

Writing Greek iambics (tragedy) – My notes

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My answers: Sidgwick's Greek Verse Comp.

No. Exercise (bold) & my answer(s) below

My notes

My answers to Sidgwick's GVC: exercises 1 to 5

Exercises 1 to 5

- 1.1 **ποιὶ δὴ μονοῦμενος δεσποτῶν τράπωμαι;**
ποιὶ δὴ τράπωμαι / δεσποτῶν μονοῦμενος;
Vocab: τράπωμαι "turn to". μονοῦμενος "deserted by"+ gen. Keep 1st two particles in place; put δεσποτῶν after 3rd foot caesura: s14.3(e), the rest then falls into place.
- 1.2 **ταῦτα οὐκ ἦν ἔργα σώφρονος γυναικός.**
(a) οὐκ ἦν γυναικὸς / ἔργα ταῦτα σώφρονος.
(b) γυναικὸς οὐκ ἦν / ἔργα ταῦτα σώφρονος.
Put σώφρονος at end of line: s14.3(f). This must be preceded by a spondee or trochee (for 4th foot caesura) or 4 sylls (for 3rd foot caesura). 1st option (οὐκ ἦν best option, to avoid splitting ἔργα ταῦτα by caesura) requires γυναικός to precede, otherwise elision will occur and a syll will be lost (and we only have 12 given sylls to begin with), and in this case the start of the line can't be completed with the remaining trochaic words; so 2nd option better, i.e. put ἔργα ταῦτα after 3rd foot caesura. As for 1st half of line, either οὐκ ἦν γυναικὸς (line (a)) or γυναικὸς οὐκ ἦν (line (b)) fits. I prefer the word order of line (b), which also puts γυναικός in a more common spot than line (a): Dik 1998 Table 24.
- 1.3 **ἔπλησα τήνδε τέρειναν ὄψιν δακρύων.**
τέρειναν ὄψιν τήνδ' / ἔπλησα δακρύων.
Vocab: ἔπλησα "full of". τέρειναν "soft". Can't put δακρύων after 3rd foot or 4th foot caesura (s14.3(e)) because nothing could follow it, need an iambus; also can't put after 1st syll (no monosyll: s14.3(e)) or before 4th foot caesura (no enclitic or other word set out in s5: s14.3(e)) so δακρύων must go at end of line: s14.3(e). There are 1 too many sylls, so need to elide one. Can keep ὄψιν together with its adjective and demonstrative before quasi-caesura (s7), eliding τήνδε; the verb falls into place, without breaching the final cretic law (s8) as the last syll of ἔπλησα is short, shown by the accent (s21) and as a doubtful vowel in a verb ending (s22).
- 1.4 **οὔτοι σὺ μόνη ἀπεξύγης σῶν τέκνων.**
οὔτοι μόνη σὺ / σῶν τέκνων ἀπεξύγης.
Vocab: ἀπεξύγης "part from" + gen. Keep οὔτοι in place. σῶν τέκνων treated as one word: s6. Put it after 3rd foot caesura: s14.3(e). ἀπεξύγης can now only fit at end of line, rest falls into place.
- 1.5 **ἔκτεινε, καὶ ἐξαπώλεσε οἶκον πάντα.**
ἔκτεινε, καὶ πάντ' οἶκον / ἐξαπώλεσε.
Keep ἔκτεινε, καὶ at start. ἐξαπώλεσε needs to move to end; for if you used crasis with καί, would need to elide to form 4th foot caesura, so would need to follow with οἶκον, but the line can't be finished. So put ἐξαπώλεσε at end. We have 1 too many sylls, so elide πάντα; line falls into place.
- 1.6 **Ἀργεῖοί ποτε ἔκτειναν τόνδε τὸν παῖδα.**
τὸν παῖδα τόνδ' ἔκτειναν / Ἀργεῖοί ποτε.
Keep Ἀργεῖοί ποτε together: s5. Nothing could make position for ποτε, so move words to end of line. We have 1 too many syllables, so elide something. The line is then quickly done.

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
1.7	μήτηρ σοὶ ἀγάλματα πατρὸς προστίθησι. μήτηρ πατρὸς σοὶ / προστίθησ' ἀγάλματα.	First look at the long word ἀγάλματα. The 2 last short sylls can only go at line end or before προστίθησι to make position. However ἀγάλματα προστίθησι won't fit into iambs; the 1st word is 2 iambic feet, the 2nd word is trochaic. So ἀγάλματα must go at the end. There are 1 too many sylls in this line, so need to elide προστίθησι, which must therefore come before ἀγάλματα as only vowel-initial word. To create an iambic metron from the remaining words the only possibility is μήτηρ πατρός; the line then falls into place.	
1.8	πρὸς γενείου μὴ κρύπτε σέθεν σύνδουλον. μὴ πρὸς γενείου κρύπτε / σύνδουλον σέθεν.	γενείου "chin". σύνδουλον "slave". Put the molossus σύνδουλον after the 4th foot caesura. We need 2 sylls to end the line; the only word which fits is σέθεν. For the first half of the line, keeping πρὸς γενείου together, there is only one way to complete the line.	
1.9	παῖδας δὲ στυγεί οὐδὲ εὐφραίνεται ὀρώσα. στυγεί δὲ παῖδας / οὐδ' ὀρώσ' εὐφραίνεται.	στυγεί "hate". the 4-syll word has a shape which goes well at the start or the end of the line: s14.3(c). Put it at the end, because we want it to go in the longer half of the line, after the 3rd foot caesura, along with the participle. There are 2 too many sylls in this line, and 2 elidables, both of which we want to go with εὐφραίνεται, so put οὐδ' ὀρώσ' after the 3rd foot caesura. The 1st half of the line has one possible configuration, leaving δέ second; this finishes the line.	
1.10	γαύρωμα δὲ τόδε τῶν ζώντων ἐστὶ κένον. κένον δὲ γαύρωμ' ἐστὶ / τῶν ζώντων τόδε.	Vocab: γαύρωμα "subject for boasting". κένον "empty". Here γαύρωμ' ἐστὶ is a combination which can fit either side of the 4th foot caesura: s14.3(a). Given we have a molossus as well, τῶν ζώντων (which should be kept together), which should sit after the 4th foot caesura (Rouse's Demonstrations 1899 pages 7 and 9), put γαύρωμ' ἐστὶ before the 4th foot caesura. With δέ going second, and able to make position for κένον but not τόδε, there's only one way to finish the line.	
1.11	μὴ ὤσῃς διὰ ἥπατος φάσγανον θηκτόν. μὴ θηκτόν ὤσῃς / φάσγανον δι' ἥπατος.	Vocab: ὤσῃς "push, thrust". ἥπατος "liver". θηκτόν "sharpened". Leave μὴ at start. δι' ἥπατος is a natural group; move to end (as it ends with 2 shorts). Φάσγανον will be a cretic before this, so put after the 3rd foot caesura: s14.3(e). Finish the line from here. Note that φάσγανον θηκτόν is split across the caesura, but this is unavoidable as they can't fit on the same side of a caesura in this line, given the other words.	
1.12	ὥς πᾶς τις φιλεῖ αὐτὸν μᾶλλον τοῦ πέλας. ὥς μᾶλλον αὐτὸν / τοῦ πέλας πᾶς τις φιλεῖ.	Vocab: ὁ πέλας "neighbour". First, keep the article with πέλας. This will form a cretic, assuming it's followed by one of the several consonant-initial words, so put it after the 3rd foot caesura: s14.3(e). Next, φιλεῖ as an iamb goes naturally to the end of the line: Dik 1998 Table 30. We can now complete the 2nd half of the line by inserting πᾶς τις in the 5th foot. In the 1st half of the line, putting ὥς first, the line falls into place.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
2.1	ἀλλὰ τόδε οὐ ποιητέον εἴ ἐστιν αἰσχρόν. ἀλλ' εἰ τόδ' αἰσχρόν ἐστιν / οὐ ποιητέον.	<i>οὐ ποιητέον</i> should stay together. The first 3 sylls form a molossus, and so should sit after the 4th foot caesura: Dik 1998 Table 35. The particles <i>ἀλλά</i> and <i>εἰ</i> should go 1st. Through elision they form the spondee <i>ἀλλ' εἰ</i> . The 2 trochees <i>αἰσχρόν ἐστιν</i> sit well before the 4th foot caesura. This leaves a one syll space for <i>τόδε</i> , which can go before <i>αἰσχρόν</i> by elision.	
2.2	εἰ δὲ Τρώες εὐτυχοῖεν ὄδε ἦν οὐδέν. εἰ δ' εὐτυχοῖεν Τρώες / οὐδὲν ἦν ὄδε.	Vocab: <i>εὐτυχοῖεν</i> "succeed". I started with the trochee, <i>Τρώες</i> , which sits best after the 3rg foot caesura: Dik 1998 Table 31. With <i>εἰ</i> and <i>δέ</i> going first, we can fill the gap to the 3rd foot caesura with <i>εὐτυχοῖεν</i> , eliding <i>δέ</i> ; the caesura will fall after <i>Τρώες</i> , ie <i>εἰ δ' εὐτυχοῖεν Τρώες /</i> . The line can then be finished.	
2.3	τάδε δῶρα δέξεται ἐκείνος ἐς χεῖρα. (a) ἐς χεῖρ' ἐκείνος / δῶρα δέξεται τάδε. (b) ἐκείνος δῶρ' ἐς χεῖρα / δέξεται τάδε.	<i>τάδε</i> was the 1st word I looked at; I've seen double-short forms of <i>ὄδε</i> often at the end of the line in tragedies. So I put <i>τάδε</i> there, and then its verb before it, filling out the line from the 4th foot caesura. Next, the group <i>ἐς χεῖρα</i> is a palimbacchius, which sits best at (a) the start of the line, and then next-best (b) before the 4th foot caesura. We'll try both configurations. First, line (a), with <i>ἐς χεῖρα</i> at the start of the line, <i>ἐκείνος</i> sits well after it (eliding <i>χεῖρα</i>), leaving only a trochaic space between the 3rd and 4th feet caesura, which the remaining word <i>δῶρα</i> fills. That finishes line (a). Next, trying line (b), with <i>ἐς χεῖρα</i> before the 4th foot caesura, ie <i>⚭ - ⚭ - ἐς χεῖρα / δέξεται τάδε</i> . The only possible way to complete the line is by putting the amphibrachys <i>ἐκείνος</i> at the start (its ideal spot: Dik 1998 Table 34), and elided <i>δῶρ'</i> following. That completes line (b). Line (a) is better though, keeping <i>δῶρα</i> and <i>τάδε</i> on the same side of the caesura, and the 1st and 2nd anceps both being long, with the 3rd anceps short: Schein 1979 pages 19 and 36.	
2.4	τοῦδε δὲ πόνου καὶ ἐγὼ σοὶ συλλήψομαι. συλλήψομαι δὲ τοῦδ' / ἐγὼ καὶ σοὶ πόνου.	Vocab: <i>συλλήψομαι</i> "assist". There are 1 too many syllables, need to elide <i>δέ</i> or <i>τοῦδε</i> , only possible before <i>ἐγὼ</i> . Other major choice is whether to put <i>συλλήψομαι</i> at start or end of line: s14.3(c). If to elide <i>δέ</i> and leave <i>συλλήψομαι</i> at end, line falls into place. As alternative, if <i>συλλήψομαι</i> at start, can't elide <i>δέ</i> or would split line after 3rd foot, so leave <i>δέ</i> unelided; only option (to avoid splitting line after 3rd foot) is 2-syllable <i>τοῦδε</i> ; we need to elide this though (and create quasi-caesura: s7), giving <i>συλλήψομαι δὲ τοῦδ' / ἐγὼ ⚭ - ⚭ ⚭</i> ; only way to finish is <i>καὶ σοὶ πόνου</i> . Which is better, <i>πόνου δ' ἐγὼ καὶ τοῦδε / σοὶ συλλήψομαι</i> , or <i>συλλήψομαι δὲ τοῦδ' / ἐγὼ καὶ σοὶ πόνου</i> ? Maybe the latter; the particle combination <i>καὶ σοί</i> I remember from start of Plato's <i>Euthyphro</i> at least.	
2.5	οὐκέτι οὖν ἦν ἐν ἐλπίσιν ἀκούσασα ταῦτα. ταῦτ' οὖν ἀκούσασ' / οὐκετ' ἦν ἐν ἐλπίσιν.	There are 3 too many syllables and 3 syllables which can be elided, so all elidables must be elided, but 6 vowel-initial words to choose from. <i>Οὖν</i> must remain in place, and move group <i>ἐν ἐλπίσιν</i> to end. Try therefore putting participle phrase at front, eliding all elidables, <i>ταῦτ' οὖν ἀκούσασ' /</i> . Line falls into place.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
2.6	μάλιστα, καὶ δοξάζω γε ἐγὼ σὲ πείσειν. <i>μάλιστα, καὶ πείσειν γε / δοξάζω σ' ἐγώ.</i>	Assuming that this is a response and that <i>μάλιστα, καὶ</i> should remain in place, <i>πείσειν</i> and <i>δοξάζω</i> can't fit on the same side of any caesura. <i>Πείσειν</i> must thus go before the caesura, since <i>δοξάζω</i> couldn't fit before it. A monosyllable must follow to make the 4th foot caesura; <i>γε</i> should go here. There is then only one way to finish the line. I would have preferred <i>γε</i> to follow either <i>δοξάζω</i> or <i>ἐγώ</i> but I can't see how to produce such a line.	
2.7	ἀλλὰ φεύγετε ἔξω, ὦ τέκνα, δόμων ἀρχαίων. <i>ἀλλ', ὦ τέκν', ἔξω / φεύγετ' ἀρχαίων δόμων.</i>	Leave <i>ἀλλὰ</i> at front. There are 3 too many syllables and 3 syllables which can be elided, so all elidables must be elided. <i>ἀλλὰ</i> must be followed by a vowel; this will be the vocative <i>ὦ τέκνα</i> (in its usual place). <i>Τέκνα</i> needs to be elided; the only possibility (to get to a caesura) is <i>ἔξω</i> as <i>ἀρχαίων</i> would end after the 3rd foot. From here the line falls into place, because <i>φεύγετε</i> must follow to be elided by <i>ἀρχαίων</i> .	
2.8	ὁ δὲ εἶπε, ἥμισυ ἐστὶ παντὸς μείζον. <i>ὁ δ' εἶπε, παντὸς / μείζον ἐστιν ἥμισυ.</i>	Keep the 1st clause in place, making the elision, which is the only elision we can afford given 13 syllables. Nothing can make position for <i>ἥμισυ</i> , and since it can't elide it needs to go at the end: s14.3(f). The rest falls into place if we keep the complement <i>μείζον</i> with its verb <i>ἐστί</i> , i. e. in the larger half of the line after the caesura.	
2.9	ἡμεῖς μὲν φυγῆ ἀπαίρομεν ἐκ τῆσδε γῆς. <i>ἡμεῖς μὲν ἐκ γῆς τῆσδ' / ἀπαίρομεν φυγῆ.</i>	Keep <i>μὲν</i> and its emphasised word <i>ἡμεῖς</i> at the start. This needs to be followed by a vowel; only <i>ἐκ</i> can scan, if position made. There are 1 too many syllables, so <i>τῆσδε</i> needs to elide; i. e. it needs to come before <i>ἀπαίρομεν</i> . But after <i>ἐκ</i> need one more long syllable, so put <i>γῆς τῆσδε</i> elided at a quasi-caesura (s7), keeping noun and demonstrative together. The caesura could also be seen as falling after <i>γῆς</i> metrically, if you split noun and demonstrative for this purpose; I don't think it matters though.	
2.10	ὄστις γὰρ βροτῶν εὐτυχεῖ σώζει οἶκον. <i>σώζει φὰρ οἶκον / ὄστις εὐτυχεῖ βροτῶν.</i>	Leave <i>γὰρ</i> in place. Instead of first putting <i>εὐτυχεῖ</i> after 3rd foot caesura (s14.3(e)) make sure the relative clause fits together, ideally on one side of the caesura, the longer side here. Put after the 5th foot caesura / <i>ὄστις εὐτυχεῖ βροτῶν</i> . Line then falls into place.	
2.11	ὀμώμοκε ἢ γλώσσα, ἀνώμοτος δὲ ἢ φρήν. <i>ἢ γλώσσ' ὀμώμοκ', / ἢ δὲ φρήν ἀνώμοτος.</i>	Vocab: <i>ὀμώμοκε</i> 3sg perf of <i>ὀμνυμι</i> “to swear”, <i>ἀνώμοτος</i> “unsworn, not bound by oath”. Firstly, I want the corresponding <i>ἢ ... / ἢ δέ ...</i> to sit at the start of the line, and after the caesura respectively. It looks like the <i>ἢ δέ ...</i> phrase will be longer, on the basis of the given words, so put <i>ἢ δέ</i> after the 3rd (rather than 4th) caesura, ie <i>ἢ - - - / ἢ δέ - - -</i> . The 4-syll <i>ἀνώμοτος</i> , with 2 final shorts, can go straight to the end of the line; <i>φρήν</i> fills the gap before it. Now for the 1st half of the line, we have 6 sylls to fit into 4 positions; both words will need to be elided; the line then falls into place.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
2.12	πρὸς τὰ ἀγαθὰ συμφορὰ ἔρπει κατάντης. ἔρπει κατάντης / συμφορὰ πρὸς τὰγαθὰ.	Vocab: κατάντης "downhill". κατάντης is a bacchius, and so must go before the 3rd foot caesura. Next, the phrase πρὸς τὰ ἀγαθὰ will form a 4-syll phrase through crasis of the article with ἀγαθὰ, producing πρὸς τὰγαθὰ (s32(iv)). This 4-syll phrase, ending in 2 shorts, should go to the end of the line. The line then falls into place, with the spondee ἔρπει going to the start of the line, its ideal spot: Dik 1998 Table 31, and συμφορὰ fitting after the 3rd foot caesura in the ideal cretic position: s14.3(e).	
3.1	σὺ δὲ χέρα ὀπλίζεις ὡς τί πρὸς τάδε δράσων; (a) ὡς πρὸς τί δ' ὀπλίζεις σὺ / χέρα, δράσων τάδε; (b) [ὡς πρὸς τί δὲ σὺ, δράσων τάδ', / ὀπλίζεις χέρα;]	" I started on the basis that ὡς πρὸς τί should stay together, as an interrogative phrase: s59[d]. Next, the ppl phrase δράσων τάδε can go at the end of the line. This leaves only one place for the molossus ὀπλίζεις, i. e. positions 4-6. We therefore need a monosyll after this to make the 4th foot caesura; σὺ fits. The line then falls into place, σὺ χέρα forming a 4th foot tribrach broken after the 1st syll, which is permitted: s9. This gives line (a). However, the molossus is in its less common spot. Now try putting it after the 4th foot caesura, the usual spot for a molossus: Dik 1998 Table 35. The verb's object χέρα now sits more naturally after it, at the end of the line. The ppl phrase can sit before it as a palimbacchius, with τάδε elided. The line then falls into place, with a second foot tribrach τί δὲ σὺ; this tribrach, however, is only broken after the 2nd syll, because there is no break after τί (s6) or before δέ (s5). It's therefore an illegal tribrach (s9), and so line (b) is not valid. I've left it in just to show my train of thought.	
3.2	ἀλλὰ ἡ δόξα σοὶ ὦ τάλαινα συντέθνηκε. ἀλλ', ὦ τάλαινα, / συντέθνηκ' ἡ δόξα σοί.	ἀλλὰ goes first, and ὦ τάλαινα naturally goes after it, completing the line to the 3rd foot caesura. ἡ δόξα σοί is a natural phrase, and should stay together; with the start of the line occupied, such a shape should go at the end of the line: s14.3(c). The line then is done, with συντέθνηκε, elided, after the 3rd foot caesura.	
3.3	ᾔψει δέ με σὺν σοὶ ὅταν δέτη καρτεροῦντα. σὺν σοὶ δέ μ' ᾔψει / καρτεροῦντ' ὅταν δέτη.	Vocab: ᾔψει 2sg fut mid of ὀράω, mid used by poets like act (LSJ). There are 2 sylls too many in this line. Assuming καρτεροῦντα will be elided, it will form a cretic and so will sit best after the 3rd foot caesura: s14.3(e). Four sylls are required to fill out this side of the caesura; the ὅταν phrase will fit. Before the caesura, either δέ or μέ will need to be elided before ᾔψει. The best fit I can find is σὺν σοὶ δέ μ' ᾔψει, although I don't know if the tragic poets would put δέ here.	
3.4	πῶς δὲ οὐ προδοῦς σὺν πατέρα εἶ σὺν κάκιστος. (a) πῶς δ' οὐ κάκιστος εἶ σὺ, / σὺν πατέρα προδοῦς; (b) πῶς δ' οὐ, προδοῦς σὺν / πατέρα σόν, κάκιστος εἶ;	Vocab: προδίδωμι aor ppl "give beforehand/up, abandon". πῶς δὲ οὐ should remain in place, with δέ elided. σὺν πατέρα can be treated as a cretic with resolved final long. The ppl phrase σὺν πατέρα προδοῦς fits after the 4th foot caesura, allowing the line to be split neatly between main clause and ppl phrase, as the main clause can be πῶς δ' οὐ κάκιστος εἶ σὺ, / . However πατέρα is a tribrach which should go in one of the first 4 feet (s9) and here the tribrach falls in the 5th foot. Putting σόν after πατέρα we get a form which is best placed after the 3rd foot caesura: s14(g).	

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3.5	τόδε γέρας ἔστιν ἀρχαίου Ἀγαμέμνονος. <i>Ἀγαμέμνονος τόδ' ἔστιν / ἀρχαίου γέρας.</i>	for Ἀγαμέμνονος, although the anapaest could go in any of the first five feet (if the word fits) (s13), it fits easily at the start of the line, putting the anapaest in the more usual position: s11. The line then falls into place easily, using <i>ν</i> -movable to prevent elision of ἔστιν: s49(iv).	
3.6	ἔς βρότειον χέρα οὐκ ἔπεμψά σε τρέφειν. (a) [ἔς χέρα βρότειον / οὐκ ἔπεμψά σε τρέφειν.] (b) ἔς χέρα βρότειον / οὐ τρέφειν ἔπεμψά σε.	Vocab: πέμπω can take τρέφειν as infinitive of purpose: LSJ. ἔς χέρα βρότειον is a group in sense, and should stay together. This can go in the 1st half of the line in this form, to the 3rd foot caesura. Next, I put τρέφειν, an iamb, to the end of the line: Dik 1998 Table 30. The natural word order for the remaining words then appears to scan, ie οὐκ ἔπεμψά σε after the 3rd foot caesura. This gives line (a). However, here σε scans long before τρ-, which is incorrect, because a short vowel in weak position at the end of a word should stay short: s19. Therefore move the iambic 4-syll group ἔπεμψά σε to the end of the line: Rouse 1899 page 9. The line is then quickly completed, and now scans.	
3.7	ὁ δὲ οὐ λήξει αὖ λέγων τὸν αὐτὸν μῦθον. <i>ὁ δ' αὖ τὸν αὐτὸν μῦθον / οὐ λήξει λέγων.</i>	If we keep τὸν αὐτὸν μῦθον together, put it before the 4th foot caesura: s14.3(d). We need a long before this, and δέ must come second, so δέ must be elided and followed by αὖ or οὐ. Since οὐ can go with its verb λήξει later in the line, put δ' αὖ here; the line then falls into place. The separation of article from participle λέγων is not ideal; these cannot however go together anyway, as ὁ λέγων would be an anapaest, which would need to go in the 1st foot (s11) but δέ would need to go before λέγων and would ruin the anapaest.	
3.8	ἔλθοις, φύλακα γὰρ στρατοῦ φημί δὴ σὲ εἶναι. <i>ἔλθοις, φύλακα γάρ / φημί δὴ σ' εἶναι στρατοῦ.</i>	Sidgwick doesn't mention in s5 that the enclitic φημί can't have a caesura before it. I'm not sure about this. Otherwise, the line is straightforward; the 1st 3 words already scan to the 3rd foot caesura, with φύλακα forming an unbroken 2nd foot tribrach, which is allowed: s9. στρατοῦ, an iamb, naturally moves to the end of the line: Dik 1998 Table 30. The φημί δὴ σὲ εἶναι group of the exercise, with elision of σέ. then fits neatly into the remaining space after the 3rd foot caesura.	
3.9	ὁ δὲ δοῦλος σφάζει τὸν δεσπότην ὥς τινα βοῦν. <i>σφάζει δ' ὁ δοῦλος, / βοῦν τιν' ὥς, τὸν δεσπότην.</i>	There are 2 too many syllables, and 2 elidables, δέ and τινα, and 2 vowel initial words, ὁ and ὥς. τινα doesn't fit well before ὁ because it makes 2 shorts, τιν' ὁ, which would need to go before σφάζει to make position, and this splits article from δοῦλος. So put ὥς after τινα; this simile now forms a cretic βοῦν τιν' ὥς with post-positive ὥς which thus takes an accent (s72); as a cretic, best to put it after the 3rd foot caesura: s14.3(e). We need 4 syllables to end the line; τὸν δεσπότην fits. For the first half of the line, δέ goes second and ὁ must follow to elide δέ. The line then falls into place.	
3.10	θανεῖν δὲ οὐ θέμις τοῦτον πρὸς σῆς χειρός. <i>θανεῖν δὲ πρὸς σῆς χειρός / οὐ τοῦτον θέμις.</i>	πρὸς σῆς χειρός should be kept together, and fits either before the 4th foot caesura or after it: s14.3(a). However it can't go after it because there's no appropriate monosyll to finish the line, so put it before the 4th foot caesura. The πρὸς phrase goes with θανεῖν, so put this + δέ before the πρὸς phrase. The line then falls into place.	

3.11 **μή νυν σκόπει τὰ μακράν, μεθείς τὰ ἐγγύθεν.**
μή νυν τὰ μακράν, / τὰγγύθεν μεθείς, σκόπει.

Vocab: μεθείς aor ppl act from μεθίημι "let go, give up". τὰ ἐγγύθεν must form a cretic through crasis, and so put it after the 3rd foot caesura: s14.3(e). This leaves 4 syllables at end. I tried first putting μή νυν σκόπει there, however the rest of the sentence became too mixed up: μεθείς τὰ μακράν / τὰγγύθεν... The word order is all wrong and so I put μεθείς, σκόπει at the end, and the line fell into place, although I'm not sure about the separation of μή from σκόπει.

3.12 **λέγοιμι ἂν σὲ ἔχειν ὄμματα ἐχθίστου κύνος.**
κύνος λέγοιμ' ἂν / ὄμματ' ἐχθίστου σ' ἔχειν.

Firstly, the molossus ἐχθίστου should go after the 4th foot caesura: Dik 1998 Table 35. A trochee must fall before this. The only available trochee is ὄμματα elided. That fills out the middle of the line, ie $\simeq - \simeq - \simeq /$ ὄμματ' ἐχθίστου $\simeq -$. Now for the start of the line, ἂν should sit second or third, regardless of whether its optative verb comes before or after: Paley 1881 page 6. ἂν can't sit in the 3rd position however, as there is no available spondee or trochee which should fill positions 4 and 5. ἂν can go in the 5th position, with λέγοιμι elided before it. Now we just have 2 sylls space at the start, and 2 at the end, of the line. σε will need to elide before the only vowel-initial word remaining, ie ἔχειν. We could technically put σ' ἔχειν at the start or the end (and κύνος would fit at either place too), but I haven't yet seen an elided monosyll at the start of a line, so put σ' ἔχειν at the end, and κύνος at the start. That completes it.

4.1 **μή ἐξαλείπησ με ὦ τάλαινα πατρός.**
(a) μή σ' ἐξαλείπησ πατρός, / ὦ τάλαινα, μέ.
(b) μή σ', ὦ τάλαινα, / πατρός ἐξάλειφέ με.

Vocab: ἐξαλείφω 2sg aor subjunctive "wipe out". μή cannot combine in crasis (ss32-34) and so it must be separated from ἐξαλείπησ. We can't just put με elided in between as we have no spare sylls. I followed the following procedure, but needed to insert a new hiatus-breaking word: put μή first. ἐξαλείπησ can go after it only if we insert a hiatus-breaker: we can't use με as said above, because no spare sylls. So insert σε elided. ὦ τάλαινα would go better after the 3rd foot caesura, however we can't finish the line from here (ie. *πατρός με doesn't scan), and so πατρός as a trochee will need to go after the 3rd foot caesura (Dik 1998 Table 31), and the line will finish ὦ τάλαινα, μέ. That finishes line (a). However I'm not happy with the ὦ phrase sitting so late in the line, and the enclitic μέ needing to be accented (I don't think we can attach it to τάλαινα for accenting purposes: it's the object of the verb earlier in the line). So, starting again, replace ἐξαλείπησ before the 3rd foot caesura with ὦ τάλαινα, ie μή σ', ὦ τάλαινα, /. Next, πατρός as a trochee still fits best after the 3rd foot caesura (Dik 1998 Table 31). To make the rest of the line scan, since this is a negative prohibition, we can change the aor subjunctive to pres imperative (s52[a]), ie ἐξάλειφε. We can now attach its enclitic object με to this to finish the line, a better line than (a) I think word-order-wise.

- 4.2 **ἔς οὐρανὸν δὲ κρᾶτα ὀρθόν οὖς τε ἕστησαν.**
ὀρθὸν δὲ κρᾶτ' ἕστησαν / οὖς τ' ἔς οὐρανόν.
- Vocab: κρᾶτα fem acc sg or neut nom pl "head". The first word I wanted to place was ἕστησαν, because it can be treated either as a molossus (if in position) or a palimbacchius; either way it has limited available positions. If a molossus, it would sit after the 4th foot caesura (Dik 1998 Table 35), but there isn't any consonant-initial, short-vowel-initial 2-syll word which could end the line. So treat it as a palimbacchius, ie a vowel must follow it. A palimbacchius ideally goes at the start of the line (Dik 1998 Table 36), but since δέ must go second, δέ would make position and ruin the scansion. So ἕστησαν should sit before the 4th foot caesura, the 2nd most common spot for a palimbacchius: Dik 1998 Table 36. Next, the 4-syll combination ἔς οὐρανόν, ending in 2 shorts, sits well at the end of the line. This leaves a monosyll long space after the 4th foot caesura, ie ~ - ~ - ἕστησαν / - ἔς οὐρανόν. This monosyll space must be filled by a vowel-initial word, as we said above (to maintain the scansion of the palimbacchius), so it must be οὖς τ'. With δέ going second, the line falls into place, δέ scanning short before elided κρᾶτ', which is permitted: s19.
- 4.3 **σὺ δὲ φαίνει κακὸς ἐν ἐκείνῳ τε καὶ ἐν ἐμοί.**
φαίνει δέ σ', ἐν κείνῳ τε / κᾶν ἐμοί, κακός.
- καὶ ἐν ἐμοί must form a cretic κᾶν ἐμοί through crasis: ss33 and 34(i). ἐν ἐκείνῳ can be changed into ἐν κείνῳ: s46[i]. For the placement of the cretic κᾶν ἐμοί, I first thought of the ideal spot for a cretic, after the 3rd foot caesura: s14.3(e). However the molossus ἐν κείνῳ can't fit before the 3rd foot caesura, and it needs to go before the cretic because it's the τε phrase, not the καί phrase. So put the cretic κᾶν ἐμοί in the 2nd option position, after the 4th foot caesura. ἐν κείνῳ τε can then fit in the first half of the line, before the 4th foot caesura: s14.3(a). The only possible fit now for the final 2 sylls is κακός. With δέ needing to stay second, the line then falls into place through elision of σύ before ἐν.
- 4.4 **ἡ ἀπαρνηθεῖσα μὴ τὰ ἐμὰ κράτη σῦλᾶν.**
ἡ τὰμ' ἀπαρνηθεῖσα / μὴ σῦλᾶν κράτη.
- Vocab: ἀπαρνέομαι aor mid/pass fem nom ppl "having been refused, denied, rejected". σῦλᾶω "strip". The large words quickly slot into place. First, ἀπαρνηθεῖσα may sit either before the 4th foot caesura, or in positions 7 to 11. We have no words which would fill the final space if we went with the latter option however. So put ἀπαρνηθεῖσα before the 4th foot caesura. Next, the molossus group μὴ σῦλᾶν should go after the 4th foot caesura: Dik 1998 Table 35. The iamb κράτη should go at the end of the line: Dik 1998 Table 30. This so far has just been based on localization patterns, but it leaves only positions 1 and 2 to be filled, using ἡ and τὰ ἐμὰ. ἡ cannot sit before ἀπαρνηθεῖσα, or else there would be hiatus. So put ἡ at the start of the line. τὰ + ἐμὰ forms τὰμὰ through crasis: ss31 and 32(iv). This, elided, can fill the final space in position 2.

