

περικάμπτοντα βυθίζοι·  
ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

850

fieri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

οι  
λυμασις ὑπρογασυλασκει  
περιχαμπτὰ βρνάζεις,  
ὄς ἐρωτᾶς ὁ μέγας  
Νεῖλος ὑβρίζοντά σε ἀποτρέ-  
ψει ἐναιστον ὕβριν.

In vv. 848 sq. ΛΥΜΑΣ.....ΚΥΤΠΡΟΓΑΣΥΛΑΣΚΕΙ redegi in

ΚΥΜΑΣ|ΑΚΡΑΣ|ΚΥΤΠΡΙΑΣΥΛΑΣΣΑΣ, in quo satis apparet cur exciderit ΑΚΡΑΣ. Deinde quid indicat accentus iste περιχαμπτὰ, nisi syllabam *ον* intellegendam esse? Verum ergo est περικάμπτοντα. Pro βρνάζεις scripsi βυθίζοι. Vide adnot. infra scriptam. In vv. 850 sqq. ὁ δὲ πέμψας σ' scripsi et ὑβρίζοντ' ἀπογράφειεν αἴστον, quod subter satis explicavi. 848 sq. λύμας εἰς Dindorf. λύμας ἄγρια γὰρ σὺ λάσκει Paley. λύμας κυπρογενεῖς ὑλάσκεις Badham. λυμανθεῖς σὺ πρὸ γᾶς ὑλάσκεις περίκομπα βρνάζων Hermann. λύμας εἶθ' ὑπὸ γᾶς ὑλάσκεις M. Schmidt. 850 ὄς ἐπωπᾶ σ' Bamberger. ὁ δ' ἔρωσ γᾶς Scaliger. ὁ δὲ βώτας Hermann. ἐπαρω-

in antistrophe to πολύψαμμον, viz. ὑλάσ-  
σας. That they should pray both the  
former and the latter is quite in the  
manner of Aeschylus. Cf. sup. vv. 758  
—761.

Cape Dinaretum (Sant' Andrea) was  
well known. Before it lay four small  
islands called Κλειῶδες, and the cape itself  
sometimes bears that name: hence ἄκρας  
is strictly appropriate for ἄκραν. (Pto-  
lemy v. 14. 3 calls the headland βοῶς  
οὐρά from the shape.) Hdt. v. 108 τῆσι  
νησι οἱ Φοίνικες περιέπλεον τὴν ἄκρην  
αἷ καλεῦνται Κληῖδες τῆς Κύπρου.  
Strabo XIV. p. 682.

ὑλάσσας. Cf. II. XVII. 747 πρῶν  
ὕληεις, Soph. Aj. 1218 γενοίμαν ἔν'  
ὕλαεν ἐπεστι πόντου πρόβλημ' ἀλίκλυ-  
στον, Od. IX. 191 ῥίω ὑλήεντι.

The contraction for ὑλαέσσας is rarer  
than that in the masculine (ἀν' ὑλᾶντα  
νάπη Eur. Hel. 1303). Yet Od. VII. 110  
τεχνῆσαι = τεχνήσαι.

849. περικάμπτοντα. κάμπτειν (or  
κάμπτειν περι) is the regular word of  
doubling a cape. Ar. Ach. 96 ἡ περι  
ἄκραν κάμπτων νεώσοικον σκοπεῖς; Hdt.  
IV. 42 κάμπτειν Ἡρακλέας στήλας. Cf.

IV. 43 &c. περικάμπτειν τὸν Ἄθων Ael.  
V. H. I. 15.

850 sqq. The sense of the wish is  
“may the Nile never see thee more”.  
The emendation in the text involves com-  
paratively little change, keeping αἴστον  
and the verbal inflection. The fact that  
it involves a new conception of the pas-  
sage is no proof of boldness. The Nile  
is the lord or owner of the Egyptians  
(hence ὁ μέγας) who sends them out; and,  
when he calls over the muster-roll of  
those who are his, he is to register  
“missing” at the name of the sons of  
Aegyptus. But instead of merely ἀπο-  
γράφειεν σε αἴστον the poet puts more  
vigorously σε ὕβριν αἴστον taking up  
ὑβρίζοντα. “He sent you out as a ὑβρις-  
τῆς and may he register you as a ὑβρις  
missing—one insolence the less”. The  
clue to the solution is to be found in  
Cho. 699 νῦν δ' ἥπερ ἐν δόμοισι βακχείας  
καλῆς | ἰατρὸς ἐλπίς ἦν παροῦσαν ἐγγράφει:  
i. e. “the curse records as ‘present’ the  
only hope that was left” (the curse being  
regarded as taking an inventory or muster  
of all the friends of the house, and calling  
over that muster until she finds she has