

## ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.

### ΦΥΛΛΞ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων  
 φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος  
 στέγαις Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,  
 ἄστρον κάτοιδα νυκτέρων ὀμήγυριν  
 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς, 5  
 λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι,  
 ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν·  
 καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,  
 αὐγὴν πυρὸς φέρουσιν ἐκ Τροίας φάτιν

1—322. Readings of M.

2. δ' ἦν.

1. μὲν...καὶ νῦν (8)...νῦν δέ (20). 'I have long been praying for release, and still am watching, but this time I hope to be answered.'

2. κοιμώμενος στέγαις ἄγκαθεν. See Appendix A.

4—7. ἄστρον ὀμήγυριν καὶ τοὺς φέροντας...ἀστέρας *the whole company of constellations, and in particular them who, conspicuously bright like princes in the sky, bring winter and summer to man, the great stars, the times of their setting and the risings thereof.* ἀστήρ as opposed to ἄστρον is properly a *great star*, and here stands for the great and familiar stars which mark the seasons. (This is substantially Hermann's view.) For καὶ

cf. *Pers.* 751 θεῶν δὲ πάντων ᾤετ' οὐκ εὐβουλίᾳ καὶ Ποσειδῶνος κρατήσσειν (Housman *J. Phil.* XVI. 246: Mr Housman would transpose vv. 6, 5, but I think this deprives the description λαμπροὺς...αἰθέρι of its point; it is the great constellations, not all the stars, which are *conspicuous*, πρέπουσι).—To those (Valcknaer) who condemn v. 7 as spurious, it is rightly replied that the demonstrative τῶν is not the style of an interpolator (Housman). There is no evidence against the verse except the rarity of the initial dactyl, which is not conclusive. That it is omitted by Achilles Tatius, who cites vv. 4—6, is not evidence, as a quotation need not run to the end of a sentence.

V. Æ. A.

I

75