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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.

Oxford

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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 (mutatis mutandis) the words of Professor Conington, in the Preface to his edition of the Choephoroe, 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 ἄπο 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 τὸν θυμὸν ἐκδραμόντα μοι after O. C. 769, the repetition of αὖθις ὠδ' ἔρημος ἀπόρος, 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 διαφθοράς 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 (C⁷); O. C. 69 (C²), 899 (C²), 1105 (C²), 1256 (C²), 1375 (C²). 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 L³, 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' υ' α' (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 Victorius, 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.
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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 $C^{2*}$, 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 ($μπράνον$ 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 Italy 1. (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, ἵπ(ακούει) id est, respondet, Aur.; 320, θυμῶν . . χειρί Lambinus; 639, ἀνή, Lambinus.

Another former student of St. Andrews, Mr. Andrew Clark, Fellow of Lincoln College, Oxford, has kindly read the proof-sheets 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 illustrissimi 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 $\tau$ adscriptum is noticeable, also the ancient forms of $\alpha$, $\omega$, $\psi$, the combinations of $\epsilon$, $\alpha$, $\sigma$ with other letters, and the writing of $\rho$ and $\sigma$ 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. οὐδέ εθέλω O, Edd.\(^1\) οὐδέ 'θέλω A. οὐδέ αὖ θέλω L.

456. ἐπεμβήναι OA, Edd. ἐπιβήναι L.

496. μὴντε add OA, Edd. om. L.

676. τὸν ἐννέατο ΟA. πάλαι λέγω L, Edd.

809. οἶχη φρευδό O, Edd. φρευδός οἶχη L.

1393. ἐδράψμασα O, and (ἐδρ.) Α. ἐδάλλα L, Edd.

1483. κἂν σμικρὸν ΟA, Edd. κἂν ἐπὶ 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, means that it is accepted in the edition of Dindorf (Oxford, 1860), and also in Professor Campbell's text of the seven plays.
than sixty places (see below): e.g. it supplies a word missing in A at El. ll. 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. ΚΛ, add OL, om. A: 628. ΗΛ, add OL, om. Α.


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.  δ' ΛΓ.  τ' om. Α.
42. μακρφ χράνυ ΟΘ.  χράνυ μακρφ Λ Edd.
73. νῦν add OL, Edd.  νῦν om. ΑΓ.
75. ἀνδράισιν Ο, Edd.  ἀνδράισι ΛΑ.
80. οπ. add OL, Edd.  οπ. om. Α.
83. ἔρθεν OL.  ἔρθεν Α.

but 1368. ἔρθεν ΟΔ.

122. ἡλέκτρα OL.  ἡλέκτρασ Α.
137. τοῦ γ' εξ OL.  τοῦδε εξ Α.
150. σε δ' ἕγ' OL.  σε σ' ἕγ' Α.
153. μοίνα OL.  μοίνα Α.
238. ἔβλαστεν OL.  ἔβλαστ' Α, Edd.
244. γά OL.  γά Α.
279. ἄμων Ο.  ἄμων ΛΑ corr. by first hand.  Edd.
325. ταυτοί OL.  ταυτοί Α.
335. ἀφεμένη OL.  Α omits iota sub.
360. μέλλοι ΟΓΔ.  μέλλοι ΛΑ, Edd.
412. τί OL.  τί Α.
414. σμικρὸν ΟΓ, Edd.  σμικρφ AL (Jahn.)  σμικρού L (Dind.)
421. ταῦτα δ' OL. δ' om. A.
423. χθόνα OL. χθόναν (sic) A by first hand over an erasure.
435. βαθυσκαφεῖ OL. βαθυσκάφει A.
480. κλίουσαν OL. κλίουσα A.
487. ἐν OL. εἰν A.
543. φαίη OL. φαῖην A.
569. τι add OL. τι om. A.
573. τὰ κείνησ O. τὰ κείνων O. τάκεινησ, τάκεινων A.
575. μόγις Θε. μόλις LA, Edd.
618. προσεικότα ΟΕ. προσήκοντα A. προσηκότα.
626. κΛ. add OL. κΛ. om, A (added by later hand).
628. ΗΛ. add OL. ΗΛ. om. A (added by later hand).

dρᾶσ OL. δρᾶσ A.
630. ἐπ' OL. ἐπ' A.
641. πολυγλώσσω OL. A omits the iota subs.
649. ἐφήσ Παλ. iota subs. om. ἐφήσ L.
659. χρῆσω OL. χρῆσω A.
675. ξείνε OL. ξείνε A.

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

677. εἰρ' O. εἰρ' A.
689. ταιοῦδ OL. τοιάδ' A.
722. προσκείμενον OL. προκείμενον A.
737. ἐνείσασ OL. ἐνείσασ A.
757. κάμπτεσ OL. κάμπτεσ A.
771. τεκὴ OM. τέκη A, Edd.
772. ἅρ OL. ἅρ' A.
793. κατεκώρων OL. ν om. A.
810. μόνας OL. μόνον A.
812. ποὶ OL. πή A.
813. ἀπεστερημένη OL. ἀποστέρημένη A.
817. ἔγω γε τοῦ OL. ἐγώ τοῦ γε A.
852. ἀχέων O, most MSS., Edd. ἀχαίων L pr. A.¹
874. κατέστενεν OL. κατέστενεν A.
879. ἡ OL. ἡ A.
898. ἐγχύμπη O, Edd. —μ— om. LA.
905. βαστάσασα OL. βαστάσα A.

¹ Jahn gives L differently.
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907. καὶ τὸ τ ο L. καὶ τό δ' Α.
934. ἐγὼ δὲ OL. ἐγὼ γὰρ Α.
956. ἔιν OL. σὺν Α.
962. ἀλεκτρα OL. ἀλλεκτρα Α.
984. τοι add OL. τοι om. Α.
991. το om. before κλώουτι Ο, Edd. το add Α and L (deleted by 1st hand).
996. κάμ' Ο. κάμ' (sic) Α.
1090. καθύπερθεν Ο. καθύπερθε ΛΑ.
1097. τῇ OL. τῇ Α.
1163. κελεύθουσ Ο, Edd. κελεύθου most MSS.
1165. εὐ OL. εἰσι Α.
1166. εἰσ τό OL. εἰς τό Α.
1174. ποι λόγον OL. ποίων λόγον Α.
1188. γε add OL. γε om. Α (add by later hand).
1193. ἀνάγκη Ο, Edd. 'ἀνάγκη ΛΑ, Jahn.' 'ἀνάγκη Α,' Blaydes. Vindobon has ἀνάγκη, therefore Δ also probably reads the same.
1198. προφηκασ OL. 1378. προφητην OL. προφηκασ, προφητην Α, Edd.
1202. ὑμῖν OL. ὑμῖν Α.
1243. καν OL. καν Α.
1248. οὐδε OL. οὐ δὴ Α.
1260. τίσ OL. τί Α.
1263. τ' add OL. τ' om. Α.
1264. διαν Ξ., διε most MSS.
1275. δι' Ο. δι' Α.
1281. ἂν Ο and A corrected by 1st hand, Edd. ἂν ΛΑ.
1287. λαθοίμαν OL. λαθοίμην Α.
1336. ἀπλήστου Ο, Edd. ἀπλείαστου ΛΑ.
1350. ἔπεξεπέμβην OL. —πέμβην Α.
1359. ἔθανες OL. ἔθανες Α.
1366. ταυτά OL. ταυτά Α.
1371. πλείοσιν OL. πλείοσι Α.
1375. περ add OL. περ om. Α.
1409. ποι Ο, Edd. ποι Λ, πο* Α.
1418. ἀπαί OL. ἀπαίσιο Α (the correction ασ written over the —α has been incorporated with the text by the scribe. ἀπά α Δ and γρ. in γ).)
1422. φωνια OL. φωνια Α.
1435. Before βάρσει ΟΡ. praef. OL. Edd. ΧΟ. praef. Α.
1442. φωκησ OL (corr. by pr. m.). φωκησ Α.
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 τοι: 628. μεθεικόν ίνοι, where A omits the acute accent: 779. δείφ Ο. δείφ A: 890. μώραν Ο. μωρὰν A: 1433. βασιλεύ O. βασίλευ A: 1497. πάσα’ Ο. πάσα’ 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. 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 then quotes El. 1304. βουλοίμην Α; 1365. Κυλλόδει A; 1393. ἱδράσματα 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 OA. πατρὶ L.
52. λουβαίσι τε OA. λουβαίσι L.
96. ἔξεινυσε ΑΘ — ev O. ἔξεινυσεν L.
112. ἐρμύσορ ΑL. ἐρμύσο L, so at 491.
123. ἀκόρεστον ΑL. ἀκόρεστον L.

(139. λιταίσι ΑL. λιταίσιν L). The text is uncertain here.

174. ἔστι ΑL. έτι L.
186. οὐδέ τ' ἀρκῶ ΑL. οὐδέ ' ἐτ' ἀρκῶ L.
192. ἐφίσταμαι ΑL. ἐφίσταμαι L. ἐμφίσταμαι, Edd.

218, 305. άλει ΑL. άει L.
309. τολλῆ τ' ΑL. τολλῆστ L, Edd.
345. ἐπείδθ ΑL. ἐπείθ L.
378. τοι ΑL. σοι L.
405. ποι ΑL. τφ L.
417. τίς ΑL. τις L.
443. οὖν ΑL. οὖν L, 
479. θάρσος ΑL. θάρσος L.
534. τίνος ΑL, and corrected by 1st hand in L. τίνων L.
556. λόγοις ΑL. λόγοις L.
564. πανήγιο ΑL. πανήγιο L.
613. ὑβρισκέν L. ὑβρισκέν L.
614. ἄρ' σοι ΑL. ἄρα L.
625. (so at 1373, 1399, 1494) τοῦργον ΑL. τοῦργον L.
636. ἄν ΑL. á L.
676. τότ' ἐνείσω ΑL. τάλαι λέγω L.
691. πεντάεθ' á ΑL. πένταθ' á L. The text is uncertain here. ἄδηλ' ἀπερ Edd.

736. δῆ' ὃς ΑL. (δ' δ' ὃς Herm.) ὅπως δ' L, Edd.
738. κάζουσαντες ΑL. καζουσαντε L.
761. λόγως ΑL, and corrected by 1st hand in L, Edd. λόγοφ L.
783. ἀπήλλαγμαι ΑL, and corrected by 1st hand in L. ἀπηλ-λάγμαν L.

802. ἐκτοσεθεν ΑL. ἐκτοσεθεν L.
862. δυστήμφ Α. δυστήμφ Α. δυστάμφ L.
885. ἀλλοι ΑL. ἀλλοι L.
900. λοιπὸν ὅ' ἃ ΑL. λοιπὸν μ' ἃ L. λοιπὸν ἃ Dindorf.
PREFACE.

947. τελείων ΟΑ, Paley. ποιεῖν L. ποιεῖν Edd.

Is L necessarily correct here?

985. μὴ λατείων ΟΑ. μὴ 'κλατείων ΟΑ.

(1022. ἀν omit ΟΑ. ἀν is erased in Λ. πάντα γὰρ κατ' Καμπ. ἀν γὰρ ἀν κατ'- Dind.).

1085. πάγκλαυτον ΟΑ. πάγκλαυτον Λ.

1113. μικρά. ΠΕμ. μικρό ΟΑ. σμικρά σμικρό L.

(1124. τάδε ΟΑ, Καμπ. τάδε Λ, Dind.).

1184. τὶ δὲ ΟΑ. τὶ μοι L pr., but the 1st hand of Λ has erased μοι and written δη.

1201. τοῖς σοις ΟΑ. τοῖς ἰσοις Λ pr. Pal.

1226. ἔχων ΟΑ (corrected by pr. m.) and by man. ant. in Λ. ἄχους Α pr. ἔχων L.

1304. βουλοίμην ΟΑ. λεξαίμην Λ. δεξαίμην Pal. Edd.

All MSS. except Pal. are at fault here.

1310. φαῦδρον τοῦμὸν ΟΑ. τοῦμὸν φαῦδρον Λ.

1348. χείρασο ΟΑ. χέρασι L.

1350. προμηθεία ΟΑ. προμηθία L.

1365. κυκλούσι ΟΑ. κυκλούστα L, pr.

1368. ἐρδεῖν ΟΑ. ἐρδεῖν L.

1380. προστίνῳ ΟΑ. προστίνω L.

1393. ἐδράσματα ΟΘ and (ἐδρ.) Λ. ἐδόλια L. ἐδράσματα occurs as γρ. αβ S. in Λ.

1395. χεροῦν ΟΑ. χειροῦν L.

1396. ἐπάγει ΟΘ, ἐξάγει L pr. σφ' ἐγει Edd. The text is uncertain here.

1404. αἳ (quater) ΟΑ. αἳ (bis) L.

1414. φθίνει (semel) ΟΑ. φθίνει (bis) L.

1425. ἐθέσπισε ΟΑ. ἐθέσπισεν L.

1430. ΟΡ. om. ΟΑ. add. L.

1431. ΗΛ. om. ΟΑ. add. L. (The names of persons are omitted in Ο 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 Ο exceedingly closely, adds them correctly. So probably this omission ought not to be included among errors common to Α's family.)

1432. προστίνον ΟΑ. προστίνο L.

1433. ἀσοῦν ΟΑ. ἀσοῦ L.

1456. μ' om. ΟΑ. μ' add. L.

1465. κρείσσοσιν ΟΑ. κρείσσοσιν L.

b 2
5. In estimating the character of A, we must of course remember in how many places important corrections of L are due to A. 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 ἥδραςματα 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. ἄτων ὤηει 'μ' ὀτρύνων (88 LA), where a syllable is wanting in all MSS., 671. ὁποῖον (τὸ ποῖον L), 1282. ἡλπίσα αὖδαν (ἡλπιον' 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, τινά om. Θ add O: O. T. 1471, τί φημί; 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.

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

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, 422, 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, 797, 809, 860, 889, 980, 993, 918, 922, 941, 948, 956, 966, 999, 1022, 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, 1287, 1297, 1298, 1311, 1324 (Jahn), 1325, 1328, 1337, 1343, 1362, 1401, 1409, 1407, 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 ll. 238), and also furnishes additional corrections of L as at ll. 414, 618, 852, 898, 991, 1090, 1163, 1275, 1336, 1449, 1459, 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 \( \Theta \). 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 \( \lambda o \beta a i o n \ \pi r o \theta o n \) at l. 52, or \( \mu \eta \ \kappa l i o e i n \) at l. 985, it becomes certain that Aldus had access to some other MS. resembling L in these particular readings. The minute examination of \( V^3 \) and \( V \) might make this matter clearer. Meanwhile this much is certain, that Aldus agrees with \( V^3 \) 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 \( \Theta \), and that where Aldus deviates from \( V^3 \), 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.

i 163. \( \kappa l e \delta \upsilon o u \) O, also by an early hand in L: Ald. Edd. \( \kappa l e \delta \upsilon o u \) MSS.

1469. \( \tau o \) O, Edd. \( \tau e \) LA.

O is the only good MS. which reads \( \tau o \).

618. \( \pi r o \sigma e i k o t a \) OE, Ald. Edd. \( \pi r o \sigma e i k o t a \) LLbG. \( \pi r o \sigma e i k o t a \) A.

991. O omits \( \tau e \) before \( k l i o n t i \). So Aldus. Erased by 1st hand in L.

i 193. \( \acute {\alpha} n \acute {\alpha} g e k e \) O, Ald. Edd. \( \acute {\alpha} n \acute {\alpha} g e k e \ \Lambda ' G A E L b ' \) Jahn. (Blaydes gives \( \acute {\alpha} n \acute {\alpha} g e k e \) for A).

1287. \( \lambda a b o m a n \) OL, Ald. Edd. \( \lambda a b o m e n \) A. \( \lambda a b o m e \) ' \( \Lambda ' G E L b \) Pal.

O alone confirms L here.

i 336. \( \acute {\alpha} p l e i \eta s t o u \) O, Ald. Edd. \( \acute {\alpha} p l e i \eta s t o u \) LA.

1449. \( \tau \eta \) \( \phi i l t a t p o s \) OG, and corrected by 1st hand in L, Ald. Edd. \( \tau e \) \( \phi i l t a t p o s \) LA.

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. ΘΘ) 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 L² (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.
In the Text:—

Oed. Tyr. line 75 for καθῆκντας read καθῆκντος.
396 " τοῦ " του.
911 " OL. " IO.
935 " OL. " IO.
1183 " τελευταίων " τελευταίων.
1330 " πάθεα " πάθεα.

Oed. Col. 105 " μοχθοῖ " μόχθοις.
1690 " γεραῖο " γεραίῳ.

Antig. 1036 " ἐξεμπόλημα " ἐξεμπόλημα.
1069 " κατφίκσας " κατφίκσαι.

In the Essay on Language:—

Page 13 fin. for O.C. 1558 read 1588.
24 med. " Tr. 996 " 966.
37 med. " Hdt. 4. 69 " Hdt. 8. 33.
62 b. 1 transpose the Pindar reff.
62 med. for p. 53 read 57 fin.
72 c. " p. 35 " 38.
72 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. 1. 20 of f. delete the sentences ‘But there . . . at Oxford.’
xxxiii, iv. Antig. 664, 920 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 " II. 725 " 715.
177 " Ag. 1074 " 1123.
182 " p. 76 " pp. 83, 4.
194 " p. 145, note " v. rr. on p. 151.
261 " p. 75 " 83.
402 " II. 16. 623 " 723.
598 " Or. 761 " 701.
638 " p. 48 " 38.
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732 " 761 " 716.
957 " p. 51 " 56.
966 " 350 " 310.
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A I A Σ.

"
INTRODUCTION.

O'η δ' Αιαντος ψυχῇ Τελαμωνιάδαο
νόσφων ἀφεστῇκε, κεχολαμένῃ εἶνεκα νίκης,
tὴν μὲν ἐγὼ νίκησα δικαζόμενος παρὰ νυσαὶ
tεύχεσιν ἀμφ' Ἀχιλλέως ἔθηκε δὲ πάτνα μήτηρ'
[παιδέσ δε Τρώων δίκασαν καὶ Παλλᾶς Ἀθήνη,]
ὡς δὴ μή ὀφελον νικαν τοιοῦ ἐπ' ἀέθλον'
tοιν γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', ὥς περὶ μὲν εἶδος, περὶ δ' ἔργα τέκτων
tῶν ἄλλων Δαναῶν, μετ' ἀμύμων Πηλείων.

Odyssey, i. 543-551.

"Ἰστε μὰν Αιαντος ἄλκαν φοίνιον, τὰν ὑφία
ἐν νυκτὶ ταμῶν περὶ δ' φαυγάνῳ μομφάν ἔχει.
pαίδεσσιν Ἑλλάνων, ὡςοι Τρώαν̣ ἔβαν.
Pind. Isthm. 3. 58-61.

Κρυφίασι γὰρ ἐν ψυφίοις 'Οδυσσὴ Δαναι θεράπευσαν.
Pind. Nem. 8. 45.

Τρεψάμενοι δ' Ἀχιλλέως τοῖς Τρώαις καὶ εἰς τὴν πόλιν εἰσπεσών ὑπὸ Πάρμος
ἀναρέσεται καὶ Ἀπὸλλωνος καὶ περὶ τοῦ πτόματος γενομένη ἵσχυρᾶς μάχης
Ἀδας ἀνέδρομεν ἐπὶ τὰς ναύς κομίζει, 'Οδυσσεῶς ἀπαμαχέοντος τοῖς Τρώαιν.
'Επεκτα Ἀντιλόχων τὸ δίκτον τοῖς νεκρῶν τοῦ Ἀγιλλέας προσθένται . . .
Οἱ δὲ Ἀχαιοὶ τοῦ τάφων χώσατες ἀγῶνα τιθέασι. Καὶ περὶ τῶν Ἀρχιλέως
ὀπλῶν Ὀδυσσεῖ καὶ Αἰαντι στάσις ἐμπίπτει. From the argument of the
Ἀλθισίς of Arctinus in the Chrestomathia of Proclus.

Ἡ τῶν ὀπλῶν κρίσις γίνεται, καὶ Ὀδυσσεῖ μετὰ βούλησιν Ἀθήνης λαμ-βάνει, Ἀδας δὲ ἐρμανῆς γενομένως τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν
ἀναφεί. From the argument of Ἡλίας μικρὰς of Lesches, ibid.

The loss of the Cyclic poems, and of the Thessae and Sala-
minians 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

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Hector by Achilles before death, which Euripides also assumes, has in all probability an Epic origin; 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.

**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.

*a.* 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.

*b.* 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

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1 It may notwithstanding have been preferred by Sophocles, as making the analogy between sword and girdle more complete. See 1029 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.

c. 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 looks ¹, 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 countenance ², 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 fight ³; 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 ⁴.'

¹ See esp. II. 2. 768.
² μεταδὼν θλοινυντας προσώματα.
³ II. 7. 197, 8, ου γάρ τις με βίη γε ἐκείνῳ δεύτῳ δίπνος, ὁδε μὲν θρεπτέ.
⁴ Πει σοῦ εἰπέ νηδά γ' ὀχὺς ή διπομεν ἐν Σαλαμίνε γενίσθαι τε τραφέμεν τε.
⁵ Π. 13, 824, Αἴαω, ἀμαρτοσέτε, βου-γαίς. 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 μέγας βαρυμάνων ἔρως, as applied to Ajax in Theocr. 15. 138, by 'mighty moonstruck hero.'
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 ἀριστεία 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 Teucer 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' 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 Tecmessa 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,

1 That an Ἀταρτος ἀριστεία existed and was attributed to Homer may be inferred from Pind. Ἰσθμ. 3. 62-6, ἀλλ' Ὄμπρος τοῖς τετίμακεν δ' ἄνθρωποι, δὲ αὐτοῦ | πᾶσαν ὄρθωσις ἄρετάν κατὰ ἦς ἐφορασεν | ἀπεστείλων ἐπέων λοιποὶ ἅφερεν. The defence of the body of Achilles by Ajax in the Aethiopis might be the occasion of such a representation of him.
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 meditates his fame will be vindicated, and
that Teucer, the faithful, will stand by to protect Euryaces 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 some-
where 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.

5. Meanwhile, how 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.

6. 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 1, 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 στιχωμβλια 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 ἄδολεσχία 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 ἐπιπάροδος, of the chorus 2. 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 'Eurysaces.' Amongst the lost plays of Aeschylus the "Οπλων κρίσις, the Θρήσσα, and the Σαλαμίνου turned on the fall of Ajax, and may have formed a trilogy. Euripides had a Peleus; and of minor dramatists, Theoclyctes 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

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 para-

has many reminiscences of the epic diction 1. 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 Tyrrannus and the Trachiniae.

b. 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, cretic, 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 anapaests are of the 'marching' kind, accompanying regular movements in the orchestra or on the proscenium. There are no 'lament-anapaests' 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 l. 1011, where see notes. The right reading of l. 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 ff., ἐν δ’ ἐλέεσσι βουλῇ καὶ ἐξεσα: 390, ὀλέεσσα: 954, πολύλαμος: κλυτός πεταν αὐτολοίς ἔρεμον αἰτὶ 1165, 1423, καλὴν κάπετον.
ΑΙΑΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ. 
ΟΛΥΣΣΕΥΣ.
ΑΙΑΣ.
ΧΟΡΟΣ Σαλαμνίων
Ναυτῶν.

ΤΕΚΜΗΣΑ.
ΑΓΓΕΛΟΣ.
ΤΕΥΚΡΟΣ.
ΜΕΝΕΛΑΟΣ.
ἈΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΚΗΣ. ΠΑΙΔΑΙΡΟΣ. ΣΤΡΑΤΟΚΗΡΥΞ.
ΑΘΗΝΑ.

'ΑΕΙ μέν, ὡ παί Λαρτίον, δέδορκά σε πείραν τιν' ἔχθραν ἄρπάσαι θηρώμενον καὶ νόν ἐπὶ σκηναῖς σε ναυτικὰς ὅρων Αἰαντός, ἐνθα τάξιν ἐσχάτην ἔχει, πάλαι κυνηγετοῦντα και μετροῦμεν ἱχνη τὰ κεῖνον νεοχάραξθ’, ὅπως ἢδης εἰτ’ ἐδών εἰτ’ οὐκ ἐδών. εῦ δέ σ᾽ ἐκφέρει

1. λαρτίον Λ. λαρτίον C7 Vat. ac. λαρτίον L2. 5. τὰ 'κεῖνον L. τάκεῖνον Pal. νεοχάραξθ’] νεοχάραξθ’ L. νεοχάραξθ’ C6 L2 Vat. ac.

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

4. ἐνθα μέν... καὶ νόν] 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, 1057; 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, ἔπέγεις οὖν μ’ ἐπ’ ἄνδρι διαμενεῖ | βάσιν πυκνοῦντι’. ἄρπάσαι is to seize, i.e. ‘to effect suddenly.’ θηρώμενον introduces the image of the huntsman continued in l. 5, and combined with that of the hound in ll. 7, 8.

5. ἐνθα μέν... καὶ νόν] ‘Scanning attentively.’ The middle voice marks the mental nature of the act; not measuring with a line, but scanning with the eye.


4. ἐνθα μέν... καὶ νόν] ll. 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.

6. κυνηγετοῦντα, which has no object, resumes θηρώμενον. μετροῦμεν] ‘Scanning attentively.’

The meaning of ἄρπάσαι in (2) supr. viz. ‘to arrest’ is less natural than that given in (1).


4. ἐνθα μέν... καὶ νόν] ll. 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 θηρώμενον.

5. ἐνθα μέν... καὶ νόν] ‘Scanning attentively.’ The middle voice marks the mental nature of the act; not measuring with a line, but scanning with the eye.

6. νεοχάραξθ’] 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. εῦ δέ σ᾽ ἐκφέρει, κτλ.] 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 εὔρηκα (1) nom. or (2) gen.? εὖρος occurs in Aesch. Ag. 1093, and the authorities for εὐφήκας 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 εὐτρίχος, εὐθρίξ: εὐγνυς, εὐγνυς.
κυνὸς Λακαίνης ὄς τις εὕρινος βάσις.
Εὖν οὖρ ἄνηρ ἄρτι τυγχάνει, κάρα στάζων ἵδρωτε καὶ χέρας ξιφοκτώνους.
καὶ σ’ οὐδὲν εἰσώ τίς οὐ τανεῖν πύλης ἔτ’ ἔργον ἑστίν, ἐνέπειν δ’ ὦ τοῖν χάριν
σπουδὴν ἐθου τήν, ᾧ παρ’ εἰδυίας μάθης.

ΟΔΥΣΣΕΥΣ.

ὁ φθέγμ’ Ἀθάνας, φιλτάτης ἐμοί θεῶν,
ὡς εὐμαθὲς σου, κἂν ἀποπτὸς ᾧς ὁμοι,
φώνημ’ ἄκουσ καὶ ξυναρπάζω φρενὶν
χαλκοστόμου κώδωνος ὡς Τυραννικῆς.
καὶ νῦν ἐπέγνως εὗ τ’ ἀνδρὶ δυσμενεὶ
βάσιν κυκλοῦντ’, Ἀιαντὶ τῷ συκεσφόρῳ.
κεῖνον γὰρ, οὐδὲν ἄλλον, ἵχνευός πάλαι.
νυκτὸς γὰρ ἱμᾶς τῆς διόν πράγοι ἀσκοπον
ἐχει περάνας, εἰπερ εἰργασται τάδε.

9. ἀνήρ (?) Λ.Α. 19. τῷ του Λ. 20. κεῖνον γὰρ] κεῖνον γὰρ Γ.

10. With χέρας supply not merely ἵδρωτε, but some word such as φῶς or
ἀματε, to be gathered from ξιφοκτώνους.

11. εἰσώ...παπταίνειν] ‘To strain thine eyes to look within.’
παπταίνειν is to gaze anxiously or wistfully. οὐδὲν ἔργον with the inf. recurs inf. 852.

13. σπουδήν ἔθου τήν] ‘You are thus busily engaged.’
Cp. O. T. 134, τῆν’ ἔθεσθ’ ἐπιστροφῆν.

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. Νύσῃ τ’ Ἀθάνα πολλάς, ὡς ὁμοί μ’ ἀεὶ. He
reflected how intimately familiar to him is
the voice, which from such a distance
thrills him as with a trumpet call.

15. ὡς εὐμαθὲς σου, κ.τ.λ.] ‘How
clearly discernible is thy sound unto
my ear.’ Shak. Mids. N. D. 3. 4. ‘Mine ear, I thank it, brought me to thy sound.’
For the transition from the voice to the person, cp. O. C. 324, 5; ὡ δίσοδ πατρὸς
καὶ καταγιρῆτης ἐμοὶ | ἡδίστα προσφωνή-
μαδ’ ὦ ἄμας, κ.τ.λ.

16. The present tense in ἄκουσ... ξυναρπάζω is general,—not ‘now,’
but ‘always,’—hence the contingent sup-
position καί... γα’, and the words καὶ νῦν
in 1. 18.

18. ἐπέγνως εὗ τ’] ‘You rightly ap-
prehend that I—.’ For ἐπέγνων in
the sense of detecting or discovering, cp.
Aesch. Ag. 1598, ἐπιγνῶς ἔργον οὐ
καταλαίπων: Thuc. i. 132, § 5, ἤν, ἢν
... μεταγράφασι αἰτήσεως, μὴ ἐπιγνewitness.
ἔπι] ‘With a design upon.’
Cp. Eur. Hipp. 32, ‘Ἰππολύτω τῷ ἐπὶ... ἀνώμαξεν
ὑδροῦθα θέαν.

19. βάσιν κυκλοῦντ’] ‘Ranging to
and fro,’ like a questing hound.
Cp. infr. 20, ἵχνευον. In Ant. 226, κυκλῶν
ἔμαντον is ‘often turning round.’

21. πράγοις ἀσκοπον] ‘An amazing
deed;’ i.e. not only mysterious, but of
incalculable enormity. See E. on L.
§ 51. p. 96, and cp. El. 864, ἀσκοπος
ἄλαβα.
AIAΣ.

23. ἀλῶμεθα] ‘We are bewildered.’
Cp. the use of πλανώμεθα in Plato, Soph.
30 B, οὔτε πλανώμεθα τάς δόξας ρήματις ἔχεται
φύσιος: Hdt. 6. 37, πλανώμεθαν.. τούτων λόγους, τὸ δὲ κείμενον εἶναι.
27. ἐκ χειρὸς] ‘By hand of man,’—
not by wild beasts, or lightning, or other visitation of heaven.
29. ἀντί] ‘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. 529, of the ambush attacking the herd, αὐτῶν' δ' ἐπὶ μνημοσύνας. And for the expression, cp. Plat. Legg. 10.
906 A, ἡ γεωργία περὶ φυτῶν γένεσιν ζῇ καὶ ποιμένας ἐπιστάται. Some have wrongly explained the words of the shepherd dogs, which are mentioned by Tecmessa, infr. 297, but are not likely to occur to Odysseus. The well-known idiom, αὐτοῖς ἀνθρώπος, etc., seems to arise out of the dative of concomitant circumstances. See E. on L. § 11. p. 18c, and cp. O. T. 25, φθάνοντω καλύμετρον.
28. τῆν... αἰτίαν] ‘This blame,’ i.e. the blame of this deed. νῆμα has weaker MS. authority than τρέπει, which is, however, too physical a word in this connection, even though the dative ἐκείνων for ἐν ἐκείνων (cp. infr. 772), might be defended. νῆμα is a favourite word with Sophocles. τρέπει is due to a gloss. See Scholia.
29. τις ὀπτήρ] ‘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. infr. 379, Phil. 1013.
30. ἄρα[κα]] ‘Bounding along the plain.’ Accus. of the sphere of motion. E. on L. § 16. p. 23c.
31. φράζει τὸ καθάλωσιν] ‘Gives intimation’ (of the fact) ‘and pointed out’ (the direction).
32. κατ’ ἔχους δόσον] ‘Dart upon the track’ (thus shown).
καὶ τὰ μὲν σημαίνομαι] ‘And some indication I find.’ The word is used of dogs in hunting; Opp. Cyn. 1. 454, μαχαίρησαν... σημαίνοντο.
33. κοκ] ‘Εχω μαθαίνου όπου] ‘And cannot tell where he is,’ i.e. (1) εἰσ’ ἐνδον εἰσ’: or ἐνδον (I. 7, supr.), ‘whether he is in the tent or no.’ Or (2) more generally (sc. αἰτίαν), ‘where is the object of my search? ’ i.e. whether in following Ajax I am really on the right track. Odysseus is describing his per-
plexity before the coming of Athena, and in these words simply confesses that he is at fault. He is speaking of his own past impressions, and here and supr. l. 23 does not at once realize what he has been told by Athena in ll. 7–10. As in O. T. 359, Trach. 184, the imperfect or gradual recognition of what has been said adds to the dramatic effect. Another reading is κοῦκ ἔχω μαθεῖν ὅτων, in which ὅτων, sc. τὸ πράγμα ἐστι, also gives a fair sense, but is not, like ἔχω ἔχω μαθεῖν ὅτων, an idiom of Greek tragedy. Others supply τὸ ἔριθη at once with ὅτων and with τὰ μὲν ... τὰ δὲ. But the reference of the articles in this context can hardly be so precise as to be equivalent to τὰ μὲν τῶν ἔριθων, κ.τ.λ., nor would ἐπέπελησαμαι be used in such a connection. The Scholia show that ὅτων was read, and that its interpretation was thought doubtful.


34. 5. τὰ τ' ὤν πάρος, κ.τ.λ.] 'My whole course whether past or to come is guided by thy will.' ὦν, as in εἰς ὦν, emphasizes the comprehensiveness of the expression. κυβερνῶμαι is passive, and πάρα adv. accus. Or (2) κυβερνώμαι may be middle, 'I guide (i.e. suffer to be guided) all my actions by thy hand.' In this way of taking the words the force of the middle voice of κυβερνῶμαι is unusual, but that of the instrumental dative is more regular.

36. ἔγνω refers not to 34. 5, but to the preceding lines.

36. 7. ἔφιλακ ἔβην, κ.τ.λ.] The order is ἔβην εἰς ὅδον πρόθυμος φίλακ τῇ ὅγκον, 'I came upon my path as a zealous guardian for thy chase.' E. on L. § 12, p. 19.

38. ἢ καὶ] 'And is my endeavour really well-directed?' ἢ asks the question with eager interest.


40. 'With what intent did he break forth in this ill-judged violence?' For the epithet, cp. inf. 230, παραπλήκτω χερί. It is unnecessary to suppose that ἀλοσων is transitive here. Cp. the construction of l. 42.

41. 'Incensed with wrath because of the arms of Achilles.' A word on this subject is enough for Odysseus, to whom the arms had been adjudged. He understands at once that harm had been intended to himself and the generals. 'Bent why, then, this raid upon the flock?' The construction of ὤπλων, as genitive of the reason after βαρυνθής, is assisted by the substantive χόλω preceding.

44. 'And was this blow, then, really aimed against the Argives?'

 Ajax could not withstand the fatal illusion.

52. τῆς ἀνηκέστου χαρᾶς] ‘From his fatal pleasure.’ The harm once done would have been irrevocable. For χαρᾶς, cp. infr. 114, ἐπειδὴ τέρψε ἦδε οὐ τὸ δρᾶν.

53. 4. πρὸς τε ποιμένας … φονεύματα] ‘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. Schndw. distinguishes between the sheep, which he assumes to have 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. 25-7, λείας ἀπακας … ἀυτοῖς ποιμένων ἐπιστάται. The words λείας ἀδαστὰ are added, to show that the act of Ajax would provoke the whole army to be enraged against him with one consent. Cp. infr. 145-6, 408-9.

55. ἑκεῖρε is imperfect. The syllable κεῖρ is echoed in πολύκερων. The cognate accusative and hypallage together cannot be literally rendered in English. ‘He made bloody havoc with the horned multitude, telling them on all sides of him.’
διςσοῦς Ἀρτείδας αὐτόχειρ κτείνειν ἑχον, ὃτ' ἄλλοτ' ἄλλον ἐμπίπτων στρατηλατῶν. ἐγὼ δὲ φοιτῶν' ἀνδρα μανάσιν νόσοις ὀφρυνον, εἰσεβαλλον εἰς ἐρκη κακά.
κάπετι, ἐπειδὴ τοῦτ' ἐλώφησεν πόνον, τοὺς ἑώτας αὐθεσοιτι συνείδης βοῶν πόλμας τε πάςας εἰς δόμους κομίζεται, ὡς ἄνδρας, οὐχ ὃς εὐκέρων ἀγγαν ἑχον. καὶ νῦν κατ' οἶκους συνείδης αἰκίζεται.

57. ἑχον] γρ. παράν C2. 58. ὃτ'] ὃτ' C7. ἐμπίπτων] ἐμπίπτων ΛΓ. τῶν

58. ἐς ὅτ' ὅτε ἔδεικε κτείνειν ἄλ-
λον τῶν στρατηλατῶν, ἄλλοτε ἄλλον,
(σομις οὖτι,—now one and now another,) ἐμπίπτων, sc. τῇ ἄγελῃ.

59. 60. (1) 'And as the man ranged
to and fro, I urged him with maddening
frenzy, and drove him into the evil
net;' or (2), construing μανάσιν νό-
σοις with φοιτῶν, 'As he bounded
to and fro in frenzy, I urged and drive
him,' etc. In the latter case the expres-
sion is proleptic. The Scholion
on ἔρηκα, εἰς ἐρυνῶν κακὶν, perhaps con-
ceals a ν. τ. εἰς ἐρυνῶν κακὶν. But cp.
Od. 21. 238, 384, ἄνδρων ἡμετέρωσαν ἐν ἑρκεῖ.

61. 'And then, when he had remis-
sion of this toil.' πόνου, the more
general word, is better than φόνου,
which is tantamount. πόνου in con-
nection with the preceding words, im-
plies that the vain task was imposed on
Ajax by the will of Athena.

62. πόλμας τε πάςας] When the
chief of the flock were bound and
dragged away, the rest would fol-

63. συνείδης is rather 'tied
of the sheep as well as to the
kine.

64. εὐκέρων] This epithet applies
to the sheep, as well as to the
kine.

65. συνείδης] is rather 'tied
together' than 'bound hand and foot.'
 Cp. infr. 396.

66. (1) 'Come, I will show thee
this affliction in full sight.' περιφαν-
precisely.
Or (2), taking the word
attributively, 'this signal frenzy.'
Cp. infr. 31 and note, infr. 229.

67. ὡς Προκα assays] 'That you may noise
it abroad.' Cp. infr. 149, εἰς ὅτα φέρει πᾶν \'Οδησσεις.

68. συμφορὰν δέχου τὸν ἄνδρα]
'Look for his coming as a misfortune.'
sc. ὃς συμφόρων. Cp. Ο. C. 142, μὴ μ',
ἀκεφαλία, προσέπης ἄνδρον. And see Ε.
on L. § 39, p. 73.

69. 70. ἐμπάτων ... εἰσθένων] 'I will
divert the influence of his eyes, and
debar them from the sight of you,' ἀποστρέφουσα is predicative: i.e. ἀπο-
στρέφουσα αὐτὸς. On the ancient theory of vision and its effect on language, see E. on L. § 54. p. 99. μή is omitted after εἰργον, as after καλον; i.e. το μή εἰσιν μῆν σὺν πρόσωπον, 'I will turn away the light of his eyes, so that your form shall be invisible to him.' Cr. Phil. 1407, εἰργὸν πελάςων.

71. Athena faces the tent and raises her voice.

72. ἀπευθύνοντα has been taken liter-
ally, 'to bind straight or fast.' But although the image of a constrained position is suggested by the word, it retains its more general meaning of 'reducing to order or subjection,' as in Eur. Bacch. 884-8, ἀπευθύνει δὲ βροτόν τοὺς τ' ἀγγεμομένοις περὶ καὶ μᾶ τὰ θεῶν ἄβοτονα ἐξιν μανόμενα δόξα.

74. σφ', although omitted by L, is probably genuine.

75. μὴ δὲ δεῖλαν ἄρεις] 'And not give way to cowardice.' See E. on L. § 30. p. 52 d.

ἀρεῖ, which Schndw. and Dindorf prefer, would mean, 'Do not bring upon yourself the imputation of coward-
ice,' a less appropriate expression.

76. ἐνδον ἀρκεῖον μένων] '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 ἀνήρ, cp. O. C. 393, δὲ

78. ἐνδον ἀρκεῖον μένων] 'And not less laughter pleasantest at foes?'

81. περιφανῶς may be taken either with (1) μηδέντα, or (2) with ἀνείρ. Other uses of περιφανῶς are in favour of
the former (1), but it makes better sense to join the adverb here with the whole expression; i.e. not, 'You shrink from seeing a man who is clearly insane,' but, 'You shrink from seeing plainly a man's madness.' Cq. infr. 229, περιφαντος. The same meaning may be obtained, however, by supposing the adverb in (x) to be used proleptically, (3) 'You shrink from seeing a man's madness clearly shown.'

84. ὑφαλμοῖος γε] γε adds emphasis; i.e. though his mind is alienated, he surely has not changed eyes.
86. μεντάν] 'Well, after all.' μέντοι admits and enforces the correcting statement, which it sets over against that which is corrected, viz. l. 84. For γένοιτ' 'αν . . . πάν, cp. Hdt. 4. 195, εἶνεν 'αν πάν.
88. μένουσαν' 'an] 'I shall have to stay.'
89. κατοίκος] 'Out of the way,' as in κατοίκος πλαμάτων, πυμάτων ('out of harm's way'). See L. and S. s. v.

89, Αἴας] ἀλαί Παλ. 95, στρατῶ] ἅρ. στρατῶν Λ. οὐκέτοι Μ.

90. Athena affects to rally Ajax for disregarding her help on this occasion, as he had before scornfully rejected it. Cp. infr. 774. 5. This helps to bring out his unconsciously of her displeasure.

91 fll. Ajax enters with the scourge in his hand. It is from this scene that the play takes its name of Αἴας μαστιγοφόρος. Ll. 91–3 may be contrasted with 176 fll. 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. καὶ in l. 92 has an encouraging, almost patronizing, sound.

92. στρῖσι] 'I will grace' or 'honour' thee.
94. ἐκεῖνο] 'That other thing.' For a similar emphatic use of the pronoun (with comic exaggeration), cp. Aristoph. Nub. 655–7, οὔ γαρ, ἕξωρι, τούτων ἐπιθυμῶ μανθάνειν οὖθεν. ΣΝ. τι δοῖ; | ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτερον λόγον.
19

AIAS.

Al. κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μή.

AΘ. ἢ καὶ πρὸς 'Ατρείδαιοιν ὡς χαμασας χέρα;

Al. ῥοτ' ὤποι 'Αλανθ' ὦ ὲ ἀτιμάσου' ἐπι.

AΘ. τεθαρσίν ἀνδρείς, ὡς τὸ σὸν ἔνυνκ' ἐγὼ.

Al. θανόντες ἡδ' τάμε ἀφαιρεῖσθων ὄπλα.

AΘ. εἶν, τὶ γὰρ δὴ παῖς ὁ τοῦ Λαερτίουν,

ποῦ σοι τύχῃς ἐστηκέν; ἢ πέφευγε σε;

Al. ἢ τούπτιπτον κίναδος ἐξήρου μ' ὅποι;

AΘ. ἐγὼ' ὁ Ὀδυσσέα τὸν σὸν ἐνστάτην λέγω.

100

Al. ἡδιστος, ὧ δέσποινα, δεσμώτης ἔσω

θακεί' θανείν γὰρ αὐτὸν ὦ τί ποι θέλω.

AΘ. πρὶν ἀν τὶ δράσης ἢ τὶ κερδάνης πλέον;

Al. πρὶν ἀν δεθεὶς πρὸς κίον ἐρκεῖον στέγης

AΘ. τὶ δῆτα τὸν δυστηνὸν ἐργάσει κακῶν;

Al. μάστιγι πρῶτον νῶτα φοίνικείς θανῦ.

105

97; χέρα] χέρα L. χέρα Α. χέρα Γ. 98. ὦι''] ὦι' L. ὦι' CA Pal.


ἔστηκεν] ἐστηκεν L. 107. κερδάνης] κερδάνης L. κερδάνης Α.


109. ἐργάσει] ἐργάσι L. ἐργάσι Γ.

96. κόμπος πάρεστι] 'I am free to boast' (of that).

97. πρὸς 'Ατρείδαιοιν ὡς χαμασας χέρα]

'Did you make an armed attack upon the Atreidai?' The construction with πρὸς is continued from l. 95. χέρα, as supr. 40, is cogn. accus. in the sense of 'a violent act.' Cp. Trach. 355. Musgr. conj. ἡμίας. Cp. infr. 453. The use of χέρα here as cogn. accus. without an epithet is somewhat singular.

98. ὦι'] He believes them to be lying dead within the tent. Cp. infr. 237 ff.

101. εἶν, τὶ γὰρ δὴ] 'Enough. For I would know.' She professes to turn her thoughts from the Atreidai to Odysseus, who is more interesting as the especial enemy of Ajax.

102. ποῦ σοι τὐχῆς ἐστηκεν; ] 'What have you done with him? Where stands he now?' σοι implies that Odysseus is in Ajax' power.

103. τούπτιπτον κίναδος ] 'The accursed fox.' The verbal, by a sort of prolepsis, expresses what ought to be.

Cp. the Homeric oδόλιμενες.—The fox is at once noxious and cunning.

104. The stop after ἐγὼ makes the expression more pointed, and agrees better with the use of λέγω than if ἐγὼ' ὁ Ὀδυσσέα, κ.π. l. were read.

105. ἐστηκεν] 'Opponent.' Cp. Thuc. 8. 95, ἤν τι ἐνοτήτω τοῖς ποιομένως.

106. ἐρκείου] The ram taken for Odysseus had already been made to sit upwards against the pillar (infr. 240, cp. 108).

107. κερδάνης] This is said in bitter irony. Ajax is not gaining but losing all.

108. κίον' ἐρκείου στέγης ] 'The roof-supporting pillar of my house.'

110. It has been thought necessary to alter this line because of the pleonasm of θάνη, which, however, is natural enough after the interruption. Cp. Trach. 1130–5, τέθυνεν ... πρὶν ἃ χρήν σφ' ἐκ ἐρῆμον θανείν χέραν: Phil. 1329–1334, παῦλον .. μητ' ἀν τὐχεῖν ὥς σου βαρείας ... | πρὶν
20

ΑΘ. μη δητα των δυστηνων δωδε γ’ αικήσῃ.

ΑΙ. χαιρειν, Ἀθάνα, ταλλ’ εγώ σ’ ἐφείμαι: κείνου δὲ τίσει τὴνδε κούκ ἄλλην δίκην.

ΑΘ. σοὶ δ’ οὖν, ἐπειδὴ τέρψει ήδε σου τὸ ὅμην, Χρῶ χειρί, φείδου μηδὲν ἄντερ ἐννοεῖς.

ΑΙ. χωρὶς πρὸς ἔργον’ τούτο σου δ’ ἐφείμαι, τοίαν’ ἀεὶ μοι σύμμαχον παρεστάναι.

ΑΘ. ὀρᾶσ, ‘Οδυσσεί, τὴν θεῶν ἰσχὺν ὅση; τούτου τίς ἐν σοι τάνδρος ἢ προνοῦστερος, ἢ δραν ἀμείωνυ εὐρέθη τὰ καϊρά;

ΟΔ. ἐγὼ μὲν οὐδεν’ οἶδ’. ἐποικείρω δὲ νω δυστηνον ἐμης καίπερ ὄντα δυσμενή, ὀθούνεκ’ ἂτη συγκατεξεκταί κακῆ, οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκότων, ὀρῶ γὰρ ἡμᾶς οὐδέν ὄντας ἄλλο πλή

111. ἐγώσ’] ἐγώγα' L. ἐγώγε' σ’ Δ. 115. ἐννοεῖς] γρ. ἐννεύεις C. οἰεῖς Γ. 122. ἐμης] ἐμπας Schol. δύστηνον’ ἐμης Vat. ac. 123. ὀθοῦνεκ’] ὀθ’ οὐνεκ’ L. οὖνεκ’ Α.

ἀν .. τῶν παρ’ ἡμῖν ἐντυρχ’ Ἀσκή- πιδῶν | γοῦσον μαλαχῆς τῆοδε. The principal notion is expressed by the participle. ‘He shall not die till he is whipped to death.’ πρῶτον resumes πρὶν αὐ, l. 108.

φονικθεῖσας’ ‘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.’ I For the construction, cp. Aesch. Cho. 1038–9.

114. σοὶ δ’ οὖν] ‘Well, and you for your part.’

τέρμως τῆε .. τὸ δραν] i.e. τέρμως τὸ δραν δωδε. Essay on L. § 35. p. 60.

116. τούτο σοι δ’ ἐφείμα] These words have been unnecessarily altered by some editors because of the postponement of δὲ. For the omission of the vocative, giving a tone of peremptoriness and familiarity, cp. O. T. 637, οἷος τε σοι τ’ ἐκεῖα, κ.τ.λ. The proximity of ἐφείμα in 112 suggests the repetition of the word in a slightly different sense.

117. Ajax retires into the hut.

119. 20. τίς ἐν σοι .. εὐρέθη] ‘Whom could you have found,’ if you had sought for such a one formerly? The aorist with ἐν here denotes possibility in past time, as in Trach. 707, 8, πόθεν γὰρ ἄν .. ἐμὶ πορέα χ’ εἶναι;

προνοῦστερος] The Ajax of Sophocles is clear-eyed 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 βιη γε ἐνῶν ἄλκυτα δῆται, | οὐδὲν μὲν ἰδρείη, κ.τ.λ.

121. For this division of the senarii, cp. El. 1302.

122. ἐμπας (or ἐμπας) is to be joined in sense with ἐποικείρω. It is strange that Hermann should have joined it to δυστηνον. Like ἰδρείη, εὐθεία, and other words, which strictly belong to the apodosis, ἐμπας verbally adheres to the protasis. Cp. infr. 563.

123. ’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, ὀσοπερ ἑώμεν, ἡ κούφην σκιάν.  

Ἀθ. τοιαύτα τοῖνυν εἰσορόν ὑπέρκοπον
μηδέν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,
μηδ' ὄγκον ἄρη μηδέν', εἰ τινας πλέον
ἤ χειρὶ βριθεῖς ἡ μακρὸ πλοῦτον βάθει.
ός ἡμέρα κλίνει τε κάνάγει πάλιν
ἀπαντα τάνθρωπεια: τοὺς δὲ σώφρονας
θεὶ πιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ.

Τελαμόνων παί, τῆς ἀμφιρύτου
Σαλαμίνος ἔχον βάθρου ἀγχιάλοι,

126. eidos'] eidos L. eidos' A. ὑπέρκοπον L² Pal. MM² pr.
127. Αθ. om. L. add. C'. ὑπέρκοπον]
129. ἄρη sic L² Suidas. ἄρης Pal. VMM².
130. βάθει] βάθει Pal. M². βάθει R.

128. ἀντὸς] Odysseus is warned not
to do as Ajax had done. Cf. infr. 773.
Hence the emphatic pronoun.
130. μηδ' ὄγκον ἄρη μηδέν'] 'Nor
take on thee a lofty mien.' The middle
voice (see above, l. 75) is here more
appropriate. Cf. the expression ὄγκον
περίειναι τοι, Plut. Pericl. 4.
130. χεῖρι] 'In might.'
μακρὸ πλοῦτον βάθει] The v. r.
βάθει may be supplied from Eur. El.
1287, δότω πλοῦτον βάρος, but is less
likely with βριθεῖς preceding than βάθει,
for which, cf. βαθύπλουτος. μακρὸς in
poetry is often equivalent to μέγας.
L. and S. s. v. 1. 4. Some new verb,
such as πλήθεις, is to be supplied with
βάθει.

131. ἡμέρα] 'Time in its course,' i.e.
ὁ δεῖ οὔσα ἡμέρα. For this generalized
use, cp. especially infr. 624, παλαῖα ..
ἐντροφος ἡμέρα: O. C. 1138, ἐς τὸν
ἡμέρας. For the sentiment, cp. Ant.
1158-60, τίγχα γὰρ ὅρθοι καὶ τίγχα κα-
ταρτέτει | τῶν εὐτυχωντα τῶν τε δυν-
τυχοῦντα δεί | καὶ γάρ τινις οὔδεις τῶν
καθεστῶτων βροτοῖς. But the point here
lies in the combination of the two
γνώμαι. 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 .. κακοὺς] 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 para-
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.

35. οἱ Δειμομένεις παί.
Nem. 4. 78, Αἴας Σαλαμίν ἔχει πατρών.
ἀγχιάλοι] 'Seaward.' The ancient
town of Salamis was on the side of
the island towards the open sea, Strabo, 9,
The "Attic" accusative after the intransitive verb (Essay on L. §§ 16, p. 23) here assists the antithesis to σε δ’ όταν... ἐπιβηβη, κ.τ.λ.

"But when a stroke from Zeus, or angry clamour from the Danaoi assails thee with evil-boding words."

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

The eye, as the part which expresses fear, is put for the whole. Cp. the expression of Kehele, "Tenderer than a dove's soft eye." Cp. also the uses of χείρ, πόνος, κάρα, βία, αἰθόν, στόμα, in denoting persons. πτηνὴς suggests something that is easily fluttered. Person's conj. φήνης ὧς ὄμμα 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.

130. σε μὲν ἐν πράσσοντι ἐπιχαίρω; σε δ’ όταν πληγῇ Δίὸς ἢ ζαμενής λόγος ἐκ Δαναῶν κακόθρους ἐπιβηβη, μέγαν ὄκνον ἔχω καὶ πεφόβημαι πτηνῆς ὃς ὄμμα πελείας.

"Threatening dishonour." ἐπι from meaning purpose, as in ἐπι διαφθορη (Hdt. 4, 164), ἐπι διάστατο (Hdt. 9, 37), comes to express tendency.

144. λεμάων ἐπιβάντ' The accusative implies not merely that the meadow was entered, but that it was swiftly reached.

145. ἔλιθι δυσκλεῖα; "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.

146. σε ὑμέν] The accusative after the intransitive verb (Essay on L. §§ 16, p. 23) here assists the antithesis to σε δ’ όταν... ἐπιβηβη, κ.τ.λ.

"But when a stroke from Zeus, or angry clamour from the Danaoi assails thee with evil-boding words."

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

The eye, as the part which expresses fear, is put for the whole. Cp. the expression of Kehele, "Tenderer than a dove's soft eye." Cp. also the uses of χείρ, πόνος, κάρα, βία, αἰθόν, στόμα, in denoting persons. πτηνὴς suggests something that is easily fluttered. Person's conj. φήνης ὧς ὄμμα 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.

141. ὑμείρης] Cp. Od. 11, 339, πρὶν γὰρ κεν καὶ νῆς φθαίσ' ἐμβροτος. The genitive is in a somewhat loose connection with what follows; either (1) with ὀλέσαι, 'that in the night that is just gone thou didst destroy;' or (2) with δόρυμοι, 'in respect of the now-past night.'

142. "A terrible rumour afflicts us.'
toinovde logosus ψιθύρους πλάσσων
eis ὧτα φέρει πάσιν 'Οδυσσεύς,
kal σφόδρα πείθει, περὶ γὰρ σοῦ νῦν
ἐνεπίστα ἄληγε, καὶ πᾶς ὁ κλών
tοῦ λέξαντος χαίρει μᾶλλον
tois sois ἀχέων καθυβρίζων.

τῶν γὰρ μεγάλων ἠσυχῶν ἕις
οὐκ ἄν ἀμάρτοι κατὰ δ ἄν τις ἐμοῦ
tοιαῦτα λέγων οὐκ ἄν πείθωι,
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χαρίς
σφαλερὸν πύργον βύμα πέλουται:
μετὰ γὰρ μεγάλων βαίοις ἄριστ' ἄν
kai μέγας ὀρθοίθ' ὑπὸ μικροτέρων.

148. λόγους ψιθὺρους] λόγους ψιθύρους L. λόγους ψιθύρους Γ. 149. πέσαν]
pánntoν L. πάσιν A. 151. ἐπιστά] εὐπίστα CTM. πᾶς] πως L. πασ C.
ἀμαρτη L2. ἀμαρτοι Cett. 161. ὀρθοίθ] ὀρθοὶ L. ὀρθοίθ C3A. μικροτέρων]
σμικροτέρων ΑΓ.

148 foll. These words obviously refer
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 πείθει] 'And wins
much credence.'

νῦν is to be joined with ἐνεπίστα.
'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
joices, more than him who spake, to
insult over thy woes.' The participle
is added to complete the sense of χαῖ-
ρων. ἀχέων is dative of the cause or

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

157. ἔρπει implies a stealthy advance,
differing from ὀστῖξει, which would

8. 36, ἀπεται δ᾽ ἐπάλων ἄδι. χειρόσεισα
δ᾽ οὐκ ἐρίξει: Pyth. 11. 45. 6, ἦσαν γὰρ
ἀργοὶ οἱ μελῶν φθόνων' ὁ δὲ χαρῖλα
πνεύς ἀμάρτων βρέμει.

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
πύργος βύμα is a 'tower of defence'
(Essay on L. § 70. p. 17, 6), and not
'means of defending a tower,' because
βικταῖ 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. 156
(said with reference to Ajax): τοῖος γὰρ
σώμην πύργος ἀπάλει: Alc. fr. 23, ἀνέρες
160, 1. ἄριστ' ἄν... ὀρθοὶ] 'Will
best be made secure.' Cp. Thuc. 6. 18,
§ 4, ὅμω δὲ τὸ τε θαλάλειν καὶ τὸ μέσον
καὶ τὸ πάνω ἀριστεῖ ἄν γνηκαρεῖσιν
ἀλλοτρίον.

betais] Lit. 'few,' hence 'feeble.'
161. ὅτι marks that the lesser are to
serve the greater: metá, that the great
require the cooperation of the less.
σοφοκλεόυς

αλλ' οὖ δυνατὸν τοὺς ἀνοίτους
toῦτων γνώμας προδιάσκειν.

υπὸ τοιούτων ἀνδρῶν θορυβεί,
χήρεις οὖ δέν σθένομεν πρὸς ταυτ'
ἀπαλέξασθαι σοῦ χορίς, ἂναξ.

άλλ' ὀτε γὰρ ὡς τὸ σῶν ὁμή ἀπέδραν,
παταγοῦσιν ἀτε πτηνῶν ἁγέλαι:
μέγαν αἰγυπτίων *δ' ὑποδείσαντες
tάχ' ἄν, ἔξαφνης εἰ σὺ φανεῖς,
σιγῆ πτήξειαν ἄφωνοι.

στρ. ἡ ἥ σε Ταυροπόλα Δίως Ἀρτέμις, —

165. σθένομεν] στένομεν L. σθένομεν C2. 168. ἄτε] ἄπερ LV. ἄτε
C'CA6L'MM2 Vat. ac. 169. αἰγυπτίων *δ'] αἰγυπτίων MSS. αἰγυπτίων δ' Dawes
corr. ὑποδείσαντες] ὑπὸ(δ)δεισάντες L. ὑποδείσαντες A Vat. ac M2. ὑποδείναντε
(sic) Pal. ὑποδείσαντες ΓVM.

162. 3. 'But foolish men cannot be instructed in these truths.' τοιτων
γνώμας = 'right judgments about these things.'

164. τοιούτων, sc. οὕτως ἀνοίτων.
'So foolish are they that claurom against
thse,' that there is no hope of bringing
them to a better mind.

165. πρὸς ταυτ' ἀπαλέξασθαι] Sc. ταύτα.
'This being so, we have no
strength to avert this.'

167. 'But then the truth is that when
they have escaped from thine eye.' γὰρ
covers the whole sentence, and the
emphasis is on the latter part, viz. μέγαν,
κ.τ.λ. The Chorus mean to say: Though we are weak, yet Ajax is
strong, and the claurom will subside
when he appears.

169. The correction of Dawes, which
restores the metre by the insertion of
δὲ, is probably right. For the meaning,
cp. Alc. fr. 27, ἐναργον ὡσ' ὀρφάκεις
δῶν | αἰτεν ἔξαφνας φάνεντα, which
also helps to support the punctuation
in l. 170.

170. τάχ' ἄν] 'Soon would they.'

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

172-200. Beginning from a dactylic
movement, the ode (expressing the
combination of deep sadness with eager
hope) continues with trochaic, iambic,
and dactylic rhythms, as follows: —

στρ. 7 0 0 — 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0
—— 0 0 0 — 0 0 0 — 0

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

172. ἡ ἥ ... Ἀρτέμις] 'Can it be, as
I suspect (ἔα), that Artemis?'

Ταυροπόλα Δίως Ἀρτέμις] 'Bullriding 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 orgastic rites. Euripides, I. T. 1449 f., 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 subduer of cattle, (2) as the inspirer of frenzy.

173. ὀ μεγάλα φάτις. 'Terrible thought!' The simple word μεγάλα has here the special connotation of 'tremendous' or 'overwhelming;' just as the general word κακοῦ, supra. 133, is opposed to the special word σώφρονας. The Chorus cannot speak of Ajax' supposed error without interposing this expression of horror.

175. πανδάμους] Cp. supra. II. 53. 4, and note.

ἀγελαίας] (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 πάντων ἄγελη.

176. ἢ ποὺ] 'Surely, it must have been.' Cp. Trach. 846. 7, where ἢ ποὺ is reiterated.

τίνος νίκας ἀκάρπωτον χάριν] 'Because of a gift of victory that brought her no return.' χάριν = διὰ χάριν. This unusual construction is softened by a reminiscence of the more ordinary (adverbial) use of χάριν = 'because of.' For this confusion, see Essay on L. § 36. p. 67; and cp. Eur. I. T. 566, κακῆς γυναικῶς χάριν ἄχαριν ἀπόλεστο. 177. ἢ πα... εἰτε] 'Either, as I suspect, or whether it were.' Cp. Eur. Alc. 114. 5, ἢ Ἀμφίαια | εἰτε ἐπὶ τὰς Ἀμφι- νίδας ἐδίκας.

178. ἢ πα... εἰτε] 'Either, as I suspect, or whether it were.' Cp. Eur. Alc. 114. 5, ἢ Ἀμφίαια | εἰτε ἐπὶ τὰς Ἀμφι- νίδας ἐδίκας.

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

179. ἢ πα... ἢ] By reading ἢ τιν' for ἢ τιν' a possible construction is obtained, although the text remains doubtful. 'Or can it be that Enyalius of the brazen corslet,' etc. The conj. ἢτιν', ἢ τιν', ἢ τιν', are not satisfactory: σοι τιν' (Reiske) is better (sc. μουβάν ἔγων). The repetition of the ἢ sound in this passage (II. 176-9, ἢ ποὐ, ἢ πα, ἢ ἢ) may have had some poetical or musical effect of which we cannot judge.

180. μουβάν... δωρός] '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 εὖνός Ἐναύλος, which Eur. has otherwise applied in Phoen. 1572, κοινὸν Ἐναύλον... μαρπαμένους. Ἐναύλοις μαχαναίς] 'By contriving against thee in the night.'

181. ἢτιν' τοῦτο λάβαν] Either (1)
Zeus grant that the report may be untrue! Zeus and Phoebus, as the deities of divination, are implored to tell 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, ἡ τὰς ἀσώτων Σιον ἁγεῖας The force of the article is continued, Essay on L. § 21, p. 33 b. The standing reproach against Odysseus, that he was the son of Sisyphus, although not acknowledged as true by Sophocles (see l. 1), is represented as being used against him by his enemies. Cp. especially, Phil. 417, οὐμόλογος Σισυφίου Λαέρτιος: Fr. 143, ὃς ὁ Πολυδήμος πολύς ἑνήλθος ἐν σοί. For Σισυφίδαν γενέας, where only one generation is in question, cp. Ant. 981, 2, στῆρα. Ἐρεξθείδαν, of Cleopatra the granddaughter of Erechtheus.

191. μὴ μὴ μ', ἀνάξ! 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.'

ἔφαλος κλίσαις ὡμὶ ἐχον] (1) 'Keeping thine eye hidden within the hut by the sea.' The Epic word κλίσαις is used in the Lyric measures. We had αἰσχραίς in the dialogue, supr. l. 3. The dative is one of place, as if with ἐν. For ὡμα, cp. supr. 167. ἐχον = κατέχων, 'withholding from sight.' Or (2) 'Keeping thine eye fixed upon the tents.'
10 ὑμὴ ἔχων κακὰν φάτιν ἀρὴν.

ἐπ. ἂλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραῖνοι στηρίζει τοτε ταῦτα ἀγωνίῳ σχολῆ ἄταν ὑπαρινὰν φλέγον.

†ἐχθρῶν δ' ὑβρις ὅδ' ἀτάρβητα
5 ὡρμᾶτ' εὐάνεμοι βάσσαις,

πάντων κακαχῶντων

194. ἂλλ' ἄνα ἐξ ἐδράνων] 'But up from where thou sittest still.' The hiatus is excused by Hermann on the ground that ἄνα is an interjectional abbreviation.

ὅπου...σχολῆ] (1) 'Wheresoever thou art thus fixed in a dangerous lethargy of quarrelsome repose.' The Chorus are uncertain of Ajax' whereabouts, as Odysseus was, supra. 33.

μακραῖοι implies that some time had passed since the judgment of the arms and Ajax' sullen withdrawal from the fight: ep. infr. 929 foll ἀγωνίῳ 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 ἄγων, in the sense of a dangerous contest, is therefore suited to the place, and the expression is an ozymoron, 'a perilous quarrelsome rest' (for which, cp. Shak. Ant and Cleo. i. 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 ὑπαρινὰν φλέγον] 'Letting mischief blaze up to the sky.' Cp. Eur. Phoen. 240, 1, αἴμα δᾶον φλέγει. 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 ὡρμᾶτ' and the hiatus after ἀτάρβητα and βαρναγγέλλεια are doubtful points. It can hardly be questioned that the α of εὐάνεμοι (for εὐήνεμοι) is long. κακαχῶντων is rightly restored for καγ-

χαῖντων. Brambah, (Sophokl. Gesänge) suggesting εὐάνεμοι, gives the following scheme—

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

ἐχθρῶν δ' ὑβρις ὅδ' ἀτάρβητα ὡρμᾶτ' εὐάνεμοι βάσσαις πάντων κακαχῶντων γλώσσαις βαρναγγέλλεις, ἐμοὶ δ' ἄχος ἐστακέν.

Glycon. — — — — — — — —

Epitrit. — — — — — — — —

Glycon. — — — — — — — —

Glycon. — — — — — — — —

197. ὅδ'] 'Thus,' — as in supra. 141-53.

198. εὐάνεμοι] 'With favouring breezes.' As applied to a harbour, εὐάνεμοι 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, 1, ὡς δ' ἀνεμαιμένες βαθεῖ ἀγκεφαλεῖς πῦρ ὀφρος ἀζαλέοιο, βαθεία δὲ καὶέται ὦλη.
γλώσσαις βαρυνάλγητα·†
ἐμοὶ δ’ ἄχος ἑστακεν.

ΤΕΚΜΗΣΣΑ.

ναὸς ἁρωγὸς τῆς Αἴαντος,
γενεάς ὕβονίων ἀπ' Ἐρεχθείδαν,
ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμώνος τῆλθεν οἶκον.

υν γὰρ ὁ δεινὸς μέγας ὁμοκρατής
Αἴας θολερὰ
κεῖται χειμῶνι νοσήσας.

ΧΩ. τί δ’ ἐνήλλακται τῆς ἀμερίας

200. ἑστακεν] ἑστακε Α. ἑστηκεν Π. Σ. 205. μέγας] μέγας V (pr.) M.

δ μέγας Cett.

200. ἑμοὶ ἕστακεν] ‘I have a grief that will not be removed.’

201 foll. The exposition of the situation in the Ajax, like the ἀναγνώρισις 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. ἓπειρείτο τὸν χόρον ὅτι Δίας ἐστιν ὁ ὁμάδας τὰ τοίχα. οὕτως
προβαίνει δὲ πᾶρ τοῦ χοροῦ ὅτι Ἐλληνικὴ ἡ τὰ σοφάγνατα. ἐκτέρος οὖν παρ’ ἐκα
tέρος τοῦ ἀγνοομένου μανθάνει.

202. γενεάς, κ.τ.λ.] ‘Of race derived from the Earth-born Erechtheidae.’ The Salaminians are, by an anachronism which is repeated infr. 861, counted as originally one with the Athenian people.

203. ἐχομεν στοναχάς] ‘It is ours to groan.’ She claims the sympathy of the chorus, of which they assure her, infr. 210.

204. τηλθεν] Sc. οὗτος οι σκοπομένοι. Cp. O. T. 1259, οἱ παρῆμεν ἐγγύθεν. The word is not to be immediately joined with κηδέμονι. Salamis, which she has never seen, seems far away to Tecmessa, whose hopes are notwithstanding centred there.

205. ὁ δεινὸς μέγας ὁμοκρατής] ‘Our
dread hero, rugged in might.’ Various compounds of ὁμός are used to indicate the fierce impetuosity of Ajax, that cannot be reduced to rule: infr. 885, τὸν ὁμόθυμον: 931, ὁμόθρησκον: 548, ἀλλ’ ἀντίκε ὁμός αὐτὸν ἐν νόμοις πατρὸς ὧν παλαιόδεμεν κάθομοςοιθαν φύσιν. See also infr. 613, θουρίον ἐν Ἀρεί. Others would render ὁμοκράτης, ‘mightyshouldered,’ comparing the description of Ajax in II. 3, 227 as ἕξος Ἀργείων κεφαλήν ὧδ’ εὐρίζει ἄμωμος!

206. θολερὸ... χειμῶνι] ‘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, 1, ἐν ὀ ἐρεμτῶθεν μέγας | ἀθήρ, μόσανετε δ’ ἐξομεν ἑινάν νόσον, and, for the metaphorical use of θολερός, Aesch. Prom. 885, 6, θολερὸτ ὀλ’ ἄγονα παίνον ἐκή | στριγήσῃ πρὸς κύμαιν ἄτης.


νοσήσας] ‘Having fallen into madness.’ The aorist expresses the sudden-
ness of the stroke.

208. ‘What heavy change from the condition of the day hath last night experienced?’ This is Trichlinus’ explanation of τῆς ἀμερίας, sc. καταστάσεως. As in the case of other feminine words
νυξ ἦδε βάρος;
παί τοῦ Φρυγίου Τελεύταντος,
λέγ', ἐπεί σε λέχος δουριάλωτον
στέρεις ἄνέχει θοὺριος Αἰας·
ὡσ᾽ οὐκ ἂν αἰδρις ὑπείποις.

ΤΕ. πῶς δῆτα λέγω λόγον ἄρρητον;
θανάτῳ γὰρ ἵσον πάθος ἑκπεύςει,
μανία γὰρ ἄλοις ἥμιν ὁ κλεινὸς
νῦκτερος Αἰας ἀπελωβήθη.
τοιαύτ' ἄν ἰδοὺς σκηνής ἐνδον
χειροδαίκτα σφάγι αἰμοβαφῆ,
κείνον χρηστήρια τάνδρος.

ΧΟ. στρ. οἶαν ἐδήλωσας ἄνδρος αἴθονος

used substantively, we need not be
precise in supplying the ellipse. Lobeck
prefers ὄφρα. Αἰμέ' 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. Ἰππόμεδον,
Παρθένοις in Iambic verse. Others
read Φρυγίου for Φρυγίων, which is
questionable both as to the form of
the genitive and the division of the line.

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

212. στέρεις ἄνέχει] '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 ἄνέχει, see E. on L. § 52.
p. 97, and cp. Eur. Hec. 123, Βάσκες
ἄνέχεις λέγετι 'Ἀγαμέμνων: Alc. 304,
tοῦτος ἄνεχος δεσπότας ἔμων δόμων,
where the middle voice has a similar
force. For cognate uses of ἄνέχω, cp.
Fr. 146, Pind. P. 4., 163.

213. 'So that you know, and can tell
us what we want to know,' οὕτω in
comp. seems here to have the force of
'supplying an answer, or supplying the
word that is wanting.' Cp. ἐποκρίμων.

215. πάθος, as the appropriate word,
is preferable to βάρος, which may have
slipped in from supr. 209.

217. νῦκτερος] 'In the night.' Essay
on L. § 23. p. 36.

218. τοιαύτ' ἄν ἰδεῖς] For τοιαύτουs
adducting proof, see Essay on L. § 22.
p. 35 a.

220. χρηστήρια] Either (1) simply
'victims,' or (2) with superstitious
reference to the δαιμῶν of madness, 'Of-
ferings demanded by his rage.'

221 - 32 = 245 - 55. The metrical
scheme (Logaeonic, with frequent syn-
cope) is the following:

221. ἄνδρος αἴθονος] 'Concerning
the fiery man.' Essay on L. § 9, p. 12, 2. If τοι is retained in infr. 245, we may read here οὐδέ γάρ *κατ' ἄνθροπον αἴθων. The short syllable in αἴθων is sufficiently supported by αἴθων occurring in Hesychius in the right alphabetical order (immediately after αἴθων). Although αἴθων (see v. 11) may be defended, on the ground that the second part of a compound has sometimes little significance (see esp. infr. 954, καλλίστα μυθόν), yet αἴθων, which directly expresses character, is more appropriate here, and has the preponderance of MS. authority in its favour.

222. ἀτλατον οὔδε φευκτὰν] '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 οὔδε φευκτὰν. The consequences of the fact cannot be eluded, since it is known to the host, and magnified by rumour.

226. ὁ μέγας μύθος] 'The formidable power of rumour.' Supr. 172, ὁ μεγάλος φάντασμα, μύθος is the rumour about this particular thing, with a suggestion of rumour in general.


'He will be discovered and will die,' perίφαντο is explained by the words that follow, παραπλήκτῳ χερὶ, κ.τ.λ. The nature of the crime defies concealment.

231. κελαινοῖς εἰσεῦν] 'With darkened brand.' The plural, as in Ant. 820, εἰσεῦν εἰσεῦρε, denotes the action of the sword rather than the sword itself. The epithet κελαινοῖς, as in Trach. 836, κελαιναὶ λάγχα, suggests the colour of a sword or spear that has been much used in battle.

ἰππονώμας] Supr. 27, αὕτοις πολιμνῶν ἐπιστάταις. This fact is known to the mariners from the report of the army, not from Tecmessa.

235. ὅ ἀν τίνι μέν] Sc. ποιλμῶν. 'Whereof one part.' The plural ὅν is equivalent to a collective ἕν, referring to ποιλμῶν supr. The force of ἕνω ("in the tent") is continued to the subsequent clauses. For τίνι μέν followed by τὰ δὲ, see Essay on L. § 20, p. 31.

236. πλευροκοπών διχὰν ἀνερρήγην] 'He smote beneath the ribs and ripped
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. Li. 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 forefoot.

238. 9. ‘He sheared off and threw away (first) the tongue-tip and (then) the head.’ E. on L. § 41, p. 78 B, b. The tongue, which had pronounced the judgment, the head, which was the seat of sovereignty, are the first to suffer. For ῥυτῆς, cp. Hdt. 4, 61, ὅ θύμα, τῶν κρεών καὶ τῶν σπάγχνων ἀπαράμενος, ῥυτῆς ἐστι ἡ ἐμπροσθαν.

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

241. ‘With a great harness-thong,’ ῥυτῆρ 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. ὅ δαίμων, κ.τ.λ.] i.e. The words gave evidence of superhuman passion.

244. ‘Reveling him with evil language.’ Cp. Ant. 759, ἔφορος δὲνنὰς εἴηει.

245. κάρα is the emendation of Triconius for κράτα, which is in most MSS., generally with του preceding; according to Hermann this was due to a mistaken metrical emendation. Reading κάρα and retaining του, we might read in supr. 221, αἰαν ἐδόθη γέων ἔπικαν ἀνδρός αἴτων. τιν] i.e. ἡμᾶς. Essay on L. § 22, p. 36.

247. 9. ὅ δὲν εἰρείας γέων ἐξόμενον] ‘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.


250. ποντοπόρῳ ναὶ μεθείναι] ‘Let the sea-faring ship go on her way.’ No definite ellipse (as of πλοῖον or πέλα-
troubles. For he, like a Southern storm, after a sharp outburst, ceases to rage, and the lightning plays no more." Άτερ, κ.τ.λ. is to be taken proleptically = ὅστε ἄτερ στερηθῆς εἶναι. 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 παύσεται | χάλον, σάρ' οἶδα, πρὶν κατασκηνῇ τίνα: Shak. King John, 4. 2, 'So foul a sky clears not without a storm.' But although Tecmesa is for the moment relieved, her apprehensions are not sufficiently calmed to make this natural.

259. φύσιμος. Sc. ἄν. Εssay on L. § 39. p. 72. φύσιμον (sc. διητά) is a v. r. or MS. conjecture.

260. οἰκεῖα πάθη] 'Troubles all one's own.' i.e. both as home-felt and self-wrought. Cp. El. 215, οἰκεῖας εἰς άτας.

261. παραπράξαντος] 'Having assisted.' Cp. παραδρᾶν (οἷὰ τε οὕτως παραδράσαι ξέροντες, Od. 15, 324).

262. μεγάλας οὖνας ὑποτείνει] 'Causes intense grief within.' ὑποτείνει, i.e. ὑπέχει ἐνετειμεῖναι. Cp. Pind. Ol. 2. 100, βαθεῖαν ὑπέχέων μέριμναν ἀγροτέρωσι. 263. 'But if he hath ceased' (from his madness), 'he must be surely happy.' Others take εὕτυχειν impersonally,—as in Oed. Tyr 88, πάντ' ἀν εὕτυχεί, —'All must be well.'

264. 'For trouble counts for less when it is gone.' The gen. is first absolute, and then in regimen with λύγος. Cp. infr. 1161, 2, κάμοι γὰρ αὔχιστον.
TE. pótera δ' ἂν, εἰ νέμοι τις αἳρεσιν, λάβοις

265 φίλους ἀνίων αὐτὸς ἡδονᾶς ἔχειν,

ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ἔχων;

ΧΟ. τὸ τοι διπλάζον, ὥ γύναι, μεῖζον κακῶν.

270 ΤΕ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτόμουσά νῦν.

ΧΟ. πᾶς τοῦτ' ἐλέεσο; οὐ κάτοιδ' ὅπως λέγεις.

ΤΕ. ἀνήρ ἐκείνος, ἡμικ ἦν ἐν τῇ νόσῳ,

275 αὐτὸς μὲν ἡθεὶ' οἰσιν εἴξετ' ἐν κακοῖς,

ἡμᾶς δὲ τοὺς φρονοῦντας ἡμῖν ἔχων:

νῦν δ' ὅς ἐλημέχα κάνειν λέουσα τῆς νόσου,

κεῖνος τε λύπη πᾶς ἐλέλαται κακὴ

ἡμεῖς θ' ὑμοίοις οὐδὲν ἔσον ἔπαρος.

280 ἄρ' ἐστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

ΤΕ. Χοί σοι καὶ δέδοικα μὴ 'κ θεοῦ

πληγῇ τις ἡκεί. πῶς γάρ, εἰ πεπαυμένος

μηδὲν τι μᾶλλον ἢ νοσῶν εὐφραῖνεται;

ΤΕ. ὅς δ' ἔχωντω τῶν' ἐπίστασθαι σε χρῆ.

καλεῖν] ἀνδρὸς ματαλών φλαύρῃ ἐπὶ μυθουμένου.

265. ἀαρεσιν] Sc. τοῦτοιν, viz. II. 166, 7, which pótera anticipates.

266. ἔχειν] Supr. 203.

270. κοινὸς ἐν κοινοῖσι] Essay on L. § 44, p. 83. 'Or to be with others

καὶ τοῦτον καιρόν καὶ μισεῖν ὑμᾶς ἐν μιᾷ κακοῖς. The marks that while Ajax was delirious, he stood apart from the grief which others felt for him.

260. 'Our case, then, since the madness left us, is grown more desperate.' Tecmessa identifies her lot with that of Ajax. Compare infr. 791, μῶν ὀλαλα-

μεν; A few lines below (273-6) she speaks of herself in the plural as con-

270. εἴχετο. Cp. infr. 1144, 5 ἡμικ ἐν κακῷ [χείμωνος εἴχετ'.

275. πᾶς ἐλέλαται] 'Is vexed to

the uttermost.' πᾶς is adverbial. See Essay on L. § 23, p. 38, and cp. infr. 519, ἐν σοι πῶς ἐγερὲν σάκοραι. The perfect, as in πεφόβημαι, supr. 139, expresses a completed state.

277. ἄρ' ...;] Essay on L. § 29, p. 59. 'What is this but to have the sorrow doubted 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. μη 'κ ϑεοῦ | πληγῇ τις ἡκεί] 'That a calamity is really come from Heaven.' The chorus before admitted as a possibility (supr. 186, ἡκεί γάρ ἐν ἔλει νόσοις) 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.

VOL. II. D
**ΣΟΦΟΚΛΕΟΥΣ**

**ΧΟ.** τις γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο; δήλωσον ἢμῖν τοῖς ἔνναλγοῦσιν τόχας.

**ΤΕ.** ἀπαν μαθῆσει τούργον, ὡς κοινωνὸς ὄν. κείνος γάρ ἄκρας νυκτός, ἤνιξ' ἐσπεροὶ λαμπτήρες ὀυκέτ' ἤθον, ἄμφικες λαβῶν ἐμαεῖτ' ἔχχοι εἴδοσιν ἔρπειν κενᾶς.

κάγῳ πιπλησόσω καὶ λέγω, τί χρῆμα δρᾶς, Αἴας; τί τόμῳ ἄκλητος οὖθ' ὑπὶ ἄγγέλων κληθεῖς ἄφορμάς πείραν ὄντε τοῦ κλών σαλτιγγος; ἀλλὰ νῦν γε πᾶς εὔθει στρατός.

ο δ' εἴπε πρός με βαί', αἰεί δ' ὑμνοῦμενα·

γυναὶ, γυναιξὶ κόσμον ἡ σιγή θέρη. καγὼ μαθοῦσ' ἐλης', ὁ δ' ἐσόθη μόνος.

καὶ τὰς ἐκεί μὲν οὐκ ἔχω λέγειν πάθας· ἐσὼ δ' ἐσῆλθε συνδετέος ἅγον ὁμοί ταυρῶν, κύνας βοτήρας, εὐκερῶν τ' ἀγραν.


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.'

τόχας, continuing the notion of κακοῦ, is governed either (1) both of δῆλωσον and of ἔνναλγον, or (2) of ἔνναλγον only.

284. ὡς κοινωνὸς ὄν] '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. ἄκρα ὤν ἐσπέρα in Pind. Pyth. i 11. 16, is explained by Dissen ad seram vesperram.'


287. κνών] 'Objectless;' i.e. without apparent cause. Tecmessa 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. ἄκλητος is expanded with οὔτε—οὔτε, 'neither—nor.'

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

292. βαί', αἰεί δ' οἴονομημένα· 'Few words, but to a well-known tune.' Eur. Phoen. 438, πάλαι μὲν οὖν ὑμηθεν, ἀλλ' ὤμοι ἐρω· Plat. Rep. 8. 549 D, δια φιλοσοφίαν αἰ γυναίκες περὶ τῶν ταυτῶν ὄνειν.

293. Cp. Fr. 61, ἄλας τε καὶ κόρη τε κόρην γένος, ἴς κούσμος ὁ σιγή τε καὶ τὰ παιρ' ἐπή. 294. μαθοῦν] 'When I perceived,' viz. that he was not to be reasoned with. The unusual division of the line marks the reluctant desistence of Tecmessa. Cp. O. T. 1513, ib. 110, and notes.

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

298. τοὺς μὲν] The bulls. 299. ἐρράξεσ] 'Close in twain.' 300. τοὺς δὲ δεσμούς [ἡκίζεθ'] 'Others, as his prisoners, he tormented at his pleasure,' 301. ἑπάξας] 'As if human creatures.

ἐν ποίμναις πίτηνοι] 'Making onslaughts on the cattle.' Cp. supr. 185. 302. ἑπάξας διὰ θυρῶν] 'Issuing suddenly through the doorway.' ὑπὸ = 'from beneath the tent.' σκιά τινι] 'In converse with some shadow.' The dative as with διαλέγοντα. Tecmessa, not seeing or hearing Athena, supposes Ajax to be addressing some 'bodless 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?'

302. ἀνέσπα] 'Heaved forth.' Cp. Plat. Theaet. 180 A, ὄσερ ἐκ φαρέτρας ῥήματικαί εἰναγιματώδη ἀνασπώντες ἀποτελεσμόνων: Ατ. Ran. 903, ῥήματα γομφοφόρηγα νικαιανθόν ἀποσπώμ. 303. συντίθεσι) Sc. τοῖς λόγοις. Cp. προστίθημι. 304. δοσυν] ἑῶν] 'What insults he had gone and wreaked upon them.' This clause depends at once on λόγοι and on γέλαν. The participle adds liveliness,—'how he had gone and paid them.' 305. ἑπάξας] L. has ἑπάξας 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, ἑπάξας, ἑπάξας, seem more appropriate.

306. μόλις ποισ] 'By slow stages.' The phrase recalls the anxiety with which Tecmessa had watched the gradual awakening. Cp. Thuc. 8. 86, § 2, ἐσνεῖτα μὲντοι μόλις θυραχάσαντες ἤκουσαν. 307. 'As he cast his eye along the room, and saw that it was full of ruin.' ἀτη is calamity caused by infatuation. Cp. infr. 351 foll. 308. 9. εν δὲ ἐρεπίους . . ἄρενεόν φόνο] 'Amidst the carnage of the flock he sate, a ruin amongst ruins.' The tautology, ἐν ἐρέπισις ἐρεφιβής, is here.
expressive. The 2nd genitive, ἀπειλοῦν φῶνον (see Essay on L. § 23. p. 37 a), is added to give greater distinctness to ἐρείφθησε νεκρῶν as a single notion.

310. 'With clenched nails grasping his hair with his hand.' ὅνειξι adds force to ἐρείφθησε.

311. The order (Essay on L. § 41. p. 76) shows that πλείστον is an after-thought. 'For some while,—indeed for most of the time.'

312. τὰ δείλ᾽... ἐπὶ] 'Those dreadful words,' which I remember so vividly. Cp. Ant. 408, τὰ δείλ᾽ εἰκὼν ἐπιπερι-λήμενον. Not merely, 'Words that are dreadful.'

313. φανοῖν] Fut. opt. Αξαίθ words were εἰ μὴ φανεῖν.

314. έν τῷ πράγματος] Cp. Trach. 375, ποὺ πού έμί πράγματος;

315. δείσασα] 'Being overcome with fear.' As the deprecating φίλοι 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, εὑρὼς δι δείσας ἐμπύρων ἐγενόμην. Hermann punc-

tuates as in the text. Others join δείσασα, τοῦ δειμαγμένων, which is less simple.

316. δούνειν ἐξηπιστάμην] For this limitation, cp. supr. 295, καὶ τὰς ἐκεῖ μὲν οίκοι ἔχει λείπει πάθας.

319, 20. (1) 'He used to teach us that such complainings indicated a degraded and leaden soul.' The infinitive is added epexegetically to complete the abrupt expression ἔξεγεντο τοὺς τοιούθεν γόους πρὸ... βαρυφύχων ἀνδρός. For ἔχειν, sc. τοὺς τοιούθεν γόους, cp. II. 18. 495, άνδρα φόρμαρες τε βοήν ἔχον. (2) But an inf. after ἔξεγεντο is rather required: cp. Aesch. Eum. 595, ὀ μάντις ἔξεγεντο σοι μητροκτόνοις. Can ἔχειν with the adverbial phrase πρὸ... ἀν
dρός be used intransitively (= 'proceed from') (ἔσαι appears as a gloss), or should ᾧγεν be read,—'He taught us to esteem'? Cp. Ant. 34, καὶ τὸ πράγμα ᾧγεν ὃν ως παρ᾽ οὐδεν. For βαρυ
φύχου it is possible that βαραχύφχου ought to be read.

321. Ἀλλ' ἄφοβητος, κ.τ.λ.] Ἀλλά opposes what follows to the general sense of what precedes.

ἄφοβητος δέ (έως κοκυματών] 'Uttering no sound of shrill lamentation,'
Without COCAICAE, the BACHTAC.

καὶ δῆλος ἐστὶν ὡς τι δρασεῖων κακῶν.

tοιαῦτα γὰρ πως καὶ λέγει κώδυρεται.

λόγοι

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις ἴμιν τὸν ἄνδρα διαπεφοιβᾶσθαι κακοῖς.

AI. ἰὼ μοι μοι.

TE. τάχ’, ὡς ἐοίκε, μᾶλλον’ ἢ οὐκ ἱκούσατε Ἀιαντός οἶαν τίνυδθεθωὸσσε ἀβόην;

AI. ἰὼ μοι μοι.

232. ‘He breathed deep groans like a lowing bull.’ ὄντος in comp. implies ‘not loud, but deep.’

232. νῦν δ’ At first he uttered shrill lamentations, unlike the deep murmurings which before expressed his discontent. ‘But now’ he is silent.


235. ἱκούσατε] ‘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.


239. εἰσελθόντες] When Ajax is discovered by the ἐκκενδήμα, infr. 346, this is equivalent to the scene being changed to within the house.

330. οἱ τοιοῦτοι] ‘Men in such mood,’ i.e. gloomily bent on self-destruction.

λόγος] This word, to be joined with φίλοι, is restored from the quotation of Stobaeus. The reading of the MSS. is hardly possible. Λόγους may have been lost from its similarity to λέγεις in the termination of the next line, and φίλοι 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. 925—32. ἴμιν is dative of the person interested. See Essay on L. § 13. p. 195; and cp. supra. 216, ἴμιν ὁ κλέανος Ἄιασ ἀπελαθῆθη: infr. 733, ἴλλ’ ἴμιν Ἀιαὶ πο’ ὀσιν, ὡς φραοὶ τάδε; κακοῖς] Supra. 275, infr. 532.

333. The voice of Ajax is heard from within.

334. μᾶλλον] Sc. δεινὰ σοι λέει, or γραφεσθέ ταῦτα.

335. διὰ] She judges from the intonation of the cry,—which the chorus, infr. 337, do not know whether to interpret as importing madness or grief.
ΧΟ. ἀνὴρ ἔοικεν ἡ νοσεῖν, ἡ τοῖς πάλαι νοσήμασι ἐξωνοσι χυπείσθαι παρών.

ΑΙ. ἵω παῖ παῖ.

ΤΕ. ὀμοί τάλαιν· Εὐρύσακες, ἀμφὶ σοὶ βοὰ. 340
τί ποτὲ μενοῦν; ποῦ ποτ᾽ έι; τάλαινʼ ἐγώ.

ΑΙ. Τεύκρον καλῶ, ποῦ Τεύκρος; ἧ τὸν εἰσαι λεηπατήσει χρόνον; ἐγώ δ᾽ ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν, ἀλλ᾽ ἀνοίγετε, τάχ᾽ ἀν τιν' αἰδῷ κατ᾽ ἐμοί βλέψας λάβοι.

ΤΕ. ίδοὺ, διοίγῳ προσβλέπειν δ᾽ ἐξεστὶ σοι τὰ τούδε πράγη, καῦτος ὡς ἐχὼν κυρεῖ.

344. ἔοικεν] ἔσακε Λ. ἔοικεν Δ.
The arrangement of the latter part of γ' is rendered doubtful by the manifest corruption of ll. 406, 7. Perhaps—
ei τάμα μὲν φθινει, φίλοι, πάλαι
μώραις δ' ἀγραια ταῦτα ὁμοί προσκείμεθα.

\[
\begin{align*}
\text{Iamb. trim.} & \begin{cases}
\text{γ'}.
\end{cases} \\
\text{Dochm.} & \begin{cases}
\text{Logaoed.} & \begin{cases}
5 \\
\text{Iamb.} & \begin{cases}
5
\end{cases}
\end{cases}
\end{cases}
\end{align*}
\]

And in the antistrophe, 424, 5,

\[\text{τόδε ἐξερω μέγ'] οἶνον οὐτίνα}
\]

Tροιά στρατοῦ δέρχθη χαῦνος μολάντ' ἀπό.

Or, reading τάδε for τὰ, and omitting τοῖον' ὁμοί, στρατοῦ, and ἀπό,—

\[\text{ei τάδε μὲν φθινει, φίλοι, πάλαι: μώραις δ' ἀγραια προσκείμεθα, | πᾶς . . .} \]
350. μῦνοι ἐτείχισεν ἰάλαιν. 359. ἰαλαν

355. ὁς ἀφρονίστως ἤχει] (1) 'How far he is from sane,' sc. δ' Αῖας, 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. O. C. 240, 977, τὸ γ' ἄκον πράγμα: Aesch. Ag. 1377, ἄγων...οὐκ ἀφρονίστος. 'Notandum euphemismus ἀφρονίστως προ μανικᾶς,' Herm. Cp. 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.'

357. 'Who didst go on board the ship and ply' (ἐλισσόν proleptic) 'the oar of the sea,' viz. in coming to Troy. A change in the MS. reading is necessary. Some prefer to read δὲ ἄλλα ἔβας, 'Who camest plying,' etc. vain, suggested by πλάταν, is to be supplied with ἐπέβας.

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. τή λεμνη. In this case μονον πουμενων is to be explained as an idiomatic expression, in which, as in μονος των αλλων, the privative word has a negative force: i.e. You, and not the shepherds, shall avenge the sheep. Cp. Ant. 773, ήρημας... στιβος. (The sense might be made clearer by reading ποιμενων for πουμενων.) Others (2) suppose 'shepherds' to be put figuratively for 'comforters,' or (3) take πουμενων as gen. obj. = 'to defend thy lord.' Others conjecture πουμαν επαρεσσων, πουμων ετ' ἄρεων ουτ.'

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, κακων κακω ιασαοι: O. C. 438.

366. 'Redoubtable in valour amongst harmless beasts.' For εν, cp. infr. 1315, μαλακην ἔν ἐμοι βρασω. The phrase ἀφόβοιο θηροι is clearly an oxymoron, but has been diversely explained either as (1) 'harmless' (τοις μη φοβον ἐκποιοιται, Schol.), or (2) 'game that flies not' ('quibus sanus quisque parcit, non solum quia nihil periculi nobis creant sed etiam quia fidei nostrae confidunt,' Lobec.) The former is more in point. Ajax had been valiant 'where no fear was.' His prey was even less glorious than the boar or lion, which, though not human, are still formidable.

367. οιον] Sc. γελαστα. 'What insulting mockery has been heaped on me!' 369. The sight of Tecmessa, whom he must abandon, provokes Ajax to new rage. He first breaks forth on her impatiently, and then laments aloud. In what follows he is regardless both of her and the chorus.

373. δε χερι μεν] For the position of μεν, which belongs properly to the verb, see Essay on L. § 41. pp. 75-9. The instrumental dative is used, with a fore-feeling of the latter part of the sentence, for εν χερω. Mr. Jebb understands Ajax to mean that he had 'let off the Greeks in respect of personal chastisement, and merely damaged them in property.' But this softens the antithesis too much. The difficulty may be avoided by reading (with Schndw.) δε χερων, and προγωνων πατερ in the antistrophe, l. 387.

375. The epithets here are echoes of
the epic style, but possibly with some variation of meaning. ‘Goodly,’ which is the meaning of κλωτός in such expressions as κλυτα μῆδα (Od. 9. 308), is not sufficiently pointed here, and the Scholast may be right in saying κλουτά λέγει τά αἰσπίδα διά τὸς ἑαυτὸς ταραχᾶς καὶ φωνᾶς. ‘The horned kine and bleating herds of goats.’

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

377. ὅπως οὐ̃ ώδε ἔχειν ὃπως is here simply an indefinite ὃς, and is construed with the infinitive as ὃς might have been.

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

379. πάνθ᾽ ὀρέαν] Cp. suppl. 29, Phil. 1913, 4, ἀλλ' ἐπὶ κόκων ὁδὸν μικρὸν ἑλέσων' ἀεὶ | φυκῇ, κ. τ. ἀ. 381. κακοπινεστατῶν | ἄλμημα στρατοῦ Ἀρχ. κακοπινεστατῶν, ‘Abominable misleader of the host.’ So the Scholast seems to understand the words. κακοπινεστατῶν, ‘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 ἄλμημα (⇡ Παπάλη) from ἄλως. The earlier explanation is here preferable to both these, and in infr. 390, ἄλμημα may quite well mean, ‘cause of error’ (τῶν ἐλληνῶν, gl. Pal.). Cp. the causative use of ἄλη in Aesch. Ag. 195, ἄλογομα | βροτῶν ἄλαι. The error of which Ajax most complains is the misjudgment about the arms of Achilles.

382. ἄγεις] ‘Dost prolong.’

383. ξῦν τῷ θεῷ] The article is not added to θεῖο elsewhere in Sophocles without special reason, and the conjecture of Schndw. ξῦν τοι θεῦ supplies a particle of connexion. But the asyndeton is rather impressive, 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. ἀλλ' ἐπὶ τῆς καὶ χαρᾶ | πάοι κυκλοφον, οὐν | ἄρετον στροφάδες ηλευθαί. 384. The syllable which has been probably lost from this line has been variously restored, μὲν, νῦν, μὴν, etc., having been supplied. The Trichlinian 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. ἀλλ' εὖ | γέ τοι τό ὡτε, καὶ τὸ μυθὲν ὃ, | καὶ μυθὲν ἑρπω, τὴν γε δρᾶσαι ταῖς | χειρόωμαί καὶ τόδε προσμόλοι μόνον, κ. τ. λ. This is more probable than an apoiosis of ὀδηρώμενον
or the like, though this may be suggested by comparing Phil. 1113 foll. Δοίμαιν δέ νῦν, | τόν τάδε μημάδουν, τόν ἵσον χρίνον | Εἰς μᾶς λαγωτ' ἀσίας. 387. προγόνων προπάτωρ: Zeus was only the great-grand sire 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 σημέρα...ἀρχαιογόνων | ἄντοσ' Ἐρεχθείαν is said of the grand-daughter of Erchtheus. Also supra 190. 390. διάςας[] The α is doubled Epice. Cp. Aesch. Pers. 408, ὅσος δ' ἔδει πλῆς. 391. τέλος θάνατοι καυτός] Ajax desires death, but death would be sweeter if he could first be avenged on his enemies. The feeling here is slightly different from Aesch. Choeph. 438, ἐπείρ' ἐγὼ νοσθίς ὅλιμαν, 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. φανερότατον, ὃς ἤμω | 'Most brilliant, in my sight.' Cp. Ant. 1161, Κρέον ἄγρ ἢ [πλατύς, ὃς ἤμω, ποτέ. 397. ἔλεος' ἔλεος μ'] In the spirit of polytheism the two names σκότος and ἔρεβος are imagined to denote two beings. Hence the plural. For the middle voice, cp. O. T. 887, κακα νὶν ἐξελοι μοιρὰ. 399 foll. i. e. οὐκέτι γὰρ ἠζῖς εἴμι βλέπεις οὔτε εἰς θεῶν γένος οὔτε εἰς ὄνασιν τῶν ἄμερων ἀνθρώπων. For the omission of the preposition in the former clause, cp. Ant. 789, 90, καὶ σ' οὖν ἄνωμέτως φύσιμον ὀούσιον, | ὧν ἄμερων ἐπ' ἀνθρώπων: and for βλέπεις εἰς, cp. Ant. 922, 3, τί χρὴ μὲ τicensing is required. Other (see v. r.) join to ν ἀνθρώπου, making εἰς ὄνασιν adverbial, and understand βλέπεις with the accusative to be equivalent to βλέπεις εἰς.
ἀλλὰ μ’ ἂ Δίος
ἀλκίμα θεὸς.

10 ἀπέλευθρον αἰκίζει.
ποὶ τις οὐν φύγη;
ποὶ μολὼν μενῶ;
εἰ τὰ μὲν φθίνει, φίλοι τοιοῦ ὀμοῦ τέλας
μῶραις δ’ ἄγραις προσκέιμεθα,

15 πᾶς δὲ στρατὸς διήπτατος ἄν με
χειρὶ φονείοι.

ΤΕ. ὁ δυστάλαυνα, τοιάδ’ ἀνδρα χρήσιμον

410 φονεῖν, ἀ πρόσθεν οὖν οὐκ ἔτην ποτ’ ἄν.

402. ἀπέλευθρον] gl. ἀλεθρίας L.

403. φύγη L. 404. μενῶ] μενῶ L.
μῶραι L. μῶραι Elms. corr.

404. οὐκ ἔτην] oiket’ ἔτην L.

405. ἀπέλευθρον αἰκίζει] The MS. reading is unmetrical, unless on the somewhat forced supposition that ἐφόρροει in the antistrophe may be scanned εφόρροει. Wunder conjectured οὐλίων, which restores the metre. But οὐλίων is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ἀπέλευθρον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ἀλκίζει, the adverbial plural. Hermann’s attempt to scan the two lines thus, ἀλκίμα θεὸς | λέ-
θρον αἰκίζει, ζ - ο - ο - ο - - - - - is unusually violent.

404. οὐκ . . μενῶ] ‘Whither shall I go and find rest?’ The subjunctive in φύγη is excused by the implication of the first person in the third.

405 foll. The Scholion, διὰ τὴν κατὰ L. τὴν κραῖναν τῶν ὅπλων, 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 antistrophe. 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 τάδε μὲν for τὰ μὲν (Elmsl.), and τὶς ὁ for τοιând’ (Lobeck), i.e. (405-8) ei τάδε μὲν φθίνει φίλοι, τίς δ’ ὀμόι τέ-
λας: and (423-6) ἐξερεύνη μ’ οὐν οὖν ὅτινα
Τροία στρατὸν. But even so, there is too much of repetition for a lyric passage, and it is reasonable to suppose some deeper corruption. For example, τοιάδ’ ὄμω may have grown out of τέλας, and this may be a corruption of πάλαι. Then supposing (with Schndw.) that στρατὸν and ἀπὸ are excrescences in the antistrophe, we might read (405-
8), ei τάδε μὲν φθίνει, φίλοι, πάλαι, | μῶραι δ’ ἄγραις προσκέμεθα, and (423-6), ἐξερεύνη μ’, οὖν οὖν | Τροία χειρός διέρχεται μολὼν | etc. See note on ὅν 348.

406. μῶραι] θ. στρατοῦ, θ. στρατοῦ.
But nothing can be asserted confidently about this passage. For προσκέμεθα, cp. El. 1049, χ’ συ πρόσκεισαι κακόφ.

408 foll. Cp. supr. 251.

410 διήπτατος] ‘With spears in both hands’ —διὸ δοῦρε παλλόμενοι. On this use of the adjective, see Essay on L. § 53. p. 98, also § 42. p. 80 φ; and cp. csp. El. 1494, κού πρόχειρος εἰ κτανέν: Aesch. Ag. 1652, πρόκαποι . . βανείν.

410. φονείον] The sentence, although introduced with ei, is continued independent-
ly of the hypothetical construction.

410. χρήσιμον] ‘Serviceable,’ here answers to the Epic ὕπαθα ἀγάλω, ‘good at need.’ The essential value of Ajax’ services to the army is emphasized throughout. Cp. esp. supr. 119, 20.
Al. ἀντρ. ἱὸν
πόροι ἀλίρροθοι
παραλά τ' ἀντρα καὶ νέμοις ἐπάκτιον,
πολύν πολύν με δαρῶν τε δή
κατέεχετ' ἀμφί Τροιαν χρόνων·
ἀλλ' οὐκέτι μ', οὐκέτ' ἁμπνοάς
ἐχοντα· τούτο τίς φρονών ἵστω.
ὁ Σκαμάνδριοι
γείτονες θαλάται,

10 εἴφρονες Ἀργείως,
οὐκέτ' ἀνδρα μή
tόνδ' ἴδητ', ἐποσ
εξερέω μέγ', οἶον οὔ τινα
Τροία †στρατοῦ δέρχθη χθονὸς μολόντ' †ἀπὸ

15 Ἑλλανίδος· τανὺν δ' ἄτιμος
ὅδε πρόκειμαι.

ΧΩ. οὗτοι σ' ἀπείργεναι, οὖθ' ὅπως ἔδω λέγειν
ἐχόν, κακοῖς τοιούτῳ συμπεπτωκότα.

Al. αἰαί· τίς ἐν ποτ' φεθ' ὥδ' ἐπώμυμον


413. πόροι ἀλίρροθοι] ‘Paths of the surging sea,’ i.e. either generally, or with reference to the narrow seas of the Aegean, called πόνται αὐλῶνες in Trach. 100, which separated Ajax from his home; or, possibly, to the Hellespont, which had witnessed his exploits, and is called by Xenes, in Hdt. 7. 35, ἀλμυρὸς ποταμός. Cp. infr. 884, Aesch. Pers. 367. 414. παραλά τ' ἀντρα, κ.τ.λ.] These were especially familiar to Ajax from his position at the end of the line towards Rhoetoeum. 416. ἁμπνοάς ἐχοντα] i.e. ‘If you keep me here, it will not be in life.’ 417. φρονῶν] ‘If he have sense to perceive.’

420. εἴφρονες Ἀργείως] 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. οὐν, κ.τ.λ.] In Homeric fashion Ajax boasts himself to be the bravest of the Greeks. Cp. Π. 11. 104, 5, τοῖοι ἔδω οἶοι οὐτίς Ἀχαιῶν χαλκοχιτῶνων | ἐν πολέμῳ. That he is the bravest next to Achilles is the Homeric tradition, and he is acknowledged to be so by his enemy Odysseus, infr. 1341. The arrangement of this part of the antistrophe must be adapted to the change made in the strophe. See note on 405 foll. For µέγα, cp. Pind. Nem. 6. 45, 6, ἀρμομαί σῶμα εἰπών σκοπού ἄντα τυχεῖν.

425. The hiatus after ἵστω at the end of the (lyric) iambic line is doubtful.

427. The reading πρόκειται is not wholly impossible. 428. οὔθ' ὅπως] Elmsley would read οὔθ', because there is no τε preceding. But this is too strict.

430 foll. For ῥῆσις similarly following µέλη ἀπὸ σκηνῆς, cp. El. 254.
tōμὸν έξυνοίσειν όνομα τοῖς εμοίς κακοῖς;
νῦν γὰρ πάρεστι καὶ δίς αἰάζειν εμοὶ
cαὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ότου πατήρ μὲν τῆς’ ἀπ’ ἰδαιας χθονὸς
tὰ πρῶτα καλλιστεῖ άριστεύσας στρατοῦ
πρὸς οἴκων ἣλθε πᾶσαι εὐξύλειαι φέρων·
ἐγὼ δ’ ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσσον σθένει,
οὐδ’ ἔργα μείω χειρὸς ἄρκεσας ἐμῆς,
ἄτιμος ’Αργείοισιν δο’ ἀπόλλυμαι.

431. τοιούτων] τοιούτων L.

431. τοιούτων] For this pathetic use of
ὅστις, cp. esp. Ο. Τ. 1184, ὅσις πέρασμα,
κ.τ.λ. The clauses with μὲν and δὲ do
not quite correspond. In l. 437 the
sentence passes out of the relative
construction.

435. ‘Having won from all the
host by his supreme valour the fairest prize,’
καλλιστεία can hardly be taken as equi-
valent to ἄριστεία. It is probably used
with an inaccurate sense of its deriv-
ação from κάλλως:—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 ἄρι-
στείας, i.e. ἀριστεύσας καλλιστα ἄριστεία.
Cp. Eur. Phoen. 214, 5, πόλεος ἐπικρι-
θέρετα’ εμὸς | καλλιστείματα Δομής.

437. The bisected line following the
smooth preceding verses has a grating
effect, which is here expressive.

438. For the genitive Τροίας, see
E. on L. § 10. p. 17, 6.

439. ἐπελθὼν] ‘Coming in my turn,’
οὐδ’ ἐλάσσον σθένει.’ In saying that
he was not less in might or in achieve-
ments than Telamon, Ajax has the same
feeling that is expressed by Sthenelus
in the IIiad, 4, 405, ἥμεις τοι πατέρων
μέτ’ ἀμείωμες εὐχρόμεθ’ εἶμι.

439. ἄρκεσας] ‘Having achieved.’
In Thuc. 2. 47, οὕτε γὰρ ἱστρὶ ἥθεον
βεβαιοῦντος ἄργοι, ἄρειν is used absolu-
tely = ‘to avail.’ Here in the same
sense it takes a ‘cognate’ accusative of
that in which effort is successful. Cp.
278, οὐδὲν γὰρ ἤκει τότα.

440. The dative is to be joined with
katou tosouton γ' εξεπίστασθαν δοκῆ, el zew 'Aχιλλεος των ὄπλων τῶν ὀν περὶ κρίνειν ἐμελλε κράτος ἀριστεῖας τιν, οὐκ ἀν τις αὐτ' ἐμαρψεν ἄλλος ἁπτ' ἐμοῦ. νῦν δ' αὐτ' Ἀτρέιδαι φωτὶ παντουργῷ φρένας ἐπράξαν, ἀνδρὸς τοῦδ' ἀπόσαντες κράτης. κεί μη τοῦ δῆμα καὶ φρένες διάστροφοι γνώμης ἀπήξαν τῆς ἐμῆς, οὐκ ἀν ποτὲ δίκην κατ' ἄλλου φωτὸς ὁδ' ἐψήφισαν. νῦν δ' Ἡ Δίος γοργώπως ἀδάματος θεᾶ ἡδὲ μ' ἐπ' αὐτοῖς χεῖρ' ἐπευθύνοντ' ἐμὴν ἐσφήλεν ἐμβαλοῦσα λυσσόδη νόσου.


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. 442. 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. αὐτῷ] αὐτῇ. ἐμαρψεν 'Grasped.' The vivid word expresses Ajax' sense of his right to the arms, and of the violent snarlurpation of Odysseus. ἄλλος ἁπτ' ἐμοῦ] '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 παντουργίας. φρένας has probably an emphasis in opposition to κράτη in l. 446. Ajax speaks with scorn of those varied mental resources of which he does not feel the need. 446. ἐπράξαν] 'Made them over,' or, as we say in common parlance, 'jobbed them.' πράσσειν often means 'to intrigue' in a bad sense. Cp. esp. O. T. 124. 5, τι τι μὴ διὰ ἄργου | ἐπράσσετ' ἐνυθῇ, and note. ἀπόσαντες] 'Setting aside my deeds of valour,' i.e. rejecting from consideration my valiant services. 447. 8. διάστροφοι | γνώμης ἀπήξαν] 'Started aside from my purpose.' διάστροφοι is (1) supplement. predicate, or perhaps (2) = διάστροφοι ὀθαν. Cp. supr. 298. 449. ἐψήφισαν] 'Determined by vote.' The judgments would be said ψηφίζεσθαι, '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 γλαυκών, the usual epithet for Athena, Ajax resentmentfully uses γοργώτως, 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. ἐπευθύνοντ'] 'In act of stretching forth.' Ajax (supr. 49) was at the tent-door of the Atridae, and had little more to do than to stretch out his hand. The v. r. ἐπευθύνοντα would mean 'arming,' but he was already armed. ἐπευθύνοντα is better, but is probably a correction of ἐπευθύνοντ'.
...ἐστ ἐν τοῖοσδ' χειρας αἰμάξαι βοτοίς.
κεῖνοι δ' ἐπεγγέλσιν ἐκπεφευγότες,
ἐμοῦ μὲν οὐκ ἐκώντος· εἰ δὲ τις θεῶν
βλάπτοι, φύγοι τιν χῶ κακὸς τῶν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὡστὶς ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δὲ μ' Ἑλλήνων στρατός,
ἐχθεὶ δὲ Τροία πάσα καὶ πεδία τάδε.
πότερα πρὸς οἰκους, ναυλόχους λιπῶν ἔδρας
μόνους τ' Ἀτρείδας, πέλαγος Ἀἰγαῖον περῷ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς
Τελαμών; πῶς με τλήσεται ποτ' εἰςιδεῖν
γυμνὸν φανέντα τῶν ἀριστεῶν ἄτερ,
όν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
όυκ ἐστιν τοῦργον τλητῶν. ἀλλὰ δῆτ' ἰδών
πρὸς ἔρυμα Τρώων, ἐμπτεσοῦν μόνος μόνοις
καὶ ὑπὸ τι χρηστήν, εἶτα λοιπθείων θάνῳ;
ἀλλ' ὃδε γ' Ἀτρείδας ἄν εὐφράναιμι ποιν.

corr. 469. εὐφράναιμι] εὐφράναμι L. εὐφράναμι Α.

453. τοἰοῦσθε is said with a rueful glance at the slaughtered animals, which
in his delirium he had taken for his enemies.
455. ἐμοῦ μὲν οὐκ ἐκώντος] '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. 8. ὅσιε...ἐχθαίρομαι] We are
afterwards informed, infr. 756, that the
Divine anger against Ajax is not per-
manent. For ὅσιε, without distinct
antecedent, see Essay on L. § 39.
p. 72, 2.
459. πεδία τάδε] Above all, for last
night's violence.
461. μόνους τ' Ἀτρείδας] 'And (leaving)
the Atreidae 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 δῆτ' εἶτλμας
τοῦτο β' ὑπερβαίνεις νῦνοι;
ποῖον ὄμμα...Τελαμών] 'How shall
I come before my father Telamon, and
meet his eye?' As in O. T. 1371, ὄμμαιν ποίος, the adjective has an ad-
verbal force.
464. γυμνὸν...ἄτερ] For the ple-
onasm, see Essay on L. § 40. p. 75, 5.
465. 'Which he won for a glorious
garland of renown.' ὅν is an apposi-
466. ἀλλ' δῆτ'] Cp. Phil. 1352,
ἀλλ' ἔλειθυ δῆτα;
467. μόνος μόνοις] 'In single oppo-
sition' = οἶοδθν οῖος. 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,' To answer all the city.'
469. Ajax, who has withdrawn from
battle out of resentment against the
Atreidae, cannot stultify himself in his
last act of all.
AIAΣ.

οὐκ ἔστι ταῦτα, πειρὰ τις ζητητέα τοιάδ', ἀφ' ἂς γέροντι δηλώσω πατρὶ μῆ τοι φύσιν γ' ἄπολαγχυνος ἐκ κείνου γεγώς. αἰσχρὸν γὰρ ἀνδρὰ τοῦ μακροῦ χρῆσειν βίου, κακοῖσιν δοτὶς μηδὲν ἐξαλλάσσεται.

τι γάρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει προσθείσα κανάθεισα τοῦ γε καταθανεῖν; οὐκ ἄν πριαίμην οὐδενὸς λόγου βροτῶν,


κανάθεισα Βατ. c. κανάθεισα V. γε] δὲ L. γε C'VV.

471. τοιάδ', ἀφ' ἂς] Cp. Phil. 17, τοιάδ', ἐν' ἐν φύσει, κ.τ.λ. 472. The use of μῆ is occasioned by the notion of purpose which pervades the sentence.

φύσιν γ'] 'In my real nature,' though I am a craven in their estimation who have placed me beneath Odyssey. For a similar emphatic use of φύσιν, cp. O. C. 270, τῶν ἐγὼ κακῶς φύσιν;

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

τοῦ μακροῦ; βίον] The article is added as with words of number or quantity. Cp. O. T. 518, βίον τοῦ μακραίων, and for the sentiment, Fr. 867, δοτὶς γὰρ ἐκ κακωτίων ἵματεῖ βίου, ἢ δεῖλος ἐστὶν ἢ δυσάλλογος φέρειν: Plato, Phaedo 117 Α, γέλωτα διαφέρειν παρ' ἔμαυτί, γλειφόμενος τοῦ ζήν καὶ φειδόμενος, οὐδενὲς ἐπὶ ἐνόντος.

474. 'Who in a life of evils finds no release from them,' κακοῖσιν isivative of circumstance. (E. on L. § 14, p. 20 a.) Cp. Enr. Suppl. 1042, τοῖς παρεστώιν κακοῖς. ἐξαλλάσσεται, sc. τῶν κακῶν.

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' ἡμαρ ἡμέρα, cp. Ant. 596, γενεὰν γένος: Enr. Hec. 410, παρειαν . . παρετε. 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.' τὸ κατ-

θανεῖν is the fact, i.e. the certainty of death. The opposites προσθείσα κανάθεσια are both mentioned, although the latter only is in point. For this, cp. Ant. 39, λόνον' ἀν' ἡ φάσσωνα; and for the disjunctive καί, Thuc. 5. 23, ἢ δὲ τι δοξη... προσθείσα καὶ ἀφελεῖν. '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, τὶ γὰρ βροτῶν ἄν σὺν κακῶς μεμιγμένων [θησίσαν] ὁ μέλλων τοῦ χρόνου κέρδος φέροι;

'As in Pind. Ol. 7. 110, ὃμ πάλιν μέλλεν θέμεν, ἀνατίθεναι is here used in the sense of 'to retract,' in which ἀνατίθεναι often occurs. The absence of personal reference accounts for the active voice being preferred to the middle, as in supr. 449, ἐγκύρωσαν; infr. 1037, μυ-, χανών. Essay on L. § 31. p. 51 b. τι (or το) 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?' (2) '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. οὐδενὸς λόγου] 'At any valuation.'

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The hypothetical clause \\
the certainty on which it depends. See E. on L. § 35, p. 60, and cp. ἐνοῦ. So in O.C. 734, διέθνουσιν. Ἐλλάδος. For διέθνουσιν ἐν πλοῖοι, cp. Pind. Isthm. 3. 2, οὐδένα πλοῖοι; Eur. El. 939.

489. paul I suppose.'

490. ἄλλα τῇ σαυτῷ φρενὸς 'But one proceeding from your inmost thought.'

491. τῷ σὸν λέχος ἐννηλθόν] Sc. σοι implied in τῷ σὸν. 'Since I came to wedlock with thee.'

492. 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. ἐνοῦ. So in O.C. 734, διέθνουσιν. Ἐλλάδος. For διέθνουσιν ἐν πλοῖοι, cp. Pind. Isthm. 3. 2, οὐδένα πλοῖοι; Eur. El. 939.

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over our hearth, and by our 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 τῆς σῆς, cp. II. 18. 433; Od. 4. 333-ξυναλλάξασθαι is here 'to enter upon a new relation with.' Cp. especially Eur. I. A. 1157, ὅσω καταλαγχθείσα, κ.τ.λ.

494. µὴ µ' ἀξιόωσι 'Have more regard for me than to let me.'

495. 'Letting me fall under the hand of some one.' Cp. infr. 1297, ἐφεξῆς ἐκλείσε ἐνθάνατος ἰδιοφέρον. 496. ἐτοίµαζεν, of ill-natured talk, cp. Hes. Οπ. 184, τοὺς δ' ἀρα μέροφαντα καθάπερ βασιλεῖς ἐπέστησε: (Eur.) Rhes. 718, ἐστίν Ἀτρείδων κακῶς | ἐβαζε. 497. αἰτιαὶ ἐφες τινὶ 'That which I wish to relate to thee.' For τις, in l. 497, without pronominal correlative, cp. Trach. 719, 20, κεῖνος εἶ σφαλήσει, | ταῦτα ἐν ὑπάμα κατὰ συνβολὴν ἄμα. The slight inexactness is here supplemented by the addition of τῇ τότε.

498. Sc. ἡμᾶς.

499. δουλῶν...τροφήν | 'The life of slaves.' For the condition of the captive widow, cp. Od. 8. 526 foll. ἦν µὲν τῶν δυσθηκότων καὶ ἀϑανάτων ἀντίγραμμά | ἀµφή αὖτί χυμένη λέγα κακῶς' ὦ δέ τ' ὑποθέν | κόποντες βούρζας μετάβοο θέλρυν ἡδὲ καὶ ἠµόν, ἐγερθον εἰσανονέοι | πώνοι τ' ἐχέμεν καὶ δίζων 'τῆς θ' ἐλευθεράταν ἀχεῖ φινθοῦσα παρέαλ, and for that of the orphan, ll. 22. 490, ἴμαρ β' ὀρφανῶν πανάφθεια, κ.τ.λ.

500. πρόσφθεγμα here is what is spoken not to, but at or about a person.

501. λάγουσ | 'Hitting with sharp words.' The construction follows the analogy of βάλλειν τινὰ λίθον.

502. µέγιστον ἵχνον 'Surpassed all men in might.' So the force of the aorist may be expressed.

503. οῖος λατρείας 'What a life of servitude.' The plural indicates the various menial actions included in λατρείαι.

504. καί µὲν δαίμονον ἠλά 'Instead of being so ensnared as she was.' ἦλας in the sense of an ensnared condition occurs several times in Demosthenes. See L. and S. s. v.

505. καί µὲν δαίμονον ἠλά 'And I indeed shall go whither destiny shall drive me.' Tecmessa means to say that her lot, however terrible, matters little,
but that the honour of Ajax and his race is in question.

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

510. 'And another doom,' etc.; i.e. they were not slain in the destruction of the city. Cp. II. 6. 428. The correction from καλ μητέρ' άλλα' ή to καλ μητέρ' άλλη is not without MS. authority, 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 between 515 and 516, deserves consideration. As he points out, δε rather than κατι would seem to be the natural conjunction as the sentence stands.

517. θανασίμους is proleptic: 'Laid them low in death and made them inhabitants of the unseen world.'

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

'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, καὶ μὴν... 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, καὶ μὴν δεῖν μὲν: infr. 539.

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

τί μοι λέγεις;] 'What mean you, pray?' Cp. O. T. 954, τί μοι λέγει; μοι here expresses impatience.


534. 'That truly would have been in character with my destiny.' The descriptive genitive (= πρὸς δαίμονας τοὐ-μοῦ) takes the place of the more usual dative after the participle. Cp. Plat. Polit. 271 E, τῆς τοιαύτης... κατακομβή-σεως ἐπώλημα.
535. 'Well, my watchfulness did that service at any rate.' Join τούτο with ἀρκέσαι, i.e. το η λαυνείν φρε.

536. ἐπήνευς'] 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. Tecumse remains irresolute, till, in 540, Ajax' anger begins to rise.

540. παρουσίαν ἔχειν = παρείναι. So in Ant. 237, ἔχεις ἀδύμαιν = ἀδυμέατι, and supra. 139, δόκων ἔχω = ὐδών.

541. προσπόλον] For this partitive genitive, see Essay on L. § 10, p. 15.

542. δόπερ... κυρεῖς] These words indicate that the child cannot yet go alone.

543. ἐρποντι] Sc. τῷ προσπόλῳ, i.e. 'Does he come when you speak?' Essay on L. § 42, 8o β.

544. ἡ λειλεμένῳ λόγων] 'Or do your words not reach to him?'

545. αἱρ ἐφθέρο] 'Lift him hither.' Said to the attendant who brings in the child, and is to hand him to Ajax over the carcases of the sheep, etc.

546. For the late position of ποῦ, see Essay on L. § 26, p. 44. It is occasioned by the energy with which the emphatic words ταρβῆσει... οὐ are brought into prominence. Dindorf would read τούτον 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, φανεὶ δικαιάς ὅρθον: Trach. 1158, φανεὶς ὅποιος ἄν ἀνὴρ ἐμὸς καλεῖ. In this speech, as well as supra. 487 foll., there is a resemblance to the sixth Iliad (see esp. ll. 476-481).

548. ἀλλὰ opposes what follows (though not in strict logic) to the preceding negative.

ταρβῆσει γὰρ οὕτως... τοιοῦτος... τιμω-δίμυνεν] 'To train him, like a young colt, in his father's rugged ways.' For ὀμοίως, cp. supra. 205, ὀμοσκηφίσθη, and note. And for νόμοις, Ant. 191, τοιαῦτο
dei πωλοδάμμενίν κάδομοιοδέθαί φύσιν.

σε καὶ γένοιο πατρὸς εὐπυχέατερος,

τὰ δὲ ἀλλ' ὄμοιος· καὶ γένοι ἓν ὁδ κακός.

καίτοι σε καὶ νῦν τοῦτο γε ἥλοιν ἔχω,

όθονεκ' οὐδὲν τῶν' ἐπαισθάνει κακῶν.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,

[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνόδυνον κακῶν]

ἐως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.

όταν δὲ ἴκη πρὸς τοῦτο, δεὶ σ' ὡς πατρὸς

δείξεις ἐν ἔχθροϊς οἰος ἑξ οἴου τράφης.

τέως δὲ κούφοις πνεύμασιν βόσκουν, νέαν

ψυχὴν ἄτάλλων, μπτρί τῇ δέ χαρμονήν.

οὔτοι σ' 'Αχαίών, οἴδα, μή τὶς ύβρισίν

στυγναίτι λάβαις, οὐδὲ χωρίς οὖν' ἐμοῦ.

τοῖον πυλώρὸν φύλακα Τεύκρον ἀμφὶ σοι

λείψα τροφῆς ἀκόνον ἐμπα κει ταῦν


549. καδομοιοδεθαι φυσιν] '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. δεί σ' ὡς οὖσα δείξεις] 'You must find some way of showing.' The same construction recurs in Phil. 55. τὴν Φιλοκτήτου σε δεί | ψυχὴν ὄπως λόγοις ἐνεκλησεῖς λέγων.

557. ἐν ἔχθροῖς] For the use of ἐν, cp. supra. 366, and note.

