

Hermann, who thought *ισχόμεν* defensible ('non spernendum'), adopted *ἐσχόμεν*. He took it, seemingly, in the sense of *ἠνεσχόμεν*. This, as all would now admit, is impossible. Brunck adopted the portentous *ἠνεχόμεν* from Pierson. Dindorf defends *ἠνεσχόμεν* as = *ἠνεσχόμεν*: but see comment. Most of the other emendations assume either (1) *ἠνεσχόμεν*, or (2) *ἀνεσχόμεν*.

(1) Blaydes: *μητρὸς θανόντ' ἄθαπτον ὄντ' ἠνεσχόμεν*.—Nauck: *παρ' οὐδέν· ἀλλ' ἄθαπτον εἰ τὸν ἐξ ἐμῆς | μητρὸς πατρός τε τὸν θανόντ' ἠνεσχόμεν*.—Tournier: *παρ' οὐδέν· ἄλγος δ' ἦν ἄν, εἰ τὸν ἐξ ἐμῆς | μητρὸς πατρός τε μὴ ταφέντ' ἠνεσχόμεν*.—Pallis, more boldly still, assumes the double compound: *εἰ τὸν ἐξ ἐμῆς | μητρὸς φανέντ' (or τραφέντ') ἄθαπτον ἐξηνεσχόμεν*.

(2) G. Wolff: *εἰ τὸν ἐξ ἐμῆς | μητρὸς θ' ἐνός τ' ἄταφον ἀνεσχόμεν νέκυν*.—Seyffert: *εἰ τὸν ἐξ ἐμῆς | μητρὸς θανόντ' ἄταφον ἀνεσχόμεν νέκυν*.—Moriz Schmidt: *παρ' οὐδέν· ἀλλ' ἄλγιστ' ἄν, εἰ τὸν ἐξ ἐμῆς | ταφέντ' ἄθαπτον ὧδ' ἀνεσχόμεν νέκυν* (understanding *χειρός* with *ἐμῆς*).

Any reader who will consider these conjectures will find, I think, that they justify the remarks made in my note on this passage.

578 f. *ἐκ δὲ τοῦδε χρῆ | γυναῖκας εἶναι τάσδε*.—The following emendations have been proposed. (1) Dindorf: *εὔ δὲ τάσδε χρῆ | γυναῖκας ἴλαι μῆδ' ἀνειμένας ἔαν*. So Meineke, but with *εἶρξαι* instead of *ἴλαι*. Herwerden (*Obs. cr. in fragm. Com.* p. 134) improves this to *εἶρξαι*. And Nauck accordingly gives *εὔ δὲ τάσδε χρῆ | γυναῖκας εἶρξαι μῆδ' ἀνειμένας ἔαν*. He would prefer, however, to place *ἔαν* before *ἀνειμ.*, with Madvig (*Adv.* 1. 216). (2) Bergk adopts the insertion of *ἔαν* and the omission of *τάσδε* in 579, but would refrain from further change: *ἐκ δὲ τοῦδε χρῆ | γυναῖκας εἶναι μῆδ' ἔαν ἀνειμένας*. The change of subject for the infinitives would, however, be very harsh. (3) Seyffert: *εὔ δετὰς δὲ χρῆ | γυναῖκας εἶναι τάσδε μῆδ' ἀνειμένας*. Engelmann substituted *ἐκδετὰς* for *εὔ δετὰς*. This is one of those conjectures which are taking at first sight, but which reflection condemns. *δετός* occurs only in the subst. *δετή*, a faggot. Nor were the royal maidens to be put in bonds; they were merely to be detained in the house.

606 f. L has *ὁ παντογήρωσ | οὔτ' ἀκάματοι θεῶν*. These words answer metrically to 617 f. *-νόων ἐρώτων | εἰδότι δ' οὐδὲν ἔρπει*. The conjectures have followed one of two courses, according as *παντογήρωσ* is (1) retained, or replaced by a metrical equivalent: (2) replaced by — —, while *οὔτ'* is brought back from v. 607.

(1) Hermann: *ὁ παντογήρωσ | οὔτε θεῶν ἄκμητοι*. [He afterwards preferred, *ἀκάματοι θεῶν οὔ*.] The Doric *ἄκμητοι* should, however, be written. Schneidewin conjectured *οὔτ' ἐπέων ἄκμητοι*.—Heath and Brunck had proposed a simple transposition (with *οὔδέ*), *οὔδὲ θεῶν ἀκάματοι*. But *ἄκμητοι* is metrically better, and would most easily have arisen from *ἀκάματοι*. For the form, cp. *Hom. hymn. Ap.* 520, *ἄκμητοι*