

τερασκόπου should be something *set before the door of a μάντις to advertise him as such*: and this something, it would seem, ποτᾶται, *i.e. hovers or flutters*.

Now it is a coincidence curious, if accidental, that in another place we find again this same rare word δείγμα associated with similar expressions. In the *Acharnians* (989) Dicaeopolis has retired into his house to prepare a feast of the birds which he has bought from the Boeotian; and the chorus outside perceive traces of the preparations in the feathers which are flung out before the door. This they describe in the odd phrase τοῦ βίου δ' ἐξέβαλε δείγμα τάδε τὰ πτερὰ πρὸ τῶν θυρῶν. Clearly here the words τοῦ βίου δείγμα, *as an advertisement of his way of living*, are not such as would first occur, but are chosen for the sake of some familiar association. The two passages look as if they should have a common explanation and strongly suggest, I think, that the professional μάντις used a δείγμα or *sign* before his door, and that this sign was a *feather or feathers* (πτερά), a rebus explaining itself at once by the fact that πτερόν means *an omen*. (Aristophanes perhaps borrowed from this custom the notion of a dealer in πτερά (*wings*) which is used in the *Birds*; see *v.* 1330 σὺ δὲ τὰ πτερὰ πρῶτον διάθες τάδε κόσμῳ· τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ τὰ θαλάττια κ.τ.λ.). If this were so, the meaning of Aeschylus would be simple, *Why doth my heart, prophetic-like, still set in front this fluttering sign?*

At any rate here is reason for retaining δείγμα provisionally and on the chance of more certain information. The simile will appear specially effective and natural, if we remember the scene, the palace-front 'fluttering' doubtless with gorgeous draperies, and the door through which the king has just passed, according to the image suggested in *v.* 963, like a victim going to the sacrifice.

T.

vv. 995—1000.

καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνος βαλὼν
σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἔδν πρόπᾶς δόμος
παμονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

As is said in the note, the essential difficulty of this passage turns on the words σφενδόνας ἀπ' εὐμέτρου. A 'measured sling' seems an idea inapplicable, both literally and metaphorically, to a ship and its cargo.