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Metaphysics Investment Archaeology

THE
P R O M E T H E U S

OF
ÆSCHYLUS,

ÆSCHYLUS,

WITH

NOTES,

FOR

THE USE OF COLLEGES IN THE UNITED STATES.

Theodore Dwight

BY T. D. WOOLSEY,

PROFESSOR OF GREEK IN YALE COLLEGE.



C.

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P R E F A C E .

THE subject of this tragedy is a struggle between absolute power and the spirit of freedom as displayed by an unsubdued will amid the severest sufferings. Prometheus is condemned by the ruler of the Gods to atone for having stolen fire from heaven, by being nailed and chained to a lonely rock. There can be but little action in such a plot, where the chief character is passive; but the poet has thrown into it a very deep interest by the person of the sufferer and the grandeur of the scenery, while the few incidents of the play tend directly or by contrast to manifest the unconquerable will of Prometheus. His offence itself enlists our sympathies; it was, that he raised the human race from the lowest misery, against the will of a tyrant who sought to destroy it. He is a divinity, and the chief of the allies through whose aid Jupiter tore the sceptre from his father's hand; and by his prophetic spirit he looks through long ages of torture to the time when he is destined to be loosed. Thus, though powerless, he is not in despair; but, alive as he is to the feeling of pain, and bewailing, as he does, his lot, he can yet make up his mind to come to no terms with his oppressor, and already triumphs in the prospect that Jupiter will be forced, for his own sake, to set him free.

The place of his punishment is a rock in Scythia near the ocean and remote from Mount Caucasus. (Comp. vv. 2, 422, 573, 719.) Herein the poet departed from the received fable, of which the scene was Caucasus; and he did this, it seems, in order to furnish a probable ground for the chorus of sea nymphs to assemble.

The play opens with the preparatives for the torture. Force and Strength, two giant ministers of Jove, accompanied by Vulcan, appear upon the stage; Force is a mute spectator, and his office may be conceived to have been that of dragging the struggling God to the place. But Strength oversees the fulfilment of the sentence; and, while Vulcan drives the nails, and clasps the chains, he chides the tardiness of the work and taunts Prometheus with the folly of his opposition to the Gods. After these executioners have withdrawn, the chorus of sea nymphs (probably fifteen in number), hearing the sound of driven steel, assemble and condole with their kinsman: they are the representatives of that honest but weak class, whose open sympathy with the oppressed is beneath the tyrant's notice. Oceanus, their father, next appears, gives wholesome advice to Prometheus, and offers to intercede with Jove in his behalf. The offer is scorned, and indeed was made rather for form's sake, than from any belief that it would be accepted. Oceanus is one who feels a degree of kindness for the oppressed, but wishes mainly to keep himself out of danger and to stand well with both parties. After his departure, Prometheus, as one who has resolved to endure his evils and who seeks to occupy his mind with other thoughts, tells the chorus the blessings which he had conferred upon mankind by the gift of fire. Thus he calls forth our interest, and shows the malignity of Jupiter.

PREFACE.

A new sufferer now appears. Io, the victim of lust and vengeance, driven through the wildest parts of the earth in an altered form, passes the spot where Prometheus is chained. He predicts her future course, and relates her past wanderings. She leaves the place, goaded by the same maddening spectre of Argus which drove her thither. The dramatic connexion of this part with the rest of the play is somewhat remote. It lies partly in the fact that Prometheus and Io are victims of the same oppression; but chiefly in the decree of fate, that one of her descendants, Hercules, shall loose him from his bonds. But, viewed in regard to internal unity, this part is quite one with the rest, and Io, by the entire contrast of her character in the same circumstances, acts as a foil to Prometheus. *She* is all passive endurance; *he*, free resistance; she is despair, and he hope. Even their very woes are contrasted: he, the free one, is chained, and she, the passive one, is set free to wander at large. It must have been the perception of the effect of these contrasts that led the poet, perhaps unconsciously, to select the story of Io from the variety of incidents which he might have woven into the plot.

Prometheus boasts, before Io and the chorus, that he foresees a ruinous marriage, into which Jupiter will enter, unaware of his danger. Mercury now appears, to demand what marriage he speaks of. He refuses to tell; and the play closes with a wilder display of vengeance than that with which it opened. The bolt is hurled from heaven; the elements are thrown into disorder; the rocks are blasted around Prometheus; his body is thunder-riven; but, unyielding still, he cries to the air and to his mother Themis to behold the injustice which he is suffering. "The triumph of subjection," says Schlegel, "was

ΔΙΣΧΥΔΟΥ

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

ΥΠΟΘΕΣΙΣ..

Προμηθεύς ἐν Σκυθία δεδεμένον διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἐπαφον. Ἐρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραινωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεύς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανῆς ὁ Προμηθεύς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθία ἐπὶ τὸ Καυκάσιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὀκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστὶ Προμηθεύς δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθεῖα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρει τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

Α Δ Δ Ω Σ.

Προμηθεύς ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἄνθρωποι εὗροντο, ὀργισθεὶς ὁ Ζεὺς

παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ, τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἑφαιστῷ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὠκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεΐ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσῃ καὶ λιταῖς πείσῃ αὐτὸν ἐκλύσαι τοῦ δεσμοῦ Προμηθεΐα. καὶ Προμηθεὺς οὐκ ἔῃ, τὸ τοῦ Διὸς εἰδὼς ἀκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἅ πείσεται, καὶ ὅτι τις τῶν αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἑρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἑπαφον. θρασυστομοῦντι δὲ Προμηθεΐ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα βλάβημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῶν κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσασθαι τῷ Διὶ εἶπη· καὶ μὴ βουλόμενον βροντὴ καταρῥαγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος, ἡ δὲ ἐπιγραφή τοῦτου ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν εἰς τηλοῦρόν ἤκομεν πέδον, † †
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἦφαιστεῖ σοὶ δὲ χρὴ μέλειν ἐπιστολᾶς
ἄς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῆ τὴν Διὸς τυραννίδα 10
στέργειν, φιланθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ, κούδεν ἐμποδῶν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βία φάραγγι πρὸς δυσχειμέρω. 15
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν·
ἐξωριάζειν γὰρ πατρὸς λόγους βαρῦ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῶδ' ἀπανθρώπῳ πάγῳ, 20
ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτιῶν

ὄψει, σταθευτὸς δ' ἡλίου φοῖβη φλογι
 χροιάς ἀμείψεις ἄνθος· ἀσμένω δέ σοι
 ἢ ποικιλείμων νύξ ἀποκρύψει φάος·
 πάχνην θ' ἔωαν ἥλιος σκεδᾷ πάλιν 25
 αἰὲ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
 τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
 τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.
 θεὸς θεῶν γὰρ οὐχ ὑποπτήσων χόλον
 βροτοῖσι τιμὰς ὠπασας πέρα δίκης. 30
 ἀνθ' ὧν ἀτερπῆ τήνδε φρονήσεις πέτραν,
 ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
 πολλοὺς δ' ὄδυρμους καὶ γόους ἀνωφελεῖς
 φθέγγει· Διὸς γὰρ δυσπαραίτητοι φρένες·
 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῆ. 35

ΚΡΑΤΟΣ.

εἶεν, τί μέλλεις καὶ κατοικτίζει μάτην;
 τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
 ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦΑΙΣΤΟΣ.

τὸ ξυγγενές τοι δεινὸν ἢ θ' ὀμιλία.

ΚΡΑΤΟΣ.

ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40
 οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ.

αἰὲ γε δὴ νηλῆς σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ.

ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 7

ΗΦΑΙΣΤΟΣ.

ὦ πολλά μισηθεῖσα χειρωναξία. 45

ΚΡΑΤΟΣ.

**τί νιν στυγεῖς ; πόνων γάρ, ὡς ἔπλω λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.**

ΗΦΑΙΣΤΟΣ.

ἔμπας τίς αὐτὴν ἄλλος ὠφελεν λαχεῖν.

ΚΡΑΤΟΣ.

**ἅπαντ' ἐπράχθη πλήν θεοῖσι κοιρανεῖν.
ἐλεύθερος γὰρ οὐτίς ἐστὶ πλήν Διός. 50**

ΗΦΑΙΣΤΟΣ.

ἔγνωκα, τοῖσδε κούδεν ἀντειπεῖν ἔχω.

ΚΡΑΤΟΣ.

**οὔκουν ἐπέιξει δεσμά τῶδε περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῆ πατήρ ;**

ΗΦΑΙΣΤΟΣ.

καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.

ΚΡΑΤΟΣ.

**λαβὼν νιν, ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55
ῥαισιτῆρι θεῖνε, πασσάλευε πρὸς πέτραις.**

ΗΦΑΙΣΤΟΣ.

περαίνεται δὴ κού ματᾶ τοῦργον τόδε.

ΚΡΑΤΟΣ.

**ἄρασσε μᾶλλον, σφίγγε, μηδαμῆ χάλα.
δεινὸς γὰρ εὐρεῖν κάξ ἀμηχάνων πόρους.**

ΗΦΑΙΣΤΟΣ.

ἄραρεν ἦδε γ' ὠλένη δυσεκλύτως. 60

ΚΡΑΤΟΣ.

καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα

μάθη σοφιστῆς ὧν Διὸς νωθέστερος.

ΗΦΑΙΣΤΟΣ.

πλὴν τοῦδ' ἄν οὐδεὶς ἐνδίκως μέμψαιτό μοι.

ΚΡΑΤΟΣ.

ἄδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλει' ἐρῶμένως.

65

ΗΦΑΙΣΤΟΣ.

αἰαῖ, Προμηθεῦ, σῶν ὑπερ στένω πόνων.

ΚΡΑΤΟΣ.

σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὑπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.

ΗΦΑΙΣΤΟΣ.

ὄρα's θεάμα δυσθέατον ὄμμασιν.

ΚΡΑΤΟΣ.

ὄρῳ κυροῦντα τόνδε τῶν ἐπαξίων.

70

ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.

ΗΦΑΙΣΤΟΣ.

δραῖν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡΑΤΟΣ.

ἦ μὴν κελεύσω ἀπιθωῦξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βία.

ΗΦΑΙΣΤΟΣ.

καὶ δὴ πέπρακται τοῦργον οὐ μακρῶ πόνῳ. \int

75

ΚΡΑΤΟΣ.

ἐρῶμένως νῦν θεῖνε διατόρους πέδας·
ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρύς.

ΗΦΑΙΣΤΟΣ.

ὅμοια μορφῇ γλῶσσά σου γηρύεται·



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τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος. 105
 ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
 οἷόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
 πορῶν, ἀνάγκαις ταῖσδ' ὑπέξενυμαι τάλας·
 ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
 πηγὴν κλοπαίαν, ἢ διδάσκαλος τέχνης 110
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
 τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
 ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὢν.
 ᾶ ᾶ' ἔα ἔα.

τίς ἀχῶ, τίς ὀδμὰ προσέπτα μ' ἀφεγγῆς,† 115
 θεόσυτος, ἢ βρότειος, ἢ κεκραμένη;
 ἴκετο τερμόνιον ἐπὶ πάγον
 πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;
 ὄρατε δεσμώτην με δύσποτμον θεὸν,
 τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120
 δι' ἀπεχθείας ἔλθόνθ', ὅποσοι
 τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
 διὰ τὴν λίαν φιλότητα βροτῶν.
 φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
 πέλας οἰωνῶν; αἰθῆρ δ' ἐλαφραῖς 125
 πτερύγων ῥιπαῖς ὑποσυρίζει.
 πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φιλία γὰρ ἦδε τάξις, πτερύγων
 θοαῖς ἀμίλλαις, προσέβα τόνδε πάγον, πατρώας
 μόγισ παρειποῦσα φρένας. 130
 κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι·

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 11

κτύπου γὰρ ἄχῳ χάλυβος
διῆξεν ἄντρων μυχόν, ἐκ δ' ἔπληξέ μου τὰν θεμε-
ρῶπιν αἰδῶ ·
σύθην δ' ἀπέδιλος ὄχῳ πτερωτῶ. 135

ΠΡΟΜΗΘΕΥΣ.

αἶαἰ, αἶαἰ,
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περι πᾶσάν θ' εἰλισσομένου
χθόν' ἀκοιμήτῳ ρεύματι παῖδες
πατρὸς Ὠκεανοῦ · δέρχθητ', εἰσίδεσθ', 140
οἷῳ δεσμῶ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχῆσω.

ΧΟΡΟΣ.

λεύσσω, Προμηθεῦ · φοβερά δ' ἔμοῖσιν ὄσσοις
ὀμίχλα
προσηῆξε πλήρης δακρύων, σὸν δέμας εἰσιδούσα 145
πέτραις προσαναινόμενον
ταῖς ἀδαμαντοδέτοισι λύμαις ·
νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου · νεοχμοῖς δὲ δὴ νόμοις Ζεὺς
ἀθέτως κρατύνει, 150
τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

ΠΡΟΜΗΘΕΥΣ.

εἰ γὰρ μ' ὑπὸ γῆν νέρθεν τ' Ἄϊδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἦκεν,
δεσμοῖς ἀλύτοις ἀγρίως πελάσας, 155
ὥς μήτε θεὸς μήτε τις ἄλλος

τοῖσδ' ἐπεγήθει.

νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟΡΟΣ.

τίς ὦδε τλησικάρδιος

θεῶν, ὅτῳ τὰδ' ἐπιχαρῆ;

160

τίς οὐ ξυνασχαλᾷ κακοῖς

τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ

τιθέμενος ἄγναμπτον νόον,

δάμναται οὐρανίαν

γένναν· οὐδὲ λήξει, πρὶν ἂν ἧ κορέσῃ κέαρ, ἧ

παλάμα τινὶ

165

τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡΟΜΗΘΕΥΣ.

ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς

ἐν γυιοπέδαις αἰκίζομένου,

χρείαν ἔξει μακάρων πρύτανις,

δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου

170

σκῆπτρον τιμάς τ' ἀποσυλᾶται.

καί μ' οὔτι μελιγλώσσοις πειθοῦς

ἐπαιδαῖσιν

θέλξει, στερεάς τ' οὐποτ' ἀπειλὰς

πτήξας τὸδ' ἐγὼ καταμηνύσω,

175

πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,

ποινάς τε τίνειν

τῆσδ' αἰκίας ἐθελήσῃ.

ΧΟΡΟΣ.

σὺ μὲν θρασύς τε καὶ πικραῖς

δύαισιν οὐδὲν ἐπιχαλᾶς,

ἄγαν δ' ἔλευθεροστομεῖς. 180

ἔμὰς δὲ φρένας ἐρέθισε διάτορος φόβος ·

δέδια γὰρ ἀμφὶ σαῖς τύχαις,

πᾶ ποτε τῶνδε πόνων

χρῆ σε τέρμα κέλσαντ' εἰσιδεῖν. ἀκίχητα γὰρ ἦθεα
καὶ κέαο

ἀπαράμυθον ἔχει Κρόνου παῖς. 185

ΠΡΟΜΗΘΕΥΣ.

οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ

τὸ δίκαιον ἔχων Ζεὺς · ἀλλ' ἔμπας

μαλακογνώμων

ἔσται ποθ', ὅταν ταύτη ραισθῆ ·

τὴν δ' ἀτέραμνον στορέσας ὀργῆν, 190

εἰς ἀρθμὸν ἔμοι καὶ φιλότητα

σπεύδων σπεύδοντί ποθ' ἦξει.

ΧΟΡΟΣ.

πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,

ποιῶ λαβῶν σε Ζεὺς ἐπ' αἰτιάματι,

οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται 195

δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡΟΜΗΘΕΥΣ.

ἀλγεινὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε,

ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.

ἐπεὶ τάχιστ' ἦρξαντο δαίμονες χόλου,

στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, — 200

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρης Κρόνον,

ὡς Ζεὺς ἀνάσση δῆθεν, οἱ δὲ τοῦμπαλιν

σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν, —

ἐνταῦθ' ἐγὼ τὰ λῶστα βουλεύων, πιθεῖν

Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα, 205
 οὐκ ἠδυνήθην · αἰμύλας δὲ μηχανὰς
 ἀτιμάσαντες καρτεροῖς φρονήμασιν,
 ᾧοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν ·
 ἔμοι δὲ μήτηρ οὐχ ἄπαξ μόνον Θέμις
 καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία, 210
 τὸ μέλλον ἢ κραίνοιτο προὔτεθεσπίκει,
 ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν
 χρεΐη, δόλῳ δὲ τοὺς ὑπερέχοντας κρατεῖν.
 τοιαῦτ' ἔμοῦ λόγοισιν ἐξηγουμένου,
 οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν. 215
 κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνεται εἶναι προσλαβόντα μητέρα
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.
 ἔμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς
 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον 220
 αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἔμοῦ
 ὁ τῶν θεῶν τύραννος ὠφελημένος,
 κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημείψατο.
 ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. 225
 ὃ δ' οὖν ἐρωτᾷτ', αἰτίαν καθ' ἣντινα
 αἰκίζεταιί με, τοῦτο δὴ σαφηνιῶ.
 ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον
 καθέζειτ', εὐθύς δαίμοσιν νέμει γέρα
 ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο 230
 ἀρχὴν · βροτῶν δὲ τῶν ταλαιπώρων λόγον
 οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος
 τὸ πᾶν ἔχρηζεν ἄλλο φιλῦσαι νέον.
 καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἔμοῦ.

ἐγὼ δ' ἐτόλμησ' · ἐξελυσάμην βροτούς 235
 τοῦ μὴ διαρῥαισθέντας εἰς Ἄιδου μολεῖν.
 τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
 πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν ·
 θνητούς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
 οὐκ ἤξιώθην αὐτός, ἀλλὰ νηλεῶς 240
 ᾧδ' ἐρῥύθμισμαι, Ζηνὶ δυσκλεῆς θεά.

ΧΟΡΟΣ.

σιδηρόφρων τε καὶ πέτρας εἰργασμένος,
 δστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
 μόχθοις · ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
 ἔχρηζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ. 245

ΠΡΟΜΗΘΕΥΣ.

καὶ μὴν φίλοις ἐλεινὸς εἰσοραῖν ἐγώ.

ΧΟΡΟΣ.

μή πού τι προὔβης τῶνδε καὶ περαιτέρω ;

ΠΡΟΜΗΘΕΥΣ.

θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.

ΧΟΡΟΣ.

τὸ ποῖον εὐρών τῆσδε φάρμακον νόσου ;

ΠΡΟΜΗΘΕΥΣ.

τυφλας ἐν αὐτοῖς ἐλπίδας κατώκισα. 250

ΧΟΡΟΣ.

μέγ' ᾠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡΟΜΗΘΕΥΣ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ᾠπασα.

ΧΟΡΟΣ.

καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;

ΠΡΟΜΗΘΕΥΣ.

Κεῖνος ἄφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας. *Κεῖνος*

ΧΟΡΟΣ.

τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν
αἰκίζεταιί τε κούδαμῃ χαλᾶ κακῶν,
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;

255

ΠΡΟΜΗΘΕΥΣ.

οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνω δοκῆ.

ΧΟΡΟΣ.

δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὄραῖς ὅτι
ἤμαρτες; ὡς δ' ἤμαρτες, οὐτ' ἐμοὶ λέγειν
καθ' ἡδονῆν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλων δ' ἔκλυσιν ζήτει τινά.

260

ΠΡΟΜΗΘΕΥΣ.

ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσουντ' · ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.

265

ἐκὼν ἐκὼν ἤμαρτον, οὐκ ἀρνήσομαι ·
θνητοῖς δ' ἀρήγων, αὐτὸς εὐρόμην πόνους.

οὐ μὴν τι ποινᾶς γ' ὄμην τοίαισί με
κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.

270

καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἀχῆ,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.

πεῖθεσθέ μοι, πεῖθεσθε, συμπονήσατε
τῆ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
πρὸς ἄλλοιτ' ἄλλον πημονὴν προσιζάνει.

275

ΧΟΡΟΣ.

οὐκ ἀκούσαις ἐπεθώυξας



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δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
 τὸν συγκαταστήσαντα τὴν τυραννίδα, 305
 οἷαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι. *ƒ*

ΩΚΕΑΝΟΣ.

ὄρῳ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
 θέλω τὰ λῶστα, καίπερ ὄντι ποικίλῳ.
 γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους
 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310

εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
 ῥίψεις, τάχ' ἂν σου, καὶ μακρὰν ἀνωτέρῳ
 θακῶν, κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
 παρόντα μόχθῳν παιδιὰν εἶναι δοκεῖν.
 ἀλλ', ὦ ταλαίπωρ', ἅς ἔχεις ὀργὰς ἄφες, 315
 ζήτει δὲ τῶνδε πημάτων ἀπαλλαγὰς.

ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηλόρου
 γλώσσης, Προμηθεῦ, τὰπίχειρα γίννεται.
 σὺ δ' οὐδέπω ταπεινὸς, οὐδ' εἵκεις κακοῖς, 320
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.

οὔκουν, ἔμοιγε χρώμενος διδασκάλῳ,
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὄρῳν ὅτι
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
 καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι, 325
 εἰ δύνωμαι, τῶνδέ σ' ἐκλύσαι πόνων·
 σὺ δ' ἠσύχαζε, μηδ' ἄγαν λαβροστόμει.
 ἢ οὐκ οἶσθ' ἀκριβῶς, ὧν περισσόφρων, ὅτι
 γλώσση ματαία ζημία προστρίβεται;

ΠΡΟΜΗΘΕΥΣ.

ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς, 330
 πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.

καὶ νῦν ἕασον, μηδέ σοι μελησάτω.
 πάντως γὰρ οὐ πείσεις νιν · οὐ γὰρ εὐπιθής.
 πάπταινε δ' αὐτὸς μή τι πημανθῆς ὁδῶ.

ΩΚΕΑΝΟΣ.

πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς 335
 ἢ σαυτόν · ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
 ὀρμώμενον δὲ μηδαμῶς ἀντισπάσης.
 αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἔμοι
 δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.

ΠΡΟΜΗΘΕΥΣ.

τὰ μὲν σ' ἐπαινῶ, κοῦδαμῆ λήξω ποτέ · 340
 προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
 μηδὲν πόνει · μάτην γὰρ, οὐδὲν ὠφελῶν
 ἔμοι, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
 ἀλλ' ἡσύχαζε, σαυτόν ἐκποδῶν ἔχων ·
 ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' οὔνεκα 345
 θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.

ΩΚΕΑΝΟΣ.

οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι
 τείρουσ' ἄτλαντος, ὃς πρὸς ἐσπέρους τόπους
 ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς
 ὧμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον. 350
 τὸν γηγενῆ τε Κιλικίων οἰκῆτορα
 ἀντρῶν ἰδὼν ἄκτειρα, δάϊον τέρας,
 ἑκατογκάρηνον πρὸς βίαν χειρούμενον
 Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον · 355
 ἐξ ὀμμάτων δ' ἠστραπτε γοργωπὸν σέλας,
 ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βία ·

ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
 καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων 360
 κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφεψαλώθη κάξεβροντήθη σθένος.
 καὶ νῦν, ἀχρεῖον καὶ παρήγορον δέμας,
 κεῖται στενωποῦ πλησίον θαλασσίου,
 ἰπούμενος ῥίζαισιν Αἰτναίαις ὑπο· 365
 κορυφαῖς δ' ἐν ἄκραις ἦμενος μυδροκτυπεῖ
 Ἡφαιστος, ἔνθεν ἐκραγήσονταιί ποτε
 ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
 τῆς καλλικάρπου Σικελίας λευροῦς γύας·
 τοιόνδε Τυφῶς ἐξαναζέσει χόλον 370
 θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης,
 καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.

ΠΡΟΜΗΘΕΥΣ.

σὺ δ' οὐκ ἀπειρος, οὐδ' ἐμοῦ διδασκάλου
 χρήξεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
 ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, 375
 ἔς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚΕΑΝΟΣ.

οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
 ὄργῆς νοσοῦσης εἰσὶν ἰατροὶ λόγοι;

ΠΡΟΜΗΘΕΥΣ.

εἴαν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,
 καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βία. 380

ΩΚΕΑΝΟΣ.

ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τίνα
 ὄρᾳς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡΟΜΗΘΕΥΣ.

μόχθον περισσόν, κουφόνοον τ' εὐηθίαν. †

ΩΚΕΑΝΟΣ.

ἔα με τήνδε τὴν νόσον νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονουῖντα μὴ δοκεῖν φρονεῖν. † 385

ΠΡΟΜΗΘΕΥΣ.

ἔμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε. †

ΩΚΕΑΝΟΣ.

σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.

ΠΡΟΜΗΘΕΥΣ.

μὴ γάρ σε θρηῆνος οὐμὸς εἰς ἔχθραν βάλῃ.

ΩΚΕΑΝΟΣ.

ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;

ΠΡΟΜΗΘΕΥΣ.

τούτου φυλάσσου μὴ ποτ' ἀχθεσθῆ κέαρ. 390

ΩΚΕΑΝΟΣ.

ἦ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.

ΠΡΟΜΗΘΕΥΣ.

στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.

ΩΚΕΑΝΟΣ.

ὀρμωμένῳ μοι τόνδ' ἐθώυξας λόγον.

λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελῆς οἰωνός· ἄσμενος δέ τ' ἄν 395
σταθμοῖς ἐν οἰκείοισι κάμπυειεν γόνυ.

ΧΟΡΟΣ.

στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ,
δακρυσίστακτον δ' ἀπ' ὄσων ῥαδινῶν λειβόμενα
ῥέος, παρειὰν 400

νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτα γὰρ τάδε Ζεὺς

ἰδίοις νόμοις κρατύνων, ὑπερήφανον θεοῖς τοῖ-
σι πάρος δείκνυσιν αἰχμάν. 405

πρόπασα δ' ἤδη στονόεν λέλακε χώρα,
μεγαλοσχήμενά τ' ἀρχαιοπρεπῆ *στένουσα τὰν σὰν
ξυνομαιμόνων τε τιμὰν, ὅπόσοι τ' ἔποικον ἀγνᾶς 410
Ἀσίας ἔδος νέμονται, μεγαλοσιτόνοισι σοῖς πῆ-
μασι συγκάμνουσι θνητοί.

Κολχίδος τε γᾶς ἔνοικοι 415

παρθένοι, μάχας ἄτρεστοι,

καὶ Σκύθης ὄμιλος, οἳ γᾶς

ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,

Ἀραβίας τ' ἄρειον ἄνθος, 420

ὑψίκρημνόν θ' οἳ πόλισμα

Καυκάσου πέλας νέμονται,

δάϊος στρατὸς, ὄξυπρώροισι βρέμων ἐν αἰχμαῖς.

μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις 425

δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις

εἰσιδόμαν θεὸν Ἀτλαν,

ὃς αἰὲν ὑπέροχον σθένος κραταιὸν

οὐράνιον τε πόλον νῶτοις ὑποστενάζει. 430

βοᾶ δὲ πόντιος κλύδων

ξυμπιτνῶν, στένει βυθὸς,

κελαινὸς Ἄϊδος δ' ὑποβρέμει μυχὸς γᾶς,

παγαί θ' ἀγνωρύτων ποταμῶν στένουσιν ἄλγος

οἰκτρόν. 435

ΠΡΟΜΗΘΕΥΣ.

μή τοι χλιδῆ δοκεῖτε μηδ' αὐθαδία

σιγᾶν με· συννοία δὲ δάπτομαι κέαρ,

ὄρῶν ἑμαυτὸν ὧδε προυσελούμενον.

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
 τίς ἄλλος ἢ ἄγω παντελῶς διώρισεν ; † 440
 ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυῖαισιν ἄν †
 ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πῆματα
 ἀκούσαθ', ὡς σφᾶς, νηπίους ὄντας τὸ πρῖν, †
 ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους, †
 λέξω δὲ, μέμψιν οὐτιν' ἀνθρώποις ἔχων, 445
 ἀλλ' ὣν δέδωκ' εὐνοίαν ἐξηγούμενος· †
 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
 κλύοντες οὐκ ἤκουον, ἀλλ' ὄνειράτων
 ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον †
 ἔφυρον εἰκῆ πάντα, κοῦτε πλινθυφεῖς † 450
 δόμους προσείλους ἦσαν, οὐ ξυλουργίαν·
 κατώρυχες δ' ἔναιον, ὥστ' ἀήσυροι
 μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
 ἦν δ' οὐδὲν αὐτοῖς οὐτε χείματος τέκμαρ †
 οὐτ' ἀνθεμῶδους ἦρος οὐτε καρπίμου 455
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἔπρασσον, ἔς τε δὴ σφιν ἀντολαῖς ἐγὼ
 ἄστρον ἔδειξα τὰς τε δυσκρίτους δύσεις.
 καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
 ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, 460
 μνήμην θ' ἀπάντων μουσομήτορ' ἐργάτιν.
 κᾶζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
 ζεύγλαισι δουλεύοντα· σώμασιν θ' ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένωνθ', ὑφ' ἄρματ' ἠγαγον φιληνίους 465
 ἵππους, ἀγαλμα τῆς ὑπερπλούτου χλιδῆς.
 θαλασσόπλαγκτα δ' οὐτις ἄλλος ἀντ' ἐμοῦ
 λινόπτειρ' εὔρε ναυτίλων ὀχήματα.

τοιαῦτα μηχανήματ' ἐξευρών τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ', ὅτφ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. 470

ΧΟΡΟΣ.

πέπονθας αἰκὲς πῆμ', ἀποσφαλεῖς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὧς τις ἐς νόσον
πεσῶν, ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος. 475

ΗΡΟΜΗΘΕΥΣ.

τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμησάμην.

τὸ μὲν μέγιστον, εἴ τις εἰς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν οὔτε βρώσιμον,
οὐ χριστὸν, οὔτε πιστὸν, ἀλλὰ φαρμάκων
χρεῖα κατεσκέλλοντο, πρὶν ἐγὼ σφίσι
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἀπάσας ἐξαμύνονται νόσους. 480

τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα,
κᾶκρινα πρῶτος ἐξ ὄνειράτων ἃ χρῆ 485

ὑπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτηῖσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν
εὐωνύμους τε, καὶ δίαιταν ἦντινα 490

ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαί·
σπλάγγνων τε λειότητα, καὶ χροιάν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἠδονῆν,
χολῆς λοβοῦ τε ποικίλην εὐμορφίαν, 495



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ΧΟΡΟΣ.

τί γὰρ πέπρωται Ζηνὶ, πλὴν αἰε κρατεῖν;

ΠΡΟΜΗΘΕΥΣ.

τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει.

520

ΧΟΡΟΣ.

ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

ΠΡΟΜΗΘΕΥΣ.

ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς

καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος

ὅσον μάλιστα· τόνδε γὰρ σώζων, ἐγὼ

δεσμοὺς αἰικεῖς καὶ δῦας ἐκφυγγάνω.

