

πρόβλημ' ἀλίκλυστον, ἄκραν
 ὑπὸ πλάκα Σουνίου,
 τὰς ἱεράς ὅπως

1220

difficult to see on what the gen. πόντου depends. Unless indeed the construction be πόντου πρόβλημ', 'barrier against the sea'. Cf. Phil. 1455. καὶ κτύπος ἄρσην πόντου προβλής θ' &c. Where however we must construe κτύπος πόντου.

1219. πρόβλημ'] 'Foreland, promontory'. Phil. 1455.

ἄκραν (ἄκ in lit. a m. ant.) L. perhaps αἶραν or αὐραν pr.

ἄκραν ὑπὸ πλάκα Σουνίου] 'Beneath the lofty table-land of Sunium', or 'beneath the extreme part (the cliff) of the &c.' Cf. Tr. 273. ἀπ' ἄκρας — πυργώδους πλακός. Phil. 1430. πρὸς πάτρας Οἴτης πλάκα. Hom. Od. γ'. 278. Σούνιον ἶρον, ἄκρον Ἀθηνέων.

1220. ὑπὸ πλάκα] Observe the lengthening of the last syllable of ὑπό. So Tr. 1012. κατὰ τε (ἔ) θρία. Eur. Her. 753. καὶ παρὰ (ᾶ) θρόνον ἀρχέταν.

1221. τὰς ἱεράς — Ἀθάνας] The usual ornamental epithet of Athens. Arist. Eq. 1319. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις νήσοις τε φανείς ἐπίκουρε. 1037. Timocreon Fr. 1. ἱεράν ἀπ' Ἀθανᾶν. Schol: φιλοτέχνως εὐφραίνει τοὺς ἀκροωμένους διὰ τῶν ἐπαίνων τῆς Ἀττικῆς. A similar compliment was paid above 202. For the connexion between Salamis, the native place of the Chorus, and Athens cf. 202. 861. Pausanias (I. 28. 2.) tells us that the spear and crest of the helmet of Athene Polias on the Acropolis could be seen by vessels as they rounded the promontory of Sunium. This must be attributed to the astonishing clearness of the sky in Greece, for the distance from one point to the other in a straight line is some ten leagues. The statue of the goddess was much higher than the temple, as appears from an ancient medal of Athens (v. Clarke Trav. VI. 191.).

ὅπως προσείποιμεν the mss. Vauv. Herm. Dind. Wund. Schn. Hart. Bergk. Nauck. ὅπως προσείποιμ' ἄν Johns. Heath. Br. Both. Lob. Sch. Erf. The fallacy of this apparent and, it would seem, popular emendation is exposed by Elmsley, who disposes of it with the pungent remark that, if even all the copies read προσείποιμ' ἄν, he would not hesitate to correct προσείποιμεν. In the first place after ὅπως ἄν a subjunctive would be required, not an optative; and secondly, whenever the particles ὅπως ἄν signify 'in order that', they must not be separated by the verb which they govern. For the construction Elmsley compares Phil. 324. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, | ἵν' αἱ Μυκηναῖοι γνοῖεν (not γνῶσιν) &c. Soph. (Ænom. Fr. 423.) ap. Arist. Av. 1337. γενοίμαν αἰετὸς ὑψιπέτας, ὡς ἄν ποταθείην (read ἀμποταθείην, which obvious emendation I am surprised should have escaped the keen and critical eye of Elmsley) ὑπὲρ (πρόσω?) ἀτρογγέτου γλανκᾶς ἐπ' οἶδα λιμένας. Alexis ap. Athen. p. 340 C. εἴ τις μᾶλλον φιλῶ | ξένους ἑτέρους ὑμῶν, γενοίμην ἔγγελος, | ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με. See also Elmsl. in Quart. Rev. VII. 455. Add Trach. 953. εἴθ' ἀνεμῶσά τις γένοιτ' ἐπουρος ἐστιῶτις αὔρα, ἧτις μ' ἀποικίσσειεν ἐκ τόπων, ὅπως — μὴ ταρβαλέα θάνοιμι. 655. Ph. 961. Æsch. Eum. 288. ἔλθοι — ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος. Eur. Bacch. 1383. ἔλθοιμι δ' ὅπου | μήτε Κιθαιρῶν μιὰρός μ' ἐσίδοι &c. Hipp. 729. ἀλιβάτοις ὑπὸ κενθμῶσι γενοίμαν, | ἵνα με πτεροῦσαν ὄρνιν |