

By friends, by foes too plainly—all in vain !
 They called me vagrant, like a fortune-teller,
 A poor starved beggar—yet I bore it all.
 And now the seer, undoing me, a seer,
 Hath led me to such deadly fate as this.
 Lo! for my father's altar stands a block
 For me, when pierced with the hot bloody gash.
 Well—we'll not die unhonored of the gods—
 No—there shall come for us another champion,
 A matricidal birth, his sire's avenger:
 This wandering exile, stranger to the land,
 Shall come, to crown this ruin for his friends:
 For a great oath has by the gods been sworn,
 That his fallen father's corpse shall bring him back.
 Why then bewail I thus before the house?
 Now that I have seen first Ilion's city faring
 As it hath fared, and those that won that city

Auratus' alteration is a very easy one, I have thought it safer to follow the other editors in adopting it.

1245. *κοπέισης*. See the end of the note on v. 674.

1251. Hermann was the first to remove this verse from its place after v. 1257, and fix it here, in which all the editors except Haupt have followed him. Its irrelevancy in the one place and its perfect suitability in the other are the sole reasons for the change; but when all that can be urged against them is "versuum transponendorum rationem semper dubitationi valde obnoxiam esse jam supra diximus," they may perhaps be esteemed sufficient.

1253. "Before the house" (from Schutz) is perhaps not an adequate translation of *κάτοικος*, but there is no occasion for supposing it corrupt with Dindorf and others, or making it mean, with Klausen, strictly *in the house*, which he explains by representing the court as part of the house, so that while in one sense

she was *θυραῖος*, in another she was *κάτοικος*. Paley seems right in rendering it "*apud ædes*," which might be applied to her though she had not yet entered the house. He is wrong however in taking it with *ᾧδ'*, though supported by Blomfield and Peile, as the harmony of the line would be utterly spoiled by admitting any pause between *ᾧδ'* and *ἀναστένω*. Peile and Dindorf are right, after Schutz and Wellauer, in putting the note of interrogation at the end of this line.

1255. Peile is right, against Klausen and Paley, in referring *οἱ δ' εἶχον πόλιν* to the conquerors, as in v. 309, not to the inhabitants, thus avoiding what would be a mere tautology (not to mention that there would then be no force in *τὸ πρῶτον*, unless *πράξασαν* were understood of the former prosperity of the city), and putting into Cassandra's mouth an additional reason for meeting her fate.