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
4.5	μέγαν ξυνέσει πλούτῳ, γένοι τε καὶ ἀνδρείαι. [ξυνέσει μέγαν πλούτῳ τε / κἀνδρείαι γένοι.]	Vocab: σύνειμι 2g fut mid "joined with, take part with" + dat., metaph. "know, be acquainted with". ξυνέσει must come first, because it's an anapaest and not a proper name: ss11 and 13. ἀνδρείαι is a molossus and so should go after the 4th foot caesura: Rouse's Demonstrations 1899 page 9. γένοι will then fit at the end of the line. From here I'm not sure how to finish this line properly. The e.g. I've produced involves καί crasis with ἀνδρείαι, which isn't listed as permitted in s33. I've thought about this line for a while and can't come up with anything better for now; I must be overlooking something.	
4.6	ἄ βούλει ἔτοιμα τὰ ἀπὸ ἐμοῦ· τί δὲ δρᾶσεις; ἔτοιμ' ἄ βούλει / τὰπ' ἐμοῦ· δράσεις δὲ τί;	The first thing I saw was τὰ ἀπὸ ἐμοῦ: keeping this group together, we have crasis of τὰ + ἀπό, which is permitted: ss31 and 32(iv); we also have elision of ἀπό before ἐμοῦ. The resulting form is a cretic, τὰπ' ἐμοῦ, which should therefore go after the 3rd foot caesura: s14.3(e). The end of the line can be completed by simply swapping around δράσεις and τί. This just leaves the space before the 3rd foot caesura. ἄ βούλει, a natural group, is a bacchius and so should go before the 3rd foot caesura: Dik 1998 Table 37. The line is then done.	
4.7	ἦς δεκάδος καὶ σὺ οὐ σοφὸς γεγῶς φαίνει. ἦς δεκάδος οὐ σοφὸς σὺ / καὶ φαίνει γεγῶς.	We have 13 sylls, an elidable (σύ) and a tribrach δεκάδος. The tribrach will occupy only 2 positions, so we can't elide σύ in any case. With the relative properly coming before δεκάδος, this will form a dactyl + short, which can stay at the start of the line: s10. The next word must be vowel-initial, or the 1st foot won't scan. οὐ σοφός must thus follow. The periphrasis φαίνει γεγῶς naturally sits at the end of the line: s14.3(c). There is now only one way to complete the line, with καί after the 4th foot caesura: if we put it after σοφός, there will be no 4th foot caesura at all: s6.	
4.8	συμμίξας δὲ ἔχεις δῶμα λαμπρὸν θολερῶι. θολερῶι δὲ λαμπρὸν δῶμα / συμμίξας ἔχειν.	Vocab: θολερός troubled, foul. this line has only one arrangement I think. Θολερῶι as an anapaest goes in the 1st foot: s11. συμμίξας as a molossus (with final syll long, as a masc nom sg aor ppl: s23) sits best after the 4th foot caesura. We need an iamb or 2 shorts after συμμίξας; the only possibility is ἔχεις. With δέ going second, the line falls into place.	
4.9	πῶς ἂν οὔν ἔτι πόλις ἂν ἰσχυρὰ γένοιτο; πῶς οὔν ἂν ἔτι γένοιτ' ἂν / ἰσχυρὰ πόλις;	ἰσχυρά is a molossus, so put it after the 4th foot caesura: Dik 1998 Table 35. The only way to fill the end of the line is now πόλις. The start of the line should be πῶς οὔν. If we put after this γένοιτ' ἂν, my first inclination, we can't complete the line. However, we can put the first ἂν before its verb: Paley 1881 page 6. γένοιτ' ἂν would then need to sit before the 4th foot caesura, leaving ἔτι resolved to fill the 4th position, a position which can be resolved: Schein 1979 Tables 30 and 31. Here the optative sits between the double ἂν, which is fine: s58[a].	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
4.10	καὶ λαμπρός ἐστι ὁ χρίζων ταῦτα χρήματα. καὶ ταῦτ' ὁ χρίζων / λαμπρός ἐστι χρήματα.	ὁ χρίζων can form a bacchius, with ὁ scanning short before -χρ: s19. This bacchius should therefore go before the 3rd foot caesura: Dik 1998 Table 37. <i>χρήματα</i> already sits well at the end. The double-trochee group <i>λαμπρός ἐστι</i> fits perfectly before <i>χρήματα</i> . This just leaves 2 positions of space at the start for <i>καί + ταῦτα</i> . Eliding <i>ταῦτα</i> before ὁ, the line is done.	
4.11	ὅταν γὰρ πόλεμος ἐς πόλεως ψῆφον ἔλθῃ. ὅταν γὰρ ἔλθῃ / <u>πόλεμος</u> ἐς ψῆφον πόλεως.	ὅταν γὰρ ἔλθῃ quickly forms the line up to the 3rd foot caesura. In the second half of the line, ἐς ψῆφον will form a molousses before either of the remaining words (which will make position for it), so put it after the 4th foot caesura. The line then falls into place, with πόλεως (scanning as an iamb: s41(i)) fitting at the end, and πόλεμος sitting after the 3rd foot caesura. The final syll of ἔλθῃ + the first 2 sylls of πόλεμος form a 3rd foot dactyl, which is permitted: s10.	
4.12	οὔτοι ἔτι ἄρα ὀρθῶς κεραύνιον Κᾶπᾶνεός. οὔτοι ἄρ' ὀρθῶς / ἔτι Κᾶπᾶνεός κεραύνιον.	With this line, I'll take advantage of the licence to put Κᾶπᾶνεός anywhere but the end, because it can scan as an anapaest (s41(i)), and anapaests which are proper names can go anywhere but the end of the line: s13. To start, <i>κεραύνιον</i> goes naturally at the end of the line, having 2 final shorts. Keeping <i>οὔτοι</i> at the start, followed by the connective <i>ἄρα</i> ; since this must be elided to make the 1st foot scan), <i>ὀρθῶς</i> can follow elided <i>ἄρα</i> to make the 3rd foot caesura. Next, we can resolve the 6th position with <i>ἔτι</i> , making a 3rd foot dactyl broken after the 1st syll, which is allowed: s10. This just leaves the 4th foot, which we can fill with the proper name anapaest: s13.	
5.1	παρὰ κρήνην αὐτὴν Ἄρεος ὄχλον τε ἰππότην. κρήνην πάρ' αὐτὴν / Ἄρεος ἰππότην τ' ὄχλον.	<i>παρὰ κρήνην αὐτὴν</i> should go together on one side of the caesura; they can if <i>παρὰ</i> is elided. This can be done by making the preposition postpositive, in which case the 1st syll is accented: s57, ie <i>κρήνην πάρ' αὐτὴν</i> . We can then put <i>Ἄρεος</i> after the 3rd foot caesura to form a 3rd foot dactyl, which is fine: s10. The line then falls into place, with <i>ἰππότην</i> sitting after the 4th foot caesura position (given that its default position, after the 3rd foot caesura, is now full): s14.3(e). The 1st syll of <i>ὄχλον</i> can of course scan short (s19), as required here.	
5.2	τοιαῦτά τε δρῶμεν ἃ ἂν σὺ θέλων τυγχάνῃς. δρῶμεν τε τοιαῦτ' / ἂν σὺ τυγχάνῃς θέλων.	The relative clause here, being longer overall, will be in the longer half of the line, so keep <i>τοιαῦτά τε δρῶμεν</i> before the 3rd foot caesura. This can be done by swapping <i>δρῶμεν</i> and <i>τοιαῦτα</i> and eliding the latter. For the second half of the line, the relative will immediately follow the 3rd foot caesura; keeping it together with indefinite <i>ἂν</i> produces <i>ἂν</i> by crasis: s34[viii]. The cretic <i>τυγχάνῃς</i> can't therefore go in its ideal position (after the 3rd foot caesura: s14.3(e)) because that spot is now occupied, but it can go after the 4th foot caesura, the next option: s14.3(e). The line then falls into place.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
5.3	ὥς οὐκέτι ἀναστρέψοι πόδα ἐς τήνδε γῆν. ὥς οὐκέτ' ἐς γῆν τήνδ' / ἀναστρέψοι πόδα.	Vocab: ἀναστρέφω fut opt "return". Leave ὥς οὐκέτι at the start. οὐκέτι will need to be elided. There are 2 vowel-initial words, but ἀναστρέψοι doesn't fit metrically, so follow with ἐς. We can keep this together with its acc noun and demonstrative by eliding τήνδε at the quasi-caesura (s7), ie ἐς γῆν τήνδ' / . The line then falls into place.	
5.4	ὁ δὲ φέρων τὸ αὐτὸ βάρος πημονῆς ἦλθε. ἦλθεν δ' ὁ ταὐτὸ / πημονῆς βάρος φέρων.	I first moved the verb to the start of the line; with ν-movable before δέ, it scans. No statistics for this, just my first response to this, based on the other word shapes. Next, τὸ αὐτό through τό crasis will form ταὐτό: ss31 and 32(iii). πημονῆς, a cretic, can go after the 3rd foot caesura: s14.3(e). We can then stretch the article + ppl around ταὐτό + πημονῆς + βάρος; the line then falls into place.	
5.5	εἶθε ὦ μῖσος ὄλοιο καὶ ὁ σὲ πέμψας ἀνὴρ. ὦ μῖσος, εἶθ' ὄλοιο / χὼ πέμψας σ' ἀνὴρ.	Vocab: μῖσος "hatred". ὄλλυμι 2sg aor. opt. mid "destroy". Starting from the words from ὁ, it's clear these form a group and should stay together on one side of the caesura. They can go together after the 4th foot caesura by moving σέ before ἀνὴρ, through elision, i.e. / [ὁ] πέμψας σ' ἀνὴρ (which doesn't scan yet, but see below). For the start of the line, ὦ μῖσος needs to move to the start of the line, being a palimbacchius: Dik 1998 Table 36. εἶθε must come next, at the start of the clause, and it can be followed by its optative in a double trochee εἶθ' ὄλοιο, filling up to the 4th foot caesura. This fills the space of the line, but we need καί after the verb. We can include it through καί crasis with the article, which is permitted and produces χὼ: ss33 and 34(iv). This allows the line to scan.	
5.6	ἐξαίφνης δὲ ὀρῶ σφε ἐπεὶ ἔληξεν τῶνδε. ἐπεὶ δὲ τῶνδ' ἔληξεν, / ἐξαίφνης σφ' ὀρῶ.	The molossus ἐξαίφνης should go straight to the place after the 4th foot caesura: Dik 1998 Table 35. My first go at the start of the line produced the "trick" of this exercise I think, i.e. ἐπεὶ δ' ἔληξε / τῶνδε, with the temptation to use the elided enclitic σφε to break hiatus before ἐξαίφνης; but this enclitic would then attach to the wrong word. So I worked backwards, putting ἔληξεν (with ν-movable: s49(iv)) before ἐξαίφνης. Then, I put ἐπεὶ δέ at the start of the line, and elided τῶνδε then fits in the space after this. We can now finish the line with enclitic + verb, although produces a maybe-too-heavy cluster of consonants. It will do for now though.	
5.7	ὦ πάτερ, καὶ ἐμὲ θανεῖν κρείσσον καὶ τόνδε. καὶ τόνδε κάμει / κρείσσον, ὦ πάτερ, θανεῖν.	I first put the iamb θανεῖν at the end of the line: Dik 1998 Table 30. The 7-syll combination κρείσσον, ὦ πάτερ, θανεῖν occurred to me, filling out the 2nd half of the line from the 3rd foot caesura. For the 1st half of the line, καὶ ἐμέ will form κάμει through crasis: ss33 and 34(i). With the palimbacchius καὶ τόνδε before it (at the start of the line), κάμει fits before the 3rd foot caesura.	

- 5.8 **πεισθήτι, ὦ γύναι, προσπίτνω σε γόνασιν.**
γύναι, σὺ πείθου, / προσπίτνω σε γόνασιν.
- Vocab: πείθω 2sg. aor. imperat. pass. Starting with the second half of the line, it can be made to scan if γόνασιν is changed to γούνασιν, which is allowed: s45[iv]. προσπίτνω can scan as a cretic, as required here: s19. Now, for the first half of the line, γύναι must sit in the 1st or 2nd foot to scan. I think the 1st foot is required (losing ὦ), so that we can insert an imperative using the strong aorist of πείθω, i.e. πῖθ-. We could use an inf. as imperative (s51[b]), i.e. πιθέσθαι; alternatively we could use πιθοῦ “comply” (LSJ) followed by σύ; or, using the introduced σύ of the last example, the imperative from the present root πείθου “be persuaded” (LSJ), i.e. γύναι, σὺ πείθου, since the aorist or non-aorist of non-finite forms can almost be used interchangeably: s50[e]. I’ve used the last alternative in my answer.
- 5.9 **ἦκω· σὺ σῶσον ἐν κακοῖς, σὺ ἐλέησον με.**
ἦκω, σὺ σῶσον, / σύ μ’ ἐλέησον, ἐν κακοῖς.
- Vocab: ἐλέεω 2sg. aor. imperat. “have pity on”. Sophocles, Philoctetes line 501 (quoted in LSJ on ἐλέεω, which is how I came across it) basically (unfortunately) solves this line: ἦκω, σὺ σῶσον, σύ μ’ ἐλέησον, εἰσορώων. By swapping εἰσορώων with ἐν κακοῖς the line is done. It only remains to note that there is no final cretic problem here: s8. Furthermore, Sophocles’ resolution of the 6th position is common, this being by far the most resolved position in both Aeschylus and Sophocles: Schein 1979 Tables 30 and 31.
- 5.10 **ἦκιστα· οὐκ ἔστι ὅπως ὄψομαι ποτε τοῦτο.**
ἦκιστα· τοῦτ’ οὐκ ἔσθ’ / ὅπως ποτ’ ὄψομαι.
- ἦκιστα, the initial reply, needs to stay at the start of the line. The combination οὐκ ἔσθ’ ὅπως (s60(iii)) should stay together. This combination, based on its scansion alone, should go at the start or end of the line: s14.3(c). However, the start of the line is already occupied, and it can’t go at the end, because it needs to be followed by its verb ὄψομαι. So put it in the only available spot, filling the second metron; there will be a quasi-caesura after elided ἔσθ’, which is a valid caesura: s7. With the cretic verb ὄψομαι going in the only possible spot after οὐκ ἔσθ’ ὅπως, i.e. at the end of the line, the other words fall into place. The prolepsis of the accusative τοῦτ’, object of the subordinate verb ὄψομαι, bringing it into the main clause, is permitted: Moorhouse 1982 page 47[b].
- 5.11 **τί αἶ παραφρονεῖς; τί λεύσσεις τὸν ἄνω κύκλον;**
τί παραφρονεῖς αἶ; τί τὸν ἄνω λεύσσεις κύκλον;
- παραφρονέω 2sg. “be deranged”. Start by keeping the first τί at the start of the line, and the second τί at the 3rd foot caesura (since the 2nd half of the line is longer than the 1st). In the 1st half of the line, τί παραφρονεῖς forms an iambic 4-syll group, παρα- resolved, and so should go at the start of the line: Rouse 1899 page 9. This gives a 1st foot tribrach broken after the 1st syll only, which is permitted: s9. αἶ can follow, completing the 1st half of the line. Next, τί τὸν ἄνω forms a cretic with the first long resolved into τί τόν. This gives a 3rd foot dactyl with preceding αἶ. There is only one real break in the dactyl, after αἶ; there is no break after τί (s6), and so it’s a valid dactyl: s10. (Even if there was a break after τί, it would still be a valid dactyl as there’s a break after αἶ: s10). The line then falls into place, with the 1st syll of κύκλον able to scan short (s19), given that ν in that word is naturally short: μέσῳ κατέστη / λαμπρὸς ἡλίου κύκλος Soph. Ant. 416.

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 1 to 5</i>
5.12	τόδε γὰρ τὸ κακὸν οὐκ ἔαι με ὀρθοῦσθαι ἔτι. τὸ κακὸν γὰρ οὐκ ἔαι μ' ἔτ' / ὀρθοῦσθαι τόδε.	The molossus ὀρθοῦσθαι should go after the 4th foot caesura: Dik 1998 Table 35. This needs to be followed by 2 sylls, consonant-initial to prevent hiatus; τόδε fits. I saw that οὐκ ἔαι μ' ἔτ', a double-trochee, fitted easily before ὀρθοῦσθαι. The line then fell into place, with an anapaest in the 1st foot, which is permitted (s11), given that there is no real break after the article: s6.	

Exercises 6 to 10

- 6.1 **There is not [one] of mortals who shall be delivered.** This is the first Eng-Grk exercise, and so is as simple as possible: writing out the sentence in Grk gives an iambic line. οὐκ ἔστι θνητῶν / ὅστις ἐκσωθήσεται.
οὐκ ἔστι θνητῶν / ὅστις ἐκσωθήσεται.
- 6.2 **It is permitted [us] to behold a free day.** If we add the 3 given syllables of ἔξεστι + 4 of ἐλεύθερον (choosing ἡμαρ) or ἐλευθέρῳ (choosing ἡμέρῳ), we have 5 syllables left. We could either choose (a) ἡμέρῳ + ὁρᾶν or (b) ἡμαρ + εἰσορᾶν. Trying (a) first, try putting ἡμέρῳ after 3rd foot caesura: s14.3(e); ἐλευθέρῳ would fit after it to the end of the line, but the first half of the line can't be completed, so try the other positions for a cretic in s14.3(e): (i) after the 4th foot caesura: ὁρᾶν would be the only word which could follow it, i. e. / ἡμέρῳ ὁρᾶν. The line then falls into place if we use ν-movable on ἔξεστι: s49(iv) (to prevent elision). Alternatively, trying combination (b), the cretic would now be the infinitive εἰσορᾶν. Put this after the 3rd foot caesura: s14.3(e). Nothing can make position for ἐλεύθερον, so put this word with its 2 final shorts at the end. The line then falls into place.
(a) ἐλευθέρῳ ἔξεστιν / ἡμέρῳ ὁρᾶν.
(b) ἔξεστιν ἡμαρ / εἰσορᾶν ἐλεύθερον.
- 6.3 **For it is disgraceful not to love [one's] parent.** The proper negative for φιλεῖν here is μή, not οὐ: "Normally an infin. takes μή in a sentence of the type αἰσχρόν ἐστι μὴ λέγειν (where the infin. can be seen as subject, if not as standing in a supplementary relation to αἰσχρόν ἐστι).": Moorhouse, The Syntax of Sophocles, Brill 1982, page 327. In τεκόντας, aorist ppl masc acc pl, α is short: s23. μὴ φιλεῖν is a cretic (s6), but the law of the final cretic (s8) isn't breached because final -ι of ἐστι is short: s27[a]. I tried first putting the cretic μὴ φιλεῖν after the 3rd foot caesura (s14.3(e)) but couldn't finish the line; similarly after the 4th foot caesura, as I needed an iambus; so I put it at the end of the line: s14.3(e). The line then fell into place.
τοὺς γὰρ τεκόντας / αἰσχρόν ἐστι μὴ φιλεῖν.
- 6.4 **Do thou then guard these [words] for me within thy heart.** Shorter OED says "thou" is singular in English. "Within thy heart", using Sidgwick's suggested ἔσω, ie ἔσω φρενῶν, should go at the end because the other words appropriate for this copy won't be able to make position for it.
σύ νυν φύλασσε / ταῦτ' ἐμοὶ ἔσω φρενῶν.

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 6 to 10</i>
6.5	But nothing [is] dearer than glory to the good. ἀλλ' οὐδέν ἐσθλοῖς / ἢ κλέος φιλότερον.	Starting with the longest word "dearer", φιλότερον, Rouse in his Demonstrations 1899 notes that words of this shape can go first or last in the line: page 9. But we want ἀλλά at the start of the line, so put φιλότερον at the end. The start of the line will be ἀλλ' οὐδέν. This leaves 2 sylls before the 3rd foot caesura, and a cretic after it, for "glory" and "to the good". Starting with "glory", Sidgwick gives δόξα and κλέος as possibilities. Either of these in the gen after οὐδέν will make position for it though, so we need to put "glory" after the 3rd foot caesura. Neither gen option will fit here either, so use ἢ κλέος. We now have 2 sylls before the 3rd foot caesura for "to the good": ἐσθλοῖς will fit but I would have wanted to put an article on it to make it a substantive; Sidgwick doesn't say you can use an adj without article as a substantive in ss35-40.	
6.6	Angry offspring of the hateful lion. ἐχθροῦ λέοντος / δυσμενῆ βλαστήματα.	Sidgwick gives all 4 words to use. "Offspring" (in the pl), βλασφήματα, with its 2 final shorts, will need to go at the end because there's no word which could make position for it. Its adjective "angry" can fit before it, after the 3rd foot caesura, as a cretic in the ideal spot: s14.3(e). The line then falls into place.	
6.7	He has died, leaving great wealth and glory. θνήσκει, λιπών δόξαν τε / καὶ πλοῦτον μέγαν.	I thought of the start of Euripides' Electra: 10 θνήσκει γυναικὸς πρὸς Κλυταιμίστρας δόλωι 11 καὶ τοῦ Θυέστου παιδὸς Αἰγίσθου χερσί. 12 χῶ μὲν παλαιὰ σκῆπτρα Ταυτάλου λιπών. LSJ notes that in θνήσκω, pres can have a perfect tense, so I'll use this and λιπών to start the line. To make a caesura, 4th foot being the only possibility I think, we need 3 sylls, but the remaining words all look like 2-sylls. So add τε to the one which doesn't have an adjective, i. e. "glory", and put this before the 4th foot caesura (to keep the other noun with its adj on one side of the caesura). In exercise 5 Sidgwick gives κλέος and δόξα for "glory"; either in the acc would fit here, however δόξα is better because it gives a long syll in the line's 2nd anceps, which is more common in this position than a short: Schein 1979 pages 19 and 36. The line then falls into place, putting μέγαν at the end.	
6.8	This [man] was the greatest of those who stood by me. ὄδ' ἦν μέγιστος / τῶν παραστάντων ἐμοί.	Abbot & Mansfield's Accidence 1971 s151 notes that ἵστημι is intransitive in the strong aor and in the perf, with the perf having a present meaning "I stand", strong aor "I stood". Use the strong aor then here, a partitive gen, τῶν παραστάντων. The molossus element of this (last 3 sylls) suggests to put this group after the 3rd foot caesura. "By me", ἐμοί, fits as the final iamb. For the first half of the line, "greatest", μέγιστος, as an amphibrachys, sits naturally before the 3rd foot caesura: Rouse's Demonstrations 1899 page 4. The line then falls into place.	
6.9	Many perished in want of a general. πολλοὶ διώλλυντ' / ἐνδεεῖς στρατηλάτου.	The given words for "in want of a general" naturally fill out the line after the 3rd foot caesura, with a cretic ἐνδεεῖς immediately after it (s14.3(e)) and an iambic 4-foot word at the end: Rouse's Demonstrations 1899 page 9. Once we insert "many", πολλοί, in the first half of the line, we have 3 sylls space to insert the passive verb. The only tense I could get to fit was the imperfect with elided omicron; it reminds me of Iliad A 10, ὀλέκοντο δὲ λαοί, however I think aor would have been better, but this will do for now.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 6 to 10</i>
6.10	The ancient law of the gods was destroyed. (a) νόμος παλαιός / δαιμόνων διεφθάρη. (b) νόμος παλαιός / τῶν θεῶν διεφθάρη.	<i>νόμος παλαιός</i> fits easily before the 3rd foot caesura. The given verb, when put in the aor pass, is <i>διεφθάρη</i> ; an iambic 4-syll word like this fits well at the end of the line (or at the beginning, but we've already put words there): Rouse's Demonstrations 1899 page 9. This leaves a cretic space after the 3rd foot caesura for "of the gods"; either <i>δαιμόνων</i> without the article (which is OK: s35(ii)), or <i>θεῶν</i> with it, fits.	
7.1	But go out as quickly as possible, do not speak words. <i>ἀλλ' ἔξιθ' ὡς τάχιστα, / μὴ λόγους λέγε.</i>	I first put the double-trochee <i>ὡς τάχιστα</i> before the 4th foot caesura, where I've seen such shapes fit easily before. This leaves 3 spaces before to write "but go out"; <i>ἀλλά</i> + <i>ἔξιτε</i> , each elided, works. For the final command, <i>μὴ</i> needs to come first, and the imperative of <i>λέγω</i> gives 2 shorts, <i>λέγε</i> , which should go to the end of the line. The line is then easily finished with the iambic object filling the remaining space.	
7.2	But we ought either to live well or to die well. <i>ἀλλ' ἢ καλῶς ζῆν, / ἢ θανεῖν καλῶς, χρεῶν.</i>	I chose to use the same word for "well" this time, although I don't know if this is bad style. <i>ἢ ζῆν</i> and <i>ἢ θανεῖν</i> are the main phrases; the latter is a cretic so put it after the 3rd foot caesura: s14.3(e). With "but", <i>ἀλλά</i> , at the start of the line, we can't put <i>ἢ ζῆν</i> immediately after, so put the adverb <i>καλῶς</i> in between <i>ἢ ζῆν</i> . Then putting the same adverb after <i>ἢ θανεῖν</i> , the line falls into place. A quick review shows that the 1st and 2nd anceps are each long, and 3rd anceps is short, which is the most common configuration: Schein 1979 pages 19 and 36.	
7.3	A woman labouring much prospers much. <i>γυνή πονοῦσα κάρτα / εὐτυχεῖ πολύ.</i>	The word for "prosper", <i>εὐτυχεῖ</i> , is a cretic, and so 1st look to place it after the 3rd or 4th feet caesura: s14.3(e). Here, I can see that the longer part of the line will be filled by the ppl phrase "a woman labouring much"; this will most likely need all the space to the 4th foot caesura, so I put <i>εὐτυχεῖ</i> after the 4th foot caesura. We can then put <i>πολύ</i> after this, finishing the 2nd half of the line. For the 1st half of the line, writing out "a woman labouring" fills the line to the 3rd foot caesura, ie <i>γυνή πονοῦσα</i> . Now we just need to fill the trochaic space between 3rd and 4th caesura; <i>κάρτα</i> fits.	
7.4	I would not become an assistant to him. (a) οὐκ ἂν γενοίμην / τῶιδε συλλήπτωρ ἐγώ. (b) οὐκ ἂν γενοίμην / σφίν γε συλλήπτωρ ἐγώ.	The first half of the line to the 3rd foot caesura fills out automatically. The aor opt <i>γενοίμην</i> , as a bacchius, sits properly before the 3rd foot caesura: Dik 1998 Table 37. Next, the molossus <i>συλλήπτωρ</i> should go after the 4th foot caesura: Dik 1998 Table 35. This leaves space for a trochee after the 3rd foot caesura, and an iamb at the end. <i>αὐτῶι</i> "to him" doesn't fit in either unfortunately. The best I could think of was <i>τῶιδε</i> after the 3rd foot caesura, and <i>ἐγώ</i> at the end, although LSJ on ὄδε doesn't suggest I can use <i>τῶιδε</i> this way. Another possibility might be <i>σφίν γε</i> instead of <i>τῶιδε</i> . <i>σφίν</i> can be used in tragedy for <i>αὐτῶι</i> : 47(v), and <i>γε</i> , often used after pronouns, could be added for emphasis (s77), ie "not assistant TO HIM", but really to fill out the space. This might be a bit forced though.	

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 6 to 10</i>
7.5	He lifted up his hands to the rising of the sun. <i>ἄνεσχε χεῖρας / ἀντολαῖσιν ἡλίου.</i>	We will leave "hands" to last, since we have lots of optional forms we can use (s45[ii]); better to put the other words in place first. We'll use ἄνεσχε for "lift"; LSJ examples suggest that this should be followed by dat. This gives ἀντολαῖς, but together with "of the sun", ἡλίου, we need another syll after the 3rd foot caesura. We can use -ιν ending on ἀντολαῖς, ie ἀντολαῖσιν, with ν preventing hiatus. This fills out the 2nd half of the line. For the 1st half, we have ἄνεσχε; now we just need a spondee or trochee before the 3rd foot caesura. χεῖρας fits.	
7.6	This is a propitious day to men. <i>εὐφημόν ἐστιν / ἡμαρ ἀνθρώποις τόδε.</i>	"To men" will be a molossus, ἀνθρώποις, so put it after the 4th foot caesura: Dik 1998 Table 35. If we use the neuter ἡμαρ for "day", as a trochee it should sit after the 3rd foot caesura: Dik 1998 Table 31; "this" can then be inserted at the end of the line. εὐφημον will therefore be the right form of adjective, which can now only sit at the start of the line; ἐστιν before the 3rd foot caesura completes the line, making use of ν-movable to prevent hiatus: s49(iv).	
7.7	How does it befit a general to leave his army? <i>ὧς χρῆ στρατηγόν / τὸ στράτευμ' αὐτοῦ λιπεῖν;</i>	This sentence will use exclamatory ὧς, which Sidgwick accents with circumflex: s77. The first half of the line to the 3rd foot caesura fills out naturally using the given χρῆ, ie ὧς χρῆ στρατηγόν. Now for the second half of the line, λιπεῖν as an iamb should sit at the end of the line: Dik 1998 Table 30; and the spondee "of him", αὐτοῦ, can go before it. This leaves a cretic space after the 3rd foot caesura. τὸ στράτευμ' fits, using the article and elision to make a cretic.	
7.8	All the snow is melted from the high rock. <i>χιῶν τέτηκεν πᾶσ' / ἀφ' ὑψηλῆς πέτρας.</i>	Start from the word which will be a molossus in the gen, "high", ὑψηλῆς; put the molossus in its ideal spot after the 4th foot caesura: Rouse's Demonstrations 1899 page 9. The adjective's noun πέτρας will then finish the line; the 1st syll of πέτρας can scan short: s19. Now for the 1st half of the line, LSJ says τήκω in perf act = pres pass, so use τέτηκε. With "snow", χιῶν, before it, these words together will reach the 3rd foot caesura, ie χιῶν τέτηκε. Now we just need to insert the 2-syll "all", πᾶσα, however this will elide before ὑψηλῆς and so won't work. Thus insert a 1-syll vowel-initial preposition for "from" before ὑψηλῆς, eg ἀφ' or ἐκ, and then insert elided πᾶσ' before the quasi-caesura: s7. NB I put ν-movable on τέτηκεν, which is legitimate even before a consonant (s49(iv)), to make the 2nd anceps long which is statistically more common than a short 2nd anceps: Schein 1979 pages 19 and 36. However I don't know if this is a bad trick which should be avoided. The scansion works with or without ν-movable anyway.	
7.9	The spring is here, and again I see the sun. <i>ἔαρ πάρεστιν, / ἥλιον δ' ὀρώ πάλιν.</i>	The first half of the line is basically given by Sidgwick's suggested words. "Sun" in the acc, ἥλιον, will be a cretic when δέ is put after it, so put it after the 3rd foot caesura: s14.3(e). Need to put ν-movable on πάρεστιν to prevent elision: s49(iv). The line then falls into place.	

