Helen M. Ford
from
her Aunt Hezzi
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SOPHOCLES

EDITED

WITH ENGLISH NOTES AND INTRODUCTIONS

BY

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IN TWO VOLUMES

Vol. II

AJAX. ELECTRA. TRACHINIAE. PHILOCTETES.

FRAGMENTS.

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PREFACE TO VOL. II.

This volume was in preparation, when I was called upon to produce a second edition of Vol. I. The delay thus occasioned has given me the opportunity of comparing my notes, in revising them, with those of Professor Paley upon the same four plays, Ajax, Electra, Trachiniae, Philoctetes.

It is reassuring to find that one who has lived with the Greek Tragic writers so intimately and for so long, agrees in upholding the general soundness of the traditional text of Sophocles, and in rejecting many recent alterations. There has seemed to be a danger lest the brilliant adventures of Bentley and Porson in 'conjectural criticism' might lead their successors to extend the so-called art beyond the narrow limits which are prescribed for it by the nature of language and the laws of probability. But the considerate judgment, which rarely forsook those great men, and is the best part of our inheritance from them, remains amongst their countrymen, and sometimes refuses to be imposed upon by fancies which assume the garb of logic.

Professor Paley has spoken of the previous portion of my work in terms which are deeply gratifying to me, as coming from a scholar of his experience: he has also made continual reference to the small edition, by Mr. Evelyn Abbott and myself, of the plays contained in this volume, especially of the Ajax, Electra, and Trachiniae. Although his manner of doing so is always friendly, yet it has not made me a convert to the practice of referring frequently to other commentators in explanatory notes. For (1) as Mr. Abbott’s
name is omitted, I sometimes reap credit that is due to him; (2) I do not feel that we are always clearly represented; and (3) I am often prompted to repeat (mulatis mutandis) the words of Professor Conington, in the Preface to his edition of the Choéphoroe, published in the year 1857. Professor Conington there says, 'To prevent misconception, I may mention, that my notes on the first half of the play were communicated to Mr. Paley while he was preparing his last edition. Unfortunately they were in a very imperfect state, a considerable portion of them only existing in a first draft; and this has led him to notice as mine, various opinions which I have long since discarded.'

I trust, therefore, that Professor Paley will not think me discourteous or ungrateful, if I refer to his edition only where I have felt bound either to acknowledge an obligation, or to give a reason for dissent.

In one respect Professor Paley has thought fit to deviate from the 'conservative method,' which he has for the most part consistently followed. On grounds which appear to me far from convincing, he has sometimes assumed the interpolation, not of words merely, but of whole lines, and even of several consecutive lines, where this had not been previously suspected. Thus in the Philoctetes he brackets l. 1431; in the Electra, ll. 201, 690–5, 1379 foll.; in the Ajax, ll. 855, 966–71, 994, 5; in addition to at least an equal number of places, which Dindorf and others had previously condemned. Such excision may often be a tempting way of avoiding difficulties and removing inequalities. But the difficulties can be otherwise accounted for; and inequalities in dramatic writing are not always blemishes, or if they are clearly such, may be referred to hasty composition. The dialogue between Teucer and the generals in the Ajax has by many been thought unworthy of the earlier scenes; and in my own judgment, the lines uttered by the deified Heracles ἀπὸ τῆς μυχανῆς, are incomparably less impressive than the first speech of Philoctetes. But (1) we have been pre-
pared for such ‘anomalies’ by the criticism of Longinus; (2) we must not expect equal care to be spent on every part even of a work of Sophocles; and (3) in seeking to discriminate between the work, say, of Sophocles and Iophon, we are not only proceeding on a mere assumption, but are attempting a task which is beyond the reach of criticism.

Undoubted interpolations in Sophocles are not numerous, and consist (1) of glosses which have crept into the text, (2) of lines, probably genuine, which have been first written in the margin as parallel passages, and then have been treated as if they had dropped out of the context; (3) of spurious additions. To the first class (1) belong the rejected words in O. T. 1265; O. C. 1747; Ant. 628, 1344; El. 856; Trach. 840; Phil. 679. To the second cause, or one very similar, (2) may certainly be referred the addition of καὶ μάνθανον τῶν θυμῶν ἐκδραμάντα μοι after O. C. 769, the repetition of αὕριος δὲ ἐρημός ἀπορος, O. C. 1716, and probably also the rejected words in Aj. 554, 714, Phil. 671–3. The third class (3) may again be divided into two; spurious additions may either have been made (a) by a scribe who wanted to fill up a real or supposed lacuna, or (b) may have been gratuitously invented. The interpolations which may reasonably be assigned to the former cause (a) are Aj. 1417, Trach. 80, Phil. 1407, 8. There remain only two passages (b) to be considered here, viz. Aj. 839–42, Phil. 1365–7. These cannot be accounted for in either of the two former ways (1), (2), and yet they appear to be self-condemned; in the one case by the confusion of Agamemnon’s fate with that of Odysseus, and in the other by the irrelevant allusion to a fact which the speaker cannot be supposed to know. In these two places, therefore, we must admit that the text has been perversely tampered with. But before extending our admission to other passages, we must have equally cogent reasons for doing so.¹

¹ On Ant. 904, foll.; El. 1505, foll.; Trach. 88, 9, 684, etc., see notes in locis.
Part of the above reasoning may remind us that the omission of lines is a not infrequent error of the scribes. In most MSS. of Sophocles some lines have been omitted by the first hand. These have generally, but not always, been supplied in the margin either by the διαφοράς of the MS. or by some corrector. In the O. T. and O. C. for example, the following lines are found in L only in the margin:—O. T. 62 (C¹), 141 (C²), 641 (C¹ or ²), 800 (C'); O. C. 69 (C²), 899 (C²), 1105 (C²), 1256 (C²), 1375 (C³). Similarly, O. T. 46 is found on the margin of A, O. C. 99–101 on the margin of V³, Ant. 400 on the margin of L⁴, El. 33 on the margin of Pal., etc. Ant. 942 is wholly omitted in Vat. b, Ant. 1167 is omitted, I believe, in all the MSS., but is twice quoted with its context by Athenaeus. If these facts are fairly considered, we shall hardly be accused of doing violence to probability, if in dealing with two passages which seem otherwise intractable, viz. O. T. 623–5, Phil. 1251–8, we have recourse to the hypothesis of a lost line.

The transposition of lines is a less frequent error. In the Laurentian MS., it occurs twice in the Antigone, viz. in ll. 482, 3, 897–9; but in both instances the scribe has rectified his own error with β' α' (2, 1) and β' γ' a' (2, 3, 1) placed in the margin. In some later MSS. long passages are occasionally transposed, e.g. in Ricc. 34 (followed in this and other respects by the Middlehill MS. 310), Ant. ll. 477–584 come after l. 691. But no inference can be fairly drawn from fourteenth century errors to changes which are to be supposed antecedent to L.

The separate editions of these four plays by Mr. Blaydes, and those of the Ajax and Electra by Mr. Jebb, are also referred to from time to time. Some hints have been derived from Wecklein, chiefly on the Electra, and from Cavallin on the Philoctetes.

It would be tedious and profitless to specify the help derived from earlier editions, etc. But I may mention that
in editing the Fragments, I have availed myself of Mr. R. Ellis' acute remarks on them in the Cambridge Journal of Philology, Vol. IV, and that I am largely indebted, as every editor must now be, to the edition of the Tragic Fragments by A. Nauck, Leipzig, 1856.

I had once hoped, as indicated in a former writing, to give here some general account of previous editions of Sophocles. Further reflection has induced me to relinquish that project. To have executed it on any considerable scale would have unduly burdened a work which is already sufficiently loaded.

To assign to Aldus, Canter, Turnebus, Camerarius, H. Stephanus, Capperonier, Vauvillers, Brunck, Musgrave, Erfurdt, Hermann, Elmsley, Schneidewin, and a host of names only less distinguished than these, each his own proper share of merit and of blame, would be, indeed, a work demanding high qualities, and not unworthy of any scholar's ambition. But for myself, I feel compelled to decline it.

It may be well, however, to indicate once more in outline the history of the text.

Aldus (Venice, 1502) seems to have depended on the Venetian MSS. ¹, the most legible of which, 467 (V³), is very closely akin to Paris A.

The first Juntine edition (Florence, 1522, editor Antonius Francinus) follows closely on the Aldine traces; but the editor of the second Juntine, who is said to have been Victorious, appears to have had access to L; and the Roman edition of the Scholia (A. D. 1618) was taken either from this or a kindred MS.

The next important edition, that of Turnebus (Paris, 1553), is memorable for the importance attributed by its editor to Paris T, the Parisian copy of the recension of Triclinius, with his Scholia on the metres, etc. This new influence continued through Stephanus (1568), Canter (1579), Capperonier and Vauvillers, and the London editions, until Brunck (Stras-

¹ See in O. C. 110.
bourg, 1786) changed all this by calling attention to the comparative excellence and antiquity of Paris A.

Thus, after some wanderings, the text reverted, so far as MS. authority was concerned, to a form approaching that of the first printed edition. Brunck also deserves the credit of many successful emendations, and of having first collected and edited the Fragments,—no mean task.

A new point of departure was gained by Elmsley, who collated L. This MS. had been mentioned by Montfaucon as of the tenth century, but modern scholars before Elmsley had not had access to it, and its character was but vaguely appreciated. Elmsley's collation was printed partly in his third edition of the O. T. (1825) and in that of the Oed. Col. and partly in Gaisford's (Oxon. 1826) edition of the seven plays. His transcript of the Scholia (printed in 1825) still exists in his handwriting in the Bodleian Library. The relative values of L, A, and T, were known to Hermann, for whose edition (1839), V² and V³ (while still at Paris) were also partially collated; but the application of the principles which he acknowledged has been gradual. One consequence of the reaction against T, which has influenced succeeding editions, excepting that of Blaydes, has been retained, though not without a sense of inconsistency, by the present editor. The Triclinian readings, although appearing in MSS. of the fourteenth century, are classed amongst conjectural emendations.

Subsequently Sophoclean criticism has been further modified by the assertion of Cobet and Dindorf, that L is the archetype of all existing MSS. This assumption has been examined at some length in my Preface to Vol. I. It has done great good by concentrating the attention of scholars on L, which is now pretty thoroughly known; but, as I have tried to show, it has led to an undue depreciation of the so-called 'apographa.'

In accordance with the considerations urged in Vol. I.
I have been extremely sparing in the adoption of conjectures into the text of the plays; but in editing the Fragments I have been less severe. Before this course is accused of inconsistency, let it be considered (1) that quotations are specially liable to error, (2) that the text of Athenaeus, and of other writers in whom many of the Fragments are found, is acknowledged to be very far from certain, and (3) that the evidences of corruption are frequent and indisputable.

I have here to repeat, with somewhat more of emphasis than in the first edition of Vol. I., that the signs $C^2$, $C^4$, $C^6$, etc., which are necessarily retained from my first collation of $L$, have merely an approximate value. That $C^2$, and $C^{\#}$, the διορθωτής and the Scholiast of $L$, are one and the same, was Dübner's opinion, and is probably correct. This hand, whether in cursive or quasi-uncial characters, may be distinguished from that of the scribe of the Sophocles by a still greater delicacy of touch. If so much is correct, it follows that the marginal Scholia, throughout the volume, were written after the several parts of which it is composed were brought together into one; for $C^2$ appears on the margin both of the Aeschylus and the Apollonius, e.g.—

Aesch. Suppl. 518 (the whole line in marg., by $C^2$).
Aesch. Suppl. 575 (κραίνων in marg. $C^2$).
Apollon. Rhod. i. 848, τὸν ἃ καλεσσαμένη διεπέφραεν ύπιπύλεια, add in marg. $C^2$.

It would be well if some competent inquirer could ascertain whether the corrections noted as by $C^6$, $C^7$, which may be roughly described as hands of the fifteenth century, were made before or after the removal of the MS. from the East into Italy¹. (See Vol. I. Preface, p. xli.)

I may here remedy an omission by mentioning that the bracketed numbers [81 a, etc.], on the margin of this edition, denote the pagination of $L$.

¹ Perhaps with Niccolo Niccoli's own hand.
I have again to thank my friends, Signor A. Ceriani of Milan, and Professor Ignazio Guidi of Rome, for their kind help in ascertaining many readings of M, M², and Vat. a, Vat. b, Vat. respectively. An especial acknowledgment is also due to Mr. John Masson, formerly a student of St. Andrews, who has devoted much of his time to the minute study of the text of Sophocles, and, after a close examination of the Hunterian MS. of Glasgow, has now, at my request, collated in great part the oldest of the Bodleian MSS. of Sophocles, which, for the three plays which it contains, appears to be one of the most correct of the inferior MSS. This MS. (Misc. 99, of Coxe's Catalogue, Auct. F. 3. 25, according to the Press-mark now in use), contains the Ajax, Electra, and Oedipus Tyrannus, very carefully written, with a much fuller transcript of the more recent Scholia than is found in Laud. 54.

A note on this MS. by Mr. Masson is herewith appended. The same friend has laid me under a further obligation by calling my attention to a copy of Turnebus' edition of Sophocles, in the Library of the British Museum, with MS. notes by Lambinus, including readings quoted by him from Auratus, chiefly on the Philoctetes. I have thus been enabled to restore to these early scholars the credit of several emendations, which have latterly been attributed to other sources. In addition to those which are noted in their place, I may here mention the following, which came under my notice after the sheets had been thrown off: — Phil. 189, ἄπ(ακοντε) id est, respondet, Aur.; 320, ὑπῶν .. ξειρει Lambinus; 639, ἀνῇ, Lambinus.

Another former student of St. Andrews, Mr. Andrew Clark, Fellow of Lincoln College, Oxford, has kindly read the proofsheets of this volume, and has prepared the list of Errata, which is likewise appended here.
NOTE BY MR. JOHN MASSON ON THE MS. OF SOPHOCLES IN THE BODLEIAN LIBRARY, AUCT. F. 3. 25 (MISC. XCIX. OF COXE'S CATALOGUE).

The MS. of Sophocles, Auct. F. 3. 25, or Misc. XCIX, in the Bodleian Library at Oxford, contains, among other matter, the Ajax, Electra, and Oed. Tyr. of Sophocles, with very copious scholia and glosses. It bears on its opening page the note 'Ex dono illustriissimi Tho. Cecill, Anno 1618.' Nothing like a complete collation of it has yet been published. It is the same MS. as 'Bodl. 2929' from which Elmsley (in Oed. Tyr.) and Blaydes (in all three plays) occasionally quote. This MS. dates from the fourteenth century. Palaeographically, the constant use of ι adscriptum is noticeable, also the ancient forms of α, ο, ψ, the combinations of ε, ο, σ with other letters, and the writing of ρ and σ open at times. It would be interesting to know if any of the contractions occurring in it are peculiar to MSS. of Eastern origin. It is very distinctly and carefully written, the smallest details of orthography being attended to; indeed it approaches in accuracy to a printed text.

The character of the MS. can be best shown by quoting all its distinctive readings for a single play. A minute collation of it for Electra yields the following results. (N.B. O=Bodl. Auct. F. 3. 25.)

1. O belongs, speaking generally, to the same family as A (Paris, 2712), e.g.—

Electra.

132. οὐδ' ἔδωκα O, Edd.1 οὐδ' ἔδωκα A. οὐδ' αὖ ἔδωκα L.
456. ἐπιμείθηκα OA, Edd. ἐπιμείθηκα L.
496. μήποτε add OA, Edd. om. L.
676. τὸν ἐνίπτα OA. πάλαι λέγω L, Edd.
809. οἷς φρενῶν OA, Edd. φρενῶν τοῖς L.
1393. ἐδράσματα O, and (ἐδρ.) A. ἐδώλα L, Edd.
1483. κἂν σμικρὸν OA, Edd. κἂν ἐκὶ μικρὸν L.

2. O is not a mere reproduction of A, but represents, possibly, a text of an earlier date than A. It corrects errors of A in more

1 Edd. appended to any reading, Professor Campbell's text of the seven means that it is accepted in the edition plays.
of Dindorf (Oxford, 1860), and also in
than sixty places (see below): e.g. it supplies a word missing in A at El. l. 28. τ' 73. νῦν: 569. τι: 984. τοι: 1188. γε (added in A by a later hand): 1263. τ' 1375. περ: 1469. τοι add O, Edd. (τε LA): also at 626. ΚΑ, add OL, om. A: 628. ΗΑ, add OL, om. A.


In all these places O correctly supplies the omission and agrees (except at El. 1469, see below, where O appears to preserve the correct reading) with L.

After a minute comparison with all the readings of A given by Jahn for Electra (2nd Edition by Ad. Michaelis, 1872) the following is a list of all differences between O and A. The number of A's individual errors is thus seen. If the context be examined, the origin of many of them (e.g. ll. 618, 689, 810, 1174) as intentional corrections will at once appear.

Electra.

28. τ' add O, Edd. 8' LG. τ' om. A.
42. μακρόν χρώμα ΟΘ. χρώμα μακρό L Edd.
73. νῦν add OL, Edd. νῦν om. AΓ.
75. ἄνδρασιν O, Edd. ἄνδρασι LA.
80. OP. add OL, Edd. OP. om. A.
83. ἐρδεῖν OL. ἐρδεῖν A.

but 1368. ἐρδεῖν ΟΑ.
122. ἡλέκτρα OL. ἡλέκτρας A.
137. τὸν γ' ἐξ OL. τῷ δ' ἐξ A.
150. σε δ' ἐγ' OL. σε σ' ἐγ' A.
153. μοῖρα OL. μοῖρα A.
238. ἠθλαστεῖν OL. ἠθλαστ' A, Edd.
244. γᾶ OL. γᾶ A.
279. ἀμύν O. ἀμύν LA corr. by first hand. Edd.
325. ταυτοῦ OL. ταυτοῦ A.
335. ψευδῆ OL. A omits iota sub.
360. μέλλει ΟΓΔ. μέλλει LA, Edd.
412. τι OL. τί A.
414. σμικρὰν Or, Edd. σμικρό AL (Jahn.) σμικροῦ L (Dind.)
421. ταῖνιν δ' OL. δ' om. A.

423. χθώνα OL. χθώναν (sic) A by first hand over an erasure.

435. βαθυσκαφεῖ OL. βαθυσκάφει A.

480. κλύουσαν OL. κλύουσα A.

487. ἐν OL. εἶν A.

548. φαίη OL. φαίην A.

569. τι add OL. τι om. A.

573. τὰ κεῖσθαι Ο. 1345. τὰ κείσθαι O. τάκείσθαι, τάκείσθαι A.

575. μόνη Ο. μόλις LA, Edd.

618. προσεκύνητα OE. προσήκοντα A. προσηκότα.

626. ΚΑ. add OL. ΚΑ. om. A (added by later hand).

628. ΗΛ. add OL. ΗΛ. om. A (added by later hand).

ἀρχὸ OL. ἀρχαῖον A.

630. ἐν' OL. ἐν' A.

641. πολυγλωσσῷ OL. A omits the iota subs.

649. ἐφέσο O. Pal. iota subs. om. ἐφήσο L.

669. χρύσῳ OL. χρυσῷ A.

675. ἐτέο OL. ἐτέο A.

For the 2nd τί O miswrites τίσ. Such errors are rare.

677. ἐμ' O. ἐμ' A.

689. τοιοῦδ' OL. τοιόδ' A.

722. προσεκύνητας OL. προτείμενον A.

737. ἐνθείσασ OL. ἐνθείσασ A.

757. ἐπάντισ OL. ἐπάντισ A.

771. τίτι ΟΜ. τίτι A, Edd.

772. ἀρ OL. ἀρ' A.

793. κατεκώμασθα OL. τοι om. A.

(797. ἤκουσ supra gl. ἤκουσ. M. supra gl. ἤκουσ τοῦ ἤκουσ. E reads ἤκουσ in text).

810. μόνα OL. μόνων A.

812. τοὶ OL. τῇ A.

813. ἄνευτερεύθη OL. ἄνευτερ' A.

817. ἔγω γε τοῦ OL. ἔγω τοῦ γε A.


874. κατέστωμε OL. κατέστωμεν A.

879. ἤ OL. ἤ A.

898. ἐγχριστή O, Edd. ἐγχριστή om. LA.

905. βαστάσασα OL. βαστάσα A.

1 Jahn gives L differently.
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907. καὶ τὸν OL. καὶ τὸ δ' A.
934. ἐγὼ δὲ OL. ἐγὼ γὰρ A.
956. ἔως OL. οὕτω A.
962. ἀλεκτρα OL. ἀλεκτρα A.
984. τοὺς add OL. τοὺς om. A.
991. τῷ om. before κλίνοντι O, Edd. τῷ add A and L (deleted by 1st hand).
996. καὶ' OL. καὶ' (sic) A.
1090. καθύπνησεν O. καθύπνησε L.A.
1097. τῷ OL. τῇ A.
1163. καλείδον OL. καλείδον most MSS.
1165. ἐν OL. εἰν A.
1166. ἐν τῷ OL. ἐν τῷ A.
1174. ποιήσων OL. ποιῶν λόγων A.
1188. γε add OL. γε om. A (add by later hand).
1193. ἀνάγεται O, Edd. 'ἀνάγεται LA, Jahn.' 'ἀνάγεται A,' Blaydes. Vindobon has ἀνάγεται, therefore Δ also probably reads the same.
1198. προείσῃκε OL. 1378. προιόστην OL. προθήκειας, προβοστην A, Edd.
1202. ἡμῖν OL. ἡμῖν A.
1243. καί OL. καὶ A.
1248. ὅδε OL. ὅδε δὴ A.
1260. τίς OL. τί A.
1263. τῷ add OL. τῷ om. A.
1264. διὰν OL. δι' most MSS.
1275. δῆ O. δῆ' A.
1281. ἄν O and A corrected by 1st hand, Edd. ἄν LA.
1287. λαθοῦμαι OL. λαθοῦμην A.
1336. ἄνθρωπον O, Edd. ἄνθρωπον LA.
1350. ὑπεξεπεμφθην OL. —πέμφην A.
1359. ἅφανε OL. ἅφανσι A.
1366. ταυτά OL. ταυτά A.
1371. πλείστως OL. πλείστοι A.
1375. περ add OL. περ om. A.
1409. τοῖς O, Edd. τοῦ L, το* A.
1418. ἄμελε OL. ἄμελες A (the correction —ας written over the —α has been incorporated with the text by the scribe. ἄμελε Δ and γρ. in τ')
1422. φωνᾶ OL. φωνία A.
1435. Before βάρσει OP. praef. OL. Edd. xo. praef. A.
1442. φωκῖς OL (corr. by pr. m.). φωκῖς A.
1449. τῆς φιλτάτης Or, and corrected by pr. m. in L, Edd. τε φιλτάτων LA; Jahn.
1454. ἀρ' O Pal. ἀρ' Edd. ἀρ' A.
1456. εἰσώθησο OL. εἰσώθησο A.
1460. αὐτῶν OL. αὐτῶν A.
Vat. ac. (1467. εἰ δ' ἀπενέ O, Edd. A not known).
1469. τοι O, Edd. τε LA.
1505. χρήν δ' OL. ερήν A.
1508. παθῶν OL. παθῶν A.

In all the cases given above, except one or two which are specified, O has preserved the correct reading, and almost invariably sides with L against A. A few of O's minor corrections of A are omitted; e.g. in accent as 495. τῶν του: 628. μεθειαὶ μοι, where A omits the acute accent: 779. δει' O. δει' A: 890. μόραν O. μωράν A: 1433. βαρε O. βάρε A: 1497. πᾶο O. πῶο A. These illustrate the minute accuracy of O.

3. From this list of readings it is plain that O is a more correct MS. than A, and a fairer representative of the family of MSS. to which A belongs. The list of differences just given, in almost all of which O corrects A's errors, clearly shows A's tendency to interpolation, and hence at the same time it follows that these omissions and corruptions do not belong to A's family, but have crept into one branch of it at an era of the text later than that of O's original. The many places where the text of A omits a word or is corrupt, but where O supplies the omission and confirms L and the correct text, show that O certainly represents the text of an earlier date than A, when it was still pure from many corruptions and errors which A has gathered.

4. Certain corruptions are common to both O and A, and must have crept into the text of this family of the MSS. at a date considerably anterior to that of A. The following is a list of all the errors common to O and A, which can be properly called errors of A's family.³ A very few minor divergencies of accent and orthography are omitted.

1 Blaydes gives τῆς φιλτάτης for A.
2 In an article on 'The Genealogy of the MSS. of Sophocles' (Jahrbuch für Phil. 1877, Band 115, p. 444) Rudolf Schneider says, 'The following places show distinctly the tendency to interpolation of the scribe of A,' and they quotes El. 1304. δουλαίμων A; 1365. κυκλούσι A; 1393. ἰδράσματα A. But O agrees with A in all these places, so that these are old errors of A's family, for which the scribe of A was in no respect responsible, though, as we have shown in § 2, he introduced interpolations enough on his own account.
The following are the mistakes common to O and A, and not occurring in the text of L:—

Electra.

33. πατρὸς ΟΑ. πατρὶ L.
52. λοιμαίος τὲ ΟΑ. λοιμαίου L.
96. ἐξείνῃς ΛΘ — ὥς Ο. ἐξείνῃς L.
112. ἕρμνωσ ΟΑ. ἑρμνίας L, so at 491.
123. ἀκορετον ΟΑ. ἀκορετόν L.
(139. λιτάσω ΟΑ. λιτάσων L). The text is uncertain here.
174. ἔστι ΟΑ. ἔστι L.
186. οὐδὲ τ’ ἀρκῶ ΟΑ. οὐδ’ ἐστ’ ἀρκῶ L.
192. ἄφισταμαι ΟΑ. ἄφισταμα L. ἄφισταμα, Edd.
218, 305. άλει ΟΑ. άεί L.
309. πολλὴ τ’ ΟΑ. πολλὴςτ’ L, Edd.
345. ἐπειθ ΟΑ. ἐπειθ L.
378. τού ΟΑ. οὐ L.
405. ποι ΟΑ. τῷ L.
417. τίς ΟΑ. τίς L.
443. οὖν ΟΑ. οὖν L.
479. θάρσος ΟΑ. θράσος L.
534. τίνος ΟΑ, and corrected by 1st hand in L. τίνων L.
556. λόγους ΟΑ. λέγους L.
564. ποιησια ΟΑ. ποιησι L.
613. ἐβρισα ΟΑ. ἐβρισειν L.
614. ἐρ’ οὐ ΟΑ. ἐρά L.
625. (so at 1373, 1399, 1494) τοβργων ΟΑ. τοβργων L.
636. ἄη ΟΑ. ἄ L.
676. τότ’ ἐνισττ' ΟΑ. πάλαι λέγω L.
691. πεντάει δ ΟΑ. πένταθ’ δ L. The text is uncertain here. δὲν’ ἀπερ Edd.
736. ἰδ’ ὡς ΟΑ. (ὃ δ’ ὡς Herm.) ὡς σ’ L, Edd.
738. καξιωσαντις ΟΑ. καξιωσαντε L.
761. λόγως ΟΑ, and corrected by 1st hand in L, Edd. λόγῳ L.
783. ἀπηλλαγμαι ΟΑ, and corrected by 1st hand in L. ἀπηλλ-λάγην L.
802. ἐκτοθεν ΟΑ. ἐκθεθεn L.
819. ἐσομ’ π’ ΟΑ. ἐσομ’ p’ Dind.
862. δυοτὴρ Ο. δυοτήριν Λ. δυοτάμη L.
885. ἀλλον ΟΑ. ἀλλο L.
890. λοιπὸν ἐν’ Ἡ ΟΑ. λοιπὸν μ’ Ἡ L. λοιπὸν Ἡ Dindorf.
947. τελεύω OA, Paley. ποεῖν L. ποεῖν Edd.

Is L necessarily correct here?

985. μὴ λεπτών OA. μὴ ἑλπιέλων L.

(1022. δὲ omit OA. δὲ is erased in L. πάντα γὰρ κατ᾽ Campb. πάντα γὰρ δὲ κατ᾽ Dind.).

1085. πάγκλαυστον OA. πάγκλαυστο L.

1113. μικρόν. 1142. μικρόν OA. σμικρόν σμικρό L.

(1124. τόδε OA, Campb. τόδε L, Dind.).

1184. τὶ δὴ OA. τὶ μοι L pr., but the 1st hand of L has erased μοι and written δη.

1201. τοίσι τὸισι OA. τοίσι ἰσούσι L pr. Pal.

1226. ἵνα OA (corrected by pr. m.) and by man. ant. in L. ἵνα OA pr. ἵνα L.

1304. βουλομένω OA. λεξάμενω L. λεξάμενω Pal. Edd.

All MSS. except Pal. are at fault here.

1310. φαιδρόν τοῖμων OA. τοῖμων φαϊδρῶν L.

1348. χέρισω OA. χέρισι L.

1350. πρωμεθεία OA. πρωμεθεία L.

1365. κυκλούσι OA. κυκλούσι L, pr.

1368. ἔρθειν OA. ἔρθει L.

1380. προστικόν OA. προστικό L.

1393. εἰδρασμάτα Θεό and (εἰδρ.) A. εἰδάλα L. εἰδράσματα occurs as γρ. ab S. in L.

1395. χερών OA. χερών L.

1396. ἔπάγει ΟΑΘ. ἔγαγε L pr. σφ' ἄγει Edd. The text is uncertain here.

1404. αἱ (quater) OA. αἱ (bis) L.

1414. φθινει (semel) OA. φθινει (bis) L.

1425. ἐβίοτισον OA. ἐβίοτισον L.

1430. OP. om. OA. add. L.

1431. Ἡ. om. OA. add. L. (The names of persons are omitted in O at ll. 1430–1, but spaces are left, presumably for them, though not filled in. Moreover, another Oxford MS., Laud. 54, which as a rule reproduces the text of O exceedingly closely, adds them correctly. So probably this omission ought not to be included among errors common to A's family.)

1432. προαστίου OA. προαστίου L.

1433. δανον OA. δανον L.

1456. μ' om. OA. μ' add. L.

1465. κριότησον OA. κριότησον L.
5. In estimating the character of A, we must of course remember in how many places important corrections of L are due to A. 1
And the errors which really belong to A’s family, and have not originated with A’s scribe or the particular MS. he copied from, are seen to be comparatively few. Many of these typical errors of A’s family are undoubtedly interpolations and help to explain why A, which contains so many additional errors peculiar to itself, has so long been looked on with suspicion; but some of them at least are errors of an ancient date, and are also found in L as corrections, some by the first hand, as 534, 761, 783, 1184, and others by an ancient hand (174, 345, 378, 479, 676, 736, 1226, 1350, 1395), while the reading ἐδρασματα at 1393 is added in L by S.

6. O shows the closest agreement with θ, a Florence MS. (Abbat. 2817, now 71), containing Aj., El., O. T., of which Dindorf printed an imperfect collation in his edition of 1825. A very few readings occur peculiar to O and θ, but not in places where the other MSS. vary, e.g. El. 1264. διαν θεόν μ’ στρυναν (δε LA), where a syllable is wanting in all MSS., 671. ὀποιον (τὸ ποιον L), 1282. ἐπικα αἰδὼν (ἐπικα L). O and θ both belong to the same division of A’s family, but O is more correct than θ and generally corrects the errors peculiar to the latter, and supplies its omissions; e.g. El. 1340, ρωδ om. θ. add O: O. T. 1471, τι φημε; om. θ add O. The Paris MS. E (2884) also shows considerable agreement with this division of A’s family, but it is not so accurate (‘negligentius scriptus’ according to Michaelis) and its text is less pure than that of O and θ. 2

The MS. used by Aldus (Venice, 1502) must have very closely

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1 A corrects L in more than 90 places in Electra; viz. at ll. 61, 93, 99, 108, 132, 168, 169, 198, 201, 226, 238, 285, 295, 314 (according to Dindorf), 359, 363, 379, 407, 412, 433, 446, 456, 483, 496, 506, 514 (Dindorf), 516, 517, 528, 534, 543, 554, 588, 590, 592, 593, 595, 614, 669, 721, 733, 734, 746, 767, 809, 860, 888, 890, 903, 918, 922, 911, 948, 956, 966, 999, 1027, 1024, 1029, 1052, 1094, 1107, 1124, 1128, 1141, 1148, 1177, 1191, 1193, 1196, 1198, 1222 (Dindorf and Jahn give different readings for L here), 1226, 1234, 1260, 1281, 1297, 1298, 1311, 1324 (Jahn), 1335, 1328, 1337, 1343, 1362, 1401, 1409, 1467, 1481, 1483, 1487, 1502, 1506 (Dind.). This does not include corrections of accent and minor differences of orthography. More might certainly be given if we knew the readings of A in every place. O confirms A in all these corrections of L (except at l. 238), and also furnishes additional corrections of L as at ll. 414, 618, 852, 898, 991, 1090, 1163, 1275, 1336, 1449, 1469, which are quoted in § 2.

2 Jahn’s Electra, p. 27. 1872.

3 Schneider says (Jahrbuch für Phil. p. 447), ‘E stands as near to A as does Lb to L: only three passages occur in the whole of Electra (ll. 28, 364, 889)
resembled O and Θ. In Electra, this edition agrees with O in almost every reading in § 2 where O corrects A, while it contains, with very few exceptions, all the errors common to O and A. At the same time when we find in Aldus readings such as λοιδαῖος πρέων at l. 52, or μὴ ἐλπίζω at l. 985, it becomes certain that Aldus had access to some other MS. resembling L in these particular readings. The minute examination of V³ and V might make this matter clearer. Meanwhile this much is certain, that Aldus agrees with V³ in at least one instance (O. C. 110) where he is supported by no other MS., and in some rare readings which it has in common with Θ, and that where Aldus deviates from V³, as in Aj. 224, El. 314, he gives the reading which is found in V.

7. A very few places where O appears to contribute something to the text may be specified: e. g.—

Electra.

1163. κηλεύουσα O, also by an early hand in L: Ald. Edd. κηλεύουσα MSS.

1169. τοι O, Edd. τε ΛΑ.

O is the only good MS. which reads τοι.

618. προστασία OE, Ald. Edd. προστάσια LLbΓ. προστήκτω A.

991. O omits τῇ before κλίνεται. So Aldus. Erased by 1st hand in L.

1193. αὐξάνῃ O, Ald. Edd. αὐξάνῃ LIÆELb’ Jahn. (Blaydes gives αὐξάνῃ for A).

1287. λαθοῖμοι ΟL, Ald. Edd. λαθοῖμοι A. λάθοιμь δὲ ΓELb Pal.

O alone confirms L here.

1336. ἀπλήστων O, Ald. Edd. ἀπλείστων ΛΑ.

1449. τῇ φιλεῖ τό Θ, and corrected by 1st hand in L, Ald. Edd. τῆ φιλεῖται ΛΑ.

8. Supposing the question to be put, ‘How can we be sure that O is not a MS. of A’s type which has been emended crosswise from a MS. like L?’ we might answer—

(1) For one thing, the general difference between L and O is wide enough not to be inconsistent with the legitimate origin and direct descent from an earlier date of the independent features of O’s text.

(2) Merely because A is the older MS. it is not necessary that the
superiority of O should be due to corrections. (3) The superior correctness of O, compared with A, does not consist in isolated readings, but in its uniform greater accuracy throughout all three plays. (4) The supposition of O having been emended throughout from a MS. like L involves the following difficulties.—In this case, the fourteenth century scribe (or we ought rather to say, the sagacious and critical editor and compiler) of the MS. O must have been familiar with the readings of both L and A so as to be able to correct A most judiciously and systematically after careful comparison with L (see § 2). But, if he could do this, having MSS. of both types before him and minutely comparing the two throughout, as is implied, is it not strange that he was not subtle enough also to correct some of the more manifest errors common to A and O? Moreover, it is still more strange that, while constantly exercising his critical faculties in this way, he should have confined himself so strictly to old and good MSS. and was not tempted into occasionally preferring a fourteenth century conjecture.

9. Thus the differences between O and A are not such as can be accounted for by corrections derived from a MS. similar to L and made on an intermediate copy. Instead of O being an emended copy of A, it appears that A is a MS. of the same family as O, but one which is far more faulty and interpolated.

CONCLUSION.

i. If a MS. having so many features in common with A's family as O has, still differs so often from A to agree with L, does not this throw the general features of A's family still farther back? The stream of the MSS. handing down the text appears to have divided into two families, that of L and that of A, at a date anterior to L: (as we believe perhaps at a date considerably anterior to L). The true reading is preserved sometimes in one and sometimes in the other of these families. We have seen that O and θ often contain the correct reading when this has been corrupted in A, but is still found in L. Thus it appears that one subdivision of A's family (viz. Oθ) is more correct and contains in it more of the ancient text, which is the common source of all correct readings in both L and A, than does another subdivision of the same family, viz. A itself. At the same time O retains A's typical peculiarities, which, common to both MSS., must certainly have originated at a date earlier than that of A.

ii. The existence of a MS. distinctly of A's family, yet free from many of A's corruptions (see § 2), strengthens the authority
of this family of MSS., which is thus shown to be far less faulty and interpolated than has been generally supposed. The list of errors common to O and A (or it may perhaps be said, the entire number of errors occurring in O) is seen to be not larger than that of errors occurring in L. O is, I believe, one of the most correct MSS. of Sophocles.

iii. This MS. belongs to the fourteenth century, but its text is exceedingly pure. It shows no trace whatever of mixed readings, nor yet of a corrector's hand, apart from the old errors which it shares with A. In no passage where the text is uncertain does it present a reading which first makes its appearance in MSS. of the fourteenth century: El. 1469 is the nearest to this, yet all editors adopt this reading, and we may presume it to be ancient. Instead of coming down by a succession of intervening copies, each with its quota of errors and interpolations which have crept gradually into the text from the margin or from between the lines, O must have been copied directly, or almost so, from a MS. earlier (perhaps considerably earlier) than A (see § 3). Thus its text (that is, the text of the MS. it is copied from) may be really older than that of A, and the authority of O, a fourteenth century MS., deserves in some respects to be greater than that of A, a thirteenth century one. May not some other fourteenth century MS. prove to be valuable and throw light on the text, as being a direct copy from some ancient original? This, if not probable, is possible. At all events O disproves the statement recently made¹, that 'the variants of all other MSS.' besides L and A are 'of no value.'

¹ 'Ohne allen Nutzen sind die Lesarten von L' (i.e. all corrections on L later than those by S) und die Abweichungen aller übrigen Hss.: nur hat noch einen secundären Werth als ein Zeuge der ursprünglichen Lesart von L.' R. Schneider, Jahrbuch für Phil. p. 449.
ERRATA IN VOL. I.

In the Text:

Oed. Tyr. line 75 for καθήκοντας read καθήκοντος.
396 " τού " τού.
911 " ΟΙ. " ΙΟ.
935 " ΟΙ. " ΙΟ.
1183 " τελευτάιον " τελευτάιον.
1330 " πάνθα " πάνθα.
Oed. Col. 105 " μοχθοῦ " μόχθος.
1690 " γεραιψ " γεραιψ.
Antig. 1036 " ιεροσελήμαι " ιεροσελήμαι.
1069 " κατοφίονοσ " κατοφίονοσ.

In the Essay on Language:

Page 13 fin. for O. C. 1558 read 1588.
24 med. " Tr. 996 " 966.
27 med. " Hdt. 4. 69 " Hdt. 8. 33.
62 b. 1 transpose the Pindar refl.
62 med. for p. 53 read 57 fin.
73 c. " P. 35 " 38.
73 c. 2 " P. 33 " 35.
85 (3) " Phil. 1123 " 1213.

In the Preface:

Page xxi. fin. read D’Or. X, 1, 3, 13. Late 15th Cent. Aj. El.
xxix. l. 20 of f, delete the sentences ‘But there... at Oxford.’
xxxiii, iv. Antig. 664, 930 have been placed by mistake among the
readings of the Electra.
For Electra 1367 read 676.

In the Notes:

Oed. Tyr. line 65 for E. on L. § 4. 5 read § 40. 5.
122 " ll. 725 " 715.
177 " Ag. 1074 " 1123.
182 " p. 76 " pp. 83. 4.
194 " p. 145, note " v. tr. on p. 151.
261 " p. 75 " 83.
402 " ll. 16, 663 " 723.
467 " § 9, p. 13 " § 10, p. 15.
598 " Or. 761 " 701.
688 " p. 48 " 38.
657 " 648 " 618.
732 " 761 " 716.
957 " p. 51 " 56.
966 " 350 " 310.
In the Notes:—

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| 1  | p. 96; p. 91 |      | p. 95; p. 101. |
| 29 | p. 59       |      | p. 64. |
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| 51 | Od. 11. 247 |      | 274. |
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| 659| p. 69       |      | p. 75. |
| 668| ib.         |      | ib. § 58. p. 105. |
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A I A Σ.
INTRODUCTION.

Odyssey, i. 543-551.

"Iste, μην Αιαντος ολιγας φολημ, των θυρω
εν νυκτι ταριων ανετος φασαγης μομφην ζηκει
παιδεσων Ηλλανων, δοτι Τροιανθ εξαν.

Pind. Isthm. 3. 58-61.

Κρυφασει γαρ εν ψαφος Οδυσση Δαναιος δερασευσαν.

Pind. Nem. 8. 45.

Τρεψαμενοι δο Αχιλλες τους Τρως και εις την πολιν ελεφασαν υπο Παριδος
αναρεται και Απολλωνος και περι του πτωματος γενομενης υσχυρας μαχης
Λιαν ανελομενος επι τας κας κομιζει, 'Οδυσσειας απογομενου τους Τρωνιν.
'Εωσα Αγηλαον τα θαπτουσα και των μεγαν του 'Αχιλλεως προσιδευται . . .
Οι δο 'Αγαλοι των ταφων χωσαντες ουνα ηθασε. Και περι των 'Αχιλλεως
δηλων 'Οδυσσει και Παλατιντ εισπρατει. From the argument of the
Alkönos of Arcinus in the Chrestomathia of Proclus.

"Η των δηλων κρίσεις γίνεται, και 'Οδυσσεις μετα βουλησιν 'Αθήνης λαμ-
βανει, Αλας δε εμμενει γεκμομενος την τα λειων των 'Αχαιων λυμασται και ιαυτων
αιωρει. From the argument of 'Ωλας μεριδα of Lesches, ibid.

The loss of the Cyclic poems, and of the Thressae and Salaminians of Aeschylus,
prevents us from knowing exactly in what manner the poet moulded the traditional materials out of which his
tragedy was formed. But it is reasonable to suppose that such inci-
dents not found in earlier poetry as are external to the plot were
derived from some lost source, while those directly pertinent to the
action are more probably the poet's own. Thus the dragging of

vol. ii.
Hector by Achilles before death, which Euripides also assumes, has in all probability an Epic origin\(^1\); but Sophocles is fairly to be credited with making Ajax perform his last act in presence of the Sun, and not, as Pindar describes it, at dead of night, or as Arctinus (according to the Scholiast on Pind. Isthm. 3. 59), in the grey dawn.

It is more important to notice, what is evident on the surface of the play, that for dramatic purposes the poet sets forth the same action from various points of view. How far any of these rest upon tradition, how far upon invention, is again doubtful, though we are naturally tempted to assign what is crude to primitive legend, and to Sophocles what is noblest and most refined. Thus the incident of Ajax' slaughter of the cattle could not have been referred to the invention of Sophocles, even if we had not been told that it was included in the Little Iliad.

\section*{1. The interposition of Athena supplies the mainspring of the story.}

Her appearance in the opening scene produces a deep impression, which remains with the spectator to the end. Although dimly visible, and not blazoned to the view, as she would have been in an Aeschylean drama, her voice must have thrilled the vast audience with a no less overpowering awe.

In the course of the drama her action is differently regarded by different persons.

\begin{enumerate}
\item She comes at the height of that which mortals deem her wrath:—but what calmness, what sublime self-possession, breathes in every word! We see that she has done nothing but in care for the army and for Odysseus, whose wisdom, inspired by her, preserves the army. In maddening Ajax, she has saved the generals, from whom she has brushed away the impending danger, 'as a mother flicks a fly from her sleeping child,' and in the defeat which caused his rage and made her interference necessary, he suffered the inevitable consequence of his overweening pride. Her face is still against him—that the spectator sees—and her divine irony is terrible. 'The gods know no half-measures; they are as inexorable 'as a law of Nature.' But we are made to feel that without this act of her displeasure the host must have perished, and the severe warning to Odysseus with which she withdraws to the unseen Olympus, justifies her in the mind of the spectator of all suspicion of vindictiveness and party spirit. She herself draws from Odysseus the admission that Ajax, when in his right mind, was distinguished both for bravery and foresight.

\item Not so does Tecmessa in her bitter grief read the lesson of the situation.—'The terrible daughter of Zeus has contrived this calamity to please Odysseus.' Not so does Ajax understand it in his rage. He only knows that she has defeated his purpose:—'The resistless goddess of the petrifying glance, daughter of Zeus, foiled me with madness when in the act of stretching forth my hand against them.' In his dissembling speech he professes himself anxious to avoid her
\end{enumerate}

\(^1\) It may notwithstanding have been preferred by Sophocles, as making the analogy between sword and girdle more complete. See 1059 ff. and note.
INTRODUCTION.

anger. But when alone at last, he passes her over in silence, appealing to Zeus, the supreme god, to right him as a kinsman, and to the Erinyes to avenge him against the Atreidae, on whom he throws all the blame.

2. Yet another way of viewing the divine action appears in the reported speech of Calchas, which makes the crisis of the drama. Athena’s ‘wrath,’ which Ajax has earned by his pride, is irresistible while it lasts, but in the eternal counsels it is not destined to endure. Thus we are assured that although the attempt to save the hero’s life is doomed to failure, he is no longer to be the object of heavenly anger, and Odysseus, in vindicating for his enemy the honours of a chieftain, is carrying out the unanimous will of the gods. To this he has indeed been predisposed by the warning which he received from Athena in the opening scene.

In all this it is manifest how the spirit of Attic tragedy has softened the old crude notion of divine malice,—the hard saying that ‘Odysseus she had loved, but Ajax she had hated.’

2. The interest of the tragic poet, however, is less concentrated on the supernatural background, which is throughout assumed (and even in the Ajax is comparatively withdrawn from sight), than on the behaviour of the human agents under the destiny which the fable presupposes.

In becoming the hero of a Sophoclean tragedy, Ajax acquires a depth and nobleness of character which do not belong to him in the Epic tradition. In the Iliad he is chiefly known by his tall stature and his fearless soldiership. He is a bulwark of the Achaeans in the hour of peril, but in council he sinks into insignificance, and his blunt speech and rugged bearing are regarded with something of amusement, though still, on account of his valour, with pride and awe. He is repeatedly spoken of as ranking next to Achilles both in achievements and in handsome looks¹, and so Odysseus speaks of him in the Odyssey. But in the single combat with Hector, into which he goes with a glad smile on the grim countenance², he modestly speaks of himself as one of many, who, though less than Achilles, are more than a match for the most valiant Trojans. He boasts, however, not only of his sturdy endurance, but of his skill in fight³; and this may possibly be the hint which Sophocles has followed in representing as equal to the best in prompt action and in force of apprehension, the hero whom Hector (as an enemy, but with some colour from common rumour) calls ‘a hulking braggart, blundering in speech.’

¹ See esp. Π. 2. 768.
² Π. 7. 197, 8, οὐ γὰρ τίς με βιζῃ γε ἐκείνῳ ἀκόντα δήμου, οὐδὲ μὲν ἱθείς. θειον οὐδ’ ἐμι νησίδα γ’ οὐσιν ἐν ἐλαμπίνι γεγονός τε τραφίμεν τε.
³ Π. 13. 824, λαρ. ἀμφροσίς, βουγάτε. This feature was exaggerated in later poetry, so that the Thersites of Shakespeare’s mock-heroic can speak of him as ‘a gouty Briareus, all hands and no use,’ and Mr. M. Arnold can translate δ μεγας βαρμανιος ἔρως, as applied to Ajax in Theoc. 15. 138, by ‘mighty moonstruck hero.’
AJAX.

In this, and other scattered hints in the Iliad, as in the prayer for light, and his chivalrous bearing to Odysseus and Diomed at the funeral games, some approach may be found to the Sophoclean conception. But it is also possible that this higher view of him may have been maintained in some Epic rhapsody of which Ajax was the hero. There is no ἀπαντεῖα of Ajax in the Iliad, where he is purposely subordinated not only to Achilles but (at the most critical moments also) to Diomed and Patroclus, and it is quite conceivable that the above-mentioned characteristic of foresight, and also the supreme part assigned to the hero by Tancer in the defence of the ships, may have been anticipated in the Little Iliad.

Be this as it may, we have in the Ajax of Sophocles, as compared with anything extant in the earlier literature, the original conception of a character at once strong and misunderstood, in whose feeling of wounded honour, therefore, the spectator, who is made to understand him, can entirely sympathize. The poet and his audience are alone in possession of the secret of Ajax's soul. They alone witness his demeanour at the close. In the eleventh book of the Odyssey, the shade of the son of Telamon recoils from the advances of Odysseus, and stands aloof in eloquent silence, because of the judgment of the arms. That silence is interpreted for us by the tragic poet, who with happy audacity has for once represented the act of suicide upon the stage. He thus reveals to us not only the agony of the wounded spirit, but also the nobleness which was hidden from the world of his contemporaries and, while dimly felt by those nearest to him, was partly recognised by his enemy Odysseus after his death.

a. This higher mood, which shows the worth of the life that is being extinguished, consists, first, in the hero's clear vision of his situation, agreeing with Athena's saying that he is equal to the best in foresight. When once the illusion is past, even while the 'sea' of his rage is 'still working after storm,' he forthwith steadily faces the inevitable. He knows that he cannot outlive his honour, and he prepares accordingly.

b. Secondly, from this first moment, his will never falters, but moves straight forward to the end. In his first outburst, it is true, while as yet not fully conscious of those surrounding him, he betrays his purpose with what his followers regard as characteristic rashness and defiance of prevention. But when the mariners have sought to dissuade him, when Tcemessa has made her appeal, he withdraws with a few fierce words into complete solitude. And when he comes forth again we find that he has measured the force of the obstacles which he has to overcome, and has deliberately chosen to use the necessary means for obviating them, viz. dissimulation. Of this, however, he employs just so much as is necessary to secure his end,

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1 That an Ἀλαχτος ἀπαντεῖα existed and was attributed to Homer may be inferred from Pind. Isthm. 3. 62-6, Ἀλεξίμπος τοι τετίμων ἔλθοντι ἀκρόπολιν, δέ αὐτὸν ἔκαμαν ὅρθους ἔρημον κατὰ βασίλευς ἕρμιον ἔρημοι ἔκθεσιν ἱκτιῶν λόφων ἀδέστως. The defence of the body of Achilles by Ajax in the Aethiopis might be the occasion of such a representation of him.
INTRODUCTION.

and the spectator who reads between the lines perceives that while (as in Antigone) a calm resolve has taken the place of passionate defiance, the proud spirit is not yet broken.

And once more the same temper becomes openly apparent, when, at the hour of his departure, he makes his solitary appeal to Zeus and Helios.

c. In the third place, we are made to see that the pride of Ajax, which is the defect inseparable from his strength of will, is no cold or isolated feeling. It is not merely his own personal honour for which he cares, but the glory of his race. He had longed to rejoice the hearts of Telamon and Eriboea, and to enrich their hearth in the little isle with glories freshly won. In his own fall he is careful to provide for the honour as well as for the safety of his son. He knows that by the act he mediates his fame will be vindicated, and that Teucer, the faithful, will stand by to protect Eurysaces and train him in his father's stern ways. It is for this reason, as well as with a view to his own burial, that his first action on coming to himself is to call loudly for Teucer.

d. Lastly, in evidence of the tenderness of the great heart, whose inmost fibre is here disclosed to us, we have the strong attachment of the mariners, and the lowly but affectionate devotion of Tecmessa. We have also his touching words at the thought of his mother's grief, and the warmth of his farewell not only to Salamis and Athens, but to the familiar features of the hostile land that has nourished him for ten years past.

3. But while the poet and the spectator see more in Ajax than is admitted even by Odysseus or Athena, the other persons of the drama, perhaps excepting Teucer, have but a partial view of him. Even Tecmessa has not fathomed his sense of honour, and fails to see clearly the consequence to which it must inevitably lead. To her and to the chorus he is a tower of strength, but they know little how to deal with him, and regard him as untameable and unmanageable. To Menelaus he is a soldier with no special claim to command, and more remarkable for bigness than any other quality. To Agamemnon he is simply a rebel. Thus the old Homeric picture of the burly warrior is employed by the dramatic poet to indicate the impression made on superficial observers by the hero whom he is showing to us as ennobled by suffering.

4. While the fame of Ajax appears to have stood higher in the legend followed by Sophocles than in the Iliad, there are traces, both in this play and in the Philoctetes, of Odysseus having been somewhere represented unfavourably.

Here also Sophocles avails himself of both traditional aspects, the higher one, which in this case is known to us from the Odyssey, being again regarded as true.

a. We see him at the opening as the friend of Athena, who, if zealous against his foeman, is so chiefly in the interest of the army. If he is chargeable with a 'horror naturalis,' when brought face to face with a madman, this is only a human weakness, which distinguishes
the mortal from the goddess. And when he sees the depth to which his enemy is fallen, his compassion shows him human in a nobler way.

At the close of the drama it is Odysseus whose moderating wisdom, contrasting equally with the fierceness of Ajax and the tyranny of Agamemnon, puts an end to strife, and secures the rite of burial for his enemy. Such is the real Odysseus, Laertes' son, a figure worthy to have said the noble words that are quoted above from the Nekyia.

b. Meanwhile, bow is he regarded by the Salaminians, by Ajax, by Tecmessa and Teucer? As a shameless spy, who poisons the minds of the Achaeans against the man whom he has robbed of his just honours, as the accomplice of the cruelty of Athena, as an accursed fox, the son of Sisyphus and only the reputed son of Laertes, as one whose dark-visaged soul 'rejoiceth in iniquity,' etc. We are reminded of the feelings of Philoctetes towards Odysseus as his arch-enemy.

5. Of the remaining plays of Sophocles, that which in structure most resembles the Ajax is the Antigone. In both, the death of the chief person precedes the peripeteia. The sequel is occupied in the one case with the vindication of Ajax, in the other with the Nemesis of Antigone. The culminating event is announced in the Ajax by the messenger reporting the prophecy of Calchas, in the Antigone by the prophet Teiresias in person. The early disappearance of the protagonist in both dramas makes the action seem broken; and if we are more affected by the judgments that overtake Creon, than we are interested in the permission obtained to bury Ajax, the defect of unity, though superficial in both cases, is almost equally felt. To dwell briefly on minor peculiarities, the prologos in both plays is separable from the main action, and there is a sensible interval between it and the entrance of the chorus. In the Ajax, as in the Agamemnon of Aeschylus, there is a long anapaestic parodos, followed by a lyric strain, while in the Antigone the parodos consists of anapaestic systems alternating with lyrical strophes and antistrophes. These two odes have more resemblance to each other than either has to the parodos of any of the other five plays. In one respect the versification of the Antigone, while more elaborate, is more severe than that of the Ajax. It has no divided lines in the dialogue, a liberty which is admitted in the Ajax, but sparingly, and always so that the division comes at the caesura.

Each and all of these peculiarities may fairly be thought to indicate a comparatively early date of composition. And, this being so, although the subject is one on which it is difficult to speak with confidence, it is not altogether fanciful to say that the Ajax, more than any other drama, serves to mark the transition from the manner of the Aeschylean trilogy to the perfect unity in complexity of which the Oedipus Tyrannus is the chief example.

6. Although probably separated by a considerable interval in point

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1 See Introduction to Oed. Col. vol. i. p. 271.
2 See vol. i. p. 452.
of the date of composition, and certainly very different in structure, the Ajax, in respect of subject and spirit, may be compared to the Oedipus Coloneus. Both appeal, in different ways, more directly than the other five plays, to Athenian patriotism, and both breathe the same high faith, that the essentially noble spirit cannot lastingly fall under the displeasure of the gods. In both there are elaborate accusations which give occasion for rhetorical display. But the Coloneus moves deeper questionings, and, as already said, the Ajax comprises the struggle and the reconciliation in successive acts, while the Oedipus at Colonus is wholly, like the Philoctetes, a drama of reconciliation.

7. The rhetorical tendency which is so conspicuous in the latter part of the Ajax no doubt arises from the situation, but it is less under the control of dramatic feeling than in the altercation between Creon and Haemon or the Watchman in the Antigone. The στιχομοιοί especially, and the antiphonal dialogue in 1142–1162, have, in this respect, a certain crudeness that does not recur. Still, hardly a line is entirely without point and movement, and there is nothing to remind us of the occasional ἄδολεσκία of Euripides.

8. The two ‘acts,’ of which the Ajax consists, are divided by a change of scene, and by the exit and re-entrance, or ἐπισώροδος, of the chorus. In this there is a reminiscence of Aeschylean boldness; indeed, it is doubtful whether anything in the extant plays of Aeschylus involves such a deliberate departure from established usage as the last speech of Ajax made in the absence of the chorus, and his suicide in the sight of the spectators. That this was the result of artistic contrivance has been already seen. The desired effect could not otherwise have been produced. The spectator could not have known all, and would have imagined something behind. The action, if solitary, could not be reported, and it must be solitary. But it may fairly be questioned whether Sophocles would have ventured upon this arrangement, if when he composed the Ajax the taste of the Athenians for unity of effect had been as completely formed as it was when he produced the Oedipus Tyrannus.

9. The fortunes of the Aeacidae were often made the subject of tragedy. Sophocles wrote a ‘Peleus,’ a ‘Teucer,’ and a ‘Eurytidas.’ Amongst the lost plays of Aeschylus the Οἰλαίων κρίσις, the Θρήσκευς, and the Σαλαμίνοι turned on the fall of Ajax, and may have formed a trilogy. Euripides had a Peleus; and of minor dramatists, Theocrites and Astydamas treated the subject of Ajax, Ion and Nicomachus that of Teucer. (Nauck, Tragicorum Graecorum Fragmenta.)

10. Language and metre.

a. The style of the Ajax is characterized by an epic fulness, and

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1 The Ajax has been supposed to appeal to Anti-Spartan feeling. But see note on l. 1074.
2 The only clearly parallel instance is in the Eumenides of Aeschylus, where the change immediately follows the parados. But see Introd. to Oed. Col in vol. i. pp. 282, 3.
has many reminiscences of the epic diction. The tone of ll. 1040–1315, which, to a modern reader, contrasts unfavourably with the elevation of the former part of the play, afforded the spectator a necessary relief after long continued tension, and gave rise to a new interest, which to the ordinary Greek mind was at least as absorbing as the representation of individual feeling. But it must be admitted that this form of drama, in which the level place, or period of suspense, comes between the peripeteia and the catastrophe, is less perfect than the gradual subsidence of emotion that has been wrought up to the height, as in the Oedipus Tyrannus and the Trachiniae.

δ. The disturbed and conflicting feelings which are present in the several crises of this drama, are reflected in the large proportion which it contains of syncopated or antispastic rhythms, such as the dochmiac, retic, and choriambic, and also by the tendency to accumulate long syllables. Pure glyconics, on the other hand, are less prevalent than, for example, in the Antigone. The occasional introduction of dactyls assists the Epic colouring.

The senarii are extremely regular, with a few marked exceptions, which are explained in the notes. The number of ‘light endings’ is smaller than in the Antigone.

The anapaest is of the ‘marching’ kind, accompanying regular movements in the orchestra or on the proscenium. There are no ‘lament-anapaest’ as in the El., O. T., Trach.

In ll. 866–960, the choreutae of each semi-chorus speak or chant one by one, except in ll. 879–90, 925–36, where several voices may have joined.

II. State of the Text. Although the MSS. of the Ajax are more numerous than those of any of the other plays, the important variations of reading are extremely few. Still there are not wanting traces of a tradition anterior to L. The most distinct proof of this, so far as the MSS. are concerned, is in ll. 1011, where see notes. The right reading of ll. 330 is found only in Stobaeus. But we have no means of removing the manifest corruption of both sense and metre in ll. 406, 7, 601, 2.

1 e.g. 375 ll., ἐν δὲ ἔλεγοσι βουλὴ καὶ ηλικία πεσὼν ἀστολοις ἰδεὺσα: 390, ὀλέγοσα: 954, πωλύτας: 1165, 1403, κολυρ κάλτον.
ΑΙΑΣ.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ. ΤΕΚΜΗΣΣΑ.
ΟΔΥΣΣΕΥΣ. ΑΙΤΕΛΟΣ.
ΑΙΑΣ. ΤΕΥΚΡΟΣ.
ΧΟΡΟΣ Σαλαμών
Ναυτέων. ΜΕΝΕΛΑΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ. ΣΤΡΑΤΟΚΗΡΥΞ.
ΠΑΙΔΑΓΟΓΟΣ.
ΛΘΗΝΑ.

'ΑΕΙ μέν, δ' παί Λαρτίου, δέδορκα σε πειράν τιν' ἐχθρῶν ἄρπάσαι θηρόμενον καὶ νῦν ἐπὶ σκηνᾶς σε ναυτικάς ὅρῳ Λαιτώ, ἐνδα τάξιν ἐσχάτην ἔχει, πάλαι κυνηγετοῦντα καὶ μετρούμενον ἠχὴν τὰ κείνου νεοχάραχθ', δοποῦ ἔδης εἶτ' ἔνδον εἰτ' σύκ ἔνδον. εὖ δὲ σ' ἐκφέρει

1. λαρτίου LA. λάρτιου C 3 Vat. ac. λάρτιου L. 5. τὰ 'κείνου L. τὰ εἰς C 3 Vat. ac. 'νεοχάραχθ' νεοχάραξι L. νεοχάραξι C 3 L Ἰ Vat. ac.

1–3. Athena's eye is ever on Odysseus, and she is now come from Olympus to succour him. Infra l. 36.

ἄλα μέν... καὶ νῦν] The structure is paratactic; i.e. 'As I have ever seen thee... so now I see thee...'. Essay on Language, § 36 p. 68.

2. (1) 'In quest to snatch some exploit on a foe, i.e. seeking to effect some surprise against a foe. Or, (2) 'Seeking to foil (or detect) some enemy's attempt.' The latter (2) is simpler, and πείρα is used of the attempt of Ajax, infr. 290, 295; but the former (1) is on the whole more probable. For Athena does not profess to know the circumstances until l. 36. She asks for information, and only assumes, what is evident, that Odysseus is engaged in some hostile adventure. This aspect of his character appears in the tenth Iliad. Cp. infr. 18, ἐνγέτον ἐς μ' ἐν' ἄνδρι δοκεί | βάσις Κυνότυτθ'.

ἀρπάσασθαι ἐς τὸν στίχον is to seize, i.e. 'to effect suddenly.' θηρόμενον introduces the image of the huntsman continued in l. 5, and combined with that of the hound in l. 7, 8.

ἀρπάσασθαι θηρόμενον is substituted for πειράσασθαι, so as to convey the notion of surprise. ἀρπάσασθαι is an epegegetic infinitive, after which the accusative πείρας is to be resumed. The meaning of ἄρπασα in (2) supr. viz., 'to arrest' is less natural than that given in (1).


ἐνδα τάξιν... ἔχει] II. 11. 7, 8; Eur. I. A. 292. This position of Ajax' tent enables him the more easily to steal forth unobserved at last, infr. 690 ff.

5. κυνηγετοῦντα, which has no object, resumes θηρόμενον.

μετρούμενον] 'Scanning attentively.' The middle voice marks the mental nature of the action; not measuring with a line, but scanning with the eye.

6. νεοχάραχθ] Ajax has but recently returned, dragging the cattle with him, infr. 296. Odysseus has tracked him so far, but the confused struggle at the tent-door has made it uncertain whether he is not gone forth again.

7, 8. εὖ δὲ σ' ἐκφέρει. κ. τ. Λ.] Odysseus is like a huntsman who is led to the right point by the scent of a keen Spartan hound. The dog is introduced to complete the image. Cp. infr. 19, 32. Is ἐκφέρει (1) nom. or (2) gen.? ἐκφέρει occurs in Aesch. Ag. 1093, and the authorities for ἐκφέρον are late. But the sentence is more balanced if the epithet is taken by hypallage with βάσις, and the abstract noun is somewhat abrupt by itself. Cp. the forms ἐνερχόμενος, ἐνερχόμενος, ἐκφέρ.
κυνὸς Λακαίνης ὃς τίς εὕρεισ βάσις.

ἔνδον γὰρ ἀνήρ ἀρτί τυγχάνει, κάρα

στάξων ἰδρῶτε καὶ χέρας ξιφοκτόνους.

καὶ σ' οὔδεν εἶσω τῇς δε παπταίνειν πύλης

ἐτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν

σπουδὴν ἔθουν τῦμο, ὅς παρ' εἰδυλλίας μάθης.

ΟΔΥΣΣΕΥΣ.

ὁ φθεῦμ' Ἀθάνας, φιλτάτης ἐμοὶ θεόν,

ὡς εὐμάθες σου, κἂν ἀποπτός ἦς ὁμος,

φώνῃ ἄκοσ αὐτῷ καὶ ξυναρπάζω φρενι

χαλκοστόμων κόδων ὧς Τυρσουκής.

καὶ νῦν ἐπέγνωσ εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ

βάσιν κυκλοῦντ', Ἀιαντὶ τῷ σακεσφόρῳ.

κείων γὰρ, οὐδενὶ ἄλλον, ἱχνεόω πάλαι.

νυκτὸς γὰρ ἡμᾶς τῇς πράγας ἀσκοπων

ἐχεί περάνας, εἶπερ ἐργασται τάδε.


10. With χερας supply not merely

ἰδρόται, but some word such as φώνη or

αὐλατεῖ, to be gathered from ἔρωτο-

νοι.

11. εἰσώ...παπταίνων. 'To strain

thy eyes to look within.' παπταίνων

is to gaze anxiously or wistfully. οὔκ ἔργου

with the inf. recurs infr. 852.

12. πωληθήν ἔθου τῆς] 'You are

thus busily engaged.' Cep. O. T. 134,

τῆς ἔθους ἐπιστροφήν.

14. 15. Odysseus has, but a dim and

distant vision of the goddess, though her

voice is clearly heard by him. She is

his special patron. Phil. 134, Νινη τ' Ἀθάνας

πολικά, ἐστὶ γόνις τίν' ἰδεῖ. He re-

flects how intimately familiar to him is

the voice, which from such a distance

thrills him as with a trumpet call.

15. ὡς εὐμάθες σου, κ.τ.λ.] 'How

clearly discernible is thy sound unto

my ear.' Shak. Mids. N. D. 3. 2, 'Mine

ear. I thank it, brought me to thy sound.

For the transition from the voice to the person, cp. O. C. 324, 5, ὡς δεινὸν φωτε

καὶ παραγγήσεις ἐμοι | ἤδηντα προσφωνη-

μαθέω, ὡς τίμῃ, κ.τ.λ.

16. The present tense in ἄκοσω...

ζυγοποίησις is general,—not 'now,' but

'always,'—hence the contingent sup-

position ἄν...οὗ, and the words καὶ νῦν

in l. 18.

18. ἐπέγνωσ εὖ μ'] 'You rightly ap-

prehend that I—'. For ἐπέγνωσ in the

sense of detecting or discovering, cp.

Aesch. Ag. 1598, ἐπέγνωσ ἔργων οὗ

καταισιων : Thuc. I. 132, § 5, ἧν, ἃν...

μετανοήσῃ αἰτήσῃ, μὴ ἑπτήσῃ.

ἐπι' 'With a design upon.' Cep. Eur.

Hipp. 32, ἤπιολότῃ δ' ἐπι |...ἀκομαζε

ἱδρὶσθαί θεόν.

19. βάσιν κυκλοῦστ'] 'Ranging to

and fro,' like a questing hound. Cp.

infr. 20, ἱχνεια. In Ant. 226, κυκλο

ἦμωτον is 'often turning round.'

21. πράγας ἀσκοπον] 'An amazing

deed!' i.e. not only mysterious, but of

inconceivable enormity. See E. on L.

§ 51. p. 96, and cp. El. 864, ἄσκοπον

δ' ὅμως.
Ισμεν γάρ οὔδεν τρανές, ἀλλ' ἀλώμεθα·
καύδῳ 'θελοντῆς τῆς' ὑπεξήγην πένω.
ἐφθαρμένας γάρ ἄρτως εὐρίσκομεν
λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρός αὐτοῖς ποιμνίων ἐκιστάταις.
τῆνδ' οὖν ἐκείνον πᾶς τις ἀλίαν νέμει.
καὶ μοὶ τις ὅππηρ αὐτῶν ἐλείπον ὁ μόνον
πηδώντα πεδία ὁ πυρράντοφ εἴφει
φραζεὶ τε κάθηλωσιν εὐθέως ὁ ἑγὼ
καὶ ἵχνος ἄσων, καὶ τὰ μὲν σημαίνομαι,
τὰ δὲ ἐκπέπληκμαι, κοῦ κ' ἵχω μαθεῖν ὅποιν.

24. 'θελοντῆς] θελοντῆς L.
25. ἐκιστάταις] ἐκιστάταις L. ἐκιστάταις C.
(Υρ. νέμει) L. νέμει τρέσει M. αἰτίαν] αἰτίαν (?) Pal. pr.
27. πεδίῳ] πεδίῳ Pal.
28. δοῦν] δοῦν CEM M Vat. ac V (gl. τίνος αἰτίας ἢ ἐκείνου).
29. τὸ σωτηρίου] τὸ σωτηρίου τοῦ τε L mg.
30. τοῦ] τοῦ τοῦ εἰς L.
31. τὰ] τὰ τὰ τοῦ τοῦ τοῦ L. τὸ c.
32. τύμπανα] τύμπανα τοῦ τοῦ τοῦ Pal.
33. τῦμπα] τῦμπα τοῦ τοῦ τοῦ L.
34. τοῦ] τοῦ τοῦ τοῦ τοῦ A.

23. ἀλώμεθα] 'We are bewildered.'
Cp. the use of ἀλώμεθα in Plato, Soph. 230 B, δείκνυσιν τὰ δέσι τὴν ἄρθρων ἰστάσισθαι: Hdt. 6. 36, ἀλώμεθα...

25. τῷ σωτηρίου] 'By hand of man,'—not by wild beasts, or lightening, or other visitation of heaven.
αὐτοῖς ποιμνίων ἐκιστάταις] 'Together with the guardians of the flock.'
The death of the shepherds is again referred to, infr. 232. 360, and was a necessary incident of the slaughter. Cp. II. 18. 520, of the ambush attacking the herd, τειὼν γὰρ τοῖς μαθητηρίοις. And for the expression, cp. Plat. Legg. 10. 906 A, ἡ γεωργία περὶ φυτῶν γίνεται...

26. ἐκιστάταις] Some have wrongly explained the words of the shepherd dogs, which are mentioned by Tzetzes, infra 297, but are not likely to occur to Odysseus. The well-known idiom, αὐτοῖς ἀνήκοι, etc., seems to arise out of the dative of concomitant circumstances. See E. on L. § 11. p. 182, and cp. O. T. 25, φθονοῦσα...καλύτερα.

27. τῷ σωτηρίου] 'This blame,' i.e. the blame of this deed. νέμει has weaker MS. authority than τρέσει,

which is, however, too physical a word in this connection, even though the dative keisyn for eis keisyn or eis keisyn (cp. infra 772), might be defended. νέμει is a favourite word with Sophocles. τρέσει is due to a gloss. See Scholia.

28. τῷ σωτηρίου] 'A scout,' viz. one of the look-out men of the host, who naturally brings his information to Odysseus as the centre of intelligence. Cp. infra 379, Phil. 1013.

29. τῷ σωτηρίου] 'By hand of man,'—not by wild beasts, or lightening, or other visitation of heaven.
αὐτοῖς ποιμνίων ἐκιστάταις] 'Together with the guardians of the flock.'
The death of the shepherds is again referred to, infr. 232. 360, and was a necessary incident of the slaughter. Cp. II. 18. 520, of the ambush attacking the herd, τειὼν γὰρ τοῖς μαθητηρίοις. And for the expression, cp. Plat. Legg. 10. 906 A, ἡ γεωργία περὶ φυτῶν γίνεται...

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31. ἐκιστάταις] 'This blame,' i.e. the blame of this deed. νέμει has weaker MS. authority than τρέσει,

which is, however, too physical a word in this connection, even though the dative keisyn for eis keisyn or eis keisyn (cp. infra 772), might be defended. νέμει is a favourite word with Sophocles. τρέσει is due to a gloss. See Scholia.

32. καὶ τῷ σωτηρίου] 'Dart upon the track' (thus shown).
καὶ τῷ σωτηρίου] 'And some indication I find.' The word is used in dogs in hunting; Opp. Cyn. 1. 454, μυαλοῦσι...σκηνεῖται.

33. καὶ τῷ σωτηρίου] 'And some indication I find.' The word is used in dogs in hunting; Opp. Cyn. 1. 454, μυαλοῦσι...σκηνεῖται.
καὶ ὅ ἐφήκεις· πάντα γὰρ τὰ ι᾽ ὀὖν πάροσ
tὰ τὰ εἰσέπειτα σῷ κυβερνῶμαι χερὶ.

ΑΘ. ἔγγον, 'Οδυσσεῦ, καὶ πάλαι φίλαξ ἐβην
tῇ σῷ πρὸδύμοι εἶς ὀὖν κυναγίᾳ.
ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καίρον πονῶ;
ΑΘ. ὃς ἔστω ἄνδρας τοὺς τάργα ταῦτα σοι.
ΟΔ. καὶ πρὸς τὸ δυσλόγιστον δόθ᾽ ἤξεν χέρα;
ΑΘ. χάλφω Βαρνάβεις τῶν Ἀχιλλείων ὄπλων.
ΟΔ. τὶ δῆτα πολίνων τῆν ἐπεμπιπτεί βάσιν;
ΑΘ. δοκῶν ἐν ὑμῖν χειρὰ χρανθεῖσαι φόνῳ.
ΟΔ. ἦ καὶ τὸ βουλευμ' ὡς ἐν 'Ἀργείως τὸδ᾽ ἤρ προσ συνάγεται εἰς τῇ κυβερνήσει τῆς Ἁθηνᾶς. Εἰς τὸ καὶ πρὸς τὸν ἑπτάλοχον πονήρα, ἰπτόμενον, ἵνα τοῦτο ἔρθῃ σαλπάτορον, τὸν θεοῦ τῆς ἱερᾶς καὶ θεοῦ τῶν θεῶν. Ἐπειδὴ ὁ διὸν ἵνα τὸ καθαριότερον ἀντίπαρον ἔχῃ τῇ κυβερνήσει, τὸν ἀντικλώνον, τὸν ἐν ἑαυτῷ ἀντιπάρον ἐπειδὴ τὸ καθαριότερον ἀντίπαρον ἔχῃ τῇ κυβερνήσει.
ΑΙΑΣ

Α. καν ἔξεπράζατ', εἰ κατημέλης' ἐγώ.
Ο. ποίαι τόλμασ ταίως καὶ φρενών θράσει;
Α. νύκτωρ ἐσ' ὑμᾶς δόλιος ὅρμαται μόνος.
Ο. ἦ καὶ παρέστη κατ' τέρμ' ἄφικετο;
Α. καὶ δὴ 'πι διοσάς ἦν στρατηγίσιν πύλαις.
Ο. καὶ πὼς ἐπέσχε χείρα μαμώσαν φόνου;
Α. ἐγώ σφ' ἀνείργῳ, δυσφόρος ἐπ' ὅμοιος
γνώμαις βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτα τε
λείας ἄδαστα βουκόλων φρουρήματα:
ἐνθ' εἰσπέσεν ἐκείρε πολύκεραν φόνον
κύκλῳ ῥαξ[ξον' καθόκει μὲν ἑσθ' ὅτε

45. ἰδέατα] ἰδέατα Μ. ἰδέατον C'AL3 Pal. Vat. ac VV4. ἰδέατος Γ.

50. μαμώσαν] γρ. δομώσαν C'.
51. ἀνείργῳ] ἀνείργῳ Α. ἀνείργῳ C'. ἀνείργῳ

55. πολύκεραν] sic L. πολύκεραν C.

45. καν ἰδέατα] ‘He would actually have accomplished his design.
The middle voice is preferable as the harder reading, and signifies that
the plan and execution would have been alike Ajax’ own.

46. ‘What bold attempt inspired by
recklessness do your words imply
(ταίως)?’

47. δόλων] i.e. ἐκ δόλῳ, ‘With
49. καὶ δὴ] ‘Actually.’

50. JOIN ἐπέχει φόνου. μαμώσαν
is more expressive than the v. τ. δομώσαν,
which is probably meant to be construed
with φόνου. For ὡς, ‘How came it
that—?’ cp. O.T. 1177, πῶς ὡς' ἀφέσα;

51. ἀνείργῳ] The vivid present (see
v. ττ.) is preferable to the sorist, as the
less obvious reading. JOIN ἀνείργῳ with
χαρᾶς, which is added in further
explanation.

δυσφόροις γνώμαις] ‘Overpowering
fancies.’ δυσφόρος has been supposed
to be here equivalent to παράφόρος,
‘false,’ or ‘misleading;’ but this,
(though a possible association of the word)
is unnecessary. The natural
meaning of ‘grievous,’ ‘intolerable,’ is
slightly modified by the association of
‘hard to resist,’ or ‘bear up against.’

Ajax could not withstand the fatal
illusion.

52. τῆς ἀνηκέστου χαρᾶς] ‘From his
fateful pleasure.’ The harm once done
would have been irrevocable. For χα-
ρᾶς, cp. infr. 114, ἐπειδὴ τίρτου ἤδε σου
tó δρακ.

53. 4. πρὸς τε ποίμνας.. φρουρή-
ματα] ‘I turned him off upon the
flocks, and the mixed charge of the
herdsmen that was not yet divided
from the spoil.’ i.e. simply the sheep
and oxen. Schadw. distinguishes be-
tween the sheep, which he assumes
has been kept in common to be
slaughtered as food, and the oxen,
which were gradually distributed as
booty. That no such exact definition
is intended here is proved by supr. 35-7,
λείας ἀνάσας,. . . αὐτῶς ποιμενὶ ἐνποτά-
τας. The words λείας ἄδαστα are added,
to show that the act of Ajax would
provoke the whole army to be enraged
against him with one consent. Κp.
infr. 145-6, 408-9.

55. ἐκείρῳ is imperfect. The syllable
κείρ is echoed in πολύκερων. The cognate
accusative and hypallage together
cannot be literally rendered in English.
‘He made bloody havoc with
the horned multitude, killing them on all
sides of him.’

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\[
\text{δισονδ' Ἀτρείδας αὐτόχειρ κτείνειν ἔχων, }
\]
\[
\text{ὅτι ἄλλοι ἄλλοι ἐμπύτων στρατηλατῶν, }
\]
\[
\text{ἐγὼ δὲ φωτάτῳ ἄνδρα μανίδαν νόσοις }
\]
\[
\text{ἀτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. }
\]
\[
\text{kαρπεῖτ', ἐπείδη τοὐθ' ἐλάφθησεν πόνον, }
\]
\[
\text{τοὺς γόντας αὐχείμοις συνδήσας βοῶν }
\]
\[
\text{ποῦμνας τε πάσας εἰς δόμους κομίζεται, }
\]
\[
\text{ὡς ἄνδρας, ὡς ὡς ἐθκεῖρον ἄγραν ἔχων. }
\]
\[
\text{kαλὶ νῦν κατ' οἷκους συνδέστους αἰκίζεται. }
\]
\[
\text{δεῖξω δὲ καὶ σοι τήνδε περιφανὴν νόσον, }
\]
\[
\text{ὡς πᾶσιν Ἀργείοισι εἰςιδόν ἁρπαγή. }
\]
\[
\text{θαρσῶν δὲ μίμησε μηδὲ συμφορὰν δέχω }
\]
\[
\text{τὸν ἄνδρ' ἐγὼ γὰρ ὄμματον ἀποστρέφομεν. }
\]

57. ἐκείνοις ἐπαρεχόμενοι. 58. δεῖξον τὸν Ἕλετον. 59. ἐκείνοις τῆς ἀρχῆς. 60. οἰκείοις ψυχὰς. 61. πόνου. 62. φῶνα. 63. κοπίζομεν. 64. ἀργαῖοι. 65. ἐκακοποίοις. 66. ἀιρέσει. 67. ἀρρενίοις. 68. συμφορᾷ. 69. ὄμματος. 70. ἀποδεικνύον.
aigas apeirw vhn prsouwv elsidein.
oitos, se ton tas aichmalastidas xeras
desmois apevthontta prosomolein kalw:
Alanta fainev stithe dawmaton paros.

Ov, ti dras, Athana; meiarmos svi' exw kalei.

Aov, ou sv' anxei mei' deilian areis;
Ov, mei' pros theiav, ali' enov arkeita mouv.
Aov, ti mei' genetai; prosothen ouk anip 88' hnv;

Aov, exhros ge tode tandroi kai tanyon esti.

Aov, oukouv gelas xistos eli' exhros gelan;
Ov, emoi mouv arkei touton en daimos menein,

Aov, mei'nuv andra perfanwv okneis idein;

71. aichmalast[ad] aichmalast[ad] L.
75. areis] areai

76. exhos xistovv menev] 'Enough that he is there, but let him not come forth.' E. on L. 36. p. 63 a.
77. 'For fear of what?' Is he now for the first time a man? - Athena ironically rallies Odysseus on his fear of seeing the madman. As Odysseus presently finds, Ajax in his madness is to be pitied, not to be feared. For the emphatic exwv, cp. O. C. 393. bo' oukev' eli, thvkev' ep' eli' exwv;

Others take the words to mean, 'Up to this time was he not a (mortal) man?' in which is implied the thought, 'Is he more than a man now?' In either case the general meaning is, 'You used not to be afraid of him; why should you be so now?'

79. gelan'] The epexegetic infinitive follows the adjective xistos, and eli' exhros is to be taken both with gelas and gelan. 'Is not laughter pleasantest at faces?'

80. perfanwv may be taken either with (1) mei'nuv, or (2) with idein. Other uses of perfanwv are in favour of
Α. φρονοῦσα γάρ νυν οὖκ ἂν ἐξέστην δικαίος.
Β. ἀλλ' οὐδὲ νῦν σε μὴ παρὼν ιδ' πέλας.
Α. τῶς, ἐπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὅρα;  
Β. ἐγὼ σκοτῶσι βλέφαρα καὶ δεδομένα.
Α. γένος μεντάν πάνθεον τεχνώμενον.
Β. σύγνων ἵστος καὶ μεν' ὅς κυρεῖς ἔχων.
Α. μένον' ἄν θελον δ' ἂν ἐκτὸς ἄν τυχεῖν.
Α. οὗ οὖσα, Αἰας, δευτερῶν σε προκαλῶ.
τί βαθὺς οὖσα ἐνέπεμπε τῆς συμμάχου;

ΑΙΑΣ.

Α. χαίρ' 'Αθάνα, χαίρε Διογένες τέκνον,
Β. ὡς εὖ παρέστης καὶ σε παγχρύσουις ἐγὼ
στέψα λαφροῖς τῆς τῆς ἄγρας χάριν.
Α. καλῶς ἔλεγας. ἀλλ' ἐκεῖνο μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων οὐρατέροι;


90. Athena affects to rally Ajax for disregarding her help on this occasion, as he had before scornfully rejected it. Cp. infr. 174, 5. This helps to bring out his unconsciousness of her displeasure. 
91. foli. Ajax enters with the scourge in his hand. It is from this scene that the play takes its name of Αἴας μαχαιροφόρος. Ll. 91-3 may be contrasted with 176 foll. Ajax is not by nature impious, although in the pride of his youth he may have been guilty of impiety; but he speaks to the goddess with the blunt familiarity of a comrade in arms. καλ' in L. 92 has an encouraging, almost patronizing, sound.
93. στίσως' 'I will grace' or 'honour' thee.
94. ἄλλων' 'That other thing.' For a similar emphatic use of the pronoun (with comic exaggeration), cp. Aristoph. Nub. 655-7. cp. γάρ, φίλοι, | τούτων ἀνθρώπων μακαρίων οὖσι. Σμ. τι διν; | ΣΤ. ίσων' λέων, τῶν αἰματηρῶν λόγον.
ΑΙΛΣ.

1. κόμπος πάρεστι κούκ ἀπαρνούμαι τὸ μῆ. 
Α. ἦ καὶ πρὸς Ἀτρειδαίων ἡμμασας χερά; 
Α. ἄστ' ὀδησ' Αἰανθ' ὀδ' ἀτιμάσου' ἔτι. 
Α. τεθυάσαι ἄνδρες, ὡς τὸ σῶν ἐννήκ' ἕγω, 
Α. θανόντες ἤθη τὰς ἀφαιρέσεων ὄπλα. 
Α. ἔλειν, τί γὰρ παῖς ὁ τοῦ Λαερτίου, 
ποῦ σοι τόχης ἐστήκη; ἢ πέμφηγε σε; 
Α. ἢ τοῦτοπιτυπον κίναδος ἔξηρον μ᾽ ὄπον; 
Α. ἔγων; 'Οδυσσέα τὸν σῶν ἐνστάτην λέγω. 
Α. ἱδιατός, δ' ἀπεσπάνα, δεσμώτης ἔσω 
θακείς, θακείς γὰρ αὐτὸν οὐ τί παν θέλω. 
Α. πρὶν ἄν τί δράσης ἢ τί κερδάνυς πλέον; 
Α. πρὶν ἄν δεθεὶς πρὸς κλῖν' ἕρκελον στήγης 
Α. τί δήτα τὸν δύστηρον ἐργάσει κακών; 
Α. μάστυιγι πρῶτον νά ἐρωτάθηνες θάνη.

97. χερα] χερα L. χερα Α. χερας Γ. 
98. ὀδ'] ὀδ' L. ὀδ' CA Pal. 
99. ἄρδεσ'] ἄρδεσ LA. 
100. 
101. 
102. 
103. 
104. 
105. 
106. 
107. 
108. 
109. 
110.

96. κόμπος πάρεστι] 'I am free to boast' (of that).
97. πρὸς 'Ἀτρειδαίων ἡμμασας χερά] 'Did you make an armed attack upon the Atreidae? ' The construction with πρὸς is continued from l. 95. χερα, as supr. 40, is cogn. accus. in the sense of 'a violent act.' Cp. Trach. 355. Musgr. conj. υμᾶς. Cp. infr. 453. The use of χερα here as cogn. accus. without an epithet is somewhat singular.
98. ὀδ'] He believes them to be lying dead within the tent. Cp. infr. 237 ἢ.
101. ἐλε'ν, τί γάρ δῆ] 'Enough. For I would know.' She professes to turn her thoughts from the Atreidae to Odysseus, who is more interesting as the especial enemy of Ajax.
102. τὸ καὶ τῆς ἐστήκης] 'What have you done with him? Where stands he now?' "so implies that Odysseus is in Ajax' power.
103. τοῦ περιπρεπον κίναδω] 'The accursed fox.' The verbal, by a sort of prolepsis, expresses what ought to be.

Cp. the Homeric οἰλάμενος.—The fox is at once θανίοις and cunning.
104. The stop after ἔγων makes the expression more pointed, and agrees better with the use of λέγω than if ἔγων 'Οδυσσέα, ι.τ.ι. were read.
107. κερδάνυς] This is said in bitter irony. Ajax is not gaining but losing all.
108. κλῖν' ἕρκελον στήγη] 'The roof-supporting pillar of my house.'
110. It has been thought necessary to alter this line because of the pleonasm of δάνη, which, however, is natural enough after the interruption. Cp. Trach. 1130-3, τῆς ἐστήκης... τῶν δὲ χρόνων φε' εἰς ἡμέρας θανατών χερας: Phil. 1320-1334, ταυλάν... μῆ- 
ποι' ἀν τυχεῖν | νόσου βαρείας... | πριν,
ΑΘ. μὴ δὴ τὸν δύστηννον δόθε γ' αλικοή.
ΑΙ. χαίρειν, 'Αθάνα, τὰλε ἐγώ σ' ἐφέμαιν·
κεῖνος δὲ τίσει τέμπει κακὸν ἀλλήν δίκην.
ΑΘ. σὺ δ' ὁμι, ἐπειδὴ τέρψει ἴδε σου τὸ δράν,
χρῶ χείρι, φεῖδον μηδὲν ἄντερ ἐννοεῖς.
ΑΙ. χωρῶ πρὸς ἔργων τούτων σου δ' ἐφέμαιν,
τοιάνδ' ἀεὶ μοι σύμμαχον παρεστάναι.
ΑΘ. ὁρᾶσ, 'Οδυσσεύ, τὴν θέων ἵσχυν δόσθ;
τούτων τίς ἀν σου τάνδρας ἢ προνοοῦστερος,
ἢ δράν ἀμείνων εὐρέθη τὰ καθία;  
ΟΔ. ἔγω μὲν οὐδὲν οἶδ' ἐποικτείρω δὲ νῦν
δύστηννον ἐμπις καθήρε δυσμενὴν,
δθοῦνεκ' ἀτὴ συγκατέευκται κακῷ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμάν σκοπῶν.
ὁρῶ γὰρ ἡμᾶς οὐδὲν ὑπας ἄλλο πλη

112. Ἴνασ' Ἴνασ' L. Ἴνασ' σ' ΑΓ. 115. Ἴνασ' μοι Σ. 112. Ἴνασ' Ἴσιμα Schol. Προνοοὖστερος ἐμπις Vat. ac. 113. ὑπανε'). ὑπανε'). Ἴσιμα L.

ἀ. .. | τῶν παρ' ἡμῶν οὐσαν 'Απαλκη-
πιῶν | νοσοῦ μαλαχήμα τῆς. The principal notion is expressed by
the participle. 'He shall not die till he is
whipped to death.' πρῶτον resumes
πρῶτον ἰ. λ. 108.

φοινιχθεὶς' 'Crimsoned.' The word
conveys the murderous energy of Ajax'
mood.

111. Athena affects pity for Odysseus
in order to rouse Ajax more, and so to
make the situation more striking to
Odysseus.

112. 'In all else, Athena, I would
have thee to enjoy thy will.' For the

114. σὺ δ' οἶν' | 'Well, and you for
your part.'

τῆρας ζῆσε τοῦ δράν] i.e. τῆρας

116. τοῦτο σου δ' ἐφέμαι. These
words have been unnecessarily altered
by some editors because of the post-
ponement of δι. For the omission of
the vocative, giving a tone of perempt-
oriness and familiarity, cp. O. T. 637,
οθεν εἰ ά θ' οἴκους, κ.τ.λ. The proximity
of ἐφέμαι in 112 suggests the repetition
of the word in a slightly different sense.

117. Ajax retires into the hut.

119. 20. τίς ἂν σοι .. ποιήθη] 'Whom
could you have found,' if you had
sought for such a one formerly? The
aorist with ἂν here denotes possibility
in past time, as in Trach. 707, 8, ἔδεικ
γὰρ δ' .. | ἔδεικ παρέξ' ἐλποισι;

προνοοῦστερος] The Ajax of Sophocles
is clear-sighted as well as prompt in
action. This touch prepares us for his
profound feeling of the situation, when
he awakes from his madness. Cp. II.
7. 197, where Ajax says, Οὐ γὰρ τίς
με βηρ γε καὶ ἀκούν ἀδικεῖν, ἡ ὑμῖν ἅ

121. For this division of the sen-
rins, cp. El. 1303.

132. θείας (or ἱμασ) is to be joined
in sense with θείκαιρος. It is strange
that Hermann should have joined it to
δυστηννον. Like θριμ, ἱμας, and other
words, which strictly belong to the
apodosis, θείας verbally adheres to the

133. 'Because he is fast yoked with
an evil doom.' The calamity from
which he cannot disengage himself is
imagined as a yokelfellow of Ajax that
is too strong for him.
eidos, δευτερ ζωμεν, ἡ κούφην σκιάν.

Λ. θ. τοιαῦτα τοῖνεν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἰπής αὐτὸς εἰς θεοὺς ἔτεος,
μηδ' ἄγε άργη μηδέν, εἰ τίνος πλέον
ἤχει βρέθεις ἢ μακρῷ πλοίτον βάθει,
ὡς ἡμέρα κλίνει τε κάναγει πάλιν
ἀπαντά τάνυρῳσκα; τοις δὲ σώφρονας
θεοί φιλοσόφι καὶ στυγοσί τοῖς κακοῖς.

ΧΟΡΟΣ.

Τελαμώνιο παι, τῆς ἀμφιρύτου
Σαλαμίνος ἢχων βάθρον ἀγχίλιον,

126. eidos] eidos L. eido' A. 127. Α. om. L. add. C. inepopon]
υπέρκοπον ΛΥΠ. MM2 pr. 129. ἄργη] sic LL2 Suidas. ἄργη ΠAL. VMM2.

130. βάθει] βάρη ΠAL. Λημαθ. βάρη R.

128. αὐτὸς] Odysseus is warned not
to do as Ajax had done. Cp. infr. 773.
Hence the emphatic pronoun.
129. μηδ' ἄγεν ἄρη μηδέν] 'Nor
take on thee a lofty mien.' The middle
voice (see above, l. 75) is here more
appropriate. Cp. the expression ἄγκον
περιβάλλειν τινι, Plut. Pericl. 4.
130. ἑρικ.] 'In might.'
131. μακρῷ πλοίτον βάθει] The ν. τ.
βάρη may be supported from Eur. El.
137, δῶν πλοίαν βάρον, but is less
likely with βαθέα preceding than βάθει,
for which, cp. Βαθοῦλαυτος. μακρῷ in
poetry is often equivalent to μέγας.
L. and S. S. v. 1. 4. Some new verb,
such as πλούσιος, is to be supplied with
βάθει.

131. ἡμέρα] 'Time in its course,' i.e.
ἡ ἐθος ἡμέρα. For this generalized
use, cp. especially infr. 624, παλαι ... ἐντροφος ἡμέρα; O. C. 1138, ἢ τὸδ' ἡμέρας.
For the sentiment, cp. Ant.
1158-60, τύχη γὰρ ὅρθει καὶ τύχη κα-
τάρρειν, τὸν εὐτυχίαν τὸν τε δυνα-
τικοῦντα δεῖ, καὶ μᾶκα ὅθελε τοὺς
καυχοτότας βρετούς. But the point here
lies in the combination of the two
γέμους. The two considerations are
urged side by side, that Fortune is
unstable, and that God cares for the
righteous. Therefore, do not trust to
fortune, but be righteous.

131, 2. 'Time makes all human
things to set and rise again, but the
gods love the righteous, while they
abhor the wicked.'

132, 3. σώφρονας ... κακούς] For the
inexact antithesis of the general to the
specific word, see Essay on L. § 51. p.97.
134-200. The first part of the par-
odos consists of six anapaestic systems
(II. 134-171), during the recitation of
which the Chorus pace to and fro in
the orchestra, before the tent of Ajax.
This long-continued movement, which
betokens the restless anxiety of the
mariners for their prince, also strikes a
note in harmony with the feelings of
the spectator, to whom the horror
that is going on within has already
been revealed. He knows that their
dreadful apprehensions are only too
true. It is followed by a strophe, anti-
strophe, and epode (II. 172-200), which
mark the climax of their agitation be-
fore the entrance of Tecmessa.

134. Τελαμώνια] Cp. Pind. Pyth. 2,
35. ὁ Δισμενίνες παι.

Nem. 4. 78, Λαμπρός ἔγει στρατηγόν.
ἀγχίλιον] 'Seaward.' The ancient
town of Salamis was on the side of the
island towards the open sea. Strabo, 9,
σὲ μὲν εὖ πράσσοντι ἐπιχαίρων
σὲ δ’ ὅταν πληγή Δίδς ἦ λαμψής
λόγος ἐκ Δαναῶν κακόθρονς ἐπιβῇ,
mέγαν δῖκον ἔχω καὶ πεφόβημαι
πτηνῆς ὡς ὅμμα πελείας.

ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θάρροι κατέχουν’ ἡμᾶς
ἐπὶ δυσκλέια, σὲ τὸν ἱππομανῆ
λεμῶν ἐπιβάντ’ ὀλέσαι Δαναῶν
βοτὰ καὶ λείαν,

Ἦπερ δοριλητὸς ἐσ’ ἡν λοιπῆ,
κτείνοντ’ αἰθονι στηρῷ.

140

142. ὅρμοι] ὅρμοι L. ὅρμους C.
143. ὅρμαι] ὅρμοι (?) L. ὅρμοι C.
145. δοριλητός] δοριλήτος (?) L (v. from o ?).

136. σὲ μὲν] The ‘Attic’ accusative after the intransitive verb (Essay on L. §§ 16, p. 23) here assists the antithesis to σὲ δ’ ὅταν... ἐπιβῇ, κ.τ.λ.

137, 8. ‘But when a stroke from Zeus, or angry clamour from the Danaei assails thee with evil-boding words.’

139, 40. ‘I shrink and quiver with fear like the eye of any fluttering dove.’ δῖκον is the fear that paralyses action.

The eye, as the part which expresses fear, is put for the whole. Cp. the expression of Keble, ‘Tenderer than a dove’s soft eye.’ Cp. also the uses of χείρ, ποιη, κάρω, βία, σίφνος, στόμα, in denoting persons. πτηνῆς suggests something that is easily fluttered. Piersen’s conj. φθηνὴ ὡς ὅμμα πελείας, ‘As the dove fears the sight (?) of the falcon,’ is unnecessary and tasteless. The image of the falcon would be a bad preparation for that of the small birds, infr. 168.

The genitive is in a somewhat loose connection with what follows; either (1) with ἄλασα, ‘that in the night that is just gone thou didst destroy;’ or (2) with θάρρους, ‘in respect of the now-passed night.’

142. ‘A terrible rumour afflicts us.’

138. ἱππομανῆ] ‘Threatening dishonour.’ ἱππομανή as in ἱππομανῆ (Hdt. 4. 164), ἱππομανῆς (Hdt. 9. 37), comes to express tendency.

143. ἱππομανῆ] ‘Where the steeds run wild,’ or ‘gallop at will.’ Lit. ‘raving with horses.’ Essay on L. § 55. p. 102. The cattle were temporarily kept in the meadow where the horses of the chieftains used to be turned out to graze. The word suggests their movements, ‘Fetching mad bounds, bellowing, and neighing loud,’ when freed from harness and the stall.

144. λεμῶν ἐπιβάντ’] The accusative implies not merely that the meadow was entered, but that it was swiftly reached.

145. 6. λείαν, Ἦπερ δοριλῆτος ἐτ’ ἡν λοιπῆ] ‘The cattle that still remained of those taken in war;’ i.e. ἐκ τῆς δοριλῆτου λείας. Cp. supr. 53, 4, σιμμέκτα τε | λείαι ἄδαστα βουκόλων φροφήματα.

147. κρειλοντ] We pass from the momentary conception of the act (ἄλασα) to the continuous description of it: hence the present participle. Cp. supr. ii. 55 foll. Here, as elsewhere, the choric part contains a reminiscence of the dialogue.
τοιούτος λόγος ψιθύρους πλάσσων
eis ὁτα φέρει πᾶσιν Ὀδυσσεύς,
καὶ σφόδρα πεθεῖ. περὶ γὰρ σοῦ ἡμῶν
eπειστα ἡγεῖ, καὶ πάς ὁ κλών
τοῦ λέβαντος χαίρει μᾶλλον
τοῖς σοῖς ἀδελφοῖς καθυβρίζων.

148. λόγοις ψιθύρων] λόγουςμηθέρων L. λόγους ψιθύρων Γ. 149. πᾶσιν]
to the report brought by Odysseus after
receiving full information from Athena.
 Cp. supr. 67. But, if so, some time must
be supposed to have elapsed after his
exit before the entrance of the chorus.
150. καὶ σφόδρα πεθεῖ] 'And wins
much credence.'

vūn is to be joined with εὔπεπτα.
'Things of which it is now easy to per-
suade men: 'now, since Ajax' defeat
in the contest for the arms, which is
known to have enraged him.' Cp. infr.
929-36 and note.

152. 3. 'And each who hears re-
joices, more than him who spake, to
insult over thy woes.' The participle
is added to complete the sense of χαί-
ρων. ἀδελφοι is dative of the cause or

155. ἀδόρτοι] For the omission of
τις, which is supplied in the next
sentence, see Essay on L. § 39. p. 72. 3.
This is the harder and more dignified
reading.

157. ἐπη] implies a stealthy advance,
differing from στιχεῖ, which would

8. 36. ἔττετα b' ἵσταν ἔτι, χειρόφερε
b' οὖν ἤτιζε: Pyth. i. 45. 6. ἔπειξε γὰρ
δάβου αὐτὸ μέσαν φθίνοντ' ὁ δὲ χαμηλὰ
πτερίων ἄρχοντον ἄρβης.

158. 9. Some have here supposed a
metaphor from building, large and small
stones together making the strongest
wall. This is fanciful, and not con-
tained in the words; but in any case
τίργυος βῆμα is a 'tower of defence'
(Essay on L. § 10. p. 17, 6), and not
'means of defending a tower,' because
βῆμα can hardly mean 'to man,'
although in Aesch. S. c. T. 823, it is
used of the Divine protection of Thebes.
For the whole phrase, cp. Od. 11. 556
(said with reference to Ajax): τοῖς γὰρ
αὐτοῖς ψέφων ἄκολος: Aisch. fr. 23, ἄριστος
160. ἀριστε' ἄριστε' δὲν . ἄριστοι] 'Will
best be made secure.' Cp. Thuc. 6. 18,
§ 4. ὑμεῖς δὲ τοῦ τε φαվλον καὶ τοῦ μίσον
καὶ τὸ πάντα ἀκριβῶς ἀν ἄγκραβην μάλιστ' ἄν
ιοχεῖν.

161. ὑπὶ marks that the lesser are to
serve the greater: μετὰ, that the great
require the cooperation of the less.
ἀλλ᾽ οὖ δυνάτων τοῦς ἀνοίγουσιν 
τούτων γνώμαις προδιδάσκειν.

υπὸ τοῖς άνδρῶν θορυβεῖς, 
χήρεις οὐδὲν σβένομεν πρὸς ταύτ᾽ 
ἀπαλέξασθαι σοῦ χωρίς, ἀναφ.
ἀλλ᾽ ὅτε γὰρ ὑπὸ σὺν ὑμῖν ἀπέδραν,
παταγοῦσιν ὅτε πτηνῶν ἀγέλαι 
μέγαν αἰγυπτίων *δ᾽ ὑποδείησαι 
τάχ᾽ ἄν, ἔξαιρες εἰ σὺ φανεῖς,
sιγῆ πτήειαν ἀφόνοι.

οτρ. ἥ ῥὰ σε Ταυροτόλα Δίδὺς Ἀρτέμις,

165. συμφωνεῖσθε συμφωνεῖ 
ν. συμφωνεῖ 
C. συμφωνεῖ 

166. οικησμοὶ 
οἰκησμοὶ 

169. αἰγυπτίων *δ᾽ αἰγυπτίων MSS. αἰγυπτίων ὅ Dawson 

170. τάχ᾽ ἄν] 'Soon would they.'

171. συγγ. ἀφόνοι] Essay on L. 
§ 40. p. 75. 'Their noise would be 
hushed, and they would cower without 
a word.'

172-200. Beginning from a dactylic 
movement, the ode (expressing the 
combination of deep sadness with eager 

The slow movement with frequent long 
syllables increases towards the close.

172. ἥ ῥὰ 'Ἀρτέμις' 'Can it be, as I 
suspect (ἢ), that Artemis?'

Ταυροτόλα Δίδυς 'Ἀρτέμις' 'Bull- 
riding Artemis, daughter of Zeus,' con-
veys the image of the goddess riding
on a bull, as she sometimes appears on coins. In this character (probably derived from the East) Artemis was worshipped in different places with orgiastic rites. Euprides, I. T. 1449 foll., associates this name of Artemis with the supposed derivation of her worship under this attribute from the Tauric Chersonese. She is here alluded to (1) as the subducer of cattle, (2) as the inspirer of frenzy.

173. μεγάλα φάτις, ἁμάρτωμα — ‘Terrible thought!’ The simple word μεγάλα has here the special connotation of ‘tremendous’ or ‘overwhelming;’ just as the general word σατός, supra. 133, is opposed to the special word σατόφωνας. The Chorus cannot speak of Ajax’s supposed error without interposing this expression of horror.

175. πανδάμωνας] Cp. supra. ll. 53, 4, and note. άγγελας] (1) Grazing oxen are so called in contradistinction to the labouring ox that is fed at a stall. Or, possibly, (2) the word simply denotes the whole herd of oxen belonging to the host,—the πανδάμων αγνής.

176. ην οὐ] ‘Surely, it must have been.’ Cp. Trach. 846, 7, where ην οὐ is reiterated.

ποῦ νεῖκας ἀκριβώς εἶχεν] ‘Because of a gift of victory that brought her no return.’ This unusual construction is softened by a reminiscence of the more ordinary (adverbial) use of χάρις = ‘because of.’ For this confusion, see Essay on L. § 36. p. 67; and cp. Eur. I. T. 566, κακῆς γυμνακίας χάριν δώρον ἀνέφηκεν.

177. ἦν οὐ] ‘Either, as I suspect, or whether it were.’ Cp. Eur. Alc. 114, 5, ἦν Νέαθα | οὐτὶ τέσσερις Αμμαθώνιοι οἴδας.

177. 8. ‘Disappointed of glorious spoils, or (provoked) because the fall of the stag was followed by no gift.’ The MS. reading ψυχεῖται δώροι, ‘deceived in the matter of gifts,’ is hardly Greek. For the dative, ἄδωροι... ἀλαφβολαῖος, see Essay on L. § 14. p. 21, and for the order of the words, ibid. § 41. p. 77.

179. ἦν —] By reading ην τιν’ for ην τιν’ a possible construction is obtained, although the text remains doubtful. ‘Or can it be that Enyalius of the brazen corslet,’ etc. The conji. ἤτιν’, ἦν τιν’, εἶ τιν’, are not satisfactory: οὐ τιν’ (Reiske) is better (sc. μομφᾶν ἤγετο). The repetition of the η sound in this passage (ll. 176-9, ην τιν’, ην οὖν, η) may have had some poetical or musical effect of which we cannot judge.

180. μομφᾶν... δόρος] ‘Having fault to find with thee on account of his spear associated with thine,’ i.e. by reason of some help which he had given thee in battle. Perhaps there is a reminiscence, although the sense is different, of the Epic ψυχεῖ οὐθέν. Eur. has otherwise applied in Phoen. 1572, κοῦρ τιν’ ἐννέαλοι... μαμοῦνοις.

181. ἐλτησαίτο λάβαν] Either (1)
Τοποθετημένον ἐν ποιμνισί πίτων \[185\]

initely in II. 19, 208, Od. 26, 169. Hes. Theog. 185, is 'to revenge 
owne, or (2) 'Did thee veneful despite,' ἱδινς cogn. acc. 

Cp. inf. 271, κύριος αὐτομόμος: 304, ἵππον λείπεσαι': II. 13, 632, 3.

183. φερέθεν' | 'Of thine own heart;' 

i.e. the cause must have been from 
without, not from within. Ajax could 
not be himself (φερεθήμε) and do this 
thing. The gods must have destroyed 
his senses (φέρεθα ἀλεσαν).

183-5. ἃριστηρά ... ἐβας τόσον] 

'Canst thou have gone so far wrong?' 
Cp. the metaph. uses of σκάος, and Plat. 
Soph. 264 E, where παρέσασθα κατὰ 
τοῦτο διὰκ ὅμοιος is 'to make the 
right selection in each case.'

185. ἐν ποιμνισί πίτων'] 'As to 
s assault the flocks.' The participle is 
slightly proleptic (as with περιστάθη). 
Cp. Ant. 752, ἦ καταπελείαν ἤ ἐνεβρίχει 
θεάσει.'

186. ἥκοι γὰρ ἐν θείᾳ νόσοι] 'An 
affliction from the gods, indeed, 
may have come.' For this use of ἤ with 
the optative, cp. Aesch. Pers. 706, ἀνθρώπεια 
δ' ἐν θείᾳ πήματ'] ἐν τύχαι βροτοῖς: Ag. 
1507, παραπόθαι δὲ συλλήψεται γένοιτ' ἐν 
διάστημα. These words develop the 
suggestion conveyed in φερέθεν γε, to 
which they are attached with γρ. 
Ajax cannot have done this; at least not 
of his own impulse. It may be, indeed, 
that a divine visitation is upon him. 
This possibility is a further reason for 
rejecting the notion that Ajax is really 
guilty.'

ἀλλά'] (1) 'It may have come, but 

Zeus grant that the report may be 
une true!' Zeus and Phoebus, as the 
deities of divination, are implored to 
grant that the truth may be less terrible 
than it is according to the report set in 
motion by the Argives. Or (2) 'It may 
have come, but even then let not the 
evil be increased with false rumours 
spread by Argives.'

188, 9. 'And if, suborning tales of 
their own making, the mighty kings 
win currency for them by false means.'

190. ὡς τοῦ ἀνώτου Σισ. γενεάς] 

The force of the article is continued. 
Essay on L. § 31. p. 33 b. The standing 
reproof against Odysseus, that he was 
the son of Sisyphus, although not ac-
knowledged as true by Sophocles (see II. 1), 
is represented as being used against him 
by his enemies. Cp. especially, Phil. 
417, οὐκομάλητος Σισύφους Ἀπρετήρ: Fr. 
143, ὡς ὁ Σισυφὸς πολείτ' ἐγκληλος ἐν σοὶ. 
For Σισυφῶν γενεάς, where only one 
generation is in question, cp. Ant. 981, 
2, σύρμα .. ἐριπθεῖσα, of Cleopatra 
the granddaughter of Erechtaceus.

191. μὴ μὴ μ', ἀλλ' For the 'Attic' 
accusative in general construction with 
what follows, as after verbs of doing 
good or evil, see E. on L. § 16. p. 23. 
'Do not to my hurt incur reproach.'

ἐφάνης κλῖσισι δύμης ἔχων] (1) 

'Keeping thine eye hidden within 
the hut by the sea.' The Epic word κλῖσις 
is used in the Lyric measures. We had 
ἀπορρέω in the dialogue, supr. 1 §. The 
dative is one of place, as it with ἔγν. 
For δύμα, cp. supr. 167. ἔχων = κατὰ κλῖθιον, 
'withholding from sight.' Or (2) 'Keeping 
thine eye fixed upon the tents.'
194. ἄλλα ἄνα ἐς ἑδρανόν 'But up from where thou sittest still.' The hiatus is excused by Hermann on the ground that ἄνα is an interjectional abbreviation.

ἔσοι σχολᾶ] (1) 'Wheresoever thou art thus fixed in a dangerous lethargy of quarrelsome repose.' The Chorus are uncertain of Ajax' whereabouts, as Odysseus was, supr. 33. μακραἶει implies that some time had passed since the judgment of the arms and Ajax' sullen withdrawal from the fight: cp. infr. 929 foll. ἀγωνία is a difficult word. The inactivity of Ajax was his manner of contending with the chiefs: if the rumour was true, it was an inactivity in which he had been fatally active; and however his leisure was employed, it was becoming full of danger to him. The force of ἀγωνία, in the sense of a dangerous contest, is therefore suited to the place, and the expression is an oxymoron, 'a perilous quarrelsome rest' (for which, cp. Shak. Ant. and Cleo. 1. 3, 'Tis sweating labour To bear such idleness so near the heart.') (2) Others suppose the words merely to mean 'rest from combat,' i.e. from the general combat with the Trojans.

196. ἄταν προαναὶ πλέουσαν] 'Letting mischief blaze up to the sky.' Cp. Eur. Phoen. 240, οἱ ἀλαὶ δῖδων πλῆγμει. The image of a fire is continued in the following lines.

197–200. The arrangement of these lines is difficult. The elision of the last syllable of ὄρμαται and the hiatus after ἄταρθητα and βαραλγήτα are doubtful points. It can hardly be questioned that the α of εὐανέμοι (for εὐανέμοι) is long, καχαζόντων is rightly restored for καγ-

χαζόντων. Brumbach, (Sophokl. Gesänge) suggesting εὐανέμοι, gives the following scheme—

But the difficulties are not thus removed. Perhaps we may venture—

197. ὦ ἄρρητος ἀτάρβητα ὦ ἀταρβήτα ὦ ἀτράβητα ὦ ἀτάρβητα ὦ ἀτράβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβητα ὦ ἀτάρβη

198. εὐανέμοι] 'With favouring breezes.' As applied to a harbour, εὐανέμοι is 'sheltered from rough winds;' but the image here is rather that of a forest glade, where, when a little fire is kindled, the wind that is not strong enough to extinguish it only fans it to strength. Cp. II. 20. 490, ὦ δ' ἀγαμαμ-

μαι βαβ' ἀγνα ἀσύπιυτος τῷ | ὀβρεός ἀλλιοῦ, βαδεῖα δ' καίτει ἔλη.
γλώσσαις βαρυβλέγηται·
ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΑ.
νάδος ἀρωγοὶ τῆς Αἰαντος,
γενεὰς χθονῶν ἀπ᾿ Ἐρέχθειδαν,
ἐξομεν στοναχαί οἱ κηδομενοι
τοῦ Τελαμῶνος θηλόθεν οἶκον.
νῦν γὰρ ὁ δεινός μέγας ἀμοκρατῆς
Ἀλας θόλερφ
κεῖται χείμωνι νοσήσας.

ΧΩ. τι δ’ ἐνήλλακται τῆς ἀμεριὰς

200. ἔστακεν] ἔστακεν A. ἔστακεν Γ Pal.
205. μέγας] μέγας V (pr.) M.

200. ἔστακεν] ἔστακεν] 'I have a grief that will not be removed.'
201 foll. The exposition of the situation in the Ajax, like the ἀνάγκαια in the Oed. Tyr., is effected through the meeting of those who on either side know only half the truth. Tecmessa, whose affection for Ajax exceeds that of his own people, comes forth to meet the chorus of mariners before the hut. They learn from her the truth of the calamity. She learns from them the extent of it. Schol. ὀδόκαι τῶν χήρων δότι Αἰας ἄτοιν δ’ ὁ φρίκες τὰ νομίμα πνεύθεται δ’ ἐπὶ τοῦ χήρου δότι Ἐλληνικὸ ἰέρ τὰ φρίκες. Κατάρας οὖν παρ’ ἡκατέρον τὸ ἄρσοικον μακανάκε.
202. γενεὰς, κ.τ.λ.] 'Of race derived from the Earth-born Erechtheidae.'
203. ἧγομεν στοναχαῖς] 'It is ours to groan.' She claims the sympathy of the chorus, of which they assure her, inf. 210.
204. τηλόθεν] Sc. ὅτες οἰς σκοπουμένου.
Cp. O. T. 1259, ὁ παρῆμεν ἐγγόθεν. The word is not to be immediately joined with κηδομενοι. Salamis, which she has never seen, seems far away to Tecmessa, whose hopes are notwithstanding centred there.
205. δ’ δεινός μέγας ἀμοκρατῆς] 'Our dread hero, rugged in might.' Various compounds of ἀμοῦ are used to indicate the fierce impetuousity of Ajax, that cannot be reduced to rule: infr. 885, τὸν ἄμοθονος: 931, ἀμοφρᾶς: 548, ἀλλ’ ἀμόθελ’ ἄμοιος αὐτὸν ἐν νόμῳ πατρὸς | δεῖ παλαιόμενον κεκομασώταν φυσιν. See also infr. 613, θουρίας οἰκοτοῦ ἐν Ἅρω.

206. θόλερφ... χείμωνι] 'Through a turbid storm.' The darkened mind of Ajax is compared either to the troubling of waters by a flood, or to atmospheric disturbance,—as we speak of 'dirty weather.' Cp. Ant. 420, ἐν δ’ ἀμεστάθη μέγας αἰθή, ὁμοιασάμενος ὑψωμέναι θείαι κόσμου, and, for the metaphorical use of θόλερφ, Aesch. Prom. 885, 6, θόλερφ δ’ ἴχνους παιων᾽ ἑλετη στρεφθεῖ πρὸς κόμωιν ἄτης.
νοσήσας] 'Having fallen into madness.' The aorist expresses the suddenness of the stroke.
208. 'What heavy change from the condition of the day hath last night experienced?' This is Triclinius' explanation of τῆς ἀμεριᾶς, sc. καταστάσεως. As in the case of other feminine words
AIAS.

νῦς ἂδε βάρος;
παῖ τοῦ Φρυγίου Τελεύταντος,
λέγ', ἐπ' σε λέχος δομιδωτῶν
στέρρας ἀνέχει δούροις Αἰας
δοτ' οὐκ αἱ δίδρες ὑπεῖποις.

ΤΕ. πᾶς δὴ τὰ λέγω λόγον ἄρρητον;
θανάτῳ γὰρ Ἰσσων πάθος ἐκπεύει,
μανία γὰρ ἄλος ἡμῶν ὁ κλεῖνος
νῦκτερος Αἰας ἀπελωβήθη.
τοιεῖ δὲ θεός σκηνὴς ἐνδον
χειροδαίκτα σφάγι αἰμοβάφη,
κενον χρηστήμα τάνδρος.

ΧΟ. ὑπὸν ἐδήλωσας ἄνδρος αἴθωνος


used substantively, we need not be precise in supplying the ellipse. Lobeck prefers ἄρρητος. Ajax' condition on the previous day was lamentable enough: what new trouble has arisen during the night?

210. Τελεύταντος] The first syllable is to be scanned as long: cp. ἵππος, ἐπονομαίοις in Iambic verse. Others read Φρυγίου for Φρυγίου, which is questionable both as to the form of the genitive and the division of the line.

211. λέχος δομιδωτῶν] 'In a spear-won marriage.' λέχος cogn. acc.

212. στέρρας ἀνέχει] 'Having fixed his affection on thee, remains constant to thee.' The mariners accept Tecmessa as their master's choice, although they could have wished a nobler bride for him. For ἄθικχα, see E. on L. § 52, p. 97, and cp. ἐνερ. Hec. 123, Βάρκης ἄνθικχα ἄγαμαμοι: Alc. 304, τούτων ἄθικχα δεσπότας ἡμῶν δόμων, where the middle voice has a similar force. For cognate uses of ἄθικχα, cp. Fr. 146, Pind. P. 2, 163.

213. 'So that you know, and can tell
us what we want to know,' ὅπως in comp. seems here to have the force of

'supplying an answer, or supplying the word that is wanting.' Cp. ἀπαντάς, ἀπαντᾶν. 215. πάθος, as the appropriate word, is preferable to βάρος, which may have slipped in from supr. 209.


217. νυκτερός] 'In the night.' Essay on L. § 33, p. 36.

218. τοιοῦτον ἄν θεοὶ] For τοιοῦτα adducing proof, see Essay on L. § 22, p. 35 a.

220. χρηστήμα] Either (1) simply 'victims,' or (2) with superstitious reference to the δαιμόν of madness. 'Offerings demanded by his rage.'

221 – 32 = 245 – 55. The metrical scheme (Logaeoedic, with frequent syncope) is the following:

221. ἄθικχα αἴθωνος] Concerning


ΣΟΦΟΚΛΕΟΥΣ

άγγελλαν ἄτλατον οὐδὲ φευκτάν,
tón μεγάλων Δαναών ὑπὸ κληρομέναν,
τὰν ὅ μέγας μῦθος ἀέξει,
οἶμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνήρ
θανεῖται, παραπλήκτω χερὶ συγκατακτᾶ.
κελάνοις ἐξέθεν βοτὰ καὶ βοτήρας ἰπποκόρας.

ΤΕ. ὅμοι. κείθεν κείθεν ἄρ' ἡμῶν
δεσμότων ἄγων ἠλύθε πούμαν·
ἐν τῷ μὲν ἐσω σφαζ' ἐπὶ γαλας,
τὰ δὲ πλευροκόπων διὰ' ἀνερρήγην.

ἀλθέος Λ. ἀλθέος Β. ο. ἀλθέος Β. ο. 223. φειδεῖται] φειδεῖται Λ.
φειδεῖται Σ. 225. ὑπὸ κληρομέναν ἰπποκόρας ὑπὸκόρας Λ (ἢ ΛΓΣ).
συγκατατέλη Σ. 232. ἰπποκόρας] ἰπποκόρας Λ. ἰπποκόρας Λ' Πορσίν
corr. 236. τα] ταδὲ ΛΑ. τὰς δὲ Γ. ταδὲ Παλ. ἀνερρήγην] ἀν ἀρρήγην Λ.
ἀνερρήγην Λ.

the fiery man.' Essay on L. § 9 p. 13 a. If τοι is retained in infr. 245, we may
read here αλθέος ἐξέθεν κατ' ἀνήρ ἀλθέος.
The short syllable in αλθέος is sufficiently supported by αλθέος occurring
in Hesychius in the right alphabetical order (immediately after ἀλθέος)
Although αλθέος (see v. π.) may be
defended, on the ground that the second part of a compound has sometimes little
significance (see esp. infr. 954, κελάνοις νῦν), yet αλθέος, which directly
expresses character, is more appropriate here, and has the preponderance of MS.
authority in its favour.

222. ἄτλατον οὐδὲ φευκτάν] 'That
can neither be avoided nor endured.'
225. μεγάλων] 'Terrible.' The
mariners, in their feebleness (supr. 165 foll.),
are afraid of the opinion of the host.
These words are added as a comment
on οὐδὲ φευκτάν. The consequences
of the fact cannot be eluded, since it is
known to the host, and magnified by
rumour.

226. ὅ μέγας μῦθος] 'The formidable
power of rumour.' Supr. 172, ὅ μεγάλα
φάτε. μῦθος is the rumour about this
particular thing, with a suggestion of
rumour in general.

ἀλθέος] Not 'exaggerates,' for the evil
could not be exaggerated, but 'which the
mighty power of rumour spreads abroad.'

229. περίφαντος...θανεῖται] 'He will
be discovered and will die.' περίφαντος
is explained by the words that follow,
παραπλήκτω χερὶ, κ.τ.λ. The nature of
the crime defies concealment.

231. κελάνοις ἐξέθεν] 'With dark-
ened brand.' The plural, as in Ant. 820,
ἐξέθεν ἐπίχειρα, denotes the action of
the sword rather than the sword itself.
The epithet κελανοῖς, as in Trach. 856,
κελανδαί λόγχα, suggests the colour of a
sword or spear that has been much used
in battle.

βοτήρας] Supr. 27, αὐτοῖς τομέων ἐπιτάγας.
This fact is known to the
mariners from the report of the army,
not from Tecmessa.

ἰπποκόρας] Either (1) because cap-
tive horses, like those of Rhesus, were
included in the spoil (this might add
force to ἰπποκόρας, supr. 143), or rather
(2) because the herdsmen were mounted,
as might well happen where the herd
was so extensive.

235. ὃν τῷ μὲν] Sc. τοιμακρών. 'Whereof
one part.' The plural ὃν is equivalent
to a collective ὃς, referring to τοιμακρῶν
supr. The force of ὅς ('in the tent')
is continued to the subsequent clauses.
For τῷ μὲν followed by τὸ δὲ, see
Essay on L. § 20 p. 31.

236. πλευροκόπων διὰ' ἀνερρήγην] 'He smote beneath the ribs and ripped
ΔΙΑΣ.

οδός ἀργίτωδας κριόνις ἄνελον
tοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
μπέτει θερίσας,
tὸν ὅρθον ἄνω κλων ἱθας
μέγαν ἰπποδήτην ῥυτήρα λαβῶν
παλεὶ λιγυρά μάστιγι διπλῆ,
κακὰ δεννάζων ρήμαθ, & δαμον
κούδεις ἀνδρῶν ἑδίδαξεν.

ΧΩ. ἀν. ὥρα τιν' ἦδη κάρα καλύμματι
κρυφόμενον ποδοὶν κλοπᾶν ἀρέσθαι,
ἡ δόνω εἰρεσίας [γυνὸν ἤξομενον]
ποντοπόρῳ νατ μεθειναι.

243. δεννάζων] δ' ἰππάζων L.
250. ἦδη τοῦ κράτα Γ' VMV5 .

Asunder.' The two white-footed rams are probably Agamemnon and Odysseus. Menelaus may have been imagined to be slain in combat, while the king of men was brought away in triumph to be the object of more condign vengeance. L. 105 foll. leave no room to doubt that the second ram is intended by Ajax for Odysseus.

237. ἀνελῶν] 'Having lifted,' i.e. by the forefeet.

238. 9. 'He sheared off and threw away (first) the tongue-tip and (then) the head.' E. on L. § 41. p. 78 β, b. The tongue, which had pronounced the judgment, the head, which was the seat of sovereignty, are the first to suffer. For δαμον, cp. Hdt. 4. 61, δ θύσας, τῶν κρῶν καὶ τῶν συλάγχων ἀπαφάνως, βίπτει εἰς τὸ ἐμπροσθῖν.

240. 'Bound up to a pillar erect.' δόνο marks that the bonds were fastened from above, so as almost to suspend the creature from the ground.

241. 'With a great harness-thong.' βρύη is (1) a trace, (2) a rein, (3) any strap used in harnessing.

242. 'He smites him with resounding double lash;' i.e. He holds the thong by the middle, and plies it, thus doubled, with a whizzing noise.

243. δαμον, κ.τ.λ.] i.e. The words gave evidence of superhuman passion.

Cp. O. T. 1258, 9, δαμον πειράτας τιν' τιν', οὐδεὶς γὰρ ἀνδρῶν.

244. 'Reviling with evil language.' Cp. Ant. 759, ἢ ἄνευ οὕκοντα δεννάζων θυσία.

245. κάρα is the emendation of Triclinius for κράτα, which is in most MSS., generally with τοι preceding: according to Hermann this was due to a mistaken metrical emendation. Reading κάρα and retaining τοι, we might read in supr. 221, όλαν ἔθηλωσας "κατ' άνδρων αἴσθον.

τιν'] i.e. ἦδη. Essay on L. § 23, p. 36.

κάρα καλύμματι κρυφόμενον] 'Veiling one's head,' either (1) in token of confusion and shame as well as sorrow.

Cp. Od. 8. 92; Plat. Phaedr. 243 B. Or (2) by way of disguise.

ποιοῖν κλοπᾶν ἀρέσθαι] i.e. φυγὴν ἄρεσθαι, 'to steal away on foot.' Cp. Eur. Or. 1499, ἵκελεν τιν' πόδα; Rhes. 54, ἀρεσθαί φυγή.

247. θῶδε εἰρεσίας [γυνὸν ἤξομενον] 'Pressing the swift rowing-bench.' Cp. Aesch. Ag. 982, θάρσος... ήκε φρεσκὸς φίλων θρόνον. And for the hypallage (= θώδε εἰρεσίας [γυνὸν]), see Essay on L. § 42. p. 80.

250. ποντοπόρῳ νατ μεθειναι'] 'Let the sea-faring ship go on her way.' No definite ellipse (as of πλοῖον or πλοῦ
ΣΟΦΟΚΛΕΟΥΣ

tolas ἐρέσωσιν ἀπειλᾶς δικρατεῖς Ἀτρείδαι καθ’ ἡμῶν. πεφόβησαι λιθόλευστον "Ἀρης ἐξαναλείψει μετὰ τοῦθε τυπεῖς, τὸν αἰῶν ἀπλάτος ἴσχει." 255

ΤΕ. οὐκέτι λαμπρὰς γὰρ ἄτερ στεροπᾶς ἥξας ὄψιν νότος ἄθι λήγει,
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει. 257

τὸ γὰρ ἑσελύσσεις οὐκέτι πάθη,
μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

ΧΩ. ἀλλ’ εἰ πέπαιναι, κάρτ’ ἀν ἐνευθεῖ γοκός
φρόνιμον γὰρ ἥδη τοῦ κακῶν μεῖν ἄλγος.


ματα) need be supposed. The verb 'to let go' is first used absolutely, and then again acquires a remote object, which is put in the dative. The ship is 'a thing of life.'

251. δρα̣σουσιν] 'Launch.' Ant. 158, μὴν δράσοι. For the unconscious tautology, εἰρετέα .. δρασον, see Essay on L. § 44. pp. 83, 4. The mariners think of the Atréidae as chasing them astern. The words καθ’ ἡμῶν mark that their lot is bound up with that of Ajax, a thought which is developed in the succeeding lines. The accusative "Ἀρης is in two constructions, first after πεφόβησαι, and then with ἐξαναλεῖς, which is added in epexegeis. For "Ἀρης of destructive violence, cp. esp. Aesch. Prom. 861, 2, βραχύτωρ | Ἀρης βαμμένων.

255. τὸν άλο] ἀπλατοὶ ἰσχοῖς] 'Possessed by an all-endangering doom.' The chorus long to stand by Ajax, but are deterred by his madness. Cp. Trach. 785, καθ’ ἡμῶν ἰδέας τοῦ ἀστικὸς μέλος; ib. 797, ἡ γὰρ πρόσελθε, μὴ φύγῃς τοῦ ἔγνω τε: | μὴ οὖν ἕλξῃ βασιλείας συνθέσας ἠμοῖο; ib. 1020, ἀπονείποις ἄφιξα δοῦνος.

257. οἰκεῖ[ν] Sc. ἤοικε νῦν ἢ μακα. 'He may be approached with safety now.' λαμπρὰς, κ.τ.λ.] 'For he, like a Southern storm, after a sharp outburst, ceases to rage, and the lightening plays no more.' ἄτερ, κ.τ.λ. is to be taken

proleptically = ἐν τῷ ἄτερ στεροθῇ ἐναι. E. on L. § 38. p. 70. Otherwise the words might mean, 'He desists without lighting:' i.e. his violence comes to an end without doing irreparable harm. Cp. Eur. Med. 93, 4, οὐδὲ παρατείνα | γάλλου, σκόλι' ἀνα, πρὸ κατασφάγοι τιμα: Shak. King John, 4. 2, 'So foul a sky clears not without a storm.' But although Tecmessa is for the moment relieved, her apprehensions are not sufficiently calmed to make this natural.

259. φρόνιμοι] Sc. ἰσχ. Essay on L. § 39. p. 73. φρόνιμον (sc. ἤος) is a v. r. or MS. conjecture.

260. οἰκεῖα παθῆ] 'Troubles all one's own.' i.e. both as home-felt and self-wrought. Cp. El. 312, οἰκεῖες εἰς ἄδος.

261. παραπράξαντος] 'Having assisted.' Cp. παραδόθαι (οἶδ’ ήν γεγονοὶ παραδόθαι κήρυκες, Od. 15, 324).

262. μεγάλας διόνυσον ὑποτείνειν] 'Causes intense grief within.' ὑποτείνειν, i.e. ἄνειγεν ἑαυτομαϊνον. Cp. Pind. Ol. 2. 100, βαλεῖται βυθων μέμησαν ἀφοροσπα. 263. 'But if he hath ceased' (from his madness), 'he must be surely happy.' Others take ἐνευθεῖα impersonally,—as in Oed. Tyr. 88, πάντ’ ἐν ἐνευθεῖα,—'All must be well.'

264. 'For trouble counts for less when it is gone.' The gen. is first absolute, and then in regimen with ἄλγος. Cp. infr. 1161, 2, καθότι γὰρ ἀλοχεισων
ΤΕ. πώτερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις
φιλους ἄνιων αὐτὸς ἡδονὰς ἔχειν,
ἡ κοινὸς ἐν κοινοῖς λυπεῖσθαι ξυνῶν;
ΧΟ. τό τοι διπλάξον, ἃ γύναι, μείζων κακῶν.
ΤΕ. ἡμεῖς ἄρ' οὐ νοσοῦντες ατόμεσθα νῦν.
ΧΟ. πῶς τούτ' ἔλεξας; οὐ κάτωδ' ὅποις λέγεις.
ΤΕ. ἄνηρ ἔκεινος, ἡμίκ ἦν ἐν τῇ νόσῃ,
αὐτὸς μὲν ὡδεθ' ὤσιν εἴχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἴνα ξυνῶν·
νῦν δ' ὃς ἔληξε κάνεψεν ὑπὸ τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλθαται κακή
ἡμεῖς θ' ὁμοίως οὐδὲν ἦσον καὶ πάροι
d' ἔστι ταῦτα διὸ τὸι' ἐξ ἄπλων κακᾶ;
ΧΟ. ἔμφημι δ' σοι καὶ δέδοικα μὴ' κ θεοῦ
πληγή τις ἡκεί. πῶς γάρ, εἰ πεπαυμένος
μηδὲν τι μᾶλλον ἢ νοσοῦ εὑφραῖνεται;
ΤΕ. ὅσ' ἐξωτόν τῶν' ἐπιστασθαὶ σε χρή.

265. αἵρεσιν] νέμωι L. νέμει C3A. νέμεις Γ.
267. κοινὰς ἐν κοινοῖς] Essay on L. § 44. p. 83. 'Or to be with others and mingle your sorrow with theirs.'
271. ἄρ'] ἄρ ϕ LA.
273. φρονοῦντας] ἅρ, βλέποντας C3 mg. φρονοῦντας A.

κλίν[ειν [ἀνάρμα ματαῖον φλαῦρ' ἐπὶ μυθουμένου.
265. αἵρεσιν] Sc. τούτων, viz. II.
266. 7, which πώτερα antici- pates.
266. ἡμέν] Supr. 203.
267. κοινὸς ἐν κοινοῖς] Essay on L. § 44. p. 83. 'Or to be with others and mingle your sorrow with theirs.'
269. 'Our case, then, since the madness left us, is grown more desperate.'
270. τοι' ἐπὶ μυθουμένων.

κακῶς] i.e. κακοῖς ἐν οἷς εἴχετο. Cp. infr. 1144, 5, ἄρ' ἐν κακῷ [χείμαρον εἴχετ'.
275. τὰς ἐλθαται] 'Is vexed to
the uttermost.' πῶς is adverbial. See Essay on L. § 23, p. 38, and cp. infr. 519, ἐν σοι πάο' ἐγωρε σάξωμαι. The
perfect, as in περιβήματι, Supr. 139, ex-
pres ses a completed state.
277. ἄρ' ...;] Essay on L. § 29. p. 50. 'What is this but to have the
sorrow doubled that before was single?'
Cp. Constance in King John, 3. 4. 'I
am not mad;—I would to heaven I
were! For then 'tis like I should forget
myself: O, if I could, what grief should
I forget!'

278. 9. μὴ κ θεοῦ] πληγῆ τις ἡκεί.
'That a calamity is really come from
Heaven.' The chorus before admitted
as a possibility (Supr. 186, ἡκεὶ γὰρ ἐν
θείᾳ νόσῳ what now appears to be too
certain. Hence the indicative is more
forcible here, although the subjunctive
(ἡκεί) is more regular and may be the
true reading.
ΧΩ. τὸς γάρ ποτ' ἄρχῃ τοῦ κακοῦ προσέπτατο; δίηλωσον ἡμῶν τοῖς ἐνυαλογούσιν τούχας.

ΤΕ. ἄπαν μαθῆσει τοῦργον, ὡς κοινωνὸς ὧν. 

κεῖνος γάρ ἄκρας νυκτός, ἦν' ἔσπεροι

λαμπτήρες οὐκεῖ ήθον, ἄμφηκες λαβῶν

ἐμαίες' ἔγχος ἐξέδωον ἔστειν κενὰς.

κάγῳ πεπλήσω καὶ λέγω, τί χρήμα δρᾶς,

Ajax; τί τενθ' ἀκλητός οὖθ' ὑπ' ἀγγέλων

κληθεὶς ἀφορμῶς πείραν οὔτε τοῦ κλάων

σαλπιγγὺς; ἀλλὰ νῦν γε πᾶς εἴης στρατός.

ὁ δ' εἰπε πρὸς με βαί', ἀλ' ὁ ὄμνομενον

γύναι, γυναιξὶ κόσμον ἢ σηγὴ φέρει.

κάγῳ μαθοῦ' ἓλη', ὁ δ' ἐσόδθη μόνος.

καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πέθανα

ἐσο' ἐσῆλθε συνδέτους ἄγων ὀμοῦ
tαύρους, κώνας Βοτῆρας, εὐκεραίν τ' ἀγράν.

283. ἐνυαλογούσιν] ἐνυαλογούσιν ΛΑ. Παλ. ἐνυαλογούσι Α. 289. ὑπ' ἀγγέλων

ἐπαγγελλὼν L. 392. βαί'] αἰδῆ L. Βασιλ. Ι.Τ. βαί' Α. 294. έλη'

ἄνεξ(α) L. ἄνεξ' Α. ἄνεξα Παλ. 297. κώνας Βοτῆρας] κώνας Βοτῆρας Βατ. a

VIII Παλ. εὐκεραίν] εὐκεραίν Α. εὐκεραίν Τ.

282. 3. 'In what wise lighted on you the commencement of the trouble? Tell us, who grieve with you at the misfortune, what it is.'

τούχας, continuing the notion of κακοῦ, is governed either (1) both of διήλωσον and of ἐνυαλογοῦσιν, or (2) of ἐνυαλογοῦσιν only.

284. ὡς κοινωνὸς ὧν] 'As you are no less interested.'

285. ἄκρας νυκτός] 'At dead of night.' That this, and not 'on the verge of night,' is the meaning here, appears from the context. The flames lighted at evening were burnt out, so that all was dark. ἄρρα σῖν ἐσώρα in Find.

Pyth. 11. 16. is explained by Dissen 'ad sermon vesperam.'

286. Κπ. Οδ. 18. 201, οὕτως λαμπτήρας τρεῖς λέσσεσαν ἐν μνήμονι, ἢ δύση φαλύομεν, προὶ δὲ εἶνα κάρβαμα θησαυ . . καὶ διὸς μετεμελοῦσαν: ib. 19. 64, φῶς ἦμων ἄλλο δόθη ψυχαί.

287. κενᾶς] 'Objectless;' i.e. without apparent cause. Tecnemma knows little of what Ajax does abroad. But she knows that there is something strange in his going forth at night without a summons.

289. ἀκλητός is expanded with οὔτε —οὔτε, 'neither—nor.'

291. ἀλλά'] i.e. 'Instead of there being an alarm of any kind.'


293. Κπ. Φρ. 61, ἄλλος τε καὶ κύριος τε κάρυψις γένος, ἢ αὑτόμος ἢ σηγὴ τε καὶ τά ναὸπ ἰδιώ.

204. μαθοῦ] 'When I perceived,' viz. that he was not to be reasoned with. The unusual division of the line marks the reluctant desistence of Tecnemma. Κπ. Ο. Τ. 1513, ib. 110, and notes.

205. πώλασ] 'Misfortunes.' The word is used with a vague sense of the horror of a scene, in which Ajax was no less unfortunate than his victims.

297. εὐκεραίν τ' ἀγράν] The horns
καὶ τοὺς μὲν ἠχένισε, τοὺς δὲ διὰ τρέπων ἔφεσε καρακάσις, τοὺς δὲ δεσμοὺς ἡκίσθ᾽ ἀστεῖ φότας ἐν ποὺμαις πίτων.

300 τέλος δ᾽ ὑπάξας διὰ θυρῶν σκιὰ τινὶ λόγοις ἄνεσπα, τοὺς μὲν Ἀτρείδας κάτα, τοὺς δ᾽ ἀμφ᾽ Ὀδυσσεῖ, συντιθεῖς γέλων πολὺν, δεὸν καὶ αὐτῶς ὀδηρὶ ἐκτίλατ᾽ ἱών καπεῖτ᾽ ἔπεξας αὐθίς ἐς δύμους πάλιν ἐμφρόν μόλις πρὸς ἐξν χρόνῳ καβάσαται, καὶ πλήρες ἄτης ὡς δισεπτεῖ στέγος, παῖσας κάρα θάύζειν ἐν ἔρειπιοις

299. καρακάσις L. καρακάσις AC'. 300. ποὺμαις] ποὺμαις L. ποὺμαις A. πίτων] πίτων AC'.

301. ὑπάξας L. ὑπάξας AC'.

302. άνέσπα C. mag. (lemon). ὑπάξας V'. ὑπάξας LV. ὑπάξας GRM. ὑπάξας Vat. mis. 303. ὑπάξας CR. ὑπάξας AL' Vat. c V'. ὑπάξας Vat. a MM'. 304. αὐτῶν] αὐτῶν L. αὐτῶν C' A.

305. ὑπάξας] ὑπάξας L.

ἔρειποις L. ἔρειποις AC'. ἔρειποις Γ'.

of the sheep are the most conspicuous object as they are seen in front and from above. The objection 'that the bulls were also homed' is absurdly logical. There is no sufficient reason for preferring the conj. εὐρον. The word describes all the cattle, small and great, excepting the bulls, which have been mentioned separately.

298. τοὺς μὲν 'The bulls.

299. ἐφράξας] 'Close in twain.'

300. τοὺς δὲ δεσμοὺς | ἡκίσθ᾽] 'Others, as his prisoners, he tormented at his pleasure.'

301. δεὸν φῶς] 'As if human creatures.

ἐν ποὺμαις πίτων] 'Making onsets on the cattle.' Cp. supr. 185.

302. ἐπεξας διὰ θυρῶν] 'Issuing suddenly through the doorway.' ἐπεξας 'from beneath the tent.'

303. καπεῖτ' ἵνα] 'In converse with some shadow.' The dative as with διαλεύκας. Tecmessa, not seeing or hearing Athens, supposes Ajax to be addressing some 'bodiless creation' of his brain. Cp. Shak. Hamlet, 3, 4, 'How is 't with you, That you do bend your eye on vacancy, And with the incorporeal air do hold discourse?'

304. ἄτης L. has ἄτης both here and supr. 301. Supposing this were right, the same word would be used in two different senses, 'rushing off' and 'rushing back'; but the two words, ὑπάξας, ὑπάξας, seem more appropriate.

305. μέλις πῶς] 'By slow stages.' The phrase recalls the anxiety with which Tecmessa had watched the gradual awakening. Cp. Thuc. 8, 86, § 2, ἐπειτα μὲντι μόλις ἰσχύασας ἤσοναν.

306. 'As he cast his eye along the room, and saw that it was full of ruin.' ἄτη is calamity caused by infatuation. Cp. infr. 351 foll.

307. ἐν 8' ἐρειποίου... ἐρειποίου φθο- 

vov] 'Amidst the carnage of the flock he sate, a ruin amongst ruins.' The tautology, ἐν ἐρειποίου ἐρειποίου, is here
νεκρῶν ἐρειφθέως ἔζετ’ ἀρνεῖον φόνον, 310
κόμην ἀπρίξ δυνξὶ συλλαβῶν χερί.
καὶ τὸν μὲν ἥστο πλεῖστον ἀθρογγός χρόνον’
ἔπειτ’ ἐμοὶ τὰ δεῖν ἐπηπείλησ’ ἐπη,
εἰ μὴ φανοῦν πάν τὸ συντυχών πάθος,
κανήρετ’ ἐν τῷ πράγματος κυροὶ ποτὲ.
κάγω, φίλοι, δεῖσασα, τοῦξειργασμένον
ἔλεξα πάν δοσοντερ ἐξηπιστάμην.
315
ο δ’ εὔδος ἐξώμαξεν οἰμαγάς λυγράς,
δ’ ὄσπον’ αὐτῶν πρόσθεν εἰσήκουν’ ἐγώ,
πρὸς γὰρ κακὸν τε καὶ βαρυφύχοι γόνους
tοιούσι’ δέν ποτ’ ἀνδρὸς ἐζηγεῖτ’ ἤχειν’
ἀλλ’ ἀψόφητος ὄξεως κοκυμάτων

309. ἐρειφθέως] γρ. ἐρειφθέοις C mg. ἐρειφθέοις Γ. 313. φανοῦν] φανεῖν LAT.
316. ἐξηπιστάμην] ἐκπιστάμην L. ἐκπιστάμην A.
317. ἐξώμαξεν οἰμαγάς] ἔξωμωξεν οἰμαγάς L. ἐξωμαξωμένοι οἰμαγάς A.
318. εἰσηκουῖν’] εἰσήκουν’ w from o7] οἰμαγάς Pal. 319. βαρυφύχοι] βαρυφύχοι L. βαρυφύχοι C²A.
320. ἤχειν] ἤχει gl. V².

expressive. The and genitive, ἀρνεῖον φόνον (see Essay on L. § 23. p. 37 a), is
added to give greater distinctness to ἐρειφθέως νεκρῶν as a single notion.
310. 'With clenched nails grasping
his hair with his hand.' δυνξ, adds
force to ἀπρίξ.
311. The order (Essay on L. § 41. p. 76) shows that πλεῖστον is an after-
thought. 'For some while,—indeed
for most of the time.'
312. τὰ δεῖν’... ἐκεῖ’] ‘Those dreadful
words,' which I remember so vividly.
Cp. Ant. 408, τὰ δεῖν’... ἐκεῖ’ ἐνπει-
λημένοι. Not merely, 'Words that
are dreadful.'
313. φανοῦν] Fut. opt. Ajax’
words were ei μη φανεῖ.
375, ποῦ ποτ’ εἰλ’ πράγματος;
315. δεῖσασα] ‘Being overcome
with fear.' As the deprecating φλας
shows, Tecmessa is excusing herself to
the chorus for having told Ajax, under
the influence of his threats, that which
only plunged him into fresh sorrow.
For the participle thus used without an
express object, cp. Ant. 1005, εἰδὼν εἰ
dεῖσας ἔμπροσθ’ ἤγειομεν. Hermann punc-
tuates as in the text. Others join δεῖσασα
tοῦξειργασμένον, which is less simple.
316. δοσοντερ [ἐξηπιστάμην] For
this limitation, cp. supr. 295, καὶ τὰς
ἰκεῖς μὲν οὖς ἤχει λίπει πάθα.
319, 20. (1) 'He used to teach us
that such complaining indicated a de-
graded and leaden soul.' The infinitive
is added epexegetically to complete the
abrupt expression ἐξηπιστάμεθα τοῦ τουλιθύ
γόνου πρὸς... βαρυφύχοι ἀνδρός.
For ἤχειν, so τοῦ τουλιθύ γόνου, Cp. II. τβ.
495, ἀλάλα φόρμαστι τὸ βοῦν ἤχον. (2)
But an inf. after ἐξηπιστάμεθα is rather re-
quired: cp. Aesch. Eum. 595, δ’ ἐχθρὸι
ἐξηπιστάτο οὐ μητροκοτονεῖν. Can ἤχειν
with the adverbial phrase πρὸς... ἀν-
δρός be used intransitively (= 'proceed
from') (etiam appears as a gloss), or
should ἤχειν be read,—‘He taught us
to esteem’? Cp. Ant. 34, καὶ τὸ πράγμ’
ἐχεῖν | οἷοι ὁ ἄρ’ οὖθεν. For βαρυ-
φύχοι it is possible that βαρυφύχοι
ought to be read.
321. ἀλλ’ ἀψόφητος, κ.τ.λ.] ἀλλ’
opposes what follows to the general
sense of what precedes.
ἀψόφητος ὄξεως κοκυμάτων] 'Utter-
ing no sound of shrill lamentation.'
ΑΙΑΣ.

325 υπεστεναφεν ταιρους δε βρυχωμενος,
νυν δι εν τουιδε κειμενος κακη τυχη
δεισινον άνηρ, άποτοι, εν μεσοις βοτοις
σιδηροκμησιν ήσχως βακει πεσαν.
καλ δηλος έστω δε τι δρασελων κακων
τοιαυτα γαρ πως και λεγει καθαρεται.

330 αλλ, δε φιλοι, τοιτων γαρ ουνει εσταλην,
αρηξαι εισελθοντες, ει δυνασθε τι
φιλοι γαρ οι τοιοιδε νικωνται λογιοι.

ΧΟ. Τεκμισαν δεινα παι Τελειταντος λεγεις
Ημιν των άνδρα διαπερηθαι κακως.

ΑΙ. ιο μοι μοι.

ΤΕ. ταχτος ος έοικε, μαλλον η ουκ ήκουσατε
Αίαντος οιαν τηνδε θωσει βοητιν;

ΑΙ. ιο μοι μοι.

325. ινα] ιναι L. ιναι AC7. 326. κακων] κακων L. κακων C. κακων A.
Λόγοι Stobaeus. 332. διαπερηθαι] διαπερηθαι L. διαπερηθαι A.
333. 336. 385. μοι] μοι L. μοι μοι L. μοι AI.

322. 'He breathed deep groans like a lowing bull.' έναν in comp. implies 'not loud, but deep.'
323. νυν [δι] At first he uttered shrill lamentations, unlike the deep mutterings which before expressed his discontent. 'But now ' he is silent.
κειμενον] 'Prostrate.' Cp. suppl. 207, infr. 427.
325. ήσχω] 'Without sound or motion.' The quietness of Ajax' present mood is ominous. This description prepares the spectator for what he is to see infr. 346.
327. τουαντα] Sc. ος τι δρασελων ιμασω. Tecmessa already apprehends the danger of suicide.
329. εισελθοντε] When Ajax is discovered by the εκπώλημα, infr. 346, this is equivalent to the scene being changed to within the hut.
330. οι τουαντε] 'Men in such mood;' i.e. gloomily bent on self-destruction.
λογιος] This word, to be joined with φιλοι, is restored from the quotation of Stobaeus. The reading of the MSS. is hardly possible. Λόγοι may have been lost from its similarity to Λέγεις in the termination of the next line, and φιλοι may have been added to supply the gap.
331. On the order, see Essay on L. § 41. p. 77.
332. 'That our hero is frenzied with his trouble.' The mariners apprehend that the madness of Ajax is in some way connected with his disappointment. Cp. infr. 325-32. ημιν is dative of the person interested. See Essay on L. § 13. p. 19; and cp. suppl. 216, ημιν δ ολιγον | Αιας ανελαβηθη : infr. 733. αλ' ημιν Αιας πως ζηιν, ει φραει ταδε ; κακωις] Suppr. 275, infr. 53.
333. The voice of Ajax is heard from within.
334. μαλλον] Sc. δεινα σοι λησω, or γραοσθει ταυτα.
335. αλαν] She judges from the intonation of the cry,—which the chorus, infr. 337, do not know whether to interpret as importing madness or grief.
337. ἢ τοῖς...παρών] 'Or to grieve at witnessing the effects of past madness which remain with him.' Cp. supr. 307. The addition of παρών suggests that Ajax, seeing the carnage in the tent, is the eye-witness of his own madness.

339. Ajax calls upon Teucer. παῖ is frequently addressed by an elder person to a younger,—even by the Corinthian messenger to Oedipus, O. T. 1008, and by Electra (under excitement) to the supposed Phocian stranger, El. 1220. The picture in the Iliad, 8. 271, of Teucer retiring behind the shield of Ajax, παῖ αὐτῷ μνημέα, suggests that Teucer was the younger brother. And it is natural to suppose Ajax to have been born before Telamon's expedition in which he won Hesione, the mother of Teucer.—According to Findar in the fifth (or sixth) Isthmian ode, Ajax was given to Telamon in answer to the prayer of Hercules before the expedition. But in such details the legends are not constant. See O. C. 375, and note. Lyceophr. 445 and schol.

340. τάλανη' ἐγώ] Tecmessa is distracted between the fear of crossing Ajax and the fear of harm to the child.

342. The division of the line helps to mark this distraction of the wife and mother. 343. ἐπηράτησε...] Teucer is gone foraging into the Mysian highlands, infr. 720. Compare Thuc. 1. 11, φαίνων... τρωγόνι, καλαστίαν τὴν ἡρώεσσαν τρα-

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344. δοκεῖ L. 45. καὶ'] καὶ L. καὶ C'A. χεῖρ Pal.

344. dokei L. 345. kai'] kai L. kai' C'A. chei' Pal.
The arrangement of the latter part of γ' is rendered doubtful by the manifest corruption of ll. 406, 7. Perhaps—

el τάμα μεν φθεῖοι, φλοιοί, πάλαι· μάρας δ' ἀγραμά τιοδ' ὄμω προσπειμεθά.

( — ζ — ζ — τ — ζ — ζ — )

And in the antistrophe, 424, 5,

τῶν ἔξωθον μήγ' οἶον σείμα
Τρόια στρατοῦ δέρχθη χθονὸς μολὸντ' ἀτό.

Or, reading τάδε for τά, and omitting τιοδ' ὄμω, στρατοῦ, and ἀτό,—

el τάδε μεν φθεῖοι, φλοιοί, πάλαι·
μάρας δ' ἀγραμά προσπειμεθά, | πᾶς . .
ΣΟΦΟΚΛΕΟΥΣ

φίλοι μαυλάται, μυνοι εὐμνοι φίλων,
μυνοι ἀπ' ἐμένοντες ὀβρή νύμφη,
ἰδεσθε μι' οἴον ἀρτι κῶμα φοινίας ὑπὸ ξάλης
5 ἀμφίδρομον κυκλέται.

ΧΟ. οἶμ' ὁς θαίκας ὅρθα μαρτυρεῖν ἄγαν,
δηλαὶ δὲ τοῦργων ὡς ἀφροτίστως ἔχει.

Α1, ἀντ. δ. ἦδ
γένος ναῖας ἀργὼν τέχνας,
*ἀλιὸν δὲ ἐπέβαις ἐλίσσων πλάταν,
σὲ τοι σὲ τοι μῦνον δέδορκα ποιμένων ἐπαρκέσσουν' 360

350. μῦνον ἔτ' μῦνον τ' MSS. μῦνον ἐτ' Herm. corr. 359. ἀλιὼν ἄλιών
MSS. Herm. corr.

(Διονοσίων κτ. Τροιδικὸν) ἐπέμεινα
Τροία χίονας κέκρυσθ' μολόποθ' Ἔλλ. 351
See note on 405 foll.
348 foll. Ajax at once perceives the
mourners. 'The great rage, you see, is
killed in him,' but the ground-swell of
his passion is still heard.
349. μῦνον (μῦνοι ψάλων) Sc. παράτητοι,
or some such word, which is expanded
in what follows.
350. ὀβρή νύμφη Sc. τῷ τῆς προφαίλας.
351. ἰδεσθε μ' οἴον, κ.π.λ. με is to
be taken (1) after ἰδεσθε, and (2) after
ἀμφίδρομον κυκλέται, the latter being a
picturesque expansion of ἀμφίκυκλεται.

φοινίας ὑπὸ ξάλης' 'Lashed by a cruel
storm.' ξάλη is a squall accompanied
with rain or hail. The surce surrounding
Ajax is the heap of mangled victims,
together with the horror which they
symbolize. For the boldness of this
image, cp. Pl. 733, κλάδους ἄφην ὑπὸ
μῦνοι κυκλέμενον.

354. 5. 'Ajax! It is clear thou art
too true a witness.' The chorus do not
immediately respond to Ajax: but,
being horror-struck at what they see,
express their reflections on the situation
to Tecmessa. The description she has
given is only too true. The meaning of
μαρτυρεῖν and the coldness of 1. 355,
as addressed to Ajax, prove this to be
the right way of understanding the
words.

355. ὡς ἀφροτίστως ἔχει] (1) 'How
far he is from sane,' sc. δ' Ajax, replying
to supr. 347. Or possibly (2), sc. τοῦργον,
'How little of sane thought is present
in it.'—Indeed, the fact declares
that thought has had no part in what
is done. For the transference of a
personal attribute from the agent to the
act, cp. Ὀ. C. 240, 977, τὸ γ' ἄκον
πράγμα: Aesch. Ag. 1277, ἄγω οὖν... ὡς
ἀφροτίστου. 'Notandum euphemismus
ἀφροτίστως προ μανίκιον,' Herm. C.P.
Shak. King Lear, 4. 6. 81, 'The safer
sense will ne'er accommodate | His
master thus.'

356. γένος... τέχνας] 'O brother-
band of helpers, who help by shipcraft.'
ναίας... τέχνας is a descriptive gene-
tiue explaining ἀργών.

357. 'Who didst go on board the
ship and ply' (ἀλιῶν προλεπτικόν) the
oar of the sea, viz. in coming to Troy.
A change in the MS. reading is neces-
sary. Some prefer to read δς ἄλιων
ἐβαίν, 'Who camest plying,' etc. ναῖας,
suggested by παῖδας, is to be supplied
with ἐνέβασε.

360. (1) Ajax, although recovering his
sanity, is still haunted by the impressions
of the night, and the sight of the
mariners reminds him of the shepherds,
who had failed to defend the flock (supr.
27, 232). Begging for death from them,
he bids them do what the shepherds
could not. (Shak. Ant. and Cleo. 4. 14.
'Shall I do that which all the
Parthian darts | Though enemy, lost
aim, and could not?') 'In thee I
behold the only shepherd to support the flock; come, lay me dead beside them!" This explanation has the advantage of supposing only one ellipse with both verbs, viz. τῇ ποιμ. In this case μάνοι ποιμεῖν is to be explained as an idiom, expression, in which, as in μάνοι τῶν ἄλλων, the privative word has a negative force; i.e. You, and not the shepherds, shall avenge the sheep. Cp. Ant. 773, ἐρρημασία στιθίματος. (The sense might be made clearer by reading ποιμεῖνα for ποιμεῖν). Others (2) suppose 'shepherds' to be put figuratively for 'comforters,' or (3) take ποιμένως as gen. obj. = 'to defend thy lord.' Others conjecture παλαίστοι παλαίστοι, παλαίστοι δι' ἄρας ἀς'.

363. 'Do not (1) aggravate the blow of disaster;' or (2) 'Make the sorrow worse than the calamity.' For the whole sentence, cp. Thuc. 5. 65, κακὸν κακῷ ἱστία; O. C. 438.

366. 'Redoubtable in valour amongst harmless beasts.' For ἐν, cp. infr. 1315, μᾶλλον ἢ ἐν ἰματίσθαι. The phrase ἀφθονία θρησκεία is clearly an oxymoron, and has been diversely explained either as (1) 'harmless' (τοῖς μηθοῖς ὥσπερ σκυλοῦσι, Schol.), or (2) 'game that flies not' (quibus sanus quisque parcit, non solum quia nihil periculi nobis creant sed etiam quia fidei nostrae confirmat,' Lobeck.). The former is more in point. Ajax had been valiant 'where no fear was.' His prey was even less glorious than the roar or lion, which, though not human, are still formidable.


the epic style, but possibly with some variation of meaning. ‘Goodly,’ which is the meaning of κλαστός in such expressions as κλατὸν μῆρα (Od. 9. 308), is not sufficiently pointed here, and the Scholiast may be right in saying κλατὸν Λέγει τὰ αἰτία τὰ δὴ τὰ ἐν αὐτοῖς ταραχαῖς καὶ φωνῇs. ‘The horned kine and bleating herds of goats.’

376. ‘I rained forth dark-flowing blood.’ δρόμων is another Homeric epithet, not merely signifying ‘dark’ (and so recalling μίλων αἷμα), but ‘darkling,’ with reference to the gloom of night and other circumstances of horror which surrounded the act.

377. ὡς ὡς ὡς ὡς ὡς is here simply an indefinite ὡς, and is construed with the infinitive as ὡς might have been.

379. folla. The former outburst was towards the Atreidae. He now breaks forth against Odysseus.

379. σαῦρος ὀρέων. Cp. supr. 29. Phil. 1013. 4, ἄλλ' ἐκακή στειλα μηχὸν βλαστών ό

381. κακοπνευστάτον. Αἴγμα στρετόν. ‘Abominable misleader of the host.’ So the Scholiast seems to understand the words. κακοπνευστάτον, ‘defiled,’ i.e. by continual base practices. Musgrave suggested an allusion to the act of disguising himself as a wandering beggar mentioned in Od. 4. 242 foll., but preferred to derive δάλμα ( = ναυτάνη) from ἄλως. The earlier explanation is here preferable to both these, and in infr. 390, δάλμα may quite well mean, ‘cause of error’ (τῶν Ἑλλήνων, gl. Pal.). Cp. the causative use of ἄλη in Aesch. Ag. 195, ἄλησον βροτῶν ἄλη. The error of which Ajax most complains is the misjudgment about the arms of Achilles.

382. σαῦρος ‘Dost prolong.’

383. ἔν τῷ θεῷ The article is not added to θεός elsewhere in Sophocles without special reason, and the conjecture of Schadw. ἔν τοι θεῷ supplies a particle of connexion. But the asyndeton is rather imperative, and τῷ θεῷ may be explained ‘the god who gives the laughter or the tears.’ ‘Laughter and sorrow are in the hands of God,’ i.e. we must be patient and the position may be reversed. The chorus reflect that the Divine power which now favours Odysseus and oppresses Ajax may hereafter work the opposite effect. Cp. Trach. 131 foll. ἄλλ' ἐπὶ πῆμα καὶ χαρά | πᾶς κυκλοσφῶς, οἶον | δρατὸν στριφάδες κύλειναι. The syllable which has been probably lost from this line has been variously restored, μὲν, νῦν, μήν, etc., having been supplied. The Triclinian reading is harmless, and is followed in the text, in the absence of better MS. authority. Ajax prays to see his enemy, that, even ruined as he is, he may avenge himself. Cp. infr. 388-91, Trach. 1107 foll. ἄλλ' εἰ γ' τοι τοῦ ἱστε, κἂν τὸ μηδὲν ἄρα, τὴν γ' δάς σαμαίνῃ τάδε | χειρόσωμαι κακὰ τάνων προσμαίου μόνων, κ.τ.λ. This is more probable than an apophasis of ἄδυρμενων.
ιά μοι μοι.

ΧΟ. μηδεν μέγε ενηπς. οὐχ ὄρη ἐν εἶ κακοῦ;

ἈΙ. ὁ Ζεύ, προγόνων προπάτωρ,
pῶς ἀν τὸν αἰμαλκαταν,
ἐχθρὸν ἄλμα, τοὺς τε δισοσάρχας ὄλεσας βασιλῆς,

ΤΕ. ὅταν κατεχχα ταῦθ', ὁμοὶ καὶ καὶ θανεῖν
εὔχοντι γὰρ δει ἕν µε σοὶ τεθηκότος;

ἈΙ. στρ.γ. ἦν
σκότος, ἐµὸν φῶς,
ἐρεβος ὁ φαεννύτατον, ὡς εµοὶ,
*ἐλεσθ' ἐλεσθὲ µ' οἰκήτηρα,

5 ἐλεσθὲ µ' ὀστε γὰρ θεών γένος
οὐθ' ἄμερην ἐτ' ἄξιος
βλέπειν τ' εἰς ὅνασιν ἀνθρώπων.

386. ἶτῃ Λ. ἵτι ΚΑ. 387. προπάτωρ] προπατόρ Ραλ. 390. δισοσάρχας
tον Λ. φαεννύτατον Σ. 396. ἐλεσθ' ἐλεσθὲ µ'] ἐλεσθὲ µ' ἐλεσθὲ µ' Λ. ἐλεσθ' ἐλεσθὲ µ' Ελμολ. corr. ἐλεσθὲ µ' οἰκήτηρα ἐλεσθ' ὀστε γάρ Γ. 400. ὅνασιν
ὅνασιν MSS. ὅνασιν Brunck corr. (τίν', εἰς ὅνασιν, Λ').

or the like, though this may be suggested by comparing Phil. 1113 foll. ἵδοιµα δὲ νῦν, | τὸν τάδε μηδάµην, τὸν ἰσον χρῶν | ἐµὲ λαχ' ἄνισαι.

387. προγόνων προπάτωρ] Ζεὺς was only the great-grand-son of Ajax, but the feeling of Sophocles and his age required that the Divine source should seem more remote. For similar vagueness in speaking of the past, cp. Ant. 981, 2, where στέρμα...ἀρχαιων | ἀσται Ἐρεχθείδων is said of the grand-daughter of Erechtheus. Also supr. 190.

390. δισοσάρχας] The σ is doubled Epic. Ρρ. x. 864, δοσας τ' εἰς τιλέας.

391. τίλεσα ἄνωμα καθάτον] Ajax desires death, but death would be sweeter if he could always be avenged on his enemies. The feeling here is slightly different from Aesch. Choep. 438, ἐνευρ' ἐνωι νοεθανα ὄλμας, where the participle has an exclusive emphasis ('if I could only take their lives'), and there is no real desire of death.

394 foll. Ajax, who had once prayed for light, now prays for darkness as his only light.

396. φαεννύτατον, ὡς εµοὶ] 'Most brilliant, in my sight.' Cp. Ant. 1161, Κριὼν γὰρ ἕν πύλοτος, ὡς εµοὶ, ποτ规章制度.

397. ἐλεσθ' ἐλεσθὲ µ'] In the spirit of polytheism the two names σκότος and ἐρεβος are imagined to denote two beings. Hence the plural. For the middle voice, cp. O. T. 887, τακά τον Πλοτο µοῖρα.

399 foll. i.e. ὀωτέτι γὰρ ἄξιος εἰς βλέπειν ὅτε εἰς θεῶν γένος ὅτε εἰς δοσαν τω τὰς ἄμερην ἀνθρώπων. For the omission of the preposition in the former clause, cp. Ant. 789, 99, καὶ α' οἰκ' ἀδανίκων φωκέσσι οὐδὲν, | οὔθ' ἄμερην εἰς ἀνθρώπων: and for βλέπειν εἰς, cp. Ant. 922, 3, τι χρή καὶ τῆς δυστηγῆς εἰς θεῶν ἐτι | βλέπειν; Others (see v. rr.) join τίναι ἅτροποι, making εἰς δοσαν adverbial, and understand βλέπειν with the accusative to be equivalent to βλέ
πειν εἰς.
ἀλλὰ μὲν ἄδις
ἀλκίμα θεὸς
10 ἄλεθριον αἰκίζει.
ποι τίς οὖν φογη; 
ποι μολὼν μενῶ; 
ἐὶ τὰ μὲν φύλεται, φίλοι τοιοῦτος ὁμοῦ τεῖλας 
μόρασι δ' ἄγραις προσκειμέθη,
15 πάσι δὲ στρατὸς διπάλτος ἄν με 
χείρι φονείν.

ΣΟΦΟΚΛΕΟΥΣ

ΤΕ. ὁ δυσταλαίνα, τοιάδ' ἄνδρα χρήσιμων 

φονεῖν, & πρὸς βεβεῖν οὕτος οὐκ ἔτηλ ποτ' ἄν.

mόρασ Elms, corr. 411. οὗτοι οὕτω] οὕτως' οὕτη A.

403. ἄλεθριον αἰκίζει The MS. reading is unmetrical, unless on the some-
what forced supposition that ἐφορον in the antistrope may be scanned ἐφορον. Wunder conjectured ὠφιον, which restores the metre. But ὠφιον is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ἄλεθριον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ἄλεθρι, the adverbial plural. Hermann's attempt to scan the two lines thus, ἀλκίμα θεὸς δ᾽ ἄλεθριον αἰκίζει, — — — — — — — — — — is unusually violent.

404. ποι... μενῶ] 'Whither shall I go and find rest?' The subjunctive in 
φογη is excused by the implication of the first person in the third.

405 foll. The Scholion, διὰ (τὴν ματὰ L.) τὴν κρίσιν τῶν διαλογιστῶν, is not inconsistent with the reading in the text, which admits of being construed thus, 'Seeing that things here are perishing together with these victims by my side.' But the language is at once obscure and feeble, and the metre does not agree with the antistrope. There must be something wrong. The general meaning is, 'I am finally ruined, and at this moment am involved in ridicule and disgrace.' The simplest change is to read τὰ τὰ μὲν for τὰ μὲν (Elms.), and τίνα δ' for τοῖσ' (Lobeck), i.e. (405–8) τὰ τὰ μὲν φύλεται, φίλοι τίνα δ' ὁμοῦ τεῖλας: and (423–6) ἧξερον μὴ γ' ὀναν οὕτω 
Τρολὴ στρατοῦ. But even so, there is too much of repetition for a lyric pas-
sage, and it is reasonable to suppose some deeper corruption. For example, 
τοῖσ' ὁμοῦ may have grown out of τεῖλας, and this may be a corruption of 
παλαι. Then supposing (with Schndw.) that στρατοῦ and δ' are excrescences 
in the antistrope, we might read (405–8), εἰ τάδε μὲν φύλεται, φίλοι, παλαι, | μόρασι δ' ἄγραις προσκειμέθα, and (423–6), ἧξερον μὴ γ', ὀναν οὕτω | Τρολὴ χειρὸν 
διέρχητι μολόθρω | etc. See note on L. 348. But nothing can be asserted confidently about this passage. For προσκειμέθα, cp. El. 1040, ὃ σὺ πρόκειται σαλαφί.

408 foll. Cp. supra 251.

διάμαλος] 'With spears in both hands' — διὰ δοῦρε παλλύρανοι. On this use of 
the adjective, see Essay on L. § 53. p. 98, also § 42. p. 80 γ; and cp. 
esp. El. 1494, κατά πρόκεισθαι εἰ παρεῖν: 
Aesch. Ag. 1653, πρόκειται... χανείν. 

ἀν. φονείοι) The sentence, although introduced with εἰ, is continued indepen-
dently of the hypothetical construction.

410. χρήσιμον] 'Serviceable,' here answers to the Epic βοήν ἄγαθος, 'good 
at need.' The essential value of Ajax' services to the army is emphasized 
ΑΙΑΣ.

415
5 κατείχετ' ἄμφι Τρολαν χρόνον·
ἀλλ' οὐκέτι ἦ', οὐκέτι ἄπνοιας
ἔχοντα· τούτῳ τις φρονών ἱστώ.

6 Σκαμάνδριοι

γείτονες φοι,

10 εὔφρονες Ἀργελοι,
οὐκέτι ἄνδρα μὴ
tοῦδ' ἱστ', ἔπος
ἔχερεω μέγ', οἶνον ὃ ἄν 

15 Ἐλλανίδος· ταύν ὁ ἄτιμος
δέ πρόκειμαι.

ΧΩ. σοτοι σ' ἀπείρευε, οἴθ' ὅπως ἦ, ἔλεγεν

ἔχω, κακοῖς τοιούτῳ συμπεπτωκότα.

420

430

412. ἦ] om. LA add Brunck. ὅ Γ. (ὥ) Pal. 413. ἄπρα] ἄπρα L. ἄπρα
C'. 416. οὐκέτ'] οὐκ ἐν Λ. οὐκ ἐν Λ. οὐκέτι Pal. 417. ἦ] ἦ ΛA.
427. πρόκειμαι] πρόκειμαι LV Pal. πρόκειμαι AC C' Vat, ac V'.
430. αἰαὶ] al al L.

413. πέροι. ἄλϕροθοι] 'Paths of the surging sea,' i.e. either generally, or
with reference to the narrow seas of the
Aegean, called δορυνὶα ἀηλώνες in Trach. 100, which separated Ajax from his
home; or, possibly, to the Hellespont,
which had witnessed his exploits, and
is called by Xerxes, in Hdt. 7. 35, δῆμος
414. πέραλα τ' ἄντρα, κ.τ.λ.] These
were especially familiar to Ajax from
his position at the end of the line
towards Rhoetium.
416. ἄπνοιας ἔχοντα i.e. 'If you
keep me here, it will not be in life.'
417. φρονών] 'If he have sense to
perceive.'
420. εὔφρονες Ἀργελοι i.e. 'Kind to
me no longer, but to my enemies.' In
a different mood he afterwards (infr. 863) bids farewell to the rivers of Troy
as his nurses.

424. οἶνον, κ.τ.λ.] In Homeric fashion
Ajax boasts himself to be the bravest of
the Greeks. Cp. II. 18. 104, 5, τοῖοι
ὃν οἶνον οἵτις ἄριστοι Ἀχιλλεὺς χαλκοχιτασόνων | ἐν

425. The hiatus after ἄρα at the end
of the (lyric) iambic line is doubtful.
427. The reading πρόκειμαι is not
wholly impossible.
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SOFOKLEOUS

τούμνυ ξυνολειν δνομα τοῖς ἐμοῖς κακοῖς;
νῦν γάρ πάρεστι καὶ δις αλάζειν ἐμοὶ
καὶ τρίς τοιοῦτοι γὰρ κακοῖς ἐννυχάνω
δουν πατήρ μὲν τῆς ἀπ' Ἰδαιας χονδὸς
τὰ πρῶτα καλλιστεί' ἀριστεύεις στρατοῦ
πρὸς οἰκον ἥλθε πάσαν εὐκλείαν φέρων'
ἐγὼ δ' ὁ κεῖνον παῖς, τὸν αὐτὸν ἔς τόσον
Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθενεῖ,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν δοῦ ἀπόλλυμαι.

341. τούμνυ· τοῦμνυ L.
343. τούμνυ] τοῦμνυ L.
344. δουν] δου L² pr.

foll.; Trach. 1046 foll.; O. T. 1369 foll.;
O. C. 258 foll. Ajax, in his solitude
(for he hardly feels the presence of Tec
messa) in passing to a more collected
mood, first utters the note of sadness,
and then is struck by the correspond
ence of the repeated syllable with his
own name. Many poets have observed
how the mind in moments of in
tense feeling becomes engaged with
trifes:—
'Strange, that the mind, when fraught
With a passion so intense
One would think that it well
Might drown all life in the eye
That it should, by being so overwrought,
Suddenly strike on a sharper sense
For a shell, or a flower, little things,
Which else would have been past by.'

Tennyson's Maud.
The cry of woe, ἀδὰξ, sounds to Ajax
like the reverberation of his name, and
with the superstitious feeling which
attached to words casually spoken, he
dwells on the resemblance. 'Ay me!
—Who ever could have thought that
my name would thus be the appropriate
expression for my woes?' Cp. esp. Fr.
877, ὄρθιον οὔ 'Ὀλυσσέω εἰμι', ἀγαθὸς
κακοῖς πολλὸς γὰρ ἰδίων τυχόμενον
ἔμοι. And see Essay on L. § 44. p. 83,
3 foll. ἀγαθὸς ἀκριβος the predicition of ἀποική
'Agree in the way of naming.' (The conj. ἀποική, al
though ingenious, is quite unnecessary.)
345. δου refers to the repetition of the syllable in αἴον.
347. τοῦμνυ. Sc. δοὺς πρίν οἷναι
πολλὰς ἀλάζειν ἐν' αὐτοῖς.

343. τούμνυ.] For this pathetic use of
dου, cp. esp. O. T. 1184, δοῦς νοφραμαί.
κ.τ.λ. The clauses with μνὴν and δι 
do not quite correspond. In l. 347 the
sentence passes out of the relative con
struction.
345. 'Having won from all the host
by his supreme valour the fairest prize.'
καλλιστεία can hardly be taken as equi
valent to ἀριστεία. It is probably used
with an inaccurate sense of its derivation
from κάλλιστος:—i.e. 'the prize of beauty'
is understood to mean, not the prize
given to the most beautiful, but the
most beautiful given as a prize.
The accusative is cognate after ἀρισ
tεία, i.e. ἀριστεύεις κάλλιστα ἀριστεία.
πρωθε' οἶμαι ἐν καλλιστείματα Δαοῖς.
347. The bisected line following the
smooth preceding verses has a grating
effect, which is here expressive.
348. For the genitive Τροίας, see
E. on L. § 10. p. 17, 6.

349. ἀρκέσα] 'Coming in my turn.'
350. ἀλάζονον σθενεῖ] In saying that
he was not less in might or in achieve
tments than Telamon, Ajax has the same
feeling that is expressed by Sthenelus
in the iliad, 4. 405, ὅμις τοι πατήρι
μέγη ἀρείνοις ἀλάζονον σθενεῖ.
349. ἀρκέσα] 'Having achieved.'
In Thuc. 2. 47, ὅτε γὰρ λαρδὸν ἰροὺν
θεραπευτεῖτε ἀργῶι, ἀρείν is used abso
lutely='to avail.' Here in the same
sense it takes a 'cognate' accusative of
that in which effort is successful. Cp.
278, οὐδεὶς γὰρ ἴχνει τής.
440. The dative is to be joined with
ΑΙΑΣ.

καλτοι τοσοτάν γ᾽ ἐξεπέστασθαι δοκῶ, εἰ δέν 'Αχιλλες τῶν ὄπλων τῶν ἄν πέρι κρίνειν ἐμέλλε κράτος ἀριστελας τινί, οὐκ ἀν τις αὐτ' ἐμαρτην ἄλλοις ἄντ' ἐμο. νῦν δ’ αὐτ’ Ἀτρείδαις φωτὶ παντουργῷ φρενας ἐπραζαν, ἀνδρὸς τοῦθ’ ἀπώσαντες κράτῃ. κεὶ μὴ τόδ’ ὄμμα καὶ φρένες διάστροφοι γνώμης ἀπῆξαν τῆς ἔμης, οὐκ ἀν ποτὲ δίκην κατ’ ἄλλου φῶς δὲν ἐγκηφίζαν.

νῦν δ’ Ἡ Ἰὸς γοργώπις *ἀδάματος θεᾶ

ηὸν μ’ ἑκ’ αὐτοῖς χεῖρ’ ἐπενθύνοντ’ ἐμην ἐξηφλεν ἐμβαλοῦσα λυσσώδη νόσουν,

447. ὄμμα] ὄμοια Λ. ὄμμα ΣΑ. 450. ἀδάματος) ἀδάματος MSS. Elmsl. corr.
451. ἐπενθύνοντ’] ἐπενθύνοντ’ Λ. ἐπενθύνοντ’ Τ. ἐπενθύνοντ’ Βατ. ac C’AV*RMM Φαλ. ἐπενθύνοντ’ Η. 452. νόσου] νόσοι Λ. νόσοι ΣΑ.

ἀτίμος, = πρὸς Ἀργείων καὶ ἐν Ἀργείοις. The Argives are at once the agents and the witnesses of Ajax’ dishonour. His mind reverts to the critical moment—the judgment of the arms.
443. 3. ‘Were Achilles alive, and had he to decide the question of his arms and to adjudge the meed of valour to some one.’

444. αὐτὰ] αὐτὰ.

ἐμαρτην] ‘Grasped.’ The vivid word expresses Ajax’ sense of his right to the arms, and the violent usurpation of Odysseus.

ἄλλος ἄντ’ ἐμο] ‘Another and not I.’ Essay on L. § 40. p. 75. 5.

445. φωτὶ παντουργῷ φρένας] ‘To an all-accomplished rogue.’ Although παντουργῷ is said contemptuously, it is not necessary to suppose that it has all the associations of παντουργῷ. φρένας has probably an emphasis in opposition to ἀρετή in l. 446. Ajax speaks with scorn of those varied mental resources of which he does not feel the need.

446. ἐπραζαν] ‘Made them over.’ or, as we say in common parlance, ‘jobbed them.’ πρᾶσον often means ‘to intrigue,’ in a bad sense. Cp. esp. O. T. 124. 5. εἰ τι μὴ ἔθην ἄργῳ | ἐπράσον τούθ’ and note.

ἀπώσαντες] ‘Setting aside my deeds of valour,’ i.e. rejecting from consideration my valiant services.
447. 8. διάστροφοι | γνώμης ἀπῆξαν

‘Started aside from my purpose.’ διάστροφοι is (1) supplem. predicate, or perhaps (2) = διάστροφοι οὖν. Cp. supr. 258.

449. ψηφίζων] ‘Determined by vote.’ The judges would be said ψηφίλεσθαι, ‘to give their votes.’ The generals, who conducted the voting, are said ψηφίζειν, ‘to manage by votes,’ as Menelaus is accused of having done dishonestly, infr. 1135. On rare uses of the active voice in Soph., see Essay on L. § 30. p. 51 b; § 53. p. 98.

450. Instead of γάλακτος, the usual epithet for Athena, Ajax resentfully uses γοργώπις, with some recollection of the grim appearance of the goddess as she hounded him to the mad onset, supr. 59. 60. ἀδάματος is ‘invincible,’ not merely ‘unwedded,’ though the latter notion may be contained in the word.

451. ἐπενθύνοντ’] ‘In act of stretching forth.’ Ajax (supr. 49) was at the tent-door of the Atreidae, and had little more to do than to stretch out his hand. The v. r. ἐπενθύνοντα would mean ‘arming,’ but he was already armed. ἐπενθύνοντα is better, but is probably a correction of ἐπενθύνοντ’.
ἀστ' ἐν τοῖοισθε χείρας αλμάζαι βοτοίς.
κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
ἐμοὶ μὲν ὦχι ἐκόντοσ: εἴ δὲ τις θεῶν
βλάπτοι, φύοι τὰν χῶ κακὰς τὸν κρέσσονα.
καὶ νῦν τί χρῆ δρᾶν; δοσὶς ἐμφάνως θεῶς
ἐχθαῖρομαι, μυείς δὲ μ' Ἑλλήνων στρατός,
ἐξθεὶ δὲ Τρολα πᾶσα καὶ πεδία τάδε.
πτέρα πρὸς οἶκους, παυλόχους λιποῦν ἐδρας
μύνους τ' Ἀτρείδας, πέλαγος Ἀἰγαίον περῶ;
καὶ ποίον ὄμα πατρὶ δηλῶσῳ φανεῖς
Τελαμών; πὼς μὲ τλήσατι ποτ' εἰσιδεῖν
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
ἀν αὐτὸς ἐσχε στέφανον εὐκλείας μέγαν;
οὐκ ἔστι τοῦργὸν τλητόν. ἀλλὰ δῆτ' ἱον
πρὸς ἔρμα Τρώων, ἐμπεσόν μύνοις μύνοις
καὶ δρῶν τι χρηστῶν, εἶτα λοισθιον θάνω;
ἀλλ' ὀδε γ' Ἀτρείδας ἰν εὐφράναιμι πον.

corr. 460. εὐφράναιμ] εὐφρανεῖμ L. εὐφρανεῖμ A.

453. τοῖοισθε is said with a rueful glance at the slaughtered animals, which in his delirium he had taken for his enemies.
455. ἀμο ἐν ὦχι ἐκόντος] 'Not with my will, indeed.' The will of Ajax is not crushed. He still protests against the Providence that has spared his foes, whom he regards as his inferiors, though they have triumphed.
457. ἐρπ. . . ἐχθαῖρομα] We are afterwards informed, infr. 756, that the Divine anger against Ajax is not permanent. For ἔρπ. without distinct antecedent, see Essay on L. § 39. p. 72, 2.
459. πεδία τάδε] Above all, for last night's violence.
461. μύνοις τ' Ἀτρείδας] 'And (leaving) the Atreidæ to fight alone,' i.e. unsupported by Ajax, whose valour outweighs all others.
462. καὶ] 'Then,' 'in that case,' καὶ here introduces an objection, as in καὶ πῶς; Cp. esp. Ant. 449, καὶ δήτ' ἐτύλμα
τοῦθ' ἐνερβαίνοις νόμοις;
ποίον ὄμα . . . Τελαμών] 'How shall I come before my father Telamon, and meet his eye?' As in O. T. 1371, ὄμα . . . νοίος, the adjective has an adverbial force.
465. 'Which he won for a glorious garland of renown.' ἄτερ is an appositional genitive. Essay on L. § 10. p. 17, 6.
466. . . . ἄτερ] Cp. Phil. 1352, ἀλλ' ἐλεῶθ δῆτα;
467. μύνοις μύνοια] 'In single opposition' = ἀλλ' ὀπὸς. The word is repeated for emphasis, without weighing the exact meaning. E. on L. § 44. p. 83 foll. Cp. Shak. Cor. 1. 4. 'He is himself alone, το answer all the city.'
469. Ajax, who has withdrawn from battle out of resentment against the Atreidæ, cannot stultify himself in his last act of all.
ΑΙΑΣ.

ούκ ἔστι ταύτα. πειρά τις ζητήτα
τοιάδ', ἀφ' ἂν γέροντι δηλώσω πατρὶ
μὴ τοι φῶς τ' ἀσπλαγχνός ἐκ κείνου γεγώς.
αἰσχρὸν γὰρ ἀνδρὰ τοῦ μακροῦ χρῆσειν βίον,
κακοῖς δυτῖς μηδὲν ἐξαλλάσσεται,
τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει
προσεθεία κάναβεία τοῦ γε καθανείν;
οὐκ ἄν πριαίμην οὔθενος λόγου βροτῶν,

κάναβεια V. γὲ] δὲ L. 47 C'VV.

472. The use of μή is occasioned by the notion of purpose which pervades the sentence.

φῶς τ' ἐγὼ] 'In my real nature,' though I am a craven in their estimation who have placed me beneath Odysseus. For a similar emphatic use of φῶς, cp. O.C. 270, τὸν ἑγὼ κακοίς φῶσιν;

473 foll. He has sufficiently indicated his intention of suicide, and now gives his reason for it.

τοῦ μακροῦ βίον] The article is added as with words of number or quantity. Cp. O. T. 518, βίον τοῦ μακραίονος, and for the sentiment, Fr. 867, δεις γὰρ ἐν κακώις ἄμεροι βίοι, ἢ δὲ δύο λόγοι ή δύο σοφάλλος φῶς: Plato, Phaedo 117 A. γέλωτα ὀφέλον παρ' ἐμαυτῷ, γλυκύμενος τὸν ζῶν καὶ φείδομένος, οὔτε τι ἐκ δέντος.

474. 'Who in a life of evils finds no release from them.' κακοίων is dative of circumstance. (E. on L. § 14. p. 20 a.)

475. 6. 'For what pleasure is there in day following day? Can it add to or take away anything from death?' For the variation in παρ' ἐμαυτῷ, cp. Ant. 596, γενέται γένος: Eur. Hec. 410, παρεῖνα παρεῖνα. The meaning is not here alternate days, but 'day after day,' i.e. the extension of time, 'To-morrow, and to-morrow, and to-morrow.' Cp. Shak. J. C. 3. 1, 'That we shall die, we know: 'tis but the time And drawing days out, that men stand upon.' to κατ-

θάνων is the fact, i.e. the certainty of death. The opposites προσεθεία κά

αβεία are both mentioned, although the latter only is in point. For this, cp. Ant. 39, λόγος ἄν ἐν ἡ πάντωσα; and for the disjunctive καί, Thuc. 5. 23, ἢ δὲ τι δοκῇ: προσεθεία καὶ ἄμεροι. For the meaning, cp.

'Come he slow or come he fast,
It is but Death that comes at last.'

Sir W. Scott, Lord of the Isles.

Also El. 1485, 6, τι γὰρ βροτῶν ἄν σὺν κακώις μεγάλησεν | δηλώσω τὸ μέλλων τοῦ χρόνου καὶ λόγω φῶς;

As in Pind. Ol. 7. 110, μῦ πάλαι μέλλει θάνατος, ἀναθέτεε is here used in the sense of 'to retract,' in which ἀνα-

τιθέουσα often occurs. The absence of personal reference accounts for the active voice being preferred to the middle, as in supr. 449, λήψεσα: infr. 1037, μυ-

χεαν. Essay on L. § 31. p. 51 b. τι (or τι) is to be resumed with the second clause, 'What pleasure can time give, by retracting what (or anything),'

Other explanations of these difficult lines are the following:—(1) 'What joy can one day bring more than another, since it can only (γε) bring a man near to death and then reprieve him from it?'

(3) What joy is brought by day succeeding day, since all that it can do is to add something of death or to defer it? (3) 'What joy is there in days which alternately bring near and defer the doom of death?'

477. οὔθενος λόγου] 'At any valua-

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dοτις κεναῖοι ἐλπίδων θερμαίνεται.
ἀλλ’ ἡ καλῶς ἐκεῖν, ἡ καλῶς τεθνηκέναι
ζῆν εὐγενὴς χρῆ πάντ’ ἄκηκοις λόγοιν.

ΧΟ. οὐδεὶς ἐρεῖ ποῦ’ ὑπεβλητὸν λόγον,
Ajax, ἔλεγα, ἄλλα τῆς σαυτοῦ φρένος.
πάντα γε μέντοι καὶ ὅσ’ ἀνδρᾶσιν φίλοις
γνώμης κρατήσας, τάσθε φροντίδας μεθείς.

ΤΕ. ὡ δέ σεῶτ’ Ajax, τῆς ἀναγκαίας τόχης
οὐκ ἔστων οὐδὲν μείζον ἁνθρώπων κακών.
ἐγὼ δ’ ἐλευθέρον μὲν ἔξεφυν πατρός,
ἐπερ τινὸς σέβοντος ἐν πλοῦτῳ Φριγών’
τόν δ’ εἰμὶ δοῦλης, θεοὶ γὰρ ἃν ἐδοξεῖ πον
καὶ σῇ μάλιστα χειρὶ. τοιγαροῦν, ἐγὼ
τὸ σὸν λέχος ἔμυλθον, εὖ φρονῶ τὰ σά,
καὶ σ’ ἀντίαξε πρὸς τ’ ἐφεστίων Δίδ


478. κεναῖον] ‘Vain,’ because rendered fruitless by the certainty of death.
479. Cp. II. 15. 511, where Ajax says, ἀλλὰ ἐρωτήσει ἐνα χρόνον ἢ βίωσαι.
481. ὑπεβλήτων] ‘False,’ i.e. unreal and not your own. Supr. 189, ἐδ’ ὑπε-
βαλλόμενοι [ἐλπιστοὺς μίσους, κ.τ.λ.
482. ἄλλα τῆς σαυτοῦ φρένος] ‘But one proceeding from your inmost thought.’
485 foll. This speech of Tecmessa’s has a certain general resemblance to that of Andromache in II. 6. 407 foll.
488. ἐπερ τινὸς] The hypothetical clause ἐπερ τις is attracted, as a sort of pronoun, into the construction of the clause on which it depends. See E. on L. § 35. p. 60, and cp. ἦμι. So in O.C. 734, σεβόμενοι... ἐν τινὶ ἐκλάδοις. For σέβοντος ἐν πλοῦτῳ, cp. Find. Isthm. 3. 2, σεβού πλοῦτον; Eur. El. 939.
489. που] ‘I suppose.’
490. μάλιστα] ‘Above all.’ The power of Ajax is more manifest to Tecmessa than that of the gods themselves, and she has learnt to adopt something of his bold way of speaking about them. Cp. infr. 950–3. She knows, too, that it is dangerous in his presence to acknowledge the gods as supreme over him. Cp. infr. 589, 90.
491. τὸ σὸν λέχος ἔμυλθον] Sc. σοὶ implied in τὸ σόν. ‘Since I came to wedlock with thee.’
493. τῷ σῷο καὶ τῇ σῇ] ‘My thoughts are wholly for thy good.’ As she is one with him, she feels that she has a right to speak of what concerns them both.
493. 3. πρός τ’ ἐφεστίων Δίδ] εὐνής τα τῆς σῆς] ‘By Zeus who has watched
over our hearth, and by my union with thee.' Tecmessa's claim rests (1) on her having been admitted by Ajax himself to share his home; (2) on the yet closer tie which binds them together.

493. 'And by thy marriage bed wherein thou wast joined with me.' For τοῖς ὀφέλοις, cp. II. 18. 433; Od. 4. 333. ξυναλλάξασθαι is here 'to enter upon a new relation with.' Cp. especially Eur. I. A. 1157, ὑπὸ σαναλλαξθείσα, κ.τ.λ. 494. μὴ μ' ἄξωσθα 'Have more regard for me than to let me.'


496. εἰ γὰρ θάνατος στὸι] Cp. O. C. 1443, εἰ σω ἄπνητα. Some editors have unnecessarily changed εἰ to ἢ. For ταύτη, in I. 497, without pronominal correlative, cp. Trach. 719, ἑκὼν ἐπισφάλησαν, | ταύτῃ τὸν δρῆμα καθὺ συνθεῖν ἄμα. The slight inexactness is here supplemented by the addition of τῇ τότε.

ἀφὶς] Sc. ἄμας.
505 σοι δ' αἰσχρὰ τάπη ταῦτα καὶ τῷ σῷ γένει.

510 ἄλλ' αἰθέσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
gῆρα προλείπον, αἰθέσαι δὲ μητέρα
πολλὰν ἐτῶν κληροῦχον, ἢ σε πολλάκις
θεοίς ἀράται ζωτα πρὸς δόμους μολεῖν·
οἰκτείρε δ', ἀναζ., παίδα τὸν σὺν, ἐι νέας
τροφῆς στερήθης σὺ διοίκηται μόνος
ὑπ' ὄρφανοντων μή φιλων, δοὺν κακὸν
κεῖνο τε ἐκαί μοι τοῦθ', ὅταν θάνης, νεμεῖς.
ἐμοί γὰρ οὐκέτι ἔστων εἰς δ' τι βλέπω
πλῆν σοῦ. σὺ γὰρ μοι πατρὶδ' ἢσσωσας δορι,
515 καὶ μητέρ' ἀλλ' ἑόρᾳ μοίρα τὸν φύσαντα τε
καθελεῖν Πολιοῦθανασίμων οἰκήταρα.

509. σοι δ' σοι' ἐ. σοι δ' C. 508. σε] με L. σε C. 500. ἀράται
ἀρα(ί)τα L. 513. νεμεῖ] νεμέι A. 514. ἐστιν] ἐστι L. ἐστὶν AC!'(?).
τε] τε M.(τε) με C. με A Vat. ac MM. τε Γ.L. Pal. 518. γένοι)); ἀν ἄντι
γενοίτ' ἀντί L. γένοιτ' ἀντί C.A.

but that the honour of Ajax and his
race is in question.

508. κληροῦχον] 'Inheritress,' i.e.
possessor. The specific word is used
with a generic meaning. Essay on L.
§ 52. p. 97.

510. εἶ] 'To think how.' Essay on L.
§ 28. p. 46.

510, 11. νεάτ... μόνον] 'With his
young life unacred for, bereaved of you,'
either (1) 'he will live his life' (see L.
and S. s. v. διαφερέω), or (2) 'he will be
born in pieces' (= διαφορφήσεται).
Against (1), which is the Scholiast's
and Musgrave's interpretation, it may
be urged that ὅπ' ὄρφανοιτων = 'at the
mercy of guardians,' is rather abrupt
after διοίκηται, in this sense, and that
the only authority for this use of the
middle voice of διαφερέω is Hippocrates,
Art. 813; against (2), which is sub-
stantially Hermann's, it can only be
said that strictly passive uses of ἀναμεν
are rare. Hesychius and the ancient
scholiast support (1). For (1) cp.
Dem. contr. Steph. p. 1130, 64. ἰμαδὴ
δ' ἄνεξεν ἰμαδᾷ, σὺν ἡμίσει ἵνα τοῖνος ὑπὲρ τοῦν καὶ τῶν τοιοῦτων διαφερέσθη. For
νεά τροφῆ, cp. O. C. 345, 6, εἰ δὲν
νέα] τροφῆ ἔλαβε καὶ καταίθεσεν δίμας.

512. ὅπ' ὄρφανοιτων μή φιλων
Tecmessa bitterly remarks that the only
guardians of Euryaces's orphanhood
will not be true guardians, but enemies.
δοὺν κακῶν, κτλ.] These words
resume the suppressed antecedent of the
hypothetical clause, εἰ νέα, κτλ.
516. 'And another doom,' etc.; i.e.
they were not slain in the destruction
of the city. Cp. II. 6, 428. The corre-
sction from εἰ μητρὶ' ἀλλ' ἕ to καὶ
μητρὶ' ἀλλ', is not without MS. au-
thority, and is every way necessary;
above all as Sophocles thus avoids
making Ajax the slayer of Tecmessa's
parents. But Hermann's suggestion
that a line may have dropped out be-
tween 515 and 516, deserves consider-
ation. As he points out, δι' rather than καὶ
would seem to be the natural conjunc-
tion as the sentence stands.

517. θανασίμως is proleptic: 'Laid
them low in death and made them in-
habitants of the unseen world.'

518, 19. τε...πλοῦτος] 'What home
can e'er be mine to compensate for thee? What fortune?"

531. 'Oh,—it was in my terror—I conveyed him out of the way.' Tecmessa is divided between obedience and fear, and interposes an excuse. The particles, καί μνή... γε, call attention to something which tends to limit or delay compliance. 'Why, so I can, Sir, but—' (Othello, 3, 4). Cp. O. T. 749, καί μνή δοκῶ μνή: infr. 539.

532. By using the general word κακοίων, Ajax avoids specifying the evil, which is too manifest.


534. 'That truly would have been in character with my destiny.' The descriptive genitive (ἐπρός δαίμων τοῦ... μόδο) takes the place of the more usual dative after the participle. Cp. Plat. Polit. 271 E, τῇ τοιαύτῃ... κατακομβή-σον ἔδωκεν.
ΤΕ. ἀλλʼ οὖν ἐγὼ ὑφιλαξα τοῦτό γ᾽ ἀρκέσαι.
Αλ. ἐπήνεσ’ ἔργον καὶ πρόνοιάν ἤν ἔσω.
ΤΕ. τὶ δὴ διὰ ὅσʼ ἐκ τῶνδʼ ἄν ὀφελοῦμι σε;
Αλ. δός μοι προσεπτέων αὐτὸν ἐμφανής τ’ ἰδεῖν.
ΤΕ. καὶ μὴν πέλας γε προσπόλους φυλάσσεται.
Αλ. τὶ δὴ τὰ μέλλει μὴ οὐ παρευσίαν ἔχειν;
ΤΕ. ὥς ποι, πατὴρ καλεὶ σε. δεῦρο προστόλων
ἀγʼ αὐτὸν δοπερ χερῶν εὐθών κυρείς.
Αλ. ἐρτοντι φωνεῖ, ἢ λελειμμένο λόγων;
ΤΕ. καὶ δὴ κομίζει προσπόλους δὲν ἐγγύθεν.
Αλ. αἱρ’ αὐτόν, αἱρε δεῦρο. ταρβήσει γὰρ οὖ
νεοσφαγή που τοῦτε προσλέυσαν φῶν,
εἰπερ δικαίος ἐστ’ ἐμὸς τὰ πατρόθεν.
ἀλλʼ αὐτίκ’ ὁμοῖοι αὐτόν ἐν νόμοις πατρὸς

535. 'ὑφιλαξα] φυλαξα L. φωλαξα C.
536. φωλαξα] φωλασαται L. φυλάσσεται C'.
537. γε] οἷοὶ A. add ἀει.
538. λελειμμένο] gl. οἷον

535. 'Well, my watchfulness did that service at any rate.' Join τοῦτο with ἀρκέσασθα, i.e. τὸ μὴ δαιμόνια σα.
536. ἐγὼ. For this use of the aorist, see Essay on L. § 32. 6. p. 55.
Ajax still speaks as a master to a slave, but he feels to the full extent the service rendered in saving the life of his son.
537. Tectessa remains irresolute, till, in 540, Ajax' anger begins to rise.
540. ἀγαντεικιν αἰχεὶ = πορεῖσαι. So in Ant. 237, ἔχει καταλλαλ = αἰχείπει, and
supr. 139, δικαίων ἐχεὶ = δικαίων.
541. προσπόλους For this partitive genitive, see Essay on L. § 10. 1. p. 15.
542. δοπερ κυρείς These words indicate that the child cannot yet go alone.
543. ἐρτοντι] Sc. τῷ προσπόλῳ, i.e.
'Does he come when you speak?' Essay on L. § 42. p. 80 β.
νεοσφαγή] μὴ αἰχείς ἐκ τῶν τούτων οὖν:
'Trach. 1158, φανείς ὀνόματον ἐν ἀρχή ἐκεῖ καλεῖς.
In this speech, as well as supr. 487 foll., there is a resemblance to the sixth Iliad (see esp. ll. 476-481).
546. For the late position of που, see Essay on L. § 36. p. 44. It is occasioned by the energy with which the emphatic words ταρβήσει... ὅδε are brought into prominence. Dindorf would read τοῦτον γε, supposing the whole line to be an interpolation. But this is gratuitous, and the excision of the line leaves a sensible gap in the sense.
547. δικαίως] 'Truly;' i.e. in a manner rightly answering to the description. Cp. O. T. 853, φανείς ἰδανάλων ἀδρών: Trach. 1158, φανείς ὀνόματον ἐν ἀρχή ἐκεῖ καλεῖς.
548. ἀλλὰ opposes what follows (though not in strict logic) to the preceding negative.
549. ὁμοῖος... ἐν νόμοις πατρὸς... τωλοβαμνεῖν] 'To train him, like a young colt, in his father's rugged ways.' For ὁμοῖος, cp. supr. 205, ὀμοκρατής, and note. And for νόμοι, Ant. 191, τοιοῦτο


dei πωλοδαμνεύω τάξις μούσα συνεπεις.

x ὁ παῖ, γένυοι πατρὸς εὐτυχεστερος,
tὰ δὴ ἄλλ' ἰδίως καὶ γένοι ἂν οὐ κακὸς.
καίτοις ἄλλοι τούτο γε ξηλοῦν ἔχω,
θαύμακεν οὐδὲν τῶν ἐπαισθάνει κακῶν.

ἐν τῷ φρονείτω γὰρ μηδὲν ἔστις τις,
[τὸ μὲ φρόνειν γὰρ κατ' ἀκόμην κακῶν]
ἐσεῖ τὰ χαῖρειν καὶ τὸ λυπεῖσθαι μάθησι.

ὅταν δ' ἤκη πρὸς τοῦτο, δεῖ ὁ δῆσω πατρὸς
δεῖχεῖς ἐν ἐχθροῖς οἴοι ἐξ οἴου τράφης,
τέως δὲ κουφός πνεύμασιν βιοσκοῦν, ἑαυτῷ
ψυχήν ἀτάλλων, μὴ τῇ δή μὴ χαρμανή.
οὗτοι σ' Ἀχιλλῆς, ὁδα, μὴ τῇ ὑβρίστῃ
στυγναῖοι λάβαις, οὐδέ χωρὶς δυτ' ἐμοῦ.
τοῖον πυλαρόν φόλακα Θεόκρον ἄμφι 

λείψω τρόφης δοκον ἐμπα κει ταῦτων

551. γένους] γένους Α. 553. θαύμακεν'] ὅθ' ἰδεῖαν' ΛΑ Παλ. ἐπαισθάνει.]
ἐπαισθάνει Α. 557. δεῖχε 
δείκτης Λ. δείκτης Ο' Βατ. Κ. δείκτης ΓVM. 561. στυγναῖοι] στυγναῖοι Α. γρ.

549. καξιμοσωθαίνην φύσιν] 'And that he should have his nature framed by
mine.' For the change of subject, see Essay on
L. § 36. p. 65 d.

552. καὶ νῦν] 'Even now,' before
your lot in life has been determined for
good or evil.

553. 'That you have no perception
of this misery.'

554. This line, although quite possibly
Sophoclean, has the appearance of a
marginal quotation rather than of an
integral portion of the text of this
passage. It is probably from some
lost play, and should be placed
amongst the fragments of Greek tragic
poetry.

556. 7. δεῖ τὸν ώνων: δείχσαν] 'You
must find some way of showing.' The
same construction recurs in Phil. 55. τὴν
ὑπακότριτον σε δεῖς ψυχήν ὼνων λέγοις
ὑπεράλληλοι λέγοις.

557. ἐν ἐχθροῖς] For the use of ἐν,
cp supr. 366, and note.

558. κουφός πνεύμασιν βιοσκοῦν] 'Be
nourished by gentle breezes,' like a
sapping in a sheltered spot. Plants
were supposed to feed upon the air.
Dio Chrys. Orat. 12, 30 (quoted by
Lobeck), τρόφιμοι τῇ δηνηκει τοῦ
πνεύματος ἑκκροῦ, ἀλά ἐργα ἔκλειπες,
tὸ γὰρ νέαστον ἐν τοιούτῳ βουκαται |
χάρασσιν, κ.τ.λ.

559. χαρμανήν is accus. in appositi-
on. Essay on L. § 17. p. 25 d.

560. 7. ποιῶν, κ.τ.λ.] Essay on L. § 22.
p. 36, 3. The absence of the
 Demonstrative ending (τοιοῦτον οτοιοῦν) may arise from the fact that Teucer is
absent, and that Ajax is speaking of
the future.

ἀμφι τοῦ] 'To protect thee,' ἀμφι
as in ἀμφιβατινός, etc.
563. τροφῆς δοκον] 'Unaltering in
care for thee.' τροφῆς is gen. of respect.

ἐμα καὶ ἐμά does not occur else-
where in Attic Greek. Cp. Pind. N.
4. 58, ἐμα καὶ πτω ἐμα, κ.τ.λ.
τηλωτός οἶχνεί, δυσμενῶν θήραν ἔχων. ἄλλος ἄντων οἰκιστήρες, ἐνελιὸν λέως, ὑμῖν τε κούλη τὴν ἐπισκόπημα χάριν, κεῖσθι τ' ἐμὴν ἀγγείλαι ἐντολήν, ὅπως τὸν παῦς τὸν πρὸς δόμους ἑμῶς ἄγων Τελαμώνιος δείξει μητρὶ τ', Ἠρμοδία λέγω, ὅσι σφιν γένηται γνησίωσκος εἰσεῖ. 570 ὁ λέξης συ μυκῶν κίσσως τῷ κατῷ θεοῦ καὶ ταύτα τεχνὴ μὴν ἀγωνίζατε τινὲς ὡς θάνος Ἐχαῖος μὴν ὁ λυμεθνὸς ἐμὸς. 575 ἄλλοις οὖν μοι σύ, παι, λαβῶν ἐπώνυμον, Εὐρύσκομεν, ἵππει διὰ πολυπράφων στρέφοντας επάθοιον ἐρρηκτὸν σάκος τὰ δ' ἄλλα τεχνὴ κοιν' ἐμοί τεθάφεται.
δικασθείς θάσουν, ού γάρ μ' ἀρέσκει γλώσσα σου τεθημένη.

ΧΟ. δέδοικ' ἀκούων τήν τεθημάς υποθύμιαν.

ΤΕ. ὁ δέθοπτ' Αἴας, τε ποτε δρασελεῖς φρενί;

ΑΙ. μὴ κρίνε, μή 'ξέτατε' σοφρονείαν καλῶν.

ΤΕ. οὐ' ὁδ' ἀθυμῶν· καὶ σε πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένη.

ΑΙ. ἄγαν γε λυπεῖς, οὐ κάτοισθ' ἔγω θεοίς ὁ δὲν ἄρκειν ἐμ' ὁφελέτης ἔτι;

ΤΕ. εὐμετα φῶνει.

ΑΙ. τοῖς ἀκούσουσιν λέγε.
ΣΟΦΟΚΛΕΟΥΣ

ΤΕ. σο δ’ οίχι πείσει;
ΑΙ. πάλι’ ἄγαν ἦδη θροεῖς.
ΤΕ. ταρβώ γάρ, ἄναξ.
ΑΙ. οὐ ξυνερχεθ’ ὡς τάχος;
ΤΕ. πρὸς θεῶν, μαλάσσου.
ΑΙ. μῶρα μοι δοκεῖς φρονεῖν,
εἰ τοῦμον θὸς ἄρτι παιδεεῖν νοεῖς.
ΧΟ. στρ. δ’ κλεινὰ Σαλαμίς, σοῦ μὲν που
ναεῖς ἀλίπλακτος εἰδαίμων,
πᾶσιν περίφαρτος ἄει.


593. [ξυνερχεθ'] ‘Shut us in.’ This is said to the attendants (supr. 544). They close the doors on Ajax, who is drawn in by the reversed ἔκπυλημα. Tecmessa and Euryseaces, perhaps, remain upon the stage.

595. ἄρτι] ‘At this moment, of all others.’ ‘Now all of a sudden.’

596 foll. While Ajax within the tent is silently whetting his sword (infr. 820), the chorus express their longing for Salamis, his home and theirs, and their sorrow for the condition of their lord.

‘What grief the news will cause to Telamon and Ereboea!’

In this ode, the first stasimon, iambic, glyconic, and trochaic rhythms are combined:—

α'.

β'.

596. δ κλεινὰ] By an anachronism like that noticed in O. C. 58, ἱερεύν' ἄθροιν, the glory of Salamis is anticipated. Cp. also infr. 861, and note. In Hdt. 7. 143, Themistocles argues from the words ὧδε Σαλαμίς, in the Pythian response, that the Athenians were to be victorious there.

596-7. σῷ ... ναεῖς] ‘Thou, I know, remainest.’

πῶ] The indefinite word is pathetically used of what they imagine but may not see.

Δάλησαντοι] There is little doubt of the propriety of this reading. Cp. Aesch. Pers. 307, ὑδασάνθων ἠφεῖν Αλας. Yet Δάλησαντοι might possibly mean ‘wandered round by the bellow.’

599. The inhabitants of Salamis, which lay off Piraeus and in the ‘cheer and comfort’ of Athenian eyes, might well feel as if they were observed of all observers, and would have a still deeper feeling of pride and patriotism when, from 480 B.C. onwards, their native place became the eye of the world. Περίφαρτος may then be taken to im-
ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' ὦν χρόνος,

5 ἵδαλφ μίμων λειμόνια ἰπόλα ἦπλων ἀνήριμοις ἄειν ἰενόμαι

χρόνῳ τρυχόμενοι,
κακάν ἐλπίδι ἔχων
ἐτε μὲ ποτ' ἀνύσειν.

