RIPIDES

HECUBA

INTRODUCTION & TEXT

NOTES

C.H. RUSSELL
Toronto University Library

Presented by

University of Oxford
through the Committee formed in
The Old Country

to aid in replacing the loss caused by
The disastrous Fire of February the 14th, 1890
Clarendon Press Series

EURIPIDES

HECUBA

EDITED

WITH INTRODUCTION AND NOTES

BY

CECIL H. RUSSELL, M.A.
Assistant Master at Clifton College
Late Scholar of Trinity College, Oxford

PART I.—INTRODUCTION AND TEXT

Oxford
AT THE CLARENDON PRESS
M DCCC LXXIX

[All rights reserved]
In preparing the Introduction and Notes, the following have been especially consulted—Hermann, Porson, Musgrave, Barnes, Dindorf, Kirchhoff, Nauck, Paley, Weil; with Dindorf's collection of the Scholia. Reference has been made to Jelf and Goodwin on grammatical points.

The text is based on that of Nauck; but W. Dindorf and Kirchhoff have been referred to throughout, and a list is added of the chief variations from the MSS. and the Oxford Text.

The Editor wishes to acknowledge gratefully the kindness of Mr. F. A. Haverfield, late Scholar of New College, who has looked over the manuscript of the Notes, and given valuable suggestions for these and the Introduction; of Mr. Evelyn Abbott, Fellow of Balliol College, who has revised the proof-sheets of the Introduction and Notes; of Mr. R. W. Raper, Fellow of Trinity College, who has corrected the Introduction; and of Mr. E. N. P. Moor, late Scholar of Balliol College, who has assisted in many of the Notes and looked through the proofs of the whole.

C. H. R.
INTRODUCTION.

1. Date of the Play.

The date of the Hecuba is unknown; but internal evidence supplies some cue. The parody of line 172 in the Clouds of Aristophanes, which came out in 423 B.C., points to a period preceding this; while the apparent reference in line 458 to the purification of Delos by the Athenians, and, in line 649, to the capture of the Spartans in Sphacteria, is in favour of a time soon after 425 B.C., when those events took place. The date of the play has been fixed, therefore, for 424 B.C., the fourth year of the eighty-eighth Olympiad.

2. The Legend.

Hecuba, like Priam, is a type of misfortune in antiquity. Her story supplies one of the many plays based on the legend of Troy. The subject of Polyxena had been previously treated by Arctinus of Miletus (?), in the Taking of Troy; by Lesches of Mytilene (?), in the Lesser Iliad; by the lyric poet Ibycus; and by Sophocles, in the play which bears her name: of Polydorus only the Homeric legend remained. After Euripides, both episodes were largely embellished. According to Philostratus, Polyxena was the betrothed of Achilles: Achilles was slain by Paris in the temple of Thymbraean Apollo, where he had gone to receive his bride; and Polyxena fled to the Grecian camp and killed herself upon his tomb. Pacuvius, in the 'Iliona,' follows Euripides in committing Polydorus to the charge of Polymestor: but Iliona, wife of Polymestor and daughter of Priam, brings up Polydorus, her brother, as her own son Deiphilus, Deiphilus as Polydorus; and Polymestor, who is bribed by the Greeks to slay Polydorus, slays, by mistake, Deiphilus.
The antecedents of the 'Hecuba' are given in the opening speech. The plot of the play exhibits several variations from Homer and the received legend. Artistic reasons may account for some of these. The apparent position of Achilles' tomb at the scene of the play, the Thracian Chersonese (l. 37), may be more poetic than its acknowledged site in the Troad. In Homer, Polydorus is the son of Priam and Laothoe, and is killed in battle by Achilles: to make him the son of Hecuba (l. 3) and slay him by the hands of her friend Polymestor (l. 25), heightens the picture of her sorrows. The argument may require that Odysseus' entry into Troy should have been known to Hecuba (l. 243), not, as in Homer, to Helen only. But it is not clear why Hecuba, who in Homer is the daughter of Phrygian Dymas, becomes in Euripides (l. 3) the daughter of Cisseus. The object is perhaps to account for her friendship with Polymestor of Thrace: Cisseus being also a Thracian king. But all mention of this is omitted: while new details are added elsewhere, for which no sufficient reason can be given. Euripides is probably following some authority, perhaps the Lesser Iliad.

(Note.—The story of Polyxena's betrothal to Achilles is apparently unknown to Euripides. Distinct reference must otherwise have been somewhere made to it (e.g. ll. 37, 135, 389): the first half of the play would have turned upon it. Yet, in ll. 97, 116, Achilles claims vaguely a sacrifice; and the more definite demand of ll. 40, 390, is evidently a reflection of the decision of the Greek council. (On γιμφην ἀνυμφον, l. 612, see note ad loc.). The legend, based perhaps on this play, belongs to later Greek and Latin romance,—Dictys of Crete, Dares the Phrygian, Philostratus, Hyginus.)

3. Analysis of the Play.

(The scene is laid throughout at the Greek encampment on the Thracian Chersonese.)
Prologus, 1-99.

The Shade of Polydorus appears above Agamemnon’s tent. He tells of his own murder by Polymestor and of the coming sacrifice of Polyxena. He has haunted Hecuba in dreams; and to obtain burial, will be washed up by the sea at the feet of a Trojan woman. But hush! Hecuba herself is here, how fallen from her royal estate! (1-59.)

Hecuba approaches from the tent of Agamemnon, dressed as a slave and supported by Trojan women. She bewails her fortune, and tells how she has been distracted by visions of the night about the safety of Polydorus and Polyxena. The Shade of Achilles, also, has asked for the guerdon of a Trojan maid. (60-99.)

Parodus, 100-154.

The Chorus, composed of captive Trojan women, enter the orchestra, singing: ‘Hecuba, we are come to bear thee ill-tidings. The Greeks have determined on the sacrifice of Polyxena. Pray Agamemnon and all the gods to save her.’

First Epeisodion, 155-443.

Hecuba, in anguish, calls forth Polyxena; who laments her fate for her mother’s sake, but desires it for her own. (155-215.)

Odysseus enters. He informs Hecuba of the decree, and bids her obey it without resistance. She entreats him for the sake of past favour, of Polyxena’s guiltlessness, and her own destitution, to dissuade the Greeks from their project. Odysseus answers: he will repay the favours by saving Hecuba who gave them; Polyxena he cannot save: on her sacrifice depends the honouring of heroes, which is the secret of Hellenic greatness. (216-331.)

Hecuba appeals to Polyxena to plead with Odysseus: he also has children and will pity her. But Polyxena is willing to die: she has fallen low in life: to live longer might only mean to fall yet lower. (332-378.)

Then Hecuba would die instead of her; or, at least, die with
her. But Odysseus refuses. He leads away Polyxena; and Hecuba is left, fainting with grief, upon the ground. (379-443.)

First Stasimon, 444-483.

The Chorus wonder to what land of captivity in Greece they will be taken. Alas! for their ruined country, which they have left for the tents of slavery.

Second Episodion, 484-625.

Talthybius enters. He pities the lot of Hecuba, and summons her to the burial of Polyxena; whose noble death he describes. Hecuba, of all women, is the most blest in children, and the most unfortunate. (484-582.)

Hecuba laments the multitude of her sorrows. Yet Polyxena's nobleness lessens the grief at her loss: strange how strong is a noble nature. Commanding that no Greek shall touch the body, she sends a hand-maid to fetch sea-water for the laying out: she will bury her daughter as richly as she can. (583-625.)

Second Stasimon, 627-657.

Meanwhile the Chorus sing: It was an evil day when Paris sailed to Greece for Helen. His judgment of the goddesses on Ida has brought sorrow on Trojan women and on Greek alike.

Third Episodion, 658-904.

The hand-maid re-enters with the dead body of Polydorus, which she has found on the sea-shore. Hecuba bewails the fulfilment of her dream, and curses the treachery of Polymestor. (658-720.)

Agamemnon enters: Why has Hecuba delayed the burial of Polyxena? At first she turns from him, immersed in thought; but, seeing that, without his aid, she cannot avenge her son, raises his pity by showing him the body of Polydorus, and begs him, in the name of justice and his love for Cassandra, to help her to punish Polymestor. Agamemnon hesitates: Polymestor is a friend of the Greeks, Hecuba their enemy. Then let him, at least, connive at her vengeance: she can carry it out with the
aid of her women. He consents; and an attendant is despatched for Polymestor. (721-904.)

Third Stasimon, 905-952.

The Chorus lament the fate of Troy, and describe how it fell at the dead of night, and they were led away captive to the sea, execrating the unholy marriage of Helen and Paris.

Exodus, 953-1295.

Polymestor enters with his children, and enquires of Hecuba why he has been summoned. She wishes to tell him of a place where gold has been buried in Troy. There is also with her a secret treasure, saved from Troy, of which she desires him to take charge. She takes him into the tent to receive the treasure. (953-1022.)

As the Chorus prophesy the fate of his crime, cries are heard from him within; and Hecuba enters saying that, with her women, she has put out Polymestor's eyes and slain his children. She retires as he bursts from the tent, groping wildly for the murdereresses and bewailing his lost sight. (1023-1108.)

Agamemnon enters at the cries, and Polymestor sets forth his case to him. It was for the Greeks he killed Polydorus, and kept the gold. He then describes how, in the tent, the Trojan women clustered round his seat, holding him by force, while they murdered his children and put out his eyes. All this he has suffered for Agamemnon. (1109-1182.)

Then Hecuba speaks in turn. Her plea, she says, lies in facts. A barbarian, in the nature of things, could never be the friend of a Greek; if Polymestor had acted for the Greeks, why had he waited till the fall of Troy? He acted from greed of gold; and Agamemnon, if he supports him, will be a lover of evil. (1183-1251.)

Agamemnon decides in Hecuba's favour. Whereon Polymestor prophesies the metamorphosis of Hecuba into a dog, and Agamemnon's murder by Clytaemnestra. Agamemnon, in anger, orders him to be carried off to a desert island. (1251-1295.)
4. Remarks on the Play.

The play, on its artistic side, has been justly censured by Hermann and Schlegel. It violates the Aristotelean maxim, οὐ περὶ ἕνα ἀλλὰ περὶ μίαν πράξιν,—wants unity of action, being (like the Andromache) divided into two distinct movements, the sacrifice of Polyxena, and the murder of Polydorus, with its punishment; movements not sufficiently combined in the proposed motive of 'the sorrows of Hecuba,'—especially as the last turns less on a sorrow than on its revenge. It exhibits the common faults of Euripides—the explanatory introduction, ll. 1–54 (condemned by Horace; partly, perhaps, due to a love for manipulating legend); the inappropriate choric odes, like the first stasimon, (l. 444); the forensic character of the dialogue, as in the scene between Hecuba and Polymestor (l. 1132: cf. on l. 299). The ferocity of Hecuba may be defensible in a barbarian; but there is a want of taste in Agamemnon going in person for Hecuba (l. 726), in his judgment and banishment of the Thracian king (l. 1285). The characters of Agamemnon and Polymestor are lifeless; and the force of the last episode is dissipated in a series of ingenious situations.

On the other hand, the episode of Polyxena is strong and human: the description of her death, like most of the poet's descriptions, possessing especial beauty. The inappropriateness of the choric odes is partly cancelled by their prettiness. And that the play as a whole must have appealed to at least some generations, is shown by the host of imitations, such as the Iliona of Pacuvius, which followed it, and of manuscripts, which have perpetuated it, surpassing in number those of any other play, except the Orestes and Phoenissae.

Other points in the play, the philosophic theory of religion, l. 799, and of morality, l. 592; the general sophistic tone, ll. 299, 1132; with the misogynism, l. 1178—all attacked by Aristophanes—have been referred to in the notes. They are well treated by Mr. Browning in his Aristophanes' Apology. It is sufficient here to say that in religion and morality, as in art,
Euripides reflected the free-thinking spirit of his age; that, if he helped to destroy the old, he did something to build the new; and that, if he took down tragedy from its divine basis of fate, he tried to reinstate it on the more appreciable basis of human nature. Later criticism may prefer the fateful grandeur of Aeschylus or the self-control of Sophocles; but the 'humanity' of Euripides possessed a wider and more general popularity with his immediate successors. It was by recitations from his plays, not from those of his two rivals, that the Athenian captives saved their lives at Syracuse; the Parthian king Orodes was attending an exhibition of the Bacchae when the news arrived of the defeat and death of Crassus in B.C. 55; the Byzantine drama, Χριστός Πάσχων, was little else than a cento of lines from Euripides.

5. Scenic arrangements of the Play.

('Right' and 'left' = the spectators' right and left.)

The Greek theatre, open to the sky, and generally built on the side of a hill, was divided into three parts: the seats of the spectators, the orchestra, and the stage.

Of these, the seats of the spectators, κοίλον, or the hollow, formed the larger arc of a circle; the ends of which stretched towards either side of the stage.

The orchestra, δραχυστρα, or dancing-place, formed a segment of the circle. It was enclosed by the seats of the spectators and the stage, and lay at the ground-level, twelve feet below the lowest seats. The larger part of it, extending from the stage, was covered by a platform; called θυμέλη, from an altar of Bacchus (θυμέλη), which was in the centre of it. This platform is the part chiefly used by the chorus. It was six feet above the ground, and widened, as it approached the stage, into two passages, δρόμοι, which ran to right and left between the stage and the ends of the spectators' seats, and were entered from beneath the stage by two πύροδοι. The χορός were fifteen in
INTRODUCTION.

number, and were under a leader, κορυφαῖος\(^1\). As they chanted the entrance-ode, (called, like the entrance itself, 'parodus'), they passed through one of the parodoi, (the right, if from the neighbourhood, as here, l. 100; the left, if from a distance), moved along the corresponding δρόμος, and so took up their station before the central altar; never leaving the orchestra till the end of the play. The other odes, called στάσιμα, or station-songs, they chanted from this station,—the στροφή, turning-song, moving to the left; the ἀντιστροφή, returning-song, to the right; the ἐπῳδός, after-song, remaining still. In these choric odes, the whole of the chorus took part, though often speaking of themselves in the singular, as in l. 476; in the dialogue, the coryphaeus alone spoke, taking the part of a fourth actor.

The stage, λογεῖον, or speaking place, was a straight narrow platform, stretching in front of the orchestral platform with its δρόμοι and six feet above it, i.e. on a level with the front seats of the spectators. The back-ground was formed by the palace of a king—here the tent of Agamemnon—and other buildings. In these there were three main entrances: a central one for the protagonist, by which Hecuba would always enter and leave (see on l. 54); one on the right for the deuteragonist, by which Polyxena probably enters (l. 178); one on the left for the tritagonist, perhaps not used in this play. There were also two other entrances, one at each end of the stage, the right for actors coming from the town or neighbourhood, the left for those from the country,—as in the choric parodoi, which lay immediately below. By the first of these would enter Odysseus (l. 218), Talthybius (l. 484), Agamemnon (l. 726); by the last, the Attendant (l. 658), and Polymestor (l. 953). In front of these entrances (and apparently referring also to the underlying parodoi), were revolving doors in the form of a triangular prism, περίακτοι (sc. θύραι), which represented changes of scenery: that on the right here repre-

\(^1\) To be distinguished from the χορηγὸς, who paid the chorus, and the χοροδιδάσκαλος, who taught them.
senting the camp; that on the left, first the sea-shore for the Attendant's entrance, then, by a revolution, the distant country, for the entrance of Polymestor. There were other stage contrivances, e.g. the crane, γέρανος, by which Polydorus is probably suspended above the tent of Agamemnon; the moveable chamber, ἐκκύκλημα, which is rolled forward, disclosing the dead children of Polymestor in its interior, l. 1056. The actors, always men, were three only in number: the first actor, πρωταγωνιστής; the second, δευτεραγωνιστής; the third, τριταγωνιστής. Consequently one actor had often to take several parts, using for this purpose different masks. Thus, while the protagonist here takes the part of Hecuba throughout, the deuteragonist takes probably the parts of Polyxena, Talthybius, and Agamemnon; the tritagonist, those of Polydorus, Odysseus, the Attendant, and Polymestor. But any number of mutes could be brought on the stage, as the attendants of Hecuba (l. 59); the children and guards of Polymestor (l. 953); the attendants of Agamemnon (l. 1109).

The play is divided into acts by the choric odes,—all that comes before the parodus being called the prologue, πρῶλογος; all that comes between two odes, an episode, ἐπεισόδιον; all that comes after the last stasimon, the ἔξοδος.

6. MSS. and Scholia.

The text of Euripides was at the mercy of actors until the orator Lycurgus, circ. 330 B.C., procured an official text of the three great tragedians. Euripides became the most popular: but of his plays, the nineteen which have come down to us were preferred to the rest; and, in Byzantine times, nine of these, one of which was the Hecuba, were selected as superior to the other ten; the nine, again, being later narrowed down to three, the Orestes, Phoenissae, and Hecuba. The MSS. were written, some on parchment, some on paper. Their number and value correspond to the popularity of the text: few of Aeschylus and Sophocles remain, many of Euripides,
especially of the favoured nine plays, and most especially, of the still more favoured three. The Hecuba, therefore, is one of the three best supported of Greek plays. The MSS. of Euripides date from the twelfth and thirteenth centuries. They have been arranged by Adolph Kirchhoff (Berlin, A.D. 1855), in an order of merit, designated by the letters of the alphabet. The best, containing the Hecuba, are 'A,' Marcianus, at Venice ('471'); 'B,' Vaticanus, at Rome, ('909'); 'E,' Parisinus, at Paris, ('2712'). The first printed edition of Euripides was from the press of Janus Lascaris, Florence, A.D. 1496, containing four plays, of which the Hecuba was not one; the second, from the Aldine Press in Venice, A.D. 1503, containing all but the Electra.

Commentaries were written on classical authors by ancient scholars, chiefly of Alexandria and Byzantium: of whom the Alexandrines, especially Dionysius Thrax, Aristarchus, Aristophanes of Byzantium, Didymus and Timachidas, contributed much that was useful; the Byzantines, though their work was voluminous, produced little that was of any value. These commentaries were of three kinds: (1) a few continuous commentaries; (2) 'glosses,' explanations of words written over the word explained; (3) 'scholia,' marginal notes written at the side of the text, often obscuring or corrupting the text, but occasionally suggesting correct readings from better MSS., since lost, which the Scholiast had at his command. The scholia of Euripides, which are very numerous, were mostly drawn from Didymus, and perhaps Dionysius Thrax: both of whom lived in the first century B.C. They were first printed by Bishop Arsenius in 1533; but his work was imperfect:—they have lately been published in a complete form by W. Dindorf, Oxford, 1863.
HECUBA.

DRAMATIS PERSONAE.

Shade of Polydorus, son of Priam and Hecuba.
Hecuba, wife of Priam, and mother of Polydorus.
Polyxena, daughter of Priam and Hecuba.
Odysseus, king of Ithaca.
Talthybius, herald of Agamemnon.
Agamemnon, king of Mycenae.
Polymestor, king of the Thracian Chersonese.
Attendant of Hecuba.
Chorus of captive Trojan women.

PROLOGUE.

(Scene: Greek encampment on coast of Thracian Chersonese. The Shade of Polydorus appears above the tent of Agamemnon.)

Πολύδωρος.

"Ηκὼ νεκρῶν κενθμῶνα καὶ σκότου πύλας λιπῶν, ἢν Ἂδης χωρίς ὑκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγώς τῆς Κισσέως,
Πριῶμον τε πατρός, ὡς μ', ἐπεὶ Φρυγῶν πόλιν
5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ,
δείσας ύπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δώμα, Ὁρηκίου ξένου,
ὡς τὴν ἀρίστην Χερσονησίαν πλάκα
σπείρει, φιλίππου λαὸν εὐθύνων δορί.
10 πολὺν δὲ σὺν ἐμὸι χρυσὸν ἐκπέμπει λάθρα
πατὴρ, ἢν', εἴ ποτ' Ἰλίων τείχη πέσοι,
τοῖς ζώσιν εἰη παισὶ μὴ σπάνις βίον.
νεώτατος δ' ἦν Πριαμιδὼν. ὦ καὶ με γῆς ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὀπλα

15 οὔτ' ἐγχος οἴδος τ' ἦν νέω βραχίονι.

ἐώς μὲν οὖν γῆς ὅρθ' ἐκεῖθ' ὀρίσματα, πῦργοι τ' ἀθραυστοὶ Τρωικῆς ἦσαν χθονός,

"Εκτὸρ τ' ἀδελφὸς οὐμὸς ηὐτύχει δορί, καλῶς παρ' ἀνδρὶ Θηρκί, πατρώφῳ ξένῳ,

τροφαίσιν, ὡς τις πτόρθος, ἡνῷμην τάλας.

ἐπεὶ δὲ Τροία θ' "Εκτὸρός τ' ἀπόλλυται ψυχή, πατρώφα θ' ἑστία κατεσκάφη,

αὐτὸς δὲ βωμὸν πρὸς θεοδμῆτο πίνει, σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μιαφόνου,

κτεῖνει με χρυσοῦ τὸν ταλαίπωρον χάριν

ξένος πατρῴος, καὶ κτανὸν ἐς οἴδυ' ἀλὸς

μεθῆχ', ὡν' αὐτὸς χρυσόν ἐν δόμοις ἐχή.

κεῖμαι δ' ἐπ' ἀκταῖς, ἀλλοτ' ἐν πόντου σάλῳ,

πολλοίς διαύλοις κυμάτων φορούμενοι,

ἀκλανυστος, ἀταφος· νῦν δ' ὑπὲρ μητρὸς φίλης

Εκάβης αἰώσοι, σῶμ' ἐρημώσασ ἐμόν,

τριταίον ἥδη φέγγος αἰωρούμενος,

ὁσονπερ ἐν γῆ τῇδε Χερσονησία

μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἱσουχοι

θάσσους' ἐπ' ἀκταῖς τῆςδε Θηρκίας χθονός·

ὁ Πηλεὺς γὰρ παῖς, ὑπὲρ τύμβου φανεῖς,

κατέσχ' Ἀχιλλέως πᾶν στράτευμ' Ἑλληνικὸν,

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην.
40 aитеι δ' ἀδελφήν τὴν ἐμὴν Πολυξένην
tύμβοι φίλοιν πρόσφαγμα καὶ γέρας λαβεῖν.
καὶ τεύξεται τοῦ', οὖδ' ἀδώρητος φίλῳν
ἐσται πρὸς ἄνδρῶν· ἡ πεπρωμένη δ' ἀγεῖ
θανεῖν ἀδελφὴν τῷ δ' ἐμὴν ἐν ἡματι.
45 δυοῦν δὲ παίδοιν δύο νεκρὸν κατόψεται
μῆτηρ, ἐμοὶ τε τῆς τε δυστήνου κόρης.
φανήσομαι γάρ, ὡς τάφον τλήμων τύχω,
doύλης ποδῶν πάροθεν ἐν κλυδωνίῳ.
tοὺς γὰρ κάτω σθένοντας ἐξηπησάμην
50 τύμβου κυρήσαι, κεῖσ χέρας μητρὸς πεσεῖν.
tούμδων μὲν οὖν, ὡςονπερ ἦθελον τυχεῖν,
ἐσται γέραια δ' ἐκποδῶν χωρήσομαι
'Εκάβην. περὰ γὰρ ἢδ' ὑπὸ σκηνῆς πόδα
'Ἀγαμέμνωνος, φάντασμα δειμαίνουσ' ἐμὸν.

(HECUBA is seen coming out of the tent of Agamemnon, dressed as
a slave and supported by Trojan women.)

55 ὁ μήτερ, ἦτις ἐκ τυραννικῶν δόμων
δούλειον ἡμάρ εἴδες, ὡς πράσσεις κακῶς,
ὡςονπερ εὖ ποτ' ἀντισηκώσας δὲ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

(The shade of POLYDORUS retires. HECUBA enters.)

'Εκάβη.

ἀγετ', ὁ παίδες, τὴν γραῦν πρὸ δόμων.

60 ἀγετ', ὅρθούσαι τὴν ὀμόδουλον,
Τρῳάδες, ἕμυν, πρόσθε δ' ἀνασσαν.
λάβετε, φέρετε, πέμπτε, ἀείρετε μου γεραιᾶς χειρὸς προσλαξύμεναι:
65 κάγῳ, σκολιῷ σκίπων χερὸς
diereidomένα, σπεύδω βραδύπουν
ήλυσιν ἄρθρων προτιθεῖσα.
δο στεροπᾶ Διός, δο σκοτία νύξ,
τί ποτ’ αἴρομαι ἐννυχος οὕτω
70 δείμασι, φάσμασιν; δο πότνια Χθῶν,
μελανοπτερύγων μᾶτερ ὑνείρων,
ἀποπέριμποι ἐννυχον ὤψιν,
ἡν περὶ παιδὸς ἐμοὶ τοῦ σωζομένου κατὰ Θρήκην
75 ἀμφὶ Πολυξείνης τε φίλης θυγατρῶς δι’ ὑνείρων
φοβερὰν ὤψιν ἔμαθον, ἐδάνην.
δο Χθόνιοι θεοί, σώσατε παῖδ’ ἐμόν,
80 ὁς μόνος οἴκων ὡς ἁγκυρ’ ἀμῶν
tὴν χιονώδη Θρήκην κατέχει,
ξείνου πατρίου φυλακαῖσιν.
ἔσται τι νέον,
ἡξει τι μέλος γοερὸν γοεραῖς.
85 οὕποτ’ ἐμὰ φρην ὥδ’ ἀλίαστος
φρίσσει, ταρβεῖ.
ποῦ ποτε θείαν ’Ελένου ψυχὰν
ἡ Κασάνδραν ἔσιδω, Τρφάδες,
ὡς μοι κρύνωσιν ὑνείρους;
90 εἴδον γὰρ βαλιὰν ἔλαφον λύκου αἴμοιν χαλὰ
σφαξομέναν, ἀπ’ ἐμῶν γονάτων σπασθεῖσαν ἀνάγκα
οικτρῶς. καὶ τόδε δείμα μοι·

ηλθ' ὑπὲρ ἀκρας τύμβου κορυφᾶς

95 φάντασμ' Ἀχιλέως. ἦτει δὲ γέρας
tῶν πολυμόχθων τινὶ Τρωιάδων.
ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαιμόνες, ἰκετεύω.

ΓΡΟΔΟΣ.

(Enter the Chorus.)

Χορός.

100 Ἐκάβη, σπουδὴ πρὸς σ' ἑλιάσθην,
tὰς δεσποσύνους σκηνὰς προλιποῦσ',
ίν' ἐκληρώθην καὶ προσετάχθην
dούλη, πόλεως ἀπελαυνομένη
tῆς Ἰλιάδος, λόγχης αἰχμῆ

105 δοριθήρατος πρὸς Ἀχαῖων,
oὐδὲν παθέων ἀποκοουφίζουσ',
ἀλλ' ἀγγελίας βάρος ἀραμένη
μέγα, σοὶ τε, γύναι, κήρυξ ἀχέων.
ἐν γὰρ Ἀχαιῶν πλήρει ἕνωδὸ

110 λέγεται δόξαι σὴν παίδ' Ἀχιλεί
σφαγιον θέσθαι τύμβου δ' ἐπιβὰς
οῖς' ὀτε χρυσεός ἐφάνη σὺν ὄπλοις.
tὰς ποντοπόρους δ' ἐσχέ σχεδίας,
λαίφη προτόνοις ἐπερειδομένας,
τάδε θωύσον:
ποί δή, Δαναϊ, τὸν ἐμὸν τύμβον
στέλλεσθ' ἀγέραστον ἀφέντες;
πολλὴς δ' ἔριδος συνέπαισε κλύδων,
dόξα δ' ἔχωρει δίχ' ἀν' Ἑλλήνων

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι
τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
HeaderText:

115
120
125
130
135
140

στάντα φθιμένων

ὡς ἀχάριστοι Δαναῖ Δαναῖς

τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
Τροίας πεδίων ἀπέβησαν. 

ηζεὶ δ' ὶδυσεν ὅσον οὐκ ἦδη, 

πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν, 

ἐκ τε γεραιᾶς χερὸς όρμήσων. 

ἀλλ' ἵδι ναοὺς, ἵθι πρὸς βωμοὺς, 

ι' Ἀγαμέμνονος ἰκέτις γονάτων, 

κήρυσσε θεοὺς τοὺς τ' οὐρανίδας 

tοὺς θ' ὑπὸ γαῖαν. 

ἡ γὰρ σε λιτα ACPIAKtav' 

ὁρϕανὸν εἶναι παιδὸς μελέας, 

ἡ δὲ σ' ἐπιδεῖν τύμβου προπετή 

φοινισσομένην αἳματι παρθένον 

ἐκ χρυσοφόρου 

dειρήσ νασμῶ μελαναυγεῖ. 

FIRST EPEISODION. 

'Εκάβη. 

155 οἱ 'γώ μελέα, τί ποτ' ἀπύσω; 

ποίαν ἄχώ, ποῖον ὀδυρμόν; 

dειλαία δειλαίου γήρως, 

dουλείας τὰς ο.clearRect πλατᾶσ, 

tὰς οὗ φερτᾶς· ἄμοι μοι. 

160 τίς ἀμύνει μοι; ποία γέννα, 

ποία δὲ πόλις; 

φροῦδος πρέσβυς, φροῦδοι παῖδες. 

ποίαν, ἢ ταύταν ἢ κείναν,
στείχω; * ποί δ’ ἦσω πόδα; τίς θεῶν

165 ἦ δ’ δαίμων νῦν ἐπαρωγός;
ὁ κάκ’ ἐνεγκοῦσαί Τρφάδες, ὁ
κάκ’ ἐνεγκοῦσαι
πήματ’, ἀπωλέσατ’, ὀλέσατ’. οὐκέτι μοι βίος
ἀγαστὸς ἐν φαίε.
170 ό τλάμων ἀγησαὶ μοι
ποὺς, ἀγησαὶ τὰ γραίᾳ
πρὸς τάνδ’ αὐλάν’ ὁ τέκνον, ὁ παῖ
δυστανοτάτας ματέρος, ἔξελθ’,
ἔξελθ’ οἴκων’ αἰε ματέρος
175 αὐδάν, ὁ τέκνον, ὥς εἰδῆς
οίαν οίαν ἀὖ φάμαι
περὶ σᾶς ψυχᾶσ.

(POLYXENA enters from the tent.)

ΠΟΛΥΞΕΥΝΗ.

ἰὼ,
μᾶτερ μᾶτερ, τί βοᾶς: τί νέον
καρύξασ’ οἴκων μ’, ὦστ’ ὀρνιν,
180 θάμβηι τῶδ’ ἐξέπταξας;

ἘΚΑΒΗ.
οἴμοι, τέκνον.

ΠΟΛΥΞΕΥΝΗ.

τί με δυσφημεῖς; φροιμιά μοι κακά.
'Εκάβη.

αἰαὶ, σᾶς ψυχᾶς. Σανεν ἥμαρτον.

Πολυζένη.

ἐξαύδα, μὴ κρύψῃς δαρῶν.

185 δειμαίνω, δειμαίνω, μάτερ,

τί ποτ' ἀναστένεις.

'Εκάβη.

τέκνον ὧ τέκνον μελέας ματρός.

Πολυζένη.

τί τόδ' ἀγγέλλεις;

'Εκάβη.

σφάξαι σ' Ἀργείων κοινὰ

190 συντείνει πρὸς τύμβον γνώμα

*Πηλεία γέννα.

Πολυζένη.

οἶμοι, μάτερ, πῶς φθέγγει

ἀμέγαρτα κακῶν; μάνυσὸν μοι.

μάνυσον, μάτερ.

'Εκάβη.

195 αὐδῶ, παῖ, δυσφήμους φάμας.

ἀγγέλλουσ' Ἀργείων δόξαι

ψῆφῳ τὰς σᾶς περὶ μοι ψυχᾶς.
Πολυξένη.

ό δεινὰ παθῶσ᾽, οὐ παντλάμων,
οὐ δυστάνου μᾶτερ βιοτᾶς.(κελέ, θυ-)
200 οἶαν οἶαν ἀὖ σοι λῶβαν
ἐχθίσταν ἀρρήταν τ᾽ ὁρσέν τις δαῖμων.
οὐκέτι σοι παῖς ἀδ᾽ οὐκέτι δὴ
γῆρα δειλαιὸς δειλαία
συνδουλεύσω.
σκύμνων γάρ μ᾽ ὠσ᾽ οὐριθρεῖταν
205 μόσχον δειλαία δειλαίαν
eἰσόψει χειρῶς ἀναρπαστὰν
σᾶς ἀπο, λαμμότομον τ᾽ Ἀἴδα
gᾶς ὑποπεμπομέναν σκότου, ἐνθα νεκρῶν μέτα
210 τάλαινα κείσομαι.
καὶ σὲ μὲν, μᾶτερ δύστανε,
κλαῖω παινὸρτος θρήνοις.
τὸν ἐμὸν δὲ βίον, λῶβαν λύμαν τ᾽,
οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
215 ξυντυχία κρείσσων ἔκυρησεν.

(Οδυσσέας is seen approaching from the camp.)

Χορός.

καὶ μὴν ὁδυσσεὺς ἔρχεται σπουδῆ ποδός,
"Εκάβη, νέον τι πρὸς σὲ σημανῶν ἐπος.

(Enter Odysseus.)
'Οδυσσεύς.

γύναι, δοκῶ μὲν σ’ εἰδέναι γνώμην στρατοῦ ψῆφόν τε τὴν κρανθείσαν· ἀλλ’ ὁμοῖος φράσω.

220 ἐδοξ’ Ἀχαίοις παίδα σήν Πολυζένην σφάξαι πρὸς ὀρθὸν χῶμ’ Ἀχιλλεέου τάφον. ἤμᾶς δὲ πομποὺς καὶ κομιστήρας κόρης τάσσουσιν εἶναι θύματος δ’ ἐπιστάτης ιερεύς τ’ ἐπέστη τούδε παῖς Ἀχιλλέως.

225 οὐσθ’ οὖν ὁ δρᾶσον; μῆτ’ ἀποσπασθῆς βία μῆτ’ εἰς χερῶν ἀμιλλαν ἐξέλθης ἐμοῦ γίγνοσκε δ’ ἅλκην καὶ παρουσίαν κακῶν τῶν σῶν. σοφὸν τοι κάν κακοὶς ἥ δει φρονεῖν. ἔκαβη.

Σαράγης παρέστης, ὡς ἐοικ’, ἀγῶν μέγας,

230 πλήρης στεναγμῶν οὐδὲ δακρύων κενῶς.

*κάγωγ’ ἄρ’ οὐκ ἐθνησκοῦν οὐ μ’ ἐχρῆν θανεῖν, οὐδ’ ὀλέσθεν με Ζεύς, τρέφει δ’, ὅπως οὐκ”, κακῶν κάκ’ ἅλλα μείζον’ ἢ τάλαν’ ἐγώ. εἰ δ’ ἐστὶ τοῖς δούλοις τοὺς ἐλευθέρους

235 μῆ λυπρὰ μηδὲ καρδίας δηκτήρια ἐξιστορήσαι, σοὶ μὲν εἰρήσθαι χρεῶν, ἤμᾶς δ’ ἀκούσαι τοὺς ἐρωτῶντας τάδε.

'Οδυσσεύς.

ἐξης’, ἐρώτα: τοῦ χρόνου γὰρ οὐ φθονώ.
'Εκάβη.
oîσθ' ἡνίκ' ἠλθες Ἰλίου κατάσκοπος,
240 δυσχλαινίᾳ τ’ ἀμορφος, ὄμματων τ’ ἀπὸ
φόνου σταλαγμοὶ σήν κατέσταξον γέννυν;

'Οδυσσεύς.
oἶδ’ ὅν γὰρ ἄκρας καρδίας ἐψαυσέ μου.

'Εκάβη.
ἐγνω δὲ σ’ Ἑλένη, καὶ μόνη κατείπ’ ἐμοί;

'Οδυσσεύς.
μεμνήμεθ’ ἐσ κίνδυνον ἐλθόντες μέγαν.

'Εκάβη.
245 ἡψω δὲ γονάτων τῶν ἐμῶν ταπεινῶς ὃν;

'Οδυσσεύς.
ὡςτ’ ἐνθανεῖν γε σοῖς πέπλουσι χείρ’ ἐμῆν.

'Εκάβη.
τί δῆτ’ ἔλεγας, δοῦλος ὃν ἐμὸς τότε:

'Οδυσσεύς.
πολλῶν λόγων εὐρήμαθ’, ὡςτε μὴ θανεῖν.

'Εκάβη.
ἐσωσα δῆτά σ’, ἐξεπεμψά τε χοῦνός;

'Οδυσσεύς.
250 ὡςτ’ εἰσορῶν γε φέγγος ἡλίου τόδε.
'Εκάβη.
οὖκον κακόνει τοῦσδε τοῖς βουλεύμασιν,
ός ἐς ἐμοῦ μὲν ἐπαθες οἶα φής παθεῖν,
δράσ  does οὔδεν ἡμᾶς εῦ, κακῶς δ᾿ ὅσον δύνα
ἀχάριστον ὕμων σπέρμα, οἷοι δημηγόρους
255 ἰηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,
οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἡν τοῖσι πολλοῖς πρὸς χάριν λέγητε τι.
ἀτὰρ τὶ δὴ σόφισμα τοῦθ’ ἡγούμενοι
eis τήνδε παίδα ψῆφον ὄρισαν φόνου;
260 πότερα τὸ χρῆν σφ’ ἐπῆγαγ’ ἀνθρωποσφαγεῖν
πρὸς τύμβουν, ἐνθα βουθυτεῖν μᾶλλον πρέπει:
ἡ τοὺς κτανόντας ἀνταποκτεῖναι θέλων
eis τήνδ’ Ἀχιλλεὺς ἐνδικως τείνει φόνου;
ἀλλ’ οὔδεν αὐτὸν ἤδε γ’ εἰργασταί κακὸν.
265 Ἐλένην νῦν αἰτεῖν χρῆν τάφο προσφάγματα
κεῦν γὰρ ὀλεσθείς νυν eis Τροίαν τ’ ἀγεῖ.
ei δ’ αἰχμαλώτων χρῆ τιν’ ἐκκριτον θανεῖν
cάλλει θ’ ὑπερφέρουσαν, οὐχ ἡμῶν ἄκρο
ἡ Τυνδαρίδας γὰρ εἴδος ἐκπρεπεστάτη,
270 ἀδικοῦσα 0’ ἡμῶν οὔδεν ἤσον ἡμῆθη.
τῷ μὲν δικαίῳ τόνδ’ ἀμιλλώμαι λόγον
ἀ δ’ ἀντιδοῦναι δεῖ σ’, ἀπαιτούσης ἐμοῦ,
ἀκούσον. ἡψω τῆς ἐμῆς, ὡς φής, χερὸς
καὶ τήνδε γραίας προσπίνων παρήδος.
275 ἀνθάπτομαι σου τῶν τῶν αὐτῶν ἐγὼ
χάριν τ’ ἀπαιτῶ τὴν τόθ’, ἰκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης, μηδὲ κτάνητε· τῶν τεθνηκῶτων ἄλις. [ταύτῃ γέγηθα καπιλήθομαι κακῶν]

280 ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, πόλις, τιθήνη, βάκτρον, ἤγεμὼν ὅδω. οὐ τοὺς κρατοῦντας χρῆ κρατεῖν ἃ μὴ χρεῶν, οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξεων ἀει. κάγῳ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἐτι, τὸν πάντα ὑδ' ὀλβὸν ἦμαρ ἐν μ' ἀφείλετο. ἀλλ' ὁ φίλον γένειον, αἰδέσθητι με, οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαϊκὸν στρατὸν παρηγόρησον, ὡς ἀποκτείνειν φθόνος γυναῖκας, ὡς τὸ πρῶτον οὐκ ἐκτείνατε

285 βαμῶν ἀποσπάσαντες, ἀλλ' ὀψιείρατε. νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἱσος καὶ τοῖς δούλοις αἴματος κεῖται πέρι. τὸ δ' ἀξίωμα, κάν κακῶς θέλημα, τὸ σὸν πείσει· λόγοι γὰρ ἐκ τ' ἀδοξοῦντων ἱδον κάκ τῶν δοκοῦντων αὐτὸς οὐ ταύτῳ σθένει.

Χορός.

οὐκ ἐστὶν οὔτω στερρὸς ἀνθρώπου φύσις, ἦτις γόνων σῶν καὶ μακρῶν ὀδυρμάτων κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.

'Οδυσσεύς.

'Εκάβη, διδάσκον, μηδὲ τῷ θυμομένῳ
300 τὸν εὖ λέγοντα δυσμενή ποιοῦ φρενί.
ἐγὼ τὸ μὲν σὸν σώμ', ύφ' οὔπερ ἡντύχονες,
σόζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω:
ἂ δ' εἴπον εἰς ἀπαντας, οὐκ ἀρνήσομαι,
Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παίδα δοῦναι σφάγιον ἔξαιτουμένῳ.
ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρὸθυμος ὥν ἀνήρ
μὴ δὲν φέρηται τῶν κακιώνων πλέουν.
ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
θανῶν ὑπὲρ γῆς 'Ελλάδος κάλλιστ' ἀνήρ.
οὐκον τὸδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
χρώμεσθ', ἐπεὶ δ' ὀλωλε, μὴ χρώμεσθ' ἐτί:
εἰεν· τί δὴτ' ἐρεῖ τις, ἢν τις αὐ φανῆ
στρατοῦ τ' ἄθροισις πολεμίων τ' ἁγωνία;
πότερα μαχοῦμεθ', ἡ φιλοψυχήσομεν,
τὸν καθανόνθ' ὀρῶντες οὐ τιμᾶμενον;
καὶ μὴν ἐμοιγε ζῶντι μὲν, καθ' ἡμέραν,
κεὶ σμίκρυ ἔχομι, πάντ' ἀν ἀρκοῦντως ἔχοι.
τοῦβον δὲ βουλοῖμην ἀν ἄξιούμενον
tὸν ἐμὸν ὀρᾶσθαι διὰ μακροῦ γὰρ ἡ χάρις..
εἰ δ' οὐκτρὰ πάσχειν φῆς, τάδ' ἀντάκουέ μου.
εἰσὶν παρ' ἡμῖν οὐδὲν ἤσοσον ἄθλιαι
γραίαι γυναίκες ἠδὲ πρεσβύται σέθεν,
νῦμφαι τ' ἀρίστων νυμφίων τητώμεναι,
325. ὃν ἦδε κεύθει σῶματ' 'Ιδαία κόνις.
τὸλμα τάδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὀφλήσομεν·
οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους ἰγγείσθε μήτε τοὺς καλῶς τεθνηκότας

330 θαυμάζεθ', ὡς ἄν ἡ μὲν Ἐλλᾶς εὐτυχῆ, ύμεῖς δ' ἔχηθ' όμοια τοῖς θολεύμασιν.