558. κούφοις πνεύμασιν βόσκουν] 'Be nourished by gentle breezes,' like a sapling in a sheltered spot. Plants were supposed to feed upon the air. Dio Chrys. Orat. 12, 36 (quoted by Lobeck), Προφέμου τῇ δηνεκέι τοῦ πνεύματος ἐπίρροη, ἀέρα ἄγρον ἐλκυστεῖ, ὥστε νηπίου παῖδες. Cp. Trach. 144 foll. τὸ γὰρ νεκόν ἐν τοῖοιδε βόσκηται | χάρωσθι, κ.τ.λ.

559. χαρμονή is accus. in apposition. Essay on L. § 17. p. 25 d.

562. τοῖον, κ.τ.λ.] Essay on L. § 22. p. 36. 3. The absence of the demonstrative ending (τοῦτοι or τοῦτον) may arise from the fact that Teucer is absent, and that Ajax is speaking of the future.

ἀμφὶ σοι] 'To protect thee.' ἀμφὶ as in ἄμφοτεροιν, etc.


τηλωπὸς οἶχνει, δυσμενῶν θήραν ἔχων.  
ἀλλ', ἀνδρεῖς ἀσπιστῆρες, ἐνάλιος λεώς,  
ὕμιν τε κοινὴν τήν' ἐπισκήπτω χάρων,  
κείνῳ ' ἐμὴν ἀγγελάτ' ἐντολήν, ὅπως  
tὸν παίδα τόνδε πρὸς δόμους ἐμοὺς ἦχον.  
Τελαμώνι φησιν ημιτρὶ τ', Ἐριβοῖα λέγω,  
ὡς σφίν γένηται γνησίωσκος εἰσαεῖ,  
†μέχρις οὗ μυχοὺς κίχους τοῦ κάτω θεοῦ-  
καὶ τάμα τεύχη μὴτ' ἀγωνάρχαι τινὲς  
θήσουσ' Ἀχαῖοις μὴθ' ὁ λυμεῶν ἔμος.  
ἀλλ' αὐτὸ μοι σὺ, παί, λαβὼν ἐπώνυμον,  
Εὐρύσακες, ἵσχε διὰ πολυρράφον στρέφον  
πόρπακος ἐπτάβοιον ἄρρηκτον σάκος:  
tὰ δ' ἄλλα τεύχη κοιν' ἐμοι τεθάψεται.

564. τηλωπὸς] ὑπ. τηλωργὸς C mg. ὡς τηλωρος interl. A. θήραν L. ἀρ. φρου-  
ρῶν C mg. 565. ἐνάλιος] εὐνάλιος L. 569. διέξει] δοξή L. δεῖξῃ CT.  
570. ὡς] ὡς L. ὡς C. 571. μέχρις οὗ μυχοῦ κίχους τοῦ κάτω θεοῦ LA (the  
latter with : ::) Vat. ac V. 573. ἄχαιοις] ἄχαιοις L. 575. Εὐρύσακες ...  
eὐρύσακες A.

564. τηλωπὸς] 'Far away.' The latter part of the compound is sub-  
oικεῖν] 'He is wandering.' οἰκεῖω, as a derivative of οἶκομα, seems to have  
θήραν ἔχων] 'Engaged in pursuit.' A periphrasis like ἔχομεν στοναχάς,  
565 foll. Confident in the return of  
566. κοινὴν] i.e. 'As well as to him.'  
569. Ἐριβοῖα λέγω] Sc ὡς διέξει.  
This has been unnecessarily altered to  
Ἔριβολον λέγω. Ajax dwells affection-  
τον ὕμων στοναχάς, ἐν Τευκρ.  
571. μέχρις οὗ, or μέχρι οὗ, occurs in  
Hdt. i. 180; 2. 19, where the phrase has  
has caused the rejection of the line in some  
edd. It may possibly have been interp-  
574. αὐτῷ] The pronoun anticipates  
575. αὐτὸ] The pronoun anticipates  
576. αὐτό] The pronoun anticipates  
577. κοινὰ] The pronoun anticipates  
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AIAS.

579. ἐπισκήνοις] 'Before the tent,' =ἐπὶ σκηναῖς, supr. 3, and so 'in public.'

580. φιλοκίστηστον] i.e. φιλῶν τὸ οἰκτίσεισσαι, in the sense of inviting commiseration. 'A woman is a very tearful creature.'

581. 'To whine faint charms over a wound that cries out for the knife.' The desiderative, =τοιμὴν αἰτοῦντι, here implies the passive meaning of the verbal noun. For the use of charms in assisting surgery, cp. Od. 19. 456–8, ἀετελήν δ' 'Οδυσσείς ἄμωνος, ἀνίθεως, | δίκαιος ἐπισταμένως: ἐπααήδ' α' ἀγά κελαίνων | ἔσχενον α'' ἔκαστο φίλον πρὸς ἄμα ματα πατρὸς.

583. τὴν τὴν προσθύμεσθαι] 'This earnest haste,' viz. the impatience of Ajax to be alone. Cp. suppl. τύκαζε θαυμον.


588. σωφρονεῖν καλῶν] 'Discretion is the better part.' One of the gruff maxims (βαλ', ἄει δ' ὁμνούμενα, suppl. 292) with which Ajax checks the importunity of Tecmessa's affection. Cp. II. 6. 490, ἄλλ' εἰς οἶκον ἄνοια τὰ σ' αὕτης ἐργὰ κολύμε, 587. καὶ σε] The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. suppl. 11, καὶ σ' οὖν εἰσὶν τὸσθε, κ.τ.λ.

588. προδοές ..., γένη] 'Be guilty of forsaking us.' Phil. 773, μὴ σαυτὸν 6' ἀμα | ἐμ', δοτα σαυτὸν πρόστροφον, κτινᾶς γένη.

589. ἄγαν γε λυπεῖσ] 'You vex me exceedingly.' These words in Ajax, as in Creon, Ant. 573, show that his feelings are touched more deeply than he chooses to avow.

ἐγὼ θεὸς ..., ἐτί] 'I am no longer bound to serve the gods in anght.' If the gods have cast Ajax off, then he 'owes them no subscription.' The position of the words ἐγὼ θεὸς ..., οὐδὲν is very emphatic. Essay on L. § 41. p. 78. 590. ἀφέκειν, in the sense of praesare, governs an accusative here, as suppl. 439. 553.
593. ἐνερέσατο ἠκούσαςόν καὶ ἀπεφανεὶν. Τὸ ναῖεος ἀλήπλακτος ἐνδείκνυαν, πᾶσιν περιφάντως ἀει ἔσται.

594. δοκεῖν. Τοῦτου δὲ ἀρτί παίδευεν νοεῖν. Τοῦτου δὲ ἀρτί παίδευεν νοεῖν.

595. ὀ κλείνα. Ὅ νεῖλος Ἐλαμῖς, οὐ μέν ποιοί· ὑπάλλακτος εὐθαίμων, πᾶσιν περιφάντως ἀει·

596. ὁ κλείνα. Ὁ ἄνθρωπος ἡμῶν, οὐκ ἐξ ὅσιον ποιοί; ὕπαλλακτος εὐθαίμων, πᾶσιν περιφάντως ἀει·

597. ἀλήπλακτος ἄλπες ἑλάκτος ΛΑΔ. ἀλήπλακτος Γ. Βατ. ἀο ὁ Μοί. 598. πᾶσιν] πᾶσι Λ. Ἔσται ἡμῖν ἔσται ἔσται.
ply the renown as well as the conspicuous position of the island.

*Palaios* [palaioi L. palaios C. = palaia μήμων leumwia
poux μήλων P. Pal. (c. gl. τρωκή).] Idaia μήμων leumwia poia μήλων MM. 601. 600. Idaia μήμων leumwia
poua μήλων LG. Pal. (c. gl. τρωκή).] Idaia μήμων leumwia poia μήλων MM.

The manifest corruption in these words seems to be incariable. Neither Hermann's 'Idaia μήμων leumwia' appears ('I wait for my reward in Trojan meadows'), nor Bergk's 'Idaia μήμων leumwia ποία τε' ('I abide winter and summer in the Trojan land'), can be admitted as probable. Mr. Paley, adopting leumwia' έπαυλα from Seyffert, changes εύνωμα to επάυλα. Without dogmatizing on a point of great uncertainty, I would propose 'Idaia μήμων leumwia' έπαυλα, *μήμων (Herm.) άναριμως αιεν εύνωμαι (Bergk), 'Abiding out-door hardships in moist Trojan fields, I make my bed there, months without number.' 600. 601. ποία may be due to the association of leumwia, and a further association may have converted μήμων into μήλων. The metre α 4, 5 is then the same as in β' 1, 2. A similar feeling is more fully expressed infr. 1185-1210. Cp. especially ll. 1206-10, κείμαι δ' άμέριμων ούτως, | δέ πυκναις δρόσοις | τεγχυμένως κύμας, | λυγράς μυμματα Τροίας. In both places the chorus complain at once of irksome exposure and of a life of inaction. Cp. also Aesch. Agamemnon, ll. 55-58 foll., τά δ' αυτέ χέρσοι και προσήν πλέων στόγος | εύναι γάρ ήσαν δαιών πρὸς τείχεαν. | ής

605. *πώνον for χρόνος (Martin) is a probable conjecture, as χρόνος is weak after palaios αφ' ού χρόνος, and χρό must have come from τροχύμων.

606. κακάν ελπίδ' εχών] ελπίς is not here used in the indifferent sense of expectation; but the phrase is an oxymoron; 'a hope that is a kind of despair.' 607. 8. 'Some day yet to win my way to Hades, the abhorred and dark.' 608. 'Unillumined' rather than 'destroying.' Essay on L. §§ 53. pp. 98. 9. 609. 11. 'And I have Ajax on my hands, defying treatment, fixed in the
tent, where Heaven-sent madness dwells with him, 610. ἐφεδρός] '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., ἄλω ἄνα ἐξ ἐδράνων, κ.τ.λ. The interpretation of the ancient Scholast, 'Ready to assail me when other evils are subdued' (an application of the technical use of ἐφεδρός with reference to contests), is untenable. μανία includes the evidence of Ajax's madness, which is still within the tent. Supr. 337, 8.

613. φεδρός oἰοβότος] '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, δῆλος εὐφραίον τάλας: Aesch. Pers. 743, νῦν καὶ ὁ δικὸς πῆλη πᾶσιν εὐφραίοις. But πένθος is not elsewhere used of a person, and it is possible that εὐφραίος may have a middle signification: (2) 'He has procured a mighty sorrow for his friends.' See Veitch, Gr. Irr. V. s.v. εὐφραίος.

617. μεγίστας ἄρετας] 'Evincing' (or 'proceeding from') 'supreme valour.' 620, 21. 'Are fallen to the ground, coldly neglected by the cold, infatuate kings.' παρά is used as in παρά δικάσται, etc.; L. and S. s.v. παρά, B. II. 3. For πίπτειν, 'To come to nought,' cp. Hdt. 7. 18, οἰα ἄνθρωπος ἵδων ἣδη πολλά τε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ ἁσάνων.

621. For the reproachful tone in μελές, cp. infr. 1156, ἀνολόβοι: Hdt. 7. 140, ὁ μέλειος, δὲ καθόσε, κ.τ.λ.

622, 3. παλαία... γῆρα] 'His mother sunk in years and overtaken by hoary eld.' The opposition with μῖν and δὲ is merely rhetorical. Not ἐντροφος, but some simpler word, such as οἶκα, is to be supplied with γῆρα, which is dative of circumstance. Essay on L. § 11, p. 18 c. λευκὰ δὲ γῆρα is a plausible but needless correction.

625, 6. νοσούντα [φενομέρων] 'Tartally afflicted in his mind.' Although the madness of Ajax is relieved, its
effects are permanent, and his despair is no less a mental affliction than his madness was.

626. αἰλινον αἰλινον] This word is governed by a verb, for which ἀσεί is substituted as the sentence proceeds.

627. οὐδὲ] 'But not.' The 'instant burst of clamour' Ἐρίβοεα would make is contrasted with the sustained melo
dious wailing of the nightingale, to which such continuous mourning as that of Electa is fitly compared.—El. 107.

628. δόρθεος ἄρθος] Cep. Ant. 423, 4, πικρᾶς | ἄρθος ἄδην θ菲尔ον. 631. 4. χεροπλήκτει | δουποτ] 'Noise of smiting hands,' πλήσας δουπον, 'To make a noise in smiting' would be a legitimate cognate accusa

633. ἐν. πεσοῦται] i.e. ἐμπεσοῦται.

634. πολιάς ἀμυμα χαῖτας] Sc. ἐγεγένησεν, or some general notion resumed from the preceding verb.

635. For "Ἀδή κεφών, cp. Π. 23. 244, εἰσόκεν αὐτὸς ἔγον Ἄρδη κεφωμία. Elmsley needlessly corrected γαρ "Ἀδή to παρ' Ἀδη...ον νοσῶν μάταν] (1) 'One hopelessly afflicted.' μάταν (as in O. C. 1507, πολ-

λῶν γαρ ἀν καὶ μάταν | πημάτων ἱκνομένων, | πάλιν σε διαμών δίκαιοι αἴδοι) means 'with no good end.' Others take μάταν here to mean, (2) 'idly,' i.e. 'with idle or vain imaginations;' comparing Ar. Pax 95, τι πέτει: τι μάτην οὐχ ὑγιαίνας: Either is possible.

637. 8. ὡς... 'Αχαϊῶν] 'Who, by the family from which he came, was, and proved to be, the noblest of the toilworn Achaeans.'

ἔκ is at once 'because of' and 'in accordance with.'

638. ἡκών is used in a double sense: 'Come forth from his father's home,' and 'Come forth,' i.e. proved, as bravest.

639. 40. 'No longer remains in his habitual frame of mind, but abides out
de of it,' i.e. he is no longer in his mind, but out of his mind. For this somewhat strained oxyymoron, cp. Eur. Hipp. 102, πρόσωπεν αὐτήν ἄγρον ἔν αὐτίκας. Aesch. Pers. 756, ἔγον ἄλμαζεν: also Ant. 773, ἔρμοι ἐνθ' ἀκ
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. (Supr. 329, 483). 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 undisguised utterance, snpr. 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. φίλε... ἄδηλα] ‘Rears out of darkness.’ Cp. Hes. Op. 6, καὶ ἄδηλον ἄιξει. The present is used of a continual process, as in Π. 6. 147, 8, φίλα τὰ μὲν τ’ ἄνεμοι χαμάδις χεί, ἄλλα δὲ θ’ ὁλη | τῇθεδίωσα φίλε. E. on Λ. § 32. p. 54. ἄδηλα (sc. ὄντα) may be regarded as ἐξ ἄδηλον (E. on Λ. § 38. 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, προσεθείται κάναθείσα, the latter part of the antithesis is most dwelt upon, viz. καὶ φανάτα κρύπτεται, '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 φανίτα, cf. O.C. 974, φανεῖ δύστηρος, ὥπλα φάνην. On the meaning of the middle voice, see Essay on L. § 31. p. 53 (where ἑταίρης should be ἑταίρων—not Earth but Time), and cp. Aesch. Cho. 127, καὶ γαῖαν ὀψίν, ἡ τὸ πάντα τίτκεται ('brings forth of herself').


ἀδροκτείναι] 'Is overcome.' Cp. the use of ἀδροθείον in Ant. 606, τῶν ὀφεὶ ὄπως ἀδροθείον οὐκ ἀποτόγγρώσι.

649. 'Even (καὶ) the awe-inspiring oath and steedled resolve.' Neither men's resolutions, nor the sanctions by which they try to strengthen them, are permanent. Cp. Thuc. 3. 83, ὅτι γάρ ἦν διαλύσσαν ὑπὲρ λόγοι ἄμφοτὲ ὑπὲρ ὄρακ φανερῶς, καὶ ἐπήρθη σωτηρίας τῆς τρίτης, as has been changed to χαί, perhaps rightly, but see Essay on L. § 21. p. 33 b.

650, 1. 'Since even I, who then (supr. 470 foll.) 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 ὃς relates to what precedes. As in Phil. 202 foll. προφητὴν πτυσσόντος, ἵππος συντροφος ὑπὲρ τιμήματον ὄντων, τὰ δεινὰ is cogn. accus.; cp. Ant. 408, πρὸς σοῦ τὰ δεινὰ ἐκεῖνον ἐπηπειλημένον. In βαφῇ there is perhaps a reminiscence of supr. 351, 2, οἷον ἄτιμα φωνέιοι ἤ γὰρ | ἀμφίθρονοι κυκλίται. βαφῇ, an instrumental dative, depends on the idea of hardening contained in ἐκαρτέρουν. For similar datives with active verbs, cp. Ant. 335, χειμερών νότης χωρεί, ibid. 589, Ὄρθροσαν ... ἐνδυμάμεν νοεῖν. The abruptness of this construction goes for nothing when weighed against the absurdity of joining βαφῇ σίδηρος ὡς ἐθηλοῦντο στόμα, 'My edge is atated, as that of iron is by the surge': although much ingenuity has been spent in defending this way of taking the words. στόμα, 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.'

652, 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.'

654, 5. πρὸς ἄνθρωπον] 'To the bathing-place in the meadow by the cliff,' i.e. where the level ground narrows towards the promontory of Rhoetueum. It is probably meant that Ajax really bathes in fresh water before his last solemn act. Cp. Eur. Alc. 159, ὦδ' ἄνθρωποι ποταμίοι ... ἔλαται'.

655, 6. ἄνγειας ... ἔλατουμας] To the chorus and Tecmessa ἄγειας 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 clear us of this deed.'
μηνιν βαρειαν ἐξαλεύσωμαι θεάς,
μολῶν τε χῶρον ἔνθ᾽ ἄν ἀστιβή κίχω
κρύψω τὸδ᾽ ἐγχος τοῦμόν, ἐχθιστὸν βελῶν,
γαῖας ὀρύγας ἔνθα μὴ τις ὀψεται
ἀλλ᾽ αὐτὸ νῦς "Αἰδης τε σωζόντων κἀτω.
ἐγὼ γὰρ ἐξ οὐ χειρὶ τοῦτ᾽ ἐδεξάμην
παρ᾽ Εκτορος δώρημα δυσμενεστάτου,
οὔτω τι κεδην ἐσχον Ἀργεῖων πάρα.
ἀλλ᾽ ἔστ᾽ ἀληθῆς ἢ βροτῶν παροιμία,
ἐχθρῶν ἀδώρα δόρα κοῦκ ὄνησιμα.
τοιγαρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
eἰκών, μαθησόμεθα δ᾽ Ἀτρείδας σέβειν.
ἄρχοντές εἰσιν, ὡς᾽ ὑπεικτέον. τί μή;
καὶ γὰρ τὰ δεινὰ καλ τὰ καρπετῶτα


657. 'And having gone to a place where I may find a place untrodden.'

658. This first acc. of place after μολῶν, and secondly ἀστιβή χῶρον is accusative with ἐνθ᾽. Essay on L. § 36, pp. 66, 7.

659. τὸδ᾽ ἐγχος τοῦμόν] 'This my sword.' Cp. infr. 815–22, 834, 899, 909, 1025, 1034. Does Ajax destroy himself with the sword with which he slew the cattle? There would be a certain plausibility in his professing an intention of burying the offending weapon (ἐχθιστὸν βελῶν) out of sight. But this is nowhere distinctly indicated, and the elaborate reasons connected with Hector tend rather to show that the blade had not previously been used. It is the possession and not the employment of it that is dwelt upon as of evil omen.

660. These words are purposely ominous of Ajax' real intention. The imperative continues the prohibitive notion of μὴ in the preceding line. Cp. El. 436 foll. κρύψων νῦν, ἔνθα μὴ ποτ᾽ εἰς εὔνῃ, ..].. πρόσειοι .. ἀλλ᾽ ὅταν ἄνη [κειμέλ᾽ αὐτή, .. σωζέων.

661. The vivid χειρί brings before us the scene of the exchange described by Teucer infr. 1024 foll.

662. τοιγαρ] 'Therefore,' since I am thus out of favour and pursued by divine displeasure, supr. 636, 663.

663. 'Ajax understands in his own mind, 'I will not submit to them except in death.' Cp. Ant. 926, παθοῦντες ἀν ἐγγυνοῦσον ἥμαρτηκότης.

664. τι μῆ] Cp. Aesch. Ag. 673, λέγουσιν ἡμῖν ὡς ὑλολόταν τι μῆ; The ν. τ. τιμῆ (V. Pal., i.e. τιμᾶ), suggested by τιμᾶς in infr. 670, is a curious instance of the uncertainty that crept in when the quantities of syllables were forgotten.

665. τὰ δεινὰ καλ τὰ καρπετῶτα]
672. alaîis] So C. alaîis Cett.
675. ημέες δὲ πῶς οὐ γνωσόμεθα σωφρονεῖν; *ἐγώδ᾽* ἐπίσταμαι γὰρ ἄρτιος ὅτι

'... Things dread and masterful,' such as Winter, Night, and Tempes: ἡ δεινὰ as in Ant. 334, πολλὰ ἐν δειν. For the thought, cp. esp. Heraclitus, Fragment 29 (ed. Bywater), ἦλθος αὐτὸ ὑπερβαίνει μέτρα: εἰ δὲ μὴ, ἵναν μὴν διδυς ἐπίκοροι ἥσυχωσον: Plat. Rep. 6. 500 C, εἰς τεταγμένα ἄτα καὶ κατὰ ταῦτα δὲ ἔχοντα ὁδόντα καὶ θεωμένους αὐτὰ ἀδικοῦντα αὐτὰ ἀδικούμενα ὑπ᾽ ἄλλον, κάρδῳ δὲ πάντα καὶ κατὰ λόγον ἐχοντα, ταῦτα μιμεῖσθαι. As Schndw. observes, these commonplaces from Ajax' lips have a peculiarly ironical significance.

670. τιμᾶις, *'To authority,' literally, 'to official rank.' For τιμὸς of an official appointment, cp. Hdt. 7. 36, οἷοι προσεκέπτο αὕτη ἡ ἀξιαίρι τιμῆ: Ar. Pol. 3. 10. 4, τιμᾶς λέγουσι τὰς ἀρχὰς. For τοῦτο μὲν with only δὲ to follow, cp. O. C. 440, τοῦτο μὲν ὁ δὲ ἐποφελείν, κ.τ.λ.

νυφοστίβεις | χειμῶνες | 'The wintry months whose track is marked with snow.' This (= νυφέστας ἔχων τοὺς στίβους) agrees better with the meaning of other compounds such as χθονοστίβης (O. T. 301), and with the personification in ἐκχαρωποῦν, than with pined with snows.' (L. and S.)—'Winter withdraws his snowy footsteps.'

672. νυκτὸς αἰανῆς κύκλος | 'The weary round of Night,' which like other periods of time, is imagined as a moving sphere. Cp. ἐναυτὸν κύκλον, Eur. Or. 1645.

αιανῆ] Here, as in L. 8, ἰδίων, it is doubted whether the adj. is in the nominative or genitive, αἰανὴς or αἰανῆς. Both forms (αἰανῆς, ἵ and αἰανῶς, ἰ, ὧν), occur in tragedy, and the balance of the sentence is rather in favour of the nominative. See Essay on L. § 42, p. 80. αἰανῆς, if derived from αἰεῖ, has also a false association from alai. See Essay on L. § 54, p. 99.

673. *'For Day with his white steeds (λευκόσαλος ἡμέρα, Aesch. Pers. 386) to make his light arise.' (L. and S. s. v. φλέγειν, A. ii.)

674. ἐκολομμείν] 'Allows to rest.' Gnomic aorist. As, in διήλαν ἄρει, supr. 75, a passive state is expressed actively (Essay on L., § 30, p. 52), so here a negative or privative act is conceived as positive. Cp. Ais. in, infr. 676. This helps the vividness of the personification. As is observed by Schndw. and G. Wolf, contrary powers are naturally assigned to the same divine being. Thus Aecolos in Od. 16. 21 is ταῦτα ἀνέμους... ἡμὲν πανεῖν ἡ δὲ ὄρνησαν ἢ κ’ ἔθελον, and Horace says of the South wind, 'quo non arbari Hadriae | major, tollere sen ponere vult freta.' In II. 8. 486. the light of the setting sun is described as ἀκινήτα μέλαναν ἐπὶ (εἶδον ἄρουραν, 675. ἐν 8') 'And moreover.' Sleep is not originally thought of as amongst the 'dread and masterful powers,' but is now added to the list.

678. *ἐγώδα] 'I am sure of it'—(that I shall know how to act with moderation). The common reading, ἐγὼ δ᾽ ἐπίσταμαι γὰρ—can only be justified by supposing ἡμεῖς in 677 to mean mankind in general, in which case the opposition with δὲ is possible, though not very clear. But with μαθησόμεθα pre-
ceding (l. 667), ἡμεῖς (unless with further explanation, as in supr. 125) must be equivalent to ἐγώ. And the use of δὲ .. γὰρ without apodosis is not supported by Aesch. Cho. 66, ἐμοὶ δ' ἀναγκαῖα γὰρ ἀμφότεροι, κ.τ.λ., which is the nearest parallel. (For a superfluous ἐγώ with δὲ in apodosi, cp. Πατ. 4. 99, δὲ δὲ .. μὴ παραπέλλουε, ἐγώ δὲ ἀλλος δηλώσω.) Porson's conjecture, which is here received, requires a very slight alteration, oi for ὦ. ἐμεθά is idiomatic, and the form of asseveration suits with the dispensing nature of the speech.

ἐπισταμαι, γάρ ἄρτιώς] '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—ἀδαναστῶν ἔχθραν μὴ φαλάσσει, οὐκτὸς ὦ.

680. In expressing his real feeling, Ajax passes out of the impersonal mode of speaking.

682. Cr. O. C. 612, 3, καὶ πνεύμα ταῦτα, κ.τ.λ.

τοῖς πολλοῖς γὰρ ..] He recollects his cue, and again generalizes. Cr. Aesch. Ag. 838-840, εἶδος λέγουσι δὲν, εἰ γὰρ ἐπισταμαι, | ὡμίλια κάτωπρον, εἴδωλον σκίας, | δοκούνται εἶναι κάρτα πρεμυσεῖς ἐμοὶ.

684. ἀμφὶ .. τούτῳν] 'For what concerns this,' viz. my relation to the Atreidae, 'all shall go well.' Tecmessa need not fear lest the pride of Ajax should lead him into farther trouble.

685. 6. εἰσα .. κρίσι] εἰσά λεκοῦσα εἴ- χου θεοῖ τελείωσα διὰ τέλος (εἰκαίν) δὲν τὰ ἐμὸν κρίνῃ ἐρίᾳ. Tecmessa will pray that Ajax may escape from the wrath of Athena. In doing so she will unconsciously pray for the consummation of his present desires in death. The solemn phrase διὰ τέλος .. τελείωσα is prompted by the latter feeling.

687. 8. ταῦτα τῇ δὲ μοι τάξε | τιμάτε] 'Honour these my wishes equally with her.' ταῦτα, an adverbial accusative, like κοῦν in Ant. 546, μὴ μοι δαίμον ὀν κοῦν. The eightfold alliteration with τ in these two lines gives the effect of suppressed earnestness."

689. In this veiled manner Ajax conveys his last request to Teucer. Cr. supr. 567, infr. 827, 8, 990, 1.

690. The intentional vagueness, by which Ajax conceals his purpose from Tecmessa and the chorus, has an impressive solemnity for the spectator.
Sophocles

I long associated presents
The Idea of the Theodaisien
Having Pan, I pray.

XO. stre. ἔφρείς ἐρωτί, περιχαρῆς δ' ἀνεπτάμαν.

κάπε γά τάχ' ἄν μ' ἵσωs πύθοισθε, κεί νῦν δυστυχῶ, σεωσιμένων.


692. τάχ' ἄν... ἵσωs] 'Ere long, methinks.

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

Exit Ajax towards the country. Tecmessa and the child withdrawn into the hut. The proscenium is vacant.

693-718. The following ode is the clearest instance in Sophocles of the hyporchema, or song accompanied with dancing. In substance it may be compared with Trach. 205-224, O. T. 1086-1109, Ant. 1125-1154. The metrical scheme of str. and a. is as follows:—

695. Pan is associated both with Marathon and Salamis, where Pyatta-leia was his haunt according to Aeschylus: Pers. 443, ήν δ' ἐκτάρσος Παν ἔβαλενε.

ἀλλαγαντει] As in the invocation to Sleep in Phil. 828, ἔσεσθε ἐδόθια, the attribute which is part of the prayer is put in the vocative. 'Come, roving over the sea, leaving the snow-smittenridges of Cyllene,' Cyllene is clearly visible from the Acropolis, and in spring and early summer (1874) is covered with snow. The side it presents to Athens is long and precipitous.

697. θεόν χοροποι' ἄναξ] (θεόν). 'Thou lord, who of the gods art he that frames the dance.' For this partitive genitive, cp. O. C. 368, 9, θεόν ἃ παντα λείψαν ἤδιος.

κορίτια] 'To fling into... I pray thee, along with me.' μοι is dativus ethicus, but to be resumed with θεόν.

698. Νύσα] Nysa, whether imagined as in Euheba or elsewhere, and Cnossus in Crete, were associated with the legend of Dionysus. Cp. the Cnossian dancing ground of Ariadne in Il. 18. 591, οἷον ποτ' ἐν Κνωσῷ εἴρητ' | Δαίβαλος ἑσμαινεν καλλιπλοκάμεν Ἀράδην. 'Wilde Tänze fanden zu Ehren Dionys zu Nysa Statt, und an der Thedaidien Anfangs April zu Knossos auf Kreta' (G. Wolff).

αὐτοῦ] 'Spontaneous,' said with reference to Pan, 'which no man hath taught thee,' cp. Aesch. Prom. 301, 'caves formed by thyself' (said to Oceanus).
700. ἕνων ἰάψις.
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι,
'Ικαρίων δ' ὑπὲρ πελαγεῶν μολῶν ἁναξ Ἀπόλλων
10 ὁ Δάλιος εὐγνωστὸς
ἐμοὶ εὐνείη διὰ παντὸς εὐφραῖν.
ἀντ. ἐλυσεν αἶνῳ ἄχος ἀπ' ὁμμάτων Ἀρης.
ἤδ' ἀδιδό, νῦν αὖ,
νῦν, ὦ Ζεῦ, πάρα λευκόν εὐάμερον πελάσαι φάος
θαν ὀκυάλον νεών, ὃ' Αἴας
5 λαθίπονος πάλιν, θεῶν δ' αὖ πάνθυτα θέσμοι ἐξήνυσο εὐνομίᾳ
σέβων μεγίστα.


700. ιάττειν = 'to set in sudden and swift motion.'
703. πελαγεῶν] πελαγεῶν. For the Icariian sea, cp. Hdt. 6, 95, 6.
704. εὐγνωστός] 'Easy to be known,' i.e. εὐαργῆς, in his proper, unmistakable form: 'Nunquam humeris posturus arcum, | Qui fore puro Castaliae lavit | Crines solutos, qui Lyciae tenet | Dumeta natalemque silvam, | Delius et Patareus Apollo' (Hor. Carm. 3, 4, 60). Cp. Trach. 207, τὸν εὐφραῖναν.
706 foli. (1) The dangerous condition of Ajax was like a dark veil upon the eyes of the Salamisians, saddening for them even the light of day. ('A web is woven across the sky,' Tennyson, In Memoriam.) Cp. especially supr. 1, 39, 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 Salamisians, like Tecmessa, supr. 269, identify themselves with Ajax, from whose eyes (supr. 51, 447) the distaction caused by his vehement rage is now removed. For the expression in either case, cp. supr. 674 and note: II. 13. 444, ἐνάθα δ' ἐπείτ' ἄφετε μένος ἐβρήμοι 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 ἐκεῖνα ἐρών ἢμαρ,) and the Salamisians feel that the return of day-light is in keeping with the return of cheerfulness within them. For the figurative meaning, cp. especially Aesch. Cho. 961, 972, πάρα τὸ φῶς ἤδειν: Pers. 301. Otherwise, (2) πελάσαμε may be intransitive, 'Light shall come near the ships,' in which case ὦ Ζεῦ is an ejaculation. For this, cp. Phil. 400, ἵδ' μακαρα, 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 τε καὶ φλέγω, which are added in the MSS., are not improbable in themselves. Cp. supr. 476 and note. But there is nothing to correspond to them in the strophe, and the metre as it stands in the text is more probable than it would be with the addition of ζ-ζ-. The interpolation may be accounted for by supposing a marginal quotation, as in 554 supr.
πάνθ’ ὁ μέγας χρόνος μαραίνει: κοῦδεν ἀναύδητον *φατίσαιμ’ ἀν, εὔτε γ’ ἐξ ἀέλπτων 715  

10 Αἴας μετανεγνώσθη  

θυμών 'Απρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

άνδρες φίλοι, τὸ πρῶτον ἀγγελεία θέλω, Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ κρημνῶν μέσον δὲ προσμολῶν στρατήγιον κυδάζει τοῖς πάσιν Ἀργείοις ὄμοι.  

στείχουσα γὰρ πρόσωπεν αὐτὸν ἐν κόκλῳ μαθόντες ἀμφέστησαν, εἶτ’ οὐείδεσιν ἡρασον ἐνθεν κάνθεν σύτις ἔσθ’ έσ’ οὐ, τὸν τοῦ μανέτος καπιβουλευτοῦ στρατοῦ  


715. ἐξ ἀέλπτων] 'When we had despaired.' Cp. supr. 648. 716. μετανεγνώσθη] '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. θυμῶν τ’, which has been commonly adopted. For the poetical plural, 'outbursts of wrath,' cp. Trach. 882, τίνες ρόδους; and see Essay on L. § 20. p. 30. The plural of θυμός occurs in Plat. Phil. 40 E.: Legg. η. 934 A, οδ. ἐπὶ εἰς ἐν φόβοις θέλας, ἡ τινι ἐπιθυμιαῖς ἡ φόβοις ἡ φρονίμοις δυσάτοις γιγνόμενοι. (νεικέων.) 719 fol. The prosconium 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 lasting, and hold forth a vague promise of final peace.  

άνδρες φίλοι] 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 παρέστι, which, as Hermann says, must be held as equivalent to Τεῦκρον παρεῖναι. Cp. Ο. Τ. 1234. 5, δὲ μὴ τάχα τινα τῶν λόγων εἶπεν τε καὶ μαθεῖν, τέθηκε θείον ἀλώσσις κάρα. The abruptness of this gives some colour to Musgrave’s conjecture, άνδρες, φίλον τὸ πρῶτον γαγεῖλαι βέλος. 724. 5. 'For when they knew him from afar off as he approached, they surrounded him.' Cp. infr. 1046, μαθεῖν γὰρ ἐγγὺς ὄν ό δυσπετῆς. 726. καπιβουλευτοῦ στρατοῦ] 'And
ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι
tὸ μὴ οὐ πέτρωσι πᾶς καταξανθεῖς θανεῖν.
ὡς' εἰς τοσοῦτον ἤλθον ὡστε καὶ χεροῖν
cολεών ἐρυντὰ διεπεραιώθη ἔξη. 730
λήγει δ' ἔρις δραμῶσα τοῦ προσωτάτῳ
ἀνδρῶν γερόντων ἐν ἐυναλλαγῇ λόγου.
ἀλλ' ἦμιν Αἰας ποῦ ἑστιν, ὡς φράσω τάδε;
τοίς κυρίοις γὰρ πάντα χρῆ δηλοῦν λόγου.
ΧΟ. οὐκ ἔνδον, ἀλλὰ φροῦδος ἄρτιος, νέας
βουλᾶς νέοισιν ἐγκαταζεύκας τρπόσιν.
ΑΓ. ἵοι ἵοι.
βραδείαν ἦμας ἄρ' ὁ τῆνδε τήν ὄδον
πέμπτων ἐπέμψεν, ἢ 'φάνην εἰγώ βραδύς.
ΧΟ. τί δ' ἐστὶ χρείας τῆς' ὑπεσπανισμένων;
ΑΓ. τὸν ἄνδρ' ἀπηύθα Τεῦκρος ἐνδοθεν στέγης
μὴ ἕω παρῆκεν, πρὶν παρὼν αὐτὸς τῆς.
ΧΟ. ἀλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τρπαίσ.

730. διεπεραιώθη] διαπεραιώθη L. διεπεραιώθη C2A.
737. ἵοι ἵοι] ἵοι ἵοι L. ἵοι L. l. L. ἵοι L. Pal. ἵοι A.

who was guilty of plotting against the
army.' στρατοῦ is genitive of the object.
727. ὡς connects οὐκ ἀρκέσοι, κ.τ.λ.
with ἄρεσον, the clause τῶν ἀποκαλοῦντες
being parenthetical. They said, ὡς τοῦ μανεντός.. ζύναιμε, οὐκ ἀρκείσεις,
κ.τ.λ. The verb ἀρείνω is used absol-
utely in the original sense of 'to ward
off danger,' and this uncommon use is
supplemented by the epexegetic clause.
730. διεπεραιώθη] Lit. 'were passed
from either side,' i.e. crossed blades.
Not merely 'were unsheathed.'
731. δραμῶσα τοῦ προσωτάτῳ
'When it had run to an extreme.'
The partitive genitive is merely idiomatic,
and does not limit the force of the ex-
732. 'Through elders interposing
with their words.' For ἐν instrumental,
see Essay on L. § 19. p. 28, and cp.
Trach. 887, στοιχέουσον ἐν τοῖς σιδάρον.
733. 'Where is our Ajax?' ἦμιν is
supr. 332, ἦμιν τὸν ἄνδρα διαπεραιώθασαι
κακώς.
734. τοῖς κυρίοις] 'To those prin-
688, ζ', εἰ δὲ τυχάνω | τοῖς κυρίοις καὶ
προσέκουσιν λέγων, | οὐκ οἶδα.
735. 6. νέας .. τρπάοσι] '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. ἵοι ἵοι] The messenger per-
ceives 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. βραδείαν 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 τῆς', the need implied in
Teucer's sending you, τῆνδε τῆν ὄδον,
supr. 738.
743. τοι] 'We can tell you.' τοι
here expresses the consciousness of con-
tributing pertinent information.
743, 4. πρὸς τὸ κέρδιστον .. γνώμης]
γνώμης, θειώμιν ὡς καταλλαχθη χόλου.

ΑΓ. ταυτ ἐστι τάπη μωρίας πολλῆς πλέα, εἰπέρ τι Κάλχας εἰ φρονῶν μαντευτείαι.

ΧΟ. ποίον; τί δ᾽ εἰδὸς τούδε πράγματος πέρι; ΑΓ. τοσοῦτον οἴδα καὶ παρὼν ἑτύχανον.

ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου Κάλχας μεταστάσας ὁλὸς Ἀτρείδῶν δίχα,

eis χείρα Τεύκρου δεξιὰν φιλοφρόνος

θεῖς εἴπε κἀπέσκηψε παντοῖα τέχνη

eἰρξαί κατ᾽ ἣμαρ τούμφαινες τὸ νῦν τόδε Αἰανθ᾽ ἵπτο σκηναίσι μηδ᾽ ἀφέντ᾽ ἑαν,

εἰ δὲντ᾽ ἐκεῖνον εἰςειδεῖν βῆλοι ποτέ,

ἐλά γὰρ αὐτῶν τίδε θημέρα μόνη
diās Ἀθανᾶς μήνις, ὡς ἐφὶ λέγων.

tὰ γὰρ περισσὰ κανόνητα σώματα

πίπτειν βαρείαι πρὸς θεῶν δυσπραξίαις


'His thoughts having taken the happiest turn.' For the genitive, cp. Trach. 705, ποῦ γνώμης πέω; Ant. 42, ποῦ γνώμης ποῦ' εἴ;

χόλου] '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 ἑτύχανον] 'For I was there to hear and see.' An expansion of παρὼν, 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...κύκλων μετα-

στάσας ὁλὸς...δίχα, and by the periphrasis in L. 753.

συνέδρου...κύκλων] 'The circle of the lords who sate in council,' with the ἄγορα of the Achaeans gathered round.

751. 2. Join δεξιάν θείς.

752. παντοῖα τέχνη] 'By all manner of means:' to be joined with ἐπειδή.

753. κατ᾽ ἣμαρ...τίδε] 'For the day whose light is with us now and here,' i.e. to-day.

754. ἀφέντα agrees with Τεύκρον, the subject of ἵπτο.

756. τίδε θημέρα is more probable, because simpler, than τίδο θ' ημέρα.

757. ὡς ἐφὶ λέγων] 'As his words declared.' The messenger is careful to make it clear that the assertion is the prophet's, and not his own. Cp. Creon in O. T. 110, ἰν τίδο ἑρασκε γῆ. For this periphrasis, cp. Hdt. i. 118, τῷ τε γὰρ ἐπεορημένῳ, ἐφὶ λέγων, ἐκ τοῦν παίδειν ἐκμαυλω, κ.τ.λ. Abicht observes that it is commonly used, as here, in passing to direct speech from indirect.

758. τὰ...περισσὰ κανόνητα σώματα] 'Men grown too great to be of profit.' Cp. Shakespeare, Julius Caesar, i. 2. 149, 50, 'Upon what meat doth this our Caesar feed. | That he is grown so great?' Ib. i. 1. 77, 8, 'These growing feathers plucked from Caesar's wing, | Will make him fly an ordinary pitch.'
670, i. ἀνθρώπων φύσιν [βλαστῶν] 'Being but of human mould.' An un-
usual cognate accusative, to be partly accounted for by the frequent use of
φύσιν as an accusative of respect. See Essay on L. § 17. p. 25; and cp. espe-
cially Trach. 1062, γωνία δὲ, ὥσπερ αὐτᾶς καθισκόντων φύσιν.
672. εὔθος belongs in meaning to εὐφέρη in the following line.
673. πατρὸς may be either (1) genitive of derivation, 'A foolish son of a
wisely speaking father,' for which, cp. Ant. 38, ἵσθολοι καθισκόν: or (2) genitive
absolute, 'Foolish, although his father advised him well.' The former (1) is
nearer to the truth.
674. αὐτὸν ἐννέατε] 'Charged him.'
Cp. O. T. 350, ἐννέατε σε, κατὰ.
675. μὲν. . . δ'] The 'paratactic'
structure (Essay on L. § 36. p. 68) gives additional emphasis.
676. ἐπισφάλειαν] 'That I shall cull perforce,' as if plucking a branch from
a tree. (Aesch. Pers. 475.)
1 Hen. IV. 1. 3: 'Hot. By heaven, me-
thinks it were an easy leap | To pluck
bright honour from the pale-faced moon;
Or dive into the bottom of the deep, |
Where fathom-line doth never touch the
ground, | And pluck up drownèd honour
by the locks; | So he that doth redeem
her thence might wear | Without corriall all her dignities.'
677. τοσοῦτον . . . μῦθον] 'So high the
vaunt he uttered.' Cp. supr. 386, μὴδὲν
μέγας εἶπες: 422, 3, ἔπος | ἑρέως μέγα.
677. διὰς Ἀθάνας] 'Regarding glo-
rious Athena.' An extreme instance of
the genitive of respect. Essay on L.
§ 9. p. 13, infr. 79, 792. The sentence
is changed from διὰς Ἀθάνας ὑπονοούσης,
or ἀδικώμενης.
677. ηδόν] For αἰδόν, 'to com-
mand,' cp. O. C. 864, αἰδόω σιωπᾶν, and
for the middle v. (of unasked, spok-
enwords), Phil. 130, ὑ ἐποίη, τέκνον,
ποιῆσαι ἀδικῶμεν.
677. δεινὸν ἄφροταν τ᾽ ἔπος] 'A fear-
fully impious word.'
677. καθ᾽ ἡμᾶς] 'In my part of the
line; καθα, as in Hdt. 2. 121. § 4, ὅς

761. φρονή] φρονεῖ C.Α. 

768. κατακτήσαι'] καταστήσαιʾ L.M.
kataktēsaiʾ C.Α Pal. Vat. ac M. καταστήσαιʾ L2. κατακτήσαντ’ V.

760. ἐφασχ’ ὁ μάντις, ὅστις ἀνθρώπων φύσιν
βλαστῶν ἐπείτα μὴ κατ᾽ ἀνθρώπων φρονιᾷ.
κείνος δ᾽ ἀπ᾽ οἴκου εὐθὸς ἐξομένων
ἀνους καλῶς λέγοντος εὐρέθη πατρός.
ὁ μὲν γὰρ αὐτὸν ἐννέατε, τέκνου, δορῆ
βούλου κρατεῖν μὲν, σὺν θεῷ δὲ κρατεῖν.
ὁ δὲ ἐνεκτόμπως κάφρονος ἤμείστατο,
πάτερ, θεοῖς μὲν καν ὁ μὴ δὲν ὁν ὁμοί
κράτος κατακτῆσαι᾽· ἐγὼ δὲ καὶ δίχα
κείνου πέποιθα τοὐτ’ ἔπισπάσειν κλέος,
τοσόνδ᾽ ἐκόμπει μὴθον, εἶτα δεύτερον,
διὰς Ἀθάνας, ἦνκε ὀρνύνουσά νιν
νῦνδατ᾽ ἐπ᾽ ἐχθροῖς χειρα φοινίαν τρέπεται,
τὸτ᾽ ἀντιφωνεί δεινὸν ἄφροταν τ᾽ ἔπος:
ἀναπόσταλμα, τοῖς ἀλλοιοσιν Ἀργεῖον πέλος
ἰστα, καθ’ ἡμᾶς δ᾽ οὐποτ’ ἐκρήξει μάχη.

775
Herm. renders, 'Per me, quantum in me est,' which is rather = 'toe kad' hymas (cp. Idt. 7. 158).

'Shall never burst forth,' like a river breaking its banks. 'Postquam... duo acies manum ali- quandiu conseruerunt, si alterutra subito in fugam se converteret, eleganter pugna ipsa, tanquam oblicibus anita coeritia, in eam partem erat e... [erap] dicitur.' Musgr. Cp. the Homeric poli- maio γέφυρα, in which the opposing armies are thought of as the sides of a torrent.

The correction suggested by Hermann, toit for tois, although not quite necessary (for τοιούθεν might = τοιούθεν περισσών), is extremely probable.

'He hath won him the unenviable guerdon of the goddess' wrath.' ἀστεργή is more for- cible when taken thus passively than if supposed to mean 'unloving,' which would add nothing to the notion of ὄργη. For ἐκάθεν, of something had, cp. especially Aesch. S. c. T. 1017 (of Polynices), ἀγός δὲ καὶ διὸν ἕκτη- σεται.

The genitive αὐτοῦ shows that σωτηρίῳ has nearly the force of a substantive.

On this form of the senarius, generally marking some emprèssement, see above on l. 294.

'From where I sate,' viz. amongst the Achaeans who were looking on at the council. 'This charge,' viz. that implied in supra. 753-5. Teucer remains to watch over his brother's interests in the assembly.

The proper name is added after the article in further explanation. The epexegetical infinitive is occasioned by the addition of Τεύκρος.

'But if we are frustrated;' i.e. if the δαμὸν of Ajax has prevented us from carrying out our intention. For ἀποστερεῖν οἱ prevention, cp. Aesch. Suppl. 1063, Ζεύς ἀποστερεῖ γὰμον. This meaning is more forcible, although less obvious, than that of Bad- ham's ingenious conjecture, εἴ ὅ ἀρ ἀποστερήματι.

The idiomatic ἀνὴρ κεῖον avoids the association of the name Alas with the ill-omened οὐκ ἔστων.

'O cruelly vexed Tecmessa, born to woe!' The exact association con- veyed in δοῦα is difficult to seize. Perhaps from meaning 'hostile,' it comes to mean 'treated as an enemy,' and so 'cruelly afflicted' by the gods.

'Come and see what news this man is telling.' Cp. Phil. 594, χρῆ δ'
ΤΕ. τι μ' αδ' τάλαιναν, ἀρτίως πεπαυμένην κακῶν ἀτρότων, ἐξ ἐδρασ ἀνώτατε;
ΧΟ. τοῦθεν εἰσάκουσε τάνδρος, ὅς ἦκει φέρων Αἰαντος ἡμῖν πράξειν ἡν ἡλγον' ἐγώ.
ΤΕ. οὕμοι, τί φής, ὄνθρωπε; μῶν ὅλωλομεν;
ΑΓ. οὐκ οἴδα τὴν σήν πράξειν, Αἰαντος δ' οτι, θυραίοις ἐπερ ἐστίν, οὐ θαρσῶ πέρι.
ΤΕ. καὶ μὴν θυραίοις, ὡςτε μ' ὀδίνειν τί φής.
ΑΓ. ἐκεῖνον ἐγρεύειν Τεύκρος ἐξεφήκεται σκηνῆς ὑπανλον μηδ' ἀφιέναι μῦνον.
ΤΕ. τοῦ δ' ἐστι Τεύκρος, κατά τὸ λέγει τάδε; 
ΑΓ. πάρεστ' ἐκεῖνος ἄρτι' τήν̄̄̄νδε δ' ἐξοδον ὀλεθρίαν Αἰαντος ἐλπὶζει φέρειν.
ΤΕ. οὕμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν; 
ΑΓ. τοῦ Θεσπορείου μάντεως, καθ' ἡμέραν

ναι Λ. ἀφιέναι Α. 799. ἐλπὶζει φέρειν] ἐλπὶζειν φέρειν Α. 800. μαθῶν] ω from ο I.

ὅτις ὡς τη παμάτων τὰ δεῦρ' ὄραν: Ο. Τ. 503, πρὶν ἰδαμ' ὀρθών ἐπος.
786. "Τhis cutteth to the quick, and is not a thing to rejoice at." For the negative expression, μη χαίρειν, cp. Eur. Med. 136, οδὴν συνήδομαι, ἢ γίναι, ἀλγείον χάματος; and, for ἐν χρόν. Hdt. 4. 175, τὸ μὲν μέσον τῶν τριχῶν ἄνειτες αὔξοναι, τὰ δὲ ἐνεκτ' ἐνεκτ' κεντρώατ' ἐν χρόν. Tecmessa now comes forth with Eurysaces.
787. ἀρτίως] Since the apparent change of mind in Ajax, l. 692.
788. κακῶν ἀτρύτων] 'Incessant evils.' So ἀτρέπει. . . ἀγάθον, Pind. Ol. 2. 59, 'unfaulting good.'
789. ἐξ ἐδρασ] She has been sitting quiet in the hut since l. 692.
791. μῶν ὅλωλομεν:] 'Are we then undone?' Tecmessa (cp. supr. 269) passionately assumes that her life and that of Ajax are one. The messenger in his reply calmly distinguishes between them.
792. Αἰαντος] The genitive is at first put vaguely, as in continuation of the possessive σή, but a construction is afterwards supplied for it by the addition of περί.
794. γω ντε . . φής] 'So that I am in travail to know your meaning.' Cp. O. Τ. 73. 4, καὶ μὴ ἡμαρ ἡμὴν εὐμετροβ" μενον χρίσω | λυπεί τ' πράσσει,
796. σκηνῆς ὑπανλον] 'Confined within the tent." ὑπανλον occurs only here.
797. ἐπὶ τοῦ] 'Why?' The answer shows that the meaning is rather 'For what reason?' than 'With what inten-tion?'
798. 9. τήνδε . . φέρειν] 'And he is hoping to convey intelligence that it is fatal for Ajax to go forth as he has now done.'
801. 2. καθ' ἡμέραν . . φέρει] 'This very day, in which he intimates that life or death is in store for him.'
tên νῦν, δὲν ἀντὶ ϑάνατον ἢ βιῶν φέρει.

TE. οἱ 'γω, φίλαι, πρόστηπ' ἀναγκαίας τύχης, καὶ σπεύσαθ' οἱ μὲν Τευκρον ἐν τάχει μολεῖν, οἱ δὲ ἐσπέρους ἀγκώνας, οἱ δὲ ἀντηλίους ζητεῖν ὅντες τάνδρος ἐξοδον κακῆν. ἐγνωκα γὰρ ὅθε φωτὸς ἡπατημένη καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη. οἷμοι, τί δράσο, τέκνων; οὐχ ὅρωτεν. ἀλλ' εἰμὶ καγώ κεῖσ' ὅποιπερ ἄν σθένω. χορῶμεν, ἐγκομώμεν, οὐχ ἔδρας ἀκμῆ, σὼζειν θέλοντας ἀνδρα γ', δὲ σπεύδῃ θανεῖν.

802. ὅτ' ἦν' Λ'. ἦν' Παλ. Μ. 803. οἱ 'γὼ' οἱ ἐγὼ ΛΑΡ Παλ. τύχης]


803. πρόστηπ' ἀναγκαίας τύχης] Either (1) 'Stand forth to succour us under this crushing blow,' ἀναγκαίας τύχης being an objective genitive, like θανάτον in O. T. 1200, θανάτον δὲ ἐμὴ γὰρ πύργος ἀνέτοσ; or (2) 'Stand forth to defend the helpless,'—abstract for concrete; or (3) taking the verb differently, 'Stand forth to prevent this crushing sorrow.' For (1) cp. Eur. Andr. 230, 1, χερόν ἀντιόν γόνον ἄντητην νοσοῖμεν, ἀλλά προστητῆν καλών. See also O. T. 187, ἢν ὑπὲρ, and note.

804. The change of subject in μολεῖν is noticeable. 'Hasten Teucer's coming,' instead of 'Make haste to bring Teucer with speed.'

805. ἀγκώνας is governed by ἐντες, in which the notion of σπέυσατε is resumed.

806. ἐξοδον] Sc. ὅποι ἐξέβη. The form of the sentence is changed by the introduction of ζητεῖται. For the second δὲ following μεν .. δὲ, cp. Ant. 300-2, ἡθέλησα μεν .. ἡθέλησε δὲ .. τούς δὲ δουλώσας ἠγεῖν.

807, 8. 'For I well perceive, my husband has deceived me, and cast me out from the favour that I had of yore.' These two lines reveal the cause of Tecmessa's being so easily blinded. For φωτὸς, genitive of the agent, cp. Thuc. 267, 8, ἄνδρος ἂς ἐλευθερο| ραιντο. 809. She is eager to go in search of Ajax, but first throws a distracted look upon the child. After a momentary struggle with herself, she leaves him. Cp. infr. 835, οἷς ἑφθανεν. 'One must not stay,' ἑφθανεν is verbal of ἑφθασα as a deponent verb. For the meaning, cp. Thuc. 1. 131, ἐσ' μὲν τὴν Σπάρτην οἵον ἑπανεχώρει, ἐς δὲ Κολαγάς ταῖς Τροάδας ἑρυθείς, κ.τ.λ., Thuc. 68, ἑρυθείς, and note.

810. This line prepares the way for what follows, l. 891, where Ajax is found by Tecmessa at a short distance from the camp, and not by the Chorus, who have been searching far and wide.

811. οἷς ἔδρας ἀκμή] 'It is high time for something else than sitting still.' Cp. Phil. 12, ἀκμῇ γὰρ οὐ μακρόν ἦμι λόγων.

812. Three readings are possible here: (1) ἀνδρὸν δ' ἄν σπεύδῃ: (2) ἀνδρα γ' ἄν σπεύδει: and (3) that in the text. The choice lies between (2) and (3).
ΧΩ. χωρείν ἐτοίμος, κού λόγῳ δείξω μονόν.

τάχος γὰρ ἔργου καὶ ποθῶν ἃ' ἐψεται.

Α1. ὃ μὲν σφαγεὺς ἐστηκεν ὃ τομῶτας
γένοιτ' ἄν,—εἶ τῷ καὶ λογίζεσθαι σχολή,

δώρων μὲν ἀνδρὸς Ἐκτόρος ἔξων ἐμι

μάλιστα μισθετόντος ἐχθρίστου θ' ἀράν

πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι,

σιδηροβρώτῃ θηγάνῃ νεκονῆς

ἐπηξᾶ δ' αὐτὸν εἶ περιστείλας ἐγώ,

εὐνοούστατον τῶδ' ἀνδρὶ διὰ τάχους θανεῖν.

οὔτω μὲν εὐσκευοῦμεν' ἐκ δε τῶιδε μοι


ροβρωτὶ ΚΑL2 pr. (σιδηροβρωτῇ corr. L2) Vat. ac.

814. καὶ ποθῶν is added to define ἔργου further. Exeunt Chorus severally

by the two side 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. ὃ...σφαγεὺς] 'Either (1) 'the

slayer,' or (2) 'the sacrificer,' probably

the former (1).

ἐστηκεν...ἄν] '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 fall of its effect.

816. εἶ 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, εἶ δὲ με δεὶ καὶ γνώσεις τι

ἀρέτης...μηνάσημαι, βραχεῖα παράνεσι

ἅπαν σημανό. The clause is rather to be

connected with what follows than with

what precedes. (Others would supply

ἤν, 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 ex-

pression in Shakespeare, Julius Caesar,

5. 1: 'O, that a man might know | The

day of this day's business ere it come!'

817, 18. ἀνδρὸς...ἄραν] 'Of Hector,

who of men not Greek was by me most

hated and abhorred.' ἀνδρὸς adds a

touch of distinction to the name which

follows. Cp EL. 45, παρ' ἄνδρος θανο-

τέως ἥμων. By the addition of ἔξων

he reserves his chief hatred for the

Argives.

820. The reading σιδηροβρωτὴς is

not impossible. Cp. O. T. 8c, 1, τίχη...

σωφρ., and note.

The iteration of ἐπηξα after πέπηγα,

supr. 819, strengthens our impression

of the firmness with which the sword

was fastened in the earth.

821. εἴ περιστείλας] 'Carefully se-

curing it.' He had trodden the earth

about it, as if planting a young tree.

822. εὐνοοῦστατον...θανεῖν] 'So as

most kindly to provide for me a speedy

dearth.' εὐνοοῦστατον is supplementary

predicate with ἐπηξα. Essay on L.

§ 23, p. 38, § 38, p. 71. θανεῖν is epexe-

getic=ὡστε θανεῖν. Ajax has but two

desires, that his death may be (1) cer-

tain, (2) swift. His preparation of the

sword secures both ends in one.

823. οὔτω μὲν εὐσκευοῦμεν] 'So
well provided with an instrument am I.' μὲν is resumed from supr. 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. supr. 837, προγόνων προπότωρ.)

825. λαχεῖν, if the true reading, is epexegete, the accusative γέρας being governed, primarily, by αἰτήσωμαι. But λαβεῖν may be right. See v. rr.

826. κακὴν 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 Tecuor, as also, infr. 890, on his mother.

It has been supposed that infr. 998, δὲκαὶ γὰρ . . . θανὼν indicates the answer of Zeus to this prayer. But, although this is possible, such a rumour is sufficiently accounted for by what passes at supr. 749 foll., especially the words in 1. 783, οὐκ ἑστὶν ἄνη γείνος.

828. περὶ] Cp. infr. 899, φασόγαν ρπρίττυχις. νεορράντορ] 'Then freshly streaming.' For this vivid touch, cp. infr. 898, δρίως νεορράντοι. He does not mention Tencmessa.

830. μιθῆς . . . έλαφ] 'I be cast forth, exposed to dogs and birds for a prey.'

833. 4. 'And that the leap where-with I plunge this sword into my side may be swift and without a struggle.' πρήματι has been interpreted of the involuntary spring upwards at the moment of the sword piercing the heart; but it is rather, more simply, the act of falling on the sword. Ajax prays that this may be unattended with convulsions, and may lead directly to the consummation.

835. ἀεὶ . . . παρθένος] Cp. especially, Aesch. Eum. 69, 70, παλαίαν παιδεῖ, ἀλὲ ὡν μέγα χρόνον τίς, ὡν ἄθραντος, ὡν ὕβρις ποτε.

856. Κρ. Ο. Σ. 42, τάς πάνθρωπος Εἰμιδίκας, κ.κ.λ. 837. μαθεῖν] The inf. depends on the general notion in καλῳ, the full expression, καλῳ ἀργογοῖς, being partly lost sight of.
πρὸς τῶν Ἀτρείδῶν ὡς διόλυμαι τάλας*. 839-42. See v. rr. 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 moreover not applicable to Menelaus. The emphatic use of αὐτοσφαγῆς in two different senses in the same line is awkward, and like an imitation. ἕλπιστος occurs nowhere else, and τῶς not elsewhere in Sophocles; and ἐκγάθων seems to have arisen from a confusion of the death of Agamemnon with that of Clytemnestra, together with an attempt to include the fate of Odysseus.

844. 'Flesh yourselves unsparingly on all the populous host.' μὴ φείδεσθε is introduced διὰ μίσου. The πάνδημος στράτος of the Achaeans is contrasted with the Argive chiefs.

847. ἐπισκόπον... ἡγίασ' 'Checking thy rein.' Instead of saying ἐπισκόπον ἄρμα, or ἐπισκόπως, the means, or more immediate object, is put into the accusative.

848. ἅτασ... ἐμὸν] 'My troubles and my fate.' This is not a mere pleonasm. The ἅτα may include his first provocation of Athena as well as his wild actions since; the word μέρος is specially applicable to his death.

849. τῇ τε δυστήνῳ τροφῷ 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 (ἢ μο' ἐτεχ', ἢ μ' ἐθετέ, Od. 2. 131.) According to (2) he may be 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. Cp. Od. 24. 211, ἐν δὲ γυνῇ Σικελ. γηρίην πέλην, ἢ μα γέροντα | ἐνδυκείαν κοιμεσθεν ἐπ' ἀγρόν, νόσιμον πόλην.

851. Cp. Eur. Med. 1176, ἕτ' ἀντιμαλατόν ἤσεν ἀλλοτρίῃ μέγαν | κοιμέαν. 852. 'But I have sought to do with vain laments for this.' οὐδὲν ἐργον, lit. 'It is no part of the business in hand.' 853. σὺν τάξει τινι] 'And that with
"Θάνατε Θάνατε, νῦν μ’ ἐπίσκεψαι μολὼν·
καίτοι σὲ μὲν κάκει προσαυξήσω ἔννυν."

σὲ δ’, ὁ φαεννής ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρεῦτην Ἡλιον προσενεπῶ
πανύστατον δὴ κοῦποτ’ αὖθις ὑστερον.

δ’ φέγγοσ, δ’ γης ἵερων οἰκεῖας πέδων
Σαλαμίνος, δ’ πατρῶν ἐστίας βάθρων,
κλειναὶ τ’ Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρήμαὶ τε ποταμοὶ θ’ οἴδε, καὶ τὰ Ἱρώκια
πεδία προσαυξώ, χαίρει’, ὁ τροφῆς ἐμοὶ
τοῦθ’ ὑμῖν Αἰαῖς τοῦποσ ὑστατον ὅροι,
τὰ δ’ ἄλλ’ ἐν’ Ἀιδοὺ τοῖς κατώ μυθήσομαι.

**HMIKHORION.**

πόνος πόνῳ πόνον φέρει.


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

856. τὸ νῦν] By hypallage for τῆς νῦν, giving a lighter rhythm.

857. προσενέπω is introduced by an expansion similar to that in Aesch. Prom. 91, καὶ τὸν πανόστρυ κύλων ἴλλον καλῶ.—and then becomes the governing word.


859. ὁ φέγγοσ] He passionately resumes his invocation (856-8), and as his heart goes forth with the universal sunlight, he again (as in 846) fixes his thoughts on home.


861. κλειναὶ] Cp. 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 Aeacidae, 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 ἄνθρωπον coming in on the spectator’s left, as if from the east. Before the opening of the strophe, infr. 879, they have taken up their position in the orchestra.

πἀ πἀ
πἁ γὰρ οὐκ ἔβαν ἐγὼ;
κοῦδεις ἐφίσταται με συμμαθεῖν τόπος.

870

ὅδου τοῦ κλύω τινὰ.
HM. ἡμῶν γε, ναὸς κοινόπλουν ὀμιλλαν.
HM. τί οὖν δή;
HM. πάν ἐστίβηται πλευρὸν ἐσπερον νεῶν.
HM. ἔχεις οὖν;
HM. πόνου γε πλῆθος, κοῦδεν εἰς ὄψιν πλεύον.
HM. ἀλλ' οὐδὲ μὲν δή τὴν ἀφ' ἥλιον βολῶν
κέλευθον ἄνηρ οὐδαμοῦ δῆλοι φανεῖς.

oiid' ἵμοι δῆ Παλ. ἑολῶν] ἑολῆ Λ. βολῶν Α. μολῶν Γ. 875, ἄνηρ] ἄνηρ LΑ. οὐδαμοῦ ἄνηρ Π.

869. And no spot arrests me that I may share its secret.' Although the causative sense of the middle voice of ἐφίστημι is usually confined to the first aorist, this is not the case with other compounds of ἤστημι, e.g. καθίσταμαι; and in Trach. 339, τοῦ με τὴν ἐφίστασαν βᾶσιν, the active or causative meaning is the most natural. See L. and S. s.v. ἐφίστημι. Κ. δισταμαι occurs with active meaning only in Plat. Tim. 63 C. γενοῦ διστάσμεθον. The force of the middle voice comes out if we complete the expression, ἐφίσταται μὲ συμμαθεῖν λαυτό. ἐστίσταται μὲ συμμαθεῖν can only mean 'is aware that I know what it knows.'


872. Either (1) with a comma after γε, as in the text, 'You hear our sound, your mates of the same ship's crew;' or (2) with no stop, supplying καλεῖς, 'What you hear is our company, your mates of the same ship's crew.'

873. And no spot arrests me that I may share its secret.' According to the Greek idiom by which the point of sight is taken as a point of departure. Cp. Hdt. i. 84, πρὸς τοῦ Τιμίλου τετραπλουμένου, and see L. and S. s.v. πρὸς, A. i. 2.

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. νεῶν, not with πλευρόν, but with ἐσπερον, as a genitive of local relation.

875. Towards the sunrise;' according to the Greek idiom by which the point of sight is taken as a point of departure. Cp. Hdt. i. 84, πρὸς τοῦ Τιμίλου τετραπλουμένου, and see L. and S. s.v. πρὸς, A. i. 2.

876. κέλευθον is accusative of the sphere of motion.—Essay on L. § 16. p. 23 c.—some such word as ἴδου being suggested by the context.

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

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879. The correction of δή to *δητά is necessary for the (dochmiac) metre.
880. δή to *δητά is necessary for the (dochmiac) metre.
881. 'Employed in.' Cp. supr. 564, δυσμενών δήταν ἔχων.
882. 'Olympiádων θεάν,' 'Nymphs of' (the Mysian) 'Olympus.'
883. 'What flowing current of the Hellespont?' Cp. supr. 412, and note. The Helles-

pont with its various currents might be imagined as tenanted by many river-
gods. ἰδρυς, which follows these words in most MSS., but not in Mosq. ab., has
nothing to correspond to it in the anti-

strophe, and is unnecessary to the sense.

886. εἰ ποθὸν... λέυσον] i.e. λέυσον, εἰ ποθὲ λέυσοι. See Essay on L. § 28, p. 47, 3; and cp. Thuc. 1. 14. § 4,
ἀποίοι; σχέτλια γὰρ ἔμε γε τὸν μακρῶν ἀλατάν πόνων οὐρῷ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμεμήνων ἀνδρα μὴ λεύσειν ὀποῖν.

ΤΕ. ἰὼ μοὶ μοι.
ΧΟ. τίνος βοή πάραυλος ἐξείβη νάτους;
ΤΕ. ἰὼ τλήμων.
ΧΟ. τὴν δυρχήστεντον δύσμορον νύμφην δρῶν
Τέκμησαν, οἶκτῳ τοῦτο συγκεκραμένην.

ΤΕ. οἴρωκ', ὀλωλα, διαπεπόρθημαι, φίλοι.
ΧΟ. τί δ' ἐστιν;
ΤΕ. Αἴας δ' ἕμιν ἄρτιώς νεοφαγῆς
κεῖται, κρυφάιοι φασγάνῳ περιστιχύς.

[11 Β.


Ἀλγυρὴν γὰρ καὶ Ἀθηρασίοι, καὶ εἰ τινὲς ἄλλοι, βραχέα ἐκέκπτηνο: ἰβ. 17. § 1,
ἐπάρχῃ τε ἀπ' αὐτῶν οὐδὲν ἐργὸν ἀξίω-
λογον, εἰ μὴ εἰ τρὶ πρὸς περιούσιο τὸν
ἐκάκοια.

887. σχέτλια] For the plural use, cp. Ell. 230, τάδε γὰρ ἀλονα κεκλησταν.
888. τόν... πόνων] ' In this my long-
continued wandering toil.'

889. 'Should not arrive with fav-
ourable speed.' πελάσαι, sc. τῷ ζη-
tομήν.

890. ' But mine eye should fail to find
where he is, the vanished one.' Although
the ordinary sense of ἀμημήνως, 'without
force,' (ἀ-μεμεῦω), is sufficient here (cp.
especially, Hom. H. Ven. 189-91, μὴ με
ζωντ' ἀμημήνων ἐν ἀνθρώποισιν εἶπες]
naios, ἀλλ' εὔεατ.' ἐπεὶ οὐ βιοθέλμοις
ἀνήρ | γίγνεται, δοτε, κ.τ.λ.), the context
suggests the further association of 'a
vanished life,' as if from ἄ, μένω. See
Essay on L. § 54. p. 100 e.

891. During the strophe, Tecmessa
has entered unrecognized 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 δάμαρ or ἄκους, to
denote the position of Tecmessa.

895. οἶκτῳ... 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,
δείλαιρ... συγκέκραμαι δια.

τοῦτο refers to ἰὼ μοὶ μοι.
896. οἴρωκ', ὀλωλα] The perfect gives
a more absolute sense of completeness
than οἴχωμα would give.

διαπεπόρθημαι] For this image,
which sums up Tecmessa's experience
of calamity, cp. Aesch. Cho. 691, κατ' ἄκου-
σας εἶπας ὑώ πορθομέθα.

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 be-
neth it. At 915, by a revulsion of
feeling, she draws it (or perhaps her
own veil) over him so as to cover him
more completely than before. The point of the sword is hidden by the garment, the hilt in the body, the hilt in the ground. For the language, cp. Pind. Nemi. 8, 40, κείσος καὶ Τελεμάωνος δάβεν ὑπὸ φαστάνῳ ἀφικύκλεσις. 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, ἐπραξεῖ in the MS. text of this line has probably taken the place of an equivalent word. See v. 17. Nothing better than ἐπρέξε has been suggested.

906, 7. ἐν γάρ ἀγαθῷ 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. ὰι is to be taken with πηκτον and περιστεῖς, and suggests the object (ἀυτῷ) of κατηγορεῖ. περιστεῖς is used passively. Essay on L. § 53. p. 99.

910. ὁμοί θώας ἄτας] 'Woe for me, luckless one!' ἄτη is here a calamity involving blame, as appears from the words ὅ πάντα κωφός, ὅ πάντε ἄιδρις in what follows.

911. πάντα is here used adverbially with a merely intensive force, as πᾶ in compounds, Essay on L. § 55. p. 101, 6. 913. ἄνιστράπελος] 'Unmanageable,' Cp. supr. 609, δυσθέραπετος: 504, 5, μωρά μοι δοκεῖ φρονεῖν, | εἰ τούμων ἢδος ἄρτη παιδεύει νοεῖ. 914. ἄνισωνυμος] 'Of ill-omened name,' The Chorus were present when Ajax, supr. 430, 'played nicely with his name.'

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

916. φάρει] Probably the mantle of
Ajax; possibly some garment from Tecmessa's own person. See Aesch. Fr. 212. The companions of Achilles, in II. 18. 352, cover the dead body of Patroclus: ἐάν ὁ γεγενημένος ζωής ζωής ἔτη πέντε ἤ τίς τὰ τάκτα τοῖς ἐν τῷ πάθει οἷον καὶ ἐν τῇ ἀναταξίᾳ τοιῶν τούτων τούτων. Thus 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.

'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.

This compound occurs only here.

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

'Thus with iron will to work out an evil doom of boundless woe.' ἄν is required for the metre, and adds point to stertórfon as a supplementary pre-dicate with ἔξανθεειν. ἄρα, 'As the event has proved,' τοῦτω introduces the ground of the preceding inference. Essay on L. § 22. p. 35. 3, μακραί is dative of the person interested, 'In my hearing,' or 'To my concern.'
πάννυχα καὶ φαίδοντ' ἀνεστέναξες
ἀμφόριον ἐρχοῦντ' Ἀτρείδαις
οὐλίῳ σὺν πάθει,
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος
πημάτων, ἦμοι ἀριστόχειρ.


930. πάννυχα καὶ φαίδοντ'] 'All night and in bright day,' φαίδοντα is picturesquely substituted for παντιμέρα, and the adjectives are cognate or adverbal accusatives with ἀνεστέναξε, of which ἐρχοῦντ', although still cognate, is a more direct object.

931. ἀμφόριον] 'With savage thoughts,' a supplementary predicate. The metre is doubtless here, and some MSS. have ἀμφόρον', or ἀμφόρον (vocative sing.).

932. οὐλίῳ σὺν πάθει] 'Under thy calamitous wrong,' i.e. his disappointment in the judgment of the arms, which has had such fatal consequences. For πάθος in this sense, cp. O. C. 1078, δικαὶ δ' εὑρόνμαν πρὸς αὐθαίρεμος πάθος: and see Phil. 337, 8, πότερον, ὢ τέκνον, τό σοι | πάθημι ἡμέρες; O. T. 553, 4, τὸ δὲ | πάθημι ὅποιον φρεί σωλήν. 934 f. 934. '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 μεγάλως ἄρχων.
coming of Teucer and the interposition of Odysseus, Tecmessa's apprehensions would have been verified.

οἷς...σκοποῖος ’What eyes are set over our life!’ For σκαπός, of one who has a right to call others to account, cp. especially Od. 22. 395, δι τε γυναικών ὑμῶν σκοποῦσα εἰς ταῦτα μέγαρα ἀνεπέμφεν. The Atreidae and their underlings are meant. Cp. supr. 512, ὁ δ' ἀρχαῖοι μοι φίλων.

497. ἔθροποις ἄναυδον ἔργον Ἀτρείδαν] ’Thou givest utterance to the wordless deed of the Atreidae.’ The phrase ἄναυδον ἔργον marks the tacit exercise of absolute power, ’the blow without the word.’ For, as Menelaus says afterwards, L. 1160, he has no reason λόγοι κολάζειν, ὃς βιάζεσθαι πορρῆ, ἄναυδον is introduced partly for the sake of the verbal opposition to ἔθροποις. Cp. Aesch. Eum. 935, στιγμῶν...όλεσθας. 498. τὸ δ' ἄξιον] ’In this cry of sorrow’ Cp. O. C. 1722, λήγετε τούτ' ἄξιον: supr. 895, οἰκτρῷ τῷ δ'.

499. ’Beyond measure heavy is the burden of the grief they cause.’ ἥνυναν, sc. οἱ θεοὶ. Aor. of immediate past.

500. 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.

504. κελαίνωπαν θυμόν] ’In his swart soul.’ Accusative of the sphere of movement, lit. ’throughout.’ The latter part of the compound is not dwelt upon, but suggests the θυμός as a localized entity, a sort of beast within the man, like Plato’s lion (Rep. 9. 588). For κελαίνων, of evil passions, cp. Aesch. Eum. 459, ἀλάδ...μι κελαίνων ἐμὴν μιθῆς εὐγήσεος, ἐφυβρίζειν is not used absolutely elsewhere. It seems here to mean to ’acquire fresh insolence.’ Cp. ἐπερρωθεὶς.

πολύτλας ἄνηρ] ’The unflinching man.’ The Homeric epithet is used with a different meaning: viz. ’He who sticks at nothing.’ Cp. Phil. 633, 4. ἀλλ' ἐστ' ἐκεῖνος πάντα λεγείτα, πάντα ὤν...τολμήτα.

505. τοῦ δέμαυμονεύοντος ἄξιον] ’Over this madness-caused woe.’ Dative of the cause or occasion, as is shown by κακῶντες, sc. τάδε τὰ ἄξιον, in the following clause. Cp. El. 1343, κακῶνων οὖν τούτοις; ἡ τινες λόγοι; For the condensed epithet (sc. τοῦ μαυματοῦ), see Essay on L. § 43. p. 81, § 35. p. 60.
60. κλώσας] Viz. from Odysseus.
6o. κλ. µη] 'Though they missed him not.'—after he had withdrawn from fighting. Cp. II. 1. 24o, ἦ πατ' Ἀχιλλῆς πόθη ἔσται υἱὸς Ἀχιλλῶν: ib. 9. 107γ. ἦ τι μιᾶς χρῶν.
6-3. ἐν χρῄς δορᾶς] (1) 'In exigency of war,' rather than (2) 'In sore need of his spear.' For the latter, however, cp. supr. 18a, ἤπως δορᾶς.
695. πρίν τοις ἐκβάλλαν] 'Till one have lost it,' or 'thrown it away.' For the transition from the indefinite plural to τοις, cp. Trach. ll. 2, 3, οὐκ ἂν αἰλῶν ἐκμάθοις βροτῶν πρὶν ἓν· διὰ τις ἐκβάλλειν is to lose by one's own fault. Cp. Ant. 64B, 3, μὴ νυν... τάς φέρειν... ἐκβάλλερ. Agamemnon has 'thrown a pearl away' Richer than all his tribe.' (Shak. Oth. 5. 2).
696. 6. Either (1) supposing an implied comparative, 'My sorrow in his death is greater than their joy: howbeit, he has pleased himself;' or (2) supposing δέ to be in apodosi, and τέθνηκεν 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.
698. περ adds emphasis with reference to the words of Ajax, supr. ll. 473–480, which Tecmessa now recalls. Cp. O. C. 1704, ἔστησαν οὖν ἢπαλεῖν.
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. 1152, τέθνηκα ἐγὼ σοι: Plll. 1030, καὶ τέθνηκα ἐμὲν πάλαι. So, too, infr. 972, Ἀιας γὰρ αὐτοῖς ὕπερ ἔστιν, 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.
974. ἀνίας καὶ γόος] 'Distress and
sorrow.' For the strength of meaning given to ανία here, cp. supra. 496 foll., infr. 1093.

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. οὐχ ἡματικὸς τῆς συμφορᾶς, ἀλλὰ ἑστοχασμὸν). He, like Tecmessa, supr. 891, 2, is at first dimly seen in the shade. ἐπισκοπὸν is used nearly as in Aesch. Eum. 903, ὅποια νίκης μὴ κακῆς ἐπίσκοπα. 977. δ ἕξωναμον ὅμι. ἐμα] 'Brother of my love,' ὅμα, 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 expression. See Essay on L. § 54. p. 99 a; and cp. especially, Phil. 171, μηδε συντροφὸν ὅμι ἔχων.

978. 'Hast thou then done as prevalent Rumour tells?' ἡμπόλακας, 'Hast managed thine affairs, hast done thy business?' See L. and S. s. v. ἐμπόλα, II. 2. The phrase at first sight seems hardly tragic; and ἡμπόλακας ο' (Herm.), i.e. 'Have I sold thy life,' by my delay? is at least plausible. But again, ἐμπόλαν in the former sense, as an expression of common life, may have lost all figurative associations. Cp. Aesch. Eum. 631, 2, ἡμπόληκα | τα πλείστα ἀμείνων'. And even retaining ἡμπόλακας in an absolute sense, as in the beginning of this note, the word implies blame in so far as Teucer refers not only to the death of Ajax, but to his loss of honour.

981-6. The partition of the senarius 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. δ περισσερχὴς πάθος] 'O all-too-swift catastrophe!' referring not to the rash deed of Ajax, but to the sudden consummation of destiny.

983. 4. τί γάρ . . . ποῖ] Cp. supra. 101. The precatory μοι indicates Teucer's interest in the child,
TEY. οὖχ ὅσον τάχος

δὴ ταύτων ἥξεις δεύτερο, μὴ τις ὁς κενὴς σκύμνων λείανης δυσμενῶν ἀναρπάσῃ;

θ', ἔγκονει, σύγκαμνε. τοῖς βανόσι τοι φιλοῦσι πάντες κειμένοι ἐπεγελάν.

XO. καὶ μὴν ἐτι ζῷν, Τεῦκρε, τοῦδε σοι μέλειν 990 ἐφίεθ' ἄνηρ κεῖνος, ὡσπερ οὖν μέλει.

TEY. ὧ τῶν ἀπάντων δὴ θεαμάτων ἔμοι ἄλγιστον δῶν προσείδον ὄφθαλμοῖς ἐγώ, ὁδὸς θ' ὀδῶν πασῶν ἀνιάσασα δὴ μάλιστα τοῦμὸν ὀπλάγχυν, ἥν δὴ νῦν ἐβὴν, 995 ὃ φίλτατ' Ἀιας, τὸν σὸν ὦς ἐπησθόμην μόρον διάκων κἀξιονσκοπούμενον' ὀξεία γὰρ σῷς βάξει ὡς θείω τίνος

988. ἔγκονει] ἐκλύνει L. ἔγκονει C3. 991. ἄνηρ κεῖνος] ἄνηρ κεῖνος L. ἄνηρ κεῖνος ΑΓ. 994. ὀδὸς ἃ'] ὀδὸτ' L. ὀδὸς θ' CΑ Vat. ac. πασῶν]


985. οὐχ ὅσον τάχος, κ.τ.λ.] These words are spoken to Tecmessa, who, in obedience to them, makes her exit here, returning with Euryaces, infra. 1168. They cannot be addressed to one of the Chorus, as the exit of a single chorHEET: is quite inadmissible; nor to one of Teucer's own attendants, to whom such an exhortation as σύγκαμνε 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, ἃ', ἔγκονει, σύγκαμνε, are an example of what is called irony, i.e. they indicate the speaker's unconsciousness.

Σφητα] Although not an enclitic, the particle coming at the beginning of the line is a strong instance of synapheia, and marks the haste with which Teucer utters his command. Cp. infr. 1089, 90, ὅπως | μή.

κενῆς] 'Widowed,' 'unprotected,'— λέοντος εὐγενοῦς ἄπουσια. Not 'bereft of young,' as the prolepsis would have a frigid effect. Nor by enclature for κενῶν, sc. μὴπᾶς, 'Separated from the mother.' The point lies in the comparison not of Tecmessa to a lioness, but of Ajax to a lion.

988. σοῦ] τοῖς βανοῦσι τοι, κ.τ.λ.] Whence Euryaces is in the greater danger.

990. τ' ἔτι ζῶν] τοῖς βανοῦσι τοι, κ.τ.λ.] While still alive, Ajax enjoined that he (Euryaces) should be thy care, and he is so.' The emphatic οὖν avoids the appearance of supposing that Teucer needed the injunction.

992 foll. Having done what is 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 perceived that it was come':—viz. on hearing the rumour.

998. οὖξ] 'Swift': i.e. not only
diēl'h' Ἀχαιοῦς πάντας ὃς οἶχει θανών. ἀγὼ κλιὼν δυστηνὸς ἐκποδὼν μὲν ὄν υπεστέναζον, νῦν ὃ' ὀρῶν ἀπόλλυμαι.

οἵμοι. ἵνα, ἐκκάλυψον, ὅσ ἴδω τὸ πᾶν κακὸν.

ὁ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς, ὅσα ἀνίας μοι κατασφεῖρας φθίνεις. 1005 ποί γὰρ μολεῖν μοι δυνατὸν, εἰς ποίους βροτοὺς, τοῖς σοῖς ἀρίσκαν' ἐν πόνοις μηδαμοῖς;

ἡ ποῦ *με Τελαμών, σὸς πατήρ ἐμὸς θ' ἁμα, δέξαι θ' ἐν ἐπιρύσσοντι ἔλεος τ' ἵσως χωροῦντ' ἀνεν σοῦ. πῶς γὰρ σὺ; ὁτῷ πάρα 1010

suddenly arriving, but spreading instantaneously.


βάδις) 'Talk,' 'bruit,' 'noise.' Βάδις is generally something disagreeable.

ὡς θεοῦ τινος) 'Seeming to come from some god.' Genitive of the agent (Essay on L. §10, p. 14): sc. πέμψαν- tos, or the like. On the source of this rumour, see above, note on l. 816. The messenger returning to the camp after l. 814 would bring word that Ajax was dead.

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

1003. ἰδ', ἐκκάλυψον] Cp. supr. 915, 16. If Tecmessa is gone, according to the note on supr. 985, these words are spoken either (1) to the corypheus, who on her departure might naturally take his station by the corpse; or (2) to an attendant of Teucer. Cp. El. 1408, χαλίστη πᾶν κάλυμμα ἀπ' ὄφθαλμῶν, ὅποιο κ' ἐν σύγγενις τοι καπ' ἐμὸν βρήκαν τόχυ.

1004. 'O sight intolerable! telling of a rash and cruel deed.' ὄμμα 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 τόλμης, 'impling rashness,' cp. Thuc. 3. 45. § 7, πολλῆς ἐφθασα, ὅσις οἴεται.

Πικρᾶς) Not merely 'passionate,' but 'cruel,' because causing so much pain.

1005. The participial phrase δόσας .. κατασφεῖρας has the chief stress.

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 ἡ ποῦ τέλαμων—without suspicion. τ' ἵσως in the Laurentian reading (understood as 'equally') has come in from the next line, and there is no reason to doubt that θ' ἁμα is the genuine reading. Emphatic fullness in dwelling on such relationships is common in Greek, and is especially natural in Teucer.

1008–1010. The iteration of ἢ ποῦ .. ἵσως .. τῶς γὰρ ὄμω; is expressive of Teucer's bitterness of soul.

1010, 11. '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. supr. 904, ἀιδεῖν πάρα:
μήδεν εὐτυχοῦτε μήδεν ἡδιον γελαν. oυτος τι κρύφει; ποιον ουκ έρει κακόν, τόν ἐκ δορὰς γεγάτα πολεμίου νόθον, τόν δειλία προδόται καὶ κακανδρία
σὲ, φίλτατ' Ἀλας, ἡ δόλοισιν, ὡς τὰ σά
κράτη θανότος καὶ δόμους νέμοιμι σοὺς. τοιαῦτ' ἀνήρ δύσοργος, ἐν γήρα βαρύς, έρει, πρὸς οὐδὲν εἰς ἔριν θυμοῦμενος.

1020 τοιαῦτα μὲν καὶ οἶκον ἐν Τρῶι δέ μοι πολλοὶ μὲν ἔχθροι, παιρὰ δὲ ἄφελεσίμα.

1011. εὐτυχοῦτε] εὐτυχοῦτε (οο Ὀο Ἀ.) εὐτυχοῦτε Α. ἡδιον"


982, πάρα στενάξειν. There is a slight irony in ἡδιον. The Laurentian reading, μηδεν ἥραν γελαν, is not Greek, and ἡδιον, the reading of Par. A and several other MSS., is further supported by the unintelligible reading ἥραν c. gl. ἥραν in v, which is clearly a corruption of ἡδιον, and may have given rise to ἥραν. See Phil. 1302, and v. r. Others explain the words to mean, 'Whose custom it is not to smile pleasantly when fortunate.' But such a meaning of παρείνα 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'), ἃς ἅρ, ἃς τέκνων, κενην | εὐτερίμαγι σου τέρειν εὐδοκούμενον | ἃς χαλκοῦν ἢ δ' ἅρ ἐν σκότῳ λαθοῦσα με ἕσαν Ἐρώτες ἡδοναι ἐκεύσαμεν.

1012. τκρύψεις.] '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 predicated is made part of the subject. 'What evil

will he not speak of me,—of the base-born issue of his spear?' i.e. 'Will he not call me so?' Cp. Il. 8. 283 (of Telamon), ὅ τ' ἐγρεφε τυτόν ἔνυτα | καὶ σε νόθον περ ἔνυτα κοίμασατο.

1017. ἀνήρ .. βαρύς] 'A passionate
man, whom old age makes dangerous.' Telamon had always been irascible (this helps to account for the impetuosity 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. πρὸς οὐδέν .. θυμοῦμενοι] Either (1) connecting εἰς ἔριν with θυμοῦμενος, 'Angered into strife at nothing;' or (2) joining οὐδέν εἰς ἔριν, 'Angered at what is no cause of quarrel.' For (2), cp. Eur. Phoen. 508, κατὰ οὖν πολλοῖσιν ἡλέβεσ πρὶς τὸν οὐδέν εἰς μαχήν, where οὐδέν taken alone does not answer sufficiently to δειλὸν καὶ φλόγον in the preceding line: Plat. Phil. 17 C, εἰς ταῦτα οὐδένοις ἐλεύθεροι.

1020. λόγοισιν .. φανεῖς] '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-
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. τῶς...κνάδοντος. 'How shall I disengage thee from this cruel, gleaming blade?' The first notion of κνάδων (cp. κνᾶδας) 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. 899, 915) has been removed at l. 1003. αἰόλον may mean 'discoloured,' as in Phil. 1157, ἐμάς σαρκὸς αἰόλας, or 'bright in part,' 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, δ' ὤν ὅ ὣρ Κέλταυρος, ὡς τὸ θεῖον ἦν [πρίφαντον, οὐτώς σαπτά μ' ἐκτεινὼν ταύν.] ἀποφθέειν has been changed to ἀποφθείνει, as the Attic form. But it must remain uncertain how far this was required 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. 399, σφαγᾶς...'Εκτορος τραγιχλάτως. The exchange of presents occurs in Π. 7. 393–5, ὡς ἀρα φονῆσας ἐκεῖ εἶφος ἀργυροῦλον. | σφιν κολᾶς τε φίλων καὶ ἑτέρων τελαμών.| Αἰας δὲ [σωτήροι διὸν φονίκης φαινόντως]

προσβεῖ] 'Gallingly tied;' i.e. not only bound fast, but cut by the strained cords as he hung. Cp. El. 862, τρυποί δι' ὅλοις ἐγκατάστασα.

1031. ἐκάπτετε'] 'His flesh was frayed,—upon the stones as he was dragged along. Cp. especially, Plat. Rep. B. io. p. 616 A, ἐκλέκσε...ἐπ' ἀπασάλαθαι ἐκαπτάτες.

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

1033. πρὸς τοῦτο] Sc. τοῦ κνάδοντος, supr. 1025. The masculine gender is resumed, after τίνδε ὄρθεν, as more appropriate to the personification of the sword. πετάματι, like πῆδαμα, supr. 833, refers to the act of falling on the sword.
kakeion "Aidhis, dmiougyds agrios;
egg Open enn Kai tauta kal t'a pant' aiei
faskoumi anv anvrpwsoi mepxanw theous.
Dteme mp' tado estin en gnomy philo,
keino t' eikeina steregeto kagw tade.

XO. mpu teine makran, all' opwos krupyes taph
faragou tov andra xw to mi vubhsh taca.
blepto gar 'exhrofi phil, kai tax' an kakois
geiletan d hv kakoudryos aexikoit' any.

TEY. tis d' estin ontiv' andra prosleusseis stratou
XO. Meneleas, o di twn plouv estelamen.

TEY. orw' mabein gar engus on ou dountetis.

MENELAOS.

outos, se fowon twn nekrwm xeroin

mu sygkomizein, all' ean opwos exein.

TEY. tinis xarim tospoud anhilewos logos;

1038. 6tov] 6'6toL L. 6tro A. 1039. t' ekwv] t' ekewon (i.e. t'a ekewon)
Pal. t' keivov GV. 1040. krupyes] kruphye L1. krupyes C. 1043. & d7]
& d7 nr L. & d7 CA. 1044. ontiv'] 5'ontiv' C'. A. prosleusesis] pros-
plewsei or prosblewsei L. prosleuseseis C1. prosleuseseis A. prosleusesis Pal.
1045. estelamen] estelamven L. estelamven C'. 1049. tospoud'] o6vo' A pr.

1035. kakeion] Sc. ton zwstera. 1036. mwn omy evades a direct answer
to the preceding question. Any one is
free to deny that this is the work of the
Erichys and of Hades. As for Tencer,
he will always refer every event to a
Divine Power. And to what Powers
but these can the present events be re-
ferred?

1039. ekewon] Sc. a filia autw tyukake-
vei 6wta. For this vague pronoun, cp.
Eur. Alc. 867, 8, 8i(8a fubhmeon, keivwn
eramai, k chev epitvmyv baimata vaieu.
1040. fowon. The Chorn, knowing the
imminent danger, are impatient of gene-
ral reflections. And seeing Menelaus
coming, they urge Tencer to break off.
supr. 955 and note.
Phaedr. 244 D, allw mp' nwmov ye, 
& d7 palaiouv ek merhmatwn 6vovn en ti tew

tov genwv.

1044. stratou] It must be one of
the host, for no one else would venture
so near to the Achaean lines.
1045. ' For whose behalf.' For
this dative of direct reference (Essay on
L. § 12. p. 18), cp. especially O. C.
1673, t' tivw ton polw |.. povan empevdon
koxov.

1046. Menelaus is a familiar figure
in the Trojan camp.

1047. se fowon, k.t.l.] fowon is here
used with the construction of evnevo, 
O. T. 356, evnevo se... evmyven.
1048. sygkomizein '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 sup-
po-ing any conscious metaphor. Cp.
Eur. H. F. 1422, all' eskomize tevva
diwkmwta y'.

1049. tospoud' is said ironically. 'Why
hast thou wasted so many words—few as they were?"

1050. δοκοῦντα (neut. pl.) is governed by εἶπον, understood from ἀντλοῦσας λόγου. The participle gives the reason, i.e. διὰ τὸ δοκεῖν. 'The cause is in my will.' For the ellipse of the antecedent to ὅ, cp. especially Trach. 1233, τὸς γάρ ποθεν, ἣ μοι, κ. τ. λ.

1051. προσεῖν] Sc. κελεύεις τῶτα, again 'understood' from the preceding lines. Cp. especially Ο. Τ. 1154, 5, εὖχ ἃς τάχος τοῖς τοῦτο ἀποστρέψει χέρας; ΘΕ. ἐστητορις, ἀντὶ τοῦ; τί προσχρῆσαι μαθεῖν;

1054. ἑξετάζοντες i.e. ἑξετάζοντες, 'In the trial.'


1058. τῆν, ἣν... τῆν γ] The governing word λαχύστες is absorbed, leaving τὴν (τῆν γ) as an accusative in apposition with the sentence.

1059. βανόντες ἀν προύκειμεθα] '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.

1060. πεσεῖν] An epexegetical infinitive, completing the imperfect construction of πρὸς μῆλα, κ.τ.λ. By a slight inversion the insult (ὑβριν), instead of the objects of the insult, is put into the accusative after ἐνήλλαξεν. 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 τυμβεύσαν 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. ἀμφὶ... ἐκβολήματοι] 'Cast forth here or there on the humid sand.' The vague ἀμφὶ implies 'casually here or there, as carried by the waves.' Cp.
Aesch. Pers. 576, 7, καιπτόμενοι δ' ἀλλ' δεινά | σκάλλονται πρὸς ἀναδόν | παίδων τῆς ἀμάντων.

χλωρᾶν probably here refers not to colour but to moisture, i.e. that part of the sands which has moistened. So in Trach. 849, χλωράν .. δεκρών άχναν, 'moist dew of tears.'

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

1069. παρευθύνοντες] 'Keeping him in order.' Cp. supr. 72, ἀπευθύνοντα, 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 χερσίν 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 ὅπου, transferred from place to occasion, cp. infr. 1160.

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 γνώμη is first stated as applicable to a city, and then in 1075 applied (with the emphatic ἡ) to the case of an army.

1073-6. 'As in a city the laws cannot have due course if there be no established fear, so neither can a whole army be wisely disciplined without some safeguard of respect and awe.' For καλῶς φέροντι ἀν, cp. Thuc. 5. 16, εὖ φερόμενον ἐν στρατηγίασι: ib. 2. 60, καλῶς φερόμενοι .. τὸ καθ' έκαστών.

1075. ἄρχοντ' is a late correction in L2 for ἄρχοιτ'.

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

1077, κἂν σῶμα γεννήσῃ μῖγα] 'Though he be owner (lit. parent) of a mighty frame.' This is a bold extension of the idiom by which unconscious and mechanical actions are attributed to the subject, and one is said φῶτα ὀδώρας, 'To have grown teeth,' etc. See Essay on L. § 30. p. 52 d; and cp. especially O. C. 149, 50, ἄλανων.
δοκεῖν πεσέιν ἄν κἂν ἀπὸ σμικροῦ κακοῦ. δέος γὰρ ὃ πρόσεστιν αἰσχύνῃ θ' ὅμοι, σωτηρίαν ἔχοντα τόν' ἐπιστασο· ὅποιο δ' ὤψισει δράν θ' ἄβολεται παρῆ, ταύτην νόμιζη τῆς πόλιν χρόνῳ ποτὲ εἰς οὐρίων δραμουσάν εἰς βυθὸν πεσείν, ἀλλ’ ἐστάτω μοι καὶ δέος τι καίριον, καὶ μὴ δοκῶμεν δρῶντες ἄν ἡδόμεθα οὐκ ἀντίτισεν αἰθίς ἄν λυπώμεθα, ἔρπε παραλλάξ ταῦτα. πρόσθεν οὗτος ἢν αἰθῶν ύβριστῆς, νῦν δ' ἐγὼ μέγ' αὖ φρονώ. [13 b.

1081. παρῇ] παρῇ L. πάρα AC mg. παρῇ Γ. 1085. ἐν] ἄν Vat. ac. VM. ἐν LIVM. 1086. ἄν, ἄν (ἀν;;) L. ἄν CAVLVM. ἐν IVM. ἐν Vat. ac.

δημάτων... φυτάλμες, and note. Menelaus insinuates that the bulky frame of Ajax was his chief qualification. 1079. Cρ. Thuc. 2. 37. § 4, δια δέος... ἐν παραμορφώμενοι: ib. 43, § 1, τολμάτωσι καὶ γεγνώσκοντας τὰ δέοντα καὶ ἐν τοῖς ἐργοῖς αἰσχυνομένοι. 1081, 2. ὅποι... ταύτην] For this correlation, cp. supr. 496, 7, ἐν γὰρ τάντα... ταύτη... τῇ τοῦ ἡμέρ. ἀ βοδλεταί] Sc. τίς. 1083. ἔξ οὐρίων δραμοῦσαν] 'Must lose her fair course and founder in the deep.' The aerist denotes what is certain in the future, as in Aesch. Prom. 667, 8, πυροῦν ἐκ Δίδω μολεῖν | κεραυνῶν. ἔξ οὐρίων (neut. pl.) = ἐν τού οὐρίων δρόμου, just as οὐρα θεῖν is οὐρίων δρόμου θείν (L. and S. s. v. οὐρίων, l. 1). Cp. Aesch. Prom. 883, 4, ἔξω δὲ δρόμου φέρομαι | λύσης πνεύματι μέργον: Pind. Pyth. 11. 60, ἢ μὲ τὰ ἄνεμον ἐξο πλῦν | ἐβάλεν, ἀν δ' ἀκατὸν εὐβάλαιν. It is true that, as Lobeck remarks, ἔξ οὐρίων, sc. πνευμάτων, is used by later writers as equivalent to ἔξ οὐρίας, sc. πνεῦμα,—'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 oyxomor has no such point as in O. T. 423, ἀναμονὴν εἰσπλενας, εὐπλαῦς τυγχ. 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 ἔξ, for which, however, cp. Thuc. 1. 120, ἐξ εἰρήνης πολεμεῖν. 1084. Lobeck says on this verse, 'Perquam apte hoc Menelaus dicit ex Spartanorum institutis, qui Timoris aedem consecraverunt juxta trilinium Ephororum, τήν πολιτείαν μάλιστα σωζέχεσθαι φόβον νομίζοντες. Plutarch. V. Cleom. c. 9. 808 D.' The words of Pericles in Thuc. 2. 37 (quoted on l. 1079, supr.), would rather show that this part of Menelaus' speech reflects the feelings of the 'party of order' at Athens. The coriphæus (infra. 1091) approves of the general tenor of the speech. For ἐστάτω... of a fixed sentiment, cp. Thuc. 3. 9, τὸ καθεστὸς. 1085. δρῶντες ἄν ἡδόμεθα] Sc. δρῶντες. 1086. ἐν λυπώμεθα] Sc. ἀποτίνοντες. For the mood, which is here partly due to the parallelism of ἡδόμεθα, cp. O. C. 190 (according to one reading), ἔν ἄν εἴσπομεν. 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. ταύτα] τὴν ἡδονὴν καὶ τὸ τίνειν, '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 προφώνῳ τόνδε μὴ θάπτειν, ὡπως μὴ τόνδε βάπτων αὐτὸς εἰς ταφᾶς πέσης.

ΧΩ. Μενέλαε, μὴ γνώμας ὑποστήσας σοφᾶς εἰτ' αὐτὸς ἐν θανοῦσιν ὑβριστής γένη.

ΤΕΥ. οὐκ ἂν ποτ', ἄνδρει, ἄνδρα θαυμάσαιμ' ἔτι, ὡς μηδὲν ὅν γοναίσιν εἶθ' ἀμαρτάνει, ὥθ' οἱ δοκοῦντες εὐγενεῖς πεφικέναι τοιαῦθ' ἀμαρτάνουσιν ἐν λάγοις ἔηπ.

ἀγ', εἰτ' ἀπ' ἀρχῆς αὐθίς, ἥ σο̣ ς 'φῆς ἄγειν τὸν ἄνδρ'. 'Ἀχαῖοις δεύρο σύμμαχον λαβών; οὐκ αὐτὸς ἐξεπλευσεν ὡς αὐτῷ κρατῶν; ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοι λεών ἐξεστ' ἀνάσσειν, ὅν ὥθ' ἥγειτ' οἶκοβεν;

Σπάρτης ἀνάσσων ἥλθες, οὐχ ἡμῶν κρατῶν. οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον ἀρχῆς ἐκείτο θεσμὸς ἢ καὶ τοῦδε σὲ.


1091. γνώμας ὑποστήσας σοφᾶς] 'After laying a ground-work of wise maxims.' Cp. Pind. Pyth. 4. 241-3. πραῦν θ' ἱάσων | μαλακὴ φῶν' ποιησάζων ἐσχαν | βάλλετο κρηπίδα σοφῶν ἔλεος. This line has no caesura.
1092. 'Proceed thereupon to be guilty of insolence towards the dead.' For ἐν θανοῦσιν ὑβριστής, cp. infra 1315, ἐν ἐμοὶ θραυστ.'
1096. τοιαῦθ' ἀμαρτάνουσιν ἔηπ] 'Are guilty of such sinful utterance.' ἔηπ is a cognate accusative similar to infr. 1017, 8, τ' οἱ σέμων ἔηπ | κόλας ἐκέννους.

ἐν λάγοις is pleonastic, and simply means, 'When they speak.'
1097. οὐ has a strong emphasis: 'Do you profess to have brought Ajax hither as an ally to the Achaeans?' The word ἄγειν in supr. 1053 was offensive to Tenefer.
1100. 1. ποῦ ... ὁποῖον] 'Where is your right to command Ajax? or where is your authority to lord it over the troops he led from home?' The adverb of place is transferred to express a logical relation, 'Where do you command?' i.e. 'Show me the ground on which you do so.'
1101. The apparent violation of the Porsonic pause in this line may be remedied by reading ἠγαγ᾽ οἰκοθεν with Pal. (see v. rr.) In that case ὥθ' is genitive by attraction, for τοῦτοι, ὄης. 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.
1102. This line, like supr. 861, would find an echo in Athenian national sentiment.
1103. οὔθ' οἴθ' ὁποῖον] 'Nor is there any ground on which.' Cp. supr. 1.
1100 and note.
1104. ἀρχής ἐκείτο θεσμός] 'Right
of command existed.' The past tense refers to the lifetime of Ajax.

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

1106. ὧστ' Ἀιαντὸς ἥγεσθαι ποτὲ] This petreral iteration, however natural, is somewhat beneath the level of tragic dignity which is maintained throughout the earlier part of the play. ποτὲ, as in supr. 183, ὧς ποτὲ, gives absoluteness to the denial. 'That could never be!'

1107. ἄντερ ἄρχεις ἄρχε] 'Exercise command on those over whom you have command.'

1108. ἔτη μὴ σῷ φής] i.e. ἔτη σῷ μη φής.

1110. δικαίως] 'Rightly,' i.e. Abating nothing of what is due to him.

1112. ἄντερ οἱ πόνου πολλοῦ πλέο] 'Like those poor men who are consumed with toil;' i.e. the Argive soldiers, who are subject to the behests of the Atreidæ. In pitying the men under their command, Teucer conveys his scorn both of the meanness and the tyrannical disposition of the two generals, and also his pride in the in-


1113. Ajax served, not because Helen was Menelans' wife, but because of his oath to her father Tyndareus. Cp. Thuc. 1. 9, τοῖς Τυνδάρων ἄδοι κατειλημμένως.

1114. σοῦ δ' οὐδέν] This angry repetition (cp. supr. 1106) resumes more explicitly what was implied in οὐ, l. 1111.

1115. Menelaus came attended by a single herald.
you may be—just what you are.' The sentence ends, "παρὰ προσδοκίαν, after leading the hearer to expect some word like βασιλικός ('However kingly you may be'). Instead of that, Teucer substitutes οὗτος περὶ εἶ, 'A man like Mene- lalus, and nothing more.' Cp. Shak. Ham. 3. 2, 'We shall obey, were she ten times our mother.' For ὁς ἄν, see E. on L. § 28. p. 47. 4 a.

1118. οὗτ' αὖ] The Chorus contrast their present speech with supr. 1091. 2. 1119. 'For hard words irritate, however deserved they may be.'

1121. Teucer's craft in archery was not that of an ordinary Bowman. Cp. Phil. 1056, 7, ἐτεί πάρεσθι μὲν | Τεῦκρος παρ' ἦμων, τίνι δ' ὑποτήμην ἔχων. The feeling which gave importance to the science of archery accorded with the original legend. Cp. II. 13. 313. 4, Τεῦκρος δ' ὅσ άρατοι Α'καυδῶν | τοιεύοντο. Here, in speaking of what is ἔτι τοῦ μυθείματος, contemporary feeling, which held archers cheap, is allowed to have its way.

1123. σαλ γ' ὀπλισμένη] Sc. ἠστε ἀντίπαλον εἶναι.
TEY. ή  ή σοι γαρ Αίας πολέμιος προδότη ποτέ;
ME. μισούντ' ἐμίσει καὶ σὺ τοῦτ' ἡπίστασο.
TEY. κλέπτης γὰρ αὐτοῦ ψηφοποίος εὐρέθης.
ME. ἐν τοῖς δικασταῖς, καθ' ἐμοὶ, τόδ' ἑσφάλη.
TEY. πόλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.
ME. τοῦτ' εὶς ἀνίαν τυπόσ ἐρχεται τινί.
TEY. οὐ μᾶλλον, ὡς ἐοικεῖν, ἢ λυπῆσομεν.
ME. ἐν σοι φράσω τούτῳ ἐστὶν οὐχὶ θαπτέον.
TEY. ἀλλ' ἀντακούσει τούτων ὡς τεθάπτεται.
ME. ἤδη ποτ' εἶδον ἀνδρ' ἐγὼ γλώσσῃ θρασύν
ναύτας ἐφορμήσαντα χειμώνος τὸ πλεῖν,
ὁ φθέγμ' ἂν οὐκ ἂν εἴπης, ἡνίκ' ἐν κακῷ
χειμώνως εἰχέτ', ἀλλ' ὅφ' εἴματος κρυφεῖς
πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.

1137. καλῶς] καλῶς L. καλῶς ΑΓ Pal. Vat. ac MM², ἀντὶ τοῦ ἐμπείρων gl.
interl. C², κλέψειας] κλέψειας L. A², κακά] καλά Pal. 1141. ἀλλ' ἀντα-
κούσει] ἀλλ' ἀντακούση Λt. ὀν δ' ἄντ' A Pal. Cp. γερ. interl. τούτων ὑπὸ τοῦ
ὡς Pal. ὡς τεθάπτεται] ὡς τεθάπτεται C². 1142. εἶδον] 'τ' ὑν (π, χ, ο ἢ ?) L.
εἶδον C. 1144. ἡνίκ] ἡνίκ L. 1145. εἰχέτ'] εἰχέθ' L. εἰχέθ' C²A.

1138. Menelaus has sought to jus-
tify 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 con-
victed of having cheated him by manu-
facturing votes.'
1136. 'He met with this reverse
through the action of the court and
not through mine.' τόδε, sc. τὸ σφάλμα.
Cp. Pind. Nem. 8. 45. κρυφεῖς γὰρ ἐν
ψάφωσι Ὀδυσσῆς Δαναιοὺς θεράπευσιν.
1137. The gloss on καλῶς, ἀντὶ τοῦ
ἐμπείρων, both supports the reading of
L pr, and accounts for the corruption by
showing that καλῶς was felt to re-
quire explanation. The alliteration of
κ, λ, is perhaps suggestive of wily
subtlety. For καλῶς... καλά, cp. O. T.
1396, καλᾶς κακῶν ὑπολογ.,
1138. 'That speech tends to some
one's hurt.' For τινὶ, implying σοι, cp.
especially Ant. 751, ὅρατι ὁλί τινι.
1139. ὡς μᾶλλον (ἀνίαν ἐξομεν), ἢ
λυπῆσομεν (στ). ὡς εοικεν] The threat of Menelans,
L. 1138, shows that he is stung.
1141. τεθάπτετα] The future perfect
has a peremptory effect.
1142-58. These two speeches are
obviously antiphonal or antistrophic
in a general sense, and yet the latter
exceeds the former by a line. This
may warn us against requiring exact
antistrophic correspondence in other
iambic passages, where the absence of
it has occasioned doubt.
1143. τὸ πλάνον] For the article with
the epexegetical infinitive, cp. O. T.
1416, 17, πάρεσθ' ὑμῖν | Κρέας τὸ πράσ-
σειν καὶ τὸ θυελλεῖν.
1144. For ἃν reduplicated, see Essay
on L. § 27, p. 46 e. In the present
instance it adds liveliness to φθέγμα,
which is to be taken closely with φ,
ε. i.e. φθέγμα γενομένων ἂν οὐκ ἂν εἴπης.
ἐνεῖφε has been conjectured, but this
compound is not found elsewhere, and
no change is needed.
1146. παρίκεν is used absolutely
with dative and infinitive, as frequently
in Plato. The expression is proverbial:
cp. Plato, Theaet. 191 A, ἐὰν δὲ πάντη
ἀπορήσωμεν, ταπεινωθέντες, οἷμαι, τῷ
οὖτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ’ ἄν τις ἐκπνεῦσας μέγας
χειμών κατασβέσει τὴν πολλὴν βοήν.

TEY. ἐγὼ δὲ γ’ ἀνδρ’ ὡσποδα μορίας πλέων,
ὅς ἐν κακοῖς ύβρισε τούτοι τῶν πέλας,
κατ’ αὐτὸν εἰσιδόν τις ἐμφερής ἐμοὶ
ὁργὴν θ’ ὁμοίος εἰπε τοιοῦτον λόγον,
ἀνθρώπῳ, μὴ δρά τους τεθηκότας κακῶς,
εἰ γὰρ ποιήσεις, ἵσθι πημανούμενος.

τοιαῦτ’ ἄνωλβον ἀνδρ’ ἐνουθέτει παρών.
ὅρω δὲ τοῖς νῦν, κάστιν, ὡς ἐμοὶ δοκεῖ,
οὕδεις ποτ’ ἄλλος ἢ σύ. μῶν ᾿Ηνίξαμην;

ME. ἀπειμ’ καὶ γὰρ αἰσχρόν, εἰ πῦθοιό τις,
λόγοις κολάζειν, ζ’ βιάζεσθαι παρῇ.

TEY. ἀφερπέ νυν, κάρμοι γὰρ αἰσχίστον κλύειν
ἀνδρὸς ματαιοῦ φλαυρ’ ἑπὶ μυθουμένων.

ΧΟ. ἔσται μεγάλης ἔριδος τις ἀγών.

ἀλλ’ ὡς δύνασαι, Τεῦκρε, ταχύνας

λόγῳ παρέβουμεν ὡς ναυτιώτεις πατεῖν τε
καὶ χρῆσθαι δ’ τι ἐν βοῶται.

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 Mene-
laus, 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. ἄνωλβον] The same indisso-
luble association between unhappiness
and wickedness appears in the use of
δύστην, infr. 1290, and in μέλαιος
Ὑπερδαιος, supr. 621. Cf. also O. T.
888, δυστήνυ μαρα χυλᾶς. For the
addition of παρῶν, cp. supr. 1131.
1158. μῶν ᾿Ηνίξαμην] ‘Is my riddle
hard to read?’ As was said in note on
supr. 1150, Teucer does not care to dis-
guise his contempt.

1160. φ’ . . παρῇ] The reading πάρα
is unobjectionable, but is perhaps due
to the supposition εἰ πῦθοιό τις, 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 foll. The anaepasts accom-
pany the exit of Menelaus. The Chorus
express their apprehension of what may
follow this, viz. the coming of Aga-
mennon, who, both from his character
and position, is more formidable.

ήρως . . ἀγών] So in Trach. 20, ἀγώνα
μάχης.
σπεύσουν κοίλην κάπετον τιν' ἰδεῖν τῶν, ἐνθα βροτοῖς τὸν ἀείμνηστον τάφον εὐφρέντα καθέξει. 

ΤΕΥ. καὶ μὴν ἐσ ἄυτὸν καίρον οἰδὲ πλησίον πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνῆ, τάφον περιστελοῦντες δυστήνου νεκροῦ.

ῶ παῖ, πρόσελθε δεῦρο, καὶ σταθεῖς πέλας ικέτης ἐφαγαί πατρός, δι' ἐγείνατο. 

θάκει δὲ προστράπαις ἐν χερῶν ἔχων κόμας ἔμας καὶ τῆς καὶ σαντοῦ τρίτου, ἱκτήριον θησαυρῶν, εἴ δὲ τις στρατοῦ 

βία σ' ἀποστάσει τοῦδε τοῦ νεκροῦ, κακὸς κακῶς ἀδαπτῶς ἐκπέσοι χθονὸς,


1165. κοίλην κάπετον] This phrase, belonging to the Epic commonplace, is repeated infr. 1403. 

τινὰ, ἢ ἐποῦ, 'somewhere.' For this adverbial use of the indefinite pronoun, see Essay on L. § 22. p. 36. 4. 

ἰδεῖν 'To look out,' 'provide.' For this use of ὄραν, cp. Od. 8, 443, ἀνὸς ὄραν ἵδε πάμα: Theocr. 15. 2, ἐρή δίφορον, Ἐὔνοα, ἀυτῷ: Phil. 843, τάδε μὲν θεὸς ὄφεται. So, also in Elizabethan English, '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, δ' ἐχόνα βροτοῖς φάμα. For the position of the article, cp. Trach. 872, Ἦρακλει τὸ πάμπιμον. 

τὸν ἀείμνηστον] 'Of unfading renown.' The expression (with the article) is proleptic, and reminds the spectator that the fame of Ajax is eternal.

1167. εὐφρέντα] '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 Σ. s. v. εὐφρένει.

1170. περιστελοῦντε] 'To care for.' The verb is used much as in Ant. 903, δέμας περιστέλλεται.


1173. προστράπαις is a more solemn and formal word than ἰκέτης. The formality of the supplication would be marked by the locks of hair cut off in token of mourning for the dead, which Eurysaces is to hold in his hand.


1175. ἱκτήριον θησαυρῶν] 'A supplicant store,' i.e. a sacred deposit having virtue for the purpose of supplication. 

στρατοῦ] Here and supr. 1044 the rest of the army seems to be opposed to the men of Salamis. 

γένους ἀπαντος βίζαν ἐξημημένως, αὐτῶς ὀπωσπερ τόνδ', ἐγὼ τέμνω πλόκον.

ἐχ' αὐτόν, ὃς παῖ, καὶ φύλασσε, μηδὲ σε κινησάτω τις, ἄλλα προσπεσὼν ἔχου.

ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας παρέσται, ἄλλ' ἀρήγετ', ἐς τ' ἐγὼ μόλω τάφου μεληθεὶς τῶδε, κἂν μηδεὶς εἰς.

[14 b.

1179. αὐτῶς] αὐτῶς L. 1183. παρέσται' ἄλλ'] παρέσται' ἄλ' L. μιλῶ] μιλῶν L. μιλῶ C5A. μιλῶ Γ.

1178. γένους . . ἐξημημένως]. 'Having cut off from him all issue.' Here, and in Ant. 600, βίζα seems to mean the germ of a branch rather than the root of a tree. Teucer'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 carcase trodden under foot.' Or it may also mean 'denied burial in his own land.'

1180. αὐτόν] Sc. τὸν νέκρον.


1182. 3. ὑμεῖς τε . . ἀρήγετ'] 'And do not ye stand by like women, but defend him like men.'

1183. 4. ἐς τ' ἐγὼ μιλῶ . . τῶδε] 'Until I return after caring for his burial.' The stress on the participle is no objection to this reading; and μολεῖν has often the sense of 'to return.'

κἂν μηδεὶς ἐὰν] 'Though all men forbid me.' For this expression, cp. Phil. 443, 4. ὅποι] μηδεὶς λύῃ.

The rhythm of the following stasimon is largely choriambic, and is expressive of restless impatience. The metrical scheme is the following:

\[ \begin{aligned}
\alpha' & : \\
\beta' & : \\
\end{aligned} \]
ΧΟ. στρ. α'. τίς ἄρα νέατος ἐσ πότε λήξει πολυπλάγκτων ἐτέων ἄριθμοι τὰν ἀπαντοῦν αἰεν ἐμοὶ δορυσσοῦτον μόχθων ἄταιν ἐπάγων 
5 ἄν ἀδεράδεα Ἡρμοιαν δύστανον οὐείδος 'Ελλάνων; ἀντ. α'. ὁφέλε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοιον Ἀἴαν κέινος ἄνηρ, ὅς στυγερῶν ἐδείξεν ὅπλων Ἐλλασίω κοινῶν. Ἀρη.


1185. 'When shall be the end, and what are the number of the restless years of exile? Is not the lamb even is rather an amplification than a parenthesis. The simpler expression would be either τίς νέατος... ἐσταὶ... ἄριθμος, ὥσ πότε λήξει ὁ ἄριθμος. But νέατος is already redundant, and this gives rise to the further expansion. The corruption of the word δορυσσοῦτον into δορυσσοῦτον 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] ἀδεράδεα Ἡρμοιαν. G. Wolff's conjecture, founded on the scholion οκτενήν καὶ ἀδεράδῃ τοῖς Ἑλληνικοῖς, at least gives a possible sense and meaning. The contrast between the misty Hellespont and the bright air of Salamis and Athens is a natural topic of complaint. Cp. infr. 1208, 9. 

1192. ὁφέλε πρότερον Ἀρη. αἰθέρα δύναι μέγαν] As Linwood observed, the idea of going away into the ether occurs again in Phil. 992 foll., ἥθοι ἄδερος ἄνω ἑκοτάδες οὐσιόν διά πνεύματος ἑξαλοι μ. Cp. also Phil. 814, 13, ἐκεῖνοι νῦν μ, ἐκεῖνοι, NE, τοι ἐλεγείς ΒΙ. ἄνω NE. τί παραφράσατε α; τί τὸν ἄνω λεύσεις κύκλον; and the inscription over the dead who fell at Potidaea in B.C. 432, ἀδέρπ με μιχα σπείρειτο, κ.τ.λ.

1196. ὁ πρότερον κοινῶν Ἐλλ. Either (1), laying the chief stress on ὁ πρότερον, '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, ἀστρωσ... εἰφόρη ('Night adorned with stars; or, 'The stars that adorn the night'). Or (2), with the stress on κοινῶν, 'The art of forming hostile confederacies in hateful arms.'
5 ιδώ πόνοι πρόγονοι πόνων,
κείνος γάρ ἐπερεπεί ἀνθρώπους.

στρ. β'. ἐκείνοσ *οὐ στεφάνων
οὔτε βαθείαν κυλίκων
νεὶμεν ἐμοί τέρψιν ὄμιλείν,
οὔτε γλυκὺν αἰλῶν ὄροβον,

5 δύσμορος, οὔτ' ἐννυχιαν
τέρψιν ἰατείν.

ἐρότων δ' ἐρότων ἀπέπανσεν, ὅμοι.
κείμαι δ' ἀμέριμνος οὕτως,
ἀεὶ πυκναῖς δρόσοις

10 τεγγόμενος κόμας,
λυγράς μνήματα Τρολασ.

ἀντ. β'. καὶ πρὶν μὲν ἐννυχίου
δείματος ἴν μοι προβολὰ
καὶ βελέων θούριος Αἰας:


AC'. ὄροβον Γ. 1205. ἴατείν. | ἐρότων δ' ἐρότων ἀπέπανσεν] ἰατείν. | ἐρότων |

ἐρότων κ. ΛΙ. ὄροβον. | ἐρότων δ' ἀπ. Pal. Vat. ac M' 1210. λυγράς]

λυγράς C4 AL2 Vat. ac VMM'. λυγράς V'R,

strophe, unless we read "Ελλασ, which
is unnecessary.

1197. 'Ο τοιλ that was the parent of
tool!' i. c. The toil of invention was
the first parent of other toils.
1199-1201. ἐκείνοις *οὖν . . . ὄμιλείν]
'He has cut me off from the joyous fel-
lowship of chaplets and deep draughts
from the cup.' The negatives have a
private force, as in οὐ φάκαι, οὐκ ἔκαι,
etc. ὄμιλείν, sc. ὅταν ἔμε ὄμιλείν τοῖς
στεφάνοις καὶ ταῖς κύλιςιν.

The κύλις 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
νεὶμεν, and the same word is then
repeated as a cognate accusative with

1202-4. οὔτε γλυκύν . . . ἴατείν] 'And
from the sweet sound of flutes, un-
happy me, and from passing nights of
pleasant rest.'

1205. The repetition of ἐρότων marks
the acme of privation.

1206. ἀμέριμνος] Either (1) 'Un-
cared for;' or (2) 'Careless of myself'
('As one past hope, abandoned, | And
by himself given o'er'); or (3) 'With
vacant mind,' 'Having no interest in
life.' For μέριμνα in a good sense, cp.
especially Pind. Pyth. 8. 126-132, ὅ ἐκ
καλῶν τί νέων λαχών ἢ ἄρρητάτοι ἐπι,
μεγάλας | ἐξ ἐλπίδος τέτατα | ὑπεπτέρας
ἀφορέας, ἔχων | πρέπονα πλάσον | με-
ριμνάν: also O. T. 1124, ἔργον μερίμνων
ποιοῖν;

ἡς λεμέωναι | ὀδροί κατεφέκαζον . . .
tιδέντες ἐστὶν θρίαμβα.

1210. λυγράς μνήματα Τρολασ] Lit.
'Reminders of the wretched Troy,' i.e.
The raindrops on my head will not let me
forget that I am in this miserable
country. μνήματα is accusative in ap-
position to the sentence.

1211-3. ἐννυχίων | δείματος . . . καὶ
βελέων] 'Against nightly alarm and
weapons of war.' For this genitive of
the object, cp. O. T. 1200-1, θανάτων δ' ἐμὰς
| χῦρα πύργος αὐεστα.
νῦν δ’ οὖτος ἀνείται στυγερῷ
dαίμονι, τίς μοι, τίς ἐτ’ οὖν
tέρψις ἐπέσται;
γενόμας ἵν’ ὑλᾶν ἐπεστὶ πόντων
πρᾶβλημα ἀλκλυστὸν, ἥκραν
ὕπο πλάκα Σουνίου,

τάς ἵερὰς ὅπως
προσεῖπομεν Ἀθάνας.

ΤΕΥ. καὶ μὴν ἰδὼν ἐσπευσά τὸν στρατηλάτην
'Αγαμέμνον ἡμῖν δεύρο τὸνδ’ ὄρμωμεν:
δῆλος δὲ μοῦστὶ σκαίδον ἐκλύσων στόμα.

ἈΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ρήματι ἀγγέλλουσι μοι
τὴναὶ καθ’ ἡμῶν δὲ ἀνοιμακτὶ χανεῖν.

1214, ἀνείται] ἐν κείται L. ἀγκείται C. ἀνείται CΑ Vat. ac V'M'. ἐγιείται ΓV
Pal. L.c. gl. ἀνα M. στυγερῷ] στυγερὸς L. στυγερὸς CΑ. 1219. ἅκραν
.. παν L. ἅκραν C. ἅκραν A. 1222. προσεῖπομεν V. προσεῖπομεν V.
πομπα Παλ. προσεῖπομεν M. 1224. Ἀγαμέμνον] ἀγαμέμνον L. ἀγαμέμνον C2
ἀγαμέμνον Α. 1225. δὲ μοῦστὶ] δὲ μοῦστι L. γρ. καὶ δῆλος ἕστιν ὡςτι σημανῶν
νῦν C mg. δὲ μοῦστι Α. 1227. ἀνοιμακτι] ἀνοιμακτὶ ΛΑΤ.

1214, 5. νῦν δ’ οὖτος . . . δαίμον] But now he is no more our bulwark,
struck down by a malignant fate.' As
in Phil. 1153, ἀνείται ὡδε χῶρος ερυκεται
is said of the absence of defence, so
ἀνείται is here said (continuing the meta-
phor in προβάλλω, supra) of the failure
or removal of a defence; i.e. ὡκετι
προσεῖπομεν. 'Cp. infr. 1270, Od. 11.
556, τοῦτο γὰρ σήμειν πόργος ἀπάλεω.

1216. ἐπέσται] Sc. τῷ βίῳ.

1217. ὠλαίν] Od. 9. 191, ὡλ δήλεντι.
ἐπέστι] Impends; 'instant; Sc. τῷ
210, δ’ ἐπ’ ἑκάς ἢτ’ ἀνέρμοι.

πόντου πρόβλημα] 'The rock jutting
into the deep.' Cp. Phil. 1455, κτύπους
ἀρπην πόντου προβάλλως.