10 τὸν ἀπόττοπον ἄδηλον Ἀιδαν.

ἀντ.α. καὶ μοι δυσθεράπευτος Ἅλας

600. παλαιὸς] παλαιὸς Λ. παλαιὸς Ρ.
601. ἱδαλφ μίμων λειμόνια ποῖας μήλων Λ. Π. Pal. (c. gl. τρυχόμενος). ἱδαλφ μίμων λειμόνια ποῖας μήλων ΜΜ'

604. ἰενόμαι] ἰενόμαι Λ. εἰνόμαι C. gl. εἰκονίστων Α. εἰνόμαι Pal.Vat. ac Β. εἰνόμα V. εἰνόμα M.

ἀληθεύμα R.

ply the renown as well as the conspi-

600. παλαιὸς ἀφ' ὦν χρόνος] 'Since many a long day.' This phrase takes the place of an adverb with εἰνόμαι, or whatever is the principal verb.

601. ἵδαλφ μίμων λειμόνια ἰπόλα] The manifest corruption in these words seems to be incurable. Neither Hermann's ἱδαλφ μίμων λειμόνια ἰπόλα ("I wait for my reward in Trojan meadows"), nor Bergk's ἵδαλφ μίμων χειμῶν τούτο τε ("I abide winter and summer in the Trojan land"), can be admitted as probable. Mr. Paley, adopting λειμόνια ἰπόλα from Seyffert, changes εἰνόμαι to ἱπόλα. Without dogmatizing on a point of great uncertainty, I would propose ἱδαλφ μίμων λειμόνια ἰπόλα, ἰηνόμαι ἰνάριμοι ἰνά ἰενόμαι (Bergk), 'Abiding out-door hardships in moist Trojan fields, I make my bed there, months without number.' whose may be due to the association of λειμόνια, and a further association may have converted μήλων into μήλων. The metre α' 4, 5 is then the same as in β' 1, 2. A similar feeling is then more fully expressed infr. 1185-1210. Cp. especially Il. 1306-10, κείμαι δ' ἄειμορμος οὐσίως, ἐν τυχαίοις δρόσοις | τετεθμένοις κόμας, | λυγηθα μήματα Τροίας. In both places the chorus complain at once of irksome exposure and of a life of inaction. Cp. also Aesch. Agamemnon, Il. 558 foll., τὰ δ' αὖν χρόνῳ καὶ προσφίλειν στὴν ζωὴν | εἰναὶ γὰρ ήσαν δαίμων πρὸς τείχων. | ἢ εἴ

605. ἰενόμαι Λ. ἰενόμαι C. Β. εἰνόμα V. εἰνόμα M.

ἀληθεύμα R.

604. ἰενόμαι] ἰενόμαι Λ. εἰνόμαι C. gl. εἰκονίστων Α. εἰνόμαι Pal.Vat. ac Β. εἰνόμα V. εἰνόμα M.
tent, where Heaven-sent madness dwells with him.'
610. ἐφέδρος | 'Fixed at my side.' Ajax had remained sitting throughout the previous scene. He had rejected the solicitations of his friends, and apparently returned to his sullen inaction within the tent. Instead of being their hope and pride, he was now an irremovable burden. Cp. supr. 194 foll., διὰ ἄνα ἠπόθανον, κ.τ.λ. The interpretation of the ancient Scholiast, 'Ready to assail me when other evils are subdued' (an application of the technical use of ἐφέδρος with reference to contests), is untenable. μανία includes the evidence of Ajax's madness, which is still within the tent. Supr. 337, 8.
613. ἐφέδρος | 'Feeding his will apart;' i.e. either (1) referring to the wilful solitary raid described by Tecmessa, supr. 285 foll.: or (2), as Prof. Jebb explains it, 'One who broods sullenly apart, as did Ajax before the outbreak of his frenzy.' Not 'feeding on his own thoughts' (L. and S.), but 'pasturing his heart on lonely paths.'
615. (1) 'He has proved a mighty sorrow to his friends.' Cp. Trach. 1075, θῆλυ εἰρήμα τάλας: Aesch. Pers. 743, νῦν κακῶν ίους πηγῆ πάσιν εὐρήσαι φιλοις. But πένθος is not elsewhere used of a person, and it is possible that εἰρήμα may have a middle significance: (3) 'He has procured a mighty sorrow for his friends.' See Veitch, Gr. Irr. V. s. v. εἰρήμα.
617. μεγάλας ἀρέτας | 'Evincing' (or 'proceeding from') 'supreme valour.'
620. | 'Are fallen to the ground, coldly neglected by the cold, infatuate kings.' πάρα is used as in πάρα βιαστάται, etc.; L. and S. s. v. πάρα, B. II. 3. For πισταντες, 'To come to nought,' cp. Hdt. 7. 18, οἵ τε ἄθροισιν ἠδον ἤδη νολλά τε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ ἁθανόνων.
621. | 'For the reproachful tone in μελῶσις, cp. infr. 1156, ἐνύλλωσον: Hdt. 7. 140, διὶ μελῶσι, τι καθήθησα, κ.τ.λ.
622. | 'His mother sunk in years and overtaken by hoary eld.' The opposition with μῖν and δεί is merely rhetorical. Not ἐντροφος, but some simpler word, such as σφόν, is to be supplied with γῆρα, which is dative of circumstance. Essay on L. § 11, p. 182. Κενώδ δὲ γῆρα is a plausible but needless correction.
625. | 'Fatafly afflicted in his mind.' Although the madness of Ajax is relieved, its
ϕρενομόρας ἀκούσῃ,
ἀλινον ἀλινον,
5 οὐδ᾽ ὀικτρᾶς γόνω δρυθος ἄθεος
ησει δύσμορος, ἀλλ᾽ ἄγυνον μὲν φόδε
θρήνησει, χερόπληκτοι δ᾽
ἐν στέρνοισι πεσοῦνται
δοῦνοι καὶ πολιάς *ἀρνύγα μαῦσας.

ἀντ. β. κρέσσων γὰρ Ἀιδα κεῖθεν ὁ νοσῶν μάταν,
635 δς ἐκ πατράς ἥκην γενεὰς ἄριστος
πολυπτών Άχαῖαν,
οὐκέτι συντρόφος
5 ὅργαῖς ἐξεπέδως, ἀλλ᾽ ἐκτὸς ὄμιλει.


effects are permanent, and his despair is no less a mental affliction than his madness was.
626. αλινον αλινον] This word is governed by a verb, for which ἱσει is substituted as the sentence proceeds.
627. οὐδὲ] 'But not.' The 'instant burst of clamour' Eriloea would make is contrasted with the sustained melodious wailing of the nightingale, to which such continuous mourning as that of Electra is fitly compared.—El. 107.
633. ἐν . . . πεσοῦνται i.e. ἐμεσοῦνται.
634. πολιάς *ἀρνύγα μαῦσας] Sc. ἐγγενήστατα, or some general notion resumed from the preceding verb.
635. For 'Ἀιδα κεῖθεν, cp. II. 23, 244, εἶδοσεν αὐτὸν ἵνων Ἀιδα κεῖθες. Elmsley needlessly corrected γὰρ Ἀιδα to παρ' Άιδα.
636. νοσῶν μάταν (1) 'One hopelessly afflicted.' μάταν (as in O. C. 1567, πολλὰν γὰρ καὶ μάταν | πημάτων λευνο-
μένων, | πώλων σε δαίμονοι βλαίκος αἰέη) means 'with no good end.' Others take μάταν here to mean, (2) 'idly,' i.e. 'with idle or vain imaginations;' comparing Ar. Pae 95, τι πέτει; τι μάτην οὐχ ἑγαίμεις; Either is possible.
637. 8. ἄριστος] 'Who, by the family from which he came, was, and proved to be, the noblest of the toilworn Achaians.'
638. ήκα is at once 'because of' and 'in accordance with.'
639. ήκα is used in a double sense: 'Come forth from his father's home,' and 'Come forth,' i.e. proved, as bravest. Cp. O. T. 1519, ἑριστοὶ ήκα. 640. ἀριστος was found by Trillicius in an 'old' MS., but may be merely due, as Blaydes remarks, to the words of the Scholiast, ἀριστα ήκα] λείπει γὰρ τὸ ἀριστος. Another possible reading is ἀριστα.
644. πολυπτών] Inf. 1186 foll.
639. 40. 'No longer remains in his habitual frame of mind, but abides outside of it,' i.e. he is no longer in his mind, but out of his mind.' For this somewhat strained oxymoron, cp. Eur. Hipp. 102, πρὸςάθιναν αὐτὴν ἥνων ἄγνων ἄνοιγαν ἀνασάγοραί: Aesch. Pers. 756, ἵνων ἀλχύμασεν: also Ant. 773, ἐρμος ἐνδ' ἄν
Sophocles has made Ajax express his feeling and intention in words which essentially convey his true meaning, but successfully veil it from those who, if they had divined it, would have interfered. (Supra. p. 51, p. 83.) They, on the other hand, are only too readily deceived,—Tecmessa through the difficulty of believing that Ajax is hiding truth from her, and both she and the chorus through their wishes being stronger than their fears. To dissemble under any circumstances has been thought inconsistent with the native dignity of Ajax. But if this be so, it only renders the tragic contrast between his nature and his circumstances more complete. Concealment is no doubt foreign to the original bent of such a proud heroic soul. But Destiny has brought him to a point where it is inevitable, and the more so because of his first disguised utterance, supra. p. 470, foll. Let a man's native character be what it will, the passion of suicide brings with it the means for its own realization.

The time that Ajax has spent within the tent appears ‘like an age’ to him, and he begins by reflecting generally, in a meditative tone, on the changes that are wrought by Time. He wonders at his own calmness, and professes to wonder at his change of mind.

647. φῶς...ἀδηλα] ‘Rears out of darkness.’ Cp. Hes. Op. 6, καὶ δήλων ἄβιβα. The present is used of a continual process, as in Il. 6, 147, 8, φῶλα τα μέν τη’ ἄνεμοι χαμάν χίει, ἀλλὰ β' τ' ἀθλητὴν τ' ἄπω σοχέοντο φῶς. E. on L. § 32, p. 54. ἀδηλα (sc. ᾠντα) may be regarded as ἀκήδηλον (E. on L. § 39, p. 71), but also expresses the obscurity of the first beginnings and early preparations of all things. Cp. Shak. 2 Hen. IV. 3, 1, ‘Things | As yet not come to life, which
in their seeds. And weak beginnings lie intreasured; such things become the hatch and brood of time." As in supr. 476, προσεξεία καθεύξεια, the latter part of the antithesis is most dwelt upon, viz. καὶ φαντάζεται, 'And buries them in himself, after they are come into being,' although the suppression of the old purpose is virtually the revelation of the new. For φαντάζεται, cf. O. C. 974, φανέοις δυστυχος, ὃς καὶ τὸ φάνερον. On the meaning of the middle voice, see Essay on L. § 31. p. 53 (where οὖν should be έν πλούτι—not Earth but Time), and cp. Aesch. Cho. 127, καὶ γείουσ αὐτῷ, ἢ τὰ πάλα τιττεντα ('brings forth of herself').


ἀλληλοκατάτα] 'Is overcame.' Cp. the use of ἀλέρῳ in Ant. 606, τὰ μὲν ὂντος ἀλέρῳ καὶ ὁ παντογηρών.

469. 'Even (καὶ) the awe-inspiring oath and steeled resolve.' Neither men's resolutions, nor the sanctions by which they try to strengthen them, are permanent. Cp. Thuc. 3. 83, οὐ γὰρ ἢ ἡ διὰ θεῶν οὔτε λόγος ἄγνως οὔτε δρᾶς φοβορός. καὶ has been changed to καὶ, perhaps rightly, but see Essay on L. § 21. p. 33. b.

460. ἦν. 'Since even I, who then (supr. 470 f.) showed such awful resolve, hard as iron hardened in the surge—even I have lost my manhood's edge, being softened by this woman.' The clause with ὃ relates to what precedes. As in Phil. 202 f. πρόσφατος στιγμός, | ψυχὸς συντρόφοι ὄλος τερμιμένον ἰτοῦ. τὰ δεινὰ is cogn. accus.; cp. Ant. 408, πρὸς σοῦ τὰ δεινὰ ἰτοῦ ἐσπειραμένοι. In βαφῇ there is perhaps a reminiscence of supr. 351, 2, οὐκ ἔργα κύρια φανερά ἤδη (ἄληρι) ὀμφάλῳτος κυκλείται. βαφῇ, an instrumental dative, depends on the idea of hardening contained in ἐκατέρθουν. For similar datives with active verbs, cp. Ant. 333, ξειραμφὴν τὸν χορεύ, ibid. 539, ὀρθοσιώματοι. ἐπιϑρέψεως. The abruptness of this construction goes for nothing when weighed against the absurdity of joining βαφῇ σιδηρὰς ὡς ὡπλινδεθην στῦμα, 'My edge is abated, as that of iron is by the surge;' although much ingenuity has been spent in defending this way of taking the words. στῦμα, as Ajax intends his speech to be apprehended, can only mean 'edge,' i.e. 'resolution,' although by a mental reservation he may understand himself to mean 'my speech (only) is softened.'

452. 3. 'I am wrung with pity at the thought of leaving her,' i.e. as he wishes to be understood, 'I cannot leave her for pity,—as he understands himself, 'I feel pity in leaving her.'

454. 5. πρὸς λευκάμαν] 'To the bathing-place in the meadow by the cliff,' i.e. where the level ground narrows towards the promontory of Rhoeetum. It is probably meant that Ajax really bathes in fresh water before his last solemn act. Cp. Eur. Alc. 159, ἡσαίοι ποιμάλεα . . . διότισσα.'

465. 6. ἀνάγινας . . . ἐξαλεύσωμαι] To the chorus and Tecmessa ἀνάγινας means 'by purging away,' viz. in the fresh running water; to Ajax himself, 'after washing off.' Cp. Shaks. Macbeth, 2. 2. 67, 'A little water clears us of this deed.'
μηνιν βαρείαν ἐξαλείψωσα διὰ μολὼν τε χάρων ἐγθ' ἐν ἀστιβῇ κίβω
κρέστη βόσχον τοιμάω,  ἐγθ' ἐλεγον βελών,  γαῖας ὀρέζας ἔσβα μη τις ὅφεταν
ἀλλ' αὐτοὶ  νυὲ Ἀιδής τε σωζότων κάτω.

ἐγὼ γὰρ ἐξ οὐ χειρί τούτ' εἰς ἐμέλλην
παρ' Ἐκτὸς δόρημα δυσμενεστάτων,  ὅπω τι κενῶν ἔσχον Ἀργεῖν πάρα.
ἀλλ' ἐστ' ἄλθης ἢ ἄρετῶν παρομία,
ἐγθόρων ἀδῶρα δῶρα κοῦ σφήναμα.

τοιγαρ τὸ λοιπὸν εἰσόμεσα μὲν θεοὶς ἑκένω,
μαθησόμεσα δ' Ἀτρέδας σέβεσθαι,
ἀρχοντες εἰστιν, ἀσθ' ὑπεκτέουν.  τὶ μή;
καὶ γὰρ τὰ δεῦτα καὶ τὰ καρτερώτατα

666. Ἀτρέδας ἄτρεθαι  ἄτρεθαι  Ἀλ.  ἄτρεθαι  Ἀλ.

667. ὅπω τι λοιπὸν] τοιγαρ αὐτοὶ τοιγαρ Α. 666. τὸ λοίπον  δ' ἀναφέρεσθαι.

666. These words are purposely omi-
nous of Ajax' real intention. The
imperative continues the prohibitive
notion of ῥὸν in the preceding line.

667. Ajax understands in his own
mind, 'I will not submit to them except
in death.'  

668. There is again an intentional ambiguity between 'I will
bury out of sight' and 'I will hide'
in my body after planting' in the
earth).  

669. τὰ δεῦτα καὶ τὰ καρτερώτατα]  

667. That the vivid γὰρ brings before us
the scene of the exchange described by
Teucer infr. 1039 foll.

665. Eur. Med. 618, ἀσθ' ἀς ἐκ
ἀλλ' ἄλθης ἀσθ' ἀναφέρεσθαι.
'Things dreadful and masterful,' such as Winter, Night, and Tempest: τὰ δεινά as in Ant. 334, τολλά τὰ δεινά. For the thought, cp. esp. Heraclitus, Fragm. 29 (ed. Bury), ἴχνος οὖν ἐνυφθαλμημένος μέτρα: οἱ τε δὲ μὴ, ἐπειδῆ μὲν διὰς ἐνυμνήμου ἐξωθισθοῦσιν: Plat. Rep. 6, 500 E, εὐς τεταγμένα δὴ καὶ κατὰ τοῦτο δὲ ἐξομα ὑπὸ πνευμάτων καὶ θεομελοῦτα ὑπὸ ἀδικοῦντα ὑπὸ αὐτοκράτηρα, κόσμῳ δὲ κάτω καὶ κατὰ λόγον ἔχομα, τοῦτο μεμισθαί. As Schudtw. observes, these commonplaces from Ajax' lips have a peculiarly ironical significance.

670. ταύτα | 'To authority.' Literally, 'to official rank.' For τιμή of an official appointment, cp. Hdt. 7, 36, οὗ προσεκτικόν ἄριστον ἐχθρὸν τιμῆ: Ar. Pol. 3, 14, τὰ αὐτὸν λόγως τὰ ἀριστεύοντα.

For τοῦτο μὲν with only δὲ to follow, cp. O. C. 440, τοῦτο μὲν... οἱ δ' ἐνωπελεῖν, κ.τ.λ.

νυστατήθη | ἱερόνων | 'The wintry months whose track is marked with snow.' This (= νυστάτης ἱερόν τῶν στουλῶν) agrees better with the meaning of other compounds such as χρυσοστιβάς (O. T. 301), and with the personification in ἱερομυθῶν, than 'piled with snows' (L. and S.) — 'Winter withdraws his snowy footsteps.'

672. νυστάτως ἀλάνθες κύκλως | 'The weary round of Night,' which like other periods of time, is imagined as a moving sphere. Cp. ἰμνακτόν πύκνων, Eur. Or. 1645.

ἀλάνθα. Here, as in l. 8, ἀθνὸν, it is doubted whether the adj. is in the nominative or genitive, ἀλάνθες or ἀλάνθα. Both forms (ἀλάνθα, -άς and ἀλάνθω, -ά-ν-), occur in tragedy, and the balance of the sentence is rather in favour of the nominative. See Essay on L. § 42 p. 80. ἀλάνθα, if derived from ἀλήσ, has also a false association from ἀλάς. See Essay on L. § 54 p. 99.

673. 'For Day with his white steeds (λυκοκάλας ἱμέρα, Aesch. Pers. 386) to make his light arise.' (L. and S. s. v. φλέγω, A. ii.)

674. ἱεροσιστής | 'Allows to rest.' Gnomic aorist. As, in δειλάν δρεῖς, supr. 75, a passive state is expressed actively (Essay on L. § 50 p. 53), here a negative or privative act is conceived as positive. Cp. ἀσύν, infr. 676. This helps the vividness of the personification. As is observed by Schudtw. and G. Wolff, contrary powers are naturally assigned to the same divine being. Thus Aecolus in Od. 10. 21 is ταῦτα ἰεροσιστήματα: ἴδιον δὲ ὅραμιν εὖ κ’ ἐρωσίν, and Horace says of the South wind, 'quo non arboris Hadriae | major, tollere seu ponere vult freta.' In 11. 8. 486, the light of the setting sun is described as ἔλεον νύκτα μείμαν ἐν ξείδερον ῥοῳρας.

675. ἐν δέ | 'And moreover.' Sleep is not originally thought of as amongst the 'dread and masterful powers,' but is now added to the list.

678. ἑγγυότα | 'I am sure of it'—(that I shall know how to act with moderation). The common reading, ἑγγύος ἐπεισταμαι γὰρ—can only be justified by supposing ἑμεῖς in 677 to mean mankind in general, in which case the opposition with Μ is possible, though not very clear. But with μεθηρευμένα pre-

ceding (l. 667), ἡμὲν (unless with further explanation, as in supr. 125) must be equivalent to ἡμᾶ. And the use of ἡμὲν without apodosis is not supported by Aesch. Cho. 66, ἦμεν δ’ ἄραρτος ἄρα ἄραρτος, κ.τ.λ., which is the nearest parallel. (For a superfluous ἡμὲν with ἡμὲν in apodosis, cp. Hdt. 4. 99, δι δὲ μὴ παρενεργεῖται, ἦμεν δὲ ὅλη λείψανον.) Porson’s conjecture, which is here received, requires a very slight alteration, ἦμεν for ἦμὲν. ἀραρτὸς is idiomatic, and the form of asseveration suits with the dissembling nature of the speech.

ἐπιμέγις γάρ ἄραρτον] ‘For I have lately learnt’ — Ajax continues the vein of commonplace, with which his real feelings are interwoven. In his own heart he means that the judgment of the arms has taught him the hollowness of friendship. But by putting the other side of the antithesis foremost he veils this sentiment under the general maxim which counsels moderation in love and hatred — ἀδώνιστον ἤχον μὴ φιλάσσει, φημές ἄρτον. 680. In expressing his real feeling, Ajax passes out of the impersonal mode of speaking.


684. ἄραρτον] τούτων] ‘For what concerns this,’ viz. my relation to the Atreidæ, ‘all shall go well.’ Tecmessa need not fear lest the pride of Ajax should lead him into further trouble. 685. ὅλον...] ‘In so far as’ — the form of asseveration suits with the dissembling nature of the speech.

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ΑΙΑΣ.


691. τέκν] ἄν.. ισων] 'Ere long, me-thinks.'

692. σεσωσμένον] His hearers understand, 'Freed from further evil,' as having appealed the gods and submitted to the Atreidae: to himself he means, 'Having done with evils,' because no trouble can affect the dead.

Exit Ajax towards the country. Tene- messa and the child withdraw into the hut. The proscenium is vacant. 693-718. The following ode is the clearest instance in Sophocles of the hyparchema, or song accompanied with dancing. In substance it may be com-pared with Trach. 205-224, O. T. 1086-1109, Ant. 1115-1154. The metrical scheme of οτρ. and βτ. is as follows:—

695. Pan is associated both with Marathon and Salamis, where Pytta-leia was his haunt according to Aeschylus: Pers. 448, ἢν δ' φιλόχορος Παν ἱμβατεῖν.

697. θεον χαροποι' ἄναξ] (πειρ.) 'Thou lord, who of the gods art he that frames the dance.' For this partitive genitive, cp. O. C. 869, 9, θεων ['ο πάντα λεύκαναν χιλιος.

693. 'My heart is thrilled with a new hope, and mounts on wings of joy.' For the aorist (of the immediate past), see Essay on L. § 32. p. 55. ισως is here used of a sudden and intense hope. Cp. Ant. 617, χαλλαδος δ' αδατα κουφονηδων δρατων (sc. δ' ειλικρ).
68 ΣΟΦΟΚΛΕΟΥΣ

ευνὴν ιάψες. 700
νῦν γάρ ἐμοὶ μέλει χορεῦσαι.

'Ικαρίων δ' ὑπέρ πελάγεων μολὼν ἄναξ 'Απόλλων
10 ὁ Δήλιος εὐγνωστός
ἐμοὶ ξυνείη διὰ παυτὸς εὐφρων.

ἐλυσον αἰῶν ἄχος ἀπ' ὁμμάτων 'Ἀρης.

705 ἰδ ἰδ. νῦν αὖ,
νῦν, δ' Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
θοᾶν ὀκυλᾶν νεὼν, δι' Ἀλασ
5 λαβίπονος πάλιν, θεῶν δ' αὖ
πάντωτα θέσμι εἰζήνων εὐνομίας
σέβον μεγίστα.

700. λάπτον = 'to set in sudden and
swift motion.'

703. πελάγεων πελάγεων. For the
Icarian sea, cp. Hdt. 6. 95, 6.

704. εὐγνωστὸς 'Easy to be known,'
ins, his proper, unmistakable
form: 'Nunquam humeris positorum
arcum, | Qui rore puro Castaliae lavit |
Crines solutos, qui Lyciae tenet |
Dumeta nataleque silvam, | Delius et
Patareus Apollo' (Hor. Carm. 3. 4. 60).

706 foll. (1) The dangerous condi-
tion of Ajax was like a dark veil upon
the eyes of the Salaminians, saddening
for them even the light of day. ('A web
is woven across the sky,' Tennyson,
In Memoriam.) Cp. especially supr. 139,
140, 200. Now 'the cruel power has
withdrawn the dreadful sorrow that
oppressed our eyes.' Ares, as in O. T.
189, is the god of destruction, with an
association from the violent rage in
which Ajax' troubles began. Or (2) the
Salaminians, like Tecmessa, supr. 269,
identify themselves with Ajax, from
whose eyes (supr. 51, 447) the distrac-
tion caused by his vehement rage is now
removed. For the expression in either
case, cp. supr. 674 and note. II. 13.
444. ἵνα δ' ἐκείνοι ἀφέιν μένοι ἅβριμον
Ἀρης.

708. (1) 'Now, Zeus, thou shalt
bring near bright genial day to our
swift sea-going ships.' The meaning
is half figurative, half literal. It is
still morning (καὶ ἀλεξαν εἴρην ἡμρ),
and the Salaminians feel that the return
do-day-light is in keeping with the re-
turn of cheerfulness within them. For
the figurative meaning, cp. especially
Aesch. Cho. 561. 972, πάρα το φῶς
ὑπ' Περσ. 301. Otherwise, (2) πελάσαν
may be intransitive, 'Light shall come
near the ships,' in which case δ' Ζεῦ
is an ejaculation. For this, cp. Phil. 400,
ἵνα μάκει, κ.τ.λ.

711, 12. The Chorus in their delight
at the pious intentions expressed by
Ajax, supr. 655, 6, 666, 7, describe
them in exaggerated language, and
speak of them as already performed.

714. These words are an echo of
Ajax' reflection, supr. II. 646, 7. The
words το καὶ φαλέγει, which are added
in the MSS., are not improbable in
But there is nothing to correspond to
them in the strepho, and the metre as
it stands in the text is more probable
than it would be with the addition of
ὡς-ὡς. The interpolation may be ac-
counted for by supposing a marginal
quotation, as in 554 supr.
πάνθ' ὁ μέγας χρόνος μαραίνει
cóudēn ἀναφθέντων *φατίσαμ' ἄν, εὔτε γ' ἐξ ἀέλπιτων 715
10 Αίας μετανεγώσθη
θυμῶν Ἀτρείδαις μεγάλω τοι νεικέων.

ΑΓΓΕΛΟΣ.

ἀνδρεσ φιλοι, τὸ πρῶτον ἀγγελιὰ δέλω,
Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
κρημνῶν μέσον δὲ προσμολὼν στρατήγην
cūδάξται τοῖς πάσιν Ἀργείοις ὁμοίοι.
οὔτισ ἀργοῦσαν γὰρ πρὸσωθεν αὐτῶν ἐν κύκλῳ
μαθόντες ἀμφότητσαν, εἶτ' οὐνεὶδεσιν
κρατοῦν ἐνθὲν κάθεν οὕτω ἐσθ' ὑπὸ
τὸν τούτο μανέντος κατιβουλευτοῦ στρατοῦ


715. καὶ ἀέλπιτον] 'When we had despair.' Cp. supr. 648.
716. μετανεγώσθη] 'Has been converted.' Ajax, supr. 651, attributed the change in himself to the persuasion of Tecmessa.
717. θυμῶν] This reading, which occurs in some MSS., is nearer to θυμῶν, the reading of L, than the conj. θυμὸν ὑ', which has been commonly adopted. For the poetical plural, 'outbursts of wrath,' cp. Trach. 882, τὰ τίτα γεωργοι; and see Essay on L. s. 20, p. 20. The plural of θυμῶν occurs in Plat. Phil. 40 E: Lægg. 11. 934 A, ὁ τάξις ἀν' ἐν φόβῳ κείλεται, ἐκεῖν ἐνυπνοῦσα ἦν φόβοισ ὅ θυμοι δυ- σάταις γιγνομένοις. (νεικέων.)
719. τὸν full. The proscenium has been vacant during the preceding ode. A single figure is now seen approaching from the opposite direction to that in which Ajax went forth. The man proves to be Teucer's forerunner.
The effect of the following scene is twofold. On the one hand, the Chorus and Tecmessa are roused from their security, and go anxiously in search of Ajax. We are thus made aware that the crisis of the drama is approaching; But, on the other hand, the bearing of the prophet to Teucer, as reported by the messenger, and the tenor of his prophecy, assure the spectator that the anger of Athena against Ajax is not final, and hold forth a vague promise of final peace.

ἀνδρεσ φιλοι.] The messenger, who is one of Teucer's men, thus assures the mariners of his continued friendship in their master's hour of need. τὸ πρῶτον stands in apposition with the sentence, Τεῦκρος παρέστη, which, as Hermann says, must be held as equivalent to Τεῦ- κρον παρείνα. Cp. O. T. 1234, 5, ὁ μὲν τάχυτας τῶν λόγων εἰπεῖν τε καὶ μανεῖν, τὸν θεοῦ θείον ἐκτάσης κάρα. The abruptness of this gives some colour to Musgrave's conjecture, ἄνδρες, φιλοι τὸ πρῶτον ἀγγελάται θεῖον.
724. 5. 'For when they knew him from afar off as he approached, they surrounded him.' Cp. infr. 1046, μανεῖν γὰρ ἐγγὺς ἄν οὐ βουστήσῃ. 726. κατιβουλευτοῦ στρατοῦ] 'And
ΣΟΦΟΚΛΕΟΥΣ

ξένωμοι ἀποκαλούντες, ὡς οὐκ ἄρκεσιν
tὸ μὴ οὐ πέτρου τᾶς καταβαθέσεις θανεῖν.
ἤστι εἰς τοσοῦτον ἠλθον ὁστε καὶ χεροὺν
cαλεῖν ἐρυθᾶ διεπηραίωθη ἐξήθη.
λήγει δ' ἔρις δραμοῦσα τοῦ προσωπάτω
ἀνδρῶν γερώνων ἐν ἐξαναταγῇ λόγων.
ἀλλ' ἦμιν Ἀλας ποτ' ἐστιν, ὡς φράσω τάδ'·
τοίς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγων.

ΧΟ. οὐκ ἐνθοῦ, ἀλλὰ φρούδος ἀρτίως, νέας

βουλᾶς νέωσιν ἐγκαταλεύξας τρόποις.

ΑΓ. οἶδ' οὐκ.

βραδεῖαν ἡμᾶς ἀρ' ὁ τήροι τὴν ὅδον
πέμπτων ἐπεμψεν, ἡ φάνην ἐγὼ βραδός.

ΧΟ. τι δ' ἵστα χρείας τῷ ὑπεπανασύνεν;

ΑΓ. τὸν ἄνδρ' ἀπηύθη Τεῦκρος ἐνδοθεν στέγης

μὴ ἢξω παρῆκεν, πρὶν παρὼν αὐτὸς τόχη.

ΧΟ. ἀλλ' ὀξυτάτι τοι, πρὸς τὸ κέρδιστον τραπεῖς

730. διεπηραίωθη] διεπηραίωθη L. διεπηραίωθη C'Α.
741. ἀπηύθη L Pal. ἀπηύθη A.

who was guilty of plotting against the
army;" στρατοῦ is genitive of the object.
727. ὡς connects ὡς ἄρεις, κ.τ.λ.
with ἱστα, the clause τῶν ἀποκαλοῦντες being parenthetical. They said,
ἐν τοῖς μακρύντως ἑκάστη, ὡς ἄρεις, κ.τ.λ.
The verb ἄρεις is used absolutely in the original sense of ' to ward
off danger,' and this uncommon use is
supplemented by the epexegetical clause.
730. διεπηραίωθη] Lit. 'were passed
from either side,' i.e. crossed blades.
Not merely 'were unsheathed.'
731. δραμοῦσα τοῦ προσωπάτω
'When it had run to an extreme.' The
partitive genitive is merely idiomatic,
and does not limit the force of the
732. 'Through elders interposing
with their words.' For ἐν instrumental,
see Essay on L. § 19. p. 28, and cp.
Trach. 887, στονοῦτον ἐν τοῖς σιδήρων.
733. 'Where is our Ajax?' ἡμῖν
is dative of the person interested. Cp.
supr. 332, ἡμῖν τῶν ἄνδρα διαπεραιάθη
ἐκακοῦ.
734. τοῖς κυρίοις] 'To those prin-
688, 9, εἰ δὲ τυγχάνειν τοῖς κυρίοις καὶ
προσφέρουσιν λόγων, ὡς οὐκ ὡδα.
735. 5. νέα... τρόπων] 'Having
changed his purpose in unison with his
change of mood.' The Chorus believe
that Ajax, having learnt submission, is
gone forth to purify himself in the fresh
water at the corner of the bay. Supr.
654 foll.
737. 10[10]. The messenger
perceives that the fate of Ajax is sealed,
and raises the same cry of horror that
Oedipus utters (O. T. 1182) when he
discovers the truth.
738. βραδεῖαν is predicative and ad-
verbial, = 'too late.' Cp. the use of
πικρός, e.g. infr. 1239.
740. 'And what is there lacking to
the fulfilment of the present need?' χρείας τῷ, the need implied in
Teucer's sending you, τῷ ὁδοὶ τόν
supr. 738.
743. τοῖς] 'We can tell you.' τοι
here expresses the consciousness of con-
tributing pertinent information.
743. 4. στρατό τὸ κέρδιστον... γνάμης]
γνώμης, θείοις ὁς καταλαλαχθῇ χόλου.

Ἀγ. ταῦτ’ ἐστὶ τάπη μωρίας πολλής πλέα, ἐπερ τι Κάλκας εἰ δρονὼν μαντεῖον.

Χώ. ποίον; τι δ’ εἰδὼς τούθε πράγματος πέρι;

Ἀγ. τοσοῦτον οἶδα καὶ παρὼν ἔντυχον.

ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλκας μεταστᾶσ οἶος Ἀτριείδων δύχα,

ἐλς χείρα Τεῦκρον δεξιὰν φιλοφρόνων
θεῖς ἐκεῖ καπέσκηψε παντοτέρα τέχνη
ἐλεῖα κατ’ ἱμαρ τούμφανες τὸ νῦν τὸδε
Ἀλανθ’ ὑπὸ σκηναῖοι μηθ’ ἀφέντ’ ἑαυτ’

ἐλαὶ γὰρ αὐτὸν τῷδε θημέρα μονή
diaς Ἀθάνας μηνίς, ὥσ ἐφὴ λέγων.

tà γὰρ περισσὰ κανόνητα σώματα
πίπτειν παρελαῖς πρὸς θεῶν δυσπραξίας


‘His thoughts having taken the happiest turn.’ For the genitive, cp. Trach. 705. ποῦ γράμμα πέτωμ; Ant. 42. ποῦ γράμμα ποτ’ εἴ; χόλων ‘In respect of’ (lit. ‘from’) ‘their wrath.’

746. The name of Calchas, and the thought of his foreknowledge, strike the hearers with an expectant awe.

748. καὶ παρὼν ἔντυχον] ‘For I was there to hear and see.’ An expansion of παρῶν, the coordinate for the participial construction. See Essay on L. § 36. p. 68; also § 32. p. 55.

749 foll. Calchas, who alone knows the future, is not carried away by the rage which possesses the host, but simply warns Teucer in a friendly tone that the wrath of the gods is against Ajax for this one day. This attitude of the prophet is emphasized by the pleonastic iteration, ἐκ...κύκλου...κατ’...ἑαυτ’, and by the periphrasis in l. 753.

752. ἐντύχον...κύκλον] ‘The circle of the lords who sate in council,’ with the ἄγων of the Achaeans gathered round.

751, 2. Join δεξιάν θεῖα.
760 ἔφασεν ὁ μάντις, δοτῆς ἀνθρώπου φύσιν 
βλαστῶν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.
κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμόμενος ἀνουσ καλῶς λέγοντος εὐρέθη πατρός.
ὁ μὲν γὰρ αὐτὸν ἔννεπει, τέκνον, δορι 
βούλουν κρατεῖν μὲν, σὺν θεῷ δ' ἄει κρατεῖν.
ὁ δ' ὑψικόμπως καθὼς ἡμεῖς, πάτερ, θεοὶς μὲν κάν ὁ μηδὲν ἡν ὁμοι 
κράτος κατακτήσαι· ἐγὼ δὲ καὶ δέχα 
κείνων πέποθα τούτ' ἐπισπάσει κλέος.

770 ἐκομπεῖ μύθον. εἶτα δεύτερον, 
δίας Ἀθάνας, ἣνίκ ὅγυρυος νιν 
ηὐδατ' ἐπ' ἑχθοις χεῖρα φοινίαν τρέπειν, 
τότ' ἀντιφοινεὶ δεινὸν ἄρρητον τ' ἐποτ' 
ἀνασα, τοῖς ἄλλοις Ἀργείων πέλας 
ἐστο, καθ' ἡμᾶς δ' οὐσι' ἐκρήξει μάχη.

781. φρονῇ L. φρονεῖ C.A. 768. κατακτήσαι' ] καταστήσαι' LM. 
κατακτήσαι' C.A Pal. Vat. ac M. καταστήσαι' L. κατακτήσαι' V.
τοιοιότερονόσιαν ἀστεργὴν θέας
ἐκτήσατο ὑργῆν, οὗ κατ' ἄνθρωπον φρονῶν.
ἀλλ' εἰπὲ ἐστὶ τῇ δὲ θήμερᾳ, ταχ' ἂν
γενομέθεν αὐτὸν σὺν βεφε σωτηρίων,
τοσοῦτον ὁ μάντις εἶφ' ὃ δ' εὑρός ἐξ ἔδρας
πέμπει με σοὶ σέροντα τάσθ' ἐπιστολᾶς.

Τεύκρος φιλάσσειν, εἴ δ' ἀπεστηρήμεθα,
οὐκ ἔστω ἄνηρ κείνος, εἴ Κάλχας σοφός.

Χ. ὁ δ' αἰών Ἀθηνᾶς, δύσμοιρον γένος,
ὄρα μολούσα τόνδ' ὅποι' ἐπὶ θροεῖ.

776. τοι] τοι MSS. Herm. corr.
777. τῆς θήμερας] τῆς εἰς θήμερα LI. Pal.
778. οἷον] οἷον L. Α' Plat. C. C.
781. ἀστεργήμεθα] ἀστεργήμεθα L. ἀστεργήμεθα A Pal. (c. gl. τοῦ αἰότονον) Vat. ac. ἀστεργήμεθα L. ἀστεργήμεθα RM.

-holder θεοιστιόν H.: Xen. Hell. 4. 2. 18, οἷον Ἀθηναίοι κατὰ λακεδαιμονίους ἤκοντο. Hermann renders, 'Per me, quantum in me est,' which is rather = 'οἷον τῇ' θήμα (cp. Hdt. 7. 158).
οὐν] έρπων. 'Shall never burst forth,' like a river breaking its banks. 'Postquam . . . duo acies manum alquandiu conseruunt, si alterutra subito in fugam se converterit, eleganter pugna ipse, tanquam obicius ante coecita, in eam partem ἐκφέρουσιν [ἐκφέρω] diacatur.' Musgr. Cp. the Homeric πολύμονο γέφυρα, in which the opposing armies are thought of as the sides of a torrent.

776. Hermann, τοι for τοι, although not quite necessary (for τοιοιότερος might = τοιοιότερος πεφυκών), is extremely probable.
777. δ' αστεργήμεθα ... δρυγήμεθα] 'He hath won him the unenviable gerdon of the goddess' wrath.' δαστεργήμεθα is more forcible when taken thus passively than if supposed to mean 'unloving,' which would add nothing to the notion of δρυγήμεθα. For ἁρκάστωσιν, of something bad, cp. especially Aesch. S. c. T. 1017 (of Polynices), ἄγοι δ' καὶ βασών οὐκ ἁρκάστασιν.
779. The genitive οὖν δ' οὖν shows that ἀστεργήμεθα has nearly the force of a substantive.
780. On this form of the senarius, generally marking some emprcssement, see above on l. 254.
781. ήρα] 'From where I sate,' viz. amongst the Achaeans who were looking on at the council.
782. τάσθ' ἐπιστολᾶς] 'This charge,' viz. that implied in supr. 753-5. Teucer remains to watch over his brother's interests in the assembly.
783. Τεύκρος] The proper name is added after the article in further explanation.

φιλάσσειν] The epexegetic infinitive is occasioned by the addition of Τεύκρος.
εἴ δ' ἀπεστηρήμεθα] 'But if we are frustrated;' i.e. if the δαίμων of Ajax has prevented us from carrying out our intention. For ἀποτερείν of prevention, cp. Aesch. Suppl. 1063, ζεῷ ἀποτερείν γάμοιν. This meaning is more forcible, although less obvious, than that of Badham's ingenious conjecture, εἴ δ' ἀπ' ἀστερήμεθα.
784. The idiomatic ἄνηρ κείνος avoids the association of the name Ἀιας with the ill-omened οὖν έπτεν.
785. 'O cruelly vexed Tecmessa, born to woe!' The exact association conveyed in δαία is difficult to seize. Perhaps from meaning 'hostile,' it comes to mean 'treated as an enemy,' and so 'cruelly afflicted' by the gods.
785. 'Come and see what news this man is telling.' Cp. Phil. 504, κραδ'
ΧΩ. χωρεῖν ἐταίμος, καὶ λόγῳ δεῖξω μόνον.
tάχος γὰρ ἔργον καὶ ποδῶν ἂν ἐψεται.

Α. ὁ μὲν σφαγεύς ἔστηκεν ή τομάτατος
gένοιτ' ἄν,—εἰ τῷ καὶ λογίζεσθαι σχολή,
δῶρον μὲν ἄνδρος Ὁκτωρος ἡνὼν ἔμοι
μάλιστα μισθέντος ἐχθρίου θ' ὅραν
πέπηγε δ' ἐν γῇ πολεμία τῇ Τροώδι,
σιδηροβρώτι θηγάνη νεκυνης·
ἐπιτάξα δ' αὐτὸν εὖ περιστελλας ἐγώ,
eυνοοῦσαν τὸδ' ἄνδρι διὰ τάχους θανεῖν.
οὐτῳ μὲν εὐσκευούμεν· ἐκ δὲ τῶνδ' μοι


814. καὶ ποδῶν is added to define ἔργον further. Exeunt Choruses severally by the side two doors. Cp. supr. 805.
815-65. The scene is changed to a wooded place (infr. 892) not far from the camp (infr. 874-8), where Ajax is disclosed, somewhat retired, but so that both he and the projecting point of the sword which he has planted in the ground, are visible to the spectators.
815, δ...σφαγεύς] Either (1) 'the slayer,' or (2) 'the sacrificer;' probably the former (1).
διπίστανεν...ἀπ'] 'Stands so as he may prove most keen:' whetted not only with the grind-stone, but with the hate of Hector who gave it, the enmity of the Trojan soil in which it is fixed, the determined will of Ajax and his care in executing that will. The sword thus ordered cannot fail of its effect.
816. εἰ τῷ...σχολή] These words mark Ajax' feeling of the extreme deliberateness of his act. After long repression he is at leisure not only to make elaborate preparations, but also to reason over what he is about to do. For the language, cp. Thuc. 2. 45, εἰ δὲ μὲ δεῖ καὶ γνωστεῖα τῇ ἀρετῇ...μνημονεῖ, βραχεῖα παρακλητι ἀπαν σημασία. The clause is rather to be connected with what follows than with what precedes. (Others would supply ἂν, and render 'If one had but time to make reflections'). The indefinite τῷ has an ironical effect, and also somewhat of solemnity, like the impersonal expression in Shakespeare. Julius Caesar, 5. 1: 'O, that a man might know | The end of this day's business ere it come!'
817, 18. ἄνδρος...ὅραν] 'Of Hector, who of men not Greek was by me most hated and abhorred.' ἄνδρος adds a touch of distinction to the name which follows. Cp El. 45, πορ αὖρας Θαυμάτων ἔσσον. By the addition of ἔσσον he reserves his chief hatred for the Argives.

820. The reading σιδηροβρώτη is not impossible. Cp. Ο. Τ. 80, 1, τοῖς...σωτήρι, and note. The iteration of ἡμίη after πενήνη, supr. 819, strengthens our impression of the firmness with which the sword was fastened in the earth.
821. εἰ περιστελλας] 'Carefully securing it.' He had trodden the earth about it, as if planting a young tree.
822. εἰνοοῖσα τὸν...θανεῖ] 'So as most kindly to provide for me a speedy death.' εἰνοοῖσα τὸν is supplementary predicate with ἡμίη. Essay on L. § 23, p. 38, § 38, p. 71. θανεῖ is epelexegetic = ὡστε θανεῖ. Ajax has but two desires, that his death may be (1) certain, (2) swift. His preparation of the sword secures both ends in one.
823. οὖτῳ μὲν εὐσκευούμεν· 'So
οὔ πρῶτος, ὁ Ζεῦ, καὶ γὰρ εἰκός, ἀρκεσον.
αἰτησμαί δὲ οὐ μακρὸν γέρας λαχεῖν.
πέμψων τιν' ἡμῖν ἄγγελου, κακῆν φάτιν
Τεύκρω φέροντα, πρῶτος ὃς με βαστάσῃ
πεπσάντα τόθε περὶ νεορράντω εἴμει,
καὶ μὴ πρὸς ἐχθρῶν τοῦ κατοπτυεθεὶς πάρος
μφθὼ κυσίν πρόβλητος οἰσαοῖς θ᾽ ἐλωρ.
tοσαῦτά σ', ὁ Ζεῦ, προστρέψω, καλῶ δ' ἄμα
πομπαίων 'Ερμῆν χθόνιον εὖ με κοιμᾶσαι,
εὖν ἀσφαδάστω καὶ ταχεῖ πηθήματι
πλευράν διαρρήγαντα τόθε φασάγαρ.
καλῶ δ' ἀραγώνις τὰς δεῖ τε παρθένους
dei θ᾽ ὀρώσας πάντα τὰν βροτοῦς πάθη
σεμνὸς 'Ερμήν τανύποδας, μαθεῖν ἐμὲ

825. λαχεῖν] λαβεῖν ΛΙΔΜ. Λαχεῖν C'A Vat. ms. λαχεῖν (γρ. λαβεῖν) γραζός Γ.
826. δὲ] δὲ L. ὡς C'.
828. πεπτότη} πεπτότα L. πεπτότα C'A.
830. κοινῷ] κωι LA Pal. τῷ τ' L. θ' A. ἅρμ. 831. τοσαύτα σ', δὲ) τοσαύτα
832. τοσαύτα σ' δ' LA. τοσαύτα ε' Pal. γρ. τοσαύτα ου C'mg. πρὸ ταῦτ' ἃ V. προστρέψω]
835. ἄραγων] ἄραγων L. προστρέψω Λ’Ν’ΜΜ’.
836. τὰς L’ Λ’ Pal. τὰς L. τὰς Γ. Line 836 om. A.

well provided with an instrument am I.'
μίν is resumed from suppl. 815.
824. καὶ γὰρ εἰκός] These words are
characteristic of the indomitable hero,
who, in his supreme hour, addresses the
sovereign of the gods as his kinsman.
(Cp. suppl. 387, προγόρων προεκταρ.)
825. λαχεῖν, if the true reading, is
epegegetic, the accusative γέρας being
governed, primarily, by αἰτησμαί. But
λαβεῖν may be right. See n. 11.
836. κακῆν φάτιν) 'A rumour of
evil sound.' In the 'clairvoyance' of
this moment Ajax imagines the effect
which the news of his death would have
on Teucer, as also, infr. 850, on his
mother.
It has been supposed that infr. 998,
δείει γὰρ...θανών indicates the answer
of Zeus to this prayer. But, although
this is possible, such a rumour is suf-
ciently accounted for by what passes at
suppl. 740 foll., especially the words in
I. 783, ποὺ ἐστὶν ἄρη χεῖνος.
828. περὶ] Cp. infr. 899, φασάγαρν
πεπτότη} 'Then freshly streaming.'

For this vivid touch, cp. infr. 898, ἀρτίων
νεοφαγῆς. He does not mention Tec-
messa.
830. μφθὼ...εἰμεὶ] 'I be cast forth,
exposed to dogs and birds for a prey.'
813. 4. 'And that the leap where-
with I plunge this sword into my side
may be swift and without a struggle.'
προβήκατι has been interpreted of the
involuntary spring upwards at the mo-
moment of the sword piercing the heart;
butter it is rather, more simply, the act
of falling on the sword. Ajax prays
that this may be unattended with con-
volutions, and may lead directly to the
consummation.
835. δεῖ...παρθένους] Cp. especially,
Aesch. Eum. 69, 70, κλασίν παιδεῖς, άις
οὐ μεγαρεῖν | θεῖν τίς, οδὴν ἄθρωπος,
οδὴ δὲ θήρ ποτε.
836. Cp. O. C. 42, τὰς πάντας ὀρφάς
Εὐμενίδας, κ.τ.λ.
837. μαθεῖν] The inf. depends on
the general notion in καλῶ, the full
expression, καλῶ ἀραγώνι, being partly
lost sight of.
πρὸς τῶν Ἀτρείδων ὡς διόλυμαι τάλας.*
* έτι, ὃ ταχεῖα πολυμιοί τ' Ἑρυνές,
γεύσεθε, μὴ φείδεσθε, πανθήμου στρατοῦ.
συ δ', ὃ τὸν αἰτῶν ὦρανὸν διήρηκατῶν

"Ἡλιε, πατρέαν τὴν ἐμήν ὅταν χθόνα
ἰδῆς, ἐπισχῶν χρυσόνωτον ἦναν
ἀγγείον ἄτας τὰς ἐμᾶς μέρον τ' ἐμῶν
γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
ἡ που τάλαινα, τήνδ' ὅταν κλῦθα φάτων,
ησει μέγαν κωκυτῶν ἐν πάσῃ πάλει,
ἀλλ' ὁδὲν ἔργον ταῦτα θρηνεῖται μάτην,
ἀλλ' ἀρκεῖον τὸ πράγμα σὺν τάχει τινιν.

839 ff. καλοφανεῖς κάκιστα καὶ παντελθένων | ἔνναρπάτοισιν, ἔστερ εἰσοφῶν'

839—42. See v. 11. The reasons for
rejecting these four lines may be briefly
given. The allusion to the death of
Agamemnon, which is the chief point
in them, interferes with the poetical
simplicity of the passage, and is more-
over not applicable to Menelaus. The
emphatic use of ἀυτοφαγεῖς in two dif-
fferent senses in the same line is awk-
ward, and like an imitation. φίλονος
occurs nowhere else, and τῶς not else-
where in Sophocles; and ἔργων seems
to have arisen from a confusion of the
death of Agamemnon with that of
Clytemnestra, together with an at-
tempt to include the fate of Odysseus.

844. 'Flesh yourselves unsparingly
on all the populous host.' μὴ φείδεσθε
is introduced ἄδικως. The πᾶνθῆμος
στρατοῦ of the Achaeans is contrasted
with the Argive chiefs.

847. ἐπισχῶν ... ημῶν] 'Checking
thy rein.' Instead of saying ἐπισχῶν
ἀρμο, or ἐπισχῶν, the means, or more
immediate object, is put into the
accusative.

χρυσόνωτον] 'Gilded,' viz. having
the upper surface studded with gold.

848. ἄριστος ... ἐμὸν] 'My troubles and
my fate.' This is not a mere pleonasm.
The ἄριστο may include his first pro-
cation of Athena as well as his wild
actions since; the word μέρον is spe-
cially applicable to his death.

849. τῇ τε δυστήνῃ τροφῇ. Either
(1) 'and the unhappy one who nursed
my infancy;' or (2) 'and the unhappy
one who tends on him.' According to
(1) Ajax in thinking of his mother with
special tenderness, speaks of her as the
one who nursed him at her breast (ἦ μ' ἐτέξει, ἔ μ' ἐθρεφε, Od. 2. 131.) Accord-
ing to (2) he is thinking of the dreary
household at Salamis, where she who
had been the wife of Telamon's youth
was now the nurse of his declining years.

851. ὧν ὀδηγήν Σικελικὴ 
γίνητο πέλαν, ἢ ρώσα 
γέροντα ἑνδυκέας κα-
μάκιν ἐν ἄγροι, νόσοί 
πόλεως.

μολον ξένων ἀλλολιγηθέν μέγαν | κακωτίν.

853. 'But I have nothing to do with
the vain laments for this.'

853. σὺν τάξει τινι] 'And that with
ἩΜΙΧΟΡΙΟΝ.

πόνος πόνῳ πόνον φέρει.

858. κοῦσον' οὐκ ὥστε' Λ. κοῦσον' Α. ητρῶν] πατριάς Ι.Ν. πατριάν Β.at. ac. 860. σαλαμίνος Λ. σαλαμίνος Σ.

859. δὴ φέγγος] Vat. ac. τροφῆς τροφεῖν Λ. 865. ἄλλα] ἄλλα Λ. τὰ δ' ἄλλα Α.

speed.' The addition of the indefinite pronoun, as in ἄνωθεν τι (‘with something of haste’), has an effect of peremptoriness.

856. τὸν νῦν] By hypallage for τὴν νῦν, giving a lighter rhythm.

857. προσελήφθη is introduced by an expansion similar to that in Aesch. Prom. 91, καὶ τὸν παντότεν κύκλον ἡλιοῦ χαλαρωθεὶς, and then becomes the governing word.


859. δὲ φέγγος] He passionately resumes his invocation (856-8), and as his heart goes forth with the universal sunlight, he again (as in 845) fixes his thoughts on home.


861. ἐλευθὲρος Κτ. supr. 596, and note. The glory of Athens, like that of Salamis, is anticipated.

τὸ σύντροφον γένος] ‘And ye, her race, among whom I was brought up.’ These words, in which Ajax adopts the Athenians as brethren of the Aesclidae, are well calculated to move the Athenian audience.

862 foll. After bidding farewell to Salamis and Athens, he is returning to his purpose, when his eye falls on the fresh waters in which he has lately bathed (supr. 654); and they remind him of his Trojan environment of the last ten years. To this also he bids an affectionate farewell.

864. The repetition of his own name by Ajax here is significant. Still conscious of his greatness, he imagines all Nature as moved at his departure.

865 foll. Ajax having fallen upon his sword at the back of the proscenium, and the orchestra as well as the stage being otherwise vacant, the Chorus re-enter by the two side doors, the first ημιχωρίον coming in on the spectator’s left, as if from the east. Before the opening of the strophe, infra. 879, they have taken up their position in the orchestra.

Πά πά
πά γάρ οὐκ ἔβαν ἐγώ;
κοῦδεὶς ἐφίσταται με συμμαθεῖν τόπος.
Ἰδοῦ,
δούποιν αὖ κλώο τινά.

ΗΜ. ἡμῶν γε, νάδη κοινόπλουν ὑμιλιαν.
ΗΜ. τί οὖν δή;
ΗΜ. πάν ἐστίβηται πλευρῶν ἔσπερον νεῶν.
ΗΜ. ἔχεις οὖν;
ΗΜ. πόνου γε πλήθος, κοῦδεν εἰς ἤσιν πλέον.
ΗΜ. ἀλλ' οὖδὲ μὲν δή τὴν ἀφ' ἡλίου βολῶν
κέλευθον ἀνὴρ οὐδαμοῦ ἕθλοι φανεῖς.

867. ταῖ ναὶ παῖ] ταὶ παὶ ταὶ L.A.
874. πλευρ] πλευρ L. πλευρό C. δν
οδ' Τμοὶ δὴ Πάλ. Βολῶν] Βολῆς L. Βολῶν A. μολῶν Γ.
878. ἀνὴρ] ἀνὴρ L.A. οὐδαμοῦ ἕθλοι V.

869. 'And no spot arrests me that I may share its secret.' Although the causative sense of the middle voice of ἐφίστασι is usually confined to the first aorist, this is not the case with other compounds of ἵσταμαι, e.g. παραϊσταμαι; and in Trach. 339, τού με την ἐφίστασαι βάσιν, the active or causative meaning is the most natural. See L. and S. s. v. ἐφίστασι, C. ἵσταμαι occurs with active meaning only in Plat. Tim. 63 C. γένη, 144τάμειον. The force of the middle voice comes out if we complete the expression, ἐφίσταται με συμμαθεῖν ιαυτῷ. ἵσταται με συμμαθεῖν can only mean 'is aware that I know what it knows.'

870. [Βου] Cp. El. 1410, ἰδοὺ μᾶλι
αὐτὸς τίς.

872. Either (1) with a comma after
γε, as in the text, 'You hear our sound,
your mates of the same ship's crew:
ἡμῶν governed by δοῦνοι, and ὑμιλιαν (abstract for concrete) being placed in
lax apposition with the preceding words.
Or (2) with no stop, supplying κλώις,
'What you hear is our company, your
mates of the same ship's crew.'

874. 'The coast to westward of the
ships hath all been trodden.' πλευρόν,
lit. 'the rib,' and hence figuratively the
curve, or half-arc, on one side of the
bay. νοῦν, not with πλευρόν, but with
ἔσπερον, as a genitive of local relation.

877. ἀφ' ἡλίου βολῶν] 'Towards
the sunrise;' according to the Greek
idiom by which the point of sight is
taken as a point of departure. Cp.
Hdt. 1. 84, πρὸς τοῦ ἔρμου τετραμένον, and see L. and S. s. v. πρός,
A. i. 2.

878. κέλευθον is accusative of the
sphere of motion,—Essay on L. § 16.
p. 23 s.—some such word as ἵθλος being
suggested by the context.

879. [ἄηλο] Sc. τὸ ἐπιχυμόνον. 'Reveals
the hidden truth by being found.' Ll.
866–878, which are recited before the
Chorus have taken their places, are
not antistrophic (866 ὅ, ὁ, ὁ, ὁ, ὁ, ὁ,
iamb. dim., 867 ὅ, ὅ, ὅ, ὅ, ὅ, ὅ,
troch. dim. cat., 870, ὅ, ὅ, ὅ, ὅ, ὅ, ὅ,
ἀμβατος | ὅ, ὅ, ὅ, ὅ, ὅ, ὅ, τροχ. dim. cat., 873, ὅ, ὅ,
ἀμβατος). Ll. 878–914, 925–960, are an-
tistrophic according to the following
scheme—

a. 3
b. 5

ΧΩ. στρ. τις ἄν *δητά μοι, τίς ἄν φιλοσφήνων
ἀλιαδαν ἔχων ἄπνους ἄγρας,
ἡ τίς Ὀλυμπιάδων θεάν, ἡ μυρών.

βοσπόρος ποταμῷ*, τὸν ἀμβρουμένον

5 εἶ ποθὶ πλαζόμενον λεύσανον

879. *δητά μοι* ὅμω MSS. Herm. corr. 880. ἄγρας] γρ. ἄγρας CΘAM.
885. ποταμῷ] ποταμῷ Ἰδρα L. (τῶν ἐλπισσωτίων gl. CΘmg.) ποταμῷ Ἰδρα most
MSS. 886. λεύσανο] λεύσαν L. λεύσανον A.


d. (891 ff. = 937 ff.)

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879. The correction of δέ to δητά is necessary for the (doehmi:i) metre.
τίς ὁ ντ = τις ὁ τις; Cp. O. C. 1100,
τίς ὁ θεά ... διχ;
880. ἄγραν] 'Employed in;' Cp. supr. 564. ὑπερμείαν θήραν ἥχον.
881. Ὀλυμπιάδων θεᾶν] 'Nymphs of' (the Mysian) 'Olympus.'
885. Βοσπόρος ποταμῷ] 'What flowing current of the Hellespont?'
Cp. supr. 412. and note. The Helles-

886. εἶ ποθὲ λεύσανο] i.e. λεύσανον, εἶ ποθὲ λεύσανον. See Essay on L. § 28.
p. 47, 3; and cp. Thuc. i. 14. § 4.
ΣΟΦΟΚΛΕΟΥΣ

ἀπός; σχέτλια γάρ
ἐμὲ γε τὸν μακρὸν ἄλαταν πόνων
όφριο μὴ τελάσαι δρόμῳ,
ἀλλ’ ἀμεμνήν ἄνδρα μὴ λεύσεις ὅπων.

ΤῚ. ἢ μὸι μοι.
ΧΟ. τίνος βοή πάραυλος ἐξέβη νάπους;
ΤῚ. ἢ τλῆμων.
ΧΟ. τὴν δουρήλητον δύσμορον νύμφην δρόω
Τέκμησαν, οἴκτε τὸ δεῖ συγκεκραμένην.

ΤῚ. οἴχωκ’, ὀλαλα, διαπεπόρθημα, φίλοι.
ΧΟ. τὶ δ’ ἑστίν;
ΤῚ. Αἰας δή ἢμιν ἄρτιώς νεοσφαγῆς
κεῖται, κρυφάεις φασγάνῳ πεπιτυχῆς.


Ἀληθεύτω γάρ καὶ Ἀθηραίοι, καὶ εἰ τινὲς ἄλης, βραχέας ἐμνήστηρος: ib. 17. § 1, ἑπάχθη τι ἐν αὐτῶν οὖν ἐργον ἐμνημόνων, εἰ μὴ ἐν τῷ πρὸς περίουσι αὐτῶν ἀκούσας.
887. σχέτλια] For the plural use, cp. El. 320, τά δείκνυσι οἰκτήσεται.
888. τὸν ..... πόνων] ‘In this my long-continued wandering toil.’
889. ‘Should not arrive with favourable speed.’ πελάτου, sc. τῷ γέγονέν.
890. ‘But mine eye should fail to find where he is, the vanished one.’ Although the ordinary sense of ἀμεμνής, ‘without force’ (ἀ-μένος), is sufficient here (cp. especially, Hom. H. Ven. 189-91, μὴ μὲ ζωτὰ ἀμεμνήν ἐν ἀθανάτων δάκηι. ταίειν, ἀλλ’ ἀλφαίρι: ἐνέν ϑοι σαλπάλλων ἀνὴρ | γίγνεται, δώτε, ε. τ. λ.), the context suggests the further association of ‘a vanished life,’ as if from ἀ-μένος. See Essay on L. § 54. p. 100 e.
891. During the strophe, Tecmessa has entered unperceived at the back of the stage, and, still in shadow, raises a sudden cry. The Chorus do not at once see her.

894. The word νύμφη is chosen, as less definite than δέμαρ or δέκατος, to denote the position of Tecmessa.
895. οἴκτε ..... συγκεκραμένην] ‘Steeped in the sorrow of that cry.’ The look of Tecmessa convinces the Chorus that her whole being is fused in the sorrow which the cry conveyed. For the physical image, see Essay on L. § 56. p. 102: and cp. especially Ant. 1311, δειλαῖς ..... συγκεκραμαί διό.

ἢδὲ refers to ἢ μὸι μοι.
896. οἴχωκ’, ὀλαλα] The perfect gives a more absolute sense of completeness than ὀχυρῶν would give.
διαπεπόρθημα] For this image, which sums up Tecmessa’s experience of calamity, cp. Aesch. Cho. 691, εἰσ’ ἄκραι εἶναι ὑπὸ πορθόμεθα.
899. ‘Lies heaped about his hidden sword.’ The sword-point (infr. 1025) lifts the garment of Ajax to an apex from which the folds descend. At 906 she has raised the edge of the garment, and is gazing at the mangled form beneath it. At 915, by a revulsion of feeling, she draws it (or perhaps her own veil) over him so as to cover him.
ΑΙΑΣ.

ΧΟ. ἄμοι ἐμῶν νόστων  
ἀμοι, κατέπεφνες, ἀναξ,  
tόνδε συναντὰν,  
ὅ τάλας  
ὅ ταλαφρῶν γύναι:

ΤΕ. ὡς ὃ δέ τοῦθ ἔχοντος αλάζειν πάρᾳ.

ΧΟ. τίνος ποτ’ ἄρ’ ἐρέει χειρὶ δύσιμορος;

ΤΕ. αὐτῶς πρὸς αὐτοῦ δήλον. ἐν γάρ οἱ χονὶ  
πηκτὸν τὸν ἔγχος περιπετεὶς κατηγορεῖ.

ΧΟ. ἄμοι ἐμὰς ἄτας, οἶνος ἄρ’ αἰμάχθης, ἄφρακτος φιλῶν'  
ἐγὼ δ’ ὁ πάντα κοφός, ὁ πάντ’ ἀδίδρις,  
κατημέλησα. πά πά  
κεῖται ὁ δυστράπελος,  
δυσώνυμος Αἴας;

ΤΕ. αὐτοὶ θεάτοι ἀλλὰ νῦν περιπτυχεῖ  
φάρει καλὸψ τὸδε παμπῆδν, ἐπεὶ


more completely than before. The point of the sword is hidden by the garment, the blade in the body, the hilt in the ground. For the language, cp. Pind. Nem. 8. 40, κεῖνος καὶ Ἁλεμοῦνος δάφνῃ νῦν φασινᾶν ἀμφικυκλεῖα.

900. The first thought of the Chorus is for themselves.

905. As the passage is antistrophic, and the corresponding l. 951 is free from suspicion. ἐρεί in the MS. text of this line has probably taken the place of an equivalent word. See v. rr. Nothing better than ἐρεί has been suggested.

906, 7. τοῦθ’ ἄτας κατηγορεῖ] ‘For this sword which he has fixed in the ground, and over which he is fallen, witnesses against him.’ Another would not so have slain him. οἱ is to be taken with πειρῶν and πειρισθέν, and suggests the object (αὐτοῦ) of κατηγορεῖ. πειρισθέν is used passively. Essay on L. § 53. p. 99.

910. ἄμοι ἐμὰς ἄτας] ‘Woe for me, luckless one!’ ἐρεί is here a calamity involving blame, as appears from the words ὁ πάντα κοφός, ὁ πάντ’ ἀδίδρις in what follows.

ἄφρακτος φιλῶν’ ‘Without friend to shield thee.’ Essay on L. § 10. p. 16 f.

911. πάντα is here used adverbially with a merely intensive force, as πάν in compounds, Essay on L. § 55. p. 101, 6.


914. δυσώνυμος] ‘Of ill-omened name.’ The Chorus were present when Ajax, supr. 430, ‘played nicely with his name.’

915. Tecmessa has been gazing beneath the mantle, but, as some of the Chorus draw nearer, she covers the body out of sight.

περιπτυχεῖ] ‘Covering.’ Observe the repetition of the word used, supr. 899, in a different connection.

916. φάρε] Probably the mantle of
Τοιοολοι ους, οτις καὶ φιλος, πληθυ βλεπειν ἄνω πρὸς μινας, ἐκ τοι φωνίας πληγῆς μελανθέν αἱμ ἀπ' οἴκειας σφαγῆς. οἷμοι, τί δράσω; τίς σε βαστάσει φίλων; ποῦ Τεύκρος; ὃς ἀκμαῖος, εἰ βαινή, μᾶλιο, πεπτωτόν ἀδελφόν τὸνδε συγκαθαρμοῦσαι. ὁ δέσμωρ Ἀιας, οὗς ἀν ὀνος ἔχεις, ὃς καὶ παρ ἐξθροῖσ αἷμος θρῆνων τυχεῖν.

ΧΩ. ἀντὶ ἔμμελες, τάλας, ἔμμελες χρώμφ 
στρεφέρων ἄρ' ἀβδ' ἔλαιον καὶ κακὸν 
μοῖραν ἀπερετίων πόνων. τοῦτα μοι

Ajax; possibly some garment from Tecmessa's own person. See Aesch. Fr. 212. The companions of Achilles, in Il. 18. 352, cover the dead body of Patroclus: ἄνθ᾽ αὐτα καλύφων | ἐν πόθαν ἐν κεφαλῆς καθεν κοθρὰ | ἀνὰρ λευκῷ. 917. οὐδείς... δοτὰ μια φίλοι. 'No one who loved him.' καὶ marks the stress on φίλοι. An enemy or indifferent person might bear to see him, but a friend could not. So Musgrave, 'Qui saltem amicus fuerit. Libentius quippe talia inimicus, quam amicus aspicerit.' Lobeck and the Scholiast give a different force to καὶ, as if it meant, 'not even a friend, far less a stranger.' But this is less in accordance with the use of καὶ in relative clauses, and also with the feeling of antiquity.

918, 19. ἐκ τοι φωνίας πληγῆς] Sc. φωνία, the breath being supposed to issue with the blood from the wound. Cf. infr. 1411, 2. 
Τεμπέλουν αἷμα] Cf. infr. 1412, 3, μέλαιν | μέλαινος.

919. οἰκείας σφαγῆς] 'His own self-inflicted death-wound.' For this use of οἰκείας, cp. El. 215, οἰκείας εἰς ἵππα, supr. 260, οἰκείας τὰ ἴππα.
920. τί σε βαστάσανε φίλου] The huge form of Ajax lying disordered would need a powerful hand to straighten it. Even Teucer needs help, infr. ll. 1409-11. Tecmessa shrinks from asking the Chorus to perform this duty, which, however willing, they would do awkwardly; and for such sacred service a nearer and more equal friend is required.

921. ὃς ἀκμαῖος, εἰ βαινή, μᾶλιο] 'How timely were his coming, if he came.' The optative without ἄν is doubted, but is less harsh coming immediately after another optative; and see Essay on L. § 36. p. 62 b (1). Some have supposed a confusion of the expression of a wish with the potential optative. 'Might he but come! How timely!' But this is hardly in the Greek.

922. συγκαθαρμοῦσαι] This compound occurs only here.

923 foll. Ajax is imagined to have brooded over his injuries for days before his final outbreak. Cp. supr. 194, 5, μακραλεῖον... σχολή. The Chorus now think that the symptoms he then showed ought to have warned them of the possibility of what has followed.

926, 7. 'Thus with iron will to work out an evil doom of boundless woe.' ἄνθ᾽ is required for the metre, and adds point to στρεφέρων as a supplementary predicate with ἔλαιον. ἀπα. 'As the event has proved.' τοῖς introduces the ground of the preceding inference. Essay on L. § 22. p. 35, 3. μοι is dative of the person interested, 'In my hearing,' or 'To my concern.'
ΑΙΛΣ. 85

πάννυχα καὶ φαέθοντι ἀνεστέναζες 930
ἀμφόρραν ἔχοδον Ἀτρείδαις
οὐλίφ ὦν πάθει.
μέγας ἄρ’ ἤν ἐκείνος ἄρχων χρόνος
πημάτων, ἡμοὶ ἄριστεχερ
— οὐ — δύναν ἐκεῖ αἰῶν πέρι.

ΤΕ. ἵ’ μοι μοι.
ΧΟ. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δή.
ΤΕ. ἵ’ μοι μοι.
ΧΟ. οὐδὲν σ’ ἀπιστῶ καὶ δίς οἰμᾶτει, γόναν,
τοιοῦτ’ ἀποβλαφθείσαι ἀρτίως φίλου.
ΤΕ. σοι μὲν δοκεῖν ταῦτ’ ἔστι, ἐμοὶ δ’ ἄγαν φρονεῖν.
ΧΟ. ἐναντίον.
ΤΕ. οἰμοί, τέκνον, πρὸς οία δουλεῖας [γυνᾶ]
χαρόθυμοι, οἶνοι νῦν ἐφεστάσει σκοποί.


930. πάννυχα καὶ φαέθοντι] "All night and in bright day," φαέθοντι is picturesquely substituted for παραμέρια, and the adjectives are cognate or adverbal accusatives with ἀνεστέναζες, of which ἐχοδον, although still cognate, is a more direct object.
931. ἀμφόρραν] With savage thoughts," a supplementary predicate. The metre is doubtful here, and some MSS. have ἀμφόρραν or ἀμφόρραν (vocative sing.).
932. οὐλίφ σ’ ων πάθει] "Under thy calamitous wrong," i.e. his disappointment in the judgment of the arms, which has had such fatal consequences. For πάθει in this sense, cp. O. C. 1078, δεῦτα δ’ εὐρούναι πρὸς αὐθαίρεσι πάθει: and see Phil. 337, 8, πότερον, δ’ τίκων, τό ὄν[πάθει]. ἐλέγχα: O. T. 555. 4, τό δέ | πάθημα όποιον φιλ’ παθεῖν, δίδασκε με.
934 foll. "Mighty to begin sorrows was the hour when the contest for the [gold-forged] arms was appointed for the hands of the brave," μέγας ἄρ’ ἄρχων is nearly equivalent to μεγάλαι ἥρας.

935. A choriambus = χρωστότων has been lost before ὑπαλλ.
937 foll. After an interval of inarticulate sorrow, in which she only utters brief ejaculations, Tecmessa's feelings take a bitter turn, and her indignation finds vent first against the gods, 930-3, and then against the Atreidæ, 961-73. Her pride in Ajax rises above all else.
938. 'I know, a grief of ample size is piercing to thy soul,' γενναία is not 'genuine' or 'noble,' but 'of great size.' Cp. Shak. Ant. and Cleo. 4. 15. 4. 'Our size of sorrow.'
940. 'I doubt thee not for waiting more than once,' i.e. I am sure that the feeling equals its expression.
941. ἀποβλαφθείσων] 'Violently bereft.' See L. and S. s. v. βλάπτω, 1. 2.
942. φρονεῖν] 'To feel and know.' See O. C. 1741; E. on L. § 51. p. 95.
944. Tecmessa turns from the Chorus to her child.
945. Cp. infr. 497. But for the
ΣΟΦΟΚΛΕΟΥΣ

ΧΩ. ἀμοι, ἀναλητῶν
dισσῶν ἐθρήσκοις ἀναυδὼν
ἔργων 'Ατρειδῶν
τῷ β' ἄχει,
ἀλλ' ἀπείρῳ θεὸς.

ΤΕ. οὐκ ἂν τὰς ἐστὶ τὴν ἡθὲ, μὴ θεῶν μέτα.

ΧΩ. ἀγαν ὑπερβρίζει ἄχος ἤνων.

ΤΕ. τοιώνδε μένοις Ζηνὸς ἢ δεινή θεὸς
Παλλᾶς φυτεύει πημ' Ὠδυσσέως χάριν.

ΧΩ. ἢ πα κελανώσαν θυμὸν ἐμπρίζει πολύτλασ ἄνήρ, 954
gελᾶ δὲ *τοιώδε μαυρομένοις ἄχεσιν
πολῶν γέλωτα, φεῦ φεῦ,


coming of Teucer and the interposition of Odysseus, Tecmessa's apprehensions would have been verified.

οἶον... ἀγαν[ 'What eyes are set over our life!' For σκοτά, of one who has a right to call others to account, cp. especially Od. 23. 395, ἰον τιπταιδίν | δρῶσοι σκοτά εἴσοι καθα μέγαρ ἱμερίδων. The Areidae and their underlings are meant. Cp. supr. 512, ἄγαν ὑπολύτλασ μη πεῖλαν. 947. ἐθρήσκοις ἀναυδὸν ἔργων Ἀτρειδῶν] 'Thou givest utterance to the wordless deed of the Areidae.' The phrase ἀναυδὸν ἔργων marks the tacit exercise of absolute power, 'the blow without the word.' For, as Menelaus says afterwards, 1. 1160, he has no reason λόγοις κολάσειν, ἵκεις ἀλοιπόν ἄχος. ἀναυδὸν is introduced partly for the sake of the verbal opposition to ἐθρήσκοις. Cp. Aesch. Eum. 935, σατον... ἀλοιπόν. 949. τῷ β' ἄχει] 'In this cry of sorrow.' Cp. O. C. 1722, λήγετε τῷ β' ἄχειν: supr. 895, ὑπερβρίζει. 951. 'Beyond measure heavy is the burden of the grief they cause.' ἡγοῦνται, sc. of them. Αρ. of of immediate past. 952. In identifying herself with Ajax, Tecmessa has learnt to speak scornfully of the gods. 'But the gods are to blame for it all.' His protection has indeed been more apparent in her life than theirs has been. Cp. supr. 490, and note.

954. κελανώσαν θυμὸν] 'In his smart soul.' Accusative of the sphere of movement, lit. 'throughout.' The latter part of the compound is not dwelt upon, but suggests the θυμὸν as a localized entity, a sort of beast within the man, like Plato's lion (Rep. 9. 888). For κελανώσα, of evil passions, cp. Aesch. Eum. 459, ἀλλά... νῦν κελανώσαν εἴη | μέγαρ εἰκέτα. And for the personification of θυμὸς, Archil. Fr. 68, θυμό, θυμός ομήχονις κέδοι εν κίειμεν. ἐφυ- βρίζειν is not used absolutely elsewhere. It seems here to mean to 'acquire fresh insolence.' Cp. ἀκριβῶς. 955. τοιώδε μαυρομένοις ἄχεσιν] 'The unfinished man.' The Homeric epithet is used with a different meaning : viz. 'He who sticks at nothing.' Cp. Phil. 633, 4, ἀλλ' ἦν' ἐκείνον πάντα λέγεται, πάντα δὲ | τομητά. 955. τοιώδε μαυρομένοις ἄχεσιν] 'Over this madness—caused woe.' Dative of the cause or occasion, as is shown by ἁλίκοντες, sc. τᾶς τᾶδ ἄχειν, in the following clause. Cp. El. 1343, χαροῦσιν σὺν τούτοισιν; ἢ τίνες λόγοι; For the condensed epithet (sc. τοῦ μαυρομένου), see Essay on L. § 43. p. 81, § 35. p. 60.
ΑΙΑΣ.  

686. τοῦς τοῦ, ἵνα τοι, κεῖ βλέποντα μη' πόθουν, 

686. ἕμοι πικρὸς τέθηκέν ἥ κείνοις γλυκός, 

970. Ἀλασ γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἄλλ' ἐμοὶ 

971. φέρε ταῦτα' Ὀδυσσέως ἐν κενοὶς ὑβριζέτω. 

960. κλώντες Ατρείδαι. 

Τ. οἴ δ' οὖν γελώντων κάπισχαίρυτων κακοῖς 

τοῖς τουθ'. ἱσώς τοι, κεῖ βλέποντα μη' πόθουν, 

685. ἔχοντες οὖν λυσαὶ, πρῶ τις ἐκβάλη. 

685. ἐν χρησίᾳ δὲ τερπόνος. ἐν γὰρ ἡράσθη τυχεῖν 

ἐκτήσας αὐτῷ, θάνατον ὑπὲρ θελεν. 

695. τὰ δὴ τοῦτ ἐπεγγέλθην ἀν κάτα; 

695. γεγονότερον οὐκέτ' ἐστίν, ἄλλ' ἐμοὶ 

970. τοῦτ'. 'Οδυσσέως ἐν κενοὶς ὑβριζέτω. 

Ἀλασ γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἐμοὶ 

971. φέρε ταῦτα' Ὀδυσσέως ἐν κενοὶς ὑβριζέτω. 

959. βασιλῆς] βασιλῆς ΛΑΓ Παλ. 961. οἴ δ'] οἴδ'] Λ. οἴ δ' Α. 962. τοῦδ'] 

960. κλώντες] Viz. from Odysseus. 961. κεῖ .. μη' πόθουν] 'Though 

they missed him not.'—after he had 


240. ἵππον 'Αχιλλῆος πολυ̣ δώρε 

'Αχιλλιος ἐδώρει εἰς τὸν 

Ἀχιλλέως: ib. 9. 197, ἢ τὸ μάλα κράτ. 

963. τῇ χρήσιᾷ 1] (1) 'In exigency 

of war,' rather than (2) 'In some need 

of his spear.' For the latter, however, 

cp. supra. 180. ἐνοῦ δορᾶ. 

965. πρὸς ταῦτα] πρὸς ταῦτα 1. πρὸς ταῦτα' ΛΕ. 

966. κλώντες] Viz. from Odysseus. 967. καὶ .. μη' πόθουν] 'Though 

they missed him not.'—after he had 


240. ἵππον 'Αχιλλῆος πολυ̣ δώρε 

'Αχιλλιος ἐδώρει εἰς τὸν 

Ἀχιλλέως: ib. 9. 197, ἢ τὸ μάλα κράτ. 

963. τῇ χρήσιᾷ 1] (1) 'In exigency 

of war,' rather than (2) 'In some need 

of his spear.' For the latter, however, 

cp. supra. 180. ἐνοῦ δορᾶ. 

965. πρὸς ταῦτα] πρὸς ταῦτα 1. πρὸς ταῦτα' ΛΕ. 

966. Either (1) supposing an 

implied comparative, 'My sorrow in 

his death is greater than their joy: how- 

beit, he has pleased himself:' or (2) 

supposing δ' to be in apokos, and 

τοῦτῳ to be virtually hypothetical, 

'Be his death joy to them or grief to 

me, to him it brings content.' For (1), 

see Essay on L. § 39. p. 73 b; and for 

(2), cp. Ant. 1168, where see note. 

As there is nothing but the emphasis to 

suggest comparison, (2) is preferable. 

968. wv adds emphasis with refer- 

ence to the words of Ajax, supr. Il. 

473-480, which Tecumseh now recalls. 

Cp. O. C. 1704, ἕκτερον οὖν ἔνθαλ. 

970. 'His death is no concern of 

theirs, but of the gods alone.' The 

gods have required this sacrifice, and 

the will of the Atreidae has had no part 

in it. For this vague 'dative of the 

person interested,' cp. El. 1153, τίθησ 

ἐνῷ σοι: Phil. 1030, καὶ τίθησι θυμ 

πάλαι. So, too, infr. 973, Αλασ γὰρ 

αὐτοῖς οὐκέτ' ἐστίν, κ.τ.λ. 

971. ἐν κενοῖς] 'In a vain thing': 

i.e. where his insolence has no occasion, 

and no object, but is beating the air. 

973. Cp. Od. 14. 137, 8, φίλου δ' 

κείνης ὑποκοι τᾶς, ἐμοὶ δ' μᾶλλον 

τεσσαράκοντα: Trach. 41, 2, πλὴν ἐμοὶ 

περὶ τοῦ ἀδέας αὐτοῦ προσβαλεῖν ἀπολ 

χεται. 

974. Ἀλασ καὶ γύνει] 'Distress and
ΤΕΥΚΡΟΣ.

ιό μοι μοι.

ΧΩ. σόγησον. οίδην γὰρ δοκῶ Τεύκρον κλέειν
βοῶντος ἄτης τῆσδ’ ἐπίσκοπον μέλος.

ΤΕΥ. ὦ φιλταῖ Ἀλας, ὦ ξύναιμον ὡμὶ ἐμοὶ,
ἀρ ἡμώληκας ὁπερ ἢ φάτις κρατεῖ;

ΧΩ. ὡλεν ἀνήρ, Τεύκρε, τοῦτ’ ἐπίστασο.

ΤΕΥ. ἄμοι βαρελάς ἄρα τῆς ἐμῆς τύχης.

ΧΩ. ὡς ὃθ’ ἐχθνον

ΤΕΥ. ὁ τάλας ἐγὼ, τάλας.

ΧΩ. πάρα στενάζειν.

ΤΕΥ. ὡ περισσερχὲς πάθος.

ΧΩ. ἄγαν γε, Τεύκρε.

ΤΕΥ. φεῦ τάλας. τί γὰρ τέκνον

τὸ τοῦτε, ποῦ μοι γῆς κυρεῖ τῆς Τραῦδος;

ΧΩ. μόνος παρὰ σκναίσιν.


sorrow.' For the strength of meaning
given to δῶλον here, cp. suppl. 496 foll.,
infr. 1005.

976. 'Uttering a loud strain that
hath regard to this calamity:' i.e. The
sudden cry of Teucer shows that his
eye has been arrested by the dead body
and the group surrounding it. (Schol.
οἴχ ἡμωληκας τῆς συμφορᾶς, ἀλλ’ εἰσο-
χαζομένων). He, like Tecmessa, supr.
891, 2, is at first dimly seen in the shade.

977. δοκῶ] δοκῶ. Λ. δοκῶ. Α. 'Brother
of my love.' ὡμὶ, from meaning 'an
object of sight,' comes to mean 'an
object of regard'—one with whom we 'see
eye to eye,'—and its addition here gives
a tone of affectionateness to the ex-
pression. See Essay on L. § 54. p. 99 a;
and cp. especially, Phil. 171, μηδὲ σῶν-
τροφον δοκῶ ἔχων.

978. 'Hast thou then done as pre-
valent Rumour tells?' ἡμώληκας,
'Hast managed thine affairs, hast done
thy business?' See L. and S. s. v.

981-6. The partition of the senari-
ous between two speakers, which does not
occur at all in the Antigone, is in
the Ajax confined to this passage and
supr. 591—4, where see note.

982. ὡ περισσερχὲς πάθος] 'O all-
too-swift catastrophe!' referring not to
the rash deed of Ajax, but to the sudden
consummation of destiny.

The precatory μοι indicates Teucer's
interest in the child.
ΤΕΥ.

οὐχ δὲν τάχος
dh t' aitou d'zeis deýro, mh tis ws kevhs
skóumon leainhs duxmenon anarpásy;
'he, égkóvei, sógykame, tois thevostoi to
fílophi pántes keiménous épeygelán.

ΧΟ. kai mh éni [óvn, Teúkpe, toud' soi méleiv
éfieb' anír kevós, ósper sòn mêlei.

ΤΕΥ. o tov ápántov dh thevostov émòl
álystonov ón proseíbhon ófhalrois égá,
ódòs ò òdòn patójvn áníasasa dh
málysta tojvón oplágyon, ãnh dh nóv ëbhn,
ó fíltat' Alas, tòn sòn ós épyotb'hn
mòron diákon káxiykon kótvovópmenos:
ózeia yárp sou báżeis ós thevov tìnos

988. ἐγάνεις] ἐγάνει Ë L. ἐγάνεις C.
991. ἀνήρ καίνος] ἀνήρ καίνο L.
ἀνήρ λείνον ΑΡ.
994. ódòs ò] ódòs' ËL.
ódòs ò CA Vat. ac. πασών
(ἀ)πασών ΛΑ. ἀπασών ΡΥ Παλ. VM.
πασών CAVatac M. ̀ǹ ὦ] ǹ from ε) L.

998. σου] σου L³ pr. σου Vat. ac.
θεού] ðò L. ðèò A. ðè C.

985. οὐχ δὲν τάχος, κ.τ.λ.] These words are spoken to Tecmessa, who, in obedience to them, makes her exit here, returning with Euryssaces, infra. 1168. They cannot be addressed to one of the Chorus, as the exit of a single choreutes is quite inadmissible; nor to one of Teucer's own attendants, to whom such an exhortation as σύγ-
καμανε would be superfluous. As addressed to Tecmessa, the words seem harsh and peremptory; but Teucer, who has been absent, does not know the depth of her feelings, and in his eyes she is merely Ajax' captive. Hence the words, òδ', ἐγκάνεις, σύγκαμανε, are an example of what is called irony, i.e. they indicate the speaker's unconiousness.

δῆμα] Although not an enclitic, the particle coming at the beginning of the line is a strong instance of synaphe, and marks the haste with which Teucer utters his command. Cp. infr. 1089, 90, δενου ὑ.

κονίς] 'Widowed,' 'unprotected,'—
ἀλευτος σύγκαμος ἂνοςμ. 'Not 'bereft of young,' as the prolepesis would have a frigid effect. Nor by enallage for
παδί, sc. μητῆs, 'Separated from the

mother.' The point lies in the comparison not of Tecmessa to a lioness, but of Ajax to a lion.

988, 9. τοις θεαμασι τοι, κ.τ.λ.] Whence Eurysaces is in the greater danger.

990, 1. Supr. 567. 'While still alive, Ajax enjoined that he (Eurysaces) should be thy care, and he is so.' The emphatic σῶv avoids the appearance of supposing that Teucer needed the in-
junction.

992 foll. Having done what is im-
immediately necessary, Teucer becomes absorbed in the contemplation of his
dead brother.

994 foll. This last heavy-hearted journey dates not from the warning of Calchas, supr. 750 foll., but from the rumour that quickly followed it. The exceptional rhythm of this line, without caesura, expresses the painfulness of the

way.

997. The participles are to be taken
closely with ἐβήν; 'Following up and
searching out thy doom, when I per-
ceived that it was come':—viz. on
hearing the rumour.

998. ὦκεια] 'Swift': i.e. not only
suddenly arriving, but spreading instantaneously.

σου] Objective genitive =peri σου.

Epist. L. § 9, p. 12.

βαζε] 'Talk,' 'bruit,' 'noise.' βαζε is generally something disagreeable.

οι τοιοι του] 'Seeming to come from some god.' Genitive of the agent (Epist. L. § 10, p. 14): on, πείματος, or the like. On the source of this rumour, see above, note on l. 826. The messenger returning to the camp after l. 814 would bring word that Ajax was dead.

1000. The antecedent to θα is object of θα, viz. 'thy death,' is to be gathered from the meaning of the two preceding lines. Cp. O. T. 6.

1003. θα, ἐκάλυψα] Cp. suppl. 915, 16. If Tecmessa is gone, according to the note on suppl. 965, these words are spoken either (1) to the corphæus, who on her departure might naturally take his station by the corpse; or (2) to an attendant of Teucer. Cp. El. 1468, χαλάετε πως ἐκαμάν, δια το συγγένει τοι καί εύοι θρήνων τούχῃ.

1004. 'O sight intolerable! telling of a rash and cruel deed.' διπα here is not merely the person of Ajax as an object of vision, but the whole harrowing spectacle, from which Teucer passes naturally in the next line to Ajax himself. For the genitive τόλμησις, 'implying rashness,' cp. Thuc. 3. 45. § 7. πολλῆς εὐθείας, διαίτης ολεται. Not merely 'passionate,' but 'cruel,' because causing so much pain.

1005. The participial phrase διπα... 

1008. The omission of με in all the MSS. is a strong proof of the loss of the sense of quantity in Byzantine times. The line was scanned θε τοῦ τέλους—without suspicion. τοις in the Laurentian reading (understood as 'equally') has come in from the next line, and there is no reason to doubt that θε τοῦ is the genuine reading. Empathetic fullness in dwelling on such relationships is common in Greek, and is especially natural in Teucer.

1008-1010. The iteration of θι ποι... ισω... ϐώρ γαρ οὐκ; is expressive of Teucer's bitterness of soul.

1010. 'Who will not smile any the more sweetly, no, not even if good fortune come to him.' The idiomatic force of the comparative can hardly be rendered in translation. Lit. 'Even though fortunate, to smile none the more pleasantly (on that account).'

For πάρα, cp. suppl. 904, αδάσει πάρα:
ΑΙΑΣ.

μηδε ενυποντι μηδεν ηδων γελαν.
οδοι τε κρυψει; ποιον ουκ έρει κακων,
τον έκ δορος γεγοτα πολεμιων νοθον,
τον δειλα προδοτα και κακανδρια
σε, φιλτατι Αλας, η δελουσιν, ας τα σα
κρατη βαντως και δεμος νεμομει σους.
tοιαντι ανηρ δυσοργος, εν γηρας βαρος,
ερει, προς ουδεν εις ερων θυμοιμενος.
tελος δι απωτος γης απορριβθοσσαι,
δολος λυγισιν αντι ελευθερου φανες.

tοιανται μεν κατι οικου εν Τροις δε μοι
πολλοι μεν εχθροι, παιρα δι οφελησιαι.

1011. ενυποντι ενυπον (οο οο α) Λ. ενυποντι C. ενυποντι A. ηδων]

923. παρα στεναξων. There is a slight irony in ηδων. The Laurentian reading, μηδεν άλων γελαν, is not Greek, and ηδων, the reading of Par. A and several other MSS., is further supported by the unintelligible reading ηδων c. gl. ολισιων in V, which is clearly a corruption of ηδων, and may have given rise to ηδων. See Phil. 1392, and v. rr. Others explain the words to mean, 'Whose custom it is not to smile pleasantly when fortunate.' But such a meaning of παραπαθι is doubtful, and the comparative is then without point. The line, as above interpreted, may remind us of the story of Henry the First of England, who is said never to have smiled again after the death of his son, William the Aetheling. For the sorrow of Telamon, cp. Fr. 516 (from the 'Teucer'), ος υρις, ο τενον, ειναι | ηεπεσθαι σου τερμιν ευλογυμνων | ος ουτος η δριν εικονιν λευκονα με | έτεσιν έρωντας λυγισμενων.

1012. τε κρυψει;] 'Over what will he draw the veil?' i.e. He will not soften the shame of my birth, though it reflects on himself.

1013. By a slight prolepsis the evil that is supposed to be predicatated is made part of the subject. 'What evil

will he not speak of me,—of the base-borne issue of his spear?' i.e. 'Will he not call me so?' Cp. II. 8. 283 (of Telamon). δι οσε αερα κυστη αντα [καιι σε νοθον περ ιστα κομπασατο.

1017. ανηρ | κατα | 'A passionate

man, whom old age makes dangerous.' Telamon had always been irascible (this helps to account for the impetuousity of his son), and a bad temper is not improved by age. We may infer, too, from Teucer's fear of Telamon, that Ajax was the favourite son.

1018. προς αυτον | ουσον] Either (1) connecting εις εαυτον with ουσον, 'Angered into strife at nothing;' or (2) joining αυτον εις εαυτον, 'Angered at what is no cause of quarrel.' For (2), cp. Eur. Phoen. 598, κατα σοιν πολλαν οιδας πριτ τον ουδην εις μαχην, where ουδην taken alone does not answer sufficiently to δειλη και φιλοψυχον in the preceding line: Plat. Phil. 17 C, εις τατα ουδενοι διειτο δαει.

1020. λυγισιν | φανεσ] 'Pro-

claimed,' i.e. by Telamon, who would declare Teucer to be the son of a slave-
woman, and therefore ineligible for the succession.

1022. Although there is some con-
καὶ ταῦτα πάντα σοῦ θανάτοις εὐφρᾶτης.

οἶμοι, τῇ δράσῳ; πῶς σ’ ἀποσπάσω πικρὸν
tοῦδ’ αἰῶνα κνώδοντος, ὥ τάλας, ὡρ’ ὁδ

φονέως ἃρ’ ἐξέπνευσας; εἶδες ὡς χρόνῳ
ἐμελέξ’ οὐ "Εκτωρ καὶ θανῶν ἀποφθέιειν;

σκέψασθε, πρὸς θεῶν, τὴν τύχην δυνών βροτῶν.

"Εκτωρ μὲν, ὥ δὴ τοῦδ’ ἐδωρήθη πάρα,

ζωτήρι προσθεῖς ἵππικῶν εἰς ἀντόγγον
ἐκνάπτε’ αἰέν, ἐς τ’ ἀπένυξεν βιών

οὖτος ὥ εκεῖνον τῆς δαρείαν ἔχων

πρὸς τοῦδ’ ἀδρέλε δαναῖμορ πεσόματε.

ἀρ’ οὐκ ‘Ερμίδος τούτ’ ἐχάλκευσε εἶφος

1024. σ’ om. L Pal. pr. 1026. ἐξέπνευσας L. 1029. τοῦδ’]
toῦ L. τοῦδ’ 'ΑC'. 1031. ἱκνάττεντ' Ι' γνάττεντ' 'ΑC' Pal. Vat. sc M⁵. 1034.

ἐχάλκευσεν Ι'. ἐχάλκευσεν Λ.

fusion in the MSS. here, the reading of this line is tolerably certain.
1023 foll. He resumes what he had said in l. 1005, and thus returns from himself to Ajax, and to the duties of the present hour.

1024, 5. πῦν. κνώδοντος] 'How shall I disengage thee from this cruel, gleaming blade?' The first notion of κνώδος (cp. κνώδες) seems to be 'a projecting point' or 'tooth.' Here the point of the sword, projecting through the body of Ajax, is clearly meant, as this alone could be seen. The mantle (supr. 890, 915) has been removed at l. 1003. αἰῶνα may mean 'discoloured,' as in Phil. 1157, ἡμᾶς σαρκεῖς αἴῶνας, or 'bright in point,' the sheen of the newly whetted blade remaining where not obscured by the blood.

1026. φονέως] Teucer, like Ajax, supr. 815, personifies the weapon, which, as the gift of Hector, is imagined to be instinct with enmity.

His mind is in sympathy with his brother's, and he falls into a similar train of reasoning.

1027. Cp. Trach. 1162, 3, 58 ὅποι δ’ ἄρη καταφέροσ ὃσ τὸ θίων ἵνα πρώτρι

τοῦ, οὕτω δὲκάτα μ’ ἀνετοῖς δαρῶν.

ἀποφθέιειν has been changed to ἐπο

φθέιειν, as the Attic form. But it must remain uncertain how far this was re-

quired by the tragic dialect.

1029-31. This variation from the story of the Iliad is followed by Quintus Smyrnaeus, and was probably that adopted by the author of the Ilias minor. See Introduction, and cp. Eur. Andr. 309, σφαγάς . 'Εκτωρος προκύπτειν. The exchange of presents occurs in ll. 7, 801-5, ὅ δ’ ἄρα φανερά δίως εἶφος ἀργοῦμα, σφαγαὶ . τὸν κολλεῖ τὰ φίλου καὶ ἔκτροφον τελαμωνί. Ἄρη δεὶ κοινάζειν ἔδωκαν φασάνοι.

προσθεῖν] 'Gallingly tied;' i.e. not only bound fast, but cut by the strained cords as he hung. Cp. El. 863, τιμητὸς ἄλεος ἀγαπήσαται.

1031. ἱκνάττεντ] 'His flesh was frayed,'—upon the stones as he was dragged along. Cp. especially, Plat. Rep. B. 10, p. 616 A, ἐλεον . ἔδωκαν καταφέρουσαν.

βίων is added for the sake of definiteness, as ἀνετοῖς alone may mean 'to swoon.'

1033. τῆς τοῦδ’] Sc. τοῦ κνώδοντος, supr. 1024. The masculine gender is resumed, after τιμητὸς δαρείαν, as more appropriate to the personification of the sword. πεσόματοι, like πρώτρι, supr. 833, refers to the act of falling on the sword.
κάκεινον Ἀιδῆς, δημιουργὸς ἄγριος;

ἔγὼ μὲν οὖν καὶ ταύτα καὶ τὰ πάντ' ἂεὶ

φάσκοιμ' ἄν ἀνθρώποις μηχανῶν θεοί:

διὸ δὲ μὴ τάδ' ἔστιν ἐν γνώμῃ φίλα,

κεῖνος τ' ἐκείνα στεργέτω καγὼ τάδε.

Χο. μὴ τείνε μακράν, ἀλλ' ὅπως κρύψεις τάφῳ

φράζου τὸν ἄνδρα χω τι μυθήσῃ τάχα.

βλέπω γὰρ ἔχθρον φῶτα, καὶ τάχ' ἄν κακοῖς

γελῶν ἃ δὴ κακοῦργος ἐξίκαιτ' ἄνηρ.

Τευ. τίς δ' ἐστιν ὄντων ἄνδρα προσελκύσεις στρατοῦ;

Χο. Μενέλαος, φ' δὴ τώδε πλοῦν ἑστελάμεν.

Τευ. ὅρω μαθεῖν γὰρ ἔγγος ὅν οὐ δυσπετήσ.

ΜΕΝΕΛΑΟΣ.

οὖτος, σὲ φανῶ τώδε τὸν νεκρὸν χεροῦν

μὴ συγκομίζειν, ἀλλ' εὰν ὅπως ἔχει.

Τευ. τίνος χάριν τοσοῦτον ἀνθρώπος λόγον;

1035. κάκεινον] Sc. τὸν κοσμήμα. 1036. μὲν οὖν εὐδή στρατηγὸς τακτικής. Any one is free to deny that this is the work of the Eriuys and of Hades. As for Teucer, he will always refer every event to a Divine Power. And to what Powers but these can the present events be referred?

1039. ἐκείνον] Sc. ὁ φίλα στρατιώτης τούτων. For this vague pronoun, cp. Eur. Alc. 867, 8, ἰχθυὸς φιλίων, κεῖνον ἱππαμα, | κεῖν' ἵπποιμεν δόματα ναυκ. 1040 foll. The Chorus, knowing the imminent danger, are impatient of general reflections. And seeing Menelaus coming, they urge Teucer to break off.


1043. δὴ δὲ = οὐ δὲ. Cp. Plat. Phaedr. 244 D, ἀλλ' μὴν τότεν γε... ἃ δὴ ταλαιπῶν ἐν μονακίστιν τολῆν ἐν τοῖς τῶν γελῶν.

1044. στρατοῦ] It must be one of the host, for no one else would venture so near to the Achaean lines. 1045. φ' 'For whose behalf.' For this dative of direct reference (Essay on L. § 12. p. 18), cp. especially O. C. 1047, ὄ τι τῶν πολίων | . . πῶν ἐμεθεδων εἴχομεν. 1046. Menelaus is a familiar figure in the Trojan camp.

1047. σὲ φανώ, κ.τ.λ.] φανὼ is here used with the construction of ἐνώπιον, O. T. 350, ἐνώπιον στ.' . . ἱματίαν.

1048. συγκομίζειν] 'To bring home'; a metaphor from the harvest-field, the dead body being 'like a shock of corn.' Or, to speak more accurately, the same general meaning of the word applies to both cases, without our necessarily supposing any conscious metaphor. Cp. Eur. H. F. 1432, ἀλλ' ἐσκομίζει τέσσαρα δυσκόματα γη. 1049. τοσοῦτο' is said ironically. 'Why
ΣΟΦΟΚΛΕΟΥΣ

ΜΕ. δοκούντι ἐμοὶ, δοκούντα ὅς ἔσκαπνει στρατοῦ. 1050
ΤΕΥ. οὐκοῦν ἂν ἐποίης ἤντιν' αἰτῶν προθεῖς;
ΜΕ. ὅδοινεικ' αὔτὸν ἐκπίσταντες οἴκοθεν ἄγειν Ἀχαῖοις ἥμμαχον τε καὶ φιλον, ἐξεύρομεν ζητούντες ἔχοντο Φρυγῶν
δοτις στρατῷ ἥμμαπτόντο βουλεύοντο φόνον
νύκτωρ ἐπεστάτευσεν, ὡς ἔλοι δορίκει 
μὴ θεών τις τήνδε πείραν ἐξεβείσεν,
ἡμεῖς μὲν ἂν τὴνδ', ἢν δὴ εἰληχέν τῶχν,
θανοῦντες ἂν προφεκτέμεθ' αἰσχόστοι μῦροι,
οὔτος δ' ἂν ἔζην, νῦν δ' ἐννέλλαξεν θεός.
1060 τὴν τοῦθ ὅβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
δὲν οὐνεκ' αὐτὸν οὕτις ἐστ' ἀνήρ σβένων 
τόσοτον ὁστὲ σῶμα τυμβέεσαι τάφῳ·
ἀλλ' ἄμφι χλωρὰν ψάμαθον ἐκβεβλημένος

1051. προθεῖς[.] προθεῖς Α. 1053. ἄγειν] ἄγειν C. ἄγειν (γρ. ἄγειν) Γ. ἄγειν
(

hast thou wasted so many words—few as they were?'

1050. δοκούντα (neut. pl.) is governed by εἶπον, understood from ἄνθλοσας λόγον. The participle gives the reason, i.e. διὸ τὸ δοκεῖν. 'The cause is in my will.' For the ellipse of the antecedent to δι', cp. especially Trach. 1233, τίς γὰρ ποθ', ἢ μοι, κ.τ.λ.

1051. προθεῖς[.] Sc. κελεύεις χρόνα, again 'understood' from the preceding lines. Cp. especially O. T. 1154, 5, οὐχ ὡς τάχος τις τοῦτο ἀναστρέφει χάρας; ΘΕ. δύσηνος, ἀντὶ τοῦ; τι προπροήρων μαθεῖν;

1054. ζητούντες i.e. ἠπετάζουντες, 'In the trial.'


1058. τῆδ', ἤσ.' τῶχν] The governing word ἀλευτοῦντες is absorbed, leaving τὴνδ' (τῶχν) as an accusative in apposition with the sentence.

1059. θανοῦσθι ἂν προφεκτέμεθα] 'We should have died and been cast forth.' In order to justify his own violence, Menelaus imagines Ajax (if successful) as usurping the command of the army, and forbidding the burial of the generals whom he had slain.

1061. πεσεῖν] An exopgetic infinitive, completing the imperfect construction of πρὸς μῆλα, κ.τ.λ. By a slight inversion the insult (ἐβασσα), instead of the objects of the insult, is put into the accusative after ἐννέλλαξεν. The meaning is that some divine power (which the spectator knows to be Athena's) exchanged one victim of Ajax' fury for another.

1063. σῶμα τυμβεύων τάφῳ 'To give his corpse the honours of a tomb.' See Essay on L. § 17. p. 25 c.; also ibid. § 16. p. 23 b. Menelaus dwells with mocking iteration upon the privilege which he denies.

1064. ἄμφι ... ἐκβεβλημένοις] 'Cast forth here or there on the humid sand.' The vague ἄμφι implies 'casually here or there, as carried by the waves.' Cp,
δρνις φορη θαραίος γενήσεται.

πρὸς ταύτα μὴν δεινὸν ἐξάρης μένοις.
ei γὰρ βλέποντο μὴ δινηθήμεν κρατεῖν,
πάντως θαυμάζεσε γ' ἄριστεν, καὶ μή θέλης,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπω
λόγων γ' ἀκούσαι ζῶν ποτ' ἥθελης' ἐμῶν.
καὶ τοι κακοῦ πρὸς ἄνδρας ἄνδρα δημήτην
μὴ δικαίον τῶν ἐφεστώτων κλίειν.
οὐ γὰρ ποτ' οὕτ' ἀν ἐν πόλει νόμου καλῶς
φέροντ' ἄν, ἐνθα μὴ καθεστήκη δέος,
οὐτ' ἀν στρατὸς γε σοφόνως ἄρχοιτ' ἐτε
μὴ δὲν φῶβον πρὸςλήμα μηδ' αἰδοὺς ἔχουν.
ἀλλ' ἄνδρα χρή, κὰν σῶμα γεννήσῃ μέγα,

1065. παραλίος] το(ρ)βαλλος L. παραλίος A. 1066. ἡφάση] ἡγαῖρης L.
ἐβάρεις L. ἐβάρεις A. 1070. λόγων γ'] λόγων' ΛΕΠ. Παλ. ἡθηλης'] εἰθήλης L. ἡθηλης' C. 1074. καθεστής] καθεστής (ἡ from ei) L. καθεστήκιν Α. p.m. καθεστηκει Παλ.
1075. ἄρχοιτ'] ἄρχοι' L. ἄρχοι' C. ἄρχοι' AC. ἄρχοι' L.".

Aesch. Pers. 576, 7, καπετόμενον ὰ ἀλλ' ἀν[' επιταλίοι πρὸς ἀναίδων | παιδών τὸς ἐμῶν.]

χερσὲν probably here refers not to
colour but to moisture, i.e. that part of
the sands which the sea has moistened.
So in Trach. 849, χερσὲν... δεκαφών ἐχαρν, 'moist dew of tears.'

1066. μὴδ'... μένοι] 'By no means
let thy spirit rise threateningly.' μὴδ' is adverbial, and μένοι predicative.

1069. παρευθύνοντες] 'Keeping him
in order.' Cp. supr. 72, ἄνωθυνοντα, and note. The composition with παρά
suggests the image of a slave-driver
walking beside a gang of slaves and
keeping them in line.

1069, 70. i.e. 'I knew him too well
in life to suppose that he will listen to
reason.' Such appears to be the force of
the opposition between χερσὲν and λόγων
here. This, said of the dead man, of
course conveys the acme of brutal scorn.
Cp. Shakespeare, Hamlet, 3. 4, 'Indeed,
this counsellor | Is now most still, most
secret, and most grave.' For ἄνω, transferred from place to occasion, cp.
infr. 1100.

1071. ἄνδρα is almost a pronoun
(Essay on L. § 22, p. 37, 5), and hence
the repetition is not felt. 'It is vile
conduct, for one of the people to disobey.'
The γράμμα is first stated as applicable
to a city, and then in 1075 applied
(with the emphatic γε) to the case of
an army.

1073–6. 'As in a city the laws cannot
have due course if there be no es-

dablished fear, so neither can a whole
army be wisely disciplined without
some safeguard of respect and awe.' For
καλῶς φέροντ' ἄν, cp. Thuc. 5, 16, ἐδ
φερόμενον δν στρατηγίαν: ib. 2, 60,
καλῶς φερόμενον... τὸ καθ' ἑαυτόν.

1075. ἄρχοι' is a late correction in
L2 for ἄγοντ'.

ἐτε] 'Any longer;' i.e. 'When once
respect is lost, good conduct is at an
end.'

1077. κὰν σῶμα γεννήσῃ μέγα]
'Though he be owner (lit. parent) of
a mighty frame.' This is a bold ex-
tension of the idiom by which uncon-
scious and mechanical actions are
attributed to the subject, and one is said
φωνοι ὀδόντας, 'To have grown teeth,'
etc. See Essay on L. § 30, p. 52 a;
and cp. especially O. C. 149, 50, ἀλαϊν.
δοκεῖν πεσεῖν ἢν κἂν ἀπ' σμικροῦ κακοῦ, δέος γὰρ οἱ πρόσεστιν αἰσχύνη τῇ ὁμοῖοι, σωτηριάν ἔχοντα τόνδ' ἐπιτάσσειν· ὅπου δ' ὑψίτειν δρᾶν θ' ἄν βούλεται παρη, ταῦτην νῷμιζε τὴν πόλιν χρόνῳ ποτὲ ἐξ οὐρίων δραμούσαν εἰς βυθὸν πεσεῖν. ἀλλ' ἐστάτω μοι καὶ δέος τι καλρίν, καὶ μὴ δοκώμεν δρῶτες ἢν ἡδῶμεθα οὐκ ἀντίσειν αἰθῶς ἢν λυπόμεθα, ἔρπει παραλλάξει ταῦτα, πρόθεσιν οὗτος ἢν αἰθῶν ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὐτοῖ θρονοῦ. [13 b.

1081. παρη] παρη L., τάρα AC mg. παρη Γ. 1085. δ' ἄν Vat. ac. VM². 1086. ἄν]. ἄν (ὐδ'?) L. ἄν C²AVL². ἄν GIYM². ἄν Vat. ac.

ὁμάτων ... φυτὰ μὲν, καὶ note. Μενελαυς insinuates that the bulky frame of Ajax was his chief qualification. 1079. Cp. Thuc. 2. 37. § 4, δὲ δέος ... τοῦ παρακολουθοῦν: ib. 43. § 1, τολμῶντε καὶ γνώσασθε τὰ διόνυσα καὶ καὶ τοῦ ἐργος αἰσχυνομένου. 1081. 2. ἄνω ... ταῦτα] For this correlation, cp. supr. 49b, 7, εἰ γὰρ θάνη ... ταῦτα ... τὸ τῆς ἡμέρας. ἄ βουλευται] Sc. τις. 1083. ἤξει οὖριον δραμοῦσαν] 'Must lose her fair course and founder in the deep.' The aorist denotes what is certain in the future, as in Aesch. Prom. 667, 8. ψυχοτέον ἐν δίοις μακριν | κρενανίκ. ἤε ὀφράσιν (πεπ. pl.) = εἰ τοῦ οὖριον ὑδόμον, just as οὖριον θεῖον εἰς ὀφραν ὑδόμον θεῖον (L. and S. s. ν. οὖριος, I. 1). Cp. Aesch. Prom. 883, 4. ἠξει δ' ὑδόμον φέρομαι | λύσας την ματιν μάργρῳ: Pind. Pyth. Ι. 60, ἢ μὲ τα ὄνομα ἕξει πλώου | ἐβαλείν, ἀν' δ' ἐγὼ οὐ συνελθῶ. It is true that, as Lobeck remarks, ἤξει οὖριον, sc. οὖραν, is used by late writers as equivalent to ἤξει οὖρας, sc. οὖρης,—'With a fair wind.' But what meaning can be attached to this phrase here? 'Will run a straight course to the bottom'? or, 'Will have a fair voyage, and then sink'? The former is nonsensical, and in the latter the oystermon has no such point as in O. T. 423, ἀγορομο νεαρό- κλεισαν, ἐφίλοια τῆς πόλεως. Or, if it is proposed to render, 'After once having had prosperity, will run on and founder in the depths,' the introduction of the participle is inconsistent with this use of ἤξει, for which, however, cp. Thuc. 1. 120, ἤξει οἰρής πολεμεύνει. 1084. Lobeck says on this verse, 'Perquam apte hoc Menelaus dicit ex Spartanorum institutis, qui Timoris aedem consecraverunt juxta triclinium Ephororum, τῆς πολεμείας μάλιστα συνεχοῦς φόβῳ νομιζόντες, Plutarch. V. Cleom. c. 9. 808 D.' The words of Pericles in Thuc. 2. 37 (quoted on 1. 1079, supr.), would rather show that this part of Menelaus' speech reflects the feelings of the 'party of order' at Athens. The corypheus (infra. 1091) approves of the general tenor of the speech. For ἄστων, of a fixed sentiment, cp. Thuc. 3. 9, τὸ ... καθολότοι. 1085. ἄρουντες δ' ἡδῶμεθα] Sc. ἄρουντες. 1086. ἄν λυπώμεθα] Sc. ἄστωντες. For the mood, which is here partly due to the parallelism of ἡδῶμεθα, cp. O. C. 190 (according to one reading), ἄν' ἄν εἰσώμεν. It may be explained as an instance of prolepsis, a consequence being treated as a condition. The first person is idiomatic, i.e. 'Let not men think.' 1087. ταῦτα] τὰ ἔρωτα καὶ τὰ τίνα, 'These things go by turns.' i.e. pleasure brings pain. In the following lines he returns from general reflections to the case in point.
καὶ σοὶ προφανῶ τόνδε μὴ θάπτειν, ὅπως 
μὴ τόνδε θάπτων αὐτὸς εἶν ταφᾶς πέσῃς.

ΧΟ. Μενελάε, μὴ γνώμας ὑποστήσας σοφᾶς
εἰς αὐτὸς ἐν θανοῦσιν ὑβριστής γένη.

ΤΕΥ. οὐκ ἄν ποτ' ἄνδρες, ἄνδρα θανάσαιμί ἔτι,
δε μὴν ἄν γοναίοιν εἴδ' ἀμαρτάνει,
δι' οἱ δοκοῦντες εἰγενεῖς πεφυκέναι
τοιαύθ' ἀμαρτάνοντων ἐν λόγοις ἐπη.

ἀ', εἰδ' ἀν' ἄρχης αὐθις, ἢ σοὶ φῆς ἄγεων
tόν ἄνδρ' Ἀχαίοις δεδρο σύμμαχον λαβῶν;
οὐκ αὐτὸς ἐξεπέλευσεν ὃς αὐτὸν κρατῶν;
ποῦ σοὶ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
ἐξεστ' ἀνάσσων, ὃν' ἰδεῖτ' οἰκοθέν;
Σπάρτης ἀνάσσων ἠλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' εὖ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
ἄρχης ἐκεῖτο θεομάς ἢ καὶ τοῦδε σε.

1089. προφανῶ] προφανῶν Ἀ. 1090. ταφᾶς] ταφᾶς (τ[ρ]β[φας]?) Λ.
1097. εἰς'] εἰς Λ. εἰς' Α. εἰς' Α'. εἰς' Γ. 1099. αὐτοῦ] αὐτῶ Λ. αὐτῶν
(γρ. αὐτοὺ) Γ. κρατῶν] κρατῶν Λ. κρατῶν CA.
1100. λαβὼν Λ. 1101. ήγαὶ'] ήγαίοι' Λ. ήγαίει' SL. Vat. ac V. ήγα' Pal. οἰκοθέν] οἰ. οἰκοθέν V2.
1103. σοὶ] σοι LA. 1104. ἢ καὶ τοῦδε σε] ἢ καὶ τοῦδε σε Λ. εὗρεν καὶ τοῦδε
σοι CA. mg.

1101. γνώμας ὑποστήσας σοφᾶς
'After laying a groundwork of wise
maxims.' Cp. Find. Pyth. 4. 241-3, πραξοῦν ἔριστον | μελαξάμας φιλιὲ συσ-
τάσσας δεινὸν | βάλλοντο κρησίδα σοφῶν
ἐνόμων. This line has no caesura.
1102. 'Proceed then upon to be guilty
of insouciance towards the dead.' For
ἐν θανοῦσιν ὑβριστής, cp. infr. 1315, ἐν
ἐμοὶ θραύση.
1106. τοιαύθ' ἀμαρτάνοντων...ἐπη
'Are guilty of such sinful utterance,
ἐπη is a cognate accusative similar to
infr. 1107, 8, τὰ ἐμοὶ ἐπη | ἀλας'
ἐξεστὼν.
ἐν λόγοις is pleonastic, and simply
means, 'When they speak.'
1107. σοὶ has a strong emphasis:
'Do you profess to have brought Ajax
hither as an ally to the Achaeans?'
The word ἄγεων in supr. 1053 was
offensive to Teucer.
1109, 1. ποῦ...οἰκοθέν] 'Where is
your authority to lord it over the
troops he led from home?' The ad-
verb of place is transferred to express
a logical relation, 'Where do you com-
mand?' i.e. 'Show me the ground on
which you do so.'
1108. The apparent violation of the
Porsonic pause in this line may be
remedied by reading ήγα' οἰκοθέν with
Pal. (see v. rr.) In that case δω is
genitive by attraction, for τοῦτον, ois.
But just as there are lines without
caesura, so there are several instances
of this exception to the rule of the
cretic. And, as Elmsley suggested, the
elision, by forbidding a pause, may
have made the exception possible.
1103. This line, like supr. 861,
would find an echo in Athenian national
sentiment.
1103. οἰκοθέν] οἰκοθέν] 'Nor is there
any ground on which.' Cp. supr. 1 L
1100 and note.
1104. ἄρχης ἐκατον θεομάς] 'Right
of command existed.' The past tense refers to the lifetime of Ajax.

1105. ἀλλων] i.e. of Agamemnon. εἰς may be either masculine or neuter, (1) 'Of all the troops,' or (2) 'Of the whole expedition.' Parallels for both are quoted by Lobec. The first seems the more probable. In this case the plural is equivalent to a collective word, τῶν στρατιῶν ἠλώ, and this may justify the use of ἠλώ for πάντων.

1106. ἡμῶν ἡγεῖται] πολιτείας] This petulant iteration, however natural, is somewhat beneath the level of tragic dignity which is maintained throughout the earlier part of the play. πολιτεία, as in supr. 183, ovt πολιτεία gives absoluteness to the denial. 'That could never be!'

1107. ἵνα ἀρχεῖς ἄρχει] 'Exercise command on those over whom you have command.'

1108. εἰς ἐν οἷς φέσ] i.e. εἰς ἐν μιᾷ φέσ.

1110. ἡμῶν] 'Rightly,' i.e. Abating nothing of what is due to him.

1112. ἵνα ἠλώ οἷς πολλοὺ πλέον] 'Like those poor men who are consumed with toil,' i.e. the Argive soldiers, who are subject to the behests of the Atrideae. In pitying the men under their command, Teuscr conveys his scorn both of the meanness and the tyrannical disposition of the two generals, and also his pride in the independence shown by Ajax and himself.

1113. Ajax served, not because Helen was Menelaus' wife, but because of his oath to her father Tyndareus. Cp. Thuc. 1. 9, τοῖς Τυνδάρεω δρον κατειλημμένοις.

1114. σοῦ δ' οἴδαν] This angry repetition (cp. supr. 1106) resumes more explicitly what was implied in σφ, l. 1111.

1115. Menelaus came by a single herald. 

1116. τῶν στρατηγῶν] 'The general-issimo.' In supr. 1109, to deprecate Agamemnon, Teucer put the two generals on a par: here, to deprecate Menelaus, he makes Agamemnon supreme.

1117. ἵνα ἄλογα στραφεῖν] 'I will not turn this way or that.' ὅσα ἐν γς—oibas περ ἐκ] 'However
ΧΟ. ουδ' αυτ' τοιαυτήν γλώσσαν ἐν κακῶις φιλω. 

τὰ σκληρὰ γὰρ τοι, κἀν ὑπέρδικ' ἢ, δάκνει.

ΜΕ. ὁ τοχότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥ. οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην.

ΜΕ. μέγ' ἂν τι κομπάσεις, ἀστίβ' εἰ λάβοις.

ΤΕΥ. κἀν φίλος ἀρκέσαι σοι γ' ἀπλισμένης.

ΜΕ. ἡ γλώσσα σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥ. εἶν τῷ δικαίῳ γὰρ μέγ' ἐξεστιν φρονεῖν.

ΜΕ. δικαία γὰρ τόνθ' εὕτυχειν κτείναντά με;

ΤΕΥ. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανάν.

ΜΕ. θεὸς γὰρ ἐκσώζει με, τόδε δ' οἶχομαι.

ΤΕΥ. μὴ νυν ἄτιμα θεοῦς, θεοὶς σεσωμένοις.

ΜΕ. εἰγὼ γὰρ ἄν χέζαμι δαίμονάν νῦνοις;

ΤΕΥ. εἰ τοὺς θανόντας οὐκ εἷς θάπτειν παρόν.

ΜΕ. τοὺς γ' αὐτοὺς, αὐτοὶ πολεμίους· οὐ γὰρ καλῶν.

you may be—just what you are.' The sentence ends, ἀπὸ προσοδοκών, after leading the hearer to expect some word like βασιλικός ("However kindly you may be"). Instead of that, Teucer substitutes οὐδ' ὑπὲρ εἰ, 'A man like Mene- laus, and nothing more.' Cp. Shak. Ham. 3. 2, 'We shall obey, were ten times our mother.' For ὡς δ', see E. on L. § 28. p. 47. 4 a.

1118. οὐδ' οὖ] The Chorus contrast their present speech with supr. 1091, 2. 

1119. 'For hard words irritate, how- ever deserved they may be.'

1121. Teucer's craft in archery was not that of an ordinary Bowman. Cp. Phil. 1056. 7, ἐκεῖ πάρεστι μήν | Τικάρας παρ' ἦμαν, τοί' ἱστιμέναν ἵππον. The feeling which gave importance to the science of archery accorded with the original legend. Cp. Π. Π. 13, 313, 4. Τικάρας θ' ὁ ᾿Αρίστος ᾿Αχαῖων ὄροφον. Here, in speaking of what is ἵππο τοῦ μοθηνιστοῦ, contemporary feeling, which held archers cheap, is allowed to have its way.

1123. σοι γ' ἀπλισμενής] Sc. δοτε ἀτείμαλος εἰναι.
ΤΕΥ. ἦ σοι γὰρ Αἴας πολέμιος προδοτὴ ποτέ;  
ΜΕ. μισοῦντ' ἐμίσει καὶ σὺ τοῦτ' ἡπίστασα.  
ΤΕΥ. κλέπτης γὰρ αὐτοῦ ψηφοφοίος εὑρέθης.  
ΜΕ. ὡς τοῖς δικαισταῖς, κοῦκ ἔμοι, τὸδ' ἐσφάλη.  
ΤΕΥ. πᾶλ' ἂν καλὸς λάβησα σὺ κλέψειας κακά.  
ΜΕ. τοῦτ' εἰς ἁνίαν τόπον ἔρχεται τιν.  
ΤΕΥ. ὥσ μᾶλλον, ὡς ἔοικεν, ᾧ λυπήσομεν.  
ΜΕ. ἐν σοὶ φράσων τὸνδ' ἠστίν οὐχὶ θαπτέων.  
ΤΕΥ. ἄλλ' ἄντακουσί τοῦτον ὡς τεθάνεται.

1141. ἄλλ' ἄντακ-  

1133. Menelaus has sought to justify his action by applying to Ajax the word πολέμιος, which properly applies only to an enemy of the state. But he has not the courage to follow this up by showing that Ajax was a public enemy.  
1135. 'Yes, because you were convicted of having cheated him by manufacturing votes.'  
1136. 'He met with this reverse through the action of the court and not through mine.' τόδα, sc. τὸ αφάλμα.  
1137. The gloss on καλῶσα, ἄλλῳ τοῦ ἱμπερίου, both supports the reading of L pr., and accounts for the corruption by showing that καλῶς was felt to require explanation. The alliteration of κ, λ, is perhaps suggestive of wily subtlety. For πολέμιος sc. κακᾶ, cp. O. T. 1396, κάλλος κακῶν ετούλων.  
1138. 'That speech tends to some one's hurt.' For τινι, implying σοι, cp. especially Ant. 751, θανάσῃ οὐλε τινι.  
1139. ως μᾶλλον (ἀπὸ δέημον), ᾧ λυπήσομεν (σοι).  
ως ἄνειρε] The threat of Menelaus,
ΑΙΑΣ.

οὖν δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα 
συμπαθές πάχας τἀξὶ ἀν τις ἐκπέωσας μέγας 
κειμένων κατασβέσει τὸν πολλὴν βοήν.

ΤΕΥ. ἐγὼ δὲ γ' ἄνδρ' ὡς παραμάστερον, 
δὲ ἐν κακοῖς βρισκὲς τοίς τῶν πέλας. 
καὶ αὐτὸν εἰσιθῶν τις ἐμφανὴς ἐμοὶ 
ἀργῆν θ' ἄμοιος εἶπε τοιοῦτον λόγον, 
ἄνθρωπε, μὴ δρᾶ τῶν τεθυρηκτές κακῶς 
eἰ γὰρ ποιεῖσθαι, ἵππη πημανομένονιν.

τοιαύτη ἀνολοβον ἄνδρε ἐνονθέτει παρὼν. 
ὁδὸς δὲ ταῦτα, κάσταν, ὡς ἐμοὶ δοκεῖ, 
οὐδεὶς ποτὲ ἄλλος ἢ σὺ. μὸν ἰμεζήμην;

ΜΕ. ἀπειμ. καὶ γὰρ αἰσχρῶς, εἰ πῦθοι τὸς, 
λόγους κολάζων, δὲ βιαζοῦσα ταρβ. 

ΤΕΥ. ἀφερέτε νῦν. καμόι γὰρ αἰσχιστὸν κλίειν 
ἀνδρός ματαίων φλαίρω ἐπὶ μυθομένων.

ΧΩ. ἐστιν μεγάλης ἔριδις τις ἀγόν. 
ἀλλ' ὅσι δύνασαν, Τεῦκρε, ταχύνας

1148. μέγας] μέγα (? P. Pal. 
1151. δὲ] τοῦ L. 
1152. οὐ L. 
1153. τὸν CA. 
1154. ἀμφότερον L. οὐδὲν L. 
1155. ἄλλως] τοῦ M. 
1156. ἀναλοβον] τοῦ M. 
1157. ἄλλος] τοῦ M. 
1158. κολασάων] κολάζων AC. 
1159. παρῆι] παρῆι L. 
1160. ψάρον AC. 
1161. ἀφερέτε] τὸν LAG.

λόγων παράδοσων ὑπὸ ναυτίσσεις πατέων τῷ 
καὶ χρησθαὶ δ αὐτὸν ἥμνηται.

1147-9. The second accusative, τὴν 
πολλὴν βοήν, is added as a resumption 
of καὶ τὸ σὸν λάβρον στόμα, which is 
a sort of 'pendent' accusative.

1150. Teucer, in replying to Menelaus, 
retains the form of allegory; but, 
instead of seeking for an illustration, 
puts the case as it stands,—thus more 
openly expressing his scorn.

1156. ἀναλοβον] The same indisso- 
luble association between unhappiness 
and wickedness appears in the use of 
δόντων, infr. 1130, and in μελλόν 
Ἀπείδαις, supr. 621. Cf. also O. T. 
888, δωρεάν χάρων χαλάδα. 

1158. ψάρον] 1131. 

'Is my riddle 
hard to read?' As was said in note on 
supr. 1150, Teucer does not care to dis- 
guise his contempt.


The reading πάρο 
is unobjectionable, but is perhaps due 
to the supposition of πῦθοι τῶν, which 
refers to the particular case:—some 
early scholar having felt an incongruity 
in the fusion of general and particular, 
which is however quite in keeping with 
the language of the age of Pericles.

1163 f. The anaepasts accom- 
pany the exit of Menelaus. The Chorus 
express their apprehension of what may 
follow this, viz. the coming of Aga- 
memnon, who, both from his character 
and position, is more formidable.

ἐρίδις τις νῦν] So in Trach. 20, ἀγόν 
μάχης.
σπεύδων κολῆν κάπετον τι' ἰδεῖν τόδ', ἐνθα βροτοῖς τὸν ἀείμνηστον τάφον εὐφέσετα καθέξει.

ΤΕΥ. καλ μὴ ἐς αὐτῶν καιρὸν οἶδε πλησίον πάρεισιν ἀνδρὸς τοῦδε παῖς θεῖος καὶ γυνῆ, τάφον περιστελούντε δυστήνον νεκρῶν.

ὡς παῖ, πρώσελθε δεύρο, καὶ σταθεὶς πέλας ἴκτεις ἐφαναί πατρός, δς σ' ἐγείνατο. ὥσκεὶ δὲ προστράπαιοι ἐν χερῶν ἔχων κῆμα ἐμάς καὶ τίσει καὶ σαντοῦ τρίτων, ἰκτήρων βουσκευρόν, εἰ δὲ τις στρατοῦ βία σ' ἀποσπάσει τοῦδε τοῦ νεκρῶν, κακὸς κακῶς ἄθαντος ἐκπέσει χθόνος.


1165. κολῆν κάπετον] This phrase, belonging to the Epic commonplace, is repeated infr. 1403.

τοια, i.e. τοια, 'somewhere.' For this adverbial use of the indefinite pronoun, see Essay on L. § 22. p. 36, 4.

ὑδαν] 'To look out,' 'provide.' For this use of ὑδα, cp. Od. 8. 443, αὐτὸς νῦν ἡ πώμα: Theocr. 15. 2, ἄρη ἄγριον, Ἐμὼνα, αὐτή: Phil. 843, τάδε μὲν θεῖς δῆσαν. So, also in Elizabethan English, 'to look,' 'to look some times means 'to look for,' e.g. Shakespeare, Merry Wives of Windsor. 4. 2, 79, 'Mistress Page and I will look some linen for your head.'

1166. βροτοῖς] 'In the eyes of men.' A dative of remote reference in loose construction with the words which follow, and also to be resumed with ἀείμνηστον. See Essay on L. § 13. p. 19, and cp. especially El. 1066, εἰ κῆμα βροτοῖς φάμα. For the position of the article, cp. Trach. 872, ἤρωσκελ εἴποντι μῖμων.

τὸν ἀείμνηστον] 'Of unfading renown.' The expression (with the article) is proleptic, and reminds the spectator that the fame of Ajax is eternal.

1167. εὐφέσετα] 'Mouldering,' or 'darksome,' an epithet recalling the natural horror of the grave. Whether to Sophocles, as to Oppian and Nonnus afterwards, the word conveyed the association of 'roomy,' 'wide-vaulted,' may be left an open question. See L. and S. i. n. εὐφέσει.

1170. περιστελούντε] 'To care for.' The verb is used much as in Ant. 903, δέμας περιστελλέως.


1173. προστράπαιοι is a more solemn and formal word than ἰκτήρης. The formality of the supplication would be marked by the locks of hair cut off in token of mourning for the dead, which Euripides is to hold in his hand.


1175. θηρίαν βουσκευρόν] 'A supplicant store,' i.e. a sacred deposit having virtue for the purpose of supplication. οὐρανοῦ] Here and supr. 1044 the rest of the army seems to be opposed to the men of Salamis.


"Having cut off from him all issue." Here, and in Ant. 600, ἁλασ σε to mean the germ of a branch rather than the root of a tree. Teneur’s prayer is that his enemy may die childless, and that his body may lie unburied, as it were banished from the ‘lap of earth.’ Cp. Isaiah 14. 19, ‘But thou art cast out of thy grave as an abominable branch: as a carcasse trodden under foot.’ Or it may also mean ‘denied burial in his own land.’

"And do not ye stand by like women, but defend him like men." Until I return after caring for his burial. The stress on the participle is no objection to this reading; and μολὼν has often the sense of ‘to return.’

"Though all men forbid me." For this expression, cp. Phil. 443, 4, ὅτι τὴν μοιδὲς ἔντα. The rhythm of the following stasimon is largely choriambic, and is expressive of restless impatience.

The metrical scheme is the following:—

\[
\begin{align*}
\text{α} & : \\
\text{β} & : \\
\text{γ} & : \\
\end{align*}
\]
ΧΟ. στρ. α. τις ἁρὰ νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἄριμος
tὰν ἐπανυστον αἰὲν ἐμὸν
dορυσσοῦταν
μύχθον ἄταν ἐπάγων
5 ἀν' ἀδερδέα *Τροιάν
δύσταν πάνειος Ἑλλάνων;
ἀν. α. ἡφιελ πρότερον αἰθέρα δύναι μέγαν ἢ τὰς πολυκοινον
"Αἰδαν 
κεῖνος ἀνήρ, ὁς στυγερῶν ἐδειξεν ὑπλων
1195
"Ελλασω κοινὸν Ἀρη.


1185. 'When shall be the end, and what the number of the restless years of exile?' ἐς πότε λήξει is rather an amplification than a parenthesis. The simpler expression would be either τις νέατος... ἠταί... ἄριμος, or, ἐς πότε λήξει ὁ ἄριμος. But νέατος is already redundant, and this gives rise to the further expansion. πολυπλάγκτων is put by hypallage or condensation for τοῦ ἕμεν πόλλα πλαγχέραια, sc. ἀν' ὑπλόν.

1187. The corruption of the word δορυσσοῦταν into δορυσσοῦταν in most MSS. is natural enough, although there is no such participle, and the adjective, which is more expressive as well as more rhythmical, agrees in metre with the antistrophe.

1190. ἀν' ἀδερδέα *Τροιάν, G. Wolf's conjecture, founded on the scholion σκοτεινὴ καὶ ἀδρήθη τοῖς Ἐλληνσι, at least gives a possible sense and meaning. The contrast between the misty Helleespont and the bright air of Salamis and Athens is a natural topic of complaint. Cp. infr. 1208, 9, ἀν' πυκνοῖς δρόσοις τε γεγόμενος κόμας. Although Τροιάν for Τροία does not occur elsewhere in Sophocles, it is acknowledged as the Fidaric form (Schndw. Find. Ol. 2. 145). The interpolation ἀν' τὼς may be partly due to ἄρι μελετον preceding. (Herrmann thinks εἰρήνη, sound, in the sense of εἰρήνας,—wide,' and so 'desolate,'—but admits that either strophe or antistrophe is corrupt. Dind. reads, ἀν' εἰρήνη Τροίαν, altering the antistrophe. Seyffert's conj., ἀνατων εἰρήνη Τροία, 'Doing no harm to broad-based Troy,' is very ingenious.)

1191. ἔνθα εἰσίν is either (1) in apposition with the whole sentence; or (2) with Τροιάν.

1192. πρότερον] Sc. ἠδειξε... Ἀρη. αἰθέρα δύναι μέγαν] As Linwood observed, the idea of going away into the ether occurs again in Phil. 1992 foll., ἐκ αἰθέρος ἑων | πνευμάτως ἐφαντόμενον ἡν πνευμάτων | ἐνόμοι μ'. Cp. also Phil. 814, 15, ἱερεῖ τῆν Ῥ. ἱερεῖ. NE. τοῦ λέγεις; Θ. ἑων | NE. τοῦ παραφράζαι αὐτ' ἔνθ' τὸν ἄρα λεύσεσσι κύρους; and the inscription over the dead who fell at Potsdaca in b.c. 432, αἰθήρ μένι πυρόκις ὑπεδίατο, κ.τ.λ.

1195. ὑπλων... κοινὸν Ἀρη] Either (1), laying the chief stress on ὑπλων, 'The combined warfare that depends upon the use of armour,' i.e. 'the use of armour that made combined warfare possible.' For this descriptive genitive, cp. especially El. 19, ἰωτρομο... ἐφάρμοζ (Night adorned with stars; or, 'The stars that adorn the night'). Or (2), with the stress on κοινὸν, 'The art of forming hostile confederacies in hateful arms.'

1196. A short syllable here answers to the long first syllable of ἄρι in the
ΑΙΑΣ.

5 ἵδι πόνοι πρόγονοι πέννων.
κεῖνος γάρ ἔπερεν ἀνθρώπους.

στρ. Β. ἐκείνοι ἐκ πτεράνων
οὗτε βαθείαν κυλίχων
νεῖμεν ἕμι τέρψιν ὕμλειν,
οὗτε γλυκὰν αἰλῶν ὀπόβοιν,
5 δόσμορος, οὗτ' ἐννυχθαν
τέρψιν ιαθεν.

ἐρότων δ' ἐρότων ἀπέπανθεν, ἄμοι.

κεῖμαι δ' ἀμέριμμον ὄσμως,
ἀεὶ πυκνὰς ὄρροις
10 τεγγύμενοι κύμας,

λυγρᾶς μνῆματα Τροίας.

ἀν. Β. καὶ πρὶν μὲν ἐννυχθαν
δεύματος ἦν μοί προβολὰ
καὶ βελέων θυσίριος Αἰας.


AC. ὀπόβοιν Π. 1205. λαυν.] ἐρότων δ' ἐρότων ἀπέπανθεν] λαυν. | ἐρότων ]

ἐρότων' Λ.Π.Τ.Μ. λαυν. ἐρότων. | ἐρότων δ' άσ. Pal. Vat. ac M. 1210. λυγρᾶς]

λυγρᾶς Σ.Α. Β. Vat. ac VMM. λυγρᾶς ΒΦ. icao

strope, unless we read "Ελλασιν, which

is unnecessary.

1197. 'O toil that was the parent of
toil!' i.e. The toil of invention was the
first parent of other toils.

1199-1201. ἐκείνοι ἄφος . . . ὄμλειν] 'He has cut me off from the joyous fel-

lowship of chaplets and deep draughts
from the cup.' The negatives have a
privative force, as in οὗ φῶλον, οἷς ἔδω,
etc. ὄμλειν, ac. ὠπὸ ἐκ ὄμλειν τοῖς
στρεφόντοι καὶ ναῦς κύλιν.

The κύλιν was a shallow vessel,
and the epithet properly applies not to the
goblet, but to the draughts of wine
from it.

1201. τέρψιν is first governed by
νεῖμεν, and the same word is then
repeated as a cognate accusative with

1202-4. οὗτα γλυκάνω . . . οἰκέων 'And
from the sweet sound of flutes, unhap-

py me, and from passing nights of
pleasent rest.'

1205. The repetition of ἐρότων marks
the acme of privation.

1206. ἀμέριμμον] Either (1) 'Un-
cared for'; or (2) 'Careless of myself'
('As one past hope, abandoned, | And
by himself given over'); or (3) 'With
vacant mind,' 'Having no interest in
life.' For μνήμα in a good sense, cp.
especially Fidn. Pyth. 8. 136-132, ὃ δὲ
καλὸν τὶ νῦν λαχμόν | ἀβράτοτοι δὲι, με-
γάλαι | ἐς ἀλέηθος πέτασαν | ἀπυόρητον

ἀνθρώπον, ἔκλαι | ἀνάρασιν πλεῦτον | με-

μίμας: also O. T. 1124, ἄργοι μνημών

ποιοί:

1208, 9. Κρ. Αἰσχ. Αγ. 560-2, καπὸ

γὰρ λεμόνια | ἄργους κατεφάκαζον . . .

τίτικτη νῦν θρῆνα τρίχα.

1210. λυγρᾶς μνήματα Τροίας Lit.

'Reminders of the wretched Troad,' i.e.
The raindrops on my head will not let
me forget that I am in this miserable
country. μνῆμα is accusative in ap-
position to the sentence.

1211-3. ἐννυχθαν . . . δεύματος . . . καὶ

βελέων] 'Against nightly alarm and

weapons of war.' For this genitive of
the object, cp. O. T. 1200-1, τοῦτων δ' ἱμάτια | χάρις τύργος ἄντις.
SOFOCLEOUS

νῦν δ' οὖτις ἀνείται στυγερῷ
5 δαμον. τίς μοι, τίς ἐτ' οὖν
tέρψης ἐπέστας;
γενολμαν ἢ ὕλαιν ἐπεστὶ πόντου
πρόβλημ' ὀλίκυστον, ἄκραν
ὡτ' πλάκα Σουνίου,
10 τὰς ιερὰς ὅπως
προσεῖτοιμεν Ἀθάνας.

TEY. καλ μὴν ἰδὼν ἐσπευσα τὸν στρατηγάτην
'Αγαμέμνονος ἡμῖν δεύτρο τῶν ὀμμάτων.
δῆλος δὲ μοντὶ σκαίδω ἐκλύσων στῶμα.

AGAMEMNON.

σὲ δὴ τὰ δεινὰ βήματ' ἀγγέλλουσί μοι
τλήναι καθ' ἡμῶν δὲ ἀνοιμακτὶ χανεῖν.'


ομεν Pal. προσεῖτομεν M. 1224. 'Αγαμέμνον] ἄγαμεμνὸν L. ἀγαμέμνον' C'. ἀγαμέμνον A. 1225. δὲ μοντὶ] δὲ μοντὶ L. γρ. καὶ δῆλος ἐτειν δείκτι σημανῶν


1214. 5. νῦν δ' οὖτις .. δαμον.] 'But now he is no more our bulwark,

struck down by a malignant fate.' As in Phil. 1153, ἀνείται δὲ χῶρος ἐκπεσταὶ is said of the absence of defence, so ἀνείται is here said (continuing the metaphor in προβολά, supra) of the failure or removal of a defence; i.e. ὀλίκυστον προβολά, Cpr. inf. 1270. Od. 11. 556, τὸ γὰρ σφῶν ἐνάγων ἄδικον.

1216. ἐπόστατοι] Sc. τῇ βιν.

1217. ἔλαιν] Od. 9. 101, μεν ἀναφυτι. ἐποτὶ] 'Impends,' 'instead,' sc. τοῦ στόμου, se τοῖς πλῶσισιν. Cpr. Od. 6. 210, δὲ ἐπὶ σκώτων ἄνω ἄνευ,

πόντου πρόβλημα] 'The rock jutting into the deep.' Cpr. Phil. 1455, κτάντος ἄρανν πόντου προβολᾶς.

1219. 20. ἄκραν | ὅτι πλάκα Σου-

νιν] ' Below the top of Sunium.' The ground behind Cape Colonnas rises considerably higher than the promontory itself. Or (2) 'At the point of the table-

land of Sunium,'

1221. 2. Athens could not really be

seen by mariners until some time after

passing Sunium, although the opposite

is loosely asserted by Pausanias, i. 28.

1233. The stage has been vacant
during the stasimon. Teucer is now

seen returning in haste. Agamemnon

ers enters after him.

1236. And I see plainly that he

will let loose his tongue to evil purpose.'

For the combination of verb and ad-

jective with στῶμα, cp. especially Aesch.

Ag. 1247, ἐφημὼν .. κόλπων στῶμα.

Others take σκῶδα here to mean
either 'ill-omened' or 'stupid.'

1236. 5. σὲ δὴ . .. ἀγγέλλους . .

τλήναι] i.e. σὲ δὴ ἐτηπ. ἀγγέλλουσι.

τα δεινά βήματα] 'Those blustering

words' that have been reported to me.

Cp. supr. 312 and note.

1237. ἀνοιμακτὶ implies a half-

expressed contempt of Menelans for

having let Teucer off so easily. χανεῖν

is contemptuously substituted for σκῶδα,
αἰας.

σε τοι, τὸν ἐκ τῆς αἰχμαλωσίας λέγω· ἢ που τραφεῖς δν μητρὸς εὐγενοῦς ἀπο ὑψήλ᾽ ἐφώνεις κατ᾽ ἀκρων ἁδοιπόρεις, δι᾽ οὐδὲν ἀν τοῦ μηδὲν ἀντέστης ὑπερ, κοῦτε στρατηγοὺς οὐτε ναυάρχους μολεῖν ἡμᾶς Ἀχαιών οὔτε σου διωμόσων, ἀλλ᾽ αὐτὸς ἄρχων, ὡς σοὶ φής, Αἰας ἐπέλει. ταῦτ᾽ ὦκ άκουες μεγάλα πρὸς δοῦλον κακά; πολοῦ κέκραγας ἀνδρῶς δοῦ ὑπέρφρονα; ποῦ βάντος ἢ ποῦ στάντος, ὡπερ οὐκ ἐγώ; οὐκ ἄρ᾽ Ἀχαιῶις ἄνδρες εἰσὶ πλὴν δὲ; πυκνῶς ἐσχίμει τῶν Ἀχιλλείων ὄπλων ἀγώνας Ἀργείωι κηρύξαί τότε, εἰ πανταχόθι φανομέθ᾽ ἐκ Τειχροῦ κακοῖ, κοῦ ἄρκεσίς ποῦ θυμὶ οὐδ᾽ ἑσσῆμενοι εἶκεν ἀ τοῖς πολλοῖσιν ήρεσκεν κριταίς,

i.e. ἐκστότα χαριν, 'To utter open-mouthed.' So in supr. 1096, ἀμαρτάνοις ἐσθι (sc. ἐγγώντες). The word has an association of stupid insolence, 'Have dared to open your foolish mouth so wide.' 130. κᾶς ἀκρων ἁδοιπόρα 'And have strutted proudly,' lit. on tiptoe, εἰς ἄκρων, τὸν ἄκρον τινα βασιλέων. Hesych. ἀκρίζων, ἄκροι τοῖς ἐπισορευόμενοι. ἐπ. Οἰλεὶ. Cp. Eur. Ion 1166, 7, ἐνδεικτικοὶ ἄνοιξεν ἐπίτροπον άνοιξεν ἐπίτροπον ἄνοιξεν.

1231. ἀντίστητα Sc. ἡμῖν.


1235. οὐ μεγάλα ἐκτι τουτα κακὰ ἐκούειν (epexegetic infin.) πρὸς δοῦλον; Cp. O. C. 883, ἀπ᾽ ὅν τὰ ἄρα τὰ; 1236. ποιοῖο, ἄνδρες Sc. ὑπέρ. The ellipse is possibly softened by the preposition occurring in comp. in ὑπέρ-

φρονα, although in a different sense. Cp. O. C. 539–41 and note. 1237. τοῦ βάντος i.e. τοῦ. But in such proverbial phrases there is a constant tendency to repeat the same word. Cp. O. T. 420, 1, and note; Phil. 451. Agamemnon in the Iliad acknowledged the superior prowess of Achilles. He is less generous here. This line prepares the way for Teucer's reproaches, infr. 1272–8.

1238. ἄνδρες 'Men,' i.e. men deserving the name. Cp. supr. 77, πρόσεθεν οὐκ ἄνθρωπος ἢ ἀνθρώπος ἢ ἀνθρώπος ἢ; and note. 1239. περιοία 'To our cost.' This is said ironically. 'Teucer's denunciation of us will indeed be a calamitous result of the trial we proclaimed.' Agamemnon carefully limits his responsibility,—as Menelaus did above, suppr. 1136, ἐν τοῖς διακοσμαῖοι, κοῦ δὴ κοῦ, τοῦ δὲ ξόφωλη,—to the ordinance of the contest, disclaiming all share in the verdict. 1241. παρακολούθει 'In all that we do.' 1243. ἐκεῖνοι Sc. τούτοις, or τοῖς
αλλ' αἱ ἄν. ἡμᾶς ἢ κακοῖς βαλεῖτε πον. ἢ σὺν δόλῳ κεντήσετε οἱ λελειμμένοι. ἐκ τῶν δὲ μεντοῦ τῶν τρόπων οὐκ ἂν ποτε κατάστασις γένοιτο ἂν οὐδένς νόμον, εἰ τοὺς δίκη μικῶνας ἐξωθήσεσθε καὶ τοὺς ὑπηθεῖν εἰς τὸ πρόσθεν ἄξομεν. ἀλλ' εἰρκείων τάδ' ἐτύλι' οὔ γὰρ οἱ πλατεῖς οὐδ' εὑρόντων φῶτες ἀσφαλέστατοι, ἀλλ' οἱ φρονοῦντες εἰ κρατοῦν παντοχόη. μέγας δὲ πλευρὰ βοῶς ὑπὸ σμικρᾶς δύνας ματίγιος ὀρὸς εἰς ὀδόν πορεύεται, καὶ σοι προσέρθων τοῦτ' ἐγὼ τὸ φάρμακον ὀρὸ τάχ', εἰ μὴ νόν κατακτήσει τινά δὲ ἀνδράς σωκέτ' ὄντως, ἀλλ' ἢδη οἰκίας.


κεντήσει θ' κεντήσως(ο)θ' L. κεντήσετος θ'. 1253. πλευρά] πλευρὰ L. πλευρᾶς M.

δεσομίμους, or whatever is the antecedent to δῖ. 1244. 5. 'But you (τ) that are left' ('or (ο) who are distanced') will either, I suppose, assail us with guileful woundings' (as Ajax did) 'or pelt us with abuse' (as you have now been doing). πῶς is to be taken with the whole sentence, but has special reference to the suspicion expressed in σὺν δόλῳ κεντήσετε. οἱ λελειμμένοι (1) marks the correspondence between the supposed action of Ajax' surviving relatives and his own. The implied menace points through Tenece at Eurysaces. Cp. Shak. Macbeth, 3. 4. 'There the grown serpent lies; the worm, that's fled, | Hath nature that in time will venom breed, | No teeth for the present.' Or (2) οἱ λελειμμένοι resumes ἡσσομένοις, 'You that are beaten in the race,' adding point to the suggestion of wounded from behind. See also l. 1249.

1250. ταδ'). 'This,' viz. Ajax' insolent claim to priority in spite of the judgment. Cp. O. C. 883, ὅπ' οὗς ἐβραύντας ταδ'.

1250. ὅ γὰρ . . . φῶτα] 'Not the wide-shouldered or broad-backed men,' πλατὺς is more expressive of mere size than μέγας. For the omission of the article with the second word, see Essay on L. § 21. p. 33 b.

1251. ἀσφαλέστατον] Either (1) 'Most to be relied upon,' in action and counsel, or (2) 'Most secure from failing.' The latter, (2) makes a more exact antithesis with κρατοῦν.


1254. ὀρθός . . . πορεύεται] 'Goes straight forward.' ὀρθός is adverbial, τῆς εὐθείας γραμμής. For the γραμμή, cp. Ant. 477, ομορφή χαλινή, κ.τ.λ.

1255. τοῦτο . . . τὸ φάρμακον] 'This remedy,' the lash. Cp. Pind. Ol. 13. 121, ἔλει Βελλεροφόντος, | φάρμακον πραδί τείων ἀμφότερα, | [κτέρυγον περαίεσθαι'.

1257. ἀνδράς] Sc. ἀνδρός. The unusual construction is softened here by the resumption from supr. 1256, and by the participle which suggests the genitive absolute.

σκωλα] Sc. ἄντος, as if obdevē ἄντος had preceded.
ισισις κάζελελεωστομείς.
ού σαφρονήσεις; ού μαθῶν ἵνα εἰ φθονίν
ἀλλον τῶν ἄλλων αὐθα ἀλεθερον,
ὅτις πρὸς ἡμᾶς ἀντὶ σοῦ λέγει τὰ σαί;
σοῦ γὰρ λέγαντος οὐκέτ' ἀν μάθοις ἐγώ·
τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἔπαιλον.

χο. εἰθ’ ὁμίλοι ἄμφοις γοὺς γένειοι σαφρονεῖν
τούτου γὰρ οὐδὲν σφόν ἔχει λόγον φάβεια.

τῇ. φεῦ τούθαντος ὣς ταχεία τις βροτοῖς
χάρις διαρρέει καὶ προδοῦν ἀλλεκείαν,
εἰ σοῦ γ’ ὑπ’ ἀνήρ ὁδόν ἐπὶ σμικρῶν λόγων,
Αἰας, ἵνα ἵσχει μνήστην, οὐ σοὶ πολλάκιος
τῇ σὴν προτείνουν προδάκες ψυχὴν δορί.
ἄλλα ὀίχεια δὴ πάντα ταῖς ἐρμείμανα.
οὗ πολλὰ λέξας ἀρτὶ κάνοντ’ ἔπι τη,
οὐ μνημονευεῖς οὐκέτ’ οὐδὲν, ἥνικα.

1261. δότης[? L. δότης C. A.]
1262. εἰ σοῦ[εἰ σοῦ L. ἄρηρ] ἄρηρ L. A.
1264. ἐρμείμανα[ἐρμείμανα LT.] ἐρμείμανα C. Pal.

φάσιν is here at once ‘by birth’ and
‘in nature.’
1262. ὀίχεια[‘No longer,’ i.e. not
then (when you are speaking). Essay
on L. § 24. p. 41. 2.
1263. Hesione was of Trojan, i.e.
Phrygian, birth.
1266. ὡς ταχεία τι[‘How swiftly,
somewhat! ’ For τι added to the sup-
plementary predicate, cp. O. T. 618,
ὅτως ταχεί τις οὐσίουφελών λάβη [ χεῖρι, and see Essay on L. § 22. p. 36.
sub fin. Cp. also for the meaning of
ταχεί, Pind. Pyth. 1. 161, ταχείας ἄληβαρ.
Midsummer Night’s Dream, 4. 1, ‘My
love to Herminia, I melted as doth
the snow, seems to me now | As the re-
membrance of an idle grace.’
καὶ προδοῦν ἀλλοτρείαν] ‘And is
found to turn traitor.’ An idiomatic
phrase, for which, cp. Ant. 46, οὐ γὰρ
δὴ προδοῦν ἀλλοτρείαν.
1268. οὐδ’ ἐπὶ σμικρῶν λόγων] ‘Not
even in the least degree.’ Lit. either
(1) ‘On a slight account,’ or (2) ‘With
a slight word.’ For (1), cp. Plat. Rep.
7. 524 E, ἐπὶ τοῦ διατύπου ἑλεγο-
μέν. And for (2), cp. O. C. 746, καὶ
προτείσθαι μᾶς λεγείη εἰς βιοτρηθεῖν.
1270. τῇ σὴν προτείνειν... ψυχὴν
dor[‘Exposing thy life in war.’
Perhaps σὴν should be resumed from
ἡβ. Cp. II. 9. 322, αἰνὶ ἐκιψ ψυχὴν
παραβαλλόμαις κολεμίσιν.
1271. ὀίχεια[...] ἐρμείμανα] ‘Are
cast away,’ a periphrasis like ὀίχεια
θανάτοι (Phil. 414). Compare especially
Andoc. 19. 7, οὐ φοιν... ὁτι λοιπὸς τὸν
γόνον τοῦ ἡμετέρου οὐδείς, ἀλλ’ ὀίχεια
παν πάρομοιον.
1272. καθός[καθός], although a possible
reading, may be due to καθός above.
‘Senseless’ is more pointed here than
‘profitless.’
ΣΟΦΟΚΛΕΟΥΣ

ἐρκέων ποθ' ὑμᾶς οὕτως ἐγκεκλημένους,
ἡδὲ τὸ μηθὲν ὑπατα, ἐν τροπῇ δορὸς
ἐρρόμεν' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν
ἀκροίσιν ἡδὲ ναυτικὸς ἐδώλος
πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
πηδώντος ἄραν γεν' ἐκτός τάφρων ὑπερ;
τίς ταῦτ' ἀπείρετον; οὐχ ὅδ' ἐν ὧ δραῦν τάς,
ὅποι νοθαμοῦ φῆς οὐδὲ συμβήναι πολὺ;
ἀρ' ὅμως οὕτως ταῦτ' ἐδρασεν ἐνδικα;
χάρι αὐτὸς αὐτῶς' ἐκτός μόνον μοῦνο,
λαχών τε κάκελεστος, ἥλιθ' ἑναντίος,

1274. ἐγκεκλημένους [ἐγκεκλημένους L. ἐγκεκλημένους A. 1276. μοῦνος
ἀπείρετον L. ἀπείρετον C. 1281. νοθαμοῦ] νοθαμοῦ A. 1284. ἑναντίος
ἐναντίος L. ἥλιθαν ἄντις A Vat. ac M mg. M². ἑναντίος Γ Pal. M.

1274. ἐρκέω] Sc. ἐρω, implied in ἐγκεκλημένους. When the Greeks were
driven within their lines, their own
rampers were like a trap in which they
were caught.
1275. ἐν τροπῇ δορὸς] 'When the
battle was already turned against you:'
—when the rout had begun.
1276-8. ἀμφὶ...φλέγοντος] 'When
around the ships the fire already blazed
so as to scorch the quarter-decks.'
The ships being fired from the stern, whatever
was most combustible aboard each
vessel would first catch fire.

ἐδώλοις] This is commonly
explained to mean 'the rowers' benches,' in
which case ἐδώλοις is difficult to
explain. But several passages indicate that
ἐδώλωσα was the name given to those
places in the vessel, chiefly at the stern,
where persons not engaged in working
her might sit. See the gloss on this line
in Pal. R. 34. σανιδόμασιν,—also the
Scholiast on Lycophysical 956, quoted by
Dindorf in Steph. Thes. s. v. ἐς ἐδώλων
πηδώντες] τῶν σανιδόματιν καὶ παταστρο-
μάτων τῆς νῆς: Etym. Magn. p. 455. 4
(ibid.), τόπων τῆς νῆς βάσιν ἐκκοπτα... δ καὶ ἐδώλων σαυρός; and cp. Eur. Hel.
1571. 'Ελύτη σαυρός' ἐν μέσῳ ἐδώλωσα,
ib. 1602, 3, παρακέλευμα δι' ὧν | πρῶτον
ὁ ποταμὸς ἔλυν (had she left the midmost
benches,—no doubt finding them uncom-
fortable,—for the stern?): also Hdt. 1.
211, στάτοι ἐν τούς ἐδώλοις (evidently
a platform in a particular part of the
ship). This agrees with other meanings
of the word. ἐδώλωσα means the part
of the ἐδώλωσα towards the extreme stern.
Cp. Od. 9. 540, οἰχίου ἐδώλωσα ἔκτιθαι. The
whole description is probably taken from
ἀφώτος ἀρνητικά, differing in some partic-
tulars from the IIiad, as, for instance,
in ignoring the part taken by Patroclus
in the defence of the ships. Hence no
attempt need be made to reconcile the
picture of Hector rushing with high
bounds to cross the trench and board the
fleet, with the narrative in II. 14. 15.
1281. ἤ...ποιθ'] 'Who, as thou
sayest, on no occasion set his foot by
thine.' What Agamemnon said, supra.
1282, was different from this; but Tencu
speaks with the exaggeration of anger.
Cp. Ant. 208, 485, and note. For
the expression, cp. Shak. Julius Caesar, 1.
3, '... And I will set this foot of mine
as far | As who goes farthest.'
1282. 'I wonder if in this you find a
righteous act of Ajax?' ὅπως, not =
eis ὑμᾶς, but a dative of reference in
construction with the whole sentence.
1283. ἀπείρετον] supra resumes ἐνερ.
supra. 1273, without any precise ante-
cedent, though ἀπ' ὧν ἐδώλωσα ἐδώλωσα;
may be supplied from the preceding line.
ἀντέχει') 'By himself,' and not now
in conjunction with the Atreidæ.
1284. κακελεστος. See II. 7. 164.
1284-7. The spirit of these lines
οὐ δραπέτην τὸν κλήρον εἰς μέσον καθές,

γράφει ἄρονως βῆλων, ἀλλ’ ἦ χεύλοφον

cνῆς ἔμμελε πρῶτος ἁλμα κουφιεῖν;

δὴ ἦν τὸ πρᾶσσον ταῦτα, σύν ὦ ἐγὼ παράν,

ὁ δοῦλος, οὗ τῆς βαρβαρᾶς μυτῆς γεγος.

δόστην, ποί βλέπων ποτ’ αὐτὰ καὶ γροείς;

οὐκ οὖσα καὶ μή πατρὸς μὲν ὅς προδύθη πατήρ

ἀρχαῖον οὐτα Πέλοπα βάρβαρον Φρύγα;

᾿Ατρέα δ’, ὦ αὖ σε ἑσπερεί, δυσςβέστατον

προβεντ’ ἀδελφῷ ἔξεινον οἰκεῖον τέκνων;

αὐτὸς δὲ μυτῆς ἔξεινος Κρήσσης, ἐφ’ ἦ

λαβὼν ἐπακτὸν ἀνδρ’ ὁ φιτῶς πατήρ

ἐφέκεν ἕλλοι ἵχθους διαφθοράν.

agrees with II. 7. 186–9, ἄλλ’ ὅτε δὴ

ἂν τοὺς θεῖοι, φράσω δ’ ἔμμελον ἀνάφη.

ἤ ημιν ἐνιγμήσας καὶ θεῖοι βῆλε, καθίσαι Αἰας,

ἄμω τινί συγκρῆνες χείρ’. ὦ δ’ ἄρ’ ἔμμελεν,

ἄγχος παραστότας | γρα ϖ ἔτι κλήρον σήμα

ίδιαν, γέραςμεν δὲ θυμῖ.

1295. ‘Not making his lot to sink

我就 the hollow of the helmet, and to

skulk there,’ i.e. refuse to show itself

when the helmet was shaken (as having

crumbled away). δραπέτην contains a

metaphor from a runaway slave eluding search,

and also an allusion to the derivation from πόσω. Sophocles, or

the Cyclic poet before him, here assigns to Odysseus, or some other rival of

Ajax, the action elsewhere attributed to Cresphontes, the division of the Pelo-

ponnesian amongst the Heraclidae.

1297. κοινία i.e. κατ’ κοινία. ‘From

the helmet.’ Cp. especially O. T. 808,

ἐχοῦ, and note.

’Αλμα κουφιεῖν] ‘To spring lightly,’

is an example of what in the Essay on L. § 17. p. 25 c, has been called the use of

the cognate verb. Cp. Eur. El. 861, πήδια κοιφείσως: and, for the sense,

Π. 7. 182, ἐσ’ ἄθροο κλήρος κατανέως.

1288. σὺν θ’ ἐγὼ παρὼν] ‘And I too

not far off.’ Essay on L. § 18. p. 26,

§ 40. p. 75. παρὼν implies that Tence was faithful to his post. Cp. Phil. 379,

ἐος γῆς ἐν β’ ἡμεῖς, ἀλλ’ ἄνθρωπος, ἐν’ οὐ ο’

ἔδω. For Tence’s services, cp. II. 15.

437, alib.

1290. ‘Poor man! and what can you

be thinking of when you say it?’ i.e. How can you be so blind? αὖτα refers to the general sense of the preceding words, as constantly in Thucydides,

καὶ is to be taken closely with the

interrogative.

1292. ‘That Pelops was originally a

barbarian Phrygian.’ The adjective, as suppl. pred., has the force of an

adverb, i.e. ἀρχαιον or τὸ ἀρχαῖον. Cp.

Ant. 593, ἀρχαια τὰ Λαβδακίαν, κ.τ.λ.

Perhaps τάρχαιον should be read. For

Φρύγα (a word always used contemptu-

ously, as in Eur. Alc. 675, πότερα

এκ Φρύγες, κ.τ.λ.), cp. Hdt. 7. 11,

Πελεφός ἐς Φρύγες.’

1293. ὀδ ο’ οὔσωτα] These words, with

δι’, point the antithesis to σοί πατρὸς μεν . . . πατρί, supr. 1291. δυσσβε-

στατον has been joined with σι, and

by some with ἀτρέα. But for the

addition of this epithet to δεινῶν οἰκείων

τέκνων, to which Hermann objects, cp.

O. C. 945, 6, οὐδ’ ἐν γάμοι [εὐναίες

ἐξωρθήσας ἀνάπολος τέκνων, Ant. 574.

1297. ‘Gave her up to be devoured

by dumb fishes.’ The ancient Scholiast

says: ἡ λεοπόλα ἐν ταῖς Κρήσσαις Ἐβρα-
πίθον, δι' ου μεμφαρησάντις αὕτην λάθρα ἐμοὶ ἀρετῶν, ὁ διὰ τοῦτο παρείδηκεν, ἀνεπαρκοῦς ἀποτυπώματ' ὁ δέ οὐκ ἀποτύχησα, ἀλλ' ἀνεχόμενον ἔλεειναι. (It is possible also to suppose ὁ φίλος to mean Atreus, and ἐπάκουσαν ἄνδρα Thystes.) For the aggravation of the taunt in ἀλαοι ἱερόνισον, cp. Π. 21. 201-4, τὸν ὄνομα ἅντινι λείπειν, ἦς πάρθην ἀναφέρον, 'καί ἐρχομένοι ἐν παράδοσιν, δικόν οὐ κατὰ μέλους ἄλλων ἐν τόν μᾶν ἄρον ἱεράλαμος τε καὶ ἱερόν κατεφεύγοντο, δημοὶ ἐρευνάντων ἐνευραίοντο κύριοι. ἔλεος εἶναι is either (1) accusative in position with the sentence, expressing the result of the action, or (2) abstract for concrete, in position with αὕτην understood as the object of ἱεροῦ: Cp. Aesch. Pro. 58a foll., ἐν τούτῳ με φίλον ἔρχεται δόροις ταῖς. 1206. τοῦθεν' Herm. preferred τούθεν, which is found in some MSS. 1299. παρόστος μὲν] The δὲ answering to this μὲν (μητρὸς ἐν βασιλείᾳ, or the like) is lost through the introduction of the relative clause in l. 1300. 1301. [θαρ] Historical present. 1302. Βασίλεια, Δασσαλίαντος] 'A princess, daughter of Laomedon.'

ΑΙΑΣ.

θανεὶν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ γυναικὸς, ἢ τοῦ σου ἢ ὁμίλους λέγω; πρὸς ταῦθ' ὥρα μὴ τούμην, ἀλλὰ καὶ τὸ σῶν. ὥσ εἰ μὲ πημανεῖς τι, βουλήσει ποτὲ καὶ δειλὸς εἶναι μᾶλλον ἢ ἐμοὶ βρασάς.

ΧΟ. ἀναξ' Ὀδυσσεί, καιρὸν ἵσθ' ἡλιοθάνατος, εἰ μὴ ἔναγας, ἀλλὰ συλλύσας πάρει.

ΟΔ. τι ὅ' ἐστιν, ἀνδρές; τηλῶθεν γὰρ ἡσθομὴν βοὴν Ἀτρείδων τῷ ἐπὶ ἀλκίμων νεκρῶ.

ΑΓΑ. οὐ γὰρ κλούντες ἔσμεν αἰσχίστους λόγους, ἀναξ' Ὀδυσσεί, τοῦθ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγραμμὰν ἔχω κλούντι φλαῦρα συμβαλεῖν ἐπὶ κακά.

1311. ἵσθ' ἐπὶ Λ.Α. 1312. *γ' ἐπὶ Μ.Ε. Εφ. corr. 1320. κλούντες

1311. προδήλως] Teucer means by this that it would be more glorious to die in open quarrel for Ajax than to find an obscure grave amongst those whom he spoke of, supra. 1112, as of πονοῦ πολλὸν πέλατο ἐπὶ Λ.Α.

1312. Erfurt's correction (see v. 117) appears necessary. It is barely possible that ἵσθ' may = ἤ κατι, but far more probable that γ' was changed to τ' by accident, and τ' to ὅ' by mistaken correction. And γε is expressive, 'Ay, or shall I say?'' as if replying to a tacit demurrer. Teucer in his anger, like Achilles in ll. 9. 327, δῶρον ἔνεκα σφετερῶν, does not choose to discriminate nicely the relation of Helen to the Atridae.

1313. ἵσθ' ἐπὶ Λ.Α. 1314. ὅ' ποιον] Σρ. supra. 1315. It appears necessary for this adverbial accusative, supra. 34 and note: Find. Pyth. 1. 150, καιρὸν εἰ δοκεῖ. 1316. δι' ἐν Π. Π. For this adverbial accusative, supra. 34 and note: Find. Pyth. 1. 156, καιρὸν εἰ δοκεῖ. 1316, 7. (1) 'If you are come not to entangle, but to assist in adjusting this matter.' Or, (2) 'If not in time to begin the fray, at all events you are here to help in ending it.' The expression seems in either case to be proverbial. In support of (2) it may be said that the Chorus can have no doubt that the coming of Odysseus will help to compose strife. In this case (2) the verbs ἱσθ', πάρει, without connecting particle, may be either viewed as an asyndeton, or πάρει may be regarded as a resumption of ἡλιοθάνατος, returning to the indicative mood. The interpretation turns upon the question, which is the more natural image, that of a knot (or complication), for which, cp. Ant. 40, λόγου' ἢ ἡράπτουσα, or that of joining battle (ἐνώπιον τίνας ἢ μάχην, νείκα πάνω). Odysseus comes at 'the end of a fray.'

1319. τῷ ἐπὶ ἀλκίμων νεκρῷ] The difference of Odysseus' spirit is at once seen in this tribute to the valour of his enemy. The part taken by him here is in accordance with his feeling in Od. 11. 548-51, ὡς δὴ μὴ ἐφελον νικῶν τοῦθ' ἐν ἀθλῆσιν τοῖς γὰρ κεφαλὶς ένεικ' αὐτῶν γαῖα κατείχεν, ἢν ἀλογε', οὐ πέρα μὲν εἶδος, πέρα δ' ἤργα τέτυκτο τῶν ἄλλων Δαναῶν, μετ' ἁμομαῦον Πηλίωνα. 1322, 3. Odysseus will not commit himself to a condemnation of Teucer till he knows what has been said. 'Perhaps he only spoke under provocation.' Cp. O. T. 523, 4, ἢλ' ἠθεῖ μὲν δὴ τοῖτο τούνειον τάχ' ἄν | ἐφ' ἡμέρᾳ μάλλον ἀγάμην φρενῶν. 1323. συμβαλεῖν] For this exegetical
ΑΓΑ. ἥκουσεν αὐχρά: ὄρνη γὰρ ἦν τοιαῦτα με.
ΟΔ. τι γάρ σ' ἐδρασεν, ὡστε καλ βλάβην ἐχειν;
ΑΓΑ. ὁδ φησ' ἔδειν τοῦτο τὸν νεκρὸν ταφῆς ἀμορφον, ἀλλὰ πρὸς βλανθάνειν ἐμοῦ.
ΟΔ. ἔκεινυν οὖν εἰσὶντι τάληθ̣α φιλοῦν ὁμοῖον ἧςον ἤ παρὸς ἥμνηρετεῖν;
ΑΓΑ. εἰπ' ὅ γαρ εἶναν οὐκ ἄν εἰ ὕφονών, ἐπεὶ φιλοῦν σ' ἐγώ μεγίστον Ἀργελῶν νέμω.
ΟΔ. ἀκούει νῦν. τὸν ἀνδρα τῷν καὶ πρὸς βεῦς μῆλις ἀθανατὸν ὡς ἀναληγότως βαλείν·
μὴ διὰ σε μὴ σαμβως νικησάτω τοῦτῳ μισέων ὡστε τὴν δίκην πατείν,
κάμοι γὰρ ἴνα ποθ' ὄντως ἔξησιον ὁστού, ἢ ἑς 'κράτησα τῶν 'Αχιλλείαν ὄπλων·
ἀλλ' αὐτὸν ἐμμαται δὴν 'ἐγὼ τοῦτον ἐμοὶ

1325. γάρ σ' ] γάρ L. γὰρ σ' C' γὰρ σ' A. 1327. θάφειν ἐμοῖ] gl. ἐμοὶ

inf. cp. Thuc. 3. 40. § 1, ἤγγειλὼν ἀμαρτεῖν ἀνθρώπῳ λέφθωνται.
σωματεύει] Sc. τοις φιλοφις.
1324. 5. Teucer had as yet done nothing, but only expressed an intention which Agamemnon treats as an act. Odysseus ironically professes not to understand him. He is not aware that Teucer has done any harm.
1326. 7. Here, as in Ant. 485, τὸ ταῦτα ἅντι τῇ μείζονει κράτης, the defence of a right is censured by the tyrant as an act of tyranny.
1328. φιλερ may be taken in three ways, (1) agreeing with the subject of ἐλωτονί, 'May a friend say the truth without offence?' or (2) agreeing with the remote object of ἐλωτονί, 'May one speak the truth to a friend without offence?' or (3) agreeing with σοι in L. 1329. 'May one speak the truth and still work with you as my friend?' The choice lies between (1) and (2), and the comparison of L. 1331, φιλοῦν σ' ἐγώ, π.τ.λ., inclines the balance in favour of (1).
1330. Although ἥμνηρετεῖν, the reading of Λ. pr. is not a vox nihil,—see L. and S.—ὁμήρετεῖν, following the analogy of ἀμβρεῖον, is much more probable, and the letter erased above the μ in Λ (see v. r.) was probably τ, so that ἥμνηρετεῖν has arisen from a confusion of the two readings. It has been tolerated even by some modern editors, though less supported by analogy than either ἥμνηρετεῖν or ἥμνηρετεῖν.
1333. εἰς τὸν . φοράν] Sc. ἐμ ὑπὲρεν εἰς κιν., according to a common idiom.
1334. ἤ βλα] 'The spirit of tyranny.' Cp. infr. 1357. For a similar use of ἄρχη, cp. Thuc. 3. 82. § 16.
1335. τοῦτονα μοισι] 'To carry hate so far.' The absolute use of the verb is noticeable. Cp. El. 357, σὸ ό τῇ μποῦν μοισαὶ μὴν λέγῃ. 1336. κάμοι] 'To me also,' as well as to you and Menelaus.
1337. Cp. Phil. 1929, πρότειν χείρα, καὶ σκέφτε τῶν σων ὄπλων: Thuc. 3. 47, ἐνίθι το ὄπλων ἐκράτησα.
ΑΙΑΣ.

οὐκ ἀντατιμᾶσαι ἂν, ὥστε μὴ λέγειν ἐν ἀνδρὶ ἰδεῖν ἄριστον Ἀργεῖον, διό
Τροίαν ἀφικόμεθα, πλὴν Ἀχιλλέως.

αὐτ̄ ὀν ἐνδίκως γ' ἀτιμάζωτό σοι·
οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείρου ἄν, ἀνδρα 8' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἔσθλον, οὐδ' ἐὰν μισῶι κυρίς.

ΑΓΛ. οὐ ταῦτ', 'Οδυσσέω, τὸδ' ὑπερμαχεῖσι ἐμόι;

ΟΔ. ἔγωγ' ἐμίσουν 8', ἢνικ' ἢ μισεῖ καλῶν.

ΑΓΛ. οὐ γὰρ θανῶτι καὶ προσεμβηνὰ εἰς χρῆ;

ΟΔ. μὴ χαίρι, 'Ατρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΛ. τὸν τοι τούρανον εὐσέβειν οὐ ῥάδιον.

ΟΔ. ἀλλ' εἴ τι λέγουσι τοῖς φίλοις τιμᾶς νέμειν.

ΑΓΛ. κλύειν τὸν ἔσθλον ἄνδρα χρῆ τῶν ἐν τέλει.

ΟΔ. παῦσαι κρατεῖς τοῖς τῶν φίλων νικῶμενος.

1339. οὐκ ἀντατιμᾶσαι] οὐκ ἀντατιμᾶσαι ΛΓΛΜΦΡ. οὐκ ἀντατιμᾶσαι ΣΑ

1340. οὐκ ἀντατιμᾶσαι ἂν] This reading, though found in no MS., is nearer to the first hand of L., and also more pointed, than οὐκ ἔν περ. Cp. Aesch. Pers. 327, ἐσ' ἀνήρ πλείστον τῶν . . . παραχων.

1341. πλὴν Ἀχιλλέως] Cp. the lines of the 11th Odyssey quoted above, note on 1319; and Alcaeus, Fr. 48, τὸν ἄριστον τίδ' Ἀχιλλέα: Pind. Nem. 7, 40, κράτοστον Ἀχιλλίος ἄτερ.

1342. ἀτιμάζωτο] The passive, while emphasizing the verb, avoids the 2nd person. (E. on L. 51. L. 1, p. 1, 53 a, p. 1, 54 b.)

1344, 5. εἰ θάνοι] For the optative in supposing a general case, see Essay on L. 5, p. 61 a (1). Join ἀνδρα . . . τῶν ἅθλων.

1346. 'Do you mean, Odysseus, thus to fight on his side against me?' 1347. ἢνικ'] 'At the moment when—.'

i.e. When he was known to have destroyed the herds, supr. 18, 31, 78, 122. In all these places, however, the hatred on the part of Ajax is more dwelt upon than that of Odysseus.

1349. χείρδηνα] Cp. Athene's ironical words to Ajax, supr. 107, πρὸν ἐν τὶ . . . χείρδηνα πλὴν.

For the strength of ethical association in μὴ καλῶς, cp. Thuc. 3, 55, where the Plateans, pleading for their lives, state as a reason for having clung to Athens, καὶ προδοτικαί αὐτούς οὐκ θετέτι ἵνα καλῶ: also Phil. 1304, ἀλλ' οὐ οὕτ' ἐμὸς τούτοι' ἐκεῖν ὀβίτε σοι καλῶν.

1350. 'A monarch cannot always observe the rule of piety.' Agamemnon, like the Athenian envoys at Melos, has recourse to 'necessity, the tyrant's plea.'

1351. 'But he can favourably regard the good advice of his friend.' Sc. διαν. τὸν ἐστὶν αὐτῷ, implied in βίδων, supr.

1352. τὸν ἐσθλὸν ἄνδρα] He echoes Odysseus' words, supr. 1344, 5: 'If, as you say, he had been a good man, he would have obeyed authority.'

1353. 'Enough. In yielding to a
friend you get your own way.' Cp. the στιγμωθία in Aesch. Agam. 940-3. The implied reasoning is, 'Your friend desires your good, therefore in yielding your will to his you have your will.'

1355. Ajax' envious conduct since the award of the arms should not obliterate the remembrance of his former nobleness.

1357. τὰς ἔχθρας 'Kindness prevails with me before enmity.' Sc. μᾶλλον, implied in μέν. For the meaning of ἅρη, cp. Thuc. 2. 34. §§ 6, 7. It is here partly 'the spirit of beneficence,' partly 'the wish to be thought kind.' See Essay on L. L 39. p. 73 b.

1358. 'Men who speak thus are prone to rashness.' τουίδε, sc. ἄνδρα τὴν ἄρετὴν τὴν ἕχθραν πρωτιμᾶσαι. For the addition of βροτῶν, see Essay on L. L 40. p. 75, 3; and cp. especially O. C. 381, φῶς ἄνωθεν βροτῶν.

1359. 'Surely it is no new thing for those now friendly to be hereafter hostile.' Odysseus hints at the truth which Ajax professed to have learned, supr. 678-683. 'Ajax' love and service to the Argives has turned to bitterness. So has that of many before him; and so will that of many after him. Therefore revenge against him should have an end.

1360. 'Is that the sort of friend you would recommend?' i.e. If Ajax was so fickle, do you advise me to treat him as a friend? Agamemnon speaks of an act of common humanity as if it implied special friendship.

1361. 'I care not to approve of hardness.' ἐπαινεῖν is echoed without being directly in point.

1362. Ἐλλησι πᾶσιν] 'In the sight of Hellas.'

1364. Agamemnon shows signs of yielding, but in doing so prepares to throw the responsibility upon Odysseus.

1365. This line must be interpreted with reference to the train of thought (or of dialectic) which follows it, and which ends the dispute. Odysseus gains his object (1) by quiet firmness, (2) by representing the burial of Ajax as a favour to himself (ll. 1371, 2). He therefore does not repel, but willily admits, the insinuation of interested motives made by Agamemnon in l. 1366. But how is Agamemnon brought to make this insinuation? According to a current explanation of l. 1365, it is by Odysseus' saying, 'I urge upon you the burial of Ajax, because I too shall come
ΑΓΑ. ἢ πανέδρομαι πάς ἀνήρ αὐτῷ πονεῖ.
ΟΔ. τῷ γὰρ μὲ μᾶλλον εἴκοσὶ ἦ ActiveSupport πονεῖν;
ΑΓΑ. σὺν ἄρα τοξήνων, οὐκ ἔμοι κεκληθεῖται.
ΟΔ. ὡς ἂν ποιήσῃ, πανταχῇ χρηστός γ' ἔσει.
ΑΓΑ. ἀλλ' εὖ γε μέντοι τοὺς ἐπίστατοι, ὡς ἐγὼ
σοι μὲν νέμοις ἄν τῆσδε καὶ μείζω χάριν,
οὕτως δὲ κάκει κἀκεῖθεν ὃν ἔμοι ὁμοί
ἐχθιστός ἐσται. σοι δὲ δρᾶν ἐξεσθ' ἄ' χρῆ.
ΧΟ. ὅστις σ', 'Οδυσσεῦ, μὴ λέγει γνώμη σοφῶν
φύναι, τοιοῦτον δυτα, μᾶρδος ἄτι ἀνήρ.
ΟΔ. καὶ νῦν γε Τεῦκρος τάπη τοῦθ' ἀγγέλλομαι
ὅσον τότ' ἐχθρὸς ἦν, τοσοῦτον εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνδάπτειν θέλω,

1366. δρομαὶ ὁμοίοι εἶναι
1367. πονεῖν C. φορεῖν G. γρ. φορεῖν R.
1368. ὁμοίοι L. ὁμοίοι AC Vat. ac.
1369. ὧς] Ὀσ L. ὡς C'. A. ως W.
1371. ὦς L. ὦς τέωτ L. ὦς AC'.
1372. ὦς L. ὦς τέωτ L. ὦς AC'.
1374. δίπλωμα L. δίπλωμα Pal.
1375. δίπλωμα L. φίλος L. φίλος C'.

ϕρο

This is a noble one, and is in accordance with Odysseus' words to Athena in suppl. 124 (οを迎え τὸ τοῦτον μᾶλλον ἡ τοῖμον εἰκών). But how can it provoke even from the most short-sighted of mortals an accusation of selfishness? For the 'I' in this case is 'I and you, and all men.' It is better therefore to understand Odysseus to say, 'I urge this course upon you because I mean to follow it,' i.e. My vote in the council will be given in favour of permitting the funeral. Odysseus thus tacitly sets his moral influence against the authoritative voice of Agamemnon; whose rejoinder in 1363 is then the weak natural expression of a weak man in office who is losing the support of a powerful subordinate. 'It is the way of the world! Every man seeks his own ends, I see!' And Odysseus in l. 1367, without caring to resent the sneer, simply reafirms his right to take a line of his own, and pleads the reasonableness of his trying to win those in authority over to his side. On which Agamemnon (l. 1368) throws the entire responsibility on Odysseus, and Odysseus says (l. 1369), 'That makes no difference. Your consent, in whatever terms it is granted, will be equally kind.' If this is rejected, l. 1366 must refer not to Odysseus' words, but merely to his attitude of dissent. l. 1376 is thus less pointed.

For the meaning given to ἐνθέωμαι, l. 1365, cp. Eur. Androm. 342, ἀλλ' εἰσών α' χρῆ,—and for ὀς εἰ, l. 1369, cp. O. C. 1361, and note.

1371. σοι μὲν, κ.τ.λ.] For this ungracious expression, cp. O. T. 671, 2, τὸ γὰρ σοὶ, ὡς τὸ τοῦτο, ἑκτειρών στόμα | ἕλειν, οὕτος δ', ἐνδ' ἂν ἢ, στυγησεῖται.

1372. κακεὶν ἐνθθάδε] E. on L. §41. p. 78.
1373. σοι δι' ἄ' χρῆ.] 'You may do what you must;' an ill-humoured way of saying, 'Do as you please.' χρῆ, although rejected by Dindorf and others in favour of χρῆς, i.e. χρῆσις, is not inexpressive, and is possibly right. Cp. El. 606.—Εἰς Αγαμέμνον.

1375. τοιοῦτον δύνατα] 'While you act in this way.' Cp. Phil. 1049, ὥς τοιοῦτον δι', τοιοῦτον ἐλ' ἐγώ.
1376. ἀγγέλλομαι.] 'I declare my self.' Cp. Thuc. 8. 86. § 8, ἐπαγγελλόμενοι. ὅστε βοήθειν.
καὶ ἐμπονεῖν καὶ μηδὲν ἐλλείπειν δοσιν χρῆ τοῖς ἄριστοις ἄνδράσιν πονεῖν βροτοῖς. 1380

ΤΕΥ. ἄριστ᾽ Ὀδυσσεύ, πάντι ἐχώ σ᾽ ἐπαινέσαι λύγοις καὶ μ᾽ ἐφευσσαί ἐλπίδος πολὺ, τούτῳ γὰρ ὅν ἐχθρότος Ἀργείων ἄντρο μόνος παρέστης χερσίν, οὔδ᾽ ἔτης παρὼν θανόντι τῶδε ζῶν ἐμφύσεις μέγα, ὅσὶ δ ἄρατησ ὀπτιμβρόντητος μολὼν, αὐτὸς τε χῶ ἐναμοίς ἠθελησάτην λωβήτων αὐτῶν ἐκβαλεῖν ταφῆς ἄτερ, τοιγάρ σφ᾽ Ἀχλίμπου τοῦδ᾽ ὑπερβεβεβούν πατήρ μνήμων τ᾽ Ἐρινὸς καὶ τελεσφόρος Δίκη κακοῖς κακῶς φθείρειαν, ὥσπερ ἠθέλον τόν ἄνδρα λύβας ἐκβαλεῖν ἀναξίως. 1385

σὲ δ᾽, δ᾽ γεραιός στέρμα λαέρτου πατρὸς, τάφῳ μὲν ὅκνῳ τοῦδ᾽ ἐπιθυμεῖν ἔαν, μὴ τῷ θανόντι τούτῳ δυσχερὲς ποιῶ

τὰ δ᾽ ἀλλα καὶ ἐμπρασότε, κεί τινα στρατοῦ


1383. ἐχθρότος] 'Most hated,' as supr. 818, μάλιστα μοσθενίτου, ἐχθρότου τ᾽ ὀρῶν.

1384. χερσίν] 'With effective aid.' Odysseus had not only spoken in Ajax' behalf, but had offered actual help. παρὼν is little more than expletive here, but suggests that Odysseus was too noble to stand by and see wrong done to his dead enemy.


1386. ὀπτιμβρόντητος] ὀπτιμβρόντητος is either (1) 'senseless;' or (2) 'deserving the lightning-stroke.' Cp. supr. 103, τοῦτῳ προτέτειν κινάδως, and note.

1389. Ἀχλίμπου τοῦδ᾽] Olympus in Sophocles almost loses the notion of place, and is associated with the sky overhead. Ant. 758, ὅπερ Ὀλύμπον. 1390. μνήμων] Cp. especially Aesch. Eum. 381–3, κακὸν τὸ μνήμων σεμναὶ καὶ δυσπαθήγοροι βροτοῖς.

1392. λύβας] 'Injuriously.' For this dative of manner, see Essay on L. § 14. p. 20 a, and cp. especially Ant. 1003, στῶντες...ἀδήλως φονιότ. The expression is justified by Menelaeus' words, supr. 1064, 5. 1395. Cp. Od. 11. 543, 563. Teucer fears that the spirit of Ajax will be offended if Odysseus stands beside his grave. In Herodotus, 5. 67, the dead hero Adrastus is supposed by Cleisthenes of Sicyon to be disgusted by his adoption of the dead hero Melanippus, son of Astacus.
ΑΙΣ.

θέλεις κοψείν, οὔδεν ἀλγὸς ἔσομεν.
εὖ δὲ τὰλα πάντα ποροῦνόι σὺ δὲ
ἄνηρ καθ’ ἡμᾶς ἐσθλὸς δὲν ἐπίστασο.

ΟΔ. ἀλλ’ ἤθελον μὲν εἰ δὲ μη’ στί σοι φίλον
πράσοιν τὰδ’ ἡμᾶς, εἰμ’, ἐπαινέσας τὸ σῶν.

ΤΕΥ. ἄλις. ἡδὴ γὰρ πολὺς ἑκτεταί
χρῖνος. ἀλλ’ οἱ μὲν κοίλην κάτετον
χερὶ ταχύνετε, τοῖς δ’ ὑψίβατον
τρίποδ’ ἀμφίπυρον λουτρῶν δόσων
θέσθ’ ἐπίκαιρον’
μὲ δ’ ἐκ κλίσις ἄνδρῶν θλ.
τὸν ὑπασπίζον κόμμον φερέτο.

1405

παῖ, σὺ δὲ πατρὸς γ’, δοὺν ἵσχυεις,

1404. χερὶ ταχύνετε] χερῶν ταχύνετε Λ. χερὶ ταχύνετε Vat. ac VV. χερὶ
tαχύνετε Pal.

κομ[ίζων] (1) 'And if you wish to bring
any member of the host.' Or (2) 'If
you wish any of the host to carry him;
—(not 'to bury him.' κομίζων has not
the meaning of συγκομίζων, supr. 1048.
In Eur. Androm. 1263, 4, ἀλλ’ ἤπε
ἀλφῶν ἐν θεοῦμον πολὺν | νεκρὸν κο-
μίζων τόθε, the meaning is, 'Go and
take this dead body to Delphi’s god-
built town."

1398. Observe the repetition of τὰλ-
ᾶς after τῷ ἄλλα, with a different re-
ference.

1401. ἐπικάμον τὸ σῶν] 'Approving
your decision,' i.e. not complaining
of it.

1402 foll. Ενάδεος. The anaepasts
give the signal for departure, and
probably indicate that Ajax is not to be
buried in the fatal spot, but is carried
off the stage in solemn procession.

1403. The unseemly interruption of
the Attireidae has delayed the burial.

1403-8. Perhaps the tripod and the
armour were carried in the procession,
which would go forth while the Chorus
or the Coryphaeus chanted ll. 1418-20.
During the words of Teucer, various
attendants are moving to and fro, until
at l. 1413 all is ready, and the proc-
ession forms.

1404-5. ταχύνετε . . . θέσθο] The dig-
ging of the grave takes time. The
tripod is set up in a moment. Hence
the change of tense.

1404-8. τοῦ . . . ἐπικαμοῦ] 'Others
set over the fire the tripod on its lofty
stand, ready to serve for pure lustration.'
The words of Ajax, supr. 654, compared
with 862, suggest that he bathed himself
before his end. But Teucer could not
know this, and in any case the lustration
was necessary, especially after the self-
violence. For ἀμφίπυρον, which is predi-
cative, cp. ll. 344, ἀμφί τυρ’ στήσας
τρίνοια μέγαν. τοῦ continues the epic
note struck in κοίλην κάτετον. λουτρ.
ων is a genitive of respect after ἐπικαμοῦ,
With a view to,’ 'For the purpose of.'
Cp. Thuc. 3. 92. § 5, τοῦ . . . πολλοῦ
καλὰ . . . καθισταθαι.

1407. 8. According to the wish of
Ajax expressed to the mariners, supr.
572 foll., his body-armour is to be
buried with him, while the shield is left
to Eurysaces. The Chorus must be
supposed to have communicated this
message to Teucer. See Introduction.
Join ἐκ κλίσιμος φερέτο. The crowd
who have gathered are now ready as
one man to obey Teucer.

1409-13. 'Yes, and do thou, dear boy,
as far as thy strength allows, help me
thus to lift thy father’s frame, applying
thy hands with loving care. For the
darkened life-current still issues from
σφόκλεος ἀιας.

φιλότητι θιγάνον πλευράς συν ἐμοὶ τάσον ἐπικοσφέρζσε ἐτὶ γὰρ θερμαὶ σύριγγες ἄνω φυσώσει, μέλαν μένος. ἀλλ' ἀγε πᾶς, φῖλος δοτὺς ἀνήρ φησὶ παρεῖναι, σούσθω, βάτω, τῷ ἄνδρι πονὸν τῷ πάντ' ἀγαθὸν κούδενε ποι λόφοι θυτὴν
[Ἀλαντος, δι' ἥν, τότε φωνᾶ.]

Χο. ἢ πολλὰ βρότοις ἔστιν ἱδούσιν γνῶναι πρὶν ἱδείν δὴ οὐδεὶς μάντις τῶν μελλόντων, δὲ τι πράξει.


1418. ἱδούσιν] ἱδούσι Α.

the warm arteries.' The clause with γὰρ gives the reason for the addition of φιλότητι θιγάνον. The σύριγγει is the circular mouths of the several arteries, which were imagined to be full of air, and to blow forth the blood. ἄνω is 'into the air.' Cp. Phil. 783, τῶν ἐν βυθῷ ἀπὶ ηὐκίων αἵμα. Others, comparing supr. 918 (when the wound was recent), explain σύριγγει of the nostrils, and suppose Teucer merely to raise the shoulders in order to stay the flow of blood.


1416. κούδενε ποι λόφοι] The whole clause is affected by attraction. Essay on L. § 35. p. 60; and cp. 'nonsuch,' 'nonpareil,' 'on ne peut mieux,' and similar idioms of modern speech.

[Ἀλαντος] . . . φωνᾶ] 'Than Ajax, I speak of the time when he was in life.' This line is open to question, chiefly on the metrical ground of the awkwardness of closing a system of marching anapaests with two paroxymics. For δὴ ἥν, cp. Eur. Fr. 313 (the shade of Bellerophon is apostrophizing his former self), ἥδη eis theος μὲν εὑσθής, δὲν ἥδῆ, δὲι, κ.τ.λ.

1420. δὲ τι πράξει] 'What his fortune will be.' Cp. O. T. 73, 4, καὶ μ’ ἥμαρ ἥδη . . . λυπεῖ, τί πράσσει.
НАЕКТРА.
INTRODUCTION.

No one can claim for the Electra of Sophocles any quality approaching the unrivalled grandeur of the Orestean trilogy. It has neither the entrancing interest nor the far-reaching influence of that colossal work; and we must abstract our minds in some degree from Aeschylus, if we would do justice to the later poet's isolated treatment of the central crisis in the legend of the Pelopidae. But it is necessary for the sake of clearness to notice some of the differences which mark in the Electra an entire independence and originality of design.

In his conception of the antecedent circumstances Sophocles has chosen to abide by the older and simpler form of the legend, and in his treatment of the culminating event he has given the chief prominence to the person of Electra.

1. Sophocles adheres closely to the story which is known to us from Homer, and from which Aeschylus has diverged at various points. Aegisthus is the chief agent in the crime, although he and Clytemnestra both take part in it; his influence over her has been her real motive. The murder is committed either at, or immediately after, a feast given to Agamemnon upon his return. He is struck down upon his own hearthstone. There is no mention of the bath, or of the 'evil wealth of garments,' which play such a conspicuous part as the accomplices of the magnificent Aeschylean murderess.

2. That Sophocles knew the work of Aeschylus, which he refrained from following, is evident from several minor reminiscences¹. He also appears to have added some touches of his own. In the Agamemnon, Orestes was sent to the care of Strophius before his father's return. In Pindar, his nurse Arside saves him at the time of the murder, and sends him forth. In Sophocles this is done by Electra herself, who through the hands of her father's one faithful servant, commits him to the care of Strophius as her father's friend. But, since Strophius could then be no friend to Aegisthus, the first news of Orestes' pretended death purports to come from Phanoteus, who, being the enemy of Strophius, is the 'war-friend' of Aegisthus.

Sophocles thus provides his drama, in the person of the Paedagogus, with one of those connecting links of which he is so fond, and also

¹ The mutilation, the demon in Clytemnestra's form, the N. E. gale at Aulis,—not a calm as in Eur. Iph. Aul.,—the urn, Aegisthus without his guard.
adds greatly to the depth and consistency of his principal character, whose first act in the day of her calamity has determined the result which is now imminent, and for which she has worked and waited ever since with unexampled constancy.

3. In the Electra, as a single drama, the consummation must be rapid and complete. The express command of Phoebus is a sufficient sanction for the action of Orestes. He is visited by no doubts, by no remorse. Pylades is therefore silent, and the chief effect of his presence is to render probable the ease with which Aegisthus is overpowered. The 'Eumenides' have disappeared. The ethical interest is of a different kind, less impressive, certainly, but not less real. It centres in the person of Electra herself, whose successive emotions are the true exponents of the situation as intended by Sophocles. The horror of the act of matricide is softened for us, not by the casting vote of Athena, with her arguments 'ad Areopagum,' nor by the pacification or bribing of the Furies, but by the spectator's sympathy with Electra and the impression produced upon us by the inexhaustible love for her father which lies at the root of her strong hatred. We are also made to feel that her love and hatred are not blind in their intensity, but are combined with a definite purpose to which they furnish an irrepresible life.

4. It may be worth while briefly to call attention to some differences of minor import. The dream of Clytemnestra is different. So is the occasion of the wrath of Artemis at Aulis. The lock of hair is found not by Electra but by Chrysothemis, as it is she, and not Electra, who has consented to make the offering. Mycenae is restored in imagination, whereas for Aeschylus, who wished to conciliate Argos, the destruction of the former capital by the Argives was too recent to admit of this. No allusion is made to the banquet of Thyestes, but only to the πρῶταρχος ἔτη, the death of Myrtilus. Other minute points of divergence are mentioned in the notes.

**The Argument.**

Athena was the prime mover in the Ajax,—in the Electra it is Apollo who, although not visibly present, dominates the action. He is seconded by Hermes the conductor, both as the God of craft and of the nether world.

Orestes having been saved by Electra at the time of his father's death, and sent by the hand of an old and trusted servant to the care of Strophius, Agamemnon's friend in Phocis, is now of full age, and by the express command of Phoebus returns to Argos, disguised as a Phocian. He is attended only by the same old servant, and by his friend Pylades the son of Strophius. His resolution to avenge his father is already bent up to the height, and his plan is clearly formed. He and Pylades have brought an urn with them which is

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1 Eum. 761–777.
INTRODUCTION.

supposed to contain the ashes of the dead Orestes: and after paying
due rites at Agamemnon's tomb, they are to present themselves to
Clytemnestra and Aegisthus. But first the old servant is to appear
before the usurping king and queen, disguised as a messenger from
Phanoteus, their Phocian friend, and to relate the fact, which he
knows to be a joyful one for them, that Orestes has been killed in
a chariot-race, at the Pythian festival. Thus all suspicion of deceit
lurking behind the funeral urn is obviated (ll. 1–76).

By a fortunate coincidence, or rather by the providence of Hermes
and Apollo, Aegisthus is gone into the country, so that Clytemnestra
is surprised in his absence, and when, on hearing the news, he in-
cautiously hastens home unattended, he is unnerved by finding her
already dead, and offers no resistance to the two young men.

Orestes, literally following the command of Phoebus, is resolved to
communicate his intention to no one, and therefore, by the advice of
the Paedagogus, refrains from listening to Electra, when at the open-
ing he has the opportunity of overhearing her complaint (ll. 77–85).
Hence she partakes of the deception, and is led to believe with
Clytemnestra that her brother is really dead. By this means the poet
is enabled to exhibit her character to us in its full proportions of
deep tenderness and heroic strength.

She is first seen in private converse with her Argive friends,—not
slaves but free women,—who remain faithful to her and to the memory
of Agamemnon, and try to soothe the excess of her persistent grief.
This has grown stronger as the hope of Orestes' coming seems to
fade away. The sympathy which she excites in the spectator is
no mere impulse of compassion, but a strong and rational approval
of her constancy to her father. She has never ceased to hope that
he may be avenged and that Orestes may be restored to his rightful
place on Agamemnon's throne. The cruel treatment by which
Aegisthus and Clytemnestra have tried to break her spirit, has only
strengthened her determination, and is felt by her as an additional
slur upon her father's memory, and an aggravation of his wrongs.
But it is not this for which she chiefly mourns. The true misery for
her is to be dependent in any way upon his murderers, and to be
obliged to live with them on any terms (ll. 86–324).

We next see her in conversation with her weaker sister, who, while
pained at heart by what has been done, thinks it well to yield to
necessity, and to submit outwardly to evils which she cannot remove.
This conversation introduces a fresh incident. For Chrysothemis is
on her way to the tomb of Agamemnon with offerings from Clyt-
memestra, who has been alarmed by a vision of him. Electra's hopes are
thus revived, and Chrysothemis is for the moment overborne by her
sister's enthusiasm (ll. 325–471).

When she is gone, and the chorus have chanted their thoughts
about the vision, Clytemnestra herself comes forth, wishing still
further to quiet her conscience by an offering to Apollo before the
gate. She is disturbed at seeing Electra, and an altercation follows,
in which the weak criminal woman strives in vain to justify her act.
Electra under the influence of her new hope replies with more composure than hitherto, but so as to rouse her mother almost to fury. Clytemnestra suddenly recollects, however, the object of her coming. She demands silence, and prays in secret to the God, who, as the spectator knows, has already decreed her ruin\(^1\) (ll. 473–559).

It is at this moment that the old man re-enters, professing to be newly arrived from Phocis, and, as if in answer to her prayer, gives a vivid and circumstantial account of Orestes' death. Coming, as he pretends, from Aegisthus' friend Phanuteus, he is at once believed. Clytemnestra is elated, and Electra sinks to despair (ll. 660–870).

Meanwhile Chrysothemis has made her offering, and in doing so has found the lock of hair which Orestes had just laid upon the tomb. She leaps to the conclusion that their brother is come. But her glad news brings no comfort to Electra, who believes the gift to have been placed there by some one in memory of Orestes, who is dead. Having easily convinced her sister of the truth of this, she discloses her own desperate resolution, that they should both join to kill Aegisthus, come what may. When Chrysothemis shrinks back, Electra, feeling herself completely isolated and desolate, reiterates her determination to kill Aegisthus with her own hand. The chorus lament over the quarrel between the two sisters, and applaud the constancy of Electra, who remains alone upon the stage (ll. 871–1097).

Then Orestes and Pylades enter with the urn. On seeing it and being permitted to hold it, Electra's sorrow finds relief in tears. At this Orestes is profoundly moved; his resolve gives way to his affection, and he gently reveals himself. Electra becomes almost incoherent in her ecstasy of joy (ll. 1098–1287).

Orestes soon reverts to his purpose, which, however, is somewhat endangered by the fulness of his sister's emotion, when the Paedagogus enters and warns them to be brief, at the same time informing the two friends of the state of matters in the house, where Clytemnestra is still alone, but Aegisthus is momentarily expected. Electra's feelings burst forth once again in welcome to the old man, in whom she 'sees her father' (ll. 1288–1371).

Orestes and Pylades now enter the house, taking the urn with them, while Electra prays to Apollo for their success. She follows them in, and the chorus, while the prosценium is vacant, chant a brief and solemn strain in anticipation of the event which Ares and Hermes are in the act of bringing to pass (ll. 1372–97).

Electra comes forth again to watch for Aegisthus, and with suppressed excitement tells the women what she has seen:—Clytemnestra decking the urn for burial, while its supposed occupant is standing by her, ready to put her to death (ll. 1398–1402).

The word is hardly spoken when Clytemnestra's cry of alarm is heard. She calls in vain for Aegisthus, and implores her son to have

\(^{1}\) It is difficult here to separate, with Mr. Evelyn Abbott in his able Essay on the religion of Sophocles, between Apollo Lyceus and the Pythian Apollo.

Cp. O. T. 908, 919, where a similar effect is produced by Iocasta's prayer to the god who has ordained her fall. And see Aesch. Ag. 509–13.
pity on her. On this Electra shouts, so as to be heard by Orestes, ‘Thou hadst no pity for him nor for his father.’ Then comes the blow and the death-shriek within, and the further shout of Electra before the door, ‘Give a second stroke, if thou hast strength for it.’ The second stroke is given, and is followed by a second shriek. Electra cries again, ‘Would that the shriek was for Aegisthus too!’ The horror-stricken women utter a few brief notes of sadness and awe, which remind us, for the moment, of the Oresteia, but are forgotten in the sequel (ll. 1403–1421).

Orestes comes forth with the bleeding sword, and says that ‘All is well, if Apollo’s word was well.’ Further comment is cut short by the approach of Aegisthus, on which Orestes and Pylades retire within (ll. 1422–1438).

Aegisthus has heard of the arrival of the Phocian messengers with news of the death of Orestes, and in his eagerness he has left his guard behind him (cp. Choeph. 768 foll.). Electra, whose triumph finds vent in subtle irony, is conducting him within the palace, when by an ἐκκενθήμα, the body of Clytemnestra is discovered, veiled, with Orestes standing by. Believing the body to be that of Orestes, he is withdrawing the veil and at the same moment asking to see Clytemnestra, when the truth is made known to him, at once in word and deed (ll. 1439–74).

We may believe that, coming from his own fields, he is but lightly armed. At all events he is unattended, and unmanned by what he sees. Yet, as he is driven in by Orestes, who will slay him at the hearth, where Agamemnon fell, he speaks one spirited word: ‘Must this house of force behold the evils of the race of Pelops past and to come?’ (ll. 1475–1504).

The chorus take no notice of this foreboding, and in conclusion (ll. 1508–10) celebrate the final emancipation of the seed of Atreus; as if by the return and triumph of Orestes

All ‘the clouds that loured upon’ the ‘house,’
Were ‘in the bosom of the Ocean buried.’

Remarks.

The Electra can never appeal directly to modern sympathies. The idea of righteous vengeance is happily alien from Christian tradition,—and, it must be added, the family affections have been so modified by wider and more complex interests, that intense and sustained emotion about one who has long been dead is no longer easily conceivable. But to appreciate this drama rightly as a work of art, we must imagine a state of the world (not very remote from us after all), in which the desire of vengeance for wrong done to a father,—the resolution to vindicate his name and his inheritance from gross abuse,—was not only compatible with nobleness, but constituted one of the highest forms of virtue. And psychologically, at least, the union in one person of a great love with a great abhorrence,
—the love being the measure of the hatred,—is extremely interesting,—if only as an illustration of ancient feeling.

It was in elaborating the part of Electra that Sophocles had the best chance of successfully recasting the fable, for this was the aspect of it which Aeschylus had most slightly touched, having perhaps intentionally kept her out of the way at the time of the murder. 'The Electra of Aeschylus,' says Mr. Paley, 'wins our sympathy, but that is all, for she leaves the stage not to return at an early period in the action, after a prayer to the spirit of her father that she may get safely away after killing, or causing to be killed, Aegisthus.' Without questioning the implied interpretation of Cho. 482, it may be observed that these brave words are spoken by the maiden when her brother is at her side. By herself, before his coming, she is timorous, excitable, irresolute,—of the simple type of female nobleness to which the tender strength of Aeschylus inclined him, pure-hearted, modest, tremulous; capable of self-sacrifice, ay, and of fierce-ness too;—but needing a strong arm to lean upon,—so contrasting forcibly with the 'monstrous manslaying woman.'

Against this grandly pathetic picture Sophocles has set the different ideal of the heroic maid, whose life is dominated by one thought, the thought of her father, and by one feeling, the hope of righting him through her brother's hand. As in Antigone, so also in her, this firm attitude arises out of purely feminine emotions. But in place of the impetuous action of Antigone which is crowned with death, Electra carries her persistent endurance through the best years of life. And if she comes forth from the fiery trial with a spirit indurated against her unnatural mother (cp. the similarly 'fixed idea' in Oedipus at Colonus and Philoctetes), we find in the recognition scene that the fountain of natural affection in her breast is as fresh and as abundant as ever.

 Clytemnestra, on the other hand, is purposely made weaker and more base than she is in Aeschylus. Not revenge for Iphigenia, but only the low passion for Aegisthus has been her ruling motive. So Electra affirms, and the chorus repeat after her (l. 198, ἔρως ὑπείρασε); and so the spectator is led to believe. She consents to the proposed immurement of her daughter, and would have killed Orestes if she could. This is nowhere asserted in Aeschylus, whose Clytemnestra when she has slain her husband laps herself in security, and when she first hears of her son's death, feels herself alone in the world (Cho. 691 foll.). The Clytemnestra of Sophocles appears surprised at herself, when on hearing the tidings from the Paedagogus, she is overcome by natural emotion. But this soon passes, and she makes her last exit in high exultation. Thus the spectator is reconciled to her fate.

The contrasted person of Chrysothemis, like that of Ismene in the Antigone, was rendered possible by the presence of a third actor. She represents the more yielding and impressionable type of female character, which in Electra has been overworn by suffering, or suppressed by resolve.
INTRODUCTION.

The part of the chorus is subordinated to that of the chief person more than elsewhere in Sophocles, except in the Philoctetes. The rôle of Electra being chiefly the expression of feeling, she herself produces a great portion of the effect which is elsewhere obtained through the choral songs, and the scenes in which her part is purely lyrical occupy 279 lines of the 1510 of which the play is composed,—while the lyric part assigned to the chorus separately occupies only 110. And Electra is present throughout the choric passages, with the single exception of ll. 1384–97. As already observed, the chorus are freewomen, and not captives, as in the Chœphori.

LANGUAGE AND METRE.

1. The power of steeping horror with beauty, which is so noticeable in the style of the Oedipus Tyrannus, pervades the Electra also in a remarkable degree. The auspicious influence of Phoebus seems to radiate everywhere. That tendency which Lessing attributed to the ancients generally, to soften the idea of Death, is far stronger in Sophocles than in Aeschylus. Not only are the Erinyes, whom he afterwards made beautiful, here removed by him altogether from their traditional place, but the antecedent horrors of the house of Pelops are simply alluded to, and not, as in the Oresteia, brought vividly before the eye of the mind. That which the poet represents as the primal sin, and as having brought all the succeeding outrages in its train, viz. the treacherous act of Pelops on his bridal journey in hurling Myrtilus, his benefactor, into the sea, is described in words of tender beauty,—'Myrtilus was plucked out from the gorgeous car, and sent to slumber in the depth of the sea.' Amphiaraurus is not swallowed of the Earth, but simply 'hidden.'

