of her lord, and the motives which led to it.

531—3. On the correlatives ἃς and τής, for ἄς—τήματα, see Curtius, Gr. Et. 582, and New Caryatides, § 202. The former says they are Sanscrit ablatives; the latter regards τής as exactly equivalent to δεμου (also written δεμος), and refers ἃς to the same root as the first syllable of ἅπη.—ἀς ὀν ἐξεδω, Schol. ὃς μελλων αδεις ἔξεινα πρὸς τὸν Ἡρακλῆα.
The middle participle seems to mean 'to get your condolence for;' the active meaning to show or express pity to another. The Schol. in explaining ἄγνως ὑμῖν ὑπνήθησα, appears to have taken it for the passive.

536. κόρην γὰρ. 'For this maid,—

though I think she is no maid but married,—I have taken into the house along with myself, as a sailor takes an extra cargo,—a piece of goods damaging to my peace of mind.' Wunder's version seems incorrect: 'I have unhappily received her (male receptam habeo) as the insolent reward of my disposition,' i.e. the unworthy return for my affection for Hercules. And yet Linwood approves an interpretation which seems to be due to Hermann. The metaphor is from a ship already loaded, and which takes in a further cargo. Cf.Dem. πρὸς Φορμ. p. 910, γεγενομένης γὰρ ἢ δὲ τῆς νεώς, ὡς ἄκολουμεν, μάλλον τοῦ ἄθροος, προενελάθεν ἐπὶ τοιάδ' πάλαι θυράριον, δεδεμένην ἐν μεν ἀλλ' ἐπὶ τῷ νυν διαφοραῖς. Sophocles, it is well known, is very fond of naval metaphors.

539. μὴ μοι ὑμεῖς. We are both remaining here for his return, viz. when one or the other ought in reason to go.

541. ὁ πιστὸς. The article may belong to the predicate, by a common use with verbs of calling, naming, &c., or it may be taken with ὑπνήθησα, and the irony is about equal in either case. See inf. 1105. Oed. R. 8. For

the former cf. Prom. V. 834, προς ὑπνήθησας ἢ δὲ κλειστή δαμαρ.—οἰκοῦρα, 'the rewards for so long keeping his house.' So δικαία ἐπεσαν τὰ ἀμαρτία, 'they paid the price of their crime twice over,' Agam. 537. Neue compares the Homeric ὀδύρα, ἀνδράγαρια, βαδύρα, &c.

543. ἔγω δὲ κ.τ.λ. 'Now though I know not how to be angry with that husband of mine who has so often been ailing from this malady, yet on the other hand,—as to living in the same house with this girl,—what wife could do it, sharing in the same marriage?' She had said somewhat pettishly ὁ πιστὸς ἢμως &c., and now retracts an expression that seemed to proceed from temper. For δυνατό she should have said τλαίη, or τλήναι may be supplied, the syntax being irregular from emotion. For νοσεῖν ὑπὸ Mr. Blaydes compares Prom. V. 384.

547—9. τὸν μὲν—ποῦκα. (And yet, this is what I must expect;) for I see that youthful beauty in the one case is still improving, while in the other (my own) case it is fading. And from (the former of) these the eye is wont to snatch the bloom, while from the latter it turns away the foot.' It is easy, but by no means necessary, to read τῇ μὲν—τῇ δὲ, with Musgrave; "recte fortasse," says Linwood. For ὅσι she should have said ἄν τῆς μὲν, but having used the plural in the first term, τῶν δὲ is placed in the
second instead of τὴς δ'.... For the sentiment compare Aesch. Suppl. 1003, καὶ παρθένοιν χλαδίαις εὐδόρφαι ἐπὶ πᾶς τις παρελθὼν ὑμᾶς ἔκειτον τόκων. The subject to ὑπεκτρέπειν is ὁ θεόμενος implied in ὑφαίλιον. Mr. Blaydes says "the passage is no doubt corrupt," and he reads in the text ὁ ἀφαρτάζειν φιλεῖ πᾶσι θαλασσάν κάθιστα, τῶν δὲ ὑπεκτρέπειν πόδα.

550. ταῦτ' οὖν. 'For this reason then—'. So Aesch. Pers. 159, ταῦτα δ' ήλποιοι ἱκάνω χρυσοστόλαμος δύσμαι.

551. καλητά. Schol. μὴ—τόσοι ἐμός κληθή. The subjunctive, as Mr. Blaydes says, is necessary, since "μη, when fear or caution is intended to be expressed, is uniformly followed" by this mood. So Cobet, Var. Lect. p. 266, "ubique cum melius et cænædæ notio subest, coniunctivus est necessarius." See Phil. 494. The best MS. (Laur.) has καλήτα, which would mean, "I am afraid he is called" &c.—ἀγρ., the real husband, vir in the sexual sense. The whole point of the passage is destroyed by a conjecture adopted by Dindorf, τῆς νευτέρας 6' ἀγρ. ἦ. Mr. Blaydes adds that "Eldike had already proposed ἦν ἅ σεσυντήτωρ,..." without noticing that this is a solecism.

553. ἐκεί. I suggested this correction of the unintelligible ἐκεί, in the Journal of Philology, vol. v. p. 80. (Mr. Pretor, in adopting it, by an oversight attributes it to Mr. Wratislaw.) 'In what way my grief has a remedy, according to that I will describe what I have done.' Hesych. λυπηρῶν φυλακτήρων. Compare ἐκ-λυπηρῶν in Oed. R. 392, and see Pind. Pyth. v. 99. El. 447. 1490. Mr. Blaydes reads λυπηρῶν τι φυμονῆτι. The common reading cannot be explained, unless by altering the punctuation with Madvig, Adv. Cr. t. p. 228, as adopted by Dindorf, λυπηρῶν λύπημα τόδ', "remedium ad me exsolvendum aptum, huic (Lolae) acerbum." This is ingenious, but on the whole not satisfactory. Prof. Campbell proposes νόμημα, 'how a thought of mine provides release.'

555. ἀγρασίαν. The gift was old, and therefore the person who gave it lived long ago. Mr. Blaydes adopts ἀγρασίαν from Wakefield, which he says "seems very probable." But why not let well alone? Enr. El. 409, ἥλθος ὁ παλαιὸς τροφὸν ἐμὸν φιλοὶ πατρὸς, and Iph. An. 808, οὔδα σ' ὑπτ' ἐγὼ παλαιὸν δωμάτων ἐμὸν λάτρων. 557. παρὰ. She should have added δεξιμήθη. She had received it as a gift from Nessus; had herself taken it up from his wound as he was dying, and had kept it in a copper casket till now. It seems to have come into her memory that she thus had at hand a φιλτρον which would stimulate the love of Heracles.—φοιν., from φοιν (compare σφαγαν v. 573), is Bergk's reading for φόιν. The Schol. compares ἐν ἀργο-λεύκῃ φορτίον, H. x. 521. 559. βαθύροιν. Not, perhaps, an otiose epithet, but meaning that he conveyed across the Euenus, in the deep part, for pay, human beings (he being one of the φιάτες), by holding them in his arms. For the double accusative Mr. Blaydes well compares Eur. Alc. 450, γυναῖκ' ἀρίστατας λύμαν Ἀχέρωνταν πορεύσα.
TPAXINIAI.

560. *μαθησι' πόρευε χρεοίν, οὕτε πομπίριοι κόμπως ἐρέσων οὕτε λαΐφεσιν νεῶσ.

561. λαΐφεσιν νεῶσ. Supply σέμπων. 562. ὑπ' κάμε κ.τ.λ. Ὦ ὦ — was being carried on his shoulders, and when I was in the middle of the ford (i.e. safe out of reach, as he thought himself), he laid on me a lewd hand.' For this usage of ματαιοι see on Aesch. Suppl. 225. For στόλον, a cognate accusative after ἐσώπων, like ἔξελθεν στρατελαίν, ἄγωνα, &c., Mr. Blaydes reads ἐς δύων, 'on the way to Argos, on his return to his father's home.' Several yet more violent alternations have been proposed. The sense is briefly expressed, 'quum patris missionem periererum, et Herculum uxor sequeretur' (Linwood).—ἐνewe, the same as ἐνεῖτις, Iph. Aul. 397, κακίστης ἐνείδος τιμωρία. The Schol. mistook it for the adjective, meaning ἐνέμως, and occurring in Pers. 289. Were any change necessary, ἐσταλέν for ἐσώπων would be simpler than any one of the twelve guesses given in Mr. Blaydes' note. It is probable however that the poet preferred a word more suited to ἐνυ 'Ὑρακλῆς, and to the notion of a bride accompanying her husband.

566. ἐπιστρέφας, 'turning upon him,' viz. ἦνων ὁ τοῦ ὄνομ. 567. ἐς δὲ πνεύμωνας. 'And into his lungs it went whizzing through his breast.' The verb is neuter, the subject being ὁ ὄν. Cf. 1083, διῆλθε πλευράν. 568. ἐκθέσικων. The word expresses the faint effort of a dying man, 'as he was sinking in death.'

569. ἔστερμαν ἑτεροδασις ἑσθοὺς ὀπολαθέεις. Schol. ὄνησιν ἀλησει.

570. ὑστάτην. The reason, though a foolish one, prevailed on her girlish credulity. The real object of Nessus was to destroy him to whom he owed his death. 571. 'The curdled blood of (or from) my throat-wounds.' The genitive may depend on ἐνέχυρ. See Phil. 630, δειξαὶ νεῶς ἄγωντα, i.e. ἅγιο,—ἀρμιθρεπτον, lit. 'coagulated round it.' 572. μελάγχολον ἑνῶς the MSS., μελάγχολοι ἑνῶ Wunder and Mr. Blaydes, "where the coagulated matter of the black gall-poison of the Lernaean hydra penetrated (the body of Nessus)." Wunder says the sense must be, "where the poison of the arrow of Hercules had penetrated." The question is, does ἑνῶ here mean arrow (567) or virus (which is the same word). The epithet μελάγχολος seems much in favour of the latter. The hydra's poison might be said βάρτειν ὅδοις, 'to imbue the arrows;' but then ἕ, which can only refer to the part of the body where the wound was, fails to bring out the logical sense. Linwood thinks ἅρμιθα μα "ὕδας a mere periphrasis for "ὕδας, and he adopts Hermann's view that ἕ means the part of the arrow which was poisoned, the tip. Similarly Prof. Campbell, "at the place where the nature of the Lernaean hydra tinged the dark arrow." Madvig, Adv. Crit. i. p. 228, reads
μελάγχολος ὑπεν in apposition to θρέμα, “ubi se mersit venenum a Lernace hydra emittitum.” He therefore takes ἐβαφεν intrinsically, as a ship is said βάπτειν, ‘to dip,’ in Orest. 707. But either αἷμα or σφαγά might be supplied as the object. Wunder makes Hercules the subject of ἐβαφεν, ‘where Hercules dipped the poisoned point of the arrow.’ But in this case the plural should not be used. The passage is, under any aspect, obscure. The poet meant to say, ‘where the arrows dipped in the hydra’s poison infected the blood,’ instead of which he says, ‘where the poison of the hydra infected the arrows,’ if we retain the vulg. ioēs.

576. Properly, ὅστε οὖν τὰ στέρεξε εἰς ἑσίδων, or ὅστε μῆτιν στέρεξαι εἰς ἑσίδων should have been used. Those who read στέρεξαι defend the nominative by supposing κηλήθησεται ὁ Ἥρακλης was in the poet’s mind. Mr. Pretor proposes ὅστε μὴ των ἑσίδων στέρεξῃ κ.τ.λ. The fact seems to be, that ὅστε contains a prohibitive notion, so that οὖν becomes μῆτιν. Cf. Inf. 800.

580. προσβαλοῦσα κ.τ.λ. Some verbal instructions had been given as to other drugs to be added, perhaps.

581. πεπείρασαι. From πειράζω, the sense being, ‘this has now been done, and there is an end of it,’ i.e., it has been done past recall. Schol. κατείργασαι, τετελεῖσθαι καὶ ἤρωσθαι. Cf. Od. xii. 37, ταῦτα μὲν ἄφη πάντα πεπείρασαι, and Pind. Isthm. vii. 24, δίκαι ἐπέσωβε. Neue doubts πειράζω as an Attic form, and reads πεπείρασαι. Mr. Blaydes gives πεπείρασθο, comparing Vesp. 1129, ἀλλ’ οὖν πεπείρασθο γε. This conjecture is deserving of consideration.

582. κακᾶς τόλμας. She has some misgivings about the plan, and avows her hope and wish that she may never know or learn daring in a bad cause. Here, no doubt, the speech might end, for the purport of the next four lines has been already stated. Perhaps she wishes still further to clear herself from the charge of designing mischief: ‘No! it is in the hope of getting the better of this girl (‘this chil,’ we say) by love-charms and soothing appliances brought to bear upon Hercules (i.e. not by open wrong or violence to her) that the action has been devised.’ The phrase ἐπερβαλθαῖ τινα, ‘to out-shoot,’ or surpass any one, is used in Eur. Or. 683, Ar. Equit. 407 (Blaydes). In Eur. Alc. 153 the passive means one who has outstripped or been carried beyond another. Wunder encloses v. 585 in brackets.

587. ἐί δὲ μῆ, ‘but otherwise I will not proceed further.’ Cf. Ant. 91, ὐκ-ὀιν, ὅταν δὲ μὴ θείων, πεπαινόμαι. 588. ἐν τοῖς δρωμένοις. A general
500. *νωρίς* εξή 

501. πείρα may be either 'by proof,' or 'with the proof of it.'

502. γνώμα, 'a means of judging.'

503. ἔλευθερον. A rare use for ἔλευθον, 'he will go.' Properly, in Ocd. Col. 1206, 'he will come.' But cf. ἀείσκομαι. Suppl. 522, ἐνθέσθαι ὕποτισμον ἔλευθερον. — ἔλευθερον, i.e. he will convey the robe to Hercules so soon, that the result will very shortly be known.

504. ἐνθέσθαι. 'Only pray let our secret be carefully kept by you; since even if you do what is discreditable, (if you do it) without being seen, you will never fall by the disgrace of it.' Literally, 'may we be kept secret-proof,' as a ship is said ἐνθέσθαι ὕποτισμον, 'to be water-proof.' And ἀείσκομαι is the ablative of the instrument, like El. 429, ἀδέουλα πεύκειν, and Aj. 759, πίπτειν διστραβέαν. The rendering 'you will never fall into disgrace' cannot be maintained, for ἔλευθερον in Eur. 68 seems corrupt.

505. ὅς ἐσμέν. 'Since already we are behind our time by this long delay.'

506. ἀντί ταῦτα, viz. τὸ σε 

507. ἑγορᾶ, the imperfect of the epic ἑγορᾶθαι.

508—3. This distich seems to me interpolated. Not only is the construction ὅπως ἑρμηνεύεται, depending on ἐπάσον, hardly intelligible, but the use of τόνδε in 601 is wrong; it should be ἀντί, if τόνδε had preceded. We require, not ἐπάσον ταῦτα, but ἀντί ταῦτα ὅπως ἑρμηνεύεται, ὅπως ἑρμηνεύεται. It was enough, in presence of the spectators, to have said ὅπως ὅπως τόνδε, 'and as you give him this robe.' But for a literary edition of the play, and in the absence of the spectacle, something was wanted to explain τόνδε. As for ταῦτα, the reading of Wunder for τὸν τόνδε 

509. ἔνθεσεν πλὴρων, viz. τὸ σε 

510. Ἐρσάπ, the imperfect of the epic Ἐρσάπθαι.
keίνου πάροιθεν ἀμφιδύστηται χροί, μηδ' ὑπεταί μν μῆτε φέγγος ἥλιον μηθ' ἐρκός ἱερὸν μητ' ἐφέστιον σέλας, πρὶν κείνοις αὐτὸν φανερὸν ἐμφανής σταθεὶς δεῖξῃ θεοῦν ἥμερα ταυροσφάγῳ.

