

χρῆ βαλεῖν ἐτητύμως.
 οὐδ' ὅστις πάροιθεν ἦν μέγας,
 παμμάχῳ θράσει βρύων,
 οὐδ' ἐλέγξεται πρὶν ὦν,
 ὃς δ' ἔπειτ' ἔφυ, τρια-
 κτῆρος οἴχεται τυχών.
 Ζῆνα δέ τις προφρόνως
 ἐπινίκια κλάζων
 τεύξεται φρενῶν τοπάν·
 τὸν φρονεῖν βροτοὺς ὀδώ-
 σαντα τῷ πάθει μάθος
 θέντα κυρίως ἔχειν.

ἀντ. α'.

180

185

στρ. β'.

180. οὐδὲν λέξαι.

184. κλάζων.

185. τὸ πᾶν.

Seven Against Thebes. A reference to that place will be sufficient, for the etymological origin of the thought, even if it be, as I think, certainly traceable, has little effect on the present application of it.

178—185. According to Greek tradition Zeus and the dynasty of Zeus were the third in succession to supreme power, having expelled Kronos, father of Zeus (ὃς ἐπειτ' ἔφυ), who had expelled his father Ouranos (ὅστις πάροιθεν ἦν). Aeschylus, relieving the legend of its grotesque details, reproduces it so as to mark the two points which he requires, that there is a Supreme Ruler, and that he won his position by a contest.

178. ὅστις vague, 'he, whate'er he was, who'. This earliest power has almost ceased to be discernible even in tradition.

179. παμμάχῳ *victorious*: but the word is used, like τριακτῆρ and ἐπινίκια, to sustain the metaphor from gymnastic contests: πάμμαχος was specially associated with the παγ-κράτιον (see L. and Sc. s. v.).—βρύων. βρύω *to teem, to sprout* describes generally richness and fullness of life and is here applied to animal vigour: cf. the metaphor of the sap in v. 77.

180. οὐδ' ἐλέγξεται πρὶν ὦν (Margo-

liouth) *will scarce be proved to have once been*, literally 'will not so much as be proved', an expressive phrase for destruction which has left no trace.—ὦν: *imperfect participle*.—This seems the best restoration suggested. It is as near to the MS. as οὐδὲ λέξεται (the error having probably arisen through the spelling ουδελενξεται) and better in sense.

181. τριακτῆρος properly a wrestler who throws his opponent three times, thus winning the victory. See *Eum.* 592.

183—185. *But he that by forecast giveth titles of victory to Zeus, shall be right in the guess of his thought*, or, if κλάζων be read 'he that singeth the hymn of victory to Zeus'. In plain words 'Zeus' power may be trusted in all'. See Appendix E.

186—188. *Who leadeth men to understanding under this law, that they learn a truth by the suffering of it.* This is one sentence, in which ὀδώσαντα is the principal verb and θέντα a subordinate participle, equivalent to ὃς ὠδωσε...θεις κτλ.—ὀδώσαντα: *gnomic aorist*.—In the second and properly participial clause, the emphasis is on τῷ πάθει, constructed as instrumental with μάθος. The whole phrase τῷ πάθει μάθος is the subject of κυρίως ἔχειν *to be established*.—τὸν...ὀδώ-