Yet the subtle simplicity of diction which produces this effect, detracts in no way from the force and rapidity of the action, but is combined, for the most part, with a directness hardly to be found elsewhere. There is occasionally indeed an over-refinement of expression which (like refracted light in water) is the more puzzling because of the transparency of the medium, and in the long commos which follows the entrance of Electra, and purposely delays the action that it may be hurried afterwards, there are some troublesome obscurities arising from this cause. But all is comparatively plain and straightforward again when the action is resumed.

2. It has been already observed that the part of the chorus in the Electra is more than usually subordinated to that of the chief person. As a natural consequence of this the most elaborate of the lyric strains are put into the mouth of Electra. The metres of the first commos, or commatic parodos, ll. 121–250, are studiously varied, and may profitably be compared with those of Ant. 806–882. The second commos, ll. 823–70, although brief, and broken up into short phrases,

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1 See note on l. 764.
2 This was rightly emphasized by Professor Jebb in his separate edition of this play.
3 See vol. i. p. 281.
is also a careful rhythmical study. And the same may be said of the lyrical portion of the recognition scene, ll. 1232–1287. The protagonist must have been an accomplished singer. The choral odes, on the other hand, although beautiful, are slighter than elsewhere in Sophocles, unless in the Philoctetes. There are properly speaking only two stasima, ll. 472–515, consisting of strophe, antistrophe, and epode, and ll. 1058–1096, consisting of two strophes and antistrophes. For the short strophe and antistrophe, 1384–97, in which paemons, iambics and dochmiacs are impressively combined, is rather a canticle than an ode. Cp. Ant. 781–800, O. C. 1556–78.

The senarii have a peculiar finish, equability, and roundness, together with a light and rapid flow, and that ᾧθέσια or smoothness which comes of an entire fusion of thought in expression. There are comparatively few trisyllabic feet. L. 330 is without caesura.

STATE OF THE TEXT.

In the Electra, as in the Ajax, there are very few places in which the other MSS. correct errors in L. Yet there are some striking variants. In l. 676, for example, the reading νῦν τε καὶ τόθ ἐφώναμ has not the appearance of a Byzantine conjecture. Here and there the Scholia preserve traces of readings which are lost to our MSS., and in one instance at least (l. 363), the reading thus indicated appears to be the right one.
ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ. ΧΡΥΣΟΘΕΜΙΣ.
ΟΡΕΣΤΗΣ. ΚΑΥΤΑΙΜΝΗΣΤΡΑ.
ΗΛΕΚΤΡΑ. ΑΙΓΙΣΘΟΣ.
ΧΟΡΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΑΔΗΣ. ΘΕΡΑΠΑΙΝΑ.
ΝΑΙΔΑΡΓΟΓΟΣ.

Ο τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
'Αγαμέμνωνος παῖ, νῦν ἐκεῖν ἐξεταὶ σοι
παράνυ τελεσί, δῶν πρόθυμος ἦσθ' ἀεὶ
τὸ γὰρ παλαιὸν Ἀργος οὐπόθεες τὸδε,
τῆς οἰστρόπληγος ἄλασος Ἰνάχου κόρης
ἀπῇ δ', Ὄρεστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος' οὔξ ἄποστερας δ' διδε

1. στρατηγήσαντος] γρ. τριανήσαντος C.
2. λέωσιν ΑΓC'.
3. λέωσιν Lεώςι(ν)
4. οὐπόθεες] οὑ ῥετοχεὶ L.
5. ὅθεν Lα Α.

1 foll. The old man who has taken
charge of Orestes since the time of his
father’s murder (infr. 11 foll., cp. 1348
foll.) now does for him what Achilles
hoped that Patroclus would have done
for Neoptolemus, II. 19. 338-333. πάν
μὲν γὰρ μοι δυσάκι ἐν στάθησιν οὐκεὶν
οἶον ἡ μέθη σωφρονίζων Ἀργος ἐπισκοπή
τού Τροία τε, δ' ἐκ τῆς Θηρίδης
κηρύσσω, ἀν ἐν μοι τόν παῖδα δοῦ 
ηθ, ἐκεῖν Θηρίδης εὐθείας ἐκεῖσθαι
καὶ τὴν μην ἠδήμια τε καὶ ἄφησεν 
δίκαιος διὰ τὸν βάτων. Cp. also
Od. 13. 344 foll. where Athena points
out the features of Ithaca to Odysseus.

2. τοῦ ... παῖ] The heroic achieve-
ments of his father afford the chief in-
centive to the mind of Orestes. Cp.
inf. 694, 5, ὥσπερ Ὁ Ὅρεστα, τοῦ τὸ
κλεοῦν Ἐλλάδος, Ἀγαμέμνονος στρα-
τευμ' ἀγείροντος ποτὲ.

40, 1, ἐν γὰρ Ὅρεστα τοῖς ἀλατείαν, ἢ
ἐπικτ' ἐν ἄγορα διὰ καὶ δι' ἀλατείαν ἄγορ.

4. fol. The description passes from
what is general and remote to what is
nearest to the eye. ‘Argos’ here in-
cludes the plain of Argos (as even in
Thuc. 6. 105, ἐν τῷ Ἀργοὶ ἱσταλον). Mycenaen is the seat of government,
and the site of the future city of Argos, sup-
posed at this time to be still inhabited
‘village-wise,’ is marked by the ἄγορα
Λύκειος. It is not necessary to suppose
that all the objects mentioned here could
really be taken into one view. But
the site of Mycenae commands the
whole plain. The Heraecum, according
to Pausanias, would really be on the
left hand of those approaching Mycenae
by way of Corinth. See Mr. Paley’s
note. Apollo Lyceus is here the wolf-
slayer, i.e. the protector of the flock,
perhaps with reference to Aegisthus,
who is called a wolf in Aesch. Ag. 1259.
Aeschylus (S. c. T. 145) connects Λύκειος
with λύκοι in a different way (Λύκειος
ἄναξ, Λύκειοι γενοῦθεν στρατῷ δαίμον). 5. ἄλασος] 'The sacred ground,’ i.e.
the place consecrated by her first wan-
derings when her father sent her ὑπέφων
Suppl. 50, ἐν τοιχῶμαι ματρὸς ἀρχαῖας
τόποι, Ant. 845, ἄθροι, . . . αὐταῖς ἄдοικος.

6. ἄγορα Λύκειοι] The temple of
Apollo in the agora seems to have been
the most sacred place in Argos. See
Thuc. 5. 47, where it is enacted that the
terms of the treaty shall be inscribed by
the Argives ἐν στήλῃ λαθήν, ἐν ἄγορα
ἐν τοῦ Ἀπόλλωνος τῷ λεπ. Nature
"Ἡρας ὁ κλεινὸς ναὸς· οὐ δὲ ἱκάνομεν, φάσκειν Μυκήνας τὰς πολυχρόνους ὅραν πολυφθορόν τε δῶρα Πελοπίδων τόδε, δόνεν σὲ πατρὸς ἐκ φῶνων ἐγώ ποτὲ πρὸς σὴς ὁμαίμου καὶ κασίγνητης λαβῶν ἢνεγκα κάζέωσα καζέδρεψάμην τοσόνδε ἐς ἢ βις, πατρὶ τιμώρων φῶνοι. νῦν οὖν, Ὄρεστα καὶ σὺ φιλτατε ξένων Πυλάδῃ, τι χρὴ δῶρα εν τάχει βουλεύτων· ὅσ ἢμιν ἡδη λαμπρὸν ἡλίου σέλας ἐφ' κινε' φθέγματ' ὅρνοισαν σαφῆ, μελανά τ' ἄττρων ἐκλέποιτεν εὐφρόνη.

9. ὅραν L pr. ὅραν A. ὅραν Vat. sc. 10. τελεσθήνων τελεσθήνων ὁτι L. 14. τιμώρων φῶνοι τιμώρων φῶνοι L. corr. p.m. or C. 15. versus a p.m. in margin additus. 16. Πυλάδῃ τελάδῃ(e) L. δῶρα ὅραν A.

8. οὐ δὲ ἱκάνομεν] The antecedent to the relative of is lost in the expansion of the sentence in l. 9.
10. δῶρα ... τάδε These words are coordinate with ἀναφέρεις and governed by ὅραν, as is shown by the conjunction τέ.
11. πατρῶς ἐκ φῶνων] Either (1) 'Immediately after thy father's murder,' cp. Thuc. 5. 20, ἐκ διώκοντων, or (2) 'Out of the way of thy father's murder,' i.e. Away from the dangers consequent on it. For the latter (2), cp. Pind. Pyth. 11. 25 foll., τὸν δὲ φιλότροφον πατρὸς Ἀρείποιις Κλαυτομηθητας [χείρων ἐπὶ πετρερῶν | ἐκ δόλου τροφός ἄλλες δυ- συνήθησις. In either case the plural, for which cp. O. C. 963, ὅσις φῶνων μοι, κ.τ.λ., includes the attendant circumstances. φῶνων is better than φωνῶν (gen. plur. of φωνή), which would suggest only the scene of blood.
12. σύμμετρον καὶ κασιγνήτης] 'Thine own sister.' Cp. infr. 325, 6, τὴν σὴν διαμαίνων, ἐκ πατρῶς ταῦται φῶνων, ἵππων ἔχων, ἐν τε μητρῶς. The Electra, like the Antigone, lays great stress on the force of fraternal affection; and a peculiar tenderness seems to have been attached to the word κασιγνήτης. Cp. infr. 1164, Ἀντ. 915, ὅ κασιγνήτων ᾠδα. 14. τούτων ἐς ἄττρων] 'To this strength of youthful manhood that thou showest.' So Phoenix says to Achilles, ll. 9. 485, καὶ σε τοσοῦτον ὀθραν. θεοῦ ἐντελείας Ἀχιλλῆι. For the position of ἀττρων, cp. O. C. 116, 7, ἁπτόμεν ἄλοχος ἐκ τούτων ἀμφιμετεστών ἀπερα. σωτήρ] For the dative, see E. on L. § 13. p. 19 e.
16. Πυλάδῃ, who is a silent person in the Electra, is only mentioned once again, infr. 1373. Orestes has no scruples, as in the Choephoroi, and therefore needs not the advice but only the active assistance of his friend. Pylades is present in every scene in which Orestes appears.
17. 18. ὅτα ἠλλα ὅσῳ πᾶσι] 'Since we have already the sunshine in full brilliance awakening there unmistakably into song the early voice of birds.' λαμπρῶν and σωφῆ both form part of the predicate. σωφῆ, i.e. not a doubtful twitter here and there, but the unambiguous warbling which tells that the morning is really come:—Milton's 'charm of earliest birds,' not Tennyson's 'earliest pipe of half-awakened birds.'
19. (1) 'And dark Night is vanished with her star,' ἄττρων εὐφρόνη—τὶς δαστρέως. E. on L. § 9. p. 12, 1 σ. Or (2), 'And dark Night, the night of the stars, has disappeared'—Night being regarded as a world possessed by the stars. Others join ἄττρων κελάδων, 'Night has lost her stars':—i.e. 'The night is yet dark but the stars are waning.
Πρὶν οὖν τιν ἄνδρῶν ἐξοδοιπορεῖν στέγης, εὐνάπτετον λόγοισιν· ὡς ἐνταθ' ἠμεν, ἵνα οὐκ εἶναι καίρος, ἀλλ' ἔργαν ἄκμη.

ὈΡΕΣΤΗΣ.

ὡς δὴ ἄρατ' ἄνδρῶν προσπόλων, ὡς μοι σαφῆ σημεῖα φαίνεις ἐσθόλος εἰς ἡμᾶς γεγος. ὡσπερ γὰρ ἵπτος εὐγνής, κἂν ἓ γέρων, ἐν τοίς δεινοῖς θυμοῖς οὐκ ἀπάλεσθε, ἀλλ' ὡρθὸν οὖς ἰστήσῃ, ὡσαύτως δὲ σὺ ἡμᾶς τ' ἀπρόνεις καύτες ἐν πρώτοις ἐπει. τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ δεξιὰν ἀκοὴν τοῖς ἐμοῖς λόγοις διδοὺς, εἰ μὴ τι καιρῷ τυγχανο, μεθάρμοσον. ἐγὼ γὰρ ἰδίχ' ἱκώμη τὸ Πυθικὸν μαντεῖον, ὡς μάθουι στρ' τρόπῳ πατρᾶ δίκαι ἀροίμην τῶν φωνεσάντων πάρα, χρῆ μοι τοιαθ' ὁ Φοῖβος, ὃν πεῦσει τάχα.

in the coming light.' (Paley.) But this can hardly be reconciled with II. 16, 17, and rather presupposes a Northern twillight.

30. ἐξοδοιπορεῖν στέγης] 'Come out of doors.' ἐξοδοιποροῦ, although a special word, has here only the general meaning of ἱδρυθεῖσθαι. See E. on L. § 52. p. 97.

21. ἐννάπτετον λόγοισιν] 'Join ye in counsel.' For this use of the dative with a transitive verb, cp. infr. 710, ἀλάρους ἐπιλαμαί, and note; and see Riddell's Digest of Idioms, in his edition of the Apology of Plato. For a similar idiom in English, cp. Shakespeare, Hamlet, i. 2. 112: 'And with no less nobility of love Than that which dearest father bears his son, Do I impart toward you.'

ὁς ἐνταθ' ἠμεν] 'Since we are therabouts,' lit. 'moving there,'—i.e. ἐντάθθα ἠμεν τῆς ὅδου: we are ar-

rived at such a point in our enterprise. ἧμερ, for ἤμερ, which occurs only once in Callimachus, can hardly be retained, and no valid objection has been made to Dawes' emendation, as above explained.

26. ἐπίκλεσον... ἰστησόν] The description passes from the gnomic aorist to the vivid present. For the verb, cp. Hdt. 4. 129, οἱ ἵπτοι εἰ θαύματι ἔχον, ὄρθω ἵπταντες τὰ ὅτα.

84] In apodosis.

29. τὰ... δεξαία] Sc. ἠμεν τὲ καλὸν πολέμη τῆς. Their plans are already formed.

31. εἰ μὴ τι καιρῷ τυγχάνον] 'If anywhere I miss the mark,'—εἰ τι ἄμαρτησόν. E. on L. § 41. p. 78.

33. πατρὶ is more expressive than πατρᾶ. Cp. supr. 14.

34. ἀροίμην is probably aorist (not future) optative, being indirect for (τινι τρόπῃ) ἄρωμαι;
ίςκευον αὐτὸν ἀσπίδαν τε καὶ στρατοῦ
δόλοις κλέψαι χειρὸς ἐνδίκους σφαγάς.
ὅτε οὖν τοιοῦτον χρησμὸν εἰσηκούσαμεν,
οὐ μὲν μολὼν, δὴν σε καίρος εἰσήγη,
ὅμων ἐσώ τῶν', ὡσθε πᾶν τὸ δρόμων,
ὅτως αὖ εἰδὼς ἡμῖν ἀγγελής σαφῆς,
οὖ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ
γνώσε', οὔθ' ὑποπτεύουσιν ὅδ' ἠθυσμένων.
λόγῳ δὲ χρῶ τοιῷθ', ὧτι ξένοις μὲν εἰ
Φωκεύς, παρ' ἄνδρας Φανότεως ἦκων· ὃ γὰρ
μέγιστος αὐτῷς τυχάναι δορυφόρως.
ἀγγελλὲ δ' ὅρκῳ προστίθεις, ὁδοῦνεκα
téβην' Ὅρεστῆς ἐξ ἀναγκαίας τύχης,
44. τοιῷθ' τοιῶθε Ὕ.

36. 'Myself alone, unsupported by armed men.' Cpr. Pind. Nem. 3. 59, δε καὶ τοιαῦτα ἐδε μόνος ἄνεν στρατίας.
37. 'By craft to steal the righteous deathblow which my hand should give.' χειρὸς marks the directly personal nature of the act. Cpr. Ο. Τ. 811, ἐκ τήδει χειρὸς, and note. For the genitive, cp. infr. 206, θανάτοις οἷς είδον δυσμᾶς χειρῶν.
38. τοιῶθα, like τοιαῦτα in sup. 35, points to the remarkable nature of the oracle (cp. Ο. Τ. 95, οἳ ἡκούσα, and note), but with greater vividness. E. on L. § 22, p. 34.
39. καῖρος is personified, as infr. 75.
42. 3. (1) 'For thine age, and the long lapse of time, that has so altered thee, will surely prevent their recognizing or suspecting thee.' Or (2) taking οὖθ'. ἡθυσμένοις separately, as referring to the Phocian costume, 'For thine age and the lapse of time will prevent their knowing you, nor will they once suspect you under this disguise.' Or (3) supposing δὴ' ἠθυσμένοις to be an afterthought and the causal dative to be resumed with it, 'After so many years in which you have grown old they will not know or suspect you, altered as you are by age.' Cp. Shak. Cymb. 4. 4. 31-4 (Guiderius): 'Pray, sir, to the army: I and my brother are not known; yourself So out of thought, and there to o'ergrown, Cannot be questioned.' For the combination of aorist subj. and fut. ind., cp. Ο. Ο. 450, ἐὰν' ὅτι μὴ λάχωι: τοιῶθε συμμαχοῦι, ὧτι σφιν ἄχθη. . . ὡσθεν ἡκοῦσαν.
45. Phanoteus had quarrelled with his brother Crinus, the father of Strophius and uncle of Pylades, and therefore was likely to send information of a fact which told against them. (Dind.). Whether this be the precise version of the legend as understood by Sophocles or not, some such relation between Strophius and Phanoteus is intended by him. Strophius is, in Sophocles also, the guardian of Orestes.—infr. 111.
47. δρόκον προστίθεις] (1) Sc. τὸ ἀγγελλόμενα. 'With the preface of an oath.' Hermann objects to this: 'At itsa res primaria in secundaria converteretur.' But such inversions are not infrequent. Cp. Aristoph. Αv. 1004. See E. on L. § 42. p. 80, and Schmidt's Shak. Lex., Grammatical Observations, § 14. p. 1423. The correction δρόκον προστίθεις (for which cp. Fr. 428, δρόκον δὲ προστίθεντος εἰπε μελετήρα | ἡς κατ' ἐκποίησιν) is therefore unnecessary. Or (2) δρόκος is a dative of manner, 'With an oath,' to which προστίθεις, sc. δρόκος, is added epexegetically. Cp. Essay on L. § 14. p. 21; ib. § 36. p. 63 (5) a.
48. ἐς ἀναγκαίας τύχης] 'Through fatal accident.' ἀναγκαία τύχη is here a misfortune that cannot be avoided. The same phrase is used with slightly different shades of meaning in Aj. 485, 803.
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δείκτοις Πυθικοίσιν ἐκ τροχηλάτων
dísφρων κυλισθεῖς· ὁ δὲ μῶθος ἑστάτω.

50 ἥμεις δὲ πατρὸς τύμβων, ὡς ἐφίετο,
λοιμάτι πρῶτον καὶ καρατήμοις χλιδαῖς
στεψαντες, εἰ δ' ἄφορον ἥξιομεν πάλιν,
tύπῳ κακόκπιλευρον ὑμένοι χερῶν,
δ καὶ συ βάμως οὐδὰ ποι κεκρυμμένον,

55 ὅπως λόγῳ κλέπτοντες ἡδεῖαν φάτιν
φέρομεν αὐτοῖς, τοῦμόν ὡς ἔρρει δέμασ
φλογιστὸν ἤδη καὶ κατηυβοκομένον.

τι γὰρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
ἐργοὶς σωκὸ κάζενέγκαμαι κλέος;

60 δοκῶ μέν, οὐδὲν βῆμα σὺν κέρδει κακῶν.

61. οὐδὲν] Ὅσοι οὐδέν L. μὲ οὐδὲν Α. σῦν κέρδει σομεθέρει C. 1. 49. ἄλλους Πυθικοίσι] ‘At the Py-
thian games.’ Dat. of the occasion.
E. on L. § 11, p. 18. The Delphic con-
test is said to have been instituted in the
48th Olympiad, but is here ideally car-
596 and note.

51. δὸ ἐφίετο] Sc. δ Ἀκείς (infr. 82,
52. καρατήμοις χλιδαῖς] ‘With shorn
locks luxuriant.’ Cp. infr. 901, χίφη
βοστριχων. The word χιόδθ perhaps
marks the luxuriance of the youthful
Orestes’ locks. Cp. Plat. Phaedo, 80 B,
ἀφρών δὴ, ἐφη, ἱππος, ὁ Φαῦδων, τὰς καλὰς
ταύτας κόμαι ἀνακριβεί.

54. ‘Holding uplifted in our hands
the shapely urn with sides of brass.’ The
Scholiast rightly compares the construc-
tion of τύπῳ with ἑρμοίοι to such ex-
pressions as τύχων καθεμενος,—ἀντι
tou κεχαλασμένων ἱχων. But he does
not observe that in both cases the verb
is in the middle voice. τύπῳ is liter-
430, ἐν τί οἰκρατίων . . . τρόχων, κ.τ.
For χαλκόπελευρον, cp. Aesch. Cho. 686,
λέβητος χαλκὸς πλεύρωμα.

55. (1) ‘Which, as I believe (πον) you
know, is hidden in the brake.’ For
οὐδα ποι, cp. infr. 948, 9, παροῦσιν μὲν
οἰδα καὶ σὺ ποι φίλαν | ὥς, κ.τ.
(2) The ν. τ. μοι for πον is also possible.
Which I have, as you know, hidden in
the brake.’ μοι, if genuine, is not dative
of the agent, but of remote reference—
not ‘I have hidden it,’ but ‘I have it
hidden.’

56. λόγῳ κλέπτοντες] ‘Stealing our
advance through feigned words.’ The
participle is equally emphatic with the
verb.

57. φέρομεν] The optative cannot
be defended here.

59. 60. The precise construction
would be either λυπεῖ . . . ὅταν σῶμα, or
λυπεῖς . . . σὐν σῶμα. But as the sen-
tence proceeds the mind of Orestes
dwells more than at first on the futurity
of the event.

60. κάζενέγκαμαι κλέος] ‘And win
renewed.’ Cp. Od. 1. 298, οὐκεν κλέος
ἐλαβές λεον Ὀρέστης.

61. δοκῶ λέον] Cp. infr. 547: O. C.
995, δοκῶ μὲν, ηδέρ (ἐν φίλει, κ.τ.
Fr. 83, δοκῶ μὲν, οὐδέποτε: Plato, Meno,
94 C. δοκῶ μὲν, ἑβουλεύον
‘Methinks, no word is inauspicious
that is accompanied with gain.’ Cp.
Eur. Hel. 1050 foll. (quoted by Brunck),
Ἐλ. βολεῖς λέγεσθαι, μὴ θανῶν, τεθηκέ-
nαι; MEN. κακὸς μὲν ὄρος ἐπὶ ἑκ κερδαν
λέγων, | ἢτοίμοι ἐμὶ μὴ θανῶν λόγῳ
θανίν.
σοφοκλεούς

65. δεδορκότ’ ἐχθροίς ἄτρον ὅς λάμψεν ἐτί. ἀλλ’, ὁ πατρὸς γῆς θεοὶ τ’ ἐγχώριοι, δέξασθε μ’ εὐχωνύντα ταίσε ταῖς ὄδοις, σύ τ’, ὁ πατρὸν δώμα’ σοῦ γὰρ ἐρχομαι δίκη καθαρτής πρὸς θεῶν ἄρμημενος καὶ μὴ μ’ ἄτιμον τήδε’ ἀποστειλητε γῆς, ἀλλ’ ἀρχέπλουτον καὶ καταστάθην δῶμαν. εἰρήκα μὲν νῦν ταῦτα’ σοι δ’ ἤδη, γέρον, τὸ σὸν μελέσω βάντι φορύησαι χρέος. [18 a]

63. μάθην] ‘Without reality.’ For the pleonasm, see E. on L. § 40. p. 75.

64. ἐπετηρίησαν πλῆθον] ‘Their name stands higher than before.’ For this intensive use of the perfect, cp. ἠτούθαμα, ἠτετῆσα, and similar words.

65. 6. ‘Even so I, having indeed come to life in consequence of this report, shall yet, I trust, flash like a comet on my foes.’

62 foll. Some such story as that of Aristeas of Proconnesus, Hdt. 4. 13–16, is probably in the mind of the poet, who need not however be accused of the anachronism of making Orestes refer to this or any similar story (as of Pythagoras, Epimenides, Solon, Zaleucus, or Zamolxis). Hermann finds here an allusion to some banished Athenian citizen, who (like the late Lord Brougham) may have ambitiously spread the rumour of his own death.


72. ἀρχέπλουτον] Sc. καταστάσαν, the positive notion elicited from the negative.—E. on L. § 36. p. 64. (1) ‘But make me the founder of a wealthy line.’ This would seem to be the meaning of the compound, according to the analogy of ἀρχέσκασον. The word in this sense may possibly be construed with δῶμαν, ‘Beginner of wealth to the house.’ Others explain it as equal to ἄρχωνπλουτος, (2) ‘Enjoying ancient wealth.’ For this, cp. ἀρχίδηξις, Pind. Pyth. 4. 189–195, ἀρχίαν πολιτών πατρὸς ίμαν βασιλευομένων | οὐ κατ’ αἷον .. . τιμαρ. .. . κείσομαι γὰρ νῦν Πελιάν .. . ἀρτέρων ἀνασύλλατοι βασίλειον ἀρχεδώκατον τοιχίνων.

74. τὸ σὸν .. φορύησαι χρέος] ‘Go thy way and watchfully execute thy duty.’ Lit. ‘Watch thy service.’ I. e. perform
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νῦν ἐγείρειν καίρὸς γὰρ, δοπερ ἀνδρᾶσιν
μέγιστος έργου παντὸς ἐστ' εἰπιστάτης.

ΗΛΕΚΤΡΑ.

ἴο μοι μοι δύστηνος.

ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπέλαν τινὸς
ὑποτευνοῦσας ένδον αἰσθέται, τέκνον.

ОР. ἄρ' ἔστιν ἡ δύστηνος ἦν Ηλέκτρα; θέλεις
μείναμεν αὐτοῦ κάνακούσωμεν γάρ;

ΠΑ. Ἡκιστα, μηδὲν πρόβαθιν ἢ τὰ λοξίων
πειράμεθ' ἐρείων κατὰ τῶν ἀρχηγετέσιν,
πατρὸς χέοντες λουτρά: ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δραμέων.

84. πατρὸς χέοντες] πατρὸς σχέοντες Λ.

thy service which requires watchfulness.
τὸ σόν... χρόος is cognate acc. after φρονήσας,
but also in the first instance the subject of μελεθάων,
to which φρονήσας is added as an explanatory
infnitive.
75. καίρος γάρ] Sc. τοῖς. 'For the
occasion is here.' See Ε. on L. § 39. p. 73, 1 a.

δούναις κ.τ.λ.] 'And of all powers
that direct men's enterprises, Occasion
is chief.'
77 foll. As the function of the
chorus—see Introduction.—is to re-
spond to Electra, who gives the prin-
cipal interest to the play, their entrance
is preceded by a monody from her, which
draws the sympathy of the spectators to
the chief person, and prepares them to
enter more fully into the spirit of the
action. And—less to what the purpose
of Orestes, than to show his firmness—he
is allowed to hear her wailing from
within. It is easy to see how this must
excite him. But it does not alter his
determination to rely upon himself alone.
And thus, although for the moment eager
to hear more, he yields at once to the
counsel of the old man, that nothing
should delay the action for which the
moment is come. After 1. 85, exequit
Orestes, the Paedagogus, and Pythias,
leaving the prosceenium vacant.
77. — — — — — — — — — —. A paroemiac,
consisting wholly of long syllables, like
infr. 88, 89, 105, and other lines in the
following lament. See the scheme of
metres below.
78, 9. 'Methinks there comes from
the doors a sound as of some hand-
maiden moaning within them.' The
harshness of the unusual genitive, θυρῶν
as 'In the direction of the doorway,'
'e regione ostii,' is softened by the ad-
dition of ἐνδον, with which θυρῶν is to
be resumed. For the genitive of the
place from which an object strikes the
sense, cp. infr. 900, 1, ἡγάτης ἡρώ | πυράς
νέωρη βούραν τραχύμαν.
81. There is no valid objection to the
Scholiast's explanation of this as καὶ
διανοούσωμεν, 'And let us hear fresh,' or
'hear further.' Hermann prefers καὶ
διανοοῦσωμεν. Neither form is found
elsewhere, and Nauck conj. διανοούσω-
μεν. But, as Prof. Paley observes, this
is unnecessary.
82, 3. μήν δὲν πρόβασθαι] Sc. ποιάμεθα,
which is absorbed in πειράμεθ' ἐρείων.
κατὰ τῶν ἀρχηγετέν] 'And with
this rite initiate our act.'
84. ταῦτα γὰρ... δραμέων] 'For
this brings victory within our grasp, and
gives us command over our exploit.'
φέρει (θε. ἡμῖν) is to be resumed with
κράτος, but ἐφ' ἡμῖν is to be joined to
νίκη, as a supplementary predicate.
See E. on L. § 19. p. 29. 4, and § 24. p. 49. 2.

They go all together to perform the libation at the tomb, after which the old man will return to the palace, and Orestes and Pylades will go to the place where they have hidden the urn (supra. 55). Orestes, in supr. 73. 4, spoke as if the old man was at once to begin his part. But the time is not yet come for this, and, by going to join in the solemn rite at the grave of his old master, he leaves the prosenceum vacant for the scenes from l. 86 to L. 659. If we are inclined to quarrel with this long delay, our scruple is pacified by the words δραν σε ομοθαλέσσα ηλείηρ in supra. 39.

86-250. In this long lament there are two principal movements, each of which admits of subdivision. First, the monody of Electra, consisting of two anaepastic systems, of which one (ll. 86-102) is retrospective, and the other (ll. 103-120) is prospective. Secondly, there are the commatic paradoses—the chorus on their entrance address Electra with lyric strains, to which she responds also in lyric measures. This movement consists of three strophes and antistrophes. In οτρ. and οτρ. α' (ll. 121-152), the chorus gently, but gloomily, expostulate with Electra, who is inconsolable. In οτρ. and οτρ. β' (ll. 153-192), they vainly try to cheer her. In οτρ. and οτρ. γ' (ll. 193-233), they remind her of her past and present troubles, and exhort her not to add to them. All this is followed by a ρημα of Electra (ll. 254-309) in reply to the coryphaeus, who, at l. 324, again speaks to call attention to Chrysothemis' approach.

Metres. The anaepastics in 86-120, although for the most part regular are in so far of the freer kind which belong to laments as to admit the spondaic paroemioms near the commenecement of each system in ll. 88, 9, 105, 6, which, with the opening half line, have a strange effect of heaviness and of struggle and pain. The two systems so nearly correspond, both in this respect and in the number of the lines, that one is tempted to believe that the half line that would complete the antistrophic effect has been lost somewhere between 113 and 117.

But anaepastic systems are seldom exactly antistrophic, and the pause after the (dactylic) invocation in l. 115 may be intentional.

86 foll. Electra tells her sorrows to the daylight and to the air of Heaven, as she has told them all night long to her sleepless chamber. The holy light contrasts with the pollutions of the house of Pelops; the illimitable air,—which searches even to earth's remotest corners, and is common to Orestes and herself,—both contrasts with the narrowness of her lot, and can alone contain the boundlessness of her grief.

86. & φαῖος ἄγινάν] For the sacred purity of the elements as opposed to the impurity of man, cp. O. T. 1427, 8, τὸ μὴτ' θη' μῆτ' διμήποι ἑρό το μῆτε φώς προσ-

"87-90. δε μοι ἀλμασσομένων] 'How many tones of my lamenting; how many blows that bruised my bleeding breast, have thrilled you!' οτρόνων is objective genitive with πληγάς, but is to be resumed with οτρήσας, lit. 'planted firmly against.'

91. ὼπολειφθή] 'Hath ceased,' lit. 'Has been outrun,' i.e. by the day. Cp. Aj. 672, 3, ἤπειτα σε δὲ νυντὸς ἀλαθή νύκλος τῇ λυκοσώφω φέγγος ἡμᾶς φελάειν.
τα δε πανυχίδων ἡ θη στυγεράλ
ξυνίαςα εύναλ μουρέων ὁικων,
δοσα τὸν δότηνον ἐμνθ θρηνη
πατέρ', διν κατὰ μὲν βάρβαρον ἀλαν
φονιος "Ἀρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμ θυ κοινολεχης
Αἰγισθος, ὅπως δρον ὦλοττομοι,
σχιζονει κάρα φονιω πελέκει
cοινεσ τοιαν ὁικος ἀπ' ἀλλης
ἡ μοι φέρεται, σοβ, πάτερ, ὁμας
αἰκῶς οἰκτρῶσ τε θανύτως.

ἀλλ' ὕψος μην δη
λήξεω βρήνων στυγερών τε γύνων,

93. ὁίκων] ὁικων LΓΓΓΓ. ὁίκων C'A Vat. ac. 95. ἀλαν] ἀλαν L. ἀλαν C'.
96. ἐξένισε?] ἐξένισεν C'. ἐξένισε A. ἐξένισε Γ Pal. 97. ἔλο-
ἀλανος]

92, 3. τα δε...οικων] 'And when night comes on, the detested chamber in this weary house knows too well what festive hours I pass.' There is a bitter irony that can hardly be rendered, in using the word παρνία, generally a festive celebration, of the sleepless nights of mourning. Cp. Ant. 153, 3, θεών δὲ χαίων χαρίσι παρνίας πάντων ψεύδωναι, and, for the general sense, cp. Od. 19, 518 foll. δε δ' ὑνις Πανυχίδων κοιισί, χλωρθηρ' ἄρθιν, | καλὸς δέλθησεν, ἐφορὸς νην ἵππαινον, | δεσθρόν ἐν πετά-
λοιςι παρνιαμονομενοι, | ὑπερθουσιν τέθησαν, | η τε βαμα
πρώσατι γεις παρνιαμα φανθη, | παῦσ
παραπομπην ὰτονος φίλον, δν τοτε γαλ-
κεφ | οτελεν δε αφραδις, καπρον θαθου ἄνωκτον | η γα καλ εοι δία χαμος ὄφραςων
ενθα καλ ἦνα. See below, II. 107, 148, 9.
ὁδη contrasts παρνίας with what pre-
cedes.

95, 6. Cp. Od. II. 408-411, where Agamemnon says, ὡτε μ' ἀνάριον ἀν-
dρει ἐθνορισατ' ἐτε χρανων | ἀλα μοι
Αἰγισθος τεβάς ἔθνων τε μόρον τε | ἐκα τὸν ὀλυμπην ἀλχρω, ὀλυμβῆ κα-
λέουσα, | δουλαίασα, δε τε τα κατάλατε
βοῦν ἐνο φάτηρ. See below, II. 103, 4.
And for "Ἀρης οὐκ ἐξένισεν, 'War did not

give hospitable repose," cp. Aesch.
Cho. 351-3, τον λύχωνον ἐνε ἐξενεν | τα-
φων διακοτεντ γιαν | διάμαιν εφορθηνον:
Ag. 455, ἐξενεν δ' ἐχοντας ἐκροφην: Verg.
Aen. ii. 97, 'Mene Niciac occumbere campis | Non potuisse.'

98. Cp. II. 13. 389, ἢτω δ' ὡτε δτε
τις δρον ἑρεπεν, ἢ ἑρεπατη, ἢ πλωτο
βλωπηθή, την τ' ὀδρει τεκνους ἄνδρης|
ἐξεαν μελέτησεν νεκες, νην ἔνυα.
But the unfeeling act of the woodman is more prominent in the present passage than the grandeur of the tree.

100. 1. κοδίδια...φέρεται] 'And no pity' (or mourning) 'on account of this goes forth from any one but me.' For the genitive, cp. o. T. 185, λυγρων των ἱληρες ἐπιστενακον. And for the attraction in the gender of οὐκ ἄλλης, cp. infr. 885, 6, ἀγω μεν εκ δυον τε κουκ ἄλλης σαφην | σημει ἰδοὺα, κ.τ.λ. For φέρεται, of the utterance of feeling, cp. Pind. Pyth. 1. 170, ει τι καὶ παραθυσει, μεγα τοι φέρετε | παρ σιθεν.

101. αἶσις] Although the MSS.
agree in αἴσις, the Scholiast gives αἰσιώ as a various reading. And αἴσις, which is appropriate in infr. 113, is frigid here.
Sophokleous

εστι' ἀν *παμφεγγεις ἀστρῶν
μπάς, λεύσω δὲ τὸν ἥμαρ,
μὴ οὔ τεκνολέτειρ' ὡς τις ἁδὼν
ἐπὶ κοινωτὸ τῶνδε πατρῶν
πρὸ θυρῶν ἥχῳ πάσι προφωνεῖν.
δῶ δὲμ *'Αἰδοὺ καὶ Περσεφόνης,
δ' χθὸνε Ἕρμη καὶ πότνι Ἄρα,
σεμναὶ τε θεῶν παιδεῖς Ἔριννες,
ἀλ τοὺς ἀδίκους θυσκόντας ὀρᾶθ',
*ἀλ τοὺς εὐνάς ὑποκλεπτομένους,
ἔλθετ', ἀρήζατε,
τίσασθε πατρὸς φῶνον ἡμετέρου,

*Ἀρα'] γρ. ποτνια ἄρα C*.
115, 4. ὀρᾶθ' | *αλ] ὀρᾶθε MSS. Porson corr.

105. Hermann's rejection of the first λεύσω (see ν. ττ.) is clearly the best emendation of this passage, which in the MSS, has two long syllables too many.

*παμφεγγεις... ρωδᾶ] 'The bright tremblings of the stars.' On ὁσ in comp. see Essay on L. § 55. p. 101, 6. φύγγος has a special application to the light of the moon and stars as distinguished from daylight: -- Plat. Rep. 6. p. 508 C, ὰφαλμωλ ὅταν μεταί ἐκεῖνη τις αὐτὸς μπέργε ὅτι ἀν τὰ χρῶς τὸ ἡμερινὸν φῶς ἑκέρχεται, ἀλλ' ἂν νυκτερινὰ φύγγα.

*μῆσι lit. 'beating' or 'pulsation,' as applied to the twinkling of the stars, cp. Tennyson's 'Beat, happy stars, timing with things below.'

107. τεκνολέτειρα] 'That has lost' (or 'slain') 'her child,' viz. Itylus, according to the story followed in the Odyssey, I. c. (19. 518 foll.) As the song of the nightingale is meant, and not the cry of the bird whose nest is robbed, Ant. 423–5 is not really parallel. The idiomatic use of τία does not prevent the identification of the nightingale with the mythical daughter of Pandion. Cp. Aesch. Ag. 55, 6, ἧ τις Ἀπάλλων, ἧ Πάρθη, ἧ Ζεύς.

107–9. 'But like some Philomela for her son destroyed, I will peal for all to hear a note of lamentation in front of these my father's doors.'

ἐπὶ κοινωτὸ is an adverbial expression like εἰς ψόγοις in Ant. 759. See Essay on L. § 19. p. 27. It implies that the noise that echoed round about the palace was sustained by the force of her impetuous crying. Cp. infr. 241–3, γενόμενοι λαυχόντας πτιμηνας | ἀνυφό

111. 'Hermes of the Shades' is invoked here as in the Choëphoroi, because he had guided the soul of Agamemnon to Hades and might be expected to guide his Avenger.

*πότνι ἄρα] Agamemnon was ἀραῖος to Clytemnestra on account of her crime. Cp. O. T. 417, 8, καὶ δ' ἀμφίπληκε μητρὸς τε καὶ τοῦ σώτ πατρὸς | ἀλ ποίτ' ἐν γῆς τήσις δεινοῦσας ἄρα.

112. The Erinyes are here invoked in their most general character, and are not named specifically as daughters of Earth and Night, but vaguely as 'children of gods.'

114. They are the avengers not only of murder, but of every great breach of law. Cp. A. 836, ἀράσω πᾶτα τοῦ βροτοῦ πάθη: Aesch. Eum. 805, Ἀθ., (to the Eumenides) ὃς μὴ τιν' ὀξόν ὀφθαλεῖν ἄνευ οἴνου: ib. 835. And Aegisthus, who is the great offender in Electra's sight, is guilty on both counts of this indictment. Cp. infr. 271, 2, τὴν τελευταῖαν ὧμιν | τὸν αὐτοφόροντηρ ἡμῖν ἐν κοίτῃ πατρός.
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καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφὸν.
μονὴ γὰρ ἁγεῖν οὐκ ἐτὶ σωκό
λύπης ἀντίρροσπον ἄχθος.

στρ. α'.

ΧΟΡΟΣ.

* ὁ παῖ, παῖ δυστανοτάτας

120

119, 20. 'My single force no longer counthails the stress of woe.' Lit., 'I no longer have strength alone to lift the weight of grief that presses in the opposite scale.

121 foll. Electra's monody, like the soliloquy of Deianeira. Trach. 1 fol., has indicated the loneliness of her sorrow. But she is not friendless. The women of Argos feel with her and would comfort her if they could.

In this long 'comicat parados,' which at once enlists the sympathies of the spectator, and prepares his mind by contrast for the rapidity of the action which is to follow, there are seven choric strains, to which Electra responds with μὴν ἀνδράσσης. If, as seems most probable, a single voice is heard each time, the front row of choraeae would alone take part. Thus, supposing the five dots to represent the ἐπομονέρων, i.e. the coryphaeus and those on either side of him, the parts might be assigned as follows:—

διτ. β'. διτ. α'. στρ. α'. στρ. β'. στρ. γ'.
διτ. γ'.

The choraeae immediately to right and left of the coryphaeus would address Electra twice, and when the epode was finished, the coryphaeus would make a new beginning with the senarii in ll. 251-3, after which, each of the five would speak once again, ending with the coryphaeus.

The metres are as follows:—

α'.

ι.

οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-
οὐ-οὐ-οὐ--

υτ. ii.

οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-
οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-

τα. 5
οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-
οὐ-οὐ-οὐ-οὐ-οὐ-οὐ-

γ'.

ι.
᾿Ἡλέκτρα ματρός, τίν' ἄει
tάκει ταῖς ἀκόρεστον οἷμαγαν
τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
ματρός ἀλήτη ἀπάταις Ἀγαμέμνονα
κακῶς τε χειρὶ πρόδοτον; ὅσ' ὁ τάδε πορὸν
διοιτ', εἰ μοι θέμις τάδ' αὐθάν.


121. ταῖς is first the natural address of an elder person to a younger, and is then repeated in a different sense with the genitive in regimen. 'Ο child Electra! Child of a most wretched mother!' For the moral association in δισταντάς, cp. Α. 1290, δύστην, τοι διστάν ποτ' αὐτά καὶ θροῖτες;

122, 3. τίν' ἄει . . . οἷμαγαν] 'Why this never-ceasing lament which piningly thou pourest out over thy father?' For this 'adverbial' use of the interrogative pronoun, cp. Ο. Τ. 2, τίνας ποθ' ἄξιος τάδε μου δοῦσαι; and see Essay on L. § 42. p. 81. τάκεις οἷμαγαν is literally, 'Dost cause the cry to melt from thee;' i.e. Dost waste thyself with crying. In the sentence which follows, τοῦ . . . Ἀγαμέμνονα is governed by τάκεις . . . οἷμαγαν taken as one word = οἵμαγες. E. on L. § 16. p. 23 b.

With ἀκόρεστον, 'Immoderate,' contrast II. 23. 157, γόοιο μὲν ἔστι καὶ δίστα: Od. 4. 103, αἰχμᾶς δὲ κύρος κυριότερο γόοιο.


126. κακῶς τε χειρὶ πρόδοτον] 'And delivered over to destruction with wicked violence.' Cp. infr. 206, 7, χειρὸν | αἱ τῶν ἰμsimulate συνεργό | πρόδοτον, αἱ μ' ἀκόρεστήν,

The fear of Aegisthus, who is sovereign de facto, prevents the chorus from mentioning him by name. Cp. Trach. 383, 4, and note.
ΛΕΚΤΡΑ.

ΗΛ. ὅ γενέθλα γενναλων,
ἡκὲν ἐμὸν καμάτων παραμύθιον.
οἶδα τε καὶ ξυνήμη τὰδ', ὦ τί με
φυγγάνει: οὔδ' ἐθέλω προλιπεῖν τὸδε,
5 μὴ οὖ τὸν ἐμὸν στοναχείν πατέρ' ἄθλιον.
ἀλλ' ὁ, παντολας φιλόθητος ἀμειβόμεναι χάριν,
εἴτε μ' ὃδ' ἀλούειν,
ἀλαί, ἱκνοῦμαι.

ἀντ. α'.

ΧΟ. ἀλλ' ὅτι τὸν γ' εἶ Ἀἴδη
παγκοῖνον λίμνας πατέρα
*θῆρνοις οὕτε λαταιοὶ ἄντσεσεις.


139. γενεθλα] Here, and in infr. 226, Doric for γενεθλα. 'Offspring of noble sires.'

Two glosses on γενεθλα, viz. (1) πατέρων, (2) τοις, have found their way into different MSS., while, curiously enough, no MS. has the line interpolated.

130. παραμύθιον may be in apposition (1) with the subject of θέλετε or (2) with the verb itself. The latter (2), conveying more exactly the notion of an inclination to console, is probably right. For the former (1), cp. Thuc. 5. 103. ἐκεῖνον παραμύθιον οἴσα.

131. τὰδ'] Either (1) Your kind intention,' or (2) 'That my sorrow is importunate.' Cp. infr. 222. The Schol. prefers (2).

132. οὔθ'] θέλω προλιπεῖν τὸδε] 'But I will not give this up.' ὃδ' is adversative,—though it is unnecessary to write οὔθ' with Herrmann.

134. (1) 'But, O ye who exchange with me the tender grace of every sort of mutual affection,—ἀμειβόμεναι vocative. Or (2), supposing the participle to agree with the subject of ἐκεῖνε, 'But O, in return for all manner of love' (which ye have had from me). Magrave objects to this that Electra had no power of conferring kindnesses, and that if she had, she would not thus have reminded her friends of them. He ingeniously renders, 'Exchanging for this (?) service all your varied kindnesses.' But his argument is hypercritical. It is the strength of her wish, and not the sense of her merit, that is really emphasized in παντολα (of which Ellendt rightly says, 'Nihil nisi multum s. magnum significat.'). And φιλόθητος is simply 'affection.' Schndw. explains, 'So conferring on me a kindness equivalent to all manner of friendship:'—Wecklein, 'Ye who return the grace of all manner of love (for mine).'

137. 8. τὸν γ' εἶ Ἀἴδη . . . λίμνας] i.e. τὸν ἐν . . . λίμνη ἐκ . . . λίμνας, according to a familiar idiom of condensation. Λίμνας] Viz. the 'palus Acherontis,' on the shores of which dwelt the dead.

139. Cp. II. 24. 550, 1. ὦ γὰρ τι πρήξεις ἀκαχήμενος οἴος ὑπὸ, οὔθι μὴν ἄντσεσεις, πρὶν καὶ παῖν άλλο πάθησα. For the line as it stands, a glyconic with a spondee after the close, cp. Eur. Med. 159, τάκων δυρχομένα ὅ πνεύματα: 183, πένθος γάρ μεγάλου τῶν ὑφεύται. The short syllable at the end of the previous line, and the iambic base of the glyconic, are avoided by reading *θῆρνοις for γόουι.
Dindorf retains the order of the words, and reads πατέρων λίμας πατέρας ἀντίς στάσις ὤν ἱδρύσεως άνευς (a double glycemic with spondee at close). But it is the conjecture of Hermann from Hesychius: ἀνθρέας (sic), λατείωρας, ἄνθρεσσας. But is not ἄνθρεσσας λατείωρας an equally probable emendation of the corrupt reading in Hesychius? For λατείωρας, cf. supra 110 foll.

Prof. Paley suggests πατέρας ἀντίς στάσις ὄν ἱδρύσεως άνευς. εὐχαίρει.

140.1. άλλ' ἄπειροι διάλυσιμοι] 'But, forsaking moderation, you go to an extreme in your grief, to your own ruin.' To account for the prepositions the idea of motion must be gathered from the verbs, e.g. προέχων ἐν στοιχείοις.

142. ἐν σταῖσις κακών] (1) 'A course which no way of release from woes.' The antecedent to ὀφθαλμός is to be inferred from the preceding words: σοι ἐν τοῖς οὐκ ἄντρις τούτοις ἐλήμασιν. The meaning of the chorus, at present rather gently hinted than expressed, is that by continued lamentation Electra only involves herself in fresh trouble and deepens the misery of her situation. Cp. infr. 213-20. Otherwise (2), 'In a case where there is no release.'

Badham conj. ἀνάδεικνυς.

144. τί... ἐφειδά] 'Beseech thee, why dost thou set thy heart on troubles?'—i.e. aim at bringing them on thyself.

145. ἐμὲ γ' ἀνθρέσσα ἀφανεν φρένας] 'That creature of lament is congenial to my soul.'

Is the swallow or the nightingale the bird intended here? The nightingale was mentioned above (l. 107), and is spoken of by Sappho, quoted by the Scholiast on this passage, as the messenger of Spring—κότος ἄγγελος ἐμφάνων ἄνθροπον. On the other hand, the swallow is more generally represented in this way, and the lines of Horace, Od. 4. 12. 5 foll., 'Nidum ponit, Ityn fœbillis genëm,' etc., certainly refer to Procne, who was usually thought to have been changed into a swallow. But of the legend of Tereus there seem to have been many conflicting modifications. The word ἄνθρεσσας may be fancifully suggestive of the uncertain, 'bewildered' flight of the swallow. But the mention of song, both here and in the passage of Horace, agrees better with the thought of the nightingale. In any case the Scholiast is probably right in explaining ἄνθροπος ἄγγελος of the intimation of Spring and the beginning of the ἄνθρωπος ἄνθρεσσας. The nightingale or swallow, thus distinguished with Divine favour, is also the most sorrowful of birds.

150. σε δ' ἵγνυε νέμω καθὼς] 'I count thee Divine,' i.e. blessed—μακαρίς σε. 151. 2. Cp. Ant. 823-32. The prehistoric colossal figure cut out of the rock on a northward crag of Mount Sipylus, so as to be visible from the plain below Sardes, is supposed by Prof. Sayce, who has examined it, to have originally represented some elemental deity, possibly Cybele, but uncertain whether male or female. It was from an early period identified by the Greek settlers with the Niobe of Theban and Argive legend. The limestone drippings from the overhanging rock have produced an incrus-
ΧΟ. οθοι σοι μούνα, τέκνον, ἀχος ἐφάνη βροτῶν, πρὸς ὑ ὑ σῦ τῶν ἐνδον εἰ περισσά, οἰς ὄμβεν εἰ καὶ γονὴ ἔτιναιμος, 5 οἰα Χρυσόθεμος ἔσει καὶ Ἰφιάνασσα, κρυπτᾶ τ' ἄχεων ἐν ἡβα δῆβος, ὃν ἀ κλεινά γὰ ποτὲ Μυκηναίων δέξεται εὐπατρίδαν, Δίδες εὐφρον: 152. αλαῖ, δακτύλεις. ὕφρ. β.

152. αλαῖ] αλα Σ. οτὰς Π. αλα Σ. Α. Ατ. αλα Α. Α. 160. κλεινά] δί in litura of 2 or 3 letters, L. δακτύλια Α. 161. γα] (α)γα Λ. 164. ΗΑ] om. Ι.Α.

tation about face, chest, and lap (the image is in a sitting posture)—that, quite apart from poetical description, is wonderfully suggestive of a flood of tears. This περαία βλάστα (Ant. 827) must have been apparent before the time of Sophocles. It is less distinctly suggested by the words in Homer, II. 24. 617, θεῶν ἐκ νῆσεω πέσατε. Prof. Sayce adds that the θεῶν ... ειρήνοιν of II. 1. c. (in reality prehistoric tombs) are still distinctly recognisable in the crouds on either side: also that just below the Niobe was a large lake, which was drained some forty years ago, when the columns of a Greek temple were found at the bottom. This, Mr. Sayce thinks, must have been the site of the city of Sipylos, which was overthrown by an earthquake in the time of Tiberius, and the ruins covered by the waters of a lake. All that now remains of the lake is a small pool at the foot of the crouch on which the figure of Niobe is carved, along with a stream. Both stream and pool are fed by a number of springs, some of which are warm and saline; and the pool is called by the modern Greeks 'the tears of Niobe.'

153-7. 'Thou art not all alone unhappy that thou shouldst thus grieve more than those within, who are of the same lineage and of kindred blood with thee, and shouldst not live the same bright life which they, Chrysothemis and Iphianassa, live.' The indefinite pronoun δὲ, τι is occasioned by the negative preceding. In πρὸς δὲ τι, πρὸς corresponds to a long syllable, ζεύς, in the antistrope. Perhaps, πρὸς γ' τι, τι?

157. In distinguishing between Iphigenia and Iphianassa, Sophocles is said to have followed the Cypria. 'Sophocles here seems to recognize the digamma in ιφιάνασσα.' Paley.

159. 60. κρυπτᾶ τ' ἄχεων ἐν ἡβα δῆβος) 'And he whose fortunate youth is hidden out the way of sorrow.' For the genitive, see Essay on L. § 8. p. 11, 2. Herrmann says, 'Audacior quidem haec structura, sed amat talia Sophocles. Eiusdem modi est, quod statim dicit, Δίδες βῆμα: pro τιμῆς Διός.' Orestes is 'fortunate,' because his tranquil youth gives promise of final good fortune. Cp. Aesch. Cho. 695, 6, Ὀρέστης, ἣν γὰρ εὐβόλων ἤχων, ἣν κο- μίζων ἐλεφθρίου τηλλού τόδα. Others take ἄχεων as a participle. But κρυπτᾶ without the genitive is poor, and the notion of Orestes sorrowing is out of place. The Chorus could not know of it, and if they did they would have suppressed the mention of it as inauspicious.

160-3. 'Orestes, whom the land of this people, with her glory unimpaired, shall receive as the successor of his father's fame, sped hither by the kind will of Zeus.'

162. Δίδες εὐφρονι βῆμα] i.e. Δίδε εὐφροσύνα βῆσαντως αὐτῶν. The verbal has a causative meaning. See Essay
10 βήματι μολόντα τάνδε γὰν ὁρέσταν.

ΗΛ. δὲ γ’ ἐγὼ ἀκάματα προσμένους, ἀτεκνοσ, τάλαιν ἀνύμφευτος ἀλὲν οἰχῦν, δάκρυσι μυδαλέα, τὸν ἀνήνυτον οἴτον ἔχουσα κακῶν, ὅ δὲ λάθεται δὲν τ’ ἔπαθ᾽ δὲν τ’ ἔδα. τι γὰρ οὖκ ἐμοί ἔρχεται ἀγγελίας ἀπατώμενοι; ἀεὶ μὲν γὰρ ποθεὶ, ποθῶν δ’ οὖκ ἀξίοι φανήναι.

ἀντ. β.

ΧΟ. βόρσει μοι, βόρσει, τέκνον.

ἔτι μέγας οἴρανό
Zeós, δὲ ἐφορᾷ πάντα καὶ κρατοῦσι
ὁ τὸν ὑπεραλήγη χόλον νέμουσα
μὴ δ’ οἷς ἐξεδαιρεῖ ὑπεράρχει μήτ᾽ ἐπιλάθοι.
χρόνος γὰρ εὐμαρῆς θεός.

164. δὲν γ’ ἐγώ [ἐγώ] Λ. δὲν ἐγὼ Ραλ. Herm. corr. 168. ὅ δὲ λάθεται]

ἐξ’ ἐλάθεται Λ. ἐκ’ ἐλάθεται Α. 169. ἐπαθ᾽] ἐπαθὲν
L pr. ἐκ’ Ραλ. ἐπαθ᾽ CA. 171. ἐὰ[ν] αἰεί MSS. Brunck corr. 174. ἐπαθ᾽]
ἐξάντι ΣΑΓΛα Ραλ. οἴρανό] εὐρανό MSS. Heath corr.

on L. § 53 δ. p. 98; or else a causal meaning is contained in the genitive. Ibid. § 9. p. 12 a.

There is a correlation between κλεανά and ἐποτριάνα, both being proleptic and denoting the consequence of the return of Orestes.


166. 7. τοῦ...πύρων] ‘Oppressed with my troublesome destiny that has no good issue.' The article as in Ο Τ. 1153, τὸν γύροντα μ’ αἰείσθ,—equivalent to a relative clause, δι’ ἑτερόν ἀνήνυτον, ἀνήνυτον, ‘Accomplishing nothing,' i.e. ‘Suffered in vain.' Cp. Ο. Α. 146, 6, πολλάκις γὰρ ἄκα καὶ μᾶταν ἀνὴν ἑκατερίνων, κ.τ.λ., and note.

169. δὲν τ’ ἐπαθ’, δὲν τ’ ἐδά] ‘His wrongs, and the lesson he has been taught,' viz. by the Paedagogus (supr. 3. 13, 14) and by the messages from Electra.

169, 70. (1) ‘For what missive that I send doth not return (ἔρχεται) discomfited?' Others take the words to mean, (2) ‘What message' (from Orestes) 'comes to me, whose promise does not fail?'

171, 2. i.e. in reply to my messages I always hear of his longing to come but never of his coming.

174. This line (see v. 72.) seems to have been interpolated so as to supplement the locative dative and the ellipse of Ἰστιν. μέγας is the predicate. ‘Zeus is still great in heaven.'

176, 7. ‘Committing unto him thine exceeding indignation, be neither overburdened with enmity against thy foes, nor yet forget them;' i.e. Let the thought that Zeus will some day avenge thee serve to calm and moderate thy rage. The structure is paratactic (Essay on Λ. § 36. p. 68), for ‘Without forgetting your enemies, be moderate in assailing them, and trust in the Divine vengeance.'

179. ‘For Time is a god of easiness,' i.e. a god who makes things easy or possible. The meaning is, not that Time
οὐτε γὰρ ὁ τάν Κρήταν
βούνυμον ἔχων ἀκτὰν
παῖς Ἀγαμεμνόνιδας ἀπείροτος,
οὐδ᾽ ὁ παρὰ τὸν Ἀχέρωντα θεὸς ἀνάσων.

Ηλ. ἀλλ᾽ ἐμὲ μὲν ὁ πολὺς ἀπολέοιτεν ἢδη
βιστὸς ἀνελπιστὸς, οὐδ᾽ ἐτὶ ἄρκαι
ἀτὶς ἄνευ τοκέων κατατάκομαι,

181. Βούνυμον] Βούνυμον Λ. Βούνυμον Σ'Α. Βούνυμον Ι.]
182. Ἀγαμεμνό-
νιδὰς Ἀγαμεμνόνιδας Λ.

assuages sorrow, but that what at some
time those impossible may prove easily
possible in the course of years. Cp.
Plat. Rep. 6. 502 B, διὸ μὲν γὰρ χαλέπων
σωθῆναι, καὶ ἡμῖν ἑγχαριοῦμεν. ἄεi δὲ
ἐν παντὶ τῇ κρήνῃ . . . οὐδ᾽ ἐν εἰς σωθεῖν,
βῆτος δοτὸς ἀμφιβοτευεῖ; Shak. Cor. 5.
3. 61, 'Murdering impossibility, to make
What cannot be slight work.' For the
personification, cp. Phil. 837, παρόδο . .
πάσων πρόμαχοι λογεῖν: supr. 76: and
180. 1. τὰν Κρήταν . . . ἀείτων] 'Who
dwells in Crissa, that pastoral shore-ward
land.' So Hermann. Others would read
Κρίτας, or Κρίτας. 'Who dwells amid
the shoreward-pastures of Crissa.'

182. 'He, Agamemnon's heir ... will
yet turn unto his own, and so will he
that reigns, a God, by Acheron.' ἀμφι-
τρωτος is to be taken in a different
sense with παῖς Ἀγαμεμνόνιδας and with
what follows. Or, what comes to the
same thing, another verb must be sup-
plied in thought with the second clause.
Orestes shall return: Agamemnon shall
regard his house and offspring. The
derivation from περιτρωτός suggests the
idea of a coming revolution, (1) in the
action of Orestes, (3) in the awakening
from apparent slumber and forgetfulness
of the gods below, or of the spirit of
Agamemnon.

184. 'Nor he who ruleth as a god
beside the ghostly river.' Cp. supr. 110.
(1) The subject of this line has com-
monly been supposed to be Hades.
Another interpretation has occurred in-
dependently to Mr. Blaydes, Prof. Paley,
and the present editor, viz. (2) that θεὸς
may refer to Agamemnon as a δαίμον.
In support of this, cp. supr. 150 Νίοβα,
ὁ δ' ἔγνων νέμων θεὸν, infr. 839-41 (of
Amphiaraus), ὁδὸν ἐνδόθαι . . . ἀνάσων,
and note; and the following places of
the Chöpbori.—157, οἴησα, ὃ δὲθοντος:
356, 7, κατὰ χρώματος ἔμπειρον | σεμνότη-
μος ἀνάκτωρ: 475-8, θεῶν τῶν κατὰ γᾶς
δίδομεν. ΧΟ. ἀλλὰ πλούσιες, μάκαρεσ
χθόνιοι, | τῆδε κατευθύς πείματ' ἄρω-
γην | παισίν προφοίναι ἐκι νιητ: also
Persae, 157, θεῶν μὲν εὐνάτερα Περσῶν,
θεῶ γὰρ καὶ μέτηρ ἄφαι: 644. Πιπρῶν
Συμβενεθήθη θέω, —although the analogy
in these two instances is weakened by
the words being put into the mouths
of Persians; but see also Ag. 1548,
ἐν ἄφαρ θείων. Agamemnon, in Aesch.
Ag. 925, says to Clytemnestra, λέγω
κατ' ἄφαρ, μὴ θεῶν, οἴησαν ἄμη. But
that is in his lifetime. And consider-
ing the honours that are paid at his
tomb, and the tone in which he is
spoken of by Electra throughout, the
chorus may speak of him to her as θεὸς
by an allowable hyperbole, especially if
the word is taken, not with the article
as subject of the sentence, but as supple-
mentary predicate with ἀνάσων. If
this hypothesis is not admissible, the
god intended is probably not Pluto, but
(3) Hermes. Cp. supr. 111.
185. 'But my life hath in great
part already passed from me and left me
hopeless and forlorn.' The life is se-
parable from the person, cp. O. T. 612,
τὸν παρ' αὐτῷ βίον. ἀνέκλιπτος is pro-
leptic, and in idea belongs, by hypall-
gage, to ἀμή, — is passed without bring-
ing me any hope.' The exact sense of
ὅς πολύς is not to be pressed. The article
is deitic, as in Aj. 1149, τὸν παλλὴν
βοήν: infr. 931.

186. οὐδὲ ἐτὶ ἄρκαι] 'And I am no
longer of any avail.' Cp. Thuc. 2. 47.
5, οὔτε γὰρ ἐπιτρέπει ἡρεμοῦ.
187. ἀνευ τοκέων] Her father is dead,
and her mother is worse than lost to her.


190. οἰκονομὼ | οἰκονομῶ | L.  191. σὺν στολῇ | συν στολῇ | C | 192. ἀμφίσταμαι | ἀμφίσταμαι | L. | ἀμφίσταμαι | Cοι | Ι. | ἀμφίσταμαι | L.  
Fal. V M. Eustath.  ἐφισταμαι | V. 

τεκίων occurs in one MS. (Vind. 281) and is adopted by Nauck. Cp. supr. 164, 

dικτων.  It may be thought more suited to Electra's age to feel the want of children 
than of parents. But her filial piety is the chief motive of the play. 

189, 90. ἀπερεῖ τε ... πατρός  'Like some despised sojourner, I tend the chambers 
For the absolute use of ἀνάξιος, cp. Phil. 439, ἀνάξιον ... φανόν.  'A fellow 
of no esteem.' Hermann joined this word with what follows it ('I am 
undeservedly made to do menial service'), on the ground that an ἐνοικός 
was ἀνάξιος as a matter of course. But, on the other hand, the addition of 
ἀξιός to the bare statement οἰκονομῶ 
θαλάμου πατρός, certainly weakens the expression, while the pleonasm in ἐνοικός 
ἀξιός is rather emphatic, and is supported, as Eillett pointed out, by the 
Homerian expression, ὡς τιν' ἄτµοντον 
μετανόην, ll. 9. 648, 16. 59. 

δὲ ... οἰκεῖ ... στολῇ  Electra is a woman speaking to women. Cp. Aesch. 
Pers. 84δ-8, ("Ατσονα,) μάλιστα δ' ἔδει συμπορά διαίϕνη, | ἄτιμα γε παιδὸς ἄμφι 
σώματι | ισθήματον κλονώναι, ὡς τιν' ἀμ-

192. κεναὶ 8' ἀμφίσταμαι τραπέζας  'And the table at which I stand is 
bare.' Hermann had conjectured ἀμφί-

σταμαί, which restores the metre, before he observed that it was quoted by Eu-
stathins. Cp. Pind. Ol. 1. 80, τραπέζαι | ἄμφι, and, for the thought, Od. 20. 
259, δίωρον δεκάλοιον καταθές ἀλγήν 
τε τράπεζαν: infr. 361, 2, σολ δ' πλουσία | 
τράπεζα εἰσὶν καὶ περιπετείων βίος: Pind. 
Ol. 2. 116, κεναὶ παρὰ 

194. οἰκεῖ ἐν 

195. τραπέζας | τραπεζας | L. | τραπεζας | L | 

194. οἰκεῖ ἐν νόστοις αὐθή] 'Piteous were thy tones at the time of thy 
father's return.' In the Agamemnon of Aeschylus, the Watchman and the 
Chorus, i.e. the household and the people, express a vague misgiving, 
which is not sufficiently definite to enable them to warn Agamemnon. 
Sphocles here, as elsewhere, concentrates in an individual what in Aeschylus 
was general. It is quite consistent with his conception of the character of Elec-

tra, that, young as she then was, and 
totally unable, both from her inexpe-

rience (infr. 1624) and her dependent 
position, of averting the harm which 
she may have vaguely foreseen, she had 
a sufficiently clear perception of the 
situation to be sad instead of joyful on 
the occasion of her father's coming 
home, and her sadness would be aggra-

vated by her helplessness: —εἰνε χειριστὴ 
θησίν πολλὰ φρονίστα ἐµὲνας κρατεῖν. 
Her friends, of the same age with her, 
observed this, and in recollecting it, 
now understand the cause. σοι is easily 
supplied, both because the whole of 
Electra's last speech refers to herself, 
and because σοι occurs immediately 
afterwards as an 'ethical' dative. πατρός 
is no less easily supplied with νόστοι 
for a similar reason, both because the 
word occurs three lines above, and 

because it is implied in πατρέω in the 
following line. νόστοι is native of the 
occaision, E. on L. § 11. p. 18. For 
the sense, cp. Aesch. Pers. 935, 6, πρόσφοραν 
σοι νόστου τάν | πακοφάτα πολακα 
κακομελέτων λάζον | Μαριαμδόνον ὑφηγη 
τέµνον νολίκακαν λαχάν. 

195-7. οἰκεῖ δ' ... πλαγά] 'And pi-

deous was thy crying where thy father
lay, when thou hadst seen launched the death-stroke of the solid brazen axe.' If Sophocles (see Introduction) follows the form of the legend known to us from Homer, according to which Agamemnon was slain at a feast given in honour of his return, ἐν κόσμω probably means, (1) 'Where he lay in death.' And this is supported by 203. The poet might, no doubt, have so far modified the legend as to suppose Agamemnon after the feast to have been lured by Clytemnestra to his chamber and there slain. ἐν κόσμω might then belong to the relative clause (ὑπὸ κ.), and mean 'in his chamber.' But this is inconsistent with 203 and 270. For (1) cp. Aesch. Ag. 1494, 1518, Eur. Med. 437, O. C. 1707. The bath, and the entangling garment, which are so prominent in the Agamemnon and Choephoroi, are in any case not thought of here. Some (including Wecklein) understand ἄδηλος in both clauses of the death-shrick of the king. ἁδηλος. (E. on L. § 13. p. 19 f.) marks that Electra was the chief sufferer from all that happened.

This explanation is rightly defended by Triclinius. Cp. Tennyson's Elaine, —'Through her own side she felt the sharp lance go.' Hermann understanding ἄδηλος of the people's voice, rejects σοι and reads ολ instead. The hiatus, which he defends from Trach. 650, ἄδηλος φίλος δάμαρ (cp. supr. 157), is still exceptional, but a stronger objection to the removal of σοι is the connection between this speech and Electra's is thus destroyed.

197-200. Sophocles seems here to have in his mind the passage of the Agamemnon where Clytemnestra impersonates the Alastor of Atripes, Aesch. Agam. 1500—1504: —Craft pointed out the way, lust murdered him. Between them they produced a monstrous birth, whether he who did this thing were a god or one of mortal mould.' In μορφάν the immediate agent and the act itself, as an embodied horror, seem to be confused. See E. on L. § 48. p. 92. In supr. 185—93, Electra refused consolation and drew attention to her hopeless misery. The women then call to mind how they had pitied her at the time of her father's death. This opens anew the flood-gates of her sorrow. Cp. Ant. 857 foll., ἐπαναλάβειν ἀγώνιστα ἔμεροι μερίσματα, κ.τ.λ. 203. διήκλην] The feast which preceded the murder, according to Od. 4. 535. Agamemnon (see next note) is supposed to have been murdered at table: διήκλην τε κατέκλην θεῶν ἐνι τάφη (Od. 1. c.). 205 foll. For ἔχθη, the grammatical antecedent, the more definite ἄδηλος is substituted and taken into the relative clause. 'The horror of that feast—I mean the death which followed it.'
θανάτους αἰκεῖς διδύμα παιρήν, αἰ τὸν ἐμὺν ἐλον βίον πρὸδοτον, αἰ μὴ ἀπολεσαν' οἰς θέοι ὦ μέγας Ὀλύμπιος

[19 b. 211]

πολύμα πάθεα παθεῖν πόροι,
μὴ δὲ τὸν ἀγλαίας ἀποναλάτο

τοιάδ' ἀνύσαντες ἔργα.

ἄντ. γ'.

ΧΩ. φραζὲν μὴ πόρον ψων.ν

οὐ γνώμαν ἵσχετο εἴς οἶνον

τὰ παρὼν ἱκεῖσαι εἰς ἄτασιν

ἐμπείττεις ὠτος αἰκῶς;

5 πολὺ γὰρ τί κακῶν ὑπερεκτήσω,

σὺ δυνηθῶν τίκτων αἰεὶ

ψυχῆς πολέμους: τὰ δὲ τοῖς δύνατοις

οὐκ ἐριστὰ πλάθειν.

215

ΗΛ. δεινοῖς ἡγαγάσθην, δεινοῖς.

220


206. διδύμα χειρῶν] 'Effected by joint violence' of Aegithus and Clytemnestra.

207. 8. αἰ . . πρὸδοτον] 'That wrought treason on my life and ruined me.'

209. οἷς refers to the antecedent implied in χειρῶ, viz. Aegithus and Clytemnestra.

211. 'And never may they have any good of their magnificence.' Cp. infr. 267–281: Od. 17. 244, 5, τὸ κεῖ τοι ἀγλαίας τῆς διαφοράς εἰς ἀπάσας, | τὰς νῦν ἀνθρώπων φόρεις.

214–16. 'Seest thou not through what courses thou hast fallen thus cruelly into calamities that come home to thee?' or, with a slightly different shade of meaning, 'which thou hast brought upon thyself.' Cp. Aj. 260: Pind. Nem. i. 81, τὸ γὰρ οἷς εἰς τί πάντως δῶσι.

εἰ οἷς is otherwise explained by one Scholiast: —εἰ οἷς ἀγαθῶν εἰς τί ἀναρκοῦν ἔλθειν. Cp. infr. 392. But it is more natural that the Chorus should remind her of the cause of the persecution she is undergoing.

218. 9. σὺ . . πολέμους] 'Ever creating new conflicts for thy burdened soul.'

219. 20. τὰ δὲ . . πλάθειν] 'But strive with the powerful is hopeless.' The vague τὰ is to be supplemented from what precedes and follows,—sc. τὰ πολεμοῦμεν, or τὰ ἱρῴδος ἱεῖμαι. Cp. Plat. Symp. 206 C, ταῦτα δ' ἐν τῷ ἀναρμόστῳ,—sc. κυνοῦμεν καὶ γυναῖκας,—Pind. Nem. i. 135, χαλεπὸς δ' ἐρεί πολέμους δυσκόλως κρεσσοῦν: Ol. 11. 48, νείκοις δὲ κρεσσοῦν ἄνθρωπον πλάθειν, sc. τοῖς δύνατοις, is epechegetic in-spective.
ΧΕΙΣΩΔ', οὐ λάθει μ' ὅργα.
ἀλλ' ἐν γὰρ δεινοῖς οὐ σκῆσω
ταῦτας ἀτας,
δόφρα μὲ βίοις ἔχει.
τίνι γάρ ποτ' ἄν, ὥ φιλία γενέθλα,
πρόσφορον ἀκοῦσαί μ' ἔσος,
τίνι φρονοῦντι καλρία;
ἀνετέ μ', ἀνετε, παράγοροι.
10 τάδε γὰρ ἀλητὰ κεκλῆσεται.
οὔτε ποτ' ἐκ καμάτων ἀποπαύσομαι
ἀνάριθμος ὄδε θρήνων.
ἐπ.
ΧΟ. ἀλλ' οὖν εὐνόια γ' αἰδῶ,
μάτηρ ὅσει τις πιστά,
μὴ τίκτειν σ' ἄταν ἄτας.
235

ΗΛ. καὶ τί μέτρον κακότατος ἔφυ δὲ τέρε, οὐ πῶς ἐπὶ τοῖς φθιμένοις ἄμελειν καλὸν;


from her by 'a fearful cause,' viz. by the murder of her father and the subsequent conduct of the murderers. Cp. infr. 271 foll.
222. 'I know, I am conscious of my passion,'—viz. that it is inordinate. Cp. infr. 617, 8, μέναθαν δ' ὁδονέκα | ἐξορά πράσσον κων ἵμαλ προσεκτότα : 1011, κατασχεις ὅργαν.
223. 4. 'But amid deeds of horror I will not curb or moderate these my calamitous ways' (as ye call them). She echoes the words of the Chorus (I. 215) in a different sense. They meant by οἰκείας ἄτας, 'self-caused calamities:'—she means by ταῦτας ἄτας, 'this infatuate,' or 'fatal,' 'course,' of which by implication they have accused her.
226-8. Electra relapses into despair. If even these Argive women, who know her so well, cannot give her a word of comfort, whence is it to come? 'At whose mouth, then, kind band of friends, can I hope to hear a word of comfort, prompted by seasonable thought?' For the uncommon dative, see E. on L. § 13. p. 20.
229. 'Press not on me with your consolations,' and cp. Eur. El. 1182, δια νυφὸς ἐμολον ἔ ταλανα μαρτρ τῆδ'.
230. 'For ye shall find this sorrow irremovable.'
234. 'Like a true-hearted mother.' For this form of expressing sympathy from one woman to another, cp. Trach. 526, ἐν γ' ἐν μάτηρ μην ολα φράζω,
236. καὶ τί μέτρον κακότατος ἔφυ:] 'And is not my trouble infinite?' (So the Scholiast,—πρὸς γὰρ ἄμετρον κακῶν καὶ ἄμετρον διάται βρήκε.) Cp. infr. 1249, 50, ἀμέτρον οὐν ἄρω κακῶν. For the meaning, cp. Shak. Ant. and Cleo. 4. 15. 4. 'But comforts we despise; our size of sorrow, Proportioned to our cause, must be as great As that which makes it.'
237. ἐπὶ τοῖς φθιμένοις ἄμελειν] 'To treat the dead with forgetfulness.' E. on L. § 19. p. 27.
ἐν τίνι τούτ' ἐβλαστ' ἀνθρώπων; μὴ ἐγὼ ἐντιμὸς τοῦτοις,
5 μὴ', εἰ τῷ πρόσκειμαι χρηστῷ, ξυναλοιμ' ἐθηλος, γονέων ἐκτίμουσι ἴσχουσα πέτρυγας ὀξυτῶν γόνων.
εἰ γὰρ ὁ μὲν θανόν γὰ τε καὶ σοῦ θεὶν ἀσά
10 κείσεται τάλας,
οἴ δὲ μὴ πάλιν δόσουσ' ἀντιφόνοις δίκας,
ἔρρει τ' ἀν αἴλδας ἀπάντων τ' ἐσύσεια θνατῶν.

ΧΩ. ἐγὼ μέν, δὲ παῖ, καὶ τὸ σὸν στείνουσ' ἁμα
καὶ τοὺμὸν αὐτῆς ἤλθον εἰ δὲ μὴ καλῶς
λέγω, σοι νικαι πάλιν γὰρ ἐψομεθ' ἁμα.

ΗΛ. αἰσχύνομαι μέν, δὲ γυναικεῖς, εἰ δοκῶν
πολλοίσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν.

ἀλλ' ἡ βία γὰρ ταύτ' ἀναγκάζει με δρᾶν,


238. ἐν τίνι . . . ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'
239. τοῦτοις] Sc. ἐν οἷς τούτῳ ἐ-βλαστε, the indefinite plural taking the place of the indefinite singular. E. on L. § 30. p. 31. 3. Cp. ἠδ. 9. 79. § 3. ἐγὼ δ' ὁ τὸν τοῦτον εἶναι μὴτι λαυγάται τοῦντα μήτε τοῖς ταύτα ὀρκεταὶ ἀπο-χρέως τι ἐμοί. ἠπαθήσεις ἀρεσκόμοιν, δοὺς μὲν πολλούν, δοὺς δὲ καὶ λέγειν.
240. ἐκ τῷ πρόσκειμαι χρηστῷ] 'If I have near me any good,' = εἰ τι χρη-στῶν πρόσκειμαι μοι: E. on L. § 42. p. 80 β. Cp. ινθέρεα 1040, ὑπὸ πρόσκειμαι καθε.
241-3. γονέων . . . γόνων] 'Holding back the wings of my shrill walldings from doing honour to my sire.' Each fresh utterance of the unabating sorrow is imagined as a bird that is eager to fly. ἐκτίμουσι is predicative and proleptic, = ὅτε ἕξω εἶναι τοῦ τιμῶν. See E. on L. § 54. p. 100 a, § 10. p. 16 f, § 23. p. 38 51, § 38. p. 71.
244. ὄη] Prof. Jebb reads ὄη, i.e. 'buried,' adding, 'it is difficult to believe that ὄη could stand for σφυσός.' But the expression is hyperbolic—'more clay.' Cp. ψῆμα in Aesch. Ag. 442.
251. καὶ τὸ σὸν . . . καὶ τούμῳ αὐτῆς] 'More in care for thee than for myself.' This is really the meaning, although, by the usual Greek λίθος, 'as much as' is put for 'more than.' The most important matter is put first. E. on L. § 41. p. 78.
253. ἐπιστήμῃ] Cp. ινθέρεα 1052. 254. 5. 'I am ashamed of seeming to you, as I must seem, to be too impatient in multiplying lamentations.' δοκῶ is indicative.
σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνὴ,
pατρὸς ὁ ὀρῶσα πήματ', οὐ δρόης τάδ' ἄν,
ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην ἀεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁ ὀρῶ;
ἡ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγεῖνατο,
ἐξθιστα συμβέβηκεν εἰτα δόμασιν
ἐν τοῖς ἐμαυτῆς τοῖς φονεῦοι τοῦ πατρὸς
ἐξύνειμ, κάκ τόνδ' ἄρχομαι κάκ τῶνδε μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητάσθαι πέλει,
ἐπειτα πολας ἡμέρας δοκεῖς μ' ἄγειν,
ὅταν θρόνοις Ἀιγίσθον ἐνθάκοιν' ἵδω
τοίσιν πατρφοίς, εἰσίδω δ' ἐσθήματα
φοροῦντ' ἐκεῖνο τοῦτο, καὶ παρεστόις
σπένδουντα λοιμᾶς ἐν' ἐκεῖνον ὄλεσεν,
ἵδω δὲ τούτων τὴν τελευταίαν ὀβρυν,
τὸν αὐτοφόνην ἢμιν ἐν κοιτὴ πατρὸς
ἐξ' τῇ ταλανὴ μητρὶ, μητέρ' εἰ χρεῶν
ταυτὴν προσαυξάν τὸδε συγκοιμωμένην
ἡ δ' ὄδε τῆλμαν ὀςτε τὸ μάστορι


262. πατρὸς ὁ ὀρῶσα πήματ'] 'Seeing woful things performed against her sire.' Electra's filial affection for Agamemnon is kept prominently before us as her chief motive; and every insult to his memory, including her own sufferings, is regarded by her as part of the wrong done to him. πατρὼς is at first general, but in the antecedent to it becomes individual,—' of my father.' 260. θάλλοντα... καταφθίνονθ'] 'Not lessening but increasing.' 260. ἡμέρας] ... συμβέβηκεν' 'Since, first of all, I have found in my own mother the deepest cause for hatred.' This (Paley, etc.) is better than 'my mother is my enemy.' 264. κάκ τόνδ' ἄρχομαι] 'And I am in subjection to them.' Cp. O. C. 67, ἐκ τοῦ κατ' ἄντων βασιλέως τόδ' ἄρχεται. 270. ἐν' εἰκεῖνον ὄλεσεν] Here again Sophocles seems to follow the account that is given in the fourth book of the Odyssey, ll. 520 foll., according to which Aegisthus murdered Agamemnon at or after a banquet. Hence he is said to have destroyed him beside the hearth. Cp. infr. 1495. 271-4. 'Further, when I see their crowning insult, when I see, forsooth, the author of his death reclining on my father's couch, beside my wretched mother,—if so I must call this woman, when cohabiting with him!' The clause τὸν αὐτοφόνην κ.τ.λ. is in the same construction with ὀβρυν, governed by ἵδω. ἢμιν is ethical dative, and has a sarcastic force; i.e. 'That is what I am compelled to look upon.' The participle (κελεύον) which should have gone with ἐν κοιτὴ is absorbed and resumed in συγκοιμωμένην.
'Ερινύν, ἀλλ' ὅσπερ ἐγγελώσα τοῖς συνομένοις, εὐροῦς ἐκείνην ἡμέραν, ἐν ᾧ τότε πατέρα τὸν ἄμον ἐκ δόλου κατέκτανεν, ταύτῃ χρόνος ἰστήκει καὶ μηλουσαγεί θεοίσιν ἔμμην ἱερὰ τοῖς σωτηρίοις.

έγω δ' ὁ ὅρος' ἢ δύσμορος κατὰ στέγας κλαίω, τέτηκα, καπικωκόω πατρὸς τὴν δυστάλαιναν δαιῆς ἐπωνομασμένην αὐτὴ πρὸς αὐτήν· οὖθε γὰρ κλαίσαι πάρα τοῦτον, δοσὺ μοι θυμὸς ἡδονῆν φέρει. αὐτὴ γὰρ ἡ λόγοις γενναία γυνὴ φωνοῦσα τοιαῦτ' ἐξονείδεις κακά· δ' ὄσθεν μίσημα, σοι μόνῃ πατήρ τέθνηκεν; ἄλλος δ' ὅστις ἐν πενθεῖ βροτῶν;

κακῶς ὄλων, μηδὲ σ' ἐκ γῶν ποτὲ

276. Ἀγαμημόνων, while Electra might interpret the act as done in mockery. 280. ἐν τοίς με τοὺς θυμοὺς ἡδονῆς φέρει. 'As much as my passionate heart would fain.' For this expression, cp. Aesch. Suppl. 558, 9, τάρατον δ' ἐργον ἀπέκτεινοι τοῖς πατρὶς, πατρὶς, ἐκείνων πατρὶς. Meineke's ingenious conjecture, however, is not required. 281. ἐκατον [ἔρα] Probably (1) 'Sacrifices once a month.' The monthly celebration would be more galling to Electra than an annual one. Or possibly (2), 'The sacrifices of a month:'—all the victims available for a whole month being consumed in the (annual) festival. 282. 1. πατρὸς . . . ἐπωνομασμένην] 'The execrable feast of my father,—so surnamed,' i.e. called τὰ Ἀγαμημόνεια. Mr. Paley observes that the feast might be instituted to propitiate the spirit of Agamemnon, while Electra might interpret the act as done in mockery. 283. μῆνιν [ἔρα] Probably (1) 'Sacrifices once a month.' The monthly celebration would be more galling to Electra than an annual one. Or possibly (2), 'The sacrifices of a month:'—all the victims available for a whole month being consumed in the (annual) festival. 284. τὸν Ἱλίου . . . κατωθινῶν θεῶν] i.e. 'When you go to those beneath, whom you are always invoking' (supr. 170), 'may they still give you cause for lamentation!' Cp. Ant. 777, τὸν Ἀθηνᾶν, ὃν μονόν σῆμεν θεῶν . . . ἀνταλλάξας τινί τε, κ.τ.λ. Clytemnestra, like Creon, has a scorn of mysticism.
ΗΛΕΚΤΡΑ.

τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί, τὰς ἑξεπρίεις πλὴν ὅταν κλῦη τινὸς ἥξοντ' ὅρεστην τηνικαύτα δ' ἐμμανῆς βοᾷ παραστάοι, οὐ γὰρ μοι τῶν ἄλλων οὐκ ὅταν κλῆσα' ὅρεστη τῶν ἔμων ἄνεξέθιον; ἄλλ' ἵσθι τοι τὸ σοφὸν καὶ ἐξίαν δίκην τοιαύθ' ὑλακτεῖ, σοῦ δ' ἑποτρύνει πέλας τὸ κλεῖσε' ἄναλκης ὁπτός, ἢ πάσα βλάβη, ἢ σοὶ γυναιξὶ τὰς μάχας ποιούμενος.

ἐγὼ δ' ὅρεστη τῶνθε προσμένουσι' ἀεὶ πανοτὴρ ἐφήξειν ἡ τάλαιν ἀπόλλυμαι. μέλλων γὰρ αἰεὶ δραίν τι τὰς οὐσίας τέ μου καὶ τὰς ἀτούς ἐλπίδας διέφθινεν. ἐν σοὶ τοιούτοις οὔτε σωφρονεῖν, φίλαι, οὔτε εὔνεβείν πάρεστιν, ἄλλα ἐν τοῖς κακοῖς.


293. πλῆς...πλῶς] 'Except when she hears one say,' πλῆς, ι. κ. μοῦ. E. οὖν L. § 33. p. 36. 4. 296. ἅταπ] 'Placed out of harm's way.' 297. θ. 35, διεκομμένου] 'Placed out of harm's way.' 298. ἀποτήρησαν] 'Placed out of harm's way.' 299. πλῆς...πλῶς] 'And standing by her there, her noble bridegroom joins and with like vehemence encourages her outcry.' 300. ταῦτα] 'And standing by her there, her noble bridegroom joins and with like vehemence encourages her outcry.' 301. 'This utter craven, (1) all composed of harms,' or (2) 'full of all mischief.' 302. 'Who fights (1) the woman's battle,' or (2) 'Only when he has women on his side.' σῶ με in this connection can only mean 'on the side of.' See L. and S. s. v. μάχαμαι and πολεμάω, and for a similar expression of contempt, cp. Αντ. 740, 58, 'ἀν ἤκοι, τῇ γυναικὶ συμμαχεῖ. Electra is on the side of the man. Cp. infr. 366, 7, Aesch. Ag. 1644 (MS. reading). 303. μέλλων...δραίν] This is the purport of the messages Electra has received. Cp. supr. 169-72.
ΣΟΦΟΚΛΕΟΥΣ

πολλὴ 'στ' ἀνάγκη κατηγορεῖν κακά. [20 b.]

ΧΩ. φέρ εἰπέ, πότερον δυτὸς Αἰγίσθου πέλα

λέγεις τάδ' ἡμῖν, ἡ βεβηλώσει ἐκ δύναν;

ΗΛ. ἡ κάρτα. μὴ δόκει μ' ἄν, εἰπὲρ ἂν πέλας,

θυραῖον ὁλυνεῖν νῦν ὦ ἀγροῦσι τυχάνει.

ΧΩ. ἢ κἂν ἔγωθαρσουσα μᾶλλον ἐσ λόγους

τούς σοὺς ἱκώμην, εἰπὲρ δῶθε ταυτ' ἐχεi.

ΗΛ. δος νῦν ἀπόντοι Ιστόρει τι σοι φιλον.

ΧΩ. καὶ δῇ σ' ἐρωτῶ, τοῦ κατηγορήτου τί φής,

ἡξοντος, ἡ μέλλοντος; εἰδέναι θέλω.

ΗΛ. φησίν γε' φάσκον λ' οὐδέν ἄν λέγει ποιεὶ.

ΧΩ. φίλει γὰρ ἀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα.

ΗΛ. καὶ μὴν ἔγωγ' ἐσωο' ἐκεῖνον οὐκ ὅκνα.

ΧΩ. βάρσει' πέφυκεν ἐσθλὸς, ὀστ' ἄρκειν φιλοις.

ΗΛ. πέπωβ', ἔπει τάν οὐ μακράν ἐξ'ον ἔγω.

310. The absence of Aegisthus accounts for Electra's being at large, and
makes the plan of Orestes feasible, thus
doubly assisting the action of the play.

312. ἡ κάρτα. Sc. βεβηλώσει.

313. οὐκείν (imperfect tense) has the
same frequentative meaning as in supr.

165. ἀγροῦσιν 'In the country.' Cp. O. T. 761, 1051, and for the dative, see E. on
L. § 11. p. 17.

314. ἡ κάν! For the reading of L and
most MSS., ἡ κάν, i. e. ἡ δὴ ἄνω, cp. O. C. 977 and note. It may be argued that
δὴ is more in point than καὶ or τοι, but
the crisis is questioned, and καὶ has
MS. authority.

315. τοὺς σοὺς] i. e. σοί. Cp. infr.
343. τάμα νοείνητα.  ἐνεπ' ἤ ξει.] This repetition of their
probable this anxiety marks the Chorus' fear of
Aegisthus.

316. Here and in Trach. 339, τι ὦ ἄντι τοῦ με τίρ' ἐφύτευσα τάς;
it seems more convenient, if possible, to
understand τι as equivalent to δ', τι. If
this is impossible, a point of interrogation
must be placed after Ιστόρει.

317. τοῦ κατηγορήτου...μᾶλλοντος]
'What sayest thou of thy brother, that
he will be here, or delay his coming?' For
the genitive (sc. περὶ), see E. on L.
§ 35. p. 60 c. and for the use of the
participle, cp. O. T. 463 and note.

321. 'I showed no shrinking when I
rescued him.' The dative, of manner,
is the real predicate, and the negative
suggests the opposite idea,—'with the
reversal of shrinking.' Cp. Phil. 12,
ἀκάκ γαρ οὐ μακράν ἦμι λόγον, 'It is
high time for something else than long
discourse.'

322. 'Fear not, he comes of a good
stock and will not fail his friends.' The
indirect allusion to Agamemnon in
ἐφυτεύετε at last touches Electra with a
sense of comfort. At this moment
Chrysothemis is seen approaching.

323. εἰς τάν... ἦμω] Sc. εἰ μὴ τού-
του ἐνεπῶθη.
ΧΕΙ. μη νυν ἐτε ἐπιση μηδέν· ὡς δόμων δρόω
τὴν γὰρ δειμαῦν, ἐκ πατρὸς ταῦτον φόσιν,
Χρυσοθεμίν, ἐκ τε μητρὸς, ἐντάφια χεροῦ
φεροῦσαν, οἷα τοῖς κατώ νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τῶν' ἠδ' ὑπὲρ τῶν πρὸς θυρώνος ἐξὸδοις
ἐλθοῦσα φωνεῖσ, δ' καϊγυνής, φάτιν,
κοῦν' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις
θυμᾶμεν ματαῖος μὴ χαράζεσθαι κενά;
κατοι τοσοῦτον γ' ὅθεν καὶναυτήν, ὠτι
ἀγνῶς τι τοῖς παροῦσιν· ἄστ' ἄν, εἰ σθένος
λάβωμι, δηλόσαμι ἄν, ο' αὐτοῖς φρονῶ.

νῦν δ' ἐν κακοῖς μοι πλεῖν υφειμένη δοκεῖ,
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μη'
τοιαῦτα δ' ἄλλα καὶ σε βούλομαι ποιεῖν.
κατοι τὸ μὲν δίκαιοι, οὐχ ὅ γ' ἔγω λέγω,
ἀλλ' ἥν σε κρίνεις. εἰ δ' ἔλευθεν με δεὶ
ζήν, τῶν κρατοῦντων ἔστι πάντ' ἀκουστέα.

Ἡλ. δεινῶν γε γα' οὖσαν πατρὸς οὐ σε παι' ἐφι,
κεῖνον λελησθαι, τῆς δὲ τικτούσης μέλειν.
ἀπαντὰ γὰρ σοι τὰ μὰ νοεθῆματα


334. δόμων] 'From the house,' indicating at once the direction in which Chrysothemis is seen, and the place whence she is evidently coming.
335. 6. For the emphatic statement of fraternal relationship, cp. Ant. 513, δειμαῖνον ὡς μᾶς τε καὶ ταυτόν πατρία.
The motive here is to mark the closeness of the tie that is broken by the quarrel, infr. 1071. Cp. Ant. 1, O. T. 85, 330. This line has no caesura.
334. εἰ' αὐτοῖς φρονῶ] Either, (1) 'What I feel because of it,' viz. τούς παροῦν, the present state of things, or (2) 'How I am minded towards them,' viz. towards Aegisthus and Clytemnestra. The latter (2), is confirmed by infr. 348, τὸ τούτων μίσοι.
336. 'Instead of seeming to do something, without really hurting them.' For the parataxis, see Ε. on L. § 36, p. 68, and, for the independent negative included under the first negative, cp. O. C. 277, 8, καὶ μὴ θεοῦ τιμᾶσθε εἶτα τοὺς θεοὺς | μοιραὶ ποιεῖσθε μημαμώς, —i.e. μὴ θεοῦ μὲν τιμᾶσθε, ἐπειδή δὲ τοὺς θεοὺς ποιεῖσθε μημαμώς ἐν μοιραῖς.
337. The change from ἄλλα to ἄλλα is rightly defended by Prof. Jebb.
341. τικτούσης] The generic present implies greater scorn. Cp. infr. 366, 7,
κείνης διδακτά, κούδεν ἐκ σαυτῆς λέγεις. 345
ἐπειδ’ ἔλοθ γε θάτερ, ἡ φρονεῖν κακῶς,
ἡ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν
ἡτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
αὐτοῖς, τὸ τούτων μίσος ἐκδείξεις δὲ
ἐμοὶ δὲ πατρὶ πάντα τιμωροῦσιν
οὔτε κινήρεσι τὴν τε ἀρετὰν ἐκτρέπεις.
οὐ ταῦτα πρὸς κακοίσι δειλιὰν ἔχει;
ἐπεὶ διδαχόν, ἡ μάθ’ ἐξ ἐμοῦ, τι μοι
κέρδος γένοιτ’ ἀν τῶν ἀρχαία γόνων.
οὐ ζῷ; κακῶς μὲν, οὐδ’, ἐπαρκοῦντως δ’ ἐμοὶ.
λυπὸ δὲ τούτους, ὡστε τῷ τεθνηκτί
τιμᾶς προσάπτειν, εἰ τις ἔστ’ ἐκεί χάρις.
οὐ δ’ ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ,
ἐργαὶ δὲ τοῖς φονεῖσι τοῦ πατρὸς ἥξεις.
ἐγὼ μὲν οὖν οὐκ ἄν ποτ’, οὖδ’ εἰ μοι τὰ σὰ
μέλλοι τις οὐσεῖν δῶρ’, ἐφ’ οὐπὶ νῦν χλεῖδες,
τοῦτοι ὑπεικάθοιμι; σοὶ δὲ πλουσία

344. κείνης διδακτά] 'Are by instruction from her,' i. e. ἐκ κείνης ἐπὶ τίνα, ὡς κείνης διδακτά.
345. 6. 'Further, you have to choose between being (i. e. appearing) lost to right feeling, or, if not lost to feeling, then forgetful of those for whom you care.' The fault is put, as elsewhere, for the opinion or imputation of the fault. Cp. Ant. 924, τὴν δυσαίσθαι εὐφθοῦζον ἐκτρέπομεν. For the rhetorical form. cp. Shak. Jul. Caes. 3. 1. 'My credit now stands on such slippery ground, That one of two bad ways you must conceit me, Either a coward or a flatterer.'
349. πάντα τιμωροῦσιν] 'Using all my endeavour to avenge.' The (subjective) middle voice emphasizes the personal nature of the act. E. on L. § 31. p. 53.
351. 'Does not this involve adding cowardice to misery?'

345. Σφόκλεος
354. 8’ Ἰομ[] δέ μοι Λ. Brunck corr.
355. 6. tr. L. but with β’, α’.
354. Cp. O. C. 798, 9, οὖ γὰρ ἀν δικαίω | οὐδ’ δ’ ἐκτρέπεις ἢ μὲν, εἰ τερ-
356. 6. τούτωνς ὑπεικάθοιμι: Phil. 1043, 4, ὡς ζῷ μὲν οὐκ ἔχειξαν,
πολλάκις δὲ πατρὸς | τούτων, δοσώμ’
δὲ τῆς νόσου περιμέναν.
356. εἰ τις... χάρις] 'If the dead have any sense of honours done to them.' Honour and the feeling of being honoured are inseparable ideas in Greek. Hence χάρις ἔχει τῶν τιμῶν is easily understood from τιμᾶ.
357. οὐδ’... μισοῦσα] 'But you that hate forsooth.' ἡμῖν, as supr. 272, has a sarcastic force.
360. It is evident that in dress and outward appearance the persons of Electra and Chrysothemis must have been strongly contrasted.
361. 2. οὐλ θελε... κελεύω] 'But for thee let an abundant board be set continually.' κελεύω implies an established privilege, much as in Ant. 485, εἰ ταύτ’ ἄντι τῆς κελευτού κράτε. 
ΗΛΕΚΤΡΑ.

τράπεζα κείσθω καὶ περιρρείτω βλος.
ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ ἄλπτοιν μόνον
βόσκημα. τῆς σής δ' οὖκ ἐρῶ τιμῆς τυχεῖν.
νῦν δ' ἔξων πατρὸς πάντων ἀρίστου παιδα κεκλήσθαι,
καλοῦ τῆς μητρὸς. οὗτο γὰρ φανεῖ πλειστοὶ κακῆ,
θανόντα πατέρα καὶ φίλους προδοῦσα σοῦς.

ΧΩ. μηδὲν πρὸς ὅργην πρὸς βίων ὅσ τοῖς ἁγιοις
ἐνεστὶν ἀμφότερον κέρδος, εἰ σὺ μὲν μάθωις
τοῖς τῆς δεκαχρῆσα, τοῖς δὲ σοὶ αὕτη πάλιν.

ΧΡ. ἐγὼ μὲν, δὲ γυναῖκες, ἡδος εἰμὶ ποιων
τῶν τῆς μέθων νῦν ἐν ἐμνῆσθην ποτέ,
εἰ μη κακὸν μέγιστον εἰς αὕτην ἵνα
ηκοῦν', ὁ ταύτην τῶν μακρῶν σχῆσει γύναι.

ΗΛ. φέρ' εἰπέ δὴ το δεινὸν, εἰ γὰρ τοῦτον μοι

363. τὸῦμὲ μὴ] τοῦ ὑπὲρ Λ. πρ. ΠΙ. η. τοῦμὲ Κ. Α. η. τοῦμὲ μὴ Β. ἃ
λυεῖν MSS. but see Scholia.
364. τυχεῖν] τυχεῖν Κ. οὐτε. τυχεῖν Α.Γ. λαχεῖν
εἰρ' εἰρ' Λ.

363. ἕμοι γὰρ ... βόσκημα' (1) 'For
I would have such maintenance alone
as will not cause me pain': i.e. through
compliance with my father's enemies.
The reading λυνών is implied in the
first scholion here, which, although
providing a wrong explanation, deserves
for this reason to be transcribed:—ἔμοι,
φοβάς, ἐκείνω τροφῇ, ἢ τῆς ἀνάγκης μόνον
ἀμφότερον, καὶ τὴν πάνην ἀξελύσασθαι
οὐ διόριον γὰρ τοιαύτης τροφῆς ἀφ' ἢ
ἀποκελεσθήναι σχῆσαν. (2) The MS. reading,
which is also acknowledged in the
scholia,—τοῦμὲ μὴ λυνῶν (Schol. τοῦτο μόνον
ἐμε βρασκέω, τοῦ μή λυνῶν ἄλλα αὕτην, εἰ
τοῖς φανεῖι τοῦ πατρὸς πείθοντι ἀναγκασθήσομαι) is possibly right, but the
use of ἄλλα for ἄλλως is hardly justified,
and the expression seems forced. Cp.,
however, Eur. Cycl. 336-8, ὅτε τομαζαῖι
γα καὶ φοβεῖν τοῦρ' ἠμέραν, ζεῖν ἀδή-
τος ἀναφόροι τοῖς ἄφοιροι, λυνῶν δὲ
μὴ δήν αὐτῶν.

364. The genitive, after ἕμοι, is to be
resumed with τυχεῖν, which is exepxege-
tic informative.

365-7. νῦν δ' ἔξων ... τῆς μητρὸς
'But now, when you might be called
the daughter of the noblest of all sires,
be called your mother's child.' Here,
and in supr. 341, 4, there is a reminis-
cence of that depreciation of the maternal
relationship, which is more fully
expressed in the Eumenides of Aeschylus.
For another trace of this, cp. 
Eur. Fr. 1048, στάργα δὲ τῶν φάσαστα
τῶν πάντων βρατῶν | μάλιστα- ὥριον
τούτο, καὶ σὺ μὴ φθάνειν: | κεῖνον γὰρ
ἐξιλαστὸν. νῦν δὲ εἰς ἄντρα | γυναίκοις
αὐθίνησεν, ἅλα τοῦ πατρός.

369. μηδὲν πρὸς ὅργην' Sc. λέγει.
'Say nothing in anger,'—lit. 'tending
that way.' Cp. infr. 464.

373. οὕτως 'ἀν ἐμνήσθην ποτέ' 'And
would never have mentioned the sub-
ject.' This refers to supr. 330, 1.

376. Exceptions to the rule of the
Porsonic pause are not infrequent where
γὰρ comes in the first place of the fifth
foot: e.g. O. C. 115, ἐν γὰρ τῷ μαθέω.

376, 7. Electra will not admit that
any trouble can be greater than what
μειζόν τι λέξεις, οὐκ ἄν αὐτόποιμη ἐτί.
ΧΡ. ἄλλ' ἐξερήσει πάν' ὅσον κάτωὶ' ἔγω.
μέλλουσι γὰρ τε' εἰ τῶνδε μὴ λέξεις γόνων,
ἐνταῦθα πέμψειν, ἐν σὰς μὴ ποθ' ἥλιον
φέγγος προσόψει, ἦσσα δ' ἐν κατηρεφεῖς
στέγη χθόνος τῆς ἐκτὸς ὑμνήσεις κακᾶ.
πρὸς ταύτα φράζον, καὶ μὲ μὴ ποθ' ὄστερον
παθοῦσα μέμψη. νῦν γὰρ ἐν καλῷ φρονεῖν.
ΗΛ. ἡ ταύτα δὴ μὲ καὶ βεβουλευταὶ ποιεῖν;
ΧΡ. μᾶλλον' δὴν περ ἀλγισθος μόλη.
ΗΛ. ἄλλ' ἐξίκοιτο τοῦθε γ' οὖνειν ἐν τάχει.
ΧΡ. τιν', ὥ τάλαινα, τῶν' ἔπηράσω λόγον;
ΗΛ. ἐλθεὶν ἐκείνον, εἰ τι τῶνδε δράν
νοεῖ.
ΧΡ. ὅπως πείδης τῇ χρήμα; ποῦ ποτ' εἴ φρενίν;
ΗΛ. ὅπως ἄρ' ὑμῶν ὡς προσφαταὶ ἐκφύω.
ΧΡ. βίον δὲ τοῦ παρόντος οὐ μνελαν ἔχεις;
ΗΛ. καλὸς γὰρ ὅμως βίοτος διότι θαυμάσαι.
ΧΡ. ἄλλ' ἢν ἃν, εἴ σοῦ γ' ἐν φρονεῖν ἡπάσασθα.
ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῆν.

378. τοι] ἐν Σ. τοι Α. 
379. γάλων] γρ. καὶ λόγων Σ. 
385. τοι(ε)ίνι. L.

she endures already in seeing the
insults that are heaped upon her
father.

382. χθόνων τιθοῦ ἐκτὸς] Beyond the
Argive boundary, so as not to bring
pollution upon the state. Cp. Ant. 773,
ἀγόν ἐρμός ἐν' τῇ ἢ ἐρμόν στίβοις
ἐπίφυλον τετράδεις ἑσσάν οἱ κατάφως: O. C.
399, 400, ἐν' σ' ἁχο' γὰρ στέσσω τιθεῖς καθεῖς,
ἐπίφυλον τετράδεις ἑσσάν οἱ κατάφως: O. C.
399, 400, ἐν' σ' ἁχο' γὰρ στέσσω τιθεῖς καθεῖς,
ἐπίφυλον τετράδεις ἑσσάν οἱ κατάφως: O. C.
383. 4 καὶ μ' μ' [μ' ψ']
Being warned, Electra will have no cause to
blame Chrysothemis. Cp. infr. 1056,
ἠτὰ τα' αὐτῆς καὶ τα' τῶν φίλων κακᾶ.
383. 4 καὶ μ' μ' [μ' ψ']
Being warned, Electra will have no cause to
blame Chrysothemis. Cp. infr. 1056,
ἠτὰ τα' αὐτῆς καὶ τα' τῶν φίλων κακᾶ.
384. νῦν γὰρ τῆς φρονείν] 'For now
you have a good opportunity of adopting
B. 9. p. 571 B. τὸ τῶν ἐκδοθήναι...οὐ
μοι δοκομέμει λαξεύτω δερμήθησαι...οὐκοῦν,
ἡ ν' ἄρ', ἐν τα' καλῷ;
385. 'And have they really determined
to do this to me?' καὶ adds a sarcastic
emphasis.
390. ποῦ ποτ' εἴ φρενίν; ἦν ἀλ'] 'What are
you thinking of?' Cp. Ant. 42, ποῦ
γνώσως ποτ' εἴ; There is the same doubt
in both cases, whether εἰ is from εἰμι or
εἰμ. For the latter, which gives greater
liveliness, cp. Eur. Iph. A. 479, 80, καὶ
tῶν παλαίων ἐξαφάσασαν λόγων, | ὅπερ εἰς
σὲ δεινῶν: εἰμι δ' ἀνεμει ἐν νῦν.
On the other hand it may be urged that
ποῖ would would be more natural with the
verb of motion.
Electra in supra l. 354 has said,
οὐ τοῖ; καὶ μὲν, ὁτί, ἐκπαιδεύσαντος δ',
Χρυσοθεμίς interprets this as
if she had meant that she had something
to lose.
395. τοῖς φίλοις] Viz. τῷ πατρὶ.
ΧΡ. ἀλλ' ὁ διδάσκω τοῖς κρατοῦσι δ' εἰκαθείν.
ΗΛ. σὺ ταῦτα θάπτει' οὐκ ἐμοῦς τρόπους λέγεις.
ΧΡ. καλὸν γε μένοι μὴ ἕξ ἄσβουλας πεσεῖν.
ΗΛ. πεσόμεθ', εἰ χρῆ, πατρὶ τιμωροῦμενοι.
ΧΡ. πατὴρ δὲ τοῦτων, οἶδα, συγγνώμην ἔχει.
ΗΛ. ταῦτ' ἐστὶν τάπη πρὸς κακῶν ἐπαινέσαι.
ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συνανέσεις ἐμοί;
ΗΛ. σὺ δήτα, μή πα νοῦ τοσὸν εἶχν κενή.

ΧΡ. χαρῆσομαι τάρ' οἴσπερ ἐστάλην ὀδοῦ.
ΗΛ. ποῖς δ' ἐμπρόει; τῷ φέρεις ταῦτ' ἔμπυρα;
ΧΡ. μὴπρ' μὲ πέμπει πατρὶ τυμβεῦσαι χοάς.
ΗΛ. πῶς ἐπαίσ; ἣ τῷ δυσμενεστάτῳ βροτῶν;
ΧΡ. δὲν ἐκτα' αὐτῇ. τοῦτο γὰρ λέξαι θέλεις.
ΗΛ. ἐκ τοῦ φίλων πινεθείσα; τῷ τούτ' ἢρεσεν;
ΧΡ. ἐκ δείματος τοῦ νυκτόρου, δοκεῖν ἐμοί.
ΗΛ. ὁ θεὸς πατροῦ, συγγένεσθε γ' ἀλλὰ νῦν.

396. ἐλεάδειν LA Pal. (gl. ἐλεάδεσσάν) Elms. corr. 404. χαρῆσομαι α from α Λ. 405. ἐμπρόει L (μ from ν Κ') A Pal. 407. η] ε Λ. Σ' α' Α. η Λ'.

397. τάφος is an adverbial accusative.
σῶς ἐμῶς τρόπους λέγεις] 'You speak not of my ways;' i.e. Your words indicate a line of conduct that can never be mine.
399. τιμωρούμενοι Cp. supr. 349. 400. τοῦτων ... συγγνώμην] For this genitive, see Essay on L. § 9. p. 12, d 3, and cp. esp. Trach. 350, τοῦ λόγου ... φωνών.
401. 'Such words are for the base to approve.' Although, grammatically speaking, ἔστι is the subject of the sentence, ἐπανάληψις is exopgetic infinitive, the real meaning is, ἐπεὶ παρὰ τοῦτο τοὐ καὶ ἐπανάληψις ταῦτα ἐστι. As constantly happens in Greek, an attribute which belongs to the verb is attached to the noun.
403. μὴ πα ... κενή] 'I trust I may not prove so void of understanding!' For this use of πα, in which the temporal meaning has disappeared, cp. Ο. T. 105, οὐ γὰρ εἰσείσον γέ πα, and note. The adverbial use of τοσόνδε is an Epic touch; cp. Od. 21. 253, 4, ἀλλ' εἰ τὸ τοσόνδε βίο τίνι εἰπεῖν τίνι ὁδοίον, ἕτερ' τὸν δικάμον, κ.τ.λ.
404. οἴσπερ ἐστάλην δδοῖ] 'To the place whither I was sent upon my way.' For the idiomatic participial genitive, cp. supr. 390, πώς ποτ' εἰ φρενῶν; Phil. 899, ἀλλ' ἐπάθ' ἢ καὶ τουδε τὸν πάθος κυρίδι.
405. τῷ] 'For whom?' i.e. 'To be offered to whom?'
406. τυμβεῦσαι χοάς] 'To pour libation on his tomb;' i.e. ἐκτα' αὐτῇ. χοάς,—the attribute of the noun being attached to the verb. See Essay on L. § 17. p. 25 c.
409. τῷ τοῦτ' ἢρεσεν] 'Whose pleasure was this?' Cp. Αj. 1243, ἕ τινι πολλοῖσιν ἢρεσκὴν κρατῖς.
410. ἐκ δείματος] Sc. πειράσκοι.
411. At the mention of 'nightly fear,' Electra instantly rushes to the conclusion that Clytemnestra has had some
Sophokleus

ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι; 
ΗΛ. εἶ μοι λέγοις τὴν ὄψιν, εἶποι' ἄν τότε.
ΧΡ. ἀλλ' οὐ κάτοικα πλὴν ἐπὶ σμικρόν φράσαι.
ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλὰ τοι σμικροὶ λόγοι ἔσφηλαν Ἦδη καὶ κατάρθωσαν βροτοῖς.
ΧΡ. λόγος τις αὐτὴν ἔστιν εἰσοδεῖν πατρὸς τοῦ σοῦ τε κάμοι δευτέραν ὦμιλιαν ἔλθοντος εἰς φῶς· ἔτα τὸν ἐφέστιον πῆξαι λαβόντα σκήπτρον, οὐθεὶς ποτὲ αὐτός, ταυτὶ ὥς Ἀγίσθος· ἐκ τε τοῦτο ἄνω βλαστεῖν βρύοντα θαλλόν, ὃ κατὰ σκίον πᾶσαν γενέσαι τὴν Μυκηναίου χθόνα, τοιαῦτα τοῦ παρώντος, ἡνίξ' Ἡλίῳ δείκνυσι τοῦναρ, ἐκλυων ἐξηγούμενον.

414. σμικροῖς] σμικρόν,
oν L pr. v into v and ον C. σμικρῶν Alp. σμικρῶν Γ.
422. φ] τοί L (γρ. φ)
C4 mg.). Φ A Vat. ac M2. τοί Γ (mg. φ).

Divine warning. Her hope at once revives, and she looks up to heaven.


In this line and supr. 345 γε belongs in sense to the word that follows it. Or rather, the particle emphasizes the whole sentence as a comment on the preceding words. 'Ἀγιά, now, at last, come to our aid!' 413. Electra is eager to know the vision, and will not confess her hopes till she has heard it.

414. ἐπὶ σμικρὸν is to be resumed with φῶς, which is exegetically inceptive.

415. λέγ' ἀλλὰ τοῦτο] 'Tell me but this;'—this little, if nothing more. Cp. Trach. 320, εἰς', ὅ τάλαμον', ἀλλ' ἤμων ἐκ σαυτῆς.


417. λόγος τις ... ἔστιν'] 'It is said,' viz. by the attendant who heard her tell her vision to the Sun, infr. 424, 5.

417–19. πατρὸς ... ἐκ φῶς'] 'Our father again amongst us, revisiting the realm of light;' i.e. τὸν πατέρα δευτέρων διμολότα (τοῦ ἐνθάδε),—abstract for concrete.

419 foll. ἔτι, κ.τ.λ.] These words depend immediately on λόγος τις ἔστιν. Chrysothemis proceeds to narrate the vision as a matter of fact.

421. τῶν θ' Ἀγίσθος] Sc. φέρων.
424. τοῦ παρώντος] 'The one who was present.' As a matter of course Clytemnestra was not wholly unattended in the day-time. Hence the article. Some editors have preferred the indefinite τοῦ; but the use of παρώντος = παραγενομένου is less natural in this case, and the double predicate παρώντος, ἔξηγομένου, is awkward. A female attendant is meant, the masculine form being used, as in Trach. 151, etc. See Essay on L. § 20. p. 30. 2.
πλεῖον δὲ τούτων οὐ κάτοικη, πλὴν ὅτι
πέμπεις μ' ἐκείνη τοῦτο τοῦ φόβου χάριν.
πρὸς νῦν θεῶν σε λάσσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι μηδ’ ἀβουλίᾳ πεσεῖν·
ei γάρ μ’ ἀπάσει, σὺν κακῷ μέτει πάλιν.

ΗΛ. ἀλλ’, ὡς φίλη, τούτων μὲν ἄν ἔχεις χερῶν
τόμβῳ προσάχης μηδέν· οὐ γάρ σου θέμισ
οὐδό διόν ἐχθρᾶς ἀπὸ γυναικὸς ιστάναι
κτερίσματι ὦττε λοντρὰ προσφέρειν πατρὶ.
ἀλλ’ ἐν πνεοῖς ἢ βαθυκαφῆς κύνει
κρύφον νῦν, ἐνθα μή ποτ’ εἰς εὐνὴν πατρὸς
τούτων πρόσεις μηδέν· ἀλλ’ ὅταν θάνη,
κειμένη αὐτὴ ταῦτα σωζέσθω κάτω.

ἀρχῇ δ’ ἀν, εἰ μὴ τῆς ἤλιονιστῆς γυνῆ
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοάς
οὐκ ἂν ποθ’ ἢν γ’ ἔκτεινε, τῷ ε’ ἐπέστεφε.

427. μ’ ἐκείνης] μὲ κατὰ LAL. 428. ἔπεισ τοῦκ L and omitted v. 431. Turn.
τὸ 8’ ἀν] 8’ ἀν L pr. 8’ ἀν A. γὰρ Pal. 440. κακῷ μέτει πάλιν] ‘You
will seek me another day, when the evil has overtaken you.’
431 foll. Electra scarcely hears the concluding words of Chrysothemis. Her
attention is absorbed by the vision and the hopes which it has aroused in her
mind, and she is determined to prevent the offering of the libation, which she
represents to her sister as at once an offence to Agamemnon and useless to
Clytemnestra. The former is her own feeling, the latter (ll. 446–8) occurs to
her as a rhetorical argument. She also
takes the opportunity of sending an
offering to the tomb, as if to remind
her father that the hour of vengeance
for him was at hand.

431. ὡς φίλη] ‘She tries affectionate
persuasion, and no longer reproaches.’
Paley. Or rather, her resentment is
forgotten in the revival of hope. Cp.
supr. 367.
433. ἒν στάναι | κτερίσματα] ‘To
(institute or) perform funeral rights.’
435 foll. Not κρύφος from l. 436, but
some more general word, such as ἀφάν-
σος, is to be supplied with πνεοῖς.
For the form of sentence, cp. O. T.
410–2, ἔφος μὲ ποὺ | καλύβατ’, ἢ φοινί-
σοτ’, ἢ θαλάσσιον | ἐκρήβατ’, ἔνθα μῆπος’
etohe’ εἰλαφοῖν’ ἤτι.
βαθυκαφῆς κύνει] ‘In deeply hol-
lowed dust,’ i.e. buried deep in the
ground.
437. ἀλλ’ ἕταν θανὸν . . . κάτω] ‘But
let this be treasured underground for
her, against the day when she shall die.
σωκράτου is passive, and there is an ellipse of εἰς ἐκείνην τῶν κρύψων or the like words.
441. οὐκ ἂν . . . ἐπέστεφε] ‘She would
not have sought to give by way of
honour.’ Cp. Ant. 431, χοάις προσώ-
δοις τῶν νέων στέφει.
σκέψαι γάρ εἰ οἱ προσφιλῶς αὐτή δοκεῖ
γέρα τάδ' οὖν τάφοις δεξασθαί νέκυς,
υφ' ᾗς θανόν ἄτιμος, διάτε δυσμενής,
εμαχαλίσθη κάπλι λυτρῶσιν κάρα
κηλίδας ἐξέμαζεν. ἄρα μὴ δοκεῖς
λυτρή' αὐτή ταῦτα τοῦ φόνου φέρειν;
οὐκ ἔστιν, ἀλλὰ ταῦτα μὲν μέθεςου δὲ
tεμοῦσα κρατῶς βοστρόχων ἄκρας φόβας
κάμοι ταλαίνης,—σμικρὰ μὲν τάδ', ἀλλ' ὄμως
ἀχώ, δῶς αὐτῷ, τήνδε ἡλιαρῇ τρίχα


443, 3. ‘For only think whether you can suppose the dead man in his grave will receive this gift kindly at her hand.’ For αὐτῇ as dative of the remote object with προσφιλῶς δέξασθαι, cp. supr. 226, 7, τίνι...πράσφορον ἀκούσαμι ἔτος; It may also be taken with προσφιλῶs separately, but rather follows both words as combined in one expression.


445. ἡμαχαλίσθη] ‘He was mutilated’ (by cutting off the extremities and placing or tieing them under the armpits). Clytemnestra had adopted this barbarous means of disabling the spirit of her enemy, Aesch. Cho. 439. ἡμαχαλίσθη δ' ἐθ', ὑπ' τῶν ἐδώρι.

445, 6. ‘And his head was used to wipe the stains away in washing’ (the hearth). This additional circumstance of savagery is known to us only from Sophocles, but is probably not due to his invention. See Introd. to Aj. p. 1. Interpreters have supposed a change of subject, supplying η ἑλατσιμαστρα as nominative to ἐξεμαζέν. But this is unnecessary if it is borne in mind that verbs active in grammar are often used in Greek to express a passive condition.

446, 7. Electra tries to influence Chrysothemis, not only with fear of her dead father, but also by pointing out the uselessness of the action for Clytemnestra’s purpose, and so quieting her sister’s conscience in this respect.

448. σώ δέ] For the introduction of the personal pronoun without real emphasis, in such antitheses, see Essay on L. § 41. p. 79.

449. ‘Clipping off a little from thy luxuriant curla.’ The words call attention to the abundance of Chrysothemis’ hair in comparison with Electa’s. Cp. Eur. Or. 128, 9, ἐθείη τορ' ἄκρας ὑπ' ἀνέθρομαι τρίχας, σώσουσα κάλλος. 451. τήνδε ἡλιαρῇ τρίχα] ‘And his head was used to wipe the stains away in washing.’ The adjective here is puzzling, whichever reading we adopt. Hermann thought the MS. reading ἡλιαρῇ might bear the sense of ‘unmeet for supplication.’ But ἡλιαρῇ is hardly near enough in meaning to ἀκραστρα to make this possible. The Scholiast and Suidas explain the alternative reading λασφαρῆ, by ἱερίν, ἐς ἐκτον λασφαρῆσομεν.
ΗΛΕΚΤΡΑ.

καὶ Δώμα τοῦμον οὖ χλιδαὶς ἧκημένον.

ἀυτὸν δὲ προσπίνουσα γῆθεν εὐμενῆ

[22 a.

ἡμῖν ἀραγὸν αὐτὸν εἰς ἑχθρὸς μολεῖν,

καὶ παῖδ᾽ Ὀρέστην ἔς ὑπερτέρας χερὸς

ἑχθροῖσιν αὐτὸν δάνῳ ἐπεμβήναι ποτί

ὅπως τὸ λοιπὸν αὐτὸν ἀφρεστέρας

χερᾶς στέφωμεν ἢ ταῦτα διορομέθα.

οἱμαὶ μὲν οὖν, οἱμαί τι κάκεινο μέλον

πέμψας τάδε αὐτῆ ὑπορήσοπτ᾽ ὑνεράτα.

δύος δ’, ἀδηλῆ, σολ’ θ’ ὑποθρυγηνόν τάδε

ἐμοί τ’ ἀραγό, τῷ τε φιλάτῳ βροτῶν

πάνων, ἐν ᾳ Αἰδοὺ κεμένῳ κοινῷ πατρί.

ΧΩ. πρὸς εὐσέβειαι ἡ κόρη λέγειν οὐ δέ,

εἰ σοφρονήσεις, δ’ φιλή, δράσεις τάδε.


But this is wanting in point. And a confusion of λειταρίς with λειταρίς (i.e. λειταρίς = ἀλθιμαρίς) is not to be thought of. Perhaps λειταρίς, in the sense of ‘patient,’ ‘persistent,’ may have conveyed some shade of meaning suitable to the passage. Or possibly ΛΙΠΑΡΗ may be a corruption of ΑΤΤΩΝ. 

Cp. O. C. 1597, άν’ ἠλισσε δυσ- 

νοίησι στολᾶς.

I cannot think, with Mr. Paley, that this and the following line are an interpolation. The words ἔσω, ὅσον ἀκράτης, are too pathetic.

452. σοὶ χλιδαὶς ἧκημένον] ‘Not elegantly neat.’ The dative of manner in χλιδαίς has an adverbial force. Essay on L. § 14. p. 20. Electra’s girdle had not been beautifully ‘got up’ and ‘laid in lavender,’ like her sister’s.

453. 4. The belief in the real presence of the spirits of the dead on great occasions, which is so powerful in the Orestes of Aeschylus, still survives in the Sophoclean drama, but is much less vividly and realistically felt. It has become more ideal.

455. ἔξ ὑπερτέρας χερῶς] ‘With overpowering might.’

456. λόγῳ ἐπεμβήνα ποτί] Either (1) ‘In the fulness of life (κοῦτα) should trample with his foot’ (ποτι expletive); or (2) ‘Should trample with a foot of living power’ (κοῦτα ... ποτί). The latter is rendered improbable by the unusual elision, for which, however, Cp. Trach. 675, ἀργῆς’ ʿοὖς ἑλέῃρ τόκω, where see note. See also Pind. OI. 13. 114, καρ- 


459. 60. ‘Indeed, I do believe some care on his part caused the appalling dream to come to her.’ For the use of the neuter participle, see Essay on L. § 30. p. 51 a. Although μέλον here has not the article, it should be added to the six examples there given.

μὲν οὖν interposes the incidental thought, that even without their prayers Agamemnon was minded to interfere. Then, in 461, the main drift is resumed with ἐμεῖ. ‘Still, let us not omit this offering!’

461. σοὶ is here equivalent to συμφορί, but occurring here as one of several coordinate terms, can hardly be adduced to justify the use of τῷ for τῷμην in supr. 363, which becomes necessary if λυςίν is read.
ΧΡ. δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
δυοῖν ἥριζειν, ἀλλ’ ἐπιστεύειν τὸ δράν.
πειρωμένη δὲ τώρα τῶν ἔργων ἐμοὶ
σιγῆ παρ’ ὑμῶν πρὸς θεῶν ἐστιν, φίλαι·
ός εἰ τάδ’ ἢ τεκυθα πεῦσεται, πικράν
δοκῶ με πείραν τήνδε τολμήσειν ἐτὶ.

ΧΟ. στρ. εἰ μὴ ἵω παράφρον

472. ἵω] ἵω MSS. Dind. corr.

466, 7. τὸ γὰρ . . . δράν] 'For when a thing is right, people should not quarrel over it, but hasten to do it.' Two points are doubtful in the construction of these words. a. Either (1) τὸ δίκαιον is subject of ἔχει, and ἥριζειν is epexegete infinitive, or (2) ἥριζειν is the subject of ἔχει, and τὸ δίκαιον an accusative loosely governed by the words that follow it. b. τὸ δράν is either (1) the direct object of ἐπιστεύειν, or (2) epexegetic infinitive after ἐπιστεύειν (i.e. ἐπιστεύειν τὸ δίκαιον, δοστ’ δράν αὐτό). For the article in this case, cp. O. T. 1416, 7, ἵ πον πάρεσθ’ δὲν | Κράνω τὸ πρόσαςει καὶ τὸ βουλεύειν: infr. 1030, μακρὸς τὸ κράνω τάστα χῶ

long syllables toward the close of each movement. The metrical scheme is the following:—

472. εἰ] ἵω MSS. Dind. corr.

1 This doubtful syllable at the close of an iambic tripod is exceptional.

468-71. These lines are intended to emphasize at once the timidity of Chrysothemis and the harshness of Clytemnestra.

The following short ode, the first stasimon, consisting of a single strophe, antistrophe, and epode, dwells, first, on the renewal of hope which is brought to the upholders of the righteous cause by the announcement of the dream, secondly, on the guilt of those whom Vengeance will now assail, and thirdly, on the long chain of troubles, of which their crime is the continuation. The rhythm, beginning from three short glyconian lines, is chiefly iambic and trochaic, with an increasing number of

472. 3. Cp. O. T. 1086, εἰπέρ ἵω μακρῶς εἰμὶ καὶ κατὰ γράμμαν ἑλθε.
ΗΛΕΚΤΡΑ.

μάντις ἔφη καὶ γνώμας
λειπομένα σοφᾶς,
εἰσὶν ἄ πρόμαντις

5 Δίκα, δίκαια φερομένα χερῶν κράτη,
μέτεισιν, ὃ τέκνον, οὐ μακρῷ χρόνῳ.
ὑπετί μου θράσος,
ἄθυτον κλόουσαν .

άριστος ὀνειράτων.

10 οὐ γὰρ ποτ' ἁμαστεὶ γ' ὁ φῶς Ἁλλάνων ἄναξ,
οὔτ' ἡ παλαιὰ χαλκόπλακτος ἁμφάκης γένους,
νῦν κατέστρεφεν ἀλοχίστας ἐν αἰκίας.

ἀν. ἤξει καὶ πολύποσ
καὶ πολύχειρ ὁ δείνος
κραυτομένα λόχοι
χαλκόποσ 'Ερινύς.

479. θράσος] θάρσος CΛΛ Pal. θάρσος L2.


484. παλαιά] παλαιὰ 1 ο. by C?


486. Ερινύς] Ερινύς L2. Ερινύς Α. Ερινύς Ε.

475. ἄ πρόμαντις Δίκα] 'Presaging Justice,' i.e. the just Power that has warned Clytemnestra through the dream.

476. δίκαια . . κράτη] Either (1) 'Bringing with her the victorious strength of righteous action,' or (2) 'And shall bear away the victory in a righteous deed.' In the latter case (2) the participle is proleptic. The former interpretation (1) is on the whole more probable. For this use of φορμών, cp. Hdt. 7. 50. § 8, πολλὴν φορμῆν φορμώνοι πορεύμεθα.

479-81. These lines echo the language of the dialogue, supr. 412, ἄχει τι θάρσος τοῦ δόρου τέμπεις ἐφαει ὁ δίκας ἄσφαλες ἕρισ.

480. ἀθυτοῦν] 'Breathing of gladness,' i.e. auspicious. Cp. O. T. 151, ἄ διδει ἄπαθεν φάτι.

κλόουσαν] For this accusative, with the dative preceding,—as if after διήρησι or some such word, see Essay on L. § 6. p. 23, and cp. Aesch. Cho. 410, 11, πέταλα δ' αὖ ἐκεῖ στεφάνω κελαρ τοῦδε κλόουσαν ἔλον.

484. δ' φῶς] It must be borne in mind that Electra is present during the chanting of this ode. Cp. supr. 184 and note.

485. 'Nor that old two-edged axe of sharpened bronze.' χαλκόπλακτος is literally, 'Smiting with bronze,' χαλκέως πλαγας ἔχων. See Essay on L. § 53. p. 98. χαλκόπλακτος, 'Of solid bronze,' is the conjecture of Kvidal. The axe is imagined as giving evidence, much as in early times a weapon might be accused of homicide. For a somewhat similar fancy, attributing feeling to an inanimate instrument, cp. Philoctetes, 1130 foll., ἢ τοῦ κλέαν ὄρθρον, κ.τ.λ., Ἡβ. 2, 11, 'The nail shall cry out of the wall, and the beam out of the timber shall answer it, Woe unto him,' etc.

486. αἰκίας ἐν αἰκίας] These words are an echo of supr. 444-6.

488. 9. καὶ πολύσων | καὶ πολύχειρ] 'With exceeding swiftness and might.' Like ὡς καὶ αὕτω in composition (E. on L. § 55. p. 101), ἐπολεύς has here an intensive force, without having an exactly defined significance. Cp. πολυγλωσσός, infr. 798.


491. χαλκόποσ] 'With adamantine,' i.e. (1) unwearying, 'footsteps.' Cp. χαλκόποσ δπερηθ. Or (2) 'Irresistible.'
5 ἀλεκτρ' ἀνυμφα γάρ ἐπέσα μιαφόνων
γάμων ἀμιλλήμαθ' οἴσων οὐ θέμις.
πρὶ τῶνδε τοι μ' ἔχει
μήποτε μήποθ' ἦμιν
ἀφεγές πελάν τέρας
τοῖς δράσιν καὶ συνδράσιν. ἦ τοι μαντεῖας δρότων
οὐκ εἰσὶν ἐν δεινοῖς ἀνεσφον τοῦ ἐν θεσφάτοις,
ἐν μὴ τόδε φάσμα νυκτὸς ἐν κατασχήσει. [22 b.
ἐπ. ὁ Πέλοπος ἄ πρόθεν
πολύπονος ἀπελα,
ἀς ἐμολεὶς αλανῆς
τιέδε γάρ.
5 ἐντε γάρ ὁ πολυτεθέν
Μυρτίλος ἐκοιμήθη,
παγχρυστῶν διήφων
δυστάνοις αἰκίας

VV' MM, αλανῆ Pal. 509. μερῖλοι L. μερῖλος L. 510. *παγχρύσων]
παγχρύσων L and most MSS. πολυχρύσων Μ. 511. δυστάνοις] δυστάνοις L.

492. ἐντεὰ] ‘There came on,’ as a dangerous event (ἀλαν = τοιτῶν ὄς).
495–8. πρὶ τῶνδε... συνδράσιν] ‘In the face of these things I feel assured
that the portent which comes near to the
doer or the abettor of the deed cannot be
other than baneful.’ In Sophocles, not
as in Aeschylus, Aegisthus is the author,
Clytemnestra the accessory, of the murder.
In Aesch. Ag. 1609, he claims a greater
share than the poet really attributes to
him. For μῆνει, see E. on L. § 24.
p. 41, γ 2, and cp. Aj. 183.
499. μερῖλοι δρότων] ‘Divination,
as an art in which mortals are concerned.’
Cp. O. T. 709, δρότων οὐδὲν
μαντήτης ἐχειν τέχνης, and see Essay on
L. § 40, p. 75.
500. οὐδὲν ἐν θεσφάτοις] The indication
of the dream is as express and clear
as any oracle. If the one fail of
accomplishment, so must the other.
501. εὐ κατασχήσει] ‘Shall happily
reach its destination,’ i. e. shall have a
fortunate issue. Cp. Trach. 826, 7, καὶ
tάδ' ὀρθόν | ἑμεθα κατορμησ.'

504. 5. ‘O chariot-race of Pelops in
the former time, that hast caused many
troubles, how pregnant was thine oc-
currence with sorrow for this land!’
Sophocles passes over the quarrels of
Atreus and Thyestes, and goes back at
once to the homicide of which Pelops,
the author of the whole race, was guilty.
This made Hermes the father of Myrtilus
send the golden ram, which led to the
fatal dissension between the brothers.
Eur. Or. 988–1012. The act of Orestes
in the present drama is destined to put
an end to the series of disasters which
then began.
506. On the question between αλανῆς
and αλανῆ, cp. Aj. 672 and note.
510. *παγχρύσων] The chariot of
the wealthy Pelops on his bridal journey
was encrusted with gold. Cp. Find. Ol.
1. 87. παγχρύσων is the Homeric form,
and if a change is necessary, this seems
to be the simplest. The metre is the
same as in 512. Others read παγχρύσων
ἐν διήφων. Μ. has πολυχρύσων.
511. δυστάνοις αἰκίας] Myrtilus,


Although a traitor to Oenomaus, was a benefactor to Pelops. Observe the repetition of the word from supr. 486, also infr. 515.

513. ὅπειρος ἐκρίθης] 'Uprooted and flung forth.'

513–15. 'Never since that day has sad dishonour left the house.' Some editors read ἐλευθὲρος ἐκ τοῦ οἴκου, 'Has failed out of this house,' which is less probable. Wecklein reads οἶκον | πολυστάμων, which is supported by the scholion on 508, οὗ δὲ ἐλευθερία τῶν πολυστάμων δόμων. But see E. on L. § 44. pp. 83, 4.

516 foll. The dialectic of the following scene may be compared with Aj. 1047 foll., Ant. 631 foll.

517. The spectator is a second time informed of Aegisthus' absence, which is so necessary to the plot. Supr. 310 foll.

518. τῷ τυραλνῷ φίλου] 'To go out of doors and bring disgrace upon your relatives.'—i.e. your appearance and conduct in the house are a sufficient disgrace to them. Cp. supr. 312, 3.

521. ἡ δεξαμενή | Sc. εἰς.

522. σὲ καὶ τὰ σά] 'Thee and thine.' Clytemnestra thus acknowledges that Electra's complaints were never for herself alone, but for her father.

525. ἣν πατὴρ τῇ τέθνηκεν] 'Your father, that is what you are always holding forth, (how that he) died by my act.' By a kind of attraction, the main sentence, as it proceeds, becomes subordinated to the parenthesis.
σοφοκλεούς

ό χρήν ο’ ἀρήγειν, εἰ φρονοῦσθ' ἐτύγχανεσ
ἐπεὶ πατήρ οὗτος σός, δι' θρηνεῖς α'εί,
thren σῆν δμαίμων μοῦνος Ἐλλήνων ἐτήθη
θύσαι θεοῖσιν, οὐκ ἵσον καμὼν ἐμοὶ λύσης, δτ' ἔστειρ', ὡσπερ ἡ τίκτου σ' ἐγώ.

ἐλεν, δίδαξον δ' με, τοῦ χαρίν τίνων ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;
ἀλλ' οὐ μετήν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
ἀλλ' ἀντ' ἀδελφοῦ δήτα Μενέλεως κτακὼν
tάμ' οὐκ ἐμελλε τῶντες μοί δώσειν δίκην;
pότερον ἐκείνῳ παιδεῖ σοῦ ἢσαν διπλοί,
οδος τῇςδε μᾶλλον εἰκὸς ἢν θυνήσειν, πατρὸς
καὶ μητρὸς δυτας, ἦς ὁ πλοῦς δθ' ἢν χαρίν;
ἡ τῶν ἐμὸν 'Ἁδης τιν' ἱμερον τέκνων
ἡ τῶν ἐκείνης ἐσχε δαίσασθαι πλέον;
ἡ τῇ πανωλε πατρὶ τῶν μὲν εἴ ἐμοὶ
παίδων πόθων παρεῖτο, Μενέλεω δ' ἐνήν;
οὐ ταῦτ' ἄβοιλον καὶ κακοῦ γνώμην πατρὸς;
δοκῶ μὲν, εἰ καὶ σῆς δίξα γνώμης λέγω.
φαίν δ' ἄν ἡ θανοῦσα γ', εἰ φοινὴν καβοῦ.


529. ἡ] Sc. τῇ Διήρ.
531. μοῦνος Ἐλλήνων] i.e. either (1) he did what no other Greek could have had the heart to do, in sacrificing his child, or (2) while the army consented to the sacrifice, he had the sole responsibility, as commander-in-chief, or (3) when all shrank from the sacrificial act, he himself took the knife to slay his daughter. For (3) cp. Aesch. Ag. 225, ἡλη δ' οὐν θυτὴρ γενέσαι θυγατρός, κ.τ.λ., ib. 210, 231 foll.
534. τοῦ χαρίν τίνων] 'On whose account? ' lit. 'Absolving an obligation to whom.' Others read τοῦ χαρι, τίνων; 'Wherefore, on whose account?'
536. i.e. ἀλλ' οὖ μετήν αὐτοῖσι τῆς γ' ἐμής, ὡστε τὴν ἐμὴν κτανεὶν.

537. 8. 'But if for his brother Mene-leus' sake he slew my child, was it to be expected that I should not require him for this?'
539. παιδας...βωλοὶ] Megapentes and Hermione, the children of Menelaus and Helen.
542. 3. 'Or had Death somehow a greater longing to devour my offspring than Helen's?' δαίσασθαι is epexegetic infinitive, sc. τάμα τίνα δαίσασθαι.
544. 5. 'Or had that accursed father given up all care for his children by me, while preserving his affection for Menelaus' offspring?'
548. Contrast with this the feeling of Antigone, Ant. 515, οὐ μαρτυρεσθε ραιθ' ὁ καθαρῶν νεκύν.
ΗΛΕΚΤΡΑ.

549. after πεπραγμένος 6 letters erased, L. 554. ἠ[τὶ] ἦν L.  ἄφη] ἄφη L.
555. 560. ἐφην 

550. [23 a. 555. 560.  άλλαν ἐγαλίθη θ' ὑπερ ἡν ἐφήσας, τοῦ τεθνηκότος θ' ὑπερ

Η. αρείας τινὰ καταγινήθη θ' ὑμοῦ.

555. Κλ. καί μὴν ἔφημ' ἐλ δὲ μ' ἀδ' ἀεὶ λόγους

560. ἐξηρέσεις, οὐκ ἄν ἰσθανα λυπηρὰ κλέων.

Η. καὶ δὴ λέγω σοι. πατέρα φίλε κτείναι. τίς ἂν τοῦτον λόγον γένοιτ' ἄν αἰσχίνοι ἐτί,

565. ἐκ' οὖν δικαίως εἰτε μή; λέξῳ δὲ σοι,

ποις οὐ δίκη γ' ἔκτεινας, ἄλλα ο' ἐσπασεν

πειθῷ κακοῦ πρὸς ἀνδρός, δ' ταῦταν ἔνει.

ἀρετή τῆς κυναγυν' Ἀρτέμιν, τίνος

ποιάς τὰ πολλὰ πνεῦματ' ἔσχεν Ἀἰλίδη.

549. 550. ἐγὼν. άφθονονοι] 'For my part, then, the past causes me no mis-

551. 'If you must blame others, do so on just grounds,' lit. 'Having got hold of a just notion of the case.' These words are a challenge to Electra to show cause why Agamemnon should not have been slain, as the mere fact of his death (supr. 525, 6) was no suf-

552. 3. αρείας . . . άντιιρον] The death of Iphigenia was a painful subject to Electra.

556. 7. ἐλ δὲ μ' ἀδ' ἀεὶ λόγους

εξηρέσεις] 'If your speeches to me were always tuned in that key.' μ' is go-

verned σαράντα σίνεσαν by the whole phrase, as equivalent to ἀδεί προσγε-

561. δίκη] 'As moved thereto by Justice'—dative of the cause.

562. 4. τίνος . . . Αἰλίδη] 'In requital for what'—either (1) 'He endured that mighty wind at Aulis?' or (2) 'That great tempest fell upon Aulis?' or (3) 'She directed (ἐπιστρέψεις) that mighty wind at Aulis?' It may be objected to (1), that if Agamemnon is the subject of ἐσχε, the words παράν ὄμως in 556 are unnecessary. For (3) requiring ἐσχε to be equivalent to ἐπιστρέψεις, see Essay on L. § 49. p. 101, 4, and L. and S. s. v. ἐπιστρέψεις. A. ii. 7, and cp. II. 14. 57, οἱ δ' εἰς ἑπετοῖ τοίνυν μάχεν ἀλλα-

στον ἔχουσιν: 11. 271, (εἰςεισέναι) πικρὰς ἄφθονας ἔχουσιν.
ἡ γὰρ φράσως κείνης γὰρ οὐ θέμις μαθεῖν. 565
πατήρ ποθ' οὖμός, ὡς ἐγὼ κλώ, θεὰς
παιζὼν κατ' ἄλσος ἐξεκλίθησεν πυθών
στικτὸν κεράστην ἐλαφον, οὐ κατὰ σφαγὰς
ἐκκομπάσας ἐπος τι τυγχάνει βαλῶν.
κάκ τοῦτο μηνίσασα Λητφα κόρη
κατεῖχ' Ἀχαιόν, ὡς πατὴρ ἀντίσταθομον
τοῦ θηρὸς ἐκβόσειε τὴν αὐτοῦ κόρην.
διδ' ἢν τὰ κείνης θύµατι· οὐ γὰρ ἢν λύσις
Ἀλκ στρατῷ πρὸς οἴκον οὐ' εἰς Ἰλιον.
ἀνθ' ὃν βιασθὲς πολλὰ καντιβάς μῶλις
ἔσωσεν αὐτὴν, οὐχὶ Μενέλεως χάριν.

εἰ δ' οὖν, ἐρω γὰρ καὶ τὸ σῶν, κείνον θέλων
ἐποφελήσαι ταύτ' ἔδρα, τοῦτον θανείν
χρὴν αὐτῶν οὖν ἐκ σέθεν; ποίο νόμφρ;
βρα τιθείσα τόντε τὸν νόμον βροτοῖς
μὴ πῆμα σαυτῆ καὶ μετάγνωιάν τίθης.
εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, ὑπὸ τοῦ
πράγμα θάνοις ἄν, εἰ δίκης γε τυγχάνιος.

ἀλλ' εἰσόρα μὴ σκηνήν οὐκ ὀδανός τίθης.

572. άυτοι] αὐτοὶ LAGL. αὐτοὶ Pal. 578. ἔδρα] α from Ὀνιταν.

565. κείνης . . . μαθεῖν] 'For you may not learn from her;' i.e. Artemis will not hold communication with one so polluted. Clytemnestra notwithstanding appeals to Artemis, infr. 566.

566-9. Electra's point is that Agamemnon's fault which provoked Artemis was a light and all but involuntary offence.

567. ἡσυχάσθησεν ποδοῦ] 'Startled by his tread.' The language is softened so as to convey the impression that Agamemnon put up the stag accidentally.

569. 'He chanced to let fall some word of boasting.' There is a stress on the participle ἐκκομπάσας.

571. 2. Electra does not raise the question whether the will of Artemis was just or not. She is contented with shifting the responsibility from Agamemnon.

575. The words πολλὰ καὶ ἀντιβάς form a separate clause, unless πολλὰ be joined to βιασθὲς, which is improbable. 'For which cause,—and not for Ménélaus' sake,—under compulsion,—ay, after many a struggle,—he reluctantly sacrificed her.' After making this elaborate statement of the immediate cause, it occurs to Electra that everything connected with the expedition was in one sense done on Ménélaus' account. Hence she resumes, with el 8' οὖν, by admitting this, as if for the sake of argument.

579. πολὺ νόμφρ] 'On what principle?' Cp. Ant. 568, τίνος νόμον δὴ ταύτα πρὸς χάριν λέγον;

584. οὖκ οὖνοι] 'Unreal,' i.e. οὐκ ἄληθεν. Cp. Thuc. 6. 16, προσκυνήσαν τα ἐγγυμναῖα . . καὶ μὴ οὖνοι.
ΗΛΕΚΤΡΑ.

585 eί γάρ θλίει, διδάξεω όσθ' ὑπὲρ ταῦτα
αἰσχυντα πάντως ἕργα ἐρώσα τυγχάνεις,
婼ς εἰσεέδεις τῷ παλαίματί, μὲθ' οὖ
πατέρα τῶν ἄριστον πράσθεν ἐξεπύλεσας,
καὶ παιδοῦσί, τοῖς ὑπὲρ οἰκεῖον εἰσεδεῖς
καὶ εἰσεβάλω βλαστώτασ ἐξεαλοκό' ἔχεις.
τός ταῦτ' ἐκακίσωμι ἐν; ὡ καὶ τοῖς ἔρεις,
ὡς τῆς θυατρός ἀβίωσα λαμβάνεις;
αἰσχρώς, εάν περ καὶ λέγης. οὐ γάρ καλῶν
ἐχθρὸν γαρεῖσαι τῆς θυατρός οὖνεκα.

590 ἃλλ' οὖ γάρ οὐδὲ νουδετέων ἐεβέστι σε,
ἡ πάσαν ἴῆς γλῶσσαν ἃς τὴν μητέρα
κακοοπομοίωσι. καὶ ὁ γέγων δεσπότων
ἡ μητέρ' οὐκ ἔλαλον εἰς ἡμᾶς νέων,
ἡ ζών μοχθηρόν, ἐκ τε σου κακοὶ
pολλοὶ δέ ξυνόθα τοῦ τε συννομών.

[23 b.

595 ὅς δ' ἄλλος ἔχει, χειρα σήν μόλις φυγών,


589. τοῖς δε πρłeśον] Sc. ναίκας,
understood πρὸ τοῦ συγκαταλέγησαι from
590. εὐσεβῶν] i. e. λαμβάνεις.
Poetical plural.

εἰσαλοκῶς ἔχεις] 'You have cast out
from favour.' Electra is virtually an
outcast, and Orestes, although not banished
by his mother's act, durst not return openly to his home.

591. τοῖς . . . ἔν] 'Do you expect me
to approve of this?'—referring to supr.
590.

591. 2. ἡ . . . λαμβάνεις] 'Or will you
say that in this, too, you are vindicating
your daughter?'—τοῖς, accusative in
apposition with τῆς θ. a. l.

593. αἰσχρῶς] Sc. ἐρεῖ.

οὐ γάρ καλῶν, κ. η. κ.] 'There is little
virtue in,' etc. See on Aj. 1132, 1349.

595-7. ἃλλ' οὐ γάρ . . . κακοοπομοί-
μυν] 'But then one may not even reason
with you, since you reply not with all your

vemehence that I am reviling my
mother.'

For ἃλλ' οὐ . . . γάρ without apodosis,
cp. O. C. 988 foll., ἃλλ' οὐ γάρ οὖν ἐν
τοῖς ἀκούσασαν κακῶς ἤ γέμισαν, κ. η. κ.
τῶν ἴης γλῶσσαν = πάσαν γλῶσσαν
ἐνένα τῷ παλαιῷ νῦν ἐπεκούσαν ἄλλῳ
λέγειν.'

597. νέμω] 'And truly I account
these rather my mistress than my
mother.' καί has a sarcastic tone as in
interrogation, and is nearly = καί τοι,—
as in Aj. 92 it may be said to have the
force of καί μη.

601. δ' ἄλλος γὰρ] 'And he, moreover,
in a foreign land.' The article is
demonstrative, and ἄλλος is predicative
or adverbial. See Essay on L. § 21.

ταύτα . . . φυγών] Electra implies that
Clytemnestra would have killed Orestes.
τλήμαν Ὠρέστης δυστυχῆ τρίβει βίων·
ἐν πόλλα δὴ μὲ σοι τρέφειν μάστορα
ἐπητιάσω· καὶ τῶν, εἰπή ἔσθενον,
ἔδρων δὲ, εὖ τούτι ἔσθιν. τοῦτῷ γ᾽ οὐνεκα
κήρυσσε μ᾽ εἰς ἀπαντας, εἶτε ἥρη κακὴν
εἴτε στόμαργον εἰτ᾽ ἀναιδεῖας πλέαν.
εἰ γὰρ πέρυκα τῶν τῶν ἔργων ἱδρυς,
σχέδον τι τὴν σὴν οὐ κατασχόνω φύσιν.

ΧΩ. ὅρα μένος πνέουσαν εἰ δὲ σὺν δίκη
ξύνεστι, τοῦτο φροντίδοι οὐκέτι εἰσορᾶ.

ΚΑ. πολιας δὲ μοι δεῖ πρὸς γε τὴν τόπον,
ἡττε τοιαῦτα τὴν τεκούσαν ὑδρίσεν,
καὶ ταῦτα τηλικοῦτος; ἄρα σοι δοκεῖ
χωρεῖν δὲ εἰς πάν ἔργων αἰσχύνας ἄτερ;

ΗΛ. εὖ νυν ἐπιστο τῶντε υἱός αἰσχύνην ἔχειν,
κελ μὴ δοκῶ σοι· μανθάνω δ᾽ οὐδεύεικα
ἔξωρα πράσοσ κοῦκ ἐμοὶ προσεικότα.
ἀλλ᾽ ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργα ἐξαναγκάζει με ταῦτα δρᾶν βῆς.

αἰσχροῖς γὰρ αἰσχρὰ πράγματ᾽ ἐκδιδάσκεται.

614. τηλικοῦτος] τηλικοῦτος ΛΓ. τηλικοῦτος ΣΑΛ. ἄρα] ἄρ᾽ οὕς Σ. ἄρ᾽ οὗ
ΛΓ. ἄρα σοι ΛΓ. 616. νυ] νῦν ΛΓ.

if she could, either at the time of Agamemnon’s murder, or afterwards.

603. σοι...μάστορα] ‘An avenger of blood against thee.’ μάστορ is properly one who stains others with his own guilt; here it is one who fixes the stain of guilt by executing vengeance for it. Compare the use of the verb ‘to stain’ in Elizabethan English: e.g. Shaks. Ant. and Cleo. 3. 4, ‘I’ll raise the preparation of a War [Shall stain your brother.’

606. ἔτρις ἧρη] ‘Whether you must call me,’ etc. Here, as in Aj. 1373, the reading of the MSS, which is possibly idiomatic, is preferred to χρῆς = χρῆς ομ., which is a doubtful emendation.

608. τῶν τῶν ἔργων] ‘Of actions which have this charact..ter.’ Cp. O. T. 964, 5, τῶν υστερον ἄργων λόγων ὅργων τῇ πάντων, δεν, κ.τ.λ., and note.

609. κατασχόνω] Cp. Aj. 1304, 5. ἄρ᾽ ἠἰδεῖστον ἐς ἄργων δυοῖν ἄλαστών ἐν αἰσχύνυμι τοῦ πρὸς αἰματος; 610. ἄρα μένος πνέουσαν] Sc. τὴν Κλαυθμωσήσαν. This appears from her reply, and also from the comparison of εἰ δὲ σὺν δίκη, κ.τ.λ., with supr. 538. Here, as in O. T. 746, Aesch. Ag. 1306, τί δ᾽ ἐστι χρήσα; τίς σ᾽ ἄκουστε σῶς;—the dialogue contains a reference to by-play.

614. τηλικοῦτος] ‘At her age.’ Cp. infr. 961, 2—i.e. Her words are not those of a petulant girl, which might be safely disregarded.

616-9. The harshness of Electra is not native to her character, but superinduced, and she is painfully conscious of this.
ΗΛΕΚΤΡΑ.

ΚΛ. δι θρέμμι ναίδες, ἕ σὲ ἐγὼ καὶ τάμι ἐπη καὶ τάρα τάμα πάλλ' ἄγαν λέγειν ποιεῖ.

ΝΑ. σὺ τοι λέγεις νῦν, οὐκ ἔγω. σὺ γὰρ ποιεῖς τοῦργον; τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται. 625

ΚΛ. ἀλλ' οὐ μᾶ τὴν δέσποιναν Ἀρτεμίνθ θράσους τοῦτ' οὐκ ἄλοξεις, εὔτ' ἂν Ἀγισθος μολῆς.

ΝΑ. ὑπάρχει; πρὸς ὑπήργην ἐκφέρει, μεθείπα μοι λέγειν ὁ κρίζομι, οὔτε ἐπιστασαί κλέων.

ΚΛ. ὁκοὺν ἐδέσεις οὖθεν εὐφήμων βοήθησθαι μυθικὸς τὸναύτ' ἐπειδὴ σοὶ γ' εὐφήμα πάν λέγειν;

ΝΑ. ἔως, κελεύο, θυεῖ μηθὶς ἐπιτιμεῖ τούτων στρατέυει, ὅσον ὁμιλεῖ ἐλειμφα δ' ἔτη.

ΚΛ. ἑπαφεὶ δ' ὁ θύμαθ' ἡ παροῦσα μοι πάγκαρπ', ἀνάκτη τφ' ὅπως λυπηρίαν εὐχαίρει ἀνάσχω δειμάτων, ἀν νῦν ἐχω.

κλείοις ἐν ᾨή, Φοῖβε προστατεύει κεκρυμμένην μονα βαζών. οὐ γὰρ ἐν γῆιν οὖθεν πάν ἀναπτύξαι πρέπει

623. γονί] οἰκι. Λ. ποιεῖ Γ. υπόστε Παλ.
626. οὐ μᾶ τὴν' ὁμάτων L. ὀὐ μᾶ τὴν C'.
631. οὐ] οὐ L. οὐ γ' C'.

637. For the repetition of οἰκ., see Essay on L. § 29. p. 48.

We are again reminded that Aegisthus is from home. Cp. supr. 527.

638. 9. μεθείπα τιθ' ἀπεράθει] 'After giving me leave to say what I chose.' Supr. 526.

630. οὖθεν εὐφήμων βοήθησθαι] 'Not even in silence from clamour:' i.e. Not even without being pestered by your noise.

632. κελέων] 'I urge it on you:' i.e. as knowing what need you have to propitiate the gods.

634. ἡ παροῦσα μοι] 'Thou that art with me.' Cp. supr. 454. In Sophocles the attendants are never called by name,—as the Nurse is in Aesch. Cho. 733.

634. 5. θύμαθ'...πάγκαρπ'] 'Rich offerings of various produce.'

635. ἀνακτ. ...πάγκαρπ'] 'The king in presence here;'—Apollo Lyceius, infir. 645: cp. O. T. 919, supr. l. 7.

635. 6. ὅπως...ἐχω] 'That I may offer up a prayer for release from the terrors which are now haunting me.' The words, δειμάτων ἀν νῦν ἐχω, are added in construction with λυπηρίᾳ. For the sense, cp. O. T. 921, ἔφη δ' ἀλήθεια τ' ἀμφ' ἐκατερά θάλαοι.

639. 40. οὐδὲ τῶν...μοι] 'Nor is it fitting that I unfold everything to light while she is near me.' In listening to these words the spectator recollects...
πρὸς φῶς παρούσης τῆς δὲ πλησίας ἐμοί, μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοήσῃ σπείρῃ ματαιαν βάξιν εἰς πᾶσαν πόλιν. ἀλλ' ὅσι' ἄκουσ ητης γὰρ καὶ ὑπὸ φράσω.

ἄρ' προσείδον νυκτὶ τῆς φάσματα διοικῶν οὐείραν, ταῦτα μοί, Λύκει' ἄναξ,

ei μὲν πέφηνεν ἐσθλὰ, ὅς τελεσφόρα, ei δὲ ἐχθρὰ, τοῖς ἐχθροῖσιν ἐμπαλὶν μέθει καὶ μῆ με πλοῦτον τοῦ παρόντος εἰ τινες δόλωσι βουλεύουσιν ἐκβαλεῖν, ἐφῆς, ἀλλ' ὅσι' αἰεὶ ὡςαν ἀβλαβεῖ βιφόροις 'Ατρειῶν σκῆπτα τ' ἀμφέτειν τάδ' ἐβοῦλοι τε ἑγνωσάν οὐς ἐξομηθὶ, νῦν ἐνθεροῦσαν καὶ τέκνων δασον ἐμοὶ δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.

ἀν

641. πολυγλώσσῳ παγγαλάσσων, ἐν πολυγλώσσῳ παγγαλάσσωι L. πολυγλώσσωι A.  

642. ἐφῆς L. ἐφῆς ΑΓ. ἐφῆς L. ἐφῆς gl. παραχωρήσῃ Pal.  

643. ἀβλαβεῖ αἵλαβεῖ M.  

644. ἐμφέτειν] ἀμφέτειν L.  

650. ἐδημεροῦσαν] ἐδημεροῦσαν C.  

654. πρόσεστιν L. πρόσεστιν C.  

that Electra is already in possession of the whole truth about the dream. Cp. supr. 417 foll.  

643. 2. 'Lest with insidious and noisy outcry she disseminate a lewd report throughout the city.' φθόνος is lit. 'odium,' ματαιαν is not merely 'causeless,' but 'wanton,' conveying the notion of positive mischief. In πολυγλώσσῳ the first part of the compound is intensive. Cp. supr. 488, 9, infr. 798.  

644. 'But hear it, even in the (vague) form in which I will make it known.' Cp. O.C. 484, for the importance attached to the form of words used in prayer.  

644. γὰρ introduces the promised statement.  

645. ἰσαράων is supposed by some to mean, 'Ambiguous;' but it is simpler and more natural to understand it either of two different dreams, or of the same dream repeated. Cp. Plat. Phædo, 60 E, πολλακαί μοι φοιτῶν τὸ αὐτὸ ἐντύπων ἐν τῷ παραλλότρι βίοι, ἄλλον' ἐν ἄλλῃ δὲι αἰτωμένων, τὸ αὐτὸ δὲ λέγων, κ.τ.λ.  

647. ἰταλωμα] 'On the contrary,'—because ἐμοί is understood with τελεσφόρα in l. 646.  

648. 9. 'And if there is one who plans to cast me forth by guile from my present high estate, do not permit it to him.' Though πως is plural, Orestes is meant, just as Aegisthus is indicated by the vague φλοιοί in infr. 652. Cp. supr. 590. The spectator knows that the will of Apollo is directly opposed to this petition. For it is difficult to suppose either here or in O. T. 908, 919, an entire separation of the Lycean from the Pythian Apollo. See Introduction.  

653. καὶ τέκνων δασῳ] 'And with the children from whom. τέκνων, the antecedent to δασω, is attracted into the case of the relative. Essay on L. § 35. p. 59. She is thinking of Chrysothemis and Iphianassa (supr. 157) to the exclusion of Electra.  

654. λῶν] 'Vexation,' in an active sense.
\section*{ΗΛΕΚΤΡΑ.}

ταύτ', δ' Λύκει' Ἀπολλων, Πεως κλών
δός πάσιν ἢμιν ὅσπερ ἐξαιτούμεθα.
tὰ δ' ἄλλα πάντα καὶ σωπόσης ἐμοῦ
ἐπαξίω σε δαίμον υἱε' ἐξειδεναι.
tοὺς ἐκ Δίως γὰρ εἰκός ἔστι πάνθ' ὀράν.

\section*{ΠΑΙΔΑΓΩΓΟΣ.}

ἐναι γυναῖκες, πῶς ἄν εἰδείην σαφῶς
εἰ τὸν τυράννον δόματι Αιγίσθου τάδε;
Χ. τάδ' ἐστίν, δ' ἐξέν. αὐτὸς εἰκασας καλῶς.
ΠΑ. ἢ καὶ δάμαρτα τήνθ' ἐπεικάζων κυρώ
κείνου; πρέπει γὰρ ὅς τόραννο εἰσορᾶν.
Χ. μάλιστα πάντων' ἢδε σοι κείνη πάρα.
ΠΑ. δ' χαίρ', ἄνασσα, σοι φέρων ἢκα λόγους
ἡδεῖς φιλον παρ' ἀνδρός Αιγίσθῳ θ' ὁμοθ.
Κ. ἐδεξάμην τὸ βῆθὲν: εἰδέναι δὲ σοι
πρῶτιστα χρήζω, τΐς σ' ἀπεστειλεν βροτῶν.
ΠΑ. Φανοτέφος ὁ Φοκεύς, πράγμα ποροῦνων μέγα.
Κ. τὸ ποῖον, δ' ἐξέν'; εἰπέ. παρὰ φιλον γὰρ ὅν
ἀνήρ, σαφ' οἶδα, προσφίλεισ λέγεις λόγους.
ΠΑ. τέθηνα 'Ορέστης' ἐν βραχεὶ ξυνθεὶς λέγω.
Η. οἰ 'γα τάλαιν', ὀλακα τῇ' ἐν ἡμέρᾳ.

655. πᾶντ'] πάντω̣ L. ὅπω] ὅπω̣ L.LA. 660. σ'] om. L. add Κετὶ,

655. This part of the prayer is merely formal, and is uttered in a loud voice, the rest having been spoken aside.
660. foll. The coming-in of the Old Man prepares the way for the peripetia by obtaining entrance for the disguised Orestes. It also brings out the heroic character of Electra, by reducing her to a position of despair, and makes more effective her subsequent recognition of Orestes.
660. [ἐξαν] He speaks as a Phocian.
663. ὅμαρτα] Sc. ὅσαν.
664. πρέτω̣ . . εἰσορᾶν] Though no longer Queen of Agamemnon, the daughter of Tyndareus still wears a royal mien.

667. φιλον παρ' ἀνδρός] Phanoteus, as the enemy of Strophius, Agamemnon's friend, is imagined to be the close ally of Aegisthus. Cp. supr. 45, and note.
668. ἐθεξάμην τὸ βῆθεν] 'I accept the omen.' For this customary mode of appropriating auspicious words, cp. Hdt. i. 63. Πευκοράτου δ' ὁ, συναλλαζόν τὸ χρησάθην, ἦντος τὴν στρατιήν: Aesch. Ag. 1653, 3. Al. . . πρώκοπος οὐκ ἐναλλοῦμεν τὸ κεφάλα 
 fisheries. [Χ. δεχόμενον λέγεις 
θανεί σε.
670. πράγμα . . μέγα] 'Having on his hands the care of a great matter.' The report is identified with the event.
ΚΑ. τι φής, τι φής, δέ ξεινε; μή ταύτης κλίε. 675

ΠΑ. θανόνι 'Ορέστην νῦν τε καὶ πᾶλαι λέγω.

ΗΛ. ἀπολόμην δύστηνας, οὐδὲν εἰμὶ ἐνί.

ΚΑ. σὺ μὲν τὰ σαυτῆς πρᾶσο, ἐμοὶ δὲ σὺ, ξένε, τάληθες εἰπε, τῷ τρόπῳ διόλλυται;

ΠΑ. κάπεμπτομὴν πρὸς ταῦτα καὶ τὸ πᾶν φράσο. 680

κεῖνος γὰρ ἐλθὼν εἰς τὸ κοινὸν 'Ελλάδος πρόσχημα ἄγωνος Δελφίκων ἄθλων χάριν, ὁὶ ἤθελον ἀνθρώπων κηρυγμάτων δρόμων προκρίζοντος, οὐ πρότη κρίσις, εἰσήλθε λαμπρὸς, πᾶσι τοῖς ἐκεί σέβας δρόμους ἴσωσαι τῇ φύσει τὰ τέρματα, νῦκτις ἔχον ἐξῆλθε πάντιμον γέρας.

χώσις μὲν εὖ πολλοῖς παιδα σοι λέγω


675. τι φής, τι φής... ] For this eager repetition, cp. O. C. 1099, Ο. σοῦ ποι; τι φής; πῶς εἶπας; AN. ἐπάτερ, πάτερ, κ.π.λ.

676. 'I have been saying all this while, and now repeat, that Orestes is dead.' For the participial construction, cp. O. Τ. 463-5, and note.

678. σὺ μὲν... πρᾶσο] 'You, mind your own affairs!' i.e. Do not interrupt us.

680 foll. The Old Man now fills up with great spirit (though without an 'oath') the outline which Orestes gave him, suppl. 48-50. This narrative, while directly pertinent to the action, also helps to relieve it at a point where it was becoming monotonous. The ornate and exaggerated diction (especially in 730-3) is suited to a fabricated account. Contrast in this respect the speech of Hyllus in Trach. 749 foll.

681. ἓν τὰ κοινῶν... ἄγωνος] 'To that contest which is the universal pride of Hellas,' ἄγωνος is to be taken closely with πρόσχημα, as a genitive of definition. Essay on L. § 10. p. 17. 6.

685. 'He entered the arena, glorious to behold, and drew all men's eyes towards him.' For λαμπρὸς, cp. Plat. Rep. 8. 560 E, λαμπρῶς μετὰ πολλὸν χοροῦ κατάγωνοι: Aeschin. 34. 40. 686. 'And having finished his courses in a manner worthy of his looks.' Lit. 'Having made the completion of his courses adequate to his personal appearance.' This line has been needlessly and mistakenly altered. φύσις, the outward promise of the man, is an abridgment or resumption of ἐσόβλητε λαμπρὸς. Cp. Trach. 308, where πρὸς μὲν... φύσις is 'To judge from her appearance:' Pind. Isthm. 6. 30, φίλει γὰρ ἵσσοι νῖκαν παγανίους οἴθεν τ' ἐκπαιδολ. ήδη τε μορφᾶς ἄγει τ' ἀρετῶν οὔκ αλοχών φύσις: Nem. 3. 32, εἰν' ναλη ἔδωκαν τ' ἐκείνη μορφᾶ. The conjecture of Musgr. (ίσωσα τὰ βία τὰ πέρματα, 'Having finished at the starting-place') is forced and meaningless. On the verb λέγω, see E. on L. § 51. p. 96. 688. 9. 'And I know not, indeed, how to tell you a few out of the many successful exploits of such a hero.' This is naturally opposed to what follows, where, instead of selecting particular feats, the Old Man sums up all in a single statement. A slight
᾿ΗΛΕΚΤΡΑ.

οὐκ ὁδὰ τοιοῦτον ἄνδρος ἔργα καὶ κράτη
ἐν ἰὼθ. διὸν γὰρ εἰσεκήρουσα βραβής
δρόμον διαύλου *ἀθλ. *ἀπερ νομίζεται,
τοῦτων ἑνεγκὼν πάντα ταπινικα
ἀλβίζετι, Ἄργειος μὲν ἀνακαλούμενος,
ὅνομα δὲ Ὀρέστης, τοῦ τὸ κλεινὸν Ἐλλάδος
Ἀγαμέμνονος στράτευμ' ἀγιεραντός ποτε.

καὶ ταῦτα μὲν τοιαῦτα· ὅταν δὲ τις θεῶν
βλάπτην, δύναι' ἀν οὐδ᾽ ἀν ἰσχίων φυγείων.
κεῖνος γὰρ Ἀλκ. ἡμέρας, δόθ᾽ ἰππικῶν
ἡ ἐλευθερία ἔτη εἰσήλθεν ἄνω ἄγων,
εἰς Ἡλειαν πολλῶν ἀρμάτων ἀκιντήτων
ἔλθεν Ἠλειαν ἀρμάτων ἐπιστάται
κάκεινος ἐν τοῦτοι Θεσαλάς ἔχων

690. βραβής] βραβής C!. βραβίς ΑΓL².
691. ἀθλ᾽ ἀπερ] πενταθλ᾽ κ. ΛΓL²
Pal. ΒΑΤ. ΒΜ. πενταθλὸν Α L². Porson corr.
692. ἀγιεραντός] ἦν C!.
693. Θεσαλάς a from o C².

emendation of l. 688, χῶρων μὲν ἐν
παύρουσι πολλά, κ.τ.λ., 'To tell you
much in few, I know of no such (other)
hero's achievements and victories,' would
make the line clearer in itself, but would
destroy the connection with ἐν ἰὼθ.
But see the end of note on l. 691.

691. Porson's emendation of this line
is extremely probable. If the letters περ
were displaced, πν(τ)άθλα might easily
be suggested.

The relation of l. 686, 7, to 688–
695, may be questioned. He is describ-
ing the first day's performances, and in
l. 686, 7, either (1) states generally what
is expanded afterwards, or (2) describes
the first race, and then in what follows
sums up the remaining contests of the
same day. The plural τίρματα, and
the structure of the whole passage,
decide the point in favour of (1), making
each of the two sentences refer to all
the foot-races together. Otherwise (3),
supposing the language to be more
than usually inexact, the lines may be
taken to mean, 'To tell only a little
when there is much to tell; I know no
feats to be compared with his. One
thing you may know,' etc.

692. 'He received the congratulations
of the crowd, being known by
proclamation as an Argive, named
Orestes, son of Agamemnon, who leived
once the famous armament of Hellas.'

695, 7. δέναι...βλάπτη'] 'But when
some god is thwarting.'

699. ἐλευθερία ἔτη εἰσήλθεν] 'At sunrise';
i.e. beginning then.

703. [Ὑπάρχων ἀρμάτων ἐπιστάται] 'Masters of yoked
chariots.' Hdt. 4. 189.

The Athenian spectator
might here be reminded of his faithful
allies, the Thessalian horsemen.

The five first mentioned come from
Dorian states, the rest being either
Ionic or Aeolian. 'Enter-
ing himself with the foregoing,' calls attention to this difference.

705. 6. The descriptive epithets in this and the next line, while adding vivdness to the picture, may have had some special appropriateness that would be felt by the Greek hearer.

706. Ἀλθῆ] Ἰέτδ. 7. 132, 198.

707. The ornate epithet is reserved for Athens.

708. δικαστὸν ὀπλαριῶν διχον] 'Making ten chariots in all.' Cp. Ἰέτδ. 9. 30, όπως ἤθελαν τοῖς παρανύσις κοπηλαριῶν ἐπιθέα ἐκδεχομαι,—and, for the use of the ordinal numeral, ib. 1. 51, ἤλθαν σταθινὸν ἔνατον ἠμώταλον, and the like expressions. There is a slight confusion or condensation of δικαστῶν διχον ἔνατων and ἐκπηληρῶν τῶν δίκαιων ὅχουν.

710. 'Had set the chariots in order after sorting them with lots,' κλήρον ἐπηλαμβάνων would have been a simpler construction, but πάλαλαν is used absolutely of casting lots, and then receives the addition of an instrumental dative. Cp. suppr. 1. 21, and note. The construction of the whole line is paraletic for πάλαλαν κατέστησαν. Essay on L. § 36. p. 68. αὐτοῦ in the previous line is in a general construction with what follows.

711. ηκαν] 'The start was made.' The verb has a vague subject in which horses, charioteers, and chariots, are included in one notion. 'Off they went!' Hence in what follows the charioteers are particularised with the demonstrative ol.

712. Κρυπτη] 'Rattling along;' i.e. the parts of each chariot being rattled against each other, and all against the ground, made a din which filled the place. On the use of the verbal adj., see E. on L. § 53. p. 98.

714. κρυπτη] Either (1) 'Whenever any one of them shot ahead of the axle-ends (of the others) and the smorting of the steeds;' i.e. For the most part they were mingled in a confused throng; but when one drew before the rest, then was the moment of excitement—for the breath of the foaming steeds immediately behind him was an incentive to make him drive faster still. Or (2) 'Each of them that he might get away from the wheel-naves and the smorting of the steeds:'—each was eager to escape from the neighbourhood of the rest, so as to have free course. But the following lines, which speak of a rival pursuing
χυνάς τις ἀυτῶν καὶ φρυγιαμαθ' ἰππικά.

δομοὶ γὰρ ἀμφὶ νώτα καὶ προχῶν βάσεις

ηφρίζουν, εἰσέβαλλον ἱππικαὶ πνεαλ.

κείνος δ' ὅπι αὐτὴν ἐσχάτην στήλην ἔχων

ἐχρισττ' αἰεὶ σύριγγα, δεξιῶν δ' ἀνεΐς

σειραίοι ἵππου εἰργε τὸν προσκειμένον.

καὶ πρὶν μὲν ὄροι πάντες ἐστασαν δίφροι:

ἐπείτα δ' Ἀλκιάνως ἀνδρὸς ἄστομοι.

721. [ἐχρισττ'] ἐχρισττ' Λ. ἐχρισττ' Ρδ. ἐχρισττ' Α. ἐγχρισττ' Λ. δεξιῶν δ']

δεξιῶν Ι. δεξιῶν δ' ΑΒΤΙΔ. δεξιῶν τ' Τριλ. 723. ἐστασαν] ἐστασαν Ι. Ρδ.

724. Ἀλκιάνως] αὐτῶν MSS.

closely in the rear, cannot be equally applicable to all the ten. For the phraseology, cp. Eur. Iph. A. 228–30, οἷς ταρακελλείτο· Πηλείας σὺν δυσλοίστην ἀντιγας καὶ σύριγγας ἀρματεῖον. (3) Supposing the general sense to be as in (1), χυνάς and φρυγιαμαθα may possibly be accusatives of 'limitation,' 'drew ahead with car and team.'

718, 19. 'For close about his back and whirling wheels the breadth of horses cast its foam.' Cp. II. 23. 372–81, ἀλλ' ἐντ' ἔντε νύματος τέλος δρόμους ἀνείς ἐστιν... τότε δὲ ἄριστῃ γε ἐκάστον | φαίνετ', ὡρα ἐντ' ἐκάστῃ τάδη δρόμους... ἄσω | ἐντεία | αἱ Φημητάδες πονάουσε ἐκφορὸν ἐκτιν. τῶν δὲ μιν' ἐφερόμενοι διομήδες ἀραίοις ἐστιν, τῷ Τριλ. οὕτω τι πολλὸν ἀνείς ἐσω, ἀλλ' μᾶλ' ἐγγύν' αἰὲ γὰρ ἔφορον ἐκφησμονότωσκε ἑστην, ποτόν τ' ἐμφῆλοι μετάφερον ἐφείτη τ' ἐως | βέριττ:: τ' αὐτῷ γὰρ κεφαλὰς καταθήνετε πετέσθην.

720. αὔτήν] Orestes.

ὡς αὔτην... ἔχων] 'Driving close under the last pillar.' ἐσχάτην, i.e. at the extreme end of the spina.

ἔχων | Σκ. τοὺς ἑστων.

721. [ἐχρισττ'] ἐχρισττ' | ἐχρισττ' Α. 'Grazed the nave of his wheel every time': i.e. all but made it touch, or seemed to graze—real contact is of course not meant.

721, 2. δεξιῶν... προσκειμένον] 'And,

left, were practically the leaders of the τῆθριπττων, or team; and their movements at the critical moment of turning the goal were of the greatest consequence. Cp. Eur. Iph. A. 221–4, τοὺς μιν μέσους (γυνές, | τοὺς τ' ἔκ συνεραφότου, | αὐτάρκεια καμαρίνια δρόμων. They must be supposed to know their duty, and only to need a reminder from the charioteer, who holds each of them by a single rein (single, i.e. in his hand). The language of the present passage proves that the direction of the running was from right to left, and the δεξιῶν σειράδες had consequently to describe a larger semicircle while the 'near' horse was making the turn. That the right hand horse may perform this movement successfully and thus swing the chariot round without mishap, the charioteer gives him the rein, and at the same time holds in the left-hand trace-horse, who, as nearest to the goal, is called προσκειμένος. As soon as this evolution is accomplished, however, the driver must slacken again the left-hand rein, so that both steeds may cover the θέτερον κόλον of the race-course with equal strides. And if from over-eagerness he does this an instant too soon, he is obviously in great danger of striking the nave of the left-hand wheel against the goal, because the horse when let go will instinctively 'cut off a corner' and pull the car along a chord of the circle instead of completing the arc. This is what is supposed to happen to Orestes, infr. 743–5. (So Wecklein also explains.)
πόλοι βία φέρουσιν, ἐκ δ’ ὑποστροφῆς, τελοῦντες ἐκτὸν ἔβδομόν τ’ ἦδη δρόμον, μέτωπα συμπαίουσι· Βαρκαίως ὅχοις· κάντευθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ ἔθραυν κανένατε, πάν 8’ ἐπίμπλατο ναναγίων Κρισάων ἵππικων πέδων.

730 γνως 8’ οὖς Ἀθηνῶν δεινὸς ἡμιστρόφος ἔξω παραστά τάν κανακωχεύει παρεῖς κλόδων ἔφιππον ἐν μέσῳ κυκάμενον.

ἡλαύνε 8’ ἐσχατος μέν, οὐτέρας ἔχων πόλους Ἐρέστης, τῷ τέλει πίοτιν φέρουν

735

730. κρισάων] κρισάων Λ.κ. κρισάων Pal. ἵππικων] ἵππικων Λ. ἱππικῶν C.
733. ἐφιππων] ἐφιππων L. ἐφιππων C.
734. ὑπέρας] ὑπέρας B’ ΑCΤΩΓ Τ’ Vat.


ἐκ δ’ ὑποστροφῆς] Either (1) ‘After turning the goal,’ or (2) ‘Having turned sharply aside.’ See next note.

736. ‘When finishing the sixth and now (running) the seventh course.’ Not τελοῦσιν, but a more general word, e.g. διπλοῦσι, is to be supplied with ἔβδομον. Essay on L. § 56. pp. 65, 6, 2. The grammatical irregularity assists the graphic effect. The scene changes while it is being described. Cp. O. C. 1028–30, ἵππειδον τὸν ἑώρα, τὸν μὴν ὁμοίως παρόντι ἕτει, ᾧ ἀνεπιδόησεν, κ.τ.λ., and note.

The masculine τελοῦσι τίθεται either (1) implies that the white horses of the Aenian were, like those of Diomedes in II. 23 (l.c. supr. 718, 9), ἵππειδον ἑώρας,—which may partly account for their behaviour; or (2) τελοῦσι is a nominative absolute having for subject the charioteers collectively.

This line seems at first sight to support the former interpretation (1) of L. 725, ἐκ δ’ ὑποστροφῆς. But the point in the course is sufficiently indicated without such an addition; and in the other sense (2) the phrase forms a suitable preparation for L. 727. The imagination is assisted if we suppose these chariots to be somewhat wide of the goal, so that one of them might face about without striking the στήλη.

In μέτωπα, as in ἄρμα infr. 740, the chariot and horses are thought of together as a single object.

The accident happens just when the race is half finished,—six of the twelve customary courses having being run. Cp. Pind. Ol. 2. 88–90, Πυθών... Χάρτης ἄθηκα τεῦχεν τοῦτον δοκιμαί ἀθρόμου | ἄγαγον.

731. The Athenian charioteer is represented as the most skilful. It is obvious how this is calculated to sustain the interest of the audience. See also ll. 738–40.

732. 3. ‘Pulls aside out of the way and heaves to, letting go by the surge of horses and their riders that was boiling there.’ Not content with the hyperbole in supr. 730, the Old Man adds this yet stronger expression. See above, note on 680 foll.

734. 5. ‘Now Orestes was driving last, holding his horses back, relying on the finish.’ There were six courses yet to be. See note on 726, supr. According to this reading the participial clause is explanatory of ἡλαύνε, and μὴν points forward, opposing the position of Orestes before and after he saw that the Athenian alone was left. Some MSS. read ὑπέρας 8’, opposing ἐσχατος to ὑπέρας ἔχων πόλους. ‘He was last, indeed, but was holding back.’
δεως δ’ ὀρφ Μόνον νιν ἐλλειψάμενον,
δευν δι’ ἄτων κέλαδον ἐνεσίσας θοᾶς
πάλως διάκει, καβισσώσατε [νγα
ἐλαυννέτην, τοῦ δὲ ἄλος, ἄλοθ' ἄτερος
κάρα προβάλλων ἵππικων ὀξμάτων.
καί τούς μὲν ἄλους πάντας ἀσφαλεῖς ὁρμοὺς
ἀροῦθ’ ὁ τλήμων ὄρθὼς ἐξ ὄρθῶν διήρων
ἐπείτα λύων ἄριστεραν
κάμπτοντος ἵππου λανθάνει στήλην ἄκραν
παλασ—ἐθραυσέ δ’ ἄξονος μέσας χυνάς,
καὶ ἀντύγων ἐλισθει: σὺν δ’ ἐλιστεται
τμητοῖς ἑσάκι· τοῦ δὲ πίπτοντος πέδιρ
πάλως διεσπάρσαν εἰς μέσον ὁρμόν.


736. ‘When Orestes saw that the Athenian remained alone.’ So Mr. Paley, rightly.

737. 8. ἐξών . . . ἐλαμένα] ‘He urged his swift steeds vehemently with shouts that pierced their ears, and makes for him.’ ἐνοεία is a vivid word (Essay on L. § 56. p. 102) which is more properly applicable to hurling hounds at game, throwing an attacking force into a town, etc. Cp. Eur. Or. 255, 6, ὑ μηᾶρ, κεντεῖ σε, μη ἐλοιοει μοι | τοις αἰματομοι και δρακοντόδεις κόρας.

738. 9. καβισσωσάντε πνγα [νανεν

739. 40. τοῦ δὲ ἄλος . . . ἰνμάτων] ‘Now one, and then the other drawing ahead.’ κόρα is used analogically of man, car, and steeds, considered as one object; and the genitive ἱνικών ὀξυμάτων is added to make this clear. (Not ‘Putting his head forth from the car.’) For the variation of the language in τοῦ—ἄλος, ἄλος—ἀτερος, cp. Trach. 457, δέδωκα . . . ταρφίς.

741. It is implied that Orestes’ fall took place in the middle of the twelfth and last course.

742. ‘The ill-starred youth stood safely on a steady car.’

743-5. ‘Then in slackening the left-hand rein while the horse was making the turn, unwares he struck the edge of the goal and splintered the end of his axle-tree.’ Cp. supr. 721, 2, and note. The horse making the turn is ἀ προσκειμένων.

746. καὶ ἀντύγων . . . τμητοῖς ἑμάσι] ‘And in a moment he had slipped over the rim of the chariot, and was rolled along together with it by means of the sharp-cut thongs.’ Here it must be borne in mind that the reins were passed round the body of the charioteer, as, for instance, in the marble reliefs in the ‘Sala della Biga’ in the Vatican. Cp. Eur. Hipp. 1231, 2. This point has not escaped Mr. Browning:—‘The prince around his body flung the rein.’

747. Artemis Prolegoë. Hence, when the body of the charioteer was arrested by some sudden obstacle, instead of being jerked from his grasp, they would pull him over the ἄτερος, and would drag him when the car was again in motion. σὺν, sc. ταῖς ἑκτοῖς or τῷ ἄρματι. ἑσάκι is dative of the instrument. τμητοῖς, lit. ‘cut,’ is suggestive of the sharp edges of the reins. Cp. infr. 862, τμητοῖς ἀλόους ἐγκυροί.
στρατός δ' ὅπως ὅρξυ νῦν ἐκπεπτωκότα
dίφων, ἀναλύλητο τὸν νεανίαν,
οὐ' ἔργα δράσας οἷα λαγχάνει κακά,
φορούμενος πρὸς οὖθα, ἀλλ' οὐρανῷ
σκέλη προφάλων, ἦστε νῦν διφρηλάται,
μόλις κατασχέθησες ἑπτικὸν ὅρμον,
ἐλυσαν αἰματήρον, ὡστε μηδένα
gνῶναι φιλῶν ἱδον' ἀν ἄθλιον δέμας.

καὶ νῦν πυρᾷ κέαντες εὐθὺς ἐν βραχεὶ
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
ὅπως πατρός τύμβον ἐκλάχοι χονόν.

τοιαύτα σοι ταύτ' ἐστίν, ὡς μὲν ἐν λόγῳ
ἀλγεινα, τοῖς δ' ἱδοθοῦν, οἴπερ εἴδομεν,
μέγιστα πάντων ὃν ὄπως' ἐγὼ κακῶν.

ΧΟ. φεῦ φεῦ' τὸ πάν ὅπε δεσπόταις τοῖς πάλαι
πρόμμιζον, ὡς ἐοίκεν, ἐφίππαται γένος.

'Plunged wildly about the course.'
μέσον, sc. ἐν μέσῳ τῶν θεάτων, vaguely distinguishes the field generally from the line of running. 
ἄσωθώρων, lit. 'were scattered,' is used inaccurately to suggest aimless movement.

'The assembly.'

'As he was dragged upon the ground, and now and then his legs were pointed to the sky.'

His mighty frame reduced to' (lit. consisting of) 'hapless dust.' See Ε. on L. § 10. p. 17. 6. On the supposed great stature of Orestes, see

Hdt. 1. 68, where his bones are found at Tegae:—ἀντικυον σῶρον ἐπιταχθῆκι
καὶ ἱδον τὸν νεκρὸν μηδεὶς ἴσως ἠστα
τῷ σῶρῳ.

The mood depends on the idea of past time contained either in φέρουσι ... τεταγμένοι, i.e. ἐκλάχων φέρειν, or in the whole of the previous sentence.

τοιαύτα ... ἐστίν] Cp. Ant. 37, ὤτος ἦκεν οὐ ταύτα, and note.

ὡς μὲν ἐν λόγῳ] 'In description, indeed;' ὡς is pleonastic. Cp. O. C. 15, ὡς ἂν ὄματαν.

διασπώταις] διασίφτης is not used elsewhere of an Hellenic ruler. Can Sophocles have forgotten for a moment that the Chorus were free-

women (infr. 1327)? Or should the speech be given to an ἀλέτης?

Cp. Hdt. 6. 86, Ἡλλάδον ὅπου οὗτο ἀνισοφύτων ἴσως ὄδην, ἀκτεντωταὶ τε πρόμμιζον ἐν Λατρής.
ΗΛΕΚΤΡΑ.

ΚΛ. δὲ Ζεῦ, τι ταῦτα, παθέρον εὐτυχῆ λέγω,
η δεινὰ μὲν, κέρδη δὲ; λυπηρῶς δ' ἔχει,
el τοῖς ἐμαυθής τὸν βιόν σάξω κακῶς.

ΠΑ. τι δ' ἂν ἄθυμεις, ὧ γυναῖ, τῷ νῦν λέγει;

ΚΛ. δεινῶν τὸ τίκτευν ἑστών οὐδὲ γὰρ κακῶς
πάσχοντι μίσος δὲν τέκνη προσηγυνεῖται.

ΠΑ. μάτην ἄρ' ἴμηις, ὡς εἰοκεν, ἱκομεν.

ΚΛ. οὗτοι μάτην γε, πῶς γὰρ ἂν μάτην λέγοις;
el μοι θανόντος πιστ' ἔχων τεκμήρια
προσήλθει, δοτὶς τῆς ἐμῆς ψυχῆς γεγώς,

μαστῶν ἀποστάσι καὶ τροφῆς ἐμῆς, φυγᾶς
ἀπεξενοῦτο καὶ μ', ἐπεὶ τῆς δε χοῦνος
ἐξῆλθεν, ὅπερ έλειν. εγκαλῶν δὲ μοι

φόνους πατρῴους δεῖν ἐπηπειδεῖ τελεύν
ἀνε' ὅτε νυκτός ὑπὸν ὄστ' εἴς ἡμέρας

ἐμὲ στεγάζειν ἤδων, ἀλλ' ὁ προστατῶν
χρόνοις διῆγε, μ' ἀλπ' ὡς θανουμένην.

769. τῷ νῦν] τῷ νῦν (οὐ νῦν;) L. τῷ νῦν C.εἰς τῷ νῦν Vat. ac. πολὺ VM
(τῷ τῷ νῦν).

770. ὀδὴν] ὀδὴ L. 771. τέκνη τέκνη LL. τέκνη A Vat. ac.

770. άντι τοῦ τίκτευν mg. C. 771. προσηγυνεῖται προσηγυνεῖται LA.
772. ἱκο-

μεν] ἃ from ei L.

766-8. Clytemnestra is awed for the moment, and her profound relief is mingled with a pang of sorrow.

770. θανόν...[ὁ ὄρθιν] 'Motherhood has strange power.'

770, 7. κακῶς [πάσχον] She regards herself as ill-treated by Orestes, because she knew that he would avenge his father if he could. Cp. supr. 293 foll., 603 foll., infr. 779.

771. ἄν τέκνη] ἄν is omitted. See Essay on L. § 27, p. 45.

772. μάτην...[ἱκομεν] 'I have made a mistake in coming;' i.e. I see that I have given no satisfaction, and therefore shall receive no reward.

775. τῆς ἐμῆς ψυχῆς γεγώς] 'Sprung from my very life.' For this pathetic use of ψυχή, cp. Aesch. Cho. 749, τῆς δωρίς ψυχῆς τραμῆν.

To mark the horror of the situation she expresses Orestes' original nearness to her in the strongest manner.' Cp. Shak. Macbeth, 3, 5, 'The near in blood, The nearer bloody.'

776. μαστῶν...[ὑμᾶς] 'Going aloof from my breast that gave him suck.'

The words μαστῶν καὶ τροφῆς are used figuratively for the debt of obligation due from a son to his mother. Orestes at the time of Agamemnon's death must have been at least ten years old.

780. 1. ἄν...[ὁ οὗτος...[ηδόν] 'So that I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me.'

781, 2, ἀλλ'...[ὁ προστατῶν...[θανου-

μέν] 'But Time ever standing over me was a jailor who conducted me to death.' The inversion (for χρόνον διή-
νῦν δ' — ἡμέρα γὰρ τῇ δ' ἀπηλλάγην φῶς
πρὸς τῇδ' ἐκεῖνον θ'. ἢ δὲ γὰρ μείζων βλάβη
ἐυνοικὸς ἦν μοι, τοῦμὶν ἔκπινον' δὲι
ψυχὴς ἄκρατον αἷμα — νῦν δ' ἐκήλα ποι
τῶν τῆσδ' ἀπειλῶν οδηγεῖ ζημεύμουν.

Ἡλ. οἴμοι τάλανα: νῦν γὰρ οἰμάζαι πάρα,
"Ὀρέστα, τήν σὴν ζευμφοράν, δὴ δὴ ἔχων
πρὸς τῇδ' ὑβρίζει μητρὸς. ἂρ ἔχει καλῶς;

Κλ. οὐδεὶς σὺν κείνος δ' ὡς ἔχει καλῶς ἔχει.

Ἡλ. ἀκοῦε, Νέμεσι τοῦθα μάνθοντο αἵρεσις,
[25 b]
Κλ. ἤκουσεν δὲ εἰς καπεκύρωσεν καλῶς.

Ἡλ. ὑβρίζει νῦν γὰρ ἐντυχόντα τυγχάνεις.

Κλ. οὐκ οὖν 'Ὀρέστης καὶ σὺ παύσεσθε τάδε;

Ἡλ. πεπαιμέθ' ἢμεῖς, οὐχ ὑπ' οὐς σε παῦσομεν.

Κλ. πολλὰς δὴ Ἦκοις, δ' ἔχει, ἄξιος τυχεῖν,


γον, see Essay on L. § 42, p. 80 b) is here forcible in personifying χρόνοι. For προσταταν, instans, cp. Aesch. Agam. 976, δειγμα προστάτηρον.

783. 4. 'But then, to-day's event has
rid me once for all of fears from him and her.' The suppressed or deferred
apodosis is resumed in l. 786. In τῇδ' ἐκεῖν θ' the more emphatic
pronoun is put first.

784. 5. οἷς γὰρ . . . ξυ μοι] 'For she,
dwelling under the same roof, has
been a greater bane to me.' οὖν must
be supplied either with βλάβη or with
ἐυνοικον, and μοι belongs to both.

785. 6. τοῦμεθ . . . αἷμα] 'In-
cessantly draining my very life-blood.'
ἀκρατον πιέιν, to drink wine un-
qualified, seems to have become
a synonym for hard drinking. Cp. Od. 9. 297, ἄνδρομεα κεφ' ἵθων καὶ ἐν ἄκρα-
των γάλα πινον: Aesch. Cho. 577, 8, φῶς θ' ἔρωτι οὐχ ὑπεφθησαμενη | ἄκρατον αἵμα πίεται, τρίτην πίνοι. The
force of the adjective here is simply
intensive. The addition of ψυχή marks
the figurative nature of the expression.

791. οὐδεὶς σὺν] Σκ. ξυ με καλῶς.
"You are not as I would wish you, —
viz. dead.

792. Either (1) Clytemnestra takes
the word Νέμεσι alone, ignoring the
qualification, 'Nemesis' (the spirit of
just allotment) 'has heard those whom
she ought to hear and has nobly ratified
their prayer.' Or (2) she implies a
different use of the genitive, as the
ἀλάστορι Ἀγρίων in Aesch. Ag. 1501,
2, is the Spirit of Vengeance for the
crime of Atreus; so here the Νέμεσις
tου διανόην might be the Spirit which
has paid him what was due. But (1)
is more probable.

795. Mr. Paley reads οδηγεῖ with
a full stop after τάδε. But the reply of
Electra suits better with the ironical
question, 'You and Orestes will stop
my insolence, will you not?'

797. 8. 'Your coming, stranger, is
like to prove most worthy of reward,
if you have indeed put an end to her
loud outcry.' ἄν ήκοις — ἦκεις, ἄν
ΗΛΕΚΤΡΑ.

ει τήν' ἐπανασά τῆς πολυγλώσσου βοής.

ΠΑ. οὐκοῦν ἀποστείχομεν ἀν, εἰ τὰ δ' εὖ κυρεί.

ΚΛ. ἦκοντ' ἐπείπερ οὖθ' ἐμῷ καταξίωσ
πράξειαν ὅτε τοῦ πορεύσαντος ἔξουν.

ἀλλ' ἐσθ' ἐλος' τήνδε δ' ἐκτὸθεν βοᾶν
ἐὰ τὰ θ' αὑτῆς καὶ τὰ τῶν φίλων κακά.

ΗΛ. ἄρ όμην ὡς ἀλγοῦσα κώδυνωμένη
δεινός διακρύναι κάπισκωθεσα δοκεῖ
τὸν υἱὸν ἡ δύσημος ὧδ' ὀλωλότα;

ἀλλ' ἐγγελώσα φρουδόσ. ὁ τάλαιν' ἐγὼ:
'Ορέστα φίλτατ', ὃς μ' ἀπάλεοσα θανῶν.

ἀποσφάσας γὰρ τῆς ἐμῆς οἰχει φρενός
αἰ μοί μόναι παρῆσαν ἐλπίδως ἔτι,

στ' πατρὸς ἤξειν ἔστα τιμορὶν ποτὲ
κάμοι ταλαίνῃ. νῦν δὲ ποί με χρῆ μολείν;

μόνη γὰρ εἰμι, σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἡδὴ δεί με δουλεύειν πάλιν
ἐν τοῖς ἔχοντοις ἀνθρώπων ἐμοὶ.

799. ἔτει Λ. ἔτει Σ. 802. τῆρδε δ'] τῆρε δι' τ' Λ. τῆρδε δ' Σ'. τῆρδ' Παλ. 803. τὰ δ' τα. θ' τα. φαντάζεο τ. 805. κάπισκωθεσα] κάπισκωθεσα Ι. Παλ. 807. άτει Λ. 809. οἰχει φρενός] φρενός οἰχει Λ', οἰχει φρενός Σ' ι' Α. 811. ἠξει Λ. ἠξει Σ'.

ὁμιλικοσ, an objective being put for a
subjective probability, as in the well-
known idiom with μᾶλλον. Cp. Ο. Τ. 1182, τὰ πάντα' ἂν ξῆκος σαφῆ; Aj. 186, ήκον γὰρ ἐν θεία νόσος,—and notes,
—infr. 1372, 3. εἰ is here used with the
aor. indicative (aor. of immediate past)
as elsewhere with the present, to introduce
a supposition that is regarded as certain.
For εἰ with aor. indicative, of that which
is granted or assumed, cp. Aesch. Pers. 217, εἰ τι πλαίσιον εἴδες. (So Ellenldt,
'Si quidem effectisti, etc."
800. ἐπεστείπερ] Ο. Κ. 75, 6, ἐπεστείπε
ἐ] γεγονός, ὧν ἑποντι
καταξίωσ. The use of the optative
without ἄν may be defended by supposing
a resumption from the preceding line.
Paley's ἐπεστείπει, καταξίωσ is preferable
to Bothe's καταξίωσ ἄν. Another MS.
reading, κατ' ἄταν, is also possible.
803. φιλοι] 'Orestes, including
perhaps the death of Agamemnon.'
Paley. Rather, including the destruction
of the remaining hope that Agamemnon
might be avenged. At this point Cly-
temnestra and the Paedagogus enter
the house, and Electra is left alone
upon the stage.

809. ἀποσφάσας . . . οἰχει] 'In thy
departure thou hast torn away.' For
the familiar phrase, cp. Ο. Κ. 866, ἀνέκ
δ' ἀποσφάσας . . . οἰχει.
811. Orestes was to come to the aid
both of his father and sister:—i.e. to
avenge his father and reinstate his
sister. But the notions are not distin-
guished, for vengeance is regarded as
a kind of aid. Cp. infr. 1393, ἀφαγέν.
812. τοι μα χρή μολᾶιν] 'Whether
must I turn?' Cp. Α. Α. 1006, τοι γὰρ
μολᾶιν μαι δυνᾶτον, εἰς τολου ψυρωτούς;
814-6. Cp. supr. 263 foll., infr. 1190
foll.
816. ἀρά μοι καλῶς ἔχει; 'Is it well with me, then?' The repetition of the words used above, l. 790, may be accidental (Essay on L. § 44. p. 81), but may also, as Mr. Paley suggests, refer to supr. 791. This is rather confirmed by the repetition of ἔνοικος in what follows, echoing supr. 785; i.e. 'I wonder if they will be contented now I am reduced to this!' But at all events I will not trouble them henceforth by dwelling with them.'

817, τοῦ λοιποῦ χρόνου] 'For any portion of the time to come.' Essay on L. § 10. p. 17, 5.

818. Hermann's suggestion, adopted in the text, affords a probable, though by no means certain, emendation of this line. ἔνοικος must be taken in a slightly pregnant or proleptic sense = δοτε ἔνοικος ἑναι.

818, 9. τῆς πρὸς πόλη .. βλέψ] 'I will let myself drop beside the gate and, without a friend, here with my life away.' She sinks into a half-recumbent attitude and remains so until the beginning of the commos. Cp. Sappho, Fr. 17, ἐκεῖ ὡς ἐκδίκησις πρέπει: Tennyson's Elaine, 'She slipped like water to the floor.' Mr. Paley calls this 'sensational.' But it is not more so than the death of Ajax, than Heracles (Trach. 1079, 80) unveiling his wounds than Oedipus appearing with eyes still bleeding, etc. The question is whether ll. 820-2, being spoken in this posture, may not be appropriate to this critical moment of 'darkness before dawn.'

820. τῶν ἐνδον δικών ... χάρις μὲν, ἣν κτάνη, λύπη δ', εἶναί τοῦ βίου δ' οἴδαις πόθος. Χ. στρ. α'. ποῦ ποτὲ κεραυνὸς Δίὸς, ἢ ποῦ φαέθων

821. ἔνοικος *ἐλευμ' ἔνοικος ἱσσον' LIF² Pal. VMM². ἱσσον' CΑ Vat. ac V². Herm. corr.
'Αδέλθι, εἰ ταῦτ' ἐφορῆσες κρῶπτουσιν ἔκηλοι; 826

Ἡλ. εἰ ζε, αλάι.
Χόρ. δὲ παῖ, τί δακρύσεις;
Ἡλ. φεύ.
Χόρ. μὴ δὲν μέγ' ἄφος.
830

Ἡλ. ἀπολείπεις.
Χόρ. πῶς;

Ἡλ. εἰ τῶν φανερῶς οἰχομένων εἰς 'Αἴδαν ἐλπίδο ὁποίες, κατ' ἑμόν τακομένας μᾶλλον ἑπεμβαίει.

Χόρ. ἄντ. α'. Ὀλίγα γὰρ ἀνακτ' Ἀμφίραεων χρυσοδέτους ἔρκεσι κρυφθέντα γυναικῶν καὶ νῦν ὑπὸ γαλας [26 α.] 835

830. ἄφος L. Pal. (7) Brunck corr.
838. γυναικῶν

823–6. Orestes being dead and his father avenged, the Powers of Heaven themselves must interfere. The sun must surely see this iniquity, the lightning must descend to punish it.

826. κρῶπτουσιν] Either (7) sc. ἐναυτοῖς, ‘They hide themselves.’ Cp. λέγεται. Or (7) sc. τὸ ἐφορέω: i.e. ‘If seeing this they make as if they saw not, and remain unmoved.’ Cp. Hom. H. 26. 7, where there is a similar doubt.

828–30. The words intended for consolation only wring a cry from Electra, and when asked the reason, she answers with a louder cry: on which the Chorus deprecate this excess of sorrow. μὴ δὲν is adverbial, and μένα cognate accusative. Cp. Aj. 1066, μὴ δὲν δεῖν δέχησθαι μένος.

831. ἀπολείπεις] Electra, when asked the reason of her weeping, and told not to cry aloud, can only understand this as a suggestion that Orestes is alive.

834–6. ‘If you will suggest a hope concerning one who is manifestly gone below, you will but press with heavier weight against my pining soul.’ For the genitive τῶν . . . οἰχομένων, see Essay on L. § 9. p. 13. 3, and ib. p. 13. 2. In ὦπολεύσει, ὦπος is used as in ὦποιον,— φέρει as in προφέρω.


837. 8. The Chorus adduce another reason for taking comfort even if Orestes be no more. The gods have not forgotten Amphiarous, and they will not forget Agamemnon. The sudden disappearance of the prophet during the flight of the Argive host from Thebes, would naturally make a strong impression upon the Argive people.

837. ἀνακτ'] Cp. O. T. 284, ἀνακτ' ἀνακτείς ταῦτ' ἐρωτ' ἑπτάμαι, κ.τ.λ.

838. 9. χρυσοδέτους . . . γυναικῶν] ‘Lost to sight through female snares depending on a golden chain.’ χρυσοδέτους ἔρρειζι is a condensed expression (Essay on L. pp. 39, 81) in which ἔρρειζι suggests both the entangling influence of Eriphyle and the necklace given to her by Adrastus. (So Wecklein.) In this case ἔρρειζι denotes that the necklace was indirectly an instrument of Adrastus’ cunning. But it may be questioned whether such a complex association is possible. Perhaps ἔρρειζι should be read, in the general sense of a woman’s ornament. Cp. Od. 18. 297, ἔρματα ἁ' Ἑνθόδαματι δῶν θεράποντες ἔρεθον | τρίγλυκα μορφέστα: χάρις ἁ' ἀπελάμπτων πολλῇ. See L. and S. s. v. ἔρρειζι ΙΙΙ.
840. Here Electra thinks of both her father and Orestes.

841. Πάμψυχος ἀνάσσει] 'He wields authority with mighty spirit unimpaired.' The prophet Amphiarous is imagined as, like the prophet Teiresias, retaining all his faculties in the under-world. (So Wecklein; 'Unter der Erde aber lebte er mit vollem Leben und Bewusstsein fort und offenbarte dies durch Orakel und Heilung von Kranken. Cic. de Div. i. 40.') From this the Chorus argue that the spirit of Agamemnon too will yet make his power to be felt.

842. φέν τήρ...διόλα γὰρ] The connection is difficult, and Wecklein reads μᾶν for γὰρ. If γὰρ is retained, the Chorus must be supposed to give a different turn to the interjection. Electra, thinking of her father, dwells on the sadness of Amphiarous' death. The Choraeutes, who interposes, reflects on the sadness of the whole story, including the death of Eryphyle by the hand of her son Alcmene (which Sophocles made the subject of a tragedy). 'Woe, indeed, you may cry! For the wretched (or baneful) woman—' Electra instantly perceives the drift, and quickly interrupts, in a tone of momentary triumph.—'Was overpowered!' Then, recollecting that he who should have done Alcmene's part for her is now no more, she relapses into despair.

846. μελέτωρ...τῶν εν πένθει] 'One to care for him who was then mourned for.' Τὸν πένθος is here used passively, not as supr. 390. Cp. Τὸν λόγον.

848. φροῦδος ἀναρπασθεῖς] 'Is snatched away from the earth.' See note on Aj. 1192, δραλὸν αἴημα δίνου μέγαν, and note.

849. 'New misery finds thee in thy misery.'

850. 'I know that all too well, taught by a weight of fearful horror, that month by month accumulates.' Time is conceived as drawing in his train an ever-increasing burden of pollution and grief. For δεινῶν...δεινῶν, which is unmetrical, Hermann proposed δεινῶν στυγγῶν τ' θαλῶν,—Prof. Lushington has suggested δεινῶν* τ' στυγγῶν τ'...δεινῶν, which is adopted in the text. Hermann's reading means, 'In a life which month by month accumulates horror and pollution.'
ἈΛΕΞΤΡΑ.

ΧΟ.

† αιτητοι ἰηθαι

ΧΟ. ἥτις θυτης ἔφυ μόρος.

ΧΟ. ἡ καὶ χαλαργοῖς ἐν ἀμίλλαις

ΧΟ. τιτητοι ἀλκοῖ εγκύροι;

ΧΟ. ἀποκοσιος α λάβα.

ΧΟ. πῶς γαρ οὐκ; εἰ ξένοι

ΧΟ. ἀπερ εμάν χερῶν ΧΟ. παπαί.

ΧΟ. κέκενθεν, οὕτω τον τάφον ἀντιάσας

ΧΟ. οὕτω γάρων παρ' ἤμων.

854. μη με νυν μηκτει παραγάγης, ιν οὐ

855. τι φῆς;

860. ὡς κείνη δυστάνθη,

865. οὕτω γὰρ οὐκ; εἰ ξένοι

870. ἀπερ εμᾶν χερῶν ΧΟ. παπαί.


854. 5. μη .. παραγάγης] 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

855. [τι] 'In a state of things whereina—' Cp. supr. 22, ἐν 'οντε' δεινιν παρος.

857. 8. (ὁ) πάραιν .. άργαι] 'There is no longer within call the aid of hopes that rest on common birth from a most noble sire.' The language is much condensed: i.e. άργαι ἐν ἀλήθει μνημόνει ἀπο τον εὐπατρίδον καὶ κοινότοις, οὐ. Οὐκέτων. See Essay on L. § 43. p. 81.

859. [φῆς] 'Is ordained by Nature.' For φῆς, of divine appointment, cp. Ο. C. 1443. 4. ταύτα 8 ἐν τῷ δαίμονι καὶ τῆς φής χάριν.

860. -1. 'Is it likewise decreed by Nature to fall, as my poor brother did, on a sharp dragging-instrument amid swift-racing hoofs?' For the lyrical use of the abstract word δάκως, cp. Eur. Ion 144. 5, ἄλλ' ἑκατάσον γαρ μάχθους [δάκως δακώς. Ον τιτητοι see above, note on 747.

864. αποκοσιος α λάβα] 'The ruin is beyond thought;' i.e. either (1) 'greater than can be conceived,' or (2) 'greater than could have been imagined beforehand.' For αποκοσιος, cp. Aj. 21, and note; and see Essay on L. § 51. p. 96. The Scholiast says ἀπερ ἐπεραστος ὅ δεάκως, and with this some interpreters are satisfied.

865-70. 'Indeed it is unimaginable:—
to think that he is hidden from the light of day, without my hands—Oh.
Alas!—El. to deck his corpse and bury him, without our voices to lament for
him!'

865. ἀπερ εμᾶν χερῶν] Cp. infr. 1141, ἐν ξέναιαι χερῶν επεκενθης: Ant. 900-3 (Antigone had the consolation which is denied to Electra).
ΧΡΥΣΟΘΕΜΙΣ.

δό φ' ἡδονῆς τοι, φιλτάτη, διώκομαι
tὸ κόσμιον μεθείσα σοὶ τάχει μολείν.
φέρω γὰρ ἡδονᾶς τε κἀνάπαυλαν δὲν
πάροιθεν εἴνες καὶ κατέστενες κακῶν.