7.10 **We will say few things but just.**

- (a) ἡμεῖς λέγωμεν / βαιὰ μὲν, δίκαια δέ.
 (b) ἐσόμεσθα φάντες / βαιὰ μὲν, δίκαια δέ.
 (c) ἡμεῖς τὰ βαιὰ / λέξομεν, δίκαια δέ.

Whether we use *παῦρος* or *βαιός* for "few", the antithesis part written out as-is fills out the line after the 3rd foot caesura. This gives one possible line (a), ie if we use the hortatory subjunctive + the pronoun to fill out the line before the caesura. To capture more of a future sense however, rather than exhortation, we can fill out the first half of the line with a periphrastic future, of *εἰμί* in the future + ppl: s50[iv]. The fut of *εἰμί* in the 1st pl is *ἐσόμεθα*. We can make the 1st 3 sylls of this word an anapaest by changing *-μεθα* to *-μεσθα*: s49(i). As an anapaest, this word must go first in the line: s11. Now we just need a 2-syll ppl before the 3rd foot caesura: the first thematic verbs I thought of, in *-οντ-*, would probably be too long; *φάντες* works however, completing the line, alternative (b). I'm still not happy with it though, I'm worried the neut pls, without articles, could be construed adverbially instead of as objects. If we put an article before *βαιὰ* say, the line will need to be re-arranged; it forms a palimbacchius and so sits well before the 3rd foot caesura, ie *τὰ βαιὰ / .* We now need a cretic after the 3rd foot caesura, so we can finally use a normal fut, eg *λέξομεν*. The line can then be finished with a pronoun at the start, giving line (c).

8.1 **How uncertain is fate to mortal always.**

ὥς ἀσταθμήτη / μοῖρα τοῖς βροτοῖς ἀεί.

This sense is a type of exclamation in Greek: s62. So use exclamatory *ὥς*, accented with the circumflex: s77. The line then falls into place, in the exercise's word order. *ἀσταθμήτη* fills out the line after *ὥς* to the 3rd foot caesura. *ἀεί* is (or can be) an iamb, which sits most often at the end of the line: Dik 1998 Table 30. The line then fell into place, with *τοῖς βροτοῖς* sitting in its 2nd-best spot after the 3rd foot caesura (s14.3(e)), given that we have a trochee which sits most commonly after the 3rd foot caesura: Dik 1998 Table 31.

8.2 **Hector has perished, a great woe to the Trojans.**

Ἔκτωρ ὄλωλεν, / πῆμα τοῖς Τρωσὶν μέγα.

The first half of the line fills out straight away to the 3rd foot caesura. Perfect middle is the right form for "has perished": LSJ on ὄλλυμι. ie Ἔκτωρ ὄλωλε. Woodhouse's 1910 Eng-Grk dictionary shows how to accent Ἔκτωρ: page 1012. Now for the second half of the line, we are given the word *πῆμα* for "woe". This is a trochee, and so sits best after the 3rd foot caesura: Dik 1998 Table 31. *ν*-movable can now be put on ὄλωλε (s49(iv)) to make the 2nd anceps long, which is better: Schein 1979 pages 19 and 36. "Great", *μέγα*, being 2 shorts, can go to the end of the line, leaving a 3 syll space for "to the Trojans". This can be a molossus or, more ideally metrically, a cretic, which will make the 3rd anceps short: Schein 1979 pages 19 and 36. However, I can only see the less desirable molossus working, using the standard word for Trojan, *Τρώς*, + article to make the 3rd syll, ie *τοῖς Τρωσὶν*, adding *ν*-movable to make position, which is permitted: s41(iii). I could try other ways to express this to make a cretic, but this will do for now.

8.3 **For this book was the work of two men.**

(a) ἦν γὰρ δὴ ἀνδρῶν / ἔργα βιβλίον τόδε.

(b) δισσῶν γὰρ ἀνδρῶν / βιβλίον τόδ' ἔργον ἦν.

Starting with the phrase "of two men", the dual phrase δὴ ἀνδρῶν came to mind first. This is a bacchius, and so should definitely go before the 3rd foot caesura: Dik 1998 Table 37. With γὰρ going before it, this leaves only a monosyll space at the start of the line; I put ἦν here. Next, for the second half of the line, βιβλίον is a cretic (if it's kept before τόδε), and so should go after the 3rd foot caesura: s14.3(e). But τόδε will elide before ἔργον; it doesn't quite work from here. So I put βιβλίον τόδε at the end of the line, and so needed a trochee after the 3rd foot caesura. ἔργον doesn't fit however, because βιβλίον will make position for it. So I thought of using the poetic plural for sg, ie ἔργα: s44. This gives line (a). However I wasn't sure about the monosyll at the start of the line, so I started again with line (b). Another way of saying "two" is δισσός (s48), in the plural not the dual: LSJ A.II. δισσῶν and ἀνδρῶν are both "long vowel" words and, with γὰρ in between, they fill out the line to the 3rd foot caesura, with 1st and 2nd anceps ideally long rather than short: Schein 1979 pages 19 and 36. Now of the remaining words to use, τόδε βιβλίον ἦν ἔργον, there are 1 too many sylls, so need to elide τόδε. With βιβλίον, as a cretic, sitting after the 3rd foot caesura (s14.3(e), and τόδε following, the line falls into place. I'm still not comfortable with the position of the monosyll though.

8.4 **The dead [woman] he will deck well with his hands.**

(a) νεκρὸν γυναικὸς / χερσὶν εὖ περιστελεῖ.

(b) τοῖς οἴσι χερσὶν / νεκρὸν εὖ περιστελεῖ.

Starting with the longest word "deck", this will be an iambic 4-syll word, and so should go at the start or end: Rouse's Demonstrations 1899 page 9. Try at the end; "well" εὖ goes easily before it. Leave "hands" till last because we have lots of options: s45[iv]. For "dead body" Sidgwick gives first (in the vocabulary at the back of the book) νεκρός. With γυναικός these words together fill out the 1st half of the line, ie νεκρὸν γυναικός. So now we just need a trochee for "hands" after the 3rd foot caesura. χερσί fits (s45[iv]), if we use ν-movable to prevent hiatus, which is permitted: s41(iii). That gives line (a). However, if we want to emphasize "HIS hands", we can use article + relative before χερσίν, ie τοῖς οἴσι χερσίν: s47(vi). This fills out the line to the 3rd foot caesura. So just put νεκρὸν, as a trochee, after the 3rd foot caesura, and leave the rest of the line in place; this gives alternative line (b).

- 8.5 **They grieve ever bereft of their mother.**
πενθοῦσιν ἀεὶ / μητέρος στερούμενοι.
- Start with the longest word, ie the ppl "bereft (of)" (+ gen in the passive: LSJ A.I). First need to choose whether to use pres or aor ppl. Sidgwick says usually, for ppls (and other non-indic forms), it doesn't matter to the sense whether you use pres or aor: s50. However here I think pres is better, for 2 reasons; 1stly for sense with *ἀεὶ*, I think pres would signify better the ongoing state of deprivation; 2ndly, the pres gives a better form metrically, ie *στερούμενοι*, an iambic 4-syll which can sit at the beginning or end of the line: Rouse's *Demonstrations* 1899 page 9, whereas the aor *στερηθέντες* gives a $\cup - - \cup$ form which can only be brought in by elision, crasis or lengthening: s14(2). Crasis and elision are out of the question, since the form starts and ends with consonants. Lengthening won't work either, because (a) lengthening would create a molossus element within the word, (b) this molossus would sit either before the 4th foot caesura (using an attached monosyll enclitic: s14.3(a)) or after the 4th foot caesura (followed by a consonant-initial iamb or 2 shorts to make position, and to end the line), and (c) given the remaining words to use, ie *μητρός* (or other form), *πενθοῦσι* and *ἀεὶ*, there are no such monosyll enclitics or consonant-initial iambs or 2 shorts available. If we could use *ποτέ* in place of *ἀεὶ*, this would give 2 shorts, but if we wrote / *στερηθέντες ποτέ*, ie 6 sylls, we would need to use quasi-caesura (s7), but this can't be done as nothing could be elided before (consonant-initial) *στερηθέντες*. So, use pres ppl; put this at the end of the line: Rouse's *Demonstrations* 1899 page 9. Next, the verb "they grieve", ie *πενθοῦσι*, can now only fit at the start of the line. With the remaining words to use, ie *ἀεὶ* and *μητρός*, giving 4 sylls total, we need to fill 5 sylls of space in the line. *μητρός* can expand to *μητέρος*: s41[iv]. As a cretic (before *στερούμενοι*), this will go after the 3rd foot caesura: s14.3(e). The line then falls into place, using *ἀεὶ* before the 3rd foot caesura, and using *ν*-movable on *πενθοῦσι* to prevent elision. The 1st syll of *ἀεὶ* can scan long (see Sidgwick's glossary on *ἀεὶ*); alternatively we could use the other form *αἰέν*: s46[iv].
- 8.6 **The stream of the bloody dew steeped the earth.**
ἔδευσε γαῖαν / φοινίης δρόσου ῥοή.
- Start with "of bloody dew", words which should ideally go together. This gives *φοινίης δρόσου*. These words can't go together before the 3rd foot caesura, so put them immediately after, with cretic *φοινίης* in ideal spot: s14.3(e). I then thought the nom "stream" should go with its gen phrase on the same side of the caesura, so I put *ῥοή* as the final iamb. The line then fell into place.
- 8.7 **Pindaros calls water best of all.**
ὔδωρ ἄριστον / Πίνδαρος πάντων καλεῖ.
- The opening of the first Olympian is so famous that I think the opening words should be put first here as far as possible, to trigger the memory, ie as a style rather than metre point. *μέν* is not necessary though. *ὔδωρ ἄριστον* fits before the 3rd foot caesura. Woodhouse's 1910 Eng-Grk dictionary shows how to accent *Πίνδαρος*: page 1022. This will form a cretic before any of the remaining words, so put it after the 3rd foot caesura: s14.3(e). The line then falls into place, since *καλεῖ* as an iamb sits at the end of the line well (Dik 1998 Table 30) and the partitive genitive *πάντων* fits into the last space.

- 8.8 **One should not rear a lion's whelp in the house.**
σκύμνον λέοντος / μὴ τρέφειν δόμοισι χρῆ.
- I want to keep "lion's whelp" together. With "whelp" in the acc, these words fit before the 3rd foot caesura, ie *σκύμνον λέοντος*. Next, for "one should not", the correct negative is *μὴ*. Paley 1881 notes that there's a difference between *οὐκ ἔξεστι λέγειν* "it's not permitted to speak", and *ἔξεστι μὴ λέγειν* "it's permitted to not speak", ie "you need not speak unless you like". Here, using *οὐ* before *χρῆ* would mean "it's not required to", rather than "it's required not to". *χρῆ μὴ τρέφειν* is the simplest word order, however this could only now fit at the end, and this would cause a final cretic problem (s8) because *μὴ τρέφειν* would be treated as one word, and so as a cretic: s6. But since we know it's a cretic, best to put it after the 3rd foot caesura: s14.3(e). *χρῆ* now needs to go at the end, otherwise we'll end up with another final cretic problem: s8. So we need 3 sylls for "in the house". The 1st syll should ideally be short, because it falls on the 3rd anceps: Schein 1979 pages 19 and 36. *δόμος* works: this word is typically plural in tragedy: Moorhouse 1982 page 4[a]. The form *δόμοισι* is permitted (s41(iii)), and we can use dative of place without *ἐν*: s42. Finally, final *-σι* in *δόμοισι* can (and in fact should) scan short before *χρῆ*, so no problems there: s19.
- 8.9 **Man is the measure of all matters.**
ἄνθρωπός ἐστιν / χρημάτων πάντων μέτρον.
- "Of matters", *χρημάτων*, is a cretic and so goes after the 3rd foot caesura: s14.3(e); its adjective "all" can follow. For "man" in its general sense, *ἄνθρωπος* is better than *ἀνὴρ*; this can only sit at the start of the line, and *ἐστιν* can follow it. *μέτρον* at the end of the line completes the verse; the 1st syll of *μέτρον* can scan short (s19), as required here.
- 8.10 **I hate a tyrant who does not rule himself.**
μισῶ τύραννον / ὅστις οὐκ αὐτοῦ κρατεῖ.
- The relative phrase should be kept on the right-hand side of the caesura; since it's the longer clause, the main clause should fill only 5 sylls, to the 3rd foot caesura. *μισῶ τύραννον* / fits easily. Now for the relative clause, the verb *κρατεῖ* is an iamb and so should go to the end of the line: Dik 1998 Table 30. The verb's object, a spondee, can go before it. This just leaves a cretic space after the 3rd foot caesura for "who not", which can be filled with / *ὅστις οὐκ*.

- 9.1 **He bathed the corpse and washed away its wounds.**
 (a) ἔλουσε νεκρὸν / κάπενιψε τραύματα.
 (b) ἀπένιψεν αὐτοῦ τραῦμα / κάλουσεν νεκρὸν.
- We can just keep the original word order to produce a line. “He bathed the corpse” fills out the first half of the line to the 3rd foot caesura, ie ἔλουσε νεκρὸν (or, using the other given word for corpse, νέκυν ἔλουσεν). Now for “washed away”, this is going to start with 2 shorts, ἀπένιψε. It could sit after the 3rd foot caesura, creating a 3rd foot dactyl: s10. However, this word needs to be consonant-initial to make position for νεκρὸν. So, use καί crasis, which is permitted with the ἀπό- preverb, producing κάπό-: s33 and 34(i). The line then falls into place, ie alternative (a). I left ν-movable off κάπενιψε to keep the 3rd anceps short, to prevent a final cretic problem (s8) and since it’s more commonly short in any case: Schein 1979 pages 19 and 36. But just to test another arrangement, we can start the line with ἄπένιψε, as a 1st foot unbroken anapaest: s11. τραύματα, ending with 2 shorts, needs to be elided or before 2 consonants; easier for now to just put it in the singular and add “of it”, to make the 4th foot caesura, ie ἀπένιψεν αὐτοῦ τραῦμα /, or using τε instead of ω-movable to prevent hiatus, ie ἀπένιψέ τ’ αὐτοῦ τραῦμα / . The line then falls into place, using καί crasis with the augment of ἔλουσε, which is permitted, and produces κά: s33 and 34(i). I added ν-movable to ἔλουσε to make position before νεκρὸν, which is allowed: s49(iv). This finishes line (b). 1st syll of νεκρὸν scans long in line (a) but short in line (b), this is fine: Line (a) is better I think; (b) was more practice.
- 9.2 **They chase the race of wild beasts with bows.**
 τόξοις διώκουσ’ / ἄγριον θήρων γένος.
- Starting with the verb, διώκουσι, this forms ∪ – – ∪, and so we should use elision, crasis or make position: s14.2. Trying elision, this gives a bacchius, ie διώκουσ’, and so should sit before the 3rd foot caesura: Dik 1998 Table 37. To maintain the elision a vowel-initial word must follow; of the given words, ἄγριον must therefore follow, and for scansion must be a cretic, ie a consonant-initial word must follow it. All of the remaining words are consonant initial. So keeping ἄγριον with its noun and the genitive θήρων on one side of the caesura, the line falls into place. τόξοις, as a dative of instrument, doesn’t require a preposition: Sidgwick in glossary on “with”.
- 9.3 **Pleasure flees from mortals, as a bird from boys.**
 ὡς παίδας ὄρνις, / ἠδονὴ φεύγει βροτούς.
- φεύγω takes the accusative: LSJ A.II. The words for "pleasure flees from mortals" use 7 sylls, ie ἠδονὴ φεύγει βροτούς; ἠδονὴ as a cretic should go after the 3rd foot caesura (s14.3(e)), and so these words should all go in the second half of the line. The simile will thus go in the first half. ὡς is the 1st particle for "like" suggested in s72[a]; the line then falls into place. The final syll of ὄρνις can scan -νις or -νις (s45[a]); either works metrically but the former is better because it gives a long 2nd anceps, which is preferable: Schein 1979 pages 19 and 36.
- 9.4 **By second thoughts we are set straight.**
 γνώμαισιν ὑστέραισιν / ἐξορθούμεθα.
- There will only be 3 words in this verse. First, the verb ἐξορθούμεθα. The molossus element at the start of this word suggests it should sit after the 4th foot caesura: Dik 1998 Table 35. We can stretch out “by second thoughts” to 7 sylls by taking advantage of the 2-syll ν-final dat pl ending of the vowel declension: s41(iii). This completes the line.

9.5 **For I have known these things long, be well assured.**

(a) σὺ γὰρ σάφ' ἴσθι, / ταῦτα γιγνώσκω πάλαι.

(b) πάλαι γὰρ οἶδα ταῦτα, / γιγνώσκοις ἄν ἐῦ.

Start with “I have known long”. *πάλαι* takes a present verb here: LSJ A. Of the given verbs, try *γιγνώσκω* first. This is a molossus, and so best sits after the 4th foot caesura: Dik 1998 Table 35. *πάλαι*, as an iamb, then sits well after it: Dik 1998 Table 38. We can then put the object “these things”, *ταῦτα*, after the 3rd foot caesura. For the first half of the line, for “be well assured” try *σάφ' ἴσθι*. This is an amphibrachys and so sits best at the start of the line, or alternatively before the 3rd foot caesura: Dik 1998 Table 34. The latter option is better here, because we need to insert *γάρ*, which would break the amphibrachys *σάφ' ἴσθι* if it went first. With *γάρ* then coming immediately before the amphibrachys, ie *γὰρ σάφ' ἴσθι /*, we just need a monosyll at the start of the line; *σὺ* works. This gives line (a). Now however we'll try to put *γάρ* with the statement, rather than the imperative, as in the English exercise, just for more practice. Ideally we will keep the 2 clauses either side of a caesura; most likely we will use 7 sylls again for the statement and 5 for the imperative, and so we'll expect a 4th foot caesura. I doubt we can use *γιγνώσκω* again in the statement: as a molossus, it would need to sit in its (rare) spot before the 4th foot caesura: Dik 1998 Table 35. *γάρ* would then need to sit in the 2nd position (to avoid making position before *γιγνώσκω* if it were in the 3rd position), and so would need to be surrounded by monosylls at positions 1 and 3; this won't work with the words we need to use. Using *οἶδα*, the line fills out naturally to the caesura, ie *πάλαι γὰρ οἶδα ταῦτα, /*. Now we need an imperative in the last half of the line, preferably one consonant-initial to avoid elision of *ταῦτα*. The simple imperative of *γιγνώσκω* doesn't work, because it ends in a short syll, ie *γίγνωσκε*, and it would be hard with the words remaining to make position for it. Sidgwick gives several ways to write the imperative in s51: after the simple imperative he suggests optative + *ἄν*. This can work here, ie *γιγνώσκοις ἄν*, leaving just one final syll space for “well”, which *εῦ* can fill. That gives line (b), not an improvement, but practice in the different imperative construction at least.

9.6 **I do not at all wonder at the ills of the old man.**τὰ κακά γέροντος / οὐ τι θαυμάζω ἐγώ.

Start with *θαυμάζω*, a molossus which should go after the 3rd foot: Dik 1998 Table 35. “Not at all” needs to come before this; *οὐ* with adverbial *τι* fits. Now for the “ills of the old man”, *γέροντος* will be used, and as an amphibrachys should go at the start of the line, or before the 3rd foot caesura: Dik 1998 Table 34. The “ills” then fits, with a resolved 2nd position, at the start of the line, ie *τὰ κακά*. We can use a tribrach in the 1st foot like this when broken after the 1st syll: s9. That finishes the line.

- 9.7 **I know not save one thing, to obey your words.**
οὐκ οἶδα πλὴν ἓν, σοί γε πείθεσθαι χρεῶν.

We can fill this line to the 3rd foot caesura copying Sophocles, Oedipus at Colonus, 1161. LSJ says that πλὴν in this usage introduces a new clause (LSJ III), and so we need to expand “to obey...” into “it’s necessary to obey...”. First, for “obey” in the infinitive, we can’t use the aor form πείθεσθαι, a bacchius, which always goes before the 3rd foot caesura: Dik 1998 Table 37. (Here, if used before the final cretic, it would break Porson’s law: s8.) So we need to use the molossus πείθεσθαι, which will go after the 4th foot caesura: Dik 1998 Table 35. An iambic word for necessary, χρεῶν, fits at the end of the line: Dik 1998 Table 30. This just leaves a dative “you” to insert (I don’t think Greek needs “your words”). σοί, with γέ after the pronoun, fits well. That finishes the line.

- 9.8 **Will you drive me forth, and not respect my prayers?**
σύ μ’ ἐξελεύς τε, / κοῦδὲν αἰδέσῃ λιτάς;

The first thing I saw was “my prayers”; in the acc pl it forms an iambic 4-syll, ie ἐμὰς λιτάς, and so should go at the end of the line: Rouse 1899 page 9. Next, the fut of “respect”, αἰδέσῃ, forms a cretic and so should sit after the 3rd foot caesura: s14.3(e). Using second τε after this verb we can break hiatus, ie / αἰδέσῃ τ’ ἐμὰς λιτάς. This immediately creates a problem though, we need “not”, here οὐκ, to sit before it. Although the sense break after the 4th position is fine (Rouse 1899 page 10), there would be no caesura, as a caesura can’t fall between οὐ and the verb: s6. I need to bring οὐ after the 3rd foot caesura, and so need to shorten the 2nd half of the line by 1 syll. ἐμάς is an expendable word, so remove that and push the cretic αἰδέσῃ to sit before λιτάς, ie after the 4th foot caesura, which is an alternative spot for a cretic: s14.3(e); remove τε, giving / αἰδέσῃ λιτάς. Now I still need a negative which sits after the 3rd foot caesura, 2-syll, to avoid a 3rd foot diarsis. οὐδὲν can be used: s60. To get “and not”, we can use καί crasis with οὐδὲν, ie κοῦδὲν: s33 and 34(ii). The 1st half of the line is filled quickly; “drive forth” in the fut is ἐξελεύς, which can only sit after the 1st syll; the 1st syll can be the pronoun combination σύ μ’, with elided enclitic με (s47(i)(b)); and for the 1-syll space before the 3rd foot caesura, we can use τε, before the following καί (in crasis). That finishes the line.

- 9.9 **You ask, but what you ask for, expect no more to get.**
αἰτεῖς· ὃ δ’ αἰτεῖς, μηκέτ’ ἐλπίσῃς λαβεῖν.

The first part of the line fills out automatically to the 3rd foot caesura, ie αἰτεῖς· ὃ δ’ αἰτεῖς, or the neuter relative could be pl, ie ἃ, with no change to the metre. This leaves the 2nd half of the line. I first tried bringing together the words μηκέτι + ἔλπιζε (present imperative) + λαβεῖν. With μηκέτι going first for sense, ie after the 3rd foot caesura, and λαβεῖν, as an iamb, sitting best at the end of the line (Dik 1998 Table 30), we can’t complete the line because the 5th foot would have 2 shorts, ie / μηκέτ’ ἔλπιζε λαβεῖν. As a negative imperative, or prohibition, we can change the present imperative to aorist subjunctive: s52. This allows us to complete the line, ie μηκέτ’ ἐλπίσῃς λαβεῖν.

- 9.10 **Having died they do not see the sun’s light.**
θανόντες οὐχ ὀρώσω / ἡλίου φάος.

This line fills out straight away. “Light of the sun” suggests ἡλίου φάος, which sits at the end after the 4th foot caesura. The start of the line fills out as well, using ν-movable on the 3rd plural ὀρώσω to prevent elision before ἡλίου: s49(iv).

- 10.1 **Euripides was a foe to women as they say.**
 (a) ἐχθρὸν γυναιξίν φᾶσι / ἦν Εὐριπίδην.
 (b) φᾶσιν γυναιξίν / ἐχθρὸν ἦν Εὐριπίδην.
- I started with “to women”, which I could see would be an amphibrachys, γυναιξί, and so should sit before the 3rd foot caesura or at the start of the line: Dik 1998 Table 34. I’d prefer the emphatic “foe” at the start of the line, and so wrote ἐχθρὸν γυναιξί / . The 4-syll Εὐριπίδην sits well at the end of the line: Rouse 1899 page 9. This leaves a cretic space after the 3rd foot caesura, which φᾶσιν ἦν fills. We can put ν-movable on γυναιξί to make the 2nd anceps long: s49(iv), which is more common than short: Schein 1979 pages 19 and 36. This gives line (a). However, φᾶσι being enclitic, I’m not happy with this sitting before the 3rd foot caesura, although the 4th foot caesura seems fine. But we can just swap the 2 trochees, φᾶσί and ἐχθρόν, adding ν-movable to φᾶσί to make position: s49(iv). That gives line (b).
- 10.2 **He cherishes pride greater than befits man.**
 τρέφω φρόνημα / μάλλον ἢ βροτὸν κάτα.
- First, “more than” is a cretic, and so should go after the 3rd foot caesura: s14.3(e). We are given κατά for “befits”; κατ’ ἄνθρωπον won’t scan at the end of the line, but we can write βροτὸν κάτα, using the postpositive preposition at the end of the line, and taking paroxy accent: s57[a]. This just leaves the 1st half of the line, which can be filled out simply with τρέφω φρόνημα.
- 10.3 **But the deity laughs, seeing the woes of the evil [men].**
 γελαῖ δὲ δαίμων, / τῶν κακῶν δῦας ὀρῶν.
- “But the deity laughs” should go before the caesura. This gives 5 sylls to use if we use the 3rd foot caesura, and since neither δαίμων nor γελαῖ begins with a vowel or is a trochee, we can’t use elided ἀλλά. So just use δέ, ie γελαῖ δὲ δαίμων. Now for the 2nd half, the ppl “seeing” is an iamb, ὀρῶν, and so should go at the end of the line: Dik 1998 Table 30. We now have 5 spaces left, and the remaining words in the right cases each form an iamb, ie δῦας and κακῶν. We can fill the final space with the article, which should go on the adjective κακῶν to make it a substantive; the substantive δῦας doesn’t need it: s35(ii). This finishes the line.
- 10.4 **Be true in words; truth is ever right.**
 μυθοὺς ἀλήθει’, / ὀρθὸν ἀλήθει’ ἀεί.
- Sophocles, Antigone 1195 effectively gives us the 2nd half of this line: ψεῦσται φανούμεθ’; / ὀρθὸν ἀλήθει’ ἀεί. For the 1st half of the line, the imperative ἀλήθειε elided forms a bacchius, and so should go before the 3rd foot caesura: Dik 1998 Table 37. This just leaves 2 sylls space at the start of the line to insert an accusative of respect “words”; μυθοὺς fits.
- 10.5 **The boy fed flocks, a happy life.**
 ὁ παῖς ἔφερβε ποιμνί’, / εὐτυχῆ βίον.
- I started with “fed”; LSJ says that it is not used in the aor, so put it in the imperfect, ie ἔφερβε. With ὁ παῖς before this, the line fills out to the 3rd foot caesura. Next, “a happy life” is an “accusative afterthought”, as I think of it, and so should go at the end of the clause and detached from the construction of the main clause: Moorhouse 1982 page 46[a]. Rouse calls this construction an acc in apposition: Rouse 1899 page 123. This gives εὐτυχῆ βίον, which sits at the end of the line well. Now we just have a trochee space between the 3rd and 4th foot caesurae. Elided ποιμνία fills the gap.

- 10.6 **Suffer ye now the corpses to be covered with earth.**
 ἔα σὺ νεκρούς / νῦν καλυφθῆναι πέδωι.
 Start with the longer word, the aor pass inf “to be covered”, *καλυφθῆναι*. The last 3 sylls are a molossus element, and so the word should sit before the final iamb/2 shorts of the line. We need a monosyll before this word to get a caesura, ie in the 3rd foot. *νῦν*, one of the words Sidgwick gives for “now”, can go there. It would be the simplest word order to put the dative “with earth” after the inf, ie at the end of the line. The 1st word I thought of was *χθονί*, but LSJ says this is rarely used in this sense, ie as “soil” (LSJ A). Looking in Sidgwick’s glossary for “earth”, another candidate with a short 1st syll is *πέδον*. The LSJ definition suggests this is a more appropriate word, so put it here, ie *πέδωι*. Now for the 1st half of the line, we’ll leave the imperative till last, because we have many options for positive commands (ss51[a] and [b]) and so it will be easier to fit in whatever space remains. “Corpses” in the acc will be *νεκρούς*. We can now just use the easiest form, pres imperative, of *ἔάω*, ie *ἔα*, and with this word followed by *σὺ*, followed by *νεκρούς*, the line is complete. The 1st syll of *νεκρούς* can scan long, as required here: s19.
- 10.7 **We men enslave a man, and cities a city.**
 δολοῦμεν ἄνδρες ἄνδρα, / καὶ πόλεις πόλιν.
 This line I just wrote out as is. It relies for its effect on the declined forms of the same noun sitting next to each other, so with *δολοῦμεν* going first, followed by *ἄνδρες* without *ἡμεῖς* (as in Pindar’s First Olympian, 1st antistrophe).
- 10.8 **He is unmanly and inferior to a woman.**
 ἄνανδρος οὗτος, / καὶ γυναικὸς ὕστερος.
 The given word for “unmanly”, *ἄνανδρος*, is an amphibrachys, which sits most commonly at the start of the line: Dik 1998 Table 34. It would be easy to make the 3rd foot caesura by adding the enclitic *ἔστι(ν)*, however that would be a bit flat, given that this sentence probably has some emotion behind it. I straight away thought of *οὗτος*, used as an offensive voc elsewhere (Moorhouse 1982 page 31[a]), or in the nom, to show contempt (LSJ C.3), and so I think it’s good here, before the 3rd foot caesura. Now, for the 2nd half of the line, “woman” will be in the gen, ie *γυναικός*, an amphibrachys. Amphibrachys forms from *γυνή*, if after the 3rd foot caesura, only sit before the 10th position: Dik 1998 Table 24. The final cretic will then be the given *ὕστερος*, which doesn’t cause a final cretic problem: s8. This just leaves a monosyll space after the 3rd foot caesura, to be filled with a connective “and”; *καί* fits.

10.9 **To your sorrow you would come, if the city did not send you.**

κλαίων ἄν ἔλθοις, / μή σε πεμφάσης πόλεως.

Start with the “if” clause. The proper particle combo will be *εἰ μή*, since it’s a protasis. This will sit at the start of the protasis, either after the caesura, or, if we need to, at the start of the line (switching around the English order given). I can already see that it can’t sit after the 3rd foot caesura: we need a trochee combo there. It could sit after the 4th foot caesura, or at the start of the line. If we try to keep the given clause order, putting *εἰ μή* after the 4th foot caesura, there aren’t enough spaces to complete the protasis. So get rid of *εἰ* and try making a condition from a participle phrase: it will need to be a gen absolute. This way we can get back 7 sylls of space, ie putting the negative after the 3rd foot caesura. The negative will still be *μή*: Moorhouse 1982 page 252. The aor fem gen ppl *πεμφάσης*, a molossus, can sit after the 4th foot caesura, its usual spot (Dik 1998 Table 35), and *πόλεως* can scan as an iamb (s41(i)), and so should go to the end of the line: Dik 1998 Table 30. We just need to put the object *σε* after *μή*, and the line after the 3rd foot caesura is done, ie / *μή σε πεμφάσης πόλεως*. For the 1st half of the line, Sidgwick gives *κλαίων* for “to your sorrow”; this can go first. From here we just need an opt of “to come” + *ἄν* (if I understand the sense of the English properly, although it’s obscure to me). *ἄν* would come second here, ie before its optative verb: Paley 1881 page 6. With the opt *ἔλθοις*, the line is complete.