Χορὸς.

αἰαὶ: τὸ δοῦλον ὡς κακὸν ἑπεφυκ' ἀεί, τολμᾶ θ' ἀ μὴ χρῆ, τῇ βίᾳ νικώμενοι.

'Εκάβη.

ὡ θύγατερ, οὕμοι μὲν λόγοι πρὸς αἰθέρα

335 φροῦδοι μάτην ῥήθεντες ἀμφὶ σοῦ φόνου·

οὗ δ' εἰ τι μείζω δύναμιν ἡ μήτηρ ἐχεις,

σπούδαζε, πάσας ὡς' ἀγήδόνος στόμα

φθογγὰς ἵεισα, μὴ στερηθήναι βίου,

πρόσπιπτε δ' οἰκτρῶς τοῦθ' Ὀδυσσέως γόνυ,

340 καὶ πειθ': ἐχεις δὲ πρόφασιν' ἐστὶ γὰρ τέκνα

καὶ τάδε, τὴν σὴν ὡς' ἐποικτείραι τίχην.

Πολυξένη.

ὅρῳ σ', Ὀδυσσεῦ, δεξίαν ύφ' εἴματος

κρύπτοντα χείρα, καὶ πρόσωπον ἐμπαλιν

στρέφοντα, μὴ σου προσθίγω γενεῖδος.

345 θάρσει: πέφευγας τὸν ἐμὸν ἱκέσιον Δία·

ὡς ἐφομαί γε, τοῦ τ' ἀναγκαίον χάριν

θανεῖν τε χρήζουσ'· εἰ δὲ μὴ θολήσομαι,

κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
τί γάρ με δεί ἥμι; ἢ πατὴρ μὲν ἦν ἄναξ

350 Φρυγῶν ἀπάντων· τοῦτο μοι πρῶτον βίον· ἐπειτ' ἐθρέφθην ἐλπίδων καλῶν ὑπὸ βασιλεύσι νῦμφη, ἥμιον οὐ σμικρὸν γάμων ἔχουσ', ὅτου δῶµ' ἐστίαν τ' ἀφίξομαι· δέσποινα δ' ἡ δύστηνος 'Ἰδαίαισιν ἦν

355 γυναιξί παρθένους τ' ἀπόβλεπτος μέτα, ἵσῃ θεοίσι, πλὴν τὸ καθάνειν μόνον· νῦν δ' εἰμὶ δούλη. πρώτα μέν με τοῦνομα θανεῖν ἔραν τίθεσιν, οὐκ εἰῶθός οὖν· ἐπειτ' ἵσως ἄν δεσποτῶν ὁμῶν φρένας

360 τύχοιμ' ἄν, ὡστὶς ἀργύρου µ' ὀνηστεῖαι, τὴν"Ἐκτὸσ τε χάτερων πολλῶν κάσιν, προσθείσ' δ' ἀνάγκην σιτοποιίν ἐν δόμοις, σαίρειν τε δῶµα κερκίσιν τ' ἐφεστάναι λυπράν ἄγουσαν ἡµέραν µ' ἀναγκάσει:

365 λέχῃ δὲ τάμα δούλος ἄνητός ποθεν χρανεῖ, τυράννων πρόσθεν ἱξιομένα. οὐ δὴη'· ἀφίηµ' ὀρµάτων ἐλεύθερον φέγγος τὸδ', "Αἰδη προστιθεῖσ' ἐµὸν δέµας. αὐ' οὖν µ', 'Οδυσσεῦ, καὶ διέργασαί µ' ἄγων·

370 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ θάρσος παρ' ἡµῖν ὡς ποτ' εὖ πράξαι με χρῆ. μῆτερ, σὺ δ' ἡµῖν μηδὲν ἐμποδῶν γένη, λέγουσα * µῆτε δρῶσα· συµβουλοῦν δὲ µοι θανεῖν πρὶν αἰσχρῶν µή κατ' αξίαιν τυχεῖν.

375 ὡστὶς γὰρ οὐκ εἰῶθε γεύεσθαι κακῶν,
φέρει μέν, ἀλγεὶ δ' αὐχέν ἐντιθεὶς δειψάνθων δ' ἂν ἐή μᾶλλον εὐπρόσετερος ἡ ζών· τὸ γὰρ ζῆν μή καλῶς μέγας πένος.

Χορός.

dεινὸς χαρακτήρ καπίσημος ἐν βρατοῖς

380 ἐσθλῶν γενέσθαι, κατὶ μεῖζον ἑρχεται τῆς εὐγενείας ὀνομα τοῖσιν ἄξιοις.

'Εκάβη.

καλῶς μέν εἴπασ, θύγατερ· ἀλλὰ τῷ καλῷ λύπῃ πρόσεστιν. εἰ δὲ δεῖ τῷ Πιλέως χάριν γενέσθαι παιδὶ καὶ ψόγον φυγεῖν

385 ύμᾶς, 'Οδυσσεῦς, τήνδε μὲν μὴ κτεῖνετε, ἡμᾶς δ' ἄγοντες πρὸς πυρᾶν Ἀχιλλέως κεντεῖτε, μὴ φείδεσθ'· ἐγὼ τεκον Πάρων, ὅσ παῖδα Θέτιδος ὠλεσεν τόξοις βαλὼν.

'Οδυσσεῦς.

οὐ σ', ὃ γεραιά, κατοδανεῖν Ἀχιλλέως

390 φάντασμ' Ἀχαιοῦς. ἀλλὰ τήνδ', ἡτήσατο.

'Εκάβη.

ὑμεῖς δὲ μ' ἀλλὰ θυγατρὶ συμφωνεύσατε, καὶ δις τόσον * πῶμ' αἵματος γενήσεται γαῖα νεκρῷ τε τῷ τάδ' ἐξαιτουμένῳ.

'Οδυσσεῦς.

ἀλλις κόρης εἰς θάνατος, οὐ προσοιστεός

395 ἄλλος πρὸς ἄλλω· μηδὲ τόνδ' ὄφειλομεν.
Εκάβη.
πολλή γάνάγκη θυγατρί πυθανεῖν ἐμέ.

'Οδυσσεύς.
pῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.

Εκάβη.
ὅποια κισσὸς δρυὸς ὅπως τῆσ' ἔξομαι.

'Οδυσσεύς.
oὐκ, ἢν γε πείθη τοῖς σοῦ σοφωτέροις.

Εκάβη.

400 ὡς τῆσ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.

'Οδυσσεύς.
ἀλλ' οὖν' ἐγὼ μὴν τῆνδ' ἀπειρ' αὐτοῦ λιπὼν.

Πολυζέννη.
μῆτερ, πιθοῦ μοι· καὶ σὺ, παῖ Δαέρτιον.
χάλα τοκεύσιν εἰκότως θυμομένοις,
σὺ τ', ὥ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

405 βούλεις πεσεῖν πρὸς οὖδας ἐλκώσαι τε σὸν
gέροντα χρῶτα πρὸς βίαν ὀδουμένην,
ἀσχημονήσαι τ' ἐκ νέου βραχίονος
σπασθεῖσ'; ἄ πείσει μὴ σὺ γ' οὐ γὰρ ἀξίων.
ἀλλ' ὁ φίλη μοι μήτερ, ἢδίστην χέρα

410 δῶς καὶ παρειάν προσβαλεῖν παρηίδι·
ὡς οὖποτ' αὖθις, ἀλλὰ νῦν πανύστατον,
ἀκτίνα κύκλον θ' ἥλιον προσόψομαι.
τέλος δέχει δή τῶν ἔμοιν προσφθεγμάτων. 
δ' μητέρ, δ' τεκόου: ἀπειμὶ δὴ κάτω.

'Εκάβη.

415 δ' θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν.

Πολυξένη.

ἀνυμφὸς ἀνυμέναιος, δ' ἐκρήν τυχεῖν.

'Εκάβη.

οἰκτρὰ σὺ, τέκνον, ἄθλια δ' ἐγὼ γυνή.

Πολυξένη.

ἐκεῖ δ' ἐν Λιδον κεῖσομαι χωρίς σέθεν.

'Εκάβη.

οἴμοι: τί δράσω; ποῖ τελευτήσω βίον;

Πολυξένη.

420 δούλη θανοῦμαι, πατρὸς οὗ ἐλευθέρου.

'Εκάβη.

ἡμεῖς δὲ πεντήκοντὰ γ' ἄμμοροι τέκνων.

Πολυξένη.

τί σοι πρὸς "Εκτορ' ἢ γέροντι εἴπω πόσω;

'Εκάβη.

ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολυξένη.

δ' στέρνα, μαστοί θ', οἴ μ' ἑδρέψαθ' ἠδέως.
'Εκάβη.

425 ὄ τῆς ἀόρουθύγατερ ἀθλίας τύχης.

Πολυξένη.

χαίρ', ὁ τεκόουσα, χαίρε Κασάνδρα τ' ἐμοί,

'Εκάβη.

χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἐστιν τόδε.

Πολυξένη.

ὁ τ' ἐν φιλίπποις Ὀρηξὶ Πολύδωρος κάσις.

'Εκάβη.

εἰ ἥ γ' ἀπιστῶ δ'· ὅδε πάντα ὄντυχω.

Πολυξένη.

430 ξῆ, καὶ θανοῦσης ὄμμα συγκλήσει τὸ σὸν.

'Εκάβη.

τέθνηκ' ἐγώγε, πρὶν θανεῖν, κακῶν ὐπὸ.

Πολυξένη.

κόμιξ', Ὀδυσσεῦ, μ' ἀμφιθεῖς κάρα πέπλοις·

ὅς πρὶν σφαγήναι ἑκτέτηκα καρδίαν

θρίνοις μητρός, τήνδε τ' ἐκτήκω γόοις.

435 ὃ φῶς· προσειπεῖν γὰρ σὸν ὅνομ' ἐξεστ᾽ μοι,

μέτεστι δ' οὐδὲν πλῆμν ὅσον χρόνον ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλεως.

'Εκάβη.

 Elli γώ, προλείπω· λυτεῖα δὲ μοι μέλι.

ὁ θύγατερ, ἄψαι μητρός, ἐκτεινὸς χέρα,
440 δόσ· μὴ λίπης μ’ ἀπαίδ’. ἀπωλόμην, φίλαι.  
[δός τὴν Λάκαιαν σύγγονον Διοσκόροιν  
Ελένην ἵδουμι· διὰ καλῶν γὰρ ὄμματων  
aίσχυστα Τροίαν εἰλε τὴν εὐθαίμονα.]

(POLYXENA is led away by ODYSSEUS, and HECUBA sinks fainting  
upon the ground.)

FIRST STASIMON.

Χορός.

Strophe I.

αὔρα, ποντιᾶς αὔρα,  
445 ἀτε ποντοπόρους κομίζεις  
θοᾶς ἀκάτους ἐπ’ οἴδιμα λίµνας.  
ποὶ με τὰν μελέαν πορεύσεις;  
τῷ δουλόσυνος πρὸς οἶκον  
κτηθεῖσ’ ἀφίξομαι;

450 ἡ Δωρίδος ὀρμον αἰας.  
ἡ Φθιάδος, ἐνθα καλλί-  
στών ύδάτων πατέρα  
φασιν Ἀπιδανών * γὺς λιπαίνειν:

Antistrophe I

455 ἡ νάσων, ἀλιήρει  
kώπα πεμπομέναν τάλαιναν,  
οίκτραν βιοτὰν ἔχουσαν οἶκοις.  
ἐνθα πρωτόγονος τε φοῖνιξ  
δάφνα θ’ ἱεροὺς ἀνέσεχε
πτόρθους Δατοῖ φίλας,
οδίνος ἀγαλμα Δίας;
σὺν Δηλιάσιν τε κούραις
Ἀρτέμιδος τε θεᾶς
χρυσέαν ἀμπυκα τόξα τ’ εὐλογῆσω;

η Πάλλαδος ἐν πόλει
τὰς καλλιδέφρου * θεᾶς
ταύτιστοι, ἐν κροκέω πέπλῳ
ξεύδομαι * ἄρα πώλους, ἐν
δαιδαλέασι ποικίλλουσ’
ἀνθοκρόκοισι πήναις;
η Τιτάνων γενεάν,
τὰν Ζεὺς ἀμφιπύρῳ
κοιμῶς φλογμῷ Κρονίδας;

ὁμοι τεκέων ἐμῶν,
ὁμοι πατέρων χθονός θ’,
καπνῷ κατερείπεται
tυφομένα, * δορίκτητος
Ἀργείων. ἐγὼ δ’ ἐν ἑεῖ
η φθονί δὴ κέκλημαι
δοῦλα, λιποῦσ’ Ἀσίαν,
Εὐρώπασ θεράπναι,
ἀλλάξασ’ Ἀίδα θαλάμουσ.
SECOND EPEISODION.

(Enter Talthybios from the camp. Hecuba is lying upon the ground.)

Ταλθύβιος.

ὅ τιν ἀνασσαν δὴ ποτ' οὖσαν Ἰλίου
κάβην ἃν ἔξευρομι, Τρῳδέσ κόραι;
Ταλθύβιος.
Ταλθύβιος ἤκω, Δαναΐδων ὑπηρέτης,
Ἁγαμέμνονος πέμψατος, ὁ γυναῖ, μέτα.

'Εκάβη.

505 ὃ φίλτατ', ἄρα κάμ' ἐπισφάξαι τάφο
δοκοῦν Ἀχαϊοῖς ἡλέθες; ὡς φίλ' ἀν λέγοισ,
οπεύδωμεν, ἑγκοιώμεν ἠγοῦ μοι, γέρον.

(Raising herself.)

Ταλθύβιος.

şiν παιδα καθανοῦσαν ὃς θάψης, γυναῖ,
ἥκω μεταστείχωσε σε' πέμπουσιν δὲ με
510 δυσσοὶ τ᾽ Ἀτρείδαι καὶ λεώς Ἀχαϊκὸς.

'Εκάβη.

οἱμοι, τὶ λέξεις; οὐκ ἂρ' ὡς θανουμένους
μετήλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
ολωλὰς, ὃ παῖ, μητρός ἄρπασθείσ' ἄπο-
ἡμεῖς δ' ἀτεκνοί τούπτι σ' ὃ τάλαιν' ἐγώ.

515 πῶς καὶ νῦν ἔξεπράζατ'; ἂρ' αἰδούμενοι;
ἡ πρὸς τὸ δεινὸν ἡλθεθ', ὡς ἔχοράν, γέρον,
κτείνοντες: εἰπέ, καίπερ οὐ λέξων φίλα.

Ταλθύβιος.

dιπλὰ μὲ χρῆσις δάκρυα κερδάναι, γυναῖ,
σῆς παιδὸς οἴκτωρ νῦν τε γὰρ λέγων κακά
520 τέγξω τόθ' ὁμμα, πρὸς τάφῳ ὅ', ὦτ' ἀλλυτο.
παρῆν μὲν ὄχλος πᾶς Ἀχαϊκὸς στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς.
λαβὼν δ’ Ἀχιλλέως παῖς Πολυδένην χερὸς ἔστης ἐπ’ ἄκρου χῶματος, πέλας δ’ ἐγὼ.

525 λεκτοὶ τ’ Ἀχαιῶν ἐκκριτοὶ νεανίαι, σκίρτημα μόσχου σῆς καθέξοντες χερῶν, ἔσποντο. πλῆρες δ’ ἐν χερῶν λαβὼν δέπας πάγχρυσον αἴρει χειρὶ παῖς Ἀχιλλέως, χοάς θανόντι πατρί’ σημαίνει δὲ μοι

530 σιγήν Ἀχαιῶν παντὶ κηρύξαι στρατῷ. καγῶ παραστὰς εἶπον ἐν μέσοις τάδε: σιγὰτ’, Ἀχαιοί, σίγα πᾶς ἐστὼ λεῶς, σίγα, σιώπα’ νήμεμον δ’ ἔστης’ ὁχλον. ὁ δ’ εἶπεν: ὦ παῖ Πηλέως, πατὴρ δ’ ἐμὸς,

535 δέξαι χοάς μοι τάσδε κηλητηρίους,

540 νεῶν δὸς ἥμιν, πρευμνοῦσι τ’ ἀπ’ Ἰλίου νόστου τυχόντας πάντας εἰς πάτραν μολεῖν. τοσαῦτ’ ἔλεγε, πᾶς δ’ ἐπηύξατο στρατός. εἰτ’ ἀμφίχρυσον φάσγανου κάπης λαβὼν ἐξείλκε κολεοῦ, λογάσι δ’ Ἀργεῖων στρατοῦ

545 νεανίαις ἐνευσε παρθένου λαβεῖν.

ἡ δ’, ὡς ἐφράσθη, τόνδ’ ἐσήμηνεν λόγοιν ὃ τιν ἔμην πέρσαντες Ἀργεῖοι πόλιν, ἐκοῦσα θυνήσκω’ μή τις ἀψῆται χρόδις τούμου’ παρέξω γὰρ δέρην εὐκαρδίως.
HECUBA 41

550 ἐλευθέραν δὲ μ’, ὡς ἐλευθέρα θάνω,
πρὸς θεῶν μεθέντες κτεῖνατ’ ἐν νεκροῖς γὰρ
δούλῃ κεκλησθαί βασιλίς οὖσ’ αἰσχύνομαι.
λαοὶ δ’ ἐπερρόθησαν, Ἀγαμέμνων τ’ ἀναξ
εἶπεν μεθεῖναι παρθένον νεανίας.
555 [οἱ δ’, ὡς τάχιστ’ ἦκουσαν ὑστάτην ὅπα, ὡς κεῖνον μεθήκαν, οὔπερ καὶ μέγιστον ἦν κράτος.]
κάπελ τῶδ’ εἰσῆκουσε δεσποτῶν ἐπος,
λαβοῦσα πέπλους ἐξ ἀκρας ἐπωμίδος
ἐρρήξε λαγόνος ἐς μέσον παρ’ ὀμφαλὸν,
560 μαστοὺς τ’ ἔδειξε στέρνα θ’, ὡς ἀγάλματος,
κάλλιστα, καὶ καθεῖσα πρὸς γαῖαν γόνων
ἐλέεις πάντων τλημονέστατον λόγον
ιδοὺ τῶδ’, εἰ μὲν στέρνον, ὡ νεανία,
παίειν προθυμεῖ, παῖσον, εἰ δ’ ὑπ’ αὐχένα
565 χρύσεις, πάρεστι λαιμὸς εὐτρεπῆς ὅδε,
ὁ δ’, οὐ θέλων τε καὶ θέλων οἴκτῳ κόρης,
τέμνεις σιδήρῳ πνεύματος ἀπαραῖος
κρονόλ’ ἐξώρουν. ἡ δὲ καὶ θυνίσκουσ’ ὁμοῦ
πολλῆς πρόνοιαν εἰχέν εὐσχήμως πεσεῖν,
570 κρύπτουσ’ ἢ κρύπτειν ὀμματ’ ἀρσένων χρεών,
ἐπει δ’ ἀφῆκε πνεῦμα θανασίμων σφαγῆ,
οὐδεὶς τοῦν αὐτῶν εἰχέν Ἀργείων πόλον,
ἀλλ’ οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἐβάλειν, οἱ δ’ πληροῦσιν πυρὰν,
575 κορμοὺς φέροντες πευκίνους, ὁ δ’ οὐ φέρων
πρὸς τοῦ φέροντος τοιάδ’ ἦκουεν κακά’.
έστηκας, ὡ κάκιστε, τῇ νεάνιδι
οὐ πέπλων ὦνδὲ κόσμον ἐν χερῶν ἔχων;
οὐκ εἶ τι δῶσων τῇ περίσσει εὐκαρδίῳ
580 ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σής λέγω
παιδὸς θανούσης· εὐτεκνωτάτην δὲ σὲ
πασῶν γυναικῶν δυστυχεστάτην θ' ὄρω.

Χορός.
δεινὸν τι πήμα Πριαμίδας ἐπέξεσε
πόλει τε τῇ μήθ' θεῶν ἀναγκαῖον τόδε.

Ἐκάβη.

585 ὃ θύγατερ, οὐκ οἶδ' εἰς ὃ τι βλέψω κακῶν,
πολλῶν παρόντων· ἢν γὰρ ἄψωμαι τινος,
tόδ' οὐκ ἔδοκε με, παρακαλεὶ δ' ἐκείθεν αὖ
λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.
καὶ νῦν τό μὲν σὸν ὡστε μὴ στένειν πάθος
590 οὐκ ἄν δυναίμην εἴπερείψασθαι φρενός·
tὸ δ' αὖ λίαν παρείλες, ἀγγελθείσα μοι
gyenaios. οὐκοιν δεινὸν, εἰ γῇ μὲν κακῆ,
tυχούσα καιρὸν θεόθεν, εἰ στάχυν φέρει.

595 Χρηστῇ δ', ἀμαρτοῦσ' ὃν χρεῶν αὐτήν τυχεῖν,
κακῶν δίδωσι καρπῶν; ἀνθρωποὶ δ' ἄει,
ὁ μὲν ποιηρὸς οὐδὲν ἄλλο πλήν κακός,
ὁ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὑπὸ
φύσιν διέφθειρ', ἄλλα χρηστὸς ἔστ' ἄεί;
ἀρ' οἱ τεκόντες διαφέρουσιν, ῥ' τροφαί:
HECUBA

600 ἔχει γέ τοῖ τι καὶ τὸ ὁρεφθῆναι καλῶς
diδαξίν ἐσθολοῦ. τοῦτο δ᾿ ἦν τις εὖ μάθη,
oἰδὲν τὸ γί αἰσχρόν, καὶ οὐ τοῦ καλοῦ μαθῶν
καὶ ταῦτα μὲν δὴ νοῦς ἐτὸξευσεν μάτην·
σὺ δ᾿ ἐλθέ καὶ σήμηνον Ἀργείου τάδε,
605 μὴ θιγγάνειν μοι μηδείς· ἀλλ᾿ εἰργεῖν οὐχιον
τῆς παιδός. ἐν τοῖς μυρίῳ στρατεύματι
ἀκόλαστοι οὐχλος ναυτικῆ τ᾿ ἀναρχία
κρείσσων πυρὸς, κακὸς δ᾿ ὁ μὴ τι δρῶν κακῶν.

(Exit Talthybius.)

σὺ δ᾿ αὖ λαβὸῦσα τεῦχος, ἀρχαία λάτρη,
610 βάψασ᾿ ἔνεγκε δεύρῳ ποντίας ἀλὸς,
ὡς παῖδα λουτροῦς τοῖς παυστάτοις ἐμὴν,
νύμφην τ᾿ ἀνυμφον παρθένον τ᾿ ἀπάρθενον,
λούσῳ προθώμαι θ᾿. ὦς μὲν ἀξία, πόθεν;
οὐκ ἀν δυναίμην· ὥς δ᾿ ἔχω· τί γὰρ πάθω;
615 κόσμον τ᾿ ἀγείρασ᾿ αἰχμαλωτίδων πάρα,
aἲ μοι πάρεδροι τῶνδ᾿ ἐσω σκηνωμάτων
ναύσσον, εἲ τις τοῦς νεώστε δεσπότας
λαθοῦσ᾿ ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

(Exit Attendant.)

ὡ σχῆματ᾿ οἰκὼν, ὡς ποτ᾿ εὐτυχεῖς δόμοι,
620 ὡ πλεῖστ᾿ ἔχων κάλλιστά τ᾿, εὐτεκνώτατε
Πρίαμε, γεραιά θ᾿ ἦδ᾿ ἐγὼ μήτηρ τέκνων,
ὡς ἐς τὸ μηδεὶν ἱκομεν, φρονήματος
τοῦ πρὶν στερέωτες. εἶτα δὴτ᾿ ὁγκούμεθα,
ὅ μὲν τις ἦμων πλουσίους ἐν δόμασιν,

625 ὁ δὲ ἐν πολίταις τίμιος κεκλημένος.

τὰ δ’ οὐδέν’ ἄλλως φροντίδων βουλεύματα,

γλώσσης τε κόμποι. κεῖνος ὀλβιώτατος,

ἀπὸ κατ’ ἕμαρ τυγχάνει μηδὲν κακὸν.

(Hecuba enters the tent.)

SECOND STASIMON.

Χορός.

Strophe.

ἐμοὶ χρῆν συμφοράν,

630 ἐμοὶ χρῆν πημονὰν γενέσθαι,

Ἤδαιαν ὑπὲρ πρῶτον ὕλαυν

Ἀλέξανδρος εἰλατίναν

ἐτάμεθ’, ἄλιον ἐπ’ οἴδμα αὐαστολήσων

635 Ἐλένας ἐπὶ λέκτρα, τὰν

καλλίσταν ὁ χρυσοφαίης

"Ἀλίος αὔγαζει.

Antistrophe.

πόνοι γὰρ καὶ πόνων

ἀνάγκαι κρείσσουσες κυκλοῦνται.

640 κοῦν' δ’ ἐξ ἱδίας ἀνοίας

κακὸν τὰ Σιμοντίδει γὰ

ὀλέθριου ἔμολε, συμφορὰ τ’ ἀπ’ ἄλλων.

ἐκρίθη δ’ ἐρίς, ἀν εἰν’ "Τ-

645 δ’ κρίνει τρισσὰς μακάρων

παῖδας ἀνήρ θεώτας,
HECUBA

Epodus.

ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λώβα.
650 στένει δὲ καὶ τις ἀμφὶ τὸν εὕροον Εὐρώταν
Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα,
πολίων τ’ ἐπὶ κράτα μάτηρ
τέκνων θανόντων
655 τίθεται χέρα δρύπτεται τε παρειάν,
διάμον ὄνυχα τιθεμένα σπαραγμοῖς.

THIRD EPEISODION.

(Re-enter Attendant from the sea-shore, with the body of Polydorus, veiled.)

Θεράπαινα.

γυναικεῖς, Ἐκάβη ποῦ ποθ’ ἡ παναθλία,
ἡ πάντα νικῶσ’ ἀνδρὰ καὶ θῆλυν σπόραν
660 κακοῖσιν; οὐδεὶς στέφανον ἀνθαρίστεται.

Χορός.

τί δ’, ὁ τάλανα σής κακογλωσσον βοῆς:
ὡς οὕποθ’ εὐδεὶ λυπρά σου κηρύγματα.

Θεράπαινα.

Ἐκάβη φέρω τόδ’ ἁλγος’ ἐν κακοῖσι δὲ
ὁ ῥάδιον βροτοίσιν εὐφημεῖν στόμα.

Χορός.

665 καὶ μὴν περῶσα τυγχάνει δόμων ὑπὸ
ηδ’, ἐς δὲ καυρὸν σοίσι φαίνεται λόγοις.

(Re-enter Hecuba.)
Θεράπαινα.
δ Παντάλαινα, κατι μᾶλλον ἦ λέγω,
δέσποιν', ὀλωλας, οὐκέτ' εἰ βλέπουσα φῶς.
ἀπαίς, ἀνανδρος, ἀπολις, ἐξεφθαμμένη.

'Εκάβη.

670 οὐ καίνδϊν εἴπας, εἴδόσιν δ' ὑνείδισας.
ἀτάρ τί νεκρόν τόνδε μοι Πολυξένης
ηκείς κομίζουσ', ἂς ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδήν ἔχειν;

Θεράπαινα.

675 Θρηνεῖ, νέων δὲ πημάτων οὐχ ἀπτεταί.

'Εκάβη.

670 οἴγὸν τάλαινα: μῶν τὸ βακχεῖον κάρα
τῆς θεσπιζόθου δεύρο Κασάνδρας φέρεις;

Θεράπαινα.

680 εἴ σοι φανεῖται θαύμα καὶ παρ' ἐλπίδας.

'Εκάβη.

οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τελθικότα,
Πολύδωρον, ὅν μοι Ὀρίξ' ἐσαξ' οἴκοις ἀνήρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δή.
685 αἰαι, κατάρχομαι νόμον
βακχεῖον, ἐξ ἀλάστρων?
ἀρτιμαθῆς κακῶν.

Θεράπαινα.
ἐγὼς γὰρ ἀτην παιδός, ὥ δύστηνε σὺ;?

'Εκάβη.
ἀπιστ' ἀπιστα, καὶνὰ καὶνὰ δέρκομαι.
690 ἑτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ;?
οὐδέποτ' ἀστένακτος ἀδάκρυτος ἀμέρα ἐπισχύσει.

Χορός.
δεῖν', ὥ τάλαινα, δεῖνα πάσχομεν κακά.

'Εκάβη.
ὁ τέκνον τέκνον ταλαίνας ματρός,
695 τίνι μόρφο θυήσκεις;?
τίνι πότμῳ κεῖσαι;?
πρὸς τίνος ἄνθρώπων;

Θεράπαινα.
οὐκ οἶδ' ἐπ' ἀκταῖς νυν κυρῶθαλασσίαις.

'Εκάβη.
ἐκβλήτου, ἡ πέσημα φονίου δόρος,
700 ἐν ψαμάθῳ λευρᾷ;
Θεράπαινα.
πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

'Εκάβη.
ὦμοι, αἰαί, ἐμαθον ἐνύπνιον ὀμμάτων
ἐμῶν ὄψιν, οὐ με παρέβα φά-
705 σμα μελανόπτερον,
ἀν ἐσείδον ἀμφὶ σ’,
ὁ τέκνον, οὐκέτ’ ὄντα Δίδς ἐν φάει.

Χορός.
τίς γάρ νιν ἐκτειν’; οἶσθ’ ὄνειρόφρων φράσαι;

'Εκάβη.
710 ἐμὸς ἐμὸς ξένος, Θρήκιος ἰππότας,
이는 ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

Χορός.
ὦμοι, τί λέξεις; χρυσὸν ὡς ἔχοι κτανῶν:

'Εκάβη.
ἀρρητ’, ἀνωνύμαστα, θαυμάτων πέρα,
715 οὐχ ὑσὶ’, οὐδ’ ἀνεκτά. ποῦ δίκα ξένων; ?
ὁ κατάρατ’ ἀνδρῶν, ὡς διεμοίρασώ
χρόα, σιδαρέῳ τεμῶν φασγάνῳ
720 μέλεα τοῦδε παιδός. οὐδ’ ὄκτισῳ.

Χορός.
ὁ τλῆμον, ὡς σε πολυποινώτατην βροτῷ:
daemon ἔθηκεν, ὥστε ἐστὶ σοι βαρὺς.
ἀλλ’ εἰσορῶ γὰρ τοῦτε δεσπότου δέμας
725 Ἄγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι.

(Enter Agamemnon from the camp.)

'Ἄγαμέμνων.

'Εκάβη, τί μέλλεις παίδα σήν κρύπτειν τάφῳ ἐλθοῦσ’, ἐφ’ οἶσπερ Ταλθύβιος ἥγγειλέ μοι μὴ θιγγάνειν σῆς μηδὲν Ἀργείων κόρης; ἡμεῖς μὲν οὖν εἴομεν, οὔδε ψαύομεν.

730 σὺ δὲ σχολάζεις, ὡστε θαυμάζειν ἐμέ. ἡκὼ δ’ ἀποστελῶν σε· τάκειθεν γὰρ εὗ πεπραγμέν’ ἐστίν, εἴ τι τῶνδ’ ἐστίν καλῶς.

(Sees the dead body.

ἐκατῳδη: τίν’ ἄνδρα τῶν δ’ ἐπὶ σκηναῖς ὀρῶ θανόντα Τρώων; οὗ γὰρ Ἀργείον πέπλοι δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

'Εκάβη. (Aside.)

δύστην’, ἔμαυτὴν γὰρ λέγω λέγονσα σὲ, 'Εκάβη, τί δράσω; πότερα προσπέσω γόνυ Ἄγαμέμνονος τοῦδ’, ἦ φέρω σιγῆ κακά;

'Ἁγαμέμνων.

τί μοι προσώπῳ νότον ἐγκλίνασα σὸν 740 δύρει, τὸ πραχθέν δ’ οὐ λέγεις; τίς ἔσθ’ οδε;

'Εκάβη. (Aside.)

ἀλλ’ εἰ με δούλην πολεμίαν θ’ ἤγούμενος γονάτων ἀπόσαυτ’, ἀλγος ἄν προσθείμεθ’ ἂν.
Αραμέμνων.

οὕτωι πέφυκα μάντις, ὡστε μή κλύων
ἐξιστορήσαι σῶν ὁδὸν βουλευμάτων.

Εκάβη.

745 ἂρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦτ', ὕντος οὐχὶ δυσμενοῦς;

Αραμέμνων.

e' τοί με βούλει τῶνδε μηδὲν εἰδέναι,
ἐς ταύτων ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

Εκάβη.

750 οὐκ ἄν δυναίμην τοῦτε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐρωτι. τί στρέφω τάδε;
τολμᾶν ἀνάγκη, κάν τύχω κάκιν μὴ τύχω.

(Το Αγαμήμων.)

Αγάμεμνων, ἰκετεύω σε τῶνδε γουνάτων
καὶ σοῦ γενείου δεξιάς τ' ευδαίμονος.

Αραμέμνων.

tί χρῆμα μαστεύουσα; μὴν ἐλεύθερον
755 αἰῶνα θέσοι; ῥάδιον γὰρ ἐστὶ σοι.

Εκάβη.

[οὐ δῆτα' τοὺς κακοὺς δὲ τιμωρομένη,
αἰῶνα τὸν ξύμπαντα δουλεύσαι θέλω.

Αραμέμνων.

καὶ δὴ τίν' ἢμᾶς εἰς ἐπάρκειαν καλεῖς;]
'Εκάβη.
οὐδὲν τι τούτων δὲν σὺ δοξάζεις, ἀναξ.

760 ὃρᾶς νεκρὸν τόνδ’, οὗ καταστάξῳ δάκρυν:

'Αγαμέμνων.
ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

'Εκάβη.
τούτων ποτ’ ἐτεκον κάφερον ξώνης ύπο.

'Αγαμέμνων.
ἐστὶν δὲ τίς σῶν οὕτως, ὁ τλῆμος, τέκνων:

'Εκάβη.
οὐ τῶν θανόντων Πριαμίδων ὑπ’ Ἰλίω.

'Αγαμέμνων.
765 ἦ γάρ τιν’ ἄλλον ἐτεκες ἡ κείνους, γυναί:

'Εκάβη.
ἀνώνυτα γ’, ὡς ἔοικε, τόνδ’ ὃν εἰσορᾶς.

'Αγαμέμνων.
ποῦ δ’ ὃν ἐτύγχαν’, ἦνίκ’ ὄλλυτο πτόλις:

'Εκάβη.
πατὴρ νῦν ἐξεπεμψεν, ὑρρωδῶν θανεῖν.

'Αγαμέμνων.
ποὶ τῶν τῶν ὄντων χωρίσας τέκνων μόνας;
Εκάβη.

770 εἰς τὴνδὲ χώραν, οὔπερ ἡπρέθη θανῶν.

'Αγαμέμνων.

πρὸς ἄνδρ' ὦς ἄρχει τῆςδε Πολυμήστωρ χθονὸς;

Εκάβη.

ἐνταῦθ' ἐπέμφθη, πικροτάτου χρυσοῦ φύλαξ.

'Αγαμέμνων.

θυήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχών;

Εκάβη.

- τίνος δ' ὑπ' ἄλλου: Ἐρήμης νῦν ὠλεσε γένος.

'Αγαμέμνων.

775 δ' ἤλημον ἦ ποι χρυσὸν ἡράσθη λαβεῖν:

Εκάβη.

τοιαύτ', ἐπειδὴ συμφορᾶν ἔγνω Φρυγῶν.

'Αγαμέμνων.

εὑρεῖ δὲ ποῦ νῦν, ἦ τίς ἤμεγκεν νεκρῶν;

Εκάβη.

ἡδ', ἐντυχοῦσα ποντίας ἀκτῆς ἐπὶ.

'Αγαμέμνων.

τοῦτον ματεύουσ', ἦ πονοῦσ' ἄλλου πόνοιν:

Εκάβη.

780 λοιπ' ὧχετ' οἴσουσ' εἰς ἀλῶς Πολυγένη.
'Αγαμέμνων.
κτανῶν νῦν, ὡς ἐοικεν, ἐκβάλλει ξένος.

'Εκάβη.
θαλασσόπλαγκτόν γ', ὦδε διατεμὼν χρόα.

'Αγαμέμνων.
ὁ σχέτλια σὺ τῶν ἀμετρήτων πόνων.

'Εκάβη.
οὐλώλα, κούδεν λοιπὸν, Ἀγάμεμνον, κακῶν.

'Αγαμέμνων.
785 φεῦ φεῦ' τίς οὖτω δυστυχὴς ἐφι γυνή;

'Εκάβη.
οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτήν λέγοις.
ἀλλ' ὁμπερ οὖνεκ' ἀμφὶ σὸν πίπτω γόνιν,
ἀκουσον. εἰ μὲν ὁσιὰ σοι παθεῖν δοκῶ, ?
στέργομι ἃν' εἰ δὲ τούμπαλιν, σὺ μοι γενοῦ
790 τιμωρῶς ἀνδρῶς ἀνοσιωτάτου ξένου,
ὅς οὔτε τοὺς γῆς νέρθην οὔτε τοὺς ἄνω
δεῖσας δέδρακεν ἔργον ἀνοσιωτάτον, ?
[κοινῆς τραπέζης πολλάκις τυχῶν ἐμοί
ξενίας τ', ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων.
795 τυχῶν δ' ὁσῶν δεῖ καὶ λαβῶν προμηθίαν;
ἐκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
oὐκ ἥξιωσεν, ἀλλ' ἀφὴκε πόντιον.]
ὁμεῖς μὲν οὖν δούλοι τε κάσθενεῖς ἱσως.
άλλ' οἱ θεοὶ σθένουσι χω̣ κείνων κρατῶν

800 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
καὶ ξύρεμεν ἀδίκα καὶ δίκαι· ὅρισμένοι
δὲ εἰς σ’ ἀνελθὼν εἰ διαφθαρῆσαι,
καὶ μὴ δίκην δώσουσιν οὕτως ξένους
κτείνουσιν ἡ θεών ἑρὰ τολμῶσιν φέρειν,

805 οὐκ ἔστιν οὐδέν τῶν ἐν ἀνθρώποις ἵσοι.

ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητι με' οὐκτειρον ἡμᾶς,
ὡς γραφέως τ' ἀποσταθεῖς
ιδοῦ με κάνάθρησον οἱ' ἔχω κακά.

810 τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
εὐπαις ποτ' οὕσα, νῦν δὲ γραῦς ἀπαίς θ' ἁμα,
ἀπολις, ἔρημος, ἀθλιωτάτη βροτῶν.

(AGAMEMNON turns away.

οἰμοὶ τάλαμα, ποὶ μ’ ὑπεξάγεις πόδα;
ἐοικα πράξειν οὐδέν· ὃ τάλαμ' ἐγώ,
τί δὴ θνητοὶ τάλλα μὲν μαθήματα

815 μοχθοῦμει ως χρῆ πάντα καὶ μαστεύωμεν.
πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν,
μισθοὺς διδόντες, μαινθάνεις; ἤν * ἦν ποτὲ
πείθειν α' τις βούλοιτο τυγχάνειν θ' ἁμα;

820 πῶς οὖν ἦτ' ἀν τις ἐλπίσαι πράξειν καλῶς;
οἱ μὲν γὰρ οὖντες παῖδες οὐκέτ' εἰσὶ μοι,
αὐτῇ δ' ἔπ' αἰσχροῖς αἰχμάλωτος οὐχομαι
καπνὸν δὲ πόλεως τόνδ' ὑπερθρῶσκονθ' ὀρῶ.
καὶ μὴν—ὡς μὲν τοῦ λόγου κείνον τόδε,
Κύπριν προβάλλειν· ἀλλ' ὡμος εἰρήσεται—
πρὸς σοις πλευροῖς παισ ἐμή κομίζεται,
ἡ φοιβάς, ἣν καλοῦσι Κασάνδραν Φρύγες.
ποὺ τὰς φίλας δήτ' εὐφρόνας δείξεις, ἀναξ,
ἡ τῶν ἐν εὐνής φιλτάτων ἀσπασμάτων

χάριν τίν' ἐξει παις ἐμή, κεῖνης δ' ἐγώ;
[ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων βροτοῖς
φιλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
ἀκουε δή νυν' τῶν θανόντα τόνδ' ὀρᾶς;
τοῦτον καλῶς ὁρῶν, ὄντα κηδεστήν σέθεν

δράσεις. ἐνός μοι μῦθος ἐνδείης ἔτι:
εἰ μοι γένοιτο φθόγγος ἐν βραχίσσι
καὶ χερσὶ καὶ κόμαις καὶ ποδῶν βάσει,
ἡ Δαιδάλου τέχναις ἡ θεῶν τίνως,
ὡς πάνθ' ὁμαρτῇ σῶν ἔχουντο γουνάτων

κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
ὡ δέσποτ', ὡ μέγιστον"Ελλησιν φάος,
πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι
τιμωρόν, εἰ καὶ μηδέν ἔστιν, ἀλλ' ὡμος.
ἔσθλου γὰρ ἄνδρος τῇ δίκῃ θ' ὑπηρετεῖν
καὶ τοὺς κακοὺς δράν πανταχοῦ κακῶς ἄει.