1219, 20. ἅκραν [ὑπὸ πλάκα Σου-
νίου] (1) '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.
1223. The stage has been vacant
during the stasimon. Teucer is now
seen returning in haste. Agamemnon
enters after him.

1225. 'And I see plainly that he
will let loose his tongue to evil purpose.'
For the combination of verb and ad-
jective with στόμα, cp. especially Aesch.
Ag. 1247, ἐφθημον . . . κοίμησαν στόμα.

Others take σκαίδον here to mean
either 'ill-omened' or 'stupid,'

1226, 7. σὲ δὴ . . . ἀγγέλλουσι . . .
τὴναὶ] i.e. σῦ δὴ ἔτλησ, ὡς ἀγγέλλουσι.
τὰ δεινὰ ρήματα] 'Those blustering
words' that have been reported to me.
Cp. supr. 312 and note.

1227. ἀνοιμακτι implies a half-
expressed contempt of Menelau's for
having let Teucer off so easily. χανεῖν
is contemptuously substituted for εἰπεῖν,
σὲ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω· ἢ πον τραφεῖς ἀν μητρὸς εὐγενοῦς ἄπο ὑψῆς ἐφώνεις κατ᾽ ἄκρων ὁδιοτέρεις, ὃτ᾿ οὐδὲν ὅν τού μηδὲν ἀντέστης ὑπὲρ, κούτε στρατηγοῦς οὔτε ναυάρχους μολεῖν ἡμᾶς Ἀχαίοιν οὔτε σοῦ διομόσω, ἀλλὰ αὐτὸς ἄρχων, ὡς σὺ φήσ, Ἀιας ἐπλεῖ. ταῦτ᾿ οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; ποίου κέκραγας ἄνδρός ὧν ὑπέρφρονα; ποὺ βάντος ἢ ποὺ στάντος, οὔπερ οὐκ ἐγὼ; οὐκ ἄρ’ Ἀχαίοις ἄνδρες εἰσὶ πλὴν ὁδὲ; πικρὸς ἐνθύμευ τῶν Ἀχιλλείων ὁπλῶν ἀγώνας Ἀργείοις κηρύξαι τότε, εἰ πανταχοῦ φανοῦμεθ᾽ ἐκ Τεῦκρου κακοί, κού ἀρκέσει ποθ᾽ υμῖν οὖν ἡσσημένοις εἰκεὶν ἃ τοῖς πολλοῖσιν ἠρεσκὲν κριταί,


i.e. εἰς ὄντα χανεῖν, ‘To utter open-mouthe’d.’ So in supr. 1096, ἀμαρτάνοντας ἐπὶ (sc. λέγοντες). The word has an association of stupid insolence, ‘Have dared to open your foolish mouth so wide.’

1230. κατ᾽ ἄκρων ὁδιοτέρεις] ‘And have strutted proudly,’ lit. on tiptoe, ἐπ’ ἄκρων, sc. ποδῶν ὀλίγων. Hesych. ἀκρίβων. ἄκροι πολυ εἰκοσημένοι. Ἠρ. Οἰν. Ἐρ. Εύρ. Ιων. 1166. 7, ἐν δ’ ἀκροὶ βαῖς πολύν | κήρυξ ἀρέσκεν. 1231. ἀντέστης] Sc. ἠμέν. 1232. 3. Sc. supr. 1097–1102. The word ναυάρχους recalls δείπτ᾽ ἐπίλαυσος in 1105. Agamemnon of course greatly exaggerates what Teucer had said. Cp. Il. 1. 288, πάντων μὲν πράτειν ἥθελε, πάντεσσι δ’ ἀνάσσεις, κ.τ.λ. 1235. οὐ μεγάλα ἐστὶ τοῦτα κακά ἀκούειν (epexegetical infin.) πρὸς δούλων; Cp. Ο. C. 883, ἄρ’ οὖν ἀθρίς τάδε; 1236. ποτοῦ , ἄνδρος] Sc. ὑπέρ. The ellipse is possibly softened by the preposition occurring in comp. in ὑπέρ-

φρονα, although in a different sense. Cp. Ο. C. 539–41 and note.

1237. ποὺ βάντος] i.e. ποτ. But in such proverbial phrases there is a constant tendency to repeat the same word. Cp. Ο. T. 420, i, 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. ἄνδρος] ‘Men,’ i.e. men deserving the name. Cp. supr. 77, πρώσθεν νοκ ἄνδρα ἄνδρ’ ἄρ’ ; and note.

1239. πικροῦ] ‘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, supr. 1136, ἐν τοῖς δικασταῖς, κακός ἵμοι, τὸ δ’ ἱστορεῖτο,—to the ordainment of the contest, disclaiming all share in the verdict.

1241. πανταχοῦ] ‘In all that we do,’ 1243. εἰκεὶν] Sc. τοῦτοι, or τοῖς
άλλ' αἱ ἡμᾶς ἢ κακοὶς βαλεῖτε ποι ἢ σὺν δόλῳ κεντὴσεθ᾽ οἱ λειλεμένοι.

ἐκ τῶν δὲ μεντοί τῶν τρόπων οὐκ ἂν ποτε κατάστας ὑένοι᾽ ἀν οὐδένδος νόμου,

εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν καὶ τοὺς ὅπισθεν εἰς τὸ πρόσθεν ἄξομεν.

άλλ' εἰρκτέων τὰ δ᾽ ἐστίν᾽ οὐ γὰρ οἱ πλατεῖς οὐδ᾽ εὐρίνωτοι φῶτες ἄσφαλεστατοί,

άλλ' οἱ φρονοῦντες εὐ κράτουσι πανταχοῦ.

μέγας δὲ πλευρά βοῦς ὑπὸ σμικρᾶς ὁμοί

μάστιγος ὅρδος εἰς ὁδὸν πορεύται,

καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον

ὁρῶ τάχ', εἰ μὴ νοοῦ κατακτήσει τινά,

ὅς ἀνδρὸς οὐκέτ' ὄντως, ἀλλ' ἣδη σκιάς,
...


1274. ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους, ἢδ' τὸ μηδὲν ὄντας, ἐν τροπῇ δόρῳ ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν ἄκρουσιν ἢδ' ναυτικοῖς ἐδώλιοις πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη πηδῶτος ἀρδῆν."Εκτόρος τάφρων ὑπὲρ; τίς ταύτ' ἀπείρεξεν; οὐχ ὃ' ἦν ὁ δρῶν τάδε, ὃν οὐδαμὸν φης οὔδε συμβήναι ποδί; ἀρ' ὑμῖν οὗτος ταύτ' ἔδρασεν ἔνδικα; 

χῶτ' αὐτὸς αὐτῶς "Εκτόρος μόνος μόνον, λαχών τε κάκελευστος, ἢλθ' ἐναντίος, [15 b]


1274. ἐρκέων] Sc. ἐσώ, implied in ἐγκεκλημένους. When the Greeks were driven within their lines, their own ramparts were like a trap in which they were caught.

1275. ἐν τροπῇ δόρῳ] '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 abaat each vessel would first catch fire.

Ἐδώλιος] This is commonly explained to mean 'the rowers' benches,' in which case ἀκροὺς is difficult to explain. But several passages indicate that ἐδώλια 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, σανδόμασει,—also the Scholiast on Lycophr. 296, quoted by Dindorf in Steph. Thes. s. v. ἐδώλιαν πηδῶτες τῶν σανδήματος καὶ καταστροφὸν τῆς νέως: Etym. Magn. p. 455, 4 (ibid.), τόσον τῆς νέως βασίν ἔγγοντα ὃ καὶ ἐδώλιαν φασιν: and cp. Eur. Hel. 1571, Ἐλὴν καθέσετ' ἐν μέσοις ἐδώλιαι, ib. 1602, 3, παρακελεύσαμα δ' ἦν | πρίμην-θεν Ἐλην' (had she left the midmost benches,—no doubt finding them uncomfortable,—for the stern?): also Hdt. 1, 211, στάντα ἐν τοῖς ἐδώλιαις (evidently a platform in a particular part of the ship). This agrees with other meanings of the word. ἀκροῦς means the part of the έδώλια towards the extreme stern. Cp. Od. 9, 540, οὖν ἄρων ἱσθομα. The whole description is probably taken from an Ἀλευτος ἀρποτέα, differing in some particulars from the Iliad, 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 ill. 14. 15.

1280. ὅν ... ὑμῖν] 'Who, as thou sayest, on no occasion set his foot by thine.' What Agamemnon said, supr. 1237, was different from this; but Teucer 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.'

1281. ἠθεὶς ... ἀντίος] 'Who, as thou sayest, on no occasion set his foot by thine.' What Agamemnon said, supr. 1237, was different from this; but Teucer 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. ἐλών, ἀκρός, but a dative of reference in construction with the whole sentence.

1283, χῶτ' αὐτός] δότε resumes ἡμῖν, supr. 1273, without any precise antecedent, though ἀρ' οὖν ἔνδικας ἔδρασεν; may be supplied from the preceding line.

1284. κάκελευστος. See Il. 7, 164. 1284-7. The spirit of these lines
agrees with II. 7. 186–9, ἀλλ' ὅτε δὴ τὸν ἱκανόν, φίλοις αὐτὸν ἀπάντησεν, ἢς μὲν ἐπιγράψας κινήσει βάλει, φαίνομαι Ἀλας, ἦτοι ὑπάκουειν χειρί· δ' ἂρ' ἐμβάλει, ἀγαμή παραστάτας· γυνὶ δὲ κλήρον σήμα ἔδωκε, γῆρησε δὲ θυμὶ.

1285. 'Not making his lot to sink into 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 πάπτω. Sophocles, or the Cyclic poet before him, here assigns to Odysseus, or some other rival of Ajax, the action elsewhere attributed to Cresphontes at the division of the Peloponnese amongst the Heraclids.

1287. κυνῆς | i.e. κυνής. 'From the helmet.' Cp. especially O. T. 808, ὄχιν, and note.

'Αλμα κουφείν] To spring lightly,' is an example of what in the Essay on L. § 17. p. 25 e, has been called the use of the cognate verb. Cp. Eur. El. 861, πήγημα κοφίζοντα: and, for the sense, II. 7. 182, ἐκ δ' ἔθηκε κλῆρος κυνῆς.

1288. σὺν δ' ἐγώ παράν] 'And I too. not far off.' Essay on L. § 18. p. 26, § 40. p. 75. παράν implies that Tencer was faithful to his post. Cp. Phil. 379, ὁπεὶ ἰδιθ' ἢ ἴμης, ἀλλ' ἀπήθ', ἢ τρ' σ' ἔδωκεν. For Teucer's services, cp. II. 15. 437, αἷλος.

1290. 'Poor man! and what can you be thinking of when you say it?' i.e. How can you be so blind? αὐτὰ 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. ἀρχηγός, ὤν τὸ ἄρχαίν. Cp. Ant. 593, ἀρχαία τὰ Λαβδοκαίδα, κ.τ.λ. Perhaps τάραξαι should be read. For Φρύγα (a word always used contemptuously, as in Eur. Alc. 675, πότερα Λυδῶν ἡ Φρύγα, κ.τ.λ.), cp. Hdt. 7. 11, Πέλοπος ὁ Πρί.η.

1293. ὅσοι σ' ἵστερον] These words, with δὲ, point the antithesis to σοῦ πατρὸς μύ. , πατηρ, supr. 1291. δυσοσβετατον has been joined with σε, and by some with 'Ατρέα. But for the addition of this epithet to δεινόν οἰκείων τέκνων, to which Hermann objects, cp. O. C. 945, 6, οὗτ' ἐνεί πάλιν | ἑνώπιον ἐθερίξασθαι ἀνόσιοι τέκνων, Ant. 514.

1297. 'Gave her up to be devoured by dumb fishes.' The ancient Scholast says: ἡ ἱστορία ἐν ταῖς Κρήσσας Εὐφη-
πίον, οτι διαφορετικώς αυτήν λάθρα υπό θεράπωνον, δη πατήρ Ναυτήλων παρέδωκεν, εντελεόμενος ἀποπνοώσαν δι' ἐθνικὸν ἐπόθεμεν, ἀλλ' ἐνεγγύσει Πλεισθένει. (It is possible also to suppose δ. φ. πατήρ to mean Atreus, and ἐπάκτων ἄνδρα Θεσείτης.) For the aggravation of the taunt in ἔλετες ἵνθον, cp. Π. 21, 201-4, τόν δὲ κατ' αὐτόθι λείσει, ἐπεὶ φίλου ὑπόρει, | κειμένου ἐν φαμάκαισι, διάνε μὲν μέλαν ἄνθρ., τόν μὲν ἄρ' ἐγκλέσι τε καὶ ἱκανοὶ ἀμφίπτεντο, | δημόν ἐρεπτομένοι ἐπινεφράδιον κειμέντες. διαφοράν is either (1) accusative in apposition with the sentence, expressing the result of the action, or (2) abstract for concrete, in apposition with αὑτήν understood as the object of ἱφθηκέν. Cp. Aesch. Prom. 582 foll., πρι' με μέλαν ... ἡ παντεία δάκαις δόσ διαλ. 1208, τοιοῦτον ... "Herm. preferred τοιοῦτον, which is found in some MSS. 1209. πατρός μὲν. The δὲ answering to this μὲν (μητέρα δὲ βασίλεια, or the like) is lost through the introduction of the relative clause in I. 1300. 1301. ἥχει] Historical present. 1302. βασίλεια, Ἀσσαίδοντος] 'A princess, daughter of Laomedon.' 1302, 3. ἐκκριτόν δὲ νῦν, κ.π.λ.] This shows that she was not only the noblest, but the most beautiful. 1304, 5. 'Should I, thus nobly born from princes on both sides, reflect disgrace upon my kin?' Cp. Π. 6. 208-10, αὐτ' ἀριστεύοι ... μηδὲ γένος πατέρων αἰχμηρόριον, οἱ μὲν ἀριστοὶ | ἐν τ' ἐφόρα ἐγένοτο καὶ ἐν Λυκίᾳ εὕρετ. 1306. τοιοῦτον ... ἐν πάνωσι κειμένου] Cp. supr. 924, ἄδω καὶ παρ' ἐχθροις αἵτινες θρήνων τυχεῖν. 1307. οὖθ' ἐπαινώσαντες λέγον] 'And are not ashamed to speak of it.' Cp. Phil. 929 and note. 1308. τοιοῦτον εἰ βαλεῖτε ποιεῖν] 'If ye shall cast him forth, no matter where.' Cp. infr. 1333, ἀσσαίδον ... βαλεῖν. 1309. 'It will not be till ye have laid low us three together with him.' Teucer, Euryssaces, and Tecmessa, will die in defending the corpse. Others, following Triclinius, understand the meaning to be, 'If you attempt to cast him forth, you will lay me and yourself beside him, three laid together.' 1310. ὑπερτονομένον] For the middle voice, cp. El. 399, πεσομέθ, εἰ χρῆ, πατρὶ τιμωροῦμεν.
that the Chorus can have no doubt that the coming of Odysseus will help to compose strife. In this case (2) the verbs Ἰνθ, πάρει, without connecting particle, may be either viewed as an asyndeton, or πάρει may be regarded as a resumption of ἡληλυθός, 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. Ἀντ. 40, λέων ἃν ἡ ὑπάσωσα, or that of joining battle (ἔνωσιν τίνας ἐσ μάχιν, νεικε λέων), Odysseus comes at the end of a fray.'

1319. τοῦτο ἐπὶ ἀλκιμῷ νεκρῷ. The difference of Odysseus's 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, ὥς ὁ μὴ ὀφελον νικᾶν τοῖς ἐπὶ θρόλοις τοῖς γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαία κατέσωκεν, Ἀιανθ', ὥς πέρι μὲν εἰδος, πέρι ὧν ἔργα τέτυκεν τῶν ἀλλών Δαναόν, μετ' ἀμύμονα Πηλέαν. 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. Ο. T. 573, 4. Ἀλ' ἤλθε μὲν δὴ τοῦτο τοῦνεις τάξιν ἃν ἃ ὧρα βιασθὲν μᾶλλον ἡ γὰρ μήρα φρενῶν.'

1323. συμβάλειν] For this expository

1311. ὑπὲρ] ὑπὲρ Λ. 
1312. *γ'] θ' MSS. Erf. corr. 
1320. κλιόντες' ἐσμεν] κλιόντεσ τὴν Λ.

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, supr. 1112, as οἱ πύνου πολλὸν πλέον.

1312. Erfurdt's correction (see v. rr.) appears necessary. It is barely possible that η... τε may = ἡ καλ, but far more probable that γ' was changed to τ' by accident, and τ' to γ' 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 II. 9. 327, ὄραν ἐνικά σφετέραυ, does not choose to discriminate nicely the relation of Helen to the Areidae.

1313. ὃς μὴ τούμιν] Cp. supr. 1255, 6, καλ οὐ προσέρχον τοῦτ ἐγὼ τὸ φάρμακον ὃ ὥς, where Agamemnon professes to warn Teucer for his good.

1315. θραυσάμα] Sc. γεγενήθαιά.
1316. καὶρόν] For this adverbial accusative, cp. supr. 34 and note: Find. Pyth. 1. 156, κα啰ν εἰ φθαῖσαι.

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...
AGA. ἠκούσεν αἰσχρὰ: δρῶν γὰρ ἦν τοιαῦτα με.

ΟΔ. τί γὰρ σ’ ἔδρασεν, ὡστε καὶ βλάβην ἔχειν;

AGA. οὐ φησί εἶσεῖν τόνι δὲ τὸν νεκρὸν ταφῆς ἄμοιρον, ἀλλὰ πρὸς βιαν θάψειν ἐμοῦ.

ΟΔ. ἐξετιν οὖν εἰς τὸν τάληθ φίλω σοι μὴ δέν ἦσσον ἢ πάρος *ὑμνηρεῖν;

AGA. εἰπ’ ἢ γὰρ εἶχν οὐκ ἂν εὐ φρονῶν, ἐπετεί

filon σ’ ἔγῳ μέγιστον Ἀργείων νέμω.

ΟΔ. ἀκοῦν νῦν. τὸν ἄνδρα τόνι δὲ πρὸς θεῶν μὴ τλῆσ ἀπατῶν ὥσαν ἀναλητῆς βαλείν μηδ’ ἢ βία σε μηδάμοι νικησάτω τοσὸνδε μισεῖν ὡστε τὴν δίκην πατεῖν.

κάμοι γὰρ ἦν ποθ’ οὗτος ἔξοχιστος στρατοῦ, εἰς οὖ κράτησα τῶν Ἀχιλλείων ὀπλῶν ἀλλ’ αὐτῶν ἐμπας ὄντ’ ἔγῳ τοιῶν’ ἐμοὶ


inf. cp. Thuc. 3. 40. § 1, ἡγγύρῳν ἀμαρτεῖν ἀνθρωπίνως κηρύσσαι.

συμβαλεῖν] Sc. τοῖς φλαῖροις.

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, εἰ τ’ αὕτι ἀνατι τῆς κελεύσει κράτη, the defence of a right is censured by the tyrant as an act of tyranny.

1328. φίλω may be taken in three ways, (1) agreeing with the subject of εἴποντι, ‘May a friend say the truth without offence?’ or (2) agreeing with the remote object of εἴποντι, ‘May one speak the truth to a friend without offence?’ or (3) agreeing with σοι in 1. 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 1. 1331, φίλον σ’ ἔγῳ, κ.τ.λ., inclines the balance in favour of (1).

1329. Although ὑμνηρείην, the reading of L pr. is not a vox nihill,—see L and S,—ὑμνηρεῖν, following the analogy of ὑπηρεῖν, is much more probable, and the letter erased above the μ in L (see v. 11.) was probably τ, so that ὑμνηρεῖν 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 ὑπηρεῖν or ὑμνηρεῖν.

1330. εἰπ’ . . . φρονῶν] Sc. εἰ μὴ ὄθως ἐχεῖν, according to a common idiom.

1334. ἢ βία] ‘The spirit of tyranny.’

Cp. infr. 1357. For a similar use of ἄρχην cp. Thuc. 3. 82. § 16.

1335. τοσόνδε μισεῖν] ‘To carry hate so far.’ The absolute use of the verb is noticeable. Cp. El. 387, σοὶ δ’ ἢμιν ἢ μισοῦσα μισεῖ μὲν λόγῳ.

1336. κάμοι] ‘To me also,’ as well as to you and Menelaus.

1337. Cp. Phil. 1. 1292, πρότεινε χείρα, καὶ κράτει τῶν σών ὀπλῶν: Thuc. 3. 47; ἐπειδὴ τί ὀπλῶν ἐκράτησεν.
AIAS.

οὐκ *ἀντατιμάσαμι ἂν, ὥστε μὴ λέγειν ἐν ἄνδρ' ἰδεῖν ἀριστον Ἀργείων, ὅσοι Τρολαν ἄφικόμεσθα, πλὴν Ἀχιλλεώς. ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζωτό σοι· οὐ γάρ τι τούτων, ἀλλὰ τοὺς θεῶν νόμους φθείροις ἂν, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, βλάπτειν τὸν ἐσθλόν, οὐδ' ἑάν μισῶν κυρῆς. ΑΓΑ. σὺ τάττ', Ὀδυσσεί, τοῦτο ὑπερμαχεῖ έμοί; ΟΔ. ἐγωγ'. ἐμῖσουν δ', ἥνικ' ἡ μυσέων καλῶν. ΑΓΑ. οὐ γάρ θανῶτι καὶ προσεμβήναι σε χρή; ΟΔ. μη ἁχίρ', Ἀτρείδη, κέρδεσιν τοῖς μη καλῶις. ΑΓΑ. τὸν τοὐραννον εὑσθείν οὐ βάδιον. ΟΔ. ἀλλ' εὰν λέγουσι τοῖς φίλοις τιμᾶς νέμειν. ΑΓΑ. κλέειν τὸν ἐσθλόν ἄνδρα χρή τῶν ἐν τέλει. ΟΔ. παύσαι' κρατεῖς τοῖς τῶν φίλων νικημένοις.

1339. οὐκ *ἀντατιμάσαμι'] οὐκ ἂν ἀτιμάσαμι ΛΙΛ'Μ'Ρ. οὐκ ὅν τιμάσαμι' C'A Βατ. αε. Σι. οὐκ ἂν ἀτιμάσαμι' Παλ. Μ. Βοθε κορρ. 1344. ἄνδρα δ' οὐ] ἄνδρ' οὐ Α. 1349. κέρδεσιν] κέρδει Λ. κέρδεσιν AC'.

1340. ἐν' ἄνδρ' ἰδεῖν ἁριστον Ἀργείων] 'That he stood alone, so far as I could see, as the noblest of the Argives.' ἐν' ἄνδρα is here intensive. Cp. Aesch. Pers. 327, εἰς ἄνδρα πλείστων πόλων... παρασχάν. 1341. πλὴν 'Ἀχιλλεώς'] Cp. the lines of the 11th Odyssey quoted above, note on 1319; and Alcaeus, Fr. 48, τὸν ἀριστον πέδον Ἀχίλλεα: Πινδ. Νεμ. 7. 40, κράτιστον Ἀχιλλέα ἀτερ. 1342. ἀτιμάζωτο] The passive, while emphasizing the verb, avoids the 2nd person. (E. on L. § 31, p. 1. 53 a, p. 1. 54 b.) 1344, 5. εἰ θανοί] For the optative in supposing a general case, see Essay on L. § 36, p. 61 a (1). Join ἄνδρα... τὸν ἐσθλόν. 1346. 'Do you mean, Odysseus, thus to fight on his side against me?' 1347. ἥνικ'] '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. κέρδεσιν. Cp Athene's ironical words to Ajax, supr. 107, πρὶν ἐν τί... κέρδησιν πλεον. For the strength of ethical association in μη καλῶις, cp. Thuc. 3. 55, where the Plataeans, pleading for their lives, state as a reason for having clung to Athens, καὶ προδοούν αὐτοὺς οὐκέτι ἵν καλῶν: also Phil. 1304, ἄλλ' οὔτ' εμοί τοῦτ' ἐτιν οὔτε σοι καλῶν. 1350. 'A monarch cannot always observe the rule of piety.' Agamemnon, like the Athenian envoy at Melos, has recourse to 'necessity, the tyrant's plea.' 1351. 'But he can favourably regard the good advice of his friend.' Sc. δύνατον ἐτιν αὐτῷ, implied in βάδιον, supr. 1352. τὸν ἐσθλόν 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 στιχερμομοία 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. τῆς ἔχθρας] 'Kindness prevails with me before enmity.' Sc. μᾶλλον, implied in νυκ. For the meaning of ἀρετή, 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. § 39. p. 73 b.

1358. 'Men who speak thus are prone to rashness.' τοιοῦτο, sc. ἂπει τὴν ἀρετὴν τῆς ἔχθρας προτιμῶναι. For the addition of βροτῶν, see Essay on L. § 40. p. 75, 3; and cp. especially O. C. 281, φάνει ἄριστοι 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, supra. 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. The foregoing 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.

1363. 'Ελλησι 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 wilily 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...
to this,' viz. to death. The sentiment is a noble one, and is in accordance with Odysseus' words to Athena in supr. 124 (οδέν το τόπτον μάλλον ή τομήν σκο-
πών). 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 1366 is then the 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 1.1367, without caring to resent the sneer, simply reaffirms 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 differ-
ence. 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. 1.1367 is thus less pointed.

For the meaning given to ἐνδέσκομαι, l. 1.1365, cp. Eur. Androm. 342, ἀλλ' ἐδείχνεω τινὶ—and for ὡς ἄν, l. 1369, cp. O. C. 1561, and note.

1371. σοὶ μὲν, κ. τ. ἀλλ. For this ungracious expression, cp. O. T. 671, 2, τὸ γὰρ ὁν, οὐ τὸ τόδε, ἐπικτείρω στόμα | λειεύνω, οὗτος δ', ἐνθ' ἂν ἡ, στηθοσαι.

1372. κέκεκιεκανδάδοι] E. on L. 841, p. 78.

1373. σοὶ δὲ ἢ τρ. ἡρ. 'You may do what you must:' an ill-humoured way of saying, 'Do as you please.' τρ., although rejected by Dindorf and others in favour of χρ., i.e. ἀρρενες, is not inexpressive, and is possibly right. Cp. El. 606.—Εἰς Ἀγαμήμονον.

1375. τοιοῦτον ὑπότρ. 'While you act in this way.' Cp. Phil. 10.49, οὐ γὰρ τοιοῦτον δεῖ, τοιοῦτος εἰς εὐγάϊος.

1376. ἀγγέλλωμα]. 'I declare my self.' Cp. Thuc. 8. 86. § 8, ἐπαγγελ- λόμενοι . . . ὡστε βοηθεῖν.
καὶ ἐγκατοικεῖν καὶ μὴ δὲν ἐλλείπειν ὅσον
χρή τοῖς ἀρίστοις ἀνδράσιν ποιεῖν βροτοῦς.

ΤΕΥ. ἀριστ᾽ Ὀδυσσεῦ, πάντ᾽ ἔχω σ’ ἐπανέσαι λόγοισι: καὶ μ’ ἐγνέωσα ἐλπίδος πολύ,
tούτῳ γὰρ ὄν ἔχθιστος Ἀργείων ἀνήρ
μόνος παρέστης χερσὶν, οὐδ’ ἔτης παρὼν
θανόντι τὸ δέ ζῶν ἐφυβρίσαι μέγα,
ὡς ὁ στρατηγὸς οὐπιθρῶντησος μολὼν,
αὐτὸς τε ὁ ἔναμισος ἥθελησάτην
λαβητῶν αὐτῶν ἐκβαλεῖν ταφῆς ἀτερ.
τοιγάρ σφ’ Ὀλύμπου τοῦ ὁ πρεσβεύων πατήρ
μνήμων τ’ Ἕρων καὶ τελεσφόρος Δίκη
κακοὺς κακῶς φθείρειαν, ὡσπερ ἤθελον
tὸν ἄνδρα λόβαις ἐκβαλεῖν ἀνάξιος.
σὲ δ’, σ’ γεραιοῦ σπέρμα Λαέρτου πατρός,
tάφου μὲν ὁκνῶ τοῦ ὑπηρεϊέν ἔαν,
μὴ τῷ θανόντι τούτῳ δυσχερὴς ποιῶ
τὰ δ’ ἄλλα καὶ ἐξίμπρασα, κεί τινα στρατοῦ

1380. ὁσον] ὁσον C
t. 1380. ἀνδράσιν] ἀνδράσις LT Pal.
1381. λαβητῶν] λαβητῶν αὐτῶν L
1390. ἐρῶς] ἐρῶς L ἐρῶς C ΆΓ
1391. φθεί-
1390. ῥειαν] φθείρειαν (εἰ from ὦ)
1396. ἔξιμπρασε] ἔξιμπραστε LT Pal.
1382. λόγοισι] 'By reason of thy
speech.' Essay on L. § 41. p. 21 b (2).
ἐγνέωσα ἐλπίδος] Cr. O. T. 1433,
ἐπείπερ ἐλπίδος μ’ ἀπέσασας.
1383. ἔχθιστος] 'Most hated,' as
surp. 818, μάλιστα μοιθέντος, ἔχθιστον
θ’ ὀρῶν.
1384. χερσὶ'ν] '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,
1385. θανόντι...ζῶν] Essay on L.
§ 14. p. 76.
1386. οὐπιθρῶντητος] ἐπιβρῶντητος
is either (1) 'senseless,' or (2) 'de-
serving the lightning-stroke.' Cr. surp.
103, τούπιθρῶντων κινάδος, and note.
1389. Ὀλύμπου τοῦ] Olympus in
Sophocles almost loses the notion of
place, and is associated with the sky
overhead. Ant. 758, ὅ, τόν θ’ Ὀλύμπου.
1390. μνήμων] Cr. especially Aesch.
Eum. 381–3, κακῶς τι μνήμους σεμναὶ
cai δυσπαρέγγυοι βροτοῖς.
1390. λόβας] 'Injutiously.' For
this cative of manner, see Essay on L.
§ 14. p. 20 a, and cp. especially Ant.
1003, σπάντας...ἀλλήλους φωναῖς.
The expression is justified by Mencelaus'
words, surp. 1664, 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 adop-
tion of the dead hero Melanippus, son
of Astacus.
1396. 7. κεί τινα στρατοῦ | θίλαι
AEIAS.

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THELEIS KOMIZEIN, OUNDEN AGYOS EOMEN.
EYW DE TALLA PANTA PAPRANOVI' SU DE ANH KA' HAMAS ESBLLOS OVN EPISTASSO.

OD. ALL' HTHELON Mени EI DE ME'STLL SOI FILLOV
PRASSOYAN TATH' HAMAS, ELI', EPIANEOXAS TO SOV.

TEY. ALL' HTH NAR POLVS EKTETATAI
XRONOS. ALL' OI MENDED KAPETON
XERAI TACHYNETE, TOI B' YPISATON
TRIPADO' AMFIPYTPOU LOUTRION OXION
THESO' EPTIKAIROU'
MIA B' EK KLIOSIAS ANDROWN ELH
TOWN UPASPIDION KOSMON FERETO.
PAI, SU DE PAPROS Y', Boeing ISXIVES,

1404. XERAI TACHYNETE] XERAI TACHYNETE IA. XERAI TACHYNETE VAT. AC VV3. XERAI TACHYNETE P.

KOMIZEIN (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.') KOMIZEIN has not
the meaning of σΟΤΟΜΙζΕΙΝ, supra. 1048.
In Eur. Androm. 1263, 4, ΑΛΛ' ΕΡΡΕ
DELPWON EX THEDEMIATON TALON [NEKROV KOMIZEIN TONDE, the meaning is, 'Go and
take this dead body to Delphi's god-
built town.')

1398. Observe the repetition of TAL-
LANA AFTER TA ALLA, with a different re-
ference.

1401. EPIANEOXAS TO SOV] ' Approving
your decision,' i.e. not complaining of
it.

1402 foll. EXODOS. The anapaests
give the signal for departure, and prob-
bably indicate that Ajax is not to be
buried in the fatal spot, but is carried off
the stage in solemn procession.

1402. The unseemly interruption of
the Atreidai 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 II. 1418-20.
During the words of Teucer, various
attendants are moving to and fro, until
at I. 1413 all is ready, and the process-
ion forms.

1404-5. TACHYNETE . THEOM'] The dig-
ging of the grave takes time. The
tripod is set up in a moment. Hence
the change of tense.

1404-6. TOI . EPIKAIRON] ' Others
set over the fire the tripod on its lofty
stand, ready to serve for pure lustration.'
The words of Ajax, supra. 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 AMFIPYTPOU, which is pre-
dicative, cp. II. 18. 344, AMFIL XAIOI ST'HAI
TRIPOSA MEGAN. TOI continues the epic
note struck in KALION KAPETON. LOUTRION
is a genitive of respect after EPIKAIRON.
'With a view to,' 'For the purpose of.'
Cp. Thuc. 3. 92. § 5. τού . . POLEMOV
KALOS . . KATHOSOAVI.

1407, 8. According to the wish of
Ajax expressed to the mariners, supra.
572 foll., his body-armour is to be
buried with him, while the shield is left
to Euryssaces. The Chorus must be
supposed to have communicated this
message to Teucer. See Introduction.
JOIN EK KLIOSIAS FERETO. 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
to lift thy father's frame, applying
thy hands with loving care. For the
darkened life-current still issues from
the warm arteries.' The clause with γάρ gives the reason for the addition of φιλότητι θιγών. The σύριγγες are the circular mouths of the several arteries, which were imagined to be full of air, and to blow forth the blood. άνω is 'into the air.' Cp. Phil. 783, τὸδ' ἐκ βυθοῦ | κηνίων αἵμα. Others, comparing supr. 918 (when the wound was recent), explain σύριγγες of the nostrils, and suppose Teucer merely to raise the shoulders in order to stay the flow of blood.

1416. κούδειν τῷ λόφῳ] 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.

1415. [Ἀιαντός . . . φωνὸ.] '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 paroemiacs. For ὅτ' ἢν, cp. Eur. Fr. 313 (the shade of Bellerophon is apostrophizing his former self), ἡσθ' εἰς θεός μὲν εὐσεβής, ὅτ' ἡσθ', ἀκ', κ.τ.λ.

1420. οὐ τι πράξει] 'What his fortune will be.' Cp. O. T. 73, 4, καὶ μ' ἡμαρ ἠδη . . . λυπεῖ, το πράσσει.
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 reminiscences. 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 Arsinoe 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 Phanotens, 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

* 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 lack 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 πρωταρχος ἄρη, the death of Myrtillus. 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

1 Eum. 762-777.
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 Clytem-
nestra, 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 (l. 472–659).

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 Phanoteus, he is at once believed. Clytemnestra is elated, and Electra sinks to despair (l. 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 (l. 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 (l. 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' (l. 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 proscenium 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 (l. 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 (l. 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 Lyceius and the Pythian Apollo. Cp. O. T. 908, 910, where a similar effect is produced by Jocasta'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 ἐκκένδημα, 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 fierceness 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 Iphigeneia, but only the low passion for Aegisthus has been her ruling motive. So Electra affirms, and the chorus repeat after her (l. 198, ἐρως ὀρείνας); 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.

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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 Il. 1384–97. As already observed, the chorus are freewomen, and not captives, as in the Chœphori 1.

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 2. 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 3, 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.' Amphiaraus 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, Il. 121–250, are studiously varied, and may profitably be compared with those of Ant. 806–882. The second commos, Il. 823–70, although brief, and broken up into short phrases,  

1 See note on I. 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 else-
where in Sophocles, unless in the Philoctetes. There are properly
speaking only two stasima, ll. 472–515, consisting of strophe, anti-
strophe, and epode, and ll. 1058–1096, consisting of two strophes and
antistrophes. For the short strophe and antistrophe, 1384–97, in
which paeons, iambics and dochmiacs are impressively combined, is

The senarii have a peculiar finish, equability, and roundness, together
with a light and rapid flow, and that ἀφέλεια or smoothness which
comes of an entire fusion of thought in expression. There are com-
paratively 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 τότ’ εὖνέπω 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 ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΡΩΓΟΣ. ΧΡΥΣΟΘΕΜΙΣ.
ΟΡΕΣΤΗΣ. ΚΛΥΤΑΙΜΝΗΣΤΡΑ.
ΗΛΕΚΤΡΑ. ΑΙΓΙΣΘΟΣ.
ΧΟΡΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΑΔΗΣ. ΘΕΡΑΠΑΙΝΑ.
1. οτρατηγήσαντος γρ. τυμάνησαντος C. 4. οπτόδεις L. 5. Ω γι' αυτήν ἐπ' αὐτήν τ' ὁμοίως "Δῦκειος γενοῦ στρατοῦ δαίμων".

2. Ἀγαμέμνονος παῖ, νῦν ἐκεῖν ἠφετέροισιν. Τοῦ γὰρ παλαιοῦ "Ἀργος οπόθεν οὖς· τὸ δέ, ὧν ἀνεσπάραξ ὄλος Ἰνάχου κόρης· αὕτη δ', ὁ Ὀρέστα, τοῦ λυκοκτόνου θεοῦ ἀγορᾶ Δῦκειος· οὔξ ἀριστερᾶς δ' ὁδε

3. λεύσειν Λ. ὕπερ Τ. 7. οὐξὶ δ' ὁδε

4. ὁ δὲ Ἀργεῖον ἀνεκτάξατο. Ὁ πατὴρ τοῦ θάνατος ὢν, ἣν τὴν παλαιοῦ Αργείου ἀρχήν ἕφετε, ἐτέκνεσεν ἐπὶ Κέλλαν Ἐλλάδας. Ἀγαμέμνονος ὁ στρατηγὸς τοῦ τριώτος πολέμου. 5. ὃ ὅπερ τοῦ Ἰλίου ἀδειν μέλος, ὥσπερ ὃ ἐπιτάξατο τοῦ τριώτος πολέμου. Ἐπιτάξατο τοῦ τριώτος πολέμου μετὰ τοῦ Ἐλλάδος ἐπιτάξατο τοῦ τριώτος πολέμου. 6. ἂν ὡς ἔν ὅπερ τοῦ Ἰλίου. Ἐπὶ τοῦ τριώτος πολέμου. Ἐπὶ τοῦ τριώτος πολέμου. 7. ἄγορα Δῦκειος Κ.
"Hras o kleywos naos: oI O ikanoqe, 
phasekei Mwnkas tás poluxróous óran 
polyphorón te dòma PeloÝidón tóde, 
dhèn se patròs ek fónon égw pote 
pròs sýn òmaíou kai kaiçynntíthn labdón 
'ýnega káçésoswa kaiçethreýmhn 
tosóvd éis ÿbhs, patrì tìmowd fónon. 
vòn óun, 'Oreóstá kai ñ filhate xénon 
Puládhi, tî chrì dráan én táchei ouleutéon.  
ws ÿmín ÿdhn lampríon hlíon sèlas 
éa kinei fòthymat' órnithon safh, 
mélaivn t' àstrotov ekéllouan evphón.  

9. óran] óran L. pr. óran A. óran Vat. ac.  10. peloÝidón] pelopeÝidón, ón L.  
14. tìmowd fónon] tìmowd fónon L. corr. p.m. or C.  15. versus a p. m. in 
margine additus.  
16. Puládhi] puládhi(s) L. óran] óran A.  

8. oI O ikanoqe] The antecedent to 
the relative of is lost in the expansion 
of the sentence in l. 9.  
10. dòma . . tóde] These words are 
coordinate with Mwháras and governed 
by óran, as is shown by the conjunction 
té.  
11. patròs ek fónon] Either (1) 'Im-
mediately after thy father's murder,' cp. 
Thuc. 5. 20, ek Díovnòan, 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. Plnd. Pyth. 
11. 25 foll., tôn òhì phonofenou patròs 
'Arainá Kautaimýntas | xheírou èno 
kratérwv] ek bòlou trophós ánile du-
spevhnéos. In either case the plural, for 
which cp. O. C. 962, óstis fónon mou, 
k.t.l., includes the attendant circum-
stances. fónon is better than fónwv 
(gen. plur. of fónh), which would 
suggest only the scene of blood. 
12. ònìs òmaíou kai kaiçynntíthn] 
'Thine own sister.' Cp. infr. 325, ó, tìn 
syn òmaíou, èn patròs taìtov fónon, | 
Xrhoídean, èn te mptròs. 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 kaiçynntíthn.  
Cp. infr. 1164, Ant. 915, du kaiçynntov nóra.  
14. tòsôvd éis ÿbhs] 'To this 
strength of youthful manhood that thou 
showest.' So Phoenix says to Achilles,  

P. 9, 485, kai se tòsôvd Myknsa, theos 
etiçew,'AchiLev. For the position of 
és, cp. O. C. 126, 7, åvstíthi állos 
es | tawv' áswmavemv továs. 
patrí] For the dative, see E. on L. 
§ 13. p. 19 e.  
16. Pylades, who is a silent person in 
the Electra, is only mentioned once 
again, infr. 1373. Orestes has no scruples, 
as in the Choëphori, 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. ós ÿmín . . . safh] 'Since we 
have already the sunshine in full brilli-
ance awakening there unmistakably 
to song the early voice of birds.' 
lam-
príon and safh both form part of 
the predication. safh, i.e. not a doubtful 
twitter here and there, but the unani-
mous 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 stars,' àstrotov evphónta =vìc 
Or (2), 'And dark Night, the region of 
the stars, has disappeared' 'Night being 
regarded as a world possessed by the 
stars. Others join àstrotov ekéllouan,  
'Night has lost her stars' — i.e. 'The 
night is yet dark but the stars are waning
in the coming light,' (Paley.) But this can hardly be reconciled with ll. 16, 17, and rather presupposes a Northern twilight.

20. ἐξοδοποιεῖν στέγης] 'Come out of doors,' ἐξοδοποιεῖν, although a special word, has here only the general meaning of ἐξέρχεσθαι. See E. on L. § 52, p. 97.

21. ξυνάπτετον λόγους] 'Join ye in counsel.' For this use of the dative with a transitive verb, cp. infra. 710, κλήρους ἔσηλεν, 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, 1, 2, 112: 'And with no less nobility of love Than that which dearest father bears his son, Do I impart toward you.'

22. ὧσ ἐνταῦθ' ἵππους] 'Since we are thereabouts,' lit. 'moving there,'—i.e. ἐνταῦθα ἵππου τῆς ὀδοῦ: we are arrived at such a point in our enterprise. ἵππου, for ἰπποῦς, which occurs only once in Callimachus, can hardly be retained, and no valid objection has been made to Dawes' emendation, as above explained.

23. ἰπποῦς τῶν φοινικάτων πάρα] The description passes from the gnomic aorist to the vivid present. For the verb, cp. Hdt. 4, 129, ἐν ἰπποῖς ἐν θαλαμεῖ έσον, ὧθει ιστάτες τα ὤτα. [6a] In apocosi.

24. τὰ... δόξαντα] Sc. ἵπποι τε καὶ Πολάδη τόδε. Their plans are already formed.

25. ἵππος εἰ μέν τι καρπόν τυγχάνω] 'If anywhere I miss the mark,'—εἰ τι ἄμαρτάνω. E. on L. § 41, p. 78.


32. ἰπποῦς is probably aorist (not future) optative, being indirect for (τινὶ τρόπῳ) ἰπποῦς;
37. ‘By craft to steal! the righteous deathblow which my hand should give.’ χείρος marks the directly personal nature of the act. Cp. O. T. 811, εἰκίδε λέοντας, and note. For the genitive, cp. infr. 206, βαντόσ ἀλειδίς διδύμων χείρον.
38. τοίονδε, like τοιοῦτα in supr. 35, points to the remarkable nature of the oracle (cp. O. T. 95, τὸ ἥκουσα, and note), but with greater vividness. E. on L. § 22, p. 34.
39. καίρος 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 οὔδε ... ἡγούμενον 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 ὡς ἡγούμενον to be an after-thought 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 thereto so o’ergrown, Cannot be questioned.’

For the combination of aorist subj. and fut. ind., cp. O. C. 450, 1, ἀλλ’ οὐ τι μὴ λάχωσαι τοῦτο συμμάχου, | οὔτε σφυν ἀρχής ... | ὑπερέι βεβαία.
45. Phanoteus had quarrelled with his brother Crisus, 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. ὅρκων προστίθεις] (1) Sc. τὰ ἀγγελλόμενα. ‘With the preface of an oath.’ Hermann objects to this: ‘At its res primaria in secundarium converteretur.’ But such inversions are not infrequent. Cp. Aristoph. Av. 1004. See L. on L. § 42, p. 80, and Schmidt’s Shak. Lex., Grammatical Observations, § 14, p. 1423. The correction ὅρκων προστίθεις (for which cp. Fr. 428, ὅρκου δὲ προστίθεντος ἐπιμελεστήρα | ψυχὴ κατέστη) is therefore unnecessary. Or (2) ὅρκων is a dative of manner, ‘With an oath,’ to which προστίθεις, sc. ὅρκων, is added exepogetically. Cp. Essay on L. § 14, p. 21; ib. § 36, p. 63 (5) a.
48. εἰς 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.
The v. i. 

51. 

52. 

53. 

54. 

55. 

56. 

57. 

58. 

59. 

60. 

61. 

62. 

63. 

64. 

65.
62 foll. Some such story as that of Aristea 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.

63. μάτνη 'Without reality.' For the pleonasm, see E. on L. § 40. p. 75. 
64. ἐκτείνουσαι πλέον 'Their name stands higher than before.' For this intensive use of the perfect, cp. ἐσπούδασα, τετεύτακα, 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.'

δεδομένα is used intensively for βλέποντας = ζύμων, but this natural use of language is assisted by the image of the star. (See L. and S. s. v. δέρκωμα.)

The star of Orestes in the ascendant will be of evil omen to his enemies. Cp. II. 22. 30, λαμπρότατος μὲν ἔδε ἐστι, καθὼς δὲ τῇ σκέφτεται.

For ἔτι meaning 'Hereafter, though not now,' cp. infr. 421: Trach. 256, 7, ἡ μὴ τὸν ἀγχοστὴρα τοῦ τὸν πάθους ἐχεν παθὲι καὶ γνώσει δουλώσεσαν ἔτι: Ant. 69: Phil. 1359.

Compare with II. 59-66 the comic words of Falstaff, Shak. 1 Hen. 4. 5. 120, 'To counterfeit dying, when a man thereby liveth, is to be no counterfei, but the true and perfect image of life indeed.'

68. 'Receive me and let me prosper in this my coming.' The participle is proleptic. For ταῦτα ταῖς ὁδιάσι, cp. O. C. 553, ταύτα δ' ὁδίας | ἐν ταῦτα δ' ὁδίαις ἀκούων μᾶλλον ἐξειπισταμαι. 
70. δίκη καθαρτησία 'A rightful purifier.' See E. on L. § 14. p. 20. Cp. Shak. J. C. 2. 1. 180, 'We shall be called purgers, not murderers.'

72. ἀρχέπλουτον] Sc. καταστήσατε, 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 ἀρχέκακος. The word in this sense may possibly be construed with δώμων, 'Beginner of wealth to the house.' Others explain it as equal to ἀρχαίπλουτος, (2) 'Enjoying ancient wealth.' For this, cp. ἀρχείδεις, Pind. Pyth. 4. 189-195, ἀρχαῖον κομίζων πατρὸς ἔμου βασιλευομέναι | οὐ κατ' αἰῶνα... | τιμῶν, | πείθομαι γάρ τινι Πελαί | ἀμετέρων ἀποσυνιώσαι βιασὸς ἀρχαῖδικαν τοιχῶν.

74. τῷ σὸν... φρουρήσαι χρέος] 'Go thy way and watchfully execute thy duty.' Lit. 'Watch thy service,' i.e. perform
HELECTRA.

139 from sound. 39. of As Electra, does softened After OeXeis Toara dvaKovaf€v foil. 80. For But. And e fjuv supplementary But, command a a. fioi re- Introduction, xp^os. TC0 8' to the And Spuptvcov] Ao^tov' 85, found' leaving Orestes, moment should counsel And to the determination excite within. he action. is 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 l. 85, exouni Orestes, the Paedagogus, and Pylaides, leaving the proscenium vacant.

77. Ἑλέκτρα. 75. ἀνδράσιν] ἀνδράι: Ι.Α. ἀνδράσιν Γ. 80. Ἑλέκτρα] Ἑλέκτρα(σ) Ι.Α. 83. ἀρχηγείτειν] η from a L. 1. 84. πατρός χέντες] πατρὸς σχέσεις Λ.
thy service which requires watchfulness. τὸ εὖν . χρόνος is cognate acc. after φρον- σχαί, but also in the first instance the subject of μελήσαν, to which φρονσηαί is added as an explanatory infinitive.

75. καιρὸς γάρ] Sc. ἔστι. 'For the occasion is here.' See E. on L. § 39. p. 72, I a. δισπερ. 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 respond to Electra, who gives the principal 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 l. 85, exouni Orestes, the Paedagogus, and Pylaides, leaving the proscenium vacant.

77. — — — — — — . A paroemia, 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, θυρών = 'In the direction of the doorway,' 'e regione osti,' is softened by the addition of ἡδον, with which θυρών is to be resumed. For the genitive of the place from which an object strikes the sense, cp.infr. 900, 1, ταχάτης ὀφρ | πυρός νεάρα βδομήχων τετρημένον.

81. There is no valid objection to the Scholiast's explanation of this as καὶ ἄνακοσώμεν, 'And let us hear afresh,' or 'hear further.' Hermann prefers καὶ ἄνακοσώμεν. Neither form is found elsewhere, and Nauck conj. κάπακοσώμεν. But, as Prof. Paley observes, this is unnecessary.

82. 3. μηδὲν πρόοδον] Sc. ποιώμεθα, which is absorbed in πειρώμεθ' ἔρθων. κάπο τῶν' ἀρχηγείτειν] 'And with this rite initiate our act.'

84. 5. ταῦτα γὰρ . ἄρωμένων] 'For this brings victory within our grasp, and gives us command over our exploit.' φέρει (sc. ἡμῖν) is to be resumed with κράτος, but ἐφ' ἡμῖν is to be joined to νίκη, as a supplementary predicate.
The monody of Electra, consisting of two anaepastic systems, of which one (II. 86-102) is retrospective, and the other (II. 103-120) is prospective. Secondly, there is the comic parados—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 στρ. and αντ. α' (II. 121-152), the chorus gently, but gloomily, expostulate with Electra, who is inconsolable. In στρ. and αντ. β' (II. 153-192), they vainly try to cheer her. In στρ. and αντ. γ' (II. 193-232), they remind her of her past and present troubles, and exhort her not to add to them. All this is followed by a ρήτορ of Electra (II. 254-309) in reply to the coryphaeus, who, at I. 324, again speaks to call attention to Chrysothemis' approach.

Metres. The anaepasts 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 paroemias near the commencement of each system in II. 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 I. 115 may be intentional.

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.

For the sacred purity of the elements as opposed to the impurity of man, cp. O. Τ. 1427, 8, τό μήτε γνησίως οδύς μήτε φῶς ἀποδείξεται.

87-90. ως μα... αἰμασσομένων. How many tones of my lamenting, how many blows that bruised my blesting breast, have thrilled you! στέρνων is objective genitive with πληγάς, but is to be resumed with ἀντίστρεπται, lit. 'planted firmly against,'}

89. ἀπολειφθη. 'Hath ceased,' lit. 'Has been outrun,' i.e. by the day. Cp. Αι. 672, 3, ἑξετάσατε δε νυκτὸς αλατινός κύκλος | τῇ λευκοπόλα ἀφένες ἡμέρας φίλειν.
τὰ δὲ παννυχίδων ἢδη στυγεραῖ ἐξνίσασ' εὐναὶ πογερῶν ὁκών, ὅσα τὸν δόστηνον ἐμὸν θηρνῷ πατέρ', δι κατὰ μὲν βάρβαρον αἴαν φαίνιος "Ἀρης οὐκ ἐξέσεν, μῆτηρ δ' ἠμή χω κοινολεχῆς Αἰγισθός, ὅπως δρῶν ὄλοτομοι, σχίζοσι κάρα φοινὶ πελέκει· κοῦδεὶς τοῦτων ὀίκτως ἀπ' ἄλλης ἢ 'μοι φέρεται, σοῦ, πάτερ, οὕτως αἰκῶς οἰκτρῶς τε θανόντος.

ἀλλ' οὐ μὲν δὴ λήξῳ βρήμων στυγερῶν τε γῶν,


92, 3. τα δὲ . . . οἰκών] 'And when night comes on, the detected 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 παννυχίς, generally a festive celebration, of the sleepless nights of mourning. Cp. Ant. 152, 3, θέου δὲ ναοῦς χορός | παννυχίας πάντας επίθεοιν, and, for the general sense, cp. Od. 19, 518 foll. ὅτε δ' ὅτε Πανδαρέως κούρης, χλωρῆς Ἀφιδών, | καλὸν ἀδέραιαν, ἀρόσ νεόν ισταμένος, | δειδρέων εἰς πτέρυ- λοιας καθεξομένη πυκνώσων, | ἢ τε θαμά τρωπώσα χέει πολυχλαίω φωνής, | ποιήδολοφυμένη 'Ιτυλον φιλον, ὅπετο χαλ- κῦβ | ἀτείνει δ' ἀφραδίας, κόρου Ζήθοιο ἀνάκτος' | δι καὶ έκεῖ δίχα θυμὸν ὃρασαι ἐκθα | καὶ ἐνθα. See below, ll. 107, 148, 9. ἢδη contrasts pannychis with what pre- cedes.


98. Cp. II. 13. 389, ἢτις δ', ὅσ' ὅτε | τε τις δρόν ἤψε, ἢ ἄχρας, | ἢ πάντως βλαστήρῃ, την τ' οὖρα τεκτόνες ἄνδρες | ἐξετάμων πελέκεσαι νεκρᾶ, νόμιν εἶναι. But the unfeeling act of the woodman is more prominent in the present passage than the grandeur of the tree.

100, I. κοῦδις . . . φέρεται] 'And no pity' (or mourning) 'on account of this goes forth from any one but me.' For the genitive, cp. O. T. 185, λυγρῶν πῶνιν ἱκτηρίας ἑσπερανάχουν. And for the attraction in the gender of ὁκώς ἄλλης, cp. infr. 885, 6, ἔγω μὲν ἐξ ἐμοῦ τε κοῦν ἄλλης σαφῆ | σημεί' ἵδουσα, κ.τ.λ. For φέρεται, of the utterance of feeling, cp. Pind. Pyth. 1. 170, εί τι καὶ φλαυρον παραδούσα, μέγα τοι φέρεται | παρ σέβει. 102. αἰκῶς] Although the MSS. agree in αἰκῶς, the Scholiast gives αἰκίως as a various reading. And αἴ- κίως, which is appropriate in infr. 113, is frigid here.
105. Hermann’s rejection of the first leitou (see v. ix.) is clearly the best emendation of this passage, which in the MSS. has two long syllables too many. paimegegei ... (pipas) ‘The bright tremblings of the stars.’ On πατν in comp. see Essay on L. § 55. p. 101. 6. φεγγος has a special application to the light of the moon and stars as distinguished from daylight:—Plat. Rep. 6. p. 508 C, ὀφθαλμός, ὅταν γινεται ἐν ἕκεινα τις αὐτοῦς τρήτι ἄλτ ἀν τὸς χρόνος τὸ ἡμέριον φῶς ἑπεξέχυ, ἄλλ’ ἄν ηυκερνύνα φέγγον. For πατν, lit. ‘heating’ or ‘pulsation,’ as applied to the twinkling of the stars, cp. Tennyson’s ‘Beat, happy stars, timing with things below.’

107. τεκνολέτεια ‘That has lost’ (or ‘slain’) ‘her child,’ viz. Ithys, according to the story followed in the Odyssey, l. 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 τις does not prevent the identification of the nightingale with the mythical daughter of Pandion. Cp. Aesch. Ag. 55, 6, ἣ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεις.

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 κωκυτῷ is an adverbial expression like ἐπὶ φοινοί 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, γονέων ὑπείρους ἵσυσσα πτέρυγος | ὑφτύ-νων γονών.

111. ‘Hermes of the Shades’ is invoked here as in the Choéphori, because he had guided the soul of Agamemnon to Hades and might be expected to guide his Avenger.

πότνι ἀρά) Agamemnon was ἄραις to Clytemnestra on account of her crime. Cp. Ο. T. 417, 8, καὶ σ’ ἀμφιπλῆς ματρὸς τε καὶ τοῦ σου πατρὸς | ἐλάκ σοι τις γῆς τίποθε δεινώτους ἀρά.

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. Αj. 836, ὄρασας πάντα τὸν πατροὸ παθὴ: Ασκ. Εμν. 895, Ἀθ. (to the Ermenides) ὃς μὴ τιν’ ὁλον εἴθειν ἀνέν εἴθεν: 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 τελευταίαν ὕμνον τὸν αὐτοφόροντιν ἡμᾶς ἐν κοίτῃ πατρὸς.
καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
μοῦνὴ γὰρ ἄγειν ὅκ ἐτὶ σωκῶ
λύπης ἀντίρροπον ἄχος.

στρ. α'.

ΧΟΡΟΣ.

*ὦ παῖ, παῖ δυστανοτάτας

119, 20. 'My single force no longer counteracts 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. i 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 'commatic parodos,' 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 μέλη ἀπὸ σοφός. If, as seems most probable, a single voice is heard each time, the front row of chorurvae would alone take part. Thus, supposing the five dots to represent the προσώπης, i.e. the coryphaeus and those on either side of him, the parts might be assigned as follows:—

α', β', α', στρ. α'. στρ. β'. στρ. γ'.

The chorurvae 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 senaria in ll. 251-3, after which, each of the five would speak once again, ending with the coryphaeus.

The metres are as follows:—

α'.

i.

ii.

γ'.

i.
'Ηλέκτρα ματρός, τιν' ἀεὶ
tάκεις ὡδ' ἀκόρεστον οἶμωγάν
tὸν πάλαι ἐκ δολερᾶς ἄθεότατα
5 ματρὸς ἀλὸντ' ἀπάταις Ἀγαμέμνονα
κακὰ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν
ὅλοιτ', εἰ μοι θέμις τάδ' αὐτῶν.

124. ἄθεότατα] ἄθεοτάτας MSS. Porson corr. 126. ὃς] ὡς LA. ὃς C.

121. παί 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 ωφι Electra! Child of a most wretched mother!' For the moral association in δυσμαύτατας, cp. Aj. 1200, δύστην, ποῦ βλέπων καὶ άιτα καὶ θρεῖς;

122, 3. τιν' ἀεὶ... οἴμωγάν] 'Why this never-ceasing lament which piningly thou pourest out over thy father?' For this 'adverbial' use of the interrogative pronoun, cp. Ο. T. 2, τίνα ποῦ έδρας τάδε με θαδέσετε; and see Essay on L. § 42, p. 81. τάκεις οἴμωγάν is literally, 'Dost cause the cry to melt from thee;' i.e. Dost waste thyself with crying. In the sentence which follows, τὸν... Ἀγαμέμνονα is governed by τάκεις... οἴμωγάν taken as one word = οἴμαζε. E. on L. § 16. p. 23 b.

With ἀκόρεστον, 'Immoderate,' contrast Il. 23. 157, γύοι μὴν ἐστι καὶ ἀσα; Od. 4. 103, αἰθηρὸς δὲ κόρος κρυνερίο γύοι.


126. κακὰ τε χειρὶ πρόδοτον] 'And delivered over to destruction with wicked violence.' Cp. infr. 206, 7, χειρὶν | αἱ τῶν ἔμοι εἴλον βίον | πρόδοτον, αἱ μ' ἀπάλεσαν.

The fear of Aegisthus, who is sovereign de facto, prevents the chorus from mentioning him by name. Cp. Trach. 383, 4, and note.
HLEKTRA.  

120. γενέθλια] Here, and in infr. 226, Doric for γενέθλια. 'Offspring of noble sires.'  

Two glosses on γενεάων, viz. (1) πατέρων, (2) τοκέων, 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 ἤμετε or (2) with the verb itself. The latter (2), conveying more exactly the notion of an intention to console, is probably right. But for the former (1), cp. Thuc. 5. 103, ἐλπὶ καθένων παραμύθιον ὁδόν.  

131. τάδ'] Either (1) Your kind intention,' or (2) 'That my sorrow is important.' Cp. infr. 222. The Scholar prefers (2).

132. οὐδὲ ἐθέλω πολυπείτιν τόδε] 'But I will not give this up.' δε is adversative,—though it is unnecessary to write οὐδὲ with Hermann.

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 ἦμετε, 'But O, in return for all manner of love' (which ye have had from me). Misgrave objects to this that Electra had no power of conferring kindesses, 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 kindesses.' But his argument is hypercritical. It is the strength of her wish, and not the sense of her merit, that is really emphasized in παντόλας (of which Ellendt rightly says, 'Nihil nisi multum s. magnum significat.') And πληγή is simply 'affection.' Schnidw. 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. 7. τόν γ' ἐξ 'Aίθα .. Λύμνας] i.e. τόν ἐν .. Λύμνα τε .. Λύμνας, according to a familiar idiom of condensation. Λύμνας] Viz. the 'palus Acherontis, on the shores of which dwelt the dead.'  

139. Cp. II. 24. 559, 1, ὅ γὰρ τι πρῆπε, αἰκαχάμενοι νῦς ἔσος, οὐδὲ μὴ αμυνθήσεις, πρὶν καὶ πασίν ἄλλο πάθησαι. For the line as it stands, a glyconic with a spondee after the close, cp. Eur. Med. 159, τάσων δυρμένα οὐν ἐνεώνταν: 183, πένθος γὰρ μεγάλας τοῦ δραμάτου. The short syllable at the end of the previous line, and the iambic base of the glyconic, are avoided by reading *θρήνοις for γόοις.
Dindorf retains the order of the words, and reads παλικόνων λίμνας πατέρ' ἐν στάσιν ὑπὲρ γλώσσιν οὐτ' ἀντέσι (a double glyconic with spoudee at close).

ἄντεσι is the conjecture of Hermann from Hesychius: ἄντεσι (sic), λιστανεῖα, ἄντεσι. But is not ἄντεσι: λιστανεῖα an equally probable emendation of the corrupt reading in Hesychius? For λιστανεῖα, cp. supr. 110 foll. Prof. Paley suggests πατέρ' ἐν | στάσιν ὑπὲρ γλώσσιν οὐτ' ἐνυχίας.

140. ἂν ἀπὸ τῶν μετρίων ἐπὶ ἀμήχανον | στάσιν ὑπὲρ γλώσσιν οὐτ' ἀντεσι (a double glyconic with spoudee at close).

To account for the prepositions some idea of motion must be gathered from the verbs, e.g. προδώσα ἐν στοναχίας.

142. ὡς ἀντεσι | 'A course which brings no way of release from woes.' The antecedent to ὡς is to be inferred from the preceding words: sc. ἐν τοῖς ὑπὲρ γλώσσιον σταθέσιον. 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. ἄνδαναι.

144. τι . . ἀφείς. 'Beseech thee, why dost thou set thy heart on troubles?—i.e. aim at bringing them on thyself.'

146. ἐμέ γ' ἀπὸ στονάδεσσ' ἄρατεν 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—ἁγελος ἄγγελος μερόφωνος ἄνδραν. 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, Iton flebiliter gemens,' etc., certainly refer to Procne, who was usually thought to have been changed into a swallow. But of the legend of Terens there seem to have been many conflicting modifications. The word ἄντεσια 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 Δίως ἄγγελος of the intimation of Spring and the beginning of the Δίως μεγαλόν ἐνναυτός. The nightingale or swallow, thus distinguished with Divine favour, is also the most sorrowful of birds.

150. τι δ' ἡγοινε νέμω θεόν] 'I count thee Divine,' i.e. blessed,—μακαρίζω σε. 151, 2. Cp. Ant. 823-32. The pre-historic 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 over-hanging rock have produced an incrus-
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 πετάρα βλάστα (Ant. 827) must have been apparent before the time of Sophocles. It is less distinctly suggested by the words in Homer, Ἴλεος ἅκηδα πέποσι. Prof. Sayce adds that the θέαν... εὗρον νυμφῶν of II. 1.c. (in reality prehistoric tombs) are still distinctly recognizable in the crags 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 Sipylus, 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 crag 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 δ, τι is occasioned by the negative preceding. In πρὸς δ ή, πρὸς corresponds to a long syllable, Zeis, in the antistrope. Perhaps, πρὸς 'ἡ δ, 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. κρυπτά τ' ἀλέων ἐν ήβα δῆλοισ 'And he whose fortunate youth is hidden out of the way of sorrow.' For the genitive, see Essay on L. § 8, p. 11, 2. Hermann says, 'Audaciorem qui- dem haec structure, sed amat talia Sophocles. Eiusdem modi est, quod statim dicit. Διὸς βήματι pro ποιστή Διὸς.' Orestes is 'fortunate,' because his tranquill youth gives promise of final good fortune. Cp. Aesch. Cho. 695, 6, Ορέστης, ἤν γὰρ εὐβόλω ἐξών, ἐξω κο- μίξων ὁδηγῶν πηλού πόδα. Others take ἀλέων as a participle. But κρυπτά 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.'

161. Διὸς εὐφρον τιματί. i.e. Διὸς εὐφρόνων βήματος αὐτῶν. The verbal has a causative meaning. See Essay
οι μέγας οὐρανός

Ζεύς, δό ἐκφοβὰ πάντα καὶ κρατύνει

ὁ τὸν ὑπεραλήγη χόλον νέμουσα

μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθουν.

χρόνων γὰρ ἑυμάρης θέος.


έστι C²ATL² Pal. οὐρανῷ] ἐν οὐρανῷ MSS. Heath corr.

on L. § 53 b. p. 98; or else a causal meaning is contained in the genitive.


There is a correlation between κλεινά and εὐπαρθένα, both being proleptic and denoting the consequence of the return of Orestes.


166. 7. τὸν . . . πόνων] 'Oppressed with my troublous destiny that has no good issue.' The article as in O.T. 1153, τὸν γέφορτα μ' αἰλίσαν—equivalent to a relative clause, ὡς ἐστὶν ἄνωτες. ἀνήνυτον, 'Accomplishing nothing,' i.e. 'Suffered in vain.' Cp. O.C. 1565, 6, πολλὰν γὰρ ἄν καὶ μάταν [ηπικαὶν ἱκουρένων, κ. τ. λ., and note.

169. δὲν τ' ἐπαθ᾽. δὲν τ' ἐδάνῃ] '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 (ἐρχεται) discomfitted?' 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. rr.) seems to have been interpolated so as to supplement the locative dative and the ellipse of ἐστὶν. 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 L. § 36. p. 68). for 'Without forgetting your enemies, be moderate in associating 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
assuages sorrow, but that what at one time seems impossible may prove easily possible in the course of years. Cp. Plat. Rep. 6, 502 B, ὁ δὲ μὲν ἄρα χαρεῖν σωθήσας, καὶ ἥμεις ἠνυγχωρούμεν. ὅπε δὲ ἐν παντὶ τῷ χρόνῳ... οὐδ’ ἢ εἰς σωθεῖν, ἐν οὖσιν ἀμφισβητήσει; Shak. Cor. 5, 3. 61, ‘Murdering impossibility, to make What cannot be slight work.’ For the personification, cp. Phil. 837, καρός... πάνων γράμμων ίδχον: supr. 76: and esp. Eur. Ion, 337, ἀργός ἤ θεός, sc. αἰδώς.

180. ὃ τὰν Κρίσαν... ἀκτάν] ‘Who dwells in Crisa, that pastoral shore-ward land.’ So Hermann. Others would read Κρίσας, or Κρίσα. ‘Who dwells amid the shoreward-pastures of Crisa.’

182. ‘He, Agamemnon’s heir... will yet turn unto his own, and so will he that reigns, a God, by Acheron.’ ἀπερίτροπος is to be taken in a different sense with πᾶς Ἀγαμεμνόνιδας and with what follows. Or, what comes to the same thing, another verb must be supplied in thought with the second clause. Orestes shall return: Agamemnon shall regard his house and offspring. The derivation from περίτρωπος suggests the idea of a coming revolution, (1) in the action of Orestes, (2) 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 commonly been supposed to be Hades. Another interpretation has occurred independently to Mr. Blaydes, Prof. Paley, and the present editor, viz. (2) that ὁ δὲ may refer to Agamemnon as a δαίμον. In support of this, cp. supr. 150 Νόσσα, σὲ δ’ ἐγὼν νέων θεόν, infr. 839-41 (of Amphiaraus), τὼν ἑνὸς γαίας... ἀνάσσει, and note; and the following places of the Choephor.:—157, σέβας, ὃ δέστοτ’: 356, 7, κατὰ χθόνου ἐμπρόων ἄνειστοι: 475-8, θεῶν τῶν κατὰ γᾶς ὁμός. ΧΟ. ἀλλὰ κλήσεις, μάκαρες χάνονι, τισδε κατευχήσετε ἄραγ’... Τῆς... ὁ παναύρων ἐπὶ νίπτῃ: also Persae, 157, θεοῦ μὲν εὐνάτερα Περσῶν, θεοῦ... καὶ μῆτηρ ἑφύς: 644, Περσῶν Σουτιγένθειθι, —although the analogy in these two instances is weakened by the words being put into the mouths of Persians; but see also Ag. 1548, ἕπ’ ἀνδρὶ δεῖς. Agamemnon, in Aesch. Ag. 925, says to Clytemnestra, λέγω κατ’ ἄνδρα, μὴ θεὸν, σέβειν ἐμε. But that is in his lifetime. And considering 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 ἰδίας by an allowable hyperbole, especially if the word is taken, not with the article as subject of the sentence, but as supplementary predicate with ἀνάσσον. If this hypothesis is not admissible, the god intended is probably not Pluto, but (3) Hermes. Cp. supr. 111.

185. 6. ‘But my life hath in great part already passed from me and left me hopeless and forlorn.’ The life is separable from the person, cp. Ο. Τ. 612, τὸν παρ’ αὐτῷ βιότον. ἀνέλπιστος is proleptic, and in idea belongs, by hyphalage, to ἐμὲ,—is passed without bringing me any hope.’ The exact sense of ὁ πολὺς is not to be pressed. The article is deictic, as in Αἰ. 1149, τὴν πολλὴν βοῶν: infr. 931.

186. σὲ δ’ ἐγὼν νέων θεόν: And I am no longer of any avail.’ Cp. Thuc. 2. 47, § 5, ὅτε γὰρ λατρεῖ ἤρκεν. 

187. ὃ τὰν Κρίσαν] Her father is dead, and her mother is worse than lost to her.
And filos othia anhry uperiostatai, "

5 all' uperei tis epoikos anagia oikonomo thelamos patros, òde mén deikie sun stoikel, keneis ó amphistraumai trapaieis.

stv. γ'.

XO. olktpa'men vositois avda, olktpa' ò en koitaio patrOfais

190, oikonomoi oikonomοv(n) L. 191. sun stoikel} sunstolai L., sunstolai C2or3, 192. amphiastama') amphiastama L. epistamae C2or7 Al Vat. ac M'. amphiastama L3 Pal. V M. Eustath. epistamai V'.

tekéoun occurs in one MS. (Vind. 281) and is adopted by Nauck. Cp. supr. 164, òtekas. 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. uperei tis ... patros'] 'Like some despised sojourner, I tend the chambers of my father's house.' Cp. Aesch. Cho. 84, dioi synoikes, thelmaton evdhmonves. For the absolute use of ânagia, cp. Phil. 439, ânagia ... photos, '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 anagia was ânagia as a matter of course. But, on the other hand, the addition of anagia to the bare statement oikonomos thelamos patros, certainly weakens the expression, while the pleonasm in eis epoikos anagia is rather emphatic, and is supported, as Ellendt pointed out, by the Homeric expression, òsete tin 'apantes metanasth, 11. 9. 68, 16. 59.


192. keneis ò amphiastamai trapaieis'] 'And the table at which I stand is bare.' Hermann had conjectured amphiastama, which restores the metre, before he observed that it was quoted by Eustathius. Cp. Pind. Ol. 1. 80, trapaieis ... abìs, and, for the thought, Od. 20. 259, òdòron deikeíon kataideis óligno te trapaiea: infr. 361, 2, oû dì plousia | trapaia keiwno kai periparrato Bios: Pind. Ol. 2. 116, kenein para diátan.

194. olktpa'men vositois avda] '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. Sophocles here, as elsewhere, concentrates in an individual what in Aeschylus was general. It is quite consistent with his conception of the character of Electra, that, young as she then was, and totally unable, both from her inexperience (infr. 1024) 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 aggravated by her helplessness:—eis òfkhìstì dòvnia polla phrèonauta muvedon krestèes. Her friends, of the same age with her, observed this, and in recollecting it, now understand the cause. soi is easily supplied, both because the whole of Electra's last speech refers to herself, and because soi occurs immediately afterwards as an 'ethical' dative. patros is no less easily supplied with vositois for a similar reason, both because the word occurs three lines above, and because it is implied in patrois in the following line. vositois is dative of the occasion, E. on L. § 11. p. 18. For the sense, cp. Aesch. Pers. 935, 6, prósoforogon soi vositoi tain | koisofatida boain, koko- melonton idan | Mariaidovn yhrptis | pèmbo politikaron iakuchan.

195-7. olktpa' ò .πlaga'] 'And piteous 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, _καβαρας_ 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. _καβαρας_ might then belong to the relative clause (_στεν_ to _κ_.), and mean 'in his chamber.' But this is inconsistent with us from 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 αδνα in both clauses of the death-shrick of the king:

_σοι_ (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 αδνα of the people's voice, rejects _σοι_ and reads _οι_ instead. _The hiatus, which he defends from Trach._ 650, α _δε_ α _φρα _βα _κα_ (cp. _supr._ 157), is still exceptional, but a stronger objection to the removal of _σοι_ is that 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 Areus, 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 _μορφαν_ the immediate agent and the act itself, as an embodied horror, seem to be confused. See E. on L. § 48, p. 92. In _supr._ 185-92, _Electra_ refused consolation and drew attention to her hopeless misery. The women then call to mind how they had pitted her at the time of her father's death. This opens anew the flood-gates of her sorrow. _Cp._ _Ant._ 857 foll., _ϕανωρ_ _αλγεινατατα_ _εμοι_ _μερινας_ κ. τ. λ.

203. _δεπνων_ The feast which preceded the murder, according to _Od._ 4, 535. Agamemnon (see next note) is supposed to have been murdered at table: _φοιει τε κατεταυρε_ _βοιν_ _ει_ _φατην_ ( _Od._ 1. c.).

205 foll. For _αχθη_, the grammatical antecedent, the more definite _θανατο_ is substituted and taken into the relative clause. 'The horror of that feast—I mean the death which followed it.'
θανάτους αἰκεῖς διδύμων χειρῶν,
αἱ τὸν ἐμὸν εἰλὸν βίον
πρόδοτον, αἳ μὲ ἀπώλεσαν
οὓς θεῖς ὁ μέγας 'Ολύμπιος

ποίμναι πάθεια παθεῖν πόροι,
μηδὲ θυτ᾽ ἀγλαίας ἀποναλάτῳ
toiάδ᾽ ἀνύσαντες ἔργα.

ἄντ. γ᾽.

ΧΩ. φράζον μὴ πόροσ φωνεῖν.
οὐ γνώμαν ἰχείς ἐξ οἴων
τὰ παρόντ᾽ οἰκεῖας εἰς ἄτας
ἐμπιπτεῖς οὕτως αἰκῶς;

5 πολὺ γάρ τι κακῶν ὑπερεκτῆσον,
σὸ δυσθύμῳ τίκτουσ᾽ αἰεὶ
ψυχῆς πολέμους: τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστά πλάθειν.

ΗΛ. δεινοῖς ἡμαγκάσθην, δεινοῖς.


. . δεινοῖς ἐνδεικνοὶ . . ἐνδεικνοὶ MSS. Brunck corr.

206. βιδύμων χειρῶν] 'Effected by joint violence' of Aegisthus and Clytemnestra.
207. 8. αἰ. . πρόδοτον] 'That wrought treason on my life and ruined me.'
209. οἷς refers to the antecedent implied in χειρῶν, viz. Aegisthus and Clytemnestra.
211. 'And never may they have any good of their magnificence.' Cp. infr. 207–281: Od. 17. 244, 5, τὸ κέ τοι αὐγ-

λαίας γε διασπεπάσειν ἄπασας, | τὰς νῦν ὕπατον φορέως.

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. 1. 81, τὸ γὰρ οἷς ἐξεῖπέ πέξει πάντως ὅμας.

ἐξ οἴων is otherwise explained by one Scholiast:—ἐξ οἴων ἀγαθῶν εἰς τί ἀναρω

ελήμαθα. 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. σᾶ . . . πολέμους . . 'Ever creating new conflicts for thy burdened soul.'

219, 20. τὰ δὲ . . . πλάθειν] 'But strive with the powerful is hopeless.' The vague τά is to be supplemented from what precedes and follows,—sc. τὰ πολέμουμεν, or τὰ ἑρίδος ἐξόμενα. Cp.

Plat. Symp. 206 C, ταῦτα δ' ἐν τῷ ἄμαρ-

μόστῳ,—sc. αὐτούμενα καὶ γενώμενα,—
Pind. Nem. 10. 135, χαλεπά δ' ἐρίς ἀνθρώ-

ποίς ὄμελεῖν κρεσσοῦνων: Ol. 11. 48, νείκος
dὲ κρεσσοῦνων ἀποθεόθ᾽ ἀπορον. πλά-

θεῖν, sc. τοῖς δυνατοῖς, is exepexegetic in-

finitive.

221. The Chorus (I. 214) have re-

minded Electra of the violent words by

which she has earned her present misery.

She replies that such words were wrung.
But At Sid 526, And fearful seasonable course, it comes from sorrow.

Therefore do not press me, but come to me. I am inordinate; for it is 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, μακάβων δ' οὖνεικα | εἰσαρ πράσσω κοικ ἐμοὶ προσευκτά: 1011, κατάχαρε ὑγρῆν.

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 (l. 215) in a different sense. They meant by αἰνειας ἄτας, ‘self-caused calamities;’—she means by ταύτας ἄτας, ‘this infatuate,’ or ‘fateful,’ ‘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, διὰ πυρὸς ἔμοιλον ἀ τάλαινα ματρὶ ταῦτα. 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, ἐγὼ δὲ μάτηρ μὲν ολα φράζων. 235. ἄταν ἄταις] Cp. Aj 866, πόνον πόνον, and note.

236. 44. 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 ἀμελεῖν] 'To treat the dead with forgetfulness.' E. on L. § 19. p. 27.
ев тин товт εβλαστ' ἀνθρώπων;
μήτ' εἰην ἑντίμος τούτος,
5 μήτ', εἶ τῷ πρόσκειμαι χρηστῷ,
ἐγναλοίμ' εὑκήλος, γονέων
ἐκτίμους ἵσχουσα πτέρυγας
ἀδυτόνων γόων.
εἰ γάρ ὁ μὲν θανῶν γὰ τε καὶ οὐδὲν ὁν
10 κείσεται τάλας,
οἶ δὲ μὴ πάλιν
dόσουσ' ἀντιφόνους δίκας,
ἐρροι τ' ἀν αἰδῶς
ἀπάντων τ' εὐσέβεια θνατόν.
ΧΩ. ἐγὼ μέν, ὁ παῖ, καὶ τὸ σῦν σπεῦδουσ' ἁμα
καὶ τοῦμον αὐτῆς ἥλαθον εἰ δὲ μὴ καλῶς
λέγω, σὺ νίκα: σοὶ γὰρ ἐψάμεσθ' ἁμα.
ΗΛ. αἰσχύνομαι μὲν, ὅ γυναίκες, εἰ δοκῷ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἁγαν.
ἀλλ' ἡ βία γὰρ τάτ' ἀναγκάξει με δρᾶν,
240. εὐσέβεια] εὐσέβεια Ι. Παλ. εὐσέβεια Σ.Α.

238. ἐν τίνι...ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'
239. τούτων] Sc. ἐν ὁλ' τούτῳ ἐβλαστε, the indefinite plural taking the place of the indefinite singular. E. on L.
§ 20. p. 31. 3. Cp. Hdt. 9. 79. § 3, ἐγὼ δ' οὖν τοῦτον εἶνεα μήτε Ἀλυσίτηρι ἄδοιμι, μήτε τοῖς ταῦτα ἀδέσποτοι' ἀπο-
χραί ἐμοί, Ἑπαρτήριοι ἀρεσκόμενοι, ὅσι μὲν πολλέων, ὅσι δὲ καὶ λέγεοι.
240. εἰ τῷ πρόσκειμαι χρηστῷ] 'If I have near me any good, = εἰ τῷ χρη-
στόν πρόσκειται μοι: E. on L. § 42. p.
80 Β. Cp. infr. 1040, ϕ' σῷ πρόσκεισαι κακῷ.
241-3. γονέων...γόων] 'Holding back the wings of my shrill wailings from doing honour to my sire.' Each fresh utterance of the unabating sorrow is imagined as a bird that is eager to
fly, εκτίμους is predicative and pro-
leptic, - ῥώπος εἰναι τόν τιμάν. See E.
on L. § 54. p. 100 d, § 10. p. 16 f, §
244. γά] Prof. Jebb reads γά, i.e. 'buried,' adding, 'it is difficult to believe that γά could stand for σοῦδος.' But the expression is hyperbolical—'mere clay.' Cp. ψῆφα μα in Aesch. Ag. 442.
καὶ τῷ σῦν...καὶ τοῦμον αὐτῆς] 'More in care for thee than for myself.' This is really the meaning, although, by the usual Greek litois, 'as much as' is put for 'more than.' The most important matter is put first. E. on L. § 41. p. 78.
254. 5. 'I am ashamed of seeming to you, as I must seem, to be too in-
patient in multiplying lamentations.' δοκῶ is indicative.
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. *πατρος* is at first general, but in the antecedent to *δι* it becomes individual—"of my father."

Not lessening but increasing.

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."

And I am in subjection to them. 

Sophocles seems to follow the account that is given in the fourth book of the Odyssey, II. 529 foll., according to which Aegisthus murdered Agamemnon at or after a banquet. Hence he is said to have destroyed him beside the hearth. 

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 *τον αυτοφθαντην κ.τ.λ.* is in the same construction with *δικρινεμον* governed by *οτι*... *μην* is ethical dative, and has a sarcastic force; i.e. "That is what I am compelled to look upon." The participle (neumon) which should have gone with *οτι* is absorbed and resumed in *συναναιενεν.*
'Ερμην. el. Ερμην. ἐκφοβουμένη

éνεστ', 'Ερμην. ὀντὶν ἐκφοβουμένην· ἀλλ’ ὡσπερ ἐγγελώσα τοῖς ποιομένοις, εὐροῦσ’ ἐκείνην ἡμέραι, εἰ ἂ τὸ τὴν ἀμόν ἐκ δόλου κατέκτανεν, ταύτη χορὸς ἵστησι καὶ μηλοσφαγεῖ θεοῦσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις.

'ἔγα δ’ ὄρωσ’ ἡ δύσμορος κατὰ στέγασ κλαίω, τέτκα, κάπισκοκόσ πατρός τὴν δυστάλαινα δεῖ ἐπωνομασμένην αὐτή πρὸς αὐτὴν· οὔδὲ γὰρ κλαῖσαι πάρα τοσόνδι, ὅσον μοι θυμὸς ἦδονήν φέρει. αὐτὴ γὰρ ἡ λόγοισι γενναία γυνὴ φωνοῦσα τοιαῦτ’ ἐξουνείδηκε κακά: ὃ δύσθεον μίσημα, σοι μόνη πατήρ τέθηκεν; ἄλλος δ’ οὖτις ἐν πένθει βροτῶν; κακῶς δλοιο, μηδὲ σ’ ἐκ γὼν ποτὲ

276. 'Ερμην. ἐκφοβουμένην] Ἐρμην. Λ. Παλ. Ἐρμην. Ἀ. ἀμόν Ο. ἀμόν Β. ἀμόν Β. ἀμόν Β. Φ. ἀμόν Μ. 

279. ἀμόν] ἐμὸν Λ.ΠΑ. Ἐρμην. Α. ἀμόν Β. ἀμόν Β. ἀμόν Μ. ἀμόν Π. ἀμόν Α. 

281. ἐρά] Προβ. (1) 'Σα- 

282. ὄρωσ’ ἱερὰ] Προβ. (1) 'Σα- 

284. πρὸς αὐτὴν: Προβ. (2) 'Σα- 

285. ἐκφοβουμένη[ν] 'Προβ. (1) 'Σα- 

286. σοι μόνη πατήρ τέθηκεν; ἄλλος δ’ οὖτις ἐν πένθει βροτῶν; κακῶς δλοιο, μηδὲ σ’ ἐκ γὼν ποτὲ - Agamemnon, while Electra might interpret the act as done in mockery.

286. ὅσον μοι θυμὸς ἦδονήν φέρει] 'As much as my passionate heart would fain.' For this expression, cp. Aesch. Suppl. 598, 9, πάρεσεν δ’ ἔργων ἃς ἐπος [σπεύδατι τί τῶν βούλιοι φέρει φιλήν. 

287. ἡ λόγοισι γενναία γυνὴ] 'This so-called noble woman,' who yet stoops to such revilings. Cp. supr. 60, ἔργωσι. 

288. φωνοῦσα] 'Addressing me aloud.'

289, 90. Cp. Shak. Ham. 1, 2, Queen: 'Thou know'st 'tis common,' and the King's speech, paraphrasing the same theme.

δύσθεον] The gods seem for the present to be on Clytemnestra's side.

291, 2. μηδὲ σ’ ἐκ γὼν... ὅτι κἀτ’ θεοῖ] i.e. 'When you go to those beneath, whom you are always invoking' (supr. 110), 'may they still give you cause for lamentation!' Cp. Ant. 777, τὸν Ἀδην, ὃν μύον ἀβέι θεῶν | αὐτο- μένη πον τεθῆται, κ.τ.λ. Clytemnestra, like Creon, has a scorn of mysticism.
ΗΛΕΚΤΡΑ.

157

tῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοὶ.  

tάδ' ἐξυπβρίζει πλὴν ὅταν κλύθτι τινὸς  

295

"Ορέστην" τηρικαύτα δ' ἐμμανής  

βοᾷ παραστασί, οὐ σὺ μοι τῶν δ' αἰτία;  

296

οὐ σὺν τὸδ' ἐστὶ τούργον, ἤτεις ἐκ χερῶν  

κλέψας "Ορέστην τῶν ἔμων ὑπεξέθουν;  

297

ἀλλ' ἵσθι τοῦ τίσουσά γ' ἄξιαν δίκην.  

τοιαῦθ' ὅλακτε, σὺν δ' ἐποτρύνει πέλας  

298

ὁ κλεινὸς αὐτὴ ταυτὰ νυμφίου παρὼν,  

299

ὁ πάντ' ἀναλκις οὔτος, ἡ πᾶσα βλάβη,  

300

ὁ σὺν γυναιξὶ τᾶς μᾶχας ποιοῦμενος.  

ἐγὼ δ' "Ορέστην τῶνδε προσμένουσ' ἀεὶ  

301

παυστὴρ' ἐφήξειν ἡ τάλαν' ἀπόλλυμαι.  

302

μέλλουν γὰρ αἱ θύραν τι τὰς οὐσάς τέ μου  

καὶ τὰς ἀπούσας ἐπίτοιχας διεῖθορεν.  

303

ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φιλαί,  

304

οὔτ' ἐυσβεβεῖν πάρεστων' ἀλλ' ἐν τοῖς κακοῖς  

305

S. 149, μάχοιαι καὶ πολεμεῖν, and for a similar expression of contempt, cp. Ant. 740, 28', ὑ' ἐσχα, τῇ γυναικὶ σημαχεῖ.  

Electra is on the side of the men. Cp infr. 366, 7, Aesch. Ag. 1644 (MS. reading).  

306, 6 τὰς οὐσάς τέ . διεῖθορεν] 'He has ruined all my hopes both here and yonder.' The hyperbolical expression,—lit: 'the hopes I had and those I had not,—has in so far a distinct meaning as Electra's hopes at Argos depend-  

ed on the absent Orestes. For the opposition of ἄν and ἀν, cp. Ant. 1109, of τ' ὀπτε, of τ' ἁποτε, and for a similar use of ἄν, Thuc. 7. 14. § 2,  

307

ἀλλ' ἄναγκῃ ἐφ' ἄν ἑκοτες ἠδυμεν  

τα τε ὑτρα καὶ ἀπαλλακτόμενα γίγνεσθαι.  

308

Although the MS. reading ἐν τοῖς κακοῖς is quite defensible, the conjec- 

309

tural ἐν τοῖς κακοῖς, which has been adopted by previous editors, is more gracefull.


309. 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 κάρπα. ὡς κάρπος τοῦ κασιγνήτου τῆς, ἡ καρποσ, ἡ μέλλοντος; εἰδέναι θέλω. 313. ἡ φιλιὰ γε' φάσκων δ' οὐδὲν διὰ λέγει ποιεῖ. 314. ἡ καί μὴν ἔγωγ' ἐσοφ' ἐκεῖνον οὐκ ἔκω. 315. οἱ τὰρσει' πέφυκεν ἐσθλὸς, ὡστ' ἀρκεῖν φίλοις. 316. ἡ τέποιβ', ἐπεὶ τὰν οὐ μακρὰν ἔξων ἔγω. | 317. 8. τοῦ κασιγνήτου ... μέλλοντος. 318. 'What sayest thou of thy brother, that he will be here, or delay his coming?' 319. For the genitive (sc. περί), see E. on L. § 35. p. 60 c, and for the use of the participle, cp. O. T. 453 and note. 320. 'I showed no shrinking when I rescued him.' 321. This repetition of their doubt marks the Chorus' fear of Aegisthus. 322. 'Fear not, he comes of a good stock and will not fail his friends.' The indirect allusion to Agamemnon in πέφυκεν at last touches Electra with a sense of comfort. At this moment Chrysothemis is seen approaching.
ΧΩ. μή νῦν ἔτι εἴης μηδέν· ὃς δόμων ὅρῳ
τὴν σὴν ὁμαίμον, ἐκ πατρὸς ταύτου φύσιν,
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χερῶν
φέρουσαν, ὅποι τοῖς κατώ νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν’ αὖ σὺ τίνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὁ καυσιγνήτη, φάτιν,
κοῦρ ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;
καίτοι τοσοῦτον γ᾽ οἶδα κάμαυτήν, ὅτι
ἀλγὼ πὶ τοῖς παροῦσιν ὁστ’ ἄν, εἰ σθένος
λάβοι, δηλώσαιμ’ ἂν, οἴ’ αὐτοῖς φρονῶ.
νῦν δ* ἐν κακοῖς μοι πλεῖν ύφεμένη δοκεῖ,
καὶ μὴ δοκεῖν μὲν ὅραν τι, πημαίνειν δὲ μὴ
τοιαῦτα δ’ ἄλλα καὶ σε βούλομαι ποιεῖν,
καίτοι τὸ μὲν δίκαιον, οὐχ ἦ ‘γ’ ἵνα λέγω,
ἄλλ’ ἦ σὺ κρίνεις. εἰ δ’ ἐλευθέραν μὲ δεῖ
ζῆν, τῶν κρατοῦντων ἐστὶ πάντ’ ἀκουστέα.

 IllegalAccessException.


324. δόμων] ‘From the house,’ indicating at once the direction in which 
Chrysothemis is seen, and the place whence she is evidently coming.

325. 6. For the emphatic statement of fraternal relationship, cp. Ant. 513, 
διαμοῖ τε καὶ ταύτων πάρων. The motive here is to mark the close-
ness of the tie that is broken by the quarrel, infr. 1071. Cp. Ant. 1, O. T. 85.

330. This line has no caesura.

334. αὐτοῖς φρονῶ] Either, (1) ‘What I feel because of it,’ viz. τοῖς 
παροῦσι, the present state of things, or 
(2) ‘How I am minded towards them,’ viz. towards Aegisthus and Clytem-
nestra. The latter (2), is confirmed 
by infr. 348, τοῖς τούτων μίσος.

336. ‘Instead of seeming to do some-
thing, without really hurting them.’ For 
the parataxis, see Ἰ. on L. § 36. p. 68, 
and, for the independent negative in-
cluded under the first negative, cp. 
Ὁ. C. 277. 8, καὶ μὴ θεοῦς τιμῶντες εἶτα 
τοὺς θεοὺς | μοιρὰς ποιεῖτε μηδεμία, 
— i. e. μὴ θεοῦς μὲν τιμᾶτε, ἐπειτ’ 
δὲ τοὺς θεοὺς ποιεῖτε μηδαμίαν ἐν 
μοιραῖς.

337. The change from ἄλλα to ἄλλα 
is rightly defended by Prof. Jebb.

341. τιμῶντες] The generic present 
κείνης διδακτά, κούδεν ἐκ σωτῆς λέγεις. ἐπειδὴ ἔλοι γε θάτερ, ἢ φρονεῖν κακῶς,
ἡ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν,
ἡτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
σθένος, τὸ τούτων μῖσος ἐκδεξείας ἀν
ἐμοῦ δὲ πατρὶ πάντα τιμωρομένης
οὔτε ἐννέρδεις τὴν τε δράσαν ἐκτρέπεις.
οὐ ταῦτα πρὸς κακοῦσι δειλιῶν ἔχει;
ἐπεὶ διδαχόν, ἢ μᾶθ' εξ ἐμοῦ, τί μοι
κέρδος γένοιτ' ἀν τῶνθε ληξάσῃ γώνων.
οὐ χω; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοὶ.
λυπῶ δὲ τούτων, ὡστε τῷ τεθνηκότι
τιμᾶς προσάπτευεν, εἰ τις ἔστ' ἐκείνα
οὐ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λάγῳ,
ἐργῳ δὲ τοῖς φονεῖσι τοῦ πατρὸς ἔλυει.
ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἰ μοι τὰ σα
μέλλοι τις οἴοιν δῶρ', ἐφ' οἴοι νῦν ἡλιδᾶς,
τούτων ὑπεικάθουμ' σοι δὲ πλουσία

354. δ' ἐμοὶ] δὲ μοι L. Brunck corr.
355. ε. tr. L., but with β', α'.
356. ἡμῖν] ἡμῖν L. Pal. ἡμῖν A.
359. οὖν]

344. κείνης διδακτά] 'Are by in-
struction from her,' i.e. ἡ κείνης ἀτίνην,
ὑπὸ κείνης διδακτά.
345. δ', '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 δουσείαν εὐε-
βοῦν ἐκτάσατ' 
349. πάντα τιμωρομένης] 'Using
all my endeavour to avenge.' The (sub-
jective) middle voice emphasizes the
personal nature of the act. E. on L.
§ 31. p. 53.
351. 'Does not this involve adding
cowardice to misery?'

354. Cr. O. C. 798, 9, οὐ γὰρ ἐν
καπίδοι οἶδ'. ὑδ' ἐκουσ' ἐκκόμεν, εἰ τερ-
ποιμένα: Phil. 1043, 4, ὡς χω μὲν ὀλίγον,
εἰ δ' ἰδοὺ διδωκὼς | τοῦτον, δοκοῖ
ἀν τῇ νόσου περευγέαν.
356. εἰ τις . . . χάρις] 'If the dead have
any sense of honours done to them.'
Honour and the feeling of being hon-
oured are inseparable ideas in Greek.
Hence χάριν ἔχειν τῶν τιμῶν is easily
understood from τιμᾶς.
357. σοὶ δ' . . . 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 Elec-
tra and Chrysothemis must have been
strongly contrasted.
361. 2. σοὶ δὲ κείσθω] 'But for
thee let an abundant board be set con-
tinually.' κείσθω implies an established
privilege, much as in Ant. 485, εἰ ταῖρ
ἀνατ' θυδ' κείσται κράτη.


363. 

363. The genitive, after 

364. The genitive, after 

365-7. 

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, 2, there is a reminiscence 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, στέργω δέ τον φάσαντα τῶν πάντων βροτῶν | μάλισθ' ὁδίω τοῦτο, καὶ σῦ μὴ φθάνει | κείνοις γὰρ ἐπέβαλλον. οὖν δὲν εἰς αὐτὴ | γυναικὸς αὐθάδειαν, ἀλλὰ τοῦ πατρὸς.

369. μηδὲν πρὸς ὀργήν | ξεγέρσθην τις μητρὸς | 'Say nothing in anger,'—lit., 'tending that way.' Cp. infr. 464.

373. οὔδ' ἢν ἐμῆν ἁθήνην ποτέ | 'And would never have mentioned the subject.' 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 μαθέων.

376, 7. Electra will not admit that any trouble can be greater than what
μείζον τι λέξεις, ούκ ἄν ἀντετίπου ἐτί.
ΧΡ. ἀλλ' ἐξερω σοι πᾶν ὅσον κάτοικ' ἐγώ.
μέλλουσι γὰρ σ', εἰ τῶντε μὴ λήξης γόνων,
ἐνταῦθα πέμψειν, ἑνδὰ μὴ ποθ' ἥλιον
φέγγος προσόψει, ζώσα δ' ἐν κατηρρεφεί
στέγη χθόνος τῆς' ἐκτὸς ύμνήσεις κακά.
πρὸς ταῦτα φράζου, καὶ με μὴ ποθ' ύστερον
παθοῦσα μέμψε. νῦν γὰρ ἐν καλῷ φρονεῖν.
ΗΛ. ἢ ταύτα δὴ με καὶ βεβούλευται ποιεῖν;
ΧΡ. μάλιστ' ὅταν περ οὐκαδ' Ἀλγίσθος μόη.
ΗΛ. ἀλλ' ἐξίκοιτο τούτη γ' οὖνκ' ἐν τάχει.
ΧΡ. τίν', ὅ τάλαινα, τόνδ' ἐπηράσω λόγον;
ΗΛ. ἐλθεῖν εἰκεῖν, εἴ τι τῶνδε ὀραν νοεί.
ΧΡ. ὡς ψιθυρίς τι χρῆμα; ποῦ ποτ' εἴ φρενῶν;
ΗΛ. ὡς ψιθυρίς ὑμῶν ὡς προσάτατ' ἐκφύγω.
ΧΡ. βίων δ' τοῦ παρόντος οὐ μνείαν ἔχεις;
ΗΛ. καλὸς γὰρ οὖνδ' ξίοντος ὀστε χαμάσαι.
ΧΡ. ἀλλ' ἢν ἂν, εἰ σύ γ' εἴ φρονεῖν ἡπίστασο.
ΗΛ. μὴ μ' εκδίδασκε τοῖς φίλοις εἶναι κακῆν.


she endures already in seeing the insults that are heaped upon her father.

382. χθόνος τῇδ' ἐκτός] Beyond the Argive boundary, so as not to bring pollution upon the state. Cf. Ant. 773. ἄγων ἐρήμως ἐνθ' ἄν ἦ τριτῶν στίβων] κρίνων πετράδει ζώσαι ἐν κατώρυγι: O.C. 399, 400, ὥς ἄγχι γής στήσωσι Κασ-

μείας, ὡς [κράτωσι μὲν σου, γῆς δὲ μὴ μβαίνῃς ὄρων.]

ηὐνήσεις κακά] 'You shall chant your song of woe.' Cf. infr. 802, 3, τὴν' δ' ἐκτοθείν ζωήν ἐς τά τ' αὐτής καὶ τὰ τῶν φίλων κακά.

383. 4. καὶ με . μαιψ] Being warned, Electra will have no cause to blame Chrysothemis. Cf. infr. 1956, 7, ὡς γὰρ ἐν κακώς ἦ διεθήςς, τῷ μ' ἐπανεστείεις ἐπη.

384. νῦν γὰρ ... φρονεῖν] 'For now you have a good opportunity of adopting the wiser course.' Cf. Plat. Rep. B. 9, p. 571 B. τὸ τῶν ἐπιθυμῶν .. οὖ μοι δοκοῦμεν ἵκανως δειρήσατι .. οὐκών, ἦ δ ος, ἐν καλῷ;

385. 'And have they really determined to do this to me?' καὶ adds a sarcastic emphasis.

390. ποῦ ποτ' εἴ φρενῶν:] 'What are you thinking of?' Cf. Ant. 42, ποῦ γνώμης ποτ' εἴ; There is the same doubt in both cases, whether εἴ is from εἰμί or εἰμι. For the latter, which gives greater liveliness, cp. Eur. Iph. A. 479, 80, καὶ τῶν παλαιῶν ἐφαινόμενα λόγων, ὥς εἰ χαί δειονεί εἰμι δ' οὔπερ εἴ οὐ νῦν. On the other hand it may be urged that ποι would be more natural with the verb of motion.

Electra in supra 1. 354 has said, οὐ εἴ; κακῶς μὲν, οὐ δ', ἐπαρκοῦστος δ' εἰμι. Chrysothemis interprets this as if she had meant that she had something to lose.

395. τοῖς φίλοις] Viz. τῷ πατρί.
ΧΡ. ἀλλ' οὐ διδάσκω τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛ. σὺ ταῦτα θῶπεν'; οὐκ ἔμοις τρόπους λέγεις.

ΧΡ. καλὸν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

ΗΛ. πεσοῦμεθ', εἰ χρῆ, πατρὶ τιμωροῦμενοι.

ΧΡ. πατήρ δὲ τούτων, οἶδα, συγνώμην ἔχει.

ΗΛ. ταῦτα ἐστὶ τάπη πρὸς κακῶν ἐπαινέσαι.

ΧΡ. σὺ δ' οὐχὶ πείσει και συναινέσεις ἐμοί;

ΗΛ. οὐ δήτα, μη πω νοῦ τοσοῦτ' εἶχν κενή.

ΧΡ. χωρῆσομαι τάρ' οἴπερ ἐστάλην ὄνοι.

ΗΛ. ποί δ' ἐμπορεύει; τῷ φέρεις τάδ' ἐμπυρα;

ΧΡ. μήτηρ με πέμπει πατρὶ τιμβεσθαι χοας.

ΗΛ. πώς εἴπας; ἦ τῷ δυσμενεστάτῳ βροτών;

ΧΡ. ὃν ἐκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛ. ἐκ τοῦ φίλων πεισθείσα; τὸ τοῦτ' ἱρεσεν;

ΧΡ. ἐκ δείματος τὸν νυκτέρου, δοκεῖν ἐμοί.

ΗΛ. ὅ θεος πατρῶι, συγγένεσθε γ' ἀλλὰ νῦν.

396. εἰκαθεῖν] εἰκαθεῖν ΛΑ Pal. (gl. ὑποτάσσεσθαι:) Elms. corr.

397. ταῦτα is an adverbial accusative.

οὐκ ἔμοις 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. τούτων ... συγνώμην] For this genitive, see Essay on L. § 9. p. 12, d 2, and cp. esp. Trach. 250, τού λάγου ... φόδον.

401. 'Such words are for the base to approve.' Although, grammatically speaking, ἔτη is the subject of the sentence, and ἐπαινέσαι is epexegetic infinitive, the real meaning is, πρὸς κακών ἐστὶ τὸ ἐπαινέσαι ταῦτα τὰ ἔτη. As constantly happens in Greek, an attribute which belongs to the verb is attached to the noun.

403. μή πω ... κενή] 'I trust I may not prove so void of understanding.' For this use of πω, in which the temporal meaning has disappeared, cp. O. T. 105, ού γὰρ έσείδων γέ πω, and note. The adverbial use of τοσοῦτε is an Epic touch; cp. Od. 21. 253, 4. ἀλλ' εὶ δὴ τοσοῦτε βίοι ἐπιδεικνύεις εἴμεν· ἀντίθες 'Οδυσσεος, υ' οὔ δινάμεσα, κ.τ.λ.

404. οἴπερ ἐστάλην ὄνοι] 'To the place whither I was sent upon my way.' For the idiomatic partitive genitive, cp. supr. 390, ποῦ ποτ' εἰ φερεῖν; Phil. 899, ἀλλ' ἐνθάδ' ἤδη τοῦτε τοῦ πάθους κυρίο.

405. τοῦ] 'For whom?' i.e. 'To be offered to whom?'

406. τιμβεσθαι χοάς] 'To pour libration on his tomb;' i.e. ἐπιτυμβίσων χιᾷ χοάς,—the attribute of the noun being attached to the verb. See Essay on L. § 17. p. 25 c.

409. τοῦτ' ἱρεσεν] 'Whose pleasure was this?' Cp. Aj. 1243, ἔτος πολλοῖον ἱρέσειν κρίται.

410. ἐκ δείματος] Sc. πεισθείσα.

411. At the mention of 'nighly fear,' Electra instantly rushes to the conclusion that Clytemnestra has had some
Divine warning. Her hope at once re- 
vives, and she looks up to heaven.

For ἀλλὰ νῦν, 'now, though not heretofore,' cp. Ant. 552, τι δήπερ' ἄν ἀλλὰ νῦν σ’ ἐτ’ ὑφελομ’ ἕγω. And for the connection, cp. Aesch. Cho. 515, 6, Ὀ. πρόθεν χοίρες ἐπεμένει, έκ τίνος λόγου | μεθύστερον τιμωρόν ἀνήκεισέν πάντο
tος; ib. 553-5, X.O. οὐ, ὥ τέκνουν 
παρήγ. έκ τ’ ὑπεράτων | καὶ νικη-
πλάγιαν δειμάτων πεπαλάμενη | χοίς 
ἐπέμβε τάδε δύσθεος γυνή.

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. ‘Ay, 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 φράσις, which is epexegetic in-
finitive.

415. λόγῳ ἄλλα τούτω] 'Tell me but 
this;'—this little, if nothing more. 
Cp. Trach. 320, εἰπ’, ὥ τάλαν’, ἄλλ’ ἡμῖν ἐκ 
ςαντις.

πολλά τοι κ.τ.λ.] Cp. Aesch. Cho. 204. σμικρὸν γένοταν’ ἀν σπέρματος μέγας 
τυμβήρ: Ο. Τ. 120, 1, ἐν γὰρ πόλλ’ ἄν 
ἐξετρόποι μαθεῖν | ἄρχην βραχειῶν εἰ λά-
βοιεῖν ἐπίθεοι.

417. λόγος τε ... ἀτονιν ’ ‘It is said,’ 
viz. by the attendant who heard her tell 
her vision to the Sun, infr. 424: 5.

417-19. παρότρος ... ἐς φῶς] ‘Our 
father again amongst us, revisiting 
the realm of light;’ i.e. τοῦ πατέρα δεύτερον 
ὁμολογία (τοις ἐνθάδε),—abstract for 
concrete.

419 foll. ἀτα, κ.τ.λ.] These words 
depend immediately on λόγος τε ἀτονου. 
Chrysothemis proceeds to narrate the 
vision as a matter of fact.

421. ταύτω δ’ Αἴγισθοι] Sc. φέρει. 
424. τοῦ παρότρον] ‘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 inde-
finitive τοῦ; but the use of παρότρον = 
παραγενωμένον is less natural. In this 
case, and the double predicate παρότρον, 
ἔξηγομένου, is awkward. A female at-
tendant is meant, the masculine form 
being used, as in Trach. 151, etc. See 
πλεῖον δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
πέμπει μ' ἐκείνη τοῦτο τοῦ φόβου χάριν.
πρὸς νῦν θεῶν σὲ λίσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν:
ei γάρ μ' ἀπώσει, σὺν κακὸ μέτει πάλιν.

ἩΛ. ἄλλ', δ' φιλή, τούτων μὲν ὃν ἔχεις ἥρων
τύμβω προσάψης μηδὲν' οὐ γάρ σοι θέμις
οὐδ' ὅσιον ἐξήρας ἀπὸ γυναικὸς ἱστάναι
κτερίσματ' οὐδὲ λιούτρα προσφέρειν πατρί:
ἄλλ' ἢ πνοιῶν ἢ βαθυσκάφει κόνει
κρύτων νῦν, ἐνθα μὴ ποτ' εἰς εὐνὴν πατρὸς
tοὺς πρόεισε μηδὲν' ἄλλ' ὅταν θάνῃ,
κειμῆλι' αὐτῇ ταύτα σωζέσθω κάτω.
ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ
pαιῶν ἐβλάστε, τάσει δύσμενες χόας
οὐκ ἂν ποθ', ὡν γ' ἐκείνω, τῷδ' ἐπέστεφε.

427. μ' ἐκείνῃ με κείνη LAL. 428. Η prefixed L. and omitted v. 431. Turn.

δ' ἂν] δ' ἂν I. pr. δ' ἂν A. γάρ Pal.

428. πρὸς ὥστεον τῶν ἐγγενῶν] 'By
the gods of our race,' i.e. the gods who are not only the protectors of our race, but also its progenitors—Inachus, etc. Chrysothemis in her solemn adjuration uses τῶν ἐπιχώρων ὄρκων τῶν μέγατον
(Thuc. 5. 18. § 9). Cp. Ant. 938, ἰδιων προγενεῖς, and note.

430. σὺν 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 (II. 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. δ' φιλή] 'She tries affectionate
persuasion, and no longer reproaches.' Patern. Or rather, her resentment is forgotten in the revival of hope. Cp. supr. 367.

433. [ιστάναι] κτερίσματα] 'To
(institute or) perform funeral rights.'

435 foll. Not κρύτων from I. 436, but some more general word, such as ἀφάν-
σων, is to be supplied with πνοιῶν. For the form of sentence, cp. O. T. 1410-2, ἐξὸν με ποι ἐγκλήματα, ἢ φονεύ-
σαν, ἢ θαλάσσων ἢ ἐκρίσατ', ἐνθα μὴποτ' ἔποιεσθ' ἑτερωποι' 437. 8. ἄλλ' ἄτανθαν] κάτω] 'But
let this be treasured underground for her, against the day when she shall die.' ἁσυζεῖν is passive, and there is an ellipse of ἐις ἐκείνῳ τῶν χρόνων ou the like words.

441. οὐκ ἂν] ἐπιστεφε] 'She would
not have sought to give by way of honour.' Cp. Ant. 431, χοαις τρισπώ-
dοισι τῶν νείν στέφει.
skέψαι γάρ εἰς σοι προσφιλῶς αὐτῇ δοκεῖ
γέρα τάδ’ οὖν τάφοις δέξασθαι νέκυς,
ὑφ’ ἦς θανόν ἀτιμός, ὥστε δυσμενῆς,
ἐμασχαλισθῇ κάπις λουτροίσιν κάρα
κηλίδας ἐξέμαξεν. ἣρα μὴ δοκεῖς
λυτήρι αὐτῇ τάυτα τοῦ φόνον φέρειν;
οὐκ ἐστίν. ἀλλὰ τάυτα μὲν μέθες' σοὶ δὲ
tεμοῦσα κρατός βοστρύχων ἀκρας φόδας
κάμοι ταλαίνης,—σμικρὰ μὲν τάδ’, ἀλλ’ ὄμως
ἀχω, δὸς αὐτῷ, τήνδε ἀληπρὴ ἀνίχνει


442. 3. ‘For only think whether you can suppose the dead man in his grave will receive this gift kindly at her hand.’ For αὐτή as dative of the remote object with προσφιλῶς δέξασθαι, cp. supr. 226, 7, τίνι . πρόσφορον ἄκοιναμ’ ἐπος; It may also be taken with προσφιλῶs separately, but rather follows both words as combined in one expression.


445. ἰμασχαλισθῇ] ‘He was mutilated’ (by cutting off the extremities and placing or tying them under the armpits). Clytemnestra had adopted this barbarous means of disabling the spirit of her enemy. Aesch. Cho. 439, ἰμασχαλίσθη δ’ ἐθ’, ὡς τοῦ εἰδώς.

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 ἡ Κυνηγίστρα as nominative to ἐξεμάξεν. 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. Essay on L. § 30. p. 52 d. Prof. Jehb understands the construction in the same way, with a slightly different nuance of interpretation: ‘And by way of funeral ablution received the print of the sword-stains on his head.’ Mr. Paley translates, ‘And at the washing of the body she wiped off the blood-stains on his head.’ But did she wash the body?

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. σῷ δὲ] 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 curls.’ The words call attention to the abundance of Chrysothemis’ hair in comparison with Electra’s. Cp. Eur. Or. 128, 9, εἶτε θερ’ ἄκρος ὡς ἀπεθέρευς τρίχας, | σάξονα κάλλος.

451. τήνδε ἀληπρὴ τρίχα] The adjective here is puzzling, whichever reading we adopt. Hermann thought the MS. reading ἀληπρὴ might bear the sense of ‘unmeet for supplication.’ But λιπαρῆ is hardly near enough in meaning to λιπαρῆ to make this possible. The Scholiast and Suidas explain the alternative reading λιπαρῆ, by ικέτιν, εἰς ἂντων λιπαρῆσαν.
HLEKTRA.

167

καὶ ζώμα τοῦμὸν οὖ Χλδαὶς ἠπκημένον.

αὐτὸν δὲ προσπίπτουσα γνῆθεν εἴμενή

ημῖν ἄρωγόν αὐτοῦ εἰς ἐξθρόους μολεῖν

καὶ παῖδ’ Ὀρέστην ἐξ ὑπερτέρας χερὸς

ἐξθροίσαν αὐτοῦ ζωντ’ ἐπεμβῆναι ποδί,

ὅπως τὸ λουπὸν αὐτῶν ἀφρεωτέραις

χερῶι στέφομεν ἢ ταῦν δωροῦμεθα.

οἴμαι μὲν οὖν, οἴμαι τι κάκεινο μέλον

πεμυά τάδ’ αὐτὴ υπερψόσσι’ ὀνείρατα.

ὡμος δ’, ἀδελφή, σοι θ’ ὑπούργησον τάδε

ἐμοὶ τ’ ἄρωγά, τῷ τε φιλάτη ψροτῶν

πάντων, ἐν “Ἀιδὸν κειμένῳ κοινῷ πατρί.

ΧΟ. πρὸς εὔσεβειαν ἢ κόρη λέγει οὐ δέ,

eἰ σοφρονήσεις, ἢ φίλη, δράεις τάδε.

453. προσπίπτουσα] προσπίπτουσα C. προσπίπτουσα L.

ἐπιβήναι L. ἐπεμβῆναι C[A Pal. (gl. ἐπελείν) Vat. ac.

But this is wanting in point. And a confusion of λίπαρης with λίπαρος

(i.e. λίμπαρ = αὐχμύρα) is not to be thought of. Perhaps λίπαρη, in

the sense of 'patient,' 'persistent,' may have conveyed some shade of meaning

suitable to the passage. Or possibly λίπαρη may be a corruption of ΔΥΣ-

ΠΙΝΗ. Cp. O. C. 1597, ἄτε ἔλαυς δυσπινείς στόλος.

I cannot think, with Mr. Paley, that this and the following line are an

interpolation. The words ἄχω, ὅσι ἀυτῷ, are too pathetic for this.

452. οὖ Χλδαὶς ἠπκημένον] 'Not elegantly neat.' The dative of manner in

Χλδαὶς has an adverserial 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 occa-
sions, which is so powerful in the Orestia of Aeschylus, still survives in the

Sophoclean drama, but is much less vividly and really felt. It has

become more ideal.

455. ἐξ ὑπερτέρας χερὸς] 'With overpowering might.'

456. ζωντ’ ἐπεμβῆναι ποδί] Either

(1) 'In the fulness of life (ζωντα) should

trample with his foot' (ποδί expletive);

or (2) 'Should trample with a foot of

living power' (ζωντ .. ποδί). The latter

is rendered improbable by the unusual

elision, for which, however; cp. Trach.

675, ἄργητ' οἵς εὐηλιων πάκιοι, where see

note. See also Pind. Ol. 13. 114, καρ-

ταιρόδ’ ἀναρής Γαυδόχα. In either case

ζωντ is used in the secondary sense of

being vigorous. Cp. Ant. 456, 7, δεὶ

ποτὲ λέγει ταῦτα: Ο. Τ. 44, 5, and

note.

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 ὅμως. 'Still, let us not omit this

offering!'

461. σοι is here equivalent to σαυτή,

but occurring here as one of several

coordinate terms, can hardly be adduced

to justify the use of τοῦ for ταὐτὴν in

supr. 392, which becomes necessary if

λυπεῖν is read.
466, 7. το γαρ ἀγαθόν ύπο εἴχει λόγον
δυοίν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δράν.
πειραμένη δὲ τῶν ἐργῶν ἐμοὶ
συγγε παρ' ύμῶν πρὸς θεῶν ἔστω, φίλαι,
wód ei tado' ἡ τεκοῦσα πεῦσεται, πικράν
δοκῶ με πείραν τήνδε τομῆσιν ἐτί

ΧΟ. στρ. εἰ μὴ ἡ γο χαρά 

472. 'γω] ἐγὼ MSS. Dind. corr.

This 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 ἐρίζειν is epexegetic infinitive, or (2) ἐρίζειν 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 ἐπισπεύ
dein, or (2) epexegetic infinitive after ἐπισπεύ
dein (i.e. ἐπισπεύ
dein τὸ δίκαιον, ὡστε δράν αὐτό). For the article in this case, cp. O. T. 1416, 7, ἐσ δίον πάρεσθ' δὲ | Κρέων τὸ πρόσασθα καὶ τὸ βουλεύειν; infr. 1030, μακρὸς τὸ κράνια ταῦτα χῶ λατησχ ἄρων. The addition of δυοίν belongs to the same tendency to make numbers explicit, which appears in καὶ τὸ γενναῖον τρίτον (O. C. 8) and the like phrases. For the sense, cp. Fr. 76, τοῖς γαρ δίκαιοι ἀντέχειν ὥσ ῥέοιν.

In the second clause, ἀλλ' ἐπισπεύ
dein, κ.τ.λ., a positive notion is understood from the negative. Essay on L. § 36. p. 64, β, 1 a.

468-71. These lines are intended to emphasize at once the timidity of Chrysotthemis and the harshness of Clytem
estra.

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 gly
conian lines, is chiefly iambic and trochaic, with an increasing number of long syllables toward the close of each movement. The metrical scheme is the following:——

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1 This doubtful syllable at the close of an iambic tripody is exceptional.

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472. 3. Cp. O. T. 1086, εἰπὲν ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμην ἔδησ.
5 Đika, ἰδιαίᾳ φερομένᾳ χεροῖν κράτη
μετείσθην, ὡ τέκνων, οὐ μακροῦ χρόνου.
 emploi τοιθα θράσος,
ἀδυνατὸν κλώνοσαν
ἀρτίως ὅνειράτων.

10 οὗ γὰρ ποι ἀμναστεῖ γ' ὁ φύσας Ἐλλάνων ἄναγ,
οὔ' ἀ παλαίᾳ χαλκόπλακτος ἀμφάκης γένυς,
ἀ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἀντ. ἡξει καὶ πολύπους
καὶ πολύχειρ ἀ δεινῶν
κρυπτομένα λόγοις
χαλκόπους 'Ερωνίς.


490. 'Ερωνίς] ἔρωνις L. ἔρωνις Λ. ἔρωνις Γ. 485. 'Nor that old two-edged axe of sharpened bronze.' χαλκόπλακτος is literally, 'Smiting with bronze,' χαλκεάς πληγὰς 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., ἡ ποι ἔλευνον ἀρῆς, κ.τ.λ., Hab. 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. αἰσχίστας ἐν αἰκίαις] These words are an echo of supr. 444-6. 488. 'With exceeding swiftness and might.' Λήψις and αὐτὸs in composition (E. on L. § 55. p. 101), πολῦs has here an intensive force, without having an exactly defined significance. Cp. πο-
λυγλώσος, infr. 798.

490. 'With adamantine,' i.e. (1) unwearying, 'footsteps.' Cp. χαλ-
κός ἀτέρης. Or (2) 'Irresistible.'
5 ἀλεκτρ' ἀνυμφα γὰρ ἐπέβα μιαφόνων
gάμων ἀμιλλήμαθ' οἴσιν οὐ θέμις.
πρὸ τῶνδε τοί μ' ἔχει
μήποτε μήποθ' ἢμιν
ἀφεγές πελαν τέρας
10 τοῖς δρόσι καὶ συνδρόσιν. ἡ τοι καντείκα βροτῶν
οὐκ εἰσὶν ἐν δεινοῖς οὐείροις οὖδ' ἐν δεισφάοις,
eἰ μὴ τόδε φάσμα νυκτὸς εὗ κατασκησίει.

500 [22 b.]

επ. ᾧ Πέλοπος ἀ πρόσθεν
πολύπονοι ὕππεια,
ὡς ἐμολες αἰανής
τέθε γῆ.
5 εὕτε γὰρ ὁ ποντισθεῖς
Μυρτίλος ἐκοιμάθη,
*παγχρυσέων δίφρον
δυστάνοις αἰκαίας

498. *] ἡ L.* A. 506. αἰανής] αἰανής L, accent by Ce. αἰανῆς AgL* Vat. ac
pαγχρύσεων L and most MSS. πολυχρύσων M. 511. δυστάνοις] δυστάνοις L.

492. ἐπίβα] 'There came on,' as a dangerous event (οἷον = τούτων οἶν). In the face of these things I feel assured that the poet really attributes to him. For ἐπίβα, see E. on L. § 24, p. 41, γ' 2, and cp. Aj. 183.
499. καντείκα βροτῶν] 'Divination, as an art in which mortals are concerned.' Cp. O. T. 709, βροτῶν οὖδεν μαντείας ἔχειν τέχνην, and see Essay on L. § 40, p. 75.
500. οὖδ' ἐν δεισφάοις] 'The indication of the dream is as express and clear as any oracle. If the one fail of accomplishment, so must the other.'
501. εὗ κατασκησίει] 'Shall happily reach its destination,' i.e. shall have a fortunate issue, Cp. Trach. 826, 7, καὶ τὰν ὄρθως | ἐμπεδα καταυρίζει.
HLEKTRA.

πρόρρινος ἐκριβθεῖς,
10 οὗ *τί πῶ ἐλειπεν ἐκ τοῦθ' οἴκους
πολὺπονον αἰκία. 515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μέν, ὡς ἐοικας, αὖ στρέφει.
οὗ γὰρ πάρεστ' Αὐγισθος, ὦς σ' ἐπειξ' ἂεὶ
μὴ τοι συραίαν γ' οὔσαν αἰσχῦνεν φίλους·
νῦν δ' ὡς ἀπεστ' ἐκεῖνω, οὔδὲν ἑντρέπει
ἐμοῦ γε' καίτοι πολλὰ πρὸς πολλοὺς με δὴ
ἐξείπας ὥς θρασεία καὶ πέρα δίκης
ἀρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά. 520

ἐγὼ δ' ὑβριν μὲν οὐκ ἔχω, κακῶς δὲ σε
λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.
πατήρ γὰρ, οὔδὲν ἄλλο σοι πρόσχημ' ἂεί,
ὡς εξ ἐμοῦ τέθνηκεν. εξ ἐμοῖ' καλῶς
ἐξοίδα. τῶν' ἄρνησις οὐκ ἐνεστὶ μοι,
ἡ γὰρ Δίκη νῦν εἶλε κούκ ἐγὼ μόνην,

513. οὗ *τί πῶ ] οὗ τίς πῶ MSS. Herm. corr.
514. ἐλειπεν ] ἐλειπεν ΛΑ.
515. τρέφει[ τρέφρι II2. στρέφη ΑΡ.
516. σ'] added AC7, om. Pal.
517. πέρα Λ2.
520. πεταίρ Λ2.
522. μιν εἴλε κούκ ] μιν εἴλεν κ ὦν Λ2. pr.
523. εἴλεν οὐκ Α., εἴλε κούκ ΓΓ2. Pal.

although a traitor to Oenomans, was
a benefactor to Pelops. Observe
the repetition of the word from supr. 486,
also infr. 515.

512. πρόρρινος ἐκριβθεῖς] 'Uprooted
and flung forth.'

513-15. 'Never since that day has
sad dishonour left the house.' Some
editors read ἐλειπεν ἐκ τοῦθ' οἴκον, 'Has
failed out of this house,' which is less
probable. Wecklein reads οἶκον | πολυ-
πάμοιας, which is supported by the
scholion on 508, οὗ διέλεπεν αἰκία τῶν
πολυκτήμονας δομοῦς. But see E. on L.
§ 44. pp. 83, 4.

516 foll. The dialectic of the follow-
ing scene may be compared with Aj.
1047 foll., Ant. 632 foll.

517. The spectator is a second time
informed of Aegisthus' absence, which is
so necessary to the plot. Supr. 310 foll.

518. ςυραίαν γ' . πίλους] '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. ὡς ἑρασεία] Sc. εἰμι.
522. σὲ καὶ τὰ σά] 'Thee and thine.'
Clytemnestra thus acknowledges that
Electra's complaints were never for her-
self alone, but for her father.

