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THE

PROMETHEUS CHAINED OF
AESCYLUS.
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OF

AESCHYLUS.

With Brief Notes for Young Students.

BY THE LATE

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INTRODUCTION.

The ‘Prometheus Chained,’ one of the grandest monuments of human genius that has survived to our times, is believed to have been the second play in a trilogy containing (1) the Προμηθεύς Πυρφόρος and (3) the Προμηθεύς Λυώμενος. The name of the concluding Satyric drama is not recorded. That belonging to the tetralogy of which the Persians formed the second play, was entitled Προμηθεύς Πυρκαέως according to Pollux (ix. 156); but G. Dindorf contends that the title is wrongly given, and that the Προμηθεύς Πυρφόρος was really the Satyric play1. But?

The date is unknown; but the allusion to the great eruption of Etna B.C. 479, referred to by Thucydides, iii. 116, and described also by Pindar, Pyth. i. 20–4, in connexion with the known residence of the poet in Sicily between 472 and 468 B.C., makes it not improbable that the event was still recent when this play was composed. A probable date is B.C. 470, which accords well with the ostracism of Themistocles and his banishment from Athens B.C. 471. Throughout the play, an intense feeling is shewn against τραννος, and the not obscure allusion to Themistocles as προδότης in v. 1089, confirms the opinion that a political significance may be fairly attributed to sentiments uttered at this conjuncture, when the fears of the Athenians were so raised against usurpers by their experience of the Pisistratidae, and the reported presence of Hippias at the battle of Marathon.

1 The subject, however, seems rather tragic than Satyric. The poet himself (if the lines are genuine) appears to allude to it in 109–13, and the Schol. Med. on 94 mentions the Π. Πυρφόρος by name. In the catalogue of Aeschylean dramas in the MS. Med., only the Π. δεσμώτης, πυρφόρος, and λυώμενος are given.
INTRODUCTION.

The myth on which the play is founded is given in the *Theogony* of Hesiod, whence also the characters of Κρέτως and Βλα are taken, and the allusions to the various monsters, the Graeae, daughters of Phorcys, Gorgons, the sufferings of Atlas, &c. Some very old human traditions are embodied in the narrative, as of the period when men dwelt in caves \(^1\), without the use of fire \(^2\), ignorant of arts and civilisation \(^3\); some remarkable coincidences too with Scripture doctrines, as of the rebel Titans \(^4\), the destruction of the race of mankind \(^5\), the vicarious suffering and descent into Hades \(^6\). Very curious too and instructive are the attempts at describing the geography of the world in the wanderings of Io.

This goddess, allied to the Egyptian Isis, and connected with Aryan moon-worship, is described as making a journey in a half-human, half-bestial form \(^7\), from Argos to the region of the Caucasus. By an inversion not uncommon in ancient myths, this probably records a tradition of an Aryan cult reaching Greece by a Pelasgic migration in long prehistoric times from the far east.

The fable of Prometheus and Epimetheus, and their dealings with man, is given in Plato’s usual vivacious and imaginative way in *Protag.* p. 320 sqq. Hesiod mentions Epimetheus \(^8\), to whom Aeschylus makes no allusion. The two characters, the Gog and Magog of antiquity, symbolize forethought or reason, and afterthought or folly, like the parable of the wise and the foolish Virgins \(^9\). In this play Prometheus assumes the double aspect of a benefactor to man and a rebel against Zeus; a rebel because a benefactor, and because Zeus is a tyrant and wishes to have everything his own way, and to possess every good only for himself. The apparent impiety of the plot would doubtless be pardoned by an Athenian audience, if employed to declaim against tyranny.

The character of Prometheus is drawn with wonderful

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\(^1\) v. 460.  \(^2\) 110.  \(^3\) 455 seqq.  
\(^4\) 209.  \(^5\) 240.  \(^6\) 1050.  
\(^7\) βαύκερος παρθένος, v. 604.  \(^8\) *Theog.* 511. *Opp.* 85.  
\(^9\) St Matth. ch. xxv.
power. There is a grandeur in his blaspheming defiance, his contempt of suffering, the intensity of his hatred. The Satan of Milton's *Paradise Lost* was probably drawn by the scholar-poet on the model of this great Tragedy. With the highest dramatic skill and effect the malignity of Prometheus is intensified by the contrast with the amiable, the chaste, and the piously submissive Ocean-Nymphs; while the characters of Atlas and Oceanus, and the description of the writhing and tortured Typhoeus, who have all felt the wrath of Zeus and been forced into submission, serve still more forcibly to depict the haughty pride of the rebel god, who foreknows his fate, and has resolved to endure it.

There appear to be but two actors in the play, the part of Prometheus being taken by one of those who had spoken as Hephaestus and Kratos. This is an indication of an early stage in the tragic art; yet the mechanical inventions by which Prometheus is chained (apparently as a giant figure reached by a scaffold), the 'winged car' of the Ocean-Nymphs¹, the bird-headed quadruped or griffin on which the Ocean-god is seen to ride², and the roar of the elements and of the thunder at the conclusion of the play, tend to shew that even in the old theatre, which alone was then in use, much ingenuity was exercised in producing theatrical effects. The appearance of the cow-headed³ woman on the stage is one of those τερατα in which Aeschylus took delight⁴.

'ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ.
ΒΙΑ.
ΗΦΑΙΣΤΟΣ.
ΠΡΟΜΗΘΕΤΣ.
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΤΜΦΩΝ.
ΩΚΕΑΝΟΣ.
ΙΩ Η ΙΝΑΧΟΤ.
ΕΡΜΗΣ.
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἦκομεν πέδου,
Σκύθην ἐς οἴκοιν, άβατον εἰς ἐρημίαν.
"Ἡραιστε, σοι δὲ χρῆ μέλειν ἐπιστολαῖς
ἀς σοι Πατήρ ἐφεῖς, τῶν τρὶς πέτραις
ψηλοκρῆμνοι τῶν λεωργῶν οἰκμάζαι
ἀδαμαμνῖνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θυντοίς κλέψας ὠπασεν· τοιάσδε τοι
ἀμαρτίας σφὲ δέι θείος δούναι δίκην,
ὡς ἂν διδαξῆ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπον δὲ παύεσθαι τρόποιν.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
ἐχει τέλος δῆ, κοιδήν ἐμποδῶν ἐτὶ.
ἔγω δ' ἀτολμὸς εἰμι συγγενὴ θεὸν
dῆσαι βία φάραγγι πρὸς ὄντος εἰναραίω.
πάντως δ' ἀνάγκη τῶνδε μοι τόλμαν σχεθὶν
ἐξωρίαζεν γὰρ Πατρὸς λόγους βαρῦ.
τῆς ὀρθοβούλου Θέμιδος αἰτυμῆτα παῖ,
ἀκοντά σ' ἀκων δυσλύτοις χαλκεύμασι
προστασαλεύσω τοῦτο ἀπανθρότω πάγω,
ἐν οὔτε φωνῇ οὔτε τοῦ μορφῆν βροτῶν
ὄψει, σταθερῶς δ' ἡλίου φοίβῃ φλογὶ
χροᾶς ἀμείρηες ἄνθος· ἀσμένω δὲ σοι
ἡ τοικλειμῖνοι νυξ ἀποκρύψει φάος,
πάνυν θ' ἐφ' ἡλιος σκεδὰ πάλιν·
ἀεὶ δὲ τοῦ παρόντος ἀχθηδῶν κακοῖ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκὲ πω.
τοιαῦτ' ἀπηγὼ τοῦ φιλανθρώπου τρόποιν.

Aesch.
αἰσχυλοῦ

θεὶς θεῶν γὰρ οὐχ ὑποτῆσσων χόλον

βροτοῖσι τιμᾶς ὦπασας πέρα δίκης.

αἰνθ' ὃν ἄτερτη τήνδε φρονῆσεις πέτραν,

ὁρθοστάθην, ἀυπνοσ, οὐ κάμπτων γόνην.

πολλοὺς δ' ὁδυρμοὺς καὶ γόους ἀνωφελεῖς

φθέγξει. Διὸς γὰρ δυσπαραίτητοι φρένες·

ἀπας δὲ τραχὺς, ὡσις ἀν νέον κρατῇ.

ΚΡ. εἶεν· τί μέλλεις καὶ κατοικτίζεις μάτην;

τί τοῦ θεοῦ ἔχθιστον οὐ στυγεῖς θεῶν,

οὕτα τὸ σον ὑπητοῦσι προδουκέν γέρας;

ΗΦ. τὸ ἔγγυγενες τοις δεινὸν ἦθ' ὦμιλία.

ΚΡ. ἐθύμησι, ἀνηκουστέων δὲ τῶν Πατρὸς λόγων

οἶον τε πῶς; οὐ τούτο δειμαίνεις πλέον;

ΗΦ. ἀεὶ γε ἡ νηλῖς σὺ καὶ θάσους πλέως.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· οὐ δὲ

τὰ μηδὲν ὑφελοῦντα μὴ πόνει μάτην.

ΗΦ. ὁ πολλὰ μισθεῖσα χειρωναξία.

ΚΡ. τὶ νῦν στυγεῖς; πόνων γὰρ, ὡς ἀπλῷ λόγῳ,

τῶν νῦν παράντων οὐδὲν αἴτια τέχνη.

ΗΦ. ἔμπασ τὸς αὐτῆς ἃλλος ὑφελεν λαχεῖν.

ΚΡ. ἀπαντὸν ἐποχὴν πλὴν θεοῦ ουρανοῦ·

ἐλεύθερος γὰρ οὕτως ἐστὶ πλὴν Διὸς.

ΗΦ. ἐγνοκα τοῦσδε, κούδεν ἀντεπεῖν ἔχω.

ΚΡ. οὐκον ἐπείξει δεσμὰ τῶδε περιβαλεῖν,

ὡς μη' ἡ ἐλινύντα προσδερχθῇ πατὴρ;

ΗΦ. καὶ δὴ πρόχειρα ψάλμια δέρκεσθαι πάρα.

ΚΡ. λαβῶν νῦν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει

ραιστήρι θείες, πασσάλευε πρὸς πέτραις.

ΗΦ. περαίνεται δὴ κοῦ ματὰ τοῦργον τόδε.

ΚΡ. ἀρασο μᾶλλον, σφήγγε, μυθαμὴ χάλα.

δεινὸς γὰρ εὑρεῖν καὶ ἀμηχάνων πόρον.

ΗΦ. ἀραρεν ἦδε γ' ὑλενὴ δυσεκλίτωσ.

ΚΡ. καὶ τῦν ὑνὶ πόρτασον ἀσφαλῶς, ἵνα

μάθη σοφιστῆς ὁν Διὸς νωθέστερος.

ΗΦ. πλὴν τοῦδ' ἀν οὐδεὶς ένδικς μέρισματό μοι.

ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον.
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 11
στέρνων διαματάξ πασσαλεύ ἐρωμένως.
ΠΦ. αἰαὶ Προμηθεὺς, σῶν ύπερστείων πόνων.
ΚΡ. σὺ ὁ αὖ κατοκεῖσ, τῶν Διός τ' ἐξήρων ύπερ
στέινες· ὡς μή σαυτὸν οἴκτιεῖς ποτε.
ΠΦ. ὁρᾶς θέαμα δυσθέατον ὀμμασών.
ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων.
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.
ΠΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἀγαν.
ΚΡ. ἢ μὴν κελεύσω, κατιθωῦξω γε πρόσ.
χωρεῖ κάτω, σκέλη δὲ κύρκωσον βία.
ΠΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ.
ΚΡ. ἐρωμένως νῦν θείνε διατόρους πέδας,
ὡς αὐτιτιμήσῃ γε τῶν ἔργων βαρύς.
ΠΦ. ὁμοία μορφῇ γλῶσσα σοι γηρίεται.
ΚΡ. σὺ μαλακικώς, τὴν ὅ ἔμην αὐθαίδαιν
ὀργῆς τε τραχύτητα μὴ πίπλησσέ μοι.
ΠΦ. στείχωμεν, ὡς κάλοισθι ἀμφίβληστρ' ἕχει.
ΚΡ. ἐνταῦθα νῦν ὑβρίζε, καὶ θεῶν γέρα
συλῶν ἐφημεροῦσι προστίθηε· τὶ σοι
οἷοί τε θυντοὶ τῶν' ἀπαντήσῃς πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γὰρ σὲ δὲ Προμηθέως,
ὅτῳ τρόπῳ τῆς ἐκκυκλοθήσει τέχνης.
ΠΡΟΜΗΘΕΥΣ.
ἀ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαὶ,
ποταμῶν τε πηγαῖ, ποντίων τε κυμάτων
ἀνήρθιμον γέλασμα, παμμήτορ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἄλιου καλῶ
ἰδεσθέ μ', οία πρὸς θεῶν πάσχωθεος.
δὲρχθηθ' οίαις αἰκίασιν
διακανιώμενος τὸν μυριτή
χρόνων ἀθλεσθ. τοιόνδ' ὁ νεός
tαγὸς μακάρων ἔζηρ' ἐπ' ἐμοὶ
dεσμὸν ἀεική.
φεύ φεύ· τὸ παρὸν τὸ τ' ἐπερχόμενον
ΑΙΣΧΤΑΟΥ

πῆμα στενάχω, πη τοτε μόχθων
χρή τέρματα τῶν ἐπιτελεῖαι.
καίτοι τί φημι; πάντα προοεπίσταμαι
σκεθρῶς τὰ μέλλοντ’, οὐδὲ μοι ποταίμον
πῆμ’ οὐδὲν ἤξειν τὴν πεπρωμένην ἐς χρή
ἀίταν φέρειν ὡς ῥάστα, γυγνόσκονθ’ ὃτι
tὸ τῆς Ἀνάγκης ἔστ’ ἀδήριτον σθένος.

ἀλλ’ οὔτε σιγάν οὔτε μὴ σιγάν τύχας
οὐν τέ μοι τάσθο ἐστι. θυντοῖς γὰρ γέρα
πορῶν ἀνάγκαις ταῖσθ’ ἐνέξευμαι τάλασ;

ναρβήκοπλήρωτον δὲ θηρώμα τυροῦ
tηγῆν κλοπαίαν, ἢ διδάσκαλος τέχνης
πάσης βροτοῦς πέφηκε καὶ μέγας πόρος.
tοιάσθε ποιαῖς ἀμπλακημάτων τίνω,

ὑπαίθριος δεσμοῖς ἔστιν τε πεπασαλευμένοις.

Ἀδὰ, ἡα ἕα.

τίς ἄχω, τίς ὄδημα προσέπτα μ’ ἀφεγγῆς,
θεόσυντος, ἢ βρότειος, ἢ κεκραμένη;

ἔκει τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρῶσ, ἢ τί δὴ θέλων;

ὁράτε δεσμότητι με δύσποτοι θεοῦ,
tὸν Διὸς ἐχθρὸν, τὸν πάσα θεός
dι’ ἀπεχθείας ἐλθόνθ’, ὄπόσοι
tὴν Διὸς αἰλὴν εἰσοιχεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.

φεῦ φεῦ, τὶ ποτ’ αὐ κανάθυμα κλώ
πέλας οἰωνῶν; ἀλήθ’ δ’ ἐλαφρὰς
πτερύγων ριπταίς ὑποσυρίζει.

πάν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθήσο: φιλία

γὰρ ἦδε τὰς πτερύγων
θοαῖς ἀμίλλαις προσέβα

τόνδε πάγον, πατρόν
μόγις παρεπούσα φρένας.
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 13
κρατιπνοφόροι δὲ μ’ ἐπεμψαν αἰραι· 135
κτύπου γὰρ ἀχώ χάλυβος
διῆξεν ἀντρων μυχον, ἐκ δ’ ἐπληξέ μου
τὰν θεμερώτων αἰδῶ·
σύθην δ’ ἀπέδιλος ὄχῳ πτερωτῷ.

ΠΡ. 140
τῆς πολυτέκνου Τηθύοσ ἐγγονα,
tοῦ περὶ πᾶσαν θ’ εἰλισσομένοι
χθὸν ἀκομμήτω ρεύματι παῖδες
πατρὸς 'Ωκεανοῦ, δέρχθητ’, ἐσίδεσθ’
οἵ δεσμῷ προσπορατός
tήδε ἄβαγγος σκοπέλοις ἐν ἄκροις
φρουράν ἄξηλον ὄχήσω.

ΧΟ. 145
λεύσσω, Προμηθεὺς, φοβερὰ δ’ ἀντ. α’.
ἐμοίσων ὅσοις ὀμίχλα
προσῆξε πλήρης δακρύων,
σὸν δέμας εἰσιδούσα
πέτρα προσαναίμοιν
ταῖσ’ ἀδαμαντοδέτους λύμαις·
νέοι γὰρ οἰακονόμοι
κρατοῦσ’ Ὀλύμπον νεοχμοίς δὲ δὴ νόμοις
Ζεὺς ἀθέτως κρατύνει,
τὰ πρὶν δὲ πελώρα νῦν ἀιστοῖ.

ΠΡ. 150
εἰ γὰρ μ’ ὑπὸ γῆν νέρθην θ’ Ἄιδον
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἦκεν δεσμοῖς ἀλύτους
ἀγρίως πελάσας, ὡς μῆτε θεὸς
μῆτε τὸς ἄλλος τοῖσ’ ἐπεγήθει.
νῦν δ’ αἰθέρων κίννυμα τάλας
ἐχθροῖς ἐπίχαρτα πέπουθα.

ΧΟ. 155
τίς ὦδε τλησικάρδιος
θεών, ὅτι τάδ’ ἐπιχαρῆ;
τίς οὐ ἐμφασχαλὴ κακοῖς
τεῦσι δίχα γε Διός; δ’ δ’ ἐπικότως ἀεὶ
tιθέμενος ἀγναμπτον νόον
dάμναται οὐρανιαν

στρ. β’.

166
170
ΑΙΣΧΤΛΟΤ

gένναν· οὖδὲ λῆξει, πρὶν ἂν ἡ κορέσῃ κέαρ, ἡ παλάμι τινὶ
tὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡ. ἡ μὴν ἐὰν ἐμοῦ, καὶ περ κρατερὰς
ἐν γνωστίδοις αἰκίζομένου,
χρείαν ἔξει μακάρων πρύτανίς,
δεῖξαι τὸ νέον βούλευμ', ὡφ' ὅτου
σκῆτρον τιμᾶς τ' ἀποστυλάται.
καὶ μ' οὔτε μελγυλώσσοσι πιεθοῦς
ἐπαιδεάσων θέλεξει, στερεάς τ' ὦ
οὔτος' ἀπειλαῖς πτῆξας τὸδ' ἐγὼ
καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων
δεσμῶν χαλάσῃ, ποινάς τε τίνειν
τής' αἰκίας ἐθελήσῃ.

ΧΟ. σοὶ μὲν θρασὺς τε καὶ πικραῖς ἀντ. β'.
δύασιν οὖδ' ἐπιχαλάς,
ἀγαν δ' ἐλευθεροστομεῖς.
ἐμὰς δὲ φρένας ἑρέθυσε διάτοροι φόβος·
δέδια γαρ ἀμφὶ σαῖς τύχαις,
πῷ τοτε τῶν δένομεν ἑως

χρὴ σε τέρμα κελσάτι ἐστιδεῖν· ἀκίχητα γαρ ἦθεα καὶ
κέαρ
ἀπαραμυθὸν ἔχει Κρόνου ταῖς.

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεὺς· ἀλλ' ἐμπας
[οἶῳ,] μαλακογνώμων
ἐσται ποθ', ὅταν ταῦτῃ ῥαίπθῃ·
τὴν δ' ἀτέραμον στορέσας ῥήγην
εἰς ἀρθμὸν ἔμοι καὶ
φιλότητα

ΧΟ. τάντ' ἐκκάλυψον καὶ γέγαγ' ἡμῶν λόγοιν,
ποὺδ λαβὼν σε Ζεὺς ἐπ' αἰτιάματι
οὕτος ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἰ τι μὴ βλάπτει λόγον.