οὕτω γὰρ ἡγήμην, εἰ ποτ' αὐτὸν ἐς δόμους ἱδομισεν σωθέντ' ἢ κλύομι, πανδίκως στελείν χιτώνι τῶδε, καὶ φανεῖν θεοῖς θυτήρα καὶνῷ καϊνὼν ἐν πεπλῶματι. καὶ τόνδ' ἀποσέεις σήμ', ὃ κείνως ὁμμα θεῖς σφραγίδος ἐρκεῖ τῶδ' ἐπ' εὖ μαθήσεται. ἀλλ' ἐρπε, καὶ φύλασσε πρῶτα μὲν νόμον, τὸ μὴ πιθυμεῖν πομπὸς ἄν περισσὰ δράν' ἐπείθ' ὁπως ἄν η' χάρις κείνου τέ σοι καμοῦ ἐνυελθοῦο' ἐξ ἀπλῆς διπλῆ φανή.

ἈΙ. ἀλλ' εἴπερ 'Ἑμοῦ τήνδε πομπεύον τέχνην βεβαιον, ὡτί τοῦ σφαλὸν γ' ἐν σοί ποτε,

605. ἀμφιθήσεται Mr. Blaydes.
606—7. The medicated garment is to be kept from heat and light (‘hearth-lit flame,’ Prof. Campbell), lest, like phosphorus, it should burst into a flame. The Greeks, wholly ignorant of chemistry, certainly could not have known phosphorus. As remarked in the Introduction, we must have recourse to the ‘solar-myth’ theory, and the appearance of glowing sun-clouds, to explain the story, which is virtually the same as that in Eur. Med. 955.
609. ταυροσφάγῳ. On the day when the greater victims are sacrificed in thanksgiving for the victory.
610. ἡγήμην, ‘I had vowed.’ Mr. Blaydes cites the perfect, ἐμοὶ μὲν γάρ μετρῶν ἤκπεια, from Plat. Phaed. p. 279, c. A similar form is ἤκπεια in Prom. V. 998.
611. πανδίκως, ‘as in duty bound.’ This seems to me more natural than πανδίκως σωθέντα, ‘in perfect safety’ (Prof. Campbell).—στελεῖ, either for περιστελεῖ, ‘to wrap him round,’ ‘invest him,’ or for στολῆν ἀμφιθήσεως χιτώνα τῶδε. Prof. Campbell cites Eur. Bacch. 827—8, ἐγὼ στελά ς εκ τ. τ. λ.
613. καὶνῷ καϊνὼν. See El. 742. Aj. 467.

615. ἐπ'ν μαθήσεται is Billerbeck’s correction, adopted by most editors, for ἐπ' ὁμμα δῆσεται. But, though Mr. Blaydes calls this reading “most certain,” Linwood justly objects that εἰμαθὲς μαθήσεται is an almost intolerable tautology. An equally ingenious emendation is that of G. Burges, ὃ κείνος, ὁμμα θεῖς σφραγίδος ἐρκεῖ τῶδ' ἐπ', εὖ μαθήσεται. And this was clearly the reading of the Schol., ὃπερ ἐκεῖνος ἐπίγνωσται, ἐπιθέοι ὅμμα τῇ σφραγίδι. Prof. Campbell retains the vulgate, making δῆν depend on the general sense, ‘which he will readily recognize.’
617. περισσὰ δράω. Viz. to open the casket, or pry into the instructions affixed, &c. Schol. ἐμφανεὶ δὲ αὐτῷ μὴ ἀποσφραγίσασται περιεργάζοσαι τί ἐγιείκεται. 618. ἐπος. From the preceding φύλασσε we must supply ἐπος πρᾶσσε. ‘So act, that the gratitude due both from him and from me by uniting may prove double instead of single,’ i.e. two-fold instead of two separate tributes.
621. βεβαιον. ‘If, as I do, I perform this duty of a messenger in a way that can be trusted (i.e. from my experience in it), there is no chance of my ever making a mistake in your case,’
or in the orders given by you. The ye has its emphasis on the vol.

623. This verse is obscure, and there are several ways in which it might be altered. The Schol. took ἐφαρμοσαι for the imperative middle; 'add a confidential command,' or 'sign the seal you wish' (ὑν θελεῖς). Wunder and Mr. Blaydes read λόγων ἀν λέγεις. A better sense would be given by λόγοι—ὡς φέρω (or ἄν ξείω) προσφαρμόσαι, 'to add by word of mouth a guarantee for what I bring.' Prof. Campbell, "and to fit to it" (the λέγος) "a true account of the words you use," i.e. to add with equal fidelity. For λόγους ξείειν be compare El. 934. We might also read ἄς λέγεις, in reference to λόγων ἐπιστολάς in v. 493. On λέγω and ξείω confused see Agam. 1262. Linwood too, retaining the vulgate, translates, 'Verbaque adjungam fidelter quae dixisti;' but he seems to render ἄς λέγεις. Probably the poet would have said not ἄς, but ὀφι λέγεις.

624. καὶ γὰρ. 'For you now also know the present state of affairs at home,' i.e. besides the injunctions you have to convey.

628. This verse may, as Nauck (ap. Blaydes) thinks, be spurious, or αὐτή θ', the correction of Koechly, may be admitted, 'and how I myself received her,' viz. with personal attention and professed sympathy. This gives a better sense than αὐτήν, ἵππαμ, and the best copies read αὐτήν θ', which Prof. Campbell retains, the girl herself being contrasted with the reception given. The poet may however have meant, ὡς φίλως αὐτήν ἐδεξάμην. Cf. 816.

630. τί δῆτ' ἀν ἄλλο γ' ἐννέποις; δέδοικα γὰρ μὴ πρὸ λέγοις ἀν τὸν πόθον τὸν ἐξ ἐμοῦ, πρὶν εἰδέναι τάκειθεν εἰ ποδούμεθα.

ΧΟ. ὡ ναύλοχα καὶ πετραία στρ. á.

TPAXINIAI. 53
635. μέσσαν. 'Central,' as surrounded by Euboea, Trachis, and Phthiotis (Prof. Campbell).

637. ἀκτὰν κόρας. The sacrifice of Iphigenia to the goddess at Aulis indicates that her cult, as a Chthonian and hostile power, was common on this coast, as it was at Brauron in Attica, as surrounded by Euboea, Trachis, and Phthiotis.

639. Πολιτίδες. In connexion with λουτρά (634) we thus get the name Thermopylae. Famed as it was for the meetings of the Amphictyonic Council (Herod. vii. 200), it naturally gives a precedence of honour to that august assembly. For καλοῦνται, the conjecture of Musgrave, the MSS. have καλέωνται, 'are convened,' pronounced by συγίξεσα. Prof. Campbell reads καλέωνται. The other, containing a hint of their celebrity, seems a better word. Cf. Oed. R. 1451, ἐνθα κλίηται οὐδὲν Κιθαιρών. Eur. Or. 331, ἃν μεσόμφαλον λέγωνται μυχοί. 641. οὐκ ἀναρτίαν. 'Not unfriendly.' Schol. οὐκ ἐγκράν, οὔδὲ θρήνων βοή. — ἐπανέιν, 'will return,' i.e. be restored after a long interval. See sup. 216. Prof. Campbell translates, 'will mount for you,' i.e. the notes will rise high and clear.—ἀντίλυρον, 'responsive to,' the counterpart of the divine music.' Schol. ἀντίλυρον, ἀντίφωνον.

644. The MSS. add τε after Ἀλκμήνας, against the metre, and needlessly to the sense. 'Alemena's son by Zeus' may be compared with Aesch. Suppl. 313, τοὺς οὖν ὁ Δίος πόρτας ἐβαθμεῖ τις; where see the note.—σοῦν, formed perhaps on the analogy of στείρα, Aesch. Pers. 49. Mr. Blaydes gives σοῦν έφρείνεις, like σοῦθος, σοῦτος Ἀ. 1414.—πᾶσας ἀρετὰς, general valour, i.e. deficient in nothing that should distinguish a brave man.

648. εἴχομεν. We may best, perhaps, connect this with ἄμμενουσαί, 'whom we have kept waiting for, far from his city, and on the high sea, for more than twelve months.' But most editors follow the Schol., δν έκτὸς εἴχομεν τῆς πόλεως. Hercules had really been absent fifteen months (sup. 45), and the period of danger was thirteen months (v. 164), or (inf. 824) the expiration of twelve. The chorus had looked for his victorious return beyond that period, and they now hope that the breaking out of a furious war with Eurytus has freed Deianira from her days of anxiety.
653. 'Ἀργὸς ὀιστρηθεὶς. Schol. μανεὶς ὥσπερ τὸν Ὀιχαλίναν πόλεμον. Cf. Iph. Aul. 77, ὁ δὲ καθ’ Ἑλλάδ’ ὀιστρῆθας ἀφοῦ. If the metre of the antistrope, which cannot be trusted, would admit it, ἔρως would give a good sense, 'his love incited to passion by the charm that has been sent.' The α Ἀργὸς is made long after the epic use.—ἐξέλυε, 'has removed,' and, as it were, the anxiety she has felt. Wunder reads ἐπιπάνω ἀμεράν. Prof. Campbell well compares Aj. 706, ἐκλυεῖν αἰῶν ἄχος ἀπ’ ὀματῶν Ἀργῆς, and ἐξέλυεις δαμόν in Ord. R. 35.

657. For ἄντειν, used absolutely for the performing of a journey, see El. 1452. Aj. 607. The optative is by attraction, or rather it forms a part of the actual wish, 'May he not stop till he gets home!' 660—2. Nothing certain can be made of this very obscure and corrupt passage. None of the alterations proposed seem to have much probability. The ἔρως probably came from the familiar idiom ἔρως προφασεῖ, 'on a pretext.' But πρόφασις (II. xiv. 217) is a word very well adapted to πείδω, and to the persuasive influence of love-charms. Again, συνεκτείνω is a likely correction for συγκρατεῖς. Cf. v. 833. Possibly (we cannot say more) the poet wrote ἐπὶ μόλις πανίμερος ἣν πεθοῦσα παγκρίστω συγκρατεῖς ἔτη προφάσει θηρός.

ΔΗ. γυναῖκες, ὃς δεδοκα μὴ περαιτέρω πεπραγμέν’ ἢ μοι πάνθ’ ὡς ἀρτίως ἔδρων.

ΧΟ. τί δ’ ἔστι, Δηάνειρα, τέκνον Ὀινέως;

ΔΗ. οὐκ οἶδ’ ἀθυμῶ δ’, εἰ φανήσωμι τάχα κακόν μέγ’ ἐκπράξασ’ ἀπ’ ἐξπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σὸν Ἡρακλεὶς διωρημάτων;

ΔΗ. μᾶλιστά γ’ ὡστε μῆποτ’ ἀν προθυμίων.

663. In this scene Deianira, who has observed some unusual and alarming results from preparing the robe in the palace, describes her fears of what may happen now that it is too late to recall Iphicles.—περαιτέρω, sc. ἡ ἔκρης, 'too far.' Schol. πλεῖον τοῦ δέοντος.

668. οὐ δὴ τι κ.τ.λ. 'Surely it is not about something in your present to Hercules (that you are out of spirits)?' The dative depends on the noun, as in v. 603, and Aesch. Eum. 402, δόρυμα θηρώς τόκοις.

669. μῆποτ’ ἂν. More usually, ὡστ’ οὐκ ἂν παρανέσασιν.
διδαχεί τῷ παρασκευῇ λαβεῖν. 670

672. ἢν φράσις the MSS., for which either ἢν φράσα (ἐσται) θαύμα, or οὐν ἢν φράσαι (ἐν) θαύμα seems the most probable correction; and it is hard to choose. Perhaps indeed ὦν has crept in from a gloss in place of ἢν, 'to describe which would be a wonder you little think to hear.'

674. ἠνδυτηρα πέτλον, 'the state-robe.' So Hermann, who compares φωνικοβάπτειος ἠνδυτοῖς ἑσθήμαιν in Eum. 1028.—Ἀργῆτ', with the rare elision of the ι, can hardly be justified by tragic use; for in Ood. Col. 1435 it is easy to read τάδε εἰ θαυμήσατε μοι τελεθ', and παῦ' ἐμφ in Pers. 850 occurs in a passage of doubtful genuineness. And the Alcestis, in which Γοργών ὧν καρατήσῃ occurs, v. 1137, has much of the Satyric character in its composition; here too καρατησόν may easily be read. Wunder reads ἀργῆς—πόκας, Hermann ἀργῆτ',—πόκον, assuming a possible ellipse of λέγω.—ἐύρων for εὐερόφ is Löbeck's and Dindorf's correction from Ar. Αν. 121, ἐλ τίνα πάλιν φρασίας ἢμιν εὐέρων. Photius: εὐερόν εὐέρων.

678. ἢς. 'It crumbles (falls crumbling) from the top of the stone slab.' Schol. ὄς ἐστι λίθῳ θεμένη αὐτῷ, τοῦτο φρον. κατατηρεῖται ὅτι καὶ καὶ καταλέγεται, ἀπὸ τοῦ λίθου διαρέσε. Any flat table-rock is called σπιλᾶς. See Ant. 366. The intransitive use of φις, itself a rare verb, is without examples; cf. 698.—κατά, 'down from,' is wrongly rendered by some 'on to the stone pavement.'

681. πικραφ'γλαρχ'ζν, 'the piercing barb.' The middle verb προδιδαξάτο, Mr. Blaydes says, 'exerts its proper force, 'instructed me for the furtherance of his own designs.' Yet in Ar. Nub. 783 and Pind. Οl. viii. 59, the middle seems used for the active.

682. οἶδαν θεσμῶν, 'nothing in the rules laid down by the Centaur.'—γραφήν, an allusion to writing on bronze plates, of which some few early examples have come down to us.