Χορός.

δεινόν γε, θυμητοῖς ὡς ἀπαντα συμπίτνει,
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
φίλους τιθέντες τοὺς τε πολεμιωτάτους,
ἐχθροῖς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.
'Αγαμέμνων.
850 ἔγω σὲ καὶ σὸν παιδα καὶ τίχας σέθεν.
'Εκάβη, δι’ οἶκτου χειρά θ’ ἰκεσίαν ἔχω,
καὶ βουλομαι θεῶν θ’ οὐνεκ’ ἀνόσιον ξένον
καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
εἰ πως φανεῖῃ γ’ ὡστε σοὶ τ’ ἔχειν καλῶς,
855 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν
Θρήκης ἀνακτὶ τόνδε βουλεύσαι φῶνον.
ἔστιν γὰρ ἢ ταραγμὸς ἐμπέπτωκέ μοι;
τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός,
τὸν καθανόντα δ’ ἔχθρον: εἰ δὲ σοὶ φίλος
860 ὃθ’ ἐστὶ, χωρίς τοῦτο καὶ κοίνων στρατῷ.
πρὸς ταῦτα φρόντις: ὡς θέλοντα μὲν μ’ ἔχεισ
σοὶ ξυμπονὴσαι καὶ ταχὺν προσαρκέσαι,
βραδὺν δ’, Ἀχαιοῖς εἰ διαβληθῆσομαι.

'Εκάβη.

φεῦ.
οὐκ ἐστὶ θυιτῶν ὅστις ἐστ’ ἐλεύθερος.
865 ἡ χρημάτων γὰρ δοῦλός ἐστιν ἡ τύχης,
ἡ πλῆθος αὐτῶν πόλεως ἡ νόμων γραφαὶ
εἰργοῦσι χρὴσθαι μὴ κατὰ γνώμην τρόποις.
ἐπεὶ δὲ ταρβεῖς τῷ τ’ ὀχλῳ πλέον νέμεις,
ἔγω σε θήσω τοῦδ’ ἐλεύθερον φόβου.
870 ἐξήνυσθι μὲν γὰρ, ἦν τί βουλεύσω κακῶν
τῷ τὸνδ’ ἀποκτείνατι, συνδράσεις δὲ μὴ.
ἡν δ’ ἐξ Ἀχαιῶν θόρυβος ἡ πικουρία,
πάσχοντος ἀνδρὸς Θρηκὸς οἶα πείσεται, 
φανὴ τις, εἰργε, μὴ δοκῶν ἐμὴν χάριν.

875 τὰ δ’ ἄλλα θάρσει πάντ’ ἐγὼ θῆσον καλῶς;

'Αγαμέμνων.

πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ 
λαβοῦσα γραῖα φῶτα βάρβαρον κτενεῖς,

ἡ φαρμάκοσσιν ἡ 'πικουρία τίνι;

τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;

'Εκάβη.

880 στέγαι κεκεῦθας’ αἴδε Τριόνδων ὄχλον.

'Αγαμέμνων.

τὰς αἷμαλώτους εἶπας, Εὐλήνων ἄγραν:

'Εκάβη.

σὺν ταῖσθε τὸν ἐμὸν φονέα τιμωρῆσομαι.

'Αγαμέμνων.

καὶ πῶς γυναιξίν ἀρσένων ἔσται κράτος;

'Εκάβη.

δεινὸν τὸ πλῆθος, σὺν δόλῳ τε δύσμαχον.

'Αγαμέμνων.

885 δεινὸν τὸ μέντοι θῆλυ μέμφομαι γένος.

'Εκάβη.

τί δ’; οὐ γυναῖκες εἰλον Αἰγύπτου τέκνα,

καὶ Δῆμον ἄρδην ἀρσένων ἐξόκισαν;
EURIPIDES

άλλ' ὃς γενέσθω τόνδε μὲν μέθες λόγον,
πέμψον δὲ μοι τίνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα.

(To Attendant)
καὶ σὺ Θρηκὶ πλαθείσα δέναι
λέγον· καλεῖ σ' ἀνάσσα δή ποτ' Ἰλίου
Ἐκάβη, σὸν οὐκ ἐλασσον ἡ κεῖνης χρέος,
καὶ παιδας· ὡς δεὶ καὶ τέκν' εἰδέναι λόγους
τοὺς εξ ἐκείνης.

(EXIT Attendant.)

τὸν δὲ τῆς νεοσφαγοῦς

895 Πολυζένης ἐπίσχες, Ἀγάμεμνον, τάφον,
ὡς τόδ' ἀειελφῶ πλησίον μιᾷ φλογὶ,
δισιν' μέριμνα μητρί, κρυφθήτων χθονί.

Ἀγαμέμνων.

ἔσται τάδ' οὔτω· καὶ γὰρ εἰ μὲν ἦν στρατῷ
πλοῦς, οὐκ ἄν εἶχον τίνδε σοι δοῦναι χάριν'
900 νῦν δ', οὐ γὰρ ἵστ' οὐρίας πυκνὰς θεός,
μένειν ἀνάγκη πλοῦν ὀρόντας ἤσυχον.
γένοιτο δ' εὖ πῶς' πᾶσι γὰρ κοινὸν τόδε
ἰδία θ' εκάστῳ καὶ πόλει, τὸν μὲν κακὸν
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

(EXIT Agamemnon. Hecuba goes into the tent.

THIRD STASIMON.

Χορός.

Strophe I.

905 σὺ μὲν, ὁ πατρὶς Ἰλιᾶς,
τῶν ἀπορθητῶν πόλις οὐκέτι λέξει.
τοῖον Ἐλλάνων νέφος ἀμφὶ σε κρύπτει

910 ἀπὸ δὲ στεφάιαι κέκαρσαι — κέιρο
πύργων, κατὰ δ' αἰθάλου
κηλίδ' οἰκτροτάταιν κέχρωσαι
τάλαιν', οὐκέτι σ' ἐμβατεύσω.

Antistrophe I.

μεσονύκτιος ὁλλύμαν,

915 ἡμος ἐκ δείπνων ὑπνοι ἠδώς ἐπ' όσοις
κίδνατει, μολπᾶν δ' ἀπο καὶ χαροποῖων
θυσίαν καταπαύσας
πόσις ἐν θαλάμοις ἐκεῖτο,

920 ἐυστέι δ' ἐπὶ πασσάλῳ,
ναύταιν οὐκέθ' ὀρῶν ὀμιλον
Τροίαι σ᾽ Ἰλιάδ᾽ ἐμβεβώτα.

Strophe II.

ἔγω δὲ πλόκαμον ἀναδέτοις

925 χρυσέων ἐνόπτρων ὑμεῖς,
λεύσσουσ' ἀτέρμονας εἰς αὐγάς,
ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
ἀνά δὲ κέλαδος ἐμολε πόλιν:
κέλευσμα δ' ἦν κατ' ἀστὶν Τροίας τόδ' ὁ

930. παΐδες Ἐλλάνων, πότε δὴ πότε τὰν
Ἰλιάδα σκοπίαν
πέρσαντες ἦξετ' οἴκους;
Antistrophe II.

λέχῃ δὲ φίλια μονόπεπλος
λιπόσα, Δωρίς ὡς κόρα,
σεμνὰν προσίζουσ᾽
οὐκ ἤνυσ᾽ "Αρτεμιν ἀ τλάμων.
ἄγομαι δὲ θανόντ᾽ ὶδοῦσ᾽ ἀκόλταν
τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
pόλιν τ᾽ ἀποσκοποῦσ᾽, ἐπεὶ νόστιμον

ναῦς ἐκήρυσσεν πόδα καὶ μ᾽ ἀπὸ γὰς
ὁρίσειν Ἰλιάδος,
tάλαυ᾽, ἀπείπον ἀλγεῖ,

Epodus.

τὰν τοῖν Διοσκόροιν Ἐλέναν κᾶσιν
Ἰδαίων τε βούταν

αὐτόπαρων κατάρα
διδοῦσ᾽, ἐπεὶ με γὰς
ἐκ πατρῴας ἀπόλεσεν
ἐξῴκισσεν τ᾽ οἴκων γάμος, οὐ γάμος,
ἀλλ᾽ ἀλάστορός τις οἰξύς.

ἀν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
mήτε πατρῷον ἱκοίτ᾽ ἐς οἰκον.

EXODUS.

Hecuba comes out of the tent.—Enter Polynestor, with his children, from the country, attended by Thracian guards.

Πολυμήστωρ.

ὁ φίλτατ᾽ ἄνδρων Πρίαμου, φιλτάτῃ δὲ σὺ.
Ἤκαβη, δακρύω σ᾽ εἰσορῶν πόλιν τε σήν.
955 τὴν τ' ἀρτίως θανοῦσαν ἐκγονον σέθεν.
φεῦ
doúk ἐστιν οὐδὲν πιστὸν, οὔτε εὐδοξία
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
tαραγμὸν ἐντιθέντες, ός ἀγνωσία

960 σέβωμεν αὕτοὺς. ἀλλὰ ταῦτα μὲν τῇ δεῖ
θρηνεῖν, προκόπτοντι οὐδὲν εἰς πρόσθεν κακῶν;
σὺ δ', εἰ τι μέμφει τῆς ἐμῆς ἀπουσίας,
σχέσι τυγχάνον γὰρ ἐν μέσοις Θρήκης ὀροις
ἀπών, ὃτ' ἡλθες δεῦρ'. ἐπεὶ δ' ἀφικόμην,

965 ἦδη πόδ' ἐξω δωμάτων αἴροντί μοι
ἐς ταύτῳ ἦδε συμπίνει δμοῖς σέθεν,
λέγουσα μύθους δὲν κλύων ἀφικόμην.

'Εκάβη.

αἰσχύνομαι σε προσβλέπειν ἑναντίον,
Πολυμήστορ, ἐν τοιοίσδε κειμένη κακοῖς.

970 ὅτῳ γὰρ ὄφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει
ἐν τῷ δὲ πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν,
κοῦκ ἄν δυναίμην προσβλέπειν ὅρθαῖς κόραις.
ἀλλ' αὐτὸ μή δύσοιναι ἡγήσθη σέθεν, ἐλθέ.
Πολυμήστορ: ἀλλως ὁ' αἰτίον τι καὶ νόμος,

975 γυναῖκας ἄνδρῶν μὴ βλέπειν ἑναντίον.

Πολυμήστορ.

καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ:
tί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;
Εκάβη.

‘Εκάβη.

ιδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι. καὶ παῖδας εἴπεῖν σοὺς· ὀπάνοιας δὲ μοι
χωρὶς κέλευσον τῶν' ἀποστήναι δόμων.

Πολυμήστωρ.

χωρεῖτ'· εν ἀσφαλεὶ γὰρ ἡδ' ἐρημία.

The Guards.

φίλη μὲν εἰ σὺ, προσφιλές δὲ μοι τόδε
στράτευμ' Ἀχαϊών. ἀλλὰ σημαίνειν σε χρῆ,
tί χρή τὸν εὗ πράσσοντα μὴ πράσσονσιν εὗ
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἐγώ.

Εκάβη.

πρῶτον μὲν εἰπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
Πολύδωρον έκ τε πατρὸς εὗ δόμους ἔχεις,
eἰ ξῆ· τὰ δ' ἀλλα δεύτερον σ' ἐρήσομαι.

Πολυμήστωρ.

μάλιστα· τούκεινοι μὲν εὕτυχεῖς μέρος.

Εκάβη.

990 ο φίλταθ', ὡς εὗ καξίως σέθεν λέγεις.

Πολυμήστωρ.

τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Εκάβη.

εἰ τῆς τεκούσης τῆς δὲ μέμνηται τί μου.
Πολυμήστωρ.
καὶ δευρό γ’ ὡς σὲ κρύφιος ἐξῆτει μολεῖν.

'Εκάβη.
χρυσὸς δὲ σῶς, ὃν ἤλθεν ἐκ Τροίας ἔχων;

Πολυμήστωρ.
995 σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρονοῦμενος.

'Εκάβη.
σῶσον νῦν αὐτόν, μηδ’ ἔρα τῶν πλησίον.

Πολυμήστωρ.
ἡκιστ’· ὁναίμην τοῦ παρόντος, ὁ γύναι.

'Εκάβη.
oίσθ’ οὖν ἃ λέξαι σοί τε καὶ παισίν θέλω;

Πολυμήστωρ.
oύκ οἶδα· τῶ σφ τοῦτο σημανεῖς λόγῳ.

'Εκάβη.
1000 ἔστ’, ὃ φιληθεὶς ὡς σὺ νῦν ἐμοὶ φιλεῖ,

Πολυμήστωρ.
tί χρήμα, ὃ κάμε καὶ τέκν’ εἰδέναι χρεῶν;

'Εκάβη.
χρυσοῦ παλαιαὶ Πριαμίδων κατώρυχες.

Πολυμήστωρ.
tαύτ’ ἔσθ’ ὃ βούλει παιδὶ σημῆναι σέθεν.
Εκάβη.
μάλιστα, διὰ σοῦ γ'. εἰ γὰρ εὔσεβῆς ἀνήρ.

Πολυμήστωρ.
1005 τί δήτα τέκνων τῶν δεὶ παρουσίας;

Εκάβη.
ἀμεινον, ἢν σὺ κατθάνης, τούσδ' εἰδέναι.

Πολυμήστωρ.
καλῶς ἐλέγας· τῆδε καὶ σοφώτερον.

Εκάβη.
οἰσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι;

Πολυμήστωρ.
ἐνταῦθ' ὁ χρυσός ἐστί: σημεῖον δὲ τί;

Εκάβη.
1010 μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἀνώ.

Πολυμήστωρ.
ἐτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἔμοι;

Εκάβη.
σῶσαι σε χρήμαθ' οἷς συνεξῆλθον θέλω.

Πολυμήστωρ.
ποῦ δήτα; πέπλων ἐντὸς ἢ κρύψασ' ἑχεις;

Εκάβη.
σκύλων ἐν ὄχλῳ ταῖσθε σώζεται στέγαις.
Πολυμήστωρ.

1015 ποῦ δ', αἴδ' Ἀχαῖων ναύλοχοι περιπτυχαί.

'Εκάβη.

ιδιαὶ γυναικῶν αἰχμαλωτίδων στέγαι.

Πολυμήστωρ.

τάνδον δὲ πιστά, κάρσενων ἐρημία;

'Εκάβη.

οὐδεὶς Ἀχαῖων ἐνδον, ἀλλ' ἤμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν

1020 λύσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·

ὡς πάντα πράξας ὅν σε δεὶ στείχης πάλιν

ἔδιν παισίν οὕτερ τὸν ἐμὸν ὄκισας γόνον.

(Hecuba conducts Polymestor into the tent.)

Χορός.

οὔπω δέδωκας, ἀλλ' ἵσως δώσεις δίκην·

1025 ἀλίμενον τίς ὡς εἰς ἄντλον πεσὼν

λέχριος, ἔκπεσεῖ φίλας καρδίας,

ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον

1030 δίκα καὶ θεοίσων ὡς ἔμμεντει,

ὁλέθριον ὀλέθριον κακὸν.

ψεύσει σ' ὧδοῦ τήσδ' ἐλπίς, ἢ σ' ἐπήγαγεν

θανάσιμον πρὸς Ἀίδαν, ὦ τάλας·

ἀπολέμως δὲ χειρὶ λείψεις βίον.

Ε
ΠΟΛΥΜΗΣΤΩΡ.

1035 οἱ μοι. τυφλοῦμαι φέγγος ὄμματων τάλας.

ΧΟΡΟΣ.

ηκούσατ' ἀνδρὸς Ὀρηκὸς οἰμωγὴν, φίλαι:

ΠΟΛΥΜΗΣΤΩΡ. (Within.)

οἱ μᾶλ' αὖθις. τέκνα, δυστήνου σφαγῆς.

ΧΟΡΟΣ.

φίλαι, πέπρακται καίν ἕσω δόμων κακά.

ΠΟΛΥΜΗΣΤΩΡ. (Within.

ἀλλ' οὕτι μὴ φύγητε λαίψηρῳ ποδί.

1040 βάλλων γὰρ οἴκων τῶν ἀναρρήξῳ μυχοῦς.

ΧΟΡΟΣ.

ιδοὺ, βαρεῖας χειρὸς ὄρμαται βέλος,

βούλεσθ' ἐπεισπέσωμεν; ὡς ἀκμῇ καλεῖ

'Εκάβη παρεῖναι Τραώσιν τε συμμάχους.

(Re-enter ΗΕΚΥΒΑ.)

'ΕΚΑΒΗ.

ἀρασσε, φείδου μηδὲν, ἐκβάλλων πύλας.

1045 οὐ γάρ ποτ' οίμα λαμπρὸν ἐνθήσεις κόραις,

οὐ παῖδας ὅψει γώντας, οὐς ἐκτειν' ἐγὼ.

ΧΟΡΟΣ.

ἡ γὰρ καθεῖλες Ὀρήκα καὶ κρατεῖς ἐγένου,

δέσποινα, καὶ δέδρακας οἵαπερ λέγεις;
Ἡκάβη.

ὁψει νυν αὐτίκ’ ὄντα δωμάτων πάρος,
1050 τυφλὸν τυφλῷ στείχοντα παραφόρῳ ποδὶ,
παιδῶν τε δισσῶν σώμαθ’, οὐς ἐκτείν’ ἐγὼ
σὺν ταῖς ἀρίσταις Τρφάσιν· δίκην δὲ μοι
δέδωκε· χωρεῖ δ’, ὡς ὅρας, ὦδ’ ἐκ δόμων.
ἀλλ’ ἐκποδῶν ἀπειμὶ κάποστήσομαι
1055 θυμῷ βέοντι Ὀρηκὶ δυσμαχωτάτῳ.

(Ἠκύβος retires to the side, as Polymestor staggers upon the
stage, his eyes streaming with blood.)

Πολυμήστωρ.

ὁμοὶ ἐγώ, πα ὑιω,
πα στω, πα κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χειρὰ κατ’ ἕχνος; ποίαν,
1060 ἥ ταύταν ἥ τάνδ’,
ἐξαλλάξω, τὰς
ἀνδροφόνους μάρψαι
χρήζων ’Ηλιάδας, αἱ μὲ διώλεσαν;
τάλαιναι κόραι τάλαιναι Φρυγῶν,
ὡ κατάρατοι,
1065 ποὶ καὶ μὲ φυγὰ πτώσσοντι μυχῶν;
εἴθε μοι ὄμματων αἱματόεν βλέφαρον
ἀκέσσαι’ ἀκέσσαι’, ’Ἀλιε, τυφλὸν
φέγγος ἀπαλλάξας.
ἀᾶ.
σίγα· κρυπτάν βάσιν αἰσθάνομαι

1070 τάνδε γυναικῶν. πὰ πόθ' ἐπάξας
σαρκῶν ὡστέων τ' ἐμπλησθῶ,
θοίναν ἀγρίων τιθέμενος θηρῶν,
ἀρνύμενος λώβαν,
λύμας ἀντίποιν' ἐμᾶς; ὃ τάλας.

(Turning towards the tent.)

1075 ποὶ πὰ φέρομαι τέκν' ἔρημα λιπῶν
Βάκχαις Ἡλιοῦ διαμοιράσαι,
σφακτὰν κυσί τε φονίαν δαῖτ' ἀνήμερον
οὑρείαν τ' ἐκβολάν;
πὰ στῶ, πὰ κάμψω, [πὰ βῶ,]

1080 ναῦς ὁπως ποντίοις πείσματι λινόκροκον
φῶρος στέλλων, ἐπὶ τάνδε συθεῖς
τέκνων ἐμῶν φύλαξ
ὅλεθριον κοίταν;

Χορός.

1085 ὁ τλῆμον, ὦς σοι δύσφορ' εἴργασται κακά·
δράσαντι δ' αἰσχρὰ δεινὰ τάπιτίμια
[δαίμων ἐδωκέν, ὀστὶς ἐστὶ σοι βαρύς].

Πολυμήστωρ.

αἰαῖ, ὢ Θρήκης
λογχοφόρον, ἐυνοπλον, ἐὐππον, Ἡ-
1090 ῥι δέ κάτοχον γένος.
ὁ Ἀχαιοί, ὢ Ἀτρείδαι.
βοᾶν βοᾶν αὐτῶ, βοᾶν·
ίτε, μόλετε πρὸς θεόν.
kλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε?

1095 γυναῖκες ὀλεσάν με,
γυναῖκες αἰχμαλώτιδες·
δεινὰ δεινὰ πεπόνθαμεν.
ὡμοι ἐμάς λῶβασ.
ποὶ τράπωμαι, ποὶ πορευθῶ;

1100 [αίθέρ'] ἀμπτάμενοι ὑψάνων
ὑψιπετές ἐς μέλαθρον, Ὄριον
ἡ Σείριος ἐνθα πυρὸς φλογέας ἀφίη-
σιν ὠσσων αὐγᾶς, ἢ τὸν *"Αἴδα

1105 μελανόχρωτα πορθμόν ἄξω τάλας;

Χορός.

συγγνώσθ', ὅταν τις κρείσσου ἢ φέρειν κακὰ
πάθη, ταλαίνης ἐξαπαλλάξαι *ζόης.

(Enter Agamemnon, with Attendants.

'Αγαμέμνων.
κραυγῆς ἀκούσας ἤλθον· οὐ γὰρ ήσυχος

1110 πέτρας ὅρειας παῖς λέλακ' ἀνὰ στρατὸν
'Ηχῶ, διδόουσα θόρυβον· εἰ δὲ μὴ Φρυγῶν
πύργους πεσόντας * ἰσμεν 'Ελλήνων δορί,
φόβον παρέσχεν οὐ μέσως οἶδε κτύπος.

Πολυμήστωρ.

ὁ φίλτατ', ἱσθόμην γάρ, 'Αγάμεμνον, σέθεν

1115 φωνῆς ἀκούσας, εἰσορᾶς ἀ πάσχομεν;
'Αγαμέμνων.

' Πολυμήστωρ ὤ δύστηνε, τίς σ' ἀπώλεσε; τίς ὄμμ' ἑθηκε τυφλόν, αἰμάξας κόρας, παίδας τε τοῦσδ' ἐκτεινεν; ἢ μέγαν χόλον σοι καὶ τέκνοισιν εἶχεν, ὡστὶς ἦν ἄρα.

Πολυμήστωρ.
1120 Ἔκάβη με σὺν γυναιξίν αἰχμαλώτισιν ἀπώλεσ'. σὺν ἀπώλεσ', ἀλλὰ μειξόνως.

'Αγαμέμνων. (Turning to Hecuba.)
τί φής; σὺ τοῦργον εἴργασαι τόδ', ὡς λέγει; σὺ τόλμαν, Ἔκαβη, τήνδ' ἔτλης ἀμήχανον:

Πολυμήστωρ,
ὁμοί, τί λέξεις; ἢ γὰρ ἐγγὺς ἐστὶ ποὺ;
1125 σήμηνον, εἰπὲ ποῦ σῦ, ἵν' ἀρπάσας χερῶν διασπάσωμαι καὶ καθαιμάξω χρῶα.

'Αγαμέμνων.
οὕτως, τί πάσχεις;

Πολυμήστωρ.

πρὸς θεῶν σε λίσσομαι, μέθες μ' ἐσεῖνα τῇδε μαργῶσαι χέρα.

'Αγαμέμνων.

ἔσχ', ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
1130 λέγ', ὡς ἀκούσας σοῦ τε τῆσδε τ' ἐν μέρει κρῖνω δικαίως, ἀν' ὅτου πάσχεις τάδε.
Πολυμήστωρ.
λέγομεν ἄν, ἦν τις Πριαμίδων νεώτατος
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι
πατήρ δίδωσι Πρίαμος ἐν δόμωι τρέφειν,
ἃποπτος δὲ ἡ Τρωική ἀλώσεως.
τούτοις κατέκτειν· ἀνθ' ὅτου δ' ἐκτεινά νυν,
ἀκουσον, ὡς εὐ καὶ σοφῆ προμηθία. ἐξενέντον,
ἐδεισά μὴ σοι πολέμιοι λειψθεῖς ὁ παῖς
Τροίαν ἄθροίσῃ καὶ ἐνυοικίσῃ πάλιν.

γνώντες δ' Ἀχαιοὶ ξόντα Πριαμίδων τινα
Φρυγῶν ἐς αἰαν αὖθις ἄρειαν στόλον,
κάπετα Θρήκης πεδία τρίβοιεν τάδε
λεψαποτόντες, γεῖτοσιν δ' εἰ ἐκακὼν
Τρῶων, ἐν ὑπερ νυν, ἀναξ, ἐκάμυομεν.

Ἐκάβη δὲ παιδὸς γνώσατα θανάσιμον μόρον,
λόγῳ με τοιῷδ' ἤγαγ', ὡς κεκρυμμένας
θήκας φράσουσα Πριαμίδων ἐν Ἡλίῳ
χρυσῶν· μόνον δὲ σὺν τέκνοις μ' εἰσάγει
dόμους, ἵν' ἄλλος μή τις εἴδειν τάδε.

ἲχν' δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,
πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
αἱ δ' ἐνθεν, ὡς δὴ παρὰ φίλο, Τρώων κόραι
θάκους ἔχουσαι, κερκίδ' Ἡδωνῆς χειρὸς
γίουν, ὑπ' αὐγὰς τούσδε λεύσονται πέ-

πλουσία.

ἄλλαι δὲ κάμακα Θρῆκίαν θεόμεναι
gυμνὸν μ' ἑθηκαν διπτύχου στολίσματος.
δ'SAI ΔE TOKADES ΗΣΑΝ, ΕΚΠΑΓΛΟΥΜΕΝΑI
ΤΕΚΝ' ΕΝ ΧΕΡΟΙΝ ΕΠΑΛΛΟΝ, ΩΣ ΠΡΟΣΩ ΠΑΤΡΟΣ
ΓΕΝΟΙΝΤΟ, ΔΙΑΔΟΧΑΙΣ ἈΜΕΪΒΟΥΣΑΙ ΧΕΡΟΙΝ.

1160 ΚΑΣ'I ΕΚ ΥΛΗΝΩΝ—ΠΩΣ ΔΟΚΕΙΣ;—ΠΡΟΣΦΘΕΓΜΑ-
ΤΩΝ
ΕΥΘΥΣ ΛΑΒΟΥΣΑΙ ΦΑΣΓΑΙ' ΕΚ ΠΕΠΛΩΝ ΠΟΘΕΝ
ΚΕΝΤΟΥΣΙ ΠΑΪΔΑΣ, ΑΙ ΔΕ ΠΟΛΕΜΙΩΝ ΔΙΚΗΝ
ΞΥΝΑΡΠΑΣΑΣΑΙ ΤΑΣ ΕΜΑΣ ΕΙΧΟΥ ΧΕΡΑΣ
ΚΑΙ ΚΩΛΑ: ΠΑΙΣΙ Δ' ἈΡΚΕΣΑΙ ΧΡΙΣΙΤΩΝ ΕΜΟΙΣ,

1165 ΕΙ ΜΕΝ ΠΡΟΣΩΠΟΝ ΕΞΑΝΙΣΤΑΙΝΗ ΕΜΟΝ,
ΚΟΜΗΣ ΚΑΤΕΙΧΟΝ, ΕΙ ΔΕ ΚΙΝΟΙΝ ΧΕΡΑΣ,
ΠΛΗΘΕΙ ΓΥΝΑΙΚΩΝ ΟΥΔΕΝ ΗΝΝΟΥ ΤΑΛΑΣ.
ΤΟ ΛΟΙΣΘΙΟΝ ΔΕ, ΠΗΜΑ ΠΗΜΑΤΟΣ ΠΛΕΟΥΝ,
ΕΞΕΙΡΓΑΣΑΝΤΟ ΔΕΙΝ' ΕΜΩΝ ΓΑΡ ΟΜΜΑΤΩΝ,

1170 ΠΟΡΠΑΣ ΛΑΒΟΥΣΑΙ, ΤΑΣ ΤΑΛΑΙΠΩΡΟΥΣ ΚΟΡΑΣ
ΚΕΝΤΟΥΣΙ, ΑΙΜΑΣΣΟΝΣΙ ΕΙΤ' ΑΝΑ ΣΤΕΓΑΣ
ΦΥΓΑΔΕΣ ΕΒΗΣΑΝ' ΕΚ ΔΕ ΠΗΡΗΣΑΣ ΕΓΩ,
ΘΗΡ ΩΣ, ΔΙΩΚΟ ΤΑΣ ΜΙΑΙΦΟΝΟΥΣ ΚΥΝΑΣ,
ἈΠΑΝΤ' ΕΡΕΥΝΟΝ ΤΟΙΧΟΝ, ΩΣ ΚΥΝΗΓΗΤΗΣ,

1175 ΒΑΛΛΩΝ, ἈΡΑΣΣΟΝ. ΤΟΙΑΔΕ ΣΠΕΥΔΩΝ ΧΑΡΙΝ
ΠΕΠΟΝΘΑ ΤΗΝ ΣΗΝ, ΠΟΛΕΜΙΟΝ ΤΕ ΣΟΙ ΚΤΑΝΩΝ,
ἈΓΑΜΕΜΝΟΝ. ΩΣ ΔΕ ΜΗ ΜΑΚΡΟΥΣ ΤΕΙΝΟ ΛΟΓΟΥΣ,
ΕΙ ΤΗΣ ΓΥΝΑΙΚΑΣ ΤΩΝ ΠΡΙΝ ΕἲΡΗΚΕΝ ΚΑΚΩς,
Ἡ ΝΩΝ ΛΕΓΟΝ ΤΗΣ ΕΣΤΙΝ, Ἡ ΜΕΛΛΕΙ ΛΕΓΕΙΝ.

1180 ἈΠΑΝΤΑ ΤΑῦΤΑ ΣΥΝΤΕΜΩΝ ἙΓΩ ΦΡΑΣΩ:
ΓΕΝΟΣ ΓΑΡ ΟΥΤΕ ΠΩΝΤΟΣ ΟΥΤΕ ΓΗ ΤΡΕΦΕΙ
ΤΟΙΩΝΟΤ' Ὡ Δ' ΑΕΙ ΞΥΝΤΥΧΩΝ ἘΠΙΣΤΑΤΑΙ.
Χορός.
μὴ δὲν θρασύνου, μὴ δὲ τοῖς σαυτοῖς κακοῖς
tὸ ὅλον συνθεῖς ὥδε πάν μὲμψῃ γένος.

1185 [πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθονοι,
aὶ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

'Eκάβη.
'Αγαμεμνόν, ἀνθρώποισιν οὐκ ἔχρην ποτε
tῶν πραγμάτων τὴν γλῶσσαν ἱσχύειν πλέον.
ἀλλ' εἶτε χρήστ' ἐδρασε, χρήστ' ἐδει λέγειν,

1190 εἶτ' αὖ πονηρά, τους λόγους εἶναι σαθρούς,
καὶ μὴ δύνασθαι τάδικ' εὖ λέγειν ποτέ.
σοφοί μὲν οὖν εἰς' οἱ τάδ' ἕκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλοντ' οὔτις ἐξήλυξε πω.

1195 καὶ μοι τὸ μὲν σὸν ὅδε φροιμίοις ἐχείν
πρὸς τὸν ὁδὸν δ' εἴμι καὶ λόγοις ἁμείησοναί,
ὅς φήσ' Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν
'Aγαμέμνονος θ' ἔκατι παῖδ' ἐμὸν κτανεῖν.
ἀλλ', ὁ κάκιστε, πρῶτον οὕποτ' ἀν φίλον

1200 τὸ βάρβαρον γένοιτ' ἀν' Ἕλλησιν γένος,
οὐδ' ἄν δύνατο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἴσθα; πότερα κηδεύσων τινά,
ἡ ἐγγυγενής οὖν, ἡ τίν' αἰτίαν ἐχων;
ἡ σῆς ἐμελλὼν γῆς τεμέιν βλαστήματα,

1205 πλεύσαντες αὖθις; τίνα δοκεῖς πεῖσειν τάδε;
ὁ χρυσός, εἰ βούλοι τάληθη λέγειν,
ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.
ἐπεῖ δίδαξον τοῦτο: πῶς, ὅτι ηὔτυχει
Τροία, πέριξ δὲ πύργος εἰς ἐτὶ πτόλιν,

1210 εἴη τε Πρίαμος. Ἕκτορός τ’ ἴνθει δόρυ,
τί δ’ οὐ τότ’, εἰπερ τῷ ἐβουλήθης χάριν
θέσθαι, τρέφων τὸν παῖδα κἀν δόμοις ἔχων
ἐκτεινας, ἢ ζωντ’ ἠλθες Ἁργείοις ἄγων;
ἀλλ’ ἴνιχ’ ἤμεις οὐκέτ’ ἤμειν ἐν φάει,

1215 καπνῷ δ’ ἐσῆμην’ ἀστὶ πολεμίων ὕπο.
ἐξένον κατέκτας σὴν μολόντ’ ἐφ’ ἐστίαν,
πρὸς τοῦσδε νῦν ἀκουσον, ὡς φανήσ κακός.
χρήν σ’, εἰπερ ἠσθα τοῖς Ἀχαίοισιν φίλος,
τὸν χρυσὸν ὅν φῆς οὐ σῶν, ἀλλὰ τοῦδ’, ἐχειν,

1220 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
πολὺν πατρόφας γῆς ἀπεξενωμένοις.
σὺ δ’ οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
τολμᾶς, ἔχων δὲ καρτερεῖς ἐτ’ ἐν δόμοις.
καὶ μὴν τρέφων μὲν ὡς σε παιδ’ ἔχρην τρέφειν.

1225 σώσας τε τὸν ἐμὸν, εἰχες ἄν καλὸν κλέος,
ἐν τοῖς κακοῖς γὰρ ἁγαθὸι σαφέστατοι
φίλοι: τὰ χρήστα ὧ’ αὐθ’ ἐκαστ’ ἐχει φίλοις.
τ’ εἰ δ’ ἐσπάνιξες χρημάτωι, ὡ δ’ ἴνυχε,
θησαυρὸς ἂν σοι παῖσ ὑπηρχ’ οὐμὸς μέγας.

1230 νῦν δ’ οὐτ’ ἐκείνον ἀνδρ’ ἐχεις σαυτῷ φίλοιν.
χρυσοῦ τ’ ὄνησις οὐχεται παῖδες τε σοι,
αὐτός τε πράσσεις ὁδε. σοὶ δ’ ἐγὼ λέγω,
Ἀγάμεμνον, εἰ τῳδ’ ἄρκεσεις, κακὸς φανεῖ: 

EURIPIDES
αὐτ' εὐσεβῆ γὰρ οὗτε πιστὸν οἷς ἔχρην,
οὐχ ὁσίον, οὐ δίκαιον εὖ δράσεις ξένουν
αὐτὸν δὲ χαίρειν τοῖς κακοῖς σὲ φήσομεν
τοιοῦτον οὖν τα. δεσπότας δ' οὐ λοιδορῶ.

Χορός.

φεῦ φεῦ· βροτοίσιν ὡς τὰ χρηστὰ πράγματα
χρηστῶν ἀφορμᾶς ἐνδίδωσο ἀεὶ λόγων.

Ἄγαμέμνων.

αὐτὰ μὲν μοι τὰλλότρια κρύειν κακά,
ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνῃ φέρει,
πράγμ' ἐσ χέρας λαβῶντ' ἀπόσασθαι τόδε,
ἐμοὶ δ', ἵν' εἰδῆς, οὕτ' ἐμήν δοκεῖς χάριν
οὕτ' οึν 'Αχαιῶν ἀνδρ' ἀποκτείναί ξένον,

ἀλλ' ὡς ἔχης τοὺν χρυσῶν ἐν δόμοισι σοῖς.

λέγεις δὲ σαυτῷ πρόσφορ' ἐν κακοῖσιν ὡν.
τάχ' οὖν παρ' ύμῖν ῥάδιον ξενοκτονείν·

πῶς οὖν σε κρίνας μὴ ἀδικείν φῦγο ψόγον:

οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πολυμήστωρ.

οἴμοι, γυναικὸς, ὡς ἐοἰχ', ἠσσώμενος
δούλης, ύφέξω τοῖς κακίσσων δίκην.

'Εκάβη.

οὐκοὖν δικαίως, εἴπερ εἰργάσω κακά:
Πολυμήστωρ.
1255 οἴμοι τέκνων τῶν ὀμμάτων τ' ἐμῶν, τάλας.

'Εκάβη.
άλγεις· τί δαίμε; παιδὸς οὐκ ἀλγεῖν δοκεῖσ:

Πολυμήστωρ.
χαίρεις ὑβρίζον; εἰς ἐμ', ὁ πανούργης σὺ:

'Εκάβη.
οὐ γάρ με χαίρειν χρή σε τιμωρομένην:

Πολυμήστωρ.
ἀλλ' οὖ τάχ', ἣνίκ' ἄν σε ποντία νοτίς

'Εκάβη.
1260 μῶν ναυστολήσῃ γῆς ὄρους 'Ελληνίδος:

Πολυμήστωρ.
κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχισίων.

'Εκάβη.
πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων:

Πολυμήστωρ.
αὐτῇ πρὸς ἵστον ναὸς ἀμβησει ποδί.

'Εκάβη.
ὑποπτέρους νάτοισιν; ἡ ποίω τρόπῳ:

Πολυμήστωρ.
1265 κίων γενήσει πῦρ' ἔχουσα δέρματα.
'Εκάβη.
πῶς δ’ οἴσθα μορφῆς τῆς ἐμῆς μετάστασιν:

Πολυμήστωρ.
ὁ Θρηξί μάντις εἶπε Διόνυσος τάδε.

'Εκάβη.
σοὶ δ’ οὐκ ἔχρησεν οὐδὲν ὃν ἔχεις κακῶν:

Πολυμήστωρ.
οὐ γάρ ποτ’ ἂν σὺ μ’ εἶλες ὅδε σὺν δόλῳ.

'Εκάβη.
1270 θανοῦσα δ’ ἡ ζωσ’ ἐνθάδ’ ἐκπλήσσω βίον:

Πολυμήστωρ.
θανοῦσα: τύμβῳ δ’ ὄνομα σῷ κεκλήστεται

'Εκάβη.
μορφῆς ἐπῳδών, ἢ τί, τῆς ἐμῆς ἐρεῖς;

Πολυμήστωρ.
κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

'Εκάβη.
οὐδὲν μέλει μοι σοῦ γε μοι δῶντος δίκην.

Πολυμήστωρ.
1275 καὶ σὴν γ’ ἀνάγκη παῖδα Κασάνδραν θανεῖν.

'Εκάβη.
ἀπέπτυσ’ αὐτῷ ταύτα σοί δίδωμ’ ἔχειν.
Πολυμήστωρ.
κτενεὶ νῦν ἡ τοῦθεν ἀλοχός, οἰκουρὸς πικρά.

'Εκάβη.
μῆπω μανεῖ Τυνδαρίς τοσόνδε παῖς.

Πολυμήστωρ.
καῦτον γε τοῦτον, πέλεκυν ἔγάρασ' ἀνω.

'Αγαμέμνων.

1280 οὗτος σὺ, μαίνει, καὶ κακῶν ἔρας τυχεῖν;

Πολυμήστωρ.
κτεῖν’, ὡς ἐν' Ἀργείᾳ φόνια λουτρά σ' ἀμένει.

'Αγαμέμνων. (To Attendants)
οὐχ ἔλετε αὐτόν, δμῶς, ἐκποδῶν βία;

Πολυμήστωρ.
ἀλγεῖς ἄκουὼν;

'Αγαμέμνων.
οὐκ ἐφέξετε στόμα;

Πολυμήστωρ.
ἐγκλητήτ’ εἴρηται γάρ.

'Αγαμέμνων.
οὐχ ὅσον τὰχος
1285 νῆσων ἐρήμων αὐτῶν ἐκβαλεῖτε ποι,
ἐπείπερ οὕτω καὶ λίαν ὑβριστομεῖ.
Ἑκάβη, σὺ δ', ὁ τάλανα, διπτύχους νεκροὺς στείχοσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν σκηναῖς πελάζειν, Τρφάδες· καὶ γὰρ πνοᾶς πρὸς οἶκον ἤδη τάσδε πομπίμους ὄρῳ.

εὖ δ' ἐσ πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις ἐχοῦτ' ἱδοίμεν, τῶν δ' ἀφειμένοι πόνων.

Χορός.

Ἅτε πρὸς λιμένας σκηνάς τε, φίλαι,
πόνες δεσποσύνων πειρασόμεναι
μόχθων· στερρὰ γὰρ ἀνάγκη.
Euripides

Hecuba

Edited

With Introduction and Notes

By

Cecil H. Russell, M.A.

Assistant Master at Clifton College
Late Scholar of Trinity College, Oxford

Part II.—Notes

Oxford

At The Clarendon Press

M DCCC LXXXIX

[All rights reserved]
London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.
NOTES.

The less elementary notes are enclosed in square brackets.

(For the parts taken by the actors, see Introduction, p. 13.)

PROLOGUS, 1-99. The shade of Polydorus tells of his murder by Polymestor and of the coming sacrifice of Polyxena. Hecuba tells of her dreams and the fears they have caused for Polydorus and Polyxena.

(The tent of Agamemnon is in the centre of the stage. On the method of Polydorus's appearance, see Introd. p. 13.)