525

ΧΟΡΟΣ.

μηδάμ' ὃ πάντα νέμων

θεῖτ' ἐμᾶ γνώμα κράτος ἀντίπαλον Ζεὺς,

μηδ' ἐλινύσαιμι θεοὺς ὀσίαις θοίλαις ποτινισ-

σομένα

530

βουφόνοις, παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον,

μηδ' ἀλίτοιμι λόγοις·

ἀλλὰ μοι τόδ' ἐμμένονι,

καὶ μήποτ' ἐκτακείη.

535

ἠδύ τι θαρσαλέαις

τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς

θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσσω δέ σε

δερκομένη

540

μυρίοις μόχθοις διακναιόμενον * * *.

Ζῆνα γὰρ οὐ τρομέων,

ἰδία γνώμη σέβει

θνατοῦς ἄγαν, Προμηθεῦ.

526 — 535. = 536 — 544.

φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἶπέ, ποῦ τίς ἄλκᾳ; 545

τίς ἐφ' ἀμερίων ἄρηξις; οὐδ' ἐδέρχθης
ὀλιγοδρανίαν ἄκικυν,
ἰσόνειρον, ἃ τὸ φωτῶν
ἀλαὸν * * * γένος ἐμπεποδισμένον; 550
οὐποτε τὰν Διὸς ἀρμονίαν θνατῶν παρεξίασι
βουλαί.

ἔμαθον τάδε, σὰς προσιδουῖσ' ὀλοὰς τύχας, Προ-
μηθεῦ.

τὸ διαμφίδιον δέ μοι μέλος προσέπτα 555
τόδ', ἐκεῖνό θ' ὅτ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίου
ἰότατι γάμων, ὅτε τὰν ὀμοπάτριον
ἔδνοις ἄγαγες Ἑσιόναν πιθῶν δάμαρτα κοινό-
λεκτρον. 560

ΙΩ.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίης ποιναὶς ὀλέκει;
σήμηνον ὄπη
γῆς ἢ μογερά πεπλάνημαι. 565
ἃ ἃ, ἔα ἔα.

χρίει τις αὖ με τὰν τάλαιναν οἴστρος,
εἶδωλον ἄργου γηγενοῦς, ἄλευ δᾶ,
φοβοῦμαι τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, 570
ὄν οὐδὲ κατθανόντα γαῖα κεύθει.

ἀλλά με τὰν τάλαιναν

ἔξ ἐνέρον περῶν κυνηγετεῖ,

πλανᾷ τε νῆστιν ἀνά τὰν παραλίαν ψάμμον.

ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ

ἀχέτας ὑπνοδόταν νόμον· ἰὼ ἰὼ, πόποι, 575

ποῖ, πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι.

τί ποτέ μ', ὦ Κρόνιε

παῖ, τί ποτε ταῖσδ' ἐνέζευξας εὐ-

ρων ἄμαρτοῦσαν ἐν πημοναῖσιν,

ἔ ἔ, οἰστρηλάτῳ δὲ δείματι δειλαίαν 580

παράκοπον ὧδε τείρεις;

πυρί με φλέξον, ἢ χθονὶ κάλυπον, ἢ

ποντίοις δάκεσι δὸς βορὰν,

μηδέ μοι φθονήσης

εὐγμάτων, ἄναξ.

ἄδην με πολύπλανοι πλάναι 585

γεγυμνάκασ', οὐδ' ἔχω μαθεῖν ὄπη

πημονὰς ἀλύξω.

κλύεις φθέγμα τᾶς βούκερω παρθένου;

ΠΡΟΜΗΘΕΥΣ.

πῶς δ' οὐ κλύω τῆς οἰστροδινῆτου κόρης

τῆς Ἰναχείης; ἢ Διὸς θάλπει κέαρ 590

ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους

Ἦρᾶ στυγητὸς πρὸς βίαν γυμνάζεται.

ΙΩ.

πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις,

εἰπέ μοι τᾷ μογεραῖ, τίς ὦν, τίς ἄρα μ', ὦ τάλαιας,

τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς, 595

θεόστυτόν τε νόσον

ἄνόμασας, ἃ μαραίνει με χρί-
ουσα κέντροισι φοιταλέοισιν.

ἔ ἔ. σκιρτημάτων δὲ νήστισιν αἰκίαις

600

λαβρόσυτος ἦλθον, Ἦρας
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες, οἷ, ἔ ἔ,

οἷ' ἐγὼ, μογοῦσιν ;

ἀλλὰ μοι τορῶς

τέκμηρον, ὅ τι μ' ἐπαμμένει

605

παθεῖν, τί μὴ χρῆ· τί φάρμακον νόσου,

δειξον, εἴπερ οἶσθα·

θρόει, φράζε τᾶ δυσπλάνῳ παρθένῳ.

ΠΡΟΜΗΘΕΥΣ.

λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,

οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,

610

ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.

πυρὸς βροτοῖς δοτῆρ' ὄρας Προμηθεῖα.

ΙΩ.

ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεῖς,

τληῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ;

ΠΡΟΜΗΘΕΥΣ.

ἄρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηγῶν πόνους.

615

ΙΩ.

οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί ;

ΠΡΟΜΗΘΕΥΣ.

λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.

ΙΩ.

σήμηγον ὅστις ἐν φάραγγί σ' ὄχμασε.

ΠΡΟΜΗΘΕΥΣ.

βούλευμα μὲν τὸ δῖον, Ἑφαιίστου δὲ χεῖρ.

ΙΩ.

ποιναὶς δὲ ποίων ἀμπλακημάτων τίνεις;

620

ΠΡΟΜΗΘΕΥΣ.

τοσοῦτον ἀρκῶ σοι σαφηνίσει μόνον.

ΙΩ.

καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δειξὸν τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡΟΜΗΘΕΥΣ.

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ.

μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν.

625

ΠΡΟΜΗΘΕΥΣ.

ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.

ΙΩ.

τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡΟΜΗΘΕΥΣ.

φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θρασῆσαι φρένας.

ΙΩ.

μή μου προκῆδου μάσσον ὡς ἐμοὶ γλυκύ.

ΠΡΟΜΗΘΕΥΣ.

ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δῆ.

630

ΧΟΡΟΣ.

μήπω γε· μοῖραν δ' ἠδονῆς κάμοι πόρε.

τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,

αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·

τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

ΠΡΟΜΗΘΕΥΣ.

σὸν ἔργον, Ἴοϊ, ταῖσδ' ὑπουργῆσαι χάριν, 635
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
 ὡς τὰποκλαῦσαι καποδύρασθαι τύχας
 ἔνταῦθ', ὅπῃ μέλλει τις οἴσεσθαι δάκρυ
 πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.

ΙΩ.

οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαί με χρή, 640
 σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῆζετε
 πεύσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
 θεόσσυτον χειμῶνα καὶ διαφθορὰν
 μορφῆς, ὅθεν μοι σχετλία προσέπτατο.

ἄει γὰρ ὄψεις ἔννυχοι πολεύμεναι 645

ἔς παρθενῶνας τοὺς ἔμοῦς, παρηγόρουν
 λείοισι μύθοις· ὦ μέγ' εὐδαιμον κόρη,
 τί παρθενεύει δαρὸν, ἐξόν σοι γάμου
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἰμέρου βέλει
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπριν 650

θέλει· σὺ δ', ὦ παῖ, μὴ ἴπολακτίσης λέχος
 τὸ Ζηνός, ἀλλ' ἔξελθε πρὸς Δέρνης βαθὺν
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,
 ὡς ἂν τὸ δῖον ὄμμα λωφήσῃ πόθου.

τοιοῖσδε πάσας εὐφρόνας ὄνειρασι 655

ξυνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίφοιτ' ὄνειρατα.

ὁ δ' ἔς τε Πυθῶ καπὶ Δωδώνης πυκνοὺς
 θεοπρόπους ἴαλλεν, ὡς μάθοι, τί χρή
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. 660

ἦκον δ' ἀναγγέλλοντες αἰολοστόμους

χρησμούς ἀσήμους δυσκρίτως τ' εἰρημένους.

τέλος δ' ἐναργῆς βάξις ἦλθεν, Ἰνάχω

σαφῶς επισκήπτουσα καὶ μυθουμένη

ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ,

665

ἄφετον ἀλαῶσθαι γῆς ἐπ' ἐσχάτοις ὄροις ·

κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν

κεραυνὸν, ὃς πᾶν ἐξαϊστώσει γένος.

τοιοῖσδε πεισθεῖς Δοξίου μαντεύμασιν,

ἐξήλασέν με κατέκλεισε δωμαίων

670

ἄκουσαν ἄκων · ἀλλ' ἐπηνάγκαζέ νιν

Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.

εὐθύς δὲ μορφῇ καὶ φρένες διάστροφοί

ἦσαν, κεράστις δ', ὡς ὄρατ', ὄξυστόμῳ

μύωπι χρισθεῖσ', ἐμμανεῖ σκιρτήματι

675

ἦσον πρὸς εὐποτόν τε Κερχνείας ῥέος

Δέρνης ἄκρην τε · βουκόλος δὲ γηγενῆς

ἄκρατος ὄργην Ἄργος ὠμάρτει, πυκνοῖς

ὄσσοις δεδορκῶς τοὺς ἐμούς κατα στίβους.

ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος

680

τοῦ ζῆν ἀπεστέρησεν. οἰστροπληξ δ' ἐγὼ

μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.

κλύεις τὰ πραχθέντ' · εἰ δ' ἔχεις εἰπεῖν ὅ τι

λοιπὸν πόνων, σήμαινε · μηδέ μ' οἰκτίσας

ξύνθαλπε μύθοις ψευδέσιν · νόσημα γὰρ

685

αἰσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟΡΟΣ.

ἔα ἔα, ἄπεχε, φεῦ ·

οὔποτ' οὔποτ' ἠὔχουν ξένους μολεῖσθαι λόγους

ἐς ἀκοὰν ἐμὰν,

690



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ἦξεις δ' Ἰβριστὴν ποταμὸν οὐ ψευδώνυμον,
 ὃν μὴ περάσης, οὐ γὰρ εὐβάτος περᾶν,
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλης, ὄρων
 ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 720
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρῆ
 κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
 ἴξει στυγάνορ', αἷ Θεμίσκυρᾶν ποτε
 κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα 725
 τραχεῖα πόντου Σαλμυδησία γνάθος
 ἐχθρόξενος ναύταισι, μητρυνῖα νεῶν·
 αὐταί σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης, πύλαις
 Κιμμερικὸν ἦξεις, ὃν θρασυσπλάγχχνως σε χρῆ 730
 λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν·
 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον,
 ἠπειρον ἦξεις Ἀσιάδ'. ἄρ' ὑμῖν δοκεῖ 735
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
 βίαιος εἶναι; τῆδε γὰρ θνητῇ θεὸς
 χρῆζων μιγῆναι, τάσδ' ἐπέρρωπεν πλάνας.
 πικροῦ δ' ἔκυρσας, ᾧ κόρη, τῶν σῶν γάμων
 μνηστῆρος. οὗς γὰρ νῦν ἀκήκοας λόγους, 740
 εἶναι δόκει σοὶ μηδέπω 'ν προσιμίοις.

ΙΩ.

ἰὼ μοί μοι, ἔ ἔ.

ΠΡΟΜΙΘΕΥΣ.

σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
 δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά;

ΧΟΡΟΣ.

ἢ γάρ τι λοιπὸν τῆδε πημάτων ἐρεῖς ; 745

ΠΡΟΜΗΘΕΥΣ.

δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ.

τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν 750
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

ΠΡΟΜΗΘΕΥΣ.

ἢ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ·
νῦν δ' οὐδέν ἔστι τέρμα μοι προκείμενον 755
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ.

ἢ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία ;

ΠΡΟΜΗΘΕΥΣ.

ἦδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφορὰν.

ΙΩ.

πῶς δ' οὐκ ἂν, ἦτις ἐκ Διὸς πάσχω κακῶς ;

ΠΡΟΜΗΘΕΥΣ.

ὡς τοίνυν ὄντων τῶνδὲ σοι μαθεῖν πάρα. 760

ΙΩ.

πρὸς τοῦ τυράννα σκῆπτρα συληθήσεται ;

ΠΡΟΜΗΘΕΥΣ.

αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ.

ποιῶ τρόπῳ ; σήμενον, εἰ μὴ τις βλάβη.

ΠΡΟΜΗΘΕΥΣ.

↓ γαμει γάμον τοιοῦτον ᾧ ποτ' ἀσχαλαῖ.

ΙΩ.

† θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον. 765

ΠΡΟΜΗΘΕΥΣ.

τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδαῖσθαι τάδε.)

ΙΩ.

ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων;

ΠΡΟΜΗΘΕΥΣ.

ἢ τέξεταί γε παῖδα φέρτερον πατρός.

ΙΩ.

οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;

ΠΡΟΜΗΘΕΥΣ.

οὐ δῆτα, πρὶν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς, — 770

ΙΩ.

! τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός;

ΠΡΟΜΗΘΕΥΣ.

τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεῶν.

ΙΩ.

πῶς εἶπας; ἢ ἴμὸς παῖς σ' ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΥΣ.

τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

ΙΩ.

ἦδ' οὐκ ἔτ' εὐξύμβλητος ἢ χρησμοφῶδία. 775

ΠΡΟΜΗΘΕΥΣ.

καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους.

ΙΩ.

μὴ μοι προτείνων κέρδος εἶτ' ἀποστέρει.

ΠΡΟΜΗΘΕΥΣ.

δυοῖν λόγοιν σε θατέρω δωρήσομαι.

ΙΩ.

ποίοιν πρόδειξον, αἴρεσίν τ' ἔμοι δίδου.

ΠΡΟΜΗΘΕΥΣ.

δίδωμ' · ἐλοῦ γάρ, ἢ πόνων τὰ λοιπά σοι 780
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.

ΧΟΡΟΣ.

τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἔμοι χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσης λόγους ·
καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἔμοι δὲ τὸν λύσοντα · τοῦτο γὰρ ποθῶ. 785

ΠΡΟΜΗΘΕΥΣ.

ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῆζετε.
σοὶ πρῶτον, Ἴοι, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσης ρεῖθρον ἠπείρων ὄρον, 790
πρὸς ἀντολὰς φλογῶπας ἠλιοστιβεῖς * * *
πόντου περῶσα φλοῖσθον, ἔς τ' ἂν ἐξίκη
πρὸς Γοργόνεια πεδία Κισθῆνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι, 795
μονόδοντες, ἄς οὔθ' ἠλιος προσδέρεται
ἀκτῖσιν οὔθ' ἢ νύκτερος μῆνη ποτέ
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἄς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς · 800
τοιούτο μὲν σοι τοῦτο φρούριον λέγω.

ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν ·
 ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
 γρυῦπας φύλαξαι, τόν τε μουνῶπα στρατὸν
 Ἄριμασπὸν ἱπποβάμον', οἳ χρυσόρῥυτον 805
 οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου ·
 τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
 ἦξεις κελαινὸν φύλον, οἳ πρὸς ἡλίου
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
 τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη 810
 καταβασμὸν, ἔνθα Βυβλίνων ὄρων ἀπο
 ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
 οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
 Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
 Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 815
 τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
 ἐπαναδίπλαζε, καὶ σαφῶς ἐκμάνθανε ·
 σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟΡΟΣ.

εἰ μὲν τι τῆδε λοιπὸν ἢ παρειμένον
 ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, 820
 λέγ' · εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
 δὸς ἦντιν' αἰτούμεσθα, μέμνησαι δέ που.

