

μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.

NE. ὦ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δὲ
πλοῦς οὐριός τε κεύσταλής, ὅποι ποτὲ 780
θεὸς δικαιοῖ χῶ στόλος πορσύνεται.

ΦΙ. ἀλλ' *ὄκνος, ὦ παῖ, μή *ἀτέλεστ' εὐχῆ <μ' ἔχει>
στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκῖον αἶμα, καί τι προσδοκῶ νέον.
παπαῖ, φεῦ. 785

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.

προσέρπει,

προσέρχεται τόδ' ἐγγύς. οἶμοι μοι τάλας.

ἔχετε τὸ πρᾶγμα· μή φύγητε μηδαμῆ.
ἀτταταῖ. 790

ὦ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερὲς

στέρνων ἔχοιτ' ἄλγησις ἤδε. φεῦ, παπαῖ,

παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,

'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

777 μηδ' ὅπως] Herwerden conj. μήποθ' ὡς: Heimsoeth, μηδ' ὡς: Tournier, μηδ' ὅποι: Blaydes, αὐθ' οὕτως ὅπως. 780 κεύσταλής] καὶ εὐσταλής L. 782 ἀλλα (sic) δέδοικ' ὦ παῖ μή μ' ἀτελής εὐχῆ· L. The only variants are ἀλλ' οὐ in B, and the reading of Triclinius (prob. his own conjecture) ἀλλ' οὐν δέδοικα μή μ' ἀτελής εὐχῆ, τέκνον (with the *v.l.* μή σ' ἀτελής written above). For emendations see comment. and Appendix. 783 φοίνιον A, φόνιον L. 784 προσδοκεῖ L, with 'ω' written above

777 f. μή...γενέσθαι depends on πρόσ-
κυσσον as on a verb of praying. (This is
simpler than to make the inf. epexegetic,
'so that,' etc.)—πολύπονα. Ph. speaks
as if his own sufferings in Lemnos, and
the various trials of Heracles, were due
to the bow, once Apollo's: *i. e.*, as if its
mortal owners had been punished by
jealous gods for the excessive good-
fortune of possessing it.—μηδ' ὅπως, *sc.*
ἐγένετο, in the sense of *συνήνεγκε*, turn
out as they did for me. For ὅπως in-
stead of οἶα, cp. O. C. 1124 καὶ σοι θεοὶ
πόροιεν ὡς ἐγὼ θέλω (n.).

779 ff. θεοί: for the synizesis cp.
196.—γένοιτο...γένοιτο δὲ: cp. 633 n.—
ταῦτα νῶν: the vague phrase covers his
secret prayer,—that, sharing the pos-
session of the bow with Ph., he may also
share the victory over Troy (115).—κεύ-
σταλής, well-spiced, expeditious: cp. 516 n.
—ὅποι ποτὲ κ.τ.λ.: with the same am-
biguity as in 529.

782 ἀλλ' *ὄκνος κ.τ.λ. The MSS. have

ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελής εὐχῆ.
Camerarius conjectured, ἀλλ' οὐν δέδοικα
μή μάτην εὐχῆ, τέκνον, which Cavallin
prints. Wecklein gives δέδοικα δ', ὦ
παῖ, μή μάτην εὐχῆ τάδε,...in which τάδε
is his own, and δέδοικα δ' (instead of
ἀλλὰ δέδοικ') is Neue's. The conjecture
in the text is my own. I differ from
Camerarius in holding that the traditional
ὦ παῖ is genuine, and from Neue in hold-
ing that the ἀλλὰ is genuine also. The
spurious word is δέδοικ', a gloss upon
some rarer expression in the same sense,
as Hermann saw; who wrote, ἀλλ' οὐ
τί σοι, παῖ, μή 'τελής εὐχῆ πέλη. First,
as to metre. The words ἀλλὰ δέδοικ', ὦ
παῖ, μή μ' ἀτελής εὐχῆ can be read as
a dochmiac dimeter, though of an unusual
type (cp. J. H. Heinrich Schmidt, *Rhythmic
and Metric*, p. 77). But they cannot be
construed: μ' can be only με: and, though
we read εὐχῆ, μή μ' ἀτελής (or ἀτελῶς)
εὐχῆ could not mean, 'lest thou pray
vainly on my behalf.' An iambic tri-