10.10 **He destroys others, being himself clear of trouble.**

ἄλλους καθαιρεῖ, / καὐτός ὦν ἐκτός κακοῦ.

Starting with “clear of trouble”, *ἐκτός κακοῦ*, such a form sits well at the end of the line: s14.3(c). We need a cretic before the 3rd foot caesura; this will be simply *αὐτός ὦν*. For the start of the line, we can use *ἄλλους* for “others”. Flicking through Sidgwick’s glossary for the options for “destroys” which are in bacchius or amphibrachys form, *καθαιρεῖ*, a bacchius, fits before the 3rd foot caesura: Dik 1998 Table 37. Finally, we just need a hiatus-breaker at the 3rd foot caesura, between *καθαιρεῖ* and *αὐτός*. We can use *καί* crasis with *αὐτός*, ie *καὐτός* (s34(ii)), which goes in sense with the participle *ὦν*, rather than being a simple “and” connective: LSJ B.9. That finishes the line.

Exercises 11 to 15

- 11.1 **The god Prometheus is ill-treated among the gods,**
θεὸς Προμηθεὺς / ἐν θεοῖς πάσχει κακά,
“The god Prometheus” fills out the start of the line to the 3rd foot caesura without any work. Woodhouse’s Eng-Grk dictionary gives the accent for Prometheus: page 1023. “Among the gods”, ἐν θεοῖς, is a cretic and so should go after the 3rd foot caesura: s14.3(e). The rest of the line is filled out using the given words for “is ill-treated”.
- 11.2 **being bound with brazen fetters to the rock.**
δεσμοῖσι χαλκείοισιν / ἐκ πέτρας δεθείς,
First, “being bound” in the aor pass ppl gives δεθείς, an iamb, which should go to the end of the line: Dik 1998 Table 30. Next, “with brazen fetters”, both dat plurals, looks like it will be long, so I’ll try to fill out a half-line with these together. We can use at the start of the line, to the 4th foot caesura, δεσμοῖσι χαλκείοισι / . This just leaves a cretic space after the 4th foot caesura. For “to the rock”, LSJ suggests you should use ἐκ rather than εἰς: LSJ on δέω (A). ἐκ πέτρας fits the cretic space. Now we just need to put *ν*-movable on χαλκείοισι to prevent elision, which is permitted: s49(iv). This finishes the line.
- 11.3 **A winged eagle coming tears his liver,**
ἦπαρ σπᾶράσσει / πτηνὸς αἰετὸς μολών,
The first word to place here is σπᾶράσσει, a bacchius, which must go before the 3rd foot caesura: Dik 1998 Table 37. Its object, ἦπαρ, can fit neatly before it, completing the 1st half of the line to the 3rd foot caesura. Next, αἰετός, “eagle” will be a cretic before, and so should go after the 3rd foot caesura: s14.3(e). However, there would be hiatus with the previous σπᾶράσσει, and so switch around αἰετός and πτηνός, ie / πτηνὸς αἰετός ~. The final 2 sylls can then be filled by the iamb μολών, completing the line.
- 11.4 **but he resists not at all, though strong.**
ἐναντιοῦται δ’ οὐδέν, / ἰσχυρὸς περ ὤν.
We just write this sentence out as given and it scans. Apart from the given words, we just need to add δέ as an adversative particle after ἐναντιοῦται (s77), to break hiatus before οὐδέν, and connective it to the previous clause (s70); then, put ὤν at the end of the line after περ. That completes the line.
- 11.5 **For he is far weaker than Zeus.**
(a) πολλῶι γάρ ἐστιν / ἀσθενέστερος Διός.
(b) πολλῶι γάρ ἐστι / Ζηνὸς ἀσθενέστερος.
γάρ needs to go second. “Far weaker than Zeus” looks like it will be 7 sylls, so put it all after the 3rd foot caesura, ie / ἀσθενέστερος Διός. The start of the line can then be simply, πολλῶι γάρ ἐστιν / , with *ν*-movable on ἐστι to break hiatus: s49(iv). That finishes line (a). Just for practice, we can try using instead the other available gen sg form for Zeus, Ζηνός: s45[iiii]. This is a trochee, and so sits best after the 3rd foot caesura: Dik 1998 Table 31. We can move the 5-syll ἀσθενέστερος to the end of the line, and get rid of the *ν*-movable from ἐστι (since ζ on Ζηνός will ensure that the syll stays long, which is better: Schein 1979 pages 19 and 36), giving line (b).

11.6 **Having benefited much mortals of old**(a) *εὐεργετήσας / κάρτα τοὺς πάλαι βροτούς,*(b) *εὐεργετήσας δ' / οὐ βραχὺ ζῶντας πάλαι,*

The 1st half of the line is quickly filled out to the 3rd foot caesura with the aor ppl *εὐεργετήσας*. Following the English order, the rest of the line is also completed easily: the only thing to note is that *πάλαι* needs the article since it's an adverb, not an adjective (LSJ A.2), and forms a substantive with it: s39[a]. *βροτούς* here is in apposition, specifying further that, *τῶν πάλαι*, Prometheus helped mortals specifically. This gives line (a). However, Sidgwick makes clear that a new sentence like this should have a connective, even if English doesn't need it or show it: s70. The easiest way would be to use *καί* crasis with *εὐεργετήσας*, which is permitted with *εϋ-* compounds: s33. However, this didn't look right or natural. So the best solution is to add *δέ* after *εὐεργετήσας*. It has to be elided to make a caesura: a caesura can't fall before it (s5), and if unelided, the next syll would need to be short as well (ie a resolved 6th position), creating a 3rd foot dactyl, however this would be incorrect as the dactyl would only be broken after its 1st short syll (ie after *δέ*), which isn't permitted: s10. Therefore, we need a vowel-initial word after the 3rd foot caesura, to allow *δέ* elision. The article will need to move or go. I 1st thought of paraphrasing "mortals", perhaps using a (vowel-initial) relative clause, which Rouse suggests as a possibility (Rouse 1899 page 55), however I found no conclusive example in Moorhouse 1982 suggesting you can make a substantive out of relative + verb like this; furthermore, the "relative object" would need to be in the nom as subject of the verb (eg *ἔζων*), which looks too strange. I then tried instead paraphrasing "much". A "negative idiom" (Rouse 1899 page 68), ie "not little", seemed like a good possibility here as the negative is vowel-initial. Of the neuter adjectives/adverbs for "little" which have 1st syll short (as required in 7th position here), *βραχὺ* works. *μόλις* didn't seem quite right. *οὐ βραχὺ* needs to be a cretic here for the scansion, and since *πάλαι* can't make position for it, *πάλαι* should move to the end of the line. This leaves an iamb/spondee space before the final iamb. We can't just put *βροτούς* in the space: it would work metrically, as *βρ-* could make position for *βραχὺ* (s19), but the adverb *πάλαι* can't act as an adjective to *βροτούς* anymore, now that the article is gone: LSJ A.2. So we need a verb as substantive for "mortal". The ppl *ζῶντας* works metrically, and can act as a substantive on its own, without an article, since it has a general reference: Moorhouse 1982 page 258. This gives line (b).

- 11.7 **he found not any man, so as to help him,**
 (a) *αὐτῶν ἄρ' οὐδέν' εὔρεν / ὥστ' ἐπωφελεῖν.*
 (β) *ἄνδρ' οὐδέν' εὔρεν / ὥστε νῖν γ' ἐπωφελεῖν.*

The ὥστε phrase, I can see straight away, can sit (elided) after the 4th foot caesura with the given ἐπωφελεῖν. For the start of the line, I want to connect it in sense (not only with particles) to the previous line, which can be done with a partitive genitive, ie “not one of them”, the partitive genitive (αὐτῶν) referring to the τοὺς πάλαι βροτοὺς mentioned in exercise 11.6. αὐτῶν can sit first, and “he found not one” gives 2 trochees through elision, ie οὐδέν' εὔρε, which can sit before the 4th foot caesura, adding ν-movable to the verb to prevent hiatus: s49(iv). This just leaves a 1-syll gap after αὐτῶν, which we can fill with the consequence-particle ἄρα elided. That gives line (a). I'm sure that the Greek doesn't need the object of ἐπωφελεῖν expressed in this case, but in case it does, I'll try a different line including the object. We'll need to expand the ὥστε phrase, so move ὥστε back from the 4th to the 3rd caesura for some space. This leaves a long syll space after the 4th foot caesura, which we can fill with the object νιν, permitted in tragedy (s47(iii)), with γε elided following the pronoun to make position. That finishes the line from the 3rd foot caesura, ie / ὥστε νῖν γ' ἐπωφελεῖν. Now, for the start of the line, if we keep the 4-syll trochaic group οὐδέν' εὔρεν together before the 3rd foot caesura, we have 1 syll space at the start of the line. No space left for the partitive gen, but space for ἄνδρα elided as a direct object of the verb εὔρεν. That gives line (b).

- 11.8 **but when the time of ten-thousand years had passed,**
ἀλλ' ὡς παρήλθεν / μῦρίων ἐτῶν χρονός,

First, decide whether to use a "when"-particle-clause, or a gen absolute. The gen absolute would need to have a mid ppl (a) *παρερχομένου* in the present, or (b) *παρελθόντος* in the aor. For (a), the 2 shorts in this word would need to sit (resolved) over the 2nd or 3rd anceps to fit into the line at all, however these anceps are very rarely resolved (Schein 1979 Tables 30 and 31), therefore the word form shouldn't be used. For (b), we would need to make position (elision or crasis not being possible): s14.2. However, we don't have the necessary monosylls available which we need if we put this word at positions 3 to 6 (monosyll at 7 to make 4th foot caesura) or at 7 to 10 (monosyll at 6 to make 3rd foot caesura); therefore, don't use this form either. Thus we'll use a "when"-particle clause, rather than gen absolute. "Time" will be nom (rather than gen), and we can make "time of ten-thousand years" into a 7-syll end to the line after the 3rd foot caesura, ie / *μῦρίων ἐτῶν χρονός*. Now for the 1st half of the line, we'll leave "but when" for the moment, because we have several options to write this (although, being particles, we'll reserve the start of the line for it). "Had passed" will therefore sit before the 3rd foot caesura, ie *παρήλθεν* (the aorist, rather than the pluperfect, being the right tense in Greek), using ν-movable to make position, which is permitted (s49(iv)), and which makes the 2nd anceps long, a better result: Schein 1979 pages 19 and 36. This leaves 2 sylls of space for "but when" at the start of the line; ἀλλ' ὡς fits.

- 11.9 **he had then deliverance and release from trials.**
ἔσχεν δὲ λύσιν / καὶ πόνων ἀπαλλαγὴν,
 The first thing to do is put in apodotic δέ, to tie this apodosis to the last line, a temporal protasis: LSJ on δέ A. II. b. We can now fill out the line to the 3rd foot caesura with the 2-syll words ἔσχε and λύσιν, using *v*-movable on ἔσχε to make position before δέ, which is permitted: s49(iv). The end of the line fills out quickly, first using the familiar ἀπαλλαγὴν πόνων at the end of the line (from Aeschylus Agamemnon line 1); then, realising that we need καί in there after the 3rd foot caesura, but that there will be hiatus with ἀπαλλαγὴν, we can swap around ἀπαλλαγὴν and πόνων, finishing the line.
- 11.10 **For the god Heracles came and saved him.**
ἔσωσε γάρ νιν / Ἡρακλῆς ἐλθὼν θεός.
 We should keep ἔσωσε and its object νιν on the same side of the caesura (5 sylls total), similarly for Ἡρακλῆς and θεός (5 sylls total). The first combo, plus γάρ, gives 5 sylls, which can thus fit neatly before the 3rd foot caesura. We can then put Ἡρακλῆς, a cretic (see e. g. Sophocles, Trachiniae line 233) after the 3rd foot caesura: s14.3(e). Woodhouse's English-Attic dictionary page 1012 gives the accent for Heracles. θεός can go to the end of the line. This leaves 2 sylls space after Ἡρακλῆς, which we can fill with the ppl ἐλθὼν. The reversal of verbs ἐλθὼν and ἔσωσε (in time) is not a problem I think; I've seen this before in e. g. Iliad A 251, ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφον ἦδ' ἐγένοντο. This finishes the line, with θεός at the end of this line linking back to θεός at the start of the passage (exercise 11.1).
- 12.1 **The traveller stands leaning on a stick**
ἴστησ' ὀδίτης / ἐγκλιθεῖς βακτηρίαι,
 “Leaning upon a stick” fills out the 2nd half of the line: ἐγκλιθεῖς is a cretic, and so goes well after the 3rd foot caesura: s14.3(e). The 4-syll βακτηρίαι can then go after it, filling out the line to the end. For the 1st half of the line, we only have 5 sylls of space available. The shortest word for “traveller” is ὀδίτης, a bacchius, and so it must go before the 3rd foot caesura: Dik 1998 Table 37. This leaves 2 sylls at the start of the line for “stands”. Sidgwick gives alternatives in s55[b], but the standard ἴστησι, elided before ὀδίτης, fits. This completes the line.
- 12.2 **and gazes at the high crest of the rock,**
ὑψηρεφὲς δὲ κρημνὸν / εἰσορᾷ πέτρας,
 Starting with “high”, this will be a molossus, ὑψηλόν, if in position (and it will be), so put it after the 4th foot caesura (Dik 1998 Table 35), and then put “of the rock”, πέτρας, at the end, an iamb (s19) and so in its appropriate spot: Dik 1998 Table 30. κρημνόν can then go after the 3rd foot caesura, with its adjective, ie / κρημνὸν ὑψηλὸν πέτρας. However from here I couldn't see any good way to fill out the 1st half of the line with the verb + connective only. So I used the longer option for “high” given by Sidgwick, ὑψηρεφές, which (when followed by connective δέ) makes a form which sits well at the start of the line: s14.3(c). Leaving κρημνόν and πέτρας from the original attempt in place, we just need a cretic verb for “gaze” after the 4th foot caesura; εἰσορᾷ works.
- 12.3 **where neither shepherd thinks fit to feed his sheep,**
ἔνθ' οὔτε ποιμῆν / ἀξιοῖ τρέφειν βοτᾶ,
 This line I just wrote out as is. The parts fall into their proper spots: ἀξιοῖ, a cretic, after the 3rd foot caesura (s14.3(e)); the 1st and 2nd anceps being long and the 3rd short (Schein 1979 pages 19 and 36), &c.

No.	Exercise (bold) & my answer(s) below	My notes	<i>My answers to Sidgwick's GVC: exercises 11 to 15</i>
12.4	nor has man come hither, but goats alone. οὔτ' ἦλθε δεῦρ' ἀνὴρ τις, / ἀλλ' αἶγες μόνοι.	For “man” I read “a man”, i. e. ἀνὴρ τις. I first thought of Rouse 1899 demonstration I. 1; Rouse places a phrase like this before the 4th foot caesura, so I did the same. οὔτε must come 1st, matching the οὔτε of the previous line. We now can see that the “but” clause will occupy the space after the 4th foot caesura; written straight out, we have / ἀλλ' αἶγες μόνοι, which scans. To finish the line we can use the cretic ἦλθε δεῦρ' before ἀνὴρ τις, eliding οὔτε before it.	
12.5	Then he hears a sound louder than thunder, ἔπειτ' ἀκούει / μείζον' ἢ βροντῆ κτύπον,	“Hears” is a bacchius, ἀκούει, so it goes before the 3rd foot caesura: Dik 1998 Table 37. We now have an iambic space at the start for “then”; ἔπειτα elided fits. “Than thunder” will be a molossus (if we use ἦ + nom. rather than gen on its own after a comparative), i. e. ἢ βροντῆ, so put it after the 4th foot caesura: Dik 1998 Table 35. The line then falls into place.	
12.6	and from the crags he sees ice falling καὶ δέρεται πίπτουτα / κρύσταλλον πάγων	We have several options for the verb “see”, so leave that for the moment. The given word for “crags”, in the gen. pl. is πάγων, an iamb, which should thus go at the end of the line: Dik 1998 Table 30. “Ice” in the acc. is κρύσταλλον; it will form a molossus before πάγων, the ideal spot for a molossus (after the 4th foot caesura: Dik 1998 Table 35). The ppl. will be πίπτουτα; this word fits best at the start of the line (Dik 1998 Table 36), and we could add elided δέ as the connective, but there isn't any good way to finish this line, i. e. better than putting πίπτουτα in its second natural spot (before the 4th foot caesura: Dik 1998 Table 36), and inserting e. g. καὶ δέρεται at the start of the line.	
12.7	like some fine powder of salt, or of white dust, ὡς ψῆγμ' ἀλῶν τι λεπτόν / ἢ λευκῆς σποδοῦ,	ὡς for “like” can go first. The first half of the line requires more words, and so should fill to the 4th foot caesura. This leaves 6 spaces, which the given words for “fine”, “powder” and “salt” will fill (2 sylls each), however we need to get neuter τι for “some” in there, and so ψῆγμα will need to elide, and the only vowel-initial word is (in the gen. pl.) ἀλῶν. These 2 words can thus go after ὡς, i. e. ὡς ψῆγμ' ἀλῶν. We can then fill the space to the 4th foot caesura with τι λεπτόν; the line then falls into place.	
12.8	and straightaway the stream, dashing down on the vales, εὐθύς δὲ ῥεῖθρον / ἔγκατασκῆπτον νάπην.	Looking ahead, the ppl. for “dashing down on” will naturally sit after the 3rd foot caesura. It's clear why Sidgwick gives 3 nouns for “stream”: the only way we can get the iambic word for “vale” in, after the ppl., is if the ppl. is neuter, meaning we need to use ῥεῖθρον for “stream”. So the line from the 3rd foot caesura must be / ἔγκατασκῆπτον νάπην. With εὐθύς for “straightaway” (LSJ B. II. 1), the line is done.	

12.9 **ravages everything, the houses of the shepherds,**
ἄγει φέρει τε / δῶρα τ' ἐγκάρπου χθονός,

Sidgwick basically gives us the line to the 3rd foot caesura. The question is how we syntactically write “everything” followed by some of the things it includes. It isn’t hard to write in Greek, but the question is whether it is idiomatic syntax. I thought first of the whole and part construction, however Moorhouse suggests this is mainly used where the whole is the body and the parts are body parts: Moorhouse 1982 page 41[a]. The best way I thought to do this was to put “everything” as an acc. in apposition after the list of the 3 specific things ravaged (in this and the next line): s69 and Moorhouse 1982 page 46[a]. Since “houses of the shepherds” fills 5 sylls, e.g. *ποιμένων οἴκους*, we can put this after the 3rd foot caesura in the *next* line, followed by *τὸ πᾶν* as an acc. in apposition. In this line, we can put in the longer specific item “and the gifts of the fruitful earth”, which will fill all 7 spaces, i.e. *δῶρα τ' ἐγκάρπου χθονός*.

12.10 **and the tall pines, and the gifts of the fruitful earth.**
μακράς τε πευκάς / ποιμένων τ' οἴκους, τὸ πᾶν.

We already have the line completed from the 3rd foot caesura (see notes to 12.9 above), but we need to put *τε* elided after *ποιμένων* to line the phrase to the list. “Tall pines”, once *τε* is inserted, easily fills out the line to the 3rd foot caesura.

My answers: Kynaston's Greek Verse Comp.

Full citation: Herbert Kynaston, Exercises in the composition of Greek iambic verse by translation from English dramatists, MacMillan and co., London: 1879.

No.	Exercise (bold) & my answer(s) below	My notes
1a. 1.	<i>Original (Wordsworth):</i>	<p>Line 1: Firstly, the two parts of the exercise should sit either side of the caesura. For the second half of the line, and the following line, ie “one is... another is...”, I am thinking of using the ἡ μὲν, ἡ δέ construction; Kynaston in the vocab list suggests ἄλλος, ἄλλος; either way, the construction will be vowel-initial, and so the first half of this line should end with a consonant, ie the dual of “voices” shouldn’t sit before the 3rd foot caesura. Move “voices” to the start then, ie φωνά. The line to the 3rd foot caesura can then fill out δὺ’ ἐστόν. For the 2nd half of the line, first put in ἡ μὲν after the 3rd foot caesura. For “is-born”, using Kynaston’s vocab, I’ll use ἔφῦ, which is an iamb and so should sit at the end of the line: Dik 1998 Table 30. This leaves a cretic or molossus space after the 4th foot caesura for “of the mountains”. I first thought of οὐρέων, a Homeric form, but Kynaston does not list this form as one of the permissible Ionic forms: K. page 4. Kynaston lists 2 words for “mountain”; the 2nd, κρημνός, with the article, would give a molossus, ie τῶν κρημνῶν, however this would make position for μὲν before it. ὄρος is vowel-initial and so we must use it; LSJ lists 2 forms for the gen pl, ὀρέων and ὄρων; the latter is Attic but the former is used in tragedy also. The Attic form, starting with a short, doesn’t scan, and so we’ll use the other form ὀρέων, which is permitted as a tribrach in the 4th foot broken after the 1st syll (S. s9), ie μὲν ὀρέ-, and resolution in the 8th position is not uncommon: Schein 1979 Tables 30 and 31. This now leaves one long space before ἔφῦ. An elided demonstrative fits, ie τῶνδ’. That finishes the line, ie φωνά δὺ’ ἐστόν, / ἡ μὲν ὀρέων τῶνδ’ ἔφῦ. (But see below.)</p> <p>Line 2: The second half of the line fills out quickly using the given words for “each”, ἐκάτερος (K. page 7) and “mighty” in the vocab, μεγασθενής. This gives, after the 3rd foot caesura, / ἐκατέρη μεγασθενής, with resolution creating a 3rd foot dactyl (with the previous long, to be written), which is permitted: S. s10. For the first half of the line, “of the sea”, θαλάσσης, is a bacchius and so must sit before the 3rd foot caesura: Dik 1998 Table 37. Continuing our construction from the previous line, I put ἡ δέ first. To make this scan we need to elide δέ and replace it with a long vowel-initial monosyll, or 2 shorts, producing a 1st foot dactyl: S. s10. I’d rather not resolve though, since we already have a resolution after the caesura, but I don’t have statistics for this. I couldn’t think of an appropriate word at first, trying οὖν (but the δ’ οὖν combination is not appropriate here: Paley 1881 pages 55 and ff), ἦν (wrong tense), &c. Then I realised the preposition ἐκ could go here, completing the line; furthermore, after checking Jackson’s Iambica 1928, I saw that the verbs for “to be born”, ie φῦναι (which I used) and γίγνεσθαι, could be compounded with ἐκ preverb. I then fixed line 1 by using the ἐκ construction in the 2nd half of line 1, by putting ὄρων, as an iamb, at line end (which is ideal: Dik 1998 Table 30), and the feminine ppl ἐκγεγῶσα, after elision, sitting as a cretic after the 4th foot caesura, which is one of its appropriate alternative positions: S. s14.3(e).</p>
1a. 2	Two voices are there: one is of the sea, One of the mountains: each a mighty voice:	
	<i>Literal:</i> There are two voices: one is-born of the mountains, Another of the sea: each mighty. φωνά δὺ’ ἐστόν, / ἡ μὲν ἐκγεγῶσ’ ὄρων, ἡ δ’ ἐκ θαλάσσης, / ἐκατέρη μεγασθενής.	

- 1a.3. *Original (Wordsworth):*
 1a.4 In both from age to age thou didst rejoice;
 They were thy chosen music, Liberty!

Kynaston's simplified version:

In both rejoices for ever,

As in chosen melodies, Liberty.

ἀμφοῖν γέγηθεν / τὸν δι' αἰῶνος χρόνον,
 ἐξαιρέτοις μέλοισι / ὥς, τοῦλεύθερον.

Line 3: Kynaston suggests for “for ever”, τὸν δι' αἰῶνος χρόνον. This gives us the line after the 3rd foot caesura. For the 1st half of the line, γηθέω takes acc object: LSJ. In the perfect (as Kynaston recommends, as does LSJ for tragedy), ie γέγηθε, we can put this before the 3rd foot caesura, using ν-movable to make the 2nd anceps long (S. s49(iv)), which is better than short in this position: Schein 1979 pages 19 and 36. The fem acc dual of “both” gives ἄμφω, which can sit first. This finishes the line, ie ἄμφω γέγηθεν / τὸν δι' αἰῶνος χρόνον. (But see below.)

Line 4: Kynaston recommends, for “Liberty”, τοῦλεύθερον at line end. The appropriate word for “melody”, μέλος, caused problems though when I put it into the acc pl, ie μέλεα, in conjunction with the given word for “chosen”, ἐξαιρέτος; together these filled only 5 positions; with “as”, ὥς, this left 2 spaces. I tried a few ways to fill the extra space, by making them dependant on a ppl (which often follows γηθέω: LSJ, eg μελέων ἀκοῦσον / , with a 1st foot anapaest (permitted: S. ss11), but then couldn't bring in the adjective. The problem generally was the short neuter pl ending, and easiest solution was to change it to the dative, which is also permitted after γηθέω: LSJ. The 1st half of the line then filled out easily, ie ἐξαιρέτοις μέλοισι / . This leaves only one space to fill, after the 4th foot caesura; this would be ὥς, to mark the simile; as post-positive it takes the accent: S. s72[a]. Put ν-movable on μέλοισι to avoid elision: S. s41(iii). A concern is whether this post-positive cancels the 4th foot caesura: it's not clear from S. s5. The final thing to do is change ἄμφω in line 3 to dative, to match the dative construction in line 4. The fem dat dual is ἀμφοῖν, which doesn't affect the scansion.

- 1b.1. *Original (Wordsworth):*
 1b.2. There came a tyrant, and with holy glee
 1b.3. Thou fought'st against him; but hast vainly striven:

Kynaston's simplified version:

Thou, πρεσβίστη Θέμι, joined'st battle, righteously rejoicing, and wrestling in vain...

*μάχην συνήψας, / πρὸς δίκην κεχαρμένη,
 καίτοι ἄλαισας σφίν γε, / πρεσβίστη Θέμι,
 μάτην,*

Firstly, the given *πρεσβίστη Θέμι*, beginning with a molossus element, should go at the end of the line: Dik 1998 Table 35. Secondly, it suggests that the agent addressed is feminine (perhaps ἡ ἐλευθερή? although we used neuter in line 1a.4.). Before slotting *πρεσβίστη Θέμι* into line 1, however, I noticed that the sequence of ideas was “joined battle rejoicing righteously” before “wrestling in vain”. Now “rejoicing righteously” also fits well at the end of the line. “Rejoicing”, *κεχαρμένη*, as a 4-syll iambic word, sits well at the end of the line (Rouse 1899 page 9), and we can insert a cretic before it, “righteously”, using one of the preposition + noun combinations in place of an adverb suggested in K. page 5, and S. s56(ii), eg *πρὸς δίκην, ἐν δίκῃ, &c.* So,

Line 1: Since “rejoicing righteously” is part of the prior idea (before things go bad for the defenders) should go in the 1st line, put / *πρὸς δίκην κεχαρμένη* at the end of the 1st line. “Joined battle” now needs to go in the first half of this line, before the 3rd foot caesura. A literal copy would be *συνήψας μάχην* (see LSJ, *συνάπτω* A. II. 1. b); swapping these around we get the right scansion. This finishes the line, although I would have liked to insert a connective to link it to the previous lines, as Sidgwick recommends generally: S. s70.

Line 2: We said above we'd put *πρεσβίστη Θέμι* at the end of the line; it should go at the end of this line. For the 1st half of the line, Kynaston suggests putting “wrestle” in the ppl, but I think it would work better as a finite verb, after a strong adversative particle. The aor form *ἐπάλαισας* could go first, making an unbroken anapaest in the 1st foot (S. s11), but I want an adversative particle there. Reading through Paley 1881 and S. s77, *καίτοι* seemed a good option. We can now get the aor verb in before the 3rd foot caesura, by using prodelision of the augment, which is permitted: S. s30. Now we just need a trochee after the 3rd foot caesura, ending in a vowel so that it doesn't necessarily make position before *πρεσβίστη*: S. s19. “With them”, *σφίν γε*, following the verb, works well I think.

Line 3: We can put “in vain”, *μάτην*, boldly at the start of this following line. That completes this part of the copy.

- 1b.3. Thou from thy Alpine holds at length art driven
 1b.4. Where not a torrent murmurs heard by thee.

Kynaston's simplified version:

**...from fenced places and lofty summits art driven out
 (perfect) [to a place] where thou hearest nowhere a
 torrent's voice.**

*μάτην, σὺ δ' ἐκπέπτωκας / ὑψηλῶν ἄκρων
 ὅποι βοάματ' / οὐ τι χειμάρρου κλύεις.*

Line 3: We already have an iamb at the start of this line, *μάτην*. For “driven out”, Kynaston suggests in the vocab a form from *ἐξέλαυνω*, but I remember from Rouse 1899 that *ἐκπίπτω* is a good word for this (page 86), which LSJ confirms: see *ἐκπίπτω*, 3. The perfect is *ἐκπέπτωκας*, which shape Sidgwick recommends we put either side of the 4th foot caesura: S. s14.3(a). It goes better before the caesura; if after it, there would be an awkward 1-syll gap at the end of the line. So this line currently runs *μάτην, ~ ἐκπέπτωκας /*. Inserting the pronoun *σὺ* with hiatus-breaking elided *δέ* fills the short gap. Now, for the 2nd half of the line, I think *ὑψηλῶν ἄκρων* is straightforward, and reflects the original Wordsworth; I don't know why “fenced places” needs to come in here, i. e. I understand how it would be useful to fill out space through periphrasis but I don't need it here. That completes this line.

Line 4: For “to where” I put *ὅποι* at the start of the line. For “torrent's voice” Kynaston gives *βοᾶμα χείμαρρον*. If we use the simple verb *κλύω*, Jackson's *Iambica* 1928 says that it takes acc of thing. So firstly, I put *κλύεις* at the end of the line, as an iamb: Dik 1998 Table 30. *χείμαρρον*, “torrent” (as a substantive), in the gen will be a molossus, and so should sit after the 4th foot caesura: Dik 1998 Table 35. The acc plural of *βοᾶμα* is *βοάματα*; using elision before the required negative *οὐ*, this can go before the 3rd foot caesura. Now we just have a short gap after *οὐ*; we can add adverbial *τι*, “at all”. This finishes the line.

Kynaston recommended 5 lines of Greek but I think 4 is enough.

Summary: Sidgwick's Greek Verse Comp. intro.

Full citation: Arthur Sidgwick and F.D. Morice, *An Introduction to Greek Verse Composition: with Exercises*, twentieth impression, Longmans: 1963.

Summary: Sidgwick's Greek Verse Comp. intro. Section refs given.

Sections 1 to 15: Iambic metre.