ΗΡΟΜΙΘΕΥΣ.

τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
 ὅπως δ' ἂν εἰδῆ μὴ μάτην κλύουσά μου,
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω, 825
 τεκμήριον τοῦτ' αὐτὸ δούς μύθων ἐμῶν.
 ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,
 πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.

ἐπεὶ γὰρ ἤλθες πρὸς Μολοσσὰ δάπεδα,
 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
 μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,
 τέρας τ' ἀπίστον, αἶ προσήγοροι δρῦες,
 ὕφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως
 προσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ
 μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσαίνει σέ τι, 835
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
 κέλευθον ἤξας πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτισι χειμάζει δρόμοις·
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
 σαφῶς ἐπίστασ', Ἴόνιος κεκλήσεται, 840
 τῆς σῆς πορείας μνηῖμα τοῖς πᾶσιν βροτοῖς.
 σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
 ὡς δέρεται πλέον τι τοῦ πεφασμένου.
 τὰ λοιπὰ δ' ὑμῖν τῆδέ τ' ἐς κοινὸν φράσω,
 ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος. 845
 ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
 Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα,
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον.
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων 850
 τέξεις κελαινὸν Ἐπαφον· ὃς καρπώσεται
 ὄσσην πλατύρροπος Νεῖλος ἀρδεύει χθόνα·
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
 πάλιν πρὸς Ἄργος οὐχ ἔκουσ' ἐλεύσεται
 θηλύσπορος, φεύγουσα συγγενῆ γάμον 855
 ἀνεψιῶν· οἳ δ' ἐπτοημένοι φρένας,
 κίρκιοι πελειῶν οὐ μακρὰν λελειμμένοι,

- ἤξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἔξει θεός·
Πελασγία δὲ δέξεται, θηλυκτόνῳ 860
- Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνή γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
τοιιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μία δὲ παίδων ἴμερος θέλξει τὸ μὴ 865
κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκισ μᾶλλον ἢ μαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς. 870
σποράς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινὸς, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἢ παλαιγενῆς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ χρόνου 875
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ.

- ἔλελεῦ ἔλελεῦ, ὑπὸ μ' αὖ σφάκελος
καὶ φρενοπληγεῖς μανίαι θάλπους',
οἷστρου δ' ἄρδισ χρίει μ' ἄπυρος· 880
κραδία δὲ φόβῳ φρένα λακτίζει.
τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατῆς·
θολεροὶ δὲ λόγοι παίουσ' εἰκῆ 885
στυγνῆς πρὸς κύμασιν ἄτης. ‡



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ἦν ἐκπιτνῶν ἠράτο δηναιῶν θρόνων.
 L τοιῶνδε μόχθων ἐκτροπήν οὐδεὶς θεῶν
 δύναται ἄν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
 ἐγὼ τὰδ' οἶδα χῶ τρόπῳ. πρὸς ταῦτα νῦν
 θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
 πιστὸς, τινάσσων χερσὶ πυρπνόον βέλος.
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
 πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
 τοῖον παλαιστήν νῦν παρασκευάζεται
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
 ὅς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα,
 βροντῆς θ' ὑπερβάλλοντα καρτερόν κτύπον·
 θαλασσίαν τε γῆς τινάκτειραν νόσον
 τρίαῖναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾶ.
 πταίσας δὲ τῷδε πρὸς κακῷ, μαθήσεται
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟΡΟΣ.

σύ θην ἃ χρῆζεις, ταῦτ' ἐπιγλωσσᾶ Διός.

ΠΡΟΜΗΘΕΥΣ.

ἄπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟΡΟΣ.

καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνὸς τινά ;

ΠΡΟΜΗΘΕΥΣ.

καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους.

ΧΟΡΟΣ.

πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη ;

ΠΡΟΜΗΘΕΥΣ.

τί δ' ἄν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον ;

915

920

925

930

ΧΟΡΟΣ.

ἀλλ' ἄθλον ἄν σοι τοῦδέ γ' ἀλγίω πόροι.

ΠΡΟΜΗΘΕΥΣ.

ὁ δ' οὖν ποτεῖται · πάντα προσδοκητά μοι. 935

ΧΟΡΟΣ.

οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

ΠΡΟΜΗΘΕΥΣ.

σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰί.

ἔμοι δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.

δράτω, κρατεῖται τόνδε τὸν βραχὺν χρόνον,

ὅπως θέλει · δαρὸν γὰρ οὐκ ἄρξει θεοῖς. 940

ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,

τὸν τοῦ τυράννου τοῦ νέου διάκονον ·

πάντως τι καινὸν ἀγγελῶν ἐλήλυθε.

ΕΡΜΗΣ.

σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,

τὸν ἑξαμαρτόντ' εἰς θεοὺς ἐφημέροις 945

πορόντα τιμᾶς, τὸν πυρὸς κλέπτην λέγω ·

πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους

αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους ·

καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,

ἀλλ' αὖθ' ἕκαστ' ἔκφραζε · μηδέ μοι διπλᾶς 950

ὁδοὺς, Προμηθεῦ, προσβάλης · ὄρας δ' ὅτι

Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

ΠΡΟΜΗΘΕΥΣ.

σεμνόστομός γε καὶ φρονήματος πλέως

ὁ μῦθος ἐστίν, ὡς θεῶν ὑπηρέτου.

νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ

ναίειν ἀπενθῆ πέργαμ' · οὐκ ἐκ τῶνδ' ἐγὼ 955

δισσοὺς τυράννους ἐκπεσόντας ἠσθόμην ;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
 αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
 ταρβεῖν ὑποπτῆσαι τε τοὺς νέους θεούς ; 960
 πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
 κέλευθον ἦνπερ ἦλθες ἐγκόνει πάλιν ·
 πεύσει γὰρ οὐδὲν ὦν ἀνιστορεῖς ἐμέ.

ΕΡΜΗΣ.

τοιοῖσδε μέντοι καὶ πρὶν ἀνθαδίσμασιν
 ἐς τάσδε σαντὸν πημονὰς καθώρμισας. 965

ΠΡΟΜΗΘΕΥΣ.

τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
 σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
 κρεῖσσον γὰρ οἶμαι τῆδε λατρεύειν πέτρα
 ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
 οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν. 970

ΕΡΜΗΣ.

χλιδᾶν ἕοικας τοῖς παροῦσι πράγμασι.

ΠΡΟΜΗΘΕΥΣ.

χλιδῶ ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
 ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡΜΗΣ.

ἢ κάμῃ γάρ τι ξυμφοραῖς ἐπαιτιᾶ ;

ΠΡΟΜΗΘΕΥΣ.

ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,
 ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως. 975

ΕΡΜΗΣ.

κλύω σ' ἐγὼ μεμνηνότε' οὐ σμικρὰν νόσον.

ΠΡΟΜΗΘΕΥΣ.

νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡΜΗΣ.

εἷης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

ΠΡΟΜΗΘΕΥΣ.

ῶμοι.

980

ΕΡΜΗΣ.

τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.

ΠΡΟΜΗΘΕΥΣ.

ἀλλ' ἐκδιδάσκει πάνθ' ὃ γηράσκων χρόνος.

ΕΡΜΗΣ.

καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.

ΠΡΟΜΗΘΕΥΣ.

σὲ γὰρ προσηύδων οὐκ ἄν ὄνθ' ὑπηρέτην.

ΕΡΜΗΣ.

ἐρεῖν ἔοικας οὐδὲν ὧν χρήζει πατήρ.

ΠΡΟΜΗΘΕΥΣ.

καὶ μὴν ὀφείλων γ' ἄν τίνοιμ' αὐτῷ χάριν.

985

ΕΡΜΗΣ.

ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.

ΠΡΟΜΗΘΕΥΣ.

οὐ γὰρ σὺ παῖς τε καὶ τι τοῦδ' ἀνούστερος,

εἰ προσδοκᾷς ἐμοῦ τι πευσεῖσθαι πάρα;

οὐκ ἔστιν αἴκισμ' οὐδὲ μηχανήμ', ὅτῳ

προτρέψεταιί με Ζεὺς γεγωνῆσαι τάδε,

990

πρὶν ἄν χαλασθῇ δεσμαὶ λυμαντήρια.

πρὸς ταῦτα ριπτέσθω μὲν αἰθαλοῦσσα φλόξ,

λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι

χθονίοις κυκᾶτω πάντα καὶ ταρασέτω.

γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι 995
πρὸς οὗ χρεῶν νιν ἐκπεσεῖν τυραννίδος.

ΕΡΜΗΣ.

ὄρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡΟΜΗΘΕΥΣ.

ὄπται πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡΜΗΣ.

τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000

ΠΡΟΜΗΘΕΥΣ.

ὄχλεις μάτην με, κῦμ' ὅπως, παρηγορῶν.
εἰσελθέτω σε μήποθ', ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι,
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν 1005
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡΜΗΣ.

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακῶν δὲ στόμιον, ὡς νεοζυγῆς
πῶλος, βιάζει καὶ πρὸς ἡνίας μάχει. 1010

ἄταρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὐτὴν οὐδενὸς μεῖον σθένει.
σκέψαι δ', εἴ μὴ τοῖς ἐμοῖς πεισθῆς λόγοις,
οἷός σε χειμῶν καὶ κακῶν τρικυμία 1015
ἔπεισ' ἀφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγμα βροντῆ καὶ κεραυνία φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας

τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει. 1
 μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου 1020
 ἄψορον ἤξεις ἐς φάος· Διὸς δέ τοι
 πτηνὸς κύων δαφρινὸς αἰετὸς λάβρως
 διαρταμήσει σώματος μέγα ράκος,
 ἀκλήτος ἔρπων δαιταλεύς πανήμερος,
 κέλαινόβρωτον δ' ἤπαρ ἐκθοινήσεται. 1025
 τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
 φανῆ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
 "Αἰδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
 πρὸς ταῦτα βούλευ'· ὥς ὄδ' οὐ πεπλασμένος 1030
 ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
 τὸ δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
 πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
 εὐβουλίας ἀμείνον' ἠγήσῃ ποτέ. 1035

ΧΟΡΟΣ.

ἡμῖν μὲν Ἑρμῆς οὐκ ἀκαιρα φαίνεται
 λέγειν· ἄνωγε γὰρ σε τὴν αὐθαδίαν
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
 πείθου· σοφῷ γὰρ αἰσχρὸν ἔξαμαρτάνειν.

ΠΡΟΜΗΘΕΥΣ.

εἰδότε τοί μοι τάσδ' ἀγγελίας 1040
 ὄδ' ἐθώυξεν, πάσχειν δὲ κακῶς
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
 πρὸς ταῦτ' ἐπ' ἐμοὶ ριπτέσθω μὲν
 πυρὸς ἀμφήκης βόστρυχος, αἰθήρ δ'
 ἐρεθιζέσθω 1045

βροντῆ σφακέλω τ' ἀγρίων ἀνέμων·
 χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις
 πνεῦμα κραδαίνοι,
 κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
 ξυγχώσειεν τῶν τ' οὐρανίων
 ἄστρον διόδους, ἔς τε κελαινὸν
 Τάρταρον ἄρδην ῥίψει δέμας
 τοῦμὸν ἀνάγκης στεῖραῖς δίναις·
 πάντως ἐμέ γ' οὐ θανατώσει.

1050

ΕΡΜΗΣ.

τοιάδε μέντοι τῶν φρενοπλήκτων
 βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι.
 τί γὰρ ἐλλείπει μὴ παραπαίειν
 ἢ τοῦδε τύχη; τί χαλᾶ μανιῶν;
 ἀλλ' οὖν ὑμεῖς γ' αἰ πημοσύναις
 ξυγκάμνουσαι ταῖς τοῦδε, τόπων
 μετὰ που χωρεῖτ' ἐκ τῶνδε θοῶς·
 μὴ φρένας ὑμῶν ἠλιθιώση
 βροντῆς μύκημ' ἀτέραμνον.

1055

1060

ΧΟΡΟΣ.

ἄλλο τι φώνει καὶ παραμυθοῦ μ'
 ὃ τι καὶ πείσεις· οὐ γὰρ δὴ που
 τοῦτό γε τλητὸν παρέσυρας ἔπος.
 πῶς με κελεύεις κακότητ' ἀσκεῖν;
 μετὰ τοῦδ' ὃ τι χρὴ πάσχειν ἐθέλω·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
 κοῦκ ἔστι νόσος
 τῆσδ' ἦντιν' ἀπέπτυσσα μάλλον.

1065

1070



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NOTES.

NOTES.

2. *Σκύθην ἐς οἶμον*. *Σκύθης* is used adjectively here and in v. 417, like many other nouns, especially national names. — *οἶμος* here is rendered *tract, region*, by Passow; but without offering any authority for this sense. “Non significat viam tritam,” says Schütz, “quod repugnaret sequentibus verbis, sed potius solum terræ, ubi ire aliquis potest.” *Σκύθης οἶμος*, without implying the existence of a path, may be regarded as an ornamental expression for *Scythia*, considered as the region, where their track lay. The word is again used in v. 394. Comp. 281, where the air is called the *πόρος* of birds, i. e. *the place through which they pass*. — *ἄβατον*. Another reading, *ἄβροτον*, cited by several ancient grammarians, is preferred by Bl. It seems however to have less authority than the reading of the MSS., and may have sprung from the conjecture of some one, who thought that there was an inconsistency between *οἶμον* and *ἄβατον*.

3. In abrupt addresses, where *δέ*, and a vocative occur, the vocative is put first, and a personal pronoun with *δέ* succeeds. Comp. Mt. § 312, 3. — The order is, *χρῆ ἐπιστολάς μέλειν σοί. ἐπιστολάς* answers in sense and derivation to *mandata, ἐφετιμή*.

5. *λεωγός* Hesych. defines by *κακοῦργος, πανοῦργος, ἀνδρόφονος*. Xenophon, Mem. 1. 3, 9, uses this word with *θερμοῦργος, bold, boldly wicked*. For the first part of the compound, comp. Antig. 1275.

6. *ἄδαμαντινων*, of *adamant or hard iron*. *ἄδαμαντόδετος*, 148, 426, means *produced by iron bonds*. *ἄδάμας*, first an

epithet of some metal, came to mean especially *hard iron, steel*.

7. ἄνθος, *that which is ornamental, choice, or honorable, as the flower is to the plant*. Here it answers to γέρας, of v. 38, and τιμαί as used Alcest. 30, in the sense *prerogatives*.

11. στέργειν. This word, like ἀγαπᾶν, often answers to *acquiesce in, be content with*, and so Bl. takes it here; but the sense *to love* is better, as φιλανθρώπου needs a contrast in the preceding clause. He had loved men; but now he must learn to love Jupiter's government. So Well. and J. Jones in Class. Journ. 17. 31.

13. οὐδὲν ἐμποδῶν ἔτι, *there is nothing before you, or requiring your attention*. ἐμποδῶν means, 1. *upon or before the feet, present, at hand*; 2. *in the way*; which is the most common shade of meaning. Bl. renders it somewhat loosely *reliquum*, but ἔτι contains that idea.

15. φάραγξ. Bl. *vallis inter montium prærupta, i. e. a cleft, chasm, gorge*. But the word, wherever used in this play unless perhaps in v. 142, denotes a *cliff or rock* bordering such a chasm. Otherwise the expressions ἄχμασεν ἐν φάραγγι v. 618, σπαράξει φάραγγα v. 1017, and δῆσαι πρὸς φάραγγι of the present line, would have no sense.