525. 6. πατήρ 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 paren-
thesis.
ἡ χρήν σ' ἀρήγειν, εἰ φρονοῖν' ἐτύγχανεν·
ἐπει πατήρ οὗτος σὸς, ὅν θρηνεῖς αἰεν,
τὴν σὴν ὄμαινον μοῦνον Ἑλλήνων ἔτη ἔτη
θύσαι θεοῖσιν, οὐκ ἴσον καμῶν ἓμοι
λύπης, ὧτ' ἐσπεὶρ', ὡσπερ ἢ τίκτουσ' ἐγὼ.

eἰκεν, δίδαξον δὴ με, τοῦ χάριν τίνων
ἐθυσεν αὐτήν. πότερον Ἀργείων ἐρείσ;
ἀλλ' οὐ μετήν αὐτοίς τὴν γ' ἔμην κτανείν.
ἀλλ' ἀντ' ἄδελφον δῆτα Μένελαοι κτανῶν
ταῖ' οὐκ ἐμμελέ τῶνδε μοι δώσειν δίκην;
πότερον ἐκεῖνοι παῖδες οὐκ ἶσαν διπλοὶ,
οὐς τῇδε μᾶλλον εἰκός ἢν θυήσκευ, πατρὸς
καὶ μητρὸς δυναί, ἢς ὁ πλοῦς ὤδ' ἢν χάριν;
ἡ τῶν ἐμῶν "Αἰδῆς τιν' ἱμερον τέκνων
ἡ τῶν ἐκεῖνης ἐσχε δαίσασθαι πλέον;
ἡ τὸ πανάλει πατρὶ τῶν μὲν εξ' ἐμοῦ
παῖδων πόδος παρείτο, Μένελαοι δ' ἐνήν;
οὐ ταυτ' ἀβούλου καὶ κακοῦ γνώμης πατρὸς;
δοκοὶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγο,
φαία δ' ἃν ἢ θανοῦσα γ', εἰ φωνήν λάβοι.


529. [ ὡς τῇ Δίκην,]
531. μοῦνον Ἑλλήνων] 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, ἔταλθ' ὡν ὑπήρ γενέσθαι θυατρός, κ.τ.λ., ib. 210, 231 foll.
534. τοῦ χάριν τίνων] 'On whose account?' lit. 'Absolving an obligation to whom?' Others read τοῦ χάριν, τίνων; 'Wherefore, on whose account?'
536. i.e. ἀλλ' οὐ μετήν αὐτοίσι τῆς γ' ἐμῆς, ὡστε τὴν ἔμην κτανείν.

537, 8. 'But if for his brother Mene- laus' sake he slew my child, was it to be expected that I should not require him for this?'

539. παῖδες . . . διπλοῖ] Megapentes and Hermione, the children of Menelaus and Helen.

542. θάνατοι' πείσει τοῖς Μενελαοῖς. 543. 5. 'Or had Death somehow a greater longing to devour my offspring than Helen's?' Δαίσασθαι is epexegetic infinitive, sc. ταύτα τέκνα 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 μαρτυρήσει ταύθ' ὁ καταθανὼν νεκός.
ΗΛΕΚΤΡΑ.

εγώ μὲν οὖν οὐκ εἰμί τοῖς πεπαγμένοις δύσθυμοι· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς, γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛ. ἐρείς μὲν οὖχ ὃν γε μ' ὡς ἄρξασα τι λυπηρών, εἶτα σοῦ τάδ' ἐξήκουσα ὑπο· ἀλλ' ἢν ἐφῆς μοι, τοῦ τεθνήκοτος θ' ὑπερ λέξαι' ἀν ὀρθῶς τῆς κασιγνήτης θ' ὀμοῦ.

ΚΛ. καὶ μὴν ἐφῆμ'· εἴ δέ μ' ὁδ' ἂλι λόγους ἐξήρχον, οὐκ ἂν ἤσθα λυπηρὰ κλάειν.

ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῆς κτείναι. τίς ἂν τοῦτον λόγον γένοιτ' ἂν αἰσχῶν ἐτί, εἴτ' οὖν δικαίως εἴτε μη; λέξω δὲ σοι, ὡς οὐ δίκη γ' ἐκτέναις, ἀλλὰ σ' ἐσπασεν πειθῶ κακόν πρὸς ἀνδρός, δ Τανῦν ἤνειν. ἐροῦ δὲ τὴν κυναγὸν Ἀρτεμίν, τίνος ποινὰς τα πολλὰ πνεύματ' ἐσχεν Αὐλίδι.


549,550. ἐγώ ... δύσθυμοι] 'For my part, then, the past causes me no misgiving.' She will not confess her alarm before Electra. τοῖς πεπαγμένοις is dative of the reason; Essay on L. § 14. p. 21. Cp. Thuc. 3. 93. § 6, τοῖς πεπαγμένοις φοβοῦμεν τοὺς Ἀθηναίους.

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 merc of his death (supr. 525, 6) was no sufficient reason for her continued abuse. The stress is on the participial clause, or rather on the word δικαίαν.

552, 3. ἐρείς ... λυπηρόν] The death of Iphigenia was a painful subject to Electra.

556, 7. εἰ δέ μ' ὁδ' ἂλι λόγους | ἐξήρχον] 'If your speeches to me were always tuned in that key,' με is go- verned κατά σώνεων by the whole phrase, as equivalent to ὅθε προσγύρωσεν, ἐξήρχεται is used as in ἐξήρχεται μέλος. Electra is imagined as sounding the note to which Clytemnestra responds.

561. δίκη], 'As moved thereto by Justice?—dative of the cause.

563, 4. τίνος ... Αὐλίδι] '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 (ἐπέσχεν) that mighty wind at Aulis?'. It may be objected to (1), that if Agamemnon is the subject of ἐσχε, the words πατήρ οὐμής in 560 are unnecessary. For (3) requiring ἐσχεν to be equivalent to ἐπέσχεν, see Essay on L. § 55. p. 101, 4, and L. and S., s. v. ἔχε, Α. ii. 7, and cp. II. 14. 57, ο θ' ἄν διπλα βοῆς μάχην ἀλλατοῦν ἔχουσαν: 11. 271, (ἐλαυνώ) πικρᾶς ἄδινας ἔχουσαι.
ο γώ φράσω· κείνης γάρ ού θέμις μαθείν.
πατήρ ποθ' ουμός, ώς ἐγώ κλώ, θεάς
παίζων κατ' ἄλος έξεκίνησεν ποδοῦν
στικτὸν κεράστην ἐλαφοῦ, οὐ κατὰ σφαγὸς
εἴκομπάσας ἐπος τι τυγχάνει βαλῶν.
κάκ τοῦτε μηνίσασαι Λητῆα κόρη
κατείχ' 'Αχαίοις, ώς πατήρ ἀντίσταθμον
tοῦ θηρὸς ἐκθύσει τὴν αὐτοῦ κόρην.
ὅδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
ἀλλὰ στρατῷ πρὸς οἶκον οὖν εἰς 'Ἰλιον,
ἀνδ' ὃν βιασθεὶς πολλὰ κάντιβάς μόλις
ἔδυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.

εἴ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σῶν, κείνων θέλων
ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
χρῆν αὐτῶν οὐνεκ' ἐκ σέθεν; ποιῶ νόμῳ;
ὅρα τιθείσα τόνδε τὸν νόμον βροτοῖς
μὴ πῆμα σαυτῇ καὶ μετάγνωσαι τίθης.
εἴ γὰρ κτενοῦμεν ἄλλον ἀντὶ ἄλλου, σὺ τοι
πρῶτη θάνοις ἀν, εἰ δίκης γε τυγχάνοις.

ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαι τίθης.

572. αὐτοὶ] αὐτοῦ ΛΑΠΛ3. αὐτοῦ Pal.
578. ἐδρα] α from ω C5 or?
583. τυγχάνοις] τυγχάνεις ΛΑΠ3 Pal.
584. τίθης] τίθης L. τίθης A. τίθης LT.

565. κεῖνης... μαθείν] 'For you may not learn from her;' i.e. Artemis will not hold communication with one so polluted. Clytemnestra notwithstanding appeals to Artemis, infr. 626.

566-9. Electra's point is that Agamemnon's fault which provoked Artemis was a light and all but involuntary offence.

567. ἐξεκίνησεν ποδοῦν] '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 ἐκομπάσας.

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 ἄντιβάς form a separate clause, unless πολλὰ be joined to βιασθεῖς, which is improbable. 'For which cause,—and not for Menelaus' 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 Menelaus' account. Hence she resumes, with εἴ δ' οὖν, by admitting this, as if for the sake of argument.

579. πολούνῳ] 'On what principle?' Cr. Αντ. 908, τίνος νόμον δὴ ταῦτα πρὸς χάριν λέγω; 584. οὐκ οὖσαι] 'Unreal;' i.e. οὐκ ἀληθής. Cr. Θερ. 6. 16, προσπωλείν τε θυγγενείας... καὶ μὴ οὖσαι.
ei γὰρ θέλεις, δίδαξον ἀνθ’ ὅτου ταῖν ἄιχιστα πάντων ἔργα δρόσα τυγχάνεις, ἦτις ἐξευδεῖς τῷ παλαμναίῳ, μεθ’ οὗ πατέρα τὸν ἁμόν πρόσθεν ἐξαπόλλεσας, καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὔσεβεῖς κάξ εὐσεβῶν βλαστώντας ἐκβαλοῦσ’ ἔχεις. πῶς ταῦτ’ ἐπανέσαμ’ ἂν; ἢ καὶ τοῦτ’ ἔρεις, ὃς τῆς θυγατρὸς ἀντίποινα λαμβάνεις; αἰσχρῶς, εάν περ καὶ λέγης. οὐ γὰρ καλὸν ἐχθροὶ γαμείσαι τῆς θυγατρὸς οὔνεκα.

ἀλλ’ οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, ἢ πάσαν ἓσ’ γλώσσαν ὡς τὴν μητέρα κακοστομοῦμεν. καὶ σ’ ἐγγυς δεσπότιν ἢ μητέρ’ ὦκ ἔλασσον εἰς ἡμᾶς νέμω, ἢ ζῶ βίων μοιχηρόν, ἢ τοῦ τοῦτος κοινοὶ πολλοῖς ἀεὶ γνωστὰ τοῦ τε συννόμου.

ὁ δ’ ἄλλος ἔξω, χείρα σὺν ἡμῖν φυγών,


589. τοὺς δὲ πρόσθεν] Sc. παῖδας, understood πῶς τὸ σημανώμενον from παιδοποιεῖς. Essay on L. § 36. p. 64. 590. εὔσεβον] i. e. Ἀγασίμενον. Poetical plural. ἐκβαλοῦσ’ 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. πῶς... ἂν] ‘Do you expect me to approve of this?’—referring to supr. 550.

591. 2. ἢ... λαμβάνεις] ‘Or will you say that in this, too, you are vindicating your daughter?’ τοῦτο, accusative in apposition with τῆς θ. α. λ. 593. αἰσχρῶς] Sc. ἔρεις. οὐ γὰρ καλὸν, κ. τ. λ.] ‘There is little virtue in,’ etc. See on Aj. 1132, 1349. 595-7. ἄλλ’ οὐ γὰρ... κακοστομοῦμεν] ‘But then one may not even reason with you, since you reply with all your vehemence that I am reviling my mother.’


597. νέῳ] ‘And truly I account thee rather my mistress than my mother.’ καί has a sarcastic tone as in interrogation, and is nearly = καὶ τοῦ,—as in Aj. 92 it may be said to have the force of καὶ μὴν.

601. ὁ δ’ ἄλλος ἔξω] ‘And he, moreover, in a foreign land.’ The article is demonstrative, and ἄλλος is predicative or adverbial. See Essay on L. § 21. PP. 33. 5. χείρα... φυγῶν] Electra implies that Clytemnestra would have killed Orestes
τλήμων 'Ορέστης δυστυχή τρίβει βίων: δν πολλά δή με σοι τρέφειν μιάστορα ἐπητιάσω καὶ τόδ’, εἰπερ ἐθενον, ἐδρῶν ἄν, εδ τοτ’ ἵσθι, τοῦδε γ’ οὐνεκα κήρουσε μ’ εἰς ἄπαντας, εἰτε ἧ χρῆ κακὴν εἰτε στόμαργον εἰτ’ ἀναδείας πλέαν, εἰ γὰρ πέφυκα τῶν ἄν ἔργων ἵδρυς, σχεδόν τι τὴν σὴν οὐ κατασχύνον φύσιν.

ΧΟ. ὅρω μένος πνέουσαν εἰ δὲ σὺν δίκην ἐγὼντει, τοῦδε φροντίδ’ οὐκέτ’ εἰσορᾷ.

ΚΛ. ποίας δὲ μοι δεὶ πρὸς γε τὴν ἐφρονίδος, ἦτις τοιαύτα τὴν τεκούσαν ὑβρίεσιν, καὶ ταῦτα τηλικοῦτος; ἄρα σοι δοκεῖ χωρεῖν ἄν εἰς πἀν ἔργον αἰσχύνης ἄτερ;

ΗΛ. εἰ νυν ἐπίστω τῶνδε μ’ αἰσχύνην ἔχειν, κεὶ μὴ δοκῶ σοι μαυθανό δ’ ὀδούνεκα ἔξωρα πράσσω κοῦκ ἐμοὶ προσεκότα, ἀλλ’ ἢ γὰρ ἐκ σοὶ δυσμένεια καὶ τὰ σὰ ἐργ’ ἐξαναγκάζει με ταῦτα δραίν βία, αἰσχροῖς γὰρ αἰσχρὰ πράγματ’ ἐκδιδάσκεται.

614. τηλικοῦτος] τηλικοῦτος ΛΠ. τηλικοῦτος C’AL. ἄρ[.] ἄρ’ οὐ C’. ἄρ’ οὗ AL. ἄρ’ οὐ Λ. ἄρ’ οὐ Λ.

if she could, either at the time of Agamemnon’s murder, or afterwards.

603. σοι...μιάστορα] 'An avenger of blood against thee.' μιάστορ 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. Shaksp. Ant. and Cleo. 3. 4, 'I'll raise the preparation of a War | Shall stain your brother.'

606. εἰτε ἧ χρῆ] 'Whether you must call me,' etc. Here, as in Aj. 1373, the reading of the MSS, which is possibly idiomatic, is preferred to χρῆς=χρῆσις, which is a doubtful emendation.

608. σαντά τῶν ἔργων] 'Of actions which have this character.' Cp. O. T. 864, 5, τῶν ἐσχίστων ἀργείαν λύγων | ἔργων τε πάντων, ἄν, κ.τ.λ., and note.


610. ὅρῳ μένος πνέουσαν] Sc. τὴν Κληταιμήστραν. This appears from her reply, and also from the comparison of εἰ δὲ σὺν δίκην, κ.τ.λ., with suppr. 528. Here, as in O. T. 746, Aesch. Ag. 1306, τί δ’ ἐστὶν χρῆμα; τίς σ’ ἀποστρέφει φόβος;—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 super-induced, and she is painfully conscious of this.
From the text, it seems to be discussing the theme of offerings and prayer, possibly in a religious context. The text references multiple ancient sources, indicating a scholarly or academic context, possibly from a classical literature or philosophy text. The numbers 623 to 635 are likely referencing specific passages or lines from the works mentioned. The content is likely discussing the appropriateness and significance of offerings, prayer, and the role of the gods and human actions in relation to these practices.
that Electra is already in possession of the whole truth about the dream. Cp. supr. 417 foll.

641. ‘Lest with inauspicious and noisy outcry she disseminate a lewd report throughout the city.’ φθόνοι is lit. ‘odium.’ ματαίων is not merely ‘causeless, but ‘wanton,’ conveying the notion of positive mischief. In πολυγλώσσων the first part of the compound is intensive. Cp. supr. 488, 9, infr. 798.

643. ‘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. δισεσσόν 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. Phaedo, 60 E, πολλακις μοι φοιτῶν τὸ αὐτὸ οὖν τὸν ἐν τῷ παρελθόντι βίῳ, ἀλλὰ ἐν ἀλλῃ ὥσει φαινόμενον, τα αὐτὰ δὲ λέγων, κ.τ.λ.

646. έμπαλιν] ‘On the contrary,’—because έμοι is understood with τελεσθόρα in l. 646.

μέθεs] ‘Let it fall instead.’

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 τινεσ is plural, Orestes is meant, just as Aegisthus is indicated by the vague φίλοισι in infr. 652. Cp. supr. 500. 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 Lyceian from the Pythian Apollo. See Introduction.

653. καὶ τέκνων δοσων] ‘And with the children from whom.’ τέκνως, the antecedent to δοσων, 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. Λύπη] ‘Vexation,’ in an active sense.
This part of the prayer is merely formal, and is uttered in a loud voice, the rest having been spoken aside.

660. Ηλεκτρα. This is the entrance of the Old Man and prepares the way for the peripeteia 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.

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ΚΛ. τι φής, τι φής, δέ ξείνε; μὴ ταύτης κλύε.

ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛ. ἀπωλήμην ὑστηνος, οὐδέν εἰμ' ἐτι.

ΚΛ. σὺ μὲν τὰ σαυτῆς πράσσ', ἐμοὶ δὲ σύ, ξένε, τάληθες εἰτέ, τῷ πρόσφορ διόλλυται;

ΠΑ. καπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσσω.

κεῖνος γὰρ ἐλθὼν εἰς τὸ κοινὸν Ἐλλάδος πρόσχεμι ἁγῶνος Δελφικῶν ἄθλων χάρν, ἄτ' ἰσηθεὶ ἀνδρῶς ὀρθῶν κηρυγμάτων ὁδόμον προκηρύξαντος, οὐ πρότη κρίσις, εἰσῆλθε λαμπρός, πᾶσι τοῖς ἔκει σέβας:

δρόμοι δ' ἴσωσας τῇ φύσει τὰ τέρματα, νῖκας ἔχων ἐξῆλθε πάντιμον γέρας.

χάτως μὲν εν πολλοίσι παύρα σοι λέγω

676. πάλαι λέγω] γρ. τῶν' εἰνέποι C6 interl. πάλαι λέγω Π. πάλιν λέγω Pal.


675. τί φής, τί φής... ] For this eager repetition, cp. O. C. 1099, ΟΙ. ποὺ ποῦ; τί φής; πῶς εἰπας; ΑΝ. ὡς πάτερ, πάτερ, κ.τ.λ.

676. 'I have been saying all this while, and now repeat, that Orestes is dead.' For the participial construction, cp. O. T. 463-5, and note.

678. σὺ μὲν... πράσσ'] '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, supr. 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, 2, εἰς τὸ κοινὸν... ἁγῶνος] 'To that contest which is the universal pride of Hellas,' ἁγῶνος is to be taken closely with πρόσχεμα, 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 λαμπρός, cp. Flat. Rep. 8, 560 E, λαμπράς μετὰ πολλῶν χοροῦ καθάγονυ: 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 εἰσῆλθε λαμπρός. Cp. Trach. 308, where πρὸς μὲν... φύσις is 'To judge from her appearance;' Pind. Isthm. 6. 30, φέρει γὰρ Ἰσθμοι νίκαις παρασταῖσι σθενεὶ τ' ἐκπαγός ἢδειν τε μορφαίς άγαν δ' ἀρέταν ὁμά τι αἰσχρον φύσις: Nem. 3. 32, ἢν καλὸς έρδου τ' ἑοκεντάρα μορφά. The conjecture of Musgr. (ὁσῶς τάφασε τα τέρματα, 'Having finished at the starting-place') is forced and meaningless. On the verb ἵσω, 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
HLEKTRA.

691. άθλ' ἀπερ] πένταθ' ἀ ΛΓL2
695. ἀγειραντός L pr. retouched C2. ἀγειραντός Pal.
697. δύνατ' δύναι... τ' C1.
703. θεσσαλάς] a from o C2.

690. The feats of yoked cars, however, were displaced, πεναθ might easily be suggested.

The relation of ll. 688, 7, to 688–695, may be questioned. He is describing the first day's performances, and in ll. 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 τίματα, 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.

693–5. 'He received the congratulations of the crowd, being known by proclamation as an Argive, named Orestes, son of Agamemnon, who levied once the famous armament of Hellas.'

696, 7. δικαιότητα] 'But when some god is thwarting,'
699. ἤλιον τέλλυντος] 'At sunrise': i.e. beginning then.

702. ζυγωτῶν ἀρμάτων ἐπιστάται 'Masters of yoked cars,' Hdt. 4. 189, τέσσερα ἐποιουσ συζυγων οἱ Ἐλληνες μεμηθάσαι. Hence, possibly, the position of this general epithet. The fame of Cyrene in chariot-racing is known to us from Pindar.

703. Θεσσαλάς] Orestes was exiled from the plain of Ἀργοὺς ἰππίσταν, and Phocis was too mountainous for horse-breeding.' 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. ἐν τούτοις, 'Enter-
ing himself with the foregoing,' calls attention to this difference.

705. 6. The descriptive epithets in this and the next line, while adding vividness to the picture, may have had some special appropriateness that would be felt by the Greek hearer.

706. Árion] Hdt. 7. 132, 198.

707. The ornate epithet is reserved for Athens.

708. Διακοτονεκπληρον άξον] ‘Making ten chariots in all.’ Cp. Hdt. 9, 30, συν δε θεσπτον τοις παιρειοι έξεπλη-

ροθον αι ένδεκα μηράδες,—and, for the use of the ordinal numeral, ib. 1. 57, έλαιον σταθμόν ένατον ήμιτάλαντον, and the like expressions. There is a slight confusion or condensation of διακοτον άξον έλαιων and έκπληρον τοις δεκα άξονοι.

710. ‘Had set the chariots in order after sorting them with lots,’ όλαρους έπηλαν would have been a simpler construction, but πάλαλεν is used absolutely of casting lots, and then receives the addition of an instrumental dative. Cp. supr. l. 21, and note. The construction of the whole line is paratactic for πάλαλεν και κατέστησαν. Essay on L. § 36, p. 68. αυτους in the previous line is in a general construction with what follows.

711. έξαν] ‘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 particularized with the demonstrative ου.

άμα] ‘At the same moment;’ i.e. All together at the moment of the start.

714. Κροτητιών] ‘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.

716, 7. άσ] ‘Ιππακά] Either (1) ‘Whenever any one of them shot ahead of the axle-ends (of the others) and the snorting 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 snorting 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
χυόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικα. ὁμού γὰρ ἀμφὶ νότα καὶ προχῶν βάσεις ἤφριζον, εἰσέβαλλον ἵππικαί πνοαὶ.

κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων ἐχριμπ' αἰεὶ σύριγγα, δεξιόν δ' ἀνείς σειράιόν ἦπον ἐγέργε τὸν προσκείμενον.

καὶ πρὶν μὲν ὅρθοι πάντες ἔστασαν δίφρου ἐπείτα δ' Ἀἰνιάνος ἀνδρὸς ἀστομοί

719. εἰσέβαλλον] εἰς ἔβαλλον L. 720. αὐτὴν ἐσχάτην] αὐτὴν ἐσχάτην L.

721. ἐχριμπτ'] ἐχριμπτ' LΓ. ἐχριμπτ' Pal. ἐχριμπτ' Λ. ἐγχριμπτ' Λ. δεξιόν δ'] δεξιόν L. δεξιόν δ' ΑΚΤ1. δεξιόν τ' Trid. 723. ἔστασαν] ἔστασαν L Pal. 724. Ἀἰνιάνοι] αἰνείανοι MSS.

closely in the rear, cannot be equally applicable to all the ten. For the phrasing, cp. Eur. Iph. A. 228-30, οἷς παρεπαλλέτο | Πηλείάδοι πάν ὅπλαι παρ' ἀντύγα | καὶ σύργγας ἀμφατείους. (3) Supposing the general sense to be as in (1), χυόας and φρυάγματα may possibly be accusatives of 'limitation,' 'drew ahead with car and team.'

718, 19. 'For close about his back and whirling wheels the breath of horses cast its foam.' Cp. Π. 23, 373-81, ἀλλ' ὑπ' ὅτε δὴ πύματον τέλεον ὄφραν ὥκες ἦποι [ ... τῶτε δὴ ἀραὶ χεῖς ἐκάστον | φαίνετ', ἀφροὶ δ' ἦποι τἀθή ὄφραν· ὥκα δ' ἦπεια | αἱ φηρηθάδαι ποδίων πεκ- φερον ἦποι]. τὰς δὲ μὲν ἐξεφέρον διο- μήθεις ἀρανεὶς ἦποι, | Τράμων, οὐδὲ τ' πολλὸν ἀνεύθ', ἢπα, ἀλλ' μαλ' ἔγγος | αἰεὶ γὰρ διήφρων ἐπιστηρόμενοι ἔπετην, | πνοή τ' Ἐδύμηλοι μετάφερεν ἐυρέ τ' ὁμών ἀθλητεῖ. ἐπ' αὐτῷ γὰρ κεφάλας καταθέντες πετέσθην.

720. κεῖνος] Orestes. ὑπ' αὐτὴν ... ἔχον] 'Driving close under the last pillar.' ἐσχάτην, i.e. at the extreme end of the spina.

ἔχον] Sc. τοὺς ἦπους. 721. ἐχριμπτ' αἰεὶ σύριγγα] 'Grazed the nape 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. δεξιόν ... προσκείμενον] 'And, letting go the trace-horse on the right, held in the one that was nearest to the inside of the course.' The two σειράιοι ἦποι, so called because not harnessed to the yoke but attached by traces right and vol. ii. (N) left, were practically the leaders of the τέθρηπτον, 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 μὲν μέσους ἵππους, | ... τοὺς δ' ἔξω σειρόφοροι, | ἀντίθετα καταπάισι δρόμων. They must be supposed to know their duty, and only need to 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 δεξιόν σειράιοι had consequently to describe a larger semicircle while the nearer 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 προσκείμενοι. As soon as this evolution is accomplished, however, the driver must slacken again the left-hand rein, so that both steeds may cover the θάτερον κάλον of the race-course with equal strides. And if from over-eager-ness he does this an instant too soon, he is obviously in great danger of striking the nape 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.)
πῶλοι βίας φέρουσιν, ἐκ δ' ὑποστροφῆς,  
teloûntes ἐκτόν ἔβδομον τ' ἡδὴ δρόμον,  
μέτωπα συμπαίσουι Βαρκαλίος ὄχιος'  
καντεθὲν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ  
ἐθραυν κάνετππτε, πάν' ἐπιμπλατο  
ναυαγίων Κρισαῖον ἰππικόν πέδον.  

γνοὺς δ' οὐξ Ἀθηνοῦ δεινὸς ἡμιοστρόφος  
ἐξω παρασπῆ κάνακωξεῖ παρεῖς  
κλόδων ἐφίππων ἐν μέσῳ κυκώμενον.  

ἥλαυνε δ' ἐσχατὸς μὲν, ὕστερας ἐχῶν  
pῶλοι 'Ὀρέστης, τῷ τέλει πίστιν φέρων'  

730. κρισαῖον] κρισαῖον Λ. Κρισαῖον Παλ. ἰππικόν] ἰππικόν Λ.  
732. ἐφίππων] ἐφίππων Λ. ἐφίππων Κ.  
733. στήλη.  
734. ὕστερας] ὕστερας δ' Ἀ.C7 or 6 Γ Vat.  
735. αἷμα.  

725. βίας φέρουσιν] Sc. τὸ ἄρμα,  
'Became unmanageable.' Essay on L.  
ἐκ δ' ὑποστροφῆς] Either (1) 'After  
turning the goal,' or (2) 'Having turned  
sharply aside.' See next note.  

726. 'When finishing the sixth and  
now (running) the seventh course.' Not  
teloûntes, but a more general word,  
e.g. θέλοντες, is to be supplied with  
The grammatical irregularity assists the  
graphic effect. The scene changes  
while it is being described. Cp. O. C.  
1648-50, ἐξεπείδευμεν | τὸν ἄνδρα, τῶν  
μὲν οὐδαμοὶ παροῦν ἐτι, | ἀνακτὰ δ' αὐτῶν,  
κ.τ.λ., and note.  

The mascline teloûntes either (1)  
implies that the white horses of  
the Athenian were, like those of Diomede  
in II. 23 (l. c. supr. 718, 9), ἄρσενες ἰπποὶ,—  
which may partly account for their  
behaviour; or (2) teloûntes is a  
nominaive 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 καρα 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 been run.  
Cp. Pind. Ol. 2. 88-90, πυθώνι. . Χάρι-  
tες ἄνθεα τεθρίππων ἐνωκαῦκιαδρόμων |  
ἀγαγον.  

731. The Athenian charioteer is  
represented as the most skilful. It is  
obvious how this is calculated to sus-  
tain 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 ἡμεν, and  
μὲν points forward, opposing the  
position of Orestes before and after he  
saw that the Athenian alone was left. Some  
MSS. read ὕστερας δ', opposing ἐσχατος  
to ὕστερας ἐχῶν πῶλοι. 'He was last,  
indeed, but was holding back.'
Then in slackening the left-hand rein while the horse was making the turn, unawares he struck the edge of the goal and splintered the end of his axles-tree.' Cp. supr. 721, 2, and note. The horse making the turn is ὁ προσκέπεμος.

746. 7. καὶ ἀντύγωνον... τιμητὸς ἴμασι. '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 Bigna' in the Vatican. Cp. Eur. Hipp. 1221, 2. This point has not escaped Mr. Browning:—'The prince around his body flung the rein.' Artemis Prologizes. Hence, when the body of the chariot was arrested by some sudden obstacle, instead of being jerked from his grasp, they would pull him over the ἄρτυς, and would drag him when the car was again in motion. σὺν, sc. τὰς ἑπόποις ο ὁ ἄρματι. ἴμασι is dative of the instrument, τιμητὸς, lit. 'cut,' is suggestive of the sharp edges of the reins. Cp. infr. 862, τιμητὸς ἀλόκος ἐγκύρασα.

748. διεστάρησαν ἐς μέσον δρόμον]
suggested indeed;' not a description, fikv In were the Orestes, 'The hapless 

The mood depends on the idea of past time contained either in ἐφορεῖν . . . ταταμένοι, i.e. ἐπάχθησαν φέρειν, or in the whole of the previous sentence. 761. τοιαύτα . . . ἐστὶν] Cp. Ant. 37, οὗτοι ἐχει σα ταύτα, and note. ὅς μὲν ἐν λόγῳ] 'In description, indeed:' ὅς is pleonastic. Cp. O. C. 15, ὅς ἐν οἴματον. 764. δεισπόταις] δεισπότης is not used elsewhere of an Hellenic ruler. Can Sophocles have forgotten for a moment that the Chorus were free-women (infra. 1227)? Or should the speech be given to an οἰκάρη; 765. Cp. Hdt. 6, 86, Πλατύνειν νῦν ousi ἀπόγονον ἔστιν οὐδέν; . . . ἐκτέρνηται τῇ πρόφυσις ἐκ Πάινης.
Κλ. ὃ Ζεῦ, τῷ ταύτα, πότερον εὐτυχὴ λέγω, ἡ δεινὰ μὲν, κέρδη δὲ; λυπηρῶς δ’ ἔχει, εἰ τοὺς εὐμακάριος τῶν βιῶν σῶξω κακοῖς. ΠΑ. τί δ’ ἀδικεῖς, ὡ γύναι, τῷ νῦν λόγῳ; Κλ. δεινὸν τῷ τίκτειν ἐστίν; οὐδὲ γὰρ κακῶς πάσχοντι μίσος ὅλε τέκνη προσφίγνεται. ΠΑ. μάθην ἢ ἡμεῖς, ὃς έοικεν, ἤκομεν. Κλ. οὔτοι μάθην γε, πῶς γὰρ ἄν μάθην λέγοις; εἰ μοι θανόντος πίστ’ ἔχων τεκμήρια προσήλθες, ὡστὶ τῆς ἐμῆς ψυχῆς γεγόσω, μαστῶν ἀποστάς καὶ προφῆς ἐμῆς, φυγῶς ἀπεδέκεντο· καὶ μ’, ἐπεὶ τῇ δε χθονὸς ἔξηθανεν, οὐκέτ’ εἰδενεν ἐγκαλῶν δε μοι φόνου πατρόφων δεῖν ἐπηπελεῖ τελείων ὀστ’ οὔτε νυκτὸς ὑπνον οὔτ’ ἐξ ἡμέρας ἐμὲ στεγάζειν ἥδον, ἀλλ’ ὁ προστάτων χρόνος διηγέ μ’ αἰεν ὑδ θανομένην. 769. τῷ νῦν] τῶν νῦν (οὐ νῦν;) Λ. τῶν νῦν Κτισ’, τῶν νῦν Βατ. ἀκ. ποιῶ VM (γρ. τῶ νῦν). 770. οὐδέ] οὐδὲ Λ. 771. τέκνα] τέκνα LL?. τέκνα A Βατ. ἀκ. τῶν τίκτει mg. Κτισ’. προσφίγνεται] προσφίγνεται LA. 772. ἤκομεν] ή from εἰ Λ. 766—8. Clytemnestra is awed for the moment, and her profound relief is mingled with a pang of sorrow. 770. δεινὸν ... ἵπταν[ ] ‘Motherhood has strange power.’ 770. ἀκακός [πάσχοντα] She regards herself as ill-treated by Orestes, because she knew that he would avenge his father if he could. Cp. supr. 293 foll., 563 foll., infra. 779. 771. οὔ τέκνα] οὐν is omitted. See Essay on L. § 27, p. 45. 772. μάθην ... ἤκομεν ‘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 γεγόσω] ‘Sprung from my very life.’ For this pathetic use of ἐμῆς ψυχῆς γεγόσω, see Aesch. Cho. 749, τῆς ἐμῆς ψυχῆς τραβηγ. To mark the horror of the situation she expresses Orestes’ original nearness to her in the strongest manner. Cp. Shak. Macbeth, 2, 3, ‘The near in blood, The nearer bloody.’ 776. μαστῶν ... ἤμις] ‘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. ὡστ’] οὔτε νυκτὸς ... ἥδον] ‘So that I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me.’ στεγάζειν is adapted to ἐξ ἡμέρας—some more general word, such as ἁπαθεῖν, being understood with νυκτὸς. ἐξ implies that the time is taken from the day, and would not naturally be given to sleep. ἥδον means, ‘If I do fall asleep, I am terrified with dreams,’ i.e. I can neither sleep comfortably at night, nor take a quiet nap in the day-time. 781. 2. ΔΑΛ’ ... διανοι- μένην] ‘But Time ever standing over me was a jailor who conducted me to death.’ The inversion (for χρόνον διή-
νῦν δ᾽—ἡμέρα γὰρ τῆδ᾽ ἀπηλλάγην φόβον
πρὸς τῆσδ᾽ ἐκείνου θ᾽ ἦδε γὰρ μελζων βλάβη
ἐύνοικος ἦν μοι, τοῦμον ἐκπίποντο' ἀεὶ
ψυχῆς ἀκρατον αἴμα—νῦν δ᾽ ἐκηλά που
tῶν τῆσδ᾽ ἀπειλῶν οὐνεχ᾽ ἢμερεύσομεν.
HL. οἷμοι τάλανα: νῦν γὰρ οἰμωξαὶ πάρα,
"Ορέστα, τὴν σὴν ἡμιφοράν, δόθ᾽ ἄδ ἔχων
πρὸς τῆσδ᾽ ὑβρίζει μπρόσ. ἀρ᾽ ἔχει καλῶς;
KL. οὗτοι σὺ' κείνου δ᾽ ὅς ἔχει καλῶς ἔχει.
HL. ἄκουε, Νέμεσι τοῦθανότος ἄρτιώς.
KL. ἡκουον ὅν δεὶ κάπεκύρωσεν καλῶς.
HL. ὑβρίζε: νῦν γὰρ εὐτυχοῦσα τυγχάνεις.
KL. οὐκοῦν 'Ορέστης καὶ σὺ παύσετων τάδε;
HL. πεπαύμεθ᾽ ἡμεῖς, οὐχ ὅποσ σε ταύσομεν.
KL. πολλῶν ἄν ἡκοῖς, ὁ ἐξιν, ἄξιος ταύσομεν,

783. ἀπηλλάγην] ἀπηλλάγην L. ἀπῆλλαγμι Λ Pal. ἀπηλλάγην ΓL^2. 784.
C^A. φίλος Γ.

γνω, see Essay on L. § 42. p. 80 β) is here forcible in personifying χρῶνος. For προστατάων, instans, cp. Aesch. Agam. 976. δείγμα προστατηρίου.
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
τῆσδ᾽ ἐκείνου θ᾽ the more emphatic
pronoun is put first.
784. 5. ἢδε γὰρ... ἦν μοι] 'For
she, dwelling under the same roof,
had been a greater bane to me.' οὖνα
must be supplied either with βλάβα
or with ἐφονοὺς, and μοι belongs to both.
785. 6. τομίν... αἰμα] 'In-
cessantly draining my very life-blood.'
ἀκρατον πινεῖν, 'to drink wine un-
qualified,' seems to have become a
synonym for hard drinking. Cr. Od.
9. 297, ἀνθρώπη πρε εἴδων καὶ ἐπὶ ἀκρα-
τον γάλα πίνων: Aesch. Cho. 577, 8,
φῶνου δ᾽ ἔρνυν οὐχ ὑπεστανωμένη |
ἀκρατον αἴμα πίεται, τρίτην ἄδιν. The
force of the adjective here is simply
intensive. The addition of ψυχῆς marks
the figurative nature of the expression.
791. οὗτοι σὺ'] Sc. εἶχες 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
ἀδασταρ Ἀτρέως in Aesch. Ag. 1501,
2, is the Spirit of Vengeance for the
crime of Atreus; so here the Νέμεσις
tοῦ θανόντος might be the Spirit
which has paid him what was due. But (1)
is more probable.
795. Mr. Paley reads οὐκοῦν 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 ἡκοῖς = ἡκεῖς, ὁς
ELKTRA.

εἰ τήνδε ἐπαυσας τῆς πολυγλωσσον βοής.

ΠΑ. οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδε εἰς κυρεῖ.

ΚΑ. ἥκιστ'. ἡπείτερ οὔτ' ἐμοῦ καταξίως πράξειας ὁτέ τοῦ πορεύσαντος ξένου.

805. ἀλλ' εἰσὶθ' ἐσών' τήνδε δ' ἐκτοθεν βοῶν ἕα τά δ' αὐτῆς καὶ τά τῶν φίλων κακά.

ΗΛ. ἀρ' ὑμῖν ὡς ἀλγοῦσα κόδνυομένη δεινὸς δακρύσαι κάπικικόκσαι δοκεί τὸν ὑιὸν ἡ δύστηνος ὄδ' ὀλολότα;

814. ἀλλ' ἐγγέλωσα φροῦδος. ὁ τάλαυ' ἐγώ. ὁρέστα φιλταθ', ὡς μ' ἀπάλεσας θανῶν.

802. ἀποστάσας γὰρ τῆς ἐμῆς οἴχει φρενῶς αἰ μοῦ μόναν παρῆσαν ἐλπίδων ἑτί, σὲ πατρός ἤξειν ᾧντα τιμῶρν ποτε κάμοι ταλαίνης. νῦν δὲ ποί μὲ κρῆ μολεῖν;

811. μόνα γὰρ εἶμι, σοῦ τ' ἀπεστερμένη καὶ πατρός. ἡδ' ἔδε με δουλεύειν πάλιν ἐν τοῖσιν ἐχθριστοισιν ἀνθρώπων ἐμοὶ ἑπικαθοιδώς.

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ἔσικας, an objective being put for a subjective probability, as in the well-known idiom with μέλλω. Cp. O. T. 1182, τα πάυτ' ἂν ἐξήνου σαθή: Aj. 186, ἦμοι γάρ αν δεια νόσος,—and notes,—infra. 1372, 3. εἶ 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 εἶ with aor. indicative, of that of which is granted or assumed, cp. Aesch. Pers. 217, εἶ τι φλαριόν ἐδεί. (So Ellendt, 'Siquicem efficisti, etc.')

800. ἡπείτερ] O. C. 75, 6, ἡπείτερ εἶ [ γενναῖος, ὡς ἐδοντι.

καταξίως] The use of the optative without ἄν may be defended by supposing a resumption from the preceding line. Paley's ἐπείτερ ταν... καταξίως is preferable to Bothe's καταξίως ἄν. Another MS. reading, κατ' ἐλαν, is also possible.

803. φίλων] 'Orestes, including perhaps the death of Agamemnon.' Paley. Rather, including the destruction of the remaining hope that Agamemnon might be avenged. At this point Clytemnestra and the Paedagogus enter the house, and Electra is left alone upon the stage.

809. ἀποστάσας... οἴχει] 'In thy departure thou hast torn away.' For the familiar phrase, cp. O. C. 866, ποιεῖν ὅμι' ἀποστάσας... ἐδοξεί. 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 distinguished, for vengeance is regarded as a kind of aid. Cp. infra. 1392, ἀφεγώνος.

... rather of half-reveals—than is not. The remainder remains of Mr. Elvain. She sinks into a half-recumbent attitude and remains so until the beginning of the commos. Cp. Sappho, Fr. 17, παρ δ' ἐλείας πέτρα: 'Tennyson's Elaine,' She slipped like water to the floor. Mr. Haley 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. el βαρύνεται] Clytemnestra had spoken impatiently of the vexation of having Electra in the house with her,—supr. 784, 5. Electra now says, 'If her lying at the gate is a vexation to any one,—let them put her out of the way, and welcome!' 823-69. In this short commos, in which the broken lines are expressive of intense feeling, the several members of the Chorus, with the exception of the Coryphaeus, who, having spoken in ll. 764, 5, remains in silent sympathy with Electra, attempt to rouse her from her utter despair, partly with consolation and partly with expressions of pity. But she is, if possible, more insensible than before.

The metres are as follows:—

α' (chiefly choriambic.)

β' (logaoedic.)
835. 'Aδιαν αγανάκτορος χρυσόδετος
έρκεσθαι κρυφθέντα γυναικών καὶ νῦν ὑπὸ γαλαξ [26 a.

836. ἐπιμβάσοι contains a metaphor from trampling on the fallen. Cp. su-
pr. 456: Ἀγ. 1348, οὐ γὰρ δανόν καὶ προσεμβιβασθαι σῇ χωρὶ: καὶ κατὰ, 'against,'
gives additional point to the expression.

Essay on L. § 19, p. 27.

837. The Chorus adduce another reason for taking comfort even if Orestes
be no more. The gods have not forgotten Amphiaraurus, and they will not
forget Agamemnon. The sudden dis-
appearance of the prophet during the
flight of the Argive host from Thebes,
would naturally make a strong im-
pression upon the Argive people.

837. ἀνακτ' ]. Cp. Ο. Τ. 284, ἀνακτ' ἀνακτι ταῦθ' ὅρων' ἐπισταμαι, κ. τ. λ.

838. 9. χρυσόδετος . . χρυσακών] ‘Lost to sight through female snares
depending on a golden chain.' χρυσο-
dετος ἐρκεσθαι is a condensed expression
(Essay on L. pp. 39, 81) in which ἐρκεσθαι
suggests both the entangling influence
of Eriphyle and the necklace given to
her by Adrastus. (So Wecklein.) In
this case ἐρκεσθαι denotes that the neck-
lace was indirectly an instrument of
Adrastus' cunning. But it may be
questioned whether such a complex
association is possible. Perhaps ἐρμασι
should be read, in the general sense of
a woman's ornament. Cp. Od. 18. 297,
ἐρματά δ' Εριφυλάματι δῶν θεράπτας ἐνεικαν | τρίγλυκα μορφεύτον: χρυσ' δ' ἀπελάμπητο πολλῆ. See L. and S. s. v. ἔρμα ΠΙ.
840. Here Electra thinks of both her father and Orestes.

841. πάμφυνος άνάσσει.] ‘ He wields authority with mighty spirit unimpaired.’ The prophet Amphiarus 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 offenebarte dies durch Orakel und Hellel von Kranken. Cit. de Div. 1. 40.’) From this the Chorus argue that the spirit of Agamemnon too will yet make his power to be felt.

843. φεύ δήττ.’ ὀλόα γάρ] The connection is difficult, and Wecklein reads μᾶν for γάρ. If γάρ 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 Amphiarus’ death. The Choruses, who interposes, reflects on the sadness of the whole story, including the death of Eriphyle by the hand of her son Alcmeneon (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 Alcmeneon’s part for her is now no more, she relapses into despair.

845. μελέτωρ ἀμφί τὸν ἐν πένθει.] ‘One to care for him who was then mourned for.’ ἐν πένθει is here used passively, not as supr. 290. Cp. ἐν λόγοις.

848. φρονίδος ἀναρπαθείς.] ‘Is snatched away from the earth.’ See note on Aj. 1192, ἄθλειν ἀλφαίαν δόειν μέγαν, and note.

849. ‘New misery finds thee in thy misery.’

850–2. ‘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... ἀθλείων, which is unmetrical, Hermann proposed δεινῶν στυγνῶν τ’ αἰώνι, — Prof. Lushington has suggested δεινῶν... τε στυγνῶν τ’ *ἀθλείων, which is adopted in the text. Hermann’s reading means, ‘In a life which month by month accumulates horror and pollution.’
854. μὴ μὲ νῦν μηκέτι
παραγάγης, ἵνα οὐ
855. τι φῆς;

854. μὴ... παραγάγης] 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

855. ἵνα] 'In a state of things wherein—,' Cp. supr. 22, ἵνα oὐκέτα ὀνείρην καὶ ὁμών.

857. (οὐ) πάρεισιν... ἄρωγαν] 'There is no longer within call the aid of hopes that rest on common breath from a most noble sire.' The language is much condensed: i.e. ἄρωγαν ἐν ἑλπίδει γινεῖται ἅπα νῦν ἐπισκεπτοῦ καὶ κοινοτόκιν, sc. Ὑπερστοῦ. See Essay on L. § 43, p. 81.

859. ἵνα] 'Is ordained by Nature.' For φάναι, of divine appointment, cp. O. C. 1443. 4, τᾶτα δὲ ἐν τῷ δαλῳν καὶ πάντει φάναι χατέρα.

861—3. '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 ὀλκός, cp. Eur. Ion 144, 5. ἀλλ᾽ ἐν παυσίν γὰρ μόχθους δόφων ὀλκός. On τῆτοι see above, note on 747.

864. ἄσκοποις ἀ λόβα] 'The ruin is beyond thought;' i.e. either (1) 'greater than can be conceived,' or (2) 'greater than could have been imagined beforehand.' For ἄσκοποι, cp. Aj. 21, and note; and see Essay on L. § 51, p. 96. The Scholiast says ἀπορράπατος ὁ θάνατος, 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—Cho. Alas!—El. to deck his corpse and bury him, without our voices to lament for him!'

866. ἄτερ ἄμαν χερῶν] Cp. infr. 1141, ἐν ἑναίαν χερὶς κρήνηθες: Ant. 900—3 (Antigone had the consolation which is denied to Electra).
ΧΡΥΣΟΘΕΜΙΣ.

υφ' ἠδονῆς τοι, φιλτάτη, διώκομαι
tὸ κόσμιον μεθείσα σοῦ τάχει μολεῖν.
φέρω γὰρ ἡδονάσ τε κανάπαυλαν ἀν
πάροιθεν εἴξες καὶ κατέστενες κακῶς.

ΗΛ. πόθεν δ' ἀν εὕροις τῶν ἐμῶν σὺ πημάτων
ἀρηξὶ, οἷς ίασιν ὅθ' ἐνεστ' ἵδειν;
ΧΡ. πάρεστ' Ὀρέστης ημῖν, ἵσθι τοῦτ' ἐμοῦ
κλύσου', ἔναργος, ὥσπερ εἰσορᾶς ἐμε.
ΗΛ. ἀλλ' ἣ μέμηνας, ὥ τάλαινα, κατὶ τοῖς
σαυτῆς κακοῦσι κατὶ τοῖς ἐμοῖς γελᾶς;
ΧΡ. μὰ τὴν πατρῶν ἔστιαν, ἀλλ' ὅντι ὑβρεί
λέγω τάδ', ἀλλ' ἐκεῖνον ὡς παρόντα νῦν.
ΗΛ. οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
tῶν εἰσακόσιασ' ὅδε πιστεύεις ἄγαν;
ΧΡ. ἔγω μὲν ἕς ἐμοῦ τε κούχ ἄλλης σαφῆ


871 foll. What seems the illusion of Chrysothemis only adds poignancy to Electra's sorrow. Sophocles here modifies the well-known incident of the curl 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, III. 1.
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875. 6. 'And where should you find relief for my woes, in which no possibility of healing is to be found?'
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Δέλτας is no sufficient reason for rejecting the Laurentian reading here. With ε' έμον in the answer of Chrysothemis ίδούσα takes the place of ίδονύσαν.

887, 8. ε' τι μόο...; πωρ' 'On what object have you fixed your gaze that has infected you with this fatal fever?' (Mr. Paley doubts whether ε' τι...; βλέψας 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, ὑφα Μηθείας τοικών ἀφέλειε' αἰδώ, πολιν δ' 'Ελλάς αὐτάν ἐν φρενί καυμάμεναι δοόνει μάστιγι πέθεοι. 891. ε' τι...; ἰδονήν' i.e. ε' ποι ἦδε τῷ λέγειν. This is spoken in a tone of languid and supreme indifference.

893. πατρὸς ἀρχαιον τάφων] 'The ancient sepulchre, where our father is laid.' The word ἀρχαιος properly applies 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 κοπήνεις of stone, of which a certain portion (θηκή) 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 πυρά, or burial-site; the flowers were arranged so as to decorate the θηκή 'Αγαμέμνονος; the lock of hair was placed near the edge of the πυρά. But in explaining the details of the description we are left almost entirely to conjecture.

894. κολώνης ε' ἀκρος] Either (1) flowing from the summit, or (2) just below the summit,—cp. Ant. 411, ἀκραν ε' πάγων.


898. ἑγχρίμπτει, which has some authority, is an equally good reading.' Paley. The subjunctive is more expressive of apprehension. 899. ἐν γαλαη] Sc. οὐδήν. Essay on L. § 23, p. 38. For the sense, cp. Hdt. 1. 45. 4, ἐπεὶ τε θυγατὴ τῶν ἀνθρώπων ἐγένετο περὶ τό σήμα.
900. τοῦμβου προσείρητων ἀσονεῖος ἑσχάτης ὁ ὅρῶ
πυρᾶς νεώρη βάσταζον τετμημένον
κείθος τάλαιν ὡς εἶδον, ἐμπαίει τί μοι
ψυχῆς σύννθες ὡμα, φιλτάτου βροτῶν
πάντων Ὀρέστου τούθ' ὁρᾶν τεκμήριον
καὶ χερῶι βαστάζασα δυσφήμῳ μὲν οὔ,
χαρά δὲ πίμπλη εὐθὺς ὡμα δακρύων.

cal νῦν θ' ὠμοῖος καὶ τὸτ' ἐξεπίσταμαι
μή του τόδ' ἀγλάισμα πλὴν κεῖνον μολεῖν,
tῷ γὰρ προσήκει πλὴν γ' ἔμοι καὶ σοῦ τόδε;
κάγω μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,
οὐδ' αὐ̂ οὐ πῶς γάρ; ἤ γε μηδὲ πρὸς θεοὺς
ἔξεστ' ἀκλαυστὸ τῆςδ' ἀποστήναι στέγης.
ἀλλ' ὁδὲ μὲν δὴ μητρὸς οὖθ' ο νοῦς φιλεὶ
tοιαῦτα πράσσειν οὔτε δρᾶσ' ἠλάνθανεν
ἀλλ' ἐστ' Ὀρέστου ταῦτα τάπιτιμα.

901. νεώρη . . . τετμημένον] 'A fresh
curl newly shorn.' The participle
is added in further definition of νεώρη.
902-4. ἐμπαίει . . . τεκμήριον] 'A fa-
miliar sight' or 'image struck upon
my soul,' (and told me) that I saw in
this a certain token of Orestes, dearest
of mankind,' ὡμα (see Essay on L. § 54.
p. 99) is here the active impression
of the object of vision. ὡμα depends on
the general notion, 'I felt,' implied in
the preceding words.

905. βαστάζασα] 'When I held it.'
Cp. afr. 1129.

906. πίμπλη . . . ὡμα] 'My eye
was filled.' Essay on L. § 30. p. 53 d.
193. 4, ἐστὶν τόδ' ἀγλάισμα μοι τὸν φιλ-
tάτου | βροτῶν Ὀρέστον. The genitive
is one of possession, as in this passage
of the Choephoroi, but is also resumed
with μολεῖν as a genitive of derivation.
μή, not οὔ, because that which is
denied is not the fact merely, but the
possibility of the fact.

909. τέδε] This act of offering hair,
which belongs only to the nearest re-
latives of the dead.

911. μηδὲ πρὸς θεοὺς] Religious
duties formed an occasional exception
to the seclusion of women in Attica.
See Bernhardy, Grundriss, Part i. p. 55.
914. ἐλάνθανεν] Sc. ἡ μήτηρ. There
is a slight change of construction. The
omission of ἂν is rightly defended by
Wecklein: 'ἐλάνθανεν statt ἐλάνθανεν ἂν
bezeichnet die unausbleibliche Folge.'
915. ἐστ' Ὀρέστου ταῦτα τάπιτιμα]
'It is Orestes who has paid these dues.'
τάπιτιμα occurs nowhere else with this
exact meaning, and Dindorf, following
\textbf{HΛΕΚΤΡΑ.}

\textbf{197}

\textbf{920}

\textbf{925}

\textbf{930}

\textbf{932}

\textbf{932}\textsuperscript{2}.

\textbf{932}\textsuperscript{2}, \textit{You know not where you are, nor what you say.} The metaphorical \textit{ὅσοι γῆς} is explained by the more literal \textit{ὅσοι γράφησα}. 923. \textit{Cp. supr. 878. 927. τοῦ . . . παρόντος} The individualizing article, by adding a touch of \textit{ἐνάργεια}, helps to mark the certainty of Electra’s belief. \textit{Cp. supr. 424. 929. μητρὶ is added with the second clause to mark the unnaturalness of Clytemnestra. ‘A welcome messenger, not displeasing to the mother there.’ 930. \textit{γὰρ = ‘then,’ asks for explanation. The death of Orestes is certain. The offerings came then from another. Who can this be? \textit{Cp. Phil. 327, 8, εὖ \'γ. \'αἰνεῖν, \'τίνος \γὰρ \ἀδε \τὸν \μέγαν| χάλαν \κατ᾽ \αὐτῶν \ἐγκαλῶς \λέγοντας; 931. πρὸς \τάφον} The accusative, because of the notion of ‘bringing’ implied in \textit{κτερίσματα.}}
XP. ὁ δυστυχὴς... ἤγο... τοιοῦσθ' ἔχουσ' ἐσπευδον, οὐκ εἰδού πέμπτον' ἕν ἦμεν... ἄλλα νῦν, δῦ... εἰκόμην, τά τ' ὄντα πρόσθεν ἄλλα... εἰρήσκω κακά.

ΗΛ. οὗτος ἔχει σοι ταῦτ'... ἐὰν... μοι πλῆθ... τῆς νῦν παρούσης θημονήσις λύσεις βάρος.

ΗΛ. η τοὺς... θανόντας ἐξαναστήσω ποτὲ... ΗΛ. οὐκ... ἐσθ' ὑ' εἴπον' οὐ γὰρ... ἄφρον ἐφύν.

ΧΡ. τι γὰρ... κελεύεις... ἤγο... φερέγγυσ; ΗΛ. τλῆναι σε δρώσαν... ἄγω... παραίνεσω.

ΧΡ. ἀλλ' εἴ τις... ἄφελειά... οὐκ... ἀπόσομαι.

ΗΛ. ὁρὰ... πόνον... τοι... χαρὰ... οὖθεν... εὑρίσκει.

ΧΡ. ὁρὸ... ἴσωσε... πάν... ὀσοντερ... ἄν... σθένω.

ΗΛ. ἀκονε... δὴ... νῦν... ἥ... βεβούλευμαι... τελεῖν.

παρουσίαν... μὲν... οἴσθα... καὶ... σύ... πον... φίλων... ὡς... οὔτις... ἦμι... ἄστιν... ἀλλ'... Ἀἰδῆς... λαβῶν... ἀπεστήρκη... καὶ... μόνα... λελείμμεθον.

ἔγω... δὲ... ἔοι... μὲν... τὸν... κασίγνητον... βίω... θάλλοντ'... ἐτ'... εἰςήκουν... εἴχον... ἐπίδασ

934. σὺν... ἂν... Π. 935. τοιοῦσθ'... λ. 936. ποῦ... λ. 937. ποῦ... λ.

934. ὁ δυστυχὴς] Σκ. ἢγ. 935. τοιοῦσθ'] 'Such,' i.e. So full of joy.

938. οὗτος... ταῦτ'] Electro says this with the quietness of despair.

941. Electro ironically waives rejoinder to the rigid question which is strangely distasteful to her, and makes it felt that she has something of real practical importance in her mind. 

948. fol. The hopelessness of the present situation, which Ismene in the Antigone (Ant. 49 foll.) dwells upon as a ground of inaction, is urged by Electro as a reason for doing what ought to be done. Cp. the words of Henry V in Shakspeare, 4. 1. 1, 'Glou- cester, 'tis true that we are in great danger:—The greater therefore should our courage be.'

951, 2. βίω [θάλλοντ' ἐτ'] Crowns denoting an ellipse.
φόνου ποτ' αυτών πράκτορ' ἱέσθαι πατρός·

νῶν δ' ἡνίκ' οὐκέτ' ἔστιν, εἰς σὲ δὴ βλέπω,

אופן τὸν αὐτόχειρα πατρόφου φόνου

ξιν τῷ δ' ἀδελφῇ μὴ κατοκήσεις κτανεῖν

Αἰγισθόν' οὔδεν γὰρ σε δεῖ κρυφτείν μ' ἐτι.

ποῖ γὰρ μενεῖς πάθυμος, εἰς τὴν ἑλπίδων

βλέψασ' ἐτ' ὁρθὴν; η' πάρεστι μὲν στένειν

πλούτου πατρόφου κτήσων ἐστερημένη,

πάρεστι δ' ἀλγεῖν ἐς τοσοῦδε τοῦ χρόνου

ἄλκτρα γηράσκουσαν ἀνυμέναια τε.

καλ' τῶνδε μέντοι μηκετ' ἐλπίσης ὅπως

τεῦξε οχή ποτ' οὐ γὰρ ὁδ' ἅβουλός ἐστ' ἀνήρ

Αἰγισθός ὡστε σὸν ποτ' ἦ σάμον γένος

βλαστεῖν ἔσαι, πημονὴν αὐτῷ σαφῆ.

ἀλλ' ἣν ἐπίστη τοῖς ἑμοῖς βουλεύμασιν,

πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω

θανόντος οἰσεὶ τοῦ κασιγνήτου θ' ἀμα-

ἐπείτα δ' ὅσπερ ἐξέφυο, ἔλευθέρα

καλεὶ τὸ λοιπὸν καὶ γάμων ἐπαξίων

τεῦξει' φιλεὶ γὰρ πρὸς τὰ χρυστὰ πᾶσ ὀρῶν.

954. εἰς σὲ δὴ βλέπω] Electra knows

955. 956. εἰς σὲ δὴ βλέπω] Electra knows

957. the guilt of Aegisthus, as a reason why Chrysothemis should help her.

958. the motive of this line, which has been suspected by some critics, is sufficiently explained by comparing supr. 126, ὅ τάδε πορὸν, 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.

959. ἐτ' ὁρθὴν] 'That is not already thrown down.'

960. The accusative is probably occasioned by στένειν, i.e. στένειν κτήσων,

961. ἐτ' ὁρθὴν] 'That is not already thrown down.'

962. The motive of this line, which has been suspected by some critics, is sufficiently explained by comparing supr. 126, ὅ τάδε πορὸν, 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.
λόγων γε μὴν εὐκλείαν οὐχ ὅρᾶς ὅσην
σαυτῇ τε κάμοι προσβαλεῖς πεισθεὶς ἐμοὶ;
τὸς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν
tοιοῦδ' ἐπαίνοις οὐχὶ δεξιώσεται,
ιδεσθε τάδε τῷ κασιγνήτῳ, φίλοι,
ὁ τὸν πατρόν οἴκον ἐξεσωσάτην,
ὁ τοίσιν ἐξήρωσι εὐ ἐβεβηκόσιν ποτὲ
ψυχῆς ἀφειδήσαντε προστήτην φόνον·
tούτῳ φιλεῖν χρῆ, τῶδε χρὴ πάντας σέβειν·
τάδ' ἐν τ' ἐορταῖς ἐν τε πανδήμῳ πόλει
tιμάν ἀπάντας οὖν' ἀνδρείας χρεῶν,
τοιαύτα τοι νώ πᾶς τις ἐξερεῖ βροτῶν,
ξώσαι σαυτοῦσαι θ' ὀστε μὴ 'κλιπεῖν κλέος.

ἀλλ’, ὁ δὲ φίλη, πείσθητι, συμπόνει πατρί,
σύγκαμι' ἀδελφῷ, παύσων ἐκ κακῶν ἐμέ,
παύσων δὲ σαυτήν, τούτῳ γιγνώσκουσον, ὦτι
ξὴν αἰσχρῶν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

973. λόγων] λόγω Λ. λόγῳ Παλ. Dobree corr. 974. πεισθεὶς' ἐμοὶ] πεισ-
θεΐς' ἐμοὶ Λ. πεισθείς' ἐμοὶ Κ. 978. τὸν 
πατρίον] τῶν πατριῶν Λ. τῶν 
pατρίων Κ. 981. τάδε] τάδε Λ. 985. κλιπεῖν] κλπεῖν Α. 'γρ. μοι 
λιπεῖν Κ. 986. πείσθητι] πιάσθη Λ. 988. γιγνώσκου] γιγνώσκου Λ.

973. λόγων γε μὴν . . . οὔξ ὅρᾶς ὅσην]
'Do you not see how great, at all events,
will be the glory of renown?' etc. γε
μὴν emphasizes what is certain as distin-
guished from the hope last spoken of,
in which there was necessarily some un-
certainty.

976. 'Will not point to us with such
words of praise?' δεξιώσθαι is to ex-
tend the right hand towards a person
in token of greeting or admiration. Cp.
esp. Hom. Ἡ. 5. 15, 16, ἐγὼ ἐστ' ἄβασ-
tων, οὗ τ' ἀπάντησον οὕτως, | χερός τ'
ἐδεξώσω το. 977 foll. On the use of the masculine
here, see Essay on L. § 20. p. 30. 2. It
is dropped infr. 985, where Electra is
speaking more familiarly and in her own
person.

979. εὐ ἐβεβηκόσιν] 'When in high
prosperity.' The phrase literally means,
'Standing firmly.' Cp. esp. Archil. Fr.
58, πολλὰς δ' ἀνατίπνουαν καὶ μᾶλ' εὐ
βεβηκότας | ἦτοις κλίνουσιν.
HLEKTRA.

ΧΟ. ἐν τοίς τοιούτοις ἐστὶν ἡ προμηθία καὶ τῷ λέγοντι καὶ κλόντι σύμμαχος.

ΧΡ. καὶ πρὶν γε φωνεῖν, ὡς γυναῖκες, εἰ φρενῶν ἐτύγχαν αὐτῇ μὴ κακῶν, ἐσώζετ' ἄν τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.

ποί γάρ ποτ' ἐμβλέψασα τοιούτων θράσος αὐτῇ θ' ὀπλιζεὶ καρ' ὑπηρετεῖν καλεῖς; οὐκ εἰσόρας; γυνὴ μὲν οὔδ' ἄνηρ ἔφος, σθένεις δ' ἔλασσον τῶν ἐναντίων χερί. δαίμον ἃ τοῖς μὲν εὐτυχεὶ καθ' ἡμέραν, ἦμι δ' ἀπορρεῖ κατ' ἡμέρᾳ ἐρχεται.

τίς οὖν τοιούτων ἄνδρα βουλεύον ἔλειν ἀλποσ ἄτης ἐξαιπαλαχθῆσαι; ὅρα κακῶς πράσσοντε μὴ μείζω κακὰ κτῆσιμεθ', εἰ τις τοὐδ' ἀκοῦσεται λόγους.

λύει γάρ ἡμᾶς οὐδὲν οὔδ' ἐπωφελεῖ βάξιν καλὴν λαβὼν δυσκλέως θανεῖν. οὐ γάρ θανεῖν ἔχοιστον, ἀλλ' ὅταν θανεῖν χρῆσον τις εἴτ' μηδὲ τοὺτ' ἐχὶ λαβεῖν.

995. ἐμβλέψασα] ἐμβλέψασα(τοισι) LL. 998. ἐλασσον] ἐλασσον MSS.


992. 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 αὐτὸς τε καί is introduced after the beginning of a sentence, the second clause has an independent construction, Plat. Rep. 4. p. 427 C, αὐτὸς τε καί τῶν ἀδέλφων παρακάλει.

999. ἐντυχεὶς is equally probable.

1000. κατ' μῆδον ἐρχεται] Cp. Fr. 786. 1. 8, πᾶλιν διαρρέει κατ' μῆδον ἐρχεται. The use of μῆδον rather than οὐ is to be explained by the abstract expression,—'nothingness' rather than 'nothing.'

1005. Άνω ... ἡμᾶς οὐδὲν] 'It brings us no release.' Λίφιν is not here ἀλοιποτέλει, 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 Chrysotherais has been impressed by the threat of immurement, which she reported supr. 379–82.
ἀλλ' ἀντιάξω, πρὶν πανωλέθρους τὸ πᾶν ἡμᾶς τ' ὅλεσθαι καξέρημασαι γένος, κατάσχεις ὤργήν, καὶ τὰ μὲν λελεγμένα ἀρρητ' ἐγώ σοι κάτελη φυλαξίμην, αὐτή δὲ νοῦν σχέσε ἀλλὰ τὸ χρώμο ποτὲ, σχένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΩ. πείθοι, προνοίας οὐδὲν ἀνθρώποις ἐξυπό κέρδος λαβεῖν ἀμεινον οὐδὲ νοῦ σοφοῦ.

ΗΛ. ἀπροσδόκητον οὐδὲν εἰρήκας· καλῶς δ' ἡδὴ σ' ἀπορρίψουσαι ἀπηγγελλόμην. ἀλλ' αὐτόχειρι μοι μόνη τε δραστεόν τούργον τὸ δ' οὐ γὰρ δὴ κενὸν γ' ἄφθοσμεν.

ΧΡ. φεῖν·

ἐὰν ἄφελες τοιάδε τὴν γνώμην πατρὸς ἧνηκουτος εἰναι· πάντα γὰρ κατειργάσω.

ΗΛ. ἀλλ' ἢ φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

ΧΡ. ἄσκει τοιαύτη νοῦν δ' αἰῶνος μείνειν.


1009. πανωλέθρους τὸ πᾶν... ἄλεσθα] Perish utterly and irredeemably! The repetition of τὸ πᾶν, already implied in πανωλέθρους, anticipates the notion which is more fully expressed by the antithesis in the succeeding verse,—'Ere we perish in an utter destruction, in which we should involve not ourselves only but our whole race'—(since Orestes is no more).

1010. καξέρημασαι γένος] Cp. Ant. 58. 9, νῦν αὐτὰ μόνα δ' νῦν λελεγμένα σκόπει | ὅσο κάκαστ' ὀλοιμε.' Iphianassa (supr. 157) seems to be forgotten.


1018. ἀπηγγελλόμην] The interpretation preserved by Hesychius,—ἀ' ἀπηγγελλόμην' παρεκάλλου, εἴπετελλον,—is hardly adequate. A better meaning is obtained if the word is allowed to retain its usual force, 'The offer which I made.' In proposing that they should together compass the death of Aegisthus, Electra thinks that she has given Chrysothemis a glorious opportunity.

1020. κενόν] i.e. ἄργω, 'Unperformed.'

1022. πάντα γὰρ κατειργάσω] 'You had effected everything;' i.e. would have prevented the accomplishment of the murder. For the ellipse of ἄν here, cp. esp. Thuc. 8. 86, ἐν ὡς σαφέστατα ἱώνιαν καὶ Ελλήσποντον εἴδος ἔχων οἱ σολέμιοι.

It deserves to be considered, whether euphony may not have been sometimes consulted in the omission of ἄν. Certainly πᾶν γὰρ ἄν has not a pleasant sound. Cp. supr. 914: Ant. 604. 5, τίς ἄνθρωπον... κατάχει; Aesch. Ag. 1163, νεογυνός ἀνθρώπου μαθό. For πάντα = 'Anything and everything,' cp. Trach. 17, πάν τοῖνυ... κλωτ' τις ἄν; O. C. 1593, 4, πάντα γὰρ... εἰκάσαι πάρα.
ΗΛΕΚΤΡΑ.

ΧΡ. εἰκόσ γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
ΧΡ. ἁλλ' οὐ ποτ' ἐξ ἐμοῦ γε μή πάθης τόδε.
ΧΡ. μακρὸς τὸ κρίναι ταῦτα χω λοιπὸς χρόνος.
ΧΡ. ἀνεξόμαι κλώουσα χόταν εὖ λέγησ.
ΧΡ. ἀλλ' οὖν ποτ' ἐξ ἐμοῦ γε μὴ πάθης τόδε.
ΧΡ. μακρὸς τὸ κρίναι ταῦτα χω λοιπὸς χρόνος.
ΧΡ. ἀπελθεὶς σοι γὰρ ὠφέλησις οὐκ ἔνι.
ΧΡ. ἐνεστίν ἄλλα δέ σοι μάθησις οὐ πάρα.
ΧΡ. ἐλθοῦσα μητρὶ ταῦτα πάντι ἔξειπε σῇ.
ΧΡ. οὖν' αὖ τοσοῦτον ἔχος ἐξθαίρω σ' ἐγώ.
ΧΡ. ἁλλ' οὖν ἐπίστω γ' οἱ µ' ἀτύμιας ἄγεις.
ΧΡ. ἀτυμίας μὲν οὐ, προμηθίας δὲ σοῦ.
ΧΡ. τῷ σῷ δικαίῳ δητ' ἐπισπέσθαι με δεὶ;
ΧΡ. ήταν γὰρ εὖ φρονῆς, τόθ' ἡγήσει σοι νῦν.
ΧΡ. Ἦ δεινὸν εὖ λέγουσαν ἔξαμαρτάνειν.
ΧΡ. ἐφήκας ὑρθώς ό σὺ πρόσκεισαι κακώ.

1028. χόταν] χ' from γ Λ. χρείαν A Pal. 1029. πάθης] μάθης LLπάθης
A. μάθης CMm. μάθης Γ. πάθης Vat. ac. 1030. τόδε] δ' from τ C", 1031. τόδ']

1026. 'No, for in making the attempt one is likely to have ill success.' The
masculine gender of the participle and the present tense of the infinitive give
generality to the expression:—i.e. εἰκόσ
εἰσα καὶ καὶ πράσσειν τώα, εὶ ἐγχειροῦσα,
kai marks correlation of act and con-
sequence.

1028. 'I will listen with the same
equanimity when you shall praise me,' i.e.
'As I am indifferent to your cen-
sure, so will I be to your commend-
ation, when you have learned the truth.'
The slight harshness of this, to which
οὐ in infr. 1034 is opposed, shows the
supr. 430, inf. 1044. 1057. This inter-
pretation is confirmed by l. 1030, πα-
ρὸς χρόνος, 'A long time, even all the
future, is in store to determine that,'
where καὶ is used as elsewhere in adding
an equivalent or explanatory phrase.
For the article with the epexegetic in-
finite =ωστε, κ.τ.λ., cp. Ο. Τ. 1417,
and note.

1033, στ] i.e. ἀλλ' οὐκ εἴµι, Cp. Ant.
549, Κρεῶντι ἐπώτα τοῦδε γὰρ σὺ κηθεμών.

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 un-
derstand into what dishonour 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 fol-
ows the case of ἀτυμίας, without having
any definite construction with the preced-
ing words. See Essay on L. §35. p. 60 e.
'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 εὐ λέγουσαν refers
not to any single speech of Chryso-
themis, but to the general tone of
complacent superiority with which she
utters her sentences of prudential mo-
rality.

240, and note.
HAL. τί δ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν;

ΧΡ. ἀλλ' ἐστιν ἐνθα χῇ δίκη βλάβην φέρει.

HAL. τούτωι ἐγὼ ξῆν τοῖς νόμοις οὐ βοῦλομαι.

ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμὲ.

HAL. καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγείσα σε.

ΧΡ. καὶ τοῦτ' ἄληθες, οὐδὲ βουλεύσει πάλιν;

HAL. βουλής γὰρ οὐδὲν ἐστὶν ἔχθιον κακής.

ΧΡ. φρονεῖν ἐοικας οὐδὲν ὄν ἐγὼ λέγω.

HAL. πάλαι δέδοκατα ταῦτα κοῦ νεοστὶ μοι.

ΧΡ. ἀπειμι τοίνυν οὔτε γὰρ οὔ τὰμ' ἔπη
tολμᾶς ἐπαινεῖν οὔτε ἐγὼ τοὺς σοὺς τρόπους.

HAL. ἀλλ' εἰσιθ'. οὐ σοι μὴ μεθέψομαι ποτε,

οὐθ' ἢν σφὸδρ' ἤμερουσα τυγχάνης' ἐπεὶ

πολλῆς ἀνόιας καὶ τὸ θηράσθαι κενά.

ΧΡ. ἀλλ' εἰ σεαντῇ τυγχάνεις δοκοῦσά τι

φρονεῖν, φρόνει τοιαθ'. ὅταν γὰρ ἐν κακοῖς

ηδὴ βεβήκης, τάμ' ἐπαινέσεις ἔπη.

ΧΟ. στρ. α'. τί τοῦς ἄνωθεν φρονιμωτάτους οἶωνοις

1052. οὐ σοι] οὐ σοι Λ. οὐ σοι ΑΙΓ.κε. οὐ Λ. 1053. ἤν] ἤν Λ. ἤν Α.
tυγχάνης] τυγχάνης Λ. τυγχάνης Α. τυγχάνεις Γ.

1043. Electra is revolted by the suggestion of tempering justice with expediency. Cp. supr. 397, οὐκ ἐμοὶ τρόπους λέγεις. For τούτωι... νόμοις, cp. Ant. 191, τοιοῦδ᾽ ἐγὼ νόμαι τῆς ἀνοίᾳ πάλιν.

1044. Cp. infr. 1057.

1046. καὶ τοῦτ' ἄληθες] 'And is this real?' i.e. an intention which you will execute. Cp. Phil. 921, καὶ ταῦτ' ἄληθή δρᾶν νοεῖς;

οὐδὲ βουλεύσει πάλιν] 'And will you not alter your resolve?' Cp. Phil. 961, εἰ καὶ πάλιν | γνώμην μετοίκους.

1048. 'Nothing that I say seems to make any impression on your mind.' φρονεῖν is here 'to be receptive of wisdom.' The prudence of Chrysothemis is more calculating than the timidity of Ismene.

1051. τὸλμᾶς] 'Can bring yourself.' For a similar periphrasis with τὸλμᾶσθαι, cp. Aesch. From. 999, 1000, τὸλμησθον, ὥστε ματαιεῖ τὸλμᾶσθαι nποτε | πρὸς τὰς παρουσίας πηγάδων ὅρθω ὕπνους.

1053. Μπρέκ. 69, 70, οὔτ' ἄν, εἰ θέλως ητει | πράσσεις, ἐμοὶ γ' ἄν ἡδάεις δρῆς μέτα.

1054. θηράσθαι κενά] 'To seek for what is vain,'—as the sympathy of Chrysothemis has proved itself to be.

1058–1097. The Chorus lament, for Agamemnon's sake, over the quarrel between his daughters, which is added to the other troubles of his house, including the supposed death of Orestes, and express their admiration of Electra's attitude. Addressing her in the second strophe, they encourage her with words of sympathy and commendation. While Orestes lived, they bade her hope and trust. Now that they believe him to be dead, they are carried away by the heroism of her despair.

That Electra remains upon the stage appears from infr. 1105.
HLEKTRA.

205

εσορόμενοι τροφᾶς κηδομένους ἀφ' ὄν τε βλαστῶ- 1060
σιν ἀφ' ὄν τ' ὄνασιν εὗροι, τάδ' οὐκ ἐπ' ἵσας
tελοῦμεν;
ἀλλ' οὐ *τὰν Δίος ἀστραπὰν
καὶ τὰν οὐρανίαν Θέμιν,
δαρδὸν οὐκ ἀπόντητοι.


This ode, the second stasimon, consists of two strophes and antistrophes, the first expressing agitation, and consisting of Ionic ἀνωκλάμενοι mingled with glyconics, the second, more calm and resolute, being logaoedic.

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. φρονμῶταν] Cp. esp. Plat. Polit. 263 D, οἷον δοκεῖ τῷ τῶν γεράνων, where, in a similar spirit of bitterness, the stork is again preferred to man. The expression (οἰωνοῦ) is generalized, as elsewhere in Sophocles.

1059. 60. τροφᾶς . . . εὗροι] '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, ἀνθρόπος δείμα φέρονταν ὄνασιν and for the subjunctive, cp. supr. 771, μῖδος δὲν τέχνην.

1060. τάδ' οὐκ ἐπ' ἵσας τελοῦμεν] 'Do we not equally fulfil this duty?' For the adverbial expression (ἐπ' ἴσας, sc. μοῖρας), cp. Trach. 727, ἐξ ἱκουσίας.

1061. ἀλλ' οὐ *τὰν] For the omission of μᾶ, which the MSS. insert against the metre, cp. Ant. 758, ἀλλ' οὖ, τόδ' ὑλομυον: infr. 1230.

1064. οὐρανίαν] Cp. O. T. 865-7, νόμοι . . . οὐρανίαν | δὴ ἄλτερα τεκνοβέντες. 1065. δαρδὸν οὐκ ἀπόντητοι] Sc. οὐ τελοῦμεν ταῦτα. The subject is ἡμεῖς, i.e. οἱ ἄνθρωποι, but the sentence, although general in form, is pointed at
those who take part with Aegisthus. (In failing thus) 'we do not long escape from trouble.' For the passive form in ἀπόντησις, see Essay on L. § 31, pp. 53-4, § 53, p. 98 a, and cp. esp. Trach. 102, ποδομένη and note.

1066. ὢ χθόνια .. φάμα] 'O humau voice that piercest underground!' ἐποταί 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.

1067. οἰκτράν ὡσα] 'With lamentable sound.' ὡσα is cogn. folla. ἀξιορευτὰ φέροντα ὡνείδη] 'With sad-dening reproachful news.'

1070. Various corrections of νοσεί have been attempted, of which Wecklein's νοσεῖ is the most ingenious. Others are νοσεῖ δὴ, νοσεῖται, νοσεῖε, to which one more may be added, νοσώδης. 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 purification.

1071. 2. τὰ δὲ πρὸς τέκνων .. διατά] (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 φιλόνιοι for a private quarrel? Or (b) can φ. φιλόνιοι ἐξισούται be construed so as to mean νέικει διδάσκαται? Another interpretation seems possible, if we may suppose the Chorus to have been carried away by the visionary hopes of Electra. Then (2) διπλὴ φιλόνιος 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) φιλόνιος 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 διπλὴ to mean 'divided,' 'The voices of their children are disparted and no longer harmoniously sustained in a life of affection.'

σαλέει] 'Endures the storm.' Essay on L. § 58, p. 105.

1075. 6. τὸν ἄει .. στενάχουσ') 'Everlastingl mourningly for her sire (πατρός, gen. of cause), unhappy maiden.' τὸν ἄει, sc. χρόνον. Cp. O. C. 1584, 1701, and notes. If this 'idiomatism' 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 Ἡλέκτρα πότιμον ἄει πατρός (re-taining μά in the strophe); and this is adopted by Wecklein. Paley, Ηλ. τὸν ἄει πότιμον ('The irrevocable fate of death'). Dind., τὸν τὸν πότιμον:

1077. For the correction, *πάνιυρτος for πανέπιυρτος, cp. O. T. 1219, *δύναμι
οὔτε τί τοῦ δανεὶ τρομηθῆ, τό τε μῆ βλέπειν ἐτοίμα, [28].
διδύμαι ἐλούδ’ Ἐρινύν. τίς ἂν εὐπατρίς ὁδε βλά-
στοι;

1081

στρ. β’. οὖνες τῶν ἀγαθῶν γὰρ
ζῶν κακῶς εὐκλειαν αἰσχύναι θέλει
νόμιμος, ὃ (ό) παί παί,
ὡς καὶ σὺ πάγκλαυτοι αἰῶνα κοινὸν ἔλιου,
5 τὸ μὴ καλὸν ἀκοπλίσασα δύο φέρεων *ἐν ἐνὶ λόγῳ,
σοφά τ’ ἀρίστα τε παῖς κεκληθαι.

1085

1079. μῆ] μῆ(ν) L. 1081. ἄν] ἄν οὖν Λ.Μ. τίς τάρ’ οὖν Γ. Tricl. corr. βλά-
*ἐν] om. MSS. add Bruckn. ἐν1 L².

(MSS. ὀδύραμα). And for the sense, cp. suppl. 148 foll.
1078–80. οὔτε... Ἐρινύν] ‘Not avoiding
dying death, but willing to die, if she may
but destroy the twofold Evil Power.’
Cp. suppl. 369, 956, 7. Electra has only
spoken of killing Agamemnon. But see
note on suppl. 987 foll. There is here
a reminiscence of Aesch. Cho. 438, ἔπει’
γνώ νοοφίσσα ὀλόιμαν.
1081. τίς ἄν... βλάστατα] ‘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,
ἤπ’ ἔγενσις πέρακα, ἤπ’ ἐρθλὼν κατη.
And see the strained use of the same
word in suppl. 858 (ἐπίδωρ) εὐπατρίδων.
1082–6. οὖνει... εἰκόνι] (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 unbound-
amiration. 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 in
misery, degradation, and oblivion. Even
so thon, O my daughter, didst choose
the lot which all men share and all la-
mant’ (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, ἢν γὰρ κακὸς κλεόσαν ὡν ἄνασχεῖτον, ἢ τίς προτιμᾶ μὴ κακὴ πε-
φκει: A. Λ. 479; 80, ἀλλ’ ἢ καλῶς ἢν

ἡ καλῶς τευχεῖαι τοῦ εὐγένειον χρή. Two
points in this interpretation admit of
doubt, the use of αἰῶνα for the state of
the dead, and the meaning given to κακοπλί-
σασα. For the former, cp. O. C. 1551, 2,
tὸν τελευτῶν βίου κόρων ἐς Ἀδην, and
note. Hermann’s explanation of κακοπλί-
σασα, sc. κατὰ σεαυτὸ, was an expe-
dient which he adopted in order to avoid
that of the Scholiast, καταπελεῖσσασα,
καταπύθασα. Others conjectures are κακο-
τισσασα, κατατίσσασα. Οὐ καθαγίνισασα (?)
i.e. ‘purging away as if by fire,’ cp. suppl. 70, δικὴ καθαρτὶς πρὸς
θεῶν ὀφρυμένοις: Eur. Or. 39, 40. ἐς τὸν
σφαγὰν ἐπάνω μῆτρα παρ' ἐκαθήγησοι
δῆμος.

According to another line of interpre-
tation (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 εὐ-
κλεία cannot—ἀγλαία (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 κλεόνιν for κακῶν.
1089. σοφά τ’ ἀρίστα τε] ‘Wise, as
well as bravest,’ or ‘best.’ Wise, i.e.
because holding fast the higher law.
Cp. 1. 1094.
SOPHOKLEUS

 Antar. β'. ἔφης μοι καθύπερθεν
 χεῖρι καὶ πλοῦτῳ τεων ἐχθρῶν ὅσον
 νῦν ὑπὸ ἥχειρα ναίεις:
 ἐπεὶ ο’ ἐφεύρηκα μοίρα μὲν οὐκ ἐν ἐσθλᾷ
 5 βεβώσαν ἓ δὲ μέγιστ’ ἐβλαστε νόμιμα, τῶνδε φερο-
 μέναν
 ἀριστα τῷ Ζηνὸς εὐσέβεια.

OPESTHS.

ἀρ’, δ’ γυναίκες, ὀρθὰ τ’ εἰσηκούσαμεν,
ὀρθῶς θ’ ὀδοιποροῦμεν ἐνθα χρῆματεν;
ΧΟ. τί δ’ ἐξερευνᾶς καὶ τι βουλήθεις πάρει;
ΟΡ. Αἰγίσθον ἐνθ’ ξηκήκεν ἱστορῶ πάλαι.
ΧΟ. ἀλλ’ εὗ θ’ ἰκάνεις χω φράσας ἄξιμοι.
ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἐσῳ φράσειν ἂν
ἡμῶν ποθείνην κοινότοιν παρουσιάν;


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 ἐχθρῶν
1091. *τεων is Hermann's correction
of των. Others (Lange, Weeklein) read
τοιοῦτον.
1093. ὑπὸ τ’ χειρά] Hermann's con-
jecture, ὑπόχειρ (cp. ἐπίχειρ), has been
received by subsequent editors. But,
although it gives regularity to the metre,
the word is not found elsewhere, and
ὑπὸ χεῖρα appears idiomatic. Hermann
himself (1839) read ὑπὸ χέρα.
1094. 5. μοίρα βεβώσαν] 'Not
placed in happy fortune.' Cp. Ο. C.
1358. 59. ὃν ἐν πόνοι ταῦτα βεβοῦνι
τυχάναις κακῶν ξυλοί.
1095-7. ἓ δὲ μέγιστ’ ἐβλαστε εὐ-
σέβεια] Either (1) 'But prospering
most highly, through Zeus-loved piety,
in respect of those laws that are mighti-
est in their origin,' or (2) 'But endowed
with the noblest gifts from those laws
which are of mightiest origin, because of
thy piety to Zeus.' For μέγιστ’ ἐβλαστε,

cp. Ο. Τ. 865-72, Ant. 454-7. For the
genitive τῶνδε in (2), see Essay on L.
§ 10. p. 14 b. And for τῷ Ζηνὸς εὐσε-
βεια in (1), cp. Phil. 1442, 3, ὅς τάλαν
πάντα θευτὴ ἵνατη ἄνετος θεοῦ ὥστε
εὐσέβειας σωφρόνισες βρατόν. Weeklein
reads ἄροτον αὐτὸν δ’ εὐσέβειαν, Nauck,
ἀριστα τῶν οὐ δ’ εὐσέβειαν.
1089 foll. Enter Orestes and Pylades,
with attendants, as the ἀνδρεῖς Φωκᾶ
τετσυμένοι of supr. 759. The urn is
carried, not by Orestes as might be
expected from supr. 54, but by one of
the attendants (iur. 1123).
1101. ξηκήκεν] 'Hath his abode.'
The perfect tense ironically suggests
the supposed permanence of Aegisthus'
rule.
1104. ποθείνην] '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 ποθείνοι, cp. Eur. Phoen.
1737, ποθείνα δάκρυα.
ΧΩ. ἡδ', ἐλ τὸν ἀγχιστόν γε κηρύσσειν χρεών.

ΟΡ. ἰθ', ὡ γύναι, δήλωσον εἰσελθοῦσ' ὅτι

Φωκῆς ματεῖου' ἄνδρες Α'γισθοῦν τινες;

Ἡλ. οἷοι τάλαν', οὐ δὴ ποθ' ἢς ἥκουσαμεν

φήμης φέροντες ἐμφανῇ τεκμήριᾳ;

ΟΡ. οὐκ οἶδα τὴν σὺν κληθῶν' ἀλλά μοι γέρων

ἐφείτ' Ὅρεστον Στρόφιος ἀγγείλαι πέρι.

Ἡλ. τί δ' ἦστιν, ὡς ἤει'; ὡς μ' ὑπέρχεται φόβος.

ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεὶ

tεύχει θανόντος, ὡς ὅρας, κομίκομεν.

Ἡλ. οἱ 'γω τάλανα, τοῦτ' ἐκεῖν' ἡδη σαφές.

πρόχειρον ἀχθος, ὡς ἐοικε, δερκομαι.

ΟΡ. εἴπερ τὶ κλαίεις τῶν Ὅρεστεῶν κακῶν,

tὸδ' ἄγγος ὠσθι σῶμα τούκεινον στέγον.

Ἡλ. ὡς ἤειν, δῶς νῦν πρὸς θεῶν, εἴπερ τὸδε

κέκευθεν αὐτοῦ τεῦχος, εἰς χείρας λαβεῖν,

ὅπως ἐμαυτήν καὶ γένος τὸ πᾶν ὁμοῦ

ἐξύν τῇδε κλαύσω κάποδύρωμαι σποδῷ.

ΟΡ. δῶθ' ἢτις ἐστι προσφέροντες' οὐ γὰρ ὡς

ἐν δυσμενείᾳ γ' οὖσ' ἐπαιστεῖται τάδε,

ἀλλ' ἡ φίλων τις, ἡ πρὸς αὐτάτος φύσιν.


1105. τὸν ἀγχιστόν] '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 . . . κληθῶν'] '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 ἐκεῖνο, some do not punctuate at all between τούτ' . . . ἄχθος. The pause at σαφές seems on the whole most probable. 'Ahi here is that 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. τι . . . τῶν Ὅρεστεῶν κακῶν] The litotes suggests not only his death, but the ruin of his house. Cp. ll. 1121, 2.

1123. 4. οὐ γὰρ . . . οὖσ'] 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. ὡς . . . φύσιν] 'Or of his natural
kin.' For ἀμάτος, cp. Αj. 1305, τοὺς ἀμάτους, and for φῶς, see Essay on L. § 17. p. 25. 4, and cp. supr. 325.

1126–8. ‘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 ἀπὸ is first expanded in a negative sense, and then ἀπὸ is resumed with δύναται in a different (positive) sense. For a negative similarly ignored in the relative clause, cp. Αnt. 1064–7, κἀκεῖθε, μὴ πόλεως... τελόν ἐν ὥσιν, κ.τ.λ. Wecklein in 1.1128 reads ὅσο δύναται 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, εἰσῆλθε λαμπρόν.

'ἔγινος 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. i. ὡς ὀφέλους (suggested by 1134) is far inferior to ὡς ὀφέλους. The struggle of the intervening years now seems worse than vain.

1139, 40. οὔτε... 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. Αγ. 442, βαρὸν ψῆφιμα. σαμφλέκτον suggests that the fire has done its utmost. Cp. Od. 11. 220, i, ἀλλὰ τὰ μὲν τε πυρὸς κρατεῖν πέτως μίνως αἰθρομύλοις δαμαίνοι, ἐπεί χ γε πρῶτα λίπη λείαν διεταθεὶν. See Essay on L. § 53. p. 98.
σμικρός προσήκεις ὄγκος ἐν σμικρῷ κύτει.

οἵμοι τάλανα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου, τὴν ἐγὼ θάμπ' ἀμφὶ σοὶ πάνω γλυκεὶ παρέσχον. οὔτε γὰρ ποτε μητρὸς σὺ γῆ ήσθα μᾶλλον ἢ κάμοι φίλος, οὔθ' ὅι κατ' οἴκον ἦσαν, ἀλλ' ἐγὼ τροφός, ἐγὼ δ' ἀδελφῆ σοὶ προσηνδόμην ἀεί, νῦν δ' ἐκείλουσε ταῦτ' ἐν ἡμέρα μιᾶ

1145

θανόντι σὺν σοί. πάντα γὰρ συναρπάσας θύελλ' ὅπως βέβηκας, οἴχεται πατήρ: τέθνηκ' ἐγὼ σοί' φροῦδος αὐτὸς εἴ θανόν γέλωσι δ' ἐχθροὶ· μαίνεται δ' υφ' ἡδονῆς μὴτρὸς ἀμήτωρ, ἢς ἐμοὶ σὺ πολλάκις φίλιμας λάθρα προὔπεμπες ὡς φανοῦμενος τιμωρὸς αὐτὸς. ἀλλὰ ταῦθ' ὁ δυστυχῆς δαίμων ὁ σὸς τε κάμος ἐξαφέλετο, ὦς σ' ὀδὸ μοι προὔπεμψεν, ἀντὶ φιλάτης μορφῆς σποδὸν τε καὶ σκιάν ἀνωφελή.

1150

1148. σοὶ σοὶ L. σοὶ ΑΜ. σοὶ VL. σοὶ M. προσηνδόμην] προσηνδόμην

1157. ἐξαφέλετο] ἐξαφέλετο Ἐρ. ἐξαφέλετο

1158. φιλάτης] φιλάτης L. σποδὸν L.

1159. σποδὸν] σποδὸν L.

1143. 'And thou didst ever call me "sister."' οἵμοι τάλανα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου, τὴν ἐγὼ θάμπ' ἀμφὶ σοὶ πάνω γλυκεὶ παρέσχον. οὔτε γὰρ ποτε μητρὸς σὺ γῆ ήσθα μᾶλλον ἢ κάμοι φίλος, οὔθ' ὅι κατ' οἴκον ἦσαν, ἀλλ' ἐγὼ τροφός, ἐγὼ δ' ἀδελφῆ σοὶ προσηνδόμην ἀεί, νῦν δ' ἐκείλουσε ταῦτ' ἐν ἡμέρα μιᾶ

1155

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1143. 'The care which of old I spent on thee—in vain!' τροφή is active here, as in Eur. Tro. 1187, αὐτ' ἐμαί τροφαί.

1145. 'For never wast thou bound to thy mother by such close ties as thou wast to me.' φίλος implies reciprocal affection. Clytemnestra was already alienated from Agamemnon's offspring in those early days. καὶ marks the stress on ἐμοῦ. ὡς σοὶ L. σοὶ VL. σοὶ M. προσηνδόμην]

1157. ἐξαφέλετο] ἐξαφέλετο Ἐρ. ἐξαφέλετο

1158. φιλάτης] φιλάτης L. σποδὸν L.

1159. σποδὸν] σποδὸν L.

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. 'I am dead because of thee.' ἐξαφέλετο] ἐξαφέλετο Ἐρ. ἐξαφέλετο

1154. ὡς σοὶ L. σοὶ VL. σοὶ M. προσηνδόμην] προσηνδόμην

1157. ἐξαφέλετο] ἐξαφέλετο Ἐρ. ἐξαφέλετο

1158. φιλάτης] φιλάτης L. σποδὸν L.

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the urn, an imagination which brought no help with it. 1160-2. For this short lyric (ana- paetic) outburst, cp. especially Trach. 1085, 6, Ἄδη, κ.τ.λ.

1161. ὅ δὲμασ οἰκτρόν] 'Poor form!' She sees in imagination the mangled body of Orestes: suppl. 756.

1162. of δεινωτάτας . . . κελεύον] 'Sent on a terrible journey;' i.e. dismissed from life by a calamitous death. Cp. Trach. 874, 5, βῆβηκα δράμειρα τὴν πανουσαίαν ὡς ἀνασώ ἐξ ἀνασώ ὡς τοῦ πάθους. 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. 899, 915.

1169. 'To die and share thy burial,' 1170. She contrasts the tranquillity of the lifeless ashes before her with her own sorrow.

1171-3. Unable to give real consolation, 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. πολ. . . ἔλθω] 'To what words must I have recourse, when I know not what to say?' Cp. Phil. 897-9, N. ὥσιν οἷδ᾽ ὅπως ἐκεῖ τάπτον τρέπειν ἔτος. Φ. ἀνορείς δὲ τοῦ ὑμᾶς; μὴ λέγ᾽, ὡς τέκνον, τάδε. N. ἄλλ᾽ ἐνθάδ᾽ ἢδη τούτῳ τούτῳ πάθους κυρὼ.
ΗΛΕΚΤΡΑ.


ΩΛ. τοίς πατρόσις, είτα τοίσδε δουλεύω βία.
ΟΡ. τίς γάρ σ’ ἀνάγκη τῇ δε προτρέπει βροτῶν; ΗΛ. μήτηρ καλεῖται, μητρὶ δ’ οὐδὲν ἔξισοι. ΟΡ. τῇ δρόσσα; πότερα χερσίν, ἢ λύμη βίου; ΗΛ. καί χερσὶ καὶ λύμασαι καὶ πάσιν κακοῖς. ΟΡ. οὐδ’ οὕπαρχῶν οὐδ’ ο καλύτων πάρα; ΗΛ. οὐ δῆθ’ δς ἦν γάρ μοι σῦ προθηκας σποδών.
ΟΡ. ὁ δόσποτομ’ ὣς ὅρων σ’ ἐποικείρω πάλαι. ΗΛ. μόνος βροτῶν νῦν ἴσθ’ ἐποικείρας ποτέ. ΟΡ. μόνος γάρ ἦκο τοῖς ἱσοῖς ἄλγων κακοῖς. ΗΛ. οὐ δῆ ποθ’ ἤμιν ἤγγελης ἤκεις ποθέν; ΟΡ. ἐγὼ φράσαμι ἂν, εἰ τὸ τῶν’ ἐνυνὸν πάρα. ΗΛ. ἀλλ’ ἐστίν ἐνυνον, ὡστε πρὸς πιστᾶς ἑρεῖς. ΟΡ. μέθες τὸδ’ ἄγγος νῦν, ὅπως τὸ πάν πάθης. ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτο μ’ ἐργάσῃ, ἤκεν. ΟΡ. πείθοι πέρα θεῶν οὐκ ἀμαρτήσει ποτέ. ΗΛ. μὴ, πρὸς γενείου, μὴ ἤξηθα τὰ διόλατα. ΟΡ. οὐ νηφ’ εάσειν.  


1193. Either (1) ‘Who drives you into this bondage?’ the dative being equivalent to εἰς with the acc.; cp. ἀχείρ προτραπέσθαι. Or (2) ‘Who thus compels you?’—ἀνάγκη, instr. dat. The former (1) is best. See Essay on L. § 11. p. 18, 3. 

1194. οὐδὲν ἔξισοι = οὐδὲν ποιεί λοσον: οὐδὲν, cogn. acc. 

1195. χερσίν, ἢ λύμη βίου] ‘By violence, or oppression?’ 

1196. δη τί] Cp. suppl. 847. οποδόν] Sc. (1) τοῦτον, or (2) τοῦτον. 

1200. μόνος . . . ποτὲ] i.e. οὐδεὶς ποτὲ ἄλλος ἐπίκτετερ. 

1201. (1) ‘I am the only one who brings with him a feeling of the same misfortunes.’ τοῖς ἱσοῖς, like τῶν ἱσοί, 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. 222, 3, ΗΛ. ἀλλ’ ἐν πάνωτι τοῖς ἑμοῖς γελάν ἥλεις. ΟΡ. πάν τοῖς ἑμοῖς ἁρ’ ἐπερ ἐν τοῖς τούτοις σοίς (ubi τοῖς ισοῖς Μ. pr.). This parallel favours the other reading here, (2) τοῖς σοῖς, 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. μὴ . . . τοῦτο μ’ ἐργάσῃ] Orestes has reached forth his hand to take the urn from her. 

1209. Orestes again offers to take away the urn.
ΗΛΕΚΤΡΑ.

Hallo.

1215. ἡ τάλαιν ἐγὼ σέδεν,

'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

Oro.

1216. εὐφήμη πάνει πρὸς δίκης γὰρ οὐ στένεις.

Hallo.

1217. πώς τὸν θανόντ' ἀδελφόν οὐ δίκη στένω;

Oro.

1218. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτων.

Hallo. οὗτος ἄτιμος εἰμὶ τού τεθνηκότος;

Oro. ἄτιμος οὐδενός σὺ τούτο δ' οὐχὶ σών.

Hallo.

1219. εἴπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.

Oro. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἡσκημένων.

Hallo. ποῦ δ' ἔστ' ἐκεῖνῳ τοῦ ταλαίπωρον τάφος;

Oro. οὐκ ἔστιν τοῦ γὰρ κύντος οὐκ ἔστιν τάφος.

Hallo. πῶς εἴπας, ὥς παῖ;

Oro.

1220. ψεῦδος οὐδεν ὃν λέγω.

Hallo.

1221. ἦ ζῆ γὰρ ἀνήρ;

Oro.

1222. εἴπερ ἐμψυχός γ' ἐγώ. τήνδε προσβλέψασά μου ὀφραγίδα πατρός ἐκμαθ' εἰ σαφῆ λέγω. Τοῦτο εἰς τοῦτο λέγω.

Hallo. ὃ φιλτατον φῶς.

Oro.

1223. φιλτατον, συμμαρτυρῶ.

Hallo. ὃ φθέγμ', ἀφίκον;

Oro.

1224. μηκέτ' ἀλλοθεν πῦθη.

1215, 16. lines ἄλλ' ἐμῶν ἀδεῖ C. C 2 or 3. 1217. οὐκ] κ from γ' C 2or 3.

ἀνήρ] ἀνήρ LA Pal. 1225. πῦθη] (ψ)φθή or (φ)φή L. πῦθη C 2.

ὁ..., σέδεν] Cp. especially Trach. 972, ἁμοὶ ἐγὼ σοῦ μέλεος.

1211. εὐφήμη φάνει] '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. οὐδενός] The pronoun (masc.) has a strong pathetic emphasis. 'Dis-honoured in no way!' See Essay on L. § 22, p. 36 fin.

1218. At this point Electra is more than ever forlorn. But at the word κύντος in 1219 a ray of hope strikes her in spite of herself.

1220. ὥς παῖ] Electra's bewilderment, 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 Electra examines the seal.

1225. ὃ φθέγμ'] Essay on L. § 50. p. 94.
1226. ὡς... ἔχωις 'As I would that you may have me evermore.'

1231. γεγοθὲς... δάκρυον] Essay on L. § 42, p. 80 γ.

1232. In the following passage Electra in her ecstasy utters lyric (chiefly dochmiac) 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. (ll. 1232-1252).

1 Senarius.

2 Senarii.
Some parts of the text are partially visible or unclear. Here is a transcription of the visible portions:

"γοναί σωμάτων ἐμοὶ φιλτάτων, ἐμὸλετ' ἄρτιως, ἐφεύρετ', ἥθετ', εἶδεθ' οὐς ἡχήσετε.

ΟΡ. πάρεσμεν ἀλλὰ σίγ' ἔχουσα πρόσμενε.

ΗΛ. τί ὅ' ἔστιν;

ΟΡ. σιγάν ἀμεινον, μή τις ἐνδοθεν κλή.

ΗΛ. ἀλλ' οὐ τὰν 'Ἀβτεμιν τὰν αἴν ἀδήταν τὸδε μὲν οὖν ποτ', ἄξιωσω τρέσαι περισὸν ἄχθος ἐνδον γυναικῶν ὑν ἀεί.

ΟΡ. ὃρα γε μὲν δὴ κἂν γυναιξὶν ὡς "Ἀρης ἐνεστίν" εὖ δ' ἡξίοθα πειραθείσα ποι.

ΗΛ. ἄνεφελον ἐπέβαλες οὐ ποτε καταλύσιμον,

may have been a special motive for using long syllables in the strophe
where in the antistrophe the iambics are 'pure.' Wecklein reads in στρ.,
μὰ τὰν Ἀρτεμιν | τὰν δήμητρ' ἀεί, and in ἀντ., τι σῶν ἄξιων | σοῦ γε περινότας;
1240-2. τὸδε... ἀεί] '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 vin-
dicate the man. She might say with
Athena in the Eumenides 738, κάρτα δ' εἰμὶ τοῦ πατρὸς. 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 ἀλλά ἐπιβάλλοντος αὐτοῦ &
φέρειν οὐκ ἠδραντα. The figure seems
to be that of laying on (or adding to)
a burden. Cp. O. C. 1730, τοῦ τόδ' ἐπε-
πληθα; ἀγοράμεναν is literally, 'That
will not forget.' See Essay on L. § 30.
p. 51 a.
of these, the oracle of the Nymphs, and those of the Yoan.*

OP. ἔξοιδα καὶ ταῦτ'. ἀλλ' ὅταν παρουσία ἔσχισθε, τὸτ' ἔργων τῶν θεοί μεμνήσθαι χρεών.

HL. ἄντ. ὁ πᾶς ἐμοὶ ὁ πᾶς ἄν πρέπει παρῶν ἐννέπειν τάδε δίκα χρόνος.

μόλις γὰρ ἐσχόν νῦν ἔλευθερον στόμα.

OP. εὑρίσκειν κἀγὼ, τοιαύταν σῶξ εἰς τάδε.

HL. τί ὀρῶσα;

OP. οὐ μὴ στὶ καιρὸς μὴ μακράν βούλου λέγειν.

HL. τίς οὖν ὁ δὲ ἀξίαν γε σοῦ πεφηνότος μεταβάλοιτ ὁ δὲ σιγὰν λόγων ἐπεί σε νῦν ἄφράστως ἀέλπιτος τ' ἐσείδων.

TOV. τὸτ' εἶδες, ὅτε θεοὶ μ' ἑποτρυναν μολεῖν.

. . . . .

HL. ἐφρασας ὑπερτέραν


1260. ἔσχισθεν] ἔσχισθεν MSS. Brunck corr.

1251. ἔξοιδα καὶ ταῦτ'] 'Even so, I know it.' For καί, which has been rejected, see Essay on L. § 25. p. 42. παί, which has been substituted for it, is inappropriate, as addressed by a younger person to an elder.

1253. ὅταν παρουσία ἐσχόν] 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. supra, 39, ὅταν σὲ καιρὸς ἐλάχιστον.


1260. ἔσχισθεν] ἔσχισθεν MSS. Brunck corr.

1265. ἐφρασας ὑπερτέραν


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IIΕΙΣΤΡΑ.

1270 τάς πάρος ἔτι χάριτος, εἶ σὲ θεὸς ἀ€™ ἑπόρισεν ἀμέτερα πρὸς μέλαθρα, δαιμόνιον αὐτὸ τίθημι ἐγώ.

1275 ΟΡ. τὰ μὲν σ’ ὄκνῳ χαίρονσαν εἰργάθειν, τὰ δὲ δεδομα ξίαν ἢδονη νικαμένην.

1280 ΗΛ. ἐπ. ἵω χρόνῳ μακρῷ φιλτάταν ὄδὸν ἐπαξιώσας ὅδε μοι φανήναι, μή τί με, πολύπονον ὡδ’ ἰδὼν.

1285 ΟΡ. τί μὴ ποιήσω;

1290 ΗΛ. μή μ’ ἀποστήσῃς τῶν σῶν προσώπων ἄδονὰν μεθέσθαι.

1295 ΟΡ. ἡ κάρτα κάν ἀλλοις θυμοίμην ἰδὼν,

1300 ΗΛ. ἐνηνεύεις;

1305 ΟΡ. τί μὴν οὐ;

1310 ΗΛ. ὁ φίλαι, ἔκλυνον ἀν ἐγὼ οὗτ’ ἀν ἡλπισ’ αὐτάν. ἐσχον ὀργὰν ἀναυδὸν οὐδὲ σὺν βοᾷ κλύονσα.

1320 ἐπόρισεν] ἐπόρος Ρ. ἐπόρος Σ."<AL> Ραλ. Βατ. ac ΒΒ'. ἐπώρ. σεν Μ."<6> ἐπώος Γ. Dind. corr. 1268. ἀμέτρα] ἀμέταρ σε ἀμέταρ L. ἀμέτρα C."<4>

1275. πολύπονον ὡδ’ ἰδὼν Π. πολύπονονωδ’ ἰδὼν γρ. ὡδ’ ἰδὼν (i from ei) C."<4> πολύπονον ΑΤ."<6> 1277. ἰδὼν] ἰδανὰν Ρ. ἰδονὴν Pal. 1280. μή] μή MSS. Seidler corr. 1281. Αὐ] Ἰ L. Pal. Ἰ Schol. Ἰ ΑΤ."<6>

doubles her joy, which is not the less striking for being simply expressed,— δαιμόνιον αὐτὸ τίθημι ἐγώ.

1266. ἐπόρισεν] Paley quotes O.C. 1428, πῶς δὲν .. δεῦρο Θησέα πόρα; The MS. reading ἐπώρος 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. το λέ γε μ’.) is epexegetic infinitive.

1278. κἀν ἀλλοισι] ‘Even as the act of another,—i.e. how much less am I likely myself to do it? παι points the ἀ forτιον argument.

1280. τί μὴν οὐ] 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. ‘O friends, I heard a sound which I could never have thought to hear. I restrained my emotion at hearing it, in speechless silence.’ αὐτάν is rightly explained by the Scholiast of the tidings of Orestes‘ death. Perhaps οὐδάμ‘ should be read for οὐδ’ ἂν,—‘Which I had never thought to hear.’ (Wecklein reads, ὁ φίλ’, ἀνίκ’ ἔκλυνον ἄν ἐγὼ οὗτ’ ἀν ἡλπισ’ αὐτάν, ἐσχον ὀργὰν ἀναυδὸν | οὐδὲ σὺν βοᾷ, τάλαινα,—‘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.’)
τάλαινα.
5 νῦν δ’ ἐξω σε· προὐφάνης δέ
φιλτάταν ἐξον πρόσοψιν,
ἀς ἐγὼ οὐδ’ ἂν ἐν κακοῖς λαθοίμαν.

ОР. τὰ μὲν περισσεύουσα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακὴ δίδασκε μὲ
μήθ’ ὡς πατρόφαν κτήσιν Ἀἰγισθος δόμων
ἀντλεί, τὰ δ’ ἐκχει, τὰ δ’ διασπεῖρει μάτη
χρόνου γὰρ ἂν σοι καρδών ἐξείργοι λόγος.
α δ’ ἀρέσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν’ ὅπου φανεντές ἢ κεκρυμμένοι
γελώντας ἐχθρῶς παύσομεν τῇ νῦν ἄδῷ

οὕτω δ’ ὅπως μήτηρ σε μῇ 'πιγνώσεται
φαϊδρῷ προσώπῳ νῦν ἐπελθόντων δόμους’
ἀλλ’ ὡς ἐπ’ ἄτη τῇ μάτην λελεγμένη
στένας’ ὅταν γὰρ εὐτυχήσωμεν, τότε
χαιρεν παρέσται καὶ γελᾶν ἐλευθέρως.

ΗΛ. ἀλλ’, ὧ κασάγηθ’, δδ’ ὅπως καὶ σοὶ φίλων
καὶ τούμον ἐσται τῇ’ ἐπει τᾶς ἰδὼνας
πρὸς σοῦ λαβοῦσα κοιν ἐμᾶς ἐκτησάμην.

1296, οὕτω] οὕτως MSS. 1297, ἐπελθόντων] ἐπελθόντων Ι.Γ. ἐπελθόντων
C² or A. ἐπελθόντων AL². 1298, λελεγμένη] λελεγμένη L. δεδειγμένη C⁶.
λελεγμένη ΑL². λεγομένη Γ.

1287. As in O. C. 1702, 3 (where see note), the time of misery is
continued in memory.
1288. This line has been supposed to
contain a criticism of the Choephoroi,
where so much time is spent in the
preliminaries of the assassination. But
this is surely unnecessary, and without
parallel in Sophocles, whose practice
in this and other respects is not to be
inferred from that of Euripides (Phoen.
751, 2, alib.).
1292. ‘For such recital might
prevent you from seizing the opportune
moment.’
1295. ‘We shall by our present
tenterprize frustrate our enemies in their
exultation.’ γελώντας is to be resumed
as a supplementary predicate. For παῦ-
σομεν without an expressed participle,
cp. supr. 796, οὕχ ὅπως σε παῦσομεν.
1296, οὕτω δὲ] Sc, πράσσε, understood
from the general drift of the
preceding words.
1296, 7. ὅπως . . δόμουσ] ‘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. νῦν is
gen. absol.
1217, πλὴν λόγῳ γ’ ἡκημίον: 63, λόγῳ
μάτην θυήσκοντας: Phil. 345.
κοῦδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
αὐτῇ μέγ' ἐφερέων κέρδος* οὐ γὰρ ἂν καλῶς
* ὑπηρετοῦν τῷ παρόντι δαίμονι.

ἀλλ' οἴσθα μὲν τάνθένει, πῶς γὰρ οὗ; κλῦων
θοῦνεκ' Ἀἶγισθὸς μὲν οὐ κατὰ στέγας,
μῆτηρ δ' ἐν οἴκοις ἂν σὺ μὴ δείσῃς ποθ' ὡς
γέλωτι τούμον φαιδρόν ὑφετάτι κάρα.

μίσος τε γὰρ παλαίδων ἐντέτηκε μοι,
καπεὶ σ' ἐσείδον, οὐ ποτ' ἐκλήξω * χαρᾶ
δακρυρροοῦσα. πῶς γὰρ ἂν λῆμαί' ἐγώ,
ήτις μιὰ σε τῆδ' οὗδ' θανόντα τε
καὶ ἑωτ' ἐσείδοι; ἐλυγασι δὲ μ' ἄσκοπα'
ὡστ' εἰ πατήρ μοι ἧὼν ἵκοιτο, μηκέτ' ἂν
τέρας νομίζειν αὐτῷ, πιστεῦειν δ' ὀράν,
ὅτ' οὖν τοιάυτῇ ἢmination εξήκεις οὗδ',
ἐρχ' αὐτὸς ὅσ σοι θυμός, ὅτι ἐγώ μόνη
οὐκ ἂν δυνώ ἡματον' ἡ γὰρ ἂν καλῶς
ἐσω' ἐμαυτῆ, ἢ καλῶς ἀπολλόμην.

† ΟΡ. σιγᾶν ἐπήνεος· ὅς ἐν' ἐξόδῳ κλῦω

1304. λυπήσασα from λυπήσασι Λ; καταλάμην Λ. ἀπολαμήν Λ. ἃρ. βουλαλάμην
βραχὺ C. βουλαλάμην ΑΜΜ>VV. βουλαλάμην L.1. βαλαλάμην Pal. V. ἀποδέξαμιν

1304. δεξαίμην, although not strongly supported by MS. authority, is a better reading than βουλαλάμην.

1306. The MS. reading, ὑπηρετοῦσθα, 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 dative, such as σοι in suppl. 1302. But for a similar corruption, cp. Ο. Τ. 840, ἐκεφευνογίη (ἐκεφευνογιαμίν Ε).

1307. τάνθένει] 'Things here,'—more lit. 'The news from hence.' Not 'What is to be done next?' (Paley.)

1311. ἐντρέτηκε] Hesych. ἐντρέτηκεν ἐγεκυλλησαι.

1312. χαρᾶ] The MS. reading χαρᾶς is not impossible, but is extremely improbable, because of the awkward ambiguity between ἐκλήξω χαρᾶς and δακρυρροοῦσα (ὅτι) χαρᾶς.

1320. δυνά] ἡ, δυνὰν δατέρων C. ἔτοι δυνὰν φθάσαι ἄμαρτων, ᾧ... ᾧ... Andoc. p. 4. 11.

1322. σιγᾶν... χωροῦσθασ] The Scholiast says, τυνὲς τὸν Ἡρών ποσὶν λέγειν ταύτα. 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 Schndw. observes, is in favour of the MS. reading.

ἀσι here is 'since,'—not as in Trach. Eur. Ion 515, 6.
Electra, supposing one of the household to be approaching, begins to speak in the ambiguous, ironical vein which she continues when Aegisthus comes, infr. 1448-57. It has the effect of relieving her feelings while concealing her thought. She intends to be understood, 'You bear the ashes of Orestes, which will be well received here, although not with joy.' But in her own mind she means, 'The vengeance which Orestes brings shall not be repulsed from hence, nor will it give joy to those within.'

1325. δόμων is ablative genitive with ἀπώσαιτ', but may also be joined with τις as partitive genitive.

1326 foll. The action, which has been suspended by the emotion of Electra, must now be precipitated. Yet her recognition of the Paedagogus (infr. 1354-63) breaks the suddenness of the transition.

1331. σταθμοῦτα σπέδει] Either (1), 'At the door-post here,' or (2) figuratively, 'Here by the homestead'—as a watch-dog. Cp. Aesch. Ag. 896, λέγωμ' ἄν ἄνδρα τόνδε τῶν σταθμῶν κύα. 1334. εὐλάβειαν . . . προσβῆσαι'] 'I made a point of attending to that.' Cp. Íat. 6. 21, πένθος μέγα προσεῖσαντο: Plat. Phaedr. 259 E.

1338. ἀπηλλαχθαί δ' ἀκμή] 'And it is high time to have done.' 1339. τάνταθεν] 'Matters here.' Cp. supr. 1307, τάνταθεν.
HAEKTA.

1342. I would have you know that you are the only dead man who is in the light of day.

1343. '... I know that you are the only dead man who is in the light of day.'

1344. [tines Logan] Sc. elai.

1345. [telouroun] Sc. ton pragmato.

1346. Cep. ep kai garasmenos. The present has a quasi-perfect sense, 'When these things have their completion.' Cep. Hdt. 1. 206, ou yas en eidein eis tois eis pareidai etai atova telenymena.

1347. [odoi eis thyron feroi] (I do not perceive:) no, nor can I bring to mind. thumos, as in thymo balei (Aesch. Prom. 706), is used after the Epic manner, so as to include the understanding. See Essay on Lucret. § 49.

1348. of auv [eis Lg. pal. auv AL.]

1349. of auv [eis Lg. pal. auv AL.]


1352. After keivos (a or e) L.
And not make thyself known. The use of the active voice is softened by the possible re-sumption of ἰόνων, i.e. σωμάτα σέ. But it is also justified by the implied metaphor from a body shining with its own light. Cp. Aesch. Ag. 101, 2, ἀγαναθανοῦσα ἐπίσ. 1361. ἐργ. ἀμοι] '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. supr. 1220, πώς εἴπας, ὥσ πάτι; and note. 1363. τοῦ. λόγων ἢ] 'For as to what has happened in the interval.' The turn of expression in the next line (πολλαὶ κυκλούνται, κ.τ.λ.) leaves this accusative out of construction, and it is resumed in ταῦτα (1366). 1365. κυκλούνται] The change to κυκλοῦσα in some MSS. may have been occasioned either by the wish to obtain a construction for λόγων, or by the similarity of ἰόνων. It is better therefore to retain κυκλούνται. 1370. οὐκ ἐν μακρῶν ἐπ' ἡμῖν οὐδὲν ἐν λόγων, Πυλάδη, τὸδ' εἰπί τοῦργον, ἀλλ' ὅσον τάχος χωρεῖν ἔσω, πατροῦ προσκύνανθ' ἐδη θεῶν, ὀσοπερ πρόπυλα ναώιν τάδε. 1375.
HΛΕΚΤΡΑ.

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ΗΛ. ἄναξ "Ἀπολλων, ἢλεως αὐτῶν κλέε, ἕμοι τε πρὸς τούτοις, ἡ σε πολλὰ δή ἀφ’ ὧν ἔχομε λιπαρεῖ προσθήν χερί. νῦν δ’, ὥς Λύκει "Ἀπολλων, ἐξ οἷων ἔχω αἰτῶ, προπίτων, λίσσομαι, γενοῦ πρόφρον ἡμῖν ἄρωγος τῶνδε τῶν βουλευμάτων, καὶ δείξον ἀνθρώποις τάπιτίμα τῆς δυσσεβείας οία δωροῦνται θεό.

ΧΟ. στρ. ἵθεθ ὁπον προνείμεται τῷ δυσερίστον αἰμα φυσῶν "Ἀρης, βεβασὶν ἄρτι δωμάτων ύψόσεγοι.

1378. προσθήν] προστήν Λ. προσβήν ΑΓΛ9. (0) 1380. προπίτων] προ(ο)πίτων Λ. προ. πιτων C9. προπιτών Λ. προπιτων ΓΛ9 Pal. 1383. τῆς] σ from στ Λ.

ἀντήλων.—After some moments of silent devotion, Orestes, Pylades, the Paedagogos, and their attendants, enter the palace. Electra remains outside and prays aloud to Apollo.

1377. σε is governed by λιπαρέı προσθήν χερί = λατευοῦσα σε.

1378. λιπαρέı... χερί] 'Came before thee with ever-instant hand.' The gloss of Suidas, λιπαρέı ἀφθονος, πλουσία, must be attributed to misapprehension.

1379. ἐξ οἷων ἔχων] Sc. εὐχομένη, 'Vouching of such things as I have,' Cp. Aesch. Cho. 486–8, ΗΛ. κἀκε χώα σοι τῆς ἐμῆ παγκληρίας | οἷων πατρίσιον ἐκ δόμων γαμάλων | πάντων δε πρώτων τῶνδε πρεσβευόντω τάφον. This and the following lines are said by Electra in an attitude of prayer, and fitly prepare the spectator for the solemn strain which is raised by the Chorus after she has entered the palace at l. 1383.

1382. τάπιτίμα...θεό] 'What reward the gods bestow upon impiety.'

1384. 5. 'Behold ye, where the God of strife advances panting forth the eager blood-drops of a fatal feud;' i.e. full of his slaughterous intent. προνειμεθα is said to mean literally, 'To go forward in grazing' (L. and S.). But the image immediately suggested is rather that of a fire, which may also be said 'to eat its way.' Cp. Αι. 197 foll., and notes: Hdt. 5, 101, αὐτικα ἀπ’ οἰκής ἐς οἰκήν ὅν τὸ πῦρ, ἐπενείμα τὸ ἄστυ ἄπαν: ib. τὰ περιέχατα νεμόμενον τοῦ πυρός: Thuc. 2, 54, ἦ νόσοι...ἐπενείματο Ἀθηναῖς μὲν μάλιστα, ἔπειτα δε, κ.τ.λ.

Δυσερίστοιν is either (1) as the Scholiast explains it, δι’ ἔρμν γινόμενον κακόν, 'Instinct with the evil of contention;' or (2) 'Irresistible:' 'Ineluctablem caedem spirans' (Jacobs).

αἷμα is here the spirit of bloodshed. See Essay on L. § 42. p. 80 β, and for a similar confusion, cp. Aesch. Ag. 1428, λίποι ἵπ’ ὀμάτων αἴματος ἐμπρέτει.
σοφόκλεος

μετάδρομοι κακῶν πανουργημάτων
5 ἄφυκτοι κόνες, ὡς τ' οὐ μακρὰν ἔτ' ἀμμινεῖ
tούμιν φρενῶν ὀνειροῦμενον.

ἀντ. παράγεται γὰρ ἐνέρων
dολίστους ἄρωγδος εἶσος στέγας,
ἄρχαιόπλουτα πατρὸς εἰς ἐδώλια,
νεακνήτων αἵμα: χειρὶν ἤχων

5 ὁ Μαίας δὲ παις
'Ερμῆς σφ' ἤγει δόλον σκότῳ
κρύψας πρὸς αὐτὸ τέρμα, κούκτη ἀμμενεῖ.

ΗΛ. δὲ φιλταται γυναίκες, ἄνδρες αὐτίκα

1389. ἀμμενεὶ] ἄμμενει Λ. ἐμμένει Γ. Wunder corr. 1390. ἀλοφοῦμενον] αἰω-

1395. χειρὶν ἐι into ε Σ. χειρὶν Α. 1396. ἤγει] ἤγει Λ. ἐδύγειν C. ἐδύγει C.Α. σφ' ἤγει Γ. σφ' ἤγει Παλ: 1398. ἄνδρες] ἄνδρες

1387, 8. Clytemnestra and Aegisthus were above spoken of as an embo-

1390. dλολου κρύψας] Cp. Wunder, consisting only in the change of an accent (see v. π.), 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. εἶσος στέγας] The construction is Homeric, cp. II. 21. 124, 5, ἀλλὰ Σκάμανδρος ὑπειδήσιν εἰσώ ἁλὸς εὐ-

1395. νεακόνητον . ἤχων] 'Holding with his hands the newly-whetted Death.' In αἵμα the effect is put by metonymy for the cause. Essay on L. § 42. p. 81. For νεακόνητον, cp. Aesch. Ag. 1535, 6, δικρα ἐπὶ ἀλλο πρόγαμα θηγάνει βλάβης | πρὸς. ἄλλαις θηγάναις Μῷρα. The quantity probably, though not certainly, follows the analogy of νεάκονης (Doric for νεκάκων). Hermann's νεο-κόνητον in-

volves an awkward prolepsis;

1396. δόλον σκότῳ κρύψας] Cp. Aesch. Cho. 812-8. 'The words πρὸς αὐτὸ τέρμα, though joined primarily with ἤγει, are to be resumed with κρύ-

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 II. 1404-1406 are either (1) not to be counted in the strophe, or (2) lines answering to them after II. 1427 must be supposed to have been lost. As the lines in question relate to the sudden cry of Cly-

temnestra from within, the former sup-

position is sufficiently probable. Cp. note on O. C. 117 foll., vol. i. p. 208 (1st column). In the 'strophe,' II. 1398-1421, Clytemnestra is put to death, —in the 'antistrophe,' II. 1422-41, the bleeding sword is displayed, and Aegi-

sthus is descried. The young men then retire into the palace, and Electra waits outside.
για πρόσμενεν.

ΧΟ. πῶς δή; τί νῦν πράσσοσιν;

ΗΛ. ή μὲν ἐς τάφον λέβητα κοσμεῖ, τῶ δ’ ἐφέστατον πέλας.

ΧΟ. σὺ δ’ ἐκτὸς ἡδέας πρὸς τί;

ΗΛ. φρουρήσουσι’ ὅπως Αἴγυπτος ἡμᾶς μὴ λάθη μολὼν ἔσω.

ΚΛ. αἰαί,

ἰὼ στέγαι

φίλον ἔρημοι, τῶν δ’ ἀπολλύντων πλέαι.

ΗΛ. βοᾷ τίς ἐνδων. οὐκ ἀκούετ’, ὁ φίλαι;

ΧΟ. ἡκοῦσ’ ἀνήκουστα δύστανος, ὡστε φρίζαι.

ΚΛ. οἶμοι τάλαντ’ Αἴγυπτε, ποῦ ποτ’ ἕν κυρεῖς;

ΗΛ. ἰδού μάλ’ αὖ θροεῖ τις.

ΚΛ. ὁ τέκνον τέκνον,

οὐκτείρε τὴν τεκούσαν.

ΗΛ. ἀλλ’ οὐκ ἐκ σέθεν φέκτειρθ’ οὖτος οὐδ’ ὁ γεννήσας πατήρ.

ΧΟ. στρ. ὁ πόλις, ὁ γενεὰ τάλαντα, νῦν σε μοῖρα καθαμερία φθίνει φθίνει.


1399. τελοῦσι is future. πρόσμενεν] Addressed to the Coryphaeus.


Mr. Paley doubts, surely unnecessarily, if the cinerary urn be meant here as in Aesch. Cho. 686.

