

The words *κοιμώμενος στέγαις ἄγκαθεν* can, I believe, mean nothing but *κοιμώμενος στεγῶν ἐν ἀγκάλαις lulled in the embrace of the roof*. Is this a conceivable expression? For this speaker and in this situation I think it is. In the *Prometheus* (1049) Hermes says to the hero

φάραγγα βροντῆ καὶ κεραυνία φλογὶ
πατήρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ἀγκάλῃ σε βαστάσει,

comparing the sufferer ironically to a child carried softly in the arms. If the sentinel were represented lying in an angle of sloping roofs (and no position would be more natural) he might well describe himself, with an irony like that of Hermes but differing as the persons differ, as 'cradled in the roof's embrace'. The metaphor is not more strong than *κυμάτων ἐν ἀγκάλαις* cited from some poet (probably Aeschylus) by Aristophanes (*Ran.* 704). The words *κυνὸς δίκην* do not affect the question. There is no need to join them specially with *κοιμώμενος... ἄγκαθεν*: and they mean no more than that he is made to sleep, like a watch-dog, in the open air.

B.

vv. 49—51. *τρόπον αἰγυπιῶν οἷτ' ἐκπατίους
ἄλγεσι παίδων, ὕπατοι λεχέων,
στροφοδινοῦνται κτλ.*

Like vultures, who, vexed by boys in the supreme solitudes where they nest, wheel round and round, etc.

All the commentaries on this passage start from the assumption that *παίδων* means the 'children', that is, the 'young' of the birds. I think this impossible: *παῖς* does not mean 'offspring' but 'a young human being' and is never, I believe, applied by writers whose usage is of any authority to the offspring of animals. The word meaning 'offspring', and as such common to men and beasts, is *τέκνον* (see Aesch. *Theb.* 278 etc.), and the distinction is supported by hundreds of examples from every kind of poetry. The apparent exceptions either prove nothing to the point or prove the strength of the rule.

L. and Sc. cite only Aesch. *Pers.* 580, where fish are called *ἄναυδοι παῖδες τᾶς ἀμιάντου* 'dumb children of the unstained (sea)', which of course proves nothing. The nightingale is *παιδολέτωρ* (*Rhes.* 549), because she is *Philomela*, mourning for her son: Medea (Eur. *Med.* 1407) is *παιδοφόνος λέαινα*. These are for the rule. In Eur. *Ion* 175