Compare the shade of Darius in the 'Persae' and of Clytaemnestra in the 'Eumenides.'

1. 1. σκότος, in the drama, generally masculine. Elsewhere, also neuter (genitive -eos).

1. 2. ἄκισται, 'dwells'; lit. 'has made his dwelling'; in middle sense. [Others, passive: 'has been set to dwell,' at the division of the world with his brothers, Zeus and Poseidon. χωρὶς θεών. Cf. Hom. II. xx. 65 οἰκία—σμερδαλέ' εὑρέντα τὰ τε στυγέουσι θεοὶ περ.]

1. 3. Ἐκάβης παῖς γεγώς. According to Homer (II. xxi. 88), Polydorus was son of Laothoe. Κυσσίως. Cf. Verg. Aen. x. 705, Cisseis. Cisseus was a Thracian king. According to Homer, Hecuba was daughter of the Phrygian Dymas. [Euripides perhaps makes the change to account for Priam's friendship with Polymestor; but see for this and for Ἐκ π., Introd. p. 6, on the legend.]

1. 5. πεσεῖν, construc. ad sens. as if πόλις ἐκινδύνευσε had preceded. [πεσεῖν: on the question whether such infinitives should be regarded as datives or as accusatives (here cog. acc.), see Appendix, p. 64.]

1. 6. ὑπεξέπεμψε. ὑπο-, 'secretly.' Τρωίκης χθωνός, genitive after the ἐξ- in ὑπεξέπεμψε.

1. 7. ξένος, 'friend,' or 'friend of his house,' 'a Thracian.' Α ξένος was one with whom the rights of hospitality were interchanged. The relation was hereditary. ['Guest-friend' and 'host-friend' have been suggested as translations, but are not satisfactory. There is no exact equivalent in English.]

1. 8. τὴν: almost 'this'; as Polym. was king of the whole Chersonese: cf. 1052, inf. ταῖς. (The subject, with the article, generally
HECUBA.

implies a comparison, ‘most,’ not ‘very.’) πλάκα, ‘steppe’; lit. ‘flat,’ with which it is perhaps philologically connected. The word does not apply well to the Chersonese. [τῆν, MS.; Herm. emend. τῆν'.]

1. 9. δορί, not merely ‘sceptro’ (Musgrave), but of a warlike sway.
1. 10. ἐκπέμπει, Historic Present.

II. 11–12. ὦτ', . . εἰτ', . . μῆ, met. grat. for ἵνα μη εἰτ (Dind.). εἰτ', not ὣ, after the Historic Present, because ‘the Historic Present is a secondary tense, as it refers to the past.’ Goodw. M. & T. § 32. 2.

1. 13. ὅ, not nominative to ἐπεξεπήλθεν (Porson), but in the sense of δι' ὅ, ‘wherefore;’ an adverbial acc. [Orig. an accusative of respect (‘with reference to which’), whose antecedent is the preceding sentence: cf. Enr. Phoen. 155 and 262 δ καὶ δέοικα μη κ.τ.λ.]. and perhaps Hom. Od. xviii. 392 δ καὶ μεταμόνα βάξεσ; also the Latin ‘quod,’ e.g. Terent. Hec. 3. 2. 3 Quod te, Aesculapi, et te, Salus, ne quid sit hujus, oro, and often in Plautus. The conjunctions in Greek and Latin were originally cases of nouns or pronouns; and ὅ would thus illustrate the transition from one to the other.

1. 15. οἶός τε, ‘able’: orig. ‘such as to’ (hence with infin.): τοιούτος being understood and τε being indefinite, like que in quandoque (cf. Homeric τε); [or τε, the copula,—the relative οἶος orig. demonstrative. Jelf, 823. Obs. 4.]

1. 16. ἐκεῖθ', ‘stood’: κεῖμαι being used as the passive of τίθημι. ὀρίσματα, ‘the walls which bounded it.’ (2) the boundaries or land-marks: columnae, termini: Musgrave.

1. 18. ἡπτύχει. An unaugmented form, εὐτύχει, also exists: cf. on ἡπέθη, inf. 270. [MSS. and Editors waver between the augmented and the unaugmented form in most of the historic tenses of εὐτύχεω, εὐφρίσκω, εὐχομαι, and several other verbs beginning in εὐ-. See Veitch’s Greek Verbs.]

1. 20. τροφαίσιν ηὔξόμην τάλας, ‘I grew and was nurtured up to my sorrow.’ ηὔξ-, imperf. midd. of αὐξω, more common in Eur. than the parallel form αὐξάνω.

II. 21–2. "Εκτορός ψυχή, ‘the great Hector.’ Such periphrases are not pleonastic. They express awe, affection, or reverence; being adjectival in character. [See on inf. ψυχάν; 1210 'Εκτορός δόφυ; and cf. the Homeric βία, μένος, ἓς, e. g. βίν Διομήδεος, ἰερόν μένος Ἀλκινόοιο, ἰερή is Τηλεμάχου. Cf. on 619 inf. σχήματ' οἴκων.]

1. 23. αὐτός, sc. πατήρ (Πρίαμος), contained in πατρία. ὑμῶ, of Zeus 'Ερημίως. θεοδῆτω, ‘holy altar of the god’; lit. built for a god: generally, built by a god.
NOTES. LINES 8—40.

l. 24. Ἀχιλλέως παιδός, Pyrrhus or Neoptolemus: -eос, as one syllable, ἱον, by synizesis. [Priam's death is described in Verg. Aen. ii. 550 sqq.]

l. 25. κτεῖνει με. According to Homer (II. xx. 497), Polydorus was killed by Achilles. [See Introd., p. 6.]

l. 26. ἐξίοντα πατρόφος, 'he, my father's friend': emphatically placed late in the sentence and at the beginning of a line.

l. 27. ἔχοι, more strictly ἴχοι: the subj. is a return to present narration, as in 1139 inf., ἐδείσα μή ἀθροίσῃ: [or (2) shows present possession of the money (Hermann; Jelf, G. G. 866. 1, after aor. with perf. force).]

l. 28. ἐπ’ ἄκταις, sc. ἄλλοτε: cf. Soph. Trach. 11 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος δράκων ἐλικτός.

l. 29. διαύλοις: 'bore about by many a running and returning wave.' The διαύλος was the double 'channel,' going and returning, of a racecourse.

l. 30. ὑπέρ, 'above,' sc. her head (Schol.); i. e. in dreams (see inf. 75, etc.). [ Cf. the Homeric visions, e. g. II. ii. 20 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς (ὑνερφος).]

l. 31. ἀύσσω, 'glance,' or 'move.' The α is long in Homer.

l. 32. τριταῖον κ.τ.λ., 'it being now the third light of day that I hover in the air,—the third light of day that my mother' etc.; accusatives of duration of time. τριτ. = not merely τρίτον, but 'of the third day.' ὀσονπερ, 'even so long as.' [τρ., cf. Hdt. ii. 89 τριταῖος γενόμενος, 'on the third day after death.']

l. 34. πάρα, i. e. πάρεστι. N. B. the accent.

l. 35. ναῦς ἔχοντες, 'with their ships.' [Others, improbably, 'landing,' navem appellentes (as in Od. x. 91, etc.), which would be σχόντες.]

l. 37. ὑπέρ τίμησαν. The tomb of Achilles was at Sigeum, in the Troad: Euripides here places it, by poetic license, in the Chersonese. [See Introd., p. 6. Others imagine a cenotaph at the Chersonese; or refer the line to a previous event, and make the Greek army return to the Troad for the sacrifice of Polyxena, (Paley).]

l. 39. εὐθύνοντας, agreeing, κατὰ σώνειν, with Ἐλληνας, contained in πάν στράτευμι, 'Ελληνικόν: cf. Aesch. Ag. 577 Τροιάν ἐλόντες δὴ ποτ' Ἀργείων στόλος.

l. 40. Πολυζέννην. Cf. inf. 390. On the other hand, in 97 inf., only τινὰ Τρωάδαν. The lines may be reconciled by considering that Achilles demanded Polyxena, but indirectly only, as the fairest of the captives. There is no reference in the play to a previous betrothal of Achilles and Polyxena: see Introd., p. 6. [For the sacrifice of
HECUBA.

Polyxena to appease the winds on the homeward voyage, compare that of Iphigenia, with the same purpose, on the outward voyage.]

1. 41. λαβεῖν, probably epexegetically (lit. ‘so as to receive it’); not after aιτεῖ.

1. 42. φίλων, emphatic.

1. 43. ἤ πεπρωμένη, sc. μοῦρα.

1. 44. εἰν ἠματι. ‘in, with the dative, of time, strictly = ‘within.’

1. 45. δυοὶν δύο. For these ‘vain repetitions,’ in which the tragedians ‘rejoice,’ cf. Med. 513 σὲν τέκναίς μόνη μόνοις.

1. 48. δοῦλης κ.τ.λ. See inf. 778 sqq.

1. 49. ἐξηπτησάμην, I prayed them, and won my prayer,—ἐξ-; cf. ex in Lat. exoro. [ Cf. the disquiet of the unburied Elpenor in Hom. Od. xi. 51 sqq.]

1. 51. τοῦμόν, not adverb. acc., ‘as to me,’ (Weil), but nominative, ‘my desire’ (ἐσται, ‘shall be accomplished’). ὁσονπέρ. For the accusative after τυχάνω, cf. Med. 259 τοσοῦτον ὦν σον τυχάνειν βουλήσομαι.

1. 53. Ἐκάβη, ἐthic dative. περα γὰρ κ.τ.λ., ‘see, here she bends her steps from beneath the tent.’ ύπὸ σκηνής : ύπό, with the genitive, in this sense, frequent in Homer, but rare in Attic Greek. πόδα, direct accusative after περα, poetically used as transitive. [ Or (2) cognate, Jelf, 558. 2; or (3) of respect. Cf. inf. 1070 πόδ’ ἐπάθας, and Eur. Elect. 94 βαίνω πόδα, and perhaps inf. 528 MS. ἔρρει χοάς. ύπό, see on inf. 665 δόμων ύπο; and cf. Androm. 441 νεόσσων τόνδ’ ύπο περῶν σπάσας (Paley): Musgrave and Porson, ύπερ σκηνήν, ‘past the tent.’]

1. 54. Ἀγαμέμνονος: prob. only because the entrance of the protagonist was through the central doorway: see Notes ad init., and Introd., p. 12. [ Put thoughtlessly, Weil. Others: Hecuba was in Agamemnon’s tent (1) because she had fallen to his lot at the division of the spoil (though, in the Troades, to that of Odysseus); or (2) because she was waiting there for the division of the spoil, which had not yet taken place; or (3) because she had gone there to consult Cassandra about the dream (Schol. : supported perhaps by 87–8 inf.). See on sup. 53 ὑπερ σκηνήν.]

1. 55. ἡττις, quippe quae: ‘seeing that thou,’ etc. ἐκ, ‘after,’ as in ἐκ δεῖσινοι, inf. 915, [and ἐκ γαληνῶν προσφεβεγματῶν 1160: (2) local. ἡττις, ὡστις is used of a particular object only when a general notion (i.e. a cause) is implied.]

1. 56. ὡς, ‘how’: exclamatory.

1. 57. ὁσονπέρ, as if τοσοῦτον, not ὡς, had preceded,—‘how ill thou farest now—as ill as well of old.’
NOTES. LINES 40—75.

11. 57—9. ἀντιασηκώσας δὲ κ.τ.λ. 'Some god doth ruin thee, to countervail thy former happiness.' ἀντισ., 'compensating for'; a metaphor from the scales: here, as in Aesch. Pers. 437 (ὡς τοῦδε καὶ δις ἀντισηκώσας ῥοπῇ), probably intransitive, σε being after φθείρει. τῆς ἐνυπραξίας, genitive after the ἀντι- in ἀντιασηκώσας.

(Hecuba, as protagonist, enters by the central doorway: cf. sup. 54, and see Introd., p. 12. The Trojan women on the stage here (cf. perhaps inf. 1069) must be distinguished from the chorus, who enter only at 1. 100, and then never leave the orchestra. See Introd., p. 12.)

1. 60. ὀρθούσαι, 'supporting.'
2. 61. ὑμίν: dative of resemblance after the ὑμο- in ὑμόδοουλον.
3. 62. πέμπτε, 'guide me.' μου—χειρός: both partitive genitives after προσλαξόμεναι by the σχῆμα καθ' ὄλον καὶ μέρος, 'whole and part figure': cf. inf. 275 ἀνθάπτομαι σου τώνε. [So, when the main verb takes dat., inf. 202 συνδουλεύσω σοι γῆρα; when acc., inf. 433 μ' ἀμφιθείς κάρα.]

1. 65. σκολιῷ σκίπωνι χερός, 'on the bent staff of my hand': viz. on the bent staff which is in my hand; the genitive being possessive: [Schol., Weil; or (2) metaphorically, on the hand of my maidens, as on a bent staff; the genitive being one of material. Blaydes emend. δέμα for χερός.]

11. 66—7. σπεύσω κ.τ.λ., lit. 'I will put forward in haste the slow-footed going of my limbs'; σπ. being prob. intrans. [Others separate σπ. and πρ.: I will hasten the slow-footed going of my limbs, setting one before the other. Weil understands σκίπωνα after προτιδείτσα.]

1. 68. στεροπά Διός, viz. light of day. [Cf. Soph. Trach. 99 ὁ (_Helper) λαμπρὰ στεροπὰ φλεγέθων. Schol., wrongly, ὁ ὁνειρὸν.]

1. 69. αἰτρομαι, 'I am moved,' 'excited.'

11. 70—1. Χθὼν . . μάτερ ὀνειρῶν: Hades, their home, being in the recesses of the earth. μεθανοπτερύγων: as the children of Hades, and also as dark-omened. Cf. inf. 704 φάσμα μεθανόπτερον. [χθ. μ. o.: cf. Hom. Od. xix. 562, xxiv. 12; Verg. Aen. vi. 283 and 893. Also Eur. Iph. Taur. 1262 νυξία χθὼν ἑτεκώσατο φάσματ' ὀνειρῶν. The night, however, is the accredited mother of dreams: so Hermann and Wakefield, on a v. 1. of the Schol., transpose ὁ σκοτία νύξ (1. 68) and ὁ ποτνία χθὼν (1. 70).]

1. 72. ἀποπέμπω, 'I would drive from me'; lit. I am driving or trying to drive. Present, of attempted action: Middle, from myself. Lat. abominor, to deprecate as ill-omened.

1. 73. τοῦ σωζομένου, 'who is in safety.'

1. 75. δὲ ὀνειρῶν, 'in dreams': lit. through, by means of.
1. 76. φοβηράν ὁψιν: picking up in the relative clause the previous ὁψιν which is antecedent to that clause, 'the nightly vision. the dread vision which I have learnt.' etc.


1. 80. ἄγκυρ' ἀμών: ἀμός poet. for ἐμός. [Nauck.—Vulg. ἄγνυρά t' ἐμών (viz. coupled to μόνος). Reiske, followed by Porson, emends to ἄγκυρ' ἀτ' ἐμών.]

1. 81. κατέχει, 'dwells in.'

1. 82. φυλακαίων: local dat.; plur. for sing.

1. 85. ἄλιαστος, 'and will not be comforted': lit. continuously, unswervingly.

1. 86. φρίσσει, ταρβεί: the present may be shown in transl., 'never, as now, has my soul so shuddered, so trembled.'

1. 87. θείαι, 'divine'; viz. divinely-inspired, prophetic. Ἐλένον ψυχάν: 'the inspired Helenus.' On the periphr., see sup. 21. Ἐκτόπος ψυχή. Helenus was son of Priam and Hecuba. He afterwards received from the Greeks part of Epirus and married Andromache. [See Verg. Aen. iii. 295, 333, etc. Paley, however, with others, translates, 'the shade of Helenus,' and emphasises the difference of case in Ἐλένου and Κασάνδραν (though the vulg. is Κασάνδρας) as implying a distinction between the dead and the living.]

1. 88. Κασάνδραν. Cassandra was daughter of Priam and Hecuba. Apollo gave her prophetic power, but afterwards cancelled his gift by making men disbelieve her prophecies. ἐσίδω, deliberate conjunctive. [Goodw. (M. & T. § 88 remark) explains the delib. subj. by an ellipse of βούλει or some such word: this word being sometimes expressed, (see inf. 1042 βούλεο, 'ἐπεισόσωμεν). Monro 11. G. § 277), more probably makes it direct, with future force; (N.B. the doubt between aor. subj. and fut. indic., 155 inf. ἀπέσω, 419 δράσω.]

1. 89. κρίωσίν, 'that they may read me my dreams.'

1. 90. χαλά. χηλα is more often used of the hoof of a horse or the claw of a bird. The hind, in Hecuba's dream, is Polyxena: the wolf, Odysseus.

1. 93. τοδε, i.e. the following.

1. 96. γέρας, acc. in apposition to τινά.

1. 97. τινά Τρωιάδων. See on sup. 40. (The chorus (see sup. on 59) enter the orchestra by the right-hand parodos, singing: see Introd., p. 12.)

Parodus, 100—154. The Chorus tell Hecuba that the Greek Council has decided on the sacrifice of Polyxena.
'Hecuba, we have come from the tents of captivity, to bring thee tidings of sorrow. The shade of Achilles has demanded a victim: and the Greeks in conclave have determined on the sacrifice of thy daughter. Agamemnon, for Cassandra's sake, defended thy cause, but the sons of Theseus spoke for the honour of Achilles; and Odysseus, urging that the Greeks should not stand guilty of ingratitude to the dead, hath turned the scale against thee. He is even now on his way to fetch Polyxena. Pray, therefore, to the gods of heaven and earth, that so thou mayst save thy child from death.'

1. 100. ἠλιάσθην, 'I have bent my steps.'
1. 101. δεσποπούνος, 'of my master': attributive adj.: cf. inf. 1294 δεσποσύνων μύχθων.

1. 102. ἐν ἐκληρώθην καὶ προσετάξθην, 'to which I was assigned by lot.' The best of the spoils and captives were reserved for the chief and called ἔχαίρετα. For the rest, every warrior put a marked lot into a helmet: the helmet was shaken; and each portion of the spoil in turn fell to the man whose lot first sprang out.

11. 104-5. λόγχης αἵμη δοριθύρατος, 'spear-taken at the lance's point.' [For the pleonasm, cf. Med. 434 ἄνανδρου κοίτας λέκτρον.]
1. 106. παξέων, viz. 'thy woes:' gen. after οὐδέν. ἀποκουφίζουσα, i.e. by the news to bring. [παθ. (2), after ἀπο-; οὐδέν being adverbial, and οἰ to understood, object of ἀποκ.: supported by Or. 1341.]
1. 107. ἀραμένη, 'having taken on me' (Middle); i.e. to bear to thee.

1. 110. δόξα, 'that it has seemed good.'
1. 111. σφάγιον θέσθαι, 'make sacrifice of thy daughter;' i.e. σφάζειν. Such periphrases are more common with the active of τίθημι.

1. 112. οἶσθ' ὦτε, to be taken before τύμβου. N.B. ὦτε is a relative; so, sc. τὸν χρώνον ὦτε: otherwise ὄποτε, the interrog., would seem necessary. [The phrase has become virtually parenthetic, like εὖ οἴσθ' ὦτι, etc., Jelf, 798. 2. οἶσθ' ὦτι, indeed, has been conjectured here, but unnecessarily: cf. inf. 239 οἶσθ' ἣνίκ'. See on 225 inf. οἰσθ' οὖν ὁ δρᾶσον.]

1. 113. ἐσχε, 'stayed'; like κατέσχε.
1. 114. λαίφη . . ἐπερειδομένας, 'with their sails braced up by the stays:' lit. 'being stayed, as to their sails, by the ropes': ἐπ., pass.; λαίφη, acc. of respect; προτ. dat. instrum. The πρότονοι were properly the two ropes from the mast-head to the bows, which raised the mast from the stern and held it in its place, as in Homer, e.g. II. i. 434 ἵστον προτόνοιοιν ὑφέντες; here, perhaps, the haulyards which raised
HECUBA.

the sails themselves, as in Iph. Taur. 1134 ἵστια πρῶτοι ἐκπετάσουσι. [L. and S. make ἐπ. trans. middle.]

1. 118. συνέπαισε, intransitive: 'dashed together.' [MSS. συνέπεσε.]

1. 119. ἐξώρει δίχ', 'ran two ways.' [Cf. Hom. II. xviii. 510 δίχα δέ σφιαν ἰδιαν βουλή.]

1. 121. τῷμβῳ, locative; 'at the tomb': prose would require ἐν, except with proper names. δοκοῦν, explanatory of δόξα; an accusative absolute like ἐξών, etc. [Weil, a nominative, in apposition to δόξα.]

1. 122. τὸ μὲν σὸν σπεúδων ἀγαθὸν, 'urging thy interest': σπ. trans., more often intrans. ἢν σπεύδων: for participle used as adjective, cf. inf. 358 εἰσθῶς ὡν and see on inf. 579.

1. 123. τῆς μαντιπόλου Βάκχης, Cassandra: see on 88 sup. She was now the concubine of Agamemnon. ἄνεχων, 'upholding,' i.e. honouring. [ Cf. ? Soph. Ajax 211 ἐπεὶ σε λέχος δουράλωτον στέρβας ἄνεχει βούριος Αἴας.]


1. 126. δισσῶν, i.e. δυοῦ, 'two.' [Schol., ἐπεὶ δύο οἱ λέγοντες. Cf. Soph. Aj. 57 δισσοῦς Ἀτρέιδας; also διστόχους νεκροῦς inf. 1287; and duplicates palmas Verg. Aen. i. 93. Hermann, however, and Paley translate 'opposed,' i.e. while the two sons of Theseus agreed that someone should be sacrificed, one of them said this should be Polyxena, the other, someone else. (Cf. Aesch. Ag. 122 λήμασι δισσούς.) But 1. 130 inf. seems against this interpretation.]

1. 128. στεφανοῦν, 'crown,' as with a wreath of flowers. [Cf. Soph. Antig. 431 χοαῖσι τρισπόνδουσι τὸν νέκυν στέφει.]

1. 129. αἵματι χλωρῷ, 'fresh young blood'; cf. Soph. Tr. 1055; χλ. lit. 'green,' of young leaves, etc.

II. 129–131. τὰ δὲ Κασάνδρας κ.τ.λ. The relationship of Polyxena to Agamemnon through Cassandra must not prevail against the services of Achilles to the Greek army. 'Ἀχιλλείας, 'of Achilles'; attrib. adj.: cf. sup. 101 δισσοσύνων.

1. 132. σπούδαι λόγων κατατεινομένων, 'the keen contending arguments.'

1. 133. ῤεῖσαι πως, 'nearly balanced.'

1. 134. κόπις, lit. 'chopper;' used here in metaphorical sense of one who 'splits words,' 'a quibbler.' [One scholiast, λάλος ὅθεν καὶ κόβαλον καὶ κομψός. Another schol. συντόμος καὶ λεύ; Paley, 'incisive,' 'of cutting speech.' The dictionaries distinguish κόπις, 'a wrangler, m., from κοπίς, f., 'an axe'; but the first is
only found here and twice in Lycophon; and it is doubtful if it exists, except as a metaph. use of the last.]

1. 137. δούλων σφαγίων ούνεκ’, 'for the sake of a slave-sacrifice'; δούλων being used adjectively: cf. 921 inf. ναύταν ὀμίλον.

1. 138. μηδὲ τιν’ εἴπειν, i.e. μηδὲ ἐὰν τιν’ εἴπειν: Dind.

1. 140. Δαναοίς, dat. incomm. after ἄχ.

1. 143. ὁσον οὐκ ἦδη, 'all but now'; like μόνον οὐ. Literally, 'so far (sc. τοσοῦτον, understood) as just not at once.'

1. 144. πᾶλον, cf. μόσχος inf. 205, 526.

1. 146. ναοῖς, probably not accusative of motion, but accusative after πρός. [Cp. Eur. Hel. 863 Τροῖας τε σαῦθεις καὶ βαρβάρον χθονός, and Hor. Od. iii. 25. 2 Quae nemora aut quos agor in specus. (Cf. ἀλλοτρ. sup. 28.) Still, N.B. a preposition only further defines the idea primarily contained in the case.]

1. 147. Ἀγαμέμνονος, γονάτων: both objective genitives after ἱκέτης by σχήμα καθ’ ὀλον καὶ μέρος; [rather than γον. obj. gen., 'Λγ. partit.—Or (2) γον. genitive of cause (cf. inf. 746 ἱκετεύω σε τὰνδε γονάτων;—more often expressed by πρός), 'in supplication of Agamemnon, by his knees.' Cf. Thuc. iii. 59. 2 ἱκέται ἴμων τῶν πατρῴων τάφων; where Shepherd and Evans support the latter view.]

1. 148. κῆρυσσε, 'call upon'; like a κῆρυξ.

1. 149. γαίαν, the acc., with idea of previous motion to (as in πρός τυμβὸν 190 inf.), 'those that have passed beneath the earth.'

1. 151. ὀρφάνος, more commonly of three terminations. παιδός, priv. gen. after ὄρφ.

1. 152. τυμβοῦ, genitive of relation after the προ- in προπετη.

1. 153. χρυσοφόρου: as a mark of youth.

1. 154. νασμῇ, in apposition to αἵματι. First Epeisodion, 155-443. Polyxena is led away by Odysseus to sacrifice.

1. 155. ἀπῶσ: ὅ: either 1st aor. subj. or fut. indic.; prob. the first. [Sec on 88 sup.]

1. 157. γῆρως, genitive of cause: cf. inf. 783 σχετλία πῶνον: [or respect; Weil, 'au sujet de': cf. Med. 997 τάλανα παῖδων.]


1. 162. φρούδος πρέσβυς, 'my lord is dead.' The copula, εἰμί, is generally omitted with φρούδος.

1. 163. ποίαν, sc. ὄνος: cognate accusative; expressing motion along: cf. inf. 1060.

1. 164. ποί ἐ' ἥσω πόδα; τίς; [Reiske and Musgr., for MSS.
HECUBA.

ποὶ δ’ ἡσῳ; ποῦ τις (supplying πόδα with ἡσῳ Kirch. and Nauck.); Weil, ποὶ πόδα δ’ ἡσῳ;

II. 166–8. κάκ’ ἑνεγκοῦσαι πῆματ’, 'that have brought me tidings of evil woes.' ἀπωλέσατ’, sc. me.

I. 172. ὁ τέκνον κ.τ.λ. [Parodied by Aristoph. Clouds 1165 ὁ τέκνον, ὁ παῖ, εἰξέλθ’ οἶκων, ὥλε τοῦ πατρός. See Introd., p. 5, on date of play.]

(Polyxena, as deuteragonist, enters by the right-hand door: see Introd., p. 12.)

I. 180. ἐξεπταξάς; 'hast thou startled me forth in this amaze?' πτῆσσω is commonly intransitive: cf. περα, sup. 53. θάμβει, dat. of manner.

I. 182. τί με κ.τ.λ.: 'why dost thou thus ominously speak of me? an evil prelude, I fear.' μου, ethic dative.


I. 186. τί ποτ’, interrogative after the idea of wonder contained in διεμαίνο. [Or τί ποτ’ may begin a fresh sentence.]

I. 188. τί τόδ’, 'what is this that,' etc.

II. 189–91. σφάξαυ κ.τ.λ.: 'the general voice of the Argives is eager to sacrifice thee at the tomb to the offspring of Peleus.' i.e. to Achilles. πρὸς τῆμβον, 'at the tomb,' with the idea of previous motion to: cf. inf. πρὸς χώμα 221 and Latin 'ad'; and see on sup. 149 ὑπὸ γαίαν. [Πηλεία γέννα: Weil: cf. Eur. Iph. Taur. 1290 Ἀγαμεμνονέιας παιδώς. Other readings are: (1) Πηλεία γέννα Kirch. and Nauck.: cf. ι 1277 inf. Τυνδαρίς παῖς; (2) Πηλείδα γέννα (Brunck, Dind.: i.e. Neoptolemus); (3) Πηλείδα, γέννα vocative, Porson; (4) Πηλείδα γέννα (nom.) with κοίφα γνώμα (when the Schol. joins γέννα Ἀργείων). An objection to the last two readings is that, in the nom. and voc., the a of γέννα is short: Paley.]

I. 192. πῶς: 'how is it that?' Weil.

I. 193. ἀμέγαρτα κακῶν, 'most unenviable ills;' not quite ἀμεγαρτα κακὰ, but almost superlative in force. ἀμέγ. as contrasted with other κακά. [Cf. inf. 717 ὁ κατάρατ' ἀνδρῶν; Hipp. 848 φίλα γυναικῶν; and the L.at. per opac a viaram, etc.]

II. 196–7. Ἀργείων κ.τ.λ.: 'that thy life, O my daughter (μοι: ethic dative), hath by vote of the Argives been resolved upon.' Lit. 'a vote has been passed about thy life.'

I. 199. δυστάνου βιοσάς, descriptive genitive = 'mother of hapless life.' [Or, perhaps, causal genitive of exclamation ('mother. O for thy hapless life!'); see on 661 inf. βοῆς. Cf. 425 inf. θύγατερ ἀθλιὰς τύχης.]

I. 202. παῖς ἀδ’ (like ἀνὴρ ὁδε) = 'I': so, συνδουλεύωσ. σοι,
NOTES. LINES 164—225.

γύρα: both after συνδουλεύσω, by the σχίμα καθ’ ὅλον καὶ μέρος, Weil: 'for τῷ σοι γύρα.' [Cf. Med. 992 παίσιν ὀλεθρον βιοτά προσάγεις, and see on 62 sup. Or (2) σοι, eth. dat.; γηρ., dat. after συνδουλ.]

1. 203. δειλαίω δειλαία, 'mingling my grief with thine': cf. inf. 205 δειλαία δειλαίαν.

1. 205. μόσχον: cf. πῶλον sup. 144. Yet σκύμνον, sup.: perhaps there is an intentional contrast between the two (Hav.), —'thy gentle heifer, like a wild whelp of the mountains.' δειλαία δειλαίαν, ' alas for thee, alas for me': cf. sup. 203 δειλαίω δειλαία.

ll. 207—8. λαμμότομον τ’ κ.τ.λ.: 'sent throat-severed to Hades, to the gloom beneath the earth.' 'Αίδα: perhaps dative of motion to: cf. Hom. II. i. 3 'Αίδη προίαψεν, and Verg. Aen. ii. 398 multos demittimus Orco. But, as both Hades and Orcus are primarily persons (cf. sup. l. 2), the dative in each case may contain some idea of recipience. γάς: after σκότον. σκότον, after ύπο: 'beneath,' i.e. 'to beneath:' cf. Verg. Aen. iv. 243 sub Tartara mittit, 'to the shades below.' [Others take 'Αίδα after λαμμότομον.]

l. 213. τὸν ἐμὸν κ.τ.λ.: 'but for my life, the outrage and shame of it. I weep not.' μετακλ., 'regret': cf. the Engl. 'mourn after.' [Paley further emphasises μετα-: 'weep, when it is too late.' It is also, improbably, taken as 'again,' or 'with thee.' For the compound, cf. μετακλαύσεσθαι Hom. II. xi. 763; μεταστένωμαι Eur. Med. 960; μεταλγεῖσ Aesch. Supp. 405.]

l. 214. θανεῖν, sc. τῷ θανεῖν: the nominative. (Goodw. M. & T. § 91.) See Appendix, p. 64.

l. 216. καὶ μὴν often introduces a new person on to the stage.

l. 217. πρὸς σέ: 'to thee': cf. 422 inf. πρὸς'Εκτορ' εἰπο, πρὸς and acc., of the words directed to a person: [Jelf, 638. 3; distinguish inf. 303 εἶπον εἷς ἄπαντας. Less probably, 'with reference to thee.'] (Odysseus enters by the right-hand side-door: see Introd., p. 12.)

l. 221. πρὸς χώμ', 'at the tomb': with idea of previous motion to: cf. on 190 πρὸς τύμβον.

l. 224. ἐπιστη, 'is set.' [Nauck, followed by Kirch., considers this weak after ἐπιστάτης, and emends to ἐπισταί. It is perhaps only an oversight.]

l. 225. μὴ' ἀποσπασθῆς: N. B. tense: in prohibitions of the second or third person, with μή, the present imperative or aorist subjunctive are used. οἴσθ' οὖν ὁ δράσον, lit. 'do, dost thou know what?' Bentley: οἴσθ' οὐ having almost become one expression, like Lat. nescio quid. The phrase is common in Greek drama. [E.g. Eur. Hel. 315, 1233; and occurs even with the third person,
as Iph. Taur. 1203 οἶσθα νῦν ἃ μοι γενέσθω: cf. οἶσθ ις with the
imperat., e.g. Soph. O. T. 543 οἶσθ' ᾧς ποιήσον. οἶσθ' ις, virtually
τὸ δὲ; and may orig. have been οἴσθα τούτῳ ὅ (cf. on οἶσθ' ὅτε 112,
οἶσθ' ἧνικ 239); otherwise ὅ, τι would seem necessary (cf. England
on Iph. T. 759 οἶσθ' ὅ δράσω): but the relative appears sometimes
to be used interrogatively in indirect questions, e.g. Hdt. ii. 2 ἄνευρειν
οἱ γενοιαίτων πρῶτοι ἀνθρώπων (cf. ? Soph. O. T. 1068; Aj. 1259).
Others tr. δράσον, 'you ought to do.' (Thompson, Syntax, § 134);
which is open to the same difficulty: (Hav.)

1. 227. γίγνωσκε, 'learn,' 'recognise;' not, 'know.' ἀλκήν, probably 'thy strength,' viz. its smallness: [Weil. It is also taken.
' my strength,' viz. its greatness.]

1. 231. ἀρ,' 'it seems.'

1. 235. καρδία, objective genitive after an adjective with active
sense: cf. inf. 687 ἁρτιμαθής κακῶν; 1135 ὑποπτος ἀλώσεως.

1. 236–7. εἰστορήσαι. For the double accusative with such verbs,
implying two notions, the act and the patient, cf. Lat. rogō, and
264 inf. οὐδὲν αὐτῶν εἰργασται κακών. σοι μέν κ.τ.λ. 'to thee
should my speech first (perf.) be addressed; then I that ask these
things should hear thy answer.' Paley: σοι being dative of the person
spoken to; εἰρήθωσαι, the 'formula of peroration.' τούς ἐρωτώντας.
For the plur., and the masic., which in such cases (according to
θανομενίνως ἡμᾶς.

[This form is only a variant for the fem.
sing.; and differs from τοκεύσοι θυμομένοις, inf. 403, where the plur.
generalises. εἰρήσθω, Herm.; see e.g. 1284 inf. εἰρηταί γάρ; and Or.
1203, Phoen. 1012, etc. εἰρηταὶ λόγος: or εἰρήθω. simply poet. for
present.—Others, e.g. Weil, regard σοι as dative of agent; and
some take ἡμᾶς as object of ἀκούσαι; but the acc. of the person
after ἀκούω seems unsupported.]

1. 238. χρόνου, gen. of cause; σοι being understood after φθονῶ: Jelf. 499: 'I hear you no ill-will for the delay.'

1. 239. οἶσθ' ἧνικ', sc. τῶν χρόνων ἧνικ': see sup. on 112 οἶσθ' ὅτε. Odysseus mutilated himself, and entered Troy as a deserter
who had been ill-treated by the Greeks. [On οἶσθ' ἧνικ', see 225
οἶσθ' ὅ.]

1. 241. φόνου σταλαγμοί, 'drops of carnage,' i.e. of blood:
abstract for concreta: cf. Tennyson, Morte d' Arthur, 'drops of
onset': genitive of material. κατεσταλὼν, intrans.; γέινω being
after κατά: see on 760 inf. καταστάξαν δίκρυν. [φόν.: cf. Soph.
Ant. 114 χίόνος πτέρυνγε. φόβον and δόλον (Musgr.) have been
conjectured: when σταλαγμοί might mean 'tears.']
NOTES. LINES 225—264.

1. 242. ἀκρας καρδίας, 'the surface only of my heart': partit. gen. after ψαύω, a verb of touching. ἀκρας, like ἄμον ἀκρον, the tip of the shoulder, etc.: cf. Lat. summus. [Cf. Aesch. Ag. 778 οὐκ ἀπ᾽ ἀκρας φρενὸς εὐφρων.]

1. 243. ἔγγον, 'perceived,' i.e. 'recognised': cf. on 227 γίγνωσκε. καὶ μόνη κ. τ. λ. In Homer, Helen alone knows Odysseus. [Probably invented by Euripides; as it is unlikely that Hecuba would have allowed Odysseus to escape: see Introd., p. 6.]

1. 244. μεμνήμεθ' ἐλθόντες: the participle is generally preferred to the infinitive, in indirect discourse with verbs of mental action. N.B. case of ἐλθ.: when the subject of the main verb is also the subject of the subordinate verb or partic., the latter is attracted to the case of the former.

1. 246. ὡστ' ἐνθανείν γε, 'yes, till my hand was like to have (infin.) grown dead upon thy robes.' γε accepts and extends the notion of the previous question: contrast its force inf. 766 ἀνώνυτά γε. [Jelf, 735. S. ἐνθ., Schol. = νεκραθήναι; Musgr. suggests ἐντακήναι. Others ἐμβαλεῖν, Odysseus grudging the admission.]

1. 247. ἐμὸς τότε; as I now am thine. [Ll. 247-8 are, in most MSS., transposed with ll. 249-50.]

1. 251. οὐκοῦν κ. τ. λ., 'art thou not then a villain for these designs'; βουλ., instrumental dative.


1. 254. δημηγόρους: perhaps having in mind Cleon and other orators of the Agora.

1. 255. γιγνώσκουσθε, 'may ye not be known to me': opt. of wish. 1. 258. ἀτάρ κ. τ. λ., 'but tell me, what subtle conceit did they find in passing sentence' etc.? τοῦθ', sc. τὸ ὅρισαι κ. τ. λ. 1. 260. χρήν: the infin., Dind.: more commonly χρήναι. χρή is prob. a noun: imperf. χρή-ην = χρήν (as inf. 629), sometimes augmented on false analogy, ἔχρην; inf. χρή-εῖναι = χρήναι, or χρην, as here. (Hav.) [(2) the imperf. Paley. Cf. Here. Fur. 828 τὸ χρήν νῦν ἐξέσωσεν. Scaliger suggests χρέων here; Nauck, in both, τὸ χρή.] 1. 262. ἡ τοῦς κ. τ. λ.: Achilles fell by the hand of Apollo. 1. 263. τείνει, 'directs'; met. from a bow. 1. 264. οὐδέν κ. τ. λ. For the double acc. of act and patient, see sup. 236, on ἐξιστορήσαι. γ', emphatic: she, 'at any rate.'
HECUBA.

2. 266. ἰχεῖ: prob. not hist. pres., but 'tis she who brought him'; like Virg. Aen. viii. 294 Tu Cretia macutas prodigia, 'art the slayer of the Cretan monster.'
3. 268. οὐχ ἡμῶν τόδε, 'this doth not touch us'; lit. is not of us, possessive genitive.
4. 270. ἡμέρθη: found also unaugmented, εὐρ-: see on 18 sup.
5. 271–2. μέν, the abstract and general claims of justice; δέ, the personal and particular claims of Hecuba.
6. 271. τῷ δικαίῳ, 'in the name of justice:' dat. of respect. λόγον, cogn. acc., 'I urge this plea.' τόνδε, referring to preceding words; generally to succeeding. [τῷ δικ.: Weil and the Schol. κατά τὸ δίκαιον; (2) 'against his claims on the score of justice' (Paley), dat. incom. after ἀμαλ.]
7. 274. προσπίπτων, parenthetical.
8. 275. σου, partit. gen., after ἀρθάπτ., as also τῶν αὐτῶν:—σχῆμα καθ' ὅλον καὶ μέρος. See on 62 sup.
9. 279. ταύτη, 'in her.' [The line is rejected by Kirch. and Nauck.]
10. 282. μὴ, not οὐ, because the relative 'distributes, refers to a general class, i.e. contains an implicit reason or condition:—'such things as are not right'; Jelf, 743.
11. 283. εὔτυχούντας, not τοὺς εὐτ., but a participle agreeing with τοὺς κρατ.:—'when fortunate.'
12. 284. ἣν...εἰμι', the verb; 'for once I lived indeed.' [Schol., Paley, Jelf, 375. 3; (2) the copula, supplying εὔτυχοῦσα from εὔτυχούντας, 'was happy,' etc.; Weil.]
13. 285. ἀφείλετο, for the double acc. see on 236 sup. εἰσιστορῆσαι.
14. 288. παρρηγόρησον, ὡς, 'win them from their project and show them that,' etc.: παρ-, talk 'over'; ὡς, (saying) that. φθόνος, ira deorum, Nemesis: cf. Iph. Aul. 1103 θέων φθόνος, Musgr. [Hermann, ὡς = nam; making the subsq. words a comment of Hecuba's.]
15. 291. νόμος, probably an anachronism. The law is the Athenian law of ὄβρις. [Quoted Dem. in Mid. p. 529. For law on ὄβρις and φόνος, see Xen. de Rep. Ath. i. 10; Paley.]
16. 293. ἀξίωμα, 'thy great repute.' [Λέγγας, Kirch., following Muretus. Nauck reads λέγη with the MSS.; ἀξίωμα being the subject.]
17. 295. τῶν δοκοῦντων, i.e. τῶν εἶναι τι δοκοῦντων; opposed to ἄδοξα, Schol.; cf. the Eng. 'men of repute,' i.e. of good repute, etc.
18. 297. ἦτος, = ὡστε ἐκείνη; 'that it,' etc.; cf. the Lat. qui with subj., expressing result. [The relative with any tense of the
Indicative, or even with the Optative and ἄν, can be used to denote a result, where ἡστε might have been expected. This occurs chiefly after negatives, or interrogatives, implying a negative.' Goodw. M. & T. § 65. 1, note 5.]