ΠΡ. ἀλγεῖνα μὲν μοι καὶ λέγειν ἐστὶν τάδε,
ἀλγός δὲ συγάν, πανταχῇ δὲ δύσποτα.
ἐπεί τάχιστ' ἡρξατο δαίμονες χόλου,
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

στάσεις τ' ἐν ἀλλήλοις ὠροθύνετο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,
ὡς Ζεύς ἀνάφορον δῆθεν, οἱ δὲ τοῦμπαλιν
στείροντες, ὡς Ζεὺς μήποτ' ἀρξείειν θεον·
ἐνταῦθ' ἐγὼ τὰ λόγοτα βουλεύων πιθεῖν
Τιτάνας, Ὠραμοῦ τε καὶ Χλόνος τέκνα,
οὐκ ἡδονήθην' αἴμιλας δὲ μηχανᾶς
ἀτμάσαντες καρτεροῖς φρονήμασιν
ἀμοχῆ πρὸς βίαν τε δεσπόσειν.
ἐμοὶ δὲ μήτηρ σὺν ἀπαξ μόνον Θέμις,
καὶ Γαῖα, τολλών ὀνομάτων μερφῇ μία,
τὸ μέλλον ὃ κραίνοιτο προτέθεσσικεῖ,
ὡς ἦν κατ' ἱσχῦν ὑπὲρ τὸ κάρτερον
χρῆτ', δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαύτ' ἐμοὶ λόγοισιν ἐξηγομένου
οὐκ ἦξωσαν ὑπὲρ προσβλέψαι τὸ πᾶν.
κράτιστα δὴ μοι τῶν παρεστότων τότε
ἐφαίνετ' εἶναι προσλαβόντα μητέρα
ἐκόνθ' ἐκόντα Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβανῆς
κευμάτων καλύπτει τὸν παλαιένθ' Κρόνον
αὐτοῖς συμμάχουσι. τοια' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὕφελημένος
κακαίσθ' ποινάς ταῖσθε μ' ἐξημεύσατε.
ἐνεατί γὰρ τως τούτω τῇ τυραννίδι
κόσμησι, τοὺς φιλοσφι χη πεποιθέναι.
δ' ὡς ἐρωτάτ' αἰτθαν καθ' ἤτθαν
αἰκίζεταί με, τούτω δὴ σαφῆνε.
ὁτοις τάχιστα τῶν πατρών ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα
ἄλλουσιν ἄλλα, καὶ διεστοίχιζετο
ἀρχήν. βροτῶν δὲ τῶν ταλαίπώρων λόγον
οὐκ ἔσχεν οὐδεν', ἀλλ' αἰστώσας γένος
τὸ πᾶν ἔχρηζεν ἄλλο μισήσαν νέον.
καὶ τοῖς οὖνδεις ἀντέβαινε πλὴν ἐμοῦ·
ἐγὼ δ' ἐτολμησ'. ἐξελυσόμην βροτῶς
τοῦ μὴ διαφραισθέντας εἰς Ἀιδοὺν μολεῖν.
τῷ τοιοῦτοι πημοναίσθη κάμπτομαι,
πάσχειν μὲν ἄλγειναισὶν, οὐκτραίσθων δὲ ἰδεῖν·
θυντού δὲ ἐν οὐκτῷ προθέμενος τούτῳ τυχεῖν
οὐκ ἡξιώθην αὐτὸς, ἀλλὰ νηλεώς
δὲ ἐρρυθμίσμαι, Ζηνὶ δυσκλεῖς θέα.
ΧΟ. σιδηρόφρων τε κακὸς πέτρας εἰργασμένος,
ὅστις, Προμηθεὺς, σοῦν οὐ ξυνασχαλὰ
μόχθοις· ἐγὼ γὰρ οὗτ' ἂν εἰσιδεῖν τάδε
ἑρχησθυ, εἰσιδοὺσά τ' ἡλιγνύθην κέαρ.
ΠΡ. καὶ μὴν φίλος ἕλεινος εἰσορᾶν ἐγὼ.
ΧΟ. μή ποί τι προβῆς τῶνδε καὶ περαιτέρω;
ΠΡ. θυντοὺς γ' ἔπαυσα μή προδέρκεσθαι μόρον.
ΧΟ. τὸ ποῖον ἐὖρων τῆς φάρμακον νόσου;
ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατόκωσα·
ΧΟ. μέγ' ὑφέλημα τούτ' ἐδωρήσω βροτοῖς.
ΠΡ. πρὸς τοίσδε μέντοι πῦρ ἐγὼ σφιν ὀπᾶσα.
ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχοσ' ἐφήμεροι;
ΠΡ. ἀφ' οὖ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῦτοι δὴ σε Ζεὺς ἐπ' αἰτιάσασιν
αἰκίζεται τε κοῦδαμή χαλὴ κακῶν;
οὐδ' ἐστὶν ἄθλου τέρμα σοι προκείμενον;
ΠΡ. οὐκ ἄλλο γ' οὔδεν, πλὴν ὅταν κεῖσ' δοκῇ.
ΧΟ. δὸξεί δὲ πῶς; τίς ἐλπίς; οὐχ ὀρᾶς ὦτ' ἡμαρτεῖ;
ὁς δ' ἡμαρτεῖς, οὐτ' ἐμοὶ λέγειν
καθ' ἱδονὴν, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθώμεν, ἀθλοῦ δ' ἐκλυσιν ἕτη τινά.
ΠΡ. ἐλαφρῶν, ὡστὶς πηματῶν ἔξω πόδα
ἐχει, παρανεῖν νοῦθετεῖν τε τὸν κακῶς
πράσσοντ'. ἐγὼ δὲ ταῦθ' ἀπαντ' ἡπιστάμην.
ἐκὼν ἡμαρτον, οὐκ ἄρνησομαι
θνητῶς δ' ἄργων αὐτὸς ἄφρόμην τόνον.
οὐ μὴν τι πουώς γ' φόμην τοίασι μὲ
κατισχυναίσθαι πρὸς πέτραυς πεδαρσίοις,
τυχόντ' ἐρήμου τοῦτ' ἀγείτονος πάγου.
καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἀχρ.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ.
πέδοι δὲ βάσαι τὰς προσερτούσας τὐχας ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν. πείθεσθε μοι, πείθεσθε, συμπονήσατε τῷ νῦν μογοῦντι. ταύτα τοι πλανωμένη πρὸς ἀλλοτ' ἀλλον πήμονη προστάζατε.

ΧΟ. οὐκ ἀκούσας ἐπεθώνες
tοῦτο, Προμηθεύ.
καὶ νῦν ἐλαφρῷ ποδὶ κρατνύσοντον θάκον προλυτοῦσ' αἰθέρα θ' ἄγνον τόρον οἰωνῶν, ὀκριώσηθη
χθονὶ τῷ τελῷ. τοὺς σοὺς δὲ πόνους
χρήζω διὰ παντὸς ἀκούσαι.

ὨΚΕΑΝΟΣ.
ἡκὼ δολιχῆς τέρμα κελεύθουν
diameiβάμενος πρόσ σε, Προμηθεύ,
tὸν πτερυγώκη τόνδ' οἰωνὸν
gνώμη στομῶν ἀτέρ εὐθύγων.
tαῖς σαις δὲ τὺχαις, ἵσθι, συναλγῶ
tό τε γάρ με, δοκῶ, ἔγγενες οὕτως
ἐσαναγκάζει, χωρίς τε γένους
οὐκ ἐστὶν ὅτι μείζονα μοιράνει
νειμαίμ' ἡ σοι.

gνώσει δὲ τάδ' ὡς ἔτηρ', ούδὲ μάτην
χαριτογλωσσεῖν ἐνι μοι· φέρε γάρ,
σήμαιν ὅτι χρη' σοι ἕμπνασειν·
οὐ γάρ ποτ' ἔρεις ὡς Ὁκεανὸν
φίλος ἐστί βεβαιότερός σοι.

ΠΡ. ἕα, τί χρῆμα; καὶ σὺ δὴ πόνων· ἐμῶν
ήκεις ἐπόπτης· πῶς ἐτύλμησας, λιπὼν
ἐπῳνυμὸν τε ρεῦμα καὶ πετρηρεφῆ
αὐτὸκτιτ' ἀντρα, τὴν συμπορμητορά
ἐλθεῖν ἐς αἰαν; ἡ θεωρήσων τὐχας
ἐμάς ἀφξεὶ καὶ ἔνασσαλὼν κακοὶς;
δέρκουθεαμα, τόνδ' τὸν Διὸς φίλον,
tὸν ἔνυγκαταστήσατα τὴν τυραννίδα,
οἱ αὐτὸ οὐ τῇ πημοναίσκε κάμπτομαι.

ΩΚ. ὅρω, Προμηθεύ, καὶ παρανέσαι γέ σοι 315
thren μὲ τὰ λῆστα, καίτερ ὅτι ποικίλω,
γίγνοσκε σαυτόν, καὶ μεθάρμοσαι τρόπος
νεόν· νέος γὰρ καὶ τῦραννος ἐν θεοῖς.
ei δ' ὅδε τραχεῖς καὶ τεθηγμένους λόγους
ρύθεις, τάχ' ἀν σου καὶ μακρὰν ἀνωτέρω
θακὼν κλὔοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδίαν εἶναι δοκεῖν.

αλλ', ὁ ταλαίπωρ', ἂς ἔχεις ὄργας ὀφεῖς,
ζήτει δὲ τώνδε τημάτων ἀπαλλαγάς,
ὀρχαί ἰσως σοι φαίνομαι λέγειν τάδε·
τοιαίτα μέντοι τῆς ἄγαν ψυγγόρου
γλώσσης, Προμηθεύ, τάπίχειρα γίγνεται.

σὺ δ' οὐδέπω ταπεινὸς, οὐδ' εἰκεσ κακοῖς,
πρὸς τοὺς παροῦσι δ' ἀλλὰ προσλαβᾶιν θέλεις.

οὐκοὺν ἔμοι γε χρώμενος διδασκάλῳ
πρὸς κέντρα κώλον ἔκτενείς, ὅρων ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράζομαι
ἐάν δύνωμαι τώνδε σ' ἐκλώσαι πόνων.

σὺ δ' ἡσύχαζε, μηδ' ἀγαν λαβροστόμει.

ἡ ὅυκ ὀίσθ' ἀκριβῶς, ὃν περισσόφρων, ὃτι
γλώσσῃ ματαίᾳ ζημίᾳ προστρίβεται;

ΠΡ. ζηλῶ σ', ὦθούνεκ ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχῶν καὶ τετολμηκῶς ἑμοὶ.

καὶ νῦν ἔκαστον, μηδὲ σοι μελησᾶτων
πάντως γαρ οὐ πείσεις νῦν· οὐ γὰρ εὐπιθῆς.

πάπταινε δ' αὐτὸς μὴ τι πημανθήσῃ ὅδῳ.

ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς

ἡ σαυτόν· ἵππῳ κοῦ λόγῳ τεκμαίρομαι.

ὀρμώμενον δὲ μηδαμῶς ἀντιστάσῃς·

αὐχὼ γαρ, αὐχὼ τῇ δωρεὰν ἐμοὶ
dώσειν Δ', ὥστε τώνδε σ' ἐκλώσαι πόνων.

ΠΡ. τα μὲν σ' ἐπαινώ, κούδαμη λῆξω πτοτέ·

προθυμίας γαρ οὐδὲν ἔλλειπεις· ἀταρ,
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 19

µηδὲν πόνει· μάτην γὰρ, οὔδεν ὦφελῶν ἐμοὶ, πονῆσεις, εἰ τι καὶ πονεῖν θέλεις.

αλλὰ ἡσύχασε, σαυτὸν ἐκποδῶν ἔχων· ἐγὼ γὰρ οὐκ ἐι δυστυχῶ, τοῦτο εἶνεκά θέλοιμ' ἀν ὦς πλείστουσι θημονᾶς τυχεῖν.

οὐ δὴτης ἐπεῖ με καὶ καστιγνητὸν τύχαι τείρομαι Ἀτλαντος, ὅσ πρὸς ἐστέρους τόπους ἐστήκε κύριον οὐρανὸ τε καὶ χθόνος ὅμιος ἐρείδων, ἀχθος οὐκ εὐάγκαλον. τὸν γηγενῆ τε Κυλκάνων οἰκήτορα ἀντρων ᾦδῶν ψκειρα, δαίον τέρας, ἐκατογκάρανον πρὸς βίαιν χειρούμενον Τυφώνα θούρων, πάσιν ὅς ἀνέστη θεὸς, σμαγρναίοι γαμφηλαισὶ συμποιφ φόνον· ἐξ ὀμμάτων ὦ ἦστραπτε γοργωπῶν σέλας, ὡς τὴν Διὸς τυραννοδ' ἐκπέρσουν βιά· ἀλλ' ἦλθεν αὐτῷ Ζηρός ἀγρυπτων βέλος, καταμβάτης κεραυνὸς ἐκπετεῖον φιλόγα, ὅς αὐτὸν ἐξεπιπεις τῶν υψηγόρων κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς ἕφεσαλώθη καζεβροντήθη ὀθένος· καὶ νῦν ἄχρείοι καὶ παράόροι δέμας κελταί στενωποῦ πλησιόν θαλασσίου ἱπνόμενος ρίζασιν Ἀιτναίαις ὑπό· κορυφαῖς δ' ἐν ἀκραῖς ἡμένους μνηροκτυπῶν Ἡφαίστος, ἐνθεν ἐκραγήσωνται ποτε ποταμοὶ πυρὸς δάπτοντες ἁγρίως γνάθους τῆς καλλικάρπου Σικελίας λευροῦς γώνας· τοιόντε Τυφῶς ἐξαιναζέσει χόλον θερμῆς ἀπλάτον βέλεσι πυρππνόου ζάλης, καὶπερ κεραυνὸ Ζηνῶς ἠθρακωμένος. σὺ δ' οὐκ ἀπερος, οὔτ' ἐμοῦ διδασκάλου χρήξεις· σεαυτὸν σῶς ὄπως ἐπίστασας· ἐγὼ δὲ τὴν παρουσίαν ἀντλήσω τύχην, ἐστ' ἀν Διὸς φρόνημα λωφήσῃ χόλον. ὩΚ. οὔκουν, Προμηθεὺς, τούτο γεγυνόσκεις, ὅτι
ΔΙΣΣΥΛΟΥ

† ὁργῆς νοσούσης εἰσὶν ἵατροι λόγοι;
ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσην κέαρ, καὶ μὴ σφυδώντα θυμῶν ἰαχναῖνη βία.
ΩΚ. ἐν τῷ προμηθείσαι δὲ καὶ τολμᾶν τίνα ὀρᾶς ἐνοῦσαν ἔχιμάν; διδασκέ με.
ΠΡ. μοχθὸν περιστὸν κουφον τῷ εὐθίαν.
ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἔτει κέρδιστον ἐφ' ἐφονοῦντα μὴ δοκέων φρονεῖν.
ΠΡ. ἐμὸν δοκήσει τάμπλικην εἶναι τόδε.
ΩΚ. σαφῶς μ᾽ ἐσι οίκον σὸς λόγος στέλλει πάλιν.
ΠΡ. μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλη.
ΩΚ. ἢ τῷ νέον βακοῦντα παγκρατεῖς ἔδρας;
ΠΡ. τοῦτον φιλάσασθαν μὴ ποτ᾽ αὐχεσθῇ κέαρ.
ΩΚ. ἢ σῇ, Προμηθεύ, ἔμφορὰ διδάσκαλος.
ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν...

ΩΚ. ὁρμαμένι τοῦ τόδε ἑθῶνες λόγον.
λευρὸν γὰρ οἶμον αἰθέρος ψαῖρει πτεροῦς
tετρασκέλης οἰωνός ἁσμενὸς δέ τὰν
σταθμὸς ἐν οἰκείοντα κάμψειν γόνυ.

ΧΟ. στένω σε τὰς οὐλομένας τιχας, Προμηθεύ, στρ. α'.
δακρυστάκτον ἀπ' ὄσων ραδιῶν δ' εἰβομένα ρέοσ
πάρειαν

νοτίοις ἔτεγξα παγαῖς.

ἀμέγαρτα γὰρ τάδε: Ζεῦς δ' ἰδίοις νόμοις κρατῶν ὑπερήφανον θεὸς τοῖς πάροις ἐνδείκνυσιν αἰχμάς.
πρόπασα δ' ἢ ἡδι στονόν λέλακε χώρα, ἀντ. α'.
μεγαλοσχήμων τ' ἀρχαιοπρεπὴς ἀδακρυχέει στένομαι τὰν σὰν

ἐνυμμαμοῦν τῷ τιμᾶν,

ὀπόσι τ' ἐποικὸν ἄγνας Ἀσίας ἔδός νέμονται, μεγαλοστόνουσι σῶς πήμασιν συγκάμνουσιν θνατοῖς.

Κολχίδος τε γὰς ἔνοικοι στρ. β'.

παρθένοι, μάχας ἀτρεστοί,
καὶ Σκύθης ὄμλος, ὁ γὰς

ἐσχατον τόπον ἀμφὶ Μαιώτιν ἔχουσι λίμναν,

†'Αραβίας τ' ἄρειον ἀνθός, ἀντ. β'.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ.

ψύκρημνον οἱ πόλισμα
Καυκάσου πέλας νέμοντας.

δαῖος στρατὸς, ὁ ἐπηρώτης βρέμων ἐν αἰχμαῖς.
μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις
dαμέντ' ἀδαμαντοῦτος
Τιτάνα λύμαις εἰσιδόμαν θεῶν
"Ἀτλανθ", ὦς αἰὲν
ὑπέροχον σθένος κραταίων
οὐράνιον τε πόλον

νωτοῖς ὑποστενάζει.

βοᾷ δὲ πόντιος κλύδων
ἐνεπίτνων, στένει βυθὸς,
κελαινός δ' Ἀἴδος ὑποβρέμει μυχὸς γὰς,
παγαὶ θ' ἀγνοῦτων πτομῶν

στένουσιν ἄλγος ὁἰκτρόν.

ΠΡ. μὴ τοι χλοῇ δοκεῖτε μηδ' αὐθαδία
σιγὰν με· συννοία· δὲ δὰπτομαί κέαρ,
ὅρων ἐμαυτόν ὠδ' προσελθόμενον.
καίτοι θεοῦ ποῖς νέος τούτοις γέρα
tis ἄλλος ἢ 'γω παντελῶς διώρισεν;

ἄλλ' αὐτὰ σιγὼ· καὶ γαρ εἰδυλλίασιν ἀν
ὑμῖν λέγομι. τὰν βροτοῖς δὲ πῆματα

ἀκούσαθ', ὡς σφαῖραν νηπίων οὖντα το ἀρχ' ἐννοῦς ἔτηκα καὶ φρενῶν ἐπηβόλους.

λέξω δὲ, μεμψίν οὔτιν ἀνθρώπων ἔχων,

ἀλλ' ὅν δεδωκ' εὐνοιαν ἐξηγοῦμένος·
oi πρῶτα μὲν βλέποντες ἐβλεπόν μάθην,

κλύντες οὐκ ἤκουν· ἀλλ' ὀνειράτων
ἀλγίκοι μορφαις τὸν μακρὸν χρόνον

ἐφυρον (εἰκὴ) πάντα, κατῴκειεσ
dομινος προσελκύσ ἦσαν, οὐ ἐξουργίαν·
cατώρχες δ' ἐναισιν, ὡστ' ἁγησώ

μύρμηκες, ἀντρῶν ἐν μυχοῖς ἀνθηλίοις.

ἡν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ,

οὔτ' ἀνθημώδους ἢρος, οὔτε καρτίμον

θέους βέβαιοι, ἀλλ' ἀτερ γνώμης τὸ πᾶν
ΑΙΣΧΤΑΩΤ

ἐπρασσον, ἐς τε δή σφιν ἀντολᾶς ἐγὼ ἀστρων ἐδείξα τάς τε δυσκρίτους δύσεις. καὶ μὴν ἄριθμον, ἔξοχον σοφισμάτων, ἐξήγουν αὐτοῖς, γραμμάτων τε συνθέσεις, μνήμης ἀπάντων μονοσομήτορ' ἐργάνην· καζεύξα πρώτος ἐν ξυγοῦτι κνώδαλα ζεύγλασι δουλεύοντα· σώμασίν θ', ὅπως θυντοῖς μεγάστων διάδοχοι μοχθημάτων γένοις· ὑψ' ἀρμα τ' ἦγαγον φιληνίους ἕποι, ἀγαλμα τής υπερπλοῦντοι χλιδῆς. θαλασσόπλαγκτα δ' οὔτε ἀλλος ἀντ' ἐμοῦ λινότπτερ' ἢρα ναυτίλων ὄχιματα. τοιαύτα μηχανήματ' ἐξευρών τάλας βροτοῦσιν, αὐτῶς οὐκ ἔχω σόφισμι ὅτω τῆς νῦν παρούσης τημονής ἀπαλλαγῷ.

ΧΩ. πέπονθας αἰκὲς πήμ'. ἀποσφαλεῖς φρενῶν πλακῇ, κακὸς δ' ἱατρὸς ὡς τις, ἐς νόσον τεσών ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις εὐρέων ὀποίων φαρμάκοις ἰάσιμοι.

ΠΡ. τὰ λοιπά μου κλόνουσα θαυμάσει πλέον, οἷς τέχνας τε καὶ πόρους ἐρεμάσμει. τὸ μὲν μέγιστον, εἰ τις ἐς νόσον πέσοι, οὐκ ἤν ἀλέξημ' οὐδὲν, οὗτε βρώσιμον, οὗ χριστὸν, οὗτε πιστόν. ἀλλὰ φαρμάκων χρεῖα κατεσκέλλοντο, πρίν γ' ἐγὼ σφόνιν ἐδείξα κράσεις ἑπίων ἀκεσιμάτων,

αἷς τὰς ἀπάσις ἐξαμύνονται νόσους. τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα, κάκρινα πρώτος ἐς ὀνειράτων ἃ χρή ὑπαρ γενέθθαι, κληδόνας τε δυσκρίτους ἐγνώριοι' αὐτοῖς' ἐνοδίους τε συμβόλους γαμήσωμεν τοῖς πτήσειν οἰώνων σκεθρῶς διώρος', οὕτως τε δεξιοὶ φύσαιν, εὐωρίμους τε, καὶ δίαυταν ἀντία, ἐξοντ' ἔκαστοι, καὶ πρὸς ἀλλήλους τῖνες ἔχθραι τε καὶ στέργηθρα καὶ ἐξυπερῶν.
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

στιλάγχων τε λειότητα, καὶ χροίαν τίνα ἔχοντ' ἀν εὖ διαμοσίν πρὸς ἡδονήν, χολής λοβοῦ τε ποικίλην εὐμορφίαν. κνίσῃ τε κῶλα συγκαλυπτά καὶ μακρὰν ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην ὀδώσα τʰντούς· καὶ φλογωπὰ σήματα ἔξωμάτωσα πρόσθεν οὐν ἐπάργεμα. τοιαύτα μὲν ὑ ὑ ταύτ.; ἐνερθὲ δὲ χθονὸς κεκρυμμέν' ἀνθρώποισιν ὑφελήματα, χάλκον, σίδηρον, ἄργυρον, χρυσὸν τε τις φύσεις ἀν πάροιθεν ἐξουρεῖν ἔμοι; οὐδεὶς, σάφει οἶδα, μὴ μάτην φλάσαι θέλων. βραχεὶ δὲ μύσῳ πάντα συλλήβοην μάθε, πᾶσα τέχνα βροτοίσιν ἐκ Προμηθέως.

ΧΟ. μὴ νυν βροτοῦς μὲν ὑφέλει καιροῦ πέρα, σαυτοῦ δ' ἀκηδεί δυστυχούντος· ὡς ἐγὼ ἐξελπίς εἰμί τώνδε σ' ἐκ δεσμῶν ἔτι λυθέντα μηδὲν μείον ἵσχύσειν Διὸς.

ΠΡ. οὐ ταύτα ταύτῃ Μούρα πτω τελεσφόρος κράκαι πέπρωται μυρίας δὲ τημοναῖς δύναις τε καμιθῆς, ὥδε δεσμά φυγγάνω. τέχνη δ' Ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟ. τίς οὖν Ἀνάγκης ἔστιν οἰακοστρόφος; ΠΡ. Μούραι τρίμορφου μούμιοις τ' Ἠρμύνες.

ΧΟ. τούτων ὅρε Ζεὺς ἔστιν ἀσθενέστερος; ΠΡ. οὐκοῦν ἄν ἐκφύγου γε τήν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζηνῆ, πλὴν αἰει κρατεῖν; ΠΡ. τούτῳ οὐκέτ' ἄν πῦθωμ, μηδὲ λιπάρει.

ΧΟ. ἢ τού τι σεμνὸν ἔστιν ὁ ξυναμπέχεις.

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν, ἄλλα συγκαλυπτέος ὁσον μάλιστα: τόνδε γὰρ σώζων ἐγὼ δεσμοὺς ἄεικεῖς καὶ δύνας ἐκφυγγάνῳ.

ΧΟ. μηδάμι' ὁ πάντα νέμων οὐκ. θείτ' ἐμὰ γνωμὶ κράτος ἀντίπαλον Ζεὺς, μηδ' ἐλινύσαμι θεοῦς ὀσίας θοίναις ποτινισσομένα.
ΔΙΣΧΤΑΟΤ

βουφάνοις παρ' Ὠκεανοῦ πατρὸς ἀσβεστον τοροι, μηδὲ ἀλίτουμι λόγοις: 511
μᾶλα μοι τοῦτ ἐμμένοι καὶ μῆτοτ' ἐκτακεῖτ.

ὁ δ' τι θαρσαλέας ἀντ. α'.