1407. — — — — — — — — — — — — — —

= 1429.

ἀνήκουστα] ‘What is horrible to hear,’ —as ἀφητα are ‘things horrible to tell.’

1411. 2. ἀλλ’, οὖτος] Cp. supr. 296, 7, 601.

1413. 4. — — — — — — — — — — — — — — } = 1433. 4.

If the text is sound, φθίνει is transitive here. καθαμερία is predicative and adverbal,—Is destroying thee this very day.’ This brief lyrical utterance fills the moment of dread suspense before the falling of the blow.

Q 2
228.

ΣΟΦΟΚΛΕΟΥΣ

ΚΛ. ὠμοὶ πέπληγμαι.

ἩΛ. παῖσον, εἰ σθένεις, διπλῆν.

ΚΛ. ὠμοὶ μάλ' αὖθις.

Ἑλ. εἰ γὰρ Αἰγίσθω *γ' ὄμοι.

ΧΩ. τελευτ' ἄρα' ἦσιν οἱ γὰρ *ὑπαί κείμενοι.

παλαραγμον γὰρ αὐτ' ὑπεξαρθοῦν τῶν

κτανόντων οἱ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε' φοινία δὲ χεῖρ

στάξει θυηλής "Ἀρεος, ὦδ' ἔχω λέγειν.

ἩΛ. Ὅρεστα, πῶς *κυρείτε;

ΟΡ. τὰν δόμοις μὲν

καλὸς, Ἀπόλλων εἰ καλὸς ἑθέπισεν.

ἩΛ. τέθυνεν ἢ τάλαινα;

1416. *γ'] θ' MSS.

1419. τελοῦτο] τελοῦν L. Tricl. corr.

*ὑπαί

κείμενοι] ὑποκείμενον MSS. Brunsch corr.

1420. παλαραγμον] πολαραγμον II.

πολαραγμον ΑΓ. Both corr.

1422. καὶ] ἩΛ. καὶ L. Herm. corr.

1423. μεθήλης] μεθήλης C2.


1417. εἰ γὰρ Αἰγίσθω *γ' ὄμοι)] 'Ay, would that you were crying "Oh!" for Aegisthus too.' Αἰγίσθω follows the construction of μεθ' in ὁ μοι. The reading of the MSS., θ', can only be defended on the questionable ground that τε may be used in tragedy, as in Homer, as an expletive adverb. But on the other hand τε following γάρ is awkward.

1419-21.

= 1439-41.

1419. τελοῦτοι 'Are finishing,' i.e. are accomplishing their end.

1420. πολαραγμον] 'Flowing in return.' Cr. suppl. 246, 7, οἴ δὲ μὴ πάλιν δώσωσι' αὐτοφωνοῖ δικᾶς.

The MSS. have ἩΛ. prefixed both to l. 1422 and l. 1424. It cannot stand in both places, and Hermann rightly deleted 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 ll. 1419-21 need not be given to the coryphaeus. Hermann's arrangement, besides the appropriateness of giving ll. 1422, 3 to the coryphaeus, has the further advantage 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.

οὖθ' ἔχω λέγειν] 'And I am speechless,' i.e. the moment is too great for words. Erfurdt's conjecture, οὖθ' ἔχω ψέγειν, has been commonly received. But it is intolerably frigid, and although ὄντι ἔχω τί φῶ has more usual, the other expression, ὄντι ἔχω λέγειν, is quite possible, and it is a natural thing for the Chorus here to say.

1425. 'Ἀπόλλων εἰ καλὸς ἑθέπισεν] The horror which pervades the Chöeophori is present also here, but is subdued 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 accomplished.
Προδήλου.  

ΟΡ.  

ηκέτ’ έκφοβοί
μνημον οὐς σε λήμ’ ἀτιμάσει ποτε.
ΧΟ. παύσασθε. λεύσοσα γὰρ Αἴγισθον ἐκ προδήλου.
ΗΛ. ὡς πάλισ, οὐκ ἄφορρον;

εἰσοράτε ποι

τὸν ἄνδρ’;

*ΗΛ.  

ἐφ’ ἡμῖν σύνος ἐκ προαστίων
χωρεῖ γεγηθώς.
ΧΟ. ἀντ. βατε κατ’ ἀντιθύρων ὅσον τάχιστα,

νῦν, τὰ πρὶν εὑ δέμενοι, τάδ’ ὡς πάλιν.

ΟΡ. θάρσει: τελούμεν ἥ νοεῖς.
ΗΛ.  

ἐπειγέ νυν.
ΟΡ. καὶ δῇ βέβηκα.
ΗΛ.  

τάνθαδ’ ἀν μέλοι’ ἐμοί.

1430. ἐν σιςα] λείσω λ.Γ. λείσω ΣΓ or Σ Pal.
1430. ΟΡ. om. A. εἰσοράτε

1431. τὸν ἄνδρ’; ἩΛ. ἐφ’ ἡμῖν] τὸν ἄνδρ’ ἐφ’ ἡμῖν; ΗΛ. LPal. ΒΓηατ. ΛΒΓηατ. ΒΓηατ.

τὸν ἄνδρ’ ἐφ’ ἡμῖν Α. Περημ. corr. προαστίων] προαστίων ΣΑΓΛ.  
1433. ὅσον] ὅ σον Λ. σοσον Σ. σοσον Α.  

1432. Εἰσοράτε ποι] εἰσοράτε ποι λ. εἰσοράτε ποι ΣΓ or Σ Pal.
1430. ΟΡ. om. A. εἰσοράτε

1431. τὸν ἄνδρ’; ἩΛ. ἐφ’ ἡμῖν] τὸν ἄνδρ’ ἐφ’ ἡμῖν; ΗΛ. LPal. ΒΓηατ. ΛΒΓηατ. ΒΓηατ.

τὸν ἄνδρ’ ἐφ’ ἡμῖν Α. Περημ. corr. προαστίων] προαστίων ΣΑΓΛ.  
1433. ὅσον] ὅ σον Λ. σοσον Σ. σοσον Α.  

1439. ἐκ προδήλου] ἐκ with the genitive (cp. supr. 18, ὑποῖων) 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. ἐπειγέ νυν] ἐπειγέ νυν ΛΑPal.

1432. Εἰσοράτε ποι] εἰσοράτε ποι λ. εἰσοράτε ποι ΣΓ or Σ Pal.
1430. ΟΡ. om. A. εἰσοράτε

ποι] εἰσοράτε ποι λ. εἰσοράτε ποι ΣΓ or Σ Pal. ΒΓηατ. αὐτ. εἰσοράτε ποι Π Περημ.
1431. τὸν ἄνδρ’; ἩΛ. ἐφ’ ἡμῖν] τὸν ἄνδρ’ ἐφ’ ἡμῖν; ΗΛ. LPal. ΒΓηατ. ΛΒΓηατ. ΒΓηατ.

τὸν ἄνδρ’ ἐφ’ ἡμῖν Α. Περημ. corr. προαστίων] προαστίων ΣΑΓΛ.  
1433. ὅσον] ὅ σον Λ. σοσον Σ. σοσον Α.  

1432. Some words are wanted to complete the senarius, perhaps indicating the absence of the guard, e.g. οὐδ’ ὑπηρέτης πάρα.

1433. κατ’ ἀντιθύρων] Either (1), 'Towards the place over against the door.' 

Cp. the use of ἔπι with the genitive in such expressions as ἔπι ὁξον. Or (2), 'Go and take your position from over against the door.' Supposing the ἀντιθύρα 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. τάδ’ ὡς πάλιν] Sc. εὐ θησε. 

1435. It is unnecessary, with Erhardt, to take the words ὡς 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, ἐπειγέ νυν.

1436. τάνθαδ’ ... 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 (II, 1439-41), sotto voce, with their eyes turned towards him.
ΣΟΦΟΚΛΕΟΥΣ

ΧΟ. δ' ὁτις ἀν παθρά γ' ὡς ἦπιὼς ἐννέπειν πρὸς ἄνδρα τόνδε συμφέρω, λαβραίον ὡς ὄροισι πρὸς δίκαι ἀγώνα.

ΑΙΓΙΣΘΟΣ.

τὸς οἴδεν ύμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι, οὐς φασ' Ὅρεστην ἦμιν ἀγγείλαι βίον λειτοπώθ' ἐπικοίσων ἐν ναναγώις;

σὲ τοι, σὲ κρίνῳ, *καὶ σὲ, τὴν ἐν τῷ πάρο ἥρων θροασέιαν' ὡς μάλιστα σοι μέλειν ὄρμαι, μάλιστα δ' ἄν κατειδίαν φράσαι.

ἩΛ. ἔξοιδαν πῶς γὰρ οὐχὶ; συμφορᾶς γὰρ ἄν ἔξοιδεν εἴην τῶν ἑμῶν τῆς φιλτάτης.

Ἀ1. ποῦ δὴτ' ἂν ἐλεν οἱ ξένοι; δίδασκέ με.

تعليمة. ἔρθων φίλης γὰρ προξένου κατήνυσαν.

Ἀ1. ἦ καὶ θανῶτ' ἡγγειλάν ὡς ἐπτύμωος;

ἩΛ. οὐκ, ἄλλα κατέδειξαν, οὐ λόγω μοῦν.

Ἀ1. πάρεστι ἄρ' ἦμιν ὡστε κάμφανε μαθεῖν;

ἩΛ. πάρεστι δῆτα καὶ μάλ' ἂξιός θέα.


1440. λαβραίον] λαβραίον.. L pr. 1441. ὄροισι).


1439. ὡς ἦπιῶς] 'With feigned gentleness.' A few MSS. have ὡς νηπιῶς, 'With feigned simplicity.' See Scholia.

1440. λαβραίον... ἀγώνα] 'That he may rush unawares upon the struggle of doom.' λαβραίον (with ἀγών) is predicative: i.e. That the struggle may be unforeseen.

1448. συμφορᾶς... φιλτάτης] '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. συμφορῶν, or (2) gen. obl., 'What has happened to my friends.'

1451. To Aegisthus Electra means, 'They succeeded in obtaining a kindly welcome'—from Clytemnestra in her gladness, supr. 800. And in this sense κατήνυσαν is construed with the genitive after the analogy of τυχάνων οὔρων. 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 urn, 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.
HLEKTRA.

Al. ή πολλα χαίρειν με είπας ούκ εισθότως.

HL. χαίροις αν, ει σοι χαρτα τυγχάνοι τάδε.

Al. σιγάν ἀνώγον, κάναδεικνύοι πύλας

πάσιν Μυκηναίοις "Ἀργείοις θ’ ὄραν,

δε ει τις αὐτῶν ἐλπίσεις κενοῖς πάροις

ἐξηρετ’ ἀνδρὸς τοῦδε, νῦν ὄρων νεκρῶν

στόμα δέχηται τάμα, μὴδε πρὸς βίαν

ἐμοὶ κολαστοῦ προστυχῶν φύσι φρένας.

HL. καὶ δὴ τελείται τάπ’ ἐμοῦ τῷ γὰρ χρόνῳ

νοῦν ἔσχον, ὡστε συμφέρειν τοῖς κρισίσοσιν.

Al. ὁ Ζεῦ, δέδορκα φάσμ’ ἀνευ φθόνον μὲν οὐ

τεπτωκός· ει δ’ ἐπεστὶ Νέμεσις, οὐ λέγω.

χαλάτε πάν κάλυμμ’ ἀπ’ ὀφθαλμῶν, ὅπως


1457. The optative, if right, is to be explained as hinting an uncertainty, 'If so it prove.'

1458. σιγάν] In accordance with the ἐφηφια which Greek sentiment prescribed in the presence of death. Mr. Paley unnecessarily conjectures οὐχεὶν.

κάναδεικνύοι πύλας (1) The usual explanation of these words is—that given in Wunder's note:—'Notanda locutio est ἀναδεικνύοι πύλας, significans άνειογ-μένοι τῶν πύλων δεικνύοι τά ἔντος, quum vulgo potius δόμον ἀναδεικνύοι dicatur, veluti apud Aristoph.-Nub. 304, ἵνα μυστοδόκοι δόμος ἐν τελεταῖς ἀναδεικ-νύσι. Nam significat propri ἀναδεικ-νύοια tollendo sive patefaciendo aliquid monstrare.' But (2) may not the words mean, by a change of subject, 'and that the gates disclose' what is to be seen within them (sc. ἄνδρα τούδε νεκρῶν)?

1460 foll. Aegisthus here betrays the fear in which he has been living.

There is a reminiscence of Aesch. Ag. 1667, 8.


1462. 3. μνήδε...φρένας] 'And may not, by encountering my chastisement, be made wise against his will.' Cp. Aesch. Ag. 180, καὶ παρ’ ἄκοντας ἥλθε σωφρονεῖν; O. C. 172.

1464. καὶ δη...φρόδ] 'My rebellious hopes (τὰ αὐτ’ ἐμοῖ) are already at an end.' Cp. supr. 1344; also 1319–21.

1465. ὡστε συμφέρειν τοῖς κρισίσοσιν] 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 ἔκκαλημα, the body of Clytemnestra is brought out, covered, with Orestes standing by. Aegisthus imagines the corpse to be that of Orestes, and Orestes to be the Phocian messenger. 'What I see here cannot have fallen thus without Divine jealousy, but if to say so provokes Nemesis, I do not say it.' ἐπεστι, sc. τῷ λόγῳ. Πορ οὐ λέγω, cp. Trach. 500. πίπτειν is used in the sense of 'to befall' (L. and 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 Eury of the Gods,—whether just Retribution has also been at work, I do not say.' But such an opposition between φθόνον 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.'
σοφοκλεούς

tὸ συγγενὲς τοῖς κἀπὶ ἔμοι θρήνοιν τύχη.

OP. αὐτὸς σὺ βάστας', οὐκ ἔμοι τὸδ', ἀλλὰ σὸν, τὸ ταύθ' ὅραν τε καὶ προσηγορεῖν φίλως.

Al. ἀλλ' εἰ παραίνεις, κἀπιπείσομαι σὺ δὲ, εἰ ποῦν καὶ οἶκόν μοι Κλυταιμνήστρα, κάλει.

OP. αὕτη πέλας σοῦ μηκὲτ' ἀλλοσε σκόπει.

Al. οἴμοι, τῇ λεύσῳ;

OP. τίνα φοβεῖς; τίν' ἀγνοεῖς;

Al. τίνων ποτ' ἁνδρῶν ἐν μέσοις ἄρκυνστατοῖς πέπτωχ' ὁ τελίμων;

OP. οὐ γὰρ αἰσθάνει πάλαι ζῶν τοῖς θανὸνσιν οὐκεκ' ἀνταυδας ἵσα;

Al. οἴμοι, ἐννηκα τοῦτος. οὐ γὰρ ἐσθ' ὅπως δ' οὐκ 'Ὀρέστης ἔσθ' ὁ προσφωνον ἔμε.

OP. καὶ μάντις ὃν ἄριστος ἑσφάλλου πάλαι;

Al. ὀλωλα δὴ δεῖλαιος. ἀλλὰ μοι πάρες κἂν σμικρὸν εἰπεῖν.

HL. μὴ πέρα λέγειν ἐὰν πρὸς θεῶν, ἀδελφέ, μηδὲ μηκύνειν λύγους.

1470. αὐτὸς σὺ βάστας'] 'Take it up yourself;' viz. τὸ κάλυμμα, which, like the corpse itself, should be sacred from a stranger's touch.

οὐκ ἔμοι τὸδ', ἀλλὰ σὸν] Ostensibly, because Aegisthus is nearer of kin to Orestes than the Phocian man. Really, because Aegisthus loves Clytemnestra, whom her son has slain.

1472. σὺ δὲ] 'To Electra.

1474. Aegisthus is waiting for Clytemnestra before completely withdrawing the covering, which Orestes finally removes with these words.


1477. 'Why, dost thou not perceive that all this while thou, a living man, hast been replying to the dead in tones like theirs?' Cp supr. 1342. τοῖς θανοῦσιν is resumed with ἵσα, i.e. Aegisthus has been answering Orestes, who has been given out as dead, with a tongue that is already doomed to death. Tyrwhitt unnecessarily conjectured ἑσφάλλου θανοῦσιν, which Bruck and subsequent editors have adopted, 'That you have been addressing (?) living men for dead.' Schol. τοῖς θανοῦσιν] τῷ Ὀρέστῃ 1481. καὶ ... πάλαι] 'Are you so excellent a prophet, who, notwithstanding, have been all this while deceived?' καὶ (with μάντις) adds a concessive emphasis, as in, καὶ περ. Cp. Find. Ol. 7. 56. παρέπλαγξαν καὶ σοφόν.
For and these notes, 23. 1493. rw dXX'. L. The 'ArpfiSj!.

1490. 01. Why These 77 Sofiovs ^iiovr So 1490. evdanep TTacr velv
tyovv ovTa kya> ou 1485. 1500. Siv fieXXaii' 1075, KTa-
KdiKoXXov he Tdcrcre' death die, 1487. rrpSBes p.(TaKoiiu<reiv able KUKwy consumption S TTarpcoap made ' once 
see gisthus apa iKiiifvov burial.' iiiv, as priate. 1483, 1482, 554, 1488. 

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 γραμμ is not dramatically appropriate. 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. πρόβες] 'Lay him out for burial.'

1488. i.e. κατών δό οίωναι. Cp. esp. Od. 3. 256, foll. el δε' άγωντ Άγαθον δι' μεγάροιαν έτεμαν 'Αρτέδας. Τρόις ενάν, εαυτός Μενδελος' τά κέ οί ουδέ θανόντι χυτήν έπι γαιαν έχειαν, | αλλ' αρά τών γε κύνε τε καί οιωνι κατέδαφαν, | κέμενον εν πεδίν έπις 'Αργεος.

1489, 90. δό εμοί . . λυτήρων] If Aegisthus 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

δραχαι τάφος (893) would be intolerable to her.

1493, 4. πώς . . ού πρόξερος εί κτα-
νεών ' Why not slay me out of hand?' More lit. 'Why not put forth your hand at once to slay me?' For this use of πρόξε-
ρος, cp. πρόςαμος, πρόφρον, πρόγλωσσος.

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, 269, 70.

1497, 8. These words of Aegisthus, when about to die, are calculated to strike awe into the spectator, who reflects with himself, 'And is this the final consummation after all, even though it appear so to the Chorus (II. 1508–10) ?' So much is allowed to remain of the impression produced by the Choephoroi, 1075, 6, ποι δένα πρανεί, ποι καταλήξει | μετακαιμιθέν μένος άτης;

ΟΡ. πόλλ᾽ ἀντιφωνεῖς, ἢ δ᾽ ὁδὸς βραδύνεται.

ΑΛ. ύφηγοι.

ΟΡ. σοι βαδιστέον πάρος.

ΑΛ. ἢ μὴ φύγω σε;

ΟΡ. μὴ μὲν οὖν καθ᾽ ἡδονὴν
θάνης φιλάξαι δεῖ με τοῦτο σοι πικρόν.

χρῆν δ᾽ εὐθὺς εἶναι τὴνδε τοῖς πᾶσιν δίκην,

ὡς τεῖσ' πέρα πράσσειν γε τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ πανούργον οὐκ ἂν ἤν πολὺ.

ΧΟ. ὁ σπέρμ᾽ Ἀτρέως, ὡς πολλὰ παθῶν

di᾽ ἐλευθερίας μόλις ἔξηλθες

τῇ νῦν ὀρμῇ τελεωθέν.
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 Ἄγγελος and the Θεράπων,
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 spectator's sympathy with Deianira. Some of the dramatic contrasts, of which the play is full, are extraordinarily fine. The shade of misgiving 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 prefaxes 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 adequately 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,—ἡμαρτε χρηστὰ μωμένη.

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 Sophocles 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 spectators 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 union 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 Oiβαλίας ἀλωσις, 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 ποιησις 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 Oiβαλίας ἀλωσις.

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 Shakspeare, 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 Il. 2. 596.

5 Schol. Trach. 74.
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 Οἰχαλίας ἄλωσις), 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 δεκάκατος ἄρος 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, Euryphassa, 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 Glaucu. It is the burning and glowing cloud that enfolds 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 Iamis, Iolaus, perhaps even to Τάνες. 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 3.

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

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1 According to Theocr. 24. 107, Heracles was instructed by Eurystus in the use of the bow.
2 Cp. Trach. 94, 5, ἴν αἴδηλα νῦξ . . κατευνάζει φλογιζόμενον.
3 See vol. i. pp. 120, 261, 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. 900-46, O. C. 1586-1666.
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the poet himself is said to have called ἰδικότατον καὶ ἄρματον, 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 need' 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.

(6) 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 ¹, not forgetting the disadvantages under which modern criticism necessarily labours in dealing with any master-piece of antiquity ².

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 ἡμιχόρια. But the ἰπόσεις of Heracles, interrupted now and again with anapaestic ejaculations, take the place of a more extended κομψός.

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 ἀρχαῖ τῶν τοι φαίνωνακέγειν τάδε.

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.

Li. 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 li. 1106, αἰθηδῆς for αἰθηθὲς, which the scribe of L avoided after having written αἰθη⁷, 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 (C⁵ 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:—

1. ἤκνον—ὅταν. 1. 12. ἀνδρείας τύφω | βοῦκρανος—ἀνδρεία κύτε | βαϊναρρος⁵.

These and a few other variants (li. 240, 308, 331) give sufficient colour to Mr. Paley's supposition that in li. 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)δηθὲς.

² ἢ πίπτομεν, σοῦ πατρὸς ἰξολολότος
κεῖνον βίον σώσαντος, ἡ ὀίχόμεσθ' ἀμα.
ΤΡΑΧΙΝΙΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.
ΘΕΡΑΠΑΙΝΑ.
ΥΛΛΟΣ.
ΧΟΡΟΣ Παρθένων

Τραχιάνων.

ΛΓΓΕΔΟΣ.
ΛΙΧΑΣ.
ΤΡΟΦΟΣ.
ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.
ΔΗΙΑΝΕΙΡΑ.

ΛΌΓΟΣ μέν ἐστὶ ἄρχαῖος ἀνθρώπων φανεῖς, ὡς οὐκ ἂν αἰῶν ἐκμάθουσα βροτῶν, πρὶν ἂν θάνῃ τις, οὐτ' εἰ χρηστός οὐτ' εἰ τῷ κακῷ· ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς "Αἰδοὺς μολείν, ἥξιοι ἔχουσα δυστυχὴ τε καὶ βαρῶν· ἦτις πατρὸς μὲν ἐν δόμοισιν Ὀινέως ναίους ἐνὶ Πλευρῶνι νυμφεῖον ὁκνον


1. Λόγος μέν ἐστὶ ἄρχαῖος ἀνθρώπων φανεῖς. 'Men have indeed declared of old,' ἐστι is the copula, connecting λόγος, κ.τ.λ., as subject, with ὡς, κ.τ.λ., as predicate. Cp. El. 417, λόγος τις ἄρχαῖος ἐκμάθην εἰς χρηστόν, κ.τ.λ. φανεῖς, 'Made known,' is added epexegetically (cp. Phil. 3, κρατίστου πατρὸς Ἐλλήνων τραφείοι), to strengthen ἄρχαῖος, which thus acquires the force of a supplementary predicate, ἀνθρώπων is possessive genitive with λόγος, not = ἂνθρώπων. The chief stress is on λόγος. 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. Delianira's trouble is beyond the experience of the wise.

2. αἰώνα̣ ... ἐκ ἠλέον] 'A mortal life,' i.e. αἰὼν παῖν ἐκ ἠλέον. The missing indefinite pronoun is supplied afterwards in τίς and τῷ.

3. θὰρ] θὰνον (indirect speech in past time, cp. 687) is another reading.

4. τὸν ἐμὸν is the object primarily of ἔχουσα, and secondarily of ἔχουσα, which is introduced by a change of construction. δυστυχῇ and βαρῶν agree with it in the latter connection. ἔχουσα has a pathetic force, 'The life which I live,' cp. the dative in εἰ τῷ τῷ supr.

5. ἔξωθα] ἔ, as in ἐκμάθαι = 'fully,' with still stronger emphasis. 'One cannot clearly tell,—but I clearly know.'

6. ἡμεὺς] In dwelling on her misery, Delianira'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. ναίουσα] 'Having my home.'

ἐν] 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 δόμοισι less objectionable. Even Erfurdt's εἰ τῇ ἐν is unnecessary and weak. ἐν does not occur again in Sophocles as a preposition; but cp. ὅτι, Ant. 1035: Wund. reads ἐν Πλευράωνι, Mr. Paley, ναίουσα ὰ ὀν with Par. B.

7. 8. υμβεῖον ... γον] 'Was afflicted with terror as to my nuptials beyond all my countrywomen.' ὁκνον ὀτλον 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,' ὅλον may have been taken from Aesch. S. c. T. 18, ἀπαντά ταῦθει- κόσα παῦδεα ὅλον, where it suits the context.

8. ἄλγιστον ... εἶ τις A sort of double superlative. Essay on L. § 40. 5. p. 75: Cp. infr. 806, 7, μᾶλλον ... καρπ' ἄν φέτεσσα: Eur. Andr. 6, νῦν δ', εἶ τις ἄλη, δυσαυξεοτὰτη γυν. 9. 'For a river was my suitor, Achelous I mean.'

10. ἔξητει. 'Who in three shapes importuned my father for me.' ἔξητει is a weak reading, probably a mere clerical error.

11. φοιτών. 'Visiting us,' is more closely connected with what follows than with the preceding line, to which it is added expegeetically. Cp. l. 1, φαίνεις. ἔναργής ταύρος 'In the unmistakable form of a bull.' ἔναργής either (1) distinguishes the complete from the partial bull-shape (ἀνδρεῖον κύτε θαυμάρρως), or (2) implies that the bull was the proper and acknowledged symbol of the river-god. Cp. Enr. Ἰπ. A. 274, 5, κατεύθων πρύμνας σίμα ταῦρον ὑπάρχουν ὅλος ἄλεον.

ἄλλοτε is anticipated with ταύρος. Cp. El. 73, 3, φοιτοῦμενοι πρὸς οὐδαῖς, ἄλλοτε ἁμαρτήματα [σιλλ. προφαίνουν].

11, 12. αἶδος | δράκων] - Cp. infr. 834. The epithet is taken from Homer’s αἴδος ὥθης, π. 12, 208, but with the meaning ‘Spotted,’ ‘Variegated,’ rather than ‘Glancing’ or ‘Writheing.’ The comparison of a winding river to a snake is obvious, and appears often in Greek as in other literature.

12. ἄνδρεῖον κύτε. 'In manly shape.' κύτε, 'Case,' or 'Trunk,' agrees better with the picturesque quaintness of the whole description than ταύρος, 'General outline.'

13. βουτρόφος] 'With the front of a bull.' βούτραρος is another reading. Cp. Enr. Or. 1378, ωκεανός ... ταῦταραν. The reading ταύταρει βουτρόφος, although upheld by the MSS., appears to be a prosaic substitute, perhaps originating in an early gloss, for κύτε βουτρόφος, which, although supported only by the quotation of Strabo, is decidedly, as Prof. Paley says, the more poetical reading.

βασικοὶ] 'Bushy.' Aesch. Pers. 316, πυραγι... ἄπληθη δασικοὶ γενεάδα. The ancients seem to have given this word a false association with ἄπαυς.

14. κρυον ... ποτῶν] '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 Achelous too has a daughter Callirhoe.

15. προσδιοδεύμενον] This word may mean either, ‘Having received,’ or, ‘In constant expectation of.’ Cp. ποτιδεύ- μενοι, and ἀνδεχέμεν, in Homer (where προσδιοδεύμενος is excluded by the metre).

To the latter meaning it has been objected that Achelous was already the wooer of Deianira, who therefore could not be said to expect him in that capa-
city. But ‘having received’ is really out of the question. Deianira cannot be said to have received one whom she abhorred. By a slight figure of speech the words τουλάδε μηνότρα may be put either (1) for ‘the coming of such a suitor,’ or (2) for ‘such a future husband.’ This meaning, besides expressing more poetically the feeling of the maiden (cp. note on ὄνομα, supr. 7), harmonizes better with what follows, αἰεὶ...ποτὲ.

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 difference of meaning. ‘In time, however,—at a later time, and to my joy.’
20. ἀγών] ‘Trial,’ being a very general word, is further defined by μάχης, ‘Combat.’ Cp. Aj. 1163, ἐρωτὸς τίς ἀγών.
21. ἐκλύεται] ‘Delivers.’ For the historical present in tragic narrative, cp. O. T. 807, παῖς δὲ ὅργης. The word ἐκλύεται is much more expressive of release from an odious bond than ἔρωτεται, which Blaydes suggests. The middle voice signifies, ‘With his own hand.’ Cp. Aesch. Prom. 253, ἔξελυσάμην

21. πόνον] ‘The fray.’ A general word including the particulars described by the Chorus, infr. 507—522. Cp. Aj. 61, ἐκείνη τῷ ἁμόν ἐκ ἀφρον πόνον (the slaughter of the cattle).
23. ἀπαρβῆς τῆς διακ.] ‘Without terror in beholding that sight.’ The genitive after the privative adjective is here a genitive of relation. Cp. O. T. 884, ἑκάς ἀφόβητον.
28ι] In support of this reading, in preference to δ ἔρωτεται, Mr. Blaydes and others have rightly compared Ant. 464, ὅσις γάρ . . . τῆς ποίᾳ ὅραξ, κ. τ. λ.
25. This line is condemned as spurious, entirely without reason, by Dobree and others. It is pathetic and well-placed. Deianira 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 (l. 406), is the more touching when this reminiscence precedes.
Since being matched with Heracles in the marriage which was adjudged to him.

In a marriage," accusative in apposition with the action of the sentence, or cognate acc. Cp. Aj. 491, το σών λέειν έζην. Ἡρακλεῖς is primarily (a) dative after κριτόν, and secondarily (b) dative after ἔνστασις, Having met Heracles in a marriage which was adjudged to Heracles.' For this 'ambiguous construction,' see Essay on L. pp. 66, 7.

Adjudged,' viz. by the issue of the contest, determined by Zeüs αγ-ώνιος. Cp. Aj. 443, κριτείν έξελλε κρά-τος ἀριστεύει τινί: Hdt. 6. 1.29, τῶν κριτῶν έκ ποτῶν Others render 'Chosen,' because Heracles had fixed his choice on this marriage. Cp. Plat. Pyth. 4. 89, κριτόν ... γυναῖκοι ... γένος.

This word suggests permanence more than ἑνελθοῦσα, and may also imply that a marriage with Heracles was one involving grave issues. Cp. the uses of ἔνστασησα in Herodotus, and Aesch. Prom. 896, μηδὲ πλαθεῖν γαμέτα τινι τῶν έξ οὖναν. Hermann, who takes the word as simply = ἑνελθοῦσα, quotes the Homeric phrase ἠμέν λέειν ἀντίωων. For τέρφο, cp. Aesch. Ag. 669, ἐνοκολομέοι μορφάσεων νέων πάσον. A preceding scholion properly belongs to this line, viz. διὰ τό δέ τι ἡμερεύμενα τιγμάν.

'Harassed with cares on his behalf.' The compound occurs nowhere else, but is perfectly natural here. Cp. Ant. 83, μὴ μοι προ-τάρβει.

'For if night bring him home, the same night sends him away, renewing the succession of his toil.' εἰσάγει, sc. αὐτόν, not πόνον, cp. infr. 34, 5. For the repetition of νός meaning one and the same night (which alone suits the context), cp. Aesch. Pers. 350, μῆνιν έν γιγαντίων ... νός δ' ἀπόλοιας: Philoct. 1370, τί δίπλα μὲν ... δίπλην δέ: and see Essay on L. § 90. p. 76. The same night that brings him home takes up the thread of his labours which had been dropped.

Διαδεδεμένη πόνον = διαδικτηχέν ἵππος πόνον. Cp. 825, ἀναδοχαῖν ... πόνον. Two other explanations of these words are deserving of mention; (1) 'For one night brings sorrow and another pushes out the sorrow, receiving a new sorrow in its room.' διότε διαδικτηχέν μοι πόνον γενέωθαι, Schol. Rom. But εἰσάγει naturally refers to κεῖνον, and there is frigidity in such an expansion of ἐκ φόβου φόβον τέρφο. (2) 'For one night brings him home, and another night dismisses him, receiving sorrow in his room.' But Deinirna is dwelling on the life of Heracles, not on her own feelings. And this is implied in the words κεῖνον προκειμένου, with which γάρ connects what follows. Besides, the personification of night is in this case very confused. For ἡμερίδιον, in which the feeling of separation is vividly expressed, cp. Tennyson's Love and Duty:—

'Crying, "Who is this? behold thy bride,"

She pushed me from thee.'

'And so we became the parents of children.' ποτέ, 'At some uncertain time.' The vague-ness of this has a pathetic force, like Helen's εἶπο τῷ γε νῦν γε.

The family of Heracles is like a distant field, which the farmer never sees from sowing-time to harvest.
τοιούτως αἰῶν ἐλς δόμους τε κάκ δόμων ἰεὶ τὸν ἄνδρ’ ἐπεμπε λατρεύοντα τῷ.

νῦν δ’ ἡμίκ ἄθλον τῶν ὑπερτελῆς ἔφυ, ἐνταῦθα δὴ μᾶλιστα ταρβήσασ’ ἔχω, ἐξ οὐ γὰρ ἐκτὰ κεῖνος ἰφιτὸν βιάν, ἢμεῖς μὲν ἐν Τραχὺν τῇ ἀνάστατοι ἐξὼ παρ’ ἄνδρι ναίομεν, κεῖνος δ’ ὅπου βεβηκέν οὐδεὶς οἰδε’ πλὴν ἔμοι πικρὰς ὀδίνας αὐτοῦ προσβάλων ἀποίχεται.

[65 b]

35. ἀδιάκριτοι 36. ἀδελφοὶ ἦν τὰ τρίτα πρὸ τῆς ἐλεύθερης ἔργου ἔκλεισεν. 37. ταρβήσασ’ τὰ τρίτα πρὸ τῆς ἐλεύθερης ἔργου ἔκλεισεν.

33. προσείδει] The thing compared is expressed in terms of the comparison (Essay on L. § 35. p 60; cp. § 42. p. 79). Cp Shak. As You Like It: "— Adversity, | Which, like the toad, ugly and venemous, | Still wears a precious jewel in his head." Hence the meaning of ἡμίκ ἄθλον is not to be pressed. Heracles after begetting his children only saw them for a moment when they were grown.

35. ἐπεμπε] 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. ὑπερτελῆς ἔφυ] 'He had subdued these labours,' i.e. His life had passed beyond them. For ἔφυ, cp. Ant. 575, "Αἴδη... ἔφυ.

37. 'It is just now that he has got beyond these tasks that my chief fear is come.'

38. ἐξ οὗ, κ.τ.λ.] The name of Iphitus is more closely connected with the fable than those of Ceyx (I. 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 βιαν] An adaptation of such Homeric phrases as ἔποι Ἡραλκής. 39. ἡμίκ] Deianira and her son.

40. ἐξω ... ἄνδρι] According to the legend this was Ceyx, the nephew of Amphitryon, whose name, like that of Eurystheus (supr. 35), is of no moment in relation to the plot.

40. τὸν | βεβηκέν] 'Where he is gone.' The perfect of βαίνω has often in Sophocles the meaning of the substantive verb or of rest, but here is rather equivalent to ὠδέκαται than to ναιείν. Infr. 99. Cp. infr. 134. ὤστε is not required, because the meaning is equivalent to τοῦ κυρεί οἰχόμενος. Cp. O. C. 118, τοῦ κυρεί οἰχόμενος εὐθεῖς: — In confirmation of this interpretation, which suits best with the emphatic position of βεβηκέν, see esp. infr. 426, 7, ἢ κατί οὐτῇ τῇ πολιᾷ τῶν ἀνδρῶν | κράτος βέβαιον ἤ μηράν ἄνθρωπων, where βέβαιο is clearly equivalent to οἰχόμενοι. See also ἀνοίχεται, infr. 42, in which the notion of βεβηκέν is resumed.

42. αὐτοῦ has been changed to αὐτοῦ, which, though certainly more grammatical because referring to the main subject, does not improve the sense. For the pronoun to be connected with the immediately proceeding words, implying ἐγὼ πικρὰς ὀδίνας αὐτοῦ ἔχω. For the genitive of the object, see Essay on L. § 9. p. 12, 2. προσβάλων ἀποίχεται] 'He has given me by going away.' The participle has the chief emphasis. Cp. O. C. 894, 5, ὠδέκαται... ἀνοσπάδαι: Essay on L. § 36. p. 63.
σχεδόν θ' επίσταμαι τι πήμ' ἔχοντά μιν' χρόνον γὰρ οὐχὶ βαἰνόν, ἀλλ' ἢδη δέκα μῆνας πρὸς ἄλλους πέντε ἀκήρυκτος μένει.  
κάστιν τι δεινὸν πήματε τοιαύτην ἐμοί δέλτον λιπῶν ἐστείχε, τὴν ἐγώ θαμὰ θεοῖς ἄρωμαι πημονής ἀτέρο λαβεῖν.

ΘΕΡΑΠΑΙΝΑ.

désteων Δημάειρα, πολλα μὲν θ' ἐγώ κατέδουν ἢδη πανδάκρυτ' ὁδύρματα τὴν 'Ἡράκλειον ἔξωθον γοωμένην' νῦν δ', εἰ δίκαιον τοὺς ἕλενθέρους φρενοῦν γνώμαισι δούλαις, κἀμὲ χρή φράσαι τὸ σὸν.

49. Δημάειρα] δημάειρα Λ.  53. τὸ σὸν] τὸ σὸν Λ.  τὸ σὸν C2 Vat.  τόσον AV\R.  τὸ σὸν Λ.\n
43. σχεδόν...ἐπισταμαὶ] 'I am all but certain,' 44. βαἰνόν] Cp. Ο. Ο. 397, Βαϊν, κοβίχι μυριον χρόνου. 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. ἀκήρυκτος] ὃν οδεῖς ἐλθὼν κροτέιναι καὶ ἀπαγγέλλειν, ποῦ πότε ἐστι. Schol.

46. καστὶν...δεινὸν] (1) 'Is really to be feared.' Cp Hdt. 7, 157, τοῦτο...δὴ δεινὸν γίνεται, μη δὲ παύσῃ ἡ Ἔλλας. Or (2), 'There is (i.e. must have been) some terrible misfortune.'

τοιαύτῃ...ἐστείχε] 'Because of the nature of the tablet which he left with me at parting.' For this causal use of τοιούτος, see Essay on L. § 22, pp. 35, 3 a, and cp. Aj. 218, τοιαύτης τὸν Τάνιο, κ.τ.λ.

47. δελτο] See below, 157 foll.

λιπῶν...ἐστείχε] He had given it to her in the house before setting forth. The participle has the chief stress. The imperfect ἐστείχε recalls the time of leave-taking. Cp. Phil. 1453, φέρε νῦν στειχών κάλεσαι. Some editors have changed ἐστείχε, τὴν το ἐστείχεν ἤν. But see Essay on L. § 45. p. 85, and cp. supr. l. 7, ἐτέ, and note.

48. ἄρωμαι...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 Βαϊνον λόγους, ἵστρια ἀναπαυεῖ τῃ τὴμβ', ἐκπέμβας εἰμίκηπαι. 49 foll. Whether the Θεράπαινa here is the same with the Τροφάος in 871 ff., or different, is a question which is best left unanswered.

49, 50. πολλα...πανδάκρυτ' ὁδύρματα] 'Often with tearful wallings.' The adverbial πολλά is expanded by the addition of πανδάκρυτ' ὁδύρματα.

53. γνώμαισι δούλαις may be in one of two constructions: either (1) dative of reference after δίκαιον, or (2) dative of the instrument with φρενοῦν. 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, καὶ σοφά γνώματα: infr. 844, 5, ἀπ' ἀλλότρου γνώματα. In the latter case (2) the subject of φρενοῦν is implied in δούλαις, '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 gene rally to be taken together.

53. κἄμε χρή φράσαι τὸ σὸν] 'Then is it right for me to suggest what you should do,' τὸ σὸν is preferable to
TRAXINIAI.

πώς παισί μὲν τοσούδε πληθύσεις, ἀταρ όνες κατὰ ζήτησιν οὐ πέμπτεις τινά, μάλιστα δ’ ὄντερ εἰκὸς Ὠλλον, εἰ πατρὸς νέμοι τιν’ ὧραν τὸν καλὸς πράσσομεν δοκεῖν; ἐγγὺς δ’ ὃδ’ αὐτὸς ἄρτιποιον βράσκει δύμοις, ὅστ’ εἰ τ’ σοι πρὸς καιρὸν ἐνὲπειν δοκῶ, πάρεται χρῆσθαι τάνδρι τοῖς τ’ ἐμοίς λόγοις.

ΔΗ. ὁ τέκνον, ὁ παῖ, καὶ ἀγέννητον ὧρα μύθοι καλῶς πίπτουσιν ἥδε γὰρ γυνὴ δούλη μὲν, εὕρηκεν δ’ ἐλεύθερον λόγον.

62. ἥδε] ἥδε (B from γ) L. ἥδε Α.

τόσον, (1) because the expression and the correspondence of the clauses is more complete and harmonious; (2) because, except in the phrase δις τόσον (Aj. 277), the form τόσον does not occur elsewhere in the senarii of Sophocles. See on O. T. 570, τοσοῦδε γ’ οἶδα, κ.τ.λ.

Some who read τόσον would connect the words through καί 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 . . . ἀταρ] 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. 307 E, where two coordinate or opposed clauses are included under the vinculum of a single interrogative or negative. Cp. infr. 229 foll. : Philoct. 519 foll. ἠρὰ γ’ μοί νῦν μὲν τίς, κ.τ.λ. See Essay on L. § 36, p. 68.


56. εἰκὸς] ἵναί τινα rather than τίμησιν is the 'word understood,' as required by the subsequent context. Cp. O. T. 190, Ἀρεὰ τ’ ὧν μαλακόν, κ.τ.λ.

57. νέοι] The Scholast seems to have read νέους. But νέοι agrees better with the indirect turn given by ὅστερ εἰκὸς: '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’ ὄνομαμένων προνοούμενοι τοῦ τάς κεφαλὰς ὑγείας ἔχειν. For the periphrasis with δοκεῖν, pointing to the desire of good tidings, cp. O. T. 402, εἰ δὲ μὴ δοκεῖς γέρων εἶαν, and note: Thuc. 3, 10, ἄρτις δηκοῦσθ. Here, as in similar expressions in Greek, seeming is not necessarily opposed to reality.

§ 58. ἄρτιποιον] (1) ὁ ἓστιν, ἄρτις καὶ ἁρμοσμένος τῷ καιρῷ πορεύεται. 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. Hyllus, 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.'


62. πίπτουσιν] 'Drop,' or 'Fall from the lips.' The notion is that of coming forth unexpectedly. Cp. χρησμὸς εἰκιπτος, and the other expressions mentioned by L. and S. s. v. εἰκιπτος, 5.

63. δούλη μὲν] Sc. ἓστιν. For this
form of the senarius, see on O. T. 1513. ἐλευθέρων ἐλευθέρος πρόνοια, Schol. 
64. εἰ διδάκτα μοι] Sc. ἵστιν. 'If I may be told.' The plural neuter of the verbal adjective has the force of an impersonal verb.
65. ἐξωμομένου] 'Estranged,' i.e. Remaining away from home. Compare the use of ἔξω in El. 865-7, εἰ ἔξων . κέκεευ. 
66. αἰσχύνην φέρειν] The infinitive (depending on εἰσρέων, l. 63) is necessary, although most MSS. have φέρει.
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. μέθοδοι] Three MSS. read μέθοδοι γ', a plausible reading, but made less likely by the recurrence of the same variant after θανόν in line 73.
69. εἰ μὴ μεκρύνθων] 'All this while, is to be taken with πονεῖ. 'He has been labouring all this while for the past year.' Cp. infr. 824, 5, ὅποτε τελευταίῳ εἰκότω . ἐφοτο. 
70. λάτρην πονεῖν] 'That he has been serving as a menial.' The tense is the imperfect.
72. ἤ θανόν] '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 ἤ θανόν is added with despairing bitterness. On the passive ἄγγελλεται, see Essay on L. § 31. p. 54 b. The reading ἤ θανόν γ' (Par. B) is plausible, but see on l. 67. 
75. ἤ μέλλειν έτει.] '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, ἄνθρε εἶ, and note.
76. ἔλευσε] The imperfect (being
more descriptive) refers more pointedly to the time of Heracles’ departure (sc. άκτη γέσεις, cp. suppl. 47), than the aorist would have done.

77. τίσει τίς 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. Doct. conj. Πειρας, Dronke, ώρας, Hense, χρειας.

78. τα ποία] More precise than ποία. ‘What were they exactly?’


79. ὡς ἂ τελευτὴν ... τελευτᾶν] ‘That he is either to accomplish the ending of his life.’ Cp. 1255, 6, παῦλα τοις κακοῖς αὐτης, τελευτή τοῦδε τάρδος υπάτης. To which Hylly replies, ἅλλ’ οὕτω ἔργει σοι τελειούσαν τάδε. The expression, though unusual, is not more so than O.C. 1551, 2, τὸν τελευταίον βιόν | κρόβους: ib. 1720, ἄλλας γ’ ἔλευσεν | τὸ τέλος ... βίον. For the pleonasm, cp. esp. infr. 1171, λιών τελείουσαν.

80. 81. These lines have been much suspected, but if τὸν δὲλ=τὸν δὲλ χρόνον, in El. 1076, O. C. 1701, which there is no good reason for doubting, εἰς τὸν ὅπτερον =εἰς τὸν ὅπτερον χρόνον, may be allowed.

ἀρα] ‘When he has carried away,’ i.e. Performed successfully. The notion is partly that of lifting a weight, partly of removing an obstacle (between emolitus and amolitus).

82. 83. Κείμενον] ‘When he is at such a critical point;’ lit. such a turning of the scale. ἔσπειρ is commonly the preponderance or determination of the balance one way; here it is the moment or crisis of a determination which is still uncertain. For Κείμενον, cp. Aj. 323, ἐν τοιῶδε κείμενον ... τῖς, where, however, there is the additional notion of being laid prostrate.’

83. ἕνεκα] ‘At a moment when.’

84, 85. Canter ingeniously defended 1. 84 by placing it after 85 and reading καί for ή. 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. 86, 9, and the v. r. in lines 12, 13, supr. See Introduction.

85. βίον is the safety of Heracles with all that depends on it, including the happiness of Deianira and her children. Cp. El. 768, εἰ τὸν έμείνῃς τὸν βίον σῶκα κανοῖς, where, as Ellendt remarks, Clytemnestra is not thinking only of her life, but of the prosperity attending it.
βάζειν κατήδη τώνδε, καν πάλαι παρῇ.

*πρὶν δ' ὁ ξυνήθης πότμος οὐκ *εἰα πατρὸς ἡμᾶς προταρβεῖν οὔδε δειμαίνειν ἀγαν.

νῦν δ' ὁς ξυνήθη, οὔδεν ἐλλείψω τὸ μὴ πάσαν πυθέσατι τῶνδ' ἀλῆθειν πέρι.

ΔΗ. χώρει νῦν, ὁ παῖ. καὶ γὰρ ὅστέρο τό γ' εὖ πράσσειν, ἑπεὶ πῦθοτο, κέρδος ἐμπολα.

ΧΟΡΟΣ.

στρ. α'. διν αἰώλα νῦξ ἐναρίζομένα

τίκτει κατευνάζει τε φλογιζόμενον,

87. κατήδη] κατήδην L. κατήδει A. BruncK corr. παρῇ] παρὴν LA.


87. βάζειν 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 εἶα and Wakefield (πρὶν 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 πῦτροι in this indifferent sense (fortune whether good or bad), cp. Fr. 786. 1, 2, ἄλλ' οὐοδὸς αἰτί πῦτροι ἐν πυκνῷ θεόν ὁρχῷ κυπελλάται καὶ μεταλάσσει φῶν.

90. τὸ μὴ] For the absence of οὖ here in reference to prospective action, cp. O. T. 77, μὴ δρῶν, 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 οὖ after μὴ in this place, proposed by BruncK and others.

92. 3. τὸ γ' εὖ | πράσσειν] γε emphasizes εὖ: 'Wise action, even though late.' The emphatic position of πράσσειν at the beginning of another line, and the addition of τὸ εὖ πῦθοτο, may justify the singular use of τὸ εὖ πῦθοτο in an active sense ( = 'Doing right,' not, 'Faring well'), which is required by the context. For the omission of τίς, τινι (the subject of πῦθοτο and the

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 Delanira, 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 iambo-trochaic (with occasional syncope), then to pure iambics, ending with a bacchius followed by three trochees. The general effect is to express eagerness and patience alternately. The metrical scheme is the following:—

\[
\begin{align*}
\text{a':} & \\
\hline
\text{o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o-o} & \\
\text{o-o-o-o-o-o-o} & \\
\end{align*}
\]
"'Alion, "Aion aitô
touto karûzai touti 'Alkûnias pôthi moi pôthi *paîs
5 naiei pot', ò lamprâ stertopâ flegêthov,
ἡ ποντίας αὐλώνας, ἡ δισσαίων ἀπέριοις κλιβεῖς. 100
eîp', ò krateiasteun kατ' ὄμμα.

99. lamprâ stertopâ] lamprâ stertopâ L. lamprâ stertopâ C' A. 100. pontiâs]
pontias L. pontious Α. 101. apérioi] apéirousι L. apéirousi Α.

β'.

γ. 4. ἐναρξομένα τίτκει 'Gives birth to, being despoiled.' The word
ἀλα (like ποικιλέων in Aesch. Prom. 24) suggests the glories of the starry
night. (See Buttmann, Lexil. § 12.)

96. 'Alion aitô] The accusative or
three person instead of the vocative, as
in Aesch. Prom. 91, παίτων τήν καλλιάν ἡλίου παλώ 'Iesthei μ'.

97. pôthi] παîs.] The repetition
belongs to the later manner of Greek
tragedy. The change of construction
after pôthi (naîs not paîs) is right. To
avoid the hiatus after 1. 4 of the anti-
strophe the second moi rather than paîs

(see v. 11) should be omitted.

moi is dative of indirect reference after
pôthi naîs (cp. O. C. 137, pôthi moi ποτε
naîs), and also supplies the remainder of the
object of karûzai.

99. δ. . . flegêthov] cp. T. O. 163, 4,
καὶ Φοιβὸν ἐκβαλὼν, ἢ [. . . προφάνητε.
stertopâ is used etymologically, like
stêrop in Ant. 1. 16 = 'Dazzling light.'

100. η. . . αὐλώνας] Sc. ναὶν. 'Either
dwelling amongst winding seas.' i.e. in
some island of the Aegean. αὐλών is
said to be feminine in poetry, and the
reading of 1st hand of L, pontias, may
therefore be right. Cp. Fr. 503 (Ath. 5.
p. 189 D). The change to the dative is
occasioned by the addition of κλιβεῖς
on which ἀπέριος is made to
depend. The sea most familiar to the
Trachinian maidens would be the strait
between Euboea and the mainland, but
their description might apply equally to
any of the narrow seas intersecting the
islands of the Aegean : interinsulae nites
. . . Cyclandas (Hor. Od. 1. 14, sub fin).

klibes with the dative is an expres-
sion borrowed from the Homeric κλιβεῖν
(e. g. II. 5. 709, λίμνη κεκλιβεῖν
Kρητεία).

diisomau apêrôiis] 'On one of the
two continents,' i.e. somewhere on the
seaboard of Europe or of Asia, which
are divided by the πόντος αὐλώνες.
Others have suggested Thessaly and
Epirus, or even Euboea and Thessaly.
But cp. Hdt. 4. 118, ἐπειδὴ οἱ τὰ ἐν
τῇ ἥμερᾳ τῇ ἑτέρῳ πάντα κατέστραται,
. . . διαβλέψει ἐν τῆς ἥμερῃ καὶ ἑπεραῦν,
Schol. in Aesch. Pers. 181, τὸ δ' ἥπεραυ.
Mr. Paley strangely interprets. 'Resting
between two mainlands,' as if Heracles
were imagined to be on the Hellespont.
But for the condensation, cp. El. 1320,
οὐκ ἄν διὸν ἥμαρτων, i.e. διὸν ἥπεραυ.
101. eîp] resumes the imperative im-
plied in aitâ . . . karbhi.

ω κρατιστεύων κατ' ὄμμα] 'O thou
that bearest the palm for strength of sight! For κατά, cp. Ο. T. 1087, κατά γράμμαν ἐδρήσι. And for ὅμα, see Essay on L. § 54. p. 99. and cp. infr. 1108. σοὶ τε γὰρ ὅμα | ἐμπερεῖ ὡς ἦν ἐμὸς σώκειν. 105. ποθομένη . . . φρενὶ ποθομένη is either (1) middle, ‘With longing soul’—of such a use of ποθεύθησα in the middle voice we have no example, but see Essay on L. § 31. p. 52, and cp. Ο. Τ. 1487, νοσομένος,—or (2) passive, ‘With heart oppressed by longings.’ This gives a better meaning, but implies a causative sense of ποθεύνει not found elsewhere. Similarly in the Electra, 1065, ἀποφέροντοι may be said to imply a causative sense of ποθεύνει, ‘To afflict with toil.’ (Musgr. conjectures πανωμένα here.) See Essay on L. § 53. p. 98, and cp. Πν. Ο. 10 (11). 03. διέθετο δὲ τῶν τίμενοι τερπναίτα παλαιάς τῶν ἐγγύμιαν ἀμφὶ τρόπων, where διέθετο means, ‘Was occupied with song.’ In either sense the phrase is applied to Deianira.

104. ἀμφιφεική] ‘The bride of strife.’ She whose hand was once the object of the fairest contention is now forlorn. Cp. Aesch. Agam. 669, τῶν δολιγαμβρῶν ἄμφιπεική δὴ ἔλεαν: infr. 527. ἀμφιφεικὴν ὅμα τῷ φώς. The word may also allude to the etymological meaning of Δηναῖες (‘Object of contention among men’).

dεὶ looks forward to τρέχεσθαι.

105. ὅμα] The nightingale, poetically imagined as being wakeful for sorrow. ‘Cp. Od. 10. 518 foll., ὡς δ’ ὅτε Πανδηράην κολύρι, Χλωρίης Ἀμποῖ, κ.τ.λ. δακρύτων’ A familiar instance of prolepsis. ‘Never allows to rest the longing in her eyes, nor dries her tears.’

106. 7. ἀλλ’ . . . ὅδει] ‘Bearing a trembling recollection of her husband and of his far journey,’ ἀνδρὸς is to be taken as genitive of the object with ἐμματαιον, ‘Keenly mindful of,’ as well as with δείμα. ὅδει is added expegeetically, as a genitive of respect. ὅδε=’A journey or expedition,’ often includes the enterprise which is the object of the expedition, with its attendant circumstances.

107. φέρουσαν] Cp. Ο. Τ. 93, τῶν γὰρ πλέον φέρων τῷ πένθος, κ.τ.λ.: 863, εἰ μείνειν φέροντι, κ.τ.λ.: Casaubon (Anim. in Athen. 549) ingeniously but unnecessarily conjectured τρέφουσαν.

110. ἐνυμίλοις . . . ἀνανθρώπων] ‘On a bed of care, to which no husband comes.’ ἐνυμίλοις, ‘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 (= ἐν), not of cause or reason. Deianira is not worn out with thinking that she wants her husband, but pines with anxiety on her widowed bed. The Scholiast explains ἐνυμίλαις, ταῖς μερμυηνη-καί, ταῖς πολυφρουστίος. This meaning of ἐνυμίλαις = ἐνυμίλαις πλήρης, although singular, is not impossible. Cp. Ο. Κ. 240, and see Essay on L. § 50. p. 94, § 42. p. 80.

ἀνανθρώπως, ‘Not visited by a husband.’ The verbal notion is hard to render, but adds vivdness to the idea of bereavement.

111. κακῶν . . . αἰχμ. ‘Unhappy one (διότατον), forecasting an evil fortune.’ For ἀπεικόνισαι, cp. Α. 606, κακῶν ἐπιθ ’ ἔχουν, and note.

112. πολλά, expressing the primary notion of the sentences, belongs in the
first instance to the apodosis, in which 
votioi poluponon is substituted for πάθη or 
whatver word was at first intened, 
whereupon polla falls into a secondary 
agreement with κώματα. ‘As many as 
are the waves, not, ‘Like the many 
waves.’

114. ἀκάματος νότου, βορέα, are 
not simply genitives in regimen, like κώματα 
παντοιον ἄνεμοι, Π. 2. 396, but either 
1) genitives of the cause, or 2) geni-
tives absolute = νότον ἀυτοίς πινόντος. 
For the former (1), cp. Eur. Od. 497, 
πληγεῖς θυγατρός τῆς ἐμῆς ὑπὲρ κάρα. 
And, for the latter (2), Ο. C. 1588, 
ἵφηγήσας οὐδενὸς φίλων. 
ἐν 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 
glorifies,—our hero of Cadmus’ race.’

115. βαύν’ ἐπόντα τε] Not, ‘Coming 
and going,’ or, ‘Falling and rising,’ but, 
(One) having gone and (another) 
coming on. Cρ. Π. 4. 422, 3, ὥς δ’ ὄτ’ ἐν 
αὐγαλά πολυχεί κύμα θαλάσσας | ὁμν’ 
ἐπαυσάρτησεν Ζευς ὑπὸ κόνισιοντος: 
13. 758, (κώματα) πρὸ μὲν τ’ ἄλλ’ 
ἀποικίᾳ ἐπ’ ἀλλα. 
For the meaning given to βάντα, 
cp. Ant. 120, ἢβαι, and note.

[βανα] The change to the subjunctive, 
in accordance with Homeric idiom, is 
unnecessary, Cρ. Ο. Κ. 1172, ὥς γ’ 
ἐγώ νεκρό γάρ; Ἡρμ. 2. 93, ῥη βή 
ἀμφότερων τῆς ἱδών. And see Essay on 
L. § 36. p. 61. Several editions read 
διδασ, with τον in 114. But for the ellipse 
of τῆς, see Essay on L. § 39. p. 72, 3. 
σύμφων δ’] ὡς in apodosi, as in El. 27, 
oriously δ’ εὐ, κ. τ.λ.

116. Καθομογενῆ] Heracles, 
having been born at Thebes, was claimed as 
a Théban hero, and therefore of the stock 
of Cadmus by adoption.

τρέφει τὸ δ’ ἄβει] (1) ‘Surrounds 
and also magnifies.’ For a similar 
idiomatic use of τὸ δ’, cp. Thuc. 1. 107, 
τὸ δ’ τὸ καὶ ἄνδρες τῶν Ἀθηναίων ἔχο-
γαν αὐτοίς, ib. 7. 48, τὸ δ’ τὶ καὶ τῶν 
pολεμίων . . . ἐλπίδος τι ἤτι παρεῖχε. The 
words τὸ δ’ ἄβει are διὰ μέσον. It 
has been thought that ἄβειφεν and ἄβει’, 
are too near one another in meaning to 
point an antithesis, and ἄβειφε for ἄβει 
has been proposed. For this, more 
recently, Henès has substituted ἄβειφε. 
But the words are not an application of 
the simile, as though Heracles was 
now engulphed and now uplifted by the 
billow, but express a new thought: and 
both words have a different meaning in 
tragic poetry from that which belongs 
to them in prose. For ἄβειφεν of the 
circumstances or surroundings of a life, 
cp. O. T. 374, μᾶς ἄβειφεν πρὸς πνικότα. 
And, for ἄβει, ‘To magnify,’ ib. 1090, 
1. μή οὐ γ’ ἐκαὶ πατρὶδαν Ὀδήσκον καὶ 
τροφον καὶ ματέρ’ ἄβειν. The words τὸ 
δ’ ἄβει 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 
alteration of clauses, the order may be 
pολυπονορ πέλαγος βιοῦτο, ὡσπερ κόι-
σιον (πέλαγος), ‘A troubled sea of life, 
as it were a Cretan sea,’ Or (b) ‘As it 
were a Cretan sea of troubles that 
constitutes his life.’

(2) Hermann joins τὸ δ’ ἄβει Βιοῦ 
pολυπότον, ‘As it were a Cretan sea 
surrounds Heracles and increases this 
stoïleness of his life.’

The Cretan sea was wider than the 
Aegean and no less subject to storms. 
metus | tradam protervis in mare Creti-
cum | portare ventis.’ For the concrete 
imagery, cp. O. T. 139, εἰτ’, εἰτ’ μέγαν 
θάλαμον ‘Ἀμφιβότατος | εἰτ’ ἐς τὸν ἄβει-
νον ἡμῶν | Ἥραμος κάλλων, 
120. ἀναμπλάκητον ‘Αἰδα δὴμον’; 
‘Some deity, never suffering him to fail,
keeps him away from the halls of Hades. For gen, see E. on L. § 8. p. 11.

121. ὄν] 'In respect whereof,' to be joined with ἐπιμεμφομένα and repeated with οὖν. The genitive of respect is here assisted by ἐπι in composition. See Essay on L. § 54. pp. 99, 100.

122. ἀδεία μὲν, ἀνία τε οὖσον] '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. δουλῇ μὲν, εἰρήκεν δὲ εὐλείθρον λόγον. The only difference is that δουλῇ is full predicate (= δουλὴ ἐστί) and ἀδεία supplementary predicate (= ἀδεία οὖσα). And for ἐστὶ = φέρων ἡθε, cp. O. T. 82, ἀλλ' εἰκάσα μὲν, ἕθε. Musgrave's correction, ἀδεία, has since been modified by Blaydes and Hense to δεισία, ἐδεία.

123. ἀποτρέψειν] 'Suffer to wear out,' ἐγὼ ἀποστρέψειν. Cp. such expressions as αἴρειν θυμὸν = 'To allow passion to rise.' E. on L. § 30. p. 52 d.

124. ἐλπίδα τῶν ἄγαθῶν] 'Good hope' opposed to the expectation of evil, which might be called κακὴ ἔλλοι, as in Aj. 606.

125. ἀνάλγητα] Lit. 'Things without pain,' i.e. 'A tranquil existence.' For this use of the neuter adj. cp. Aj. 885, ἀνέκτη λόγος, ἐρ. κα., O. C. 537.

126. ὅπερ] Gnomic aorist = 'Doth not send.' ἐπιβάλλειν is used as in ἐπιβάλλειν ἡμῖν. 'The lot which Zeus imposes on mortals is never exempt from grief.'
of all our harmonize aviToRi, 'Of cheering idiomatic.

The in 2, that.

For Sophocles not SPoiLXov Med. 9. QdXiros TO 'movaa remarked Cp. so No d-neiKd^oi dTreipos hold Aj. '

adapted But S' You substantive, auToC Hence would I.

vviv. in Without oiSiv.

Heracles.

it.'

L. Kapr 143.

(ksiSe), (xiSe),

'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. Cp. Ant. 897, κάρη’ εν ἐλπὶςιν τρίφω, κ.τ.λ.

Hermann has remarked that the images chosen in the beginning of this ode all harmonize with the mood of Delanira (the vanishing of beauteous night, the fiery death of day, etc.), just as all cheering topics are suggested towards the end.

To hazard a conjecture. Hermann lays down the rule that απεικόνω always implies comparison, and he therefore reads απεικόναι here. But ἀπο- in απεικόναι may have the same force as in ἀποματινιάμαι, ἀποκουλωμέαi, ἀποδέχομαι, of something done (as we say 'right off') on the spur of the moment.

There is an opposition between the outward accident and the inward feeling. The one the maidens know,—but not the other.

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 τε. Essay on L. § 36. p. 65.f.

For youth is nurtured in places of its own where no experience of sorrow reaches.'

Hermann missed the correlative of τοιοίδε, and thought he had found it in the conjectural emendation χώροις, ἐν αὐτῷ. Of this and many other attempted changes of this passage, it may be said that they are either too abrupt or destroy simplicity. τοιοίδε, like δόθε, often in Sophocles refers to what has preceded, and may here be easily referred to ἀπειροι ει', '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 L. § 22. pp. 35. 6, and for the emphasis on αὑτῶ, see Essay on L. § 9. p. 12 h, and cp. O. C. 659, 60, ὅ τοις ἦταν ἀὐτῷ γένεται. For the possessive following a descriptive adjective, cp. O. T. 1462, τοῖς δ' ἄδικλαν οἰκτρῶ, τέρατην τομήν ἤματι.

The image is that of a young plant, as in Aj. 558, τέος δὲ κούφος πνεύματι βίοικον.


The whole passage recalls Od. 4. 566. 5. 478 foll., 6. 43.

The emphatic repetition of the negative immediately before the verb is idiomatic. Cp. infr. 1013, οὐ πῦρ, οὐκ ἔχοις τις ὁμήσημον οὐκ ἀποτρέψει.

The verb is adapted to the nearest subject. 'No heat offends, no rain disturbs, no wind ruffles it.' οὐδέν is substantive, i. e. πνεύμα is not to be supplied. 'No breath of winds,' οὐ, 'No wind of all the winds.' Cp. Ant. 499, 500, τῶν σῶν λόγων οὐ, οὐδέν.

μηχανορρόφος. '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. Cp. Ant. 897, κάρη’ εν ἐλπὶςιν τρίφω, κ.τ.λ.

140. τέκνους . . . ἐβουλού] 'Without providence for his children,' 'Fililis male consulentem.' For the vague plural, cp. 1368, οἱ φύσαιτες καὶ κλησιμενοι πατήρες, κ.τ.λ.

ἀλλὰ ἰδοναὶς ἀμοχθὸν ἐξαιρεῖ βίον ἐς τοῦθ', ἐσε τις ἀντὶ παρθένου γυνῆ κληθῇ, λάβῃ τ' ἐν νυκτὶ ψυντίδων μέρος ἦτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη. τὸτ' ἄν τις εἰσίδιοτο, τὴν αὐτού σκοπῶν πράξειν, κακοσιν οἷς ἔγω βαρύνομαι.

πάθη μὲν οὖν δὴ πόλλ' ἐγω' ἐκλαυσάμην' ἐν δ', οἶνον οὕπω πρόσθεν, αὐτίκ' ἐξερώ. οἶδαν γὰρ ἦμοι τὴν τελευταίαν ἀναζωματ' ἀπ' οἶκων 'Ἡρακλῆς, τὸτ' ἐν δόμοις λειτεῖ παλαιὰν δέλτων ἐγγεγραμμένην.

For the attraction, see Essay on L. § 35. p. 59, and cp. O. C. 1150, 1, λόγος δ' ἐς ἐμπέτους ἀρίστως έμοι . . . συμβαλλε την καταμένην.

As you well know.' Sc. εἶπεν, implied in ἐκλαυσάμην.

The ἄτομος mentioned above (l. 47) contained Heracles' memorandum 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 ἐνθήματι'. Having notes inscribed on it. The word ἐνθήματο occurs in two places of the O. C., (1) in the singular, of a sign, l. 46, (2) of the record of an agreement, l. 1594. Neither of these meanings exactly suits the context here. A closer parallel is the expression ἐνθήματα προτὰ χαράζαν, which appears on an altar in the Museum at Athens, on which certain hierophanitic symbols are inscribed. Here it clearly refers to the oracular indication of the doom of Heracles 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. 235. Heracles might be said ἐγγράφας τὴν δέλτων (ὁ τῷ δέλτῳ) ἐνθήματα.
Though he had gone forth on many labours, Argos is in a similar construction with δόν in l. 155: the labour and the journey to meet the labour being included in one conception. The resumption of πρόσθεν od...ποτὲ in ὁσίῳ, 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.' ἔρπω in what follows is (1) 'To show,' (2) 'To explain.'

He went with the mien of one. ἔρπω is a picturesque word, calling up the act of motion to the eye.

'Already doomed.' Cp. Phil. 1217, ἔτ' οὐδὲν εἶμαι (where there is the same inversion of ὀκτάι).

What I must appropriate as my marriage portion;' lit. 'Possession having to do with my marriage.' The MSS. read ὅτι, 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 ὅτι agrees better with ἕν in the next clause, and with the situation.

This may refer, as Schndw. supposes, to the partition of the Peloponnesian among the Heracleidae. Cp. the anonymous mention of Eurystheus and Ceyx above, II. 35, 40, and see Eur. H. F. 402 foll., εοὶ μὲν γὰρ Ἀργος ἔνευ' ὁ πατρίδων πατήρ, α.τ.λ.

What share of their father's land he assigned for distribution to his children (severally). τέκνον is short for ἐκάστῳ τέκνῳ.
The writer who wrote μὲνεὶν seems to have understood, 'The part that remained after the marriage portion was taken out.'

Viz. a time when it would be known whether the will was to be at once executed or not.

Sc. χρόνον, to be repeated as accus. of duration with ἀπείρα.

The nom. ἑναύγαιος, if right, is occasioned by the addition of ἐπιβάς, and is to be explained, after the analogy of χρόνος, τριτάιος, etc., like Αἰ. 217, νῦστερος ἀπελαβῆθη: ιβ. 602, μετῶν...ἀνήφοιμος...τριχόμενος. E. on L. § 23. p. 39 ε. 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, τότε belongs to the whole sentence, τόδε τῷ χρόνῳ το θανεῖν only, 'Then the decree of fate should take effect either for him to die within that time,' etc.
This appointed period of time," lit. \\
'This completion in respect of the time.' The conjecture  to the rather weakens the expression. \\
Having escaped from,' i.e. 'Having passed the danger of.' \\
Burges conj.  But the text is more expressive, dimly suggesting the image of a danger to be escaped. \\
Such he said was the Heaven-appointed issue of the labours of Heracles. "  to which adheres, is the 'cognate subject' of eteletuntas (Essay on L. § 17. p. 25 e); i.e. if the expression were turned actively, it would stand thus, the ' of Heracles should find such an end of his labours.' Cpr. Thuc. 2. 13, to  to the polemon γνώμη καὶ χρημάτων περιο- σοφία πρατείσα. The genitive may be taken as one of respect, but is assisted by  eteletuntasa (Such issue from his labours). The present tense is often used in prophecies. Aesch. Prom. 348, ἐν ταύτῃ δὴ σὲ ἐβαζεί ἐμφόρονα. The wording of the oracle may have been τοιαῦτα τελευτὴν ἐπέλευσεν ὁ Ἱακόπης τῶν οὐσιῶν τῶν. 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 character of the construction.

Sophocles does not explain the manner in which the oracle at Dodona had been given: but vaguely combines the talking oak (Aesch. Prom. § 32) with the prophetic pigeons (Hdt. 2. 55, where, however, of the two birds only one comes to Dodona).

The true fulfilment of these words as predestined (ἀσ. , χρεών) comes to pass about this time,' 
'to the almost= for, with some thought of the etymological meaning (ὑπ' ἀνατολάν). For of the prophecy and event in one, cp. O. T. 901, εἰ μὴ τοιαῦτα ἄρεστα πάντα ἄριστα βροτοῦ, for . For of the issue or fulfilment of an oracle, cp. Thuc. 2. 17, παί καὶ δόξαν τούτων πολυστερήσατο ἔμμυθαι ἔποιεσθέντο. The dative of time would be too precise and matter-of-fact to express Delphinia's meaning, with reference to an emergency, 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.'

'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 ψυχῶν, ὡσπέρ οἱ παιδίς, θυμα ἐγείρόμενοι, δε- μοίης, φῶβος is a causal dative (ἐν καταράκτ). ταρρίδουσαν is added in explanation of φῶβος.

'To think that it is possible,'
πάντων ἀρίστου φωτὸς ἐστηριμένην.  

ΧΟ. εὐθημίαν νῦν ἦσχ’ ἐτεί καταστεφὴ 
στείχουσ’ ὁρὸ τιν ἀνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ. 

dέσποινα Δηλλειρα, πρῶτος ἀγγέλων 
δόκνου σε λύσω τὸν γὰρ Ἀλκμήνης τόκον 
καὶ ἥντ’ ἐπίστω καὶ κρατοῦντα κάκ μάχης ἀγοντ’ ἀπαρχάς θεοί τοῖς ἐγχώριοις. 

ΔΗ. τίν’ εἶπας, ὦ γεραίε, τὸνδε μοι λόγον;
ΑΓ. τάχ’ ἐσ’ δόμους σοὐς τὸν πολύζηλον πόσιν 
ἡ’ εἶν, φανέντα σὺν κράτει νικηφόρῳ.

ΔΗ. καὶ τοῦ τόδ’ ἀστῶν ἢ ξένων μαθῶν λέγεις;
ΑΓ. ἐν βούθερει λειμάνι πρὸς πολλοὺς θροεῖ.

177. om. L. add C3.  
182. κρατοῦντα κάκ] κρατοῦντα αὐτὸν θεοί. 
κάκ Κ.  
186. ἥειν, φανέντα] ἥειν φανέντα, L. σὺν κράτει] συνκράτει, L. 
σὺν κράτει Α.  
187. τοῦ τόδ’] τοῦτο δ’ Λ. 188. πρὸς πολλοῖς] πρὸςπολῶς Λ. Α.

cp. infr. 666, ἄθυμῳ δ’ εἶ φανήσημαι. For this ethical use of ἐλ, which is frequent in Greek (Od. 21. 253) see Essay on L. § 28. p. 46 Χ.

176. εἶ με χρή μένειν] 'That I may have to live on,' μένειν has a pathetic force, i.e. to endure, when he is gone.
Cp. Phil. 1368, κακός εὖ ἐκ Σήφιρ μένον ἄκακος αὐτοῦ ἀπόλλυσα κακῶς.

177. φωτέος] φῶς appears for the most part to have two senses in Sophocles, (1) rather depreciatory, 'An incalculable person,' e.g. Ὀ. C. 1018, ἀδικαρφί φωτί: (2) here and in Aj. 807, ἄργυκα γὰρ δὴ φωτὸς ἡπατημένη, 'A husband.'

178. εὐθημίαν νῦν [σχε] '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 omen one who seemed to be a messenger of good tidings. εὐθημία is an injunction to silence, but generally is used with reference to some unlucky word that has been or is likely, to be said. For the form of expression, cp. Phil. 807, δάλλ’, ὅ τέκνων, καὶ ἄργος ἵππ’, κ.τ.λ.

Others would explain, 'Speak no more sadly,' for you will now have cause for joy.


179. πρὸς χαρὰν λόγων] To be joined with καταστεφὴ στείχουστα 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 busybody, who is somewhat like the Φιλάξ in the Antigone, though not quite so mean, has rushed in before Lichas in the hope of getting some reward (infr. 191).

183. ἀπαρχάς] Including the captives, see below, i. 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: Ο. Τ. 359, λέγ’ ἀδίαν, ὅς μάλλον μάθω: Aesch. Ag. 268, πῶς φῶς, πέφευγε τούπιν εξ ἀπωτός. 

186. σὺν κράτει νικηφόρῳ] 'Bringing with him triumphant conquest.'

188. βουθέρει] 'Where the oxen in summer feed.' The summer grass is the
The passage is a mix of Latin and Greek text, discussing various topics related to Homer's *Iliad* and *Odyssey*. Here is a transcription and translation of the text:

**Latin Text:**

189. κηρύξ [kēréx] κήρυξ LA. τοῦ δ' [tōn d'] τοῦ δ' Λ. τοῦ δ' C' A. 200 δέ] ὡς L. ὡς A.

**Greek Text:**

**Translation:**

harvest (θέρος) of the cattle. This is more picturesque (esp. with ἄτομον λειμώνα following, infr. 200) than βουθόρρ., 'Where the oxen leap'.

189. τοῦ [a] With λέων, (β) with ἀπίξα.

190. το] 'To say sooth.' The particle introduces the avowal of his motive. Cp. esp. El. 1468, 9, ὅπως | τῷ συγγενές τῷ κάτι ἐμοῦ θηρίων τόχῳ. The censure of the messenger here resembles that of the Corinthian in O. T. 1905, καὶ μὴ μάλιστα τοῦτον ἄφθομην, ὅπως | τοῦ πρὸς δόμοι εἴλθοντο εἴ πρᾶσαι τί. Cp. also the Old Man in the Electra, when assuming a similar character, 772, μάτην ἄρ ἡμεῖς, ἄς ἔσκειν, ἣμεν. 193. αὐτός] 'Lichas himself.'

193. οὐκ εἰμιρεῖν] Κρώμενος πολλῆς Hence, he is detained, not quite of his own free will.

194. Μηλισσὸν · λεῶς] The Melian people and the Trachinians are the same in the mind of Sophocles. Cp. his indifference about Calydon and Plexeron in I. 7. The gentle substantive is used for the adjective, as often elsewhere. 'All the Melian folk press round and question him (cp. infr. 314), nor can he advance a step.'


196. τοῦ τοθοῦν . ἐκμαθέν] 'To satisfy his longing with full information.' For this use of the active neuter participle, see Essay on L. § 30. p. 51. The abstract notion is here put for the object,—the desire of knowledge, for the knowledge desired. Cp. Shak. Temp. 1. 2. 176, 'For still 'tis beating in my mind.'

197. οὐκ ἄν μεθείσθω] (1) 'Refuse to let him go.' The third person is used as the first might have been, ὅπως ἄν μεθείσθην αὐτῷ, 'I will not let thee go.' See Aristophanes, Ran. 830, οὐκ ἄν μεθείσθην τῷ βρόντῳ: Aj. 313, εἶ μὴ φαναίρη, and note.

Or (2). 'He is not likely to be let go, καθ' ἡσυχίᾳ] 'To their heart's content.' καθά, as in καθά νοῦν.

198. οὐκ ἔκων, ἐκοῦσι δὲ] 'Not of his will, but by theirs.' Cp. Odys. 5. 155, παρ' οὐκ ἔλθαν ἠθέλεισθαι. 200 foll. The mention of the precinct on Mount Octa, which was sacred to Zeus (infr. 436, 1191), is preparatory to the death of Heracles on that spot. ἄτομον, 'Inviolate.' Cp. Hymn Merc. 72, where the oxen of the gods are in λείμωνις ἑρμήσιοι, a Cretan inscription (Corp. Inscr. 2. 1103), ἵνα μηδεὶς εἴν τῷ Ἱερῷ τοῦ Δίων τοῦ Δικαίου μήτε ἐνέξηθε μήτε ἐναλλοτατή μήτε σπείρη μήτε ἐν- λέψῃ: Eur. Hipp. 73, οὐ τῶν ἐπικήτων.
The page contains a translation of a Greek text discussing Deianira and her family. The text is interspersed with notes and comments on the translation. The page number is 265, and the text is divided into sections discussing various aspects of the narrative.
266

Δ μελλόνυμφος, ἐν δὲ κοινὸς ἄρσενων ἵτω κλαγγὰ τὸν εὐφαρέταν

5 'Απόλλωνα προστάταν,

ὁμοί δὲ παιάνα παιάν' ἀνάγετ', ὁ παρθένοι,

βοητὲ τὰν ὄμοσπορον

'Αρτεμιν 'Ορτυγίαν ἐλαφαβόλον, ἀμφίτυρον,

γειτονάς τε Νύμφας.

10 ἀείρομ' οὐδ' ἀπόσωμαι

210. παιάν'] παιάν Λ.Α.

of this line, which, as Hermann pointed out, has the same metre as El. 1354, ὄφει οὖν προεμέτα. The plur. imperative is addressed to all within the house (young men and maidens), who are mentioned separately afterwards.

206. δ μελλόνυμφος is either (1) used collectively—the indefinite singular for the indefinite plural (Essay on L. § 20. p. 31)—or (2) there is an ellipse of χύρος (κατὰ οὔσεν). The former (1) is more probable, and the gender is to be accounted for, as in l. 151 supr., τὴν αὐτὸν σκοποῦν πράξειν.

The word μελλόνυμφος may be suggested by Deianira’s description in ll. 144-150. ‘Those to whom marriage is in futurity.’ Such echoes of the dialogue are frequent in the choric songs, ἐν δὲ And therewith.’ Essay on L. § 18. p. 26.

κοινός] ‘Mingling’ with the voices of the maidens. Cp. O. C. 1500, τίς αὖ παρ᾽ οἷς κοινὸν ἤχειται κύτων; κοινὸς feminine occurs only here.

207. [τῶν] Nauck well quotes Fr. 435, ἵτω δὲ Πυθίας βοᾷ θεῷ : Eur. Fr. Phaeth. 775, l. 52, ἵτω τελεία γάμων αἰώνα.

τὸν ... προστάταν] The accusative is governed by the general notion of ‘celebrating’ implied in the preceding words. See E. on L. § 16. p. 23.

εὐφαρέταν] ‘Lord of the quiver,’ an epithet which either (1) simply brings the figure of the god vividly before the eye, cp. ἄργυροτόσος, or (2) implies his propitious power.

προστάταν] ‘The protector,’ Apollo προστάτης or προστατήριος, is rightly invoked by those within the house, as having his altar at the gate. El. 637.


Δ παρθένοι] The Chorus now address themselves, as below l. 821, ὄφει οὖν, ὧ παιάνες, προεμέτευκαν ἄφρα, κ.τ.λ.

211. βοητὲ τὰν ... 'Αρτεμιν] ‘Call aloud the name of Artemis.’ Cp. supr. 207.

ὀμοσπορον] ‘His sister.’ See the Homeric Hymn to Apollo, ll. 14 foll., and the Hymn to Artemis, l. 2.

212. 'Ορτυγίαν] 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 neighbour- hood of Trachis. The latter is con- firmed by l. 637, and by the most natural meaning of γειτόνας in this passage, viz. ‘in our neighbourhood.’

The comparison of the Syracusan Orty- gia (Pind. Pyth. 2. 10, 11, 'Ορτυγίαν ... ποταμία Οὔος Ἀρτέμιδος) 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 (ὄρνυ) may have been peculiarly abundant in such places. For γειτόνας, i.e. Μηλώνας, cp. Phil. 725, Μηλώναν νυμφαί, κ.τ.λ.


216. This line seems to mark the point, where the dance, or the rapid
movement of the Chorus, begins. The elision of the termination in αἴφομαι is very unusual.

αἴφομαι οὖς ἀπώσωμαι τόν αἴλον

‘I am uplifted, and will not repel the flute.’ i.e. I will yield to its power. The following words are not addressed to Deinira, but are an apostrophe to the power of the flute, ‘The sover of the willing soul’ (as Gray calls the lyre, in summing up the first Pythian), which is compelling them to the dance. 

Cp. Ἀτ. 603, περιφαρμῷ δὲ ἀνεπτύμαν.

119, 20. ἰδοὺ .. ἀμφιλλαν] 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 thyrus, with which they incite each other to the dance.

βακχιάν .. ἀμφιλλαν is probably acc. in app. with the action of ἀποστρέφων. ‘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. ἰδοὺ, ἰδοὶ Παιάν] The Chorus are just leading up the Paean, which from its monotony 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 γνακάκων. But there is no reason to assume that the three lines must be alike. The iambic tripod with a pause ω—ω—ω— makes a good transition to the other form, ω—ω—ω—. (Qy. ἰδοί .. ἰδός ᾗ γ᾽?)

223, 4. τάδ’ .. ἐναργῇ] ‘Here is the thing face to face, present and palpable to sight.’

ἐναργῇ] ‘Beyond the possibility of mistake.’

225, 6. ὑματος .. στόλον] The subject of παρήλθε is the vague τάδ (l. 223) resumed with more distinctness in τόνδε .. στόλον: i.e. οὗ παρήλθε μ᾽ ὀδοὶ ὁ στόλος, μη λέωσειν αὐτῶν. παρήλθε, ‘Escaped,’ as in Dem. 550. 26, τούτοι μικροὶ παρήλθε με εἰςεῖν, ‘I see it, dear friends, nor hath this escaped the vigilance of my eye.’ τόνδε, sc. ὄντα τόνδε. For the second acc. (με governed by ὑμ. φ. π. = ἐλαβε) see Essay on L. § 16. p. 23, and cp. O. C. 113, καὶ οὗ μ᾽ ἐξ οἴκου πόθο | κρύψον. 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 παρήλθε is questionable.

226. μη λέωσειν] Although μη οὗ would be in place here, we are not in a position to say that μη by itself is wrong.

175. δεικτει χρόνω: Aesch. Ag. 521, δέξαθε κύσμω βασιλέα πολλος χρύσω.

χαρτον...φέρεις] For the direct address following the third person, cp. O. T. 162, καὶ φοίβον ἐκαθόλων...προφάντε. For 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, Φοίβος εἰς προφήμισε σε.

229. ἀλλ᾽ εὖ μὲν ἵγμεθ᾽] ἀλλὰ sets aside the doubt expressed in εἰ...φέρεις. Cp. Phil. 232, ἀλλ᾽, ὡ ἐν, ἵνα τοῦτο πρῶτον, κ.τ.λ., 'Our coming is happy, be assured, and happily are we addressed, lady, as the deed which has been achieved is happy.'

230. κατ᾽ ἐργον κτήσιν = ὡς περ ἐργῷ εἰκτάμεθα, sc. ἀγαθὰ implied in εἰ.

ἀνδρα...ἐπη] 'He who is fortunate cannot fail to win good words.' For ἀνάγκη, which may seem rather abrupt, cp. 295, πολλῆς...ἀνάγκῃ...τίδε, where, as here, the expression is stronger than the thought, 'It cannot be otherwise,' meaning only, 'It is but natural.'

332. φιλτατ᾽ ἀνδρῶν] For the affectionate address arising simply from the effusion of joy, cp. El. 1227, ὥφιλταται γυναικεῖς, ὧ πολίστατε, κ.τ.λ. Lichas has also, of course, a claim on Deianira's gratitude for having brought the news.

333. προοδέξαμα] Sc. διδαχθήμα.

233. προοδέξαμα] Deianira, in her eager questioning, goes beyond what Lichas could possibly tell.

234. ἔλευσι] For the tense, see on L. 47, 'When I took leave of him he was,' etc.

iσχύντα τε καὶ ἱώντα[i.e. 'Not only alive but strong.'] See Essay on L. § 41. p. 78 b.

235. θαλλόντα] '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 supra. 163 the words πατρίδας...ὅσον denoted the Peloponnes, as the inheritance of the sons of Heracles. Here (ὅσον) πατρίδας refers to Tellus 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.

337. ἀκτή...ἐστ᾽...Εὐβοίας...ἐνθ] The usual formula in describing the place where anything occurred (I. 752, Ant. 966, Homer passim).

338. τῆλῃ τ᾽ ἕγκαρτα] The 'tribute of fruitful things' is (1) that proportion of the produce of the τέμενος which
ΔΗ. εὐκταία φαῖνον, ἥ' το μαντείας τινός;

ΛΙ. εὐχαίρις, ὅθ' ὑπεί τῶν' ἀνάστατον δορι
χώραν γυναικῶν ὄν ὀρᾶς ἐν ὀμμασίν.

ΔΗ. αὐταί δέ, πρὸς θεῶν, τοῦ ποτ' εἰσι καὶ τίνες;

οἰκτραὶ γάρ, εἰ μὴ εὐμφορῇ κλέπτουσί με.

ΛΙ. ταῦτας ἐκεῖνος Εὐρύτου πέρσας πόλιν
ἐξειλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτῶν.

ΔΗ. ἥ καπί ταύτῃ τῇ πόλει τῶν ἀσκοτῶν
χρόνον βεβάς ἥν ἡμερῶν ἄνήριθμον;

ΛΙ. οὐκ, ἀλλά τῶν μὲν πλείστον ἐν Λυδοῖς χρόνον
κατείχεθ', ὡς φησ' αὐτός, οὐκ ἐλεύθερος,
ἀλλ' ἐμποληθείσι. τοῦ λόγου δ' οὗ χρῆ φθόνον,

240. εὐχαίρις εὐκταία AV3 εὐχαίρις LL\V Vat. ἀνάστατον Λ. 243. εὐμφορίᾳ ἐμφορία L. εὐμφορία C. ἐμφορίᾳ V. ἐμφορίᾳ AV3.
245. εξειλεθ' ἐξειλεθ' Λ. ἐξειλεθ' Λ. αὐτῷ] αὐτῶι L. 247. ἄνθρωποι ἄρβοι Λ. ἄρβοι C. ἄρβοι Λ. 248. οὐκι from οὐκι Λ. 249. ἄς φησ' Ί. ἄς φησ' Λ.

was to be devoted to the immediate service of the god. Or (2) more generally, 'Offerings of the fruits of the earth.'

239. εὐκταία φαῖνον] 'To fulfil a vow.' For φαῖνον of the practical manifestation of an intention, cp. O.C. 721, κού σοι τὰ λαμπρα ταύτα δὴ φαῖνει ἔπτ.: Hdt. 3. 36, εὐνοοῖ φαῖνον.

240. εὐχαίρις] 'By reason of the vow he vowed.' For the derivative of the reason, cp. inf. 1227, τοῖς γε πρόσδεν ἡμαρπημένοι. This is the reading of L supported by the lemma of the Scholiast, and is also the harder reading. On these accounts it is preferred to εὐκταία, the reading of Par. A, although the latter is equally good in point of sense.

ἀνάστατον] Proleptic. 'He conquered and made homeless.'

243. εὐμφορίᾳ] '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 εὐμφορία, which is found in other MSS., because Deinaria's feeling is better expressed by making the maidens the subject of the sentence, than if εὐμφορία = αἱ εὐμφορία αὐτῶν were the nominative.


246. 'And was it by that city that he was absent during the vast time of which the days could not be numbered?'

ἀσκοπον] That cannot be taken into the eye (or the mind), Essay on L. § 51, p. 96.

247. For βεβάς here, see on L. 41. ἡμερῶν ἄνθρωποι] For the gen., cp. O. T. 178, ἐν πόλει ἄνθρωποι ὀλλαται, and note.

248 foll. The falsehood of Lichas consists, not in the story of the servitude of Heracles to Omphale, which, whether true or false, was matter of common rumour (ll. 67 foll.), but in his assigning this as the reason for the conquest of Oechalia.

248. τοῦ . . . πλείστον] Viz. twelve months out of the fifteen (l. 253).

249. ὁς φησ' αὐτός . . . 253. ὁς αὐτός λέγει] The word of Heracles himself is required to confirm a statement so degrading to him.

250. Ι. τοῦ λόγου δ' οὗ χρῆ φθόνον
γόναι, προσεύναι, Ζεὺς δέν πράκτωρ φανῄ. 
κείνος δὲ πραθεῖς 'Ομφάλη τῇ βαρβάρῳ
ενιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.
χούτως ἐδήχθη τοῦτο τοῦ νεόνιος λαβὼν
ἀσθ' ὤρκον αὐτῷ προσβαλὼν διϊμοσεν,
ἡ μὴν τὸν ἄγχιστήρα τούθε τοῦ πάθους
ἔδν παιδὶ καὶ γυναῖκι δουλόσειν ἔτι.
κούχ ἥλιωσε τούτος, ἀλλ' ὅθ' ἄγνος ἦν,
στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν
τὴν Εὐρυτείαν, τοῦδε γὰρ μεταίτιον

253. ἐξέπλησεν] ἐξέπλησεν Ἡ. ἐξέπλησεν Ἀ.
ἐδήχθη ζ.Α. τοῦ νεόνιος τ' ἅνεισιν Ἡ. τοῦ νεόνιος Ἀ.

257. καὶ] ὁμ. Ἀ.

258. κοῦχ] κοῦκ Ἡ. κοῦχ Ἀ.

260. μεταίτιον] μὲτ'

αἰτίον Ἡ. μεταίτιον Ἀ.

... προσεύναι] '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.'

Zeüs, κ.τ.λ.) Inf. 275.

252. πραθεῖς repeats ἐμποληθεῖς 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 ὄνεδος = 'Disgrace,' cp. O. C. 967, 984, O. T. 1035, 1494.

255. Cp. with ὄρκον ... προσβαλὼν the expressions ὁρκον ἐπελαίνειν and προσάγειν τιν in Hdt. 1. 148, 6. 62.

256. τὸν ἄγχιστήρα] 'The causer.' This being a verbal form cannot be the equivalent of ἄγχιστεν, which is from ἄγχιστος, as ἄριστος from ἀριστος. Whether a verb ἄγχιστω existent or not, it is presupposed in the formation of ἄγχιστήρ, which can only mean, 'Him who brought on' (Seidler). 'He expressly swore that he would reduce to slavery the man who brought this trouble,' αὐτόγεφορα 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. ξίν παιδὶ] In Odys. 9. 190, οὐκεκά μην οὖν παίδι περιεχόμεθ' ἢδε γυναίκι, there is a various reading παιδί, but there is nothing improbable in the collective use of the singular here. Essay on L. § 20. p. 51, 2.

258. οὖχ ἥλιωσε] 'He made not void,' i.e. amply fulfilled.

259. στρατὸν ... ἐπακτὸν, quem dicit Sophocles, Arcades fuisse et Malienses et Locros Epicenmiedios perhibet Apollodorus, 2. 7, 7; solos Arcades nominat Diodorus, 4. 37.' Herm. The point is one of no importance to the action.


μόνον βροτῶν ἔφασκε τοῦθεν εἶναι πάθους: ὄς αὐτὸν ἐλθόντι ἐστὶ δόμους ἐφέστων,
ζένων παλαιῶν ὄντα, πολλὰ μὲν λόγους ἐπερράθησε, πολλὰ δ’ ἀτηρᾶ φερεῖ,
λέγων, χεροῖν μὲν ὃς ἀφυκτ’ ἔχων βέλη
tῶν ὅν τέκνων λείποτο πρὸς τόξον κρίσιν,
φωνεῖ δὲ, δοῦλος ἄνδρος ὃς ἔλευθερον
ῥαῖστον δείπνος δ’ ἦνίκ’ ἣν οἰνωμένος,
ἐρρύσεν ἐκτὸς αὐτῶν. ὃν ἐχὼν χόλον,
ὡς ἰκετ’ αὐθὶς ἵππος Πιρυνθαῖν

265

[68 a]

πρὸς κλιτῶν, ἦππους νομάδας ἐξίχνυσκοπῶν,
tοῦτ’ ἄλλοσ’ αὐτῶν ὃμα, θάτερα δὲ νοῦν
ἐχόντ’, ἀπ’ ἄκρας ἥκε πυργάδους πλακός.


261. μόνον βροτῶν] Cpr. 355. μόνος
tείων.
262. ἐφέστων, [ζένων παλαιῶν ὄντα]
‘Coming to be received at his hearth,
have been a friend of old.’
263, 4. πολλὰ μὲν . . . πολλὰ δὲ]
‘Brake forth against him with rude
words and with evil intent.’ The
antithetical repetition adds emphasis.
Eurytus not only spoke badly, but meant
badly. See Essay on L. § 40. p. 76.
ἀτηρᾶ φερεῖ] ‘With mischief-meaning
mind.’ Cpr. Phil. 1272, πιστός,
ἀτρῆς λάβῃ.
265. ἀφυκτα . . . βέλη] The bow and ar-
rows afterwards bequeathed to Philoc-
tetes. Cpr. Phil. 105.
266. τῶν δὲ . . . κρίσιν] ‘He came
behind his (Eurytus’) sons in fitness to
compete with the bow;’ (i.e. πρὸς τὸ
tόξον κρίνεσθαι.)
267. φωνεῖ δὲ] ‘And he utters the
word.’ This emphatic resumption of
λέγον may be justified by the extra-
ordinary nature of the reproach. Such a
use of φωνεῖ is rare, but cp. O. T. 780,
καλεὶ παρ’ ὀνείρῳ, κ.τ.λ.: Αε. 1047, αὐτῶς,
σὲ φωνᾷ, κ.τ.λ., and see above, λόγους
ἐπερράθησε. The word suggests the
loud tones in which the reproach was
uttered. For the ‘return to the in-
dicative,’ see Essay on L. § 36. p. 64 b.

Most MSS. have φώνει, the imperfect
without augment. Brunck substituted
for this the vivid present. Hermann
suspected the word, and conjectured
φωνεῖ. I formerly suggested φώσει (Il.
19. 95 foll., O. C. 1295).
268. ῥαῖστο] ‘Was being crushed,’
189, ὅταν ταῦτα ῥαῖστιν.
δείπνοι] ‘At a feast.’ O. T. 779
and note.

ἥν οἰνώμενον] Sc. Ἥρακλης. As
Epic and Ionic forms are sometimes em-
ployed in narration, it is not worth
while to alter the MS. reading to φῶ-
270. αὖθις] ‘Again,’ on another oc-
casion.

Τίρυνθαῖν πρὸς κλιτῶν] ‘To the Ti-
rynthian height.’
271. ἦππους νομάδας] ‘His horses,
which had been loose at pasture.’
272. His mind was following the
horses, wondering where they were.
This gave Heracles the opportunity for
his single act of guile.
273. ‘Hurled him from the towering
cliff.’ ἀν’ ἄκρας . . . πυργάδους πλακός,
‘From the tower-like crown of the
cliff,’ is an expression which recalls the
appearance of Tiryns as seen from
below.
Of all, and not only of Heracles, to whom therefore he could not forgive this wrong.

Unlike the rest of those whom he had slain. See the story of Iphitus told in Od. 21. 14-41.

'If he had made requital openly.'

'Zeus manifestly would have consented' either (1) 'to his being justly punished,' or (2) 'to his justly punishing him.' In the former case, (1) ἐξομοιώσω used passively involves a change of subject. 'In the latter, (2) the same word used actively is without an object. τοι gives a note of preparation for what follows, in which the connection, though not fully expressed, is obvious: viz. 'Zeus punished Heracles 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 prolixity 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.

'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.

'And they too'—Eurytus and his sons, who must be supposed to have joined with him in his transgression.

With reviling words. 'εκ here denotes rather the manner than the origin of the offence.

is in the imperfect tense. See Essay on L. § 32. p. 54, and cp. Thuc. 3. 9. § 3, εν τῇ εἰρήνῃ τιμάμενα. 282. "Αἰδου οἰκήτορες" Cp. infr. 1161, οὕτως "Αἰδου φθίμενος οἰκήτωρ πέλας. 283. τάσδε For this attraction of the antecedent, see Essay on L. § 35. p. 59, and cp. supr. 152.

As if the sentence were εξ ὀλβίων ἀξίηλος γενόμενον. 286. πιστὸς ὃν κεῖνοι] Deianira remembers this afterwards, ll. 617-20. 287. αὐτὸν . . ἐκεῖνον] Resumed in νυ, l. 289, where Hense unnecessarily conjectures φρόνησον.

'Pure sacrifices,' con-
converted the victory by acknowledging the help of the gods.

288. τῆς ἀλώσεως] 'For the capture,' as a thank-offering. To be joined with θῶματα. Essay on L. § 10. p. 15 d. ρατρῷ[ρ Ἡηη] 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 πατρῷθος to Heracles in a peculiar sense—'The Zeus of fatherhood,' i.e. 'the author of being.' Cp. infr. 753. Qy. φρονεῖ (see v. pr.)?

290. καλὸς λεχθέντος] 'Of many words fair to hear this is the fairest.' πολλοῦ has been questioned and δὴν conjectured by Otto Hense. But δὴν 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. πανδικῷ φρενί] 'With a heart that has every reason to rejoice'—πανδικός τῇ φρενί.

295. 'This cannot fall' either (1) 'to coincide with that' (the joy with the news), or (2) 'to coincide in this way.' In (1) τῇδε = τῇ πρόξει. In (2) τῇδε is adverbial and τοῦτο is the news and the rejoicing in one. The former (1) is best. 'Such news must needs be met by such rejoicing.' This line, with many others that could be dropped without ruining the connection, has been needlessly suspected as an interpolation.

296. ἦνεστι τοῖς εἰς σκοπομένοις] Either (1) 'There is occasion in the eyes of those who consider well' (the middle voice occurs in Ο. T. 964, τῷ δὴ ἄν, δὲ γίνοι, οἰκοποιήτω πις, κ.τ.λ.): —the dative, as in O. T. 516, καλῶς ἐλεφέν ειλαβομένως πεσεῖν:—or (2), 'There is room, when things are well considered.' In this case the dative is governed by ἐν ἐνεστί.


ai πρὶν μὲν ἦσαν ἐς ἐλευθέρων ἱσως ἀνδρῶν, τανῦν δὲ δοῦλον ἐχονουσιν βλον.

ὁ Ζεὺς τροπαῖε, μὴποτ' εἰσίδοιμι σε πρὸς τοὺμὸν οὔτω σπέρμα χωρήσαντά ποι, μὴδ', εἰ τι δράσεις, τῆςδέ γε ἡ ὀψης ἑτῖ,

οὔτως ἐγὼ δέδοικα τάσο' ὁρμενή.

ὁ δυστάλαινα, τὸς ποτ' εἰ νεανίδων;

ἀνανδρός, ἡ τεκνούσα; πρὸς μὲν γὰρ φύσιν πάντων ἀπειρος τῶνδε, γενναλα δὲ τις.

Ἄλχα, τίνος ποτ' ἔστιν ἢ ἡ ἐνν βροτῶν;

τὶς ἡ τεκνούσα, τὶς δ' ὁ φιτούςας πατήρ;

ἐξειπ', ἐπεί νυν τῶνδε πλείοστον ἰκτίσα

βλέπονοι', δωρεπερ καὶ φρονεῖν οἴδεν μόνη.

Ἀριστ. 310

τι δ' οἶδ' ἐγώ; τι δ' ἂν με καὶ κρῖνοις; ἱσως

306. τᾶσο] τᾶσοι Λ. τᾶσόι Α. Vat. Ψ. 308. τεκνούσα] τεκνούσα ΛΑ. τεκνοῦσα

Vat. Ψ. 309. τῶνδε Λ. τῶνδε(ν) Λ.

311. τεκνοῦσα] τεκνοῦσα Α. τεκνοῦσα Vat. γρ. τεκνοῦσα η τεκνα

312. πλείοστον] πλείοστοι Λ. πλείοστων Λ. 313. καὶ Κρίνοις Λ. καὶ κρίνοις Α.

was destroyed; 'Fatherless,' because its chief men had been slain in battle.

301. πρὶν] In their former life, when they had a home.

302. δοῦλον] The adjectival use of δοῦλος, which occurs here and supr. l. 53, is not found in earlier Greek.

303. τροπαίε] 'Giver of victory.' Delanira has been commonly understood to address Zeus thus as the averter of evil (ἐπορθούσιος). But elsewhere τροπαίε means the god who turns armies in battle. On this occasion Zeus has driven the army of Oechalia before Heracles and his allies. Delanira apprehends the possibility of some descendant of the Heracleidae being similarly defeated and made captive through the same god favouring another race.

304. ποι after the verb of motion = ποι. 305. τῶδε γε ἡ ὀψης ἑτι] Sc. δράσεισ.

306. ὁρμενή]. The middle adds a touch of feeling, like the ethical dative, i.e. Looking at them with reflection, Cr. O. T. 1487, νοούμενος τὰ λαοτὰ τοῦ πικροῦ βλον.

307. Ιολε is naturally silent and downcast in the presence of Delanira, who in her quick sympathy interprets this as an expression of sorrow. The foremost captive, she observes, shows more feeling than the rest (312).

308. τεκνούσα (see v. tr.) is obtained from the lemma of the Scholiast. Φύσιν] 'Appearance.' Cr. O. T. 740, 1, φύσιν [τιν] 'εἰκέ, φράζε.

309. πάντων . . . τῶνδε] Sc. τοῦ ἄνδρα τέ και τέκνα σχεῖν.

311. τεκνοῦσα Τ ἢ τεκνα

310. καὶ κρίνοις Λ. καὶ κρίνοις Α.

313. κρίνοις Λ. καὶ κρίνοις Α.

311. Ιολε] 'Has the sense to feel her position.' See note on 307.

For this pleonastic use of οἴδεν = ἐποιεταί, cp. Hom. Il. 7. 238, οἶδ' ἐν δειμ, οἶδ' ἐν' ἀναφερα νομησαι βλων; Phil. 1010, ὃς οὐδὲν ἤδη πλὴν τὸ προαρχηθέν τοιείν Arist. Vesp. 376, ἦν' ἐιδοί ὃ καὶ πατεῖ τα | τῶν θεῶν ψεύσματα.

314. τι δ' ἂν με καὶ κρίνοις; καὶ

opposes the question to the reply. 'I cannot answer, and why should you ask?'
γέννημα τῶν ἕκειθεν ὦκ ἐν ὑστάτοις.

ΔΗ. μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἤν;

ΛΙ. ὦκ οἶδα· καὶ γὰρ οὐδ' ἀνιστρόφους μακράν.

ΔΗ. οὖν δὴ διαρκεῖ πρὸς τοῦ τῶν ἐνυμεπόρων ἔχεις;

ΛΙ. ἧκιστα· σιγῆ τοῦτόν ἔργον ἤντον.

ΔΗ. εἴπ', ὦ τάλαυτ', ἀλλ' ἤμιν ἐκ σαυτῆς· ἔπει

καὶ ἐμφορά τοι μὴ εἰδέναι σέ γ' ἤτις εἶ.

ΛΙ. οὖ τάρα τὸ γε πρόσθεν οὐδὲν ἐξ ίσου
χρόνω διότει γλῶσσαν, ἦτις οὕδαμα


315. τῶν ἕκειθεν] Sc. γεννημάτων.

Cp. Ο. T. 1167, τῶν λαῶν τοῖν τις ἤν γεννημάτων.

ὦκ ἐν υστάτοις] 'Not far down.' The phrase is equivalent to an attributive adjective agreeing with γέννημα.

316. μὴ τῶν τυράννων] Sc. γέννημα.

'Can she have been of the royal stock?

Εὐρύτου σπορά τις ἤν] Either (1)

'Is it possible she is Eurytus' offspring?'


317. οὖν ἀνιστρόφους μακράν] 'I did not carry my inquiries far.'

318. τῶν ἐνυμεπόρων] 'Of those travelling with her and you,'viz. the other captives.


319. τοῦτον ἔργον] The herald's task of bringing the captives home.

320. θεῖα, baffled in her compassionate eagerness, now turns to Iole herself in a tone of entreaty.

ἀλλὰ belongs to ἐκ σαυτῆς or to the whole sentence, not to ἤμιν. (Cp. O. C. 238, ὡ φινοὶ, ἀλλ' ἐπεί, κ.τ.λ.)

321. καὶ ἐμφορά τοι] These words express Deianira'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 ἐποιεότα, το μὴ εἰδέναι τῷ ἐξείνην ἢ τις εἰπ'. It has been observed that the particles ἐπεί καὶ τοι are not found together elsewhere. But each of the three words has a distinct and opposite meaning. 'For' (ἐπεί) 'I tell you' (τοι) 'I am even' (καί) 'distressed.'

γε simply emphasizes σέ, 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 Scholiast's explanation of these words gives a rational meaning: ἐὰν αἰσθηθῇ σε φθέγγεται, κατ' οὐδὲν ἄρα εἰς τὸ πρόσθεν χρόνῳ προκομισίεται (ἄν ἢ;) αὕτη τὴν γλῶσσαν τὸν γὰρ πρὸ τοῦ χρόνου ἔσπειρά· i.e., he understands the stress of the sentence to be on the words οὐδὲν ἐξ ἴσου τῷ γε πρόσθεν 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 διαφεῖται can mean, 'To bring between the lips,' and so answer the προκομίζειν of the Scholiast. Wakefield's conjecture διαίσει, 'Will let pass through her lips,' is supported by Ο. C. 963 (ἵστις φόνους, .) τοῦ σοῦ διή

κας αὐτόματα. Hermann explained the words to mean, 'Just as hitherto (τῷ γε πρόσθεν ἐξ ἴσου χρόνῳ) she will maintain an even tenour (οὐδὲν διαίσει) as to her tongue.' Dindorf (agreeing with the second Scholiast), 'She will not employ her tongue' (ὡς, διαίσει ο ἡλισσόν γλῶσσαν) 'inconsistently with what she has done hitherto.'

323. 4. οὕδαμα | προφητεύν] 'Made no sign.'
προθήκειν οὕτε μείζον' οὕτ' ἐλάσσονα,
ἀλλ' αἰὲν ὀδίνουσα συμφορāς βάρος
δακρυρροεὶ δύστηνος, ἐξ ὅσι πάτραν
dἰηνεμὸν λέοιτεν. ἢ δὲ τοῖς θύχη
cακῆ μὲν αὐτῆ γ', ἀλλὰ συγγνώμην ἔχειν.

ΔΗ. ὡδ' οὖν ἐάσθω, καὶ πορευόμεθα στέγας
οὕτως ὅπως ἁδίστα, μηδὲ πρὸς κακοῖς
toῖς οὖσιν ἄλλη πρὸς γ' ἐμοῦ λύπην λάβοι
ἀλις γάρ ἡ παροῦσα. πρὸς δὲ δώματα
χωρῶμεν ἡδὴ πάντες, ὡς σύ θ' οἱ θέλεις
σπεύδως, ἐγώ δὲ τάνουν ἔξαρκη τιθώ.

ΑΓ. αὐτοῦ γε πρῶτον βαδὼν ἀμμελνας', ὅπως
μάθης, ἀνεῦ τόῦδ', οὐστινας τ' ἀγείς ἐσο,

326. δακρυρροεὶ[ ] δακρυρροεὶ C2AV^V, R.
ἀλλην Vat. V, Trid. λύπην[ λύπην AV^.
λύπην Vat. γρ. λυπην λύπην V mag.
332. πρὸς δὲ] προσά L.
336. τ' om. L. add Erfurdrt. γ' A.

326. 'But travelling with the weight of her calamity she has wept over it ever since.' The accusative is to be joined both with ὀδίνουσα and δακρυρροεί. Cp. Shak. Pericles, § 1. 'I am great with awe and shall deliver weeping.'

327. διήνυμοι] It is difficult to determine whether this is (1) a mere epithet, 'Wind-swept,' like the Homeric ἄμμελεσα, descriptive of a city on a hill, or (2) a supplem. pred. = διήνυμοι οὖσα, 'Desolate,' 'Open to the winds.' The first (1) may be supported by comparing several picturesque touches in this play, but the other (2) is more dramatic. Both are given in the scholia, ἐρμον (2), ἐφιλον (1).

328. ἢ δὲ τοι] This is better than ἢδε τοι, which leaves an unmeaning asyndeton. 'Her case is unfortunate, I mean for herself, but suggests a reason for indulgence' (on our part); i. e. 'Her misfortune may excise her silence.'

329. For ἐξει, cp. Thuc. 2. 41. § 3, ἀγανάκτησεν ἐξει ('Gives cause for complaint'); Eur. Phoen. 905, τοῦμοι δ' οὐχὶ συγγνώμην ἔχει.'

330. ὡδ' οὖν] ὡδ' οὖν is sometimes read here, as in O. T. 669. But while δὲ is unnecessary, the opposition of πάντες in what follows is enough to justify the use of the demonstrative ἢδε.
THE SECOND ACCUSATIVE expresses the respect in which Delainira was stopped: 'In this going,' i.e. in going, as I have just begun to do.

The above interpretation, which is that of the Scholiast, agrees better with the context than if εἰργητάς were taken intransitively: 'Why do you stand before me in this your coming?' See esp. l. 335, αὐτῷ . . ἀμείβοσα, and 340, σταθείς.

341. μάθης] 'Without result,' i.e. without the event proving the truth of my words.

342. κεκλίνους] Those other people, who were here a little while ago.

It may be remarked, as exemplifying the dramatic manner of Sophocles, that the words ἀνεύ τῶν διὰ l. 336 are unobserved by Delainira. Cp. O. T. 360, and note.

344. ὁδὸν εἰργητα] Sc. τῷ ἀκρηβῆναι. For the passive, cp. Thuc. 8. 54, οὕτω μηκέτι διαμέλεσαι. 

345. χῶ λόγος σημαινέτω] 'Now then let your speech declare your meaning.' Delainira is impatient of the air of mystery which the man has hitherto assumed. For λόγος personified, cp. O. C. 574, χῶ λόγος διέρχεται: Fr. inc. 782, διακριτοτῶν λόγον. σημαινεῖν, without an expressed object, occurs several times in Sophocles and Thucydides; and in Xenophon, Mem. 1. 1. § 4. τῷ δαμόσων γὰρ ἕφη σημαινεῖν.
ΑΓ. ἀνήρ Ὅδ' οὐδὲν δὲν ἔλεγεν ἄρτιως φῶνει δίκης ἐς ὅρθων, ἀλλ' ἢ νῦν κακός, ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗ. τί φῆς; σαφῶς μοι φράζε πάν ὅσον νοεῖς; ἃ μὲν γὰρ ἔξειρηκας ἄγνοια μ' ἔχει.

ΑΓ. τούτων λέγοντας τάνδρας εἰσήκουσ' ἐγώ, πολλῶν παράντων μαρτύρων, ὡς τῆς κόρης ταύτης ἐκατε κείνος Ἐὐρυτόν θ' ἔλοι τήν θ' ὑπῆρυγον Ὀιχαλίαν,'Ἐρως δὲ νῦν μοῦν θεῶν θέλειν ἀλημάσαι τάδε, —οὐ τάπλι Λυνδύς οὖδ' ἐπὶ 'Ομφάλη πόνων λατρεύματ', οὖδ' ὁ μυπτὸς 'ιφίτου μέρος: —νῦν παρώσας οὖτος ἐμπαλιν λέγει, ἀλλ' ἴνικ οὖκ ἐπείθε τὸν φυτοσπόρον

346. ἀνήρ] ἄνηρ MSS. 347. φῶνει] φανεῖ C. 350. ἄγνοια] ἄγνοια L. ἰπτὶ] 'In the power of.' Σρ. Ο. Ω. 66, ἄρχει τις αὐτῶν, ἢ 'τι τῷ πλήθει λόγοι:

354. τάδε] 'Truly and uprightly.' For δίκη in this sense, cp. Απ. 538, οἷς ἔρρει τούτοις ἢ δίκης κακός] Σκ. ἑστὶ. 'He is behaving badly.'

348. δίκαιος] 'Honest,'

349. πάν δὲν νοεῖς] 'All that thou knowest.'

353. θο' 'Subdued,' viz. killed Eurytus and destroyed Oechalia. For a similar double use of εἶλος, cp. Πίνδ. Ο. 1. 142, ἐλευθερομάνθρωπον ἔπιθεν τὸ σύνεννον.

354. 5. Ερως... ἅρων... θεῶν, κ.τ.λ.] 'The god of love, and no other, had moved him to this feat of arms.'

357. ὁ μπτός... μέρος] 'The death by hurling from the rock.' For a use of the passive of μπτό (with cognate subject) corresponding to this use of the verbal adj., cp. the oracle in Ηδ. 1. 62, ἔρραται δ' ὁ βόλος ('Now the cast is made'), τὸ δὲ δίκτυον ἐκπετάσσεται. Cp. also Εὐρ. Ορ. 990, 1, Μυρτίλου φόνον δικάων, and see Essay on Λ. § 53. p. 98.

358. δ' Θεό] Referring to 'Ερως, the most important subject in the preceding lines. Σρ. Ο. Ω. 86, 7, Φοίβῳ τῷ κάρω, κ.τ.λ., δ', κ.τ.λ. The conjectures δ' and δ are quite unnecessary.


360. ἐπιστάμενοι λέγει] 'Tells a different (lit. opposite) tale.'

359. οὖκ ἐπείθε] 'He could not persuade.' The imperfect implies that his suit was continued for some time.

Φυτοσπόρος is originally δ στείρας τὸ φυτῶν.
360. ἔχοι] ἔχη (η from ei) L. ἔχοι A. 363. τῶντοι] τῶντοι LA. 364. πατέρα]


tυχάνων A.

360. κρύφιον . . λέξος) '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 Φάλαξ in the Antigone, has already shown a fondness for false emphasis and superfluous words. The words άνακτα πατέρα τήδε in L. 364 are in the same manner.

ἐν ἰ] τον Ἐφρυτον τονῦτ εἰπε δεσποτέι τοι θρώνων] '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 τῶντοι (see ν. ir.) involves a still more superfluous use of the demonstrative.

365. ὅσ] Hermann's note in defence of ὅσ shows a wise caution. He thinks that the rule of grammarians that ὅσ for πρός 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.

371. πρός μόνη , ἄγορα] 'Near the midst of the Trachinians' public place.' Lichas was standing in the midst of the ἄγορα, his audience were standing near. The expression is varied infr. 423. The
word μέση marks the publicity of Lichas' statement. See note on O. T. 808.

373. ἐξελέγχειν. Sc. αὐτόν. 'Clearly to convict him.'

374. αὐτής μη λέγω φίλα.] From the signs of emotion which she 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. 1178, φίλα μοι, φίλα ταῦτα παρήγγειλας.


376-7. 'What undermining trouble have I welcomed in beneath my roof?'

376-7. 'What undermining trouble have I welcomed in beneath my roof?'

Cp. Ant. 531, σὺ δ', ἢ κατ' οἴκους ὡς ἔχοντ' ὑφτέτηκα ἢ ἄρθρον μέτεξπέρνην.


378. καὶ κατ' δόμα καὶ φῶς.] 'In birth, as in appearance.'

379. πατρὸς .. Εὐρύτου] 'Taking lineage from Eurytus for her sire.' Cp. Phil. 260, ὥς πατρὸς ἡ Αἰχιλλέως:

380. ἀλλ' 'Taking lineage from Eurytus for her sire.' Cp. Phil. 260, ὥς πατρὸς ἡ Αἰχιλλέως:

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381. ἀλλ' 'Taking lineage from Eurytus for her sire.' Cp. Phil. 260, ὥς πατρὸς ἡ Αἰχιλλέως:

382. οὖν ἐνώ τινὶ] 'Because he did not inquire at that former time. ὡς (τότε) οὖν ἐνώ τινὶ. Cp. supr. 281, ὑπερχλιαστες, and note.

383. ἀλλ' ἦν οἷς πάντες οἱ κακοὶ] The Chorus in a sort of aside, which Deianira is too absorbed to perceive (see infr. 386, ἀκεπτηρευμένη), thus covertly direct their indignation at some one. Is this Lichas or Heracles? 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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λαθραῖος ὡς ἀσκεῖ μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρή ποιεῖν, γυναίκες; ὃς ἐγὼ λόγοις
toῖς νῦν παροῦσιν ἐκπεπληγμένη κυρᾶ.

ΧΟ. πεῦθοι μολοῦσα τάνδρος, ὃς τάχ' ἄν σαφῆ
λέξειν, εἶ νῦν πρὸς βιαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἴμι: καὶ γὰρ οὐκ ἀπὸ γυνώμης λέγεις.
ΧΟ. ἥμεις δὲ προσμένωμεν; ἦ τί χρή ποιεῖν;

ΔΗ. μίμῳ, ὃς ὃδ' ἀνήρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτοκλήτους ἐκ δόμων πορεύεται.

ΛΗ. τί χρη, γύναι, μολούτα μ' Ἦρακλεὶ λέγειν;
δίδαγον, ὡς ἔρποντος εἰσορᾶς ἐμοῦ.

ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεὶ μολὼν

is more probable that the Trachinian
women, unheard by Delania, 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, δίλοις μὲν μή,
ἀπδητος γὰρ ἔμοι, | ἄταρ κακας γ' ἄν
ἐς φίλους ἀλίσκεται, is rather in favour
of this interpretation than against it.
Cp. Phil. 451, 2, συν χρή ζῆσαι ταῦτα,
που δ' αἴνις, ἄτον τα θεία ἐπανα τοὺς
θεοὺς εὑρο κακαί;

386. (I ask you because) 'I am struck
dumb by what is now reported,'
387. σαφῆν. 'Clear truth,'
388. εἰ .. θέλως] 'If you chose to
press him hard with questioning.'
389. καὶ γὰρ .. λέγεις] 'For your
words are not unwise.'

οὖκ ἀπὸ γυνώμης πρὸς γυνώμης.
'Thought in such expressions = 'Wise
thought,' or 'Wisdom.'

390. This line, which in the Lauren-
tian MS. is expressly given to the
Chorus, has been transferred by Her-
mann and recent editors to the Mes-
senger (cp. El. 772, ματῶν ἀρ' ἥμεις,
ὡς οὐκεν, ἥκομεν), 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)
t' χρὴ ποιεῖν; does not mean, 'How shall
we help you?' but, 'What shall we do
about staying where we are?'
(b) The Ajax and Eumenides show that the Chor-
sus 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-
tion. C. P. Aesch. Prom. 1058 foll., where
Hermes advises the ocean-nymphs to fly,
and El. 1399, ἀλλὰ δικά σὺ πράσεινες. (c) The
answer of Delania is perfectly consistent
with the corphæus 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. οὐκ .. ἀγγείλων] Sc. κλητός, which
is suggested by ἀυτόκλητως following.
Dindorf, on the other hand,
suggests that Sophocles may have used
eἰσορᾶς here for the parenthetical ὄρος
to avoid the repetition of ὃς. But the
parenthetical ὄρος 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) ὡς εἰσορᾶς ἐμι
ἐρποντα, (2) ὡς ἔρποντος ἐμοῦ.

395. ἐκ ταχείας] For this adverbial
expression, cp. infr. 747, ἐς εἰσορᾶς:
Theseus, πρὶν ἡμᾶς καὶ νεόσασθαι λόγους.

Li. ἀλλ' εἶ τι χρήζεις ἵστορεῖν, πάρειμι' ἐγώ.

ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἁλθείας νέμεις;

Li. ἵστω μέγας Ζεῦς, δὲν γ' ἀν ἔξειδος κυρώ.

ΔΗ. τίς ἦ γυνὴ δὴ' ἐστὶν ἢν ἥκεις ἀγὼν;

Li. Εὔβοιοι· δὲν ἃ' ἐβλαστεῖν οὐκ ἔχω λέγειν.

*ΑΓ. οὔτος, βλέψι ὥδε. πρὸς τίν' ἐννέπειν δοκεῖς;

Li. σὺ δ' εἰς τὶ δὴ με τοῦτ' ἐρωτήσας ἐχεῖς;

ΑΓ. τόλμησον εἰπέτε, εἰ φρονεῖς, ἐ' σ' ἵστορο.

Li. πρὸς τὴν κρατοῦσαν Δημάνειραν, Οἰνέως κόρην, δάμαρτά θ' Ἦρακλέος, εἴ μη κυρῶ

397, 399. Λ.] ἄκητος.  Ἀ. 400 foll. The persons hereabout are often indicated merely by a line.

402. ΑΓ.] ΔΗ. I. (with a cross x.) A. Bruck corr.


Plat. Soph. p. 231 C, τὰς ἀπάσας μὴ βαθων εἶναι διαφεύγειν. ὅρμης, or some such word, can easily be supplied. But the ellipse has become idiomatic.

ἐν τον χρόνον βραδεῖτ] 'So tardily.' Cp. O. C. 1602, ταχεῖ ἐν χρόνῳ. For the meaning, cp. L. 44, 5, χρόνον γὰρ οὐχὶ βαϊων, ἀλλ' ἡδὴ δέκα | μήνας πρὸς ἄλλοις πέντ' ἀδηχρυκτος μένει.

396. καὶ νεώσασθαι] 'Before I have conversed again with you,' Hermann conjectures κάννεωσασθαί, i.e. καὶ ἀνα-νεώσασθαι, cp. Od. 10.192, ἀναείτα. But he was hardly justified in condemning νεώσασθαι. See Essay on L. § 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. ἦ καὶ νέμεις] 'And dost thou maintain the faithful spirit of truth?' For νέμεις, 'Dost possess, wield, use,' cp. Aesch. Ag. 685, γλῶσσαν ἐν τοῖς νεόμενοι. For τὸ πιστὸν τῆς ἁλθείας, cp. Thuc. 2. 40, ἐλευθερίας τῷ πιστῷ: ib. 6. 72, τὸ πιστὸν τῆς ἐπιστήμης.

399. ἄν γε = νέμω ἁλθεῖαν τούτων ἄ. 402. Ο. Τ. 1121, δεῦρα μοι φῶνει βλέπων. 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 ἐρωτήσασο (cp. 412) has suggested to some editors a transposition of the lines, which is quite unnecessary. Thus Dindorf (Oxford, 1869) reads ΔΗ. 400, Λ. 403, ΔΗ. 404, Λ. 401, ΑΓ. 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 Ἀγγελος than with the character of Deianira.

404. τόλμησον εἰπέτε] 'Say frankly,' τόλμων is one of those words which, like ἐπιχειρεῖν, are not to be pressed too closely when used as auxiliaries. Cp. O. C. 184, τόλμα . ἀποστυγνεῖν: El. 1051, οὕτω γὰρ σὺ τάμ' ἐπὶ τολμήν ἐσταυρεῖν, κ.τ.λ: Aesch. Prom. 999, 1000, τόλμησον .. ὄρθος φρονεῖν.

εἰ φρονεῖς] 'If you have the sense to know it;' i.e. If your lie has not 'made such a sinmer of your memory,' as to make you forget to whom you spoke. Hermann strangely understands the 'Ἀγγελος 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. δάμαρτά θ' Ἦρακλέος] Several editors propose to read δ' for θ'.
λεύσων μάταια, δεσπότιν τε τῆν ἐμῆν.

ΑΓ. τούτ’ αὐτ’ ἐξηρητούν, τοῦτό σου μαθεῖν. λέγεις δεσποιναν εἶναι τὴνδε σήν;

ΛΙ. δίκαια γάρ.

ΑΓ. τὶ δῆται; ποίαν ἀξιοῖς δοῦναι δίκην, ἥν εὑρέθης ἐς τὴνδε μὴ δίκαιον ὅν; 

ΛΙ. πῶς μὴ δίκαιοι; τὶ ποτὲ ποικίλαι ἔχεις;

ΑΓ. οὔδεν, σὺ μέντοι κάρτα τοῦτο ὅρων κυρεῖν.