1. 299. τῷ θυμομένῳ, 'in (lit. 'by') thine angry spirit'; neuter; causal dative. [τῷ θυμοδεῖ μέρει τῆς ψυχῆς. For the use of the neut. partic., cf. Hippol. 248 τῷ μανῶμενον; Thuc. i. 36 τὸ δεδίον, etc.; For the law-court character of the scene, cf. note on 1132 inf.; and see Introd., p. 10.]

1. 300. δυσμενή ποιοῦ: 'account as hostile.' φρενί: i.e. in imagination, opposed to fact: local dative.

1. 301. τὸ μὲν σὸν σῶμα, 'thine own person'; contrasted with τὴν παῖδα 305. ηὐτύχουν, i.e. ἐσώθην: on the form see 18 sup.

1. 302. ἀλλασ: not 'otherwise,' but 'idly': contrast inf. 974.

1. 303. εἰς ἀπαντᾶς, 'before all,' 'unto all': with idea of previous motion to: cf. 190 πρὸς τύμβον: [Jelf, 625. 1. Weil, 'among all, before all, to all.' Cf. Hippol. 986 εἰς ὄχλον δοῦναι λόγον. Distinguish sup. 217 πρὸς σὲ σημανῶν ἔπος.]

1. 305. δοῦναι, 'that we should give': dandam esse, Weil. Cf. the infinitive of treaties; and the infinitive used for the imperative, generally. The infin. in such cases depends on some word of command, understood: Goodw. M. & T. § 103. εἶπον may be here regarded as containing an idea of command.'

1. 308. φέρηται; middle; 'wins for himself.'

1. 309. ἡμῖν, 'at our hands': dative of interest, almost, of agent: [Weil, and Paley. Porson, 'in our eyes': (so Jelf, 599. 1.) Cf. Alc. 434 ἄξια δὲ μοι τιμῆς.]

1. 310. ἀνήρ: placed emphatically at the end.

1. 311. ὦκου: 'not, then': distinguish ὦκοῦν, 'then.' φιλω χρώμεσθ', 'treat as a friend,' Musgr. [躔κοῦν and ὦκοῦν, orig. the same, ὦκ ὦν: used in a negative statement or a negative interrogation. As the last often forms virtually a positive statement, ὦκ ὦν gradually assumed in it the separate existence of a positive particle, ὦκοῦν, which could be negatived by an additional ὦ or used with an imperative. Elmsl. ad Heracl. 256.]

1. 312. ὀλοκλ. [Kirch. and Nauck, with most MSS. V. 1., Parisian MS., ἀπεστὶ Dind.]

1. 318. κεῖ, 'even if'; to be distinguished from εἶ καί, 'although' (inf. 843). [In the first, καί belongs only to the εἶ; in the last, to the sentence: Jelf, 861. 2.]

11. 319-20. τύμβον δὲ κ.τ.λ.: 'yet would I wish to see my tomb held in honour: for the gratefulness of this is lasting':
taking ὀρᾶσθαι, middle, and χάρις as pleasure felt by the dead. [Others, ὀρᾶσθαι, passive; χάρις, gratitude felt by the living.]


1. 326. τόλμα, ‘endure.’ κακῶς, with νομίζομεν,—‘ are wrong in our custom of,’ etc.


II. 328–9. οἱ βάρβαροι κ.τ.λ. N.B. use of generic article with second person.

1. 330. ὡς ἤν, ‘that so.’ ἤν is sometimes added to ὡς, with the subj.; in Hom. and Hdt., also with the opt. It does not affect the sense in any perceptible way: [Goodw. M. T. 44. i, n. 2. But see Monro (§ 362): ‘ἄν particularises’; Jelf (810. i), ἄν points to a suppressed condition, and adds to the idea of purpose a further idea of result.]

1. 331. ὑμεῖς δ’ κ.τ.λ., i. e. produce bad soldiers, and fail in war.

1. 332. τὸ δούλον, i. e. ἡ δουλεία. κακόν, ‘sorry.’ [πέφυκ’ ἀεί : MSS. πεφυκέναι,—either (1) epexegetic, Herm.; or (2) τὸ δούλον πεφυκέναι.]

1. 333. τολμᾶ, ‘endures’; as in 326: [Musgrave; Pal., ‘ventures’: v. 1. τολμᾶν. νικῶμεν, Kirch. and Nauck; Weil, following Stobaeus, κρατοῦμεν.]

1. 337. σπούδαζε, ‘exert thyself,’ πάσας, i. e. παντοῖας. στόμα, ‘like the throat of a nightingale’; i. e. ‘like a full-throated nightingale.’


1. 340. πείθε, ‘strive to persuade him’: see on sup. 72 ἀποτελομεναι.

1. 341. ὡστ’ ἐπαυκτείραι, ‘so that he well might pity.’ N.B. distinc. between ὡστε with infin. (probable result), and ὡστε with Indic. (actual result). Cf. on 246 sup. ὡστ’ ἐνθανεῖν γε.

1. 342. δεξίαν κ.τ.λ. Suppliants touched the right hand and beard of those they were addressing.

1. 344. σοῦ, γενειάδος; both partit. gens. after προσβίγω: cf. sup. on μοῦ χειρὸς 62.

1. 345. πέφευγας κ.τ.λ., ‘thou hast escaped the Zeus of my
supplications’; viz. the punishment of Zeus ikéios (Zeus, as god of suppliants), for refusing a suppliant’s prayer.

l. 346. ὡς, ‘since’; for. γε, ‘at any rate’; emphasising ἐφομαι.

l. 350. πρῶτον βτου, ‘the first point in my life’;—first, i.e. in my argument, the first point that I will mention. [Or first in time, (Weil: début); or in importance (Herm. and Paley); or both. All are supported by Schol.]

l. 351. ὑπο: ἐλπίδων being personified: ‘fair hopes were my nursing-mothers.’ [Or ὑπο, of accompanying circumstances, like ὑπο κλαυθμῶν καταθάψομεν Aesch. Ag. 1553.]

ll. 352-3. ζηλον κ.τ.λ., ‘provoking no small rivalry for my hand, as to whose household I should come.’ γάμων, objective genitive. οὗτοι, interrogative pronoun, following the virtual question, contained in ζηλον,—‘rivalry, to see to whose house’ etc. ἀφίκομαι, reverting, for vividness (according to the usual idiom), to present oration; the future optative would be ‘grammatically correct.’

[ἐξονσα, cf. Aristot. Eth. x. i. 2 πολλὴν ἐχόντων ἀμφισβήτησεν.]

l. 355. ἀπὸβλεπτος: ‘conspicuous.’ ἀποβλέπω, lit. to look away from one object at another. N.B. absence of caesura (distinguish the ‘quasi-caesura,—elision at end of 3rd foot, which is equiv. to caesura in 4th); and Homeric use of μετά with the dative. [Owing to these two peculiarities, the line is sometimes considered an interpolation. For the first, however, which is not infrequent, cf. inf. 549 and 1159; for the second, Aesch. Pers. 613 λιβάδιν μέτα. Kirch. reads παρθένων ἀποβ.; for the idea, cf. ἐπίστρεπτος, Aesch. Cho. 350; and the Lat. respicio.]

l. 356. τὸ κατθανείν, with regard to death: acc. of respect.

l. 357. μέν, answered by ἐπείτα, l. 359.

l. 358. εἰωθὸς: N. B. participle used as adjective: see on 122 ἧν σπεύδων: [and cf. Hom. II. xix. 80 ἐπισταμένω περ ἐνντὶ: Pors. The transition from the one to the other is more common in Lat., e.g. praesens, sapiens, etc.]

l. 359. ἄν . . ἄν. For the repetition of ἄν, which is here due either to the lateness of the verb or a desire to emphasise ἵσως, cf. inf. 742 ἄλγος ἄν προσθείμεθα ἄν, and 1199 ὠποτ᾿ ἄν . . γένοιτ᾿ ἄν. δεσποτῶν, ὅστε: the relative being indefinite, and so, virtually plural. ἦμῶν φρένας, ‘savage of heart’: φρ., acc. of respect.

l. 360. ἀργύρου, usual gen. of price. ὅνησεται: a return to present narration, like ἀφίκομαι, sup. 353.]

l. 362. προσθεῖς δ᾿ ἀνάγκην σιτοποιοῦν, ‘laying upon me the slavery of making bread’: for ἄν, cf. inf. 639 πῶνων ἀνάγκαι κρείςονες.

l. 363. κερκίσιν τ᾿ ἐφεστάναι, ‘to stand at the loom.’ κερκίς,
really the loom-comb, radius, with which the threads of the woof (the horizontal threads) were driven up the threads of the warp (the vertical threads): here put for ἵστος, the loom,—the upright frame from which the warp was suspended.

1. 366. τυράννων, 'deemed worthy of princes': gen. of value.

ll. 367-8. οὐ δήτα κ.τ.λ.: 'No; I resign this light of mine eyes, while it be free, and consecrate myself to death.' οὐ δήτα, i.e. ἐσται τοῦτο: δήτα emphasises. ὀμμάτων φέγγος: sight, i.e. life. ἐλεύθερον, proleptic. προστιθεῖσ', Lat. addicens. [Cf. Androm. 1016. For φέγγον, of the eyes, cf. the Homeric φάεα καλά, e.g. Od. xvi. 15 and inf. 1067 τυφλῶν φέγγος. Others, less probably, take it 'the light of day': making ὀμμάτων gen. after ἀφίημι'.]

1. 369. διεργασαί, 'despatch'; cf. Lat. conficere.

1. 370. οὔτι έλπίδος κ.τ.λ. 'no confidence, that hope or thought can give, that' etc. For the omission of τοῦ with ἐλπίς, cf. that of ἄλλοτε with ἐπ' ἀκταῖς. 28 sup.

1. 372. δέ: N.B. the position, common with vocatives, in turning from one thought to another. Cf. inf. 1287 Ἐκάβη, σὺ δ', δώ κ.τ.λ. μὴ δέν, adverbial, μηδαμῶς.

1. 373. λέγουσα, viz. μήτε λέγουσα; see on 370 sup. συμβουλοῦν δέ μοι θανεῖν, i.e. σὺν ἔμοι βούλου ἐμε θανεῖν, Schol. [μήτε δρ.: Pors. for μηδε δρ. (MSS. Dind.) ; which is doubtful.]


[These are not necessarily redundant: perhaps, μᾶλλον goes with ἥ γιών, while εὐτυχέστερος may contain a comparison with some suppressed idea, e.g. rather than before, rather than not, i.e. may be virtually positive, though the influence of μᾶλλον may have attracted it from a positive form into a comparative: Herm. and Paley: Jelf, 784. 1.]

1. 378. μὴ, hypothetic, besides being with infin.

1. 379. δεινὸς χαρακτήρ κ.τ.λ., 'is an impress wonderful and deeply stamped.' Paley cf. Milton's Comus, 'Reason's mintage characterized in the face.'

ll. 380-1. ἐσθάλων, gen. of origin. καπὶ μείζον κ.τ.λ., 'and the count of noble birth, in those that are worthy of it, grows to more and more.' τοῖσιν ἄξιοις, dat. com.: [Weil. Paley, however, 'extends to something more'; viz. results in action. Others, again, improbably, make ἐσθάλων γενέσθαι the subject of ἔρχεσθαι and μείζον an epithet of ὀνομα.]

1. 382. ἀλλα τῷ καλῷ κ.τ.λ., 'yet to nobleness (or 'to thy nobleness') is pain attached.'
NOTES. LINES 363—407.

1. 384. ψόγον, 'blame'; viz. for not honouring Achilles: [Paley. Others, less probably, for sacrificing Polyxena.]

1. 390. ἀλλὰ τὴν̣, ἄτησια: see on 40 sup.
1. 391. ἀλλά, 'then.' N.B. position. ἀλλὰ orig. n. pl. of ἀλλος: 'otherwise.'

1. 394. κατὰ, one death, that of thy daughter. [So the best MS., followed by Kirch. and Nauck. V. l., all the other MSS., σῆς.]

1. 395. μήδε τὸν̣ ωφείλομεν, sc. φέρειν, out of προσοιστέος: 'would that we had not to offer even this death': μήδε, not οὐδέ, because a wish is implied; the indic., not the subj., because the wish is unattainable. Such phrases were originally apodoses with the protasis implied: [Goodw. M. & T. 49. 2, note 3 b, and 83; cf. Jelf, 856; contrast ei γένοιτο 836 inf.; where the apod. is implied. The two phrases are sometimes combined, ei and the imperf. (or second aor.) indic. of ωφείλω being found together.—Others take ωφείλομεν in its primary, absolute, sense of 'owe.' (According to Monro (Hom. Gram. 358), μή belongs logically to infinitive following.)]

1. 396. γε: emphasising.

1. 397. κεκτημένος: for particip. and case see on sup. 244 μεμνημέον' ἐλθόντες. (οἶδα, with partic., 'to know that'; with infin., 'to know how to.')

1. 398. ὑποίκα κισσός κτ.λ., 'Like ivy, I will cling to her, as to an oak'; a double comparison, whether due to intention or carelessness. δρύσων, partit. gen. after a verb of touching, etc. [Herm. and Dind.: cf. Troad. 147 μάτηρ δ' ὡς τις πτανοίς κλαγγαν ὁρνουν ὁπως ἐξάρξω τ'γ'ω. Others, (2), understand some such word as ἵσθι before ὁπως (Musgr.); (3) suggest emend. to ὀμως (Pal.).]

1. 400. ὡς, sc. ἵσθι ὡς: a common ellipse: cf. Med. 609; Soph. Aj. 39, etc.

1. 401. ἀλλὰ μὴν, 'well, neither will I,' etc.: ἀλλὰ μὴν catches up the remark of another speaker.

1. 403. χάλα, 'bear with'; more commonly transitive, 'slacken,' with e.g. τήν ὑργήν: a naval metaphor from slackening the sheet, Schol. τοκεύσα, generalising plural, used for emphasis. [See on 236 sup. τοὺς ἑρωτῶντας.]

1. 404. τοῖς κρατοῦσι; see last note.

1. 406. γέρωντα: for γέρων, as adj., cf. Aesch. Ag. 750 γέρων λόγος. πρὸς βίαν, 'with violence': cf. πρὸς χάριν, etc. πρὸς and the acc. derive their adverbial use from the idea of moving or turning towards.

1. 407. ἀσχημονήσα, 'to show unseemly'; not quite the Eng. 'to
HECUBA.

be disfigured.' ἕκ, 'dragged by a young arm': Ionic use of ἕκ, common in tragedy.

1. 408. ἄ πεισε, sc. ἐὰν τοῖς κρατοῦσι μάχη. μὴ σὺ γ', sc. τοῖς κρατ. μάχου: the imperative is often omitted in this formula. ὦ γὰρ ἄξιον, sc. τὸ σε πεσεῖν πρὸς οὔδας κ.τ.λ. (nom. infin.): tr., 'it is not seemly that,' etc.

1. 409. μοι, prob. eth. dat.; not dat. after φιλή.

1. 410. προσβαλείν, exepgetic infinitive, 'that I may lay it to mine.' See p. 64. [Or (2), object of δός; or (3)? 'imperatival infin.': with which cf. Thuc. vi. 34 πείθεσθε καὶ παραστήναι παντί.]

1. 411–2. [These lines occur also Alc. 207–8.]

1. 413. δέξει: N.B. mood. [V. 1. δέχου.]

1. 416. ἀνυμφός, referred to ἀπειμοι, 414. οὖν: gen. after τυχ. The antecedents are νυμφεύματα and ὑμέναιοι, contained in ἀνυμφός and ἀνυμενάιοι.

1. 417. τέκνον. [Others take it as nom., destroying the comma; cf. Eur. Tro. 735 τιμηθεῖς τέκνον; Hom. Od. ii. 363 φίλε τέκνον.]

1. 418. ἐκεῖ: often used alone for ἐν Αἴδου; e.g. Med. 1073 εὐθαμονοῖτον, ἀλλ' ἐκεῖ. See 1270 inf. ἐνθάδ', 'on earth.' ἐν Αἴδου, sc. δόμω: cf. Lat. ad Vestae, etc.

1. 419. πολ, pregnant, containing a notion of previous motion to: 'to what end will my life come?' δράσω, τελευτήσω: perhaps delib. conj., as inf. 422 εἰπω. [See on 88 sup.]

1. 421. πεντήκοντα. According to the ordinary account, Priam had fifty children, Hecuba only nineteen. τέκνων, privative gen., after ἀμμοροι.

1. 422. τί κ.τ.λ., 'what wouldst thou that I am to say?' σοι, eth. dat. πρὸς 'Εκτόρ' εἰπω: see on 217 sup. πρὸς σε σημανῶν εἴπος. εἰπω. delib. conj.

1. 423. ἐμέ. The addition of the participle οὖσαν would be more usual.

1. 425. ὁ τής ἀώρου κ.τ.λ.; descriptive, rather than causal, genitive. See on 199 sup. ὁ δυστάνων μάτερ βιοτάς. [ἀθλίας; MSS. followed by Herm., Kirch., Nauck. Markland emend. ἄθλα, Dind.]

1. 426. τε. N.B. position.

1. 427. χαίρουσιν, 'they do fare well': recovering the actual meaning of the word, which χαίρε, like the Eng. 'fare-well' and 'good-bye,' (=God be with you), has almost lost. τόδε, sc. τὸ χαίρειν.

1. 430. ἦ κ.τ.λ., 'Sophoclean irony,' the irony of fate; which is unconscious: cf. Soph. O. T. 236, 260; Electr. 1448, etc. Distinguish the simple irony of inf. 990, etc. θανούσης, agreeing, κατὰ
NOTES. LINES 407—446.

σύνεσιν, with σου contained in το σον: cf. Soph. O. C. 344 τὰ κατὰ δυστήνου κακά; Ov. Her. 5. 45 nostros vidisti flentis ocellos.

1. 432. ἀμφιθεῖς, lit. 'put round': here = 'covering,' καλύπτων: cf. Lat. circumdo. μ' κάρα, both accs. after ἀμφ., by the σχῆμα καθ' ὅλον καὶ μέρος; see on 62 sup. μου χείρός.

11. 433-4. γ', 'even,' before my sacrifice. ἐκτέτηκα, ἐκτήκω: N.B. the perf. intrans. ; the pres. trans.: as with several verbs, e.g. ἔστηκα, ἔστημι.

1. 436. μέτεστο, viz., μοι...σον: 'no more part have I in thee.' χρόνον, acc. of dur.

1. 437. μεταξύ, 'before'; lit. 'between,' i.e. 'between' this and the sword-and-pyre: [Herm., Dind. ; for μεταξύ, referring to one only of two limits, cf. Aristoph. Acharn. 433 κέɪται δ' ἀναθεῖ τῶν θεωστέλων ἅκων, μεταξύ τῶν Ἰνωῦς. Weil, less probably, between the sword and the pyre; as a hyperbole.]

1. 438. προλειπώ, 'I faint': intrans.; usually trans., 'to leave.' λυντα, N.B. ὑ.

11. 441-3. ὡς, for οὕτως, 'thus'; i.e. in the same state as Polyxena: Herm. εἰλε, with play on 'Ελένην: cf. Aesch. Agam. 689 ἐλέναις, ἐλανδρος, ἐλεπτολίας. The Epic ὡς is, however, rare in Tragedy; [and all the three lines, 441-3, are unlikely, (if προλειπόω, 438, is emphasised), and, at any rate, unnatural, in the mouth of Hecuba. Herm., therefore, gives them to the Chorus; others bracket them as spurious.]

(While Hecuba lies fainting upon the stage, the Chorus sing the First Stasimon.—On the 'Stasimon,' with its 'Strophe' and 'Antistrophe,' see Introd., p. 12.)

FIRST STASIMON, 444-483. The Chorus lament their captivity.

First Strophe, 444-454. Sea-breeze, whither wilt thou carry me to captivity? To the Dorian land? Or the Phthiotid, watered by Apidanus?

First Antistrophe, 455-465. Or to Delos, birth-place of the palm and bay-tree, where, with the Delian maids, I shall sing the praises of Artemis?

Second Strophe, 466-474. Or to Athens, where I shall embroider Athene's saffron robe with the picture of the goddess in her chariot, or of the victory over the Titans?

Second Antistrophe, 475-483. Alas, for the land of my fathers, which lies in its smoke; while I am carried into captivity worse than death.

11. 444-6. ἄφρα κ.τ.λ., 'breeze, breeze of the sea, that conveyest the
HECUBA.

swift sea-faring barks over the swelling mere.'

Paley remarks that the fate of Polyxena would be a more appropriate subject for this ode. See Introd., p. 10.

l. 448. τῷ δουλόσυννος κτηθείον, together: τίνι δουλεύονσα: trans. 'to whose house, gotten for slavery, shall I be brought?'

Contrast sup. 101 sqq., where the Chorus have already been allotted to different masters: Weil.

l. 450. Δωρίδος ἄιασ, the Peloponnese. ὑμνον, acc. of motion to, after ἄψισαν: [or, Weil, after με πορεύσεις. Δωρ. ἀι.: cf. Soph. O. C. 695 ἐν τῷ μεγάλῳ Δωρίδο νάσῳ Πέλοπος.]

l. 451. Φθίαδος. Phthias, or Phthiotis, was a district in Thessaly, from which Achilles came. [ὁδ. πατ., cf. Bacch. 573.]

l. 454. γύασ: from γύη, masc.: [Elms. ad Heracl. 839. γύασ. Herm., Dind. ; Kirch., Nauck, πεδία.]

l. 455. νάσων, after ὑμνον.

l. 456. πεπομέναν may be explained as reverting to με in l. 447.

l. 457. οἴκους. The 'local dative' is poetic: except in adverbs and names of places which have become adverbial; these being usually locative forms.

l. 458. ἐνθά, sc. Delos; where Leto gave birth to Apollo and Artemis. Zeus caused a palm and a bay-tree to spring up in support or honour of her travail. πρωτόγονος, 'first-born': i.e. first produced at the birth of Apollo. In 425-424 B.C., about the probable date of this play, Delos was again purified by the Athenians, and the Delian festival renewed. [Thuc. iii. 104; see Introd., p. 5, on date of play. For the legend of Leto's travail, see Homeric Hymn to Apollo and Artemis, and Hymn of Callimachus to Artemis.]

l. 460. Λατοὶ φίλα, dat. com.

l. 461. ἄγαλμα, acc. in appos. to the sentence: 'in honour of.'

Δίας, 'of Zeus': (δίας, 'divine').

l. 463. Ἀρτέμιδος τε: τε, placed early; should follow χρυσάν.

l. 466. Παλλάδος ἐν πόλει, Athens.

II. 467-8. καλλιδέχρου, πέπλω. At the festival of the Greater Panathenaea, which took place the third year of each Olympiad viz. every four years, an embroidered saffron robe was carried in solemn procession to the temple of Athena on the Acropolis. The robe was often ornamented with a representation of Athene herself, in her chariot, fighting against the giants. [θεάς ναύσαν', Nauck: Kirchhoff, Dind., 'Αθανάσια.]

l. 469. ἰεῦξομαι, 'I will yoke': i.e. will depict as yoked. ἅρα,
Notes. Lines 444—485.

generally before the verb. [σεύξ., cf. Verg. Ecl. vi. 63 solo proceras erigit alnos; i.e. erectas canit. ἄρα, Kirch. and Nauck; Dind. ἀρµατι.]

1. 470. δαιδαλέασι: of embroidery. [Dind. δαιδαλταῖσι.]

1. 471. ἀνθοκρόκοσι, 'saffron-flowered'; from κρόκος, saffron. [Or (2) 'flower-inwoven'; from κρόκη, a woof.]

1. 473. τὰν, the article used as relative; cf. 636 inf. τὰν καλλίσταν, and Aesch. Ag. 642 διπλῆ μάστιγι τῆν Ἀρης φιλεῖ. The article and relative were originally the same, viz. a demonstrative pronoun. ἀμφιπύρω: lit. 'with fire at each end'; referring to the two points of the thunderbolt.

1. 474. κοµίζει, not historic present, but 'is laying to sleep,' i.e. in the picture.

1. 475. τεκέων, gen. of cause; cf. 183 sup. αἰαῖ, σᾶς ψυχᾶς.

1. 476. πατέρων, 'forefathers'; as the Chorus speak of themselves in the singular, Weil. See Introd., p. 12.

1. 477. καπνὸς κατερέιπεται τυφοµένα, 'lies in ruins, smouldering with smoke.'

1. 479. Ἀργεῖων, possessive genitive after the idea of κτῆμα in δορίκτηροσ: 'spear-possessed of the Argives:' [Weil. πρὸς Ἀργεῖον, Dind.; ὑπ’ Ἀργεῖου, Herm., Paley. δορίκ., Kirch. and Nauck; v. l. δορικτήρος, Herm., Dind.]

11. 481—3. λιποῦσ’ Ἀσίαν κ.τ.λ.: 'leaving Asia, the hand-maid of Europe, getting, in exchange for her, the chambers of death.' Εὐρώπας θεράπναν, referring to the capture of Troy, and enslavement of the Chorus, by the Greeks: θεράπ. contracted for θεράπαιναν? ἀλλάξασ: the active usually means to give, the middle, to take, in exchange. "Ἀίδα θαλάµως, i.e. the tents of slavery: "Ἀίδα, Doric gen. [2] 'receiving the bridal chamber in exchange for death,' i.e. the Greeks spared the women from death to make them concubines; [3] 'giving the bridal chamber in exchange for death'; [4] 'exchanging the chambers of death,' i.e. for slavery, τού διόλα κεκληθαί, Dind. θεράπνα, according to some, is always used by Euripides of 'abode' (Troad. 211, 1070; Bacch. 1043; Herc. Fur. 370; Iph. Aul. 1499). In this case the passage might mean (5) 'receiving, in exchange, abode in Europe, even the chambers of death,' Weil.]

Second Epeisodion. 484—625. Talthybius describes the noble death of Polyxena, and Hecuba prepares for her burial.

(Talthybius enters by the right-hand side-door: see Introd., p. 12.)

1. 484. Talthybius was the herald of Agamemnon. δὴ ποτε, 'so lately': sometimes written as one word, δὴποτε.

1. 485. ἄν ἔξευρομαι; 'where should I find?' The optative with
\( \text{HECUBA.} \)

\( \text{ἀν is often used as a milder form of future: it is explained as the } \)
\( \text{apodosis of a suppressed protasis. Goodw. M. & T. 52. 2.} \)

1. 486. \( \nu ωτ' \ \text{ἐχουσα, 'with her back upon the earth': cf. sup. 35} \)
\( \text{ναύς ἐχοντες.} \)

1. 487. \( οὐγκεκλημένη, 'huddled.' \)

1. 488. \( \delta ραν, 'regard.' \)

1. 489. \( \alphaλλος...μάττυν...ψευδή, emphatic pleonasm. \text{kεκτήσαι.} \)
\( \text{ἀνθρώπους, the object of } \delta ραν, \text{becomes the subject of } \text{kεκτήσαι.} \)
\( \text{[Weil keeps the subject by translating } \delta ραν, 'reputation,' and bracketing} \)
\( \text{the next line; Reiske and Musgrave, by suggesting } \text{αιτοῖς} \text{for } \alphaλλος.} \)
\( \text{άλλ. μ. ψ., cf. Ovid, Trist. i. 2. 13 verba miser frustra non pro-} \)
\( \text{ficientia perdo.]} \)

1. 491. \( \text{ἐπισκοπεῖν, 'is overseer of': (Eng. 'bishop' = Gk. } \text{ἐπί-} \)
\( \text{σκοπος, 'overseer.')} \)

1. 494. \( \text{ἀνέστηκεν, 'has been dispeopled': the regular word. Cf.} \)
\( \text{ἀναστάτος, of a people 'made to get up and depart'; e. g. Hdt. i.} \)
\( 177, \text{iii. 118.} \)

1. 496. \( \phiύρουσα, 'defiling': usually of mixing a dry thing with a} \)
\( \text{moist.} \)

1. 497. \( γέρων μέν εἰμ', and life is more precious to the aged.} \)

1. 498. \( \text{περιπέσειν, 'fall on' (lit. 'about,' 'in the way of,') any} \)
\( \text{shameful chance.} \)

1. 499. \( \text{μετάρρυσιν, predicate: represented in Eng. by adverb.} \)

1. 501. \( \tauίς οὖτος, 'who art thou that,' etc.} \)

1. 504. \( \text{πέμψαντος μέτα, i. e. } \text{πέμψαντος ἑμὲ μετὰ σὲ.} \)
\( \text{The ellipse after the preposition is remarkable: but cf. Aesch. Ag. 1359 τὸ} \)
\( \text{δρῶντος ἐστὶ καὶ τὸ } \text{βουλεύσαι πέρι.} \)
\( \text{[2) Herm. considers the phrase as tmesis, } \text{μεταπέμψαντος, sc. σὲ:} \)
\( \text{comparing for the absence of object, Thuc. i. 112 'Αμυρταίον } \text{μεταπέμψαντος.]} \)

1. 505. \( ϊ διόλτατ': as if Talthybius was bringing good news.} \)

1. 506. \( \δοκούν, acc. absol.: 'because it seemeth good'; cf. on} \)
\( \deltaοκούν, \text{sup. 121. } \text{ὡς, not causal, 'since' (Weil), but exclamatory,} \)
\( ' \text{how.' } \text{ἄν λέγοις, sc. } \text{εἰ λέγοις ἐλθεῖν, } \text{k.τ.λ.} \)

1. 510. \( \text{Ἀτρέδαι, Agamemnon and Menelaus. } \text{λεῖως. In these} \)
\( \text{heroic times, however, the people's assembly (the } \text{ἄγορα) met only} \)
\( \text{to receive from the King the result of discussions with his advisers} \)
\( \text{(the } \text{βουλή).} \)

1. 511. \( \tauί λέγεις; sudden fut. for pres., (cf. Gk. aor., e. g. 583 } \text{ἐπέ-} \)
\( \text{ζεσε}, 'what sayest thou?' as if anticipating what she had just} \)
\( \text{heard, or expecting its confirmation (Weil, on Hipp. 353): cf. on} \)
\( 1124 \text{inf. } \text{ὡς θανομένους, 'that I may die': lit. 'as doomed} \)
to die.' For gender and number, see on sup. 237 τοῖς ἐρωτάντας. σημανών, 'to tell me.' Purpose may be expressed by fut. partic., with or without ὑσ: cf. inf. 634 ναυστολήσων; 731 ἀποστελῶν; 1202 κηδεύσων. [τί λέξ.: others keep future sense: as if worse were to come.]

1. 514. τούπι σ’, 'so far as toucheth thee': τό, adverbial acc., cf. inf. 989 τοῦκείνου μέρος; ἐπὶ σέ, 'in reference to thee': [σέ being viewed 'as the aim of the action or state': Jelf, 635. 3 c.— Cf. Soph. Ant. 889 ἡμεῖς γὰρ ἄνοι τοῦπι τῆρε τὴν κόρην.]

1. 515. πῶς καὶ, 'how then'; πῶς being strengthened by καὶ, Jelf, 760. 2; cf. ποὶ καὶ 1064 inf. Contrast καὶ πῶς inf. 883, which is incredulous. ἔξεπράξατ’, 'despatch': cf. sup. 369 διέγγασαι. αἴοντοκαπάινοι, 'reverently.'

1. 516. πρὸς τὸ δεινὸν ἡλθεθ’, 'did ye proceed to cruelty?' [Others, 'to the cruel deed.'][

1. 518. διπλά κ.τ.λ., 'thou wouldst have me reap a double profit of tears.' [Others, e.g. Jelf (583), take με as object of κερδ. ('win from me'); which seems unsupported.]

1. 519. παιδός, objective genitive.

1. 520. πρὸς τάφῳ θ’, viz. ἐτεγξα. 1. 522. πρὸ τύµβου; see note on 37 sup. ἐπὶ σφαγάς, 'for the sacrifice': the acc., because παρῆν contains an idea of motion to.

1. 523. -ἐως =γως; see sup. 24. χερὸς, 'by the hand '; partitive genitive; as in 543 inf. κώπης φάσγανον λαβῶν, and, though less directly, 1166 κόµης κατείχον.

1. 524. ἐγώ, sc. ἐστην (intrans.), out of ἐστησ’ (trans.): cf. 520 πρὸς τάφῳ θ’. (The pres., fut., imperf., and 1st aor. of ἐστησ’ are trans.; the other tenses intrans.)

1. 526. μόσχου, cf. μόσχον 205 sup.; and πῶλον 144.

1. 528. αἴρει, 'raises aloft.' παῖς 'Ἀχιλλέως, Pyrrhus: called also Neoptolemus. [αἴρει: Kirchhoff, from the Marcianus. Vulg. έρρει: in the sense of χέω: for which Barnes cf. two senses of νυξ: but the phrase seems really unsupportable. (Ν.Β. ρεί γάλα, etc., of a river, cannot be considered parallel.) χήρει and αἴρει have been suggested: Dind. έξέφρασεν.]

1. 529. χοάς, acc. in appos. to sentence: [Weil, to δέπας. Others separate λαβ., δεπ., and αἴρ. χο.]

1. 530. συγῆν κηρύξαι, 'to command their silence.'

1. 531. παραστάσ, 'standing forth': cf. παρα-βαίνω. [V. 1., Vat. MS., καταστάς; Nauck, Weil.]

1. 532. σίγα, the adverb; N.B. the accent: (σίγα, next line, the
imperative.) ἔχω is more common than ἐιµέ with adverbs: but cf. inf. 732 ἔστιν καλὸς.

1. 533. νῦνεμον, proleptic: ‘and I made the host stand breathless.’
1. 534. πατήρ δ’ ἐμὸς: cf. on 1127 inf. οὕτως. The nominative, with or without the article, is not infrequently used in a vocative sense, especially in commands.

1. 535. μου, prob. not eth. dat., but dat. of person at whose hand a thing is received: [Pors.; cf. Hom. II. ii. 186 δέξατο οἱ σκῆπτρον: a common Homeric construction. V. 1. μου.]

1. 536. νεκρῶν ἀγωγοῦς, ‘that evoke the dead’; νεκ., objective genitive: cf. καρδίας δηκτήρια. 235 sup.


1. 539. λύσαι, infinitive as acc. subs.,—object of δός: see Appendix, p. 64. It goes, in slightly different ways, with προμ. and χαλ. ; or, rather, these almost form one expression, a hendiadys. χαλινωτήρια, sc. ὑπλα, the hawsers that reined them in: poetical for προμήνῃσια. the stern-cables that fastened the ship ashore. [Cf. Pind. Pyth. iv. 25 θοᾶς Ἀργοὺς χαλινῶν. Weil.]

1. 541. τυχόντας: acc., in spite of dat. ἡμῖν, because τυχ. really belongs to the infin., μολεῖν, which is a subs. in the acc. after δός: τὸ τυχόντας μολεῖν = τὸ τυχεῖν καὶ μολεῖν. This ‘attraction’ of the participle is regular: but N.B. if the subject of the infin. be the subject of the main verb, the participle is nom. Cf. on ἐλθόντες, 244 sup.

1. 542. ἐπηύζατο: ἐπι- ‘after him’ (Neoptolemus): [cf. Hom. II. xxii. 429 ὡς ἐφάτω κλαῖαν, ἐπὶ δὲ στενάχοντο πολίται. V. 1. ἐπεύζατο, see on sup. 18 ηὐτύχει.]

1. 543. κώπησ, ‘by the hilt’: partit. gen.: cf. on 523 sup. χερός.

1. 546. ἐφράσθη, ‘when she was ware of it,’ ‘noted it.’ The middle form ἐφρασάμην is perhaps more common.

1. 549. παρέξω γὰρ: on the absence of caesura (γὰρ makes one word with παρέξω), see sup. 355.

1. 551. θεῶν, as one syll., θυῶν: see sup. 24 Ἀχιλλεώς.

1. 552. κεκλήσθαι. N. B. the infinitive: the participle would mean she actually was called.

1. 553. ἐπερρόθησαν, ‘roared applause’: metaphor from the waves on the shore. ἐπι-, lit. ‘thereto’: cf. sup. 542 ἐπηύζατο.

11. 555–6. ὑστάτην ὅπα, viz. μεθεῖναι παρῆνον. οὔτερ, relative to ἐκεῖνον understood; which is genitive after ὅπα. [The lines are said to be spurious, from the resemblance to the Homeric ὅπων κράτος ἔστι μέγιστον, and the unnatural position of οὔτερ.]
NOTES. LINES 532—583.

1. 558. λαβοῦσα κ.τ.λ., 'she took her robes and rent them from the top of the shoulder to the middle of her waist by the navel.'

1. 560. ως ἀγάλματος. [Cf. Aesch. Ag. 241 πρέπουσά θ' ως ἐν γραφαῖς.]

1. 562. πάντων τλημονέστατον, 'bravest words of all': i.e. bravest in the world; [or braver than all she had said or done before. τ.λ. (2) = αθλωτατον, Schol.]

1. 563. τόδ', after παίσον, Paley.

1. 564-5. αὐχήν, 'neck'; λαιμός, 'throat.'

1. 566. οίκων κόρης: explaining how οὐ θέλων τε καί θέλων.

1. 567. πνεύματος διαρροάς, 'the channels of her breath.'

1. 568. κρονοῦ δ' ἕξωρον, 'and the springs of blood flowed': κρ. sc. αὐτότων. ή δὲ κ.τ.λ.: cf. the death of Lucrece in Ovid, Fast. ii. 533 tum quoque jam moriens, ne non proculmam honeste, respiciet: haec etiam cura cadentis crat.


1. 571. ἀφῆκε πνεύμα, 'had yielded up her breath.'

1. 574. φύλλωσσι ἐβαλλον, 'strewed her with leaves.' φυλλοβολία: especially of decking with leaves a winner in the games: perhaps referred to here: Schol. οἰ δὲ πληροῦσιν, 'others pile up.' [Kirchhoff. οἰ δ' ἐπληροῦσαν (Nauck); a form of the 1st aor. found only in O.T. and modern Greek.]

1. 575. δ' οὐ φέρον. οὐ is used where the article and participle refer to definite persons; μή, where to indefinite: the last being virtually hypothetic. Thus δ' οὐ φέρον, the particular man who did not bear; δ' μή τι δρων κακών (inf. 608), anyone who (=if anyone) does no evil.

1. 576. τοιαῦτ' ἥκουν κακά, 'received reproaches such as these.' κλών and Lat. audio are also used in this sense, 'to be spoken of': cf. Hor. Sat. ii. 6. 20 matutine pater seu Jane libertius audis.

1. 577. ἐστικας, 'dost thou stand still.'

1 579. εἰ; not from εἰμί, 'I am,' but from εἰμι, 'I go.' εἰμι, I am,' the copula, is used analytically with the present, aorist, or perfect participle; but perhaps not with the future. Cf. on inf. 668 εἰ βλέπονσα.

1. 583. ἐπιζεῦσε, 'surges and boils against the house of Priam': ἐπιζέω, to 'boil over.' N. B. aor.: present momentary action, represented as past (Goodw. M. & T. § 19, n. 5): especially common with certain forms, e.g. ἐπήνεσα. Cf. ἀπέπνυσα inf. 1276, and
see on sup. 511 τί λέγεις; [Or (2), as perf., 'hath surged up against';—on aor. used with perf. and pluperf. force, see Goodw. M. & T. § 19, note 4.]

1. 584. θεῶν ἀναγκαίον τόδε, 'this is an unavoidable doom of the gods': θ. gen. of origin or cause,—almost ἐκ θεῶν: Weil. [Kirch. and Nauck, following Schol., destroy colon after τῆμι.]

1. 586. ἤν γάρ κ.τ.λ. 'If I put my hand to one evil, another doth not suffer me, and from that again some other grief calls me aside, bringing succession of new ills to old': διάδοχος here having an almost active sense and being followed by an objective genitive, like καρδίας διηκτήρια 235 sup. [Cf. Suppl. 71 ἄγαν...γόνω γόνως διάδοχος.]

1. 589. τὸ μὲν σῶν κ.τ.λ.: lit. 'I cannot indeed wipe out thy sad fate from my heart so far as not to bewail it.' In sense, μὲν belongs rather to μὴ στένειν, which is contrasted with λιαν (στένειν) 591.

1. 590. ἄν δυναίμην: see on sup. 485 sup. ἄν εἰςφρομοι.

1. 591. τὸ λίαν, sc. στένειν. παρεῖλε: παραιρέω, lit. 'take away from beside.'

II. 592-602. [For the doctrine of φυσικὴ ἄρετή, given in ll. 592-8, and modified in ll. 599-602, cf. Aristot. Eth. vi. 13, where innate virtue is said to be useless, or even harmful, except in conjunction with prudence (φρόνησις); for the unchanging character of the good man, ll. 597-8, cf. Arist. Eth. i. 10. 13; for the importance of early training, 600-1, cf. Eth. passim, e. g. x. 9; and for the theory that knowledge of evil may be acquired by exclusive study of the good, l. 602, cf. Plat. Rep. 409 E ἄρετή δὲ φύσεως παιδευμένης χρῶς ἀμα αὐτής τε καὶ ποιημάς ἐπιστήμην ἠξιέται. On the doctrines of Euripides as a moral teacher, and their relation to the charge of sophistry brought against him by Aristophanes, see Introd. p. 10.]

II. 592-8. Divinely-ordered circumstance may change the produce of a soil, never the conduct of a man.

1. 592. δεινῶν, 'a strange thing.'

1. 595. ἄνθρωποι δ' ἰἴ: 'but even with man,' etc.: broken up into two singulars, each followed by a singular verb. [ἀνθρώποι, Herm. emend.; Kirch. and Nauck. Others, ἐν βραξοῖς. MSS. ἄνθρωπος, local dat. 'among,' Jelf, 605. 2: cf. on ἄριστος inf. 1267.]