16. σχεθεῖν Elms. regards as an aorist (comp. his note on Heraclidæ 272), and it is here accented as such. The sense requires that an aorist infin. expressive of a single action or event, and not a present expressive of continued, or repeated, or unfinished action, should be used.

21. φωνήν. ὄψει of the next verse implies ἀπούσει, — an instance of the figure called Zeugma.

22. σταθευτός, *slowly roasted*. σταθεύειν γὰρ, says the Schol., τὸ κατ' ὀλίγον ὀπιᾶν.

27. λωφήσων. It is very rare that λωφάω is active, as here. An instance may be found Apol. Rhod. 4. 1418. So λήγω is now and then active, but usually neuter. The Schol. on that passage, Suidas, Hesychius, and the Etym. Mag. concur in assigning as the original meaning of this verb *to remove a burden from the neck*, and in deriving it from λόφος.

If they are right, the metaphor corresponds with the literal meaning of ἀχθηδών, *burdensomeness*. — εὐ πέφυκέ πω. Hercules, who was to deliver Prometheus, is not meant by Vulcan, as the Gods knew nothing of this event; but the expression is general; and the poet chose the language with allusion to what should happen.

28. τοιαῦτ' ἀπήρω, *such good you got*. This is the only instance where the forms belonging to ἀπαυράω take the meaning appropriate to ἐπαυροσκομαι, *I enjoy, reap advantage*. Elmsley would therefore read ἐπήρω. Buttmann (Lexil. No. 22.) thinks, that, as ἀπαυράω in the active means *take from*, a middle form, like the one in question, may mean *take to one's self from, gain, enjoy*. This remark defends the vulgar reading.

39. τοι is used here, as it often is, to introduce a received truth or *locus communis*. It answers to *you know*.

45. χειρωναξία, *handicraft*, a word used only by Æschylus, from χειρώναξ, *workmaster*.

46. ὡς ἀπλῶ λογῶ, sc. εἰπεῖν, *to speak in a simple or open-hearted word*, i. e. to tell the simple truth.

49. ἐπράχθη. This word is of difficult explanation, as may be seen by reading the twisted interpretations of the Scholiasts. Schütz renders the passage "*omnia diis sunt acquisita præterquam imperare;*" Scholefield, "*omnia diis fieri solent i. e. possunt,*" κ. τ. λ. But the position of πλήν requires that θεοῖς be taken with κοιρανεῖν. Schütz defends his construction by a frag. of Eurip. οὐκ ἔστιν οὐδέν χωρὶς ἀνθρώποις θεοῦ. But there can be no ambiguity in that passage; and an example of disturbed construction is wanted where πλήν is used. Stanley proposed ἐπαχθη, an elegant conjecture approved by Hermann and received by Bl., which accords exceedingly well with the next line, and with the character of the speaker; *all things are onerous but to reign over the Gods. For no one is free save Jove*, i. e. there is toil in every condition except that of the supreme ruler.

55. νιν = ἀντὰ, referring to ψάλια, which properly denotes *curb-chain to a bit*, but here *arm-chain, hand-cuff*, and seems to be cognate with ψέλλιον, *bracelet*.

57. ματᾶ Bl. and Well. render with a Schol. by *cunctor*. Hesych. ματᾶ· διατρίβει, γρονιῖζει. But the interpretation of another schol., οὐ μάτην γίνονται, *has accomplished its purpose*, is quite as good.

62. μάθη ὧν, *may learn that he is*; μάθη εἶναι, *may learn to be, how to be*. comp. 1068. — σοφιστής = τεχνίτης. The Scholia Veneta on Il. xv. 418, cited by Bl., say οἱ παλαιοὶ (τοὺς τεχνίτας) σοφιστὰς ἐκάλουν.

68. ὅπως. ὄρα οἱ σκόπει is to be supplied before the conjunction. Comp. Mt. § 519, 7.

76. διατόρους Schütz renders *perforatæ*, i. e. *having holes in them*, through which the nails that entered the rock were driven. But the active meaning, *piercing*, (i. e. *piercing the rocks*) is far to be preferred. Com. 181, where fear is called διάτορος.

81. ἀμφίβληστρον is *any thing thrown around as clothing, a net*; here, *chain-work*.

86, 87. προμηθείως, *of a man of foresight or forethought*. Æsch. uses the word, as an adj. Suppl. 681 (700), where it means *having foresight or forethought, provident*. — σε δεῖ. δεῖ takes a dat. or accus. of a person, but more commonly the first. — ὅτω depends on προμηθείως. The construction is, *a man able to devise in what way*. — τύχης is the common reading of the edd. instead of τέχνης, which latter, as the more exquisite reading and supported by a number of MSS., Bl. and Well. justly prefer. τέχνη here, like our word *contrivance*, means *the thing contrived*, the skilfully fastened chains. Comp. μηχανή, *art, contrivance, and machine*.

90. γέλασμα. Where the Greeks used this metaphor in relation to the waves, the sea, or the shore, they usually denoted by it *something heard*, viz. *the gentle dash of waves in a calm*, e. g. upon the shore; a sound resembling *laughter* in itself, and associated in thought with a glad state of mind. Comp. the farrago of examples in Blomfield's gloss. But sometimes it seems to be spoken of *something seen*, viz. of the *sunlight reflected from the ripple of water*, like *smile and laugh* in English poetry; e. g. Hom. H. in Cererem, 14,



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135. ἀπέδιλος, sc. owing to their hurry. The ancients put on sandals or slippers when they went out of the house, but were commonly unshod within.

139. The early Greeks conceived of the earth as land surrounded by water flowing in a perpetual current. Hence Ocean is called a river by Homer, Iliad xviii. 607, and is next to the rim of the shield of Achilles.

144. φοβερά, *ex horrore coërta*; Wellauer. Rather, *fearful*. The quality is applied to the tears, instead of the person whose fear caused them.

150. ἀθέτως. Schol. ἀνόμως, *arbitrarily*.

151. A Schol. says, πελώρια λέγει καὶ Τιτᾶνας καὶ νόμους αὐτῶν. τὰ πρὶν πελώρια, *what was heretofore great or mighty*.

153. Tartarus was conceived of as below Hades, and as an immense chasm, — ἀπέραντος, *non transeundus*; Bl. *Impenetrabilis ex quo exire non licet*; Wellauer.

156, 157. ὡς — ἐπυγήθει, *in order that (no one) might have rejoiced*. See 749, 750.

160. ὄτω for ὄσπε. Comp. Alcest. 194, Antig. 220.

163. τιθέμενος, a conjectural reading for θέμενος, approved by Hermann and Schütz and also by Elmsley, (who remarks that ἀεί is rarely found with the *aorist* particip.) brings this line into measure with 182. Porson changed this latter line, reading δέδια δ' for δέδια γάρ. τιθέμενος ἄγναμπτον = *rendering, making inflexible*.

169. πρότανις, *chief, head*. So Supplices 366 (371). From πρό. This word was retained in this sense by some Greek states, to denote their chief magistrates: at Athens it meant the sitting committee of the Council.

184. ἀκίχνητα, *not to be reached* by prayer, inexorable.

186. τὸ δίκαιον παρ' ἑαυτῷ ἔχων, *keeping justice by himself or within his own power*. Comp. our phrase *to take the law into one's own hands*.

201. These nominatives continue the construction of 199, instead of that of 200, and are not nominatives absolute.

208. ἀμοχθεί. Bl. writes ἀμοχθί, contending that adverbs from words ending in -ος should end in ι, not in ει. Herm.,

on Ajax 1206, thinks that such of these adverbs as are derived from verbs should be written with *ι*, and, as for the rest, “nondum res plane ad liquidum perducta est.” With this Buttmann (largest Grammar, 2, 344) substantially agrees.

215. τὸ πᾶν = πάντως, *wholly, at all*. Comp. Agam. 168 (179).

221. αὐτοῖσι συμμάχοισι. The dative, in the relation of accompaniment, is frequently thus used with αὐτός, and for the most part without σύν. Comp. Mt. § 405, 3.

232. αἰστώσας is to be taken in translating after ἔχρηξεν, as if it were ἔχρηξεν αἰστώσαι καὶ φιλῦσαι.

235. Most authorities read here ἐξερυσάμην, which is for ἐξέρυσάμην, as ῥύομαι alone, and not ἐρύομαι, is used in the sense *deliver* by the tragic poets. The doubling of ρ is neglected, by poetic license, as in χρυσορύτους, Antig. 950. As this is very rare in iambics, ἐξελυσάμην, found in several MSS., is received by Dindorf into his text.

239. προθέμενος ἐν οἴκῳ. Though such phrases as τίθεισθαι ἐν λόγῳ, ἐν αἰσχροῦ, occur, Elmsley, the most exact observer of Attic style, has never found any similar to the present. It ought to mean *placing before one's self as objects of pity*, = θέμενος ἐν οἴκῳ, substantially. The following somewhat analogous expression may be found in Josephus de Bello Jud. III. 10. § 2, τοῦ μὴ δοκεῖν μετὰ τὴν τῆς οἰκουμένης ἡγεμονίαν ἐν ἀντιπάλῳ τὰ Ἰουδαίων προτίθεισθαι, i. e. *to place the Jews before ourselves as rivals*.

241. ὧδ' ἐρρύθμισμαι, “metaphora a verbis desumpta quæ in rhythmum rediguntur et coercentur;” Bl. = *coerceor, constringor*. Comp. Antig. 318, for the word in another sense.

261. κατ' ἡδονὴν = ἡδύ. Comp. 494.

269. κατισχνανεῖσθαι is the fut. mid. inf. used passively, (comp. Antig.) from κατισχνάινω, *I dry up, make lean*. κατισχνανεῖσθαι is preferred by Porson, on Orest. 292, and Well., and is the reading of all the MSS. except one; the other word with πρός answers in sense to προσαναινόμενον, v. 146, and is justly preferred by Bl. and Dind. — πεδαρσίους, Dor. for μεταρσίους, as πεδαίρειν for μεταίρειν in Eurip. Æsch. introduces several Doric forms into his iambics.

276. ταῦτά = κατὰ τὰ αὐτά, *in the same way*. The sense is *calamity wandering in the same way* (i. e. just as in this case) *now lights on one, now on another*.

279. In the representation they were now let down from the machine to the stage.

282. πελώ is future, like σκεδᾶ 25. Comp. 303.

284. τέρμα follows ἦκω = εἰς τέρμα. — διαμειψάμενος, sc. ὁδόν. Comp. Sept. ad Theb. 316. διαμῆψαι δωμάτων στυγεράν ὁδόν.

287. γνώμη, *by my will*. Comp. παρὰ γνώμην, *against my will*, Eurip. Medea 577. Bl. thinks that this word may denote the *intelligence* of the griffin itself.

292. The phrase νέμειν μείζονα μοῖραν was occasioned by the custom of setting a greater portion at meals before distinguished persons or strangers. Hence it = *to hold in greater honor*.

301. σιδηρομήτορα. Sometimes compound adjectives in the tragic poets may be resolved into a noun and its genitive, sometimes into a noun and its adjective. Thus, σεμνόμαντις, Œd. Rex 556, = σεμνός μάντις, and the present word = σιδήρου μήτηρ. Comp. Mt. § 446, Obs. 3, b.

303. ξυνασχαλῶν is future, like γαμῆ and ἀσχαλᾶ, 764.

309. Comp. Alcest. 1157.

313. χόλον μόχθων, *gall or bitterness of sufferings*.

317. ἀρχαῖα, *antiquated, exploded, foolish*. For the form of this sentence, comp. Alcest. 256.

319. ἐπίχειρα. Comp. Antig. 820.

323. This same figure is used Agem. 1207, πρὸς κέντρα μὴ λάπτεις, and by other profane writers.

328. περισσόφρων, *sapiens plusquam satis est*, Bl. = *overwise. valde intelligens*, Well. The latter meaning is more apposite, as the word is used to give a reason why he should perceive the force of the remark.

329. προστίβεται, *is rubbed upon*, as dirt upon cloth, *attaches itself*.

332. μηδὲ μελησάτω. The *second* person imperative of the aorist is rarely used with the negative, but, instead of it,

the subjunctive; the third person so used is more common. Comp. *Alcest.* 1077, and *Mt.* § 511, 3.

338. *αὐχῶ*. Comp. *Alcest.* 95, *Antig.* 390.

340. *τὰ μὲν σ' = τὰ μὲν σά*. *λήξω*: supply *ἐκταυρῶν*.

341. *προθυμίας* is governed by *ἐλλείπεις*.

347. The passage from this line to 372, Elmsley first gave to Prometheus, all the MSS. and preceding editors having assigned it to Oceanus. Bl. and Well. follow Elmsley's conjecture, which is I think clearly correct. *οὐ δῆτα* continues the discourse of Prometheus by introducing an instance of his sympathy; but, in the mouth of Oceanus, it is not at all to the point. That he felt sympathy was no reason to suppose that Prometheus, in his very different situation, should feel it also. For a conjecture as to the origin of this passage, see the Preface.

351. Æschylus seems in this extended description of Typho to have had Pindar's first Pythian before his eyes; which was written but a little before the Prometheus: indeed, the imitation is close, but it falls far short of the original, which is one of the brightest gems in Greek poetry.

352. *δαΐον*, *wretched*. In this sense the Doric form is used by the tragic poets; but in the sense *hostile*, *δήϊος*. So Hermann on *Ajax* 771.

353. In this line, with Dind., I follow Porson and Schütz in reading *ἐκατοχάσηνον*. Bl. and Elms. prefer, as more Attic, *ἐκατοχάρανον*. The reading of the MSS. *ἐκατοχάρα-χάσηνον* violates the metre, by giving an anapæst in the second place; but is still retained by Well., who thinks that the poet designedly departed from the rule in order, by an additional syllable, to express more vastness.

354. This line in the MSS., with the reading *πᾶσιν ὅς ἀνίστη θεοῖς*, contains an inadmissible anapæst in the fourth place, which many critics have tried to do away with. Wunderlich proposed *ἀνίστη*, and supposed the construction to be *ὅς ἀνίστη συρίζων φόνου πᾶσι θεοῖς*. Dind. (præf. ad *Poet. Scen.*) removes every difficulty by adopting this reading, and taking *ἀνίστη θεοῖς* together, in the sense, *rose up*

against the gods. He cites for this use *Iliad* κiii. 635:

Ἄγκαιον δὲ (ἐνίκησα) πάλη Πλευραΐνον, ὃς μοι ἀνέστη.

The relation of the dative here is the same as with μάχομαι, and other verbs of fighting.

355. γαμφηλαῖς Hesych. defines by σιαγῶσι, jaw-bones, jaws. — ἀστράπτω is not often used, actively, as here.

358. ἦλθεν αὐτῷ for ἦ. πρὸς αὐτόν. Comp. Antig. 234.

360. Comp. 184, where the thing, here the genitive, is the accusative; and the reverse is true of the person.

362. ἐκβροντᾶν σθένος, to take away the strength by a stroke of thunder; — in the passive, to have one's strength so taken away. The accusative, standing as the object of the active in Greek, is often joined to the passive to define its action, instead of being its subject; thus, ἀποτέμνειν τὴν κεφαλὴν, to cut the head off; ἀπομηθέντες τὰς κεφαλὰς, having had their heads cut off, Xen. Anab. 2, 6. All such cases may be resolved into ἔχω, with the participle of the verb used, and the accus. Sometimes a dative is used instead of an accus. in such phrases. Thus, ἐξηρημένοι τόξοις, 711, means having bows hanging from them, lit. hung with bows. Comp. Soph. Electra 54.

366. μυδροκτυπεῖ. Comp. Soph. Antig. 264.

