

- ΚΗ. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
 ΒΑ. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας. 895
 ΚΗ. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.
 ΒΑ. ἀβουκόλητον τοῦτ' ἐμῶ φρονήματι.
 ΚΗ. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον— (930)
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
 ἕκαστα—πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεὶς 900
 ἤκειν γυναικῶν αὐτανέψιον στόλον;
 οὐ τοι δικάζει ταῦτα μαρτύρων ὑπο
 Ἄρης, τὸ νεῖκος δ' οὐκ ἐν ἀργύρου βλάβη (935)

894 Licetne σου ἴπος? 896 λέγοις M, corr. Heath. Similiter Prom. V. 758
 ἤδοιμ' ἂν vel ἠδοίμην ἂν pro ἠδοί' ἂν in MSS. est. 899 εἶ γὰρ Schwerdt. ἀπαγ-
 γέλειν M. 901 ἤκοιεν M. ἤκειν sec. man. 902—905 regi dat Kvičala.
 Ante v. 918 ponit Schuetz, post v. 918 Hermann. Lacunam praecedere suspicatur
 Weil. Vide tamen adnot. 903 λαβῆ M et omnes. βλάβη scripsi: vide infra.

894. τοῦπος...φιλόξενον: the adjective is of course predicative, ἤκουσα taking the construction of ἤνρον: "in that word I hear no hospitable sound".

895. ξενοῦμαι, *mecum hospitio iungo*, whence the middle. Elsewhere ξενοῦμαι is passive, while ξενῶ does not occur at all in this sense.

897. ἀβουκόλητον: cf. Ag. 669 ἐβουκολοῦμεν φροντίσιν νέον πάθος, and note on v. 65. "Not my concern".

φρονήματι, with the notion of "pride". "I am not so poor-spirited as to care &c."

900. πρὸς τίνος τ'...τε is exegetical. Cf. v. 42.

901. Construe ἤκειν ἀφαιρεθεὶς αὐτανέψιον—στόλον—γυναικῶν, *i. e.* "me redire, feminarum caterva privatum"; not ἀφαιρεθεὶς γυναικῶν, ἤκειν αὐτ. στ. (*i. e.* "me redire ad patruales, feminis privatum"). ἤκειν is best used absolutely, and ἀφαιρείσθαι with *gen. rei* is very rare. Moreover the point lies in his going back without the cousins (and women too) to whom they have such a claim, not in his going back to the women's own cousins.

902—905. Much difficulty has been made with these lines, it being assumed

that the retort of the king τί σοι λέγειν χρή τοῦνομ'; should follow immediately on the herald's question πρὸς τίνος τ' κ.τ.λ. It was also not understood what bearing these lines have upon the herald's enquiry. Lacunae and transpositions do not mend matters. At the end of v. 901 the herald pauses, and then, to remove a possible false impression created by his question, he adds "it is true that...", *i. e.* "I ask your name,—not, however, because this is a matter to be settled in the courts, but by war. We do not ask your name in order to arraign you".

903. Ἄρης, emphatic in this position. The name of the judge is kept a while and then brought out with effect.

βλάβη. This seems a necessary correction. λαβῆ is a very common word and always means either a *handle* or a *grasp*. We have no authority for treating it as = λῆψις, which would be the only sense apposite to the passage. Connected with ἀργύρου and δικάζει there can be no metaphor from *e. g.* wrestling. λαβῆ and βλάβη are frequently and naturally confused. A certain instance is found in Cho. 498 τὰς ὁμοίας ἀντίδος βλάβας (λαβὰς Canter) λαβεῖν. We require