Ηλ. πέθεν δ' ἀν εὕροις τῶν ἔμοι σοὶ πημάτων
ἀρηξίων, οἷς ἰσαίν σοὶ ἐνεστ' ἱδεῖν;

Χρ. πάρεστ' Ὀρέστης ἢμιν, ἰστι τοῦτ' ἐμοὶ
κλόνου', ἐναργῶς, δῶσην εἰσορᾶς ἔμε.

Ηλ. ἥλ' ἡ μέμνησα, ὥ τάλανα, κατὶ τοῖς
σαυτῆς κακοῦι κατὶ τοῖς ἐμοῖς γελεῖς;

Χρ. μᾶ τὴν πατρίδαν ἑσταῖν, ἀλλ' ὅχ' ὃβρει
λέγω τάδ', ἀλλ' ἐκεῖνον ὃς παρόντα νῦν.

Ηλ. οἶμοι τάλανα: καὶ τίνος βροτῶν λόγων
τῶν εἰσακούσας ὁδ' πιστεύεις ἄγαν;

Χρ. ἐγὼ μὲν ἐξ' ἐμοὶ τε κοῦκ ἄλλης σαφῆ
[26 b.]


871 foll. What seems the illusion of Chrysothemis only adds poignancy to Electra's sorrow. Sophocles here modifies the well-known incident of the cuf found at the tomb. The Electra of Aeschylus is moved by seeing the hair and the other signs of Orestes, but is incredulous when he himself appears. The Electra of Sophocles has heard and believed the news of his death, and disbelieves the signs of him, which her weaker sister has seen. Chrysothemis holding the lock from Orestes' head before Electra, who believes him to be no more, makes one of those contrasts by which Sophocles impresses the situation on the mind of the spectator.

871. διώκομαι]. 'I am driven,' or 'impelled.' See L. and S. s.v. διώκω, m. 1.
875. 6. 'And where should you find

sibility of healing is to be found?' 'σε, always emphatic, . . . with something of contemptuous incredulity.' Paley. Chrysothemis is the last person from whom Electra looks for real help.

878. ἐναργῶς . . οὖ] 'Unmistakably,
even as you see me before you.' ἐναργῶς is stronger than σαφῆς.

879. For δι' cp. infr. 1230, 1, ὃρω-
μεν, δ νοῦ, κατ' αὐτῷ συμφωνοῦσα μοι | γεγηθὲς
ἐρεί δίκαιον ὑμᾶτων ἄστ. Electra supposes that Chrysothemis must have heard of Orestes' death. This, she reminds her sister, is a sorrow common to them both.

882. ὡς παρόντα νῦν] Sc. λέγω.

882. ὡς παρόντα νῦν] cp. supr. 317, 18, and note.

883. καὶ τίνος . . . ἅγαν] 'Who then in the world has told you this, that you believe in it so firmly?'—i.e. in spite of all that we have heard. καὶ introduces the question with indignant surprise, as in καὶ πῶς. Cp. Aj. 463, 3, καὶ πῶς δίκαια, κ.π.λ.

885. The attraction of gender in
ΗΛΕΚΤΡΑ.  

σημείεν’ ιδούσα τρύμα ποστείων λόγοι.

ΗΛ. τί, δ’ τέλαυτι, ιδούσα πίστιν; εἰς τί μοι
βλέψασα θάλητε τῷ’ ἀνήκεσθέ τιρί;

ΧΡ. πρὸς τὸν θεών ἄκουσον, ὡς μαθοῦσα μοι
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μάραν λέγεις.

ΗΛ. σοι δ’ οὖν λέγει, εἰ σοι τῷ λόγῳ τις ἥδονή.

ΧΡ. καὶ δὴ λέγει σοι πάν δειν κατειδόθην.

ἐπεὶ γὰρ ἠθον πατρὸς ἀρχαιὸν τάφον,

ὅρα κολώνης ἐξ ἀκρας νεορρότους
πηγὰς γάλακτος καὶ περιστεφθή κύκλῳ
πάντων δο’ ἕστιν ἄνθειον θῆκην πατρός.

ιδούσα δ’ ἐσχὼν βαθύμα, καὶ περικοπῇ

μὴ ποῦ τις ἥμιν ἐγγύτη ἐγχρίμπτη βροταν.

ὁς δ’ ἐν γαλήνῃ πάντ’ ἐδερκόμην τόπον,

888. βλέψασα] αἴθοσα (?) Λ. βλέψασα C mg. Vat. ac. 889. πρὸς τὸν

πρὸς τὸν Λ. 890. λοιπὸν] λοιπὸν μ’ Λ. Λ. λοιπὸν λ’ ᾖ Α. λοιπὸν τὸν...

τὸ λοιπὸν (Vat. ac. μερὰς) ταῦτα Λ. λέγει] λέγη Α. λέγεις C.

890. ιστίν] ιστίν C.

Δίπλα is no sufficient reason for rejecting

the Laurentian reading here. With

καὶ ζωῆς in the answer of Chrysosthemis

ιδούσα takes the place of εἰσαγωγῶς.

887. εἰς τι μοι... πωρέν] ‘On what

object have you fixed your gaze that has

infected you with this fatal fe-

ver?’ (Mr. Paley doubts whether εἰς τι... βλέψει means, ‘What hope have

you conceived?’ or ‘What object have

you seen?’ But surely, both meanings

are included:—‘What have you seen

that has led you to conceive hope?’)

For fire as an image of passionate

illusion, cp. Pind. Pyth. 4. 388, 9, ἀφρα

Μήδεις τοιοῦ ἄφθονον’ αἴδε, πονεῖται ὑμ’. Χρ.

‘Ελλάς αὕτη | εἰ φρειτ’ καυμέναν δοντί

μάστιγι πυνθουέ.

891. εἰ σοι... ἥδονη] i.e. εἰ τοι

ἀφεῖν τῷ λέγειν. This is spoken in a

tone of languid and supreme indif-

ference.

892. πατρὸς ἀρχαιὸν τάφον] ‘The

ancient sepulchre, where our father is

laid.’ The word ἀρχαιὸν properly ap-

plies to the burial-place of the kings

of Argos, in which Agamemnon was

laid. Sophocles seems to conceive of

this as a mound with a κρηστὶ of stone,

of which a certain portion (θην) was

marked off as containing the body of

Agamemnon. The libation was poured

high up on the mound, so as to flow

down over this portion of the νείρα,

or burial-site; the flowers were arranged

so as to decorate the θην Αγαμεμνονος;

the lock of hair was placed near the

edge of the νείρα. But in explaining the
details of the description we are left

almost entirely to conjecture.

894. κολώνης ἐξ ἀκρας] Either (1)

flowing from the summit, or (2) just

below the summit,—cp. Ant. 411, ἀκραν

ἐν τῷ λόγῳ.

895. Φοινίκας, cp. O. C. 479,—

(χίας τάδε;) τρισάτα γε νείρας.

896. χορήγησι... αἰθέρ, and note.

897. ‘ἐγχρίμπτη, which has some

authority, is an equally good reading.’

Paley. The subjunctive is more

expressive of apprehension.

899. ἐν γαλήνῃ] Sc. ὁδόν. Essay on

L. § 23 p. 38. For the sense, cp. Hdt.

1. 45. § 4, ἐπεὶ τε ἐς τοιχή τῶν ἁπάνων

ἐγένετο περὶ τὸ σήμα.
196  

**ΣΟΦΟΚΛΕΟΥΣ**

tύμβου προσείρουν ἄσον· ἐσχάτης δ' ὧρᾳ
πυρᾶς νεώρη βδόμπρου τετιμήμενον
κεύθος τάλαιν ὡς εἶδον, ἐμπαίει τί μοι
ψυχή σύνθες δμα, φιλάτον βροτῶν
πάντων Ὀρέστου τοῦ ὧρῶν τεκμήριον
καὶ χερσὶ βαστάσασα δυσφημι δὲν ὡ,
χαρᾷ δὲ πλημπλημ' εὐθὺς δμα βακρῶν.

καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπλησσαί
μή τοῦ τῶν ἀγλάεσμα πλὴν κείνου μολεῖν,
τῷ γαρ προσέκει πλήν γ' ἐμοῦ καὶ σοῦ τῶδε;
κάγῳ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,
οὔθ' αὖ σο' πῶς γάρ; ἦν γε μηδὲ πρὸς θεοὺς
ἐξετ' ἀκλαύστω τή' αἳ' ἀποστίηνα στέγης.
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὖθ' ὁ νόος φιλεῖ
tιματὰ πράσσειν οὔτε δρῶσ' ἐλάνθανεν
ἀλλ' ἔστ' Ὀρέστου ταύτα τάπτιμαι.


900. τέχνης...πυρᾶς] 'Towards the edge of the grave.' For this genitive—πρὸς...πυρᾶς, cp. supr. 78, 324, and notes, and see Essay on L. § 10. p. 15. 46. It is difficult to give a more particular explanation of its use in this passage. Either the curl showed itself from the edge, where it lay; or it lay somewhere near the edge, not exactly on it.

901. νεώρη...τετιμήμενον] 'A fresh curl newly shorn.' The participle is added in further definition of νεώρη.

902-4. ῥωμαία...τεκμήριον] 'A familiar sight' or 'image struck upon my soul, (and told me) that I saw in this a certain token of Orestes, dearest of mankind.' δμα (see Essay on L. § 54. p. 99) is here the active impression of the object of vision. ὧρῶν depends on the general notion, 'I felt,' implied in the preceding words.

905. βαστάσασα] 'When I held it.' Cp. infr. 1129.

906. πλημμη...δμα] 'My eye was filled.' Essay on L. § 30. p. 52 d. 908. τῶν...ἀγλάεσμα] Cp. Aesch. Cho. 193, 4. τῶν...ἀγλάεσμα μοῖς τοὺς φιλιτάντων [μητρῖν Ὀρέστου. The genitive is one of possession, as in this passage of the Choer. 193, but is also resumed with μολεῖν as a genitive of derivation. μή, not ože, because that which is denied is not the fact merely, but the possibility of the fact.

909. τῶδε] This act of offering hair, which belongs only to the nearest relatives of the dead.

911. μηδὲ πρὸς τέχνην] Religious duties formed an occasional exception to the seclusion of women in Attica. See Bernhardy, Grundriss, Part 1. p. 55. 914. ἐλάνθανεν] Sc. ἕμμετρ. There is a slight change of construction. The omission of τῶν is rightly defended by Wecklein: 'ἐλάνθανεν σταττ ἐλάνθανεν ἑαυτόν bezeichnet die uneausbleibliche Folge.'

915. ἔστ' Ὀρέστου ταύτα τάπτιμαι] 'It is Orestes who has paid these dues.' ἐστιν occurs nowhere else with this exact meaning, and Dindorf, following
ΝΑ ΦΙΛΗ, θάρσον, τοίς αὐτοῖς τοι ὑπὲρών οὐχ αὑτὸς αἰὲλ διαμόνων παραστατεῖ.  

Ἡλ. οἰμοὶ ταῦτα τοῦ γὰρ ἄνθρώπων ποτ' ἦν τὰ πολλὰ πατρός πρὸ τὰφον κτερίσματα;  

Χρ. τῷ δ' ἔστιν; οὐ πρὸς ἡδονῆν λέγω τάδε;  

Χρ. οὐκ οἶδα; ὅποι γῆς οὐδ' ὧν γνώμης φέρει.  

Χρ. τῇδε ὡς οὐκ ἔγι τάκτη δ' ὑ' εἶδον ἐμφανῶς;  

Χρ. κατ' οἴκον ἥδων οὐδὲ μητρὶ δυσχερής.  

Χρ. οἰμοὶ ταῦτα τοῦ γὰρ ἄνθρώπων ποτ' ἦν τὰ πολλὰ πατρός πρὸ τὰφον κτερίσματα;  

Χρ. οἰμαί μάλιστ' ἐγώε γο τοῦ σεβηντινός ἀλλικ' ὑπὲρέχει.  

Χρ. ἄνθρωπος ἡμών ἀλλικ' ὑπέρέχει.  

Χρ. κατ' οἴκον ἥδων οὐδὲ μητρὶ δυσχερής.  

Χρ. τῷ δ' ἔστιν; οὐ πρὸς ἡδονῆν λέγω τάδε;  

Χρ. οὐκ οἶδα; ὅποι γῆς οὐδ' ὧν γνώμης φέρει.  

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Χρ. τῇδε ὡς οὐκ ἔγι τάκτη δ' ὑ' εἶδον ἐμφανῶς;  

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Χρ. τῇδε ὡς οὐκ ἔγι τάκτη δ' ὑ' εἶδον ἐμφανῶς;  

Χρ. κατ' οἴκον ἥδων οὐδὲ μητρὶ δυσχερής.  

Χρ. τῇδε ὡς οὐκ ἔγι τάκτη δ' ὑ' ε_insan_0__0_
ΧΡ. ὁ δυστυχής ἐγὼ δὲ σὺν χαρᾶ λέγον
tοιοῦδε ἔχουσι ἐσπευδόν, οὐκ εἶδοι ἄρα
İN' ἥμεν ἄτης ἀλλὰ νῦν, δῆ ἱκάμην,
tά τ' ὑπνα πρὸςθεν ἀλλα θ' εὐφράσκω 
κακά.

ΗΛ. ὤτως ἔχει σοι ταῦτ' ἔαν δὲ μοι πίθη,
τῆς νῦν παρούσῃς πημονής λύσεις βάρος.
ΧΡ. ἢ τοῦς θανόντας ἐξαναστῆσω ποτέ;
ΗΛ. οὐκ ἔσθ' δ' γ' εἴπον' οὐ γαρ ὅδ' ἀφρων ἐφιν.
ΧΡ. τί γὰρ κελεύεις δὲν ἐγὼ φερέγγυος;
ΗΛ. τῆλανι σὲ δράσαν αὖ ἐγὼ παρανέσω.
ΧΡ. ἀλλ' εἶ τις ἀφέλεια γ', οὐκ ἀπώσομαι.
ΗΛ. δρα, πῦνον τοι χαρίς οὐδὲν εὔπτυχε.
ΧΡ. ἄρω. ξυνοίσω πῶν δοσμπερ δ᾽ σείνω.
ΗΛ. ἀκουε δὴ νῦν ἢ βεβοδελεμα τελείν.

παρούσιαν μὲν οἴσθα καὶ σοῦ που φίλων
δε οὕτως ἡμῖν ἐστίν, ἀλλ' Αἰδής λαβὼν
ἀπεστήρηκε καὶ μίνα λελιμβήθον.
ἐγὼ δ' ἔως μὲν τὸν κατάνυγητον βίφ
θάλλοντ' εὐτί' εἰσήκουν, εἴων ἐλπίδας

935. τοιοῦδε from τοιοῦδ' L.
938. πίθη] πιθήι

934. ὁ δυστυχής] Sc. ἔγω.
935. τοιοῦδ' 'Such,' i.e. So full of
joy.
938. οὕτως .. ταῦτ'] 'electra says this
with the quietness of despair.
941. Electra ironically withdraws re-
joinder to the frigid question which is
strangely distasteful to her, and makes
it felt that she has something of real
practical importance in her mind. 'γς
implies, 'Be that as it may, it was not
my meaning,' Some read τάδε' with M.
943. ἀναλύα] δρασάν] The participle,
as with παραθέται.
945. δρα .. δρα.] 'Consider —'
'1 see that clearly.' Cp. Phil. 589,
ΗΛΕΚΤΡΑ.

φόνου ποίε ἀυτῶν πράκτορ' ἔσωθαν πατρὸς·
νῦν δ’ ἡνίκ’ οὐκέτ’ ἔστιν, εἰς σὲ δὴ βλέπω,
ὅτι τῶν αὐτόχειρα πατρὸφ θάνων
ξύν τῇ ἀδελφῇ μὴ κατοκῆσεις κτανεῖν
Αἰγισθοῦν’ οὐδὲν γὰρ σε δεῖ κρύπτειν μὴ ἑτί.

ποί γὰρ μενείς μέθυμος, εἰς τὴν ἐξπίδων
βλέψας· ἐτ’ ὅρθην; ἢ πάρεστι μὲν στένειν
πλοῦτον πατρὸφ κτῆσιν ἐστερήμενη,
πάρεστι δ’ ἀλγεύεις ἐς τοῦκνετε τοῦ χρόνου
ἄλεκτρα γηράδοκουσαν ἀνυμέναια τε.
καὶ τῶνδε μέντοι μηκετ’ ἐλπίσης ὅποιος
τεῦξει ποί’ οὐ γὰρ ᾧδ’ ἄβουλὸς ἑστ’ ἄνηρ
Αἰγισθοῦν ὧστε σὺν ποί’ ἢ κάμιν γένος
βλαστεῖν ἔσαι, πημωνὴν αὐτῷ σαφῆ.
ἀλλ’ ἂν ἐπίστω τοῖς ἔμοισ βουλεύσωσιν,
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
θανῶτος ὀφείλει τοῦ καταγγείν τοῦ δ’ ἄμα’
ἐπειτ’ ὁπερ ἐξεῖρω, ἐλευθέρα
καλεῖ τὸ λοιπὸν καὶ γὰρμον ἐξαψεῖν
τεῦξει: φιλεῖ γὰρ πρὸς τὰ χρηστὰ πάσ’ ὅραν.


954. εἰς σὲ δὴ βλέπω] Electra knows this to be a forlorn hope,—infr. 1017,8, but to speak confidently is her only chance of success.
956. ξύν τῇ ἀδελφῇ] She adds her own claim of sisterhood to the guilt of Aegisthus, as a reason why Chrysothemis should help her.
957. The motive of this line, which has been suspected by some critics, is sufficiently explained by comparing supr. 126, ὁ τάκε πορόν, and note. The name which the chorus there suppressed, out of habitual fear, Electra now fearlessly pronounces. She need use no concealment with Chrysothemis, for whether with or without her help, she means to act so as to anticipate prevention.
968. ὅτι] Sc. ὅτι, absorbed in ἄνωτερος.
971. καλεῖ] Future middle for passive.
λόγων γε μὴν εὐκλειαν οὐχ ὅρας ὅσην σαυτῇ τε κἀκεῖον προσβάλεισ πεισθείσ' ἐμοί; 
τίς γὰρ ποτ' ἀστῶν ἡ ἔνοικα ἡμᾶς ἱδὼν 
τῶν ισοῦ ἐπαλοίς οὐχὶ δεξιόσεται, 
καὶ τῶ ἰπάστῳ τῷ κασιγνῆτω, φιλοι, 
ὁ τῶν πατρῶν οἶκον ἔξεσωσάτην, 
ὁ τοῖς ἐχθροῖς εὖ βεβηκόσιν ποτὲ 
ψυχῆς ἀφεδῆσαντε προὐστήτην φόνου' 
τοῦτο φιλείν χρῆ, τάδε χρῆ πάντας σέβειν 
τῶν ἐν τῷ ἐφραίζεν των πανθῆμφο πόλει 
τιμᾶν ἀπαντᾶς ὁνεκ' ἀνδρέας χρεόν. 
τοιαύτᾳ τοι νῦ πᾶς τις ἐξερεῖ βρωτών, 
ζώσαις θανατούσιν ὃς ὁμεῖ 'κλιπεῖν κλέος. 

ἀλλ', ὃ φίλη, πείσθητι, συμπόνει πατρί, 
σὺγκαίρ' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ, 
παῦσον δὲ σαυτῆν, τοῦτο γιγνάσκουσ', δι' 
ἀυτῷ αἰσχρῶν αἰσχρῶς τοίς καλῶς περικυκῶν.

973. λόγων] λόγῳ LA. λόγῳ Pal. Dobree corr. 974. πεισθείσ' ἐμοὶ] πεισ- 
θείσ' ἐμοὶ L. πεισθείσ' ἐμοὶ C. 978. τῶν πατρῶν] τῶν πατρων L. τῶν 
patrῶν C. 978. τῶν πατρῶν] τῶν πατρων L. τῶν 

973. λόγων γε μὴν... ὅσην ὅρας ὅσην] 'Do you not see how great, at all events, will be the glory of renown?' etc. γε μὴν emphasizes what is certain as distinguished from the hope last spoken of, in which there was necessarily some uncertainty.

976. 'Will not point to us with such words of praise?' δεξιοσθήσαι is to extend the right hand towards a person in token of greeting or admiration. Cp. esp. Hom. H. 5, 15, 10, γυναὶκέα ἀκαλύπτοις, οἱ δ' ἄκαλυπτοι ἱδόντις, ἔχειν τ' ἰδέξοισαν.

977 foll. On the use of the masculine here, see Essay on L. 520. p. 30. 2. It is dropped infr. 985, where Electra is speaking more familiarly and in her own person.

979. εὖ βεβηκόσιν] 'When in high prosperity.' The phrase literally means, 'Standing firmly.' Cp. esp. Archil. Fr. 38, γολάλως δ' ἀνατρίκουσι καὶ μᾶλ' εὖ βεβηκόται | ἑκτίσιοι κλίνουσι.
ΧΩ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθεία καὶ τῷ λέγοντι καὶ κλώντι σώμαχος.

ΧΡ. καὶ πρὶν γε φονεῖν, ὡς γυναῖκες, εἰ φρενῶν ἐπόγχασα ἀβτὴ μὴ κακῶν, ἐσώζεται ἀν τὴν εὐλάβειαν, ὡσπερ οὐ̄χι σώζεται.

ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος αὐτὴ δὴ ὀπλίζει καὶ ὑπηρετεῖν καλεῖς; οὐκ εἰσορᾶς; γυνὴ μὲν οὐδ' ἀνήρ ἔφυς, σθένεις δ' ἔλασσον τῶν ἐναντίων χερι. δαίμον δὲ τοῖς μὲν εὐτυχεῖ καθ' ἥμεραν, ἥμιν δ' ἄπορреι κατὶ μηδὲν ἔρχεται. τις οὖν τοιοῦτον ἀνδρα βουλεύων ἐλείν ἀλυπος ἄτης ἐξαπαλλαχθῆσεται; ὅρα κακῶς πράσοντε μη μελζω κακὰ κτησώμεθ', εἰ τις τοῦδ' ἀκούσεται λόγους. λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωθελεῖ βάξιν καλὴν λαβόντε νυκτελος τανείν. οὐ γὰρ τανείν ἐξησίων, ἀλλ' ὅταν τανείν χρήσων τις εἶτα μηδὲ τοῦτ' ἐξη λαβείν.


991. On the non-repetition of the article here see Essay on L. § 31. p. 33. b. 992. 3. εἰ φρενῶν... μὴ κακῶν] 'If her thoughts had not been perverted,' μὴ belongs to the whole sentence, but its position emphasizes both the negation and the epithet κακῶν.

996. As elsewhere, when αὖθισ τε καὶ is introduced after the beginning of a sentence, the second clause has an independent construction. Plat. Rep. 4. p. 427 C, αὖθισ τε καὶ τῶν ἀδελφῶν παραμέλει.

999. εὐτυχεῖς is equally probable.

1000. καὶ μὴν ἔρχεται] Cp. Fr. 786. 1. 8, πάλιν διαρρέει καὶ μὴν ἔρχεται. The use of μὴ rather than οὐ is to be explained by the abstract expression,—'nothingness' rather than 'nothing.'

1005. λύει... οὐδὲν] 'It brings us no release.' λύει is not here =λυσι- τελεῖν, as it is sometimes in Euripides. See O. T. 316, 7, and note.

1007. 8. It is conceivable, as some editors have suggested, that these two lines may have come in from elsewhere. Cp. Aj. 554 and note. If they are part of the text, the connection is somewhat as follows: 'We should gain nothing by doing what, although applauded for the moment, would bring us to an ignominious death. Not death merely, but the lingering misery that might precede it, is what we should have most to dread.' We may suppose that the imagination of Chrysothemis has been impressed by the threat of immurement, which she reported supr. 379–83.
άλλ' ἀντίς, πρὶν πανωλέθρον τὸ πάν ήμᾶς τῷ ὀλέθαι κάθερημος γένος,
κατάχεις ὄρην. καὶ τὰ μὲν λελεγμένα
ἀρρητ' ἐγὼ σου κάτελη φυλάξομαι,
αὐτὴ δὲ νοῦν σχέσει ἄλλα τῷ χρόνῳ ποτέ,
σένοντα μὴν τοῦς κρατοῦσιν εἰκαθεῖν.
Χ. Πεθοῦν. προνοεῖ οὔδεν ἀνθρώποις ἐφι
κέρδος λαβεῖν ἄμεινον υοθ' νοῦ σοφὸν.

Ἡ. ἀπροσδόκητον οὔδεν εἶρηκας. καλῶς δὲ
γῆσιν ὁ ἀποφρύσουσαν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον
τούργον τὸν· οὐ γάρ δὴ κενὸν γ' ἀφήσσομεν.

Χ. φέβτε
εἰς ὀφελεῖς τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι. πάντα γὰρ κατεργάσω.

Ἡ. ἀλλ' ἂν φύσιν γε, τὸν δὲ νοῦν ἡσυχὸν τὸτε.
Χ. ἄσκει τοιαύτῃ νοοῦν δι' αἰῶνος μένειν.

ἀπηγγελλόμην Γ. 1120. ἀλλ' αὐτόχειρί μοι γρ. ἄλλ' οὖθεν ἡσυχὸν μια C.
Elmsal. corr. ἡσυχὸν ἡσυχὸν L. ἡσυχὸν C'. 1124. νοοῦ] γ' οὖν Λ. νοοῦ CA.

1109. πανωλέθρον τὸ πάν...[Διάθεια]
'Perish utterly and irredeemably.' The
repetition of τὸ πάν, already implied in
πανωλέθρον, anticipates the notion which
is more fully expressed by the antithesis
in the succeeding verse,—'Here we perish
in an utter destruction, in which we
should involve not ourselves only but our
whole race'—(since Orestes is no more).

1110. κάθερημος...[γένος] Cp. Ant. 58, 9, οὐν ὁ μένα δὲ νοῦ λελεμμένα σχέσει [δοχεὶ καυκοὶ ἀλουμέν]. Iphionessa (supr. 1157) seems to be forgotten.

1111. κατάχεις ὄρην] Cp. Pind. Isthm. 3, 3, (εἰ τις) σθένει πλαύτου κα-
τάχεις φεῦροι αλατοῦ κήρων.

1118. ἀπηγγελλόμην] The interpretation preserved by Hesychius,—ἐπη-
γγελλόμην παρελθόντα, ἀκτογελον,—is
hardly adequate. A better meaning is
obtained if the word is allowed to re-
tain its usual force, 'The offer which
I made.' In proposing that they should
together compass the death of Aegiss-
thus, Electra thinks that she has given
Chrysothemis a glorious opportunity.

1120. κενὸν] i.e. ἄργον, 'Unper-
formed.'

1122. πάντα γὰρ καταργάσω] 'You
had effected everything;' i.e. would
have prevented the accomplishment of
the murder. For the ellipse of ἂν here,
cp. esp. Thuc. 8, 86, ἐν δὲ σοφίστατα
Ἰωάννα καὶ Ἕλληνοντον εὐθανάς ἐξόν οἱ
πολίμοι.

It deserves to be considered, whether
euphony may not have been sometimes
consulted in the omission of ἄν. Cer-
tainly παῖ τῷ γὰρ ἂν has not a pleasant
sound. Cp. suppl. 914: Ant. 604, 5, τίς
ἀρέσκειν...κατάσχει; Aesch. Ag. 1163,
παῖ τῷ...τῷ γὰρ ἂν: O. C. 1503, 4, πάντα γὰρ...ἐλεύθαι πάρα.
HLA. ἀς οὖχι συνδράσεσθα νοθετέεις τάδε.

XP. εἰκός γὰρ ἐγχειρήσατα καὶ πράσσεις κακῶς.

HLA. τῇ δὲ σε τοῦ τοῦ, τῆς δὲ δειλίας στυγῆ.

XP. ἀνίδοιοι εἰδώσαν χάταν εὖ λέγης.

HLA. ἀλλ' οὖ ποι' εὖ ἐμοὶ γε μὴ πάθης τόδε.

XP. μακρὸς τὸ κράτι ταύτα χ' λοιπὸς χρόνος.

HLA. ἀπελθῇ σοι γὰρ ἐφέλησις οὐκ ἔνι.

XP. ἐνεστίν ἀλλὰ σοι μάθησις οὐ πάρα.

HLA. ἐλθόσα μητρὶ ταύτα πάντι ἐξείσθε σῇ.

XP. οὐδ' αὖ τοσοῦτον ἔχθος ἀγαθώς σ' ἔγω.

HLA. ἀλλ' οὖν ἐπίσταω γ' οἷς μ' ἀτιμίας ἄγεις.

XP. ἀτιμίας μὲν οὖ, προμηθίας δὲ σοῦ.

HLA. τῷ σφ' δικαίῳ δήτ' ἐπισκέψασθαι με δεῖ;

XP. ὅταν γὰρ εὖ φρονήσῃ, τόθ' ἡγήσει ὑμῖν νῦν.

HLA. ἡ δεινὸν εὖ λέγωσαν ἐξαμαρτάνειν.

XP. ἡρηκας ὀρθῶς δ' σι πρόσκεισαι κακῷ.

1028. χεῖτω] χ' from γ'L. χ' έτεαν A Pal.

1029. Γάρ] μάθησις LL3. γάρ

1030. μάθησις CM., μάθησις Γ. μάθησις Vat. ac. τόδε] δ' from τ' C'.

1032. γ' from τ' C'.

1033. γάρ] σι νῦν L. σι νῦν C'. νῦν Pal.

1034. 'Nay but I do not hate thee to that extent'—i.e. though I am vexed with you.

1035. 'But at least you should understand into what dishonesty you would bring me.' Electra's tone is softened for the moment by the affectionate tone of the previous line.

1036. 'It is not dishonour I intend, but rather care for thee.' προμηθίας follows the case of ἀτιμίας, without having any definite construction with the preceding words. See Essay on L. § 35. p. 60 c.

The bisection of the line here and in 1038 helps to mark the earnestness of Chrysothemis, and has something of a lyric effect.

1039. 'How strange and sad it is that she who speaks so fairly should thus err! The phrase εὖ λέγωσαν refers not to any single speech of Chrysothemis, but to the general tone of complacent superiority with which she utters her sentences of prudential morality.

Electra is revoluted by the suggestion of tempering justice with expediency. Cp. supr. 397, 0ív iwor trópous lýgei. Fòr toûtoa...nômous, cp. Ant. 191, toûtoû égy nómai othî ou môv tòd wòv.

1044. Cp. infr. 1057.
1046. kai toûr’ eliôthês.) ‘And is this real?’ i.e. an intention which you will execute. Cp. Phil. 921, kai toûr’ eliôthês evna nôv; 0ûdê boûleûsia tòd wòv.) ‘And will you not alter your resolve?’ Cp. Phil. 961, el kai tòd wòv | γράφμα μετολογίας.
1048. ‘Nothing that I say seems to make any impression on your mind.’ fânov is here ‘to be receptive of wisdom.’ The prudence of Chrysothemis is more calculating than the timidity of Ismene.

1051. tòlûs.) ‘Can bring yourself.’ For a similar periphrasis with tòlûs, cp. Aesch. Prom. 999, 1000, tòlûsow,
ΗΛΕΚΤΡΑ.


This ode, the second stasimon, consists of two strophes and antistrophes, the first expressing agitation, and consisting of Ionic ἀνακλάμενοι mingled with glyconics, the second, more calm and resolute, being logaoedic.

α'.

β.

1 'In the first verse ολανθῶς perhaps had the Aeolo-Doric pronunciation ολανίως.' Paley.

8 Transition towards the glyconic rhythm.

1058–65. Agamemnon is forgotten by his daughter Chrysothemis, and by others who owed him gratitude. In this the human race shows itself inferior to the prudent stork. But though men forget, the gods remember, and will soon exact the penalty.

1058. φυσικάτατοι] Cp. esp. Plat. Polit. 263 D, ὅπως δέχητο τῶν γεράνων, where, in a similar spirit of bitterness, the stork is again preferred to man. The expression (ολανθῶς) is generalized, as elsewhere in Sophocles.

1059, 60. τροφᾶς ἑψον] 'Caring in respect of nurture for those from whom they are sprung, and from whom they have experienced good.' For the double genitive, cp. Trach. 108, ἄνθρωπος δὲ μα φέρονθ' ἄδου, and for the subjunctive, cp. supr. 771, μᾶς ὑπὲρ τῆς. 1060. τὰς οὖν ἐπὶ ἔς τοῖς τελεομένας] 'Do we not equally fulfil this duty?' For the adverbial expression (ἐπὶ ἔς τοῖς, sc. μοιχας), cp. Trach. 717, ἐκ λευκάς.

1061. άλλ' οδ γάρ] For the omission of μᾶ, which the MSS. insert against the metre, cp. Ant. 758, άλλ' οδ, τάχι ομοίος Ὀλυμπον : infr. 1239.

1064. σύμπλεκαν] Cp. O. T. 865–7, νήμα... σύμπλεκαν ἐν κτίσμα ταύτῃ. The subject is ἡμεῖς, i.e. οἱ άνθρωποι, but the sentence, although general in form, is pointed at
those who take part with Aegisthus. 
(1) In failing thus 'we do not long escape from trouble.' For the passive form in ἀδίκητοι, see Essay on L. § 31. pp. 33. 4. § 53. p. 98 a, and cp. esp. Trach. 103, ἀδιόμουν, and note.

1066. ἄ χονις . φάμα] 'O human voice that pierces underground' ἄνοικτον is really equivalent to a genitive, depending on the verbal notion in φάμα. More literally, 'Rumour on the part of mortals.' The language presupposes a communion of the living and the dead, so that the power of Rumour about things on earth is believed to extend to the world below.


ἀδρεύντα Φέρουσαν οὐδεὶς] 'With saddening reproachful news.'

1070. Various corrections of νοσεῖ have been attempted, of which Wecklein's ο νοσεῖ is the most ingenious. Others are νοσεῖ ὁ, νοσεῖνα, νοσεῖν, to which one more may be added, νοσεῖ ην. The point especially indicated in this line is the supposed death of Orestes, which leaves the house of Agamemnon apparently without hope of healing or purgation.

1071. τῇ ἡ δρα ψάριν . διατρ] (1) Most editors agree in understanding this to mean, 'While between his two children a quarrel has arisen that puts an end to the harmony of loving intercourse.' But (a) would Sophocles put φιλοσίς for a private quarrel? Or (b) can φ. ὁδόις ἠξιοῦσα be construed so as to mean ρεῖνες μίαν στόχων? Another interpretation seems possible, if we may suppose the Chorus to have been carried away by the visionary hopes of Electra. Then (a) διὰ λή φίλοσίς might be taken to mean the 'two-fold war-cry,' i.e. the combination of the two sisters for hostile purposes, which had seemed possible, supr. 448-71 (note esp. ll. 453-6), and which Electra had depicted in such glowing colours in supr. 967-89. This combination 'is no longer evenly maintained in concord,' since Chrysothemis has renounced her part in it. Or (3) φιλοσίς may have lost its hostile association and be used etymologically (Essay on L. § 54. p. 100 d) for 'the combined voice of the family' as a symbol of fraternal concord. The two sisters no longer speak the same thing.' This explanation may be further modified by taking διὰ λή to mean 'divided.' The voices of their children are disparted and no longer harmoniously sustained in a life of affection.'


1075. τὸν ἄ θλεκτρα τοῦ οκτάκους] 'Everlastinglly mourning for her sire (καρδός, gen. of cause), unhappy maiden.' τὸν ἄθλεκτρον, sc. χρόνον. Cp. O. C. 1584, 1701, and notes. If this 'idiomatis' is rejected, it is necessary to have recourse to conjecture here, as well as to a forced explanation of the passages in the Oedipus Coloneus. Schndw. conjectures 'Ἀθλεκτραν πότμον τὸν ἄθλεκτρον (retaining μά in the strophe): and this is adopted by Wecklein. Paley, ΗΛ. τὸν ἄθλεκτρον ('The irrevocable fate of death'). Dind., τὸν ἄθλεκτρον, πότμον.'

1077. For the correction, *πανόπρος for πανόπρος, cp. O. T. 1219, *δόρομαι
ΗΛΕΚΤΡΑ.

οὔτε τι τοῦ θανεῖν προμηθῆς, τὸ τε μη βλέπειν ἠτοίμα, [28 h].
διδύμαν ἔλοιφ' Ἐρινύν, τίς ἄν ἐνπατρίς ὁδε βλά-

στοι;

στρ. β. οὔδεις τῶν ἄγαθῶν γὰρ
ζῶν κακῶς εὐκλειαν αἰσχύναι θέλει
νόνυμοι, δὸ (-) παὶ παί,
ὡς καὶ σὺ πάγκλαιτοι αἰώνα κοινὸν εἰλου, 1085
5 τὸ μή καλὸν ἕκαστοι σὺν φέρειν ἔν ἔνι λόγῳ,
σοφὰ τ' ἀρίστα τε παῖς κεκλήσθαι.

1079. μή] μὴ[ L. 1081. ἄν] ἄν σὺ L. Τις ταύρον Κ. Τρίκλ. corr. βλά-

(MSS. ἀδύνατο). And for the sense, cp. supr. 148 foll.

1078–80. ὅτι . . . Ἐρινύν] 'Not avoiding
death, but willing to die, if she may
but destroy the twofold Evil Power.'
 Cp. supr. 399, 956, 7. Electra has only
spoken of killing Agisthus. But see
note on supr. 987 foll. There is here
a reminiscence of Aesch. Cho. 438, ἐνενερ' ἔνα λοῦσθαι βλάσται.
1081. τίς ἄν . . . βλάσται] 'When
shall one' (i.e. another) 'arise, so
worthy of a noble sire?'—i.e. Noble at
once in birth and nature. Cp. Ant. 38,
ἐνενερ' ἐνενερ' τὸς ἐνενερ', ἐνενερ' ἐνενερ', ἐνενερ', ἐνενερ', ἐνενερ'.
And see the strained use of the same
word in supr. 858 (ἀξιόντων) ὑπατρίδον.
1082–6. οὔδεις . . . ἐλου] (1) According
to Hermann's explanation of these lines,
they state with greater calmness the
reason of Electra’s action, for which
the preceding words express unbounded
admiration. It would be hard to find a
parallel for Electra's conduct,—and yet
it is that which every noble mind would
choose. 'The truth is (γὰρ), no one of
noble strain is willing to live on
miserly, degradation, and oblivion. Even
so thou, Ο γυναικεία, didst choose
the lot which all men share and all
lament' (viz. death), 'so as, arming
(against thyself acc. to Herm.—acc.
to Schol. 'subduing')—'the power of
wrong, to win a twofold renown, in
being celebrated for wisdom as well as
for the highest filial duty.' Cp. Trach.
721, 2, ἐπὶ γὰρ κακοὶ κλούουσαν ὁικ
ἀμαχῆται, ἦς προτροπή μη κακή πε-
φυκώναι: Aj. 479, 80, ἀλλὰ ἢ καλῶς ἐπι
καλῶς τεθηκώναι ἀπὸ εὐγενὴς χρή. Two
points in this interpretation admit of
doubt, the use of αἰσχύναι for the state of
the dead, and the meaning given to καθοπλι-
σασα. For the former, cp. Ο. C. 1551, 2,
τὸν τελευταίον οἶον κρᾶσαν ἐκ Ἀιδίην, and
note. Hermann's explanation of καθοπλι-
σασα, sc. κατὰ σιωπητοῦ, was an expe-
dient which he adopted in order to avoid
that of the Scholiast, κατακεκλεμένασα.
καθοπλισασα, which appeared impos-
sible. Either (2) the Scholiast should
be followed in spite of analogy, or there
is some corruption. Herm. doubtfully
suggested καθιστάσασα. Other con-
jectures are καθιστάσασα, κατακεκλεμένασα.
καθαγηγήσασα (?), i.e. 'purging away as if
by fire'; cp. supr. 70, διὴ καθαρτις ὀνο
ἀρμηνόν: Eur. Or. 39, 40. ἐκ τοῦ
σφαγαῖς αἰνοῦσα μήτηρ πυρὶ καθηγήσασα
démas.

According to another line of inter-
pretation (3), the connection is to this effect:
—'Electra is peerless, for none amongst
the nobly-born are found to allow their
glory to be soiled in a life of misery, as
Electra does, choosing to share the com-
mon lot of affliction, if only she may
subdue the criminals,' etc. But εἴ-
κλεια cannot = ἄγνασα (supr. 211),
and although the sentiment that the greater
number of mankind are born to trouble
is not un-Greek, it is hardly Sophoclean
or appropriate here.

Others would read κλείσαν for κοίνων.
1089. σοφὰ τ' ἀρίστα τε] 'Wise, as
well as bravest,' or 'best.' Wise, i.e.
because holding fast the higher law.
Cp. l. 1094.
αὐτ. β. ζῷος μοι καθύπερθεν
χειρὶ καὶ πλοῦτον τεών ἔχρων δοσὺν
νῦν ὑπὸ ἀγόρα μαίεστας
tοῖς ἐφεύρθη καὶ οὐκ ἐν ἐσθλῷ
βεβαζόσαι ὧς δὲ μέγιστον ἔβλαστε νόμιμα, τῶν δὲ φερο-
μέναν
ἀριστα τῇ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ.

ἀρ', δὲ γυναῖκες, ὡρᾶ τ' ἐλεηοῦσαμεν,
ἐρθὼς θ' ὡδειποροῦσαι ἐνθά χρῆσομεν;
ΧΟ. τί δ' ἔξηρεν ήτ' καὶ τ' βουλθεῖς πάρει;
ΟΡ. Αἰγίαθον ἐνθ' ἰπθήκην ἱστορῶ τάλαι.
ΧΟ. ἀλλ' εἰ δ' θ' ἰκάνεις χώρα φάσας αξίηιος.
ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἐνοφ φάσειν ἂν
ἡμῶν πολέμιοι κοινῆσων παρουσιάν;

1090 καθύπερθεν] καθύπερθε L. καθύπερθεν Pal. χειρὶ] χερὶ L.
1091 τεὼν] τῶν MSS. Herm. corr. [τεω] om. LIL3? V2M2 add A Vat. ac
1095 ἀριστα] τῇ Ζηνὸς C3.
1098 θ'] om. L. [θ' add C3 Pal.]
1101 ἱστορῶ] ἱστατείν C3.

1090. 'Mayest thou live, I pray, as far superior to thy foes in wealth and might as now thou art fallen beneath them!' Cp. Hdt. 8. 60, τῶν ἐχρῶν κατύπερθεν γεγονοι: Πτ. κ. 723.
1091. τεὼν is Hermann's correction of τοι. Others (Lange, Wecklein) read τοιοῦτον.
1092. χειρὶ] Hermann's conjecture, ἱπθήκη (cp. ἱπθήκη), has been received by subsequent editors. But, although it gives regularity to the metre, the word is not found elsewhere, and χειρὶ appears idiomatic. Hermann himself (1839) read ἰπθήκη.
1093. θ'] ἰπθήκη,] Hermann's conjecture, ἱπθήκη (cp. ἱπθήκη), has been received by subsequent editors. But, although it gives regularity to the metre, the word is not found elsewhere, and ἰπθήκη appears idiomatic. Hermann himself (1839) read ἰπθήκη.
1095. Ἀριστα] τῇ Ζηνὸς C3.

1099 foll. Enter Orestes and Pylades, with attendants, as the ἄνδρες θυμῶν τεταγμένοι of supr. 759. The urn is carried, not by Orestes as might be expected from supr. 54, but by one of the attendants (infra 1123).
1101. ἰπθήκη] 'Hath his abode.'

The perfect tense ironically suggests the supposed permanence of Aegisthus' rule.

1104. ποθεύνῃ] 'Wishful,' i.e. with desire to see them. It is a courteous phrase, for which cp. Shak. Mids. N. D. 1. 1, 'With duty and desire we follow you,'—but may have suggested to the spectators Orestes longing for his home and Electra's longing for him. For the active use of ποθεύνῃ, cp. Eur. Phoen. 1737, ποθεύνω δάκρυα.
ΧΩ. ἧδ', εἰ τὸν ἄγχοστόν γε κηρύσσειν χρεών.

ΟΡ. ἦ, δ' γυναί, δῆλωσον εἰσελθοῦσ' ὅτι Φράκτης ματεύσον' ἄνδρες Ἀλκισθών τίνες.

ĦΛ. οἴμοι τάλαι', οὐ δ' ποθ' ἢς ἥκοςαμεν φήμης φέροντες ἐμφανῇ τεκμήρια;

ΟΡ. οὐκ οἴη τὴν σῆν κληδόν', ἀλλὰ μοι γέρων ἐφειτ' Ὀρέστου Στρόφιος ἀγγείλαι πέρι.

ĦΛ. τί ο' ἔστιν, οδ' ἔειν; ὡς μ' ὑπέρχεται φόβος.

ΟΡ. φέροντες αὐτοῦ συκφόρα λείψαν' εἰς βραχεῖ τεύχει θανόντος, ὡς ὅρας, κομίζομεν.

ĦΛ. οἴ 'γαρ τάλαινα, τοῦτ' ἐκεῖν' ἡδ' σαφές.

πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι.

ΟΡ. εἰπέρ τι κλαίεις τῶν Ὀρεστείων κακῶν,

τὸδ' ἀγγος ἵσθι σῶμά τουκέντων στέγον.

ĦΛ. ὁ ἐεἴνε, δός νῦν πρὸς θεῶν, εἰπέρ τόδε κέκευθεν αὐτῶν τεύχος, εἰς χείρας λαβείς,

ὅπως ἐμαυτὴν καὶ γένος τὸ πάν ὅμοι ἐκλείπει κάποιον κατοπότομοι ὀποδίποδον.

ΟΡ. δόθ' ἦτις ἐστὶ προσφέροντες' οὐ γὰρ ὡς ἐν ὑδρομενεία γ' οὐδο' ἐπαιτείται τάδε,

ἀλλ' ἥ φῶς τις, ἢ πρὸς αἶματος φῶςιν.

1105. τῶν ἀγχοστὸν] 'Nearest,' i.e. as daughter to the Queen. But the word is calculated to move Orestes, to whom Electra is indeed nearest. The masculine gives generality. Cp. supr. 1026, and note.

1110. οὐκ οἶδα καλαθόν] 'I know not what report you speak of.' Orestes must seem ignorant of the coming of the Paedagogus, who professed to have been sent by Phanoteus, and had therefore nothing to do with Strophius, from whom Orestes is supposed to come. The evidence appears to flow through two channels, which are independent of each other.

1115. Some editors punctuate after ἐκιόν, some do not punctuate at all between τοῦτ' ἀχθος. The pause at σαφές seems on the whole most probable. 'Ah! here is that which we heard of now made clear. I see the burden ready (as it would seem) to my hand.'

1116. πρόχειρον may either mean (1) 'Before my hand,' i.e. ready to be taken up; or (2) 'Held in the hand' of another.

1117. τί τῶν Ὀρεστείων κακῶν] The litotes suggests not only his death, but the ruin of his house. Cp. ll. 1121, 2.

1118. οὔ γὰρ ὡς] The form of expression may be simply occasioned by antithesis. But friends of Strophius might have reason to suspect those about Aegisthus of being unfriendly to Orestes.

1125. ἢ ... φῶςιν] 'Or of his natural
HIL. of filiātous mēmeiōn anbropōn émol [29 a]

ψυχής 'Oreōtou loiptōn, ōs *' o' ἄπ' ἐπίθων

οὐχ ἀντερ ἐξέτημπον εἰσεδεξάμην.

νῦν μὲν γὰρ οὐδὲν ὑπα βαστάζω χεροὶ

δήμων δὲ ὅ, ὁ παῖ, λαμπρόν ἐξέπεμψ' ἐγὼ.

ὡς ὀφελὼν πάροικέν ἐκλιπέιν βλοῦν,

πρὶν ἐσ' ἐξνὴν σε γαίαν ἐκπέμψαι χεροῖν

κλέφασα ταίνδε κάνασώσασαι φόνον;

ὅπος θανῶν ἐκεῖο τῇ τόθ' ἡμέρᾳ,

τύμβων πατρόφου κοινων εἰληχῶς μέρους.

νῦν ὁ ἐκτός ὀίκων κατὰ γῆς ἀλλὰς φυγᾶς

κακῶς ἀπόλοιν, σῆς κατεγνήτης διὰ-

κοβ' ἐν φιλαίοι χεροῖν ἡ τάλαιν ἐγὼ

λοιποῖς ο' ἐκφησμε' ὡστε παμφλέκτου πυρὸς

ἀνειλήμην, ὅς εἰκός, ἀθλίου βάρος.

ἀλλ' ἐν ἐξαιοί χεροὶ κηδεύεις τάλας

1127. σ' om. MSS. add Bruncck.
1128. ἐξέτημπον] εἰσέτημπον LL. εἰ-

πεμπτον' CA.
1131. ὀφελὼν] ὀφελὸν L Vat. a MeVos. ὀφελὸν C ΔVV'VMM'Vat.
1132. ἐκφησαι] ἐκφησαι C στ'.
1133. κλέφασα] κλεφασα' C'. κανασώσασαι] κάνασώσασαι C'.
1136. καὶ] κάι L. καὶ C'.
1137. κακῶν] κακῶ L. κακῶ C'.
1139. σ' om. L add L. πυρὸς' pr. C L. πυρὸς C στ'.
1141. ἐξαιοί] ἐξαιοτ L L'. ἐξαιτι A.

For ἐλπὶς αἰματός, cp. Aj. 1305, ὕστερ ἐλπὶς ἀθρόματος, and for φῶν, see Essay on L. § 17. p. 25. 4. and cp. supr. 325.

1136-8. 'O sole memorial and relic of the living Orestes, dearest of mankind to me, how far otherwise than I had hoped do I receive thee! with thoughts how different from those with which I sent thee forth!' By a confusion to which double negatives are liable (Essay on L. § 29. p. 49), the negative implied in ἀνδρός is first expanded in a negative sense, and then ἀνδρός is resumed with ὅπως in a different (positive) sense. For a negative similarly ignored in the relative clause, cp. Ant. 1064-7, κατατότ, μὴ πολλοδο... τε-

λῶν | εἰ ὄντος, π.μ.κα. Wecklein in L. 1128 reads ὅπως δέντα with an inferior MS. 'How contrary to my hopes I receive—

not him whom I sent forth.'

1130. λαμπρόν] 'Bright,' i.e. full of promise. Cp. supr. 685, εἰσηλθα λα-

μρόν.

ἐγὼ has a pathetic, not a logical emphasis, and reminds the spectator that Electra's action at the critical moment was the saving of her father's house. Cp. supr. 12.

1131. The ν. τ. ὡς ὀφελὸς (suggested by 1134) is far inferior to ὡς ὀφελὸν. The struggle of the intervening years now seems worse than yain.

1139. 40. ὅστε... βάρος] 'Nor took up, as I should have done, from the all-

consuming fire, the miserable remains.' See E. on L. § 8. p. 11. For βάρος, cp. Aesch. Ag. 442, βαρό σύγμα. παμφλέκτου suggests that the fire has done its utmost. Cp. Od. 11. 320, 3, ἀλλ' ἐν μὲν τε πυρὸς

προέρχεται μὲνος αἰθρόμου | δαμοῦ, ἐνεικ ἐν

προέρχαντα ἠλυστέλει δέντα θηρίων. See Essay on L. § 53. p. 98.
σμικρὸς προσήκεις άγκος ἐν σμικρῷ κύτει.
oμοι τάλαινα τῆς ἐμῆς πάλαι προφής ἄνωφελήτων, τὴν ἔγω θάμι' ἀμφὶ σοι πάνω γλυκεὶς παρέσχον. οὔτε γὰρ ποτὲ μητρὸς σο σῦ γὰς θαβά μᾶλλον ἢ κάμῳ φίλος, οὔθ' οἱ κατ' οἶκον ἤσαν, ἀλλ' ἐγὼ προφής,
ἐγὼ δ' ἄδελφη σοι προσηυδόμην αἰε. νῦν δ' ἐκλέισοντε ταῦτ' ἐν ἡμέρα μιᾷ
θανόντι σὺν σοι. πάντα γὰρ συναρπάζας θύελλ' ὅπως βέβηκας, οἴχεται πατήρ, 'τέβνηκ' ἐγὼ σοι' φρόδος αὐτὸς εἰ θανῶν γελῶσι δ' ἔχθροι. μαίνεται δ' ὅφ' ἱδονῆσι μήτηρ ἀμήτωρ, ἦς εἰμι σοὶ πολλάκις φήμα λάθρα προσπεμπτε ὡς φανοῦνες τιμωρός αὐτὸς. ἀλλὰ ταῦθ' ὁ δυστυχὴς
dαίμων ὁ σὸς τε κάμῳ ἔξαφελε, ὁς ὑδ' ὑδε μοι προσπεμψεν ἀντὶ φιλάτης μορφῆς σπονδὸν τε καὶ σκιᾶν ἀνωφελῆ.

1148. σοῖ] σοὶ L. σοι AM. σῆ VI. σῆ M. προσηυδόμην] προσηυδόμην
LΓ Pal. προσηυδόμην C'AL. 1157. ἔξαφελε] ἔξαφελε L. ἔξαφελε L.
C. 1158. φιλάτης] φιλάτης L.
1159. σπονδὸν] σπονδὸν L.

1143 foll. She now goes back in memory to the happier time before the death of Agamemnon.
1143, 4. τῆς ἐμῆς ... ἄνωφελήτων] 'The care which of old I spent on thee—in vain'' τροφή is active here, as in Eur. Tro. 1187, αἴτ' ἔμεν τροφή.
1145, 6. ὅτε ... φίλον] 'For never wait thou bound to thy mother by such close ties as thou wait to me,' φίλος implies reciprocal affection. Clytemnestra was already alienated from Agamemnon's offspring in those early days. καὶ marks the stress on ἐμῷ. Cp. O. T. 94, ἦ καὶ τῆς ἱμής, κ.τ.λ.
1147. 'And I was more thy nurse than the domestics were.' A natural picture of the fondness of an elder sister for a little brother.
1148. (1) 'And thou didst ever call me "sister."' Or (2) 'And the sister of Orestes was the name by which I was ever called,' i.e. I was the one sister who was specially connected with thee. At this word, as Wecklein observes, all doubt is removed from the mind of Orestes.
1152. τέθνηκα ... σοι] 'I am dead because of thee,' or 'Thou hast hast the death of me.' Cp. supr. 808, ὃς μ' ἀπώλεις ταῦτα: Eur. Androm. 334, τέθνηκα τῇ σῇ θυγατρί καὶ μ' ἀπώλεις. E. on L. § 13 p. 20.
1154-5. ἦ is governed first by φή-
μα, = περὶ ἦ, and is then placed in a more definite construction with τιμωρός.
Essay on L. § 9 p. 13 3.
1158. προσπεμψεν] The same word (l. 1155) is repeated in a different connection. See Essay on L. § 44. pp. 83, 84.
1159. καὶ σκιᾶν ἀνωφελή] 'And
a vain shadow of thee;'' i.e. the remembrance of him revived by the sight of
ςοφοκλέους

οίμοι μοι.
δὲ δέμας οἰκτρῶν.
φεῦ φεῦ.
δὲ δεινοτάτας,
oίμοι μοι,
πεμφθεὶς κελεύθους, φίλταθ', ὡς μ᾽ ἀπάλεσας'
ἀπάλεσας δῆτ', δὲ κασίγνητον κάρα.

tōγαρ σὺ δέξαι μ᾽ ἐς τὸ σῶν τὸδε στέγος,
τὴν μηδὲν εἰς τὸ μηδὲν, ὡς σῶν σοι κάτω
ναῦῳ τὸ λυπῶν. καὶ γὰρ ἤνικ᾽ ἤσθ᾽ ἄνω,
ἔν σοι μετείχον τῶν Ἳσων' καὶ νῦν ποθὸ
tοῦ σου θανοῦσα μάπολεινεσθαι τάφον.
tοῦς γὰρ θανῶντας οὐχ ὅρῳ λυπομένους.

ΧΟ. θυντοῦ πέφυκας πατρός, Ἥλεκτρα, φρόνει;
θυντὸς δ᾽ 'Ὀρέστης' ὡστε μὴ λιῶν στένε.
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφελετὰ παθεῖν.

ΟΡ. φεῦ φεῦ. τί λέξω; ποῦ λόγων ἀμηχάνων
ἔλθω; κρατεῖν γὰρ οὐκέτι γλῶσσης σθένω.

1160, 62. οίμοι μοι] ό μοι μοι L.
1163. κελεύθου] κελεύθου L.A. κελεύ-
θους C.
1168. μετείχον] κατείχον L. μετείχον C.
1169. μάπολεινεσθαι] µὴ ἀπολεῖνεσθαι L. µὴ ναῦλεινεσθαι A Vat. ac. µὴ ἐπαλεινεσθαι L² Pal. µὴ
κελεύθους Π.
1175. γλῶσσῃ] γνώσῃς L. γνώσῃς C. γνώμης FL² Pal.

the urn, an imagination which brought
no help with it.

1160-2. For this short lyric (ana-
paestic) outburst, cp. especially Trach. 1085, 6. ἰὼν Ἄδη, κ.τ.λ.
1161. ἤδης ὅπως οἰκτρῶν] 'Poor form!'
She sees in imagination the mangled
body of Orestes: supr. 756.

1162, 3. δαινοτάτας . . . κελεύθους
'Sent on a terrible journey; i.e. dis-
missed from life by a calamitous death.
Cp. Trach. 874, 5. ἑθηκε Ἀρέαξερα
τὴν πανοὔτατην [ὅδων ἄνασων ἡ δαιν-
τοῦτον πόθος. Others explain this of
the bringing of the ashes from Phocis to
Argos.
1164. Still gazing at the urn, she
calls her brother by the most endearing
name: Ant. 809, 915.
1169. 'To die and share thy burial.'
1170. She contrasts the tranquillity
of the lifeless ashes before her with her
own sorrow.

1171-2. Unable to give real con-
solation, the Chorus fall back on the
common-place 'that loss is common to
the race.' Cp. O. T. 1319, 20, and
note.

For a speech of three lines in a
similar position, cp. Aj. 784-6.

1174 foll. Orestes is overcome by
compassion in witnessing Electra's
grief for him, and, contrary to his first
intention, now prepares to disclose
himself to her.

1174, 5. ὠρα . . . ἀλω] 'To what
words must I have recourse, when I
know not what to say?' Cp. Phil. 897-
9, N. σῶν οὗ δὲ τοὺς χρή τάφορον τρίτων
ἐνοῦ. Ἐν ἀναγινέται τοῦ σου; µὴ λέγ', ὅ
τίκνον, τάδε. N. ἐκκ. ὀνήθ' ἐκὴ τούτε
τοῦ πάθους κυρᾶ.
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ΗΛ. τί δὲ ἐσχεῖς ἄλγος; πρὸς τί τούτ’ εἶπόν κυρεῖς;
ΟΡ. ἡ σοὶ τὸ κλεινοῦν εἴδος 'Ηλέκτρας τόδε;
ΗΛ. τοῦ ἐστὶ ἐκεῖνο, καὶ μᾶλ’ ἄθλασ ἔχων.
ΟΡ. οἴμοι ταλαίνης ἀρα τῇ ὁδῇ συμφόρας.
ΗΛ. οὖ δὴ ποτ’, δὲ ἔξειν, ἀμφ’ ἐμοὶ στένεις τάδε;
ΟΡ. δὲ σάμ’ ἀτίμως καθέως ἐφθαρμένων.
ΗΛ. οὔτοι ποτ’ ἄλλην ἢ μὲ δυσφημεῖς, ἐγένε.
ΟΡ. φεῦ τῆς ἀνύμφου δυσμέρου τε σῆς τροφῆς.
ΗΛ. τί μοι ποτ’, δὲ ἔξειν’, ἄδ’ ἐπιποκοπῶν στένεις;
ΟΡ. ὡς οὐκ ἄρ’ ἦδη τῶν ἐμῶν οὐδὲν κακῶν.
1185
ΗΛ. ἐν τῷ διέγνωσ τοῦτο τῶν εἰρήμενῶν;
ΟΡ. ὅρῳν σε πολλοῖς ἐμπρέσσουσιν ἄλγεσιν.
ΗΛ. καὶ μην ὅρᾳς γε παυρά τῶν ἐμῶν κακῶν.
ΟΡ. καὶ πῶς γένοιτ’ ἂν τῶν’ ἔτ’ ἐχθὼν βλέπων;
ΗΛ. ὡθοῦνε’ εἰμί τοῖς φονεύσι σύντροφοις.
ΟΡ. τοῖς τούτ’; πόθεν τούτ’ ἐξεσφήματα κακῶν;

1177. 'Ηλέκτρας] ἠλέκτρα Λ.  ἠλέκτρα C*AL. 1180. οὐ] τι Λ.  τι ΑΓΛ.
1191. ἐξεσφήματα] ἐξεσφήματα L.  ἐξεσφήματα C*Α.  ἐξεσφήματα Λ.

1176. Some omit the point after ἄλγος. Cp. supr. 316. In that case the pronoun τί is again supposed to be equivalent to δ. τι.

1179-87. Before revealing himself, Orestes gazes fixedly at Electra, as if to realize by actual observation the depth of her misery, and in doing so utters brief ejaculations, to which she replies amazedly.

1181. 2. 'O ruined form, disowned both of men and gods! El. Those inauspicious words of yours, O Stranger, can apply to none but me.'

1183. 'Alas, for thy forlorn and ill-starred life!' For ἀνύμφος, cp. supr. 961. 2, πάροστοι δ’ ἄλγεσιν ἐς τούτοις τοῦ χρόνου | ἄλλοτε γεράσκουσαν ἀνύμφοι τὲ. And for τροφή = 'Condition,' cp. O. C. 362, γυνεία τήν σήν, τοῦ κατοικοῦσαν, τροφήν.

1184. 'Why, I pray thee, Stranger, dost thou thus look steadfastly and groan?'

'εἰσοποιῶν] 'With fixed look,'—as if studying something deeply.

1185. 'How utterly ignorant was I of my own sorrow!'

1186. 'Εν τῷ ἐς τῶν εἰρήμενῶν] 'In what that has been said did you discern this?' τῶν εἰρήμενῶν marks Electra's unconsciousness that it is the sight of herself and her condition, and not any word spoken, that has moved the 'stranger.'


1191. πῶθεν ... κακῶν] Orestes, still maintaining his disguise, professes amazement at the sudden mention of a murder. 'In what quarter can have arisen the mischief you thus make known to me?' i.e. What crime is this, with the knowledge of which you seem so familiar? (Not, 'By whom perpetrated?' with which the answer of Electra does not correspond.)
ΗΛ. τοις πατρός. εἶτα τοίσευς δουλεύων βία.
ΟΡ. τίς γάρ σ᾽ ἀνάγκη τῇ δει προτρέπει βροτῶν;
ΗΛ. μὴν καλεῖται, μητρὶ δ᾽ οὐδὲν ἔξισσοί.
ΟΡ. τῇ δρώσα; πῶτερα χερῶν, ἣ λύμη βλου;
ΗΛ. καὶ χερώ καὶ λύμασι καὶ πάσιν κακοῖς.
ΟΡ. οὐδ᾽ οὐπαρχέσων οὐδ᾽ ὁ καλόσων πάρα;
ΗΛ. οὐ δὴθ᾽ ὃς ἢ γάρ μοι ὑπὸ προδήθηκας σποδῶν.
ΟΡ. τοῦ δύστομι, ὅς ὁ δῶρον σ᾽ ἐποικτείρω πάλαι.
ΗΛ. μόνος βροτῶν νῦν ἵσθ᾽ ἐποικτείρεσ ποτὲ.
ΟΡ. μόνος γὰρ ἦκὼ τοῖς ἵσοις ἄλγων κακοῖς.
ΗΛ. οὐ δὴ ποθ᾽ ἡμῶν ἐνυγγενῆς ἥκεις ποθὲν;
ΟΡ. ἐγὼ φράσαμι ἀν, εἰ τὸ τῶν ἐβύνου πάρα.
ΗΛ. ἀλλ᾽ ἐστὶν εὐνοῦν, ὡστε πρὸς πεῖτάς ἐρεῖς.
ΟΡ. μὲνεῖς τοῦ ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.
ΗΛ. μὴ δήτα πρὸς θεῶν τοῦτο μ᾽ ἐργάσῃ, ξένε.
ΟΡ. πείθειν λέγουτι κοιχὰ ἀμαρτησίας ποτέ.
ΗΛ. μὴ, πρὸς γενεῶν, μὴ 'ξέλη τὰ φιλτάτα.
ΟΡ. ὁδ φημ᾽ ἔσεις.


1193. Either (1) 'Who drives you into this bondage?' the dative being equivalent to εἶν with the acc.; cp. διὰ προτρεπόντα. Or (2) 'Who thus compels you?'—ἀνάγκη, instr. dat. The former (1) is best. See Essay on L. § 11. p. 18, 3.
1194. οὐδὲν ζωοῖς = οὐδὲν τοῖς ίσοις: οὐδεν, cogn. acc.
1195. χερῶν, ἣ λύμη βλου] 'By violence, or oppression?'
1198. (2) Ἡ] Cp. supr. 847. προδῆθηκας] Sc. (1) τοῦτο, or (2) τοῦ
tοῦν.
1200. μόνος ... ποτε] i.e. οὐδείς ποτὲ ἄλλος ἐνπάντεσ. 1201. (1) 'I am the only one who brings with him a feeling of the same misfortunes.' τοὶς ίσοις, like τοὺς ίσων, supra.1168. implies rather 'identity' than 'equality.' Orestes does not mean that his personal sufferings have been like Electra's, but first that in the essential point, viz. that their father has been murdered and is unavenged, they share equally in the same sorrow, and also that her sorrows are felt by him as his own. Cp. Aesch. Cho. 223, 3. ΗΛ. ἀλλ᾽ ἐν πακοιν τοῖς ισίοις γελῶν θλίης. ΟΡ. καὶ τοῖς ισίοις ἄρ᾽, ἀπερ ἐν γν τοῖς ίσοις (οὐ καὶ τοῖς ίσοις M. pr.). This parallel favours the other reading here, (2) τοῖς ίσοις, which, as Prof. Paley argues, gives a simpler meaning, and may also be thought more pathetic. But it is less in keeping with the subtle gradations of this recognition-scene. 1206. μ. . . τοῦτο μ᾽ ἐργάσασθ᾽ Orestes has reached forth his hand to take the urn from her. 1209. Orestes again offers to take away the urn.
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ΗΛ. δ' τάλαιν' ἐγὼ σέθεν,
’Ορέστα, τῆς σῆς εἰς στερήσομαι ταφῆς.
ΟΡ. εὐφημα φῶνει πρὸς δίκης γὰρ οὐ στένεις.
ΗΛ. πῶς τὸν βανάντι’ ἀδελφὸν οὐ δίκη στένω;
ΟΡ. οὐ σοι προσήκει τήνδε προσφανεῖν φάτων.
ΗΛ. οὕτως ἄτιμος εἶμι τοῦ τεθνήκοτος;
ΟΡ. ἄτιμος οὐδένος οὐ τοῦτο δ' οὐχὶ ύπν.
ΗΛ. εἰσέρ γ' ’Ορέστου σῶμα βαστάζω τόδε.
ΟΡ. ἀλλ' οὐκ ’Ορέστου, πλὴν λόγῳ γ' ἡσκημένον.
ΗΛ. ποῦ δ' ἦστι ἐκεῖνο τοῦ ταλαιπώρου τάφος;
ΟΡ. οὐκ ἦστι' τοῦ γὰρ ζωτός οὐκ ἦστιν τάφος.
ΗΛ. πῶς εἰπας, δ' παί;
ΟΡ. ψεῦδος οὐδέν δ' οὐν λέγω.
ΗΛ. ἦ γάρ ἄνήρ;
ΟΡ. εἰσέρ ἔμψυχος γ' ἐγώ.
ΗΛ. ἦ γάρ σοι κεῖνος;
ΟΡ. τήνδε προσβλέψασα μοι
σφραγίδα πατρὸς ἐκμαθ' εἰ σαφῆ λέγω.
ΗΛ. ὁ φιλτατον φῶς.
ΟΡ. φιλτατον, συμμαρτυρω.
ΗΛ. ὁ φθέγμ', ἀφίκον;
ΟΡ. μηκέτ' ἄλλοθεν πῦθη.

1215. 16. lines ἀλλ' ἐμὲν add C'.
1216. βαστάζω βαστάζων L. βαστάζω
C'or'. 1217. οὐκ [k' from γ' C'or'.
ἀνήρ] ἀνήρ LA Pal. 1225. πῦθη] (ψ)δῆν or (φ)δῆν L. πῦθη C'.

1211. εὐφημα φῶνε'] 'Speak no such ill-omened words,'—as to mention
a tomb in connection with the living:
infr. 1219.
1213. 14. The language by which Orestes tries to undeceive his sister is so
worded as to seem cruel to her, as if she
were unworthy to hold her brother's
urn.
1215. οὖθεν] The pronoun (masc.)
has a strong pathetic emphasis. 'Dis-
honoured in no way!' See Essay on
L. § 22. p. 36 fn.
1218. At this point Electa is more
than ever forlorn. But at the word
ζωτὸς in 1219 a ray of hope strikes
her in spite of herself.
1220. δ' παί;] Electa's bewilder-
ment, and the contrast of appearance
and fact, are equally marked by her
thus artlessly addressing the Stranger
as if he were her younger brother.
Cp. O. T. 1030; Aj. 339, and notes.
1223. 4. There is a pause here,
during which Electa examines the
seal.
ΗΛ. ἐχω σε χερσίν;
ΟΡ. ὡς τὰ λοιπʼ ἐχοις ἀει.
ΗΛ. δὲ φιλταται γυναῖκες, ἀ πολλίτιδες,
οραί Ὀρέστην τόνδε, μηχαναίοι μὲν
θανόντα, νῦν δὲ μηχανάς σεκωσμένον.
ΧΟ. ὁ ρώμεν, ὁ παῖ, κατὶ συμφοραισι μοι
γεγήθης ἔρπει δάκρυνον ὁμάτων ἄπο.
ΗΛ. στρ. ἵδι γοναῖ,

1226. χερσίν] χερσίν IFLM Pal. Vat. a. γρ. χερσί C4 Χερσίν ΑΜ3 Vat. c.
άς] ω from o L [χοισ C4 or IFLM Pal. Vat. ac. ἐχοις A. 1228.
οραί] ὁραί L.

1226. ὁς . . . χοις] 'As I would that you may have me evermore.'
1231. γεγῆθοι . . . δάκρυνοι] Essay on L. § 42. p. 80 γ.
1232 foll. In the following passage Electra in her ecstasy utters lyric
(chiefly docthmic) strains, to which Orestes, who is trying to calm her,
replies in senarii. 'The lyric metres may be arranged (though, as the text
stands, not perfectly) in a scheme of strophe, antistrophe, and epode, as
follows:—

στρ. (II. 1232–1252).

1 Senarius.

2 Senarii.

1 The correspondence of στρ. and ὁτ. here is doubtful.

2 In the Epode Orestes also for a moment becomes lyrical.
γοναὶ σωμάτων ἐμοὶ φιλτάτων, ἔμβλεπ' ἀρτίας, ἐφεύρετ', ἥλθετ', εἰδεθ' οὐδ' ἐχρήζετε.

Ὀ. πάρεσμεν ἀλλὰ σὺ ἔχουσα πρόσμενε.

Ἡ. τί δ' ἔστιν;

Ὀ. σιγῶν ἁμείνον, μὴ τις ἐνδοθεν κλῆ.

Ἡ. ἀλλ' οὐ τὰν Ἀρτέμιν τὰν αἰεν ἄδμήτων τὸδε μὲν οὐ ποτ' ἄξιοσθω τρέσαι περισσῶν ἀχθος ἐνδὸν γυναικῶν ὑν αἰεί.

Ὀ. δρα γε μὲν δὴ κἂν γυναιξίν ὡς Ἀρης ἔνεστιν' εὐ δ' ἐξοισθα πειραθεῖσα ποι.

Ἡ. *ὑποτοτοί ὑποτοί, ἀνέφελον ἐπέβαλοι οὗ ποτε καταλύσιμον,

1233. 2nd γοναί om. LT add Σ'Α'I'.
1237. ἔστιν] ἐστὶ L Pal. ἔστιν C'A.
1238. ἀλλ' οὐ τὰν] ἀλλ' οὐ μὰ τὰν Λ. ἀλλ' οὐ τὰν Γ. 1245. *ὑποτοτοί] om. MSS.
1246. ἐπέβαλοι] 2nd s from i L. ἐπέβαλες Vat. a.

may have been a special motive for using long syllables in the strophe where in the antistrophoe the iambics are 'pure.' Weckleim reads in στρ., μὰ τὰν Ἀρτέμιν] τὰν ἄδμητ' αἰεί, and in στρ., τις οὖν ἄξιος οὐδ' ἐξοισθα πειραθεῖσα ποι.
1240-2. τὸδε . . . αἰεί] 'Never will I account as worthy of my fear this unprofitable burden of womankind that never stirs abroad.' Electra does not remember that she is a woman. She is one with Orestes, who is come to vindicate the man. She might say with Athena in the Eumenides 738, κὰρ θ' εὑρεῖν οὐ τῳ παράστερο ν. Orestes reminds her that Clytemnestra is not an enemy to be despised.

1246. 7. 'Thou hast brought to my remembrance the undisguised horror of our situation, not to be forgotten or undone.' For ἐπέβαλες, cp. Thuc. 8. 108, καὶ ἀλλὰ ἴππαλόντος αὐτοῦ & φέρεν οὐδ' ἢδύκατο. The figure seems to be that of laying on (or adding to) a burden. Cp. O. C. 1730, καὶ τοῦτ' ἐπι-

πληκτας; Ἀγαθάμαννον is literally, 'That will not forget.' See Essay on L. § 30. p. 51 a.
οὐδὲ ποτε λησθένουν, ἀμέτερον
οἶον ἐφι κακόν.

ΟΡ. ἔξοιδα καὶ ταῦτ’ ἃλλ’ ὅταν παρουσίᾳ
φράση, τότ’ ἔργων τῶν ἔμενησθαι χρεῶν.

ΗΛ. ἄν. ὁ πᾶς ἐμοι
ὁ πᾶς ἀν πρέποι παρὰν ἐννέπειν
τάδε δικα χρόνος.

μόλις γὰρ ἔσχων νῦν ἐλέυθερον στόμα.

ΟΡ. ἔμφιμη κάγῳ. τοιγαρόθν σάζου τοδὲ.

ΗΛ. τί δρώσα;

ΟΡ. οὐ μὴ τοῖς καίροις μὴ μακρὰν βούλου λέγειν.

ΗΛ. τίς σοῦ ἀν ἐξίαν γε σοῦ πεφηνύτος
μεταβάλοιτ’ ἀν ὅδε σιγάν λόγων;

ἐπεὶ σὲ νῦν ἀφράστως
ἀδελπώς τ’ ἔσειδον.

ΟΡ. τότ’ εἴδες, ὅτε θεοὶ μ’ ἐπώτρυναν μολεῖν.

ΗΛ. ἔφρασας ὑπερτέραν

1250


1256. ἔσχων] ἔσχων Λ.


1265. ἔπωτρυναν] ἐπώτρυναν MSS. Brunck corr.

1251. ἐξοίδα καὶ ταῦτ’] ‘Even so, I know it.’ For οὐ, which has been rejected, see Essay on L. § 25. p. 42. πᾶς, which has been substituted for it, is inappropriate, as addressed by a younger person to an elder.

1253. παρουσίᾳ (φράση) i.e. ‘Not now, but when their presence brings to mind their guilt.’ Orestes is striving to recall Electra from feeling to action. For the personification of the abstract word, cp. supr. 39, ἄταν σὲ καίρῳ εἰς ὁρῇ.

1255. ‘Hardly have I now obtained a moment’s freedom of speech.’ This confirms what has been said,—that the pressure of persecution is constant,—and also pleads a reason for continuing to speak. ‘Having this rare liberty, I ought to use it.’

1260. 1. Schol. τίς ἀν σοῦ φανέρως δικαίον εἴποτ’ ἄτι λόγων σιωπή; i.e. ἐξίαν is predicative, and has the force of an adverb. Essay on L. § 33. p. 38. ἐπ. 1.

1262. ὁμ.] ‘As thou hiddest me do.’ So Paley. Wecklein renders, ‘In such circumstances.’

1265. Electra has not yet heard of the oracle. She has nursed her one idea in solitude. And now she has not only her brother at her side, but learns that he is sent by a god. This re-
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τάς πέρος ἃτι χάριτος, εἶ σε θέδω ἐπάρπιεν ἀμέτρα πρὸς μέλαθρα, δαμφνιόν αὐτῷ τίθημι ἐγώ.

ΟΡ. τὰ μὲν σ' ὄνειδο χαλάρωσαν εἰργάθειν, τὰ δὲ δέδοικαι λαλῶ ἡδονὴ νικωμένη.

ΗΛ. ἵπ. ἰδὼ χρόνῳ μακρῷ φιλτάταν ὀδὴν ἐπαξιώσας ὤδε μοι φανῆναι, μὴ τί με, πολύπονον ὄδ' ἰδάν

ΟΡ. τί μὴ σοιήσω;

ΗΛ. μὴ μ' ἄποστερήσῃς τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.

ΟΡ. ἢ κάρτα καὶ ἄλλοις θυμοῖς ἱδάν.

ΗΛ. ξυναίνεις;

ΟΡ. τί * μὴν οὖ;

ΗΛ. ὡς φίλαι, ἐκλυον ἄν ἐγὼ οὖθ' ἄν ἠλπίσοι αὐτῶν.

ἐσχόν ὄργαν ἀναυδὸν οὐδὲ σών βοῦς κλύουσα,

1267. ἐπάρπιεν] ἐπάρπιεν Λ. ἐπάρπιεν C s' ΑL7 Πal. Vat. ac VV7. ἐπάρπ. σεν Ms. ἐπάρπιεν Γ. Dind. corr. 1268. ἀμέτρα] ἀμέτρα σι' ἀμέτρα Λ. ἀμέτρα C'.


doubles her joy, which is not the less striking for being simply expressed,—

1266. *ἐπάρπιεν*] Paley quotes O. C. 1458, πῶς ἁν... δεῖρο ἡθος πέροι; The MS. reading ἐπάρπιεν is possible.

1276. 7. In speaking 1271, 2, Orestes has turned aside, as if debating with himself how to calm Electra. At this her over-wrought affection takes alarm, lest for a moment she should lose the brightness of his countenance. μεθέσθαι (sc. τό ἐμὲ μ') is exegetical infinative.

1278. καὶ ἄλλος] ‘Even as the act of another,—i.e. how much less am I likely myself to do it? mai points the d fortiori argument.

1280. τὶ *μὴν ὄδ'] The correction is supported by Eur. Rhes. 706.

1281. Reassured as to the main point, Electra turns to her companions, and relieves her overcharged feelings by speaking to them of the contrast between the present and the immediate past, when she had heard the false tidings of her brother's death. The rhythm of these lines is somewhat broken. But it is not necessary with some editors to suppose that words have been lost. ‘Οφείλων, I heard a sound which I could never have thought to hear. I restrained my emotion at hearing it, in speechless silence.’ αὐτῶν is rightly explained by the Scholiast of the tidings of Orestes' death. Perhaps οὕτως should be read for οὖθ',—Which I had never thought to hear.' (Wecklein reads, ὡς φίλ', ὡς ἐκλυον ἄν ἐγὼ οὖθ' ἄν ἠλπίσοι αὐτῶν; ἐσχόν ὄργαν ἀναυδόν ὄδε σών βοῦς, τάλανα,—Dear one, when first I heard the news I could not have hoped to hear,—that thou wast alive,—'I had a voiceless emotion with no outcry.'

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ταλαινα.
5 νῦν δ' ἔχω σε' προφάνης δεὶ
φυλτάταν ἔχων πρόσωψιν,
ἀς ἐγώ οὐδ' ἀν ἐν κακοῖς λαθοίμα.

ΟΡ. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακῆ δίδασκε µε
μήθ' ὡς πατρόφιν κτῆσιν Αίγιοιθος δόμων
ἀντιεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διαστείρει µάτην.
χρόνου γὰρ ἄν ὦ σοι καιρὸν ἐξείργοι λόγος.

ἀ δ' ἀρµόσει µοι τῷ πάρντι ὑν χρόνῳ
σήµαιν', ὅπου φανέρες ἢ κεκρυµµένοι
γελώντας ἕχρονς παύσοµεν τῇ νῦν ὄδο.

ὁστῷ δ' ὅπως µήτηρ σε µὴ 'πιγνώσεται
φαίδρῳ προςώπῳ νῦν ἐπελθόντων δόµοις
ἀλλ' ὅς ἐπ' ἀτη τῇ µάτην λεγεµένη
στένας' ὅταν γὰρ εὐτυχήσωµεν, τότε
χαίρειν παρέσται καὶ γελάν ἐλευθέρως.

ΗΛ. ἄλλ', δ' κακύνθη', δι' ὅπως καὶ σοι φίλον
καὶ τοῦµδν ἐσται τῇ δ' ἦπει τὰς ἥδονας
πρὸς σοῦ λαβόθα; κοῦκ ἐµᾶς ἑκτησάµην.

1285
1290
1295
1300

1286. ὅστῳ] ὅστο MSS.
1287. ἐπελθότων] ἐπελθότων ΛΓ. ἐπελθότων
Cστ, ἐπελθότων ALσ.
1288. λεγεµένη] δεδειγµένη Λ. 'δεδειγµένη Cσ.
λεγεµένη ALσ. λεγοµένη Γ.
1293. 'For such recital might prevent you from seizing the opportune moment.'
1295. 'We shall by our present enterprise frustrate our enemies in their exultation.' γελώντας is to be resumed as a supplementary predicate. For παῦσοµεν without an expressed participle, cp. supr. 796, οὐ δοκεῖ τοι παῦσοµεν.
1296. ὅστῳ 84] Sc. πρᾶσσε, understood from the general drift of the preceding words.
1296, 7. δοκεῖ . . δόµων] 'May not detect you by your glad countenance when we (Or. and Pyl.) have come into the house,' i.e. may not find out your secret and perceive the fact. τῶς is gen. absol.
ΛΕΚΤΡΑ.

κοῦτ δ' ἂν σε λυπήσασα δεξαίμην βραχὺ́
αὐτῇ μέγ' εὐρείων κέρδος· οὐ γὰρ ἂν καλῶς
*ὑπηρετοῦν τῷ παρόντι δαίμονι.

άλλ' οἶδα μὲν τάνθενδε, πῶς γὰρ οὐ; κλών
οὐκείστει' Ἀλγισθὸς μὲν οὐ κατὰ στέγας,
μήτηρ δ' ἐν οἶκοις· ἦν σοὶ μὴ δείχςης ποθ' ὡς
γέλωτι τοῦμεν φαίνεται κάρα.

μίσος τε γὰρ παλαιὸν ἐντὸτ' κεὶ,
κάπελ σε ἐσείδον, ὁ ποτ' ἐκλήξω *χαρᾷ
δακρυρροοῦσα. πῶς γὰρ ἂν λῆσαίμ' ἐγὼ,
ητίς μιᾷ σε τῇ ὅδὸν θανὼν τε
cal ζῶντ' ἐσειδον; ἐφρασαὶ δὲ μ' ἄσκοπα·
ὁτ' εἰ πατήρ μου ζῶν ἴκοιο, μηκέτ' ἂν
tέρας νομίζειν αὐτ', πιστεύειν δ' ὅραν.
ὁτ' οὖν τοιαύτην ἠμὲν ἐξήκεια ὅδων,
ἀρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνη
οὐκ ἂν οὐκόν ἡμαρτόν· ἢ γὰρ ἂν καλῶς
ἐσω' ἐμαυτήν, ἢ καλῶς ἄπωλομήν.

*ΟΡ. συγὰν ἐπήνευ'· ὥς ἐπ' ἐξοῦ δεὶ κλώ

1304. λυπήσασα] from λυπησάσας L? δεξαίμην] δεξαίμην L. γρ. βουλομένη
βραχὺ́ C. βουλόμενον AMMVV. βουλομένον L. δεξαίμην Pal. V. θηρ. δεξαίμην

1306. The MS. reading, ὑπηρετοῦν, is upheld by Neue and defended by Mr. Paley as possibly right. The middle voice might be explained as equivalent to the active voice with an ethical da
tive, such as σοι in supr. 1323. But for a similar corruption, cp. O. T. 840, ἐπεφυγοῦσα (ἐπεφυγομένη). E.
1307. τάνθενδε] 'Things here,'—
more lit. 'The news from hence.' Not 'What is to be done next?' (Paley.)
1311. ἐντέτηκα] Hesych. ἐντέτηκεν
ἐνεκολάθην. 1312. χαρᾷ] The MS. reading χαρᾶ is not impossible, but is extremely
improbable, because of the awkward ambiguity between ἐκλήξω χαρᾶ and
daκρυρροοῦσα (ὑπὸ) χαρᾶ. 1320. θυοῦ] i.e. δωὸν θατέρου. Cp. Thuc. 1. 33, μηδὲ δωὸν φθοχοὶ ἀμάρτω-
νειν, ἢ... ἢ... Andoc. p. 4. II.
1322. συγάν... χαροῦσα] The
Scholiast says, τινὲς τὸν Ἰορδάν φασὶν ἄγειν ταῦτα. And this opinion is adopted by Mr. Paley. The point is
doubtful, but there is no reason why Orestes, who is naturally on his guard,
should not be the first to perceive an approaching footstep. And the broken
line, 1323, as Schnidw. observes, is in favour of the MS. reading.
1325. ὡς here is 'since,'—not as in Trach. Eur. Ion 515, 6.
τών ἐνδοθέν χωρούντος.

ΗΛ. εἰσιν', δ' εἴονι,

ἀλλας τε καὶ φέροντες οἳ ἄν οὕτε τις
dόμων ἀπώσαιν' οὗτ' ἄν ἡσθεὶ λαβών.

ΠΛ. ὁ πλειστα μόροι καὶ φρενῶν τητάμενοι,

πτέρα παρ' οὐδὲν τοῦ βίου κηδεσθ' ἐτι,

ἡ νοῦς ἑνεστών οὕτως ὑμῖν ἔγγενης,

ὅτι οὐ παρ' αὐτοῦς, ἀλλ' ἐν αὐτοῖσιν κακοῖσ
tοίσιν μεγάλοιοι δύνεσ' οὐ γιγνόσκετε;

ἀλλ' εἰ σταθμοῦσι τοῖσι μὴ 'κρύον ἐγώ

πάλαι φυλάσσων, ἢν ἄν υμῖν ἐν δόμοισ
tὰ δρόμεν' ὑμῶν πρόβεθεν ἢ τὰ σώματα;

νῦν δ' εὐλάβειαν τῶνδε προθέμην ἐγώ.

και νῦν ἀπαλλάξθεντες τῶν μακρὰν ὁγὼν

και τῆς ἀπλήσσεν τῷ ὅσε σοῦ χαρά βοής

eἰσο παρέλθεθ', ὡς τὸ μὲν μέλλειν κακῶν

ἐν τοῖς τοιούτοις ἐστ', ἀπηλλάξθαι δ' ἀκή.

ΟΡ. τῶς οὖν ἔχει τάνυσθεν εἰσίναι μοι;

ΠΛ. καλῶς· ὑπάρχει γάρ σε μὴ γυναῖ τινα.

1325

ΛΕΚΤΡΑ.

ΟΡ. ἡγγείλας, ὡς ἔοικεν, ὡς τεθνηκότα.

ΠΑ. εἰς τῶν ἐν "Αἰδοὺ μάνθαιν ἐνθάδι ὄν ἀνήρ.

ΟΡ. χαίρουσιν οὖν τοῦτοις; ἢ τίνες λόγοι;

ΠΑ. τελευμένων εἴπομι ἂν ὡς δὲ νῦν ἔχει,

καλῶς τὰ κείνων πάντα, καλ ὃ μή καλῶς.

ΗΛ. τὰς οὕτως ἔστὶ, ἀδελφέ; πρὸς θεῶν φράσον.

ΟΡ. οὐχὶ ἐυνήσομαι;

ΗΛ. οὕδε γʹ εἰς θυμὸν φέρω.

ΟΡ. οὗκ ὅσθ᾽ ὃτῳ μ᾽ ἐδωκάς ἐσχέρας ποτέ;

ΗΛ. ποίφ; τί φανεῖς;

ΟΡ. οὖν τὰ Φωκέων πέδων ὑπεξεπεμφθην ὡς προμηθήῃ χερόιν.

ΗΛ. ἢ κεῖνοι οὕτως δὴν ποτὲ ἐκ πολλῶν ἐγὼ

μόνον προσεβρόν πιστῶν ἐν πατρός φόνῳ;

ΟΡ. δὴ ἐστὶ, μή μ᾽ ἔλεγχε πλεῖον λόγοι.

ΗΛ. δ᾽ ἄφλητον φῶς, δ᾽ ἐκόσι δόμων

᾽Αγαμέμνονος, πῶς ἠλθες; ἢ ὡς κεῖνος εἰ,

δὴ τόνδε κάμι ἔσοφας ἐκ πολλῶν πόνων;

δ᾽ ἀφληται μὲν χεῖρες, ἢδιστον δ᾽ ἔχων

ποιῶν ὑπηρετήμα, πῶς οὕτω πάλαι


1342. 'I would have you know that you are the only dead man who is in the light of day.'

1343. τῶν λόγων] Sc. elai.

1344. τελευμένων] Sc. τῶν τραγαμά-

των. Cp. ἐκ ἀνειργασμόν. The present has a quasi-perfect sense, 'When these things have their completion.' Cp. Hdt. 1. 206, ὅ γαρ ἄν εἰδήσῃ εἰ τοὶ ἐκ καρδία ἐκείνη ταῦτα τελεύμενα.

δ᾽... ἡμᾶς] Supply ἤρθ᾽ τάδ᾽.

1345. 'All is well in that quarter, even what is not well,'—viz. Clytemne-

stra's unnatural joy.

1347. οὐδὲ γ᾽ ἐν θυμὸν φέρω] (I do not perceive:) no, nor can I bring to mind.' θυμός, as in ὑμῶν ἑλλάσ

(Aesch. Prom. 760), is used after the Epic manner, so as to include the

understanding. See Essay on L. § 49.

p. 93, 1.

1349. 50. Join οὗ θερόιν.

1354. δ᾽... φῶς] 'O joyful day!' The words have the same meaning as in supra. 1224, though they do not carry the same strength of feeling.

1356. The Paeagogus had proved his faithfulness by saving both Electra and Orestes from danger, before she entrusted him with the precious charge.

Cp. supra. 1351, 2.

1357. 'She addresses the hands, which she is holding in her own.' Wecklein.

1357, 8. τοῖς ἐπιτρέπων] 'And thou whose feet have done most precious service,' viz. in going to and returning from Phocis.
ΣΟΦΟΚΛΕΟΥΣ

ευνόων μ’ ἔληθες, οὐδ’ ἔφαινες, ἀλλά με λόγους ἀπάθες. ἕργ᾽ ἐχόων ἡδιστ’ ἐμοὶ;
χαῖρ’, ὧ πάτερι πατέρα γὰρ εἰσορῶν δοκῶ·
χαῖρ’. ἵσθι δ’ ὃς μᾶλλοτά σ’ ἀνθρώπων ἐγὼ ἥχθρα κάρης ἐν ἡμέρᾳ μιᾷ.

ΠΑ. ἄρκειν δοκεῖ μοι τοὺς γὰρ ἐν μέσῳ λόγους,
pολλάκι νυκτεῖς ἡμέραι τ’ ἵσαι,
αἰ ταῦτα σοι δείξων, ὁ Ηλέκτρα, σαφῆ.
σφῶν δ’ ἐννέπω γε τοῖν παρεστῶτοι ὑπὶ
νῦν καιρὸς ἔρθειν νῦν Κλευμανήσστα μόνη·
nῦν οὕτως ἀνθρῶν ἐνδον’ εἶ δ’ ἑφέξετον,
φροντιζεῖθ’ ὃς τούτοις τε καὶ σοφωτέροις
ἀλλοιοί τούτων πλεόσιν μαχούμενοι.

ΟΡ. οὐκ ἀν μακρῶν ἔθ’ ἥμιν οὐδὲν ἀν λόγων,
Πυλάδη, τόδ’ εἰκ τοῦργον, ἀλλ’ ὅσου τάχος
χαρεῖν ἔσω, πατρίδα προσκύνανθ’ ἐδηθ’
θεῶν, δουπερ πρόπυλα ναύσουν τάδε.

1352. ἵσθι δ’ [ἰσθὶ L. ἵσθι δ’ C3AL]. ἵσθι Γ. μᾶλλοτά σ’ ἀνθρώπων] from μᾶλλον
παρθένων C1. 1352. κυκλούνται] κυκλούντας τι) L. κυκλούντας C1. κυκλοῦνται

1359. οὐδ’ ἔφαινες] ‘And not make thyself known.’ The use of the active voice is softened by the possible resumption of εννέα, i.e. συνάσ. εἰ. But it is also justified by the implied metaphor from a body shining with its own light. Cp. Aesch. Ag. 101, 2, ἐγνάδε φαίνοντ’ [ἐλθέ].
1360. ἔργ’ .. ἱμοί] ‘While engaged in a course of action most delightful to me.’
1361. ‘Hail, father! For methinks I see a father in thee.’ In such words of affection, Electra’s long repressed feelings naturally overflow. Cp. suppl. 1320, πῶς ἔρμα, ὡς ταῖς; and note.
1364. τοὺς .. λόγους] ‘For as to what has happened in the interval.’ The turn of expression in the next line (παλλάκι κυκλούντα, κ.τ.λ.) leaves this accusative out of construction, and it is resumed in ταῦτα (1366).
1365. κυκλοῦντα] The change to κυκλοῦντα in some MSS. may have been occasioned either by the wish to obtain a construction for λόγους, or by the similarity of διῄσκων. It is better therefore to retain κυκλοῦνται.
1370. 1. σοφωτέροις .. πλεόσιν] ‘Not only with these, but with others who have superior cunning and superior numbers,’ σοφωτέροις, because men and not women; πλεόσιν, because the guards of Aegisthus would overpower the ‘Phocian men.’
1372. 3. οὐκ ἀν .. τοῦργον] ‘It would seem, Pylades, that our business here no longer has to do with words.’
1373. 3. χαρέν] Sc. ἐργαν ἵσταν ἥμιν. 1374. 5. ‘Having first bowed before the shrines of my father’s gods.’
1375. δουπερ .. τάδε] Cp. Aesch. Ag. 500–19, where Zeus, Apollo (supr. 637), Hermes, are expressly mentioned, and other deities spoken of as δαιμόνες
ΝΔ συνεισμή σε άλλη προβολή.
metadrōmuoi kakōn panaurýngmatov
5 ἀφικτοῦ κόνες,

ὡστ' οὐ μακρὰν ἐτ' ἀμμενεὶ
τοῦμδι φρενῶν δνειρων αἰωροῦμενον.

ἀν. παράγεται γὰρ ἕνερον
doliosous árōyds eisw stégas,
adχαιπλοῦta patrds eis ἐδώλα,
νεακόντον αἰμα χειρόν ἔχων.

5 ὁ Μαῖας δὲ παῖς
'

Ἐρμῆς σφ' ἄγει δόλον σκότῳ
κρύψας πρὸς αὑτὸ τέρμα, κούκετ' ἀμμενεὶ.

Ἡ. ὅ φιλταται γυναῖκες, ἄνδρες αὐτίκα

1389. ἄμμενε] ἄμμενε L. ἄμμενες Ρ. Wunder corr. 1390. αἰωροῦμενον] αἰω-

ροῦμενον L. 1395. χειρῷ] εἰ into ε C. χειρῶν Λ. 1396. ἄγει] ἤγαγε Λ.

1387. 8. Clytemnestria and Aegisthus were above spoken of as an embodi-

ment of the Alastor (supr. 198-200). Similarly, Orestes and Pylades are here

identified with the Erinyes. In the anti-

strophe, II. 1391, 2, Orestes is described in vague ly impressive language as the

'helper of the powers below,' ἄρωγοι . .

ἀρωγά's. For 'helper' = 'vengeance,' cp.

supr. 811, and note.

1389. The emendation suggested by

Wunder, consisting only in the change of an accent (see v. πτ.), seems to be

required by the sense. 'My soul's

vision (supr. 479-81) has not long to

linger unaccomplished' (lit. in suspense,

cp. supr. 501).

1392. ἔνω τετέγα][ The construction

is Homeric, cp. II. 21, 124, 5, ἄλλα

Piλωμήδεροι | οἶνοι δυσήμεις ἔνω ἄλος εὐ-

ρα κόλπον.

1395. νεακόντον . . ἔχων') 'Holding

with his hands the newly-whetted

Death.' In αἰμα the effect is put

by metonymy for the cause. Essay

on L. § 42, p. 81. For νεακόντον, cp.

Aesch. Ag. 1535, 6, δικαίω 8 ἐκ ἄλλο

πρόγαμα θρύγων βλάθης | πρὸς ἄλλας

θρύγωναι Ὀμῆρα. The quantity prob-

ably, though not certainly, follows

the analogy of νεάκων (Dorie for

νεάκωντ). Hermann's νεο-κόντον in-

volves an awkward prolepsia.


Aesch. Cho. 812-8. 'The words πρὸς

αὑτὸ τέρμα, though joined primarily

with ἄγει, are to be resumed with κρύ-

ψας ("Concealing the guile till close

upon the goal").

1397. After this line there is a pause,

in which Electra comes forth to watch

for Aegisthus. In tones of suppressed

excitement she tells what is going on

within.

The following passage (1398-1441),

although consisting largely of senarii,

appears to be antistrophic, nearly cor-

responding even in the division of the

lines. According to this view ll. 1404-

1406 are either (1) not to be counted in

the strophe, or (2) lines answering to

them after l. 1427 must be supposed to

have been lost. As the lines in ques-

tion relate to the sudden cry of Cly-

temnestra from within, the former sup-

position is sufficiently probable. C.

note on O. C. 117 foll., vol. i. p. 298

(1st column). In the 'strophe,' ll.

1398-1421, Clytemnestra is put to death,

—in the 'antistrope,' ll. 1422-41, the

bleeding sword is displayed, and Aegi-

sthus is described. The young men then

retire into the palace, and Electra waits

outside.
ΗΛΕΚΤΡΑ.

τελοῦσι τοθργον. ἄλλα σίγα πρόσμενε.
ΧΩ. πῶς δή; τί νῦν πράσσοσουσιν;
ΗΛ. ἢ μὲν ἐσ τάφον
Λέβητα κοσμεῖ, τῶ δ ἐφέστατον πέλας.
ΧΩ. σο δ ἐκτὸς ἥξασ πρὸς τί;
ΗΛ. φρουρήσουσι δεις,
Ἀλεξιθος ἡμᾶς μὴ λάβῃ μολὼν ἔσω.

[32 a.]

ΚΛ. ἀλαί,

ιὼ στέγαι

φίλων ἔρημοι, τῶν δ ἀπολλύντων πλείω.

ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὁ φίλαι;
ΧΩ. ἥκους ἀνήκουστα δύστανος, δοτε φρίξαι;
ΚΛ. οἶμοι τάλαιν. Ἀλιγισθε, ποῦ ποτ' ἐν κυρεῖς;
ΗΛ. ἰδοὺ μᾶλ' αὐθ θροεὶ τις.

ΚΛ. ὁ τέκνων τέκνων,

οἰκτειρε τὴν τεκουσαν.

ΗΛ. ἄλλ' οὐκ ἐκ σέθεν

φικτειρεθ' οὔτος οὔτ' ἐνενήσας πατήρ.
ΧΩ. οὐτος ἡ πόλις, ὁ γενεὰ τάλαινα, νῦν σε

μοίρα καθημερία φθίνει φθίνει.

1399. τελοῦσι is future.

πρόσμενεν] Addressed to the Cory-

phaeus.
1401. λέβητα κοσμεῖ] 'She is deck-

ing the urn,'—adorning it with wreaths


Ch. 686.

Mr. Paley doubts, surely unneces-

sarily, if the cinerary urn be meant

here as in Aesch. Ch. 686.
1407. ἄρτηκσετα] 'What is horrible to hear,'—

ὡς ἄρτητα are 'things horrible to
tell.'
1411. 2. ἄλλ' ὡς τοῦτον] Cp. supra 296,

7. 601.

1413. 4.

= 1433. 4.

If the text is sound, φθίνει is transitive

here. καθημερία is predicative and

adverbial,—'is destroying thee this very
day.' This brief lyrical utterance fills

the moment of dread suspense before

the falling of the blow.
ΣΟΦΟΚΛΕΟΥΣ

ΚΛ. ὁμοι πέπληγμα.

ΗΛ. παίσων, εἰ σθένεις, διπλὴν.

ΚΛ. ὁμοι μᾶλ' αἰφσ.

ΗΛ. εἰ γὰρ Ἀλγισθὺ ἢ ὁμοι.

ΧΩ. τελοῦσ' ἀρα' ζῶσιν οἱ γὰς ἢπαλ' κεῖμενοι,

παλάρρητον γὰρ αἱ ὑπεξαίροντοι τῶν

κτανόντων οἱ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε' φοινία δὲ χεῖρ

στάζει θυλής 'Ἀρεώς, οὐδ' ἔχω λέγειν.

ΗΛ. Ἐρέστα, πῶς *κυρεῖτε;

ОР. τὰν δόμοις μὲν

καλῶς, Ἀπόλλων ἐκ καλῶς ἑθεσπισεν.

ΗΛ. τέθυκεν ἡ τάλαινα;

1416. *γ'] ᾧ MSS. 1419. τελοῦσ'] τελοῦσιν L. Tricl. corr. *ἵπαλ

κεῖμενοι] ὑποκεῖμενο MSS. Brunken corr. 1420. παλάρρητον] παλάρρητον Λ. L L'.


1417. εἰ γὰρ Ἀλγισθὺ φυ' ὁμοὶο] 'Ἀγ,

would that you were crying "Oh!" for

Aegisthus too.' Ἀλγισθὺ follows the

construction of μοι in δομοῖ. The reading

of the MSS., ᾧ, can only be de-

fended on the questionable ground that

τε may be used in tragedy, as in Homer,

as an expiatory adverb. But on the

other hand τε following γὰρ is awk-

ward.

1419-21.

=1439-41.

1419. τελοῦσι] 'Are finishing,' i.e.

are accomplishing their end.

1420. παλάρρητο] 'Flowing in re-

turn.' Cp. supra. 246, 7, ὧ δὲ μὴ πάλιν

δόσων' ἀντιφάσον δίκαι.

The MSS. have HA, prefixed both to

L. 1422 and L. 1424. It cannot stand in

both places, and Hermann rightly de-

leted it before L. 1422. Prof. Paley

objects that the antistrophe should

begin with a new person. But a change

of person is still possible, for L. 1419-21

need not be given to the corypheus.

Hermann's arrangement, besides the

appropriateness of giving L. 1422, 3 to

the corypheus, has the further advan-

tage of making a change of person at

the beginning of L. 1424 corresponding
to that in L. 1400.

1423. 'Is dripping from the War-
god's sacrifice.' For the genitive, see

Essay on L. § 10, p. 15, 3 a.

1424. ἐκ λέγειν] 'And I am speech-

less,' i.e. the moment is too great for

words. Erfurdt's conjecture, ἐκ ἔχω

γὰρ, has been commonly received.

But it is intolerably frigid, and although

όχι ἔχω τι φῶς is more usual, the other

expression, ἐκ ἔχω λέγειν, is quite posi-

sible, and it is a natural thing for the

Chorus here to say.

1425. Ἀπόλλων ἐκ καλῶς ἑθεσπισεν]

The horror which pervades the Choë-

phori is present also here, but is sub-

dued beneath the sense of pious duty.

Orestes is now thrilled by the dreadful

nature of his act. Electra is simply

eager to know whether it has been ac-

complished.
ΗΛΕΚΤΡΑ.

229

OΠ. μηκέτ' ἐκφοβοῦν
μητρὸν ὡς σε λῆμ' ἀτιμάσει ποτὲ.
ΧΩ. παύσασθε, λεύσου γὰρ Αἴγιονθον ἐκ προδήλου.
ΗΛ. ὁ παῖδες, οὐκ ἄψορρον;
OΠ. εἰσορᾶτε ποῦ
τῶν ἄνδρ;'

*ΗΛ. ἕφ' ἡμῖν οὖτος ἐκ προαιστίου
χωρεῖ γεγενῶς.

-Ο-Ο-Ο

ΧΩ. ἄντι βάτε κατ' ἀντιθέρων δον τάχιστα,
νῦν, τὰ πρᾶι εὑ θέμενοι, τάδ' ὡς πάλιν.

OΠ. θάρσει τελοῦμεν ἡ νοεῖς.
ΗΛ. ἕπειγη νυν.
OΠ. καὶ δὴ βέβηκα.

ΗΛ. ταύθαδ' ἀν μέλοι' ἐμοὶ.

1428. λεύσων] λεύσω ΣΓ. λεύσω Cατι5 Pal.
1430. OΠ. om. A. εἰσορᾶτε
ποῦ] εἰσορᾶτε ποῦ L. εἰσορᾶτε ποῦ Cα Pal. VVα Vat. ac. εἰσορᾶτε ποῦ Γ Herm.
1431. τῶν ἄνδρ;' ΗΛ. ἕφ' ἡμῖν] τῶν ἄνδρ' ἕφ' ἡμῖν; ΗΛ. L Pal. Vat. ac. Lα VVα.
τῶν ἄνδρ' ἕφ' ἡμῖν Αν. Herm. corr. προαιστίου] προαιστίου CαΑΓΛα Hu.
1433. δον] δ ον L. δον Cα. δον Α. 1435. OΠ.] ΧΩ. A. ἕπειγη νυν] ἕπειγη
νυν LA Pal.

1429. ἐκ προδήλου] ἐκ with the genitive (cp. suppl. 78, δοροῦ) marks the point from which the object strikes the sense. ‘Lit. “from a position where he is visible before his arrival.”’ Paley. Hence there is now no fear of his entering the house unperceived (supr. 1403).
1430. Τοῖς εἰσορατε ροῦ; τῶν ἄνδρον] ‘Where do ye see him?’ This is addressed to the Chorus. The next moment Electra has perceived Aegisthus, and cries out exultingly (l. 1431). ‘Here he is at our mercy (ἠφ' ἡμῖν), joyously advancing from the open ground.’ Others explain ἕφ' ἡμῖν to mean either with χωρεῖ, ‘He comes close upon us,’ or with γεγενῶς, ‘Triumphing over us,’ or (as the MSS.) with the preceding words, ‘Do you see him anywhere near us?’
1432. Some words are wanted to complete the senarius, perhaps indicating the absence of the guard, e.g. οὐδὲν ἀνεπίρημα πάρα.
1433. καὶ ἀντιθέρων] Either (1), ‘Towards the place over against the door.’ Cp. the use of ἐκ with the genitive in such expressions as ἐκ οἴουν. Or (2), ‘Go and take your position from over against the door.’ Supposing the ἄντιθερα to have been raised in some way above the vestibule, the preposition with the genitive may suggest the idea of holding a vantage-ground, down from which one may strike with effect.
1434. ταῦθαδ' ἀν μέλοι'] Sc. εὑθεῖ θυροῦ.
1435. It is unnecessary, with Erhardt, to take the words ἡ νοεῖς from Orestes. The Chorus had not completed their sentence, and Orestes wishes to show that he understands their drift. Thus, ‘Thought leaps out to wed with thought, Ere thought can wed itself to speech.’ Electra wants neither thoughts nor words, but action. Hence she briefly says, ἕπειγη νυν.
1436. ταῦθαδ' ἐμοί] Electra says this when Orestes is already out of sight of the audience. As he disappears, Aegisthus approaches, and the Chorus make their speech (ll. 1439-41), sotto voce, with their eyes turned towards him.
ΣΟΦΟΚΛΕΟΥΣ

ΧΟ. δι’ ἄτος ἀν παθρά γ’ ὡς ἡπίως ἐννέπειν πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς ὀροφή πρὸς δίκας ἀγώνα.

ΑΙΓΙΣΘΟΣ.

τὸς οἶδεν ὑμῶν ποῦ ποῦ ὦ Πομήξ ἕνοι, ὥς φασὶ Ὀρέστην ἡμῖν ἀγγειλαὶ βίον λεοπόδο ἱππικοῖσιν ἐν ναυαγίοις;

σέ τοι, σέ κρίνω, *ναλ σέ, τήν ἐν τῷ πάροις χρόνῳ θρασείαν ὡς μελιστά σοι μέλειν οἴμαι, μάλιστα ὃ ἀν κατειδιώκει φράσαι.

ΗΛ. ἔξωθα πῶς γὰρ οὐχ; συμφορᾶς γὰρ ἀν ἔξωθεν εἰτά τῶν ἑμῶν τῆς φίλτατης.

ΑΙ. ποῦ δὴ ἀν ἐλευ οἴ ξενοϊ; δίδασκε με.

ΗΛ. ἔτοιν φίλης γὰρ προξένου κατήνυσαν.

ΑΙ. ἦ λαθραῖον θεαί τις ἐντύμως;

ΗΛ. ὅσκ, ἀλλὰ κατέδειξαν, οὐ λόγῳ μόνον.

ΑΙ. πάρεστι ἄρ’ ἡμῖν ὅστε κάμφαν μαθεῖν;

ΗΛ. πάρεστι δήτα καὶ μάλ’ ἄξιος θέα.


1440. λαθραῖον λαθραῖον L pr. — 1441. ὀροφή τοιοῦτον . . L.

1442. Πομήξ] φωκής Φωκείς E λ. φωκής Α.


1449. τῆς φίλτατης τοιοῦτον L. — 1450. διδάσκε με.] γράφεται, μένει μοι C2. διδάσκε μοι Pal.


1440. 1. λαθραῖον . . ἀγώνα] ‘That he may rush unawares upon the struggle of doom.’ λαθραῖον (with ἀγώνα) is predicative: i.e. That the struggle may be unforeseen.

1448. 9. συμφορᾶς . . φίλτατης] ‘Else I had been a stranger to the fact which most concerns me.’ Aegisthus understands, ‘The event which touches Electra’s heart most nearly;’ to herself she means, ‘The event that has filled me with joy.’ τῶν ἑμῶν, (1) sc. συμφορᾶς, or (2) gen. obj., ‘What has happened to my friends.’

1451. To Aegisthus Electra means, ‘They succeeded in obtaining a kindly welcome’—from Clytemnestra in her gladness, supra 800. And in this sense κατήνυσαν is construed with the genitive after the analogy of τυγχάνων or κυρίων. But the word is chosen so as to convey the further meaning—‘They have made an end of her,’ or ‘Have accomplished the deed against her.’ Cp. Eur. Or. 89.

1453. ‘Nay, more, they showed him to our eyes,—it was not a mere tale that came.’ Aegisthus does not hear of the um, but is made to believe that the body of Orestes is there.—‘And so it is,’ thinks Electra, ‘but in full life.’

1455. ‘There is indeed to be seen a sight I do not envy you.’ Aegisthus understands the corpse of Orestes; Electra means that of Clytemnestra.
ΛΗΛΕΗΚΑ.

Α1. ή πολλὰ χαίρειν μ’ εἶπας οὐκ εἰσωθῶς.
ΗΛ. χαίροις ἂν, εἶ σοι χαρτὰ τυγχάνοι τάδε.
Α1. σιγάν ἀναγά, κάναδεικνύαι πύλας
πάσιν Μυκηναίουσιν Ἀργείοις θ’ ὀρᾶν,
ὅς εἶ τις αὐτῶν ἐλπίσει κεναὶς πάροις
ἐξῆμετ’ ἄνδρος τοῦδε, νῦν ὄρῶν νεκρῶν
στόμα δέχηται τάμα, μηδὲ πρὸς βιαν
ἔμοι κολαστὸν προστυχών φύση φρένας.
ΗΛ. καὶ δὴ τελείται τάπ’ ἐμοῖ τῷ γάρ χρόνῳ
νοῦν ἔσχων, δοτε συμφέρειν τοῖς κρέισσοισιν.
Α1. ὁ Ζεὸς, δέδορκα φάσρ’ ἄνευ φθόνου μὲν οὐ
πεπτωκός· εἶ δ’ ἐπεστὶ Νέμεσις, οὐ λέγω.
χαλάτε πάν κάλυμμα ἀπ’ ἀφθαλμῶν, ὅπως

1457. The optative, if right, is to be
explained as hinting an uncertainty, 'If
so it prove.'

1458. σιγάν] In accordance with the
εὕρημα which Greek sentiment pres-
scribed in the presence of death. Mr.
Paley unnecessarily conjectures ὅψειν.

κάναδεικνύαι πύλας] (1) The usual
explanation of these words is that given
in Wunder's note.—Note and locution
ἐκ διάκρισιν πύλας, significans ἀνεγι-
μένοις τοῖς πύλαις διεκινήσαι τὰ ἔσχω,
quum vulgo potius δόμων ἀναδεικνύεται
indicatur, veluti apud Aristoph. Nub. 204.

1460 foll. Aegisthus here betrays
the fear in which he has been living.
There is a reminiscence of Aesch. Ag.
1667, 8.

1461. ἄνδρος τοῦδε] See Essay on L.
§ 9. p. 12, 2.

1462. καὶ παρ’ ἄκουσα ἅθ’ ἀσφαλοῦν:
O. C. 172.

1464. δὴ . ἦμοι] 'My rebellious
hopes (σὰ ἀν’ ἦμοι) are already at an
end.' Cp. supr. 1344; also 1319-21.

1465. ἐποτε συμφέρειν τοῖς κρέοσσο-
σιν] Aegisthus understands, 'So as
to submit to authority.' To herself she
means, 'So as to be on the stronger
side'—that of Orestes.

1466. 7. By an ἐκκύλημα, the
body of Clytemnestra is brought out, covered,
with Orestes standing by. Aegisthus ima-
gines the corpse to be that of Orestes,
and Orestes to be the Phocian mes-
senger. 'What I see here cannot have
fallen thus without Divine jealousy, but
if to say so provokes Nemesis, I do not
say it.' ἐπιστι, sc. τῷ λέγοντι. For ὑπὸ
λέγω, cp. Trach. 500. πᾶτσι is used in
the sense of 'to befall' (L. and S. s.
v. V. 2), but also with an allusion to the
fall of Orestes. Another way of taking
the words has been suggested, 'What I
see cannot have fallen thus without the
Enemy of the Gods,—whether Just Rett-
bution has also been at work, I do not
say.' But such an opposition between
φθόνος and νέμεσις is hardly possible in
tragic Greek.

1468. 'Take off all covering from
before my sight, that I too may duly
mourn over my kin.'
τὸ συγγενεῖς τοῦ κἀπ' ἐμὸν θρήνων τίχης.

OP. αὐτὸς σοῦ βάσταζ' οὐκ ἐμὸν τὸδ', ἀλλὰ σὸν, 1470
τὸ ταῦθ' ὀρᾶν τε καὶ προσηγορεῖν φίλοις.

Al. ἀλλ' εὖ παραίνεις, καταπτισθομαι σοῦ δέ,
ἐὶ ποικ' ὁλικὸν μοι Κλωταμνήστρα, κάλει.

OP. αὐτὴ πέλας σοῦ μηκέτ' ἄλοσε σκόπει.

Al. οἵμοι, τε λέεσσος;

OP. τίνα φοβεῖ; τίν' ἄγνοεις;

Al. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάσιος
πέπτωξ' ὁ τλῆμων;

OP. οὖ γὰρ αἰσθάνει πάλαι
ξών τοῖς θανατοῖς οὖνεκ' ἀνηανδαξ ἦσα;

Al. οἵμοι, εὐνήκα τοῦπος. οὖ γὰρ ἑσθ' ὅπως
δῷ οὖκ ὁ Ὁρέστης ἔσθ' ὁ προσφωνῶν ἐμε. 1480

OP. καὶ μάντις δόν ἄριστος ἐσφάλλου πάλαι;

Al. ἄλαλα δὴ ἰδελαίος. ἄλλα μοι πάρεσ
cάν σμικρὸν εἰπεῖν.

ΗΛ. μὴ πέρα λέγεν αὲ πρὸς θεῶν, ἄδελφε, μηδὲ μηκύνει λέγουσ.

1469. τοι] τε LA. pr. Pal. καν'] καὶ ἐκ' Pal. 1471. φίλος] φίλος Cs4,
φίλος Al. 'φίλος L. 1481. ἐσφάλλου] ἐσφάλλου L Pal. ἐσφάλλου CsA.
1483. καν σμικρὸν] καν ἑσμικρὸν LgL. gl. καὶ σμικρὸν CsA. καν ἐκι μικρὸν
Pal. 1470. αὐτὸς σοῦ βάσταζ'] 'Take it up
yourself;' viz. τὸ κῆλυμμα, which, like
the corpse itself, should be sacred from
a stranger's touch.
. οὐκ ἐμὸν τὸδ', ἀλλὰ σὸν] Ostensibly,
because Aeigisthus is nearer of kin to
Orestes than the Phocian man. Really,
because Aeigisthus loves Clytemnestra,
whom her son has slain.
1472. σοῦ δὲ] To Electra.
1474. Aeigisthus is waiting for Cly-
temnestra before completely withdrawing
the covering, which Orestes finally
removes with these words.
1475. After a glance of horrified re-
cognition at the corpse, Aeigisthus looks
strangely on Orestes. τίνα = διὰ τὶ τῶν-
supr. 122, and note.

1478. 'Why, dost thou not perceive
that all this while thou, a living man,
has been replying to the dead in tones
like theirs?' Cp. supr. 1342. τοῖς θα-
νατοῖς is resumed with ἦσα, i.e. Aegi-
sthus has been answering Orestes, who
has been given out as dead, with a
tongue that is already doomed to death.
Tyrwhitt unnecessarily conjectured ἔστατος θανατοῖς, which Brunck and
subsequent editors have adopted, 'That you
have been addressing (?) living men for
dead.' Schoel. τοῖς θανατοῖς τῷ Ὁρέστη.
1481. καὶ . πάλαι] 'Are you so ex-
cellent a prophet, who, notwithstanding,
have been all this while deceived?' καὶ
(with μάντις) adds a concessive em-
phasis, as in καὶ πέρ. Cp. Pind. Ol. 7.56,
παρέπληγζαν καὶ σοφάν.
ΗΛΕΚΤΡΑ.

[τί γὰρ βροτῶν ἀν σὺν κακοὶς μεμυγμένων
θυσίκειν ὃ μέλλων τοῦ χρόνου κέρδος φέροι:]

ἀλλ’ ὡς τάχιστα κτείνει, καὶ κτανίων πρόθεσ
tαφθήσων ὃν τόνδ’ εἰκὸς ἔστι τυνχάνειν
ἀποπτῶν ἡμῶν. ὡς ἔμοι τὸδ’ ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον.

1485

OP. χαροῖς ἂν εἰσα σὺν τάχει: λόγων γὰρ ὁὐ
νῦν ἐστὶν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι.

Al. τί δ’ ἐστὶς ἄγεις με; πῶς, τὸδ’ εἰ καλὸν
τοῦργον, σκότων δεῖ, κοι πρόχειρος εἰ κτανεῖν;

1490

OP. μὴ τάσσει: χῶρει δ’ ἐνθαπέρ κατέκτανες
πατέρα τὸν ἄμων, ὡς ἂν ἐν ταυτῷ θάνης.

1495

Al. ἢ πῶσ’ ἀνάγκη τῆνδε τὴν στέγην ἰδεῖν
tά τ’ ὑπτα καὶ μέλλοντα Πελοπίδων κακά;

[33 a]

OP. τὰ γοῦν σ’... ἐγὼ σοι μάντις εἰμὶ τῶν’ ἄκρος.

Al. ἀλλ’ οὐ παρέφαν τὴν τέχνην ἐκόμπασας.

1500


1485, 6. 'For wherein, when mortals are involved in misery, should he who
defers his death be profited by the
delay?' These lines have been not
unnaturally suspected of interpolation,
as the γράφει is not dramatically appro-
briate. But the lines are Sophoclean,
as Mr. Paley has remarked. As in Aj.
554, where see note, they may have been
quoted in the margin of some early MS.

1487. πρόθεσις 'Lay him out for
burial.'

1488. i.e. κευτὴ δ’ ὅλονοις. Cp. esp.
Od. 3. 256, f. ή στρ. Ἀφιντόν ἐν μεγάρων ἐτενεί
'Ἀφιτής Τροθένων ἡμών, εὐσίγος Μενέλαου' τ’ ἂν οὖν οὐδὲ
θανάτῳ χρόνῳ ἕως γαίας ἄκροιν, ἀλλ’
ἄφις τὸν γἰ ἀνεῖτες ταῦτα ὅσα καὶ ἐλεοῦ κατέβασαν,
κεῖμαιν εἰς πάθει τοῖς Ἀργεῖοι.

1489, 90. οὐ εἰμὶ... λυτήριον. If Ae-
gisthus dies the common death of all
men, or if he obtains burial like other
men, Electra will feel unsatisfied, to
think that her oppressor is at rest. To
see his grave beside her father's in the

ἀρχαῖος τάφος (893) would be intoler-
able to her.

1493. 4. τῶν... ὃ πρόχειρος εἰ κτα
νεῖν. Why not slay me out of hand?
More lit. 'Why not put forth your hand at
once to slay me?' For this use of πρόχει
ρος, cp. πρὸθενος, πρόφροι, πρόχυλονος.

1495, 6. The retributive justice of
slaying Aegisthus by the hearth, where
he slew Agamemnon, is made a reason
for not despatching him in sight of the
spectators. Cp. supr. 195 foll. and
notes, 260, 70.

1497, 8. These words of Aegisthus,
when about to die, are calculated to
strike awe into the spectator, who re-
flects with himself, 'And this is the final
consummation after all, even though it
appear so to the Chorus (ll. 1508–10)?'
So much is allowed to remain of the
impression produced by the Choëphori,
1075, 6, ποι ἔργα καταλείπει, ποι κατάληκεν
μετακυμοσθεν μένος ἄνει;

p. 38, 8 1.
ΟΡ. πάλι ἀντιφωνεῖς, ἥ δ' ὅδε βραδύνεται. ἅλλ' ἔρφ.'

ΑΙ. υφηγοῦ.

ΟΡ. σοι βαδιστέον πάρος.

ΑΙ. ἡ μὴ φύγω, σε;

ΟΡ. μὴ μὲν οὖν καθ' ἡδονὴν

θάνης φυλάξαι δεῖ με τοῦτό σοι πικρόν.

χρὴν δ' εὖθές εἶναι τὴν τοῖς πάσιν δίκην,

1505

ὅστις πέρα πράσσειν γε τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ πανόργον οὐκ ἂν ἦν πολύ.

ΧΟ. ὁ σπέρμη Ἀτρέως, ὡς πολλὰ παθῶν

ἵνα ἐλευθερίας μόλις ἔξηλθε

τῇ νῦν ὑμήν τελευθέν.

1510


1501. ὁ δὲ ὅδε βραδύνεται] Cr. O. C. 1638, πάλαι ἡ τάποι σοῦ βραδύνεται.

1505-7. These lines appear commonplace to modern readers. But so do many other θέματι in Greek tragedy. And Orestes' speech ends too abruptly if they are omitted.

1506. γε may be explained as confirmatory of the preceding sentence, 'Αγι,—whosoever chooses to transgress the law,—to slay him.' Although βραδύνεται is quite admissible, θέλει is preferable with the past tenses ἔχρην—ἡν, as the more subtle construction.

1508-10. ὁ seed of Atreus, how, after many woes thou hast hardly won thy way into the path of freedom, being made perfect by the effort of to-day! ἵνα ἐλευθερίας ἔξηλθε is a pregnant expression, equivalent to ἔξηλθε δι' ἐλευθερίας λίναι.
TPAXINIAI.
INTRODUCTION.

The Trachiniae is one of some fifteen plays of Sophocles which were named from the Chorus. This may have been occasioned in the present instance by a natural doubt whether the error of Deianira or the fate of Heracles formed the central subject of the tragedy. For while the death of Heracles is the main event, Deianira’s action alone gives to this event an ethical interest, and renders it capable of Sophoclean treatment. The two crises are obviously inseparable,—more closely bound together even than the death of Antigone and the remorse of Creon; and it was impossible that either singly should give its designation to the play. It therefore takes its name from the Chorus of Trachinian Maidens, who, after their parodos, are present throughout, and while privy to the venial crime of the heroine are eye-witnesses of its terrible result.

Schlegel doubted the authenticity of the Trachiniae, which, as compared with the other six plays, appeared to him to be wanting in depth and significance. And several critics since his time have assumed this inferiority as proved. But it may be confidently asserted that in point of dramatic structure the Trachiniae will bear comparison with the greatest of Sophoclean tragedies. The speech of the Messenger who in the Antigone narrates before Eurydice the fulfilment of Teiresias’ prophecy, forms an impressive means of binding into one the twofold action of that play. But the wild and gloomy return of Hyllus, whom the spectator saw go forth as a bright hopeful boy, and his horror-stricken narrative, ending with the curse pronounced against his mother, are still more effective in concentrating the tragic interest of the present drama. And the sudden elation of Deianira, her vivid interest in Iole, her dejection on learning the truth, her quick contrivance instantly carried into act, her presentiment of its possible consequences, all follow each other with startling rapidity, and yet with perfect naturalness, and with a steadily ascending climax of interest that is only surpassed in the Oedipus Tyrannus.

As a piece of character-drawing, Deianira is unique in ancient poetry. Her uncalculating constancy, her bountifulness, her womanly pride, her manifest fascination so distrustful of itself, form a whole which can scarcely be paralleled except from Shakspeare.

The other characters are also powerfully drawn. Each of the subordinate persons, from Hyllus to the Αγγέλος and the Θεράπτωνα,
has a distinct personality. Even the levity of Lichas, which assists
the action and is in keeping with his fate, is counterbalanced by his
amiable tenderness for Deianira, which is at the same time a tribute
to the charm of her nature.

And just as Lichas is not a mere herald, but an individual having
an interest for us which is reflected upon the principal character, so
we find it also in a minor degree with the handmaid in the prologos, the
self-constituted Trachinian messenger, and the aged Nurse. Each is a
real human being, and each contributes something towards the spec-
tator’s sympathy with Deianira. Some of the dramatic contrasts, of
which the play is full, are extraordinarily fine. The shade of mis-
giving which crosses the mind of Deianira, when in the fulness of
her own joy she looks with compassion upon Iole, and the mention
of her happy bridal journey with which she prefaces her account of
the fatal charm, may be instanced in particular.

If there are weak places in the Trachiniae, they must be sought for
towards the end. To a reader or student the ravings of Heracles are
apt to seem like a repetition of the speech of Hyllus. But they would
produce a different impression if the part of Heracles could be ade-
quately represented on the stage. And it would then be more clearly
felt that the tragic interest of this part of the play consists in the
hero’s wrath against her who loved him and who is already dead,
being uttered in the hearing of a son who is remorsefully mourning
for the loss of one parent, while he watches over the last agonies
of the other.

Hyllus is a second time employed to harmonize the drama by
communicating to his father at this crisis the truth which he has
himself learned too late,—that Deianira erred with good intent,—

Here the breathless swiftness of the preceding action is followed by
sudden calm. Heracles meets this revelation with profound silence.
His rage is ended, but there is no time for sentimental regret. For
the act of Deianira is really the act of Nessus, and in this the hero
recognises the fulfilment of the express word of Zeus.

The precarious calm is broken by two commands of Heracles,—
both unnatural, and yet both, as it would seem, conceived by Sopho-
cles as essential to the fable.

These two commands, to refuse which would be to re-awaken the
hero’s fatal rage, are that Hyllus should carry his father to Mount
Oeta and place him there alive upon the funeral pyre, and that he
should marry Iole. The youth feels more than ever the darkness of
the hour and exclaims against the justice of the gods. But the spec-
tators know that Heracles will be taken up into glory, and that Iole
is worthy to be the mother of a race of kings.

Still, we cannot but feel it to be strange that after enlisting our
sympathies for Deianira as he has done, the poet should be willing to
provide in this way for her girl-rival. Admitting that in that earlier
period of Zeus’ ‘reign, Such unlon was not deemed a stain,—why
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retain an incident which the words of Hyllus (l. 1235) show to have been on other grounds distressing to Greek as well as to modern feeling? Without professing to answer this satisfactorily, it may be proper to suggest, that by following the myth in this particular, the poet emphasizes the reality and depth of the passion which has worked such ruin. Nor was it his concern either here or elsewhere to soften the tragic fate of his heroine. That the scruple should have been felt at all is in fact some tribute to the pathetic power of the drama in its earlier portion. In the catastrophe we feel the inherent difficulty of the subject, viz. that while the divine honours belong to Heracles, the human interest is absorbed by Deianira. And this difficulty is enhanced by the far-reaching humanity with which the poet has felt the situation in relation to her.

Of the Ὀλυμπίας Δάσος, assigned at one time to Homer, but by the Alexandrians to Creophylus of Samos, the remaining traces are too scanty to enable us to judge to what extent it was used by Sophocles. In all probability, it was not the only Epic version of the story of Heracles. In this play, as in the Ajax, Electra, and Philoctetes, our poet has employed varying or conflicting legends for purposes of dramatic effect. Thus we may fairly assume that the siege of Oechalia was attributed by one earlier account to the love of Heracles for Iole, while another spoke of it, as Lichas falsely does, as occasioned by resentment for the bondage of Omphale, which had been imposed by Zeus as a σφήγη for the murder of Iphitus. The oracle given at Dodona, which Heracles repeated to Deianira, giving her at the same time written notes of it (l. 157), was probably mentioned by a different authority from that which spoke of the immediate intimation from Zeus of which he tells Hyllus afterwards (l. 1159). And the long series of years which the poet has interposed between the marriage of Deianira and her fatal deed,—thus greatly adding to the depth of his composition,—may or may not be due to his invention. Nor can we assert with confidence that the story of Iphitus and his stray horses, which are mentioned in the Odyssey (21. 22), was contained also in the Ὀλυμπίας Δάσος.

It appears from several indications that Eurytus and the Eurytidae figured largely and variously in early Greek legend. Thamyris, who likewise paid dearly for boasting, had been minstrel at the court of Eurytus, in Oechalia,—a town which some placed in Thessaly and some in Euboea. The bow of Odysseus in the Odyssey, with which the Suitors are slain, had been the bow of Eurytus, and was given to

1 Sophocles is generally at such pains to mould his fable that one is unwilling to account for this, as for some things in Shakespere, merely by saying that it was part of the legend.


3 The Scholiast on l. 266 remarks that, according to the orthodox tradition, Eurytus proposed the hand of his daughter Iole as a prize to be won in a contest of archery. Sophocles may or may not have had authority for suppressing this.

4 II. 2. 596.

5 Schol. Trach. 74.
TRACHINIAE.

Odysseus by Iphitus after his father's death. This implies an order of events quite inconsistent with the fable of the Trachiniae. For Eurytus, according to the Odyssey, had been slain by Apollo, whom he had challenged to a contest with the bow (Od. 8. 224 foll.). The author of the Odyssey knows nothing about the motive of Heracles for killing Iphitus, but says only that he slew him though he had been his guest, and kept the brood-mares for his own. Authorities varied as to the number of the sons of Eurytus, and the story of Lichas agrees better with the account of Hesiod (as quoted by the Scholiast on l. 266), who spoke of four sons, than with that of 'Creophylus' (i.e. the author of the Oedipus Coloneus), who acknowledged only two.

According to a view of the subject which Mr. Paley has ingeniously expressed, 'Modern science has analysed the tale of Hercules, and conclusively proved that his life and labours are a "solar myth." The ὑδρακτωρ ὄρως of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his taskmaster and his teacher, are names containing that notion of width and extent found in Eurydice, Eurypheassa, Eurynome, Europe, Euryanassa. The scorching robe sent by Deianira is the same as that sent by Medea, herself a granddaughter of the Sun, to Jason's bride Glauca. It is the burning and glowing cloud that enwraps the form of the Dawn-goddess Athena, and that of Apollo, the Sun-god, as their aegis. The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory behind a hill. The bride Iole is the violet cloud, a name akin to Iamus, Iolalus, perhaps even to Ἴως. As Odysseus is to be reunited to the ever-youthful Penelope, so the young sun is to marry the dawn when the old sun has passed away.' But whatever truth may underlie this theory, it can have no bearing, as Mr. Paley would be the first to admit, on the interpretation of the Trachiniae. As an 'explanation' of the last request of Heracles, for example, it carries us no further than the obvious statement that in this particular Sophocles followed the existing legend.

In the language of the Trachiniae there is perceptible (a) a diminution of the severe parsimony of style which is so marked a characteristic of the Antigone, and (b) an increase of the refining tendency of Sophoclean diction. In both respects the manner of the poet in this play may be described as intermediate between the Oedipus Rex and the Oedipus Coloneus.

These two causes have together given rise to an unusual number of unreasonable objections and needless conjectural emendations.

(a) The flexibility and freedom belonging to the later style which

1 According to Theocr. 24. 107, Heracles was instructed by Eurytus in the use of the bow.
2 Cp. Trach. 94, 6, ὑ αὐτὰ ὑπό... κατενώθη η ἀυλοφύλοτον.
3 See vol. i. pp. 150, 201, 270, 1. Such general propositions are always difficult to substantiate. But the student who will read consecutively the following narrative passages may verify the above observations:— Ant. 407–40, Trach. 900–96, O. C. 1560–1666.
INTRODUCTION.

the poet himself is said to have called ἕδικατατον καὶ ἀριστον, and which often gives rise to an appearance of desultoriness, may be pleaded in defence of many lines which critics have censured as superfluous. These occur chiefly in the speeches of Lichas and of Deianira, and if we must 'reason the needle' of such eddies in the flow of speech, it may be found in the dramatic situation. It is only natural that there should be traces of hesitation and effort in the herald who is veiling an unwelcome truth, or in the heroine whose impulse is struggling with her misgivings. Viewed in this light most of the supposed interpolations are seen to be dramatic beauties.

(β) It must be admitted that a text which is inherently obscure, whether from over-refinement or from any other cause, is in so far liable to corruption. But in such a text the task of distinguishing what is corrupt from what is obscure, and still more that of healing what is amiss, is more than elsewhere difficult and uncertain.

In these circumstances there is no reason for departing from the general rule 'to try conjecture only where explanation fails.' And both in emendation and interpretation it becomes more than ever important to try the author by his own standard, and also to judge of each passage by the context and by the motive and texture of the individual work, not forgetting the disadvantages under which modern criticism necessarily labours in dealing with any master-piece of antiquity.

The lyrical rhythms are suited to the character of the Chorus and to the pathos of the situation.

They have more of wavering excitement, and less of strength and dignity, than those of the Antigone and Oedipus Rex, while they are more rich and varied than in the Electra. The Ode of Reminiscence (ll. 497-530), in which the lyrical dactyls and anapaests give a heroic air to the description of the contest, and the Ode of Hope (ll. 633-62), anticipating the return of Heracles and the restoration of his love, have more of regularity and balance than the other strains, in which, especially in the monostrophic Hymn of Joy (ll. 205-24), a certain wildness is perceptible even apart from the (Phrygian?) music.

As in the Oedipus Tyrannus, the parodos is without anapaests, and the anapaests which accompany the bringing in of Heracles are, naturally, of the less regular order which belongs to laments. Commatic passages occur (1) at the report of Deianira’s suicide, and (2) before the entrance of Heracles, where there is a lyrical dialogue between two ἡμιχώρα. But the ἥρως of Heracles, interrupted now and again with anapaestic ejaculations, take the place of a more extended κομμός.

The Senarii have throughout a liquid flow, and may be said to

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1 I agree with Mr. Paley in thinking that, of the many hundreds of conjectures which have been proposed, very few have any probability.

2 ἀρχαὶ ὅσω τοι φαίνομαι λέγειν τάδα. But it is better to appear behind the age, than to produce work so manifestly ephemeral as the Adversaria (so called because mutually destructive) of recent critical interpreters.
rise together with the action from a studied languor to great energy of rhythm.

Ll. 409, 418, 876, 7, 9, are divided between two speakers, the division occurring at various places in the line. See on this point vol. i. p. 271, note 1.

The traces of a text differing from that of L, although very few, are not wholly insignificant. The error in l. 1106, αἰδήθεις for αἰδηθεῖς, which the scribe of L avoided after having written αἴθη, appears uncorrected in the text of Par. A and several other MSS. And although it is one which might be made repeatedly de novo, yet it is on the whole more likely that the erased syllable in L and the reading of Par. A came from one and the same earlier source. Few corrections have been made in L by the later hands (C⁸ C⁷).

That there must have been considerable divergence amongst earlier recensions appears from such differences between our MSS. and the quotations of grammarians and others as the following:—

l. 7. δκνον — οτλον. l. 12. αὐδρειψ τίνως | βοώκρανος — αὐδρειψ κύτε | βοώκραφος.

These and a few other variants (ll. 240, 308, 331) give sufficient colour to Mr. Paley's supposition that in ll. 84, 5 'two lines belonging to different ancient recensions or editions, appear to have been combined in the existing MSS.' But such data are too slight to support Hermann's theory of the Trachiniae having been edited a second time either by the poet himself or one of his immediate successors.

1 L has αὐ(θη)δηθεῖς.
2 Χρ. Philoctetes, l. 220.
3 Ὁ πντομεν, σοῦ πατρὸς ἔξολολότος κεῖνον βίον σωσάτως, ἡ οἰχώμεσθ' ἀμα.
ΤΡΑΧΙΝΙΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.  ΛΙΓΕΛΟΣ.
ΘΕΡΑΠΑΙΝΑ.  ΛΙΧΑΣ.
ΥΔΛΟΣ.  ΤΡΟΦΟΣ.
ΧΟΡΟΣ Παρθένων
 Τραχινών.  ΠΡΕΣΒΥΣ.
           ΗΡΑΚΛΗΣ.

R 2
ΔΗΙΑΝΕΙΡΑ.

ΛΟΓΟΣ μέν εστὶ ἄρχαιος ἀνθρώπων φανεῖς, [65 a. δὲ οὐκ ἂν αὐτὸν ἐκμάθησι βροτῶν, πρὶν ἄν ώθή τις, οὔτε ἐν χρηστῷ οὔτε ἐν τῷ κακῷ· ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Ἀἰδοὺς μολεῖν, ἔξωθι ἑξούσα δυντικῇ τε καὶ βαρών·

5 ἥτις πατρὸς μέν ἐν δόμοισι Οἰνέως ναυσώ᾿ ἐνι Πειρανὶ νυμφέων δκνον


1. οὐκ οὔτε ἄρχοις ἀνθρώπων φανείς ʼMen have indeed declared of old,' ἐστι is the copula connecting λόγος, κ.τ.λ., as subject, with ἐστιν, κ.τ.λ., as predicate. Cp. EL. 417, λόγος τοις αὐτῶν ἐστιν ἐλοίναι, κ.τ.λ. φανείς, 'Made known,' is added expegeetically (cp. Phil. 3, απειρίου παρθενὸς Ἑλλάνων τρα-φείς), to strengthen ἀρχαῖος, which thus acquires the force of a supplementary predicate. ἀνθρώπων is possessive genitive with λόγος, not ἀνθρώπων. The chief stress is on ἐστι. For this very prevalent γνώμη, cp. amongst other places Fragm. 583. The contradiction of old maxims sometimes gives point to tragic situations, though the confirmation of them is the more usual form. Deianira's trouble is beyond the experience of the wise.

2. ἁθνὸν] ἁθνὸν. ‘A mortal life,' i.e. ἁθνὰ τινος βροτῶν. The missing indefinite pronoun is supplied afterwards in τοις καὶ τοις.

3. θάνη] θάνου (indirect speech in past time, cp. 687) is another reading.

4. τὸν ἐμὸν is the object primarily of ἑξούσα, and secondarily of ἑξούσα, which is introduced by a change of construction. δυντικῇ and βαρών agree with it in the latter connection. ἑξούσα has a pathetic force, 'The life which I live,' cp. the dative in εἰ τῷ τῷ supr.

5. ἑξούσα εἰς ἐστιν ἐν ὑμῶν. ‘One cannot clearly tell,—but I clearly know.'

6. ἕμα] In dwelling on her misery, Deianira's mind goes back to her first great trouble (cp. 144 foll.), the wooing of Achelous, from which Heracles had delivered her. But this deliverance had been the beginning of her sorrows. μὲν opposes the ancient trouble to her subsequent life, ll. 27 foll., where, however, the verbal opposition is lost.

7. ναυσών] ‘Having my home.'

4. ἐνι] This reading, which has some MS. authority, and involves the least alteration from ἐν, has the merit of not clogging the sense. And the slight change in the form of the word makes its repetition after ἐν δομοίσι less objectionable. Even Erardt's ἐν is unnecessary and weak. ἐν does not occur again in Sophocles as a preposition; but cp. ἐν, Ant. 1035: Wund. reads ἐν Πειρανί, Mr. Paley, ναυσών ἐν with Par. B.

8. νυμφέων] ἐνι 'Was afflic- cted with terror as to my nuptials beyond all my countrywomen.'

δκνον] δφνο is a possible reading, but is probably only an early emen-
dation. Cp. l. 181. 'Shrinking fear in marriage' is more poetical, and more in character with the tender and delicate Deianira, than 'a burdensome wooing.' ὤτων may have been taken from Ἀσχ. S. c. T. 18, ἀπάται ποδοκοῦτα παθεῖάς ὠτων, where it suits the context.


9. 'For a river was my suitor, Ache- lous I mean.'

10. ἵππητα 'Who in three shapes importuned my father for me.' ἤπετα is a weak reading, probably a mere clerical error.

11. φωτοῖς. 'Visiting us' is more closely connected with what follows than with the preceding line, to which it is added epexegetically. Cp. l. 1, φωτις.

12. ἀναργῆς ταῦρος 'In the unmistakable form of a bull.' ἀναργῆς either (1) distinguishes the complete from the partial bull-shape (ἀνάρητος κότες βοῦπροσο), or (2) implies that the bull was the proper and acknowledged symbol of the river-god. Cp. Eur. Iph. A. 274, γ. παιδιόν] πάρμος οἷς ταυρόσων ὀρᾶτ' [τὸν πάροισιν Ἀλφεύοι.

Ἀλλαίος is anticipated with ταῦρος. Cp. El. 753, 3, φορομένον πρὸς ὁδαίς, ἄλλοι σέρανε | σέρανε προφαίρει. 11. 12. ἄλλοις [βραχίον] Cp. infr. 834. The epithet is taken from Homer's αλλόσ ὁρίς. II. 12, 208, but with the meaning 'Spotted,' 'Variegated,' rather than 'Glancing' or 'Writhing.' The comparison of a winding river to a snake is obvious and appears often in Greek as in other literature.

13. βοῦπροσο 'With the front of a bull.' βοῦπροσ is another reading. Cp. Eur. Or. 1378, ἀναργῆς . . . ταὐρόπεραν. The reading τῶν βοῦπροσ, although upheld by the MSS., appears to be a prosaic substitute, perhaps originating in an early gloss, for κότες βοῦπροσ, which, although supported only by the quotation of Strabo, is decidedly, as Prof. Paley says, the more poetical reading.

14. κραυγοῦ . . . πετοῦ] 'Gushing rills of fresh spring water were showered abroad.' The well-springs in the neighbourhood of a river were regarded in Greek mythology as the offspring of the river. Thus Callirhoe is the daughter of Scamander, and Acheleous too has a daughter Callirhoe.

15. προσδεδεμένη] This word may mean either, 'Having received,' or, 'In constant expectation of.' Cp. ποτίθεμεν, and δεδεμένη, in Homer (where προσδεδεμένα is excluded by the metre). To the latter meaning it has been objected that Acheleous was already the wooer of Deianira, who therefore could not be said to expect him in that capa-
ΤΡΑΧΙΝΙΑΙ.

δόστηρος αιλε καθανείν ἐπευχόμην
πρὶν τῇδε κοίτης ἐμπελασθήναι ποτε.

χρόνῳ δ' ἐν ὡστέρῳ μὲν, ἀσομένῃ δὲ μοι,
ὅ κελευός ἦλθε Ζηνὸς Ἀλκμήνης τε παίς·
δὲ εἰς ἄγωνα τῷδε συμπεσάν ἡμᾶς
ἐκλυτεῖσι με. καὶ τρόπον μὲν ἀν πόνων
οὐκ ἀν διεῖπον· οὐ γὰρ οἶδ' ἀλλ' ὅστις ἦν
θακῶν ἀταρβῆς τῆς θέας, δὴ ἀν λέγοι.

ἐγὼ γὰρ ἡμῖν ἐκπεταλημένη φόβος,
μή μοι τὸ κάλλος ἄγως ἐξεύροι ποτὲ.

τέλος δ' ἐθνῆ Ζεὺς ἀγάνιος καλῶς,
ei δὴ καλῶς· λέχως γὰρ Ἡρακλῆι κριτῶν


city. But 'having received' is really
out of the question. Deinai cannot
be said to have received one whom she
abhorred. By a slight figure of speech
the words τοιοῦτὸ μηστήρα may be put
either (1) for 'the coming of such a
sufferer,' or (2) for 'such a future hus-
band.' This meaning, besides expres-
sing more poetically the feeling of the
maiden (cp. note on δέον, supr. 7),
harmonizes better with what follows,
aid...novt.

17. [Essay] Essay on L. § 32. p. 34:
infr. l. 20.
18. χρόνῳ] The sentence begins as
if with the usual χρόνῳ. 'In course of
time;' but as the distinction arises with
μὲν and δὲ, the first member of the
antithesis is expanded with a slight dif-
ference of meaning. 'In time, how-
ever—at a later time, and to my joy.'

20. ἀγώνα] 'Trial,' being a very
general word, is further defined by
μάχησι, 'Combat.' Cp. Aj. 1163, ἡμᾶς
tὸς ἀγώνα.
21. ἐκλυτεῖσι] 'Delivers.' For the
historical present in tragic narrative, cp.
O. T. 807, πῶς χ' ἐργᾶν. The word
ἐκλυτεῖσι is much more expressive of
release from an odious bond than
ἐλυτεῖσι, which Bloydes suggests.
The middle voice signifies, 'With his own
hand.' Cp. Aesch. Prom. 253, ἐκλυτεῖσιν

βροτοῖς: Ant. 1112, καὶ παρὰν ἐκλύσομαι.

Essay on L. § 31. p. 53 d.
21. πῶνον] 'The fray.' A general
word including the particulars described
61, ἐνείδθ' τοῦτ' ἐλώρεσαν πῶνον (the
slaughter of the cattle).

22. οὐκ ἄν διείπομ'] 'I could not
distinctly tell.' Cp. O. T. 894, διίκεις
χρήμα, κ. τ. λ., and note, ib. 354.

23. ἀταρβῆς τῆς θέας] 'Without
terror in beholding that sight.' The
genitive after the privative adjective is
here a genitive of relation. Cp. O. T.
884, θέας ἀφόβητος.

354] In support of this reading, in
preference to δ' 84, Mr. Bloydes and others
have rightly compared Ant. 464, δοσίς
γαρ...ἐπ' ἡμῶν, κ. τ. λ.

25. This line is condemned as spurious,
entirely without reason, by Dobree and
others. It is pathetic and well-placed.
Deinai soliloquises about the fear she
had lest the beauty of her girlhood might
become a source of pain to her, as it
would, if, after it had called forth two
such suitors, the monster had prevailed
over the god-like man. Her sympathy
with Iole, whose beauty was her ruin
(1.463), is the more touching when this
reminiscence precedes.

27. εἰ δὴ καλῶς] Cp. Eur. Or. 17,
ὁ κελεύσα, εἰ δὴ καλῶς, ἄγαμόμενον.
ΣΟΦΟΚΛΕΟΣ

\[\xi\sigmaτάδ', \ αελ τιν' \ εκ \ φόβου \ φόβον \ τρέφω,\]

\[κείνου \ προκηραίουσα. \ νεὸ \ γάρ \ εἰλέγει,\]

\[καὶ \ νῦ άπωθεῖ \ διαδεδεγμένη \ πόνον.\]

\[κάδήσαμεν \ δὴ \ παίδας, \ οὐς \ κείνος \ ποτε, \]

\[γήτης \ ὅπως \ ἄροιαν \ ἐκτόπον \ λαβῶν,\]

28. [\xi\sigmaτάδ'] \ αελ [\xi\sigmaτάδ'] \ αελ [L. \ διαδεδεγμένη \ A.]

29. προκηραίουσα \ διαδεδεγμένη \ L. \ [pr.]

30. προκηραίουσα \ διαδεδεγμένη \ L. \ [pr.]

Λέγω... [\xi\sigmaτάδα] ‘Since being matched with Heracles in the marriage which was adjudged to him.’

άλογος] ‘In a marriage,’ accusative in apposition with the action of the sentence, or cognate acc. Cp. Aj. 491, τὸ σών λόγον ἐνυπόλος. ‘Heraclæa is primarily (a) dative after κρατεῖν, and secondarily (b) dative after ἐπιστᾶναι.’ Having met Heracles in a marriage which was adjudged to Heracles.’ For this ambiguous construction, see Essay on L., pp. 68, 7.

γάρ at once introduces the announcement of the result, indicated in the words τίθην ἔθημεν Ζεὺς, and the explanation of the doubt expressed in εἰ δὲ καλῶς. ‘For I was married to Heracles, but have lived ever since in fear.’

κριτεῖν] ‘Adjudged,’ viz. by the issue of the contest, determined by Ζεὺς ἀγάνοις. Cp. Aj. 443, κρίνειν διηλεκτό κράτους ἄριστας τινὶ. Hdt. 6., 129, τῶν κρίνων ἐκ πλήθους Others render ‘Chosen,’ because Heraclæa had fixed his choice on this marriage. Cp. Pind. Pyth. 4. 895, κριτεῖν... γνωριμίας... τόνοι. 38. [\xi\στάδα] ‘This word suggests permanence more than ἐνυπόλοσ, and may also imply that a marriage with Heracles was one involving grave issues. Cp. the uses of ἐνυπόλοσ in Herodotus, and Aesch. Prom. 896, μὴ δὲ πιάδεν γαμῆτι τινών ἤ οὐδὲν. Hermann, who takes the word as simply — ἐνυπόλοσ, quotes the Homeric phrase ἔν τινι λόγον ἀντίσκομαι. For τρέφω, cp. Aesch. Ag. 699, ἔσοελον ἐκφάντασον π νόμον παθόσον. A preceding scholion properly belongs to this line, viz. δά το δὲ πατρὶ Ἡρακλείου ἀγάνοις. 34. [προκηραίουσα] ‘Harassed with cares on his behalf.’ The compound occurs nowhere else, but is perfectly natural here. Cp. Ant. 83, μὲ μοι προκηραίουσα.
ΤΡΑΧΙΝΙΑΙ.

στειρον μόνον προσειδε κάφαμων ἀπαξ.
τοιοῦτός αἴδων εἰς δόμους τε κάκ δόμων
ἀεὶ τὸν ἄνδρ’ ἐπεμπε λατρευοντά τι.

νῦν δ’ ἡμεῖς ἄθλων τῶν’ ὑπερτελής ἐφυ,
ἐνταῦθα δὴ μάλιστα ταρβήσασ’ ἔχω.
ἐξ’ οὖ γὰρ ἐκτὰ κεῖνος Ἰφίτου βιάν,
ἡμεῖς μὲν ἐν Τραξινὶ τῇ σ’ ἀνάστατοι
ἐνευρ’ παρ’ ἄνδρι ναόμεν, κεῖνος δ’ ὅπου
βῆβηκεν οὐρείς οἶδε: πλὴν ἐμὶ πικρᾶς
ὁδίνας αὐτοῦ προσβαλὼν ἀποίχεται.

[65 b.


33. προσειδε] The thing compared is expressed in terms of the comparison (Essay on L. § 35, p 60; cp. § 42, p. 79). Cp. Shank, As You Like It: —‘Adversity. | Which, like the toad, ugly and venomous. | Still wears a precious jewel in his head.’ Hence the meaning of ἡμεῖς is not to be pressed. Heracles after beseeching his children only saw them for a moment when they were grown.

35. ἡμεῖς] She has hitherto been speaking generally; she is now going to particularize. The one long service is past (hence the imperfect tense), but her troubles are not yet over.

36. ὑπερτελής ἐφυ] ‘He had surmounted these labours,’ i.e. His life had passed beyond them. For ἐφυ, cp. Ant. 575, ἀνθρ.: ἐφυ.

37. ‘It is just now that he has got beyond these tasks that my chief fear is come.’

38. Ἰφίτου μ(υ)λαν] The name of Iphitus is more closely connected with the fable than those of Ceyx (l. 40) and Eurystheus, which are omitted. The removal of Deianira and Hyllus to Trachis took place immediately after the death of Iphitus, more than fifteen months before the opening of the play.

‘Ἰφίτου βιάν] An adaptation of such Homeric phrases as βιὰν Ἱππακηληνη.’

39. ήμεῖς] Deianira and her sons.

40. ἐνευρ’ ἄνδρι] According to the legend this was Ceyx, the nephew of Amphitrion, whose name, like that of Eurystheus (supr. 35), is of no moment in relation to the plot.

40. 1. τοῦ ὅπου [βῆβηκεν] ‘Where he is gone.’ The perfect of βῆβηκα has often in Sophocles the meaning of the substantive verb or of rest, but here it is rather equivalent to οἰχηται than to ναιει, inf. 99. Cp. infr. 134. διότι is not required, because the meaning is equivalent to τοῦ καίρει οἰχήμενοι. Cp. O. C. 118, τοῦ καίρει λατόνιοι οἰδεις; —In confirmation of this interpretation, which suits best with the emphatic position of βῆβηκα, see esp. infr. 246, 7, ἂν καίνε ταύτῃ τῇ πάλαι τῶν ἀποσοιον | χρόνον βῆβηκ’ ἠ ημῶν ἄνθρωπον, where βῆβηκα is clearly equivalent to οἰχηται. See also ἀντοίχεα, inf. 43, in which the notion of βῆβηκα is resumed.

42. ἀντου has been changed to ἀντοῦ, which, though certainly more grammatical because referring to the main subject, does not improve the sense. For the pronoun is to be connected with the immediately preceding words, implying ἤγιο παρῆς ὀδίνας ἀντοῦ εἴχω. For the genitive of the object, see Essay on L. § 9, p. 12, 2.

‘προσβαλὼν ἀποίχεται’ ‘He has given me by going away.’ The participle has the chief emphasis. Cp. O. C. 854, 5, οἰχήμα... ἀντοίχεα: Essay on L. § 36, p. 63.
Sophokles' \( \delta \) επίσταμαι τι πήμι' ἔχοντά μιν χρόνον γὰρ σοῦ βαινόν, ἀλλ' ἡδ' δέκα μήνας πρὸς ἄλλους πέντε ἀκήρυκτος μένει. 45 κάστην τι δεινὸν πῆμα: τοιοῦτην ἕμοι δέλτων λιτῶν ἥσσει, τὴν ἑγὼ θαμὰ θεὸς ἀρώματι πηνυίσχη ἀτερ λαβεῖν.

Therapaina.

désepoua Δράνειρα, πολλὰ μὲν ὁ ἱμὸ κατείδον ἡδ' πανδάκρυτ' ἀδύρματα τὴν Ἡράκλειον ἔξοδον γοομένην· νῦν 8', ἐν δικαίον τοὺς ἐλευθέρους φρενον ἡγώμασι δοῦλοι, κἀμὲ χρὴ φράσαι τὸ σῶν·

40. Δράνειρα] Δράνειρα ΛΑ. 53. τὸ σῶ] τὸ σων L. τὸ σῶν CaVat. τὸσων AVR. τὸ σών LI.

43. συμβὸν ... ἐπισταμάν'] 'I am all but certain.'
44. βαίν] Cp. O. C. 397, βαινο, κοῦλη μαρίνον χρόνον. She had been prepared for fifteen months' absence: infr. 164. But she knew that this must be followed by a crisis in the life of Heracles. And she has heard nothing.
45. ἀκήρυκτοι: ὃν οὐδεὶς ἐκεῖνον ἐπιθύμει, καὶ οὐ ποιεῖ ἢμας ἑλέασ. Schol.
46. καθὼς ... διεξ] (1) 'Is really to be feared.' Cp. Hitt. 7, 177; τοῦτο ... ἡδ' διεξαγόσκειν, μὴ πιερ πάσα γ' Ἑλλάς. Or (2), 'There is (i.e. must have been) some terrible misfortune.'
47. τοιοῦτοι ... θηρ] 'Because of the nature of the tablet which he left with me at parting.' For this causal use of τοιοῦτος, see Essay on L. § 22. pp. 35, 36, and cp. Aj. 218, τοιοῦτ' ἐν Ῥ.κ., n. v. a. l.
49. διεξ] ἐπισταμάν] He had given it to her in the house before setting forth. The participle has the chrest stress. The imperfect ἐπισταμάν recalls the time of leave-taking. Cp. Phil. 1452, φέρῃ τιν στειρὰς ὑπὲρ νυνειως. Some editors have changed ἐπισταμάν to ἐγείρας ἐπισταμάν. But see Essay on L. § 45. p. 85, and cp. suppl. 1. 7. 48. and note.
50. φράσαι ... λαβεῖν'] i.e. 'I pray that no ill may follow my having received it.' For a similar use of language, expressing a wish in connection with something in the past, cp. infr. 486, 7. καὶ βαίνου λόγου, ὃς ἔσω ἐστὶν τῆρος, ἐμεῖδον ἐπίκρατα.
51. foll. Whether the Therapaina here is the same with the Τροφὸς in 871 ff., or different, is a question which is best left unanswered.
52. 50. πολλὰ ... διεξ] 'Often with tearful wailings.' The adverbial πολλὰ is expanded by the addition of διεξαγόμενον ἀδύρματα.
53. γινόμενον δοῦλας may be in one of two constructions: either (1) dative of reference after διεξαγόμενον, or (2) dative of the instrument with φρενον. In the former case (1) the abstract is put for the concrete. 'If the thoughts of a slave may be allowed to instruct one who is free.' Cp. Phil. 431, χαὶ σοφαὶ γρώμαι: infr. 846. 5. ἀλλ' ἀλληλον γοομένων. In the latter case, (2) the subject of φρενον is implied in δοῦλας. 'If it be permissible that one should instruct the free with thoughts coming from a slave.' And this is probably right, as the words nearest together are generally to be taken together.

54. τὸν τρὸπον φράσαι τὸ σῶ] 'Then is it right for me to suggest what you should do.' τὸ σῶ is preferable to
ΤΡΑΧΙΝΙΑΙ.

πώς παιοί μὲν τουσώδεις πληθύσεις, ἀτάρ ἄνδρος κατὰ ζήτησιν οὓ πέμπεις τινά, μᾶλιστα δ' ἄντεπ εἰκὸς Ὠλος, ἐλ πατρὸς νέοι τιν' ὄραν τοῦ καλῶς πράσασθε δοκεῖν; ἡγύγος δ' ὅδ' αὐτὸς ἄρτιποις θρόσκει δέμους, ὥστ' ἐλ τί σοι πρὸς καιρὸν ἐννέπειν δοκᾶ, πάρεστι χρῆσαι τάνδρι τοῖς τ' ἐμοῖς λόγοις. 60

ΔΗ. Ὡ τέκνων, Ὡ παι, κάζαγενήτων ἄρα μοῦ καλῶς πίπτουσιν ἥδε γὰρ γυνή δούλη μὲν, εἰρήκεν δ' ἐλεύθερον λόγον.

62. ἤδε] ἤδε (ὁ from γ) \L. ἤδε Α.

τόσον, (1) because the expression and the correspondence of the clauses is more complete and harmonious; (2) because, except in the phrase ἐδρα τόσον (Aj. 277), the form τόσον does not occur elsewhere in the sarinai of Sophocles. See on O. T. 570, τούτοις γ' αὖθι, κ.τ.λ.

Some who read τόσον would connect the words through τοι with the protasis. 'If a slave may be permitted, etc., and I may hint so much,—how is it—?'

54. πῶς] For the asyndeton, see Essay on L. § 34. p. 58.

μὲν...ἄτρο] We have here an instance of the form of sentence which often meets us in a more complex form in Thucydides and Plato, e.g. Rep. B. 2. p. 367 E, where two coordinate or opposed clauses are included under the vinculum of a single interrogative or negative. Cp. infr. 239 foll.; Philoct. 519 foll., ἄπα σῦ μὴ γίνῃ μὲν τις, κ.τ.λ. See Essay on L. § 36. p. 68.


56. έδρα] ἐπίια rather than τέμνως is the 'word understood,' as required by the subsequent context. Cp. O. T. 190, Ἀρεά τε τοῦ μαλέρος, κ.τ.λ.

57. νήμα] The Scholiast seems to have read νήμι. But νήμι agrees better with the indirect turn given by ἄντεπ εἰκός: 'The very one who might be expected to go, if he was at all careful to ascertain his father's welfare.' For the double genitive (on which see Essay on L. § 23, p. 37 a), Dindorf well quotes Alexis apud Athenaeum. 10. p. 431 E, τῶν δ' ἀναπηρίων προαναφερόντων τοῦ τας παράλης ἡμῖν ἐξετὶ. For the periphrasis with δοκεῖν, pointing to the desire of good tidings, cp. O. T. 402, εἰ δὲ μὴ δοκεῖς γέρον εἶναι, and note: Thuc. 3. 10, ἀρτιών δοκοῦσιν. Here, as in similar expressions in Greek, seeming is not necessarily opposed to reality.

58. ἄρτιποις] (1) δ' ἄνεων, ἄρτιος καὶ ἤρμοσμένος τῷ καιρῷ πορίστων. Schol. And such an 'etymological' use = 'With timely approach,' is quite possible. (Essay on L. § 54 b, p. 99). The latter part of the compound is in this case less significant. Essay on L. § 55. p. 101. But (2) the simple Homeric meaning, 'Sound of foot,' is really more suited to the context. Hyllos, having out of doors heard news of his father, comes bounding home. The handmaid, seeing his agile movement, infers 'there can be no doubt of his ability to run this errand.'


ἄγεννητων] 'Of no birth,' i.e. low-born. ἄ priv., as in ἄγεννης, has the meaning of δυσ-. Cp. ἄγεννης for βαρβαρος, infr. 1060.

62. πίπτουσι] 'Drop,' or 'Fall from the lips.' The notion is that of coming forth unexpectedly. Cp. χρησμὸς ἐκαίνιν, and the other expressions mentioned by L. and S. s. v. ἐκαίνιν, 5.

63. δούλη μὲν] Sc. ἦτοιν. For this
ΣΟΦΟΚΛΕΟΥΣ

ΥΛΛΟΣ.

ποῖν; δίδαξον, μὴ τερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατρὸς ὅταν δαρὸν ἐξενωμένου
tὸ μὴ πυθέσαι ποῦ ἐστὶν αἰσχύνην φέρειν.

ΥΛ. ἀλλ' οἶδα, μόνοις εἰ τὶ πιστεύει χρεών.

ΔΗ. καὶ ποῦ κλώεις νῦν, τέκνον, ἱδρύσαι χθονὸς;

ΥΛ. τῶν μὲν παρέλθοντ' ἄροτρον ἐν μῆκει χρόνου

Ἀνδρὶ γνωαίκι φασὶ νῦν λατριν πονεῖν.

ΔΗ. πάν τοῖνυν, εἰ καὶ τοῦτ' ἑτή, κλώοι τις ἄν.

ΥΛ. ἀλλ' ἐξαφείται τοῦθε γ', ὡς ἐγώ κλώω.

ΔΗ. ποὺ δῆτα νῦν ἐὰν ἡ θανῶν ἀγγέλλεται;

ΥΛ. Εὐβοῖδα χώραν φασὶν, Εὐρώτου πόλιν,

ἐπιστρατεύειν αὐτών, ἢ μέλειν ἔτι.

ΔΗ. ἄρ' ὁλθὰ δῆτ', ἀ τέκνον, ὡς ἐλείπει μοι


form of the senarius, see on O. T. 1513. ἔλθετορ εἰλαθήρ πρίοντα, Schol.

64. εἰ διδακτά μοι] Sc. ἵστιν. 'If I may be told.' The plural neuter of the verbal adjective has the force of an impersonal verb.

65. [ἐξενωμένου] 'Estranged,' i.e. Remaining away from home. Compare the use of ἐνοσ in El. 865-7, εἶνος .. κέλευθον.

66. αἰσχύνην φέρειν]. The infinitive (depending on εἰμαι, L. 63) is necessary, although most MSS. have φέρειν.

67-78. Hyllus has only just heard the rumour which he repeats; and Deianira is prompted by his mention of the new enterprise to communicate to him the special anxiety, over which she has hitherto brooded in solitude. The objection of Dobree, that she ought to have done so before, is like that made against the ignorance of Jocasta in the Oedipus Tyrannus. If such improbabilities in things external to the immediate action are not to be allowed, the composition of any drama becomes impossible.

67. μόδους] Three MSS. read μόδους γ', a plausible reading, but made less likely by the recurrence of the same variant after θανῶν in line 73.

69. ἐν μήκει χρόνου] 'All this while,' is to be taken with πονεῖν. 'He has been labouring all this while for the past year.' Cp. infr. 824, 5, ὅπως τεκλομένοι ιδέροι οὖ ἄροτος.

70. λατριν πονεῖν] 'That he has been serving as a menial.' The tense is the imperfect.

73. ἡ θανῶν] 'If he be indeed alive.' Deianira is stung by the report of Hercules' servitude to a barbarian woman, and, as she herself says, is prepared for anything. She even imagines that the prophecy of liberation may have been fulfilled by his death. Hence ἡ θανῶν is added with despairing bitterness. On the passive ἀγγέλλεται, see Essay on L. § 31, p. 54 b. The reading ἡ θανῶν γ' (Par. B) is plausible, but see on 1. 67.


75. ἡ μέλειν ἐτὶ] 'Or is on the eve of doing so.' The second clause is a qualification of the first, and is added to avoid an absolute statement. Cp. infr. 460, ἀνὴρ ὁς, and note.

76. ἓλασε] The imperfect (being
more descriptive) refers more pointedly to the time of Heracles' departure (sc. ὅτε ἔστησεν, cp. supra 47), than the actor would have done.

77. τῆθα τῆς χώρας πέρι] As Wunder observes, Oechalia was not mentioned in the oracle, but Deianira infers, from the coincidence of time, that the prophecy referred to what Heracles was doing now. Doob. conj. πείπας, Dronke, ἄφας, Hense, χρησ.


'What were they exactly?'


79. ὅσ ὁ τελευτήν...τελεύτη] 'That he is either to accomplish the ending of his life.' Cp. 1355, 6, παῦλα τοῦ καλπών αὐτήν, τελευτῆ τοῦδε τὰν ὁμοῦ δυστάτη. To which Hyllus replies, ἀλλ' οὕτως ἔργει σοι τελευτηθέντα τάδε. The expression, though unusual, is not more so than O.C. 1551, 2, τῶν τετελευτητῶν βίων | κρίσεών: ib. 1720, ἄλφας γ' ἄλαςν | τό τέλος... βίων. For the pleonasm, cp. esp. infr. 1171, λόγων τελευταίαν.

80, 81. These lines have been much suspected, but if τὸν δαλ...'τὸν δαλ' χρόνον, in El. 1076, O. C. 1701, which there is no good reason for doubting, αἰς τὸν δαλοῦν = αἰς τὸν δαλοῦν χρόνον, may be allowed.

ἀπάν] 'When he has carried away,' i.e. Performed successfully. The notion is partly of lifting a weight, partly of removing an obstacle (between emolius and amolius).

82. ἐπ...κελευν] 'When he is at such a critical point;' lit. such a turning of the scale. βοή is commonly the preponderance or determination of the balance one way; here it is the moment of crisis or a determination which is still uncertain. For κελευν, cp. Aj. 323, ἐν τούδε κελευον...τόχη, where, however, there is the additional notion of being 'laid prostrate.'

83. ἵνα] 'At a moment when.'

84, 85. Canter ingeniously defended 1. 84 by placing it after 85 and reading καὶ for 6. But the line is still unnecessary and falls flat. Some editors, with strange judgment, have rejected 85. 84 is most probably spurious. It looks like an attempt to fill up the lacuna, when 85 had been lost. The only other considerable interpolation to which we can point with any confidence 'is in lines 898, 899, which look like a players' addition. These three lines make but a slight foundation for the theory of two editions of the Trachiniae, even if we add ll. 88, 9, and the v. rr. in lines 12, 13, supra. See Introduction.

85. βίων is the safety of Heracles with all that depends on it, including the happiness of Deianira and her children. Cp. El. 768, ἐν τοίς ἄντων τῶν βίων ἔδωκεν Εινίδος, where, as Ellendt remarks, Clytemnestra is not thinking only of her life, but of the prosperity attending it.
βάξιν κατήδη τῶνδε, καν πάλαι παρη.

*πρὶν δ’ ὁ ἔμνημος πότμος οὐκ ἐπά ταρδὶς

ἡμᾶς προταρβείν οὐθὲ θειμανεν ἄγαν.

νῦν δ’ ὃς ἔμνημ’, οὐθὲν ἐλλείψω τὸ μὴ

πάσαν πυθέσαι τῶν’ ἀλήθεαιν πέρι.

[66 a. 91]

ΔΗ. χώρει νῦν, ὃ πά’ καὶ γὰρ ὑστέρῳ τὸ γ’ εὖ

πράσειν, ἐπεὶ πῦθοτο, κέρδος ἐμπολῆ.

ΧΟΡΟΣ.

στρ. α’. δν αἰδόλα νῦς ἐναιρίζομένα

τίκτει κατευνάζει τε φλογιζόμενον,


*πρὶν] νῦν MSS. Vanv. corr. *εἰα] εἰ ΛA. 92. νῦν] νῦν ΛA. 93. πῦ-

θοτο] from πῦθοτο L. πῦθοτο Α.

87. Βάξιν in Greek tragedy is generally a striking utterance, either of an oracle or of common rumour, and often conveys some unpleasant association.

88. The corrections of Vauvillers (εἰα for ἐι) and Wakefield (παρὴ for νῦν) remove all suspicion from this line. The sons of Heracles could not be apprehensive or greatly fearful for him who was perpetually contending with dangers and hitherto always with success. The sense of fear in them was partly lost through familiarity, partly disarmed by habitual good fortune. For πότμοι in this indifferent sense (fortune whether good or bad), cp. Fr. 786. 1, 2, ἀλλ’ ὀχῦρος δὲ πότμοι ἐν πυθώνθει θεό| troχεὶν υπελέει καὶ μεταλάσει φῶς.

90. τὸ μὴ] For the absence of ὁδ here in reference to prospective action, cp. O. T. 77, μὴ ἑρωδ, and see Essay on L. § 29. p. 50. The whole question of the Greek negatives is still too indeterminate to justify the admission of such conjectural emendations as the insertion of ὁδ after μὴ in this place, proposed by Brunck and others.

92. 3. τὸ γ’ εὖ [πράσεων] γε emphasizes εὖ: ‘Wise action, even though late.’ The emphatic position of πράσεων at the beginning of another line, and the addition of ἐπεὶ πῦθοτο, may justify the singular use of τὸ εὖ πράσεων in an active sense (‘Doing right,’ not, ‘Faring well’), which is required by the context. For the omission of τις, τινί (the subject of πῦθοτο and the dative after ἓμπολῆ), see Essay on L. § 39. p. 72, 3, and cp. O. T. 314, 5, ἄρ’ ἐν ἔχει τε καὶ δίκαιον.

94-140. Parados. ‘Where in the wide world is Heracles, reposing in what continent, or by what narrow sea? Tell us, bright, all-beholding Sun! For our Delainira, for whose hand he fought, wears out her soul in thinking of him on her lonely couch; so ceaseless are the toils that crowd upon him like stormy billows. But God hath hitherto protected him; wherefore let not hope weary, O my queen. No life is without pain, but, by Divine ordinance, grief succeeds to joy and joy to grief. Remember this and hope the best. Zeus cannot leave his offspring to destruction.’

The metre beginning with an iambic rhythm passes quickly into dactylo-trochaic, changing again in the epode to iambic-trochaic (with occasional syncope), then to pure iambics, ending with a bacchus followed by three trochees. The general effect is to express eagerness and patience alternately. The metrical scheme is the following:—

α’.

ο – ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –

ο – ζ ο ο – ο ο – ο –
ΤΡΑΧΙΝΙΑΙ.

97. τότο καρφίζαι τόν Ἀλκήνας πόθι μοι πόθι *πάις
98. πάις] μοι πάις MSS. Pots. codd.
99. λαμπρὰ στερωτὰ] λαμπρὰ στερωτὰ L. λαμπρὰ στερωτὰ C.A.
100. έκει] τόνιζαι L. ταύτιζον A.
101. *διαφόροι] διαφόροι L. διαφόροι A.

(see v. 33.) should be omitted.

διαφόροι is dative of indirect reference after πόθι κατά (cp. O. C. 137, τούτο μοι πόθι κατά), and also supplies the remotest object of καρφίζαι.

διαφόροι] Cp. O. T. 163, 4, καὶ διαφόροι ἔμμοιοι, ἵδι | προφανεῖ την προφανεία is used etymologically, like στέφανοι in Ant. 1126 = ‘Dazzling light.’

ΤΡΑΧΙΝΙΑΙ] Sc. *haino. ‘Either dwelling amongst winding seas’; i.e. in some island of the Aegean. *haino is said to be feminine in poetry, and the reading of 1st hand of L, ταύτιζον, may therefore be right. Cp. Fr. 503 (Ath. 5, p. 189 D). The change to the dative is occasioned by the addition of *διαφόροι on which διαφόροι is made to depend.

ταύτιζον] 'On one of the two continents.' i.e. somewhere on the seaboard of Europe or of Asia, which are divided by the τούτιζον *διαφόροι. Others have suggested Thessaly and Epirus, or even Euboia and Thessaly. But cp. Hdt. 4. 118, ἦκατον εἰς ἑαυτὴν τῇ την ἥμηρον τῇ ἄρει πάσα κατάπεμπται, .. διαφόροις ἐν τῇ ἑμείᾳ, and Schol. in Aesch. Pers. 181, τῷ δε ἑαυτῷ. Mr. Paley strangely interprets. ‘Resting between two mainlands’ as if Hercules were imagined to be on the Hellespont. But for the condensation, cp. El. 1320, οὕκ ἂν δείξεις ἡμαρτὼν, i.e. ἠνοί ἄρειῳ.

ἔκαπτος] "O thou
that bearest the palm for strength of sight!' For ἱδαν, cp. O. T. 1087, καὶ καῦν γὰρ δίκαιον Ἰδαν. And for ἱδαν see Essay on L. § 54. p. 99, and cp. infr. 1018, σοῦ τα γάρ ἱδαν | ἐκλειστὸς δὲ οὐκ ὁδύλωσ.

103. ἡσυχία | φέρειν | ἡσυχία

that bearest the palm for strength of sight!' For ἱδαν, cp. O. T. 1087, καὶ καῦν γὰρ δίκαιον Ἰδαν. And for ἱδαν see Essay on L. § 54. p. 99, and cp. infr. 1018, σοῦ τα γάρ ἱδαν | ἐκλειστὸς δὲ οὐκ ὁδύλωσ.

106. 7. ἀλλ᾽ | οὐδενε" | οὐδενε"

Bearing a trembling recollection of her husband and of his far journey.' ἀλλ᾽ is to be taken as genitive of the object with ἐμμαστον, 'Keenly mindful of,' as well as with ἰδαν. ὁδύλωσ is added epeiretically, as a genitive of respect. ἰδαν = 'A journey or expedition,' often includes the enterprise which is the object of the expedition, with its attendant circumstances. fέρωναν | ὁρ. O. T. 93, τῶν ἀλλ᾽ ἔποι μὲν ἱδαν | τὸ πέντεσ, κ.τ.λ.: 863, οἱ μοι ἡνεχθέν ἐφορτυντα, κ.τ.λ.; Casaubon (Anim. in Athen. 549) ingeniously but unnecessarily conjectured τρέφουσαν.

110. ἐνύμιοι | ἀνανθρώπωσαν] On a bed of care, to which no husband comes.' ἐνύμιοι, 'Haunted by care or thought' (see Scholia), rather than 'Weighing on the mind' (although some good critics are satisfied with this).

The dative is one of place or circumstance (= ἐπὶ), not of cause or reason. Deinana is not worn out with thinking that she wants her husband, but pines with anxiety on her widowed bed. The Scholiast explains ἐνύμιοι, ταῖς μεμυκτησίαις, ταῖς πολυποθεσίαις. This meaning of ἐνύμιοι = ἐνύμιοι πλήρες, although singular, is not impossible. Cp. O. C. 240, and see Essay on L. § 50. p. 94, § 42. p. 50.

ἀνανθρώπωσαν | ἄρνησαν | ἄρνησαν]

Not visited by a husband.' The verbal notion is hard to render, but adds vividness to the idea of bereavement.

111. καὶ δὲνάποι] Unhappy one (δέσποταιν), forecasting an evil fortune.' For ἀλλ᾽ οὐδενε, cp. Aj. 606, καὶ δὲνάποι ἐγέρθη ἔχον, and note.

112. τολάλλα, expressing the primary notion of the sentences, belongs in the
first instance to the apodosis, in which
biōtōn polūtōnoν is substituted for θάρη
or whatever word was at first intended,
whereupon οὐδὲ falls into a secondary
agreement with κύματα. 'As many as are
the waves,' not, 'Like the many
waves.'

114. ἀκάμαντον κυόνον, βορέα, are not
simply genitives in regimen, like κύματα
παντοῖοι ἀνέμων, II. 2. 396, but either
(1) genitives of the cause, or (2) gen-
tives absolute = κυόνον σωκηχός πέλατον.
For the former (1), cp. Eur. Or. 497,
πληγείς θυμάτοι τῆς δράς ὑπὲρ κάρα.
And, for the latter (2), O. C. 1588,
ὁπηγηθηκέναι σωκηχός χίλαι.
It is required by the metre.

'For many as are the waves one sees
passing and coming on anew over the
wide sea, from the south or else the
north wind blowing unweariedly, even
so manifold in troubles is the life which,
like a Cretan sea, sustains,—ay, and
glories,—our hero of Cadmus' race.'

115. βάτων ἱπόντα τε Νοτ. 'Coming
and going,' or, 'Falling and rising,' but,
'(One) having gone and (another) com-
ing on.' Cp. Π. II. 4. 422, 3, ὥστε δὲ ἐν
ἀγίαλῳ πολυκάθισι αἴμα βαλαζόμενον ἤπροτον
ὗπατον Σιδήνων ὑπὸ κυμάτων: Τ. 798, (κύματα)
φρεῦ μὲ τὸ ἄλλα αὐτὸ ἐν ἄλλα.
For the meaning given to βάτων, cp.
Ἀντ. 120, Ἱβα, and note.

[The change to the subjective, in accordance with Homeric idiom, is unnecessary. Cp. Ο. Ο. 1172, ἐν γ' ἔρχων πείλαμι τί; Ἡδ. 2. 93, ἢν δὴ μὴ ἀμέσως τῇ ἄρα. And see Essay on
L. § 36 p. 61. Several editions read
οὖν δὲ) δὲ 'in apodosis,' as in El. 27,
ἀστάτοις δὲ οὖ, κ.τ.λ.

116. Καδμογενής] Heracles, having been
born at Thebes, was claimed as a
Theban hero, and therefore of the stock
of Cadmus by adoption.

πρέπει τὸ β' αἴζει] (1) 'Surrounds
and also magnifies.' For a similar
idiotic use of τὸ β', cp. Thuc. I. 107,
τὸ δὲ τι καὶ ἀδήματος τῶν Ἀθηναίων ἱπ-
μών αὐτῶν, ib. 7. 48, τὸ δὲ τι καὶ τῶν
πολεμίων . . . λυπήσανται τί ἐπι μετέχει.
The words τὸ β' αἴζει are dia μέσου. It has
been thought that πρέπει and αἴζει,
are too near one another in meaning
to point an antithesis, and στρεφεί for πρέ-
πει has been proposed. For this, more
recently, Henne has substituted στρεψτε.
But the words are not an application
of the simile, as though Heracles was
now engulfed and now uplifted by the
bellow, but express a new thought: and
both words have a different meaning in
tragic poetry from that which belongs
to them in prose. For πρέπειν of the
circumstances or surroundings of a life,
cp. Ο. Τ. 374, μᾶς πρέπει πρὸς νυντόν.
And, for αἴζει, 'To magnify,' ib. 1090, 1, μὴ σοὶ σε γα καὶ παρτύνας Οἰλίων καὶ
τρόφιν καὶ μετρίᾳ αἴζειν. The words τὸ
β' αἴζει are added by the Chorus (though
logically inconsistent with ἄλλα in what
follows), because of their strong wish to
suggest cheerful thoughts to Deianira.
In this case, the remaining words may
be taken in one of two ways, either
(a) supposing a slight inversion and
alternation of clauses, the order may be
πολυκάθισι πέλαγον βιότον, δοσμεν Κορ-
σίων (πέλαγος), 'A troubled sea of life,
as it were a Cretan sea.' Or (6) 'As it
were a Cretan sea of troubles that con-
stitutes his life.'

(2) Hermann joins τὸ β' αἴζει βιότον
πολυκάθισι, 'As it were a Cretan sea
surrounds Heracles and increases this
foilsomeness of his life.'

The Cretan sea was wider than the
Aegean and no less subject to storms.
Cp. Hor. Od. 1. 26. 1, 'tristitiam et
metus | tradam proterves in mare Creti-
cum | portare ventis.' For the concrete
imagery, cp. Ο. Τ. 194, εἶς ἐς μέγαν
θάλασσαν ἁμύριτρας | ἐπὶ τὸν αἰεί-
νων ὅρμων | Ἐθρίων κλιθῦναι.

130. ἀναμπλακάνην "Αίβα μέονον]
'Some deity, never suffering him to fall,
δινέπιμεμφομένα στην άδεια μέν, άντλα δ' οίων.
φαμι γάρ οὐκ ἀποτρέειν ἐλπίδα τὰν ἁγαθὴν ἀρνήταχι γάρ οὖθ' ὁ πάντα κραίνων βασιλεὺς ἐπεβαλε θνατοῖς Κρονίδας. ἐλλ' ἐπὶ πήμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον ἅρκτοι στροφάδες κέλευθοι. 

ἐπι. μένει γάρ οὔτ' αἰώλα νῦν βροτοῖσιν οὔτε ᾿Ηρένες οὔτε πλουτὸς, ἀλλ' ἄφαρ 
βέβακε, τῷ δ' ἐπέρχεται 
χαίρειν τε καὶ στέρεσθαι. 

& καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω 

131. ἵππημεμφομένα στῇ ἱππημεμφομένας ΛΑ. 
κραίνων βασιλεὺς κραίνων βασιλεύς Λ. 

128. ἐπεβαλε ἐπεβαλε Λ. 

129. πήμα καὶ χαρά] πήματι καὶ χαράι Λ. 
135. Βέβακε] Βέβακε Λ. 

keeps him away from the halls of Hades.
For gen. see E. on L. § 8. p. 11.

131. δὲν ‘In respect whereof, to be joined with ἱππημεμφομένα and repeated with οἴων. The genitive of respect is here assisted by ἔπι in composition. See Essay on L. § 54. pp. 99, 100.

ἀδεὶα μὲν, ἄντλα δ' οίων] ‘I will offer counsel in a pleasant vein, albeit contrary counsel.’ The transition from the subject to the object is hardly more violent than in L. 63. δοῦλη μέν, ἐφηκέν ὑλῆσθαι λόγων. The only difference is that δοῦλη is full predicate (== δοῦλη ἑντι) and ἀδεὶα supplementary predicate (== ἀδεὶα οἴων). And for ἕνως = φῶρον ἦσσα, cp. O. T. 82, ἀλλ' εἶπεν αὐτῷ, ἦσσα. Musgrave's correction, ἑπὼς, has since been modified by Blaydes and Hense to ἐθεῦκα, ἑθεῦκα.

134. ἅπωτοὺς] ‘Suffer to wear out,'=ἐξ ἅπωτού τεσσαραὶ. Cp. such expressions as ἅπωτεν θυμὸν = 'To allow passion to rise.' E. on L. § 32. p. 53 a.

135. ἀληθῶς τὰν ἁγαθὰν] ‘Good hope' opposed to the expectation of evil, which might be called κακῆς ἔλεις, as in Aj. 606.

136. ἀνάλγητα] Lit. ‘Things without pain,' i.e. ‘A tranquil existence.’ For this use of the neuter adj. cp. Aj. 885, σχέδια γὰρ, κ.κ.Λ., O. C. 537.

137. ἐπεβαλε] Gnomic corist. = 'Doth not send.' ἐπεβαλεῖν is used as in ἐπεβαλλεῖν (ὅμια). The lot which Zeus imposes on mortals is never exempt from grief.

ἐπι. κυκλοῦσιν] ‘Grief and joy come circling round to all,’ i.e. Grief succeeds to joy and joy to grief. For the tmesis, see Essay on L. § 18. p. 27. ἐπι marks succession in time, as in ἐπηλύσαν ὑπό.

οἷον . . . κέλευθοι] ‘Like the circling course of the Bear,’ i.e. As the constellation now is high in heaven, and now all but touches the horizon, so man's life is elevated and depressed. Others, without the comma, read χαράν, ‘A circling course like that of the Bear brings round joy and grief to all.’

1. 134. αἰώλα] ‘Glimmering,’ or ‘Palpitating,’ rather than ‘Spangled.’
Cp. El. 106, ὀπτωμα μιᾶς. For the repetition of the same word with some difference of meaning, see Essay on L. § 44. pp. 83. 4.

135. Βέβακε] Sc. ὁ πλουτὸς ἢ αὐτὴς κῆρες.

τῷ δ'] (1) ‘And to him,’ viz. from whom the sorrow or the wealth has departed, ‘comes in turn either rejoicing or loss.’ Or (2) ‘To another man.’ In this case χαίρειν τε καὶ στέρεσθαι means, ‘To be glad and again’ (afterwards) ‘to lose.’ The point, however, is not that sorrow passes from one to another, but rather that sorrows and joys alternate in the same life.

136. & (1) is resumed by apposition in τὰς, cp. Eur. Andr. 1155, δὸς κλαυμαθρατράς τῶος ἤς ἤν ἀνάστων τῶος.
Τραχυνια. 259

τάδ' αλέν ἵσχεν' ἐπεὶ τίς ὁδῄ
tέκνοισι Ζῆν' ἄβουλον εἶδεν;

ΔΗ. πεπνυμένη μὲν, ὡς ἀπεικάσαι, πάρει
πάθημα τούμων· ὡς δ' ἐγώ θυμοφθορό
μητ' ἐκμάθοι παθοῦσα, νῦν δ' ἀπειρος εἶ.
tὸ γὰρ νεὰζον ἐν τοιοῦτο θέσκεται
χάροισιν αὐτοῦ, καὶ νῦν οὐ θάλπος θεοῦ,
οὐδ' ὁμόμηροι, οὐδ' πνευμάτων οὐδὲν κλονεῖ.

145. αὐτοῦ] αὐτοῦ ΛΑΛΥ.  ἀβουῦ Κ.  ἀβουῦ Βατ.
οὐδὲν Ἐ.  κλονεῖ] κλονεῖνυ L.  κλονεῖ A.

maresphoros. 'Which truths I bid thee also, who art a Queen, to hold fast in looking forward.' Or (2), with Hermann, 'In respect of which truths (δ') I bid thee ever be hopeful regarding this' (τάδε), viz. the fortune and return of Heracles. Cr. Ant. 897, καὶ τ' ἐν ἰδιωτικῷ ἀγγέλει, κ.τ.λ.

140. τέκνοισιν ἄβουλον] 'Without providence for his children.' 'Filiss male consulenter.' For the vague plural, cp. 1268, οἱ φώιται καὶ κληρο-μόνοι πατέρες, κ.τ.λ.

Hermann has remarked that the images chosen in the beginning of this ode all harmonize with the mood of Deianira (the vanishing of beauteous night, the fiery death of day, etc.), just as all cheering topics are suggested towards the end.

141. ὡς ἀπεκάσαι] 'To hazard a conjecture.' Hermann lays down the rule that ἀπεκάσεως always implies comparison, and he therefore reads ἀπεκά-σαι here. But ἀπο- ἀπεκασάω may have the same force as in ἀπομαστείω-μαι, ἀποκαθιστάμαι, ἀποδιδομένω, of something done (as we say 'right off') on the spur of the moment.

142. πάθημα...θυμοφθορά] There is an opposition between the outward accident and the inward feeling. The one the maidens know,—but not the other.

143. μητ'] νῦν δ'] 'The antithesis is strengthened as the sentence grows. 'I would not have you learn by experience, but, as yet, you know nothing of it.' Hence δὲ answering τῇ. Essay on Λ. § 23. p. 65 f.

144. 5. τὸ γὰρ...κατὸν, κ.τ.λ.] 'For youth is nurtured in places of its own

where no experience of sorrow reaches.'

toioiote Hermann missed the correlative of τοιοῦτο, and thought he had found it in the conjectural emendation χάροις, τῷ αὐτοῦ. Of this and many other attempted changes of this passage, it may be said that they are either too abrupt or destroy simplicity. τοιοῦτο, like δ', often in Sophocles refers to what has preceded, and may here be easily referred to ἀπειρος εἶ, 'Such,' i.e. as I see in you. 'You are ignorant of my sorrow, for youth is so placed' (as to be ignorant of sorrow). Essay on Λ. § 23. pp. 35, 6, and for the emphasis on αὐτοῦ, see Essay on Λ. § 9. p. 12 b, and cp. O. C. 659, 60, δ' νοῦι δηναμ αὐτοῦ γένη-
tαι. For the possessive following a descriptive adjective, cp. Ο. T. 1452, ταῖς δ' ἀδηλίαις οὐσίαις τε παρθενίου πεντά.  

βοσκεῖαι] The image is that of a young plant, as in Α. 558, τόν δὲ κούφον φινύμασθαι βόσκουν.

145. θεο] 'Of the sun.' Cr. Eur. Α. 72c, φίλον τὸ φίλόγορο τοῦ ψωθ, φίλον: Μεθ. 352, εἶ ε' ἤ πινονα λαμψά δηναι θεος.

The whole passage recalls Od. 4. 566, 5. 478 foll., 6. 43.

146. πνευμάτων οὐδὲν] The emphatic repetition of the negative immediately before the verb is idiomatic. Cr. infr. 1013, οὐ πώρ, ὡς ἕγχος τις ὀνείρασιν οὐκ ἀποτρέψει.

κλονεῖ] The verb is adapted to the nearest subject. 'No heat offends, no rain disturbs, no wind ruffles it.' οὐδὲν is substantive, i.e. πνεῦμα is not to be supplied. 'No breath of winds, noi, 'No wind of all the winds.' Cr. Ant. 499, 500, τῶν ὀν ὅμαν...οὐδὲν.
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ΣΟΦΟΚΛΕΟΥΣ

άλλη ἡδονᾶς ἀμοιχθον ἐξαιρεῖ βίον
ἐς τοῦθ', ἐως τις ἀντὶ παρθένου γυνῆ
κληθῇ, λάβῃ ἵ ἐν νυκτὶ φροντίδων μέρος
ητοῖ πρὸς ἄνδρος ἢ τέκνων φοβουμένη.

tότ' ἂν τις εἰσόδοιτο, τὴν αὐτῷ σκοτών
πράξειν, κακοίσιν οἷς ἐγὼ βαρόνομαι.

πάθῃ μὲν οὖν δὴ πόλλα ἔγινεν ἐκλαυνάμην
ἐν δ', οἷον οὕτω πρόσθεν, αὐτίκ' ἐξεροῦ.

ἀδὸν γὰρ ἦμος τὴν τελευταίαν ἄναξ
ἀρματ' ἀπ' οἶκον 'Ἡρακλῆς, τότ' ἐν δόμαιοις
λειπεὶ παλαιὰν δέλτον ἐγγεγραμμένην

150. τὸτ'] τὸ δ' Α. αὐτῷ αὐτῷ L. ἐξερῷ C'. 156. ἀρματ'] ' from ὅ L.

151. τὸτ'] τὸ δ' Α. αὐτῷ αὐτῷ L. ἐξερῷ C'. 156. ἀρματ'] ' from ὅ L.

147. ἡδονᾶς ἀμοιχθον ἐξαιρεῖ βίον]
ἐς τοῦθ'] 'But it grows up' (lit. rear
ts its life) 'amid delights, knowing not
pain.—even (ἐκ) to that point.' For
ἐξαιρεῖ-ἐχεὶ ἱερομένον, cp. ἀπορρίσεων
supr. 125 and note. The word suits
with the simile from a young plant, for
which, cp. II. 18. 56, ὥς οὖν ἀνθρομίων
ἐς πτερίδας.

148. γυνὴ'] 'A woman.' The word
refers less here to the marriage-relationship
than to the position of a matron.

149. ἐν νυξὶ'] 'In a night,' i.e. the
night of marriage. Cp. Fr. 521. ii.,
ἐνεῖπε δὲ εὐφόρων σάρκι μία: Eur. Fr. 660,
λάγους ὡς μὲν εὐφόρων σαλαχὶ τὸ δυνα-
μενεισ γιαμαι διὰς ἀπὸ λέγους. Must-
grave and Hermann join εἰς νυκτὶ φροντί-
δον, 'Anxiety by night.'

150. παῖον, ποσευμένον'] 'Being in
fear either on her husband's account or
for her children.' This verse has been
unnecessarily suspected. The language
is not quite accurate, but the meaning is
clear, the sentence being continued as if
λάβῃ were ἐγέρθησε εἰς ἡμῖν.

151. οἷς] The indefinite pronoun
here in the apodosis refers more pointed-
ly to the persons addressed than supr.

αἰαὶδὸν'] 'The middle has some such
force as 'might see of himself';

αὐτοῦ] The masculine is often used
where women are spoken of in a general

152. κακοῖσιν οἷς] i.e. τὰ κακὰ οἷς.

For the attraction, see Essay on L. § 35.
p. 59, and cp. O. C. 1150, 1, λόγος  ὡς
ἐκπάθτως ἄρτιας εἰμι...σαμβατικὸν γευ-
μαν...

153. δὴ'] 'As you well know.'
154. οὖν οὕτω πρόσθεν] Sc. εἴτε,
implied in ἐκλαυνάμην.

155. The δέλτος mentioned above
(l. 47) contained Heracles' memoran-
dum of the oracle received at Dodona,
infr. 1165. In giving this to Deianira
before leaving home, he also told her
by word of mouth what disposition of his
property he desired in case of his
death.

ἐγγεγραμμένην ἐννομαζαί] Having
notes inscribed on it. The word
ἐννομαζαί occurs in two places of the
O. C., (1) in the singular, of a sign,
l. 46, (4) of the record of an agree-
ment, l. 1594. Neither of these mean-
ings exactly suits the context here. A
closer parallel is the expression ἐννο-
ματα κρατεῖ χαράς, which appears on
an altar in the Museum at Athens, on
which certain hierophantic symbols are
inscribed. Here it clearly refers to the
oracular indication of the doom of He-
racles as inscribed on the tablet. The
testamentary instructions which are
further mentioned were given orally.
For the construction of the accusative
with the passive verb, see Essay on L.
§ 16. p. 23 b. Heracles might be said
γραμματίοι τὴν δέλτον (ὁ τῇ δέλτῃ) ἐν-
νομαζαί.
ἐυνήμαθ’, ἀμοὶ πρόσθεν οὐκ ἐτή ψτε, πολλοῦς ἀγώνας ἐξίων, οὕτω φράσαι, ἀλλ’ ὡς τί δράσεων εἰρπε κοῦ θανόμενος. 160

νῦν δ’ ὃς ἔτ’ οὐκ ἄν ἔτερ μὲν λέχος δ’ τι χρείη μ’ ἐλέσθαι κτήσεως, ἐπεὶ δ’ ἦν τέκνοις

μοιρὰν πατρῴας γῆς διαιρεῖν νέμοι, χρόνον προτάζας ὃς τρίμηνον ἀν’ ἐκ νόημας

χρόνους ἀπῄνη κανιάσιοι βεβάς,

165


159. πολλοῦς ἀγώνας ζέμοι] ‘Though he had gone forth on many labours,’ ἀγώνας is in a similar construction with ὀδύ in l. 155: the labour and the journey to meet the labour being included in one conception.

The resumption of πρόσθεν ὃς . . . ποτὲ in οὕτω, after the intermediate clause, helps to point the antithesis in the following line. Cp. the emphatic repetition in Shaks. Jul. Caesar, 1. 3, ’But never till to-night, never till now, Did I go through a tempest dropping fire.’

Φράσεως in what follows is (1) ’To show,’ (2) ’To explain.’

160. ὡς . . . ἐτέρα] ’He went with the mien of one.’ ἐτέρα is a picturesque word, calling up the act of motion to the eye.

161. οὕτω] ἀμοί L.A. ’Already doomed.’ Cp. Phil. 1217, ὡς οὖν ἐλμ’ (where there is the same inversion of ἐλμ’).

161. ὡς τι . . . κτήσεως] ’What I must appropriate as my marriage portion;’ lit. ’Possession having to do with my marriage.’ The MSS. read δι, which may be right, implying that Deianira (knowing the amount of her marriage portion) was to select from the property of Heracles to that amount before dividing the remainder. But δ’ τι agrees better with ἐτερ’ in the next clause, and with the situation.

Ψυ χρόνοις] This may refer, as Schndw. supposes, to the partition of the Peloponnese among the Heracleidae. Cp. the

anonymous mention of Eurystheus and Ceyx above, l. 35, 40, and see Eur. H. F. 462 foll., σοι μὲν γὰρ ’Αργον ἐνιὰ’ δ’ ἕστατον πιατήρ’, κ.τ.λ.

Ψῃ . . . νέμου] What share of their father’s land he assigned for distribution to his children (severally). τέκνοις is short for ἐκάστῳ τέκνῳ.

The scribe who wrote μένιν seems to have understood, ’The part that remained after the marriage portion was taken out.’

164. χρόνον] Viz, a time when it would be known whether the will was to be at once executed or not.

τρίμηνον] Sc. χρόνον, to be repeated as accus. of duration with ἀπείνῃ.

165. Τὸν nom. ἐκάστου, if right, is occasioned by the addition of ἐκάστῳ, and is to be explained, after the analogy of χρόνοις, τριταιος, etc., like Α. 217, νύστερας ἀνελαθήθη: ib. 602, μηνυῖν . . . αὐτήριος . . . τριχύρων. E. on L. § 23, p. 39 e. Deianira quotes Heracles as telling her what conclusion to draw, if he were absent more than fifteen months. These lines have been suspected, chiefly on account of their tautology, which may be excused by the all-importance of the time to Deianira, and the difficulty which the Greeks felt in defining notions of time. Essay on L. § 48, p. 91, τοῦτο belongs to the whole sentence, τίν δ’ χρόνον to δαίμων only. ’Then the decree of fate should take effect either for him to die within that time,’ etc.
ΣΟΦΟΚΛΕΟΥΣ

tòt ἢ θανεῖν χρεῖται σφε τῷ χρόνῳ, ἢ τοῦθεν ἰππεδραμῶντα τοῦ χρόνου τέλος τὸ λουσὶν ἤδη ὧν ἀλυπῆτο βίῳ,
tοιαύτη ἐφραξε πρὸς θεῶν εἰμαρμένα
tῶν Ἡρακλεῶν ἐκτελευτᾶσθαι πόνων,
ὅς τὴν παλαιὰν φηγον αἴδησαι ποτὲ
Δωδώνι δισσῶν ἐκ πελειάδων ἔφη.
καὶ τῶνδε ναμέρεια συμβαινεῖ χρόνον
tοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεών.
ἀνθ' ἤδεω εὐδοκεῖν ἐκπηδᾶν ἐμὲ
φόβῳ, φιλαι, ταρβωθανεν, εἴ με χρὴ μένειν

166. χρεῖ οὖσα] χρείη ὧσφε L. χρεὶ ἦσφε A. Brunck corr. 171. αἴδησαι ποτὲ
αἴδησαι ποτὲ L. αἴδησαι ποτὲ A. 173. ναμέρεια L. ναμέρεια A.

167. τοῦτο . . τοῦ χρόνου τέλος] 'This appointed period of time;' lit.
'This completion in respect of the time.' The conjecture τοῦτο for τοῦτο
rather weakens the expression.

ὑπεθραμόντα] 'Having escaped from,' i.e. 'Having passed the danger of.'
Burges conj. ύπεθραμόντα. But the
text is more expressive, dimly suggesting
the image of a danger to be escaped.

169. τοιαύτα . . πόνων] 'Such he said
was the Heaven-appointed issue of the
labours of Heracles.' τοιαύτα, to which
ἐμαρμένα adheres, is the 'cognate subject
of ἐκτελευτᾶσθαι (Essay on L. § 17. p. 25 c); i.e. if the expression
were turned actively, it would stand
thus, τὸν Ἡρακλῆ τελευτήν τοιαύτα
(τοιαύτην τελευτήν) τῶν πόνων, 'That
Heracles should find such an end of his
labours.' Cp. Thuc. 2. 13, τὰ δὲ πολλὰ
tοῦ πολέμου γνώμῃ καὶ χρημάτων
περιονοΐ κρατεῖσθαι. The genitive may
be taken as one of respect, but is assisted
by ἐκ in ἐκτελευτᾶσθαι (Such issue
from his labours). The present
thesis is often used in prophecies. Aesch. Prom. 848, ἐκτελεύσας ὅς σὺ 'Ενίδ γένεις ἐμφανίζῃ:
The wording of the oracle may have
been τοιαύτην τελευτήν ἐκτελευτή 'Ἡρα-
κλῆς τῶν ἐναυτῶν πόνων.' This is another
example of Sophocles' fondness for the
passive voice. See Essay on L. § 31.
p. 54. There is no reason for doubting
the genuineness of these two lines, which
is confirmed by the Sophoclean charac-
ter of the construction.

ἐφραξε . . ἐφασκε] Sc. ὀ Ἡρακλῆς.
172. βιοσὺν ἐκ πολειάδων] Sophocles
does not explain the manner in which the
oracle at Dodona had been given: but
vaguely combines the talking oak (Aesch.
Prom. 832) with the prophetic pigeons
(Hdt. 2. 55, where, however, of the two
birds only one comes to Dodona).

173. ναμέρεια] 'The true fulfilment
of these words as predestined (ὅσ . .
χρεών) comes to pass about this time.'
τῶνδε ναμέρεια εἰστήμη = τάδε ναμέρη
ἔντα, with some thought of the etymo-
logical meaning (γνά, ἀμάρτων). For
tάδε of the prophecy and event in one,
cp. O. T. 901, εἰ μὴ τάδε χειρόθεσιν
τάσιν ἄρσεις ἐργαῖσον.

συμβαίνει.] For συμβαινειν of
the issue or fulfilment of an oracle, cp.
Thuc. 2. 17, καὶ μοι δοκεῖ το μαντεῖον
τοιναντίον ἐμμηθῆναι ἢ προσδέχοντα.

173. 4. χρόνου | τοῦ νῦν παρόντος] The
date of the time would be too precise
and matter-of-fact to express Deianira's
meaning, with reference to an emer-
gency, which had not actually arisen.
But in using the genitive she does not
mean to be indefinite. 'The fulfilment
belongs to the hour that now is here.'

175. 'So that in the midst of a sweet
slumber, I start up in fear and dread.'
Cp. Plat. Rep. 1. 330 E, καὶ ἐκ τῶν ἐναυτῶν,
δοστήρι αἱ τάδε, δοσμα ἐγείρομεν, δει-
μαίνει. φόβῳ is a causal dative (with
ἐκτελεύται). ταρβωθανεν is added in ex-
planation of φόβῳ.

1] 'To think that it is possible,'
πάντων ἄριστον φωτὸς ἔστερημένην.

ΧΩ. εὐφημίαν νῦν Ἰσχ' ἐπει καταστεθῆ
στείχονθ' ὅρῳ τῶν ἄνδρα πρὸς χαρᾶν λόγων.

ἈΓΓΕΛΟΣ.

δέσποινα Δηνάειρα, πρῶτος ἀγγέλων
δικνοῦ σε λύσω· τὸν γὰρ Ἀλκμήνης τόκον
καὶ ζώνι ἐπίτατο καὶ κρατοῦντα κὰκ μάχης
ἀγοντ' ἀπαρχᾶς θεοίς τοῖς ἐγχαιρίοις.

ΔΗ. τίν' ἔσται, ὥστε ἰδίον ὑμὶ λόγων;
ἈΓ. τάχ' ἐστὶ δόμου σοῦς τὸν πολύζηλον πόσι
ἡσείν, φαινέτα σὺν κράτει νικήφορο.

ΔΗ. καὶ τοῦ τὸδ' ἀστῶν ἡ μέγινον μαθὸν λέγεις;
ἈΓ. ἐν βουθερεί λειμών πρὸς πολλούς ὑπειρ.

177. om. L. add C2. 182. κρατοῦντα ἢδ'] κρατοῦντα αὐ. L. κρατοῦντα .
σὺν κράτει A. 187. τοῦ τὸδ'] τοῦτο β' L.A. 188. πρὸς πολλοὺς] πρόσυποι LA.

cp. infr. 666, ἀθυμὼ ἐκ φανῆσαὶ. For this ethical use of ἐλ, which is frequent
in Greek (Od. 21. 253) see Essay on L. § 28. p. 46 ζ.
176. εἰ μὲ κρήμεναι] 'That I may
have to live on.' μένων has a pathetic
force, i.e. to endure, when he is gone.
Cp. Phil. 1368, κἀκτος εἰς Σφόροι μέκανον
ἐν κακῶν αὐτοῖς ἀπελλυθας κατοικοῦ.
177. φωτὸς] φῶς appears for the
most part to have two senses in Sophocles,
(1) rather depreciatory, 'An
inconsiderable person,' e.g. O. C. 1018,
ἀμαφῳ φωτι: (3) here and in Aj. 807,
ἐς βασικα γὰρ ὅθ' φωτὸς ἡπτημένη: 'A
husband.'
178. εὐφημίαν νῦν Ἰσχ'] 'Say now
no more.' Deianira's last words were
not auspicious, and the Chorus warn her
not to continue them for fear of crossing
with an evil one, who seemed to be
a messenger of good tidings. εὐφή-
μει is an injunction to silence, but
generally with reference to some un-
fuzzy word that has been or is likely
to be said. For the form of expression,
cp. Phil. 807, ἄλλα: ὥ τίκων, καὶ ἄριστος
ἰσχ', κ.τ.λ.

Others would explain, 'Speak no
more slowly,' for you will now have
cause for joy.

493.
179. πρὸς χαρᾶν λόγων] To be
joined with καταστεφη στείχοντα in one
phrase. 'Coming garlanded, like a
messenger of joy.' πρὸς χαρὰν λόγων
would merely mean, 'To do the office
of a messenger.'

180. πρῶτος ἀγγέλων] This busy-
body, who is somewhat like the Φίλαξ
in the Antigone, though not quite so
mean, has rushed in before Lichas in
the hope of getting some reward (infr.
191).
182. ἀπαρχᾶς] Including the cap-
tives, see below, l. 245.
184. Deianira is too much overcome
by the announcement to realise it at
once. Cp. Phil. 917–19, ib. 1380, where
an unwelcome statement is received in
the same vacant way: O. T. 359, λέγ' ἀδεις, ὅτι μᾶλλον μαθὼν: Aesch. Ag. 268,
πῶς φησι; κατευθεῖν τοὺς ἐξ ἀπαρχᾶς.
186. σὺν κράτει νικηφόροι] 'Bring-
ing with him triumphant conquest.'
188. βουθερεῖ] 'Where the oxen in
summer feed.' The summer grass is the
Δήσας ὁ κήρυξ ὁ αὐτὸς ταύτα· τὸ δ' ἐγὼ κλώνων ἀπῆκε', ὅπως τοι πρῶτος ἀγγείλασ τάδε πρὸς σοῦ τι κερδάναι καὶ κτίμην χάριν.

Δ. ἀυτὸς δὲ πῶς ἀπεστιν, εἰπέρ εὐτυχεὶ;

Α. γὰρ αὐτὸν Μηλείος ἀπασ λειών κρίνει παραστάς, οὐδ' ἔχει βηνία πρόσω.

τὸ γὰρ ποθοῦν ἐκατοσ ἐκμαθεῖν θέλων οὐκ ἀν μεθέειτο, πρὶν καθ' ἴδιον κλάσεων. οὕτως ἐκείνος οὐχ ἐκόν, ἐκοδοὶ δὲ ἐξοντειν· δεξεὶ δ' αὐτὸν αὐτὰ ἐμφανη.