368. γνάθοις. For this word used metaphorically, comp. 64, 726. — For the allusion here, see the Preface.

369. λευράς, smooth, plain, an Homeric word, used Odys. vii. 123. Comp. 394.

378. ὀργή, feelings, = ψυχή, which appears in citations of this verse. Comp. Antig. 1200.

380. The sense is and not try to reduce swelling anger by force. ἰσχνάλω, I make thin, or lean. "Ducta est," says Schütz, "elegans allegoria e medicorum rationibus, qui corporis tumori fomenta adhibent." Comp. 269.

381. προμηθεῖσθαι, which alludes to the name of Prometheus, is preferred by Brunck, Valckenaer, Porson, Bl., and Diad. to προθυμαῖσθαι, a reading of more MS. authority; but is, I think, merely an emendation of a bad reading προμηθεῖσθαι. προθ. expresses the forwardness to serve a

friend, which Oceanus professed, as the ensuing lines show. Comp. also 341.

386. τόδε τὸ ἀμπλάκημα means the error in such a course, as Oceanus advocates, i. e. in attempting to soften the tyrant's will. The proud soul of Prometheus cannot bear to seem to have used Oceanus as an unsuccessful mediator with Jove.

388. οὐμὸς θρηῆνος. Com. Alcest. 336.

397. For the construction of στένω, see Alcest. 652.

399. Most editors omit λειβομένα without MS. authority, and read ἔτεγξε, thus producing equality between the strophe and antistrophe; but the latter shows marks of a lacuna. — ῥαδιῶν, *soft, tender*. The general idea of this word is *ease* of motion, which appears in the senses *pliant, nimble, graceful*, and, by consequence, *slender*, (connected with *graceful*, as a thick-set frame is opposed to grace,) and *tender* or *soft*, as pliant twigs are. There is very good authority for ῥαδιῶν. — ῥέος = ῥεῦμα. — λειβομένα. For the middle of λείβω, comp. Alcest. 1015.

402. Well. puts a point after τάδε, and writes Ζεὺς δ. "Utrumque," says he, "sensus requirit, et recepi ex Robortello, præeunte Hermanno." But δέ produces an unpleasant contrast between the clauses, and a point after τάδε brings too much abruptness into the style. ἀμέγαρτα τάδε = ἀμεγάρτως οὕτως, λυγρῶς οὕτως, *thus unenviably, thus sadly, or badly*. Comp. Buttman's Lexil. No. 61. for this word.

405. αἰχμή. "vis, proprie hasta, quam reges antiquos pro sceptro gestasse monet Butlerus;" Bl. *sceptre*, thence *power*. Comp. 925. — Read here with Bl. and Well. θεοῖς τοῖς — ἐνδείκνυσιν, and σοῖς in the antistrophe.

406. στονόεν = στονοέντως.

409. Four syllables are wanting before στένουσα. Many editors read στένουσι, which has no subject, unless it be implied in χώρα. — ἀρχαιοπρεπῆ, *illustrious of old*. Comp. ἀρχαϊόπλουτος, *rich of old*. Agam. 1013 (1043). — στένειν τιμὴν here means, to lament *the loss* of honor, but σ. συμφορὰν, somewhere else, to lament *the existence* of misfortune.

Something so, ἐπιηρταῖν νόσῳ, Soph. Oid. Rex 217, means to aid in *removing* a disease; but ἐπιηρταῖν λόγῳ, Medea 588 (Porson), to aid in *carrying forward* a plan.

411. ἔποιον, *inhabited*. — ἀγῶς, *sacred*, sc. as being personified and an object of worship.

416. μάχας is in the genitive. Comp. Mt. § 339.

420. Why is Arabia mentioned here, while all the other places are near the Euxine? Some suppose the text to be wrong, which is not unlikely. Others say Arabia was taken in a wide sense; but never in so wide a sense as to include northern Asia. "Verisimile est," says Elmsley, "Æschylum geographiæ nihilo peritiorum fuisse Tragico nostrati, (Shakspeare in the 'Winter's Tale,') qui oram Bohemiæ maritimam memorat."

421. ὑψηλοημινον, *on a high crag*. It is uncertain what city is here meant.

424. ὀξυπρωγοῖσι, *sharp, pointed*. πρῶρα is the forward extremity, the front, of any thing; and the front of a spear directed against a foe is its point. καλλίπρωγος in Sept. ad Theb. 515 (533), means *fairfaced*.

428. ὅς αἶν — ὑποστενάζει. This is a difficult and probably a corrupt passage. The Scholiast takes ὑπέροχον σθένος as in apposition with κραταιὸν οὐράνιον τε πῶλον, in which case it must have the sense *immense force* or *weight*. ὑποστενάζει he interprets by μετ' ὀδίνος ὑπανέχει. Well. adopts the construction of the Schol., only that he joins κραταιὸν to σθένος. *A heavy, immense weight, and the heavenly sphere is the same as the weight — of the sphere*. In his Lexicon, vol. 2, he reads γαῖον for κραταιόν. Then the sense is good, *the immense force or weight of earth*. But Atlas did not sustain the earth, but the pillars which kept the heavens apart from it. See v. 347, and Odys. i. 53. — ὑποστενάζειν, *to groan under*, implies the idea of bearing, and hence is taken in a *constructio prægrians* with νότοις. But some, as Well. in his Lex. vol. 2, and Diad., adopt ὑποστεγάει, *holds up*, (a rare word, unknown to the tragic poets,) after a conjecture of Hermann. See his treatise De



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463. ζεύγη was the part of ζυγόν which was on each animal's neck. — For the construction of διάδοχος, comp. Alcest. 655.

472. αἰκίς for αἰκίς. Comp. αἰκία, ἄκων, αἶρω, ἀργός, for αἰκία, ἀσκων, αἰρω, ἄργος.

474. σιαυτόν properly belongs to the second clause, as its subject; as if it were ὅποιοις φαρμάκοις ἐξ αὐτὸς ἰάσιμος.

480. Nearly all the MSS. have οὐδέ — οὐ — οὐδέ, which is not good Greek. The words βρώσιμον, χριστόν, πιστόν belong to the class ἀλέχημα; but the force of οὐδέ would be to separate them from it, as being distinct classes of themselves. When a *whole* is denied by οὐ, οὐδέ, or οὐδὲν, the parts are denied by οὔτε — οὔτε, and οὐ is used for οὔτε, as in v. 451. — πιστόν is the verbal of πιπέσκω, *bibere facio*.

486. κληδών, an omen from words or sounds casually uttered. σύμβολος, a sign from something casually met.

490. A reading εὐώνυμοι preferred by Brunck, Schütz, Bl., and Elmsley, is more grammatical than εὐωνύμους, which most MSS., Well., and Dind. have; but for that very reason looks like an emendation. εὐωνύμους stands, by a familiar change of construction, for εὐώνυμοι; διώρισα being supplied in thought. εὐώνυμος is a euphemistic word for ἀριστερός, *left, sinister*. See Electr. 19. Two lines below, the construction changes after ἔχουσι: instead of ἔχθρας — συνεδρίας, governed by ἔχουσι, we have nominatives with εἶσι understood. — συνεδρίαί, the *alighting together of different kinds of birds*.

494. Comp. καθ' ἡδονήν, 261.

495. λοβός, *the lobe or flap of the liver*.

498, 499. φλογωπὰ σήματα, *signs by flame*: comp. Antig. 1005, seq., i. e. by the burning of victims. — ἐξομμάτωσα, ἐπάργεμα, properly *I gave sight to, covered with the albugo*, or white upon the iris, i. e. *blind*; figuratively, *I rendered clear, obscure*. Comp. for ἐπάργεμος Agam. 1084 (1113), Choëph. 654 (665).

506. The allegorical meaning of the fable of Prometheus seems to have been present to the poet's mind in this passage, from v. 438.

508. ἀκήδου, *take no care of*: a rare word, found twice in Homer, Iliad xiv. 427, xxiii. 70.

521. ἡ που. Comp. Alcest. 199. — σεμνόν, *solemn, awful*.

525. The sense is, *by no means may Jupiter; who sways all things, set his might in opposition to my will*.

530. θοῖναις, *sacrificial feasts*.

535. The metaphor in ἐμμένονι, ἐκτακείη, is drawn from something soft, as wax, melted into or upon any thing. In Electra 1311, cited by Bl., Sophocles has the expression μῖσος ἐντέτηκέ μοι, *hatred is melted into me*; and in Trach. 463, ἐντακῆναι τῷ φιλεῖν, *to be melted into love*, i. e. to cleave to it.

537. τείνειν βίον is not to *prolong life*, but simply *to live on, to live*. Life is conceived of as a space continually extending onward in length.

545. "Constructio est," says Bl., "φέρ' εἰπέ, ὅπως ἄχαρις χάρις." It is better to follow the Scholiast, who paraphrases this passage thus: φέρε, ὦ φίλος, ἐπειδὴ, ἦν εἰς τοὺς βροτοὺς πεποίηκας χάριν, ἄχαρις (ἐστι.) ὅπως = *as, since*. ἄχαρις χάρις, *a thankless favor*. Comp. Antig. 1261.

555, &c. The sense is, *this song, which has come into my mind, is of opposite import from that, when I sung hymeneal hymns around thy bath and marriage-bed*. The Greeks said either τοῦτο διαφέρει τούτου, or τοῦτο καὶ τοῦτο διαφέρουσι, or τοῦτο διακφέρει καὶ τοῦτο. This last is the form of the present sentence. The poet might have said, τόδε τὸ μέλος προσέπτα διαμφίδιον, making δ. the predicate; instead of which he employs it as an epithet, and brings in τόδε afterwards, as exegetical of μέλος. — διαμφίδιον. Hesych. ἀλλοῖον, διὰ παντὸς κειχωρισμένον; a word only found here, from διαμφίς, *wide apart*. — ὅτε. Some authorities have ὅ τε, from ὅς τε, but there is no evidence that the rare word ὑμναιόω (which = ἄδω τὸν ὑμέταιον) can be taken actively. — προσέπτα. The figure in this word denotes the approach of something imperceptible or immaterial, moving lightly or suddenly. Comp. 115, 644. —

ἀμφὶ λουτρά. Bathing took place among the preparative ceremonies of marriage. Comp. Eurip. Phœnissæ. 347. ———
 ἰότητι = ἔνεκα. ——— τὰν ὁμοπάτριον, sprung from the same father with us. ——— ἔδνοις. The construction here is, as Schütz remarks, Ἡσιόνην ἔδνοις πεθῶν, ἤγαγες δάμαρτα.

563. ποινὰς ὀλέκει. ποινάς, ποινᾶς, ποιῆς, ποινή σ', occur as various readings. The position of these forms represents the progress from truth to a conjecture through a false reading. The accusative ποινάς is put in a sort of apposition with the verb. Comp. Mt. § 432. The sense is, *in penalty for what crime are you perishing?*

567. οἴστρος. There is no reason to suppose that any thing was presented to the eyes of the spectators; but the poet plainly uses this word literally; Io thought of the spectre of Argus, as a real œstrus buzzing around her, as is shown by 675. — In this line τὰν was first inserted by Hermann, then by Elmsley and others. In the next ἄλιν δᾶ is Dindorf's reading for ἄλιν ᾧ δᾶ. See the Pref. to his "Poetæ Scenici," p. vi.

569. Two Vienna MSS. omit φοβοῦμαι, and two others read εἰσορῶ. Both seem, according to Dindorf, to be additions to the text, εἰσορῶσα having originally stood alone without a verb, the idea, *I fear*, being implied in the context. Comp. Matthiæ on Hecuba 950 (971), αἰδώς μ' ἔχει — τυγχάνουσα, for αἰδοῦμαι — τυγχάνουσα. I have inserted φοβοῦμαι in the text, though disposed to assent to Dindorf's correction.

574. ὑπὸ δέ, κ. τ. λ. Render, *and his sonorous, wax-joined reed sounds forth in an under-tone a sleep-giving lay.*

577. Join τί ποτε ἁμαρτοῦσαν εὐρών together, = *having found me in what sin.* — For an emendation of 577 – 579, and the part of the antistrophe corresponding, see Hermann's tract entitled "Septem aperta operta apud Æschylum." Opusc. 4, 334.

583. φθονέω, like μεγαίρω, v. 626, governs the genitive of the thing grudged or denied. Comp. Mt. § 368, a.

588. This verse was first made part of Io's song by Her-

mann and Elmsley, instead of being ascribed to the chorus. This is necessary according to the practice of the tragic poets, as the corresponding verse in the antistrophe belongs to her.

592. *στυγητός*. It is rare that verbals in *τός* have but two endings. *γνωτός* is so used *Œd. Rex* 396. Comp. *Alcest.* 102.

599. *φοιταλέοις, ὀρμητικοῖς*, Schol.; *circumagentibus*, Well. Rather, *maddening*.

600. *σχιρτημάτων νήστισιν αἰκίαις*, *hungry, tormenting leaps*. The æstrus drove her forward in a painful race, allowing her no time for food.

601. *Ἡρας*. This word is due to a conjecture of Hermann, and appears in the modern edd. Such a dissyllabic word was wanting to complete the metre, and the scholiasts introduce it in paraphrasing *ἐπικότοισι μήδεσι*.

606. For *τί μὴ χρή*, Elmsley elegantly conjectured *τί μῆχαρ*, *what cure*, and put a point after *παθεῖν*. The metre requires a change here, or to read in v. 586 *γεγυμνάκασ*?

615. *ἀρμοῖ* = *ἀρτίως*. Properly it is an old dative, — like *οἰκοῖ, πεδοῖ*, — from *ἀρμός*, *joint*. The time denoted by *just now* is a time *joined on, adjoining* to the present. Comp. *juxta* from *jungo*.

621. *ἀρκῶ σαφηνίσαι* = *ἀρκεῖ ἐμέ σ*. Comp. *Antig.* 547.

626. See 583.

628. *θράττω* is an Attic form for *ταράττω*: comp. *φροῖμιον* for *προῖμιον*. See Buttman, *Lexil.*, No. 52.

629. *μᾶσσον ὥς* cannot be for *μᾶυσον ἢ ὥς*. Many have conjectured *ἢ ὥς*, which may be pronounced as one syllable. As the text stands, a comma should come before *ὥς*, which = *ὅτι, nam, siquidem*, and *ἀκούσαι*, implied in the context, must be understood with *γλυκύ*. See *Mt.* § 450, 2. Elmsley conjectured *μασσόνως ἢ ᾽μοὶ γλυκύ*.

638. *οἷσεσθαι. φέρομαι* in the middle often means *I bear off, obtain* as a prize.

639. *ἀξίαν τριβὴν ἔχει*, *are a proper way of spending time*.

645. *πολεύμεναι* is an Homeric form for *πολεύμεναι*. Comp. *Alcest.* 29, for this word.

648. *δαρόν*, Dor. for *δηρόν*, is used in iambics by Æsch. and Eurip.

652. *βαθύν*, *having a deep soil, fertile*. Comp. *νιός βαθυῖα*, Hom.

654. *τὸ δῖον ὄμμα* = *τ. ὁ Διός*. Comp. *Alcest.* 5.

655. *εὐφρόνας*. See *Electra* 19.

658. *ἐπὶ Δωδώνης*. The genitive with *ἐπὶ* often follows a verb of motion.

660. Comp. *Soph. Œd. Rex* 72.

666. *ἄφειτον ἀλάσθαι*. There is an allusion here to sacred cattle, which were called *ἄφειτοι* and *ἄνστοι*, as being left free to wander where they chose. See the notes on *Hesych.* voce *ἄφειτοι*.

