

Μενέλαος ἄναξ ἠδ' Ἀγαμέμνων,  
 διθρόνου Δίοθεν καὶ δισκήπτρου  
 τιμῆς ὄχυρόν ζεῦγος Ἀτρείδαιν,  
 στόλον Ἀργείων χιλιοναύτην 45  
 τῆσδ' ἀπὸ χώρας  
 ἦραν, στρατιῶτιν ἀρωγὴν—  
 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,  
 τρόπον αἰγυπιῶν, οἷτ' ἐκπατίοις  
 ἄλγεσι παίδων ὕπατοι λεχέων 50  
 στροφοδινοῦνται,  
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,  
 δεμνιοτήρη  
 πόνον ὀρταλίχων ὀλέσαντες·  
 ὕπατος δ' αἰὼν ἢ τις Ἀπόλλων 55  
 ἢ Πᾶν ἢ Ζεὺς οἰωνόθροον  
 γόον ὄξυβόαν  
 τῶνδε μετοίκων ὑστερόποιον  
 πέμπει παραβᾶσιν Ἐρινύν.  
 οὔτω δ' Ἀτρέως παῖδας ὁ κρείσσων 60

44. Ἀτρείδαν.

44. Ἀτρείδαιν Dindorf.

45. χιλιοναύτην of a thousand crews.

49—51. See Appendix B.

54. πόνον ὀρταλίχων: gen. of equivalent, 'the brood, their care'.

55. ὕπατος echoes ὕπατοι in v. 50 and leads up to the figure μετοίκων. The birds are 'licensed dwellers' in the high abodes of the gods.—*Apollo* as god of augury, *Pan* of animal life, *Zeus* of universal right. (Schneidewin.)—The appearance of the humble *Pan* in the company of these great Olympians is a characteristic of the time. See on *Theb.* 132.

56. οἰωνόθροον...ὄξυβόαν: see on v. 11.

58. τῶνδε μετοίκων (δυνων) 'of them, because they are their μέτοικοι', and entitled to their protection: "dieser, die ihre μέτοικοι sind, wie *Soph. El.* 790 πρὸς τῆσδ' ὑβρίζῃ μητρός (von dieser, die deine Mutter sein will)" Wecklein.—The

difficulty raised by Hermann against τῶνδε arises from not observing the predicative force of μετοίκων.—ὑστερόποιον: 'punishing in after time' i.e. 'soon or late', in the end, though the vengeance may be deferred. Probably it was the popular belief that such youthful cruelties (note παίδων) were especially liable to be avenged in kind, by refusing children to the offenders or taking their children away. Cf. *Soph. Ant.* 1074 τούτων σε λωβητῆρες ὑστεροφθόροι λοχῶσιν Ἄιδου καὶ θεῶν Ἐρινύες, ἐν τοῖσιν αὐτοῖς τοῖσδε ληφῆναι κακοῖς.

60. ὁ κρείσσων.....ξένιος Ζεὺς their mightier Zeus, the guardian of hospitality (ὁ κρείσσων referring back to the Zeus of the birds, v. 56), mightier as representing a stronger claim, since the faith of the ξένος, outraged by Paris, was the very strongest of obligations in a religious point of view.