

ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
καὶ προστρόπαιος ἐστίας μολῶν πάλιν
τλήμων Θυέστης μοῖραν ἤϋρετ' ἀσφαλῆ,
τὸ μὴ θανῶν πατρῶον αἰμάξαι πέδον.
αὐτοῦ ξένια δὲ τοῦδε δύσθεος πατήρ
Ἄτρεϋς, προθύμως μᾶλλον ἢ φίλως πατρὶ
τῶμῳ, κρεουργὸν ἤμαρ εὐθύμως ἄγειν
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.

1590

be restored, but as poetry not unfrequently uses a single *τε* where a prose writer would certainly use *τε...τε*, the slight inaccuracy may be the poet's own.—*ἀμφιλεκτος ὧν κράτει* being questioned in his sovereignty. For the quasi-local dative of 'the thing affected' see *Theb.* 683. The more deadly offence of Thyestes is suppressed by his son (see *v.* 1192).

1586. *τε καὶ* banished from his house and from the city as well.

1588. *μοῖραν ἤϋρετ' ἀσφαλῆ τὸ μὴ κτλ.* found a partial safety so far as that he did not, literally 'obtained the saving of part'. For *μοῖρα* in its proper sense of *part* (*μείρομαι, μέρος*) see *Cho.* 237, *Theb.* 563, *Eur. Med.* 430.—It would not be idiomatic Greek to use *μοῖρα ἀσφαλῆς safe lot* as a periphrasis for *ἀσφάλεια*: and on the other hand the notion *partial* is required by the sense.

1590. *αὐτοῦ ξένια δὲ κτλ.:* but taking the very occasion of his arrival Atreus, the impious father of this slain man, pretending, with eagerness little welcome to my father, to hold a glad day of festival, served him a banquet of his children's flesh. *αὐτοῦ ξένια* literally 'as an arrival-feast to (Thyestes) himself', accusative in apposition to the whole act following. The peculiar treachery and cruelty of Atreus showed itself first in making the home-coming of his reconciled brother the pretended occasion for the abominable feast. The words *αὐτοῦ ξένια* being closely connected and separated from the

rest of the sentence, the position of *δέ* is natural and an aid to clearness.—It is possible also to join *αὐτοῦ* (*on the spot*) to the previous sentence; but the emphasis of the position would be false and *ξένια* without *αὐτοῦ* bald.—For the metre of *ξένια* cf. *Cho.* 1 (Wecklein).—*προθύμως...τῶμῳ*: lit. 'eagerly more than to my father welcomely'; *φίλως* is constructed as in *v.* 1581. The celebration of the feast was forced upon the unwilling suppliant, who had no motive for feigning this extravagant enthusiasm over the reconciliation, and regarded it rather with suspicion. Aeschylus no doubt gives the main lines of the story after some familiar version.—With this punctuation, giving *πατρὶ* to *φίλως*, the words appear to be intelligible and effective. If *προθύμως μᾶλλον ἢ φίλως* be stopped off separately (the usual punctuation), the text cannot be defended. "More zealous than friendly is only possible as a joke, when applied to a man who under cover of a banquet murders his brother's children; and Aegisthus is not joking" (Sidgwick).—The suggestion of Schütz to make one verse out of *vv.* 1590—1591 thus, *ξένια δὲ τοῦδε δύσθεος πατήρ πατρὶ τῶμῳ κτλ.*, is specious but will not bear examination: *αὐτοῦ*, as already remarked, cannot be removed without loss of effect; and *προθύμως κτλ.* is, if properly punctuated, too subtle, if wrongly punctuated, too absurd to be a likely interpolation.—The assonance of *προθύμως...εὐθύμως* is to the point and therefore good.