τὸν μακρὸν τείνειν βίον ἐλπίδι, φαναίς 513
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις: φρίσσω δὲ σε δερ-

κομένα

μυρίους μόχθους διακναίμενον * * * 550

Ζῆνα γὰρ οὐ τρομέων ἴδια γνώμα σέβει

θνατοὺς ἁγαν, Προμηθεῦ. [στρ. β'.

φέρ' ὅπως ἄχαρις χάρις, ὡ φίλος, εἰπὲ ποῦ τίς ἀλκά;

τίς ἐφαμεριῶν ἀρήσεις; οὔτε ἐδέρχθης 553

ὁλυγοδρανίαν ἄκικνυ,

ἰσόνευρον, ᾧ τὸ φωτὸν ἄλαον * δέδεται γένος ἐμπεπο-

dισμένον; οὔπως 560

τὰν Δίος ἀρμονίαν

θνατῶν παρεξίασι βουλαί. [ἀντ. β'.

ἐμαθὼν τάδε σοὶ προσιδοῦσ' ὅλοις τύχας, Προμηθεῦ;

tὸ διαμφίδιον δὲ μοι μέλος προσέπτα 566

tὸν ἐκεῖνον θ', ὡτ' ἀμφὶ λουτρα

καὶ λέχος σοιν ὑμεναῖοιν ἱοταὶ γάμων, ὅτε τὰν ὄμοπάτριον

ἐδόνως

ἀγαγες Ἡσιόναν 570

πιθὰν δάμαρτα κοινόλεκτρον.

II.

τίς γῆ; τί γένος; τίνα φῶ λεύσειν
tόνδε χαλινοῖς ἐν πετρίνουσιν
χειμαζόμενον; τίνος ἀμπλακίας
ποινᾶς ὁλέκει; σήμηνον ὁποι

γῆς ἡ μογερὰ πεπλάνημαι.

ἀ ἄ, ξα ἔκ.

χρίει τις αὖ με τὰν τάλαιναν οἰστρος·
eἰδὼλον Ἀργοῦ γηγενός.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ. 25

άλευ’, ἀ δὰ· φοβοῦμαι
τῶν μυρωπῶν εἰσορῶσα βοῦταν.
ὁ δὲ πορεύεται δόλιον ὄμη ἔχων,
διὸ οὐδὲ καθανόντα γαῖα κεύθει.

ἀλλὰ με τάν τάλαναν
ἐξ ἑνέρων περὶ κυναγετεὶ,
πλανὰ τε νῆστων ἀνὰ τάν παραλίαν ψάμμαν.
ύπο δὲ κηρόπλαστος ὀργεῖ δόναξι
ἀχέτας ὑπνοδόταν νόμον. ὦ, ὦ, πόποι,
ὦ πόποι, τοῖς μὲ ἁγονοῖ τηλέπλανοι πλάναι;
τί ποτέ μ’, ὧ Κρόνιε παῖ, τί ποτε ταῦτά ἐνέξενεξας εὐρὸν ἀμαρτουσάν
πημονώιας; ἐθ,
οἰστρηλάτῳ δὲ δεῖμμα δειλαίαν
παράκοπον ὀδὸ τείρεις;
πυρί με φλέξου, ἢ χθονὶ κάλυψον, ἢ ποντίους δάκεσι δὸς
βορᾶν,
μηδὲ μοι φθονήσῃς
εὐγμασίων, ἀναξ.

ἀδὴν με πολύπλανοι πλάναι
γεγυμνάκασιν, οὐδ’ ἐχω μαθεῖν ὡπα
πημονῶς ὀλύεω.

κλῦεις φθέγμα τὰς βούκερω παρθένου;
ΠΡ. πῶς δ’ οὐ κλῦω τῆς οἰστροδινῆτον κόρης
τῆς Ἰναχείας; ἢ Διὸς θάλπει κέαρ
ἔρωτι, καὶ νῦν τοὺς ὕπερμήκεις δρόμους
"Ἡρα στυγνήτος πρὸς βιάν γυμνάξεται.

ΙΩ. πάθειν ἐμοῦ σὺ πατρὸς ὅνωμ’ ἀπόνεις; ἀντ.
eἰπὲ μοι τὰ μογερά, τίς ὄν, τίς ἅρα μ’, ὃ τάλας,

τὰν ταλαιπώρον ὅδ’ ἐτήτημα προσθροεὶς
θέσσατο τε νόσον ὦνόμασα, ἄ
μαραίνει με χρίνοσα κέντρουι
φοιτάλεοις; ἐθ.

σκιρτημάτων δὲ νῆστισιν αἰκίαις
λαβρόσυνος ἠλθὼν, *"Ἡρας
ἐπικότουσι μήδεσι δαμείσα· δυσδαμώνων δὲ τίνες, ὡ, ἐθ,

AESCH.
ΑΙΣΧΥΛΟΥ
οὐ ἐγὼ μογοῦσιν;
ἀλλὰ μοι τορῶς
τέκμηρον ὅτι μ' ἐπαμένει
pαθεῖν, τί μὴ μὲ χρή· τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα.

θρόει, φράξε τὰ δυσπλάνῳ παρθένῳ.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,
οὐκ ἐμπλέκων αὐτίγματ', ἀλλ' ἀπλῷ λόγῳ,
ὡσπερ δίκαιον πρὸς φίλους οἴχειν ὅτόμα.
πυρὸς βροτοῖς δοτήρ' ὀρᾶς Προμηθέα.

ΙΩ. ὃ κοινὸν ὑφέλημα θνητῶσιν φανεῖς,
τλήμον Προμηθεὺ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἀρμοὶ πέπαιναι τοὺς ἔμοις θρηνῶν πόνους.

ΙΩ. οὐκοιν πόρους ἃν τήνδε δωρεάν ἐμοί;

ΠΡ. λέγ' ἢντων αἰτεῖ· πῶς γὰρ ἃν πῦθοι μού.

ΙΩ. σήμην ὅστις ἐν φάραγγί σ' ὀχυρασεν.

ΠΡ. βούλευμα μὲν τὸ Δίον, Ἡφαίστου δὲ χείρ.

ΙΩ. ποινᾶς δὲ ποιών ἀμπλακημάτων τίνες;

ΠΡ. τοσοῦτον ἄρκω σοὶ σαφηνίσαι μόνον.

ΙΩ. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
dεῖξον, τῖς ἔσται τῇ ταλαπώρῃ χρόνος.

ΠΡ. τὸ μὴ μαθεῖν σοι κρείσσον ἢ μαθεῖν τάδε.

ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ κέλλῳ παθεῖν.

ΠΡ. ἄλλ' οὐ μεγαίρω τούδε σοι δωρήματος.

ΙΩ. τί δήτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡ. φόνος μὲν οὐδεδεῖ, σὰς δ' ὀκνῶ θραξεῖ φρένας.

ΙΩ. μὴ μοι προκήδου μάσσον ὃν ἐμοὶ γλυκū.

ΠΡ. ἐπεὶ προθυμεῖ, χρῆ λέγειν· ἀκούε δὴ.

ΧΟ. μῆτις γε· μόναν δ' ἡδονῆς κἀμοὶ πόρε.
tὴν τήςδε πρῶτον ἱστορήσωμεν νόσον,

αὐτής λεγοῦσης τὰς πολυφθόροις τύχας·
tὰ λοιπὰ δ' ἀθλῶν σοῦ διδαχθήτω πάρα.

ΠΡ. σοῦ ἔρων, 'Ιοί, ταῖς ὑπουργήσαι χάριν,
ἀλλως τε πάντως καὶ καριγνήταις πατρός·
ὡς ταποκλαυσαι καπνοῦρασθαι τύχας
cενταυρ', ὅπου μέλλει τις οὐκεσθαί· δάκρυ
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

πρὸς τῶν κλυόντων, ἀξίαν τριβήν ἔχει.

ΙΩ. οὐκ οἶδ᾽ ὅτως ὑμῖν ἀπιστήσαί με χρή·

σαφεί δὲ μῦθῳ πᾶν ὅπερ προσχρήζετε

πεύσεσθε: καίτοι καὶ λέγουσ' αἰσχύνομαι

θεόστουν χειμώνα καὶ διαφθορὰν

μορφῆς, ὅθεν μοι σχετλία προσέπτατο.

ἀεὶ γὰρ ὅψεις ἐνυξοὶ πωλεύμεναι

εἰς παρθενώνας τοὺς ἐμοῖσ παρηγόρον

λείωσυ μύθοισ. Ὡ μὲν εὐδαίμων κόρη,

τι παρθενεύει όραν, ἐξὸν σοι γάμου

tυχεῖν μεγίστον; Ζεῦς γὰρ ἵμερον βέλει

πρὸς σοῦ ἑκατοντζ, καὶ ἑξημερεῖζαι Κύρων

θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίνης λέχος

tὸ Ζηνός, ἀλλ' ἔξελθε πρὸς Δέρνης βαθὺν 670

λειμώνα, ποίμνας βουτάσεις τε πρὸς πατρὸς,

ὡς ἂν τὸ Δίων' ὅμηρα λωφήσῃ πόθου.

τοῦτοι δὲ πάσαι εὐφρόνας ὄνειρασι

ἐπεικόμην δύστηρος, ἐς τε δὴ πατρὶ

ἔτην γεγοίνειν νυκτίφαντ' ὑπείρατα. 675

ὁ δ' ἐς τε Πυθώ κατ' Δωδώνης πυκνοὺς

θεοπρόπους ἦλλεν, ὡς μάθοι τί χρή

dρόντ' ἑ λέγοντα δαιμοσιν πράσσεσιν φίλα.

ἡκον δ' ἀναγγέλλοντες αἰόλοστόμους

χρησμοὺς ἀσήμους δυσκρέτως τ' εἰρημένους. 680

tέλος δ' ἐναργής βαζέσ ἦλθεν Ἰνάχω,

σαφός ἐπίκεφτόνσα καὶ μνθομενή

ἐξω δόμων τε καὶ πάτρας ωθεῖν ἐμὲ,

ἀφετὸν ἀλάσθαι γῆς ἐπ' ἐσχάτοις ὅροις·

κεί μή θέλοις, τυρωτὸν ἐκ Διὸς μολεῖν

κεραννόν, ὃς πᾶν ἐξαιστῶσοι γένος.

τοῦτοι δὲ πεισθεὶς Δοξίου μαντεύμασιν

ἐξήλασεν με κατέκλησε δομάτων

ἀκοιναν ἀκων' ἀλλ' ἐπηνάγακαξ εἰν

Διὸς χαλινὸς πρὸς βίαν πράσσεσιν τάδε. 685

εὐθὺς δὲ μορφῇ καὶ φρένες διάστροφοι

ήσαν, κεραστὶς δ', ὡς ὀρατ', ὀξυστύμω

2—2
ΑΙΣΧΤΛΟΥΤ
μύστη χρισθείσω' εμμανεί σκιρτήματι
ήσαν πρὸς εὐποτόν τε Κερχυνεάς βέος
Δέρνης τε κρήνην βουκόλος δέ γηγενής
ἀκρατός ὀργήν "Ἀργος ὦμάρτει, ἵππους
ἀτός δέδορκὼς, τοὺς ἐμοῖς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτῶν αἰφνίδιοι μόροι
τοῦ ἔρην ἀπεστρέφειν' οἰστροτήθης δ' ἐγὼ
μάστιγι φεία γῆν πρὸ γῆς ἐλαύνομαι.
κλίνει τὰ πρακθέντες· εἶ δ' ἔχεις εἰπεῖν ὅτι
λοιπὸν πόνων, σήμαινε· μηδε μ' ὀἰκτίσας
ἐξύθαλπε μύθους ψευδέσιν νόσημα γερ
ἀνοχιστόν εἶναι φθῖμι συνθέτους λόγους.

XO. 
έα, ἐα· ἀπεχε, φεῦ.
οὐποτ', οὐποτ' ἕνοιν
ἐξένους μολεισθαί, λόγους ἐς ἀκοὰν ἐμὰν,
οὐδ' ὡδε συσθέατα καὶ δύσοιστα
πήματα, λήματα, δείματ' ἐμὰν
ἀμφήκει κέντρῳ ψυξείν ψυξάν.
ὡ, ὡ, μοῦρα, μοῦρα,
πέφρικ' εἰσιδόυσα πρᾶξιν Ἰοῦς.

ΠΡ. πρὸ γε στενάς καὶ φόβου πλέᾳ τις εἰ·
ἐπίσχες, ἐς τ' ἄν καὶ τὰ λοιπαὶ προσμάθης.

XO. λέγ', ἐκδιδάσκεε· τοὺς νοοῦσι τοι γλυκὺ
to λοιπὸν ἄλγους προφετεύστασθαι τορῶς.

ΠΡ. τήν πρίν γε χρείαν ἰνοσασθ' ἐμοὶ πάρα
κούφως· μαθεῖν γὰρ τῆς ὑπὸ πρωτ' ἔχοντε
τῶν ἀμφ' ἑαυτῆς ἄθλον ἐξηγομενής·
tὰ λοιπὰ νῦν ἀκούσαθ', οία χρὴ πάθη
tλήναι πρὸς Ἰππα τῆς τῆς νεάνιδα·
ἐν τ', Ἰππάχειον στέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βαλ', ὡς ἀν τέρματ' ἐκμαθής ὀδοῦ.
πρῶτον μὲν ἐνθέντ' ἡλίου πρὸς ἀντολαὶ
στρέψασα σαυτήν στεῖχ' ἀνηρότους γύνας·
Σκυθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εἰκύκλωσ ὄχοις,
ἐκβολοὺς τόξουσιν ἐξηρτυμένοι.
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

οῖς μὴ τελάζειν, ἀλλ' ἀλιστόνοις πόδας
χρύμπτουσα δραχίασιν ἐκπεραν χθόνα.
λαίας δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκούσι Χάλυβες, οοις φιλάξασθαι σε χρῆ
ἀνήμεροι γὰρ, οὐδὲ πρόσπλατοι ξένοις.

ήξεις δὲ ὑβριστὴν ποταμὸν, οὐ ψευδώνυμον,
ὅν μὴ περάσῃς, οὐ γὰρ εὐβατος περάν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλυσ, ὥρων
ὑψιστὸν, ἐνθα ποταμὸς ἐκφυσά μένους
κροτᾶτων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρῆ
κομφάς ὑπερβάλλουσαν ἐς μεσημβρίεν
βήναι κελευθον, ἐνθ' Ἀραξὸν στρατον
ήξεις στυγάνορ', ἀτ Θεμίσκυραν τοτε
κατοικοῦσιν αμφὶ Θερμώδονθ', ὑνα

τραχεῖα πόντου Σαλμυνδοσία γνάθος
ἐχθρόξενος ναύταισι, μητρωά νεῶν
αὐταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένωσ.

ἰσθαῦν δ' ἐπ' αὐταῖς στενοτάροις λίμνης τύλαις
Κεμμερικὸν ἥξεις, ὅν θρασυπλάγχως σε χρῆ
λιποῦσαν αὐλῶν ἐκπεραν Μαιωτικόν.

ἐσται δὲ θητοῖς εἰς αἰε λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλῆσθεται. λιποῦσα δ' Ἑὐράπτης πέδων
ὕπερφω ἥξεις Ἀσίῳ'. ἀρ' υμῖν δοκεί
ὁ τῶν θεῶν τύμανον ἐς τὰ τάνθ' ὅμως

βίαιος εἶναι; τῇδε γὰρ θυτηθ' θεὸς
χρήζων μεγίναι τάσο' ἐπέρρεψεν πλάνας.
πικροῦ δ' ἐκυφρασά, ὁ κόρη, τῶν σῶν γάμων

μυστήριος· οὐς γὰρ νῦν ἀκήρως λόγους
εἶναι δόκει σοι μηδέπω 'ν προοιμίοις.

ΙΩ. Ἰω μοι μοι, ἐξ.

ΠΡ. σὺ δ' αὖ κέκραγας καναμυχθίζει· τί τούν
dráseis, ὅταν τὰ λοιπὰ πυθάνῃ κακά;
ΧΟ. ἡ γὰρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡ. δυσχείμερον γε τέλαγος ἀτηρᾶς δύησ.

ΙΩ. τί δήτ' ἐμοὶ ξην κέρδος, ἀλλ' οὐκ ἐν τάχει
ΔΙΣΧΤΔΟΥ

30 έρρυψ' ἐμαυτήν τήσδ' ἀπὸ στύφλου πέτρας,

ὅπως πέδω σκήψασα τῶν πάντων πόνων

ἀπηλλάγην; κρείσσον γὰρ εἰς ἅπαξ θανεὼν,

ἡ τὰς ἀπάσας ἡμέρας πᾶσχεν κακῶς.

ΠΡ. ἡ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,

ὅτων θανεὼν μὲν ἐστὶν οὐ πετρωμένῳ

αὐτή γὰρ ἦν ἂν πημάτων ἀπαλλαγή.

νῦν δ' οὐδὲν ἐστὶ τέρμα μοι προκείμενον

μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ. ἡ γὰρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;

ΠΡ. ἡδοί ἂν, οἴμαι, τήνδ' ἰδούσα συμφοράν.

ΙΩ. πώς δ' οὔκ ἂν, ἥτις ἐκ Διώς πᾶσχω κακῶς;

ΠΡ. ὡς τοίνυν τῶν τῶνδ' σοι μαθεῖν πάρα.

ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;

ΠΡ. αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ. ποιω τρόπῳ; σήμην, εἰ μὴ τις βλάβη.

ΠΡ. γαμεῖ γάμον τοιοῦτον, ὁ ποτ' ἀσχαλῆ.

ΙΩ. θέρσον, ἡ βρότειον; εἰ ῥητόν, φράσω.

ΠΡ. τι δ' ὄντων; οὐ γὰρ ῥητὸν αὐθάσθαι τόδε.

ΙΩ. ἡ πρὸς δάμαρτος ἐξαινεῖται θρόνων;

ΠΡ. ἡ τέξεται γε παιδὰ φέρτερον πατρός.

ΙΩ. οὐδ' ἐστὶν αὐτῶ τῆσδ' ἀποστροφῇ τύχης;

ΠΡ. οὐ δήτα, πλήν ἐγώγ' ἂν ἐκ δεσμῶν λυθείς.

ΙΩ. τὸς οὖν ὁ λύσων σ' ἐστὶν ἀκοντὸς Διός;

ΠΡ. τῶν σὼν των' αὐτὸν ἐκγένων εἶναι χρεῶν.

ΙΩ. πῶς εἶπας; ἡ μοὶ παῖς σ' ἀπαλλάξει κακῶν;

ΠΡ. τρίτος γε γένεται πρὸς δεκ' ἄλλαισσον γοναῖς.

ΙΩ. ἡδ' οὐκ έτ' εὐξύμβλητος ἡ χρησμοῦνα.

ΠΡ. καλὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ξήτει πόνους.

ΙΩ. μή μοι προτείνων κέρδος εἰτ' ἀποστέρει.

ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.

ΙΩ. πῶς προδειξον, αἰρέσιν τ' ἐμοὶ δίδου.

ΠΡ. δίδωμ' ἐλοῦ γὰρ ἡ πῶς τα λοιπὰ σοι

φράσω σαφῆνος, ἡ τὸν ἐκλύσων' ἐμὲ.

ΧΟ. τοῦτον σοῦ τῆν μὲν τῇδε, τῆν δ' ἐμοὶ χάριν

θέσθαι θέλησον, μηδ' ἀτιμάσθης λόγους.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ.
καὶ τηδε μὲν γέγωνε τὴν λυτὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τούτο γὰρ ποθώ.
ΠΡ. ἐπεὶ προθυμεῖσθ᾽, οὐκ ἐναντίωσομαι
tὸ μή σὺ γεγονεῖν πάν ὅσον προσχρήζετε.
σοὶ πρῶτον, Ἰοί, πολύδονον πλάνην φράσω,
ἄν ἔγραφοι σὺ μνήμωσιν δέλτοις φρενῶν.
ὅταν περάσῃς ρέιθρον, ἡπείρων ὅρον,
πρὸς ἀντολὰς φλογῶτας ἡλιστιβεῖς
[eὐθείαν ἔρπε τήνδε, καὶ πρῶτιστα μὲν
βορεάδας ἤξεις πρὸς πιγκάς, ἢν εὐλαβοῦ
βρώμον καταπιγζοντα, μή σ᾽ ἀναρπάσῃ
dυσχειμέρῳ πέμφῃς συντρέψας ἄφνω,]
πόντου περῶσα φλοιόβου, ἐς τ᾽ ἂν ἔξεικη
πρὸς Γοργόνεα πεδία Κληθήνης, ἵνα
αἱ Φορκίδες ναίωσι δήναι κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὦμία ἐκτημέναι,
μονόδοντες, ἃς οὐθ᾽ ἦλιος προσδέρκεται
ἀκτίςιν οὐθ᾽ ἥ νύκτερος μὴν ποτε.
πέλας ὤ αἰδέλθαι τῶνδε τρείς κατάπτεραι,
δρακοντόμαλλοι Γοργόνες βροτοτυγεῖς,
ἂς θνητὸς οὔδεὶς εἰσίν δοῦν ἐξει πνεάς.
tοιοῦτο μέν σου τούτο φρούριον λέγω.
ἄλλην δ᾽ ἄκουσαν δυσχερὴ θεωρίαν·
ἀεινότόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
Γρύπας φύλαξα, τὸν τε μουσώτα στρατὸν
Ἀρμιαστὸν ἵπποβόμον, οἳ χρυσόρρυτον
ἀκούσαν ἀμφὶ νάμα, Πλούτωνος πόρον·
tούτοις σὺ μή πέλαζε. τηλαυρὸν δὲ γῆν
harga, κελανὸν φύλον, οἳ πρὸς ἥλιον
ναύσου τηγαῖς, ἔνθα πτοτάμος Ἀἰθίοψ.
tούτοι ταρ ὀχθᾶς ἐφ᾽, ἐὼς ἀν ἐξίκη
καταβασμὸν, ἔνθα Βυβλίων ὄρων ἀπὸ
ἐριν σεπτὸν Νεῖλος εὐποτὸν ἰδέος.
οὕτος σ᾽ ὀδώσει τὴν τρέγωνον ἐς χόνα
Νειλώτων, σὺ δὴ τὴν μακρὰν ἀποκίκαι,
Ἰοί, πέπρωται σοὶ τ᾽ καὶ τέκνοις κτίσαι.
ΑΙΣΧΤΑΟΥ

τών' εἰ τί σοι ψελλόν τε καὶ δυσεύρετον, 
ἐπαινίδπλαξε, καὶ σαφῶς ἐκμάθανε·
σχολὴ δὲ πλείων ἡ θέλω πάρεστι μοι.

ΧΟ. εἰ μὲν τε τῇδε λοιπὸν ἢ παρειμένον
ἐχεις γεγονεῖν τῆς πολυφθόρου πλάνης,
λέγ̣· εἰ δὲ πάντες εἰρηκάς, ἢμῖν αὖ χάριν
δὸς ἤντεπ αἰτούμεσθα· μέμνησαι δὲ τοῦ.