687. ἐως ὡς. See sup. 164. Elmsley read ἐως νῦ, but no change is necessary.
εχρυσα μεν κατ' οικον εν δομοις κρυφη
μαλλω, σπασασα κτησιου βοτοι λαχνην,
καθεικα συμπτυξαοι άλαμπες ηλιου
κοιλω ξυγαστρω δαρων, ωστε ειδετε.
εισω δ' αποστειχουσα δερκοαι φατν
αφραστον, αζυμβλητον ανθρωπω μαθειν.
το γαρ καταγμα τυγχανω ρυφασα πως
της οιδο, οι προοχρον, εσ μεσην φλογα,
ακτιν ες ηλωτων' οι δ' εθαλπετο,
ρει παν άδηλον και καταερηκαι χθουν,
μορφη μαλιστ εικαστον ωστε πρωνος
εκβρωματ' αν βλεψειας εν τομη ξυλου.
τοιονδε κειται προτετες. εκ δε γης, οθεν
προικετ', αναξευοι θρομβωδεις αφρολ,
γλαυκης οπωρας ωστε πιονοσ ποτον
χυθεντος ες γην Βακχιας απ' αμπελου.
ωστ' ουκ εξω ταλανα ποι γνωμης πεσω'
ορω δε μ' ζργον δεινου εξειργασμενην.
ποθεν γαρ αν ποτ' αντι του θυησκων ο θηρ
εμοι παραεχ' ευνοαι, ης εληνηχ' υπερ;
ουκ εστιν· ολλα τον βαλοντ' αποφθισαι
χρηζων θελεγε μ'· ον εγω μεθυστερον,
οτ' ουκ ετ' αρκει, την μαθησον αρνυμαι.
μωνη γαρ αυτον, ει τι μη ψευσθησομαι

689. εν δομοις is certainly superfluous; but εν μυχοις, adopted by Mr. Blaydes, is very unlikely after εν μυχοις οικειων only just preceding. For οικειων and χρειαν, even with αριστεατων added to the former, can hardly be connected as action with precept.
690. κτησιου. It is probable that this epithet was reserved for victims kept in the house to be offered on the altar of Zeus Κτησιος, Aesch. Ag. 1038.
691. ξυγαστρω, 'a casket.' Hesych. ξυγαστρων κιβοιτων. A rare word; Mr. Blaydes cites only Xen. Cyr. vii. p. 109. Prof. Campbell takes it for 'a box with strong fastenings.'
692. φατυν Αφραστον seems a short way of saying χρυσα Αφραστον λαγειν, and there is antithesis between 'not to be described in speech' and 'not to be guessed at so as to understand it.'
693. καταγμα. 'The tuft.' From καταγαω, lanam deducere, applied to drawing down the thread from the wool on the distaff.
694. εικαστων, poetically used for δεραων.
695. δθεν, by attraction to the antecedent, for δεν.
696. The syntax is, ωστε (γηνουται αφρωλ) ποτων υψαρων χυθεντος εις γην. Prof. Campbell prefers to take υψαρων as a genitive of time, 'in blooming vintage-time.' But Schol. γλαυκην υψαρων των νεων οιων ειπεν δια την λαμπροτητα.
γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ. τὸν γὰρ βαλόντι ἀτρακτον οἶδα καὶ θεόν Χείρωνα πημήναντα, χωντερ ἀν θύγη, φθείρει τὰ πάντα κυώδαλ'. ἐκ δὲ τοῦδ᾽ ὦδε σφαγῶν διελθὼν ἴδος αἷματος μέλας πῶς οὐκ ὠλεὶ καὶ τόνδε; δοξῆ γοῦν ἐμῆ. καίτοι δέδοκα, κείνοις εἰ σφαλήσεται, ταύτη σὺν ὅρμῃ κάμε συνθανεῖν ἀμά. ζῆν γὰρ κακῶς κλύσουσαν οὐκ ἀνασχετῶν, ἣτις προτιμᾶ μὴ κακῇ πεφυκέναι.

715. Χείρωνα. He is called θεῖος τις in Prom. V. 1027. The story of his wounded foot is given in Ovid, Fast. v. 380.—χώστερ ἀν θύγη MSS., 'and even as it touches,' Prof. Campbell. This meaning is certainly doubtful; yet καὶ δυστερ ἀν θύγη, though cases may be cited of δυστερ used as δυστερ, has the difficulty of the masculine followed by τὰ πάντα κυώδαλα. Wunder reads χάστερ, Mr. Blaydes χώστερ, 'all (creatures) that it may have touched.' It is a difficult passage to form any decided opinion upon. Mr. Pretor takes χώστερ here to mean 'dummodo,' comparing Aj. 1117. Phil. 1330. Oed. Col. 1361.

717. ἵδος αἷματος, 'the poisoned blood,' seems at least as good as αἷματος, adopted by Mr. Blaydes from Wunder's conjecture. Prof. Campbell says, "Observe the repetition of the pronouns, τοῦδε, ὦδε, τῶδε, each with a different reference. It has the effect of bringing Nessus, the poison, and Hercules vividly before the mind." We might however read ἐκ δὲ τοῦδε ὦδε κ.τ.λ. The τοῦδε is to be construed with σφαγῶν, and means Nessus as contrasted with Chiron, 'the poison coming out from this Centaur's throat-wound is as sure to destroy Hercules as it destroyed Chiron.'

720. ὅρμῃ, 'impulse,' 'cause for action.' Wunder's feeble conjecture, ταύτη σὺν ἀκμῇ, 'at this very moment,' has little to commend it.—ταύτη is plausible, but as a change hardly necessary.

723. ΄ἔργα δείων are, perhaps, 'serious undertakings,' i.e. acts done with a grave issue depending on them. Κρὶνειν τὴν ἐλπίδα is best rendered 'to interpret (unfavourably) one's fears before the event,' Prof. Campbell translates, 'to condemn your hope.' The Schol. explains κρίνειν by αἰρέσθαι, 'to adopt the notion of harm.' For ἐλπὶς in the bad sense cf. Orest. 859, ὅμοι, προσῆλθεν ἐλπὶς, ᾧ φοβουμένῃ πάλαι τὸ μέλλον ἐξετηκόμην γόοις. But Delanira purposely takes ἐλπὶς in the sense that admits of a possibly favourable issue: 'There is no hope, that justifies any confidence, in plans which (like mine) have been unwisely undertaken.' She is quite full of the desponding view, being thoroughly frightened by the portent she has seen.—Like χορηγεῖν, προβε- νεῖν governs an accusative of the object from the idea of a patron or introducer of a stranger. See Oed. R. 1483. Eur. Ion 335, ἡμίσεις τῆλα προβενήσαμεν.

727. μὴ ἐξ κοινωσίας, like ὅς ἐκ ταχελας, sup. 385, 'in mistakes that are not intentional the resentment (at the harm done) is mild; and that is the sort of anger you ought to meet with.' Mr. Blaydes seems right in reading σι for σε. But πέπειρον ἢς is a change wholly arbitrary.
Here we have the germs of the doctrine in Aristotle’s fifth book of the Ethics, that injustice, to be real, must be intentional. See also Thuc. iii. 40, ἔγνωμοι δ’ ἐστὶ τὸ άκούσιον.

729. τοιαῦτα δ’. ‘Aye, that is what may be said, not by one who has taken a part in the mischief done, but by one who has nothing serious the matter at home.’ The MSS. give οἴκοις, which Wunder and others after Wakefield alter to the adverb. Neue defends the dative by ἣς έν μέσῳ πάρων. v. 561. Mr. Blaydes reads τοιαῦτα τὰν, but a similar use of δὲ is cited from Oed. R. 379.

731. τὸν πλεῖον. See Phil. 576. Oed. Col. 36.

734. ἐκ τριῶν ἐν. Here we have an instance of the sophistical divisions that were coming into vogue.—σε, ‘with respect to you,’ is made the object of εἰλήμην instead of the subject to εἶναι.

737. ἀμείβεσθαι. ‘That you had got instead of those you now have.’ Mr. Blaydes translates, ‘that you would get in exchange.’

738. τί δ’ έστιν κ.τ.λ. ‘Why, what is there, my son, on my part (proceeding from me) that is disliked by you?’ Nothing can be uglier than Mr. Blaydes’ πρὸς γ’ ἕμων ξειραγμένον.

741. έκφερείν λόγον is not merely ‘to utter,’ but ‘to divulge’ some words that should be kept secret. So Hippol. 295, εἰ δ’ έκφεροι σοι συμφορά πρὸς δρασεῖς, λέγει, οὐ ιταρτοὶ πράγμα μηκυθή γάρ. The notion here seems to be, ‘What fatal secret have you proclaimed?’ viz. one that should not have been told by a son to a mother.

743. τί φαινέτιν. ‘What has been realized who can make non-existent?’ Schol. τῶς δὲ τις μὴ γεννήσαι ποιήσειν; He therefore read ἀγέννητον from γίνεσθαι, not δύνατ’ ἀγέννητον, from γεννᾶν. Prof. Campbell cites the verse of Agathon in Ar. έθ. vi. 2, ἀγέννητα ποιεῖν ἄσω δ’ ἡ παραγμένα.

747. κατὰ γλῶσσαν. ‘In the way of
Α. που δ' ἐμπελάζεις τάνδρι καὶ παρίστασει;
Τ. εἰ χρή μαθεῖν σε, πάντα δὴ φωνεῖν χρεών,

νύχθις ἄγων τρόπαια κάκραπτιναι,
ἀκτή τις ἀμφικλυστὸς Ἑὐβοΐας ἄκρον
Κηναίον ἔστω, ἐνθα πατρῷ Δω
βομοὺς ὑρίζει τεμενιάν τε φυλλάδαν.

750 μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
κηρὺς ἀπ' οἴκων ἱκετ' οἰκεῖοι Δίχας,
τὸ σον φέρων δύρημα, θανάσιμων πέπλον
ὁν κεῖνος ἐνδος, ὃς σὺ προζεφείσος,
ταυροκτονεῖ μὲν δῶδεκ' ἐντελεῖς ἐχών
λείας ἀπαρχῆν ψοῦς· ἀτὰρ τὰ πάντα ὁμοῦ
ἐκατὸν προσῆγε συμμιγὴ βοσκήματα.
καὶ πρῶτα μὲν δείλαιος, ἵπποι φερεῖν,
κόσμῳ τέ χαιρών καὶ στολῇ, κατησχετο
ὅπως δὲ σεμιβὼν ὄργυν ἐδαίετο.

755 talk,' or gossip. So Aesch. Cho. 258,
γλώσσας χαίρω δὲ πάντα ἀπαγείλῃ τάνδρι
πρὸς τοὺς κρατοῦσας.

748. ἐμπελάζεις. 'Where did you get near enough to my lord to stand
by his side?' Schol. παρίστασα, ἀστὶ τοῦ
πλατύν γέγονα. Professor Campbell,
in a good note, calls attention to the
anxiety of Deinaira to hear even the
worst.—Mr. Blaydes, with good reason,

756. ταυροκτονεῖ μὲν. 'He commences
by offering twelve entire cattle which he
had there, as the first-fruits of the spoil
taken; though in all he brought to the
spot a hecatomb of mixed victims:'—
ἀμοῦ, with συμμιγῆ, is superfluous; but
the poet means he brought sheep and
goats together with bulls, the whole
amounting to one hundred. Cf. Aj. 53,
ἡμικείματα λελᾶ ἐστι κακοῦ καλοῦντον
φιλορήματα. Here the 'maxima taurus victima'
falls first.

754. ἀθυμοὶ γὰρ ἄθυεσιν.

760. ταυροκτονεῖ μὲν. 'He commences
by offering twelve entire cattle which he
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φιλορήματα. Here the 'maxima taurus victima'
falls first.

761. ἀθυμοὶ γὰρ ἄθυεσιν.

765. σεμιβὼν ὄργυν, viz. ἄθυ., 'when
the blood-fed flame began to blaze up
from the consecrated offering and from
the resinous wood.' The slices of meat,
61. \(\text{πλοξ \ αἰματηρά κάτῳ πιείρας δρύος, iδρως \ ἀνήε χρωτὶ καὶ προσπτύσσεται}
πλευρατίνων \ ἀρτικὸλλος \ ὡστε \ τέκτονος, χυτῶν ἀπαν κατ᾽ \ ἀρθρον \ ἡλθε \ δ᾽ \ ὀστεῶν \ ἀδαγμὸς \ ἀντίσπαστος' \ εἴτα \ φωνίας \ ἔχθρας \ ἐχθνής \ ἱσός ὡς ἑδαύντω, ἑνταῦθα \ δὴ \ 'βόστε τὸν \ δυσδαίμονα \ Δίχαν, τὸν \ οὐδὲν \ αἰτίων \ τοῦ \ σοῦ \ κακοῦ, ποῖας \ ἐνέγκοι \ τόν \ μηχαναῖς \ πέπλον' \ ὅ \ δ᾽ \ οὐδὲν \ εἰδὼς \ δύσμορος \ τὸ \ σὸν \ μόνης \ χάρμη' \ ἔλεξεν, \ ὡσπερ \ ἦν \ ἑσταλμένον. \)

770. \(\text{ἄδαγμὸς} \) has been restored from Hesychius and Moeris for \(\text{δαγμὸς}. \) Yet Hesychius has \(\text{δαγμα} \varepsilon \betaωμα}, \) though he wrongly refers it to \(\deltaδος. \) See Curtius, Etym. 716, who regards the \(\alpha \) or \(\delta \) as prothetic, the root being \(\betaακ. \) \(\text{ἀντίσπαστος, 'convulsive,' gives the notion of} \) violent rending from pulling in opposite directions.

771. \(\text{ἐχθράς} \varepsilon \chiθνής \) ἱσός. Hyllus did not actually know that the robe had been poisoned. He uses a term to express its baneful effects which is correct, as a matter of fact, but derived only from his own idea of what it might be, 'the poisonous stuff on the robe.' If we do not accept this view, we must either suppose the poet had forgotten himself, or we must put a full stop at \(\deltaδαύντω, \) which seems to me to spoil the passage; 'and then, like the poison of a deadly hateful hydra, it began to prey upon him,' 'to eat his vitals,' Schol. \(\text{ὡς καθήций αὐτῶν} \) \(\delta \) \(\text{ἰσός.} \) Cf. v. 1088.

773. \(\text{τοῦ} \) \(\text{σοῦ} \) \(\text{κακοῦ, 'of the mischief done by you.' This is said with special emphasis and bitterness.—With} \) \(\text{ποιαῖς} \) \(\text{κ.λ.α. supply} \) \(\text{ἐρωτῖν.} \)

774. \(\text{ποιαῖς} \) \(\text{μηχαναῖς} \) may mean either 'how he came to bring such a robe as \(\text{that,}' \) or (with Mr. Blaydes) 'with what evil design he had brought it.' Wunder, 'what he had done to the garment,' to make it deadly.

775. \(\text{τὸ} \) \(\text{σὸν} \) \(\text{μόνης}. \) 'Yours and no other's,' Prof. Campbell; who renders the following clause 'even as it was sent,' rather than 'as command had been given him.' In the scholium we should probably read \(\text{ὡς ἐπέσατο} \) \(\text{ὑπὸ} \) \(\text{σοῦ} \) \(\text{for} \) \(\text{ὡς} \) \(\text{ἀκισταται}. \)
κάκεὶνος ὃς ἦκουσε καὶ διώδωνος ὁ παραγμός αὐτοῦ πνευμόνων ἀνθήψατο,
μάρφας ποδός νυν, ἀρθρον ἂν λυγίζεται,
βυτεὶ πρὸς ἀμφίκλυστον ἔκ πόντου πέτραν
κόμης δὲ λευκῶν μυελῶν ἐκράινει, μέσου
κρατὸς διασπαρέντος αἰματὸς ὀμοῦ.
ἄπας δ' ἀνθρυπήμησε ποίμυχη λέως,
τού μὲν νοσόντως, τοῦ δὲ διαπεπραγμένον
κοὐδεὶς ἐτόλμα τάνδρος αὐτὸν μολεύν.
ἐστάτο γὰρ πέδουδε καὶ μετάρσιος,
βοῶν, ἰὐζων' ἀμφὶ δ' ἐκτύπου πέτρα
Δοκρῶν ὄρειοι πρῶνες Εὐβοίαις τ' ἀκραί.
ἐπεὶ δ' ἀπείπε, πολλὰ μὲν τάλας χθοὺ
ῥίπτων ἐαυτόν, πολλὰ δὲ οἰμωγή βοῶν,
τὸ δυσπάρευνον λεκτρόν ἐνδοτούμενον

777. ὃς ἦκουσε. The idea in his mind was, 'then take that for bringing it.' It was not a mere act of rage, or frantic agony, but of revenge.
778. ἀνθρόφατο, 'had got hold of him.'
779. ἐτόλματο 'Where the plant joins in the socket.' From λόγος, an osier. The term was perhaps used by wrestlers and pancratists. Cf. Theoc. i. 97, τὸ θῶν τῶν ἐρωτα κατείχον.
780. ἐστάτο the MSS., which Dindorf, Wunder, and Campbell retain. The metre requires this form in the Homeric verse ἀνερβάτουν ἦλα πηδά.—ἐκ πόντου ἐστάτον to be construed, of course, with ἀμφίκλυστον. See v. 752. Whether πόντος means 'towards' or 'against,' may be doubted; but the difference is not great.
781. ἐκράινει. 'He dashes out,' 'causes to come spattering out of the skull,' like rain-drops. Schol. ἀνθρόπους τῶν ἐγκέφαλων ἐκράινει, κατὰ μέσον (μέρος Μ.Σ.) τῆς κεφαλῆς διασχισθεῖσας. This explanation is perfectly right. Compare Eur. Phoen. 1158. Tro. 1177. Sophocles, as is his wont, uses a word containing more meaning than the simple and natural one, μέσου κρατὸς διαρραγέντος, because the fragments of bone were scattered about from the fracture. Mr. Blydes seeks to make "the construction easy and the sense intelligible" by reading μεσὸν for λευκῶν and διαρραγέντος for διασπαρέντος, and he calls the passage "most undoubtedly corrupt." Prof. Campbell understands (as I myself formerly did) μέσον κρατός for τοῦ ἐν μέσῳ κρατί, the pulp or contents of the brain-pan. The subject to ἐκράινει without doubt is Hercules.
789. ἐστάτα. 'He was dragged (by the violence of the pain; cf. 770) to the ground and (lifted) above it,' viz. he leaped up or flung himself down in his agony. Here also we have the actions of pancratists described, who hoist (ἀφέλοντο) or tug down (καθαροῦσοι) their antagonists.
791. ἐνδοτούμενος. 'Revolting that ill-assorted marriage with such a luckless woman as you.' Properly, 'cutting up,' dividing into portions. The word is first used in Aesch. Thes. 574, where it is used in its primary sense of separating the name Polynices into the two component parts πολύ and νέος for the purpose of a taunt. From its signi-
ficence as well as metrical convenience it was used in several other tragic passages. See Oed. R. 205.