- 1 Iambic foot: $\cup -$, eg E "around", G Ποδῶν, φέρειν, καλῶς; last syll may be short although scans long.
- 3 Spondee $--$ may be substituted for iambus in 1st, 3rd, 5th feet.
- 4 Caesura must occur in middle of 3rd or 4th foot.
- 5 Caesura cannot occur before enclitics (τε, γε, νυν, τοι, με, σε, also μου, μοι κτλ, σφε, νιν), indefinites (τι, που, μως, ποι κτλ) or post-positives (γάρ, μέν, δέ, οὔν, ἄν, δῆ). Treat combination as one word.
- 6 Caesura cannot occur after article, prepositions, εἰ, ὡς, οὐ, μή, καί, ἤ, interrogatives (τίς, ποῦ, πῶς, ποί κτλ). Treat combination as one word.
- 7 Quasi-caesura: elision at end of 3rd foot = 4th foot caesura, eg Εἰ δ' ἤδε δειμαίνουσ' / ἀπώλεσεν βίον; however elision at end of 2nd foot does not = 3rd foot caesura.
- 8 Law of final cretic: If there is a break before a final cretic ($- \cup -$), ie if there is a 5th foot caesura, the 5th foot must be an iambus. Sections 5 and 6 apply here though so this is OK: σὺ δ' ἤμιν ἡμισοῦσα μισοῦσα μισοῦσα μὲν λόγῳ (s5), and this is OK too: Φοῖβος γάρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων.
- 9 A tribrach ($\cup \cup \cup$) can be used in the 1st, 2nd, 3rd or 4th feet and must either not be broken, or be broken after the 1st syllable or after the 1st and 2nd syllable (but not after the 2nd only), eg these are OK: 1. πότερα | δὲ χριστὸν..., 2. καὶ σῶν | γε γονά- | -των..., 3. δέσποιν- | -α, σὺ τὰδ' | ... But these are wrong: 1. δύο βα- | -σιλείς..., 2. παρῆλ- | -θε-μὲν ἄ- | -νήρ... (see s5).
- 10 A dactyl ($- \cup \cup$) can be used in the 1st or 3rd foot and must either not be broken, or be broken after the 1st syllable or after the 1st and 2nd syllable (but not after the 2nd only), eg μήτ' ἄροτ- | -ον αὐτοῖς..., but not πάντα τὰ...
- 11 An anapaest ($\cup \cup -$) can be used in the 1st foot (but see s13) and is never broken, eg πολέμους | .
- 12 Concerning ss 9-11, the tribrach and the 3rd-foot dactyl are most common.
- 13 In proper names, anapaests can be used in the 1st, 2nd, 3rd, 4th or 5th feet, eg ἕκτος δὲ Παρθενοπαῖος Ἄκρὰς ὄρνυται.
- 14.1 4 longs can't be used at all.
- 14.2 If ($\cup - - - \cup \cup$), use crasis if possible. If ($\cup - - \cup$), use elision, crasis or make position.
- 14.3(a) Put ($- - - \cup$) either side of the 4th foot caesura.
- 14.3(b) Put ($\cup - - -$) after a quasi-caesura.
- 14.3(c) Put ($- - \cup -$) at the start or end of the line.
- 14.3(d) Put ($\cup - - - \cup$) before the 4th foot caesura or (with a preceding word from s6) after the 3rd foot caesura.
- 14.3(e) Put ($- \cup -$) after the 3rd foot caesura (best), or after the 4th foot caesura, at the end of the line, after the 1st syllable or (last option, with a following word from s5) before the 4th foot caesura.
- 14.3(f) Put ($- \cup \cup$) at the end of the line.

- 14.3(g) Put (˘ ˘ ˘ –) after the 3rd foot caesura.
 14.3(h) Put (˘ ˘ –) at the start of the line or before the 3rd foot caesura.

Sections 16 to 34: Quantity.

- 16 Long by nature: η, ω, diphthongs, contractions, temporal augments.
 17 Short by nature: ε, ο.
 18 Long by position: before ξ, ψ, ζ, two consonants (but see s19), γμ, γν, δμ, δν, βλ (except in βλαστάνω), γλ (except in γλώσσα). This applies whether the consonants are in the same word or not.
 19 Weak position (can scan long or short): before these combinations (in the same word): πλ, φλ, κλ, χλ, τλ, θλ, κμ, τμ, θμ, πν, φν, κν, χν, θν, τν, πρ, φρ, βρ, κρ, χρ, γρ, τρ, θρ, δρ. A final vowel in weak position stays short however, eg αὐτὸ τραῦμα.
 20 Another weak position: a final short vowel before ρ may be scanned short or long, eg τόδε ῥέπειν.
 21 Accents: circumflexes are long, finals are short in proparoxyms and properisps, the σωτήρα rule (τι is short in τίνες, α is long in ὥρα) unless position made (βι is long in βίβλος).
 22 Verb endings: α is short (unless from contraction), ι is short, υ is long.
 23 Participle endings: α, ι, υ short, except in nom and voc masc sg and fem dual, and acc fem pl.
 24–25 Noun endings which are longer in pl than in sg: quantity of nom sg matches quantity in gen sg, eg κηλῖς, κηλίδος but χάρις, χάριτος and πόλις, πόλεως. Exceptions are μέλας, τάλας, ὄφῖς, πῆρ, δρῦς (and other monosylls and some other polysylls in vs, eg ἰσχυς).
 26[a] 1st declension endings (short): α is short if preceded by consonant (except ρ) in nom and acc sg fem, eg μοῦσα, and in voc sg of nouns in ης and short α.
 26[b] 1st declension endings (long): where preceded by vowel or ρ in nom and acc sg fem, eg φιλιᾶ, ἔχθρᾶ (exceptions are γαῖα, δύσνοια, ἄνοια, μία, particules in -ῦα and substantives in -τρία, βασίλεια (queen) but βασιλείᾶ (kingdom), ἄγκυρα, γέφυρα, πείρα, σῶτειρα, μοῖρα, εὔνοια in tragedy, but ἀγνοῖᾶ).
 26[c] 1st declension endings (long): in voc sg of nouns in ᾶς and ᾷ, eg νεανίᾶ.
 26[d] 1st declension endings (long): in gen sg and acc pl, eg ἔχθρᾶς, δεσπότης.
 27[a] Final -ι or -υ: short unless contracted, eg λόγοισι.
 27[b] Final accusative -αν or -ας: follows quantity of nom, eg φιλιᾶν from φιλιᾶ (see s26[b]); also βασιλέας from βασιλεύς.
 27[c] Final neut pl -α: short unless contracted, eg ὀστᾶ (=ὀστέα).
 27[d] Final acc sg -α: short unless from -εως noun, eg βασιλέᾳ.
 27[e] Final syll of prepositions, adverbs (excluding -ως type adverbs) &c: short except for (non-enclitic) νῦν, ἄγαν, ἐπειδᾶν and some others.
 27[f] Final neut nom endings: short except πᾶν and ἀπᾶν (but not σύμπαν or πάμπαν) and contracted forms, eg ὀστοῦν (=ὀστέον).
 27[g] ᾶ duals: long, eg ταύτᾶ.
 27[h] ἡμῖν and ὑμῖν can also be written with short final, ἡμῖν, ὑμῖν.
 28[a] Elision: short final vowel must be elided if a vowel follows. Hard mute(s) before rough breathing must be changed to aspirate(s), eg ὁ πάνθ' ὀρώων (= ὀπάντ[α] ὀρώων), νεοχάραχθ' ὀρώω (=νεοχάρακτ[α] ὀρώω).
 28[b] Elision and accents: Accent is thrown back to preceding syllable, eg φήμ' ἐγώ (=φημι ἐγώ) unless the word is indeclinable, in which case accent and vowel disappear together, eg ἀμφ' ἐμῶν (=ἀμφι ἐμῶν).

- 28[c] Unelidable shorts: \acute{o} , $\acute{\tau}\acute{o}$, $\acute{\tau}\acute{\alpha}$; $\acute{\pi}\acute{\rho}\acute{o}$; υ in any word; ι in dative ending (eg παιδί, πᾶσι) or in $\text{περί, τί, τι, ἄρτι, ὄτι}$.
- 29[a] Unelidable longs: Never elide a long unless you can find an exact parallel, eg $\text{οἴμ' ὡς ἄθυμῶ (=οἴμοι)}$: Soph Ai 587.
- 29[b] Synzesis: These can be scanned as one syll: $\eta \text{ οὐκ, μὴ οὐ, ἐπεὶ οὐ}$ (as an iambus).
- 30 Prodelision: ϵ , and α in $\acute{\alpha}\pi\acute{o}$, can be elided in (a) prepositions (and preverbs), eg $\text{λοισθία 'γῶ (=ἐγῶ)}$, (b) augment, eg $\text{μισθοῦ 'πόρουε (=ἐπόρουε)}$, (c) $\acute{\epsilon}\sigma\tau\acute{\iota}$, eg πολλή 'στι , (d) $\acute{\epsilon}\gamma\acute{\omega}$ and its inflections and compounds, eg $\text{μόλω 'γῶ, ἦ 'μέ, μὴ 'μαντῶι}$.
- 31 Crasis: Can be used with article or καί . Produces one long syll.
- 32(i) \acute{o} crasis: $\acute{o} + \acute{\epsilon} = \text{οὐ}$. $\acute{o} + \acute{\alpha} = \acute{\alpha}$. eg $\text{οὐμός (ὁ ἐμός), ἀνήρ (ὁ ἀνήρ)}$.
- 32(ii) η crasis: only use with ἀρετή (ἀρετῆ) and $\text{εὐλάβεια (ηὐλάβεια)}$.
- 32(iii) $\acute{\tau}\acute{o}$ crasis: $\acute{\tau}\acute{o} + \acute{\epsilon} = \text{τοῦ}$. $\acute{\tau}\acute{o} + \acute{\alpha} = \acute{\tau}\acute{\alpha}$. $\acute{\tau}\acute{o} + \acute{o} = \text{τοῦ}$. $\acute{\tau}\acute{o}$ + rough breathing = θ -. eg $\text{τοῦκ (τὸ ἐκ), τὰγαθόν (τὸ ἀγαθόν), τοῦνομα (τὸ ὄνομα), θοῦρμαιον (τὸ ἔρμαιον)}$.
- 32(iv) $\acute{\tau}\acute{\alpha}$ crasis: $\acute{\tau}\acute{\alpha} + \acute{\epsilon} = \acute{\tau}\acute{\alpha}$. $\acute{\tau}\acute{\alpha} + \acute{\alpha} = \acute{\tau}\acute{\alpha}$. eg $\text{τᾶνδον (τὰ ἔνδον), τάνθρώπων (τὰ ἀνθρώπων)}$.
- 32(v) τοῦ crasis: $\text{τοῦ} + \acute{\epsilon} = \text{τοῦ}$. $\text{τοῦ} + \acute{\alpha} = \acute{\tau}\acute{\alpha}$. eg $\text{τοῦμοῦ (τοῦ ἐμοῦ), τάνδρός (τοῦ ἀνδρός)}$.
- 32(vi) τῶι crasis: $\text{τῶι} + \acute{\epsilon} = \text{τῶ}$. $\text{τῶι} + \acute{\alpha} = \acute{\tau}\acute{\alpha}$. eg $\text{τῶμῶι (τῶι ἐμῶι), τάνδρι (τῶι ἀνδρι)}$.
- 32(vii) τῆι crasis: $\text{τῆι} + \acute{\epsilon} = \text{τῆ}$. $\text{τῆι} + \text{rough breathing} = \theta$ -. eg $\text{τῆμαντοῦ (τῆι ἐμαντοῦ), θῆμέραι (τῆι ἡμέραι)}$.
- 32(viii) οἴ crasis: $\text{οἴ} + \acute{\epsilon} = \text{οὐ}$. $\text{οἴ} + \acute{\alpha} = \acute{\alpha}$. eg $\text{οἴν (οἴ ἐν), ἀγαθοί (οἴ ἀγαθοί)}$.
- 32(ix) crasis with $\text{ἕτερος: ἄτερος (ὁ ἕτερος), θάτερον (τὸ ἕτερον), θατέρου (τοῦ ἕτερον), θατέρωι (τῶι ἕτέρωι)}$.
- 33 καί crasis: with prepositions (and preverbs) beginning $\acute{\alpha}$ or $\acute{\epsilon}$, pronouns and pronominal stems (eg $\text{ἐκεῖ, εἰ, ὤς, ἄλλος}$), augments, negative prefix $\acute{\alpha}$, οὐ, εὐ, εὔ compounds, and $\acute{\epsilon}\sigma\tau\acute{\iota}$.
- 34(i) καί crasis: $\text{καί} + \acute{\epsilon} = \text{κᾶ}$. $\text{καί} + \acute{\alpha} = \text{κᾶ}$. eg $\text{κᾶπί (καὶ ἐπί), κᾶπό (καὶ ἀπό)}$.
- 34(ii) καί crasis: $\text{καί} + \text{(smooth breathing diphthong, } \eta, \omega) = \kappa \text{(diphthong, } \eta, \omega)$. $\text{καί} + \text{(rough breathing diphthong, } \eta, \omega) = \chi \text{(diphthong, } \eta, \omega)$. eg $\text{καυτός (καὶ αὐτός), χοῦτος (καὶ οὔτος), χῆδε (καὶ ἦδε)}$.
- 34(iii) καί crasis: $\text{καί} + \acute{o} = \text{χῶ}$. eg $\text{χῶ (καὶ ὄ), χῶπως (καὶ ὄπως)}$.
- 34[iv] καί crasis: other cases, to use sparingly: $\text{κᾶγαθός (καὶ ἀγαθός), κᾶκούσας (καὶ ἀκούσας), κᾶλγεινῶς (καὶ ἀλγεινῶς), χᾶρπάσαι (καὶ ἀρπάσαι), κῶδυνωμένη (καὶ ὀδυνωμένη), κῶδύρεται (καὶ ὀδύρεται)}$.
- 34[vii] neuter relative crasis: $\acute{o} + \acute{\epsilon}$ augment (only) = οὐ . eg $\text{οὐπόθεις (ὁ ἐπόθεις)}$.
- 34[viii] neuter relative crasis: $\acute{\alpha} + \acute{\epsilon}$ (any) = $\acute{\alpha}$. eg $\text{ἀγῶ (ἂ ἐγῶ), ἀμέ (ἂ ἐμέ), ἄν (ἂ ἄν), ἄχω (ἂ ἔχω), ἀξήκουσεν (ἂ ἐξήκουσεν), ἄπαθον (ἂ ἔπαθον)}$.
- 34[ix] other crasis words: $\text{ἐγῶιδα (ἐγῶ οἶδα), ἐμοῦστι (ἐμοί ἐστι), μοῦστι (μοί ἐστι), τᾶν (τοι ἄν), μέντᾶν (μέντοι ἄν), τᾶρα (τοι ἄρα), χᾶν (καὶ ἂ ἄν), ὦναξ (ὦ ἄναξ)}$.

Sections 35 to 77: Hints on poetic forms and usages.

- 35(i) Article: may be omitted after $\text{οὗτος, ὅδε, ἐκεῖνος, ἄμφω, \&c}$.
- 35(ii) Article: may be omitted before a substantive, or before one of two substantives. NB if article used with substantive, any adjective without an article will be a predicate, just as in prose.
- 36 Article: other than \acute{o} , η , οἴ and αἴ , can be used as relative.
- 37 Article: can be used as demonstrative (rare). NB for $\acute{o} \text{ μὲν} \dots \acute{o} \text{ δέ}$, the latter can be inverted, eg $\text{ἐκ δὲ τῶν μάλιστ' ἐγῶ}$ "of them I most" (Soph).

- 38 Article: + infinitive, where in prose it would be omitted, eg *τάδι κείν φιλῶν* "loving to do injustice".
- 39[a] Article: + adjectives, adverbs, pples &c more than in prose, eg *τὸ μέλλον, τὸ λοιπόν, τὰπίλοιπα* "the future"; *τὸ πρῖν, οἱ πάλαι, τοὺς ἔπειτα, τῶν πάροιθεν, τᾶνδον*. Also *τὸ θεῖον* (=θεός or θεόν), *τοῦμόν* or *τάμά* (=ἐγώ or ἐμέ), *τὸ τοῦ γέροντος* (=ὁ γέρον), *τὸ συγγενές* (=συγγενεῖς), *τὸ θῆλυ* "women", *τοῦπιεικές* "kindness", *τᾶληθές* "truth"; *τὸ νῦν* or *τὰ νῦν* "now", *τὰπέκεινα* "beyond", *τὸ τηλικαῦτα* "then", *τοῦμπαλιν* "the opposite".
- 39[b] Article: neuter + ppl for an abstract, eg *τὸ ποθοῦν* "desire", *τῶι θυμουμένωι* "from anger".
- 40 Article: + infinitive, more common than prose, eg *ἐν τῶι φρουεῖν* "in feeling", *πρὸ τοῦ θανεῖν* "before death", *τὰπορεῖν ἔχω* "I am perplexed".
- 41(i) Substantive endings: genitive -εως or -εων (eg from *πόλις*) can scan as one syll or two.
- 41(ii) Substantive endings: genitive pl of neuter in -ος can be -εων or -ων.
- 41(iii) Substantive endings: dative pl of vowel-declension has three forms, eg *ταῖς, ταῖσι, ταῖσιν*. Dative pl of consonant-declension has two, eg *ὁδοῦσι, ὁδοῦσιν*.
- 42 Substantives: dative of place can be used without preposition.
- 43[i] Substantives: can be used omitting *ἔστι*, eg *χάρις μέν, ἢ κτάνηι* "it is pleasant, if he kills".
- 43[ii] Substantives: can be used omitting *ἔστι* in *ἔστι* compounds, eg *ἔνεστιν ἀλλὰ σοὶ μάθησις οὐ πάρα*.
- 43[iii] Substantives: can be used omitting any type of verb, in passionate or hasty speech, eg *μὴ τριβάς ἔτ'* "delay no more".
- 44[i] Plural for sg: in pronouns, eg *πότερα, τοιαῦτα, οἶα, θάτερα, τὰ ἐμά*.
- 44[ii] Plural for sg: in adjectives (especially predicates), eg *ἀληθῆ, ψευδῆ, πάντα, τὰναντία*.
- 44[iii] Plural for sg: in adjectives (used adverbially), eg *πολλά* "often", *μάταια* "vainly".
- 44[iv] Plural for sg: in pples and verbals, eg *δοκοῦντα, δεδογμένα*.
- 44[v] Plural for sg: in substantives (v common), eg *ἄρματα, δώματα*, and especially abstracts, eg *σφαγαί, πάθη*.
- 45[i] Alternate forms of nom: *γόνυ/γόνᾶτα* "knee", *ἡμέρα/ἡμαρ* "day", *θεός* scanned as 1 or 2 sylls, *λαός/λεώς* "people", *ναός/νεώς* "temple", *ὄναρ/ὄνειρος/ὄνειρον/ὄνειροι/ὄνειρα/ὄνειρατα* "dream", *ὄρνις* (ἰ τῖ)/*ὄρνιθες* "bird", *πᾶρεία/πᾶρηις* (ἰ τῖ) "cheek", *χεῖρ/χεῖρε/χεῖρες/χέρες* "hand".
- 45[ii] Alternate forms of acc: *γόνυ/γόνᾶτα* "knee", *Δία/Ζῆνα* "Zeus", *ἡμέραν/ἡμαρ* "day", *θεόν* scanned as 1 or 2 sylls, *λαόν/λεών* "people", *ναόν/νεών* "temple", *ὄναρ/ὄνειρον/ὄνειρους/ὄνειρα/ὄνειρατα* "dream", *ὄρνιν/ὄρνιθα/ὄρνεις/ὄρνιθας* "bird", *πᾶρειάν/πᾶρηίν* (ἰ τῖ) "cheek", *χεῖρα/χέρα/χεῖρε/χεῖρας/χέρας* "hand", *χρόα/χρῶτα* "skin/flesh".
- 45[iii] Alternative forms for gen: *γονάτων/γουνάτων* "knee", *δῖός/Ζηνός* "Zeus", *ἡμέρας/ἡματος* "day", *θεοῦ* scanning as 1 or 2 sylls, *λαοῦ/λεώ* "people", *ναοῦ/νεώ* "temple", *νεώς/νηός/ναός* "ship", *ονείρων/ονειράτων* "dream", *ὄνιθος/ὄρνιθων* "bird", *παρειᾶς/παρηίδος* "cheek", *χειρός/χερός/χεροῖν/χειρῶν/χερῶν* "hand", *χροός/χρωτός* "skin/flesh".
- 45[iv] Alternative forms for dat: *γόνασι/γούνασι* "knee", *Δίι/Ζηνί* "Zeus", *ἡμέραι/ἡματι* "day", *θεῶι* scanning as 1 or 2 sylls, *λαῶι/λεῶι* "people", *ναῶι/νεῶι* "temple", *ονείροις/ονειράσι* "dream", *ὄρνιθι/ὄρνισι* "bird", *παρειᾶι/παρηίδι* "cheek", *υἰοῖς/υἰέσι* "son", *χειρῖ/χερῖ/χεροῖν/χερσί* "hand", *χρωῖ/χρωτί/ἐν χρωῖ* "skin/flesh".
- 46[i] Alternative word forms α-ε: *ἄιδω/αἰίδω, ἀμαρτεῖν/ἀμπλάκειν, εἶμι/ἐλεύσομαι, ἐκείθεν/κείθεν, ἐκείνος/κείνος, ἐκείσε/κείσε, ἔχω/ἴσχω*.
- 46[ii] Alternative word forms ζ-μ: *θάρσος/θράσος, θράσσω/ταράσσω, κτείνω/καίνω/aorist ἔκτα, λαυθάνομαι/λήθομαι, λείπω/λιμπάνω, μένω/μίμνω, μέσος/μέσος, μόνος/μούνος/οἶος*.
- 46[iii] Alternative word forms ν-ω: *ξένος/ξείνος, οἶμαι/οἶομαι, πίπτω/πίτνω, πόλις/πτόλις/πόλισμα/πτόλισμα, πολύν/πολλόν* (m & n), *πυυθάνομαι/πεύθομαι, φεύγω/φυγγάνω, φημί/φάσκω*.
- 46[iv] Alternative word forms (both alone and in compounds): *αἰέι/αιέν, διά/διαί, ἔως/ἤως, πλέων/πλείων, σύν/ξύν, ὑπό/ὑπαί*.
- 47(i)[a] Pronouns 1st person: *ἡμεῖς* can be used for *ἐγώ*; it's masculine even if a woman uses it.
- 47(i)[b] Pronouns 1st person: enclitics *μου, μοι, με* are common and can be used.

- 47(i)[c] Pronouns 1st person: ὄδε and ὄδ' ἀνήρ can be used when speaker talking of himself.
- 47(i)[d] Pronouns 1st person: duals νώ and σφώ can be used of 2 persons.
- 47(i)[e] Pronouns 1st person: ἡμῖν/ὕμῖν (long final sylls) can be written ἡμίν/ὕμίν (short final sylls).
- 47(ii) Pronouns 2nd person: σέθεν can be used for σοῦ.
- 47(iii) Pronouns 3rd person: acc enclitics σφε and νιν, or article (rarely), can be used instead of αὐτόν for "him/her/it/them".
- 47(iv)[a] Pronouns reflexive: αὐτοῦ αὐτῆς αὐτῶν can be used for 1st and 2nd person, as well as 3rd person, eg κρύψαντες αὐτοὺς ἐλλοχίζομεν "hiding ourselves", μόρον τὸν αὐτῆς οἶσθα "you know your own fate".
- 47(iv)[b] Pronouns reflexive: αὐτῶν, αὐτοῖς &c can be used for ἀλλήλων.
- 47(iv)[c] Pronouns reflexive: οὗ and οἶ can be used (but not ἐ), eg οὗ τε καὶ τέκνων "of himself and his children", αὐδαὶ μολεῖν οἶ "he bids (him) come to himself".
- 47(v) Pronoun alternate forms (dat): σφῖ or σφῖν is found for αὐτοῖς "them", and in Sophocles for αὐτῶι.
- 47(vi) Pronoun alternate forms (all cases): ἐμός/ἄμός (ᾱ) "my".
- 47(vi) Pronouns: for the possessive "his own", use article + relative. eg τῶν ὧν τέκνων "of his own children".
- 47(vii) Pronouns: where (a) article + reflexive αὐτοῦ is used, and (b) reflexive αὐτός is also used, the combination can be article + αὐτός + αὐτοῦ, when the normal word order is metrically impossible. eg αἰσχύνεις πόλιν || τῆν αὐτὸς αὐτοῦ / "you disgrace yourself, your own city" Soph. OC 929.
- 47(viii) Pronoun alternate forms (gen and dat): τοῦ/τίνος, του/τινός, ὅτου/οὔτινος (and pl); τῶι/τίνι, τωι/τινί, ὅτωι/ὄιτινι (and pl)
- 47(ix)[a] Pronoun alternate forms (all cases): τόσος/τοσοῦτος/τοσόσδε, τοῖος/τοιούτος/τοιόσδε.
- 47(ix)[b] Pronoun alternate forms (neut nom/acc): τοιούτο/τοιούτον, τοσοῦτο/τοσοῦτον, τὸ αὐτό/ταυτό/ταυτόν.
- 48 Numeral "2": δίπτυχος/δισσός/διπλοῦς. The dual δυοῖν can scan as a monosyll.
- 49(i) Verb inflections (mid/pass): -μεσθα / -μεθα.
- 49(ii) Verb inflections (opt): -οιωτο / -οιατο. -αιωτο / -αιατο
- 49(iii) Verb inflections (weak aor opt): can use longer form λύσειας, or shorter (more rare) λύσαις.
- 49(iv) Verb inflections: ν-movable can be added to final -ι or -ε of 3rd person, even if a consonant follows.
- 49(v) Verb inflections (augmented tenses): augment can be omitted in messenger/narrative speeches.
- 49(vi) Verb inflections (perfect): short forms τεθῆναι, τέθνημεν, τεθῆσι; βεβᾶσι, βεβῶς; ἐστᾶναι, ἐστᾶτω, ἔστᾶμεν, ἔστᾶτε, ἐστᾶσι, ἐστῶς (+ compounds); πεπτῶς (+ compounds); ἔοιγμεν (= εἰκάμεν); ἦισμεν (= ἦιδειμεν).
- 49(vii) Verb inflections (aorist): lengthened forms εἰργάθειν, σχεθεῖν, κατασχεθεῖν, ἀμνῆθειν.
- 49(viii) Verb inflections (προ-ε compounds): προὔδοσαν, προὔδωκε, προὔθηκας, προὔθεσαν, προὔκαμες, προὔφθ, προὔστητην, προὔπεμπες, προὔχων.
- 49(ix) Verb inflections (opt): for contracted verbs, can use -ην forms or (less common) -μι forms, eg δρώιην/δρώιμι, φιλοίην/φιλοίμι, δηλοίην/δηλοίμι.
- 49(x) Verb inflections (alternate forms): ἐπίστω/ἐπίστασο, δύναι/δύνασαι, τὸ χρῆν/χρήναι.
- 50[a] Idioms (present): ὦν κυρῶ/ὦν τυγχάνω "I am", ἴσθι γεγώς "you are", ἰμείρων ἔφυν "I desire", κλύοντες ἔσμεν "we hear", βέβηκα/βεβῶς κυρῶ "I stand, ride &c", ἦσθην/ἐπήνεσα "I am pleased", ἦρου "do you ask?", συνῆκα "I understand", ἀρκούντως ἔχει "it is sufficient", τὰδ' ἔστ' ἀρέσκοντα "this pleases".
- 50[b] Idioms (perfect): ἐδήλωσα/δηλώσας ἔχω "I have shown" and similarly, eg μαθῶν ἔχω, ἀτιμάσας ἔχω, στήσας ἔχω.
- 50[c] Idioms (imperfect): δρῶν γὰρ ἦν "he was doing", δοκούντα ταῦτ' ἦν "it seemed good".
- 50[d] Idioms (future): mildly by conditional, οὐκ ἂν κολάζοιμι "I will not punish"; auxiliary, οὐ θέλω μολεῖν "I will not go", μέλλω τι δρᾶσαι "I will do something"; future perfect of state, κοῖν' ἐμοὶ τεθάψεται "they shall lie with me in the grave"; periphrastic, τὰ τοῦδε μὲν πεπραγμέν' ἔσται, λυπηθεῖς ἔσθι, ἔσται μέλουσα.

