

εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς,  
κλύοιμ' ἂν εὐφρων· οὐδὲ σιγώσῃ φθόνος.

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## ΚΛΥΤΑΙΜΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,  
ἕως γένοιτο μητρὸς εὐφρόνης πάρα.  
πεύσει δὲ χάρμα μείζον ἐλπίδος κλύειν·  
Πριάμου γὰρ ἠρήκασιν Ἀργεῖοι πόλιν.

ΧΟ. πῶς φής; πέφενγε τοῦπος ἐξ ἀπιστίας.

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ΚΛ. Τροίαν Ἀχαιῶν οὔσαν· ἢ τορῶς λέγω;

ΧΟ. χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.

ΚΛ. εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ.

ΧΟ. τί γὰρ τὸ πιστόν; ἔστι τῶνδέ σοι τέκμαρ;

ΚΛ. ἔστιν, τί δ' οὐχί; μὴ δολώσαντος θεοῦ.

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ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπιθῆ σέβεις;

ΚΛ. οὐδ' ὄψαν' ἂν λάβοιμι βριζούσης φρενός.

ΧΟ. ἀλλ' ἢ σ' ἐπίανέν τις ἄπτερος φάτις;

ΚΛ. παιδὸς νέας ὡς κάρτ' ἐμωμήσω φρένας.

286. εὐπειθεῖ corr. to εὐπειθῆ.

287. οὐ δόξαν.

276—278. She corrects their expression εὐαγγέλοισιν ἐλπίσιν, accepting εὐάγγελος with the remark that, according to the proverb, men look for good news in the morning, but rejecting ἐλπίς, as her news leaves nothing further to hope.—Note that the proverb involves a play upon the ambiguity of εὐφρόνη, *night* and *kindness* (Hesych. cf. δυσφρόνη), signifying 'May Night, according to her *kind* name, send her child Morning with a *kind* message!' (Sidgwick): and note also that this εὐφρόνη echoes the elder's εὐφρων.—μείζον...κλύειν *importing more than hope*, literally 'greater than hope to the hearing'. It is μείζον ἐλπίδος also in another sense 'greater than could be imagined', but this sense is only for the queen and the audience.

281. οὔσαν: cf. Soph. *El.* 676 θανάοντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω (Wecklein).

282—3. Emphasis on χαρά and on εὖ. 'My tear is the tear of joy', 'Yes, it

is *loyal gladness* (not disloyal sorrow) of which thine eye accuses thee'.—κατηγορεῖ: the misapplication of the word sounds like a kindly jest, but is grim earnest. The loyalty of the elders is their crime, as they are soon to find.

284. This punctuation (Prien, Sidgwick) is demanded by the form of the answer ἔστιν.—τὸ πιστόν, 'what you rely on', *the proof*.

286. εὐπιθῆ Blomfield, the correct form according to analogy.—εὐπιθῆ σέβεις together, 'pay the respect of an easy credence to': εὐπιθῆς literally 'easily believed'.—ὀνείρων, suggested by μὴ δολώσαντος θεοῦ: a false dream would be a 'miraculous deceit'.

287. See Appendix F.

288. ἐπίανεν, *has cheered or encouraged thee*, from ἐπ-ιαίνω, where ἐπί has the same force (*up to* a certain point) as in ἐπαίρω, and ιαίνω its usual meaning (see L. and Sc. s. v. ιαίνω).—By an oversight this aorist is commonly referred to πιαίνω