ΛΙ. ἀπειμί. μῶρος δ’ ἡ πάλαι κλών σέθεν.

ΑΓ. οὐ, πρὶν γ’ ἀν εἴης ἱστοροθέμενοι βραχύ.

ΛΙ. λέγ’ εἰ τι χρῆσθαι καὶ γὰρ οὐ σιγήλος εἰ.

ΑΓ. τὴν αἰχμάλωτον, ἢν ἐπεμψας ἐς δόμους, κάτοικον δῆπον;

ΛΙ. θημι: πρὸς τὶ δ’ ἱστορεῖς;

ΑΓ. ὁδοὺν σὺ ταῦτην, ἢν ὑπ’ ἀγνοίας ὄρας,
284

ΣΟΦΟΚΛΕΟΥΣ

'Ιόλην ἐφασκες Εὐρώπου σπορὰν ἄγειν; 420

Λ. ποίοις ἐν ἀνθρώποις; τῖς πάθεν μολῶν

σοὶ μαρτυρῆσε ταυτ' ἐμοῦ κλέυει παρόν;

Α. γολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχύνων

ἀγορὰ πολὺς σου ταυτά γ' εἰσήκουσ' ὄχλος.

Λ. ναί. 425

κλέυει γ' ἐφασκον. ταυτά δ' οὐχὶ γίγνεται
dόκησιν εἰπεῖν κἀξακριβῶσαι λόγον.

Α. πολίν δόκησιν; οὐκ ἐπώμοτοι λέγων

dάμαρτ' ἐφασκες 'Ἡρακλεῖ ταυτήν ἄγειν;

Λ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσων, φίλη
dέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ἄγειος. 430

Α. ὅς σου παρόν ἦκουσεν ὅς ταυτής πόθῳ

πόλις δαμαίρῃ πάσα, κούχ ἡ Λυδία

πέρσειεν αὐτήν, ἀλλ' ὁ τῆσ' ἐρως φανεῖς.

Λ. ἄνθρωπος, ὃ δέσποιν', ἀποστήτω. τὸ γὰρ

νοσοῦντι ληρεῖν ἄνδρὸς οὐχὶ σφόρονος. 435

423. ἈΓ.] ΔΗ. ΛΑ. 424. ταυτά γ'] ταυτ' Λ. ταυτά γ' Α. 425. Λ.] 427. τοιαν δόκησιν] 'Impression quotha!' The only example of this idiom in tragedy. Cp. ὅ τιν in the mouth of the Corinthian messenger in O. Τ. 1145, where see note.

428. Ἡρακλεῖ] Ἡρακλεῖ Κ2. Ἡρακλεῖ C3. Ἡρακλεῖ L. 430. τόνδε] o from ο. τόνδε Α. 431. ἈΓ.] ΔΗ. ΛΑ. ἦκουσεν ἠ L. ἦκουσεν Α. 432. κοῦχ ἡ Κοῦχοι Λ. Κοῦχοι V. 434. ἄνθρωπος ΛΑ. 435. ΛΑ. 443. κοῦχ Λ. ΛΑ. 444. ταυτά γ'] 'This, ay, this!' γε adds emphasis to ταυτά, but also qualifies the whole sentence as affirming what Lichas denies. 445. ηδις sometimes been omitted, as a gloss on γε in this line. But the pause, with the interjection extra metrum, expresses very naturally the momentary confusion of Lichas.

454. τοιαν δ' οὐχί[γε] The negative is empha
sized by being postponed. Essay on L. § 41. p. 78, γ.

456. δόκησιν εἰπείν] 'To state an impression and to speak with exactness.' 457. τοιαν δόκησιν] 'Impression quotha!' The only example of this

must refer to the behaviour of Lichas in the former scene. Schndw. conjectured ἤς σοι γ' ἀγνοεῖς γορᾶς.

423. πολλοῖσιν ἄστῶν] The dative answers πολίως ἐν ἀνθρώποισι in 1. 421, so that ἐν is easily supplied. Essay on L. § 35. p. 60.

424. ταυτά γ'] 'This, ay, this!' γε adds emphasis to ταυτά, but also qualifies the whole sentence as affirming what Lichas denies.

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454. τοιαν δόκησιν εἰπείν] 'To state an impression and to speak with exactness.' 457. τοιαν δόκησιν] 'Impression quotha!' The only example of this
ΔΗ. μή, πρὸς σε τοῦ κατ’ ἄκρον Οἰταῖον νάπος Δίδα καταστράπτοντος, ἐκκλῆψῃς λόγον. οὐ γὰρ γυναῖκι τοῦς λόγους ἔρεις κακῆ, οὔτ' ἦτις οὐ κάτοικε τάνθρώπων, οὗτος ἤμειρεν πέφυκεν οὐχὶ τοῖς αὐτοῖς δεῖ.

'Ερωτὶ μὲν νυν δοτὶς ἀντανίσταται πῦκτις ὅπως ἐς χείρας, οὐ καλῶς φρονεῖ. οὔτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει, κἀμοῦ γε' πῶς δ’ οὐ χάτερας, οἰας γ’ ἐμοῦ; ὥστ’ εἰ τί τῶμῳ τ’ ἄνδρι τῇδε τῇ νόσῳ ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,


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. 468.

437. ἐκκλῆψῃς λόγον] 'Cheat me of the truth.' ἐκκλῆσεν here is to deprive by falsehood, λόγον, 'The true account.' Cp. Aesch. Prom. 785, καθ’ ἀντίμικρος λόγον.

438. Either (1) 'To be always glad is not granted by Nature to the same person, or (2) 'He' (man, ἀνθρώπος, implied in τά ἀνθρώπων) 'is not of a nature to delight always in the same things.' For (1) cp. Thuc. 2. 64, πάντα γὰρ πέφυκε καὶ ἀλλοσούσης: Th. 859, παῦσθαι ἔφε μόρος. And, for (2), Phil 88, ἔφεν γὰρ οὐδὲν ἐκ τέχνης πρᾶσσεν κακῆς.

439. 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. 37, 3.

440. μέν has no distinct antithesis, but prepares for ἄλλα ... ἄλλα in ll. 449, 453. Cp. with ἐς χείρας ἐπει ... ἔμνω the old English expression, 'To go to buffets.'

443. 4. καὶ θεῶν ... κἀμοῦ γε] 'Even over the gods, and certainly over me.'

444 foll. The following quotation from La Famouse Comédienne is believed to record the personal experience of Molère:—'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.

οἶας γ’ ἐμοῦ] 'I mean one who is a woman as I am.' Cp. infr. 447. For the attraction (= οἰα ἐμοὶ εἰμι), see Essay on L. § 35. p. 59, and cp. Plato, Soph. 237 C, χαλεπὸν ἔρων καὶ ... οὕτω γ’ ἐμοὶ πνεύμασιν ἐσπορᾶν.

445. τε ... 447. ή = is substituted for the second τε as the disjunctive nature of the sentence becomes more prominent. See Essay on L. § 36. p. 65 f, and cp. Plat. Theat. 143 C, περὶ αὐτοῦ τε ... ή αὐτῷ τοῦ ἐσπορομενοῦ ... 446. μεμπτός εἰμι] 'Feel reproachfully.' For this use of the verbal adjective, cp. supr. 357, δ ἐπιτίς Ἐριτώ
μόρος, and note. The force of the verbal here is, 'Touched with the feeling of blame,' 'Affected with displeasure' — μομοφιν' ἔχων (Aj. 180).

μαίνομαι] Cr. Aj. 1330, ἡ γάρ εἴπην οὐκ ἐν ἑν φρασί: Aesch. Ag. 1064, ἡ μαίνεται γε καὶ κακῶν κλείει φρασί, κ.τ.λ. 448. τοῦ μηδὲν ἀλοχρού] 'Of that which is in no way disgraceful'—because shared by so many. ἐρῆς τι τοῦτο βαύμα; σὺν πολλοῖς βροτῶν, Eur. Hipp. 439.

μηδ' ἐμοὶ κακοῦ τινος] 'Nor at all involving mischief to me.' The indefinite pronoun has an adverbial force. Essay on L. § 22. 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 Hercules. See below, l. 550.

449. οὐκ ἐστὶ ταῦτα] 'There is no such thing,' as this jealous feeling you are afraid to wound.

450. ἐκμαθάναις] ἐκ is repeated from ἐκ κεῖνον, 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.
the wind." Nauck and Blaydes conjecture ιτω, which is the more ordinary expression (Aesch. S. c. T. 690, ιτω κατ' ὀδρον κύμα Κανοτοῦ λάχον...πάν τοῦ Δανοῦ γένος. Cp. O. T. 1458, αλλ' ἂν ἂν Ἰωμων μοι, ὅποιον εἴσῃ, ἵτω). But it may be urged that ταῦτα 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 εἰναι πρὸς ἄλλους, which removes the emphatic word from the first place in the 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 ὦ μέμψει, cp. Aesch. S. c. T. 560, ὦ ἐρήμου ἐσεὶ τῷ φέροντι μέμψεται, γνωστὲ τῇ δὲ γεγονός, me, and especially Plat. Symp. 183 Ε, ὅ ὦ τοῦ μέμψει, χρηστὸν ὅτοι ἐφητίς διὰ βλου μένει, ἄτε μοῦ μηρίσμεναι. 468. βείτο κατ' ὀδρον] 'Drift down

473. ὁμνητην φρονοῦσας δυνήτα, 'Hav-
πάν σοι φράσω τάληθες οὔδε κρύφομαι.

475 ταύτης ο δεινὸς ίμερός ποθ’ Ἡρακλῆς
diήλθε, καὶ τήσο’ οὐνεχ’ ἢ πολύφθορος
kαθὴρεύθα πατρίδος Οἰχαλία δορί.

καὶ ταύτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,

οὔτ’ εἰπε κρύπτειν οὔτ’ ἀπηρνήθη ποτέ,

480 ἀλλ’ αὐτός, ὃ δέσποινα, δειμαίνων τὸ σὸν
µὴ στέρνον ἀλγύνοιμι τοίδε τοῖς λόγοις,

ἡμαρτον, εἰ τι τῆν’ ἄμαρτιαν νέμεις.

ἐπεὶ γε μὲν δὴ πάντ’ ἐπίστασαι λόγον,

κείνου τε καὶ σὴν ἐξ ἴσον κοινὴν χάριν

καὶ στέρνε τὴν γυναίκα καὶ βούλου λόγους

ους εἶπας ἐς τήν’ ἐμπέδως εἰρηκέναι.

δοῦ τέλλ’ ἐκεῖνος πάντ’ ἀριστεύων χεροῖν

κούκ ἀγνώσμανα] (1) ‘And not per-
Aj. 1236, πολύν εἶρησαν ἀνδρὸς ἵππον ὑπέ-
φρανα. Or (2) so. οὕσαν, ‘And not per-
versely disposed.’

474. οὔδ’ κρύφομαι] ‘And will not
hide what I know.’ οὔ κρύσθω τὸ ἔμα.
Cp. the use of the middle voice in ἄγγελ-
53 a.

475. ταύτης] What follows is epexe-
getic of οὕσας, κ.τ.λ. Hence the asynd-
eton.

ὁ δεινὸς ίμερός] The article is not to
be explained by mere emphasis (Schndw.),
but by reference to that which is already
before the mind, viz. the strange fit of
passion which led Heracles to destroy Oechalia.
Hence ταύτης is the real predicate. ‘The
strong feeling which moved him was the
desire for her.’

477. διηλθέ, καὶ] Cp. supr. 469, and
note.

ἡ 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. πατρίδος] ‘Of her sires.’

479. δεῖ γὰρ, κ.τ.λ.] Cp. supr. 449.
i.e. While telling the truth, I must also
(kai) clear him as far as I can.

480. εἰπε] i.e. ἐκέλευσε.

481, 2. τὸ σὸν . . στέρνον is to be
taken after δειμαίνων, as well as after
ἀλγύνομι.

482. εἰ τι τῆν’ ἄμαρτιαν νέμεις] ‘If
at all you reckon this a sin.’

τίνες = τίδε, attracted to the predi-
cate ἄμαρτιαν.

484. ἐπεί γε μὲν δὴ] ‘However, since
you are now made acquainted with all.’

For the collocation of particles, cp. Ear.
Hel. 1259, διδούσι γε μὲν δὴ δυσγενής
µῆλον διδοῦ.

485. ‘Alike for his sake and your
own.’

For κοινὴν, cp. Find. Ol. 2, 89, Πυ-
θώνι... ἱσθαριΠ τοιοῦτοι χάριτες: Pyth.
5, 137, σοφοί δαίμον υἱὸ τοιοῦτο χάριν.

486. στὲργε τὴν γυναίκα] ‘Take
kindly to the woman.’

487. ἐμπέδως] Nauck’s correction,
ἐμπέδως, is not necessary.

488, 9. It is strange that these lines
should have been suspected by some
modern critics. A μῆλος often ends
with a couplet not much in point. Cp. Aj. 1038, 9, 1039, 90, 1162, 3, Ant. 506, 7, 679, 80, O. C. 798, 9, 935, 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.

489. εἰς ἄπαντα 'Utterly.'

490. καὶ εἰς ἄπαντα] 'Utterly.'

491. καὶ ἀροῦμεθα] This may be taken in one of three ways: (1) 'I will not cause to arise for myself a self-sought mischief,' (a) 'I will not aggravate the trouble, which then would be (in so far) of my own seeking' (ἐπακτῶν, proleptic = ὥστε ἐπακτῶν ἐχειν αὐτήν), (3) 'I will not aggravate the mischief thus brought in from without.' For (3), cp. infr. 536 foll., Eur. Phoen. 343. γάμων ἐπακτῶν ἔταν. 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 

tαῦτα 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, ἀρτικόλιος), but to the imagined adaptation of the love-charm to its 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. 540–7, ταῦτα Ἡρακλῆς . . . οἰκουμενική αὐτέπεφε τοῦ μορφοῦ χρόνου.

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 conquest of Heracles, so cruel to Deianira, and destined to be so calamitous to all concerned (infr. 1. 873). 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. 4–49, 143–150, 441–3, 465–7. The ode consists of a strophe, antistrophe, and epode, in which logogaeic rhythms are varied with anapaestic and iambic metres. The anapaests (cp. O. T. 469, 479, 479, 480) indicate the coming on of the combatants; the interrupted rhythms of the epode help to express
the struggle between them, while the happy issue is marked by the trochaics and glyconics at the close.

στρ. ἄντ.


cp. 500. οὐδὲ τὸν ἐννυχὸν "Αἰδαν, ἢ Ποσειδάωνα τινάκτορα γαῖας:

ἀλλ’ ἐπὶ τάνδ’ ἄρ’ ἄκοιτων

*τίνες ἀμφίγυοι κατέβαν πρὸ γάμων, τίνες


498. (1) 'Aphrodite ever advances unchecked in mighty conquering force' (ἐκφέρεται, passive; cp. the intransitive use of the active in Il. 23. 759, ἐκφέρεται Ὀδάδης: ὁδόν, adverbial accusative); (2) 'Aphrodite ever exhibits mighty conquering force' (ἐκφέρεται, subjective middle, ὁδόν, accusative in regimen); or (3) 'Aphrodite ever wins great might of victory' (ὁδόν, accusative in regimen; ἐκφέρεται, 'dative-like' middle)

499. τὸ μὲν ἢθεών] Supr. 443: Ant. 786, οὐ̄ διανάχων φόβιμοι ὀοίδες.

νόολα] In Greek, a thought or feeling which is made the subject of reflection is often spoken of in the norist, and not, as in English, in the present tense. Cp. Α 593, ἑχρὶ ἐρωτο, κ.τ.λ. This idiom is analogous to the norist of the immediate past (τι ἐλάμβανε, etc.). Essay on L. § 32. p. 55. So in Pindar we have κατέβαν, Ο. 7. 23: ἐμολού, Ο. 14. 26: ἔκαταν, ἔσταν, Nem. 1. 26-9: and μετέσταταν in Aesch. Suppl. 538.

οὗ λέγον] The words imply a dislike for myths that are lowering to the gods. Cp. Πινδ. Πυθ. 1, and, for the expression, El. 1467, εἰ ἂν ἐπεστὶ Νήμησις, οὗ λέγω.

501. τὸ τάνδ’ . . ἄκοιτων] The love of Hades for Persephone, of Poseidon for Anymone, Tyro, etc.

504. ἐπὶ τάνδ’ . . ἄκοιτων] It makes little difference whether ἄκοιτων 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.

505. τίνες] This word was added by Hermann, who observes that it may have been lost from the repetition of the letters τίν (ἄκοιτων, τίνες). λέγω] εἴρω is understood from ὁ λέγω supr., the positive elicited from the negative.
πάμπληκτα παγκόνιτά τ' ἐξήλθον ἁεθλ' ἀγώνων.

ἀντ. ὁ μὲν ἦν ποταμὸς σθένος, υψίκερω τετραδρόν
φάσμα ταῦρον,

'Αχελώος ἀπ' Ὀινιάδαν, ὁ δὲ Βακχίας ἀπὸ

ζηλεῖ παλιντόνα Θήβας


Bruck corr. ἀπὸ] ἀπὸ L. ἀπὸ C. ζήλει] ζήλει L.

Essay on L. § 36, p. 64. This is better than with Schndw. to suppose a transition to direct interrogation, which is too abrupt.

*τίνες ἄμφιγινοι] (1) 'What all-accomplished champions.' ἄμφιγινοι has been differently explained. (2) 'Diversely armed,' Herm. (3) 'Both strong of limb,' Schndw., who compares such compounds as δικατεῖν, δισσάρχας, etc. The more obvious meaning given by Liddell and Scott suits better with the description which follows. Each combatant was able every way, like a spear sharpened at both ends, ready to make and to carry various forms of attack: infr. 516-9. There is an etymological reference to γεων, 'Active in every limb.' This interpretation agrees also with σᾶμπληκτα, which signifies, 'Carried on with blows of every kind.'

κατάθαν] Sc. εἰς μέσον (l. 514). Cp. Hdt. 5. 22, 'Ἀλεξάνδρου .. ἀδελευένει ἔλομένον, καὶ καταβάτος ἐπ' αὐτῷ τούτο.'

παγκόνιτα] Either (1) 'Amidst clouds of dust,' the force of ἐν- in composition being slightly different in this and the preceding word. See E. on L. § 55, p. 101, 6, and § 53, p. 98, or (2) 'With various stirrings of the dust,' i.e. 'With various kinds of contest.' Cp. παγκράτιον.

Blaydes reads παγκωνίων ἐπεξήλθον, needlessly substituting a prosaic for a poetical word. For the accusative, cp. supr. 159, παλλοῦν ἄγωνας ἐξών, infr. 562, τῶν παρθένων .. στόλων .. ἐσπάμων, ἁθλα] This word in the plural is sometimes equivalent to ἄθλος, e.g. Phil. 507, δυσσίτων νόμων ἄθλον, which also illustrates the prerequisite here. See L. and S. s. v. ἄθλον. The addition of a nearly synonymous word in the genitive is a not uncommon way of expanding and so emphasizing an idea. Essay on L. § 10, p. 17, 6.

507. ποταμὸς σθένος] An Epic expression. Cp. II. 18, 607, ποταμὸδ μέγα σθένοις Ἡλειανοί: ib. 486, τό τε σθένοις Ωρανοῖς: ib. 13. 248, σθένος ἴδο-

μενής. It is also used by Findar and Aeschylus.

507. 8. υψίκερω τετραδρόν | φάσμα ταῦρον Eustathius, p. 573, 27, reads τετραδρόν, but he quotes elsewhere as in the text, and the epithets redoubled about the same word are more impressive in this connection. τετραδρόν ἰπποῦ in Od. 13. 81 are τέσσαρες ὁμοί ἀείρων- 

τες ἀρμά. Sophocles here employs the word in a new sense, ἐπὶ τέσσαραν ἀείρωνοι, 'Upborne by fourfold means,' ἐπὶ four-footed.' This gives the Ache-

lōns an advantage against his biped antagonist, and so lends additional terror to the description.

φάσμα is in opposition with ποταμὸς σθένος, i.e. σθένος ποταμὸς, ταῦρος παρα-

φαινόμενος. The word φάσμα, like our 'apparition,' implies something which produces a strange impression through the eye. Cp. infr. 856, 7, δεινότατῳ .. ὕδας .. φάσματι. Achełōns enters the contest ἔναργγης ταῦρος, supr. l. 11. Cp. l. 21, 237, 8, τοῖς ἐκβαλλεῖ δήραει, μεμυκός ἢβτε ταῦρος, ἕχομονε. 510. ἀπ' Ὀινιάδαν] According to Hellenic notions each of the competitors for a prize must have a city. Achełōns hails from Oeniaidae, the city at his month, where he was probably worshiped, and had a τέμνως βωμὸς τε 

θυισεις.

Βακχίας Θήβας] For Thebes as the city of Heracles, see above, l. 116, Καβδομηνῆ. The word Βακχίας com-

mends him to the favour of the Dionysiac worshippers. Cp. Ant. 1135 foll., Θήβαις ἐνισκοτοῦντ' ἀργαῖς | τὰν ἐκ παιδόν τιμᾶς | ἐνηράσθαν πᾶλαν. The emphasis on Θήβας is strength-

ened by the order of words, παλιντόνα being interposed. This epithet has been explained as specially descriptive of a bow like the Scythian, whose ends turned outwards. But it is rather = 'elastic,' as a general epithet of the
bow: i.e. Drawing against that which draws it.  

513. paix Diós] The name is not required after this full description of the hero who is always in our thoughts.

dólleis] 'With collected might.' The Scholiast drily says, καταχρηστικῶς ἑπί ἐπὶ δώ τὸ δόλλεις. 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 τεταράριον, supra. 

Cp. Milton, Par. Lost, Bk. 2. II, 636 foll., where Satan is compared to a fleet at sea: ib. 914, 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.'

514. ἵμενοι λεχέων] 'Eager for the bridal.' See Essay on L. § 50, p. 102, and cp. II. 23, 371, πάτασσε δὲ θυμὸς ἄναστων | νίκης ἵμενον. 

móva] The combat was manifold, but one power, that of the Goddess of Love (supr. 497-506), presided over the whole.

515. εὐλεκτρον...Κύπρις] 'Aphrodite, the giver of desired marriage.' So εὐχλος Δημήτρι is Demeter who gives abundant herbage.

βαφθονέμει ἵμωσα] 'Was there directing all.' The βαφθονέμοι, or βαφθούχοι, was not the βαφθονεύς or βαφθεύς (in this case Ζεὺς ὁ γάλακτος) who awarded the prize, but the regulator of the contest, who was not necessarily the same person. Cp. Plat. Prot. 338 A (Hippias log.), πείθεσθε μοι βαφθούχοι καὶ ἐπιστάσθη καὶ προτανὰ εἰλέθαι, θ' ἀλλὰ τῆς ἴμος τε ἴμωσα.
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 ἀμφίσηλητον, cp. supra. 357, ἄμοιτος and note, and see Hdt. 3. 78, συμπλακάνως . . Γαβρίων τῷ Μάγρῳ.


522. στίγμοι] 'Gronnings'—not from pain, but from the extremity of effort. 523 foll. Cp. supra. 24, ἔγω τῷ ἡμῶν ἐπεκπηγμένης φοβώς.

523. ἀ τῶν ἀμφών ἀμφών] The Chorus, who have only seen Deianira as a care-worn matron, delight in imagining her tender beauty as a girl.

524. τηλαυγεῖ] 'Far-glancing.' Explained by τηλεσκόνο; i.e. τῖς πέρι- πουσα τὰς αὐγὰς τῶν ὀμμάτων. 'Where a rising-ground gave a distinct view of the fight.' Paley.

525. "έγω δὲ μάτηρ μὲν οἷα φράξω] The interpretation of one Scholast, ἔγω παρείσα τὰ πολλὰ, τὰ τέλη λέγω τῶν πραγμάτων, seems to point to a lost various reading, in which τὰ τερό- νια, or something of the kind, was written for μάτηρ μὲν οἷα. It is another question whether the conjecture founded upon this, τὰ τέρματ' οἷα, gives better sense than the reading in the text, which is explained in the first scholion: ἔγω, φράντειν ἐνδιαθέντος, ἄλει μήτρα λέγων. 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. τὸ δ' . . ἀμμέλει] 'And she for whom they fought, with anxious looks awaits her lord.' δέ, as in prose δ' ὄν, here resumes the clause τῶν δ' . . ἄκοι- των after the parenthesis. This makes easier the omission of the object after ἀμμέλει, which has been felt as a diffi- culty:—i.e. ἐκ νόμφη, περιμάχετος οὖσα ἀμμός, ἀμελῶς θεωμένη ἀμμέλει τῶν οἰκοντα. 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 Scholast says, be- cause the most beautiful part is put for the whole. Cp. Αὐ. 140, πτηνῆς ὡς ὅμως πέλειας.


529. κάποι ματρός, 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. ὡστε πόρτις ἔρημα] 'Like a heifer taken from the mother' whom
she often misses; with an allusion to the solitary and wandering life which Deianira has led since her marriage day.

531—632. Deianira, 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 ἐπ' ἐξοδῷ] 'With his departure in view.' Cp. El. 1322.

533. θυραίοις] 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. ὑπερι[ν] ἄ] For the postponement of the initial word, see Essay on L. § 41. p. 78.

τὰ μὲν . . . τὰ δὲ are adverbial accusatives = 'Partly; not antecedents to the relatives. Cp. infr. 843, 4.

535. οἷα πάσχω] 'For the treatment I receive.' In what follows she takes up the latter topic first.

536. συγκατοικτικοῦμένη] 'To implore commiseration.' For the effect of the middle voice, cp. Hdt. l. 114, ἀποκεῖτο τοῖς ὑπὸ Κύρου ἤντεις.

537. ἐπικαλέσθωμαι] 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 simile. The figure is not that of overloading, 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 εὐπολήμα, which is an accusative in apposition, not to φόρτων, but to the action of παρεισθέ-

έγειμαι. The line may be thus paraphrased: ὥστε τούτω τῷ ἐμπολήματι ἐμπολάδους καὶ λεκαβηθίας καὶ τὴν ἐμὴν φρένα. λαβηθὼν is the verbal of the cognate passive, = ἐπὶ λαβῇ παρπόλη-

μον. Essay on L. § 53. p. 98. Hermann and others explain the words to mean, 'A cruel return for my faithfulness of soul.' But τῆς ἐμῆς φρένος is merely a periphrasis like ἡ ἐμὴ ψυχή in Ant. 559. Cp. Phil. 1251, and espe-

cially Ant. 1063, ὥς μὴ μπολήσων οἴθι τὴν ἐμὴν φρένα.

540. ύπαγάλλωμα] 'Clasped in one embrace.' Cp. Ant. 650, ψυχρῶν παραγάλλωμα τούτῳ γίγνεται. The sense of μίας is continued: i.e. μ. β. χ. ἐν ὑπαγάλλωμα.

τοιάδ' Ἡρακλῆς, κ.τ.λ.] This, the single expression of bitterness on Dei-

anira's part, tends to confirm the interpretation given supr. of ll. 383, 4. Cp. Shak. Othello, 4. 2. 107, 'Des. 'Tis meet I should be used so, very meet.'

541. ἡμῶν is to be taken with πιστὸς κἀγαθὸς, rather than with καλοῦμενος (which is added to complete the sense). ἡμῖν is also resumed with ἀντίσεψει.
οἱκούρι ἀντέπεμψε τοῦ μακροῦ χρόνου.

ἐγὼ δὲ θυμοῦσαί μεν οὐκ ἐπίσταμαι νοσοῦντι κεῖνῳ πολλὰ τῇ δὲ τῇ νῦσῳ,

τὸ δ’ αὐτοῖς ἤβην τὴν μὲν ἐρποῦσαν πρόσῳ,

τὴν δὲ φθίνουσαν ὑπὸ ἀφαρπάζεως φιλεῖ ὀφθαλμὸς ἄνθος, τῶν δ’ ὑπεκτέπει τὸδα.

ταῦτ’ οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς ἔμοι καλήται, τῆς νεωτέρας δ’ ἄνηρ.

ἀλλ’ οὐ γὰρ, ὡσπερ εἰπον, ὀργαίνειν καλὸν γυναῖκα νοῦν ἔχουσαν. τὸ δ’ ἐξω, φίλαι,

λυτῆριον ἠλύπημα, τῇ’ ὑμῖν φράσω.


'Heracles, 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 μίθον. τοῦ μ. χρ. sc. τῆς οἰκουρίας.

For the sense, cp. Enn. H. F. 1371-3, σὲ τ’ οὐχ ὁμοίωσ, ὡ τάλαιν, ἀπώλειαν, ὦσπερ σὺ τάμα λέκτρ ἐσώζει ἀφιλάλω μακρᾶς διανομῶν ἐν δόμας 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. τὸ δ’ αὐτοῖς [ἐνυποκείν] The article, for which cp. Ant. 78, τὸ δ’ ἔν μιᾷ πολιτέων δράν ἐφ᾽ ἀρχάγχον, gives indicative emphasis to the antithesis. That Heracles' affections should go forth to others is something to bear: that the rival should have a position in the household is intolerable. For τὸς ἄν δυνατόν, cp. Enn. Med. 1044, οὐκ ἄν δυναίμην χαράτων μουλεύματα | τὰ πρόσεβεν.


547. ἱππην, κ.τ.λ.] The contrast is developed as the sentence proceeds. Cp. O. C. 1649, ἄνδρα, τὸν μὲν, κ.τ.λ. τὴν μὲν] i.e. τὴδε μὲν. Cp. Aj. 114, τῆς ὁδος δέ, and note.

548. οὐ, κ.τ.λ.] 'From which,' (viz. from those whose youth advances) 'the eye is wont to cure 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, Φοιβῷ τε κάμοι . . . ὅς μου. And, for the generic relative plural with a singular antecedent, cp. Thuc. 6. 12, 13, νεωτέροι . . . οἷος ἐγώ ὄρων τῶν ἐνίδακε.

549. ὑπεκτέπει πόδα] Sc. δ ἵμερος understood in the personified ὀφθαλμος. The crowding of images is certainly rather bold. For the general sense, cp. Plato, Symp. 195, 6, especially the words ἀναθεῖ γὰρ καὶ ἀπηθηκαὶ καὶ σάματι καὶ ψυχῇ καὶ ἄλλα ὑποῦν οὐκ ἐνιζεῖ ρωσ. 550. ταῦτ’ οὖν φοβοῦμαι] 'This then is my fear,' i.e. ταῦτα τὸν φόβον φοβοῦμαι. ταῦτα refers to what precedes, and is further explained by what follows.

The distinction between πόσις and ἄνηρ, 'husband' or 'lord,' and 'mate,' is readily intelligible.

λυπήμα, has not been successfully explained. λυτήρον 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 λ. κήπημα, which may be right, but anticipates too much. A more general word seems to be required.

νόημα is suggested by the resumption in l. 578, and the first syllable may have been lost from ων preceding αρνον coming in the line above. Other conjectures are λυτήρ ὁν τι παμον (Ziel), and Mr. Paley's ὃ δ' ἐχει̃ λυτήρων λυπήμα. To this last it may be objected that the use of the first person (ἐκω) is more expressive of Deianira's sanguine mood. A third way of interpreting the words as they stand may be suggested, viz. taking λυτήρον passively, agreeing with λυπήμα: 'I will tell you a way in which I find the grief remediable.' For the passive use, see Essay on L. § 53. p. 90, and for the redundant antecedent, ib. § 42. p. 75. 2.

555. ἢν ... κεκρυμμένον] 'I had, hidden in an urn of bronze, the gift I once long ago received from the old Centaur.' ποτὲ is to be taken closely with δώρον. Cp. O. T. 1043, ἢ τοῦ τυφάνου τῆς χάρις πάλαι ποτὲ

For ἀρχαῖος in the sense of 'old,' cp. O. C. 112, χρόνον παλαιοί. παλαιώς and ἀρχαῖος 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), ἐκ = out of a place.


559. τῶν ... πομαδίων ... πόρεων] Cp. Plat. Theaet. 190 E, ὃ τῶν πομαδίων καθηγούμενοι. The epithet βαβύρρων accounts for mortals needing the Centaur's help.

560. ερέσων, which is added to explain the instrumental dative κώσις, is of course not resumed with λαίφεςν.

562 τῶν πατρῴων ... στόλων] '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 construction with the sentence (in apposition to the action). Cp. O. C. 1400, 1401, οἶνον ἀρπαγομόθηκεν. 563. ἢν Ἡρακλῆ] 'With Heracles at my side.' The preposition is not required with ἐστήμεν following, but the fulness of expression marks the closeness of her relation to Heracles.

564. ἢν] ἢν μέσω πόρῳ] 'When he was at the middle of the crossing.' Cobet would read ἢ ὡ (I was in). Dindorf and Nauck also prefer the first person. But there is no sufficient reason for this, and the locative dative presents no difficulty.
Aesch. Suppl. 229, and the use of ματᾶς in O. T. 891. 566. ιπτάμας]. The middle voice is more usual. Here τὸξον or θόλος may be supplied in thought. The word always implies a sudden movement.

χερόν] Either (1) 'From,' (gen.), or (2) 'With' (dat.) 'his hands.' 567. κομπίπτων] The feather of the arrow which is elsewhere imagined as a swift wing, is here figured as its hair. 568. στέρνων] Governed of δια- in dieφορίζων.

στερνήσκων] 'As he breathed his last.' This compound is elsewhere used figuratively, as in γέλω έκθανον, 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.


τῶν ἔμων σφαγῶν is (a) possessive genitive with αἷμα, and also (b) ablative genitive with ἔνεγκη, 'Bear from my wound the clothed gore of my wound.' 573. 4. δῆς] 'At the place where the arrows had been tinged with black venom from the Lernean 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 θηρίμα after ἀμφίθρεπτον, and for the periphrasis, cp. the uses of φύσις in ll. 509, 837. θηρίμα is merely expletive. See Essay on L. § 10, p. 17. Madvig's reading, adopted by Paley, is μελάγχολος...ίδος. θηρίμα is then 'the issue.' 577. στέρεξι] The future indicative after ὄστε μη may be curious. Cp. O. T. 411, ὄστε οὗ Κρεοτόν προστάτου γεγάρυμα. Several MSS. and Hermann read στέρεσι; 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 ὄστε. 577. τὸν ἔμων] 'Before thee:' a
The repetition of δὲ indicates the contention of opposing thoughts. Cp. O. C. 1014, 5, ὃ ξένοις, ὄνας, χρηστὸς, αἰ δὲ αὑμορφαί | αὐτοῦ πανόλεις, ἄξει δ' ἀμανθείν.  

'the means have been contrived.'  

587. εἰ δὲ μὴ] 'But if otherwise, I will proceed no further,' i.e. ἐι δοκῶ πράσσειν μᾶται τί. τί in the preceding clause is to be taken, not with δοκῶ, but with πράσσειν. Cp. El. 31, ἐι μὴ τί καὶ ρογύ τιγχανόν.  

Deianira promises to desist, if the Chorus think her unwise. But when Lichas appears, she forgets everything in the eagerness of her purpose, and their faltering dissuasion is lost upon her.  

588. πίστις . . 590. ἡ πίστις] The πίστις of which the Chorus speaks is more objective = 'Ground of confidence'; that which Deianira means is more subjective, = 'The confidence I have.'  

589. οὐ . . . κακὸς expresses a cautious approval. Cp. Fr. 154, ἔχωμε ἀν αὐτὸ μὴ κακὸς ἀνεκάσαι.
ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν ἐνεστὶ, πείρα δ' οὐ προσωμίλησά πω. 590
ΧΩ. ἀλλ' εἶδενα χρὴ δρόσαν, ὡς οὐδ' εἰ δοκεῖς ἔχειν, ἔχοις ἀν γνώμα, μὴ πειραμένη.
ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα: τόνδε γὰρ βλέπω θυραῖον ἥδη, διὰ τάξιος δ' ἠλέυσται. 595


590. 'γ' marks the limitation under which she assents to εἰ τὸς ἐστὶ πίστις supra.
591. ἐνεστὶ] Sc. τῇ πιστῇ or τῷ βουλέματι.
peeip δ' οὐ προσωμίλησά πω.] 'But I have not yet made acquaintance with the proof of it;' i.e. My plan has not been tested by experience.
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 = ἐγνώσμενον τι, which in the present context would signify, 'Anything clearly discerned or determined,' μὴ πειραμένη = εἰ μὴ πείραν λάβοις.
594. αὐτίκ' εἰσόμεσθα] 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: ἀπὸν γὰρ ἄκρον ὧν ἔχει χρόνον.

τόνδε] Lichas, whom she does not care to name, and who is treated slightly throughout. His fate 'is but a trifle here' (Shak. K. Lear, 5. 3. 295).

595. ἐλεύσεται] 'He will make his way' to Cænæum, where his master is.
596. στεγοὶ] 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. οἰσχύν is either (1) causal = 'By reason of shame,' or (2) = ἐς αἰαχύνων: cp. Ω. C. 483, αὐτή...τίδεις: infr. 789, ἔσονε βίπτων ἐμαυτόν: probably the former (1). E. on L. § 11. p. 18, 3 a. 599. ὅσ... βραδεῖς] 'Since we are belated by reason of the length of time,' viz. which we are spending in the fulfilment of our mission.
600. αὐτὰ δὴ... πράσσων] 'I have been arranging this very thing,' viz. what Lichas is to do.
601. Ἑγορά] '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. τόνδε γ' εὐφη] 'Just this care-
fully woven garment.' Wunder's conjecture, τοναυφή, has been very generally received by recent editors. But (a) γε, although postponed in the sentence (Essay on L. § 26. p. 44; § 41. p. 77), bears a good meaning, complying with Lichas' ομάναι, and particularizing: (b) εὖφη, 'Carefully woven,' is exactly in point; the value of the gift was enhanced by the care which Deianira had spent on it: (c) τοναυφή (for which, cp. 674. ἐνυτύρα) 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' ἑρκὸς ἱερὸν μὴτ' 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 hearth as distinguished from the public altar. But a doubt is thrown on this distinction by the use of ἐστιάν in l. 658.

608. φανερὸν ἐμφανῆς] The reading of Triclinius (also according to Blaydes of Par. A), is here better than that of L, φανερὸν ἐμφανής.

609. ημέρα ταυροσφάγῳ] For the gladness implied in this phrase, cp. the Biblical expression. 'As in a day of slaughter,' and Pind. Nem. 6. 60, ἐν ἀμφικτίων | ταυροφόρων τριετηρίδι. The meaning of the phrase, 'A day when the greatest victims are sacrificed,' is illustrated by inf. 760 foll.

610. ταυτός] This word is rightly taken by Mr. Paley and Otto Hense with the following line:—'I would array him rightly in this robe.' On ταυτόκος see above, l. 294.


613. The words καὶν’ καϊνόν, as Dindorf observes, are thrown together according to a very frequent idiom, for which, cp. especially Aj. 467, μόνος μόνον. The meaning of καὶνόν 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. εὐμαθῆς .. ἐπ’ ὀμμα θρήστειν] 'Which his eye, that lights on this firm seal, will easily discern.' Against the conjecture of Billerbeck, ἐπ’ ὀμμα μαθηστικαί, it may be urged that the tactology εὐμαθῆς μαθηστικά is singularly ungraceful (Dindorf has accordingly introduced the further conjecture εὐμαθές, and Mr. Paley that of ὀμμα βέλος, for εὐμαθὲς) and that ἐπ’ adds nothing to the sense. On the other hand the reading in the text requires εὐμαθὲς to have an active mean-
σφραγίδος ἐρκεὶ τῷ ἐπὶ ὄμμα θησεται, ἀλλ' ἐρπε, καὶ φύλασσε πρώτα μὲν νῦνον, τὸ μη' πιθυμεῖν πομπὸς ὃν περισσὰ δράν' ἐπείθ' ὅπως ἂν ἤ χάρις κεῖνον τέ σοι κάμῳ ἴνελθοις' εὔ ἀπλη' διπλη' φανῇ.

Λ. ἀλλ' ἔπερ' Ἐρμοῦ τὴνδε πομπεύω τέχνην βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοὶ ποτε, τὸ μη' οὐ τὸδ' ἄγγος ὡς ἔχει δείξαι φέρων, λόγων τε πίστιν δὲν ἔχεις ἐφαρμόσαι.

615. σφραγίδος] σφραγίδος L. σφραγίδος A. 621. τῇ τοι ΛΛ'. τῇ A.

622. μη' οὗ] μὴν C3 or 2. μὴ οὐ A. μὴ Vat.

ing, and to be governed κατὰ σύνους by the whole clause. The expression ἐπιθυμήσαι ὄμμα also appears strange. But for the two former objections, see Essay on L. § 53, p. 99, supra. 136, and note; and for the last-mentioned expression, cp. Il. 10. 46, Ἐκτορίδος ὅρο μάλλον ἐπὶ φρένα δήθ' ἵπτεται. σφραγίδος ἐρκεῖ is simply 'a safeguard consisting of a seal,' without any reference to the rim of the seal. Cp. Pind. Nem. 10. 66, εὖ ἄγγελον ἔρκεσιν παμποικίλοις.

616. νόμον] 'Rule of conduct,' as in Ant. 191, τοιοῦτον' ἐγὼ νόμοια τῷδ' ἀδέξιον πόλιν. See Essay on L. p. 88, and cp. infr. 1177, 8, νόμον . πειθαρχεῖν πατρί.

617. περισσὰ δράν] 'To act beyond thine office.' The meaning of περισσὸς 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. περισσὰ πράσειν in Ant. 68.

619. ἦν ἀπλής διπλῇ] 'The favor which Lichas has hitherto sought is 'single,' being that of Heracles alone. Cp. supra. 286, σπαστὸ δὲν κεῖνορ, and note.

620. πομπευέω τέχνην = χρῶμαι πομπίμω τέχνη, just as τυμβάεις χρῶς in El. 406 = χράσει ἑπτυμιμίους χρῶς. The chief stress is on βεβαιον. 'If this art of Hermes which I practise be securely mine,' i.e. 'May I lose it, if I play false.'

621. οὐ τι μὴ σφαλῶ γ' ἐν σοὶ] i.e. οὐ μη' τι σφαλῶ ἐν σοὶ γε. 'I will not offend in anything concerning thee.'

623. τῶδ' ἄγγος] 'This casket.' ἄγγος here is the κοίλον ὑγαστρον (infra. 592) in which Deianira had enclosed the robe.

ὅσ' ἔχει] 'As it is,' i.e. With the seal unbroken.

623. λόγων τε πίστιν δὲν ἔχεις ἐφαρμόσαι] 'And add thereto the fitting assurance of thy very words.' The Schoiasts misinterpret this passage, taking ἐφαρμόσαι (which they must have read ἐφιλοσοφήσαι) for an imperative.

The use of the word ἀρμῶν, cp. supr. l. 494, προσαρμόσαι, has no reference (as Schnidw. supposes) to the closely-fitting robe (πλευραίον ἄρτικόλλος, infr. l. 768). ἔχεις has been suspected: but cp. El. 934, 5, λόγων τοιοῦτον ἔχουσα: Ant. 635, 6, σὺ μοι γράμμα ἔχων | χρηστὰς ἀπορθῶσι. ἔχου has a wide range of meaning in Sophocles. Thus explained, the line may be translated, 'And adding there- with faithfully the words you use,' referring to ll. 604-613.

The words λόγων πίστιν may be explained as = λόγων πιστῶς λεξθέντας (abstract for concrete), cp. supr. l. 173, τῶνα γνώρεται πίστις γνησιόμενα.

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 injunction 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. ll. 775, 6, τὸ οὖν μόνης δώρην ἐλέειν. ἔχεις then = παρέχεις, and, possibly, ἦν should be read δὲν.
ΔΗ. στείχοις ἄν ἥδη. καὶ γὰρ ἐξεπίστασαι τὰ γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνειν.

ΛΙ. ἐπίσταμαι τε καὶ φράσω σεσωσμένα.

ΔΗ. ἀλλ' οἶδα μὲν δὴ καὶ τὰ τῆς ξένης ὅρων προσδέγματ', αὐτῆς θ' ὡς ἐδεξάμεν φίλως.

ΛΙ. ὡστ' ἐκπλαγήναι τοῦμον ἠδονή κέαρ.

ΔΗ. τι δὴ ἂν ἄλλο γ' ἐννέποισ; δέδοικα γὰρ μὴ πρὸ λέγοις ἄν τὸν πόθον τὸν ἔξ ἐμοῦ, πρὶν εἰδέναι τάκειθεν εἰ ποδούμεθα.

ΧΟ. στρ. α'. δ ναύλοχα καὶ πετραία


628. αὐτήν θ'] The opposition between Iole and her reception is merely verbal, but it justifies the position of αὐτήν. See n. 15. 631. πρὸ] 'Too soon.'

Λέγοις ἄν] Sc. εἰ λέγοις. The construction remains unaffected by μή. 'I fear it is too soon for you to speak of my affection, before I know if on his side there is affection for me.' εἰδέναι τάκειθεν, εἰ ποδούμεθα, sc. εἰ, is said by the same idiom as εἰδέναι πιά, εἰ κέαρ, 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 logaoedic verse, in which the alternation of quick and slow movements reflects the alternate eagerness and patience of expectancy. The scheme is the following:—

α',

β'.

633-5. 'Ye dwellers by the hot springs near the haven and the rock, and by the Oceanic heights.'

633. Hot springs were sacred to Heracles (Aristoph. Nuh. 1047, etc.). Hence Thermopylae (where there was an altar to him, Hdt. 7. 176) had a special interest in his return.

ναύλοχα 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 ναύλοχα substantively, but this makes an awkward division of the sentence. λοιμά no less than πάγοι is governed of παραμικτότοις. The word πάγος is used of the summit of Mount Oeta, Inf. I. 1191, but πάγοι here in-
Where the Alcmena's here sometimes In are Salamis. Used a
With Spoils, Will the cliff, the Artemium XpvcaXaKciTov is 7dp ridiculed at meetings
Pylae.' Singings and huntress. Aristophanes, which this land-locked lands
surrounded the seas of Euboea, Trachis, and Phthiotis. 656. Λίμαναν 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. 432, ἐν οἴδιμα Λίμανα, a phrase which is ridiculed as an affectation by Aristophanes, Av. 1337, 8.
657. χρυσηλάκατος is the Homeric epithet of Artemis, χρυσηλάκατον κελα- deitēς. In whatever sense the word was originally used, Sophocles is thinking here of the bright arrows of the goddess, for which, cp. O. T. 207, Ἀρτεμιδος αἰγλας, κ. τ. λ., and note.
658. 7. The word signifies a jutting foreland, or cliff, such as elsewhere, as in Salamis and at Artemision in Euboea, was dedicated to the divine huntress. Cp. supr. l. 212, Ὀρτυγιαν, and note.
659. Ὁ όρος is the famous gatherings of Hellenes in the Council of Pylæe.' The El’lianos ἀγοραı Πυλάτιδες are the meetings of the Amphictyonic Council at 'Pylæe.' Cp. Hdt. 7. 200, 201.
660. ἀντίλυρον κόρος is adopted on the ground of metre.
 philanthro) mean anything but 'are summoned.'
662. καλλιβίας 'With delightful sound.' Cp. Simon. Fr. 46, ἐπείπερ ἄρετα τετραπτῶν μελέων ὀ καλλιβίας πολύχορδος αἰλός: Aristoph. Av. 682, καλλιβίαν . . . αἰλόν. Βοῆ is used of musical sounds in Ι. 18. 495, αἴλοι φόρμι- τος τε βοήν ἔχων.
663. ἅμα ἀναριστάν] 'Will arise over you.' The sound will travel far and high.
664. τὰς ἀρέτας Μ. Ἁλκήνας κόρος] '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.
665. δοὺς Διὸς Ἀλκηνας κόρος] 'Alcmena's man-child begotten of Zeus.' The Triclinian reading omitting τε is adopted on the ground of metre.
666. τὰς ἀρέτας τὸς Λάφυρα] 'Spoils, such as are the meed of supreme valor.' τὰς is here intensive—not 'All' but 'Uttermost.'
λάφυρ’ ἔχων ἐπ’ οἶκους

στρ. β. δν ἀπόπτολιν εἴχομεν, πάντα δυσκαίδεκάμηνον ἀμένουσα
χρόνον, πελάγιον, ἰδρεῖς οὐδὲν’
ἀ δέ οἱ φίλα δάμαρ

5 *τάλαιναν δυστάλαινα καρδίαν
πάγκλαυτος αἰεὶν ὀλλυτο-
νύν 8’ Ἀρης οἰστρηθεὶς
ἐξέλυσ’ ἐπίπονον ἀμέραν.

ἀν. β. ἀφίκοιτ’ ἀφίκοιτ’ μὴ σταῖν
πολύκωπον δὴχμα ναὸς αὐτῷ,

646. ἐπ’ οἶκους[ ἐ from a C.] 650. ἀ] Λ. ἀ A Vat. δάμαρ] δάμαρ ... Λ.
δάμαρ Α. 651. τάλαιναν] τάλαινα ΛAVn. 652. πάγκλαυτος] γ from v L.
πάγκλαυτος Α.

647. δν ἀπόπτολιν εἴχομεν] i. e. δς ἢν ἀπόπτολις ἡμῖν. ‘Whose absence we endured.’

648. πάντα ... χρόνον] ‘All a twelve-
month’s time.’ πάντα has been changed to πάντα for the sake of the metre; but,
as Linwood observes, this adverb is nowhere used of time. It is better therefore to retain πάντα and to divide
the lines as above, unless we suspect some deeper corruption. Or, if πάντα is
read, it may be possibly explained of direction, ‘Looking all ways for him.’
Cp. supra. 96 foll.

δυσκαίδεκάμηνον] Heracles 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. ll. 824–6,
ὅποτε τελεόμενοι ἐκφεροῦν δεδίκαστος ἑρα-
τος, ἀναδεχόμεν τελέων πῶν τῷ Δίοις

649. πελάγιον] ‘Far at sea.’ The expression is metaphorical, as in O. C.
662, 3. ψαθήσεται | μακρὸν τὸ διόρο
πέλαγος. 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. ἀ δὲ οἶ] In Lyric poetry the
habit of allowing a hiatus before οἶ is
retained from the Epic style.

651. *τάλαιναν, Dindorf’s correction
of τάλαινα, removes an unpleasing tan-
tology, and improves at once the metre and the sense.

652. πάγκλαυτος] Cp. supr. ll. 105
foll.

654. ἦκλινο’ ἐπίπονον ἀμέραν] ‘Has
freed him from the day of toil.’ The phrase ἐπίπονον ἀμέρα is formed on
the analogy of δοῦλον ἡμαρ, ἐλεύθερον ἡμαρ,
and the like, in Epic Greek. For the
accusative, cp. O. T. 35, ἦκλινος ... δαμιν. The ‘day of toil’ is the suc-
cession of labours, which had weighed
on the life of Heracles, and through
him on Deianira. Cp. infr. 1.825, ἀνα-
δοχαὶ τελεῖν πῶν, κ.τ.λ.

655. πολύκωπον δὴχμα] Literally,
‘The many-oared car.’ The expression is
figurative, for there is no reason to
suppose that here or in Aesch.Prom.
468, δὴχμα is generalised as it is in
Plato, Polit. 288 A, 289 B, to signify
literally, ‘Any means of locomotion.’
πρὶν τάνδε πρὸς πολίν ἀνύσειε, νασίστων ἑστιαν ἀμείφας, ἐνθα κλήζεται θυτήρ· οθεν μόλις πανάμερος, τὰς πειθοὺς πανχρήστῳ συμκραδεῖς ἐπὶ προφάσει θηρὸς.

ΔΗ. γυναῖκες, ὡς ἐδείκνυκ τῇ περαιτέρῳ πεπραγμένῃ η μοι πάνθ' δα' ἄρτιῶς ἔδρων. 
ΧΟ. τί δ' ἐστι. Δηάνειρα, τέκνων Οἰνέως;
ΔΗ. οὐκ οἶδ'· ἀθυμὸ δ', εἰ φανήσομαι τάχα κακὸν μέγ' ἐκπράξας' ἀπ' ἐλπίδος καλῆς. 
ΧΟ. οὐ δ' τί τῶν σῶν Ἡρακλεῖ δωρημάτων;

657. τάνδε] ταῖδε Α. 
659. δυτήρ] δυτήρ . . . Λ. 
660. πανάμερος] πανάμερος Α. 661. πανάμερος A. 661. παν- 
χρήστῳ γ from ν C2 or 2.

656. ἀνύσει] The optative follows the previous optative, and continues the expression of desire.
657. νασίστων ἑστιαν] 'The island altar,' viz. of Zeus Ceneaus in Euboea.
659. ἀμείφας] 'Passing from.' Cp. Phil. 1262. The other construction, τῆ- 
δε τὴν πολίν ἀμείφας ἐκ μησιάτωδος ἑστιας, would have been equally possible.
κλήζε[ται] Viz. since the report of 
660. πανάμερος] Either (1) 'All day long,' i. e. not breaking the journey (cp. infr. 740); or (2) 'All docile,' from 
661. τὰς πειθοὺς παγχρήστω|συμ-
κραδεῖς] 'Steeped in the full anointing of persuasion;' i.e. penetrated with the 
virtue of the charm through which persuasion works. Cp. Pind. Pyth. 5. 
24, τεξ τοῦτο μεγάλην φρειν' Hdt. 
4. 152, φιλία . . . συνεκριθήσαν. Prof. 
Paley, metri gratia, conjectures συν-
τακεῖς.

παγχρήστω has been suspected. But 
such a substantival use of the adjective 
does not seem impossible here. Cp. 
El. 851 foll. πανυψημον παρμήνη, κ.τ.λ., 
where, however, the text is probably 
corrupt.
662. ἐπὶ προφάσει θηρὸς] 'By the 
Centaur's precept,' πρόφασις here may 
mean 'Fore-telling,' just as πρόφατος 
in Pind. Olymp. 8. 16 means 'Pro-
claimed.' Or if πρόφασις be, as some 
allow, πρόφασιν, then προφάσει may 
have the meaning of προφάσειν. Cp. 
ἔρμασι, and Hdt. 6. 129, ἐκφάσιον. In 
either case it is quite unnecessary to 
adopt an inferior reading (ἐπίσων ἄμερῳ) in the strophe (l. 655).
The proserenium having been vacant 
during the preceding ode, Delianra— 
with changed countenance (?)— comes 
forth from the house.
663. περαιτέρῳ] 'Too far,' = περαιτέρῳ 
(i.e. πέρα) τοῦ ἑδρόν. The comparative 
form strengthens the notion already con-
tained in πέρα.
665. τέκνων Οἰνέως] The formality 
of address reflects the solemnity of Dei-
ania's tone.
666. εἶ, κ.τ.λ.] Cp. supr. 176, and 
note.
668. οὐδ' 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.
τε] Sc. λέγεις.

τῶν . . . δωρημάτων is a vague geni-
tive, as if with the ellipse of περί. 
701, Κρόνος, αἰτά μοι βεβούλευσις ἔχει. 
For the dative Ἡρακλεῖ governed by the 
verbal noun, cp. supr. 603, δώρημ' ἐκεῖνην 
tάνδρι.
$\Delta H$. μάλιστα γ᾽ ἀστε μῆποτ ἀν προβημαν ἀδηλον ἑργον τῷ παρανέσαι λαβεῖν.

$\chi Ο$. δίδαξον, εἰ διδακτῶν, εἰ ὅτον φοβεῖ.

$\Delta H$. τοιοῦτον ἐκβεβηκεν, οὖν, ἢν φράσω, γυναίκες, ὅμων βαῦμ' ἄνελπιστον μαθεῖν.

ὁ γὰρ τὸν εὐνοῦχα πέπλον ἄρτιώς ἔχριον, ἀργὴτ' οἶδο εὐείρῳ πόκῳ,

τοῦτ' ἡφαίστει, διάβορον πρὸς οὐδενὸς τῶν ἐνδον, ἀλλ' ἐδεστῶν ἐξ αὐτοῦ φθινει καὶ ψῆ κατ' ἀκρασ σπιλάδος. ὅς δὲ εἴδὴς ἄπαν, [72 b.]

Ὑ τοῦτ' ἐπράξθη, μειζ' ἐκτενῶ λγγων.


675. μαθεῖν L. 676. πόκῳ] πόν A. 675. διάβορον] διάβορον A.

677. αὐτῷ A. αὐτῷ L. αὐτῷ A.

669, 70. προβημαν [ἀδηλον, κ.τ.λ.] 'To have seal where they have not certainty in anything which they do.' The adjective belongs in sense rather to ἑργον. Cp. intr. 817, 8, ὄγονον . . ὀδύματος . . μητρφον. For προβημαν ἑργον λαβεῖν = προβημαν ἑργον ἀπετεθα, cp. Ant. 301, παντὸς ἑργον δυσσέβειαν εἴδεια.

οἶνον . . μαθεῖν] For the construction, cp. Aristoph. Plut. 349, ποίος τις ;—Οἰς —ὃν μὲν κατορθώσομην, εἰ πράττειν δελ. 673. ψῆν] We must suppose an ellipse of ἀν γενέσθαι or ἀν γένοτο, to which μαθεῖ is epekegetic.

674. ἐνδοτήρα.] Cp. Aesch. Eum. 1028, φοινικόβατου ἐνδοτοι εὐθήμασιν. 'Ενδοτός non simpliciter quod induitrus significat, sed quod ornatus causa——Hermann, who compares Eur. Iph. Aul. 1073, 4. ἐνδόν εἰς θέας ματρὸς δωρήματα (the arms of Achilles), Troad. 258, ἐνδοτῶν στρεφον ἰεροι στολάμους. 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. ἀργήτ'] i.e. ἀργήτι. The elision of τοῦ 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. 855, ἐπαντάζειν παίδεμφ, which there is no ground for altering. ἀργήτα, agreeing with πέπλον, could only mean, 'I made the garment bright with anointing,'—a poor and ridiculous sense. The synizesis supposed by Hermann (ἀργῆτι'ολος) is practically equi-

vivalent to the elision.

676. πρὸς οὐδένος τῶν ἐνδον] 'Not by anything in the house' (οὐδένος, neut.). The conjecture τῶν ἐκτός ('Of things foreign to it') is quite unnecessary.

677. φθινει] For the return to the indicative, see Essay on L. § 36. p. 64. 678. Several editors have objected to Ψην having an intransitive meaning—καταβάκχεσαι, and have accordingly suspected the reading. But the intransitive 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.
680. \(\text{πνών πλευράν πικρά γλωχίνι, προϋδιδάξετο, παρῆκα θεσμῷ οὐδέν, ἀλλ' ἐσωξήμεν, χαλκῆς ὅπως δύσνπτον ἐκ δέλτου γραφήν. καὶ μοι τάδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἐδρων· τὸ φάρμακον τούτ' ἀπουρον ἄκτινὸς τ' ἄει θερμῆς ἄθικτον ἐν μυχοῖς σώζειν ἐμέ, ἐως ἀν ἄρτεχριστον ἀμύσαμί που, κάδρων τοιαῦτα, νῦν δ', ὦτ ἦν ἐργαστέον, ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῆς μαλλῷ, σπάσασα κτησίου βοτοῦ λάχυνη, κάθηκα συμπτύξας ἀλαμπτες ἥλιον κοίλῳ ἴν γάστρῳ δῷρον, ὄσπερ ἐδετε. εἶσω δ' ἀποστείχουσα δέρκομαι φάτιν


680, 1. \(\text{πνών πλευράν πικρά γλωχίνι} \) 'When suffering in his side from the cruel barb.' The alliteration is suggestive of struggle and difficulty. Although \(\text{πικρὸς δῖστος} \) (according to Buttmann) is ‘The sharp arrow,’ the meaning is different in Sophocles,—viz. ‘Bitter,’ i.e. ‘Painful.’

682. θεσμῶν] 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.

683. i.e. \(\text{ὁπως ἐν χαλαξὶ δέλτῳ δύσπιτον γραφήν.} \)

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, 692, 695; 685, 691.

687. \(\text{ἐως . . . πω} \) 'Until, having laid it freshly on, I should apply it to some use.' The retention of \(\text{ἐως} \) in oblique narrative, although singular, is not indefensible, and was defended by Hermann on l. 3. See also l. 164 and v. rr. Elmsley conjectured \(\text{ἐως νῦν,} \)

689. \(\text{ἔχρισα} \) 'I applied the unguent.' The object \(\text{(πικλοῦ)} \) is easily supplied. Cp. inf. 696, ζ ὑποκρών.

690 prepares for the contrast between the care taken with the rohe and the neglect of the hit of wool. But Deianira’s speech is not logically coherent, and \(\text{δ'} \) in l. 693 does not answer to \(\text{μὲν here.} \)

κατ' οἶκον ἐν δόμοις] '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 \(\text{ἐν μυχοῖς σώζειν} \) . . . \(\text{ἐως . . ἀμύσαμί που,} \)

690. κτησίου βοτοῦ] Either (1) one of the home flock, as distinguished from those in distant pastures, or (2) simply ‘a sheep from the flock.’ \(\text{λάχυν, 'Wool,' is a more general word than μαλλῷ, 'Sheep’s-wool.'} \)

692. \(\text{ἵν γάστρῳ} \) οἱ ἄγγεις 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, 4. \(\text{φάτιν . . μαθαίν} \) 'A thing beyond the hearer’s thought, beyond
ἀφραστον, ἀξυμβλητόν ἀνθρώπῳ μαθεῖν.

695

the guess of man to understand,' φάτιν...


695. κάταγμα] 'The bit of wool that I had pulled.' κατάκεννα is properly, 'To pull out before spinning,' so as to be ready for the distaff. See Plat. Polit. 282 E.

πως] 'Nescio quo modo,' indicating the carelessness of the act.

696. προὸχριον] 'Prepared (the robe) by anointing.' Supr. 675, 689.

697. ἀκτίν ἦν ἔλλατιν] 'Into the bright sunshine.' Added to explain φλέγα.

698. ἂν. ἄδηλον] 'It melts all out of sight,' i.e., dissolves and disappears.

καὶ κατάκεννα χθονί] 'And is crumbled on the ground,' i.e. The shrunkenn morsels that remain appear like a crumbling substance.

699. εἰκεστον ἄντε] The comparison begins afresh with ἄντε, as if εἰκεστον had not preceded. See Essay on L. § 40. p. 75.:

δότε... ἔφλον] 'As, where wood is severed, you may see the morsels bitten out by the saw,' i.e. it had the appearance of sawdust.

701. προππτεΐν] This has been commonly explained, 'On the ground,' or 'Thrown away:' as if κείται προππτεῖτο were simply = προκείσται. But the radical meaning of προππτεῖ is rather, 'Ready to fall' than 'Having fallen.' See L. and S. s. v. And on comparing infr. I. 976, Menand. Παράκ. 2, Eur. Alc. 909, Hec. 152, a more probable explanation seems to be, 'On the point of dissolution,' 'About to perish,' or 'Disappear.' The wool has all but crumbled away when the froth exudes from the ground.

δέν] The adverb of place being added to particularize ἐκ γῆς, δέν takes the case of its antecedent (= μεθεν εὔ), just as ἀν is often = τοῦτον ἄ.

702. προὐκεῖστο] 'It lay exposed.'

θρομμάδες ἄφροι] 'Clots of foam.'

703. γλαυκής... ἀμπέλου] 'As when in bloomy vintage-time the rich liquor pressed from Bacchus' vine is split upon the ground.' γλαυκής διώρας is to be taken (1) with the whole sentence, as a genitive of time or circumstance, rather than (2) in regimen with ποτοῦ. On the other hand, Bakχίας ἀν ἀμπέλου is to be joined with ποτοῦ rather than with χυθείτος. The venom frothed like the splith of new-made wine.

705. ποτι νυμφίας πέσω] 'Whither finally to rush in thought.' τέσω (more than μελα) expresses the violence of the
disturbance in Deianira’s mind. Cp. the Homeric use of ὀρμήνεν. 706. ὅρῳ δὲ μ᾽ ἐργον δεινὸν ἐξειργασμένην. She sees her error as clearly as if it were the act of another. Hence the accusative. 707. πόθεν...ἀντὶ 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. ἢς...ὑπὲρ.] ‘On whose account.’ He was slain in vindication of Deianira’s honour. 714. τῶν...ἀρτακτων] The arrows of Heracles, all alike dipped in the poison of the Hydra, are poetically spoken of as one. ἀρτακτων] Sc. τῶν Νέασων. 715. χώστερ ἄν is more forcible than Wakefield’s conjecture χῶστερ ἄν. ‘Even as it touches, even so it destroys;’ i.e. ‘As sure as it touches, so surely it kills.’ Cp. Ar. Pex., 24. 716. ἐκ δὲ τοῦδ᾽ ὅσε, κ.τ.λ.] ‘And must not the dark gory venom from his (Nessus’) wound be fatal to him (Heracles) too?’ τοῦδέ, sc. τοῦ Νέασων, from the implied object of ἀρτακτων, supra. For the repetition of the same pronoun, cp. O. C. 1405-1413. 717. ἵνα ἄιματος is the ‘poison consisting of the (envenomed) blood.’ 719. ἐδέοικαι] Sc. ἐμοὶ from ἐμὲ in l. 720. Observe the unconscious tautology in ὑπέρ (718)...ἐδέοικαί. 720. ταύτη σὺν ὀρμῇ] ‘Together with that fall, I too shall die with him.’ ὀρμῇ is ‘sudden departure,’ the impetus which carries Heracles away. Cp. Aesch. Ag. 1388, ὅμοι ὀρμαίειν: Eur. Alc. 901, 2, ὅμοι χορίαν ἀμαρτή διαβατέτει. She will not follow, she will rush from life together with him. The conjecture ταύτῃ makes no difference to the sense. Cp. Aj. 497. Others understand the words to mean, ‘The same impulse
οική κακοῦς κλύουσαν οὐκ ἀνασχέτων,

[73 a] ήτις προτιμά μή κακή πεφυκέναι.

ΧΟ. ταρβεῖν μὲν ἔργα δείν̄ ἀναγκαῖος ἔχειν,

τὴν 6' ἔλπίσθ' οὐ χρή τῆς τύχης κρίνειν πάροι.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μή καλοῖς βούλευμασιν

οὖθ' ἔλπίσι, ἡτις καὶ θράσος τι προξενεῖν.

ΧΟ. ἀλλὰ ἄμφι τοῖς σφαλεῖσι μή 'ξ ἐκουσίας

ὄργη πέτειρα, τῆς σε τυγχάνειν πρέπει.

ΔΗ. τοιαύτα δ' ἄν λέξεις οὐχ ὁ τοῦ κακοῦ

κοινοῦς, ἀλλ' ὃ μηδέν ἐστιν ὁ οὐκ Βαρύ.

ΧΟ. σιγάν ἄν ἄρμοδιοι σε τὸν πλεῖών λόγον,

εἰ μή τι λέξεις παιδί τῷ σαυτῆς' ἐπεὶ

πάρεστι, μαστήρ πατρὸς δι δρίνον φχέτο.

ΥΛΟΣ.

ὁ μήτερ, ὡς ἀν ἐκ τριῶν σὲ ἐν εἰλόμην,

ἡ μηκέτ' εἶναι ζόσαν, ἡ σεσωμένην

735


which made me do the deed, shall

make me die with him.'

721, 2. 'She who cares to live nobly
cannot endure ill fame.'

723. ἔργα δεύδα] (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. τήν 6' ἐλπίσθ' οὐ χρή.. κρίνειν] This has been explained in two different ways: (1) 'One ought not to judge of a
hope,' and (2) 'One ought not to de-
cide one's judgment of the future.'

The first suits the context best. The 'hope' is
that with which Detanira had sent
the robe (cp. supr. l. 667), and the Chorus
urge that it is too soon to condemn
that hope as having been ill-founded.

726. ὁ τίς.. προξενεῖ] Mr. Blaydes
unnecessarily questions the indicative
here. It makes the reference to the
actual circumstances more pointed.

727. ξ' ἐκουσίας] For this adverbial
expression, cp. supr. l. 395.

728. Cp. Thuc. 3. 40, ἔγγραφον 6' ἐστὶ τὸ ἀκούσιον. πέπεισα is (α) predi-
cative, (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. οἶκοι] 'At home,' i.e. within
the sphere of his own life. The MS.
reading οἴκεως is indefensible. For
the figure, cp. O. T. 1390, τὴν φροντίδα ἐξω
τῶν κακῶν οἴκεων γλυκῆς.

731-3. These quiet words precede
the climax of horror. Cp. O. T. 1110,
and note. ἄρμοδιοι, sc. τῷ καρφῷ, i.e.
καρφὸς εἰς.

τὸν πλείω λόγον] 'Anything more
which you have to say.' Cp. Eur. Med.
609, ὃν ὦ κρανούμαι τάνώδε σοι τὰ πλείων.

732. εἰ μὴ τι λέξεις] 'Unless you
mean to speak.'

733. μαστήρ Φχέτο] Cp. O. C. 35,
sκοτόσ προσηκεῖν: ib. 70, πομποί . .

μέλαι.

734. The pronominal phrase, ἐκ τριῶν
ἐν, takes the place of an infinitive,
with which σε is the subject. Cp. similar
constructions with βουάθέτερον, οὐδέν ἄλλο
ἡ, τί ἄλλο ἂ, and the like expressions.
Deianira's question.

ΔΗ. τι δ' ἐστ'ν, ὃ παί, πρὸς ύ' ἐμοὶ στυγούμενον;
ΥΛ. τὸν ἀνδρα τὸν ὁν ἵσθι, τὸν δ' ἐμὸν λέγω πατέρα, κατακτεῖνασα τῇ Ἐ. ἡ ἡμέρα.

ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὃ τέκνον, λόγον;
ΥΛ. δν οὐχ οὖν τε μὴ τελεσθήναι τὸ γάρ 

745 ἐρωθὲν τὸ ἄν δύνατ' ἀν ἀγέννητον ποιεῖν; 

ΔΗ. πῶς εἶπας, ὃ παί; τοῦ παρ' ἀνδρότον μαθῶν ἀξίλον οὕτως ἔργον εἰργάσθαι με φής;
ΥΛ. αὐτὸς βαρείαν εὐμφορᾶν ἐν ὁμμασίν πατρὸς δεδορκός κοῦ κατά γλώσσαν κλῶν.

ΔΗ. ποῦ δ' ἐμπελάξεις τάνδρι καὶ παριστασαί;
ΥΛ. εἰ χρή μαθεῖν σε, πάντα δὴ φωνεῖν χρεών.

736. ἐπιτέρ'] μητέρα σ' L. μητέρ'] Α. 745. 2nd ἄν om. MSS. corr. ex Suida. ἀγέννητον] ἀγέννητον Λ. 737. 40. ποιεῖν Λ. 738. τί... στυγούμενον [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. τοῦ...πο-θοῦν, 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.

742. τὸς ἀν ἀγέννητον] For a similar reduplication of ἄν in an emphatic passage, cp. O. T. 339, 40, τὸς γάρ τοιαύτ' ἀν ὄν ἄν ὄργικοιτ ἐπὶ τὸ ἄνοιγμα τὸ σώματος; Suida. (s.v. ἄν) has preserved the true reading, for ἀγέννητον is unsuitable here.

743. τὸς ἄν δύνατ' ἄν] Nauck's inversion of these words injures the effect. αὐτὸς is made much stronger by being separated from δεδορκός and put first in the sentence.

744. ἐμπελάξεις... παριστασαί] 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.

745. 'If you must know, then I must tell all.'

746. 7. αὐτὸς... πατρὸς] Εἰρήνη. 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.

747. 'All,' and not merely the answer to Deianira's last question. Hyllus is in too impatient a mood to tell his story piecemeal.
of] eίρπε ̓κλεινήν ᾿Εὐρύτον πέρσας πόλιν,
"κης ᾧγος τροπαία κάκροθνια,
άκτη τις ἀμφίκλυστος ᾿Εὐβοίας ᾦκρον
Κήραιῶν ἐστίν, ἕνδα πατρῷ ᾿Διὶ
βαμβοὶ ὄριζει τεμενίαν τε φυλλάδα:
οὐ νῦν τὰ πρῶτ ἐσείδον ἄσμενος πόθῳ.
μέλλοντι δ’ αὐτῷ πολυθύτους τεύχειν σφαγάς
κήρυξ ἁπ’ οἴκων ἰκεῖ’ οἴκειος Λίχας,
το σὸν φέρων δόρρια, θανάσιμον πέπλον
ἐκνός ἐνθός, ὡς σὺ προξεφείσο, ταυροκτονεῖ μὲν δόδεκ’ ἐντελεῖς ἐχόν
λείας ἀπαρχὴν βοῦς. ἀτὰρ τὰ πάνθ’ ὀμοῦ
ἐκατόν προσῆγε συμμιγή βοσκήματα,
καὶ πρῶτα μὲν δείλαιος ᾿ουρφ φρενί
cόσμῳ τε χαίρων καὶ στολῇ κατηύχετο.’


750-3. β’ ἐίρπε... ἀκτῆ τις... ἐστίν] Cp. supr. 237, and especially Eur. Hippl. 1108, ἐπὶ δ’ ἐρημῶν χάρων εἰσβάλλομεν, ἀκτῆ τις ἐστι, ἕνδει τις ἤχο... βρόμων μεθέχειν. See also Aesch. Fr. 29, ᾿Εὐβοῖα καμηῆρ ἁμφί Κήραλων Δίωι ἀκτὴν, καὶ αὐτῶν τύμβον ἄθλουν λίθοι.

753. Εὐβοίας ᾦκρον] ‘At the extreme end of Euboea.’ ᾦκρον is an adjective, rather than a substantive=‘A point of Euboea.’

754. By a slight variation of expression ὄριζε is here active, whereas ὄριζε- ται in l. 237 is in the middle voice. See Essay on L. § 50. p. 516.

τεμενίαν τε φυλλάδα] τέμενος πολύ-φωλλον, Schol.

755. ἄσμενος πόθῳ] ‘Rejoicing, for I longed to see him.’ The joy of Hylus at finding his father is proportioned to his longing for him; hence the latter is represented as occasioning the former.

756. πολυθύτους τεύχειν σφαγάς] ‘To commemorate the slaying of many victims.’ πολυθύτους = πολλὰν θυμάτων.

757. οἶκειος] ‘His own,’ i.e. attached to his person. This word denotes the relation of Lichas to Heracles. Deianira, to the Trachimian maidens, supr. l. 531, speaks of him as ᾧ ἔνας, i.e. as not belonging to Trachis.

760. ταυροκτονεῖ οὐδ᾽] ‘Was engaged 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, οἰκονομὼν θαλάμως. ἐχόν marks the continuity of the act = ἐκέχων. ἐντελεῖς is either (1) ‘Unblemished,’ or (2) ‘Entire’ = ἐνόρχων, so that ἐντελεῖς βοῦς = ταυρῖς.

762. προσῆγε] Sc. τοῖς βαύροις.

764. κόσμῳ τε... καὶ στολῇ] καὶ Στολή is either (1) a hendidasy for κόσμῳ στολῆς. ‘The ornate raiment,’ or (2) implies that the dress was accompanied with ornaments, such as a brooch, etc.
765. σεμνῶν ὄργων] 'From the solemn sacrifices.' Abi. gen. assisted by ἄνει in what follows.
766. πειρᾶς ὄρνος] Hermann, following a suggestion of the Scholiast, imagines ὄρνος 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. πειρᾶς 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 K. Browning says, 'Tasting some richness caked in the core of the tree.' (Balaustion).
767. ἵθως ἀνέι] We may either read thus, or ἵθως ἀνεί. See v. 11. The breaking forth of the sweat is the first symptom of the activity of the poison.
768. ἀποτύσωσεν] 'Was clinging.' This is the rendering of the MSS., and was retained by Hermann. See on O.C. 1624, ὥσις. Musgrave conj. ἀποτύσωσεται.
769. [73 b. ἀπαν κατ'] ἀρθρον] 'At every joint;' i.e. showing every curve of the body.
770. ἤλθε] 'Came on.' Cp. O.T. 681, δόσησις ἄγρων λόγων ἤλθε. ὄστεων ἄδαγμος ἀντίσπαστος] 'Racking pains in the bones.' ὄστεων ἄδαγμος is, 'A shooting pain in the bones,' just as ὦματον νόθον is, 'A fear in the eyes,' O.C. 729, 30.
771. ἀντίσπαστος] 'In contrarium vellens.' Wakefield.
772. βόσα] 'It began devouring.' Sc. ὃ ἢσ, to be supplied from ἢσ δὲ. The thing compared is again absorbed in the comparison (cp. supr. 32, 3, 537, 8) Hyllus infers the presence of poison from the effect.
774. For ποίαις, κ.τ.λ., depending on βόσῃ, cp. O.T. 780, καλεῖ . . ὡς εἰσιν, κ.τ.λ., supr. 267.
775. [775. μόνης] 'And of no other,' a form of asseveration. Cp. O.C. μόνης τοῦ εἰσιν ἱερικής κάρα.
δόρημ᾽ ἔλεξεν, ὡσπερ ἦν ἐσταλμένον.  
κάκεινος ὥς ἦκοτε καὶ διόδωνος  
σπαραγμὸς αὐτοῦ πνευμόνων ἀνθῆσατο,  
μάρτας ποῦδοι νυ, ἄρθρον ἢ λυγίζεται,  
μιστεῖ πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν.  
κόμης δὲ λευκῶν μυελῶν ἐκραίνει, μέσου  
κρατὸς διασπαρέντος αἷματὸς θ᾽ ὀμοί.  
ἀπας δ᾽ ἀνεφήμησεν ὀμωγῇ λεός,  
τοῦ μὲν νοσόντος, τοῦ δὲ διαπεραγμένου  
kοὐδεὶς ἐτόλμα τάνδρος ἀντίον μολεῖν.  
ἐσπάτο γὰρ πέδουνε καὶ μετάρσιον,  
βοῶν, ἵησον ἢ ἀμφὶ δ᾽ ἐκτύπων πέτραι,  
Λοκρῶν ὤρειοι πρόνευς Ἑὐβοῖας τ᾽ ἄκραι.  
ἐπεὶ δ᾽ ἀπείπε, πολλὰ μὲν τάλας χθονὶ  
ῥίπτων εὐατόν, πολλὰ δ᾽ ὀμωγῇ βοῶν,

777. ἢκουσε] ἢκουσέ L. ἢκουσε A. 
778. πνευμόνων] πνευμόνων AL2. 
779. ἀνεφήμησεν] ἀνεφώνησεν L. ἀνεφώνησεν AL2V. 
780. ἐσπάτο] γὰρ πέδουνε καὶ μετάρσιον, 
781. ἵησον] ἢ αμφί δ᾽ ἐκτύπων πέτραι, 
782. λοκρῶν] ὤρειοι πρόνευς Ἑὐβοῖας τ᾽ ἄκραι. 
783. ἀπείπε] ἀπείρετε A. 
784. ἐσπάτο γὰρ πέδουνε καὶ μετάρσιον, 
785. λοκρῶν] ὤρειοι πρόνευς Ἑὐβοῖας τ᾽ ἄκραι. 

777. ὡσπερ ἦν ἐσταλμένον] Either (1) 'As had been given him in charge.' Or (2) taking ὡσπερ as the subject,—'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603. 
779. ἄρθρον ἢ λυγίζεται] 'Where the joint moves about.'—At the ankle-socket. 
780. ἢκουσέ] Editors have changed this to ἢκουσέ A. 
781. κόμης] editors. The derivative is more emphatic. Cp. φορώ and φέρω. 
782. πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν] 
(1) 'On a spray-washed island-rock that jutted from the sea.' ἐκ πόντου, sc. προφανῶποι.—a descriptive phrase to be taken with the whole clause. Or 
(2) 'On a rock washed all around with waves from the sea.' The 'rock' is one of those known in historical times as ἄλγας νῆσοι. 
783. [2. κόμης . . . ὀμοί.] 'And out through the hair he sprinkles a grey pulp, the brain being scattered about 

and blood therewith.' μέσου νάρα is a periphrasis for ἑγκέφαλος. 
κόμης is ablative genitive assisted by ἐκ in ἑκραίνει. Cp. supr. 765. 
There remains the question whether the subject of ἑκραίνει is (1) Lichas, or (2) Heracles. The latter (2) is stronger and more probable, the consequence of the action being identified in the rapid narrative with the action itself. 
For the former (1), cp. Aj. 918, 9, φυσώντω ἀνὰ . . . αὐτῷ ἀπ᾽ οἶκελας σφαγῆς. 
784. 'For the frenzy of the one and for the violent end of the other.' 
785. τάνδρος . . . μολεῖν] 'To approach my father.' That the pronounal use of ἄρηρ implies no coldness or indifference is clear from this passage, and from supr. l. 748. 
786. ἐσπάτο . . . μετάρσιον] 'For the convulsion pulled him to the ground, then threw him up into the air.' 
788. Cp. Il. 2. 528, Λοκρῶν, οἱ ναῖοι πεύχοντες ἑρής Ἑὐβοῖας. 
789. ἔντος] For this 'pregnant' use of the locative dative = ἐς χθονα, cp. El. 747, τοῦ δὲ πίπτωντος πέθυ.
τό δυσπάρευνον λέκτρον ἐνδατούμενος
σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
οὖν κατακτήσατο λυμαντὴν βίον,
tότ' ἐκ προσέδρον λιγνύον διάστροφον
ὁφθαλμὸν ἄρας εἰδὲ μ' ἐν πολλῷ στρατῷ
διακρυρροῦντα, καὶ με προσβλέψας καλεί,
ὅ παϊ, πρόσεθε, μὴ φύγῃς τούτων κακῶν,
μηδ' εἰ σε χρῆ θανῶστι συνθανεῖν ἐμοί·
ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέθες
ἐνταῦθ' ὅπου με μὴ τις ὤψεται βροτῶν
eἰ δ' οἴκτον ἰσχείς, ἀλλὰ μ' ἐκ γε τῆς γῆς
πόρθμευον ὡς τάχιστα, μηδ' αὐτοῦ θάνον.
tοσαυτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει
θέντες σοφὶ πρὸς γην τήνθ' ἐκέλασαιν μόλις
βρυχώμενον σπασμοῖς, καὶ νῦν ἀνίκτα


791. τὸ δυσπάρευνον . . . ταλαίνης]
'Harping bitterly on his ill-assorted
marriage with you, the wretched woman,'
ἐνδατούμενος is more literally, 'Reproach-
fully dilating upon.' Sec L and S. s. v.
Hercules, in his half-articulate outcry
(infra. 1031-1111), continually introduces
Delanira, and his fatal marriage with
her.

792. τὸν Οἰνέως γάμον]
'His alliance
with the house of Oeneus,' which had
seemed a prize worth the contest with
Achelous. .

794. ἐκ προσέδρον λιγνύος]
'From
the clinging smoke.' This has been
interpreted to mean the dimness of
vision induced by the disease, meta-
phorically spoken of as a blinding smoke.
Schndw. rightly explains it to mean the
smoke from the hecatomb, clinging
about the place of sacrifice, and per-
haps parted for the moment by a puff
of wind. As Hercules had been stand-
ing 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' = λεώς,
supr. l. 783. Cp. El. 749, στρατὸς δ' ὅπως ὁ ἰλ. τὸν ἐκπέπωκιον.
799. Hermann rightly prefers μέθες
to the conjecture μὲ θέοι. 'The notion of
'removing out of the way,' which is
contained in μέθες, suits the context
here. The case is different in infr.
l. 1254, ἐσ πυράν με θός.
800. Cp. Ο. 1. 1410-12, ἐπι μὲ σον...
ἐκρήγατα, ἐν θα μῆντος εἰσάφησθ' ἐτι.
801. εἰ σοίκτον ἰσχείς] 'But if your
feelings will not allow of that.' οἴκτος
is 'weak emotion,' as in O. C. 1536, σοί
οίκτον μέτα. If Hyllus is too soft-
hearted to leave Hercules in a desert
place, he is at least to remove him from
Euboea, where his enemies would rejoice
over his sufferings (Schndw.).
802. πόρθμευον] 'Ferry me' across
the strait.
803. εἰ μέσῳ σκάφει] 'In the hollow
of the ship.'
Κ. ζωντί ἐσώψεοθ; η τεθνηκότι ἀρτίως.
τοιαύτα, μὴτερ, πατρὶ βουλεύσασ' ἐμῷ
καὶ δρῶσ' ἐλήφθης, δὸν σε ποίμνος Δίκη
τίσαι Ἐρυνύς ὑ' εἰ θέμισ δ', ἐπεύχομαι:
θέμισ δ', ἐπεὶ μοι τὴν θέμιν σὺ προβάλεις,
pάντων ἀριστον ἀνδρὰ τῶν ἐπὶ χοῦν
κτείνασ', ὅποιον ἄλλον οὐκ ἤψει ποτὲ.
Χ. τι σιγ' ἀφέρεις; ὃν κάτοιοθ' θοδύνεκα
ἐξηγορεῖς σιγώσα τῷ κατηγόρῳ;
Υ. ἐκτ' ἀφέρειν. οὐρὸς ὀβάλμοιν ἐμὼν
αὐτῇ γένοιτ' ἀποθεῖ ἐπρούσσῃ καλός.
ὅγκον γὰρ ἄλλος ὄνοματος τὶ δεὶ τρέφειν
μητρᾶν, ἢτις μηδὲν ὠς τεκοῦσα δρᾶ;
ἀλλ' ἐρπέτω χαίρουσα: τὴν δὲ τέρψιν ἢν
τάμω δίδωσι πατρὶ, τήν' αὐτῆ λάβοι.
Χ. στρ. α' ἵδ' οἶνον, ὃ παίδες, προσέμειξον ἄφαρ
807. πατρὶ...ἐμῷ] The dative of reference, instead of the more regular ἐς τὸν πατέρα.
809. εἰ θέμισ δ', ἐπεύχομαι] For similar hesitation in uttering a curse, cp. Phil. 961, 2, διὸ τιν ἁ μὴ ποιν πρὶν μαλοὶ εἰ
cαι πάλιν [γρήγορον μετοίκως' εἰ δὲ μὴ, κάροις κακῶς.
Hyllus' hesitation, however, is only momentary, and is overcome by the apparently overwhelming evidence of his mother's guilt.
810. τὴν θέμιν σὺ προβάλες] 'You have given me this right,' i.e. have made this lawful for me by your crime.
813, 14. Deianira has no words wherewith to answer the reproaches of her son. She goes silently and undefended to her death, already heart-broken by having done what she greatly feared to do, and rendered yet more desolate by the rebuke of her child. She enters the house by the central door.
815, 16. οὐρὸς...καλὸς] 'Fair be the wind that carries her away out of my sight!' καλὸς, which is the better reading, is sufficiently supported by the Scholiast. For οὐρὸς, cp. O. T. 195, ἐπουρον, and note. Join ἀπωθεῖν ὀβαλ-
μὸν ἐμὼν. The inversion gives greater force both to ἐμὼν and to καλὸς.
816 foll. 'Why vainly keep the high-
sounding name of mother for one whose deeds are all unmotherly?' Although ὅγκον ἄλλος might stand alone = 'A solemn mockery,' it is better here to join ἄλλος with τρέφειν. μητρᾶν ὅγκον ὄνοματος ὀνοματοί δάκτυλοι δυναι κατάρα.
See Essay on L. § 42. p. 80 γ.
818. ήτις] For the implied antecedent, cp. O. C. 263 foll. κάρωνε ποι 
tαῦτ' ἐστιν, οἵτινες βαθρὸν, κ.τ.λ.
819. χαίρουσα] 'And joy go with her,' said ironically, like οὖρος, supr.; i.e. I willingly give her leave to go.
819 τὴν δὲ τέρψιν, κ.τ.λ.] 'And may that joy be hers,—even that, which she gives to my father!'
819] The careless rhythm, with the monosyllable in synapheia, suits with the mood of Hyllus, in which, wrought upon by strong passion, he lightly casts off his mother.
Exit Hyllus to the courtyard (L).
821 foll. 'Exit Hylus to the courtyard.'
pronounce that the doom of Heracles is now inevitable; (b) express their pity for Deianira, 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 (a'), the latter (2), expressing sadness, in the second (b').

In l. 3-5 of b' there are corruptions of the text both in strophe and antistrophe, and the metre is consequently uncertain.

821. τοῦτοι δ'... ταῖς παλαιφάτους] 'See, children, in what strange wise the prophetic word comes suddenly to pass.' So close a combination of singular and plural is unusual even in a chorus, but δός, being virtually an interjection, loses the meaning of the inflection, and is used here, like the Homeric ὅς, as ὅδος.

τροσεμένει] 'Has arrived;' i.e. is come to its fulfilment, and has touched our life.

822. θεοπρόπον] 'Prophetic,' or 'Inspired.' θεοπρόπον is more commonly used of persons; but cp. O. C. 239, 40, ἔγγρων ἐκδότων: ib. 977.

823. ταῖς παλαιφάτου προνοιας] 'Of the prescience that revealed itself of old.'
*α τ᾽ ἐλακεν, ὅποτε τελεόμινος ἐκφέρειν
dωδεκάτος ἄροτος, ἀναδοχαῖ τελεῖν πόνων
τῷ Δίῳ αὐτόπαιδι· καὶ τάδ᾽ ὀρθῶς
ἐμπεδὰ καταυρίζει.
πῶς γὰρ ἔν ὁ μὴ λεύσσων
ἐτὶ ποτ᾽ ἐπίπονόν ἀλλ᾽ ἔχοι
θανῶν λατρεῖαν;

824. ἃ τ᾽ ἐλακεν] The MS. reading, α τ᾽ ἐλακεν, has been variously explained: (1) (a, neuter) 'Which sounded to this effect,' viz. τὸ ἔπος; (2) (b, neuter) 'Which he uttered,' viz. θεός, implied in θεόποτον; (3) (c, masc.) 'Who declared,' again referring to θεός; (4) (dτε) 'When he (θεός) declared.' The conjectural reading α τε, already adopted by some editors, gives a clearer sense and also secures perfect metrical correspondence to the antistrophe. 'Which' (sc. η πρῶσα) 'declared.' If α is read, the first (1) of the above-mentioned interpretations should be adopted.

825. ἄροτος . . . ἄροτος] 'When the twelfth year, with its full tale of months, should come to an end.' For ἐκφέρειν, cp. O. C. 1424, ἄς ἐς ὁδὸν ἐκφέρει, and note. And for ἄροτος, cp. supr. 69, τὸν . . . παρεθύντα ἀροτον.

826. ἀναδοχαί τελείν πόνων] 'The undertaking' (rather than the 'succession') 'of labours should terminate.' τελείν (fut.), (1) like ἐκφέρειν, is used absolutely, for which, cp. El. 1419, τελεύοι ὕραι, or (2) = 'The year should end his toils.' For the meaning, cp. II. 164-172. And for ἀναδοχαὶ πόνων, cp. supr. II. 25-35.

827. τῷ . . . αὐτοπαίδι] 'For the very son of Zeus.'

828. ὀρθῶς [ἐμπεδα καταυρίζει] (1) 'Comes safely into harbour with straight course;' i.e. attains fulfilment without failure. For the image, cp. Aesch. Suppl. 432, ἐκτίθελεσαι τῷ Ὀ. T. 1315, ἰδιόπαρτον, and note: El. 502, and note. τάδε implies that the fulfilment is already visible, 'Lo, where the foretold event is sailing into port!' Or (2) taking καταυρίζει actively, and supplying either το τὸ ἔπος or η πρῶσα as the subject, 'And it brings this safely into haven, certainly fulfilled.'

830. ἄροτος . . . ἄροτος] 'After death,' is not a mere resumption of μὴ λεύσσων, but contains a pathetic argument, 'Seeing that he is dead and gone.'

831. αὐτόπαιδι] 'Fate working by guile is stinging him. The craft of Nessus was the means employed by Fate, φονίας νεφέλης] 'Gory cloud,' or 'envelopment.' Some have supposed a metaphorical application of the secondary use of νεφέλη = 'A net.' (L. and S. s. v. νεφέλη, ΠΠ.) And an association from this meaning may have been present. Cp. infr. 1052. But the less definite image is more impressive.

832. πλευρά] Hermann's authority is in favour of connecting this word with χρής. But on the whole, although the construction of the accusative is unusual, it seems better to take it with προστακέντας, Cp. infr. II. 1053 foll. πλευραῖς γὰρ προσμυκθέν, κ.τ.λ. Sc. προστακένταν αὐτῷ πλευρά.
in téketo thánatos, étete δ' aiólos drákwon, πῶς ὅ' ἂν ἀείλιον ἔτερον ἦ τανύν ἰδοι, δεινοτάτῳ μὲν ὕδρας προστετακὼς φάσματι, μελαγχαίτα τ' ἀμμυά νων αἰκίζει
*ὑποφόνια δολόμυθα κέντρ' ἐπιέσαντα.

ṣτρ. ὧν ἀδ' ἂ τλάμων ᾠκον


The e of ἀλλιον is made short here and in Euripides, Med. 1252, Ion 122.


836. προστετακώς. Sc. εἰ προστέτακε. See note on ἄλιον, supra. 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.


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, inseparably mingled with this, viz. the mur- derous will of Nessus, operating through his crafty speech. Although the adjec- tive ὑποφόνιον is not found elsewhere (see L. and S. v. ὑποφόνιον), 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 Νέ- σου θ', which occur in the MSS., may be a corruption of Νέσου θρός, 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 Kενταὐρον preceding in l.835. μελαγχαίτα is an epi- thet of the Centaur Mimas in Hes. Scnt. 165. μελαγχαίτα κέντρα are the stinging- wounds inflicted by Nessus. They are called ὑποφόνια 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- cause of the malady which they pro- duced. Cp. supra. lII. 767 foll., also Aesch. S. c. T. 703, ἔξέσεν γὰρ Οἰλίου κατεύ- ματα. See Essay on L. § 56. pp. 102, 3.

841 foll. In places like this, where there is reason to suspect error both in the strophe and antistrophe, emen- dation must be more than ever uncer- tain. A reading of II. 853, 4 consistent with the metre is obtained in the text by omitting τω and altering the position of ὑπω and of ἀγαλείτων. The reconciliation of II. 845, 855, is more difficult. Either (1) the line is a lyrical senarius (without caesura), in which case the corruption is in the antistrophe (qy. ἰὸ κελαίνων αἱρ' ἀφροδαχον δο- ρός?), or (2) the metre of I. 855 is to be followed, and ἐλεφάλας is corrupt (qy. ἀτραίται συναλλαγάς?).

841-50. 'Which this poor lady, see-
megálw purosorósa dómous blában
néw aiónsotwn gámos tò mév oúti
prousébalæ, tò ò' àpp' allóðiron
gnómas molónt'; álhedriaí xínalaqaiás
ì pòu álóa sténei,
ì pòu álínwv xílorán


ing great calamity fast coming upon
her house, a strange new marriage being
imminent, in one way did not under-
stand 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.'
dókon] 'Not shrinking,' i.e. Pressing
on.

842. purosorósa dómous = órós ca pôs
dómous. Cp. supr. II. 376, 7, tòn' éisó-
deqmà pimòn tóstatov [lábriaí;
'véwv]; Not merely new, but also
'strange,' or 'unprecedented.' Cp. Phil.
784, kai tì prousíkow 'véwv.

aiónsotwv] Cp. for the personifica-
tion, El. 492, élektro 'anýmva gar' tóóba
mopháwv [gámos amallhmav' òswv ou
thémis, Ant. 10, pró tois fílous stéi-
xtov tòv éxhrov kákà.

844. ou tì prousébalæ] (1) 'Had
no perception.' Schol. swníkhèn, and
so Herm. This assumes that prous-
bállæv tì (gnómy) = prousábllæv gnó-
myv tìv. (2) Another meaning is, how-
ever, not to be rejected, viz. ou tì pr.
'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. Cp. infr. I.
1051, kádhvwv, k.t.l., and especially
Aesch. Pers. 781, all òv kátwv tóóthw
méthwv' aúndlólogov orìías akërístà
tè nèkí | prousédhó deúd Kupròs. In either
case, the words tò mév; tò ò' are added
by an afterthought. The Chorus intend
to speak of Deianira's repentance, but
cannot do so without first declaring her
innocence,

846. ò' A. 847. ò' A.

845. gnómas] 'Intention,' or 'Deter-
mination.' Cp. esp. Aj. 744, Phil. 962,
1192.

álhedriaí xínalaqaiás] Hermann fol-
 lows Triclinus in reading álhedriaí
xínalaqaiás. But the text remains un-
certain. See above, note on 841 foll.
The dative is that of the cause. For
the meaning of xínalaqaiás, cp. O. T.
1130, xínálalvías tì pòw;

846, 7. ì pòw.. ì pòw] This is more
forcible than ì pòw .. ì pòw, the MS.
reading. The accents are not clear in L.

álóo] This word may be either
(1) fem. sing., 'Èndon,' as in El. 843,
or (2) neut. plur. adv. 'despairingly,' (so
Schmwd.). For the latter, cp. II. 23,
tèl k' állos và tétràpomwvsa gádwa.
But the former is more poetical, be-
cause fixing attention on the person
of Deianira. Cp. supr. 111, dönatov,
and note; and, for the meaning of the
adjective in this case, infr. 878, tálwv
álhéria.

849. xílorán.. óxvan] 'Tender dew.'

xíloros is a difficult word in Sophocles,
because, as Bacon observes, words like
'hard,' 'soft,' 'moist,' 'dry,' being im-
perfectly 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, xílorov aúma, infr. I. 1055,
is 'the blood which keeps the body
flexible and fresh;' while xílaros píma-
thoros, in Aj. 1064, is literally the 'moist,'
dank,' 'clammy' sand.
ΤΡΑΧΙΝΙΑΙ.

321

τέγγει δακρύων ἄχναν. 850
ἀ δ’ ἐρχομένα μοίρα προφαίνει δολίαν καὶ μεγάλαν ἄταν,
ἀντ.β. ἐρρωγεὶν παγα δακρύων,
κέχυται νύσος, ὤ πότοι, ὦν *οὐκ ἀναροίων Ἐπαυλέους ἀγάλκειτων* ἀνάροιων ἔπέμολε πάθος οἰκτίσαι.

†ίῳ κελαινά λόγχα προμάχου δορός,† ἄ τότε θοὰν νύμφαν

853, 4. ὦν . . . ἀγάλκειτων ὦν ἀναροίων ὦντα ἄγαλκειτων ἡρακλέους MSS. ἐπέμολοι ἔπέμολε I.A Vat. 3V3R. ἐπέμολε Τριλ.

850. τέγγει . . . ἄχναν] The cognate accusative is substituted for the accusative in regimen after τέγγα. So Pind. Nem. 10. 75, has τέγγαν δάκρυα.

851. προφαίνεις 'Portends.' Cp. Hdt. 1. 210, τῷ δὲ ὁιμαν προφαίνας, ὥς αὐτὸς μὲν τελευτήσεις αὐτὸν ταύτη μελλόν, ἢ δὲ βασιληγὸς αὐτοῦ περιχρείοι εἰς Δαρείον: ib. 3. 65; 7. 37, ἐφετο τῶν μάγων τῷ θέλε προφαίνειν τὸ φάσμα.

δολίαν (1) The calamity is the more cruel because of the bright hopes out of which it springs. Cp. El. 489-92, ὧ δεινοὶ κρυπτομένα λόγχοι προκελεῖσθαι. 'Ερωτέω. This is better than (2) to suppose a reference to the fraud of Nessus, repeating the notion of δολόμαι above.

852. ἐρρωγεῖν παγά δακρύων] The Scholastic, Hermann, and Schindw. suppose the Chorus to be speaking of their own tears, and to say in effect, 'I begin to weep.' 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. κέχυται νύσος] 'A trouble has begun to flow.' νύσος, 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.

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854, 5. ἀναροίων . . . οἰκτίσαι] 'Greater than any of the famous woes that from enemies of Heracles came erewhile against him so as to move compassion.' ἀναροίων, genitive of origin: 'Hercules, as object of ἔπέμολε, to be supplied from 'Hρακλέους: οἰκτίσαι, an active infinitive added epexegetically, like εὐδαιμονία, in O.C. 1.44. In speaking of 'pity' the Chorus are thinking more of the present trouble than of those with which they compare it.

856. κελαινά] 'Dark point of the champion spear.' Cp. Aj. 231, κελαινάς ἐφεσι. There is probably an association (as the Scholiast observes) between dark and deadly, the hue of the metal bearing some relation to the nether gloom to which its victims were despatched. But there is also the notion of a weapon which has been dulled and darkened by frequent use in war.

857. προμάχου δορός] (1) 'Spear that fought for men.' For this sense of πρόμαχος, cp. Aesch. S. c. T. 419, 482, and, for the general meaning, infr. 1010–2. There was a statue of Ἥρακλης Πρόμαχος in the Ἦρακλειον at Thebes, Paus. 9. II. 1. (2) Others prefer the meaning 'foremost in fight.'

858. τότε] At the time of the capture of Oechalia, before the sacrifices at Cenaeum.

θοὰν, Ἑπιχαι ὡς περικράτησται. The word expresses not only the rapidity of Heracles' movements and of Iole's, who accompanied him, but the sudden change in the life of the young creature which such a marriage must have made. Cp. supr.
áγαγες ἀπ' αἰτεῖνας
tάνῳ' Οἰχαλίας αἰχμᾶς;
δὲ ἀμφίπολος Κύπρις ἀναυδὸς φανερὰ
tῶν ἐφάνη πράκτωρ.

HM. d. πότερον ἐγώ μᾶταιος, ἢ κλώ τινὸς
οίκτων δὲ οίκων ἄρτιος ὄρμωμένου;
τί φημὶ;

HM. b. ἥχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῆ;
κοκυτῶν εἴσω, καὶ τι κανίζει στέγη.
ξύνες δὲ
τὴν ὅς ἄθης καὶ συνωφρυμένην.
χωρεῖ πρὸς ἡμᾶς γραία σημάινουσά τι.

863. HM. ΧΟ. ΛA. 866, 8. ΗΜ. οm. ΛA. 869. ὄς] ὢς Α. ὢς ΒΑτ.
893. ἀλλής
859. αἰχμᾶ] 'At the point of the spear,' i.e. Having achieved her in war.
860. ἀμφίπολος ἀναυδὸς] (1) 'But the silent though manifest minister and agent of all this was the Goddess of Love herself.' Cp. supr. 355 foll., 475 foll. Or (2) supposing the words ἀμφίπολος ἀναυδός to contain an allusion to Iole, 'But' 'tis manifest that the agent in all this has been the Goddess of Love under the guise of a silent hand-maid.' The attributes assigned to the goddess are suggested by the circumstances. Iole came as a hand-maiden, and remained obstinately silent (supr. ll. 283, 4, 322 foll., 532). But under the deceptive appearance of this mute hand-maid there lurked the terrible destructive power of Aphrodite, who busied herself in silence to work the will of Fate that is now clearly revealed. Such is probably the meaning of this obscure expression which need not, however, be suspected because it is obscure.
863 foll. The proscenium has been vacant since the exit (severally) of Deianira and Hyllus. A sound of wailing is now heard from within.
803. μᾶταιος] 'Silly,' i.e. 'Alarmed without cause.' For the masc. form, cp. supr. l. 151, and note.
865. τί φημ] 'What is this?' For this expression and for the broken line here and in l. 868, cp. O. T. 1471. The three completions are probably spoken by different members of the Chorus.
866. οὐκ ἄσημον] 'A sound of wailing that is not ambiguous but full of sorrow.' Cp. O. C. 1501, Ant. 1209. The conjectural reading, οὐκ ἐίσημον, ἀλλὰ δυστυχῆ, introduces a false and meaningless antithesis.
867. τι κανίζει] i.e. καίνων τι ἔχει.
869. ἀλλής] This has been unnecessarily changed to ἄθης, which should rather mean 'sullen' than 'sad,' and at all events expresses the same thing with συνωφρυμένη. 'Strange,' 'Unlike herself,' is a meaning which aptly suits the place, and is properly made more definite by the addition of καὶ συνωφρυμένη.
870. σημάινουσα] 'Declaring.' The correction σημανύουσα, 'To declare,' is possibly right; but the present tense may suitably call attention to the gestures of the Ῥηφός, before she speaks.
ΤΡΑΧΝΙΑΙ.

ΤΡΟΦΟΣ.

ο δ παίδες, ος ἄρ' ἡμῖν οὐ σμικρὸν κακῶν ἤρξεν τὸ δώρον Ἡρακλεὶ τὸ τόμπιμον.

ΧΩ. τί δ'. ο γεραιά, κανοποιηθέν λέγεις;
ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην ὄδων ἀπασῶν ἐξ ἀκινήτου ποδός..

ΧΩ. οὐ δὴ ποθ' ὡς θανοῦσα;
ΤΡ. πάντ' ἀκήκοας.

ΧΩ. τέθυνεν ἡ τάλαυνα;
ΤΡ. δεύτερον κλύεις.

ΧΩ. τάλαυν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φης;
ΤΡ. σχετλιώτατα τρό̣ς γε πράξειν.

871. ἡμῖν] ἡμῖν L. ἡμῖν Κ.

871. οὐ σμικρῶν] ἃ πρότερον εἰσήκουσαν τὸ τάρημα τῆς ἕρμας ἕτοιμαν τῇ ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητούσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἐνδοκριτοῦ εἰσήκουσας τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τῆς ἑαυτοῦ ἑλέοντος καὶ τῆς ἀπολλούσας τινος περὶ τοῦ παθοῦν τοῦ τόμπιμου συνειδητοῦσαν, ὡς τὰ τῆς ἁμαρτίας τοῦ ἡλέοντος πρὸς αὐτὸν ἐποίησαν τὸ τάρημα τ�新 text
γύναι, ἡ ἔννυρέχει.  

TP. αὐτὴν διήστωσε.  

ΧO. τὸς τὸν ὁ θυμὸς,—ἡ τίνες νόσοι—
τὰνδ' αἰχμᾶν βέλεσ κακοῦ
ξυνέλε; πῶς ἐμήσατο
πρὸς θανάτῳ θάνατον
ἀνύσασα μόνα;  

TP. στονόστος ὑπὲρ τομῆς σιδάρου.  

ΧO. ἔπειδης, ὁ ματαιά, τάνδ' ὑβρίν;  

TP. ἔπειδον, ὡς δὴ πλησία παραστᾶτις.  

ΧO. τὸς ἤν; πῶς; φέρε, εἰπέ.  

880, διήστωσε] δηήστωσεν L. διήστωσεν A.  
881. εἰπεῖ] εἰπέ B. εἰπεῖ . . . A.  
883. ματαιά] ματαιά L. ματαιά A Vat. VV' R.  

7 5 4 3 2 1 0 880

A certain approach to an antistrophic structure appears in the near correspondence of II. 10, 18; 13, 15; 1, 2, 11, 12; 9, 16.

εἰπὲ τῷ μόρφῳ] The Chorus still press the old woman, who is too horror-stricken to speak clearly, to be more explicit.

880, ἔννυρέχει] 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?' ἔννυελε (=μετατίθης ἢν τοῦ ἐλείν) agrees with θυμός, which is the chief nominative. η τίνες νόσοι being added διὰ μέσων, 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, δίδοι ἢν ὁ φράσας, ἐροῦ ὁ κτείνας. Several editors have read τὰνδ' αἰχμῆ βέλεσ κακοῦ ἔννυελε τίς ἥνε: '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.

883, πῶς ἐμήσατο . . . ἀνύσασα]' How did she meditate and carry into effect?' For the proleptic use of the participle, cp. Aj. 185, ἐν ποίμαις πιττων, and note.

887. στονόστος] 'Deadly,' like βίλεα στονόστα, στονόστες ὁδότοι, πολυστον ἰδό, in Epic Greek.


888. ματαιά has been changed to μάταε, making an iambic pentamody. As the text stands, the line is a combination of two iambi, a bacchius, and a cretic. ματαιά (or μάταε) conveys the reproach of helplessness,—'You saw, and could do nothing!'

τάνδ' ὑβρίν] 'This violent deed.' The use of ὑβρίς, as applied to suicide, must be allowed to be 'catachrestic'; 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. τῖς ἤν; πῶς.] τὶς = πώς. Cp. O. C. 775, τίς αὐτῆς τέρμος; The language here becomes very abrupt and irregular.
891. 'She did and suffered this herself from her own hand.' So the force of the middle voice may be rendered. χειροποιεῖται is ἐπαξ λεγόμενον.

892 foll. The ruin of Heracles and the death of Deianira are the first-horn offspring of his union with Iole. For the iteration, which is rare in Sophocles, cp. O. C. 1670, ἑστιν ἑστιν νῦν δὴ, κ.τ.λ.

893, 9. Cho. '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, ποῦ δ' ἑμισάλεις τῶν δρῶν και παρίσταται; has the same excuse of being there to give time for the stream to burst forth. τίς 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 ταυτ' ἄρ' ἐτής ἥρως, κ.τ.λ.


900. ἐπεὶ παρὴλθε] The conjecture ἐπεί γὰρ ἦλθε is unnecessary. Whether ll. 898, 9 are retained or not, the asyndeton is forcible and good. For παρηλθε, cp. O. T. 1241. Compare with the following narration Virg. Aen. 4. 642 foll.

901. κοῖλος] 'Yielding,' κοῖλος is a favorite epithet. Essay on L. § 56. p. 103. The bed is hollowed in the middle where the person lies.

902. ἄφορον] Sc. ἱών, implied in ἀντίθ. '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 (927 foll.). The mention of his purpose, even if not fulfilled, is quite natural here.

903. Deianira avoided the eye of her son.
βρυχάτα μὲν βωμοίτι προσπέπτουσ’ ὑπὶ γένοιτ’ ἐρήμη, κλαίε δ’ ὄργανον ὅτι
ψαύσειν οἷς ἐχρῆτο δειαία πάρος.

λάλη δὲ κάλλη δωμάτων στρωφαμένη, εἶ τοῦ φίλον βλέψειν οἰκετῶν δέμας,
ἐκλαίειν ἡ δύστηνος εἰσορομένην,

ἀυτὴ τὸν αὐτής δαίμον ἀνακαλουμένην
καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν ὄντια.

ἐπεὶ δὲ τῶν’ ἔληξεν, ἐξαίφνης σφ’ ὄρῳ
tὸν Ἡράκλειον θάλαμον εἰσορομένην.

καὶ γὰρ λαθραῖον ὁμή ἐπεσκιασμένη
φροῦρον’ ὄρῳ δὲ τὴν γυναῖκα δεμνίοις

906. δείλαια] δειλαία L. δειλαία Λ. 913. εἰσορομένην] v added C.

904. Several verbs in this narrative are without the augment. Cp. supr. 767, and note.

906. γένοιτ’ ἐρήμη] Nauck has changed this to γένοιτ’ ἐρήμη, on the ground that ἐρήμη 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 ἐρήμη.

κλαίε, κ.τ.λ.] 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.

908. οἰκετῶν is not to be taken in the larger sense that would include her children (whom she would avoid), but, as Schndw. observes, the tender relation subsisting between Deianira and her domestic is made a point in the delineation of her character (cp. supr. 49–53). Euripides as usual dwells more on the details of the situation in Alc. 193 foll., ἥ δὲ δεξίων | προὔτιν’ ἐκάστῳ, κ.τ.λ.

911. καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν ὄντιας] (Cp. O. C. 552, τὰς αἰλαμπρὰς ὑμάτων διαφοράς.) This is a strong case of the poetical plural, but the words may be understood to mean τὸ εὑρίσκειν ἄπαιδα ἐς 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. supr. 907.

914. λαθραῖον ὁμή’ ἐπεσκιασμένη] With shadowed and unseen gaze,’ lit. ‘With an eye overshadowed so as to be unobserved.’ The accusative ὁμή is to be repeated as cogn. acc. with φρούρον, Cp. Phil. 151, φρούρειν ὁμήν ἐπὶ σῶ μάλιστα καπρ.”

τοῖς Ἡρακλείοις στρωτὰ βάλλουσαν φάρη.
ὅπως δ’ ἐτέλεσε τοῦτ’, ἐπενθοροῦσ’ ἀνὸ
καθέξετ’ ἐν μέσοισι εὐναστηρίωσ,
καὶ δακρύων ῥήξασα θερμὰ νάματα
ἐλεξέν, ὁ λέγῃ τε καὶ νυμφεὶ ἔμα,
τὸ λοιπὸν ᾦδη χαίρεθ’, ὡς ἐμ’ ὀποτε
δέξεσθ’ ἐτ’ ἐν κοίταισι ταῖσθ’ εὐνήτριαν.
τοσαίτα φωνήσασα, συντόνῳ χερὶ
λύει τὸν αὐτὴς πέπλον, ὃ χρυσῆλατος
προφεκτεύοντο μαστῶν περοτίς, ἐκ δ’ ἐλαπίσεν
πλευράν ἀπασαν ὀλένην τ’ εὐάνυμον.

κἀγὼ δρομαία βαῦ’, ὅσοντερ ἐσθον,
τῷ παιδὶ φράξῳ τῆς τεχνωμένης τάδε.
κἀν δ’ τὸ κείστα δεῦρο τ’ εξορμώμεθα,
ὁρῶμεν αὐτὴν ἀμφιπλήγην φασγάνω
πλευράν ὑφ’ ἤπαρ καὶ φρένας πεπληγμένην.

ὁδὸν δ’ ὁ παῖς ὄμωζεν’ ἐγνω γὰρ τάλας

920. νυμφεῖν] νυμφεὶ Α.
922. δέξασθ’ ἐτ’| δέξασθ’ ετ’ Α.
924. αὐτῆς] αὐτῆς Λ. αὐτῆς Α.
932. ὁ παῖς] ομ. Λ. ἔγνω] ἔγνω . . Λ. ἔγνω Α.

917. ἐπενθοροῦσ’ ἀνὸ] The language suggests the sudden and violent movements of passionate grief. The words λέγῃ, νυμφαία, εὐνήτριαν, show that (like Jocasta, O. T. 1246) she returns in thought to her early married life. The plural νυμφαῖα adds a pathetic vagueness, including with the bridal chamber all the associations connected with espousal and marriage.

923. συντόνω 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. ὁ] ‘Whose clasp of beaten gold lay before her breast.’ For ὁ some would read ὅ, others ἢ, unnecessarily.

928. τῆς τεχνωμένης τάδε] These words are needlessly joined by some editors with φράζῳ. 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, τὸ ὀφθαλμὸς ἐτ’ ἐμισσαίοις were substituted for ἵστε... ἰμαχρε.

The object of φράζων is, however, to be supplied from τεχνωμένης, ‘I told the son of her who was contiving thus,—that she was so contiving.’ The word τεχνωμένης is chosen with reference to Deianira’s elaborate preparation for her last act.

929–31. The narrative is condensed, cp. O. C. 1647–52. ‘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 ὅροι, is said with reference to the chamber of Deianira, as the chief point of interest which is brought before the mind’s eye. πεπληγμένη 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. Κρ. O. C. 115, ἐν γὰρ τῷ μαθεῖν.
toûργον κατ’ ὄργην ὡς ἐφάψειεν τάδε, ὡς’ ἐκδίδαξθείς τῶν κατ’ οἶκον οὖνκα ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε. [75 Β]
κάνταθ’ ὁ παῖς δύστηνος οὐτ’ ὀδυμάτων ἐλείπετ’ οὐδέν, ἀμφί νιν γοώμενος, οὐτ’ ἀμφιπίπτων στάμαιν, ἀλλά πλευρόθεν πλευράν παρέις ἐκεῖτο πόλλ’ ἀναστένων, ὡς νιν ματαίως αἰτίαβάλοι κακῆ, κλαίων ὀδούνεκ’ ἐκ δυνών ἐσοι’ ἁμα, πατρός τ’ ἐκεῖνης τ’, ὀρφανισμένος βίον.

touαθα τάνθαδ’ ἐστίν. ὡστ’ εἴ τις δύο ἥ καὶ πλέονς τις ἡμέρας λογίζεται, μάταιος ἐστιν’ οὔ γὰρ ἐσθ’ ἥ γ’ αὐριόν, πρὸν εἴ πάθη τιν τῆς παροῦσαν ἡμέραν.


933. ὡς ἐφάψειεν] (1) ‘That she had set on foot.’ But κατ’ ὄργην 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 ἐφάςειν is probably, as Λ. and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λύσοι’ ἀν’ ἡ ὄπλονουια.
935. τῶν κατ’ οἶκον] (1) Genitive of the agent (assisted by ἐκ’). Or (2) κατά οὖνεαν, because καθεξάθεις = ποῦθόμενοι.
936. πρὸς τοῦ θηρὸς] ‘Induced by the Centaur.’ The construction is κατά οὖνεαν, the feeling of the place being, as is implied in άκουσα, that Deianira was a passive agent, and that her act was πεπονθὸς μάλλον ἡ δείκτας (O. C. 267).
937. ἐλείπετ’ οὐδέν] ‘Showed every sign of grief.’ This general statement is particularized in γοώμενος... ἀμφι-πίπτων. For the expression, cp. Phil. 375. οὐδέν ἄνδεις ποιώμενος. 938. πλευρόθεν = ἐκ πλευρᾶς. ‘Close by her side.’
940. ματαίοις | ‘Faşely.’
940. βάλοι] ‘He had smitten her,’ as with an arrow. Cp. Αj. 1244, 5, ἄλλ’ ἀλγ’ ἡμᾶς ἢ καισίς βαλείτε τοῦ ἢ οὔν δύλῳ πεντήσεί’ αἱ λελεκμένηι.
942. βίον] It makes little difference whether we read βίον with Wakefield or βίο with the MSS. ὦ, βίον is, ‘Orphaned in respect of his life;’ ὦ, βίον, ‘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. ὡστ’ εἴ τις δύο, κ.τ.λ.] δύο... ἡμέρας = δευτέραν ἡμέραν; i.e. to-morrow in addition to to-day. Cp. Ant. 1156 fol.
945. 6. 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 foll. The Nurse goes into the house to lay out the body of Deianira. The Chorus, who, down to l. 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:

\[
\begin{align*}
\alpha' & : \quad \text{Dochmiac} & \quad \text{Logaoedic} \\
\beta' & : \quad \text{Anapaestic} \\
5 \text{ Dactylic Hexameters.} & \quad \text{Logaoedic}
\end{align*}
\]

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 glyconics (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.

Ll. 1004-1043 may be thus arranged:

\[
\begin{align*}
\alpha' (1004-6, 1014-16) & : \quad \text{Dochmiac} \\
\beta' (1023-30) & : \quad \text{Anapaestic}
\end{align*}
\]

\[
\begin{align*}
\text{Anapaests (1007-8).} & \quad \text{Logaoedic} \\
\text{Paroemiac} & \quad \text{Logaoedic}
\end{align*}
\]

948. τέλεα περατεύο. The explanation of the Scholiast, πότερα χαλεπώτερα καὶ περατεύο δεινόττιτρος, has suggested various alterations of τέλεα into μέλεα, ἀλοι, 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.'
θάδε μὲν ἔχομεν ὄραν δόμοις, τάδε δὲ μελόμεν ἐπὶ ἐλπίσιν
κοινὰ δ' ἔχειν τε καὶ μέλλειν.

στρ. Εἴθ' ἀνεμοδεσσά τις
gένοιτ' ἔπουρος ἐστιῶτις αὕρα,
ητίς μ' ἀποικίσειεν ἐκ τόπων, ὅπως
tὸν Ζηνὸς ἄλκιμον γόνον
5 μὴ ταρβαλέα θάνοιμι
μοῦνον εἰσιδοῦ' ἄφαρ'
ἐπεῖ ἐν δυσαπαλάκτοις δόξαις
χωρεῖν πρὸ δόμων λέγουσιν ἀσπετόν τι θαῦμα.

ἀντ. Ἀγχῖον δ' ἄρα κοῦ μακρὰν
προὐκλαίουν, ἡμφώνοις ὡς ἀγδών,
ξένων γὰρ ἐξόμιλος ἤδε τις βάσις.
πᾶ δ' αὖ φορεὶ νυν; ὡς φίλον


950. τάδε μὲν, κ.τ.λ.] Deianira is dead in the house. The dying Heracles is momentarily expected. Cp. Ant. 1278-80, ὡς δέσποτ', ὡς ἔχειν τε καὶ σεκτόμοις, τὰ μὲν πρὸ χειρῶν τάδε φέρων, τα δ' ἐν δόμοις [εἰκος ἤκειν καὶ ταχ' ὄψεσθαι κακα].

μελόμενα] Sc. ἔστιν, or ἔχομεν. Er- furd and others conjecture μέρομεν.


951. κοινά] Sc. ἔστιν, 'It is all one' (i.e. belongs alike to sorrow) whether evil be present or looked for.'

953. 4. ἐλθ' ἀνεμοδεσσά.. . αὕρα] (1) 'Might there but spring up a gale from the hearth, waiting me!' ἐστιῶτις = ἐφ' ἐστίας.

955. ἐκ τόπων] Cp. ἐκτοποίοι, O. C. 118.

ὁπως, κ.τ.λ.] For the postponement of μη, cp. Ο. C. 1365, εἰ δ' ἐξέφυος τάδε μὴ ωντ' ἄφοιροι.

957. μη, κ.τ.λ.] Connect ὠπος μὴ δάνομι ταρβαλέα ἄφαρ μοῦνον εἰσιδοῦσα τὸν Ζηνὸς ἄλκιμον γόνον, 'That I die not suddenly of fear, after only glanc- ing on the valiant son of Zeus.' ἀφαρ, like ἢδεσ, etc., adheres to the participle in grammar, but to the verb in meaning.

961. ἀσπετοῦ τι θαῦμα] Accentuous in apposition with the action of χωρεῖν; i.e. the 'Stupendous marvel' is not the person of Heracles, but the manner of his coming.

953. προὐκλαίουν] 'I mourned beforehand.' The word suits more exactly with μακρὰν than with ἄγχοι.

ὁμφώνοις, κ.τ.λ.] The figure is suggested by the distance to which the notes of the nightingale are carried.

964. ξένων γὰρ ἐξώμιλος ἤδε τις βάσις] 'For here comes the step of strangers from another people.' Βάσις is abstract for concrete, like ἀνδρῶν θεραίων ἐβνενηρ παρονία (Eur. Alc. 606), and implies that those approaching are heard but not yet seen. Αἰς ἐκτόποι = ἐξω τοῦν τῶν τόπων, and so 'Foreign,' so ἐξώμιλος = ἐξω τῆς τῆς ὁμλίας. In what follows, the abstract word is treated as a collective; hence the singular number in φορεῖ, προκηρυμένα.

965. πᾶ δ' αὖ φορεὶ νυν] Hearing the
5 προκηδόμενα, βαρείαν ἰψονον φέρει βάσιν.
αλαί, δὴ ἀναύδατος φέρεται,
tί χρή, θανώντα νῦν, ἡ καθ' ὑπνον ὄντα κρίναι;

ΥΛ. "Ωμοί ἐγώ σοι,
* οὐ πάτερ, ὦμοι ἐγώ σοι μέλεος.
tί πάθω; τί δὲ μήσομαι; οἷοι.

ΠΡΕΣΒΥΣ.

σίγα, τέκνων, μὴ κινήσῃ
ἄγριαν ὀδύνην πατρὸς ὦμόφρουνος.
ξή γὰρ προπετῆς. ἀλλ' ἴσχε δακῶν
στόμα σόν.

ΥΛ. πῶς φής, γέρων; ἢ ζῆ;  
ΠΡ. οὐ μὴ *εἰεγερεῖς τὸν ὑπνοι κάτοχον

*966. προκηδόμενα] προκηδόμεναν Λ. προκηδόμεναν Α.  
969. αλαί, δὴ ἀναύδατος] αἱ αἱ αἱ αἱ, δὴ ἀναύδας Λ. αἱ αἱ αἱ, δὴ 'α. ναυὸς Α.  
977. γέρων Λ. γέρον Α. Brunck. corr.

978. μὴ *εἰεγερεῖς μὴ εἰεγείρειο Λ. μὴ εἰεγείρθοι Α. Dawes corr.

cautious, uncertain tread of those who are carrying Heracles the Chorus cannot distinguish the direction of their movement till they come in sight. αὐτα, if genuine, implies that the question occurs to them on taking second thoughts. Meincke conjectures τὰ καὶ.

ἄς φίλου προκηδόμενα 'As caring for one who is dear to them,' i.e. they move slowly and quietly because they are afraid of hurting him.

966. βαρείαν ἰψονον...βάσιν 'With grief-pressed and noiseless footsteps.' For βαρείαν, cp. Phil. 207, 8, βαρεία τηλέθεν αὐθί: infr. 1.983, βαρός ἀπέλευν ἢμέμονο ρόην.

968. Heracles, borne by attendants, now comes in sight. Hylus either meets (supr. 902, note), or enters with them. For the verbal ἀναύδατος, cp. O. T. 191, περιβαύτος. The polysyllabismatichem, or displacement of the trisyllabic foot (— — — — — — — — — — — — — — — — — — — — — —), has troubled the critics, some of whom read φύμενον for θανώντα, and some δάνατον, sc. κατά. But it is by no means certain that this metrical variation is impossible.

972. τί πάθω] 'What is to happen to me?' Cp. O. C. 216, ὦμοί ἐγώ, τί πάθω, τέκνων ἵμιν;  
974. μὴ κινήσῃς 'Lest thou shouldst rouse.'

976. ὦμόφρουνος 'Wild of mood.'
The old man retains a vivid impression of what he has seen at Ceneaum, and on the voyage.

