

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάϊον ἀρθέντ'
ἀπὸ προστομίων τῶν λεπταμάθων

2 ναῖον ἀρθέντ' M, correxit Turnebus. 3 ἀποπρὸ στομίων Abresch. λεπτομαθῶν sine articulo M. λεπτοβαθῶν Victorius. τῶν λεπταμάθων Stanley, qui tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. Ζεὺς. *Ab Iove principium.* The play is full of the supreme godhead of Zeus in various avatars (σωτήρ, ἰκέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος). Cf. *v.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *v.* 1030 sqq. Cf. Theoc. xvii. 1 ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι. In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *ικετῶν ἔφορος* Schol. ἀφίκτορα τὸν ἰκέσιον Δία Hesych. In *v.* 215 ἀφικτόρων = *supplicum*. Similarly *v.* 457 Ζηνὸς ἰκτῆρος, while elsewhere (*e.g.* Soph. O. T. 185) ἰκτῆρ = ἰκέτης. Eum. 441 προσίκτωρ = *supplex*, while *ibid.* *v.* 120 (if the reading be correct) προσίκτορες = *supplicem tuentes*. These words, though with the termination of the agent, are made to follow the analogy of the adjectives ἰκέσιος, ἰκετήσιος, προστρόπαιος, which, more naturally, relate to either

suppliant or protector. There is, however, also an assimilation to titles like Σωτήρ, Νεμέτωρ.

2. νάϊον ἀρθέντ', rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since *ἄρειν* is used of land as well. Cf. Thuc. ii. 12, Hdt. ix. 52, &c.

Either ἀρθέντα or ἄραντα might be used. Herodotus prefers the passive, *e.g.* i. 165, i. 170 ἐκέλευε κοινῶ στόλῳ ἀερθέντας πλέειν, of which the presupposed active is found in *e.g.* Agam. 45 στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἦραν.

3. προστομίων. The Scholiast says τινὲς τῆς Φάρου Αἰγύπτου προπάραιθε γὰρ ἔστιν ἄμεινον δὲ τὰ στόμια ἀκούειν πλεοναζούσης τῆς πρό. διὰ γὰρ τοῦ Ἡρακλεωτικοῦ στομίον τὴν φυγὴν ἐποιήσαντο; *i.e.* there is a dispute whether προστόμια is the "land before the mouths" or the