794. ἐκ προσέδρου λ. 'After the smoke that had settled over him had passed away.' The mention of this, says Prof. Campbell, "adds to the grim vividness of the picture." But we might construe διάστροφον ἐκ λυγνύος, 'distorted by the effect of the smoke.'

799. μὲ β. Prof. Campbell and others retain the MS. reading μὲθες, 'put me out of the way.'

800. μὴ τις δῆσε. See v. 96.

801. εἰ δὲ κτ.λ. 'Or, if not that, at least, if you have any pity, take me out of this (strange) land immediately; don't let me die here!' The deliberative conjunctive with the negative stands, in the first person, for μὴ ἔστησι μὲθες. Cf. Eur. Troad. 179, μὴ — ἐκ αἴγεσιν ἀλγυνθῶ.

810. ἀναβαλεῖς. 'Since you yourself have made it right for me to do so,' lit. 'thrown this very justice as a shield (πρόβαλημα) before my action.' The word is variously explained, and as usual, there was a variant ἀναβαλεῖς. The Schol. renders the former by προτέρα ἀπεργίας, the latter by φθάσεα (I. ἐφθάσας) τὴν δίκην καὶ οὐκ ἐξεδέξω.

814. The chorus think that by silently withdrawing herself Deianira avows the crime with which she has been unjustly charged by Hyllus. In fact, she goes to commit suicide at once, not because she had intended wrong, as he supposed, but because she finds she had made a fatal mistake.
816. *adv.* This has no emphasis, though standing at the beginning of the verse; and it shows, among other indications, that an iambic ἰσίς was pronounced according to the connected sense rather than according to the divisions of the verses. The syntax is, γένοιτο *adv.* οὗρος ἐρπούσῃ ἄπωθεν ὁρθαλμῶν.—καλῶς, 'even as she ought to go;' as if he had said, καλὼς γὰρ ἐρπεί ἀφ ἡμῶν. Quod finustum sit nobis, Linnwood. Some, with the Schol., read καλῆς, against all the MSS.

817. ὅγκον, 'the empty boast, for 'tis nothing else' (Ἀλλως).—μητρφῶν, of course, means ἱνομα μητρᾶς, with which ἤτις—δρᾶ, quae nihil ut mater faciat, agrees.

819. ἀλλὰ κ.τ.λ. 'No! let her go, and good-bye to her!'

821. The leader of the chorus, addressing the rest, calls attention to the fulfilment of an oracle which said that Hercules should rest after the twelfth ploughing-time. No doubt, the twelve lunar months are meant, and the sungod was supposed to rest at the end of the year. But ἔρτος is sufficiently ambiguous; before, v. 164, 'a year and three months' was specified, while here the epithet τελεόμενος means the same, that the whole of the twelve months or seasons were to close. The Schol. rightly took the expression to mean 'a year of twelve full months.' But he adds, καί (1. ἦ) ἔρτος ὁ ἐναυς, ἀπὸ τοῦ ἐπάζ κατ' ἐναυς ἀφόι. The commentators appear to take ἔρτος for 'the twelfth year.'

Ibid. ὅ olov. 'See how the fulfilment of the divine warning given by foreknowledge long ago has suddenly come upon us!' For πρόνοια applied to any divine declaration see Aesch. Ag. 684. Eur. Phoen. 637. So too ἐλακέν is an oracular word; 'which declared that, when the twelfth season of full months should be coming to an end, it would bring about a respite from his toils for the own son of Zeus.' For 5 τε (the epic δὶς τε) some read ἄ τε, viz. πρόνοια, which better suits the metre of 834. Prof. Campbell takes τελεῖν intrinsically, 'would terminate.' By ἀβαδόχας, 'the taking up in turn by another,' the cessation of a former task is implied; cf. 30.

828. κατασκεψις. The Schol. takes this as a neuter verb, ἀσφαλῶς νῦν ἰμῖν ἀπολαμβανει, and προσπνει. Rather, perhaps, 'it' (the oracle) or 'he' (the god) 'is bringing on these events surely in their course.' See Prom. V. 965, ἐσ τάδε αὐτῶν πνευμάτος κατασκεψις (al. καθόρμισας). So too Linnwood, ad even- tum perdurii deus.

830. ἐπὶ ποτ. The MSS. give ἐπὶ τοῦ.
So Kov to not 83.) fatal Solar 840 (on we en...

\[ \text{\textbf{TRAXINIAI.}} \]

\[ \text{ei yáρ σφε Κενταύρου φονία νεφέλα} \]

\[ \text{άντ. α.} \]

\[ \text{χριεί δολοποίος ἀνάγκα} \]

\[ \text{πλευρά προστακέντος ἰδώ,} \]

\[ \text{διν τέκετο θάνατος, ἐπρεφε δ' αἰόλος δράκων,} \]

\[ \text{πῶς ὄδ' ἄν ἀελίου ἑτερον ἡ ταυν ὄνοι,} \]

\[ \text{δεινοτάτῳ μὲν ὑδρας} \]

\[ \text{προστετακώς φάσματι, μελαγχαῖτα τ' ἀμμιγά νῦν αἰκίζει} \]

\[ \text{[Νέσσου θ' ὑπο] φονία δολόμυθα κέντρ' ἐπιζέ-} \]

\[ \text{σαιτα;} \]

\[ \text{διν ὁδ' ἀ τλάμων ἄοκνον} \]

\[ \text{στρ. β'}. \]

\[ \text{ποτ' ἐτ' κ.τ.λ. Mr. Blaydes says, "Certainly ποτ' seems unsuitable here," and} \]

\[ \text{he reads φας ἐτ' ἐπίσονον, Wunder φας ἐτ' ποτ' ἐτ' πόνω. There is a slight} \]

\[ \text{hypothesis, on account of the metre, for ποτ' γάρ ἐν ποτ' ἐν μη λέσσων ἐτ' ἐχαί κ.τ.λ. Cf. v. 158.—δανι, postquam} \]

\[ \text{mortuus est.} \]

\[ \text{832. δολοποίως ἀνάγκα is not 'a} \]

\[ \text{treacherous fate,' or 'fate working by} \]

\[ \text{guile,' but a domestic trouble ('fix,' as} \]

\[ \text{we say) that caused her to use craft.} \]

\[ \text{Compare μήις τεκνίαναι, Aesch. Ag. 155. Schol. ἡ ἀνάγκη τῆς Δηνέωρας,} \]

\[ \text{ἡ μετὰ δόλου τεχνείανη. This is now} \]

\[ \text{said 'to anoint him with a fire-cloud made from the Centaur's gore.' It} \]

\[ \text{is only by accepting the 'Solar Myth' (on} \]

\[ \text{which see Introduction) that we can} \]

\[ \text{hope to understand this. If the scorch-} \]

\[ \text{ing garment is a bright red cloud, and if the} \]

\[ \text{Centaurs themselves represent the} \]

\[ \text{monstrous forms assumed by cumul-} \]

\[ \text{clouds, then the 'fatal fire-mist' is but} \]

\[ \text{an example (and it is an interesting one) of the} \]

\[ \text{unconscious fitness of expressions to a} \]

\[ \text{myth which the poet himself had} \]

\[ \text{no conception of, but which he borrowed} \]

\[ \text{from earlier accounts.} \]

\[ \text{833. πλευρά κ.τ.λ. 'By a poison ad-} \]

\[ \text{hering to his side, which was born of} \]

\[ \text{Death and nursed by the speckled snake} \]

\[ \text{(the Hydra).' Lobeck's correction, ἐπρε-} \]

\[ \text{φε for ἑτεκε, has been adopted by} \]

\[ \text{Mr. Blaydes, as well as by Dindorf and} \]

\[ \text{Wunder.} \]

\[ \text{837. προστετακώς. Lit. 'stuck to,'} \]

\[ \text{like melted wax. Schol. προσκεκλαθή-} \]

\[ \text{μένον τῷ ἐφ' τῆς ὑδρας. The sense is,} \]

\[ \text{'if he has been brought into contact} \]

\[ \text{with the poison of that horrible monster} \]

\[ \text{the hydra (φάσματι ὑδρας), while at the} \]

\[ \text{same time the stinging and deadly} \]

\[ \text{venom of the dark-haired Centaur (Nessus' blood) combines to torture him} \]

\[ \text{by boiling up on his body.'—ἀμμιγα,} \]

\[ \text{viz. the one mixed with the other in} \]

\[ \text{the death-wound, v. 573. There ap-} \]

\[ \text{pears to me no difficulty in φάσμα,} \]

\[ \text{monstros. Cf. 508, φάσμα ταραν.} \]

\[ \text{Mr. Blaydes reads χρολαματι, and Prof.} \]

\[ \text{Campbell thinks the manifestation of} \]

\[ \text{the hydra's power was in the mind of} \]

\[ \text{the poet.—αικίζει depends on εἰ, v. 831.} \]

\[ \text{840. The words Νέσσου θ' ὑπο indicate} \]

\[ \text{some corruption. By omitting} \]

\[ \text{them, and adding ἐν in v. 830, both} \]

\[ \text{sense and metre are fairly well restored.} \]

\[ \text{Dind. reads θηρός ὁλόεντα κέντρα, but} \]

\[ \text{δολόμυθα clearly refers to the deceitful} \]

\[ \text{promise of the dying Centaur, v. 575.} \]

\[ \text{To say "the epithet does not suit} \]

\[ \text{κέντρα' (Mr. Blaydes) is not to see the} \]

\[ \text{versatility of tragedy in the cases of} \]

\[ \text{epithets; cf. v. 818.} \]

\[ \text{841—4. For ὅθι we might fairly} \]

\[ \text{(except for the metrical difficulty of the} \]

\[ \text{antistrophe, v. 854) read ἀντ'—προσ-} \]

\[ \text{έλαιβε, and translate thus: 'Of these} \]

\[ \text{plans (for securing his affection) the} \]

\[ \text{unhappy woman, seeing a great and} \]

\[ \text{speedy wrong from a new marriage that} \]

\[ \text{was rushing on the house, undertook} \]

\[ \text{part herself, while part, coming from} \]

\[ \text{the suggestion of another (Nessus) for} \]

\[ \text{a reunion that has proved fatal, she now} \]

\[ \text{doubtless bewails.' Schol. ἐν την βλά-} \]

\[ \text{βην ὅρφα α' Δηνέωρα τοῖς οἰκίσι συμ-} \]

\[ \text{βώσας, ἀντιν μὲν (ἀντι μὲν?) ἐξαρχή ϊ} \]

\[ \text{συνέδετω, ἐκ κατασκευὴς δ' τῆς Νέσσου} \]

\[ \text{kai τῆς τοῦτον φωνῆς γενομένων, ὥς δὴ} \]

\[ \text{θέλει ἐπὶ τὸ διαλλάττειν ἀντὶ τὸν Ηρακλέα,} \]

\[ \text{E} \]
meγάλαν προσορώσα δόμουι βλάβαν νέων 
αὐτοσόντων γάμων τά μέν οὔτι 
προσέβαλε, τά δ' ἀπ’ ἀλλόθρουν 
γνώμας μολοντ’ ὀλεθρίαις συναλλαγάς

η̃ ποὺ ὄλοα στένει,
η̃ ποὺ ἀδιών χλωράν 
tέγγει δακρύων άχναν.

ά δ’ ἐρχομένα μούρα προφαίνει δολίαν καὶ μεγάλαν 
ἄτας.

ἐρρωγεν παγὰ δακρύων,
κέγυται νόσος, δ’ πότοι, οἶδ’ ἀναρσίων 
οὕτω ἀγακλείτων Ἡρακλείους

ἐπέμολε πάθως οἰκτίσαι.

ιὐ κελαυνά λόγχα προμάχον δορὸς,
ά τότε θοὰν νῦμφαν 
ἀγαγε ἀπ’ αἰτεινᾶς 
tάνδ’ Οἰχαλίας αἴχμα.

ά δ’ ἀμφίπτολος Κύπρις άναυδος φανερὰ τὸν’d’ ἐφανὴ 
πράκτωρ.

λίαν ἀδῷρσαι καὶ στένει. If we read προσέβαλε, suscepi, the negative, which is necessary to προσέβαλε, will not be required. Nauck also suggests οὐ̃̃ for οὔτι. Prof. Campbell gives οὐδαμά, and translates, ‘whereof part was in no way apprehended,’ supposing that προσέβαλεν γνώμην οὐ̃̃ τῶν νοῦν is meant. And so the Schol., οὐ̃̃ ἔγων, οὐ̃̃ συνήκεν. Wunder reads προσέβαλεν, but translates it, ‘she did not receive this one.’ In v. 841 Linwood and Blaydes adopt Musgrave’s reading ἄν—ἀκοννοι, quorum securae.

846. Blaydes and Dindorf read οὐδαμά for ὀλεθρίαις, after Wunder.

848. τέγγει, a wrong word purposely used on the principle of affinity of meaning; cf. Αἰ. 55, ἱκέων πολύκερων φόνον, and ib. 376, ἐρμίνων αἶμα’ ἐθέων. He should here have said τέγγει παρήδεις χλωρέ ἄχνε δακρύων, ‘the dew of fresh tears.’

849. προφαίνει κ.τ.λ., ‘warns us that a fatal mistake through the fraud of another has been committed.’

854. By reading φαινότων and οὖδαμά in v. 843, and in this verse ἄδως ἔγωνον for Ἡρακλεύως or Ἡρακλεία, which seems to be a gloss, sense and metre may be restored: ‘A disease has spread, ye gods! such a suffering as hath never yet come from his enemies upon the renowned offspring of Zeus to earn our pity.’ Many violent changes have been proposed. The Schol. seems to have found both ἀπέμολε and ἀπεμόλη, which he explains οἶων οὐδέποτε ἀπό τῶν πολέμων γένοτο. Wunder reads αἰκίασαι for οἰκτίσαι.

856—0. It is strange that λόγχα, ‘a spear-point,’ cuspis, should be said to carry off a bride αἴχμα, by the spear; yet such periphrases are in fact common; see inf. 964—7, and on Αἰ. Cho. 32. Prof. Campbell renders αἴχμα ‘through stress of war.’ By the epithet θεὸν nothing more seems meant than the rapidity and suddenness of the voyage.

860. φανερὰ κ.τ.λ. The goddess of love, silently attending the bride, and then unseen and unheard, has now been clearly proved to have been the doer of all this. Cf. v. 251.
O. pòteron ègw mátamos, ἥ κλών τυφὸς
οὐκτοῦ δὲ οὐκὼν ἀρτίως ὄρμαις; τὶ φημι;

hcphe tis ouk àσμον, ἀλλὰ ἀσυτυχὴ
cakvitou eísw: kai ti kaunízei stégy.