976. ἦ γὰρ προπετής 'For he lives, though at the point of death.' εἰς τὸν δάνατον προπετεύων. Schol. Cp. supr. 1.701, τοῦτο δὲ κείται προπέτευς, and note. The meaning is, (a) He is not quite dead, (6) He is all but dead.

977. δακών 'With clenched teeth.' Cp. Aristoph. Nub. 1368, 9, κατάσκοι πᾶσ' οἰσθείμον τὴν καρδίαν ὀρέχειν; ἦμοι δὲ τὸν θυμὸν δακῶν ἐφην, κ.τ.Λ. Join στόμα both with ἴσχε and δακῶν.

977. η ἔνα] ἔνα expresses doubtful eagerness. 'Does he really live?'
κάκκινήσεις κάναστήσεις
φοιτάδα δεινή
νόσου, ὃ τέκνον.

ΥΛ. ἀλλ' ἔπι μοι μελέῳ
βάρος ἀπλετον ἐμέμονε φρήν.

... ὝΡΑΚΛΗΣ...

Ὤ Ζεῦ, ἥκω; παρὰ τοῖσι βροτῶν
κεῖμαι πεπονημένον ἄλληκτοις
ὀδύναις; οὐμοι ἐγὼ τλάμων
ἡ δ' αὖ μιαρὰ βρύκει, φεῦ.

ΠΡ. ἂρ' ἔξηδος, ὅσον ἦν κέρδος
σιγὴ κεύθειν, καὶ μὴ σκεδάσαι
τῷ ἀπὸ κρατῶς
βλεφάρων θ' ὑπνον;

ΥΛ. οὐ γὰρ ἔχω πῶς ἄν
στέρξαι κακὸν τόδε λεύσων.

... ὝΡ. Ὄ Κηναία κρηπίς βωμῶν,

979. κάκκινήσεις κάναστήσεις] κάκκινήσεις κάναστήσης Λ.

c. gl. γάς Aε. 987. ἥ δ'] ἥ' ΛΑ.

980. ἐξηδος] ἐξηδος Λ.

980. Κηναία κρηπίς βωμῶν, The pain is imagined as a wild beast, which for the present is couched in slumber. For ἐκκινήσεις, cp. El. 567, 8, ἐκκινήσειν ποδῶν | στικτὸν κεράσμαν ἔλθον.

980. φοιτάδα] 'Wild.' If the malady is once awakened, there is no saying whither it may run.


984. παρὰ τοῖσι] This form of the dative of τις is rare. Cp. Hdt. 1. 37, τοῖσι δόματι. 2. 81.

985. ἄλληκτοις] Epic for ἄληκτοις.

986. 7. For the two paraemiacs, cp. inf. 1006-8, El. 88, 9, 105, 6.

987. ἥ δ'] ἥ' ΛΑ]. The disease is again spoken of as a living thing. Cp. Phil. 758, ἢκεὶ γὰρ αὐτῆ, κ.τ.λ.

988. ἐξηδος] 'Hast thou now learnt?' 989. σιγὴ κεύθειν] (1) 'To remain shrouded in silence,' κεύθεω being used intransitively as in O. T. 968, κεύθει κἀτα δὴ γῆς. This is better than (2) 'To hide (what you might wish to say).'

991. 2. πῶς ἄν....στέρξαι] 'How to endure,' i.e. so as to keep silence. Valcknaer's conjecture, στέρξαι, 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. Ὄ Κηναία κρηπίς βωμῶν] 'Cenaeum support of altars;' i.e. Rock of Cenaeum, on which the altars are set.
τηρῶν οἰαν * οἰαν ἐπὶ μοι
μελέω χάριν ἡνύσω. ὧ Ζεῦ,
οἰαν μ’ ἁρ’ ἐθον λάβαν, οἰαν
ἡν μήποτ’ ἐγὼ προσιδεῖν ὁ τάλας
ὁφελον ὁσσοι, τὸδ’ ἀκήλητον
μανίας ἄνθος καταδερχῆναι.
τίς γὰρ ἄοιδός, τίς ὁ χειροτέκνης
ιατορίας, ὃς τὴν’ ἀτην
χώρις Ζηνός κατακηλῆσει;
θαῦτ’ ἄν πόρρωθεν ἰδοίμην.
ἐ ἐς.

995. οἰαν οἰαν ἐπὶ μοι] οἰαν ἄνθ’ οἰαν (ὅμως C) ὧ μυστατὸν ἐπὶ μοι LAVV3R. ὧ
ἰδοίμην] ἱδοῖμ’ ἄν L. ἱδοῖμ’ ἄν C. ἱδοίμην A.

995. οἰαν οἰαν ἐπὶ μοι] ‘What glorious victims did I offer upon thee, and what
a return of misery hast thou (for thy
part) accomplished for me!’ In
the MS. reading (see v. rr.) δινὶ καὶ συμματὸν
are due to glosses. Mr. Paley objects to ἐπὶ μοι. But cp. Phil. 11139, ὧ C.
4.14, and see Essay on L. § 44. p. 83, γ.
996. ἡνύσω, ὧ Ζεῦ] According to
this punctuation, the words ὧ 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. 1127). So Hermann. For
the two accusatives after ἐθον, cp. Eur.
Or. 1158, ἕθεσι τῶν ἰχνομή
κονον γόνον.
998 foll. ἱν μήποτ’ ἐγὼ … καταδερχῆ-
ναι] Heracles, confused in his delirium,
confuses the effect with the cause, ἱν … ὁσσοι
referring to the sacrificial robe (cp. infr.
1148–52). There would be something
feeble in his merely wishing that he had
not experienced this trouble. And ὁσσοι
would then be inappropriate. Wunder
supposes ἱνυόια ἱφώιοι to be the ante-
cedent to ἱν; but this is of course
inconsistent with our punctuation, and is
forced in any case.
999, 1000. τόδε … καταδερχῆναι] is
epexegetic of προσιδεῖν. In what fol-
sows ἀθήνητων is taken up and ex-
panded.
μανίας ἄνθος] ‘Bloom of madness,’
i.e. madness in the highest degree. Cp.
Ant. 1159, ὥ, οὐτω ἄνθος μανίας ἰποτάῖαν ἐπὶ μοι ἀνθέ
1001. τίς γὰρ ἀδικεῖ] ‘For what
charmer, what master of the healing
craft so famous?’ etc. Incantations
were regarded as a branch of medicine.
Cp. Aj. 582, and note.
Hermann rightly defends ὧ, which
Erfurdt had condemned; ‘Incipit poēta,
ut si dicturus sit, tίς ἀδικεῖ κατακηλῆσει;
tum mutata strūctura pergit, tίς ὁ
χειροτέκνης ιατορίας, ὃς κατακηλῆσει;
Besides giving an antecedent to ὧ, the
article asks for one great physic-
ian to be named. ‘What charmer,—
or who is he, the famed physician?’
etc.
1002. ἱνυόι] ‘Save only Zeû,
in who has power to heal as to destroy.
1004. ἱνυόι] ἄν χάριτον ἰδοίμην] Hermann placed a mark of interroga-
tion 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
ἠθήμα as an adverbial accusative.
Cp. supr. 983, ἐκεῖ ἀπλετον. ‘Mine eyes
would hail him wonderfully from afar.’
1004 foll. ἐς, ἐπὶ. ἱδοὶμ] Hermann thus
addresses those who approach to lift
him from the litter to the bed. Hyllus
takes him in his arms and places him
here, while he speaks ll. 1107, 8. The
outburst that follows, ll. 1109 foll., is
made from the bed.
IO 1005 eιάτε μ’, ειάτε με δύσμορον ευνάσαι. ειάθ’ * ὑσατον ευνάσαι.
πά μου ψαύεις; ποτε κλίνεις;
ἀπολείς μ’, ἀπολείς,
ἀντέτροφας ὦ τι καὶ μύσῃ.

1006 ἢππαί μου, τοτοτί, ἥδ’ αὖθ’ ἔρπει. πόθεν ἔστ’, ὡ
πάντων Ἑλλάνων ἀδικῶτατοι ἄνερες, οὔς δὴ 1010
πολλὰ μὲν ἐν πόντῳ, κατά τε δρία πάντα καβαίρων,
ἀλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῶδε νοσοῦντι:
οὐ πῦρ, οὐκ ἐγχός τις ὕψισιν οὖν ἀποτρέψει;
[76 b. ε ἐ, οὐδ’ ἀπαράξαι κράτα βίον θέλει
μωλον τοῦ στυγεροῦ; φεῦ φεῦ.

1005 a. δύσμορον] γρ. ὑσατον C2 et sq. 1005 b. ἦδ’ ὑσατον ευνάσαι] ειάτε
με δύσμορον ευνάσαι ΛΑ. ομ. Β. ἐιάτε με τὸ δύσμορον Β. Herm. corr.
(See note on 1005 a). 1006. καὶ παὶ ΛΑ. 1007. ἀπολείς Λ. 1008. ἀντέτροφας Λ. 1009. τοτοτοὶ]
τὰ τὸ τοῦ Λ. τοτοτοὶ Λ. Β. c. γρ. τοῦ τοῦ Λ. Β. ὠτο τῷ Β. 1012. ἐν
πόντῳ] ἐνπόντῳ Λ. ἐν πόντῳ Λ.

1008. ἀντέτροφας ὦ τι καὶ μύσῃ] 'If
aught of the evil slumber for a moment, you
disturb it again.' Wunder com-
plaints of the want of correspondence be-
tween protasis and apodosis in respect
of mood. But the combination of cate-
gorical with hypothetical expression
is not uncommon even in prose. Cp.
e. g. Plat. Phaedr. 244 A. οὐκ ἐστ’ ἐτυμὸς
λόγος ἀν ἦν . φή. 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. 1160, and
note. Linwood by substituting μῶσα,
the optative for the subjunctive, evades
the difficulty. ἀν(α)τέτροφος is perfect
of ἀνατρέπον with present meaning.
1009. πόθεν ἔστ’?] The Scholiast
says, τὴν δὲ ἐκ τόπου σχέσιν εἶχεν ἀντὶ
tῆς ἐν τόπῳ, ὡς σχέδοθεν δὲ οἱ ἥθεν
Ἀθηνη (Od. 2, 267), ἀντὶ τοῦ σχέδου.
So ἠγαθοὶ ἔλλοιν, Π. 11. 396. As Her-
mann 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 ἄνερες] 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 ἀδικῶτατοι ἄνερες.
'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.

οὔς δῇ] Hermann suggested οὔ,
it is better to retain οὐ, the inhab-
tants being put for the countries, with
the additional notion of benefits con-
ferred on them, and to take πολλὰ
adverbially; i.e. δν γαίαν καβαίρων,
k.t.L. Cp. infr. 1061.
1011. i.e. πολλὰ μὲν ἐν πόντῳ, πολλὰ
dὲ κατὰ δρία πάντα, k.t.L.
1012. Heraclés calls not for healing
(cp. supr. 1001 foll.), but for instant
1013. For the negatives, see E. on L.
§ 29. p. 48, 1.
1015, 16. The interpretation of the
PR. "Ω παί τούδ' ἄνδρός, τούργον τόδε μείζον ἄνήκει ἢ κατ' ἐμάν ρώμαν· σὺ δὲ σύλλαβε. σοὶ τε γὰρ ὄμμα ἐμπλεον ἢ δὲ ἐμοῦ σώζειν.

ΥΛ. Ψαύω μὲν ἔγωγε, λαθίπονον δ' ὄδυναν οὔτ' ἐνδοθεν οὔτε θύραθεν ἐστὶ μοι ἐξανύσαι * βιοτον· τοιαῦτα νέμει Ζεύς.

ΗΡ. "Ω παί, ποῦ ποτ' εἶ;

τάδε με τάδε με πρόσλαβε κοὐφίσας.

ε' ε', ἰδ' δαίμον.

θρώσκει δ' αὐτ. θρώσκει δειλαία διολοῦ' ἡμᾶς ἀποτίβατος ἀγρίᾳ νόσος.


Scholiast (οὐδὲς ἐκεῖνω, φησι, βουλεῖται ἐκλέων τὴν κεφαλὰν μου ἀποτείχειν, καὶ κλεισθέως τοῦ μοῦ ἁνθρωποῦ) suggests a slightly different text. Hermann would read λέσω for μολάν. Another expedient is to read ἀπαράξεις κράτα βίου θέλει [λέσαι τοῦ στιγμῆ]. The Scholiast may have read λέσαι μολάν. Then λέσαι having been dropped, through similarity to the last syllable of θέλει, ἀπαράξεις would be changed to ἀπαράξεις for the sense.

1017. οἴ ον τοῦδ' ἄνδρος] 'Son of Heracles here!' It is strange that this expression should have given any trouble, when the much more vague ἀν' καίνου τόμορφος is so familiar in prose.

1019. σοὶ τε γὰρ . . . σῶζει] 'For indeed thou hast a fulness 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 τε may be compared with the digammated of in 1.650, or ἀποτίβατος, inf. 1030. As βλέπειν sometimes = ἑπερ, so ὄμμα 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 ἐμπλεον suggesting ἐν πλέον. δε' ἐμοῦ σῶζειν = τὸ δ' ἐμοῦ σῶζεισαι αὐτόν, 'The hope of saving him through me.' 1021. λαθίπονον δ' ὄδυναν] Essay on L. § 40. p. 75. § 55. p. 101. οὔτ'] ἐνδοθεν οὔτε θύραθεν'] (τ) 'Neither by my own resources nor with help from others.' Or, (τ) 'Neither from within nor from without,' distinguishing between the inward pain of Heracles and the cares which press upon him. Cp. O.T. 1318, κέντρων τε τόνδ' οἰστρημα καὶ μνήμην καλοῦν: Milton, Samson Agonistes, 1.18, 'Ease to the body some, none to the mind.' For a similar expression, cp. supra. 730, διὸ μηδὲν ἐκτ' ἀλοϊς βαρόν. 1022. τοιαῦτα νέμει Ζεύς] 'The Father holds such things in his power.' Cp. Phil. 843, τάδ' ἐν τοῖς ὑφεστα. Others understand, 'So fearful is the trouble dispensed by Zeus.' 1023. ποῦ ποτ' εἶ] Heracles recognises the voice of Ἡλλύς, but is too much distracted to perceive him otherwise at first. Cp. Phil. 805, ποῦ ποτ' ἄνω, τέκνων, κυρίης; Then presently he directs him how to hold and turn him for greater ease.

1030. ἀποτίβατος] 'Unapproachable,' i.e. Irresistible or intractable. Cp. Aj. 255, τὸν αὖ ἀπόλατον ἑκεῖ.
IO *iò *Pallass, τόδε μ' αὖ λαβάται. iò pai, *φύσαντ' οἰκτείρας, ἀνεπίφθονον εἴρυσον ἐγχος, παίσων ἐμᾶς ὑπὸ κλῆδος: ἀκοῦ δ' ἄχος, φ' μ' ἕχολω-σεν

1035 σὰ μάτηρ ἄθεος, *τὰν ἄδ' ἐπίδοιμι πεσοῦσαν αὐτός, ὡδ' αὐτῶς, ὡς μ' ἀλέσεν: *ὶ γυλκὺς "Αἰδας, 1040 *ὁ Δίός αὐθαίμων,

eύνασον εύνασον: *μ' ὀκυπέτα μόρφ τὸν μέλεον φθίσας.

ΧΟ. κλύνον', ἡφρίξα τάσδε συμφοράς, φιλαί, ἄνακτος, οῖας οἶος ὁν ἐλαύνεται.

1045 ΗΡ. ὥ πολλὰ δὴ καὶ θέρμα *κοῦ λόγῳ κακά


1031. iò *iò] iò LA. *φύσαντ'] The MSS. have τὸν φύσαντ', for which some (Dindorf) would substitute τὸν φώτορ', others τὸν πατηρ'. 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 ὃς ἐφώνα, ἔτι = (or ἐπὶ) ἐφώνα.

1032. ἀνεπίφθονον] 'Blameless:' i.e. no one could upbraid Hyllus for slaying his father under the circumstances.

1035. παίσων] For the asyndeton, which is expressive, cp. Phil. 747-9, πρὸς θεόν, προκειμένον εἰ τί σοι, τέκνον, πάρα | εἰφός χεροίν, πάταγον εἰς ἄπανν τόδα: | ἀπάτημον ὡς τάχιστα, μὴ φείει βλέω.

ἄχος, φ' μ' ἕχολωσεν'] '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, which he is unable to bear, is the Litterest pang of all.

1036. ἀδίκοις] 'God abandoned.' Either ὃς is long in arsi, before the pause, or (as in text) τὰν should be read for ἄν,
kai xeroi kai nortoi mouthias eis sarkas semeiou toioouton ou't akousis he Diou prooudheken outh' ou sunynos Eirynous eimoi oion to'd he dolopis Oineous koryr kathanen amois tois eimoi 'Eirynous vfanaton amfisbetastron, @ didyllmai.

pleuariai yap proomachheven ek me'n eschatas kebroske sarkas, pneumovos t' artypia rofei eunoikovn ek de xlarovn aima mou ptopoken heta, kai diefarmai deimas to pana, aphiasto tyde cheirwheis pedy.

kou tautoi loghycha pedias, outh' o xynhenei strotos Gigantov, oute theireios bia, outh' Elleas, ou't' aglwosos, outh' dsev elw

1053. proomachheven ek me'n eschatas kebroske sarkas, pneumovos t' artypia rofei eunoikovn ek de xlarovn aima mou ptopoken heta, kai diefarmai deimas to pana, aphiasto tyde cheirwheis pedy.

Greek text translation (Tusc. Disp. 2. 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, katai kai logw akousai deunov, ev' anwri y ev' panta... gegovkehsi... Wunder conjectures kal logon pera, which yields a fair sense, but kal logon is simpler and more forcible. Cp. Aesch. S. c. T. 847, ἥδε ὅ αλαστα πῆμα τ' οὐ λῇγη.

1047. kal vountoi Some have supposed an allusion here to Heracles having relieved Atlas of his burden. But cp. infr. 1096 foll.


1050. dolopis] 'Of the deceitful eye.' The remembrance of Deianira's beauty returns involuntarily.

1050-2. τόδ'... 'Eirynous... amphi-

betas on] Aesch. Ag. 1115, βιτυς

... 'AIou: Cho. 492, μεμηνος δ' amphi-

betas on de kaiousin: ib. 999.

1053. proomachheven] Supr. 767-9. ek... βιβρωκε... Tmness.

eschatas] i.e. 'Even to the bone.'

1054. pneumovos... eunovou] 'Leaking in the lung it drains the passages,' i.e. It has penetrated the lung and is shrivelling up the vessels there. eunovou, sc. tò pneumon.

1055. Hath already sucked away my fresh life-blood.' For xlarovn, see above, note on l. 849.

1057. aphiastos is, 'Baffling the mind,' and is here applied to that which cannot be overcome because it cannot be discerned,— Inscrutable.'

1058. loghycha pedias] 'The array of spearmen on the plain.' loghycha is used collectively, like ἑ ἰππος, etc. Whether Heracles is thinking of the battle with the Minyans, or of some other exploit, we cannot determine.

1059. theireios bia is probably, 'The violence of the Centaurs,' cp. infr. 1095, 6, and not generally, 'of wild beasts.'

1060. 'Ελλας] Sc. γαία. The word is strictly adjetival here. Some have supplied ανήρ or βηθ, supposing that ἄγλωσος could not be an epithet of country. But why not ἄγλωσος γαία as well as βαρβάροι αἰαν, El. 95?̊ ἄγλωσος] 'Without speech,' =
Without intelligible speech,' just as ἄγενήτος = διαγενής, supra 61: ἄδημος = ἄποδήμος, Fr. 577. Pindar (Isthm. 6 (5). 24) uses παληγγαλέος in this sense. 1062. θῆλυς οὔσα κοῦκ ἄνδρος φώσιν] 'A woman, and not of manly mould.' θῆλυς for θῆλεα occurs several times in Greek poetry, e.g. Eur. Hec. 659, θῆλων σποράν. The construction of the remaining words is difficult: but ἄνδρος 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 = ἄνδρόδης. For φὼσιν, Aj. 760, ἄνδρασφωσίν βλαστάνω, which has suggested several emendations of this line, e.g. θῆλων σχοῦσα κοῦκ ἄνδρος φώσιν (Reiske), etc.

1064. γενοῦ... γεγώσι] Cp. infr. 1157, ἐβήκεις δ' ἐνα [φανερίς ὅσιοι ἀνὴρ εἶμι καλεῖ. The tautology γενοῦ... γεγώσι adds a pathetic emphasis.

1065. Cp. El. 366, 7, καλοῦ [τῆς μητρός, and note. We are to imagine the effect of this on Hyllus, who has just been bewailing his mother's death.

1068. η 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. οἷκτερόν τέ με] The two imperatives are connected by τε, because Heracles regards obedience to his request as inseparable from pity for his state.

1071. ἀστέρως κακοίς] I. 'Whom many (and not my son only) may be expected to pity.' Cp. Eur. Med. 509, πολλοῖς μακαρίαιν. 1074. ἐσπόμην κακοῖς] 'I turned not aside from trouble.' The imperfect εἰσπόμην might rather have been looked for here, but the aorist, summing up the past, is not wrong. Bllades and Meinke propose εἰχόμην, the former on the ground that 'evils do not require to be followed after.' But (a) ἐπισθαυ is not necessarily to follow after, but also to 'accompany' (see L. and S. s. v. ἐπισθαυ, B. i. 4.): (b) 'I went where trouble led me' is a fair description of the life of Heracles, whose course was one of unremitting toil.
In consequence of such a thing; i.e. From an unseen, subtle, woman-inflicted evil (II. 1050-2, 1057, 1062, 3, 1104). Or (2), ‘After being such,’ i.e. After having bravely endured so much.

1076 foll. Heracles first draws Hyllus nearer to show him what ravage the venom had made: then, by a sudden impulse, displays the torn and writhing frame to all. Afterwards, the pain again overcomes him, and this is marked by the broken rhythm (1081 dochmiac, 1085, 6, anapaestic dimer brachycatalectic). Then looking again at his shrivelled members, he recalls once more their prowess in past days, contrasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

1077. ἐκ τοιούτου] (1) 'In consequence of such a thing; ’ i.e. From an unseen, subtle, woman-inflicted evil (II. 1050-2, 1057, 1062, 3, 1104). Or (2), ‘After being such,’ i.e. After having bravely endured so much.

1078. ἐκ καλυμμάτων] ‘Forth of coverings,’ i.e. unveiled. For the emphatic use of the preposition, cp. ἀπὸ in and ἀπὸ προμέχος, O. C. 900, and similar expressions.

1078. ἐθαλπέν] Hermann conjectures ἐθαλπεῖ μ'; but μ is easily supplied.

1079. ἐτής σπασμὸς . . ἰδεῖ] ‘This cruel fatal spasm.’ ἐτῆς is an attributive genitive like ἔρπνον in supr. 1051.

For the order, cp. Phil. 1050, 1. 1083. ὅθ' ἄγυμναστὸν μ' ἐδυν' For the present tense, cp. Ant. 625, πράσσει ὅλιγυμνῶν χρόνον ἐκτὸς ἀτας.
ήμεὶς ἐκεῖνοι δὴ καθέσταθ', οἱ ποτε
Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
λέοντ', ἀπλατον θρέμμα κάρποσήγορον,
βία κατειργάσασθε, Λερναῖαν θ' ὄδραν,
διψόν τ' ἀμικτὸν ἵπποβάμονα στρατῶν
θηρῶν, ὑβριστήν, ἀνομόν, ἵππορχὸν βλαν,
'Ερυμάνθιον τε θῆρα, τὸν θ' ὑπὸ χόνδυος
'Aἰδοὺ τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
δευνῆς 'Εχίδνης θρέμμα, τὸν τε χρυσέων
δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις.

ἀλλαν τε μόχων μυρίων ἐγευσάμην,
κοῦδεῖς τροπαὶ ἐστήσε τῶν ἐμῶν χερῶν.
νῶν δ' ὧν ἀναρθρός και κατερρακωμένον
τυφλῆς ὑπ' ἀτής ἐκπεπόρθημαι τάλας,
ὁ τῆς ἄριστης μητρὸς ἀνωμασμένον.

1091. ὧμεὶς ἐκεῖνοι] ὧμεὶς δὲ κεῖνοι L. ὧμεὶς ἐκεῖνοι A. καθέσταθ'] κατεστάθ' L.
καθέσταθ' Α. 1094. κατειργάσασθε] κατεγάγασθε Α πρ. 1096. ἵππορχὸν
ὑπέροχον MSS. Bentley corr. 1102. τροπαὶ] τροπαί Α.

1091. ἐκεῖνοι . . καθέσταθ] 'Are the same.' However changed they appear, these achievements remain theirs. This is implied in the use of καθέσταναι for the substantive verb.

1093. κάρποσήγορον] '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?'


1095. ἄμικτον] 'Unsociable,' not mingling in friendship with mankind.

ἵπποβάμονα] 'Tramping with horses' feet.'

1096. θηρῶν] 'Of the Centaurs,' as elsewhere in this play. But in the next line θῆρα is used in the more general sense of 'Wild beast.'

*ὑπέροχον] The MSS. give the Epic form ἵππορχον, which is unmetrical here.

1098. σκύλακα] The word conveys a touch of contempt for Heracles' old enemy, Cerberus.

1099. δευνῆς 'Εχίδνης θρέμμα] 'Nurseling of dire Echidna.' Cp. Hes. Theog. 310, where Cerberus is so designated.

1100. επ' ἐσχάτοις τόποις] 'In the farthest region.' The vagueness of the expression, without γῆς or χόνδυος, is intentional.

1102. τῶν ἐμῶν χερῶν] Genitive of the object: i.e. of that over which the triumph is celebrated.

1103. κατερρακωμένον] 'Reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023, ἀδόματος μέγα βάκος,—said of Prometheus torn by the vulture.

1104. τυφλῆς] 'Blind,' i.e. 'Eluding sight.' Cp. supr. 1057, ἄφράστην.


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ο τοῦ κατ’ ἀστρα Ζηνὸς αὐθηθείς γόνος, ἀλλ’ εὐ γέ τοι τὸν ἵστε, καὶ τὸ μηδὲν οὗ καν μηδὲν ἔρπω, τὴν γε δράσασαν τάδε χειρώσομαι κάκ τῶν, προσμῆλοι μόνον, ἵν’ εκδιδαχθῇ πάσιν ἀγγέλλειν ὦτι καὶ ζῶν κακοῦς γε καὶ θανῶν ἐτισάμην.

ΧΟ. ὃ τήμιν Ἑλλάς, πένθος δοῦν εἰσορῶ ἔξωσαν, ἀνήρ τουδέ γ’ εἰ σφαλήσεται.

ΥΛ. ἐπεὶ παρέσχες ἀντιφωνήσαι, πάτερ, σιγὺν παρασχὼν κλῳθί μοι, νοσῶν ὅμως. αἰτήσομαι γάρ σ’ ἀν δίκαια τυχάνειν. δὸς μοι σεαυτόν, μὴ τοσοῦτον ὡς ἀκάκηθα θυμῷ δύσοργοι. οὐ γὰρ ἂν γνοῖς ἐν οἷς χαίρειν προθυμεῖ κἂν ὦτοι ἀλγεῖς μάτην.

ΗΡ. εἰπὼν δ’ ἠρήσεις λήξον ὡς ἐγὼ νοσῶν οὐδὲν ἔμνιμ’ ὄν ὑποικίλλεις πάλαι.


1113. τουδέ γ’ εἰ] τουδὲ εἶπεν A.

1116. τυχάνειν] εἰπὼν δ’ ἠρήσεις add A.

1117. om. A. 1121. ἔμνιμ’] ἔμνειμ’ L. ἔμνειμ’ C4. ἔμνειμ’ A.

1106. οὐ... αὐθηθείς ‘Who was named aloud.’ Cp. Phil. 240.1, αὐθηθῶ δὲ ταῖς Ἀχελλῶν, ἦν οὐσίλεμος. There seems to have been a n. τ. αὐθηθῆναι, a curious instance of the mixture of mechanical and mental error which has given rise to some corruptions.

1107. 8. καὶ τὸ μηδὲν ὡς | κἀν μηδὲν ἔρπω ‘Though I be nothingness and have no power to move.’ The second μηδὲν is adverbial = ‘Not at all.’

1109. προσμῆλοι μόνον ‘Might she but come near,’—expressing a wish, not now a command. Cp. Ant. 310-2, and note: Ο. T. 624.

1111. καὶ θανῶν] ‘And when already dead,’ as he was in effect even now.

1113. εἰ σφαλήσεται] 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. παρέσχες] ‘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.


1117. 18. μὴ τοσοῦτον . . . δύσοργος i.e. ὃς μὴ τοσοῦτον βάκυνθε δύσοργος, ‘That you be not so exceedingly vexed with rage, being grievously dis tempered.’ δύσοργος is to be joined both with βάκυνθε and with δύσοργος. For the postponement of ὃς, cp. Aj. 589, 90, ἥ γε θεοῖς ὃς οὐδὲν ἀρείειν ἐμ’ ὑπειλήφην ἑτί. μὴ adheres closely to τοσοῦτον. Others, reading βάκυνθε, suppose an alternation of clauses = μὴ τοσοῦτον δύσοργος, ὃς βάκυνθε δύσοργος. ‘In a less wrathful mood, than now you are devoted with in your soul.’

1118. 19. ‘Else you will not know in what you would fain rejoice, and wherein you are indignant without cause.’

1120. ὃς ἐγὼ νοσῶν] ‘Since I in my distraction.’

1121. Heracles’ impatience is roused
The reminiscence of Deianira's blameless life, occurring when Heracles in his wrath against her is about to listen to Hyllus, is not the only 'modern touch' in the Trachiniae. Cp. supra. 1050, δολῶν, and note.

Neither does her fault to-day require silence, as you will presently confess.' Sex et hodie dices ne ob haec quidem tacendum esse.' Masgr. Or (2), 'Her fault of to-day, too, (her suicide) must be spoken of.' Or (3) (γε μ. δ.?), 'But you will not say so when you have heard what has happened to-day.'

Take heed you do not prove yourself base;' viz. By preferring your mother to your father.' Supra. 1064, 5.

The comparison of Aj. 898, 9, Αἰας δὲ ἡμῖν ἀρίτιον νεόφυαγής | κείνα, shows that ἀρίτιος is to be taken closely with νεόφυαγής. 'She is dead, slain even but now with recent stroke.'

The mind of Heracles is struck by the sudden news: 'You have told me, in mysterious words, piercing through my woes, a strange thing.'
ΤΡΑΧΙΝΙΑΙ.

ΤΑΞΙΔΙΩΝ

ΥΛ. αὐτή πρὸς αὐτῆς, οὖδενός πρὸς ἐκτόπιον.
ΗΡ. οἵμοι πρὶν ὃς χρῆν σφ' ἐξ ἐμῆς θανεὶν χερὸς;
ΥΛ. καν σοι στραφεὶ θυμός, εἶ τὸ πάν μάθοι.
ΗΡ. δεινοὶ λόγου κατηχείς: εἴπε δ' ἦ νοεῖς.
ΥΛ. ἀπαν τὸ χρῆμ', ἡμαρτε χρηστὰ μωμένη.
ΗΡ. χρῆστ', δ' κάκιστε, πατέρα σὺν κτείνασα δρα';
ΥΛ. στέργημα γάρ δοκοῦσα προσβαλεῖν σέθεν,
ἀπήμπλαχ' ὡς προσείδε τοὺς ἕνδον γάμους.
ΗΡ. καὶ τίς τοσοῦτοι φαρμακεύς Τραχινίων;
ΥΛ. Νέσσος πάλαι Κένταυρος ἔξεπεῖσι νιν
τοιῳδείς μιλῶν τὸν σὸν ἐκμήναι πόθον.
ΗΡ. Ιοῦ Ιοῦ δύστημος, οἰχομαί τάλας.

1132. αὐτής] αὐτῆς Λ. αὐτῆς Α.
1134. καὶ σοι] καὶ σοι Λ. στραφεὶ]
στραφή Α. 1135. κατήχεις] κατήχεις ΛΑ.
1136. χρῆμ', ἡμαρτε] χρῆμ' ἡμαρτε;
χρῆστ'] χρῆστ' Λ.
χρῆστ' Α. 1139. ἀπήμπλαχ'] ἀπήμπλαχ' Λ. ἀπήμπλαχ' Α.
1141. Νέσσος]
νέσσο Λ. νέσσο Α.

1132. ἐκτόπιον] 'From without;' i.e. Other than herself. Cp. supr. 730, οἵμοι: 1021, οὔτ' ἐνδοθεν οὗτε θυραθεν, and notes.
1135. δεινοὺ] Not merely 'Strange,' but 'Hardly endurable;' i.e. likely to provoke a quarrel. Cp. O.C. 861, δεινοὺ λέγεις.
1136. ἀπαν τὸ χρῆμ', ἡμαρτε χρηστα μωμένη] 'The whole matter is, she erred with good intent.' Nauck edits ἀπλοῦν τὸ μῆμ', χρῆμα is the subject of the sentence. For the syntax, cp. O.T. 1234, 5, τὸ μὲν τάχιστο τῶν λόγων εἰπειν τε καὶ μοι, τέθηκε θείων ἑαυτάτης κάρα. The comma after χρῆμα was introduced by Hermann, the SchoL and former editors having understood the words to mean merely, 'She utterly mistook, though she meant well.'
1137. δρά = λέγεις δεδράμεναι, Phil.58.
1138. οἴδην, objective genitive, is connected with the noun, instead of σοι with προσβαλεῖν, so marking the stress upon στεργημα. Cp. supr. 575, 6, ἐσται φρενός σοι τοῦτο κηληθήσον | τῆς Ἡρακλείας.
1139. ἀπήμπλαχ'] 'She missed her aim.' The chief stress is on the former part of the sentence, with which the clause with ὡς is therefore connected. ἀπήμπλαχε implies, 'She did what she least of all desired to do.'
1140. καὶ, as in καὶ πῶς; expresses wonder. Cp. Ant. 1102, καὶ ταῦτ' ἐπαινεῖ καὶ δοκεῖ παρεκαθεῖν;
1142. τούς] 'Such' as we now see in its effects. Cp. Aj. 453.
1143-5. The three single lines, each followed by an asyndeton, have a striking effect in expressing the mood of Heracles, who by the mention of Nessus is brought to a sudden pause.
1143. The situation here may be compared with that in the ninth book of the Odyssey (597), where Odysseus has revealed his name to the Cyclopes, who is thus reminded of the ancient prophecy concerning himself. The mention of Nessus reminds Heracles of the prophecy of his father Zeus, that a 'dead hand' should be the cause of his death. His mind is thus called away from all that surrounds him, and
he is absorbed in preparing for his end. He is thus prevented from uttering a word of amend to Deianira, and our impression of her desolation is not relieved.

I. 45. *φρονῶ ... ἐσταμεν] 'I know now whither Fate has brought me.'

1. 49. *μάτην[ ] Because Zeus appears to have forsaken her son.

1. 50. ὁς ... ἐγώ] '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. όδ' ὁδ' ἐγώ is added to limit the expression, according to a usual idiom, but may remind us that Heracles did not know all.

1. 51. For ὅστε followed by δέ (1. 153), see Essay on L. § 36, p. 65.f.

1. 52. ἀλλ' ἐπακία ... ἐδραν] (1) 'But she has obtained leave to dwell at Tiryns by the shore.' συμβῆθην = συμβεβαικέν ἐπισήματο, sc. τῷ ἔδρανθεί. Or (2), 'She happens to be dwelling.'

1. 53. παῦδων] 'Of thy sons.' Alcmena had taken some of her grandchildren with her to live at Tiryns. Cp. σὺν ὀρμαίονων, supr. 1. 147. If we are further to suppose consistency with supr. l. 54, other sons besides Hyllus must be imagined as present, and included in the phrase ὅσοι πάρεσμεν in l. 1. 155. The general meaning is, 'All your sons are not here, but those who are will execute your will.'

1. 54. ἂν ... μάθοις] Sc. εἰ πωθάνοι. 1. 55. ἐξυπηρετήσομεν] 'Will obediently carry out.' ἐκ as in ἐπονόμων. 1. 57. σὺ δ' ὁδ'] 'Well, then'— however that may be; i.e. If the others are absent, Hyllus must act for them.

toúργον] 'The thing which has to be done,—' the business.' For ἔργον, of an act in contemplation, cp. Aj. 466, οὐκ ἐστὶ τούργον τλήτων. Heracles is already thinking, as the words ἐξήκουσας ... καλεῖ show, of the command with which he means to conclude. Cp. Od. 16. 300, εἰ δ' έτεον γ' ἔμοι ἐσόι καὶ αἴρατοι ἀμετέρως.


1160. ἐπόσις ὅπως ἦτοι "Αἰδοὺς φήμην ὁ ἤκοιτώρ πέλου,

1165 ὃς ὁ θεὸς Κένταυρος, ὡς τὸ θεῖον ἦν πρόφαντον, οὕτω ἤθντά μὲ ἐκτεινένθαν.

1170 φανῶ δ' ἐγώ τούτοις συμβαίνοντ' ἵσα μαντεία καίνα, τοῖς πάλαις ἐξυήγορα,

τό τῶν ὁρείων καὶ χαμαικοίτων ἐγὼ Σέλλων ἐσελθὼν ἄλογοι εἰσέγραψάμεν πρὸς τής πατρῴας καὶ πολυγλώσσου δρώσασ τῷ ἐμπρότερον τόν ἐφεστάτων ἐμὸν λύσιν τελείσθαι καθόκου πράξειν καλῶς,

τὸ δ' ἦν ᾧ ὀδυέν ἄλλο πλὴν θανεῖν ἔμε.

1161. ἐπέλει. ἐπέλει Λ. ἐπέλει Α. 1172. τὸ δ' ἐπὶ τὸν Ἀ." 1167. ἐσελθὼν] ἐσελθὼν Λ. ἐσελθὼν Α.

1161. τρόποις . . . ὑπὸ Καὶ τοιούτως ολοκληρώσατο τὴν θέαν Καλοῦσαν, θανατίσατο τοὺς ἀνόμους. Ὅπως τοῖς πάλαις ἐξυήγορα.

1165. συμβαίνοντ' ἵσα.] 'Agreeing in purport.' Ὅπως τοῖς πάλαις ἐξυήγορα.

1170. θαναίν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολίων [κερανών,

1161. φήμην] 'Being already dead.'

1164. συμβαίνοντ' ἵσα.] 'Agreeing in purport.' Ὅπως τοῖς πάλαις ἐξυήγορα.

1165. θαναίν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολίων [κερανών,

1170. θαναίν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολίων [κερανών,

1164. ναι] 'Agreeing in purport."

1165. συμβαίνοντ' ἵσα.] 'Agreeing in purport."

1170. θαναίν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολίων [κερανών,

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1164. ναι] 'Agreeing in purport."

1165. συμβαίνοντ' ἵσα.] 'Agreeing in purport."

1170. θαναίν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολίων [κερανών,

*таὔτ' οὖν ἐπείδη λαμπρὰ συμβαίνει, τέκνου, δεῖ σοὶ αδ γενέσθαι τόθε τάνδρι σύμμαχον, ११७५*

καὶ μὴ 'πιμεῖναι τοῦμόν ἐξώναί στόμα, ἀλλ' ἀυτόν εἰκαθόντα συμπράσεσθε, νόμον κάλλιστον ἐξειροῦντα, πειθαρχεῖπ πατρι. ११८०

**Υ. Δ.** ἀλλ', ὁ πάτερ, ταρβάδι μὲν εἰς λόγου στάσιν τοϊκὸν ἐπελθὼν, πείσομαι δ' ἢ σοι δοκεῖ.

**ΗΡ.** ἐμβαλλε χείρα δεξιάν πρόπτοστα μοι.

**Υ. Δ.** ὡς πρὸς τί πίστιν τίν' ἀγαν ἐπιστρέφεις;

**ΗΡ.** οὐθ' ἔκοινος οἴσεις μηδ' ἀπιστήσῃς ἐμοί;

1173. τοῖς γάρ, κ. τ. λ. This is Heracles' comment on the word λόγων, and shows that he looks forward only to the rest of death. Cp. El. 1170, τοίς γάρ θανάτους οὐκ ὑμῶν λυστομένους. 1174. 'Since therefore all this is manifestly being fulfilled.' The state of Heracles, with its cause, and the two oracles, throw so much light on one another that the event is clear. 1175. αὖ 'Once more.' 1176. ἐξώναι [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-ών are sometimes intrasitive, e.g. El. 916, ἔδησον.

1177. αὐτόν] 'Of thine own accord.'

νόμον] 'Course or principle of action.' Cp. Ant. 908, τίνος νόμον δή ταύτα πρὸς χάριν λέγαι; 1178. ἐξειροῦντα] '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 ἐξειροῦν is used elsewhere of bringing old thoughts to mind. Cp. O. T. 304, ἦς ἐκ προστάσεων ἑτερήθη πάντως, μοῖχον ἐμειρεσκομεν. (The saving power of Oedipus was no new idea to the Thebans.) Endredt would supply ὄντα ('Finding this to be,' etc.) 1179. ἐς λόγου στάσιν [τοϊκόν] The edd. compare O. T. 634, 5, στάσιν [ἐφανερωμεν, 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 Doreb (who renders, 'In hujusmodi colloquium declatus') 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. 1182. πίστιν τίνες] Cp. O. C. 1632, δὸς μοι χεριον σῆς πίστιν ἀρχαιαν τέκνος, ἀγαν [ἐπιστρέφεις] 'Do you urge on me so vehemently?' Musgrave proposed ἐπιστρέφει, 'Dost thou regard?' Perhaps rightly. 1183. ὀίσεις] Sc. τὴν πίστιν.
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troubulously with curses," but, 'My curse shall be an abiding trouble to thee.'

1202. For ῥαίοις, cp. Fr. 356, δ' ἀσθένει ἐλέειν ἣν ῥαίοις μοι νεκεῖν: Plat. Legg. 925 C. 1203. τί ἐπισασ]. The reading of A points to τί μ' ἐπισασ; in which με 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. ὅποια δραστε ἐστίν[ ] Sc. ἐπισασ. 1206. οίδα μ' ἐκκαλεῖ] 'To what an act do you summon me!' οίδα is cognate accusative, and the words φονεία ... σέθεν are in apposition to it. The middle voice marks the reference of the action to Heracles.

1208. δ' ἐπα τό τῆς ἐπισασ] Sc. κακῶν. The resumption of the expression in the next line, τῶν ἐμῶν κακῶν, makes an appearance of redundancy, but cp. supr. i. 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.

1211. ἀσθένει τοῦ] Sc. γενήσεται (from οὐ γενήσεται supr.) πλῆρωσεν, whence the construction of i. 1214. He means the exact fulfilment of i. 1195-8.

1214. ἄν[ ] Sc. πράξαιμι. 

ποντεφανών] It is easy by conjectural emendation to get rid of the dialectical anomaly involved in ποτε-, but in the composite tragic dialect there are many isolated uses of Epic and Lyric forms. Cp. supr. 7, ἐνι Πλευρῶν, and note, Ant. 653, and see Essay on Lp. pp. 85, 104.

1215. κού] καμεὶ τοῦτον μέρος] 'And my part of the work shall not flag.' For this personification of labour, cp. Aesch. Prom. 57, οἱ ματὴ τοπρήν τόδε.

1216. προνειμα] The subjective middle makes a more personal appeal than προνειμά. But possibly, as Paley
χάριν βραχεῖαν πρὸς μακρὸις ἄλλοις διδούς.  
ΥΛ. εἰ καὶ μακρὰ κάρτ’ ἐστὶν, ἐργασθῆσεται.  
ΗΡ. τὴν Εὐρυτείαν οἶοθα δῆτα παρθένον;  
ΥΛ. ἑλέξας, ὡς ἐπεικάζειν ἐμὲ.  
ΗΡ. ἔγνωσι τοσοῦτον δὴ σ’ ἐπισκήπτω, τέκνων 
ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν 
βουλεῖ, πατρῴων ὄρκίων μεμνημένοις, 
προσθοῦ δάμαρτα, μηδ’ ἀπιστήσης πατρὶ: 
μηδ’ ἄλλος ἄνδρὼν τοῖς ἐμοῖς πλευρῶι ὁμοί 
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτὲ: 
ἀλλ’ αὐτός, δ’ παί, τοῦτο κήδευσον λέχος. 
πείθου τὸ γάρ τοι μεγάλα πιστεύσαντ’ ἐμοὶ 
σμικροῖς ἀπίστευν τὴν πάρος συγχεῖ χάριν.  
ΥΛ. οὖμοι, τὸ μὲν νοσοῦντι θυμοῦσθαι κακῶν, 
τὸ δ’ ὁδ’ ὅραν φρονοῦντα τίς ποτ’ ἀν φέροι;  

1218. μακρὰ] μακρῶν Α. κάρτ’] from κρατ’ Λ. κάρτ’ Α. 1219. παρθένον]  
παρον Λ. παρθένον Α. 1220. ὡς *γ’] ὡς’ ΛΑ. Schaefer corr. 1224. 
προσθού] πρῶσθοι ΛΑ. 1225. ἐμοῖ] ἐμοί Λ. ἐμοῖ Α. 1230. τὸ] τῶι Λ.  
τὸ Α.  

suggests, προσεύματα should be read, sc. αἰτῶ σε. Cp. supr. 289, and note.  
1220. ὡς’ ἐπεικάζειν] So the Scho- 
liast. The MSS. have ὡς’ ἐπεικάζειν. See on O. T. 763.  
1221. σ’ ἐπισκήπτω] For this ‘Attic’ 
use of the accusative where the dative is 
more common, cp. supr. 1201, and note. 
tosούτον ‘This much.’ Cp. supr. 1217, 
χάριν βραχεῖαν: Αι. 831.  
1223. πατρῴων ὄρκίων] ‘The pro- 
mise exacted on oath by your father.’ 
Cp. supr. 1185 foll. The oath there 
imposed is to include this promise also.  
1224. προσθοῦ δάμαρτα] So Hdt. 1. 
53, εἰ τινα στρατὸν ἄνδρων προσθεῖτο 
φίλον: ib. 69, τοῦ ‘Ελληνα φίλον προσ- 
θεῖσαν.  
1225. ἄλλος . . . ἀντὶ σοῦ] ‘Another 
and not thou.’ Cp. Αι. 444, οὐκ ἂν τι 
ἀντ’ ἐμαρχέν ἄλλος ἀντ’ ἐμοῦ: supr. 577.  
1226. λάβοι] The conjectural reading 
λάβη is preferred by some edd.; but 
Hercules may be supposed to pass from 
the tone of command to the expression 
of a desire. Cp. supr. 331, and note.  
1227. κήδευσον λέχος] ‘Be thyself 
the maker of this marriage bond.’ An 
instance of the cognate verb: i.e. κήδευ- 
σων is used instead of ποίησον, in order 
to emphasize the main idea. Hyllus 
was to bring about his own marriage. 
Cp. Eur. Med. 367, where τοῦτο κήδε- 
σαοι refers to Creon, who had contrived 
the marriage between his daughter and 
Jason.  
1228. μεγάλα πιστεύσαντ’ ἐμοὶ] 
‘Having obeyed me in an important 
thing.’ This rare use of πιστεύω (re- 
petuated below, 1251) is made clearer by 
the opposition of ἀποστείν.  
1229. σμικροῖς ἀπιστεύν] ‘To dis- 
obey a trivial command.’ The con- 
struction is varied.  
συγχεῖ] ‘Obliterates.’ The metaphor 
is taken from a waxen tablet, the writ- 
ing on which could be cancelled by 
holding it to the fire.  
1230. 1. ‘One ought not to be angry 
with one in frenzy; but who could 
bear to be the witness of such a state 
of mind?’
350 ΣΟΦΟΚΛΕΟΥΣ

HR. ὃς ἐργασείων οὐδὲν δόν λέγω ἥρωις. [79 a]

ΥΛ. τίς γὰρ ποθ', ἦ μοι μητρὶ μὲν θανεὶν μονὴ μετατίτιος σοι τ' αὖθις ὃς ἔχεις ἔχειν, τίς ταῦτ' ἄν, ὡστὶ μη' ἐκλασθὼν νοσοῖ, ἐλοιτω; κρείσσον κάμε γ', δ' πάτερ, θανεῖν ἢ τοιίν ἐχθροτοῖοι συνναίειν ὡμοῦ. 1235

HR. ἀνήρ ὃς ὅσ ἑσεΐς, ὅσ νέμειν ἐμοὶ φθινοντι μοῖραν' ἀλλὰ τοι θεῶν ἀρά μενει' σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240

ΥΛ. οἷομοι, τάχ', ὃς ἑσείς, ὅσ νοσεῖς φράσεις. ΥΡ. σο γὰρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ. ΥΛ. δειλαιοσ, ὅς ἐς πολλὰ τάπορειν ἔχω. ΥΡ. οὐ γὰρ δικαίοις τοῦ φυτεύσαντος κλείειν. ΥΛ. ἄλλ' ἐκδιδαχθῶ δήτα δυσσεβεῖν, πάτερ; ΥΡ. οὐ δυσσεβεία, τούμον ἐν τέρψει κέαρ. 1245

1232. οὐδὲν] οὐδὲν οὐδὲν (but the first is cancelled with a line) Λ. οὐδὲν Α. 1237, ἐχθροτοῖοι] ἐχθροτοῖοι Λ. ἐχθροτοῖοι Α. συνναιεῖν] συνναίειν Λ. πρ. συνναίειν Κ' ο' Α. 1238, ἀνήρ] ἀνήρ Λ. διην Λ. 1240, ἀπιστήσαντα] ἀπιστήσαντα Λ. 1241, οἷομοι] ὅμοι Λ. οἷομοι Α. ὅτι Λ. 1242, ἀπ' εὐνασθέντος] ἀπευνασθέντος Α. 1244, κλείειν] κλείειν Α. 1246, δυσσεβεία] δυσσεβεία Λ. δυσσεβεία Α. Κ' δυσσεβεία Α. 1233. τίς γὰρ ποθ'] Sc. ταῦτα δρόμῃ ἀν, for which ταῦτ' ἀν .. ἐκτος is substituted as the sentence proceeds.

1234. οἷος] [μετατιτός] 'Sole sharer of the blame' with Nessus. Cp. supr. 260, 1, τὸν ἑαρ μετατιτόν μ' μόνον, κ.τ.λ., and note. The form in -ος is used here, although τοι μετατιτα occurs supr. 447, where Deianira is contrasting Iole with Heracles.

1234. σοι τ' αὖθις] Sc. αἰρέα. The τε here has been generally changed to δι', and perhaps rightly.


1238. ὡς ἑσείς, ὡς νέμεις] For this confusion between ὡς νέμεις, ὡς ἑσείς, and ἑσείς ὡς νέμεις, cp. Hdt. 1. 58, ὡς .. δοκεῖς, οὕτως .. ἀπεργηθήσατα. For the present-case, cp. supr. 1053, and note. And for the feeling of φθινοντι, cp. Tennyson's Morte d'Arthur, 'Authority forgets a dying king. [Laid widowed of the power in his eye. That bowed the will.]

1239. ἀλλ' τοι] These particles are usually separated. τοι means 'however,' i.e. 'Although you think so lightly of my curse.' For θεῶν ἀρά, 'A curse having a divine sanction,' cp. Ant. 607, 8, and notes.

1241. ὅς .. φράσεις] '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. σοι γὰρ .. κακοῦ] 'For you cause me from the state in which my pain was lulled'=αὐτ' τοῦ εὐνασθήναι τοῦ κακῶν. Cp. Thuc. 2. 49, 3, μετά ταῦτα λωφήσανται =μετά τοῦ λωφήσαται ταῦτα. 1243. ὃς .. ἔχω] 'In how many ways am I straitened!' For τάπορειν ἔχω, cp. O. C. 1617, 8, τὸ γὰρ φιλεῖν ὁυκ ἐστίν ἐξ ὧν τοῦν πλέον ἥ τοῦτα τάνδρος ἐσχεθ', oo. κ.τ.λ.

1244. δικαίοις] Cp. Hdt. 1. 80, δίκαιοι ('I think it my duty') σημάνειν σοι. 1246. οὐ δυσσεβεία] For this use of
Y. πράσσειν ἄνωγας ὅπως με πανδίκως τάδε.

H. έγωγε' τοῦτων μάρτυρας καλῶ θεούς.

Y. τοιγὰρ ποιήσω, κοικὶ ἀπώσομαι, τὸ σῶν θεοὶ σει δεικνὸς ἔργον. οὐ γὰρ ἂν ποτε κακὸς φανεῖν σοι γε πιστεῦσας, πάτερ.

H. καλῶς τελευτάσ, κάπ' τοίσδε τὴν χάριν ταχείαν, δο σαϊ, πρόσθες· ἄρ πρὶν ἐμπεσεῖν σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυράς με θῆς. ἀγ' ἐγκονεῖτ', αἵρεσθε. παύλα τοι κακῶν αὐτή, τελευτὴ τοῦτο τάνδρος ὅστατη.

Y. ἀλλ' οὐδὲν εἰργεῖ σοι τελειούσατι τάδε, ἐπὶ κελευσίς κάζαναγκάζεις, πάτερ.

1250. δεικνὺς) δεικνύς (οὗτ;) Στ. 1254. μεθῆς]
1256. τελευτή τοῦτο τάνδρος] τελευτή τοῦτο τ' ἀνδρός Λ.
1257. τελειούσατι] τελειούσατι Λ. πρ.

the abstract noun, cp. O. C. 883; ἄρ' οὐχ ὑβρις τάδε'; 1247. For the position of οὖν, see note on supr. 1185.

πανδίκως is to be taken with ἄνωγας, which is the chief 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?' (Palev.)


1249. 50. τὸ σῶν | θεοὶ σει δεικνὸς ἔργον] 'Showing to the gods what thou doest,' so that they may not fix the blame on me. The predicate is anticipated, and forms part of the object; i.e. 'Showing to the gods that it is thy doing.' Hence the article; i.e. τὸ σῶν ἔργον = τὸ ἔργον, σῶν 6ν. Cp. supr. 775, τὸ σῶν μόνης δώρημι ἔλεγεν ('He said it was thy special and peculiar gift'), and O. T. 519, τὰς ἐμᾶς οὖν ὧν νοτ' ἐπί Λαίου διαδίδοσας ('He would not have spoken, as he has done, of my being Laius' destroyer'). Also Aj. 1013.

1251. σοι γε πιστεύσα] (1) 'Having acted in reliance on thy word.' Cp. O. C. 175, σοι πιστεύσαι καὶ μεταναστά: Phil. 1374, θεοὶ τε πιστεύσαντα τοῖς ἔμοις λόγοις. Or simply, (2) 'Having obeyed thee;' cp. supr. 1228.

1252. καλῶς τελευτᾶς] 'You end well,' i.e. You show the right spirit at last.

1253. κάπ'... πρόσθες] 'And let the act of kindness follow quickly upon these words.'

1254. σπαραγμὸν ἢ τιν' οἴστρον] 'Some convulsion or some access of fury,' which would make it impossible to carry Heracles up the mountain. Cp. supr. 804, 5. μεθῆς] Clearly not μεθῆς here, although μεθὲς was preferred in l. 799.

1255. ἀγ' is chiefly addressed to Hyllus, but may be said, like θεῖς, 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. αἵρεσθε is subjective middle (= 'Apply your strength to raise me') and is less peremptory than αἴρετε, infn. l. 1264.

1255. 6. παῦλο... ὅστατη] 'This is my reprimone from woe, this is the last end of my being.' Heracles knows nothing of the bliss which is hereafter to be his portion.
ΗΡ. ἀγε νυν, πρὶν τήνδ’ ἀνακινήσαι νῦεν, ὥ ψυχὴ σκληρά, χάλυβος λιθοκόλλητον στόμοιν παρέχουσ’, ἀνάπαυε βοήν, ὡς ἐπίχαρτον ἀκοῦσιν ἔργον.

ΥΛ. αἵρετ’, ὑπαδόλ, μεγάλην μὲν ἐμοὶ τούτων θέμενοι συγγνωμοσύνην, μεγάλην δὲ θέων ἀγνωμοσύνην εἴδότες ἔργοι τῶν πρασαμένων, οἷς φώταντες καὶ κληρομενοί πατέρες τοιαύτ’ ἐφορῶσι πάθη, τὰ μὲν οὖν μέλλουσ’ οὐδεὶς ἐφορᾷ, τὰ δὲ νῦν ἑστῶτ’ οίκτρα μὲν ἡμῖν, αἰσχρὰ δ’ ἐκεῖνοι, χαλεπώτατα δ’ οὖν ἀνδρῶν πάντων


1260, διὰ τῆς ἀνακινήσας] νοσών. Either (1) taking ἀνακινήσας as transitive, 'Before allowing this trouble to re-awaken;' see note on Α2. 674, 5, ἐκαίμισε στένοντα πάντων, or (2) with ἀνακινήσας intransitive, 'Before this trouble re-awaken.' Other compounds of μελέτις, as παρακειόμεθα, παρειόμεθα, are used intransitively, and why not ἀνακινέω? Heracles thus steels himself against the possible recurrence of the pain, because ἐν εὐφημία χρὴ τελευτᾶν.


1260. ἑι. χάλυβος | λιθοκόλλητον στόμοιν | μελέτις | 'A bit of iron set with adamant.' λιθοκόλλητον is literally, 'Inlaid with stones.'

1261. παρέχουσ'] Σκ. τῇ βοή, 'Applying' as a preventive.

1262. ως ἐπίχαρτον, κ.τ.λ.] i.e. τελέουσα ἔργον ἀκοῦσιν ὡς ἐπίχαρτον ὑπ’ ἐπιχαρτοὶ δ’, '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.

1263. μεγάλην .. συγγνωμοσύνην] 'To me allowing great excuse for what is now being done,' because Hyllus is compelled by his father.

1265. μεγάλην .. εἴδότες]. 'But to the gods attributing great unkindness.' The antithesis is more formal than real. For the expression, cp. εἰδέναι χάρν., and for θεῶν ἀγνωμοσύνην, Ο. C. 86, μὴ γένεται ἀνεμώνες.

1266, νοικεγ责任制. The plural helps to soften the rebellious utterance of Hyllus against Zeus, who now afflicts his son. Σκ. Οδ. 20, 202, 3.

1269. ἐφορῶς] 'Look on' with indifference. C. Ελ. 826, ἐλ ταῦτ’ ἐφορῶντες κρύσταλλον ἐκεῖθε.

1270. ἐφορᾷ.] 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.

1270. ἐκεῖνοι] Σκ. τοῖς θεῖοι.

1273. ἀνδρῶν πάντων] For the mas-
τῷ τήνοι' ἀτην ὑπέχοντι.

ΧΟ. λείπου μηδὲ σῦ, παρθέν', ἀπ' οἶκων,

μεγάλους μὲν ἰδοῦσα νέονς θανάτους,

πολλὰ δὲ πήματα καὶ καινοπαθῆ,

κοῦδεν τούτων ὃ τι μῆ Ζεῦς.


culine genitive of comparison after the neuter word, cp. O. T. 467, ἀδελλάδων | ἵππων σθεναρότερον.

1274. τῷ .. ὑπέχοντι] 'To him who undergoes this affliction.' Hyllus avoids naming both Zeus (1268) and Heracles.

1275. λείπου μηδὲ σῦ, παρθέν', ἀπ' οἶκων] 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; ἀν' οἶκων being construed with μῆ λείπου, as ἵπποι, or some other positive verb. Or (2) deleting the comma after παρθέν', '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. ἡ ὙΛΛ. 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. κοῦδεν .. Ζεῦς (sc. ἐπραζέων)] 'And of all this Zeus is the doer.' For the ellipse, cp. O. T. 696, ταῦτα τ' εἴπωμος, οἱ δόναι, and note: Rhesus, 861, καὶ ταῦτ' Ὄδυσσεϊ.
INTRODUCTION.

I. The subject of Philoctetes at Lemnos had been previously handled by Aeschylus and Euripides, and probably by other tragic poets. Sophocles appears to have modified the fable in three important respects: (1) 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.

I. In the plays of Aeschylus and Euripides there was a chorus of Lemnians who came to visit the hero either for the first time, or after a long interval; and Euripides gave him also a Lemnian friend and visitant, named Actor. In Sophocles the only human beings whom Philoctetes has seen during the ten years

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2 Fragments are quoted from a Philoctetes by Aehaeus of Eretria, See Nauck's Tragic Fragments.  
3 If this was true of the Aeschylean Chorus, it must have involved an obvious inconsistency. For if there were inhabitants 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 Athena¹, 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 himself². 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

¹ In this, according to Dio Chrysost. i.e. the author of the 'Little Iliad.'
² O. T. 1054, El. 1174.
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 inwardness, 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 reconciliation¹, 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 ἀντίφημι or antinomy is treated not with casuistry or logical dispection, 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-

1 K. O. Müller's remark, that the peripeteia of the Philoctetes is the change in the mind of Neoptolemus, is in this sense true.

2 Cp. fr. 98, Ψυχῇ γῆρ ἐννους ναὶ φρονοῦσα τοῦλυμον | κρέασινα σοφιστοῦ παύτις ἐστιν εὐφέτης.

2 See an able monograph on the Philoctetes, by F. Zimmermann. Darmstadt, 1847.
INTRODUCTION.

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. 1114) 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

\(^1\) ἐν θείας τύχης, 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' (l. 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 Maliac gulf. The νότος mentioned in l. 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 χθών without ατριχώνες; 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 Hermaean 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 Seyros 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 Atheniener verachten sollen, weil die Wellen, die ihn nicht erschüttern können, ihn wenigstens ertönen machen.'
PHILOCTETES.

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 μελη ἀνδ σκηνής 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 Bernhardy, 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 διδασ-
ΦΙΛΟΚΤΗΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.
ΧΟΡΟΣ.
ΣΚΟΠΟΣ ὦς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.
ΦΙΛΟΚΤΗΤΗΣ.
ΗΡΑΚΛΗΣ.
ΟΔΥΣΣΕΥΣ.

'ΑΚΤΗ μὲν ἥδε τῆς περιπρότου χθονος [80 a.
Λήμνου, βροτοῖς ἀστιπτος οὐδ’ οἰκουμένη,
ἐνθ’, ὥ κρατίστου πατρος 'Ελλήμων τραφεῖς
'Αχιλλεώς παῖ Νεοπτόλεμε, τὸν Μηλιᾶ
Ποιαντος υίον ἐξέθηκ' ἐγὼ ποτε,
ταχθεὶς τόδ’ ἐρδειν τῶν ἀνασσόντων ὑπο,
νόσφο καταστάξουντα διαβόροφ πόδα.
ὅτ’ οὔτε λοιβής ἡμῖν οὔτε θυμάτων
παρῆν ἐκόλου προσθιγείν, ἀλλ’ ἀγρίαις
κατείχ’ ἀεὶ πάν στρατόπεδον δυσφημίας,
βοῶν, στεναῖων. ἀλλὰ ταῦτα μὲν τί δεί
κατείχεν Ι. 11. κατείχ’ Α.

8. ἡμῖν] ἡμῖν Λ. ἡμῖν Α. 10. κατείχ’]

1 foll. Odysseus and Neoptolemus with one attendant (infr. 45) enter from the spectators’ left. The scene represents a rocky place, with a mountain in the background.

2. ἀκτή...Λήμνου] ‘This coast belongs to Lemnos, that wave-surrounded land.’

μὲν opposes the preliminary statement to what follows, especially ἀλλὰ, κ.τ.λ., in ll. 11 ff.

2. βροτοῖς...οἰκουμένη] The intention of this line is to mark the complete solitude of Philoctetes: and from the same motive no mention of any inhabitants of Lemnos is made throughout the play. But it is improbable (see Introd. p. 363) that Sophocles meant to speak of Lemnos as an entirely desert island, and the language here does not imply so much. It appears from 1001, 2 that the scene, although below the cave, is considerably above the sea.

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. ὥ...τραφεῖς] The slight periphrasis, by which τραφεῖς is substituted for γεγονός may or may not convey an allusion to the nurture of Neoptolemus in Scyros while Achilles was at Troy. Cp. 11. 19. 326, ἡς οὖν δὲ Σκυρῷ μοι ἐν τραφεῖ δίκαιος ἔσθοι: infr. 243, θρέμμα λυκομῆδου.

4. Νεοπτόλεμε] Νεοπτόλεμε.

5. Odysseus thus suggests his own example to Neoptolemus.

11. μὲν opposes ταῦτα, κ.τ.λ. to ἀλλ’ ἔργου, κ.τ.λ. in l. 15.
12. ἄκμη . . λόγων] 'For now is the time not for many words.' For the sudden introduction of the negative, cp. infr. ὀδί, ἄλοιο μῆτω, κ.τ.λ. It is time for nice consideration of the past. The present crisis must be practically met. Thus Odysseus obviates further discussion.


κακέων] 'And so I lose.' For καὶ implying consequence, cp. infr. 286, 490, 1061. ἐκεῖνος signifies the sudden loss by inadvertence of something held in store. Cp. Aesch. Pers. 824—6, μηδὲ τις . . ἀλλὸν κρασθεῖν δῶθεν ἐκεῖνος μέγαν, (ἐκεῖνος is aor.).

15. τὸ λοφὸν ὑπηρετεῖν] 'To serve' (infr. 53) 'in what remains.'

16. ὅπου . . ἐνταῦθα] 'At what point hereabouts.' Odysseus has a vivid recollection of the place. But the cave and its adjacent spring are not immediately visible.


18. 19. ἐν ἀρείῳ . . πνεύμ] 'And in summertime the breeze wafts slumber through the pervious cell.'

21. εἴπερ ἐστὶν ὅρα] 'If it be not destroyed;'—explaining the uncertainty implied in τὰχ ἀν.

22. The comparison of Aj. ιιοι and other places where there is elision shows that L. 23 need not have been suspected because of the apparent breach of the rule about the cretic ending. But ἐκεῖ is difficult and the force of ye is not obvious. It is also doubted whether the subject of ἐκεῖ is Philoctetes, or the cave and spring. The first agrees better with what follows in L. 29—40, the other with the previous context, L. 16 foll. Either (1) making Philoctetes the subject, we may render, 'Whereeto, I pray thee, silently go near, and let me know concerning them, whether he still keeps to this very same spot, or is gone somewhere else?'—ye emphasizing the expansion of ἐνταῦθα (l. 16) in the words καὶρων πρὸς αὐτόν τόδε, 'At this very place where we are.' Elmsley conjectured τὸδ' ἐτ'. Or, (2) making the antecedent of ἂ the subject of ἐκεῖ, 'Go near, I pray thee, silently, and let me know respecting these things, whether they are, as I imagine (γε), just in this direction, or he is' (or (3) 'they are') 'elsewhere.' For ἐκεῖ in (1) cp. Il. 13. 679, ἄλλα ἐκεῖν, ἐὰν τὰ πρῶτα πῦλα καὶ τεῖχος ἐκδο- το: O. C. 1169, σχέδη οὔπερ εἶ: Xen. An. 5: for ἐκεῖ in (2) cp. Hdt. 2. 17, ὦ δὲ ἐκεῖρ τῶν ὅρων πρὸς ἐσφέρην ἐκεῖ. Proposed alterations of this difficult place are (a) ἐκεῖ for ἐκεῖ, conjectured by Canter and finally approved by Hermann. 'Whether they are yonder (where you stand), even close to this very spot.'
ΦΙΛΟΚΤΗΤΗΣ.

χῶρον πρὸς αὐτῶν τόνδε γ', εἰτ ἄλλη κυρεί, ὡς τάπιλοιτα τῶν λόγων σὺ μὲν κλήσ, ἡγὼ δὲ φράζω, κοινὰ δ' εἰ ἀμφοῖν ἢν.

ΝΕΟΠΟΤΟΛΕΜΟΣ.

ἀναξ 'Οδυσσεῦ, τοῦργου οὐ μακρὰν λέγεις. δοκῶ γὰρ ὄνον εἶπας ἄντρον εἰσορᾶν. 
ΟΔ. ἁνωθέν, ἥ κἀτωθεν; οὐ γὰρ ἑννῦδ. 
ΝΕ. τὸδ' ἐξύπερθε, καὶ στίβου γ' οὔδεις κτύπωσ. 
ΟΔ. ὅρα καθ' ὑπνὸν μὴ καταυλισθεῖς κυρῆ. 
ΝΕ. ὅρω κενῆν οἰκησιν ἀνθρώπων δίχα. 
ΟΔ. οὖδ' ἑνδον οἰκοποίοις ἐστὶ τις τροφῆ; 
ΝΕ. στιπτή γε φυλλᾶς ὡς εὐανλίζοντι τῷ.


But the conjunction of εἰκε with τὸνδε is harsh, and the accusative after πρὸς requires a different verb from κυρῆ: (b) χῶρον τῶν αὐτῶν, conjectured by Blaydes, giving the same sense as the first of the above renderings.

24, 25. 'That I may intimate and you may hear, what yet remains to be spoken of, and our proceeding may be in concert.'

25. *η] This reading is implied in the Scholiast's explanation προβαινοι. 26. τοῦργου οὐ μακρὰν λέγεις: 'The task you speak of requires no long journey,' i.e. I have not far to go to do your will. μακρὰν, sc. περανθυσόμενον. Essay on L. § 24, p. 49.

28. ἁνωθέν] Sc. φανόμενον. Neoptolemus is clambering amongst the rocks. Odysseus asks if he sees the cave above him or beneath. It is above him. He listens for a footfall, and when all is silent, at the suggestion of Odysseus, ventures to climb further and look in. The reply of Odysseus in l. 30 exactly suits the text of l. 29, to which needless exception has been taken. In l. 22, according to the interpretation we have preferred, Neoptolemus was told to ascertain whether Philoctetes still inhabited the cave. One sign of his doing so is wanting. No footsteps can be heard. στίβος occurs several times in the Philoctetes in the sense of 'walking,' see especially 157, 207. στίβοι . . τύποι, the reading of LTA, was accepted by Hermann; and Bergk, supposing it necessary that some positive sign of Philoctetes' presence should be at once discovered, ingeniously conjectured καὶ στίβου γ' οὔδεις τύπος.

30. ὅρα . . κυρῆ] 'See whether he be not within and asleep.' For καταυλισθεῖς some MSS. give καταυλισθεῖς, a natural variation.

31. Κρ. Α. 464, γραμμ. . . τῶν ἀριστερῶν ἄτερ.

32. οὖδ'autroφῆ] 'But is there not within it some of the provision that makes a home?' Hermann rightly explains τροφῆ, 'Utensilia quibus focus aliquis in modum domus instruitur.' Others conjectured τροφη, the irony of which would be misplaced; others ἐστ' ἐπιστροφῆ. For uses of τροφῆ in Sophocles, see Essay on L. § 50, ο. p. 94. Cρ. also Plat. Polit. 288 E-299 B.

33. στιπτή . . τῷ] (1) 'Yes, there is
ΟΔ. τὰ δ' ἀλλ᾽ ἔρημα, κοιδέν ἐσθ᾽ ὑπόστεγον;

ΝΕ. αὐτόξυλον γ᾽ ἐκπωμα, φλαυρούργου τινὸς
tεχνήματ᾽ ἄνδρός, καὶ πυρεὶ ὄμοι τάδε.

ΟΔ. κείνου τὸ θησαυρίσμα σημαίνει τόδε.

ΝΕ. ιοὺ ιοῦ καὶ ταῦτα γ᾽ ἀλλα θάλπεται

κάστ᾽ οὐχ ἐκάς ποι. πῶς γὰρ ἄν νοσῶν ἄνηρ
cάλων παλαίζη κηρὶ προσβαθί μακράν;

ἄλλ᾽ ἦ πτεροθῆς νόστον ἐξελήλυθεν,

ἡ φύλλον εἰς τὶ νόδυνοι κάτοικε ποι.

τὸν οὖν παρόντα πέμψων εἰς κατασκοπήν,

μὴ καὶ λάθη με προσπεσόν οὐς μάλλον ἄν


leafage pressed as by one inhabiting here. For the dative, see Essay on L. § 14. pp. 19, 20. Or, (2) 'Yes, a couch of leaves pressed down as if for some one who takes his rest in the place.' (1) is best.

35. αὐτόξυλον] 'Of mere unpolished wood.'

36. τεχνήματ'] (Cp. Eur. Hipp. i, Πτέθεος παιδεύματα.) 'The contrivance.' 

Cp. infr. 295, ἐμβαθάμυν. There is a slight oxymoron in φλαυρούγου ἄνδ. 
tεχνήμ., 'The skill of one unskilled.'

37. σημαίνεις τόδε] 'In telling me of this hoard, you give me a token of his presence.'


40. ἄνηρ] 'Are being warmed or dried in the sun.'

41. οὖν] (1) 'Somewhere.' Cp. infr. 163; or, (2) 'Methinks.'

42. κηρά] 'Misfortune,' viz. that which befell him at Chryssa.

43. προσβαθί] 'Advance.' This use of προσβαθίνω, without a dative or an accussative with a preposition, is rare. But the adverb μακράν helps to supplement the expression.

43. ἐνί φορβής νόστον] (1) 'For the purpose of a return with food;' i.e. to bring home provender. Or, (2) φορβής νόστον may mean, as the Scholiast thought, simply a foraging expedition. Cp. Eur. I. A. 966, 1261. (Parallels from Euripides are more pertinent to the Philoctetes and O. C. than to other plays of Sophocles.)

45. Hereupon the one attendant, the Ἕμωρος of 542 foll., withdraws to a distance, and Odysseus and Neoptolemus are left alone. For τὸν παρόντα, cp. El. 424, τοῦ παρόντος, ἡμίχ' Ἡλεφ | δεικνυσι τούναρ.
ΦΙΛΟΚΤΗΤΗΣ.

έλοιτό μ' ἦ τοὺς πάντας' Ἀργείους λαβεῖν.
NE. ἀλλ' ἔρχεταί τε καὶ φιλάξεται στίβος.
οὐ δ' εἴ τι χρῆσις, φράζε δευτέρῳ λόγῳ.

ΟΔ. 'Ἄξιλλέως ζαί, δεῖ σ’ ἐφ' οίς ἐλλύθας
gενναῖον εἶναι, μὴ μόνον τῷ σῶματι,
ἀλλ' ἢν τι καίνον, ὃν πρὶν οὐκ ἄκήκοας,
κλύσα, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.
NE. τί δητ' ἄνωγας;

ΟΔ. τὴν Φιλοκτῆτον σε δεὶ
ψυχὴν ὅπως λόγοις ἐκκλέψεις λέγων.
ὅταν σ' ἑρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, 'Ἄξιλλέως παῖς' τόδ' οὐχὶ κλεπτέον;
πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν

47. ἐλοιτό] Last o from e L. ἐλοιτό A. λαβεῖν] μαλεῖν A. 57. τὸδ'] ὤ from ὦ L. τὸδ' A.

47. ἐλοιτό μ'] It is unnecessary to read ἐλοιτ' ἔμ', although this is suggested by the first hand of L. The meaning is, 'He would rather get me than the whole Argive host into his hands,' μᾶλλον ἐλοιτὸ is an imperfect expression for βούλοντο ἐλεῖν. 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. χρῆσις] Sc. γενέσαι.

δευτέρῳ λόγῳ] 'Renewing thy discourse,' according to the promise in 24, 25. Gedike conjectured ἐλεύθερον λ.

50-54. τῷ σῶματι follows γενναῖος
eῖναι, κατὰ σύνεσιν, as if it were ἔποιγμι,
for which it has been substituted as more pleasing. ἤσι is equivalent to ἕως (see Essay on L. § 28. p. 47). Nauk thinks that ὑπηρέτης is too low a word for the position of Neoptolemus, who only acknowledges himself to have been sent as ἐξεργάτης to Odysseus (l. 93). But ὑπηρέτης is applied by Xenophon to officers in attendance on a general as aides-de-camp, and Odysseus may think it necessary at the end of his speech to assert his authority in its full strength, adding fortiter to suaviter. Neoptolemus shows his sense of this in the brief question τί δητ' ἄνωγας;

55. λόγοισιν . . . 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. ὡς . . . ζαί] These words are in apposition to ὅπως . . . λέγων.

57. τὸδ' οὐχὶ κλεπτέον] 'This is not to be dissembled.' κλεπτέον is repeated in a slightly different sense. The change to κρυπτέον, proposed by some edd., is unnecessary.

58. πλεῖς] Sc. ὃς φήσεις 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 πλιέοι as more grammatical. But cp. Trach. 1137, δρά, 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 ὡς πρὸς οἶκον] 'Your voyage is homeward-bound.' For ὡς, cp. Thuc.
στράτευμ’ Ἀχαίων, ἔχος ἔχθρας μέγα,
ο’ σ’ ἐν λίταις στελλαντες ἐξ οίκων μολεῖν,
μόνην ἔχοντες τῆμ’ ἄλωσιν Ἰλίων,
οὐκ ἤξισαν τῶν Ἀχιλλείων ὀπλῶν ἔλθοντι δοῦναι κυρίως αἰτουμένῳ,
ἀλλ’ αὐτ’ Ὀδυσσεί παρέδωσαν λέγον ὑ’ ἀν θέλῃ καθ’ ἡμῶν ἔσχατ’ ἐσχάτων κακά.
τούτων γὰρ οὐδὲν μ’ ἄλγωνεῖς: εἶ δ’ ἐργάσεί μὴ ταῦτα, λύπην πᾶσιν Ἀργείους βαλείς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθῆσαι,
οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
ὡς δ’ ἐστ’ ἐμοὶ μὲν οὐχί, σοὶ δ’ ὀμφία σὺς τὸν τοῦδε πιστὴ καὶ βέβαιος, ἐκμαθε.
οὐ μὲν πέπλευκας οὗτ’ ἐνορκὸς οὐδενὶ

59. ἔχθρας] ἔχθρας Λ.  ἔχθρας Α.
60. οὐ] αὐτ’ Λ. αὐτ’ Α.
61. μόνην] μόνην δ’ ΛΓ. μόνην Α.
64. αὐτ’] αὐτ’ Λ. αὐτ’ Α.
65. τούτων] τούτων Α. Βατ. b ΨΨ, οὐδὲν Βατ. ἄλγωνεῖς Α. ἄλγωνεῖς Βατ.
66. οὐδὲν] οὐδέν Α. Βατ. b ΨΨ.
67. Ἀργείος] Ἀργεῖος(Δ') Λ. Ἀργεῖος Α.
68. αὐτ’] Α. Βατ. b ΨΨ, οὐδὲν Βατ. ἄλγωνεῖς Α. ἄλγωνεῖς Βατ.
69. ἄλωσιν] ἄλωσιν Α. ἄλωσιν Λ.
70. πᾶσιν] πᾶσιν Α. Βατ. b ΨΨ.
οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου, ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον. ἀν' εἰ μὲ τόξων ἐγκρατὴς αἰσθησεῖται, ὅλωλα καὶ σε προσδιαφέρω ξυνών. ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεύς ὅπως γενήσει τῶν ἀνικήτων ὄπλων.

εἴσοδα καὶ φύσει σε μὴ πεφυκότα τοιαύτα φωνεῖν μηδὲ τεχνάσθαι κακά. ἀλλ' ἤδυ γάρ τι κτῆμα τῆς νίκης λαβεῖν, τάλμα· δίκαιος δὲ αἰθής ἐκφανούμεθα. νῦν δ' εἰς ἀναίδες ἡμέρας μέρος βραχύ δὸς μοι σεαυτόν, κάτα τὸν λοιπὸν χρόνον κέκλησο πάντων εὐσεβέστατος βροτῶν.

NE. ἐγὼ μὲν οἴς ἂν τῶν λόγων ἄλγω κλύων,


on him; which would be inapplicable to Neoptolemus, as he had not made one of the original expedition.

72. πέπλευκας] πλέω is used here and elsewhere without further definition to denote the voyage to Troy.

ἐνορκὸς] All those chiefs who took part in the war at its commencement had been bound to each other by an oath: Α深知. 813. Odysseus, in casting Philoctetes forth, was therefore guilty of perjury against him.

73. For ἐξ ἀνάγκης, cp. infr. 1025, 6, καίτοι αὖ μὲν κλοπὴ τε κάνανγη (τυγεῖς ἐπέλεις ἀμ', αὐτοῦ: Aesch. Ag. 841.

77. αὐτὸ τοῦτο] 'This very point is to be gained by craft,' viz. that suggested in the words τῶν ἐγκρατῆς.

κλοπεύς] This word has no such mean associations as κλεπτής; and ἀνικήτων, which follows, is calculated to stir Neoptolemus' ambition.

79. ἐξοίδα καὶ] 'I am well aware,' καὶ, which Linwood rightly defends, has a reassuring emphasis. 'I'm urging this on you, I know all the while.' Cp. Thuc. 8. 91, ἐν δὲ τι καὶ τοιοῦτόν ἄπε τῶν τῆς κατηγορίας ἐγώντων, καὶ οὐ πάντων διαβολῆς μόνον τοῦ λόγου, and 5. 43. ὣς ἐδίκαιοι μὲν καὶ ἀρείων εἶναι. The same idiomatic use occurs in Electra 1251, ἐξοίδα καὶ ταῦτ', where see note. The conjectures, ποί, μὲν, δή, τοι are unnecessary; but if a change were required, ἐξοίδα τοι would be the most probable emendation. For the meaning of 79, 80, cp. infr. 88, 9, II. 9. 312, where Achilles says, ἐχθρός γὰρ μοι κείνος ὥμοι Ἀδαι πύλην, κ.τ.λ.

81. ἀλλ' ἤδυ . . λαβεῖν] The construction is analogous to that so frequent with κτῆμα, e.g. Eur. Andr. 181, ἐπιθυμῶν τι κτῆμα θελεῖν ἐρυ.—(Sc. τὸ τῆς νίκης, or the genitive of definition takes the place of the nominative ἡ νίκη.) λαβεῖν is added to define ἤδυ. γάρ τοι (see v.r.) is plausible, but cp. Eur. I.c. 82. ἐκφανούμεθα] i.e. Our justice shall shine forth, as from a passing cloud. οὕδαι, 'another day.'

83. εἰς ἀναίδες] 'To shamelessness.' For the abstract neuter without the article, cp. Plat. Gorg. 504 C, ταῖς μὲν τοῦ σώματος τάξεων ὄνομα εἶναι ὑγιεῖνων . . ταῖς δὲ τῆς ψυχῆς τάξεις . . νόμων τε καὶ νόμοις: Thuc. 5. 18. § 4, δικαίω χρήσθων καὶ ὄρκοις.

86. κλύων] (1) i.e. δνενεδίκαμοι. So Musgrave. This agrees well with κλέλησο, supr. ,—'I hate to be called false,
Λαερτίου παί, τούσδε καὶ πράσσειν στυγώ· ἐφώ γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς, οὐτ' αὐτὸς οὐθ', ὡς φασίν, οὐκφύσας ἐμέ. ἀλλ' εἴμι ἐτοίμος πρὸς βιαν τὸν ἄνδρ' ἄγειν καὶ μὴ δόλοισιν οὗ γὰρ ἐγ ἐνὸς ποδὸς ἡμᾶς τοσούδε πρὸς βιαν χειρόσεται, πεμφθεὶς γε μέντοι σοὶ ἐνυεργάτης ὁκνὸ προδότης καλεῖσθαι: βούλομαι δ' ἄναξ, καλῶς ὁμῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

ΟΔ. ἐσθλὸς πατρὸς παί, καῦτος ὁν νέος ποτὲ γλῶσσαν μὲν ἄργην, χεῖρα δ' εἶχον ἐργατίνην· δ' εἰς ἐλεγχον ἐξεῖν ὡρὼ βροτοῖς τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἡγομένην.

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. τοῦσδε . . . στυγώ] 'I abhor the same in action.' τοῦσδε, sc. τοὺς λόγους. Φορ λόγου, implying πράξει, cp. e.g. Trach. 78, τὸν λόγον γὰρ ἄριστον: ib. 250, εἰ τὸν λόγον . . . ζεῖν ἵνα πράξεις φανῇ. And for the expressed antecedent, cp. Ant. 463, 4, ὅσις γὰρ ἐν πολλαίοις, ἐς ἐγώ, κακοῖς, [ἔποιειν οὐκ] καθαλφός κέρδος φέρει;

88. ἐφώ . . . πράσσειν[3] 'It is not in my nature to do anything through base artifice.'

89. οὐτ' αὐτὸς, κ.τ.λ.] For this frequent form of expression, cp. especially Plat. Prot. 324 B, ἵνα μὴ αὐτὸς ἀδικήσῃ μήτε αὐτὸς μήτε ἄλλος ὁ τούτον ἰδών. 91. δόλοισιν] Odysseus, supr. 55, had said λόγωσιν. Neoptolemus is more plain-spoken.

92. ἐς ἐνὸς ποδός] 'With only one foot to rely on.' Neoptolemus argues a fortiori. Philoctetes is not only one against many, but a lame man against strong men.

93. τοῦσδε] i.e. not only the three who have advanced, but the whole crew. Infir. 549, 50.

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. προδότης καλεῖσθαι] 'To be accused of treason' (towards the Argives who have sent me to assist you). Cp. infir. 1250, ΟΔ. στρατῶν δ' Ἀχαίων ὁ φοβεῖ, πράσσαν τάδε; NE. ἐν τῷ δικαίῳ τῶν ὠν ὁ παρμάφοιον.

καλεῖσθαι] Cp. supr. 85, κέκλησιον: infir. 119, κέκλησιον: Trach. 453, 4, ὃς ἔλευθερφις ἐφευδεῖ καλεῖσθαι κηρ πρόσεστον ὑμὶν καλῆ. The Greek sensitiveness to praise and blame is perceptible in this idiom.

95. ἐξαμαρτεῖν] (1) 'To fail;' opposed to νικᾶν; or (2) 'To be in the wrong' = προδότης καλεῖσθαι. Cp. Ant. 1024, κανῦν ἐπὶ τοῦδαμαρτάνειν.

νικᾶν κακῶς] 'To win a base victory;' i.e. r. κακῶς ὄρῳ.

96. ἐσθλὸς πατρὸς παί] Cp. supr. 3, 89.

98. εἰς ἐλεγχον ἔξων] i.e. in proving the world, and bringing words and actions to the test of experience. ὄρῳ . . . ἡγομένην] 'I find that wherever mortals are concerned words and not actions have always the chief influence,' βροτοῖς is dative of reference (not ὑπ' ἡγ. = 'Leading mankind').
ΦΙΛΟΚΤΗΤΗΣ.

NE. τί οὖν μ' ἀνωγας ἀλλο πλὴν ψευδὴ λέγειν;
OD. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
OD. οὐ μὴ πιθήται πρὸς βίαν δ' οὐκ ἀν λάβοις.
NE. οὐτως ἔχει τι δεινὸν ἵσχυος θράσος;
OD. ουσ' αφύκτους καὶ προπέμπτους φόνον.
NE. οὐκ ἄρ' ἐκείνῳ γ' οὔδὲ προσμιξαὶ θρασῦ;
OD. οὐ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.
NE. οὐκ αἰσχρὸν ἤγει δῆτα τὰ ψευδὴ λέγειν;
OD. οὐκ, εἰ τὸ σωθήναι γε τὸ ψεῦδος φέρει.
NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν;
OD. ὅταν τι δρᾶσ' ἐς κέρδος, οὐκ ἄκινεν πρέπει.
NE. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;
OD. αἱρεῖ τὰ τόξα ταῦτά τιν τὴν Τροίαν μόνα.
NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκετ', εἴμ' ἐγώ;
OD. οὔτ' ἀν σὺ κείνου χωρίς οὔτ' ἐκείνα σοῦ.
NE. θηρατε' ἀν γύνοιτ' ἀν, εἴπερ δ公社 ἔχει.

100. οὖν] οὐ L. οὖν C2.
103. πιθήται] πιθήται Λ. εἰςιται C2.
106. οὐδὲ] οὔτε L. οὔδε A. θρασύ] βαρψ B.
108. δῆτα τά] τάδε L. δῆτα τά A.
110. λακεῖν] λακεῖν L. λαλεῖν C2or4 ALVV3. λαλεῖν Vat. b. λαβεῖν Vat.
111. εἰς Λ. εἰς Λ. 112. δ' ἐμοι] δέμοι L. ἦμοι A. Τροίαν] Τροίαν L. Τροίαν Λ.
116. θηρατε' ἀν] θηρατεία L. θηρατεῖα c. gl. δυνατή ληφθέναι A. θηρατεία γύνοιτ' 
115. ἀν (γρ. γύνοιτο) Γ. θηρατε' οὖν Tricl. Ηερμ. στοτ.

100. τί οὖν .. λέγειν] Neoptolemus says curtily, '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 μειξ' ἣ κατακτεῖναι μ' ἐλαύν.
101. λέγω σ'] 'I repeat that you must.' λέγω resumes the force of ἀνωγας. Odysseus repeats his first command.

Lακεῖν] This is a more curious, but also a more forcible reading than λαλεῖν, expressing Neoptolemus' abhorrence of the sound of a lie.
112. There is a certain inconsistency (as Cavallin remarks) in Neoptolemus' ignorance of that which he said in L. 69 Odysseus had mentioned as well known. We must imagine him to be now 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, 113-115. Odysseus speaks of the bow, but not of Philoctetes' share in the victory.
116. οὖν, the Triclinian reading, is possibly right. Some change from the
reading of L is necessary. Hermann read, as in the text, ἀφατέ ἄν, explaining the second ἄν as belonging to εἶπερ, κ.τ.λ., —in other words, as emphasizing Neoptolemus' hesitation and doubtfulness.

117. δύο ... ἔσθεν] Cr. El. 1088, δύο φέρειν ἐν ἑνὶ λόγῳ, σύρα τ᾽ ἁρίστα ἐὰν παῖς κεκληθέναι.

119. αὖτὸς] This seems better here than αὖτος, 'In your own person.' But cp. O. T. 458, ἀδέλφος αὖτος καὶ παῖς ἣν ἔχεις, 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 inf. 810.

125. τῶν οἰκοτεχών] The attendant who has been set to watch for Philoctetes, supr. 45. This guard is no longer necessary when Odysseus withdraws.

126, 7. εἷς μοι ... κατασχολάζειν] 'If I find at all that you are wasting time,' τοῦ χρόνου τι is put by λιτότης for τοῦ χρόνου τι for ταύτα in Ant. 35, and κατασχολάζειν is used actively like other compounds of κατά, e.g. καταργοῦν, κατοκνεῖν, κατασταδίζειν, κατατελεῖν, καταστρατηγεῖν, κατασωπᾶν, καταληρεῖν, κατακερδοίναι, καταδοσαν. 128, 9. ναυκλήρου τρόποις ... προσῆ] '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 υἱός is (a) genitive after δέχον, (b) after λόγων, (c) genitive absolute. αὐδάσθαι is mid. not passive here and in Aj. 772. δέχασθαι implies attentive expectation.

132. σοὶ παρεῖς τάδε] 'Leaving matters here under thy charge.'
ΦΙΛΟΚΤΗΣ.

Ερμής δὲ ὁ πέμπων δόλιος ἡγήσατο νῦν
Νίκη τ' Ἀθάνα Πολιάς, ἥ σώζει μ' ἀνεῖ.

ΧΟΡΟΣ.

στρ. Τί χρῆ τί χρῆ με, δέσποτ' ἐν ἔνας ἔνον

135. με δέσποτ'] δέσποτα μ' ΛΑΓ. Tricl. 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, ἤτε τοι αὖν ἐν πᾶντες πάνω παράταται ἡδί φυλάσσοι: Aj. 14 foll., ib. 34, 5. πάντα γαρ . . σῇ κυθερ- νώμαι χειρ. For Νίκη Ἀθάνα, cp. Eur. Ion 1529. The goddess of cities is rightly invoked by Odysseus, whose motive is the public good. For the general meaning of ὁ πέμπων = ὁ πομπός, 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 in anapaests to lyric 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 anapaests of Neoptolemus and l. 161, chanted by the coryphaeus, 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 5

Chor. 5

Glyc. 5 5

Glyc. 5

3 β. 5. Cp. O. C. 688.

It is evident that the lyric strains were accompanied with gesticulation, especially in στρ. and δεύτ. 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. 201–332.

135. The correction of this line by
στέγεων, ή τί λέγειν πρὸς ἄνδρ᾽ ὑπόπταν; [81 b.
φράζε μοι.
tέχνα γὰρ τέχνας ἐτέρας προὔχει
5 καὶ γνώμα, παρ᾽ ὅτῳ τὸ θείον
Δίωσ σκέπτρων ἀνάσσεται.
σὲ δ᾽, ὥ τέκνων, τόδ᾽ ἐλήλυθεν
πάν κράτος ὦγύγιον τὸ μοι ἐννεπε,
tί σοι χρεῶν ὑπουργεῖν.

NE. Νῦν μὲν ἵωσ γὰρ τόπον ἐσχαταῖς
προσιδεῖν ἔθελεις ὄντινα κεῖται,
δέρκου θαρσῶν ὁπόταν δὲ μόλῃ
δεινὸς ὀδής τῶν᾽ ἐκ μελάθρων,


Triclinius has been retained by most editors.

136. στέγεων] 'To keep close.' Cp. O. T. 341, καὶ ἐγὼ σιγῆ στέγω. 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. 380, καὶ τέχνη τέχνης ἑπερφέρωνα: ἰβ. 398, γνώμα κυρίσσας, where τέχνη and γνώμα are used of practical wisdom. The reading γνώμα is probably due to an interlinear explanation of γνώμα.

139. παρ᾽ ὅτῳ] Sc. παρ᾽ ἱερῶν, παρ᾽ φ (or simply φ).

140. For σκέπτρων ἀνάσσεται, cp. O. C. 449, σκέπτρα κραίνειν. The expression Δίος σκέπτρων recalls the monarchical feeling of heroic times.

141. σὲ δ᾽ ὥ] Wunder and others have conjectured σέ, which agrees better with the antistrophe (l. 156); but the Attic accusative is more expressive = 'Hath descended on thee,' viz. through the death of Achilles.

τῶν... ὦγύγιον] 'This absolute power with immemorial right.'

142. παῦ is intensive, as often in composition: cp. πᾶσα ἀδάνγη, and similar expressions. See especially Plat. Legg. 6. 762 C, ἢ πάσης τινὸς ἀνάγκης ἐμπεσοῦσης. ὦγύγιον is attributive, not predicative. See Essay on L. § 23. p. 38.


144-6. νῦν...θαρσῶν] Some editors insert a comma after μὲν, but although νῦν is not to be separated from δέρκων, it belongs to both clauses. Cp. infra. 1020, οὐ γὰρ ὅδε θεοὶ νέμοισον ἥδυ μοι, κ.π.λ., where a comma after ὅδε would be obviously inconvenient.

τόπον... ὄντινα κεῖται] 'What place he makes his lair.' The relative follows the case of τόπον, which is accusative after προσιδεῖν. But the construction of ὄντινα κεῖται may also be explained as cognate, like αὐτάρηκθειν κείετο in Thuc. i. 37.


147. ἔνδος] 'Dread,' reflecting the impression produced on Neoptolemus
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.

"Who inhabits here," Sc. δριμύεσαν. The form of expression is suggested by the verbal notion in δόθης. Some, including the διορθωτής of L. have wrongly connected τ. μ. with προσφων, 'Avoiding this habitation.' τῶν μελάθρων ἀποστάσεως, Schol. For μέλαθρων of the cave, cp infr. 1262, ἀμείβεται τάδε πτέρυγες στέγων.

148. πρὸς ἐμὴν ... θείρα] '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 σέφει λέπτο χείρι καὶ λόγοις σέθεν ('At your signal and behest').

149. τὸ παρὸν θεραπεύει] (1) 'To meet each occasion duly.' Cp. Thuc. 3. 56, τὸ δὲ ἑμφάρειν μέλλων θεραπεύεσθαι: Εἰ. 1305, 6, οὐ γὰρ ἂν καλῶς ἢ ἐπιστοίνην τῷ παρόντι δαίμονον. Or rather, (2) 'To do the service immediately required.'

150. The MS. reading here has two syllables too many. Hermann dropped μέλον 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 ὄμα.

151. φροτεύει , καρφί] 'That I should fix a watchful glance on what is most opportune for thee.' For the use of the adverb in σῷ μ. καρφί = τῷ μάλιστα ἐν καρφί ὄντι σοι, see Essay on L. § 24. p. 41. And for φροτεύει ὄμα, cp. Tr. 914, καὶ γὰρ λαβαθέων ὃμι ἐπε-σκιαμένον | φροτεύον (where ὄμα has the verbal meaning and in part at least depends on φροτεύον).

153. αὖλας ... ἑξει] 'What home does he inhabit, and where is the place of his abode?' The Chorus, through the corphæus, ask two questions in one. Ne-optolemus replies to either separately.


στίβον] Cp. supr. 29.

159-61. These lines break the anti-strophic effect. Cp. O C. 197 foll., El. 1403-5, and notes.

159. ὁ οἶκον ... κοίτης] 'Thou seest the home with a door either way where he makes his bed upon the rock.' For the genitive, see Essay on L. § 10. p. 15. 160. The corphæus, with one or more of the other choriætas, has mounted to the stage during the recitation of 144-9. He advances further while his companion recites 150-8, and
XO. ποῦ γὰρ ὁ τλῆμων αὐτὸς ἄπεστιν; | 165
NE. ὃθλὸν ἔμοι' ὅς φορβῆς χρέια στίβων ὁμμεῖε τὸνδε πέλας που. | 166. πτηνοῖς λοις στυγερῶν στυγερῶς, οὔδε τιν' αὐτῷ παιώνα κακῶν ἐπινωμᾶν.

XO. στρ.β. Οἰκτείρῳ νῦν ἐγώ', ὡς, μή τοι κηδομένου βροτῶν μνῆδε σύντροφον ὅμι' ἐχων, δύστανος, μόνος αἱεί, 170

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.


The solitary life, may also feel beforehand a natural horror of the solitary man. Philoctetes himself apprehends this, infr. 225, 6, καὶ μὴ μ' ἄκηκε δεισαντες ἐκπαλατητ' ἀγνωριμενον. Cp. Od. 13. 399, 400, ἀμφ' ἐδαλίφος ἐκασο, δ' έν τυγχανοι ίδιων ἀνδρωτος ἑχουτα: ib. π. 11. 81, νην μήν ἄδικα τεκμαν ἀμε- | 166. στυγερῶν στυγερῶς] The gloss ἐπίτονος, compared with Hesych. συμ- | 168. τοις κηδομένους, admits of a possibility construction with ἐχων, but is | 169. ἐπιστο] As after θαυμαζε. | 171. μηδε σύντροφον διμα] 'Nor any soul to live with him,' ὀμα is the act of eye meeting eye, and so is transferred to the object of affectionate intercourse. See E. on L. § 54, a. p. 99. σύντροφον, i.e. 'Partaking of the same circumstances and means of life.' For μή, see E. on L. p. 48, 2, b. | 170. μή τοι κηδομένου] μή τοι κηδομένου Ἐ. τοις κηδομένους Σ."τ." L. μή τοι κηδομένου Σ." A. 171. μηδε] μή Ἑ. μηδε Α. 172. αἱεί[ de Λ.Α.

165. στίβων ὁμμεῖε τὸνδε πέλας που] 'This way, somewhere not far off.' With τὸνδε Neoptolemus points to the way which Philoctetes must have taken. In πέλας he echoes what Odysseus had said in 41. | 166. στυγερῶν στυγερῶς] The gloss ἐπίτονος, compared with Hesych. συμ- | 169. ἐπιστο] As after θαυμαζε. | 170. The reading of the first hand of L. τοις κηδομένους, admits of a possible construction with ἐχων, but is probably an error arising from the change of construction. | 171. μηδε σύντροφον διμα] 'Nor any soul to live with him,' ὀμα is the act of eye meeting eye, and so is transferred to the object of affectionate intercourse. See E. on L. § 54, a. p. 99. σύντροφον, i.e. 'Partaking of the same circumstances and means of life.' For μή, see E. on L. p. 48, 2, b. | 170. μή τοι κηδομένου] μή τοι κηδομένου Ἐ. τοις κηδομένους Σ."τ." L. μή τοι κηδομένου Σ." A. 171. μηδε] μή Ἑ. μηδε Α. 172. αἱεί[ de Λ.Α.

165. στίβων ὁμμεῖε τὸνδε πέλας που] 'This way, somewhere not far off.' With τὸνδε Neoptolemus points to the way which Philoctetes must have taken. In πέλας he echoes what Odysseus had said in 41.
5 νοσεῖ μὲν νόσου ἀγρίαν, ἀλῶι δὲ ἐπὶ παντὶ τῷ χρείας ισταμένοι. πῶς ποτε πῶς δύσμορος ἀντέχει; ὁ παλάμαι θηνω, οὗ δύστανα γένη βροτῶν, 10 οἷς μὴ μέτριοι αἶών.

ἀντ.Б. Ὑδύς πρωτογόνων ἴσως ὅλων οὐκεῖοι ὑστεροὶ, πάντων ἄμμορος ἐν βίω κεῖται μούνος ἀπ' ἄλλων 5 στικτῶν ἡ λασίων μετὰ θηρῶν, ἐν τῇ ὅδυναις ὅμοι λιμῷ τ' οίκτρός, ἀνήκεστα μεριμνήματ' ἐχὼν *βάρει. ἀ δ' ἀδυρόστομοι

173. νόσου] last o from ἐλ. νόσου Ἀ. 184. μετὰ] μετὰ Ἀ. 187. ἐχὼν βαρεῖ. ἀ δ' ἐχὼν βαρεῖ ᾗ δ' ἐχὼν βαρεῖ ᾗ δ' ΛΑL3 Βατ. V. 188. ἀδυρόστομοι] ἀδυρόστομοι Α.

173. ἀγρίαν] 'Cruel,' 'intractable.' The disease is personified, as elsewhere throughout the play. There may also be an association from the medical use of the word as applied to a wound = 'Angry.' See L. and S. s. v. ἀγρία, Π. 4. 174. ἀλῶι . . . ισταμένοι] 'And is distracted at each need, as it arises,' τῷ, 'Whatever it be,' is better than τῷ, for the article would come awkwardly at the end of the line.

176. ὁ παλάμαι θηντῶν] 'O strange devices of men,' that can produce such misery. Hermann and others have defended the long syllable here. But Lachmann's conjecture, ὅθων, has been widely accepted. Κρ. Πινδ. ΟI. 12. 21, θεοῦ σὺν παλαμα: Pyth. 1. 48, εἰρήκοντο θεῶν παλάμαις τιμῶν: Νεμ. 10. 65, καὶ πάθων δεινών παλαμας ἀφαρπηταίας Δίος. The Scholastia and others interpret ὁ παλάμαι θηντῶν as said in admiration of the power of resource shown by Philoctetes.

178. οἷς μὴ μέτριος αἰῶν] 'To whom life is not tolerable.' Κρ. Αν. 582, εἰδαίμονες οἷς κακῶν ἀγενοσίς αἰῶν: Ιβ. 584, 5, ὅταν οὐδέν ἔλλειπε γενεάς ἕπι πλῆθος ἐφιπτο. It is assumed that misfortune runs in families. Others take μέτριος 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 Νέμεσις would be too crude.

180. πρωτογόνων . . . ὑστεροὶ] 'Inferior to no man of noblest family,' ἴσων is a curious variant in some MSS. of Suidas. Κρ. Απ. 636.

185. τῶι] 'I imagine.' The Scyriote sailors know of Philoctetes only by report. πρωτογόνων ὅλων is partitive gen. with ὑστεροι.

181. ἐν βίῳ is joined with κεῖται, as if it were κεῖται ἐν βίῳ πάντων ἄμμορῳ. 183. μοῦνος ἀπ' ἄλλων] Hom. Η. Μερισ. 193, ἐὰν ταῦτα ἐβόλευτον μοῦνον ἀπ' ἄλλων. This line responds in meaning as well as metre to L. 172.

184. στικτῶν] As the deer, λασίων] As the wolf and boar.

185. ἐν τῇ ὅδυναις . . . οἰκτρός] 'Pitable for the hunger and also for the pain in which he lives.' For the addition of ἐν, see Εἰσαγ. Π. 19, 1. p. 27.

186. ἀνήκεστα . . . βάρει] '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 βάρη.

187. ἀ δ' ἀδυρόστομοι] For the article, cp. Ο. C. 670 -2, ἐνθ' ἀνὴγεια . .
αχω τηλεφανης πικρας
τι ομωγας οποκειται.

NE. Ουδεν τουτων θανμαστον εμοι θεια γαρ, επερ καγω τι φρονω, και τα παθηματα κεινα προς αυτων της ωμοφρονος Χρυσης επεβη, και νων η πονει δια κηδεμονων, ουκ έσθη αυτων ου θεων του μελητη, του μη προτερον τουν επι Τροια τειναι τα θεων αμαχατα βηλι, πριν δε εξηκοι χρονος, ρ λεγεται χρηναι σφ υπ των δει δαιμην.

ΧΟ. οτρ.γ. Κατομι έχει, παι.

NE. τι τοδε;

ΧΟ. προφανη κτυπος,

190. οποκειται] οποκειται Λ πρ. οποκειται ΚΑ. οποκειται Γ. 195. εμοι] εμοι Λ.
193. παθηματα κεινα] παθηματεικεινα MSS. Brunck corr. 194. Χρυσης] χρυσης Λ.

αιδων. For αθυροστομος, 'Irrepressible,' cp. ἀθυρόγλωσσος, Eur. Or. 903, and Theogn. 421, πολοις ανθρωπων γλαςῃ θροιν ουκ έπικειναι τις έκειναι. Echo is personified, as in Ar. Thesm. 1059.
189, 90. πικρας... οποκειται] οποκειται, if genuine, means, 'Lies close to,' i.e. 'Keeps following upon.' Cp. Plat. Gorg. 465 A, τη μεν ουν ιατρικη... η οφοποιη δυοκελαια οποκειται. Brunck conjectured οπακοει, 'Answers,' as it were a summons. Hermann, δι οχειται. And έποκειται seems possible, though too uncertain an emendation to be admitted into the text.
192. θεια is predicative. Ant. 593.
193. τα παθηματα κεινα] His troubles in that former time.'
194. της ωμοφρονος Χρυσης] Genitive of the cause. It was the nymph Chrysa, whose shrine was guarded by the serpent who bit Philoctetes. Sophocles conceives of the offence as accidental: infr. 1326, 7.

195. 6. και νων... μελητη] Σα. πονει. 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.
198. τα θεων] 'The divine.' Cp. Ant. 607, θεων μηνε, and note. The bow of Heracles, now himself a god, was an instrument of the divine purposes.
201. ευστομει εχει] 'Speak no rash words.' Cp. Ηδτ. 2. 171, και παντες αιτησει μοι περι ευστομα κειθα: infr. 258, γελωσι λιτης έγωντες. For the metre of 201, 210, cp. Α. 906, 951. In the present case the pause is probably in the fourth foot, thus:—

- ον - αν - έχει - μελητη - θεων...
ΦΙΛΟΚΤΗΤΗΣ.

"\text{ correcting the mistakes in the being from whose breast it issues.}"

"\text{ which refers to the cry when repeated leaves no doubt as to the quarter from whence it comes.}"

"\text{ Moving with extreme difficulty of gait. A similar adverbial expression is κατά ὀρμὴ,}"

"\text{ The cry is forced from him in stumbling. Not, 'Stumbling by reason of difficulty, he cries out.'}"

"\text{ He cries aloud because of the pain.}"

"\text{ 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,}"

"\text{ The transposition of ὄρμον αὐγάζων is a slight change, and secures an exact correspondence of rhythm.}"

"\text{ Sends forth.}"

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\text{footnotes:}

\begin{itemize}
  \item 204. \textit{σύντροφος} 'Habitual.' A cry which tells of misery in the being from whose breast it issues.
  \item 205. \textit{τηλαφεῖ} \textit{έντοτος ἀνήρ,} οὐ μολπάν σύριγγος ἔχων, ὡς ποιήσῃ ἀγροβότας,
  \item 206. \textit{τῆλαφεῖ} \textit{έντοτος ἀνήρ,} οὐ μολπάν σύριγγος ἔχων, ὡς ποιήσῃ ἀγροβότας,
  \item 207. \textit{στίβου καὶ ἀνάγκας ἔρποντος} \textit{Avoiding with extreme difficulty of gait. A similar adverbial expression is κατά ὀρμὴ,} \textit{infr. 560: cp. Thuc. 7. 57, κατὰ ἐμφοράν ἐξαχοντ. στίβου κατ' ἀνάγκας = ἀναγκαῖοι στίβοι,} \textit{Barely is not 'deep,' but rather 'grievous,' causing painful feelings.}
  \item 208. \textit{τηλαφεῖ} \textit{Εἰρροδος} 'Heard from afar.'
  \item 209. \textit{προβοάζων} \textit{Of a man in pain;} \textit{άνήρ προβοάζων.} For this unusual force of the compound adjective, see \textit{Essay on L. § 23, p. 39, §.}
  \item 211. \textit{There are echoes of the strophe in the words ἔξε, τέκνον, πταῖον, ὕπ' ἀνάγκας, τηλαφεῖ ὕπαν, προβοάζῳ γάρ,}
  \item 212. \textit{έξερος} \textit{Cp. Ar. Av. 275, ἐξερόν χώραν ἔχων, where the phrase is imitated, according to the Scholiast, from the Tyro of Sophocles.}
  \item 213. \textit{ἔχων} \textit{Cp. Aj. 320 and note: II. 18. 495, αὐτοὶ φόρμιγγες τε βοη ἔχων,} \textit{infr. 215. ὕπ' ἀνάγκας is to be joined with} \textit{προβοᾶ,} \textit{He cries aloud because of the pain. The cry is forced from him in stumbling. Not, 'Stumbling by reason of difficulty, he cries out.'}
  \item 216. \textit{ἰῶν} \textit{Cp. infr. 219, ἤ, ἔχει.}
  \end{itemize}
a shout before him. His cry rings terribly forth.

After all this preparation the entrance of Philoctetes has a thrilling effect.

220. ναυτής] καὶ πολῖς πάτρας Λ Vat. b. ναυτής Λ Vat. ψιλ. ἰω 

221. τίνες ποτ' ἐγὼς γέντε ναυτής πλάτη
κατεσχετ' οὔ' εὔορμον οὔ' οἰκομένην;
πολῖς πάτρας ἢ γένους ἣ ὑμᾶς ποτὲ
τύχοι' ἄν εἰπὼν; σχῆμα μὲν γὰρ Ἐλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἡμῶν;
φωνῆς δ' ἀκούσαι βούλομαι καὶ μή μ' ἄκω
διέσαντες ἐκπλαγητ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστην, μόνον,
ἐρήμου δὲ κάφιλον *κακοῦμενον,
φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.

ἀλλ' ἀνταμείψασθ' οὐ γὰρ εἰκὸς οὔτ' ἐμὲ
ὑμῶν ἀμαρτεὶν τοῦτο γ' οὕθ' ὑμᾶς ἐμοῦ.

[82 b.

230. ἀνταμείψασθ'] ἀνταμείψασθ' C2.

220. ναυτής] καὶ πολῖς πάτρας Λ Vat. b. ναυτής Λ Vat. ψιλ. ἰω

221. τίνες ποτ' ἐγὼς γέντε ναυτής πλάτη
κατεσχετ' οὔ' εὔορμον οὔ' οἰκομένην;
πολῖς πάτρας ἢ γένους ἣ ὑμᾶς ποτὲ
τύχοι' ἄν εἰπὼν; σχῆμα μὲν γὰρ Ἐλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἡμῶν;
φωνῆς δ' ἀκούσαι βούλομαι καὶ μή μ' ἄκω
διέσαντες ἐκπλαγητ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστην, μόνον,
ἐρήμου δὲ κάφιλον *κακοῦμενον,
φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.

ἀλλ' ἀνταμείψασθ' οὐ γὰρ εἰκὸς οὔτ' ἐμὲ
ὑμῶν ἀμαρτεὶν τοῦτο γ' οὕθ' ὑμᾶς ἐμοῦ.

[82 b.

230. ἀνταμείψασθ'] ἀνταμείψασθ' C2.

reveal his Hellenic sympathies at once! ἢ πάρχει] 'Is to begin with,' i.e. This affords a presumption that ye are Hellenes.

225. ἄκω is to be taken with the whole sentence, and not with διέσαντες only.

228. *κακοῦμενον] For the added participle, see Essay on L. § 36, 5. κακοῦμενον may be explained to mean, 'Imploving you.' So Herm. Cp. infr. 1264, τι μ' ἐκκαλείοθε; Aesch. Ch. 216, καὶ τίνα σύνοισικα μοι καλομένη βροτῶν;
But the slight correction κακοῦμενον is on the whole more probable. Cp. infr. 471, ἔρημον ἐν κακοίς τοῦτο, οἷοὶ ὄρης. Many other changes have been proposed, of which Seyffert's, καὶ φίλων τρέμουσαν, most deserves mention.

230. ἢ. '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.
234. kal] καὶ L. καὶ τὸ λαβένιν L mg. καὶ A
235. θρόη] θρόη L. θρόη A. τὸς ἄνεμον τὸς δ’ ἄνεμον LΓ. τὸς ἄνεμον Δ.
236. εἰθῶ] mg. μᾶθω C. 239. NE] om L. add C. περιρρύτων] περιρρύτων A.
241. οἶσθα δὴ] οἴοθ’ δὴ LΓ. οἴοθα δὴ A.

233. τοῦτο . . . μαθεῖν] The words of Philoctetes in 222–4 had clearly indicated this desire.
234. φῶνημα] Cp. supr. φωνήσας. No utterance could be more welcome. 

236 foll. Cp. Pind. Pyth. 4. 70, τίς γὰρ ἀρχὰ δέχατο ναυτιλα; For the Greek manner of putting first what is last in time, see Essay on L. § 41. p. 78, β, b. The exuberant speech of Philoctetes, in his delight at seeing Greeks after ten years' silence, is well contrasted with the embarrassed reserve of Neoptolemus. Cp. El. 1322 foll. He shows, in the address ὃ τέκνον, that his confidence is already won.

236. προσέχει is causative. See Essay on L. § 53. p. 98. προσήγαγε, 'Drew you this way;' προσέχει, 'Brought you to the shore.'

237. θρόη] 'Cause of departure,' nearly = στόλος, infr. 244.
239. οἴσθα] τὸ μὲν γένος ἦ γέλιος. 
240. οἴσθα] I am named.' Cp. Trach. 1106, ὃ τοῦ κατ’ ἄστρα Ζωῆς αὐσθείη γένος: Tennyson's Elaine, 'Whence comest thou, my guest, and by what name Livest between the lips?'
241. Some editors prefer οἴσθα ἥδη. But the emphatic word of time is out of place. οἴσθα δὴ is simpler and better. 'There, you know all.'

242. φίλης χοῦνος] The genitive, as τῆς περιρρύτων 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 Deidamia, 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. τινι στόλῳ] 'On what enter-
στόλῳ προσέχεις τήνδε γῇν πόθεν πλέων;
NE. εξ 'Λίου τοι δή τανόν γε ναυστολό.

Φι. πῶς εἶπας; οὐ γὰρ δή σὺ γ’ ἦσθα ναυβάτης ἤμιν κατ’ ἀρχὴν τοῦ πρὸς Ἰλιον στόλου.

Φι. η γὰρ μετέσχεις καὶ σὺ τοῦτο τὸ πῦλον;
NE. πῶς γὰρ κάτοικ δὲν γ’ εἶδον οὐδεπόστε; Φι. οὐδ’ ὀνομά *γ’, οὐδὲ τῶν ἐμῶν κακῶν κλέος ἦσθον ποτ’ οὐδέν, οἷς ἐγώ διωλλόμην;
NE. ὧς μηδὲν εἶδοτ’ ἵσθι μ’ ἄνιστορεῖς.

Φι. ὃ πόλ’ ἐγὼ μοχθηρός, ὃ πικρὸς θεός, οὐ μηδὲ κληδῶν ὃδ’ ἔχοντος οἰκάδε μηδ’ Ἐλλάδος γῆς μηδαμοῦ διήλθε ποι.

The addition of τῶν ἐμῶν with the second word has a pathetic emphasis.

priase or expedition?’ Cp. Xen. Anab. 3. 2, δ’ στόλῳ ἐλεγέτο εἰναὶ εἰς Παιδᾶς.

245. τοι δή] ‘Well, then, if you wish to know’ (δή), ‘I tell you’ (τοι). Neoptolemus 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. τοῦτο τοῦ πῦλον] ‘This labour, in which I and others have been engaged.’ For the pronominal expression, cp. El. 541, ἦς δ’ πλουσὶ δὲν ἦν χάριν.

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 Neoptolemus, and is most calculated to move his pity and that of the spectators.

250. δν γ’ εἶδον] ‘One whom I never yet beheld.’ For this use of γε, cp. El. 923, ποὺς δ’ οὖν ἐγὼ κατῴ. δ’ γ’ εἴδον ἐμφάνοι.

251. οὐδ’ ὀνομά *γ’] It is uncertain whether this correction should be admitted (Erf. conjectured οὐδ’ ὀνομ’ ἀρ’ or οὐδ’ ὀνομ’ should be read from the inferior MSS. The latter is rhythmically smoother, but contains an Ionicism which does not occur elsewhere.

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, β, b.

256. μηδαμοῦ has been changed to μηδαμοὶ, which may seem to be required.
Λλ' οἱ μὲν ἐκβαλλόντες ἀνοσίας ἐμὲ γελώσα τηγ' ἱχόντες, ἡ δ' ἐμὴ νόσος ἀεὶ τέθηλε κατ' μείζον ἔρχεται.

ὡ τέκνον, ὡ παῖ πατρὸς ἐξ 'Αχιλλέως, δ' εἰμ' ἐγώ σοι κείνος, ὡν κλύει ἵσως τῶν Ἡρακλεών ὄντα δεσπότην ὁπλων, ὡ τοῦ Ποιάντων πάις Φιλοκτήτης, ὡν οἱ δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἄναξ ἔρριψαν αἰσχρῶς ὡδ' ἐρμοῦ, ἀγρία νόσο καταφθίνοντα, *τῆς ἀνδροθφοροῦ

πληγέντ' ἐξίδηνθα ὑοίῳ χαράγματι ἐξ' ἥ' ἐκεῖνοι, παί, προθέντες ἐνδάδε


by the verb of motion. But the latter form is doubtful, and ἐνταῦθα is similarly used for ἐνταῦθα. Cp. El. 380, Trach. 1193.

του] 'Methinks.' He conjectures, from his case being unknown to Neoptolemus, that it has been heard of no where in Hellas, nor, bitterest of all, at his own home.

258. 'Though my name is forgotten, my affliction endures and grows.'

260. For καπι μείζον ἔρχεται, cp. Fr. 786, El. 1000, καπι μηδέν ἔρχεται.

261. Know that I whom you hold 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.

καπι [νω] 'Of whom surely you have heard.' For the present tense, cp. Ο. T. 305, καπι καπι καπι, inf. 591. ἰσας expresses confident assumption.

262. τῶν Πρ... 263. τοῦ Π... ib. ιλ. 8... 264. χώλη... 266. τῆς... 269. τῆς τ.] These articles show the vividness with which Philoctetes conceives his own situation. So does the emphatic position of οί at the end of 263. For this synaphea, cp. Ant. 409.

263. Ποιάντωι) οί. But οί, iuir. 461.

264. δισσοὶ στρατηγοὶ] Αι. 49, etc. Κεφαλλήνων] Σρ. Π. 2. 631-5, αὐτάρ 'Οθονεύς ἤγε Κεφαλλήνως μεγαβύων, | οἰ θ' Ἰάκτην ἔχων καὶ Νημιτων εὖνοφιλῶν, | καὶ Κροκίλεις' ἐνέμοντο καὶ Αλήπτα τρηχειας, | οἰ τε Μάκων ἔχων ἡδ' οἰ Χάμων ἀδρεφόμοντο, | οἰ τ' ἡπειρον ἔχων ἡδ' ἀντιπερα' ἐνέμοντο. The expression here and infr. 791, ὡ ἓνε Κεφαλήν, may have been taken from the Ilia Minor. (Cp. Quint. Smyrn. 5. 429, Κεφαλλήνων Βασιλὶ.) It is unnecessary to assume, with Battrmann, that Cephallenian 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. φων] The reading of Eustathius is adopted against the MSS., not because the tautology of ἀγρία... ἀγρία is impossible, but because φων is the more appropriate epithet, and ἀγρία with ἀγρία preceding is a natural corruption. Cp. Trach. 770, εἰ, ἐτα φωνια... ἐπικρατεί ἡδ' ἐν ἐδανυτο. 268. ἐξ' ο] Sc. νόσο. The relative points to the prior antecedent, the words τῆς... χαράγματι being exopoegetic.

268. 69. προθέντες... φων] 'Cast forth and departed.' Cp. Ηδ. Ι. 112,
to the sea-coast town of that name mentioned in the first Iliad as sacred to Apollo. Cp. Fr. 352, Ἡμώνες Ἐχώνες τ' ἀγαθείμενοι πάγοι. 270. κατέσχον; '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, suppl. 4–11. Otherwise (2) it might seem natural to suppose that Philoctetes was the leader of the expedition to Chrysa, and that κατέσχον, like ἐναυστόλους, infr. 279, was in the first person singular. 271. άσμενοι...έδον] 'They saw with delight.' The sleep of Philoctetes favoured their purpose and also relieved them from his crying. άσμενοι, which Dindorf 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, εἰκ πολλοῦ σάλου] (1) 'After much tossing.' He slept the more soundly because of the previous discomfort onboard. (2) Hermann understands these words metaphorically, 'After my long trouble.' 273. οί άντασιν, άνάστασιν] 'Such as accorded with my wretched state.' Cp. Thuc. 8. 84, οί δὲ ναϊται. 274. προδέντες] Cp. Ant. 775, φροβῆς τοοῦτον, ἄς ἄγος, μόνον προδέες. 275. οί άντασιν τύχου] 'May the like provision be their own some day!' The Scholiast rightly says καταρασία. Cp. infra 315. 276. 7. 'And when they were gone, you may imagine, my son, to what agony I awoke.' 278. χού άπομυδηκα κακά] 'What lamentation do you think I made over my woee?' 'ποτα ἥια διετὶ διετὶ πότοιν, (Hermann). Cp. O. T. 421, ποταί Κιθαρίου: 1497, κατανεμάθαναι κακά. 279. Philoctetes naturally looked to see if his own vessels were there, 281. 2. νόσου κάρνοντι συλλάβοιτο] Cp. At. Vesp. 733, σοι δὲ νῦν τις δειν δεινοντίν αἰμαρίαν συλλαμβανεί τοῦ πράγματος. The expression νόσου συλλαμβανομεναί τίνι is nearly analogous to πότον συλλαμβανεῖ τίνι.
ΦΙΛΟΚΤΗΣ.

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 προβαίνειν.

διὰ χρόνου implies that a certain in-
terval elapsed before Philoctetes com-
pletely realised his situation.
286. ρὶ ‘More or less.’ For this
modest expression, or litotes, cp. Ant.
35, ὅτι γὰρ τούτων τι ἔδει.

βαίνε] So the best MSS. But B.
and others have βαίν, the more regular
form.
287. διακονεῖσθαι] ‘To minister to
myself.’ For this direct middle, see
Essay on L., § 31, p. 52.

Trach. 25, μὴ μοι τὸ κάλλος ἄλος ἐξεύρισκο
ποτέ.
289. For τοῦτο used of a general
antecedent, cp. Ant. 709, οὕτω, κ.τ.λ.

290. νευροπαθῆς ἀτρακτος] ‘The
shaft drawn back with the string,’ i.e.
The arrow from my bow.

291. δύστυχος] Schaefer and Her-
mann defend δύστυχος on the ground
that τάλας is a mere exclamation and
δύστυχος a predicate. ‘I myself (un-
happy one!) would writhe distressfully
dragging my foot up to this.’ And the
broken language suits the situation well.
But Canter’s conjecture, δβότην, is not
improbable. Cp. infr. 1377, τὸ δοσ-
τήριον πολύ. ἐξαναξιά describes a wrig-
gling, uneven motion, like that of a
worm.

292. πρὸς τοῦτ’ ἀν] This resumption
is in keeping with the somewhat
disjointed tenour of the whole speech,
and the ‘dragging phrase’ has also
a descriptive effect. ἀν here and in
11. 290, 294, 295, indicates that which
happened repeatedly, and therefore
might be expected to happen on any
particular occasion. Cp. Hdt. 3. 19;
4. 128, 130.

εἰ τ’ ἐδει] ‘Or if there was need
to get some fresh water.’ Bergk (with L’
) altered εἰ τ’ to εἴτ’ (cp. 295), but this
introduces an awkward asyndeton at
tαὐτ’ ἀν in 294.
293. καὶ ποῦ] ‘And perchance.
πάγων χυδάτων] This circumstance
suggests not only the necessity of gathering
wood, but the discomfort of doing so.
294. θραίνεις] ‘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.
'And then (when I had got the wood) there would be no fire (to kindle it with).'

But although this is the less obvious word, it is also less descriptive of a lengthened process. And the use of ςάβω is more frequent in later Greek. The compound with ἅν denotes more effort than the simple verb. μᾶλα is to be joined with ἐφηνα.

The aorist here denotes a momentary action in uncertain time, viz. whenever the need arose.