ΠΡ. τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύνοσά μου,
ἀ τρίν μολεῖν δέωρ' ἐκμεμόχθηκεν φράσω,
τεκμήριον τούτ' αὐτῷ δοὺς μύθων ἐμῶν.

όχλον μὲν οὖν τὸν πλεῖστον ἔκλειψεν λόγων,
πρὸς αὐτῷ δ' εἴμι τέρμα σῶν πλακημάτων.

ἐπελ. γὰρ ἠλθες πρὸς Μολοσσὰ δάπεδα,
τὴν αἰτινωτὸν τ' ἀμφὶ Δωδώνην, ἦνα
μαντεία θῶκὸς τ' ἐστὶ Θεσπρωτοῦ Διῶς,

τέρας τ' ἀπιστον, αἰ προσήγοροι δρύες,
ὑφ' ὅν σὺ λαμπρῶς κοίνθεν αἰνικητήριος
προσηγορεύθης ἡ Διῶς κλεινῇ δάμαρ
[μέλλουσ] ἐσεσθαί, εἰ τῶνδε προσσαίνει σὲ τῇ]

ἐντεῦθεν οἰστρήσασα τὴν πορακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοις χειμάξει δρόμωι.
χρόνον δὲ τὸν μέλλοντα πόντιον μυχῶς,
σαφῶς ἐπίστασ' Ἰόνιος κεκλησεται,

τῆς σῆς πορείας μνῆμα τούς πᾶσιν βρωτοῖς.

σημεία σοι ταῦτ' ἔστι τῆς ἐμῆς φρενός,
ὡς δὲρκεται πλέον τι τοῦ πεφασμένου.

τα λοιπὰ δ' ύμῖν τῇδε τ' ἐς κοινὸν φράσω,
ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἔχως.

ἐστιν πόλις Κάνωβος, ἐσχάτη χθονὸς,

Νεῖλον πρὸς αὐτῷ στόματα καὶ προσχώματι,
ἐνταῦθα δὴ σε Ζεὺς τίθηνοι ἐμφύρνα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
τέξεις κελαινὸν Ἐσαφοῦ, ὃς καρποώσεται.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ. 33

ος ἕν πλατύρρως Νεῖλος ἀρδεύει χθόνα. πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάταις πάλιν πρὸς "Ἀργος οὐχ ἐκοῦσ᾽ ἐλεύσεται θηλύστοροι, φεύγουσα συγγενὴ γάμων ἄνεψον, οἱ δ' ἐπτομένουι φρένας, κύρκοι πελευῶν οὐ μακρὰν λελειμμένοι, ἤξουσι θηρεύουστες οὐ θηραισίμους γάμους, φθόνον δὲ σωμάτων ἡξει θεὸς. Πελασγία δὲ δέξεται, θηλυκτόνως Ἀρει δαμέντων νυκτιφρούρήτῳ θράσεις. γυνὴ γὰρ ἄνδρ' ἐκαστον αἰῶνος στερεὶ, δίθηκτον ἐν σφαγαίης βάψασα ἔφος. τοιάδ' ἐπ' ἔχθρους τοὺς ἐμοὺς ἔλθοι Κύπρις. μίαν δὲ παίδων ὑμερος θέλει τὸ μη κτείναι ἔδυνενον, ἀλλ' ἀπομβλευθήσεται γνώμην. δυοῖν δὲ θάτερον βουλήσεται, κλίειν ἀναλκης μᾶλλον ὁ μιαφόνος: αὐτῇ κατ' Ἀργος βασιλικὸν τέξει γένος. — μακροῦ λόγου δεὶ ταῦτ' ἐπεξελθεῖν τορώς;— σποράς γε μὴν ἐκ τῆς ὀφθεῖσθαι θραύσος, τόξουι κλεινὸς, ὦς τῶν ἐκ τῶν ἐμὲ λύσει. τοιόνδε χρησμὸν ἡ παλαιγενής μήτηρ ἐμοὶ διήλθε Τιταίως Θέμις: ὅπως δὲ χώτη, ταῦτα δεὶ μακροῦ λόγου εἰπεῖν, σύ. τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς. Ἑλελεύ, ἑλελεύ.

ὐπὸ μ' αὐτ' σφάκελος καὶ φρενοπληγεῖς μανίας θάλπονος, οἴστρον δ' ἄρδες χρίει μ' ἀπυρος. κραδία δὲ φόβῳ φρένα λακτῖζει· τροχοδινεῖται δ' ὀμμαθ' ἐλύγην, ἢξω δὲ δρόμου φέρομαι λύσισης πνεύματι μάργχα, γλώσσης ἀκρατής: θολεροὶ δὲ λόγοι παίσου εἰκη στυγνής πρὸς κύμασιν ἄτης. Ἑσ. η σοφός, ἡ σοφός [ἤθν.] ὥς στρ. α'.
ΑΙΣΧΤΑΩΤ
πρώτος ἐν γνώμῃ τὸδ' ἐβάστασε καὶ γλώσσα διεμ-θολόγησεν,
ὡς Τὸ κηδεύσαι καθ' ἐαυτὸν ἀριστεύει μακρῷ:
καὶ μῆτε τῶν πλούτων διαθρυπτομένων
μῆτε τῶν γέννα μεγαλυνωμένων
ὅντα χερνήταν ἐραστέευαν γάμων.
μῆποτε, μῆποτε μ', ὡς ἀντ. α'
*πότισι Μοῖραι λεχέων Διὸς εὐνάτειραν ἴδοισθε πέ-λουσαν
μηδὲ πλαθεῖν γαμέτα τυλὶ τῶν ἐξ οὐρανοῦ·
tαρβῶ γὰρ ἀστεργάνορα παρθενίαν
eἰσορῶθ' Ἰοὺς μέγα δαπτομέναν
δυσπλάνοις "Ἡρας ἀλατείαις πόνων.
ἔμοι δὲ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος, στρ. β'.
ἄφοβος, οὐδὲ δέδια: μηδὲ τοῦ μὲ
κρεισσόνων θεῶν ἔρως
προσδράκου ὡμί' ἀφυκτον.
ἀπόλεμος οὐδὲ γ' ὁ πόλεμος, ἀπορα ἀντ. β'.
τόριμος: οὐδ' ἔχω τὶς ἀν γενοίμαν·
tάν Διὸς γὰρ οὐχ ὄρῳ
μῆτιν οπα φύγαιμ' ἂν.

ΠΡ. ἡ μὴν ἦτι Ζεὺς, καὶπερ αὐθάδη φρονών, ἔσται ταπεινές, οἶοιν ἐξαρτύται
γάμον γαμεῖν, ὦς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἀιστὸν ἐκβαλεῖ: πατρὸς δ' ἄρα
Κρόνου τὸτ' ᾑδὴ παντελῶς κραυθήσεται,
ἡν ἐκπίνων θηράτο δηναιῶν θρόνων.
tοιοῦτὸ μάχθων ἐκτροπῆν οὐδεὶς θεῶν
δύναιν ἀν αὐτῷ πλῆν ἐμοῦ δείξαι σαφῶς·
ἐγὼ τάδ' οἴδα, χῶ τρόπῳ, πρὸς ταυτά νυν
βασιῶν καθήσωμ τοῖς πεδαρσίοις κτύποις
πιτοῦ, τυνάσσων τ' ἐν χεροίν τύρπτουν βέλος·
oὐδὲν γὰρ αὐτῷ ταὐτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματι οὐκ ἀνάσχετα·
tοῦν παλαιότην νῦν παρασκευάζεται
ἐπὶ αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

δς δη κεραυνος κρείσσον ειρήσει φλόγα, 

βροντης θ' υπερβάλλοντα καρτέρον κτύπον· 

θαλασσίαν τε γης τινάκτειραν νόσον, 

τριάναν, αιχμήν την Ποσειδώνος, σκεδά. 

πταίσας δε τωδε πρός κακω μαθήσεται 

όσον τό τ' ἀρχειν καὶ τό δουλεύειν δίχα. 

XO. ση θην ἀ χριάζεις, ταύτ' επιγλωσσα Διώς. 

ΠΡ. ἀπερ τελείται, πρός δ' ἀ βουλομαι, λέγω. 

ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνῶς τινα; 

ΠΡ. καὶ τώνδε γ' ἔξει δυσλοφωτέρους πόνους. 

ΧΟ. πῶς δ' οὐχι ταρβείς τοιῶδ' ἐκρίπτων ἐπη; 

ΠΡ. τι δ' ἂν φοβούμην, ὥθενεν οὐ μόρσιμον; 

ΧΟ. ἀλλ' ἀθλον ἂν σοι τόυδ' ἔτ' ἀλγίω πόροι. 

ΠΡ. ὁ δ' οὖν ποιεῖτω πάντα προσδοκητά μοι. 

ΧΟ. οἱ προσκυνοῦντες την Ἀδραστειαν σοφοῖ. 

ΠΡ. σέβομ, προσεύχομ, θᾶπτε τόν κρατοῦντ' ἀει· 

ἐμοὶ δ' ἐλασσον Ζηνῶς ἢ μηθεν μέλει. 

δράτω, κρατεῖτω τόνδε τόν βραχύν χρόνον 

ὅπως θέλειν δαρών γάρ οὐκ ἀρξει θεοῖς. 

ἀλλ' εἰσορω γὰρ τόνδε τὸν Διῶς τρόχων, 

τὸν τῷ τυράννῳ τοῦ νέου διάκονον 

πάντως τι καίνον ἀγγελῶν ἔληλυθεν.

ΕΡΜΗΣ.

σὲ τὸν σοφίστην, τὸν πυρῶς ὑπέρπικρον, 

τὸν ἑξαμαρτόττ' εἰς θεοὺς ἐφημέροις 

πορόντα τιμᾶς, τὸν πυρὸς κλέπτην λέγω. 

Πατήρ ἄνωγέ σ' οὐστίνας κομπεῖς γάμου 

αὐδᾶν, πρὸς ἂν τ' έκείνους ἐκπίπτει κράτους' 

καὶ ταύτα μέντοι μηθὲν αἰνικτρήσω 

ἀλλ' αὖθ' ἐκαστ' ἐκφραζε' μηθὲ μοι διπλᾶς 

ὁδοίς, Προμηθεῖ, προσβάλης' ὀρᾶς δ' ὄτε 

Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται. 

ΠΡ. σεμνόστορός γε καὶ φρονήματος πλέως 

ὁ μύθος ἔστιν, ὡς θεῶν ὑπηρέτου. 

νέον νέοι κρατεῖτε, καὶ δοκεῖτε δῇ
ΑΙΣΧΤΑΩΤ
ναέειν ἀπενθῆ πέργαμ’. οὐκ ἐκ τῶν ἐγὼ δισσοῦς τυράννους ἐκπεσόντας ὑσθόμην; τρίτον δὲ τὸν νῦν κοιρανοῦντ’ ἐπόψομαι αἰάχματα καὶ τάχιστα. μὴ τί σοι δοκῶ ταρβεῖν ὑποπτήσεις τε τοὺς νέους θεοὺς; πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ κέλευθον ἥπτερ ἥλθες ἐγκόνει τάλιν’ πεύσει γὰρ οὐδὲν ἢν ἀνιστορεῖς ἐμὲ.

ΕΡ. τοιοῦδε μέντοι καὶ πρὶν αὐθαίρεσιν ἐς τάσιν σαυτὸν τημονᾶς κατούρσιας.

ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν, σαφῶς ἐπίστασ’, οὐκ ἂν ἀλλάξαμεν ἐγὼ.

ΕΡ. κρείσσον γὰρ, οἶμαι, τῇδε λατρείειν πέτρα ἢ πατρὶ φίλην Ζηὴν πιστὸν ἀγγελον.

ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεόν.

ΕΡ. χλιδῶν ἔοικας τοῖς παρῶσι πράγμασι.

ΠΡ. χλιδῶ; χλιδῶντας ὡς τοὺς ἐμοὺς ἐγὼ ἔχθροσ ἵ δομι. καὶ σὲ δ’ ἐν τούτως λέγω.

ΕΡ. ἢ καμὲ γὰρ τι ἐμφοραῖς ἐπαιτὶ;

ΠΡ. ἀπλῶς λόγῳ τοὺς πάντας ἐχθαῖρω θεοὺς, ὅσοι παθόντες εὑ κακοῦσί μ’ ἐκδίκως.

ΕΡ. κλῶν σ’ ἐγὼ μεμηνότ’ οὐ σμικρὰν νόσον.

ΠΡ. νοσοῖμ’ ἂν, εἰ νόσημα τοὺς ἔχθρους στυγεῖν.

ΕΡ. εἰς φορητὸς οὐκ ἂν, εἰ πράσσοις καλὸς.

ΠΡ. ὡμοί. ΕΡ. τὸδε Ζεὺς τούτος οὐκ ἐπίσταται.

ΠΡ. ἀλλ’ ἐκδιδάσκει πάνθ’ ὁ γηρώσκων χρόνος.

ΕΡ. καὶ μὴν σὺ γ’ οὕτω σωφρονεῖν ἐπίστασαι.

ΠΡ. σὲ γὰρ προσθύδον οὐκ ἂν, ὄνθ’ ὑπηρέτην.

ΕΡ. ἐρεῖν ἔοικας οὐδὲν ἄν χρήζει πατήρ.

ΠΡ. καὶ μὴν ὑφεῖλων γ’ ἂν τίνωμ’ αὐτῷ χάριν.

ΕΡ. ἐκερτόμησα δήθεν ὡς παῖδ’ ὄντα με.

ΠΡ. οὐ γὰρ σὺ παῖς τε κατ’ τοῦτ’ ἀνούστερος, εἰ προσδοκῶς ἐμοῦ τι πεύσεσθαι πάρα; οὐκ ἔστω ἀίκισμ’ οὐδὲ μηχάνημ’ ὅτι προτρέψεται με Ζεὺς γεγονήσαι τάδε, πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ.

πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλούσσα φλοξ,
λευκοπτέρῳ δὲ νυφάδι καὶ βροντήμασι
χθονίως κυκάτω πάντα καὶ ταρασσάτω
γνάμμει γὰρ οὐδὲν τῶνδε μ’, ὡστε καὶ φράσαι
πρὸς οὖ χρεών νυν ἐκπεσεὶν τυραννίδος.

ΕΡ. ὅρα ννν εἰ σοι ταῦτ' ἀρωγὰ φαίνεται.
ΠΡ. ὧπται πάλαί δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησον τοτε
πρὸς τὰς παρούσας πημονᾶς ὅρωσς φρονεῖν.
ΠΡ. ὀχλεῖσ μάτην με κύμι ὅπως παρηγορῶν.
εἰσελθέτω σε μῆποβ' ὡς ἕγοι Διὸς
γνώμην φοβηθεῖς θηλύνους γενήσομαι,
καὶ λιπαρῆς τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λύσαι με δεσμῶν τῶνδε τοῦ παντὸς δέω.

ΕΡ. λέγων ἐοίκα πολλαὶ καὶ μάτην ἐρεῖν,
tέγγιε γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταίσι· δακὼν δὲ στόμιον ὡς νεοξυγής
πῶλος βιάζει καὶ πρὸς ἦνιας μάχαι.
ἀτὰρ σφοδρῶνε γ' ἀσθενεί σοφίσματι
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὐτὴν οὐδενὸς μεῖον σθεῖε.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοίς πεισθής λόγοις,
οἶδο πε χειμών καὶ κακῶν τρικυμία
ἐπεισ' ἄφικτος· πρῶτα μὲν γὰρ ὁκρίδα
φάραγγα βροντῇ καὶ κεραυνῇ φλογὶ
Πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
tὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.

μακρὸν δὲ μῆκος ἐκτελευτῆσας χρόνου
ἀψορρον ἦξεις ἐς φάος· Διὸς δὲ τοι
tηνῶς κύων, δαφοινὸς αἰετῶς, λάβρως
διαρταμήσει σώματος μέγα ράκος,
ἀκλητος ἑρτῶν δαιταλεὺς πανήμερος,
κελαινάβρωτον δ' ἤπαρ ἐκθουνήσεται.
τοιοῦτε μόχθου τέρμα μὴ τι προσδόκα,
πρὶν ἄν θεῶν τις διάδοχος τῶν σῶν πόνων.
ΑΙΣΧΤΛΟΥ

φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν Ἄιδην, κνεφαία τ' ἀμφὶ Ταρτάρου βάθη. πρὸς ταῦτα βούλευ· ὡς ὦν πεπλασμένος ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·

ψευδηγορεῖν γὰρ οὐκ ἕπισταται στόμα τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ τάπτανε καὶ φρόντιζε, μηδ' αὐθαδίαν εὐβουλίας ἀμείνον' ἡγήσῃ ποτὲ.

ΧΩ. ἦμῖν μὲν Ἐρμῆς οὐκ ἀκαιρα φαίνεται λέγειν· ἄνωγε γὰρ σὲ τὴν αὐθαδίαν μεθὲν· ἐρευνᾷ τὴν σοφὴν εὐβουλίαν. πιθοῦ· σοφῷ γὰρ αἰσχρὸν ἔξαμαρτάνειν.

ΠΡ. εἰδότι τοι. μοι τάσσ᾿ ἀγγελίας ὦν ἐθωμῷ· πάσχειν δὲ κακῶς ἐχθρὸν ὑπ᾿ ἐχθρῶν οὐδὲν ἀեικές. πρὸς ταῦτ᾿ ἐπ᾿ ἐμοὶ ῥιπτέσθω μὲν τυρῶς ἀμφήκης βόστρυχος, αἰθήρ ὁ ἐρεθηζέσθω βροντῇ σφακέλῳ τ᾿ ἀγρίων ἀνέμων· χθόνα ὃ ἐκ πυθρέων αὐταῖς ρίζαις πνεῦμα κραδαίνοι, κῦμα δὲ πόντου τραχεῖ ροθῶν ἐγχώσειν τῶν τ᾿ οὐρανῶν ἀστρῶν διάδους· ἐς τε κελαινὸν Τάρταλον ἀρδῆν ράψει δέμας τοῦμόν ἀνάγκης στερρᾶσι δίναις· πάντως ἐμὲ γ᾿ οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων βουλεύματ᾿ ἐπη τ᾿ ἐστὶν ἀκούσαι. τί γὰρ ἐλλείπει μὴ παραπαίειν ἡ τοῦτο τύχῃ, τί χαλὴ μανίαν; ἀλλὰ οὖν ὑμεῖς γ᾿ αἱ πηροσύναις ἐνυγκάμνονσαι ταῖς τοῦτο τόπων μετά ποι χωρεῖτ᾿ ἐκ τῶνθε θοῶς, μὴ φρένος ὑμῶν ἦλθιόση βροντῆς μῦκημι ἄτεραμον.

ΧΩ. ἅλλο τι φόνει καὶ παραμυθῶ ῳ
ΠΡΟΜΗΘΕΤΣ ΔΕΣΜΩΤΗΣ.

ὅτι καὶ πείσεις· οὐ γὰρ ὅτι τού
tοῦτο γέ τιλητὸν παρέσυμπα ἔπος.
pῶς μὲ κελεύεις κακότητι ἀσκεῖν;
μετὰ τούτο ὅτι χρῆ πᾶσχεν ἔθελω
τοὺς προδότας γὰρ μισεῖν ἔμαθον.
κούκ ἐστι νόσος
tῆσα ᾑστν ἀπέπτυσα μάλλον.

ΕΡ. ἀλλ' οὐν μέμνησθ' ἀγώ προλέγω·
μηδὲ πρὸς ἄτης ἀπετέθη
mεμψησθε τύχην, μηδὲ ποτ' εἰπηθ'
ὠς Ζεὺς υμᾶς εἰς ἀπρόοπτον
πήμει εἰσέβαλεν· μη δήτ', αὐταὶ δ'
ὑμᾶς αὐτάς· εἰδοῖαι γὰρ
cούκ ἐξαιρηθείς οὐδὲ λαβραῖως
eἰς ἀπέραντον δίκτυον ἄτης
ἐμπλέεθησθε' ὑπ' ἀνοίας.

ΠΩ. καὶ μὴν ἔργῳ κούκ ἐτί μύθῳ

χθὼν σεσάλευται·
βρυχία δ' ἣχῳ παραμυκάται
βροντῆς, ἔλικες δ' ἐκλάμπουσι
στεροπῆς ξάπτουν, στρόμβου δὲ κόνων
eἰλίσσουσι· σκίρτα δ' ἀνέμων
πνεύματα πάντων εἰς ἀλλήλα
στάσων ἀντίπτουν ἀποδεικνύμενα·
ἐνυντετάρακται δ' αἴθηρ πόντῳ.
τοιῶδ' ἐπ' ἐμοὶ Ῥηθ' Διόθεν
teύχουσα φόβουν στείχει φανερῶς.
ὡ μητρὸς ἐμῆς σέβας, ὡ πάντων
αἴθηρ κοινὸν φῶς εἰλίσσων,
ἐσορᾶς μ' ὡς ἐκδικα πάσχω.
NOTES.

1—11. In a prologue remarkable for its brevity, one of the companions of Hephaestus, representing Might or Power irresistible, explains to him the nature of the task he has to perform, and the reasons why the rebel Prometheus is thus treated. The scene represented is a solitary mountain in Scythia, near the Pontus, which the early Greeks supposed to be situated on or near to the extreme eastern boundary of the world. Thus τυλούρων πέδων χθόνος means somewhat indefinitely the barren plains or steppes of Sarmatia and Scythia. Hephaestus seems to have been conducted by Κράτος and Βία to the spot where Prometheus is to be chained (τερμονιός πάγος, inf. 117); and the work is left to him to execute, under the solemn assurance that such is the will and the command of Zeus. The Caucasus itself is spoken of as a different mountain, in 738.

3. "Ἡφαίστε] As if to shift the responsibility of the action from himself, Κράτος informs Hephaestus that it is his duty to carry out the commands of Zeus; moreover, that Hephaestus is the fitting agent, because he has been in a manner personally aggrieved by the theft of fire, which was his prerogative.

4. ἐφεῖσο] the middle aorist of ἐφίεσθαι, (not the pluperfect passive,) the diphthong representing the augment. Hesych. ἐφεῖσο ἐνετέλασε. It is so used in Soph. Phil. 619.

5. τὸν λειώγον] 'this malefactor,' τὸν λείως καὶ εὐχερῶς ἔργαζόμενον. Hesych. κακοῦργον, πανοῦργον, ἄνδροφόνον. The word describes a reckless unprincipled man who is ready for anything; 'qui neque dicere neque facere quicquam pensi habet' Sallust, Cat. ch. 23.