ζύνες δὲ
tínd' òws àýchê và καὶ συνωφρυμένη
χωρεῖ πρὸς ἡμᾶς γραία σημανοúσα τι.

ΤΡΟΦΟΣ.

ἀ παίδες, ὦς ἄρ' ἡμῖν οὐ συμκρῶν κακῶν ἦξεν τὸ δόρον Ἡρακλεί τὸ πόμπιμον.

ΧΟ. τὶ δ', ὧ γεραϊά, καυμοποιηθέν λέγεις;

ΤΡ. βέβηκε Δηνέυρα τὴν πανυστάτην
̄οδὼν ἀπασῶν ἐξ ἀκινήτου ποδός.

ΧΟ. οὐ δὴ ποθ' ὦς θανοὺσα; ΤΡ. παντ' ἀκήκοας.

ΧΟ. τεθυκεν ἢ τάλαινα; ΤΡ. δευτερον κλύεις.

ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς;

ΤΡ. σχετιλώτατα πρὸς γε πρᾶξιν.

ΧΟ. εἰπὲ τῷ μόρῳ,
γῦναι, ἐνυτρέχειν.

ΤΡ. αὐτὴν διηρήσωσε.

ΧΟ. [tis] θυμὸς, ἥ τίνες

866. οὐκ ἄσμον, ἀλλὰ κ.τ.λ. 'Not
indistinct (obscure in its import), but
(plainly) boding unhappiness; and there
is something unusual in the house.' More
fully, ἀλλὰ σαφῶς δυστυχῆ.

869. ἄβης. 'Not with her wonted
(cheerful) look, but with gloom on her
brow.' Schol. παρα τὸ ἐθὸς. Mr. Blaydes
gives ἄδης, with Wunder and Dindorf,
which seems to him "a certain corre-
tion," but not only is it not a tragic
word, but its meaning, 'disagreeable,'
is quite alien from the passage.

870. Prof. Campbell retains σημανοῦσα,
which, no doubt, is defensible. In Aesch.
Ag. 26 the MSS. vary between σημανῶ
and σημαινῶ.

873. καυμοποιηθέν is formed contrary
to analogy, although the critics do not
object. Cf. v. 891. Perhaps, καυν, ἡ
πάδεν λέγεις, 'or what makes you say
it?' like the Homeric τὸς πόδεν εἶσ &c.

875. ἐξ ἀκ. ποδὸς is 'without stirring
a foot,' a phrase added to qualify βεβηκέν.

878. τάλαιν' ὀλεθρία. 'Poor ruined
one,' Campbell. Rather, 'Unhappy
in her death!' i.e. in being so soon dead.
The remark applies, of course, to Dei-
nira.

879. σχετιλώτατα. 'Most wretchedly,
as for doing the deed.' The
adverb is perhaps corrupt: σχετιλώτατο
γ' ἐσ πρᾶξιν, Mr. Blaydes, who cites
a conjecture of Hermann's, σχετλίη, τὰ
πρὸς γε πρᾶξιν. Wunder reads ἀλαστα.
—ἐνυτρέχειν, poetically for ἐνυστευχε, 'she
met with.'

881. Perhaps, θυμός, ἥ τίνες νῦν κ.τ.λ.,
'Was it anger, or what emotions, that
helped to kill her by the point of an ac-
nursed weapon?' This passage is suffi-
ciently difficult; the chorus seems to
assume that the deed was done, as indeed
it was, with a sharp weapon. The
νόσου τάνδ᾽ αἰχμᾶ
βέλεος κακοῦ ἔσειλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον
ἀνύσασα μόνα;

TP. στονόσεντος ἐν τομᾷ σιδάρου.

XO. ἐπίδεσ, ὃ μάταιε, τίνδε τήν ὑβρίν;

TP. ἐπείδον, ὡς ἥ πλησία παραστάτις.

XO. τίς ἢν; πῶς; φέρ᾽ εἰπέ.

TP. αὐτῇ πρὸς αὐτῆς χειροποιεῖται τάδε.

XO. τὶ φωνεῖς; TP. σαφηνή.

XO. ἐτεκεν ἐτεκεν μεγάλαν
ἀ νέορτος οἶδε νύμφα
δόμους τοιῶν Ἐρωνύν.

TP. ἀγαν γε' μᾶλλον ὃ εἰ παροῦσα πλησία
ἐλευσες οἴρ᾽ ἐδρασέ, κάρτ᾽ ἄν ἡ κτισας.

XO. καὶ ταῦτ᾽ ἐτή τις χείρ γυναικεία κτίσαι;

TP. δεῦως γε' πεύσει δ᾽, ὥστε μαρτυρεῖν ἐμοί.

ἐπεὶ παρῆλθε διωμάτων εἴσο μονῇ,
καὶ παῖδ᾽ ἐν αὐλαίς εἶδε κοῖλα δέμνα
στορυνυθ', ὅπως ἁψορρον ἀντώῃ πατρὶ,
κρύφασ᾽ ἑαυτὴν ἐνθα μή τις εἰσίδοι,

weapon and the provocation, θυμός, are
together said ἔσειλε. The MSS. how-
ever give ταῦθα αἰχμὰ, of which nothing
can be made, beyond the version of
Prof. Campbell. 'What rage, what mad-
ness prompted her in seizing this evil-
pointed weapon?' Thus he explains
ἔσειλε αἱ μεταλίπος ἢν τοῦ ἔλειν. Per-
haps, ἃπ' αἰχμῶν ἔσείλε; 'Was it a
sharp weapon that she took up besides?'
For θυμός or νόσος might in itself be
fatal.

886. μόνα ἀνύσασα, 'if she had no one
to help her in doing it.'

887. μάταιε, 'foolish one,' 'vain talker.'
The chorus does not believe the news,
and asks if the nurse saw the outrage
with her own eyes? — ματαια the MSS.,
corrected by Hermann.

890. τίς ἢν; i.e. τοια τίς ἢν ἢ βρίσ; Wunder reads τίς ἢνε; φέρ᾽ εἰπε, on
his own conjecture, supplying τήν ὑβρίν.

891. χειροποιεῖται. This is another
form against analogy; see v. 873.

898. The emphasis γυναικεία exempts
this and the next verse from the charge
of weakness that has been brought
against them. 'And did any woman's
hand have the courage to do this?'—
'Do it? Yes, and in a terrible way too!'
The reference is to v. 886. Wunder and
Prof. Campbell agree in condemning τίς,
without much reason, I think.

900. παρῆλθε, the MSS. reading, is
rightly retained by Prof. Campbell.
Others give ἐπεὶ γὰρ ἔλθε with Herm-
mann. The regular word for entering
a room is παρελθεῖν. See on Eur. Med.
1137.

901. κοῖλα, yielding in the middle,
like a hammock. This he did, that he
might 'go back to meet his father,' who
was returning. A man might say, 'I
am getting a bed ready that I may go
and fetch a patient.' Mr. Blaydes "can-
not make anything of these words," and
agrees with Wunder that they are corrupt.

903. ἐνθα μὴ κ.τ.λ. See on v. 800.—
she exclaimed with loud sobs that she was now desolate,' lit. 'had become friendless,' both husband and son being lost to her.

903. ἦτον φάσεων γνωσμισμένω τετίγισσελ; see Phil. 289, πρὸς δὲ τῶν δὲ μαύρῳ νεφεσταδίς ἄρρεκτος. 'She burst into tears whatever implements she had touched which formerly, poor soul! she had used.' Either the sacrificial vessels or the implements of the loom may be meant: the sight of either, no longer to be used by her, would excite sentiment and emotion. Schol. ιστοῦ δὲ οὐκ ἐφ' ἡπτέτο, διὰ τῶν κατασκευασθέντα πέπλων ἐπὶ συμφοράς. (The last words seem to belong to κλάει.)

911. τὰς οὐσίας, in the plural, seems strange. Reiske proposed ἐστίας. We might read τῶν τῆς ἀπαίδων, or καὶ τῆς ἀπαίδως — οὐσίας. Perhaps indeed the verse is interpolated. For ἀνακαλομένη, 'again and again appealing to,' Wunder, followed by Mr. Blaydes, perversely reads ἐγκαλομένη, 'reproaching herself for her lot.' Cf. Eur. Med. 21, ἀνακαλεῖ δὲ δεξάμεν πίστιν μεγιστην. The sense is, that having lost her husband, and virtually her son too, all hopes of other children were gone; cf. Antig. 311. El. 1120.

914. ἐπεσκιασμένη. Here used in a medial sense, perhaps, 'having my eye protected by shade,' lit. 'having an eye over-shaded so as to be unnoticed by her.'

921. ὑμᾶ is here emphatic; 'since me at least you will never more receive in this couch to take my repose.' For ἐτι we might read γ', giving additional emphasis to ὑμᾶ. The combination ὑμᾶ ἐτι is unusual. Prof. Campbell observes, "The plural νυμφεῖα includes all the associations connected with espousal and marriage."

923. συντόνω, which some explain 'nimble,' others 'tightly-closed,' may also be rendered 'with the united effort of her hands.' The idea of simultaneous motion attaches to the passages quoted by Mr. Pretor, Bacch. 872 and 1091.
λύει τὸν αὐτὸς πέπλον, ἀρετῆς προφετεύτων προφετεύτων περοῦν, ἐκ δὲ ἐλώπισεν πλευράν ἀπασαν ὥλευν ὕπεφύτων. 

καὶ γὰρ ὑδραία βᾶος, ὧνοντερ ἐπεθεν, 

τῷ παιδὶ φραξὶ ἥρις τεχνομένης τάδε. 

κὰν ὁ τὸ κείειν δεύρο τῇ ἐξορμώμεθα, ὀρὼμεν αὐτῷ ἀμφιπλήγη φασγάνω πλευράν ὕφ’ ἑπαρ καὶ φρένας πεπληγμένην. 

ἴδων δ’ ὅ παῖς ὑμωξεν. ἔγνω γὰρ τάλας τοῦργον κατ’ ὅργην ὡς ἐφάφειεν τῶδε, ὃς ἐκδιδαχθεῖς τῶν κατ’ οἴκον οὕνεκα ἄκουσα πρὸς τὸν θηρόν ἐφεξεν τῶδε. 

καύταυθ’ ὁ παῖς, δόστηνος, οὔτ’ ὀδυρμᾶτων ἐλείπετ’ οὐδὲν, ἄμφι νυν γολόμενος οὔτ’ ἀμφιπτῦτων στόμασι, ἀλλὰ πλευρόθεν πλευράν παρεὶς ἐκεῖτο πόλλα ἀναστένων, ὡς νῦν ματαίως αἰτία βάλοι κακῆ; 

924. ἐ—περοῦν, ἢ ὥς περοῦν ἐλεγεν μαστῶν προκειμένην. So the MSS.; but ἐγέν β’ and ὅδε are read on conjecture. 

925. Ἑσych. ἐξελώτατες ἐξεκόλουθεῖς, ἐξεδόθεν. 

928. Whether τῷ παιδὶ τῆς τεχνομένης is the syntax meant, as Linwood and Prof. Campbell think, with the Schol., or ὁδρῶν (περί) τῆς τ. τ., as inf. 1122, Aj. 1236, Phil. 439, cannot be determined. 929. καὶ δ’ κ.τ.λ. ‘And in the brief time that it took (for me) to go to him, and for us to return together, we saw that she had given herself a stab with a double-edged sword in the region of the liver and the diaphragm, viz. low down in the side.—By δεύρο the scene of the suicide, not the place where the narrative is now given, is meant. Cf. Eur. Phoen. 265, ὁμα πανταξῆ διοικοῦν κάκεισε καὶ τὸ δεύρο. The left shoulder and side were bared (926), so that ἑπαρ has only the general sense of any vital part. 

933. ἐφάφειεν. ‘That he had caused her to do this through his anger (angry speech).’ For ἐφάπτεσθαι and ἀφεῖν, ‘to tie up and undo,’ see on Antig. 40. The metaphor is not, as some have thought, from the kindling of a fire. The Schol. less correctly makes Deianira the subject of the verb. But κατ’ ὅργην, by a common Attic use, means δ’ ὅργην, and this only suits the reproaches uttered by Hyllus. 

934. ἐκδιδαχθεῖς. This belongs closely to ἐγαρν. ‘He learnt too late, from the people of the house, that she had done the fatal act (the anointing the robe) without intending harm, persuaded by the words of the Centaur.’ 

936. δόστηνος, ‘poor boy!’ an apostrophe, not here an epithet, as Linwood points out. In Homer there are many such examples as τὰ τεῦχεα καλὰ where an Attic writer invariably says τὰ καλὰ τεῦχεα. Prof. Campbell says “the adjectival is misplaced for the sake of emphasis.”’—ἐλείπετο, ‘was in no way wanting in the loud expression of his grief.’ Non a lamentationem deserisbat, Linwood. Mr. Pretor, ‘Left no lament unuttered.’ 

938. πλευρόθεν. Here for ἐκ πλευρῶν, ‘in the direction of her side,’ i. e. laying his side by hers. Bur. Alc. 373, πλευρὰ τὴν ἑκτείναι πέλας πλευρῶν τοῖς σοῖς. By παρεῖς something more than παρατείνας is meant, viz. the relaxed and motionless posture from excess of grief. 

940. βάλοι. ‘That without cause he
had assailed her with a base charge.' So Aj. 1244, ἥματα ἢ κακώς βιαλεῖτε παν. Eur. El. 902, μὴ μὲ τίς φθώνω βάλγη. Aesch. Theob. 1051, οὐ, πρὶν γε χώραν τῆς κινδύνου βαλεῖν. Ἰβ. 377, θείεις β' οὐείδει μάντιν Οἰκελείδην σοφόν.

941. εἰ δύοι ἄμα. 'That henceforth he would be bereft of the enjoyment of life not by one only, but by both parents together, by her as well as by his father.'—Blow Wunder, with Wakehold.

943. ταῦθαδ. 'So stand matters here in the house.' Mr. Blaydes gives τάνυν with Nauck, needlessly.

945. οὐ γὰρ ἠσθ' (οὐ γὰρ ἠσθ' vulgo). 'For there is no to-morrow till a man has well got through (been well off for, or during) the present day.' Wunder's ἵκα τι πλείους seems doubtful Greek.

947. πότερ ἄρα Hermann for πότερ' ἄν, Linwood pótera póter' ἄρ' ἐπιστένω. Which I should lament first, which of the two (deaths) as going further in wretchedness, it is hard for me unhappy to decide.' Cf. Aesch. Theob. 92, where the doxoeide verse seems to require pótera δὐτ' ἐγὼ πότερα ποτιτέεω βρέτη δαιμόνων; Eur. Phoen. 1288, διόμα τέκεα πότεροι ἄρα πότερον αἰμάζει; (The ἄρα here justifies Hermann's correction.)—For μέλεα the MSS. give τέλεα, "which to lament last and longest," Prof. Campbell. Linwood approves Musgrave's reading μέλεα, though without adopting it. So too clearly the Schol., τώα χαλεπότερα καὶ περαιτέρω δεινότητος; Mr. Blaydes gives ὀδός.

950. τάδε μὲν, viz. the suicide of the lady; τάδε δὲ, the arrival of Hercules.—μένουμεν, 'we are waiting for in anxious expectation.' Schol. τὰ δὲ κατὰ τῶν Ἱρακλεία ἐκδεχόμεθα. But the MSS. give μελάμουν, which he also recognizes. The conjecture of Erfurdt is adopted by most; but Prof. Campbell has μελάμουν understanding ἐστιν or ἔχουμεν.