1. 598. διέθειε, gnomic aorist: cf. inf. 1194 ἀπώλεντ'.

1. 599. διαφέρουσιν: 'make the difference.' τροφαί, sc. αἱ τροφαί. [διαφ. (2) 'have they more weight'; ἃ, 'than.' The comparative value of heredity and early training is still disputed.]
NOTES. LINES 583—620.

1. 600. ἔχει διδαξέν ἐσθλοῦ, 'containeth instruction of good.'
1. 602. κανόνι τοῦ καλοῦ μαθῶν, 'having learnt it by the standard of right': i.e. knowledge of a rule implies knowledge of what deviates from that rule. Cf. N.T., 'without the law I had not known sin.'
1. 603. καὶ ταύτα κ.τ.λ.: Philosophy will not help me now.
1. 605. μοι, eth. dat. ἡμένα: on the acc. following Ἀργείως, see on τὐχῶντας 541 sup. εἰργεῖν: the subject is αὐτοῦ understood.
1. 607. ναυτικὴ τ' ἀναρχία κ.τ.λ.: attacking, perhaps, extreme Athenian democracy: which was closely connected with the nautical population of the Piraeus.
1. 608. κακός, i.e. in the eyes of the lawless multitude. ὑή. see on 575 sup. ὀ δ' ὀδ φέρων.
1. 610. ποντίας ἀλός, 'bring hither of the salt sea-water': partit. gen. [Weil, with βάφασα: 'dipped it in the sea.]
1. 612. νύμφην τ' κ.τ.λ., 'a bride unwedded and a wedded maid': i.e. as wedded to a dead man in her sacrifice to him; with no reference to any previous betrothal to Achilles: see on sup. 40. For the 'oxymoron,' cf. γάμος ἄγαμος Hel. 690, etc. [Cf. Seneca's Troy, desponsa nostris cineribus Polyxena: Weil. (2) As wedded to death; cf. sup. 368 "Ἀδην προστιθεῖοι ἐμόν δέμας: (3) Dind., Matthiae, simply 'virgo infelix."
1. 613. προθώμαι, 'lay out.' In later Greece, the πρόθεσις was a fixed ceremony: the dead body was laid, richly dressed, on a bed, and the relations stood round, the women lamenting over it. ὡς μὲν ἀξία κ.τ.λ., 'as she deserveth, wherewithal? indeed I could not: but as best I can: what else is left to me?'
1. 614. πάθω, almost δράσω, but containing less personal agency.
1. 615. κόσμον, 'bravery.' τε, coupling κόσμον ἄγείρασ' to λαβοῦσα τεῦχος, sup. 609: [Pors., Weil; or to an idea of αὐτῇ διδοῦσα οίᾳ ἐχω in ὡς ἐχω, 614. τ': v. 1. γ', Dind.; explaining ὡς ἐχω.]
1. 618. τι κλέιμα, 'somewhat stolen from,' etc.
1. 619. ὁ σχήματ' οἶκον, 'O stately halls.' Adjectival substantive: see on 21 sup. "Εκτόρος ψυχή. [Paley, less probably, 'my own familiar home.]
1. 620. ὃ πλείστ' ἐχων κ.τ.λ. 'possessed of greatest, fairest, wealth; most blessed in thy children': [Herm.; or, not improbably, (2) destroying the comma; πλεῖστα κάλλιστα τ', sc. τέκνα, forming one idea with εὐτεκνώτατε, Weil; or (3) κάλλιστα alone qualifying εὐτεκνώτατε, Pors. Dind.: cf. Med. 1320 μέγιστον ἐχθρίστη. V. 1. 'Α, κάλλιστα κευτεκνώτατε: Kirch.]
HECUBA.

1. 622. ἐς τὸ μηδὲν, ‘to naught’: cf. Soph. Elect. 1000 κατὶ μηδὲν ἐρχεται. φρονήματος, ‘proud estate’: priv. gen. τὸ μηδὲν: cf. ὁ, ἦ, μηδὲν, ὁ μηδεῖς, ὁ μὴ ὄν, etc. In these phrases μὴ may be more indefinite in grammar and more metaphorical in sense than οὐ; cf. Ant. 1325 τὸν οὐκ οὖντα μᾶλλον ἦ μηδένα (i.e. τὸν μὴ οὖντα), and the common μηδὲν εἶναι of the dead. But the two seem generally to be used indifferently; the choice between them being settled by mere sound, avoidance of hiatus, etc. Thus, in Aj. 1231 ὅτ’ οὐδὲν ὄν τὸν μηδὲν ἀντέστη υπερ, οὐδὲν bears the sense of μηδὲν here. See Jebb ad loc., and on Elect. 1166.

1. 623. εἴτα δήτ’ ὅγκοιμεθα, ‘and then we are puffed up’: — ‘we,’ i.e. human beings; becoming general in statement.

1. 624. ἐν, like ἐν, ‘at,’ ‘because of’: [Weil: or, perhaps, ‘as living in.’]

1. 626. τὰ δ’, viz. τιμὴ and πλοῦτος. ἀλλόως, sc. ἐχει: ‘are idle.’

1. 627. κείνος κ.τ.λ. [Cf. Ennius (?) ap. Cic. de Fin. ii. 13 nimum boni est, cui nihil est mali. Plato (Phileb. 43 d) discusses the question whether pleasure is the absence of pain; and Epicurus makes pleasure amount nearly to absence of pain: pleasure, in both contexts, being equivalent to happiness.]

1. 628. μηδέν, not οὐδέν, because ὅτι is indefinite, or contains a condition: cf. on sup. 282 & μὴ χρεῶν.

SECOND STASIMON, 629—657. The Chorus bewail the judgment of Paris.

Strophe. 629—637. It was fated then that sorrow should befall me, when Paris prepared to sail over the sea for Helen, the fairest of women on whom the golden sun doth look.

Antistrophe. 638—648. Sorrow or worse slavery came to the whole land of the Simois from the folly of one Trojan, and the speras of the stranger. The judgment of the shepherd on Ida.

Epode, 647—657, has ended in death and ruin for me; while many a Spartan damsel, also, mourns therefrom, and many a Spartan mother smites her white head and tears her cheek for her sons that have perished.

1. 629. χρήν, ‘it was fated’: imperf. indic.: for the form see on 260 sup.

1. 631. Ἰδαίαν. Ida was a mountain near Troy.

1. 632. Ἀλέξανδρος. Alexander was a name given to Paris for his courageous protection of the shepherds on Mount Ida, with whom he was brought up. (ἀλέξω, with dat. = to defend.)

1. 634. ναυστολήσων. For the fut. partic., expressing purpose, see on 511 sup. ὃς θανουμένους.
NOTES. LINES 622—656.

1. 635. ἐπὶ, 'in quest of': [as in Hom. Od. v. 149 ἐπὶ ὄνωσα ἤε.\(\)] τὰν, sc. ἡν: see on sup. 473 γενέαν τὰν κ.τ.λ. καλλίσταν, in translation, would appear in the main clause, agreeing with 'Ελένας.

1. 639. ἀνύγκαι, 'drudgeries;' or, 'evils of slavery': cf. on sup. 362 ἀνύγκων σιτισμοῦν.

1. 640. κοινόν, ἴδιας, 'evil for all from the folly of one.' [Herm. opposes ἴδιας, as 'domestic,' to ἐπὶ ἀλλῶν, 'foreign. ']

1. 641. Σίμωντιδι. The Simois and Scamander flow from Mount Ida, and meet in the Trojan plain.

1. 643. ἄλλων, the Greeks.

11. 644-5. ἐκρίθη δ' ἔρις, ἄν κ.τ.λ.: 'the rivalry was decided, wherein,' etc. ἄν, cog. acc.; making, with κρίνει, one expression, which governs the direct accusative παίδας. κρίνει, historic present. μακάρων παίδας, 'daughters of the gods'; like ὑμῖς Ἀχαίων, 'the sons of men,' etc. Eris, goddess of strife, not being invited to the marriage of Peleus and Thetis, avenged herself by throwing down among the assembled goddesses a golden apple, inscribed with the words, 'to the most fair.' Hera, Athena, and Aphrodite claimed the apple; and the herdsman, Paris, was selected to decide between them. He awarded it to Aphrodite, who in return enabled him to carry away Helen, the wife of Menelaus, from Sparta.

1. 647. ἐπὶ, a judgment 'fraught with,' etc.:—cf. inf. 822 ἐπὶ αἰσχροῖς. ἐπὶ with the dative, of accompanying circumstances: here = result; more often = purpose.

1. 649. καὶ, viz. as well as the Trojans.—This passage is said to be an allusion to the capture of the Spartan hoplites in Sphacteria by Demosthenes and Cleon, 425 B.C.: see Introd., p. 5, on date of play. τις, 'many an one': [like the English colloquial 'one or two': cf. Hom. Od. xiii. 394 καὶ τιν' ὑώ αὔρατι τ' ἐγκεφάλῳ τε παλάξεμεν ἄσπετον οὐδας.]

1. 650. Ἕφισταν. The Eurotas was the chief river in Laconia.

1. 653. τέκνων θανόντων, 'for her sons that are dead': gen. of cause, rather than gen. abs.

1. 656. διάμοιν τιθεμένα, i. e. αἰματοῦσα: for the periphrasis see on 111 sup., σφάγιον θέσθαι. N.B. middle, of self: contrast active, inf. 809 θῆσω σε ἔλευθερον, of someone else.

Third Epeisodion, 658—904. The dead body of Polydorus is brought on the stage. Hecuba prepares for vengeance on Polymestor.

(The attendant enters by the left-hand side-entrance: see Introd. p. 12.)
HECUBA.

1. 658. ΘΕΡ.: see sup. 609.
1. 660. στέφανον, 'the palm.'
1. 661. τί δὲ; 'how now?' βοης, caus. gen. after τάλαινα.
1. 662. σου: as a fact the previous tidings had been brought by Talthybius: see sup. 484.
1. 663. Εκάβη: ὁδ ὑμν, whom it does not concern.
1. 664. εὐφημεῖν στόμα, 'to keep ill-sayings from their lips': στόμα, acc. of respect. [The meaning of εὐφημεώ is best given in the line, σιγάν θ' ὑπον δει καὶ λέγειν τὰ καίρια Αesch. Cho. 582. Cf. Hor. Od. iii. 1. 2 favete linguis; and ib. iii. 14. 11 male ominatis parcite verbis.]
1. 665. ὑπο, 'from within': cf. 53 sup. ὑπὸ σκηνῆς. [One MS. as a variant: Dindl. V. II. ἀπο (most MSS.), and ὑπέρ; Pors., Herm., Nauck, Kirch., the last,—translated by some 'from within,' by others 'beyond the limit of.']
1. 666. εἰς καιρόν, sc. καιρός: adverbial: cf. εἰς τάχος, etc. [See on πρὸς βίου sup. 466.]
1. 667. κατὶ μᾶλλον ἡ λέγω, 'nay, more than all-wretched.'
1. 668. εἰ βλέπουσα, sc. βλέπεις: εἰ, the copula; for the analytic tenses, see on εἰ δώσων sup. 579. [2) Schol. Herm., εἰ, the verb: 'no longer art thou alive, though thou seest the light': cf. 683 inf. οὐκέτ' εἰμί ὅ. N.B. Difficulty in Greek from the same word doing duty as copula and verb of existence.]
1. 670. ἡ ἀπηγγέλθη κ.τ.λ.: 'whose burial, it was announced, was being busily prepared at the hand of all the Achaeans.'
1. 671. διὰ χερός, lit. 'by means of the hand,' almost χερί: cf. Soph. O. C. 470 δι' ὑσιῶν χερῶν θιγών. σπουδήν ἐχεῖν, i.e. σπουδάζεσθαι.
1. 674. μοι, probably not dative of person addressed, but ethic dat.: 'ah me.'
1. 676. τὸ βακχεῖον κάρα, 'the inspired person.' For the periphrasis, see on sup. 21 Ἑκτορός ψυχή.
1. 678. ἄφοσαν λέλακας, 'she is alive whom thou bewaildest'; λάσκω, lit. of a loud crashing or ringing sound: the perf. often appears to have almost a present signification. Cf. 1110 Ἡχω λέλακε. ἄφοσαν: the acc. is on the analogy of acc. after θρηνῶ, etc. [Or, 'whose name has rung from thy lips.]
1. 679. γυμνωθέν, 'laid bare,' i.e. by the attendant, as is shown by 734 inf.
1. 680. εἰ, 'and see if.'
NOTES. LINES 658—717.

1. 682. ὥκοις, dat. of place: see on sup. 457 ὦκοις.

1. 683. οὐκέτ’ εἰμὶ δὴ, ‘all my life is gone from me’: εἰμὶ, the verb. [See on 668 sup. οὐκέτ’ εἰς βλέπουσα ἰῶσ.]

11. 685—7. κατάρχομαι νόμον κ.τ.λ., ‘I lead off a Bacchic measure, lately instructed in my sorrows by the tormentor’: κατάρχομαι: more often with genitive, but cf. Orest. 960 κατάρχομαι στεναγμόν. - βακχεῖον, i.e. frenzied. ἀλάστορος, i.e. the ghost of Polydorus: ἀλάστωρ, orig. = an avenging deity,—often with δαίμων. κακῶν, objective genitive: see on 235 sup. καρδίας δοκήματα. [ἀλάστ., Polyd.: — Schol.: cf. sup. 54 φάντασμα δειμαίνουσα’ ἐμόν; 75 δ’ ὅνεσιν φοβηρὰν ὑψὸν ἐμαθον; and see 1. 688. (2) = κακὸν δαίμονος, Schol., Weil; (3) = ἐκ Πολυμήστορος, Schol. (with κακῶν ?.)

1. 688. γάρ, ‘what!’ or ‘then.’

1. 689. κανά, ‘strange’; rather than ‘new’: cf. inf. 1038.

1. 691. οὐδέποτ’ κ.τ.λ., i.e. οὐδέποτε στώνων καὶ δακρύων ἐπισχέτει: ‘the day of my life will never be free from groans and tears’: the verb being intrans., and the adjs. proleptic. [Others sce. με,—either (2) ‘will dawn upon me’; or (3) v. l. ἀστένακτων ἀδάκρυτον,—again proleptic,—‘will stay me from groans and tears’; ἐπισχέτει. being trans.—MSS. ἄμερα μ’.]

1. 695. θνήσκεις, not historic present, but ‘what is the death you died?’: cf. sup. on ἀγεί 266.


1. 701. πόντον νὺν κ.τ.λ., ‘a sea-wave cast him up from the deep’: πόντον after ἔξ.-

1. 702. ἐμαθον, ‘I perceived’: i.e. at the time of the vision past, like παρέβα. [Others, ‘I have learnt,’ ‘I know’:—present the next words being parenthetic: Weil.]

1. 703. παρέβα, ‘escaped me.’

1. 706. ἄν, ὑψὸν.

1. 707. Δίος ἐν φάει, ‘in the light of day’: cf. Lat. sub Jove, sub Divo.


1. 711. ἔν, either ‘with whom’; or ‘where,’ i.e. in Thrace.

1. 713. τι λέεις; ‘what sayest thou?’: cf. on sup. 511. [ἐχοι, Nauck; v. l. ἐχη, Dind.: for which see on 27 sup. ἐχη.]

1. 715. ξένων, ‘between friends’: i.e. genitive both subjective and objective. [Others, one or the other, alone:—‘on the part of friends,’ or ‘towards friends.’]

1. 717. κατάρατ’ ἄνδρῶν, ‘accursed among men’: the genitive giving a superlative force to the adj.: cf. on sup. 193 ἀμέγαρτα κακῶν.
HECUBA.

I. 722. οὐσις ἐστὶ σοι βαρύς, 'whoever it be whose hand weigheth hard on thee.'

I. 724. ἀλλά, γάρ: ἀλλά, with τούνθενδε κ.τ.λ.; γάρ, with εἰσορῶ κ.τ.λ. (The ἀλλά clause is often omitted, so that ἀλλά γάρ seem to form one expression. The phrase is then rightly explained as an aposiopesis.) δέμας, 'form.' On periphr. see sup. 21 "Εκτορὸς ψυχή.

[ Cf. Orest. 107 'Ερμώνης δέμας; and Virg. Aen. vii. 650 quo pulchrior alter non suit, excepto Laurentis corpore Turni.]

I. 725. τούνθενδε: crasis, το ἐνθενδε, 'forthwith'; lit. 'from here,' 'from now': for acc. see on τούπὶ σὲ 514.

I. 726. μέλλεις, 'delayest.' [On the artistic point of Agamemnon's coming, see Introd., p. 10.]

II. 727-8. ἐφ' οἰσινπέρ κ.τ.λ., 'in accordance with the message which Talthybius brought to me, that none of the Argives should lay hand on thy daughter': ἐφ' οἰσινπέρ = ἐπ' έκεινος άπερ.

I. 729. μέν οὖν, 'then': μέν answered by δὲ; οὖν separate:—distinguish μέν οὖν inf. 1261. οὐδὲ ψαύμονεν.—N.B. violation of the cretic pause.—When a word ends in the middle of the fifth foot, that word must either (a) end in a short syllable (short, i.e. both by nature and position); or (b) be a monosyllable going closely with the subsequent word. [ Cf. Ion 1. MSS. 'Ατλας, ὁ χαλκέωσι νάτοις οὐρανῶι. Nauck conj. εἶωμεν οὖν' εψαύμοιν.]

I. 731. ἀποστελῶν: see on sup. 511 ὡς θανομένους. τάκειθεν, 'things there'; lit. 'from there,' i.e. what would come from there,' Weil. Cf. Lat. ex illa parte, 'on that side.'

I. 732. ἐστίν καλῶς: on εἰπὶ with adverb, cf. on 532 σίγα ἐστω. But καλῶς is, perhaps, partly an echo of εὖ. ['The word "well" cannot apply to sad things': Weil.]

I. 733. ἕα, 'ha!': ἐπὶ σκηναίς, 'at,' i.e. 'near,' the tent.

I. 734. οὗ γάρ Ἀργείων, sc. ὡτα. [V. 1. Ἁργείων, Dind.; Herm., Ἅργειόι.]

I. 736. δ hospet, addressing herself: δόστ. of two terminations. ἐμαυτήν γὰρ κ.τ.λ., viz. not Agamemnon or Polydorus. [(2 Hecuba addresses Polydorus in δόστην', then turns the address on herself: Schol., Herm.]

II. 737-8. δράσω: returning to the first person at once, as usual in Greek: cf. Eur. Med. 872, Soph. Aj. 864, etc. προσπέσω, φέρω, delib. conj. (δράσω, prob. fut. indic.). γόνι, after προσ-.

I. 739. μοι, eth. dat. ἐγκλίνασα κ.τ.λ., 'turning thy back upon our face.'

I. 740. δύρει: δύρομαι, poet. for ὀδύρομαι: cf. κέλλω and ὀκέλλω, 36
etc. [τις ἐσθ' ὅδε; Dind. makes this an indirect question, ex planatory of τὸ πραξθὲν.]

1. 742. ἀν...ἀν. The repetition gives emphasis. It is not usual in so short a sentence. [Kirch., Nauck: one brings out ἀλγ., the other प्रोς, Weil. V. 1. ἀν προσθείμεθα: Brunck, ἀο προσθείμεθ' ἀν. (Dind.).]

1. 743. μή, hypoth.; with κλών.
1. 744. ἐξιστορήσαι, 'search out.' ὅδον, 'drift,' 'course.'
1. 745. ἄρ' ἐκλογίζομαι γε κ.τ.λ., 'am I not too far accounting as hostile?': lit. putting down on the side of hostility: cf. 806 inf. ἐν αἰσχρῷ θέμενος: γε strengthens the question,—'can it be that.' [Or μᾶλλον, 'rather,' i.e. than on the side of friendship, a virtual positive: cf. on sup. 377 μᾶλλον εὐτυχεότερος.]

1. 748. ἐσ ταυτὸν ἥκεις, sc. ἐποί: 'thou art at one with me': cf. Orest. 1280. ἐγώ, sc. βούλομαι.

1. 750. τέκνοισι, dat. com. after τιμωρεῖν: Jelf 596. ὑ. (τιμ., act. or mid.: with acc, 'to punish' (see 756, 882); with dat., 'to avenge.') στρέφω: 'why do I revolve these thoughts?': cf. Lat. volvo. [τί: Nauck, ποῦ, 'to what result. ']

1. 752. γουνάτον, 'by thy knees': supplicatory genitive of cause: often preceded by πρὸς: [(2) partitive genitive, of the part touched in supplication: Jelf 536. obs. 5.]

1. 754. μῶν ἐλεύθερον αἴωνα θέσθαι, 'to have thy life made free': N. B. the middle: contrast its force in 656 sup. δίαμον τιθεμένα. μῶν, = μηδέν, expecting negative answer: cf. Lat. num.

1. 755. θάλασσα, τὸ τοῦτον τυχεῖν. In what way is not quite clear. Some, improbably, suggest, by suicide. Perhaps Agamemnon was ready to give her liberty, for the sake of Cassandra, or from respect to her own sorrows or old age.

1. 756. τιμωρομένη, hypothetic, 'if I avenge myself on.' See sup. 749. [Nauck and Kirchhoff bracket 756-8: they are wanting in two good MSS.]

1. 760. οὐ, causal genitive: 'for whom.' καταστάξω, trans., 'drop'; contrast 241 sup. κατεστάζων, intrans., 'drip.'

1. 761. τὸ μέλλον, 'what thou art about to say': cf. the Eng. colloquialism, 'what is coming.'

1. 762. τοῦτον ποτ' κ.τ.λ.: 'him I once brought forth and bare in my womb,' lit. 'beneath my girdle': a ὅστερον πρότερον.

1. 766. ἀνόνητα γ', 'yes, but (γε) to no profit.' Cf. sup. 246.

1. 767. πτόλεις, the epic form of πόλεις: cf. πτόλεμος. The explan. of the πτ. is doubtful.
l. 768. ὅρρωσῶν θανεῖν, i.e. τὸ θανεῖν: 'dreading his own death.' Verbs of fearing are generally constructed with μὴ and the conj.
l. 770. ηὔρεθη: also εὑρέθη: see sup. 18 ηὔτεθει.
l. 771. Πολυμήστας: attracted into the relative clause: cf. inf. 987 Πολύδωρον. (Distinguish 'inverse attraction,'—the attraction of the case of the antecedent, which still remains in its own clause, into the case of the relative: e.g. ? Virg. Aen. i. 573 urbem quam statuo vestra est. Jebb, ad Soph. O. C. 1227, denies its existence.)
l. 772. πικροτάτου, 'most cruel.'
l. 773. τοιαύτ', 'even so.' ἐπειδὴ κ.τ.λ.: i.e. because he would then be required to give up the gold (see sup. 11, 12); or because he could then safely take it.
l. 779. ἀλλον πόνον, cog. acc.: cf. ἀν κρίνει 644 sup.
l. 782. θαλασσοτράπεζτόν γ': proleptic: 'yes, to be tossed by the sea.'
l. 783. πόνων, for causal gen., cf. sup. 661 τάλαυνα βοής.
l. 784. λοιπόν, 'left unborne.'
l. 785-6. δυστυχίς, τύχην: τύχην, i.e. δυστυχίαν. [Cf. Trabea, ap. Cic. Tusc. Disp. in. 31 fortunam ipsam anteibo fortunis meis: Weil.]
l. 780. στέργομαι' ἄν, 'I will be content': mild future. [Lit., 'would be content,' referring to an implied protasis εἰ ταῦτα πάσχομι: while the protasis εἰ δοκῶ 'belongs as a condition to the expressed apodosis with its implied protasis': Goodw. M. & T. 54. t a. See on sup. 485.]
l. 790. ἀνδρός, added in aversion: cf. the Lat. homo.
l. 794-5. κοινῆς τραπέζης κ.τ.λ., 'though he often received hospitality from me, and entertainment, first in account, of all my friends.' ἐμοί: dat. of giver, like μου 535 : rather than after κοιν. τραπ. ξενίας, part. gen. after τυχών. πρῶτα: adverbiael; cf. 110m. Od. xvii. 155 πρῶτα θεῶν. [So Wakefield. Others ξεν. after ἀριθ.: and some, even, πρῶτα acc. after τυχ. Pors. emend. πρῶτος ἄν. From the redundance and peculiarity of these lines, some reject 793-4; others 794-5; others, the whole passage, 794-7.]
l. 795. λαβῶν προμηθίαν, 'taking forethought': see inf. 1136 ἐκτεινά νῦν σοφῆ προμηθία. [And ef. Aesch. Suppl. 178. Others, ἐκτεινά τινα σοφῆ προμηθίαν.]
l. 796. εἰ κτανεῖν ἐβουλέσθο, i.e. 'as he should, if he wished to kill him.'
l. 798. ἵσως, 'it may be.'
l. 799-801. ἄλλα οἱ θεοὶ κ.τ.λ., 'but the gods are strong, and their all-powerful law: for it is by the law we show our belief in the gods: we define for ourselves justice and injustice, and so live.' κεῖνων: subj. gen. νόμω: dat. of means or manner. ἡγούμεθα,
'believe in,' 'acknowledge': often with εἰναι: cf. νομίζω. ζωμεν becomes, in transl., subordinate. ὄρισμένοι: in middle sense. [So Schol. and Weil, practically: though Schol., sc. κρατεῖν or σθένειν with τοὺς θεούς; Weil, κείναι, objec. gen. ('the law governs the gods, because it is the basis upon which depends our belief in the gods.')—Palcy, however, νόμος, 'convention' (κείν. obj. gen.): referring to the sophistic theory that religion is a state-matter, conventional and subjective; for which cf. Plat. Theaet., Aristot. Eth. v. 7; also, Findar, ap. Hdt. iii. 38 νόμος πάντων βασιλείων.]

1. 802. ὅς, sc. ὁ νόμος. εἰς σ' ἄνελθών: not merely 'when referred to thee,' but 'when it comes up before thee,'—for judgment or for mercy. διαφθαρῆσαι, 'it shall be impaired.'

1. 804. φέρειν, 'carry off what is sacred to the gods'; the robbery of a friend's deposit being compared to robbery of temple-treasure. [Others, merely, 'violate,' etc., of sacrilege generally (Weil).—Hermann imagines a reference to some particular event of the day.]

1. 805. ἵσον, 'just': lit. 'equal,' referring to equality of offence and punishment.

1. 806. ἐν αἰσχρῷ θέμενοι, 'accounting them disgraceful': placing them in the class of disgraceful things: cf. 745 sup. ἐκλογίζομαι πρὸς τὸ δυσμένει.

1. 807. ἀποσταθεῖς, 'standing back, for a general view': with γραφεῖς. [Eur. is said to have studied painting (Suidas); but there is not much support for the statement: Weil.]

1. 809. ἄλλα νῦν, sc. εἰμί. The final verb is varied in the next line by a participle.

1. 812. ποί μ' κ.τ.λ., 'whither dost thou withdraw thy foot from me?,' με acc., κατὰ σύνεσιν, after ὑπ. ποδ., which together make one expression, equivalent to φεύγεις: [Herm. Porson, improbably, quo meum pedem subducis?, i. e. quo me cogis te sequi?]

1. 813. ἔοικα πράξειν οὐδέν, 'methinks I shall effect nothing.'

1. 814. μαθήματα, cog. acc.

1. 816. πειθώ, acc. after μαρτάνειν. τὴν τύραννον μόνην: N.B. irregular position of the article, which should precede μόνην: see Jebb on Ajax 573 ὁ οἰμωμέν ἐμός. ἀνθρώποις, possessive dative: cf. on 1267 inf. ὁ ὧρμξ ξύνις. [τύραννον: especially in democracies. Cf. o flexanima atque omnium regina oratio Cic. Or. ii. 44, quoting from the Hermione of Pacuvius.]


1. 818. μισθεύσι διδόντες μανθάνειν, referring to the later schools of the sophists, some of whom, e.g. Gorgias, Antiphon, taught
rhetoric. Euripides himself studied under the rhetorician Prodicus. ἵν' Ἰν, 'that so a man might': the indic. implies impossibility of fulfilment; cf. Hippol. 647 ἵν' εἰχὼν μὴτε προσφώνειν τινα. [ἵν' Ἰν: Elmsley conject. for MS. ἵν' Ἰν. 'The secondary tenses of the indic., after ἵνα, denote that the end or object is dependent on some unfulfilled condition, and, therefore, is not or was not attained': Goodw. M. & T. 44. 3.]

1. 819. βούλαντο, optat. of indefinite scope or frequency. τυγ-χάνειν, 'to win his point.'

1. 820. τίς, 'one': i.e. I; as in colloquial English. ἐλπίσαι: the form in -ει is more common in Attic Greek.

1. 821. οἱ μὲν γὰρ ὄντες, 'the children who were': [Kirch., Nauck.—V. 1. οἱ μὲν τοσοῦτοι (Dind.), 'my noble children,' or, 'all my children.' Perhaps, οἱ μὲν ποτ' ὄντες (Weil); or οἱ μὲν τότ' ὄντες: cf. sup. 769 τῶν τότ' ὄντων τέκνων.]

1. 822. ἐπ' αἰσχροῖς, 'for unseemly offices'; or 'to my disgrace': cf. sup. on 647 ἐπὶ λαβα. οἴκομαι, 'am lost,' ' undone.'

1. 823. τόνδ', 'yonder.' Troy was less than twenty miles from the nearest point of the Thracian Chersonese.

11. 824–5. καὶ μὴν κ.τ.λ., 'moreover—this, perhaps, is a vain point in my discourse—to bring forward the plea of love, but yet—': καὶ μὴν, with πρὸς σοὶς κ.τ.λ.: the words between being parenthetic.

1. 827. ἴν καλοῦσι κ.τ.λ., not necessarily implying that she had another name among the Greeks, like Pyrrhus (Neoptolemus) or Paris (Alexander); but perhaps merely a tragic periphrasis—due to her divine character, and, possibly, met. grat.—for Cassandra. [Herm. emend. Κασάνδρα. 'Cassandra, as the Phrygians call her.'—The Schol., quoting Lycophron, says that she was originally called Alexandra, and that Cassandra was a later name, given in honour of the nobleness of her brother Hector.]

1. 828. ποῦ, 'wherein': almost πῶς. δείξεις, 'will you recognise,' 'acknowledge': like the colloquial, 'what have you to show for?'

1. 830. χάριν, 'profit,' 'thanks.' ἔξει, 'receive': generally χάριν ἔχειν = to feel gratitude.

11. 831–2. φιλτρῶν, 'charms of love.' χάρις, prob. i.e. 'thanks,' as sup. 830; not 'delight.' [τῶν τε κ.τ.λ., (1) v. l. τῶν τε νυκτέρων πᾶν, (Dind.); πᾶν, either adjectival with φιλτρόν, or adverbial with μεγίστη; (2) τῶν τε νυκτερησίων: Nauck conj., Weil; (3) νυκτέρων τ’ ἀσπασμάτων, Dind. conj., φιλτρόν, with χαρ). Kirch. and Nauck reject the lines as spurious.]
1. 834. κηδεστήν : as brother of Cassandra.
1. 835. δράσεις, sc. καλῶς. ἕνός, 'one thing yet': private genitive.
1. 836. εἰ μοι, 'would that': cf. the Eng. 'if only,' and Lat. si modo.—Such phrases 'were originally protases with the apodosis suppressed': Goodw. 83 Remark. Contrast ὑφείλομεν sup. 395, where the protasis is implied.
1. 837. κόμαισε: perhaps 'my grey hair': [Herm. Musgr. conj. κυήμαισι; Wakefield, κώμαισι.]
1. 838. Δαίδαλου τέχναισιν: cf. Hor. Od. iv. 2. 2 ope Daedala. Daedalus was said to have made wooden automata which moved and spoke: cf. Eur. Euryph. frag. τά Δαίδαλεω πάντα κινείθαι δοκεῖ βλέπειν τ' ἀγάλματα; but he is perhaps only mentioned here as the personification of mechanical craft: being chiefly known in mythology for the construction of the Cnossian labyrinth, in which the Minotaur was kept, and for the manufacture of wings for himself and his son Icarus. [The story of the wooden figures was a myth originating in the fact that Daedalus was the first to open the eyes and separate the limbs of statuary: Schol., Weil.]
1. 839. ἡξοντο: optat., attracted to γένοιτο: [Jelf 808.—'The subjunctive (or future indicative) is generally used when the leading verb is an optative referring to the future': Goodw. M. &. T. 34. 2.]
1. 840. ἐπισκήπτοντα κ.τ.λ., 'urging every plea upon thee.'
1. 843. εἰ καί, 'though she be nought': see on sup. 318 κει. ἀλλ' ἔμως, sc. πίθου: cf. the English aposiopesis, 'but still,'—which, however, is not generally used in imperatival sentences.
1. 844. ἐσθλοῦ ἀνδρός: 'it is the part of a good man': possessive gen.
11. 846–7. δεινόν γε κ.τ.λ., 'it is strange how all things fall out with men, and the laws determine the necessities of a case.' συμπίτνει, cf. συμβαίνει. τὰς ἀνάγκας: 'forced situations,' Weil: what we must do: e. g. that Hec. must appeal to her enemy, Ag., against her friend, Polym.: and that Ag. must help her. οἱ νόμοι, e. g. that a murderer, like Polymestor, should be punished, or that a man should regard the interests of his wife or concubine, as Agamemnon those of Cassandra (Weil). διώρισταν, gnomic aorist. [συμπ.: (2) 'fall in with one another,' Paley; (3) 'clash
together;' (4) collaboruntur, Herm. τὰς ἄν. (2) ties of affection: Lat. necessitūdines. οἱ νόμι: Brunck, Musgr., οἱ χρόνοι.]

1. 848. τοὺς τε. For the lateness of τε, cf. on inf. 854 σοι τ' ἔχειν: [and the position of 'que' in the Latin pentameter, e.g. Ov. Fast. iv. 178 ante oculos oppositique manum. V. l. γε, Herm.]

1. 849. ποιούμενοι, 'making,' rather than 'regarding.'


1. 852. θεῶν, monosyl. by syniz., θυῶν: see sup. 24 Ἀχιλλέως.

II. 854-5. εἰ πῶς φανεῖν γ' κ.τ.λ., 'if by any means a way were open to satisfy you, and I should not be thought,' i.e. without my being thought, etc., γε corrects and limits the previous statement. φανεῖν, δόξαμι, as if θυνηθεῖν ἂν had preceded. The optatives express a sudden doubt. ὀστε: Agamemnon is thinking of the result (if in any way it should seem possible that). τε, as if εἰμὲ δόξα were to follow, to which σοι ἔχειν would thus be coupled; as the lines stand, τε would naturally follow φανεῖν.

1. 857. ἔστιν γὰρ ἦν, 'for there is a point in which' etc. ἔστιν may be combined with a relative to form one absolute expression, regardless of time or number, e.g. ἔστιν οἱ ἔστιν οὕς, etc.

1. 859. εἰ δὲ σοι: [Dind. Elmsley conjectures εἰ δ' ἐμοί: followed by Nauck, Kirch.]

1. 860. χωρίς τούτου, 'this is apart,' a private matter.

1. 861. πρὸς ταῦτα, 'looking to this,' 'on this idea.'

1. 863. Ἀχαιοίς: dat. of agent. διαβληθήσομαι, though future in tense, implies a present necessity, 'if I am to be'; and so is joined with the present ἔχεις: Goodw. M. & T. 49. 1. n. 3.

1. 864. θνητῶν, partit. gen., not after a supposed τις, but after ὀστις κ.τ.λ. The antecedent, in such cases, is not understood, but is contained in the relative clause, which has become a substantive: Goodw. G. G. 152. ὀστις: indefinite: cf. Lat. nemo est qui, and subj.

1. 866. πόλεως: poct. for πολέως. νόμων γραφαί, probably not a reference (Paley) to the γραφὴ παρανόμων (law against unconstitutional measures), but merely equivalent to οἱ γεγραμμένοι νόμοι.

1. 867. εἰργουσι κ.τ.λ., 'constrain him to order his goings contrary to his judgment': εἰργ., lit. hinder him so that he does. χρησθαι τρόποις, 'adopt a line of action,' or, perhaps, 'a temper.' [Others consider μὴ the usual 'redundant negative' with the infinitive after verbs of preventing: but this, from its position, is unnatural.]
1. 868. πλέον νέμεις, ‘pay too much heed,’ ‘tribute’: nimium tribuis.
1. 869. θήσω ἐλευθερον, the Eng. ‘set free;’ see on 656 διαμον τιμεῖνα. φόβου, priv. gen. after ἐλευθ.
1. 870. ξύνωσθι, ‘be privy to it.’
1. 872. ἐπικουρία: not necessarily as a Greek ally: Paley.
1. 873. ἐφερε: ‘stay it, but appear not to do it for my sake’: μὴ, not οὐ, because the participle continues the imperative notion: ἀλλὰ μὴ δόξης. ἐμὴν χάριν, adverb. acc.: cp. 1243;—ἐμὴν, objective, sc. ἐμοῦ.
1. 878. τίν, interrog. N.B. accent: (enclyt. = τινὶ.)
1. 880. κεκεύθασι, ‘hide;’ lit. have taken into hiding. The ‘perfecs with present signification’ may often be so explained: e. g. novi, οδὸν.
1. 881. εἶπες: momentary aorist: see on sup. 583 ἐπέεπες.
1. 883. καὶ πῶς, exactly the Eng. incredulous ‘and how’: contrast πῶς καὶ 515, emphatic. ἄροσένων, prob. objective gen., ‘power over’; not subjective, ‘power of.’
1. 885. μέμφομαι, ‘I think not highly of.’ μέμφομαι τινὶ τι is a more common construction.
1. 886. εἶλον, ‘killed;’ as often in Homer. The fifty sons of Aegyptus were put to death by their brides, the daughters of Danaus, on the bridal-night. Only Lynceus was spared,—by Hypermnaestra, the ‘splendide mendax’ of Htr. Od. iii. 11. 35.
1. 887. καὶ Λημυνὸν κ.τ.λ. When the Argonauts landed at Lemnos, they found it peopled only-by women: these had put to death their husbands and fathers for marrying Thracian wives. The crime afterwards became proverbial: [cf. Aesch. Cho. 633 ἡκασεν δὲ τις τὸ δεινὸν αὐτὸν Ἀμνίοισι πῆμαν; and Hdt. ii. 138 νενόμισαται ἄνα τὴν Ἑλλάδα τὰ σχέτλια ἐργα πάντα Λημυνα καλέσσαι.]
1. 888. ὅς, ‘so be it,’ ὅτως: mostly in Hom. and Hdt.; but cf. 441 sup.
1. 889. μοι, ethic dat.: ‘I pray thee give safe conduct’ etc.
1. 890. καὶ σὺ: addressing the γυναῖκα,—prob. the same as in 657 sup., who has never quitted the scene: Weil. πλαῦεῖσα, ‘drawing near’: from πλάθω, collat. form of πελαῖω.
1. 892. χρέος, adverb. acc.; cf. sup. 874 ἐμὴν χάριν.
1. 893. ἐπισσχές, ‘delay’: here trans.; often intrans.
1. 897. μέριμνα: abstract for concrete. μητρί: eth. dat.
1. 898. καὶ γάρ: ‘for surely’: καὶ emphasises what follows γάρ: Jelf 786, obs. 8.
HECUBA.

1. 900. vůn δ’, 'but now,' i.e. but as it is; argumentative, not temporal.

1. 901. πλοῦν ὅρῶντας ἡσυχον, 'watching for a quiet voyage.' But ὥρα, in this sense, is strange; and ἡσυχος is rarely used of things. [Some, therefore, regard ἡσυχον as an adverb, 'inactively'; Hartung suggests ἡσυχος; Hermann, ὅρῳντα μ’. Perhaps, πλοῦν ὅρωντι ἀμήχανον: though the ellipse of the participle is doubtful.]

1. 902. κοινόν, 'a thing that toucheth all.' πάτι: ethn. dat.

THIRD STASIMON, 905–952. The Chorus describe the fall of Troy.

First Strophe, 905–913. City of Troy, no longer shalt thou be numbered among the untaken: so great a cloud of spears covers thee about. Thou hast been shorn of thy coronet of battlements and smirched with smoke. Alas, never again shall I set foot in thee.

First Antistrophe, 914–922. It befel at midnight. My lord, ceasing from feast and song and sacrifice, lay in the chamber: for he saw no longer the host of the invader.

Second Strophe, 923–932. And I was tiring my hair for rest before the golden mirror, when, lo. a tumult rose in the city, and a cry, 'Children of Hellas, when will ye capture Ilium and return home?'

Second Antistrophe, 933–942. And I left my bed, single-robed, vainly entreating Artemis; and was carried away captive over the sea, fainting with grief.

Epode, 943–952. Cursed be Helen and Paris, whose unholy marriage has exiled me from home.—May Helen never return to the house of her fathers!

1. 906. τῶν ἀπορθήτων κ.τ.λ. Troy, being built by the divine hands of Poseidon, was considered impregnable. A reference is perhaps intended to Athens, 'the uncaptured': cf. Aesch. Pr. 350, Med. 827, Soph. Oed. Col. 702; Paley. ἀπορθήτων, partit. gen.; sc. πολέων: which would be expected for πόλις. λέξει. N.B. fut. mid. in passive sense: admissible only in certain verbs; cf. τιμήσεσθαι, ἀδικήσεσθαι.

1. 907. νέφος: for the metaphor, which is here further expanded in κρύπτει, cf. the Eng. phrase, 'a cloud of cavalry.' ἀμφὶ κρύπτει, tmesis.

1. 910. ἀπὸ .. κέκαρσαι: tmesis. στεφάναν, acc. after ἀποκ., corresponding to the direct accusative after an active verb.


Il. 911–12. κατὰ .. κέχρωσαι: tmesis. κηλίδα: cog. acc.: cf., in
NOTES. LINES 900—927.