ἔχωσα] 'to fix fast.' Eur. Orest. 265, μέσον μ' ὀχυρῶς, ὡς βάλης εἰς Τάρταρον. Elect. 816, ὥστες ταῦρον ἀρταμεὶ καλῶς, ἵππους τ' ὀχυράξει. See inf. 636, σήμηνον ὅστις ἐν φάραγγί σ' ὀχυράσει. The verb conveys its full meaning without any adjunct; and it is probable that the next verse, which is written in the MSS. ἄδαμαντίναις πέδησον ἐν ἀρρήκτοις πέδαις, is a spurious addition, though it is quoted

AESC.
as in the text by the Schol. on Ar. Ran. 826. So v. 362, 
Τυφώνα θεοὺς, πᾶσιν δὲ ἀντέστη θεοῖς, which has the same 
metrical fault, is perhaps not genuine.

7. τὸ σὸν ἄνθος] He should have said τὸ σὸν γέρας, 
‘your prerogative;’ but ἄνθος is substituted, because πυρὸς 
ἄνθος was an epic phrase (as cited from one reading of II. 
1. 212, by the Schol. Med.), whence Lucretius perhaps 
borrowed flos flammae, i. 900. Compare inf. 38.

8. τούσδε τοῦ] ‘For such a sin as that he surely 
ought to pay satisfaction to the gods.’ This is said to 
show that justice, not cruelty or tyranny, is the ground 
for action in the present case. For the use of τοῦ com-
pare 245, 1042. Thuc. iii. 40, 
εἶ δὲ δὴ καὶ οὐ προσήκον 
ἀμως ἄξιοντε τοῦτο δρὰν, παρὰ τὸ εἰκὸς τοῦ καὶ τούσδε δεὶ κολά-
ζεσθαι.

10. ὡς ἂν διδαχθῇ] ‘that so he may be taught.’ See 
on 672.

11. στέργεων] ‘to bear with,’ ‘not to be impatient 
under.’ Soph. Ant. 291, 
σοῦν ὑπὸ ἵνα γιγάντων ἐίχον, 
ὡς στέργεων ἐμέ.

12—35. Hephaestus at first hesitates, and then with 
professed reluctance tells Prometheus what he must ex-
pect to suffer for having defied the authority of the gods 
and benefited the human race against their express orders. 
—σφῶν, the dative of reference, or ethical dative, means 
‘as far as you are concerned the command of Zeus has an 
end, and nothing remains for you to do;’ whereas I have 
still the work to perform. Your part consists in words, 
which have been delivered, mine in action, which is yet to 
be done, and I have not the heart to do it. This shows 
that Κράτος and Βία are rather the superiors than the 
mere minions or agents of the Fire-god. He performs the 
manual part while they preside over the execution of it.

15. φαραγγί] a gorge, cleft, or ravine in the mountain. 
We must suppose a gloomy rock to have been represented 
on the stage. The gigantic figure of Prometheus was prob-
ably a wooden image, behind which an actor was sta-
tioned to utter the verses assigned to the character of the 
rebel god.

δησαί πρὸς] is less usual than δησαί ἐκ, but here the 
place or position is specially indicated.

16. πᾶντως] ‘any how,’ ‘come of it what may.’ Cf. 
1074.—σχεθεῖν, an aorist=σχεῖν, in Homer σχεθεῖν. Com-
pare εἰργαθεῖν, ἀνωθεῖν, διωκαθεῖν. The grammarians 
regarded all these forms as present infinitives, and the 
MS. Med. here gives σχέθειν.

17. ἐξωρά[εω] ἔξω ὥρας τίθεσθαι, to be unconcerned 
about, neglect or despise.

22. δψει] This word, by a common idiom, includes
both sound and sight. So κτύπον δέδορκα, 'I am conscious of a noise,' Theb. 100. Hor. Sat. ii. 8, 78, 'tum lecto quoque videres stridere secreta divisos aure susurros.' We may however supply a kindred verb ἀκούσει, by the figure called zeugma.—σταθερός, lit. 'toasted,' scorched and broiled, 'by the clear rays of the sun, you shall change (i. e. lose) the bloom of your complexion.' So Pers. 319, ἀκείμων χρώτα πορφυρά βαφή. 

24. παυκλείμων] (εἴμα) 'starry-kirtled.'—σκεδά, σκεδάσει, an Attic future like ἐλά (ἐλαύνω), δαμά, ἀσχαλά inf. 783. All changes, from night to day, or from day to night, will bring some sort of relief, for, as Euripides says, Or. 294, μεταβολή πάνων γλυκά. This passage is extremely fine as poetry, and great in the conception of sternness in Zeus as well as of endurance in Prometheus. The language used is such as might induce Prometheus at the last moment to submit; but the moral of the play is the being upheld by the consciousness of right against the tyranny of superiors; and this is the purport of his last words, 1114.

27. οὗ πέφυκέ πω] It was destined that Hercules should some day release Prometheus, who by his gift of προμηθεία or foreknowledge may be supposed to know this. But Hephaestus reminds him that his deliverer is not yet born. Cf. 891.

28. ἀπηρώ] (ἐπηρώ MS. Med.), 'you have got from,' you have received as the reward of, your way of showing kindness to men when they did not deserve it (πέρα δίκη). The form of the verb is that of a-1st aorist middle from ἀπαιρύσκομαι, which had also an epic -aorist ἀπηρύμην, like ἡρόμην and ἡράμην from αἵρεσαι.

32. κάμπτειν γόνων] a frequent formula to express rest after long standing or walking. So Homer has φημὶ μν ἄστασις γόνω κάμψει, II. vii. 118. Soph. Oed. Col. 19, οὗ κόλα κάμψεν τοῦ ἐπ' ἀξέστι τέτρου. See inf. 404.

35. ἀπασ] A general, and perhaps a political sentiment. Not Zeus only, but any and every one who has newly attained to a usurped power, is stern and harsh to his subjects.

36. κατοικτίζει] 'why do you waste your energies in vain pity?' The κατά has the same sense in καταδέικται, καταχαρίζεσθαι, καταπροδοσία, &c. So κατοικίζειν inf. 67.

38. δώτη] Here in the causal sense, qui prodiderit.


40. ἀνύκοστείν] ἀνύκοσε εἶναι, 'to be disobedient to.' An Homeric word. II. xx. 14, οὕδ' 'Εὐσίχθων ἥκοιστησε θέασ, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτούς.

42. σὺ] As usual, the pronoun is emphatic. See inf.
79. 'You indeed were ever pitiless and full of cruelty.' Thus σοὶ δὲ in the next verse becomes a retort; 'and do you cease to trouble yourself to no purpose about things that do no good.'

43. θρονεῖσθαι] Probably the middle voice.

46. στυγεῖς] 'express your dislike of.'— ὡς ἀπλὰ λόγως, 'To speak plainly and without reserve, art is in no respect to be blamed for the present evils.' The real cause was πατρὸς λόγοι, v. 40. Cf. 628, 996.

48. εἰπτας] 'nevertheless,' though it be not to blame.

49. επράχθη] This word is obscure, and possibly even corrupt (ἐπάχθη and ἐπαχθῆ have been proposed). The Schol. Med. seems to explain some other verb: ὡμ-σταῖ, ἐτυπώθη. τινὲς δὲ, πάντα ἐκ Μοιρῶν δέδοται τῶς θεῶς πλὴν τοῦ ἀρχεῖν. No better explanation seems attainable than this. 'All things have been done (i.e. can be done) by the gods, except the right to rule.' The next verse expresses that all are slaves and subjects except Zeus. But the order of the words is involved and unnatural for ἄπαντα ἐπράχθη θεῶς πλὴν (τοῦ) κοιναῖν.

51. ἐγνώκα τόσοδε] 'I know it by the present events, and I have not a word to say against it.' The dative is used as if he had said φανερῶν or δῆλον ἐμοὶ ἐστὶν ἐκ τούτων.

52. οὕκουν ἐπείξει] 'Be quick then in clapping chains on this malefactor, that the sire may not see you slow in obeying his behests.'— ἐλυσεν, perhaps a Sicilian word, probably meant 'to take a mid-day nap' (siesta). Cf. inf. 537. Theocr. x. 51, ἐλυύσαι δὲ τὸ καύμα.

54. ψάλαι] properly the rings and cross-bars of a horse's bit, τὰ περιστόμια τῶν ἠπων, Schol. Med. Cf. Cho. 949. But here the word seems taken as a synonym of ψάλεια, 'armlets,' unless, as Weil supposes, this is the true reading.

55. νῦν, for αὐτά] 'Take them with a firm grip and rivet them on his arms (or wrists) with your hammer, make him fast to the rocks.'

57. περαίνεται] 'the work is getting on and is not undertaken in vain.' Schol. Med. οὐ μᾶτην γίγνεται. Some render οὐ ματά 'is not delayed.' The word is Homeric, Π. xvi. 474, ἀέεσεν ἄπεκοψε παρήφορον, οὐδ' ἐμάτησεν.

58. σφιγγε] 'clamp, rivet, make tight.'

61. πόρτας] (inf. 144), from πορτάω, takes a Doric form for the more usual one in η, as τίμησον, &c.

65. στέρην ψήκατται] A bolt was driven, we may suppose, right through the breast of the wooden image, and we need not concern ourselves too closely about the physical possibility of the device. Perhaps however the meaning is only 'right across.' The Schol. Med. regards the breast as the seat of Prometheus' foreknowledge, ἐπεὶ ἐν-
NOTES.

τεθεν αὐτῷ ὡς ἀγχύνοια.—γνάδοι, the sharp and biting point of an iron pin.—αὐθάδη] ‘ruthless.’

67. κατοκείσ] See sup. 36. The Schol. Med. has ὄνεις τέλεον ἀποδεῖν, which seems to mean ‘you are hesitating to complete the operation of binding him.’ Cf. inf. 762, σὺ δ’ αὐ κέκραγας κάναμυχθίζει. The particle αὖ here refers to the reproof before given, 36.—ὀπως μη, supply σκόπει.

71. μασχαλωτῆρες were broad straps or bands round the chest under the armpits.

72. Here, as in Suppl. 1046, τὰ θεῶν μηδὲν ἀγάζειν, there is an allusion to the well-known saw μηδὲν ἀγαν. See inf. 909, and also 317.

73. ἵ μήν] ‘But I will order it, aye, and even urge you to it.’ See 285, 1062.

74. χάρει κάτω] The Schol. Med. observes that these words indicate the huge size of the god who is being chained.

76. πέδας] The chains round his ankles. Thus the operation begins with the upper part of the body and proceeds regularly downwards.

77. ἐπιτιμητής] Schol. Med. ἐπιτιμάν μέλλων σοι, εἶ γε ἀμελήσους (l. ἀμελήσεις), ὁ Ζεὺς. In Latin, exactor, one appointed with authority to see that a work is done.

78. δομα μορφῇ] The Schol. Med. refers this to the ugliness of the mask worn by Κράτος.

79. σο] See on 42. ‘Do you be soft-hearted (if you must), but do not find fault with me for my ruthlessness, and the relentlessness of my temper.’ Compare 793.

81. στείχωμεν] Having completed his task, Hephaestus would fain withdraw. But Κράτος yet lingers to taunt Prometheus, and to gloat over his sufferings.


86. δεὶ Προμηθέως] You want a Prometheus (a being possessed of forethought) to inform you how to extricate yourself from this handy-work.’ (Compare S. Mark xv. 31, ‘He saved others, himself he cannot save.’) By τέχνης the Schol. Med. rightly understands τῶν δεσμῶν.—The construction δεὶ σε τύνω somewhat resembles the Latin piget te, poenitet te hujus, &c. In Homer, χρεϊ βουλής εἶμε καὶ σε, which may be explained χρείω (χρεία) βουλής ἔξει ἐμε καὶ σε.

88—113. Left alone in his sufferings, Prometheus invokes the elements to witness the injustice of his treatment. It was because he became a benefactor to men, and enabled them to become rivals of the gods in handicraft, that he has been thus maltreated. Cf. 123.
90. γέλασμα] the dimples or flashing ripples on the surface of the clear sea.

94. μωρετή] Schol. πολυετή. The Schol. Med. says that in the Προμηθεύς Λυόμενος the term mentioned was τρεῖς μυρίαδας. Inf. 793, Prometheus foretells his liberation fourteen generations after Io.

95. ὁ νέος] Throughout this play contempt is expressed for the new dynasty. Mr Grote remarks (Hist. Bk. i. ch. xvi.), "Aeschylus seems to delight in contrasting the young and the old gods," and he refers to Eum. 145, 156, 842.

99. ποτέ] 'In what part of the horizon is it destined that an end of these toils shall arise for me.' As ἀντολαί is used of the rising of the sun, so ἐπιτολαί meant the rising of the stars, as in Eur. Phoen. 1116, and περὶ Ἀρκτοῦρον ἐπιτολάς in Thuc. ii. 78. But inf. 465 we have ἀντολᾶς ἄστρων.

102. παστίνων] sudden, unexpected. The word is used of fresh blood-stains in Eum. 272, and of a sudden noise in Theb. 228.

105. ἀδήριτον] Not to be contended against.

106. σιγάν οὕτε μὴ σιγάν] 'To be silent or to speak,' i.e. to upbraid Zeus with his cruelty. (The Schol. Med. should be read thus: ἀλλ' οὕτε σιγάν δύναμαι (ἀλγὼ γὰρ), οὐτε μὴν (vulg. μὴ) ἐλέγχεω εὐλαβοῦμαι γὰρ τὸν Διὰ.)—θυντοῖς γὰρ, supply ἐπεί ἐκών ἐδρασα, or ἀξία πάσχω.

109. ναρθηκοπλήρωσον] Stored within a reed, or fennel-stalk (ferula communis, a material still used by the modern Greeks, who call it Kalámi, for kindling and transferring fire). See Hesiod, Opp. 52.-Theog. 567. So πληροῦν ὅνων εἰς ἄγγος, Eur. Iph. T. 954.

113. The MS. Med. has πασσαλεύμενος, which has been variously corrected by conjecture. The common reading, πασσαλευτὸς ὄν, has no MSS. authority. It may be questioned if the two verses 112—3, or even the five verses, 109—113, are not interpolated. It may be remarked that πέφυρε is at least a rare form in the earlier Attic. (We have παῖδι τῷ πεφυρντι in a verse not likely to be genuine in Eur. Ion, 1188, and ib. 978, σὸν δ' ἀλλὰ παῖδα τὸν ἐπὶ σοι πεφυρντα, also τέκνων, πεφυρνας; Oed. Col. 328.)

114. ἁ — ἕα] 'Ha! So now! what sound is this, what odour from something unseen has come suddenly upon me?' A fragrant smell was thought to indicate some divine presence, as in Eur. Hipp. 1391 θεοῖν ὅδμης πνεύμα accompanies the goddess Artemis.—κεκραμένη, combined of divine and human, as from a demigod.

117. τερμήνων] terminalem, on the confines of the earth.—ἐκεῖ, scil. ὁ τὴν ὕδμην παρεχόμενος.

122. τῆν Διὸς αὐλή] All the gods who are the friends
of Zeus, and who sided with him in his attempt to gain the supreme command (inf. 210), and therefore now have the privilege of entering his court, join in hating Prometheus for his services to mankind. For being now in possession of fire, mortal men assumed a spirit of independence of the gods (the dispensers of lightning and the elemental powers), and neglected their worship. (Schol. Med.)

124. κυάλωσια] This noun, as if from κυαθίω, κυάθω (in which the τ is remarkable), may be compared with αἰκίωμα, αὐθάδωμα (985).

126. μιπαύς] the vibrations. So κόνωπος μιπαύς, the buzzing of the gnat, Ag. 866. Inf. 1110 μιτή Δίνθεν is the roar of the elements set in commotion by Zeus. In Pind. Pyth. i. 10, μιπάλ are the musical notes of the lute.

127. φοβερόν] He anticipates, perhaps, the punishment threatened, inf. 1043.

128. The chorus of Ocean nymphs visiting Prometheus in his affliction is a beautiful conception, and well sustained throughout the play. It is also appropriate to his position at the eastern limit of the round earth, and therefore close to the great circling stream of Oceanus. By a stage contrivance (διὰ μηχανῆς ἀνεροδονοῦμενα, Schol. Med.) they are represented as flying or flitting round the head of Prometheus, who invites them at v. 280 to alight on the earth to hear his narration.

129. τάξις] ‘company’ or ‘rank;’ the chorus being usually drawn up in set form or array in the orchestra. The use of the singular (133, 4) shows that the ἡγεμόν is the speaker.

132. παρειποῦσα] ‘having talked over,’ ‘having persuaded.’ Hom. Il. vi. 337, νῦν δὲ με παρειποῦσ ἀλοχὸς μαλακὸς ἑπέσσον, ὁμμης ἐς πόλεμον. See 664. Translate: ‘Fear not; it is in friendliness to you that our company came to this hill with racing speed of wing, having at last gained the consent of our Sire.’ By μῦρις they express the reluctance of Oceanus to let the nymphs leave their maiden retirement on such a mission.

134. κτύπου γὰρ] ‘(I came in haste) because the reverberation of the noise from the hammering of iron penetrated to the depth of our ocean caves, and scared me from my sedate modesty. And I set off in haste without sandals in a winged car.’—θεμερώπις, of staid or quiet aspect, ἥσυχον ὄμμα, Suppl. 195. The root of the word is the same as in θεμέδλα, θελέμως (Suppl. 1007) and πιθημι. Hesych. θεμερη, βεβαια, σεμη, εὐσταθῆς.—ὄχω, cf. 288.

143. δέρκθησε] Prometheus’ first appeal is to the pity of his hearers. This being conceded (147), and their sentiments of antagonism to Zeus being avowed (156), the
ground is opened for a free dialogue. Oceanus himself, though he had sided at first with Prometheus (339), had temporised, and now gives his advice and influence on the side of submission to Zeus as a necessity (330). But the daughters of Ocean take a more open and decided sympathy in the wrong done to Prometheus. All these characters are drawn with admirable consistency and beauty of conception.

141. εἰλισσομένων] 'moving in a circle.' See II. xviii. 607.


147. ὡμίλχα] 'A mist comes over my eyes through my fear for you, and fills them with tears when I see your body withering in the sun against the rock under these tortures from your bonds of adamant.' Cf. 277.

156. ἀθέτως] ἄθέσμως Hesych. (a gloss which has crept into the MSS. in this passage in place of the genuine word).—κρατάνει, see inf. 411. ‘And now, as you see, by new laws Zeus holds sway on no policy but his own (lit. in no set way), and all that was great and grand he is bringing to naught.’ Schol. Med. τῶν Τιτάνων καὶ τῶν τούτων νόμων.

158. εἶ γάρ] Prometheus cares less for pain than for the ridicule and triumph of his enemies over his defeat. Hence he wishes that Zeus had hurled him with the rest of the Titans into the lowest pit, in which case (ὅς) none would have exulted at his present sufferings.—ἐγεγήθει, the imperfect of ἐπιγηθέω. The present participle (γηθοῦσα ἄρετον) occurs in Cho. 795. Others here read ἐγεγήθει, the more usual form being γέγηθα.

163. αἰθέρουν] At present, he says, I am exposed to the bright airs of heaven, and am visible to my enemies who glean over (ἐπιχαίρουσιν) my sufferings.—κινυγμα, from κινύσω (Cho. 188), was applied to an image hung up and moved by the wind, like the Roman oscilla. (The Schol. Med. appears to have supplied εἶμι, and in the next verse to have read πεπονθῶς, perhaps rightly.)

167. εὔνασχαλὸς] See 251, 311, 783.

168. δὲ δὲ κ.τ.λ.] 'But he in his wrath ever sets his mind so that it cannot be bent, and keeps in subjection the heavenly host; nor will he cease, till either he has done this to his heart's content, or else another, by some device, shall have got possession of a sovereignty which he thinks hard to be seized upon.' The threat implied in the last words is eagerly taken up by Prometheus, who foretells that Zeus will yet require his services.—θέμενος, see 536.

174. ἡ μήν] This is a formula of threatening. See
NOTES.

inf. 928. Ar. Av. 1259, ἦ μὴν σε παῦσει τῆς ὑβρεως οὐμός πατήρ.

177. τὸ νέον βούλευμα] The marriage of Zeus with Thetis, inf. 786. Zeus here is supposed to regard it as a scheme contrived by the other gods to depose him from power; and Prometheus speaks of himself as the god of foreknowledge, to whom Zeus will apply in his strait.

178. ἀποσυλλάται] In prophecies the present is not unfrequent for the future; e.g. Ag. 125, χρόνω μὲν αἱρέι Πριάμου πόλιν ἀδε κέλευθος. Pind. Ol. viii. 42, Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἀλίσκεται. See also inf. 219, 786, 867, 969.

179—81. Neither the enchantments or allurements of persuasion nor threats shall induce me to give him the required information, till he has loosed me from my bonds. Here, as in other passages in the play, there is an allusion to the subject of the Προμηθεὺς Λυόμενος.

183. ποινᾶς τίνειν] The haughty rebel will not only have his release, but Zeus shall pay for having put him in bonds.

186. ἐπιχαλᾶς] like μηδαμὴ χάλα sup. 58, ‘you relax nothing through (or by) your bitter pangs.’ The chorus intimate their fears that yet worse sufferings may be in store for him. The Schol. Med. thinks the sense is, that it will be time enough to talk of the paying satisfaction when the liberation has been effected: ‘You talk boldly, but my fear is, when you will be set free.’

190. πά—τεστέων] ‘What shore you are to reach before you see an end of these toils.’ Schol. Med. η μεταφορὰ ἀπὸ τῶν προσωριτομένων νεῶν.

191. ἀκὶχετα] not to be reached or overtaken in pursuit, i.e. not easily ascertained. So the ways of Zeus are called ‘dark’ in Suppl. 87. Π. xvii. 75, “Ἐκτορ, τὼν σὺ μὲν ὥδε θέεις, ἀκὶχετα διόκων.—ἀπαράμυθον (οὐ παράμυθον MS. Med.) ‘not to be talked over.’ See on 132.

194. παρ’ έαντίφ ἔχων] The keeping of the law in his own hand was regarded as the worst act of a tyrant, who in Eur. Suppl. 431 is spoken of as τὸν νόμον κεκτήμενος αὐτὸς παρ’ αὐτῷ. Cf. inf. 411.

196. For οἰω, an Homeric form of οἶμαι, the MS. Med. has ὰ, which perhaps should be repeated, ὰ, ὰ, ‘ah, yes!’ as in Ag. 1466, and elsewhere.—δίταν κ.τ.λ., ‘when he has suffered a heavy blow in the way I describe,’ viz. 178.

198. ἀτεράμυν] ‘hard,’ ‘obstinate,’ not to be worn down. Cf. 1083. The root is τερ, (terere, tείρεων). Another form of the word used by Aristophanes is ἀτεράμυν.—στορέσας, a metaphor from calming a rough sea. Theocr. vii. 57, ἄλκυνος στορεσέωτι τὰ κύματα τάν τε βάλασσαν.—
ἀρθμὸν, 'unison.' Hom. Hymn. ad Merc. 521, Ἀντειόδης κατένευσεν ἐπὶ ἀρθμῷ καὶ φιλοτητὶ,—πειεύδων σπεύδοντι, 'then will he be as eager to seek my friendship as I shall be to give it.' So sup. 19, ἄκοντα σ' ἄκων, and inf. 226, ἐκόνθ' ἐκόντι.