- 50[e] Idioms (aorist): can be used in non-indicative moods 90% of the time without affecting the meaning, eg μή με λείπε/μή λίπηις μέ (imperat), τάχ' ἂν λέγοι/τάχ' ἂν λέξειεν (opt), δηλοῦν δοκεῖ τὰ πάντα/πάντα δηλῶσαι δοκεῖ (inf), ἤνπερ εὐρισκόμεθα/ἦν εὐρεθῶμεν (finite), ἐννοῶν/ἐννοήσας (ppl).
- 50[f] Idioms (gnomic aor): can be used in place of present, eg ἵππος ἐν τοῖσι δεινοῖσι θυμὸν οὐκ ἀπώλεσεν “the horse in dangers does not lose his spirit”.
- 50[g] Idioms (historic pres): can be used in place of past tense, eg τῶι τρόπῳ διόλλυται; “how did he die?”.
- 51[a] Imperative (alternative forms): “go away” can be written χώρει, χωροῖς ἄν, χωρητέον, χρεῶν σὲ χωρεῖν, δεῖ/χρή σ' ἀπελθεῖν, χωρεῖν ἀνάγκη, κρατεῖ σ' ἀπελθεῖν, κρείσσον ἀποχωρεῖν τάχος; further, φθείρου πρὸς οἴκους, ἄψορρος ἔξιθ', θυραῖον ἐξόρμα πόδα, ἀπαλλάγηθι, οὐκ οὐκ ἄπει ποτ;, οὐχὶ θάσσον;, οὐκ ἄπει τάχα;.
- 51[b] Imperative (epic infinitive): eg φάσκειν ὄρᾶν “say that you see”.
- 51[c] Imperative (elliptic ὅπως): eg ὅπως πέμψεις “see that you send”.
- 51[d] Imperative (οἶσθα question): eg οἶσθ' οὖν δ' δρᾶσον; οἶσθ' ὡς νῦν μὴ σφαλῆις;
- 52[a] Negative imperative (alternative forms): μὴ uses pres imperative or aor subjunctive, eg μὴ μ' ἀποστραφήις/μὴ μ' ἀποστρέφου “do not turn away”.
- 52[b] Negative imperative (strong): use οὐ μὴ question with 2nd person future indic only, eg οὐ μὴ προσοίσεις χεῖρα; “don't bring your hand near!”.
- 52[c] Negative imperative (epic infinitive): eg μηδὲ προσφέρειν μέθυ “and bring no wine”.
- 53 Indefinite subjunctive: can be used without ἄν, eg ἐπεὶ δ' ἀμάρτηι.
- 54[a] Present positive wish: use optative alone, eg θάνοιμι; or with particles, eg πῶς ἂν θάνοιμι, εἰ γὰρ θάνοιμι, εἴθε θάνοιμι; or with auxiliary, eg τί μέλλομεν θανεῖν;.
- 54[b] Past positive wish: for “would that I died!”, εἴθ' ὤφελον θανεῖν, ὠφελον θανεῖν. εἴθ' ἀπέθανον, ἐχρῆν μ' ἀποθανεῖν, πῶς οὐκ ἀπέθανον;, κρείσσον ἦν θανεῖν.
- 54[c] Past negative wish: use μὴ, eg μὴ ποτ' ὤφελον λιπεῖν, μηδὲ τόνδ' ὠφείλομεν.
- 55[a] Verb equivalents (εἶμι “to be”): πέφυκα, πέλω, ἔφυν, καθέστηκα, εὐρέθην, τυγχάνω, τυγχάνω ὦν, κῦρῶ, κῦρῶ ὦν.
- 55[b] Verb equivalents (στῆναι “to stand”): -στατέω compounds, eg ἀποστατεῖν, παραστατεῖν; also κείμεναι, βέβηκα.
- 55[c] Verb equivalents (ιέναι “to go”): ἐλθεῖν, μολεῖν, χωρεῖν, ἔρπειν, στείχειν, περάω, ἰκνοῦμαι, οἴκομαι, οἰχνέω, ἄισσω.
- 55[d] Verb equivalents (οἶδα “I know”): κάτοδα, σαφ' οἶδα, ἐπίσταμαι, ἔγνων οἱ ἔγνωκα, σύνοδα, ἐξέπίσταμαι, ἴδρις πέφυκα, μαθεῖν, οὐ λανθάνειν.
- 55[e] Verb equivalents (ἀναγκάζω “I make”): τίθημι.
- 55[f] Verb equivalents (ἔρχομαι “I come”): ἰκνοῦμαι, ἰκᾶνω, μολεῖν.
- 55[g] Verb equivalents (εἰπεῖν “to say”): φωνεῖν, φθέγγομαι, λακεῖν, ἐξερεῖν (fut), ἐξιέναι γλῶσσαν, ἐξελίσσειν τοῦπος, θροεῖν, ἐννέπειν, προϋννέπειν.
- 55[h] Verb periphrasis (ἔχω + substantive): eg ἔσχεσ ἐλπίδα “you hoped”, ᾧ πίστιν ἴσχω “trusting him”.
- 55[i] Verb periphrasis (other): ἄπαρνος ... καθίστατο “she denied”, οὕτω ... διὰ στέρνων ἔχειν “to be thus minded”.
- 56(i) Adverbs (ν-movable): can be used on -θε adverbs, eg νέρθε(ν), ἔνερθε(ν), πρόσθε(ν), πάροιθε(ν).
- 56(ii) Adverb periphrasis (preposition + substantive): eg πρὸς δίκην, σὺν δίκῃ, πρὸς δίκης, ἐν δίκῃ “justly”; πρὸς ὀργήν. δι' ὀργῆς, ὑπ' ὀργῆς “angrily”; πρὸς εὐσέβειαν “piously”; πρὸς χάριν, πρὸς ἡδονήν “to please”; καθ' ἡδονήν “according to wish”; πρὸς καιρόν, ἐς δέον, ἐν δέοντι, ἐν καιρῶι “seasonably”.
- 57[a] Prepositions: can be written at end of line after their case, taking paroxytone accent, eg οὐκ οἴκτου μέτα.
- 57[b] Prepositions: can be displaced in middle of line, eg τοῦ πάρ' ἀνθρώπων μαθῶν; χαλκῆς ὑπαὶ σάλπιγγος.
- 57[c] Prepositions: can be used as adverbs, eg σὺν δ' ἐγὼ παρών.
- 57[d] Prepositions: can be used as preverbs in tmesis, eg ἐν σοὶ γελῶ.
- 57[e] Prepositions: expressing agent, ie “by” + gen, can be ὑπό, ἐκ or πρὸς, eg οὐ γὰρ ἔκ γε τῆς τέχνης “not by your art”, πρὸς τοῦ διδασκάλου; “by whom taught?”.
- 58[a] Double ἄν: can be used with opt verbs, whether the opt comes before, between or after the double ἄν, eg (before) δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν El. 697; (between) ἔχειν σ' ἂν οἴκτον ὡς γὰρ φρενὶ // θέλομ' ἂν Ai. 525; (after) τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμ' σε Ai. 537.
- 58[b] Double ἄν: can be used with frequentative imperfect, eg αὐτὸς ἂν τάλας // ἐιλυόμεν ... πρὸς τοῦτ' ἂν Phil. 290-292.

- 58[c] Double ἄν: can be used with *καί*, eg *δοκεῖν πεσεῖν ἂν κἄν ἀπὸ σμικροῦ κακοῦ* Ai. 1078.
- 59[a] Interrogatives: for positive question, can use no particle, or *πότερον*, *πότερα*, *μή*, *μῶν*, or *ἄρα*.
- 59[b] Interrogatives: for negative question, can use *οὐ*, *οὐκουν*, *οὐχί*, *ἄρ' οὐ*, *οὐκ ἄρα*, or *οὐκ ἄρ'*.
- 59[c] Interrogatives: for surprised question, can use *καὶ πῶς*, *καὶ τίς*, *καὶ ποῦ*, or *ἀλλ' ἦ*.
- 59[d] Interrogatives: for "why?", can use *τί*, *τί χρῆμα*, *τοῦ χάριν*, *πρὸς τί*, or *ὡς πρὸς τί*.
- 59[e] Interrogatives: idiomatic usages of *ποῦ*: *ποῦ σὺ στρατηγεῖς τοῦδε*; "how are you his general?"; *ποῦ σὺ μάντις εἶ σαφής*; "in what are you a true prophet?"
- 59[f] Interrogatives: idiomatic usage of *ὅπου*: *οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς* "in no way can you ruin me".
- 59[g] Interrogatives: idiomatic usage of *πόθεν*: *ὡς μὲν ἀξία*, *πόθεν*; "how (can i bewail her) as she deserves?".
- 59[h] Interrogatives: idiomatic usages of *πῶς*: *πῶς οὐκ ἔλεξας*; "why didn't you say?"; *πῶς δεῦρ' ἦλθες*; "why did you come here?".
- 59[i] Interrogatives: idiomatic usages of *ποῖ*, *ἅποι*, *ἅπη*: *ἅπη θεοὶ κατοικτιούσιν οὐκ ἔχω μαθεῖν* "how the gods will pity..."
- 59[j] Interrogatives: in indirect interrogatives, can use without restriction either direct forms *τίς*, *ποῦ*, *πῶς*, or indirect forms *ὅστις*, *ὅπου*, *ὅπως*, &c.
- 59[k] Interrogatives: can use double interrogation, eg *τῶι τρόπῳ πόθεν λαβών*; "where and how did you get it?"; *τίς πόθεν μολῶν*; "who are you, and where did you come from?".
- 60(i)[a] Simple negation: can use *οὐ*, *οὐ τι*, *οὐδέν*, *οὐδαμῶς*, *οὐδαμά*, *οὐπως*, *οὐχί*, *οὐ μή* (see s60(ii) and (iv) below), *οὐκ ἔσθ' ὅπως* (see s60(iii) below).
- 60(i)[b] Negative reply: can use *ἦκιστα* "no", *οὐδαμῶς*, *καὶ πῶς*; *οὐκουν* "not then", *οὐ δῆτα* "no surely", or *οὐκ ἔστιν* "impossible!".
- 60(ii) Negative *οὐ μή*: can be used with subjunctive for strong negation, eg *ἀλλ' οὐ τι μὴ λάχῳσι* "never shall they get", *ἀλλ' οὐποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε* "never from me shall you suffer this". [See also s60(iv)]
- 60(iii)[a] Negative *οὐκ ἔσθ' ὅπως*: can be used with future for strong negation, eg *οὐκ ἔσθ' ὅπως ὄψῃσι σὺ* "you shall not see".
- 60(iii)[b] Affirmative *οὐκ ἔσθ' ὅπως οὐ*: can be used to make a strong affirmation, eg *οὐ γὰρ ἔσθ' ὅπως ὀδ' οὐκ Ὀρέστης ἔσθ'* "it cannot be but that this is Orestes".
- 60(iv) Negative *οὐ μή*: can be used (rarely) with future for strong negation, eg *οὐ σοι μὴ μεθέψομαι ποτε* "I will never go with you".
- 61(i) Interjections: if these are extra metrum (outside the verse), hiatus is allowed, eg *φεῦ οὐκ ἔστι πιστὸν οὐδὲν οὐτ' εὐδοξία*.
- 61(ii) Interjections: can either come outside the verse [see s61(i)] or in a normal line, eg *φεῦ τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς*.
- 62 Exclamations: can be used in Greek where English uses an emotionally-charged statement, eg *ὡς πάντ' ἄγαν αἰνικτὰ κάσαφῆ λέγεις* "you speak in riddles all too darkly", *οἶά μ' εἴργασαι* "a dreadful deed you have done me".
- 63 Style - Concreteness: Greek often uses simple concrete expressions where English uses abstract, eg *οὐ θέλω δηλοῦν παρών* "my presence must not tell".
- 64[a] Style - Concreteness: Greek often makes ideas more concrete through use of a relative or indirect interrogative: *ὅς*, *ὅστις*, *ὅσος*, *οἶος*, *ὡς*, *ὅπως* &c, eg *αἰνοῦμεν οἱ ἔδρασας* "we praise your conduct", *ἅπανθ' ὅσ' οἶδα* "all my knowledge".
- 64[b] Style - Double interrogative or exclamation: can be used, eg *οἱ ἔργα δράσας οἶα λαγχάνει κακά* "for noble deeds inherits bitter woe", *οἶος ἐξ οἴου τράφῃς* "a worthy son of your father"
- 65 Style - Abstractness: can still be used regularly for poetic effect, eg *τὸ κάλλος διώλεσεν* "her beauty destroyed her", and in particular the words *γάμος* "delight", *μύσος* "pollution", *λίπος* "drop", *πάθος* "fate", *βάρος* "grief, vexation", *λέχος* "marriage", *σέβας* "reverence", *ῥέος* "flow", and article + adjectives, eg *τὰληθές* "truth" [see s39].
- 66 Style - Abstractness: this is often done through verbal substantives in *-μα*, eg *ψυχρὸν παραγκάλισμα* "a cold love to embrace", *γυναικὸς ὦν δούλευμα* "you are a woman's slave".
- 67 Style - Participles: are used very often, eg *κλύων δέδοικα* "I heard with terror", *φιλοῦσι τοὺς κρατούντας* "they love a won cause".
- 68 Style - Epexegetic infinitive: used often to explain the sense, eg *πόλιν φυλάσσω μὴ πεσεῖν* "I guard the city from a fall", *ἔλεξεν ἄλγιστον κλύειν* "he spoke a bitter

- word". It is usually a 2-syll word at the end of the line.
- 69 Style – Appositions: used often, eg *λέοντ', ἄπλατον θρέμμα κάπροσῆγορον* "the savage lion, grim to meet", *ψυχὴν ἀτάλλων, μητρὶ τῆιδε χαρμονήν* "nursing your life, (for) your mother's joy".
- 70 Style – Connectives: are used to link sentences to previous sentences, even where in English there is no connective required.
- 71(1) Style – "he may be (slain)": may be said simply by *κτείνειν νιν οἶόν τ' ἐστίν, κτείνειν πάρεστι' σφ', κτείνειν πάρεστιν αὐτόν, τοῦτον ἔστι νοσφίσαι, τόνδ' ἀποκτείνειν πάρα, τοῦτον ἔσθ' ὅπως κτείνοι τις ἄν, πῶς δ' οὐ τις ἄν κτείνοι νιν;* or *κτείνοι τις ἄν τὸν ἄνδρα;* or more elevated by *εἰ σφαγὴ πρόχειρος τῶιδε, σιδηροκμῆς ὄλοιτ' ἄν, &c.*
- 71(2) Style – "there is no one but (knows it)": may be said simply by *ἕκαστος οἶδεν, τίς οὐ κάτοιδε;* *τῶι δ' οὐχὶ δῆλον τοῦτο;* *οὐκ ἔστιν ὅστις ἀγνοεῖ, τίς γὰρ οὐκ ἐπίσταται;* *πᾶς τις ἄν γνοιή τάδε, οὐ τόδ' ἀγνοεῖν ἐνι* or *οὐ τόδ' ἀγνοεῖν πάρα;* or more elevated by *εἰ τοῦτ' ἄπυστον οὐδενί, τούτων δ' αἰδρις οὔτις, &c.*
- 71(3) Style – "uneasy lies (the head that wears a crown)": may be said by *αἰὲ ταράσσει τὸν κρατοῦντ' ἀγρυπνία, πέφενγεν ἔπνος τὸν θρόνοισι ἰδρυμένον, ἢ τοι τυραννὶς μυρίους ἔχει πόνους, &c.*
- 72[a] Style – "like": may be said by *ὡς* (before a word, or *ὡς* accented after it), *ὅπως, ὥστε, ἅτε, ἃ δῆ, οἶα, οἶα δῆ, οἶον, ὁμοίως, ἐμφερέης, προσεμφερέης, δίκην, δέμας, σχῆμ' ἔχων, ὁμοιωθεῖς* or *ἐξ ἴσου.*
- 72[b] Style – "when": may be said by *ὡς, ὅπως, εὐτε, ἠνίκα, ὅτε, ἐπειδή, ἐπεὶ*, gen. absolute, participle agreeing with substantive, *ἐν τῶι* + infinitive, *ἅμα, ὁμοῦ, ξύμμετρος, ἕως* or *ἐν ᾧ.*
- 72[c] Style – "by" (the agent): may be said by *ὑπό* (as in prose) or *παρά, ἐκ, ἀπό, πρὸς*, or (after perf. passives) by the dative.
- 72[d] Style – "father": may be said by *πατήρ, ὁ φύσας, ὁ γεννήτωρ* or *οὐπὲρ ἐξέφυν.*
- 72[e] Style – "who": may be said by *ὅς, ὅσπερ, ὅστις, ὅσοι, ὅσοιπερ* or *χῶπόσοι (= καὶ ὀπόσοι).*
- 72[f] Style – "very": may be said by *κάρτα, ἄγαν, λίαν, μάλιστα* or a superlative.
- 73(a) Style – negative adj. + gen: used often, eg *ἄχολκος ἀσπίδων* "unarmoured in brass", *μηνῶν ἀνήριθμος* "with lapse of countless months".
- 73(b) Style – compound expressions (one in gen.): used often, eg *λαμπάδος δέλας* "bright torch", *τόλμης πρόσωπον* "bold face".
- 73(c) Style – personifying expressions: used often, eg *χεῖρα δ' εἶχον ἐργάτιν* "an active hand", *τύχη σωτήρ* "chance, the savour"
- 73(d) Style – compounds: are very common with *εὐ-, δυσ-, ἀ-, παν-, κακο-, αὐτο-, πολυ-, ὁμο-, χρυσο-, χαλκο-*; or with prepositions, eg *παρα-, κατα-, ἐκ-*; or double prepositions, eg *ὑπεκ-, ἐπεισ-, παρεν-, παρεκ-, &c.*

Summary: Moorehouse 1982: Syntax of Sophocles

Full citation: A. C. Moorhouse, *The Syntax of Sophocles*, Brill: 1982.

Summary: Moorehouse 1982: Syntax of Sophocles. Page refs given.

Chapter 1: Number and Gender

- 1[a] Sg number: can represent multiple body parts.
- 1[b] Sg number: in gnomic statements, *ἀνὴρ* (in sg) = “mankind”, *γυνή* (in sg) = “womankind”.
- 1[c] Sg number: can represent several individuals, not a whole group.
- 2[a] Sg number: can have collective reference in substantive participle.
- 2[b] Dual number: can be used for *χείρ* and *πούς* (in gen or dat) but not *ὀφθαλμός*, *ὤμος*, *βραχίον*, κτλ.
- 2[c] Dual number: can be used for *ἀδελφός*, *ἀδελφή*, *κασίγνητος* (ie siblings) but not for *οἱ τεκόντες*, *γονεῖς* (ie parents).
- 2[d] Dual number: regular (but not necessary) when *δύο* or *ἄμφω* is used.
- 3[a] Dual number: noun can be coupled with a plural noun.
- 3[b] Dual number: pronouns *νώ* “we two”, *σφώ* “you two”, *τώδε*, *τούτω* and *ἐκείνω* “these, those two” can be used.
- 4[a] Plural for sg: where underlying idea of plurality, eg
- “land” (a collection of *τόποι*; used 11x sg, 11xpl),
 - “journey” (sum of action, in which many *ὁδοί* would take place),
 - “house” (a collection of rooms) (*δόμος* used 4x sg, 72pl); *δῶμα* used 5x sg, 15pl); *οἶκος* used 27x sg, 32x pl).
- 4[b] Plural for sg: where composite nature, eg
- *τόξον* “bow with arrows” (used 4xsg, 24x pl),
 - *σκῆπτρον* “sceptre” (object itself + idea of rule) (used 4x sg, 5x pl),
 - *θρόνος* “throne” (object itself + idea of rule) (used 1xsg, 17x pl),
- whereas *ξίφος* “sword” is unified (used 7x sg, 3x pl)
- 5[a] Pl number: regularly for some body parts, eg *στέρνον* “physical breast” (0x sg, 6x pl) or “seat of emotions” (2x sg, 8x pl), but not others, eg for “hair”, *θρίξ* (5x sg, 1x pl) and *κομή* (5x sg, 2x pl).
- χερὸς πάταγος* “clash of fists” T. 517.
- κάρτα τοι φιλοίκτιστον γυνή* “what a weepy thing is woman” A. 580.
- ξὺν παιδὶ καὶ γυναικί* “with wife and child(ren)” T. 257.
- δύναιτ’ ἂν οὐδ’ ἂν ἰσχύων φυγεῖν* “[any] man with strength” E. 697.
- ἄνδρε δύο* P. 539. *δύο δ’ ἀργίποδας κρίους* A. 237.
- τρέφω δὲ ἄτα κάπαναστάσεις θρόνων* An. 533.
- ἐκ τόπων* “from this land” T. 955.

6[a]	Pl number: sometimes used in marriage context, eg for "wedlock, λέχος (7x sg, 2x pl), λέκτρον (1x sg, 3x pl), γάμος (6x sg, 18x pl).	
6[b]	Pl number: often used for liquids.	ῥυτῶν ὑδάτων "flowing water" OC. 1598, Ἰκαρίων πελαγέων "Icarian sea" A. 702.
6[c]	Pl number: used for abstracts to show the variety of occurrence behind their unity.	ὄργαι (for variety of moods in a man's character) A. 640.
6[d]	Pl number: used to give ὄγκος, in dignified language removed from ordinary speech.	κάπεδείξατε πατέρας, ἀδελφούς, παῖδας, αἶμ' ἐμφύλιον, νύμφας γυναῖκας μητέρας τε "you have produced one who is alike father, brother, child in incestuous kinship, and a bride who is child-bearing wife and mother" OT. 1403.
7[a]	Pl number: used to avoid being too specific, either (a) to stress universality of reference, or (b) out of reserve.	<ul style="list-style-type: none"> • (a) κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ "I abhor an evil wife for my son" An. 571. • (b) ὦ κτανόντας τε καὶ θανόντας βλέποντες ἐμφυλίου "O you who see killer (Creon) and killed (Haemon), who are of one kin" An. 1263.
7[b]	Pl number: can be used by "attraction" under influence of another pl noun close by.	ὠὸν γοναί, γοναὶ σωμάτων ἐμοὶ φιλάτων "offspring of the one dearest to me" E. 1233.
8[a]	Pl number: personal pronouns (1st, 2nd or 3rd person), referring to one <i>man</i> , can be plural, either to (a) emphasise dignity, or (b) in a generalising way, where singularity isn't being emphasised.	<ul style="list-style-type: none"> • 1st p: ἡμεῖς (Philoctetes) P. 995. • 2nd p: ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπερ; (Oedipus only) OT. 989. • 3rd p: οἶδε (Creon) An. 927.
9[a]	Pl number: plural personal pronouns, referring to one <i>man</i> , can be used even if the singular is used elsewhere.	ἡμᾶς, εἶμι A. 1401.
9[b]	Pl number: plural personal pronouns, referring to one <i>woman</i> , are rare.	
9[c]	Pl number: when referring to a woman heroically enduring or resolved on doing something, a plural verb + masculine plural participle can be used (rare).	εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά, παθόντες ἂν ξυγγοῖμεν ἡμαρτηκότες (Antigone, learning she will be punished, faces her situation) An. 926.
10[a]	Pl number: the plural is only used once in Sophocles when referring to one <i>god/goddess</i> . Use the singular.	
11[a]	Pl number: used by an actor to refer to the chorus as a whole (sg: 1 in 189 lines, pl: 1 in 43 lines), but not used by an actor when in dialogue with one chorus member (sg: 1 in 5 lines, pl: 1 in 12 lines)	
12[a]	Pl number: used for neuter impersonal predicate (a) adjective, (b) passive	<ul style="list-style-type: none"> • (a) σχέτλια γὰρ ἐμέ ... μὴ πελάσαι "it is hard that I should not come near

participle, (c) verbal adjective in -τέος.

him" A. 887.

- (b) ἤδησθα κηρυχθέντα μὴ "did you know that it had been proclaimed not to" An. 447.
- (c) ἔστι ἀκουστέα "one must obey" E. 340.

οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκηι προσγίγνεται "for not even when she is ill-treated does a mother feel hatred for her offspring" E. 771.

- (a) τιμωρούμενοι E. 399.
- (b) τοὺς ἐμούς "she who is my kin (Antigone)" OC. 832.

ἴσην ἔτεισεν "paid equivalent [penalty]" [τίσιν] OT. 810.

κάρτα τοι φιλοίκτιστον γυνή "woman is given to bewailing, to be sure" A. 580.

- βρότειον οὐδέν (=βροτὸς οὐδεῖς) OT. 709.
- σοῦ πατρὸς τὰ φίλτατα "your father's dearest friend" P. 434.

12[b] Masculine gender: in proverbial or general statements, can apply to male or female.

13[a] Masculine gender: further to above point, masculine plural can be used for a single *woman*, both (a) in self-reference, and (b) in 3rd person reference. [Moorehouse doesn't mention 2nd person.]

13[b] Feminine gender: can be used for adjectives (acting as nouns), with the true noun omitted.

14[a] Neuter gender: can be used in general gnomic statements for adjective predicate, not agreeing with subject. This to avoid stressing masculine/feminine nature of subject.

14[b] Neuter gender: can be used for adjectives referring to people.

Chapter 2: Case usage

17[a] Case frequency: [keep in mind generally while writing iambs] nom: 26.9%, acc: 40.6%, gen: 17.0%, dat: 15.5%. Therefore of oblique cases only, acc: 55.6%, gen 23.2%, dat 21.2%.

Chapter 3: Nominative and vocative

21[a] Nom: can be used as a hanging word, not part of the clause.

τὸ δ' ἔπος οὐξ ἐρῶ τάχα, ἦδοιο μὲν, πῶς δ' οὐκ ἄν; "the message which I'm about to deliver: you may be pleased, how couldn't you be?" OT. 936.

21[b] Nom: can be used as subject of a hanging clause which summarises the main clause.

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων πύλακα "abuse raged with words against each other, guard accusing guard" An. 260.

22[a]	Nom: can be used (instead of acc) for a name in indirect speech, used like a direct quote.	λέγειν Ἀχιλλέως παῖς "say [you're] son of Achilles" P. 57.
22[b]	Nom: can be used in exclamation, with or without particle, and whether addressing self or not.	<ul style="list-style-type: none"> • self: οἶ γὰρ τάλαινα E. 674. • other: δαίμων, δαίμων P. 1187.
23[a]	Nom: in address, can use a nom adjective with vocative noun.	ὦ τλάμων πάτερ A. 641.
25[a]	Nom: in address to inferiors, or in reproach, can use article + nom noun.	λέυσσετε Θήβης οἱ κοιρανίδαι "behold, you princes of Thebes" (reproach) An. 940.
25[b]	Nom: when addressing more than one person (in voc), one name can be in nom, not voc. [But see 31[b] below.] This is typically the last-mentioned name; OC. 1471 (to the right) might be <i>exclamation</i> , not <i>address</i> .	<ul style="list-style-type: none"> • last-mentioned: ὦ φέγγος, ὦ ... πέδον ..., ὦ ... βάρου, κλειναί τ' Ἀθήναι A. 859ff. • first-mentioned: ὦ μέγας αἰθέρ, ὦ Ζεῦ OC. 1471.
26[a]	Voc: 532 vocs have ὦ, 43 have ἰώ, 365 have no particle.	<ul style="list-style-type: none"> • (a) ὦ ... ἀμειβόμεναι χάριν E. 134. • (b) ὦ τάλαινα E. 388. • (c) ὦ προβλήτες "O jutting [headlands]" P. 936. • (d) δράσαντι δ', ὦ παῖ, / P. 478.
27[a]	Voc: ὦ is required in 4 situations: (a) with participle only, (b) with adjective only, (c) in address to inanimate object [see 32[a] below], (d) with monosyll voc immediately before 3rd foot caesura.	<ul style="list-style-type: none"> • (a) ὦ φίλταθ' Αἴμον, An. 572. ὦ Ζεῦ πάτερ OT. 202. • (b) ἰὼ ἰὼ Παλλάς T. 1031. • (c) Ὅρεστα E. 6. • (d) Ἄθανα A. 74.
27[b]-28	Voc: ὦ is usually (a) before names (whether of god or human) with adjectives/modifiers, (b) before gods'/goddesses' names on their own (in a prayer), but (c) absent before humans' names on their own, and (d) absent when talking to a god/goddess directly (ie not in prayer). [Also see 29[a] and 30[a] below.]	<ul style="list-style-type: none"> • (e) ὦ τέκνον, τέκνον E. 1410. ὦ τέκνον, ὦ παῖ T. 61. • (f) ὦ πούς P. 786. ὦ θάνατε, θάνατε P. 797.
29[a]	Voc: ὦ is also usually, in emotional dialogue, (e) before family relationship-type nouns (emotion shown by repetition), or (f) where the context shows the intensity/emotion of the speaker.	<ul style="list-style-type: none"> • (e) ὦ τέκνον, τέκνον E. 1410. ὦ τέκνον, ὦ παῖ T. 61. • (f) ὦ πούς P. 786. ὦ θάνατε, θάνατε P. 797.
30[a]	Voc: ὦ is usually omitted before class-nouns denoting inferiors.	<ul style="list-style-type: none"> • (e) ὦ τέκνον, τέκνον E. 1410. ὦ τέκνον, ὦ παῖ T. 61. • (f) ὦ πούς P. 786. ὦ θάνατε, θάνατε P. 797.
30[b]	Voc: if you could predicate a certain adjective of a person in a normal clause, eg δύστηνος ἐφάνης "you've been found unhappy", you can address that person by changing the adjective to the voc, ie δύστηνε ἐφάνης.	ἰὼ ἰὼ δύστηνε σύ, δύστηνε δῆτα διὰ πόνων πάντων φανείς P. 760.
31[a]	Voc: οὗτος (which has no voc form) is used in offensive address/address to lesser person.	<ul style="list-style-type: none"> • offensive: οὗτος σύ "you there" (to Creon) OT. 532. • to lesser person: οὗτος, σὲ ... καλῶ "You there, I summon you" (Athena to Ajax) A. 71.
31[b]	Voc: normally used when addressing more than one person. [But see 25[b] above.]	Ὅρεστα καὶ σὺ φίλτατε ψένων Πυλάδη E. 15.
32[a]	Voc: can be used to address places or inanimate objects (in neuter). [See 27[a] above for use of ὦ here.]	ἰὼ Κιθαίρων OT. 1391. ὦ τόξον φίλον P. 1128.

Chapter 4: Accusative

- 35[a] External obj: With saying/speaking verbs either (a) included or (b) implied, line-initial σέ + emphasising particle is rough/haughty.
- (a) σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω “you there, it’s you, the captive woman’s son, that I’m speaking to” A. 1228.
 - (b) σέ δὴ, σέ τὴν νεύουσας ... κάρα, φήεις ... “you there, you lowering your head, do you admit ... ?” An. 441.
- 36[a] External acc: with ἤδομαι and -χαίρω, used with supplementary ppl to indicate source of feeling.
- 36[b] Compound verbs: can be transitive even where based on motion (intransitive) verb, and even where preverb, as preposition alone, wouldn’t take acc.
- 37[a] Syntax blending – “added acc”: can be object of second (implied) verb, eg τέκνα προσανδῶ, attached onto the “main verb + acc/gen/dat object” construction, eg μηκύνω λόγον.
- 38[a] Syntax blending – “inappropriate external acc”: can be object of second (implied) verb, eg ἰκετεύω “approach as supplicant + acc”, standing in place of object in “main verb + acc/gen/dat object” construction, eg προὔστην “I stood before + dat”. [Also see 40[a] below.]
- 38[b] Passive verbs: can sometimes take acc on analogy of non-pass.
- 39[a] Internal acc: usually has an adjective or other qualifier, when it is cognate with the verb.
- 40[a] “Inappropriate internal acc”: where (a) a verb could take a cognate noun, eg ἀμαρτάνουσιν ἀμαρτίαν “they make a mistake” [see LSJ II on ἀμαρτάνω], and (b) that cognate noun could be modified with another noun (noun B), eg ἀμαρτίαν τοιούτων ἐπῶν, then (c) the cognate noun can be omitted, and (d) noun B put in the acc. [Also see 38[a] above.]
- 41[a] Acc of whole and part: can be used, *whole* referring to a person, and *part* to a body part.
- 42[a] Acc of purpose: an acc pronoun can be used as the purpose with motion verbs.
- 42[b] Acc in apposition (specific): οὐκ ἀρχήν, in apposition to another acc, can mean “not at all”, lit. “not for a start”. See also 45[b] and 45[c] below.
- 43[a] Acc of respect: can be used with article (as well as without).
- ἦσθην πατέρα τὸν ἄμὸν ἐδλογοῦντά σε “I’m pleased with your praise of my father” P. 1314.
 - νιν οὐκ ἂν ἐξέστην “I wouldn’t have avoided him” A. 82.
 - τέκνα ... μηκύνω λόγον “I make a long address to my children” OC. 1120.
 - σε ... λιπαρεῖ προὔστην χερί “I stood before you with urgent supplication” E. 1377.
 - οὐδὲν ἐκπλαγείσά σε E. 1045.
 - γελᾶι ... πολὺν γέλωτα A. 959. νοσεῖ νόσον ἀγρίαν P. 173.
 - τοιαῦθ’ ἀμαρτάνουσιν ... ἔπη “they wrongly make such statements” A. 1096.
 - μέθες με, πρὸς θεῶν, χεῖρα “release me, by the gods”. P. 1301.
 - ἂ δ’ ἦλθον ... θέλω λέξαι “why I have come” (lit. “what my journey is”) OC. 1291.
 - ἀρχὴν δ’ ἂν ... χοᾶς οὐκ ἂν ποθ’ ... ἐπέστεφε “would not have poured libations for a start” E. 439.
 - οὕτω ... δοκῶ τὸ σὸν μέρος “so I think (I shall do) as concerns you” An. 1062.

44[a]	Acc of place: can be used with (a) motion verbs or (b) other verbs, by extension.	<ul style="list-style-type: none"> • (a) τὸν ... ποταμὸν Εὐήνον βροτοῦς ... ἴπῳρευε “ferried men over the river E.” T. 559. • (b) τὴν ... κέλευθον ἀνήρ οὐδαμοῦ δηλοῖ φανείς “nor has he been seen anywhere along the path” A. 878.
44[b]	Acc of duration: can be used for (a) duration simply, or (b) “when” phrases by extension.	<ul style="list-style-type: none"> • (a) χρόνον τὰδ’ ἦν τοσοῦτον “this situation existed for such a length of time” A. 415. • (b) χειμῶνα δ’ ἦδη τὰμά τ’ εἰς ἔπαυλ’ ἐγὼ ἤλαυνον “when it was now winter, I used to drive my flocks to to my folds” OT. 1138.
45[a]	Acc of end of motion: doesn’t need ἐς where acc is a place (rather than a person).	ἔρχεται πόλιν T. 259.
45[b]	Detached acc of result: can be used as if a participle “causing” is implied.	ἦκετ’ ἐμῶν καμάτων παραμύθιον “you have come a comforting of my distress” E. 130.
46[a]	Accusative afterthought (“acc in apposition”): can be used at end of clause for a description or summing up.	κούφοις πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων, μητρὶ τῆιδε χαρμονήν “be nurtured by light breezes, fostering your tender life, a joy to this, your mother” A. 559.
47[a]	Acc of swearing: can be used with or without μά.	<ul style="list-style-type: none"> • with μά, positive: μὰ τὴν πατρίαν ἐστίαν E. 881. • with μά, negative: ἀλλ οὐ μὰ τὴν ... Ἄρτεμιν E. 626 • without μά: οὐ τὸν ... Ἄλιον OT. 660.
47[b]	Acc brought forward (prolepsis): with a <i>knowing</i> verb in the main clause, an acc can be brought from subord to main clause.	ξυμφορὰ τοι μὴ εἰδέναι σέ γ’ ἦτις εἶ “it is a misfortune not to know who you are” T. 321.

