SHORTER NOTES

AESCHYLUS, *PERSIANS* 602

ABSTRACT

This note proposes a new solution to the crux at Aeschylus, Persians *602.*

Keywords: Greek; literature; Aeschylus; *Persians*; textual criticism

φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ,
ἐπίσταται βροτοῖσιν ὡς, ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ,
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν αἰὲν ἄνεμον οὐριεῖν τύχης.

602 αἰὲν ἄνεμον Weil: αἰεὶ (vel ἀεὶ) δαίμον' codd.[1]

Friends, a person who is experienced in misfortunes understands that, when a wave of misfortunes comes upon mortals, one is accustomed to fear everything, but, when the *daimôn* flows well, to trust that the same wind of fortune will always blow favourably.[2]

Garvie explains why the transmitted text in 602 cannot stand,[3] and Weil's αἰὲν ἄνεμον is generally printed by modern editors, perhaps under the spell of Wilamowitz.[4] There are reasons for scepticism, however. The first is that elsewhere in tragedy οὐρίζω is transitive.[5] Here, uniquely, it would need to be intransitive for Weil's emendation to give the sense of the Loeb's 'the breeze of good fortune will always continue to blow from astern'.[6] The second is that it overdoes the wind metaphor, where οὐριεῖν is sufficient.[7] The third is that it is quite far from the paradosis and involves altering two

[1] Aesch. *Pers.* 598–602. The text and apparatus are those of D.L. Page (ed.), *Aeschyli fabulae* (Oxford, 1972), 24. Weil's conjecture is printed by M.L. West (ed.), *Aeschyli tragoediae cum incerti poetae Prometheo* (corr. ed., Stuttgart, 1998), 34, A.H. Sommerstein, *Aeschylus: Persians, Seven against Thebes, Suppliants, Prometheus Bound* (Cambridge, MA and London, 2008), 80 and A.F. Garvie, *Aeschylus: Persae* (Oxford, 2009), 26.

[2] My translation.

[3] Garvie (n. 1), 252: 'It is the phrase itself [*sc.* δαίμονα τύχης] that is intolerable. One may speak of τύχη θεῶν or θεοῦ or δαίμονος, but it would be hard to find a parallel for θεὸς or δαίμων τύχης.'

[4] U. von Wilamowitz-Moellendorff (ed.), *Aeschyli tragoediae* (Berlin, 1914), 157.

[5] *Cho.* 317 and Soph. *OT* 596. At *Cho.* 317 some consider οὐρίσας intransitive, but see A.F. Garvie, *Aeschylus:* Choephori (Oxford, 1986), 128, who argues for understanding it as transitive. The compound ἐπουρίζω is also transitive in tragedy (*Eum.* 137; Soph. fr. 442**.7 *TrGF*; Eur. *Andr.* 610). The only outlier appears to be κατουρίζει at Soph. *Trach.* 827, held by many to be intransitive, but it is just as easy to treat it as transitive and supply the subject from the preceding ὅ (824, i.e. τοὔπος τὸ θεοπρόπον [822]).

[6] Sommerstein (n. 1), 81. Garvie (n. 1), 252 contemplates a transitive usage ('he trusts that the same wind of fortune will always waft him'), but an object then needs to be supplied.

[7] Nowhere else in classical literature is 'wind' the subject of οὐρίζω or any of its compounds.

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words. A simpler remedy would be to change one letter and read τὸν αὐτὸν αἰεὶ δασμὸν οὐριεῖν τύχης, that is, '[*sc.* the *daimôn*] will always send with a fair wind the same share of fortune'.[8]

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[8] δασμός occurs within tragedy at Soph. *OT* 36, *OC* 635, fr. 730c.15 Radt and [Eur.] *Rhes.* 435. It does not appear in what survives of Aeschylus, but the compound ἄδασμος is attested at fr. 63 *TrGF*.

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