Δ. ὁ Ζεὺς, τὸν Οἰλην άτομον δὲ λειμῶν' ἔχεις, 200

189. κήρυξ] κήρυξ I.A. τοῦ δ') τῶν δ' L. τοῦ δ' C.A. 200 δὲ] ὁς L. δὲ A.

harvest (θέρος) of the cattle. This is more picturesque (esp. with άτομον λειμώνα following, infr. 200) than βου-θόρον, 'Where the oxen leap.'

159. τοῦ] (a) With κλώνω, (b) with ἀπῆκα.


192. αὐτός] 'Lichas himself.'

εἰπέρ εὐτυχεῖ] Sc. δ' Λίχας. 'If all is well with him.'

193. οὐκ εὔμαραρεῖ χρώμανος πολλῆ] 'Being not altogether his own master; i.e. he is detained, not quite of his own free will.

194. Μηλείας . λεώς] The Melian people and the Trachinians are the same in the mind of Sophocles. Cp. his indifference about Calydon and Pleuron in L. 7. The gentile substantive is used for the adjective, as often else-where. 'All the Melian folk press round and question him (cp. infr. 314), nor can he advance a step.'

195. κρήνω . ἔχει] There is no dif-
τραχίνια.

265

ἔδοκας ἦμιν ἄλλα σὺν χρόνῳ χαράν, 
φωνήσατ', ὡς γυναῖκες, αἱ τ' εἶσον στέγης 
αἱ τ' ἐκτὸς αὐλῆς, ὡς δελπτον δμ' ἐμοι 
φήμης ἀνασκοῦν τήσδε νῦν καρποῦμεθα.

ΧΟ. ἀνολολύζετε δόμοις 
ἐφεστίοις ἀλαλαγαίς

205 ἀνασχεν] ἀνασχεν Λ. ἀνασχεν Δ.
205. ἀνολολύζετε δόμοις] ἀνολολύ- 
ζοντες δόμοι Λ. ἀνολολύζετε, δόμοι Δ.

στέφανον ἐκ ἀκρότου, κ.τ.λ.: Hom H. 
Ven. 166, 70, ὥστε ἀλατον τελένη 
ἐκ ἑαυτοκομοῦν] ἀλατον τ' ἐκ ἑαυ 
βρουτί κηρύσσει σφόντα.

301. ἄλλα σὺν χρόνῳ] 'At length, 
though late.' Csp. Ant. 552, τι δή δὲν 
ἄλλα νῦν σ' ἐκ ὠφελοῦν ἐγώ; 
302. 3. αἱ τ' ἐκτὸς στέγης... 
ἄλλα ἀλαρη] The variety of expression 
has little or no significance. Deianira 
addresses herself to the women who 
belong to the house, as well as to the 
Chorus who have come to visit her, 
and are standing before the gates.

203. 4. 'We now reap the gladness 
of a vision of hope that has arisen un-
expectedly on me in the utterance of 
this auspicious word.' On the mixed 
metaphor, see Essay on L. § 58. p. 105.

ἡμᾶς] The notions of an act and of 
an object of vision, as well as of the 
instrument, are contained in this word. 
See Essay on L. § 54. p. 99. Hence 
it comes to mean anything which sud-
denly affects (1) the eye, or (2) (metap-
horically) the mind. Csp. esp. El. 903, 3, ἡμῶν τι μοι ἵππων ἐχθροῖ 
ὅρας, ἡμῶς is in construction with 
ἀνασχεν, and also with ἀλατον.

204. φήμης is genitive of origin. 
The news is regarded as a star or sun 
from which the new light proceeds. For 
ἀνασχεν of a sudden event, cp. Hdt. 
7. 14, ταῦτ' ἐξ ἀκτῆνον ἀνασχεν. 

205-224. The Chorus in response to 
Deianira raise this strain, accompanied, 
at least in the latter part of it (216 foll.), 
with dancing, or some rapid motion to 
and fro. Csp. Aj. 693-717, O. T. 1086- 
1109, Ant. 1115-1152, for similar expres-
sions of hope before some catastrophe. 
See also O. C. 1044 foll., El. 1384-1397.

The maidens who are come to visit 
Deianira (1) challenge the maidens 
in the house to shout for joy, and 
(2) invite the young men to accom-
pany them; (3) they encourage each 
other to raise the hymn to Artemis, (4) 
they dance under the excitement of the 
flute and the thyrsus, (5) they call at-
tention to the coming of Lichas with 
the captives. These quick changes 
mark the feeling of trepidation which 
the situation is calculated to produce.

205-215. 'Cry aloud in the house, 
ye maidens that are to be, and let the 
young men hymn Apollo our protector 
with his full quiver. And, maidens, 
raise the hymn with them, the hymn 
to Artemis, of one birth with him, 
Ortygian huntress, bearing fire in either 
hand, and the neighbouring nymphs.' 
The metres are as follows:—

10 ἦν ἄρρητοι καιροί
καί νῦν καρποῦμεθα.

ἀνολολύζετε δόμοις] There is no 
cause for changing the MS. reading
σοφοκλεούς

δ' μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
ίτω κλαγὴ τὸν εὐφαρέταν

'Απόλλωνα προστάται

δομοῦ δὲ παῖνα παιὰν ἀνάγετ, δὲ παρθένοι,
βοᾷ τὰν ὅμοστορον

'Αρτεμις Ὀρτυγίαν ἐλαφαβδόλου, ἀμφίπτυρον,
γείτωνά τε Νόμφας.

10 ἀείρομ' οὖν ἀπόσομαι

210. παιὰν'] παιὰν L.A.

imetates the hymn itself, in which the same sounds would be often renewed.


ἡ παρθένοις.] The Chorus now address themselves, as below l. 831, ὑπὸ οἶνον, ῥαῖδες, προσέμειν ἄρα, κ. τ. λ.

211. βοᾷ τὰν...ἀρτεμιν] 'Call aloud the name of Artemis.' Cp. supra. 207.

ὁμοστορον] 'His sister.' See the Homeric Hymn to Apollo, ll. 14 foll., and the Hymn to Artemis, l. 2.

212. Ὀρτυγίαν] Two accounts are given of the use of this epithet: (1) that as, according to the Scholiast of Apollonius Rhodius, the name Ortygia primarily belonged to Artemis as worshipped in Aetolia, she is so named here in compliment to Deianira: (2) that Artemis Ortygia was believed to haunt some place in the neighbourhood of Trachis. The latter is confirmed by l. 637, and by the most natural meaning of γείτωνας in this passage, viz. 'in our neighbourhood.' The comparison of the Syracusean Ortygia (Pind. Pyth. 2. 10, 11, Ὀρτυγίαν...ποιμάσας ἐνοὶ ἀρτεμίδος) may suggest that the goddess was imagined to haunt wooded promontories or peninsulas, which had been left wild from being difficult of access. The quail (ὄρνη) may have been peculiarly abundant in such places. For γείτωνας, i.e. Μηλάδας, cp. Phil. 725, Μηλαδῶν νυμφέας, κ. τ. λ.

τὸν αὐλόν, ὥ τούπανε τὰς ἐμὰς φρενὸς.

120 ἰδοὺ μ᾽ ἀναταράσσει ἐνοὶ μ᾽ ὃ κισσὸς ἄρτι *βαχχίαν ὑποστρέφων ἀμιλλᾶν.

15 ὅ ὅ Παιάν—[67 b] *ἰδ' ὥ φίλα γυναι, τάδ᾽ ἀντιπροφα δὴ σοὶ βλέπειν πάρεστ' ἐναργή.

ΔΗ. ὁρῶ, φίλαι γυναίκες, οὐδὲ μ᾽ ἐματὸς *φρουρᾶν παρὴλθε τόνδε μὴ λεύσεσιν στόλῳν χαίρειν δὲ τὸν κήρυκα προφέντοι, χρόνος πολλῷ φανέντα, χαρτὸν εἶ τι καὶ φέρεις.

movement of the Chorus, begins. The elision of the termination in δέλρωμαι is very unusual.

δέλρωμι οὖθ' ἄπώσωμα τὸν αὐλόν"

'I am uplifted, and will not repel the flute;' i.e. I will yield to its power. The following words are not addressed to Deianira, but are an apostrophe to the power of the flute, 'The sovran of the willing soul' (as Gray calls the lyre, in summing up the first Pythonian), which is compelling them to the dance. Cp. Aj. 693, πεθανόμεθα δὲ ἀνεπόταμαν.

219, 20. ἵδον οὖθ' ἐμμάλλαν 'Behold even now (glory to Iacchos), the ivy stirs up my soul, and makes me quick to turn in' (or 'into') 'the Bacchic course!' The ivy upon their brows, or wound about the thursys, with which they incite each other to the dance.

βαχχίαν ἐμμάλλαν is probably acc. in app. with the action of ὑποστρέφων. 'Turning me' either 'in,' or 'into the Bacchic course.' Others, with the Scholiast, would render, 'Converting my soul (from sorrow) to the Bacchic dance.'

222. ὅ, ὅ Παιάν] The Chorus are just leading up the Παῖαν, which from its monotonous could not have been continued with dramatic effect, when Lichas arrives, and they break off. The correction of the text is due to Dindorf, who also reads γυναίκον. But there is no reason to assume that the three lines must be alike. The iambic tripylon with a pause οὐκ ὧν—makes a good transition to the other form, οὐκ ὧ—οὐκ ὧν. (Qy. ἰδ' | ἵδον οὖθ' φ. γ. ?)

223. 4. τάδε... ἐναργῇ] 'Here is the thing face to face, present and palpable to sight.'

ἐναργῇ] 'Beyond the possibility of mistake.'

225. 6. ἐματὸς... στόλον] The subject of παρῆλθε is the vague τάδε (l. 223) resumed with more distinctness in τόνδε... στόλον: i.e. ὡς παρηλθῆσθι μὲ δὲ στόλον, μὴ λεύσεσιν αὐτὸν. παρῆλθε, 'Escaped,' as in Dem. 550. 26, τοῦτο... μικρὸν παρηλθῆμε ἐνείην, 'I see it, dear friends, nor hath this escaped the vigilance of my eye.' τόδε, sc. ὡστ' τοιῶθε. For the second acc. (με governed by ὑμμ. φ. π. = ἐλέαθε) see Essay on L. § 16. p. 23, and cp. O. C. 113, καὶ ὃν τὸ μ᾽ ἔδοι δόθα | κρύφων. While Musgrave's correction is adopted in the text, as having a high degree of probability, the MS. reading may be defended as meaning, 'Vigilance has not (so) passed from my eye.' But such a meaning of παρῆλθε is questionable.

226. μὴ λεύσοσιν] Although μὴ ὃν would be in place here, we are not in a position to say that ὃν by itself is wrong.

227, 8. χρόνος... πολλῷ] Cp. Phil.
ΣΟΦΟΚΛΕΟΣ

Lambda.

ἀλλ’ εὖ μὲν ἤμεθ’, εὖ δὲ προσφωνομέθα,
γύναι, καὶ ἐργον κτῆσιν ἄνδρα γὰρ καλῶς
πράσοντι ἀνάγκη χρηστὰ κερδαίνειν ἐπη.
ΔΗ. δὲ φιλήταρ’ ἄνδρὼν, πρῶθ’ ἃ πρῶτα βουλομαι
διδαξέν, εἰ διωθ’ Ἡρακλέα προσθέξομαι.
ΛΙ. ἔγογγε τοι σφ ξειπον ἰσχυοντα τε
καὶ ζώντα καὶ θαλλοντα κοι νόσφ βαρών.

235

ΔΗ. ποῦ γῆς, πατρίως, εἰτε βαρβάρως; λέγε.

ΛΙ. ἀκτὴν τις ἐστὶν Εὐβοίεσ, ἐνθ’ ὀρίζεται
βομβός τελη τε ἐγκαρπα Κηναῖος Δι.

715, δεικτει χρώμιν: Aesch. Ag. 521, δέξατε κυρίως βασιλέα πολλῷ χρώμιν.

χαρτόν . . . φέρων] For the direct address following the third person, cp. O. T. 163, καὶ Φειδίων ἐκδίδον . . . προ-
φάσατέ. There is an obvious play of words, to which καὶ gives emphasis, ‘Joy to thee, herald, if thou bringest joyful news.’ For the order of words, cp. O. C. 665, Φειδίων ἐκ προφασίμου σε.

229. ἄλλ’ εὖ μὲν [γυμνόθ] ἄλλα σέ

230. κατ’ ἐργον κτήσιν = δυντοί ἐργο

ἐπιφάνεια, sc. ἀγαθά implied in εὐ.

ἀνδρ’ . . . ἰσχυ] ‘He who is fortunate cannot fail to win good words.’ For ἀνάγκη, which may seem rather abrupt, cp. 295, πολλῇ ’στι ἀνάγκη τῆς τῶν συντρέχων, where, as here, the expression is stronger in the thought, ‘It cannot be otherwise,’ meaning only, ‘It is but natural.’

232. φιλήταρ’ ἄνδρὼν] For the affectionate address arising simply from the effusion of joy, cp. El. 1227, ὡς φιλήται γυναικί, ὡς πολίται, κ. τ. λ. Lichas has also, of course, a claim on Deianira’s gratitude for having brought the news.

βουλομαι] Sc. διδαχθῆς.

233. προσθήκων] Deianira, in her
easier questioning, goes beyond what Lichas could possibly tell.

234. ἰσχυον] For the tense, see on l. 47, ‘When I took leave of him he was,’ etc.

ἰσχύοντα τε [καὶ λέοντα i.e. ‘Not only alive but strong.’ See Essay on L. § 41, p. 78 b.

235. διαλλαγ] ‘Flourishing,’ as one who has lately done great things.

236. ‘Where in the world either of his own land or of lands beyond?’ Cp. supra 73 for a similar condensed question. Like the Chorus, Deianira is all uncertainty as to Heracles’ whereabouts, and her imagination wanders far. In supr. 163 the words σαρανθα γῆς denoted the Peloponnesse, as the inheritance of the sons of Heracles. Here (γῆς) σαρανθα refers to Hellas generally, either (1) simply as the native land of Heracles, or (2) as the land which was under the especial protection of his father Zeus. Cp. Aesch. Fr. 157.

237. ἀκτὴν τις ἐστὶν Εὐβοίη, ἐνθ’] The usual formula in describing the place where anything occurred (l. 753, Ant. 966, Homer passim).

διαλλασ] ‘He consecrates.’ The word is literally applicable to the τέμενος, whose bounds were marked out, but is extended to the altar and what is placed on it.

238. τελη τε ἐγκαρπα] The ‘tribute of fruitful things’ is (1) that proportion of the produce of the τέμενος which
ΤΡΑΧΙΝΙΑΙ.

ΔΗ. εὐκταία φαίνων, ἢ 'πό μαντείας τινὸς;
Λ. εὐχαῖς, δὴ ἤρει τῶν ἀνάστατον δορὶ
χάραν γυναικῶν ὃν ὄργα ἐν ὄρμοιν.

ΔΗ. ἂνται δὲ, πρὸς θεῶν, τοῦ ποτ' εἰςει καὶ τίνες;
οἰκτραὶ γὰρ, εἰ μὴ ἐμφορὰ κλέπτωναὶ με.
Λ. ταῦτας ἐκείνως Εὐρυτοῦ πέρσας πῶλιν
ἐξεδεξθ' αὐτὸ κτήμα καὶ θεῶς κριτόν.

ΔΗ. ἢ καὶ ταύτη τῇ πόλει τὸν ἀσκοπον
χρόνον βεβῶς ἢν ἡμερῶν ἀνήρθημον;
Λ. οὔκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδίδοις χρόνον
κατειχθ', ὡς φησ' αὐτὸς, οὐκ ἐλεύθερος,
ἀλλ' ἐμπολεμεῖς. τοῦ λόγου δ' οὐ χρὴ φθόνον,

240. εὐχαῖς] εὐχαῖς AV. εὐχαῖς LL IV Vat. ἀνάστατον AV. ἀνάστατον L. εὐμφοράς AV. εὐμφοράς L. εὐμφορίας C. εὐμφορία V. εὐμφορία L. εὐμφορία AV. εὐμφορία L. ἐξεδέξθ' AV. ἐξεδεξθ' L. ἐξέδεξθ' Λ. αὐτῷ AV. αὐτῷ L. ἀνήρθημον AV. ἀνήρθημον L. ἀνήρθημον C. ἀνήρθημον AV. οὔκ AV. οὔκ L. ἄς φησι' AV. ἄς φησι' L. ἄς φησι' L. ἄς φησι' L.

was to be devoted to the immediate service of the god. Or (2) more generally, 'Offers of the fruits of the earth.'

243. εὐκταία] 'To fulfil a vow.' For φαίνων of the practical manifestation of an intention, cp. O. C. 721, ἐνα δὲ τὰ λαμπρὰ ταῦτα δὴ φαίνων ἐνῆ: Hdt. 3. 36. εὐκταία φαίνων.

244. εὐχαῖς] 'By reason of the vow he vowed.' For the dative of the reason, cp. inf. 1127, τοῖς γε πρόσφορην ἡμαρτημένον. This is the reading of Λ supported by the lemma of the Scholiast, and is also the harder reading. On these accounts it is preferred to εὐκταίη, the reading of Par. A, although the latter is equally good in point of sense.

ἀνάστατον] Proleptic. 'He conquered and made homeless.'

245. εὐμφορία] 'Unless they deceive me by their misfortune,' i.e. Unless I am led by their unhappy looks to pity them more than they deserve. This, the reading of the diorthotes of L, which Schndw. adopted, is better than εὐμφοράς, which is found in other MSS., because Delianira's feeling is better expressed by making the maidens the subject of the sentence, than if εὐμφοράς αὐτῶν were the nominative.

246. ἢ] Viz. twelve months out of the fifteen (l. 253).

247. ἢν τὸν πλείστον] Viz. the word of Heracles himself is required to confirm a statement so degrading to him.

248. οὐ χρὴ] The word of Heracles himself is required to confirm a statement so degrading to him.
γύναι, προσεῖναι, Ζεὺς δὲν πράκτωρ φανή.
κείνος δὲ πραθεὶς ὅμφαλη τῇ βαρβάρῳ
ἐνιαυτῷ ἐξεπληθεῖσιν, ὡς αὐτὸς λέγει.
χοῦτος ἐξήχθη τούτῳ τούνειοις λαβὼν
ἀφ' ὅρκον αὐτῷ προομβαλὼν διώμοσεν,
ὥ μὴν τὸν ἀγχιστῆρα τούθε τοῦ πάθους
ξὺν παιδί καὶ γυναικὶ δοιλώσεις ἔτι.
κοῦχ ἥλιοςε τοῦς, ἀλλ' δὴ̣ ἄγνωρ ἦν,
στρατὸν λαβὼν ἐπακτὸν ἔρχεται πύλων
τὴν Εὐρυτέλαν. τὸνδὲ γὰρ μεταίτιον

253. ἐξεπληθεῖσιν ἐξεπληθεῖσιν Λ. ἐξεπληθεὶσιν Α. 254. ἐξήχθῃ ἐξῆχθῃ Λ. ἐξήχθῃ ΣΑ. τούνειον τούνειον 'τοι' τούνειος Λ. τούνειος Α. 255. αὐτῷ αὐτῷ ΛΑ.
257. καὶ om. A. 258. κοῦχ] κοῦκ Λ. κοῦχ Α. 260. μεταίτιον] μὲ
αἰτίον Λ. μεταίτιον Α.

... προσεῖνα] 'And, lady, this must be heard without offence, as all things must in which the hand of Zeus is seen.' The expression is generalized in the relative clause. Hence the subjunctive.

τοῦ λόγου is an objective genitive,—
'Envy at the word' or 'tale.'
Ζεὺς, κ.τ.λ.] Infr. 275.
252. πραθεὶς repeats ἐμπολυθεῖς with less attempt at softening the harsh fact.
Cp. 275. Lichas purposely enlarges on the trouble that is past in order to lighten by contrast the effect of the discovery which must soon be made.
254. 'He was so stung by incurring this dishonour.' For ἄνωθεν = 'Disgrace,' cp. Ο. C. 987, 984, O. T. 1035, 1494. 255. Cp. with ὅρκον... προομβαλὼν the expressions ἤκαλεῖν σεν and προσάγεις τῷ in Hdt. 1. 146, 6. 62.
256. τὸν ἀγχιστῆρα] 'The causer.' This being a verbal form cannot be the equivalent of ἀγχιστὸν, which is from ἀγχιστον, as ἄριστος from ἄριστος. Whether a verb ἀγχιστῶν existed or not, it is presupposed in the formation of ἀγχιστῆρ, which can only mean, 'Him who brought on.' (Seidler). 'He expressly swore that he would reduce to slavery the man who brought this trouble.' αὐτόχειρα has been conjectured, but this word could hardly be applied to Eurytus with reference to the bondage of Heracles. There Eurytus was only μεταίτιον, an accomplice before the fact, which was the work of Zeus.
257. ἐν παιδὶ] In Odys. 9, 199, οὐδεὶς μὲν σὺν παιδὶ περιοχυμεθ' ἤδη γυναικὶ, there is a various reading παισὶ, but there is nothing improbable in the collective use of the singular here. Essay on L. § 20. p. 31. 2.
258. σοῦ ἥλιοςε] 'He made not void;' i. e. amply fulfilled.

ἀγνῶ] 'Clean,' i. e. free. The bondage was a pollution incurred by the murder of ἰπῆθι and at the same time an expiation of it. There may also have been some formal expiation not expressly mentioned. When this was over, he was pure, and might therefore look for success.

259. 'στρατὸν... ἐπακτὸν, quem dicit Sophocles, Arcades fuisset et Malienses et Locros Epicemidios perhibet Apollodorus, 2. 7, 7; solos Arcades nominat Diodorus, 4. 37.' Herm. The point is one of no importance to the action.


μεταῖτιον] 'Alone partner with Zeus in the blame of this calamity.' Cp. Aesch. Eum. 199, 200, αὐτὸς σὺ τούτων σὺ μεταίτιον πᾶλαι, | ἀλλ' εἰς τὸ πῶν ἑραξας ἄν ναπαίτιος.
μόνον βροτῶν ἔφασε τοῦθεν εἶναι πάθους· δὲ αὐτῶν ἑλθον· ἐς δόμους ἑφέστον, ἔγον παλαίδων ὄντα, πολλὰ μὲν λόγοι ἐπερρόθησεν, πολλὰ δὲ ἀτριφαὶ φρενι, λέγων, χερῶι μὲν ὡς ἄφυκτ' ἔχων βέλη τῶν δὲ τεκνῶν λείποιτο πρὸς τόξον κρίσιν, φωνεὶ δὲ, δοῦλος ἄνδρος ὡς ἐλευθέρον Ῥαίοντο τῇ πρῶτοι δ' ἴνι' ἢν ὠνομαίνον· ἐρρίπην ἐκτὸς αὐτῶν· δὲν ἔχων χόλον, ὡς ἱερ' αἰθίς ἱφίτως Τιρυνθιαν πρὸς κλίνον· ἄπω νομάδος ἐξίχνουσκον· τότε ἄλλοι' αὐτῶν ὄμα, θάτερα δὲ νοῦν ἐχοντει· ἀπ' ἄκρας ἣκε πυργῶδες πλακός.

261. μόνον βροτῶν] Cr. 355, μονο
263. ἐφέστον. [ἔγον παλαίδων ὄντα] 'Coming to be received at his hearth, having been a friend of old.'
264. πολλὰ μὲν ... πολλὰ δὲ 'Brake forth against him with rude words and with evil intent.' The antithetical repetition adds emphasis. Eurytus is not only spoken badly, but meant badly. See Essay on L. § 40, p. 76.

265. ἀτριφαὶ φρενι] 'With mischief-meaning mind.' Cr. Phil. 1722, πιστός, ἀτριφαὶ λάβρα.

266. τῶν ὄν ... κρίσιν] 'He came behind his (Eurytus') sons in fitness to compete with the bow;' (i.e. πρὸς τόξον κρίνεια) ἄνδρος
267. φωνεὶ δὲ 'And he utters the word.' This emphatic resumption of λέγων may be justified by the extraordinary nature of the reproach. Such a use of φωνεῖ is rare, but cp. O. T. 780, παλεὶ παῖδ' οἴνη, π. τ. λ., Δ. 1047, οἴνη, ἀλ' φωνεῖ, κ. τ. λ., and see above, λέγων ἐπερρόθησε. The word suggests the loud tones in which the reproach was uttered. For the return to the indicative,' see Essay on L. § 36, p. 64 b. Most MSS. have φωνεί, the imperfect without augment. Brünck substituted for this the vivid present. Hermann suspected the word, and conjectured φωναῖ. I formerly supposed φωναῖ (II. 19. 95 foll., O. C. 1295).

ΣΟΦΟΚΛΕΟΥΣ

έργου δ' ἐκατι τούθε μηνίσας ἀναξ,
ὁ τῶν ἀπάντων Ζεὺς πατήρ Ὀλυμπίων,
πρατόν μιν ἐξεπεμψεν, οὖν' ἤνεσχετο,
ἄθωνεικ' αὐτὸν μοῦνον ἀνθρώπων δόλῳ
ἐκτεινεν. εἰ γὰρ ἐμφανῶς ἥμινατο,
Ζεὺς τὰν συνέγνωξιν ξῦν δίκη χειρουμένῳ.
ὐβριν γὰρ οὐ στέργουσιν οὔδε δαίμονες.

κεῖνοι δὲ ὑπερχλίοντες ἐκ γλώσσης κακῆς,
αὐτοῖ μὲν "Αἰδοὺ πάντες εἰς οἰκήτορες,
πόλις δὲ δολὴς τάσδε δ' ἄστερ εἰσοφάς,
ἐξ ὀλίβων ἄξηλον εὐρούσαι βιῶν
χαροῦσι πρὸς σε' ταύτα γὰρ πόσις τε σὸς
ἐφείτ', ἐγὼ δὲ, πιστὸς ὁν' κεῖνο, τελῶ.
αὐτὸν δὲ ἐκεῖνον, εὐτ' ἄν ἀγάθα θύματα

275. ἀπάντων] ἀπάντων L. 277. μοῦνον L. μοῦνον A. 279. τὰν
τ' ἀν L.A. 281. ὑπερχλίοντες] ὑπερχλίδωνες C3or1AV.

275. τῶν ἀπάντων] Of all, and not only of Hercules, to whom therefore he could not forgive this wrong.

276. οὖν' ἤνεσχετο, ἀθωνεῖκ'] And would not endure it, that—'
μοῦνον ἀνθρώπων'] Unlike the rest of those whom he had slain. See the story of Iphitus told in Od. 21. 14-41.
278. ἐλ... ἔμνωνα] 'If he had made requital openly.'

279. Ζεὺς manifestly would have consented either (1) 'to his being justly punished,' or (2) 'to his justly punishing him.' In the former case, (1) χειρομενή used passively involves a change of subject. In the latter, (2) the same word used actively is without an object. τοῖ gives a note of preparation for what follows, in which the connection, though not fully expressed, is obvious; viz. 'Zeus punished Hercules for his guile, certainly not out of any love for Eurytus' proud race, who for their overweening insolence have now been destroyed.' So Lichas returns from the digression, with which he laboured to assign a motive for the siege of Oechalia. His proximity in doing this (which has brought the passage under suspicion), is really a stroke of art, by which the poet reminds the spectators of the simplicity of the real motive.

280. 'It is not to be supposed that the gods any more than men favour the proud.' Of this the ruin of Oechalia is a proof.

281. κεῖνο] 'And they too'—Eurytus and his sons, who must be supposed to have joined with him in his transgression. 

ἐκ γλώσσης κακῆς] 'With reviling words.' εἰ here denotes rather the manner than the origin of the offence.

ὑπερχλίοντες is in the imperfect tense. See Essay on L. § 32. p. 54, and cp. Thuc. 3. 9. § 3, ἐν τῇ ἐλφήνη τιμώμενοι.

282. 'Αἰδοὺ οἰκητορεῖ] Cp. infr. 1161, δειτ' 'Αἰδοὺ φιλίμην οἰκήτωρ πέλει.

283. τάσδε] For this attraction of the antecedent, see Essay on L. § 35. p. 50, and cp. supr. 152.

284. ἐξ ὀλίβων] Sc. οὐσών. As if the sentence were ἐξ ὀλίβων ἄξηλοι γενόμενοι.


287. αὐτῷ... τεκνῷ] Resumed in ν. 1. 289, where Ilse unnecessarily conjectures φίλονον.

ἄγνα θύματα] 'Pure sacrifices,' con-
ΤΡΑΧΙΝΙΑΙ.

βέξη πατρόφω Ζηνί τῆς ἀλώσεως,
φρόνει νῦν ὃς ἠξοντα· τοῦτο γὰρ λόγου
πολλοῦ καλῶς λεχθέντος ἢδιστον κλύειν.

ΧΟ. ἄνασα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,
τῶν μὲν παρόντων, *τὰ ὑπὲρμυθένη λόγοφ.

ΔΗ. πῶς δὲ οὐκ ἐγὼ χαῖρομι ἄν, ἀνδρὸς εὐτυχῆς
κλάωνα πράξων τήνδε, πανδικὸ φρενὶ;
πολλῆ ὁτ' ἀνάγκη τῆδε τοῦτο συντρέχειν.

δῆμως δὲ ἐνεστι τοῖσιν εὖ σκοπούμενοι
ταρβεῖν τῶν εὖ πράσσοντα, μὴ σφαλῇ ποτε,
ἐμοὶ γὰρ οἴκτος δεινὸς εἰσέβη, φιλαί,
tαύτας ὀρφησι δυσπότμους ἐπὶ ξένης
χόρας ἀκούεις ἀποταράς τ' ἀλωμένας,

289. φρόνειν Ἰ. φρόνειν Σ. φρόνειν Α. 292. τὰ δὲ τῶν δὲ ΛΑ.
Scaliger corr. 295. πολλα' ὁτ' ἀνάγκη' πολλα' ἀνάγκη Ά. πολλα' ἀνάγκη Α. πολλα' ἀνάγκη V. πολλα' ἀνάγκη Β. 299. ὀρφησι] ὀρφήσι Σ. 4 dots :* in mg. C. 300. ἀλωμένας ας αἰετοι νοι Α.

secreting the victory by acknowledging the help of the gods.
288. τὰς ἀλώσεως] ‘For the capture,’ as a thank-offering. To be joined with θέματα. Essay on L. § 10. p. 15.d.

πατρόφῳ Ζηνί] Schndw. says that although Zeus was the father of Heracles he was here worshipped by him as the god of the whole race (of Amphitryon)?

But Zeus was παράκλητος to Heracles in a peculiar sense—The Zeus of fatherhood, i.e. ‘the author of being.’ Cp. infr. 753. θ. φρονεῖν (see v. ι.)?

290. καλῶς λεχθέντος] ‘Of many words to hear this is the fairest.’

πολλα’ has been questioned and ἔλαυν conjectured by Otto Hense. But ἔλαυν is inexact. For the account of Heracles’ bondage to Omphale (ll. 248–53) was not ‘fair to hear.’

292. i.e. You have not only the words of Lichas, but the presence of the captives, to vouch for the coming of Heracles. That which assures the joy of Deianira is to be the cause of her misery. So little does the ‘coming event cast its shadow before.’ Cp. 862.

294. πανδικὸ φρενὶ] ‘With a heart that has every reason to rejoice’:—πανδικὸς τ' ὀρφή.

Εινατι τοῖσιν εὖ σκοπούμενοι]
Either (1) ‘There is occasion in the eyes of those who consider well’ (the middle voice occurs in Ο. Τ. 964, τὶ δὴ ἄν, δὲ γίναται, σκοποῖται τιν, κ.τ.λ.):

—the dative, as in Ο. Τ. 616, καλῶς ἔλεγεν εὐλαμβανόμενος πεσεῖν:—or (2), ‘There is room, when things are well considered.’ In this case the dative is governed by ἐν ἐνεστι.

296. ἐνεστι τοῖσιν εὖ σκοπούμενοι]

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300. ‘Homeless,’ because Oechalia
was destroyed; 'Fatherless,' because its chief men had been slain in battle.

301. ωρίξε] In their former life, when they had a home.

302. δευτ.] The adjectival use of ὀδολ., which occurs here and supr. l. 53., is not found in earlier Greek.

303. τροπαία] 'Giver of victory.' Deianira has been commonly understood to address Zeus thus as the averter of evil (ἀντιπαθῶν). But elsewhere τροπαίος means the god who turns armies in battle. On this occasion Zeus has driven the army of Oechalia before Heracles and his allies. Deianira apprehends the possibility of some descendant of the Heracleidae being similarly defeated and made captive through the same god favouring another race.

304. δευτ. after the verb of motion = διότως. 305. τρόπος ἐκ δύσεως ἐκ. Sc. δραίοντας

306. δραίοντας] The middle adds a touch of feeling, like the ethical dative, i.e. Looking at them with refection.
ΤΡΑΧΙΝΙΑΙ. 275

γέννημα τῶν ἑκείθεν οὐκ ἐν ὑστάτωσιν. [68 b]

ΔΗ. μὴ τῶν τυράννων; Ἐδρύτου σπορά τις ἦν;

ΛΙ. οὐκ ὁδαί: καὶ γὰρ οὐδ’ ἀνισότροπον μακράν.

ΔΗ. οὐδ’ ἄνωμα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις;

ΛΙ. ἡκιστὰ: αἰγῆ τοῦμδ’ ἐργον ἡμων.

ΔΗ. ἐσ’, δ’ τάλανη, ἂλλ’ ἦμιν ἐκ σαυτῆς’ ἐτέλ

καὶ ἐμφορα τοῦ μὴ εἶδέναι σὲ γ’ ἦτις εἰ.

ΛΙ. οὐ τάρα τῷ γε πρόσειν οὐδὲν ἐς ἴσουν χρόνῳ διοίκει γλῶσσαν, ἦτις οὐδαμὰ

315. ὑστάτωσιν] υστάτωσιν. L.


315. τῶν ἑκείθεν] Sc. γεννημάτων. Σφ. ὅ. Τ. 1167, τῶν ἱλατον τοίοιν τις ἦν γεννημάτων.

οὐκ ἐν ὑστάτωσι] ‘Not far down.’

The phrase is equivalent to an attributive adjective agreeing with γέννημα.

316. μὴ τῶν τυράννων] Sc. γεννημα. ‘Can she have been of the royal stock?’

Εὐρύτου σπορά τις τις] Either (1) ‘Is it possible she is Eurytus’ offspring?’


317. οὐδ’ ἀνισότροπον μακράν] ‘I did not carry my inquiries far.’

318. τῶν ξυνεμπόρων] ‘Of those travelling with her and you,’ viz. the other captives.

ἔχεις = γέννησαι. Σφ. Φιλ. 789, έχεις τό πράγμα.

319. τοῦμδ’ ἐργον] The herald’s task of bringing the captives home.

320. Δειανίρα, baffled in her compassionate eagerness, now turns to Iole herself in a tone of entreaty.

ἄλλα belongs to ἐκ σαυτῆς or to the whole sentence, not to ἦμι. (Σφ. Ο. Ω. 238, δ’ εἴναι... άλλ’ εἴναι, κ.τ.λ.)

321. καὶ ξυνεμπόρα τοι.] These words express Deiania’s strong sympathy. ‘Verily, I am distressed not to know who thou art.’ A narrator might say of her in the language of Herodotus, καὶ συμφορὴν ἐνοπλείον, το μὴ εἴδην τὴν γείσην τῆς εἰς εἶ. It has been observed that the particles εἴναι καὶ τοι are not found together elsewhere. But each of the three words has a distinct and approximate meaning. ‘For’ (εἴναι) ‘I tell you’ (τοι) ‘I am even’ (εἴναι) ‘distressed.’

γε simply emphasizes εἴναι, i.e. ‘You, who have awakened such an interest in me.’

322. foll. Lichas hurriedly interposes to prevent disclosure with a significant warning to Iole to hold her peace. The first Scholiasm’s explanation of these words gives a rational meaning: ἵνα ἀλβουμένη σε φθινήσῃ, καὶ οὐδέν ἀρα ἐξίσου τῷ πρὸσειν χρόνῳ προκομάσειν (ἂν;;) αὐτῆς τῆς γλῶσσας τοῦ γαρ πρὸ τοῦ χρόνου κείσασα: i.e. he understands the stress of the sentence to be on the words οὐδὲν ἐς ἴσου τῷ γε πρόσειν χρόνῳ (Essay on L. § 24. p. 40). ‘It will not be in accordance with her demeanour in the previous time that she will bring out her tongue (if she does so).’ The doubt is whether διαφέρειν can mean, ‘To bring between the lips,’ and so answer the προκομασίαν of the Scholast. Wakefield’s conjecture διάφωσιν, ‘Will let pass through her lips,’ is supported by Ο. Ω. 963 (διάφως φόνον... τοῦ οὐδ’ διάφως στόματος. Hermann explained the words to mean, ‘Just as hitherto (τῷ γε προσεκτον ἐς ἴσου χρόνῳ) she will maintain an even tenour (οὐδὲν διοίκει) as to her tongue.’ Dindorf (agreeing with the second Scholast), ‘She will not employ her tongue’ (οὐ... διοίκει or διησει γλῶσσα) ‘inconsistently with what she has done hitherto.’

323. οὐδαμὰ [προδόφιν] ‘Made no sign.’
προδηφηνεν οὖτε μειζον οὖτ' ἐλάσσονα,
άλλ' αἰνεν ὀδύνουσα συμφοράς βάρος
δακρυπροεὶ δύστηνοι, ἵς ἄτον πάτραν
dιήνεμον λέλοιπεν. ἥ δὲ τοι τόχῃ
κακῇ μὲν αὑτῇ γ', ἀλλ' συγγνώμην ἐχει.

ΔΗ. ἤδ' οὖν ἐάσθω, καὶ πορευέσθω στέγας
οὕτως ὅπως ἡδίστα, μηδὲ πρὸς κακοῖς
toῖς οὖν ἄλλην πρὸς γ' ἐμοῦ λύπην λάβοι
ἄλλη γάρ ἡ παροῦσα. πρὸς δὲ δώματα
χωρόμεν ἤδη πάντες, ὅσι σύ θ' οἷς θέλεις
σπεδῆς, ἐγώ δὲ τάνδον ἐξαρκη τιθῶ.

ΑΓ. αὖτοι γε πρῶτον βαιδὼν ἀμμείνασ', ὅποις
μᾶθης, ἀνευ τῶν', ὑστινας τ' ἄγεις ἔσω,

325. ἄλλην λύπην ΛΑΔΥΝΨΡ.
330. δώμοι, γι γι γι γι
335. στέγαις] For the accus. cp. 58, δώμοι.
330. δώμοι,] For this sense of ἕδη, cp. O. C. 639, 40. ἐλ' ἐμοῦ στέγαις
μέτα | τόδ' ἕδη.
331. This line in LA (see v. 99) has
manifestly suffered from corruption,
other word being replaced either
by the first or the second λαβίνης. The
Trilingual reading which is adopted in
the text, although possibly due to con-
jecture, is more probable than any
other of the various changes which
have been proposed.
It is not necessary to change λάβοι to
λάβης. The optative slightly varies the
expression, 'I would not have her,' etc.
333. For τα.. δι, see Essay on L.
336. p. 63.δ, and cp. supr. 143. The
antithesis is introduced after the sen-
tence is begun.
334. ἔμφιση] 'As they should be.'
335. δώμαται] Sc. χωροῖς δ'.
336. ἁμαμερια] 'When Lichas and
the captives are not present.'
ΤΡΑΧΝΙΑΙ.

δων τ' οὐδὲν εἰσήκουσα, ἐκμάθης θ' & δεῖ.
tοῦτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.
ΔΗ. τί δ' ἐστί; τοῦ με τήνδ' ἐφίστασαι βάσιν;
ΑΓ. σταθεῖσ' ἄκουσον' καὶ γὰρ οὗδε τῶν πάροσ
μύθων μάτην ἥκουσα, οὗδὲ νῦν δοκά.
ΔΗ. πάντερον ἐκέλον ἡτα δεῦρ' αὐθῆς πάλιν
καλῶμεν, ἡ' μοι ταῦτά τ' ἔξειπεν θέλεις;
ΑΓ. σοι ταῦτα τ' οὖδεν ἔργηται, τοῦτοι δ' ἕα.
ΔΗ. καὶ δὴ βεβαιο, χῶ λόγος σημαίνειτω.

337. θ' | AVIR. | θ' Vat. V.
343. ἀ μοῖ | ἁμοὶ LAV.
339. ἐφίστασαι | φ from πLA. ἐφίστασαι | LAV.
340. τῆς | δ' | βασῶν]

The change from τε to το in AVIR is an attempt to simplify the sentence, but still leaves an awkward resumption. The Ἀγγελος, full of the importance of his message, and yet afraid to speak it too soon, hurried over the latter part of the sentence, 'That you may learn, first who they are whom you are taking within, and then what else is hidden from you, and (in short) that you may learn fully what you ought to know.'

1. 338 is characteristic of the man's self-importance. There is a certain ἄγων in the postponement of γὰρ (Aj. 532, El. 493); and the expression τούτων ἐπιστήμην, 'Knowledge as to all things,' 'Absolute knowledge,' has also a mockheroic (almost 'Pistol'-like) air.

339. τὴν ἕστιν | θ' ἕστι\n341. μάτην] 'Without result,' i.e. without the event proving the truth of my words.

342. ἐκέλον\n344. οὖδὲν ἔργηται | Sc. τάτε λεχθή

It may be remarked, as exemplifying the dramatic manner of Sophocles, that the words ἄνω τῶν in L. 338 are unobserved by Deianira. Cp. O. T. 360, and note.

344. οὐδὲν ἔργηται | Sc. τάτε λεχθή

The present middle of ἔστιν is used transitively in Hdt. 7. 9, πολέμου ἔστησαν, 'They set up wars amongst themselves.' παρέστασθαι is so used by Sophocles, O. C. 916, ἄγωθ' ὁ κρη'ζει καὶ παρέστασης βιάγ. and by other writers: καθίσταμαι by Eur. Suppl. 522, πάλιν ὁ καθίσταμα: προέρχομαι by Plato and Demosthenes: ἔστησαι by Plato, Tim. 63 C. It is therefore possible that ἐφίστασαι here and in Aj. 869 (ἐπιστάται MSS.) may mean, 'To arrest.'
ΣΟΦΟΚΛΕΟΥΣ

ἈΓ. ἀνὴρ δ’ οὐδὲν ἃν ἔλεγεν ἀρτίως

φωνεὶ δίκης ἐς ὄρθων, ἀλλ’ ἢ νῦν κακὸς,

ἡ πρόσθεν ὡς δίκαιος ἄγγελος παρὴν.

ΔΗ. τι φῆς; σαφῶς μοι φραζέ πάν ὅσον νοεῖς—

ἀ μὲν γὰρ ἑξεληφθακα ἄγνωση μ’ ἔχει.

ἈΓ. τούτου λέγοντος τάνδρος εἰσηκον’ ἐγώ,

πολλῶν παρόντων μαρτύρων, ὥς τῆς κόρης

ταύτης ἔκατε κεῖνος Ἐβρυτῶν θ’ ἔλοι

τήν θ’ ὄψιν πυργοῦ Ὀιχαλλίαν, “Ἐρως δὲ νῦν

μόνος θεών ἔθελεν εἰρήμασαι τάδε,

—οὐ τάπι Λυδοὶ οὐδ’ ἔπ’ Ὅμφαλη πόνων

λατρεῖματι, οὐδ’ ὁ βιπτός ἱφίτων μόρος—

δὴ νῦν παρώσας οὕτω ἐμπαλιν λέγει.

ἀλλ’ ἤλικ’ οὐκ ἔπειθε τὸν φυτοστήρον


347. δίκης ἂς ὄρθων] ‘Truly and uprightly.’ For δίκη in this sense, cp. Ant. 538, οὐκ ἔσω τοῦτο α’ ἂς δίκη.

κακὸς] Sc. ιστί. ‘He is behaving badly.’

348. δίκαιος] ‘Honest.’

349. τῶν δυσον νοεῖ] ‘All that thou knowest.’


354. 5. Ἐρως . . . μόνος θεῶν, κ.τ.λ.] ‘The god of love, and no other, had moved him to this feat of arms.’

ἄρχειαν τάδε] ‘To enter on this warlike enterprise.’ τάδε, cognate accusative.

356. 7. τάπι. . . λατρειματα] (1) ‘Not the toilsome service at the bidding of the Lydians or of Omphale.’ Or (2) the preposition may have the merely locative sense in the first instance, and the different meaning, ‘In the power of,’ with the second word. ‘The labours which he performed among the Lydians and in the service of Omphale.’

357. ὁ βιπτός . . . μόρος] ‘The death by hurling from the rock.’ For a use of the passive of βιπτω (with cognitive subject) corresponding to this use of the verbal adj. cp. the oracle in Hdt. 1. 61, ἔρρησεν θ’ ὁ βιπτός (‘Now the cast is made’), τὸ δὲ δικαίον ἐπετίθεται. Cp. also Eur. Or. 990, 1, Μυρτιλοῦ φόνον | βιπτό, and see Essay on L. § 53. p. 98.

358. ᾗν] Referring to Ἐρως, the most important subject in the preceding lines. Cp. O. C. 86, 7. Φαῦνρ τε κάμοι, κ.τ.λ., 55, κ.τ.λ. The conjectures ά and δ are quite unnecessary.


360. ἄλλωσα] ‘Tells a different (lit. opposite) tale.’

359. οὐκ ἔπειθε] ‘He could not persuade.’ The imperfect implies that his suit was continued for some time.
In secret marriage,—accusative in apposition with the action.

362-3. These lines have been censured for their tautology, and justly enough; but they are in character with the speaker, who, like the Φίλας in the Antigone, has already shown a fondness for false emphasis and superfluous words. The words ἰνακτα πατέρα τίςδε in L. 364 are in the same manner.

ἐν δὴ τὸν Ἐυρυτον τόνδ᾽ ἐκεῖ δεσπόζεν θρόνων] ‘The same wherein he told us that Eurytus of whom he spake was master of the throne.’ The Messenger wants to impress on Deianira that this part of what she has heard need not be unsaid. The reading τόδε (see v. 17) involves a still more superfluous use of the demonstrative.

365. ἰσο] Hermann’s note in defence of ὡς shows a wise caution. He thinks that the rule of grammarians that ὡς for πῶς can only be used with persons may be extended so as to cover a case of this kind where the house includes the inmates of the house. It is certainly better to retain a reading which, for anything we know, may be specially suited to express an authorized mission, such as that of Iole under charge of Lichas.

Ἡκ] ‘Heracles is come.’ After the words of Lichas in supr. 289, the arrival of Heracles is regarded as an accomplished fact.

366. ἀφροντίστως] ‘Without special care,’ as he would have done, if she had merely fallen to his lot as part of the spoil.’ Cp. supr. 283-6.

367. μηδὲ προσδόκα τόδε] ‘Nay, do not look for that.’ μηδὲ is rather adversative to Deianira’s previous impression than to the preceding words. Others have taken it to mean, ‘As it is not the fact, so neither must you think it.’ Cp. Aesch. Ag. 879, μηδὲ ἄνωτας τόδε, where there is a similar doubt.

368. ἐνεθέρμαται ἐνεθραμαίνει may surely mean ἐντὸς θερμαίνειν, as ἐκείνως πεπλάνας, and unless we are to get rid of all ἄνω τέλος λεγόμενα, there is no good reason for exchanging this, at some one’s suggestion, for ἐνεκτερμαίνει, because the Scholiast explains the word by ἐκτερμαίνει, and ἐνεκτερμαίνει means somewhere, ‘To chafe the limbs.’ The addition of this line is suited to the character of the Messenger, whose garrulity unconsciously rubs the sore.

371. πρὸς μίση... ἀγορα] ‘Near the midst of the Trachinians’ public place.’ Lichas was standing in the midst of the ἀγορά, his audience were standing near. The expression is varied infr. 423. The
ΣΟΦΟΚΛΕΟΥΣ

άγορά συνεξήκουν δωσάτως ἐμοι, ἀοτρ' ἐξελέγχειν' εἰ δὲ μὴ λέγω φίλα, οὐχ Ἦδομαι, τὸ δὲ ὀρθῶν ἐξείρηξ' δῆμος.

ΔΗ. οἶμοι τάλανα, ποῦ ποτ' εἰμι πράγματος; τίν εἰσδέδεγαι περιμνῆν ὑπόστεγον λαβραίον; δὲ δόστηνος, ἄρ' ἀνάνυμος πέφυκεν, ὀσπερ ὀπάγων διώμυντο;

ΑΓ. ἦ *κάρτα λαμπρά καὶ κατ' ὅμμα καὶ φῶςιν, πατρὸς μὲν οὖσα γένεσιν Εὐρύτου ποτὲ Ἰόλης' καλεῖτο, τῆς ἑκείνοις οὖδεμα βλάστασι ἐφώνει, δήθεν οὖδὲν ἰστόρων.

ΧΟ. δλοντοῦ μὴ τι πάντες οἱ κακοὶ, τὰ δὲ

372. ωυσάτως ὁ τοιαύτως Λ. ὁδώτως Λ. 374. ἄμα] ὁμοί Λ. 378. ὁδώτως οὐδάμαν Λ. 379. ἀγαθ. Written opposite 380, but with the mark ζ above it opposite 379, L. A corrector has transposed the note of interrogation from διώμυντο; to φῶνει.


word μέση marks the publicity of Lichas’ statement. See note on O. T. 808.

373. ἡξελέγχειν] Sc. αὐτόν. ‘Clearly to convict him.’

εἰ δὲ μὴ λέγω φίλα] From the signs of emotion which it shows, and perhaps instructed by the gestures of the Chorus, the man perceives at last how Deianira is wounded. Cp. O. T. 746, and note. For φίλα, cp. Phil. 1179, φίλα μοι, φίλα ταύτα παρτήριως.


376-7. ‘What undermining trouble have I welcomed in beneath my roof?’ Cp. Ant. 531, εἰ δὲ, ἢ κατ’ ὅπειρος ὁ ἕχον ὡφικάμοι ἐκθέσεις μ᾽ ἐξείρησε.


ἄρ' ἀνάνυμος] Deianira thus dwells bitterly on the deceit of Lichas, whereupon the literal Messenger proclaims Iole’s name.

379. καὶ κατ' ὅμμα καὶ φῶςιν] ‘In birth, as in appearance.’


381. ὁ τωτι ποτὲ ἐγὼ γε] ‘Because he did not inquire’ at that former time. δὲ (τοῦτο) ὀδόν ἰστόρως. Cp. suppl. 281, ἀμφιηκλήστης, and note.

382. οὖδὲν ἰστορόν] ‘Because he did not inquire’ at that former time. δὲ (τοῦτο) ὀδόν ἰστόρως. Cp. suppl. 281, ἀμφιηκλήστης, and note.

383. ἄλοντο μὴ τι πάντες οἱ κακοὶ] The Chorus in a sort of aside, which Deianira is too absorbed to perceive (see infr. 386, ἐπεκληγμένη), thus covertly direct their indignation at some one. Is this Lichas or Hercules? The prevarication of Lichas is hardly a sufficient cause for such an outburst, and the phrase ‘unbecoming to himself’ has no significance in relation to him. It
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λαθραὶ δὲ ἄσκει ἡμ πρέπουσ' αὐτῷ κακά.

ΔΗ. τὸ χρή ποιεῖν, γυναῖκες; ὡς ἐγὼ λέγομι
tοῖς νῦν παροῦσιν ἔκπετληγμένη κυρίῳ.

ΧΟ. πεόδου μολόσσα τάνδρος, ὥς τάχ' ἀν σαφῆ
λέξειν, εἶ νῦν πρὸς βιαν κρίνειν θέλοι.

ΔΗ. ἄλλ' εἴμε καὶ γὰρ οὐκ ἄπε γυνώμης λέγεις.

ΧΟ. ἡμεῖς δὲ προσκόμιναι; ἦ τὶ χρή ποιεῖν;

ΔΗ. μήμ', ὡς ὡς ἀνήρ οὐκ ἐμὸν ὑπ' ἄγγέλουν,
ἄλλ' αὐτόκλητος ὡς δῆμον πορεύεται.

ΑΙ. τὸ χρῆ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὡς ἑρωτοῦσ' εὐσόρας ἐμοῖ.

ΔΗ. ὡς ἐκ ταχείας ὑπὸ χρόνῳ βραδεῖ μολὼ

is more probable that the Trachinian women, unheard by Deianira, thus
breathe a curse on the unfaithfulness of Heracles. It should be remembered
that he is not their master, so that the
analogy of Medea, 83, 4, ἔλεγε μὴν μὴν,
διεστότης γὰρ ἵν' ἐμὸ, ἀλλ' οὐκ ὡς γ' ὁ
ὁδὸς φίλους ἀλλ' ἵνα, is rather in favour
of this interpretation than against it.

Cp. Phil. 451, 2, ποῦ χρή τίσαναι ταῦτα,
ποὺ δ' αἰτεῖν, ὅποι τὰ δ' ἔνατ', ἐπικοινο
θέους, ἐπ' εἰρήνην;

386. (I ask you because) 'I am struck
dumb by what is now reported.'

387. ἄσκει] 'Clear truth.'

388. οὐκ] 'If you chose to
press him hard with questioning.'

390. καὶ γάρ . . . λέγει] 'For your
words are not unwise.

οὐκ ἴσω γνώμης = πρὸς γνώμης.
'Thought' in such expressions = 'Wise
thought,' or 'Wisdom.'

390. This line, which in the Laurentian MS. is expressly given to the
Chorus, has been transferred by Her-
mann and recent editors to the Mes-
senger (cp. El. 772, μάνην ἵπτῃ ἡμεῖς,
ὅς ἔστε, ἦμεοι), on the ground that
the Chorus were bound in any case to
stay where they were, and moreover
were helpless in this matter. But (a)
to χρή ποιεῖν; does not mean, 'Howshall
we help you?' but, 'What shall we do
about staying where we are?' (b) The
Ajax and Eumenides show that the Chor-
hus sometimes left the scene, and the
objection is irrelevant, for the illusion
of the theatre may be carried so far as
to ignore stage necessities in imagina-
Hermes advises the ocean-nymphs to fly,
and El. 1390, ἄλλα σημαθρὸν. (c) The
answer of Deianira is perfectly consistent
with the Coryphaeus having asked,'Shall
we some of us accompany you, or all
wait till you come back?' but is un-
meaning as a reply to the question,
'Shall I wait here while you go in, or
shall I go away?' which is the only
sense the line will bear if given to the
Messenger.

391. σὺ . . . ἄγγειλε] Sc. κλητός, which
is suggested by αὐτόκλητος following.

394. ἐσορᾶς] Wunder conjectures ἄς ὀρᾶς. Dindorf, on the other hand,
suggests that Sophocles may have used
ἐσορᾶς here for the parenthetical ὀρᾶς
to avoid the repetition of ὀς. But
the parenthetical ὀρᾶς is interrogative, and
that is unsuitable here. The best ex-
planation of the words as they stand is
to suppose that they are a confusion of
two constructions, (1) ἂς ἐσορᾶς ἢ λε
ἐρωτα, (2) ἂς ἐρωτοῖς ἢμοῖ.

395. εἰ ταχείας] For this adverbial
expression, cp. infr. 727, εἰ ἄνωτας:
Ξανθείς, πρὶν ἡμᾶς καὶ νεώσασθαι λόγους.
Λ. ἅλλ' εἰ τι χρησιμοποιηθεῖν, πάρειμ' εἰγώ.
ΔΗ. ἢ καὶ τὸ πιστὸν τῆς ἀληθείας νόμησις;
Λ. ιστόω μέγας Ζεύς, δὲν ἡ ἐξείδως κυρώ.
ΔΗ. τῆς ἡ γυνὴ δὲν ἔστιν ἢν ἤκεις ἄγων;
Λ. Εὐβοῖοι' δὲν ἐξείδωτεν οὐκ ἐχω λέγειν.

*Α. οὐνός, βλέφ' ὁδε. πρὸς τιν' ἐννέειν δοκεῖς;
Λ. σὺ δὲ εἰς τί δῇ με τοῦτ' ἐρωτήσας ἐκεῖς;
Α. τόλμησον εἰπεῖν, εἰ φρονεῖς, σ' ἵστορώ.
Λ. πρὸς τὴν κρατοῦσαν Δημάνειραν, ὁλευός
κόρην, δάμαρτα θ' Ἦρακλέας, εἰ μὴ κυρώ

397, 399. AL] ὑπ' L. AL A. 400 foll. The persons hereabouts are often indicated merely by a line.
402. AL] ΔΗ L (with a cross x) A. Brunck corr.
404. AL] ΔΗ A. δ' σ'] δ' L. δ' σ' A.

Plat. Soph. p. 231 C, τὰς ἄκασις μὴ ἄξιοι εἶναι διαφόρως, ὧμιτ' or some such word, can easily be supplied. But the ellipse has become idiomatic.
οὖν χρήσεα βραδεῖ] 'So tardily.' Cp. O. C. 1602, ταχεὶ εὖν χρόνη. For the meaning, cp. supra. 44. 5; χρόνον γὰρ ὁδεῖ διόνυσοι, λαλὸν τῇ δίκᾳ μὴν πρὸς ἄλλος πέτον' ἀναρρέως μὲνε.
396. καὶ νεώσασθαι] 'Before I have conversed again with you,' Hermann conjectures νανέκωσασθαι,—i. e. καὶ ἀνανέωσασθαί, cp. Od. 10. 192, ἀνεύτα. But he was hardly justified in condemning νεώσασθαι. See Essay on L. ἄ 55. p. 101, 4. The meaning is, 'Before we can have fresh interchange of talk,' rather than, 'Before we have renewed the talk we had with you just now.'
398. ἢ καὶ... νέμασ] 'And dost thou maintain the faithful spirit of truth?' For νέμαι, 'Dost possess, wield, use,' cp. Aesch. Ag. 685, γλώσαν εἰν τῇ τῆς νέμαν. For τὸ πιστὸν τῆς ἀληθείας, cp. Thuc. 2. 40, ἡλευθερίας τῷ πιστῷ: ib. b. 72, τῷ πιστῷ τῆς ἐπιστήμης.
399. δὲ γὰρ = (νέμας ἄλθεσθαι) τοῦτον δ. 402. CP. O. T. 1111, δειδὲ μοι φῶς εἰ διάλλαν. The Messenger rudely calls Lichas' attention to himself. Here and elsewhere in this scene (see v. r.) the traditional reading confuses the persons of Lichas and the Messenger.
403. The reading ἐρωτήσασις (cp. 412) has suggested to some editors a transposition of the lines, which is quite unnecessary. Thus Dindorf (Oxford, 1869) reads ΔΗ 400, AL, 403, ΔΗ 404, AL 401, Α 402. But Lichas is too courteous to Deianira and too self-possessed to have addressed so rude a question to her, instead of answering at once, and if he had done so would not have emphasized the pronoun σὺ: whereas it is quite natural that he should turn abruptly on the Messenger without giving him a direct answer. And 404 suits better with the peremptoriness of the ἄγγελος than with the character of Deianira.
404. τόλμησον εἰπεῖν] 'Say frankly.' τόλμωσ is one of those words which, like ἐνεχείρειν, are not to be pressed too closely when used as auxiliaries. Cp. O. C. 184, τόλμα... ἀποτυγγεῖν: El. 1051, οὖν γὰρ ταῖν τῇ τολμῆ ἐπιτάνειν, κ. τ. λ.: Aesch. Prom. 999, 1000, τόλμησον... ὀρθοὶς φρονεῖς.
εἰ φρονεῖς] 'If you have the sense to know it;' i.e. 'If your lie has not made such a sinner of your memory' as to make you forget to whom you spoke. Hermann strangely understands the ἄγγελος to speak ironically, as if the Messenger thought that Lichas would not dare to answer the question if he were in his right mind.
406. δάμαρτα θ' Ἦρακλέας] Several editors propose to read δ' for θ'.
ΤΡΑΧΙΝΙΑΙ.

λεύσων μάταια, δεσπότης τε την ἐμήν.
ΑΓ. τοῦτ' ἀπ' ἔχρηθον, τοῦτο σου μαθεῖν. λέγεις
dέσποταν εἰναι τήνδε σήν;

410 ἦν εὑρεθής ἐς τήνδε μὴ δικαιὸς ὄν;
Λ. πώς μή δικαιῶ; τί ποτε ποικιλῶς ἔχεις;
ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.
Λ. ἀπειμ. μάρος δ' ἢ πάλαι κλών σέθεν.
ΑΓ. οὐ, πρὶν γ' ἀν εἴπης ἰστορούμενος βραχύ.
Λ. λέγ' εἶ τι χρῆσεις καὶ γὰρ οὐ σιγῆλος εἶ.
ΑΓ. τὴν αὐχμάλατον, ἢν ἐπεμψας ἐς δόμους,
kάτοικοθα δήπων;
Λ. φημὶ πρὸς τί δ' ἰστορεῖς;
ΑΓ. οἰκουν σὺ ταύτην, ἢν ὅπ' ἄγνοιας ὃρας,


407. λεύσων μάταια] 'If I have not lost the sight of my eyes.' Cp. infr. 893, πύντου ἐγὼ μάταιος. Lichas professes to be shaken by the rudeness of the question, so as for the moment almost to doubt his eyesight. For the adverbial use of the accusative plural, cp. Eur. Alc. 413, ἀνόνατ' ἐνύμφεσας.

408. For the repetition of τοῦτο, see on supr. 362, and cp. O. T. 1013, τοῦτ' αὐτό ἢ τοῦτ' μ' εἰςεῖν φοβεῖς.

409. μαθεῖν 'To understand from you.' Cp. O. T. 575, ἐγὼ δ' σου μαθεῖν δικαίως ταῦτα ἄνερ κάμου σοῦ νῦν.

410. δίκαια γὰρ 'Yes, for it is right,' that I should acknowledge this. Δίκαιος only means 'true' in this indirect way, viz. because it is right to speak the truth. Cp. supr. 347.

410. 'What punishment would you accept?' i.e. 'Do you allow that you deserve?' Cp. O. T. 944. εἰ μὴ λέγω τάλαθεν, ἀδίκω θανεῖν.

412. τὸν ποικιλὰς ἔχεις;] 'What riddle have you devised?' Cp. infr. 1131, οὐδέν ἤκουσ' ἂν σοι ποικιλίας πάλαι.

413. τοῦτο δρῶ[μ] Σκ. ποικιλῶν,

'Keeping up a mystery.'

414. μάρος . . . σέθεν 'I have been a fool in listening to you for so long.'

415. οὐκ ἄσκε. 'Not until being asked you have answered one little word.' See note on O. T. 360.

416. 'Speak what you will—indeed you have enough to say.'

418. κατοικὸν δήπω;] 'You know, I presume?' Cp. infr. 1219, τὴν ἐν-

ποτελεῖν  ὅταν ἰστορεῖν;

419. ἢν ὅπ' ἄγνοιας ὃρας] 'Whom you regard with strangeness.' For ὃσοι with the genitive, where (as in some uses of the dative, Essay on L. § 14. p. 20, 1) the notion of cause passes into that of manner, or accompaniment, cp. El. 630, ὃς ἐν τῇ ταυτ' θυησι: Eur. Hipp. 1239, ὅπ' εὐκλείαι βασιν.

Iole is not present; therefore ὃρας
'Ιδλην ἔφασκες Εὐρίτου σποράν ἰγειν;

ΛI. ποιοὶς ἐν ἀνθρώποισι; τίς ποθεν μολὼν

σοι μαρτυρήσει ταῦτ' ἐμοὶ κλύειν παρὼν;

ἈΓ. πολλοῖσιν ἀστῶν ἐν μέσῃ Τραχυκών

ἀγορᾶ-polos σου ταῦτα γ' εἰσήκουσι δῆλοι.

ΛI. ναὶ.

κλύειν γ' ἔφασκον. ταῦτα δ' οὖχι γίγνεται

δόκησιν εἰπεῖν κακακριβώσασι λόγον.

ἈΓ. ποιαν δόκησιν; οὐκ ἐπάλμοτος λέγων

δάμαρτ' ἑφασκε 'Ἡρακλεὶ ταῦτην ἰγειν;

ΛI. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φλή

δέσποινα, τῶνδε τίς ποι' ἐστὶν ὁ ξένος.

ἈΓ. δς σοῦ παρὼν ἤκουσεν ὡς ταῦτης πόθον

πόλις δαμείη πάσα, κοῦχ ή Λυδία

πέρσειεν αὐτὴν, ἀλλ' ὁ τήσοδ' ἔρως φανείς.

ΛI. ἄνθρωπος, ὧ δέσποιν, ἀποστήτω, τὸ γὰρ

νοσοῦντι ληπρῶν ἀνδρῶς οὐχὶ σώφρονοι.
ΔΗ. μή, πρὸς σε τοῦ καὶ ἀκρον Οἰλαίον νάπος
Διὸς καταστράπτωντος, ἐκκλέψῃς λόγων.
οὐ γὰρ γυναικὶ τοῦς λόγους ἔρεις κακῆ,
οὐδ’ ἦτις οὐ κάτοικε τάνθραπων, δότι
χαίρειν ἑπίκενεν οὐχὶ τοῖς αὐτοῖς ἅε.

"Ερωτε μὲν νυν δοτὶς ἀντανακλασία
πότης ὅπως ἐς χείρας, ὦ καλῶς φρονεῖ.
οὕτω γὰρ ἄρχει καὶ θεῶν ὅπως θελεῖ,
κάμοι γε’ πῶς δ’ οὐ χαίρεας, οίνας γ’ ἕμαυ;
δοτ’ εἶ τι τῶμῃ τ’ ἀνδρὶ τῆς τῆς νόσφ
ληφθεῖν μεμπτὸς εἴμι, κάρτα μαίνομαι,

436. πρὸς σε] πρὸς σε Λ. πρὸς σε Α. Herm. corr.
440. τοῖς] τοὶ Λ. τοῖς
CA. 441. μὲν νῦν] μὲν ὡς Λ. μὲν νῦν Σ. μὲν νῦν Α.
445. οἴνας γ’ ἕμαυ; add Σ’mg. τ’ ἀνδρὶ τᾶνθρι Σ’. τ’ ἀνδρὶ Α Βατ. Seidler corr.
446. μεμπτὸς εἴμι] μεμπτὸς εἴμι Λ. μεμπτὸς εἴμι Α.

436 foll. In this speech of Deianira, although she dissembles her jealousy in order to draw the truth from Lichas, yet the real gentleness of her character is also expressed. Cp. l. 445 with infr. 543-4.

436. πρὸς σε τοῦ, κ.τ.λ.] This peculiar inversion seems to belong to the later manner of Sophocles. Cp. O. C. 250, 1333. Phil. 408.


439. Either (1) ‘To be always glad is not granted by Nature to the same person,’ or (2) ‘He’ (man, ἄνθρωπος, implied in τὰ ἄνθρωπα) ‘is not of a nature to delight always in the same things.’ For (1) cp. Thuc. 2. 64, πᾶντα γὰρ πέφυκε καὶ ἡλιασθόθαι: Ἐλ. 859, πᾶσι θανατοῖς ἐρω μορόν. And, for (2), Phil. 88, ἔφον γὰρ οὐδὲν ἐκ τῆς τῆς πράξεως καθή.

The first meaning is more pathetic, and on the whole preferable, although the second may be thought to suit better with Deianira’s present purpose (see especially l. 448). For the indefinite or collective singular alternating with the plural in (2), see Essay on L. § 20. P. 31, 3.

441. μὲν has no distinct antithesis, but prepares for ἄλλα . . . ἄλλα in ll. 440, 453. Cp. with els χεῖρας λέων the old English expression, ‘To go to buffets.’

444 foll. The following quotation from La Famause Comédienne is believed to record the personal experience of Molière:—‘My passion has risen to such a height that it goes the length of entering with sympathy into her concerns; and when I consider how impossible it is for me to overcome my love for her, I say to myself that she may have the same difficulty in subduing her inclinations, and I feel accordingly more disposed to pity her than to blame her.’

—See Molière, in Blackwood’s Foreign Classics, p. 106.


445. τ’ . . . 447. ἵτο is substituted for the second τ’ as the disjunctive nature of the sentence becomes more prominent. See Essay on L. § 36. p. 65 f., and cp. Plat. Theact. 143 C, πέρι αὐτοῦ τ’ . . . ἵτο πέρι τοῦ ἀνδρόμοις.

446. μεμπτὸς εἴμι] ‘Feel reproachfully.’ For this use of the verbal adjective, cp. supr. 357, δ’ αὐτῶς Ἰτιστού


μηθ’ ἄμοι κακὸν πινο[] ‘Nor at all involving mischief to me.’ The indefinite pronoun has an adversative force. Essay on L. § 32, p. 36, sub fin. From the point of view which she is trying to put before Lichas, Deianira still holds her position as the wife of Heracles. See below, l. 550.

449. οἷς έστι ταῦτα[ ‘There is no such thing,’ as this jealous feeling you are afraid to wound. 450. ἐκμανθάνει] ἐκ is repeated from ἐκ κείνου, without adding to the meaning. Essay on L. § 55, p. 101.

451. ‘If you are your own instructor in this,’ i.e. if you are not acting on instructions from another.


455. The same inverted style, occasioned by Deianira’s earnestness, is continued in l. 458, 9. ‘As to any way of eluding detection, neither is that feasible for you.’

457. κινὲς δέδουσκα] A suppressed antithesis is slightly hinted in μην: viz. ‘And if you are not afraid, why not have told me?’ Cp. O. T. 227, κινὲν φοβεῖται, κ.τ.λ. οὐ καλῶς] ‘Unworthily,’ because groundlessly. For the variation in δέδουσι... παραθεῖν, cp. O. T. 54.

458. τοῦ μὴν πυθόσθαι] i.e. To remain in suspense, when the doubt has once been suggested.
ΤΡΑΧΙΝΙΑΙ.

πλείστας ἄνθρωπος ἤνεγμα δή; καθὼς τάς αὐτοὺς ἐκ γ' ἐμοῦ ἄλογον κακὸν ἡνέγκατι οὔτε δυνεῖος: ήδε τ' οὔτε ἄν εἶ καρτ' ἐντακείς τῷ φιλεῖν, ἐστὶ σφ' ἐγώ φιλεῖρα δὴ μάλιστα προσβλέψας, δει τὸ κάλλος αὐτῆς τὸν βλέφαν διάλεσεν, καὶ γῆν πατρόμοιν οὐχ ἐκοῦσα δύσμορος ἔπερε σάδεολος. ἀλλὰ ταῦτα μὲν μείτων κατ' οὖρον, σοι δ' ἐγὼ φράζω κακὸν πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀνευθείνει δει.

ΧΩ. πείθου λεγοῦση χρηστά, καὶ μὲμψει χρόνον γνωαικὴ τῇ δέ, κάπ' ἐμοῦ κτῆσει χάριν.

Λ. ἀλλ', δ' φιλή δεσποίνε, ἐπεὶ σε μανθάνω θυτηθὰν φρονοῦσαν θυτὰ καὶ αὐγόμονα,


463. For ἄνθρωπος els, cp. O. T. 1380, and note.

462. ἡνέγκατι] 'Has obtained.' φιλεῖν is to carry away with oneself either good or evil. Cp. Plat. Legg. 5. 362 A, ἐνεγκαίον φιλεῖσθαι: Rep. 3. 406 B, καλὸν (ironical) τὸ γέρας... ἡνέγκατο. ήδε τ' We should rather have expected δει, but δει may have been preferred for the sake of euphony. There are already four δει's in the line.

463. ἐντακείς τῷ φιλεῖν] The subject may be both ἄνθρωπος els, cp. O. T. 1380, and note. Hermann defends this by referring to 1 L. 444. But, taking into account the whole connection, and also the meaning of φιλεῖν, which implies αὐτές rather than passīve affection (cp. O. C. 1617 foll., τὸ γὰρ φιλεῖν ὡς θεῖον ἐξ ἤτοι φιλεῖν, κ.τ.λ.), it is better to suppose (a) a change of subject, or rather a reservation to the main subject, with the Scholiast and Mr. Blaydes. 'And she shall not, though were irrevocably steeped in his affection' (for her). ἐντακεῖς is used of that which adheres indissolubly. Cp. El. 1311, μίσος τ' γὰρ παλαίμαι ἑντακείς μοι, and especially Plat. Symp. 183 E, δ δὲ τοῖς ἤθοις χρηστοῦ δυτοὶ ἱστασθή χαί διὰ βλέφαν μένει, ἄνε μισοῖ συντακείς.

468. ἐντακείς κατ' οὖρον] 'Drift down the wind.' Nauck and Blaydes conjecture τws, which is the more ordinary expression (Aesch. S. c. T. 650, ἵνα καὶ' οὖρον καίμα Κανητοῦ λάγον... τῶν ἄλλων γένος. Cp. O. T. 1458, ἄλλ' άλλ' ἡμῶν οὖρι, δικτεῖρα οὖρ', τῶν). But it may be urged that ταυτα suggests not the image of a vessel, but rather of things drifting along a surface-current made by the wind. The expression is thus more suggestive of a passive and insensible motion.

469. 'Though you may be false to others yet be ever true to me.' The structure is paratactic. Essay on L. § 36. p. 68. Blaydes conjectures εἶναι πρὸς ἄλλον, which removes the emphatic word from the first line, and the second line. Essay on L. § 41. p. 77.

470. i. 'Yield to her good persuasion, so hereafter you will find no fault with her, while you will have gained our gratitude.' For οὖ μὲν μέμψει, cp. Aesch. S. c. T. 560, ἵνα καὶς εἰς τῷ φέροντι μέμψεσθαι. γνωαικὴ τῇ δέ is governed by μέμψει and is opposed to ἄνθρωπος.

473. θυτηθὰν φρονοῦσαν θυτήτα] 'Having mortal thoughts, as becomes a mortal.' Cp. esp. Fr. 320, καλῶν φρονεῖν τὸν θυτήτον ἀνθρώπου ἀσα.
πάν σοι φράσω τάληθές οὐδὲ κρύψωμαι. 

475 ταύτης δεινός ἵμερος ποθ᾽ Ἡρακλῆς διήλθη, καὶ τήσδε οὖνεχ᾽ ἡ πολύφθορος καθηρέθη πατρὸς Ὀιχαλία δορὶ.

καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν, οὐτ᾽ εἰπε κρύπτειν οὐτ᾽ ἀπιστεχθῆ ποτὲ, 

480 ἀλλ᾽ αὐτὸς, ὥς διεσποινα, δειμαίνων τὸ σὸν μὴ στέρνον ἀλγύνοιμι τοῖς δόκῳ τοῖς λόγοις, ἦμαρτον, εἰ τι τῆνδ᾽ ἀμαρτίαν νέμεις.

ἐπεὶ γε μὲν δὴ πάντ᾽ ἐπιστᾶσαι λόγον, 

485 κείνον τε καὶ σῆν ἐξ ἰσον κοινὴν χάριν καὶ στέργη τὴν γυναῖκα καὶ βούλου λόγους όσ᾽ εἶπας ἐς τῆνδ᾽ ἐμπέδως εἰρηκέναι.

ὡς τάλλ᾽ ἐκείνοις πάντ᾽ ἀριστεῖν χερῶν


κοκκὸν ἀγνώσμανα (1) 'And not per- 


Aj. 1236, ὅλους κεραυνάς ἄμφος δὲ ἐπιρ- 

φόρων. Or (2) sc. ὀδόν, 'And not per- 

verse properly disposed.' 

474. οὐδὲ κρύψωμαι] 'And will not 

hide what I know.' ὥς κρύψω τὸ ἐμὸν. 

Cp. the "use of the middle voice in ἁγγέλ-


p. 53 d.

476. ταύτης] What follows is epe- 

getic of ἰσον, κ.τ.λ. Hence the asyndet-

ton.

ὁ δεινὸς ἵμερος] The article is not 

to be explained by mere emphasis 

(Schn.1.), but by reference to that 

which is already before the mind, viz. 

the strange fit of passion which led 

Heraclès to destroy Oechalia. Hence 

ταύτης is the real predicate. 'The 

strong feeling which moved him was 

the desire for her.' 

477. διώθε, καὶ] Cp. supr. 469, 

and note.

ἤ πολύφθορος] 'That ill-starred city,' 

whose fate is known to us. πολύφθορος, 

'Abounding in ruin,' hints comprehen-

sively at the condition of a conquered 

town.

478. πατρὸς] 'Of her sires.'

479. δεῖ γὰρ, κ.τ.λ.] Cp. supr. 449. 

i.e. While telling the truth, I must also 

(kal) clear him as far as I can.

480. ἐκέλευσεν] i.e. ἐκέλευσε.

481. τι τῆνδ᾽ ἀμαρτίαν νέμασα 'If 

at all you reckon this a sin.' 

τῆνδ᾽ = τάδε, attracted to the predi-

cate ἀμαρτίαιν.

484. ἐπεὶ γε μὲν δὴ] 'However, since 

you are now made acquainted with all.' 

For the collocation of particles, cp. 

Eur. Hel. 1259, διὸ τούτῳ γε μὲν δὴ διογένεις 

μηδὲν δίδου. 

485. 'Alike for his sake and your 

own.' 

For κοινῆς, cp. Pind. Ol. 2. 89, τῦ-

θωνὶς. . . . ἴοθοίν τε κοινὶ χάριτε: Πυθ. 

5. 137, σφόν δέθων νῦν τε κοινὸς χάριν. 

486. στεργα τήν γυναίκα] 'Take 

tkindly to the woman.'

487. ἡμῶν] Nauck's correction, 

ἀμέσως, is not necessary.

488. ἡμῶν] It is strange that these 

lines should have been suspected by some 

modern critics. A ὅτι often ends
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τοῦ τῆσδ' ἔρωτος εἰς ἀπανθή ἱσοῦν ἐφι.

ΔΗ. ἀλλ' ὤδε καὶ φρονοῦμεν δοτε ταῦτα δράν,
κοθοὶ νόσον γ' ἐπακτῶν ἐξαροῦμεθα,
θεοίς δυσμαχοῦντες. ἀλλ' εἰσώ στέγης
χαρῶμεν, ὡς λέγων τ' ἐπιστολὰς φέρμης,
ἀτι δάφων δώρα χρή προσαρμόσαι,
καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δικαῖα σε
χαρεῖν, προσβλήθην' ὥδε σὺν πολλῷ στόλῳ.

ΧΟ. στρ. μέγα τι σθένους ἡ Κύπρις ἐκφέρεται νίκας αἰὲ.


with a couplet not much in point. Cp.
Aj. 1038, 9, 1089, 90, 1252, 3, Ani.
506, 7, 679, 80, O. C. 798, 9, 925, 6, 1153. But these lines are not pointless,
for it is the complete and irresistible strength of the passion for Iole, which, as Lichas
views the matter, clinches the necessity for Deianira's prudent acquiescence.

490. εἰς ἄνωρα] 'Utterly.'

ἐφι] Cp. Phil. 1052, πεῖν γ' μέντοι
πανταχοῦ χρῆξαν ἐφι. The word here
implies the argument, 'It was in his
nature,' and therefore not to be avoided.

490. καὶ mark the correspondence
between Lichas' advice and Deianira's
state of mind. 'So am I minded.' Cp.
Plat. Theaet. 166 D, ἀλλ' αὖτον τοῖσον
καὶ λέγω σοφόν.

491. καθός... γ'] 'Yea, and I cer-
inly will not.'

νόσον... ἐπακτῶν ἐξαροῦμεθα] This
may be taken in one of three ways: (1)
'I will not cause to arise for myself a
self-sought mischief,' (2) 'I will not
aggravate the trouble, thus then which
would be (so far) of my own seeking'
(ἐμακρῖν, proleptic = δοτε ἐμακρῖν ἔχον
ἀὐτῆς), (3) 'I will not aggravate
the mischief thus brought in from without.'
343, γάμας ἐμακρῖν ἄταων. But (2) agrees
better with the intention of Deianira's
present speech.

493. 4. 'And that thou mayest also
carry gifts, wherewith it is meet to
make return for what is given.' For

تاًتا supplying the antecedent, see
Essay on L. § 40. p. 75. 2. προσαρμόσαι
contains no allusion to the dress fitting
the frame of Heracles (Blaydes, cp. infr.
768, δρίκολας), but to the imagined
adaptation of the love-charm to its pur-
purpose. To Lichas the phrase only means,
'To make a suitable return.' And
possibly no more is intended by the poet.
Cp. infr. 687, and note.

The irony of ll. 495, 6 is brought out by comparing infr. ll. 540-2, τοιάδ' Ἡρακλῆς... οἰκουρ' ἀντενεψί νυκεροῦ χρόνον.

498-530. The power of Aphrodite
here, as in Ant. 781 foll., is regarded
more with awe than with delight. It
has been now exemplified in Iole's con-
quest of Heracles, so cruel to Deianira,
and destined to be so calamitous to all
concerned (infr. l. 872). The maidens
in their sympathy with Deianira recall
the time when the same power had
driven heroes to do battle for her, and
when she was carried triumphantly from
her mother's side. There is a close
correspondence, as elsewhere, between
this lyric strain and passages in the
preceding senarii. Cp. esp. ll. 4-40,
143-150, 441-3, 469-7. The ode con-
ists of a strophe, antistrophe, and
epode, in which logooedic rhythms are
varied with anaepastic and iambic me-
tres. The anaepasts (cp. O. T. 469,
470, 479, 480) indicate the coming on
of the combatants; the interrupted
rhythms of the epode help to express
καὶ τὰ μὲν θεῶν
παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω, 500
οὐδέ τὸν ἄνυχον Ἀιδαν, ἣ Ποσειδᾶνα τινάκτορα γαλαγ'
ἀλλ' ἐπὶ τάνθ' ἀρ' ἀκοίνων
*τίνες ἀμφίσην κατέβαν πρὸ γάμων, τίνες

tίνες Vat.

the struggle between them, while thehappy issue is marked by the trochaics and glyconics at the close.

νοτ. ἄντ.

500. τὰ μὲν θεῶν] Supr. 443: Ant. 786, οὐτ' ἀδικάτως φέρετος οὐδ' ἀκοίαν.

501. [παρέβαν] In Greek, a thought or feeling which is made the subject of reflection is often spoken of in the aorist, and not, as in English, in the present tense. Cp. Aj. 693, ἐρρότε ἐρρότε, κ.τ.λ. This idiom is analogous to the aorist of the immediate past (τι οὖν, etc.). Essay on L. § 32. p. 55. So in Pindar we have κατέβαν, Ο. 7. 23: ἐμολυν, Ο. 14. 26: ἐκάθαν, ἐσταν, Nem. Ι. 26-9; and μετέσταν in Aesch. Suppl. 538.

οὐ λέγω] The words imply a dislike for myths that are lowering to the gods. Cp. Pind. Pyth. 1, and, for the expression, Eli. 1407, ἐλ θετέται Νήμεσις, οὐ λέγω.

502. 3. The love of Hades for Persephone, of Poseidon for Amymone, Tyro, etc.

503. Ἦπι τάνθ' ἀκοίαν] It makes little difference whether ἀκοίαν is taken as predicate or, better, as a proleptic expression:—'To win this bride,' rather than, 'To win this lady as a wife.' Cp. infr. 525.

504. *τίνες] This word was added by Hermann, who observes that it may have been lost from the repetition of the letters τίν (ἀκοίνω, τίνες). λέγω or ιδίω is understood from οὐ λέγω supr., the positive elicited from the negative.
This is a page from a document written in Ancient Greek. The text appears to be a scholarly commentary on a passage from an ancient work. The commentary includes references to other works and interprets the text within the context of Ancient Greek literature. The page contains a significant amount of detailed analysis, which suggests it is part of a larger work aimed at elucidating the original text.
τόδα καὶ λόγχας βρεπαλὸν τε τινάσσων, παίς Δίος· οὐ τότε ἀκλέεις ἢσαν ἐς μέσον ἱμενοὶ λεχέων· μόνα δὲ ἐξελέκτρος ἐν μέσῳ Κύπρις βαθδούμει ἐξυνόσα. 515 ἵππ. τότ' ἢν χερίς, ἢν δὲ τόξων πάταγος, ταυρέλων τ' ἀνάμιγδα κεράτων· ἢν δ' ἀμφίπλεκτο


bow: i.e. Drawing against that which draws it. Cp. Heracl. Fr. 56, ed. Byw. παλίντωνος ἀρμοὶ κόσμου, δικαστερ λήης καὶ τόξου: 11. 8. 266; παλίντων τάδα τυτανων.

513. παίς Δίος] The name is not required after this full description of the hero who is always in our thoughts.

ἀκλέεις] 'With collected might.' The Scholiast dryly says, καταχρηστικὰς ἔφει ἐκ δοξ ὅποτ ἀκλέεις. But the word is graphically descriptive of the confused contest as it appeared to an awe-stricken spectator. The meeting of the hero and the monster was as if two armies clashed. There is the same straining of language as in τεταράφρον, supra. Cp. Milton, Par. Lost, Bk. 2. II. 636 foll., where Satan is compared to a fleet at sea: ib. 714, 18, 'As when two black Clouds, | With Heaven's Artillery fraught, come rattling on | Over the Caspian, then stand front to front |Hovering a space, till winds the signal blow | To join their dark encounter in mid air.'


μόνα] The combat was manifold, but one power, that of the Goddess of Love (supr. 497-506), presided over the whole.

515. ἐξελέκτρος ... Κύπρις] 'Aphrodite, the giver of desired marriage.' So ἐγκλος Δμήτῃς is Demeter who gives abundant herbage.

βαθδουμει ἐξυνόσα] 'Was there directing all.' The βαθδουμει, or βαθδουχει, was not the βραβευτὴς or βραβεῖς (in this case Ζέαν ἅγωνοι) who awarded the prize, but the regulator of the contest, who was not necessarily the same person. Cp. Plat. Prot. 338 A (Hippias loc.), πείθεσθε μοι βαθδουγχον καὶ ἐπικτάτην καὶ πρότατην ἐξελεκτα, δι' ὑμῖν φυλάζει τὸ μέτρων μέχρι τῶν λόγων ἐκολοχίου.

517. Schndw. regards this line as a hendiadys describing the noise made by hand and bow together. 'There was the sound of the hand, the sound of the bow,' i.e. the sound of the hand upon the bow. But χερίς rather means, 'Of blows with the fist,' and in τόξων πάταγος is included, besides the twanging of the bow, the whizz and loud impact of the arrow. Musgrave objects to τόξων as unsuited for close fighting (cp. Hdt. 3.78, § 3), and absurdly suggests ταυρέλων. The arrows might be delivered before closing, or Heracles might retire a few paces. But it is needless to press the details of the description, which is meant to suggest in a few words the incidents of a varied encounter. Cp. the meeting of Satan and Death in Milton, or of Christian and Apollo in the Pilgrim's Progress.

519. ἄναμμα] 'Therewithal.' The crushing blows of the bull's horns were mingled with the twanging of the bow, etc., in a confused noise. The more usual form is ἄμμα.

520. ἥν] This, the so-called 'schema Pindaricum,' does not occur elsewhere in Sophocles. Cp. Eur. Ion 1146, ἄναμμα δ' ὁμα τοῖς ἡμέραις κεφαλάλι. It only happens where the verb precedes the noun, and it is here used for the sake of the emphatic repetition of ἥν—ὦν—ὦν. Recent philology inclines to consider ἥν in such cases not as the 3rd person singular, but as a dialectical form of ἦν.

ἀμφίπλεκτον κλαίμακα] 'Twistings and mountings on the back.' The κλάμακα was a trick in wrestling. Hermann
conjectures the nature of it to have been that mentioned by Ovid, Met. 9. 51, in describing this very contest, viz. the act of giving the adversary a sudden push so as to turn him round, and then trying to throw him by mounting on his back. For the use of the verbal ἄμψησκοντι, cp. supr. 357, μετός and note, and see Hdt. 3. 78, συμπλακέντος . . . Γαβρίου τοῦ Μάτηρ.

521. μετόπων ... πλήγματα] 'Blows given with the forehead'—of Achelous. Cp. Ovid, Met. 9. 44, 5. 'Totoque ego pectore pronus | Et digitos digitis, et frontem fronte premebam.'

522. στόνον] 'Groanings'—not from pain, but from the extremity of effort.

523 foll. Cp. supr. 24, ἦν γὰρ χήμα ἔκτασιν ἐπικαλαμένη φόβῳ.

523. à δ' ἔνωςιν ἄρδα] The Chorus, who have only seen Delianira as a careworn matron, delight in imagining her tender beauty as a girl.

524. τηλανύει] 'Far-glancing.' Explained by τηλεσκόπω; i.e. τῆλε πέμπουσα τὰς αὐξᾶς τῶν ἄμματων. 'Where a rising-ground gave a distinct view of the fight.' Paley.

526. ἐγὼ δὲ μάτηρ μὲν οὐ θαρσεῖ] The interpretation of one Scholiast, ἐγὼ παρείσα τὰ πολλά, τὰ τῆλα λέγω τῶν πρακτικῶν, seems to point to a lost various reading, in which τὰ τερμών, or something of the kind, was written for μάτηρ μὲν οὐ. It is another question whether the conjecture founded upon this, τὰ τέρμαι, oia, gives better sense than the reading in the text, which is explained in the first scholion: ἤγα, φθοράν ἔνδασθεν, οὐδὲ μάτηρ λέγει. The Chorus had not been present at that distant scene, but in imagining it they feel a mother's tenderness for her, who 'with much, much more dismay Beheld the fight than those who made the fray.' (Shak. Merchant of Venice, 3. 2. 61, 2.)

527. τό δ' . . . ἄμμα] 'And she for whom they fought, with anxious looks awaits her lord.' Br, as in prose δ' οὖν, here resumes the clause τόν δ' . . . ἀκοίτασαν after the parenthesis. 'This makes easier the omission of the object after ἄμμα, which has been felt as a difficulty.—i.e. ἵν αὐτῷ, περιμάχοντος οὐδ' ἄμμα, ἤλεγχον θεώμενη άσκοινε τῶν κυνών. Her 'eye' or 'gaze' (Essay on L. § 54. p. 99) is made the subject because she is intently looking on, and not merely, as the Scholiast says, because the most beautiful part is put for the whole. Cp. Aj. 140, πτησθί οὖ διμα νελέας.


529. κάτω μετρός, κ.τ.λ.] 'And all at once she leaves her mother's side.' In the manner of this brief and rapid lyric strain, the Chorus pass from the midst of the contest to its final issue.

530. οὐδέν πόρτας οἰρήμα] 'Like a heifer taken from the mother' whom
ΔΗ. ἦμος, φίλαι, κατ' οἴκον ὁ ἔνος θροεῖ
tαῖς αἰχμαλώτοις παισίν ὡς ἐν ἐξέδοφε,
τῆμος θυραῖος ἁλθεῖν ὡς ὕμας λάβρα,
tὰ μὲν φράσουσα χερῶν ἀτεχνησόμην,
tὰ δ' οἶα πάσχοι συγκατακτικομένην.

κόρην γάρ, οἷμαι δ' ὀπίκετ' ἀλλ' ἐξευγμένην,
παρεισδέεμαι, φόρτων δοτὲ ναυτίλος,
λαβητόν ἐμπόλημα τῆς ἐμῆς φρενὸς.
καὶ νῦν δ' οἴσαι μίμωμεν μίας ὑπὸ
χλαίνης ὑπαγκάλισμα. τοιάδ' ἤρακλῆς,
ὁ πιστὸς ἦμιν καγαθὸς καλοῦμενος,


she often misses; with an allusion to the solitary and wandering life which
Delianira has led since her marriage
day.

531-632. Delianira, who has already
prepared the charmed robe, confines
her intention to the Trachinian maidens,
and, on Lichas' coming forth, entrusts
the gift to him, with the appropriate
commands.

532. ὡς εἰν' ἐξέδοφε] 'With his de-
parture in view.' Cp. El. 1322.

533. θυραῖος] The masc. for the
fem. form occurs more readily where
a woman is speaking to women. Cp.
supr. 151; El. 313; Essay on L. § 20.
p. 30.

534. χερῶν δ'] For the postponement
of the initial word, see Essay on L.
§ 41. p. 78.

τὰ μὲν . . . τὰ δ' are adverbial accus-
atives = 'Partly,' not antecedents to
the relatives. Cp. infr. 843. 4.

535. οἶα πάσχει] 'For the treat-
ment I receive.' In what follows she
takes up the latter topic first.

συγκατακτικομένη] 'To implore
comministration.' For the effect of the
middle voice, cp. Hdt. 1. 114, ἀποκα-
tικοῖτας τῶν ὑπὸ Κύρου ἑρημού.

536. οἷμαι δ' ὀπίκετ'] Sc. κόρην οἶμαι.
537. παρεισδέεμαι] para-implies,
'At unawares,' (as we say, 'By a side
wind.')

538. 'A piece of merchandise which
inflicts an outrage on me.' As in supr.

33, the expression is adapted to the si-
mile. The figure is not that of over-
loading, which could have no meaning
here, but simply that of a cargo which
in some way proves disastrous. There
is a play on the word ἵμηλον, which
is an accusative in apposition, not to
φόρτων, but to the action of παρεισ-
dέεμαι. The line may be thus para-
phrased: 'Blest to the well-schooled
maid, and let her do as we do and
the wise φρενὸς. λαβητόν is the verbal of the
cognate passive, κατ' ἐμηθ' πραττόμε-
and others explain the words to mean,
'His cruel return for my faith-
fulness of soul.' But τῆς ἐμῆς φρενὸς is
merely a periphrasis like ἡ ἴμη φωνή in
Ant. 559. Cp. Phil. 1281, and espe-
cially Ant. 1063, ὡς μὴ μεταλήσων ὑπὸ
tὴν ἴμην φωνὰ.

540. ὑπαγκάλισμα] 'Clasped in one
embrace.' Cp. Ant. 650, ψυχρὸν παραγ-
κάλισμα τούτου γλύτητα. The sense
of μίας is continued: i.e. μὴ. ἐν ὑπα-
γκάλισμα.

tοιάδ' ἤρακλῆς, κ.τ.λ.] This, the
single expression of bitterness on De-
ianira's part, tends to confirm the in-
terpretation given supr. of II. 383. 4.
Cp. Shak. Othello, 4. 2. 107, 'Des. 'Tis
meet I should be used so, very meet.'

541. ἦμιν is to be taken with πιστῶς
καγαθὸς, rather than with καλοῦμενος
(which is added to complete the sense).
ἡμῖν is also resumed with ἀντίνεμω.
οἶκουρί ἀντέπεμψε τοῦ μακροῦ χρόνου.

全国人大 295

ἔγιο δὲ θυμοῦθαι μὲν οὐκ ἐπισταμαί νοσοῦντι κείμφι πολλὰ τῇδε τῇ νόφρι,

τὸ δ' αὐτοὶ ἐνοικεῖν τῇδ' ὁμοῦ τὶς ἀν γυνὴ δύναιτο, κοινοῦσα τὰν αὐτῶν γάμων;

ὅτι γὰρ ἤθην τὴν μὲν ἐνσουραν πρόσω,

τὴν δὲ φόβουμαι ὃν ἀφαρπαζεῖν φιλεῖ ὁφθαλμῶς ἀνθῶς, τῶν δ' ὑπεκτέρευε πῶθα.

ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλήται, τῆς νεατέρας δ' ἀνήρ.

ἀλλ' οὐ γὰρ, δοσπερ εἰπὼν, ὀργαίνειν καλὸν γυναίκα νοτὰν ἔχουσαν ἢ δ' ἔχω, φιλαί, λυτήρων ἀλύπημα, τῇδ' ὑμῖν φράσω.


'Hercules, so faithful and kind to me (as he was reputed), has sent me such wages in return for my long service in keeping the house.'

542. τοῦ μακροῦ χρόνου] A genitive like that in μηνὸς μεθούν. τοῦ μ. χρ. sc. τῆς οἰκουρίας.

For the sense, cp. Eur. H. F. 1371-3, sc τ' εὖς όμοιος, δ' τάλαιτ', ἀνδρείας, δοσπερ συ' τάμα λέγει' ἐσκεῖς ἀφαλῶς μακρᾶς διανουόμ' αὖ δόμως οἰκουρίας.


544. νοσοῦντι, κ.τ.λ.] 'Though often taken with this malady:' viz. with love. Cp. supr. 445 and note. The clause is concessive.

545. το δ' αὐτὸς [ἐνυποκείμεν] The article, for which cp. Ant. 78, το δ' | βια ποιήτων ὑπόν ἐρον ἀφεχθαν, gives ignorant emphasis to the antithesis. That Hercules' affections should go forth to others is something to bear: that the rival should have a position in the household is intolerable. For τίς ἀν δύναιτο, cp. Eur. Med. 1044, οὐκ ἄν δύναιτο χωρίτω σουλεύματα οὐ τρόφιθεν.


547. Ἐπὶ, κ.τ.λ.] The contrast is developed as the sentence proceeds.


548. ὧθεν, κ.τ.λ.] 'From which' (viz. from those whose youth advances) 'the eye is wont to call the bloom; but from the other,' etc. The expression is not clear, but the meaning is obvious, and the text is not corrupt. For the relative referring to the former of two expressions, see Essay on L. § 41, p. 78, and cp. O. C. 86, 7, Φαινόν τε κάμοι ὅσοι μοι. And, for the generic relative plural with a singular antecedent, cp. Thuc. 6. 12, 13, νεατέρας | ὡς ἐγὼ ὁρῶν νῦν ἀνθῶς.

549. ὑπεκτέρευε πῶθα] Sc. ἡ μερος understood in the personified ὁφθαλμῶς. The crowding of images is certainly rather bold. For the general sense, cp. Plato, Symp. 195, 6, especially the words ἀνατιθήματα καὶ ἀναθρησκευτικαὶ καὶ σώματα καὶ μυκῆν καὶ ἀληθῶν ὅρων οὐκ ἑνῆκε ἐρωτ.

550. ταῦτ'] οὖν φοβοῦμαι] 'This then is my fear:' i.e. τοῦτον τὸν φόβον φοβοῦμαι. ταῦτα refers to what precedes, and is further explained by what follows.

The distinction between πόσις and ἀνήρ, 'husband' or 'lord,' and 'mate,' is readily intelligible.

554. λυτήρων] Cp. O. T. 302, ἡδονας τί... ἀλυτήρων.

ἀλύπημα] The MS. reading, λυτήρων
ςοφοκλεούς

η εις τον παλαιόν δόρον ἄρχαίον ποτὲ
θηρός, λέβητι χαλκέον κεκρυμμένον,
δ' παῖς ἐν οὖσα τοῦ δασυστέρου παρὰ
Νέσσου φθονοντος ἐκ φόνων ἀνειλήμνη,
δ' τοῦ βαθύρρου ποταμῶν Εβηνον βροτοῦ
μεθοῦ 'πόρενε χεράν, οὔτε πορτίμοις
κάσπις ἐρέσσων οὐτε λαΐσσειν νεάς.
δ' καμέ, τὸν πατρόφον ἢνικα στόλον
ἐλθ Ἡρακλεὶ τὸ πρῶτον εὐνής ἐστόμην,
φέρων εἰπ' ἄμοις, ἢιτικ' ἦν μέσφ πόρον,

557. εἶ...εἶ(ς) L. ἐν Ἀ. παρά] πάρα LA. 558. Νέσσου] νίσσου L. νίσσου A.
λαΐσσειν] λαϊσσεῖν L. λαΐσσειν A. 562. τὸν πατρόφον...στόλον] τῶν πατρόφων...
στόλων A. τὸν πατρόφο] στόλον Vat. 564. ἤη] εἰ AR. ἦν VV*.

λόπημα, has not been successfully explained. Λυτηρόν cannot be taken as a
verbal noun governing an accusative. Nor is it satisfactory to postpone the
comma and render, 'A vexation for Iole
that will deliver me.' Herm. conjectures L. λώπημα, which may be right,
but anticipates too much. A more
general word seems to be required.
νύμμα is suggested by the resumption
in l. 578, and the first syllable may have
been lost from φν' preceding or φνν'
in the line above. Other conjectures are lambh'σα την πηγονηθη (Ziel),
and Mr. Paley's δ' ἤκει...λατηρόν
λώπημα. To this last it may be
objected that the use of the first person
(ἔσω) is more expressive of Deianira's
sanguine mood. A third way of inter-
preting the words as they stand may be
suggested, viz. taking λυτηρόν pas-
sively, agreeing with λώπημα: 'I will
tell you a way in which I find the grief
remediable.' For the passive use, see
Essay on L. § 53. p. 99, and for the
redundant antecedent, ib. § 40. p. 75. 2.
555. ἡν...κεκρυμμένον] 'I had,
hidden in an urn of bronze, the gift
I once long ago received from the old
Centaur. ἔτοι is to be taken closely
with δόρον. Cp. O. T. 1043, ἦ τοῦ
τυκόρου τῆσαν τῆς πάλαιντος; 
For ἄρχαίον in the sense of 'old,' cp.
O. C. 112, χρόνον παλαιόν. παλαιόν
and ἄρχαίον convey more of a sense of awe
or wonder as attaching to old age,
than γέρων or γεραιός. 'The Centaur is
thought of as an old-world creature
belonging to a state of things that is
passed away.
557. παρά = from a person = (i.e. by
his will), ἐν = out of a place.
558. φθονον] Bergk conjectures φο-
νον. Cp. infr. l. 573, φονοι.
559. τῶν...ποταμῶν...πόρενε] α treating.
560. Theaet. 199 E, ὃ τῶν ποταμῶν καθη-
γιαίμενον. The epithet βαθύρρος ac-
counts for mortals needing the Centaur's
help.
561. ζήσιγων, which is added to
explain the instrumental dative κάσπας,
is of course not resumed with λαϊσσεῖν.
562. τῶν...στόλον] 'On
that journey on which my father sent
me forth.' viz. When he gave me in
marriage. The expression is more
natural if we imagine Oeneus as having
accompanied them part of the way.
This accusative is in a loose construc-
tion with the sentence (in apposition to
the action). Cp. O. C. 1400, 1401, στο
δ' ἄριστο τόλος ["Ἄργους ἀπορρημάτων.
563. ἐλθ] Ἡρακλεῖ] 'With Heracles
at my side.' The preposition is not re-
quired with ἐλθόμενον following, but the
fulness of expression marks the close-
ness of her relation to Heracles.
564. ἤς['] ἦν μέσφ πόρον] 'When
he was at the middle of the crossing,' Cobet would read ἦν ' ("I was in.")
Dindorf and Nauck also prefer the first
person. But there is no sufficient rea-
son for this, and the locative dative
presents no difficulty.
ΤΡΑΧΙΝΙΑΙ.

ψαύει ματαλαίς χεριν' ἐκ δ' ἡῳ ἐγώ,
χὼ Ζηνός εὐθὺς παῖς ἐπιστρέψας χεριν'
ήκεν κομήτην ἱν' ἐς δὲ πλεύσονας
στέρνων διερροίξεσθαι. ἐκθνήσκων δ' ὁ θήρ
τοσοῦτον εἶναι, παῖ γέρωντος Ολύνως,
tοσοῦν οὔσει τῶν ἐμῶν, ἐὰν πίθη,
πορθμῶν, θυσίνοις οὔτατην σ' ἐπεμψάν ἐγώ·
ἐδώ όρφιθρόποτον αἴα τῶν ἐμῶν
σφαγὰς ἐνέγκη χεριν', ἤ μελαγχόλους
ἐβαψεν ἱως θρήμα χερναίας ὅρας,
ἔσται φρενὸς σοι τότε κηλητήριον
τῆς 'Ἡρακλείας, ὡσε μήτην' εἰσιδῶν
στρέφει γυναίκα κεῖνος ἀντὶ σοῦ πλέον.

567. ἵνα ἵνα λέγων α' πρ. πλεύσονας Λ. πλεύσονα Α. 570.


566. ἵνα στρέφεις] The middle voice is more usual. Here τόκων or βίλος may be supplied in thought. The word always implies a sudden movement.

χεριν'] Either (1) 'From' (gen.), or (2) 'With' (dat.) 'his hands.'

567. κομήτην] The feather of the arrow which is elsewhere imagined as a swift wing, is here figured as its hair.


ἐκθνήσκων] 'As he breathed his last.' This compound is elsewhere used figuratively, as in γέλα ἐκθναν, Od. 18. 100, ('died outright [as it were] with laughter'); and from Plato onwards, 'To faint or fall into a trance,' is the accepted meaning of the word.

570. τῶν ἐμῶν .. πορθμῶν] For this use of the possessive adjective, cp. O. T. 572, 3, τὰς ἰματιν. Λαον διαφέρων.

571. ἵνα] introduces the explanatory statement, answering τοσοῦτον.

τῶν ἐμῶν σφαγῶν is (a) possessive genitive with αἴα, and also (b) ablative genitive with ἐνέγκη, 'Bear from my wound the clotted gore of my wound.'

573. ἤ ὅρας] 'At the place where the arrows had been tinged with black venom from the Lernaean hydra,' i.e. 'From that part of the wound where a dark tinge shows a trace of the hydra's venom in which the arrows were dipped.' The blood would be more clotted about the wound because of the venom, and the part of the blood most affected by the venom would be preternaturally dark. Observe the unconscious tautology in θρήμα after ἀμφιθρέπτων, and for the periphrasis, cp. the uses of φάσμα in II. 509, 837. θρήμα is merely expletive. See Essay on L. § 10. p. 17. Madvig's reading, adopted by Paley, is μελαγχολος .. ἵως. θρήμα is then 'the issue.'

577. στρέφει] The future indicative after ὡσε μή is curious. Cp. O. T. 411, ὡσ' οἱ Κρήνων προστάτων γεγρα-φόμενοι. Several MSS. and Hermann read στρέφει; but the nominative is then unaccountable. If the text is right, we must suppose a return to the indicative from the infinitive which should have followed ὡσε μή.

ἀντὶ σοῦ πλέον] 'Before thee: a
ΣΟΦΟΚΛΕΟΥΣ

tούτῳ ἐννοῆσαι, δὲ φίλαι, δήμοι γὰρ ἦν κεῖνῳ θανόντος ἕγκεκλειμένον καλῶς,
χιτῶνα τόνδε ἔβαψα, προσβαλοῦσα διὰ
ζῶν κεῖνος εἴπε καὶ πεπέφανται τάδε.
κακῶς δὲ τόλμας μὴν ἐπισταίμην ἐγὼ
μήτε ἐκμάθοιμι, τὰς τοιελμόσας στουὼ.
φιλτροῖς δὲ εάν ποις τὴν ὑπερβαλέμεθα
tὴν παίδα καὶ θέλκτρωσι τοῖς ἔφ' Ἡρακλεῖ,
μεμηχάνηται τοβργον,—εἰ τι μὴ δοκῶ
πράσειν μάταιον' εἰ δὲ μή, πεπαύσομαι.
ΧΟ. ἀλλ' εἰ τίς ἔστι πίστις ἐν τοῖς δραμάνῳς,
δοκεῖς παρ' ἥμιν οὐ βεβουλεύσθαι κακῶς.

579. ἕγκεκλειμένον] ἕγκεκλειμένον Α.
581. κεῖνο] ἰκεῖνοι Α.
583. τά] θήτοι Λ. εἰ τίς Α.

The repetition of δὲ indicates the con-

τάς τε τοιελμόσας Σε. τάς τοιαύτας
tόλμας.
585. ἐφ' Ἡρακλεῖ] "Upon Heracles;"
i.e. used with the view of influencing
586. μεμηχάνηται τοβργον'] 'The
means have been contrived.'
587. εἰ δὲ μὴ] 'But if otherwise,
I will proceed no further,' i.e. εἰ δοκῶ
πράσειν μάταιον τι. τι in the preced-
ing clause is to be taken, not with δοκῶ,
but with πράσειν. Cp. El. 31, εἰ μὴ τι
καὶροῦ τυγχάνω.

Delanira promises to desist, if the
Chorus think her unwise. But when
Lichas appears, she forgets everything
in the eagerness of her purpose, and
their flattering dissuasion is lost upon
her.

588. πίστις . . . πίστις] The
πίστις of which the Chorus speaks is
more objective = 'Ground of confi-
dence;' that which Delanira means is
more subjective, = 'The confidence I
have.'
589. οὐ . . . κακῶς expresses a cautious
approval. Cp. Fr. 154, ἣν αὐτῷ μὴ κακῶς ἀπακοῦσε.
ΤΡΑΧΙΝΙΑΙ.

ΔΗ. οὕτως ἔχει γ' ἡ πλοισίς, ὅτε τὸ μὲν δοκεῖν ἔνεστι, πείρα δ' οὐ προσωμιλησάτο πώ.

ΧΩ. ἀλλ' εἰδέναι χρή δρᾶσαι, ὅσ' οὖθ' ἐλ δοκεῖς ἔχειν, ἔχοις ἀν γνώμα, μὴ πειραμένη.

ΔΗ. ἀλλ' αὐτίκ' εἰσήμεσθα: τὸνδε γὰρ βλέπω θυραῖν ἢδη, διὰ τάχους δ' ἐλεύσεται.

Μ[--595]νὸν παρ' ὑμῶν εἰ στεγοῦμέθ' ὡς σκοτήρ κὰν αἰσχρὰ πράσης, οὕτωι αἰσχύνη πεσεί.

ΑΙ. τὶ χρῆ ποιεῖν; σήμαινε, τέκνον Οἰλέως, ὅσ' ἐσμένη ἢδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗ. ἀλλ' αὐτὰ δ' οὐ ταῦτα καὶ πρᾶσσα, Λίχα, ἔσος σὺ ταῖς ἐσωθεν ἡγορῶ ἕξεις,

ὅτως φέρροι μοι τὸνδε γ' εὐφη βέπλον,


500. γ' marks the limitation under which she assents to ἐλ τει λεῖτι πλοίσις supra.

591. ἄνωτε] Sc. τῇ πίστει οτ' ὑπὸ βουλεύματι.

593. γνώμα] The meaning of words signifying mental processes or results is not yet fixed in tragic diction, and is still relative to the several meanings of the corresponding verb. Thus γνώμα = ἐναντιόμενον τι, which in the present context would signify, 'Anything clearly discerned or determined.' μὴ πειραμένη = οὐ μὴ πείραμεν λάβομεν.

594. αὐτίκ' εἰσήμεσθα] Deianira, in her eagerness, under-estimates the time that must still pass before Heracles' arrival. It is thus that tragic feeling helps the conventional abridgment of time that is necessary to the composition of tragedy: πῶνον γὰρ ἄρνοι οὐκ ἔχει χρόνον.

595. ἰδέσσατ'] 'He will make his way' to Ceneaeum, where his master is.

596. στεγοὺμέθ'] She expresses a wish and not a command, and this in the passive voice, not only as a gentler, but also as a more earnest way of speaking, 'Might I only have my secret well kept by you.'


599. δοσι' βραδεῖς] 'Since we are belated by reason of the length of time,' viz. which we are spending in the fulfilment of our mission.

600. αὐτά δ' πράσεως] 'I have been arranging this very thing,' viz. what Lichas is to do.

601. ηδὲ] 'You have been talking.' Lichas has done talking to the women, but Deianira's act, for which this gave time, is still in progress. Hence the pres. and imperf. tenses.

602. τὸνδε γ' εὐφή] 'Just this care.
ΣΩΦΟΚΛΕΟΥΣ

dόρημα ἐκεῖνο τάνδρι τῆς ἐμῆς χερᾶς.  
διδοὺς δὲ τόυτον φράξ ὅπως μηδεὶς βροτῶν 
κείνου πάροιθεν ἀμφιδύσεται χροτ'.  
μηθ' ἄγεται νῦν μήτε φέγγος ἡλίου  
μηθ' ἔρκος λερδν μηθ' ἐφέστων σέλας,  
πρὶν κείνος αὐτὸν φανερὸν ἐμφανῆς σταθεὶς  
δεῖξῃ θεοίς ἡμέρα ταυροσφάγφῳ.  

οὖτω γὰρ ηὔγηγαν, εἴ ποτ' αὐτὸν ἐς δόμους  
τίδοιμι σωθέντ' ἢ κλώιμι, πανδίκως  
στελεῖν χιτῶν τῷδε, καὶ φανεῖν θεοῖς  
ουτρὰ καυῳ καινῷ ἐν τεπλάματι.  
καὶ τώον ἀπολοίεσις σῆμ', ὅ κείνος εὔμαθες

608. φανερὸν ἐμφανῆς] φανερ(ή) ἐμφανῶς, (ο) from ὁ L. φανερὸς ἐμφανῶς AL.  
Tric. corr. 613. ἐν] ἐν L. ἐν Α.

fully woven garment.' Wunder's conjecture, ταυροφή, has been very generally received by recent editors. But (a) για, although postponed in the sentence (Essay on L. § 26. p. 44; § 41. p. 77), bears a good meaning, complying with Lichas' σήμανα, and particularizing: (b) εὖφη, 'Carefully woven,' is exactly in point; the value of the gift was enhanced by the care which Delanira had spent on it: (c) πανδίκως (for which, cp. 674, ἐνδυτήρα) occurs nowhere in any extant writing, and though Hesychius mentions the word, there is nothing in his manner of doing so to show that he is quoting from Sophocles.

607. μηθ' ἔρκος λερδν μητ' ἐφέστων σέλας] 'Nor sacred enclosure' (because there would be fire upon the hearth or altar there), 'nor hearth-lit flame.' ἐφέστων has generally been referred to the private household as distinguished from the public altar. But a doubt is thrown on this distinction by the use of ἓρκος in l. 658.

608. φανερὸν ἐμφανῆς] The reading of Triclinius (also according to Blandes of Par. A.), is here better than that of L, φανερὸς ἐμφανῆς.

609. ἡμέρα ταυροσφάγφῳ] For the gladness implied in this phrase, cp. the Biblical expression, 'As in a day of slaughter,' and Pind. Nem. 6. 69, ἐν ἄμφιτεύσω [ταυροσφάγφῳ τρεπτὶκὰς. The meaning of the phrase, 'A day when the greatest victims are sacrificed,' is illustrated by infr. 760 foll.

611. πανδίκως] This word is rightly taken by Mr. Paley and Otto Hense with the following line:—'I would array him rightly in this robe.' On πανδίκως see above, l. 204.

τίνα στολὴν; ἢ θῆλαν; ἄλλ' αἰλῶς μ' ἐκαί.

613. The words καυῳ καινῳ, as Dindorf observes, are thrown together according to a very frequent idiom, for which, cp. especially Aj. 467, μόνος μένος. The meaning of καινὁν is therefore not to be pressed. But it may hint the appropriateness of the new robe to Heracles' first appearance after his long absence.

614. εὐμαθεῖς ... ἐν ἐμμα θήρεται] 'Which his eye, that lights on this firm seal, will easily discern.' Against the conjecture of Billerbeck, ἐνω μαθήσεται, it may be urged that the tautology εὐμαθεῖς μαθήσεται is singularly ungraceful (Dindorf has accordingly introduced the further conjecture εὐθεῖα, and Mr. Paley that of ἐμμα θεῖς, for εὐμαθῖς) and that ἐνω adds nothing to the sense. On the other hand the reading in the text requires εὐμαθεῖς to have an active mean-
ΤΡΑΧΙΝΙΑΙ. 301

σφαγίδος ἔρκει τῷ ἐπὶ ὅμα θησεται. 615

ἄλλὰ ἔρπε, καὶ φύλασσε πρῶτα μὲν νῦνον,

τὸ μὴ πιθομεῖν πομπὸς ἀν περισσὰ δρανθ᾽ ἐπειθ᾽ ὅπως ἄν ἡ χάρις κείνου τε σοι

κάμοι ξυνεθοῦσ᾽ ἐξ ἀπλῆς διπλῆς φανή.

Λ. ἄλλα εἶπερ Ἐρμοῦ θύνδε πομπεῖον τέργην

βέβαιον, οὐ τι μὴ σφαλῶ γά ἐν σοὶ ποτε,

τὸ μὴ οὐ τὸ ᾦ ἄγγος ὅσ ἔχει δείξαι φέρων,

λόγον τε πίστιν ἃν ἔχεις ἐφαρμόσαι.

615. σφαγίδος | σφαγίδος Λ. σφαγίδος Α. 621. τι | τοῦ Λ. 3. τι Α. 622. μὴ οὐ | μὴ Α. μη Βατ.

ing, and δ to be governed κατὰ σύνεσιν

by the whole clause. The expression

ἐκθέσατα ὁμα also appears strange.

But for the two former objections, see

Essay on L. § 53. p. 99, supr. 136, and

note; and for the last-mentioned expression,

cp. II 10. 40, 'Εστοροθα δρα μάλι

λον ἐπὶ σφαλας ἤ' λεησουν. σφαγίδος

ἐκπο is simply 'A safeguard consisting

of a seal,' without any reference to the

rim of the seal. Cp. Pind. Nem. 10. 66,

ἐν ἀγγέλων ἔρκας τιμωκοίλωσιν.

616. νόμον | 'Rule of conduct,' as in

Ant. 191, τουδε' ἐν τούς νόμους τῆς ἀνδρώ

πόλειν. See Essay on L. p. 88, and cp.

inf. 1177, 8, νόμον ... πεθαινειν πατρί.

617. περισσα δραν] 'To act beyond

thine office.' The meaning of περισσός

is relative to the circumstances in question.

Here it conveys a rebuke for Lichas' previous

conduct, rather than a warning not to break the

seal, etc. Cp. περισσα πάσσειν in Ant. 68.

619. ἐξ ἀπλῆς διπλῆς] The favour

which Lichas has hitherto sought is

'single,' being that of Heracles alone.

Cp. supr. 286, πιστὸς δ' ἂν κίνησι, and note.

620. πομπεῖον τέργην = χρώμαν πομπὲ

μον τέχνην, just as τυμβεύειν χοᾶς in

El. 466 = χαί τυμβίμιον χῶς. The

chief stress is on βεβαιον. 'If this art

of Hermes which I practised be securely

mine,' i.e. 'May I lose it, if I play

false.'

621. ὅτι μὴ σφαλῶ γά ἐν σοί | i.e.

ἐμ ὅτι σφαλῶ ἐν σοὶ γά. 'I will not

offend in anything concerning thee.'

622. τῆς ἄγγος | This casquet. άγγος

here is the κολὼν (ἐγγαστῶν infr. 623)

in which Deianira had enclosed the robe,

ὡς ἔχει] 'As it is,' i.e. With the seal

unbroken.

623. λόγον τα πίστιν ὅσ ἔχεις ἐφαρμῖσαι.

'And add thereunto the fitting as-

surance of thy very words.' The Scho-

liasts misinterpret this passage, taking

ἐφαρμῖσαι (which they must have read

ἐφόρμωσαί) for an imperative.

The use of the word ἄρμως, cp. supr.

E. 494, παρασαρμοσά, has no reference (as

Schnw. supposes) to the closely-fitting

robe (πλευραῖν ἀρτικόλλος, infr. L. 768).

ἔχεις has been suspected: but cp. El.

934. 5, λόγον τοιυσδ᾽ ἔχουσ': Ant. 633, 6,

οὐ μοι γνῶμας ἔχον | χρηστὰ ἀναβομίς.

ἔχω has a wide range of meaning in

Sophocles. Thus explained, the line

may be translated, 'And adding there-

with faithfully the words you use,' re-

ferring to ll. 604—613.

The words λόγων πίστιν may be ex-

plained as = λόγοις πιστῶς λεγήματα

(abstract for concrete), cp. supr. L. 173,

τόδε καμήρεται = τάδε πιστῶς γεγο-

νόμενα.

But λόγων πίστιν may also mean,

'A verbal confirmation,' and the words of

Deianira, including ll. 614. 5, may be

regarded as the proof that Lichas is to

give of the reality of his mission from

her. The seal would be enough, but the

repetition of her vow, and the in-

junction not to display the robe too

soon (of which Lichas did not know

the real reason) may have been felt by

him to add likelihood to his assertion

that this was Deianira's gift. Cp. infr.

II. 775. 6, το ὅπως μόνη δόμημι ἔλεγεν.

ἔχεις then = παρέχεσθαι, and, possibly, ἔν

should be read for ὅν.
ΔΗ. στείχοις δν ἥδη, καὶ γὰρ ἐξεπιστασαι
tα γ' εν δεμοισιν ὡς ἔχοντα τυγχάνει.

ΛΙ. ἐπισταμαι τε καὶ φράσω σεσωμένα.

ΔΗ. ἀλλ' οἶσα μὲν δὴ καὶ τά τής ἕνης ὅραν
προσέγματι, αὐτὴν θ' ὡς ἐδεξάμενη φῶς.

ΛΙ. δεκτ' ἐκπλαγήναι τοῦτον ἱδνῇ κέαρ.

ΔΗ. τι δῆτ' ἄν ἄλλο γ' ἐννέοις; δέδοικα γὰρ
μὴ πρὸ ἐλέγοις ἄν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τάκειθεν εἰ ποδοῦμεθα.

ΧΟ. ὅπερ α' ἡ ναῦλοχα καὶ πετραία.


628. αὕτην θ'] The opposition between Iole and her reception is merely verbal, but it justifies the position of αὕτην. See v. πτ.

631. πρφ] 'Too soon.'

632. τακείθεν, el podoûmeba, sc. ἰκεῖ, is said by the same idiom as elδένα τινά, el<p>καμεί, and the like. γὰρ gives the reason for not adding more, the assurance of her love being that which in other circumstances she would have added.

633 foll. The Chorus invite all the countries around Trachis to rejoice with them at the approach of Heracles, whose triumph the welcome flute will soon proclaim. 'He comes, long-waited for, to her who pined in thought for him. His own right arm hath freed him from toil. Let not the oars of his vessel tarry! Let him leave the sacrifice; and let the charm of Nessus draw him gently home.'

The ode consists of two strophes and antistrophes of logaeodic verse, in which the alternation of quick and slow movements reflects the alternate eagerness and patience of expectancy. The scheme is the following:—

α':

633-5. 'Ye dwellers by the hot springs near the haven and the rock, and by the Oecean heights.'

633. Hot springs were sacred to Heracles (Aristoph. Nub. 1047, etc.). Hence Thermopylae (where there was an altar to him, Hdt. 7. 176) had a special interest in his return.

633. ναῦλοχα καὶ πετραία.] 'By the roadstead and the rocks.' For the use of adjectives in general indications of place, see Essay on L. § 23. p. 39. Others take ναῦλοχα substantively, but this makes an awkward division of the sentence. Αὐτὴν no less than πάγως is governed of παμφυτάννοις: The word πάγως is used of the summit of Mount Oeta, infr. l. 1191, but πάγων here in-
θερμά λοντρά καί θάγγος
Οίτας παραναιετάντες, οί τε μέσσαν
Μηλίδα πάρ λύμαν

5 χρυσαλακάτου τ' ἀκτῶν κόρας,
ἐνθ' Ἑλλάνων ἄγοραλ
Πυλάττεις *κλέονται,
ἀπ' α'. ὁ καλλιβάς τάχ' ύμιν
αϊλὸς οὐκ ἀνασάν
λάχων καναχὰν ἐπάνεισιν, ἀλλὰ θείας
ἀντιλυρον μοῦσας,
ὁ γὰρ Δίδος ᾿Αλκήνης κόρος
σετάι πάασας ἄρετᾶς


clude the rocky region to the north and east of the mountain. See Hdt. 7. 198.

635. μέσσαν] i.e. Surrounded by the lands of Euboea, Trachis, and Phthiotis.
636. λύμαν is here descriptive of a land-locked sea, like the Gulf of Volo, although in the Homeric use, of which this is a reminiscence, it is sometimes applied to more open waters, as also in Soph. Fr. 423, ἐν' οἴκῳ λύμαν, a phrase which is ridiculed as an affectation by Aristophanes, Av. 1337, 8.

637. χρυσαλακάτου is the Homeric epithet of Artemis, χρυσαλακάτου κελαδίσης. In whatever sense the word was originally used, Sophocles is thinking here of the bright arrows of the goddess, for which, with O. T. 207, Ἀρτέμιδος αἴγλατε, κ. τ. Ἀ., and note.

ἀσέβας] The word signifies a jutting foreland, or cliff, such as elsewhere, as in Salamis and at Artemesium in Euboea, was dedicated to the divine huntress. Cp. supr. l. 212, Ὀρνύται, and note.

638. 9. ‘Where are the famous gatherings of Hellenes in the Council of Pylae.’

᾿Ελλάνων ἄγοραλ Πυλαττέεις are the meetings of the Amphictyonic Council at Pylae.’ Cp. Hdt. 7. 200, 201.

*κλέονται (cp. infr. l. 659, ἵστα κλή-
[ται θυτήρ]: Eur. Or. 331, ἵνα μεσόμ-
φαλοι λέγονται μυχοί), although a con-
jectural reading, is more probable, be-
cause more poetical, than καλείται, which in this connection could hardly mean anything but ‘are summoned.’

640. καλλιβάς] ‘With delightful sound.’ Cp. Simon. Fr. 46, ἐνέσερ ἄροτα τερεντόταν μελάν 6 καλλιβάς πολύχορος αἴλός: Aristoph. Av. 682, καλλιβάς.. αἴλόν. βοὴ is used of musical sounds in Il. 18. 495, αἴλοι φόρ-
μογίζει τε βοήν ἱχνον.

640. ὕμιν . ἐπάνεισιν] ‘Will arise over you.’ The sound will travel far and high.


642. 3. δίδος | ἀντιλυρον μοῦσας] ‘Sweet as the lyre of Heavenly Muse.’ The flute was commonly associated, not with Apollo and the Muses, but with ruder powers. But the joy which it now proclaimed would make it as musical as the lyre.

644. ὁ γὰρ Δίδος ᾿Αλκήνης κόρος]
᾿Alcmena’s man-child begotten of Zeus.’ The Triclinian reading omitting τε is adopted on the ground of metre.

645. 6. πάασας ἄρετᾶς | λέφαφα] ‘Spoils, such as are the meed of supreme valour.’ πάς is here intensive—
not ‘All’ but ‘Uttermost.’
λάφυρ' ἔχων ἐπὶ οἶκους.

στρ. β. δὺ ἀπόπτολοι εἶχομεν, πάντα δυνακαδέκαμην ἀμέλευσαι
χρόνον, πελάγιον, ἑδρεῖς οὐδὲν ἀδείαν ἐν

5 *τάλαιναν δυστάλαινα καρδίαν
πάγκλαυτος αἰὲν ἀλλοτρίῳ.

νῦν δ' Ἀρης οἰστρηθεὶς
ἐξέλυσεν ἐπίτονον ἀμέραν.

ἀν. β. ἀφίκοιτ' ἀφίκοιτο' μὴ σταίη
πολύκαπον ὕχημα ναῦς αὐτῷ,

646. ἵππους[ ἀπὸ from α' C'
650. ἀ A Var. ἀμπ] ἀμφ[ ... L
651. τάλαινα] τάλαινα LAV
652. πάγκλαυτος] γ' from ν L
πάγκλαυτος Ἀ.

647. δὺ ἀπόπτολοι εἶχομεν] i.e. δὲ ἂν ἀπόπτολοι ἡμέν. 'Whose absence we endured.'

648. πάντα ... χρόνον] 'All a twelve-month's time.' πάντα has been changed to παῦρα for the sake of the metre; but, as Linwood observes, this adverb is nowhere used of time. It is better therefore to retain παῦμα and to divide the lines as above, unless we suspect some deeper corruption. Or, if παῦμα is read, it may be possibly explained of direction, 'Looking all ways for him.'

Cp. supr. 96 foll.

Σοφοκλεοῦς

649. τάλαιναν] Ἅρκεστας had been absent fifteen months. The Chorus are less precise than Deianira in counting the days. They know that a full twelve-month has elapsed. And the time of chief anxiety had been the last year, on which the issue of Heracles' fortune hung. See especially infr. l. 834-6. ἐν ὅτε τελείμονος ἑφορὼ διδάκεις ἄγος
τὸν, ἄναθέσαι τελείης πόνων τῷ Διὸς ἀυτοίσιν.

650. ταῦτα] 'Far at sea.' The expression is metaphorical, as in O. C. 662, 3, φανερῶς | μακρὸν τὸ δέορο
πελάγος. The meaning is that the place of his abode was as unknown as that of a vessel which, after leaving the shore, has passed beyond the horizon.

650. ὁ 84 ol] In Lyric poetry the habit of allowing a hiatus before ol is retained from the Epic style.

651. *τάλαιναν, Dindorf's correction of τάλαινα, removes an unpleasing tautology, and improves at once the metre and the sense.


654. 5. 'Hoc inuit chorus: quum
Hercules diu ubi esset ignoratus, longe
dissitas regiones peragrasset, nunc bel-
llum quod exerisit, sustulit labores.'

Herm. 'The War-god stung to fury' is a lyrical condensation of ll. 359-365, in which Lichas described the sudden levying of the war against Eurytus. For the personification, cp. Aj. 706, ἐκνευρεῖν αὐτῶν ἄγος αὐτῶν ἀμύηται Ἀρης
and note. The conjectures αὐτῶροι, οἱ στραβεῖς, though receiving some plausibility from a late variant οἰστρῆις, are really worthless.

654. ἐξόλων ἐπίτονον ἀμέραν'] 'Has freed him from the day of toil.' The phrase ἐπίτονον ἀμέρα is formed on the analogy of ὀδίλιον ἡμαρ, ἐκλείπειρον ἡμαρ, and the like, in Epic Greek. For the accusative, cp. O. T. 35, ἐξόλως ... ἀμέρα. The 'day of toil' is the succession of labours, which had weighed on the life of Heracles, and through him on Deianira. Cp. infr. l. 835, ὄντων τελείης πόνων, κ.τ.λ.

655. πολύκαπον ὕχημα] Literally, 'The many-ored car.' The expression is figurative, for there is no reason to suppose that here or in Aesch. Prom. 468, ὕχημα is generalised as it is in Plato, Polit. 288 A, 289 B, to signify literally, 'Any means of locomotion,'
ΤΡΑΧΙΝΙΑΙ.

πρὶν τάνδε πρὸς πόλιν ἄνωτει, 
νασιῶτιν ἐστιν 
ἀμείας, ἐνθα κλῆσεται θυτήρ. 
θεν μύλοι πανάμερος, 
τάς πειθοὺς παγχρήστω 
συγκραθεῖς ἐπὶ προφάσει θηρᾶς.

ΔΗ. γυναῖκες, ὃς δέδοικα μὴ περαίτερο 
πεπραγμέν' ὦ μοι πάνθ', δο' ἀρτίος ἐδρων.

ΧΟ. τῆς ἐστι, Δημάνερα, τέκνων Ὀλίνωσ;

ΔΗ. οὖν ὃδ', ἄθυμω δ', εἰ φανήσομαι τάχα 
κακὸν μέγ' ἐκπράξας' ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τὶ τῶν σῶν Ὅρκλει διωρημάτων;

657. τάνδε] ταῦτε Α. πρ. 
658. ἄνωτει[] ἄνωτει Λ. ἄνωτει Α. ἄνωτει Α. ἀνώτεις Α. ἀνώτεις Α. άνώτατον Α. άνώτατον Α.
659. θυτήρ] θυτήρ ... Λ. θυτήρ Α. 
δύονοι] πανάμερος] πανάμερος Α. 
661. παγ- 
χρήστων] γ' from ν C ².

656. ἄνωτει[] The optative follows the previous optative, and continues the expression of desire.

657. νασιῶτιν ἐστιν] 'The island altar,' viz. of Zeus Censeus in Euboea.

659. ἀμείας] 'Passing from.' Cp. Phil. 1.262. The other construction, τῆς τοῖς πόλιν ἀμείας ἐν παραβάσεις ἑστια, would have been equally possible.

661. τᾶς πειθοὺς παγχρήστων[συγκραθεῖς] 'Stepped in the full anointing of persuasion,' i.e. penetrated with the virtue of the charm through which persuasion works. Cp. Pind. Pyth. 5.24, τεύχος μεγάλωμεν φρενί: Hdt. 4.152, φαλα' ... συνεκρήθωσα. Prof. Paley, metri gratia, conjectures σύνταξας.

παγχρήστων has been suspected. But such a substantival use of the adjective does not seem impossible here. Cp. El. 851 foll. παγχρήστων παμμέρης, κ.τ.λ., where, however, the text is probably corrupt.

662. εἰπ' προφάσει θηρᾶς] 'By the Centaur's precept.' προφάσει here may mean 'Fore-telling,' just as προφάσος in Pind. Olymp. 8.16 means 'Proclaimed.' Or if πρόφασον be, as some allege, = προφάστον, then προφάσει may have the meaning of προφάσος. Cp. ἐμφάσις, and Hdt. 6.139, ἐμφασις. In either case it is quite unnecessary to adopt an inferior reading (ἐπιστώς ἀμείας) in the strophe (L. 655).

The prosenium had been vacated during the preceding ode, Deianira—

663. περατείρω] 'Too far,' = περατείρω (i.e. περα) τοι ἠλιστός. The comparative form strengthens the notion already contained in περα.

665. τέκνων Ὀλίνωσ] The formality of address reflects the solemnity of Deianira's tone.

666. εἰ, κ.τ.λ.] Cp. suppl. 176, and note.

668. οὖ δὴ introduces a question about something which is suspected to be true, but is either too strange, or too good, or, as here, too bad, to be at once believed.

τῶν ... διωρημάτων is a vague genitive, as if with the ellipse of περι. Essay on L. § 9, p. 13, 3. Cp. O. T. 701, ἔριοντος, ὁλὰ μοι θεβουλευτοῖς ἔχει. For the dative Ὅρκλει governed by the verbal noun, cp. suppl. 603, δόμημι ἑκάστερ' 

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ΔΗ. μαλιστά γ’ ἡστε μῆποι ἄν προβυπίαν ἄδηλον ἔργον τῷ παρανέσαι λαβεῖν.

ΧΟ. δίδαξον, εἰ διδακτὸν, ἕκ διόν φοβεῖ.

ΔΗ. τούτον ἐκβεβηκέν, οἶνον, ἣν φράσσω, γυναῖκες, ὦ μῖν θαῤῥ’ ἀνέλπιστον μαθεῖν.

ἐκριν, ἄργητ’ ὀίς εὐεργὸν πόλις,

τοῦτ’ ἥφαισται, διάβορον πρὸς οὐδενὸς τῶν ἔνδον, ἀλλ’ ἐδέστον ἐξ αὐτοῦ φθινει καὶ ψῆ κατ’ ἀκρα σπιλάδος. ὃς δ’ εἰδὴς ἄπαν, [72 β.]

γ’ τοῦτ’ ἐπράχθη, μεῖζον ἐκτενῶ λθον.

670. τῷ Λ. τῷ Α. 672. θ’ δὲ Λ. 673. μαθεῖν Λ. μαθεῖν ΑΡ. 675. οἶνον οἴνοι Λ. τοῦ Α. 676. διάβορον Λ. διάβορον Α. 677. αὐτῷ Λ. αὐτῷ Α.

669. 70. προβυπίαν [ἀδηλον, π.τ.λ.]

‘To have zeal where they have not certainty in anything which they do.’ The adjective belongs in sense rather to ἔργον. Cp. infr. 817, 8, ἄγεον, ὀνόματος, μητροφον. For προβυπίαν ἔργον λαβεῖν = προβυπία ἔργον ἀντεσθεῖ, cp. Ant. 368, παυτὸς ἔργον ὑστεβείαν ἐδίναι.

οἶνον . . . μαθεῖν) For the construction, cp. Aristoph. Plut. 349, νοοῦ τις;—Οἶνος ἢ μὴ κατορθωμένοι, εἶ πράττειν ἄδελ.

673. ὦ μῖν! We must suppose an ellipse of ἄν γενέσθη οὐ δὲ γίνεσθαι, to which μαθεῖν is expegeitic.

674. ἀντιθετὰ] Cp. Aesch. Eur. 1028, φοινικόβατος ἀντιθετα λιβάδων, ἐκτόθις non simpliter quod induitur significant, sed quod ornatus causa.—Her- mann, who compares Eur. Iph. Aul. 1073, 4, ἀκρό τε δὲ ματρὸς δυρματα (the arms of Achilles), Troad. 258, ἀποτόμων στρεφον ἐρῴου στολών. The word has acquired from early use a solemn association, in addition to the original simple meaning of ‘put on.’ Cp. the word ‘vestment’ in English.

675. ἄργητ’] ἀργητ’ The elision of γ’ of the dative, although rare, certainly occurs in Epic Greek, and it is therefore not irrational to admit the licence here and in O. C. 1435, and also in Aesch. Pers. 555, ἑπωτίδεσσιν παλὴ.

ἀμφ’, which there is no ground for altering. ἄργητα, agreeing with πώλον, could only mean, ‘I made the garment bright with anointing,—a poor and ridiculous sense. The synesis supposed by Hermann (ἄργητ’ οἶνος) is practically equi-

valent to the elision.

εἰσὶ (pl.)] For the twofold epithet, see Essay on L. § 23, p. 37. The brightness and freshness of the piece of wool increased the marvel of its rapid disappearance.

676. πρὸς οὐδενὸς τῶν ἔνδον] ‘Not by anything in the house’ (οὐδενὸς, neut.). The conjecture τῶν κατός (‘Of things foreign to it’) is quite unnecessary.

677. φῶτα.] For the return to the indicative, see Essay on L. § 36, p. 64.

678. Several editors have objected to having an intrasentive meaning—καταθέτεις, and have accordingly suspected the reading. But the intrasentive use of the active verb (see Essay on L. § 53, p. 98), however singular, is more probable than any conjecture that has been made. The word, so understood, naturally prepares the way for the description in ll. 698–700.

κατ’ ἀκρας σπιλάδος] ‘Upon the stones.’ We are to imagine the courtyard, where Deianira had flung down the flock of wool, to have been paved with small round stones.
ΤΡΑΞΙΝΙΑΙ.

680 ἐγὼ γὰρ ὡς ὁ θῆρ με Κένταυρος, πονῶν πλευρὰν πικρὰ γλαυχίν, προδιδάσκατο, παρῆκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην, χαλῆς ὅπως δύσνιστον ἐκ δέλτου γραφήν.
καὶ μου τάδ' ἦν πρόρρητα, καὶ τοιαύτ' ἔδραυν τὸ φάρμακον τοῦτ' ἀπυρον ἀκτίνος τ' ἀεὶ θερμῆς ἀθικτον ἐν μυχοῖς σῶζειν ἐμὲ, ἐως ἂν ἀρτίχριστον ἀρμόσιαμι τού.
κάθον τοιαύτα. νῦν δ', δι' ἦν ἐργαστέον, ἐχρισά μὲν κατ' οἶκον ἐν δόμωι κρυφῇ μᾶλλον, σπάσασα κτησίου βοτοῦ λάχνην, κάθηκα συμπτύζομε' ἁλαμπὲς ἥλιον κοίλῳ ἵμαστρῳ δώρων, ὀσπέρ εἴδετε.
εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν

685 τῇ ὦμ. L. τ' Ἀ. 686. θερμῆς] θέρμης Cα. 689. κάθηκα] καθήκα
L. καθήκα A. 692. εἴδετε] εἴδεται L. εἴδετε A.

680. τ' πονῶν πλευρὰν πικρὰ γλαυχίν] 'When suffering in his side from the cruel barb.' The alliteration is suggestive of struggle and difficulty. Although πικρὰ διότοις (according to Buttmann) is 'The sharp arrow,' the meaning is different in Sophocles,—viz. 'Bitter,' i.e. 'Painful.'

689. θερμῆς] The awe which attended his dying moments gave to the Centaur's precepts the force of a Divine ordinance. Hence they had remained fixed in Deianira's memory.

684. This verse has been condemned by critics since Wunder,—unnecessarily. Although it repeats and expands what is already said, this is expressive of the perturbation of Deianira's mind, and of her effort in collecting her thoughts. She returns upon her steps several times in telling her story. See ll. 678, 698; 675, 690, 695; 685, 691.

687. ἠκούσα... οὕτω] 'Until, having laid it freshly on, I should apply it to some use.' The retention of ὦ in oblique narrative, although singular, is not indefensible, and was defended by Hermann on l. 3. See also l. 164 and v. r. Elmsley conjectured ὤς οὐ.

689. ἐχρισά] 'I applied the unguent.' The object (πέλαν) is easily supplied. Cp. inf. 696, ἐπρομέρνηκαν.

690. μὲν prepares for the contrast between the care taken with the robe and the neglect of the bit of wool. But Deianira's speech is not logically coherent, and θ' in l. 693 does not answer to μὲν here. kαν' ὦμ. οἶκον ἐν δόμωι] 'In a chamber of the house.' Another instance of redundancy arising from the same cause—the intentness of Deianira's thought. She is showing how closely she had observed the precept ἐν μυχοῖς σῶζειν...

690. κτῆσιν βοτοῦ] Either (1) one of the home flock, as distinguished from those in distant pastures, or (2) simply 'a sheep from the flock.' Λάχνη, 'Wool,' is a more general word than μᾶλλον, 'Sheep's-wool.'

692. Σύμπτυζομε'] The ἄγγος mentioned above l. 622. It was a box with strong fastenings. See L. and S. s. v.

693. ἀποστείχουσα] 'Returning,' from before the gate.

693. ἐκ... μᾶλλον] 'A thing beyond the hearer's thought, beyond
δόφαστον, ἀξόμβλητον ἄνθρωπον μαθεῖν.

tὸ γὰρ κάταγμα τυγχάνον δέφασα πῶς

tῆς οἷς, ὃ προσκροιν, ἐς μέσην φλέγα,

ἀκτίν' ἐς ἡλιότιν ὡς δ' ἐδάλπετο,

μεῖ πάν ἄθηλον καὶ κατέφηκται χόον,

μορφὴ μάλιστ' εἰκαστὸν ὡς πρὸνοι,

ἐκβράματ' ἐν βλέψεις ἐν τομῇ ξύλον.

tοινῦθε κεῖται προστέτες. ἐκ δὲ γῆς, ὅθεν

προσκεῖτ', ἀναζέουσι θρομβάδεις ἄφρος,

γλαυκῆς ὑπάρασ φοτε πῖνον ποτὸν

χυβέντος εἰς γῆν Βακχίας ἀπ' ἀμπέλου.

606. προσκροιν] προσκριον Λ. λ. προσκριον Α. 608. κατεφηκταί] κατεφηκταί Λ.

κατέφηκται Α. 700. ἐν βλέψιμα] εἰκαστικαί Λ. ἐν βλέψιμα Α. 704. Βακχίας] Βακχίας Λ.

705. Line in mg. inserted by C 1 or 2.

the guess of man to understand.' φάτιν
.. ἀφραστὸν = οὖν θύμι ἀνάβλητον μάθειν, supr. II. 673, 3. ἀφραστὸς is that

'which from its strangeness escapes or

baffles the mind,' as ἄσπως is, 'What

from its vastness escapes or baffles the

eye.' For the infin. crp. Aesch. Suppl.

94, κατείχειν ἀφραστον.

695. κάταγμα] 'The bit of wool that

I had pulled.' κατάγων is properly,

'To pull out before spinning,' so as to

be ready for the distaff. See Plat.

Polit. 282 E.

πῶς] 'Nescio quo modo;' indicating the

carelessness of the act.

606. προσκροιν 'Prepared (the robe)

by anointing.' Supr. 675, 689.

607. ἀκτίν' ἐς ἡλιότιν] 'Into the

bright sunshine.' Added to explain φλέγα.

608. ἰδ. ἄθηλον] 'It melts all out

of sight,' i.e. dissolves and disappears.

καὶ καταφηκταί χόον] 'And is crumpled on the ground;' i.e. The

shrunken morsels that remain appear

like a crumbling substance.

609. εἰκαστὸν ὡς] The comparison

begins afresh with ὡς, as if εἰκαστὸν

had not preceded. See Essay on L.

§ 40. p. 75, 5.

ὅστε] ἡλιότιν] 'As, where wood is

severed, you may see the morsels bitten

out by the saw;' i.e. it had the appearance

of sawdust.

701. προστέτες] This has been

commonly explained, 'On the ground,' or

'Thrown away;' as if κεῖ ταῖν προστέτες

were simply = προσκεῖτε. But the radical

meaning of προστέτες is rather, 'Ready

to fall' than 'Having fallen.' See L.

and S. s. v. And on comparing infr.

l. 976, Menand. Παρα. 2, Eur. Alc. 909,

Hec. 152, a more probable explanation

seems to be, 'On the point of dis-

solution.' 'About to perish,' or 'dis-

appear.' The wool has all but crumbled

away when the froth exudes from the

ground.

ὅθεν] The adverb of place being added
to particularize εἰς γῆς, ὅθεν takes the case

of its antecedent (= κεῖ ταῖν οὗ), just

as ὡς is often = τούτων ὡς.

702. προσκοίντα] 'It lay exposed.'

θρομβάδες ἄφρος] 'Clots of foam.'

703. γλαυκῆς .. ἀμφίλου] 'As when

in bloomy vintage-time the rich liquor

pressed from Bacchus' vine is spilt upon

the ground.' γλαυκῆς ὅπως is to be

taken (1) with the whole sentence, as a

genitive of time or circumstance, rather

than (2) in regimen with ποτῶς. On the

other hand, Βακχίας ἀπ' ἀμφίλου is to be

joined with ποτῶς rather than with

χυβέντος. The venom frothed like the

spillth of new-made wine.

705. ποι γνώμης πέσω] 'Whither

finally to rush in thought,' πέσω (more

than μέλω) expresses the violence of the
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odore de μ᾽ ἔργον δεινῶν ἐξειργασμένην.
πέθεν γὰρ ἂν ποτὶ ἀντὶ τοῦ θνήσκων ὅ θηρ ἐμοὶ παρέσχη εὖνοιαν, ἢς ἔθησης ἑπερ; οὐκ ἔστιν, ἀλλὰ τῶν βαλόντων ἀποφθέγματι χρήσων ἔθελγε μ᾽ ὅπως ἔγω μεθύστερον, ὥστε οὐκέτι ἄρκει, τὴν μάθησιν ἀρνομαι. μόνη γὰρ αὐτῶν, εἰ τι μὴν θεοθόκους γνώμης, ἔγω δύστηνος ἐξαποφθέγματι τὸν γὰρ βαλόντα ἀδρακτον οἶδα καὶ θεόν Χείρωνα παῖναντα, χοῦστερ δὲν θήγῃ φθείρει τὰ πάντα κνὼδαλ᾽· ἐκ δὲ τοῦ τῦ δὲν σφαγῶν διελθὼν ἱδοι αἵματος μέλας πῶς οὐκ ὀλεί καὶ τῶν; δόξῃ γοῦν ἐμῇ.

καίτοι δέδοκται, κείνοις εἰ σφαλήσεται, ταύτῃ σὺν ὅρμῃ κάμε συνθανεῖν ἄμα.

710


706. ἄποδε] μ᾽... ἐξειργασμένην] She sees her error as clearly as if it were the act of another. Hence the accusative.  707. πέθεν... ἂν τοῦ] 'Whence? From what motive?' The abruptly repeated question is quite in keeping with the rest of the speech, and there is no reason for any change in the reading.  708. ἥς... ὑπερ.] 'On whose account.' He was slain in vindication of Deianira's honour.  714. τῶν... ἀδρακτῶν] The arrows of Heracles, all alike dipped in the poison of the Hydra, are poetically spoken of as one.  715. βαλόντων] Sc. τῶν ὅσσων.  716. θεόν] Chiron was a son of Cronus.  718. χοῦστερ δὲν is more forcible than Wakefield's conjecture χοῦστερ ἄν. 'Even as it touches, even so it destroys'; i.e. 'As sure as it touches, so surely it kills.'

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ΣΟΦΟΚΛΕΟΥΣ

ζήν γὰρ κακὸς κλέουσαν οὐκ ἀνασχέτων,
ἡτις προτιμᾶ μὴ κακὴ πεφυκέναι.

ΧΟ. ταρβείων μὲν ἔργα δειν ἀναγκαῖοι ἔχει,
τὴν δ' ἐλπίδ' οὐ χρῆ τῆς τῶν χῆρας κρίνειν πάροι.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύομαι
οὐδ' ἐλπίς, ἡτις καὶ θράσιος τι προξενεῖ.

ΧΟ. ἀλλ' ἀμφί τοῖς σφαλεῖται μὴ 'ξ ἐκουσίας
ὅργη πέπειρα, τῆς σε τυχάναιν πρέπει.

ΔΗ. τοιαύτα δ' ἂν λέξειν οὐχ ὅ τοῦ κακὸν
κοινωνός, ἀλλ' ζομηδὲν ἔστι οἶκοι βαρύ.

ΧΟ. σιγάν ἂν ἀρμόζοι σε τὸν πλεῖον λόγον,
εἴ μη τι λέξεις παιδὶ τῷ σαμνῆς· ἐπει
πάρεστι, μαστήρ πατρὸς δο πριν ὧκετο.

ΥΛΛΟΣ.

ὁ μὴτερ, ὃς ἂν ἐκ τριῶν σ' ἐν εἰλὸμην,
ἡ μηκέτ' εἶναι ἡ σωσιμένην.

732. Dein'] dein' L. dein' A. 730. ist'] istn L. ist' A. oikos] oikos

which made me do the deed, shall
make me die with him.

721. a. 'She who cares to live nobly
cannot endure ill fame.'

733. ἔργα Σαῦκα (1) 'A terrible fact,' such as the portent of the crumbling piece of wool. Or (2) 'Actions which are fearful,' as the sending of the robe now proves to have been.

724. τὴν δ' ἑλπίδ' οὐ χρῆ·...κρίνειν]
This has been explained in two different ways: (1) 'One ought not to judge of a hope,' and (2) 'One ought not to decide one's judgment of the future.' The first suits the context best. The 'hope' is that with which Deianira had sent the robe (cp. supr. l. 667), and the Chorus urges that it is too soon to condemn that hope as having been ill-founded.

726. ἦ τε...προξενέται] Mr. Blandes unnecessarily questions the indicative here. It makes the reference to the actual circumstances more pointed.

727. ξοουσίας] For this adverbial expression, cp. supr. l. 395.

728. Cp. Thuc. 3. 40. εὐγγεγραμμὸν δ' ἐτί τὸ ἀκουσίαν. πέταρα is (a) predicative, (b) attributive, as part of the antecedent of τῆς.

729. 30. i.e. 'That is for you to say, who have no share in the crime, but not for me, who have committed it.'

730. oikos] 'At home,' i.e. within the sphere of his own life. The MS. reading oikos is indefensible. For the figure, cp. O. T. 1390, τὴν φροντίδ' ἐκ τῶν κακῶν οἰκεῖν γαλακτ.

731-3. These quiet words precede the climax of horror. Cp. O. T. 1110, and note. ἀρμόζοι, sc. τῷ καύρῳ, i.e. καύρος ἐτ.

τὸν πλεῖον λόγον] 'Anything more which you have to say.' Cp. Eur. Med. 609, ὦν οὐ πριν εἴρηται τῶν ὑμῶν ἡλέοια.

732. εἴ μη τι λέξαται] 'Unless you mean to speak.'


734. The pronominal phrase, ἂν τριῶν ἂ, takes the place of an infinitive, of which σε is the subject. Cp. similar constructions with δοῦν θάνατον, ὀάδον ἄλλῳ ἡ, τί ἄλλο ἡ, and the like expressions.
ΤΡΑΧΙΝΙΑΙ.

736. μητέρ' η μητέραο η Λ. μητέρ' Α. 743. και αυτός Β. και αυτός Α. 745. φίλοι φίλοι Α. 747. η Λ. και Α. 748. εμπελάζεις ει. εμπελάζεις Α.

311

ΔΗ. η λύωσι φρένας τών νυν παρουσιών τών δέμευσαν τοιχ. ΔΗ. τι δ' εστιν, δ' παι, πρός γ' ἐμοῦ στυγνομένον; ΥΛ. τών άνδρα τών σον ἰδι, τόν δ' ἐμνυ λέγω πατέρα, κατακπείνασα τηδ' ἐν ἕμερα. 740

ΔΗ. οἷοι, τίν έξηγέγα, δ τέκνον, λόγον; ΥΛ. δν σοι σοι τε μη τελεσθήναι τό γαρ φανθέν τίς δν δύνατ' δν αγένθον ποιεῖν; ΥΛ. αὐτὸς βαρεῖαν ζυμφοράν ἐν δήμασιν πατρὸς δεδοκέω κοι κατὰ γλώσσαν κλών. 745

ΔΗ. ποῦ δ' εμπελάζεις τάνδρι καὶ παρίστασαι; ΥΛ. ει χρή μαθεῖν σε, πάντα δε φανείν χρεών.

738. οι... στυγνομένον] These words have been needlessly suspected. The abstract use of the neuter participle is more easily explained in the passive than in the active voice (e.g. τό... φονωσ, supra 196). 'What cause of dislike is there that proceeds from me?' i.e. 'What cause have I given for your abhorrence?' See E. on L. § 31. p. 54.

739. η Λ. και Α. 740. εμπελάζεις} e. from η Λ. εμπελάζεις Α.

743. τις δν δύνατ' δν] For a similar reduplication of δν in an emphatic passage, cp. O. T. 339, 40, τις γαρ τοιαύτ' δν δν δν ὁργίζοντ' ἔτη | κλώσι; Suidas (s. v. rr.) has preserved the true reading, for αγένθον is unsuitable here.

745. δηλον...ινάδλον. 'So horrible a deed.' Cp. El. 1455, δηλον θεα.

746. 7. αὐτός... παράσεα] Nauck's inversion of these words injures the effect. αὐτός is made much stronger by being separated from δεδοκέω and put first in the sentence.

747. εμπελάζεις... παρίστασαι] Historical present. τάνδρι is pronominal = 'to him.' These words are said in a subdued tone. Though heart-broken, she still wishes to hear more of Heracles.

749. 'If you must know, then I must tell all.'

οι... στυγνομένον] Wunder explained this:—'Dignane sit cui rem exponat, iratus Hyllus dubitat.' The words may also convey his feeling of horror in telling her the consequence of her crime.

ώδε] 'All,' and not merely the answer to Deianira's last question. Hyllus is in too impatient a mood to tell his story piecemeal.
δή εἰρπε κλεινὴν Εὐρώτου πέρσας πόλιν,

νίκης ἄγων τροπαία κακροθίνια,

ἀκτὴ τις ἀμφίκλυτος Εὐβολάς ἄκρων

Κηραίων ἱστων, ἔνθα πατρόφι Διὸ

βομβοῦς ὄριζει τεμενιὰν τε φυλλάδας-

οὐ νιν τὰ πρῶτ' ἐσείδων ἄμενοις πόθῳ.

μέλλοντι δ' αὐτῷ πολυθύτους τεῦχεν σφαγάς

κήρυξ ἀπ' οἶκοις ἰκέτ' οἶκείων Λήκας,

τὸ σὸν φέρων δῶρημα, θανάσιμον πέπλουν-

δι' ἱένεος ἐνδύως, ὡς σὺ προοίμησες,

ταυροκτονεὶ μὲν δάδεκ' ἐντελεῖς ἔχων

λείας ἀπαρχὴν βοῦς ἀτὰρ τὰ πάνθ' ὅμοι

ἐκατὸν προσῆγε συμμαχὴ βοσκῆματα.

καὶ πρῶτα μὲν δελαίοις ὀλεθ' φρενὶ

κόσμῳ τε χαίρων καὶ στολῇ κατηχεῖτο'


μείσεις Α. 761. ἀπαρχὴ] ἀπαρχὴ Θ' Λ. ἀπαρχὴ Α. 750–3. δο' ἐκπε. ἅμης τε . ἰοτιν'] Cp. supr. 237, and especially Eur. Hippol. 1198, ἣτα δ' ἔρηπος χώρου εἰσεβάλλομεν, ἅμης τε λατ. ... ἔθνος τε ἡκατερ. ... ἄριστον μεθέπειν. See also Aesch. Fr. 29. Εὐβολᾶτα καμπῆς ἄμφι Κηραίων Δίος ἡ ἅμης, κατ' αὐτὸν τέμενος άλλων Λήκας.

752. Εὐβολᾶς ἄκρων] 'At the extreme end of Euboea.' ἄκρων is an adjectival, rather than a substantive = 'A point of Euboea.'

754. By a slight variation of expression ἀράκχει is here active, whereas ὀρίζει-

τα in L. 237 is in the middle voice. See Essay on L. § 30, p. 51 b.

755. τεμνιάν τε φυλλάδα] τέμνεις πολυ-

φύλλων, Schol.

755. ἄμενοις πόθῳ] 'Rejoicing, for I longed to see him.' The joy of Hyllus at finding his father was in proportion to his longing for him; hence the latter is represented as occasioning the former.

756. πολυθύτους τεῦχεν σφαγά] 'To commence the slaying of many victims.' πολυθύτους = πολλὰν θυμάτων.

757. οἰκείω] 'His own,' i.e. attached to his person. This word denotes the relation of Lichas to Heracles. Dei-

naira, to the Trachinian maidens, supr.

L. 531, speaks of him as ὁ ἐκος, i.e. as not belonging to Trachis.


760. ταυροκτονεὶ ... βοῦς] 'Was en-

gaged in sacrificing twelve entire (or perfect) cattle, the firstlings of the spoil.' For the redundant expression, see Essay on L. § 40, p. 75; § 55, p. 101, and cp. El. 190, οἰκονομίας βαλλόμενοι. ἔχων marks the continuity of the act = ἐνεχών. ἐντελεῖς is either (1) 'Un-

blemished,' or (2) 'Entire' = ἐνεχών, so that ἐντελεῖς βοῦς = ταύρων.

762. προοίμη] Sc. τοῖς βάιμαι.

764. κόσμῳ τε ... καὶ στολῇ] (1) a heandiyds for κόσμῳ στολῆς. 'The ornate raiment,' or (2) implies that the dress was accompanied with ornaments, such as a brooch, etc.
ΤΡΑΧΙΝΙΑΙ.

764 ὑπὸς δὲ σεμνῶν ὄργων ἐδαίετο
φλῶς αἱματηρὰ κάπω πιείρας ὀρχὼς,
ἄρως ἁνήει χρωτὶ, καὶ προσπνῦσετο
πλευραίων ἄρτικολλοις, ὡστε τέκτονος,
χιτῶν ἁπαν κατ᾽ ἄρθρον. ἡλθε τὸ ὀστῶν
ἀδαγμός ἀντίσπαστος εἴτε φωνιάς
ἐχθρᾶς ἐχίδνης ἵνα δὲ ἐδαίνυτο.

770 ἐνταῦθα δὴ βόσης τὸν δυσδάμονα
Λίχαν, τὸν οὐδὲν αἰτίων τοῦ σοῦ κακοῦ,
πολαὶ ἐνέγκοι τὸν ἡμῖναίς τέπλον
δὲ οὐδὲν εἰδὸς δόσμορος τὸ σὸν μόνης

775

765. σεμνῶν ὄργων] 'From the solemn sacrifices.' Abl. gen. assisted by ὑπὸ in what follows.
766. πιείρας ὀρχὼς] Hermann, following a suggestion of the Scholiast, imagines ὀρχὼ here to be the pine, or rather a general word for tree. This is disproved by comparing infr. 1195. The oak is naturally preferred in sacrificing to Zeus. πιείρας then refers not to the special peculiarity of the wood, but generally to the sap, or essential oil, or whatever the flame is supposed to feed on,—as R. Browning says, 'Tasting some richness caked in the core of the tree.' (Balaustion).
767. ἄρως ἁνήει] We may either read thus, or ἄρως ἁνεί. See v. 77. The breaking forth of the sweat is the first symptom of the activity of the poison.
768. προσπνῦσετο] 'Was clinging.' This is the reading of the MSS., and was retained by Hermann. See on O. C. 1624, ὁδίερ. Musgrave conjo. προσπνῦσεται.
769. ἄρτικολλοις] 'Fast-glued,' not, 'Lately glued,' as the Scholiast supposed.
ΣΟΦΟΚΛΕΟΥΣ

δόρμη ἔλεξεν, ὀσπερ ἦν ἐσταλμένον. κάκεινο ός ἥκουσε καὶ διώδυνος ὁ παραγωγὸς αὐτοῦ πνευμάτων ἀνθρόφητο, μάρφας ποδὸς νῦν, ἄρθρον ἡ λυγίζεται, ἑιτεὶ πρὸς ἄμφιπλασμόν ἐκ πόντου πέτραν κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου κρατῶς διασπαρέοντος αἱματος θ' ὁμοῦ. ἄτας δ' ἀνευφήμησεν οἰμογη λεός, τοῦ μὲν νουοῦτος, τοῦ δὲ διαπαραγμένου κοῦδεσι ἔτολμα τάνδρος ἀντίων μολεῖν. ἐσπάτο γὰρ πέδονε καὶ μετάρσιος, βοῶν, λύσων ἄμφι δ' ἐκτύπου πέτρας, λοκρῶν δρειοι πρῶνοι Εὐβοιας τ' ἐκραι. ἐπεὶ δ' ἀπείπε, πολλὰ μὲν τάλας χθονὶ ὀμφατόν ἐσταυν, πολλὰ δ' οἰμογη βοῶν.

777. ἥκουσεν ἥκουσεν ὃς ἥκουσεν Α. 778. πνευμόνων πνευμόνων AL'. 783. ἀνευφήμησεν ἀνευφήμησεν AL'. 973. ἀνευφήμησεν ἀνευφήμησεν AL'. 786. κόμης κόμης ἐκ Εὐβοιας τ' ἐκραι. 790. ἐκ τοῦ τιτσάτω τ' ἐκραι. 788. θ' θ'. 789. θ'.

779. Μαγασταὶ Sc. einai. Cp. infr. 1128, ἐρει (sc. πράτειν). ὀσπερ ἦν ἐσταλμένον Either (1) 'As had been given him in charge.' Or (2) taking ὄψη as the subject,—'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603.


780. κόμης κόμης ἐκ διώδυνος ἔέλεξεν, ὅπερ ἦν ἐσταλμένον] Either (1) 'As had been given him in charge.' Or (2) taking ὄψη as the subject,—'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603.

782. ὀσπερ ἦν ἐσταλμένον] Either (1) 'As had been given him in charge.' Or (2) taking ὄψη as the subject,—'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603.

783. τότε ἐκτύπου πέτρας, λοκρῶν δρειοι πρῶνοι Εὐβοιας τ' ἐκραι. ἐπεὶ δ' ἀπείπε, πολλὰ μὲν τάλας χθονὶ ὀμφατόν ἐσταυν, πολλὰ δ' οἰμογῆ βοῶν.

777. ήκουσεν ήκουσεν L. ήκουσε A. 778. πνευμόνων πνευμόνων AL'. 783. άνευφήμησεν άνευφήμησεν AL'. 784. έκτύπου πέτρας, λοκρῶν δρειοι πρῶνοι Εὐβοιας τ' ἐκραι.
ΤΡΑΧΙΝΙΑΙ.

τὸ δυσπάρευνον λέκτρων ἐνδατικόμενον
σοῦ τῆς ταλάινης, καὶ τὸν Ὀλύμπος γάμον
οἶνον κατακτήσατο λυμαντὴν βίου,
τὸ ξύλον αὐτὸν διάστροφον
ὀφθαλμὸν ἀρα ἐδίδι μὲ ἐν πολλῷ στρατῷ
δακρυοσοῦντα, καὶ μὲ προσβλέψας καλεῖ,
ὁ παῖ, πρῶσελθε, μὴ φύγῃς τούτων κακῶν,
μηδὲ εἰ ἐὰν χρή θανόντι συνβαινέω ἐμοὶ.
ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέθος
ἐνταῦθ᾽ ὡς ἐν μὴ τις ὑπεται βροτῶν.
ἐὶ δὲ οἴκον ἱσχείς, ἀλλὰ μὲ ἐὰν γένε 
πόρβυμον ὑπὸ τάχιστα, μηδ' αὐτὸν θάνα.

τοσαῦτ' ἐπισκηνώντος, ἐν μέσῳ σκάφει
θέντες σφε πρὸς γῆν τῆν ἐκέλεσμεν μόλις
βρυχάμενον σπασμοῦ, καὶ νῦν αὐτίκα


791. τὸ δυσπάρευνον . . . ταλάινης
‘Harping bitterly on his ill-assorted marriage with you, the wretched woman.’
ἐνδατικόμενος is more literally, ‘Reproachfully dilating upon.’ See L. and S. s. v. Heracles, in his half-articulate outcry (inf. 1031-1111), continually introduces Deianira, and his fatal marriage with her.

792. τὸν Ὀλύμπος γάμον] ‘His alliance with the house of Oeneus, which had seemed a prize worth the contest with Achelous.

794. ἐκ προσόμισον λιγνίων] ‘From the clinging smoke.’ This has been interpreted to mean the dimness of vision induced by the disease, metaphorically spoken of as a blinding smoke. Schadow rightly explains it to mean the smoke from the hecatomb, clinging about the place of sacrifice, and perhaps parted for the moment by a puff of wind. As Heracles had been standing by the sacrifices, the smoke would be most dense immediately around him, and would aggravate his torment. His distraction is calmed for the moment

when the thick cloud which enveloped him is parted, and his eye rests upon his son.

795. στρατῷ ‘Multitude’ = λεῶς, supr. l. 783. Cp. El. 749, στρατῷ δὲ ἄρον ἐρὲ νῦν εὐπλευσάτα κ. Χ. 799. Hermann rightly prefers μέθος to the conjecture μὲθ. The notion of ‘removing out of the way,’ which is contained in μέθος, suits the context here. The case is different in infr. l. 1254, ἐν πυρὰν μεθ᾽ εἰς. 800. Cp. O. T. 1410-12, ἔνω μὲν τὸν . . . ἐκρηψάτ', ἐνθα μέποτε εἰςφεροῦ ἥτι "1. 801. εἰ δ᾽ οἴκον ἱσχεῖς] ‘But if your feelings will not allow of that.’ οἴκες is ‘weak emotion,’ ‘as in O. C. 1636, οἴκες οἴκες μέτα. If Hyllus is too soft-hearted to leave Heracles in a desert place, he is at least to remove him from Æbœas, where his enemies would rejoice over his sufferings (Schadow).’

803. πόρβυμον] ‘Ferry me’ across the strait.

803. ἐν μέσῳ σκάφει] ‘In the hollow of the ship.’
ΖΟΦΟΚΛΕΟΥΣ

ἡ Ἑων ἠνδυςθ', ἡ τεθηκότ' ἀρτιῶς.
tοιαῦτα, μὴτερ, πατρὶ δουλεύσασ' ἐμῷ
cαὶ δρῶς ἐλήφθης, δὸν σε πόνιμος Δίκη
τίσαι' Ἐρινὼς τ'· εἴ θέμις θ', ἐπεύχομαι'
θέμις θ', ἐπεί μοι τὴν θέμιν σὺ προβάλας,
pάντων ἀριστὸν ἄνδρα τῶν ἐπί χθονὶ
κτείνας', ὅποιον ἄλλον οὐκ ὅψει ποτὲ.

ΧΘ. τὶ σιγ' ἄφερπεσ; σὺ κάτωσθ' ὀθονέκα
ζυγηγορεῖς συγώσα τῷ κατηγόρφ;

ΥΛ. εἶτ' ἄφερπεν. οὖρος ὁβηλάμων ἐμῶν
αὐτὴ γένοιτ' ἀπωθεῖν ἐρποῦσῃ καλὸς.
ὅγκον γὰρ ἄλλως ὀνόματος τί δει τρέφειν
μητρίῳ, ἡτὶς μηθὲν ὅσ τεκοῦσα δρᾶ;
ἀλλ' ἔρπετο χαῖρουσα· τὴν δὲ τέρπῃν ἵν
τῶμφ δίδωσι πατρί, τὴν' αὐτὴ λάβοι.

ΧΘ. στρ. α'. ἰδ' οἶνον, δ' παιδέ, προσεμεῖξιν ἄφαρ

810. προβάλας] προβάλας Λ. προβάλας Α.
816. καλὸς] καλὸς ΛAVVR. καλὸς Vat.

807. πατρὶ...ἐρήσις The dative of
reference, instead of the more regular
ἐς τὸν πατέρα.
809. εἶ θέμις θ', ἐπεύχομαι] For simi-
lar hesitation in uttering a curse, cp.
Phil. 961, 2, διολο μὴ πο. πρὶν μαθοῦ 'ει
καὶ παλιν ἡ γράφη τοπολεις εἰ δὲ μη,
θάνοις κακος. Hylus' hesitation, how-
ever, is only momentary, and is over-
come by the apparently overwhelming
evidence of his mother's guilt.
810. τὴν θέμιν σὺ προβάλλεις] 'You
have given me this right,' i.e. have
made this lawful for me by your crime.
813. ἄφερπεν] ἀφέρπεις Λ. ἀφέρπεις Α.
816. καλὸς] καλὸς ΛAVVR. καλὸς Vat.

818. ἄφερπεν ὁβηλάμων ἐμῶν. The inversion gives greater
force both to ἐμῶν and to καλὸς.
816 foll. 'Why vainly keep the high-
sounding name of mother for one whose
deeds are all unmotherly? ' Although
ὅγκον ἄλλως might stand alone = 'A
solemn mockery,' it is better here to
join ἄλλως with τρέφειν. μητρίῳ ὅγκον
ὁνόματος = ὅγκος ὅνομα μητρίς. See
Essay on L. § 42. p. 80 γ.
818. ἄφερπεν] For the implied antece-
dent, cp. O. C. 263 foll. καὶ μορυ χοὶν τὰ
ταύτ' ἔτοιμ, ὅτι με βαδρων, κ.τ.λ.
819. χαῖρουσα] 'And joy go with
her,' said ironically, like ὀφρος, supr. ;
i.e. I willingly give her leave to go.
τὴν δὲ τέρπῃν, κ.τ.λ.] 'And may that
joy be hers,—even that, which she gives
to my father !'
817. The careless rhythm, with the
monosyllable in synapheia, suits with
the mood of Hylus, in which, wrought
upon by strong passion, he lightly casts
off his mother.
Exit Hylus to the courtyard (L).
821 foll. The Chorus, in an ode
which marks the chief peripeteia, (α)
pronounce that the doom of Hercules is now inevitable; (b) express their pity for Delianira, who is the unconscious instrument of the calamity, and whom they imagine as 'shedding tender tears'; (c) look apprehensively for what is still to come; (d) hint darkly at the love of Iole, which has been the silent but effectual cause of all this ruin. The chief metrical peculiarities of the ode are, (1) the frequency of resolutions, and (2) the accumulation of long syllables. The former (1), denoting excitement, is more prominent in the first strophe and antistrophe (α'), the latter (2), expressing sadness, in the second (β').

In ll. 3-5 of β' there are corruptions of the text both in strophe and antistrophe, and the metre is consequently uncertain.

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*δ' τ' Ἐλακν, ὅπτε τελεβήνην ἐκφέροι δωδέκατος ἄροτος, ἀναδοχάν τελεῖν πόνων τῷ Δίως αὐτόπαιδι· καὶ τάδ' ὀρθῶς ἐξεπεδα κατουρίζει. 

πῶς γὰρ ἂν ὦ μὴ λέειν τί 

τί τοι ἐπίπονν ἐπὶ ἔπιπον 

*γ' ἔχοι θανῶν λατρείαν; 

ἀνα'. εἰ γὰρ σφε Κενταύρου φονία νεφέλα χρείει δολωτός ἀνάγκα πλευρά προστακέντων λού,

824. σφε Κενταύρου φονία νεφέλα χρείει δολωτός ἀνάγκα πλευρά προστακέντων λού,

824. σφε Κενταύρου. Τὸ πλεθυσμένο περιβάλλων ἑπάνω τῆς ἀναδοχῆς, ἐπεξεργάζεται τὸ κατακόμβων τοιαύτα καὶ τὸ καταπέλτης τῆς ἀναδοχῆς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸ κατακόμβων τοιαύτα καὶ τὸ καταπέλτης τῆς ἀναδοχῆς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδοχαῖς τοῖς ἀναδοχαῖς, ἐπεξεργάζεται τὸν περιβάλλον λόγον τοῖς ἀναδο.
ΤΡΑΧΙΝΙΑΙ.

δὲν τέκτο τὸν θάνατον, ἐτέκε δ' αἰδός δράκων,
πῶς δὲν ἀδέλιον ἔτερον ἢ ταυτὶ ἰδοι,
δεινότατῳ μὲν ὄδρασ προστετακὼς
φάσματι, μελαγχαίτα τ' ἀμμιγά νὶν αἰκίζει
*ὑποφόρια δολόμυθα κέντρ' ἐπιζέσαντα.

οτρ. β. δὲν ἀδ' ἀ τλάμων δοκον

834. διὰ τῆς . . . δράκων] ‘Which Death begat upon the spotted snake.’ Hermann says here, ‘’Ετέκε δʼ Λο-
beckius ad A). p. 327. Injuria, ut puto, haeret interpres in verbis τᾶ
κερτο καὶ ἐτέκε: quae et si promiscue usurpantur, tamen proprie medii verbi po-
testas patri magis quam matri convenit: et sic videtur hic Sophocles distinxisse: quam generis mora, referit autem draco.’
The a of διὰλοι is made short here and in Euripides, Med. 1252, Ion 122.

836. προστετάκως. Sc. εἰ προστέτακε. See note on διὰλοι, in supr. l. 830.

φάσματι] Heracles ‘cleaves to the Hydra, that terrible shape.’ The meaning is that the evil nature of the poison is of the essence of the Hydra. But the word for ‘essence’ was not yet invented, and the terrible aspect of the Hydra is used to symbolize this idea. Cp. supr. ll. 508, 9, όφθαλμον πυτράτον φάσμα ταυτὶ. For the whole expression, cp. Plat. Symp. 183 E, ἕτερον καὶ οὐσίων.

837–40. ‘And therewithal break forth upon him to torment him the piercing wounds of the dark-haired one, enven-
omed through crafty speech and secret thoughts of blood.’ In the plague now afflicting Heracles, there was present the venom of the Lernaean Hydra, and there was also another element, inse-
parably mingled with this, viz. the mur-
derous will of Nessus, operating through his crafty speech. Although the adjective ὑποφόρια is not found elsewhere (see L. and S. s. ν. ὑποφόρια), it is rightly retained here by Hermann, and helps
to emphasize the combination of craft and cruelty in the Centaur. (There may also be an allusion to the blood of Nessus, which cried for revenge. See Essay on L. p. 103, 4.) The words Νι-
σον τ', which occur in the MSS., may be a corruption of Νισοῦν θηρός, a double gloss on μελαγχαίτα. As Hermann ob-
serves, this epithet is used for the proper name by a sort of Epic liberty, which is the more excusable with Kentaúro preceding in l. 831. μελαγχαίτα is an epi-
thet of the Centaur Mimas in Hes. Scut. 186. μελαγχαίτα κέντρα are the sting-
ing wounds inflicted by Nessus. They are called ὑποφόρια because stealthily de-
stroying life, (and also because imbued with the blood of one who was slain;) δολόμυθα, because they were inflicted through crafty words; and they are said to ‘have broken forth’ upon him be-
because of the malady which they pro-
duced. Cp. supr. ll. 767 foll., also Aesch. S. c. T. 709, ἐνίκητον γὰρ Ὀλίβου κατετέρ-

841 foll. In places like this, where there is reason to suspect error both in the strophe and antistrope, eme-
dation must be more than ever uncer-
tain. A reading of ll. 853, 4 consistent with the metre is obtained in the text by omitting πῶ and altering the position of ὁδοι and of ἀγαλλαίων. The reconciliation of ll. 845, 855, is more dif-
cult. Either (1) the line is a lyrical senarius (without caesura), in which case the corruption is in the antistrope (κυ. ἰὸς κελαινὸν αἱμ ἄρορμαχόν δο-
ρός;), or (2) the metre of l. 855 is to be followed, and αἴρομαι is corrupt (κυ.

841–50. ‘Which this poor lady, see-
ing great calamity fast coming upon her house, a strange new marriage being imminent, in one way did not understand at all (844. note), but for the unwitting act which arose from an alien will in consequence of a fatal meeting, over that methinks she groans in her misery, over that methinks she drops the fresh dew of abundant tears.'

δεικτην] 'Not shrinking,' i.e. Pressing on.

844. προσφέρασα δόμους δίοισα πρὸς δόμους. Ср. супр. Π. 376, 7, τὸν εἰσόδοις μητρῶν νεκρῶν | λαβοντίαν | νέων]. Not merely new, but also 'strange,' or 'unprecedented.' Ср. Phil. 784, καὶ τι προσφέροντος 

διοίσαντις Ср. for the personification, Ел. 402, διότε ἄνω αρὰ ἑνίκα μαίφων | γάμον ἀμολυβδής οὐδέν σαν θίμως, Ат. 10, πρὸς τούτο φίλου στήκοντα τῶν ἱδρυμάτων καθά.

844. 66 τι προσφέρα] (1) 'Had no perception.' Schol. συνήθεια, and so Herm. This assumes that προσφέραλλεν τι (γυνὴ) προσφέραλλεν νεκρῶν τοις. (2) Another meaning is, however, not to be rejected, viz. 66 τι προσφέρα 

'Had no part in bringing to pass.' In one aspect the deed was not hers at all, in another aspect it was hers, but done unwittingly. And she repents bitterly of her unwitting crime. Ср. инф. Ι. 1051, καθησυχασμένοι, ε.τ.α. and especially Aesch. Pers. 781, 66 ὁλοκατουρίαν προσφέραλλεν τοῖς. Eur. Med. 637 foll. μηδενίστα ἀργολόγους ὁργὴν ἀκροπλάντα τῇ νείκῃ | προσφέραλλεν δὲντινω. In either case, the words τὰ μὲν . . . τὰ δὲ are added by an afterthought. The Chorus intend to speak of Deianira's repentance, but cannot do so without first declaring her innocence.

τὰ μὲν . . . τὰ δὲ are not really different parts of the action, but the action regarded in different points of view.

διοίσαντις] 'Alien,' not merely as of another race of men, but of a race different from man, viz. of the Centaur.

845. γυνής] 'Intention,' or 'Determination.' Ср. есп. Αη. 744, Phil. 962, 1102.

διοίσαντις [ἐνυλύασι] Hermann follows Trilitius in reading ἐνυλύασι ἐνυλύασι. But the text remains uncertain. See above, note on 841 foll. The dative is that of the cause. For the meaning of ἐνυλύασι, Ср. О. Т. 1120, ἔνων ἐνυλύασι τί τι οὖν?

846. 7, τι προσφέρα] This is more forcible than 66 τι . . . 66 τι, the MS. reading. The accents are not clear in Λ. ἀλοα] This word may be either (1) fem. sing., 'undone,' as in Ел. 843, or (2) neut. plur. adv. 'despairingly,' (so Снданв.). For the latter, Ср. Π. 23. 10, ὅτι εὐ τιλοί τεταρτάμεθα γένοι. But the former is more poetical, because fixing attention on the person of Deinaria. Ср. супр. 1111, δοτησετων, and note; and, for the meaning of the adjective in this case, инф. 878. ταῦτα ἐλεθρία.

849. χλαράν . . . ἰχνών] 'Tender dew.' χλαράν is a difficult word in Sophocles, because, as Bacon observes, words like 'hard,' 'soft,' 'moist,' 'dry,' being imperfectly abstracted from experience, have many secondary meanings. Tears are 'soft,' 'tender,' 'moist,' because 'the melting mood' does not suit the 'hard' temper, and 'dry eyes' give evidence of a 'dry,' unsympathizing soul. Again, χλαράν αἰμα, инф. 1055, is 'the blood which keeps the body flexible and fresh,' while χλαράν ψυμακθόρ, in Αη. 1064, is literally the 'moist,' 'dank,' 'clammy' sand.
ΤΡΑΧΙΝΙΑΙ.

τέγγει δακρύων ἡχυναν,
ἀδελφοί ἐγνωκαί 
καὶ μεγάλην ἄταν.

ἐρωτευγην παγὰ δακρύων,
κέχυνε νόσος, ὡς τὸ αυτὸ, ὥστε ἄναρσιῶν ἡρακλέους ἀγάλλειτον
ἐπέμολε πάθος οἰκτίζει.

† ἵῳ κελανά ἔγχυα προμάχου δορᾶς,†
ἀνεβαλε τὸν νόμον

853. 4. οἴνοι...[Δακρύων] οἴνοι ἄναρσιῶν...οἴνοι ἀγάλλειτον ἡρακλέοις MSS.
855. ἐπέμολε...LA Vat. VVR. ἐπέμολε Tricl.

850. τέγγε...[Δακρύων] The cognate accusative is substituted for the accusative in regimen after τέγγε. So Pind. Nem. 10. 75, has τέγγειν δάκρυα.


852. ἐρωτευγην...[Παγὰ Δακρύων] The Scholiast, Hermann, and Schnw. suppose the Chorus to be speaking of their own tears, and to say in effect, 'I begin to weep.' But this would come tamely in the midst of a lofty and condensed lyric strain. It seems better to take these words as parallel to those which follow, and to understand them to mean, 'A flood-gate of tears is burst open,' i.e. 'A calamity has arisen, for which tears will flow in large measure.'

853. κύκνων νόσον] 'A trouble has begun to flow.' νόσος, as elsewhere in Sophocles, is to be taken in the general sense of 'Trouble,' 'Calamity.'The meaning is the same as that expressed by Heracles himself, infr. ii. 1046-1053. The words are immediately suggested by the 'diffused malady' induced by the poisoned robe, but much more than this is included in the thought.

VOL. II.
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ΤΡΑΧΙΝΙΑΛ.

ΤΡΟΦΟΣ.

ὡς παῖδες, ὡς ἀρ' ἡμῖν οὐ σμίκρων κακῶν ἦρξεν τὸ δώρον Ἡρακλεῖ τὸ πόμπιμον.

ΧΟ. τί δ', ὡς γεναία, καλοσποιηθέν λέγεις;

ΤΡ. βέβηκε Δηνάερα τὴν πανοτάτην ὁδῶν ἀπασών ἐξ ἀκινήτου ποδός.

875 ΧΟ. οὐ δὴ ποθ' ὡς θανόντα;

ΤΡ. πάντ' ἀκήκοας.

ΧΟ. τεθνηκέν ἡ τάλαινα;

ΤΡ. δεύτερων κλάεις.

ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανείν σφε φῆς;

ΤΡ. σχετλιώτατα ἤπρος γε πράξειν.

ΧΟ. εἰσὶ τῷ μύρῳ,

871. ἡμῖν] ἡμῖν Λ. ἤμῖν Α.

871. οὐ σμίκρων] That the gift has caused evil is already known, the extent of the evil to the house at Trachis is only now revealed.

873. Ἡρακλεῖ τὸ πόμπιμον] 'The adj. is added to explain τὸ δώρον, because the dative alone would have been an imperfect construction with δῶρον. For the passive meaning of πόμπιμον (which recalls the mission of Lichas, supr. ii. 600 foll.), cp. esp. supr. 812, O. C. 487, τὸν λέπτην σιφροῦν.

873. καλοσποιηθέν] 'Freshly wrought,' i.e. since the news of Heracles' agony were brought by Hyllus.

875. ἐξ ἀκινήτου ποδός] 'Without stirring foot.' Cp. the figurative language of the Watchman in the Antigone, 317, etc.

875. οὐ δὴ ποθ' ὡς θανόντα (sc. βέβηκα)] 'You cannot mean the way of death!' Cp. supr. 668, and note.

875. πάντ' ἀκήκοας] She insists that her first words have told them all; but the Chorus, with the eagerness of sorrow, demand a more explicit statement. Cp. El. 676, θανόντ' ὁρετήτων γίνετ τε κακά τάλαι λέγω.

878. τάλαι' ὀλεθρία] 'Poor ruined one!' ὀλεθρία implies guilt added to calamity. Cp. O. T. 1341, τὸν μίτ' ὀλεθροῦν, according to one reading. The resolved feet mark the trepidation of the speaker.

879. σχετλιώτατα ἤπρος γε πράξειν] 'Most ruthlessly, as for the execution;' i.e. Whatever else the deed was, it was cruelly determined. Cp. infr. 923–931. The anapaest in the second place is hardly possible even in a passage where the usual rules of the senarius are otherwise relaxed. A possible correction would be to substitute ἐς for πρός.

As the text stands the metres of ll. 878–95 are the following:—

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\begin{array}{cccccccccc}
\text{Leod.} & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
\end{array}
\end{align*}
\]
324 ΣΟΦΟΚΛΕΟΥΣ

γόναι, ἔνυπτρέκει. 880

TP. αὐτὴν διηγήσωσε.

ΧΟ. 885

τίς
5 θυμός,—ἡ τίνες νόσαι—
tάνδρ' αἰχμαῖν βῆλεος κακοῦ
ένυπτρέλει; πῶς ἐμήπατο
πρὸς βανάτο βανάτων
ἀνόσασα μόνα;

TP. 890

στονόντως ἐν τοῖς σιδάρου.

ΧΟ.10 ἐπείδης, ὃς ματαία, τάνδρ' ὄβρυν;

TP. ἐπείδηδος, ὃς δὴ πλήσια παραστάτης.

ΧΟ. τίς ἢ; πῶς; τερές εἰπέ.

881. ἡπίστασαι] ἡπίστασεν L. ἡπίστασεν A. 884. [ευνεῖα] [ευνεῖα . . . A.


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15 ≥ ≥ ≥ ≥ ≥ ≥
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≤ ≤ ≤ ≤ ≤

A certain approach to an antistrophic structure appears in the near correspondence of ll. 10, 18; 13, 15; 1, 2, 11, 12; 9, 16.

εἰς τῷ μέρῳ] The Chorus still press the old woman, who is too horror-stricken to speak clearly, to be more explicit.

880. ἔνυπτρέκει] Deianira's fate had rushed to meet her when she left the scene (supr. 813).

882. 'What rage, what madness, prompted her in seizing this evil-pointed weapon?' ένυπτρέλει (= μετατόπιον ἐν τοῦ ἑλέον) agrees with θυμός, which is the chief nominative. τίς τίνες νόσαι being added διὰ μόνων, and possibly spoken by a different member of the Chorus. Cp. Fr. 789. Passion is personified as the author of the deed. Cp. El. 198, ἔνοικος ἰνό ὁ φίλος, ἱππος ὁ κτεινός. Several editors have read τάνδρ' αἰχμαῖν βῆλεος κακοῦ ένυπτρέλει;—'What rage snatched her away with the point of an evil weapon?' But there is something cold and inappropriate in the demonstrative pronoun thus applied to Deianira here,

—as if those present could suppose anyone else to be meant.

884. τίς δὲ κλευσον ... ἀνόσασα] 'How did she meditate and carry into effect?' For the proleptic use of the participle, cp. Aj. 185, ἐν νομίμοις μάται, and note.

887. στονόντως] 'Deadly,' like βῆ- λεος στοιχεῖα, στονόντως ἔνοικο, νολέ- σταντως ἵως, in Epic Greek.


888. ματαία has been changed to μάταια, making an iambic pentapody. As the text stands, the line is a combination of two iambi, a bacchius, and a cretic. ματαία (or μάταια) conveys the reproach of helplessness,—'You saw, and could do nothing!' τάνδρ' έμπρω] 'This violent deed.' The use of ἐμπρω, as applied to suicide, must be allowed to be 'catchastic,' but the Chorus are at a loss for a word corresponding to their impression, and take up the strongest which occurs to them. See Essay on L. (Specific use of General Words) § 51. p. 95.

890. τίς ἢ; πῶς;] τίς = νοθεως. Cp. O. C. 775. τίς σάθη τέρμοις; The language here becomes very abrupt and irregular.
ΤΡΑΧΙΝΙΑΙ.

ΤΡ. αὐτῇ πρὸς αὐτῆς χειροποιεῖται τάδε.

ΧΟ. τι φανεῖς;

ΤΡ. σαφήνη.

ΧΟ.15 ἔτεκεν ἔτεκεν μεγάλαν ἀ νέορτος ἄδε νύμφα ὀ ἰδωμεὶ τὸ ὅσον Ἔρινὸν.

ΤΡ. ἀγὼν γε' μᾶλλον δ', εἰ παροῦσα πλησία ἔλευσες οὐ' ἔδρασε, κάρτ' ἄν ἄκτισσα.

ΧΟ. καλ ταῦτ' ἔτη τις χειρ γυναικεία κτίσαι;

ΤΡ. δεινῶς γε' πεῦσει δ', ὥστε μαρτυρεῖν ἐμοὶ ἐπεὶ παρῆλθε δαμάτων εἴσω μόνη,

καὶ παῖδ' ἐν αὐλαῖς εἴδε κοῦλα δέμνια στορμύνθ', ὡς ἀδυρον ἄντηγ' πατρί, κρυψα' ἑαυτὴν ἐνθα μὴ τις εἰς ὀδοῖν,

ἄντηγ L.A. Tricl. corr.

891. 'She did and suffered this herself from her own hand.' So the force of the middle voice may be rendered. χειροποιεῖται is ἐπεὶ λεγόμενον.

892 foll. The ruin of Heracles and the death of Delanira are the first-born offspring of his union with Iole. For the iteration, which is rare in Sophocles, cp. O. C. 1670, ἔπαιν, ἔπαιν θυεῖ δή, κ.τ.λ.

898, 9. Ch. 'And had a woman's hand the firmness for this act?' Nurse.

'The manner too was dreadful, as you will agree when you have heard me tell it.' Hermann condemned these lines as spurious, and it must be admitted that they are tame for Sophocles. They have the merit, however, of preparing by a further pause for the narration which follows. Cp. supr. 748, where the otherwise feeble line, τοῦ δ' ἔμπλαξες ταύτῃ καὶ παρῆσατο; has the same excuse of being there to give time for the stream to burst forth. τοῦ in 898 (any woman's hand) can hardly be defended, but there are many ways in which this blemish may be removed, e.g. καὶ ταῦτ' ἄρ' ἔθηξα Χ., κ.τ.λ.

900. ἐπεὶ παρῆλθε] The conjecture ἐπεὶ γὰρ ἔλθε is unnecessary. Whether II. 898, 9 are retained or not, the asyndeton is forcible and good. For παρῆλθε, cp. O. T. 1241. Compare with the following narration Virg. Aen. 4. 642 foll.

901. κοῦλα] Yielding: κοῦλο is a favourite epithet. Essay on L. § 56. p. 103. The bed is hollowed in the middle where the person lies.

902. ἀδυρον] Sc. λέον, implied in ἄντηγ'. 'That he might return and meet his father.' The language is slightly condensed. Hyllus was busied in preparing the litter, that so (viz. having prepared it) he might go and meet his father. Some critics have been influenced by Wunder's objection that Hyllus only meets Heracles at the gate. But this is not proved, and, if it were so, he has been hindered from his intention by what has happened since (937 foll.). The mention of his purpose, even if not fulfilled, is quite natural here.

903. Delanira avoided the eye of her son.
ΣΟΦΟΚΛΕΟΥΣ

βρυχάτο μὲν βαμοίσαι προσπίπτοντος ὑπὶ γένους ἐρήμης, κλαῖε δ᾿ ὀργάνον ὅτου ψαῦσειν οἷς ἕχρητο δειλαία πάρος. ἐλλή δὲ κάλλη δωμάτων στροφαιμένη, εἰ τοῦ φῶν βλέψειν οἰκετῶν δέμας, ἐκλαίειν ἡ δόστηνος εἰσορμαμένη, αὐτῇ τὸν αὐτής δαίμον ἀνακαλουμένη καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν ὄνσις.

ἐπεὶ δὲ τῶν ἔληξεν, ἔξαιφνης σφ᾿ ὀρὼ τὸν Ἡράκλειον θάλαμον εἰσορμαμένην. κάγῳ λαβραίῳ δμῇ ἐπεσκιασμένη φρούρων ὀρὼ δὲ τὴν γυναίκα δεμνίοις.

963. διαλαί. L. διαλαί Α. 964. Several verbs in this narrative are without the augment. Cp. supra. 767, and note.

965. γένους ἐρήμης. Nauck has changed this to γένους ἐρήμοι, on the ground that ἐρήμης is not properly applied to a widow, and also that, as she meant to die first, her widowhood could not be in question. It is not of widowhood that she complains, but of the loss of all that made her life worth having,—the love of her husband and of her son. Even in the other world these blessings could not be restored to her. This is well expressed by ἐρήμης.

κλαῖε, κ.τ.λ. A. Wunder needlessly supposes a lacuna here. The tears start to Deianira’s eyes at sight of the instruments of her tranquil industry in happier days.

968. οἰκετῶν is not to be taken in the larger sense that would include her children (whom she would avoid), but, as Schnäd. observes, the tender relation subsisting between Deianira and her domestics is made a point in the delineation of her character (cp. supra. 49-63). Euripides as usual dwells more on the details of the situation in Alc. 193 foll., ἢ δὲ δεμὼν προφετεύω εὖστο, κ.τ.λ.

91. καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν ὄνσις. Cp. O. C. 552, τὰς αἰλωνίας ὑμέτεριν διαθεριά. This is a strong case of the poetical plural, but the words may be understood to mean τὸ ὄνσις αὐτῶν ἄπαιδα is τὸ λοιπὸν, not in the absurd sense that she could have no more children, but that her children as well as her husband were lost to her. It is objected that, as she was going to the other world, this topic was not likely to occur to her. But (a) the loss of Hyllus’ affection was certainly weighing on her mind, and, as she imagined, would not be repaired after her death, and (b) she is speaking to the servants, who know nothing of her intended death, but are ready to sympathize with her in her desolation. She may be imagined saying to them, ‘Behold, I am a childless woman for evermore!’

912, 3. The house is a large palatial mansion, with passages, etc., unlike the simple house of Homeric times. Cp. supra. 907.


914. λαβραίῳ δμῇ ἐπεσκιασμένη] ‘With shadowed and unseen gaze,’ lit. ‘With an eye overshadowed so as to be unobserved.’ The accusative δμα is to be repeated as cogn. acc. with φρούρων. Cp. Phil. 151, φρούρων δμῇ ἐνὶ τῷ μίλλει καλῷ.

τοῖς Ἡρακλείοις στρατὰ βάλλουσαν φάρη.
ὅποι δ' ἐτέλεσε τοῦτ', ἔπευθοροσ' ἀνώ
καθέζετ' ἐν μέσουσιν εὐναστηρίοις,
kai δακρύων ῥήβασα θερμὰ νάματα
ἐλέεσαν, ὃ λέχη τε καὶ νυμφεὶ ἐμά,
tὸ λοιπὸν ἤδη χαίρεθ', ὣς ἐμ' οὕποτε
δέξεσθ' ἐτ' ἐν κοίταις ταῖσθ' εὐνήτριαν.
tοσαίτα φωνήσασα, συντόνῳ χερὶ
λήι τὸν αὐτής πέπλον, ὃ χρυσόλατος
προσκείτο μαστῶν περονίς, ἐκ τ' ἐλώπισεν
πλευρᾶν ἄπασαν ὀλένην τ' εὐώνυμον.

κάγῳ δρομαία βαῖ', δοσιπτὲ ἐσθενοῦν,
τῷ παιδὶ φράζ' τῆς τεχνόμενης τάδε.
kάν ὃ τὸ κείτε δεῦρο τ' ἐξορμόμεθα,
δρώμεν αὐτὴν ἀμφιπλήγη φασιγάνῳ
πλευρᾶν ὑφ' ἦπαρ καὶ φρένας πεπληγμένην.

ἐδὼν δ' ὁ παῖς ὁμοιείς ἐγνώ γὰρ τάλας


917. ἐπευθοροσ' ἀνώ] The language
suggests the sudden and violent move-
m ents of passionate grief. The words
λέχης, νυμφεῖα, εὐνήτριαν, show that
(like Jocasta, O. T. 1246) she returns
in thought to her early married life.
The plural νυμφεῖα adds a pathetic
vagueness, including with the bridal
chamber all the associations connected
with espousal and marriage.

923. συντόνῳ χερὶ] 'With strong,
impulsive hand.' The words mean that
the hand was in a state of tension, as in
the determination of excited action.

924. φ'] 'Whose clasp of beaten gold
lay before her breast.' For φ' some
would read οὐδ', others ἔ, unnecessarily.

928. τῆς τεχνόμενης τάδα] These
words are needlessly joined by some
editors with φράζω. The passages which
Mr. Blydes cites in support of this all
differ from it in one important respect,
that the genitive does not contain the
predicate,—as would be the case, for
instance, if in infr. 1122, 3, οὐκείς... ἀμαρ-
τολογεῖα were substituted for ἑστὶ... ἡμαργεῖ.
The object of φράζω is, however, to be
supplied from τεχνόμενης, 'I told the
son of her who was contriving thus,—
that she was so contriving.' The word
τεχνόμενης is chosen with reference to
Deianira's elaborate preparation for her
last act.

929-31. The narrative is condensed,
cp. O. C. 1647-53. 'And our eyes told
us that in the time of my running
thither and our return she had smitten
herself with two-edged knife upon the
side beneath the diaphragm and liver.'
δεῦρο, like the present ἐμ', is said with
reference to the chamber of Deianira,
as the chief point of interest which is
brought before the mind's eye. πεπ-
lηγμένης is middle voice, and directly
reflexive. It is somewhat strange that
the left side should have been bared
for a wound directed at the liver.

932. ἔγνω γὰρ τάλας] An exception
to the law of the cretic ending. Cp.
O. C. 115, ἐν γὰρ τῷ μαθεῖν.
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tοῦργον κατ' ὀργήν ὡς ἐφάνειν τάδε, ὥστε ἐκδιδαχθεῖσ τοιούτως κατ' ὁλοκόν ὁπλεῖα ἀκουσά πρὸς τοῦ θηρᾶς ἔριζειν τάδε.

κανταθ' ὁ παῖς δούστην οὗτ' ὑποματῶν ἐλείπτετ' οὔδεν, ἀμφὶ νῦν γούμενοι, οὕτ' ἀμφιπιπτὼν στόμασιν, ἀλλὰ πλευρόθεν πλευρᾶν παρεῖσ ἐκείστο πόλλα ἀναστένων, ὡς νῦν ματαιῶς αἰτὶ βαλοὶ κακῆς, κλαίων ὑδοῦκε ἐκ δυνῶν ἐσοθή' ἅμα, πατρὸς τ' ἐκείνης τ', ὀφρασμευμένοις βίων.

τοιαῦτα τάνθαδ' ἐστίν, ὡστ' εἶ τις δῶο ἢ καὶ πλέουσ τις ἡμέρας λογιζεται, μάταιως ἐστιν' οὔ γὰρ ἐσθ' ἢ γ' ἀφρόν, πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.


933. ὡς ἐφάνειν] (2) 'That she had set on foot.' But κατ' ὀργήν is hardly an appropriate expression for the impulse under which Deianira acted. Better (2) 'That he had caused.' The metaphor implied in this use of ἐφάνειν is probably, as L. and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λόιμον ἢ ἀνίλατον.

934. τοῦ κατ' ὁλοκόν] (1) Genitive of the agent (assisted by ἐκ?). Or (2) κατά ὁλοκόν, because ἐκδιδαχθεῖσ = παρόδομον.

935. πρὸς τοῦ θηρᾶς] 'Induced by the Centaur.' The construction is κατά σύνεσιν, the feeling of the place being, as is implied in ἀκουσά, that Deianira was a passive agent, and that her act was πεντυρόν μᾶλλον ἢ διδρακός (O. C. 267.)


937. ηλικίως] ovideν] 'Showed every sign of grief.' This general statement is particularized in γούμενοι . . ἀμφι-

[75 b. 936

940 ὡς καὶ πλέουσ τις] καὶ πλέουσ τις ΛΑ (πλέουσ A) Val. Β' 76. φλέουσ Β'. 946. εὖ] εὖ Λ.

933. ὡς ἐφάνειν] (2) 'That she had set on foot.' But κατ' ὀργήν is hardly an appropriate expression for the impulse under which Deianira acted. Better (2) 'That he had caused.' The metaphor implied in this use of ἐφάνειν is probably, as L. and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λόιμον ἢ ἀνίλατον.

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937. ηλικίως] ovideν] 'Showed every sign of grief.' This general statement is particularized in γούμενοι . . ἀμφι-

πίτων. For the expression, cp. Phil. 375, οὐδὲν ἐνδεῖς ποιούμενον. 938. πλευράθεν = ἐκ πλευρᾶς. 'Close by her side.' 940. ματαιῶς] 'Falsely.' ἐκδικεῖ] 'He had smitten her,' as with an arrow. Cp. AJ. 1244, 5, ἀλλ' οὗ σήμερον ἡμέρα ἢ παῖσι βελατίᾳ που | ἢ σώλ δόλῳ κατάβησθα οἷς ἄλλημενοι. 942. βίων] It makes little difference whether we read βίων with Wakefield or Βίων with the MSS. ὁ βίων is, 'Orphaned in respect of his life;' ὁ βίων, 'Having his life orphaned.' The latter certainly has the advantage of being free from ambiguity. But the genitive, though not precisely exact, comes naturally after the privative word.

943. δοῦτ' εῖ τις δῶο, κ.τ.λ.] δῶο .. ἡμέρα = δευτέραν ἡμέραν: i.e. to-morrow in addition to to-day. Cp. Ant. 1186 foll.

945. ὡς. The simple expression would have been, 'There is no to-morrow until to-day is past.' But this is amplified so as to suggest, 'Man has no hold upon to-morrow, but should secure his happiness for the day.'
947. Πότερ' *άρα πρότερ' ἐπιστένω, πότερα τέλεα περαιτέρω, δύσκριτ' ἐμοιγε δυστάνψ.

Herm. corr.

947 foll. The Nurse goes into the house to lay out the body of Deianira. The Chorus, who, down to 1. 862, had been lamenting the imminent fate of Heracles, are doubting whether they should not mourn for Deianira first, when Heracles is brought in, and awakes in agony.

The following is the scheme of metres from 947–970:

\[
\begin{align*}
\alpha': & \quad \ldots \ldots \ldots \ldots \ldots \ldots \\
\beta': & \quad \ldots \ldots \ldots \ldots \\
5 & \quad \ldots \ldots \ldots \\
\ldots & \quad \ldots \ldots \ldots \\
\end{align*}
\]

This antistrophic movement is followed by anapaestic systems (of the less regular sort which accompany a mourning procession), after which the anapaests are first mingled with glycconics (1006, 1016), and then changed to dactylic hexameters (1009–1013, 1017–1022). These recur again below (1031–40), where the number of hexameters given to Heracles, viz. five, is the same as before, but the other metres are different.

L. i. 1004–1043 may be thus arranged:

\[
\begin{align*}
\alpha' (1004-6, 1014-16). & \quad \ldots \ldots \ldots \\
\ldots & \quad \ldots \ldots \ldots \\
\text{Anapaests (1007-8).} & \quad \ldots \ldots \ldots \\
\text{Paroemiastic} & \quad \ldots \ldots \ldots \\
\text{Diameter} & \quad \ldots \ldots \ldots \\
\text{Paroemiacic} & \quad \ldots \ldots \ldots \\
\beta' (1023-30). & \quad \ldots \ldots \ldots \\
\text{Glyconic} & \quad \ldots \ldots \ldots \\
\text{Logaoedic} & \quad \ldots \ldots \ldots \\
\end{align*}
\]

947. πότερ' *άρα] This reading is as near to the MSS. as the vulgate πότερα. and secures a more exact metrical correspondence with l. 950. For the sense, cp Phil. 337, 8, ἀμηχαίνα δὲ πότερον, ὥ τάντον, τὸ σῶν | πάθημι ἑλέγχων πρῶτος, ἡ κείνην στέναν.

948. τέλεα περαιτέρω] The explanation of the Schol. πότερα χαλκοῦντερα καὶ περαιτέρω διώκοντας, has suggested various alterations of τέλεα into μάλα, ἀλλα, etc. But the MS. reading gives an intelligible sense. Which sorrow first to groan over, which finally and to the last degree, is hard for me, the hapless one, to determine.'
σοφόκλεους

tάδε μὲν ἔχομεν ὁρᾶν δόμοις, τάδε δὲ μελὸμεν ἐκ ἐλπίδων 950
κοινὰ δ᾿ ἔχειν τε καὶ μῆλειν.

στρ. Ἐθνομέθοςος τις
γένοιτ' ἔπουρος ἐστιώτις ἁβρα, 955
ὅτις μ’ ἀποικίσεις ἐκ τῶν ἄνω, ἐποιεῖ
τὸν Ζηνὸς ἀλκίμοιο γόνων
5 μὴ ταρβαλέα ἄνοιμι
μοῦνον ἐσιδοῦ ἄφαρ'
ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύναις 960
χωρεῖν πρὸ ὅμων λέγουσιν ἄσπετον τι θαῦμα.

ἀντ. Ἀγγεῖον β' ἀρα κοῦ μακράν
προοιμίων, ἀβέβαιον ὁς ἄνδραν. 965
ἐξένας γὰρ ἐξώμελος ἦδε τις βάσως.
πά δ' αὖ φορεὶ νῦν; ὡς φίλον


950. τάδε μὲν, κ.τ.λ.] Deianira is dead in the house. the dying Heracles is momentarily expected. ὁ ἔρατος, ὡς ἐξένας τι καὶ κεντηρίνας, τά μὲν πρὸ χειρῶν τάδε φέραν, τά δ' ἐν δόμοις [ἰσός ἂν ἂν καὶ τάχ' ἄφεναι κακό.
μελόμενα] Sc. ἐστίν, ὁ ἔχομεν. Er- furdt and others conjecture μέλλομεν.
ἐν' ἐλπίδων 'In hope.' Sc. Ἐκτ. 108, ἐν' κανένας.
951. κοινὰ] Sc. ἐστίν, 'It is all one' (i.e. belongs alike to sorrow) 'whether evil be present or looked for.'
953. 4. ἐθ' ἀνοίμον ... ἁβρα] (1) 'Might there then spring up from the hearth, waiting me!' ἐστόλ- της = ἀφ' ἐστίνια.
δωχ. κ.τ.λ.] For the postponement of ψῆ, cp. Ὀ. Ὁ. 1365, ἐθ' ἐξώμελον τάσι μὴ μαντὶ προφῆς.
957. μὴ ... τοῖς] Connect ἐκτος μὴ ἄνοιμοι ταρβάλα αὖ ἀβεβαιον ἐσιδοῦσι τὸν Ζηνὸς ἀλκίμοιο γόνων. 'That I die not suddenly of fear, after only glanc- ing on the valiant son of Zeus.' ἀβεβαιον, like एवόθηt, etc., adheres to the participle in grammar, but to the verb in meaning.
961. ἄσπετον τι θαῦμα] Accusative in apposition with the action of χωρεῖν; i.e. the 'Stupendous marvel' is not the person of Heracles, but the manner of his coming.
963. προοιμίων] 'I mourned beforehand.' The word suits more exactly with μακράν than with Ἀγγεῖον.
Δεύθων, κ.τ.λ.] The figure is suggested by the distance to which the notes of the nightingale are carried.
964. ἐξένας γὰρ ἐξώμελος ὁδὲ τι βά- σως] 'For here comes the step of strangers from another people.' βαςω is abstract for concrete, like ἄνδρον φα- ραλαν ἀνεμεθ' παροσια (Eur. Alc. 606), and implies that those approaching are heard but not yet seen. ἀσπον = ἐξω τῶν ἀν αὐτῶν, and so 'Foreign,' so ἐξώμελον ἐξω τῶν ἀν αὐτῶν. In what follows, the abstract word is treated as a collective; hence the sin- gular number in φορεί, προοιμίων.
965. πά δ' αὖ φορεί νῦν] Hearing the
ΤΡΑΧΙΝΙΑΙ.

5 προκηθομένα, βαρείαν
άψοφον φέρει βάσιν.
αλαί, δδ' ἄναδατος φέρεται.
tί χρή, θανόντα νιν, ἢ καθ' ὑπόνον ὄντα κρίναι; 970

ΥΛ. *Ωμοί ἐγὼ σοῦ,
*δ' πάτερ, ὄμοι ἐγὼ σοῦ μέλεος.
tί πάθω; τί δὲ μήσομαι; οἶμοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνον, μὴ κινήσῃς
ἀγρίαν ὄδυνν πατρὸς ὀμφρωνος.
ζη γὰρ προσπετήσῃ. ἀλλ' ἴσχε δακῶν
στόμα σοῦ. 975

ΥΛ. πῶς φήσε, γέρον; ἢ ζῆ; ΥΠ. οὖ μὴ *ζεγερεῖς τὸν ὑπνόν κάτοχον

966. προκηθομένα] προκηθομέναν L. προκηθομένα A. 969. αλαί, δδ' ἄναδατος]


cautions, uncertain tread of those who are carrying Heracles the-Chorus cannot distinguish the direction of their movement till they come in sight. αδ', if genuine, implies that the question occurs to them on 'taking second thoughts'. Meineke conjectures τά καί.