Eng., to be painted a colour. (Distinguish from the acc. στεφάναν sup. 910.) [Vulg. olíkrotástata:—κηλίδ’, i.e. κηλίδι; but it is doubtful if the final e of the dative can be elided.]

1. 914. ὀλλύμαν, like ὀλωλα (and ‘perco’ in Plautus), in metaphorical sense: used especially of captivity. [μεσον.: on capture of Troy at night, cf. Schol., from the ‘Lesser Iliad’ of Lesches, νος μὲν ἐνν μέσον, λαμπρά δ’ ἐπέτελλε σελήνην: Paley.]

1. 915. ἡμος, Homeric. ἐκ, ‘after’: cf. on 55 sup. ἐκ τυραν-νικῶν δὸμων.

1. 916. ἀπο: παύω usually takes genitive alone. καταπαύσασ, in middle sense of καταπαυσάμενος: cf. 1061 inf. ἐξαλλάξω. θυσιάν, i.e. perhaps for end of war: -ἀν, Doric form of gen. plur. of fem. nouns of 1st decl., -ἀν. (ἀπο: cf. Xen. Lac. 3. 1 παύειν τινα ἀπὸ παιδαγωγῶν; and, with ἐκ, Soph. El. 987 παῦσον ἐκ κακῶν ἔμε. Some confine καταπ. to θυσ., regarding ἀπο as equiv. to ἀναχωρῆσας; some, improbably, make καταπ. trans., sc. ἔμε. V. I. χαροποιῶν θυσίαν. Nauck, Kirch.: prob. alone with καταπ., Weil ἀπο, as sup., ἀναχωρῆσας). V. I. Dind. χαροποιῶν.]

1. 920. ἔστον κ.τ.λ., ‘his spear-shaft on the peg’: parenthetic: sc. ἡν, Schol., Weil.

1. 921. ναύταν κ.τ.λ., ‘no longer beholding the sea-man company that had set foot in Ilian Troy.’—The Greek fleet had retired to Tenedos, leaving behind them only the wooden horse, with the body of men concealed in it. ναύταν, adjectival: cf. δούλων σφαγίων 137 sup., and Virg. Georg. ii. 145 bellator equus. ἦσαν Ἰλιάδ’, the district: generally Ἰλιος, or Ἰλοia, the town; Ἰρωάς, the district. [ὁρῶν, (2) ‘looking for’: see on ὄροντας 901 sup. ἐμβεβήτα, (2) pred.: praesentem, Paley; perhaps (3) ‘which had all the while set foot in Troy,’ i.e. in the town, by means of the wooden horse.]

11. 923–6. ἐγὼ δὲ κ.τ.λ., ‘I was tiring my tresses in the bands of my snood, gazing into the glittering depths of the golden mirror.’ ἀνάδετος, probably active, ‘binding up the hair’; not passive, ‘bound on’ (i.e. tied under the chin, Paley): though the last conforms better to the use of verbs in -τος. μιτραίσσων: cf. Ar. Thesm. 257 μίτρας, ἡν ἐγὼ νύκτωρ φορῶ: where it is used in the singular. ἀτρίμονας αὐγάς: lit. limitless rays, i.e. deep vista: [the words seem to suggest both the actual multiplying of objects in a mirror and the imaginary infinity of a through-the-looking-glass world. Schol., ἀτέρμω, because the ἐνοπτρον was κυκλοτερεσ; Herm., because of the brightness of the metal.]

1. 927. ἐπιδέμνιον, ‘couch ed’; prolectic. [Pors., ἐπιδέμνιον, ‘my cushioned bed.’]
1.928. ἀνά, with ἐμολε, by tmesis, ἀνέμολε; like ἐκ ὑπὸ πηδήσας
1172
inf.
1.931. τὰν Ἰλιάδα σκοπιάν, Pergamus, the acropolis of Troy.
1.933. μονόπεπλος, 'single-robed.' The πέπλος was strictly a
woman's outer garment, corresponding to the man's ἰμάτιον; but see
next note. [The scene is described by Q. Smyrnaeus, xiii.
109 sqq.]
1.934. Δωρίς ὡς κόρα. The Spartan damsels wore a Doric χρῖτων,
with no other dress over it. The χρῖτων was really an under-
garment: the Ionian being a long linen dress with sleeves; the
Dorian short, woollen, and without sleeves.
1.935. προσίζουσ', 'sitting down before holy Artemis'; i.e. in
supplication, at her temple, to which the Trojan women had fled
for refuge.
1.936. οὐκ ἤνυσ', 'effected nothing by my prayer': cf. inf. 1167
οὐδὲν ἤνυνον. 'Ἀρτεμίν: Artemis, with Apollo, took the side of the
Trojans in the Trojan war. [Ἀρτ.; as patroness of women;
Paley. Dind., following Schol., imagines further allusion to the
Dorian women, who especially worshipped Artemis.]
1.939. τ', coupling ἄγοραι and ἄπειπον: [Paley; (2) ἰδοῦσ' and ἀποσχ. Herm., Matthiae, Weil, consider τάλαιν, ἄπειπον ἀλγει
parenthetical.]
1.940. πόδα, prob. not technical, 'sheet' (Lat. pes); but meta-
phorical, 'foot': 'stirred its returning steps,' Weil. See on inf.
1020 λύσαι πόδα.
1.942. ἄπειπον, 'I fainted for grief': ἄπ. intrans., gen. trans.,
deny, renounce, 'give up.'
1.943. τοῖν Διοσκόροιν, Castor and Pollux, born from one of
Leda's two eggs; Helen being born from the other.
1.945. αἰνόπαριν: cf. Hom. II. iii. 39 δύσπαρι. κατάρα δι-
δοῦσ', 'devoting to curses.'
1.946. ἐπεί, 'seeing that,' 'since."
1.947. ἀπώλεσεν, in pregnant sense: 'drave me, ruined, from,' etc.
1.948. γάμος, οὐ γάμος κ.τ.λ.: cf. inf. 1121 ἀπώλεσ', οὐκ ἀπώ-
λεσ', ἀλλά μειζpositor.
1.950. ἄν. sc. 'Ελένει; becoming, with ἵκοστο, ἦ.
Exodus, II. 953-1295. Hecuba murders Polymestor's chil-
dren and puts out his eyes. Polymestor is exiled by Aga-
memnon to a desert island.
(Polym. enters by the left-hand side-door: see Introd., p. 12.)
1.953. Πρίαμε. N.B. the address to the dead Priam. [Nauck
regards it as unnatural, and condemns the verse.]
NOTES. LINES 928—976.

11. 956-7. οὐκ ἐστὶν οὐδὲν κ.τ.λ., 'nothing is certain, neither good repute, nor yet that when a man farés well he shall not some time in turn fare ill.' οὐκ, οὐδὲν form one strong negative. καλῶς πράσσοντα κ.τ.λ., sc. τὸ καλ. πράσ. κ.τ.λ., 'the idea that' etc.: nom. infin. αὖ, by a reverse of fortune; with πράξειν κακῶς.

1. 958. αὐτά, sc. τὸ καλῶς πράττειν, and τὸ κακῶς πράττειν.

1. 959. ἄγνωσία, sc. of the future: causal dative.

1. 961. προκόπτοντι κ.τ.λ.: 'making no way ahead in evils': a common metaphor from pioneers clearing the way before an advancing army. κακῶν, partit. gen. after τὸ πρῶσθεν, 'ahead in evils'; not 'ahead of evils': [cf. Plat. Rep. 550 C προιόντες ἐσ τὸ πρῶσθεν τὸν χρηματιζέθεαι; or, perhaps, partit. gen. after προκόπτοντι': see Prof. Jowett on Thuc. iv. 60. 2, vii. 56. 3.]

1. 962. τῆς ἐμῆς ἀπουσίας, partit. gen. after τι (‘anything in’ etc.): [cf. Thuc. i. 84. 1 ὁ μέμψεται μάλιστα ἡμῶν. Or gen. of cause; τι being adverbial, and ἐμε, understood, the object of μέμψει.]

1. 963. σχές, the Eng. ‘hold!’: so also ἔχε. The intransitive use may be explained grammatically by an ellipse of σεαυτήν or τὸ μέμψεσθαι. Cf. ἐπίσχες. τυγχάνων, ἧλθες: cf. sup. 21 ἀπόλλυται, κατεσκέψας.

11. 964-5. ἐπει δ’ ἀφικόμην κ.τ.λ., ‘but when I returned, even as I was lifting my foot from out the house’; i.e. to come to thee, Weil.

1. 966. ἐσ ταύτων συμπίπτειν, ‘falls in with me’: one expression, ἐσ ταύτων amplifying συμ.-: [Schol.; cf. Plat. Rep. 473 D. Others take ἐσ ταύτων with αἱροντί, ‘for this same purpose.’]

11. 970-2. ἀιδός μ’ ἔχει, sc. τοῦτον, ‘at him.’ τυγχάνουσα, i.e. οὕσα: construc. ad sens., as if αἰδοῦμαι had preceded. προσβλέπειν, sc. τοῦτον. ὀρθαίς κόρας, ‘with straight eyes’: the Eng. ‘straight in the face’: cf. Iph. Α. 856 ὄφοις ὄφρασιν. [So Kirch., Weil, omitting σ’ after προσβλέπειν (Dind.), with the best MS. τυγχ., cf. Soph. El. 313 νῦν δ’ ἀγροίσι τυγχάνει; (2) sc. τοῦτον, ‘meeting him.’ Nauck brackets τυγχάνουσα’... δυναιμην: others, all three lines.]

1. 973. αὐτό, sc. τὸ μὴ δύνασθαι προσβλέπειν κ.τ.λ. σέθεν, objective genitive, ‘ill-will toward thee.’

1. 974. ἄλλως, ‘besides’: contrast sup. 302.

1. 975. γυναῖκας κ.τ.λ., not after αἰτιον, but explanatory of νόμος: δ’ νόμος ὧ τοῦ γυναῖκας κ.τ.λ., ‘the rule that’ etc.

1. 976. τίς χρεία σ’, sc. ἔχει. [The full phrase occurs Soph. Phil. 646 ὅτου σὲ χρεία... ἔχει. Cf. Hom. τίπτε δέ σὲ χρέω Od. i. 225, etc.; where the full Homeric phrase suggests rather an ellipse of ἔκει or γίγνεται.]
HECUBA.

1. 977. τι χρήμα κ.τ.λ., ‘for what matter didst thou summon my steps from home?’ τι χρήμα: adverb. acc., like χέριν 874 sup. ἐπέμψω: N.B. middle: ‘had me sent for’ (causal); also, ‘to come to thee’—almost μετεπέμψω, [as in Soph. O. C. 602. πόδα: for the periphr., cf. Hipp. 661 σών πατρὸς μολὼν ποδί, Weil.]

1. 978. πρὸς σὲ εἰπεῖν: see sup. 217 πρὸς σὲ σημανῶν ἔπος.
1. 982. φιλής μὲν κ.τ.λ.: see sup. 7 and 858. But the friendship of the Greeks and its co-existence with the friendship of Hecuba, are unexplained.

II. 986-8. εἰπέ παῖδ’... εἰ: antiptosis; also called ‘Attic construction’: cf. N. T., ‘I know thee who thou art.’ παῖδ’, acc. of respect. εἰ: i.e. having received him from.

1. 987. Πολυδώρον: for the position of the word, see on sup. 771 Πολυμήστωρ.

1. 989. τούκεινον μέρος, ‘as regardeth him’; adverbial acc.: see on 513 sup. του̣πεί σ’.

1. 990. ὡς εὖ κ.τ.λ.: irony: as inf. 1000, 1021. See on 430, sup. ὡς κ.τ.λ.

1. 993. ὡς, ‘to’: used, in this prepositional sense, only with persons.

1. 996. τῶν πλησίον: neut. ‘things near thee’: a strangely elliptic phrase for τῶν τοῦ πλησίον, ‘the things of thy neighbour’: πλησίον, adverbial. [Or masc. ‘thy neighbours’: in same sense:
(v. l. τοῦ πλησίον: sc. τῶν τοῦ πλ., Herm.)]

1. 997. ἥκιστ’ ὀναίμην κ.τ.λ., ‘surely I will not; may I but enjoy what I have!’ ἥκιστ’, sc. ἐρασθήσομαι τῶν πλ. τοῦ παρ-ώντος: causal gen., after ὀναίμην, lit. ‘have profit because of’:
Jelf 491.

1. 998. οἰσθ’ ᾧ: see sup. 222 οἰσθ’ ὤν ᾧ ἐρασον.

1. 999. σημανεῖς: in sense, a polite imperative.

1. 1000. ἔστ’, ‘there is’; viz. κατώρθυνες l. 1002: the ‘Schema Pindaricum’, junction of a singular verb and plural subject, not in the neuter), being softened down by the interposition of τι χρήμα: Dind. ὁ φιλήθεις κ.τ.λ.: sc. ὁ μυσθεῖς: for the irony, see on 990 sup. [ἔστ’, ὁ φιλ.: Herm. emend. for MSS. ἔστω φιλ., i.e. φιληθῆσω, the subject to which is λόγος, or, less probably, παῖς or χρόνος. Musgr. suggests τίς τῶ.]

1. 1004. μάλιστα, διά σοῦ γ’, ‘aye, and through thee’: γ’ emphatic.

1. 1007. τῇδε, ‘it were far wiser so’ [Herm., Weil. Dind. destroys colon, ‘herein thou speakest well’ etc.]

1. 1008. Ἀθάνας. Thinking, perhaps, of the temple of Athenas

48
NOTES. LINES 977—1031.

at Athens; which possessed a large treasure, kept in the Parthenon, ἰνα, sc. εἰσίν: N. B. ἰνα a relative: so sc. τὸν τόπον ἰνα: see sup. on 112 ὁδὸν ὀπε, and 225 ὁδὸν ὀ.

1. 1010. γῆς: gen. after ὑπερ. [Schol. finds in μέλανα a reference to his coming blindness.]

1. 1011. τῶν ἐκεῖ, 'of the nature of the place': lit. 'things there': not in sense of περὶ τῶν, but part. gen. after τί. Cf. inf. 1017 τᾶνδον.

1. 1013. κρύψαο' ἐχεις, 'hast thou them hidden': lit., 'thou hast them, having hidden them.' It is from such phrases that the auxiliary verb has sprung,—though, more commonly, the participle is passive and agrees with the object, as Lat. compertum habeo, O. Eng. I have him slain. [In ἐχει περάνας Soph. Aj. 22; ἀπιμάσας ἐχει Ant. 22, etc., ἐχω seems rather to bear the intrans. sense it has with adverbs, 'to be': implying continuance of result: Jelf 692. —ἡ, Pors. (Dind.), for MSS. ἡ (Nauck, Weil).]

1. 1014. σκύλων ἐν ὁχλῳ, 'in a mass of spoils': ὁχλος, gen. a crowd of people. στέγαις: local dat.

1. 1015. αὖδ' κ.τ.λ., 'for here are,' etc., where the treasure would be unsafe. ναῦλοχου περιπτυχαῖ, the semi-circular fence which protected the ships, drawn up on land, from attack. [Schol., ναύσταθμα, the harbour; Paley, perhaps the tents of the men.]

1. 1017. τᾶνδον κ.τ.λ., 'is all safe within, a male-less solitude? ' lit. 'are things within to be trusted, and is there an absence of men?'

1. 1020. λύσαι πόδα: prob. not 'loose the rope,' but 'stir their steps': metaphorical. See on 940 sup. ναῦς ἐκίνησεν πόδα. [So Weil. In the first rendering (which is more likely here than in 940), πόδα must be for προμηνήσα; as λύειν πόδα means, strictly, 'to take down the sail': Od. 15. 496. Perhaps, in both passages, the two ideas are at the same time referred to.]

II. 1021—2. Ironical: πράξας κ.τ.λ., viz. having paid the penalty; οὔπερ, viz. in Hades.

II. 1024—8. ἀλιμενον κ.τ.λ., 'as one that falleth reeling into a harbourless deep, so shalt thou fall from thy dear heart (life), losing thy life.' ἀντλον: so in Pindar; generally hold of a ship. λέχριος: lit. slant-wise; perhaps owing to a lurch of the ship. ἀμέρσας βίον. ἀμέρσας seems here to be used in the sense of 'losing,' not, as elsewhere, of 'depriving.' See L. & S. [φιλας καρδίας: (2) 'cherished purpose,' ?: cf. Soph. Ant. 1105 καρδίας ἐξίσταμαι. ἐκπεσεῖ, Herm. for MSS. ἐκπεσή (2nd pers. fut.; or 3rd pers. aor. subj., in the simile: Monro 283 a).]

II. 1029—31. τὸ γάρ ὑπέγγυνον κ.τ.λ.: 'for where what is due to
justice and to the gods coincide, deadly is the evil': i. e. when the gods and justice (human and divine vengeance) concur in enforcing a penalty, it is indeed heavy. [ōv, Hemsterhuys for MSS. o ὁ. If o ὁ is read we must follow the Scholiast, who takes o ὁ συμπίνειν = ὅνε ἀπὸλλυται.]

1. 1.032. ὁδοῦ, after ἐλπίς, 'hope in this journey'; not after ἤπεισα. 1. 1.033. θανάσιμον, proleptic, agreeing with σε: 'to thy death.'

1. 1.034. ἀπολέω χειρί, sc. of women: dat. instrum.

1. 1.035. φέγγος: see on 367 ἠλείθερον φέγγος: acc. of respect as ἀπὸ δὲ στεφάναν κέκαρπας sup. 910.

1. 1.037. δυστήνου σφαγῆς: not of the slaying of his children, but again of the putting out of his eyes: though his thoughts revert at the same time to the slain children. Weil.

1. 1.038. καίνα, 'strange,' 'terrible': cf. 689 sup.

1. 1.039. οὖ μή, with aor. conjunc., usually implies a strong denial; with 2nd pers. of fut. indic., a strong prohibition. [The first has been explained by an ellipse of δέος ἐστί (sometimes inserted) between οὖ and μή; the second, as an interrog., 'will you not not' (οὖ being continued to a subsequent μηδὲ), Elmsley. Both subj. and fut. indic., however, are found in both senses of denial and prohibition, and are best explained on the same principle, the subj. being a relic of the Homeric subj. with force of weaker fut. indic.: viz. either (1) as interrogs., in which οὖ μή = 'not not,' as sup. Elm., (Jelf, § 748. 2 b); or (2) as direct statements, in which οὖ μή = strong single negative. (Goodw. M. & T. § 89. 2.) (N.B., on the last theory, such passages as Soph. Aj. 75 οὐ σιγ'/ ἀνέξει, μηδὲ δείλιαν ἀρεί, are not cases of οὖ μή, but should be broken up into two distinct interrogs., the first, with οὖ, implying an affir. answer (= exhortation), the second, with μή, a neg. answer (= prohibition); or an interrog. with οὖ, as before, and a direct prohib. with μή (not elliptic for ὅπως μή, but similar in force: M. & T. § 45. n. 7 b). Goodw. l. c.]

1. 1.040. βάλλων, 'with blows.' μυκοῦς: perhaps the γναίκωνίς (women's apartments): but this need not be pressed.

1. 1.041. ἴδου κ.τ.λ., 'the blow of his heavy hand is launched forth': [or, 'hand used as a weapon,' Paley. Others take ἰδέας as a missile (which bursts through the walls, and falls on the stage before the chorus, Weil: but N.B. Βάρειας, Paley); χειρὸς, as after ἄρμαται: the whole verse as spoken by Polymestor.]

1. 1.042. ἐπεισέσωμεν: delib. conjunc.: see on ἐσίδω 88 sup. ἅκμή, 'the full time,' 'the crisis.' (N.B. The murderesses must not be confused with the chorus: see note after 59 sup.)
1. 1044. μηδέν, adverbial. ἐκβάλλων, ‘forcing out,’ ‘bursting open.’ [(2) ‘tearing up,’ Paley; ἀνασπών, ἐς γῆν βίπτων, Schol.]

1. 1047. ἢ γὰρ καθελεῖς κ.τ.λ., ‘what, hast thou overthrown the Thr., and hast thou the mastery over thy friend?’: in prose, καθελεῖς Ὠρήκα ξένον καὶ κρατεῖς αὐτοῦ. [Wakefield τέκνα, for Ὠρήκα: Herm. ξένον: Weil, Ὠρηκίων κράτος ξένον.]

1. 1050. τυφλῷ κ.τ.λ., ‘with blind and wandering feet.’ [Cf. Soph. O. C. 182 ἄμαυρῷ κώλῳ: Milton, Sam. Ag. ‘these dark steps.’ τυφλῷ τυφλῷ: see on δύον δύο 45 sup.]

1. 1052. ταῖς, sc. ‘these’: see sup. on 8 τήν ἀρίστην πλάκα.

1. 1055. ρέοντι: dissyllabic verbs in -εω (except δέω, bind) contract only -εε and -εει. θυμῷ δυσμαχώτατῳ, together: dat. of manner with ρέοντι. Ὠρήκι, dative with ἀποστήσομαι. [ρέοντι, most MSS.: cf. ? Dem. Cor. 272 πολλῷ ρέοντι καθ’ ὑμῶν. V. 1. ξένοντι (Kirch., Nauck, Dind.).]

(Polyphemus bursts out of the tent; from which, at the same time, an έκκύκλημα is rolled forward, disclosing to the spectators the dead bodies of his children: N.B. παίδας τούσδ’ 1118: see Introd., p. 13.)


II. 1058–9. τετράποδος βάσιν κ.τ.λ. The construction may be continued from the preceding lines, i.e. πά κέλσω βάσιν τετράπ. ; if this view is taken, τιθέμενος ἐπὶ χειρὰ can be construed with Hermann, ‘putting my hand down,’ i.e. on the ground, or τιθέμενος αὐτήν (sc. βάσιν) ἐπὶ χειρὰ = stepping on my hand. In the first case τιθέμενος ἐπὶ is = ἐπιτιθέμενος, in the second ἐπὶ χειρὰ is unusual for ἐπὶ χειρὶ. Or (2) the construction may be τιθέμενος βάσιν τετρ. θ. ἐπὶ χειρὰ, with which the question of the preceding line is, in thought, continued. ‘Whither shall I go) stepping on my hand (like a four-footed beast.’ In his frenzy of rage and pain Polyphemus crouches down like a wild beast. E. A. κατ’ ἵχνος, ‘in the tracks’ (of the women who have blinded him).

II. 1060–1. ποίαν . ἔξαλλαξο; π., direct acc. after ἐξ.: ‘what new way shall I take?’

1. 1064. ποὶ καί, emphatic: see on πῶς καί sup. 515. με, κατὰ σώσεων, after φυγῇ πτώσουσι, = φεύγουσι πτώσουσι.

1. 1065. μυχῶν, partit. gen. after ποι.

II. 1067–8. Ἀλιε: as lord of light. τυφλὼν φέγγος, ‘ridding me of this blind light’: i.e. ‘blindness’: see 367 sup. Contrast inf. 1197, 1222, ἀπαλλάσσω τί τινος.

II. 1071–4. πά ποδ’ ἔπταξες κ.τ.λ., ‘whither can I dart my foot and be gluttoned with their flesh and bones, making me a banquet of
HECUBA.

these wild beasts, winning their destruction, in requital for the outrage they have done me.' ἐπάξας: ἐπαίσσον, gen. intrans.; here trans. : see on περὰ πόδα 53 sup. ἐμπλησθῶ, delib. conj. τιθέμενος: N.B. middle: 'for myself.' ἀντίστοις: in apposition, not to λῶβαν only, but to the idea contained in the whole preceding sentence.

1. 1076. διαμοιράσαι, 'for them to rend in pieces': infin., expressing possible result; often with ὄστε; but cf. 1107 inf. κρείσσον ἡ φέρειν. N.B. the active: usual in such cases. Βάκχαι: the Bacchae were women maddened by the god of wine. [διαμ., and φέρειν 1107: Goodwin, M. & T. § 97, seems to regard these infin., as expressing purpose. On the question of their grammatical construction—as to whether they are datives or complementary accusatives—see Appendix, p. 64.]

11. 1077-8. σφακτάν κ.τ.λ., 'cruelly butchered, murdered, to feed the dogs, to be east out on the mountain side': lit. a cruel butchered and murderous feast for the dogs, and a casting out upon the mountain; accs. in appos. to sentence. [MSS. Nauck, Kirch.—Herm., Dind. σφακτὰ κυσίν τε δαίτ' ὀρείαν τ' ἐκεδόλαν.]

1. 1079. κάψω, 'bend my course': metaphor from a ship doubling a headland. [2 Weil, Paley, Schol., sc. γόνυ, of bending the knee in rest: cf. 1150.]

1. 1080. ναῦς ὁπως κ.τ.λ., 'furling, like a ship, with sea-hawser, the flax-woven cloth.' πείσμασι, dat. instrum.: π., here = πόδες, 'the sheets': generally—προμνήσια, the stern-cables. λινόκροκον φάρος, i.e. my sails: metaphor. στέλλαν: almost στελλόντος', but made masculine, by an afterthought, to retain the personality of Polymestor. [πείσμ.: for the opposite mistake, see ἱ on λῶσαι πόδα sup. 1020. (2) Schol., Paley, take λιν. φάρ. out of the metaphor, in sense of 'my mantle': making πείσμ. dat. of accompaniment with ναῦς, or understanding, with both, στέλλει κ.τ.λ.]

1. 1083. τέκνων ἐμῶν, after ὀλέθριον κοίτας: 'the place where my children lie dead:' (φάλαξ, 'to protect them'): [Weil. (2) after φύλ. ὀλέθριον κοίτας, 'deadly lair,' ' chamber of death.' ]

1. 1085. σοι, not dat. of agent, but dat. incommodi, 'upon thee.' εἰργαστάναι, passive in sense (usually active). [Dind. Others εἰργ., active: sc. Ἐκάβη; or δαίμων 1087: but see next note.]

1. 1086. δείνα, predicate: N.B. position of article. Cf. the proverb: δράσαντι παθέν. [Line 1087 is almost a repetition of 722 sup. It is considered spurious by Herm., Nauck, and Kirch.]

1. 1089. Ἀρει κάτοχον, 'possessed by,' or, 'subject to, Mars,' viz. love of war.

1. 1094. η ὕδεις, by synizesis, ὄνυ: see 24.

52
NOTES. LINES 1071—1125.

1. 1101. άιθέρ’, acc. after ἀνα-, ‘up through.’ ἀμπτάμενος, contr. for ἀναπτ.; from ἄν-ἐπτάμην, 2nd aor. of ἀν-πταμα (collat. form of ἄνα-πέτομαι). Cf. inf. ἀμβέσει 1263; ἀμμένει 1281. [αιθέρ’, MSS. omitted by Herm. and W. Dind. as superf.]

1. 1101-3. Άριών: a giant-hunter; changed, after death, into a star which rose soon after the summer-solstice. Σείριος, sc. the dog-star; lit. ‘the scorching.’ ὀσσῶν, gen. after ἀπο- in ἀφίησιν. [For Σείριος, cf. Verg. Aen. x. 274; on the whole sentiment, Med. 1276, Hipp. 732, etc.]

1. 1104. τὸν Ἀιδᾶ πορθμόν, sc. the Styx: acc. of motion to. (Ἀιῆ, see 483.) [Dind. MSS., τὸν ἀπὸ Ἀιδᾶ κ.τ.λ., Kirch., Nauck.]

1. 1107. συγγνωστά, ‘it is pardonable’: ironical. For plur., cf. συγγνωστά Med. 491, 703; ἀσημα Hipp. 269: Weil. φέρειν: for infin., see on sup. 1076 διαμοιράσαι.

1. 1108. εξαπαλλάξει: intrans.: ‘to quit oneself of’: the mid. would be more usual, but cf. on sup. 1061 έξαλλάσσω. ζωής: a lyrical form, required by the metre for MS. ζώης.

1. 1109-10. οὗ γὰρ ἡσύχος κ.τ.λ.: ‘for, with no quiet voice, Echo, the daughter of the mountain-rock, has cried aloud through the host, raising confusion.’ λέλακ: or perhaps in present sense, ‘cries’: see on sup. 678 ἄωσων λέλακας. ἡσύχος, in sense, ἡσύχας: cf. inf. 1226 σαφέστατοι.

1. 1112. ἡσμεν: Attic contracted form of ἡθεμεν: cf. ἡσαν, for ἡθεσαν, etc. On particip., see sup. 244 μεμνήμεθ’ ἐλθόντες.

1. 1113. παρέσχεν, ‘had caused,’ ‘would have caused.’ The omission of ἂν in such cases seems to show how near the thing was to happening. [See Goodw. M. & T. 49. 2. n. 2. Cf. the use of the indic. for subjunc. in Latin, esp. in Tac. and the poets, e.g. Virg. Georg. ii. 131 et si non alium late jactaret odorem, laurus erat; and the Eng. ‘were’ and ‘had been,’ for ‘would be’ and ‘would have been.’ παρέσχεν ἂν has been suggested (‘A’ and ‘B,’ παρέσχεν ἂν); but this elision with ἂν is un-Attic: Weil.]

1. 1114. γὰρ: accounting for the address, ὅ φίλτατ’. σέθεν: after ἡθά, genitive of the source of the perception.

1. 1118. τούσδ’: see after 1055.

1. 1119. σοι, τέκνουςιν: dat. incom. ἄρα expresses slight surprise: Jelf 788. 4.

1. 1121. ἀπόλεσο’, οὐκ ἀπόλεσο’: cf. sup. 948 γάμος, οὐ γάμος.

1. 1123. τόλμαν, cog. acc.

1. 1124. τί λέεις; ‘what sayest thou?’: see on 511 sup. ἐστί: viz. Hecuba.

1. 1125. ποῦ: the direct interro. particle; often used for vivid-
ness, instead of the indirect: cf. reversion to tenses of direct orat. in obl. orat.

1. 1127. οὖτος: exclamatory nom, for voc.: cf. on 534 sup. πατήρ. τί πάρχεις; 'what ails thee?'

1. 1128. μέθες μ', lit. let me go so that I can etc., ὥστε εἶρεναι.

1. 1129. ἔχω': from ἔσχω, form of ἔχω: here intrans. τὸ βάρβαρον, 'the barbaric passion': contrasted with Greek self-control,—μυθὲν ἔγιναν. καρδίας: after ἐκβαλὼν.

1. 1132. λέγομ' ἄν, 'I will speak': see on 485 sup. ἄν εἰσύρμοι. N.B. the equality in length of the two speeches, each of which contains 51 lines; and the law-court character of the scene generally, in keeping with the litigious spirit of the time. Aristophanes attacks this spirit, in the Wasps; and the νοῦς ἀγοραῖος (Ar. frag.) of Eur., in the Frogs. Cf. 1187 inf., on the sophists; and see Introd., p. 10. [Paley collects five or six such cases in Eur., where the two disputants are assigned an equal number of lines: e. g. in Med. 465-575, Medea and Jason each have 54.]

1. 1133. Έκάβης παῖς: Priam having had other wives. See note on l. 3 sup.


1. 1135. ὑποπτός: active, 'suspecting': see sup. 5 and 11. Verbal adjectives in -τος are usually passive: but cf. μεμπτός Soph. Trach. 446.; πιστός Aesch. Prom. 917. δή: i. e. it seems; or, as the event showed: Paley. ἀλώσεως: objective gen.: see on καρδίας ἰδικῆρια sup. 235.

1. 1137. εὖ: i. e. I did well to do it: Weil. σοφή προμηθία: cf. 795 λαβὼν προμηθίαν.

1. 1139. ἀθροίσῃ, 'gather Troy together'; i. e. the débris of Troy, the Trojans. The subj. is a return to present narration (cp. sup. 27): [to gain vividness; or (2) to leave room for the expression of a remote consequence in the optative, ἄρειαν, like Thuc. iii. 22. 5 παρανύσχον φρυγικοῦ ὄπως ἀσαφή τὰ σημεῖα ἧ καὶ μὴ βοηθοῖεν (Arnold; discountenanced by Goodw. M. & T. 44. 2). Kirch. and Nauck read ἀθροίσαι, ἐνυνύσαι: see on ἐλπίσαι, 820, sup.]

1. 1141. ἄρειαν. N.B. ἱπα (αἱρω) has ἂ through all moods.

1. 1142. τρίβολεν, 'waste': almost, 'wear.'

1. 1144. Τρώων: after γείτοσιν. ἐν ὑπερ κ.τ.λ. (the evil), 'under which but now (νῦν) we were labouring.' [Τρώ., Weil; others, improbably Τρώων ἡνεκα. Cf. Thuc. i. 11. 1 φαίνονται δὲ (the Greeks at Troy) πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ λῃστεῖαν τῆς τροφῆς ἀπορία.]
NOTES. LINES 1125—1168.

1. 1146. ὡς κ.τ.λ.: explanatory of ἀγαθοὶ τοιώδει: 'by some pretence that she would take me,' etc.

1. 1149. εἰδείη: optat.: perhaps, because the present εἰσάγει is historic (see on 11 sup. ἐκπέμπει ἐν' εἰτ); but more probably, because εἰδ. expresses the aim of another person than the speaker, 'in order, she said, that' etc.: Jelf 807. Β.

1. 1150. κάμψας γόνυ: common phrase for sitting or resting. [See sup. on 1079 κάμψας.]

1. 1151. χειρός: emend. the poet Milton for MSS. χειφες.

1. 1152. δῆ: sarcastic.

1. 1153. κερκίδ 'Ηδωνῆς χερός, 'the texture of the Edonian handiwork.' κερκίς: really the loom-comb, see sup. on 363. 'Ηδωνῆς, i.e. Thracian; the Edonians a people who lived in Thrace, near the Strymon. χερός: cf. Hom. Od. xv. 126 μνήμ' Ελένης χειρῶν, sc. her art. [κερκ., use of ἵστος for tela; (2) το όρακέων ἀκόντιον, Schol. (cf. σπάθη; and see on 1156.) ἰάκων κ.τ.λ., Herm. emend. (Kirch., Nauck) for MSS. 'θάκων, ἔχουσαί . . . ἱν νυν θ' (Dind.).] 1. 1154. ὑπ' αὐγάς κ.τ.λ.: i.e. holding them up to the light: ὑπ. (bringing them) to under.

1. 1156. διπτύχου στολισματος, 'two-fold equipment': i.e. his double cloak, in which a weapon might have been concealed: E. Α.

1. 1159. γένοιτο: κατὰ σύνεσιν, as if παίδες, not τέκνα, had preceded. A plural verb is often used with a neuter plural subject, when this refers to living persons, Pors. διαδοχαῖς κ.τ.λ., 'passing them in turn from hand to hand'; lit., exchanging them with succession of hands. On the absence of caesura, see 355 sup. [γέν.: cf. Thuc. i. 58 τὰ τέλη ὑπεύχοντο. V. l. γένοιτο (Dind.).]

1. 1160. κατί: καὶ εἶτα: crasis. ἐκ, 'after': see on 55 ἐκ τυραννικῶν δόμων. πῶς δοκεῖς; parenthetic: 'what think you?': would you believe it? [Cf. Hipp. 446 τοῦτον λαβοῦσα, πῶς δοκεῖς; καθύβρισεν.]

1. 1162. αἰ δὲ: as if αἱ μὲν had preceded: cf. 28 ἄλλοτε.

1. 1164. χρήσεων: going, in construction, with the εἰ clauses.

1. 1165. ἐξανισταίην, 'if ever I tried to lift': the opt. expressing repeated; the imperf., attempted, action.

1. 1166. κατείχον, sc. με. κόμης, 'by the hair': partit. gen. like χειρός; 523 sup.; though less directly after the verb, as in Hom. Od. iii. 439 βοῦν δ' ἀγέτην κεράων.

1. 1167. πλῆθει, 'for the crowd,' 'because of the crowd': causal dat.: cf. inf. 1183 τοῖς κακοῖς. οὐδὲν ἡμνον: cf. sup. 937 οὐκ ἡμνος'.

1. 1168. πῆμα πῆματος πλέον, 'evil greater than evil'; i.e.

55
HECUBA.

demanding some greater name: acc. in appos. to sentence. 

[(2) 


1. 1172. εκ δὲ πηθήσας: for the tmesis, cf. 928 ἀνὰ δὲ ἐμολε. It is especially common with δὲ. 

1. 1174. ὡς κυνηγέτης, viz. when searching the thickets. Yet 1173 θηρ ὡς. (Weil limits θηρ ὡς to εκ πηθ.) 

1. 1175. σπεύδων χάριν τὴν σήν, ‘urgry thy interest’s: see on σπεύδων ἀγαθόν 122 sup. 

1. 1178. εἰ τις κ.τ.λ., ‘if any man of those of old time’ etc. Eur. has been accused of misogyny by Aristoph. in the Thesm. and elsewhere. He has, in fact, written numerous invectives against women (see esp. the frags. of Eur.), and has introduced the blackest feminine characters into his plays, e. g. Phaedra, Sthenoboca, Melanippe. But the invectives may be often accounted for by the plot; the darker characters are partly defensible as teaching virtue by strong pictures of vice and its fate; and are partly cancelled by some of the most human figures in ancient tragedy, such as Iphigenia and Polyaexa herself. See Introd., p. 10. 


1. 1182. δ' δ' δὲι ξυντυχών, ‘he who from time to time falls in with them’: δὲι, in this sense, more commonly with pres. part. 

1. 1183. τοῖς κακοῖς, ‘because of thy trouble’: causal dat.: cf. 299 sup. τῷ θυμομένῳ. 

1. 1184. συνθείως, ‘putting them together in one,’ ‘comprising them.’ 

ll. 1185-6. πολλαὶ γὰρ κ.τ.λ., ‘for many of us are worthy of hatred, but the rest (the better women) are equal in number with the bad.’ εἰς ἀριθμόν: ? lit., come up to the number of. But the lines are spurious: G. Dindl. [The usual interp., ἐπὶφ. ‘unjustly hated,’ εἰς ἀρ. ‘are numbered among,’ is impossible: ἐπι can hardly bear this meaning, and the ‘bad’ would be mentioned first. Paley suggests μὴ κακῶν; Reiske, τῶν καλῶν (= pulchrae, Herm.); Herm. (Weil) ἀντάριθμοι, from gloss ἰσάρθμοι. (ἰσάρ. itself might stand; but, in Trag. ἰσο- occurs only in three choric passages, Aesch. Pr. 549, Pers. So, Cho. 319; and in the last two is emended to ἰντι-.)] 

ll. 1187-94. Referring to the demagogues and sophistic rhetors. On the κρείττων and ήπτων λόγος, better and worse cause, of the
NOTES. LINES 1168—1211.

sophists, cf. Clouds 112 sqq.; where, in the ἡμέραν λόγος, Eur. is said himself to have been personated. See on sup. 818, 1132; and Introd., p. 10.

II. 1189—90. εἴτε... εἴτ' αὖ, 'if on the one hand,—but if on the other hand': αὖ gives a preference to the alternative with which it goes. έδρασε, sc. τις, contained in ἄνθρωποισιν; though the third person of the verb is itself often used indefinitely. σαθρούς, 'unsound.'

1. 1191. δύνασθαι: the subject is not ταδίκα, but αὐτόν understood (τὸν λέγοντα, Weil).

1. 1192. οἱ τάδ' ἡκριβώκοτες, 'that have mastered (or, elaborated) these subtleties': sc. τῷ ταδίκα εὖ λέγειν.

1. 1193. διὰ τέλους, 'throughly,' like εἰς τέλος 817 sup.; or 'to the end' (Weil). [δύνανται, Nauck: Dind. δύναντ' ἂν, from Vat. MS. δύνανται.]

1. 1194. ἀπάλοντο: for the gnomic aor., cf. sup. 598 διέφθειρ'.

1. 1195. καί μοι κ.τ.λ., 'so stands as preface what I would say to thee.' φρομίοιτα, dat. of manner.

1. 1196. πρὸς τὸνδ' εἰμι: the colloquial Eng., 'now will I come to him.' λόγοις ἀμείψομαι, 'make reply'; λ., dat. of manner.

[2 (2) Weil, λόγ. = τοῖς τούδε λόγοις: dat. incom.]

1. 1197. Ἀχαϊῶν: after ἀπ'. Contrast ἀπαλλάσσω τι 1068 sup. ἀπαλλάσσων, present, expressing attempt, or purpose (cf. on 72 sup. ἀποπέμπομαι): almost = ἀπαλλάξων, to which Nauck emends.

1. 1199. ἄν... ἄν: repetition emphatic: see sup. 359 ἡσὼν ἄν... τύχοιμ' ἄν.

1. 1201. σπεύδων χάριν: see sup. 1175.

1. 1202. κηδεύσων: 'was it because you wished to ally yourself with someone by marriage?' τυνά, i.e. some Greek prince; κηδ.: see on 511 sup. ὡς θαυμομένοις.

1. 1203. ἡ τίν' κ.τ.λ., 'or what other reason had you?'

1. 1205. τάδ'ε, cog. acc.

1. 1206. βούλοιο: opt., expressing improbability. The sentence is protasis to a suppressed apodosis, λέγοις ἄν (ὁτι οί χρισοί κ.τ.λ.). Goodw. M. & T. § 50. 2; § 53. n. 2.

1. 1207. κέρδη τὰ σά, 'thy gain'; i.e. αἱ σαλ πλεονεξίαι, thy avarice: Weil.


1. 1210. Ἐκτόρος δόρυ, 'the warlike Hector.' See on 21 sup. Ἐκτόρος ψυχή.

1. 1211. τὶ δ' οὔ τῶτ': recovering πῶς 1208: δέ, resumptive, 'I
HECUBA.

say': Weil. χάριν θέσθαι, 'to lay up for thyself gratitude with him.' τῷ δ', dat. eth.

