

But while night-wandering and dew-drenched I keep
 This couch of mine, ne'er looked upon by dreams,
 For at my side in place of sleep stands fear,
 That so mine eyes ne'er close in lasting sleep—
 But when I seem to sing or chirp awhile,
 Compounding for lost sleep this vocal cure,
 Then am I wailing deep this house's chance,
 No longer best controlled, as once it was.

Now may glad riddance of these toils be mine,
 As through the gloom beams out the herald of joy.
 O hail, thou beacon of the night, forth showing
 A daylight radiance, and the setting up
 Of many a quire in Argos, for this chance!
 Io! Io!

To Agamemnon's wife I give clear charge
 To spring up from her bed, and in the house
 Upraise a shouting for this beacon-light
 In welcome, if the town of Ilion
 Is taken, as the torch stands forth to tell.—

though undoubtedly allusion is made to the latter in the contrast with *νυκτός*. 'Thou *night*-beacon, that yet showest forth a beam as good as day!'

30. *πρέπει* may possibly bear the active sense which Buttman (Lexilogus under *θεοπρόπος*) would attribute to it; but there is no reason why it should not be taken here in what is generally considered to be its primary acceptation, that of a thing forcing itself upon any sense: whether it be as here, the sense of sight, that of hearing, as in v. 310, or that of smell, as in v. 1278. The connection between this meaning of the word *πρέπει* with the more ordinary one of becoming or befitting may be found in the notion of *seeming natural*, a vivid impression begetting in the mind a feeling of association, so that a thing which

has struck the senses appears the natural thing to expect under similar circumstances: e. g. *ὁμοιος ἀτμός ὡσπερ ἐκ τάφου πρέπει*, where the odour coming from the tomb and striking upon the smell is held to belong to the tomb. In much the same way the notion of *appearing* in our word *seem* passes into that of *natural fitness* in *seemly* and *beseem*. Can there be a connection between *πρέπειν* and *proprius* or *proper*? There is certainly a curious coincidence between this double meaning of *πρέπων* and the senses of *proper*, as 'a proper man,' which might be translated *πρέπων ἀνὴρ*. *Prope*, the natural root of *proprius*, may be of the same family of words, the notion of proximity in space being connected with that of association in the mind—not to mention its own origin from *pro*, which connects it at