

μονία μοῖρ' Ἀφροδίτας  
 ψεδυρᾶ τρίβω τ' Ἐρώτων. 1010  
 ΗΜ. α'. στυφελώδεις δ' ἐπιπνοίας κακά τ' ἄλγη ἀντ. β'.  
 πολέμους θ' αἱματόεντας προφοβοῦμαι. (1045)  
 τί ποτ' εὐπλοῖαν ἔπραξαν  
 ταχυπόμποισι διωγμοῖς;

1009 Ἀρμονίας μοῖρ' Ἀφροδίτα Hartung. 1010 <sup>θ</sup> ψεδυρα τρίβοι M. ψεδυρᾶ τρίβω  
 Klausen. Possis τριβῆ, nemo enim nescit saepissime in codd. confundi η et οι. ψεδυραὶ  
 τρίβοι Scaliger. ψεδυροστιβῶν τ' Ἐρώτων H. Voss. 1011 φυγάδες δ' ἐπιπνοῖαι M.  
 ἐπιπνοίας Turnebus. φυγάδεσσιν δ' ἐπι πνοῖας Burges, Zakas. φυγάδεσσιν δ' ἐπι  
 πνοῖαι Marckscheffel. φυγάδας δ' αὐτ' ἐπιπνοίας Scholefield. ἐπιπλοίας C. G. Haupt.  
 Meum subter defendi. 1013 ὀπότ' Paley.

1010. ψεδυρᾶ τρίβω. Hesychius has  
 ψεδυρός· ψιθυρός. τρίβος and τριβή occa-  
 sionally overlap each other in use. Thus  
 in Ag. 197 τρίβω = τριβῆ 'delay' and in  
 Ag. 391 = τριβῆ 'rubbing'.

ψ. τρίβω Ἐρώτων for the personal  
 Ἐρωσι μετὰ παιδιᾶς ψιθυρίζουσι. The  
 terms *δαρος* and *δαρίζειν* are particularly  
 used of the converse of lovers. The  
 Scholiast's naïve remark *ψευδῆς δὲ, ὅτι*  
*πολλὰ ψεύδονται οἱ ἐρώντες* seems to shew  
 that he connected *ψεδυρᾶ* with *ψυδρᾶ*  
 and *ψύθος* (= *ψεύδος*).

The plural Ἐρωτες like 'mater *Cupidinum*' of Horace. With the sense generally cf. Hor. Od. 1. 2. 33 *Erycina ridens*, | *Quam Iocus circum volat et Cupido*.

1011—1013. This *ἡμιχόριον* gives utterance to despair: "yet I fear they will be victorious and gain their end...".

φυγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας = "blasts" (cf. *ἐπίπνοιαί χειμεριναί* Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". *ἐπνοίας* is less poetical. Cf. S. c. T. 343

*μαινόμενος δ' ἐπιπνεῖ λαοδάμας μαιῶν*  
*εὐσέβειαν Ἄρης*, and Soph. Ant. 136 *μαινομένα ξὺν ὄρμᾳ βακχεύων ἐπέπνει*. Judging from *αἱματόεντας* and *κακά* the noun should be accompanied by an epithet, which is hidden in *φυγάδες*. *στυφελώδεις* seems well suited to the purpose. *στυφελίζειν* = 'maltreat'. *στυφελός* in the sense of 'harsh' Pers. 80. *στυφελιγμός* = 'ill-treatment' in Ar. Eq. 537 *οἴας δὲ Κράτης ὄργας ὑμῶν ἠνέσχετο καὶ στυφελιγμούς*. *στυφελώδης* = 'stubborn' or 'rude', and from *CTYΦEΛΩΔEIC* to *ΦΥΓAΔEΣ*, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus *TYΦ* became *ΦΥΓ* by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question *τί ποτ'...*, which the Scholiast rightly explains by *δέδοικα, ὅτι εὐπλοίας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχωσι*. The fear is exactly that of *vv. 713 sqq.*

For *ἔπραξαν* v. sup. 753.