Chapter 5: Genitive

50[a]	Usage: occurs with prepositions in about 50% of cases, usually ablatival sense (place from which).	
52[a]	Gen of “befitting of”: can be used in nominal sentence.	τὸ γὰρ νοσοῦντι ληρέειν ἀνδρὸς οὐχὶ σώφρονος “to prattle with a sick man is not befitting of a wise man” T.435.
52[b]	Pronoun + gen: can be used as if a substantive (in same case as the pronoun) was implied.	τί ... ἐκείνης “what that has to do with her” OT.991;

Summary: Schein 1979: Aeschylean and Sophoclean trimeter statistics

Full citation: Seth L. Schein, *The Iambic Trimeter in Aeschylus and Sophocles: A Study in Metrical Form*, Brill: 1979.

Warning: Schein does not count proclitics as part of the words they are attached to: Preliminary note 2).

I calculated all of the average (%), or total, number of lines below from the play-by-play statistics in this book.

	<i>Summary: Schein 1979: Aeschylean and Sophoclean trimeter</i>											
	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
Anceps usually – or ∪? (A: 19, S: 36)	— A: 33% ∪ S: 32% ∪				— A: 33% ∪ S: 33% ∪				∪ A: 56% ∪ S: 57% ∪			
Resolution (Table 30: A, 31: S)	A: 48 S: 64	A: 30 S: 88		A: 14 S: 47	A: Nil S: 4	A: 180 S: 236		A: 42 S: 65	A: 1 S: 5	A: 7 S: 10		
Word end freq. (Table 2: A, 3: S)	A: 27% S: 39%	A: 62% S: 58%	A: 43% S: 48%	A: 22% S: 27%	A: 80% S: 70%	A: 32% S: 36%	A: 52% S: 60%	A: 48% S: 52%	A: 12% S: 22%	A: 63% S: 67%	A: 2% S: 5%	A: 100% S: 100%
Shape most commonly ending at this posit.	A: ≡ (100%) S: ≡ (100%)	A: ≡ – (79%) S: ≡ – (69%)	A: ∪ (40%) S: ∪ (36%)	A: – (37%) S: – (45%)	A: ∪ – ≡ (42%) S: – ≡ (41%)	A: – (91%) S: – (93%)	A: – ∪ (57%) S: – ∪ (55%)	A: – (39%) S: – (53%)	A: ≡ (45%) S: ≡ (42%)	A: – ≡ – (42%) S: ∪ – (39%)	A: ∪ (54%) S: ∪ (48%)	A: ∪ – (62%) S: ∪ – (64%)
Refs for above row	A: Tabl. 4 S: Tabl. 5	A: Tabl. 6 S: Tabl. 7	A: Tabl. 8 S: Tabl. 9	A: Tabl. 10 S: Tabl. 11	A: Tabl. 12 S: Tabl. 13	A: Tabl. 14 S: Tabl. 15	A: Tabl. 16 S: Tabl. 17	A: Tabl. 18 S: Tabl. 19	A: Tabl. 20 S: Tabl. 21	A: Tabl. 22 S: Tabl. 23	A: Tabl. 24 S: Tabl. 25	A: Tabl. 26 S: Tabl. 27

Summary: Dik 1998: Words into verse

Full citation: Helma Dik, *Words into Verse: The Localization of Some Metrical Word-Types in the Iambic Trimeter of Sophocles*, ICS 23 (1998); page refs refer to online version: <http://humanities.uchicago.edu/depts/classics/People/Faculty/helmadik/shapepaperA4.pdf>

Warning: Dik does not count proclitics or enclitics as part of the words they are attached to: page 3.

Usual location of general word shapes

I calculated the following average percentages from the play-by-play statistics given for Aeschylus's *Seven against Thebes* and *Agamemnon*, Sophocles' *Antigone* and *Trachiniae*, Euripides' *Bacchae* and the *Prometheus Bound*.

	<i>Summary: Dik 1998: Words into verse: Percentage marks first syll of word</i>											
	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
∪ –	16%		9%		1%		12%		10%			53%
(Table 30)												
– ∪		19%		16%		56%		9%		<1%		
(Table 31)												
– –	43%			37%	2%			<1%	18%			
(Table 32)												
– ∪ –		7%		1%		39%		27%		27%		
(Table 33)												
∪ – ∪	31%		29%		27%		8%		4%			
(Table 34)												
– – –				3%				97%				
(Table 35)												
– – ∪	55%				43%				2%			
(Table 36)												
∪ – –			100%									

	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
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(Table 37)

Usual location of specific words

	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
ἄθλιος – ∪ – forms (Table 17)		24%		Nil		19%		43%		14%		
ἀκούω – – ∪ forms (Table 28)	42%				58%				Nil			
ἄνδρος – ∪ forms (Table 13)		20%		17%		46%		17%		Nil		
ἄνδρῶν – – (Table 9)	27%			50%	Nil				23%			
ἀρτίως – ∪ – forms (Table 17)		Nil		Nil		32%		29%		39%		
γυναικός ∪ – ∪ forms (Table 24)	25%		20%		39%		16%		Nil			
δίκαιος ∪ – ∪ forms (Table 24)	28%		21%		28%		7%		17%			
δύσμορος – ∪ – forms (Table 17)		4%		Nil		48%		4%		43%		
δύστηνος – – ∪ forms (Table 28)	19%				77%				3%			
εἶναι – – (Table 9)	15%			56%	Nil				30%			
ἐκεῖνος ∪ – ∪ forms (Table 24)	7%		41%		21%		28%		3%			
(ἐκ)μανθάνω – ∪ – forms (Table 17)		4%		Nil		40%		12%		44%		
ἐλθ- – – ∪ forms (Table 28)	62%				31%				8%			
ἐλπίς – ∪ – forms		4%		Nil		26%		22%		48%		

	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
(Table 17)												
ἔξειδα -- ∪ forms	75%				17%				8%			
(Table 28)												
ἔοικα ∪ – ∪ forms	17%		28%		38%		17%		Nil			
(Table 24)												
ἔργον/ἔργα – ∪		25%		20%		41%		11%		2%		
(Table 13)												
ἔστι(ν) – ∪		45%		15%		29%		7%		4%		
(Table 13)												
ἔχειν ∪ – ∪ forms	12%		35%		29%		18%		6%			
(Table 24)												
ἔχθιστος -- ∪ forms	50%				50%				Nil			
(Table 28)												
ἡδονή – ∪ – forms		9%		5%		14%		32%		41%		
(Table 17)												
(θ)ἡμέρα – ∪ – forms		9%		Nil		24%		27%		40%		
(Table 17)												
θανεῖν ∪ – ∪ forms	16%		36%		25%		16%		7%			
(Table 24)												
θνήσκω ∪ – forms	13%		13%		Nil		5%		12%		57%	
(Table 5)												
κυρῶ ∪ – forms	3%		Nil		Nil		6%		12%		79%	
(Table 5)												
Λάιος – ∪ – forms		8%		Nil		44%		24%		24%		
(Table 17)												
λαμβάνω ∪ – forms	5%		13%		Nil		3%		6%		73%	
(Table 5)												
μάλιστα ∪ – ∪	48%		22%		15%		11%		4%			
(Table 24)												
μανθάνω ∪ – forms	7%		13%		Nil		7%		13%		59%	
(Table 5)												
Οἰδίπους – ∪ – forms		Nil		Nil		54%		29%		17%		
(Table 17)												
ῥμμα – ∪ – forms		11%		Nil		42%		5%		42%		
(Table 17)												
οὐδείς --	45%			35%	Nil				20%			

	1 ≡	2 –	3 ∪	4 –	5 ≡	6 –	7 ∪	8 –	9 ≡	10 –	11 ∪	12 ≡
(Table 9) οὐδέν – ∪		19%		21%		40%		19%		1%		
(Table 13) παντός – ∪ forms		16%		9%		68%		6%		1%		
(Table 13) πάντων – –	50%			40%	Nil				10%			
(Table 9) πάρειμι ∪ – ∪ forms	23%		28%		19%		15%		15%			
(Table 24) πάσχω ∪ – forms	9%		26%		4%		13%		13%		35%	
(Table 5) πολλ- – – forms	48%			15%	Nil				37%			
(Table 9) σ/ξυμφορά – ∪ – forms		8%		Nil		38%		31%		23%		
(Table 17) τάλαινα ∪ – ∪ forms	Nil		64%		32%		12%		4%			
(Table 24) τέθνηκα ∪ – ∪ forms	53%		27%		20%		Nil		Nil			
(Table 24) τοι-/τοσσόνδε ∪ – ∪ forms	28%		24%		32%		12%		4%			
(Table 24) τοι-/τοσσῶτος ∪ – ∪ forms	65%		18%		7%		5%		4%			
(Table 24) τοῦτο/ταῦτα – ∪		17%		11%		59%		8%		5%		
(Table 13) τυγχάνω ∪ – forms	Nil		7%		Nil		7%		4%		82%	
(Table 5) τυγχάνω – ∪ – forms		5%		Nil		36%		23%		36%		
(Table 17) φίλτατος – ∪ – forms		46%		Nil		14%		18%		21%		
(Table 17) χωρέω/στείχω – – ∪ forms	57%				38%				5%			
(Table 28)												

Scansion: Aeschylus, Agamemnon (iambic lines)

Greek texts used:

- Aeschylus: 1990 Teuber (Aeschyli Tragoediae : cum incerti poetae Prometheo, edidit Martin L. West; Stuttgartiae, B. G. Teubner, 1990.)
- Sophocles: 1990 OCT (Sophoclis fabulae : recognoverunt brevis adnotatione critica instruxerunt, H. Lloyd-Jones et N. G. Wilson, Oxford University Press, 1990.)
- Euripides: Perseus texts, available online at www.perseus.tufts.edu
- Aristophanes: 1907 OCT (Aristophanis Comoediae; recognoverunt brevis adnotatione critica instruxerunt, F. W. Hall et W. M. Geldart, Oxford University Press, 1907, 1998 reprint.)

Prologos – lines 1 to 39 – lookout guard

Scansion: Aeschylus, Agamemnon – Prologos, 1 to 39 – lookout guard

Θεοὺς μὲν αἰτῶ / τῶνδ' ἀπαλλαγὴν πόνων,
φρουρᾶς ἔτειᾶς μῆκος, / ἦν κοιμώμενός
στέγαϊς Ἀτρεϊδῶν / ἄγκαθεν κυνὸς δίκην

*ἀπαλλαγὴν: Aeschylus, Prometheus Bound 754: αὕτη γὰρ ἦν ἂν / πημάτων ἀπαλλαγὴ
κύνος: Aeschylus, Agamemnon 967: σκυῖαν ὑπερτείνασα / Σειρίου Κύνος*

ἄστρων κάτοιδα / νυκτέρων ὀμήγυριν,
καὶ τοὺς φέρωντας / χεῖμα καὶ θέρος βροτοῖς
λαμπροὺς δυνάστας, / ἔμπρῃποντας αἰθέρι,
ἀστέρων ὅταν φθίνωσιν, / ἀντολάς τε τῶν.

φθίνωσιν: Euripides, Alcestis 203: ζῆτων· φθίνει γὰρ / καὶ μαραίνεται νόσωι.

1-3: αἰτέω *I beg* + acc. pers. + acc. thing μέν (emphatic at start of speech, no corresponding δέ: Fraenkel) θεός acc. pl. *gods* ἀπαλλαγὴ acc. sg. *deliverance from* + gen.:

- (gens after ἀπαλλαγὴν) ὄδε πόνος gen. pl. *these toils*, ἔτειος φρουρά fem. gen. *year-long lookout* (in appos. to πόνων: Fraenkel) μῆκος adv. *in length*.

ὄς acc. of duration (agrees w/ gender of ἐτειᾶς) κοιμάω ppl. mid. nom. sg. *lying awake* (Fraenkel) ἄγκαθεν adv. *on elbows*, ie thrust forward into his arms (Fraenkel) δίκην acc. as adv. *in the manner of* + gen. κύων gen. *dog* στέγη dat. pl. *in the house* (pl. for sg.), although he is in fact on the roof (Fraenkel) Ἀτρεϊδῶν of Atreides's sons,

4-7: κάτοιδα perf. *I know* (= οἶδα: Fraenkel):

- ὀμήγυρις acc. sg. *assembly* νυκτέρος ἄστρον gen. pl. *of nightly stars*, καὶ
- λαμπρός δυνάστης masc. acc. pl. *bright lords* (Sirius, Orion's belt, &c: Fraenkel) φέρω ppl. masc. acc. pl. *bearing* χεῖμα neut. acc. *winter* καὶ θέρος neut. acc. *summer* βροτός (dat. of advant.) *to mortals*,
- ἀστήρ acc. pl. *stars* ἔμπρῃπω ppl. masc. acc. pl. *conspicuous in* + dat. αἰθήρ dat. sg. *sky*,

ὅταν whenever + subjunct. [ἀστέρες] nom. pl. *stars* φθίω 3 pl. subjunct. *should wane or set* ἀνατολή fem. dat. pl. (dat. of time when) *at the rising* τε τῶν article used as demonstr. for stars.

καὶ νῦν φυλάσσω / λαμπάδος τὸ ξύμβολον,
 αὐγὴν πυρὸς φέρουσαν / ἐκ Τροίης φάτιν
 ἀλώσιμόν τε βᾶξιν· / ὦδε γὰρ κρατεῖ
 γυναικὸς ἀνδρόβουλον / ἐλπίζον κέαρ.

ἀλώσιμον: cf Aeschylus, Agamemnon 589: φράζων ἄλωσιν / ἴλιον τ' ἀνάσασιν.
 γυναικός: Aeschylus, Agamemnon 823: ἐφραξάμεσθα, / καὶ γυναικὸς οὐνεκα

εὖτ' ἂν δὲ νυκτίπλαγκτον / ἔνδροσόν τ' ἔχῳ
 εὐνήν οὐείροϊς / οὐκ ἐπισκοποῦμένην
 ἐμήν· φόβος γὰρ / ἀνθ' ὑπνοῦ παραστατεῖ,

νυκτί-πλαγκτον: cf Aeschylus, Eumenides 108: καὶ νυκτίσεμνα / δεῖπν' ἐπ' ἐσχάροι πυρός
 γὰρ: Aeschylus, Agamemnon 259: δίκη γὰρ ἐστι / φωτὸς ἀρχηγού τειν
 παραστατεῖ: Aeschylus, Seven against Thebes 669: οἶμαί νιν αὐτῶι / νῦν πᾶραστατεῖν πέλας.

τὸ μὴ βεβαίως / βλέφαρα κυμβαλεῖν ὑπνωῖ·
 ὅταν δ' αἰδέειν / ἢ μινύρεσθαῖ δοκῶ,
 ὑπνοῦ τόδ' ἀντίμολπον / ἐντέμνων ἄκος,

συμβάλειν: Sophocles, Ajax 1323: κλονόντι φλαῦρα / συμβάλεῖν ἔπη κακά.
 ὑπνου: Aeschylus, Agamemnon 14: ἐμήν· φόβος γὰρ / ἀνθ' ὑπνου παραστατεῖ.
 ἀντίμολπον: Euripides, Medea 1176: εἶτ' ἀντίμολπον / ἦκεν ὀλολυγῆς μέγαν

8-11: καὶ νῦν adv. and so now, marking application of previous general sentence to current circumstances (Fraenkel) φυλάσσω I watch out for + acc.:

- ξύμβολον neut. acc. sign λαμπάς fem. gen. sg. (of) torch,
- αὐγή fem. acc. light πῦρ neut. gen. (of) fire φέρω ppl. fem. acc. bearing φάτις fem. acc. news ἀλώσιμος βᾶξις τε fem. acc. relating-to-capture announcement, more specific than φάτις (Fraenkel):
 ἐλπίζω γὰρ ἀνδρόβουλος κῆρ ppl. neut. nom. for the hoping man-minded heart neut. nom. γυνή gen. sg. (of) woman κρατέω 3 sg instructs ὦδε adv. in this way.

12-14: εὖτ' ἂν whenever + subjunct. ἔχῳ 1 sg subjunct. I keep ἐμός νυκτίπλαγκτος ἔνδροσός τ' εὐνή fem. acc. my night-wandering (adjective grammatically to εὐνήν, but in sense to the guard himself: Fraenkel) dank bed. οὐκ ἐπισκοπέω ppl. passive fem. acc. not being visited by + dat. οὐνερος dat. pl. dreams, Φόβος masc. nom. Fear, personified (Fraenkel) ἀντί instead of + gen. Ἵπνος masc. gen. sleep, personified (Fraenkel) παραστατεῖ 3 sg. attends, stands by.

15-17: τό + inf: the fact that μὴ συμβάλλω aor. inf. (the fact of) not shutting βλέφαρον neut. acc. pl. eyes βεβαίως adv., steadfastly ὑπνος masc. dat. sg. in sleep, ὅταν whenever + subjunct. δοκέω I have a mind to + inf (Fraenkel):
 • αἰδῶ inf. to sing. ἦ or
 • μινύρομαι inf. mid. to hum a tune,
 ἐντέμνω cutting in + acc (although ἄκος is grammatically this verb's object, in sense it is the result of the action: Fraenkel). ὅδε ἀντίμολπος ἄκος neut. acc. this song-substitute remedy against + gen (after the ἀντι- element: Fraenkel). ὑπνος gen. sleep.

κλαίω τότ' οἴκου τοῦδε / κυμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ' ἄριστα / διαπονουμένου.

ἄριστα: Aeschylus, Agamemnon 600: ὅπως δ' ἄριστα / τὸν ἐμὸν αἰδοῖον πόσιν

νῦν δ' εὐτυχῆς γένοιτ' / ἀπαλλαγῆ πόνων
εὐαγγέλου φανέντος / ὀρφναίου πυρός.

ἀπαλλάγῃ: Aeschylus, Prometheus Bound 754: αὐτὴ γὰρ ἦν ἂν / πημάτων ἀπαλλάγῃ
φάνεντος: Sophocles, Oedipus at Colonus 1652: φόβου φάνεντος / οὐδ' ἀνασχετοῦ βλέπειν.

ὦ χαίρε λαμπτήρ, / νυκτὸς ἡμερήσιων
φάος πιφάυσκων / καὶ χορῶν κατὰστασιν
πῶλλων ἐν Ἄργεϊ / τῆςδε κυμφορᾶς χάριν.

φάος: Aeschylus, Agamemnon 302: λίμνην δ' ὑπὲρ Γοργῶπι / ἔσκηψεν φάος,
κατὰστασιν: Aristophanes, Thesmophoriazusaē 958: κυκλοῦσαν ὄμμα / χρῆ χοροῦ κατὰστασιν.
(Iambic trimeter: Parker, *The Songs of Aristophanes*, Oxford 1997, pages 428 to 429.)

ιοῦ ἰοῦ·

18-19: τότε then (follows ὅταν) κλαίω I weep στένω ppl. masc. nom. sg. lamenting + acc.
συμφορὰ fem. acc. misfortune ὄδε οἶκος masc. gen. of this house οὐ διαπονέω ppl. passive
mid. masc. gen. (not) being administered ἄριστος neut. acc. pl. as adv. excellently ὡς as τὰ
πρόσθε(ν) adv. formerly.

20-21: νῦν adv. now γίγνομαι 3 sg. aor. opt. may there be εὐτυχῆς ἀπαλλαγῆ fem. nom.
fortunate deliverance πόνος gen. pl. from toils,

- (genitive absolute) εὐάγγελος πῦρ neut. gen. good-news-bringing fire φαίνω ppl. passive
aor. neut. gen. appearing ὀρφναίος gen. neut. from the dark.

22-24: ὦ χαίρε welcome! λαμπτήρ masc. nom. light-giver, a word more general in sense than
λαμπάς (Fraenkel), πιφάυσκω ppl. masc. nom. revealing νύξ fem. gen. by night (Fraenkel)
ἡμερήσιος φάος neut. acc. daytime light/deliverance (Fraenkel) καὶ κατὰστασις fem. acc. sg.
the setting up πολὺς χορός masc. gen. pl. of many ring dances ἐν Ἄργεϊ dat. in Mycenae
(Fraenkel) χάριν for the sake of+ gen. ὄδε συμφορὰ fem. gen. this good fortune.

25: ἰοῦ ἰοῦ cry of joy or woe.

Ἀγαμέμνονος γυναικί / κῆμαίνῳ τορῶς
 εὐνής ἐπᾶντείλασαν / ὡς τάχος δόμοις
 ὀλολῦγμὸν εὐφημοῦντα / τῆιδε λαμπάδι
 ἐπορθιάζειν, / εἴπερ Ἴλίου πόλις
 ἑάλωκεν, ὡς ὁ φρυκτός / ἀγγέλλων πρέπει·

γυναικί: Aeschylus, Eumenides 217: εὐνή γὰρ ἀνδρὶ / καὶ γυναικὶ μόρσιμος
 τάχος: Aeschylus, Agamemnon 280: καὶ τίς τόδ' ἐξίκοιτ' / ἄν ἀγγέλων τάχος;
 Ἴλιου: Aeschylus, Agamemnon 589: φράζων ἄλωσιν / Ἴλιου τ' ἀνάστασιν.

αὐτός τ' ἔγῳγε / φροίμιον χορεύσομαι.
 τὰ δεσποτῶν γὰρ / εὖ πεσόντα θήσομαι,
 τρίς ἕξ βαλούσης / τῆσδέ μοι φρυκτῶριάς.

τά: Aeschylus, Agamemnon 19: οὐχ ὡς τὰ πρόσθ' ἄριστα / διαπονουμένον.
 γὰρ: Aeschylus, Agamemnon 259: δίκη γὰρ ἐστὶ / φωτὸς ἀρχηγοῦ τίειν
 τρίς: Euripides, Hippolytus 46: μηδὲν μάταιον / ἐς τρίς εὐξασθαι θεῶι.

γένοιτο δ' οὖν μολόντος / εὐφιλή χέρᾱ
 ἀνάκτος οἴκων / τῆιδε βαστάσαι χερί.

εὐ-φίλη: cf Aeschylus, Libation Bearers 1058: καὶ ὀμμάτων στάζουσι / νᾶμα δυσφίλης.
 ἀνάκτος: Aeschylus, Suppliant Women 252: ἐμοῦ δ' ἀνάκτος / εὐλόγως ἐπώνυμον
 βαστάσαι: Sophocles, Philoctetes 657: καὶ βαστάσαι με / προσκύσαι θ' ὡσπερ θεόν;

26-30: σημαίνω I give sign, ie the preceding ἰοῦ ἰοῦ (Fraenkel) *τορῶς* adv. *clearly, piercingly*
 γυνή fem. dat. sg. *to the woman* (i.e. wife) Ἀγαμέμνων gen. of Agamemnon.

- ἐπανατέλλω ppl. aor. fem. acc. sg. *rising up* ὡς τάχος neut. acc. as adv. *quickly* εὐνή
 fem. gen. *from bed* ἐπορθιάζω inf. *to lift up the voice* δόμος dat. pl. of location (although
 unusual with this type of verb: Fraenkel) *in the house* ὄδε λαμπάς fem. dat. sg. *for this*
 torch, depending on ἐπορθιάζειν (Fraenkel),
- εὐφημέω ppl. shouting + acc. *in honour of* + dat. ὀλολυγμός masc. acc. *loud cry in*
honour of gods,

εἴπερ *if at all* πόλις fem. nom. *city* Ἴλιος gen. of Ilios ἀλίσκομαι 3 sg. perf. *has been taken*
 ὡς as φρυκτός masc. nom. *torch* πρέπω *is clearly seen* ἀγγέλλω ppl. masc. nom.
proclaiming.

31-33: ἔγωγε αὐτός I myself χορεύω mid. future I will dance + acc, mid having act sense
 (Fraenkel). φροίμιον neut. acc. *prelude, θήσομαι γὰρ* (mid. future) *for I will make a move* +
 acc (Fraenkel) εὖ πίπτω ppl. neut. acc. pl *fall*, with article *τά* *lucky fallings* (of dice), short
 for *θήσομαι τῆν ψῆφον πρὸς τὰ ἐκπεσόντα* I will move the counter according to the
 (previous) *lucky fallings* (Fraenkel) δεσπότης gen. pl. *of the masters,*

- (genitive absolute) ὄδε φρυκτωρία fem. gen. *this night-watch for torch signals* βάλλω
 ppl. aor. fem. gen. *having cast or thrown* (of dice) τρίς ἕξ *triple 6*, ie the lucky falling of
 the 3 dice, allowing a player to win the game (Fraenkel) μοι (dat. of advantage) *for me.*

34-35:

- (genitive absolute) ἀνάξ masc. gen. *lord* οἶκος masc. gen. pl as sg. *of the house* βλώσκω
 (second aor. ἔμολον) ppl. aor. masc. gen. *having come,*
 γίγνομαι 3 sg. aor. opt. *it may be* + inf. *δέ οὖν* breaking off the last idea and passing on to
 something new (Fraenkel) βαστάζω aor. inf. *to hold for a long time* (Fraenkel) + acc. εὐφιλῆς
 χεῖρ fem. acc. sg. *dear hand* [Ἀγαμέμνονος] gen. of Agamemnon ὄδε χεῖρ dat. *(with) this*
hand.

τὰ δ' ἄλλα κ̄ιγῶ· / βοῦς ἐπὶ γλώσσει μέγας
 βέβηκεν. οἴκος δ' αὐτός, / εἰ φθόγγην λάβοι,
 σαφέστατ' ἂν λέξειεν· / ὡς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ / κοῦ μαθοῦσι λήθομαι.

σαφέστατ': cf Sophocles, Oedipus at Col. 792: πολλῶι γ', ὅσωιπερ / κακ σαφεστέρων κλύω,
 μάθουσιν: Sophocles, Ajax 294: καγὼ μάθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.

36-39: *σιγάω* I am silent ὁ ἄλλος neut. acc. pl (acc. of respect) other things: μέγας βοῦς
 masc. nom. great ox βαίνω 3 sg. perf. has settled ἐπί upon + dat. γλώσσα fem. dat. tongue

- (Greek idiom meaning “I am inhibited from speaking about this”: Lloyd-Jones, Fraenkel).

εἰ if οἴκος αὐτός masc. nom. house itself λαμβάνω 3 sg opt. aor. would take or seize (εἰ + opt. in if-clause of future indistinct condition) φθογγή fem. acc. voice, λέγω (3 sg. aor. opt) ἂν (with opt.) it would speak (opt. + ἂν in then-clause of indistinct future condition) σαφῆς superlative neut. acc. pl. as adv. most clearly: ὡς as ἐγὼ αὐδῶ I speak ἐκὼν masc. nom. sg. willingly (English would use adv. instead of adjective) μαυθάνω ppl. aor. masc. dat. pl. for those having learned, ie the imaginary listener of the lookout, not the audience itself (Fraenkel) καὶ [ἐκὼν] λήθομαι mid. I [willingly] forget (Fraenkel) οὐ μαυθάνω ppl. aor. masc. dat. pl. for those not having learned.

First epeisodion – lines 258 to 316 – Klutaimestra describes the arrival of the beacon from Troy

Scansion: Aeschylus, Agamemnon – First epeisodion, 258 to 316 – Klutaimestra describes the arrival of the beacon from Troy

ἤκω̄ σεβίζων / ἄν Κλυταῖμήστρᾱ κράτῶς·

258 (Chorus-leader): ἤκω̄ *I have come* σεβίζω nom. ppl. *showing respect for* + acc. τὸ σὸς κράτος neut. acc. *your royal position*, i.e. obeying Klutaimestra's command (Fraenkel).

δίκη γὰρ ἔστι / φῶτὸς ἀρχηγοῦ τίειν
γυναῖκ', ἐρημῶθέντος / ἄρσενος θρόνου.

259-260 (Chorus-leader): ἔστι δίκη [μοι] *it is [my] duty* (Fraenkel on line 811) τίω inf. *to pay honour to* + acc. γυνή acc. *woman*, ie Klutaimestra ἀρχηγός φῶς masc. gen. *of the leading man*, ie Agamemnon (γυνή ἀρχηγού φῶτος here = “queen”),

δίκη: Aeschylus, Agamemnon 911: εἰς δὴ μ' ἀελπτον / ὡς ἂν ἠγήται Δίκη.
ἔστι: Aeschylus, Agamemnon 832: παύροις γὰρ ἀνδρῶν ἔστι / συγγενὲς τόδε,
γυναῖκ': Aeschylus, Agamemnon 861: τὸ μὲν γυναῖκᾱ / πρῶτον ἄρσενος δίχα

• (genitive absolute) θρόνος gen. *throne* ἐρημώω perf. pass. ppl. *having been deprived of* + gen. ἄρσεν masc. gen. *male*, ie Agamemnon.

ὡ δ' εἴ τι κέδνον / εἴτε μὴ πεπύσμένη
εὐάγγελοῖσιν / ἐλπίζῃ θυηπολεῖς,
κλύοιμ' ἂν εὐφρῶν· / οὐδὲ κίγῳσῃ φθόνος.

261-263 (Chorus-leader): (then-clause, or apodosis) κλύω opt. with ἂν in apodosis *I would learn (by hearing)* εὐφρῶν nom. sg. *loyally* (adjective where Eng. would use adverb),

• (first if-clause, or protasis) εἴ whether σὺ θυηπολεῷ 2 sg. *you busy yourself with sacrifices* [πυθάνομαι perf. mid. ppl. fem. *having learned* + acc.; implied here: Fraenkel] κεδνός τις neut. acc. sg. *some good*, ie good news;
• (second if-clause, or protasis) εἴτε or whether, [θυηπολεῷ 2 sg. *you busy yourself with sacrifices*] εὐάγγελος ἐλπίς fem. dat. *with good-news hopes* μὴ πυθάνομαι perf. mid. ppl. fem. *not having learned* + acc. [κεδνός τις neut. acc. sg. *some good*, ie good news];

σὺ: Aeschylus, Agamemnon 942: ἡ καὶ σὺ νίκη / τῆσδε δήριος τίεις;
θυηπολεῖς: Euripides, Electra 665: Αἴγισθος ἔνθα / νῦν θυηπολεῖ θεοῖς;
κλύοιμ': Sophocles, Trachiniae 611: ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως.

οὐδὲ nor φθόνος masc. nom. *ill-will* [ἔσται *there will be*, implied] σιγάω fem. dat. ppl. (with implied article) *towards [you] being silent*, dat. of attitude or feeling towards (see Moorhouse 1982, *The Syntax of Sophocles*, pages 82–83).