966. βαρείαν [ἄφορον . . . βάσιν] 'With grief-pressed and noiseless footsteps.' For βαρείαν, cp. Phil. 207, 8, βαρεῖα τηλέφων αἰθά: infr. l. 982, βάρος ἀθετών ἰμβύκων φήν.

968. Heracles, borne by attendants, now comes in sight. Hyllus either meets (supr. 902, note), or enters with them. For the verbal ἄναδατος, cp. O. T. 191, περίδατος. The polyschematism, or displacement of the trisyllabic foot ( — — — — — — — — — — ) instead of ( — — — — — — — — — — — — — — — — — ), has troubled the critics, some of whom read φθιμενὸν for θανόντα, and some θάνατον, sc. κατά. But it is by no means certain that this metrical variation is impossible.

973. τί πάθω] 'What is to happen to me?' Cp. O. C. 216, ὄμοι ἐγώ, τί πάθω, τέκνον ἴμων;

974. μὴ κινήσῃς 'Lest thou shouldst rouse.'

975. ὀμφρωνος] 'Wild of mood.' The old man retains a vivid impression of what he has seen at Ceneaeum, and on the voyage.

976. ἢ γὰρ προσπετήσῃ] 'For he lives, though at the point of death.' εἰς τὸν θάνατον προσπετῆς. Schol. Cp. supr. l. 701, τουθεὶς κεῖται προσπετῆς, and note. The meaning is, (a) He is not quite dead, (b) He is all but dead.


977. ἢ [ἐ]] ἢ expresses doubtful eagerness. 'Does he really live?'
κἀκεκινήσεις κάναστήσεις
φοιτάδα δεινὴν
νόσον, δὲ τέκνον.

ΥΛ. ἀλλ' ἐπὶ μοι μελέφ
βάρος ἀπλετον ἐμέμονε φρήν.

ΗΡΑΚΛΗΣ.

'Ω Ζεῦ,
ποι γὰς ἥκω; παρὰ τοίς βροτῶν
κεῖμαι πεπονημένος ἀλλήκτος
δόναις; οἶμαι ἐγὼ τλάμων
ἡ δ' αὖ μιαρὰ βρύκει. φεῦ.

ΠΡ. ἀρ' ἐξῆθης, δοσὺν ἄν κέρδος
σιγῇ κεύθεν, καὶ μὴ σκεδάσαι
τὸ δ' ἀπὸ κρατός
βλεφάρων θ' ὑπνὸν;

ΥΛ. οὐ γὰρ ἔχω πῶς ἄν
στέρβαιμι κακῶν τὸδε λεύσον.

ΗΡ. 'Ω Κηναία κρήπις βωμῶν,

979. κακεκινήσεις κάναστήσεις] κακεκινήσεις κάναστήσεις Α. 984. γὰρ] γὰρ Α.
c. gl. γὰρ Α. 987. ἦ ἦ] ἦ Λ.Α. 988. ἐξῆθεν] ἐξῆθεν Α.

979. κακεκινήσεις] The pain is imagined as a wild beast, which for the present is couched in slumber. For κακεκινήσεις, cp. El. 567. 8, ἐξεκινήσεν
ποδοῦντι περάσαντι ἐλαφοῦ.
980. φοιτάδα] 'Wild.' If the malady is once awakened, there is no saying whither it may run.
981. 3. έπι μοι. ψήν] 'My feelings rush upon me with resistless force.' Sophocles probably connects ἀπλετον with ἀπλατος. βάρος ἀπλετον is accusative
984. παρὰ τοίς] This form of the dative of τὶς is rare. Cp. Hdt. 1. 37, τῶι δραματι, 2. 81.
985. ἀλλήκτοι] Epic for ἀλήκτοι.
986. 7. For the two paroemias, cp. infr. 1006-8, El. 88, 9, 105, 6.
987. ἦ δ' αὖ] The disease is again spoken of as a living thing. Cp. Phil. 758. ἦσει γὰρ ἄθετη. ν.τ.λ.
988. ἐξῆθεν] 'Hast thou now learnt?'
989. σιγῇ κεύθεν] (1) 'To remain shrouded in silence.' κεύθει being used intr transitively as in O. T. 968, κεύθει
κάτω δὰ γης. This is better than (2)
'To hide (what you might wish to say).'
991. 2. τὸ δ' ἀπὸ στερβαμι] 'How to endure,' i.e. so as to keep silence.
Valckenaer's conjecture, στερβαμι, is based on a mistaken reading of O. T. 11, q.v. The division of l. 991 (cp. supr 981) is allowable in the freer sort of
anaepastic verse that is used in laments.
993. ἦ Κηναία κρήπις βωμῶν] 'Cenean support of altars;' i.e. Rock of Cenea, on which the altars are set.
TRAXINIIAE.

995. ἱερῶν οὖν *οὖν ἐπὶ μοι
μελέφω χάριν ἡνύσω ὁ Ζεῦ,
οίαν μ᾿ ἄρ ἔθεν λάβαν, οίαν
ἥν μάποι ἔγον προσδεῖν ὁ τάλας
ὅφελον ὅσοις, τὸδ᾿ ἀκῆλητον
μανίας ἄνθος καταδερχῇναι.

1000
tίς γὰρ ἀοίδος, τίς ὁ χειροτέχνης
λατορίας, δι’ τὴν ἑτέρν
χωρίς Ζηνὸς κατακηλῆσει;
θαυμὸν πέρρῳβεν ἰδοὺμην.

εὖ,

995. ὁ Βασιλείας·  ἡνύσω
‘What glorious victims did I offer upon thee, and
what a return of misery hast thou (for thy
de the cause) accomplished for me!’ In the
MS. reading (see v. 11.) ἄριοι and θυμάτων
are due to glosses. Mr. Paley objects
to ἐπὶ μοι. But cp. Phil. 1139, O. C.
414, and see Essay on L. § 44. p. 83, §
996. ἡνύσω ὁ Ζεῦ.] According to
this punctuation, the words Ζεῦ are
not a passing exclamation, but an
address to his Father, to whom he suddenly
turns, accusing him as the first cause of
all (cp. infr. 1278). So Hermann. For
the two accusatives after θεό, cp. Eur.
Or. 1036, Ὑμαῖα θεοὶ ἦσσον τὸν Ἀχαμέλα.

998 foll. ἡνύσω] καταδερχθηκα[ν]
Heracles, in his delirium, confuses
the effect with the cause. ἦν.. δωσοῖς
referring to the sacrificial robe (cp. infr.
1048-52). There would be something
feeble in his merely wishing that he had
not experienced this trouble. And δωσοῖς
would then be inapposite. Wunder
supposes ἡνύσω καταδερχθηκα[ν] to be the ante-
cedent to δω; but this is of course in-
consistent with our punctuation, and is
forced in any case.

999, 1000. τὸδ᾿ καταδερχθῆναι is
epexegetical of προσδεῖν. In what fol-
lo θήλητον is taken up and ex-
panded.

μανίας ἄνθος] ‘Bloom of madness,’
i.e. madness in the highest degree. Cp.

Ant. 959, 60, οὖν τὰς μανίας δεινῶν
ἀνοστα[ει] ἄνθρωπος τοῦ μένος.

1001. τίς γὰρ ἀοίδος] ‘For what
charmer, what master of the healing
art so famous?’ etc. Incantations
were regarded as a branch of medicine.
Cp. Aj. 582, and note.

Hermann rightly defends δ, which
Erfurdt had condemned: ‘Incipit poeta,
ut si dicturus sit, τίς δοῦσι κατακηλῆσει;
tum mutata structura peregis, τίς ὁ
χειροτέχνης λατορίας, δι’
κατακηλῆσει;’
Besides giving an antecedent to δ, the
article asks for one great physician
to be named. ‘What charmer,—
or who is he, the famed physician?’
etc.

1003. χωρίς Ζηνὸς] ‘Save only Ζεῦ,
who has power to heal as to destroy.

1004. θαυμὸν πέρρῳβεν ἰδοὺμην]
Hermann placed a mark of interrogation
after this line, understanding it to
mean, ‘Am I likely to see a miracle
coming from afar?’ This is hardly
satisfactory. It seems better to take
θαυμα as an adversative accusative.
Cp. supr. 982, βάρος ἀξίλετον.
‘Mine eyes
would hail him wonderfully from afar.’

1004 foll. § 8, κ. τ. λ.] Heracles thus
addresses those who approach to lift
him from the litter to the bed. Hylus
takes him in his arms and places him
there. while he speaks ll. 1007, 8. The
outburst that follows, ll. 1009 foll., is
made from the bed.
ΣΟΦΟΚΛΕΟΥΣ

1005 εἀτε μ', εἀτε με δύσμορον εὐνάσαι' 
1010 εἀθ' δοσταον εὐνάσαι.
πα ਅυμν phiς; ποι ςκλίνεις;
ἀπολεῖς μ', ἀπολεῖς.
ἀντέφρασ & τι καὶ μῦσῃ.

1015 ἰηπαὶ μου, τοτοτοί, ἡδ' αὐθ' ἔρπει, πόθεν ἔστι'.


1008. ἀντέφρασ δ τι καὶ μῦσῃ] 'If aught of the evil slumber for a moment, you disturb it again.' Wunder complains of the want of correspondence between protasis and apodosis in respect of mood. But the combination of categorical with hypothetical expression is not uncommon even in prose. Cp. e.g. Plat. Phaedr. 244 A, οὐκ ἐστ' ἐγκαίρως λόγος δὲ ἐν ὑπέρ.. ϕη. The subjunctive here suggests the doubt whether there has really been a moment of ease; i.e. 'You wake what sleeps—if there be aught that sleeps.' Cp. Aj. 1.60, and note. Linwood by substituting μῦσα, the optative for the subjunctive, evades the difficulty. ἄντεφρας isperfect of ἀντέφρας with present meaning.
1009. πόθεν ἔστι'] The Scholiast says, τὴν δὲ ἐν τούτῳ σχείναι εἶναι ἀντὶ τῆς ἐν τόπῳ, δὲ σχείδων δὲ οἱ ἰδίων 'Αθήνη (Od. 2, 267), ἀντὶ τοῦ σχείδον. So ἐγκαίρως λόγοι, Π. 11. 396. As Hermann truly says, there is a reason to be rendered for every such expression, and here the meaning is, 'From whence do you show yourselves?' because none appeared from any quarter.

1010. πάντων . ἄνδρες] Either (1) 'Ye most unrighteous of all Greeks;' or, (2) supposing the genitive not to be governed by the superlative, but to be a partitive gen. with ἀδικώτατοι ἄνδρες. 'Ye most unrighteous' (i.e. ungrateful) 'men in every part of Hellas.' See Essay on L. § 10. p. 17, 6. He does not expect aid from barbarians, though he has cleansed barbarous countries too.

1008 ὃς δή] Hermann suggested ὅς, but it is better to retain ὃς, the inhabitants being put for the countries, with the additional notion of benefits conferred on them, and to take πολλὰ adverbially; i.e. ὃς γὰρ καθαρῶν, κ.τ.λ. Cp. infr. 1061.
1011. ἓν πόλει μὲν ἐν πόντῳ, πολλὰ δὲ κατὰ δραία πάντα, κ.τ.λ.
1013. For the negatives, see E. on L. § 29. p. 48, 1.
1015, 16. The interpretation of the
ΤΡΑΧΙΝΙΑΙ.

ΠΡ. 'Ω παι τοῦθ' ἀνδρός, τοὐργόν τόδε μεῖζον ἀνήκει
ἡ κατ' ἐμαν' βώμαν σὺ δὲ σύλλαβε. σοὶ τε γὰρ ὅμα
ἐμπλεον ἢ δὲ ἐμοῦ σώζειν. 1020

ΥΛ.

ψαίω μὲν ἐγώγε,
λαβίτονον ὤν ὁδύναν ὅτι ἐνδοθεν ὅτε θυραβεθ
ἐστι μοι ἐξανόσαι * βιοτον ταιεθά νέμει Ζεὺς.

ΗΡ. 'Ω παι, ποῦ ποτ' εἶ;
ταδε μὲ ταδε μὲ πρόσλαβε κούφισας. 1025
εἰ εἰ ὦ δαίμον.
θρόσκει δ' αὐξ, θρόσκει δειλαία
dιολοῦσ' ἡμᾶς
ἀποτίθατος ἄγρια νόσος.

1018. ἄγριον] ἄνδροι L. ἄνδρες A. ἄνδρες C.
1020. Space but Person

θύρας Vat. 1012. ἐστι ἐστι L Vat. ἐστι C'K. ἐστι A. θύραν] βιοτον MSS.
Musgr. corr. 1023. ἢ ποῦ ἢ ποῦ Λ. ποῦ τα A. Seidler corr. 1025.

ἐὶ ὦ δαίμον] εϊ ὦ δαίμον LA. (ε ἢ A.)

Scholiast (οδύνας λύοντο, φοινικός θυραβεθ
ὅτι τῆς κεφαλῆς μου ἀποστάσει, καὶ
Ἀνθερεψίας τοῦ μοχθήρου βίων) suggests
a slightly different text. Hermann
would read λύον for μολὼν. Another
expedient is to read ἀπαράξας πρῶτα
βλου διάλειει | λύου τοῦ στυγγροῦ. The
Scholiast may have read λύσα μολὼν.
Then λύου having been dropped,
through similarity to the last syllable
of διάλειει, ἀπαράξας would be changed to
ἀπαράξας for the sense.

1017. εἰ ποῦ τοῦθ' ἀνδρός] 'Son of
Heracles here!' It is strange that this
expression should have given any trouble,
when the much more vague δὲ ποι ἄνδρον
tαῦτης is so familiar in prose.

1019. σοι τα γὰρ... σώζειν] 'For
indeed thou hast a fullness of resource
beyond what I can do to save him.'
The language is obscure, but has not
the appearance of being corrupt.
The Epic use of τα may be compared with
the digammatism of in l. 650, or ἀποτι-
βατον, infr. 1030. As βλεπεν sometime
 deceit, so δόμα may be put by
synecdoche for keenness of the faculties
generally. And the ellipse of μάλλον
(E. on L. § 39. p. 73) may be accounted
for by ἤτοι suggesting ὑπ' ἐπίλον. ἡ'

1020. δέμαν σώζεω = το δὲ ἐμοῦ σώζεωσα αὐτὸν,
'The hope of saving him through me.'

1021. λαβίτονον ὤν ὁδύναν] Essay

1022. ὅτι ἐνδοθεν ὅτι θυραβεθ] (1) 'Neither
by my own resources nor with help
from others.' Or, (2) 'Neither from
within nor from without,' distinguishing
between the inward pain of Heracles
and the cares which press upon him.

1023. ταύτα νέμει Ζεὺς] 'The
Father holds such things in his power.'

1024. In a similar expression, cp.
supr. 730. ἡ μην ἦσστ' ἀποτελεὺμα. Others
understand, 'So fearful is the trouble
dispensed by Zeus.'

1025. τοῦ τοῦτ' εϊ] Heracles rec-
nnognises the voice of Hyllus, but is too
much distracted to perceive him other-
wise at first. Cp. Phil. 805, τοῦ τοῦτ'
ἐν, τέκτων, κυριεῖ; Then presently
he directs him how to hold and turn him
for greater ease.

1030. ἀποτιθατο] 'Unapproachable,' i.e. Irresistible or intractable.
SOΦΟΚΛΕΟΥΣ

...παί, *φύοντ' οικτειρας, ἀνεπίθυονον ἐφυνον ἔχως, παῖς ἡ ἡμὸς ὑπὸ κλῆδος ἀκός ὑ' ἰχώσ. φ' ἰχώσον... σὰ μάτηρ ἄθεος, *τὰν ὡς ἐπίθεοιμι πεσοῦσαν αὐτος, ὡς ἀντως, ὡς μ' ἀλετείων ᾿Ελιδιός ᾿Αἰδας, 1040 ᾿Ε Ἑλιδιος αὐθαίμων, εὔνασον εὔνασον ᾿Ε μ' ἀκυπήτα µόρῳ τοῦ µέλεον φθίσας.

ΧΩ. κλώνυς ἐφρίζα τάδε συμφοράς, φίλη, ἀνακτος, οίς οίς ὅν ἐλαύνεται... 1045

ΗΡ. ᾿Ε πολλὰ δὴ καὶ θερµὰ *κοῦ λόγῳ κακὰ


1031. ᾿Ε[λω] ᾿Ε[λω] ᾿Ε[φύοντ']] The MSS. have τὸν φύοντ', for which some (Dindorf) would substitute τὸν φύοτ', others τὸν φύτε. The spondaic rhythm prevails throughout these five hexameter lines, and the omission of the article may be excused by saying that the participle is not δὲ ἐφύων, but — εὶ (or ἐπὶ) ἐφύων.

1032. ᾿Ε[νεπίθυον] 'Blameless': i.e. no one could upbraid Hyllus for slaying his father under the circumstances.

1035. παῖς] For the asyndeton, which is expressive, cp. Phil. 749-9. πρὸς θεόν, πρὸς θεον ἐκ τοι σοι, σενον, πάρα ἐνοφοι χεροιν, πάταξαι εἰς ἄκραν τοβα... ἣν ἕπαθην τον ταχθα, µη φαίην βιων. ἰχώσ. φ' ᾿Ε[θώνεις] 'The grief wherewith thy mother has enraged me.' Physical pain, however vividly portrayed, is never the chief point of tragic interest in Sophocles. The wrath of the foiled hero, who he is unable to wreak, is the litterest pang of all.

1036. ᾿Ε[θος] 'God abandoned.' Either of is long in arsis, before the pause, or (as in text) τὰν should be read for ᾿Εν.
καὶ χερὶ καὶ νότωσι μοχθήςαι ἐγὼ κοῦτω τοιοῦτον οὖθ' ἀκοίτις ἢ Δίδω προθηκεῖν οὖθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ οἶνον τὸ δ' ἡ δολάτας Οἰνέως κόρη καθῆψεν ὁμοὶ τοῖς ἐμοῖς Ἐμυνῶν ὑφαντὸν ἀμφίβληστρον, ζὸ διδόλλαι.

πλευραῖοι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίαις ροφεῖ ἐνυκοικὼν ἐκ δὲ χλωρὸν αἰμαὶ μου πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας τὸ πᾶν, ἀφράστῳ τῇδε χειροθεὶς πέδη.

κοῦ ταῦτα λόγχη πεδίας, οὖθ' ὁ γγυνής στρατὸς Γιγάντων, οὗτε θήρειος βία, οὗθ' Ἐλλάς, οὗτ' ἄγλωσσος, οὗθ' δὴν ἐγὼ

1047. χερὶ [χειρὶ] Α. 1051. ἐμοὶ] ἐμοὶ Λ. ἐμοὶ ΑC. Ἐρρῶν] Ἐρρηνῶν

A. 1052. διδόλλαι] διδόλλαι Λ. διδόλλαι Α. 1053. πνεύμονοι] πνευ-

μοσιαὶ Λ. πνεύμοναὶ Α. 1054. πνεύμοναί] πνευ-


translation (Tusc. Disp. a. 20), 'Multa dictu gravia, perpessu aspera.' This may be explained to mean, 'Even in report' (how much more, then, in reality!). Cp. Hdt. 7. 10, § 10, καῖτοι καὶ λόγων ἀκοίται δεινῶν, ἐν' ἄνθρω ἐν ἐνάντια... γεγογοῦρα. Wunder conjectures καὶ λογιῶν τέρα, which yields a fair sense, but καὶ λόγων is simpler and more forcible. Cp. Aesch. S. c. T. 847, ἢλθε δ' ἀλαττά πήματά τον λόγῳ.


1050. διδόλατα] 'Of the deceitful eye.' The remembrance of Deianira's beauty returns involuntarily.

1050-2. τοῦ] Ἐρρηνῶν... ἀμφι-

βληστρον] Aesch. Ag. 1115, δίπτυχον... 'Ἄιδου: Cho. 492, μέσῃος δ' ἀμφι-

βληστρον ἐν κλαιμονισί: ib. 999.

1053. προμαχθὲν] Supr. 767-9. ἐκ... βαβρωκαῖς] Tnesis. ἐσχάτα] i.e. 'Even to the bone.'

1054. πνεύμοναὶ... ἐνυκοικὸν] 'Lodging in the lung it drains the passages,' i.e. It has penetrated the lung and is shrivelling up the vessels there. ἐνυκοικοῖν, sc. τῆ πνεύματι.

1055. 'Hath already sucked away my fresh life-blood.' For χλωρὸν, see above, note on l. 849.

1057. ἀφράστῳ is, 'Baffling the mind,' and is here applied to that which cannot be overcome because it cannot be discerned,—Inscrutable.'

1058. λόγχη πεδίας] 'The array of spearmen on the plain.' λόγχη is used collectively, like ἔφυος, etc. Whether Heracles is thinking of the battle with the Minyans, or of some other exploit, we cannot determine.

1059. θήρειος βία is probably, 'The violence of the Centaurs,' cp. infr. 1095, 6, and not generally, 'of wild beasts.'

1060. Ελλάς] Sc. γαία. The word is strictly adjectival here. Some have supplied ἄγερ ή βία, supposing that ἀγλωσσος could not be an epithet of country. But why not ἀγλωσσος γαία as well as θήρειος αἰαών, Ἐλ. 95?

ἀγλωσσος] 'Without speech,' =
γαίαν καθαίρων Ικάμην, ἐδρασὲ ποιγυνὴ δὲ, θῆλυς οὔσα κούκ ἀνδρός φῶςιν,
μὴν με δὴ καθεῖλε φασγάνου δίκα.

ὅ παϊ, γενοὺ μοι παῖς ἐτήτιμος γεγώς,
kai μὴ τὸ μητρὸς ὅνομα προσβείσης πλέον.
δὸς μοι χειρῶν σαῦν αὐτὸς ἔξ ὕκον λαβῶν
ἐς χεῖρα τὴν τεκούσαν, ὡς εἴδω σάφα
εἰ τούμων ἄλγεις μᾶλλον ἡ κεῖσης ὅρῶν
λαβητὸν εἴδος ἐν δίκη κακούμενον.

Ἰδ', ὁ τέκινα, τόμητον' οἰκετείρων τέ με
πολλοίσιν οἰκτρῶν, δοσις δοστε παρθένοσ
βέβρυχα κλαίων' καὶ τὸδ' οὐδ' ἄν ἔς ποτὲ
tοῦδ' ἄνδρα φαίν πρόσθ' ἰδεῖν δεδράκτα,
ἀλλ' ἀστένακτος αἰέν ἐσπόμην κακοῖς.

1062. κοδικ.] κοδικ. κ from α. L. 1067. εἴδω] εἴδω L. εἴδω C1A. 1071. δοστε]
δοστε L. δοστε A. 1073. φαίνῃ] φαίνῃ A.

Without intelligible speech, just as
ἄγεννησος = διυγνήσευ, supr. 61: ἄγεμος
= ἀγέμος, Fr. 577. Pindar (Isthm. 6
(5). 24) uses παλιγγηλασος in this sense.

1062. θῆλυς οὔσα κούκ ἀνδρός φῶςιν]
A woman, and not of manly mould.
θῆλυς for θῆλα occurs several times
in Greek poetry, e.g. Eur. Hec. 659,
θῆλα σπαρὼν. The construction of the
remaining words is difficult: but ἀνδρός
may be (1) a genitive of derivation,
in accordance with the ancient notion
that the female element came from the
mother and the male from the father,—
'Being female and not derived from the
male in her birth,' or (2) a genitive of
quality = ἀνδράδης. For φῶςιν, Aj. 760,
ἄνθρωπον: φῶςιν βλαστῶν, which has
suggested several emendations of this
line, e.g. θῆλαν σχεύσα χούς ἀνδρὸς φῶςιν
(Reiske), etc.

1064. γεγώς . . . γεγώς.] Cp. infr. 1157,
ἐλείνας ή ἐνα | φανεῖς οὔσαι δι' ἀνήρ
ἀδρι | κατ' ἐλείνας. The syntax of γεγώς .
γεγώς adds a pathetic emphasis.

1065. Cp. El. 366, 7, καλοῦ | τῆς
μητρῶς, and note. We are to imagine
the effect of this on Hyllus, who has
just been bewailing his mother's death.
1068. ή is probably not 'than,' but
'or.' 'If my form tormented or hers
afflicted with righteous evil be a sight
that causes you more pain.'

1070. οἰκτρῶν τέ μα] The two
imperatives are connected by τέ, because
Heracles regards obedience to his re-
quest as inseparable from pity for his
state.

1071. πολλοίσιν οἰκτρῶν] i.e. 'Whom
many (and not my son only) may be
expected to pity.' Cp. Eur. Med. 509,
πολλαῖς μικραίαν.

1074. ἠπόθημεν κακοῖς] 'I turned
not aside from trouble.' The imperfect
ἐπόθημεν might rather have been looked
for here, but the aorist, summing up
the past, is not wrong. Bleydes and Me-
inke propose ἐπόθημεν, the former on the
ground that 'evils do not require to be
followed after.' But (a) ἐποθήκα is not
necessarily to follow after, but also to
acompany' (see L. and S. s. v. ἐποθήκα,
B. 1.4.): (b) 'I went where trouble led
me' is a fair description of the life of
Heracles, whose course was one of un-
remitting toil. Cp. Eur. Alc. 499,
500, ΗΡ, καὶ τὸν δοκιμόν δαίμονος τῶν
λάγειν, | σκηνῆς γὰρ ἀεὶ καὶ πρὸς σοις
ἐξέχεται. Cp. also the Epic phrase
πότμον ἐκεῖνον.
ΤΡΑΧΙΝΙΑΙ.

νῦν δ' ἐκ τοιώνον θήλυς εὐρημαί τάλας.
καὶ νῦν προσελθὼν στῇθι πλησίον πατρός,
σκέψαι δ' ὅποιας ταύτα συμφορᾶς ὧπο
πέσονθα δείξω γὰρ τάδ' ἐκ καλυμμάτων.
ἰδοὺ, θεάσθη πάντες ἄθλιων δέμας,
ὄρατε τὸν δώστην, ὥς ὀικτρῶς ἔχω.

alai, ὦ τάλας,
ἐ ἐ,
ἐθαλψεν ἄτης σπασμὸς ἀρτίως 88 ἀβ,
δείξε πλευρῶν, οὕτ' ἀγώματιν μ' ἐὰν
ζοικεν ἢ τάλαινα διαβόρος νόσος.

ἐναξ Ἄιδη, δέξαι μ',
ὦ Δίῳ ἀκτίς, παῖων.
ἐνσεισῶν, ἐναξ, ἐγκατάσκηψιν βέλος,
πάτερ, κεραυνὸι. δαίνυται γὰρ ἄβ πάλιν,
ἡμνηκεν, ἐξάρμηκεν.

ὦ χέρες χέρες,
ὦ νῦτα καὶ στέρν', ὦ φίλοι βραχίονες,
ιμέσι εκείνω δὴ καθέσταθ' οί ποτε
Νεμέας εύνοικον, βουκόλων ἀλάστορα,
λέοντ', ἀπλατον θρέμμα καρποφήγορον,
βία κατειργάσασθε, λευκαλαθ σ' ὦδραν,
διφυὴ τ' ἄμικτον ἰπποβάμονα στρατόν
θηρῶν, ὑβριστήν, ἀνομον, ὧπέροχον βίαν,
'Ερυμάνθιον τε θήρα, τὸν θ' ὑπ' χθονὸς
'Αἰδών τρίκαλον σκύλακ', ἀπρόσμαχον τέρας,
δεινής 'Εχίδνης θρέμμα, τὸν τε χρυσέων
δράκοντα μῆλον φύλακ' ἐπ' ἐσχάτοις τόποις.

ἀλλων τε μόχθων μυρίων ἐγευσάμην,
κούδεις τροπαί ἔτησε τῶν ἐμῶν χερῶν.
νῦν δ' ὧδ' ἀναρθός καὶ κατερρακομένος
τυφλῆς ὑπ' ἄτης ἑκπερόθημαι τάλας,
ὁ τῆς ἄριστης μητρὸς ἀνομασμένος,


1091. ἡμέρας... καθέσταθ'] 'Are the same.' However changed they appear, these achievements remain theirs. This is implied in the use of καθόταμα for the substantive verb.

1093. καρποφήγορον] 'And not affable.' For the irony implied in this epithet, cp. Iob 41.3, 5. 'Will he make many supplications unto thee? Will he speak soft words unto thee?... Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?"' 1094. κατειργάσασθα] Cp. Hdt. 1.24, ἵστατον κατειργάσασθαι.

1095. ὧμετον] 'Unsocial, not mingling in friendship with mankind.

1096. θερῶν] 'Of the Centaurus,' as elsewhere in this play. But in the next line θήρα is used in the more general sense of 'Wild beast.'

*ὑπέροχον] The MSS. give the Epic form ὧπεροχον, which is unmetrical here.

1098. σκύλακα] The word conveys a touch of contempt for Hercules' old enemy, Cerberus.

1099. δεινής 'Εχίδνης θρέμμα] 'Nurseling of dire Echidna.' Cp. Hes. Theog. 310, where Cerberus is so designated.

1100. ἐπ' ἐσχάτοις τόποις] 'In the farthest region.' The vagueness of the expression, without γῆς or χθονος, is intentional.

1102. τῶν ἐμῶν χερῶν] Genitive of the object: i.e. of that over which the triumph is celebrated.

1103. κατερρακομένος] 'Reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023, σῶματος μέγα βάσιος,—said of Prometheus torn by the vulture.

1104. τυφλῆς] 'Blind,' i.e. 'Eluding sight.' Cp. supr. 1057, ἀφράτως.

1105. ἀνομασμένος] Alcmena's name was often introduced in speaking of Hercules. Cp. supr. 19.644: Aj. 1303, Ἀλκημήνης γόνος: Aesch. Ag. 1040, παίδα... 'Αλκημήνης.
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ὁ τοῦ καὶ ἀστρα Ζηνὸς αὐθηθεὶς γάνος. ἀλλ' εῦ γε τον τὸν ἱστε, καὶ τὸ μηδὲν ὁ καὶ μηδὲν ἔρπα, τὴν γε δράσασαι τάδε χειράσομαι κἀκε τούνδε. προσμέλοι μύνον, ἵνα ἐκδιδαχῇ πᾶσιν ἀγέλλειν διὶ καὶ ξών κακοῦς γε καὶ θανῶν ἐτισάμην.

ΧΩ. δὲ τλήμον Ἑλλάς, πένθος οὖν εἰσοφῶ ἐξουσάς, ἀνδρὸς τουδέ γ' εἰ σφαλήσεται.

ΥΛ. ἐπεὶ παρέσχες ἀντιφώνησαι, πάτερ, σιγὴν παρασχῶν κλοθύ μου, νοσῶν ἄμως. αἰτήσομαι γάρ σ' ὑμὶν δίκαια τυγχάνειν. δός μοι σεαυτόν, μη τοσοῦτον ὡς δάκην θυμὸν δύσορογος. οὐ γὰρ ἢ γνοις ἐν οἷς χαίρειν προθυμεῖ κάν στοι ἄλγεις μάτην.

ΗΡ. εἰςαν ὁ χρήσεως λήξον ὁς ἐγὼ νοσῶν οὐδέν ἔννιη δ' οὐ ποικίλλεις πάλαι.


1106. δὲ αὐθηθεὶς] 'Who was named aloud.' Cp. Phil. 240, 1, ἀδόμαι δὲ πάϊς Ἀχιλλέας, Νεοστάλεμος. There seems to have been a v. r. αὐθαθῆς, a curious instance of the mixture of mechanical and mental error which has given rise to some corruptions.

1107. 8. καὶ τὸ μηδὲν δ' | καὶ μηδὲν ἔσωμα] 'Though I be nothingness and have no power to move.' The second μηδὲν is adverbial = 'Not at all.'

1109. προσμέλοι μύνον] 'Might she but come near,'—expressing a wish, not now a command. Cp. Ant. 310-2, and note: O. T. 614.

1111. καὶ θανῶν] 'And when already dead,' as he was in effect even now.

1113. οὐ σφαληστέως] Observe the change from the vocative to the 3rd person. The word implies not merely losing him, but being disappointed of her hopes in him.

1114. παρέχεται] 'You give me the opportunity;' παρέχω in this sense is more commonly impersonal. The same verb is repeated, with a slightly different meaning, in the next line.

1116. Cp. O. C. 1106, αἱτεῖς ἀν τενείς. 1117, 18. μὴ τοσοῦτον . . δύσορογο] i.e. οὐ μη τοσοῦτον δάκην θυμὸν δύσορογος, 'That you be not so exceedingly vexed with rage, being grievously distressed.' θυμὸν is to be joined both with δάκην and with δύσορογος. For the postponement of οὐ, cp. Aj. 589, 90, ἓρω τοῖς ὡσ' οὐδὲν ἀρείων εἰμι δειλίτης ἐτι. μη adherses closely to τοσοῦτον. Others, reading δάκην, suppose an alternation of clauses—μη τοσοῦτον δύσορογος, οὐ δάκην θυμὸν, 'In a less wrathful mood, than now you are devoted with vice in your soul.'

1118, 19. 'Else you will not know in what you would fain rejoice, and wherein you are indignant without cause.'

1120. οὐ γαλ νοσῶν] 'Since I in my distraction.'

1121. Heracles' impatience is roused.


by Hyllus' vague antithetical expression (1117o-9), which he treats as a riddle. Then Hyllus speaks more plainly.

1123. τῆς μητρὸς 'About my mother.' For this genitive, cp. O. T. 701, Πάροντος, and note. 1125. ἐγείρετε γὰρ τούτων 'And wherein she erred unwittingly.' Cp. Phil. 1011, 2, ἀλεγηκὼς φέρων [οι τ' αὐτὸς ἴθ-ματεν, οἱ τ' ἐγείρον ταῦτα. 1124. καὶ παραμιμητὸς γὰρ 'What? Hast thou even made passing mention of...' γὰρ gives the reason of ὁ παγκάστα. παραμιμητοῦμαι, like several other rare words, is common to Sophocles and Herodotus. See Essay on L. p. 88, note 1. 1125. τῆς πατρόφοντος μητρὸς 'Of the mother that is thy father's murderer.' For the masculine form, cp. O. T. 80, 1, τοῦρος, σατηρί. 1126. [ἐπανάφη] γὰρ δύναται (1) 'For her state is such,' or (2), sc. πες αὐτῆς, 'For the case stands so with her. 1127. σὺν μὴ σγειν πράσειν] 'That silence is not well,'—because it leaves her beneath an unjust imputation after she is dead. 1128. ἐγείροντο γὰρ] 'Take heed you do not prove yourself base;' viz. By preferring your mother to your father. Supr. 1064, 5. 1130. The comparison of Aj. 809, 9, Αἰας δ' ἐνὶ δικαίῳ νοεραγοὶ, shows that ἰδραὶ is to be taken closely with νοεραγοῆς. 'She is dead, slain even but now with recent stroke.' 1131. ἤδε κακῶν is explained by the Scholiast διὰ δυσνήμων, 'In ill-omened words,' and by Schndw. as equal to διὰ ψευδῶν. 'Falsely.' But there is no point in Heracles' saying either δυσνή-μαι, when the news is what he wishes to hear, or ψευδεῖ, when he is asking for further information. May not δἐ be taken as in δἐ νάστων = 'Amidst and rising above,'—the 'evils' being the pain of Heracles? Cp. Plat. Rep. 6, 454 D, ἂρ ἐσπερὶ ὁτι οἰει σαλωσόμεται διὰ τοὺςκῶν κακῶν; 'Your miraculous words are a portent amidst my woes.' The mind of Heracles is struck by the sudden news: 'You have told me, in mysterious words, piercing through my woes, a strange thing.'
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ΥΛ. αὐτῇ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτὸςου.

ΗΡ. ὅμως πρὶν ἀς χρήν σφ' ἐξ ἐμῆς θανεῖν χερὸς;

ΥΛ. κἂν σοῦ στραφεῖ θυμός, εἰ τὸ πῶς μάθοις.

ΗΡ. δεινοῦ λόγου κατήρρευσε· εἰπὲ δ' ἵ νοεῖς.

ΥΛ. ἀπαν τὸ χρημ', ἡμαρτε χρηστά μωμένη.

ΗΡ. χρήστ', δ' κάκιστε, πατέρα σὸν κτείνασα δρᾷ;

ΥΛ. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,

ἀπήμπλαχ', ὡς προσείδε τοὺς ἐνδών γάμους.

ΗΡ. καὶ τίς τοσοῦτος φαρμακεύς Τραχινίων;

ΥΛ. Νέσσος πάλαι Κένταυρος ἐξεπεῖει νῦν
tοιοῦτο φίλτρῳ τὸν σὸν ἕκμην πόθον.

ΗΡ. ίδω ιδω δύστηνος, οὔχομαι τάλας.

1132. ἐκτόςου] ἀπῆλθ᾽ Λ. αὐτῆς Α. 1134. κἂν σου] κἂνου Λ. στραφεὶς
στραφὼν Α. 1135. κατήρρεαι] κατήρρευσα ΛΑ. 1136. χρημ' ἡμαρτ] χρημ'
ἡμαρτε, Λ. μωμένη] μωμένη ΛΑ. Heath. corr. 1137. χρήστ'] χρήστ' Λ.

1139. ἀπήμπλαχ] ἀπήμπλακ' Λ. ἀπημπλακ' Α. 1141. Νέσσος
νίκος Λ. νίκος Α.

1132. ἐκτόςου] 'From without;'
i.e. Other than herself. Cp. suppl. 730, οἴκος: 1021, οὗτ' ἐνδοθεν οὕτε ὑπάθεσιν, and notes.

1135. δεινο['] Not merely 'Strange,' but 'Hardly endurable;' i.e. likely to provoke a quarrel. Cp. Ο. C. 861, δεινον λέγει.

1136. ἀπαν τὸ χρήμ', ἡμαρτε χρηστά μωμένη] 'The whole matter is, she erred with good intent.' Nauck edits ἄλλων τὸ βῆμ', χρήμα is the subject of the sentence. For the syntax, cp. Ο.Τ. 1234. 5, ὑπὲρ τὰς ἀστικὰς τῶν λόγων εἰκεῖν τι καὶ μαθεῖν, πιθήνη πεῖν τὸν κάθητος κόρα. The comma after χρημα was introduced by Hermann, the Schol. and former editors having understood the words to mean merely, 'She utterly mistook, though she meant well.'

1137. δρᾷ = λγεῖς δεδρακεῖαι. Phil. 58. 1138. σιδῆν, objective genitive, is connected with the noun, instead of σου with προσβαλεῖν, so marking the stress upon στρείγμα. Cp. suppl. 575. 6, ἵπτε σιδῆν σου τούτα σηματήρων τῆς Ἡρακλείας.

1139. ἀπημπλακὲς] 'She missed her aim.' The chief stress is on the former part of the sentence, with which the clause with ὡς is therefore connected.
he is absorbed in preparing for his end. He is thus prevented from uttering a word of amends to Deianira, and our impression of her desolation is not relieved.

1145. φρονω... ισταμαι] 'I know now whether Fate has brought me.'

1149. μάτηρν] Because Zeus appears to have forsaken her son.

1149. 50. θα... ἐμμένων] 'That you may hear from me in my last moments the utterance of what prophecies I know.' The Scholiast explains τελευταίαν ἐμοῦ φήμην differently: 'The final voice concerning me,' i.e. 'The oracle concerning my end.' For φήμην, cp. O. T. 43, 86, etc. ὅτε οὖς ἐγὼ is added to limit the expression, according to a usual idiom, but may remind us that Heracles did not know all.

1151. For οὖς followed by ἐς (l. 1153), see Essay on L. § 36, p. 65f.

1151. 2. ἂν... ἑλθοῦν] (1) 'But she has obtained leave to dwell at Tiryns by the shore.' συμβιβασθήσεται... τῷ ἔδραντε, sc. τῷ Ἐδροῦτε. Or (2), 'She happens to be dwelling.'

1153. ὑπάλληλον] 'Of thy sons.' Alcmena had taken some of her grandchildren with her to live at Tiryns. Cp. σωμ. ἰδαμίες, suppl. 1147. If we are further to suppose consistency with suppl. l. 54, other sons besides Hyllus must be imagined as present, and included in the phrase οὕς πάρεσαμεν in l. 1155. The general meaning is, 'All your sons are not here, but those who are will execute your will.'

1154. ἀν... μάθον] Sc. εἰ ἦν τίνος. 1156. ἐξυπηρετῆσομεν] 'Will obediently carry out,' ἐκ as in ἐκπείρασιν.

1157. οὗ θα... οὖν] 'Well, then'—however that may be; i.e. If the others are absent, Hyllus must act for them.

1159. τοῦργον] 'The thing which has to be done,'—'the business.' For ἐργον, of an act in contemplation, cp. Aj. 466, οὗ ἐστι τοῦργον ταῦτα. Heracles is already thinking, as the words ἐξχειρίσθη... καλέη show, of the command with which he means to conclude. Cp. Od. 16. 306, ἐς ἐκεῖνον ἢ μὲν ἔστιν καὶ αὑτός ἔστιν ἐμέτοιχος.

1159. προφανεῖαν] Cp. suppl. l. 851, προφανεία, and note.
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†πρός τῶν πνεύμων μηδενὸς θανείν ὑπο, ἀλλ' ὅστις "Αἴδου φθίμενος οἰκήτωρ πέλοι, δὲ οὖν ὁ θὴρ Κένταυρος, ὡς τὸ θείον ἦν πρόφαντον, οὕτω ζωντά μὲ ἐκτεινὼν θανῶν.

φανὼ δὲ ἐγὼ τούτοις συμβαίνοντι ἵσα μαντεία καίνα, τοῖς πάλαι ξυνήγορα,

ἀ τῶν δρεόνων καὶ χαμαικοίων ἕγο 

Σελήνω έσελθὼν ἀλος εἰσγεγράψαμην

πρὸς τῆς πατρίδος καὶ πολυγλῶσσον δροῦς,

ἤ μοι χρόνος τῷ ζωντι καὶ παρόντι νῦν

ἔφασε μάχον καὶ τῶν ἐφεστῶν ἐμοί

λύσιν τελείωσθαι καθόκουν πράξεων καλῶς,

τὸ δὲ ἦν ἐρ' οὐδὲν ἀλλ' πλὴρ θανείν ἐμε.

1160. πρός... ὑπο] The two prepositions can hardly be genuine, though we might compare such expressions as τῖνος δὲ χάριν ἐνακα; Either τῶν μὲν πνεύμων ἢ τῶν ἐμπνεύσων may possibly be right. If the text is retained, a confusion must be supposed of πρὸς τῶν πνεύμων μὴ θανείν and ὑπὸ μηδενὸς θανείν.

θανεῖν] For the use of the sorist, cp. Aesch. Prom. 667, 8, μαλίν ἵκαρον.

1161. φθίμενος] 'Being already dead.'


1165. This line has been objected to, as inconsistent with supra. 157, where Deianira speaks of the tablet containing this oracle as μαλακός. But 'new' and 'old' are relative terms, and what seemed old to Deianira, may seem new to Heracles, who is revolving a much older prophecy. Nor is it certain that Sophocles must necessarily have observed consistency in a point which is after all external to the fable (ἐμ' τού

μυθείματος). Cp. supra. 647, διωκανεκά-

μηνος, and note.


1167. ἐσελθώσι] 'I noted down for my use.' So the force of the middle voice may be expressed.

1168. πατρίδος] Dodona and not Delphi is the fountain of revelation in the Trachiniae, because Heracles is not to receive oracles from any one less than his father Zeus.

πολυγλῶσσον] Either, (1) 'Uttering diverse oracles,' or, (2) 'With many tongues,' alluding to the means by which the oracular sounds were produced.

1169. τῷ ζωντι καὶ παρόντι νῦν] 'Which now has life and being.' Time, both universal and particular, is continually personified in Sophocles. See Essay on L. § 48. p. 91, and cp. O. C. 7. 1170. ἐφεστῶν] 'That were then impending over me,' τελείως is future. See Veitch, Gr. Verbs, s. v. τελείω. ἐμοί is to be joined both with τελείως and ἐφεστῶν.

1172. τὸ δὲ ἦν ἐρ'] 'Whereas the truth of it was.' Cp. Plat. Rep. 2. 357 A, τὸ δὲ ἦν ἐρ' ὡς ἔστω, προοί-

μηνο. ἐρ', 'As the event proves.'
τοίς γάρ θανόνσι μόιθος οὐ προσγίγνεται.

ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,

δει τ' αὐτοῖν εἰς τάνδρι σύμμαχον,

καὶ μὴ πιστεύει τούτον δεῖναι στόμα,

ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον

κάλλιστον ἑξευρόντα, πειθάρχειν πατρὶ.

ΥΛ. ἄλλ', 龁 πάτερ, ταρβάδ μὲν εἰς λόγου στάσιν

τοιάνθ' ἐπειθόν, πείσομαι δ' ἂν σοι δοκεῖ.

ΗΡ. ἑμβάλλει χέιρα δεξιὰν πρῶτοστα μοι.

ΥΛ. ὅς πρὸς τὰ πίστιν τῆνδ' ἔχαν ἐπιστρέφεις;

ΗΡ. οὐδέν θασσον οἴσες μηδ' ἀπιστήσεις ἐμοί;


τῷδε τάνδρι] τῷδε τ' ἀνδρὶ Λ. τῷδε τάνδρι Α. 1176. μὴ πιστεύει] μὴ πιστεύειν


εἰκαθόντα] εἰ κάθωτα I.A. εἰκαθόντα A pr. 1181. ἑμβάλλει] ἑμβάλλει Λ. ἑμ-

βάλλει A. 1183. ἀπιστήσεις] ἀπιστήσθη Λ. γρ. προσφήνημεν ἐμοί C** ἀπιστήσεις A.

1173. τοίς γάρ, κ.τ.λ.] This is Heraclcs' comment on the word λόγος, and shows that he looks forward only to the rest of death. Cp. El. 1170, τοίς γάρ

θανόντας οὐχ ὑπὸ λυπομένους. 1174. 'Since therefore all this is manifestly being fulfilled.' The state of Heraclcs, with its cause, and the two oracles, throw so much light on one another that the event is clear.

1175. αὖ] 'Once more.' 1176. δεῖ] Either (1) 'So as to provoke me to fierce utterance;' or (2) 'Until my tongue utter fierce things;' or (3) 'For my tongue to sharpen thee,' i.e. 'Incite thee.'

The last (3) is most probable: but in support of (2) it may be observed that verbs in -déi are sometimes intrsitive, e.g. El. 916, θάρσεις. 1177. αὐτὸν] 'Of thine own accord.'

νόμον] 'Course or principle of action.' Cp. Ant. 908, τίνος νόμον δὴ ταύτα κρῆς γάρν λέγω;

1178. ἑξευρόντα] 'Adhering to,' or, 'Bringing to mind.' This word has been suspected on the ground that Hyllus could not be said to 'discover' so time-honoured a principle as obedience to parents. But this is to require too much exactness: for ἑξευράιν is used elsewhere

of bringing old thoughts to mind. Cp. O. T. 304, ὡς αὐτὸν προτάγγον [σωφήρα τ', ἰδάν, μοῦνον ἑξευρόκομον. (The saving power of Oedipus was no new idea to the Thebans.) Ellendt would supply ὡςτα ('Finding this to be,' etc.)

1179. ἐν λόγου στάσιν | τοιάνθ'] The edd. compare O. T. 634, 5, στάσιν | γλώσ-

σης, and would translate, 'Into such a debate.' But Hyllus, who is prepared to obey his father to the uttermost in all things possible, does not at this moment anticipate the contention which follows, though his promise of obedience is accompanied by a natural fear. It seems therefore better, with Dobree (who renders, 'It hujusmodi colloquium delatus') to take στάσιν in the simpler meaning of 'position,' and λόγον as gen. of definition, and to translate, 'I tremble at having reached the point where I must speak of such things.' So the Schol. Hyllus is awestruck by his father's anticipation of death and by the tone which he has assumed.


1183. οὐδεν] Sc. τὴν πίστιν,
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ΥΛ. ἵδων προτείνω, καθέδραν ἀντειρήσεται.

HR. δυμνή Δίος νῦν τῷ μὲ φύσαντος κάρα.

ΥΛ. ἢ μὴ τὶ δράσειν; καὶ τῷ ἐξειρήσεται;

HR. ἢ μὴ ἐμοὶ τὸ λέγειν ἔργον ἐκτελεῖν.

ΥΛ. δυμνημέ ἔγοντε, Ζήνην ἔχον ἐσώμοτον.

HR. εἶ δὲ εκτὸς ἔλθοις, πημονᾶς εἶχον λαβεῖν.

ΥΛ. οὐ μὴ λάβων δράσω γάρ. εὔχομαι δὲ δράσω.

HR. ὀισθ' οὖν τὸν Ὀλίπης Ζηνὸς ὕψιστον πάγων;

ΥΛ. οἶς, ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

HR. ἐνταῦθα νῦν χρῆ τούμιν ἐξάραντά σε σῶμ' αὐτόχειρα, καὶ ξῦν οἷς χρήσεις φίλων, πολλῆν μὲν ἐλην τῷς βαθυρρίζου ὅρῳς κεῖραντα, πολλὰν δὲ ἀρσεν ἐκτεμον' ὄμοις ἄγνουν ἑλαιον, σῶμα τούμιν ἐμβαλεῖν, καὶ πευκίνης λαβόντα λαμπάδος σὴλας πρῆσαι, γόνω δὲ μηδέν εἰσίτω δάκρυ ἂλα ἀστένακτος κάδάκρυτος, εἰπὲ εἶ τοῦδ' ἄνδρός, ἔργον' εἰ δὲ μὴ, μενὸν οὐ' ἐγὼ.

1185. δυμνῇ ΥLambda. 1193. ἐνταῦθα νῦν] ἐνταῦθα νῦν ΛΑ. Brunck corr.

1188. ἐσώμοτον] Although the passive voice of ἄντισε is not used, the verbal adjective has here the passive sense of 'Sworn by.'

1191. τὸν Ολίπης Ζηνὸς ... πάγον] 'The height of Octa, sacred to Zeus.' For the two genitives, cp. Ant. 1204, λαμπάδον κόρης [καλυμένον Ἀδών.

1194. ψιστὸν] Some edd., following Wakefield, read ἄψιστον, a change which, though harmless (cp. Phil. 1289), is unnecessary. The topmost height of Octa was most suitable for the purpose which Heracles had in view.

1192. ὡς ... σταθεῖσα] 'As having stood.'

1194. αὐτόχειρα ... φίλων] 'With your own hands, assisted by whom you will of your friends.'

1195, 6. ἐλην ... κεῖραντα] These words are applicable, not to the hewing of timber, but to the lopping of such smaller boughs and brushwood as would be suitable for the pyre. The wild-olive, on the other hand, is to be cut down to the root. For ὅρος, cp. supr. 766.

1196. πολλῶν] Cp. Ant. 86, πολλῶν ἔθισιν ἔστι. ὅρον] Herm. quotes Ovid, Fast. 4, 741, 'ure mares oleas,' where others read 'maris rorem,' but gives no other authority for the distinction between male and female olive-trees. The wild olive, associated with Heracles in connection with Olympia, may be called ἄροπον, because rougher and harder than the cultivated and fruitful tree.

1199. εἰσίται] Sc. τῷ ἔργῳ. 'Come in,' to interfere with the just rite.

1201. οὐ here is governed by the meaning of the sentence and not by the nearest word. Not, 'I shall await thee.
καὶ νέρθεν ὁ ἀράιος ἐλεαὶ βαρύς.

Υ. οἷμοι, πάτερ, τί εἶ πας; οἶδα μ' ἐγγασαί.

ΗΡ. ὅποια ἰαρατ' ἐστίν· εἰ δὲ μῆ, πατρὸς ἄλλου γενοῦ τοῦ μηδ' ἐμὸς κληθής ἔτι.

Υ. οἷμοι μαλ' αὖθις, οἶδα μ' ἐκκαλεῖ, πάτερ, φονέα γενόσαι καὶ παλαμαναῖον σέθεν.

ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ἃν ἔχω παιάνων καὶ μοῦνον λατήρα τῶν ἐμῶν κακῶν.

Υ. καὶ πῶς υπαίθων σώμι ἂν ἱμήν τὸ σύν; 1210

ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλα γ' ἐγγασαί.

Υ. φοράς γ' τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἡ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

Υ. δοσον γ' ἂν αὐτὸς μὴ πονηψαύν μὴ χεροῦ
tὰ δ' ἄλλα πράξου κοῦ καμεὶ τοὔμιν μέρος. 1215

ΗΡ. ἀλλ' ἀρκεσεὶ καὶ ταῦτα προσνειμαί δὲ μοι

1203. τί εἶ πας] τίν' εἶ πας Α. 1205. τοῦ Λ. 1210. ὑπαίθων]

ὑπαίθων C'. ὑπαίθων A. 1211. ἀλλ'] om. A. but space.

γ') μ' Λ. γ' Α.

1215. καμεὶ] καμῆ L. καμῆ Α. 1216. πρόσνειμα] προνειμα L. πρόνειμα C'. πρόσνειμα Α.

troubulously with curses,’ but, ‘My curse shall be an abiding trouble to thee.’

1202. For ἀραῖος, cp. Fr. 366, ὁ πρόθεν ἀδών ὁ ἀραῖος μοι νείπει: Plat. Legg. 931 C.

1203. τί εἶ πας] The reading of Α points to τί μ' εἶ πας; in which μ' would be an Attic accusative, like σε in l. 1201. But the reading in the text is more probable. For the hiatus, which is permissible, cp. Phil. 917.

1204. δᾶτοι δραστ' ἐστίν] Sc. εἶπον.

1206. οἶδα μ' ἐκκαλεῖ] ‘To what an act do you summon me!’ οἶδα is cognate accusative, and the words φονεία . . . εἶπον are in apposition to it. The middle voice marks the reference of the action to Heracles.

1208. δῶ εἶ[ε] Sc. κακῶν. The resumption of this expression in the next line, τῶν ἐμῶν κακῶν, makes an appearance of redundance, but cp. supr. ll. 1149, 50 and note.

1210. Hyllus cannot at once accept the thought that death is to be the cure of his father’s woes, and he still clings to the notion of a bodily healing.


1212. φθόνησις is ὡς λεγόμενον.

1213. πλήρωμα] Sc. γενήσεται (from οὐ γενήσεται supr.) = πληρώσει, whence the construction of l. 1214. He means the exact fulfilment of ll. 1195–8.

1214. ἄν] Sc. πρᾶξαιμ.

1215. πονηψαύν] It is easy by conjectural emendation to get rid of the dialectical anomaly involved in πονηψαύν, but in the composite tragic dialect there are many isolated uses of Epic and Lyric forms. Cp. supr. 7, ἐν Παλαμώνι, and note, Ant. 653, and see Essay on Λ. pp. 85, 104.

1215. κοῦ καμεὶ τοὔμιν μέρος] ‘And my part of the work shall not flag.’ For this personification of labour, cp. Aesch. Prom. 57, ὁ μέτα τοβρων τόδε.

1216. πρόσνειμα] The subjective middle makes a more personal appeal than πρόσνειμον. But possibly, as Fuley
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χάριν βραχείαν πρὸς μακροῖς ἄλλοις δίδοις.

ΥΛ. εἰ καὶ μακρά κάρτ' ἐστὶν, ἐργασθήσεται.

ΗΡ. τὴν Εὐρυτείαν οἴσθα δῆτα παρθένον;

ΥΛ. Ἰδέθη ἐλέγας, ὡς *γ' ἐπεικάζειν ἐμὲ.

ΗΡ. ἔγνως. τοσοῦτον δὴ σ' ἐπισκήπτω, τέκνον ταῦτῃ, ἔμοι θανόντος, ἐπεὶ εὐσεβεῖν βούλει, πατρίδος ὅρκιῶν μεμυνένος, προσθηνόν δάμαρτα, μηδ' ἀπιστήσας πατρίδος ἄλλοις ἀνδρῶν τοῖς ἐμοῖς πλευρῶις ὕμνῳ κλίδευσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτὲ ἄλλ' αὐτὸς, δο παί, τοῦτο κῆδευσον λέγοις. πείθων τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ συμκροῖς ἀπιστεῖν τὴν πάροι συγχεῖ χάριν.

ΥΛ. οἷοι, τὸ μὲν νοσοῦντι θυμοῦσθαι κακῶν, τὸ δ' ὡς ὅραν φρονοῦντα τὸς ποτ' ἄν φέροιν;

1218. μακρ' ὁ μακρόν Λ. κάρτ'] from κρατ' Λ. κάρτ' Α. 1219. παρθένον]

ταρσόν Λ. παρθένον Α. 1220. δο *γ'] δο' ΛΑ. Schaefer corr. 1224. προσθηνο'] προσθενο ΛΑ.

1225. ἤμοι] ἤμοι Λ. ἤμοι Α' L. 1230. τὸ] τώ Λ.

suggests, προσημα: should be read, sc. αὐτῷ σε. Cp. supr. 289, and note.


1220. ὡς *γ'] ἦμοι ΛΑ. So the Scholiast. The MSS. have ἦμοι ἦμοι. See on O. T. 763.

1221. ο' ἐπισκήπτω] For this 'Attic' use of the accusative where the dative is more common, cp. supr. 1301, and note. τοσοῦτον 'This much.' Cp. supr. 1217.

χάριν βραχείαν: Aj. 831.

1222. πατρίδον ὅρκιῶν] 'The promise exacted on oath by your father.' Cp. supr. 1185 foll. The oath there imposed is to include this promise also.

1224. προσθηνόν δάμαρτα] So Hdt. i. 53, εἴ τινα στρατοὺς ἄνδραν προσθηνόντοι φίλων: ib. 69, τῷ "Ελληνη φίλων προσθῆσαν.

1225. ἄλλος ... ἐννόει σε] 'Another and not thou.' Cp. Aj. 444, οἷον ὡς τις ἀβ' ἔμφασην ἄλλος ἄντι ἢμοι: supr. 577.

1226. λάβοι] The conjectural reading λάβῃ is preferred by some edd.; but Heracles may be supposed to pass from the tone of command to the expression of a desire. Cp. supr. 331, and note.

1227. κῆδευσον λέγοις] 'Be thyself the maker of this marriage bond.' An instance of the cognate verb: i.e. κῆδευ- σων is used instead of κησον, in order to emphasize the main idea. Hylus was to bring about his own marriage. Cp. Eur. Med. 367, where τοὺς κηδεύοντας refers to Creon, who had contrived the marriage between his daughter and Jason.

1228. μεγάλα πιστεύσαντ' ἤμοι] 'Having obeyed me in an important thing.' This rare use of πιστεύω (repeated below, 1251) is made clearer by the opposition of ἀπιστεῖν.

1230. συμκροῖς ἀπιστεῖν] 'To disobey a trivial command.' The construction is varied.

συγχεῖ] 'Obliterates.' The metaphor is taken from a waxen tablet, the writing on which could be cancelled by holding it to the fire.

1320. τὸ 'One ought not to be angry with one in frenzy; but who could bear to be the witness of such a state of mind?'
ΣΟΦΟΚΛΕΟΥΣ

[79 A]

HR. ὃς ἐργασελων οδὴν ἄν λέγω θρόεις.

[1235]

ΥΛ. τίς γὰρ ποθ', ἣ μοι μητρὶ μὲν βανεὶν μονὴ μεταίτιος σοι τ' αὖθις ὃς ἔχεις ἔχειν,

Thus ταθ' ἄν, δοτις μη' ἓ ἀλαστρῶν νοσοί, ἔλοιπο; κρείσσον καμὲ γ', ὃ πάτερ, βανεὶν ἢ τοῖν ἐγκύμοιον συνναεῖν ὄμοι.

HR. ἀνήρ δ' ὃς ἔοικεν οὐ νέμειν ἐμοὶ φύλοντι μοιραν' ἀλὰ τοῖ θεῶν ἀρὰ μενεὶ ὃ αἰσθητάντα τοῖς ἐμοῖς λόγοις.

[1240]

ΥΛ. οὗμοι, τάχ', ὃς ἐοικας, ὃς νοσεῖς φράσεις.

HR. σὺ γὰρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.

ΥΛ. δελαίος, ὃς ἐς πολλὰ τάπορεῖν ἔχω.

HR. σὺ γὰρ δικαίος τοῦ φυτεύσαντος κλέειν.

ΥΛ. ἀλλ' ἐκδίδαχο δῆτα δυσεβείαν, πάτερ;

[1245]

HR. σὺ δυσεβεία, τούμεν εἰ τέρψεις κέαρ.

1232. οδὴν] οδὴν οδὴν (but the first is cancelled with a line) L. οδὴν A.
1237. ἐγκύμοιο] ἐγκύμοιοι L. ἐγκύμοι Α. συνναεῖν E. L. οὐ συνναεῖν Λ. πρ. οὐ συνναεῖν C' οί L.
1238. αὐτή L. αὐτή AV. 1240. ἀπιστήσατα] ἀπιστήσατα αὐτή L. άπιστήσατα A.
1241. οἷοι] ἐμοὶ L. οἷοι A. ὅς J. ὅς L.
1242. δ' εὐνασθέντος] ἀπευνασθέντος A. 1244. κλέειν] κλέειν A.
1246. δυσεβεία] δυσεβεία L. δυσεβεία C'. δυσεβεία A.

1233. τὰς γάρ ποθ'⁠] Sc. τάτων ὑπὲρ ὧν, for which ταῦτ' ὃν... ἐλευθερία is substituted as the sentence proceeds.
1235. τῆς μονῆς] μεταίτιος τῆς μονῆς 'Sole sharer of the blame' with Nessus. Cp. supr. 260, i, τόδε γὰρ μεταίτιον τῆς μονῆς, e.t.l., and note. The form in -οη is used here, although τῆς μεταίτινγ occurs supr. 447, where Deianira is contrasting Iole with Heracles.
1234. τῆς τ' αὖθις] Sc. αὐτῆς. The τή here has been generally changed to τή, and perhaps rightly.
1238. δ' ὅτεν, οὐ νέμειν] For this confusion between οὐ νέμει, οὐ δουκον, and δουκον οὐ νέμει, cp. Hdt. 1. 58, ὃς... δουκεί, οὐδέ... ἀξιότητα. For the present-future, cp. supr. 1083, and note. And for the feeling of φύλον, cp. Tennyson's Morte d'Arthur, 'Authority forgets a dying king, [Laid widowed of the power in his eye | That bowed the will.]
1239. ἀλὰ τοῖς] These particles are usually separated. τοῖ means 'however,' i.e. 'Although you think so lightly of my curse.' For θεῶν ὃς, 'A curse having a divine sanction,' cp. Ant. 607,8, and notes.
1241. δι' ἀφόρος] 'You will tell us that your trouble is returned.' Hyllus observes the rising expression of pain on his father's countenance, and fears the outburst that is likely to follow.
1242. σὺ γὰρ... κακοῦ] 'For you rouse me from the state in which my pain was lulled' = ἀπὸ τοῦ εὐνασθέντος τὸ κακόν. Cp. Thuc. 2. 49, § 3, μετὰ ταῦτα λυθήσεται = μετὰ τὸ λυθῆναι ταῦτα.
1243. ὅς... ὑμεῖς] 'In how many ways am I straitened!' For ταπέρ καί, cp. O. C. 1617, 8, τὸ γὰρ φιλεῖν οὐκ ἔστω ἐν ὧν πλην; ἢ τοῖς τάφοῖς λυθῆναι, οὐ, κ.τ.λ.
1244. δικαιοί] Cp. Hdt. 1. 89, δικαιοί 'I think it is my duty') συμπαθεῖν τοῖς.
1246. οὐ δυσεβεία] For this use of
ΤΡΑΧΙΝΙΑΙ.

ΥΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;  

ΗΡ. ἔγωγε τούτον μάρτυρας καλῶθεούς.  

ΥΛ. τοιγάρ ποιήσω, κούκ ἀπώσομαι, ὥσ πάντες ἐμπεσών ἐργον. οὐ γάρ ἂν ποτὲ κακὸς φανεῖν οὐ γε πιστεύσας, πάτερ.  

ΗΡ. καλὸς τελευτᾶς, κατὶ τούδε τὴν χάριν ταχεῖα, ὥσ πάντες ἐμπεσών ἐπαιραγμὸν ἢ τιν’ ἐλπίδων, ἔσυράν με θῆς. ἂν ἐγκονεῖτ, αἰρεθεὶ παῦλα τοι κακῶν ἀτυχῆ, τελευτὴ τούδε τάνδρος ὑστάτη.  

ΥΛ. ἀλλ’ οὖθεν ἔργει οὐλ τελευτῆθαι τάδε, ἐπεὶ κελεύεις κάβαναγκάζεις, πάτερ.

1250. δεικνύς] δεικνύς (οἷς) C أبر. δεικνύς Λ.  
1254. με θῆς] μεθεῖ συμμετέχει  
1256. τελευτῆ τούδε τάνδρος τελευτη τούδε τ’ ἀνδρὸν Λ.  
1257. τελευτήθαι] τελευτήθαι Λ. πτ.

The abstract noun, cp. O. C. 883, ἄρ’ οὖν θῆς τάδε’;  
1247. For the position of οὖν, see note on supr. 1185.  

Ψαλμικά is to be taken with ἄνωγας, which is thechief word in the sentence. ‘Do you order me outright?’ i.e. ‘Is it your full and authoritative command?  
Cp. O. C. 1306. Others interpret, ‘With entire justice,’ i.e. ‘Is it quite right that a son should burn a father?’ (Paley.)  
1249, 50. τὸ σῶν [θεοῖς δεικνύς ἐργον] ‘Showing to the gods what thou dost,’ so that they may not fix the blame on me. The predicate is antici-pated, and forms part of the object; i.e. ‘Showing to the gods that it is thy doing.’ Hence the article; i.e. τὸ σῶν ἐργόν = τὸ ἐργόν, σῶν ἐν.  
Cp. supr. 775, τὸ σῶν μόνης δόροις’ λείπειν (‘He said it was thy special and peculiar gift,’ and O. T. 572, τὸ ἑράμοι κ.τ.λ.; ‘He would not have spoken, as he has done, of my being Laius’ destroyer’). Also Aj. 1013.  
1252. καλὸς τελευτῆς ‘You end well,’ i.e. You show the right spirit at last.  
1252, 3. κατὶ . . . πρόσθες ‘And let the act of kindness follow quickly upon these words.’  
1254. ὑπαιραγμὸν ἢ τιν’ ἐλπίδων ‘Some conviction or some access of fury, which would make it impossible to carry Heracles up the mountain.  
Cp. supr. 804, 5.  
με θῆς’ Clearly not μεθεῖ here, although μεθεῖ was preferred in l. 790.  
1255. ἐγὼ is chiefly addressed to Hyllus, but may be said, like ἤμ, supr. 821, without any distinct reference to number. The following words are addressed to the attendants, who are to carry him with their hands while Hyllus leads the way. αἰρεθεὶ is subjective middle (= ‘Apply your strength to raise me’) and is less peremptory than αἰρεται, infr. l. 1264.  
1256, 6. παῦλα . . . ὑστάτη ‘This is my reprieve from woe, this is the last end of my being,’ Heracles knows nothing of the bliss which is hereafter to be his portion.
ΣΟΦΟΚΛΕΟΥΣ

ΗΡ. ἄγε ὑπ' ἐπὶ τὴν ἀνακωπήσαι νόον, ὦ ψυχή σκληρᾷ, χάλυβος λιθοκόλλητον στόμιον παρέχουσι, ἀνάπαυε βοήν, ὥστε ἐπίχαρτον *τελέοντι' ἀδειόφοιον ἔργον.

ΥΛ. αἰρετῇ ὁπαδεῖ, μεγάλην μὲν ὡμοὶ τοῦτον θέμενοι συγγνωμοσύνην, μεγάλην δὲ θεών ἀγνωμοσύνην εἰδότες ἔργων τῶν πρασσομένων, οἵ φύσαις καὶ φύσιμοι πατέρες τοιαῦτ' ἐφοροῦσι πάθη. τὰ μὲν οὖν μέλλοντ' οúdeis ἐφορᾶ, τὰ δὲ νῦν ἐστώτ' οἰκτρὰ μὲν ἡμῖν, αἰοχρᾶ δ' ἐκείνους, χαλεπότατα δ' οὖν ἀνδρῶν πάντων


1280. πρὶν τῇθ' ἀνακωπήσαι | νό- σον] Either (1) taking ἀνακωπήσαι as transitive, 'Before allowing this trouble to re-awaken,' see note on Αι, 674, 5. ἀκομοὶ στινῶν τῶν, or (2) with ἀνακωπήσαι intransitive, 'Before this trouble re-awaken.' Other compounds of οἰκεῖοι, as παρακεῖοι, ἀνακεῖοι, are used intransitively, and why not ἀνακεῖοι? Heracles thus steels himself against the possible recurrence of the pain, because ἐν αὐθεντίᾳ ἔρχεται τέλειαν.


1280. τὸ ἄλυβος | λιθοκόλλητον στό- μεν] 'A bit of iron set with adamant.' Λιθοκόλλητον is literally, 'Inlaid with stones.'

1281. παρίχουσα] Sc. τῇ βοή, 'Applying' as a preventive.

1282. δὲ ἐπίχαρτον, κ.τ.λ.] i.e. τελέο- σαι ἔργων λεικῶν δὲ ἐπίχαρτον δν, 'Performing an unwilling deed as a thing to rejoice at.' Not, 'As performing an unwilling deed that will bring joy,' which is inconsistent with l. 1256, and with the tone of the whole scene.

1284. μεγάλην . . . συγγνωμοσύνῃ] 'To me allowing great excuse for what is now being done,' because Hyllus is compelled by his father.

1286. μεγάλην . . . εἰδότες] 'But to the gods attributing great unkindness.' The antithesis is more formal than real. For the expression, cp. εἰδέναι χάριν, and for θεών ἀγνωμοσύνην, Ο. C. 86, μὴ γένωθ' ἀγαμόνεσ.


1270. ἐφορῇ] For the repetition of the same word in a different sense, see Essay on L. § 44, pp. 83, 84. This line contains the only hint in the play that the ultimate fate of Heracles is different from what he now expects.

1273. ἀνδρῶν πάντων] For the mas-
ΤΡΑΧΙΝΙΑΙ.

τῷ τῆν ἄτιν ὑπέχουντι,
ΧΩ. λείπου μηδὲ σῶ, παρθεν', ἀπ' οἴκων,
μεγάλους μὲν ἱδοὺσα νέους θανάτους,
πολλὰ δὲ πῆματα καὶ καινοπαθῆ,
κούδèν τούτων δὲ τι μή Ζεύς.

1275. ΧΩ. λείπου] ΧΩ. ἡ ΤΔΑΛ. λείπου L Vat. 1276. ἱδούσα] from εἰ L ἱδούσα A.
1277. καὶ καινοπαθῆ] καὶ καινοπαθῆ L. καινοπαθῆ A pr. V²R. καινοπαθῆ L² Vat. V.

culine genitive of comparison after the neuter word, cp. O. T. 467, δελλάδων ἡπων στεφαρείτερον.
1274. τῷ...ὑπέχουντι] ‘To him who undergoes this affliction.’ Hyllus avoids naming both Zeus (1268) and Heracles.
1275. λείπου μηδὲ σῶ, παρθεν', ἀπ' οἴκων] The Chorus say this to the maidens from within the palace, the same who were addressed, in supr. 205, 6, as ὁ μελλόνυμφος. (1) ‘Neither fall thou, maiden, leaving the house;’ i.e. Be sure to follow us and not to stay at home; ἀπ' οἴκων being construed with μὴ λείπου, as εἰσώ, or some other positive verb. Or (2) deleting the comma after παρθεν', ‘O maiden from the house, be thou, too, not left behind!’

1275–8. These lines are continued to Hyllus in some MSS., but they are most probably, as above explained, the exode of the Chorus. The Laurentian MS. heads them with χο. ή ὅλλ. A similar doubt occurs at O.C. 1777, viz. whether the concluding lines are spoken by the Chorus or by Theseus.

The procession is now formed. Cp. Aj. sub fin.
1276. μεγάλους μὲν...θανάτους] ‘Thou that hast been witness of a dreadful and strange death’ (that of Deianira).
1277. πολλὰ...καινοπαθῆ] ‘And many unheard-of sufferings’ (those of Heracles).
1278. κούδεν...Ζεὺς (sc. ἱππαρξίαν) ΤῊ ἰδίας, and note: Rhesus, 861, καὶ ταῦτ' Ὄδυσσεος.
ΦΙΛΟΚΤΗΝΗΣ.
INTRODUCTION.

'Αλλ' ὃ μὲν ἐν νήσῳ καύτος κρατέρ' ἄλγες πᾶσχων, 
Λήμνῳ ἐν ἡγαθείᾳ, ἦν μὲν λίπος νῖος Ἀχαίων 
ἐλκεί μαχαίριον κακών ὀλόφρονοι ἡροῦ. 
Ἤνθ' ὅ γε κείτ' ἀχίου' τάχα δὲ μὴ σεβασθ' ἐμελλὼν 
'Αργείου παρὰ υπεί Φιλοκῆτα τακτός.

II. 2. 721.

Φαντὶ δὲ Λαμβάδην ἄλκι τερόμενον μετανάζοντας ἄλθειν 
ήρωας ἀντιόπους Πολιάτου νῦν τὸζηταν' 
δὲ Πράμου πόλιν πέρσεων τελεύτασιν τε πόνονος Δαμαίως, 
ἀσθενεὶ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδων ἤν.

Pind. Pyth. i. 52 foll.

Αὐτὰρ τοι παιδός γε Νεοπτολέμου φίλου 
πᾶσαν ἀλθείαν μνῆσσομαι, δὲ μὲ κελεύεις: 
αὐτός γὰρ μὲν ἐγὼ κολῆς ἐπὶ νηὸς ἐύος 
ἐγαγὸν ἐκ Σκύρου μετ' οὐκνήμιδας 'Ἀχαίως'.

Od. ii. 506–9.

I. The subject of Philoctetes at Lemnos had been previously handled by Aeschylus and Euripides¹, and probably by other tragic poets². Sophocles appears to have modified the fable in three important respects: (i) by making the coast of Lemnos, where Philoctetes was exposed, to be wholly desert and uninhabited; (2) by representing him as obstinately deaf to all merely human persuasion; and (3) by inventing the part of Neoptolemus.

1. In the plays of Aeschylus and Euripides there was a chorus of Lemnians who came to visit the hero either for the first time³, or after a long interval; and Euripides gave him also a Lemnian friend and visitor, named Actor⁴. But in Sophocles the only human beings whom Philoctetes has seen during the ten years

¹ Ἐνδαχήθη ἐτί Ποθοδάρων ἀρχαῖος ἀλμυρὰς πε' ἐτεί πρῶτης, πρώτος Εὐ- 
φορίας, δεύτερος Σοφοκλῆς, τρίτος Εὐριπί- 
δης, Μηδῆς, Φιλοκῆτης, Ἀδεί, Θερμαῖας 
Medeam.

² Fragments are quoted from a Philocetes by Achaeus of Eretria. See Nauck's Tragic Fragments.

³ If this was true of the Aeschylean Chorus, it must have involved an ob- 
vious inconsistency. For if there were inhabitanits in the place at all, some of 
them must have been drawn by curiosity to visit Philoctetes earlier.

⁴ Or Hector, according to Hermann's 
conjecture.
have been Greek castaways, who came ashore unwillingly, and were too much absorbed in the difficulties of their own return to yield him more than a passing word of sympathy. These tantalizing glimpses of fallacious hope have only added to his desolation.

2. The resentment of Philoctetes in Sophocles, like that of his Oedipus at Colonus, is inexorable. The sense of wrong in both these heroes has become a fixed idea, which partakes of the grandeur of their natures. Nothing short of the miraculous interposition of the deified Heracles, to whom his earlier life had been devoted, can move the Philoctetes of Sophocles from his determination never to return. Odysseus in Aeschylus had won his ear by first disguising himself; and in Euripides, being made unrecognizable by Athena, had pretended to be one whom the Argives and 'Odysseus' had injured. This expedient is adopted also by Sophocles, who attributes it, however, not immediately to Odysseus, but to Neoptolemus as instructed by him.

3. It is the person of this son of Achilles which gives to the drama of Sophocles its peculiar excellence. The character of Philoctetes is still the groundwork of the play, and the action interests us primarily on his account. The poet has, indeed, as we have just seen, been at no small pains to give thoroughness to the conception both of his forlorn circumstances and of his strength of will. But the contact with Neoptolemus brings out that other aspect of the son of Poeas which enhances our sense both of his resentment and of his wrong, the deep tenderness and the frank openness of heart, which increase our pity for him and make him liable to be once more deceived; his keen remembrance of old friends; his love for all that is even remotely associated with his home. And hardly inferior to our interest in the hero is that awakened by the young chieftain himself, whom the invention of Sophocles has made one of the most beautiful figures in Greek poetry. Nor is this all. For what gives to the Philoctetes a unique place in ancient literature, and may be said to constitute a new departure in dramatic art, is the subtle climax of emotions produced by the interaction of these two persons upon each other. Similar effects may be observed at single points of several other dramas, as where Oedipus presses his inquiries to the horror of Jocasta, or where Electra's grief over the pretended burial-urn moves Orestes to discover himself. But in the Philoctetes the juxtaposition of contrasted persons and situations, and the delineation of two souls in their mutual working, is far more complex and sustained.

The part of Neoptolemus displaces that elsewhere assigned to Diomed—as by the Little Iliad and Euripides, and apparently by Sophocles himself in his 'Philoctetes at Troy' (see Nauck, Trag. Fr. p. 225). But in here rejecting this feature of the old legend, Sophocles has characteristically used it to make part of the supposed falsehood of the pretended shipmaster, whose other statement, that Phoenix

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1 In this, according to Dio Chrysost. i.e. the author of the 'Little Iliad.'
59. Euripides had followed 'Homer,'
2 O. T. 1054, El. 1174.
INTRODUCTION.

and the Theseidae had gone to bring back Neoptolemus, may also have belonged to one version of the story.

That our poet was the first who introduced the person of Neoptolemus into the fable is asserted by the Scholiast and by Dio Chrysostom. It was natural, in recasting the legend, to think of one who was the most prominent figure next to Philoctetes in the last scenes of the Trojan war, who was fetched from Scyros by Odysseus after his father's death, and was moreover the son of Achilles, the lover of glory and hater of lies. All these circumstances the poet has wrought with curious happiness into his plot.

And not only is the ingenuous youth contrasted with the wily politician, but the rising generation is brought into contact with that which is passing away. Philoctetes has been cut off both outwardly and in spirit from the active life of the Achaeans now at Troy. His thoughts are with the men of the preceding age, with Nestor, Lycomedes, Chalcodon, the coevals of Heracles, men whose deeds he witnessed in his youth. Neoptolemus, on the other hand, is 'new to the war,' and is thus innocent of the wrong which Philoctetes resents against the other chieftains. This contrast of generations makes more affecting to us the confiding intercourse of the withered solitary with the generous boy.

II. In the Introduction to the Oedipus Coloneus (pp. 260 ff.) it was remarked that in these 'last plays' of Sophocles there is at once a more direct appeal to eye and ear, and also more of meditative inwardsness, than in those tragedies which are most distinctly marked by dramatic concentration. With regard to the former point little remains to be said. The wild attire of Philoctetes, his cries of pain, his falling on the ground and sleeping there, are sensational incidents such as we can hardly parallel from the Antigone, Electra, or Oedipus Tyrannus. The apparition of Heracles arrayed with glory is a more dazzling spectacle than the night-vision of Athena in the Ajax. And the bow of Heracles, as it passes from hand to hand, is a visible sign both of the error and repentance of Neoptolemus. But it is more important to dwell upon the ethical reflectiveness by which the Philoctetes is distinguished, no less than the Oedipus Coloneus is by fulness of religious thought. The return of Philoctetes can never have been an eminently tragic subject, for it could only be wrought into a drama of reconciliation, in which, as Aristotle says, those who are deadly enemies to begin with, end by going off the stage 'the best friends in the world.' And a theme of this kind, far more than the tales of Argos or of Thebes, must have tended to become stale by repetition. Accordingly Sophocles, in treating it anew, touches with comparative lightness the conclusion, which is foreknown, and spends his strength in evolving the moral vicissitudes which complicate the precedent action. Externally, this may be viewed as a defect; there

1 In B.C. 409, the drama of reconciliation may have been peculiarly welcome for political reasons—although the hypothesis of an allusion to the return of Alcibiades is too far-fetched.
is something almost grotesque in the joint exit of the hero and his enemy. But this fault is easily pardoned as inevitable, and we rather admire the skill with which the ‘mortal distance’ between Philoctetes and Odysseus is maintained until the last moment, while by the influence of Neoptolemus the wounded spirit of the hero, though not yet reconciled to his worst enemy, has been otherwise softened and humanized. We are content to know that Odysseus’ crooked policy is foiled, whilst the purpose he subserved is provided for without his help. Meanwhile our hearts have been moved and our thoughts exercised by a crisis not in the fortunes of the Greeks, but in the soul of Neoptolemus, where, after a perilous struggle, compassion and loyalty have triumphed over ambition and guile. And now we look forward with unmixed delight to that outward triumph which is secured for both the heroes by the advent of Heracles. The opposing claims of public expediency and personal kindness are not reconciled, indeed, for the opposition between them is providentially overborne. But this ἀνθρώπις or antinomy is treated not with casuistry or logical disputation, but through what may be termed the dialectic of feeling. Thus, in contemplating an aspect of life which had begun to interest his countrymen when reflection was taking the place of action, Sophocles essentially remains within the sphere of tragic emotion.

III. The structure of the Philoctetes may be further illustrated by considering separately (1) the divine, and (2) the human action.

1. The divine will in the Philoctetes effects its end by overruling human efforts rather than by controlling them; and the drama has thus a fixed or predetermined groundwork, which makes a frame or setting for the intense though transient struggle towards which our attention is mainly drawn.

The gods have fore-ordained that Troy shall not be taken by unaided mortal strength, but by the arms of one who is joined to the immortals, the bow and arrows of Heracles, which Philoctetes wields. But they have also willed that Troy shall not be taken in a year, nor until the destined hour. Therefore, before the Achaeans have begun the siege, during some preliminary operations, Philoctetes is struck down, and becomes useless to the host. He had entered within the precinct of Chrysa, which (like that of Athena Polias at Athens) was defended by a serpent, and the bite left an incurable wound.

Chrysa, called by some a nymph, is by others identified with Athena. There is no trace of this in Sophocles, who does not care even to specify the motive for which Philoctetes (like Miltiades at Paros) encroached on the sacred ground. All the poet chooses to indicate is that the harm which came to Philoctetes was provi-

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1 K. O. Müller’s remark, that the peripetéia of the Philoctetes is the change in the mind of Neoptolemus, is in this sense true.

2 Cp. fr. 98, Ψυχὴ γὰρ εἶναι καὶ φρονοῦσα πολλὴκατε ἐκείνων σοφιστῶν Παυτές λοιπὶν εὑρέσθη.
dentially inflicted\(^1\), and that he had been guilty of no serious offence either against gods or men. He is represented to us as an innocent sufferer. The gods, whose final purpose towards him was beneficent, were cruel to him for the time, and the pain of his miraculous wound was so great as to wring from the hero loud and incessant cries, while the fetid odour from the injured foot made his neighbourhood intolerable. The Achaeans thus came to reject their destined saviour; and even Odysseus—so blind is human wisdom—saw no further than the necessity of removing him, and the means for executing this.

If human policy is blind, it is also hard—as the Athenians well knew,—and the Argive chiefs had shown small compunction in doing what they considered expedient for the host.

But now the ten years were past, and it was time for Troy to fall, and for Philoctetes to be restored. The will of the gods was partially made known. The captive Helenus, at once prince and seer, had prophesied in the camp, and in consequence Neoptolemus had been brought from Scyros. But this was not enough. The bow of Heracles in the hand of Philoctetes must also come to Troy. The chiefs are now eager to conciliate the man whom they formerly cast out. Odysseus, who is best acquainted with the circumstances and the man, knows better than any one how difficult it will be to bring him back. But his zeal for the army is indefatigable; and confident once more in ‘policy,’ or, as he phrases it, in the unfailing aid of Athena Polias, he undertakes the task. Odysseus' policy is frustrated, but the divine end to which he ministers is attained, through the interposition of Philoctetes' divine master and friend.

The apparition of Heracles is not the only piece of ‘celestial machinery’ in the Philoctetes. The intention of the gods is signified to us by a very simple and beautiful expedient, reminding us of the obedience of the elements in Shakespeare's 'Tempest.' Four times in the course of the play it is clearly indicated that a fair wind is blowing steadily towards Troy (ll. 464, 5, 639, 40, 855, 1450, 1).

2. Odysseus hits upon the seemingly excellent plan of associating with himself for the enterprise the son of Achilles, whom he has brought from Scyros to conclude the war. Neoptolemus (l. 114) had at first been led to believe that this achievement was to be entirely his own. When he suddenly finds that there is an obstacle to his success, his ambition will make him ready to do anything. And his inexperience and boyish simplicity are more persuasive than any rhetoric, and promise to make him a pliant instrument in the hands of Odysseus. At first these calculations bid fair to be realized. Though falsehood is against his nature, yet, having undertaken to lie, the young man lies with the spirit of a Greek, and speedily wins the confidence of Philoctetes. But the very completeness of this triumph gradually undermines his resolution. Where he had looked for suspicion and misanthropy, he finds open-heartedness and a tender, loyal spirit. In the man

\(^1\) α\(\lambda\) θε\(\iota\)ς ῥε\(\iota\)χης, l. 1326.
whom he has undertaken to inveigle he awakens the most touching affection for himself; he is praised for truth and faithfulness where he has used deceit, and is met with the liveliest gratitude for agreeing to the reverse of that which he intends to do.

In addition to all this he is impressed more and more by the desolate misery of the hero whom he is wronging, and by the grievousness of his previous wrongs. And when he is made to witness an actual outburst of the victim's pain, arriving at the very moment when he thought to be taken home, this incident, which makes Neoptolemus master of the bow, at the same time breaks down his will. He can no longer keep up the deception, and 'like a man to double business bound,' he avows his purpose, but retains the bow.

The passionate words which then burst from Philoctetes, who is at once betrayed of his hopes and bereft of his one treasure and means of life, only deepen the pity and compunction of Neoptolemus, and he is hesitating, when Odysseus suddenly approaches, being no longer deterred by the bow in his enemy's hand. On this Philoctetes directs his despairing anger at the true author of the harm, and again pleads with Neoptolemus. But the youth now yields to the present influence of Odysseus, whom he follows, carrying off the bow; leaving the mariners, however, to stay with Philoctetes till the last, in the hope of even yet persuading him to go to Troy. This moment, in which Philoctetes is utterly bereft, and the nobler impulse in Neoptolemus suffers defeat, may be compared to the crisis in the Electra where Clytemnestra triumphs, and the heroine is left to her despair. And in both dramas the darkest point is followed by the brightest. For Neoptolemus brings back the bow; and the spectators feel how much nobler is a faithful spirit than the noblest ambition. Nor is the sacrifice incomplete; for Philoctetes, again in possession of his bow, again trusting Neoptolemus, remains obstinate in refusing to return to Troy, and once more begs to be taken home. Neoptolemus consents, and the two are setting forth together, being rendered independent of Odysseus by the possession of the bow, when Heracles appears, and the human action is superseded by the divine. We know that Philoctetes will be recompensed for his years of pain, and that the ambition of Neoptolemus will be fulfilled.

IV. Some points of minor interest demand a few words of elucidation.

1. Minute topographical accuracy is not to be looked for in a Greek drama. But we cannot forbear asking, How did Sophocles conceive of the local environment of Philoctetes?

The cliff in which his cave was situated was to the S. E. of the 'Hermaean bluff' (I. 1459, Aesch. Ag. 283), which formed the extremity of the island to the N. E. Hence the wind (S. W.) which blew fair for Troy was adverse to the voyage to Scyros and the Malian gulf. The νότος mentioned in I. 1457 must have come from the S. E. The cave had two openings, one towards the morning,
the other towards the midday, sun. The cave was considerably above the sea level, and there were precipices beneath it (l. 1001). A steep track led to green meadows and a spring, surrounded by forests inhabited by wild animals. Mount Mosychlos, the active volcano, was visible (l. 800) from some neighbouring point.

Does Sophocles think of Lemnos as a desert island? This is hardly probable. Nothing, indeed, is said that would relieve our impression of the utter desolation of Philoctetes; and any reference to the inhabitants of the island would have this effect. The only gods referred to in connection with the land are Earth herself as Rhea or Cybele, ‘mother of Zeus,’ the water-nymphs of the meadow, and Zeus, of whom Odysseus speaks as master of the soil there. But it is not likely that Sophocles would have departed so widely from tradition as to imply that Lemnos was wholly without inhabitants at the time of the Trojan war. A χβων without αὐτόχθονες; a fire-mountain celebrated as the work of Hephaestus, with none at hand to celebrate it; a rule of Zeus without human subjects, were scarcely within the range of Greek imagination. It was enough for his purpose that the Hermæan promontory was at the other end of the island from Myrina, the only town in it, and that the primeval forests around were peopled only by wild beasts.

2. Neoptolemus in l. 351 is made to say, ‘I had not seen my father.’ This, if construed strictly, is inconsistent with the legend, according to which Achilles was at Scyros immediately before his voyage to Troy. But the point is external to the present fable; and, were it not so, is not the inconsistency inherent in the legend, if we compare the supposed age of Neoptolemus with that of Achilles? And the language need not be so far pressed. ‘I had not seen him’ is not too strong an expression for one to use who was a mere child when his father left, and is now a man.

3. Another small inconsistency is worth noticing, because it bears on the degree and kind of unity that is observed in the Greek drama. Neoptolemus, at l. 112, has not yet realized the part to be played by Philoctetes in taking Troy. At l. 197 he knows more of this than Odysseus has told him. And at l. 1326 he has the whole story ‘at his finger ends.’

4. The aesthetical controversy which once raged about the cries of Philoctetes may safely be regarded as extinct, and is chiefly memorable for the fine image which it drew from Lessing:—‘The Athenians are to be supposed capable of despising this rock of a man, because he reverberates to the waves that cannot shake him.’

It is enough to say that a similar scene occurred in the Philoctetes of Aeschylus, and that it was a necessary part of the tradition: also that by no other means could the situation be made real to the spectators. But neither here nor in the Trachiniae, nor anywhere

1 'Und diesen Felsen von einem Manne hätten die Athenienser verachten sollen, weil die Wellen, die ihn nicht erschüttern können, ihn wenigstens ertönen machen.'
in Sophocles, is attention solely concentrated on physical pain. It is the disappointment of Philoctetes, overtaken by his malady in the moment when he thought to realize his hopes, and the effect of the cries on Neoptolemus, whose resolution now begins to waver, that chiefly interest us even when the theatre is resounding to the strong man’s agony.

V. Language and Metre.

1. The language of the Philoctetes is less condensed and more flowing than that of the earlier tragedies. It is less marked by conscious elevation, has more frequent pauses and transitions, and reflects more nearly the tone of ordinary life. But it has also much of the artistic charm of which Mr. C. Newton has said, in writing on another subject, ‘It is hard to define the subtleties of Greek art, veiled as they are by a seeming simplicity, which is for ever eluding the analysis it invites and challenges.’ In the gentler kind of pathos it is peculiarly rich.

2. The part assigned to the Chorus is less than an eighth part of the whole. On the other hand, the μῆλη ἐκατοστήματος are more prolonged than elsewhere and have the effect of monodies.

In discussing the metres we are sometimes met by the same difficulty which encountered us in the Oed. Col., the question, namely, whether the rhythms of the tragic poets were at all affected by the musical changes which we know to have been introduced about this time. The points most in doubt are (1) the substitution of long syllables for short ones, (2) the admission of a doubtful syllable at the end of a logaoedic or glyconic line, (3) ‘polyschematism.’ But the solution of these and similar difficulties must be left to the special students of Greek metres.

VI. State of the text.

According to Bernhard, the Philoctetes was seldom performed in ancient times, and little read, except by grammarians. His remark is confirmed by the fact that the Scholia are meagre and the MSS. in which the play is found are few. Some manifest corruptions appear in all the existing MSS., but there are not wanting traces of divergence anterior to L. See especially ll 220, 1032.

1 In adhering to the tradition that the Philoctetes was produced in 409 B.C., I follow the majority of scholars, who assume that the quotations from Ἀλκιβιάδης in the Alexandrian Τεύχοις to the Greek plays are generally to be trusted.
ΦΙΛΟΚΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ. ΝΕΟΠΟΛΕΜΟΣ.
ΧΟΡΟΣ. ΦΙΛΟΚΤΗΣ.
ΣΚΟΠΟΣ ὁ ΕΜΠΟΡΟΣ. ΗΡΑΚΛΗΣ.
ΟΔΥΣΣΕΥΣ.

'ΑΚΤΗ μὲν ἦδε τῆς περιρρήτου χθονὸς Ἀχιλλεύς παῖ Νεοπόλεμε, τὸν Μηλίαν Πολαντος νιῶν ἔξεθηκ' ἐγὼ ποτε, ταχεῖς τόδ' ἔρδειν τῶν ἀνασώντων ὑπο, νόσφο καταστάζοντα διαβόρρφ πέδα' δι' οὐτε λοιβῆς ἡμὺν οὐτε θυμάτων παρῆν ἐκήλοις προσβιγένι, ἅλλ' ἄγρας κατεῖχ' ἄει πᾶν στρατόπεδον δυσφήμαια, βοῶν, στενάζω, ἄλλα ταῦτα μὲν τί δεῖ

1. οἰκουμένη] οἰκουμένην Ι." 8. ἡμὺν] ἡμὺν Ι. ἡμὺν Α. 10. κατεῖχ']

κατεῖχεν' Ι." κατεῖχ' Α.

3–11. Odysseus, who knows the nature of Neoptolemus, approaches the subject cautiously, addressing him with the honourable title which appeals most to his ambition, and putting forward promptly the reasons or excuses for his own previous act, (1) as commanded by authority, (2) as required by the necessity for quiet in the army when religious ceremonies were performed.

3. ἄ.. τραφεῖς] The slight paraphrase, by which τραφεῖς is substituted for γεγένασι may or may not convey an allusion to the nurture of Neoptolemus in Scyros while Achilles was at Troy. Cp. Π. Ι. 19. 326, ὡς τὸν δὲ Σκυρῆς μιᾷ ἐν τρέφεται φίλος υἱός: infr. 243, θρέματα Λυκομῆδον.

4. Νεοπόλεμε] Νεοπόλεμε. 5. Odysseus thus suggests his own example to Neoptolemus.

11. μὲν opposes ταῦτα, κ.τ.λ. to ἄλλ' ἔργον, κ.τ.λ. in l. 15.
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων, 
μὴ καὶ μάθῃ μὴ ἡκοντα κάκχεω τὸ πάν 
σόφισμα τῷ νιν αὐτίξ' αἱρήσει δοκά.
ἀλλ' ἔργον ἠθὴ σον τὰ λοιφ ὑπηρετεῖν,
σκοπεῖν θ' ὅπου 'στ' ἐνταύθα δῖστομος πέτρα
τοιάθ', ἵνα ὑψέει μὲν ἡλίου διπλῇ
πάρεστιν ἐνθάκησι, ἐν θέρει δ' ὅπου
δὲ ἀμφίτητος αὐλίου πέμπει πνοή.
βαιὸν δ' ἐνερθεὶς ἐξ ἀριστερᾶς τάχ' 
ἀν ἰδοις ποτὸν κρημναῖον, ἐπερ ἐστὶ σῶν.
α' μοι προσελθῶν σίγα σήμαιν' εἰτ' ἔρχει

14. αὐτίξ' αὐτίξ οὖ καὶ αὐτίξ' Α. 15. λοιφ] λοιφ' Λ. λοιφ' Σ. λοιφ' Α.
16. θ' om. Λ. add Σ. δούν 'στ' δοῦσο' ΛΑ. δοῦσον Τ. 22. ἔρχει
"έρχει" Λ. ἔρχει A Βάτ. V (ἐγ. gl. οὐκεί V) Ψ. ἐνι Βάτ. Β.

12. ἀκμὴ . . . λόγων] 'For now is the
time not for many words.' For the
sudden introduction of the negative, cp.
infr. 961, δῶκα μῆνα, κ.τ.λ. It is no time
for nice consideration of the past.
The present crisis must be practically met.
Thus Odysseus obviates further
discussion.
13. μὴ καὶ] Cp. infr. 46. and see Essay
on L. § 25. p. 40.
κἀκεῖνο] 'And so I lose.' For καὶ
implying consequence, cp. infr. 286,
490, 1061. ἐκεῖν signifies the sudden
loss by inadvertence of something held
τις . . . ἄλλων ἄρατες δὲθον ἐκεῖ "μένας,
(ἐκεῖ εἶναι is aor.).
15. τὸ λοιφ ὑπηρετεῖν] 'To serve
(infr. 53) 'in what remains.'
16. ἄποιο . . . ἐνταύθα] 'At what point
hereabouts.' Odysseus has a vivid re-
collection of the place. But the cave
and its adjacent spring are not imme-
diately visible.
17. ἡλίου . . . ἐνθάκησι] 'On both
sides one may sit in the sun.' ἡλίου
ἐνθάκησι — θάξος εἰς ἡλίου, Essay on L.
§ 9. p. 11. For the use of ἡλίος = 'Sun-
shine,' cp. Plat. Phaed. 116 E, ἦν θάλεω
ἐπὶ ἔτι τοῖς ὥραιν.
18. 19. ἐν θάρσε . . . πνοῆ] 'And in
summertime the breeze wafts slumber
through the pervious cell.'
21. ἔσθη λαθοὶ σοῦ] 'If it be not
destroyed,'—explaining the uncertainty
implied in τὰ ἔρχει.
ΦΙΛΟΚΤΗΤΗΣ.

χώρον πρὸς αὐτὸν τὸνδε γ', εἰς ἐλλη κυρεί, ός τάπλοιατα τῶν λόγων σὺ μὲν κλῆς, ἐγὼ δέ φράζω, κονὰ δ' ἐξ ἄμφοιν ἡγ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ἀνάξ Ὄδυσσεύ, τοθρογον ὦ μακράν λέγεις. 

οδὸ γάρ οὖν εἰπας ἀντρον εἰσοράν.

ΟΔ. ἀνωθεν, ἣ κάτωθεν; ὦ γάρ ἐννοο. 

ΝΕ. τὸς ἐξ' ὑπερβεθε, καὶ στίβοι γ' ὀυδεῖς κτύπος. 

ΟΔ. ὥρα καθ' ὑπον μὴ καταυλισθεὶς κυρῆ. 

ΝΕ. ὅπω κενήν οἰκηνὶν ἄνθρωπων δίχα. 

ΟΔ. ὦθ' ἐνθον οἰκοποιὸς ἐστὶ τις τροφῆ; 

ΝΕ. στιρτὴ γε φυλλᾶς ὡς ἐναλίζ(οντι) τρ. 

23. γ ομ. Λ.  

24. κλόγε] κλόους ΛΑΓ.  

25. *ήγ] 


27. στιρτῆ] στιρτὴ Α.  


29. ὄν] Νεοπτολέμους is clambering amongst the rocks. 

30. ἀνωθεν] Sc. φανόμενον. 


32. τοθρογο] But the conjunction of ἐκεῖ with τὸνδε is harsh, and the accusative after πρὸς requires a different verb from κυρῆ: (δ) χώρον τῶν αὐτῶν, conjectured by Bloydes, giving the same sense as the first of the above renderings. 

33. στιρτῆ] στιρτή Α.  

34. τοθρογον] ὦ μακράν λέγεια] "The task you speak of requires no long journey," i.e. I have not far to go to do your will. μακράν, sc. περιπεριέχομαι. 

35. στιρτῆ] στιρτή Α.  

36. εἰπας] Sc. περιπεριέχομαι. 

37. καταυλισθεὶς κυρῆ] For καταυλισθεὶς some MSS. give κατακλυθεὶς, a natural variation. 

38. ἀνωθεν] Sc. φανόμενον. 

39. τοθρογο] But is there not within some of the provision that makes a home?" Hermann rightly explains τροφῆ, 'Utenislia quibus locos aliquis in medium domus instruitur.' Others conjectured τροφῆ, the irony of which would be misplaced; others ἔσω ἐπιτροφῆ. 

40. ἐπιτροφῆ] For uses of τροφῆ in Sophocles, see Essay on Λ: 50, 1. p. 94. 

41. ὄν] Sc. περιπεριέχομαι. 

42. τοθρόγον] Byases, or τοθρό] (1) "Yes, there is

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ΟΔ. τὰ δ’ ἄλλ' ἐρμα, κουδέν ἑσθ' ὑπόστεγον;
ΝΕ. αὐτὸξιλόν γ’ ἐκπώμα, φλαυροφυῶ τινὸς
τεχνήματ' ἀνδρός, καὶ πυρεί' ὁμοῦ τάδε.
ΟΔ. κείνον τὸ θησαύρισμα σημαινεῖ τόδε.

ΝΕ. ίνον ἵνα καὶ ταυτά' γ’ ἅλλα θάλπηται
μάχη, βαρέλας τού νοσηλείας πλέα.
ΟΔ. ἀνὴρ κατοικεῖ τοῦδε τοὺς τόπους σαφῶς,
καστ’ οὐχ ἔκα τοῦ. πῶς γὰρ ἄν νουσὶν ἄνηρ
καλὸν παλαιᾷ κηρὶ προσβαλή μακρᾶν;
ἄλλ’ ἂν πιλ φορβῆς νῦστον ἔξελθηθεν,
ἂν φύλλον εἴ τι νάδυνον κάτοικε ποι.

τὸν οὖν παρόντα πέμψων εἰς κατακοπήν,
μὴ καὶ λάθη με προσπεσῶν ὅς μάλλον ἄν

34, 35. Persons om. L. add A.

34. ἄλλ’] ἄλλ’ L. ἄλλ’ C’. ἄλλ’ A.

35. φλαυροφυῶ] φλαυροφυῶ L. φλαυροφυῶ ἄνθ. φλαυροφυῶ τοῦ A.

36. τεχνήματ’] τεχνήματ’ L. τεχνήματ’ L. τεχνήματ’ L.

37. σημαινεῖ τόδε] In telling me of this hoard, you give me a token of his presence.


40. δέλλα] ‘Are being warmed or dried in the sun.’

41. ἔχει δὲ καὶ τις σωφροσύνη.

42. ἄνθ. φορβῆς νῦστον] (1) ‘Somewhere.’ Cp. infr. 163: or, (2) ‘Methinks.’

43. κατακοπὴ] ‘Advance.’ This use of προσβαλήσας, without a dative or an accusative with a preposition, is rare. But the adverb μακρὰν helps to supplement the expression.

44. άνθ. φορβῆς νῦστον] (1) ‘For the purpose of a return with food;’ i.e. to bring home provender. άνθ. φορβῆς νῦστον may mean, as the Scholiast thought, simply a foraging expedition.

45. Hereupon the one attendant, the ‘Σενερος of 542 foll., withdraws to a distance, and Odysseus and Neoptolemus are left alone. For τὸν παρόντα, cp. El. 424, τού παρόντος, ἕνεκ τῶν ἐδένευ τοιοῦτον.
ΦΙΛΟΚΤΗΣ.

"Ελοίτω μ᾽ ἤ τοὺς πάντας Ἀργείους λαβεῖν.

\[\text{NE. \, ἀλλ' ἔρχεται τε καὶ φιλάξεται στίβος.}\]

σὺ δ' εἰ τι χρῆσεις, φράζε δευτέρφο λόγῳ.

\[\text{ΟΔ. 'Αχιλλέως παί, δεῖ σ' ἐφ' οίς ἐσήλυθας}\

γενναίον εἴναι, μὴ μόνον τῷ σώματι,\]

ἀλλ' ἂν τι καίνων, δὲν πρὶν οὐκ ἀκήκοας,\]

κλύψει, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

\[\text{NE. τι δὴ τ' ἄνογας;}\]

\[\text{ΟΔ. τὴν Φιλοκτῆτον σε δεῖ}\

ψυχὴν ὅπως λέγων ἔκκλησεὶς λέγων.}\]

δεῖν ο' ἐρατή τίς τε καὶ πόθεν πάρει,\]

λέγειν, 'Αχιλλέως παῖς: τὸδ' οὐχὶ κλεπτέων\]

πλεῖς ὃς ὁ πρὸς ὄλκον, ἐκλιπὼν τὸ ναυτικῶν

47. \[Δεικτo] Last o. from s L. \[Ελοίτω A. λαβεῖν] μολεῖν A. 57. \[τὸδ'] b from οὗ L. \[τὸδ'] A. \]

47. \[Δεικτo μ'] It is unnecessary to read \[Δεικτo\ έλοιτο, although this is suggested by the first hand of L. The meaning is, 'He would rather get me than the whole Argeiv host into his hands.' \[μᾶλλον δεικτο is an imperfect expression for \[βούλοντο δέλειν. See E. on L. § 36. p. 63. That is to say, the meaning 'choose' is suggested, while the other meaning, 'Take for his own,' is chiefly meant. Hence \[λαβεῖν is added with the second clause for the sake of clearness.

48. \[Φιλάξεται στίβος] 'The approach (of Philoctetes) shall be watched.' \[Φιλάξεται is fut. mid. with passive meaning. \[On στίβος, see above, note on l. 28.

49. \[χρῆσαι] Sc. γενόθαι.

50. \[δευτέρφο λόγῳ] 'Renewing thy discourse,' according to the promise in 24, 25. Gedike conjectured \[δευτέρφο l. 50-54. τῷ σώματι follows γενναῖος εἴναι, κατά σώματος, as if it were \[ὑπουργεῖν, for which it has been substituted as more pleasing. \[ὑπουργεῖν is equivalent to \[καν (see Essay on L. § 28. p. 47). Nauck thinks that \[ὑπηρέτης is too low a word for the position of Neoptolemus, who only acknowledges himself to have been sent as \[ὑπηρέτης to Odysseus (l. 93). But \[ὑπηρέτης is applied by \[Χενεφόν to officers in attendance on a general as \[أهل-لا-ك عم, and Odysseus may think it necessary at the end of his speech to assert his authority in its full strength, adding \[fortiter to \[σωφιτα. Neoptolemus shows his sense of this in the brief question τι δήτ' ἄνογας;

55. \[λέγοις ... λέγων] The pleonasm helps to emphasize the unwelcome lesson that words and not deeds are required of Neoptolemus. Cp. infr. 90. 1. 'You must wrest to your purpose, by deceitful words, the mind of Philoctetes.' Neoptolemus is to wind himself into the very soul of Philoctetes and deceive him there.

56. \[δεῖν ... παῖς] These words are in position to ὅπως ... λέγων.\]

57. \[τὸδ' οὐχὶ κλεπτέων] 'This is not to be dissembled.' \[κλεπτεῖν is repeated in a slightly different sense. The change to \[κρατεῖν, proposed by some edd., is unnecessary.

58. \[πλεῖς] Sc. \[δὲ φήσαι λέγων. Odysseus puts before Neoptolemus the situation which he is to assume. This is more vivid than \[πλεῖς, which in some edd. has been substituted for \[πλεῖς as more grammatical. But cp. Trach. 1137, ἔπε, and note. The whole speech is purposely cast in an easy conversational style. Cp. \[λέγων, infr. 64. Hence also the frequent asyndeta, 56, 72, 79. \[πλεῖς δὲ πρὸς ὄλκον] 'Your voyage is homeward-bound.' For \[δὲ, cp. Thuc.
στράτευμι 'Αχαιῶν, ἔχοσ ἔχθρας μέγα, οἱ σ' ἐν λιταίς στελαντεῖς ἐξ οἴκων μολεῖν, 60
μόνην ἔχοντες τήν ἁλῶσιν ἱλιον, οὐκ ἠξίσασαν τῶν 'Αχιλλείων θηλῶν ἐκθύναν δοῦναι κυρίως αἰτομένη, ἀλλ' αὖ' ὁδοφείς παρέδοσαν λέγων δ' ἀν θέλησ καθ' ἡμῶν ἐσχάτῳ ἐσχάτων κακα. 65
tοῦτον γὰρ οὖν οὖν μ' ἀλγυνείς εἰ δ' ἐργάσει μη ταῦτα, λύπην πάσιν 'Αργείους βαλείς. 
eἰ γὰρ τα τούδε τόξα μὴ ληφθῆσεται, οὐκ ἔστιν πέρσαι σοι τοῦ Δαρδάνου πέδων. 70
ὡς δ' ἔστ' ἐμοὶ μὲν οὐχὶ, σοὶ δ' ὀμίλλα πρὸς τούδε πιστῇ καὶ βέβαιοι, ἐκμαθε. 
οὐ μὲν πέπλευκας οὔτε ἐνόρκος οὐδεὶ
59. ἔχθρας] ἔχθρασ L. ἔχθρας A. 61. μόνην] ὁδοφείς L. ἀντ' A. 64. αὖ'] αὖ' L. αὖ' A. δο' ἀν δο' ἀν L. δο' ἀν C'. 66. οὖν μ'] οὖν L. 
οὖν C'. οὖν A Vat. b VV'. οὖν Vat. ἀλγυνείς ἀλγυνείς Vat. 67. 'Αργείους] ἀργείους(ι) L. 'Αργείους A. 
5.3, παρέδοσα τοῦ 'Αθων ὥσ ὡς τῇ τῇ 'Αμφίπολῃ: Trach. 532, ὥσ ἐν ἔξωρ. 59. ἔχθρας μέγα] For the effect to be produced by this part of the lie, cp. infr. 323 foll. 403 foll. 
60. εἰ] The antecedent (αὖτον) is suppressed, as elsewhere, in expressing indignation. Cp. esp. O. C. 263 foll., οἰκεῖα βόθρου, κ.τ.λ. 
ἐν λαιρίσι] For ἐν of the instrument, see Essay on L. § 19, p. 26, and cp. ἐν ἀλήθεια, infr. 103. 'Ita ut vis adducendo in precibus sita esset,' Dind. 61. μόνην] Essay on L. § 51, p. 96. 'Having no way but this for taking Troy.' 
62. οὐκ ἠξίσασαν ... αἰτομένη] 'Refused to grace thee with Achilles' arms, or give them to thee, when thou didst come to Troy and claim them with full right.' 'Conflata oratio ex duabus locutionibus, una οὐκ ἠξίσασαν σε τῶν 'Αχιλλείων θηλῶν, et altera, οὐκ ἠξίσασαν σοι δοῦναι τα δαι.' (Herm.) The imperfect expression is supplemented by epegesis. See Essay on L. § 36, p. 67. For κύριον, cp. Aj. 7.14, τοῖς κυρίοις γὰρ πάντα καὶ δηλοῦν λέγων. 64. 'Οδοφείς] The name, so hateful to Philoctetes, must not be omitted. παρέδοσαν 'Gave away.' On comparing infr. 399, it appears that παρὰ in composition has here the special meaning of 'wrongly,' as in παραγιγονάν. 
'Λέγων] Lέγων in l. 57 was equivalent to an imperative, and parallel to δοθάν ἀλλήλες, supr. Légon agrees with the general subject of these verbs. For the detached participle, cp. O. T. 1289, τὸν μητέρας, αὐθέν τοι οὖν ἀνάθη μητα. 65. ἡμῶν = ἡμοί. 66. τοῦτον ... οὖν] 'In nought of this,' Sc. λέγων or τοῦτον. Cp. infr. 1021, 2, ἠγνοεῖ δ' ἀλγυνομαι | τοῦτ' αὖτα, where the accusative similarly expresses the cause. 66, 7. For ρή emphatically postponed, see Essay on L. § 41, p. 78. 
71. συν] 'With mutual confidence.' 
72. 'Without danger.' 73-74. Odysseus anticipates the approaches which Philoctetes would cast
ΦΙΛΟΚΤΗΣ.

οὔτ' ἐξ ἀνάγκης οὔτε τοῦ πρῶτου στόλου, ἐμοὶ δὲ τούτων ὀδύνασιν ἐστ' ἀρνήσιμον. ὁμοὶ εἶ μὲ τάξεων ἐγκρατῆς αἰσθήσεται, ὅλωλα καὶ σὲ προσδιαφθερῶ ἔμναν. ἀλλ' αὐτὸ τοῦτο δεὶ σοφισθῆναι, κλοπεῖς ὅπως γενήσει τῶν ἀνικήτων ὅπλων.

ξοδωδα καὶ φύσει σε μὴ πεφυκότα τοιαύτα φανεῖν μηδὲ τεχνάσθαι κακά. ἀλλ' ἢδυ γάρ τι κτήμα τῆς νύκης λαβεῖν, τόλμα: δίκαιοι δὲ ἀδίκες ἐκφανουμέθα. νῦν δ' εἰς ἀναίδες ἡμέρας μέρος βραχὺ δός μοι σεαυτὸν, κάτα τὸν λοιπὸν χρόνον κέκλησον πάντων εὐσεβέστατοι βροτῶν.

NE. ἐγὼ μὲν οὖς δὲ τῶν λόγων ἀλγὼ κλώνιν,


on him; which would be inapplicable to Neoptolemus, as he had not made one of the original expedition.

72. πεπλευκοσ] πλευρ is used here and elsewhere without further definition to denote the voyage to Troy.

ἔφορος] All those chiefs who took part in the war at its commencement had been bound to each other by an oath: Aj. 1113. Odysseus, in casting Philoctetes forth, was therefore guilty of perjury against him.

73. For ἐξ ἀνάγκης, cp. infr. 1025, 6, κατοιχίσαντες τὴν ἀνάγκην ἡγεῖσθαι ἐνελίσθη οὐκ' αἰτούσι: Aesch. Ag. 841.

77. αὐτὸ τοῦτο] 'This very point is to be gained by craft,' viz. that suggested in the words τέοιν ἐγκρατη.

κλοπεῖς] This word has no such mean associations as κλένης; and ἀνικήτων, which follows, is calculated to stir Neoptolemus' ambition.

79. ξοδωδα καὶ] 'I am well aware.' καὶ, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while.' Cp. Thuc. 8. 91, ἤδω δ' τι καὶ τοιοῦτον ἀνα τῶν τὴν κατηγορίαν ἔχοντων, καὶ οἷον διαβολὴ μόνον τοῦ λόγου, and 5. 43, ψ' ἄλλοι μὲν καὶ δριμοῖν ἔειν. The same idiomatic use occurs in Electra 1251, ἐξοδα καὶ ταῦτ', where see note. The conjectures, νον, μὲν, δή, τοι are unnecessary; but if a change were required, ξοδωδα τοι would be the most probable emendation. For the meaning of 79, 80. cp. infr. 88, 9, II. 9. 312, where Achilles says, ἐκφάνειο γὰρ μοι καί

81. ἀλλ' ἢδο . . . λαβεῖν] The construction is analogous to that so frequent with χρήμα, e.g. Eur. Andr. 181, ἐκφάνοντο τοι χρήμα θηλείων ἐφ.]—(Sc. το τής κλήρος. or the genitive of definition takes the place of the nominative ἦλε.) λαβεῖν is added to define ἢδο . . . τοι (see n. r.) is plausible, but cp. Eur. l. c.

83. ξιφανοίμεθα] i.e. Our justice shall shine forth, as from a passing cloud. ἀθέα, 'another day.'

83. εἰς ἀναβιθή] 'To shamelessness.' For the abstract neuter without the article, cp. Plat. Gorg. 504 C, τοῖς μέν τούτοις τάξεις δώμα εἶναι ὑψίμην . . . τοῖς δὲ τῇ ψυχῇ τάξεις . . . νόμιμοι τοι καὶ νόμοι: Thuc. 5. 18. § 4, διαφορ χρήσθων καὶ δριμοῖς.

86. κλώιν] (1) i.e. ὀπειδαξίμενοι. So Musgrave. This agrees well with κελευθο, supr.,—'I hate to be called false,
and I hate to act falsely,' (2) Others take the words to mean, 'As I hate to hear lies told, so I hate to tell them;' or (3) 'As it irks me to be practised on with lies, so I hate to practise them.'

87. τοιοῦτος...συνήψας. 'I abhor the s.me in action.' τοιοῦτος, sc. τούτων λέγεται. For λέγειν, implying πράξεις, cp. e.g. Trach. 58, τῶν λογικῶν γεράνθρος: ib. 250, 1, τῶν λογικῶν...τῶν ἐπὶ τόπων πράκτορες. And for the expressed antecedent, cp. Ant. 403, 4, ὅτε γὰρ εἰς τολμασὶς, ἐς ἐνω, κατευθείᾳ. | 59, ὥστε ὡς ἀνθρώπων κυρίοις φέρεις;

88. ἐφιὼν...πράξεως.] 'It is not in my nature to do anything through base artifice.'

93. 4. 'It is true indeed that having been sent to be your adjutant I shrink from the imputation of disloyalty, but I would rather, my lord, offend in acting nobly than basely win.'

94. σφόδρας καλείθω. 'To be accused of treason,' towards the Argives who have sent me to assist you.' Cp. infr. 1256, ΟΔ. σφόδρας δ' ἄρχουν οὐ φανεῖν, παρασκευὴ τοῦτο; ΕΚ. ἐνικήσαν τῶν οὖν οὐ τιμῆσθε διὸν. Καλεῖθω.) Cp. supr. 85, εἰσέλθος: infr. 119, εἰσέλθος: Trach. 553, 4, ὡς ἐξουδεθείς, ὡς καλεῖθως εἰς πρόσφορον οὐ καλῇ. The Greek sensitiveness to praise and blame is perceptible in this idiom.

95. σφόδρας; (1) 'To fail;' opposed to πιστή; or (2) 'To be in the wrong' = σφόδρας καλείθω. Cp. Ant. 1034, σφόδρας δ' ἐπιστημών. Μακρὸς μάλιστα. 'To win a base victory,' i.e. a noble victory.


98. εἰς ἀνεμον ἔσον] i.e. in proving the world, and bringing words and actions to the test of experience.

ἄρθρον...ζηγονύμων] 'I find that wherever mortals are concerned words and not actions have always the chief influence.' ἄρθρον is dative of reference, not δ' ἢ. 'Leading mankind.'
ΦΙΛΟΚΤΗΤΗΣ.

100. tι ὅνεν μ' ἄνωγας ἀλλο πλὴν ὑπενὴ λέγειν;
101. λέγω σ' ἐγώ δόλφ Φιλοκήτην λαβεῖν.
102. tι δ' ἐν δόλφ δεὶ μᾶλλον ἢ πείσαντ' ἄγειν;
103. ὁυ μὴ πιθήναι πρὸς βίαν δ' οὐκ ἄν λάβοις.
104. ὁπτὸς ἔχει τι δεινὸν ἱσχύος θράσος;
105. ὁυς ἀφόκτους καὶ προπέμποντας φόνον.
106. οὐκ ἄρ' ἐκείνῃ γ' οὐθε προσμιξαί θρασό;
107. οὖ, μη δόλφ λαβόντα γ', ὡς ἐγώ λέγω.
108. οὐκ ἀλοχρῶν ἤγει δήτα τὰ ψευδὴ λέγειν;
109. οὐκ, εἴ τι σωθήναι γε τὸ ψεῦδος φέρει.
110. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν;
111. ὅταν τι δρᾶσ ἐσ κέρδος, οὐκ ἴκνειν πρέπει.
112. κέρδος δ' ἐμοι τί τοῦτον εἰς Τροιᾶν μολεῖν;
113. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
114. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκετ', εἰμ' ἐγώ;
115. οὖτ' ἄν ὦ κείνον χαρίς οὖτ' ἐκείνα σοῦ.
116. θηρατῇ *ἀν γίγνοιτ' ἄν, εἰπέρ δο' ἔχει.


100. τί οὖν ἀλέγων] Neoptolemus says curtly, 'I see you want me to tell a lie: have you any further commands?' He is indignant; but his curiosity is awakened. Cp. Ant. 497, θέλεις τι μείκους ἢ κατακτήσω πι' διλών.
101. λέγω σ'] 'I repeat that you must,' λέγει resumes the force of ἄνωγας. Odysseus repeats his first command.
104. Join οὖν with δίδωμι.
105. ἱσχύος θράσος] 'Boldness consisting in strength,' i.e. an emboldening strength. Cp. Thuc. 5. 14, οὖν έχοντες τὴν λαβία τῆς βάμμας πτισήν έττ.
110. κείνα...βλέπων] 'With what countenance?' i.e. How shall I look him in the face while saying it? Cp. O. T. 1371, ἐγώ γάρ οὖν οὐδ' δραμασιν κείσων βλέπων, θ.τ.λ.
112. This is a more curious, but also a more forcible reading than λακείν, expressing Neoptolemus' abhorrence of the sound of a lie.
113-115. There is a certain inconsistency (as Cavallin remarks) in Neoptolemus' ignorance of that which in l. 69 Odysseus had mentioned as well known. We must imagine him to have been passive hitherto, and only now to have his attention roused to the object that is to work on his ambition. This makes the change of mind in him more conceivable.
116. oὖν, the Triclinian reading, is possibly right. Some change from the
ΟΔ. ως τούτο γ' ἑρίας δύο φέρει δωρήματα.
ΝΕ. ποιώ; μαθών γὰρ οὐκ ἀν ἀρνολὴν τὴ δρᾶν.
ΟΔ. σοφὸς τ' ἄν αὐτὸς κἀγαθὸς κεκλή ἄμα.
ΝΕ. ἦ τω ποιήσαι, πᾶσαν αἰσχύνην ἀφέις.
ΟΔ. ἡ μνημονεύεις οὖν ὅ σοι παρῆνεσα;
ΝΕ. σάφ' ισθ', ἐπεϊπερ εἰσάπαξ συνήνεσα.
ΟΔ. σο μὲν μένων νυν κείνων ἐνθάδ' ἐκδέχου, ἐγὼ δ' ἀπειμ, μὴ κατοπτευθῶ παρῶν, καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν.
Καὶ δεῦρ', ἔνα μοι τοῦ χρόνου δοκήτε τι κατασχολάζειν, αὕθες ἐκπέμψω πάλιν τοῦτον τὸν αὐτόν ἄνδρα, ναυκλήρου τρόποις μορφῆν δολώσας, ὡς ἂν ἀγνολα προσῇ ὁ νήν τέκνων, ποικλῶς αὐθδομένου δέχον τὰ συμφέροντα τῶν ἅελ λύγων. ἐγὼ δὲ πρὸς ναῦν εἴμι, σοι παρεὶς τάδει.


reading of L is necessary. Hermann read, as in the text, ὑπαρτά ἄν, explaining the second ἄν as belonging to εἴπερ, κ.τ.λ., —in other words, as emphasizing Neoptolemus' hesitation and doubtfulness.

117. δεῦρ'. . . δωρήματα] Cr. El. 1088, δύο φέρειν εν ἀει λύψι, σῶμα τ' ἀρίστα τα ταῖς κεκλήθησαι.

119. αὐτής] This seems better here than αὐτός, 'In your own person.' But cp. O. T. 458, ἀδελφὸς αὐτός καὶ πατὴρ, i.e. Your taking Troy will be a proof of bravery, and your having first obtained the bow, of wisdom.

122. Neoptolemus makes the decision with sudden impulsiveness, and having once taken his course, continues it with apparent firmness to infr. 810.

125. τὸν σκοπὸν] The attendant who has been set to watch for Philoctetes, supr. 45. This guard is no longer necessary when Odysseus withdraws.

130. δέχοντα] 'If I find at all that you are wasting time,' τοῦ χρόνου τι is put by λήγεις for τοῦ χρόνου as τούτον τι for ταύτα in Ant. 35, and κατασχολάζεις is used actively like other compounds of κατά, e.g. καταργοῦν, κατακομβὴν, καταστασίας, κατακλυμία, καταστρατηγίαν, κατασκατηριζομαι, καταληπτέον.

129. ναυκλήρου τρόποις... προσῇ] 'Having craftily disguised him after the fashion of a sea-captain, that he may not be known.' Cr. El. 654. Trach. 350.

130. 'From whose mouth, my son, I pray thee, as he utters cunningly-devised words, thou shalt be ready to take whatever in his speech from time to time is profitable.' The genitive οὗ is (a) genitive after δέχον, (b) after λύγων, (c) genitive absolute. αὐθδομένως is mid. not passive here and in Aj. 772. δέχεσθαι implies attentive expectation.

132. σοι παρεῖς τάδε] 'Leaving matters here under thy charge.'
ΦΙΛΟΚΤΗΤΗΣ.

'Ερμῆς δ' ὁ πέμπων δόλιος ἡγήσατο μὲν
Νίκη τ' Ἀθάνα Πολιάς, ἣ σώζει μ' ἀεί.

ΧΟΡΟΣ.

στρ.'. Τῇ χρή τῇ χρή με, δέσποτ', ἐν ξένην ξένον

135. μὲ δέσποτ'] δέσποτα μ' Λ. Tril. corr.

133. 'But may secret Hermes,' (1) 'the conductor,' or (2), 'who speeds us hither, be our good guide, and Athena, protectress of cities, goddess of Victory, she who is evermore my saviour.' Cp. Od. 13. 300, ἡ τε τοις ἄνευ τειν τῶι κόσμων πάντεσαι πάντωσι καιρόν τοιούτου: Aj. 14 foll., ib. 34. 5, τάντα γαρ σῇ κυβερνώμαι χερί. For Νική Ἀθάνα, cp. Eur. Ion 1520. The goddess of cities is rightly invoked by Odysseus, whose motive is the public good. For the general meaning of δ' θεῖος = δ’ ποιμήν, in (1), see Essay on L. § 32. p. 55. 4.

135–218. We have here a commatic parados (cp. El., O. C.), in which Neoptolemus responds to anaeastes to lyrical measures chanted apparently by single members of the Chorus, as they take their places in the orchestra. Their entrance must be subsequent to l. 134, for the conversation in ll. 50 foll. would lose its effect if Odysseus and Philoctetes were not alone. The anaeastes of Neoptolemus and l. 161, chanted by the corophaeus, accompany movements of the Chorus, who at l. 169 have already taken up their position. The metres of the lyric part are as follows:

α':

Glyc. 5

χ' 5

β':

Glyc. 5

1 β 5. Cp. Ο. C. 688.


It is evident that the lyric strains were accompanied with gesticulation, especially in στρ. and δέσποτ'. γ. The fact that the Chorus at entering have some knowledge of that which has just been made known upon the stage, is not a sufficient reason for supposing them to have been present during any part of the previous scene. Similarly, in the O. T. the Chorus have been gathered by the news of the arrival of Creon from Delphi, which happens in the midst of the prologos, l. 87; and in the Ajax, the mariners speak of the slanders of Ulysses, which could only be disseminated after his exit. It is best, therefore, to suppose, as above, that the Chorus enter as usual after the prologos, and that the first strophe is begun as soon as they are well within hearing of the stage. The whole passage is meant to interest the spectator in Philoctetes, and to prepare for the effect to be produced by his entrance, infr. 219. Cp. Aj. 201–333.

135. The correction of this line by
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στέγειν, ἢ τί λέγειν πρὸς ἄνδρ᾽ ὑπόπταν; [81 b.
φράζε μοι.
τέχνα γὰρ τέχνας ἔτερας προδέχει
5 καὶ γνώμα, παρ᾽ ὅφε τὸ θείον
Διὸς σκῆπτρον ἀνάσσεται.
σὲ δ᾽, ἢ τέκνον, τῶδ᾽ ἐλήλυθεν
πᾶν κράτος ἄγγισιν ὁ μοι ἐννέες,
tὶ σοὶ χρεῶν ὑποργεῖν.

ΝΕ. Νῦν μὲν ἱσώς γὰρ τῶν ἔσχατων ἐσχατιᾶς
προσιδεῖν ἐθελεῖς ὑπνίαν κεῖται,
δέρκων θαρυσῶν ὑπόταν δὲ μόλη
δείνος δόξης τῶν ἐκ μελαθρῶν,


Triclinius has been retained by most editors.

πρὸς ἄνδρ᾽ ὑπόπταν] 'In my intercourse with one who is full of suspicion.' They feel that he must have been made so by ill-treatment and solitude.

138. τέχνα ... ἀνάσσεται] 'For the skill and wisdom of him who holds the sceptre divine given by Zeus surpasses that of another.' Cp. O. T. 350, καὶ τέχνα τέχνα | ὑπερφέροισα: ib. 398, γνώμα κυρία: where τέχνα and γνώμα are used of practical wisdom. The reading γνώμα is probably due to an interlinear explanation of γνώμα.

139. παρ᾽ ὅφε] Sc. παρ᾽ ἐκείνη, παρ᾽ ᾧ (or simply ᾧ).

140. For σκῆπτρον ἀνάσσεται, cp. O. C. 449, σκῆπτρα κραίνειν. The expression Διὸς σκῆπτρον recalls the monarchial feeling of heroic times.

141. οἱ δ᾽ ἡ] Wunder and others have conjectured οἱ, which agrees better with the antistrope (l. 156); but the Attic accusative is more expressive = 'Hath descended on thee,' viz. through the death of Achilles.

τῶδ᾽ ... ἄγγισι] 'This absolute power with immemorial right.'

143. ἔως is intensive, as often in composition: cp. πέωσα ἄγγισι, and similar expressions. See especially Plat. Legg. 6. 762 C, ἢ πάσης τῶν ἄγγισις ἐμπουρνασθείσης. ἄγγισις is attributive, not predicative. See Essay on L. 523 p. 38.


144-5. ἵνα ... θαρυσῶν] Some editors insert a comma after μοι, but although οὗ is not to be separated from δῆρου, it belongs to both clauses. Cp. infr. 1020, 1, ἀλλ᾽ οὐ γὰρ οὐδὲν θεαὶ νέρων ἢδο μοι, ἢ τ. ἡμ., where a comma after ἀλλ᾽ would be obviously inconvenient.

τῶνοι ... ὑπνία κεῖται] 'What place he makes his lair.' The relative follows the case of τῶνοι, which is accusative after προσιδεῖν. But the construction of ὑπνία κεῖται may also be explained as cognate, like αὐτὰραθανασίαν εἰμικεῖν in Thuc. i. 37.


147. δαίμον] 'Dread,' reflecting the impression produced on Neoptolemus
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πρός ἐμὴν αἰεὶ χεῖρα προξωρῶν πεπρῶ τὸ παρὸν θεραπεύειν.

Χ.σ. ἀντ. τ. Μέλον πάλαι μέλημα μοι λέγεις, ἀνὰς, ἀνὰς ὑφ' ὑμών δέ μοι λέγην ἀώλας πολιάς ἐνέδρος νάλει 5 καὶ χώρων τίν ἔχεις. τὸ γάρ μοι μαθεῖν οὐκ ἀποκαλοῦν, μὴ προσπεσών με λάθη ποθέν, τίς τόπος, ἢ τίς ἔδρα, τίν ἔχει στήβων, ἐναυλον, ἢ χυραιν.

ΝΕ. Ὁ λόγον μὲν ὁρᾷς τὸν' ἀμφίθυρον πετρίνης κοῆς.

by 75, 6, 105, and the timid expressions of the Chorus in 135 foll. Philoctetes is terrible because of his bow, and the fear of him is enhanced by the mystery of his solitude.

διήθη} Cp. supr. 43, 4, infr. 163, 3, τῶν εἰκ. μελάθρον] 'Who inhabits here.' Sc. ὁμοιόμενος. The form of expression is suggested by the verbal notion in διήθη. Some, including the ἀποθετη of L, have wrongly connected τ. μ. with προξωρῶν, 'Avoiding this habitation.' τῶν μελάθρων ἀπόστασ, Schol. For μελάθρων of the cave, cp. infr. 1262, ἀμφίβατο πάντες πετρεῖς στέγας.

148. πρὸς ἐμὴν... χεῖρα] 'At my hand;' i.e. At the signals which I shall give, as to a hound in approaching game. Cp. infr. 865, and note; also Aesch. Suppl. 507, καὶ δὴ αἱ σφα λεῖνεν χεῖρα καὶ λόγους σέβει ('At your signal and behest').

149. τὸ παρὸν θεραπεύειν] (1) 'To meet each occasion duly.' Cp. Thuc. 5, 56, τὸ δὲ ἐμφανές μᾶλλον θεραπεῖναι: Εἰ 1505, 6, οὗ γὰρ ἐν παλάνῃ ἔστησέν τι παρὸν δαίμον. Or rather, (2) 'To do the service immediately required.'

150. The MS. reading here has two syllables too many. Hermann dropped μᾶλλον and retained τὸ σῶν, connecting πάλαι with the verbal notion in μέλημα. But it is more probable that τὸ σῶν is a mistaken gloss on ὑμᾶς.

151. φρουρεῖν... καριν] 'That I should fix a watchful glance on what is most opportune for thee.' For the use of the adverb in σὺ μ. καρί εἰς μάλιστα ἐν καρί ὑπὶ σοί, see Essay on Λ. § 24, p. 41. And for φροιρέω δέμα, cp. Th. 914, κἀπγ μαθαινόν δι' ἐπε- σκειασμοῖ προφογόν ('where δέμα has the verbal meaning and in part at least depends on φροιρέων').

153. αὐλᾶς... ἔχει] 'What home does he inhabit, and where is the place of his abode?' The Chorus, through the coryphaeus, asks two questions in one. Neoptolemus replies to either separately.

157. τίς τόπος, ἢ τίς ἔδρα] Sc. ἐστιν αὐς?

στίβων) Cp. supr. 29.

159-61. These lines break the antistrophic effect. Cp. O C. 197 foll., El. 1403-5, and notes.

159. οἰκὸν... κοῆς] 'Thou seest the home with a door either way where he makes his bed upon the rock.' For the genitive, see Essay on Λ. § 10. p. 15.

160. The coryphaeus, with one or more of the other choreutae, has mounted to the stage during the recitation of 144-9. He advances further while his companion recites 150-8, and
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ΧΟ. ποῦ γαρ ὁ τλήμων αὐτῶς ἀπεστιν;
ΝΕ. δῆλον ἵμοι ός φορβίς χρέα
στίβου ἤμεει τῶνε πέλασ που.
ταύτην γαρ ἤχειν βιοτής αὐτῶν
λόγος ἐστὶ φύσιν, θηροβολοῦτα
πτηνοῖς λοίς στυγερῶν στυγερῶς,
οὔτε τιν' αὐτῷ
παιῶν κακῶν ἐπιμαχάν.

ΧΟ. στρ. Β. Οἰκτείρω νῦν ἔγωγ', διότι,
μὴ τοῦ κηδομένου βροτῶν
μηδὲ σύντροφον ομη' ἔχων,
δόστανος, μάνος αἰεί,

161. ἀπεστιν] ἀπεστι. ΛΑ. ἀπεστιν Β. στυγερῶν στυγερῶς] gl. ἤμεειν ΣΤ.
L. μὴ τοῦ κηδομένου ΣΑ. 171. μῆθε] μῆθ ΛΓ. μηδὲ Α. 173. αἰεὶ] ἄλ ΛΓ.

Neoptolemus points out the cave to him. He turns to Neoptolemus with this question and then rejoins his comrades. While Neoptolemus recites 162–68, the Chorus take up their regular position in the orchestra in front of the stage.

161. ὁ τλήμων] This expression is prompted by the sight of Philoctetes’ ‘homeless dwelling-place.’

163. στρ. Β. Οἰκτείρω] ‘He tracks his way.’ The metaphor is taken from ploughing, and expresses the difficult motion of the lame man dragging his foot, and as it were bowing the ground. For ἐγοῦ, ‘A furrow,’ cp. Π. 18. 546, Archil. 115.

166. τῶν δὲ πέλασ ποὺ] ‘This way, somewhere not far off.’ With τῶν Neoptolemus points to the way which Philoctetes must have taken. In πέλασ he echoes what Odysseus had said in 41.

168. στυγερῶν στυγερῶς] The gloss ἀπιστώς, compared with Hesych. συμερῆ] ἀπιστῶς, ὀκτρῶν, μοχρῶν, συμπροφορᾶς] ἀπιστῶς, certainly favours Brunck’s emendation, συμπροφορᾶς. But συμπροφορᾶ occurs nowhere else in Tragedy, and its form regularly used. And in iterative phrases like μάνος μάνος. Αj. 467: καὶ πόλεων ἐπὶ πελαμάτα, Tr. 613, it often happens that both words are not equally significant. Neoptolemus, in his horror of the solitary life, may also feel beforehand a natural horror of the solitary man. Philoctetes himself apprehends this, infr. 225. 6, χαὶ μηδὲ δὲ λαῖφος ἡ ἐκπαιδεύται ἀνθρώπων. Cr. Οδ. 13. 399, 400, ἀμφὶ δὲ λαῖφος ἡ ἐκπαιδεύται ἠκούεται: ib. Π. 11. 81, νόθ' αἰεί ἦν ἐκπαιδεύται οἰκειομένοι στυγερῶς ἢ μάθηη.

167. 8. αἰεί τ' αὐτῷ... ἐπιμαχάν] (1) ‘Nor brings to his relief any healer of his woe;’ so the Scholiast: i.e. ‘No healer comes to him.’ See E. on Λ. § 30, p. 52, d. Or (2) reading αἰπή. ‘Nor does any healer of his woes approach him.’ But there is no clear instance in early Greek of νομαί being used absolutely as ‘To move.’ See note on infr. 717. (3) Linwood prefers, ‘Nor does any man bring him a healer.’

169. ἁμαρτ.] As after ἡμαρτάνω.

170. The reading of the first hand of Λ. τοῦ κηδομένου, admits of a possible construction with ἔχων, but is probably an error arising from the change of construction.

171. μῆθει σύντροφον δώμα] ‘Nor any soul to live with him.’ ἄμμος is the act of eye meeting eye, and so is transferred to the object of affectionate intercourse. See E. on Λ. § 54, a. p. 99. σύντροφος, i.e. ‘Partaking of the same circumstances and means of life.’ For μῆθ, see E. on Λ. p. 48, 2, b.
5 νοσεῖ μὲν νόσου ἄγριαν,
ἀλατεὶ δ᾿ ἐπὶ παντὶ τῷ
χρείας ἱσταμένῳ. τῶν τοῦτος δὲ ὀφθαλμὸς ἄντέχει;
ὦ παλάμαι θνητῶν,
ὡ δὴ στάσανα γένε σβοτῶν,
10 οἰς μὴ μέτροι αἴων.

ἐντ. Οὕτως πρωτογόνως ἰσως
οἰκών οὐδείνος οὕστερος,
πάντων ἄμμορος εἰ βὴρ
κεῖται μοῦνος ἀν' ἄλλων
5 στεικῶν ἢ λασίων μετὰ
θηρῶν, ἐν τ᾿ ὀδύναις ὅμοιο
λιμῷ τ＇ εἰκτρός, ἀνήκεστα μεριμνήματι ἵχων *βαρεῖ.

ἀ δ᾿ ἀθυρότομος

173. νοσῶν] last o from n L. νόσων Α.

173. ἄγριαν] ‘Cruel,’ ‘intractable.’ The disease is personified, as elsewhere throughout the play. There may be an association from the medical use of the word as applied to a wound = ‘Angry,’ see L. and S. S. v. ἄγριος, II. 4.

174. ἄλλων ἢ λασίων] ‘And is distracted at each need, as it arises.’ τρ., ‘Whatever it be,’ is better than τῇ, for the article would come awkwardly at the end of the line.

176. οἱ παλάμαις θνητῶν] ‘Strange devices of men,’ that can produce such misery. Hermann and others have defended the long syllable here. But Lachmann’s conjecture, θνητῶν, has been widely accepted. Cp. Pind. Ol. 11. 21, θεῶν σω οἰκών Pel. 48, ἠφίσαστο θέου παλάμας τιμῖας. Ném. 10. 4, καὶ ἄγων δείκνυ οἰκώμαι Ἀφροδίτης Δίως. The Scholiast and others interpret οἱ παλάμαις θνητῶν as said in admiration of the power of resource shown by Philoctetes.

178. οἷς μὴ μέτροι αἰῶν] ‘To whom life is not tolerable.’ Cp. Ant. 583, ἀθανασίως οἷς αὐτῶν ἀγένος αἰῶν. ib. 584, 5, ἄτις οὐκ ἠλέησε γενέσα τινι παλάμος ἰχών. It is assumed that misfortune runs in families. Others take μετρόν αἰῶν to be the life that is ‘seated in the mean,’ as if all who rose to distinction must be unfortunate. But

the lot of Philoctetes in receiving the bow of Heracles is not alluded to here, and without this such a statement of the doctrine of ζῆσον would be too crude.

180. πρωτογόνως.. ἀθυρότομος] ‘Inferior to no man of noblest family.’ ἰχων is a curious variant in some MSS. of Suidas. Cp. Αι. 636.

181. ἄλλων] ‘I imagine.’ The Scyriote sailors know of Philoctetes only by report. πρωτογόνως ἰχων is partitive gen. with οἰκών.

183. ὡς τ＇ ἰχων] Φ. 19. 1. 27. As if it were κεῖται ὡς βήρι τινων ἀμμοράς.

185. τ＇ εἰκτρός, ἀνήκεστα μεριμνήματι ἵχων *βαρεῖ. "Pitiable for the hunger and also for the pain in which he lives." For the addition of ἵχων, see Essay on L. § 19. 1. 27.

186. μετὰ] 'Thoughts remediless in their oppressive weight. The dative appears to drag a little, but affords the simplest and best emendation of a corrupt place. Others read ἰχών. 187. ἄδικροτοσμος. For the article, cp. O. C. 670 3, ἤθικα η ἄλγεια...


Λόγιον τούτων θαυμαστῶν ἐμοὶ·
θεία γάρ, εἴτερ κἀγὼ τι φρονῶ,
καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
τῆς ἀμφότερος Χρόνης ἐπέβη,
καὶ νῦν ἡ ποιεῖ δέχα κηδεμόνας,
οὐκ ἐσθ *ὡς οὐ θεόν τού μελέτη,
τοῦ μὴ πρότερον τῶν ἔπι Τροίᾳ
τεῖναι τὰ θεών ἀμάχητα βέλη,
πρὸν δὲ ἔξικοι χρόνος, ὧς λέγεται
χρήμα σοῦ ὑπὸ τῶν δαμήναι.

ΧΩ. στρ.γ. Ἑσπομί ἐξέ, παί.

Τὶ τὸδε;

Προφάνη κτύπος,


ἀφέν. For ἀδιάφροσυμος, 'Irrepressible,' cp. ἀντίφροσυμος, Eur. Or. 903, and Theogn. 421, πολλαὶ ἀνθρώπων γλῶσσῃ θηραι οὐκ ὑπόκειται | ἀβδάμει. Echo is personified, as in Ar. Thesm. 1059.


189. 90. πικρὰ . . ὑπόκειται] ὑπό-
κείται, if genuine, means, 'Lies close to,' i. e. 'Keeps following upon.' Cp. Plat. Gorg. 465 A, τῇ μὲν ὄνω λατρείας ἡ ὑφόπτης διαλέξεις ὑπόκειται. Brünck conjectured ὑπακούει, 'Answers,' as it were a summons. Hermann, δὲ διέχει. And ὑποκεῖται seems possible, though too uncertain an emendation to be admitted into the text.

193. θεία is predicative. Ant. 593.
193. τὰ παθήματα κείνα 'His troubles in that former time.'

194. τῆς ἀμφότερος Χρόνης] Geni-
tive of the cause. It was the nymph Chrysa, whose shrine was guarded by the serpent who bit Philoctetes. Sopho-
cles conceives of the offence as accidental: infr. 1326, γ.

195. 6. καὶ νῦν . . μελέτη] Sc. τοι. Neoptolemus here shows himself better informed than supr. 112, where Odysseus in his reply does not say more than that the bow of Philoctetes is necessary for the taking of Troy. Cp. also infr. 1326 foll. See Introd. p. 363.

197. τὸ = ἐνεκα τοῦ, explaining μελέτη. Cp. Thuc. 1. 21, ταῖς ἐρίας προτέρωθ' πρῶτον καὶ τὰς διαφόρας, τοῦ μὴ τινα ζηγραφείν ποτ' ἐν τοῦ τοιοῦτον τάξιν τοῦ Ἔλλην κατίσκετη.

198. τὸ θεόν] 'The divine.' Cp. Ant. 607, θεόν μὴν, and note. The bow of Heracles, now himself a god, was an instrument of the divine purposes.

201. εὐστομοι ἔξε] 'Speak no rash words.' Cp. Hdt. 2. 171, καὶ τέσσερει εἰδότι μοι νέω εὐστομά κεῖσθαι: infr. 258, γελώσοι σιγῇ ἔχουτε. For the metre of 201, 210, cp. A. 905, 951. In the present case the pause is probably in the fourth foot, thus:——


204. δι' τοῦ] τῶν LA. ἤπιον B. Herm. corr. 205. ἄτομα LAL 2 V at b V
( )
206. δι' τῶν[τῶν] L. 207. λάθει A. λάθη Γ. 212. ἄνηρ] ἀνήρ
218. τῷ γὰρ] γάρ τι MSS. Wunder corr.

204. σύντροφος] 'Habitual.' A cry which tells of misery in the being from whose breast it issues.
206. ἄτομα] 'Unmistakable.' Expanded in σὺν δὲ λαθεί, infr. 208. The cry when repeated leaves no doubt as to the quarter from whence it comes.
207. στῖβου κατ' ἄναγκαν ἐρπονος] 'Moving with extreme difficulty of gait.' A similar adverbial expression is καθ' ὁμον, infr. 566 : cp. Thuc. 7. 57, καθ' ὅμοιον ἐμάξωτον. στῖβου κατ' ἄναγκας = ἀναγκαῖον στίβη. ἑπείρα is not 'deep,' but rather 'grievous,' causing painful feelings.
208. ἡμέδεσιν] 'Heard from afar.'
209. τρυπατόν] 'Of a man in pain;' ἄνηρ to prochos. For this unusual force of the compound adjective, see Essay on L. § 23. p. 39. 
211 foll. There are echoes of the strophe in the words ἔχω, τέκνον, πταιων, ἄναγκας, τρυπατον λαῶν, προβοᾶ γάρ.
212. ἄνηρ] Cr. Ar. Arv. 275. ἐρπον κάραν ἔχων, where the phrase is imitated, according to the Scholiast, from the Tyro of Sophocles.
213. ἔχων] Cr. Aj. 320 and note: II. 18. 495, αὐτοὶ φόρμωσέ τε βοῶν ἔχον. 215. ὅπ' ἄναγκας is to be joined with βοῖ. 'He cries aloud because of the pain.' The cry is forced from him in stumbling. Not, 'Stumbling by reason of difficulty, he cries out.'
216. λόγῳ] Cr. infr. 219, ὥ, ἤν οὖν.
217. ἄρμον] αὐγάζων] 'Or eyeing the inhospitable moorage of our ship,' i.e. seeing a vessel moored on so inhospitable a coast. The moorage was only possible because of the S.W. wind, infr. 639. 1450. 1. The transposition of ἄρμον αὐγάζων is a slight change, and secures an exact correspondence of rhythm.
218. προβάτι] 'Shouts forth.' - Sends
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ϊδ' ξένοι,
tίνες ποτ' ἐσ' γῆν τήνδε ναυτιλῷ πλάτη
cατέσχετ' οὔτ' εὔφορον οὔτ' οἰκουμένην;
πολαὶ πάτρας ἄν ἡ γένους ἀμώμι ποτὲ
tύχοι' ἄν εἰπών; σχῆμα μὲν γὰρ Ἐλλάδος
στολῆς ὑπάρχει προσφύλεστάτης ἕμοι
φωνῆς δ' ἀκούσαι βοῦλοιμ; καὶ μη' μ' δικω
δείσαντες ἐκπλαγήτ' ἀπηγριωμένον,
ἀλλ' οἰκτράντες ἄνδρα δύστην, μῦνον,
ἐρήμων ὁδὲ κάφιλον ἀκακοῦμεν,
φωνήσατ', εἴπερ ὁ διὸ προσήκετε.

ἀλλ' ἀνταμελήσασθ' οὐ γὰρ εἰκὸς οὔτ' ἔμε
ὑμῶν ἀμαρτεῖν τοῦτό γ' ὁδ' ὑμᾶς ἔμοι.

220. ναυτιλῷ πλάτη] κἀκεῖνος πάτρας L. Vat. b. ναυτιλῷ πλάτη A. Vat. φιλ. ιδ' ξένοι. ναυτιλῷ κάτη τῇ πλάτῃ προσφύλεστατε τίνες ποτ' ἐσ' γῆν τήνδε καὶ νολαὶ πάτρας.

221. [L.] Ἐράνθ. Χρ. 1468, 1471, 1475; Ὀ. C. 315, 318; Aesch. Ag. 1214, 1315.

222. ναυτιλῷ πλάτη] The gloss in L, in which this reading is mixed up with an explanation of πλάτη, viz. τῇ ππῆ, tends to confirm the evidence of Ἐράνθ. As. Χρ. O. C. 1468, 1471, 1475,

223. τύχοι' ἄν εἰπών] 'Shall I be right in naming you?' Cp. El. 663, ἄπαξ ἔννοι, and note.

224. This beautiful line is bracketed by Nauck, on the ground that Philoctetes would not be so imprudent as to reveal his Hellenic sympathies at once! ὑπάρχει] 'Is to begin with,' i.e. This affords a presumption that ye are Hellenes.

225. δικω is to be taken with the whole sentence, and not with δείσαντες only.

226. [L.] Ἐράνθ. Χρ. 471, ἔρωμον ἐν κακοίᾳ τοὐδ', ὡς ὅρθ'. Many other changes have been proposed, of which Seyffert's, καὶ φιλῶν τητόμενον, most deserves mention.

229. ἐν τῇ ἄνωθεν οὐκ 'For it is not meet that I should fail to receive this from you or you from me.' The strangers have a claim on Philoctetes as well as he on them.
ΦΙΛΟΚΤΗΣ.

ΝΕ. ἄλλα, ὅξει, ἵσθι τοῦτο πρῶτον, οὖν εἰσέχειν Εἰληνέα ἐσμέν· τοῦτο γὰρ βούλει μαθεῖν.

Φιλ. ὁ φιλτάτων φώνημα· φεῦ τὸ καὶ λαβέιν προσφέβεμα τοιοῦτον ἀνδρὸς ἐν χρόνῳ μακρῷ. 

tὸς ἀρατός ἂν τὸν προσέχε τις προσήγαγεν χρεία; 
tὸς ὁμήριος τὸν ἄνεμον ὁ φιλτάτων; 

gέγονεν μοι πάντως τοῦτο, ὅπως εἴδω τὸ ἐσ.

ΝΕ. ἐγὼ γένος μὲν εἰμί τῆς περιπρότου Σκύρου πλέω δὲ ἐσὶ ὁικον αὐξώμαι δὲ παῖς ἀχιλλέως, Νεοπόλεμος. οἷον δὴ τὸ πάντως.

Φιλ. ὁ φιλτάτων παῖ πατρός, ὁ φίλης χθόνος, ὁ τοῦ γέρωντος θρέμα Λυκομήθους, τίνι

234. καὶ] καὶ Λ. καὶ τὸ λαβέιν Λ μγ. καὶ Α. 236. τὸς στὸ ομ. Λ add C. 237. ὁμήριος ομήριος Λ. ὁμήριος Α. τὸς ἄνεμον τὸς δὲ ἄνεμον Λπ. τὸς ἄνεμον Α. 238. εἶδώ] ἔδω Λ. μάθω Λμ. μάθω Α. 239. ΝΕ] om Λ add C. περιπρότου περιπρότου τοῦ Α. 241. οἷον δὴ] οἷον δὴ Λ. οἷον δὴ Α. 244. ἀντί] 'Cause of departure,' nearly = στόλος, infr. 244. τὸς ἄνεμον ὁ φιλτάτων] 'What wind, of all most dear? ' For the extravagant language, cp. Shak. Cymb. 3. 2. 'Say, and speak thick, ... how far it is To this same blessed Milford, and, by the way, Tell me how Wales was made so happy as To inherit such a haven: but first of all,' etc. 239. Κρ. Πλ. Στ. 216 Α. τὸ μὲν γένος ζὴν τῆς Ἑλλάς. 240. αὐξώμαι] 'I am named.' Cp. Trach. 1106, ὁ τοῦ κατ' ἀστρα Ζηρός αὐξώμαι γόνος; Tennyson's Elaine, 'Whence comest thou, my guest, and by what name Livest between the lips?' 241. Some editors prefer οἷον ὅδη. But the emphatic word of time is out of place. ὅδη δὴ is simpler and better. 'There, you know all.' 242. φίλης χθόνος] The genitive, as τῆς περιπρότου Σκύρου, supr. 239. In the absence of Achilles, Neoptolemus was brought up in the house of his maternal grandfather Lycomedes, in the island of Scyros, where Deidameia, Lycomedes' daughter, had borne him to Achilles. Scyros was near Euboea and the Melian country, and it is imagined that there had been frequent intercourse between them. 243. τίνι στόλῳ] 'On what enter-
ΣΟΦΟΚΛΕΟΥΣ

στόλῳ προσέχεις τήνδε γήν πόθεν πλέων;

Φίλ. πώς είπασι; οὐ γὰρ δὴ σύ γ' ἰσθα ναυβάτης ἡμῖν κατ’ ἀρχήν τοῦ πρὸς Ἰλιον στόλου.

Β Ι. γὰρ μετέταξες καὶ σὺ τοῦτο τοῦ πόλου;

Φίλ. δὲ τέκνον, οὐ γὰρ οἰσθαί μ’ ὄντω εἰσορᾶς;

ΝΕ. πώς γὰρ κάτοικο ἀν γ’ εἴδον οὐδεπόποτε;

Φίλ. οὐδ’ ἄνωμα *γ’, οὐδὲ τόν ἐμὸν κακὸν κλέος ἱσθοῦν ποτ’ οὐδέν, οἷς ἔγω διωλλύμην;

ΝΕ. δὲ μηδὲν εἰδοτ’ ἵσθι μ’ ἀν ἀνιστορεῖς.

Φίλ. οὐκ ἔπλλ’ ἔγω μοιχῆρος, ὁ πικρὸς θεοίς, οὐ μηδὲ κλῆδων ὡ’ ἔχοντος οὐκαδε

μηδ’ Ἐλλάδος γῆς μηδαμοῦ διήλθε ποι.”


245. τοῖς δη] ἔτη νῦν LA. 246. οὐ γὰρ δὴ σύ γ’] οὐ...

245. τοῖς δη] ‘Well, then, if you wish to know’ (δη), ‘I tell you’ (τοι). Neopolemos affects surprise at the question.

246. 7. ‘Surely we had not you with us on board the fleet when we first set out on the expedition to Troy.’

248. τοῦς τοῦ πόλου] ‘This labour, in which I and others have been engaged.’

For the pronominal expression, cp. El. 541, δὲ πάλιν δὴν ἔχων.

249. The craving for sympathy, so prominently shown in this and the following lines, is the point in Philoctetes' character which most lays him open to the design of Neopolemos, and is also most calculated to move his pity and that of the spectators.

250. οὐ γ’ ἄξιον] ‘One whom I never yet beheld.’ For this use of ἄξιον, cp. El. 923, τὸς δ’ οὐκ ἔγω κατ’ ἄγων ἠμεσεν;

251. οὐδ’ ἄνωμα *γ’) It is uncertain whether this correction should be admitted (Erf. conjectured οὐδ’ ἄνωμα ἄγω) or οὐδ’ ἄνωμα should be read from the inferior MSS. The latter is rhythmically smoother, but contains an Ionicism which does not occur elsewhere.

The addition of τῶν ἔμων with the second word has a pathetic emphasis.

252. Θωλλάμην] The imperfect means, ‘I have been persevering all this while.’

254. δὲ εὐά] Cp. Trach. 1046, 7, δὲ πολλὰ δὴ ... μοιχῆσαι γῆς.

τολλά ... μοιχῆσας γῆς. 255. δὴ έχοντος] ‘Afflicted in many ways,’ i.e. In more ways than I knew, since to suffer unknown is worse than to suffer.

πικρὸς θεοί] ‘Abhorred by the gods.’ Else they would not permit such misery. πικρός, ‘Utterly offensive.’ Cp. Hdt. 7. 35. where Xerxes thus addresses the Hellasport, ἐκ πικρῶν ὀδορ.

255. δὴ έχοντος] This adds a touch of pathos to Philoctetes' complaint. He is not only forgotten, but forgotten in his extreme misery.

255. 6. οἰκᾶτα ... Ἐλλάδος γῆς] The thoughts of Philoctetes naturally fly home to Trachis, and he has no desire of his state being known beyond the world of Hellas. For the more particular preceding the more general expression, see E. on L. § 41. p. 78, B, b.

256. μηδαμοὶ has been changed to μηδαμοὶ, which may seem to be required
ΦΙΟΛΚΤΗΤΗΣ.

ἀλλ' οἱ μὲν ἐκβαλλόντες ἀνοσίας ἐμὲ γελῶντο στῇ ἔχοντες, ἡ δ' ἐμὴ νόσος ἀεὶ τέθηκε κατ' ἐμεῖν ἔρχεται.

ὡ τέκνων, ὃ παῖ πατρὸς ἐξ 'Αχιλλέως, δδ' εἰρ' ἑγὼ σοι κείνος, ὅν κλεῖς ἱσών τῶν Ἡρακλέων δυτα δεσποτὴν ὑπελαν, ὁ τοῦ Ποιάντου παῖς Φιλοκτήτης, ὅν οἱ δισοι στρατηγοὶ χῶ Κεφαλήνων ἀναξ ἔρρησεν αἰαχρῶς δδ' ἐρημον, ἄγρα νόσῳ καταρθίνοντα, *τῆς ἀνδροφόρου πληγέντι ἔχιδνις φοινίῳ χαράγματι· ἔδω ἢ μ' ἐκεῖνοι, παῖ, προβέντες ἐνθάδε


by the verb of motion. But the latter form is doubtful, and ἡσαύρων is similarly used for ἑσαύρων. Cp. El. 380, Trach. 1193.

τοὺ] 'Methinks.' He conjectures, from his case being unknown to Neoptolemus, that it has been heard of nowhere in Hellas, nor, bitterest of all, at his own home.

258. 'Though my name is forgotten, my affliction endures and grows.'

259. For κατά μὲν ἔρχεται, cp. Fr. 786, El. 1100, κατὰ μὲν ἔρχεται.

261. 'Know that I whom you behold am he.' The fulness of expression marks the importance of the announcement. Philoctetes still believes that, even if his misfortune is forgotten, he must still be remembered as the possessor of the famous bow.

δὲ κλέεις [κλέεις] 'Of whom surely you have heard.' For the present tense, cp. O. T. 305, εἰ καὶ μὴ κλέεις, infr. 591. τῶν expresses confident asumption.

262. τῶν Ἴρ. 263. τοῦ Π... ib. of 8. 264. κρ. Κ... 266. τῆς... 269. τῆς... These articles show the vividness with which Philoctetes conceives his own situation. So does the emphatic position of of at the end of 263. For this synapsea, cp. Ant. 409.


264. ἔντευσια στρατηγοὶ] Aj. 49, etc.

Κεφαλήνων] Cp. Π. 2. 531-5, ἀδὸν Ὀδυσσέως ὄτε Κεφαλήνων μεγαθῆς, | οἷς θάνατον ἔχουν καὶ Νότιων ἀναμάθηκεν, | καὶ Κρικέλι' ἐννυμοῦ | καὶ Ἀθηναίων τρητείαν, | οἷς το Ζάκυνθον ἔχουν ήδ' οἱ Σάμων ἀκρασία | ἐννυμοῦ. | τῆς ἠπειροῦ ἔχουν ήδ' ἀπειροῦ ἐννυμοῦ. The expression here and infr. 791, ὃ εἶνεν Κεφαλῆν, may have been taken from the Ilias Minor. (Cp. Quint. Smyrn. 5. 429, Κεφαλήνων ἐφαλῆι.) It is unnecessary to assume, with Butt- man, that Cephalenian was a word of abuse, because the inhabitants of the Western Isles were given to piracy.

266. τῆς] Musgrave conjectured τῆς, which is equally near the MSS. But cp. supr. note on 262. Moreover such a direct reference to his present state makes an unpleasing interruption in the description of his original misfortune.

267. φοινίῳ] The reading of Eustathius is adopted against the MSS., not because the tautology of ἀγράφη... ἀγράφω is impossible, but because φοινίῳ is the more appropriate epithet, and ἀγράφη with ἀγράφῳ preceding is a natural corruption. Cp. Trach. 770, 1, εἴτ' φοιινίας... έχιδνις τοῦ ἐδαλυντο. 268. ἄνω] Sc. ἄνω. The relative points to the prior antecedent, the words τῆς... χαράγματι being epexegetic.

268. 60. προβένθες... 'χέφρον'] 'Cast forth and departed.' Cp. Hdt. 1. 112.
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φιλον' ἐρημον, ἣν' ἐκ τῆς ποντίας
Χρύσης κατέσχον δέμορο ναυβάτη στῆλη.
τότ' ἄρμενοι μ' ὁς ἔδω ἐκ πολλοῦ σάλου
εἴδον' ἐπ' ἀκτῆς ἐν κατηρετέε πέτρα,
λιπόντες φιλον', οὐ δρώτα δυσμόρον
ῥάκη προβέντες βαίλα καί τι καί βορᾶς
ἐποφέλημα σμρκόν, ο' ἄρτοις τύχοι.

σο δή, τέκνοι, ποίαιν μ' ἀνάστασιν δοκεῖς
ἀυτῶν βεβάτων ἐξ ὑπνοῦ στήναι τότε;
ποι' ἐκδακρύσωσ, ποι' ἀποιμάξαι κακά;
ὅρωνα μὲν νάν, ὃς ἔχων ἐναυσόλουν,
πάσας βεβώσας, ἄνδρα δ' οὐδέν ἐντοπν,
οὐχ̃ δοτις ἀρκέσειεν, οὐδ̃ δοτις νόσον
κάμοντι συλλάβουτοι πάντα ὅτι σκοπῶν

L pr. 280. ὄδηβ'] οἶδ' Λ. οἴδ' ΣΑ. 282. συλλάβουτο] συμβάλλωτο Λ.
συμβαλλάται Κ. συμβάλλοντο Α. συμβάλλοντο Τ.

τάτοι μὲν φήσαν πρόθεσ. Τὸν τερματικὸν
implication ἐχθρὸς τοῦ καθάρου
the air of helplessness of his condition.
'Thus afflicted was I when they cast me
forth here companionless and left me.'
269. ἐκ τῆς ποντίας Χρύσης] The
island of Chrysa, distinguished by the
epithet ποντία from the sea-coast town
of that name mentioned in the first
Iliad as sacred to Apollo. Cp. Fr. 352,
& Ἀδριανής Χρύσης ἐπὶ αὐτότισσιν πάγοι.
270. κατέσχον] '(1) They had put in.'
The whole Achaean fleet is imagined as
having been at Chrysa and again at
Lemnos. Thus only can this passage
be reconciled with the narrative of
Odyssey, su. 4-11. Otherwise (2) it
might seem natural to suppose that
Philoctetes was the leader of the expedition
to Chrysa, and that κατέσχον
like ἐναυσόλουν, infr. 279, was in the
first person singular.
271. ἄρμενοι . . . ἔδω] 'They saw
with delight.' The sleep of Philoctetes
favoured their purpose and also
relied them from his crying. ἄρμενοι,
which Diodorus reads, is not in point.
They did not leave him when they saw
how glad he was to rest, but when, to
their great relief, they saw him asleep,
ἐκ πολλοῦ σάλου] (1) 'After much
tossing.' He slept the more soundly
because of the previous discomfort on
board-ship. (2) Hermann understands
these words metaphorically, 'After my
long trouble.'
273. οἶα φήσαν] δυσμόρον] 'Such as
according with my wretched state.' Cp.
Thuc. 8. 84. οἶα δ' ναύται.
274. προβέντες] Cp. Ant. 775, φορ-
βῆς τοιούτων, ὃς ἄγος, μὲν νόσον προβεῖν.
275. ο' αὐτοῖς τύχοι] 'May the like
provision be their own some day!' The
Scholiast rightly says καταβάται. Cp.
infr. 315.
276. 7. 'And when they were gone,
you may imagine, my son, to what
agony I awoke.'
278. τοῖς ἀναμφέατα κακαῖ] 'What
lamentation do you think I made over
my woe?' 'νοάμεν ἵππος δικτύαν πως
(Hermann). Cp. O. T. 421, νοῶν Κι-
θαρίων: 1467, κακολατασθανα κακά.
279. Philoctetes naturally looked to
see if his own vessels were there.
281. 2. νόσου κάμοντι] συλλάβουσα
Cp. Ar. Vesp. 733, σοι δ' εἰς τινα
πατρίν μεραιν | συλλαβῶν τοῦ πράγ-
ματος. The expression νόσου συλλα-
βάσεωσα τιν' is nearly analogous to
πάνου συλλ., τιν.
ευρίσκειν οὐδὲν πλὴν ἀνιῶσθαι παρόν, τοῦτον δὲ πολλὴν εὐμάρειαν, ὁ τέκνον.

ο μὲν χρόνος δὴ διὰ χρόνου προβαίνει μοι, 285
κάθει τι βαίη τῆδ’ ὅπδ στέγη μόνον
διακονεῖσαι γαστρὶ μὲν τὰ σύμφορα
tόξον τὸδ’ ἐξεύρισκε, τὰς ὑποπτέρους
βάλλων πελείας πρὸς δὲ τοῦθ’, δὲ μοι βάλοι
νυφοπαθῆ ἀτρακτος, αὐτὸς ἄν τάλας
εἰλυμην δύστηροι ἐξέλκων πῦδα
πρὸς τοῦτ’ ἄν: εἰ τ’ ἔδει τι καὶ ποτόν λαβέιν,
καὶ ποὺ πάγου χυθέντος, οἶνα χείματι,
ἐφίλον τι θραύσαι, ταῦτ’ ἄν ἐξέρπων τάλας

βαίη] βαίη Β. τῆδ’] τῆδ’ Λ. τῆδ’ Σ’Α. 288. ἐξεύρισκε] ἐμφακε Λ. ἐμφακε Α.
290. ἀτρακτος] om L. pr. add Σ’Α. 292. εἰ τ’] εἰς Λ’.

284. 'But of this I found sufficient store, my son!' (more literally, 'Abundant opportunity'). This is said with a bitter smile.

285. 'Well, after a while I found the time advancing.' Cp. Hdt. 3. 140, τοῦ χρόνου προβαίνοντος.

διὰ χρόνου implies that a certain interval elapsed before Philoctetes completely realised his situation.

286. τ’] ‘More or less.’ For this modest expression, or litotes, cp. Ant. 35. δὲ δὲν τούτων τι δρα’.

βαίη] So the best MSS. But B. and others have βαίη, the more regular form.

287. βιακονδόθαι] ‘To minister to myself.’ For this direct middle, see Essay on L. § 31. p. 52.


289. For τοῦτο used of a general antecedent, cp. Ant. 709, οὔτοι, κ.τ.λ. 290. νεφοπάθῆ ἀτρακτος] ‘The shaft drawn back with the string,’ i.e.
The arrow from my bow.

291. δύστηρο] Schaefer and Hermann defend δύστηρο on the ground that τάλας is a mere exclamation and δύστηρο a predicate. ‘I myself (unhappy one!) would writhe distressfully dragging my foot up to this.’ And the broken language suits the situation well. But Canter’s conjecture, δύστηρον, is not improbable. Cp. infr. 1377, τῆδε δυσ-
τήρος ποδί. αἰλομαί describes a wrig-
gling, uneven motion, like that of a worm.

292. πρὸς τοῦτ’ ἄν] This resump-
tion is in keeping with the somewhat disjointed tenour of the whole speech, and the ‘dragging phrase’ has also a descriptive effect. ἄν here and in ll. 290, 294, 295, indicates that which happened repeatedly, and therefore might be expected to happen on any particular occasion. Cp. Hdt. 3. 19; 4. 118, 130.

εἰ τ’ ἔδει] ‘Or if there was need to get some fresh water.’ Bergk (with Λ’) altered εἰ τ’ to εἰς (cp. 295), but this introduces an awkward asyndeton at ταῦτ’ ἄν in 294.

293. καὶ πὼ] ‘And perchance.’
πάγου χυθέντος] This circumstance suggests not only the necessity of gathering wood, but the discomfort of doing so.
294. ηρείσασα] ‘To break.’ Phi-
loctetes had no axe or other implement and must break the firewood with his hands. He could not do much of this at one time, and hence might well be overtaken by the want of firewood in a time of frost. Nor could he afford much fire. Infr. 297, and note.
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εμηχανώμην είτα πυρ δυν ου παρήν, 295
ἀλλ' ἐν πέτρουσι πετρών ἐκτρίβων μόλις
ἐφήν' ἄραντον φῶς, δ' καὶ σάξει μ' ἀει.
οίκουμένη γὰρ οὖν στέγη πυρὸς μετὰ
πάντ' ἐκπορίζει πλὴν ὁ μὴ νοεῖν ἔμε.

φέρ', δ' τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης.

ταύτῃ πελάξει νυσσάτης οὔδείς έκών
οὗ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
ἐξεμπολᾶται κέρδος, ἢ ἐξοστεία.
οὐκ ἐνθάδε ο'I πλοῖ τοῖς σφόροις βροτῶν.

†τάχ' οὖν τις ἄκων ἔσχε' πολλὰ γὰρ τάδε 305

295. είτα...παρήν] 'And then (when
I had got the wood) there would be no
fire (to kindle it with).'

ἄν is still descriptive, not inferential
(as if ἀλλ' were ei μ').
296. ἐκτρίβων] Seyffert defends ἐθάλλο
(see v. 27). But although this is
the less obvious word, it is also less
descriptive of a lengthened process.
And the use of θάλλω is more frequent
in later Greek. The compound with ἐ
denotes more effort than the simple verb.

μόλις is to be joined with ἐφήνα.
297. ἐφήνα'] The aorist here denotes
a momentary action in uncertain time,
viz. whenever the need arose.

ἄφαντον has been taken to mean simply
'hidden,' and Wakefield compared Virg.
Georg. 1. 155, 'ut silicis venis abstrusum
exceperit ignem.' 'I produced the hidden
light.' But the verbal opposition ἐφήν' ψηφον' ἀφαντον is then without much point.
Either (1) (δ = ὁσοτ.) 'I made appear
the light that would not appear,' i.e. 'That
seemed as if it would never kindle;' or,
rather, (2) 'I lighted a dim spark.' Cp.
infr. 534, ἄκων ἔλασσεν. The fire was
but a poor business, a makeshift for a
fire. The words then indicate either (1)
the difficulty of kindling the fire, or (2)
the smallness of the fire when kindled.

298. Philoctetes here states his own
experience. It is unnecessary to sup-
pose, with some editors, that he is
making a general observation.

300 foll. Neoptolemus as a Greek
(234), a neighbour (242), and above
all as the son of Achilles (260), has
completely won the confidence of Phi-
loctetes, whose misery and isolation,
while embittering his sense of wrong,
have left unimpaired the open truth-
fulness of his nature. After pouring out
his troubles, he begins to describe the
island, his rugged nurse, for which he
has formed such an affection (936 foll.
1453 foll.). But this soon brings him
back to the main theme, his homeless
and hopeless state.

300. φέρ', μάθης] The construction
is the same that is usual in the first
person, because φέρ'. μάθης is a courte-
ous equivalent for φέρε διδάξει σε. Cp.
Ar. Plut. 1027, τι γάρ ποιήσῃ;

In what follows Philoctetes speaks of
Lemnos as he knows it. Cp. supr.
l. 2 and note. In some traditions Phi-
loctetes was said to have been cast
forth on a desert islet in the neighbour-
hood of Lemnos. At best Lemnos (Ἀδη-
νών ἢμαθῆς) was imagined as a wild, un-
cultivated region in the early times.

302. ὄρμος] Cp. Aesch. Phil. fr. 246,
ἐνθάδε οὖν μήμερος ἄρμος οὖν πλεῖν ἔξε
where, however, the language may be
metaphorical.

303. ἔξεμπολάτου] Sc. ἐκτίθεν.

ἡ έξωφόρησι] 'Or be well received.'
Fut. mid. with passive meaning.

305. †τάχ' οὖν τις ἄκων ἔσχε] 'Well,
it may be, one did put in here against his will.' τάχα used as in τάχ' ἄν. Cp. Plat. Legg. B. 4. 711 A, ώμεις δι τάχα οὐδὲ τεθεάσασθε τυραννουμένην πόλιν, οὐδὲ introduces a modification or admission.

'No one puts in here willingly; unwillingly, however, some one may have brought his ship this way.'

εὐχή[ ] For the aor., cp. supr. 297, ἐφη. ἐσχὴ = κατάσχη, the simple verb for the compound. But query *κας* ὁ οὖν τις ἄκων ἔσχη (i.e. κατάσχη τις ὁ οὖν ἄκων)? (For a case of tmesis in the senarii, cp. infr. 817).

πολλ' γάρ... χρόνῳ] 'Such incidents might happen many times in the long course of human history.'

πολλ' is predicative and τάδε = τοιαδέ. For this, cp. Aj. 1240, ἐκ τῶν δέ μέντοι τῶν τρόπων οὐκ ἄν πότε | κατά τας γένους ἄν οὕδενός νόμος. It may be doubted whether ἀνδράνων is to be taken with τάδε - 'Such human accidents,' or with χρόνῳ - 'The time during which men have existed.' For the latter, cp. Hdt. 6. 109, μνημόσυνα λιθάσαμε ἐκ τῶν ἐπανα ἀνθρώπων βίων. And for the idea, cp. Hdt. 5. 9, γένοστι β' ἄν τάν ἐν τῷ μακρῷ χρόνῳ: Agathon, Fr. 9. τά' ἄν τις εἶδος αὐτῷ τοῦτ' εἶται ἔργον | βροτοῖς πολλ' τυγχάνειν οὖν εἴδοτα. 308. μεν] 'No doubt,' belonging in sense rather to λόγον than to ἔλεος.

καὶ ποι... προσέδοσαν] 'And per-chance have gone so far (προσ-) as to impart to me some portion of food.' The gnomic aorist is used of that which happens now and again. 'They always express pity, they sometimes give.'

309. οἰκτείραντες, 'Touched with compassion,' is also in the 'momentary' tense.

310. ἔκιν] 'That which is always in my thoughts.' Cp. Ar. Nub. 657, ἔκιν', ἔκινο, τῶν ἀδιάκοπων λόγων. The pronoun here stands in the place of an infinitive.

311. σωσάμα] Cp. infr. 488, 496.

312. ήτοι... δέκατον] These words are to be joined with ἀπόλλυμαι and resumed with βόσκων.

313. βόσκον] 'Supporting.' Philoctetes only lived to suffer. Cp. infr. 795, 1167.

314. ἦτοι ὡς ὀδυσσέως βιά 'And great Odysseus.' Cp. infr. 321, 344. The Epic phrase is used with a touch of sarcastic irony, but probably (unlike Virgil's 'violentia Turni') without direct reference to the violence of the act.

315. 'Whom may the Olympic gods some day cause to suffer in their own persons (αὐτοὶ) full requital for my wrong' So Brunc, Linwood, Paley, rightly. For the emphatic αὐτοὶ here opposed to ἐμοὶ, cp. supr. 275. In order to avoid this Porson conjectured of 'Ολύμπων θεοί.

317. ἐσκα] 'It would seem that I.'
ΣΟΦΟΚΛΕΟΥΣ

ζένοις ἐποικείρειν σε, Ποιαντος τέκνον.

NE. ἐγὼ δὲ καὶ τοῖσδε μάρτυς ἐν λόγοις,

320

ὅς εἰς ἀληθείς οἴδα, συντυχὼν κακῶν

ἀνδρῶν Ἀτρείδων τῆς τ' ጓδυσσεώς βιάς.

ΦΙ. ἢ γὰρ τι καὶ σοὶ τοῖς πανωλέθροις ἔχεις

ἐγκλημ' Ἀτρείδαις, ὡστε θυμοῦσθαι παθῶν;

NE. *θυμὸν γένοιτο *χειρὶ πληρῶσαι ποτε,

325

ἐν ἂ μυκῆναι γνοίεν ἡ Σπάρτη θ' ὡς

χὴ Κόρος ἄνδρῶν ἀλκίμων μὴτηρ ἔφυ.

ΦΙ. εἰς 'γ', δ' τέκνον' τίνος γὰρ ὅδε τὸν μέγαν

χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήμβας;

NE. δ' παί Ποιαντος, ἔξερε, μόλις δ' ἔρο,

330

ἀγαν ὑπ' αὐτῶν ἐξελοβήθην μολὼν.

ἐπεὶ γὰρ ἔσχε μοῦ 'Αχιλλέα θανεῖν,


317. 8. The Chorus express pity for Philoctetes, but tacitly remind themselves that their pity will not be shown in action.

319. Neoptolemus. 'But I do more than pity him, for I am a witness on his side,' said with the whole sentence. For in, αν has been conjectured. But in may well express that Neoptolemus enters into the cause of Philoctetes, and is not merely an auditor of his case. 'Myself a witness in this plea, I know it to be well-founded.'

320. συντυχών] συντυχείν is generally construed with a dative, and the preposition has therefore here a separate meaning. 'Having in like manner found.' So the Scholiast and Nauck.

324. 'May it be mine one day to satiate my wrathful soul with violent action!' There can be little doubt that the correction is right. For a similar confusion in all the MSS, cp. O. T. 376.

327. εἰς 'γ', & τίνον] 'Well said, my son!' Philoctetes' delight in Neoptolemus is further heightened by this supposed discovery of a common resentment.

τίνος . . . ἐλήμβας] 'For what cause do you thus bring against them the accusation of your violent anger?', τίνος, genitive of the reason (Essay on L. § 10. p. 15). Cp. O. Τ. 658, δου] μήν ταύτῃ τρόγματος στῆσο ἔτεις. γὰρ asks for explanation. ἐλήμβας is redundant (Essay on L. § 40. p. 75).

τὸν μάλαν χόλον] 'The mighty anger which you now evince.' For the slight inexactness in ἐγκαλῶν χόλον, cp. O. Τ. 702, λέγη, εἰ σαφῶς τὸ νείπος ἐγκαλῶν ἅρθη.

329. μόλις δ' ἔρει] 'Though I shall find it hard to speak of it,' i.e. To command myself sufficiently to do so. Schol. ὑπὸ τῆς Ὀργῆς. Cp. O. C. 326, λόγη . . . μόλις βλέπω. 331. ἐκείνῳ γὰρ] These words introduce the occasion of his coming, in explanation of μολὼν.

ΣΩΦΟΚΛΕΟΥΣ
ΦΙΛΟΚΤΗΤΗΣ.

Φ1. οἶμοι· φράσεις μοι μὴ πέρα, πρὶν ἀν μάθω πρῶτον τόδ'· ἡ τέθυνξ' ὁ Πηλέως γόνος;
NE. τέθυνξεν, ἀνδρός οὐδενός, θεοῦ δ' ὅποι, τοξευτός, ὡς λέγοντιν, ἐκ Φοῖβου δαμείς.

335

Φ1. ἀλλ' εὐγένεις μὲν ὁ κτανῶν τε χῶ βανών. ἀμηχανό δὲ πότερον, ὃ τέκνον, τὸ σὸν πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.
NE. οἶμαι μὲν ἄρκειν σοὶ γε καὶ τὰ σ', ὃ τάλας, ἀλγήμαθ', φοστε μὴ τὰ τῶν πέλας στένειν.

340

Φ1. ὁρθῶς ἔλεγοι. τοιγαροῦν τὸ σὸν φράσον αὕτη πάλιν μοι πρᾶγμα', ὅτε ο' ἐνέβρεσαν.
NE. ἥλθον με νηλὶ ποικιλοστάλφι μέτα δῖδα τ' ὁδυσσεύς χῶ τροφεῖς τοῦμοι πατρός, λέγοντες, εἰτ' ἀληθὲς εἰτ' ἀρ ὁ σύν μάτην,

345

ὡς οὐ θέμις γίνοιτ', ἐπει κατέφθιο


Φοιγόμεν πάλιν | κείνον δεχα τερπές ες εξεχερ' Ἑλληνες.

332-9. This brief digression and the longer one below (410-460), have the effect (a) of showing the generous nature of Philoctetes, who, beneath his apparently obdurate resentment, really retains an unabated interest in the affairs of the army, and (b) of giving opportunity for the growth of friendly feeling between him and Neoptolemus. The news of Achilles' death so affects him as to make him for a moment forget his own suffering (339-40).

334. ἀνδρός is genitive of cause, for which ἤτο afterwards supplies a more distinct construction.

335. τοξευτός . . δαμείς] 'Subdued, so they bow the tale, with an arrow from the bow of Phoebus.' τοξευτός is a subsidiary predicate to δαμείς, for which word in this connection, cp. II. 19. 417, θεὸ τε καὶ ἄνω ἔνω δαμήνω, ἐκ rather than ἐν, because the arrow came from the hand of Apollo. Cp. II. 21. 277, ὡς μ' ἤριο τρῶσεν ἐν τεχνῇ διαμεθνέον | λαμπροίς ὀλέθεσθαι Ἀθάλλανος βελέσσαι. Or, if the arrow were that of Paris, ἐκ denotes the remote agent, and Neoptolemus must be supposed to avoid mentioning the 'slight man' who had been the immediate author of Achilles' death.


337. 8. The delicate courtesy of these lines is no less obvious than their self-forgetfulness.

341. ἦτο ο' ἐνέβρεσαν] ἦτο (governed by ἐν in ἐνέβρεσαν) is best taken separate from τὸ σὸν πράγμα. 'Tell me your own affair; what was the point in which they insulted you?'

343. ἥλθον . . μέτα = μετῆλθον. ποικιλοστάλφι] = σῶν ποικιλῶν ἑσταλμέριν. 'Decked out with ornament,' as being sent on an honorific mission. Others, 'With variegated prow' (στέλλοι); but in this less poetical sense it would be better to read ποικιλοστάλφης. See v. 11.

344. δῖος] The constant Homeric title, which Neoptolemus uses out of habit.

345. μάτην'] 'Groundlessly.'

346. ὅς . . γίνοιτ'] 'That it came to be a thing irreconcilable with destiny.' Cp. Ant. 260, κάν ἐγίνετο, and note.
They did not long restrain me, but that I set forth with speed. On the indirectness of this way of saying, 'Their words were like a goad inciting me,' see Essay on L. § 42, a. p. 79. For μη we should rather expect μη οὐ. But though the addition of οὐ is permissible in such cases, there is no absolute rule. And ὅ εἶναι, by suggesting 'You may imagine,' gives an hypothetical turn to the expression.

For I had not seen my father.' Schol. ζητήτα. It is objected to this that when Achilles went to Troy from Scyros, Neoptolemus must have been old enough to remember him. But this is one of those improbabilities which are external to the action: and were it otherwise, there is no proof that Sophocles in the Philoctetes follows the version of the story which made Scyros Achilles' starting-point for Troy. Nor would there be anything unnatural in Neoptolemus saying, 'I had not seen him,' without adding, 'for so long.' Cp. Aj. 570, ζητήτα, and note; Eur. Troad. 377, οὐ σαίδος ἔδωκεν, οὐ σαίδος. Seyffert reads, ὅδας ἃς εἴδομεν, and Prof. Jebb has suggested εἶδος εἴδομεν. But (a), as Mr. Blaydes remarks, it is natural to infer from 359 that Neoptolemus did see the body of Achilles: and (b) does not such an ejaculation unduly interrupt the flow of the narrative? Neoptolemus is not speaking from real feeling, and there is no occasion for him to 'daub it so far,' nor for the poet to invent the circumstance of his failing to see the body. The language resembles that of Od. 4. 200, 1, οὐ γὰρ ἔγνως | ὑπερτον οἶδεν, said by Peisistratus of his eldest brother Antilochus. But Peisistratus (Od. 3. 401) would be a mere infant at the time of the departure for Troy.

However, besides this, the proposal had a fair colour given to it in their declaration that, if I came (ἐλθὼν), I should take the citadel that commanded Troy.' For ὅ λόγος, cp. supr. 345-7. οὐκ ἔχειν] Cp. supr. 129. ὅ λόγος οὐκ ἔχειν; proo.] 355. For εἰ... οὐκ ἔχειν, see Essay on L. § 28, p. 46.

'Cruel Sigeum,' i.e. where I was destined to find so much vexation: the mourning for his father, who was buried there, being embittered by the refusal of the arms. Cp. Rhes. 734, δ ἑγκυκλοτάνθη Τροιάν ἐκδίκιον. To this, however, some editors prefer the conjecture of Burges, 'εἰ... οὐκ ἔχειν Σιγέουν!

ωθεί τῇ πλῆθυ] 'With favourable voyage.' This is objected to, apparently because oars would not be used under a fair wind. But πλῆθυ often occurs in Tragedy in the general sense of 'making way at sea.' Cp. Eur. Hec. 192, I. T. 342. And as the vessel drew near shore the sail would of course be lowered, and the oars brought into play.

356. 7. κατηγομένη, κα... εἴθδο... ἵππλατα] The narrative is condensed.
ΦΙΛΟΚΤΗΣ.

395 ἐκβάντα πᾶς ἡσπάζει', ὁμήροις βλέπειν τὸν οὐκέτ' ὅτα ἢντ' Ἀχιλλέα πάλιν. 360
κεῖνος μὲν οὖν ἐκεῖν' ἐγὼ δ' ὁ δόσμορος, ἐπεὶ δάκρυνα κείνον οὐ μακρὸν χρόνον ἔλθον Ἀτρείδας πρὸς φίλους, ὦ εἰκὸς ἢν, τὰ θ' ὑπ' ἄπτον τοῦ πατρὸς τά τ' ἄλλ' δο' ἢν. 365
οἱ δ' εἶπον, οἷοι, τηλιμονεστάτον λέγον, ὁ σπέρμα Ἀχιλλεώς, τῶλλα μὲν πάρεστι σοι πατρῷ ἐλέοθαι, τῶν δ' ὑπ' ἄλλων κείνων ἄνηρ ἄλλος κρατύει νῦν, ὁ Λαέρτων γένος.

κάγῳ δακρύσας εὐθὺς ἐξαιστάμαται ὤργῃ βαρεῖα, καὶ καταλήγεις λέγω, ὃ σχέτλι, ἢ τολμήσατ' ἀντ' ἡμοῦ τινι δοῦναι τὰ τεῦχη τάμα, πρὶν μαθεῖν ἡμοῦ; 370


358. 'Achilles, who no longer lived, alive again.' Cp. the Trag. fr. quoted by Plutarch, Λ. 203 D, οὗ ταῖς Ἀχιλλέως ἄλλ' ἐκείνοις αὐτὸς εἰλ. 359. ἐκαίν] 'Lay low.' The most natural way of understanding this is to suppose that Neoptolemus saw his father laid out and buried, without being burned. Cp. Α. J. sub fin. (from 1403). It might also mean that Achilles was already buried when Neoptolemus arrived. But, as Hermann observes, there is nothing to indicate that the hope expressed in supr. 351 was thus disappointed. The fiction of Neoptolemus is rather that after the funeral the question of the arms was quickly disposed of whilst he was absorbed in his grief.

360. οὗ μακρὸν χρόνον] 'Before long.' These words are connected with what follows, and imply that the mourning did not long detain him from the object of his ambition.

361. πρὸς φίλους, ὥς εἰκός ἢν] pluck φίλους, ὡς εἰκός ἢν αὑτὸς ἐκεῖνοι εἶσαν φίλοις. For the omission of ὡς with ὥς following, see Essay on Λ. § 30 p. 72, 5. a. 'Assuming their friendship, as I had reason to do.' 362. ὡς ἢν] Sc. τοῦ πατρᾶς. 363. οἷοι expresses not only personal disappointment (infr. 368, καταλήγεις), but also grieved astonishment that men could be so hardened.

364. 5. τῶλλα . . . πατρῷ ἔλεοθαι] Cp. Α. J. 572, μήθ' ὁ λαμεὼς ἢμοι. In ordinary Greek the article would be repeated with πατρῷ, which, however, is here resumed in close connection with ἔλεοθαι. 'To take in right of your father the other things.' i.e. To take the other things which are yours in right of your father.

365. κεῖνων]'Those well-known arms,' viz. τῶν 'Εραστεστεύτων. 367. 8. 'Then tears burst from me, and I straightway rose in grievous wrath, and broke forth on them indignantly, and said.' καταλήγεις, sc. κατ' αὐτῶν.

369. ὃ σχέτλι, ἢ τολμήσατ] The voc. sing. σχέτλι is addressed to Agamemnon, or whichever was the spokesman of the Atreidae. It is unnecessary to suppose a crisis of σχέτλι. 370. τὰ τεῦχη τάμα] The repeated article here emphasizes both words. 'Those arms, my arms, without consulting me!' πρὶν μαθεῖν ἡμοῦ] 'Before understand-


371. οις [Οδυσσείς] ο from e A. 376. ἀφαιρήσωτό L. ἀφαιρήσωτο A. 381. μήπως] εἰς τὴν Λ.

372. οις [Οδυσσείς] The order of words is in the Epic manner (see Essay on L. § 21. p. 53, 5), the noun being placed in apposition to the article as a demonstrative pronoun. 'Then spake that other, Odysseus, for he was at hand.'

373. οις [Οδυσσείς] The omission of the augment, Epicē, in narrative ἔσως is proved by the crucial instance των | θεών | in O. C. 1623, 4. It was therefore unnecessary to resort to conjectural emendation here. (θέων, Bruck.)

374. οις [Οδυσσείς] 'Yes, child!' Odysseus is supposed to treat the youth with insolent condescension.

375. οις [Οδυσσείς] The clause with eil (for which see Essay on L. § 28, 1. p. 46), depends on the notion of the middle voice in ποιομένος. 'Not caring to make any omission' (sparingly no abuse) 'when I thought how my arms were to be taken from me by Odysseus.'

377. οις [Οδυσσείς] i.e. where he found himself resisted by a boy.

378. οις [Οδυσσείς] 'Stung at what he heard.' πόσ with accusative, as in πόσ ταῦτα, πόσ εξ. should be joined in the first instance with θηρίον, and resumed with ημείας.

380. The language is not perfectly exact; ταῦτα is primarily the object of ἔχω, but is to be resumed with λέγειν in a different sense. For such ellipse, see E. on L. § 39. p. 73, and cp. supr. 361, and note.
τοιαυτ' ἀκόςας κἀξονειδιαθεὶς κακὰ
πλέω πρὸς οἶκους, τῶν ἐμῶν τητάμενος
πρὸς τοῦ κακίστου κάκ' κακῶν Ὀδυσσέως.
κοῦκ ἀληθωμεῖν τείκων ὑπὸ σαῦ ἐν τέλει.
πόλεις γάρ ἐστὶν πᾶσα τῶν ἡγομένων
στρατός τε σύμμας· οἱ δ' ἀκομοῦντες βροτῶν
διασκάλων λύγουσι γλυκονται κακοὶ.
λύγος λέκεται πᾶς. ὑ' Ἀτρείδας στυγῶν
ἐμὸι θ' ὁμοίως καὶ θεοὶ ἐν φίλοις.

ΧΟ. ὁπ. Ὀρεστέρα παρμβωτι Γᾶ, μάτερ αὐτοῦ Δίας,
κ' τὸν μέγαν Πακτώλων εὐχρυσόν νείμεις,

385. αἰτιώμα τείκων' ἀληθωμ' ἑκείνων ο. p.

386. ὑπὸ τοσούτων δος, ἐπὶ Ἀλ. 679.
8ο, Ἀντ. 775.

388. 1 ὑπὲρ διασκάλων κακῶν' ἀληθωμ' ἑκείνων ο. p.

389. φίλοι L. 390. φίλοι Λ.

391. The Great Mother, who is here
invoked, is said to have been worshipped
at Lemnos as well as in Phrygia (Steph.
Byz. s. v. Λήμνος, quoted by Gedike).
And there is besides a special appropri-
ateness in the invocation of this primal
power of nature upon a desert shore,
where no temples were to be seen.
Bernhardt's remark, that the invo-
cation of Rhea confirms the late date of
the Philoctetes, is hardly warranted.

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the Philoctetes, is hardly warranted.

390. ἐρισ θ' ἐρισω... φίλοι] The sentence in being expanded is changed
from an assertion to a wish: i.e. ἐρισ
τῇ ἑστὶ χήθος· φίλοι καὶ ἐρισω εἰς καὶ τοῖς θεοῖς
φίλοι. Ἐπὶ Ἀντ. 686, ὑπὸ ἀκομοῦντες
μὴ ἐπενεργεῖς· μὴ.

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invoked, is said to have been worshipped
at Lemnos as well as in Phrygia (Steph.
Byz. s. v. Λήμνος, quoted by Gedike).
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power of nature upon a desert shore,
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Bernhardt's remark, that the invo-
cation of Rhea confirms the late date of
the Philoctetes, is hardly warranted.

392. 1... νέμων] That gave the
mighty river Pactolus to be rich in
sympathy with Philoctetes. That both
feelings are merely assumed, and that the
Chorus really understand the situation, is
obvious from the exaggerated strength of
expression in 510, εἰ δὲ πικροῖς, ἀναφέρομεν ἐπὶ Ἀτρείδας.
Their unfeigned excitement, to which the mixture of doxhimia and
iambic-bacchic metre is well suited,
was no doubt expressed with gestures ac-
companying the recitation, by the two
half-choruses, of strophe and antistrophe
severally.

391-402 = 507-518.

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invoked, is said to have been worshipped
at Lemnos as well as in Phrygia (Steph.
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power of nature upon a desert shore,
where no temples were to be seen.
Bernhardt's remark, that the invo-
cation of Rhea confirms the late date of
the Philoctetes, is hardly warranted.
398. "SOFOKLEOUS"

σε κάκει, ματέρ πότνι, ἐπηνδόμαν,

ὁτ' ἐς τόν Ἀτρείδαν ὑβρίς πάο ἐχώρει,

ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,

Ἰό μάκαιρα ταυροκτόνων

λέοντων ἐφέδρε, τῷ Λαρτίου

σέβας ὑπέρτατον.

395. ἐφουντες, ὃς ξοικε, σύμβολον σαφῆς

λύπης πρὸς ἡμᾶς, δόξα, πεπλεύκατε,

καὶ μοι προσάγεθ' ὁστε γιγνόσκειν ὃτι

ταῦτ' ἐς Ἀτρείδων ἕξω γὰρ κάθ' Ὀδυσσέας.

ἐξοίρα γάρ ἕν παντὸς ἀν λέγου κακοῦ


Phil. For νέμω, meaning, 'To dispense or give forth,' cp. O. C. 687, ἱφωσέως νομάζεις μεθ' ὅρων.

εὐχρυσον is a supplementary predicate = ὁ ἑντεύχον ὕνα τε ὁ μέγας, μέγας is, 'Deserving awe and reverence.' Cp. Plato, Phaedo, 62 B, 8 ἐν ὄσπρητοι...

... λόγοι...

... μέγας τὸ τί μοι φαίνεται καὶ ὡς ἔφαν διδέων. The Pactolus comes from the mountains of Phrygia, and its peculiar virtue is attributed to the bounty of the universal mother, whose home was there.

395. ἐπηνδόμαν] The middle voice expresses, 'I invoked for my benefit.'

396. έφεδρα] 'The boundless insolence.' For παρεοια more intensive, see E. on L. § 55. p. 101, 6. The bacchic rhythm shows that πάσα is not to be taken predicatively with ἐχώρει.

397. παρεδίδοσαν] 'They were wrongfully giving away from him.' Cp. supr. 64, παραιδοῦτος, and note.

400. ὅτι... ἐφέδρα] This long parenthesis belongs to the wild nature of the strain, and would be assisted with significant gestures.

Λέοντων ἐφέδρε, 'Thou that sittest above the lions,' that draw thy car. Cp. the use of ἔτος as equivalent to ἔρμα in Epic Greek.

401. τῷ Λαρτίου... ὑπέρτατον] 'Investing the son of Laertes with supreme glory.' The accusative, σέβας ὑπέρτατον, is in apposition either (1) to τεύχεα, or (2) to the action of παρεδίδοσαν. The dative is not to be taken with παρεδίδοσαν, but with σέβας ὑπέρτατον, sc. γιγνόσκειν, i. e. δότε τὸν Δ. ὑπέρτατον σέβας ἕχων, (Ant. 304.)

402 f. A point of rest has now been gained, and the action remains stationary for a little while. Neoptolemus has completely won the friendship of Philoctetes, and is confident of the attainment of his purpose. Cp. O. C. 631, 667.

402. ἐφουντες σύμβολον σαφῆς λύπης... 'The grief ye have brought with you in sailing forth is a token which clearly commends itself to me.' Cp. Aristid. vol. i. p. 416, ἵππων ἐστι πρὸς αὐτήν, ὅπερ ἄλλο τί σύμβολον, ἀφθώ τὸ σχῆμα τῆς ἄνγκης, a passage which shows that πρὸς ἡμᾶς should be taken with ἐφουντες σύμβολον rather than with πεπλεύκατε. The participle has the chief emphasis: see Essay on L. § 41. p. 77, B.

405. καὶ μοι προσθ' ἐκ.] 'And your words strike on a note that is in unison with my experience.' For a similar metaphor, cp. O. T. 1112, 3, ἐν τῇ γὰρ καρίφῃ γῆρα ἔωσε ἀρδέα τάφρῳ σύμμετροι.

407. ἐν... ἔγγοντα] 'I know that he would not refrain his tongue from any mischievous word or from any villany.' The effect of ἐν here is to mark that the supposed fact is in accordance with general probability.
ΦΙΛΟΚΤΗΣ.

γλώσση θύγνη καὶ πανοργίας, ἀφ' ἢ
μὴ δεῖκαιν ἐσ τέλος μέλλοι ποιεῖν.
ἀλλ' οὔ τι τοῦτο θαύμα ἐμοί, ἀλλ' εἰ παρὰ
Ἀλας ὁ μείζων ταῦτ' ὁ ὅρων ἡνεχέτο.

ΝΕ. οὐκ ἂν ἦν ἐνὶ ζών, ὅ ἐν'
οὐ γὰρ ἂν ποτὲ
ζώντος γ' ἕκειν ταῦτ' ἐσυνῆδην ἔγώ.

ΦΙ. πᾶς ἐστις; ἀλλ' ἃ χοῦντο οἰκείται θανῶν;

ΝΕ. ὃς μῆκτ' ὅτα κείνον ἐν φάει νῦει.

ΦΙ. οὐκ οὖν τὰλας. ἀλλ' οὔχ ὁ Τυθέως γώνος
οὐδ' οὐμπολητὸς Σισύφον Λαέρτιος,
οὐ μὴ θάνασι. τοῦτο ἕν γὰρ μὴ ζήν ἔδει.

ΝΕ. οὐ δὴι' ἑπιστῶ τοῦτο γ'. ἀλλὰ καὶ μέγα

θάλλωτες εἰσι νῦν ἐν 'Αργείων στρατῷ.

ΦΙ. τί δ' ὅς παλαιὸς κάγαδος φίλος τ' ἔμοι,
Despite the presence of the name 'Odysseus' in the text, there is no clear context to define the meaning of the word or its connection to the rest of the passage. The text appears to be a fragment of a larger work, possibly a philosophical or historical discussion, given the use of Greek terms and syntax. The text includes references to 'Ajax' and 'Antilochus', indicating a focus on figures from Greek mythology. The passage seems to be discussing the attributes or actions of these characters, possibly in a philosophical or moral context. The text is difficult to interpret without additional context or a more complete translation.
ΦΙΟΚΤΗΤΗΣ.

χρὴν ἀντὶ τοῦτον αὐτὸν αὔδασθαι νεκρὸν;

ΝΕ. σοφὸς παλαιστῆς κεῖνος, ἀλλὰ χαὶ σοφὰς

γνῶμαι, Φιλοκτῆτ', ἐμπόδιζονται θαμά.

ΦΙ. φέρε ἐπὶ πρὸς θεῶν, ποῦ γὰρ ἦν ἑνταῦθα σοι

Πάτροκλος, ὃς σοι πατρὸς ἦν τὰ φίλτατα;

ΝΕ. χοῦνος τεθνηκὼς ἦν λόγος δὲ σὲ ἐν βραχεῖ

τοῦτ' ἐκδιδάξω, πόλεμος οὐδείς ἄνδρ' ἐκὼν

αἰρεῖ ποιηρῶν, ἀλλὰ τοὺς χρηστῶς ἔδει.

ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτο γε

ἀναξίου μὲν φωτὸς ἐξερήσομαι,

γλώσσῃ δὲ δεινῶ καὶ σοφῶ, τι νῦν κυρεῖ.

ΝΕ. ποίον γε τοῦτον πλὴν γ' 'Οδυσσέως ἔρεις;

ΦΙ. οὗ τοῦτον ἔσπον, ἀλλὰ θερσίτης τις ἦν,

430. χρὴν L. χρὴνA. 435. τεθνηκὼς] τεθνηκώς L. τεθνηκώς C3. σὲ ἐν


αἰρεῖ] αἰρεῖ L. 438. κατ' αὐτῶ] κατ' αὐτὸ L. κατ' αὐτὸ A. κατὰ τ' αὐτὸ Γ.

440. δὲ] τε ΛΑV'V. δὲ Γ. Vat. b. γε Vat.

success of the army. Hermann’s way of joining the words, ‘Ulysses is found to be alive, as in other emergencies, so again in this,’ is not satisfactory. Nor is there any real ground for his objection to Buttman’s rendering of αὑ,—

‘Αδ' si, ut Buttmano videtur, ex altera parte significaret, debere statim post ‘Ὀδυσσέως positum esse.’ As if there were not also an antithesis between τεθνοὶ and ἦν τὸν! The notion of Odysseus always turning up at critical moments, as lively as ever, is pleasant enough, but αὐ should have something to refer to, and ἦν must be correlative to ἐνταῦθα, and cannot mean ‘whereas.’

430. αὐτόν = sum, not ipsam, though with a certain emphasis.

αὐτὸθανατοῦ indicates the desire of Philoctetes to hear Odysseus’ death.

431. 2. Neoptolemus says this to humour Philoctetes, and encourage him to hope that his wish may be some day realized. But to the audience the words also suggest an anticipation of the complications which follow.

433. γὰρ is used with conversational freedom.

τοῦτο ἐν τοῖς ἑστι] ‘Where, then, in the circumstances which you describe?’

436. τοῦτο] ‘This truth,’ i.e. the general truth of which these facts are instances.

τεθνηκὼς, κ.τ.λ.] This, like the preceding τὴ δὲ σκοτειν., is a bit of common-place pessimism. Cp. Aesch. Fr. 94. ἀλλ’ Ἀρης φιλεῖ | δὲ τὰ λέοντα πάντα τάνθροις στρατοῦ: Soph. fr. 653. Ἀρης γὰρ οὐδέν τῶν κακῶν *λυτι

ζεταί τοῦτο αἰρεῖ.

438. κατ' αὐτὸ τοῦτο] ‘In connection with this very point,’ viz. Your observation that the bad survive.

439. ἀναξίου ... φωτὸς] Sc. π.υ.κ. For this genitive, see E. on L. § 8. p. 13. 3. ἀναξίου = oδηγῶ αἰτίου.


441. ‘Ay? Who may that be, if you can mean any one but Odysseus?’ The syntax of the previous sentence is continued. E. on L. § 35. p. 60.

442. σὺ τοῦτον ἔσπον] In the spirit of Il. 64, 5, supr. Neoptolemus professes to be impatient of the very name of Odysseus. Cp. infr. 1400, 1.

442-4. ‘I meant not him. But there was one Thersites, who would never be content with speaking once,
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δς οὐκ ἄν εἰλετ' εἰσάπαξ εἰπεῖν, ὅπως μὴδεὶς ἐφό' τοῦτον οἶον' εἰ ἦν κυρεῖ;

NE. οὐκ εἶδον αὐτὸν, ἵσθομεν δὲ ἐτ' ὑπτά νιν. 445

Φι. ἔμελξ' ἐπεὶ οὐδέποι κακῶν γ' ἀπόλετο, ἀλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες, καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβή χαῖρον ἀναστρέφοντες ὡς 'Αιδοῦ, τὰ δὲ δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἄει. 450

ποῦ χρή τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, διὰ τὰ θεῖ' ἐπισκόπων τοὺς θεοὺς εὐροί κακῶς;

NE. ἐγὼ μὲν, δ ἑνεθλοῦν Οἰταίον πατρός,

where all cried, Silence.' This, like
supr. 348, 9, is a strong instance of
ironical indirectness of expression. For
ὅπως μὴδεὶς ἐφό', cp. esp. Plat. Symp.
175 B, ἐνακούσα τινὶ βίῳ μὴ ψευταίη.
Also Aj. 1184, εἰς μὴδεὶς ἦν. 'Though
all say, You shall not.'

443. Δὲν ἔλεγον is a singular instance of
ἄν with the aor. 'of custom.' Cp. the
curious use of the imperfect with ἄν,
Ant. 260, ἀπὸ ἄν διέφθερον ταῦτα ἀληθεύοντος',
and note. Dobree conjectured αὐθεντέρ.'

444. αὐτῶν' Burgess conjectured αὐτῶν,
ἐν' ὅτα νιν The Scholias, whose
account agrees in the main with that
of Quintus Smyrnaeus (i. 741, foll.),
finds here another departure from the
Epic tradition, according to which
Thersites had been killed by Achilles
with a blow of his fist.

446. 'I was sure of it. For never
evil perished yet.' The reading οὐδένω
κακῶν may be defended by comparing
supr. 83, ἐς δραμῆι, and note. The
correction οὐδέν' ποι (Herm.) has been
generally adopted.

447. ἐν περιστέλλομεννοιν αὐτά' Careful-
ly defend them from harm.'

αὐτά' Sc. τὰ κακὰ, which, like τὰ . . .
πανοῦργα καὶ παλιντριβή refers to
persons. Sc. τὰ μέσα τῶν πολέμων and
similar expressions.

448. καὶ ποι' Cp. Eur. Med. 119,
παλιντριβή 'Froward.' The notion
in παλιντριβή is that of something
which resists treatment: cp. ἀντίδρασις.

449. ἀναστρέφοντες ὡς 'Αιδοῦ' In
turning back,' i.e. when on their way
thither. Like his father Sisyphus, who
intrigued himself out of Hades (infr.
625), Odysseus bears a charmed life.

450. ποῦ χρή τίθεσθαι ταῦτα? 'What
is one to make of these things?' 'What
place assign to them in thought?' i.e.
how bring them into harmony with our
other thoughts?

ποῦ δ' ἀλὲν] ποῦ is used for ποὺ by
attraction, or the tendency to repeat
the same expression (ἐνὸς ρωμῆ τε τοῦ
ἄγουν), for which, see E. on L. § 35,
p. 60, 'What place can we find for
their approval?' i.e. How can we ac-
quiesce in them?' Cp. Eur. Heracl. 369,
ποῦ ταῦτα ἀλῶν ἀν εἶθ;

451. 'Since, in seeking to approve
the doings of the gods, I find that the
gods are evil doers,' i.e. In praising
the gods I must call them wise and
good, but this experience shows them
to be either malignant or weak. The
tense in ἐπισκόπων has an inceptive or
comitative force.

453-455. Neoptolemus, while still
professing hatred of Troy, uses lan-
guage that is calculated to excite to
the utmost the desire of Philoctetes to
be taken home. He addresses him with
reference to his father and the sacred
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403
tὸ λοιπὸν ἢ ἦν τῆλθεν τὸ τείχος τὸ ἱλιοῦ
καὶ τοὺς 'Ατρέιδας εἰσορῶν φιλάξομαι
ὅπως θ' ὁ χείρων τάγαθοι μεῖζον σθενεῖ
καποφθείει τὰ χρηστά ὁ δεινός κρατεῖ,
tούτοις ἔγω τοὺς ἄνδρας οὓς στέρξω ποτὲ.
ἀλλ' ἡ πετραία Σκύρος ἑξαρκοῦσα μοι
ἐσται τὸ λοιπὸν, ὦστε τέρπεσθαι δόμῳ.

455
νῦν ὦ εἴμι πρὸς ναῦν. καὶ σύ, Ποιαντός τέκνον,
χαιρό ὡς μέγιστα, χαῖρε· καὶ σε δαίμονες
νόσου μεταστήσεις, ὡς αὐτὸς θέλεις.
ἡμεῖς ἤ ιματες, ὡς ὑπνικά ἀν θεὸς
πλοῦν ἴμην ἐκη, τυνικαθω θρόμαμεθα.