667. *μολεῖν*. Here the aorist infin. stands after *βαίης ἦλθεν*, with a future sense; even though that phrase has no future idea, such as verbs of hoping, promising, and the like have, with which aor. infinitives are often so used. Comp. *Mt.* § 501. The more regular form of this sentence would be *εἰ μὴ θέλοι* — *μολεῖν ἂν* — *ὅς ἐξαϊστώσει*. *μολεῖν*, for the fut. *μολεῖσθαι*, and *ἐξαϊστώσει*, take the form which belongs to *oratio directa*, thus by a change of construction deserting the optative. An obvious conjecture of Elmsley's *πυρωπὸν ἂν* for *π. ἐκ* is then unnecessary.

676. *Κερχνείας*. Another reading is *Κερχρσίας*. So its primitive has the forms *κέρχρον*, *κέγχρον*, *millet*. I do not find a stream of this name elsewhere mentioned as being in *Argolis*.

677. *ἄκρην*. This reading is probably corrupt, as the discrepancies of the MSS. seem to show. "Nusquam, quod sciam, memoratur *Λέρνης ἄκρα*." *Bl.* *Lernà* was a morass on a low coast from which the hills retired.

680. *ἀπροσδόκητος* = *ἀπροσδοκήτως*. — The two last syllables of *αἰφνίδιος* are probably pronounced as one by synizesis. For the synizesis of *ι*, which Porson denied, see *Herm. Elementa*, p. 34, ed. Glasg.

682. *γῆν πρὸ γῆς*, *to land in front of, i. e. beyond land*. Not so *Mt.* § 575.

698. *τοι*. Comp. *v.* 39.

700. τὴν πρὶν χρεῖαν ἠύσασθε, *you fulfil led your former desire.*

711. ἐξηρημένοι τόξοις. Comp. 362. Scholefield cites Hor. Epist. Lib. I. 1, 56, "Lævo suspensi loculos tabulamque lacerto." — The Scythians, and some of the Sarmatæ, lead a nomad life, and had no fixed mansions, but dwelt in wagons, as the Tartars do now. A tribe of Scythians hence got the name of Hamaxobii. Comp. Herod. 4, 46; Strabo 7, 3. § 2.

712. What is said by the poet concerning Io's wanderings is quite at variance with geographical truth, and it is difficult to say in all cases what view of her course he had in his own mind. From the vicinity of Argos (676) she went to the oracle of Dodona (30), and to the coast of the Ionian or Adriatic sea. Thence she turned, and went no longer in a westerly direction; but the poet is silent about her path, until she arrives at the scene of this play, which seems to have been the shore of the Hyperborean or Scythian sea. This sea Æschylus may have regarded as being far to the south of its actual place. Io now goes towards the east (707), and avoids the Scythian nomads by drawing nigh to a rocky coast, which Schutz takes for that of the Palus Mæotis. The Chalybes he regards as an otherwise unknown nation of that name, so called from their skill in working iron; but it is more probable that the poet has given a wrong place on his vague map, either to the tribe so called living near Trapezus (Xen. Anab. 5, 5, 1), or to the warlike people of the same name (ibid. 4, 5, 34) bordering upon Armenia. The Hybristes is explained to be the Araxes by the Scholiasts; their ground may have been, that both names denote the violence of the current. Schütz, however, takes this river to be the Tanais, which was falsely supposed by some, according to Strabo, to run north from Caucasus.

719. πρὸς αὐτὸν Κ., *to Caucasus itself*, as contrasted with the river flowing from it, = *quite to Caucasus.*

725 – 728. ἴνα, *where.* If the text is right, the geography

is exceedingly wrong. The mouth of the Thermodon on the southern coast of the Euxine, was some ten degrees of longitude east of Salmydessus on the western. Of this the poet could hardly be ignorant, as the Euxine trade of Athens must already have been considerable. He may, however, have followed the early fables relating to the Argonauts, in placing this town on the southern coast. For Salmydessus, comp. Antig. 969. — γνάθος. This metaphor, according to one Scholiast, is derived from the perilous nature of the coast, διὰ τὸ τοὺς εἰς αὐτὴν πλείοντας καταναλίσκειν. Another deduces it from the form of the coast resembling a jaw. But Schütz understands γνάθος more indefinitely of the mouth of the Propontis; called Salmydessian, because that town was a short sail (about eighty miles) within the Euxine. — The country of the Amazons was considered in Strabo's time (see 11, 5, § 1–3) to be in the mountains above Albania, or else under Caucasus towards the north. The poet places them farther to the south, and a set of fables settled them near the Thermodon. They guided Io *willingly*, on account of her sex, but by what route it does not appear.

729. ἰσθμὸν. This Schütz understands, not of the Tauric Chersonese (now the Crimea) itself, but of the tongue of land between the Mæotis and the Euxine on the east of the former, where the mart of Phanagoria was built. On this scheme, Io went from Asia into Europe by crossing the strait named from her the Bosphorus. In order to bring her back into Asia again, which v. 735 requires, Schütz takes her along the northern coast of the Euxine, and across the Thracian Bosphorus into Asia Minor, and the next thing we hear of her is her arrival at Cisthene near the ends of the earth. The improbability of this is manifest. Io passes from some European region into the Tauric Chersonese, swims the Bosphorus, and is thus in Asia at once. The Tanais and Palus Mæotis were considered the boundary between Europe and Asia. Comp. Strabo 11, 1, § 1.

731. ἀνάλων, *a narrow channel*. The present name is the Straits of Theodosia.



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intended, for the poet would naturally return to the point where he left off, v. 735.

791. There is plainly a *lacuna* here, and some suppose that a number of lines are lost. It is not certain what sea is meant in the next line; but if, as I think most probable, only a few words have fallen out, then it is either the Palus Mæotis, — which, however, would rather be called a *λίμνη*, — or the Caspian.

793. There is a division among scholars, as to the course of Io. Some in the present age, as Voss and Hermann, suppose that the poet conceived her path to be in a northward and westward direction to Libya, where common opinion placed the Gorgons and Phorcides. Hermann indeed treats the opposite opinion, viz. that she went eastwardly to Æthiopia, with contempt, (*Opuscula*, 4, 275;) but notwithstanding, with most interpreters, with Mannert (*Geog.* 4, 88), and Muller (*Geschichte der Dorer*, 1, 277), I accede to it as the best supported. — *Κισθήνη* is called by Harpocration, cited by Elms., a mountain of Thrace, and he quotes from Cratinus a line which sufficiently shows its remoteness: *κάνθενδ' ἐπὶ τέρματα γῆς ἤξει, καὶ Κισθήνης ὄρος ὄψει.*

794. Hesiod (*Theog.* 270) mentions the Phorcides and Gorgons under the names of *Γραῖαι* (= *δηναῖαι κόραι* in this passage), and *Γοργοί*. The latter dwelt near the Hesperides, beyond the ocean, on the confines of night. The former were grey-haired from birth, but of the other traits of the fable here mentioned the poet says nothing.

795. *κυκνόμορφοι*. “*De canitie Stanleius interpretatur, nec ipse reperio quod melius sit.*” *Schütz*. The Scholiast understands this word literally. — *ἐκτημέναι*, an Ionic form for *κεκτημέναι*, but occasionally found in Attic writers.

796. *ἄς οὐθ' ἥλιος*. The same is said of the Cimmerians by Homer, *Odys.* xi. 15.

799. *δρακοντόμαλλοι*, *having snakes for hair*. The word *μαλλός*, used properly of wool, stands also, according to Hesych., for *ἡ καθειμένη κόμη*.

801. φρούριον seems to mean *thing to be guarded against*.

803 – 807. In the northern parts there was fabled to be abundance of gold, which the Arimaspi attempted to steal from the griffins that guarded it. To this Milton alludes, Par. L. ii. 943. Comp. Herodot. 4, 13 – 15 and 27, and 3, 116. The one-eyed Arimaspi were reputed to dwell next to the Issedones, who bordered upon the Scythians; next to them lived the griffins, and then the Hyperboreans upon the sea. Some poets transferred the Hyperboreans to the west of Europe; but I know of no good evidence, that the abode of the Arimaspi was otherwise thought of, than as being to the north or northeast of the Scythians, except by the Scholiasts on this passage, who assign Cisthene, Arimaspi, Gorgons, and all, to Libya. The griffins also seem to be an eastern fiction. We must suppose, then, that the poet departed from the received story, and put the Gorgons in the remote east, — κύνας. The griffins, like the Sphinx, Œd. Rex 391, the eagle, *infra* 1022, the Furies, Choëph. 911 (925), are called *dogs* from their being fierce and rapacious ministers of Jove, his hounds which he sets upon men. — ὄξυστόμους, ἀκραγεῖς, were added to explain the metaphor in κύνας. The griffins were dogs only in a figure, as they had the beaks of birds, and did not bark. — νᾶμα Πλούτωνος πορῶν, Æschylus says equally πορῶν Ἰσμηνῶν (Sept. ad Theb. 360), and πορῶν Σκαμάνδρου (Choëph. 361). Comp. πορῶν Ἄλνυος ποταμοῖο, Persæ, 848. The river derived its name from πλοῦτος, as abounding in gold sand; and so Hades received the name of Pluto from his being lord of underground treasures. Those, who lay the scene of these verses in the extreme west, understand this of Tartessus or Bætis in the Spanish gold region.

807. It may be asked, how the poet could go at one leap from northeastern Asia to Æthiopia, as though they were contiguous. It is understood that the ancients extended Æthiopia far to the east in early times. In Odys. i. 23, we have

Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
αἱ μὲν δυσσομένου Ἰππυρίωνος, οἳ δ' ἀνιόντος.

And then, as all between was an unknown land to him, he neither conceived of the great distance between the two regions, nor knew how to fill it up with incidents.

808. πρὸς ἡλίου — πηγαῖς, i. e. where the sun rises. So Soph. in a frag. speaks of νυκτὸς πηγάς. Voss understands this of the well-known fountain at the temple of Jupiter Ammon, mentioned by Herodot. 4, 181, and called ἡλίου κρήνη by Diodor. xvii. 50.

811. Above the cataracts of the Nile, the Romans still called it Niger (= Αἰθίοψ) from the blackness of the waters of the blue river, or central branch.

814. μακρὰν ἀποικίαν, *remote colony*; so. Canopus. Comp. 847.

817. ἀναδίπλαζε, *fold over again, redouble*, hence, *repeat the question*.

822. που, *I think*.

829. ἐπεὶ. The apodosis begins with ἐντεῦθεν, 836.

830. αἰπύνωτον, *seated on a high ridge*.

831. θῶκος, Ionic for θᾶκος, which last appears in most MSS. in 280; but Well. reads θῶκον there also.

832. Render, *and* (where are) *the talking oaks, a wonder incredible*. Comp. Odys. xiv. 327; Soph. Trachin. 171; Herod. 2, 57. These oaks are called by Soph. and Herod. φηγοί, which were oaks bearing the best acorns, and so *fagus* in Latin.

835. εἰ τῶνδε προσσαίνει σέ τι, *if aught of these things pleases you*. Spoken sarcastically = for perhaps you like the high honor of being called Jupiter's wife.

837. It is plain that what is here called the Gulf of Rhea, is either the same with the Ionian sea, or was the whole of that of which the Ionian was a part, viz. the sea between Greece and Italy. The *true* derivation of the name *Ionian* is from the commercial visits of the Ionians to that quarter.

847. προσχώματι, the *deposit* or *made land* at the mouth of the Nile. The Schol. and Schütz understand it of the embankments collectively, on which the cities of the Delta stood, in order to be out of reach of the overflow.

849. ἐπαφῶν. Elmsley says on this verse: "Displicet in

hoc senario subita temporum mutatio, cum vel ἐπαφήσας vel θιγγάνων dicendum esset. Simile vitium infra 638, sustulit Bl. Sed magnam licentiam in hac re sibi permittunt Tragici. Tale est κλύειν, ἀκούσαι, in Choëphororum prologo." In v. 637 (638) ἀποδύρεσθαι is still retained by Well. In the present line perhaps ἐπαφῶν, the present participle, is properly used on account of the continued act involved in the idea of *handling* or *stroking*, while θιγῶν, in the aorist, is used of the momentary one of touching. In the instance from Choëph. 5, cited by Elmsley, κλύειν may be a true aor. infinitive, since, as Buttman remarks (Largest Grammar 2, 171), ἔκλυον the imperfect is constantly so used. Yet, though these cases may be excepted from Elmsley's remark, it seems to be a just one. ἡ τίκτουσα and ἡ τεκοῦσα especially are often used by the tragic poets, so far as I can see, with precisely the same import. — ἀταρβῆ, "*placidâ, a quâ nihil amplius mali timendum est,*" Schütz, i. e. *without fear, in which there is nothing fearful.* But of this signification, which seems to be required by the nature of the case, I have met with no example.

850. γεννημάτων = γέννησις, sc. διὰ τοῦ ἐπαφήσαι καὶ θιγγεῖν. — In 851 and 869 we have τέξεις from τέξω, a rare form for τέξομαι.

853. πεντηκοντάπαις, *consisting of fifty children.* The fifty daughters of Danaus are meant.

854. ἐλεύσεται. This future is rare in Attic writers, who employ εἶμι instead of it.

855. θηλύσπορος = θηλεῖα, literally, *of the female sex by birth.* — συγγενῆ γάμον ἀνεπιῶν, *marriage within the kindred with cousins.* See Antig. 793.

856. ἐπτοημένοι. πτοέω may be spoken of any agitating passion. Callim., H. in Dian. 191, cited by Bl., says πτοηθεῖς ὑπ' ἔρωτι, which is the passion meant here.

859. φθόνον σωμάτων ἔξει θεός = ὁ θεός φθονήσει (sc. τοῖς ἀνεψιοῖς, the sons of Ægyptus) σωμάτων αὐτῶν, i. e. shall be unwilling to give their persons into their cousins' hands.

860, 861. Πελασγία, sc. γῆ. Argos is so called by Æsch. throughout his play of the Suppliants, which relates to the Danaïdæ here spoken of, and by the other tragic poets. See Spanheim on Callim., H. in Lav. Pal. 4. The Pelasgi occupied the north and east of Peloponnesus, before the Achæans, the people of epic poetry, came in from the north. — δέξεται, sc. αὐτιάς, the Danaïdæ implied in σωμάτων. — δαμνόντων κ. τ. λ., *they*, i. e. the sons of Ægyptus, *having been slain in female war through daring that kept watch by night*. The daughters of Danaus agreed to kill their husbands by night, and all but one, Hypermnestra, did so. Θηλυκτόνω Ἄρει, more literally, *Marte muliebri manu interficiente*. Elmsley supposes this passage to be corrupt.

863. διθνηκτον = δίστομον, ἀμφήκες. — σφαγαῖσι, *throats*, properly the part of the body, where the victim is struck by the slaughter-knife. The Etym. Mag. defines σφαγὰς by κατακλεῖδας, the hollow just above where the collar-bones are inserted in the breast.

868. κλύειν, *vocari*. Comp. Alcest. 961.

871. See 774.

877. σφάκελος, *shooting pain, spasm, or twinge*. In 1046 this word denotes a *blast* or furious and irregular motion of wind. Comp. Eurip. Hippolyt. 1353, κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος. — ὑπὸ θάλπουσι, *burn me within* = *subeunt et ardent*. The meaning *within*, here given to ὑπό, arises from its primitive meaning *under*, since that which has come under the roof of a house, or under the surface of the body, is within it. So ὑποδέχομαι means *I receive under my roof, within my house*. Comp. ἔθαλψεν ἄτης σπασμός. Soph. Trachin. 1082.

