

who in three shapes was ever asking me from my sire,—coming now as a bull in bodily form, now as a serpent with sheeny coils, now with trunk of man and front of ox, while from a shaggy beard the streams of fountain-water flowed abroad. With the fear of such a suitor before mine eyes, I was always praying in my wretchedness that I might die, or ever I should come near to such a bed.

But at last, to my joy, came the glorious son of Zeus and Alcmena; who closed with him in combat, and delivered me. How the fight was waged, I cannot clearly tell, I know not; if there be any one who watched that sight without terror, such might speak: I, as I sat there, was distraught with dread, lest beauty should bring me sorrow at the last. But finally the Zeus of battles ordained well,

with gl. *θᾶκος ἢ καθέδρα* (*sic*) above. The circumflex is perh. from S; the first *ω* seems to have been made from *α*. *θακῶν* A, with most MSS.: *θακῶν* cod. Ven. 617 (acc. to Subkoff).—*ὄδ'*] *ὄ δ'* Hermann: *ὄ δ'* Pretor. **24 f.** Dobree notes these two vv. as tautological after *ἀταρβής*, and Schenkl rejects them. Hartung and Nauck reject v. 25. **26** *ἔθηκε]* *ἔθηκεν* L.

pontum in Lucania (Millingen, *Anc. Coins of Greek Cities and Kings*, pl. 1, no. 21). The words *ἐκ δὲ δασκίου γενειάδος*, κ.τ.λ., coupled with such evidence, make it clear that *βούπρωρος* means, 'with front' (not, 'head') of ox. In this sense, it is fitter than *βούκρανος*: and Strabo's reading (cr. n.) is thus confirmed.—*κύτει*. The word *κύτος* (κτ κυ) means 'a cavity,' then 'a vessel': hence, fig., the human body as encasing the vital organs: Plat. *Tim.* 74 A ἀπὸ τῆς κεφαλῆς διὰ παντὸς τοῦ κύτους. See Appendix.

14 *διεπράνοντο*, 'were sprinkled abroad': a word applied by Arist. to the 'diffusion' of fire by rapid movement, *Meteor.* I. 3 (p. 341 a 30) τὸ...πῦρ...διεπράνεσθαι τῇ κινήσει.—*κρηναίου ποτοῦ*, the water as it flowed from the *κρήνη*, fount, of the river. This phrase recurs in *Ph* 21, and (plur.) in fr. 559. Hesiod *Theog.* 340 calls the Acheloius *ἀργυροδίνην*.

15 *προσδεδεγμένη*, 'expecting' such a suitor; *i.e.*, looking forward to his becoming her husband (525). Cp. the usage of the epic aor. partic., *Il.* 10. 123 *ἐμὴν ποτιδέγμενος ὀρμήν*. The normal Attic sense, 'having received,' is inadmissible. She could not yet be doomed to the visits of a wooer who had not even gained her father's consent.

17 *τῆσδε κοίτης*. Though the compound *ἐμπελάζειν* elsewhere (as in 748) takes a dat., it can also take a gen., like

the simple verb (*Ph.* 1327 *πελασθεὶς φύλακος*). So a gen., instead of the more usual dat., stands with *συντυχῶν* (*Ph.* 320), *ἐντυχῶν* (*ib.* 1333), *ὑπαντήσας* (*ib.* 719).

18 *μὲν...δέ*: not, indeed, soon enough to prevent the anguish of which she has spoken (v. 16), yet to her joy.—*ἀσμένη...μοι*: *O. T.* 1356 n.

21 f. *ἐκλύεται*, here simply = *ἐκλύει* (cp. *Ant.* 1112 n., and *O. T.* 1003), rather than 'delivers for himself,' *i.e.*, to be his bride.—*διέλποιμ'*, tell clearly: *O. T.* 854 n. The place of the first *ἀν* serves to emphasise *τρόπον* (*O. T.* 339 n.).—*πόνων*, of warfare, *Ph.* 248 n.

23 *τῆς θεάς*: for the gen., cp. *O. T.* 885 *Δίκας ἀφόβητος*.—*ὄδ'*, after *ὅστις*, as in *Ant.* 463 f. The drawback to *ὄ δ'* here is that it would be unduly emphatic: see *Ph.* 87, Appendix.

24 f. These two verses are plainly genuine. It is idle to condemn them merely because they are not indispensable. Nauck, who spares v. 24, rejects v. 25 because Deianeira ought to speak of her fate as depending 'on the issue of the combat, not on her beauty.' As if her beauty was not the cause of the combat. It might as well be objected to v. 465, *τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν*, that Iolè was the victim of war.—*ἐξεύροι*: cp. *Ph.* 287 *γαστρὶ μὲν τὰ σύμφορα | τόξον τὸδ' ἐξηύρισκε*.

26 *Ζεὺς ἀγώνιος*, the supreme arbiter in all trials of strength,—as at Argos he