952. κοῦνα κ.τ.λ. 'To have and to be going to have is the same thing in effect.' 953—8. εἰδὲ κ.τ.λ. 'Ο that some breezy wafting gale would spring up at this very hearth, which might carry me far away from these scenes of woo, that I might not die outright through fear at the mere sight of the valiant son of Zeus!' Schol. ἐστιῶνε, κατοικίδιος, and ἐν τοῦ ὀκενο τοῦτο. Mr. Blaydes' suggestion, that Histiaeas or Hestiaea, a town in the north of Eubea, is meant, is ingenious, but it does not improve the passage. He pronounces the common explanation "absurd." It is a matter of opinion. He supposes the chorus here to wish they may be wafted away into the open sea,—ἐκ τόπων Linwood, after Wunder, interprets ἐκτόπων, procul. But Schol. ἀποχωρίσειν ἐκ τοῦτων τῶν τόπων.
μὴ ταρβαλεά θάνομι
μοῦνον εἰσιδοῦσ᾽ ἄφαρεν ἐπεὶ ὡν δυσαπαλλάκτοις ὀδύναις
χωρείν πρὸ δόμων λέγουσιν ἀσπετών τι θαῦμα.
ἀγγχῳ δ᾽ ἄρα κοῦ μακράν
προῦκλαιον, ἀείφωνος ὡς ἀηδών.
ζέων γὰρ ἐξόμιλος ἢδε τις βάσις.
τὰ δ᾽ αὖ φορεῖ νυν ὃς φίλου
προκηδομένα, βαρείαν ἀψοφον φέρει βάσιν.
αιαί, ὡς ἀναύδατος φέρεται.
τί χρῆ, θανόντα νυν ἢ καθ᾽ ὑπνον ὄντα κρίναι;

Τ.Λ. ὥμοι ἐγὼ σοῦ, πάτερ, ὁ μέλεος.
τί πάθω; τί δὲ μήσομαι; οἴμοι.

ΠΡΕΣΒΤΣ.
σίγα, τέκνον, μὴ κυνήσῃς ἀγριάν ὀδύνην πατρὸς ὁμόφρονος.
ζῇ γὰρ προτετῆσις. οὐλ' ἵσχε δακῶν στόμα σῶν.

Τ.Λ. πῶς φῆς, γέρου; ἢ ζῇ.

ΠΡ. οὐ μὴ ἤγερεσὶς τὸν ὑπνοῦ κάτοχον

960. πρὸ δόμων, so as to be seen in front of the house. The place of the choriambus is changed in the antistrophic verse 970. Wunder reads χωρείν δόμων δέ λέγουσιν.—δαπετον, an epic phrase for μέγα θαῦμα, 'an awful sight.'

962. ἀγχῳ κοῦ μακράν. 'My weeping, it seems, in the shrill tones of the nightingale, for one who was not far distant, but close at hand.' The arrival of Hercules, borne by strangers, is now seen. They come slowly on, and the suffering hero is set down on the stage in front of the palace.

965. τὰ δ᾽ αὖ. 'And now again they seem coming this way: by which path are they bringing him?' — ὁς φίλου, though strangers to him, they show their concern for him as a friend by planting lightly and noiselessly a heavy foot.—φέρει, viz. the δυμὸς implied in the subject preceding. Linwood retains προκηδομέναν; the reading of MS. Lour. and the Schol. Mr. Prior takes ὃς as an exclamation, 'with what concern for their friend they move!'

970. ζῇ προτετῆσις. 'He is alive, though he is in a swoon.' Cf. Alcest. 143, ἢ ζῇ προωρᾶτε ἐστι καὶ ψυχώρρητε. The old man, who has conducted the party from Euboea, and who has learnt by experience the testy and stern character of the patient, warns Hyllus to say nothing that will rouse the pain by exciting him. Prof. Campbell thinks ὁμόφρονος refers to the scene at Cenaeum, v. 780.

978. κάτοχον, κατεχόμενον, 'possessed by.' Cf. Pers. 223, τάμπαλιν δὲ τῶν διὰ κάτοχα μαρῳδοῦθαι σκῦτῃ.—οὐ μὴ κ.τ.λ., 'On no account rouse a patient who is slumbering.'
κάκκωντίσεως κάναστήσεως
φουτάδα δεινήν
νόσου, δέ τέκνου.

Τ.Λ. ἀλλ' ἐπὶ μοι μελέω
βάρος ἀπλετοῦ ἐμέμονεν φρήν.

ΗΡΑΚΛΗΣ.

ὡς Ζεῦ,
ποὶ γὰς ἦκω; παρὰ τοὺς βροτῶν
κείμαι πεποιμένοις ἄλληκτοις
ὀδύναις; οἶμοι ἐγὼ τλάμον·
ἡ δ' αὖ μιᾶρὰ βρύκει. φεῦ.

ΠΡ. ἀρ' ἔξηγος ὅσον ἦν κέρδος
συγγ κεύθεω, καὶ μὴ σκεδάσαί
τῷ ἀπὸ κρατᾶς
βλεφάρων θ' ὑπὸν;

Τ.Λ. οὐ γὰρ ἔχω πῶς ἀν
στέρξαιμι κακὸν τόδε λεύσσων.

ΗΡ. ὡ Κηναία κρηπίς βωμῶν,

982. ἐμέμονεν. 'My mind anxiously
thinks of the vast weight of grief that
is upon me.' See Phil. 515. In the
scholium, for ἐν ἐπιθυμίᾳ ἔχω τὸ βάρος,
read ἐνδύμων ἔχω, 'I have on my mind.'
Linwood, "Gravi et infando impetu aes-
tuant mili animus, adeo ut silere non
possim." Prof. Campbell, "but on me
unhappy my feelings rush with resistless
weight." Wunder, "but my mind rages
against me miserable with in tolerable
force." Mr. Blaydes has a full stop at
ἄπλετον. So also Madvig, Adv. Crit. i.
p. 229. Hesych. μέμον' ὑμᾶ,.—προδύ-
μεῖται. Mr. Pretor recommends ἐτι for
ἐπι.

987. ἡβκεῖναι λαβρος ἐσθείνειν, Hesych.
Cf. Ar. Pae. 1315, πρὸς ταῦτα βρόκητ', ἡ
τάχ' ὑμῖν φημὶ μεταμελήσειν. In Philect.
745 βρύκομαι occurs.

988. ἀρ' ἔξηγος κ.τ.λ. This is said
reproachfully: 'Did you not know (did
I not tell you, v. 974) how much better
it was to hide your feelings by silence ??
Prof. Campbell less well renders, "Hast
thou now learnt?" He takes κεύθεω
intransitively, "to remain shrouded in
silence." Dindorf gives ἀρ' ἔξηγος'.

982. στρέψαιμι, 'how I could rest con-
tented,' viz. without expressing my feel-
ings aloud.

983. κρηπίς. Any base, substructure,
or low wall bears this name. Here it is
little more than a periphrasis. The
passage following has been interpolated,
and there are several ways of restoring it.
The MSS. have ὄλαν ἀνθ' ὄλων δυμα-
tων, the last word being clearly a gloss
on ἐρωτών, and ἀνή not being wanted to
govern the genitive depending on χάριν.
Mr. Blaydes retains ἀνθ' and omits ἐπι,
reading also ἄνωςας (ᾳνωςας Brunc) for
νύσσω. The middle voice means conso-
qui, "also to get for oneself." Linwood ex-
plains, 'What an offering didst thou get
from me, and how thou hast turned it
against me' (ἐπὶ μοι).

Moreover ἐπὶ μοι occurred in v. 981.
Wunder may be right (but see on v.
358) in transposing ἃν μητο — ὄσοις
from its place after λάβαν, ὄλαν, and
perhaps also in omitting τόδε — κατα-
τακτῆθαι, where ἄκηλητον seems in-
serted to suit κατακτῆθαι. As λά-
βαν ἁν κ.τ.λ. can only mean that Her-
cules sees himself an object of horror;
Prof. Campbell observes that Hercules
"seems to confound the robe with the delirium and ruin which ensued from it." Schol. λέγει δὲ ταύτα διότατον εἰς τὸ καταδερχοῦσα Μ. Μ. For μανιάς άνθος, 'this outburst of madness,' see Ant. 969.

1003. Wunder omits χωρίς Ζηνος as a gloss. Schol. εἰ μη δὲ Ζεὺς βοηθοῖτο.—βαίνια, 'I should look at him as a wonder even from afar.' The Schol. explains it thus: 'I should be glad to see him, if you have ever so far to fetch him.'

1005. For εὐνάσαι (al. εὐνάσα) Wunder and Blaydes give εὐνάσαθα with Ellendt. Schol. ἡ τὸ καθεύδησαι ἡ τάσσομαιν. Neither εὐνάσαι nor εὐνάσω is ever intransitive.—In the next verse δίστασιν seems a repetition of or gloss on δύσμορον, for which the Schol. records a variant δύστα- του, 'let me sleep my last slumber;' and this is adopted by Dindorf, Wunder, and Prof. Campbell.

1007. πα μοι ψαυείς; 'Which way are you going, to take hold of me?' We may suppose he wished his head supported, and that he testily asks why they are going towards his feet. But from the scholia we may infer that ποῦ and πα, if not also πῶς, were various readings.

1009. ἀνατέρπας. There seems but scant authority for a transitive perfect τέρπαντα from τρέπω, yet the sense here appears to be, as the Schol. explains it, ἀνατέρπας, 'you have upset the little sleep there may have been in me.' The use of the subjunctive is however very strange, since that mood can only express a pending event. Linwood reads ἐτι καὶ μῦσαι, οί γάρ μαλὰ μει forte sopitum fuerit; but this is not less irregular.

1010. πέθεν ἐστο, ὡς πάντων 'Ελλάνων ἀδικώτατοι ἀνέρες, οὗς Ἰδὴ πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαρών,
Mr. Blaydes cites Eur. Hel. 1325, διπτει δ' ἐν πάντει πέτρινα κατὰ δρία πολυνυφέα. 1015. ἀποτρέψει. 'No one will turn from its purpose (viz. use against an enemy) fire or sword to help me in my malady.' But this does not explain the double negative, οὐ—οὐ, and Linwood and Wunder regard οὐκ ἀποτρέψει as corrupt. The former, with Dindorf, adopts ἐπιτρέψει from a Vatican MS. Neue does better in regarding οὐκ ἀποτρέψει to be equivalent to προσέρμει, and Mr. Wratliaw gives a similar explanation in the Journal of Philology, Vol. I. Part ii. p. 151, "And now in my agony will not some one not turn away (but bring me)," &c. The double negative, under any view of the passage, is extremely awkward. Mr. Blaydes reads οὐ χέρα τρέψει.

1015. For βίον, which is clearly corrupt, the simplest correction seems to be βία, 'to strike off by a violent blow the head of the miserable sufferer.' The scholium καὶ ἐλευθερώσα τοῦ μακρύνδρυ βίων is probably due not to another reading, but to a desperate attempt to explain what is inexplicable. Probably βίων was introduced to suit the epithet τοῦ στυγεροῦ.

1017. ὥ παί τοῦ ἀνδρὸς is like the familiar and friendly address in Plato, Phileb. p. 36, D, ὥ παί κεῖνον τάνδρος,—ἀνήκες, 'this task has reached a point too great for my strength to perform; so do you assist.'—Of the words following, οὐς τε γὰρ ἄμα ἐξεπλεον, nothing can be made, nor does the Scholiast give any help. Prof. Campbell translates, 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Mr. Prector, 'for thou hast an eye to save him clearer than is at my command.' Wunder's οὐ τέ γὰρ ἄμα ἐξεπλεόν, 'a firm hold of him,' does not read like Greek at all. Mr. Blaydes hazards eleven guesses, but none of them seem probable. I add one, whatever it is worth, οὐ στι γὰρ ἄμα ἐπισώσω, you have more to do in you than to make (too much energy to let) his safety depend on me.' Hesych. ὅμη βουλή, ἐπισύνα, an explanation which very well suits this passage. The combination ἔτι πλεῖον was used more than once by the comic poets.

1022. The Schol. appears to have found both ὄδυναν and ὄδυναν, and to have read βίον with the present MSS. The editors generally acquiesce in λαθί-

πονοῦ ὄδυναν βίον, 'a life forgetful of its pains.'—οὔτ᾽ ἐνοδεῖν κ.τ.λ., Schol. οὗτο ἄπτ᾽ ἐμαυτοῦ οὐτε ἀπὸ τίνος τῶν ἔνων ὄδυναμαι ἐξανέμει. Prof. Campbell prefers the sense, 'neither in mind nor body.'—

τοιαύτα, a formula of resignation; 'such are the dispensations of Zeus.'
The future participle, which the Romans express by the supine, requires to be a verb of motion towards, i.e. 'it comes on' me again, as with a bound, to destroy me.' Compare with this passage Phil. 747—9.—τὸν φύτορ' εἰπέ, Dindorf's conjecture for τὸν φύσαρ'. Prof. Campbell gives φύσαρ' οἰκτείρας, while Linwood suggests τὸν φύσαρ' οἰκτείρ' κ.τ.λ.

1038. έπίδομι. 'May I live to see her perishing even as she has been the death of me.' So κακὰ πᾶλ' επιδώτα, Schol. τοῦ Δίας ἀδελφὸς Αἴδων.

1039—40. The MSS. have Αἴων — δ' γλυκὸς &c., transposed by Seidler and others. Schol. Αἴων ἀδελφὸς Αἴδων.

1045. οὖς. The accusative is used as in Prom. V. 591, τοῦ ὑπερμάχεις δράμως. "Ηρας στυγητὸς πρὸς βίαν γυμνᾶζεται. Mr. Blaydes and Wunder adopt οὖς from several MSS. Linwood retains οὖς, comparing εἰς δράμως ἐλαύνειν in Ar. Nub. 29.

1046 seqq. The famous speech of Hercules in his agony ('the screaming Hercules,' as Lessing calls him) has been rendered, somewhat loosely, but with great spirit, by Cicero in Tusc. Disp. ii. § 20. That he had the same readings in the main, is pretty certain, though he seems to have taken liberties with the Greek. In the first verse he found λόγῳ κακὰ, δίκτυ gravia, i.e. λέγειν δίκτυ. This seems quite as good as κακὸν λόγῳ κακὰ (Bothe), i.e. ὅπως μὴν λόγῳ, ἄλλῃ ἔργῳ, and much more likely to be genuine than Wunder's guess καὶ λόγον πέρα.—θερά, 'daring,' applied to persons by Aesch. Thcb. 602. Eum. 560.—For ντόου (cf. 1090) Cicero may have found some antithetical word. If he read ἔνοικος or γνώμαις, he had a very bad MS., but he translates quae corpore exantlavi (exantlata) atque animo pertuli.
kathèven ώμοις τόις ἐμοίσ Ἔρμυνων ὑφαντόν ἀμφίβληστρον, ὡ διόλλυμαι. πλευραῖοι γάρ προσμαχθὲν ἐκ μὲν ἐσχάτας βεβρωκε σάρκας, πνεῦμονος τ' ἀρτηρίας ῥοφεὶ ἔννοικοιν'. ἐκ δὲ χλωρὸν αἷμα μοὺ πέτωκεν ἧδη, καὶ διέφθαρμαι δέμας τὸ πάν, ἀφράστῳ τῇ δε χειρωθεὶς πέδης. κοῦ ταῦτα λόγχη πεδίας, οὔθ' ὁ γνηγένης στράτος Γιγάντων, οὔτε θῆρειος βία, οὔθ' 'Ελλάς, οὔτ' ἠγλωσσος, οὔθ' ὅσην ἐγὼ γαῖαν καθαίρων ἰκόμην, ἐδρασέ πω' γυνῃ δὲ, θῆλυς οὐσα κούκ ἀνδρός φύσιν, μόνη με δὴ καθελε φασγάνου δίγα. ὡ παί, γενοῦ μοι παῖς ἐτήτυμος γεγώς, καὶ μὴ τὸ μητρὸς όνομα πρεσβευόμης πλέον. δός μοι χερῶν σαίν αὐτὸς ἐξ οἰκου λαβὼν ἐς χείρα τὴν τεκοῦσαν, ὡς εἰδὸ σάφα εἰ τούμον ἄλγεις μᾶλλον ἢ κείνης ὅρων λαβητὸν εἴδος ἐν δίκη κακομένων. ἦ', ὡ τέκνῳ, τόλμησον' οὐκεῖρον τέ με

1051. kathήven. So Eurip. ap. Ar. Ran. 1241, Δίνυσος ὁ δὲ θήρσοις καὶ νεβρῶν δῶραι καθαίρως κ.π.λ. 1053. προσμαχθὲν. Schol. προσκολληθέν. The metaphor is from lumps of dough pressed and squeezed together. 1054. ἀρτηρίας ῥοφεὶ. 'It sucks dry (drains) the air-vessels in my lungs.' This is the earliest mention of the familiar medicinal word. Being found empty of blood after death, they were regarded as air-passages. 1057. χειρωθεὶς, 'bound as a captive.' This seems the proper and original sense of χειρωθείς, and hence in Aesch. Theb. 326 the women are said κεχιρωμένας ἄγεσα. Cf. inf. 1109.