460

Φι. ἢ ἦ, τέκνον, στέλλεσθε;

NE. καίροις γιὰρ καλεῖ

[83 a.

πλοῦν μὴ 'ξ αὐτόπτων μᾶλλον ἢ 'γγύθεν σκοπεῖν.

456. θ'] ὦ L. θ' A. 465. εἰρ] ἐπι L. ἐπι (εἰ from ἦ) A. ἐπιει Γ. 466. στέλλεσθε] στέλλαθε L. στέλλεσθε C' "α"A.

hill (infra. 720), where he saw the last of Heracles. He speaks of his own isle of Scyros by name, and affects to look forward to the happiness of an unambitious home. He points to the departure of his vessel as imminent.

455. τὴν δὲ εἰσορῶν φιλάξομαι. Will avoid, beholding afar off. For the indirect expression, see E. on L. § 42. p. 79, and cp. esp. O. T. 795, ἀστρον. ἐκομνομομένου γέοντα, and note: Eur. Hippol. 102, προσάγον ἄυιν ἄρος ἄν δαςάξομαι.

456. θ'] ὦ L. θ' A. 465. εἰρ] ἐπι L. ἐπι (εἰ from ἦ) A. ἐπιει Γ. 466. στέλλεσθε] στέλλαθε L. στέλλεσθε C' "α"A.

457. τὸ τείχος τὸ κρατεῖ 'And power is in the hands of clever rogues.' For this dislike of bovot, cp. Thuc. 8. 68, ὡς τούτων τὰ χεῖρες ὑδαίναν διαφέροντο δικαίως: Isocr. Panathen. p. 342, C. ἐπιθυμεῖ μὲν τὸν ἀγαθὸν ἀρισται γεγονότης. Βασιλῆς ἄν ρυμαίζης τὰ αὐτῆς τὰ συμφέροντα διακαταμεθί. Many have preferred δειλόν, which involves a very slight change.

460. ὡς τέρπεσθαι δόμῳ] 'And I shall have full contentment in my home,' Cp. Od. 13. 61, οὐ δὲ τέρπον τιν' ἐν ῥαγί, καὶ κατὰ τὰ καλὰ λαοῦν καὶ Ἀλεπύν βασιλέω.

461. He again reminds Philoctetes of his father, this time by name.

462. ὡς μέγιστα] 'The slight exaggeration shows Neoptolemus' feeling of the hollowness of this farewell.' Cp. Od. 9. 138, 9, ἀλόνα μανεῖν ὑμῖν ἐκτορῆν καὶ ἐπικαταβομένων καθίει. The wind is favourable for the voyage to Troy, but not for that to Scyros. Cp. infr. 639. 40, 855. 1450, 1.

466. ἀθανάτοι] 'The moment calls upon us,' Cp. infr. 1450; ἀθανάτοι here probably refers to the time of day. Should the wind now shift, he might hope to reach Scyros before night-fall. It cannot mean, 'The chance of a favouring breeze invites us.' Cp. infr. 639. 40.

467. πλοῦν. σκοπεῖν] 'To watch the opportunity of sailing not from far off but close at hand.' Cp. Thuc. 4. 23, κατενεῖντες καὶ ν. ἐν τινακιστή, ὡς τὸς ἄνδρας οὖν ἔσεθαι: Eur. Hec. 901, μὴν δικάζῃ πλοῦν ὅρμην θυγους. We have here another instance of in-
direct expression. See Essay on L. § 42, p. 79. On ἐν ἀυτῷ, see Aj. 15, and note. 468 foll. The moment, for which the preceding scene has prepared the spectator, is now come. Philoctetes' agony of supplication is made more pathetic by our knowledge that he is 'working against his own desire,' and running thus eagerly 'to meet what he would most avoid.'

475. ὑπὲρ... καὶ τοῦ ποιῆσαι οὐκ ἔχεις μήκαν ὀφειλεῖς. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown.

468, 70] νῦν ΛΑ. Turn. corr. 470. λέγει δ' Ἄ. λέγει Α. 473. ἐν παρέχειν οὖν μὲν ἐκ τῆς ἐξήγουσαν] Vis. suppl. 263–313; cp. infr. 591, ἐν παρέχειν. 473. ἐκ τῆς ἐξήγουσαν] (5) 

But stow me away' (or 'dispose of me') 'as a supernumerary,' θεοῦ, sc. ἐν τῇ γένοις, cp. infr. 481, ἐμβάλλω "περὶ ἠλείας (sc. τῆς γένοις). ἐν παρέχειν, sc. τῶν φορομένων: cp. Eur. Eel. 63, τάρσην ὁρθά φέρεται θέλειν. 474. 'Indeed, as I well know, much annoyance is involved in such a freight.' θυσίαρα contains the chief predicate. For the genitive, see E. on L. § 9, p. 12, 1a. This line is strangely suspected by Nauck. It exactly expresses the humbleness of Philoctetes in his extreme need. 475. 6. τοῦτο... ἐκεῖ, φιλικός, ἑλείας] 'Surely the noble heart hates what is base, and appreciates the glory of kindness.' ἐκεῖ, while opposed to ἔχθρον, is partly suggested by ἡγεράμαι, so that the whole argument, if drawn out at length, would be τὸ μὲν ἀιόσχρον ἔχθρον, τὸ δὲ ἐκεῖς φίλον, τὸ δὲ τῆς χρηστοῦ ἐκεῖς. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown. 477. οὐ καλῶν] 'Full of disgrace.' Cp. Trach. 454, ἔχειν πρῶτον οὐ παλέσαι 478. πλείοντον εἰκολίαν γέρας] 'An abundant need of fair renown.' πλείοντον rather than μέγιστον, which would agree better with γέρας, because πλείοντον γέρας εἰκολίας = γέρας πλείοντος εἰκολίας. See E. on L. § 42, γ. p. 80. Philoctetes thinks of the gratitude of Poesas and his Melian friends as enough to satisfy any man's ambition. 480. The expression is modified as the sentence proceeds: 'Tis the labour of a day, nay, not of one whole day.' Cp. O. C. 184, τόλμω, κτλ., and note.
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εἰς ἄντλίαν, εἰς πρόφαν, εἰς πρύμνην, ὅποι ἡκιστα μέλλω τοῦς ἐμφύτας ἀλμυροὺς.

νεῖσον, πρὸς αὐτὸν Ζηνὸς ἱκεσίου, τέκνων, πείσθητι, προσπίνω σε γόνασι, καλπέρ ἀν ἀκράταρ ὁ τλήμων, χολὸς. ἀλλὰ μὴ μὴ ἀφῆς ἐρημὸν οὕτω χωρὶς ἀνθρώπων στίβου.

ἀλλὰ πρὸς οἰκόν τὸν σὸν ἐκκωλύν μὴ ἄγων, ὃ πρὸς τὰ Χαλκάδοντος Εὔβοιας σταθμά, κάκειδεν ὁ μοι μακρὸς εἰς Ὀλυτίαν στόλος. Τραχύνα τε *δηράδα καὶ τὸν ἐφοίνον Ἑπερχείδῳ ἔσται, πατρὶ μὲ ὡς δεῖξης φίλῳ, ὅ ἐν δὴ παλαι ἀν ἐξεῖτον δέδοκεν ἐγὼ.


ἐπὶ ἅπασ] 'In what part (of the ship) you will.'

ἀγὼ] 'If you will but take me.'

482. ἐπὶ, sc. βεβηλμένοι, or = ἐκεῖσε οἴκον. The construction is attracted to that of the preceding words. See Essay on L. § 35, p. 59.


484. πρὸς αὐτὸν Ζηνὸς] Wishing to add something to his previous adjuration, suppl. 488, 9, he can only think of Ζηνὸς λέανος himself, whom he now brings forward, ἐν τῇ τοῦτος τῶν κολοφών.

485. γόνασιν] (1) 'By falling on my knees,' (instruct. dat.). Or, (2) 'On my knees,' (locative). Cp. γυναικεῖς. Philoctetes kneels as far as his lameness will allow, and in the same act calls attention to the pitiable weakness which hinders even the posture of supplication.

487. χωρὶς ἀνθρώπων στίβου] 'Apart from track of men,' i.e. where no man comes. Cp. Αντ. 772, ἐρημὸν ἦν ἀν ἐρωτών στίβου. 488. 9. Philoctetes longs to be taken home (492), but, in order to obtain his petition, he limits it to what is easiest of performance.

ἀγὼ is here unemphatic; not as supr. 481.

489. Χαλκάδοντος Ἑυβοιας σταθμά] 'To the Eubcean dwelling of Chalco-

don,' i.e. Chalcis. Chalcondon is the father of Elephemerus, who led the Eubceans to Troy; II. 2. 536-541, of θ' Εὐβοιαν ἤγων... τοῦ ἁδών ἡγεμόνον Ἐλεφηνορ δ' ἄρμον Χαλκαδοτι-

δῆς, μεγαθεμὸν ἀρχὸς Ἀθάνων. The thoughts of Philoctetes are with the older generation (Poes, Palaeus, Telae-

mon, Lycomedes, Chalcondon), who had known Heracles, and were still vigorous when Philoctetes left home for Troy.—According to a tradition, which is here ignored, Chalcondon had long since been slain by Amphitrion.

491. The correction of δηράδα καὶ (see v. 177) is very uncertain. δηράδα does not occur elsewhere. Other corrections are δηράδῃ (Porson), πράνα καὶ (Wunder), δηράδ' ἤτι (Hermann in one edition), δηράδ' ἄρα (Seifert). Philoctetes imagines the features of his native land as they would successively disclose themselves in the homeward voyage in 488.

492. πατρὶ... φίλῳ] 'That so thou mayest give me to my dear father's sight.'

ἀν δεῖξης depends on τέκνωσιν in 1. 488.

493. παλαὶ' ἀν ἐξεῖτον = παλαιῶν χρόνον ἄν εἰς ἔτος, is to be joined as an
μὴ μοι βεβήκῃ. πολλὰ γὰρ τοῖς ἰγμέοις ἔστελλον αὐτῶν ἱκεσίους πέμπτων λετᾶς, αὐτόστολον πέμψαντα μ’ ἐκσωσαι δήμοις. ἀλλὰ ἡ τέθηκεν, ἡ τὰς διακόνων, ὡς εἷκος, οἷμαι, τούμον ἐν σμικρῷ μέρος ποιούμενοι τὸν οἰκαθ’ ἤπειγον στόλον. νῦν δ’ εἰς σ’ ἔρημην τε καύτων ἄγγελον ἤκου, σὺ σῶσόν, σὺ μ’ ἐλέησόν, εἰσορῶ ὡς πάντα δεινὰ κάπικενδόνως βροτοῖς κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. χρῆ δ’ ἐκτὸς οὖν πεπάμην τὰ δεῖν ὅραν,

494. βεβήκῃ] βεβήκειν ΛΑΓ.3 Βατ. 777. βεβήκῃ Βατ. 7. ἰγμέοις] ἰγμέοι ΛΑ.

500. γὰρ] γὰρ Λ.

adverbal expression with βεβήκῃ. Cp. Thuc. 1. 6, where οὗ τολάς χρόνος ιενειᾶ ἐπαύωσαι φορούντες = ἔναγχις ἐφόρον καὶ οὗ τολὰς χρόνος γίγνωσκεν ἐτειχεῖ ἐπάυσαν. Others read παλαιὸν ἵνα δην. If this is adopted, the phrase is still to be joined to βεβήκῃ, and not to ἰγμέοι.

494. μη...βεβήκῃ] ‘Who, my fears tell me, may be long since gone.’ Βεβήκειν might be defended as containing the construction with δεν; but this is improbable.

μοι is ethical dative.

πολλὰ, adv.


496. αὐτόστολον] ‘With a ship and crew of his own providing.’ Agreeing with αὐτῶν.

δήμοι] Wund. conjectured δήμους, perhaps rightly; but for the dative, see Essay on L. § 11. p. 18, 3.

497-9. τα τῶν διακόνων...ποιοῦμενοι] Either (1) τὰ τῶν διακόνων simply = οἱ διακόνοι, with which ποιοῦμενοι agrees. Or (2) the mode of expression is altered from ‘the service of my messengers failed me’ (ἐξαπλωτὸς ἢ τι τού- ούτως), to ‘my messengers cared little for what concerned me, but pushed their homeward voyage, etc.’

498. ὡς εἰδά] Philoctetes attributes to such involuntary visitants the home-sickness which he himself feels.

τοῖς...ποιοῦμενοι] He says this as feeling bitterly his insignificance. Cp. supr. 254, 5.

500. Seyffert rightly omits the comma after νῦν δ’. Cp. supr. 144, 5. εἰς σ...ἔκοι) ‘I am come to thee,’ i.e. ‘My fate has brought me to you in the succession of those who come.’ For the transference of words of place to time, see E. on L. § 24. p. 41, γ’.

τοῖς...καύτων ἄγγελον] ‘Who wilt be my guide at the same time that thou dost thyself report concerning me,’ αὐτῶν belongs to both nouns, i.e. not only to transmit news of me, but to announce me yourself in person; not only to announce me, but to take me home. Philoctetes still clings to the hope that Neoptolemus will bring him all the way to Trachis.

501. ἵστορ] ‘Seeing; in the example now present before you.

502, 3. διε] Sc. ίστι. ‘How to mortals all things are beset with peril and hazard; there is a chance of good and a chance of the opposite.’ Philoc- tetes has deeply learnt the lesson: ‘It is the bright day that brings forth the adder, And that craves wary walking.’ Neoptolemus must show mercy, and thus avoid provoking the gods. For πάντα διεέλθα, Wakefield conjectured πάντα ἀδῆλα.

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χάταν τις εὐ ἐπι ηνικατά τὸν βίων
σκοπεῖν μάλιστα, μὴ διαφαρεῖς λάθη.

ΧΟ. ἀντ. ὦκτερ', ἀναξ' πολλὰν ἔλεγεν δυσολότων πόνων
ἀθήνη, δοσα μηδεὶς τῶν ἐμῶν τόχοι φίλων.
eil δὲ πικρῶς, ἀναξ', ἔχθες Ἀτρείδας,
ἔγο μέν, τὸ κείνων κακῶν τόθε κέρδος
μετατιθέμενος, ἐνθαπερ ἐπιμέμονεν,
ἐν' εὐστόλῳ ταχειάς νεὼς
πορεύσαμεν' ἀν ἐς δόμοις, τὰν *θεῶν
νέμεσιν ἐκφυγών.

ΝΕ. ὅρα σὺ μὴ νῦν μέν τις εὐχερῆς παρῆς,
ὅταν δὲ πλησθής τῆς νόσου ἑυνοούσα,

507. ἔλεγεν] ἔλεγξ LAP. 510. πικρῶς] p from ν A. 515. μετατιθέ-
μενος] μέγα τιθέμενος ΛΑ/LVV3. μετατιθέμενος Βατ. Βατ. b
ἐπιμέμονεν] ἐπὶ μέμονεν ΛΑ. ἐπι μέθηνεν T. Turn. corr. 517. τὰν ἱεᾶς] τὰν ἐκ θεῶν ΛΑ
Βατ. b Β.VV3. Herm. corr. 520. This line in erasure A.

ἐφ' ἔρωμας τὸς τιχύς' τιν' ἡμιτάχνες τούτ' ἀθραίνοι).

507–518. In the strophe supr. 391–
402, the one half-chorus echoed the
falsehood of Neoptolemus. The other
half-chorus now in similar measures
professedly responds to the appeal of
Philoctetes, and recommends him to
the kindness of Neoptolemus. L. 510 is
equivalent, although not identical in
metre, with l. 395:

υ — τ — τ — τ — τ — τ — τ — τ — τ
τ — τ — τ — τ — τ — τ — τ — τ

Each consists of two dochiarcas.

508. ἔλεγξ] Cp. Trach. 506,
ἔγος' αἴγονα.

509. δοσα] Porson’s conjecture, ὁδα,
has been adopted by several editors.
Other proposed corrections are ἄσα
and ἄλλον α' (Dobree). δοσα is at once,
'So many as,' and 'So great as.'

510. πικρῶς] Cp. supr. 320–3, 363,
369, 396.

511. τὸ κείνων . . . μετατιθέμενος] 'Converting their evil deed into a
benefit for him.' According to the pretended
situation, the same iniquity which cast
Philoctetes forth has sent Neoptolemus
from Troy, and Neoptolemus has now
the opportunity of taking Philoctetes
home. Thus evil may be made the
occasion of good. The middle voice in
μετατιθέμενος is subjective = 'On your
own part.'

515. ἐπιμέμονεν] Sc. πορεύεσθαι.

516. εὐστόλῳ ταχειάς νεώς] 'On
your trim swift bark.' For the double
epithet, see Essay on L. § 23 p. 37.
517. τὰν θεῶν] καί (see v. 27) is
required by the same metrical reason
which led to Λαέριον being changed to
Λαέριον in l. 401.

518. νάμαν] The possibility of some
Divine retribution following refusal was
gently hinted at the conclusion of Phi-
loctetes’ speech, l. 501–506.

519. 'Consider, lest you who now
stand there so goodnaturedly, may show
a different spirit from your present words
when you are wearied through contact
with the disease.' For the 'paratactic'
structure, see Essay on L. § 36 p. 68.

518. This is added to a predicative word as in
O. T. 618, 8, ἄταν παγίς τιν' ὀστροφω-
λεόνα λάθμα χαρη. The slight redund-
cy of the expression, for which, cp.
El. 506, ὅς ἐμοίλες ἀληθῆ, κ.τ.λ., has sug-
523. ημις] 523. ημις L. 524. ημις A. 525. ημις ημις 526. ημις ημις L. 527. ημις ημις A.

521. For αὐτός τοῖς λόγοις τούτοις, cp. O. T. 557; καὶ γὰρ ἐν αὐτός εἶναι τῷ βουλευταί, and note.

522. 3 are spoken by the corystaei.

524. 'It was shame if I were found more backward than you are to serve a stranger in his need.'

525. πρὸς τὸ καίριον is an adverbial expression, like πρὸς τὸ κάρτιον, πρὸς τὸ λιπαρότητα, etc., and the infinitive depends on ἐνδεικτον.

527. οὐκ ἀπαρνήθητον] (1) 'He shall not be denied.' This suits the feeling of the passage better than (2) the impersonal sense ('The favour shall not be denied'), which, however, is also possible.

539. The emphatic position of ἡμᾶς at the beginning of the line shows that Neoptolemus deliberately includes Philoctetes in his prayer.

552. ὁριστικὰ is optative because of the preceding optative (cp. 325, 961) and partsakes of the indefiniteness of the wish. Neoptolemus feels that when they leave the shore the intention of his voyage will not be that which he now professes, and he trusts that by that time the wish of Philoctetes may be the same with his own.
ΦΙΛΟΚΤΗΣ.

δικούν εἴσοδοιν, ὃς με καὶ μάκης
d' ἄν διέξων, ὃς τ' ἐφευρείρησιν,
οἷμα γὰρ οὐδὲ ἄν διμασίν μὴν θέαν
ἄλλον λαβόντα πλὴν ἑμοῦ τλῆναι τάδε
ἐγὼ δ' ἀνάγκη προφήθαι στέργειν κακά.

ΧΩ. ἐπίσχετον, μάθοιμεν. ἀνδρεῖ γὰρ δύο,
ὁ μὲν νεώς σῆς ναυβάτης, ὃ δ' ἀλλόθρους,
χαρεῖτον, δὲν μαθόντες αὖθις εἶστον.

ΕΜΠΟΡΟΣ.

'Αχιλλέας παῖ, τόνδε τὸν ἐνώπιον,
δοὺ ἂν νεώς σῆς σοῦ δυνοῖν ἄλλον φώλαξ,
ἐκέλευς' ἐμοὶ σε ποῦ κυρῆν εἴης φράσαι,
ἐπείπερ ἀντέκυρα, δοξάζων μὲν οὖ,
τόχῳ δὲ πως πρὸς ταύτων ὄρμισθεὶς πέδων.

πλέων γάρ, ὃς ναύκληρος, οὐ πολλῷ στόλῳ

538. κακά] τάδε Λ. ἔρ. κακά Κ').

539. δοὺ] δοὺ Λ.

540. οὖ] οὖ Λ.

541. αὕτη] αὕτη Λ. αὕτη Α.

542. τάδε] τάδε Α' συ. τάδε Α.

543. αὖθις] αὖθις Λ. αὖθις Α.

544. τὸν] τὸν Α' οὖ.

545. οὐ] οὐ Λ.

κὴν is merely a common instance of pleonasm, much as when we speak of the interior of a cave. If ei's oiein is read, it becomes necessary to suppose a lacuna, for fane here can only mean, 'Let us depart.' For the participial expression (φορουσατατε = 'but first let us pay a farewell visit to'), cp. O. T. 680, μαθοῦσα γε θητη δέ τύχη.

Philoctetes' attachment to his bare and comfortless dwelling-place shows itself here, together with the longing expressed supr. 251 foll, that the extent of his misery and endurance might be known.

535. αὐτῷ] αὐτῷ as in δεικτὶ.

536. θέαν] 'I kept life afoot.' δια- of a persevering effort, as in διαμάχεσθαι.

537. θέαν] 'Even the mere sight.' The adjective has the force of the adverb ἄνω.

538. προφήθαι] Either (1) 'I long since learned,' or (2) 'I learnt by degrees,' i.e. conquering each evil as it met me. Cp. προδιδάκται.

539-47. These lines are spoken by the coryphaeus. The ξωής of supr. 125 is seen approaching, disguised as a ship-master, and accompanied by another of Neoptolemus' crew.

540. ἄλλοθρος is simply a stranger, 'Not one of ourselves.' The word εἴνος (infra. 557) would not apply to the man until they knew whether he was of Scyros or not. He professes afterwards to come from Pepareuthes.

541. αὕτη] Blaydes conjectures αὐτῆς.

542. τὸν τὸν δεικτὺ] 'This companion of my way,' viz. from the mooring place to before the cave.

543. τὸν τὸν ἐνώμητον] 'Where you were at this moment to be found.' A conversational pleonasm.

544. τὸν κυρῆν εἶναι] 'Our paths have crossed.'

545. οὖ] οὖ Λ.

546. δοξάζων] 'Brought to anchor.' He has been baffled by the headwind mentioned infr. 639.
'With the modest outfit of a merchantman.' This accounts for his approach not having been described. He is supposed to be a purveyor (infr. 583, 4) of provisions to the army, perhaps of wine from his own vine-clad (εὐβοτρυν) island. 

Cp. Π. i. 7. 407, τῆς δ᾽ ἐκ ἀθηναίωσ παράσπασι αὐθίνῳ σκύμαι. Pemarethus is midway between Scyros and the entrance to the Malian gulf. The same wind that is pretended to have detained Neoptolemus would also delay the merchantman on his homeward voyage.

549. ὡς : νεανιστοληκτές] When I had ascertained in the course of conversation that the mariners who had manned the vessel were one and all your men (σοι, possessive pronoun). So Hermann, Opusc. 8. p. 190, rightly, although the reason which he gives (‘Nam sic demum naucleus tuto referre poterat, quae erat narraturus’), is not required. Dobree conjectured συνναυστοληκτές (‘That they had all accompanied you in your voyage’).

552. προσταχθητός τῶν ἱσων depends on τὸν πλοῖν ποιεῖται as an affirmative expression: i.e. ἐδοξάζει μοι, φράσασθαι καὶ τῶν ἱσων προσταχθῆναι, οὔτε τὸν πλοῖν ποιεῖσθαι. ‘When first I had received fair recompense.’ For the ναιστεία of this parenthetical demand, as not unbenefiting the relations of the sea-captain to Neoptolemus (who is no less careful to assure him of his gratitude, infr. 557, 8), cp. Ο. Τ. 1005, 6, καὶ μᾶλιν μετασι οὐλ' ἀφαγαμή δυνατόν ἔσται τῷ προὶ σευδὶ.] Τ. Trach. 190. 1. ἐν τοῖς περὶ ἀγγείας τάξει πρὸς σευδὶ τοῖς περὶδίσας.

553. ὡς : σευδὶ] The asyndeton marks the urgency of the intelligence.

554. ἀμφότερος [ἡμεῖς] This emendation of Auratus has been generally received. And although the MS. reading may be possibly defended by the comparison of such phrases as τινὸς δὲ χάριν ἔχειται, etc. (see especially Thuc. 8. 93, διδόντα καὶ ἀπὸ βοῦς ἔχεισ), the meaning as well as the grammar is distinctly improved by the change.


559. διαφορον...ἀνέφε] ‘Declare at full what you have now mentioned.’

560. ἀν’ Ἀργείαις] Sc. φανόμενον.

ἐκεῖσα] Cp. Trach. 318, οὖθεν δύνατα πρὸς τοῦ τῶν ἑκεῖνων ἔχεισ; Ο. Κ.
ΦΙΛΟΚΤΗΤΗΣ.

EM. φροιδοί διάκοντές σε ναυτικῷ στήρι
Φοίνιξ ἄ πρόσβους οὔ τε Θησέως κόροι.
NE. ὡς ἐκ βίας μ’ ἄξιντες ἡ λόγοις πάλιν;
EM. οὐκ οἶδ᾽. ἀκούσας δ᾽ ἀγγέλος πάρειμι οἰς.
NE. ἦ ταῦτα δὴ Φοίνιξ τε χοί ἐξυναυβάται
οὕτω καθ’ ὀρμήν δρόσιν Ἀτρειδῶν χάριν;
EM. ὡς ταῦτ᾽ ἐπίστω δρόμεν, οὔ μέλλοντ᾽ ἐτι.
NE. πῶς οὖν Ἐνδυσασθ᾽ πρὸς τάδ᾽ οὖκ αὐτάγγελος
πλεῖν ἦν ἐτοῖμος; ἡ φόβος τις ἑιργῇ νῦν;
EM. κεῖνος γ᾽ ἐπ’ ἄλλον ἄνδρ᾽ ὁ Τυδώς τε παῖς
ἐστελλὼν, ἡνίκα ἐξαναγημένη ἐγώ.
NE. πρός ποῖον ἄν τόνδ᾽ αὐτὸς ὑπεύθυνος ἐπελεῖ;
EM. ἦν δὴ τις—ἄλλα τόνδε μοι πρῶτον φράσαν
τις ἐστὶν ἄν λέγῃς δὲ μὴ φώνει μέγα.
NE. διὸ ἐσθ᾽ ὁ κλεινός σοι Φιλοκτήτης, ξένε.

565. θαύτα δὴ φοίνιξ A. 569. ἑιργῇ] ἑιργῇ L. 571. ἐγώ] οὐ LAG.
572. ὑπεύθυνος] ὁ δυσασθ᾽ L or CT. ὑπεύθυνος AV. 574. οἶτω] οἴτω L. ἄν L. ἄν AV. Brunck corr.

1451, μάθην γὰρ οἴδειν ἠλώμα διαμόρφων ἐκεῦ φελαῖ.
562. ολ. Θησέως κόροις] Acamas and Demophon, said to have been first mentioned in the Ἐλευσία Aratos of Arctinus. These names help to commend the lie to the fancy of the Athenian audience.
563. 5. These vague replies show that Neoptolemus has not yet seized his cue. Cp. 570, 1 foll.
566. οὕτω καθ’ δρόμην] 'Thus incontinently' (in the old sense; referring to supr. 555. 6.
567. οὗ ταῦτα ἐπίστω δρόμων] i. e. ἐπίστασο, ὧ ταῦτα δράμενα (sc. ἑστὶν). For ἐπίστασο ταῦτα ὧ δράμενα this would be too violent an inversion.
568. πρὸς τάδ᾽] 'Hereupon,' i. e. 'When such was the counsel of the Argives.'
569. αὐτάγγελον] 'Bringing the message in person'; i. e. αὐτὸς καὶ μὴ δι᾽ ἄλλων ἀγγέλων. Phoenix and the Theseidae were ἀγγέλων of the resolution of the chieftains to Neoptolemus.
569. ἦν δὴ τις—ἄλλα τόνδε μοι πρῶτον φράσαν tis ἐστὶν ἄν λέγῃς δὲ μὴ φώνει μέγα.
570. ἐπ᾽ ἄλλον ἄνδρα] 'With designs upon another person.'
571. 'When I left the harbour, they were making ready.'
572. 'Who could this be. with a view to whom Odysseus himself was setting forth?' i. e. τοῖς ἄν οἰς πρὸς δὲ ἐπελεῖ; So the unusual insertion of ἄν may be explained. See Essay on L. § 27. p. 45. And the meaning is so appropriate, that it seems better to retain the particle, although πρὸς τοῖς ἄν δὲ τὸ δ᾽ is a conjectural reading involving only a slight change.
575. 'Sir, you have the privilege of seeing here the famous Philoctetes.' Thus Neoptolemus humours the feeling which Philoctetes had shown supra 261, 2. ἐπ᾽ ἐλατὸς οἰς σοι κεῖνος, η ταῖς ἑρακλεῖαι δοντα δεισοτέρν ἐπελα.
ΕΜ. μή νῦν μ’ ἔρη τὰ πλέον, ἄλλ’ ὅσοιν τάχος ἔκπλει σεαυτὸν ἐξελλαβῶν ἐκ τῆςδε γῆς.

ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ διεμπολά λόγοισι πρὸς σ’ ὁ ναυβάτης;

ΝΕ. οὐκ οἶδα πώς τί φησιν; δεῖ  δ’ αὐτὸν λέγειν εἰς φῶς δ’ λέξει, πρὸς σε καμὲ τούσδε τε.

ΕΜ. ὃ σπέρμα Ἀχιλλέως, μὴ με διαβάλῃς στρατῷ λέγονθ’ ἢ μ’ δεῖ πόλλ’ ἐγὼ κείμαι ὑπὸ δρῶν ἀντιπάσχω χρηστά γ’, ο’ ἀνήρ πένης.

ΝΕ. ἐγὼ εἰμὶ Ἀτρείδαις δυσμενῆς οὗτος δε μοι φίλος μέγιστος, οὐνεκ’ Ἀτρείδαις στυγεί.

δεὶ δ’ ἦ’ ἕμοι’ ἑλθοντα προσφιλῆ λόγον κρύψαι πρὸς ἡμᾶς μηδέν ἄν ἀκίκοις.

ΕΜ. ὅρα τί ποιεῖς, παῖ.

ΝΕ. σκοποῦ καγὼ πάλαι.


577. ἐκπληκτικῶν ἐξελλαβῶν] ‘Snatch yourself up and sail away.’

578. κατὰ σκότον] ‘In secret.’ So infr. 581, εἰς φῶς, Ἑπανττροτα.

579. διεμπολά λόγοισι πρὸς σε] ‘Is treating me dishonestly in his talk with thee.’

582. τοῦδε τε] The Chorus.

583. μή μέ 

584. εἰς 


582. 3. μή με... καὶ μή διῆ] ‘Bring me not into discred it with the army, through my telling what I should keep close;’ i. e. Do not make me tell, and so make them angry with me. For λέγοντα = διὰ τὰ λέγεν, cp. Thuc. 8. 87, ἤν εἰς πρόσφοινον ὑπὸ κούμας (i. e. διὰ τὶ οὖν εἰς πρόσφοινον).

584. 4. ‘I being poor, receive much kindness from them for service which I do.’ For γά, which modifies the sentence, to which it gives a pleading tone, see Essay on Λ. § 26, p. 41.

585 foll. Neoptolemus professes to demand that, if there is danger, the Ἐμυρος should risk it for his and Philoctetes' sake. The Εμυρος in his reply insinuates that the danger, if he is made to speak, is common to them all three, and that Neoptolemus will be responsible for the consequences.

589. καὶ belongs in meaning to the whole sentence — σαλ δὴ σκοπῆ. ἑγὼ] ‘Of myself,’ without this caution from you.
ΦΙΛΟΚΤΗΤΗΣ.

EM. σε θήσομαι τών' αίτιον.

NE. ποιοῦ λέγων.

EM. λέγω. 'πι τούτων ἄνδρε τώδ' ὀπερ κλύεις
ό Τυδέως παῖς ἦ τ' 'Οδυσσέως βία,
διόμοι ομονεον ἡ μὴν ἡ λόγον
πελάντες ἐξειν, ἣ πρὸς ἰσχύος κράτος.
καὶ ταῦτ' Ἀχαιοι πάντες ἥκουν σαφῶς
'Οδυσσέως λέγοντος, ὦτος γὰρ πλέον
τὸ βάρος εἰχε βάτερον, δράσειν τάδε,

NE. τίνος δ' Ἀτρείδαι τοῦθ' ἀγαν οὐτω χρόνι
τοσοῦτο ἐπεστρέφοντα πράγματος χάριν,
ὅν *γ' εἰχὸν ἥδη χρόνων έκβεβληκότες;
τίς ο πὸθος αὐτοῦς έκετ', ἢ θεών βία
καὶ νέμεσις, οὕτως ἐργα ἁμύνουσιν κακά;

EM. ἔγω σε ταῦτ', ἴσως γὰρ οὐκ ἄκήκοας,
πάν ἐκδίδαξα. μάντις ήν τις εὖμενής,
Πριάμου μὲν νίο, ὄνομα δ' ἀνομάζετο
"Ελενος, ὦ οὖτος νυκτὸς ἐξέλθῳν μόνος
ὁ πάντ' ἀκούων άιχρά καὶ λαβὴτ' ἐπη

593. δ' Ἡ Λ. Ἡ Α.; 599. τοσΟῦτο] ὁ from ω Λ. τοσΟῦτα Α. 600. γ'] τ' ΛΑΓ. Erfurdt corr. 601. Βία] c. gl. ἱθόνος C*. 607. λαβήτ'] λαβήτ' L. λαβήτ' Α.

590. ποιοῦ λέγων] 'Make me so, if you will but speak.' For this emphatic use of the particle, cp. especially O. C. 1038, χρόνων ἀνελει νω,—also supr. 481, and note.

591. ὀπερ κλύεις] Supr. 570, i.


593. διάμοι] 'Expressly sworn.'

594. διάμοι] 'Or were they to prevail by force.'

597. δράσαν τάδε is added as a resumption of ταῦτα, depending on λέγοντος (not on δάρος εἰχε).

598, 9. i.e. τίνος δὲ πράγματος χάριν
Ἀτρείδαι, χρόνιος τοσοῦτο, οὕτως ἀγαν ἐπεστρέφοντο τούθ'.
For the order of the words, see Essay on L. § 41. p. 78, 8.

600. εἰχὸν ... έκβεβληκότες] Cp. El. 590, ἕκβαλον έχεις. The periphrasis serves to fix on the agent the responsibility of the consequences of his act.

601, 2. 'Whence came they thus to wish him back again? Or were they moved by a mighty impulse from the angry gods: the gods, who require evil deeds?' For θεῖσθα, cp. Aesch. Suppl. 97, θείσαι ταύταν δαιμονίαν (?).

603. ἴσως ... ἄκήκοας] 'For I dare say you have not heard of it.' The important share of Neoptolemus in the prophecy of Helenus is studiously concealed, and it is assumed that in his short stay at Troy the circumstance may have escaped him altogether. The true account is given by Neoptolemus afterwards, infr. 1337 foll. He himself in supr. 344 foll. had professed to attach slight importance to the assertion that he was destined to take Troy.

607. ἀκον] 'Called by,' i.e. deserving.
δόλιος 'Οδυσσεύς εἶλε· δέσμιον τ' ἄγων
ἐδείξε· 'Ἀχαίοις ἐς μέσουν, θήραν καλὴν
δς δὴ τα τ' ἄλλα αὐτοῖσι πάντ' ἐθέσπισεν
καὶ τὰπὶ Τροίᾳ πέργαμ' ὡς οὐ μὴ ποτε
πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
ἄγουντο νήσου τής' ἐφ' ἂς ναὶς τὰ νῦν.
καὶ ταῦθ' ὡς ἱκουσ' ὁ Λαέρτου τόκος
τὸν μάντιν εἰπόντι, εὐθέως ὁπεσχέτο
τὸν ἕνδρ' 'Ἀχαίοις τόνδε δηλώσειν ἄγων
οίοιτο μὲν μάλισθ' ἐκούσιον λαβὼν,
εἰ μὴ θέλοι δ', ἀκοντα' καὶ τοῦτον κάρα
τέμνειν ἐφέστο τῷ θέλοντι μὴ τυχὼν.

ἥκουσα, ὃ παί, πάντα' τὸ σπεύδειν δὲ σοι
καὶ τῷ παραίνω εἰ τινὸς κηδεὶ πέρι.

610 κ. 615

608. ἰδίος' ἰδίαιος θέλησθε] θέλοντα LA. θέλοντα Ψ. ταῦτ' Ψ. τὸ νῦν] ταῦτα Ψ. Α.

610. ἰδιομένοι] ἰδιομένοι Ψ. ἰδιομένοι Ψ. ἰδιομένοι Ψ. ἱκουσ' ἱκουσ' ἱκουσ' L. εἰπόντι C. Α. μάλισθ' μάλισθ' μάλιστ' Σ. μάλιστ' Σ. πρ. v. κηδῇ Α. κηδῇ Γ.

610. and contumely.' On the meaning of the verbal adjective, see Essay on L. § 53. p. 93.

609. ἰδιομένοι] 'Displayed publicly to the Achaenans,' ἰδιομένοι marks Odysseus' pride at bringing in his captive. Cp. inf. 616, δηλώσειν: 630, δείξα: 944, φησινανα. 610. The part of the prophecy which relates to Neoptolemus is thus slurred over.

611. τοῖς Τροίᾳ πέργαμα] Cp. supr. 353.

612. τέρπομεν (as being the oratio obliqua of πέρηστο) seems to be an exception to the rule that ὁ μὴ takes after it not the future indicative, but the sorit subjunctive. But this is not a sufficient ground for altering the reading. Paley compares Plat. Crito, p. 44 B, οὐδένα μὴ ποτε εἰρήνα.

613. ἰδίοντα] The middle voice implies, 'Should bring for their purpose.' θέλοντα θέλοντα] For the genitive of place, see Essay on L. § 8. p. 11, a. Observe the alliteration in θέλουν.. παλι.. νῦν.

614. ταῦτα] Governed of ἱκουσί and resumed with τὸν μάντιν εἰπόντα, which is added to complete the sentence.

615 folk. The statement in supr. 593-7 is here repeated with some additional circumstances.

617. οὐκομοῦ] The optative is used in turning the parenthetical οὐκομοῦ into the oratio obliqua, as if δὲ had preceded. Cp. Lys. p. 130, Θηραμένης ἀναστάς ἄν' ἔγαν δὲ τοὺς ὀπιστὰς τήν τὸν διὰ τῆς ἱλαρτησομένης οἴστο δὲ καὶ ἄλλο τί ἀγαθόν εὐφρενομένα. 618. ἀρ. 'And if he failed in this, he offered his head to any who chose, to cut it off.' For the order of words, see Essay on L. § 41. a. p. 77, κάρα governed (1) of ἑφαίνοντο, and (2) of ἑπηκοο, which is exegetically inf. μὴ τυχόν ἐστι μὴ τυχόν. 'For the sense, cp. Π. 2. 259. μηδεν ἐστιν' ὁ δὲ τὸν ἑπείρον ἑπείρον, κ. τ. λ. Od. 16. 103 'αὐτή' ἐστιν ἀπ' ἐνιό κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ, κ. τ. λ. τέμνειν = ἀντιτείμενειν. Cp. παράτομος. 620. τὸ σπεύδειν] The article probably refers to supr. 576, 7. 621. καὶ τὸν κηδεὶ περὶ] Sc. παρακαλεῖν ἐκείνῳ τῷ αὐτῷ. The supposed stranger does not venture to compromise himself by giving this advice directly to Philoctetes. He alludes to supr. 585, 6.
ΦΙΟΛΟΓΙΣΜΟΣ. 415

Φι. οὔμοι τὰλας. ἦ κεῖνος, ἥ πάσα βλάβη, ἢ ἐτέ Ἐλαῖον ὀμοσεν πεισας στελείν; πεισθήγομαι γὰρ ὅτε θες "Αἰδον θανὼν πρὸς φῶς ἀνέλθειν, ὥσπερ οὐκ έπεκεῖνον πατήρ.

ΕΜ. οὔκ οἷν ἐγὼ ταύτ. ἄλλ ἐγὼ μὲν ἐμε ἐπὶ ναῦν, σφόν ὤ δως ἀριστα συμφέρω θεός.

Φι. οὔκομεν ταύτ, ὧ παϊ, δεινα, τὸν Λαρτίουν ἢ ἐπίσημον ποτ ἀν λόγοι υινακόης δεῖξας νεόν ἀγοντι ἐν Ἀργείων μέσοις; οὐ δασοῦν ἀν τῆς πλείστου ἐχθρίσσης ἐμοι κλόουμε ἔχοντι, ἢ με ἔθηκεν ὦδ άπουν, ἄλλ ἐστι ἐκείνῳ πάντα λέκτα, πάντα δὲ

622. ἣ ἦ Λ. ἦ Α. 630. ἀγοντι] ἀγονθ Λ. ἀγονθ Α. ἦ] ομ. Α. 631. οὐ δασοῦν] οὐ δασον Λ.

622. ἐν η τάσα βλάβη, 'That utter pest,' see Essay on L. § 51. p. 95; and cp. El. 301.
624. 5. 'The persuasion that has force to bring me back to Troy, would fetch me from the dead.'
626. οὗ τοῖν ἐγὼ ταύτ] The professed Ἐμπροσ is too discreet to mix further than he can help in such a hazardous business. Cp. O. T. 530, οὐκ ἐγὼ: ὅ γὰρ δρασθαι καταρτόντες ήμι πράγματα. The purpose of his coming has been accomplished, and he retires. For the simile, cp. especially O. T. 555, δς καθώς με ἐπὶ [τὸν] σπειράματι, κ.τ.λ.
627. σφόν...θεός] 'May heaven be with you both for your best good!' συμφέρειν is used nearly as συμφέρονται in O. C. 631, φίδιι γερ παρασιομα (Your choice shall have my concurrence').
628 foll. 'Should have imagined it possible ever with cajoling words to bring and show me on his ship amongst the Argives.' Philectes has hitherto had his attention fixed on the Ἐμπροσ, and has said ll. 622-5 half to himself. But as the stranger departs he turns to Neoptolemus with these indignant words.
ΣΟΦΟΚΛΕΟΥΣ

tολμητά. καὶ νῦν οὕτ' ὁδούνεξ' ἔξεται.


dόλ', ὁ τέκνον, χωρᾶμεν, ὡς ἡμᾶς πολὺ


πέλαγος *δρίζῃ τῆς Ὀδυσσέως νεώς.


ῖσωμεν. ἢ τοι καίριοσ σπουδὴ πόνον


λήγαντος ὑπὸν κάναπαλων ἤγαγεν.


NE. οὐκοῦν ἐπειδὰν πνεῦμα τοῦκ πρόφας ἀνή,


τότε στέλομεν' νῦν γὰρ ἀντιστατεῖ. 640


Φι. ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.


NE. οὐκ' ἀλλὰ κάκεινοι ταῦτ' ἐναντία.


Φι. οὐκ ἔστι λησταίς πνεῦμ' ἐναντιούμενον,


ὅταν παρῇ κλέψαι τι χάρπασαι βία.


NE. ἄλλ' εἰ δοκεῖ, χωρᾶμεν, ἐνδοθὲν λαβῶν


ὅτων σὲ χρεῖά καὶ πόθος μάλιστ' ἔχει.


Φι. ἄλλ' ἐστιν ὅπως καὶ, καίπερ ὅποι πολλῶν ἀπό.


NE. τι τοῦθ' ὅ μὴ νέως γε τής ἐμῆς ἐνι;


Φι. φύλλον τί μοι πάρεστιν, φο μάλιστ' ἀεὶ


corr. 639. τοῦτο] τοῦ L. τοῦ L. ὅπι L. gl. παρη Κ. ᾖα Α. ἀδ Γ.


NE.] ' . NE. C'


635. 6. ὃς . ὁπθη] ' That wide seas


may part us.'


637. ἢ τοι . ἡγαγεν] Cr. Aj. 674. 5,


ἐκολομεσε . πότον, and note.


639. ἐπειδὰν πνεῦμα τοῦκ πρόφας ἀνή] 'When this head wind (1) ceases' (ἀνή


absolute), or (2) 'let us go' (ἀνή ἡμᾶς,


sc.). The same doubt occurs in Hdt. 2.


II. 13. οὔ γάρ ἄνει τὰ πνευματα (sc. μν?)


Cr. Od. 19. 199, ἦνα χυδάκεια μὲν μὲνον


ἡματα δού Ἀχαῖοι, ᾖ οἷοι γὰρ βορεῖς


ἀνεμοι μέγα, κ.τ.λ. | τὴ τρισκαϊδεκάτῃ δ'


ἀνεμοι πέσο, τοῦ δ' ἀσάγουντο. The cor-


rection of Pierson here is all but certain.


641. Cr. Π. 11. 14. δ' οὔ γάρ τις νείμοις


φονῆς κακῶν, οὔδ' αὖ νῦντα.


642. οὐκ' ἄλλα] ' Nay, but—,' οὐ


denies the general drift of the preceding


line; i.e. The evil is not so imminent


that you need fly from it with such


haste. Cr. Plat. Rep. 6. 491 E, οὐκ,


ἀλλὰ, ή δ' ἐσ', οὖν, where there is a


nearly similar inexactness of response.


There is no sufficient ground for trans-


posing 643, 4. 2, 1, with Prof. Paley.


The order is far more natural as it


stands.


643. 4. 'Robbers feel not any con-


trary wind when it is a time to steal


and take by force.'


645. χωρᾶμεν, ἐνδοθὲν λαβῶν] 'Let


us depart, when you have taken from


within.' The participle agrees with part


of the subject, and the second person


has been implied in ἐ δοκεῖ, sc. σου.


For the limitation of subject, see Essay


on L. § 33. p. 56, and Cr. Trach. 205,


ἀλλοικάστη δόμοις, | δ' μελλόνυμφοι, ἐν δὲ


κατοικοῦ ὀρέσσων | ἄνω κλάγμου, κ.τ.λ. : ib.


333: Aesch. Eum. 141.


648. 'What, that is nowhere on


board my ship? Vēos, partitive gen-


Aj. 659, γαῖας ὄρεστα ἔνθα, κ.τ.λ.: O. C.


654, γάς Ἀϊάς οὐκ ἐπικοῦν.


τοῦτο δ' is singular, though οὐ in 647


649. φύλλον . πάρεστιν] 'There is a


leaf which I have.' Cr. infr. 704, δέον


ἐκμαρει ἐνθαρ: supr. 44: O. T. 766.
ΦΙΛΟΚΗΤΗΣ.

καίμω τόδ᾽ ἐλκος, δόςτε πρᾶθεν πάνυ.

650

NE. ἀλλ᾽ ἐκφερ' αὐτό. τί γὰρ ἐτ' ἀλλ' ἐρᾶς λαβεῖν; [87 a.]

Φι. εἶ μοι τι τὸξον τῶν ἀπημελημένον

παρερρύθηκεν, ὡς λίπω μὴ τῷ λαβεῖν.

655

NE. ἢ ταῦτα γὰρ τὰ κλεινὰ τόξα, ἢ νῦν ἕχειος;

Φι. ταὐτ', οὖ γὰρ ἄλλα γ᾽ ἐσθ', ἢ βαστάζω χεροῖν.

660

NE. ἃρ' ἔστω δόςτε καγγύθενθε τίνα λαβεῖν,

καὶ βαστάσαι με προσκύναι θ' ὀσπερ θεον;

Φι. σοι γ', δὲ τέκνον, καὶ τοῦτο καλλό τῶν ἐμῶν,

ὅποιον ἄν σοι ξυμφέρη, γενήσεται.

665

NE. καὶ μὴν ἔρω ὑπὲρ τῶν δ' ἐρωθ' οὕτως ἔχων.

εἶ μοι θέμι, θέλωμ' ἄν οὖ ἐὰν ἀδὲ μῆ, πάρεις.

Φι. δοσί τε φωνεῖς ἐσβε τ', δὲ τέκνον, θέμι,

ἐς γ' ἥλιον τοῦ εἰσοράν ἐσω φαος

μόνος δέδωκας, δὲ χθὺν Οὔταηαν ἰδεῖν,


650. πράθειν] 'To assuage its violence.' There is no example of πράθειν being used intransitively. πρᾶς is opposed to ἀγνοεῖς, cp. supr. 265. Philoctetes is eager to assure Neoptolemus that the evil is not intractable. Cp. infr. 733 foll.

651. τγαρ ἐτ' ἄλλ' ἐρᾶς λαβεῖν] Philoctetes shows by his manner that the herb is not the only thing that he requires. 'To this look of longing hesitation ἔφαρ refers.'

652. εὐρειτροφορᾶν] 'This is said to explain his unsatisfied look ('I would make search,' implied in ἔρᾶς λαβεῖν), 'in case some of these my arrows may have slipped from my side.' Cp. II. 13. 256. ἔρχομαι, εἶ τι τοῦ ἑχουσ ένι κλεψάρῃ λάτεσται, [οὐσαμον].

653. δε ηλιο μή] For the order, see Essay on L. § 41, γ. p. 78.

655. οὖ γαρ ἄλλα γ' ἔσθ'] 'For indeed there is no other.' These words have been commonly taken as equivalent to ἕκεια καὶ οὖν ἄλλα: whence Blaydes conjectures ταῦτά οὐ γαρ οὖν ἔστιν ἄλλα. But the meaning given above is more in point. Cp. Morris' Story of Sigurd, 'That hath not the like in the heavens, nor hath earth of its fellow told.'

656. ἄρ εστιν οὐτε] 'Is it possible that one might?' δόςτε as after verbs of permission asked or obtained. The periphrasis is expressive of modesty.

καγγύθενθα] From close at hand, as well as from a distance. For με added in the second clause, cp. supr. 257.

657. For the sacredness of the bow, cp. infr. 943.

658. τῶν ἀμών] 'Of things within my power.'

659. ὄπωςον . . . [ζυμφέρης] 'That is of nature to accord with your desires.' Cp. supr. 617, and note.

660. γένησθαι] 'Shall be granted.'

661. πάρος] 'Let it go by,' i.e. Take no more notice of my wish.

662. ἄσια . . . φωνεῖς] 'Your words are blameless.' 'You speak innocently.'

663. For the suppressed antecedent in the expression of strong feeling, see Essay on L. § 39. p. 74, 2. And for the emphatic repetition of ἄσι, cp. O. C. 610, φόβει μην λυχνί γῆς, φόβει μην ἀδάματος, and see E. on L. § 44. p. 83.

664. μόνος] Supr. 500.
Sophokleous

ds патέρα πρέβουν, ds φίλους, ds тων ἐμῶν 665 ἔχθρων μ’ ἐνερθεν δεν ἀνέστησας πέρα.
θάρσει, παρέσται ταινά σοι καὶ θυγανέν καὶ δόντι δόναι κάζεπεξανθαι βροτών ἀρεθής ἐκατι τών έπιψασμαί μένον.
ἐνεργαιτῶν γάρ καίτος αὐτ’ ἐκτησάμην. 670 [οὐκ ἄξομαι α’ ιδών τε καὶ λαβών φίλοι.
δοτίς γάρ ε’ δράν ε’ παθών ἐπισταται,
pαντὸς γένοις ἀν κτήματος κρέσοσων φίλος.]

NE. χωρίοις ἀν εἶσω.

Φιλ. καὶ σὲ γ’ εἰσάξω το γάρ:
nοσοῦν ποθεὶ σε ἐξυμπαραστάτην λαβεῖν. 675

Χο. στρ. α’. λόγῳ μὲν ἐξήκουσα, ὅπωρα δ’ οὐ μελα,


666. πέρα] ‘Above their reach.’ ‘Where they cannot come.’ ἀνατόνα is not merely ‘To raise upright,’ but ‘To set up on high.’ Cρ. Ο. C. 661–3, κενός δ’ οὐς κει δεν ἐνεργία λάγειν | τῆς σέι ἀγωγῆς, οὐ’ γένη, φανέ-
667. θυγανεν] ‘To handle for a while.’ This word, expressing a lingering process, is rightly in the continuous tense, although δοσὲν. ἀνατόμα σε αἰοιστι. Cρ. II. 6. 332, τάς ἀρφίντα.
668. καὶ δόντι δοσάται] This illogical addition is singularly expressive of the nervous anxiety of Philoctetes at the thought of giving the bow out of his hands: ‘You shall have it in your grasp; I will give it you, and you will give it me again; and then you shall freely boast, etc.’ While saying this, Philoctetes does not at once give the bow to Neoptolemus. Cρ. infr. 763 foll. 670. Cρ. infr. 801–3.
671–3. These three lines seem out of place. Either there is a lacuna after 670, or they have crept into the text out of the margin, where some hand had inserted them as an apposite quotation from some other play. They have not the appearance of a deliberate interpolation, nor is the difficulty obviated by assigning them to Neopto-

lemus. If they are retained, they can only mean, ‘I do not feel this generous action burdensome, now that I have seen and found a friend in you. For no possession can be equal to a friend who knows (as I am sure you do) how to return kindness for kindness done to him.’ In other words, to secure so true a friend as Neoptolemus, even the effort of relinquishing the bow for a moment is not too much. But ἄξομαι has no object; and the promised kindness of Neoptolemus was not conditional on his being allowed to handle the bow.

676–720. The preceding scene was calculated to deepen the feeling of compassion for Philoctetes, which had already been awakened both in Neoptolemus and in the Chorus. His generous willingness to trust them with his all, contrasted with their felt dissimulation, has intensified the sympathy which Neoptolemus afterwards avows, 965, 6. Yet the Chorus do not imagine for a moment that their master will relinquish his purpose. Hence, while sincerely pouring forth their lament over Philoctetes’ innocent sufferings (which they can only compare with the torment of the guilty Ixion), and really rejoicing in the prospect of his deliverance, they maintain, as in duty bound (since they are within hearing of the cave), the
ΦΙΛΟΚΤΗΤΗΣ.

τὸν πελάταν λέκτρων ποτὲ *τῶν Δίας*
κατ' ἀμπυκα δὴ δρομάδα
dέσμιον ὡς ἔβαλεν ὁ παγκρατῆς Κρόνου παῖς 680

δὲ ὅπως ἔχθιον συνυχώντα θνατῶν, ὃς ἐκεῖ ἔρξας τιν' ὀστ' νοσφόροις,

677. *τῶν* om. MSS. add Porson. 678. Δίας ἕδε Ἑλεον MSS. Erf. corr. 679. ἔβαλεν χαλάρ LALVVC. ἔβαλεν Vat. 682. ἔσπορον ἔσπορον C. ἔσπορον L pr. A. ἔσπορον Vat. ἔσπορον L. ἔσπορον L. μοίρας Λ. 684. ὅπως ἔπρας οὐθ' ἔρξας Λ.

decaeto notion of the voyage to Trachis, and make no mention of Troy. But it must be borne in mind that from the prophecy of Helenus, of which they knew, they had every reason to suppose that the return to Troy, though Philoctetes was averse to it, would be for his good. While this stasimon is being sung (whether by half-choruses or by the whole together), Neoptolemus is with Philoctetes in the cave, and is finding still more cogent evidence of his misery.

This stasimon consists of two strophes and antistrophes, of which the first are chiefly logogaeic, the second chiefly choriambic.

679. ἔμπνευ is (a) a frontlet; hence (b) may be here understood to mean the convex external surface of a wheel, ἀμπυκα... δρομαδα = 'A rolling rim.' A conjectural reading, ἄμπυκα, was proposed by Musgrave. But ἄμπυκα, in the literal sense, is no more 'a wheel' than ἄμπυκα.

680. ἔβαλεν Although ἔλαβε, the MS. reading, is not impossible, if we suppose δειμμα proleptic ('seized bound' for 'seized and bound'), ἔβαλεν gives a better sense. Cp. O. C. 475. Mr. Foley reads, ζαν' ἄμπυκα δὴ δρομαδα ὄν ἔβαλεν δέσμιον ἐκ Κ. κ. W. For the metre of this, cp. infr. 862, 4. 1114. 5; O. C. 253. 4. 681. For ἔσπορον, which is the reading of the first hand of L. and of Par. A, cp. Ed. 205.

682. τοῦθεν ἔχθιοι See Essay on L. § 10. p. 15, 2 a.

684. 'Who having neither harmed nor defrauded any,' Cp. Od. 4. 690, ὡστε τιν' ἔμπνει ἐπιστήσας, ὡστε τι εἶπαν. The use of ἔρξαν absolutely for ἔρξαν τι πανοῦν is singular, but is assisted by νοσφόροις following. Cp. the frequent use of ψωθῆν τι for ψωθὲν τι πανοῦν. Mr. Foley strangely interprets, 'Having imprisoned any' (as if from ἔρξαν).
δικ ἵσος ἐν *γ* ἵσους ἀνήρ, 685
ἀλλυτο *τηδ* ἀναξιως.
10 τῶδε θαῦμ ἐξεὶ με, πῶς *δ* ποτε πῶς ποτ' ἀμφιπλῆκτων
βολῶν μόνος κλών, πῶς ἄρα πανδάκρυτον ὅπως 690
βιοτὰν κατέσχεν.
ἀν. α. ἵνα αὐτὸς ἦν πρόσοφος, οὐκ ἔχων βάσιν,
οὐδὲ τιν' ἐγχώρων κακογέιτον,
παρ' δ' στόχον ἀντίτυπον 87 b
*τὰν βαρμπρατ' ἀποκλαύσειν αἰματηρὸν 695
5 οὐδὲς θερμωτάταν αἰμάδα κηκισμέναν ἐλκέων
ἐνήσθ᾽ ὁδῷ ἦπιοι φύλλοις


ἐν *γ* ἵσος] This, Hermann's, emendation of ἵσος is adopted as the most probable. 'Just, at least amongst the just;' i.e. One sure to have been esteemed righteous, if he had lived amongst righteous men. Cp. (for the form of expression, not for the meaning of ἵσος) O. T. 677, ἐν δι τοιαύτῃ ἵσος. The force of γε is to throw blame by implication on the Argives at Troy, who treated Philoctetes as if he had been a malefactor.

686. The metre requires some change. Dindorf reads ἀλλείπθη δ'δ'. But γέρδε has more point than δδε, and connects better with what follows.

τῶδε οὖν ἔστε [At this I marvel.'] τῶδε is inaccurate after θαῦμ ἐξεὶ με = θαυμάζω. Cp. Od. 20. 217, αὕτω ἐμοὶ τῶδε ὑμᾶς . . πόλις ἐπιτείναι.

690. 'How little he retained his hold of a life so steeped in tears.' Cp. supr. 535, δικαιών and note, infr. 1158-50.


οὐκ ἔχων βάσιν] Without power of movement.' Cp. supr. 632, ἀνυών, and, for the meaning of the verbal noun, supr. 18, ἐνθάξεσθαι, and note.

Bothe's ingenious correction, ἵνα αὐτὸς ἦν πρόσοφος οὐκ ἔχων βάσιν (cp. supr. 171, μηδε σύντροφον δομι ἔχων), is inadmissible, (1) as too diffuse, and (2) because αὐτὸς εἰμι, 'I am by myself,' is not a poetical expression for the misery of solitude. This and the following lines are an echo and expansion of Philoctetes' complaint, supr. 280 foll. ἑωρα 3' οὐδὲν ἔνστον, | οὐχ ἐστις ἀρέσκειν, οὐκ ἐστις γάρ σου | κάμονις συλλέβων. Laminus gives an odd explanation of πρόσοφος, 'expositus ventris.'

692. κακογέιτονα] 'To be a neighbour to his misery.' This, as Lessing saw (Laoc. p. 37), = γέιτονα κακών τοῦ κακοῦ.

694-6. By bringing *τὰν before from before βαρμπρατ', where it injures the metre, to before βαρμπρατ', where a syllable is required, we obtain a possible construction for these lines. 'In whose ear he might lament, with groaning that had response (ἀντίτυπον), the disease (κακόν, sc. κάκον) so cruelly gnawing, so dripping with gore.'

694. στόχον ἀντίτυπον is thus cognate accurate with ἀποκλαύσειν, i.e. 'So as to receive groan for groan.' Cp. Ant. 592, αὐτολέγεις ἀκαλά.

697. ἐνθρόνον] (Cp. supr. 226, ἄπηρακομένων) 'That has lost the human shape,' no longer recognizable as that of a human being. Cp. Aesch. Ag. 502, ταύτας ἐνθρόνον τρῖχα. The etymolo-
κατευνάσειν, εἰ τις ἐμπέσοι,  

corfíasos ἐκ τε γάς ἐλεύθ  
*εἴρπε γὰρ ἄλλοτ' ἄλλαξά

10 τοῦ ἀν εἰλυφένεν, παῖς ἀτερ ὀς φίλας τιθήνας,  
δὲν εἰμάρει ὑπάρχοι, πόρον ἀνίκ' ἐξανεὶθ  

dακέθυμος ἄτα.

στρ. β. οὐ φορβᾶν ἵερᾶς γάς σπόρων, οὐκ ἄλλων  
ἀραν τῶν νεμόμεθ' ἀνέρες ἀλφησταί,  
πλὴν ἐξ ἀκυβδλῶν εἰ ποτὲ τόξων  
πτανῶν πτανοῖς ἀνόσεις γαστρεῖ φορβᾶν.  

5 ὡ μελέα ψυχά,


The gical analysis of the word is difficult, perhaps ὁροῖν ἰμαρμυκόμενοι.  

699. εἰ τις ἱμάρες (sc. αἰμάτων) 'If any attacked him;' i.e. If the bleeding at any time came on.  

700. φορβᾶδος . . . ἀλαξά] 'Or to take them' (the herds) 'from the sustaining earth.' There is a slight change of construction; i.e. ἐλεύθ = δόσις ἄλοι, and the order of language, as elsewhere (Essay on L. § 41, B. p. 77) reverses the order of fact. This passage has given needless trouble. Mr. Paley reads ἄλοι.

701. *ἐφρα] . . . ἄ] Ἐρ. corr. supra 290 foll. ἄλλαξά] This is the simplest change (see n. r.), which restores correspondence of strophe and antistrope. Others read ἀρισμός for ἄναιων in supr. 688.  

τὸς is antecedent to ἄλοι in 704.  

617. μεταφέντες . . . τιθήνας] 'Crawling, like a child without the kindly nurse.' So the Chorus expands the suggestive word ἐπιθήμαν in 291; i.e. He needed the support of hands as well as feet in the rocky paths.  

703. δὴν εἰμάρει] ὑπάρχοι] 'To the place where a supply for his wants (the herb for his pain, the birds for his hunger) was to be found.'  

πόρων . . . ἐξαιτιοι] 'Left him the power of motion;' i.e. Allowed him to move again. As the pain might be said ἀμοῖνε [ἐπι] πόρων, so when it ceases it is said ἐκείνης πόρων. Cp. Aj. 674-5. This seems the most likely interpretation of a difficult passage. For other suggestions, see Herm., Schadw., Nauck, Dindorf, Paley.

706 foll. (1) 'Not lifting for his sustenance the sown-produce' (cp. Hdt. 4. 53) 'of the sacred earth, nor sustenance afforded by other things which we, industrious men, enjoy.' If this is right, φορβᾶν, which in l. 706 is in apposition to σπόρων (cp. Plat. Legg. 12. 958 E, δοὺς τροφήν μὴν ὁδὸν ἡ γῆ πίεσε βουλεύσαι φέρειν), is to be resumed in l. 707 as the immediate object of αἰμάτων.  

(2) Another way is to take σπόρων (sic) as an adjective. Cp. τούτος, τοιότος. 'Not taking up the sown sustenance afforded by the sacred earth, nor the sustenance afforded by other things, etc.'  

711. πτανῶν πτανοῖς] (1) From his winged arrows by means of winged birds (ἀργοῖα, Scholiat). Cp. supra. 288, 9, τὰς ὑποτήρων βαλλαν πταλιᾶς. Or (2) 'With winged shafts (in- 

strument, dat.) he contrived a sustenance consisting of winged birds' (gen. of material). There is no sufficient ground for suspecting the reading. Perhaps, however, πτανῶν, agreeing with φορβᾶν, would be better than πτανῶν. Cp. infr. 1145, πτανῶν δήμα. For the tautology in φορβᾶδος, φορβᾶν, φορβᾶν, see Essay on L. § 44. pp. 53, 4.

ΣΟΦΟΚΛΕΟΥΣ

δς μηθ' οἴνογέτου πόματος ἡσθή δεκέτει χρόνιον, 715
λεύσων δ' ὅπου γυνὴ στατὸν εἰς ὤθορ, ἀλλ' προσενάμα.

ἀντ. β'. Νῦν δ' ἀνδρών άγαθῶν παιδὸς υπαντήσας
εὐδαιμὸν ἀνύσει καὶ μέγας ἐκ κείλων:
δς νῦν ποντοπόρῳ δώρατι, πλήθει
πολλῶν μηνῶν, πατρόφαν ἄγει πρὸς αὐλάν,
5 Μηλιάδων νυμφάι.

Σπερχειοῦ τε παρ' δίχαις, ἵ' ὁ χάλκασις ἄνθρωπος
πλάθει ἠπάσιν, θείῳ πυρὶ παμφαῆς,
Οὐρια ὑπὲρ δίχων.

715. πόματος] πόματος LA Vat. VV. δεκέτει] δεκέτει (Beths. pr. ? L. δε-
κέττ.) A. δεκατεί Τ. χρόνιον] χρόνιον Α. χρόνος Γ. 716. λεύσων] λεύσων
LV. λευσών A Vat. VV. λεύσων (περ. λεύσων) Γ. γυνή] γυνή (?) L. 717.
αλλ'] ἀλλ' ΛΤ. 725. δίχαις] δίχας Γ. 728. ἠπάσιν] ἠπάς (πάσιν C.) MSS.
729. Οὐρια] οὐρια ΑΚ.

715. For the genitive with ἡσθή, see Essay on L. § 10. p. 16. 5, and, for the
dative χρόνιον, ibid. § 11. 18. 8.

716. λεύσων... ἀλλ'] 'Looking to,' in dependence. Cp. El. 925, μηδὲν ἐς
κείλων γ' ὄρα.

στατόν] The remark of Odysseus, supr. 21, εἴσπερ ἐτοι σῶν, showed that
the fountain was not an abundant one, such as would afford a perennial stream of
living water.

717. αλλ'] 'Fetched it for his daily need.' He had the labour
of fetching it continually as he required it.

719. ἀνδρών άγαθῶν] 'Of a brave
hero,' i.e. Achilles. Poetical plural.
παλαὶ συναντήσαι is a good conjecture of
Frohlich.

720. 'He shall win happiness and
glory after being so low.' εὐδαιμὸν is
predicative and proleptic—δς τὸ εὐδα-
ιμὸν ιδίαν. Cp. O. Τ. 156, ἡμύνατ'
ἐκτοπίαν φλόγα πήματος, i.e. διὸ εκτο-
πίαν γενόσια. κείλων refers to 691—-
718.

721. πλῆθον πολλῶν μηνῶν] 'In the
fulness of many months.' Cp. O. Τ.
156, περιτριλλῆσας ὄραμα: Aesch. Ag.
504, δεκάτην σε φλύγι γεῦν' ἐκκυμῆνι
ἐκτιν. Trach. 834, 5, ὅπερ τελεόμον ἐκφόρου | δωδέκατον ἄροτος.
724. πατρόφαν... αὐλάν] 'To his
father's hall.' The change to πατρία,
adopted by most editors—cp. supr. τὸ
πάτρια τελεύω—seems to be required for
the metre, οὐ οὐ τοῦτο (ἀπόστει
ἲαστήρ φορβᾶν, supr. 712). But see
l. 1100, ἄροτος.

725. ὀ χάλκασις ἄνθρωπος] Ἡρακλῆς.
The epithet is picturesque. The orbéd
shield reflecting the sunlight from the
top of Oeta suggests the glory which
the hero has amongst the gods, and
the fire which consumed his mortality.
727. ἠπάσιν] If this is retained, it is
necessary to read εἴ σου for δου εἰς
the strophe, with Brunck. But Hermann's
correction, πάλαι, is not improbable.
The passage is to be differently interpret-
ed according as πάλαι is regarded:
whether as a literal, or as an historical
present. If the latter is correct, then
τὸν πυρὶ may refer to the golden cloud
that descended to take up Heracles from
the pyre. If the former, we must sup-
pose a natural confusion between Hera-
cles on Oeta and Heracles in Olympus.
ΦΙΛΟΚΤΗΤΗΣ.  

NE. ἐρπ’, εἰ θέλεις. τί δὴ ποθ’ ἄδ’ εἰς οὐδὲνς
λόγου σιωπῆς κατώπληκτος ἄδ’ ἐχει;
Φι. ἄ, ἄ, ἄ, ἄ.  
NE. τί ἐστιν;  
Φι. οὔδεν δεινὸν. ἀλλ’ ἦθ’, ὡ τέκνον.  
NE. μῶν ἄλγος ἵππεως τῆς παρεστώσης νόσου;
Φι. οὐ δὴ ἐγὼ, ἀλλ’ ἄρτι κουφίζειν δοκῶ.  
ἄ θεοί.  
NE. τί τούς θεοὺς ἀναστένων καλεῖς;  
Φι. σωτηράς αὐτῶς ἥπιους θ’ ἡμῖν μολεῖν.  
ἄ, ἄ, ἄ.  
NE. τί ποτε πέπονθας; οὔκ ἔρεις, ἀλλ’ ἄδ’ ἐσει
σιγήλος; ἐν κακῷ δὲ τῷ φαίνει κυράων.  
Φι. ἀπόλαλα, τέκνον, κῷ δυνητοίμαι κακόν
κρύψαι παρ’ ύμῖν, ἀταταῖ διέρχεται,
διέρχεται. δυστήνος, ὡ τάλας ἐγώ.


730 foll. The last antistrophe was intended for the hearing of Philoctetes, and it is probable that, before it ended, he and Neoptolemus had already appeared from the cave. He now suddenly becomes motionless and speechless.  
εἰ θέλεις ‘Will you?’ Neoptolemus professes unconsciousness of the cause of Philoctetes’ apparent change of purpose.  
732. The agony which he has in vain endeavoured to suppress forces a cry from Philoctetes against his will. Presently (l. 733–5), he again assumes indifference, but is again overpowered, and cries to the gods for help.  

734. τῆς παρεστώσης νόσου] i.e. τῆς νόσου παρεστώσης σοι. Cp. infr. 765.  
735. κουφίζειν] Sc. τὴν νόσου.  
736. In some MSS. οὕτως is read after θεοὶ, and Seidler and others have suggested that ἄ θεοί ‘tί τοὺς θεοὺς ἄδ’ ἀναστένων καλεῖς; should be read. But cp. Aj. 588, 9. It must be admitted however that the want of caesura is a reason for suspecting something wrong.  
737. ‘That they should interpose mercifully to save us.’ (ἀνάγως unemphatic.) Even here the suffering of Philoctetes is not merely physical. This attack of pain is threatening him with the frustration of his hopes.  
741. This passage, like El. 610, 1, O. T. 746, indicates the use of significant action by the person who is not speaking.  
742. For the omission of the article before κακῶν, cp. supra 83, and note, and see E. on L. § 21, p. 33, b.  
ΣΟΦΟΚΛΕΟΥΣ

ἀπόλωλα, τέκνον βρύκομαι, τέκνον· παπαῖ, ἀπαπαπαπαῖ, παπαῖ, παπαῖ, παπαπαπαῖ.

πρὸς θεῶν, πρὸξειρον εἰ τί σοι, τέκνον, πάρα ξίφος χερόν, πάταξον εἰς ἄκρον πόδα.

ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βιον.

10' ὃ καὶ παῖ.

Τί δι' ἐστιν οὕτω νεοχύμων ἐξαίφνης, ὦν τοσήματ' ἴγνην καὶ στόχον σαυτοῦ ποιεῖν;

Φι. οἶσθ', ὃ τέκνον.

Τί ἐστιν;

Φι.

οἶσθ', ὃ καὶ παῖ.

*ΝΕ.

οὐκ οἶδα.

*Φι.

πῶς οὐκ οἶδα, παπαπαπαπαῖ.

ΝΕ. δεινῶν γε τοὐπισάγμα τοῦ νοσήματος.

Φι. δεινῶν γὰρ οὐδὲ ρήτων· ἀλλ' οὐκετεῖ με.

745. βρύκομαι] βρύχομαι Ι.Α.

746. This line om. Ι.Α. ἀπαπαπαπαῖ παπαῖ.

747. παπαῖ] παπαῖ

748. πρὸξειρον] 'Ready to your hand.' πρόξειρος is one of the words which are used 'etymologically' in tragedy.

749. μὴ] μή Ι. Α.

750. Τί ἐστιν] τί σοι?

751. οὐκ οἶδα] οὐκ οἶδα.

752. οἶσθ'] οἴσθ.' Σοι.

753. Τί ἐστιν] τί σοι?

754. Μ.Σ. Φι. οὐκ οἶδα. ΝΕ. οὐκ οὐκ οἶδα. Φι. Τί.

Both corr. "παπαπαπαπαῖ" τάκτικα ν' ἔμαθε Ι.Α. ναπατάται Α. οὐκ οὐκ οἶδα φιλ. πατάται ΠΑ. οὐκ οὐκ οἶδα.

755. τοὐπισάγμα] τοὐπισάγμα Α.Γ.

754. Hermann in 1841 defended the MS. distribution of the persons (see v. r.), supposing Philoctetes to evade inquiry first by saying οἶδα, 'You know as well as I do,' and then οὐκ οἶδα, 'I do not know,' with the inconsistency of one distracted by pain and avoiding question. And there is nothing unnatural in this. But the words πῶς οὐκ οἶδα are very clumsy in the mouth of Neoptolemus, whereas, if uttered by Philoctetes, they convey a touching ex-postulation against the cruelty of pressing him with questions when the case is so obvious. According to Both's arrangement, which is here retained, Neoptolemus at first afflicts ignorance, but is presently overcome with pity. For τί σοι, 'What is the matter with you?' Hermann conjectured τί σοι;

756. ἀλλ' οὐκετεῖ με'] The mental anxiety of the sufferer is greater than his pain.
ΦΙΛΟΚΤΗΤΗΣ.

NE. τι δήτα δράσοι; ἦκει γάρ αὕτη διά χρόνου πλάνοις ἰσως ὡς ἐξεπλήθησθη.

ΝΔ. ἦδε ἦδε δύστηνε σύ, δύστηνε δήτα διά πόνων πάντων φανεῖς. βοῦλει λάβωμαι δήτα καὶ θύγω τί σου;

ΦΙ. μὴ δήτα τοῦτο γ' ἀλλὰ μοι τὰ τὸξ' ἐλὼν τάδ', ὁσπερ ἦτοιν μ' ἀρτὶς, ἐως ἄν ἡ τὸ πῆμα τοῦτο τής νόσου τὸ νῦν παρὸν, σῶξ' αὐτὰ καὶ φίλασσε. λαμβάνει γὰρ οὖν ὑπνος μ', ὅταν περ τὸ κακὸν ἐξῆν τὸδε: κοῦκ ἐστι λῆξει πρότερον ἀλλ' εάν χρεών ἐκηλον εὐθεῖαν, ἥν δὲ τὸδε τὸ χρόνον μόλος' ἐκεῖνοι, πρὸς θεῶν, ἐφημεία


757. ταρβήθησαι) According to the story of the supposed Ἐμπιερος, Neoptolemus was in twofold danger in Lemnos, both from Phoenix and the Theseidae, who were pursuing himself (supr. 561, 2), and still more from Odysseus and Diomedes, who were on their way to fetch Philoctetes, and if they fled together would pursue them both.

758. ἔκκακε...ἐξεπλήθησθαι] (1) 'For this plague in its wanderings is come after an interval in no less strength than when it sated itself.' A recurrent malady is imagined as going out of a man, making a circuit, and returning. Cp. infr. 808: Tennyson, Aylmer's field, p. 80. For ἐξεπληθεῖν in a somewhat similar connection, cp. Plat. Gorg. 518 D, ἐκατοτόχοι ἐκπέμπον τὸν πλασμόν νόσον φιλοσοφία συχναὶ υποτέκνεια χρόνων. For the dative πλάνοι as (almost) ἐκτιμάσθην, Aesch. Prom. 275, see Essay on L. § 14, p. 20, 1. ἐκτίμητον λογισθῶν. See Essay on L. § 24, a. p. 40. ὡς ἐξεπλήθησθαι, i.e. ὡς τὸ πῶν ἴσος ἴσον ἤπεσε. It might be thought to have exhausted itself, or to have satisfied its hunger; but no, it returns with all its former violence.

(2) The Scholiast explains, τ. l. ὁ L., 'I suppose when it has had enough of wandering.' For other interpretations, see Ellendt's Lexicon, and Blaydes and Paley in loco. Arndt's emendation, ἐκ τὴν ἐξεπλήθησιν φιλ. NE. ἦδε δ. σ., is worth recording for its prosaic oddity.

760. διὰ πόνων πάντων] 'In passing through all (i.e. extreme) woe.' πάντων is virtually intensive. Others would render, 'Beyond all sufferings' that have been.

764. ἵππος ἄν] For the omission of ἄν, see Essay on L. § 27, 1. p. 45.

765. τὸ πῆμα...παρὸν] 'This present fit of pain.' Cp. O. C. 78, 9, for the exegesis.

766. 7. λαμβάνει γὰρ οὖν [ἐπονος μ'] 'For, you must know, sleep is wont to seize me.' For the present tense, cp. supr. 308, ἔθεσι μὲν.

767. ἐξῆν] 'Is passing off.'

768. ἐξῆθαι] Sc. τὸ κακὸν.


ΣΟΦΟΚΛΕΟΥΣ

ἐκόντα μὴ ἄκοντα, μὴ δὲ τῷ τέχνῃ
κείνους μεθείναι ταῦτα, μὴ σαυτόν θ' ἀμα
κάμ' ὑπαν ταυτον πρόστροπον, κτείνας γένη.

ΝΕ. θάρεις προνοίας οὖν· οὐ δοθήσεται
πλὴν σοι τε κάμοι· ἐνι τῷ τέχνῃ δὲ πρόσφερε.

ΦΙ. ἰδοὺ δέχοι, παῖ· τῶν φθόνων δὲ πρόσκυνου,
μὴ σοι γενέσθαι πολύτων αὐτά, μὴ δ' ὅποιοι
ἴσοι τε καὶ τῷ πρόσοθ' ἐμοῦ κεκτημένης.

ΝΕ. ὁ θεός, γένοιτο ταῦτα νῦν· γένοιτο δὲ
πλοῦς ὑδρός τε κεβαλλής, ὅποι ποτὲ
θεὸς δικαίοις φῶς ἄλογαι ποροῦνται.

ΦΙ. ἀλλὰ δέδοικ, δ' παί, μὴ μ' ἀτελῆς ἐσθηρ' [88 b
θεὸς δικαίοις φῶς ἄλογοι ποροῦνται.

771. μηδ' τῇ] μηδ' τῇ L pr. μηδ' τῷ τέχνῃ Γ.' 772 μεθείναι] μεθείνει L.
μεθείνει Α. ταῦτα om. L. add A. sauntōn) sauntī Α. 777. διοί Α.
778. τῷ) from τῷ L or Σ. τῷ A. 780. κεβαλλής] καὶ
eβαλλής LΑΓ. 782. ἀλλὰ] ἀλλὰ L. ἀλλὰ ΑΓ Β. δ' οὐ Β. Β'. δ'
781 a from α. δ' Γ. ἐσθηρ'] ἐσθηρ' MSS.

771. Several editors prefer μὴ τῇ ἁκόντα.
μηδ' τῷ τῷ τέχνῃ] Ἑδ. ι. 112, ἐσθηρ' μηδ' τῷ τέχνῃ λοικείναι μηδ'.
773. πρόστροπον] This word has an especially sacred and compelling force.
781. ἐσθηρ'] ἐσθηρ' MSS.

οὐ δοθήσατο... καίμω] 'They shall be
given to no one (and no one shall have them) besides us two.'
Neoptolemus has in mind the real ground for this. Supr. 115.
781. Philoctetes, even amidst his pain, feels the gravity of the moment when he gives the bow out of his hands.
The common feeling about the Divine envy appears also in El. 1466.
777. μηδ' ἀκόντα] For the disjunctive form of expression, cp. supr. 80, τοιχύτα
τοιχύτα, μηδ' τῃ τετράμηθει σακά.
778. Ηρακλῆς and Philoctetes, both owners of the bow, had both had more than the usual share of trouble. The
778. Ηρακλῆς and Philoctetes, both troubles of Heracles might even be
to be traced to the weapon with which he had slain Nessus and provoked the sons of Eurytus to strife.
773. fol. Neoptolemus also feels the gravity of the moment, but dissembles
his gladness under the cover of a heartfelt though ambiguous prayer.
780. ἐσθηρ'] 'Happily conducted.' ἐσθηρ'] ἐσθηρ' LΑΓ., said with reference to other dangers than those of winds and waves; e.g. a mutiny arising from Philoctetes' malady. Cp. supr. 520, i. infr. 890 foll.
781. ἀλλὰ... καίμω] 'They shall be given to no one (and no one shall have them) besides us two.' Neoptolemus has in mind the real ground for this. Supr. 115.
782. The appearance of a single doxichmic line amongst the senarii is not of itself a sufficient reason for suspicion in a passage which is naturally interrupted by physical as well as by mental suffering. Cp. Trach. 1185, 6. Indeed the regularity of the doxichmic structure is rather in favour of the verse. But, in the vulgate reading (see v. gr.), the ellipse of the subjunctive mood and the accusative of—not—μου—are difficult to explain. The former objection may be removed by conjecturing μη μ' ἀτελῆς (or ἀτελῆς) ἐσθηρ', and the accusative may then be defended. See Essay on L. § 16, p. 23.
στάζει γάρ αὖ μοι φοίνιον τὸ δ' ἐκ βυθοῦ κηκίων αἴμα, καὶ τι προσδοκῶ νέον. 785
παπαί, φεῦ, παπαί μάλ', ὡ ποὺς, οἷα μ' ἑργάσει κακά. προσέρπει,
προσέρχεται τὸ δ' ἐγγύς. οἷοι μοι τάλας.
ἐξετε τὸ πράγμα: μὴ φὐγητε μηδαμῇ.
ἀτταται. 790
ὡς δὲν Κεφαλῆν, εἴθε σου διαμπερέστε στέρνων ἔχοιτ' ἀληψιος ἠδῶ. φεῦ. παπαί.
παπαί μάλ' αὖθις. ὡ διπλοὶ στρατηλάται,
Ἀγάμεμνον, ὡς ἂν ἄντ' ἐμοῦ τὸν ἰσον χρόνον τέρφοιτε τὴν καὶ τὴν νόσον;
795 ὡμοὶ μοι.
ὡς θάνατε θάνατε, πῶς ἂν καλοομενος οὕτω κατ' ἦμαρ οὐ δύνα μολεῖν ποτε;

783. φοίνιον] φόνιον Λγ. φόνιον Α. 784. τί] τι ο Ai. προσδοκῶ] προσ-

783. ἐκ βυθοῦ] 'From hidden depths.' Men in pain naturally exaggerate the dimensions of the part affected.
784. τί . . νέον] 'Some violent change.' Cρ. O. C. 1447, and note.
786. παπαί μᾶλ'] Cρ. O. C. 1462, 16ε μᾶλα, and note.
ἐργάσομαι] A great evil perpetually recurrent is 'most in apprehension.' But Philoctetes is also thinking of the danger to his new-found hopes.
787. ἐκατ' τὸ πράγμα] 'You know all now.' He has made known to them what he had sought to hide, 1. 743 foll. and they are aware both of his need and his danger, 775 foll. He implores them therefore to stand by him. μηδαμῇ = μηδεμῆ γέγορ. Cρ. supr. 771.
791. 2. εἴθε . . ἠδῶ] 'Would that this pang might pierce thy breast and cling there!' Fοίνε, cρ. Aj. 817. Philoctetes and Odysseus had been bound by a common oath.
790. ἀτταται] Perhaps ιατταται should be read so as to keep up the iambic rhythm.
794. ὡς Κεφαλῆν: 795. τὸν ἰσον: 797, ὡς θάνατε, θάνατε. The freer handling of the senarius, which marks the Philoctetes, and which belongs to the later manner of Greek tragedy, is most observable in this speech, where it expresses agitation (cp. O. T. 967). For other instances, see ll. 651, 665, 879, 923, 4, 950, 1029, 1315, 1327, mostly in speeches of Philoctetes.
798. οὐ δύνῃ μολεῖν] 'Why can you not come?' L. e. 'Why is it impossible
δὲ τέκνων, δὲ γενναϊῶν, ἄλλα συλλαβῶν τῷ Ἀθηναίῳ τῷ ἄνακαλουμένῳ πυρὶ ἐμπρησον, δὲ γενναίες καγώ τοι ποτε τὸν τοῦ Δίδα παῖδ' ἀντὶ τῶν τῶν ὁπλων, δὲ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δράν.

τὶ φής, παῖ;
τὶ φής; τί σιγᾶς; ποῦ ποτ' ὅν, τέκνον, κυρεῖς; 805

NE. ἀλγὼ πάλαι δὴ τάπι σοι στένον κακά.
ΦΙ. ἄλλ', δὲ τέκνων, καὶ θάρσος Ἰσχ' ὁς ἦδε μοι ὄξεια φοιτῇ καὶ ταχέον ἀπερχεῖαι.

ἄλλ' ἀντιάζω, μὴ με καταλίπησ μόνον.

NE. θάρσει, μενοῦμεν.

ΦΙ. ἦ μενεῖς;

NE. σαφῶς φρόνει.

ΦΙ. οὐ μήν σ' ἐνορκῶ γ' ἄξιω θέσθαι, τέκνων.


to bring you? 'πῶς οὐ δουντίν ἵστη se μολίνιν;

808. ἀνακαλουμένῳ) (1) 'Generally invoked,' or (2) 'Celebrated by this name.' Cp. Ar. Lys. 299. The volcano on Mount Mosychlos would be a god-prepared pyre for Philoctetes, whose end would then resemble that of his master Heracles.

After I. 803 there is a pause, during which Neoptolemus is lost in thought. Philoctetes, who is already losing consciousness, is visited with a sudden fear lest his friend may have left him. Every word which he utters gives him a fresh hold on Neoptolemus' compassion.


807. The tripartite division of this line is very unusual. But it is modified by the elision in Ἰσχ' for Ἰσχε, and the rhythm of this whole passage is broken.

808. 'As it comes impetuously, so it leaves me speedily.' For the paratactic structure, cp. Ant. 1112, αὐτοῦ τ' ἐθνει καὶ παρῶν ἐκλόγωμαι.

809. θάρσει, μενοῦμεν] Neoptolemus says this with mingled feelings, and the eagerness of Philoctetes is made pathetic by his unconsciousness of the situation.

810. σαφῶς φρόνει] Sc. μὲ ὀς μενοῦντα.

811. Cp. O. C. 650, 1, and note. Philoctetes desires the confirmation for which he will not ask. Neoptolemus makes a solemn avowal (ὅσ... γε = 'At any rate be assured that'), in which the hidden intention of fate (cp. ἡμμορφος ἤνθημα, O. C. 46) is again ambiguously conveyed. Philoctetes still requires the assurance of the right hand. Cp. O. C. 1632, δῶσ μοι χερός σῆ πίστιν ἄρχαιν, and note: Trach. 1181. Neoptolemus gives it with the safe promise of remaining, which is Philoctetes at the moment is quite sufficient. (He afterwards, infra. 1398, interprets the promise differently, as a confirmation of the original engagement, supr. 527). On receiving this satisfaction, he relapses into a semi-conscious state, and dreaming apparently of Oeta, Olympus, and the Lemnian fire in one, begs to be carried 'yonder,'
ΦΙΛΟΚΤΗΣ.

ΝΕ. δις ου θέμις γ’ ἐμοβοτι σου μολείν ἀτερ.
ΦΙ. ἐμβαλλε χειρὸς πίστιν.
ΝΕ. ἐμβάλλε μενείν.
ΦΙ. ἐκείσε νῦν μ’, ἐκείσε
ΝΕ. ποι λέγεις;
ΦΙ. ἀνω
ΝΕ. τι παραφρονεῖς αὖ; τι τὸν ἀνω λεύσεσις κύκλων; 815
ΦΙ. μέθες μέθες με.
ΝΕ. ποι μεθώ;
ΦΙ. μέθες ποτε.
ΝΕ. οὐ φημ’ εάσεις.
ΦΙ. ἀπὸ μ’ ὀλείς, ἢν προσβῆται.
ΝΕ. καὶ δὴ μεθήμ’, *εἰ τι δὴ πλέον φρονεῖς. [89 a]

ΦΙ. ὁ γαῖα, δέξαι θανάσιμον μ’ ὅπως ἔχω τὸ γὰρ κακὸν τὸν οὐκετ’ ὀρθούσθαι μ’ ἔδα. 820
ΝΕ. τὸν ἀνδρ’ ξοίκεν ὄποις οὐ μακρὸν χρόνῳ ἐξειν’ κάρα γὰρ ὑπτιάζεται τὸδε.
ιδρῶς γε τοί νῦν πᾶν καταστάξει δέμας,
μέλαινα τ’ ἄκρου τις παρέρρωγεν ποδὸς


'upwards.' But immediately afterwards, when Neoptolemus comes near to hold him, he cries out to be let alone. (Prof. Paley interprets 813, 4, ἵσθιοι... αὖ, as referring to the cave. But the vagueness of 815 is against this.) 815. τὸν ἀνω κύκλων] 'The circle of the heavens.' Cp. Aj. 672, ὑπτιάζειν αλαθῆ κύκλων.

817. The tmesis of ἄκρο occurs again infr. 1158, 1177.


822. τέδα] See Essay on L. § 22, 1. p. 34.

823. 'Sweat certainly is bathing him over all his frame,' γε τον καλλιεργείν ἀναφορά τον σήμερον εἰς τὸ διήγερσις γαρ τῆς ἁμαρτίας καταφθαρέσθαι: Thuc. 5. 29. διακύρωσιν] 'Has burst from the side of.' (i.e. from the place of the wound). For the repetition of the same

827 foll. Odysseus (supr. 77, 115), whose words appear in some way to have reached the Chorus (supr. 136 foll.), spoke only of the necessity of obtaining the bow. For this the Chorus now see the opportunity, and cannot understand the inaction of Neoptolemus, who is better informed (839–43, cp. infr. 1339–43), and is moreover chained to the spot by remorseful sympathy with Philoctetes. This passage, which does the work of a stasimon in separating two episodia, is in so far of the nature of a commos that it contains a lyrical interchange between the Chorus and one of the persons on the stage. The text is imperfect in several places, and Bergk conjectures that four lines of Neoptolemus', answering to 839–42, have dropped out between 854, 5. It seems most probable that ll. 827–32 were sung by one half-chorus, and ll. 843–48 by the other, in subdued tones; that 833–8, 849–54 were recited severally by two of the chief choreutae, and that 855–64 were recited by the coryphaeus, or, possibly, sung by the whole Chorus.

The metres of this irregular strain are dactylic, anapaestic, trochaic, iambic, and choriambic. The following is an approximate scheme of them:—

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Paracelousmatic, with Logoeodic close

The strophe is followed by four dactylic hexameters, the antistrophe by an epode, of which this is the scheme:—

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827–9. It is seldom that we can at all realize the euphonic effects of Greek lyric verse. But the effect of the vowelly assonance of évaiς...évaiς...
828. ἐβαλὰς ἣμῖν ἑλθοις,
ἐβαλὼν ἐμὲ ἐλθὼν, ἀνάφρα
δραμασὶ β' ἀντίσχοις
5 τέρατον αἴγλαν, καὶ τέταται τανῖν.
θι, θι μοι παῖων.

830. 2nd edelab om. MSS. add Tricil. 
δρασὶ δὲ ὑπὲρ ὁμοιῇς ἀντίσχοις ἄντρακτιας ἀντίσχοις MSS. Brunck 
corr. 831. τανῖν] τὰ νῦν Λ. τανῖν ἀ.

accompanied by low breathings of the 
flute, may be partly imagined.
837. 'Τών ἡ' 'Τών] Cp. supr. 663 foll. 
ἐπίστρωσέναι] Pas. 
ἀγιάζων] 'Grief.' Herm. (1841) preferred ἄγιος for the metre.
τε: Od. 13. 92, ὅθο τότε γ' ἀντίσχα εἴπῃ, 
ἐλεγμένοι, δοκεῖν 
828, 9. The metre of these lines is 
different from that of 844, 5, which 
should correspond to them in the anti-
strophe. But the effect of the two 
spondaic (anapaestic) lines (cp. 837, 
853) resembles El. 88, 9, 105, 6, 153, 
173, 213-6, 233-6, and the antistrope 
is possibly corrupt. See note on infr. 
844. Others read ἑλθέ, in which the 
vocative would resemble ἄλλζενε in 
A. 695. But the a is probably long. 
ἐβαλῶν] The first strain of the Chorus, 
II. 827-32, is intended at once to 
lull Philoctetes to sleep, and darkly to ex-
press their own wishes. Thus ἐβαλὼν 
is at once 'With kindly breath.' (cp. supr. 
18, 19, ὅτι θερεῖ οὐκ οὐκων [δι' ἀμφετέρους 
αὐλίων ἐλέοι τὸν], and 'As with fa-
vouring gale' (to further our design).
839. ἐβαλῶν] 'Bringing happiness.' 
For the repetition, which depends on the 
Triclinian MSS., cp. Eur. Or. 174, πότινα, 
πότινα ρήσ. Sleep is invoked, as the 
Lord of happiest life. Cp. Fr. 372, 
ὅτι τοῖς καλοῖς πράσσων ὅθε καὶ βρα-
χὼν χρόνον λαμβάνων τῶν παραστάτων 
κατοι: Plat. Apol. 39 D. Others explain 
ἐβαλῶν, 'Lasting,' 'Not soon over.'
830. δραμασὶ β' ἀντίσχοις τανίν αἴγλαν 
... τανίν] 'And hold before his eyes this 
brightness that is now spread over them.' 
There is difficulty in the interpretation of 
αἴγλαν. Hermann was at one time 
satisfied with explaining it by a simple 
oxymoron, 'This light' = the light the eyes 
now have, i.e. darkness. Lobeck, 
Hermann in 1841, and, I believe, Prof. E. L. 
Lushtington, would take αἴγλαν literally 
of the light of day, and explain δραμασὶ 
as a dative commodi. ἀντίσχοι then 
means 'To hold away,' 'Send off.' 'And 
defend his eyes from this brightness that 
is now spread forth.' But the explana-
tory clause (καί τέταται τανίν), according 
to this interpretation, appears weak and 
meaningless. Welcker's suggestion that 
αἴγλα here means a head-band (ἄγλα, 
χιλιόν, Fr. 524), satisfies some interpre-
ters. A modification of Hermann's first 
interpretation seems to afford a possible 
meaning. The Chorus, gazing on 
Philoctetes' closed eyelids, see an expres-
sion of peaceful repose in his coun-
tenance that was previously absent. They 
pray that this boon of sleep may be con-
tinued. 'Light' is a familiar image of 
relief and safety. But in speaking of 
repose as light, the Chorus think again of 
their design, and add, 'This light which 
his eyes now have on them,' and 
not the light of waking. Of τάνιν αἴγλα 
may mean more simply, 'This soothing 
light:' the relief which slumber brings 
to Philoctetes being associated with the 
cheerful sunshine. (Burges conj. ἀμφε-
τερος; Auratus conj. ἄλλως.)
τέταται, sc. τοῖς δραμασὶ. For a some-
what similar expression, cp. Aj. 706, 
ἀναθεῖν ἄνω άγλα αν' ἄλλως ἄρτας. "Arps.
832. ὅτα, [τά] The hiatus here is one of 
those irregularities which suggest the 
doubt spoken of in the Introduction, 
p. 364. It may be accounted for by the 
ictus, οὐ οὐ οὐ οὐ. 
Cp. 859.
Cp. with this invocation to Sleep 
in its second intention, Shak. Cymb. 
2, 2, 'O Sleep, thou ape of death, lie 
dull upon her! And be her sense 
but as a monument, / Thus in a chapel 
lying.'
432 ΣΟΦΟΚΛΕΟΥΣ

ὡ τέκνον, ὅρα ποῦ στάσει,

ποῦ δὲ βάσει, πῶς δὲ μοι τάντευθεν

φροντίδος, ὅρας ἤδη.

10 πρὸς τί *μένομεν πράσσειν;

καιρός τοι πάντων γνώμων Ισχω

πολὺ παρὰ πόδα κράτος — — ὁ ἀρνυται.

ΝΕ. ἄλλ' δοε μὲν κλυει οὐδέν, ἐγὼ δ' ὅρω ὅπεβα θήραν

τήν' ἀλώς ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840

tοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

κομίζειν δ' ἐστι' ἀτέλη σὺν ψεύδεσιν ἀλαχρόν θνεῖσον.

ΧΟ. ἀν. 'Αλλά, τέκνον, τάδε μὲν θεὸς ψυεται'.

834. ποι'] ποι LT. 835. φροντίδος. ὅρας] φροντίδος ὅρας. L'. 836. μένο-


833. For the frequent form of expres-

sion, cp. especially Eur. Alc. 864, ποι

βω; τα στά; τί λέγω; τί δὲ μῦ;

834. πῶς δὲ μοι .. φροντίδος] Sc. ἐσται. 'And how are matters from

this point to proceed with me in respect of

thought?' i.e. What course is my design to take? Cp. infr. 895.

835. ὅρας ἤδη] 'You see (how things

are) now;' viz. that Philoctetes is fast

asleep. For the short abrupt sentences,


836. πρὸς τί .. πράσσειν] 'For what

are we waiting, to do it?' i.e. What

practical advantage is to be gained by

our delay? πράσσειν is epexegetic of

πρὸς τί. μενομέν is the MS. reading,

but the short vowel gives a more proba-

ble rhythm.

837. καὶ ὅρας, κ.τ.λ.] 'Opportunity,

which holds the clue of everything,

by following closely, wins much ad-

vantage.' The Chorus hint the un-

wisdom of adhering to one fixed plan,

when a good opportunity occurs of sudd-

enly executing another. A conjec-

tural reading is μήμαν. But γνώμαν

is confirmed by the echo of the phrase in

the antistrophe. Cavallin, comparing

πολλά in 305 supr. explains πολὺ as =

πολλάκια.

γνώμαν λογίων nearly = γνώμα παρέ-

χων. Cp. El. 75, καὶ ὅρας γὰρ, δοσερ ἀν-

ḍρασιν | μῆκος ἐργον παντὸς δοςτ' εἰ-

στάτης: Pind. Pyth. 9. 78, δ' ἄς καὶ ὅρας

δυολος | παντὸς ἐχει κορυφᾶν. Others join

πάντων κράτος = 'Opportunity, combined

with judgment, carries a decided su-

periority in all cases.' A word is lost

of the quantity of αὐτοκ (C.) or ἀνδραίοι

(Hermann).

839-42. Hexameters occur similarly in

the clumsies of Trachiniae, ll. 1017-

23, where solemn reflections are inter-

mingled with the more excited lyric

strains. Cp. also ib. 1009-13, 1031-

1040.

839. θήραν [Ἰρν] 'This capture,

accomplished supr. 779.

841. τοῦδε γὰρ ὁ στέφανος] Cp. infr.

1344-7. Ἐλλήνων ἐνα κρίνειν ἄρατον ..

κλέος ἐννίσχυσε λαβεῖν. 'The prize was
to be his.' Others (Paley) render, 'In

him was the prize.'

842. Sc. δειν.

843. 'To have an unaccomplished

work to boast of, and that with the help

of falsehood, is a reproach that carries

deep disgrace.' To bring away the bow,

as if performing a great feat, would

only expose them to the reproach of

not having brought Philoctetes. And

this, when Neoptolemus had lied for

the purpose.

843. τοῦδε .. θεὸς ψυεται'] The com-

pletion of the work achieved so far may

be left to Divine providence, notwith-

standing what is mysterious in the

oracle. Cp. Aj. 1165, καλὴν κατέτων

τι' ἰδεῖν, and note: O. C. 1454. ὅρα,
ΦΙΛΟΚΤΗΣ.

αὶν δ' ἀν *καμεῖβη μ' ἀδύσις,
βαιαν μοι, βαιαν, δε τέκνου,
πὲμπε λόγων φίλων.

5 ὅς πάντων ἐν νόσῳ εὐδρακήσ
ἐπονο δὴνοι λεύσσειν.

ἀλλ' ὅτι δόμα μάκισσον,
κείν' μοι, κείν' ἀλάβα .

ἐξίδον ὅπως πράξεις.

10 ὅσια γὰρ ἐν αὐδάομαι:
ei *ταῦταν τοῦτο γνώμαι ἡμεῖς,

845. φίλων] φίλων MSS. Turn. corr.
849. δόμα L Vat. b. δόμας AR [γ' δόμαμα Γ'] Vat. V.

δὲνοι] οἱ LAL3 Vat. Vat. b VV3. gl. δὲνος C. 852. δὲν] "


Vat. Vat. b. ἡμεῖς V.

δὲν ταῦτα ἐκ χρόνον: Thuc. 5. 27, δόμα
τούς Ἀργείους ὅπου σωθήσεται ἡ Πελο-
πόννησος.

844. δὲν ... αἰδής] The metre of the
MS. reading δὲν ἀδύσις μ' αἰδής
( LIABLE ) does not correspond
to the strophe, and is not very
probable. Possibly ἀδύσις was a gloss
explaining προσφονήτ' ...ἀδύσις, and we might
read, δὲν δ' προσφονήτ' μ' αἰδής.

Cp. II. 1. 223. Πλείδης δ' ἐγὼν ἀρτα-
ρυγος ἱετέσας τ' ἀρταργος
κρίσειν, δ' ἀρταργος ἱετέσας,
κ.κ.λ. Hermann's conjecture is provi-
sionally adopted in the text.

847. δὲν ... λεύσσειν] 'Since ever in
disease Sleep, which slumbers not, is
quick to perceive,' πάντων ἐν νόσῳ, sc.
δόμων. 'Of all men, when they are sick.'
(Others join πάντων εὐδρακήσ. 'Having
quick sight of all things.') λεύσσειν
is epexegetical of εὐδρακήσ. Sleep is
personified, and 'sight' used for per-

850. The text is defective, as the metre
shows. κεύσ is opposed to τᾶδε in 843,
and means, therefore, not the abduction
of Philoctetes, but the carrying away of
the bow and arrows. The Chorus urge
Neoptolemus not to be absorbed in
gazing on Philoctetes, but to take a
wider survey of the situation, that he

may secure the object set before him
by Odysseus. For λάβα, σκοπῶν
λαβάλοις might be substituted to com-
plete the line, which answers to supr.
834.

852. The reading δὲν, which would
answer to μενοῦμεν in 836, gives no
satisfactory meaning. For the com-
parison of supr. 240, 1, αὐδάομαι . . . ποῦ ' Ἀχιλλες ('I call Achilles father')
does not justify δὲν αὐδάομαι = 'Whom
I call master,' even if these were clearly
in point. And if δὲν is read, the metre
is the same as that of ll. 6 and 9.
In this case αὐδάομαι is active, as in
O. T. 846. The question remains
whether Philoctetes or Odysseus is the
antecedent to δὲν. It seems neces-
sary that τοῦτω in 853 should be the
antecedent, and τοῦτω is Philoctetes.
The Chorus may be supposed to speak
vaguely of him, in order to avoid the
possibility of awakening his suspicions,
should he overhear them. 'If this be
your mind towards him you writ of,'
I. e. If you allow yourself to be so
affected with pity, as you manifestly
are, towards Philoctetes. The Chorus
thus gently warn their master of what
follows in the ensuing scene. Prof.
Jebb conjectures δὲν αὐδάομαι, 'Whose

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μάλα τοι άπορα πυκνοίς ἐνιδεῖν πάθη.

854. τοι] τι‘ Λ. πυκνοίς] πυκνοῖς ΛΙ. πυκνοῖς ΣΑ. 859. ἐκτεταία]

854. ἐνιδεῖν = sc. ἵστην or ἰστεῖν, (1) ‘The prudent may see therein inextricable harm.’ Or, possibly, (2) ‘One may see therein perplexing trouble for the wise’ (i.e. for Odysseus).

855 foll. It is probable that Neo-lemmas answered here; and to this the words βλέπ’ ει καίρια φθέγγει may be referred:—Whether you speak seasonably,’ viz. in hinting that we must take him away. Else they must allude to supr. 826, 6, which is far off.


859. νίκαις resumes ἁρωμάτος with greater intensity. ‘Sightless, as if steeped in night.’ ἐκτεταία, ‘Lies prostrate,’ is stronger than καίρια.

861. ἐπί] ‘How kind is sleep, warm sleep!’ A parenthesis like supr. 400, 1. ‘To suppose a commonplace γνώμη, ‘A man sleeps soundly in the sun,’ is hardly adequate in feeling. It is rather an exclamation of joy that their invocation (supr. 827 foll.) has been heard by the God of Sleep. For ἰστῆς, meaning propitious, cp. Od. 24. 317, ἢ τε ολ ἰστῆς ἓσσων ορθεῖς λέντοι: ib. 19. 547, οὐχ ἄπαρ, ἄλλ’ ἄπαιρ ἰστῆς: El. 1093, μοιρα μιν οὐκ ἐν ἱκλῆς βεβοῶσαν. If ἰστῆς is suspected, ἰστης rather than ἰστῆς should be read, although the latter might be connected with 1. 864. But it is rash to reject ἰστης. When λαρῦς is an Homeric epithet of ὄννος: ll. 14. 164, ὄννον ἰστημάντες τε λαρύν τε. The notion of ‘Sleep in the sun’ agrees with αφγαλα, supr. 831.

860. οὐ τινος] An enumeration of this kind often ends with a general expression. Cp. O. T. 1284, 5. They are perhaps thinking of the bow, which they desire not name.


862. βλέπ’ ει] This is the easiest correction of a faulty text, and affords a possible meaning. Cp. supr. note on 855 foll. But it is doubtful whether βλέπ’ can mean ‘See to it,’ in classical Greek; and βλέπει may be a gloss on ἰστῆς. Φθέγγει is also open to suspicion.
ΦΙΟΚΤΗΤΗΣ.

τὸ δ΄ ἀλώσιμον *ἀμὴρ φροντίδι, παῖ, πόνος οὗ μὴ φοβῶν κράτιστος.

ΝΕ. σιγάν κελεύω, μηδ' ἄφεστάναι φρενών.
κινεῖ γὰρ ἄνηρ ὅμμα κανάγει κάρα.

ΦΙ. δὲ φέγγος ὑπνον διάδοχον, τὸ τ' ἐπιδίων ἀπιστον οἰκούρημα τούδε τῶν ἐξόν.
οὔ γὰρ ποτ' ὃ παι, τούτ' ἄν ἐξήχυσ' ἐγὼ τόλμην' σε ἐλεινῶς δόθε τάμα πήματα
μείναι παράνυτα καὶ ἐνυφελούντα μοι.

863. τὸ δ΄  
864. ἀμήρ] ἀμὴρ LA.  
865.  
866. ἀνήρ] ἄνηρ LA.  
870. ἔλεινω'] ἔλεινω LA.

Blaydes conjectures βλέψει καλὰς φάνες. But Neoptolemus is the first to perceive the signs of waking in Philoctetes. Others, βλέψει' εις καλὰς φάνες.

863. τὸ δ΄ ἀλώσιμον *ἀμὴρ κράτιστος] 'So far as our minds can grasp, young sir, the toss that frightens not is best.' Cp. O. T. 1234, 5, ὁ μὲν τάχιστος τῶν λόγων εἰσὶν τοι καὶ μαθὼν, τέθηκε θεοὶ Ἰουσσής κάρα: Plat. Rep. 7. 517 B, τ' δ' οὖν ἦμι φαινόμενα ὅρις φαίνοντα, ἐν τ' γεννωτ' τέλεια ἡ τοῦ ἁγάθου ἑδα καὶ μόνις ὀράθαι. ἀμήρ seems to be required by the indications of the metre (dactylic with anacrusis χχ.)

πόνος ὃ μὴ φοβῶν] The Chorus are probably using the language of fishermen, meaning that if Philoctetes is once alarmed, the capture of the bow will be more difficult. See above, I. 839, ἔθραν, and cp. Plato, Lys. 306 B, ποτ' τοις τοῖς ἄγαν τοιοῦ ἀντικείμενον εἶναι, ἐν ἀρασιοῖς ἠθέλειν καὶ δυσαλογισμένους τὴν ἄγαν ποτοί; ἄγαν ὑπὲρ φαίλοις. For πόνος in this connection, cp. Pind. Pyth. 2. 79, ὃ τε γὰρ εἴρη τὸν ἔχολοις βαθὺ [σκευᾶς ἐπειρᾶ, ἀβάστας τοῖς, φελλός δὲ ὑπὲρ ἔρεος, ἤμας: Theocr. 31. 14, οὕτω τοῖς ἀλλοῖς ὁ πόνος τοῦ πόνος. The common interpretation, from the Scholiast downwards, has been, 'The labour that causes no fear,' i.e. that is not attended with danger.

865. μηδ' ἄφεστάναι φρενών] 'And not take leave of your senses.' Cp. El. 1326, ὑπὲρ τὸ μέρος καὶ φρενῶν τητωμένον, κ.τ.λ.

866. For διάστοις, 'Uplifts again,' cp. Aj. 131, ἐλίνει τε καθάγεντα πάλιν.

867. f. Just when the plot against his peace is being urged most vehemently, Philoctetes awakes, and pours out touching words of unsuspecting thankfulness for the patient care, of which he little knows the motive. He throws himself afresh on Neoptolemus, and will have no support but his.

867. 8. & φέγγος...ἐξέσω] 'Light after sleep, how welcome! And how surpassing fondest hope, the patient tendance of these friends!' For the construction of φέγγος and οἰκούρημα, cp. Trach. 1046, 7, ὑ παλλ. μοιχαλίας ἐταύτα.

870. διάδοχον] 'Succeeding.' taking the place of (in my experience).

871. οἰκούρημα] More concrete than οἰκούρα = 'Act of keeping watch.' οἰκούρειν is, 'To keep watch over a person's property and interests in his absence.' So Neoptolemus has guarded the bow and the person of Philoctetes during his prostration, from the thievish attempt which he most feared.

872. ἐκτὸς οὐκ ἐξήχυσα] 'I could not once have vaunted.' The aorist implies 'for a single moment,' and is thus more forcible here than the imperfect would have been.

871. μὴν] has been unreasonably suspected. Cavallin conjectures ἑδείν.
οδικουν Ἀτρείδαι τοῦτ ἔλησαν *εὐφόρως
οὕτως ἐνεγκείν, ἄγαθοι στρατηλάται.
ἀλλ' εὐγενῆς γὰρ ἡ φῶςις καὶ εὐγενῶν,
δῶ τέκνων, ὡς σή, πάντα ταῦτ' ἐν εὐχερεῖ
ἐθνοῦ, βοῆς τε καὶ δυσομίας γέμων.
καὶ νῦν ἐπειδὴ τούτῳ τούτῳ κακοῦ δοκεῖ
λήθη τις εἰναι κάναπαυλα δή, τέκνων,
σο' ιδίον ἄρον, σο' με κατάστησον, τέκνων,
ιν', ἢν' ἀν κόπος μ' ἀπαλλάξῃ ποτε,
ἀρμόμεθ' ἐς αἰνήν μηδ' ἐπίσχωμεν τοῦ πλείν.
ΝΕ. ἀλλ' ἢδομαί μὲν τ' εἰσίδον παρ' ἐπίδα
ἀνάγωνον βλέποντα καμπνέον' ἐτν'
ὡς οὐκέτ' ὑντος γὰρ τὰ συμβεβαλάια σοι

872. εὐφόρως] εὐφόρως ΛΑ. Brunck. corr.
873. ἄγαθοι] ἄγαθοι ΛΓ. ἄγαθοι Α.

872. οδικοῦν Ἀτρείδαι] 'It was not the Atreidæ, who—' σοι marks the
reasonableness of Philoctetes' doubt, which was in accordance with the
conduct of the Atreidæ.
*εὐφόρως] This seems the simplest
correction of εὐφόρως. See Essay on
L. § 55, p. 101. Others prefer εὐνετῶν,
comparing Fr. 573, χρεῶν] τα δὲια δυν-
τοὺς ὡς εὐνετῶν φρειν. Or, εὐφόρως.
Paley retains εὐφόρως.
874. καὶ εὐγενῶν] The frequent al-
lusions to his father have a constraining
power over the heart of Neoptolemus.
875. ἐν εὐχερεὶ ἐθνοῦ] 'Took as a
light burden.'
876. βοῆς] This reference of Phi-
locetes to his own cries makes us feel
how involuntary they were. He knew
them as an inseparable companion of
his presence anywhere.
877. καὶ νῦν] Cr. O. T. 52, 3, δρωθὶ
γάρ καὶ τὴν τότ' αἰσθώ τύχην | παρέχεις
ἡμῖν, καὶ ταύτῃ ἰςον γενοῦ.
879. Nauck, following A. Zippmann,
transposes this line to before 860 and
rejects 880 and 889. The apparent
coldness of Neoptolemus, who in 886
ignores this appeal of Philoctetes to
him, may, however, be accounted for
by supposing that his consciousness of
acting a part makes him less forward
with the show of sympathy, now that
his emotions are really stirred.
880. Philoctetes is not yet confident
that his powers are fully returned. The
habit of lying paidei after each attack
makes him less prompt to move. But
he feels that he must be ready to start
as soon as he can. (But qy. ἰ. τὸ
πνεύμ' ἀν. ποτε? Cr. supp. 639, 40.)
882. μὲν prepares for the narrative
in νῦν ἀπε σαϊνοῦ.
885. ἀνάωνον βλέποντα] 'Opening
thine eyes without the look of pain.'
Βλέποντα is sometimes put simply as
an equivalent for ζώντα, e. g. Aesch.
Ag. 677, καὶ ζώντα καὶ βλέποντα.
But here the expression is modified by
the addition of ἀνάωνον as an adver-
bial accusative (i. e. not only seeing
the light but free from the look of
pain). Others take ἀνάωνον as a mas-
culine adjective, and make ἀνάωνον
βλέποντα = 'Living in freedom from
pain.'
884. τὰ συμβεβαλαὶ σοι... ἐφαίνετο]
Either (1) 'Your commerce with the
circumstances surrounding you:' i. e.
Your behaviour in the present junc-
ture: a figurative use of the ordinary
meaning of συμβεβαλαία: or (2) 'Your
symptoms, when regarded in the light
of your affliction:' i. e. Considering
your peculiar case your appearance
suggested the inference that you were
dead. The latter meaning (2) receives
some confirmation from Hdt. 5. 92, 7,
πρὸς τὰς παρούσας ἐμφορὰς ἐφαίνετο.
νῦν δ' αἱρε σαυτὸν· εἴ δὲ σοι μᾶλλον φιλον,
οἴσουσι σ' οἴδε· τοῦ πόνου γὰρ οὐκ ἄκον,
ἐπείπερ οὕτω σοι τ' ἐδοξεῖ εμοί τε δράν.

Φι. αἰνῶ τάδ', ὥ παί, καὶ μ' ἐπαιρ', ὁσπερ νοεῖς
tοῦτοις δ' ἔσασον, μὴ βαρυνθῶσον κακῇ
ὀσμῇ πρὸ τοῦ δέοντος· οὗτὲ νηλ γὰρ
ἄλλα πόνος τοῦτοι συνναλεῖν εμοί.

ΝΕ. ἔσται τάδ'. ἀλλ' ἵστω τε καῦτις ἀντέχου.

Φι. θάρσει. τὸ τοι σύνηθες ὁρθώσει μ' ἐδος.

ΝΕ. παπαῖ· τί δήτα δραμ' ἐγὼ τούνθενδε γέ; ¹

Φι. τί δ' ἔστιν, ὥ παί; ποι' ποτ' ἐξέβης λόγγφ;
ΝΕ. οὐκ οἷ' ὅποι χρῆ τάπορον τρέπειν ἔποσ.

Φι. ἀπορεῖς δὲ τοῦ σὺ; μὴ λέγ', ὥ τέκνον, τάδε. ⁸⁹⁰

ΝΕ. ἄλλ' εὐθα' ἡδ' τοῦτο τοῦ πάθους κυρ.,

886. αἱρε] ἀἱρε A Pr.
888. οἴσω] οἴσω A. 888. οἴσω Γ. 895. δραμ']
δραμ' Λ' (γρ. δραμ' Γ).
895. γε] λέγε ΛΠL². 895. γε A.
896. λόγοφ']
λόγον A.

and, more doubtfully, from Eur. Ion 411, quoted by L. and S. But the
former is better on the whole, and
agrees with σοι, the reading of the chief
MS. See v. rr.

887. 8. Cp. suppl. 522, 3. Neoptole-
mus professes to be encouraged by
these words of the Chorus to assume
that they will not spare pains in helping
Philoctetes, whose wishes are seconded
by their prince.

889. ὁσπερ νοεῖς] 'As you really
mean.' Philoctetes does not take the
refusal of Neoptolemus to lift him with
his own hands. He is too much im-
pressed with his actual kindness to be
at once affected by the coldness and re-
serve of his language.

892. συναλα] For the infinitive,
see Essay on L. § 33. p. 57, and cp.
especially O. C. 1211, 2, ὧστε τοῦ
πάλιν τινος μέρους χρηκεί... ζεῖνω.

893. Neoptolemus gives Philoctetes
his hand, but bids him exert himself,
and put forth his strength in using the
support. He is roused by this and
makes the necessary exertion.

894. 'Fear not. Long habit will
enable me to rise.'

895. If Neoptolemus had followed
the course marked out for him, he would
have taken Philoctetes on board, and
only when out at sea have let him dis-
cover the destination of the voyage.
But now that the decisive moment is
arrived, he cannot deceive the unfortu-
nate who has trusted him. For the
optative (potential) without ἄν, see E.
on L. § 27. p. 45. Others read δὴ' ἄν.
896. 'What mean such words, my son?
Whither tends this sudden diversion?'

897. 'I know not which way to
express what is so full of perplexity.'
tάπορον... ἔσος is the word that can
neither be spoken nor kept silent.

898. Philoctetes cannot bear that
doubts should rise just when his hopes
are on the point of being fulfilled.

899. (1) 'But I am at such a point of
difficulty (that I must speak),' τοῦτο
πάθους. sc. τῆς ἀρωπίας, from ἀρωπίας,
supr. Or (2) simply, 'I am in a diffi-
culty.' Cp. Aesch. Choēph. 891, ἐν-
ταῦθα ἕρπε δὴ τοῦτο ἀφυκόμην κακοῦ.
ΣΟΦΟΚΛΕΟΥΣ

Φι. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος ἔπεισεν ὃςτε μὴ ἁγειν ναύτην ἔτι;

ΝΕ. ἀπαντᾷ δυσχέρεια, τὴν αὐτὸν φθίνοντας ὅταν λιπῶν τις δρᾶς τὰ μὴ προσείκοστα.[90 a]

Φι. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σοὶ γε δρᾶς οὐδὲ φονεῖς, ἐσθλὸν ἀνήρ ἐποφελῶν.

ΝΕ. αλοχρῶς φανοῦμαι· τοῦτ' ἀνίωμαι πάλαι.

Φι. οὐκ οὖν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐθάς, ἄκνω.

ΝΕ. ὦ Ζεὺς, τὰ δράσα, δεύτερον ληφθῶ κακὸς, κρύπτων θ' ἀ μὴ δεὶ καὶ λέγων αἰσχρὸν ἐπῶν;

Φι. ἄνηρ ὅδ', εἰ μὴ γ' γὰρ κακὸς γνώμην ἔφηνν, 910 προδοὺς μ' ἔουκε κάκλιπῶν τὸν πλοῦν στελεῖν.

ΝΕ. λιπῶν μὲν οὐκ ἐγγοῦε, λυπηρῶς δὲ μὴ πέμπω σε μᾶλλον, τοῦτ' ἀνίωμαι πάλαι.

Φι. τί ποτε λέγεις, δ' τέκνον; ὄς οὐ μανθάνω.

901. ἔτειεν] ἔτειεν Λ. ἔτειεν Α. 902. αὔτω] αὔτω Λ. αὔτω Α.
910. ἄνηρ] ἄνηρ ΛΓ. τοῦ κάλε Λ. μ' ἐγὼ Α. κακὸ Γ. 911. ἔουκε] ἔουκε Λ.
912. ξένω] ξένω ΛΓ. γεγονός Κ. πάλαι] πάλαι ΛΓ. πάλιν ΣΓ. πάλαι Α.
900. οὐ δὴ] 'Surely it cannot be—'; i.e. 'I trust it is not.' Cp. Trach. 668, and note.
901. ναῦτην] 'On board your ship.' ναῦτης here=πλωτήρ. The word is used predicatively. For both, cp. Aesch. Pers. 719, πεῖτ' ἄ ναυτης δὲ πείρω τήν δ' ἐμφανῶς τάλας;
902. ἀπαντᾷ δυσχέρεια] 'There is nothing but unpleasantness.' For this use of the abstract noun, cp. O. C. 883, ἀρ' οὐχ ἐπερε τάβ;
903. δεῖν] is postponed to give greater emphasis to τὴν αὐτὸν φθινόντας.

904. ξιω τοῦ φυτεύσαντος] 'From (i.e. 'alien to') your father's strain.' ξιω is suggested by λίπων and φυτεύσαντος by φῶς. Mollweide very ingeniously conjectured τοῦ προσείκοστος (which, as Nauck observes, might be corrupted to τοῦ παρόν εἰδότος), but his conjecture is less forcible than the text.
907. 'There is certainly no baseness in what you are doing. But for what your speech may imply, I feel afraid.' For ἄνηρ, describing a state of vague, but painful apprehension, cp. O. T. 745, 749. For the ellipse, ἄνηρ (μὴ αλοχρῶς φανερῶ), see Essay on L. § 39, 6. p. 74. Nauck unnecessarily conjectured ἄ νηρ.
908. δεύτερον] 'A second time.' He is already convicited of baseness in his own mind for having concealed his intention, and he foresees the reproach which the avowal of this same intention will draw down upon him.
910. The idea of the homeward voyage is so vividly presented to Philoctetes' mind, that the only evil intention he can imagine in Neoptolemus is that of leaving him behind.

1912, 3. μὴ [πέμπω] The position of the words has the effect of throwing a strong emphasis on πέμπω.
914. τῇ ποτὲ] The triasyllabic foot
ΦΙΛΟΚΤΗΤΗΣ.

NE. οὐδὲν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν πρὸς τὸν Ἀχαίον καὶ τὸν Ἀτρείδαν στόλον.

Φι. οἷοι, τί εἶπας;

NE. μὴ στέναξε, πρὶν μάθης.

Φι. ποιον μάθημα; τί με νοεῖς δρᾶσαι ποτε;

NE. σώσαι κακοῦ μὲν πρῶτα τοῦδ', ἐπειτα δὲ ἔτιν σοι τὰ Τροίας πεδία πορθήσαι μολὼν.

Φι. καὶ ταῦτ' ἄληθῆ δρᾶν νοεῖς;

NE. πολλὴ κρατεῖ τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλών.

Φι. ἀπὸλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε, δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.

NE. ἀλλ' οὖχ οὖν τε τῶν γὰρ ἐν τέλει κλώειν τὸ τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ.

Φι. ὃ πῦρ σὺ καὶ πᾶν δέιμα καὶ πανυργίας


A. νοεί Π. 927. βήμα] βήμα Λ. βήμα Α.

marks increasing agitation. Cp. infr. 924. 3.

915. 6. 'Ex his tantum abest ut posterior versus ejiciendum sit, ut ejus adjectione eximie ostenderit Sophocles, quam penitus perspectam haberet animi humani naturam. Nam ubi quis semel ab se impetravit ut proferat quod celare jussus erat, jam, quasi expiatuus non recte factum, non aliquid, sed omnia cupit effundere.' (Hermann.) It may be observed here that the στιχομοσία in the Philoctetes are, like the style generally, less severely regular than in any of the other plays.

917. πρὶν μάθης] 'Till you understand the case.' Neoptolemus indulges the hope, which he only abandons at the last moment (infr. 1391), that Philoctetes may see that it is for his advantage to go to Troy.

919. 20. He here states briefly that which at a more favourable moment (infr. 1336-47) he explains at full.


921. ἄληθῆ] 'In very deed.' For the adverbial predicate, see Essay on L. § 23. p. 38.

922. πολλῇ ...ἀνάγκῃ] 'This is ruled by strong necessity.' κρατεῖ τούτων, sc. δοτε ὁπω γενέσθαι.


923. ὃ ...ἐνδίκω] This change in the manner of address, from ὃ τέκνον, supra. 914. marks the transition from confidence to estrangement on the part of Philoctetes.

926. τὸ τ' ἐνδικόν ...ποιεῖ] 'Duty and interest alike compel me.' Cp. supr. 50 foll., 111 foll.

927-962. In this passionate outburst Philoctetes first reproaches Neoptolemus, then appeals to his feelings of honour and compassion, then meekly supplicates him. Then (934), when Neoptolemus turns away to hide the
δεινής τέχνης ἐξεισε[νών, οὐ̣] μὲ εἰργάσων, οὐ̣ ἡπάτηκας· οὐ̣ έπαισχύνει μ' ὅραν τὸν προστρέψαν, τὸν ἱκέτην, δ' σχέσε; 930 ἀπεστέρηκας τὸν βίον τὰ τὸ ἑλών. ἀπὸδος, ἱκνομαλ' ὅ, ἀπὸδος, ἱκτεῦσ, τέκνον, πρὸς θεῶν πατρῴων, τὸν βίον ἢ μὲ μαθήματι.

ὅμοι τάλας. ἀλλ' οὐ̣δὲ προσφαίρει μ' ἑτε, ἀλλ' ὅς μεθῆσων μῆτερ', δόδρα πάλιν. 935 ὁ λιμένες, ὁ προβλήτες, ὁ ἰωνοῦια ὑπάρχον ὀρελῶν, ὁ καταρρόγες πέτραι, υμῖν τᾶς, ὅπ' ἄριθρον οἴδ' ὅπ' ἅρμα λέγω, ἀνακλαίομαι παροῦσι τοῖς εἰσώθονιν, ὁ' ἔργ' ὧ παῖς μ' ἐδρασεν οὐ̣ς 'Ἄχιλλεως'.

928. εἰργάσων (εἰργάσων Λ. 932. ἱκνομαλ' ὅ) ἱκνομ' Λ. 933. μὲ μαθήματι] μητρί μ' ἀφάλαι Λ. μητρὶ μου ἀφαλὸ Λ. μ' ἀφαλὸ Γ. Εἰμι. κορ. 934. προσφαίρει] προσφαίρει Λ. προσφαίρειν μ'.

impression thus made on him, Philoctetes, thinking him obdurate, complains to the unconscious companions of his solitude. His speech insensibly returns to Neoptolemus, with whom he again pleads, first indirectly, then with one brief direct appeal (i. 950). When this is answered by silence, he yields to despair, and turns his face and his complaint towards the lonesome cave. Once more (961) his mind reverts to him who has been so cruel, but had seemed so guileless, and before cursing him, he waits to know whether Neoptolemus will even yet repent.


πᾶν θεμα] In this and similar expressions (supr. 622) it is doubted whether πᾶς is distributive or intensive, attributive or predactive. (1) πᾶς distributive: i.e. 'terror of every kind' (not only πτερόν). (2) πᾶς intensive, 'entire' or 'utter terror.' The latter is more probable. 'Thou that art fire and terror unrelieved.'

παινουργίας ... ἐχθρόν] 'Most hateful piece of knavish villainy.' For the abstract neuter substantive applied to persons in expressing dislike, cp. λάθημα, μίσος, λήμα, etc. So φθέγμα in expressing affection.

929, 30. οὐ̣δ' ἰωνοῦιαν ... σχέσε] This is more forcible when taken interrogatively as a separate sentence. It is otherwise with the brief clause οὐ̣δ' ἰωνοῦιαν λέγων in Aj. 1307.

930, 2. The iteration and the broken rhythm (i. 932 has three trisyllabic feet) are expressive of distracted feeling.

935. ἀκόμα] 'Even so.' For the emphatic resumption of the antecedent, see E. on L. § 40. p. 75. πάλιν] 'The opposite way.' Avertit vultum,' Brunch. Cp. Eur. Med. 411, καὶ διὰ καὶ πάλιν στρέφεσθαι. 936. προβλήτες] 'The substantive is more easily omitted with πέτραι following in the next line.

936, 7. ἰωνοῦιαν θηρῶν ὀρελῶν] 'Wild comrades of the hills.' Cp. supr. 184, 5. στεκτὸν ἢ λασίσων μετὰ θηρῶν, and for the abstract word, Eur. Alc. 606, ἄνθρωπος θηραίων εἴμηνες παρούσια.


ΦΙΛΟΚΤΗΣ.

941. ἄνευν οἴκαδ', ἐς Τρολαν μ' ἄγει προσθεῖς τε χειρά δεικάν, τὰ τῶα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει, καὶ τούν 'Ἀργελοίς φήμασθαι θέλει, ὥσ ἄνδρ' ἔλαβαν ἱσχυρόν έκ βίας μ' ἄγει, κοῦκ οὖν ἐναιρών νεκρόν, ἢ κατηφο θυγίαν, εἴδωλον ἄλλος. οὔ γὰρ ἄν σθενοντα γε εἴλεν μ' ἐπεί οὖν ἄν ὁδ' ἔχοντ', εἰ μὴ διὸδρ. νῦν δ' ἡπάτημα δύσμορος. τί χρή με δρᾶν;

945. *ἀλλ' ἀπόδοσ. ἄλλα νῦν ἐτ' ἐν σαυτῷ γενόε. τί φής; σιωπᾶς. οὔδεν εἰμ' ὁ δύσμορος.

950. οὐ σχήμα πέτρας δίπτυλον, αὐθίς αὐ ἄναυν εἰσειμὶ πρὸς σὲ ψυλὸς, οὔκ ἐχαν τροφὴν ἀλλ' αὐσανοῦμαι τῷ ἐν αὐλῷ μόνος,

942. αἰέα Α. 942. προσθεῖς προσθεῖς Ὡ. A. προσθεῖς Γ. 945. ἄναυν Λ. ἄναυν μ' (sic) A. Βίας μ' Βίας ΑΓ. 949. με δραν Πολ. Α. με δραγ Γ. 950. ἀλλ' Πολ. ἀλλ' om. MSS. add Turn. σαυτῷ ΣΑΡ. α' αὐτῷ Γ. 952. σχήμα A. ἄναυνι Λ. πρ. σχήμα ΣΑ. 954. αὐσανοῦμαι] αὐ θανοῦμαι LAF. Vat. Vat. b VV. γρ. αὐσανοῦμαι αὐτῷ τοῦ ξηπανθηματικά Σκα. mg.

943. χειρά δεικάν] Cp. supr. 813, and note. And for προστήμη in a similar connection, cp. El. 47. ἀρπαγαν 

944. φήμα] 'To show them as his own.'

945. εἰς βίας μ' ἄγει] 'He seeks to carry me away by force.' In taking the bow, Neoptolemus tries to force Philoctetes to depart. Philoctetes feels this, though he prefers to die.

946. 7. Cp. O. C. 109, 10, ἵνα τῇ ἄλλῃ τῇ ἄλλῃ: τῇ ἄλλῃ, οὐ γὰρ δὴ τὸ γ' ἄρχον δέμας.

947. 8. οὐ γὰρ . . . δέμα] These words are especially calculated to wound the pride of Neoptolemus.

949. τί . . . δρᾶν] He returns upon himself for a moment, but, finding no resource, makes one more effort to reach the heart of Neoptolemus. He is met with silence.


952. σχήμα πέτρας δίπτυλον] 'Rock formed with twofold doorway,' i.e. πέτρα δίπτυλος ἐκχαματισμένη. For a similar periphrasis, cp. Eur. Alc. 911, ὃ σχήμα δόμων, τοῦ εἰσοδίου; 'A common periphrasis for any object that presents itself to the eye in a familiar form,' Paley.

οὐ πτηνῶν ὄρνην οὐδὲ θηρ' ὀρειβάτην
τόξοις ἐναίρων τοισὶ', ἀλλ' αὐτὸς τάλας
θανῶν παρέξω δαίθ' υφ' ὄν ἐφερβόμην,
καὶ μ' ὡς ἐθήρων πρόσοιε θηράσοιν νῦν
φόνοι φόνου δὲ βύσιν τίσω τάλας
πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακῶν.

ὁλοιο μή πω, πρὶν μάθουμ' εὶ καὶ πάλιν
gνώμην μετοίσεις' εἰ δὲ μή, θάνοις κακῶς.

ΧΟ. τί δρόμων; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
ἡδ' στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.

ΝΕ. ἐμοὶ μὲν οίκτος δεινὸς ἐμπέπτωκε τις
tοῦδ' ἀνδρὸς οὐ νῦν πρῶτων, ἀλλὰ καὶ πάλαι.

ΦΙ. ἐλέησον, ὥ παϊ, πρὸς θεῶν, καὶ μὴ παρῆς
σαυτοῦ βροτοῖς δνείδος, ἐκκλέψας ἔμε.

ΝΕ. οἶμοι, τί δράσω; μὴντ' ὀφελον λιπεῖν
tὴν Σκύρων οὐτω τοῖς παροῦσιν ἄχθομαι.

ΦΙ. οὐκ εἰ κακὸς σὺ· πρὸς κακῶν δ' ἀνδρῶν μαθῶν
ζοικας ἠκειν αἰσχρά. νῦν δ' ἄλλοις δοῦσ

952. τοισί' τοῖσιν Λ. ροσθ' Κ.'Α. ἄλλ] ὠς Λ. ροσθ' Π. 958. πρόσθε] πρόσ-
θεν Λ. πρόσθε Λ. 966. πάλαι] πάλαι Λ. πάλαι A. 967. παρῆς] παρῆ Λ.
969, 971, 978. Persons omitted in A.

νάντι Μ. πρόσθε Λ. 966. πάλαι] πάλαι Λ. πάλαι A. 967. παρῆς] παρῆ Λ.
969, 971, 978. Persons omitted in A.

doubt about this reading, though the
notion of a 'second death' (see v. 17.
and cp. νεκρόν, supra 946) has infected
the MSS.

τῆς εἰς αὐλή] C. C. supra 19, infr.
1087.

1057. For the suppressed antecedent
(tois or εἰκινοίς), cp. El. 1063, προφάς
κηδομένοις ἃτ' ἄν... βλάστοιν.
959. δόσον] 'In requital.' μόσον
is (a) that which is rescued from plun-
der, (b) what is taken in reprisal, (c)
an act of reprisal or requital.

1960. For προσ, κ.τ.λ. after a verb in
the active voice, see Essay on L. § 36.
964. p. 64.

961. δλοιο μή πω] 'Perish—not yet!'
The curse already on his lips (δλοιο) is
suspended by the addition of the nega-
tive and changed to δλοιο μή πω, κ.τ.λ.
then finally resumed in ψακω.

πρὶν μάθουμ'] C. C. supra 325, and
note.

καὶ] Cp. infr. 1270, ὠδουν ἣνιστi
καὶ μεταγάνα ἑλαν.
963. δρόμων] Conjunctive mood.
964. ἠδ' is to be joined with πλεῖν,
'To sail at once.' Cp. supra 466, ἠδ'
ςτέλλετε; 968. σαυτὸν] Some editors prefer
σαυτὸν, the reading of Γ, i.e. 'Do not
let thy name become a reproach amongst
men.' But the reading of L is sound.
'Suffer not this reproach against thee
to go forth amongst men.'

ἐκκλέψας ἐμὲ] 'Through your de-
cieving me.' Cp supra 55.
969. δράσῳ] Aor. conjunctive.
972. ζωικας ἡκειν] For this conver-
sational periphrasis, see Essay on L. §
41. p. 77, α., and cp. Ant. 1279 foll.

For δοος used like ἐκδοος, 'yielding'
(cp. the intransitive use, of 'give' in
English), see Essay on L. § 55, p. 101, 4.
Cp. also the turn of expression in Aj.
483, 4, ποισά γε μέντοι καὶ δοος ἄν-
οἰς εἶκος ἔκπλει, τὰμά μοι μεθαίσι ὅπλα.

ΝΕ. τὶ δρῶμεν, ἄνδρες;

Θ. δὲ κάκιστ᾽ ἄνδρῶν, τὶ δρᾶσ';
oὐκ εἰ μεθαίσι τὰ τόξα ταύτ᾽ ἐμοὶ πάλιν;

Φ. οἶμοι, τίς ἄνηρ; ἄρ' ὁδυσσέως κλῶ;

Θ. 'Οδυσσέως, σάφ' ἵθ', ἐμοῦ γ', ὑπ' εἰσορᾶς.

Φ. οἶμοι πεπραμαι κάπολοι'. δὴ ἢ ἄρα

Θ. ἐξυλλαβώμεν κατονοσφίσας ὅπλων.

Φ. εὐγ'. σάφ' ἵθ', οὐκ ἄλλος ὁμολογοῦ τάδε.

Φ. ἀπόδος, ἄφες μοι, παί, τὰ τόξα.

Θ. τούτο μὲν, οὐδ' ἢν θέλῃ, δράσει ποτ'. ἄλλα καὶ σὲ δεὶ

Φ. ἕμ'. δὲ κακῶν κάκιστε καὶ τολμήστατε,
oἶδ' ἐκ βίας ἀξονοςιν;

Θ. ἢν μὴ ἐρπης ἕκων.

Φ. δὲ Λημνία χθὼν καὶ τὸ παγκρατές σέλας

'Ἡφαιστότευκτον, ταῦτα δήτ' ἀνασχέτα,
el μ' οὖτος ἐκ τῶν σῶν ἀπάξεται βία;.

Θ. Ζεὺς ἐσθ', ἵν εἴδης, Ζεῦς, δ' τήσδε γῆς κρατῶν, [91 a.

ἔρισιν φίλοις | γρφώς κρατήσαι, τάδε

φορτίδας μεθαίσι: Eur. Phoen. 21, ἤδυνη

dòs.

979. ἔπληθειν] Cp. supr. 946, and note.

981. παῖ] Cp. supr. 967. The hateful
sight of Odysseus drives Philoctetes
once again to throw himself on the mercy
of Neoptolemus. Cp. Lear, 2. 4, 'Those
wicked creatures yet do look well-fa-
voured;| When others are more wicked;
not being the worst | Stands in some
rank of praise.—I'll go with thee.'
982. For the situation, cp. O. C.
858 foll.

983. στεκαγεν δὴ· αὐτοῖς | 'To march
along with them.' The pronoun αὐτοῖς
refers to Neoptolemus and his atten-
dants. Here, as infr. 1003, the language
is assisted by the scene. Others refer
αὐτοῖς to the bow, but in this case
some other verb than στεκαγεν would
be required.

987. Cp. supr. 376, and note.
998. τῶν σεν] Sc. χαρίζων. The pron.
refers to Λημνία χθών, the words καλ..
'Ἡφαιστότευκτον being ἵδι μέσον.
989. ἵν εἴδης] 'I tell you!' Cp.
Aesch. Cho. 439, ἐμαχαλάθη δ' ἰδ' ὢν
τῶν εἴδης. In such expressions there
is an ellipse of ἀγαθω.

τήσδε γῆς] Lemnos.
Ζεύς, ὃς δέδοκτα ταῦθ᾿ ὑπηρετῶ δ᾿ ἐγὼ. 990

Φιλία. ὁ μύσος, οἷα κἀκενευαρίσκεις λέγειν
θεοὺς προτείνων τοὺς θεοὺς ὑπενδεῖς τίθης.

Οδ. οἶκε, ἀλλ᾿ ἀληθεῖς. ἢ δ᾿ ὀδὸς πορευέτα.

Φιλία. οὕτ᾿ φημὶ ἐγώγη.

Οδ. φημὶ. πειστέον τάδε.

Φιλία. οἶμοι τάλας. ἡμᾶς μὲν ὃς δοῦλοι σαφῶς
πατὴρ ἐξέφυσεν οὐδ᾿ ἐλευθέρους.

Οδ. οἶκε, ἀλλ᾿ ὁμιλοῦσ τοῖς ἁριστοῖσιν, μεθ᾿ δὲν
Τροιαν ἐλεῖν δεὶ καὶ κατασκάψαι βία.

Φιλία. οὐδέποτε γ᾿ ὡς ἡμὶ καὶ χρὴ μὲ πᾶν παθεῖν κακὸν,
ἐως γ᾿ ἀν ἔμοι γῆς τὸδ᾿ αἰτεινὶ βάθρον.

Οδ. τι δ᾿ ἐργασείες;

Φιλία. κράτ᾽ ἐμὺν τὸδ᾿ αὐτικὰ
πέτρα πέτρας ἀνωθὲν αἰμαξὸν πεσόν.

Οδ. ἐνελάβετε γ᾿ αὐτὸν μὴ τι τῶδ᾿ ἔστω τάδε.

Φιλία. δα χεῖρες, οὗ πάσχεις ἐν χρείᾳ φίλης
νευρᾶς, ὅποι ἄνθρος τοῦτο συνθηράμεναι.

990 Ζεύς ὁ L. 991 κἀκενευαρίσκεις κἀκενευαρίσκεις A. 992 Τίθης]
theis LAT. Auratus corr. 994 πειστέον] πιστέων L. πιστέων A. 995 δοῦλος]
doulos L pr. doulos C*A. 997 OΔ. ] Here and elsewhere only — L. 999.

χρὴ L. χρὴ CAG. πεθαίνω L. παθεῖν L. παθεῖν ΑΓ. 1000 ἔστω γ᾿] ἔστω
(γ᾿) L. τοὺς A. αἰτεινὸν from κατά C*+γ. αἰτεινὸν A. 1003 ἐνελά-
βετε γ᾿] ἐνελάβετε L*L* Vat. Vat. v V. ἐνελάβετε γ᾿ A.

992. Cp. O. C. 277. Zeus is false to
Heraclès if he favours the design against
his friend.

993. The removal of Philoctetes ful-
fils the prophecy of Helenus, and thus
establishes the truthfulness of the gods.

994. 'I say, No! for my part', 'But
I say, Yes! you must be ruled.' Gern-
hard conjectured, ΦΙ. οὗ φημί. ΟΔ. ἐγὼ
di φημι.

997. ἀριά is postponed because of the
energy with which the first words of
the sentence are spoken. See Essay on
L. § 26. p. 44.

998. τοῖς ἁριστοῖσιν] Neoptolemus.
1000 γῆς Μαθροῦ 'This Lemnian
steeple.' Cp. Aj. 859, ἡ γῆς ἐρδὼν οἰκεῖς
πέθων Σαλαμίνων. For the descriptive

1002. πέτρα] 'On the rock;' i.e. ἐν
πέτρα = ἐλθέτω πέτρα (rather than instru.
dat.), to be joined with αἰμαξὸν. πέτρα
is ablative genitive with πεσόν.

1003. ἐνελάβετε γ᾿ αὐτὸν] 'Ay, ap-
prehend him.' γς may be explained by
supposing the attendants to have ad-
vanced of their own accord on seeing
the intention of Philoctetes. Recent
editors have adopted G. Bernhardt's
conjecture, ἐνελάβετον αὐτὸν, supposing
Odysseus to address his two attendants,
the usual ὅποι δ᾿ ἀμφήσου ἐπὶ Epic poetry.
But if this were right the same dual
form of command would have been
found elsewhere, e.g. in O. C. 840,

1005. ἀνθρόπος τοῦτο] 'Odysseus,' said
with bitter emphasis. Cp. supr. 376, 
εἴ τάμα καίνον ἐνί ἄρει ἀμφήσυσιν με. συν-
ΦΙΛΟΚΤΗΣ.

ο μηδὲν υγίες μηδ’ ἔλευθερον φρονόν,  
οσ’ *άδι νηλέες, ὁς μ’ ἐθράψαυ, λαβὼν  
πρόβλημα σαυτοῦ παῖδα τόνδ’ ἀγνώτ’ ἐξοί,  
ἀνάξιον μὲν σοῦ, κατάξιον δ’ ἔμου,  
δι’ οὐδεν ἦδη πλὴν τὸ προστάχθην ποιεῖν’  
ὁδος δὲ καὶ νῦν ἐστὶν ἀλγεινός φέρων  
οὶ τ’ αὐτὸς ἐξήμαρτεν οἰς τ’ ἐγὼ’ παθον.  
ἀλλ’ ἡ κακῆ σ’ ἔι μιχῶν βλέπουσ’ αἰὲ  
ψυχῆ νιν ἀφιή τ’ ὑπνα κρή βελον’ δραμο  
eυ προσθίδατεν ἐν κακοῖς εἶναι σοφῶν.  
καὶ νῦν ἐμ’, ὡς δύστηρεν, συνβῆσαι νοεῖς  
ἀγείν ἀπ’ ἀκτῆς τή’δ’, ἐν ἡ με προσβάλλου  
ἀφιλον ἐρημόν ἀπολίν, ἐν ἱωτίν νεκρῶν.


Τρὸμεναι is at once ‘caught’ and ‘bound.’

1007. οτα] This seems a more probable correction of οτα than οταν, which, though found in some MSS., may have arisen from a gloss.

�ι] ‘Again,’ as you did ten years ago, when you took advantage of me sleeping; supr. 271 foll.

1008. πρόβλημα σαυτοῦ] ‘As your stalking-horse.’ πρόβλημα is in apposition to σαυτοῦ. For προσβάλλεται, as a word of blame, cp. Thuc. i. 37, τὸ εὐπρεπὲς δαινον...προβάλλεται.

1009. ἀνάξιον...μιχὺο] ‘Who does not deserve to be thy minister, but well deserves to be my friend.’

1012. For the dative after ἀλγείες ὄροις ἄνθεμοι, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μιχῶν βλέπου] This is differently explained, (1) ‘Spying into hidden places’ (so Musgrave, who compares Philo J. l. p. 78, τὸν δὲ βλέπων τα μετὰ τὴν μυχως τὴς τιάρας). For this cp. Aj. 11, καὶ ο’ οὐδεν ἦν τοῦτο πα-

tαινειν πάλη | ἐτ’ ἐργον λοιπ. Or (2) ‘Spying out of hiding holes’ (per late-

bras prospeciens, Schindw.). The latter(2) is preferable. For the point here is, not that Philoctetes was hidden in his cave, but that Odysseus himself keeps out of sight, while he watches the proceedings of Neoptolemus. This also gives δια a better meaning. ‘By δια is meant looking through the intervening darkness.’ (Paley.) Cp. Aj. 381, κακο-

πνικατον τ’ ἀλγη στρατον: ib. 390, and note.

1014. ἀφιή] ‘Unapt,’ sc. πρὸς τὸ του-

οῦτον τ’ ποιεῖν: or, as Seyffert puts it, 

ἐκ το σοφειν εἶναι ἐν κακοῖς. Cp. supr. 

79, 80, ἢδαι καὶ φώς σε μη ψεφοκλατ’ 

τοιαῦτα φωτόν, μὴ δ’ ῥήμασθαι κακά.

1015. προβαλλεῖσ’] ‘Has instructed 

him.’ Cp. supr. 538, προβαλλον, and 

note.

1016. δύστηρε] Cp. Aj. 1290, δύστηρε, 

πολ βλέπον τοί’ αὐτὰ καὶ βροιεῖς; 

συνβῆσαι agrees with the subject of 

ἀγείν. The intention here mentioned is 

spoken of in the more passionate phrase, supr. 979, as a finished act; cp. Aj. 

1126, δικαία γὰρ τόνδ’ εὐνεχεῖν θεοτύπτα 

με;

1017. ἀκτῆσ’] Supr. 1, 272. 

προβαλλο] ‘You contrived to cast 

me forth.’ ‘The (subjective) middle 

throws on Odysseus the prime respon-

sibility of the act.

1018. ἰων] ‘Outcast.’ Cp. the 

Homeric ἀφήγη, ἀδήματος, ἀνατίος. 

ἐν ἱωτίν νεκρῶν] ‘Among the living, 

but not alive.’
Ζεύς, ὁ δέδοκται ταῦθ' ὑπηρετῶ δ' ἐγώ. 990

Φι. ὁ μίσος, οἷα κἀκενευρίσκεις λέγει

θεοὺς προτείνων τοὺς θεους ἰευδεὶς *τίθης.

ΟΔ. οἷς, ἀλλ' ἀληθεῖς. ἡ δ' ὁδὸς ποιεῖται.

Φι. οὗ φημί έγγοιε.

ΟΔ. φημί. πειστέον τάδε.

Φι. οἷοι τάλας. ἦμας μὲν ὡς δούλους σαφῶς

πατήρ ἐπ' ἐξεφυσέν οὖθε έλευθέρους.

ΟΔ. οἷς, ἀλλ' ὄμοιοι τοῖς ἀρίστοισιν, μεθ' ὄν

Τροίαν σ' ἐλείν δεῖ καὶ κατασκάψαι βία.

Φι. οὖδέποτε γ' οὖθ' ἢν χρῆ μὲ πᾶν παθεῖν κακόν,

ἐως γ' ἄν ἦ μοι γῆς τόθ' αἰτπεῖν βάθρον.

1000

ΟΔ. τῇ δ' έργασεῖς.

Φι. κράτ' ἐμὸν τόθ' αὐτίκα

πέτρα πέτρας ἀνωθέν αἰμάξω πεσών;

ΟΔ. ξυλλάβετε γ' αὐτόν μη' π' τόθ' ἐστο τάδε.

Φι. ὁ χεῖρες, οἶα πᾶσχετ' ἐν χρείᾳ φίλης

νευρᾶς, ἢ τ' ἀνδρὸς τοῦδε συνθηρώμεναι.

1005

990. Ζεύς] Ζεὸς θ' Λ. 991. κἀκενευρίσκεις] κἀκενευρίσκεις Α. 992. τίθης]

τιθέοι ΛΑΓ. Αυρατος περ. 994. πιστέοι] πιστέοι Λ. πιστέοι Α. 995. δούλους]

δούλωι Λ πρ. δούλωις Σ'Α. 996. ΟΔ. ῥ] Here and elsewhere only — Λ. 999.

χρῆ] χρῆ Λ. χρῆ ΣΑΓ. παθεῖν] παθεῖν Λ. παθεῖν ΑΓ. 1000. ἔστι γ'] ἔστι

(γ') Λ. ἔστι Α. αἰτπεῖν] αἰτπεῖν Ετοις Κατάς, αἰτπεῖν Α. 1003. ξυλλά-

βετεί γ'] ξυλλάβει ΛΤΛ. ΒΑΤ. ΒΑΤ. Β Β. ξυλλάβετε γ' Α.

993. Σφ. Ο. 377. Zeus is false to

Heracles if he favours the design against

his friend.

993. The removal of Philoctetes ful-

fils the prophecy of Helenus, and thus

establishes the truthfulness of the gods.

994. 'I say, No! for my part.' 'But

I say, Yes! you must be ruled.' Ger-

nhard conjectured, Φι. οὗ φημί. ΟΔ. ἐγὼ

ἐν φημί

997. άρος is postponed because of the

energy with which the first words of

the sentence are spoken. See Essay on

L. § 26. p. 44.

998. τοῖς ἀριστοσιν] Neoptolemus.

1000. γῆς . . βάθρων] 'This Lemnian

steep. Cp. Aj. 859, ὅ γῆς ἵππος οἰκεῖας

πέλαν | ξαλακμίνος. For the descriptive

pleonasm of γῆς, cp. Aesch. Prom. 433,

'Ανδρος . . μυχὴ γὰρ.

1002. πέτρας . . Πέτρας, i.e. in

πέτρας — eli πέτρας (rather than instrum.

dat.), to be joined with αἰμάξω. πέτρας

is ablative genitive with πεσών.

1003. ξυλλάβετε γ' αὐτόν] 'Ay, ap-

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the intention of Philoctetes. Recent

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conjecture, ξυλλάβετον αὐτόν, supposing

Odysseus to address his wο attendants,

the usual δ' ἀμφίσκοι of Epic poetry.

But if this were right the same dual

form of command would have been

found elsewhere, e.g. in O. C. 840,

847.

1005. ἀνδρὸς τοῦθε] 'Odysseus,' said

with bitter emphasis. Cp. supr. 376,

εἰ τὰ μακεν δοῖ κ' αἱμαρβύσω τοῦ. συν-
ΦΙΛΟΚΤΗΤΗΣ.

ὁ μῆδεν ὕγιες μηδ’ ἐλεύθερον φρονῶν, ol’ *aπ’ μ’ ὑπῆλθες, ὡς μ’ ἔθηράσω, λαβῶν πρόβλημα σαυτοῦ παῖδα τὸν τ’ ἄγωτ’ ἐμόν, ἀνάξιον μὲν σοῦ, κατάξιον δ’ ἐμοί, δι’ οὐδὲν ἢ ἡ πλήν τὸ προσταχθὲν ποιεῖν ἡλιος δὲ καὶ νῦν ἔστιν ἀλγεινός φέρων οἶς τ’ αὐτός ἐξήμαρτεν οἶς τ’ ἔγω’ παθον. ἀλλ’ ἡ κακὴ σῇ διὰ μυχῶν βλέπουσ’ αἰεὶ ψυχὴ νῦν ἄφθη τ’ ὑπα κοῦ θέλονθ’ ὅμως εὐ προδίδαξέν ἐν κακοῖς εἶναι σοφῶν, καὶ νῦν ἔξει’ ὁ δούτης, συνδήσας νοεῖς ἄγειν ἀπ’ ἀκτῆς τῆς’, ἐν τῇ με προβέβαλον ἄφιλον ἐρημὸν ἀπολιν, ἐν ζῶσιν νεκρῶν.

1007. om. A. ol’ *aπ’ oла περι Vat. b. ολα V. ολ’ ἄνθρες Vat. διὰ Λέυσ’. Herm. corr.
1010. τοιεῖν] ποιεῖν L. τοιεῖν A.
1011. ἐστίν L. ιστιν A. (1014. θέλονθ’) θέλον θ’ L. θέλον C’ corr. θέλονθ’ A.

θηρίωμαι is at once 'caught' and 'bound.'

1007. ol’ aπ’] This seems a more probable correction of oλα than oλω, which, though found in some MSS., may have arisen from a gloss. *aπ’] 'Again,' as you did ten years ago, when you took advantage of my sleeping; supr. 271 foll.

1008. πρόβλημα σαυτοῦ] 'As your stalking-horse.' πρόβλημα is in apposition to παῖδα. For προβάλλεσθαι, as a word of blame, cp. Thuc. 1. 27, τὸ εὐπρεπες ἄνθροπον . . προβάλλεται.

1009. ἀνάξιον . . ἄφθη] 'Who does not deserve to be thy minister, but well deserves to be my friend.'

1012. For the dative after ἀλγεινός φέρων = ἀχομενος, see Essay on Λ. § 14. p. 31, and § 36. p. 64.

1013. διὰ μυχῶν βλέπουσ’] This is differently explained, (1) ‘Spying into hidden places’ (so Musgrave, who compares Philo J. 2. p. 78, τὸν δὲ βλέποντα καὶ τὸν ἐν μυχοῖς τῆς δαισίας). For this cp. Α. 11, καὶ ο’ οὖν ἔλαζεν τρέβει πανταῖνεν βίλην | ε’ έργον ιστίν. Or (2) ‘Spying out of hiding holes’ (‘per latebras prospencis,’ Schadw.). The latter (2) is preferable. For the point here is, not that Philoctetes was hidden in his cave, but that Odysseus himself keeps out of sight, while he watches the proceedings of Neoptolemus. This also gives διἀ a better meaning. "By διὰ is meant looking through the intervening darkness." (Paley.) Cp. Α. 381, κακοπινιστάτων τ’ ἄλημα στρατοῦ: ib. 390, and note.

1014. ἄφθη] ‘Unapt,’ sc. πρὸς τὸ τοιοῦτον τ’ ποιεῖν: or, as Seyffert puts it, εἰς τὸ σοφὸν εἶναι καὶ κακοῖς. Cp. supr. 79, 80, ἔσοι καὶ φῶσι σε μὴ περιφερότα | παύσαι φύσιν, μὲν τεχνώθη κακά.


1016. δούτης] Cp. Α. 1290, δούτης, ποι βλέπων πο’ αὐτά καὶ θροεῖς; συνδήβας agrees with the subject of ἄγειν. The intention here mentioned is spoken of in the more passionate phrase, supr. 979, as a finished act; cp. Α. 1136, δικαια γὰρ τὸν ἐντυχεῖν πτεινάντα με;

1017. δούτης] Supr. 1, 272. προβάλλου] ‘You contrived to cast me forth.’ The (subjective) middle throws on Odysseus the prime responsibility of the act.

σο ἐν γὰρ αὐτόν τοῦ νῦσσον ἔδωκα "καὶ εἰμὶ καὶ σαλάμι. 1020

πῶς, ὁ θεὸς ἔχειστε, νῦν οὐκ εἰμὶ σοι
χωλός, δυσώθης; πῶς θεὸς ἐδειγήθη, ἐμοῦ

1019. καὶ σοὶ] καὶ σοὶ ὑπὲρ ἴδιόν τὸν ἔπεμψεν Λ. ἱππάμην Λ. 1022.


1019. καὶ] 'And indeed.' For the emphasis in καὶ, cp. El. 597 ('ότ' ἴδο μέτρα) και έν γένει δεσπότεις ὧν θάσσεσσεις ήμῖν νέων. Philoctetes adds this, not correcting himself, but as feeling painfully the impotence of his curse.


καίνοι δὲ σὲ] Sc. ἐφέβων μὲ φασιν. Dindorf wrongly quotes ἐφέβων as the reading of Λ. 1029. 'And now why take me, why force me away?' For the repetition and redundancy, cp. supr. 236, and note. ἐπάγειν is the word for taking a criminal to execution, and the middle voice conveys more of personal feeling. (Cp. supr. 613.) The agitation of Philoctetes is again marked by two tribrachs following each other. Cp. supr. 932.

1030. τῆθης άμεθὺ] Cp. Ω. 1366, ἢ τάν οὐκ ἢ τὸ σῶν μέρος. And for the dative, ib. 444, φυγαίς σφυν ἐξο πτω-χύν ἡλάμας δελι. 1032. 3. πῶς θεὸς ἐδειγήθη...] ἵνα] 'How shall ye declare to Heaven that ye will sacrifice or pour libation to the gods any more?' ἐκθέσθαι is properly to say aloud in presence of a god, and so (a) 'To pray,' (b) 'To vow,' (c) 'To glory.' Here the meaning is somewhere between (c) and (b), 'To vaunt' and 'To promise.' Cp. Eur. Alc. 334, where ἐθ-χομαι is, 'I thankfully profess.' θεὸς is (a) dative after ἐδειγήθη, (b) in a secondary construction with the in-
πλεύσαντος, αἵθειν λεῦρ; πῶς σπένδειν ἐτεὶ; αὕτη γὰρ ἢν σοι πρόφασις ἐκβαλεῖν ἐμέ.
κακῶς δλοισθ' *δλείσθε δ' ἡδικήκτες
tὸν ἄνδρα τὸνδε, θεοίσιν εἰ δίκης μέλει.
ἐξοιδα δ' ὃς μέλει γ'· ἐπεὶ οὕτω 
ἐπέλεσατ' ἀν τόνδ' ὀσκεκ' ἄνδρος ἄθλιον,
eἰ μή τι κέντρων θείων ἢ γ' ὑμᾶς ἐροῦ.
ἀλλ', ὁ πατρὸι γῆς θεοί τ' ἐπόψοιο,
τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
ἐξυπναντὰς αὐτοῖσιν, εἰ τι κἀμ' οἴκτείρετε.
ὅς ξῷ μὲν οἰκτρῶς, εἰ δ' ἰδοῦμ' δλαλῶτας
tούτοις, δοκοῦ' ἀν τῆς νόσου πεφευγέναι.
ΧΩ. βαρών τε καὶ βαρείαν οἱ ξένοις φάτιν
tῆν' εἶπ', Ὀδυσσέα, κοῦχ ὑπείκουσαν κακοῖς.
ΟΔ. πόλλ' ἀν λέγειν ἔχοιμι πρὸς τὰ τοῦθ' ἐπή,
eἰ μοι παρεῖκοι' νῦν δ' ἐνὸς κρατῶ λόγον.

ei from η C. ὑπείκουσαν Α.

finitives αἴθειν λεῦρ and σπένδειν. 'How shall ye vaunt before the gods that ye will burn sacrifice to them, or make drink-offerings?' There is no ground whatever for suspecting the reading.

For πλεύσαντος, cp. supr. 1027, insr. 1175.

1034. αὕτη ... ἰδοῦ] Cp. supr. 8. It may be observed that Philoctetes here knows what he had not suspected at the time described by him, supr. 271.


1039. εἰ μὴ τ' ... ἐμοῦ] 'Were ye not pricked to it by some divine power reminding you of me.' κέντρον is (a) literally, 'The prick of a good,' (b) metaphorically, 'A sharp thought,' (θεοῦ, 'implied by a god'); in which sense ἐμοῦ is joined to it as an objective genitive. The religious feeling of these lines is very similar to Oed. Col. 96-105. Philoctetes' hope in the gods, which at supr. 1020 had sunk very low, is revived by the reflection that some Divine Providence must have caused the wish for his return to Troy. But he appeals only in the first instance to the gods of his fatherland, and to the gods of vengeance.

The θεοὶ πνεύματα are either (1) the Ἐρμήνεις. Cp. A. 835.6, τάς ἄσι τε παρθένους | δὲ γ' ὥσπερ πάντα τῶν βρότων πάθη | Or (2), as elsewhere, Zeus and Apollo. Cp. E. 175, Zεὺς, δ' ἐφορᾷ πάντα καὶ κρατήσει.

1042. κἀμ'] καὶ belongs to the verb. Cp. Ant. 286, παύσαι, πρὸν ὄργῃς κάμερα φαντασάμενοι λόγον, and note.


For the relief afforded by vengeance, cp. E. 939, τῇ τῶν καρούσης ημιορί 

λίθοις βαρὸς: ib. 1489, 90, ὁ μὲν τόθ' ἀν κακῶν | μένον γένοιτο τῶν πάλαι λυτήρων.

1045. Cp. Ant. 471, 2, ὁ δ' ἄν τὸ γέγορν' ὄμοι ἐμοῦ πατρὸς | τῆς παιδος εἰκεῖν δ' οὖν ἐκτάσταται κακοῖς.

For the hypallage in φάτιν ... ὑπείκουσαν, cp. O. C. 977, πῶς *δῶλ ὅ γ' ἄκον πράγμ' ἃν εἶκοστος ψέγοι;

1048. εἰ μοι παρεῖκοι] Sc. τὸ πράγμα
ΣΟΦΟΚΛΕΟΥΣ

οὖ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμὶ ἐγὼ·
χόπου δικαίων κάγαθων ἀνδρῶν κρίσις,
οὐκ ἄν λάβοις μοι μᾶλλον οὐδὲν ἐσεβῆ.

νικᾶν γε μέντοι πανταχοῦ χρῆσιν ἔφυν,
πλὴν εἰς σὲ νῦν δὲ σοὶ γὰρ ἐκοστήσοιμαι.
ἀφετε γὰρ αὐτόν, μηδὲ προσψάσῃ ἐτί,
ἐὰτε μίμεναι. οὐδὲ σοῦ προσχρῆσομεν,

τά γὰρ ἐκόστας ταῦτ', ἐπεὶ πάρεστι μὲν
Τεύκρος παρ' ἡμῖν, τόδε ἐπιστήμην ἔχων,
ἐγὼ δ', ὃς οὐκαί σοῦ κάκιον οὐδὲν ἄν

1049. οὗς ὑπ' Αἰγ.[ν] αὐτός διαφέρειν. 'Did but my leisure
serve me.'

1050. γὰρ σαν ἔστε κρατεῖ τόλμων. 'But, as
it is, I have only one thing to say.'
This refers to infr. 1054 foll. 'All I
can now say is that we need not take
him, if he will not come. The bow is
enough.' Odysseus means that this is
not the time for justifying his act.
He will do and say only what is necessary
for his end. When the plea of justice
is required, arguments will not fail him.

1051. κρατεῖ has been suspected. The near-
est parallel to it is O. T. 409, τοῦδε
γὰρ κάκω κρατεῖ.

1049. τοιοῦτων...τοιοῦτοι have here
a general meaning, and τοιοῦτων may
be either (1) neuter, or (2) masculine.
(1) 'Where this or that line of conduct is
required, I follow that course'; or (2)
'Where this or that character is needed,
4. 429 Β, 437 E, Phaedr. 271 D; Eur.
Or. 1680 (ΜΕ. πείσεσθαι χρείαν). OP.
κάγω τοιουτοις (sc. τῇ γνώμῃ εἰμὶ δοτε
πείσθαι). Others suppose a vague
reference to the accusation of injustice in
Philoctetes' speech.


1052. γὰρ σε ἕκαστός ἐστι τοιοῦτοιμαι.] 'However, while in all other cases I
am certainly solicitous to overcome,
I make an exception in regard to you.
On the contrary, I am willing to let
you have your way.' The paratactic
structure (cp. supr. 1043) assists the
surprise in τόδε εἰς σε οὖ, which is thus
brought in suddenly.

1053. σοὶ γὰρ] γε reaffirms εἰς σε with
ironical courtesy.

1054. ἀφετε] Cp. supr. 1003.

1055. προσχρῆσομεν] προ-, 'in addi-
tion; χρῆσομεν. 'If no one else.'

1056. κρατεῖ] Cp. Od. 8. 219, where Odysseus
boasts that he is second to none but
Philoctetes in the use of the bow, and
contrast Aı. 1130, ὁ τοιοῦτος ἥμεν ὁ
σχετικῶς ὑπον. It is necessary to the
plot of the Philoctetes that skill in
archery should be spoken of with re-
spect, as in heroic times, whereas Mene-
laus in the Ajax expresses the contempt
of a hoplite of the time of Pericles for
the light-armed Bowman.

1058. ἐγὼ τῷ] 'And I too.' 'Post
πάρεστι μὲν Τεύκρος sequit dedebat πά-
ρεσι με τόδε, pro quo mutata orationis
forma ἐγὼ τῇ illaturn est, quia hoc
sine verbo positum est.' Dindorf. E. on

δοι οὐκαί, κ.τ.λ.] The bow of Odys-
seus is not less famous than that of
Heracles. See Introd. to Trachiniae.

1058, 9. οὐδὲν...μηδὲ] οὐ belongs
strictly to οὐκαί, as in οὐ φημι, οὐ φα-
νεται, etc. μηδὲ is to be taken closely
with the infinitive, which receives an
hypothetical turn from τὸ preceding.
Wunder quotes Plat. Prot. 316 B, δεδο
ὅτι ἔτω ἡγούμαι οὐ διδασκόντων εἶναι μηδὲ
ἐν ἀθρόμως παραπαρασύνετον ἀθρόμως,
διαίοις εἰμὶ εἰποί, but οὐ there rather
adheres to διδασκόντων. The repetition
of the negative is here emphatic.
τούτων κρατώνει, μηδ' ἐπιδύνειν χερι.
τί δήτα σού δεί; χαίρε τὴν Λήμνον πατῶν.
ἡμεῖς δ' ἔμενεν, καὶ τάξι' ἂν τὸ σόν γέρας
τιμὴν ἔμοι νελμείειν, ἦν σ' ἔχρην ἔχειν.
Φι. οὖμοι' τί δράσασσο δύσμορος; σον τοῖς ἐμοῖς
διπλοσὶ κοσμηθεῖσ εὐ' Ἀργελοῖς φανεῖ;
ΟΔ. μη μ' ἀντιφάνει μηδέν, ὡς στειχοντα δή.
Φι. ὁ σπέρμ' Ἀχιλλεάως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφεργτός, ἀλλ' οὕτως ἀπει;
ΟΔ. χώρει σῦ' μὴ πρόσλευσε, γενναίος περ ἂν,
ἠμῶν δπος μὴ τὴν τόχην διαφθείρεις.
Φι. ἦ καὶ πρὸς ὑμῶν δὸς ἔρημος, δὸ εἶνοι,
λειψάσομαι ἵ δη κοὐκ ἐποικερεῖτε με;
ΧΩ. δ' ἔστιν ἡμῶν ναυκράτωρ ὁ πάῖς.
δὸ ἂν οὕτως λέγη σοι, ταῦτα σοι χρήσει φαμέν.
ΝΕ. ἀκούσομαι μὲν ὡς ἐφ'ν οὔκτον πλέον
πρὸς τούδ' ὑμών δὲ μείνατ', εἰ τούτῳ δοκεῖ,
χρόνον τοσοῦτον, εἰς ὁσον τά τ' ἐκ νεώς
στείλωσι ναῦται καὶ θεοὶ εὐξάγεμα,
χοῦτος τάξι' ἂν φρόνησιν ἐν τούτῳ λάβοι.
Some critics object to the form δρμώμεθαν and read δρμώμεθα with Τ.

1080. δρμώμεθαι] Infin. for imper. ταχεία, predicative. Cp. supr. 526, δρμάσθω ταχύς: Thuc. 5. 9, § 7, σφ άδε, ἃ Κλεαρίδα, ἀφενδόν τοὺς πύλας ἀναίθυ τεκνίν.

Philoctetes now feels that he is left completely alone and helpless. For the shipmates of Neoptolemus are only to remain for a little while, in the vain hope that he will change his mind. The following commons may be divided into two chief portions. The first, 1081-1160, is in effect one long monody of Philoctetes from the stage, of which the pauses are filled with short recitatives addressed to him by single choraeatae. Without noticing these, he continues the strain of his lament. In the second part, 1161-1217, there is a real interchange of lyric numbers between the Chorus and the chief actor. Still chanting singly, the mariners renew their efforts to win his attention. When they succeed in this, he bids them depart. They make as if to go. Then he calls them back again: and begs for means of self-destruction. The common ends on the reappearance of Neoptolemus followed by Odysseus. It is evident that the second part of it especially must have been accompanied with various gestures and movements to and fro in the orchestra. The ‘melodramatic’ character of this portion of the Philoctetes (ll. 730-1217) may be compared with the opening of the Oedipus Coloneus. The metrical scheme (in which again there are several doubtful points) is as follows:—

\[\text{\textbf{1}}\text{ In antistrophe }\underline{\text{--}}-\underline{\text{--}}-\underline{\text{--}}-\underline{\text{--}}-\underline{\text{--}}. \quad \text{Cp. } \beta' (2), \text{ ll. 3, 3.}
\\[\text{\textbf{2}}\text{ Or, }-\underline{\text{Α(--}}} \omega \underline{\text{--}} \text{ Iambic.}
\text{\underline{--}} \underline{\text{--}} \underline{\text{--}} \underline{\text{--}} \text{ Glyconic.} \]
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1 In antistrophe \( \ldots \ldots - \ldots - \ldots - \ldots \).
2 In antistrophe \( \ldots - \ldots - \ldots - \ldots - \).  
3 In antistrophe \( \ldots - \ldots - \ldots - \ldots - \ldots - \ldots - \).  

For the substitution of \( - \ldots - \ldots - \) for \( \ldots - \ldots - \ldots - \) in Ionic verse, which is allowed by some writers on metre, see Christ's Metrik, § 521.

### Ἰερ. (ἀπολελυμένα).

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**GG 2**
Φ. οπ. α. (1) δι κοιλας πετρας γύαλον
θερμόν και παγετόδες, δε σ’ ουκ ἐμελλον ἄρ', δο τάλας,
λείψειν οὐδέποτ' ἀλλὰ μοι
καὶ ἐνεσκονται συνοίσει.
ἀμοι μοι μοι.
δι πληρεσσατον αἰθιν


1081. δ. . . παγετόδες] 'Ο κα

1084. 5. ἀλλ’ . . συνοίσει) 'But in
death also thou wilt be with me.'

1087. 8. πληρεσσατον . . ἀπ’ . . μοῦ] ‘Overfull of my sorrow.' This refers
not only to physical evils,—supr. 38, 9,—but to the resonance of his cries and the remembrance of his moments of despair. For such clinging of association to a spot, cp. Tennyson's Elaine, 'A horror lived about the tarn, and clave | Like its own mists to all the mountain-side.' Also Maud,
'The red-ribbed ledges drip with a silent horror of blood, | And Echo there, whatever is ask'd her, answers, Death.'

If the irregularities of the above scheme are compared with those noticed in the note on O. C. 117-254,
ΦΙΛΟΚΤΗΤΗΣ.

λύπας τᾶς ἀπ' ἐμοῦ τάλαν, τὸ ποτ' αὐ μοι τὸ κατ' ἀμαρ.

τοὐ ποτὲ τεῦχομαι σιτονόμου μέλεος πόθεν ἐλπίδος; εἶθ' αἰλέρος ἄνω ποτακάδες ὃμιτόνου διὰ πνεύματος ἐλασιν μ'. † οὐ γὰρ ἄτ' ισχύω. †

ΧΟ. (2) σῷ τῷ σῷ τῷ κατηξίωσας, ὁ βαρύπομυ, οὐκ ἄλλοθεν ἔχει τοῦχαι ἀπὸ μείζονος, εὖτε γε παρὸν φρονήσαί του λόφονος δαίμονος εἶλον τὸ κάκιον αἰλένι. 1100

1089. κατ' ἀμαρ] ἀμαρ LA. Dind. corr. 1093. ἄρτονον]\n
δέμνου L. 1094. ἄποι B. 1096. κατηξίωσας] κατηξίωσας L (with εἰ in mg. by C').

κατηξίωσας A. 1097. βαρύπομυ'] βαρύπομυ LAV. βαρύπομυ' Vat. 1098. *τοῦχαι] τοῦχα τῇ' L. τ. τῷ A. τ. τά' Γ. 1099. γ']


1089. τῷ ποτ' αὖ μοι τῷ κατ' ἀμαρ ἐσται] 'What henceforth shall be my daily portion?' Cr. O. C. 3. 4, τί τόν πλανήτην Ὀλίβων καθ' ἡμὰς | τὴν νῖν επανοστοί δίδεται δαρκαίσιν;

1090. τ. τοῦ . . σιτονόμου ἑλπίδος.] 'What hope of obtaining food?' For του, attributive, see E. on L. § 21. p. 33. And for the double interrogation, cp. Trach. 431, τίς τόθεν μαλλαν, κ.τ.λ. σιτονόμου τοῦ νάμοςαν σίτων. For this condensation of a phrase into an adjective, see Essay on L. § 43. p. 81, and cp. especially El. 857. 8, ἐλπίδων . . κανονέων | σωτηρίων τ' ἀμαρτ. 1092. εἰθ' . . ἐλευ] 'I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to conquer me.' εἰθε is not elsewhere found with the conjunctive. Either (1) there is a confusion of ἐλευ (conjunctive for imperative) with εἰθ' ἐλευ', or (2) the text is unsound. In the latter case a possible emendation is to read εἬ' (eia) for εἰθ'. Cp. Plat. Soph. 239 B, ἄλλ' εἶλα δή, νῦν ἄν σοι σκαφήμαθα. (Where however εα is sometimes read.) Hermann conjectures ἄιθ'. 1093. ἄρτονον, which elsewhere is descriptive of sound, may here suggest (1) the whistling of the wind amongst the rocks. But, possibly, (2) the meaning is simply 'Strong.' 1095. The words οὐ γὰρ ἄτ' ισχύω are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like οὐκ' ἄρκω. Cp. El. 186.

1096. κατηξίωσας] Sc. τοῦχα τάθει, which is absorbed into the following clause.

1097. οὐκ ἄλλοθεν . . ἀπὸ μείζονος] 'And art not thus afflicted from without by the operation of a mightier will,' ἀπὸ μείζονος (masc.) is epegegetic of ἄλλοθεν.

ὧν. *τοῦχαι = 'Thou art held fast in an evil fortune,' (ὧν, nearly = σαν-ἀθ'). Cp. Ant. 1140, 1, καὶ νῦν, ὅσ' διάλας | ἔχεις πάνθεμα ἀμα τόλικ τοῖς νόσου. And for the meaning of ἄνω, cp. Hdt. 8. 15, τὸ ἄνω ἀπέρευδεν δειμαλοῦτες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuance. *τοῦχαι agrees with the antistrope if we read χερός for χερός. 1098. φρονήσας] 'To adopt the wiser course.' Cp. O. T. 649, φρονήσας.

1100. αἰλενί. 'To be content with,' for ἐλευ (Herm.) involves a very slight change and restores the metre. Dind. conj. ἀντι. For the ellipse of μάλλον ('In preference to'), see Essay on L. § 39. p. 73. The v.r. πλάτονος of the Schol. is preferred by some editors on the ground of metre. But it yields an in-
Φι. στρ.α. (1.) ὁ κολλας πέτρας γύαλον
θερμόν καὶ παγετῶδες, ὡς ὁ' οὐκ ἐμελλὼν ἀρ', ὁ τάλας,
λείψειν οὐδέποτ', ἀλλὰ μοι
5 καὶ θυσίκοντοι συνοίσει,
ἐμοὶ μοι μοι.
δὲ πληρέστατον αὖλον

1081. θερμόν καὶ] θερμόν τε καὶ ΛΑ. Τεπ. συν. 1083. ὁ τάλας] 'α' τάλας Λ.
ὡ τάλας Λ. 1085. οὐδέποτ'] οὐδέποτε ΛΑ. 1086. ἐμοὶ μοι μοι] ἐμ μοι μοι
μοι Λ. ὡ μοι μοι μοι Λ. 1087. αὖλον] αὖλον Λ. αὖλον Λ.

If the irregularities of the above scheme are compared with those noticed in the note on O. C. 117-254,

ia vol. 1. p. 298, it will be found that they cannot be adequately accounted for by supposing extensive corruptions of the text. For (a) they are similar in kind to those in O. C., (b) they do not as a rule in either case violate the general laws of metre. While admitting some corrections, it is reasonable also to suppose that in these later plays of Sophocles the severity of rhythm is relaxed in the lyric dialogue as well as in the senarii. This may be partly accounted for by the 'melodramatic' element encroaching on tragedy, and partly by contemporary innovations in the art of music.

1081, 2. ὡ . . . παγετῶδες] 'O ca-
vernous rocky cell, sultry and chill (by
turns)! This phrase presents the other
side of the comfortable description
given by Odysseus in supr. 17-19.

1084, 5. ἀλλὰ . . . συνοίσει] 'But in
death also thou wilt be with me,'
'Comes eris,' Lamb. For συμφερῆ
in a nearly neutral sense = συνεῖναι, cp.
Hes. Op. and D. 300, λῆμα γὰρ τοῖς
πάμπαιναι δεργής συμφορὸς ἄνθηθ. And for
the future middle, cp. O. C. 641, ἔρει
γὰρ ἐνωσάμως. Forson's and Reiske's
conjecture, συνεῖθε, ('Thou wilt know
of me'), is therefore unnecessary.

1087, 8. πληρέστατον . . ἀν ἐμο] 'Overfull of my sorrow.' This refers
not only to physical evils,—supr. 38,
9,—but to the resonance of his cries
and the remembrance of his moments
of despair. For such clinging of as-
sociation to a spot, cp. Tennyson's
Elaine, 'A horror lived about the
tarn, and clave | Like its own mists to
all the mountain-side.' Also Maud,
'The red-ribbed ledges drip with a
silent horror of blood, | And Echo
there, whatever is ask'd her, answers,
Death.'
λύσας τὰς ἄπ' ἐμοῦ τέλαν,
τό ποτ' αὖ μοι τὸ κατ' ἄμαρ
τῷ ἔσται; τὸν ποτὲ τεθομαί
σῖτονόμου μέλεος πόθεν ἐλπίδος;
ἐηθ' αἰθέρος ἄνω
πτωκάδεις ὁφυτόνοι διὰ πνεῦματος
ἐλωσὶ μ'. † οὗ γὰρ ετ' ἵσχυμ. †

ΧΟ. (2.) σῷ τοι σῷ τοι κατηξίωσας,
ὁ βαρύποτμ', οὐκ ἄλλοθεν ἔχει *τόχαις ἀπὸ μείζονον;
εὔτε γε παρδὸν φρονίσαι
τοῦ λέονος δαίμονος ἐλὼν τὸ κάκιον *ἀλείνω.


1089. τῷ ποτ' αὖ μοι τὸ κατ' ἄμαρ ἔσται] 'What henceforth shall be my daily portion?' Cp. O. C. 3. 4, τῶν πλανητῆς Οὐλίκου καθ' ἡμέραν [ἡν τὸν σανιστοῦ διέται δορήματιν;
1090. 1. τῷ ... σιτουμόν] ἱλπίδοις;) 'What hope of obtaining food?' For τῷ, attributive, see E. on L. § 31. p. 33. And for the double interrogation, cp. Trach. 431, τῷ πόθεν μάλα, κ.τ.λ. σιτουμόν = τῶν νύμφησεν αίτων. For this condensation of a phrase into an adjective, see Essay on L. § 43. p. 81, and cp. especially El. 857, 8, ἱλπίδων ... κοινωνίας | εὐαρχαῖτά τι ἀρχαί.
1092. εἴθ' ... ἱλαί] 'I wish that from the skies aloft the covering creatures there may cleave the shrilling winds to conquer me.' εἴθε is not elsewhere found with the conjunctive. Whether (1) there is a confusion of ἱλαί (conjunctive for imperative) with ἱλαί ἱλαίς, or (2) the text is unsound. In the latter case a possible emendation is to read εἴθ' (ήλα) for εἴθ'. Cp. Plat. Soph. 239 B, ἄλλ' Ἰλα δή, νῦν ἐν σοὶ σειράμεθα. (Where however εί is sometimes read,) Hermann conjectures ἵθ'.
1093. ὁφυτόνοι, which elsewhere is descriptivc of sound, may here suggest (1) the whistling of the wind amongst the rocks. But, possibly, (2) the meaning is simply 'Strong.'

The words τῷ γάρ ετ' ἵσχυμ are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like εἰσεύθεν ἄρκω. Cp. El. 186.

1096. κατηξίωσας] Sc. τόχαι τάσθε, which is absorbed into the following clause.
1097. οὐκ ἄλλοθεν ... μείζονον[) 'And art not thus afflicted from without by the operation of a mightier will.' ἀπὸ μείζονον (masc.) is expegegetic of ἄλλοθεν.

*τόχαι = 'Thou art held fast in an evil fortune,' (έχει, nearly = συνέχει.) Cp. Ant. 1140. 1, καὶ νῦν, ὅτι μελαιας ἢκεται πάνθομον ἄμα τόλιν ἦν νόον. And for the meaning of ἀπό, cp. Hdt. 8. 15, τὸ ἀπὸ Περσῶν δειμαίνοντες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuance. *τόχαι agrees with the antistrophe if we read χερος for χερος.

1098. φρονίσατο] 'To adopt the wiser course.' Cp. O. T. 649, φρονίσατο.

1100. *αινεῖν, 'To be content with,' for ἀλείν (Herm.) involves a very slight change and restores the metre. Dind. conj. δειρ. For the ellipse of μᾶλλον ('In preference to'), see Essay on L. § 39. p. 73. The v. r. πλέονος of the Schol. is preferred by some editors on the ground of metre. But it yields an in-
Φι. ἀντ. α'. (1.) δ' τλάμων τλάμων ἁρ' ἔγω
καὶ μῦχθρο λωβάτος, ὅς ἦν μετ' οὐδένοις ὀστερον
ἂνδον εἰσπόλω τάλας
5 ναῖν ἑνθάδ' ὀλούμαι,
αλαί αλαί,
οὐ φορβᾶν ἢτι προσφέρων,
οὐ πτανών ἄπ' ἐμών ὁπλών
*κραταιάωιν μετὰ χερὸν
10 ἱσχων ἀλλά μοι ἄκοπα
κρυπτά τ' ἐπὶ δολερᾶς ὑπέδω φρενὸς
ἵδομαι δὲ νῦν,
τὸν τάδε μυραμένον, τὸν ἵσον χρόνον
ἐμᾶς λαυχν' ἄνειας.

ΧΟ. (2.) πότμος, *πότμος σε δαιμόνων τάδ',
οὐδὲ σὲ γε ἄδοξον ἔσχεν ὕπτι * χερὸς ἐμᾶς. στυγερὰν ἐξε
δόσωτον ἄραν ἐπ' ἄλλοις.
1120 καὶ γὰρ ἐμοὶ τούτῳ μέλει, μὴ φιλότητι ἀπώφη.

Φι. στρ. β'. (1) οἷοι μοι, καί τού πολιάς

ferior sense (‘fuller’ ‘for ‘better’), and the quantity of ἁργῶν may be defended by the tendency, which is elsewhere observable, to shorten a long vowel or diphthong before another vowel in the same word. Cp. especially supr. 724, πατρίαν: ο. C. 117, ποῦ νοία;
1101. Philoctetes renues his complaint without noticing the interruption.

1102. ὀστερον... ἔσχεν] For the redundancy, cp. supr. 930, and note.
1110. For the repetition of οὗ, see Essay on L. § 49, p. 48.
1118. ἱσχων] Sc. τὰ δκλα,
1112. δολερᾶς... φρενός] ‘From a guileful heart.’


1116. Considering the repetition of οὗ τοι in l. 1096, the repetition of πότμος here (see v. 1112) is the most probable emendation of the defective line. The Chorus feel that the curse against Odysseus involves themselves also, who have been his instruments, and with apparent, but not real inconsistency, declare that the theft of the bow was a divinely appointed act.’ τάδε is accusative in apposition with the sentence. For ἔσχεν, cp. supr. 331, and for ἔχε, see Essay on L. § 51. p. 96.

1122. μή = διαν μῆ.
1123. The sense is continued from l. 1115, again without any notice being taken of the intervening lines.
πόντου θινός ἐφήμενος,
γελᾷς μου, *χερὶ πάλλων
τὰν ἐμὰν μελέων τροφάν,
τὰν οὐδεὶς ποτὲ ἔβαστασεν.
ὁ τόξον φίλων, ὁ φίλων
χειρῶν ἐκβεβιασμένων,
ἡ ποὺ ἐλευνὸν ὀρᾶς, φρένας εἰ τινας
ἐξεις, τὸν Ἤράκλειον
10 ἄθλον *ἐξ' ἄθε σοι
ουκετὶ χρισµόνοιν τὸ μεθύστερον;
†άλλῳ ἐν μεταλλαγῇ
πολυµηχάνοιν ἀνδρὸς ἔρεσσει,
ὅρῶν μὲν αἰαχρὸς ἀπάτας, στυγνὸν τε φῶτ' ἐχθροδοσόν,
15 μυρν' ἀπ' αἰαχρῶν ἀνατέλλονθ', δο' ἐφ' ἡμῖν κάκ' ἐμήσατ'
†Οὔσεσεν.

1125. χερ[ι] χερὶ LA. Turneb. corr. 1130. ἕ] from εἰ L? V. ἕ A. ἄλει-

1124. θινός ἐφήμενος] ‘Sitting on the
shore,’ until all be ready for the
departure. Cp. supra 467, 1075 foll.
1126. τροφάν] Cp. supra 931.
1128. φίλων is not used here in the or-
dinary Epic sense = ἱμῶν, but φίλων and
φίλων are reciprocal in meaning. ‘Be-
loved bow, torn from my loving hand!’
The bow, which Neoptolemus (supra
657?) proposed to worship as a god, is
here addressed by Philoctetes as a spir-
tual being, who is conscious of his con-
dition, even though removed from him.
By a bold personification, the captive
weapon is imagined as looking back
piteously on its old master, and grief-
ing for the base uses which it must now
subserve.
1130. ἐλαιόν is an adverbial (or cog-
nate) accusative neuter, meaning, ‘With
looks deserving pity’ (not ‘With com-
passionate gaze.’) ‘Piteous must be
thy look, as thou beholdest me.’
1131. τὸν . . . μεθύστερον] ‘Me
thus destined no more to use thee in
the Heraclean exercise.’ The MS. read-
ing affords no satisfactory meaning, and
the alternative reading of the diorthotes
of L is therefore adopted, with the
addition of ἐμ', which makes the sense
clearer, and may have dropped out
after the preceding syllable (οἷς).
The scholiast τὸν Ἡράκλεων βιάζον
refers merely to τὸν Ἡράκλειον in the
received reading.
1134. α' . . . του το διοτ' αντιστροφῆς, 1137. Hermann conjectures ΔΑ-
λοῦ β' ἐν μεταλλαγῇ: Paley reads, with
Dindorf, δ' , ἀλλ' ἐν μεταλλαγῇ: Cavallin
conjectures ἀλλ' ἐλεύν' ἐμ' ἀγάλλας.
1136. φῶτ'] Cp. O. C. 1018, and
note.
1138. 9. ‘Making countless issues to
arise from all the shameful ills that he has
XO. (2.) ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν,
εἰπότος δὲ μή φθονερὰν ἐξάσκαι γλάσσας ὀδύναν.
κεῖνος δὲ εἰς ἀπὸ πολλῶν
5 ταχθεῖς, τοῦτον ὑψηλοῦντα,
κοινὰν ἤμενον ἐς φίλους ἁρωγάν.
Φ. ἀν. β. (1.) ὁ πταναὶ θηραὶ χαροπῶν τ'
ἐθνὰ θηρῶν, οὐς δὲ ἔχει.

1144. ὑψηλοῦντα] ὑψηλοῦσα L.
1147. οὐ] ω̃ το γ Α̃?

devised against me.' In all the events
that happened after this at Troy, the re-
sults of the present action would be con-
spicuous; all, in Philoctetes' view, would
be evil, and Odysseus would be known
as the author of all. Cp. 1061, 4. The
word Ὀθόνουσε in the text is a mani-
estance of a gloss having been substi-
tuted for the true reading, which is
consequently lost. Cp. supr. 1095.
Perhaps ἔλεγον' ὑπὸ (the pronoun
spoken with bitter emphasis) may be
the true reading. That Odysseus is
the subject appears both from the gloss
in question, and from supr. 1114, τῶν
tάδε μικραμενών. Others would read,
ἔλεγον', δὲ 260.

1140. ἀνδρός τοι... ἀπεῖν] 'Truly, it
is a man's part heedfully to assert what
is right.' For δίκαιον without the ar-
ticle, cp. supr. 83, δικαιός: Thuc. 5.18.
§ 4. δικαιὸν χρῄζων καὶ δρέων. And
for εὖ, modifying the whole clause,
Plat. Legg. 9.855 A, ὥσ εὖ τε καὶ ἄν-
δρειας εἰς ἀγαθόν ἐκ κακοῦ διαπερε-
γότας, and especially Aesch. Suppl. 78,
εὖ τὸ δίκαιον ἱδοντες: Eum. 517.

εἰπότος εὖ] 'But having done so,'—
agreeing with ἄνδρος. See Essay on L.
§ 35. p. 60.

1141. μὴ φθονερὰν... ὀδύναν] 'To abstain
from thrusting forth malignant
mischief from the tongue.' ὀδύναν, lit-
erally, 'Pain,' effect for cause. See Essay
on L. § 42. p. 80, β. The poison of
serpents was supposed to issue not
only from the Fang, but from the tongue.
Ps. 140. 3. 'They have sharpened their
tongues like a serpent, adders' poi-
son is under their lips.' Shak. Mids.
N. Dr. 3. 2. 'With doubler tongue | Than thine, thou serpent, never adder
stung.' The soundness of the text here
has been much questioned. But the
three lines yield a good meaning, and
the metres correspond exactly to those
in the antistrophe. The former speaker
(1. 1116 foll.) had cleared the Chorus
from blame. He is followed by another,
who defends Odysseus.

1143. 4. εἰς ἀπὸ πολλῶν... ταχθεῖς
Cp. O. C. 737 foll., οὐ εἰς ἄνδρας τε-
lλαντος, ἀλλ' ἄνδραν ὅπω | πάντων κελευ-
σθεῖς: ib. 850. ἀπὸ is used here because
Odysseus was selected from all the
Achaians as their representative.

1144. τοῦτον ὑψηλοῦσα] 'Using
Neoptolemus as his minister.' So Her-
mann, who rightly observes that the
Triclinian ὑψηλοῦσα is a combination of
the readings of L and V. This is
one of the places where the independ-
ence of the inferior MSS. is of impor-
tance. ὑψηλοῦσα is the harder reading,
and also specially suited to the context.
tοῦτον ὑψηλοῦσα would mean, 'Laying
his commands on Neoptolemus.' τοῦτον
ὑψηλοῦσα repeats in a softened form
what Philoctetes had himself said supr.
1007, 8, and exactly describes the ac-
tion of Odysseus, supr. 70–85.

1145. κοινὰν... ἁρωγάν] Either (1)
'Effect of a public advantage for his
friends:' or (2) 'In common with Neop-
tolemus performed towards his friends
an act of succour.' Cp. supr. 25.

1146. δὲ πταναὶ θηραὶ] 'Ο ye, my
winged chase!' Supr. 288, 9, τὰς κυ-
πτέρους | Βάλλαν πελείας.
χαροπῶν ἐπὶ | [θηρῶν] | 'And ye
tribes of wild-eyed creatures.' The
bright eyes of the lynx, deer, etc. sur-
rounding him, affect the sensitive Phi-
loctetes in his solitude.
χόρος οὐρειβότας,  
φυγά μ' οὐκείς ἀπ' αὐλῶν  
5 πελάτ', οὐ γὰρ έχω χεροῖν  
τὰν πρόσθεν βελεῖν ἀλκάν,  
ὁ δύστανος ἐγὼ ταῦν,  
άλλ' ἀνέδην δὲ χόρος ἑρύκεται,  
οὐκείς φοβητός ὑμῖν.

10 ἔρπετε, νῦν καλῶν  
ἀντίφωνον κορέσαι στόμα πρὸς χάριν  
ἔμας σαρκὸς αἴδας.  
ἀπὸ γὰρ βίον αὐτίκα λείψω.  
πόθεν γὰρ ἔστα βιοτά; τίς δ' ἐν ἄδρασι τρέφεται,  
15 μηκέτι μηδενὸς κρατύνων, δοσά πέμπει βιόδωρος ἁλαί; 1150

1148. οὐρειβότας] οὐρειβότας Λ. οὐρειβότας Α. ὁ ἐρωτεύεται Α. έρωτεύετε Λ. έρωτεύετε Α. 1150.  
πελάτ'] πελάτ'] Λ. πελάτ' Α. 1152. ταὐν] τὰ νῦν Λ. ταὐν Α. 1153.  
άνέδην] ανέδην Λ. ανέδην Α. 1155. ἔρπετα] ἔρπεται Α.

1148. οὐρειβότας is either (1) accusative plural, agreeing with ὁς (θή- 
ρας), or (2) for οὐρειβότης, nom. sing. 
masc., agreeing with χῶρος. The latter 
'This region of rocky pastureage.'  
1149. 50. φυγά...πελάτ'] 'No longer 
 fleeing me from my cell, ye shall approach 
me there,' i.e. οὐκείς με φεύ- 
gγοντες ἀν' αὐλῶν, πελάτε με εἰς αὐλήν. 
So the words are to be explained, 
with Bernhardy, if the text is sound.  
φυγά = φεύγοντες, as supr. 1144, φε- 
γμοσκόν = φεύς. με is governed, in the 
first instance, by the verb for which 
πελάτε is substituted; i.e. instead of 
saying οὐκείς με φεύξαθε ἀν' αὐλῶν, οὐ 
πελατέ με εἰς αὐλήν, the two expressions, 
the negative and the affirmative, are 
fused into one. (But cp. infr. 1163, 4.)  
For a somewhat similar connection, cp. 
El. 1127, ἐς σ' ἀν' ἐλαίδων ὅσον σφόν 
ἐκπέμποι εἰς τοῖς ἀντίγραφοι, and note. Herm. 
explained, 'Ye shall not draw me after 
you as you fly me.'  
Aur. conj. κρητίνη.  
1151. For ἀλκάν, corresponding to 
an inambus in the strophe, see on O. C.  
1556 foll., 1570.  
1152. Some editors put a comma 
after ἔγω, so as to connect ταῦν with 
ἔχω; but the language runs more sim- 
ply as in the text.
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ΧΟ. (2) πρὸς θεῶν, εἰ τι σέβει εζένον, πέλασον εὐνολα πάσα πελάταν
ἀλλὰ γνῶθ', εὖ γνῶθ' ὃτι σοι
κήρα τάνδ' ἀποφείγειν,
οικτρὰ γὰρ βόσκειν, ἀδαὶς ὑ
· ἔχειν μυρίων ἄχθος, ὃς ἐνυοικεῖ.

ΦΙ. ἐπ. (1) παίνω πάλιν παλαιὸν
ἀγαμὴ ὑπέμνασας, ὃ λάφτε τῶν πρὶν ἐντόπων.
τί μ' ἀλεπα; τί μ' εἰργασαί;

ΧΟ. τι τοῦ θελείς,

ΦΙ. 5 εἰ σὺ τὰν ἐμοὶ στυγερὰν
(σω)


Cp. Hdt. 7, 106, τῷ μονὴν ἐπέβαλε δῶρα πέμνεσα. The same notion is resumed in βοῶρος, 'Sustenance,' 'Ministering,' 'Sustaining.' For the refinement by which the simple verb is used for the compound ἀνακύμενη, which would be more usual in this connection, see Essay on L. § 55. p. 101. 4.

1161. fol. The reciter of these lines, who is probably the coryphaeus, feels hurt at the prolonged indifference of Philoctetes to the presence of the Chorus, and makes a further and successful effort to engage his attention.

εἰ τι σέβει εζένον. 'If you reverence anything friendly,' i.e. If you have any respect for the kindness of a friend.

1161. 2. πέλασον. . . πελάταιν. 'Draw near to him who draws near to thee with the best of will.' πελάζεω here clearly governs the accusative, as in O. C. 1060. The dative of manner follows the verbal noun.

1165. 6. ἀλλὰ . . . ἀποφεύγειν. 'Yet understand, and be well assured that it devolves on thee to make escape from this calamity.' ἀλλὰ, as elsewhere, emphasizes entreaty. σοι here, and in O. C. 721, νῦν σοι τὰ λαμπρὰ ταῦτα δῆσαι ἐνί, has an idiomatic force = σοι ἐνεργοῦ ἐκίνοι. The reading in both places has been unnecessarily suspected.

1167. For ἔχειν, 'To endure,' cp. El. 223, οὐ αἰχμα διέσταται ὑμεῖς. For ἐτι σοὶ M. Seyff. conjectures ἐτὶ σοὶ.

1167. 8. 'It is one that is piteous to sustain, and supplies no means of bearing the uncounted sorrows in the midst of which it dwells.' The adjectives belong in meaning, not to the pain, but to the subject of the pain. Cp. Aj. 955, μακαρίνους ἄχθους, and note, and for βοῶρος, suppl. 313, βάπτων τὴν ἀδηφάγατην σῶσον.

1170. fol. Similar apocalyptic passages in κομμοῦ occur in O. C. 307-355, Trach. 863-95. Cp. also El. 1273-87. There are three distinct changes in the rhythm, from iambic-dactylic to logæodeic at L. 1166, from this to dactylic at L. 1196, and again at L. 1210 to the iambic-dactylic. The iambics are plaintive and despairing, the logæodeic measures reflect the same feeling, contending against persuasion, while in the more energetic dactyls the contention rises to the height. For an attempt to distribute the parts amongst the various choraeutæ, see Chr. Muff's Chorische Technik des Sophocles, Halle, 1877.

1171. δ λάφτε τῶν πρὶν ἐντόπων. Cp. supr. 317, 8. The παλαιόν ἀγαμὴ is rather the threat of taking him to Troy (supr. l. 915 foll.) than the wound at Chrysa.

1172. 'Why hast thou destroyed me? What hast thou done to me?'

1173. τι τοῦ. . . Λ. κ.τ.λ.] 'Why speak you so?' '(For grief) to think that,' etc. See Essay on L. § 28. p. 46, and cp. supr. 376.
 alasonta xei meri
lupta kai para vouin throein.

XO. (2.) vadi vyn, o telan, ois se keleboein.

Φι. oudepev oudepev, istor tdo' empedon,
or' ei puroforos astepopn'the
*brontas agaivs mi eloi flogi'zman.

5 eppet'va liwv, oiv the' up' ekeivva
pantes bsoi tdo' etlapan ev mou podos arbenon apo'sai.
dly, o e'vnoi, ev ge moi eu'chos Hre'vate.

XO. povin ereis tdo' epos;

Φι. e'fros, ei potev,
he genv, he belen ti, prospelvate.

XO. to os tina * de re'ps palamav poto;

Φι. krav' apo panta kai arbra re'mow xeri
fon' fon' vnos h'ny.

XO. ti pote;

1195. para vouin] parantovn AG.
1198. puroforos] u from o L. puroforos A.
1199. *brontas agai'v] brontaiv autoiv LAfL' Vat. Vat. b VV' R.
gy. kai agai'vs C'.
1200. de] om. LA, add Herm. re'ps ... v A.
1201. apo panta] apo'vanta L.
avo panta A.
1202. vnos] vos L. vnos C'.
1203. vnos AG.
1194. 5. alasonta...thoai'v] 'That one distracted with tempestuous grief,
should utter what is at variance with his true interest.' He means that in biddings them depart he had spoken wildly,
as grief, not reason, dictated.
1199. *brontaiv agai'v] This reading is not certain. *brontaiv is confirmed by
the absurd note of the Scholast, gy. kai
agai'v, tais brontaiv agai'v, tais kera-
vnia, tais mutoi labevin kai brontaiv, 
at'v tiv, brontaiv. But brontaiv agai'v
is not impossible. For the plur.
cp. O. C. 1514.
1201. avoi'. apo'vai'] 'Who found
it in their hearts to reject this foot of
mine;' i.e. To make an outcast of one
so afflicted as I am.

vodos arbonv] For the periphrasis,
cp. supr. 748, el arbon toda. The
pleonasm of expression implies a sort of
pity or fondness of Philoctetes for himself. Cp. supr. 786, 1188, 'This foot
of mine.'
ΣΟΦΟΚΛΕΟΥΣ

NE. λύσων δο' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
ODY. δεινὸν γε φωνεῖς· ἡ δ' ἀμαρτία τίς ἐστιν;
NE. ἢν σοι πιθήμενον τῷ τε σύμπαντι στρατῷ
ODY. ἐπραξάς ἔργον ποιῶν δὲν οὐ σοι πρέπον;
NE. ἀπάταισιν αἰσχρὰς ἄνδρα καὶ δῆλοις ἔλαθον.
ODY. τόν ποιῶν; ἄμοι ἂν ἔμεθα βουλέει νέον;
NE. νέον μὲν οὐδὲν, τῷ δὲ Πολαντος τῶι
ODY. τἶ χρήμα δράσεις; ὃς μ' ὑπήλθέ τις φόβος.
NE. παρ' οὖν ἐλαβὼν τάδε τά τοῖς', αὖθις πάλιν
ODY. ὁ Ζεῦ, τί λέεις; οὐ τί που δοῦνα νοεῖς;
NE. αἰσχρῶς γὰρ αὐτὰ κοι ἄχρι λαβῶν ἔχων.
ODY. πρὸς θεῶν, πότερα δὴ κερτουμόν λέγεις τάδε;
NE. εἶ κερτομησίς ἐστιν τάληθε λέγειν.
ODY. τί φῆς, Ἀχιλλέως παῖ; τών ἐρήμασι λόγον;
NE. δι' οὗτα βούλει καὶ τρίς ἀναπολεῖν μ' ἐπ' ἑαυτῷ.
ODY. ἄρχην κλέειν αὖ οὐ οὔτε ἀπάξ ἐβουλήσατο.
NE. εἶ νῦν ἐπιστῶ πάντω ἄκηκος λόγον.
ODY. ἐστιν τις, ἐστιν, δι' ἐμοὶ καλεῖς τὸ δρᾶν.
NE. τί φῆς; τίς ἐσται μ' οὐσικολύσον τάδε;
ODY. ἐξέμπασ' Ἀχαίων λαὸς, ἐν δὲ τοῖσ' ἐγώ.

1226. πιθήμενον] πιθήμενος Λ.Γ. 1226. πιθήμενον
1227. δο' σοι πρέπον] τοῖς μὲν οὐ 
1228. Αἰγίν. 1228. Αἰγίν.
1233. τόν ποιόν Cp. supra. 900:
1238. διὰ.. ἐστὶν] 'Would you have me go over and over the same ground
1239. ἁραχήν] 'At all.' Cp. Ant. 92,
1231. τῷ χρήματι] τῷ χρήματι τῷ ΛΤ. 
1232. περὶ τρώγλος Λ.Γ. 1232. περὶ τρώγλος B.
1237. Ἀχιλλέως] Ἀχιλλέως ΛΤ. Ἀχιλλέως C. 1238.
1240. ἀκηκόσι] ἀκηκόσι Λ. ἀκηκόσι C. 1240. ἀκηκόσι
1240. ἀκηκόσι
1242. οὐσικολύσον] 'Post futurum
1243. ἐν θαυμάζῃ is read in a recent MS. (Lc. of Dindorf: Laur. 31.1).
ΦΙΛΟΚΤΗΤΗΣ.

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ΝΕ. σοφός πεφυκώς οὐδὲν ἔξαυδάς σοφὸν.

ΟΔ. σὺ δ’ οὔτε φωνεῖς οὔτε δρασθείς *σοφά.

ΝΕ. ἄλλ’ εἶ δίκαια, τῶν σοφῶν κρείσσων τάδε.

ΟΔ. καὶ πῶς δίκαιον, ἃ γ’ ἐλαβείς βουλαίς ἐμαίς,

πάλιν μεθείναι τάθ’;

ΝΕ. τὴν ἀμαρτίαν

ἀισχρὰν ἀμαρτὼν ἀναλαβεῖν πειρᾶσομαι.

ΟΔ. στρατὸν δ’ Ἀχαίοιν οὐ φοβεῖ, πράσσον τάδε;

ΝΕ. ἐδώ τῷ δίκαιῷ τὸν σὸν οὐ τραβὼ φόβον.

ΟΔ. *

*ΝΕ. ἄλλ’ οὖν τοι σὴ χειρὶ πείθομαι τὸ δράν.


1244. ‘Though you are wise, there is no wisdom in what you have now said.’ For the force of the pronoun here, see Essay on L. § 22, p. 36.

1245. σοφά] Although the change is not absolutely necessary, σοφά agrees best with the context, and the reading σοφὸν here may be due to σοφὸν in the preceding line. Cp. infr. 1266.

1246. τάδε] τά δίκαια.

1247. καὶ τῶς δίκαιων] Not only the opposition between justice and expediency, but also that between conflicting principles of justice, appears in the age of Sophocles and Thucydides. Odysseus claims obedience to his own commands and those of the army. Against this Neoptolemus sets up the higher claims of sincerity and faithfulness. Cp. El. 1037, τῷ σῷ δικαίῳ δή’ ἐπιστεύσω με δεῖ;

& γ’ Οδεῖν] On the metrical irregularities of which this division of the tetrabach is an example, see above, note on l. 795.

1248. τάδε] The antecedent is emphatically resumed. E. on L. § 40, p. 75.


1252. In the text this line is given to Neoptolemus, and follows a threat of personal violence from Odysseus. Some editors would omit it altogether. χείρα is opposed to φόβον, supra. Either therefore (1) a line is dropped after 1251 (cp. O. T. 624); and the sense runs as follows: ‘Ne. I tremble not before your intimidation. (Od. But I will compel you on the spot.) Ne. Neither do I yield to your compulsion to do this. Od. Then you, and not the Trojans, will be our adversary. Ne. Let come what will. Od. You see my hand upon the hilt. Ne. Nor will I mine linger long, as you will see. Od. And yet I will leave you.’ Or (2) 1252, 3 may be inverted, and ἐστω τὸ μέλλον given to Odysseus, together with the following words. Or (3) inverting 1252, 3 as before, we may read as follows: ΟΔ. ἐστω τὸ μέλλον. ΝΕ. χείρα . . . τιμωρησταί. ΟΔ. ἄλλα . . . τιμωρησταί. It is hardly worth while to suggest a fourth alternative, (4) to leave the lines as they stand, and to suppose l. 1252 in Odysseus’ mouth to mean, ‘But, on the other hand, I do not credit you with force enough to effect your object.’ That (1) is right appears from this, that Odysseus is in
ΣΟΦΟΚΛΕΟΥΣ

ΟΔ. ὁδ' τάρα Τρωών, ἄλλα σοὶ μαχούμεθα.
ΝΕ. ἔστω τὸ μέλλον.
ΟΔ. χείρα δεξίαν ὄρξε κόπης ἐπιψαύουσαν;
ΝΕ. ἄλλα κἀμε τοι ταῦτον τὸδ' δύει δρόματα κοῦ μέλλοντ' ἔτι.
ΟΔ. καῖτοι σ' ἱάσω τῷ δὲ σύμπαντι στρατῷ λέξω τἀδ' ἐλθὼν, δὲ σε τιμώρησεται.
ΝΕ. ἐσωφρόνησας· κἂν τὰ λοφ' ὅτω φρονήσ, ἴσως ἀν ἐκτὸς κλαμάτων ἔχοις πόδα.
σὺ δ', ὡς Ποιαντός πατὶ, Φιλοκτήτην λέγω, ἔξελθ', ἀμέλεια τάσει πετρήρεις στέγας.
ΦΙ. τὰς κἀ παρ' ἄντροις θύρασις ἵσταται βοή; τῷ κεχρημένων, ἔνοι; ὅμοι' κακῶν τὸ χρῆμα. μῶν τι μοι μέγα

1255. κἀµέ] καὶ ἵµε C' or 2 om. A. το] om. A. 1259. τὰ λοφ') τὰ λοφ' L.


