1. The so-called ‘Hymn to Zeus’ in the *Agamemnon* Parodos ends, and the narrative is resumed, in lines 173–85:

\[
\text{Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων}
\]

\[
\text{τεῦξεται φρενίν τὸ πάν'}
\]

175

\[
\text{τὸν φρονεῖν βροτοὺς ὁδός-
\text{πόλος, τὸν “πάθει μάθος”}
\text{θέντα κυρίος ἔχειν—}
\text{στάζει δὲ ἔν θ’ ὑπνω(1) ἔν πρὸ καρδίας}
\text{μνηστήμων πόνος· καὶ παρ’ ἀ-
\text{κοντα δ’ ἥλθε σωφρονεῖν—}
\text{δαιμόνον δὲ ποῦ χάρις βιαίως}
\text{σέλμα σεμνὸν ἡμένων;}
\]

180

\[
\text{kai tóth’ áγεμών ό πρές—}
\text{βυς νεὼν Ἀχαίικῶν ...}
\]

185

This text differs as follows from those of Fraenkel, Denniston–Page, Page and West. \(^2\) (i) All but Fraenkel accept Schütz’s correction in 177. \(^3\) (ii) The text in 179–81 is discussed below, with new proposals (but for the aspiration at ἄκοντα- see West’s preface, p. xxx). (iii) Both Fraenkel and West print inappropriately heavy full-stops after ἔχειν and σωφρονεῖν. (iv) I agree with West in accepting the reading δὲ ποῦ (and βιαίως) in 182–3; \(^4\) but I prefer the others’ lineation of 182–3 (~

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\(^1\) *Quaderni Urbinati* 71 (2004), 43–54. Despite disagreements, I have benefited greatly from stimulating conversations with Professor Pope (cf. n. 4 below).

\(^2\) E. Fraenkel (ed. Oxford 1950); J. D. Denniston and D. L. Page (edd. Oxford 1957); D. L. Page (OCT, 1972); West, AT.

\(^3\) Fraenkel argued that τῶι ... is needed for the subordination of θέντα (κτλ.) to ὁδόκαντα (κτλ.). But there is no reason why the second participial phrase should not be structured paratactically (with the anaphoric τῶι ... equivalent to καί ...). τῶι, of course, will have corrupted easily to τῶι before πάθει. My added inverted commas here are like West’s at Cho. 313 “δράσαντε παθεῖν”.

\(^4\) See M. Pope, ‘Merciful heavens? A question in Aeschylus’ *Agamemnon*’ (*JHS* 94 (1974) 100–13, cited by West in his apparatus), and further below. *Contra* Fraenkel ...
190–1) as three metra plus two.\(^5\) (v) In 184 I accept ‡ an orthographic correction that West merely suggests (with ‘fort.’) in his apparatus.\(^6\)

The stanza 176–83 (third and last in the ‘hymn’) has a tripartite structure:

A. 176–8. In conjunction with the κύριον law πάθει μάθος, Zeus has ‘set mortals on a course so as to φρονεῖν’ (i. e. ‘to exercise rational thought’), the participle δεδώκαντα having a strong ‘directional’ connotation, in line with the ‘helmsman’ metaphor in 183 below.\(^7\) Rightness of direction is implicit, naturally thought of as determined by Zeus; cf. LSJ s. v. ὀδόω. ‘Thinking’ thus directed is also ‘sound thinking’ (σωφρονεῖν).\(^8\) Thus far the dispensation is evidently thought of as beneficial (as providing for ‘learning by experience’) and laudable, the participial phrases continuing the construction of 173–5. Ζήνα δὲ τις προφρόνως ἐπινίκια κλάζων | τευξεται φρενῶν τὸ πᾶν. That would not have been said of a ‘victory’ followed by a dispensation thought of as arbitrary or cruel.\(^9\) Moreover the Chorus are explicitly ‘looking to Zeus’ as uniquely able to relieve their burden of troubled φροντίς (163–7).

B. The two statements in 179–81 together then make the point that under the dispensation thus outlined σωφρονεῖν ‘comes’, implicitly in the form of ‘a lesson’ (μάθος), to all mortals willy-nilly.\(^10\)

\(^5\) The recurrently clausular lekythion at 183 is indented for the responsion with 190–1 Χαλκίδος πέραν ἔχον παλιρρόξ/-θοις ἐν Αἰλίδος τόποις. Lineation here as dimeter | trimeter, without indentation, shows the five-metron length less well, especially with West’s added comma after δαιμόνον δὲ ποῦ χάρις. For the overlap ... | ... , cf. 197–8 τριβοι κατέξαινον ἀνθὸς Ἀργεί-/ὡν ἐπεὶ δὲ καὶ πικροῦ ~ 210–11 ρεῖθροις πατρώιοις χέρας πέλας βω/-μοῦ τί τόνδ’ ἀνευ κακῶν;

\(^6\) West mentions Pers. 640 (ἀγεμόνευμα); but cf. also E. Pho. 1492 (ἀγεμόνευμα) and Rhesus 230 (ἀγεμώνω), the only other occurrences of ἄγεμ-/-ἀγεμ- in tragic cantica.

\(^7\) On the ‘path’ metaphor, cf. D. Sansone, Aeschylean Metaphors for Intellectual Activity, Hermes Einzelschriften 35 (Wiesbaden, 1975), 29; also ibid. 26–7 for metaphors of ‘steering’. But his interpretation of 176 as ‘set mortals on the path of wisdom’ (my italics) invites qualification, see n. 8 below.

\(^8\) ‘Sound thinking’ is commonly the opposite of overstepping the mark, thinking μείζων ἡ δικαίως (Ag. 376), etc. Neither φρονεῖν nor σωφρονεῖν is synonymous with ‘wisdom’, though the concepts may overlap.

\(^9\) That the dispensation is implicitly ‘just’ is confirmed at 249–50: Δίκα δὲ τοῖς μὲν παθοῦνιν μαθεῖν ἐπιρρήπει.

\(^{10}\) After the present-tense στάζει the aorist ἕλθε is presumably ‘gnomic’. But it might alternatively be taken as a true aorist, in line with ὀδόκαντα ... θέντα ... (cf. δοκ’ ἔχειν of the dispensation of Dionysus at Ba. 422). The (unusual) construction of σωφρονεῖν as subject of ἕλθε has been sufficiently discussed by Fraenkel and Denniston–Page.