εὐάγγελος μὲν, / ὥσπερ ἡ παροιμία,
ἔως γένοιτο / μητρὸς εὐφρόνης πάρα·

264-265 (Klutaimestra): εὐάγγελος [ἐλπίς] fem. nom. *good-news [hope]*, echoing chorus-leader's sentence (Fraenkel) ὥσπερ *just like* παροιμία fem. nom. *proverb*, unclear what it is, but connected in sense to dawn being the child of night (Fraenkel), ἔως = ἡώς *dawn* γίγνομαι aor. opt. in indirect speech *came into being* παρά from + gen. εὐφρόνη fem. gen. sg. *night*, lit. the well-time [ὡς παρά *as from* + gen., implied] μήτηρ fem. gen. sg. *mother*.

παροιμία: cf Aristophanes, Thesmophoriazousae 529: τὴν παροιμίαν δ' ἐπαινώ

πεύσῃ δὲ χάρμα / μείζον ἐλπίδος κλύειν·
Πριάμου γὰρ ἠιρήκᾱσιν / Ἄργεῖοι πόλιν.

χάρμα: Euripides, Helen 321: πρὸς τὰς τύχας τὸ χάρμα / τοὺς γόους τ' ἔχε.
ἐλπίδος: Aeschylus, Libation Bearers 194: βροτῶν Ὀρέστου / σαίνομαι δ' ὑπ' ἐλπίδος.

266-267 (Klutaimestra): *πυθάνομαι* 2 sg. fut. *you will hear* + acc. *χάρμα* neut. acc. *source of joy* *μείζον* neut. acc. *greater than* + gen. *ἐλπίς* fem. gen. *hope* *κλύω* inf. *to hear*. Ἄργεῖος masc. nom. pl *the Argives*, i. e. the Greeks *αἰρέω* 3 pl. perf. *have taken*, a rare use of perf. of result in early tragedy (Fraenkel) *πόλις* fem. acc. *city* Πρίαμος masc. gen. *of Priam*, i. e. Troy.

πῶς φῆις; πέφευγε / τοῦπος ἐξ ἀπιστίας.

ἀπιστίας: Hesiod, Works and Days 372: πίστεις γὰρ τοι ὁμῶς / καὶ ἀπιστία ὤλεσαν ἄνδρας.

268 (Chorus-leader) (the beginning of stichomuthia: see Sidgwick GVC s76): *πῶς* *how?* in *what way?*, expressing astonishment (LSJ πῶς A.) *φημί* 2 sg. *you speak*, *τὸ ἔπος* (crasis) *the word* [which you spoke] *φεύγω* 3 sg. perf. *has fled* *ἐξ* *by reason of*+ gen. (LSJ ἐκ A.III.6) *ἀπιστία* fem. gen. sg. *disbelief*.

Τροίαν Ἀχαιῶν οὖσαν / ἦ τορῶς λέγω;

269 (Klutaimestra): [*λέγω* *I say* + acc. of indirect speech and emphatic ppl after verb of saying (Fraenkel), a rare construction (Denniston & Page)] *Τροία εἰμί* fem. acc. *Troy being* Ἀχαιῖος masc. gen. pl. *of the Achaeans*, i. e. of the Greeks, ἦ used at start of direct question (LSJ ἦ II.1.b) *λέγω* *I speak* *τορῶς* adv. *clearly?*

χαρά μ' ὑφέρπει / δάκρυον ἐκκαλοῦμένη.

χαρά: Euripides, Alcestis 1125: ἦ κέρτομός μ' ἐκ θεοῦ τις / ἐκπλήσσει χαρά;
ἐκκαλομένη: Sophocles, Philoctetes 1264: τί μ' ἐκκαλεῖσθε; / τοῦ κεχρημένου, ξένοι;

270 (Chorus-leader): *χαρά* fem. nom. sg. *delight*, *ἐκκαλέω* fem. nom. sg. mid. ppl *calling forth* + acc. *δάκρυον* neut. acc. sg. *a tear*, *ὑφέρπω* 3 sg. *creeps over* + acc. *με* *me*.

εὖ γὰρ φρονούντος / ὄμμα σου κατηγορεῖ.

κατηγορεῖ: Aristophanes, Thesmophoriazusaē 444: τὰ μὲν γὰρ ἄλλ' αὐτῆ κατηγόρηκεν εὖ:

271 (Klutaimestra): *ὄμμα* neut. nom. sg. *eye* *σύ* masc. gen. sg. enclitic *of you*, i. e. *your eye* *κατηγορέω* 3 sg. *indicates* + gen. [*σὺ*] *φρονέω* masc. gen. sg. ppl + *εὖ*, [*you*] *being loyal* (Fraenkel).

τί γὰρ τὸ πῖστόν; / ἔστι τῶνδέ σοι τέκμαρ;

τῖ: Aeschylus, Agamemnon 273 (see below).

272 (Chorus-leader): *τί* *why?* τὸ πιστόν belief, *ἔστι σοι* = *ἔχεις* *do you have* + nom. (as complement of *ἔστι*) *τέκμαρ* neut. acc. sg. *sure sign*, i. e. *evidence* *ὄδε* neut. gen. of these things, neut. for things.

ἔστῑν· τί δ' οὐχί; / μὴ δολώσᾱντῶς θεοῦ.

οὐχί: Aeschylus, Prometheus Bound 932: πῶς οὐχὶ ταρβείς / τοιάδ' ἐκρίπτων ἔπη;

πότερα δ' ὀνειρώων / φάσματ' εὐπειθῆς ἐβείς;

οὐ δόξαν ἄν λάβοιμι / βριζούσης φρενός.

λάβοιμι: Euripides, Iphigenia in Aulis 1124: τί' ἄν λάβοιμι / τῶν ἐμῶν ἀρχὴν κακῶν;

ἄλλ' ἢ ἑ' ἐπιάνεν τις / ἄπτερος φάτις;

ἐπιάνεν: Pindar, Nemean 9, 23: νόστον ἐρεισάμενοι λευκανθέα σώματ' ἐπιάναν καπνόν;

παῖδός νέας ὥς κάρτ' / ἐμῶμῆσῶ φρένας.

ποῖου χρόνου δὲ / καὶ πεπόρθηται πόλις;

τῆς νῦν τεκούσης / φῶς τόδ' εὐφρόνης λέγω.

καὶ τίς τόδ' ἐξίκοιτ' ἄν / ἀγγέλων τάχος;

ἐξίκοιτ': Sophocles, Electra 387: ἀλλ' ἐξίκοιτο / τοῦδ' ἔ' οὐνεκ' ἐν τάχει.

273 (Klutaimetra): ἔστι [τέκμαρ] *there is* [a sure sign], τί δ' οὐχί *of course*, used after a strong affirmation for additional emphasis (Fraenkel on line 557),

- (genitive absolute, giving a condition to the affirmation at the start of the line) θεός masc. gen. sg. *a god* μὴ δολώ [με] masc. gen. aor. ppl. *not deceiving [me]*.

274 (Chorus-leader): πότερος neut. acc. pl. *is it that (or not)?* (LSJ πότερος A.II.3) σέβω 2 sg. *you honour*, i.e. treat as credible εὐπειθῆς φάσμα neut. acc. pl. *easily-persuading* (Fraenkel) *visions* ὄνειρος masc. gen. pl. of dreams.

275 (Klutaimetra): οὐ λαμβάνω in opt. + ἄν *I would not buy/allow to be sold to me*, colloquial (Fraenkel) δόξα fem. acc. sg. *vision/fancy* βρίζω (ppl.) φρήν fem. gen. sg. *of a sleeping mind*.

276 (Chorus-leader): ἀλλ' ἢ *but I hope not* (Fraenkel) ἄπτερος φάτις fem. nom. sg. *swift rumour*, more likely interpretation than “wingless rumour” (Fraenkel) *παιάνω* 3 sg. aor. *encourages + acc*, has a contemptuous force, associated with pigs (Fraenkel) *σύ* acc. *you*.

277 (Klutaimetra): κάρτα adv. *extremely* μωμάομαι 2 sg. aor. mid. *you find fault with + acc.* φρήν fem. acc. pl. [my] *intelligence*, ὥς as [φρένας thoughts] νέος παῖς fem. gen. sg. *of a young child*.

278 (Chorus-leader): ποῖος χρόνος gen. of magnitude, *since when*, ποῖος signifying contempt (Denniston & Page) πόλις fem. nom. *city*, i.e. Troy πορθέω perf. pass. *was sacked*.

279 (Klutaimetra): λέγω *I say* εὐφρόνη τίκτω (ppl.) gen. of magnitude echoing last question, *since the night bringing into the world + acc.* ὄδε φῶς neut. acc. sg. *this light* i.e., last night.

280 (Chorus-leader): καὶ τίς masc. nom. sg. *and who/which* ἀγγελος masc. gen. pl., partitive gen., of messengers ἐξικνέομαι 3 sg. aor. opt. mid. + ἄν *could have arrived* ὄδε τάχος neut. acc. as adv. *with this speed* (Denniston & Page).

Ἦφαιϊστος, Ἰδῆς / λαμπρὸν ἐκπέμπων σέλας·

281 (Klutaimestra): Ἦφαιστος masc. nom. *Hephaistos*, god of fire (Fraenkel) ἐκπέμπω masc. nom. ppl. *sending* + acc. *from* + gen. λαμπρὸς σέλας neut. acc. sg. *bright flame* Ἰδῆ fem. gen. sg. *from Mount Ida*, a mountain behind Troy (Lloyd-Jones).

φρυκτὸς δὲ φρυκτῶι / δεῦρ' ἀπ' ἄγγάροῦ πυρρὸς
ἔπεμπευ, Ἰδῆ μὲν πρὸς Ἑρμαῖων λέπας
Λήμνου· μέγαν δὲ πᾶνον / ἐκ νῆσου τρίτων
Ἀθῶιον αἶπος / Ζῆνός ἐξεδέξατο·

282-285 (Klutaimestra): φρυκτὸς masc. nom. sg. *beacon* πέμπω 3 sg. imperf. *sent* [σέλας neut. acc. sg. *flame*, implied from previous ppl clause], ἀπό *from* + gen. (Denniston & Page) ἄγγαρος πῦρ neut. gen. sg. *relay-courier fire* (Fraenkel), φρυκτὸς masc. dat. sg. *to beacon* (not sure about this usage: LSJ πέμπω A. 1) δεῦρο adv. *here*.

- Ἰδῆ fem. nom. sg. *Mount Ida* ἔπεμψε σέλας *sent the flame*, implied] πρὸς *to* + acc. Ἑρμαῖος λέπας neut. acc. sg. *Hermes' crag* Λήμνος fem. gen. sg. *of Lemnos*, an island off the coast of Asia Minor (Lloyd-Jones),
- Ἀθῶιος αἶπος *the Athoios height*, which casts a shadow at sunset as far as Lemnos (Wilamowitz quoted in Fraenkel) Ζεὺς masc. gen. sg. of Zeus ἐκδέχομαι 3 sg. aor. accepted τρίτος neut. acc. as adv. *third* (i.e. after *Ida* and *Hermes' crag*) μέγας πανός masc. acc. sg. *the great torch* (Fraenkel) ἐκ *from* + gen. νῆσος fem. gen. sg. *island*, i.e. Lemnos,

ἄγγαρον: see Denniston & Page (who say LSJ is wrong giving a short quantity for this).
Ἀθῶιον: Euripides, Bacchae 672: λέγ', ὡς Ἀθῶιος / ἐξ ἑμοῦ πάντως ἔσηι.

ὑπερτελής τε, / πόντου ὥστε νῶτίαι,

286 (Klutaimestra): ὑπερτελής τε *and beyond the limit* (Fraenkel), with τε used to extend the catalogue (West Studies), or, *and rising above* (Denniston & Page), ὥστε so as to + inf. νωτίζω aor. inf. *to skim the back of* (Fraenkel) + acc. πόντος masc. acc. *sea*.

ἰσχύς πορευτοῦ / λαμπάδος πρὸς ἠδουήν
[≡ – προσαἰθρίζουσα / πόμπιμον φλόγα]

287 (Klutaimestra): ἰσχύς fem. nom. sg. *strength* πορευτός λαμπάς fem. gen. sg. *of the travelling torch* πρὸς ἠδουήν *joyfully*, poetical equivalent for adverb (cf. Sidgwick GVC s56(ii), although Denniston & Page disagree).

πόμπιμον: cf Aeschylus, Seven against Thebes 371: σπουδῆι διώκων / πομπίμους χυῖας ποδῶν.

There is at least one line missing here; it's possible that fragment Trag. adesp. 260 belongs here (West Studies), which I've put in square brackets.

πεύκῃ, τὸ χρῦσοφῆγγές / ὥς τις ἥλιος
σέλας παρᾶγγείλασα / Μάκιστου σκοπαῖς·

288-289 (Klutaimestra): πεύκη fem. nom. sg. *pine*, here = λαμπάς *blaze* (Fraenkel) παραγγέλλω aor. ppl. fem. nom. sg. *transmitting* τὸ χρῦσοφῆγγές σέλας neut. acc. sg. *its gold-beaming blaze*, article acting as possessive (Wilamowitz with Fraenkel approving), ὥς τις *like*, with redundant τις (Fraenkel) ἥλιος masc. nom. sg. *sun*, σκοπή fem. dat. pl. *to the lookout-places* Μάκιστος masc. gen. sg. *of Makistos*, with assimilation of -η- to -α- of the superlative (Fraenkel).

τις: Aeschylus, Agamemnon 671: καὶ νῦν ἐκείνων <τ> / εἴ τις ἔστιν ἐμπνέων,

ὃ δ' οὗ τι μέλλων / οὐδ' ἀφρᾱςμόνως ὕπνωι
νικῶμενός παρήκεν / ἄγγέλοῡ μέρδος,

νικῶμενος: Aeschylus, Agamemnon 941: τοῖς δ' ἄλβιους γε / καὶ τὸ νικᾶσθαι πρέπει.
παρήκεν: Aeschylus, Agamemnon 556: σπαρνὰς παρήξεις / καὶ κακοστρώτους, τί δ' οὐ

ἐκάς δὲ φρυκτοῦ / φῶς ἐπ' Εὐρίποῡ ροᾶς
Μεσσηπίοῡ φύλαξι / σημαίνε̄ι μολόν̄.

Εὐρίπου: Callimachus, εἰς Δῆλον 45: ἔδραμες Εὐρίπιο / πόρον καναχηδὰ ῥέοντος,
φύλαξι: Aeschylus, Agamemnon 914: Λήδας γένεθλον, / δωμάτων ἐμῶν φύλαξ,

οἱ δ' ἀντέλαμψᾶν / καὶ παρήγγειλᾶν πρόσω,
γραίᾳς ἐρείκῃς / θῶμὸν ἄψᾶντε̄ς πυρτί̄.

σθένουσα λαμπᾶς δ' / οὐδέ πῶ μαυροῦμένη
ὑπερθοροῦσα / πεδίον Ἄσωποῦ̄ δίκῃν
φαῖδρᾶς σελήνης / πρὸς Κιθαῖρωνος̄ λέπᾶς
ἤγειρεν ἄλλῃν / ἐκδοχῆν̄ πῶμποῦ̄ πυρός̄.

ὑπερθοροῦσα: Euripides, Hecuba 823: καπνὸν δὲ πόλεως τόνδ' / ὑπερθρώσκουθ' ὄρω.

290-291 (Klutaimestra): ὃ δὲ and he (i. e. Makistos: Fraenkel), οὐ τι not at all *παρήμι* 3 sg. aor. *neglected* + acc. *μέρος* neut. acc. sg. *part*, i. e. duty *ἄγγελος* masc. gen. sg. *of a messenger*,

- [οὐ τι] not at all, attached to whole sentence and so modifying the ppl as well (Fraenkel) *μέλλω* ppl. masc. nom. sg. *delaying*, lit. to be always going to do (LSJ A. III),
- οὐδέ nor *νικάω* pass. ppl. masc. nom. sg. *being conquered by* + dat. *ὑπνος* masc. dat. sg. *sleep* *ἄφράδμων* adv. *senselessly*.

292-293 (Klutaimestra): *φῶς* neut. nom. sg. *light*, contracted *φρυκτός* masc. gen. sg. *of beacon* *σημαίνω* 3 sg. *gave sign*, present acting as past, here with its content expressed by following nom. ppl. (Fraenkel) *βλώσσω* aor. ppl. neut. nom. sg. *coming* *φύλαξ* masc. dat. pl. *to the lookout guard* *Μεσσηπίος* gen. sg. *of Messapios*, *ἐκάς* adv. far off *ἐπί* over + acc. (Fraenkel) *ῥοή* fem. acc. pl. *streams* *Εὐριπος* masc. gen. sg. *of Euripos*.

294-295 (Klutaimestra): οἱ δὲ and they, article as demonstrative *ἀντιλάμπω* 3 pl. aor. *lit up in return* καὶ *παραγγέλλω* 3 pl. aor. and transmitted *πρόσω* adv. *onwards*, *ἄπτω* aor. ppl. masc. nom. pl. *setting ablaze* *θωμός* masc. acc. sg. *heap* *γραία ἐρείκη* fem. gen. sg. *old heath* *πῦρ* neut. dat. sg. *with fire*.

296-299 (Klutaimestra): *λαμπᾶς δέ* fem. nom. sg. and the torch,

- *σθένω* fem. nom. sg. ppl. *being strong* οὐδέ *πῶ* and not yet (Fraenkel) *μαυρόω* fem. nom. sg. pass. ppl. *becoming dark*, i. e. dim,
- *ὑπερθρώσσω* fem. nom. sg. aor. ppl. *leaping over* + acc. *πεδίον* neut. acc. sg. *plain* *Ἄσωπος* masc. gen. sg. *of Asopos*, *πρός* to + acc. *λέπας* neut. acc. sg. *crag* *Κιθαίων* masc. gen. sg. *of Kithairon*, *δίκην* acc. as adv. *in the manner of* + gen. *φαιδρός σελήνη* fem. gen. sg. *shining moon*,

ἐγείρω 3 sg. aor. it (i. e. the torch) *woke up, stirred up* + acc. *ἄλλος ἐκδοχή* fem. acc. sg. *another succession* *πομπός πῦρ* neut. gen. sg. *of beacon fire*.

φάος δὲ τῆλέπομπον / οὐκ ἠναίνετῶ
φρουρά, πλέον καίτουσα / τῶν εἰρημένων

φᾶος: Aeschylus, Agamemnon 302 (see below).

λίμνην δ' ὑπὲρ Γοργῶπιον / ἔσκηψεν φάος,
ὄρος τ' ἐπ' Αἰγίπλαγκτον / ἐξικνούμενον
ὥτρυνε θεσμὸν / μὴ χαρίζεσθαι πυρός.

Αἰγίπλαγκτον: Odyssey 4.606: αἰγίβοτος, καὶ μᾶλλον / ἐπήρατος ἵπποβότοιο.

πέμπουσι δ' ἀνδαιῶντες / ἀφθόνῳ μένει
φλογὸς μέγαν πώγωνα, / καὶ Σαρωνικοῦ
πῶρθμοῦ κατόπτῆν / πρῶν' ὑπερβάλλειν πρόσω
φλέγουσαν· εἶτ' ἔσκηψεν, / εἶτ' ἀφίκετο
Ἄραχναίου αἵπος, / ἀστυγείτονας σκοπᾶς

Σαρωνικοῦ: Callimachus, εἰς Δῆλον 42: ἐρχόμενοι Ἐφύρηδε / Σαρωνικοῦ ἔνδοθι κόλπου
ἀφίκετο: Euripides, Medea 12: φυγὰς πολίταις / ὧν ἀφίκετο χθόνα

300-301 (Klutaimestra): φρουρά δέ fem. nom. sg. and the look-out guard,

- *καίω* fem. nom. sg. ppl. *setting/creating a fire*, agreeing with φρουρά (although Fraenkel implies it agrees with φάος, but the gender is wrong; Denniston & Page don't address this) *πλείων* neut. acc. sg. as adv. *more than* + gen. *τὰ ἐρώ* neut. gen. pl. pass. perf. ppl., with article, *what was ordered* (Fraenkel),
οὐκ ἀναίνομαι 3 sg. imperf. *did not reject* + acc. (Fraenkel) *τηλέπομπος φάος* neut. acc. sg. *far-sent light*,

302-304 (Klutaimestra): φάος δέ neut. nom. sg. and the light *σκήπτω* 3 sg. aor. *fell* (LSJ II.2) *ὑπὲρ* over + acc. *Γοργώπις λίμνη* fem. acc. sg. *Gorgon-eyed lake*, in the valley between Kithairon (line 298) and Geraneia (line 303) (Fraenkel), *ἐξικνέομαι τε* neut. nom. sg. ppl. and *reaching ἐπί to* + acc. *Αἰγίπλαγκτος ὄρος* neut. acc. sg. *goat-wandered mountain*, i.e. Geraneia (Fraenkel), *δτρύνω* 3 sg. imperf. *urged* + acc. pers. + inf. [*φρουρά* fem. acc. sg. *look-out guard*] *μὴ* (indirect, after *δτρύνω*) *not* [inf. corrupt here; the missing verb is a mystery, and various conjectures have been made: Fraenkel, Denniston & Page] *θεσμός* masc. acc. sg. *order πῶρ* neut. acc. sg. *of fire*.

305-309 (Klutaimestra): *ἄφθονος δέ μένος* neut. dat. sg. and with ungrudging might, *ἀναδαίω* masc. nom. pl. ppl. *lighting up*, agrees with implied subject of πέμπουσι *πέμπω* 3 sg. pres. as past. *they sent*

- *μέγας πώγων* masc. acc. sg. *great beard* *φλόξ* fem. gen. sg. *of flame* *φλέγω* fem. acc. sg. ppl. *burning*, gender perhaps agreeing with φλογός (although this would be unparalleled: Fraenkel, Denniston & Page) *πρόσω* adv. *forth*,
ὑπερβάλλω pres. inf. *so as to pass beyond* + acc., consecutive inf. after πέμπουσι (Fraenkel, West Studies) *καί* also (West Studies) *πρῶν* masc. acc. sg. *headland κατόπτῆν* masc. acc. sg. *overlooking* + gen., in apposition to πρῶν' *Σαρωνικὸς πῶρθμός* masc. gen. sg. *Saronic gulf or bight* (Fraenkel), *εἶτε* then *σκήπτω* 3 sg. aor. *fell* (LSJ II.2), *εἶτε* then *ἀφικνέομαι* 3 sg. aor. *reached* + acc. *Ἄραχναίου αἵπος* neut. acc. sg. *Arachnaion peak*, probably Hag. Elias on the Arna ridge (Fraenkel), *ἀστυγείτων σκοπή* fem. acc. sg. *city-neighbouring look-out*, case agreeing with αἵπος.

κᾶπειτ' Ἀτρεΐδων / εἰς τόδε κήπτει στέγος
φάος τόδ' οὐκ ἄπαππον / Ἰδαίου πυρός.

φᾶος: Aeschylus, Agamemnon 302 (see above).

ἄπαππον: cf. Aeschylus, Prometheus Bound 832: τέρας τ' ἄπιστον, / αἱ προσήγοροι δρύες,

τοιοῖδε τοί μοι / λαμπαδηφόρων νόμοι,
ἄλλος παρ' ἄλλου / διαδοχαῖς πληρούμενοι.
νικᾶι δ' ὁ πρῶτος / καὶ τελευταῖος δραμών.

νικᾶι: Aeschylus, Agamemnon 941: τοῖς δ' ὀλβίοις γε / καὶ τὸ νικᾶσθαι πρέπει.

τέκμαρ τοιοῦτων / ξύμβολόν τέ σοι λέγω
ἄνδρὸς παραγγείλαντος / ἐκ Τροίας ἐμοί.

τέκμαρ: Aeschylus, Agamemnon 272 (see above).

310-311 (Klutaimestra): καὶ ἔπειτα and then, crasis ὄδε φάος neut. nom. sg. *this light*, οὐκ ἄπαππος neut. nom. sg. *not un-descended from* + gen. (as from a grandfather) Ἰδαίος πῦρ neut. gen. sg. *from Idaian fire*, which Klutaimestra mentioned first, in line 281, σκήπτω 3 sg. pres. as past fell εἰς to + acc. ὄδε στέγος neut. acc. sg. *this house* Ἀτρεΐδης masc. gen. sg. *of Atreus' sons*.

312-314 (Klutaimestra): τοιοῦδε νόμος [εἰσίν] masc. nom. sg. *such (are) the rules* λαμπαδηφόρος masc. gen. sg. *of torch-bearers* ἐγώ fem. dat. sg. *to me*, i. e. *my (rules)* with implied εἰσίν, ἄλλος masc. nom. sg. *one (torch-bearer)* παρά from + gen. ἄλλου masc. gen. sg. *another* διαδοχή fem. dat. pl. *in successions* πληρώω masc. nom. pl. pass. pl. *being filled*, i. e. the torches not going empty or going out, with plural ppl. in apposition to ἄλλος with ἄλλου (Fraenkel), ὁ δὲ δραμών masc. nom. sg. ppl. *but the one running*, δέ having an adversative sense (Fraenkel) πρῶτος καὶ τελευταῖος masc. nom. sg. *first and last*, i. e. the whole team ran and finished first and last, because there was no other beacon-relay team (Fraenkel) νικᾶι 3 sg. pres. as past *won*, i. e. got the message to Klutaimestra.

315-316 (Klutaimestra): λέγω 1 sg. I tell, i. e. Klutaimestra τοιοῦτος τέκμαρ neut. acc. sg. *such evidence* ξύμβολόν τε neut. acc. sg. and sign σύ masc. sat. sg. *to you*, i. e. the chorus,

- (genitive absolute) ἀνὴρ masc. gen. sg. *husband*, i. e. Agamemnon παραγγέλλω masc. gen. sg. aor. ppl. *having sent* [ξύμβολον neut. acc. sg. *the sign*, implied object of the ppl.] ἐκ from + gen. Τροία fem. gen. sg. *Troy* ἐγώ fem. dat. sg. *to me*, i. e. Klutaimestra.

Composition: Iambic summary of Aristotle's ΠΕΡΙΠΟΙΗΤΙΚΗΣ

This is an iambic summary of Aristotle's ΠΕΡΙΠΟΙΗΤΙΚΗΣ. After I finished reading it, I wanted a "section finder" for future reference. Began it in March 2006.

Aristotle section(s)	<i>My iambic summary of ΠΕΡΙΠΟΙΗΤΙΚΗΣ</i>
1447a15	πρώτον τραγωιδίαν τε / μίμησιν καλεῖ,
1447a15	κῆθ' ἄριστικὴν τ', ἔπη τε, / τήν τ' ἀλληλικήν,
1447a15	αἱ διαφέρουσ', ὡς φησιν, / ἀλλήλων τρισίν,
1447a15	τῷ τ' ἐν ἑτέροισι, / τῷ θ' ἔτρα, καὶ θᾶτέρως.
1447a20	ἀρχὴν ἐν οἷς ἕκαστα / μῆμειται γένη,
1447b25 and 1449b25	τραγωιδία γὰρ / ἐν λόγοις ἡδυσμένοις,
1447a25	ἐποποιία δὲ / τοῖς μέτροις λόγοις μόνον.
1448a1	ἔπειθ' ὁποίους, / τοὺς καλοὺς ἢ τοὺς κακοὺς,
1448a15 and 1448a10	τραγωιδία γὰρ / τοὺς καλοὺς, Ὅμηρος ὡς,
1448a15	ἀλλ' οὐ τοιούτους / οἵπερ ἐν κωμωιδίαι.
1448a20	τρίτη δ' ἂν ὡς πράττοντας / ἄνδρας ἂν ποιῶι,
1448a20	εἴτ' ὡς ἀπαγγέλλονθ', / Ὅμηρος ὡς ποιεῖ.
1448b5	μιμητικώτατος δ' / ἀνὴρ ζώων φύσει,
1448b20	πᾶς τις δ' ὁμοίους οἷ γε / μῆμεισθαι θέλει,
1448b30	καίτοι ποιεῖ τοιαῦτ' / ἐν ἀρμόττωι μέτρῳ.
1449a10	καὶ δῖθυράμβου / γενομένη τραγωιδία,
1449a15	ἦλθεν χρόνῳ ποτ' / ἐς τέλος πεπρωμένον,
1449a15	μέγας δὲ μῦθος / ἐγένετ', ἀλλ' οὐδὲν τόσος
1449b10	ὡς τῶν ἐπῶν, τούτῳ γὰρ / οὐ τι τέρματα.
1449b30	τραγωιδία δ' ἐχοῦσα / κόσμον ὄψεως,
1449b25	ποιεῖ κάθαρσιν / δι' ἐλέου τε καὶ φόβου.
1450a15	καὶ μὲν μέγιστον / τῶν μερῶν τραγωιδίας
1450a15	ὁ μῦθος ἐστίν, / πραγμάτων τε σύστασις,
1450b25	αὐτὴν δ' αἰεὶ χρὴ / μέσον ἔχειν, καὶ τέρμα, καὶ
1450b35	ἀρχὴν τιν', ἥδὲ μέγεθος, / ὡς καλὴ κυρῆ.
1451a25	εἷς δ' ἐστὶ μῦθος / περὶ μίαν πράξιν μόνον,
1451a35	ἣ δ' ἂν γένοιτο, / κοῦ τι γενομένη πάρος,
1451b30	εἴ σφιν γενέσθαι / μήτ' ἐχρήν μήτ' εἰκὸς ἦν.
1452a1	πράξεις δι' ἀλλήλας τε / καὶ δόξαν πάρα
1452a1	ἔλεον ποιοῦνται / καὶ φόβον μέγιστα δῆ.
1452a20-30 and 1452b10	μῦθῳ μὲν εἰσιν / μεταβολαί τε καὶ πάθος,

1452b15	τραγωιδίαι δὲ / <u>μόρια</u> τέτταρ' ἔστ' αἰί,
1452b15-20	τὸ μὲν πρὸ <u>παρόδου</u> , / <u>τὸ δὲ</u> μεταξὺ τῶν μελῶν,
1452b20	τὸ δ' <u>ἔτι</u> μεθ' οὐ τι / <u>τὸ μέλος</u> ἐστὶ τοῦ χοροῦ,
1452b20	τὸ δέ <u>τι</u> μέλος, κοῦκ ἐστὶ / μάλλον ἢ τάδε.
1453a1	φάνοις δ' ἂν ἄνδρα / δυστυχεῖν τ' ἀνάξιον
1453a5	ὥστ' <u>ἔλεος</u> εἶναι, / τὴν ἀμαρτίαν δία,
1453a5	ἡμῖν θ' ὅμοιον, / οὐ τύχην δεδοίκαμεν.
1453b5	(οὕτως ἔχειν δεῖ <u>τάργα</u> , / κοῦ δι' ὄψεως),
1454a15 and 1454b5	ἔχοντα τ' ἠθος / χρηστὸν οὐδ' ἀνώμαλον.
1543b30 and 1454a5	ἀνθ' ὧν πρέπει τὸν πρόσθε / μελλήσας κτενεῖν
1453b20	ἢ μητέρ', ἢ τοιοῦτον / ὅσπερ οἱ φίλος,
1543b30 and 1454a5	φόνου κατασχεῖν / χεῖρα τὰναγνωρίσαι.
1454b5	ἀλλ' εἰ τὸ πράττειν ᾧδ' / <u>ἄλογον</u> εἶναι δοκοῖ,
1454b5	θείης ἂν ἔξω / τερμάτων τραγωιδίας.
1455a20	μύθους ποιεῖν χρὴ / <u>πιθέμενον</u> πρόσθ' ὀμμάτων,
1455a30	ἴσον τε πάσχειν / οἷς ἂν ἐν πάθει φάνηται.