880. Hesychius defines ἄρδις by ἀκίς, *point, sting*, and cites this passage. Herodot. 4, 81, uses it with οἰστοῦ, of an arrow-head. — ἄπυρος, Schol. πολύπυρος, Bl. *ardentissimus*, as though α were intensive; but this is improbable, as not more than five or six fair examples of this use of α can be produced. See Buttmann's Largest Gram. 2, 358. Well. defines it *igni similis*; but the epithet would be too

tame, if this were its meaning. 'Schütz translates it *sine igne factus*, as though there were an allusion to the physical meaning of ἄρδις. ἄπυρος ἄρδις then would be a weapon's point not made *by fire, which no smith has fashioned*. This is poetical and in the style of Æschylus, who occasionally explains by an epithet his own metaphors. Something so χρυσὸς ἄπυρος means *gold that has not passed through the fire*. But the simplest meaning, viz. *without fire, unattended with fire*, i. e. as a Schol. says, *burning like fire though without it*, seems to me preferable. The word is chosen to form a contrast to θάλπουσι in the preceding verse.

881. φρένα takes its physical meaning, *the diaphragm*.

883. The figure in this and the next line denotes her inability to follow a *straight course* in her words, and is explained by the closing phrase, γλώσσης ἀκρατής.

885 "Significat," says Schütz, "querelas nihil adversus calamitatem proficere. *Fluctibus obloqui pro loquendo nihil proficere* nota est metaphora. Confer v. 1001." I doubt if the figure means any thing more than the preceding one, viz. that she talks confusedly through the influence of her pain. The successive stings of her phrensy are compared to waves tossing upon her, against which her words beat confusedly, i. e. which force them from her in wild disorder. So both Scholiasts explain it. εἰκῆ is not *frustra* here, but *temere, at random*.

887. The subject of the ode is the danger of being raised above one's condition. Its spirit is the dread of superior power, and thus it ran in strong contrast with the feelings of Prometheus, and gave occasion to his speech, v. 908, seq.

890. κηδεῦσαι καθ' ἑαυτόν, *to form a marriage connexion in one's own rank*. The wise man who conceived and broached this maxim was Pittacus, whom a young man came to consult whether he should marry a female of his own quality, but poor, or one above him, who was rich. Pittacus pointed to some boys that were whipping their tops, and said they would teach him. The young man drew nigh, and, hearing

them say to their tops, τὴν κατὰ σαντὸν ἔλα (sc. ὀδόν), took an omen from the words and married his equal. This is made the subject of a neat epigram by Callimachus, preserved in Diog. Laert. i. § 80, Vit. Pittaci.

891. διαθρυπτομένων, *who take airs upon themselves, act haughtily.*

897. ἀστεργάνορα = στυγάνορα, 724.

899. μέγα was first put for με γάμω here, which suited neither sense nor measure, by Schütz, whom Bl. and others have followed.

900. δυσπλάνοις, comp. Antig. 1266, = δυστυχέσι here. — Ἡρας, caused by Juno. For this relation of the genitive to nouns, see Mt. § 375. — πόνων. This word is wanting in one MS. It is ejected from the text with γάμων in the strophe, which all the MSS. have, by Schütz, Porson, and Bl. Hermann “de Epitritis Doriis” (Opuscula, 3, 97) says, “Verissima et certissima est librorum scriptura, γάμων in fine addentium, cujusmodi vox addenda esset, etiam si nullus eam liber præberet.” And his reason for so saying is, that the catalexis which takes place, when these words are omitted, is not a suitable or neat one. πόνων has the force of an adjective here, e. g. μοχθηροῖς.

901, &c. The order is ἐμοὶ δ' ὅτι μὲν ὁ γάμος (ἔστιν) ὁμολῶς (i. e. *on a level with myself*), ἄφοβός εἰμι, οὐ δέδια. ὅτι μὲν forms a contrast to μὴ δέ, which two words should be written apart. — ἄφύκτον ὄμμα, *with eye not to be avoided*. ὄμμα is an accusative joined to an active verb of its own signification. Comp. Mt. § 421, Obs. 3.

904, 905. The sense is, *This war is no war*, (i. e. is an ineffectual one,) *fruitful in difficulties: nor know I what would become of me*. Comp. Alcest. 51, 120, 152. The war meant is resisting the love of a God. πόριμος governs an accusative by its active force. See Antig. 787.

908. οἶον may be resolved into ὅτι τοιοῦτον. Mt. § 480, Obs. 3. — The marriage here meant is with Thetis. According to Pindar, Isthm. 8, 58 seq., when Jove and Neptune were rival suitors of Thetis, Themis (and not



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957. *δισσοῦς τυράννους*. Ophion and Saturn, according to the Schol. For Ophion and Eurynome

“ had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.”

961. The sense is, *nay, I fall much and altogether short of it.*

966. The spirit of this reply is much like that of Satan to Gabriel. Par. Lost, iv. 970.

976. *εὖ παθόντες*, *treated well* (by me). So Alcest. 810.

977. *μεμνηότα νόσον* = *μεμνηότα μανίαν*. Comp. 919.

980. *ᾠμοί*. As Schütz observes, this *one* expression of pain, forced from Prometheus, has a fine effect in showing the severity of his sufferings and the strength of his will.

985. *καὶ μήν — γε* = *and surely*; but in 982 these particles = *and yet*. Comp. Alcest. 713. The sense is, *and surely, I might return him a favor, as I owe him one.* *χάρην* is to be supplied also after *ὀφείλων*.

986. This verse refers to the bitter irony of the preceding, which implied that Mercury was a child in supposing that Prometheus would do as he wished. — *παῖδα* a Schol. explains by *δοῦλος*. But *ἀνούστερος* requires the other meaning, and *παῖς* in the sense of *servant*, being a word of familiar life, is not used by the tragic poets, except in calling out to porters, and on similar occasions. See Hermann on Antig. v. 1275 of his ed.

988. *πενθοῦμαι* seems to have coëxisted with *πένθομαι*, as *ψευθοῦμαι* did with *ψεύθομαι*.

1001. *κῦμα* is in the nominative. The sense is, *you trouble me in vain by your admonitions, as a wave (would by its sound.)* Schutz takes it in the accusative.

1005. *ὑπτιάσμασιν χερῶν*, *supplications with the hands*, (made by lifting up the hands with the back of them turned outwards.)

1006. *τοῦ παντός δέω*. *I want the whole of it, am without it altogether.*

1011. *σφοδρύνει*. Schol. *κομπάζη καὶ ἐπαίρη*; rather, *you*

act violently or haughtily. Bl. has not found the word in any other classical author.

1013. *μείζον* is the MS. reading, which Well. retains, and interprets the clause thus: *pervicacia ipsa per se nihil, vel potius neminem, superat.* Most editors have adopted and read Stanley's emendation *μείον*. — *μ. οὐδενος σθένει = has less than no power, is utterly powerless.*

1016. *ὄκριδα = ὄκρισέσαν* of v. 282.

1022. *κύνων*. See the note on 803. — For *διαρταμήσαι* in the next line, comp. *Alcest.* 494.

1025. *κελαινόβρωτον, black to eat, i. e. black.* Comp. *Alcest.* 428.

1027. The fable was, that Chiron, the Centaur, thus took his place. See *Apollodor.* ii. 5, § 4, and Heyne's note.

1031. *λίαν εἰρημένος, vehementer, i. e. serio dictus;* Bl. *καὶ* augments the force of *λίαν*. So *Eurip. Medea* 526, *ἐπειδὴ καὶ λίαν πυργοῖς χάριν;* *Odys.* i. 46, *καὶ λίαν κείνός γε τοικίτι κείται ὀλέθρου.* See *Elmsley's Medea* 513 (526), where the present passage is cited.

1037, 1038. The article with *αὐθαδίαν, εὐβουλίαν,* seems to denote a reference to the same words in 1034, 1035.

1040. *τοί = be sure.*

1044. *ἀμφήκης βόστρυχος πυρός, the double-pointed curl, or twist, of flame.* The thunderbolt grasped in the middle by Jupiter was conceived to take at both ends the sinuous form of flame, which the Greeks compared to a lock of hair, to the beard, and the like.

1046. *αὐταῖς ῥίζαις.* See v. 221.

1051. *ἄρδην, raptim;* Well. *penitus;* Bl. The word means, 1. *borne aloft,* as in *Alcest.* 608; 2. *borne away, simply away,* as here; 3. as the effect of being borne away, *utterly gone, hence entirely, outright,* a very common signification.

1054. For the construction, see *Alcest.* 760.

1057. The MSS. vary exceedingly in the first part of this verse, and no various reading gives a good sense. Among the conjectures of learned men, I have allowed that of Din-

dorf, ἡ τοῦδε τύχη, to stand in the text, as the aptest and the least receding from the Medicean, — the best of the MSS., — which has εἰ τοῦδ' εὐτυχῆ. The sense is, *in what does his condition fall short of phrensy? what abatement has he in his madness?* Porson conjectured εἰ μηδ' ἀτυχῶν. — μὴ παραπαίειν, i. e. ὥστε μ. π., is another construction for τοῦ π., or, which is the same, τοῦ μὴ π. Comp. Alcest. 11.

1060. που, *somewhere*. This is used for ποι, as adverbs of rest often are, with verbs of motion, for adverbs of motion; because the final result of the action, viz. rest, is principally thought of. Thus μετὰ που χωρεῖτε = *go to some place where* you may be in a retreat. Adverbs of motion, on the contrary, are put where we should expect adverbs of rest; e. g. Choëph. 521, ποῖ τελευτᾷ λόγος, *in what direction does what was said end?* i. e. *what course* will it take to be fulfilled? — where motion is implied.

1065. παρασύρειν, *præter necessitatem in medium proferre*; Well. *to drag along or forward*, hence *to introduce into discourse by force, without occasion*.

1079. εἰς after ἐμπλεχθήσεσθε adds the idea of motion to the verb. The sense is, *ye will be brought into, and entangled in*. Comp. Alcest. 841.

1089. ῥιπή, *the hurling of the thunderbolt*, or rather *the hurled thunderbolt itself*. With this word ἐπ' ἐμοὶ is to be joined, and means *against me*, or *at me*, as in 1043. ῥιπή ἐπ' ἐμοὶ διόθεν = βέλος ἐπ' ἐμοὶ ὑπὸ Διὸς ἐρριφθήν.

M E T R E S .

94 — 100. Anapæstic dimeters.

114. A dochmius. $\text{— } \underline{\text{—}} \text{ } \overset{\text{—}}{\text{—}} \text{— } \overset{\text{—}}{\text{—}} \text{—}$ (?) Comp. 566.

115. Two dochmii hypercatalectic.

$\text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } | \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{—}$

or this verse can be divided into four Bacchii.

See Herm. Elementa., ed. Glasg., p. 187.

116. Iambic trimeter.

117. Dochmius and Pæon

quartus, (or creticus) $\text{— } \overset{\text{—}}{\text{—}} \text{— } \underline{\text{—}} \text{— } \overset{\text{—}}{\text{—}} \text{—} | \text{— } \text{— } \text{— } \underline{\text{—}}$

See Herm. p. 170.

118, 119. Iambic trimeters.

120 — 127; 136 — 143; 152 — 159; 167 — 178; 186 — 192; anapæstic dimeters.

128 — 135. = 144 — 151. These verses are regarded as Choriambic by Blomfield, who arranges them mostly into dimeters. A scholiast pronounces the first verse, ending at *τάξις*, Anacreontic (i. e. Anacreontic preceded by an Iambic penthemim.) = v. 397.

To this Herm. accedes, and makes the second line Anacreontic also, ending at *ἀμίλλαις*, and the third, ending at *πατρῶας*, an Ionicus a minore closed by a logæd. anapæst. Wellauer follows him in these three lines and closes the *fourth* at *φρένας*, which makes a choriambic dimeter; the *fifth* at *ἄνθραι* (= logæd. dactyl.); the *sixth* at *ἄντρον* (= his first); the *seventh* at *αἰδῶ* (= an Anacreontic closed by $\text{— } \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{—}$, a logædic anapæst); the *eighth* = log. dactyl. with anacrusis. I have followed Dindorf and Bœckh, in dividing the lines into choriambics in order to avoid this mingling

together of Ionic and choriambic metres. The *first* verse is a chor. tetrameter; the *second* the same catalectic; the *third* chor. dimeter; the *fourth* log. dactyl. constantly occurring among choriambi; the *fifth* = the third; the *sixth* chor. pentam. catalect.; the *seventh* log. dactyl. with anacrusis.

159 — 166. = 178 — 185.

Verses 1 — 3, 5. Iambic dimeters. (The third foot of v. 2. and first of v. 5, are resolved.)

4. Iambic trimeter. (The second, third, and fourth feet are resolved.)

— — — — —

6. Dactyl. penthemim. — — — — —

7. Trochaic penthemim. and dactyl. pentameter. — — — — —

— — — — — | — — — — —

8. Logædic dactyl. (two dactyls, two trochees.)

277 — 297. Anapæstic dimeters.

397 — 405. = 406 — 414.

Verse 1. Iambic penthemim. and Anacreontic verse.

— — — — — | — — — — —

2 — 4. Each consists of two Anacreontics.

5. Ionic a minore dimeter.

See Herm., p. 314. In the beginning of v. 2, a pure Ionic a minore dimeter occurs, and if *λειβόμενα* is not omitted, we have in this line another Ionic a minore before the Anacreontic.

415 — 419. = 420 — 424.

Verse 1 — 3. Trochaic dimeters.

4. Glyconeian and logæd. dactyl. (One dactyl, two trochees.) — — — — — | — — — — —

425 — 435. Epode of the foregoing.

Verse 1. Antispast, and Iambic tripod.

— — — — — | — — — — —

3. do. (two anapæsts, Iambic dipody catalectic.)
 4. Trochaic dimeter.
 5. Four anapæsts, one Iambus.
 6. Dactylic tetrameter catalectic with a closing Trochaic dimeter.

— — — — — | — — — — —

561 — 565. Anapæstic dimeters.

566. Dochmius — — — — — (last syllable short.)

567 — 569. Iambic trimeters catalectic. (omitting φοβοῦμαι in 569.)

570. Dochmiac dimeter.

— — — — — | — — — — —

571 = 567.

572. Dochmius hypercatalectic.

— — — — —

572. B. Dochmius and Iambic dipody.

— — — — —

573. Iambus and dochmiac dimeter.

— — — — — | — — — — —

574 — 588. = 593 — 608. These lines were first noticed to be a strophe and antistrophe by Hermann.

Verse 1. Dochmiac dimeter.

2. Creticus and v. I.

3. Creticus, trochaic dipody, (cretic dimeter hypercat.) dochmius (See Seidler, de Vers. Dochm., p. 125.)

— — — — — | — — — — —

4, 5. (Unite these lines) three pæons quarti (i. e. cretic trimeter) and a dochmius.

— — — — — | — — — — —

6. Cretic trimeter hypercatalectic.

— — — — — , — — — — — , — — — — —

7. ἔ. ἔ. two short syllables pronounced apart. Iambic tripod catalectic (Iambic monometer



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2. Epitritus and two dactylic trimeters catalectic in dissyllabum.

— — — — — | — — — — — | — — — — —

3. = The two first parts of v. 2 closed by a creticus.

4. Iambic penthemim. and dactylic do. (called Iambelegus.)

5. Trochaic trimeter catalectic.

901 — 906. Epode of the foregoing.

Verse 1. Iambic dimeter. — — — — —

2. Dochmius, trochaic dimeter catalectic.

3. Iambic trimeter catalectic.

4. do. (ending at *πόριμος*. All the long syllables are resolved.)

— — — — —

5. Trochaic dimeter.

6. do. catalectic.

7. Logæd. dactyl. — — — — —

— — — — —

1036 — 1093. Anapæstic dimeters.