202. It seems best to construe ἀλβῶν αἰκίζεται 'takes and tortures you,' and refer ἔτι πολὺ αὑτ., 'on the strength of what charge,' to both words combined. Inf. 234, it is αἰτιᾶν καθ' ἵντια, i.e. δίδ. Compare also 263.

205. καὶ λέγειν] 'even to speak of,' i.e. still more to suffer. Cf. καὶ τοι καὶ λέγουσ' αἰσχύνομαι, inf. 660. The narrative of Prometheus, in effect, is the prologue of the play. The poet, as the Schol. Med. remarks, has made use of feminine curiosity, τὸ περιέργον γυναικώδους ἥθους, to bring out the circumstances more fully than before. Oceanus himself knew the whole story (339), and would not therefore have made the inquiry.

209. οἱ μὲν—οἱ δὲ] These are the two sides in the στάσις, to which they stand in opposition. Soph. Ant. 260, λόγου δ' ἐν ἀλλήλοις ἔρρόθουν κακόλ, φύλαξ ἐλέγχων φύλακα.

210. δῆδεν] See inf. 1007. The particle here implies that the sovereignty of Zeus was a false pretext in the rebels, viz. the Titans. Their object was δεσπότεις, v. 216.

212. πιθεῖν] viz. to employ cunning rather than force. This word is to be regarded rather as the epic aorist (in Homer πεπίθειν) of a form πύθη μι than as the second aorist of πιθω.

214. αἰμίλιας μηχανᾶς] 'wily arts,' viz. δόλος v. 221. They despised cunning through pride in their strength, and thought they would rule by open violence. The Schol. Med. explains it 'my clever plans.'

217. Θέμις] She is called εὐθυνός, Pind. Isthm. vii. 32, and elsewhere; Τιτανίς inf. 893. In Eum. 2 she is the second occupant of the prophetic throne at Delphi. In primitive times, law-giving, foresight, and justice, were all comprised under oracular inspiration.

219. For κρανῶντο we should perhaps read the future κρανοῖτο. So Hom. Il. ix. 622, οὐ γὰρ διῶ τῇδε γ' ἰδὼν κρανέσθαι. But see sup. 178.

221. τῶν ὑπερσχόντας] 'those who should have got the upper hand,' qui vicesissent. The same use of the aorist in indirect past narration occurs Suppl. 607, τὸν μὴ βοηθήσαντα τῶν δε γαμήρων ἄτιμων εἶναι, 'any landholder who should have refused aid was to be outlawed.'

224. τῶν παρεστώτων] 'of the plans that then occurred to me.' In Ag. 1020 the phrase has a slightly different sense, ἐτοῦ, τὰ λέγα τῶν παρεστώτων λέγει i.e. τῶν παρέντων. As a wise god, he does nothing without hearing from his prophetic mother what was predestined. Hence he
asks her advice (225) before he sides with Zeus and against the rebels, or against the violent course they wished to pursue.


237. διαμοσιόν] emphatic. He began to allot different offices to the gods (inf. 467), but poor mortals he altogether disregarded. Schol. Med. and Hesych. διεστοιχίζετο διήρει. Hesychius adds that the meaning is derived from shepherds separately inclosing sheep and goats.

244. διαρράσσασθάναι] 'smashed,' 'shivered,' viz. with his thunderbolts. Cf. 197.

245. τῷ τοι κ.τ.λ.] 'Know that that is why,' &c. Cf. sup. 8, τοιάδε τοι ἀμαρτίας σφε δεὶ δεός δώσαι δίκην. The Schol. Med. takes it as the ethical dative of the pronoun.

249. ἔρροθμομοιμαί] 'I have been brought to order,' 'made obedient.' Schol. Med. ἡ μεταφορὰ ἀπὸ τῶν χορδῶν.

251. καθαραλὰ] Here and sup. 167 this appears to be the present, but inf. 311 it seems to represent the future, and it clearly does so in 783, γαμεὶ γάμον τοιούτον ἡ ποτὸ ἀσχαλά, i.e. ἀσχαλάσει. Between ἀσχαλῶ and ἀσχαλάω there seems to have been some uncertainty.

254. φίλοις, i.e. μόνον] This is an answer to the question just put, 'Who does not condole?' Prometheus replies, 'Yes, but only friends do so, not enemies.'

255. μὴ ποιν κ.τ.λ.] 'Perhaps you went further than this (viz. than delivering mortals, 243), did you?' When a question is asked with a tendency to credulity, μὴ is used, while incredulity is expressed by μῶν, ἄμω? Cf. Suppl. 290, μὴ καὶ λόγος τις Ζήνα μιχθήναι βροτῷ; 'Was there not some story?' &c.

260. ἐγώ] 'Beside all these benefits, it was I who gave them fire.'

263. τοιοῦτο δή] 'These then are the charges,' &c. See 202.

271. ἔλαφρόν] Prometheus evidently means that he does not expect and does not ask for any release. He sinned knowingly, and he knew that he would be punished, tortured, unjustly treated (ταῖς ἄταυτα, 273). All he now pleads is, that he sinned in a good cause (274), and he adds, that in such a cause he did not think he would have been so harshly dealt with. This seems to mean that he had hoped the motive would to some extent justify the rebellion.

279. καίτοι κ.τ.λ.] 'However, do not continue to lament the griefs you see before you, but rather alight on the ground (cf. 128) and hear the fortunes yet in store (for me and Zeus), that you may have a full understanding of the matter throughout.'
PROMETHEUS VINCTUS.

282. συμπονήσατε] ‘Share in my affliction, that if ever harm comes to you, you may have some one equally sympathetic.’ This sentiment is expressed by the common-place, ‘woes flit about and alight (as a bird does, or a bee) first on one, then on another.’ There is an antithesis between τὰ παρόντα and τὰς προσερπούσας. The latter, referring chiefly to what Hermes threatens in 1035 seqq., is what Prometheus asks their condolence for in συμ- πονήσατε.

283. ταῦτα] ‘in this way,’ κατὰ ταῦτα. The Schol. Med. read, and endeavours to explain, ταῦτα μοι.

285. οὐκ ἄκοψας] viz. as being eager to hear his fate, 291.—ἐπεθώνυσας, see 1062.

287. καὶ νῦν] ‘And accordingly now’.... This phrase is used when some act is done in illustration of something just said. See Agam. 8, 581. Theb. 178. Eum. 67, 243, 277, 384.—θάκον, viz. the winged car, sup. 137.

290. πελώ, i.e. πελάω] The Schol. Med. wrongly explains it by ἐπέλασα, as if it were a present tense.

292. Oceanus is seen approaching the scene of Prometheus’ sufferings,—the Ocean-god, who is supposed to witness or to be conscious of events occurring near his circling stream (141). He comes riding on a monster with four legs and the head and wings of a bird (403), a device which the poet probably borrowed from the Persian designs he had seen in the wars.—δολίχης κελεύθου, either because the abode of Oceanus was usually placed in the west, so that he is supposed to have made a long journey to the other side of the world, or because the mountain is assumed to be at a considerable distance from the shore.

295. γνῶμη] ‘by my will,’ or ‘judgment.’

297. ἔγγγενε] All the gods, in a sense, were related to each other. There was also a relationship of affinity between Oceanus and Prometheus, inf. 570.

300. νεῖμαιμι] By a peculiar idiom, the particle ἂν is sometimes omitted in negative sentences of this kind. So Ag. 603, οὐκ ἔσθ’ ὑπως λέξαιμι τὰ ψευδῆ καλά. Cho. 164, οὐκ ἔστω δότις πλὴρ ἐμοὶ κελεύστω νῦν.—μοίραν, scil. φιλᾶς (Schol. Med.).

302. χαριτογλῶσσεῖν] Schol. Med. μέχρι γλώσσης χα- ρίτισθαι σοι καὶ οὐκ ἐργοῖς. ‘It is not in me,’ says Oceanus, ‘to pay compliments in mere words; it is my desire to aid you by action.’

306. καὶ σοὶ δῆ] ‘So you too (as well as your daughter- nymphs) have come to witness my sufferings.’

307. ἔτολμησα] ‘What brought you here, from your own ocean-stream and its natural grots, to visit this desert land of noise and fire and smoke? Or was it to see my misfortunes and to condole with my afflictions? Behold
then a sight,' &c. The question seems captiously put; but the latter clause implies a consciousness that the visit may be well intended, after all.


317. γιγνοσκε σαυτου δει ηττων ει τοι ειδς. ibid.—μεθαρμοσαι, 'take to yourself in exchange.' Eur. Alcest. 1157, υν γαρ μεθηρμοσμεσθα βελτιω βιον.

319. ει ριψεις differs in sense from ην ριψης. The former is, 'if, as it seems, you intend to go on hurling such rough and sharp words;' the latter would refer to a mere hypothesis of a single action and a pending event, 'if you shall have thrown,' &c.

320. καλ μακραν ανωτερω] Though his throne is far above the earth, yet still he may hear you. Suppl. 94, ήμενος δε φρουμια ποις αυτοθεν εξεπραξεν εμπας εδρανω εφ' αγωνι. ibid. 591, ουνος ανωθεν ημενου σεβει κατω. Ag. 175, δαμανων—σελια σεμνον ημενων.

322. παιδιαν] Mere child's play compared with what you will have to endure.

325. αρχααι] 'stale,' 'old-fashioned.'

327. ταπιχειρα] 'the rewards.' The article shows that this is not strictly the predicate: τωατα τα επιχειρα γινεται (i.e. επιχειρα εστι) της ζηαν κ.τ.λ.

330. The γε belongs to οδκων, and the formula is equivalent to ου γοου, 'at all events you will not, if you take my advice, make matters worse by defiance.' See inf. 526.

331. ποδι κεντρα] against the goad. Agam. 1602, ποδι κεντρα μη λακτίζε, μη παίσας μογης.

337. προστριβεται] The expression seems borrowed from inflicting blows on slaves. So Ar. Equit. 5, πληγας αει προστριβεται τωι οικηται.

338. [γηλω σε] This is said in affected admiration of the superior wisdom of Oceanus, whom Prometheus regards as a mere time-server. He is here said to have taken a part in the rebellion, of which sup. 242 Prometheus had declared he was himself the sole author.—εμοι, as if he had said κουνωνηςας. For the interposed participle, cf. Soph. Ant. 537, καλ συμμετεσχω καλ φερω της αιτιας.

340. καλ νυν] The sense is, 'And so now you will not persuade him; therefore let the matter drop.' See on 287.

343. φρενων] 'to advise;' 'to instruct.' Ag. 1154, φρενωσω δ' ουκετ' εξ ανυγματων. He means, 'I wish you would act on the advice you offer me, to remain quiet, lest worse should happen.'


348. τα μεν] 'For this I thank you, and will never
cease doing so.' So ἐπανέω is often used, when some proffered favour is courteously declined, as in Ar. Ran. 508, καλλιστ', ἐπανῷ.

353. ἐγὼ γὰρ] The order is, εἰ γὰρ ἐγὼ δυστυχώ, οὐ τοῦτο ἐνεκαθὲσθω' ἐν κ.τ.λ. 'With more than human wisdom,' says the Schol., 'he rejects the common idea that there is pleasure in having companions in misfortune.' So far from being pleased that his brother Atlas shares his woes, he is afflicted at the thought.

356. ἐσπέρους] Here an adjective, ἐσπέριος, unless the true reading is ἐσχάτους, as inf. 425, γὰς ἐσχατον τότον. Soph. Trach. 1100, τὸν τε χρυσέων δράκοντα μῆλων φῦλακ' ἐπ' ἐσχάτοις τότοις. But Sophocles has ἄκταν πρὸς ἐσπέρου θεοῦ, Oed. R. 177. The accusative (as in Philoct. 23) signifies motion to and rest at the far west. Atlas, from the root ἀλ or ταλ, typifies endurance of endless toil. He was said by Homer (Od. i. 53) to guard or hold the pillars of heaven, ἔχει δὲ τε κίονας αὐτὸς μακρὰς, αἰ γαϊάν τε καὶ οὐρανῶν ἀμφίς ἔχουσιν. Here he is said to support the pillar itself on his shoulders. The ancients thought the whole πόλος, or brazen vault of heaven, turned on an axis while the earth was central and stationary. This great vault rose out of the sea in the far horizons, and a subterranean giant was thought to uphold it from falling upon and crushing the world. Hence Atlas is said (infr. 438) οἰράνων πόλον νύτοις ὑποστεναζεν. The notion of the pillar came from a distinct idea, that of the sky resting, as it seems to do, on some lofty mountain.

359. Κηλικίων] The ancients, in times long prehistoric, believed that earthquakes and active volcanoes were caused by the writhing and fire-breathing of a huge subterranean snake. Some, as Pindar, Pyth. i. 31, regarded Typhoeus as born in the volcanic regions of Asia Minor and chained beneath Etna as a rebel against Zeus. The electric flashes seen in violent eruptions, with the various tremendous sounds of explosions, hissing steam, &c. sufficiently explain the splendid description in the present passage. It is thought that both Pindar and Aeschylus personally witnessed the great eruption of Etna, Ol. 75, 2. B.C. 479.

362. ἀνέστη] Wunderlich's correction of ἀντέστη is hardly after the simple rhythm of this play. Perhaps the passage has undergone some alteration or interpolation. By reading συρίζων and omitting v. 362, we should get equally good sense and good poetry.


371. παράρω (ἀείρω, ἀλρω), 'sprawling,' or (more closely) 'relaxed,' 'paralysed.' Il. vii. 156, πολλὸς γὰρ
The page contains a section of a classical Greek text, discussing the metaphor of soothing an inflamed sore or wound by soothing appliances. It mentions a passage from Pindar's 'Olympian' poem, where Etna is described as "squeezed" by the god Zeus. The text also discusses a passage from Homer's 'Iliad', where the metaphor of soothing a sore is applied to the concept of persuading a man who is angry. The notes at the bottom of the page provide further context and analysis of the text, including the use of irony and the comparison of Zeus' governance to the actions of older gods.
bearing authority.’ Hermann is perhaps right in reading ἀμέγαρτα γὰρ τὰς Ζέδων δ’ κ.τ.λ.—κρατύνων, ἢ ἐκ κρατῶν, as sup. 156. Suppl. 590, τὸ μείον κρεασθόνων κρατύνει. Ἰβ. 366, κρατύνεις βωμὸν ἐστὶναύ χθονὸς. Pers. 877, καὶ τὰς ἀγγιάλους ἐκράτυνε μεσάκτουσ.—ἀλημαν may here mean ‘disposition,’ as it seems to do in Ag. 469, Cho. 619.

417. δακρυξέει] is inserted on Hermann’s conjecture.

—ἔνομοιδένοι, the other Titans. Cf. 213.


426. ἐσχατον τόπον] See on 356. The ancients believed that somewhere to the east of the sea of Azov the great circling Ocean would be found.

427. Ἀραβίας] If this word is genuine, it shows a very vague knowledge of geography in the time of Aeschylus. It is likely that the term Ἀραβίας was applied quite indefinitely to the nomad pastoral tribes to the E. and S.E. of the Pontus, the Parthi of the Romans. The position assigned “near the Caucasus” shows that the extent and direction of that range were unexplored. The MSS. add θ’ after ἄγκρημνον, against the metre, and the Schol. understands by the ‘warlike host’ the Colchians.


432. μόνον δὴ] The only other prisoner I have ever seen in the thralldom of adamantine bonds was the Titan-god Atlas, who (in punishment) ever groans under the load on his back of that huge weight held by him aloft, the circling vault of the sky.’ See on 356 sup.—ὑποστενάζει, Schol. Med. μετὰ στενάγμου φέρει.

441. κελαυνός δ’ κ.τ.λ.] ‘And the murky depths of the unseen world rumble underground.’

444. Prometheus, who sup. 280 had promised to tell the Nymphs his story in full, now explains to them the helpless state of primitive man, and the benefits he conferred on them by the introduction of various inventions and the use of fire.

ib. μὴ τοι χλαδῇ] ‘Think not that it is through affectation or defiance that I am silent: it is by my own sad thoughts that I am gnawed at heart when I see myself thus treated with insult.’—προσελούμενον, apparently from πρό and Φέλλειν (volvere), the F being represented by both σ and ν, and the ν passing into the final syllable by hyperthesis. The word occurs also in Ar. Ran. 730, and a cognate form προσελείν is explained by Hesychius, προπηλακίζειν, ὑβρίζειν.
In mentioning this distribution of offices, sup. 237, Prometheus had omitted to state that Zeus had acted under his advice.—παντελῶς, ‘finally,’ so as to admit of no altercation or dispute.

ψων emphatic: ‘to tell it to you would be to inform those who already know it,’ viz. as the daughters of one who had part in the action.

μεμψων ἔκων] Not with any desire to disparage men, or make them appear worse than they were, but by way of describing the good intentions I had in bestowing on them my gifts.

ο吮 πρῶτα μέν] ‘In the first place, though they had eyes to see, they saw to no purpose, and though they had ears they heard not, but like the images in dreams (i.e. as feeble and inoperative) for all those long ages they confused all things together without skill or order, and knew not either of brick-built houses facing the sun, nor the carpenter’s craft.’—προσελθοις, from εἶλη, a sunbeam; another form of σέλας, probably.—Θσις, i.e. θέσσαν.

κατώφυξε] ‘deep in the earth,’ defossis specubus, i.e. as Troglodytes. Another form, κατωρύχης, is Homeric, Od. vi. 267. This tradition of ‘Cave-man’ is extremely curious, as surviving from prehistoric times. See also Lucret. v. 955,

‘ needum res igni seibant tractare, nec uti pellibus et spoliis corpus vestire ferarum, sed nemora atque cavos montes silvasque colebant.’

—ἄφυροι] ‘tiny,’ ‘light as air.’ The word is rare, and seems formed on the analogy of ἄφυρος and αἴρα, as if ἄφυρος. Apollonius Rhodius calls the north wind ἄφυρος when it blows gently, ii. 1002.

ἀντολάς] See on v. 100.—ὑσκράτους, because it is hard to distinguish the true from the heliacal or apparent rising of a star.

ἀφιμὼν] Pythagoras, from whom the poet inherited the doctrine, taught that number was the source of all the order and harmony of the universe; a theory singularly illustrated by Kepler’s law.

μνήμης] So Herm. for μνήμην, the θ’ which usually follows being added in the MS. Med. by a later hand. Letters, and the combinations of them, are called ἐργάνη μνήμης, ‘artificial aids to Memory,’ in allusion to the tradition that Simonides, by his introduction of new letters, ‘invented memory.’ And this art is called μονοσομήτορα because it gave birth to literature. According to one legend, Mnemosyne was the mother of the Muses. See Plat. Phaedr. p. 274 E, Theae. p. 191 d, Euthyd. p. 275 d.

κατευθύς] ‘I too was the first to fasten beasts to
the yoke, which thus served both with the collar and with their bodies (or, 'submitted to the collar and to the weight of men’s bodies'); that they might relieve mortals in their greatest toils.' It was thought that the art of taming beasts of burden was one of the greatest advances made by man. Tibull. ii. 1, 41, 'Illi etiam tauros primi docuisse feruntur Servitium, et plaustro supposuisse rotam.' The reading in the text is Hermann’s. Commonly a stop is placed at Σοβεκτα, and the sense is continued θ’ ὄντως...., ὑφ’ ἄρματ’ ἦγαγον κ.τ.λ. But the use of the war-chariot, and the pride of contending in the chariot-games, seem distinct ideas from the relieving men’s toil by beasts of burden, carts and drays, &c. to which oxen rather than horses were yoked.

480—3. These lines, as the Schol. Med. remarks, are introduced for the purpose of giving breathing-time to the actor, διαναπαύονται τῶν ἵππων ἱππόκριτην. A remarkable example of this occurs in the couplets inserted at regular intervals in the long ἤμες in Ar. Vesp. 548—724.

481. πλάνας ‘You go wrong through an error of judgment, and then you resemble a bad physician who cannot heal himself.’ This position is called αἰκές (ἀείκές), discreditable. The Schol. Med. refers it to the torture (αἰκία) Prometheus suffered for contending against Zeus.

488. χριστόν to be rubbed on, as lotion or embrocade; πιστόν, to be taken as a draught.


494. ὑπάρ] ‘a waking reality.’—κληδόνας, ‘ominous sounds.’ The English peasant believed in fairies, as the Roman did in Fauns and Satyrs, ‘quorum noctivago stipitu ludique iocanti Adfirmant volgo taciturna silentia rumpi.’


500. ἐχθραὶ καὶ ξυνηδριαὶ] Social or solitary birds (as rooks and ravens respectively) were thought to indicate war or peace.

501. σπλάγχνων] the liver. The seams in this organ (fibrae) dividing it into ‘lobes,’ one of which had the gall-bladder affixed, χολῆς λοβῶς, were especially examined, as they are often naturally nearly obliterated. The speckled or mottled colour (ποικίλη) seems also to have been studiously regarded. Compare a curious account of the signs in a bullock’s liver in Eur. El. 826 seqq. A shrivelled liver,
rugosum jecur, was unfavourable; the contrary state was λευκωμα, 'plumpness.'—χρωατιν τίνα κ.τ.λ., 'and from having what particular colours they were likely to be acceptable to the gods,' i.e. in sacrifice.

504. κυισ] To facilitate the burning, from which a favourable omen was derived, the slices of meat were wrapped with fat from the caul, καλυτη πυμελη (Soph. Ant. 1011).

505. όσφων] 'the chine,' the back-bone with the tail (Ar. Pax, 1053).

507. ἐξωματων is to clear the eye from the ἀργεμων or λευκωμα (cataract) which impeded the sight as with a film. A verse, said to be from the Phineus of Sophocles, is cited by Aristoph. Plut. 635, άντι γαρ τυφλον ἐξωματωται και λεγάμπραται κόρας.—φλυωπτα σήματα, signs seen in the flame; cf. Eur. Phoen. 1255.

512. φλῶσα] 'to babble.' Connected with φλέωs, fluo. Thcb. 658, ἐν' ἀσπίδοις φλύωντα σῶν φοιτῷ φρενών.

514. ἐκ Προμηθέων] An allegory expressing that inventions are mostly the offspring of thought.

516. σαυτοῦ δ' ἀκήδει] 'dum de ipsum negligis.' This word is Homeric. Π. xiv. 627, τῶν δ' ἄλλων σῶ τις σὲ ἀκήδει. Both clauses, introduced by μὲν and δὲ, are alike affected by the negative. Cf. Thuc. iii. 40, καὶ μὴ τοῖς μὲν ἀλγοις προσεθῇ ἥ aitia, τὸν δὲ δῆμον ἀπολύσῃτε.