1058. λόγχη πεδίας, 'fights in the open field.' Schol. ὁ ὄνον πρὸς Λασοῦβοτα, οὔτε πρὸς Ἀδύγαν, ἢ 'Κενταύροι. —Id. δῆρειος Βλα- λόντοσ, ἐδάφης, Κερκήροι, καὶ τῶν λασίων. 1060. 'Ελλάς is here an adjective, 'no city, either of Greeks or barbarians.'

1063. καθελεῖ. A wrestler is said καθελεῖν, to pull down his adversary. Hence φασγάνου δίγα, whereas ἄμελεῖν φασγάνοι would be used of slaying by a sword. For ἀνδρός φύσιν, which Hermann well explains as an attraction of the genitive in place of ἀνὴρ φύσιν, Mr. Blaydes cites no fewer than twelve proposed emendations. He reads himself ἠθῆνα φύσις κούκ ἀνδρός φύσιν. I am myself satisfied that no change is necessary. The Schol. supplies ἁξονα, but the syntax is mentally complete. Lincoln translates, "and not after man's sort," Mr. Pretor, "and not of manly sex." Prof. Campbell thinks the poet may have meant, "being female and not derived from the male in her birth."

1064. ἐτήτυμας γεγώς, 'being truly such by birth,' i.e. as you are the creation of the male, so be a son to me indeed. With this is contrasted τὸ μητρὸς όνομα, 'her who is called your mother,' but is only the τροφᾶ, Aesch. Eum. 659. 1068. The sense is, εἰ τούμον λαβητὸν εἴδος μᾶλλον ἄλγεις ἢ τὸ κείνης, ὅρων αὐτῆς ἐν δίκη κακομένην. Prof. Campbell rightly explains, 'if my form tormented or hers justly afflicted gives you more pain.'
πολλοίσων οἰκτρῶν, ὅστις ὠστε παρθένος βέβρυχα κλαῖών, καὶ τόδε οὔδ᾽ ἂν εἰς τοὺς τῶν ἀνδρα φαίν πρός θ' ἰδεῖν δεδρακότα, ἀλλ' ἀστένακτος αἰεὶν ἐσπόμην κακοῖς.

νῦν δὲ ἐκ τοιοῦτον θῆλυς ηὐρήμαι τάλας. καὶ νῦν προσελθὼν στήθι πλησίον πατρός, σκέψαι δ' ὅποιας ταύτα συμφωρᾶς ἕπειτα. δεῖξω γὰρ τάδ' ἐκ καλυμμάτων. ἰδοὺ, θεάσθη πάντες ἄθλιον δημας, ὀρᾶτε τὸν δύστηνν, ὡς οἰκτρῶς ἐχω. αἰαὶ, ὡ τάλας, ἐ ἐ, ἐδαλήσεν ἀτῆς σπασμὸς ἀρτίως: ὁ δ' αὖ δημῆξε πλευρῶν, οὔτ' ἀγύμναστόν μ' ἐάν ὑοίκεν ἡ τάλαινα διάβορος νόσος. δινάξ' Ἄιδη, δέξαι μ', ὡ Δίος ἀκτῖς, παῖσον. ἐνσεισον, δινάξ, ἐγκατάσκηψον βέλος, πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν, ἦθηκεν, ἐξόρμηκεν. ὁ χέρες χέρες, ὡ νῦτα καὶ στέρυ', ὡ φίλοι βραχύνονες, ὑμεῖς ἐκείνοι δή καθέσταθ', οἳ ποτε Νεμέας ἐνοικον, βουκόλον ἄλαστορα, λέουτ', ἀπλατον θρέμμα κατροσήγορον, βία κατεργάσασθε, Δερναίαν θ' ὑδραν.

1074. έσπόμην the MSS., but the Schol. by explaining ὕπερον πᾶν καθιν, seems to have found the imperfect. The notion of docility and non-resistance is implied in 'going with misfortunes.'

1075. ἐκ τοιοῦτον. 'After having shown such fortitude, I am found to be but a woman after all,' in thus giving way to grief.

1076. ἐκ καλυμμάτων, 'unveiled,' lit. after having been covered up. Aesch. Ag. 1177, ὁ χρυσός σάβετ' ἐκ καλυμμάτων ἔσται καθαρότα.

1082. ἐδαλήσεν, 'just now caused me a smart.' So ἐδαλεύετο is used in Antig. 1086. See Prom. V. 878.—δίφε, 'it darted through my side.' I have placed a colin at ἀρτίως, with the MSS. Dindorf in a former edition had a comma. Most of the editors construe σπασμὸς ὑπ' αὖ, with Hermann.

1088. δαίνυται, 'it preys upon me, 'consumes me.' Eur. Tro. 775, δαίνυτη τοῦ δάκρυ αὐθάρακας.

1089. Neither ἦθηκα nor ἔρμηκα seem forms of the older Attic, and therefore it is probable that this verse is interpolated. However, ἐξορμήκει occurs in Thuc. ii. 49.

1091. έψεις k.t.l. Ironically said; 'so you are really they which erst did destroy by your force' &c.
TPAXINIAI. 79

difvη τ' ἀμικτὸν ἵπποβάμονα στρατὸν
θηρῶν, ὑβριστὴν, ἀνὸμου, ὑπέροχον βίαν,
‘Ερμαμάνθιον τε θήρα, τὸν θ’ ὑπὸ χθόνος
‘Αιδοῦ τρίκρανον σκύλακ’, ἀπρόσμαχον τέρας,
δευνῆς 'Εχίδνης θρέμμα, τὸν τε χρυσέων
δράκοντα μηλῶν φύλακ’ ἐπ’ ἐσχάτοις τόποις,
ἀλλων τε μόχθων μυρίων ἐγευσάμην,
κοῦδεις τροπαὶ ἔστησε τῶν ἐμῶν χερῶν.

νῦν δ’ ὅδ’ ἀναρθρὸς καὶ κατερρακωμένος
tυφλῆς ὑπ’ ἀτῆς ἐκπεπόρθημαι τάλας,
ὁ τῆς ἀρίστης μητρὸς ὄνομασμένος,
ὁ τοῦ κατ’ ἀστρα Ζηνὸς αὐδηθεῖς γόνον.
ἀλλ’ εἰ γ’ ἐπ’ τοῦ τόδ’ ἴστε, κἂν τὸ μηδὲν ὡ
κἂν μηδὲν ἔρπω, τὴν γε δράσασαν τάδε
χειράσομαι κὰκ τῶν. προσμόλοι μόνον,
ἐν’ ἐκδιδαξῆ ἥ πᾶσιν ἀγγέλλεω ὦτι
καὶ ζων κακοὺς γε καὶ θανῶν ἐτυσάμην.

ΧΟ. ὁ τλήμον 'Ελλας, πένθος οἴον εἰσορῶ
ἐξώσαν, ἀνδρὸς τούδε γ’ εἰ σφαλήσεται.

Τ.Λ. ἑπι παρέσχες ἀντιφωνήσαι, πάτερ,
σιγήν παρασχὼν κλύθε μου, νοσῶν ὅμως.

αἰτήσομαι γάρ σ’ ἐν δίκαια τυγχάνειν.
δός μοι σεαυτόν, μὴ τοσοῦτον ὃς δάκνει
θυμῷ δύσοργος. οὐ γάρ ἄν γνοῖς ἐν ὦς

1095. ἵπποβάμονα. 'Mounted on horse's legs.' So ἵπποβάμοις κάμπλαί are camels ridden like horses, Aesch. Suppl. 254.
1105—6. The article in these verses may be taken equally well either with the participle or with the predicate. See sup. 541.
1111. καὶ θανῶν. 'Even in death.' He regards himself as one already dead, i.e. fatally stricken. This was already expressed by κἂν τὸ μηδὲν ὥ.—κακοὺς γέ, i.e. if not others less deserving. Mr. Blaydes adopts Cobet's very needless alteration, κακούργος. So ἀνδρὸς τούδε γέ just below.
1114. ἐπὶ τέρατον (παράτερα) Wunder, who objects that no permission had been given. But surely his silence virtually gave consent, or his allowing an interval after his speech.
1115. Perhaps σιγή παρασχῶν, 'submitting yourself in silence to my expostulation.'
1117. μὴ τοσοῦτον. Supply, θυμῶ δύσοργος ὥν, ὅσον δάκνει τῇ ξυμφορῇ, 'with less ill-temper than the provocation justifies.' Linwood and Prof. Campbell read δάκης, and adopt the less natural sense, 'that you be not so drenched with rage, grievously distressed,' ἢ μὴ τοσοῦτον δάκης. I agree with Mr. Pretor, "if δάκης is to be regarded as a subjunctive, the order of the words is indefensible." No Greek would say μὴ ὃς δάκης for ὃς μὴ δάκης.
1118. ἐν ὦς κ.τ.λ. 'You are not
likely to know the true nature of the vengeance you are so eager to exult in, nor of the suspicions at which you are without reason grieved.' This somewhat sophistical speech is not understood by Hercules, who calls it 'quibbling.' The antithesis between χαίρειν and ἀλ-γείν he “treats as a conundrum” (Prof. Campbell).

1122. τής μητρὸς. He intended to add, τὴν παραθύραν ἤμφεραν, but he changes the construction, leaving the genitive. Mr. Blaydes compares Od. xi. 173, εἰπὲ δὲ μαί πατρός τε καὶ νόσου δι κατέλησαν. See also Phil. 439. El. 317. Aj. 1236, and sup. 928.

1124. παρεμφάω. ‘Do you heartlessly remind me once more of a mother who has proved the murderer of your father?’ We have no English equivalent for this use of παρά in composition. Compare παραπαρίσταν ἔτεος, to put in a word basely or wrongly, Prom. V. 1065.—εἰπὲ, emphatic, ‘for me to hear about her!’ Prof. Campbell notices the combination ἡ πατρόφυτα (masc.)

1127. τοῖς γε κ.τ.λ., a dative of reference, or ‘causal;’ ‘No, indeed, it is not right to be silent when we consider the terrible mistakes she made before.’—‘Yes, and to-day too (by her suicide),’ is the reply.

1129. κακὸς, viz. by saying a word in defence of your mother’s conduct.

1130. ἀρτίως. Cf. Aj. 898. 1131. τέρας. ‘What you say is astounding, and the words by which you say it bode nothing but evil.’ Compare Aesch. Ag. 1133, κακῶν γὰρ διὰ πολυ-επείτε τέχναι θεσπισθῶν φόβων φεροσιν μαθεῖν. Prof. Campbell inclines to the sense, ‘Your words are a portent amidst my woes.’

1132. πρὸς εἰκόπου. Schol. ὑπ’ ἀλλού κακοῦ.

1135. δεινὸν λόγου. ‘A strange tale,’ viz. if it is one that can alter my present belief. Some understand, ‘You make a strong assertion, if you say I should relent.’

1136. ἀπάν τὸ χρῆμα ἡμαρτεῖ, ‘she acted on a mistake in the whole matter,’ or ‘in the matter throughout.’ Schol. ξητοῦσα χρυσότον τοι διαπράδεσι τοῦ δλαύ, πάραχυτος ἡμαρτεῖ. Most of the editors follow Erfurdt in placing
commas at ἄρητ', 'the whole matter is this,' &c., but it is difficult to see what is the construction of such a clause.

1138. σέθεν depends on σέργημα = φίλτρον.

1140. τοσοῦτος, so skilful as to produce such terrible effects. As usual, incredulity is conveyed by the formula of interrogation. 'Surely, no Trachilian druggist is so able!'

1142. ἕκμηναι. A strong word, used of passionate love, as Ar. Eccl. 965, Κύπρι, τι μ' ἕκμανεις εἴπ ταῦτη; Eur. Bacch. 35, πἀν τὸ θῆλυ σφέρα—ἐξήμα τι διομάτων.

1143. λοβ λοβ. 'Dear, dear!' (as we say) 'that name Nessus the Centaur reminds me of the oracle, that I should die by no living hand.' Hercules now first recognizes his destiny, and prepares with calmness to meet his fate.

1149. μάτην. 'Because Zeus appears to have forsaken his child.' Prof. Campbell.—ἐμοῦ, dependent, perhaps, on τὸ γόνον, although the words may mean 'the last prophecy about me,' which implies that others had preceded, e.g. that about the δαδέκατος ἄροτος, v. 825, but this would be the last. Cf. 1165. The Schol. explains, 'a declaration about my death.'

1151. ἔπακτία. A 'coast-town' in the literal sense Tiryns was not; it is here opposed to cities in the central parts. Mr. Blaydes' ἐν πατρίᾳ Τιρυνθί is metrically objectionable. — συμβεβηκέν ὅστι εἶχεν ἔδραν, παίδων ἰὸς τὸ τῆθης ἀστο ναιωντάς μάθοις ἴμεις δ' οὖσο πάρεσμεν, εἴ τι χρή, πάτερ, πράσσειν, κλύνοντες ἐξουσιητῆσομεν.
HP. σὺ δ’ οὖν ἠκούσα τούργον· ἐξήκεις δ’ ἓνα
φανεῖς ὁποῖος ὄν ἄνηρ ἐμὸς καλεῖ.
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
πρὸς τῶν πνεύμων μηδενὸς θανεῖν ὅπο,
ἀλλ’ ὅστις Ὀδοὺς φθίμενος οἰκήτωρ πέλοι.
οὖ’ οὖν ὦ θηρ Κένταυρος, ὦς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζωντα μ’ ἐκείνες θανῶν.
φανὼ δ’ ἐγὼ τούτοις συμβαίνοντ’ ἵσα
μαντεία κανα, τοὺς πάλαι ξυνήγορα,
α τῶν ὄρεων καὶ χαμακοιτῶν ἐγὼ
Σελλάων ἐσελθὼν ἄλογος εἰσεγαρφάμην
πρὸς τής πατρώας καὶ πολυγλώσσου δρυδῶς,
ἡ μοι χρόνις τὸ ξύντι καὶ παρόντι νῦν
ἐφασκε μόχθων τῶν εφεστῶτων ἐμοὶ
λύσων τελείσθαι καδόκοιν πράξεων καλῶς.
τὸ δ’ ἦν ἀρ’ οὔδεν ἄλλο πλὴν θανεῖν ἐμὲ.
τοῖς γάρ θανούσι μόχθος οὗ προσγίγνεται.
ταῦτ’ οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
δεί σ’ αὐ γενέσθαι τόδε τάνδρι σύμμαχον,
καὶ μή ’πιμείναι τούτῳ δέξαι στόμα,

1160. Here, perhaps, as Mr. Blaydes suggests,
σὲ νῦν is the true reading.—ἐξήκεις,
‘you have come to that critical time when (lit. ‘where’?) you will have to
show your real title to be called my son,’
by obeying what will seem to you a
terrible command. Of course, ἐμὸς is
the predicate, and ὤν ἦν ἄνηρ means
quaenum te virum praestiturus esse, si soles
meus vocari. The sense is plain enough,
though the Schol. missed it.

