

αὐτός τ' ἔγωγε φροῖμιον χορεύσομαι.
τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι
τρὶς ἕξ βαλούσης τῆσδέ μοι φρυκτωρίας.

γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα
ἄνακτος οἴκων τῆδε βαστάσαι χερί.
τὰ δ' ἄλλα σιγῶ, βούς ἐπὶ γλώσση μέγας
βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ
μαθοῦσιν αὐδῶ κού μαθοῦσι λήθομαι.

35

ΧΟΡΟΣ.

Δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμῳ
μέγας ἀντίδικος,

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32. τὰ-δεσποτῶν-εὖ-πεσόντα θήσομαι
'my lord's good fortune I shall score to
my game', *i.e.* regard it as my own:
οἰκειώσομαι schol. So *vice versa* χρηστοῖσι
δούλοις συμφορὰ τὰ δεσποτῶν κακῶς πίτ-
νοντα (Eur. Med. 54), apparently an imi-
tation. Cf. στέργειν δὲ τὰ κπεσόντα καὶ
θέσθαι (accept and score) πρέπει (Soph.
fr. 686), and Horace, 'quod fors dierum
cumque dabit, lucro *arbone*'. So also
Wecklein.—Others take εὖ πεσόντα as
predicate, 'I shall reckon fortunate'; but
on such a question the Greek tradition
seems entitled to respect.

33. τρὶς ἕξ: the best possible throw
with *three* cubical dice.

36. βούς...βέβηκε. 'I have weighty
reasons for silence', *i.e.* the fear of
punishment and of losing, if overheard,
the reward of his service. This is clearly
the general meaning: παροιμία ἐπὶ τῶν
μὴ δυναμένων παρρησιάζεσθαι, Hesychius.
So also βούς μοι ἐπὶ γλώσση κρατερῶ ποδὶ
λάξ ἐπιβαίνων ἰσχει κωτίλλειν καίπερ ἐπι-
στάμενον Theogn. 850.—The origin of a
proverb is a most uncertain speculation.
Of many conjectures made upon this, the
latest (Wecklein), that it is an allusion to
the ἱμάς βόειος, or ox-leather scourge,

with which slaves were punished, seems
as probable as any. There is no positive
evidence on the subject. After all, it was
perhaps merely a metaphor, based on the
common use of βούς, as a type of size, in
the form of a prefix (cf. βού-παις, βου-
μελία etc.).

37. He glances at the queen's adul-
tery.

39. *It is my intention to have meaning
for those (only) who understand, while
those who do not may think that I do not
see, literally 'I am (willingly) unobservant
for those who do not understand'. λήθομαι
is here the passive answering to the active
λανθάνει με τοῦτο 'I do not observe this'.
—On the interval between this speech
and the entrance of the Chorus of Elders
see the Introduction.*

40. Πριάμῳ: the dative depends pri-
marily on ἀντίδικος (cf. ἀντίτυπος, ἀντί-
παλος etc.) and more generally, as dative
of relation, on the whole following sen-
tence.—Πριάμον recc., a mistaken change.
—The singular ἀντίδικος includes both
brothers as one 'party' to the suit, Mene-
laus having precedence, as the wrong was
strictly his (Sidgwick).