519. ταῦτα] τὸ λυθῆται καὶ τὸ μείζον ἵσχυεν. Cf. Eur. Med. 365, ἀλλ' ὅτι ταύτη ταῦτα, μὴ δοκεῖτε τῶ. Ar. Equit. 843, οὐκ ἄγαθον ταῦτ' ἐστὶ πω ταύτη, μᾶ τὸν Ποσειδώ. If the text is right, πέρπωται must have a medial sense, 'has predestinated.' But the Schol. Med. construes οὗ ταῦτα οὕτως πέρπωται, and by adding ὥς ἡ τελεσφόρος Μοῖρα ταχέως τὰ κατ' ἐμὲ κράνη καὶ πληρώσῃ, he appears to have read either Μοῖρ' ὅπως τελεσφόρος κράνη, or Μοῖραν ὡς τελεσφόρον κρὰναι, i.e. ὡστε.

522. τέχνη] The sense is, 'you may plot and plan for my release, but it cannot be effected.'

525. τοῦτων ἁρα] 'Has then Zeus less power to control fate than the three Destinies and the vengeful Furies?' The reply is, 'he must obey the decrees of fate.' Schol. M. έι θέλει σε πρὸ μοίρας λύσαι, οὐ δύναται ὁ Ζεὺς τοῦτο ποιήσαι.—οὐκοῦν—γε, see on 330.

529. ἐν σαῦτῳ κρύπτεις] Schol. M. en σαυτῷ κρύπτες.—σεμιν, 'fine,' 'grand,' 'solemn.'

535—70. The change of scene is introduced by a choral ode of great beauty and interest, in which piety and submission to the will of the gods are taught by the example of Prometheus, and the happiness and cheerful hopes of the virtuous are held up in contrast to the penalties of moral rebellion.
μηδέμα] ‘Never may the all-ruling Zeus set his authority in opposition to my will, and may I never be slow to approach the gods with holy offerings of slain oxen at the ever-flowing stream of father Ocean.’ Compare Od. i. 22—5, where Poseidon goes to the distant Aethiopes, who extend from the east to the west of the earth, to be present at a sacrifice.

536. θείτο] Cf. 169, ὁ δ’ ἐπικότως ἄι θέμενος ἀγναμμπτον νῦν.—ἐλινόσαμι, sup. 53.

540. ἀσβεστον] So Ag. 931, ἔστιν θάλασσα, τίς δὲ νῦν κατασβέσει;

546. φανάς (ἀ), ‘bright,’ ‘cheery.’ Plat. Phaedr. p. 256 e, φανύν βλον διάγοντας εὐδαμονεῖν. Ar. Sch. 845, χαλαρων δ’ ἔχων φανὴν διε. The reward of a good conscience, as the Schol. rightly explains it, is here pointedly inculcated.

555. φέρ’ ὀτιό] The Schol. perhaps found οὐ’ ὀτιό, which was itself a corruption of οὐ’ ὀτιό. For he explains it by δεῦρο δὴ καὶ σκόπησον ὅτε ἡ χάρις ἦν ἐκαρίον τοῖς ἀνθρώποις, ἄχαρες ἦν, καὶ ἀμελησαθαί σε μὴ δυσμένη. This looks like an ancient variant in the text, δεῦρο δὴ being a comment on θι, and καὶ σκόπησον on ἵδε. As it stands, the text can hardly be right, since the ellipse of σκόπει in such a sentence seems to be without precedent.

559. δέδεται] This word is inserted on conjecture. In the Med. there is a mark of something lost, ἐμ...πεποδισμένον. παρεξίασι] ‘will evade,’ or ‘transgress.’ Schol. ὅψηλώς καὶ τραγικός τὸ τῆς εἰμαρμένης ὅνομα Δίως ἀρμονίαν εἶπεν (ἵπ τὸν τῆς εἴμ. νῦμον).

566. τὸ διαμφίδεον] The position of the article is peculiar; we should expect τὸ μέλος προσέπτα, ‘this strain has come very different from that,’ &c. Schol. διαπαντός κεκωρισμένον, ἐναντίον τῷ νῦν· τότε γὰρ γαμοῦντι σῳ τῶν ὑμέναιον ἕδομεν, νῦν δὲ δυστυχοῦντι σῳ δρήμον. Translate: ‘And now this different strain has come to my ears,—this, I mean, from that, when at the lustral bath and on your wedding I sang the joyous strain for the marriage feast, what time by marriage gifts you carried off as your bride
Hesione our sister by the same sire, having won her to become the sharer of your bed.'

572. Io, in the guise of a heifer with a woman's head (βοτόν μεῖδομηρτον, τάν μὲν βοδός, τάν δ' αὐ γυναικός, Suppl. 565), now comes on the stage, inquiring to what land she has arrived in her long wanderings. Like the Ἀρτέμις Ταυρόπτολος, the cult of this goddess indicates the introduction of some eastern form of Element-worship personifying the moon. The many-eyed Argus (πανόπτης, Suppl. 229, Eur. Phoen. 1115), her keeper, probably symbolizes the peacock, the sacred bird of India, from the eye-like marks on the tail; or the myth may have arisen from the stars that seem to accompany the moon in her course. The part Io takes in the play is episodical; she is not a principal or even a necessary character, but she serves to fill up the vacant time of the action, to draw out Prometheus' prophetic powers, to sympathise with him as having been herself wronged by Zeus, and to connect his coming release with the present time by describing the liberator (Hercules) as a descendant of her own. All this was doubtless more fully developed in the Prometheus Unbound.

575. ποιεῖς] 'in requital for,'—an accusative in apposition to the sentence, as Eur. Alc. 6, καὶ μὲ θυτεδεῦ πατήρ ἑνατον παρ' ἀνδρὶ τῶν ἀτόμων ἥψαγεθεν.

579. εἴδωλον] 'There is that ghost of Argus the son of Earth!' (The MS. Med. has οἰστροὺς, and this may be right, in the sense of κέντρος, εἴδωλον being in apposition with τις.) Some shadowy form flitting by her is made visible to the spectators, and a droning sound is heard imitating the buzz of the gadfly.—ἀλευ', 'keep him away, Earth!'

593. Construe τι ποτὲ μί άμαρτάνονταν εἴρων, 'what crime did you find me guilty of, that you fastened me to the yoke of these woes?'


602. γεγύμωσακα is probably a form of the later Attic, i.e. of the middle comedy. Here we should read ἐγύμωσαν, κοῦκ ἐκφω, and thus the antistrophic verse (624) will stand without the interpolation of με. The conjecture is confirmed by the scholium παρῆλασαν, for which we should read περηλασαν.


613. θέσσαρον νόσου] Schol. τὸν Δίως ἐρωτα.

616. φοιτάλεοι] Schol. μανικοὶ.

618. The word Ἡπας is wanting in the MSS., and was restored by Hermann. 'And I have come violently driven by the torturing pangs of hunger, the victim of Hera's wrathful cunning.'

623. τέκμηρον] φράσον, 'make plain to me by proofs.'
PROMETHEUS VINCTUS.

Pind. OI. vi. 73, τεκμαίρει χρήμ᾽ ἐκαστὸν, 'circumstances bring out every man.' Nem. vi. 8, τεκμαίρει καὶ νῦν Ἄλκι-
μίδας τὸ συγγενὲς ἰδεῖν.
624. See on v. 602.
628. ἀπλωὶ] We have the same antithesis in Suppl. 458, ἀνωγματῶδες τοῦτος ἅλλ᾽ ἀπλῶς φράσον.
630. βροτοῖς δοτήρα] The dative depends on the sub-
stantive, as in Eum. 380, ἔξαλετον δώρημα Θησέως τόκως. The point on which Prometheus prides himself most is his
philanthropy. Hence he does not describe himself as the
rebel Titan, or the opponent of Zeus, or the sufferer from
tyranny, &c. The answer is given to the question τίς ὁ
v. 611.

633. ἀρμοῖ] Hesych. ἀρτίως, ἡσυχῇ, ἔξαισθης, προσφά-
tως, 'Of late I have ceased to bewail my own troubles,' and
therefore I will not now recount them to you.
636. ὀχυασεν] See on v. 5.
639. ἀφκό] 'It is enough for me to tell you so much
and no more,' viz. who it was that chained me here. As in
many other cases (e.g. ἔουκας, δίκαιος ἔλ, for εἰκὸς ἐστι, δίκαιος
ἔστι σε, &c.) the personal construction is preferred. So in
641. Possibly an interpolation: for τέρμα refers to
geographical limits (cf. 842), and not to time, and it is not
difficult to supply σαφήνεσον from the preceding.
643. ὁπερ] 'precisely what [just what] I am to suffer.'
Cf. 627, 659.

644. μεγαίρω, like φθονεὶν sup. 600, takes a genitive of
the thing withheld. 'Tis not that I grudge you, but that
I feel for you.'
645. μὴ οὖ] The double negative results from the
negation implied in μέλλω. So in Soph. Oed. Tyr. 12,
δυσάλγητος γὰρ ἄν εὖν, τοιάδε μὴ οὖ κατοικτήρων ἔδραν.—
γεγονέσκειν, 'to declare aloud,' cf. 675. Eur. El. 808, δεσ-
pότης δ᾽ ἐμὸς τὰναντὶ εὑχετ', οὐ γεγονόσκων λόγους.
647. ὄν] i.e. ἦ ἦ ἐμοὶ γλυκὸ ἐστὶ σε προκήδεσθαι μου.
The MS. reading is ὦς, which the Schol. explains by the
ellipse of τὸ ἄκουεν.

650. ἱστορῆσωμεν] 'let us get a full knowledge of.'
Eum. 433, Ἀργείος εἰμι, πατέρα δ᾽ ἱστορεῖς καλῶς.
653. ἴπτερησαι χάριν] 'to oblige the ladies by complying
with their request.'—κασιγυητᾶς, because Inachus, the
father of Io, as a river, was son of Ocean, and as such was
brother to the Nymphs.
657. τρεῖβην ἔχει.] 'causes a delay worth the making,'
i.e. if it causes some delay, it is worth making it. Schol.
διαγωγὴν, διήγησον ἐξειν ἔχειν τὸ εἰπεῖν (l. ἔχειν τοῦ εἰπεῖν). 
658. ὑμῶν] emphatic, as its position in the verse shows,
viz. ὡς κασιγυητᾶς πατρός. The metrical peculiarity occurs
also, and for the same reason, in Cho. 869, ἑικε νῦν αὐτῆς ἐπὶ ἔμφων πέλας αὐχήν πεσείσθαι. Suppl. 833, ἐλξειν ἑοιχ' ὄμας ἀποσπάσας κόμης. Compare Soph. Phil. 101.

662. ἔθεν] She is ashamed to say that the cause of it was an amour with Zeus.


668. ἔναρεσθαί] 'to take upon himself together with you the yoke of love,'—to unite in love. The metaphor from animals is preserved in ἀπολακτάης.

672. ὡς ἄν] 'that so... not 'in order that;' finality rather than purpose being expressed by these particles combined. See sup. 10, and Cho. 974, where the fatal robe is unfolded to the sun ὡς ἄν παρῇ μάρτυν ἐν δίκῃ.

674. ἐπειχόμεν] Pers. 178, πολλοῖς μὲν ἀεὶ νυκτέροις ὑνεύραξ ἠλώμι.

676. ἐπὶ Δωδώνης] 'towards Dodona.' The accusative would imply a hostile mission.

681. ἐναργῆς βάξις] Apollo was the προφήτης of Zeus (Eum. 19), and the oracle clearly tended to put Zeus in possession of Io. As hints were insufficient, a plain threat was at last given to Inachus.

684. ἄφετον] This term was applied to consecrated animals which were allowed to go free from toil. Eur. Ion, 822, ὁ δ' ἐν θεοῦ δόμοισιν ἄφετος, ὡς λάθος, παϊδεύται.

691. μορφή καὶ φρένες] In Od. x. 240 the companions of Ulysses are changed into swine in form but not in mind.

693. χρυσθέασα] 'pierced.' Inf. 899, οἴστρον δ' ἀρίδις χρεῖς μ' ἀπυρος.

696. ἀκρατός ὄργήν] 'hot-tempered,' a metaphor from strong wine.—πυκνοῖς ὅσσοις, πανόπτης οἰοβούκολος, Suppl. 299. See sup. 572.

698. ἀλφυίδιος] (unless ἄφνιδιος is the true reading) is to be regarded as a trisyllabic word. Argus was killed with a stone by Hermes, who was thence called 'Ἀργειφόντης. See Suppl. ut sup., 'Ἀργος, τὸν Ἐρμῆς παιδὰ γῆς κατέκτανε. This story somewhat confirms the opinion that the peacock is meant (572).

700. γῆν πρὸ γῆς] 'from land to land.' The πρὸ has the sense of πάροι, as in προῆργον, and in φροῦδος for προ ὀδοὺ, 'advanced on the way.' Ar. Ach. 235, καὶ διώκειν ἡγια πρὸ γῆς ἐως ἃν εὐρεθῇ ποτῆ.

704. συνάδετος] 'put together for a purpose,' ψευδεῖς.

705. ἀπέξε] 'keep her off!' Addressed, perhaps, to Prometheus. Cf. 580, Agam. 1094, δ' ἄ, ἱδον, ἀπέξε τῇ βοῦς τῷ ταῦρον. The Schol. Med. explains it by σιῶπα. It is likely that he found ἀπέξε in his text. Cf. 716.

706. μολέσθαι, venturos esse. A remarkable form of the future, like νέομαι.
710. δυσθέατα] 'offending the sight.' Schol. διότι βοῶς ἦν. Rather, because she was βοτῶν δυσχερῆ μεξύμβροτον, Suppl. 562. Inf. 821, ἄλλην δ' ἀκουσόν δυσχερῆ θεωρίαν. Or the sight of her torture by the gadfly may be meant, 'painful to behold.'

719. ἡμύσσασθε] 'you obtained from me.' Ar. Plut. 196, καὶ ταῦτ' ἀνύσσηται, τετταράκοντα βουλέται.

721. τῶν ἀμφὶ ἑαυτῆς] i.e. τῶν ἑαυτῆς ἄθλον ἀμφὶ ἑαυτῆς ἔξηγονεύης. So Ag. 521 κήρυξε 'Ἄχαιῶν χαίρε τῶν ἀπὸ στρατοῦ, for κήρυξ πὼς τῶν στρατοῦ ἀπὸ στρατοῦ ἥκων. See also Cho. 498, Ag. 831, ὅλος ἄλλων πάρα μαθοῦ, ἐμαυτῆς δύσφορον λέξω βίον, shortly put for ἀλλ' ἀπ' ἑμαυτῆς.

725. The use of βάλε for βαλόν is remarkable. The MS. Med. gives 

727. ἀνηρότον γυῖα] the steppes of the Kalmuck Tartars, Cossacks, and other nomad tribes. Little as geography was known to the Greeks in the time of Aeschylus, it cannot be doubted that vague reports had reached them of these sons of the desert from traders to the ports on the Pontus. The narrative following may be called a first lesson, though a most imperfect one, in systematic geography, and it must have excited the curiosity of an Athenian audience, who as yet had not learnt to distinguish myth from truth.

728. πλέκταστεγα, wicker huts, or rather the materials of them, carried about on wagons, as is done by modern gipsies.


733. λαίᾶς χειρὸς] The genitive depends on the notion of 'direction from.' So we have ἔσοντι ἄριστερῆς χειρὸς, Herod. iv. 34, and ποτέρας τῆς χειρός; Eur. Cyccl. 682.

734. Χάλυβας] The poet seems to place this people too far northwards, if Io had them on her left hand as she went eastward along the north (or Scythian) shore of the Pontus. They really dwelt on the south of the Euxine. Xenophon, Anab. iv. 7, 15, says they were ὃν διήλθην ἄλκιμώτατο καὶ εἰς χεῖρας ἦσαν.

738. αὐτὸν Καῦκασον] It is clear that Aeschylus thought the Caucasus was an isolated mountain, and not a mountain chain. The river here mentioned seems to be the Hypanis, or Kouban, which flows into the Euxine opposite to the entrance into the Palus Maeotis. The poet seems to make its source a gushing spring near the top of his mountain. Strabo (ii. 107) says its πηγαί had never been seen.

744. κατουκιώτων] Schol. ὡς τὸ πρῶτον τῶν Ἀμαχόρων ἐν
The meaning is that the Amazons will some day migrate westward from their present abode, and settle at Themiscyra near the entrance to the Bosporus. It has been said that Salmydessus contains our words, salt mud; but see Blakesley on Herod. iv. 93.

747. άσμένως [Schol. al 'Αμαξώνες ως γυναίκες γυναίκαςβε δύτησουσιν.]

750. αὐλῶν Μαιωτικός is the narrow entrance into the sea of Azov, and the ἰσθμός Κιμμερικός is the neck of land joining the Crimea to the mainland. But it may be doubted if Aeschylus had any clear idea of the relative geography of these parts. It was necessary to his purpose to bring Io somehow or other to the Cimmerian Bosporus, because the name (Ox-ford) was supposed to be derived from the passage of the strait. It is clear that the poet thought the Bosporus separated Europe from Asia. Inf. 809 the river Tanais, according to the Schol., is ἡπείρων ὅρος, though here also the Bosporus may be meant.

756. βιαίος] One of the characteristics of a τύραννος was his imperious claim of a right to the other sex. See Eur. Suppl. 453, where the maidens in the state are called τερπνάς τυράννος ἡδόνας, ὅταν θέλη.

762. ὅν ὑ' αὖ'] See sup. 67—ἀναμυχθέσθαι, like μόλις Eum. 117, 180, is a word formed from the sound of a suppressed sob or groan. The ἄνα has the same force as in ἀναστένειν, the venting of such sounds.

765. τέλαγος δύνης] So Suppl. 464, ἀτης ἀβυσσον τέλαγος οὖ μάλε εὐτόρον. ‘A sea of troubles’ is a phrase in Hamlet’s soliloquy.

766. τί οὖκ ἐρρύψα;] ‘Why do I not at once throw myself from this rugged rock, that so, by lighting on the plain below, I may be rid of all my troubles?’ In this formula (as in τί ἡθαῦμασας; τί οὖκ ἐλεγας; &c.) the aorist expresses complete and momentary action.—δῶς, ‘in which case I should have’ &c. So Cho. 188, δῶς διφρονίτις οὕτα μῆ 'κιννυσάμην. See Donaldson, Gr. Gr. § 614.

772. θανεῖν μέν] The sense is, ‘I cannot indeed get rid of my troubles by death, but I shall be free some day, when Zeus is expelled from his power.’ The δὲ following (in νῦν δὲ) seems used as if a sentence had preceded like ἠδέως μὲν ἀπέθανον, εἰ δυνατῷ ἢν.

781. αὐτὸς πρὸς αὐτοῦ] Schol. οὖκ εἴδος γὰρ λήψεται Θέων, ἦτις τέξεται τῶν ἐκβάλλοντα αὐτὸν τῷς ἀρχηγ. One cannot doubt that this was a story in the "Homer" of Aeschylus' time,—perhaps the poem known of old as the "Cypria." It is alluded to also in Pindar, Isthm. vii. 32 seqq., and was one of the many early legends for the glorifying of Achilles.

783. ἄσχαλά] Here the future. See on 251.
The question, as the Schol. remarks, is put in jealousy.

On this use of the present see on 178.

'unless perhaps I may (avert it), if released from my bonds.' This, the reading of the MS. Med., seems capable of a fair explanation; but most critics regard the verse as corrupt. The sense, perhaps, is broken off by the figure aposiopesis.

This said in surprise. 'What! a son of mine release you from your toils!' Hercules was said to be the thirteenth in descent from Io, through Danaus, Perseus, Alemena, and others.

The sense appears to be, 'Then don't inquire further into it (viz. the time and manner of my liberation), since at the same time you will be inquiring into your own troubles,' or your own eventful history. Io had been told so much of her fate as was promised sup. 725, but the τὰ λοιπὰ πῶνων are still held in reserve.

Either the future or the deliberative aorist.—ι, for πότερον or εἰτε, occurs also in Cho. 876, εἴδομεν ἡν μυώμεν ἡν νυκώμεθα. Oed. Col. 80, οὔδε γάρ κρινοῦσι σοι ἡ χρή σε μιμένει ἡ πορεύεσθαι πάλιν.

'our words,' 'our request.' Suppl. 372, οὔδ' αὖ τόδ' εὕφρον, τάσσ' ἀπιμάσαι λιτάς.

The sympathy which the chorus had already expressed induces them to wish especially to hear about the liberation of the captive. See inf. 863.

προσχρήζετε seems addressed both to Io and the chorus, though πρὸς has regard to the additional boon granted to the latter.

Emphatic, since this was especially Io's concern. Soph. Phil. 1325, καὶ γράφον φρενῶν ἔσω.

See on 750.

It is possible that the poet used the imperative ἵλοστίβει, 'walk in the sun's path,' i.e. proceed eastward. Otherwise something has been lost. The lines inclosed in brackets are cited by Galen, vol. v. p. 454, as from the Prometheus Vinctus. The title may, of course, be a mistake for Π. Λαβύμενος, but the verses suit the present passage remarkably well, especially if περώσαν be read in 811.—πέμφιγυ, a whirlwind or tornado.—συστρέψας, ἀθρόον ἀναρπάσας. See Arist. Thesm. 61.

It is impossible here to reduce the geography to any intelligible system. It would seem that the poet supposed Io to take a backward route round by the N.W., as Hesiod expressly places the Gorgons, who were the daughters of Phorcys, or Phorcus, in the west, Theog. 274, πέρην κλυτοῦ Ωκεανοίο, Ἑσχατῇ πρὸς νυκτὸς ὑπ'
'Εσπερίδες λιγόφωνοι. And this seems the point of saying that they are never seen by the sun. The Schol. places Κισθήνη in 'Libya or Aethiopia.'

820. φροίμοιν] If the reading be right, this means 'such then are these monsters that guard Cisthene.' The Schol. takes the word in a passive sense, καταγωγήν ἣν δεῖ σε φύλασσατι. Probably the true reading is φροίμον, 'to begin with,' 'in the first instance.'

821. δυσχερή] See on 710.

822. ἄκραγεῖς, from a and κράζω, is a qualifying epithet, like ἄρδεις ἄπυρος in 899, 'dogs, but not the sort of dogs that bark.' For κύων was a general term for any fierce creature; thus the eagle is πτηνὸς κύων, by another qualifying epithet, in 1043, and ἀκλητος δαυτάλευς, in 1045.

824. On the Arimaspi, a fabulous people of Scythia, see Herod. iii. 116, iv. 13 and 27. They seem spoken of as guarding the treasures of some unknown river with golden sands, and deriving its Greek name from its wealth. The Schol. takes it to be a river in Aethiopia.

826. σο μὴ πέλαξ'[ As if he had said, 'these are not the kind of monsters for you to come near.'

