

λος ὑβρίζοντ' ἀπογράψει-  
εν αἴστον ὕβριν.

(880)

ΚΗ. βαίνειν κελεύω βάρην εἰς ἀντίστροφον  
ὅσον τάχιστα· μηδέ τις σχολαζέτω.  
ὄλκῃ γὰρ οὔτοι πλόκαμον οὐδ' ἀμ' ἄζεται.

855

ΧΟ. οἰοῖ· πάτερ, βρότειος ἀρ <κυωρ> ὄς

στρ. γ'.

γὸς δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀθέ-  
μιστον ὕβριν Heimsoeth. αἰστον Hermann. ἀπαστον Schoene. 853 ἀμφί-  
στροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὄρον M, corr.  
Robortellus. Deinde τι M. τις Turnebus. μηδ' ἔτι σχολάζετε Hartung. 855 οὐ  
δαμάζεται M, corr. Pauw. Ceterum οὔτοι γὰρ ὄλκῃ Weil. γὰρ οὐ του Burges. οὔτι  
Schwerdt. 856 sq. βροτιοσα ροσαται μαλδα ἄγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξαι ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφή = "roll" of soldiers. ἀπογράφειν τινὰ ἀπόντα ("absent"), παρόντα ("present"), τετρωμένον ("wounded"), τεθνηκότα ("killed"), would be natural terms, while for "missing"—the exact word required here—it would, poetically at least, be hard to find a better term than αἴστον.

For πέμψας cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νεῖλος ἐπεμψεν. *Ibid.* 54 Βαβυλῶν ὄχλον πέμπει.

853. ἀντίστροφον, τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὃ ἐστὶ ἀμφιέλισσαν Schol. Mr Leaf's explanation of ἀμφιέλισσαν as "capable of turning either way" is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν = "turn round", "wheel" (Xen. Ages. 1. 16), and ἀντίστροφον in the sense "turned about" has its point. "Our ship's head is turned about: go on board for Egypt" (ἀντεστραμμένη ἐστὶν ἡ βάρη· ἐμβαίνετε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in in-

timating the immediate departure of a ship.

855. ὄλκῃ. Cf. the conjecture ἐλκομένα v. 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in vv. 865 sqq. from a viper's bite or coil. The δίπους of v. 865 qualifying ὄφης (so as to make it applicable to a man) obviously corresponds to βρότειος of this verse. βρότειος ἄτα is an entirely certain counterpart of δίπους ὄφης. In *apros* an adjective is apparently hidden, and ἀρ(κυωρ)ὸς is an adjective suited to the context. Aelian V. H. 1. 2 uses ἀρκυωρεῖν of the spider, and as applied to ἄτα we have the metaphor of nets in Pers. 97 παράγειν βροτὸν εἰς ἄρκυας ἄτα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφίβληστρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in v. 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in Α, Μ, Λ, Ν in combination is a most fruitful source of corruption. Dr Ruther-