1160. πρῶς—ὕπο. This verse looks
genuine though it is very carelessly
worded. In Eur. Orest. 407, ἐκ φασι-
mάτων δὲ τάδε γνώσις ποιῶν ὕπο, Nauck
reads φαντασμάτων on conjecture. If
any change is necessary, τοτὲ for ὕπο seems
more likely than ἀνδρὸν for πρῶς τῶν.
1160. ζώντα. Cf. Aesch. Cho. 886,
tὸν ζῶντα καλεῖν τοὺς τεθηκότας λέγον.
1164. συμβαίνοντα. Cf. v. 173. The
word ἵσα is added by a metaphor from
the equal measurement of yoke-horses,
II. ii. 765, σταφάλη ἐπὶ νῶτον ἔις.
Wunder reads συμβαίνοντα σοι.
1167. Σελλάων. A name etymologically
connected with Ἑλλην, and applied
to a race of ascetics at Dodona who
called themselves Δίβος ὕποφητα, II. xvi.
295, and χαμακοιταί. The Schol.,
who has preserved a valuable fragment of
ten lines from the Ηθαὶ of Hesiod, says
that Ηέλλοπτα was a name of Dodona.
—ἐκογράφημαν, ‘wrote on a tablet,’
is better than the conjecture ἐκ-

1164. συμβαίνει, i.e. since the new
oracle clearly coincides with the old one.
1176. μὴ ’πιμείναι. ‘Not to wait for
any words of mine to incite you to it.’
Most editors, with the Schol., understand,
‘and not to suffer yourself (by disobedi-
ence) to exasperate my words against you.’
The merit of the act didn't disobey me!' compare Aj. 75, oü où' anêzê émuê deilían áreî; 1187. τó lêçhê, i.e. 'Ô Óâ lêçhê, 'which shall have been told you.' The question asked was, 'shall this too be plainly told me?' Hercules requires unconditional obedience before the particular duty is specified.

1179. ἀρτὸν. A part of the formula was an imprecation of evil in the event of perjury. See Eur. Iph. T. 750, and the parody on it in Ar. Lysist. 235, ei ëke/ panta/ eî eis/ ëteîth he kûlîx.

1190. oü ὑῇ λάβω. 'There is no chance of my getting harm.'

1191. τὸν Οἰνής Ζηνῆς. 'The height of Oeta sacred to Zeus.'

1196. Prof. Campbell notices the difference between κείφην, 'to lop twigs,' and ἐκτέμψειν, 'to cut down by the stump,' the wild olive (oleaster). It is called ἔρσην, 'sturdy,' as the Romans said 'uro marcs oleas,' Ovid. Fast. iv. 741. So κυτύος ἔρσην in Phil. 1455.

1177. αὐτὸν. The merit of the act consisted in its being purely voluntary, and not done under compulsion. It was a triumph of filial obedience that was designed in the duty required of him. 1178. ἐξευφητα. Discovering, making out by your own reasoning, that no law is so honourable as that of obedience to parents. It was one of the great natural laws (θέμα) which Aeschylus says was written in the book of justice, Suppl. 709.

1179. λόγου στάσιν. 'Such a position as your words indicate.' The Schol. takes it for a mere periphrasis; others think an argument or dispute is meant, like γνώσεως στάσιν in Oed. R. 634. The meaning seems to be, ἐπεκθάνω τοῖς ῥατίναι στάσιν διὰ τοῦς σοὺς λόγους. Perhaps, εἰς ἐργον στάσιν.

1182. ἐπίστρεφεις. 'For ἐπιστρέφεις, ἐπιστρέφεις, ἐπιστρέφεις, or ἐπιστρέφεις, 'enjoin upon me.' With the next verse, 'Do give it (the land, or the pledge) at once, and
καὶ πευκίνης λαβόντα λαμπάδος σέλας πρῆσαι. γόνον δὲ μηδὲν εἰσίτω δάκρυ, ἀλλὰ ἀστένακτος καδάκρυτος, εἴπερ εἰ τοῦδ' ἁμρός, ἑρέξον εἰ δὲ μή, μενω σ' ἑγώ καὶ νέρθεν ὅν ἀραίος εἰσαει βαρύς.

ΤΑ. οἴμου, πάτερ, τί εἴπας; οία μ' εὐργασαι.

ΗΡ. ὡποία δραστε' ἐστὼν εἰ δὲ μὴ, πατρός ἀλλον γενοῦ του μηδ' ἐμὸς κληθ' ἐτι.

ΤΑ. οἴμου μαλ' ἄθις, οία μ' ἐκκαλεῖ, πάτερ, φονέα γενέσθαι καὶ παλαμναίοι σέθεν.

ΗΡ. οὐ δὴ τ' ἐγώ', ἀλλ' διν ἔξω παιῶνον καὶ μοῦνον ἰατήρα τῶν ἐμῶν κακῶν.

ΤΑ. καὶ πῶς ὑπαίθων σῶμ. ἂν ἰώμην το σῶν;

ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τούτο, τάλλα γ' ἐργασαι.

ΤΑ. φορᾶς γέ τι φθόνησοι οὐ γενήσται.

ΗΡ. ἡ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΤΑ. ὁσον γ' ἀν αὐτὸς μη ποτιφαύνοι χερῶν
tά δ' ἄλλα πράξω κού καμεί τούμον μέρος.

ΗΡ. ἀλλ' ἀρκέσει καὶ ταύτα: πρόσνειμαι δὲ μοι χάριν βραχείαν πρὸς μακροῖς ἄλλοις δίδους.

1198. πευκίνης, pînes. The ceremony is to be free from that κλαυθὺς or lament which in ordinary cases was part of the duty to the dead. This is the funeral of the sun-god, who goes out in flame behind the hill-top. He is Φοῖbos, the god of joy, who is not τοιοῦτος ἄστε ἱρηντοῦ τυχεῖν, Aesch. Ag. 1075.

1201—2. μεν' σε. 'I will haunt you and bring a curse on you, an angry spirit ever even in the other world.' Compare again Iph. T. 778, ἢ σοις ἄρα δώμασιν γενήσομαι.

1203. ὥστα. Here, as inf. 1206, an exclamation, 'what a duty you require me to do!' (Lit. 'what a wrong you have done me.')

1208. Perhaps ἀλλ' ὡς ἔχω, 'in my present condition.' Cf. Aesch. Ag. 512, ὄντων αὖτε σωτηρ ὁδὴ καὶ παϊῶνος, ἥρας "Ἀσαλλον.

1210. καὶ πῶς κ.τ.λ. 'But surely by setting fire to your body I am not likely to cure it!'

1211. πρὸς τούτο. We may supply βλέπων, or νοὺς ἔχων. So Oed. R. 980, σοὶ δὲ ἐς τὰ μητρὸς μὴ φοβου μυθεϊματα, σε. ἀποσκότων.

1212. φορᾶς γέ τοι κ.τ.λ. 'To carrying you to the pyre at least no objection shall be made.' 'Will you also,' asks Hercules, 'pile to its full height the wood-heap that has been ordered?' Cf. Eur. Hec. 574, οἱ δὲ πληροῦσιν πυρὰν κορμοὺς φέροντες πευκίνους.

1214. ὡστον γ' ἑν. Supply, δράσαμι εἰ αὐτός μη προσφαύσασί μη. 'As far as I can do it without myself touching it with my hands.' This is a compromise between filial affection and filial obedience, and Hercules is satisfied with it. See Oed. R. 347.

1215. οὐ καμεί. 'My part in the action shall not fail,' lit. not give in, not be wearied of the effort.

1216. Perhaps προσνείμαι, the infinitive, 'to give me one more small favour in addition to other great ones.' Cf. Aj. 825, αἰρήσομαι δὲ τοι καὶ μακρὸν ἀρεσκεῖν.
Here, as inf. 1275, a refusal.—It is to be observed, that mention of the death of Deianira, which before (1152) had been concealed from him.

1234. μονή μετατίτις. See sup. 260. —ὁστὶς μὴ νοσοῖ, nisi qui laboraret; one of the approximations to the Latin idiom which may be observed sup. 935.—For ταύτ’ ἂν, ‘this course of action,’ perhaps τήν’ ἂν, ‘this woman,’ should be restored, these forms of the pronoun being often confused. The construction, as it stands, is irregular, since ἦ in v. 1233 has no antecedent.

1238. There is no reason against taking ὡς here as an exclamation, ‘how he seems determined not to show me any consideration now that I am dying.’ Otherwise, the mixture of two constructions, ὡς νεμεῖ, ὡς ἐοικεῖν, and ἐοικεῖν ὡς νεμεῖν, may be defended. Cf. Oed. Col. 385. Aesch. Pers. 188. Herod. i. 58. Mr. Blaydes proposes a number of
changes, and in his text reads ὃs ἔσκυκεν, οὐ νεμεῖ πατρὶ. See Prom. V. 201, οὐκ ἔστιν ὅτι μείζονα μοίραν νέιμαι ἢ σοι.
1240. μενεῖ se. Cf. v. 1201. For ἰδιω ἄρα we should expect πατρὸς, but the notion is, the anger of the gods resulting from a father’s curse.
1241. ὃs νοσεῖ φράσεις. The Schol. took this to mean, ‘you will talk as wildly and violently as the disease upon you is violent.’ Wunder translates, ‘You will soon allow, as it seems, that you are insane.’ Mr. Blaydes renders φράσεις ‘you will give proof,’ but reads φάνεσ (φανεῖ) in his text. Prof. Campbell, ‘you will tell us.’ This should rather have been ἐφεῖ. The sense is somewhat uncertain. Perhaps the poet meant ‘you will make it plain to us that you are not in your sober senses,’ if you go on talking so.
1242. ἐκκυκεῖς. See El. 567. Most MSS. have ἀκευκαςίνον, which Linwood retains, sopito jam malo, but Laur. is said to have ἂν εὐχασθήσατος. It is hard to see why Mr. Blaydes should prefer to read σὺ γὰρ κατευκασθὲν τὸ δὲ ἐκκυκεῖς κακῶς. The sense is, ‘you rouse me after the malady had been lulled,’ where ἄπο has the same sense as ἐκ in v. 1075.
1247. πανδίκως, ‘with entire justice,’ i.e. is it quite right that a son should burn a father? See v. 611.
1248. τοῦτων, viz. of the justice of the acts I have commanded.
1249. τὸ ἄν ἔργον, ‘this deed of yours,’ logically though not grammatically represents σῶν as a predicative, ‘showing that the deed is yours,’ and none of mine. The doctrine, μηδένα ἐκείνα ἀδικεῖται, discussed by Aristotle (Eth. Nic. v.), seems here to find an illustration.
1251. Hero, as sup. 1228, πιστευσάι seems to mean πιθάνειν, ‘obeying.’
1252. τὴν χάριν ταχείαν. ‘Let the favour you do me be a speedy one.’—ἐπί τοιώδε, ‘besides doing all that I have said, do it quickly.’
1255. παῦλα. This is said in reference to 1171—2. Mr. Blaydes pronounces the passage corrupt, and records no less than thirteen proposed alterations. Prof. Campbell translates, “this is my reprieve from woe, this is the last end of my being.” The meaning seems to me simple enough; ‘This, surely, is what the oracle meant by respite from toils,—
even the death of myself.'—οὐσάτα, 'coming last of all.'
1257. τελειοῦσαι is 'to be made τελειοῦ,' and it should properly refer to the attainment of full growth.
1259. πρὶν άνακινήσαι. 'Before they (the bearers) wake up this sleeping malady.'
1261. παρέχουσα. We might have expected παρεχομένη, 'showing a stern power of restraint.' But he seems to call on his soul to lend him or supply him with a bit of steel, that he may bear without a groan the pain of the burning. We might even read στομίος, and take παρέχειν in the sense of 'submitting to pain with a strong check on the feelings.' Mr. Blaydes, who has a very long note here, reads in his text σκληροῦ χάλυβος λιθοκόλλητον στόμιον βάκνουσα. He considers this "one of the most perplexing passages in Sophocles." By λιθοκόλλητον the sort of hard bit is meant which the Romans called lupatum, viz. set with jagged pieces of stone. Schol. λιθών καὶ σκληρὸν χάλινυν σαυτή (he should have said έμοι) ἐπιβαλόντα.
1262. ἐπιχαρτον. 'A deed which will crown your present reluctance with future joy.'—ός τελώσας is the future. Prof. Campbell's version does not seem very good, "performing an unwilling deed as if rejoicing in it."
1265. θέσαι, like ποιεῖσαι, with the accusative of the noun, represents a verb, as here συγγενύωσκειν, 'giving me ample pardon for these acts, and feeling that if there be any cruelty in the deeds that are being carried out, that cruelty must be charged to the gods.'—εἴδοτες, i.e. καταγνώστες θεῶν ἀγνωμοσύνην, as a man is said εἰθέναι χάριν, 'to be conscious of gratitude,' 'to know that a return is due.' Prof. Campbell is here rather quaint, "recognizing in the gods much frowardness." The word ἀγνωμῶν often means 'churlish,' 'brutal,' 'without fellow-feeling.' Mr. Blaydes' word "inconsiderateness" hardly expresses the idea.—For θεῶ, 'in the gods,' most of the editors give θείας with MS. Vat. The lines following show that Zeus is really meant.
1269. ἐφορῶσι, 'quietly regard.' So Λευσ. Αγ. 1270, ἐποπεύσας δὲ μὲ καί τοῖς κόσμοις καταγελαμένη.
τῷ τῆνδ' ἄτην ὑπέχοντι.
λείπον μηδὲ σὺ, παρθέν', ἀπ' οἶκων,
μεγάλους μὲν ἰδοῦσα νέος θανάτους,
pολλὰ δὲ πήματα καὶ κανοπαθῆ,
κούδεν τούτων ὦ τί μὴ Ζεὺς.

1274. ὑπέχευ, which often has δικεῖν for its object, here takes the analogous accusative ἄτην, 'for him who has now to endure this affliction.'

1275. παρθένε, which the Schol. and most of the editors refer to the Hegemon of the Chorus, appears to be addressed to Iole, who is called παρθένοις sup. v. 1219. She also is to attend the procession, and 'not to be left behind in the procession from the house.' There is some ellipse, either βαδιζώσα or τὰν ἀπ' οἴκων, 'do not be behind the others belonging to the household.' The Schol. records a variant ξὺρ οἴκων, which Mr. Blaydes adopts; but it is very doubtful if the phrase ever means 'at home;' it is probably limited to the sense of 'homewards,' with a verb of motion.—νέος θανάτους, the new, i.e. recent violent death of Deianira.—μεγάλους, often used by the Attics in the sense of δεινοῖς.

1276. ὄ μὴ Ζεὺς, supply ἐστί or ἐπραξέν. Mr. Blaydes compares Aesch. Ag. 1464, τί γαρ βροτοῖς άνευ Δίως τελείατ' τί τῶν ὠ θεόκρατον εστιν; —A procession is now formed with which, as in several other tragedies and comedies, the actors leave the stage followed by the chorus. Suspicions have been entertained, not without reason, of the genuineness of the concluding anapaestics assigned to Hyllus. The rule, observed in nearly all the extant tragedies, was for the chorus to utter two or three or more sententious anapaestic verses in concluding the subject of the drama. In the Prometheus however these anapaestics are spoken by Prometheus himself. The same suspicion attaches to the speech of Teucer in Aj. 1402—17.
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