

APPENDIX I.

A.

v. 2.

κοιμώμενος

στέγαις Ἀτρείδων ἄγκαθεν, κυνὸς δίκην.

Two interpretations have been suggested: (1), reading *στέγης* and taking *ἄγκαθεν* for *ἀνέκαθεν*, *sleeping above (on?) the roof*. A gloss in Hesychius shows that this interpretation is ancient. But *ἄγκαθεν* is not a legitimate contraction for *ἀνέκαθεν*, nor does *ἀνέκαθεν* mean *on*, but *above* or *from above*. This therefore is generally abandoned.

(2), *couched on the roof, resting dog-like upon my arm* (Hermann). This is provisionally accepted but is not really defensible: for (a) the use of the dative cannot be justified. There is nothing in *κοιμώμενος* to determine the dative (which in itself signifies merely relation of some kind) to the meaning *on*: *κοιμώμενος στέγαις*, if the dative were taken as quasi-local, would mean *sleeping in the house*, as *στέγαις δέχεσθαι* (Eur. *Or.* 46) means *to receive in the house, under (not on) the roof*, and *σώζεσθαι στέγαις* (Eur. *Hec.* 1014) *to be kept in the house*. (b) *ἄγκαθεν* does not mean *on the arm* but *in the arms*: *ἀγκά-ς*, *ἄγκα-θεν*, *ἀγκά-λη* etc. are always used of the *inside* of the bent arm, and to describe the act of embracing (see Aesch. *Eum.* 80). Hermann, to forestall this objection, points out that *ἀγκώ-ν* means both the hollow and the angle of the arm. But if the difference of stem is immaterial, how is it that we have abundant instances for the double meaning in one case, while all the numerous examples are uniform in the other? Moreover here *κοιμώμενος* itself suggests that *ἄγκαθεν* has its proper sense: *κοιμᾶσθαι γυναικὶ ἄγκαθεν*, or *βρέφος μητρὶ ἄγκαθεν κεκοίμητο* would be natural and regular expressions in the language of poetry for *the babe was sleeping in its mother's arms, etc.*, the datives being common datives of relation. (c) A man could hardly describe himself as having lain in a certain posture for a year.