

the birds are commanded *μη̄ παιδουργεῖν* in the temple, an expression proper to the human relation being borrowed for decency and to avoid a coarser term. How decisively human, to the ear of Aeschylus, was the word *παῖς* is shown by *Ag.* 722, where the lion-whelp is *εὐφιλόπαις*: the epithet would be unintelligible, if there could be any doubt that *παῖς* means a human being. Nor is there anything in the present passage to put upon the word an exceptional meaning; on the contrary, the purpose of the simile naturally requires the mention of the offenders as well as the offended. The words *πόνον ὀρταλίχων ὀλέσαντες*, which have suggested the false rendering, come too late to affect the hearer's interpretation of *παίδων* one way or another, even if there were reason to think that the supposed use would have seemed to Aeschylus permissible at all. We must take then *παίδων* in its proper sense for the *boys*, who rob the nest, answering to the *ἀγρόται*, not to the *τέκνα*, of the Homeric simile which Aeschylus is imitating (cited by Bochart, Hermann etc.) *κλαῖόν τε λιγέως ἀδινώτερον ἢ τ' οἰωνοί, φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα ἀγρόται ἐξείλοντο, πάρος πετεηνὰ γενέσθαι* (*Od.* 16. 216). The genitive will then be that of the subject or origin, and *ἄλγεσι παίδων* will be literally 'in grief from boys'.

For *ἐκπάτιος* the old interpretation of Hesychius, *ἐκπάτιον· τὸ ἐξωπάτου*, 'that which is solitary, away from the haunts of man', is correct. The word *πάτος* *tread* seems to have gone out of use in its primary sense as early as Homer, who has it several times in the same restricted meaning *haunt of man*, as opposed to solitary places, such as hills and deserts. Thus Poseidon (*Il.* 20. 137) invites the gods to retire *ἐκπάτου ἐς σκοπίνην*, and Bellerophon wanders in the Aleian plain, *ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων*. Here the word applies properly to the birds themselves, but is transferred to their feelings (*ἄλγη*) by a usage in which Greek poetry is peculiarly bold. The present case is little if at all more different from our habit of language than *e.g.* *Soph. Ant.* 794 *νεῖκος ἀνδρῶν ξύναιμον*, for 'a strife between kinsmen'. The epithet is exactly to the point; it is an aggravation of the complaint that the robbers are also invaders.

So far I do not find any difficulty. But there remains a real difficulty in *ὑπατοι λεχέων*, commonly rendered 'high above their nest'. Mr Housman (*J. Ph.* xvi. 247) raps this fancy (which of course I had always accepted) with not more smartness than truth. "The learner of Greek, in quest of probable or even plausible reasons for believing that *ὑπατοι λεχέων* *summi cubilium* means *ὑπὲρ λεχέων* *super cubilia*, is dismissed to these references 'ἐσχάτη χθονός *Prom.* 865, ὑστάτου νεώς *Suppl.* 697, ὑπατος χώρας Ζεὺς *Ag.* 492'. The first two of these