1255. καίμε] καὶ ἵμε C' or 2 om. A. τοι] om. A. 1259. τὰ λοφ') τὰ λοφ' L.


this case the aggressor throughout, and Neoptolemus stands wholly on the defensive. Cp. infra. 1300-4.

The Scholiast on l. 1252 explains ἀλλ' ὁδὲ πιστὸς, whence Bothe conjectures πιστοὶ.

For the unintentional tautology in τὸ μέλλον...κοῦ μέλλοντ' ἔτι, see Essay on L. § 44. p. 83.

1254. For ἵστω, Wecklein conjectures ἵστω.

1257. καίτω...ἔσω] For καίτως after a pause. cp. Ant. 904, καίτως σ' ἵνα ὑμῖν...: Trach. 719, καίτως διδόκεται, κ.τ.λ.

Odysseus is pursuing his own thoughts without appearing to notice the words of Neoptolemus. Odysseus exil, but is supposed still to lurk somewhere within hearing.

1263. foli. The tone of these lines is that of one utterly broken by misery, and desirous only to be left alone. Cp. Aj. 787, 8, τί μ' αὖ τάλαναν, ἀρτιός πε-παυμένην | κακῶν ἀτριῶν, ἐξ ἔρας ἀν- στατε; 1263. τίς...βοή] 'What loud disturbance is again taking place before my cave?' For ἵσταται, cp. O. C. 1478, μαλ' ἄθις ἄρφιστοτα δικαίας δομος: Aesch. Cho. 885, τῶν βοην ἵστρε δόμος; Eur. Iph. T. 1307, τίς ἄμφη δόμα θεός τῶν ἵστρον βοήν; 1264. ἰσκαλέοθες] Cp. Hdt. 8. 79 (of Aristides), στὰς ἐπὶ τὸ συνήθεον, ἰσ-καλέοθες θεμιστοκλα. 1265. ὅμοι...χρῆμα] 'Ah! mischief is afoot.' Philoctetes, who had at first only heard the sound of his own name, now starts on seeing Neoptolemus approaching him with the bow. He at once concludes that some harm is intended him.

μέγα] It is certain that some evil is meant, where Neoptolemus is employed. 'Is it a mighty evil?' this is all Philoctetes asks. 'Mala res, qua opus sit nobis. Dicit autem haec verba conspecto Neoptolemo. Nam quae pre-cedunt, nonum viso dicuntur. Hinc non interrogat, quod aliter expectari poterat, μῶν τι μοι νῖν, sed μῶν τι μοι μέγα κακῶν pλήματε πάρεστε.' Hem. The echo of κεχρημένων in χρῆμα is probably unintentional.
σοφοκλεούς

δοτις γ' ἐμοῦ διλαίσει τὸν βίον λαβῶν ἀπεσπέρηξας, κατὰ νουθετεῖς ἐμὲ ἐλθὼν, ἀριστον πατρὸς ἠχίστος γεγώς. Ἰολοσθ', ἂτρείδαι μὲν μάλιστ', ἐπείτα δὲ ὅ Λαρτίου παῖς, καὶ σύ.

ΝΕ. μὴ 'πεθήξει πέρα:
δέχου δὲ χειρὸς ἐς ἐμῆς βέλη τάδε.

ΦΙ. πάος εἶπας; ἀρα δεύτερον δολούμεθα;

ΝΕ. ἀπόμοοι ἄγνω Ζηνὸς ἡψιστὸν σέβας.

ΦΙ. δὲ φιλτατ' εἰπών, εἰ λέγεις ἐτήτιμα.

ΝΕ. τοβρόγγον παρέσται φανερῶν. ἀλλὰ δεξίαν πρότεινε χείρα, καὶ κράτει τῶν σών ὅπλων.

ΟΔ. ἐγώ δ' ἀπαυδῶ γ', ὡς θεός ἐξυπνοτερεῖς,
ὑπὲρ τ' Ἀτρείδων τοῦ τε σύμπαντος στρατοῦ.

1285. μάλιστ]' μάλισθ' L. μάλιστ' A. 1287. ἢμη] ἢμοῦ θ' A. 1288. ἀρα] ὅκε ἄρα L. ὅκε ἄρα ΑΒΓ. Porson corr. δολούμεθα] δο(γ)λούμεθα C2 or 8. δολο-


1283. τὸν βίον . . . ἀπεσπέρηκας] Cp. supr. 1163. 3. τὸν βίον . . . ἀπεσπέρηκας] Cp. supr. 1164. 4. νουθετεῖς ἢμι | ἐλθὼν] 'You come and give me advice.' That he should come at all, without what he has done, is an offence. ἠχίστομαι aforχίστος, the conjecture of Pierson, has been accepted by recent editors. It certainly makes the antithesis more exact, and ἠχίστομαι and aforχίστος are confounded in MSS. of Aj. 658, and elsewhere. But for inexact antithesis, see Essay on L. § 41. p. 78, 6, and for ἠχρός simply expressing abhorrence, cp. supr. 1165, 1166, ἠχιστό] ἠχιστόν, and many other places in Sophocles. Translate, 'Most abhorred son of a father whom I most admired.' Cp. supr. 1167. ἐμοῦ? A. 1168. ἀρα] ὅκε (see v. πτ.) has probably crept into the MSS. from an interlinear gloss. 1169. ἀπόμοο] For the aorist, see E. on L. § 33. p. 55, 6, and cp. Aj. 536. ἄγνωθι . . . σέβας] 'The highest worship of holy Zeus.' σέβας is rightly the attribute of σέβας, as that which is sworn by. Some conjecture ἄγνωθι . . . βρίστων. 1170. τοβρόγγον . . . φανερῶν] 'The deed shall be openly made good.' τοβρόγγον = the reality corresponding to the word. παρέστα, 'Shall be given.' Cp. O. C. 726, ἀφανταί, παρέσταί. φανε-
ροῦ, 'Beyond the possibility of doubt.' 1172. κράτον] 'Be master of—.' Cp. Aj. 1173, ἐκ 'ὁ εἴδρυτον τῶν Ἀχιλλείων ὅπλων. 1174. τὸν τ' ἢμο] οὐδή θ' ὀρθώς.
ΦΙΛΟΚΤΗΣ Η.

1295

Φι. τέκνων, τίνος φωνήμα: μων Ὄδυσσεώς ἐπησδόμην;

ΟΔ. σαφείς ισθί: καὶ πέλας γ’ ὀρᾶς,
δε σ’ εἰς τά Τροίας πεθ’ ἀποστελέω βία,
ἐὰν ῥ’ Ἀχιλλέως παῖς εἰς εὰν τε μὴ θέλη.

Φι. ἀλλ’ οὖ τι χάρον, ἥν τόδε ὑποθῆκε βέλος.
ΝΕ. δ’, μηδαμώς, μὴ πρὸς θεῶν, μεθῇς βέλος.

1300

Φι. μέθες με, πρὸς θεῶν, χείρα, φιλτατον τέκνων.
ΝΕ. οὐκ ἄν μεθεὶν.

Φι. φεῦ: τι μ’ ἄνδρα πολέμου ἔχθρον τ’ ἀφελου μὴ κτανεῖν τόξοις ἐμοίς;

ΝΕ. ἀλλ’ οὔτε ἐμοὶ τούτ’ ἔστιν οὔτε σοι *καλῶν.

[94 b]

Φι. ἀλλ’ οὖν τοσοῦτον γ’ ἱσθι, τοὺς πρῶτους στρατοῦ,

1305
tοὺς τῶν Ἀχιλλέως ὕψεινοκήρυκας, κακοὺς

δυντα πρὸς αἰχμήν, ἐν δὲ τοῖς ἄγγοις θρασείς.

ΝΕ. εἰσεν. τὰ μὴν δὴ τοῦτ’ ἔχεις, κοῦκ ἐσθ’ ὅπου


1295. τέκνων] This address marks the perfect restoration of confidence. Cp. pr. 923, 4, ὥ δείκνυς, and note.

τίνος... ἐπησδόμην] Some editors connect φωνήμα with ἐπησδόμην, but it seems more natural to take τίνος φωνήμα (ἡτον) as a separate sentence, although φωνήμα may be resumed after ἐρωδόμην. ἐπησδόμην is omitted in Par. B, which in so far favours Nauck’s conjecture, Φι. τέκνων, τίνος φωνήμα; μων Ὅδυσσεώς; ΟΔ Ὅδυσσεώς, σαφ’ ἵσθι, καὶ πέλας γ’ ὀρᾶς.

1299. ἄρωθι] ‘Carry to its aim’ = ἄρωθι ἴσχυρη. Neoptolemus here lays his hand firmly on Philoctetes’ arm.

1301, 2. For the construction, cp. Eur. TRO. 1146, ἀφελέν’ αὐτὴν παιήδα μὴ δούναι τάφος.

1303. τόξοις ἐμοῖς] Philoctetes’ pride returns to him with his weapon.

1304. The order seems more in favour of Wakefield’s correction than of the mere substitution of τόξο for τότο, with Brunck and Seyffert, though this is also possible, viz. ἀλλ’ οὔτε ἐμοὶ καλῶν *τόδε ἔστιν, οὔτε σοι.—Philoctetes has at least the triumph of seeing the retreat of Odysseus.

1305. ἀλλ’ οὖν] ‘However this may be,’ whether the deed were honourable or no, τοὺς πρῶτους στρατοῦ] ‘The prime men of the host.’

1306. τοῦ... ὕψεινοκήρυκας] ‘The false intelligencers of the Achaeans.’ Sc. τοῦ διὰ ἄγνωστον περισσότερα τά ἄπο τῶν Ἀχιλλέως. Philoctetes sees through the whole stratagem, and perceives that not only the employment of Neoptolemus, but the news of the pretended Ἐμπόρος, were the invention of Odysseus.

1307. ἐν ὑλ’ ἰσεραία] See Essay on L. § 19, p. 27.

1308. κακά[ ἴσθι] οὐ... ἴσθι] ‘And there is no place for anger or discontent on your part towards me.’ Turnebus, by a slight change, read ὅτου, and

h h 2
Δρήγην ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμὲ.

Φιλημ. τὴν φύσιν ἄ' ἐδείξας, ἂ τέκνον, ἂς ἂς ἐβλαστεῖς, οὐχί Σισύφου πατρός, ἀλλ' ἂς ἂς Ἀχιλλέως, ὡς μετὰ ζωντων θ' ὑ' ἦν ἥκου ἄριστα, νῦν ἂ τῶν τεθηκότων.

ΝΕ. ἰδήνυ πατέρα τε τῶν ἐμὸν εὐλογοῦντι σε ἄυτόν τέ μ', ἂν δὲ σου τυχεῖν ἐφέμαι ἀκουσον. ἀνθρώποις τὰς μὲν ἐκ θεῶν τύχας δοθεῖσαι ἕστ' ἀναγκαῖον φέρειν· ὡς ή ἐκουσίοις ἐγκενεῖται βλάβαις, ὡστερ οὐ, τούτοις οὔτε συγγύμνῃν ἐχεῖν δίκαιον ἑστιν οὔτ' ἐποικτεῖρειν τινά. οὐ δ' ἡγίσωσι· κοβτε σὺμβουλον δέχει, ἕαν τε νουθετή τις εὖνοι λέγων, στυγεῖς, πολέμιον δυσμενή θ' ἡγούμενος. ἀμως δ' ἔργων. Ζήνα δ' ἡρκίου καλῶν.


1310. this has been generally adopted. For the use of δ'ον, however, cp. Αρ. 1103, οὐδ' ἱμαν σοι τόυτο κοσμίησαι πλέον | ἐρχηθ' ἱκετος θεῷς ἢ καλ' τῷ δια. 1311. οὐχί Σισύφου πατρός] Sc. βλαστῶν. Κρ. ύπερ. 417.

1313. οὐκ] οὐκ τῶν [ἐυνοι. 1315. ἰδήνυ πατέρα] 'Your praises of my father and of myself too give me a thrill of joy.' For this accusative, see E. ον L. § 16. p. 23. For the aorist, see ib. § 31. p. 55. In order to avoid the double trisyllabic foot some editors prefer τῶν ἱμαν, the reading of T, for which they compare several places of the Electra. But Electra and Orestes are speaking of Agamemnon as the father of them both. Neoptolemus stands alone as the son of Achilles. And, with οὐκ' δι' μ', immediately following, the plural word is scarcely justifiable. Nauck conjectures ἰδήνυ γε πατέρα.

1315. Whether μ' or ἴμε is preferable here is a point that can hardly be determined. ἂν δ' οὐ τυχεῖν ἐφέμαι] In returning to the dangerous theme, Neoptolemus tries to avoid offence (cp. supr. 1283, ἵνα νουθετείς ἴμε) by putting his exhortation in the form of a request.

1319. 20. This strain of reflection about the voluntary and involuntary reminds us that we are in the age of Socrates.


1322. Schndw. has observed that the reading of Λ. points to a ν. τ. ἐργασων λέγων. Κρ. ο. C. 390.

1324. Ζήνα...καλῶ] δραμιν is either (1) attributive, 'And I invoke Zeus, who makes oaths binding.' Cp. Plat. Rep. 5. 451 ά, προσκυνᾷ δι' Ἀθραστιαν, ἀ Γαλακτών, χάριν ὄβ μίλλο λέγειν: Eur. Hipp. 1025, δραμιν σοι Ζήνα... δραμιν. Or (2) 'I call on Zeus to witness my solemn word.' The former (1) is probably right.
"Ελενος ἀριστόμαντις, δς λέγει σαφώς ὡς δει γενέσθαι τάντα καὶ πρὸς τοῦτο ζήτω, ὃς ἐστὶ ἀνάγκη τοῦ παρεστῶτος θέρους ὁ Ὁρίαν ἀλώναι πᾶσαν ὁ δίδωσε ἐκῶν κτείνειν ἐαυτοῦ, ἦν τάδε ὑμνωθ' ἱέγων.

tαυτ' οὖν ἐπει κατοικεῖ, συνήχειρεθ' ἱέλων.
καλὴ γὰρ ἡ πίκτησις, 'Ελλήνων ἐνα κριθέν' ἀριστον, τοῦτο μὲν παροιμίας
eis χείρας ἱέδειν, εἶνα τὴν πολυστόνον Ὁρίαν ἐκὼν κλέος ὑπέρτατον λαβεῖν.

Φίλ. δο στυγνὸς αἶλόν, τί με, τί δὴ ἔχεις ἄνω βλέποντα κοὐκ ἄφηκας εἰς "Αἰδών μολεῖν;
οἷμοι, τί δράσω; πῶς ἀπιστήσω λόγοις
toῖς τοῦθ', δς εἴνους ὃν ἐμοὶ παρῆσθεν;
ἀλλ' εἰκάθω δήτ', εἶνα πῶς ὁ δύσμορος
eis φῶς τά' ἑρῴας εἴμι; τῷ προσῆγορος;
πῶς, δο τὰ πάντ' ἱδόντες ἀμφ' ἐμοὶ κύκλως.

[95 a]

1340. ὑμνωθ' ἱέγων] ὑμνωθ' ἱέγων γρ. λέγων Γ.
1340. τὴν] ἡ from ὅ L.
1344. κλέος] κλέος(ς) L. κλέος A.
1348. 2nd. τι] om. AΓ.

1339. δο] 'That.'
1341. τί] 'Else, should this word of his be falsified, he willingly offers himself for death.' For the combination of ἂν with the hypothetical clause, cp. Plat. Rep. 6. 400 Α, ἂν ἀλάζων ἢ μεθύμπῃ μετείνα ἐκεῖνος ἐλευθερίας. And for the mode of expression, cp. sup. 618, 9.
1343. Philoctetes had heard some of this before (1. 604 foll.), but in a narrative which he had learned to disbelieve (1. 1306). Now he knows it on the authority of one who has given a pledge of his good faith.

1344. καλὴ γὰρ ἡ πίκτησις] 'For it is a noble prospect of gain.' The compound word with ἐμείτι corresponds to the cumulative statement, 'Not only to be healed but to take Troy moreover and to win this great renown.'
1348. ὁ στυγνὸς αἶλόν] 'O hateful light of day!' As the 'life,' αἶλὼν, in Homer is said to leave the man, e.g. II. 5. 685, ἱππα τε καὶ λίπων αἶλὼν, so here it is said to refuse to let him go.

1353. τῷ προσῆγορος] 'Who is there that will speak to me?' The predication is continued from the previous sentence. προσῆγορος is elsewhere construed with the genitive. But for the dative, see E. on L. § 13. p. 19, b.
1354. 5. 'O eyes that have seen all that has been done concerning me!' It is doubted whether κύκλω means, (1) 'Eyes,' or (2) 'The orbs of day and night,'
ταύτ' ἐξανασχέσεθε, τοῦσιν Ἀτρέως
eμὲ γυνώτα παισίν, οἳ μ’ ἀπάλεσαν;
pῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;
οὐ γὰρ με τάλγος τῶν παρελθόντων δάκνει,
ἀλλ’ οἶα χρῆ παθεῖν με πρὸς τούτων ἦτι
dοκό προλέυσειν. οἷς γὰρ ἡ γνώμη κακῶν
μὴπερ γένηται, τάλλα παιδεύει κακά,
καὶ σοῦ ὑ’ ἐγώγε θαυμάσας ἔχω τόδε,
χρῆν γὰρ σε μὴτ’ αὐτὸν ποτ’ εἰς Τροαν ἐόλειν,
ἡμᾶς τ’ ἀπεργεῖν οἳ *γε σοι καθόβρισαν,
pατρὸς γέρας συλώντες, [οἳ τὸν ἄδλιον
Αἰανθ’ ὀπλῶν σοῦ πατρὸς υστερον δίκη
1356. παῖσίν] παισίν Ἡ Πε. παισίν CC.A.
1358. με τάλγος] μ’ ἐν’ αλγος Λ.
1360. κακῶν] κακῷ L. κακῶν Α.
1362. γ’ Β. 1364.
*γε] τῇ ΛΑΓ.
Brunck corr.
καθόβρισαν] καθ’ ὑβρισαν Λ. καθοβρίσαν Α.
or (3) ‘The heavenly bodies.’ Philoctetes more than once appeals to the powers of Nature. Cp. suppl. 986–8. But such an invocation would be too hyperbolical here. The case is different in O. T. 1425–8, O. C. 1654, 5. On the other hand, it is characteristic of this lonely man, that he has an exaggerated consciousness of what immediately belongs to him. Cp. suppl. 291, 533–8, 757–9, 786, 795, 807, 1004, 1085, 1130–9, 1187, 1348, infr. 1377. Hence, instead of saying, ‘How shall I bear to look upon the sons of Atreus?’ (cp. O. T. 1371 foll.), he cries out, ‘O eyes! how will you endure that I should be with them?’ It is also said that ἀρτι βίω requires the article. But this phrase has been attracted into construction with the nearer word, i.e. τὰ πάντα ἰδέστε ἅμα τινὶ ἰδέστε ἅμα τινὶ. For the genitive, cp. suppl. 554–
1355. The compound with ἱ- marks that endurance will here reach its furthest point.
1356. παισίν] For this apposition of a clause to a demonstrative pronoun, see Essay on L. § 33. p. 57. d.
1357. παίς] Sc. ἐξανασχέσεθα ἐμὶ ἐνῶτα.
1358. οὐ γὰρ] Sc. τοῦτον.
1360. οἷς . . . κακά] ‘For men’s thoughts, when they have once brought forth an evil progeny, rear nothing but mischief afterwards.’ γνώμῃ, ‘Thought,’ or ‘Mind,’ is imagined as the mother of results for which man is responsible. The mind that has once had bad children will go on, and will bring up an evil brood. The figure is lost If παῖσίν (Dobree) is read for παῖσιν. For παιδεύει, cp. Fr. 443, λευκὸν αὐτήν ὥς ἐναθεωμένη γάλα. Plat. Theat. p. 150 E, τὰ ὑπὸ μενεθυνθα παῖδι τρίφυτες ἀπάλεσαν, σιεθὲ καὶ ἐπάλα τοῖς πεπλευσθεῖσιν τοῦ ἄλφρδου.
1362. καὶ σοῦ ὑ’ ἐγώγε . . . τόδε] ‘Ay, and for my part I wonder also at thee for this.’ θαυμάζεω often expresses gentle exostulation.
1364. οἳ *γε] The antecedent (οἳ ἐν Τροιᾷ) is to be supplied from εἰς Τροιάν. Essay on L. § 39. p. 72.
1365. οἷς . . . ἐκείνω] It must be admitted that this allusion to what Philoctetes could not know is unlike Sophocles. For, although some things that are necessary to the action may be here and there assumed without explicit statement, this observation cannot apply to such a striking fact as the repulse of Ajax, which is moreover irrelevant to the action. And, as Nauck observes, Philoctetes could not thus ignore the claim of Neoptolemus to have his la-
'Οδυσσέως ἐκμικαν.,] εἶτα τοίοδε σὺ eἰ ξυμαχήσων, κἂν ἀναγκαζεὶς τέδε; μὴ δήτα, τέκνων ἄλλῳ, ἀ μοι ἐκπλήσσαις, πέμψον πρὸς οἰκους καβάς ἐν Σκύρῳ μένων ἐκ κακῶς αὐτοῦς ἀπόλλυσαι κακοὺς. χοῦτω διπλήν μὲν ἐξ ἐμοῦ κτῆςει χάριν διπλήν δὲ πατρός καὶ κακοὺς ἐπώφελων δόξεις ὀμοίος τοῖς κακοῖς πεφυκέναι.

NE. λέγεις μὲν εἰκότ', ἄλλῳ διμως σε βούλομαι θεοῖς τε πιστεύοντα τοῖς τ' ἐμοῖς λόγοις φίλου μετ' ἀνδρῶς τοῦδε τῆςθοδ' εκπλέειν χθονός.

Φι. ή πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως ἐκθιστὸν ύιῶν τῷ δεύτερῳ ποιεῖ;

NE. πρὸς τοὺς μὲν οὖν σε τὴνυε τ' ἐμπυν βᾶσιν παύσοντας ἄλγους κάποσοντας νῦνον.

Φι. δ' δεινὸν αἰνῶν αἰνέσας, τι φής ποτε;

NE. *ὁ σοί τε κάμοι *λαμβ' ὅρω τελοῦμενα.

1366. καρ' | καὶ μ' ΛΑΓ. Brunck. corr.
1369. καὶ τὸδε, o from ω L. τὸδε Α. 
1369. ἀπόλλυσαι] ἀπολύσθε Λ. 1370. χάριν | χάριν
1371. μακάων] μακάων A. μακάως Λ. μακάως Α. μακάως Γ. 1372. εἰκότ']
1373. εἰκότ']
1374. παύσοντας is (1) 'Believing,' (2) 'Obeying.' 'Believing the gods (who speak through Helenus) and yielding to my words.'
1375. ἀνδρός τοῦδε = ἐμ ὑ. φίλου is strongly emphatic, as appears from its position in the line.
1376. τῆς...τοῖς The dative of accompanying circumstance, nearly = σιν. 'Do you mean that I, thus afflicted, am to go to Troy, to Agamemnon?'
1380. διπλήν] [Philochetes and his father would be doubly grateful to Neoptolemus, (a) for the return to Trachis, (b) for the desertion of the Atridae, as an act of vengeance. 'But the repetition of διπλήν may be simply emphatic. See Essay on L. § 44. p. 83.
1381. *λαμβ'] The correction of Din.
ΦΙΛΟΧΩΝΗΣ.

Φιλ. καὶ ταῦτα λέξας οὐ καταιχύνει θεοῦ;
Νε. πῶς γὰρ τις αἰσχύνοιτ' ἀν ὄφελομένοις;
Φιλ. λέγεις δ' 'Ατρείδαις ὅφελος, ἢ 'π' ἐμοὶ τὸδε; 
Νε. σοι ποιν φίλος γ' ὥν, χω λόγος τοιὸδε μου. 1385
Φιλ. πῶς, δε γε τοῖς ἐξήρησιν ἐκδούναι δέλεις; 
Νε. ὃ τάν, διδάσκομη μὴ δρασύνεσθαι κακοῖς. 
Φιλ. ὄλεις με, γνωσικώς σε, τοίδε τοῖς λόγοις.
Νε. οὐκοιν ἐγὼγε' φημὶ δ' οὐ σε μανθάνειν. 
Φιλ. *ἔγω οὖκ 'Ατρείδας ἐκβαλόντας οἶδα με; 
Νε. ἀλλ' ἐκβαλόντες εἰ πάλιν σῶσου' δρα. 
Φιλ. οὐδέποθ' ἐκόντα γ' ὡστε τὴν Τρολαν ἰδεῖν.

1383. καταιχύνει[] κατ' αἰσχύνην Λ. καταιχύνη ΑΓ. 1383. αἰσχύνοιτ' οἱ from ei C. αἰσχύνου' A. 1384. τῶδε] τάδε A. 

这个问题的翻译可能需要更多的上下文信息。"καὶ ταῦτα λέξας οὐ καταιχύνει θεοῦ;" 可以翻译为 "而且你用的话并没有使神受辱吗?" "πῶς γὰρ τις αἰσχύνοιτ' ἀν ὄφελομένοις;" 可以翻译为 "你用的话是否伤害了别人?" "λέγεις δ' 'Ατρείδαις ὅφελος, ἢ 'π' ἐμοὶ τὸδε;" 可以翻译为 "你说过给阿特里亚人好处吗，还说是我给了好处?" "σοι ποιν φίλος γ' ὥν, χω λόγος τοιὸδε μου." 可以翻译为 "你给过朋友的好处，却说得如此轻薄?" "πῶς, δε γε τοῖς ἐξήρησιν ἐκδούναι δέλεις;" 可以翻译为 "你给这些人带来了痛苦，却说自己没有错?" "ὁ τάν, διδάσκομη μὴ δρασύνεσθαι κακοῖς." 可以翻译为 "你吩咐我们不要伤害无辜的人。" "ὀλεῖς με, γνωσικώς σε, τοῖς λόγοις." 可以翻译为 "你了解我，知道我在别人面前说话。" "οὐκοιν ἐγὼγε' φημὶ δ' οὐ σε μανθάνειν." 可以翻译为 "你不会相信我不会忘记你。" "*ἔγω οὖκ 'Ατρείδας ἐκβαλόντας οἶδα με;" 可以翻译为 "我没有忘记阿特里亚人。" "ἀλλ' ἐκβαλόντες εἰ πάλιν σῶσου' δρα." 可以翻译为 "然后在你面前再次拯救我。" "οὐδέποθ' ἐκόντα γ' ὡστε τὴν Τρολαν ἰδεῖν." 可以翻译为 "你不曾让我看见特洛伊吗?"
Ε. τι δήτ' αν ήμεις δρήμεν, ει σε γ' εν λόγοις
πείσεις δυνησήσατα μηδὲν διν λέγω;
ός βραστ' έμοι μὲν τῶν λόγων λέξας, σε δὲ
ζην ὁπερ ̣ή δις ἄνει σωφριάς.

Φιλ. έια με πάσχειν ταυτ' ἀπερ παθεῖν με δει.
ας ε' ἄνεις μοι δεξίας ἐμήσθης θιγών,
πέμπων πρὸς οἴκους, ταῦτὰ μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε, μηδ' ἐμπνεῦσθη ἔτη
Τροίας· ἀλις γάρ μοι τεβρήντα γόας.

Ε. εἰς δοσον γ' ἐγὼ σθένω.

Φιλ. ὡ γενναῖον εἰρηκός ἐσοσ.

Ε. ἀντέρειδε νῦν βάσιν σήν.

Φιλ. εἰς δοσον γ' ἐγὼ σθένω.

λόγοι Λ. γρ. γόας C*SG. λόγος Α. στείχωμεν A pr. στείχωμεν Μ. Γ.

1394. πείσαν] For the assimilation of the tense of the infinitive to that of the principal verb, cp. 1242. But γε γενναῖον εἰρηκός ἐσοσ.
μηδὲν διν λέγω] 'In nothing of what I say.' For this accusative, cp. O. C. 797, ἀλλ' οἴκα γάρ σε ταῦτα μη πείσαν,
τά.

1395. 6. 'Since the easiest course for me were that I should cease from
speech, and that you should live on as
you now live and get no relief.' The
anthesis becomes clearer as the sen-
tence proceeds. The full expression
would be, ὡς έμοι μὲν δεξίων λέσω,
μηδὲν μὲν, κ.τ.λ. See Essay on L. § 41.
p. 78. In this speech Neoptolemus casts 'one last lingering look' at the
cherished object of his ambition. But
before Philoctetes has again ceased speaking, his resignation is complete.
1397. Cp. O. C. 1432 foll., Πολυ-
νεῖσσας καὶ μὴ μ' ἐπιχεῖς γ'. ἀλλ' ἐμοι
μηδὲν ἄρα οἴκας, κ.τ.λ.

1398, 6. πείσαν] For this oppo-
sition or expexegesis, cp. supr. 1355, 6.
δεξίως ἄρα οἴκας] This was Philoc-
tetes' understanding of supr. 813; cp.
941, 2.

1400. στείχωμεν] Sc. το πράγμα.
1401. έκας . . . γέοις . . . το τοῦ προγμα.] That name has
been enough sounded in my complaints
and cries. The other reading, which
is to be gathered from L and A (see v. rr.)
tεπικέφαλη Λόγοι, although somewhat
more prosaic, is not impossible.

1402. At this point, before the com-
 mencement of the trochaic movement,
which indicates departure (cp. O. T.
1515 foll.), there must have been
some by-play, signifying the act of re-
nunciation on the part of Neoptolemus.
Porson thought this verse defective in
rhythm. But it has not been improved
by conjectural alteration. Cp. supr.
506, 645.
1403. ἀντέρειδε . . . σήν.] 1) 'Lean
now thy steps on mine,' Sc. τῇ ἐμῇ
βάσει. Neoptolemus gives his arm to
the lame man. Cp. supr. 803, κατα-
θείς ἀντέρειδε, and note. Others 2) explain ἀντέρειδε, sc. πρὸς τὸ ὄδωρ, 'Press thy
foot against the ground,' i.e. 'Step
firmly.' But although this accords more
exactly with the response of Philoctetes,
eis δοσον γ' ἐγὼ σθένω, the expression
itself in this sense is hardly natural
here, and the interpretation given above
agrees better with the situation. The
idiomatic uses of ἐπείδη, however, are
such as to leave it doubtful whether
Neoptolemus bids Philoctetes lean upon
him, or simply encourages him to move.

εἰς δοσον . . . σθένω] If the former in-
terpretation of the first part of the line
ΦΙΛΟΚΤΗΣ.

ΝΕ. αἰτιάν δὲ πῶς Ἀχαϊῶν φεύγομαι;  
ΦΙ. μὴ φροντίσης.  
ΝΕ. τί γὰρ, ἐὰν πορθῶι χώραν τὴν ἐμὴν;  
ΦΙ. ἐγὼ παρὼν  
ΝΕ. τίνα προσωφέλησιν ἔρξεις;  
ΦΙ. βέλεσι τοῖς Ἡρακλέους  
ΝΕ. πῶς λέγεις;  
ΦΙ. εἰρξὼ πελάξειν.  
ΝΕ. στείχε προσκύνας χθόνα.

ΗΡΑΚΛΗΣ.

μὴπω γε, πρὶν ἀν τῶν ἡμετέρων  
ἀϑρὸς μύθων, παῖ Ποιαντος'  
φάκτειν δ' αὐθὴν τὴν Ἡρακλέους  
ἀκοῇ τε κλύειν λεύσεων τ' ὀψιν.  
τὴν σὴν ὥ ἡκὸ χάριν ὑπρανίας  
ἐδρασ προλιπών,  
τὰ Δίὸς τε φράσων θουλεύματα σοι,  
κατερητύσων θ' ὦδὸν ἢν στέλλει:  
τὸ δ' ἔμων μύθων ἐπάκουσον.  
καὶ πρῶτα μὲν σοι τὰς ἐμᾶς λέξω τόχας,

1404. φεύγομαι] φεύγομαι L. φεύγομαι Λ. 1406. προσωφέλησιν] πρὸ αὑρ- 
λησιν Λ. ἔρξεσι ἔρξεις ΛΑ. Ἡρακλέους] Ἡρακλέους ΛΑ. 1407. Προικοντος'] Ἡρακλεον ΛΑ.  
L. ἀλλ' ἐφ (ὁ L. πρ.) δρᾶσ ταῦτ' ἀνέπορο οὐδέπορος αὐτοῖς αὐτάις add LAVV.  ἀλλ' ἐφ (ὁ τά' ἀν- 
τὰς Λ. ΒΕ. Dind. corr. 1409. πρὶν] πρὶ L. πρὺν CΑL. 1410. ἄθροι [άθροι] ΛΑ.  
ἀϑρὸς Λ. 1412. τ'] τε Λ. τ' Λ. 1416. κατερητύσων] κατηρητύσων L.  
κατερητύσων Α.

1 is right, Philoctetes takes only the 
general sense, as if it were βεβαίως αὐτο-
πελάξειν (并不意味).

1407. The superfluous words in the 
MSS. (see v. πτ) are probably the re-
mains of an early interpolation, viz. [σῇς  
pάτρας *πορθοτρας. ΝΕ. ἐφ *δ' δρᾶσ  
tαὐτ', δότηρ αὐτών.]

1409. Heracles now appears on the 
θεολογικὸν. His approach (on the 
μήκης) is marked by the anapestic 
movement, ll. 1409-1417, at the end of 
which he is seen in full view.

1413. ἄθροι τε] For the position of 
τε, see Essay on L. § 36. p. 65.

1414. ὑπράνιας ἐδρασ] 'My abode 
in heaven.' Cp. Aj. 460, ναυλόχουσ 
λείπων ἐδρασ.

1418. Λέγω] Dindorf says that λέγω 
would be preferable,—presumably be-
cause the recital which the future tense 
seems to promise is not given. But the 
whole of this speech has the appearance 
of a hasty sketch. The real knot of 
the drama has been solved, and the action 
has tens to a close.
Philoctetes knew the labours of Heracles, but not the glory which is now revealed to him. The emphasis conveyed by δοσὺς therefore belongs rather to the main predication than to the relative clause: 'How, after all that course of labour, I attained immortal renown,' ἀρετὴ is 'Glory of virtue,' as δοσὺς, in Ant. 924, is 'Mead of impiety.' For ἄρετὴ see Essay on L. § 31. p. 101, and § 32. p. 55, and cp. Al. 465, ἀν αὐτὸς ἄρετες στίχων εὐκλεῖας μεγας. The aor. ἄρετῃ = 'I came to have,' as ἢδαινεις = 'He came to reign.' See many instances of this use in Ast's Lexicon Platonicum, s. v. ἄρετῃ.

This implies some more elaborate stage effect than is commonly supposed to have belonged to the Greek theatre.

'This fate is destined.' Cp. El. 1173, πᾶσαν γὰρ ἥμιν τοῦ 'αφελείαν πάντων.

In opposition with τὸὐτο. For this exegesis, cp. supr. 1555, 6.

For µὲν followed by τα, see Essay on L. § 36. p. 65. And, for ἄρετῃ, k. t. λ., suppl. 997, 1063, 1444, 5. 1428, suppl. The spoils which Philoctetes is to send home are those which he receives as the prize of valour; those which he is to carry to the place of Heracles' pyre are the trophies taken by him in battle with the bow. (Unless we are to suppose an annual procession to Mount Oeta with the σκῦλα Τραϊκῆ.)

The σκῦλα Cp. Hdt. 8, 11, καὶ τὸ ἀρτησίων ἔλαβε ὦτος: ib. 123.

For Oeta, as a name for the country of Trachis, cp. suppl. 453, ἡ γένεθλον Οἰλαίου πατρός. This word in the mouth of Heracles appeals more than all else to the heart of Philoctetes.

Sc. τοῦ τοῦτον τοῦτον τοῦτον. For this usage of the pronoun δας, see Essay on L. § 32. p. 34, and cp. suppl. 1436, τὸ τῶν. ἀντίστοιχον ἄριστον ἐφι, τούτῳ τοῖς τοῦν. Schindw. conjectures τοῦ δρᾶν στρατου.

Accusative in apposition to κόμισι: 'An act commemorative of my bow.'

It is evident that the high-place on Mount Oeta, where He-
καὶ ζῶσι καὶ θάνασιν, οὐκ ἀπόλλυται.

Φίλ. ὁ φθέγμα ποθευνὸν ἐμοὶ πέμψας, χρόνιος τε φανεῖς, οὐκ ἀπείθησο τοῖς σοῖς μῦθοις.

Ν.Ε. κἀγὼ γνώμη ταύτῃ τίθεμαι.

ΗΡ. μὴ νῦν χρόνιοι μέλλετε πρᾶσσειν. καιρὸς καὶ πλοῦς

88' ἔπειξε γὰρ κατὰ προμανήν.

Φίλ. φέρε νῦν στείχων χώραν καλέσω. χαῖρ', ὁ μέλαθρον ἐξομφατον ἐμοὶ, Νῦμφαι τ' ἐνυδροι λειμανιάδες,

καὶ κτύπος ἄρον πῦντον *προβολῆς.

1447. ἀπείθησον] i from eι L. 

1448. Ν.Ε.] om. A. γραφή]

1449. μὴ νῦν] μὴ νῦν LΑ.

1450. πρᾶσσειν] πράττειν LAT. Brunck corr. 

1451. 88'] 88'. L 1452. νῦν]

1453. στείχων χώραν] στεῖχ χώραν L. στείχ χώραν C. στείχων χώραν A. 

1454. προβολῆς] προβολῆς LAT. ἐν L. προβολῆς V. Herm. corr. 


1448. γνώμῃ ταύτῃ τίθεμαι] ‘Determine likewise in my thought.’ Various changes have been needlessly proposed, of which the most plausible is γράφων ταύτῃ τίθεμαι, ‘Give my vote the same-way, quoted by Lamb, as a v. r.

1449. For χρόνιος with χρόνιοι preceding in a different sense, see Essay on L. § 44. pp. 83, 84.

1450. καὶ δός] ’The right moment.’ Cp. supr. 466, καὶ δός γὰρ καλεῖ.

πλοῦς] Here nearly = ὀδός. Cp. supr. 464, 5, ὁ πλοῦς ἀν θέου; πλοῦν ἤμιν ἔχει. 1451. ἀνείγει, ‘Counsels you to haste.’

Cp. καλεῖ, supr. 456: O. C. 1540, ἀνείγει γὰρ με τού τε θεοῦ παρόν. For the position of γὰρ, see Essay on L. § 26. p. 44.

κατὰ προμανήν] Cp. Thuc. 2. 97, ἦν δὲ κατὰ προμανὴν ἤσθημα τὸ νεωτικα. Ηερακλῆς is now withdrawn.


καλεῖον] ‘Let me address.’ The word is used with some association from the frequent use of ‘addressing a deity,’ as in O. C. 1389 foll. Another somewhat singular use of καλεῖ occurs in O. T. 780, καλεῖ: καλεῖ ἐνοείν, π. τ. λ. 1453. [ἐπιφορον ἔμοι] ‘Sole comrade of my watch.’ In the absence of companionship, the homeless cave was more than a dwelling-place to Philoctetes, supr. 398, 9, 532, 952, 1081 foll. The low roof of rock (his μέλαθρον) reflecting the feeble light of his fire, was all the society that cheered him through the watches of the night.

1454. And water- nymphs of the green meadow.’ The bit of moist ground about his spring (supr. 21), or the standing-pool (supr. 716, 7), was peculiarly sacred to Philoctetes.

1455. ἀρκευ] ‘Bass.’ Cp. the use of ἄρχειος and γυμνακες for bass and treble in Hdt. 1. 17,—and Shak. Tempest, 3. 3. ’Methought the billows spoke, and told me of it; ’ The winds did sing it to me; and the thunder, ’ That deep and dreadful organ-pipe, pronounced ’ The
γνώμη τε φίλων, χω πανθαμάτωρ δαίμων, δς ταυτ ἐπέκρανεν.

ΧΩ. χωράμεν *δή πάντες ἀνθέεις,
Νύμφαις ἀλασίων ἐπενεξάμενοι
νόστων σωτήρας ἱκέσθαι.


1467. γνώμη τε φίλων] Supr. 1374, 1381, 1380.
χω πανθαμάτωρ | δαίμων] This refers to the intervention of Heracles, to whom the epithet πανθαμάτωρ is, in the mouth of Philoctetes at least, sufficiently appropriate. Cp. Trach. 1102, κοδείας τρώοις ἦσση τόν ημῶν χερών.

1468. The compound ἐπέκρανεν, 'Consummated,' exactly describes the action of Heracles here. Others understand the words of Zeus. But it is very unlikely both that Zeus should be alluded to in Sophocles and not named, and that the word δαίμων should be applied to Zeus in Attic Greek of this period.

1469. πάντες ἀνθέεις] 'All,' viz. Neoptolemus, Philoctetes, Odysseus, and mariners. The language implies that the peace has been made.

1470. Philoctetes had invoked the 'Genius of the shore.' The mariners now invoke the nymphs of the sea.

σωτήρας] (1) 'To come and aid us in our return.' There is no reason why this word should not be feminine. Cp. O. Τ. 80, 81, τίχυ..σωτήρ, and see Essay on L. § 20. p. 30. But possibly (2) σωτήρας should be read, 'That we may arrive and make safe our return;' cp. Trach. 85, πένθιν βλέψ αἰσθανόμενοι: Od. 23. 68, ἀλέαι τηλον νόστων.
FRAGMENTS OF SOPHOCLES.
INTRODUCTION.

The Fragments of Sophocles consist of quotations from lost plays (including some Satyric dramas) which have been collected from Stobaeus, Athenaeus, Plutarch, etc., by successive editors. The first considerable collection was that of Brunck, containing 102 Fragments, to which Musgrave added a list of single words quoted from Sophocles by the Grammarians, chiefly Hesychius. The present edition is based on that of Nauck in his Tragicorum Graecorum Fragmenta, Lips. 1856, with frequent reference to Dindorf's edition in his Poetæ Scenici, London, 1868. Many emendations of the Fragments are due to editors of the works in which they have been preserved, above all to Meineke in his edition of Stobaeus. The remarks of Mr. R. Ellis, to which reference is made several times below, will be found in the Cambridge Journal of Philology, vol. iv. pp. 251 foll. Mr. Mahaffy has observed that 'a great many of the fragments are mere citations of curious words, which the poet used, and which form a strange and exceptional vocabulary.' Where such citations contain merely the single word in question, I have printed them separately at the end; while, for the sake of convenient reference, Nauck's numbering is indicated throughout. In his valuable edition the student will find much information which could not be embodied here. And in Welcker's Die Griechischen Tragödien (Bonn, 1839) he will find, together with much fruitless conjecture, an accumulation of learned material that is not easily to be found elsewhere.

In this edition I have not thought it necessary to include those quotations which previous editors have justly classed as 'doubtful or spurious.' But I may here observe that to this class belongs a passage in the Bodleian MS., Barocc. 143 (a Gnomologia of the twelfth century), where, after quoting O. T. 380, with the author's name, the scribe continues (fol. 75 a), τοῦ αὐτοῦ: τοὺς πλούσιους τε καὶ ἀπλίστους (leg. ἀπλήστους) ὑδραπιώσων ἐσκέπασε ἔλεγεν οἱ μὲν γὰρ πε- πλεισμόνιοι (leg. πεπλησμένιοι) ὑδάτων οἱ δὲ χρημάτων. τὰ τῶν πλούσιων καὶ ἄστων χρῆματα τὰς ἐπὶ τῶν κρημνῶν σκέπας ἔκακες ἐκόλουθον. ὅψις δὲν ἄνθρωπον μὲν μὴ λαμβάνειν κόρακας δὲ καὶ ἱερεὺς ἄπερ παρά τούτων ἑτερα (leg. ἐτείρας) καὶ κόλακας.

I have also omitted a few quotations or allusions, which, although probably authentic, only contain the substance of the passages to which they refer.
15. καὶ πεῖνα καὶ φορμικτά.

18. εἰ δεῖν ἐδρασας, δεινᾶ καὶ παθεῖν σε δεῖ.

ΑΙΓΕΥΣ.


21. κέστρα οἰνήρα πλευρά καὶ κατὰ ράχιν

*θλανεν *παλων.

22. *κλῶν μὲν οὐκ ἐγγυη, χωρίτην *δ' ὄρω.

from ὅρμας, a word which Hesychius quotes from the Odysseus Furere of Sophocles and the Licymnius of Euripides. Nauck says, 'Fortasse ἐπερθρίαιν πραφερεμιν, coll. Hesych. v. ἐπερθρήσανων.' Cp. Fr. 499. It is impossible, without more context, to say which of the three words is right, and I therefore retain the MS. reading. The rhythm is also uncertain:

οὐκ οὐκ — — οὐκ οὐκ (?)

15. It is uncertain whether πεῖνα here means, 'Unaccompanied,' or simply implies a more level tone of utterance, being applied to what is spoken as distinguished from that which is sung.

18. Cp. Aesch. Cho. 930, ἐκεῖς δὲν οὐ χρήν, καὶ τὸ μῆ χρεών πάθε. The word ἀλαντι in the text of Stobaeus rests on slight MS. authority: hence the place of the Fragment is uncertain, though the coryphaeus of this play may have naturally so expressed himself in threatening the hero.

19. The arrangement of the first three lines is doubtful. The words of Strabo are, φοίνικ οἱ οἱ Αλγέας οἱ οἱ πατήρ ὁρίσεν ἵποι μὲν ἀπελθεῖν εἰς ἄστας, τῆςδε τῆς πρεσβεία νείμασ, τῷ δὲ Λύκφρ, κ.τ.λ. Meineke conjectured ἵποι μὲν ὁρίσεν πατήρ | ἀπελθεῖν τῆςδε γῆς προσκεῖνον | πρεσβεία νείμασ. ἵποι δὲντέρᾳ Λύκφρ, κ.τ.λ. Brunck, πρεσβεία νείμασ τῆςδὲ γῆς τῷ δ' αὐ Λύκφρ. In l. 4. Nauck reads νείμει. But the participle, continuing the sense of ὁρίσεν, is Greek and in the manner of Sophocles. Cp. Phil. 64, and note.

21. 2. *θλανεν *παλων is the conjecture of Casaubon. Nauck suggests κατηλόγουσαν κατηλογίστατι πλεύουν.

FRAGMENTS

32. ἀσπίς μὲν ἡμὴ λύγδος δὲς πυκνοματεί.

33. ὑφρέθη σοι κάλαμος ὁσπερεί λόρας.

34. ἐν παντὶ γάρ τοι σκορπίος φρουρεῖ λήθη.

35. καὶ βωμαιαῖον ἐσχάρας λαβὼν ... 

36. καὶ νησίώτας καὶ μακρὰς Εὐρωπίας.

37. ταύτην ἐγὼ Κιλλαν τε καὶ Χρύσην ... 

38. εἰ μικρὸς ἃν τα φαιλα νικήσας ἔχω.

quoted together with this by Harpocrates, which, as Nauck points out, is probably from some comic writer, διενότασις ἀποκάλυψα τα μεγάλα συμφέρον. 'Most skilful and able to clear men from great misfortunes,' shows that ceremonial purgation is in question. ἄνεμαμα therefore signifies, 'An act or means of purification,' and not 'The dirt washed off,' as stated in L. and S.


*πυκνοματεί] This is Bentley's correction of πυκνον παρεί, for which the best MSS. have πυκνόματι. A warrior (Achilles) is describing his shield, riddled with spears, which he compares to the upper surface of the mould, drilled with holes, through which the melted wax or metal was poured. Cp. Π. Ι. 9. 326, ἡμᾶτα δ' αἰματέστω διέπρεσσον πολεμίζων.

33. 'A reed, as it were, has been abstracted from your lyre.' According to the Scholiast on Ar. Ran. 231, who quotes this line, a reed was sometimes used instead of horn to support the strings of the lyre. A warrior (Agamemnon?) whose γέρας is taken from him, may be thus taunted: 'You fret because your lyre has lost a fret.' See Ar. Π. 1. 6, οίνες ἄνακας, δέν ὑπολόρεν] ἐνθορὸν ἐν λίμναις τράφα.

34. *τοὺς τε, MSS. Brunck corr. Did Agamemnon thus complain that all were against him? Cp. Αἰ. 1366, ἔναρος οὐκοί, τὰς ἄκρα αὐτῷ πονεῖ.

35. Meineke adds λίθων to complete the verse. But γύρῳ ἐκθόρου (?) The words may have been applied to a suppliant taking refuge at the hearth.

36. Some such words as ὀλεωντας ἀνάρα may have followed.

37. According to the probable conjecture of Meineke, who adds νέμω to complete the line, these words were spoken by Apollo. Cp. Π. Ι. 37, 8, ἐν Χρυσῆν ἄμφιπλήκτων, Κιλλαν τε ταῖς, Τενσίδοις τε τῷ ἀνάτηται.

38. The words are probably ironical (Photius says in quoting them, φαίλον ... τιθελ ... ἄν καὶ τοῦτ τοῦ μεγάλου) and may have been used (by Agamemnon?) in reply to a taunt (from Achilles?). Cp. Π. Ι. 178, εἰ μᾶλα καρπερός ἔσσι, θεός του σοὶ τῷ γ' ἐδωκέν: ib. 226-8.
39. ἔσπεισα βαιᾶς κύλικος ὅστε δεύτερα.
41. πατὴρ δὲ τχρυσός ἄμφιλια τκρούπαλα.
49. ἄχνην . . Λυδῆς κερκίδος.

ΑΚΡΙΣΙΟΣ.
57. ὁς ἐπιψάλλειν βίδην τε καὶ ξυναλλίαν . .
58. βοᾷ τις, ὡς ἀκούετ; ἡ μάτην ὑλακτῶ;
ἀπαντά γὰρ τοι τῷ φοβουμένῳ ψοφεί.
59. ἀλλ’ οὐδὲν ἐσπεῖ ψεῦδος εἰς γῆρας χρόνου.
60. δῆλον γάρ· ἐν δεσμοῖς δραπέτης ἄνὴρ
cόλων ποιοθεῖς πάν πρὸς ἡδονήν λέγει.
61. βῆσις βραχεία τοῖς φρονοῦσι σῶφρονα

39. Bergk conjectures ὅστε δεύτερα, sc. συνιδήν.
41. This line is acknowledged to be very corrupt. Qy. πατὴρ δὲ ἄρτος ἄμφιλιαν ἐκτρικατασκευασμένον, 'But her father, Chryses, [displaying] the wool-enwreathed edge [of the fillet on his sceptre].' Cp. Il. i. 14, 15. Or πρὸς τὴν ἄρτον (?).
49. ἄχνην] Cp. ἀκούσα. Nauck conjectures ἄχνημα ('Sound').
ΑΚΡΙΣΙΟΣ] Part of the story of Danaë.
57. The verse was a trochaic tetrameter.
βίδην] (Adv.) According to Hesychius, this denoted a peculiar mode of striking the lyre.
ξυναλλίαν . . ] Qy. ἀκούσα (?).
58. || || ||
    || || || || ||
    || || || || ||
2. ὀλυκτῶ] Unnecessarily changed by Nauck to ὀλυκτῶ = ὀλυκτᾶν. The image is that of a watch-dog giving a false alarm.
59. i.e. No falsehood lasts very long. χρόνου is added because γῆρας might otherwise suggest decay. In this latter sense it is Truth that knows not old age.
60. i. δήλον γάρ· ἐν] Grotius conjectures δοῦλον γάρ ἐν. But Nauck, by punctuating after γάρ, avoids the necessity of further change; and the tautology of δοῦλον . . . δραπέτης . . . ποιοθεῖς is improbable.
61. The two couplets are quoted separately by Stobaeus, in whose text the iotas subscript in l. 3 are omitted. But Meineke has with great probability arranged the Fragment as it now stands. The words may have been addressed to Danaë by the chorus in the presence of Acrisius. Cp. Aj. 292, 3, ὃ δ’ ἐλείς πρός
FRAGMENTS

πρὸς τοὺς τεκόντας καὶ φυτεύσαντας πρέπει ἄλλως τε καὶ κόρη τε κάργελα γένος, αἷς κόσμος ἡ σιγή τε καὶ τὰ παύρ' ἔστη.

62. θάρσει, γύναι τὰ πόλλα τῶν δεινῶν, ὡν τὸν πνεύμανα νυκτός, ἡμέρας μαλάσσατοι.

63. τοῦ ζῆν γὰρ οὔθεις ὥς ὁ γηράσκων ἔρει.

64. τὸ ζῆν γὰρ, ὃ παί, παντὸς ἡδίστον γέρας· θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖς δῖς.

ΑΛΕΑΔΑΙ.

75. ἐνταῦθα μέντοι πάντα τάνθρωπον νοσεῖ, κακοῖς ὅταν θέλωσιν λάσθαι κακά.

76. τοῖς γὰρ δικαίοις ἀντέχειν οὐ βέβιον.

77. κακῶν τὸ κεῦθειν κοῦ πρὸς ἄνθρωπον εὐγενοῦς.

78. καὶ γὰρ δικαία γλῶσσα ἔχει κράτος μέγα.

79. ὃ παί, σιώπα· πάλλ' ἔχει σιγή καλά.

μὴ βαι, δεῖ δ' ἴμμοιμα' | γάναι, γναυα!| κόσμοι ἡ σιγή φέρει.

1. τοῖς φρουρούσι σύφρονα | 'in the judgment of prudent people.' | Cp. O.T. 616, καλῶν ἔλεγεν εὔλογον· ποσεί.

62. 'Fear not, O lady; most fears are like the wind which the dreamer at night hears rising loud, but in the daytime it proves less violent.' The image is that of a wind which, heard in the night, seems to threaten a storm, but when the morning comes is found to be less violent. | Cp. O.C. 1248, | al' δ' ἰμμ. | καλῶν ἔλεγεν· ἔλεγεν· ποσεῖ.


64. I. ἡδίστον | Meineke conjectures | ἡμέρας, a change which Nauck rightly thinks unnecessary. | Cp. παντὸς μάλιστα, which occurs sometimes, although ζῆν τὸς μᾶλλον is the more usual form.

ΑΛΕΑΔΑΙ | Part of the story of Te- | lephus.

75. The reference of this Fragment to the 'Αλεάδαι rests on a single MS. of Stobaeus.

77. καὶ] Several MSS. have καλ. | Cp. | Trach. 1046, and v. α. | 78. Cp. O.T. 356, πάλλεις· τὰλαθεὶς | γὰρ λοιχίνων τρέφω: Phil. 1246, ἀλλ' ε' | δικαία, τὸν σοφὸν κρίνοντα τάδε.
86. 

resourceful party of lovers, 
advocated by time, else this operation
would have not occurred which would not
wants the business finished
than seven years ago. 

87. 

now by the story of the
important man was

86. 2. οδηγεῖ δι" 'And by and by,' Nauck conjectures οδηγεῖ δι', but cp. Aj. 1285, ἢδ' οδηγεῖ, κ.τ.λ.
3. *θαυμοσύνη] The MSS. vary be-
tween τ' ἄγωνισι and τ' ἄκωνισιν. Sal-
masius corr.

θαυμασάσθην] One MS. has ἠτοχαντα. 
ἀληθεῦσιν is scarcely in harmony with 
the context; and Gaisford's conjecture, 
ἐχθέσαντα, appears probable. ἀλαχ. and 
ἐκθ. are elsewhere confused. See Aj. 
658 and v. rr. The meaning of the 
following lines would then be, that, al-
though tyranny is hateful, yet, when it 
has command of riches, the hatred is 
dissembled,—with 'mouth - honour, 
breath, Which the poor heart 
would fain deny, and dare not.'

4, 5. For the structure, see E. on L. 

7. καὶ *ταπρόσωπα] The reading πρὸς 
τα βαρά, although found both in Plut-
tarch and Stobaeus, is probably corrupt.
For while the quantity of the α in βαρά 
is necessarily short, the antithesis is flat 
and feeble. The latter objection holds 
also against Vater's emendation, καὶ 
πρὸς βεβηλᾶ. ταπρόσωπα might be trans-
posed, προστατεῖαι, κατα might be read 
κατα, and then be changed to βατά, the 
iota being dropped as a false ascript.

7, 8. χωποτέν... τυχεῖν] Either (1) 'And to points where a poor man, even 
if he found the object of his desires, 
could not obtain it.' Or (2) 'And 
that even from a standing-ground, from 
whence a poor man could not obtain 
his desire, even though he met with it.' 
The thought in (1) is rather confused. 
8. μὴ δὲ] Not οδηγ(ent, because the relative 
to clause implies an hypothesis.

10. γλύσσωσιν σοφῶν] Meineke proposed to 
alter this to γῆρα περίσσω δ. γ. ν. τίθησιν, 
'It makes despised old age young.' But 
no change is necessary. 'Riches make 
one who is ill-favoured and (hitherto 
despired to be (accounted) eloquent and 
beautiful to see.' The change of gender 
may be defended from Aj. 758-61, τὰ 
γὰρ περίσσαι... φρονη. Else δυσείθη σῶμα 
('Unlovely in person'), would be a simple 
change.

11. καὶ τυνοισών] The words admit of 
a certain meaning, 'The rich man alone 
has leisure to be ill.' Cp. Plat. Rep. 
are καὶ νοσοῦν (Ellendt), καὶ νόσοι, or καὶ 
νόσων νοσοῦσι (Meineke). Qy. κάνο-
σεῖν (7). Cp. ἄνωνος, ἄνωθεν, ἄνωθεν.

87. From the reference in Polux, 5. 
76, the 'wandering horned hind,' whose 
gentle movements are here described, 
appears to have become the nurse of 
Telephus.
102. ἀλλ' ἔξιος ἔλεγας οὔθε τιμὴν πικρῶς
gένος γὰρ εἰς ἔλεγχον ἐξίδον καλὸν
ἐκλεισάν ἂν κτήσατο μᾶλλον ἢ ψύχον.

103. τίς δὴ ποτ' ὁλβον ἢ μέγαν θεία βροτῶν
ἡ σμικρὸν ἢ τῶν μηδαμοῦ τιμῶμενον;
οὐ γὰρ ποτ' αὐτῶν οὔδὲν ἐν ταῖτὶ μένει.

104. δεινὸν γε τοὺς μὲν δυσσεβείς κακῶν *τ' ἀπο
βλαστόντας εἶτα τούσδε μὲν πράσσειν καλῶς,
tοὺς δὲ ὅταν ἐσθλοῖς ἐκ τε γενναίων ἄμα
γεγώτας εἶτα δυστυχεῖς περικέναι.
οὐ χρὴν τάδ' οὖτω δαιμόνας θυντῶν πέρι
πράσσειν· ἐχρὴν γὰρ τοὺς μὲν εὐσεβείς βροτῶν
ἑχειν τι κέρδος ἐμφανὲς θεῶν πάρα,
tοὺς δὲ ὅταν ἄδικους, τοὺς δὲ τὴν ἐναντίαν
δίκην κακῶν τιμωροῦν ἐμφανὴ τίνευν
κούδεις ἄν οὕτως εὐτύχει κακὸς γεγὼς.

ΑΛΚΜΕΩΝ.

105. εἴδ' εὖ ἄφρονήσαντ' εἰσίδομι ποὺς φρενῶν
ἐπήβολον καλῶν σε.

102. 1. οὔθε [μὴν] Pors. conjectures
οὔθε ἢμιοι: Brunck, οὔθε ἢμιοι: Nauck,
οὔθε ήμιοι: Jahn γένος καλὸν.
ἐδείξας εἰς ἔλεγχον ἐξίδον de εἰ: Phil.
98. These two Fragments (101, 2) appear
to belong to consecutive speeches.
103. 2. ή τῶν] Heath conjectures ή
tων. But the article, as in τῶ μηδὲν,
makes the absolutely worst, or lowest,
as an individual object of thought. It
presupposes a slightly different construc-
tion, viz. θεία βροτῆ.
104. According to Welcker, this Frag-
ment refers to the position of Aletes.
1. *τ'] This, which Bergk added from
conjecture, although not a certain emen-
dation, clearly improves the sense.
8. τοὺς δὲ ή in apodosis. One MS.
has τοῖς δὲ, and Dindorf reads τούσδε
τὴν ἐναντίαν.
105. The text is suspected because of
the unmeaning tautology. Dindorf con-
jectures καὶ for τοὺς: Nauck, more in-
geniously, φρενήσαντι for φρενήσαντι.
Cp. Aesch. Prom. 335, 6, πολλῷ γ' ἠμε-
νῶν τοὺς πέλας φρενῶν ἐφοι τῇ συντιν.
ΑΜΥΚΟΣ ΣΑΤΥΡΙΚΟΣ.
108. γέρανοι, χελώναι, γλαύκες, ικτίνοι, λαγοί.
109. σιαγόνας τε δή μαλακάς τίθησι.
ΑΜΦΙΑΡΕΩΣ ΣΑΤΥΡΙΚΟΣ.
110. ὃ πιννοτήρης τοῦδε μάντεως χοροῦ.
111. ἐνθ' οὔτε πελλῆς *οίδ' ἄγραυλος ἠβότος.
112. ἐτ' αὖ . . . ὀσπερ ἀλειδός πληγεῖς . . . ἔναν διδάσκαλος.
ΑΜΦΙΤΡΥΩΝ.
119. ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβέιν ἐθὼν αρκεί;
ΑΝΔΡΟΜΕΔΑ.
122. *ἡμῶν *θυτῶν κούρειον ἵρεθη πόλειν
νόμος γάρ ἐστι *βαρβάροις θυμολείν
Κρόνω *θεῷ βρότειον ἄρχηθεν *γένος.

ΑΜΥΚΟΣ] From the Argonautica. Amycus, son of Poseidon and the nympha Bythynis, and king of the Bebryces, was slain by Polydeuces.
108. In one quotation of this line κορώναι is substituted for χελώναι.
109. Porson made a trimer of this line by transposing δή to the end. But the lyric verse, χ — χ — χ, is not improbably in a satyric drama.
110. 'The last and least of this prophetic line.' In the line of Aristophanes (Vesp. 1510), which the Scholiast addsuces to illustrate, πιννοτήρης seems to mean 'A diminutive hanger-on.' There is no reason to alter χοροῦ to χορῆς with Meineke; μάντις is used as an adjective.
111. The words, in the text from which they are taken, are ἐνθ' οὔτε πελλῆς τε ἄγραυλος βότος. Cramer conjectures ἄγραυλος βοτήρ. Dindorf reads, from the conjecture of Schröder, ἐνθ' οὔτε πελ-

122. Ahrens conjectures φρενῶν for ἕνων. But the text cannot be restored with certainty. Κρόνω *θεῷ βρότειον ἄρχηθεν *γένος. The tragedy opened with Poseidon's sending the monster in consequence of the boast of Cassiopeia.
122. This Fragment is conjecturally restored from the text of Hesychius, where it stands thus: *ἡμῶν *θυτῶν κούρειον ἵρεθη πόλειν νόμος γάρ ἐστι τοῖς βαρβάροις θυμολείν βρότειον ἄρχηθεν *γένος τῷ Κρόνῳ.
2. *γένος, Scaliger; γέρας, Buttmann.
123. ἵπποισιν ἡ κύμβαιοι ναυστολεῖς χθόνα;
124. μὴ δὲν φοβεῖσθαι προσφάτους ἐπιστολάς.
125. ἵπποι σὲ *φοῖνικον
μάσθητα δίγονον.
126. αὐτοχέλεσι ληκύθοις.

ANTHNOPIΔAI.

134. δρυδὰ καὶ κήρυκα καὶ διάκονον.

ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ.

137. μὰ τὴν ἑκέλον δειλαν, ἢ βοσκεται, θῆλυς μὲν αὐτός, ἀρσενα τῇ ἑθροῦς ἐχον.

ΑΧΑΙΩΝ ΣΥΛΛΟΓΟΣ Η ΣΥΝΔΕΙΠΝΟΙ.

139. φορεῖτε, μασσέτω τις, ἐγχεῖτω βαθίν

123. Quoted by Eustathius because of the χθόνα.
125. *φοῖνικον] φοῖνικον, MSS. Brunck corr. In the explanation given by Hesych. I. p. 977, δίγονος μάσθης: ἕ διπλούς, ἢ δοῦλοι χρώματι κεχρημάτων, should not δοῦλοι ημοί be read for δοῦλοι χρώματι?
126. αὐτοχέλεσι] i.e. according to Pollux, made out of a single piece of alabaster, and not having a separate rim.

ANTHNOPIΔAI] After the taking of Troy, Antenor and his sons escaped with the remnant of the Heneti to Thrace, and from thence to the Henetian country on the Adriatic. See Strabo, 13. p. 608, who refers to Sophocles in confirmation of his statement.

ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ] The words of the Scholiast on Eur. Or. 800, Ατρεῦς τῷ γυναικει ἄρσενι, may refer either to this drama, or to Aj. 1296, 7.


AXAIΩΝ ΣΥΛΑ.] The tone of the Fragments shows this to have been a satyric drama. The subject was the gathering of the Achaean and Tenedos before the siege of Troy. The chiefs seem to have been represented as feasting together. The chief incidents of this time, as we know from Proclus, were the wounding of Philoctetes and his being taken to Lemnos by Odysseus, and a quarrel between Agamemnon and Achilles, whose invitation to the banquet was not sent in good time. Cp. Ar. Rhet. 2. 24. p. 1401 b, 17.

139. 'Bring forth the wherewithal, that some one knead a cake, and fill a deep drinking-bowl. This man, like a labouring ox, does no work till he have eaten well.' Is this said of Ajax? or is it an insulting speech of the general to Achilles coming in uninvited?

1. Meineke unnecessarily conjectures φυράες ('Knead ye') for φορεῖτε.
κρατήρ'; δδ' ἄνηρ οὐ πρὶν ἀν φάγῃ καλῶς δμοια καὶ βοῦς ἐργάθης ἐργάζεται.

140. οὗτοι γένειοι δὲ χρῆ δηλιφῆς φοροῦντα κάντιπαίδα καὶ γένει μέγαν γαστρὸς καλείονθαι παῖδα, τοῦ πατρὸς παρῆν.

141. ἄλλ' ἄμφι θυμῷ τὴν κάκοσμον οὐφάνην ἔρρεψεν οὐθ' ἕμαρτε: περὶ δ' ἔμφι κάρα κατάγγυται τὸ τεῦχος οὐ μόρον πνεύν ἐδειματούμην δ' οὐ φίλης δομῆς ὕπο.

142. ΟΔ. ἴδη τά Τροίας εἰσορὼν ἐδώλαια δέδοικας . . . . .

ἈΧ. . . . . . . . . . . . . .

143. οὗ οὖν πάντα πράσσων, ὡς δ' Ὠσυφος πολὸς ἐνδῆλος ἐν soi pάντα ἠχό μυτρὸς πατήρ.

144. ὃς ναοφύλακες νυκτέρου ναυκληρίας πλήκτροις ἀπευθύνουσιν οὐρλαν τροπῖν.

140. (1) 'One who has a sleek beard, and is grown up, and of a noble race, ought not,' etc. Or (2) 'One ought not, being great (only) by descent, to have his beard thus smeared (with viands), and behave like a child, and so be called his belly's heir, when he might be known as his father's son.' Or (3) 'One who is grown up and well-born ought not to have his beard thus smeared and be called,' etc. Nauck (as quoted by Dindorf) conjectures μυτρός for γαστρός. But the expression in the text does not exceed the licence of satyrical drama.

141. The burlesque of tragic ὑγείας in this Fragment is very apparent; especially in ἄμφι θυμῷ, οὐθ' ἕμαρτε, περὶ δ' ἔμφι κάρα.

142. 1 τῶν Τροίας . . ἐδώλαια] 'The dwellings of Troy,'—Troicas sedes.

3. In the intermediate line Achilles repeats his threat of sailing away—τοῦ Ἀχιλλέως διαγανακτοῦντος καὶ ἀποσεῖδὼν λέγοντος are the words of Plutarch, who makes the quotation.


5. οὗ μένειν] The v. r. θυμαίειν may have arisen from θυμαίνειν, of which there is a trace in the other v. r. οὗ καλίνει.

For καλίν = συμφέρον, cp. O. C. 1003, καὶ σοὶ τὸν θείον ἄγωμα θυεῖνας καλίν: Phil. 1155, τῶν καλίν . . κορίσαι στέμα.

143. 2. πάντα *χά] πανταχοῦ, MSS. Vater corr.

δ μυτρὸς πατήρ] Autolycus.

144. 1. ναυκληρία seems to be here.

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used for a vessel and its equipments
(abstract for concrete) as in Eur. Hel.
1519.
1.194 (of the coracles on the Euphrates),
λέονται δι αυτό τε δύο πλήκτρων, καὶ δύο
ανάρρησα ἁρδών ἑπτάτων.
145. i. *θρόνοις] θρήνοις, MSS.
Τουρπ corr.
2. νειμά] 'Observe.' Cp. νεμάω (L.
and S. s. v. νεμάω, II. 3).
ζη . οῶ] νέ, not μη, because ζη is used
interrogatively = 'Whether.'
146. i. *άνάρρησα] ανάρρησα, MSS.
2. δ *θύρων] θύρων, MSS. *θυρω
is Brunck's correction for the MSS of
the MSS. Probably two passages have
accidentally cohered: one deprecating
oblivion of the Muse, λάθα Πιερίδων
στυγερὰ καὶ *άνάρρησα,
—zedo — — — — — — — — — — — — —
the other an address to 'Memory,' or to
the 'power of Song,' δ *θύρων θυρω
εὐποταμέα μελέων | ἄνεξονα βλω βρα-
χῶν ἱσθμον,
—zedo — — — — — — — — — — — — — — —
*Power, fraught with happiness for mor-
tals, that by inspiring song, keepest from
sinking the narrow strand of their life.'
Cp. Shak. Macb., 'But here, upon this
bank and shoal of time.'
ΑΧΙΛΛΕΩΣ ΕΡΑΣΤΑΙ] This was a
regular satyrlic drama. See on Fr. 158.
The lines quoted by Nauck from Ovid,
Trist. 2. 409–12, 'Nec nocet auctori,
mollem qui fecit Achillem,' etc., may
have been equally applicable to the
Myrmidones of Aeschylus.
154. 'O παίς τὸν κρύσταλλον is said
to have been a Greek proverb.
1. νόηται* ἔρωτος] The reading is
doubtful. The best MS. of Stobaeus
gives ἔρωτος γάρ νόημα. Another, said
to be interpolated, reads as in the text.
Dobree conjectures τὸ γάρ νόημα, sup-
posing ἔρωτος to be a gloss.
2. ξημέρον] Most MSS. have ξημ-
έρον, which Nauck reads, but 'the
trouble which is the object of desire,'
exactly accords with the similitude in
what follows.
3. μη κακῶς] The use of μη is to be
explained by the hypothesis implied in
ἐχεὶν ἄν.
4. παύδαις ἕγη] For this unintel-
ligible reading, Salmasius proposed παύ-
δες δοσκολὺ. Qy, παύδες δοσκολὺ (?).
5. δ *χυμῶς] It is doubted whether
οὔτ' ἐν χερῶν τὸ κτῆμα σύμφορον μένειν. *οὔτω γε τοὺς ἐρώτας αὐτὸς ἔμερος δρᾶν καὶ τὸ μὴ δρᾶν πολλάκις προέταται.

158. τίς γὰρ μὲ μόχυθος οὐκ ἔπεστάτει; λέων δράκων τε, πῦρ, δῶρα.

157. ἦ δορός διχόστομον πλάκτρον διπτυχοι γὰρ ὄδύων μιν ἥρικον Ἀχιλληνίου δόματος.

158. παπαί, τὰ παιδίχ', ὡς ὅρας, ἀπώλεσας.

159. σοὶ δ', ὡ Σῶαγρε, Πηλιωτικὸν τρέφος.

160. ἡ γλῶσσῃς μελόσφης τῷ κατερρυθκτῇ.

this can mean, 'The sensation,' i.e. the smart; and Meineke conjectures δ χυμός. But see Essay on L. § 52. p. 97, and cp. γενόμαι.

6 and 7 are not quite clear. * But at least the sensation will not allow them to let go (διπτυχ. ὑπ. sc. τις), nor yet is the acquisition one that is expedient to remain in the hands. The combination of δ χυμός θέλει is somewhat harsh. Qv. δυνάμει (?). Or, possibly, some words are lost after χυμός, in which case the subject of θέλει is τῶν νείπων τις. σύμφορον may either (1) agree with κτῆμα, or (2) τὸ κτῆμα μένειν may depend on σύμφορον (ὑπ. τις).


155. The words appear to come from a speech of Peleus reviling Thetis, in consequence of which she was here represented as deserting him, according to the Scholiast on Apollonius Rhodius, 4.816. Thetis took these various forms in avoiding the advances of her mortal wooer. See Fr. 556.

Dobree and Heath denied the Sophoclean authorship of this fragment. But we know too little of the style of the poet's satyrical dramas to be able to pronounce with confidence on such a point.

158. The words are addressed by Phoenix to the Chorus of Satyrs.

159. Σῶαγρος is the name of a hound.

τρέφος] There is a v. i. βρέφος.

160. 'To him whose tongue flows down with honey.' Although both genitives may be construed, ('With honey from his tongue'), γλῶσσης may well be a corruption either of γλάσσῃ or γλαζο- σεαν. The words probably apply to Nestor, τοῦ καὶ ἄκο γλάσσης μέλιτος γλυκαίῳ ἰκεῖν ἀὐθή, II. 1. 249.
FRAGMENTS

161.
δ' ἐνθ ὑποίς ἂρροέθν Ἡφαίστου τέχνη.

162.
*διμάτων ἂπο λόγχας ἵστον*.

ΔΑΙΔΑΛΟΣ.

163.
tεκτόναρχος Μοῦσα.

166.
ἀλλ' οὗδε μὲν δή κάνθαρος τῶν Ἀιναλων πάντως.

ΔΑΝΑΗ.

169.
οὐκ οἶδα τὴν σὴν πεῖραν ἐν δ' ἐπίσταμαι,
τοῦ παιδός ὄντος τοῦτ' ἐγὼ διδόλυμαι.

170.
γύνον τε μῆλων κάφροιδιαν ἄγραν.

171.
ζῆ, πῦνε, φέρβου.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ.

175.
πόθεν ποι' ἄλυπον ὄδε ἐδρον ἄνθος ἄνιιας;

161. ἃθ* Ellendt conjectures ἃθ. ἂρροέθν* ἂρροέθν, MSS. Lob. corr.
*τέχνη* τέχνη, MSS. Dind. corr.
162. A happy restoration of the corrupt διμάτων ἂπο λόγχας in Hesychius.
διμάτων ἂπο λόγχας is due to Casaubon, ἵστον to Nauck and Dindorf. Achilles is spoken of.

ΔΑΙΔΑΛΟΣ] One of the persons in this play, which Welcker and others conjecture to have been a satyric drama, was Talos of Crete, a man of bronze made by Daedalus for Minos. He was overtaken by his pursuers, when the pivot in his ankle broke.

166. This Fragment is doubted. See above Fr. 157, and note.

ΔΑΝΑΗ] Some would identify this with the Ἀκρίδειος supr.
169. Said by Acrisius of the child Perseus, to some one who has advised him to leave the event to fortune.

κάφροιδιαν ἄγραν] The ancients explained this of the partridge, which hunters decoyed by exhibiting the female.
171. From a sarcastic speech.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ] The subject was the gift of the vine.
175. ο—οοο—ο—ο
—ο—οοο—ο—ο.

Join ἄλυπον ἄνιιας. The grammarian who quotes the words observes that the lyric from which they are taken
ΔΟΛΟΠΕΣ.

177. εύναις εἰς δραπέτων στέγην ἔχων.

ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΩΣ.

179. καὶ γὰρ χαρακτήρ αὐτὸς ἐν γλώσσῃ τι με προσηγορεῖ Λάκωνος ὁσμᾶθαι λόγου.

180. γυναῖκα δ' ἐξελύνες ἥθρασσε ἤγειν ἡ τοῦ μὲν ἐνόλων ἤγραφοίς ἐνημέρων.

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.

183. πέτων ἐρινῶν ἄχρεοι δὲν ἐσ βρῶσιν ἀλλοὺς ἔξερενάζεις λόγος.

ΕΠΙΓΟΝΟΙ.

187. φιλεῖ γὰρ ἡ δυσκλεία τοῖς φθονομένοις νικᾶν ἐπ' ἀλέχροις ἢ 'π' τοῖς καλοῖς πλέον.

has an inebriate looseness of expression: λευκόμενην ἔχει τὴν ἐρυμείαν καὶ μέθυων ἁμέρασιαν. This must excuse the exceptional order.

177. Hesychius tells us that this is said of a hare, 'She might be crouching on her form in a fugitive dwelling-place.'

ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΩΣ.] Cr. Il. 2. 205-8 (Antenor speaks), Ἡδὲ γὰρ καὶ ἔντος τοῦ ἡλίου δοὺς Ὀδυσσεος, [εἰ ἐκεί άγγελίη, σὺν Ἀρμίφιλῳ Μενελάῳ] τοὺς δ' ἐκεί ἔξερενός καὶ ἐν μεγάρας φιλημα, [ἀμφότεροι δὲ φυλή ἔδειχνε καὶ μήδεα τυμνᾶ.—where the Scholiast says: πρὸ τοῦ στρατεύσαι τοὺς Ἑλληνας ἐς Τροίαν ἡλιόν πρέβεις Ὀδυσσεος καὶ Μενελαος ἀπαστάντες Ἑλείνοι, ἐν ὅς τῶν ἄλων αὐτῶν μὲθ' ὑβρίσεως διοξάνων μῦνος Ἀρμίφιλῳ εὔεξες φιλοφρόνας. This play included the strife between Calchas and Mopsus, and the death of Calchas.

179. *For indeed I recognize a similarity of accent which somehow (ἐπί = ἔπος, cp. supr. 85, note) suggests to me the odour of Laconian speech:* lit. 'Addresses me in some way so that I perceive,' etc. προσηγορεῖ has better MS. authority than the v. r. πασφορεῖ. ὄρωσις is an unmeaning v.r. for ὄρωσαι.

180. 1. ἤγεων may be a corruption of ἐκλειπτων, through v. τε. γένος and πολῶν: i.e. (a) γένος πολῶν, (b) πολῶν, πολῶν, (c) γένος, (d) γένος.

3 is hopelessly corrupt. Schneider proposed γραβλος for γραβλος. Mr. R. Ellis proposes γραβλος. But γραβλος' ἐκλειπτων γραβποίς ἐνημέρων (καλ. sc. μελον, 'Cast off clothes') (?).

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.] It is doubtful whether the Ἑλείς ἀφαγη mentioned in the Greek argument to the Ajax is the same with this or with the Ἑλείς αὐτής.

183. 1. Some, with Porson, would restore this line as follows, πέτων ἐρινῶν ἄχρεοι δὲν ἐσ: others, more simply, with Cobet, by cancelling ἄχρεοι.

ΕΠΙΓΟΝΟΙ] Supposed by Welcker to be the same with Ἐμφώλη. See especially Fr. 193.

187. 'When men are envied, ill-report prevails against them more for disgrace-
188. δὲ πᾶν σὺ τολμήσασα καὶ πέρα, γυνή κάκιον ἄλλος οὐκ ἐστὶν οὖθ' ἐστιν ποτὲ γυναικὸς, εἰ τι πτέμα γίγνεται βροτοῖς.

189. ἄλθυνα παῦδων, ποῖον ἐρημαν λόγον;

ΕΡΙΣ.

190. ἔγω δὲ πεινῶσι' ἀδ πρὸς ἵστια βλέπω.

191. ἐδώρος *γάμου.

192. μίαν μίαν.

ΕΡΙΦΥΛΗ.

193. *δὲ γλῶσσα', ἐν οἶνων ἀνδράσιν τιμὴν ἔχεις, διὸν λόγοι σθένουσι τῶν ἔργων πλέον.

194. διὸν δὲ μὴ τάριστ' ἐλευθέρως λέγειν ἔξεστι, νικᾶ δ' ἐν πόλει τὰ χείρων, ἀμαρτλαῖ φάλλουσι τὴν σωτηρίαν.

195. γῆρα προσόντως σῶξε τὴν εὐφημίαν.

ful actions than for noble ones. These words may have had some point in their original context: as it is, they are unmeaning. The general sense seems to be that when one is envied, 'that craves wary walking.' He who acts honestly is better able to live down calumny.'

188. ἐν ὑμήν] The nominative, which is the reading of the best MSS., agrees better with the general statement in what follows than the vocative, which is read by Nauck and Dindorf.

191. *γάμου] γάμος, MSS. Nauck corr. Hesychius doubts whether the meaning is 'Marriageable,' or 'Careless about marriage.' The latter interpretation, although less probable in itself, confirms Nauck's emendation. For 'a careless marriage' is without meaning.

192. μίαν μίαν. 'One by one.'

ΕΠΙΦΑΝΗ] See above on the title Ἐπιγονοι.

193. 1. *δὲ is Dindorf's addition. He also suggests οὖς for οἴνων. Jacobs conj. γλῶσσα' ἐν κενοῖς . . . ἔχει.

194. 3. ἀμαρτλαῖς] ἀμαρτλαί is a v. r.

196. προσόντως] Some MSS. have προσημόντως, whence Nauck conjectures προσήμοντως. But for προσόντως, which does not seem an impossible reading, cp. Eur. Phoen. 528, 9, ὡ τέκνον, οὐχ ἀνάγνα τῷ γῆρα καυμ, Ἐπικίλλης, προσήμοντι, κ.τ.λ.
196. ἄρετής βέβαιαι δ' εἰσίν αἰ κτήσεισ μόναι.
197. ἀνδρῶν γὰρ ἐσθλῶν στέρνου ὡς μαλάσσεται.
198. πῶς οὖν μάχωμαι θυντὸς δὲν θελα τύχη;
ὅποι τὸ δεινὸν, ἐλπὶς ὀδὴν ἄφηλεὶ.
199. ἀπελθεί *κινεῖς ὅπων ἱαρὸν νόσου.
200. καὶ γὰρ Ἀργείους ὅρῳ.

ΕΡΜΙΟΝΗ.
201. ἀλλ' ὡς πατρόφαι γῆς ἄγνιασον πέδων.

ΕΥΜΗΛΟΣ.

ΕΥΡΥΑΛΟΣ.
204.*

τρωθεὶς ἄκανθη τρυγώνος θαλασσίας.

ΕΥΡΥΣΑΚΗΣ.

198. The words probably belong to Amphiarus. Cp. Trach, 725, 6, ὅπως ἔστιν ἐν τοῖς μη καλοῖς βουλεύμασιν | ὅπως ἔστιν ὧς καὶ θάρσου τι προκαίει.
199. ἀπελθεί *κινεῖς] This is Nauck's ingenious emendation for ἀπελθεί ἵκεν

ης. Dindorf prefers Valkmär's conjecture, ἀπελθεί ἵκεν ὅπως λατρὸς νόσου. But the use of abstract for concrete in κινεῖς ὅπως is Sophoclean and poetical. Cp. 'Macbeth doth murder sleep.'

200. The words are said by Eriphyle to her son Alcmeon.

ΕΡΜΙΟΝΗ]. Hermione had been promised to her cousin Orestes by Tyndareus, the grandfather of both. Then she was given to Neoptolemus, having been promised to him in reward for his part in taking Troy. Lastly, by the award of Apollo, she was given to Orestes. After he had avenged his father, and by him she became the mother of Tisamenus.

ΕΥΡΥΑΛΟΣ] Euryalus, the son of Odysseus, by Euphie, the daughter of Tyrimmas the Epitrope, was killed on coming to Ithaca, either by Odysseus or Telemachus, before they had recognized him, through the jealous craft of Penelope. Shortly after this Odysseus died by the hand of his son Telegonus, an unconscious parricide.
204.* The line is thus restored by Meineke from the words of Parthenius, πρὸς τής αὐτοῦ αὐτῶν γενεᾶς τρωθεὶς ἄκανθη τρυγώνος θαλασσίας ἰκελέυτης. ΕΥΡΥΣΑΚΗΣ] See Fr. 209, ἀδήσταυν, in the subjoined list of words.
"ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡΙΚΟΣ."

206. .. συνέλεγον τὰ ἔξιλ', ὡς ἐκκαυμάτων μὴ μοι μεταξὺ προσδεήσειν.

207. τρέφουσι κρῆνης *φυλακα χωρίτην δφιν.

208. Κυκλώπιον τροχόν.

209. κρέισσον θεοῖς γὰρ ἢ βροτοῖς χάριν φέρειν.

210. τὸν δρόμτα γὰρ τι καὶ παθεῖν ὀφελεται.

211. τοιγάρ *σοι δὴ φυλάξαι *χοίρων δοστε *δεσμίαν.

"ΗΡΙΓΟΝΗ."

215. ἢ δὲ δύσι τοπάζω, ταῦτ' ἰδεῖν σαφῶς θέλω.

216. νῦν δ' ἡείρα *ὑπαφρος ἐξ αὐτῶν ἔως ἀπάλλεσέν τε κατός ἐξαπάλετο.

ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡ.] The subject seems to have been the descent for Cerberus. According to Herodian, Helots took the place of Satyrs.

207. φύλα καὶ, MSS. Jacobs corr.

208. ‘The Cyclopean Circuit’ (of the wall).

211. ..-ό-ό-ό-..-ό-ό-.. The MSS. have τοιγάρ ἱόδη φυλάξω χοίρον δοστε δεσμίαν. χοίρων δοστε δεσ-μίαν is the conj. of Casaubon. Bergk conjectures τὸν γὰρ ἱόδη (supposing this to be an epithet of Cerberus).

ΗΡΙΓΟΝΗ] Supposed by Welcker to be the same with the ΑΛΗΣ supr. Erigone was the daughter of Aegisthus and Clytemnestra.

216. τ' ἡείρα is corrupt. Qy. ἡείρα (?). The subject may be a serpent that is roused to fury, and then slain.

*ὑπαφρος] MSS. ὑπαφρος, which, according to Erotian, means ‘secret.’ Dind, corr.
ΘΑΜΥΡΑΣ.

217. Ἐρήσσαν σκοπίαν Ζηνὸς Ἄθροιον.

218. πηκταὶ δὲ λύραι καὶ μαγάδιδες
tὰ τ’ ἔν Ἐλλησι ἔδα φ’ ἑῳμελη.

220. πρόσοδα μέλεα τάδ’ δοσα κλύομεν
τρόχιμα βάσιμα χέρεσι πόθεσι.

221. αἰχακε γὰρ κροτητὰ πηκτίδαν μέλη
λύρα μονάλοις τε ἱεμαώντεως
τνας στέρημα κωμασάς.

222. τὸ κολον Ἀργοὶ οὗ κατοικήσαντ’ ἔτι.

224. ῥήγνυς χρυσόδετον κέρας,
ῥήγνυς ἄρμονίαν χορδότονον λύρας.

225. μουσομανεὶ δ’ ἑλάμφθην ἀκατεφή, ποτὶ θειρὰν

ΘΑΜΥΡΑΣ] Thamyris (Attice Thamyris) is made blind by the Muses whom he had challenged to a contest in music. See II. 2. 599 foll. Sophocles is said to have himself represented Thamyris, lyre in hand.


218. 1. μαγάδιδες] The quantity (μαγ–
γαδιδίς) is excused, because the word is of foreign origin. Meineke would write, μαγαδιδίς.

2. τὰ . . ἔν Ἐλλησι] The scene of the drama was in Thrace.

220. 1. πρόσοδα] This word is doubt-
ed; but why may it not mean, ‘Giving forwardness to the feet?’ i.e. inciting to movement. Cp. the uses of πρόχειρος, and the verb προσδοκεῖν.

2. χέριστο πόδεσι] These unusual forms, which appear in the MSS., may have been used by Sophocles for the sake of the open trochaic metre:—

But of this we cannot be sure. Nauck reads ψάδεσσαν.

221. 2 and 3 are probably past cure, although the ingenuity of Nauck’s em-
endation of 2, λύρα μονάλοις θ’ οἰς ἱει-
μονες τνας, provokes an attempt at l. 3,
στέρημα ἄνιας [ὁδὺ] κολύμπησι τ’ ἄσης.


224. — — — — — —

225. — — — — — — — — — — — —

‘I am seized by the oestrous of the Muse, and make my way to the ridge (!) impelled by the lyre, and by the strains which Thamyras inimitably composes.’

1 Qy. — — — — — — — — (?).
227. σοφὸς γὰρ οὕδεις πλὴν δὲν ἂν τιμᾶ τεθεὶ.

235. ἕστι γὰρ τις ἐναλία

*Εὐβοῖς αἰα. τῇδε βάκχειος βότρυς

*λαμπρᾶς ἔως θεός ἔρπει, πρῶτα μὲν *κεκλημάτωται *

χορεῖν καλεῖν, κεῖον ὄθωτορὲ ἡρεῖν

φοῖνικαὶ γὰρ οὕδειν δὲν ὕφηγονται θεοί.

The Fragment is corrupt in several places, but has been plausibly restored.

1. *Σωκρᾶτος] 8' ἄν καὶ τῷ (or τὸ) MSS. 

2. *Εὐβοῖς αἰα. ebdhòsasa, MSS. 

3. ἐπὶ θαμαρ ἔρπει] (1) 'Comes forth daily'; lit. 'to meet the day;' or, 'for the day's supply.' 

4. *λαμπρᾶς ζω] λαμβανεῖν καὶ λαμήρα-

5. *δεῖ] 'Will bring.' Some MSS. 

6. καὶ κληνεῖαν γε] Sc. τῷ θαμαρ. 'Away, and as the day begins to decline.' This phrase has been unnecessarily altered by Meineke to γυναικεῖαν γε, for which Nauck suggests παινεῖαν γε. Perhaps, at least, γε should be read for γε. 'Just as —.'

7. 8. βλαστουμένη [καλῶς] 'Attaining perfect growth.' The words καλῶς ὅψαρει are inverted in the MSS., and Mr. R. Ellis would read ὅψαραίοις.
eis 'Αμφιλόχους καὶ Ἀκαρνάνας,
mίσης δὲ ὑδασίν τοῖς Ἀχελώο
. . . . . . . .
ἐνθὲν ἐσ Ἀργὸς διὰ κόμα τεμῶν ἤκει δήμον τὸν Λυρκείου.

251.
γυνὴ τὸς ἔδει ἕσοληνας Ἀρκάδος κυνῆ;

252.
Πλοῦτωνος ἡδ' ἐπείσοδος.

253.
πανδόκος ἐξενότασις.

254.
ζανθὴ ὸ Ἀφροδίσια λάταξ
πᾶσιν ἐπεκτύπει δόμοις.

255.
eὐδαιμόνες οἱ τότε γέννας
ἀφβητοι λαχώντες θελοὺ.

256.
τραχὺς ὑ κέλωνης κέρυξος ἐξανάσταται.

257.
ἐπήνευ᾽ ἵσθι δ', ὀσπερ η παρομία,
ἐκ κάρτα βιών γνωτὸς ἀν γένοιτ ἀνήρ.
OF SOPHOCLES.

263. τοινυ' ἐμὴν Πλούτων' ἀμεμφίας χάριν.

264. πατήρ δὲ ποταμὸς Ἰναχος
tὸν ἀντιπλαστον νομὸν ἔχει κεκμηκότων.

266. πάντα δ' ἐρίθων ἀραχνὰν βρίθει.

267. ἐπίκρουμα χθονὸς Ἀργείας.

268. κναμβόλως δικασθήν.

269. χειμῶνι σὺν παλινσκίφ.

272. ἀναίδειας φέρον.

1ΞΙΩΝ.

ΙΟΒΑΘΣ.

275. τὸν Ἀιδαν γὰρ οὐδὲ γῆρας οἴδε φιλεῖν.

ΙΟΚΛΗΣ.

277. ἀλλὰ καὶ λινορραφή
tυλεία.

278. ἀλλ' ἰδιχαῖρον καὶ πράξειας
cατὰ νοῦν τὸν ἐμὴν.

263. In the absence of the context it is rash to assume that ἐμὸν is corrupt.
264. 2 νομὸν ἔχη] ἔχει νόμον, MSS. Ellendt corr. But qy, νοῦν ἔχει(?). 'Has the shadowy mind of the dead' (?).
267. From an anapaestic line.
268. The Fragment is too slender to allow us either to assume corruption or to attempt emendation. Nauck con-
jectures κναμβόλω σε δικασθήν.

ΙΟΒΑΘΣ] Some part of the story of Bellerophon.

275. ὁοο-οοοοοοο | οοοοοοοοοοο.

ΙΟΚΛΗΣ] An unknown name, for which Ἰφιμαλής and Ὀλαλής have been conjectured.

278. Used by Aristophanes, Eq. 498.
FRAGMENTS

ΙΠΠΟΔΑΜΕΙΑ, see ΟΙΝΟΜΑΟΣ.

ΙΠΠΟΝΟΥΣ.

279. ἐξ Ὡλένου γῆς φορβάδος κομίζομαι.

280. πρὸς ταῦτα κρύπτε μηδὲν, ὡς ὁ πάνθ' ὄρῳν καὶ πάντ' ἄκοντων πάντ' ἀναπτύσσετον χρόνον.

281. σωτηρίας γὰρ φέρμακ' οὐχὶ πανταχοῦ βλέψαι πάρεστιν, ἐν δὲ τῇ προμηθίᾳ.

ΙΦΙΓΕΝΕΙΑ.

284. οὐ δ' ὁ μεγίστων τυχανουσα πενθερὸν.

285. ὃς ἄγος οὐ μελισσοῦσθαι πρέπει.

286. νῦν πρὸς ἄνδρι, σῶμα πουλύπους ὅπως πέτρα, ἡ τραπέζαι γυναῖκον φρονῆματος.

287. τίκτη γὰρ οὐδὲν ἐσθάλων εἶκαλα σχολή.

ΙΧΝΕΥΤΑΙ ΣΑΤΥΡΟΙ.

293. ἑνῆλατα ξύλα
tρίγομφα διατορεύσαι σε ἰδεῖται.

294. καξορμενίζει κούκ ἐπισχολάζεται

βλάστη.

279. According to Steph. Byz., Olenus was a town of Achaia or Aetolia.
ΙΦΙΓΕΝΕΙΑ ] See below, Κλαμαμβ- στρα.
284. According to Photius and Sui-
das, Odysseus says this to Clytemnestra about Achilles, and πενθερὸς is here = γαμβρός.
286. 1. νῦς] Pors. conjectures νοῦν 
δεῖ. The Fragment is corrupt, and has not been successfully emended. Qy. νῦς 
*πελίκεσθαι *γυναῖκι *φρονηματί (?).
ΙΩΝ.

296. πρὸς ἄνθρωπος ἔσθλοι πάντα γενναίως φέρειν.

297. ἐν Δίῳς κῆποις ἄρονται μοῦνοι εὐθαῦμων λοβὸς*

ΚΑΜΙΚΙΩΙ.

301. ὁμιθος Ἰλῆ ἐπώνυμος
πέρδικος ἐν κλείνοις Ἀθηναίων πάγοις.

302. ἀλλὰς στραβήλου τῆς δε, τέκνον, εἰ τινα
δυναίμεθ' εὑρέιν.

303. πιστῶι μὲ κωχεύουσιν ἐν φορᾷ δέμας.

ΚΗΔΑΛΙΩΝ ΣΑΤΥΡΙΚΟΣ.

304. καὶ δὴ τι καὶ παρεῖκα ἀτυματῶν
ὑπὸ τοῦ δήατος.

305. μαστιγῖα, κέντρωνες, ἄλλοτριοφάγοι.

306. τοῖς μὲν λόγοις τοῖς σοῦσιν οὗ τεκμαίρομαι,
οὗ μᾶλλον ἡ λευκὴ λίθου λευκὴ στάθμη.

307. *τι δὲ ήταν *γέννηται *δὴ τὰ πάντ᾽ ὅνων σκία;

ΙΩΝ] Supposed by Welcker and others to be the same as the Creûsa.

297. So Mr. R. Ellis for the MS. ἐν Δίῳς κῆποις ἄρονθαι μόνον εὐθαῦμων δῆσις.

ΚΑΜΙΚΙΟΙ] The death of Minos by the hands of the daughters of Cocalus.

301. Perdix was slain by Daedalus.
302. The construction is lost. The clue to the labyrinth was passed through twisted shells, of the kind known as stráβηλος. Minos says this when in pursuit of Daedalus.

ΚΗΔΑΛΙΩΝ] A satyrical drama on the birth and education of Hephaestus.

304. i. *τῶν ἀτυμάτων] τῶν ἀτυμάτων, MSS. Dind. corr.
2. δήατος] ἄτο τοῦ δήατος, Hesych.
306. 2. ἄκουλθος] ἄκουλθος, Sc. prooβαλλομένη.
307. MSS. δὴ τι ήταν γέννηται τά
310. *τόν *άντιον *πνέοντα δ' οὖχ *ørēs *θεόν
καὶ δείμα *προσφέροντι *άπ' ἀνταλας θεόν;

ΚΟΛΧΙΔΕΣ.

311. χαλκοσκελεῖς γὰρ . . . . . .
. . . ἐκπνέουσι πνευμάτων ἀπὸ
φλέγει δὲ μυκτήρ ὡς . . . . .

312. ἄπηξε πέμφιξ *ὡς *ἰπνοῦ *σελασφόρου.

313. καὶ έδαψασ
*τηλέσκοπον πέμφιγα χρυσέαν ἱδών.

314. ἡ φῆς ὑπομνῶς ἀνθυπουργήσαι χάριν;

315. ὑμεῖς μὲν οὖν ἄρ' ἤστε τὸν Προμηθέα.

316. Al. ἡ βλαστῶσ οὖκ ἐβλαστεῖν οὐπικρόιος;
ἌΓΓ. καὶ *κράτα φρίξας εὐλόφο σφηκώμαι
χαλκηλάτοις ὄπλοις μητρὸς ἑξέδυ.

tóντι ὅνον κατὰ. The words might describe the last stage of intoxication. Cp., Plat., Phaedrus, 260 C, and Thompson's learned note.

ΚΑΛΤΑΙΜΝΗΣΤΡΑ] Welcker, Nauck, and Dindorf reasonably suppose this play to be the same with the Iphigenia.

310. τὸν δὲ ἀντιόν περιδύνοντα οὖχ ὄρατε | καὶ δείμα προσναλοῦτα ἀνταλας θεόν is the MS. reading. τὸν . . . ὄραν, i.e. The storm-wind sent by Artemis. The senseless remark of Erotian, that ἀντίον sometimes meant σωφρόνως, was occasioned by the word being here accidentally used as an epithet of the chaste goddess.

ΚΟΛΧΙΔΕΣ] The adventures of Jason in Colchis, including the death of Ap-
317. [*ἐχοντας εὐζώνους ἔστασαν ἱματίων ἐπιζώστρας].
319. μηροὶς ἐπαίθων τὴν Δίδος τυραννίδα.
320. καλὸν φρονεῖν τὸν θυντὸν ἄνθρώπους Ἰσα.

ΚΡΕΟΥΣΑ.
323. ταύτι ἐστὶν ἄλγιοι, ἢν παρὰν θέσθαι καλῶς αὐτὸς τις αὐτῷ τῇ βλάβῃ προσθῇ φέρων.
324. δοτὶς δὲ τὸλμη πρὸς τὸ δεινὸν ἔρχεται, ὀρθῇ μὲν ἡ γλῶσση ἐστὶν, ἀσφαλῆς δὲ ὁ νοῦς.
325. καλὸν μὲν οὖν οὐκ ἐστὶ τὰ πενθη λέγειν ὅτι δὲ ὅληρον δεινὸν ἀλῆθεις λέγει, συγγνωστὸν εἰπεῖν ἐστι καὶ τὸ ὑ καλὸν.
326. οὔτε γὰρ γάμον, ὁ φίλαι, οὔτε ἂν ὅλβουν ἐκμετρον ἐνδον εὐξαίμαν ἐχεῖν φθονερὰ γὰρ ὁδοὶ.

327. καὶ μῇ τι θαυμάσῃς με τοῦ κέρδους, ἀναξ, ὅδ᾽ ἀντέχεσθαι, καὶ γὰρ οὐ μακρὸν βίον

317. O O O O
319. O O O O O O O O O O
320. O O O O O
320. φρονεῖν Ἰσα] 'Not to have thoughts beyond.' Ἰσα = μη μεῖξω. Ἰσαν φρονεῖν is differently used in Ant. 374.

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θητῶν ἔχουσι, τοῦ γε κερδαίνειν δῆσις
ἀπρίξ ἔχονται, καστὶ πρὸς τὰ χρήματα
θυντοίσι τάλλα δεύτερ᾽ εἰσὶ δ᾽ οὖτινες
αινούσιν ἄνοσον ἀνδρ᾽ ἐμοὶ δ᾽ οὐδείς δοκεῖ
εἶναι πένης ἃν ἄνοσος, ἀλλ᾽ αἰε νοσεῖν.

328.
καλλιστὸν ἐστι τοῦδικον πεφυκέναι,
λόστον δὲ τὸ ξῆν ἄνοσον, ἣδικον δ᾽ ὅτῳ
πάρεσοι λήψις ἃν ἵππο καθ ἡμέραν.

329.
ἀπελθ᾽ ἀπελθε, παί τάδ᾽ οὐκ ἄκοςιμα.

ΚΡΙΣΙΣ ΣΑΤΥΡΙΚΗ.

332.
καὶ δὴ φάρει τῷδ᾽ ὡς ἐμὸ καλύπτομαι.

ΚΩΦΟΙ ΣΑΤΥΡΟΙ.

335.
κυλισθεὶς ὡς τις ὄνος ἰσόπριος.

ΛΑΚΑΙΝΑΙ.

337.
στενὴν δ᾽ ἐδυμεν ψαλίδα κοῦ ἁβρέβαρον.

338.
θεόι γὰρ οὐποτ᾽, εἶ τι χρή βροτὸν λέγειν,
ἀργαὶ Φρυγί τὴν κατ᾽ Ἀργεῖων ὅβριν
* ἕνναινέσονται ταῦτα μή μάχοι βία.

328. Cp. Theogn. 255, 6; Plat. Gorg. 505 A.  
ΚΡΙΣΙΣ A satyr play on the judgment of Paris.  
ΚΩΦΟΙ ΣΑΤ. The fable of the Idaei Dactyli. See Smith’s Dictionary of Biography and Mythology, s. v. Dactyli.  
335. ὄνος See L. and S. s. v. III.  
ΛΑΚΑΙΝΑΙ It is conjectured that the chorus of Laconic maidens were the companions of Helen, and that the subject of the drama was the theft of the Palladium by Diomedes and Odysseus. See note on Fr. 337.  
337. ἁβρέβαρον ἁβρέβαρον, MSS. Blomfield corr. The editors compare Servius in Virg. Aen. 2. 166, ‘Diomedes et Ulises, ut aliis dicunt cubiculis, ut alii cloacis ascenderunt arcem.’  
338. 1. εἶ τι .. λέγων Ἐφέσιος, MSS. Nauck corr.  
2. Ἄργειον Ἀργεῖον, MSS. Nauck corr.  
3. * ἕνναινέσονται ἕνναινέσον τά, MSS. Madvig corr.

ταῦτα] ‘Therefore.’
339. ἐν ὶ παύσεται ἀμέριών μόχθων τε καὶ ἡμαθήτος.

ΛΑΟΚΩΝ.

340. λάμπει δ' ἀγνεῖς βωμὸς ἀτμίζων πυρὶ
σμύρνης σταλαγμοίς βαρβάρους εὐσομίας.

341. Πόσειδον, ὅς Αἰγαλῶς ἡ μέδεις
πρῶνας ἢ γλανκὰς μέδεις
εὐανέμου λίμνας ἐς υψηλαῖς σπηλάδεσθε ἡμάθητοι στομάτων.

343. νῦν δ' ἐν πύλαισιν Αἰνέας ὁ τῆς θεοῦ
πάρεστι, εἰ δ' ὁμοί πατέρ' ἔχουν κεραυνὸν
νῦν καταστάζοντα βύσσινον φάρος.
κυκλεῖ δὲ πάσαν οἴκετων παμπληθίαν
συνοπάζεται δὲ πλῆθος ὅχῳ δοὺν δοκεῖς,
* οἴ τῆς ἐρώτι τῆς ἀποκιάς Φρυγῶν.

339. ἡμαθήτος] This word, though quoted by Herodian, is probably corrupt. Bergk corr. δάμανθος. This gives the rhythm, υ | ο-ο-ο-ο-ο-
ο-ο-ο-ο-ο-ο-
ο-ο-ο-. But although we have δάμανθος, δάμανθα, δάμανθα, the forms δάμανθς, δάμανθτης are not found. Qy. μόχθων καὶ δαμαθήτος (?). Cp. Od. 13. 257.

ΛΑΟΚΩΝ] Sophocles is said by Servius to have mentioned the names of the serpents that killed Laocoon and his sons.

340. 'And through droppings of myrrh, the altar in the street gleams with barbarian fragrance, as it smokes, being kindled.'

1. ἀγνεῖς βωμὸς] Said by Harpocrates to be an altar in front of the house, such as was common at Athens.

2. σταλαγμοίς] Dative of the cause or instrument.

341. εὐσομίας] Accusative in apposition to the action of λάμπει, expressing the result. The epithet βαρβάρος is added because myrrh was brought from Arabia and used by the Persians.

343. οἴ τῆς ἐρώτι] Reineck corr. because myrrh was brought from Arabia and used by the Persians.
344. πόνου μεταλλαχθέντως οἱ πόνοι γλυκεῖς.

345. μόχθου γὰρ σύνεις τοῦ παρελθόντος λόγος.

**ΛΑΡΙΣΑΙΟΙ.**

347. πολὺν δὲ ἀγώνα *πάγεψαν κηρύσσεται,
χαλκηλάτοις λέβηται ἐκτιθεὶς φέρειν
καὶ κολλὰ χρυσόκολλα καὶ πανάργυρα
ἐκπόματι, εἰς ἀριθμὸν ἔξηκοντα δίς.

348. καὶ μοι τρίτον μέπτοτι Δωτίεως ἄνηρ
ἀγχοῦ προσῆψεν Ἑλατος ἐν δισκήματι.

350. μὴδὲ τῷ τεθνηκότι
τὸν ζωντι ἐπαρκείν αὐτὸν ὡς θανοῦμενον.

351. ὅσ καὶ *τύραννον πᾶς ἠγγίζεται φυγεῖν.

**ΛΗΜΝΙΑΙ.**

352. ἦν Λήμνα Χρύσης τ’ ἀγχιτέρμονες πάγοι.

345. Cp. Aj. 264, φρούδου γὰρ ἦδη
τοῦ κακοῦ μέλεν λόγος.

**ΛΑΡΙΣΑΙΟΙ** The subject is supposed by Nauck to have been the recognition of Acrisius by Perseus, and his accidental death by a quoit from his grandson's hand. According to the Scholiast on Apol. Rh. 4. 1091, these things took place at Larissa. The play may have ended with the burial of Acrisius, in which the Larissaeans took part.

347. 1. *πάγεψαν* MSS. Nauck corr.

κηρύσσεται] 'He proclaims as offered by himself.' Essay on L. § 31. p. 53. d.

3. 4. Some of the drinking-vessels were entirely of silver, others of silver embossed or encrusted with gold.

348. 2. ἀγχοῦ προσήψεν] Sc. ἅμοι 
τῷ διόσκορῃ, 'Came near me:' i. e. threw nearly as far as I did.

350. 1. Genner conjectures χρῆ δὲ 
for μὴδὲ, but as the context is lost, 
μὴδὲ cannot be assumed to be wrong. 
The speaker may be scornfully imagining 
a state of the world in which gratitude 
is no longer a duty.

351. This is Nauck's emendation of the 
corrupt words in Hesychius: ὡς καὶ 
tύραννον πᾶς ἠγγίζεται φυγεῖν.

ἐπὶ] 'How true it is that—' ἐπὶ 
tου λαοῦ, Hesych. καὶ is questionable.

For ἠγγίζεται, Mr. R. Ellis conjectures ἐκίνηται, Grotius ἐφέλεται, Nauck ἐκείνεται.

Another line of conjecture may suggest 
ὡς δὲ τυράννῳ πᾶς τις ἠγγίζει φυγή; an 
ironical oxymoron, for which, cp. Phil. 
1149, 50, φυγῇ...πελάτ'.

**ΛΗΜΝΙΑΙ** The Argonauts, attempt-
Φερητίδης τ' Ἀδμητος ἥδ' ὁ Δατιέδης Λαπίδης Κόρωνος.

*ἀπέλαστον ἀξύμβλητον ἐξεθρεψάμην.

ταχύ δ' αὐτὸ δείξει τοῦργον, ὡς ἕγω σαφῶς.

ἀσάλπιγκτον δραν.

ΜΑΝΤΕΙΣ Η ΠΟΛΥΙΔΟΣ.

ὁρῶ πρόχειρον Πολυίδου τοῦ μάντεως.

οὐκ ἐστὶν εἰ μὴ Πολυίδῳ τῷ Κοιράνοι.

ψυχῆς ἀνοίξαι τῆν κεκλημένην πύλην.

†ξοθός Φαμενὸς Τειρεσίου παῖς.

τὰς μαλλοδέτας κύστεις.

ing to land at Lemnos, were at first repulsed by an armed onslaught from the Lemnian women who had killed their husbands, but were afterwards hospitably received by them. Sophocles wrote two dramas on this subject.

352. ἄγγιστριμον] 'Neighbouring,' viz. to Lemnos.

353. From the lists of the Argonauts in the earlier of the two plays.


355. ταχύ δ'] If the text here is sound, the rhythm indicates, what is otherwise probable, that the 'Lemnian women' was a satyric drama. But Meineke conjectures τάχ' αὐτὸ ὡς δοκῶ, σαφῶς.


ΜΑΝΤΕΙΣ] Glaukos, the son of Minos and Pasiphae, was restored to life by the seer Polydus.

357. This and the following Fragment were quoted by grammarians because of the short quantity of the ἰ in Πολύδος.

360. For ξοθός Bergk conjectures ξαθός, Lehrs ξενερός.

361. The words refer to a mode of divination in which the mouth of a bladder was tied with wool and exposed to fire, and the manner of its bursting closely observed.
362. πρῶτον μὲν ἄψει λευκῶν ἀνθοῦντα στάχνιν, ἔπειτα φωιώζαντα γογγύλου μύρον, ἔπειτα γῆρας ἡλιμβάνεις Ἀιγύπτιον.

363. τοὺς γλαμυροὺς κατὰ φορβάν.

364. οὗτοι τοῦ *ἄψει τῶν ἄκρων ἄνευ πόνου.

365. ἤν μὲν γὰρ οἶδας μαλλός, ἢν δὲ κάμπελον σπουδὴ τε καὶ βάζει εὐ τεθησαυρισμένη· ἐνήν δὲ παγκάρπεια συμμηγής ὀλαῖς λίπος τὸ ἐλαίας καὶ τὸ ποικιλώτατον ξούθης μελόσης κηρόπλαστον ὁργανόν.

366. ὁ πρόσθεν ἐλθὼν ἦν ἀραιός μοι νέκυς.

ΜΕΛΕΑΓΡΟΣ.

ΜΙΝΩΣ.

371. οὐκ ἔστι τοῖς μη δρῶσι σύμμαχος τόχη.

ΜΥΣΟΙ.

372. ὡς τοῖς κακῶς πράσσουσιν ἢδυ καὶ βραχὺν

362. Polyidus explained the alleged portent of the calf which changed colours by pointing to the mulberry tree, whose white blossom was succeeded by a red berry, which afterwards became black.

3. ἡλιμβάνεις] 'You find there?' But this is not satisfactory. Qv. γῆρας *ελιμβάνειν Ἀιγύπτιον (sc. δόξει σοι απὸ δήσει, supr.) (7).

γῆρας Ἀιγύπτιον] 'An old age of the complexion of Egypt.'

363. The words are said to describe a class of birds, one doubtless amongst those observed by the Seer in his auguries.


365. 3. σπουδὴ] i.e. 'Wine ready to be offered in libation,' 4, 5. καλ... δραφαν] 'And the intricate wax-moulded workmanship of the tawny bee,' i.e. honey-combs.

366. Is this from a description by Polyidus of his feelings when in the vault with the dead boy Glauclus?

ΜΕΛΕΑΓΡΟΣ] This drama is said to have had a chorus of priests.

ΜΙΝΩΣ] Mentioned only by Clemens Alexandrinus, and supposed to be the same as the Καύζων, supr.

ΜΥΣΟΙ] Part of the story of Telephus.
χρόνον λαθέομεθι τῶν παρεστάτων κακῶν.

373.

δικοχθος γὰρ οἶδεις· δ’ ἂν χιοτ’ ἔχων μακάρτατος.

374.

Ἀσία μὲν ἡ σύμπασα κλέξεται, ἔενε, πόλις δὲ Μυσῶν Μυσία προσήγορος.

375.

πολὺς δὲ Φρυξ τρίγωνος ἀντίσπαστά τε Λυδῆς ἐφυμνεὶ πηκτίδος συγχορδία.

376.

†ψαλίδας, τιάρας καὶ σισυρνόδη στολῆν.

NAУΠΙΙΟΣ ΚΑΤΑΠΛΕΩΝ καὶ ΝΑΥΠΙΙΟΣ ΠΥΡΚΑΕΥΣ.

389.

Ζεῦ πανσαλμίτα καὶ Δίῳ σωτηρίου σπουδὴ τρίτου κρατήρος.

390.

ἄλλῃ ἀσπιδίτην δυτα καὶ πεφραγμένον.

391.

δὲς ἀσπιδοῦχος ἢ Σκύθης τοξεύμασι.

393.

καὶ πεσσὰ πεντάγραμμα καὶ κύβων βολᾶς.

373. χρόνον λαθέομεθι τῶν παρεστάτων κακῶν.


376. †ψαλίδας] Bergk conjectures ψίλλα.

ΝΑΥΠΙΙΟΣ] (i.) After the stoning of Palamedes by the Greeks at Troy, Nauplius came thither to avenge his son;

(ii.) when the Greeks on their return were baffled by a storm, he decoyed them to their destruction with false lights (whence πυρκαεύς.) (Cp. Virg. Aen. 11. 260.)

393. These were amongst the inventions of Palamedes.

πεσσὰ πεντάγραμμα] ’Five-barred draught-playing,’ because, according to Pollux, each player had five pieces, each of which was placed upon a separate line at the beginning of the game.
394. 

ναύκληρον πλάτην.

395. 

κάτω κρέμανται σπίζ * ὑπὸς ἐν ἔρκεια.

396. 

οὗτος δ' ἐφεύρε τείχος 'Αργείων στρατφ, *σταθμῶν ἀριθμῶν καὶ μέτρων εὐθύμητα τάξεις τε ταύτας οὐράνια τε σήματα. 

κάκειν ἔτευξε πρῶτος εἰς ἔνδος δεκά 

κάκ τῶν δέκ' αὖθις ἐδρὲ πεντηκοντάδας ἄχλι' εὖθυς δι' στρατου φρυκτορίαν ἔθεεξε κάνεφηνιν οὐ δεδειγμένα. 

ἐφεύρε δ' ἄστρων μέτρα καὶ περιστροφᾶς, ὑπὸν φυλάξεις, *στικτὰ σημαντήρια, 

νεὼν τε ποιμαντήρους ἐνθαλασσίοις "Αρκτου στροφάς τε καὶ κυνὸς ψυχράν ὄσιν.

397. 

ἐπεύχομαι δὲ νυκτὶ τῇ κατοιλάδι.

398. 

τῷ γὰρ κακῶς πράσσοντι μυρία μία 

νῦς ἐστιν εὖ παθόντα δὲ ἡμέρα *φθάνει.

394. 'The oar of a merchantman,' i.e. as distinguished from a ship of war. Cp. Phil. 547, πλέων γὰρ ὡς ναύκληρος οὐ πολλῷ στόλῳ.

395. From a description of the misfortunes of the Greeks when driven upon the rocks.

κάτω] δικαίου is the ingenious conjecture of Bergk.


4. πρῶτος] πρῶτον is a good conjecture of L. Dindorf.

6. There is something wrong here. Nauck conjectures καὶ χλιοστῶν. στρατου] There is a v.t. στρατῷ.

7, 8. Nauck suggests that ἐφεύρε and ἔθεεξε should change places.

9. *στικτὰ] στικθά is the unintelligible MS. reading. Mr. R. Ellis conjectures στικτά. Nauck conjectures φίλαξι ποτά. For στικτά σημαντήρια, 'brands,' on horses, etc., see L. and S. s. v. στίκω. How to keep watch while men sleep, how to set a mark upon their property.

397. The ancient Grammarians differed as to the meaning of κατοιλάδι. It probably means, 'Enshrouding all things as with a thick woolly covering.' Cp. Shak. Mach. 1. 5, 'Nor Heaven peep through the blanket of the dark.'


2. εὖ παθόντα δὲ ἡμέρα *φθάνει. 'But when one has enjoyed, Day is beforehand with him;' i.e. comes upon him.
πάγας ὑποπύρους.

NAYSIKA A H PLYNTRIAI.

403.
πέπλουσ τε νῆσαι λινογενεῖς τῇ ἐπενδύτας.

NIOBH.

406.
ἡ γὰρ φίλη ἡδ λῶτον τοῦ προφερτέρου.

407.
ὁ ἄρμφ ὕμων στειλαί.

ODYSSEUS A ΚΑΝΘΟΠΛΗΣ Ἡ ΝΙΠΡΑ.

412.
νῦν δὲ σοῦ μὲ ἔκ Δωδώνος σοῦ Πυθικῶν ἥν... τις ἄν πείσειν.

413.
Δωδώνι ναῶν Ζεὺς ἔμφνυσ βροτῶν.

414.
τὰς θεσπισθῶς ἐπίθετος Δωδώνιδας.

415.
καὶ τὸν ἐν Δωδώνι παῦσον δαίμον ἐπιλογούµενον.

before he looks for it. The MSS. of Stobaeus vary between ἐὰν ἔταρα ἔπειν and ἐτέρα ἔπειν. Mr. R. Ellis conjectures ἐὰν παθόντι ὡς ἔταρα ἔπειν: 'If he has been fortunate, death is not removed by more than two nights.'

399. πάγας ὑποπύρους] 'A deceptive fiery snare,' such as that set by Nauplius for the Greeks.

NAYSIKA A] The meeting of Nausicaa and Odysseus.

403. λινογενῆς] 'Made of linen,' is not in L. and S. ed. 6, 1869.

NIOBH] Sophocles represented Niobe as going to Lydia after her children had been slain at Thebes.

406. 'For I was dear to him who is mightier than they,' προφέρτερος is omitted in L. and S. (1869).


412. 1. ἔκ] els. MSS. Meineke corr. 2. γν. ...] Nauck conjectures γνῶιν; Meineke γῆρος τις ἄν πείσειν εἰς ἱδωνίκιον.

413. ἔμφνυσ βροτῶν] 'God of the whole mortal race.' Cp. Trach. 275, ὅ τῶν ἀπάντων λείν πατήρ Ὀλύμπιος. The MSS. have δῆς, 'δῆς τοῖς Τυνελίοις parum probabiliter.' Nauck.

414. ἐπίθετος] leplas, MSS. Dindorf corr. i.e. The two pigeons of Trach. 172, or the priestesses of Hdt. 2. 55.

416. 
ei mēn tis oûn ēxeiow. ei de μη, λέγε.

417. 
podapôn tō tā dōron āmfî phaidîmous ēchon ῥμοίς;

418. 
ρμοίς ἄθιρόβρατον ὑργανον φέρων.

420. 
τήν παρουσίαν
tān ēγγυς δυτῶν.

ΟΔΥΣΣΕΥΣ ΜΑΙΝΟΜΕΝΟΣ.

421. 
pant' oîstha, pant' ἐλεξα τάντεταλμένα: 
þ μύθος γὰρ Ἀργολιστὶ ἡ συντέμμων βραχύς.

ΟΙΝΟΜΑΟΣ Ἡ ΙΠΠΟΔΑΜΕΙΑ.

427. 
*ἡ μὲν *γὰρ ὡς ἐ πάσον, ἢ δ' ὡς ἐ τέκοι
παῖδ'.

428. 
ὁρκον δὲ προστεθέντος ἐπιμελεστέρα 
ψυχῆ κατέστη διοσά γὰρ φυλάσσεται, 
φίλων τε μέμψει κεῖσ θεοῦς ἀμαρτάνειν.

429. 
Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος.

417. The words of the stranger who meets Odysseus in the inland country with the oar upon his shoulder: Od. ii. 127. 8. τὸ δῶρον is curious; qv. τὸν ἐργον (?).

ΟΔΥΣΣΕΥΣ Μ.] Odysseus feigned madness to avoid going to Troy, but was found out by Palamedes.

421. 2. is questionable. Qv. *μύθον 
γὰρ Ἀργολιστὶ συντέμμων βραχύς (?)OINOMAOΣ] The orator Aeschines at one time acted the part of the protagonist in this play, and on this ground is attacked by Dem. de Cor. §§ 180, 242.

427. The words are thus restored by Dindorf from the reading of the MSS. of Apollonius, ei μὲν ὡς ἡ βασσανα εἰδω τεταίρηδαι. Two mothers are boasting each of the swiftness of her child.

428. 2. φυλάσσεται] Sc. ὂ δρόσας.
FRAGMENTS

ΠΑΝΔΩΡΑ Η ΣΦΥΡΟΚΟΠΟΙ.

438. καὶ πρῶτον ἄρχον πηλὸν ὄργαζεν χερὼν.

439. καὶ πλῆρες ἐκπίνοντι χρύσεον κέρας
τρίψει γέμοντα μαλθακῆς ὑπ’ ἀλένης.

ΠΕΛΙΑΣ.

443. ἔλευκον αὐτὸν δὲ ἐπαιδευσεν γάλα.

ΠΗΛΕΥΣ.

444. Πηλέα τὸν Αλάκειον οἰκουρὸν μόνη
γερονταγωγῶ κάναπαιδεύω πάλιν;
πάλιν γὰρ αδής παῖς ὁ γηράσκων ἄνήρ.

445. τὸ μὴ γὰρ εἶναι κρείσσον ἢ τὸ ξην κακῶς.

449. βασιλεὺς χώρας τῆς Δωτιάδος.

450. μὴ ψεύσον, ὦ Ζεῦ, μὴ μ’ ἐλης ἄνευ δορᾶς.

451. καὶ ἑηραλοῦφων εἰματος διὰ πτυχῶν.

ΠΟΙΜΕΝΕΣ.

456. ἥδι ξανήσαι καὶ προγυμνάσαι χέρα.

ΠΑΝΔΩΡΑ] A satyric drama.
439. Silenus is dilating after his fa-
sion on the charms of Pandora (?).
1. ἐκπίνοντι] Qy. ἐκπόντα (?).
ΠΕΛΙΑΣ] The subject of this drama,
and even the title, are doubtful.
443. ἔλευκον] Nauck conj. λύκειον.
ΠΗΛΕΥΣ] Peleus in his old age was
driven out of house and home by the sons
of Acatus. Aristotle, in the Poetics, c.
18, p. 1456, a, 2, speaks of it as a
character-drama.

450. Cp. Trach. 1063, μόνη μὲ δὴ
cαθείλε φαγώνου δίχα. The line is
noticed by the anti-atticismae as an ex-
ception to the rule about ‘forbidding
mu.’ They also quote μὴ νόμισον (Fr.
454) from this same play.
ΠΟΙΜΕΝΕΣ] A satyric drama repre-
senting the opening scenes of the Trojan
War, in which Protesilaus is slain by
Hector and Cynicus by Achilles.
456. ξανήσω is a derivative (incep-
tive?) of ξανοῦ. Cp. προσανατριβομαι.
καὶ μὴ τῷ βρίσκων αὐτίκ᾽ ἐκ βάθρων ἐλών ρυτηρὶ κρούσων γλυτῶν ὑπτίου ποδός.

ἐωθινὸς γὰρ, πρὶν τιν οὐλιτῶν ὅραν, ἀκλάδῳ χίμαιραι προσφέρων νεοσπάδας ἑδὸν στρατόν στείχοντα παραλιῶν πέτραν.

ἐν' ἡ πάροικος πηλαμὸς χειμάζεται, πάραυλος Ἐλλησποντίς, ὕμαλα βέρους τῷ Ὀσπορίτην τῷ δὲ γὰρ θαμίζεται.

κημοῖσι πλεκτοῖσ πορφυραίς φθείρει γένος.

τοῦτοις γὰρ δυνεῖ δεσπόται δουλεύομεν, καὶ τῶν ἀνάγκη καὶ σιωπόντων κλύειν.

*τοίχων καὶ δὴ τοὺς Ποσιδείους . . θριγκοὺς ἀποσεισαμένη.

κρυμὸν φέρον γνάθοισιν ἕξ ἀμφημέρου.

λύγρα γὰρ ἐλκες υοδέν οἰδά ἕπον τυχεῖν.

458. Spoken by Cycnus, probably to Achilles.
1. The restoration of this line is uncertain. Brunck conjectures καὶ μὴ... σ' ἐλών. Mr. R. Ellis conjectures καὶ μὴ στῇ βρίσκων, αὐτίκ' ἐκ βάθρων ἐλών (?)
2. Join ρυτηρὶ ποδός. The hardened sole of the foot is compared to a piece of hide.

459. See L. and S. s. v. αὐλιτῶν.

460. τῷ τοὺς τῷ Ὀσπορίτην. 'He (the dweller on the Bosphorus) gets them in abundance.' Nauck conjectures τῷ δὲ.

461. This κημοῖσι seems to have been a funnel-shaped basket, into which the murex was enticed by a bait.

462. Said by the shepherds of their flocks.

For l. 3, cp. Al. 947, 8, ἄμαυδος ἐργον Ἀτρείδων.

463. 1. *τοίχων is Nauck's conjecture for τυχεῖν. Dindorf conjectures τειχεῖν. Ποσιδείους Ποσιδείουs, MS.
2. Either a word (--) has been dropped, or ἀποσεισαμένη θριγκοὺς should be read according to Lehms' conjecture.

464. γνάθοισιν] Because a symptom of ague was the chattering of the teeth.

465. This line is quoted by the Scho-
466. κυνὸς πέλλης τε μηκάδος βοδὸς

467. ἵδης ἄρητος μηλοτρόφος
ταγενναὶ τῇ εἰ τὴν τῆς ἵδης
τριολύμπιον ἄρμα.

468. Βερέκυντα βρόμον.

469. Φοινίκιοις γράμμασι.

470. ἵδω βαλλήν.

ΠΟΛΥΣΕΝΗ.

477. σῷ δ’ αὐθὶ μίμνων *ποι πακ ’Ιδαιαν χόνα
ποίμνας ’Ολυμπίου συναγαγὼν θυηπόλει.

478. *ἀκτᾶς ἀπαίωνας τε καὶ μελαμβαθεῖς

liast on Aj. 581, 2, οὗ πρὸς λατρεόν σο-
φῶν | θηριῶν ἐφέρασι πρὸς τομῷ κάθ-
μον, where, according to the present
reading, it does not seem in point.
Nanck has ingeniously conjectured δι’
άνων τυχόν. Dindorf, accepting the
text generally, reads του for τοῦ.

466. The text of this Fragment is
uncertain. Duentzer conjectures ἀλγὸς
τε πελλῆς μήκάδος.

467. This very corrupt Fragment de-
fies conjecture. The Scholiast of Eur.
Andr. 276, who quotes the lines, says,
that they refer to the Judgment of
Paris. Some light is thrown on the
last words by Hesychius, τριολύμπιον
ἄρμα τὸ ἐπὶ τρίων Ολυμπιάδων ἦκ
μέλουν. The letters αγενναί τῇ suggest
ἀγενναί.

468. Explained by Hesychius of (the
sound of) the Phrygian flute. Cp.
Aesch. Fr. 153, βερέκυντα χόρον, and
Ar. Nub. 313, καὶ Μώσης βαριβρομὸς
ἀδῆλον.

469. ἵνα δοκεῖ Κάθως αὐτὰ ἐν Θολύης

472. According to Hesychius, this is
Pers. 628. ΠΟΛΥΣΕΝΗ] The words of Longinus
de Subl. c. 15, 7, ἔρως . . . ὁ Σοφοκλῆς
προφέτασθαι . . . κατὰ τὸν ἄνθρωπὸν τῶν
Ἐλλήνων ἐπὶ τοῦ Ἀχιλλείου προφανομέ-
νου τοῖς διαγομένοις ὑπὲρ τοῦ τάφου,
scarcely justify Brunck’s conjecture, that
the ghost of Achilles was seen by the
spectators, though they give sufficient
plausibility to that of Welcker, that this
play is the same mentioned by Aristotle
(amongst the eight based on the θάλα
μικρᾶ), under the name of ἀντίλκον. But
Fr. 478 shows clearly that, whether vis-
ible or not (cp. Aj. l. 15), the ghost was
heard to speak.

477. Menelaus, who is eager to depart
at once, thus addresses Agamemnon,
who is resolved to stay until he has
sacrificed to Athena: Od. 3. 143 foll.
1. *ποι] Xylander’s conjecture for
τοῦ. Some Mss. have τῆ.
λιτούσα λίμνης ἥλθον, ἀρένας χόας
'Αχέρωντος ἰξυπλήγας ἀκόουσας γάους.

479.
où γάρ τις ἀν δύνατο προφατῆς στρατοῦ
tois πᾶσι δείξαι καὶ προσαρκέσαι χάρων
ἐπεὶ οὖδ' ὁ κρείσσων Ζεὺς ἐμοί τυραννίδι
οὐτ' ἐξεπομβρῶν οὐτ' ἐπανχμῆςας φίλοις
βροτοῖς ὁ δὲ ἀν ἐλθὼν ἐς ἀλγον δίκην ὑφλοι.
πῶς δήτ' ἐγὼν ἀν θυτὸς ἀν θυτῆς τε φύσ
Δίως γενοίμην εἰ φρονεῖν σοφάτερος;

480.
ἀπ' αἰθέρος δὲ κατὰ λυγαίον νέφους.

481.
χυτών σ' ἀπειρος ἐνυτήριος κακῶν.

482.
παράρμα ποδῖς.

ΠΡΙΑΜΟΣ.

ΡΙΖΟΤΟΜΟΙ.

489.
ἡ δ' ἐξοπίσω χερῶς ὀμμα τρέπουσα

478. 2. λιπώσα] The ghost of Achilles thus speaks of itself as feminine.

ἀρένας χόας] Explained by Porphyry to mean τὰς ὀδὰς ὑπερφόσας.
Cp. Trach. 1196, and note. This Fragment owes its present form to Heyne.
The MSS. of Porphyry have ᾃ τὰς in l. 1, and in ll. 2, 3, λιπώσα λίμυν 'Αχέ
ροντος ἰξυπλήγας ἥχούσα (ἐχούσα, Λ) γάους ἥλθον ἀρένας χόας.

479. Corrected by Dindorf, Bergk, Dobre, and Meineke. For the MS.
readings, see the edition of Nauck.
Agamemnon’s excuse.

480. Meineke conjectures νέφους for νέφοις. Another way of conjecture
would be to read ἄρα ἀρέσος for ἄρα αἰθέρος.

481. Quoted in the Etym. Magna, in illustration of the dictum of a gram-
marian that the word ἀπειρος sometimes meant an entangling garment.
Cp. the ἀπειρον ἀμβλητρον of Aesch. Ag. 1382. But it is evident that the ex-
pression in Sophocles was metaphorical, ‘Enveloped head to foot in a close-
fitting, entangling robe of ills.’ οὐ is governed by some verb in the context
which followed.

482. Explained by Hesychius to mean an ornamental garment (a sort of
hammer-cloth), which hung from the chariot (unless with Toll we read ἐμα-
τος for ἐματος). But may it not have meant the ἀρβύλη mentioned in Eur.
Hipp. 1189, ἀρβύλαιον ἀρβύλαιον ἀρμόσας
πόδα? ‘That which guarded the foot
from slipping aside.’

ΡΙΖΟΤΟΜΟΙ] Part of the story of
ὅπων ἄργινεφή στάξουσα τομής χαλκέους κάδοις δέχεται...

. . . . . . . . . . . . . . . . . . . .
. . . . αι δε *καλυπταλ κόσται μιξῶν κρύπτουσι τομάς,

ας ἤδε βοῶσ' ἀλαλαζομένη
gυμνή χαλκέους ἧμα δρεπάνοις.

490.

"Ηλιε δέσποτα καὶ πῦρ ἱερόν,

τῆς εἰνοδίας Ἕκάτης ἔγχος,

τὸ δὲ Ὀὐλύμπου παλοῦσα φέρει

καὶ γῆς ναίου' ἱερᾶς τριθοῦν,

στεφανωσμένη δρυῖ καὶ πλεκτᾶς

ἀμῶν σπείραις δρακόντων.

491.

κόρον *ἀδιστόσας πυρί.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ.

492.

tάδ' ἔστι κυνιμὸς καὶ φιλημάτων ψῆφος,

τῷ καλλικοσαβοῦντι νικηθήρια

τίθημι καὶ βαλόντι χάλκειον κάρα.

Medea; according to Nauck, that in
which she persuades the daughters of
Pelias to kill their father.

489. 1. 'Averting her eye from what
her hand performed.'

2. στάξουσα] Dindorf reads στάσων,
and neither he nor Nauck indicate any
variety of reading. The causative use of
στάσων is not found elsewhere (though
the active use is common enough); but
the meaning, 'Squeezing out the milky
sap,' exactly suits this place.

3. χαλκίους... χαλκίους] The use of
brass, the primitive metal, may have
had a ceremonial significance.

5. *καλυπταλ] The MSS. have καλυπ-
ταταί (sic).

490. 1, 2. πῦρ... ἔγχος] i. e. The
torch which she carries in her right

491. κόρον] i. e. A waxen image used

*ἀδιστόσας] ἀστόσας, MS. Küster
conjectures ἀνδρὸν φατόσας.

ΣΑΛΜΩΝΕΥΣ] Salmoenus tried to
assume the attributes of Zeus, and was
destroyed by a thunderbolt. (Cp. Virg.
Aen. 6. 586.)

492. 3. Τηχάλκασον κάρα is the figure,
also called μάσης, at which the κόταβος
was aimed. It is uncertain whether
something is omitted after line 1, or
whether it is the loss of the preceding
context, which makes the connection
obscure. For τάδ' ἔστι, γυ. πάρεται (?).
508. ἡ ποιτειώταται τῶν ταλαιπώρων βροτῶν,
ois othe daimōn othe tis theon némon
πλούτων ποτ' ἀν νεῖμειν ἄξιαν χάριν.
λεπταίς ἐπὶ βοσκάιοι ἐμπολάς μακράς
dei parareptontes oi polúphoroi
ἡ σωσαν ἡ 'κέρδαναν ἡ διάλεσαν.

509.

οὐδὲν γὰρ ἔλγος οἰον ἡ πολλή ζῆν.

510.

ἀλλ' εἰ μὲν ἦν κλαίουσιν ἱώθαι κακὰ
καὶ τὸν θανόντα δακρύσοις ἀνιστάναι,
ὁ χρυσὸς ἡσυχι κτῆμα τοῦ κλάειν ἀν ἦν
νόν δ', ὁ γεραίε, ταῦτ' ἀνηνύως ἐχει
τὸν ἐν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν.
κάμοι γὰρ ἄν πατήρ γε δακρύσων χάραν
ἀνήκτ' ἄν εἰς φῶς.

ΤΑΝΤΑΛΟΣ.

515.

βιοτήσ μὲν γὰρ χρόνος ἐστὶ βραχύς,
κρυφθεῖσ' δ' ὑπὸ γῆς κεῖται θυμός
tὸν ἀπαντα χρόνον.

ΤΕΥΚΡΟΣ.

516.

ὁδ' ἐρ', ὁ δέ τέκνουν, κενήν

508. 2. oth the theon némon] For this natural climax, to avoid the tautology in némein, Meineke would substitute oth tis brōtov géman (πλούτων).
3. πλούτων] A partitive genitive, ambiguous between géman and némein... χάρων.
4. λεπταίς ἐπὶ βοσκάιοι] 'At the mercy of slight accidents.' See L. and S. s.v. A little more stress on this
side or on that is enough, δαβον ἐμπολας μακρᾶς. Meineke conjectures ἐτὶ μνισῶν, which is adopted both by Dindorf and Nauck; but both the meaning of the word in this connection, and the quantity of the second τ, are uncertain.
5. 2. σωσαν] Sc. τὰ εμπολάματα.
6. κάμοι] καὶ μοι, MSS.
ΤΕΥΚΡΟΣ]. Teucer, being renounced
517. οὕρανοῦ δ' ἀπο
χαράξῃ, βροντῇ δ' ἐρράγῃ δι' ἀστραπῆς.

ΤΗΛΕΦΟΣ.

ΤΗΡΕΥΣ.

520. "Ηλια, φιλίππως Ὀρηξ πρέσβιστον σέλας.

521. νῦν δ' οὖθεν εἰμι χαρίς. ἀλλὰ πολλάκις
ἐβδεφα ταύτη τὴν γυναικέαν φύσιν,
ὡς οὖθεν ἐσμεν. αἱ νέαι μὲν ἐν πατρὸς
ἠδιστον, οἷμαι, χώμεν ἀνθρώπων βίον
tερπνῶς γὰρ ἔλθεν ἁκολούθει τρέφει.

5. ἰταν δ' ἐς ἱβης ἐξελπώμεθ' ἐμφρονεῖ,
ἀθούμεθ' ἐξω καὶ δειμπολόμεθα
θεῖον πατρῴων τῶν τε φυσάντων ἀπὸ
αἱ μὲν ξένως πρὸς ἁνδρας, αἱ δὲ βαρβάρους,
αἱ δ' εἰς ἀθηνί δάμαθ', αἱ δ' ἐπίρροον.

by his father, Telamon, because he had
failed to prevent his brother Ajax' death,
leaves Salamis, and sails to Cyprus,
where he founds the new Salamis. Cp.
Aj. 1008 foll.; Hor. Carm. 1. 7, lll.
21-32.

516. Telamon says this after hearing
of the death of Ajax.

517. 2. βροντῇ . ἀστραπῆς] Echoed
by Aristophanes in the 'Clouds,' 1. 583.
Cp. ῥήξει φαινή.

ΤΗΡΕΥΣ] The Scholiast on Ar. Av.
100-2, in saying Κροκόλας ἔπεισεν
αὐτὸν ἀναφορωμένον καὶ τὴν Πρόκρην,
can hardly mean that the changed forms
of Procne and Tereus were represented
on the stage.

521. Procne may be supposed thus
to moralize on her position, after having
been given by her father, Pandion, to
the Thracian Tereus in marriage.

1. χαρίς] 'Now that I am separated
from my home.'

3. * ἐν πατρὸς] Most MSS. have ἐν
πατρός, which yields no meaning. Valck-
nár made the correction from a MS.
which has ἐν ἐν πατρός.

5. Cp. Aj. 554, ἐν τῇ φροσείν ἔρθα
μᾶλτι Ζηστόσι βίος.

6. * ἐμφρονεῖ] MSS. ἐφρονεῖ, rightly
changed to ἐμφρονεῖ by Dobbie. Cp.
O. T. 436, and v. rr.

10. ἀθηνί, the reading of one MS., is
better than the vulgar ἀθῆνα, and is
ἐν παννά δ' ἐπὶ καὶ νόμον ἀφανίσθη | δειν
καὶ ταῦτ’, ἔπειδαν εὐφρόνη ἥεξη μία,
χρεῶν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.

522.
πολλὰ σε ζηλῶ βίου,
μᾶλιστα δ’ εἰ γῆς μὴ πεπείρασαι ξένης.

523.
ἀλγείνα, Πρόκυνη, δὴλον’ ἀλλ’ ἰδιὸς χρεῶν
τὰ θεία θυητοῖς ὄντας εὐπετῶς φέρειν.

524.
σπεύδουσαν αὐτὴν, ἐν δὲ ποικίλον φάρει.

525.
φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος.

526.
θάρσει: λέγων τάληθες οὐ σφαλεῖς ποτὲ.

527.
ἄνους ἐκείνοις· αὐτ’ ἀνουστέρως ἦτο
ἐκείνοιν ἠμέναντο ἡμαρτερὸν.
ὅτις γὰρ ἐν κακοῖς θυμωθεῖς βροτῶν
μείζον προσάπτει τῆς νόσου τὸ φάρμακον,
ιατρὸς ἐστιν οὐκ ἐπιστήμων κακῶν.

528.
θυητᾶ φρονεῖν χρῆ θυητὴν ἡφύσιν,
τοῦτο κατειδότας ὡς οὐκ ἐστιν
πλὴν Δίδῳ οὐδές τῶν μελλόντων
ταμίας δ’ τι χρῆ τετελέσθαι.

μᾶντιν εἶναι, μὴ μαθοῦσαν οἰκεῖαν, ἵνα
μᾶλιστα χρηστιά ἐρευνεῖ.
ἐπιβολή) 'Quarrelsome,' (cp. Ant. 413), and so worse than 'uncongenial'
(ἀδύνατο).

522. Probably said by Procris.
524. Cp. supr. Fr. 332, and note.
526. Cp. O.T. 356, πέριεγγ’ τάληθες
γὰρ οἰχθὸν τρέφα.
527. 1. ἀνουστέρως] ἀνοιστέρ.
MSS. Cobet corr.
2. ἡμαρτερὸν] Conjectural emendations are καρπερῶτερον (Grotius), καρπα
τὰ καρποῦ (Porson), ἡμώνῳ κοινὸ καρπ
τέρων (Nauck), καρποῦ φρειν (L.C. cp.
Aesch. Prom. 107, καρποῦ φρειν). For this
construction, cp. Trach. 439, 40, and note.

528. θυητῆν ἰσάφως] Mr. R. Ellis
conjectures θυητῆν φύσιν, Meineke θυη-
tοῦ φύσιν. Qu. θυηθήν ψυχήν (?) or
θυητῆν *γε φύσιν (?). For the con-
struction, cp. Trach. 439, 40, and note.
529.

διν ἐφίλον ἀνθρώπων μη' ἔδειξε πατρὸς ὑπειράσματα πάντα σῶτεις ἐξογος ἄλλος ἐβλάστησεν ἄλλον.

βόσκει δὲ τὸς μὲν μοῖρα δυσαμερίας, τοὺς δὲ ἄλβος ἡμῶν, τοὺς δὲ δουλείας ὁ—

--- ζυγὸν ἐσχ' ἄνάγκης.

530.

τὰν γὰρ ἀνθρώπου ζῶαν ὑπειράσματα πάσας μεταλλάσσουσιν ἀφαίς.

ἀλλὰ τῶν πολλῶν καλῶν τίς χάρις, εἰ κακόβουλος φροντίς ἐκτρέφει τὸν εὐαίσθητον πλοῦτον;

532, 533.

οὐ χρή πτώς ἀνθρώπων μέγαν ἄλβον ἀπὸ— επισκέπτεται ταυναφλοῦ σπωρ ἵππος τὶς ἁγειρόν βιοταν ἀποβάλλει.

ζῶαι τὶς ἀνθρώπων τὸ κατ' ἡμαρ δητος ἡμοίοις ποροῦν τὸ δ' ἐσ αἵριον ἀεὶ τυφλὸν ἔρπει ---

ΤΡΙΠΤΟΛΕΜΟΣ.

536.

drákonte theiropo ámfipliξ eilephōte.

529. — ζ' — — — — — — — — — — — — — — —

5. κακόβουλον [φροντίς] Viz. 'The envy of the gods.' Cp. Ο. τ. 1396, κάλλος κακών ουσολον ἐφικηρήσατο.

532. — — — — — — — — — — — — — — —


2. 3. 'Man sheds his life' (or 'his substance') 'as the poplar sheds its bark and its leaves.'

633. 5. τὸ δ' ἐσ αἵριον .. ἔρπει] 'But to-morrow's fortune ever advances unperceived.'

ΤΡΙΠΤΟΛΕΜΟΣ] This play is said by
the elder Pliny (H. N. 18. 12) to have been produced 145 years before the death of Alexander the Great; whence Lessing inferred that this was the play to which Cimon and the other generals are said to have adjudged the prize in B.C. 458. The subject is in some way connected with the Eleusinian worship, and the institution of agriculture; but the fragments afford but slight grounds for further conjecture.

536. The winged dragons are coiled about the axle of Triptolemus’ car.

537. Θής δ’ ἐν φρεγὼς δέλτοισι τοὺς ἐμοὺς λόγους.

538. τὰ δ’ ἐξσπισθε χειρός εἰς τὰ δεξία
Οἰνωτρία τε πᾶσα καὶ Τυρσηνίκος
κόλπος Αιγυπτική τε γῆ σε δέξεται.

539. χρῆ 'οσταί δὲ σ’ ἐνθέντ’ αἰθίσ.

540. 'Et fortunatam Italiam frumento canere
istanto.'

541. Ἡλυρίς γονή.

542. Καρχηδόνος δὲ κράσπεδ . . . ἡσσάζομαι.

543. καὶ Χαρναβώντος δὲ *Γητῶν ἄρχει τὰ νῦν.

544. ἴθινεν δὲ δαῖς *θάλεια, πρεσβίστη θεῶν.

541. Another reading is Ἡλυρίς γονή.

542. One MS. has κράσπεδες. The restoration of the line is uncertain. Quy. Καρχηδόνος δὲ κράσπεδ’ ἡσσάζομαι (?).


OF SOPHOCLES.

545.
οὐδὲ ἡ τάλαινα ἔδωσα ταρίχηροι γάροι.

547.
†κυημὴ μελίνης.

548.
ὁρίνθην ἄρτον.

549.
βρύτον δὲ τῶν †χερσαίων οὐ †δυεῖν.

550.
ἀπυνδάκωτος οὐ τραπεζοῦται κύλις.

551.
 eius ὄρθων φρονεῖν.

ΤΡΟΙΛΟΣ.

556.
ἐγγέμεν ὃς ἐγγέμεν ἀφθόγγον αὐμόνυς
τῇ παντομορφῷ Θέτιδι συμπλακέις ποτε.

557.
τὸν ἀνδρόπαιδα δεσπότης ἀπάλεσα.

558.
σκάλμη γὰρ ὅρχεις βασιλῆς ἐκτέμνουσ᾽ ἐμοὺς.

545. The anapaest in the fourth place shows that something is wrong. But without the context it is impossible to restore the line.

547. In Theophrastus, H. P. 9. 13. 5, κυημή is the space between two knots in the stalk of a plant. Can it have that meaning here? Or is the long rounded ear of the millet-plant intended?

548. According to Athenaeus (p. 110 E), it is uncertain whether this means rice-bread, or bread of another sort of grain resembling sesame.

549. This Fragment is unintelligible as it stands. βρύτος is 'beer.' Cp. Aesch. Fr. 120.

550. 'A glass without a bottom cannot stand upon the board.' A proverbial phrase.

ΤΡΟΙΛΟΣ] Troilus, whilst exercising his steeds, is slain by Achilles.


557. τὸν ἀνδρόπαιδα] This is said to refer to Troilus. The speaker is uncertain.
559. πρὸς ναρὰ καὶ κρηναία χωρούμεν ποτά.
560. καταρβύλοις χαλαίνας.
561. . . πλήρη μασχαλισμάτων.
ΤΥΜΠΑΝΙΣΤΑΙ.
574. φεῦ φεῦ, τι τούτου χάρια μείζων ἀν λάβοις
τοῦ γῆς ἐπιγαύσαντα ἃ κάν ὑπὲ στέγη
πυκνής ἀκούσαι ψακάδος εὐδούσῃ φρενί;
575. ἡμεῖς δ' ἐν άντροις, ἐνθα Σαρπηδῶν πέτρα.
576. Κόλχος τε Χαλδαίος τε καὶ Σύρων έθνος.
ΤΥΝΔΑΡΕΩΣ.
583. οὐ χρή ποι' ἐδ πράσοντος ὄλβισαι τόχας
ἀνδρός, πρίν αὐτῷ παντελῶς ἡ ἄγα λιος
διεκπεραθῇ καὶ τελευτήσῃ βίων.
ἐν γὰρ βραγχεῖ καθελε κόλυφ χρώμφ
πάμπλουτον ὄλβον δαίμονος κακοῦ δόξας,
ὅταν μεταστῇ καὶ θεοῖς δοκῇ τάδε.
ΤΥΡΩ Α καὶ Β.
587. μὴ σπείρῃ πολλοῖς τὸν παρόντα δαίμονα:
σιγώμενος γάρ ἐστι θρηνείσθαι πρέσων.

559. The word ναρδα, 'Flowing,' which is interesting because of its connection with the modern Greek νερό, 'Water,' occurs also in Aesch. Fr. 338 as an epithet of Dirce.
574. 1. φεῦ φεῦ [Cp. O.T. 964]; Phil. 234, and notes.
2. ἃ κάν] The text is doubtful here.

The MSS. of Stob. have καὶ, and Meineke conjectures κἄθ', which, though involving an anacoluthon, is not for that reason impossible. κάν may be joined to ὑπερβάλει with ἀκούσαι ψακάδος, 'When under cover, even, if so be, to hear thick-falling rain.'
583. 6. μεταστῇ] Sc. δαίμων.
ΤΥΡΩ Α καὶ Β] Tyro was the mother
their place in front amid the board, about the viands and the drinking vessels.' For προστίθαι Bergk conjectures προστήραι.

595. 'A soul in misery sees much asleep.'


600. *σίτισις is Porson's conjecture for of τοῦτοι.
605. ἐσθεὶν ἐβέλων τὸν δέλφακα.

ΥΔΡΟΦΟΡΟΙ.

606. δχοις Ἀκεσταῖοισιν ἔμβεβὼς πόδα.

607. πολύκοινον Ἀμφιτρίταν.

ΦΑΙΑΚΕΣ.

609. καὶ βορᾶς ἄρτυματα.

ΦΑΙΔΡΑ.

611. περιώσι ἄφυκτα τε
μήδεα παντοδαπῶν βουλάν ἀδαμαντίναι
ὦφαινεται κερκίσιν αἰστ.

612. οὐ γὰρ δίκαιον ἄνδρα γενναίον φρένας
tέρσειν, ὅποιον μὴ καὶ δίκαια τέρψεται.

613. ἀπέπτυσεν λόγους.

614. σύγγνωτε κάνάσχεσθε συγώσαι τὸ γὰρ
γυναικίν αἰσχρόν σὺν γυναικὶ δεῖ στέγειν.

ΤΑΡΟΦΟΡΟΙ] Σεμλῆ ἢ ὁδροφόροι is
the name of a lost drama of Aeschylus.
606. Acesta was a city in Sicily. It
is mentioned by Steph. Byz. p. 59. 10.
607. According to the Scholiast, who
quotes the phrase to illustrate Ant. 1,
pολύκοινον here means, 'One of a large
family.'

ΦΑΙΑΚΕΣ] This (satyrlic) drama
should probably be counted amongst
those which are based on the story of
the Odyssey.
609. Cp. Fr. 304. ζήσωμα was the
word for this in later Greek.

ΦΑΙΔΡΑ] Compare the Hippolytus
of Euripides.
611. οὐκ ὧδη ὁ ὧδη ὧδη ὧδη ὧδη
ὁ ὧδη ὧδη ὧδη ὧδη ὧδη
612. Probably said by Hippolytus.
614. Said by Phaedra to her women.
Mr. R. Ellis prefers the reading of some
MSS. ἐν γυναικί, i.e. 'Where a woman
is concerned.' Nauck conj. ὃς γυναικά.
615. **φόνος** μέν, **γυναίκες** οὐδ’ ἂν εἰς φόνος
βροτῶν ποι’, ὡς καὶ Ζεὺς ἐφορμήσῃ κακὰ
νῦσσοις δ’ ἀνάγκη τὰς θεηλάτους φέρειν.

616. *τὸν δ’ εὐτυχοῦτα, πάντ’ ἄριστὴν
οὐκ ἔστιν ὑπωτός ὑπωτ’ εὐρήσεις ἕνα.

617. οὐτ’ ἑυτικὸς οὐδὲν ἂν μείζον κακόν
κακῆς ἀνήρ κτῆσαι’ ἂν οὐδὲ σώφρονος
κρείσσον παθῶν δ’ ἐκαστὸς ἄν φύχη λέγει.

618. οὖ γὰρ ποτ’ ἂν γένοιτ’ ἂν ἁσφαλῆς πόλεις,
ἐν ἵ τὰ μὲν δίκαια καὶ τὰ σώφρονα
λάγην πατεῖται, κοσμὸς δ’ ἀνήρ λαβῶν
πανούργα χειρὶ κέντρα κηδεῖε πόλιν.

619. ἀλλ’ εἰσὶν μητρὶ παιδεῖς ἄγκυραι βίον.

620. *ἔσαι’ ἐπ’ οὐραν ὑπά κυλλαίνων κάτω.

615. Part of the same speech with
the preceding.
616. ‘Though you count over all
the tribes of mortals, you will not find one
who really deserves the name of fortu-
unate.’

1. *τὸν δ’ εὐτυχοῦτα] The MSS. vary
between τὸ δ’ εὐτυχοῦν and τὸ δ’ εὐ-
τυχοῦτα. Nauck reads τὸ εὐτυχοῦν
*ἔσαν. But ἔσαν is questionable.

617. For this γνώμη, cp. Hesiod,
Op. 700, 1, οὗ μὲν γὰρ τὶ γυναικὸς ἀνήρ
ληξεῖ’ ἄμεινον | τῆς ἄγαθῆς, τῆς δ’ αἰτή
κακῆ ποῦ βίγνον ἄλογο: Sim. Amorg. Fr.
6, γυναικὸς οὖδεν χρῆμ’ ἄνηρ ληξεῖtau
ἐσθεῖ σχέμον, οὐδὲ βίγνον κακῆς. Nauck
accordingly conjectures λῆσαι’ ἂν here,
but κτῆσαι’ ἂν suits the moderation of
tragic dialogue.

In 1. 3 perhaps ἄν τόχη (sc. παθῶν)
should be read.

* 618. Cp. Phil. 456–8, Fr. 193, 4–
3, 4. λαβῶν...κέντρα] ‘Having taken
in hand a rascally good,’ i.e. Governing
through vicious rhetoric.

619. ἄγκυραι] Explained by the
grammarians as = ἀλ ἁσφαλεῖαι.

620. *ἔσαιʼ] A tolerably certain
emendation adopted by Nauck and
Dindorf for ἑστα in the quotation of
Hesychius. Cp. Od. 17, 302, οὐρην μὲν
β’ ὑπ’ ἐσθε, καὶ όπα ἔκβαλεν ἄμφος.
The line describes the action of one of
the hounds of Hippolytus: ‘He made a
wagging movement towards the tail,
drooping his ears low down.’
621. ἄειλλάδες φωναί.

ΦΘΙΩΤΙΔΕΣ.

627. νέος πέφυκας· πολλὰ καὶ μαθεῖν σε δεῖ καὶ πόλλ’ ἀκούσαι καὶ διδάσκεσθαι μακρά.

628. γέρων γέροντα παιδαγωγήσω σ’ ἐγώ.

629. ἡ πατροκτόνος δίκη κέκλητ’ ἐν αὐτῷ.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ.

630. ὀσμῆς δοκῶς *τοι μὴ βαρυνθήσεσθέ μου.

631. ἀλλ’ ἔσθ’ ὁ βάνατος λοίζθος ἱατρὸς νόσων.

632. μέλη βοῶν *ἄνωλα καὶ ῥακτήρια.

633. δράκοντα.

621. Either (1) 'Storm-swift sounds,' or (2) 'Voices of the storm.'

ΦΘΙΩΤΙΔΕΣ] Said by Aristot. Poet. c. 18, to be a character-drama. (Qy. On the education of Achilles?).

628. The same line occurs in the Bacchæ of Euripides, l. 193.

629. 2. καλεῖν seems = ίγκαλεῖν here.

Cp. O. T. 780.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ] After the capture and prophecy of Helenus (Phil. 1337 foll.), Diomedes brings Philoctetes from Lemnos to Troy. He is healed by Machaon and kills Paris. This account of the fable, given by Proclus (Chrestom. p. 481), is interesting as an illustration of the degree of freedom with which the same legend is handled by Sophocles at different times. See Introd. to Phil.

630. The MSS. have δομής μου δοκεῖ μὴ β., in which μου is probably the corruption of some monosyllable (τοι;) which has been transposed from its right place before or after μη. Cp. Phil. 890, τι, μη βαρυνθωσιν κακή | δομή πρὸ τοῦ βλεμνος.


λοίζθος] Nauck conjectures λύστος, unnecessarily.

632. 'The tuneless and harsh notes of oxen.' Cp. φωνὴς βίχου. ἄνωλα is Bergk's emendation for ἄνωλα, which can hardly stand for 'inarticulate.'

633. Hesychius says that the word was here used for 'caduceus.'
δρυοπαγὴ στόλον.

ΦΙΝΕΥΣ Α καὶ Β.

636.

οὐδὲ ἄν τὸ Βουσπόρειον ἐν Σκόθαις ὑδατῇ.

638.

ἀχάλκευτα τρύπανα.

639.

Ἄσκληπιοῦ παιῶνος εὑμενοῦς τυχῶν.

640.

βλέφαρα κέκληται γ’ ὥς [κατηλειον θόραι].

641.

νεκρὸς τάριχος εἰςορᾶν Ἀιγύπτιος.

ΦΟΙΝΙΞ.

646.

κόναρος ἄκανθα πάντα πληθεὶς γῆν.

ΦΡΙΞΟΣ.

648.

δρια κελέθου τὸσδε γῆς προστίας.

650.

κυνηδὸν ἀξέπραξαν ἁκυνησόμενον.

634. Said by Hesychius to be a periphrasis for ὑδατῇ.

ΦΙΝΕΥΣ Α καὶ Β] Phineus was struck blind by Helios for having put out the eyes of his sons, under the influence of Idaea or Idothea. Cp. Ant. 970, Fr. 582. There were two dramas of the name.

638. τὸ Φρύγα πυρεία. Hesych. i.e. The traditional wooden implement for kindling a fire.

639. This, 1. 636 of Aristophanes’ Plutus, is said by a marginal annotator to be from the Phineus of Sophocles. And it is uncertain whether the preceding line, ἐξομάσσατο καὶ λεύκασσον-ναι κόρας, is not also part of the quotation.

640. The words in brackets belong to the unknown comic poet, who is said by Pollux (7. 193) to have parodied the Phineus in this line. It is vain to inquire what the exact simile in Sophocles may have been.

641. ‘In appearance like an Egyptian mummy.’

646. It is doubted by the grammarians whether κόναρος ἄκανθα is an artichoke or a briar-rose.

650. The emendation of Blomfield, κυνηδὸν ἀξέπραξαν ὡς κυνησόμενον, deserves mention, but cannot be considered as certain. Dobree conjectures κυνηδὸν ἀκόμας for the first part of the line.
ΦΡΥΓΕΣ.
652. τοὺς εὐγενεῖς γὰρ κἀγαθοὺς, δ' παῖ, φιλεῖ
"Αρης ἐναίρειν οἱ δὲ τῇ γλώσσῃ θρασεῖς
φέγγοντες ἄτας ἐκτός εἰς τῶν κακῶν
"Αρης γὰρ οὐδὲν τῶν κακῶν *λωτίζεται.

ΧΡΥΣΗΣ.
653. δ' ψφρά λοιβῆς 'Εστία, κλάεις τάδε;
654. . . μακέλλη Ζηνὸς ἔξαναστραφῇ.
655. τοιοῦτος δὲν ἄρειε τούδε τοῦ κρέως.
656. ἐγὼ μίᾶν μὲν ἐξιονθῆκω τρίχα.

ΟΡΕΙΘΥΙΑ.
658. ὑπὲρ τε πόντον πάντι ἐπ’ ἐσχατα χθονὸς
νυκτὸς τε πηγὰς οὐρανὸβ τ’ ἀναπτυχάς
*Φοιβου παλαιῶν κῆπων; 2

ΦΡΥΓΕΣ] According to the Scholiast on Aesch. Prom. 436, Achilles was a person of this drama, and was silent during some part of the action.
4. *λωτίζετα] This is Conington's ingenious conjecture for λογίζεται, which, however, is not certainly corrupt. It may mean, 'War takes no account of bad men,' i.e. leaves them unmolested.
653. From the scholion on Ar. Vesp. 846, it appears that the Hearth is called 'the head and front of libation,' because Hestia received the first libation at a feast, as Zeus Soter had the third.
654. Quoted by the Scholiast on Ar. Av. 1240, (ὅπως μὴ σου γίνει παγόλεθρον | Δίὸς μακέλλη πᾶν ἐξαναστρέφθη Διὶ), which is, however, rather a reminiscence of Aesch. Agam. 525, 535, than of this line of Sophocles.
655. According to Aristarchus, quoted by the Scholiast on Ar. Ran. 191, τοὺδε τοῦ κρέως here = 'This person,' i.e. 'me.'
658. These words form part of a description of the regions through which Orithyia was carried by Boreas.
It is uncertain from what Plays the following Fragments are taken.

659.
\[ \text{άροθμον,} \]

660.
\[ \text{ἐμοὶ δὲ λάφτον αἷμα τάφρειον πιεῖν καὶ μὴ *τὰ πλεῖω τῶνδ' ἔχειν δυσφημίας.} \]

662.
\[ \\
\text{τῶν δ' αὖ μεγίστους καὶ σοφοτάτους φρενὶ τοιοῦτον ἰδοῖς ἃν οἶδοι ἄστι νῦν δδὲ, καλῶς κακῶς πράσσοντι συμπαρανέσαι: ὅταν δὲ δαίμων ἄνδρος εὐτυχὸς τὸ πρὶν μάστι' ἔρεση τοῦ βίου παλίντροπον, τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.} \]

663.
\[ \\
\text{ἄνδρος κακῶς πράσσοντος, ἐκποδῶν φίλοι.} \]

664.
\[ \\
\text{τὰς Ἐκαταλας μαγίδας δόρπων.} \]

665.
\[ \\
\text{τὸ πρὸς βιάν πίνειν ἦσον *πέφυκε τῷ διψήν βία.} \]

659. Hesych. i. p. 561, ἀροθμον ἀνυμφῶν. Σοφοκλῆς αὐτῷ. The corrupt word αὐτῷ in this reference has been variously emended to Αἰγίσφη, Αἰγῆ, Αἴσφη, and Ἀἴσφη.

660. The Scholiast on Ar. Eq. 83, βλήστον ἡμῶν αἷμα τάφρειον πιεῖν, refers these lines to 'the Helena of Sophocles,' and Nauck accordingly suggests that they belong to the Ἐλένης ἀπώλειας. Some doubt is thrown on this by the words of Suidas in citing I. 1, περὶ θεματίκλου ὁδὸς Σοφοκλῆς φησιν, κ.τ.λ. But in a satyrical drama such an historical allusion might not be out of place.


662. 663. According to the text of Stobaeus, these lines were taken from an Oedipus. But Cicero (Tusc. 3. 29. 71) says that they are spoken of Oileus. When, after consoling Telamon, he heard of the death of his own son. Hence some, with Grotius, would read 'Οἰλε' for Οἰλεόθεν, in Stobaeus; others, with Welcker, refer the lines to the Tence.

3. οἶδος is to be resumed with the infinitive.

5. παλιντροπον, 'The opposite way.' μάστι τοῦ παλιντροπον is 'The lash of reverse.'

6. τὰ πολλὰ καὶ καλῶς εἰρημένα] 'Those many wise sentences.'

664. Cp. Milton, Samson Agonistes, 189-93, 'How counterfeit a coin they are who friends | Bear in their Supercription (of the most I would be understood) in prosperous days | They swarm, but in adverse withdraw their head | Not to be found, though sought.'

664. παρὰ Σοφοκλῆς ἐν Ἀρχαῖοι, Poly. lux, 6. 83. Dindorf's conjecture, Χρόνη, is more probable than Brunck's Κρίσις.

665. From a satiric drama.

2. ἦσον *πέφυκε] ἦσον κακὸν πέφυκε, MSS. Bothe corr.

[βία] This word is suspected by the editors, but hardly with reason. Meineke would substitute χάριον.
άρραβες δομμα.

μισῶ μὲν δοτὶς τάφαν· περισκοπεί.

πᾶς προσκυνεῖ δὲ τὸν στρέφοντα κόκλον ἡλιοῦ.

πῶς ἄν οὐκ ἄν ἐν δίκῃ
θάνοιμι ἄν;

ἀείωος γενεὰ.

ἀείωος ἥλιος.

ἀδέμιστα καὶ ἀνόσια ἄραν.

τίσις δ᾿ ἀνωθὲν ἀιματορρόφος.

ἀκελαστὸν σῶμα.

σπουδὴ γὰρ ἢ κάτ’ οἶκον ἀγκεκρυμένη
οὐ πρὸς θυραίων ὀυδαμῶς ἀκουσίμη.

ἑξαίρετον τίθημι τὴν ἀκουσίαν.

666. 'An eye not bursting' (into tears). From a satyrical drama. Cp. Tr. 852, ἔρρητοι παγά δαιμόνια.
668. 'He who turns the sphere of the sun' is Atreus, whose prayer was followed by the reversal of the sun's motion. It is uncertain to what kind of verse the words belonged, or how they should be arranged. For κόκλον Ἡλίου, cp. νυκτὸς ., κύκλος in Aj. 672. The line may have belonged to an Atreus, or to a Thyestes.

669. This Fragment is quoted as an instance of the threefold use of ἄν.
672. Evidently a loose quotation. Nauck suggests ἀνόσια ἀδέμιστα δρᾶν. Qy. τάδε μετα κάνω οὐκείν (?).
673. *ελον] This is Bekker's correction of the MS. reading έλον ἦ.
675. 'The energy that shows not out of doors | Is never heard of by the world abroad.' ὅπως ὅπως has been needlessly suspected.
676. 'I claim exemption for unwitting sin.' Cp. Fr. 599.

ἡ ἀκουσίαν] Sc. ἀμαρτίαν.
677. ἀντάρης νυκτερίς ὁψεσθ.

679. οὐχ ὅποιο λαμπάς ἐυνοῦχοις δῆμασιν.

680. ἤξεσα κύκων.

681. οἴμοι λέλημμαί.

682. ἐτήρας ἄμωνος θεοίς ἑρεῖ ἐπακτίους.

684. οὗ γὰρ τι νόθος τῷ ἀπεδεκθῆν, ἀμφοῖν δὲ πατήρ αὐτὸς ἐκλήθη. 
Ζεύς δ' ἐμὸς ἄρχων, θυτῶν δ' οὐδεὶς.

685. ἀνακοιμήσαντι μέσον εἰς τὸν αὐχέν' εἰσαλοιμήν.

686. ὡ γλώσσα, συγήσασα τὸν πολὺν χρόνον,
πῶς δὴν τλήσει πράγμ' ἑπεξελθεῖν τοῦτε; 
ἤ τῆς ἀνάγκης οὖθεν ἐμβριθέοτερον,
ὑφ' ἤς τὸ κρυφθὲν ἐκφανεῖσ ἀνακτόρων.

687. . . τὸ μεθύειν πημονῆς λυτήριον.

682. ἑρεῖ] ἑρεῖας, MS. L. Dind. cor. 

684. This might be said by Heracles with reference to Iphiclus. 

685. From a satyric drama, perhaps the Ἡρακλῆς ἐν Ταυράφ. The words are spoken by a Satyr, with reference to Heracles. 

686. 2. ἑπεξελθεῖν, and 1. 4. ἀνακτόρων, are conjectured severally by Brunck and Welcker, for ἑπεξελθεῖν and ἀνακτόρων, the MS. readings, which can hardly stand. 

687. Evidently from a satyric drama.
688. καρύαι μέλιαί τε.

689. θάρσει μέγας σοι τοῦ ἐγὼ φόβου μοχλός.

690. ναῦται δὲ μηρόσαντο νῆς ἱσχάδα.

691. χορὸς δὲ μυνδὼν ἵχθουν ἐπερρόθει, σαίνουσι *δ' ούραιοι τὴν κεκτημένην.

692. διψάντι γάρ τοι πάντα προσφέρον σοφὰ οὐκ ἂν πλέον τέρψειας ἢ ἐμπεινὸν διδοῦσ.

693. . . κακῶς σοὶ πρὸς θεῶν ὀλομένῃ, ἢ τὰς ἀράστεις ἄδ' ἤχον' ἐκώμασας.

694. φιλὴ γάρ ἢ Θεωρίς.

695. ἃθυμῳ δ' οὖνας φαινότα χορεύει τάρβους θυγάτηρ.

689. μοχλός] 'A bolt,' or 'bar,' i.e. a means of security. For the genitive φόβου, cp. O. T. 1300, ἡ, ἢ, κατάνω . . πύργος.

690. On the omission of the augment, see Trach. 904, and note.

691. 'And a band of dumb fishes came splashing near, and greeted their mistress, wagging finny tails.' Cp. Plato, Polit. p. 284 C, ἐν τῷν πολλάν ἄρα διακινθάσας, οὗ γὰρ ἢ προστρεχῆ γα συντός οὖν δεῖ γέγοναι ταῖς ἐσῳ Νεῖλη τυπασσάσις ἢφ ἱχθῶν καὶ ἐν τοῖς βασιλείας λίμναις. From which we may conclude that the scene of the present description lay either at Susa or in Egypt.

2. σαίνουσι. *δ', Nauck's conjecture for σαίνουσι, the MS. reading makes good sense, and involves a simpler change than σαίνουσι.

692. Probably from a satyric drama.

In l. 2. *ἡ ἕτοιμαι (ἡ ἢμείς) is Porson's correction of the MS. reading, μη πείρα, which is against metre.

693. From a satyric drama. ἄρατας (see L. and S.) is explained to mean 'A ladle,' ἀράτη. But, according to analogy, should it not rather mean 'A draught' or 'potation'?

694. Quoted by Athenaeus in connection with the gossiping story about Sophocles' love for Theoris in his old age. But, as Nauck observes, if these are really words of Sophocles, it is more probable that Θεωρίς means a Bacchanal, as the word is so explained by Hesychius.

695. Quoted by Athenaeus as the utterance of women who have been released from fear.

1. ἄθυμῳ appears corrupt. Qy. ψυγάδων (?).
τρύχει καλυφθεὶς θεσσαλῆς ἀπληγίδος.

η σφηκίδων βλίσσουσιν εὐρόντες τινά.

ἔγω δὲ χειρὶν ἄγραν βριακχον.

οἶος γὰρ ἡμῶν δημόκουνος οἶχεται.

. . . τὸ δ' ἔγχος ἐν ποσὶν κυλὶνĎεται.

ἔγχος λέμενος.

πολὺς δὲ πηλὸς ἐκ πίθων τυρβάζεται.

γράμμα κηρύκειον.

μύρρῳ ἕλεγαλέα.

δῆρις δὲ τοι

ουπάποθ' ἤβης εἰς τὸ σῶφρον ἱκετο,

ἀλλ' ἐν νέοις ἄνθει τε καὶ πάλιν φθίνει.

προσῆλθε μητρὶ καὶ φυταλμῷ πατρὶ.

704. 'Robed in the remnant of a Thracian plaid.'

706. From a satyric drama. For ἔγω Hemsterhuys suggests ἔχω. And for ἄγραν Brunck conjectures ἄγρα, ἔχω δὲ χειρὶν ἄγραν βριακχων, 'And I have a wild Bacchanal in my embrace.' βριακχων θεσσαλῆς, ἡ βακχη—Σαροσαλῆς ἔγω δὲ, σ.τ.λ. Εἰττ. Μ. p. 213. 26.

707. 'For such an executioner of ours as is gone.'

708. ἔγχος is said to be used here of a ball, as something wielded and impelled by the hand. Cp. Fr. 490:

Aesch. Suppl. 22, 3, σῶν τοῖσ' ἱκετῶν ἔγχωμοις λυσιστήτοισι κλάδωισι.

709. ἔγχος is said here to be applied to fire. 'Hurling the brand.'

710. From a satyric drama.

711. 'A written proclamation' (?).

712. 'Steeped in myrrh,' according to Photius and the E. M. But can λεγαλέα have this meaning? Καὶ

μυρία (?).

713. 2. δῆρις . . . τὸ σῶφρον] 'Years of discretion.'

715. Conjectured by Nauck and others to belong to the Pandora.
725. οὕτι τοι μέτρων μάτας.

726. ἐγὼ δ' ἐρῶ σοι δεινῶν οὐδέν, οὐθ' ὅπως φυγάς πατράφας ἐξελήλασαι χθονὸς, οὐδ' ὁς ὁ Τυθεὺς ἄνδρος αἷμα συγγενεῖς κτεῖναι ἐν "Αργεῖ ξείνους ὃν οἰκίζεται, οὐδ' ὁς πρὸ Θησάων ἀμοβρωτ' ἐδαισάτο τὸν 'Αστάκειον παιδα διὰ κάρα τεμών.

727. τὴν μακρὰν αὐλῶπιν.

728. Λυδία λίθος σίδηρον τηλόθεν προσηγάγον.

729. ὁμμάτειος πόθος.

730. ρακτηρίους κέντροις.

731. τὰ μὲν διδακτὰ μανθάνα, τὰ δ' εὑρέτα ξητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἠτησάμην. 7

732. . Σειρίου κυνὸς δίκην.

733. . . σεμνὰ τῆς σῆς παρθένου μυστήρια.

726. Said by Herodian to be the solitary instance of the use of μάτη in the singular number.
726. The person addressed seems to be a son of Oeneus.
3. For οὐθ', following οὕτι here, and infr. l. 5, see E. on L. § 36. p. 65. οὖθ' ὁς ἄνδρος αἷμα συγγενεῖς. For this hy- pallage, cp. Ant. 793. 4. φεῖκος φεῖκος χώμαν, and see E. on L. § 42. p. 80. γ. αἷμα is a cognate accusative with ἐρείβας.
5. 6. For the fate of Melanippus, and the fierce repast of Tydeus, ('hero pasto,' Dante, Inferno, cant. 33. 1) cp. Schol. on Findar, Nem. 10. 12.
727. According to Hesychius, this is a periphrasis for a spear.
728. Λυδία λίθος] A name for the loadstone. There seems to be an ellipse of οὗ. See E. L. § 39. p. 73. 5. α. 729. Cp. the μπεφάρων ἱμερός of Ant. 795, and the μπεφάρων πόθον of Trach. 106.
731. The sentiment appears to be nearly the same with that of Socrates in Xenophon, Mem. 1.
2. τὰ δ' εὐκτά] τὰ δ' ἐτηρα is a v. r.
733. μυστήρια] τὰ ἐθρότα καὶ ἄνεξήρητα, Hesych.
741. δρκους ἐγὼ γυναικὸς εἰς ὄβουρ γράφω.

742. ἐμείνον ἔστι ζημίαν λαβεῖν
. . . ἦ κέρδος κακῶν.

743. ράχοισιν ὄρχαδος στέγης.

744. τὸ θερμὸν τοῦ ὀβελοῦ.

745. . . ἄμισθος ὁ ἔνος πορεύεται.

747. ἔργου δὲ παντὸς ἢν τις ἀρχηται καλῶς,
καὶ τὰς τελευτάς, εἰκὸς ἐσθ' οὕτως ἔχειν.

748. στενώσει Ἀιδοῦ καὶ παλιρροία βυθοῦ.

749. τὸ κέρδος ἡδο, κἂν ἀπὸ ψευδῶν ἄγη.

750. οὐκ ἔξαγουσι καρπὸν οἱ ψευδεῖς λόγοι.

751. γένοιτο κἂν ἀπλουτος ἐν τιμαῖς ἀνήρ.

752. οὐδὲν κακῶν πτωχὸς, εἰ καλῶς φρονοί.

744. Proverbially said of those who make an unlucky choice, 'Taking the sowe by the wrong ear,' as we say.


748. "The gorge of Hades, where the refluent gloom regurgitates from the abyss." Quoted side by side with Pind. Fr. 107 (Bergk), ἔθεν τὸν ἄσπιρον ἱμεipation τοῖσεν βληχροι δοθεράσ νυκτὸς ποταμοί.


752. See last note.
753. ὃς τρίς ἀλβοι κεῖνοι βροτῶν, οἱ ταῦτα δερχέντες τέλη μῶλοι ἐς Ἀιδοὺς τοίνυν γὰρ μόνοις ἐκεῖ ζῆν ἔστι, τοῖς δ' ἄλλοις πάντ' ἐκεῖ κακά.

754. τυφλὸς γὰρ, οὐ γυναῖκες, οὐδ' ὅραν Ἀρης συνός προσάπφρ πάντα τυρβάζει κακά.

755. οὐκ ἐστ' ἀπ' ἔργων μὴ καλῶν ἐπ' καλά.

756. μολιβδὸς δ' εἴτε δίκτυον κατέσπασεν.

757. ὅτι δ' ἔρωτος δὴ γεμά ται παιδικοῦ προσφή.

758. πρὸς ἄσπερ οἱ μαργώντες ἐντονάταιοι.

759. βατ' εἰς ὅδου δὴ πᾶς ὁ χειρωνάκας λεώς, οἰ τὴν Δίδω γοργῶπιν Ἕραγάνη σταταῖς λίκνοις προστρέπεσθε γαὶ πα' ἅκμοι τυπάδι βαρεία...
760. σὺ δ' ἄνδρα θυντόν, εἷς κατέφθιο, στένεις,
εἰδὼς τὸ μέλλον σούδεν εἷς κέρδος φέρει;

761. οὐ κόσμος, οὐκ, ὃ τλῆμον, ἀλλ' ἀκοομία
φαίνοιτ' ἀν εἶναι σῶν τε μαργάτης φρενῶν.

762. εἴκαρπων Κυθέρειαν.

763. οὐ δὲ σφαδήξεις πάλος ὃς εὐφορβία:
γαστήρ τε γάρ σου καὶ γνάθος πλήρης.

764. οὐ νάβλα κοκυτοῖσιν, οὐ λύρα *φιλή.

766. οὐμός δ' ἀλέκτωρ αὐτόν ἤγε πρὸς μύλην.

767. *ἀκομπ άλοιδόρηται . . .
ἐρρηξάτην ἐς κύκλα χαλκέων ὄπλων.

768. τὰ πλείστα φορῶν αἰσχρὰ φωράσεις βροτῶν.

τυπάς is 'A hammer.' If this is right, the meaning will be, taking Hermann's emendation, 'Moulding with the labour of your hands the lifeless material that obeys the sledge hammer and your blows.' In Nauck's reading, τυπά may be an adjective agreeing with ἀκμον.

760. 2. 'Naught knowing of the future, whether it gains or no.'

762. Aphrodite is here the goddess of all increase.

763. Clearly from a satyrical drama.


766. The words are those of Admetus, probably in a satyrical drama in which Apollo appeared as a shepherd.

767. The pair spoken of are Neoptolemus and Eurypylus, perhaps in the 'Philoctetes at Troy.' The word ἀλοιδόρητα occurred in the preceding context. The words ἐς κύκλα are suspected by Nauck. The meaning probably is that Neoptolemus and Eurypylus met the reviling words of their enemies with blows that crashed through their shields. In this case, another word may be recovered from the corrupt text of Plutarch, (ἐκμισθαὶ ἀλοιδόρητα, φησι), *ἀκομπ* ἀλοιδόρητα [ς τυπάς χέρι] ἐρρηξάτην *κύκλωμα χαλκέων ὄπλων.

768. 'A scrutinizing eye finds most things base in men.' Plutarch in quoting this observes that Sophocles is here too hard upon poor humanity.
πικρὰν πικρὸς κλύζουσι φαρμάκῳ χολήν.

οὐ μέμφομαι σε’ δρῶν γὰρ εὐ κακῶς λέγεις.

οὐ γὰρ τι βουλῆς ταῦτα καὶ δρόμου τέλος.

ἔπεισας, ἐξέθωψας.

βραδεία μὲν γὰρ ἐν λόγῳ προσβολὴ μόλις δὲ ὅτας ἔρχεται τρυπωμένον’ πόρρῳ δὲ λεύσοις, ἔγγυθεν δὲ πᾶς τυφλὸς.

φλιττροὶ . . καὶ κερουλκοί,

σὺν σάκει δὲ καδώνοκρότῳ παλαισταῖ.

ἀπαντά τάγενητα πρῶτον ἥλθ’ ἀπαξ.

Σειρῆνας εἰσαφ[ικόμεν]

Φόρκον κόρας ἡθούντες τοῦς Ἄιδον νόμους.

κατ’ Κυρβάντεσσι χορέοντες.

769. ‘Similia similibus,’ probably applied by Sophocles in a moral sense, viz. that sin must be cured by suffering.

770. The soft answer of Nestor when reviled by Ajax.

771. Κρ. Ο. Τ. 617, φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

772. A ‘lover’s complaint.’ For the force of ἐκ in comp., cp. ἐκπείθο.

773. ‘The dint of words comes slowly and hardly through the hollow of the ear: but the eye seeth afar off, and is blind when near.’ According to Plutarch this refers to the altered condition of the senses in old age.

774. Said of the Trojans.

775. τάγενητα. Another reading is τάδισκετα. Κρ. Φιλ. 305, 6, πολλά γὰρ τάδε ἐν τῷ μακρῷ γένοιτ’ ἐν ἑν- θρώπων χρόνῳ, and note.

776. From Ἀλκάνῳ ἀπόλογος.

2. ἡθούντες αἵθροιντος οἱ ἠθροιντος,

MSS. Lobeck corr.

778. φιλῶν τοιούτων οἱ μὲν ἐστερημένοι χαῖρονσιν, οἱ δὲ ἔχοντες εὐχονται φυγεῖν.

779. λαμψὶ τὰ γὰρ ἐν χρείαισιν οὕσπερ εὑπρεπής χαλκός· χρῶνι δ' ἀργήσαν ἠμυμε στέγοι.

780. δεινὸν τὸ τῆς Πειθοῦς πρόσωπον.

781. . . τιθασών χήνα καὶ περιστερὰν οἰκέτων ἐφέστιον τε.

782. . . εὖ γὰρ καὶ διχοστατῶν λόγος σύγκολλά τε ἀμφῶν ἐς μέσον τεκταίνεται.

783. γραίας ἀκάνθης πάππος ὅς φυσόμενος.

784. πολλὰν χαλινῶν ἔργον οἵκων θ' ἄμα.

785. ταξεῖα πειθῶ τῶν κακῶν οὖσα περὶ.

786. ἀλλ' οὕμοις ἅλι πότιμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν. ὁὕσπερ σελήνης δ' ὄψις *εὐφρόνας δῶο

779. 1. εὑπρεπὴς] Α. v. i. is εὐγενῆς: i.e. 'The hospitable house is distinguished, the inhospitable roof is sure to fall.'

782. Join εὖ σύγκολλά τε (adv.)] 'Even a contradictory argument is well and harmoniously framed when brought into the mean,' i.e. when stated moderately.

783. 'Like autumn thistle-down when blown.'

785. τῶν κακῶν is probably neuter. 'Men are quickly persuaded to evil courses.' 'Vicious influences speedily work their way.'

786. 1. 2. ἐν πυκνῷ θεοῦ τροχῷ Lit. 'In the oft-repeated revolution of the God;' i.e. in frequent vicissitudes sent from heaven.

3 foll. It is uncertain whether an apodosis followed, or some general notion is resumed from the preceding words. Cp. Plato, Rep. 4. p. 430 C, al.

στήναι δύναι ἰ' ἄν οὖσ' ἐν μορφῇ μιᾷ, 
ἀλλ' ἐς ἀδήλου πρώτον ἔρχεται νέα 
πρὸσωπα καλλύνουσα καὶ πληρομένη, 
χάταντερ αὐτῆς εὐγενεστάτη φαύη, 
πάλιν διαρρεὶ κάπι μηδὲν ἔρχεται.

787.
καὶ τὰν *νέορτον, ἀς ἐς ἀστόλος χιτῶν 
θυραῖον ἀμφὶ μηρὸν 
pτύσσεται, Ἐρμιόναν.

788.
δότις γὰρ ὡς τούραννον ἐμπορεύεται, 
κείνου ἵστε δοῦλος, καὶ ἔλεοθερος μόλη.

789.
ἀ θεό, τίς ἄρα Κύπρις ἢ τίς ἕμερος 
tούδε ἐξωήγητο;

790.
ἔως δουμ . . κριθώσης δνου.

791.
ἀσπάθητον χλαίναν.

792.
ποππύζεται ζευγηλατρίς.

5. ἀλλ' ἐς] ὡς ἐς is a v.t.
7. εὐγενεστάτη] Qy. εὐγενεστάτη (?).

5. ἀλλ' ἐς is a v.r.
7. εὐγενεστάτη] Qy. εὐγενεστάτη (?).

Cp. supra. 779.

The words are thus explained by Plutarch in speaking of Spartan customs about women: τοῦ παρθενίου χιτῶνος 
αἱ κτέρες ὅπε ἕκαν συνεργασίαν κατ 
τοῖς, ἀλλ' ἀνεκτίσσωτο καὶ συναγείμ 
νον ἦλθον ἐς τῇ βαδίσειν τῶν μηρῶν. The 
use of θυραῖον = 'Seen outside,' is a Sophoclean refinement. Essay on L. § 52, p. 97. Cp. Shak. Cymb. i. 6. 15, 'All 
of her that is out of door most rich!" 
788. These lines may contain a re 
mote allusion to Simonides or Eu 
pides. See Pollux, 4. 11, quoted by 
Nauck on the Hippomenes, Gr. Tr. Fr.
p. 155.
Cp. Trach. 882-4, τίς θυμὺς . . τάνδ' αἰ 
χιῶν βέλεων κατοῦ | ἔξωλε; where, as 
here, the ἔξω in comp. has reference to 
the agent.
791. Explained by Hesychius as 
a periphrasis for a garment of skin, 
παρθενοῖς ἐραται.
792. An instance of Sophocles' fond 
ness for the middle voice.
793. ὀρθὸκερως φρίκη.

794. βομβεῖ δὲ νεκρῶν σμῆνος ἱρχεταὶ τ᾽ ἄλλη.

795. Ἀλφεσίβοιαν ἦν ὁ γεννήσας πατήρ.

796. ἐδοξάτην μοι τὸ δὲ ἥπειρῳ μολεῖν.

798. ὁ Κρανὰλ πόλις.

799. ὁ σκηπτροβάμων ἄετος, κῶν Δίδ.

800. σαίνεις δάκνουσα καὶ κῦων λαίθαργοι εἰ.

801. Ζεὺς νόστον ἁγοί τῶν νικόμαχαν καὶ πανσαλιαν καὶ ἀτρείδαν.

802. πρὸς πέτρας Ἐλυμνίαις.

803. οὔτ᾽ ἄλλο φίτον πρόου.

804. ἡ ἕπειγομένων κέρκιδος ὦμοις, ἢ τοῦς εὐδοντας ἐγείρει.

793. ὀρθὸκερως is said by the grammarians to = ὀρθὴκερος, an extreme instance of catachresis.

794. τ᾽ ἄλλη] Lobeck conjectures δ᾽ ἄλει. Qv. θ᾽ ἄλει (cp. II. 2. 90). Bergk’s conjecture, ἄλη, seems unmeaning.


796. Quoted by the Scholiast on Aesch. Pers. 181 as a line of Sophocles, but this is justly questioned by Nauck, who thinks it more probably belongs to a comic poet, who is travestying Aeschylus.

798. Used by Ar. Ach. 75.

801. If the reading is sound, νόστον must be taken as a second accusative = ‘Upon his return,’ i.e. ‘With safe home-coming.’ But there is a v. r. ἄσως ἁγοί, whence Nauck conjectures αὑρίς ἁγοί.

802. Elymnion was a place in or near Euboea.

803. ‘Nor other plant of Spring.’

804. ἡ ἕπειγομένων] This word is unmetrical in the anapaestic verse. Bergk conjectures ἐπεγομένων. Qv. ἐπηνεγομένων (?).

*κέρκιδος ὦμοις] o ú κέρκιδος ὦμοις, MSS. Dindorf corr.
παιδας γὰρ οὖς ἐφισ’ ἀναλώσας ἔχει.

807. εὐφημίαν μὲν πρῶτα κηρύξας ἔχω.

808. ὧργη γέροντος δοτε μαλθακὴ κοπις
†ἐν χειρὶ †θήγει, ἐν τάχει δ’ ἀμβλύνεται.

809. ἄει γὰρ εὗ πέπτουσιν οἱ Δίος κύβοι.

810. εἴθ’ ἤσθα σώφρων ἔργα τοῖς λόγοις ἠσ.

811. δάφνην φαγὼν ὀδύντι πρὸς τὸ στόμα.

812. ἐγὼ κατ’ αὐτὸν, ὡς ὀρφεῖ, ἢξέρχομαι.

814. ὥς μῆ πέπονθε τάμα, μῆ βουλευέτω.

815. Ἐρμαῖον κάρα.

816. ως ἀν Δίος μέτωπον ἐκταθῇ χαρῆ.

817. οὐ πώποθ’ ὁμᾶς συμβαλεῖν ἐπισταμαί.

808. 2. The words †ἐν χειρὶ †θήγει are manifestly corrupt. δεῖτ’ ὀδύρεν may be suggested as a rough guess.

809. Cp. Aesch. Suppl. 90, 1, πίπτει δ’ ἀσφαλῶς οὖθ’ ἐπὶ νάτον | κορυφή Δίως
ei κρανῆθ’ πράγμα τίλειον.

810. ‘Would thou hadst shown good sense in deeds according with thy words!’

811. To chew laurel-leaves was a way of participating in the Bacchic en-
thusiasm. Hence δαφνηδάγοι.

812. κατὰ is here equivalent to ἐν.


816. Cp. II. 15. 102, 3, οὐδὲ μέτωπον ἐν’ ὀφρῶι κυνήγοιν | λάθη.

817. συμβαλεῖν] ‘To bring together,’ i.e. into agreement with each other.
OF SOPHOCLES.

818. Ἐνετοίσιν ἵπποις τοῖσιν ἐκλεγεμένοις
*ηδιον εἰ χώροιμεν ἡ παντὶ σθένει.

819. δὲ παρακτίαν
στείχων ἀνημέρωσα κνωδάλων ὄδων.

820. μὲν εἰς σοφιστὴν ἐμῶν.

821. ἢδη γὰρ ἥξερα Ζεὺς ἐν ἐσχάτῳ θεῶν.

822. λύσω γὰρ εἰ καὶ τῶν τριών ἐν ὀδομαί.

823. ὁμὴν ἔθου καὶ πρᾶσιν ὁς Φοῖνιξ ἀνήρ
Σιδώνιος κάπηλος.

824. χώρος γὰρ ἀυτὸς ἐστὶν ἀνθρώπου φρενῶν,
ὅποι τὸ τετράδιον καὶ τὸ πημαίνον φύει:
δακρυρροεῖ γοῦν καὶ τὰ καὶ τὰ τυγχάνον.

825. ὡ γάρ Φεραῖα, χαῖρε, σύγγονάς ὦ ὅδωρ
'Ὑπέρεια κρήνη, νάμα θεοφιλέστατον.

826. μὴν αἰδίλλε ἑκάτερα.

*χώροιμεν] χωρόμεν, MSS. Nauck corr.
For the postponement of εἰ, see Essay on
L. § 41. p. 78. Or qy. ἵχνωροίμεν (?).
819. Said by (or if we read ἀνημέρωσε as suggested by Nauck, of) Theseus.
κνωδάλων The genitive follows
ἀνημέρωσα in the sense of ἐκάθεν.
820. σοφιστὴς is here — μισαρφός.
The construction, in the absence of context,
is not clear.
821. Perhaps ἥξερα γὰρ ἢδη Ζεὺς ἐν ἐσχάτῳ θεῶν [κατέχειν].

Aeóswos (?). But λύσω would be quite
intelligible if ἄχος, νῆμα, βάρος, or some
Such word, formed part of the context.
The three are the sword, the
halter, and the precipice.
823. 1. For ἕθου, 'You set on foot,'
cp. O. T. 134, πρὸς τοῖς θανάτοις τὴν
ἔθους ἐκαταράφην.
824. 1. *αυτός] ὅδος, MSS. Bam-
berger corr.
2. φόνος] Sc. ἰδρέων.
825. Is Jason the speaker?
826. Quoted by grammarians as an
instance of αἰδήλως = τοντέλλε.
πάνοσοφον κρότημα Λαέρτου γόνος.

eis Ἀλαν πλέων.

'Ανακτόρειον τῆς ἐπόνυμον χθονός.

tί μέλλετ' 'Αρτακίς τε καὶ Περκώσιοι;

πάντ' ἐκκαλόπτων δ' χρόνος εἰς [τὸ] φῶς ἀγεί.

χρόνος αὖ χρόνος ἄμα κραταια τερμοσύνα βίου

πᾶλλ' ἀνευρίσκει σοφὰ μαιομένοις.

ἀλλ' οὐ γὰρ ἂν τὰ θεία κρυπτῶτων θεῶν

μάθους ἂν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

σκαιοίοι πολλοίς εἰς σοφὸς διδύλναι.

ἔσθλοι γὰρ ἀνδρὸς τοὺς πονοῦτας ὀφελεῖν.

827. κρότημα] Lit. 'A thing hardened by beating.' Cp. κρόταλον and Lat. 'callidus,' and see Theocr. 15. 48.

828. Aea in Colchis, distinguished from Aea in Thessaly, Fr. 829.

829. Θεσσαλῶν παγκληρία] 'A freehold of the Thessalians.'

830. Said with reference to Anactorium, but with what exact meaning the context would be required to show.

831. κραταια τερμοσύνα βίου is a strange expression, but the meaning may be that things are seen more clearly at the end of life, when 'Old experience doth attain [to something of prophetic strain.' Cp. Ant. 1353, γῆρα τὸ φρονεῖν ἑιδάξαν: Plato, Apol. p. 39 C, καὶ γὰρ εἰς ἡδη ἐνταῦθα, ἐν δ' ἀλλοτ' ἀνθρώποι χρησμο-

832. δοῦν, οὕτως δὲν ἀποκανάσθαι.

833. κραταια] 'Mighty,' both as inevitable, and as bringing down the strength of man. Cp. Aj. 675, ὁ παγκρατης ἐνος.

834. For the dative, cp. Aj. 1128, τοῖς δ' οἴχομαι.
837. ἄλλ' ἡ φρόνησις ἄγαθὴ θεὸς μέγας.

838. ἄλλ' οἱ κακῶς πράσσοντες οὐ κωφοὶ μόνον, ἄλλ' οὐδ' ὄρωντες εἰσορῶσι τάμφανή.

839. ὡς δυσπάλαιστον ἀμαθία κακόν.

840. ἡ δὲ μωρία μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφυ.

841. χαίρειν ἐν' αἰσχραῖς ἡδοναῖς οὐ χρῆ ποτε.

842. οὐ τοῖς ἀθόμοις ἡ τύχη ξυλαμβάνει.

843. αἰδώς γὰρ ἐν κακοῖσιν οὐδὲν ὁφελεῖ. ἡ γὰρ σιωπὴ τῷ ἀλαλοῦντι σώμαθα.

844. τί ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνοθεῖς ἀνήρ ἡσσων μὲν ὄργῃς ἔστι, τοῦ δὲ νοῦ κενός· φιλεὶ δὲ πολλὴν γλῶσσαν ἐκχέας μάτην ἄκων ἀκούειν οὅς ἐκὼν εἴπειν λόγους.

845. κλέπτων δ' ὅταν τις ἐμφανῶς ἐφευρεθῆ, σιγᾶν ἀνάγκη, κἂν καλὸν φέρῃ στόμα.

839. Οὐ. [ἀφεὶ δὴ',] ὡς, π.τ.λ. (?).
843. The words τῷ λαλοῦντι in I. 2 are fairly open to suspicion (Cobet conjectures τῶν λαλοῦντι), and it is doubted by Nauck whether the two lines were originally connected.
1. ἐν κακοῖσιν] 'In trouble,' i. e. when one is accused of a crime. Cp. Ant.
846. ἢ δεινὸν ἄρ' ἦν, ἡνίκ' ἂν τις ἐσθλὸς ὁν αὐτῷ συνειδῆ.

847. ὅρκουσι γὰρ τοι καὶ γυνὴ φεύγει πικρὰν ὁδίνα παιδῶν ἀλλ' ἐπὶν λῃχὶ κακοῦ, ἐν τοίςιν αὐτοῖς δικτύοις ἄλοισκεται πρὸς τοῦ παρόντος ἵμερον νικωμένη.

848. ὅρκος γὰρ οὐδεὶς ἄνδρι φηλήτη βαρός.

849. οἶκοι μένειν δεῖ τὸν καλῶς εὐδαιμονα.

850. μή μοι κρυφαίον μηδὲν ἐξετηρεί ἔποιη· κλήθρον γὰρ οὐδέν ὃς δ' ἂν ἄν *εὑλαβῇ *λόγοις, γλώσσῃς κρυφαίον οὐδέν ὃς δ' ἂν διέρχεται.

851. ὅπου γὰρ οἱ φύσαντες ἥσσώνται τέκνων, οὐκ ἐστὶν αὕτη σωφρόνων ἄνδρῶν πόλις.

852. νόμοις ἐπεσθαί τοῖς ἐγχάροις καλῶν.

853. πολλῶν καλῶν δεὶ τῷ καλῶς τὶ μομένοι μικρὸν δὲ ἄγωνος οὐ μέγ' ἐρχεται κλεός.


849. καλῶς] 'Thoroughly.' Cp. O. T. 1008, καλῶς εἴ δῆλον οὐκ εἴδοι τι δρῆς. The line is attributed also to Aeschylus (Fr. 310), and appears to have been a favourite with the comic poets. See Nauck on Aesch., 1. c.

850. 2. ὃς δ' ἂν ἄν *εὑλαβῇ [λόγοις] MSS. ὃς δ' ἂν ἀν εὑλαβής ἀλαβής. Hermann conjectures ὃς δ' ἂν εὑλαβής λάβης.

For ὃς δ' ἂν, 'Howsoever,' cp. O. C. 1361, Aj. 1117, and notes. Transl., 'Pithee let fall no confidential word. for there is no bolt (to secure it), and howsoever you use caution in discourse, there is nothing secret that doth not escape the tongue.'

851. Cp. the speech of Creon in Ant. 639-80.

853. 'One who attempts aught nobly requires many favouring circumstances: great glory comes not from circum¬scribed endeavours.' μικρὸς ἄγων is a struggle of which the occasion is insignificant. Cp. O. C. 587, ὁσ σµικρὸς. ὑμᾶς, ἄγων ὅμι.
OF SOPHOCLES.

854.
γνῶμαι πλέον κρατοῦσιν ὃ σθένος χερῶν.

855.
el οὖδα δοῦλον, ἀλλὰ οὐ νοῦς ἐλεύθερος.

856.
ὡς παιδεῖς, ἥ τοι Κύπρις οὐ Κύπρις μόνον,
ἀλλ᾽ ἐστὶ πάντων οὐνομάτων ἐπώνυμος:
ἐστιν μὲν 'Αιδής, ἐστι δ᾽ ἄφθιτος βία,
ἐστι δὲ λύσσα μαίνας, ἐστὶ δ᾽ ἓμερος
ἀκρατος, ἐστὶ οἰμωγός. ἐν κείμη τὸ πᾶν
σπουδαῖον, ἰσουχαῖον, ἐς βιαν ἄγον.
ἐνυπηκεῖαι γὰρ πλευμώνων ὅσοις ἐνι
ψυχῆς τίς οὐχὶ τῆς τῆς θεοῦ βορῶς;
εἰσέρχεται μὲν ἵδιοι πλωτῷ γένει,
ἐνυπηκεῖ δ᾽ ἐν χέρσου τετρακελεῖ γονή
νομάδε καὶ ὁ οὖν ὅμοιοι τοικείνης πτερών,
ἐν θηρίων, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω.
τίν᾽ οὔ παλαιοῦντ᾽ ἐς τρίς ἐκβάλλει θεῶν;
εἶ μοί θέμις, θέμις δὲ τάληθη λέγειν,
Δίδυ τυραννεῖ πλευμώνων, ἀνευ δόρος,
ἀνευ σιδήρου πάντα τοι συντέμνεται
Κύπρις τὰ θνητῶν καὶ θεῶν βουλεύματα.

855. Cp. Trach. 62, 3, ἥδε γὰρ γνήθῃ
δοῦλη μὲν, εἴρηκεν δ᾽ ἐλεύθερον λόγον.
856. Nauck conjectures that this is a Fragment of the Danaë of Euripides, an opinion which he partly infers from the words of Plutarch, Mor. 757 A, ἄλλ᾽ ἄνθρωπος σκηνής ἄνωθεν, ἢ μᾶς γὰρ ἐγὼν καὶ τουτούς ἔχων (Eur. Dan. Fr. 324), καὶ πᾶλιν αὐτός, οὐδεὶς Κύπρις
μόνον . . λύσσα μαίνας. But the μᾶς
σκηνή may be the whole Attic stage.
3. πάντων οὐνομάτων ἐπώνυμος] ‘Deserving to be called by every name.’ There is a n. r. πολλὰν for πάντων.
4. ἄφθιτος βία] ‘Inexhaustible might.’
Cp. Aesch. Suppl. 97, 8, βίαν . . τῶν ήνομί¬
vν δαιμόνων. Bothe conjectures ἄ-
θιτος βίος, which could hardly mean
anything but ‘Inexhaustible substance.’

4. 5. ἓμερος | ἀκρατος] ‘Strong’ (lit.
‘untempered’ ) ‘desire.’ Bothe, by con-
jecturing ἄκρατος, would substitute for
this the modern notion of ‘unsatisfied
desire.’
7. πλούσιων. For this genitive of
place, cp. Ο. C. 729, 30, ὄμωτοι ἐλθο-
φότας [φόδοιον, and note.
8. βορῶς is here a substantive.
9. The dative after εἰσέρχεται (for
which see L. and S. s. v. εἰσέρχομαι, V.)
is preferred for the sake of the parallel
with the dative in l. 10. There is a n. r.
πλώτων, and Nauck conjectures πλώτων
γίνη.
10. συντέμνεται] ‘Curtails at her own
will,’ as she pleases, ‘by her caprice.’
So the force of the middle voice may
be expressed.
857. 
τὶς δ' ὀικὸς ἐν βροτοῖς ἀλβίσθη ποτὲ
γυναικὸς ἐσθήσῃ χαρίς ὁγκωθεὶς χλιδῇ;

858. 
καὶ ὦρφανὸν γὰρ ὀικὸν ἀνδρόφρων γυνῆ.

859. 
πενία δὲ συγκραθείσα δυσοστεῖ τρόπῳ
ἀρθην ἀνειλε καὶ κατέστρεψεν βίον.

860. 
ὁ θυτὸν ἀνδρὸν καὶ ταλαίπωρον γένος,
ὁς οὐδὲν ἐσμέν πλὴν σκιαῖς ἐοικότες,
βάρος περίσσον γῆς ἀναστρωφόμενοι.

861. 
oὐ γὰρ θέμις ἐξὴν πλὴν θεοῖς ἀνεκ κακῶν.

862. 
στεργεῖν δὲ τάκπεσόντα καὶ θέσθαι πρέπει
σοφόν κυβερνή, ἀλλὰ μὴ στένειν τοῦχιν.

863. 
ἐλπὶς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.

864. 
πάντ' ἐμπάφυκε τῷ μακρῷ γῆρα κακά,

νοῦς φρούδος, ἐργ' ἀχρεία, φροντίδες κενα.

865. 
oὐκ ἐστὶ γῆρας τῶν σοφῶν, ἐν οἷς ὦ νοῦς

858. The expression is general: 'A woman left to watch over an orphan home has the spirit and wisdom of a man.'
861. Cp. Aesch. Ag. 553, 4, τίς δὲ πλὴν θεῶν | ἄναυτ' ἀσήμων τῶν δ' αἰλόνων ξρόνων;
862. 'A wise dice-thrower should take contentedly what falls and make the best of it, instead of lamenting his fortune.' For θεόθω, cp. O. T. 633; Phil. 451.
863. Cp. Ant. 615, 6; Aesch. Prom. 536, foll. ἀδ' τι ὕπαρσαλες | τοῦ μακρὸν τεῖνιν βίοιν ἑλπίσα, κ. τ. λ.
865. 1. τῶν σοφῶν is either (1) masculine and antecedent to ὦν, or (2) neuter, the antecedent to the relative being suppressed.
θεία ξύλεστιν ἡμέρα τεθραμμένος.
προμηθείς γὰρ κέρδος ἀνθρώποις μέγα.

866.
δοσίς δὲ θυντῶν θάνατον ὄρρῳδεῖ λιαν,
μᾶρος πέφυκε τῇ τύχῃ μέλει τάδε.
ὅταν *δ’ ὃ καιρὸς τοῖς θανεῖν ἐλθὼν τύχῃ,
οὐδ’ ἀν πρὸς αὐλὰς Ζηνὸς *ἐκφύγοι μολῶν.

867.
δοσίς γὰρ ἐν κακοίσιν ἱμείρει βίου,
ὅ δειλός ἐστιν ὁ δυσάλγητος φρένας.

868.
A. θανόντι κείσιν συνθανεῖν ἔρως μ’ ἔχει.
B. ἡχείς, ἐπείγου μηδὲν, εἰς τὸ μύρσιμον.

868 a.
χρόνος δ’ ἀμαυρὸι πάντα κεῖσ λήθην ἄγει.

869.
nὴ τὸ Λαπέρσα, μὴ τὸν Εὐρώταν τρίτον,
nὴ τοὺς ἐν "Αργεί καὶ κατὰ Σπάρτην θεοῦσ.

870.
ἐδέξατο βαγείσα Θηβαία κόνις
αὐτοίσιν ὅπλος καὶ τετρωρίστῳ δίφροφ.

871.
ὁδὲν κατείδων τὴν βεβακχιωμένην
βροτοῖς κλεινὴν Νῦσαν, ἢν ὁ βούκερως
"ιακχὸς αὐτῷ μαίαν ἡδιστήν νέμει,
ὅποι τίς ὄρνις ὀυχὶ κλαγγάνει; . .

2. The words θεία . . . ἡμέρα are suspected, but may they not mean, 'Propitious length of days'? Cp. θεία τύχη.
866. 3. *δ’ γὰρ, MSS. Grotius corr.
870. 8ρὶσα] Sc. τὸν Ἀμφιάρασαν.
871. Cp. supr. 235. Welcker supposes this to be part of Triptolemus' account of his wanderings. Cp. supr. 538.
872. θαυμαστά γάρ τοῦ τέκον ὡς ὀλισθάνει.

873. θεοῦ δὲ πληγῆν οὐχ ὑπερπηθαὶ βροτὸς.

874. οἱ γὰρ γύναιδροι καὶ λέγειν ἥσκηκότες.

875. Ἡέλιος ὀικτειρεῖ με,

876. Ὸν οἱ σοφοὶ λέγοντι γεννητὴν θεῶν

καὶ πατέρα πάντων.

877. ὁρθὸς δὲ Ὁθυσσεύς εἰμὶ ἐπάνυμος κακοῖς

πολλοὶ γὰρ ἀδύσαντο δυσμενεῖς ἐμοὶ.

878. ὃταν τις ἁθη τὸν Βοιῶτον νόμον.

---

872. θαυμαστά... ὡς Ἰ. Cp. θαυμασίαν ὡς in Plato.


875. An allusion to the Heracleitean philosophy. Mr. R. Ellis conjectures ἤμι', ὀλισθαῖς ἵππαν.

876. Cp. Od. 1, 62, τί νόν ὁ ὄρος ἀδύσαντο δυσμενεῖς ἐμοί;

878. The 'Boeotian strain' appears to have been characterized by a crescendo movement.
### APPENDIX TO THE FRAGMENTS.

**List of Single Words from Lost Plays of Sophocles.**

[The numbers refer to Nauck's *Tragicorum Graecorum Fragmenta,* Sophocles, pp. 103-286.]

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