827. ἔξεως] This short word brings Io at once from Scythia (probably round by the west) to Aethiopia. What is meant by ποταμὸς Αἰθιόψ it is impossible to say. Some have fancied the Niger is alluded to, others, with the Schol., the Nile; but this river is mentioned by name inf. 868, 871, as well as just below (831), where the words are so ambiguous that we must be content to be ignorant of the precise notion the poet entertained,—whether he thought the sources of the Nile were in the 'Bybline mountains' (cf. 739) and so regarded it as distinct from the ποταμὸς Αἰθιόψ, or spoke of a water-fall, the two being identical; and whether by καταβασμὸς he meant the descent into the valley of the Nile, or the cataracts of the river below Syene. The Schol. observes that the name of 'Bybline mountains' is made up from the name of the papyrus.

834. σοι καὶ τέκνοισ] Inf. 870 Epaphus, the son of Io, is spoken of as planting a colony in the Delta or Nile-valley.

835. ψελλόν] 'indistinct.' Properly it means 'lisping.'

838. παρειμένων] omissum; Schol. ἐ παρῆκας. This is an unusual sense; the participle generally means 'relaxed,' 'paralysed.'

841. αἰτούμεσθα] See 804.—μέμνησαι, i.e. we need not remind you of it.

843. μάτην κλώουσα, i.e. ὃτι οὐ ψευδῶς ἔλεξα.

848. ἑλθεῖς] The narrative is continued from 700. After leaving Argos, we must suppose that Io travelled to Dodona, and without crossing the Ionian sea (the western
limit, τέρμα, of her journey) turned eastward to the Pontus.  
—δάπεδα, with the first syllable long, seems doubtful.  
Many critics read γάπεδα.

855. η Δόσ[ The article is here used with the predicate, as is sometimes the case in verbs of naming, calling, &c.  
So Eur. Hercul. Furi. 581, οὐκ ἄρ πρό Ηρακλής ὁ καλ-  
νικος, οὐ πάροικε, λέξους.  Orest. 1140, ὁ μητροφόντης δ’ οὐ  
καλεί ταύτην κτανόν.

854. This verse is perhaps an interpolation.  It is  
difficult to justify the crasis with εἰ, and the particle itself  
is wanting in the MSS.  And if (with the omission of εἰ) the  
clause is interrogative, it gives a poor and weak sense,  
‘does any of these events occur to your thoughts?’  The  
Schol. explains προσοδείαν by όποιομνήσκει σε.  In a similar  
sense Sophocles has παῦδος με σαίνει φθόνγοσ, Antig. 1214,  
‘the sound of my son’s voice steals upon me.’

855. οἰστρήσασα (οἰστρῶν) ‘rushing madly.’  An  
appropriate word for one tormented with the gaddy, οἰστρῶς.  

856. κόλπον Ῥέας] The Ionian sea, the northern end  
of which was Ἀδρίας, the Hadriatic.  From Dodona Io ad-  
vanced westward and then turned back towards the east;  
the story being invented to account for the name Ἰόνιος  
πότνος, like Βάσπορος sup. 752.

860. πορεία] Not the passage across, but the journey  
onto the Ionian sea.

863. ύμιν τῇδε τε] The rest of the narrative, com-  
prising the liberation of Prometheus, is addressed both to  
Io, who was concerned in the deeds of her posterity, and  
to the chorus, who had expressed a wish to know this,  
sup. 804.

864. τῶν πάλαι λόγων] The statement (833) that an  
Egyptian colony would be founded by a son of Io.  This  
story of her journey to Egypt, which is more fully enlarged  
upon in the Supplices, 545 seqq., was invented to connect  
the Egyptian cow-worship of Apis and Epaphus with the  
Indian cult of the same animal.  The legend of the migra-  
tion from the Caucasus certainly points to Aryan traditions.

865. Κάμωβος] Mentioned also in Suppl. 306, καὶ μὴν  
Κάμωβον καὶ Μέμφιν Ικέτο;  The addition of ἐσχάτη χθονός,  
‘at the world’s end’ (like ὠλακός υστάτου νεως, Suppl. 697)  
is another proof of the vague geography of the times.

867. ἐμφρόνα] restored to her sober senses from her  
maddening flight, and to the consciousness of humanity,  
Suppl. 573.  See inf. 901—5, where Io is seized with a  
sudden mad fit.—τὸν προθομ, the praesens propheticum, as sup.  
178.  The birth of Epaphus without male connexion  
(Suppl. 17) is a remarkable part of the legend.

869. γεννημάτων] We should expect τῆς γεννήσεως, the
method of generation, or act of generating. Prof. Campbell notices the same use of γέννημα in Plat. Sophist. p. 266 ρ', "The noun expressive of the object is sometimes put for the act."

873. πρὸς Ἀργος ἐλεύσεται] The arrival of the daughters of Danaus is the subject of the Supplices of our poet.—συγγενή γάμον, 'a marriage with blood relations,' cf. ibid. 9, γάμον Ἀλένττου παΐδων ἰσεβή ὄνταζομεναι. Marriage with cousins was regarded by the Greeks as incestuous.

876. κίρκοι] i.e. ὦς κίρκοι. Suppl. 219, ἐν ἄγνῳ δ', ἐσμός ὡς πελειάδων, ἠεσθε, κίρκον τὼν ὃμοπτέρων φάοφ.—λελειμ- μένοι, 'not far behind them in pursuit.'

878. φθόνον ἔξει] 'shall grudge them the possession of their (the women's) persons,'

880. δαμεντὸν] sc. τῶν ἄνδρων. They will be received as suppliants with kindly sympathy by the Argive people, αἰδόφω πνεύματι χάρας, Suppl. 23.—νυκτιροφυήτῳ, Schol. τῷ νυκτός (i. νύκτας) ἐπιτηρήσαντι νυκτός γὰρ αὐτὸς εἶλον.

883. τοιάδ'] The sense is, 'Never may such a marriage as that fall to the lot of my friends.'

888. βασιλικόν] The Schol. refers this to Abas, one of the kings of Argos, a son of Hypermnestra, and an ancestor of Hercules.

891. τόξοισι] Hercules is said to have shot the eagle with his bow.

893. Θέμισ] See 217.

894. δεὶ μακροῦ λόγον] The narrative was doubtless given at length in the Prometheus Solutus. Prometheus here withholds it lest it should reach the ear of Zeus. Cf. 1013.

896. Io is seized with a sudden fit of frenzy, as a stage-effect to shew her pitiable state from the cruel treatment of the tyrant Zeus. See on 867.

898. θάλαπτος] as sup. 668, ἰμέρον βέλει τεθαλπταί, used of any fevered excitement, or sudden smarting pain.—χολεῖ, see 693.—ἀπύρος, 822. The point of the gadfly's sting is so called as distinct from that of an arrow or spear. Hesych. ἄρδος· ἀκίς. Αἰσχῦλος Προμηθεῖ δεσμώτη.

902. ἔξω δρόμον] Chor. 1011, ὥσπερ ἐν ἑπτοὶς ἡμιοστρόφῳ δρόμον ἐξωθέρω.

904. θυλεροὶ λόγοι] turbid (incoherent) words strike in a random way against the surging tide of a dreaded bewilderment of mind. So θυλερον ρέναι, Thuc. ii. 102. The metaphor seems taken from the muddy water of an estuary meeting the waves of the sea, and as it were battling with them. For the dative compare Theb. 198, νεῶς καμοῦσης ποντίῳ πρὸς κύματι.

906. The chorus, moved by the sight of Io's distress, caused by her amour with Zeus, now that she has left the
stage, not to return, expresses approval of the old saw which said, 'Marry according to your rank,' τὴν κατὰ σαυτόν ἔσα, attributed to Pittacus.

907. ἐβάστασε] 'weighed it in his mind and expressed it in a proverb with his tongue.'

910. διαθρωπτομένων] 'giving themselves airs.' Schol. ἐντρωφόταν. This word is used by Theocritus in the same sense, iii. 36, vi. 15, and xv. 99.

912. ὅντα χερωνήταν] 'for one who is an artisan.' This class was held in contempt by the aristocracy of Athens; to which perhaps v. 45 alludes, ἄ τολλά μισηθείσα χερωναξία.

915. πλαδείην, for πελαδείην, is an anomalous form, like the Homeric ἐπληντό and πεπλημένος, and is rather to be referred to πλάω for πελάω (πελάθω) than to πλάξω for πελάξω (II. xii. 285).

920. ἐμοι δὲ] 'Not that for me indeed marriage has any fears,—I dread it not—when it is of equal rank.' The article is added because marriage is spoken of in the abstract.—μηδὲ κ.τ.λ., 'but never may the love of any of the greater gods look on me with an eye from which there is no escape.' This passage in an interesting way displays the sentiments of Aeschylus, which we may well admire for their virtue and their wisdom. See Arist. Ran. 1045.

923. δομα] a cognate accusative, 'with an eye not to be avoided.' Schol. ἔρως ὃς ἐστιν ἀφυκτὸν ὅμα.

924. δόξ] scil. ὁ πρὸς κρέσσονας.—ἀπορά, depending on the sense of πορίζων in the verbal adjective. Similarly Suppl. 588, τὸ πᾶν μῆχαρ ὄμοιος Ζεὺς, ἕξα πᾶσαν μηχανῆν οὐρίζων.

928. Prometheus, without noticing what has been said, and with a mind full of hatred and proud resentment, now predicts the fate that is in store for Zeus, if he persists in his obstinacy.

ib. ἤ μὴν] See on 174.

929. οἶνον, i.e. ὅτι τοῖς] as Eur. Ion, 796, ἄν ύγρόν ἀμπταίην αἰθέρα, οἶνον ἄλγος ἐπαθον.

931. πατρός ἀρά] This too (see on 781), perhaps not elsewhere recorded, was probably taken from the epic "Cypria," in connexion with the birth of Achilles. For the effects of a father's curse cf. Theb. 782.

935. πλήν ἐμοῦ] Cho. 164, oὐκ ἐστιν ὃσις πλήν ἐμοῦ κελεύτητο νῦν.

941. παρασκεύητεται] viz. by his intended marriage with Thetis, sup. 783.

943. ὃς δὴ κ.τ.λ.] The words of Pindar, Isthm. vii. 72, are so similar, that it seems again likely some passage in the "Cypria" was held in view by both; ὃς κεραυνοῦ τε κρέσσου ἀλλὸ βελος διώξει χειρὰ, τριώδοντός τ' ἀμαιμακέτου.
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949. ἐπιγλώσσα] ‘You, no doubt, bode against Zeus what you wish may happen to him;' the wish is father to the thought, as we say. Cho. 1034, μή ἐπιγλώσσα κακά. Ar. Lysistr. 37, περὶ τῶν Ἀθηνῶν δ’ οὐκ ἐπιγλώττησομαι τοιοῦτον οὐδέν.
950. πρὸς δὲ] ‘Not only what I wish, but what will be brought to pass.’
956. δ’ οὖν] ‘Then let him do it: there is nothing that may not be looked for by me.’ Soph. Trach. 329, ἢ δ’ οὖν ἐάσθω καὶ πορευόμεθα στέγας. The Schol. notices the open defiance of the retort.
957. Ἀδράστειαν] This goddess represented inevitable destiny,—that from which there is no running away (ἀδράσκειν). Those, he says, who yield to necessity are wise, i.e. those who oppose it are foolish. Eur. Rhes. 342, Ἀδράστεια μὲν ἰ Δίως παῖς ἑργοῦ στόματος φόβων. Ibid. 468, σὺν δ’ Ἀδράστεια λέγω. The phrase προσκυνεῖν Ἀδράστειαν, to deprecate the penalty of rash words, occurs in both Plato and Demosthenes.
958. τὸν κρατοῦντ’ δὲ] More usually τὸν δὲ κρατούντα, ‘whoevers is in power for the time being.’
959. η’ μηδέν] i.e. τὸ μηδὲν, ‘than if he were mere cipher,’ as we say. So οὐδενὸς μείον σθένει, inf. 1034.
962. τρόχων] cursorem, a contemptuous term for ἀγγελόν. The same tone is conveyed by the double article. So in Soph. Aj. 726, τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντε.
967. πορῶντα] tribuendo.
969. ἐκπίπτει] See on 178.—ἐκείνως, emphatic, ‘he is to be ejected from his sovereignty.’ The pronoun is used in regard to the words of Prometheus, ἐκείνων ἄρχης ἐκβαλεὶ γάμος.
971. διπλάς] Don’t cause me two journeys to deliver two separate messages.
973. τοὺς τοιούτοις] Schol. τοὺς μὴ πειθομένους αὐτῷ.
976. νέων κρατεῖτε] ‘Ye are yet young in your new empire, and ye think forsooth to inhabit your castles in the sky without a care.’ Yet, he adds, I have seen two tyrants already deposed. He seems to mean Uranus and Cronus. Of. Ag. 162, οὐθ’ δ’ τοὺς πάροιδεν ἦν μέγας, παμμάχω ὥρασε βρών, οὐδὲν ἀρκέσει πρὶν ὄν, δ’ τ’ ἐπειτ’ ἐφυ, τριακτήρος οἴχεται τυχών.
979. ἐπτύσομαι] ‘I shall live to see.’ This force of ἐπτι is not uncommon. So Ag. 1217, Ἀγαμῆμονὸς σε φημ’ ἐπυφέσθαι μόρον. Ibid. 1515, ἵω γα, εἴλε μ’ ἐδέξω, πρὶν τὸν’ ἐπιδεῖν ἄργοροτοιχον δροίτας κατέχοντα χαμείναν.
982. ἔλλειτω] Compare τοῦ παντὸς δέω, sup. 1027.
983. αὐθαδίσμασιν] As if from αὐθαδίζειν, ‘to play the
part of the αὐθάδης.' Compare σωφρονίσμασιν in Suppl. 969, 'virtuous precepts,' and see on 124 sup.—κατούρμασα, 'you have wafted yourself,' 'you have carried yourself with the wind into these troubles.' The reading is rather doubtful, and καθόρμασα is a probable conjecture for κατώρμασα of the MS. Med. Cf. Eur. Andr. 610, ἄλλ᾽ οὐ τι τάυτη σῶν φρόνημ', ἐπούρμασα.

992. χλιδᾶν] 'to pride yourself upon your present sufferings,' viz. by saying you do not care to exchange them (388).

994. καὶ σὲ δὲ] i.e. λέγω δὲ καὶ σὲ. Cf. Eum. 65, ἕγγὺς παρεστώς, καὶ πρόσω δ᾽ ἄποστατών.

995. ἕμμφοραῖς] a 'causal dative,' not depending on the ἐπι in composition.


998. κλών σε κ.τ.λ.] The sense is, εἶ ὅν λέγεις έοικάς κ.τ.λ.—οὐ συμκράν, viz. as including all the gods.


1003. καὶ μὴν κ.τ.λ.] Schol. Med. σὺ δὲ οὐδὲ ὑπὸ τοῦ χρόνου παιδεύει. Cf. Agam. 567, ἀνέ γὰρ ἥδε τοῖς γεροῦσιν εὖ μαθεῖν.—The γε, here and in 1006, belongs to καὶ μὴν, as part of the formula.

1005. έοικας] used personally, as ἔλξεν έοικα Suppl. 883, inf. 1028.

1006. ὀφείλων] Schol. τοῦτο εὖ εἰρωνεία. 'Why, truly, I owe him a favour, that I should repay him one!'

1007. δὴθεν] See 210. The sense is, ὡς δὴθεν δοντα, but the adverb not unfrequently stands first in the clause, as Soph. Trach. 382, δὴθεν οὐδὲν ἱστορῶν. Hermes says, in reply to the preceding remark, 'You treat me insolently as if I were a boy.' Cf. Ag. 268, παιδὸς νέας ὃς κάρτ' ἐμωμῆσω φρένας.

1008. ἀνώνυστερος] a rare word, not uncommon however in the positive. Compare ἐννοεῖς sup. 452.


1018. ὅρα νυν] 'Consider well, now, if you think such a course is likely to help you.' This formula implies a warning that some proposed plan is unsafe.

1019. ὅππαί] a rare form, the passive perfect of ὅπτεσθαι. (The MS. Med. gives ὅ παϊ, but it seems hardly
probable that Prometheus should so address Hermes.)

*Schol.* τεθεώρηται.

1021. πρὸς[ sc. βλέπων πρὸς.
1022. παρηγορῶν] ‘talking me over.’ See 664.
1027. τοῦ παντός] See 982.
1028. καὶ μάτην] ‘It seems that, though I say much, I shall also say it in vain.’


1032. σοφλαματὶ] The refusal to tell Zeus by whom he will be dethroned. Hermes tells him that trick will not save him, and he will only be punished the worse for his obstinacy. There is a clever antithesis between σφοδρός and ἀνθενής.

1034. οὖδενός μείων] ‘less than nothing.’ cf. 959, Ελασσοσύνης μη μηδέν.

1040. ἀγκάλη] The rock shall bear you aloft in its arms, so as to be inclosed in a mountain-tomb, and not buried or covered over by the fallen rocks. *Schol.* χάσματος γενομένω μετέώρως ἐσοφρέμαμεν τῶν χειρών.

1042. τοι] See sup. 8. Hermes assures him that when he is released from confinement yet another torture awaits him.

1043. πτηνὸς κύων] a vulture, the sound made by eagles and vultures resembling the bark of a dog. See on 822.

1044. βάκος] The Schol. explains this by δέρμα, but the torn and lacerated liver seems to be meant.

1048. θεῶν τις] Chiron, suffering from a wound made by a poisoned arrow of Hercules, consented to die in place of Prometheus, who was immortal. See Apollodor. ii. 5. 4. No other aid was to be expected, because (says the Schol.) any one who attempted to give it would suffer the same torture, ὡς τοι βοηθούντος ταύτα πεισομένου.

1052. λίαν] The context shows the sense to be λίαν ἀληθῶς.

1058. ἀνωγε γὰρ] ‘He bids you give up this daring defiance, and to seek for that wise counsellor, Right Resolution.’—τὴν σοφὶν, either ‘the good counsel that is wise’ (in opposition to τὴν αὐθαδίαν), or in the abstract sense, as Plato calls Divine Philosophy, ἡ θελα φιλοσοφία, &c.

1062. ἐθωνεφ][ a contemptuous word, ‘I knew all when he shouted at me (or dinned into me) these messages.’ See 73, 282, 401. Eur. *Hipp.* 219, πρὸς θεῶν ἐραμαί κυοθθωδεξα. The remark is here addressed to the chorus.

1063. οὐδὲν ἀεικῆς] ‘is nothing unreasonable,’ ‘is fair play.’ Sup. 480 we have the Attic contraction αἰκής.
74 PROMETHEUS VINCTUS.

1065. βόστρυχος] Like ἐλκες inf. 1104, this describes the zig-zag bolt that seems sharp at both ends.—σφακέλω (sup. 897), 'the wrack of the wild winds.'

1068. αὐταῖς βίσισι] cf. 229.—πνεῦμα, the pent-up winds (steam and gases) which the ancients rightly thought were the causes of earthquakes. The subject is continued to ξυνχώσειεν, 'may it blend in wild confusion the wave of the sea with crested breaker (the earthquake wave) and the courses of the stars in the sky.'

1072. ἀρδήν, like φορίς, implies the raising or hoisting a weight for throwing, carrying, &c. The figure is perhaps taken from the wrestling school.

1073. δίνασ, in connexion with βίσεις, is a metaphor from throwing a stone or dart, βίς ἐπίδινθας, I. iii. 378. The epithet implies the stern and unbending character of ἀνδάγη.

1074. πάντως] See 18, 341. 'Do what he may, he will not punish me (ἐμὲ γε) with death,' who am immortal. Herod. i. 113, τὸν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδίδοι τῇ ἐως τοῦ γυναῖκι.

1077. τὶ γὰρ κ.τ.λ.] 'For in what respect is the fortune of this rebel short of madness? In what does it relax its paroxysms of frenzy?' The plural of μανία often bears the sense of 'mad fits,' as Ar. Ραχ 65, τὸ γὰρ παράδειγμα τῶν μανίῶν ἀκούετε.

1082. ἠλιθωσα] 'should stun,' 'stupify,' 'bewilder.' Schol. ματαιώσῃ, παραπλήγας πονήσῃ. A similar verb, and from a kindred root, is ἀλιώσαι, 'to render vain,' in Soph. Τραχ. 258, κοῦχ ἠλιώσε τοῦς. —ἀπέραμνον, στερρὸν 'harsh;' see 198.


1086. παρέσυρα] 'you have put in by a side-stroke.' Schol. παρῆγαγες εσ το καταλείψαι τον Προμηθέα. The word is sometimes (e.g. Ar. Equit. 527) used of torrents which carry away trees along their course, or from their sides. The chorus regards the hint given them to go (1081) as an indirect way of inducing them to leave Prometheus, which they nobly refuse to do.

1089. τοῦ προδότας] It has been thought that this contains an allusion to Themistocles, who at this time had become unpopular (Thuc. i. 138), and was accused, among other faults, of treachery to a ξένος.

1092. Hermes warns the chorus of their danger in remaining, and tells them to blame themselves for the consequences. The play ends by a grand stage effect of thunder and lightning, and amidst the roar of the elements is heard the solemn appeal of Prometheus to his mother Themis (Justice) to witness the injustice of his punishment.
NOTES.

1093. θηραθεῖσα] 'when overtaken by the consequences of your folly.'

1099. ἀπέραντον] 'from which there is no exit.' Cf. Ag. 1353, ἀπειρον ἀμφίβληστρον ἀσπερ ἰχθύων. Eum. 604, ἐν ἀτέρμονι δαιδάλῳ πέπλω.

1102. σεσάλευται] The perfect is remarkable, since σαλέω is properly neuter, Soph. Oed. R. 23, El. 1024. In Eur. Cycl. 434, πτέρυγα σαλέω is said of a bird caught by bird-lime, which flutters unevenly on one wing.

1102. βρυχία] 'subterranean,' properly said of any object under water. Pers. 339, ἐπισαν ἄλην βρύχιον. (The word might here be pronounced as a dissyllable, if from βρύχ in βρυχασθαί. Cf. 698.)

1110. ῥπή] See 126.—τεύχουσα φόβον, 'intended to cause me fear.'—φανερώς, ἐναργώς, not in imagination only, but in very truth.

1113. αἰθήρ] Similarly he appealed to δῶς αἰθήρ sup. 88. So the Sun is invoked in Cho. 971.
Song Euphronion
First occupation: in a vineyard. (Claud.
Earliest tragedy, at 26. Filled two plays.
First tragic actor, 15 years later.
Fought at Marathon, Platea, Salamis.
Prized himself more on his
military deeds than on his
tragedic art. (Arose)
Devised a myth: before the court
of the Delphic oracle—His success
Cretianian mysteries in his plays,
A Pythagorean. Ario says.
Saw the influence of Sicily
Athenian: Athens where he produced
The Orestes Trilogy. His comedies
Unpopular. Returned to Sicily and
Cambridge: dead at Gela about
70 years of age.

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