1. 1215. καπνῷ δ' ἔσημην', sc. ὦν, Herm. 'and the city showed by its smoke it was under the enemy.' Cf. Aesch. Ag. 818 καπνῷ δ' ἀλοῦσα νῦν ἕτ' εὐσήμον πόλις. [ἔσημην', (2) sc. τοῦτο, τὸ ἡμᾶς μὴκετ' εἶναι ἐν φάει, Schol.; (3) i.e. εὐσήμον ἦν; not improbably, (4) gave the signal, i.e. for the death of Polydorus, Schaefer. Weil, δαμέν for ὑπο; Canter, καπνὸς ἐσ., 'defined'.]

1. 1217. ὃς φανής, 'that thou mayst be seen'; 2nd aor. pass.: [Kirch., Nauck, Weil. V. 1. φανεῖ (Dind.), 'how thou shalt etc.]

1. 1219. οὐ, not μή, is generally used with infin. of obl. orat., to retain negative of direct orat.: Goodw. G. G. 283. σῶν, predicate. τοῦδε: Polydorus. Polymestor did not refer to this.

1. 1220. πενομένοις: [Paley thinks that Hecuba is speaking of the time before Troy was taken; but the drift of the passage is against this: the word perhaps involves a rhetorical exaggeration.]

1. 1222. ἀπαλλάξαι (τὸν χρυσὸν) χερός: χρ. after ἀπ.: cf. 1197 sup. Ἀχαιῶν ἀπαλλάσσων. See on 1068 sup.

1. 1223. τολμᾶς, 'canst find the heart.' καρτερεῖς, 'persistest.'

II. 1224-5. καὶ μὴν: introducing a new idea; as, sup. 216, a new person. τρέφων . . . τὸν ἐμὸν: sc. τρέφων μὲν σῶσας τε τὸν ἐμὸν παῖδα ὃς ο' ἐχρῆν τρέφειν καὶ σῶσαι αὐτῶν. Participle hypothetic, like 756 πιμωρομένη.

II. 1226-7. ἐν τοῖς κακοῖς κ.τ.λ., 'for it is in times of trouble the good are plainest friends: prosperity hath of itself friends in every case'; cf. Ov. Trist. i. 8. 5 donec eris felix, multos numerabis amicos; nullus ad amissas ibit amicus opes; Ennius, ap. Cie. de Am. 17. 64 amicus certus in re incerta cemitur (Weil). ἀγαθοῖ, oί ἀγαθοί: crasis. σαφέστατοι: in sense almost σαφέστατα: cf. sup. 1109 ἕσιχας. αὐτά: per se.

1. 1228. χρημάτων: priv. gen., after a verb implying want. ὁ δὲ: Polydorus.

1. 1229. ὑπῆρξε: 'there would have been, a great treasure, ready at hand for thee.'

1. 1230. ἐκείνων: prob. not Agamemnon, as some think, but Polydorus. N.B. in poetry, the article is often omitted after ἐκείνων, οὗτος, etc.

1. 1234. εὐσεβῆ κ.τ.λ.: predicates. οἶς ἐχρῆν: sc. ἐκείνης οἶς ἐχρῆν πιστῶν εἶναι. But see on 864 sup. θυτῶν θάτεις.

1. 1236. τοῖς κακοῖς: masculine.

1. 1237. τοιοῦτον: sc. κακῶν: for which it is apologetically
substituted. δεσπότας: generalising plural: cf. inf. 1233 τοῖς κακίσσιν. [See on 237 sup.]

1. 1239. ἀφορμᾶς, 'basis for good words.'

1. 1240. ἄκαθενά: prob. not like the plural, ουγγυνώσθ' 1107 sup., but pred. of κακά: κρίνειν being epexegetical, an acc. of respect, Goodw. M. & T. 93. 2. [See on 1076 sup.]


1. 1243. ἐμὴν χάριν: 'for my sake': see on sup. 874.

1. 1244. οὐτ' οὖν: 'nor yet indeed.' 'Αχαιῶν: sc. χάριν.

1. 1245. ἑξῆς. The mood may be explained grammatically as depending on δοκεῖς; but see on 27 sup. μεθη' ἐν' ἑχειν.

1. 1247. τάχ': 'perhaps.' ἤδικον, 'a light thing.'

1. 1249. μὴ ἄδικείν: to be pronounced μῦδικείν, by synizesis. φύγω: delib. conj.

1. 1251. ἔτόλμας, τλῆθι: 'endured' (sc. had the heart); 'endure' (sc. suffer). The words are probably intended to resemble one another.


1. 1253. τοῖς κακίσσιν: 'to those that are inferior to me': cf. δούλης. For generalising plur., cf. 1237 sup. δεσπότας.

1. 1254. ΕΚΑΒΗ. [So Herm., after MS. A. Pors., with the other MSS., gives the verse to Ag.]

1. 1255. τὴν δεῖ 'μέ; sc. πάσχειν δοκεῖς: δεῖ, colloq. form of δῆ, used by Eur.; only after interrog. παιδός: 'for my child': gen. of cause. [MSS., τὴν δεῖ 'με and τὶ δεῖ 'με: for which Pors. (Weil, Dind.), τὶ δεῖ 'μάς (taken by some with παιδ. κ.τ.λ.); Nauck, τὶ δῆ; ἡ 'μὲ κ.τ.λ.; Kirch., τὶ δῆ 'μέ.]

1. 1259. ἀλλ' οὖν τάχ', sc. χαιρήσεις: τάχ', 'perchance,' as in 1247 sup.

1. 1260. ἔρνου: acc. of motion to, without prep.: confined, in Attic, to poetry. [See on 146 sup. ἀλλ' ἐδὲ ναοῦς.]


1. 1262. πρὸς τοῦ κ.τ.λ., 'at whose hands meeting with a leap perchore.'

1. 1263. πρὸς ἵστον, 'thou shalt climb up by the mast': πρὸς, lit. with reference to, expressing the manner, as in the adverbial
HECUBA.

ποδις βλαν etc. vaos: Dor. gen., for νεώς. ἀμ-, sc. ἀνα-: cf. 1100 ἀμπτάμενος.

1. 1265. δέργματα, not ‘eyes’ (Paley), but ‘glances.’
1. 1267. ὁ Ἐρῆσις μᾶνις: ‘seer to the Thracians’: dat. of respect, almost possessive: cf. sup. 816 τύραννον ἀνθρώποιοι: Phoen. i7 ὡ Θῆβαισι εὐτύποις ἄνας: N. T. ‘sister’s son to Barnabas.’ [Herodotus (vii. 111) speaks of an oracle of Dionysus among the Thracian Sartae; probably the one consulted by Octavius, father of Augustus. (Suet. Aug. 94). On the prophetic power of Bacchus, see Bacch. 298, Rhes. 972: Weil.]

1. 1268. ἔχρησεν. χράω is used of an oracle, answering; χράομαι, of a man, consulting it. ἄν: sc. τούτων ἀνί: ‘Attic Attraction,’ attraction of rel. to anteced.; almost confined to cases where the rel. should be acc., the antec. gen. or dat.

1. 1269. γάρ, ‘else had thou not’: no, for if he had, thou wouldst not have, etc. Weil.

1. 1270. θανοῦσα δ’, κ.τ.λ., ‘shall I be changed after death? or in life, and, as a dog, fulfil my length of days on earth?’ θανοῦσα: sc. κύων γενήσομαι. ἐνθάδ’: opposed to ἐκεῖ, ‘in Hades’: see on 418 sup. ἐκλήσιον βιον: sc. κύων οὖσα: going only with ζώσα, which it expands. [ἐνθάδ’: (2) = οὕτως, sc. as a dog, Schol.; (3) sc. ἐκεῖ, ‘in the sea, going with θαν. ἥ ζώσα’, Herm. Βίον, MSS.: Musgr. emend. πῦτμον (Dind.); Brunck, μύρον; Weil, ἐνθάδ’ ἐκ-ςτήσω βιον, i. e. μεταβαλώ βιον εἰς τάδε.]

1. 1271. τύμβω κ.τ.λ.: a confusion between τύμβω ὄνομα δοθή- σεταί, and τύμβος ὄνομα κεκληθεται: Paley.


1. 1273. κυνὸς σῶμα. The legend of Hecuba’s metamorphosis into a dog was probably invented to explain the name of Cynossema, a promontory in the Thracian Chersonese, where Hecuba’s tomb is still shown; the name itself being probably astronomical in origin. [Paley; cf. ? sup. 1265 πῦρ’ ἐχόμψια δέργματα. According to Ovid (Met. xiii. 565), Hecuba was turned into a dog, on being stoned by the Thracians for the murder of Polymestor; according to Cicero (Tusc. Disp. iii. 26) the change was a picturesque fiction, invented to represent her ‘animi acerbitatem et rabiem’: cf. Juv. x. 271 torva canino latravit rictu.]

1. 1276. ἀπέπτυνα: ‘I spurn thy predictions and bestow them on thyself to keep’: ἀπ., almost ‘abominor.’ Aor., momentary: see on sup. 583 ἐπέδεικεν.

1. 1278. μῆπω, ‘not yet,’ i. e. may it be long before := μῆποτε,
understated: as in Soph. El. 403 μήπω νοῦ τοσοῦτον εἰρήν κενή, Weil. Τυνδαρίς παῖς: Clytaemnestra, wife of Agam. N.B. the patronymic: almost adjectival; amplified by παῖς. [See on 191 sup. v. 1. Πηλείδα γέννα.]

l. 1279. τοῦτον, sc. κτεῖν. [γε, Pors., Herm., Weil, from 'C': W. Dind., Nauck, with other MSS., se; but se τοῦτον is a doubtful altern. for se τόνδε (in spite of οὗτος σὺ), and would almost necessitate giving the previous verse to Agam.: (Paley, Weil.)]

l. 1281. κτεῖν, ὡς κ.τ.λ.: i.e. you may kill me, but you will not save yourself thereby: ὃς, 'since,' 'for.' ἀμμένει = ἀναμ.: see on 1100 sup. ἀμπτάμενος.

ll. 1282–3. οὖχ ἐλέγετ', οὐκ ἐφέξετε: The interrog. fut. with οὗ is equiv. to a strong command: cf. Soph. Aj. 75 οὗ σίγ' ἐνέξει; [See on οὗ μῆ 1039 sup.]

l. 1284. ἐγκλητ' sc. στόμα. εἱρηται, 'I have spoken'; i.e. said what I wanted to say (Weil): formula perorandi. See on 236 sup. εἰρησθαι. ὡςον τάχος, 'with all speed': elliptic adverbal phrase for ὡςον τάχος ἐστί, 'as there is speed.' So ὡς τάχος, ὡς τάχιστα, ὡςον τάχιστα.

l. 1285. νήσων ἐρήμων, after πο. [On the artistic point of Agam. banishing Polyn., like a common soldier, see Introd., p. 10. For the punishment, cf. Aegisthus and the minstrel: Od. iii. 270.]

l. 1286. οὕτω καὶ λίαν: together, 'thus so overbold of speech': [Weil. Others separate: (a) καὶ λίαν, vel maxime: οὕτω, 'in this plight'; (b) Paley, εἶτε καὶ.]

l. 1287. 'Εκάβη, σὺ δ': for position of δέ, see on sup. 372 μῆτερ, σὺ δ. δυσπτύχωσι, sc. δύο: cf. sup. 126 δυσσῶν.

l. 1288. δεσποτῶν δ' κ.τ.λ. [A stage contrivance to make the chorus leave the orchestra in procession: Paley.]

l. 1290. πρὸς οἴκον: with πομπίμους, which = πέμψοντας,— 'to convey us.' See sup. 35 sqq. and 113. τάσδε: pred.

l. 1291. εὖ δέ τὰν δόμοις κ.τ.λ.: 'Sophoclean irony' (see on sup. 430): the infidelity of Clytaemnestra is known to the spectactors.

l. 1294. τῶν δεσποσύνων μόχθων, 'the toils of slavery': Weil. δεσποσύνων, attrib. adj.: see on 101 sup. δεσποσύνους σκηνάς.
APPENDICES.

List of chief variations from the MSS. (and Dindorf's Oxford Text).

1. 80. ἀγκυρ' ἀμῶν, Nauck:—most MSS. ἀγκυρά τ' ἐμῶν; (1 MS. Dind. ἀγκυρ' ἐτ' ἐμῶν).
2. 164. ποί δ' ἦσω πόδα; τίς, Reiske and Musgr.;—MSS. (Dind.) ποί δ' ἦσω; πού τις.
3. 165. δαιμών νοῦν, Kirch., Nauck:—MSS. δαιμόων, (Dind., δαιμων).
4. 191. Πηλεία γέννα, Weil:—MSS. Πηλείδα γέννα, Kirch., Nauck; Πηλείδα γέννα, Brunck, Dind.; etc.
5. 211. (καὶ σὲ μὲν, μᾶτερ δύστανε, Nauck with best MSS. v. l. Dind., σὲ μὲν, ὡ μᾶτερ δύστανε βιοῦ.)
6. 231. καγώγ' αρ', Dind.:—MSS., καγώ γάρ.
7. 293. λέγης, Kirch., Dind., following Muretus:—MSS. Nauck, λέγη.
8. 312. ὀλωλε, Kirch., Nauck, with most MSS.:—Dind., with Parisian MS., ἀπεστί.)
9. 332. πέφων' ἄεί, Kirch., Nauck, Dind.:—MSS. πεφυκέναι.
10. 373. μὴτε, Pors.:—MSS., (Dind.) μηδέ.
11. 392. πῶρ', Dind. et al.:—MSS. πώμ'.
12. 394. (εἰς, MS. 'Α, followed by Kirch., Nauck:—cet. MSS., Dind.,σῆς.)
13. 425. (ἀδλίας, MSS., Kirch., Nauck:—Dind., ἀδλία.)
15. 467. (θεᾶς ναίουσ', Nauck:—Kirch., Dind., 'Αθαναίας.)
16. 469. (ἀρα, Kirch., Nauck:—Dind. ἀρματι.)
17. 470. (δαιδαλέασι, Kirch., Nauck:—Dind., δαιδαλταῖσι.)
18. 478-9. (δορίστητος Αργείων, Kirch., Nauck, Weil:—Dind. δορίστητος πρὸς Αργείων.)
19. 528. (αἰρεῖ, Kirch., from Marcianus:—cet. MSS., Dind., ἐρρεῖ.)
20. 574. δὲ πληροῦσιν, Kirch., Dind.:—δ' ἐπληροῦσαν, Nauck.
21. 580. λέγω, Dind.:—most MSS., Kirch., Nauck, λέγων.
23. 720. (ψυτίσω, Kirch., Nauck:—Dind., ψυτίσας.)
APPENDICES.

1. 742. (άλγος ἀν, some MSS., Kirch., Nauck:—Brunck, Dind., ἄ. αὐ.)
1. 818. ἅν ἐν, Elmsley, (Dind. et al.):—MS. ὅν ἐν Ἕ.
1. 821. (οἱ μὲν γὰρ ὄντες, Kirch., Nauck:—v. l. Dind., οἱ μὲν τοσοῦτοι.)
1. 831. (βροτοῖς, Kirch., Nauck:—v. l., Dind., πάνω.)
1. 972. (προοβλέπειν, MS. 'Α.', Kirch., Weil:—cet. MSS., Nauck, Dind., προσβλέπειν σ')
1. 1000. ἐστ', ὧ, Herm. em., Dind.:—MSS. ἐστω.
1. 1026. ἐκπεσεῖ, Herm. em., Dind.:—MSS. ἐκπέση.
1. 1055. (ἵοντε, MSS.:—Barnes em., Dind., Nauck, Kirch., ζ' οντε.)
1. 1077. (σφάκταν κ.τ.λ., MSS., Kirch., Nauck:—Herm. em., Dind., σφάκτα κυαίν τε δαίρ' ὑρείαν τ' ἐκβολάν.)
1. 1104. τὸν "Αἴδα, Dind.:—MSS., Kirch., Nauck, τὸν ἂν Ἄιδα.
1. 1112. ἰσμεν, Dind. et al.:—MSS. ἰσμεν.
II. 1153. 4. θάκους .. ἡνοι, Herm. em., Kirch., Nauck:—MSS. (Dind.) 'θάκουν .. ἡνοι θ'.
1. 1159. (γένοντο, Kirch., Nauck:—v. l., Dind., γένοιτο.)
1. 1217. (φανᾶς, Kirch., Nauck, Weil:—v. l., Dind., φανεῖ.)
1. 1256. (τῖ δαί' με; some MSS.:—Pors. em., Dind., τί δ' ἦμᾶς.)

(Note.—In ll. 59–215, and ll. 1056–1085, the lines have been numbered according to Dindorf’s Oxford Text; which differs slightly, in this respect, from the text of Nauck.)

On the infinitive. The infinitive is, philologically, the dative case of a feminine noun of the first declension (N.B. the older form in -α, τιθέναι etc.) ; and appears, in many cases, to be also used as a dative, grammatically: (see Monro, II. G., § 231). But there is some doubt whether, in its later grammatical development, this dative-origin is not sometimes lost sight of and the infinitive should not rather be regarded, grammatically, as a nominative or an accusative (Goodwin, M. & T. § 91): e.g. βανῆν, l. 214, as a nominative; λῦσαι, l. 539, as a direct accusative; πεσείν, l. 5, as a cognate accusative; διαμαραθάσαι, l. 1076, and φέρειν, l. 1107, as complementary accusatives.
INDICES TO NOTES.

I. GREEK.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Notes</th>
</tr>
</thead>
</table>
| áei, and particip., | 1182.  
| áiσχύνομαι, and infin., | 552, 968.  
| áκονω, | 'be called,' 576.  
| áλάστωρ, | 'tormentor, 686.  
| áλέμενον, | of the high seas, 1025.  
| áλλα, then, | 391.  
| áλλα γάρ, | 724.  
| áλλα μήν, | 401.  
| álloτe, | omitted, 28.  
| ánλλως, 'besides,' | 974; 'idly,' 302.  
| áμ-, = áνα-, | 1100, 1281.  
| áμπτάμενον, | from áνίπταμαι, 1100.  
| áμφιθείς, | 'cover,' 432.  
| áν, doubled, | 359, 742, 1199.  
| ' (with opt., and after ὡς, see opt. and ὡς).  
| áνάγκη, | 'slavery,' 362, 639; 'situations forced,' 847.  
| áναδέτων, | active, 923.  
| áνέστηκεν, 'be dispeopled,' 494.  
| áντισηκώσας, | 57.  
| áντλον, | 'sea,' 1025.  
| ἀπαλλάσσω, | τι, 1068; τί τινος, 1197, 1222.  
| ἀπόβλεπτος, | 355.  
| ἀποσέμμοραι, | abominor, 72.  
| ἀποσταθείς, | 807.  
| ἀρα, | 1119.  
| ἀτέρμονας αὐγάς, | 926.  
| βέλος, 'blow,' | 1041.  

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Notes</th>
</tr>
</thead>
</table>
| γς, emphat.: | by strengthening, 246, 346, 745, 1004; by limiting, 766, 854.  
| γνας, | 454.  
| δάλ, | 1256.  
| δαιάλεος, | 470.  
| δέ, | postponed, 372, 1286.  
| , | 'resumptive, 1211.  
| δειμαίνω τι, | 186.  
| δέμας, periphr., | 724.  
| δή, 'it seems,' | 1135; sarcastic, 1152.  
| δῆ η ποτε, | 484.  
| δία, and gen.: manner, | 673, 851, 1193.  
| διάδοχος, active, and gen., | 588.  
| διαύλοις κυμάτων, | 28.  
| διαφέρω, 'make a difference,' | 595.  
| διπτύχους, = δύο, | 1287.  
| δίσσων, = δυῖν, | 126.  
| δοκοῦντες, | ὦ, 295.  
| δορί, of sway, | 5.  
| δορίκτητος, and gen., | 479.  
| δόρυ, periphr., | 1210.  
| δύνα, = δύνασαι, | 253.  
| δύρομαι, and ὑδύρομαι, | 740.  
| εἰ, and opt., = wish, | 836.  
| , = to see if, | 680.  
| εἰ καί, | 843.  
| εἰμί, verb, | 284, 683.  
| , copula, with adverb, 532, 732.  
| , with particip. (vid. sub partic. as adj.). | 65
INDICES TO NOTES.

eîrγασται, = passive, 1085.
eîrγω, = 'constrain,' 807.
eîrήσθαι, form. peror., 236, 1284.
eîs, and acc., after verb of speaking,
303.
" = adverb, 817.
eîs ὁρισμόν, 'up to the number,' 1186.
êk, = 'after,' 55, 915, 1160.
, = 'by,' 407.
, = 'pregnant,' 986.
eîkēi, in Hades, 418.
eîkēθεν, preg., = eîkēi, 731.
eîr, and dat. = 'at,' êpī, 624.
" of time within which, 44.
eîνθάδε, 'on earth,' 1270.
eîπαίσας, trans., 1071.
eîpēkēse, sudden aor., 583.
eîπεί, 'for,' 1208.
eîπερεδορένας, 114.
eîπνύχιομαι, 'pray after,' 542.
eîπι, with acc. : reference, 514 : 'go for,' 522, 635.
" with dat., 'in terms of,' 648, 727, 822; 'near,' 733.
eîπίσχες, trans., 895.
eîπωδός, and gen., 1272.
eîπαιτεύμα, = exoroi, 49.
eîπαλλάζει, trans., 1060.
eîπαλλάζει, trans., 1108.
eîπάπατας, trans., 150.
eîπατορησαί, πινά τι, 236.
eîπιν, 857.
eîπφημεώ, 664.
eîχω, with διά, and gen., 851.
" with particip., 1013.
eîχω, dissyl. verbs in, 1055.
êɲs, = êɲs, 1108.
êɲλον, and interrog. pron., 352.
êκριβωκότες, 1192.
êσμεν, = ἔδειμεν, 1112.
êσινον πλούν, 901.
-ν, augm. : ἐντόχει, 18 ; ἐπινύχατο, 542 ; ἡπείθη, 770.

θεοδομήτω, 'built for a god,' 23.
θεράπαναν, = θεράπαναν, 482.
θῆλυς, two terms, 659.
iketēw, and gen., 752.
ikētis, and gen., 147.
ίνα, with indic.; purpose, 818.
.. 'where,' 711.
kaι γάρ, 898.
kaι el, 318.
kaι μή, 216, 1224.
kaι πώς, 883.
kάμπτω, 1079, 1150.
kάρα, periphr., 676.
kατὰ σύνεσιν, (vid. sub schema).
kαταπάσας ἀπό, 916.
kατάρχομαι, and acc., 685.
kαταστατήω, intrans., 241; trans., 760.
kέλσω, intrans., 1057.
kερεῖς, 363, 1153.
kυνεῖν πόδα, 940.
kόπις, 'quibbler,' 134.
kρυπτω, τινά τι, 570.
λέλακα, as pres., 678, 1110.
lέξει, pass., 906.
lυνέων πόδα, 'depart,' 1020.
μελανοπτερύγαω, of dreams, 71.
μεμφομαί τι, and gen., 962.
μέν ὅν, 'then,' 729; corrective.
1261.
mετακλαίομαι, 'regret,' 213.
mεταξ' , 'before,' 437.
mή, hypoth. with el., 235.
" with hypoth. adv., 378.
" with infin., 807.
" with indefinite relative, 282.
" with partic. = imperat., 874.
" postponed, 12.
mήδε, and indic., of wish, 395.
mήδει, τό, 622.
" after indefinite relative, 628.
mήδω, = μήποτε, 1278.
mή σῦ γε, 408.
INDICES TO NOTES.

μῆτε, omitted, 373.
muon, num., 754.

νήμευν, with ὀξλον, 533.
νύμος, 800, 847.
νύμων γραφεῖ, 866.
νύμφην οἰμομον, 612.
νύν, argumentative, 900.

οῦ, 'therefore,' 13.
οδε, = preceding, 273.
οίος τε, 15.
οίϑα, and relative: ὦτε, 112; ἥπ, 239; ἢν, 1008; ὦϑο
οὖν ὃ δράσον, 225.
ολωλα, of captivity, 914.
όνημι, and gen., 997.
όποια, ὀπας, double compar., 398.
ὁράω, 'look for,' 901, 921.
ὁρρωδεῖν, and infin., 768.
οὖν oiv, 143.
οὖν τάχος, 1284.
ὀἵτις, and indic. = quippe qui 55.
" and opt. with ἄνv, consecutive, 297.
" indef. = plur., 360.
où, with infin., 1219.
" redundant, 956.
où μη, and aor. subj., 1039.
oùv, resumptive, 1244.
oὔτος, exclamatory, 1127, 1280.
ofleiv áμαθιαν, 327.

πάθω, like δράσω, 614.
πάρα, =πάρεστι, 34.
παραιτέω, 591; παρακαλέω, 587; παρηγορέω, 288.
παράσχεσ, (2-σχε, 842.)
πατηρ, as voc., 534.
πείσματα, πιάδες, 1080.
περά, trans., 53.
πέπλως, 933; of Athene, 467.
περιπίπτω, fall in with, 498.
πλαθεία, from πλάθω, 890.
πλησίων, τῶν, neut., 996.
ποι, = πῶς, 419.
ποι καί, 1064.

πόλεως, =πόλεως, 866.
πομπόμοιον πρός, 1290.
πού, = ὤπον, 1125.
" like πῶς, 828.
προκύπτω, 961.
προλείπω, intrans., 438.
πρός, postponed, 146.
" and acc. = adverb; πρός βιαν, 406.
" " " " πρός ταύτα, 861.
" " " " " at,' 190, 221.
" " " " " after verb of speaking, 217, 422, 978.
προστιθεία, addicens, 368.
προτιθεαθα, 'lay out,' 613.
πρότονοι, = haul-yards, 114.
πρωτόγονος, 'then first born,' 458.
pωs, and adj., 133.
pωs καί, 515.
pωs δοκείς, parenth., 1160.

σίγα, σίγα, 532.
σκότος, gender, 1.
στεροπά Δίως, = light of day, 68.
στεφάναν πύργον, 910.
συγκεκλημένη, 'huddled,' 487.
συμπίνων, = συμβαίνω, 846; 'meet, 1028, + ἐς ταύτων, 966.
συνεπαιστε, intrans., 118.
σχήμα, καθ' ὀλον etc., (vid. sub schema).
σχήματ', periphr., 619.
σωκόμενον, 'in safety,' 73.

τάχα, perhaps, 1247, 1257.
tε, misplaced, 80, 426, 462, 848, 854.
" indef., (οίος τε), 15.
τίθημι, periphr., 111, 656, 754, 869.
tιμωρέω, and acc, 756, 882.
" and dat., 749.
τις, = many, 649.
tου, postponed, 370.
tριτείων, 'of third day,' 32.
tι' Χάνω, and acc., 51
tω, = τίν, 448.
INDICES TO NOTES.

υπέγγυνον, and dat., 1028.
υπεδάγεις πόδα, and acc., 812.
υπό, and gen., 'from under,' 53, 605.
υπο-, 'secretly,' 6, 207, 812.
υποπτος, active, with gen., 1135.
υστέρον πρῶτερον, (vid. sub schema).

φέγγος, 'eyes,' 1035; (sight, life, 368; τυφλὸν φ., blindness, 1067).
φέρειν, 'steal,' 804.
φθορείν, and gen., 238.
φονεία, 882.
φόνον, 'blood,' 241.
φυλλοβολία, 574.
φύρω, 496.

χαίρω, 'fare-well,' 427.
χαλάω, intrans., 403.
χαλινωτήρια, = προμνήσια, 539.

χαρακτήρ, 379.
χάρις, pleasure, 320; thanks, 839, 832.
χηλή, of a wolf, 90.
χθόνιος, 77.
χράω, of an oracle, 1268.
χρεία σ', sc. ἐξεί, 976.
χρήν = infin., 260; = imperfect., 629.
χρυσοφόρον, of a maiden, 153.

ψυχή, periphr., 21, 87.

φιλισταῖ, midd., 2.
ψ., exclamatory, 56.
, = ἵσθι ψ., 400.
, = 'since,' 346, 506.
, prepos. = 'to,' 993.
ψ. ἄν, and subj., 330.
ψ., = οὕτως, 441, 888.
ως, and infin., 246; (after φα-νεῖη, 854.)
ωφεῖλον, and infin., of wishes, 395.
II. ENGLISH.

abstract for concrete, 241.
accusative, absolute, 121, 506.
   ″ adverbial, 514, 874, 892, 977, 989.
   ″ in apposition to sentence, 461, 529, 1074, 1077.
   ″ cognate, 163, 644, 912, 1058, etc.
double, 236, 265, 285, 570.
   ″ of duration, 436.
   ″ of motion to, 450, 1104, 1200.
   ″ of respect, 114, 664, etc.
active for middle, (vid. sub verb).
Achilles, tomb of, 37.
adjective, active, with gen. (vid. sub obj. gen.); with πρός, 1290.
   ″ attributive, 101, 130, 1294.
   ″ proleptic, 367, 533, 691, 782, etc.
   ″ with genitive, = superlative, 193, 717.
   ″ repeated, 45, 203, 205.
Aegyptus, 886.
Alexander, 630.
anachronism, 291, 510.
antiptosis, 986.
aorist, gnomic, 598, 847, 1194.
   ″ momentary, 583, 881, 1276.
   ″ = pluperfect, (583.)
aposiopesis, 843.
Artemis, 936.
article, generic, 328.
   ″ omitted, 599, 1230.
   ″ as relative, 473, 637.
attraction of dat. to acc., 541, 605.
   ″ of gen. to nom., 906.
   ″ of antec. into rel. clause, 771, 989.
   ″ of verb (vid. sub ind., opt., partic.).
Bacchae, 1076.
caesura, absence of, 355, 549, 1159.
Cassandra, 88.
Cisseus, 3.
comparative, double, 377.
conjunctive: (vid. sub subj. and opt.)
   crasis, 725, 1160, 1226, 1249.
   cretic pause, 729.
Daedalus, 838.
dative, of agent, 309, 863.
   ″ causal, 958, 1167.
   ″ commodi, 160, 380, 460, 749.
   ″ ethical, 53, 197, 409, 674, 889, 1055, etc.
   ″ of giver, 535.
   ″ incommodi, 140, 1085, 1119.
   ″ of instrument, 251.
   ″ local, 82, 121, 300, 457.
   ″ of manner, 1055, 1195, 1196.
   ″ of motion to, 207.
   ″ possessive, 816, 1267.
   ″ of respect, 271.
   ″ of resemblance, 61.
Delos, 458.
Dioscuri, 943.
epic forms, 323, 441, 767, 888, 915.
Eris, 644.
future, midd. = pass., 906.

69
<table>
<thead>
<tr>
<th>Future, neg. interrog. = command,</th>
<th>Irony, simple, 990, 1020, 1021, 1107.</th>
</tr>
</thead>
<tbody>
<tr>
<td>part., = purpose, 511, 579, 624, 731, 1202.</td>
<td>Sophoclean, 430, 1291.</td>
</tr>
<tr>
<td>sudden, for pres., 511, 713, (863), 1124.</td>
<td>Lemnos, 887.</td>
</tr>
</tbody>
</table>

Locative, (vid. sub dat.).

Middle, self: on self, 107; from self, 72; for self, 308, 1072, — causal, 754, 977.

Neoptolemus, 24.

Nominative, for acc. (vid. sub schema *kat. svv.*).

Exclamatory, 1127.

For voc., 534.

Optative, and *àv,* = fut., 485, 789, 1132.

By attraction, 839.

Deliberative, 854.

Expressing improbability, 1149, 1206.

Indefinite, 819, 1165.

Orion, 1101.

Oxymoron, 612.

Participle, as adj., 122, 358, (579), 668.

Attracted to subj. of main verb, 244, 397; to acc. infin., 541.

Fut., (sub fut.)

Hypothetic, 756, 1224.

Omitted, 423, 734, 1215.

With verbs of emotion, 244, 397.

With *éXw (vid. sub *éXw).*

Perfect, as present, 880.

Pergamus, 931.

Periphrasis, (vid. sub substantive, and verb.)

Pleonasms, 104, 489.

Plural, generalising, for sing., 493, 1237, 1253.

Masc., = sing. fem., 237, 511.

In appos. to sing., 265.

Hecuba, 3, 1273.

Imperfect, of attempt. 1165 (cf. sub pres.).

Indicative, fut. for opt. fut., 353, 360.

With *ía,* purpose, 818.

Of wish, *φειλ.* 395.

Infinitive, as subst.: subj., 214; obj., 541; cog. acc., 5; acc. of resp., 1240.

Epex., 41, 410.

Purpose, 338, 1134.

Result, 1076, 1107.

Imperative, 305.

Intransitive, as transitive: (vid. sub verb.)

Genitive, of agent, 1252.

Causal after adj., 661; interj., 183; verb, 238, 752, 760, 997, etc.

Descriptive, 199.

Objective: after adj., 235, 536, 588, 1135, 1272; subs., 147, 352, 973, etc.; obj. and subj., 715.

Material, 241, 1228.

Of origin, 380, 584.

Partitive, after adverb, 961; *ósís,* 864; verb of bringing, 610, of touching, 64, 242, 523, 1166.

Possessive, 66, 268, 478, 844, 1207.

Of price, 360.

Private, after adj., 151, etc.; verb, 622.

Of relation, 152.

Plural, generalising, for sing., 403, 1217, 1253.

Masc., = sing. fem., 237, 511.

In appos. to sing., 265.
plural, adj. pred., for sing., 1107.
Polydorus, 3.
Polyxena, 40.
present, historic, 25, 645, 963, etc.
" = 'it is who,' etc., 266, 696.
primary, for historic, (vid. sub indic. and subj.).
Pyrrhus, 24.
repetition, (vid. sub adj.).
relative, (vid. sub article; and οὐόθα).
schema, Atticon, 986.
" Pindaricon, 1000.
" κατὰ σύνεσιν: agreement of particip., 39, 430, 971;
of verb, 1159.
" καθ' ἠλον καὶ μέρος: acc.,
432; dat. 202; gen.,
62, 147, 275, 344.
" ύστερον πρώτερον, 762.
sequence of tenses (vid. sub subj. and opt.).
spoils, system of distrib., 102.
subjunctive, deliberative, 88, 422, 1042, etc.

subjunctive, after historic tenses,
27, 712, 1139, 1245.
substantive, adjectival, 137, 406, 921.
" contained in another word, 23, 416, 430, 479, etc.
" periphrastic, 22, 87, 676, 1210, etc.
superlative, double, 620.
synizesis, 24, 523, 551, 852, 1094.

Theseidae, 129.
tmesis, 911, 928, 1172, etc.
transitive, as intrans.: (vid. sub verb.)

verb, intrans., as trans., 53, 180.
" omitted, 520, 626, 748.
" periphrastic, (τίθημι), 111, 636.
" plural, with n. pl. subj., 1159.
" singular, with f. pl. subj., 1000.
" trans., as intrans., 118, 164), 403, 963, 1057, 1071; (active, as midd., 1060, 1108).

THE END.
Clarendon Press Series.

Latin School-books.

GRAMMARS, LEXICONS, etc.

Allen. *Rudimenta Latina*. Comprising Accidence, and Exercises of a very Elementary Character, for the use of Beginners. By J. Barrow Allen, M.A. [Extra fcap. 8vo. 2s.]

— *An Elementary Latin Grammar*. By the same Author. Fifty-seventh Thousand. [Extra fcap. 8vo. 2s. 6d.]

— *A First Latin Exercise Book*. By the same Author. Fourth Edition. [Extra fcap. 8vo. 2s. 6d.]

— *A Second Latin Exercise Book*. By the same Author. [Extra fcap. 8vo. 3s. 6d.]

[A Key to First and Second Latin Exercise Books: for Teachers only, price 5s.]

Gibson. *An Introduction to Latin Syntax*. By W. S. Gibson, M.A. [Extra fcap. 8vo. 2s.]


— *Anglice Reddenda*. By the same Author. Fourth Edition. [Extra fcap. 8vo. 2s. 6d.]

— *Anglice Reddenda. Second Series*. By the same Author. [Extra fcap. 8vo. 3s.]

Lee-Warner. *Hints and Helps for Latin Elegiacs*. By H. Lee-Warner, M.A. [Extra fcap. 8vo. 3s. 6d.]

[A Key is provided: for Teachers only, price 4s. 6d.]


Lewis. *A Latin Dictionary for Schools*. By Charlton T. Lewis, Ph.D. [Small 4to. 18s.]


[A]
Sargent. *Easy Passages for Translation into Latin.* By J. Y. Sargent, M.A. Seventh Edition. [Extra fcap. 8vo. 2s. 6d.]

*A Latin Prose Primer.* By the same Author. [Extra fcap. 8vo. 2s. 6d.]

King and Cookson. *The Principles of Sound and Inflexion, as illustrated in the Greek and Latin Languages.* By J. E. King, M.A., and Christopher Cookson, M.A. [8vo. 18s.]


**LATIN CLASSICS FOR SCHOOLS.**


*The Gallic War.* Second Edition. [Extra fcap. 8vo. 4s. 6d.]
*The Gallic War.* Books I, II. [Extra fcap. 8vo. 2s.]
*The Gallic War.* Books III-V. [In the Press.]
*The Civil War.* Second Edition. [Extra fcap. 8vo. 3s. 6d.]
*The Civil War.* Book I. [Extra fcap. 8vo. 2s.]

Catulli Veronensis *Carmina Selecta,* secundum recognitionem Robinson Ellis, A.M. [Extra fcap. 8vo. 3s. 6d.]

Cicero. *Selection of Interesting and Descriptive Passages.* With Notes. By Henry Walford, M.A. In three Parts. Third Edition. [Extra fcap. 8vo. 4s. 6d.]

Part I. *Anecdotes from Grecian and Roman History.* [ limp, 1s. 6d.]
Part II. *Omens and Dreams; Beauties of Nature.* [ " , 1s. 6d.]
Part III. *Rome’s Rule of her Provinces.* [ " , 1s. 6d.]

— *De Senectute.* With Introduction and Notes. By Leonard Huxley, B.A. In one or two Parts. [Extra fcap. 8vo. 2s.]


— *In Q. Caecilium Divinatio* and *In C. Verrem Actio Prima,* With Introduction and Notes. By J. R. King, M.A. [Extra fcap. 8vo., 1s. 6d.]

— *Speeches against Catilina.* With Introduction and Notes. By E. A. Upcott M.A. In one or two Parts. [Extra fcap. 8vo. 2s. 6d.]

— *Philippic Orations.* With Notes, etc., by J. R. King, M.A. Second Edition. [8vo. 10s. 6d.]


— *Selected Odes.* With Notes for the use of a Fifth Form. By E. C. Wickham, M.A. In one or two Parts. [Extra fcap. 8vo. 2s.


  Part I. *The Caudine Disaster.* [limp, 1s. 6d.
  Part II. *Hannibal's Campaign in Italy.* [l, 1s. 6d.
  Part III. *The Macedonian War.* [l, 1s. 6d.


— *Books V—VII.* With Introduction and Notes. By A. R. Cluer, B.A. *Second Edition.* Revised by P. E. Matheson, M.A. In one or two Parts. [Extra fcap. 8vo. 5s.

— *Book V.* By the same Editors. [In the Press.


— *Book XXI.* By the same Editor. [In the Press.

— *Book XXII.* With Introduction, Notes and Maps. By the same Editor. [Extra fcap. 8vo. 2s. 6d.


— *Tristia,* Book I. The Text revised, with an Introduction and Notes. By S. G. Owen, B.A. [Extra fcap. 8vo. 3s. 6d.

**Plautus. Captivi.** With Introduction and Notes. By W. M. Lindsay, M.A. *In one or two Parts.* [Extra fcap. 8vo. 2s. 6d.]

---

**Trinumtmus.** With Notes and Introductions. (Intended for the Higher Forms of Public Schools.) By C. E. Freeman, M.A., and A. Sloom, M.A. *In one or two Parts.* [Extra fcap. 8vo. 3s.


**Sallust. Bellum Catilinarium and Jugurthinum.** With Introduction and Notes, by W. W. Capes, M.A. *In one or two Parts.* [Extra fcap. 8vo. 3s.

**Tacitus. The Annals.** Books I—IV. Edited, with Introduction and Notes for the use of Schools and Junior Students, by H. Furneaux, M.A. [Extra fcap. 8vo. 5s.]

---

**The Annals.** Book I. By the same Editor. [Extra fcap. 8vo. limp, 2s.

**Terence. Adelphi.** With Notes and Introductions. By A. Sloman, M.A. *In one or two Parts.* [Extra fcap. 8vo. 3s.

---

**Andria.** With Notes and Introductions. By C. E. Freeman, M.A., and A. Sloom, M.A. [Extra fcap. 8vo. 3s.

---

**Phormio.** With Notes and Introductions. By A. Sloman, M.A. [Extra fcap. 8vo. 3s.

**Tibullus and Propertius. Selections.** Edited, with Introduction and Notes, by G. G. Ramsay, M.A. *In one or two Parts.* [Extra fcap. 8vo. 6s.

**Virgil.** With Introduction and Notes, by T. L. Papillon, M.A. *In Two Volumes.* [Crown 8vo. 10s. 6d.; Text separately, 4s. 6d.

---

**Bucolics.** With Introduction and Notes, by C. S. Jerram, M.A. *In one or two Parts.* [Extra fcap. 8vo. 2s. 6d.

---

**Georgics.** By the same Editor. *In the Press.*

---

**Aeneid I.** With Introduction and Notes, by the same Editor. [Extra fcap. 8vo. limp, 1s. 6d.

---

**Aeneid IX.** Edited with Introduction and Notes, by A. E. Haigh, M.A. *In two Parts, 2s.*

---

**London: HENRY FROWDE, Oxford University Press Warehouse, Amen Corner.**

**Edinburgh: 6 Queen Street.**

**Oxford: CLARENDON PRESS DEPOSITORY, 116 HIGH STREET.**

A Reading Room has been opened at the Clarendon Press Warehouse, Amen Corner, for the use of members of the University of Oxford. Schoolmasters and others, not being members, can also use it on obtaining permission.