The construction is the same that is usual in the first person, because φέρε ἡ μάθησις is a courteous equivalent for φέρε ἡ μάθησις ἡμᾶς, ex. Cp. Ar. Plut. 1027, τί γὰρ ποιήσῃ;

In what follows Philoctetes speaks of Lemnos as he knows it. Cp. supra. l. 2 and note. In some traditions Philoctetes was said to have been cast forth on a desert islet in the neighbourhood of Lemnos. At best Lemnos (Λήμνος ἱγαθή) was imagined as a wild, uncultivated region in the early times.

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.

Philoctetes here states his own experience. It is unnecessary to suppose, with some editors, that he is making a general observation.

...
it may be, one did put in here against his will.' τάγα ἐν τάχι ἄν. Cp. Plat. Legg. B. 4. 711 A, ὅμεις δὲ τάχα ὄντες ζητήσατε τυραννομυχίνι ὀπλ. οὖν introduces a modification or admission. 'No one puts in here willingly; unwillingly, however, some one may have brought his ship this way.' 

εἰσχε['] For the aor., cp. supr. 297, ἐφν. ἐσχε = κατέχε, the simple verb for the compound. But query *κατ' ὄν τις ἄκουε ἐσχε (i.e. κατέσχε τις ὄν ἄκουε)? (For a case of tmesis in the senarii, cp. infr. 817).

πολλά γὰρ ἱν. 'Such incidents might happen many times in the long course of human history.'

πολλά is predicative and τάγα = τωάδε. For this, cp. Aj. 1246, ὅτε τῶνδε μὲν τῶν τρόπων οὐκ ἂν ποτὲ ἢ κατάστασις γένοιτ' ἀν ὁδεγόν νόμον. It may be doubted whether ἄνδρώτων is to be taken with τάγα = 'Such human accidents,' or with χρόνῳ = 'The time during which men have existed.' For the latter, cp. Hdt. 6. 109, μηνὶον δὲ λιπέσατ' εἰς τὸν ἄπαντα ἀνθρώπων βίων. And for the idea, cp. Hdt. 5. 9, γένοιτ' ὅτι ἂν τὸν μακρὸν χρόνῳ: Agathon, Fr. 9. τάχα ἂν τις εἰκός αὐτὸ τούτ' εἰναι λέγων | βροτοὶ πολλά τυγχάνειν οὐκ εἰκότα.

μ. ν['] 'No doubt,' belonging in sense rather to λέγως than to ἔλεγοι. 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.'

οἰκτείραντες 'Touched with compassion,' is also in the 'momentary' tense. ταῖπεν ποτ' αὐτοῖς ἀντίποι' εἰμον δοθέων.

ΧΟ. ἐοικα κάγῳ τοῖς ἀφιγμένοις ίσα

Philoctetes' n. than to toy with myself. For I am sure, Neoptolemus, that you have not been shown in action.

Neoptolemus. But I do more than pity him, for I am a witness on his side. I did write with the whole sentence. For what, if you have been conjectured. But if you 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. συντυχὼν συντυχεὶν is generally construed with a dative, and the preposition has therefore here a separate meaning. 'Having in like manner found.' So the Schol. 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. εὖ γ', ἃ τέκνον 'Well said, my son!' Philoctetes' delight in Neoptolemus is further heightened by this supposed discovery of a common resentment.

τίνος . ἐλλήθιας] '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. T. 698, ἄγων] μὴν τοιχίδε κράταμε στῆσαι ἐξεις. γὰρ asks for explanation. ἐλλήθιας is redundant (Essay on L. § 40. p. 75).

329. μόλις δ' ἔρω] 'Though I shall find it hard to speak of it, i.e. To command myself sufficiently to do so. Schol. ἐπὶ τῆς ὑψώσ. Cp. O. C. 326, ἀνήγ. . μόλις βλέπων. 331. ἑπὶ γὰρ] These words introduce the occasion of his coming, in explanation of μόλις.

ΦΙΛΟΚΤΗΤΗΣ.

Φι. οἴμοι: φράσης μοι μὴ πέρα, πρὶν ἄν μάθω πρῶτον τόδ᾽· ἢ τέθηκχ ὁ Πηλέως γόνος;

ΝΕ. τέθηκεν, ἀνδρὸς οὐδενός, θεοῦ δ᾽ ὑπο, τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς.

Φι. ἀλλ᾽ εὐγενῆς μὲν ὁ κτανῶν τε χῶθανόν, ἀμηχανῶ δὲ πότερον, ὁ τέκνον, τὸ σὸν πάθηρ᾽ ἐλέγχω πρῶτον, ἢ κείνον στένω.

ΝΕ. οἴμαι μὲν ἄρκειν σοὶ γε καὶ τὰ σ', ὡ τάλας, ἀληθῶς, ἀλήθεια', ὥστε μὴ τὰ τῶν πέλας στένων.

Φι. ὁδὸς ἔλεγξας· τοιγαροῦν τὸ σὸν φράσον αὐθίς πάλιν μοι πράγμα, ὅτῳ σ᾽ ἐνύβρισαν.

ΝΕ. ἠλθόν με νῆ ποικιλοστάλῳ μέτα δῖός τ᾽ Ὀδυσσεὺς χῶ τροφέων τοῦμοι πατρός, λέγοντες, εἶτ' ἀληθὲς εἶτ' ἄρ᾽ ὀδὸν μάτην, ὡς οὐθεμις γίγνοιτ', ἐπεὶ κατέφθιτο


μοι must be supposed to avoid mentioning the 'slight man' who had been the immediate author of Achilles' death.

336. Cp. II. 21. 280, τῷ κ᾽ ἀγαθόν μὲν ἐπερ', ἀγαθῶν δὲ κεν ἐκείνας. 337. 8. The delicate courtesy of these lines is no less obvious than their self-forgetfulness.

342. ὕτῳ' ἐνύβρισαν] ὕτῳ (governed by ἐκ ἐνύβρισαν) is best taken separate from τὸ σὸν πάργα. ‘Tell me your own affair; what was the point in which they insulted you?’

343. ἠλθόν ... μέτα = μετήλθον. ποικιλοστάλῳ = σὺν ποικιλίας ἐτ-ταλμένη, ‘Decked out with ornament,’ as being sent on an honorific mission. Others, ‘With variegated prow’ (στέ-λος); but in this less poetical sense it would be better to read ποικιλοστάλῳ. See n. r.

344. 500] The constant Homeric title, which Neoptolemus uses out of habit.

χῶ τροφέως] Phoenix.

345. μάτα] ‘Groundlessly.’

346. ὡς ... γίγνοτ'] ‘That it came to be a thing irreconcilable with destiny.’ Cp. Ant. 260, κἂν ἐγίγνητο, and note.
παθὴρ ἐμὸς, τὰ πέργαμι ἄλλον ἦ μ’ ἐλεὶν. ταῦτ’ ὃ ξεῖν, οὕτως ἐννέποντες οὐ πολὺν χρόνον μ’ ἐπέσχον μὴ με ναυστολείν ταχύ, μᾶλιστα μὲν δὴ τὸν θανόντα ἴμέρῳ, ὅπως ἰδοὺ μ’ ἀθαντον’ οὐ γὰρ εἰδόμην’ ἐπείτα μέντοι χῶ λόγος καλὸς προσήν, εἰ τάπι Τροία πέργαμ’ αἰρήσχοι’ ἱὸν.

ἡ δ’ ἤμαρ ἤδη δεύτερον πλέοντι μοι, κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτη κατηγόμην’ καὶ μ’ εὐθὺς ἐν κύκλῳ στρατὸς

347. ἦ μ’] ἦ μ’ L pr. ἦ μ’ Cl. ἦ μ’ A. 349. ἐπάσχον] ἐπάσχον A.

348. 9. οὐ πολὺν ... ταχὺ] '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 good inciting me,' see Essay on L. § 42, a. p. 79. For μ’ we should rather expect μ’ οὐ. But though the addition of οὐ is permissible in such cases, there is no absolute rule. And ὃ ξεῖν, by suggesting 'You may imagine,' gives an hypothetical turn to the expression.

351. οὐ γὰρ εἰδόμην] 'For I had not seen my father.' Schol. ζωντα. 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 Philocetes 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, ελαιει, and note; Eur. Troad. 377, οὐ παῖδας εἶδον, sc. πάλιν. Seyffert reads, ὁδ’ ἃρ εἰδόμην, and Prof. Jebb has suggested εἰ γὰρ εἰδόμην. 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 ἔγονε | ἱητν’ σο’ οὔδ’ ἔδω, said by Peisistratus of his eldest brother Anillochus. But Peisistratus (Od. 3. 401) would be a mere infant at the time of the departure for Troy.

352. 3. 'However, besides this, the proposal has a fair colour given to it in their declaration that, if I came (ἴδω), I should take the citadel that commanded Troy.' For ἆ λόγος, cp. supr. 345-7; προσήν] Cp. supr. 129, ἃς ἂν ἀγνὸλ προσή.

353. For εἰ ... αἰρήσουμ, see Essay on L. § 28. p. 46.

355. πικρὸν Σίγειον] 'Cruel Sigemus,' 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, ὠ στυγνοτάτην Τροίαν ἐσόδων. To this, however, some editors prefer the conjecture of Burgus, 'ἢ ἀκρὸν Σίγειον!

οὐρίῳ πλάτη] 'With favourable voyage.' This is objected to, apparently because oars would not be used under a fair wind. But πλάτη often occurs in Tragedy in the general sense of 'making way at sea.' Cp. Eur. Hel. 192, I. T. 242. And as the vessel drew near shore the sail would of course be lowered, and the oars brought into play.

356. 7. κατηγόρην, [καὶ ... εὐθὺς ... ἐκβάντα] The narrative is condensed.
εκβάντα πᾶς ἡσπάζετ' ὁμώνυτες βλέπειν τὸν οὐκέτ' ουτα ζωντ 'Αχιλλέα πάλιν.

κείνος μὲν οὖν ἐκεῖτ' ἐγὼ δ' ὁ δύσμορος, ἐπεὶ δάκρυσα κείνον οὐ μακρὸν χρόνῳ ἐλθὼν Ἀτρείδας πρὸς φίλους, ὃς εἰκὸς ἦν, τά θ' ὑπ' ἀπήτου τοῦ πατρὸς τὰ τῇ ἀλλ' ὄσ' ἦν. οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον, ὃ σφέρμ' Ἀχιλλέως, τάλλα μὲν πάρεστὶ σοι πατρῷ' ἐλέσθαι, τῶν δ' ὁπλῶν κείνων ἀνήρ ἄλλος κράτονε νῦν, ὁ Λαέρτου γόνος. κάγω δακρύως εὐθὺς ἐξανισταμάι ὀργῆ βαρεία, καὶ καταλγήσας λέγω, ὃ σχέτλε', ἦ τολμήσατ' ἀντ' ἐμοῦ τινι δοῦνα τὰ τευχχ τάμα, πρὶν μαθεῖν ἐμοῦ;

357. ἡσπάζετ' ἡσπάζετ' L. 363. οἴμοι] οἱ μας L. οἴμοι A. 369. τολμήσατ'] τολμήσατ' L. Vauvillers corr. τολμήσ'] A.

358. 'Achilles, who no longer lived, alive again.' Cp. the Trag. fr. quoted by Plutarch, Alc. 293 D, ὃν παῖς Ἀχιλλέως ἄλλ' εἰκόνας αὐτὸς εἶ. 359. ἐκεῖτ' '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. Aj. sub fin. (from 1402). 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 suppl. 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. οὐ μακρὸν χρόνῳ] '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, ὃς εἰκὸς ἦν] i.e. πρὸς Ἀτρ. ὃς πρὸς φίλους, ὃςπερ εἰκὸς ἦν αὐτὸς ἐκαίνους φίλους. For the omission of ὃς with ὃς following, see Essay on L. § 39. p. 73. 5. u. 'Assuming their friendship, as I had reason to do.'

362. δ' ἦν] Sc. τοῦ πατρὸς.

363. οἴμοι expresses not only personal disappointment (infra. 368, καταλγήσας), but also griefed astonishment that men could be so hardened.

364. 5. τάλλα... πατρῷ ἐλέσθαι] Cp. Aj. 572, μὴ δ' ὁ λυμαν ἐμός. In ordinary Greek the article would be repeated with πατρῷ, which, however, is here resumed in close connection with ἐλέσθαι. '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.


366. 8. 'Then tears burst from me, and I straightforwardly rose in grievous wrath, and broke forth on them indignantly, and seized.' καταλγήσας, sc. καὶ αὐτῶν. 367. ὃ σχέτλε', ἦ τολμήσατ'] The voc. sing. σχέτλε is addressed to Agamemnon, or whichever was the spokesman of the Atreidæ. It is unnecessary to suppose a crisis of σχέτλου ἦ.

For ἀντ' ἐμοὶ, cp. Aj. 444, οὐκ ἐν τις ἀντ' ἐμοὶ ἐφαρμόζῃ ἄλλος ἀντ' ἐμοὶ. 370. τὰ τευχχ τάμα] The repeated article here emphasizes both words, 'Those arms, my arms, without consulting me!' πρὶν μαθεῖν ἐμοὶ] 'Before understand-
ing from me,' sc. my will concerning them.

371. ὅδ' εἶπ᾽ 'Οδυσσεύς] The order of words is in the Epic manner (see Essay on L. § 21. p. 33, 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. This achievement of Odysseus is alluded to in Od. 5. 309, ἡματι τῷ ὅτε μι πλείστοι χαλαρέα δόφρα | Τρώει ἑπερφών περὶ Πηλεών βαθύτητι. It was doubtless fully narrated in the Ilias Minor, from which Ovid probably derived it, Met. 13. 284. (quoted by Gedike): 'His humors, his, inquam, humoris ego corpus Achilles | Et simul arma tuli, quae nunc quoque ferro laboro.' ἄραντ hints the reproach which comes out afterwards, l. 379.

374. ἡμασσον] 'I laid it on;' ἄρασσω is here used absolutely. Cp. Ar. Nub. 1373, ἢσσατω. And for the meaning, 'To assail with violent words,' cp. also Aj. 725, (αὐτὸν . . . ὠνείδεσιν) ἡμασσον ἐντεν κάθεν. The clause with ei (for which see Essay on L. § 28, 1. p. 46), depends on the notion of the middle voice in ποιοῦμεν. 'Not caring to make any omission' (sparing no abuse) 'when I thought how my arms were to be taken from me by Odysseus.' Cp. Od. 21. 170, (ομησσωμάτω τ' ἄκοιν) ei δὴ τούτῳ γε τύχων ἀρσετάς κεκαθήσεις | θυμοὶ καὶ ψυχῆς. ποιοῦμεν is subj. middle,—'for my part.'

376. κεῖνος] i.e. ὃ κακὸς καὶ κακῶν 'Οδυσσεύς, infr. 384.

377. ἐνδόθ' ἥκων] 'At this pass,' i.e. when he found himself resisted by a boy.

378. δηκεῖς πρὸς ἀδῇκουσιν] Stung at what he heard,' πρὸς with accusative, as in πρὸς ῥανθα. πρὸς d. should be joined in the first instance with δηκεῖς, and resumed with ἡμεῖσαν. 'Where—you ought to have been present.' The reproach is not that Neoptolemus was at Scyros, but that he was not in the battle field at Troy at the time when his father fell. Schol., οὐ παρῆσ, ἠκάθα ἔδει σε παρεῖναι. Infr. 429.

380. The language is not perfectly exact; ταῦτα is primarily the object of ἔχω, but is to be resumed with λέγεις in a different sense. For such ellipsis, see E. on L. § 39. p. 73, and cp. supr. 361, and note.
397.

τοιαύτης ἀκούσας κἀξονειδισθείς κακὰ πλέω πρὸς οἶκους, τῶν ἐμῶν τητόμενος πρὸς τοῦ κακίστου κάκος κακῶν Οὐδουσέως. κοῦκ αἰτιῶμαι κείνον ὃς τοὺς ἐν τέλει. τὸλις γάρ ἐστὶ πᾶσα τῶν ἡγουμένων στρατὸς τε σύμπας· οἱ δ᾿ ἀκοσμοῦντες βροτῶν διδασκάλουν λόγουι γίγνονται κακόλ. λόγος λέλεκται πᾶσι· ὁ δ᾿ Ἀτρείδασ στυγῶν ἐμοὶ θ᾿ ὁμοῖος καὶ θεοὶ εἰς φιλὸς.

Χό. στρ. Ὅρεστέρα παμβάτη Θᾶ, μᾶτερ αὐτοῦ Δίὸς, ἀ τὸν μέγαν Πακταλῶν ἐξήχρυσον νέμεις,

385. αἰτιῶμαι κείνον] αἰτιῶμη' ἐκείνον Λ.γα] γα' Λ. γα' Γ.

384. κάκ κακῶν] Alluding to the supposed Sisyphian parentage, which threw suspicion on the nobility of ἄκος Οὐδουσίδος. To this extent Neoptolemus follows the suggestion of Odysseus, supr. 64, 5.

385. ὄσι = τοσσύτων ὄσον, cp. Αϊ. 679, 80, Αντ. 775.

386. 7. 'For a city or army depends wholly upon those who govern.' ἐστιν with the genitive here means, 'Is determined by,' i.e. 'takes its character from.'

πᾶσα = αὐτίσασα, 'Wholly, rather than 'Every city.'

388. διδασκάλον . . κακό] 'Have teachers from whose instruction their badness flows.' This remark is not immediately relevant to Odysseus, but rather to the vote of the army by which the arms were awarded to him, and which is supposed to have been instigated by the Atreidae. Schndw. conjectured δ. τρόποι.

390. ἐμοὶ θ᾿ ὀμοίως ... φιλὸς] The sentence in being expanded is changed from an assertion to a wish; i.e. ἐμοί τέ ἐστι φιλὸς καὶ ὁμοίως εἰς καὶ τῶν θεός φιλὸς. Cp. Αντ. 686, οὔτε ἃν δυνάμην, μητ᾿ ἐπιστοίχην λέγων.

391-402 = 507-518.

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. Αἡμος, quoted by Gedike). And there is besides a special appropriateness in the invocation of this primal power of nature upon a desert shore, where no temples were to be seen. Bernhardy's remark, that the invocation of Ῥαία confirms the late date of the Philoctetes, is hardly warranted.

392. & . . νεῖμαι] 'That gives the mighty river Pactolus to be rich in
gold.' For νέμω, meaning, 'To dispense or give forth,' cp. O. C. 687, Κηφίσου νομάδες βέλθρων.

εὐχρυσόν is a supplementary predicate = Ὑστερεύοιν εἶναι τι δείκνυσι. μέγας is, 'Deserving awe and reverence.' Cp. Plato, Phaedo, 62 B, ὦ τοῦ ἀπορρήτου ἀλώγος. μέγας τά πάντα μονεῖνα καὶ οὐ βάδων διδείν. 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. εὐπόδωμαν] The middle voice expresses, 'I invoked for my behoof.'

396. ὄροι πάρα] 'The boundless insolence.' For πας intensive, see Ε. on L. § 55, p. 101, 6. The bacchic rhythm shows that πάσα is not to be taken predicatively with εὐχρυσόν.

397. παρεδίδοσαν] 'They were wrongfully giving away from him.' Cp. supr. 64, παρεδίδον, and note.

400. ἤτοι τέθη] This long parenthesis belongs to the wild nature of the strain, and would be assisted with significant gestures.

λέντων ἠθόπε 

'Thou that sittest above the lions,' that draw thy car. Cp. the use of ἠθόπος as equivalent to ἀρμι 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 τευχεα, or (2) to the action of παρεδίδοσαν. The dative is not to be taken with παρεδίδοσαν, but with σέβας ὑπέρτατον, sc. γενεάς, i.e. ὕστερον Τ. ὑπέρτατον σέβας ἔχειν, (Ant. 304.)

402 foll. A point of rest has now been gained, and the action remains stationary for a little while. Neopolemus has completely won the friendship of Philoctetes, and is confident of the attainment of his purpose. Cp. O. C. 631, 667.

402, 3. ἐχοντες σύμβολον σαφῆς | λύ-

ψης . . . πεπλεῦκατε] '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, ἐκανέν ἐστι πρὸς αὐτὴν, ὅπερ ἄλλο τι σύμβολον, αὕτῳ τῷ σκηνῇ τῆς ἄπειρας, a passage which shows that πρὸς ἡμᾶς should be taken with ἐχοντες σύμβολον rather than with πεπλεῦκατε. The participle has the chief emphasis: see Essay on L. § 41, p. 77, β.

405. καὶ μοι προσέδθη] 'And your words strike on a note that is in unison with my experience.' For a similar metaphor, cp. Ο. Τ. i 11, 3, ἐν τῇ γὰρ μαραφή γῇρᾳ ἐνώθενε τὸ τάδε τάξιο τόπων σύμμετρον.

407. ἄν . . . θυγώντα] 'I know that he would not refrain his tongue from any mischievous word or from any villany.' The effect of ἄν here is to mark that the supposed fact is in accordance with general probability.
408. ἄφ᾽ ἦς...ποιεῖν] 'Whereof the issue in his hands was likely to be some great iniquity.' For the indirect form of expression, see E. on L. § 42. p. 79.

409. ἐπιδίω[ν] μὴ, because of the hypothetical nature of the sentence implied in ἐν ἂντίθετα.

ἐσ τέλος] 'In the end.' Cp. Eur. Ion 1615, χρόνια μὴν ἔτη τῶν θεῶν ποὺ, εἰς τέλος δὲ οὐκ ἀδερβη.

μέλλου] The optative because ἐν ἂντίθετα = ἐστὶ ἐν θύσῃ.

410, 411. ἄλλ᾽ εἰ...ἤνεχετο] Sc. θαυμάζω. 'But' (it does seem marvelous) 'if the taller Ajax, being there, endured to see this done.'

παρών] i.e. supposing him to be at Troy, and not absent on some expedition.

ὁ μείλ[ων] The son of Telamon is so distinguished from the Οὐλαὸς τικῆς Ajax.

412. Editors have raised the question whether the award of the arms and the death of Ajax are supposed to precede or follow the arrival of Neoptolemus at Troy. But the Greek drama is not careful of such minute adjustments of time, especially in what the audience know to be a fictitious tale. The true story about Ajax in relation to the arms was not suited for Neoptolemus' purpose. The supposition which best suits the context is that, according to Neoptolemus, the award of the arms took place immediately after the funeral of Achilles, while he, the chief mourner, was still absorbed in his grief; and that the death of Ajax is not connected by him with the arms at all.

415. νὸς κεῖνον ὃς μηκέτι ἄυτα ἐν φάει] ἡμὶ, because of the subjective meaning of νὸς.

417. 'Nor the son whom Laertes bought of Sisyphus.' (The other reading, Ἀλεφτιός, would mean, 'Laertes' son whom he bought from Sisyphus.' But the two genitives are here extremely improbable).

421. 2. τὶ δ᾽ ὡς...ἐπιτι] 'But what of him who was an old man, and a good man, and a friend of mine, Nestor the Pylian? Is he yet alive?' ὡς has been much questioned, but appears sound.
422. ποιος, ἐστίν; οὗτος γὰρ τά γε κείνων κάκ᾽ ἐξήρυκε, βουλευών σοφά.

423. κάκ᾽ ἐξήρυκεν. γρ. καθέκρητως Cg. (καθεκρήτω·, σοφά) σοφών A. 426. δ᾽ αὐτῶς δεῖν ἔλεγεν] δὴ χρήσαι δειν. ἔλεγεν L. γρ. δὲ αὐτῶς δ᾽ ἔλεγεν, δικώς, Cg. δὲ αὐτῶς δεῖν ἔλεγεν C Α Vat. b. δ᾽ αὐτῶς δεῖν ἔλεγεν C. δ᾽ αὐτῶς δεῖν ἔλεγεν L. VV. δ᾽ αὐτῶς δεῖν ἔλεγεν Vat.

422. 3. Here the question is raised, whether Philoctetes had been at all at Troy. But this point also is ἐξω τοῦ μυθεύματος, and is not necessarily determined by the poet. Philoctetes had been long enough with the host, at Tenedos or elsewhere, to know the characteristics of the chief men. 424. κείνος γε ἢ ‘Αγε, he.’
ge gives a modified assent to the meaning of the question.

425. The words ὅσπερ ἤγγεσ, ‘The son whom he had,’ are slightly wanting in point, but they are commended by their simplicity, and not thoroughly satisfactory alternative has been proposed. The Scholiast mentions μῦνος as having been read for γόνος. But although this reading, ὅσπερ μῦνος, ‘His only son,’ affords a possible context (supposing the ellipse of ὕποτ), it involves (as the Scholiast felt) too great a departure from the common tradition, according to which Nestor had other sons remaining when Antilochus was no more. The conjectures most deserving mention are δὲ παρὴ γόνος, Herm. (‘His son who was with him,’) δὲ παρὴ μῦνος, Musgr., and δὲ παρὴ πάνως, Arndt, (‘Who supported him in toils of war’).

426. δὲ αὐτῶς δεῖν ἔλεγεν] 1. In those few words (αὐτῶς), you have told me a twofold calamity, (affecting those) of whom, etc. Or, (2) ‘In those few words you tell me sad news of two, of whose misfortune, etc.’ (δὲ αὐτῶς being cognate and almost adverbial, as if it were δὲ αὐτῶς ὑποτ.) The alternative reading, δὲ αὐτῷ ἔλεγεν (inferred by Porson from the Scholita, see v. t.), although more plausible than some others recorded by the diorosthēs of L, is not really better. It is slightly improved upon by Prof. Jebb and Mr. Blydes, who propose to read, δὲ αὐτῷ τῶδ᾽ ἄλλα ἔλεγεν: (the letters erased after δεῖν in L. were said by Dübner to be αὐτός).—It has been commonly assumed that Ajax and Antilochus are the persons meant. But line 415 is too remote to allow of this, whether αὐτῶς or αὐτῷ τῶδ᾽ is the reading chosen. The meaning is that the death of Antilochus is a twofold calamity, destroying the life of one good man (Antilochus) and the happiness of another (Nestor). But αὐτῶς in l. 428 infr. includes not only Ajax and Antilochus, but also Achilles.

The doubt remains, whether δὲ αὐτῶς is not too strong a word for the connection. (Qu. δὲ αὐτῷ ἔλεγεν αὐτῶς;) 427. For ὀλολότων, including Nestor’s desolation, cp. Aj. 896, El. 674.

428. τί δήτα δείκνυς] i. e. ποι ἀληθεύμονες σαντιμιρά; ‘To what must we look, when Providence so manifestly fails us?’ Cp. Ant. 922, 3, τί χρή μὲ τὸν δισπρύπτην εἰς θεοῦ ἐπί | βλέπειν; O. T. 964, El. 924, 5, τάκειον δὲ σου | σαντιμιρά ἐρέας μηδὲν εἰς κείνων γ᾽ ὅρα. 428. Ὀδυσσεῷ δ᾽ ἐστιν αὖ] ‘But Odysseus, on the contrary, is alive.’

429. κῶνατευθ᾽] ‘And in such a juncture of affairs.’ The crisis implied in the narrative of Neoptolemus (viz. the exigency which led to his being brought from Scyros) required that the mischievous Odysseus should be replaced by better men. Philoctetes again involuntarily shows his interest in the
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 Buttmann's rendering of αὑρι:—

'Αὖσις, ut Buttmanno videtur, en altera parte significaret, deheret statim post 'Οδυσσέας posita esse.' As if there were not also an anitthesis between τεθνάων and εἰσὶν!' The notion of Odysseus always turning up at critical moments, as lively as ever, is pleasant enough, but αὐθίν should have something to refer to, and ίνα must be correlative to ἐνανθα, and cannot mean 'whereas.'

430. αὐθίν = eum, not ipsum, though with a certain emphasis.

αδιάφορα indicates the desire of Philoctetes to hear of 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.

432. γὰρ is used with conversational freedom.

πότις . ἐνανθα] 'Where, then, in the circumstances which you describe?'

435. τοῦτο[.] 'This truth:' i.e. the general truth of which these facts are instances.

πόλεμος, κ.τ.λ.] This, like the preceding τί δει σκοπεῖν, is a bit of common-place pessimism. Cp. Aesch. Fr. 94, ἀλλ’ Ἀρης φιλεῖ | δεί τὰ Λρήτα πάντα τάνθρωποι σπυροῦν: Soph. fr. 652, Ἀρης γὰρ οὐδέν τῶν τακτῶν ἀλοτριοί ἐκεῖνον οἷς φιλεῖ αὐθίν.

438. κατ’ αὐτὸ τοῦτοι] 'In connection with this very point,' viz. Your observation that the bad survive.

439. ἀνάζω, . φωτός] Sc. πέμ. For this genitive, see E. on L. § 8. p. 13, 3. ἀνάζω = οὐδέν ἀγίου.

440. τί = πῶς; cp. El. 1424, πῶς κυρείη, E. on L. § 21, p. 36.

441. 'Ays? 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. οὖ τούτων ἔτοι] In the spirit of ll. 64, 5, supr. Neoptolemus professes to be impatient of the very name of Odysseus. Cp. infr. 1400, l. 442-4. 'I meant not him. But there was one Thersites, who would never be content with speaking once,
where all cried, Silence.' This, like supr. 348, 9, is a strong instance of ironical indirectness of expression. For ὅπως μηδεὶς ἐφή, cp. esp. Plat. Symp. 175 Β, ἵππειαν τις ὑμῖν μὴ ἐφεστήμη. Also Aj. 1184, κἂν μηδεὶς ἐφή, 'Though all say, You shall not.'

443. ἐν εἴλετο is a singular instance of ἐν with the aor. 'of custom.' Cp. the curious use of the imperfect with ἐν, Ant. 250, καὶ ἐγενέτο [πληγήτητεν], and note. Dobree conjectured ἀνείχτης.

445. αὐτόν[ν] Burges conjectured αὐτός. ἐν ὀντα νῦν] The Scholiast, whose account agrees in the main with that of Quintus Smyrnaeus (1. 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 οὐδέποτε κακὸν may be defended by comparing supr. 83, εἰς ἀνάδεικ, and note. The correction οὐδὲν πα (Herm.) has been generally adopted.

447. εὗ περιστέλλουσιν αὐτά] 'Carefully defend them from harm.'

αὐτά] Sc. τὰ κακά, which, like τὰ . . . πανοῦργα καὶ παλιντριβή refers to persons. Cp. τὰ μέσα τῶν πολιτῶν and similar expressions.


449. ἀναστρέφοντες εὗς Ἀιδοῦ] 'In turning back,' i.e. when on their way thither. Like his father Sisyphus, who intrigued himself out of Hades (infra. 625), Odysseus bears a charmed life.

451. ποῦ χρῆ 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 δὲ αἰνεῖν] ποῦ is used for πῶς by attraction, or the tendency to repeat the same expression (ὁλον ῥυμή τις τοῦ λόγου), for which, see E. on L. § 35. p 60. 'What place can we find for their approval?' i.e. How can we acquiesce in them? Cp. Eur. Heracl. 369, ποῦ ταῦτα καλὸν ἄν εἶπ; 452. '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 ἐπιστάων has an incentive or conative force.

453-465. Neoptolemus, while still professing hatred of Troy, uses language 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
hill (infra. 729), 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.

454, 5. τηλόθεν . . εἰσορῶν φυλάξομαι] 'Will avoid, beholding afar off.' For the indirect expression, see E. on L. § 42. p. 79, and cp. esp. O. T. 795, ἀστροι . . ἐκμετρούμενοι χθόνα, and note: Enr. Hippol. 102, πρόσωθεν αὐτὴν ἄργος ἄν ἀπόλαξομαι.

457. ἧς δεινὸς κρατεῖ] 'And power is in the hands of clever rogues.' For this dislike of δεινότης, cp. Thuc. 8. 68, ὑπότοις τῷ πλὴθει διὰ δοῦν δεινότητος διαικέομεν: Isocr. Pan. sech. 242, C, ἐπαινεῖν μὲν . . . τὴν . . . ἄγαθων αἰτίαν γεγενημένην, δεινὴν δὲ νομίζειν τὴν αὐτὴ τὰ συμφέροντα διαπραττομένην. Many have preferred δειλός, which involves a very slight change.

460. ὅταν τέρπεσθαι δόμω] 'And I shall have full contentment in my home.' Cp. Od. 13. 61, σὺ δὲ τέρπει τῳδ' ἐν ὀίκῳ, παλαι τε καὶ λαοίσι καὶ Ἀλκινόος βασιλῆι.

461. He again reminds Philoctetes of his father, this time by name.

462. ὃς μέγιστο] The slight exaggeration shows Neoptolemus' feeling of the hollowness of this farewell.


464. 5. ὃς . . ὄρμωμεθα] 'That we may sail at whatever moment Heaven vouchsafes to yield us a fair voyage.' Cp. Od. 9. 138, 9, εἰσαῦναι ναυτεῖν | δημὸς ἐντρόπησι καὶ ἐπιπεδοῦσαι σήματι. The wind is favourable for the voyage to Troy, but not for that to Scyros. Cp. infr. 639, 40, 855, 1450, 1.

466. καιρός] 'The moment calls upon us,' cp. infr. 1450; καιρός 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, σκοπούσθειν καιρόν, ἐν τις παραπάνω, ὡστε τοὺς ἄνδρας ἑσσά: Eur. Hec. 901, μένειν ἀνάγκη πλοῦν ὄρμωτας ἥμισιν. We have here another instance of in-
Φ. πρός νῦν σε πατρός, πρός τε μητρός, ὃ τέκνον, πρός τ᾽ εἰ τί σοι κατ᾽ ὄικον ἐστὶ προσφιλές, ικέτης ἵκνομαι, μη λίπης μ᾽ οὕτω μόνον, ἔρημον ἐν κακοίσι τοιοῦ σῶσις ὅρᾶς ὅσοισι τ᾽ ἔξηκουσας ἔνναιοντά με· ἀλλ᾽ ἐν παρέργῳ θοῦ μεν, δυσχέρεια μὲν, ἔξωδα, πολλὴ τοῦτο τοῦ φορήματος· ὅμως δὲ τλῆθι. τοσὶ γενναίοις τοι τὸ τ᾽ αἰσχρὸν ἔχθρον καὶ τὸ χρηστὸν εὐκλεῖας. σοὶ δ᾽, ἐκλιπότωτι τοῦτ᾽, ὀνειδὸς ὑπάρκναι, ὑπάρκναι δὲ, ὃ παῖ, πλείστον εὐκλεῖας γέρας, ἐὰν μόλω 'γω ζων πρὸς Οἰταίαν χόβαν. ἰθ᾽ ἡμέρας τοι μόχθων ὄχλης μῖας, τόλμησον, ἐμβαλοῦ μ' ὑπὶ θέλεις ἀγων,

direct expression. See Essay on L. § 42. p. 79. On ἐξ ἀπόστολον, see Ἀ. 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,' πρὸς ... προσφιλές] Cp. O. C. 250, πρὸς τ’ ὅ τι σοι φίλον ἐκ σήν ἄντωμαι, and note: Od. 10. 66, πατρίδα σήν καὶ δῶμα καὶ εἶ ποῦ τοῦ φίλου λεῖν.


473. ἀλλ᾽ ἐν παρέργῳ θοῦ με] (1) 'But stow me away' (or 'dispose of me') 'as a supernumerary.' θοῦ, sc. ἐν τῇ πη: cp. infr. 481, ἐμβαλοῦ μ' ὑπὶ θέλεις (sc. τῆς νεώς), ἐν παρέργῳ, sc. τῶν φορουμένων: cp. Εὐρ. Ἤλ. 63, πάρεργῳ ὃς οὔτε κάρη ποιεῖται δῶμαν.

474. 'Indeed, as I well know, much annoyance is involved in such a freight.' δυσχέρεα contains the chief predicate. For the genitive, see Ἐ. 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. τοὺς ... εὐκλεῖς] 'Surely the noble heart hates what is base, and appreciates the glory of kindness.' εὐκλεῖς, while opposed to ἔχθρον, is partly suggested by αἰσχροῖν, so that the whole argument, if drawn out at length, would be τὸ μὲν αἰσχρὸν ἔχθρον, τὸ δὲ εὐκλεῖς φίλον, τὸ δὲ γε χρηστὸν εὐκλεῖς. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown.


478. πλείστον εὐκλεῖας γέρας] 'An abundant meed of fair renown.' πλείστον rather than μέγατον, which would agree better with γέρας, because πλείστον γέρας εὐκλεῖας = γέρας πλείστης εὐκλεῖας. See E. on L. § 42. γ. p. 80. Philoctetes thinks of the gratitude of Poes 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, now, not of one whole day.' Cp. O. C. 184, τόλμα, κ.τ.λ., and note.
eis ἀντλίαν, eis πρὸραν, eis πρύμνην, ὅποι ἡκιστα μέλλω τοὺς ἔννοντας ἄλγυνεῖν.

νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνου, πείσθητι. προσπίνω σε γόνασι, καίπερ ἄν ἀκράτωρ ὁ τλῆμων, χωλός. ἀλλὰ μὴ μ᾽ ἄφης ἐρμῶν οὕτω χωρίς ἀνθρώπων στίβον. ἅλλ᾽ ἢ πρὸς οἶκον τὸν σῶν ἐκσοσον μ᾽ ἄγων, ἢ πρὸς τὰ Χαλκάδωντος Εὐβοίας σταθμά, κάκειθεν οὖ μοι μακρὸς εἰς Οἰνήν στόλος

Τραχνιὰν τε *δεράδα καὶ τὸν εὐροῦν Ἱππορικεῖον ἔσται, πατρὶ μ᾽ ὅσ δεξίης φίλο, ὅν δὴ παλαῖ ἀν ἐξότου δέδοκεν ἑγώ


Τῇ θελεὶς. 'In what part (of the ship) you will,' ἄγων] 'If you will but take me.' Cp. infr. 590, ποιο λέγων. And see ἑος Σειπός, ὅπερ ὅτι ἐκεῖσε θὸν. The construction is attracted to that of the preceding words. See Essay on L. § 35, a. p. 59.

483. ἐννοντας] Cp. infr. 520, τῆς νότος ὑποσαφην. 484. πρὸς αὐτοῦ Ζηνὸς.] Wishing to add something to his previous adjuration, supr. 486, 9, he can only think of Ζης ἴδεσιον himself, whom he now brings forward, ὅσ ἐπὶ τούτος τὸν κόλοφον.

485. γόνασιν] (1) 'By falling on my knees,' (instruct, dat.). Or, (2) 'On my knees,' (locative). Cp. γοννητές. 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. Ant. 773, ἐρημὸς ἐνθ' ἀν ἡ βροντῶν στίβοις. 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.

ἀγων is here unemphatic; not as supr. 481.

488. Χαλκάδωντος Εὐβοίας σταθμά] 'To the Euboean dwelling of Chalcodon,' i.e. Chalcis. Chalcodon is the father of Elephenor, who led the Euboeans to Troy; Π. 2. 536–541, οἵ οὖ Εὐβοιαν ἔχων... τῶν αὐθ' ἔγεμοιν. 'Εἰλερφών δοκεῖ ἄριστον τοὺς Χαλκάδωντι ἄδημον. The thoughts of Philoctetes are with the older generation (Poeas, Peleus, Telamon, Lycomedes, Chalcodon), who had known Heracles, and were still vigorous when Philoctetes left home for Troy.—According to a tradition, which is here ignored, Chalcodon had long since been slain by Amphitryon.

491. The correction of δεράδα καὶ (see v. tr.) is very uncertain. δερά does not occur elsewhere. Other corrections are δειράδι ή (Porson), πρώα καί (Wunder), δειράδι ἐπί (Hermann in one edition), δειράδι αὐτά (Seyffert). Philoctetes imagines the features of his native land as they would successively disclose themselves in the homeward voyage in 1.488.

492. πατρὶ... φίλον] 'That so thou mayest give me to my dear father's sight.' ὅσ δεξίης depends on ἐκσοσον in 1.488.

493. παλαῖ' ἀν ἐξότου = παλαιῶς χρώνος ἀν ἐιὴ ἐξ ὤν, is to be joined as an
μὴ μοι βεβήξη. πολλὰ γὰρ τοῖς ἵγμενοι ἐστελλὼν αὐτὸν ἱκεσίους πέμπτων λιτάς, αὐτόστολον πέμψαντα μ’ ἐκσῶσαι δόμοις. ἀλλ’ ἦ τέθυκεν, ἦ τὰ τῶν διακόνων, ὡς εἰκός, οἴμαι, τούμον ἐν σμικρῷ μέρος ποιούμενοι τὸν οἰκαδ’ ἤπειγον στόλον.

νὸν δ’ εἰς σὲ γὰρ πομπὸν τὲ καυτὸν ἄγγελον ἦκω, σὺ σῶσον, σὺ μ’ ἐλέησον, εἰσορῶν ὡς πάντα δεινὰ κατικινδύνως βροτοῖς κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. χρῆ δ’ ἐκτὸς ὑντα πημάτων τὰ δεῖν ὁρᾶν,


adverbial expression with βεβήξη. Cp. Thuc. 1. 6, where ὁ δὲ πολὺς χρόνος ἐπιδή ἐπαύεσαντο φοροῦντες = ἐκαχος ἐφόρουν καὶ οὗ πολὺς χρόνος γέγονεν ἐπειδὴ ἐπαύεσαντο. Others read παλαιὸν ἐξ ὤνου. If this is adopted, the phrase is still to be joined to βεβήξη, and not to δόσσωκ.

494. μη . βεβήξη] ‘Who, my fears tell me, may be long since gone.’ βεβήξη might be defended as continuing the construction with ἀν; but this is improbable.

μοι is ethical dative. πολλά, adv.


496. αὐτόστολον] ‘With a ship and crew of his own providing.’ Agreeing with αὐτὸν.

δόμοις] Wund. conjectured δόμοις, perhaps rightly; but for the dative, see Essay on L. § 11, p. 18, 3.

497-9. τὰ τῶν διακόνων . . ποιουμένου] Either (1) τὰ τῶν διακόνων simply = οἱ διακόνῳ, with which ποιούμενοι agrees. Or (2) the mode of expression is altered from ‘the service of my messengers failed me’ (ὁμικάκος ἢ τι τοιένου), to ‘my messengers cared little for what concerned me, but pushed their homeward voyage, etc.’

498. ὡς εἴκοσ] Philoctetes attributes to such involuntary visitants the homesickness which he himself feels.

τούμον . . ποιούμενοι] He says this as feeling bitterly his insignificance. Cp. supr. 254, 5.

500. Seyffert rightly omits the comma after νὸν δ’. Cp. supr. 144, 5. εἰς στ’ . . ήκω] ‘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. ποιούμενοι τα καυτὸν ἄγγελον] ‘Who wilt be my guide at the same time that thou dost thyself report concerning me.’ αὐτὸν 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. ισορόπων] ‘Seeing,’ in the example now present before you.

502. δείνα] Sc. ἐστί. ‘How to mortals all things are beset with peril and hazard; there is a chance of good and a chance of the opposite.’ Philoctetes 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 δεὶνα. Wakefield conjectured πάντ’ ἄγνωλα.

Consider, "he said, 

Turning ... truthful,

Converting ... to see.
tót oúkéth' aútós tois lógois toútois faνhías.

ΧΟ. ἥκιστα, τοὐτ' οὐκ ἐσθ' ὅπως ποτ' εἰς ἐμὲ
tōυνείδος ἐξεῖς ἑνδίκως οὐνείδισαι.

NE. ἀλλ' αἰσχρὰ μέντοι σῷ γέ μ' ἐνδεστερὸν

ξένοι φανήναι πρὸς τὸ καίριον πονεῖν.

ἀλλ', εἶ δοκεῖ, πλέωμεν, ὀμάσθω ταχύς,

χή ναῦς γάρ ἀξεῖ κοῦκ ἀπαρνηθῆσεται.

μόνον θεοὶ σώζοιεν εἴ *τε ἥσδε γῆς

ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

ΦΙ. ὁ φίλτατον μὲν ἡμαρ, ἡδιστος ὅ' ἀνήρ,

φίλοι δὲ ναῦται, πῶς ἀν ὑμῖν ἐμφανῆς

ἐγρή γενοίμην, ὃς μ' ἐθεσθε προσφιλῆ.

ἐλωμεν, Ὠ παῖ, *προσκύναντε τὴν ἐσω


κύναντες Π.'

gested an unnecessary doubt whether

παρῆς may not be from παρήμι ('You
grant permission').

521. For αὐτός ὅς lógoi toútois,
cp. O. T. 557, καὶ νῦν ἐσθ' αὐτός εἴμι
tῷ βουλεύματι, and note.

522, 3 are spoken by the
cory-

phaeus.

524. 'It were shame if I were found

more backward than you to serve a

stranger in his need.'

ξένοι either τῷ ἐγὼν, i.e. 'To Phi-

loctetes,' or, with a slight difference, (2)

more generally, 'To a stranger-friend,'

—as Philoctetes is. The dative depends

on ἐνδεστερὸν φανήναι (᾿ἀγενόθαι)

and is to be resumed with ποινήν.

525. πρὸς τὸ καίριον is an adverbal

expression, like πρὸς τὸ κάρτερον, πρὸς τὸ

λιπαρές, etc., and the infinitive depends

on ἐνδεστερὸν.

527. οὐκ ἀπαρνηθῆσεται] (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.

529. The emphatic position of ἡμᾶς

at the beginning of the line shows that

Neoptolemus deliberately includes Phi-

loctetes in his prayer.

βουλοίμεσθα is optative because of

the preceding optative (cp. 325, 961)

and partakes of the indefiniteness of the

wish. Neoptolemus feels that when

they leave the shore the intention of his

voyage will not he that which he now

professes, and he trusts that by that

time the wish of Philoctetes may be

the same with his own.

533. *προσκύναντε . . . εἰσοικην] Schnew. threw suspicion on these words

because of the ἀπαλ λεγόμενον εἰσοικη-

κες, and various modes of alteration

have been suggested. But it is idle to

object to every ἀπαλ λεγόμενον. And

these words give an excellent sense. If

εἰσοικεῖν, a rare word, means ἐγὼ οἶκεῖν

(Lys. 187, 29, Dem. 845, 19), why may

not εἰσοικεῖν mean ἐγὼ οἶκεῖν? (It is so

used in Anth. P. 7, 320, according to

the MS. readings.) Cp. εἰσιδρυμαί, εἰσι-

ζωαι, εἰσουκία. In that case ἑισοικης

is ἐγὼ οἶκεῖς, and τὴν ἐσω . . . εἰσο-

1
ΦΙΛΟΚΤΗΤΗΣ.

ἀοικον εἰσοίκησιν, ὡς με καὶ μάθησιν
ἀφ’ ὄν διέξων, ὡς τ’ ἐφῶν εὐκάρδιοι.
οἵμαι γὰρ οὐδ’ ἄν ὁμασιν μόνην θέαν
ἀλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε:
ἔγω δ’ ἀνάγκη προὔμαθον στέργειν κακά.

Χ. epίσχετον, μάθομεν. ἀνδρε γὰρ δύο,
ὁ μὲν νεώς σής ναυβάτης, ὁ δ’ ἀλλόθρους,
χωρεῖτον, ὡς μαθῆτες αὕτης εἰσίτων.

ΕΜΠΟΡΟΣ.

’Αχιλλέως παῖ, τόνδε τὸν ἑυνέμπορον,
δι’ ἥν νεώς σής σύν δυῶν ἄλλου φύλαξ,
ἐκέλευο’ ἐμοὶ σε ποῦ κυρῶν εἰς φράσαι,
ἐπείπερ ἄντέκυρσα, δοξάζων μὲν οὖ,
τίχεί δέ πῶς πρὸς ταῦτον ὁμισθείς πέδον,
πλέων γάρ, ὡς ναύκληρος, οὐ πολλῷ στόλῳ

538. κακά] τάδ’ ΛΑ. γρ. κακά C2.
539. οὔ] οὕο LA. 540. νεῶς]
υνὶ L. νεῶς C2A.
541. αὕτης] αὕτης L. αὕτης A.
545. ἐμοῦ] ἐμοῦ C2.
546. πρὸς ταῦτον] πρὸς αὐτοῦ L. πρὸς αὐτόν C239.

κηρὸς is merely a common instance of
pleonasm, much as when we speak of
the interior of a cave. If εἰς ὁικῆσιν is
read, it becomes necessary to suppose a
lacuna, for εἰς ὁική cannot here can only mean,
‘Let us depart.’ For the participial
expression (προσηλώσατε = ‘but first let
us pay a farewell visit to’), cp. O. T.
539, μαθοῦσα γ’ ἔτης ἡ τίχε.
Philoctetes’ attachment to his bare and
comfortless dwelling-place shows itself
here, together with the longing expressed
supr. 251 i f f o l l , that the extent of his misery
and endurance might be known.

535. ἄφ’ οὖν] ἄποι- as in ἀπόθεν.

diέξων] ‘I kept life afoot.’ dia- of a
persevering effort, as in διαμάχασθαι.

536. μονῆν θέαν] ‘Even the mere
sight. The adjective has the force of the
adverb μόνον.

538. προὔμαθον] Either (1) ‘I long
since learned,’ or (2) ‘I learnt by de-
grees,’ i.e. conquering each evil as it
met me. Cp. προθίδασκευν.

539-41. These lines are spoken by
the coryphaeus. The ξυνομός of supr.
125 is seen approaching, disguised as a
ship-master, and accompanied by an-
other of Neoptolemus’ s crew.

540. ἀλλόθρους is simply a stranger,
‘Not one of ourselves.’ The word ἐνός
(infr. 557) would not apply to the man
until they knew whether he was of
Scyros or not. He professes afterwards
to come from Peparethus.

541. αὕτης] Blaydes conjectures αὐ-
τής. But αὕτη is ‘afterwards,’ as αὕτη
in II. 1. 140, ταῦτα μεταφράσαμεν καὶ
ἀδρές. ‘After that, ye shall go in.’

542. τόνδε τὸν ἑυνέμπορον ‘This
companion of my way,’ viz. from the
mooring place to before the cave.

544. ποῦ κυρῶν εἰς] ‘Where you
were at this moment to be found.’ A
conversational pleonasm.

545. ἄντεκυρσα] Sc. σοι. ‘Our paths
have crossed.’

dοξάζων μὲν οὖ] ‘Not that I had
any thought of such a thing.’ For
the combination of aorist and imperfect
(dοξάζων = ὄτε έδοξαζον), cp. O. T.
5457, δηῆσαν εἰσάθην.

546. ἀρμαθείς] ‘Brought to anchor.’
He has been baffled by the headwind
mentioned infr. 639.

547. ὃς ναύκληρος, οὐ πολλῷ στόλῳ]
ἀπ’ Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρὴν Πεπάρησον, ὡς ἦκουσα τοῦς ναῦτας, ὦτι σοι πάντες εἰς ὑπεντοῖο νευαντοστολῆκότες, ἐδοξῇ μοι μὴ σίγα, πρὶν φράσαι μι σοι, τὸν πλοῦν ποιεῖται, προστυχώντι τῶν ἱσων. οὐδὲν σοῦ ποὺ κάτοισθα τῶν σαυτοῦ πέρι, ὅ τοῦς Ἀργεϊόισιν ἀµφὶ σοῦ *νέα βουλεύματ’ ἐστι, κού μόνον βουλεύματα, ἀλλ’ ἔργα δρόμεν’, οὐκέτ’ ἐξαργύρομεν.

NE. ἀλλ’ ἥ χάρις μὲν τῆς προμηθίας, ἐξεν, εἰ μὴ κακὸς πέφυκα, προσφιλής μενεῖ φράσον ὑ’ ἀπερ γ’ ἔλεγας, ὡς μάθω τί μοι νεώτερον βούλευμ’ ἀπ’ Ἀργεῖον ἔχεις.

548. ἀρ’ ἠξ. 552. ποιεῖθαι] ποιεῖθαί L. ποιεῖθαί A. τῶν ἱσων] τῶν ἱσων L. τῶν ἱσων C1 or A. 553. σοῦ] v from α C2. σοῦ A. 554. σοῦ γ’] γ’

549. ἄ’ . . νευαντοστολῆκότες]

550. ὡτι] ποιεῖθαί L. ποιεῖθαί A. τῶν ἱσων] τῶν ἱσων L. τῶν ἱσων C1 or A. 553. σοῦ] v from α C2. σοῦ A. 554. σοῦ γ’] γ’

555. εἰστὶ] εἰστὶ L. εἰστὶ A. 559. γ’] om. Lg. γ’ A.

560. βούλευμ’] βούλευμα A.

'With the modest outfit of a merchantman.' This accounts for his approach not having been descried. He is supposed to be a purveyor (infr. 583, 4) of provisions to the army, perhaps of wine from his own vine-clad (ἐβοτρὸν) island. Cp. II. 7. 467, ὄμες δ’ ἐκ Δῆμοιο παρέσαν οἶνον ἐγώσα. Paremuthis is midway between Scyros and the entrance to the Malac gulf. The same wind that is pretended to have detained Neoptolemus would also delay the merchantman on his homeward voyage.

549. 50. ὡτι . . νευαντοστολῆκότες]

550. ὡτι] ποιεῖθαί L. ποιεῖθαί A. τῶν ἱσων] τῶν ἱσων L. τῶν ἱσων C1 or A. 553. σοῦ] v from α C2. σοῦ A. 554. σοῦ γ’] γ’

555. εἰστὶ] εἰστὶ L. εἰστὶ A. 559. γ’] om. Lg. γ’ A.

560. βούλευμ’] βούλευμα A.

fair recompense.' For the nōiwsē 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. O. T. 1005, 6, καὶ μὴ μάλιστα τοῦτ’ ἀφικόμην ὅποι σοῦ πρὸς δόμων ἐλθὼν εὕρο, τι πράζωμι t. Trach. 190, 1, ὅποι τοῦ πρώτου ἀγγείας τάδε πρὸς σοῦ τι κερδάναιμι. 553. οὐδὲν σο’ ποὺ] The asyndeton marks the urgency of the intelligence.

554. ἀµφὶ σο yyn] ‘This emendation of Auratus has been generally received. And although the MS. reading may be possibly defended by the comparison of such phrases as τίνος δὴ χάριν ἐνέκα, etc. (see especially Thuc. 8. 92, ὅποι καὶ ἀπὸ βοθί ἐνέκα), the meaning as well as the grammar is distinctly improved by the change.

556. δρόμων, οὐκέτ’ ἐξαργύρομεν] ‘In act, no longer left undone.' Cp. Aesch. Ag. 1359, τοῦ δρώτου ἐστι καὶ τὸ βουλεῦται πέρι.

559. φράσον . . ἔλεγας] ‘Declare at full what you have now mentioned.'


561. ἐχεῖς] Cp. Trach. 318, σο’ δύομα πρὸς τοῦ ἐνεμπόρον ἔχεις; O. C.
EM. Φρούδου διώκοντες σε ναυτικῷ στόλῳ
Φοινίξ ὁ πρέσβυς οὗ τε Θησέως κόροι.

NE. ὃς ἐκ βίας μὴ ἔξοντες ἢ λόγοις πάλιν;
EM. οὐκ οἶδ᾽ ἀκούσας δ᾽ ἀγγελος πάρειμι σοι.
NE. ἢ ταῦτα δὴ Φοινίξ τε χοὶ ξυναυβάται
οὕτω καθ᾽ ὄρμην δρῶσιν Ἀτρειδῶν χάρων;
EM. ὃς ταῦτ᾽ ἐπίστω δρόμευ᾽, οὐ μέλλον ἐτι.
NE. πῶς οὖν 'Οδυσσεύς πρὸς τάδ᾽ οὐκ αὐτάγγελος
πλεῖν ἢν ἐτοίμος; ἢ φόβος τις εἰργῇ νυν;
EM. κεῖνος γ᾽ ἐπ᾽ ἄλλον ἀνδρὸν ὁ Τυδέως τε παῖς
ἐστέλλον, ἡμῖκεν ἐξαινηγούμην ἐγώ.
NE. πρὸς ποιόν ἀν τόνδ᾽ αὕτος ὁ Ὀδυσσεύς ἐπλεῖ;
EM. ἢν δὴ τις—ἄλλα τόνδε μοι πρῶτον φράσον
τίς ἐστίν ἢν λέγῃς δὲ μὴ φώνει μέγα.
NE. ὃς ἐσθ᾽ ὁ κλεινὸς σοι Φιλοκτῆτης, ξένε. 575

572. οὐδυσσεύς] ὁ δυσσεύς Λ ωι 32. οὐδυσσεύς ΛΑ, οὐδυσσεύς Λ Β, οὐδυσσεύς Λ Β Β ΑΤ. 574. ἐστίν] ἐστίν Λ. ἀν ἰν Λ. ἀν ΑΝ. Brunck corr.

1451, μάτην γὰρ οὖν ἀξίωμα δαιμόνων ἐχεῖν φράσαι.
562. Θησέως κόραι] Acamas and Demophon, said to have been first mentioned in the Ταύων πέρας of Arctino- nus. These names help to commend the lie to the fancy of the Athenian audience.
563, 5. There vague replies show that Neoptolemus has not yet seized his cue.
566. αἰτῶ καθ᾽ ὄρμην] 'Thus in-continently' (in the old sense); referring to supr. 555, 6.
567. ὃς ταῦτα ἐπίστω δρῶμεν'] i.e. ἐπίστωσα, ὃς ταῦτα δρῶμεν (sc. ἐστίν). For ἐπιστρω ταῦτα ἃς δρῶμεν this would be too violent an inversion.
568. πρὸς τάδε] 'Hereupon,' i.e. 'When such was the counsel of the Argives.'
575. οὐτάγγελοι] 'Bringing the message in person;' i.e. αὐτὸς καὶ μὴ δι᾽ ἄλλον ἀγγέλων.' Phoenix and the Theseidae were ἀγγέλοι of the resolution of the chieftains to Neoptolemus.
569. ἢ… νυν] Neoptolemus assumes a spirited tone, and suggests a mean motive in Odysseus, in order to gratify Philoctetes.
570. ἐπ᾽ ἄλλον ἀνδρὰ] 'With designa- signals 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. ποῖος ἰν εἰπὲ πῶς ἰν ἐπέλει; So the unusual insertion of ἰν 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 ποιόν ἀν τῷ δί 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, 58 ἐμ᾽ ἐγὼ σοι κεῖνος, ἰν κλέες ἰδον | τῶν Ἱππαλείων ὁντα δεσπότην ὢπλων.
EM. μή νῦν μ' ἔργ τὰ πλείον, ἀλλ' ὅσον τάχος ἐκπλει σεαυτόν ἐνιλαβῶν ἐκ τῆς δε γῆς.


οὐκ οἴδα πω τί φησιν; τί με κατὰ σκότον ποτὲ διεμπόλαξ λόγουσι πρὸς σ' ο ναυβάτης;

ΦΙ. τί φησιν, ὦ παῖ; τι με κατά σκότον ποτὲ διεμπόλαξ λόγουσι πρὸς σ' ο ναυβάτης;

580

NE. ἐγώ εἰμ' Ἀτρείδας δυσμενὴς: οὕτως δέ μοι φίλος μέγιστος, οὐνει' Ἀτρείδας στυγεί. δεῖ δή σ' ἑμοι' ἐλθόντα προσφιλή λόγον κρύψαι πρὸς ἡμᾶς μηθεν' ὃν ἀκήκοας.

EM. ὁρά τι ποιεῖς, παί.

585

NE. σκοπῶ κάγῳ πάλαι.

EM. ὁρά τι ποιεῖς, παί.

576. τὰ πλεῖον] For the article, cp. Truch. 731, and note.

577. ἐκπλει σεαυτόν [ἐνιλαβῶν] ‘Snatch yourself up and sail away.’ Ccp. Eur. H. F. 833 foll. ἀλλ' ε', ἀνεγκυκλισμόν παρέδωθα... θαλὼν, κενεὶ, κ.τ.λ.: also Plat. Rep. i. 336 B, ἀπαρέβαις ταυτών. ἢκεν ἢ' ἡμᾶς. The 'Εμπόρος speaks low, as he had charged Neoptolemus to do. This awakens the lively suspicion of Philoctetes, who hears enough to understand that there is a danger of his being left behind. Mr. Paley conjectures, ἐπίσησον αὐτῶν συλλαβῶν, comparing infr. 631. But there the case is altered by Neoptolemus having avowed his friendship for Philoctetes in ll. 585, 6.

578. κατὰ σκότον] ‘In secret.’ So infr. 581, ἐς φῶς. ‘Openly.’


582. 3. μή με... ἀ μή δει] ‘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 ἀλγεῖα = διὰ τὰ λέγειν, cp. Thuc. 8. 87, ἢν ἐπεί πρόβασαν αὐτούς κρίμασα (i. e. δ' ἴσι, τι οὖν κλέφμουσα).

583. ‘I being poor, receive much kindness from them for service which I do.’ For γι', which modifies the sentence, to which it gives a pleading tone, see Essay on L. § 26. p. 41. ἢν ἐπεί πρόβασαν αὐτούς κρίμασα (1) ‘As is natural in the case of one who is poor:’ rather than, (2) ‘Such service as a poor man may do.’ Ccp. supr. 273, and note.

585 foll. Neoptolemus professes to demand that, if there is danger, the Εμπόρος should risk it for his and Philoctetes' sake. The 'Εμπόρος 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 = καὶ δὴ σκοπῶ, ἐγὼ] ‘Of myself,' without this caution from you.
EM. ἡς θῆσομαι τῶν άιτίων. 590
NE. ποιοῦ λέγων.
EM. λέγω. 'πὶ τούτον ἀνδρέ τῶς ὀπερ κλέεις ὁ Τυδέως παῖς ἢ τ' Ὅδυσσέως βία, διάμοτοι πλέουσιν ἢ μὴν ἡ λόγῳ πείσαντες ἅξειν, ἢ πρὸς ἴσχυος κράτος. καὶ ταῦτ' Ἀχιοί πάντες ήκον οὐφώς Ὅδυσσέως λέγοντος, οὕτος γὰρ πλέον τὸ θάρσος εἴχε θατέρου, δράσειν τάδε.
NE. τίνος δ' Ἀτρείδαι τούτ' ἀγαν οὕτω χρόνῳ τοσόθ' ἐπεστρέφοιτο πράγματος χάριν, ὅν ἡ εἰκὼν ἡ ὑδη χρόνιον ἐκβεβληκότες; τίς ὁ πόθος αὐτοῦς ἱκετ', ἡ θεών βία καὶ νέμεσις, οἵτε ερ' ἀμύνουσιν κακά;
EM. ἐγὼ σε τούτ', ἔσως γὰρ οὐκ ἀκήκοας, πάν ἐκδιδάξω. μάντις ἦν τὶς εὐγενὴς, Πριάμου μὲν νίος, ὅνομα δ' ἀνομάζετο "Ελενος, δὲν οὕτως νυκτὸς ἔξελθων μόνος ὁ πάντ' ἀκούων αἰσχρὰ καὶ λαβήτ' ἐπη


590. ποιοῦ λέγων] 'Make me so, if you will but speak.' For this emphatic use of the participle, cp. especially O. C. 1038, χαρῶν ἀπίλει νω,—also supr. 481, and note.

591. ἦτε κλέεις] Supr. 570, 1.


594. ἢ . . κράτος] 'Or were they to prevail by force.'

597. δράσεων τάδε is added as a resumption of ταῦτα, depending on λέγωντος (not on θάρσος εἴχε).

598. 9. i. e. τίνος δὲ πράγματος χάριν Ἀτρείδαι χρόνῳ τοσόθ', οὕτως ἀγαν ἐπεστρέφοιτο τοῦδε. For the order of the words, see Essay on L. § 41, p. 78, 8.

600. εἰκὼν . . . ἐκβεβληκότες] Cp. El. 590, ἐκβαλοῦν ἑξείς. 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 θεών βία, cp. Aesch. Suppl. 97, ἐν . . . τὰν ἄπον διαμοίῃ (?).

603. ἔσως . . . ἀκήκοας] '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. 348 foll. had professed to attach slight importance to the assertion that he was destined to take Troy.

607. ἀκούων] 'Called by,' i.e. desiring.

αἰσχρὰ . . . ἐπη] 'Names of disgrace
and contumely.  On the meaning of the verbal adjective, see Essay on L. § 53, p. 98.

353. πέρσον (as being the oratio obliqua of πέρσατε) seems to be an exception to the rule that ὃποι taken after it not the future indicative, but the aorist subjunctive. But this is not a sufficient ground for altering the reading. Paley compares Plat, Crito, p. 44 B, ωδένα μήποτε ἐνήψα.

613. ἰγνότοι] The middle voice implies, 'Should bring for their purpose.' νήσου τίφαρ' For the genitive of place, see Essay on L. § 8, p. 11, a. Observe the alliteration in νῆσον . . ναίει . . νῦν.

614. τάντα] Governed of ἵκουσε and resumed with τὸν μάυτιν εἰπόντα, which is added to complete the sentence.

615 foll. The statement in supr. 593-7 is here repeated with some additional circumstances.

617. οἶουτο] The optative is used in turning the parenthetical ὀδόμαι into the oratio obliqua, as if ἥπω had preceded. Cp. Lys. p. 130, Ὠνημάνης ἀναστὰ λέγει ὅτι ποιήσει ὑστε τὴν πάλιν ἐλπίζωμεν ὧντο δὲ καὶ ἀλλο τὰ ἀγαθὰ ἐνήψασθαι.

618, 9. '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, u. p. 77. κάρα governed (1) of εἰφέτοι, and (2) of τέμνειν, which is epegegetic inf. μὴ τυχών = ἐν ἡ μή τυχώ. For the sense, cp. II. 2. 259, μηκὲν ἐπείτε Ὀδυσσῆς κάρη ἄμωσιν ἐπείτε, κ.τ.λ.: Od. 16. 102 αὕτη ἐπείτε ἀν' ἔμειο κάρη τάμω ἀλλότρως φῶς, εἰ μὴ, κ.τ.λ.


621. κεί τῶν κήδει πέρι] Sc. παραμώ̣ν ἔκεισθι τὸ αὕτο. The supposed stranger does not venture to compromise himself by giving this advice directly to Philoctetes. He alludes to supr. 585, 6.
ΦΙΛΟΚΤΗΤΗΣ.

Φι. οὐμοι τάλας. ἡ κείνος, ἡ πᾶσα βλάβη, ἐμ' εἰς Ἀχιλλός ἀμοσεν πείσαν στελείων; πεισθόσομαι γὰρ ὃδε καξ "Αἰδοὺν βαιδὼν πρὸς φῶς ἀνελθεῖν, ὀσπερ οὐκείνον πατήρ.

EM. οὐκ άδ' ἐγὼ ταῦτ' ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ ναῦν, σφών ὦ ὃπος ἀρίστα συμφέροι θεός.

Φι. οὔκοιν τάδ', ᾧ παί, δεινά, τὸν Ααρτίον ἐμ' ἐλπίζαι ποτ' ἀν λύγοιοι μαλβακοί δεῖξαι νεώς ἀγοντ' ἐν Ἀργείωι μέσοις; οὔ. βάξουν ἀν τῆς πλείστων ἐξῆλθησ' ἐμοὶ κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ἀδ' ἄπον. ἀλλ' ἐστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ

622. ἡ] Ἡ Λ. ἡ Α. 630. ἀγοντ'] ἀγονθ Λ. ἀγοντ' Λ. ἐν] ομ. Α.

623. οὖν ἀδ' ἐγὼ ταῦτ'" Τhe persuasion that has force to bring me back to Troy, would fetch me from the dead." 625. 'May heaven he with you both for your best good!' ζυμφέρειν is used nearly as συμφέρον in O. C. 641, μὲν γὰρ ἐνολόωσα ('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.' Φιλοκτetes has hitherto had his attention fixed on the Ἐμπορος, and has said II. 622-5 half to himself. But as the stranger departs he turns to Νεοπτολέμου with these indignant words.

629. ποτ' ἀν with δεῖξαι = ὦτι δεῖξειν ἀν ποτ'.

ἀλγοσίδια μαλβακοῖς] Κρ. Ο. Κ. 774. σκηναὶ μαλβακῶν λέγων.

630. δεῖξαι] Κρ. ουπρ. 616, δηλώσειν.

δεῖξαι νεῶς ἀγοντα = δεῖξαι ἐκ νεῶς ἀγοντα ἐπὶ νηθ'. Or, in other words, the phrase. 'On ship-board,' which should depend on ἀγοντα, is attracted into a new construction with δεῖξαι. See Essay on L. Σ. 35. p. 60, and Κρ. O. T. 808, δχοῦ... τηρήσας, κ.τ.λ.. Εl. 900. Herm. and Schmdw. take νεῶς ἀγοντα to mean, 'Bringing ashore.' Κρ. suppr. 355-7. But δχοῦ is continually used elsewhere in the play for conveyance by sea; and the instrumental dative λύγοιοι μαλβακοῖ connects more naturally with ἀγοντα than with δεῖξαι. Moreover, the meaning obtained by so joining νεῶς ἀγοντα is wanting in simplicity.

631. ἥ] Those who have suspected this reading have not observed the frequency of asyndeton in the language of Philoctetes (Essay on L. Σ. 34. p. 58). The proposed readings, οὖν ἄθροον (Welcker), ηθάρσον (Schmdw.), are less forcible than the MS. text. Schmdw. imagined οὖ to be a marginal gloss on ἦ. For the double superlative in πλείοτων ἐχιδνης, see Essay on L. Σ. 40. p. 76.

632. ἄπον = οὖν ἀχώντα βάσιν, infr. 692.

633. ἐκεῖνο... λεκτά] 'He is capable of saying anything.' Κρ. O. C. 495, ἐμοὶ μὲν οἷον ὀδώτα: ibid. 1000, 1, εἶ γὰρ οὖ δικαῖον, ἀλλ' ἄσπον καλὸν λέγειν νομίζω, ῥῆτω ἄρρητω σ' ἔπος.
φιλλόν τό μοι πάρέστιν, ὀ μάλιστ' ἀεί

634. ὀθωνεχ'] ὀθ' ὀθωκεν L. ὀθ' ὀθωκεν' A.
636. ὀρίζη MSS. Brunc. corr.
639. τούκ] τοῦ L. τοῦκ Α. ἄνὴρ] ἄνὴρ L gl. παρὶ C2. ἄνῃ A. ἄνῃ Γ. 
640. ρ巴 B. Pierson corr.

635, 6. ὧς.. ὀρίζη] 'That wide seas may part us,'
637. ἐπειδὰν πνευμα τοῦκ πρόφασ ἄνῃ] 'When this head wind (1) ceases' (ἀνὴρ absolute), or (2) 'lets us go' (ἀνὴρ ἡμᾶς, sc.). The same doubt occurs in Hdt. 2. 113, οὐ γὰρ ἄνει τὰ πνεύματα (sc. μνῦ;) Cp. Od. 19. 199, ἐνθὰ διώδεκα μὲν μένων ἡμᾶς δοῦ τοῦ Ἀχαίος, ἕνει γὰρ βορέθης ἄνεμοι μέγας, κ.τ.λ. | τῇ τρισκαθεικτῇ δ' ἄνεμοι πέτε, τοι δ' ἀνάγωντο. The correction of Pierson here is all but certain.
642. ροκ' ἀλλὰ] '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.
643. Plat. Rep. 6. 491 Ε, οὐκ, ἀλλὰ, ἢ δ' ἢς, οὔτως, where there is a nearly similar inexactness of response. There is no sufficient ground for transposing 643, 4, 2, 1, with Prof. Paley.

The order is far more natural as it stands.

643. 4. 'Robbers feel not any contrary wind when it is a time to steal and take by force.'
645. χωρόμεν, ἐνδοθεν λαβόν] '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 εἰ δοκεῖ, sc. σοι. For the limitation of subject, see Essay on L, § 33, p. 56, and cp. Trach. 205, ἀνελθεῖτε δόμοις, ὃ μελανύμφος, ἐν δὲ κοινῷ ἀρτένων | ἐν το θλάγγα, κ.τ.λ. : ib. 333: Aesch. Eum. 141.

τοῦθ' ἐστιν singular, though ἐν in 647 is plural. Essay on L. § 20, β, p. 31.
649. φιλλόν .. πάρεστιν] 'There is a leaf which I have.' Cp. infr. 704. θεν εὐμάρει ἐπάρχοι: supr. 44: O. T. 766.
ΦΙΛΟΚΤΗΤΗΣ.

κοιμῶ τὸδ’ ἐλκοσ, ὡστε πραῦνειν πάνυ. 650

ΝΕ. ἀλλ’ ἐκφερ’ αὐτό. τι γὰρ ἐτ’ ἀλλ’ ἐρᾶς λαβεῖν;  [87 a.]

ΦΙ. ε’ μοι τι τόξον τόνδ’ ἀπημελημένον

παρερρύηκεν, ὡς λῖπω μη τῷ λαβεῖν.

ΝΕ. ἦ ταῦτα γὰρ τὰ κλεινὰ τὸς, ἄ νῦν ἔχεις;

ΦΙ. ταῦτ’, οὐ γὰρ ἄλλα γ’ ἔσθ’; ἄ βαστάζω χερῶν.

ΝΕ. ἄρ’ ἔστιν ὡστε κάγγυθεν θέαν λαβεῖν,

καὶ βαστάσαι με προσκύναι θεόν

νῇ

ΦΙ. σοί γ’, οὐ τέκνων, καὶ τούτῳ κάλλο τῶν ἐμῶν,

ὅποιον ἀν σοι ἐξμυφηρή, γενήσεται,

ΝΕ. καὶ μὴν ἔρω γε’ τὸν δ’ ἐρωθ’ οὕτως ἔχω’

ἐ’ μοι θέμις, θέλομ’ ἀν’ εἰ δε’ μη, πάρες.

ΦΙ. δοίᾳ τε φωνεῖς ἐστι τ’, ὡ τέκνων, θέμις,

ὅς γ’ ἥλιον τὸδ’ εἰσοράν ἐμοὶ φαός

μονὸς δέδωκας, ὡς χόν’ Οἰταίαν ἱδεῖν,

654. τὸς δ’ α) τῷ κα.  655. ἀλλὰ γ’ ἔσθ’] ἀλλ’ ἔσθ’ Λ. ἀλλὰ

ἔσθ’ Β. ἀλλ’ ἔσθ’ ἀλλ’ Γ.  656. ἄρ] ἄρ’ Λ. ἄρ’ Α. ἐστιν τ. ἐστιν Α. ἐστιν Α.


650. πραῦνειν] ‘To assuage its violence.’ There is no example of πραϑνειν being used intransitively. πράς is opposed to ἀγροι, cp. supr. 265. Philoctetes is eager to assure Neoptolemus that the evil is not intractable. Cp. infr. 733 foll.

651. τ’ γὰρ ἐτ’ ἀλλ’ ἔρας λαβεῖν] Philoctetes shows by his herb that the herb is not the only thing that he requires. To this look of longing hesitation γὰρ refers.

652. ε’.. παρερρύηκεν] This is said to explain his unsatisfied look (‘I would make search,’ implied in ἔρας λαβεῖν), ‘in case some of these my arrows may have slipped from my side.’ Cp. ΙI. 13.

256. ἔρχομαι, ε’ τ’ τοι ἔγχος ἐνι ἀλάθρας

λέγομαι, [ιδόμενοι.]  653. ὡς λάπω μη] For the order, see Essay on Λ. § 41, γ. p. 78.

655. οὐ γὰρ ἄλλα γ’ ἔσθ’] ‘For indeed there is no other.’ These words have been commonly taken as equivalent to ἑκαῖνα καὶ οὐν ἄλλα; whence Blaydes conjectures ταῦτ’; οὐ γὰρ οὖν ἐστ’ ἀλλ’. But the meaning given above is more in point. Cp. Morris’ Story of Sigurd, ‘That hath not the like

in the heavens, nor bath earth of its fellow told.’

656. ἄρ’ ἔστιν ὡςτε] ‘Is it possible that one might?’ ὡςτε as after verbs of permission asked or obtained. The periphrasis is expressive of modesty. καγγυθεν] 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 ἐμῶν] ‘Of things within my power.’

659. ὅποιον .. ἐξμυφερή] ‘That is of a nature to accord with your desires.’ Cp. supr. 627, and note.

661. τάρεα] ‘Let it go by;’ i.e. Take no more notice of my wish.

662. οὐδα .. φωνεῖς] ‘Your words are blameless,’ ‘You speak incogently.’

663. For the suppressed antecedent in the expression of strong feeling, see Essay on Λ. § 39. p. 72, 2. And for the emphatic repetition of ὅσ, cp. Ο. C. 610, φθεῖνε μὲν ἐνιάν γῆς, φθεῖνε δὲ σάμιατος, and see E. on Λ. § 44. p. 83.

of patience prōbemν, of filous, of tōn ἐμῶν
ἐχθρῶν μ’ ενερθεν δυτ’ ἀνέστησας πέρα.
θάρσει, παρέστη ταῦτα σοι καὶ θυγάνειν
καὶ δόντι δοῦναι κάδεπεύξασθαι βροτῶν
ἀρετῆς ἐκατὶ τῶν’ επιψαύσαι μόνον.
εὐεργετῶν γὰρ καυτὸς αὐτ’ ἐκτησάμην.
[οὐκ ἄχομαι ὅ’ ἱδὼν τε καὶ λαβὼν φίλον.
ὅστις γὰρ εὖ δράν εὖ παθῶν ἐπίσταται,
παντὸς γένοιτ’ ἂν κτήματος κρέασιν φιλος.]

NE. χωρίς ἄν εἰσω.

Φιλοχόρα
καὶ σε γ’ εἰσάξω τὸ γὰρ
νοσοῦν ποθεὶ σε ἐνυππαραστὴν λαβείν.

ΧΟ. οτρ.α. Λόγῳ μὲν ἐξήκουσ’, ὅπωσ’ δ’ οὐ μᾶλα,

666. πέρα] πέρα Λ. πέρα Α., 670. αὐτ’] αὐτ’ Λ. αὐτ’ Α. αὐτ’ Γ. 673.
kτήματος] κτήματος Α. 676. ὅπωσα] ὅπω Λ.

666. πέρα] ‘Above their reach.’
Where they cannot come.’ ἀντοπάσω
here is not merely ‘To raise upright,’
but ‘To set up on high.’ Cr. O. C.
661–3, κεῖται δ’ ήσου με δεῖν ἐπερρώση
λέγειν | τής σῆς ἄγωγῆς, οὖθ’ εγώ, φανῷ
στεια | μακρὸν τὸ δεύορ πέλαγος, οὐδὲ
667. θυγάνειν] ‘To handle for a
while.’ This word, expressing a lingering
process, is rightly in the continuous
tense, although δόντι... ἐξεπεύξασθαι are
aorists. Cr. II. 6. 322, τὰς ἀφάντας.
668. καὶ δόντι δοῦναι] 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, Philoc-
tetes does not at once give the bow to
Neoptolemus. Cr. infr. 762 foll.
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 ob-
viated 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 ἄχομαι has no
object; and the promised kindness of
Neoptolemus was not conditional on
his being allowed to handle the bow.
676–729. The preceding scene
was calculated to deepen the feeling of com-
passion for Philoctetes, which had already
been awakened both in Neoptolemus and
in the Chorus. His generous willing-
ness to trust them with his all, contrasted
with their felt dissimulation, has inten-
sified 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 pour-
ing 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
deceptive notion of the voyage to Trachis, and make no mention of Troy. But it must be borne in mind that from the prophecy of Helens, 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 logaadic, the second chiefly choriambic.

\(\alpha'.\)

\[\begin{align*}
\text{line 5} & \quad \overline{\text{line 6}} \\
\text{line 7} & \quad \text{line 8} \\
\text{line 9} & \quad \text{line 10}
\end{align*}\]

\(1\) Cp. Aesch. Suppl. 550.  
\(2\) Ion. anacl., infr. p. 451, \(\beta' 15\) and note 3.

\(\beta'.\)

\[\begin{align*}
\text{line 5} & \quad \overline{\text{line 6}} \\
\text{line 7} & \quad \text{line 8} \\
\text{line 9} & \quad \text{line 10}
\end{align*}\]
But Dindorf reads ἀλλακτικῶν. It is more possible, 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 δὲ τούθ' ἵσος. The force of ἰς 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 ἄλλως ἀλλακτικῶς. But τόδε has more point than ἄλλως, and connects better with what follows.

τόδε... ἔχει... 'At this I marvel,' τόδε is accusative after θαῦμα ἔχει με—θαυμάζω. Cp. Od. 20, 217, ἀπόθεμοι τοῦ τόδε θαυμάζω... πόλλα ἐπιμενίαται.

690. 'How then he retained his hold of a life so steeped in tears.' Cp. supr. 535, βίοις and note, infr. 1158—60.


ὁικ ἔχον βάσων] 'Without power of movement.' Cp. supr. 632, ἀπόθω, and, for the meaning of the verbal noun, supr. 18, εὐβάσως, and note.

Bothe's ingenious correction, ἵν αὐτός ἦν πρόσοφος ὅπως ἔχον βάσων (cp. supr. 171, μηδὲ σύντροφον ἰμի ἔχον), is inadmissible, (1) as too diffuse, and (2) because αὐτός 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. ἀνθρώπως ὃς οὐδέν ἐντούς, ὃς οὐδ' ἄνατα ὁ λόγος πέρι σοῦ Κάμινοι συλλάβοι. Lambinus gives an odd explanation of πρόσοφος, 'expositus virtus.'

692. κακογείτονα] 'To be a neighbour to his misery.' This, as Lessing saw (Laoc. p. 37), = γείτονα κακόν οί ἐν κακοῖς. 694 6. By bringing τάν from before θερματάν, where it injures the metre, to before βαρβαρτάτε, 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 (τάν, sc. νόσον) so cruelly gnawing, so dripping with gore.'

694. στόνον ἄντίτυπον is thus cognate accusative with ἀποκλαίουσιν, i.e. 'So as to receive groan for groan.' Cp. Ant. 592, ἀντιλήψεις ἄκατα.

697; ἐνθήρου] (Cp. supr. 226, ἀσπασμένου) 'That has lost the human shape,' no longer recognizable as that of a human being. Cp. Aesch. Ag. 562, τιθέντες ἐνθήρου τρίχα. The etymolo-
gical analysis of the word is difficult. Perhaps it means the esoteric essence.

900. οὐ τις ἐμπέσω (sc. ἄμας) 'If any attacked him; i.e. If the bleeding at any time came on.

900. φορβάδος ἢ λείν] 'Or to take them' (the herbs) 'from the sustaining earth.' There is a slight change of construction; i.e. λείν = ὅστις ἔκοιλε, 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 ἔκοιλε.

701. *εἰρπε* ἢ λείν] ιπ. corre. 290 foll. 686. ἔκοιλε is antecedent to ἄμα in 704. It is the most likely interpretation of a difficult passage. For other suggestions, see Herm., Schndw., 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, φορβάν, which in l. 706 is in apposition to σπόρον (cp. Plat. Legg. 12. 953 E, ἰδα προφήτη γίνεται οὐσα ἡ γῆ πέρονε βούλησθαι φέρειν), is to be resumed in 1. 707 as the immediate object of αἱρών.

(2) Another way is to take σπόρον (sic) as an adjective. Cp. τορούσ, τορούσ. 'Not taking up the sown sustenance afforded by the sacred earth, nor the sustenance afforded by other things, etc.'

711. πτανῶν πτανοῦς] (1) 'From his winged arrows by means of winged birds' (ἀρείους, Scholast.) Cp. supr. 288, 9, τὰς ὑποτέρως βάλλον πελείας. Or (2) 'With winged shiats (instrument 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 φορβάν, would be better than πτανῶν. Cp. infr. 1146. πτανόν θήραι. For the tautology in φορβάδος, φορβάν, φορβάν, see Essay on L. § 44. pp. 83. 4.

of μηδείς οίνοχότου πόματος ἡσθή δεκέτει χρόνῳ, 715
λεύσον δ' ὅπου γυνὴ στατὴν εἰς ὕδωρ,
αἰεὶ προσενόμα.

ἕως. Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
εὐδαίμων ἀνύσει καὶ μέγας ἐκ κεῖνων' 720
ὅς νυν ποντοπόρῳ δουράτι, πλήθει
πολλῶν μηνών, πατρόφων ἄγει πρὸς αὐλάν,
5 Μηλιάδων νυμφῶν

Σπερχείου τε παρ' ὀχθαίς, ἢν ὁ ἀλκασσις ἀνήρ θεοῖς
πλάθει ἡ Παν, θείω πυρὶ παμφαίς,
Οἶτας ὑπὲρ ὀχθῶν.

715. πόματος] πόματος LA Vat. VV3. δεκέτει] δεκέτει (δεκετὲι πρ.) ?L. δε-

715. For the genitive with ἡσθή, see Essay on L. § 10. p. 16, 5, and, for the dative χρόνῳ, ibid. § 11. p. 18, b.


στατῶν] The remark of Odysseus, supr. 21, εἶπερ τοῖς αὐτοῖς, showed that the fountain was not an abundant one, such as would afford a perennial stream of living water.

717. aiei prousenomai] ‘Fetched it for his daily need.’ He had the labour of fetching it continually as he required it.

719. ἀνδρῶν ἀγαθῶν] ‘Of a brave hero,’ i.e. Achilles. Poetical plural. παϊδὶ συναντήσας is a good conjecture of Fröhlich.

720. ‘He shall win happiness and glory after being so low.’ εὐδαίμων is predicative and proleptic—ἐς τὸ εὐδαί-
μων εἶναι. Cp. O. T. 166, ἡμεῖς αὐτοῖς ἐκτοπίων φλογὰ πῆματος, i.e. ὡς τοῦ ἐκ-
τοπίων γενέσθαι. κεῖνων refers to 691–718.


724. πατρόφων . . . αὐλάν] ‘To his father’s hall.’ The change to πατρόφων, adopted by most editors—cp. supr. τὰ πάτρια τείχεα—seems to be required for the metre, ____________ (ἀνύσει γαστὶ φοβῶν, supr. 712). But see l. 1100, ἀξίων.

725. ἀνήρ] ‘Beside the banks of the Sperchius, that are haunted by the Melian nymphi’ (literally, ‘Belonging to the Melian nymphi and (the river-
god) Sperchius’). This is a more natural connection for the words Μη-
λιάδων νυμφῶν than when they are joined with the preceding line.

726. ὁ ἀλκασσις ἀνήρ] Heracles. 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. ἡ Παν] If this is retained, it is necessary to read εἰ ποῦν for δῶς in the strophe, with Brunnck. But Hermann’s correction, πάλαι, is not improbable.

The passage is to be differently interpreted according as πάλαι is regarded: whether as a literal, or as an historical present. If the latter is correct, then θείω πυρὶ may refer to the golden cloud that descended to take up Heracles from the pyre. If the former, we must suppose a natural confusion between Hera-

cles on Oeta and Heracles in Olympus.
ΦΙΛΟΚΤΗΤΗΣ.

ΝΕ. ἐρπ', εἰ δὲλεις. τί δὴ ποθ' ὄηδ' ἐξ οὐδενὸς
λόγου σιωπᾶς κάποιληκτος ὄηδ' ἔχει;

ΦΙ. ἀ ἀ, ἀ ἀ.

ΝΕ. τί ἕστην;

ΦΙ. οὐδὲν δεινών. ἀλλ' ἵ'θ', ὁ τέκνον.

ΝΕ. μῶν ἄλγος ἵσχεις τῆς παρεστώσης νόσου;

ΦΙ. οὔ δὴτ' ἐγω', ἀλλ' ἄρτι κουφίζειν δοκῶ.

 FixedUpdate: ὁ θεὸν.

ΝΕ.

τί τοὺς θεοὺς ἀναστένων καλεῖς;

ΦΙ. σωτήρας αὐτούς ἥπιον θ' ἵ'μιν μολείν.

ά ἄ, ἄ ἄ.

ΝΕ. τί ποτε πέπονθας; οὐκ ἔρεις, ἀλλ' ὀδ' ἔσει
σιγμήλος; ἐν κακῷ δὲ τῷ φαἰνει κυρῶν.

ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσῃ κακὸν
κρύφαι παρ' ὑμῖν, ἀἀτατῇ διερχεται,

diερχεται. δυσθνυς, δό 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.

ei 'θέλους] 'Will you?' Neoptolemus professes unconsciousness of the cause of Philoctetes' apparent change of purpose.

ἐξ οὐδενὸς λόγου] 'With no apparent cause.' 'Without assigning a reason,'

Cp. O. C. 620, ἐκ συμκρού λόγου.

731. ἀποτύπηκτος . . ἔχει.] 'Stand stupefied and caught.'

Cp. Α. 11.44, 5, ἤν' ἐν κακῷ ἵ'χυμωνοι εἰχέτο.

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.

733. οὐδὲν δεινών] 'No matter for alarm',

Cp. Trach. 459, τὸ δ' οἰδήναι τί δεινών; and cp. esp. O. C. 1200.

734. τῆς παρεστώσης νόσου] i.e. τῆς νόσου παρεστώσης σου. Cp. infr. 765.

735. κουφίζειν] Sc. τὴν νόσον.

736. In some MSS. οὗτος is read after θεοὺς, and Seidler and others have suggested that δ θεοὶ τί τοὺς θεοὺς ὅδ' ἀναστένων καλεῖς; should be read. But cp. Α. 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.' (αὐτοῦς 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. 670, 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. supr. 83, and note, and see E. on L. § 21. p. 33, b.

σοφοκλεοὺς

άπόλωλα, τέκνον, βρύκομαι, τέκνον, παπαί, 745
άπαππαπαί, παπαί, παπαί, παπαπαπαί.
προς θεῶν, πρόχειρον εἰ τί σοι, τέκνον, πάρα
ἐξίφος χεροῦ, πάταξον εἰς ἄκρον τόδα:
ἀπάμησον ὃς τάξιστα: μὴ φεισῇ βίων.
ἰθ', δο παί.

NE. τί δ' ἔστιν οὕτω νεοχύμων ἐξαίφνης, ὅτου
tοσήνδ' ἤγην καὶ στόνον σαυτοῦ ποιεῖς;

*Φι. οἶσθ', δο τέκνον.

ΝΕ. τί ἔστιν;

*Φι. οἶσθ', δο παί.

Οὐκ οἶδα.

*Φι. πῶς οὐκ οἶδα, παπαπαπαπαί.

ΝΕ. δεινὸν γε τοπίσαγμα τοῦ νοσήματος.

Φι. δεινὸν γὰρ οὐδὲ βητόν' ἀλλ' οὐκετείρε με.

745. βρύκομαι] βρύκομαι ΛΑ.

746. This line om. Ι." ἀπα. παπαί παπαί.

746. πάπα, πάπα [παπαί ΛΑ. ά πά πά πά πά πά πά πά πά Γ.

749. ῶ] μὴ Λ. 750. ιό' δ' παί'); ἤθι παί Α. pr.

752. οιεις] οιεισ Λ', οιεις Α. 753. ιτ

754. MSS. Φι. οὐκ οἶδα. Νε. πῶς οὐκ οὐδα. Φι. παπ.

Bothe corr. παπαπαπαπαί] πάπα(π)απά(π)απαί Λ. παπά παπά παί Α. πῶς

οὐκ οἶδα' φιλ. πά, πά πά πά Γ. 755. τοπίσαγμα] τοπίσαγμα ΔΓ.

745. βρύκομαι] 'I am torn as with teeth.' Cp. Trach. 987, ἢ δ' αὖ μερα βρύκω.

746. παπαί] This exclamation of pain expresses the effort to close the lips alternating with the utterance of an involuntary cry.

747. πρόχειρον] 'Ready to your hand;' πρόχειρον is one of the words which are used 'etymologically' in tragedy. (Essay on L. § 54. pp. 99. 100.)

748. οἷς ἄκρον τόδα] The force of ἄκρον in such phrases is not to be pressed. But cp. infr. 824.

750. ιθ', δο παί'] 'Do so, I pray thee, my son.' (Not, as supr. 733, where ἤθι is, 'Go on.')

751. ἐξαίφνης is joined with νεοχύμων

752. σαυτοῦ] 'Over thyself;' is genitive of the object after στόνον.

754. Hermann in 1841 defended the MS. distribution of the persons (see v. r.), supposing Philoctetes to evade inquiry first by saying οὐδα, 'You know as well as I do,' and then οὐκ οὐδα, '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 οὐδα are very clumsily in the mouth of Neoptolemus, whereas, if uttered by Philoctetes, they convey a touching expostulation against the cruelty of pressing him with questions when the case is so obvious. According to Bothe's arrangement, which is here retained, Neoptolemus at first affects ignorance, but is presently overcome with pity.

For τί σοι, 'What is the matter with you?' Hermann conjectured τί τοί;

756. ἀλλ' οὐκετείρι με] 'The mental anxiety of the sufferer is greater than his pain,
NE. τι δήτα δράσως;

Φι. μή με ταρβήσας προδός:

ήκει γάρ αυτή διὰ χρόνου πλάνους ὅσως ἐξεπλήσθη,

ΝΕ. ἵω ἵω δύστηνε σὺ,

δύστηνε δήτα διὰ πόνων πάντων φανεῖς.

BOÜLEI ΛΑΒΒΑΙ ΜΑ ΔΙΑ ΘΙΓΟΤΙ ΣΟΥ;

Φι. μή δήτα τοῦτο γ' ἀλλὰ μοι τὰ τὸξ' ἐλὼν τάδ', ὅσπερ ἦτον μ' ἄρτιως, ἐὼς ἄνὴ
tὸ πήμα τοῦτο τῆς νόσου τὸ νῦν παρόν,

τῶν αὐτὰ καὶ φύλασσε, λαμβάνει γάρ οὖν ἄνω

πόνος μ', δόξαν περὶ τὸ κακὸν ἐξή τόδε:

κοῦκ ἐστὶ λῆξαί πρότερον ἀλλ' ἐὰν χρεών

ἐκηλον εὐθεῖαν. ἦν δὲ τῶδε τὸ χρόνως

μόλως· ἔκεινοι, πρὸς θεῶν, ἐφίμεια

770

757. ταρβήσας] According to the story of the supposed Ἐμπορος, Neoptolemus was in twofold danger in Lemnos, both from Phoenix and the Thesidae, who were pursuing himself (supr. 561, 2), and still more from Odysseus and Diomed, who were on their way to fetch Philoctetes, and if they fled together would pursue them both.

758, 9. ἔσει...ἐξεπλήσθη] (1) 'For this plague in its wanderings is come after an interval in no less strength than when it sat itself.' A recurrent malady is imagined as going out of a man, making a circuit, and returning. Cp. qnr. 808: Tennyson, Aylerman's field, p. 80, For ōγεν in a somewhat similar connection, cp. Plat. Gorg 518 D, ὅπως δὲ ἄτοις ἡ ἐλευθερία ἡ τὸ τόπο τοῦ τὸς τῆς πληρομοί νόσου φορούσα σύγκυρος ὑπὲρν χρόνῳ. For the dative πλάνουs (almost = πλανομένη) Aesch. Prom. 275, see Essay on L. § 14, p. 20. ὅσως = οὖν ἠτον λαύρας. See Essay on L. § 24, a. p. 40. ὅς ἐξεπλήσθη, i.e. ὅς τὸ πρῶτον ἴκουσα ἐξεπλήσθη. 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, π. ῆ ῆ ῆ, '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, ὃς ἐξεπλήσθης φιλή. NE. ὁ δὲ 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. ἦσαν ἄνη] For the omission of ἄν, see Essay on L. § 27, 1, p. 45.

765. τὸ πήμα...παρόν] 'This present fit of pain.' Cp. O. C. 78, 9, for the epexegetis.

766, 7. λαμβάνει γάρ οὖν [ ἄνω μ']

'For, you must know, sleep is wont to seize me.' For the present tense, cp. supr. 308, ἔλευσα μέν.

767. ἐξην] 'Is passing off.'

767. Λῆξα] Sc. τὸ κακόν.


769. τὸδε τὸ χρόνῳ] 'While I am asleep.' Essay on L. § 11, pp. 17, 18.
"They, says the prophecy, will be the cause of a troubled spirit.  

**NE.** They, says the prophecy, will be the cause of a troubled spirit.

**Phi.** The place of the prophecy, said Neoptolemus, is as follows:

771. Several editors prefer μηδε τω τέχνην ἐχρῆσθε μηδε τῷ τέχνῃ.  
772. μεθείναι] μεθεῖν L.  
μεθείναι. ταῦτα] om. L. add A.  
σαι A.  
775. They shall be given to none (and no one shall have them) besides us two." Neoptolemus has in mind the real ground for this. Supr. 115.

776. 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. μηδείς οἷς γένης.  
οὐ δοθήσεται...καίμαι] They shall be given to none (and no one shall have them) besides us two." Neoptolemus has in mind the real ground for this. Supr. 115.

778. The appearance of a single dochmian 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 dochmian structure is rather in favour of the verse. But, in the vulgate reading (see v. rr.), the ellipse of the subjunctive mood and the accusative μὲ—μὴ cannot be difficult to explain. The former objection may be removed by conjecturing μὴ μ᾽ ἀτελῆς (or ἀτελώς) εὐχή, and the accusative may then be defended. See Essay on L. § 16, p. 23.
στάξει γὰρ αὖ μοι φοίνιον τῶν ἐκ βυθοῦν κηκίων αἴμα, καὶ τι προσδοκῶ νέον.
παπαί, φεῦ.
pαπαί μάλ', ὃ ποῦς, οδ' ἐγράψει κακά. προσέρπει,
προσέρχεται τῶν ἐγγύς. οἶμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμή.

ἀτταταί,
ὡς ἔστε Κεφαλλήν, εἶθε σου διαμπερὲς
στέρνων ἕχοι τ' ἀληθείας ἥδε. φεῦ. παπαί.
pαπαί μάλ' αὕτης. ὃ διπλοὶ στρατηλάται,
'Αγάμεμνον, ὃ Μενέλαε, πῶς ἂν ἄντ' ἐμοῦ
tὸν ἵσον χρόνου τρέφοιτε τήν τήν νόσον;

ὅμοι μοι.
ὡς θάνατε θάνατε, πῶς ἂει καλούμενος
οὕτω κατ' ἥμαρ ὅν δύνα μολεῖν ποτὲ;

783. φόινιον] φόινιον Λ. φοίνιον Α. 784. τι] τί οὐ Α. προσδοκῶ] προσ-
dοκεῖ Λ. προσδοκῶ Α. 789. φύγητε] φύγατε Λ. φύγητε Α. 790. ἀττα-
tαί] ἀτταταί Α. 791. Κεφαλλήν] κεφαλήν Α. κεφαλήναν Γ. Κεφα-
lῆσις] ἀληθείας Λ. ὧν Α. ἀληθείας Α. 792. ἁδές] δύνα Λ. Forson corr.

783. ἐκ βυθοῦν] 'From hidden depths,' Men in pain naturally exaggerate the dimensions of the part affected.
784. τι... νέον] 'Some violent change,' Csp. O. C. 1447, and note.
786. παπαί μαλ'] Csp. O. C. 1462, ἔδε μέλα, and note.
ἐγράφει] A great evil perpetually recurrent is 'most in apprehension.' But Philoctetes is also thinking of the danger to his new-found hopes.
787. ἔστε τὸ πράγμα] 'You know all now.' He has made known to them what he had sought to hide, l. 742 toll. and they are aware both of his need and his danger, 776 toll. He implies them therefore to stand by him. μηδαμή = μηδεμᾶ ἀτερψ. Csp. suppr. 771.
791. εἰδέ... ἥδε] 'Would that this pang might Pierce thy breast and cling there!' For ἔστε, Csp. Aj. 817. Philoctetes and Odysseus had been bound by a common oath.

790. ἀτταταί] Perhaps *iattaatai should be read so as to keep up the iambic rhythm.
794. ὃ Μενέλαε: 795. τὸν ἵσον: 797. ὃ 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 (Csp. O. T. 967). For other instances, see Il. 651, 665, 879, 923, 4, 950, 1029, 1315, 1327, mostly in speeches of Philoctetes.
798. οὔ δύνα μολείν] 'Why can you not come?' i. e. *Why is it impossible
ο τέκνον, ὁ γενναῖον, ἀλλὰ συναλλαβῶν τῷ Λημνίῳ τῷ ἀνακαλουμένῳ πυρὶ ἐμπρησον, ὁ γενναῖος καγώ τοι ποτε τόν τοῦ Διὸς παιὸ ἀντὶ τὰντε τῶν ὄπλων, ἄ νῦν σὺ σώζεις, τοῦτ ἐπηξίωσα δράν.

τί φῆς, παῖ; τί φῆς; τί σιγᾶς; ποῦ ποτὲ ὄν, τέκνον, κυρεῖς; 805

Φι. ἄλλ', ὁ τέκνον, καὶ θάρσοσ ἵσχ': ὡς ἦδε μοι ὀξεία φοιτᾷ καὶ ταχεῖ ἀπέρχεται. ἄλλ' ἀντιάξω, μή με καταλίπης μύνον.

ΝΕ. θάρσει, μενούμεν. Φι. ἢ μενεῖς; ΝΕ. σαφῶς φρόνει. 810

Φι. οὐ μήν σ' ἔνορκόν γ' ἄξιω θέσθαι, τέκνον.


to bring you? 'πῶς οὖ δυνατὸν ἕστι σε μολέιν;

800. 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.

806. ταπὶ σοῖ] 'That afflict thee.' Cp. Trach. 981, ἀλλ' ἐπί μοι μελέω βάρος ἀπελεύσαμεν φρήν.

807. The tripartite division of this line is very unusual. But it is modified by the elision in ἵσχ' for ἵσχε, 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, αὐτὸς τ' ἐδόχα καὶ παρὼν ἐκλύσομαι.

809. θάρσει, μενούμεν] Neoptolemus says this with mingled feelings, and the eagerness of Philoctetes is made pathetic by his unconsciousness of the situation.

810. σαφῶς φρόνει] Sc. με ὡς με- νοῦντα.

811. Cp. O. C. 650, 1, and note. Philoctetes desires the confirmation for which he will not ask. Neoptolemus makes a solemn asseveration (ὁ... γε = 'At any rate be assured that'), in which the hidden intention of fate (cp. ἐνυφομάς ἐννοημά, O. C. 45) is again ambiguously conveyed. Philoctetes still requires the assurance of the right hand. Cp. O. C. 1632, ὅποι μὲν ἔχει ὧ σῆ σὺν ἄρχαλε, and note: Trach. 1181. Neoptolemus gives it with the safe promise of remaining, which to Philoctetes at the moment is quite sufficient. (He afterwards, infr. 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 Octa, Olympus, and the Lemnian fire in one, begs to be carried 'yonder,'
'upwards.' But immediately afterwards, when Neoptolemus comes near to hold him, he cries out to be let alone. (Prof. Paley interprets 813, 4, ἔκεισθαι ἄνω, as referring to the cave. But the vagueness of 815 is against this.)

815. τὸν ἄνω κύκλον] 'The circle of the heavens.' Cp. Aj. 672, νυκτὸς ἄλανθος κύκλος.

817. The tmesis of ἀπὸ occurs again infr. 1158, 1177.

818. *ἐἰ τι δὴ πλέον φρονεῖς] 'Supposing that you must know best,' πλέον, sc. ἐμοί. Cp. Plat. Hipp. Min. 371 A. τοῦ Ὀδυσσέως φαίνεται φρονεῖν πλέον πρὸς τὸ βαθὺς λανθάνειν: Thuc. 5. 29. § 2, νομίσαντες πλέον τῇ τι εἴδοται μετατηρεῖ τοῦτο, κ.τ.λ. Neoptolemus feels like an inexperienced nurse, and perceives that the sickness is beyond his treatment. He begins to think that the sick man must know what is best for his own state. Cp. Trach. 1017-22.

820. Philoctetes throws himself on the ground.


823. 'Sweat certainly is bathing him over all his frame.' γε τοῦ καλλίστου τοῦτο σήμα τιμῆσθαι, κ.τ.λ. Cp. suppl. 821, 2.

824. ἄκρον, . . . ποῦ . . .] Cp. suppl. 748, and note.

παρέρρυθμοι] '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 (839–42, cp. infra. 1329–43), 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 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 II. 827–32 were sung by one half-chorus, and II. 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 corophaeus, 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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<th>Text Type</th>
<th>Scheme</th>
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<tr>
<td>Logaoedic</td>
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<td>Paraceleusmatic</td>
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The strophe is followed by four dactylic hexameters, the antistrophe by an epode, of which this is the scheme:

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<tr>
<th>Text Type</th>
<th>Scheme</th>
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<tr>
<td>Logaoedic</td>
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<td>Dactylic</td>
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<td>Iambo-trochaic</td>
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1 For ἀπὸ τῶν, l. 858, cp. Eur. Hcl. 1479, Suppl. 280.

827–9. It is seldom that we can at all realise the euphonic effects of Greek lyric verse. But the effect of the vowelly assonance of ἐκατον...ἐκατον,
accompanied by low breathings of the flute, may be partly imagined.


832. *τέταται* τοῖς δύσμασι. For a somewhat similar expression, cp. Αἴ. 706, ἔλοσεν αὐτῶν ἄχος ἀπὸ δύσματον Ἀρσῆς.

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834. οὔ τέκνον, ὃρα ποῦ στάσει,
ποῖ δὲ βάσει, πῶς δὲ μοι τὰντεθὲν
φροντίδος. ὀρᾶς ἡδῆ.

835. ιο πρὸς τί *μένομεν πράσσειν;
καὶρός τοι πάντων γνῶμαν ἵσχοι
πολὶ παρὰ πόδα κράτος — ὑπὲρ ἄρινται.

836. ἄλλ' οδὲ μὲν κλύει οὐδὲν, ἐγὼ δ' ὥρα οὖνεκα θήραν
τήνδ' ἀλώς ἕχομεν τόξον, δίχα τοῦδε πλέωντες.

837. τοῦδε γὰρ ὁ στέφανος, τούτον θεὸς ἐθεὶς κομίζειν.
κομπείν δ' ἐστ' ἀτελῆ σὺν ἕπενθεσιν αἰσχρῶν ὀνειδῶς.

838. οὐτ' 'Αλλά, τέκνον, τάδε μεν θέος ὄψεται

839. τοῦ] οὐ τῇ.] 835. φροντίδος. ὀρᾶς] φροντίδος ὀρᾶς. Ι᾽. 836. μένο-

833. For the frequent form of expression, cp. especially Eur. Alc. 864, ποῖ
βῶ; πᾶ στῶ; τί λέγω; τί δὲ μῆ; 834. ποῖς δε 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? Cpr. infr. 895.

835. ὀρᾶς ήδη] 'You see (how things are) now;' viz. that Philoctetes is fast

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 expegectic of
πρὸς τί. μενομεν is the MS. reading, but the short vowel gives a more
probable rhythm.

837. κα而是, κ. τ. λ.] 'Opportunity, which holds the clue of everything,
by following closely, wins much adv.
antage.' The Chorus hint the un-
wisdom of adhering to one fixed plan,
when a good opportunity occurs of
suddenly executing another. A conjec-
tural-reading is ῥόμαμα. But γνώμαπ
is confirmed by the echo of the phrase in the
antithrse. Cavallin, comparing
πολλα in 305 supr., explains πολὺ as =
pολλὰκε.

838. γνώμαν ἵσχοι] ἰσχος ἵσχου.
Cp. El. 75, καίρος γὰρ, ὅσπερ ἀν-
δραςίν ἡμίστος ἔργον παντός ἐστ' ἐπι-
στάσης: Pind. Pyth. 9. 78, ὅ δὲ καίρος

839. θήραν [τήνδ'] 'This capture,'
accomplished supr. 779.

1134–7, Ἐλλήνων ἔνα | κράδεν ἄροστον ..
κλέαυ υπέρπατον λαβεῖν. 'The prize was
to be his.' Others (Paley) render, 'In
him was the prize.'

841. εἰςε] Sc. δειν.

842. '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. τάδε] θεὸς ὄψεται] 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. 1105, κοίλην κάπετον
τω ἱδεῖν, and note: O. C. 1454, ὄρα.
ΦΙΛΟΚΤΗΤΗΣ.

δεν δ' ἄν *κάμειβη μ' αἰθής, 
βαιάν μοι, βαιάν, δ' τέκνον, 
πέμπτε λόγων φάμαν: 
5 ώς πάντων ἐν νόσῳ εὐδρακήθ 
ἐπον αὔπνον λεύσειν.

ἀλλ' ὅτι δύνα μάκιστον, 
κείνο μοι, κείνο ἡ λάθρα . . . 
ἐξεδοθ' ὅποις πράξεις.

10 ὡσθα γὰρ ὃν αὐθώμαι: 
eλ' ὁταν τοῦτῳ γνώμαν ἵσχεις,


ὅμε ταῦτ' ἄν χρόνος: θυκ. 5. 27, ὃν τοὺς Ἀργεῖον ὅποις συνῆσται ἢ Πελο-

844. δὲν .. ἀιθῆς]. The metre of the 
MS. reading δὲν δ' ἄν ἀμείβη μ' αἰθῆς 
(ἐν ὁ ὁ — — ὁ) does not correspond 
the strophe, and is not very 
possible ἀμείβη was a gloss 
explaining προσφατή, αἰθῆς, and we might 
read, δὲν δ' ἀμείβη μ' αἰθῆς. 
Cp. ΙΙ. 1. 223, Ἑλείθης δ' ἠειψίς ἀπα-

ττοὺς ἔρεεν | Ἀριθμὸν προσέρχει, 
κ.τ.λ. Hermann's conjecture is pro-

847. δὲν .. λέυσεις]. 'Since ever in 
disease Sleep, which slumbers not, is 
quick to perceive,' πάντων ἐν νόσῳ, sc. 
عبارة. 'Of all men, when they are sick.' 
(Others join πάντων εὐδράκηθ. 'Having 
quick sight of all things.') λέυσεις 
is exephatic of εὐδράκηθ. Sleep is 
personified, and 'sight' used for 

850. The text is defective, as the metre 
shows. κείσε is opposed to ταῦτα 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 λάθρα, σκοπῶν 
λαβράκει might be substituted to 
complete the line, which answers to 
834.

852. The reading δὲν, which would 
answer to μενοῦμεν in 836, gives no 
satisfactory meaning. For the com-
parison of suppl. 240, 1, αὐθώμαι . . . παῖ 
Ἀχίλλεως ('I call Achilles father') 
does not justify δὲν αὐθώμαι = 'Whom 
I call master,' even if this were 
clearly in point. And if δὲν is read, the 
metre is the same as that of ΙΙ. 6 and 9. 
In this case αὐθώμαι is active, as in 
O. T. 846. The question remains 
whether Philoctetes or Odysseus is 
the antecedent to δὲν. It seems neces-
-sary that τοῦτῳ in 853 should be 
the antecedent, and τοῦτῳ 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 wot 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 αὐθώμαι, 'Whose
fear is before my eyes,' viz. Odysseus'. Others read ταῦτᾳν...γράμας.

854. ἐνέδειξ᾿ sc. ἑστὶν or ἑνέστων. (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 Neoptolemus answered here; and to this the words βλέπει εἰ καίρα 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.

ὄπρος, κ.χ.λ. ] This is to be taken literally, not figuratively with the Scholeliast. Cp. supr. 639, 40, and note. Schndw. quotes Theocr. 13, 52, κοινότερ', ὧ παίδες, ποιεισθ ὀπλα' πλευστικὸς οἴπρος.

856. οὐκ ἔχων ἄρωγάν] ‘Helpless, in sleep, disease and solitude, and in the loss of his arms.' For ἀνόμματος, ‘Without use of eyes,' cp. supr. 632, ἀπαν, ‘Lame.'

859. νῆρες resumes ἀνόμματος with greater intensity. ‘Sightless, as if steeped in night.' ἐκτίταται, ‘Lies prostrate,' is stronger than κεῖται.

ἄλειψ ὑπὸν ἔσθολος] ‘How kind is sleep, warm sleep.' A parenthesis like supr. 400, r. 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 ἔσθωλος, meaning propitious, cp. Od. 24, 311, ἦ τι εἰ ἔσθωλος ἐσεν ὁρισθείς ὕπτω: ib. 19, 547, οὐκ ἐναρ, ἄλλ᾿ ἔπρου ἔσθωλον: El. 1093, μοῖρα μίν ὅν ἐν ἔσθωλα βεβώσω. If ἄλειψ is suspected, ἄδαθ rather than ἄδεις should be read, although the latter might be connected with l. 864. But it is rash to reject ἄλειψ, when λαρός is an Homeric epithet of ὑπόνos: Π. 14, 164, ὑπόνοια τε λαρόν τε. The notion of ‘Sleep in the sun' agrees with αὔγαλα, supr. 831.

860. σφ τὸν] 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 dace not name.


862. βλέπει εἰ] 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 βλέπει can mean ‘See to it,' in classical Greek; and βλέπει may be a gloss on ὁρᾷ. φθέγγει is also open to suspicion.
ΦΙΛΟΚΤΗΤΗΣ.

τὸ δ' ἀλώσιμον *ἀμφὴ φροντίδα, παῖ, πόνος ὁ μὴ φοβῶν κράτιστος.

ΝΕ. σιγάν κελεύω, μηδ' ἀφεστάναι φρενῶν.
κινεὶ γὰρ ἀνήρ ὃμμα κανάγει κάρα.

Φ. ὃ φέγγος ὑπ'νοι διάδοχον, τὸ τ' ἐλπίδων ἀπίστων οἰκούρμα τώνυν τῶν ἕνων,
οὐ γὰρ τοῦ, ὃ παῖ, τοῦτ' ἀν ἐξηνχῆς' ἐγὼ τλῆναι σ' ἐλεινῶς ὁδὲ τάμα πήματα
μεῖναι παρώντα καὶ ἐνωφελοῦντά μοι.

863. τὸ δ'] τὸδ' ΛΑ.  *ἀμφ['] ἐμὴ ΛΑ Vat. b Β.V. ἐμὴ Vat. Dind. corr.
866. ἀνήρ] ἀνήρ ΛΑ. 870. ἐλεινῶς] ἐλεινῶς Α.

Blaydes conjectures βλέπει κάρια φωνεῖ. But Neoptolemus is the first to perceive the signs of waking in Philoctetes. Others, βλέπει ἐκ καρια φωνῶν.

863. τὸ δ' ἀλώσιμον *ἀμφὴ...κράτιστος] 'So far as our minds can grasp, young sir, the toil that frightens not is best.' Cr. O. T. 1334, ὃ μὲν τάχιστος τῶν λόγων εἰπών τε καὶ μαθεῖν, τέθησε θεών ὕποκρής κάρα: Plat. Rep. 7.517 B, τὰ δ' οὖν ἐμοὶ φαύημένα οὖν φαίνεται, ἀμφὲς seems to be required by the indications of the metre (dautlytic with anacrusis ω-ω.) τόνων ο̑ 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.539, ἡρῶν, and cp. Plato, Lys. 206 B, ποίος τις οὖν ἄν σοι δοκοὶ ὑθευνής εἰςαί, εἰ ανασοβότι θηρένων καὶ δυσαλατοτέραν τὴν ἀγάρν ποιο; ἄθλον ὃτι φαῖλοσ. For πόνος in this connection, cp. Pind. Pyth. 2. 79, ἡτε γὰρ εἰνάλῳ πόνον ἐχείςασας βαθο' | σκευᾶς ἔτερας, ἀπάσπιτος εἰμι, φελλὸς ὄς ὑπὲρ ἐρῶν, ἄλλας: Theocr. 21. 14, οὖντος τοῖς ἀλλείπους ὁ πάς πόνος. The common interpretation, from the Scholast downwards, has been, 'The labour that causes no fear,' i.e. that is not attended with danger.

865. μηδ' ἀφεστάναι φρενῶν] 'And not take leave of your senses.' Cp. El. 1326, ὃ πλείστα μωρὰ καὶ φρενῶν τητώμενοι, κ. τ. λ.

866. For ἀνάγαιε, 'Uplifts again,' cp. Aij. 131, κλίνει τε κανάγει πλαίρι.
867 fall. 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. ὃ φέγγος...ἐνων] 'Light after sleep, how welcome! And how surpassing fondest hope, the patient tendance of these friends!' For the construction of φέγγος and οἰκούρμα, cp. Trach. 1046, 7, ὃ πολλὰ...μονρόρας ἐγὼ.

διάδοχον] 'Succeeding,' taking the place of (in my experience). εἰπίδων ἀπίστων] 'Beyond the belief of expectation,' i.e. which I could not not have believed beforehand.

οἰκούρμα] More concrete than οἰκουρμα 'Act of keeping watch.' οἰκουρμαί 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.

869, οὐκ ἂν ἐξηνχῆσα] '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. μεῖνας has been unreasonably suspected. Cavallin conjectures ἰδεῖν.
οὐκ οὖν Ἀτρείδαι τοῦτ᾽ ἔτλησαν εὐφόρωσι
οὕτως ἐνεγκείν, ἀγαθὸς στρατηλάται.
αἷλ' εὐγενῆς γὰρ ἡ φύσις κἀξ εὐγενῶν,
ὡ τέκνον, ἥ σή, πάντα ταῦτ᾽ ἐν εὐχερεῖ
ἐθου, βοής τε καὶ δυσομίας γέμων.
καὶ νῦν ἐπειδῆ τοῦτο τοι δοκεῖ
λήθη τις εἰναι κἀνάπαυλα δή, τέκνον,
σύ μ᾽ αὐτὸς ᾑρον, σύ με κατάστησον, τέκνον,
ἰ, ἡνίκ' ἀν κόπος μ᾽ ἀπαλλαξθείν σοτέ,
ὅρμωμεθ᾽ ἐς ναῖν μηδ᾽ ἐπίσχυμεν τὸ πλεῖν.

ΝΕ. αἷλ' ἡδομαί μεν σὲ ἐκείνων παρ' ἐλπίδα
ἀνώδυνον βλέποντα καὶ μνεύων ἐτί
ὡς οὐκέτ᾽ ὄντος γὰρ τὰ συμβόλαια σοι

872. εὐφόρωσ] εὐφόρωσ Λ. A. Brunck. corr. 873. ἀγαθοί] ἀγαθοὶ Λ. Γ. ἀγαθοί Α.

872. οὐκ οὖν Ἀτρείδαι] 'It was not the Atreidai, who—' ὥν marks the
reasonableness of Philoctetes' doubt,
which was in accordance with the
conduct of the Atreidai.

εὐφόρωσ] This seems the simplest
correction of εὐφόρως. See Essay on
L. § 55, p. 101. Others prefer εὐπέτως,
comparing Fr. 523, χρεών ἡ τεθαθη
tοῦ ὄντας εὐπέτως φερειν. Or, εὐλόφωρος.
Paley retains εὐφόρως.

874. κἀξ εὐγενῶν] The frequent
alusions to his father have a constraining
power over the heart of Neoptolemus.

875. εὐχερεῖ ἐθοὺ] 'Took as a
light burden.'

876. βοής] This reference of Phi-
locetes to his own cries makes us feel
how involuntary they were. He knew
them as an inseparable accompaniment
of his presence anywhere.

877. καὶ νῦν] Cp. Ο. T. 52, 3, ὅρωθη
γὰρ καὶ τὴν τὸτ' αἰσίω τίχεν ἀπασχοῖ
ἡμῖν, καὶ ταῦτὰ ἵνα γενοῦ.

879. Nauck, following A. Zippmann,
transposes this line to before 890 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 perdur 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 ὑ ἃ τὸν
πνεύμα ἀπ. ποτέ? Cp. supr. 659, 40.)

882. μὲν prepares for the narrative
in νῦν ἀλη σαυτόν.

883. ἀνώδυνον 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 ἀνώδυνον as an adver-
bial accusative (i. e. not only seeing
the light but free from the look of
pain). Others take ἀνώδυνον as a mas-
culine adjective, and make ἀνώδυνον
βλέποντα = 'Living in freedom from
pain.'

884. τὰ συμβόλαια 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 συμβόλαια: 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 παροῦσας ἐξυμφοράς ἐφαίνετο.  
νῦν δ’ αἶρε σαυτόν εἰ δὲ σοί μᾶλλον φίλου,  
οἴσουσι σ’ ὀἴδε: τοῦ πόνου γὰρ οὐκ ὄκνος,  
ἐπείπερ οὔτω σοὶ τ’ ἐδοξ’ ἐμοὶ τε δράν.

Φι. αἰνῶ τάδ’, ὡ παῖ, καὶ μ’ ἐπαιρ’, ὡσπερ νοεῖς:  
τούτους δ’ ἑασον, μη βαρυνθῶσιν κακὴ  
όμη πρὸ τοῦ δέοντος: οὕτπη νη γὰρ  
ἄλις πόνος τούτοις συνναίειν ἐμοὶ.

ΝΕ. ἔσται τάδ’. ἄλλ’ ἵστω τε καυτὸς ἀντέχου.  
Φι. θάρσει, τὸ τοι σύνηθες ὄρθωσει μ’ ἔθος.

ΝΕ. παπαῖ: τί δὴτα δρῶμ’ ἐγὼ τοὺνβένδε γε;’  
Φι. τί δ’ ἐστιν, ὡ παῖ; ποί ποτ’ ἐξέβησι λόγῳ;  
ΝΕ. οὐκ οἶδ’ ὅποι χρὴ τάπορον τρέπειν ἔπος.  
Φι. ἄπορεῖς δὲ τοῦ σοῦ; μὴ λέγ’, ὡ τέκνων, τάδε.  
ΝΕ. ἄλλ’ ἐνθάδ’ ἡδη τοῦτε τοῦ πάθος κυρώ.

886. αἶρε] αἰρε A pr. 888. οὐτω] οὔτως A. οὐτώ Γ. 895. δρῖμ]  
δρωμ’ LG (γρ. δρόμωι Γ).  
γε] λέγε LGL.  
λόγων 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. tr.

887. 8. Cp. suppl. 522, 3. Neoptolemus 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. ὡσπερ νοεῖς] ‘As you really mean.’ Philoctetes does not take the refusal of Neoptolemus to lift him with his own hands. He is too much impressed with his actual kindness to be at once affected by the coldness and reserve of his language.

892. συνναίειν] For the infinitive, see Essay on L. § 33. p. 57, and cp. especially O. C. 1211, 2, ὡστὶς τοῦ πλῆνος μέρος χρῆσαι ή̄ ἑκεῖν.  
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 discover the destination of the voyage. But now that the decisive moment is arrived, he cannot deceive the unfortunate 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,’ τάπορον, ἐπος 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).’ τοῦτε πάθον, sc. τῆς ἀπορίας, from ἀπορεῖς, suppl. Or (2) simply, ‘I am in a difficulty.’ Cp. Aesch. Choeph. 891, εὐ- 
ταύδα γὰρ δὴ τοῦ ἀφικόμην κακοῦ.
Φι. oú δή σε δυσχέρεια τοῦ νοσήματος επείσεν ὅστε μή μ’ ἄγειν ναῦτην ἔτι;

ΝΕ. ἀπαντά δυσχέρεια, τὴν αὐτοῦ φύσιν ἰσαν νυμών τις δρᾶς τὰ μή προσεικότα.

Φι. ἀλλ’ οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ’ ἐπωφελῶν.

ΝΕ. αἰσχρὸς φανοῦμαι τοῦτ’ ἀνιῶμαι πάλαι.

Φι. οὐκοῦν ἐν ὦις γε δρᾶς’ ἐν ὦις δ’ αὐδας, ὀκνῶ.

ΝΕ. ὁ Ζεῦ, τί δράσα; δεύτερον ληφθὼ κακός, κρύπτων θ’ ἢ μή δεῖ καλ’ λέγων αἰσχιστ’ ἔποιν; 

Φι. ἀνήρ δ’ εἰ μή ’γω κακὸς γνώμην ἔφυν, προδοὺς μ’ εἰοικε κάκληπῶν τὸν πλοῦν στελεύω.

ΝΕ. λιπῶν μὲν οὐκ ἐγὼγε, λυπηρῶς δὲ μῆ πέμπω σε μᾶλλον, τοῦτ’ ἀνιῶμαι πάλαι.

Φι. τί ποτε λέγεις, δ’ τέκνοι; ὅς οὐ μανθάνω.

901. ἐπείσεις ἐπαισιν Ι.Τ. ἐπαισιν Α. 902. αὐτοῦ] αὐτοῦ Λ. αὐτοῦ Α.


900. οὐ δή] ‘Surely it cannot be—,’ i.e., ‘I trust it is not.’ C. Στ. 668, and note.

901. ναῦτην] ‘On board your ship,’ ναυτ蕊 here = πλωθη. The word is used predicatively. For both, cp. Aesch. Pers. 719, πεῖδὲ ἄ ναυτὴν δι’ πείραν τὴν’ ἐμφάνειν τάλασ;

902. ἀπαντά δυσχέρεια] ‘There is nothing but unpleasantness.’ For this use of the abstract noun, cp. O. C. 883, ἄρ’ οὐχ ὕδρας τἀδ’;

903. ἰσαν is postponed to give greater emphasis to τὴν αὐτοῦ φύσιν.

Λιπῶν] C. Στ. 386, ἀφεστανά. 904. ἔξω τοῦ φυτεύσαντος. ‘From (i.e., ‘alien to’) your father’s strain.’ ἔξω is suggested by λιπῶν and φυτεύσαντος by φύσιν. Mollweide very ingeniously conjectured τοῦ προηγοῦσας (which, as Nauck observes, might be corrupted to τοῦ πατρίς εἰκότος), 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 ὀκνῶ, describing a state of vague, but painful apprehension, cp. O. T. 746, 749. For the ellipse, ὀκνῶ (μή αἰσχρὸς φαντάζει), see Essay on L. § 39, p. 74. Nauck unnecessarily conjectured ἐφ’ οἷς.

908. δεύτερον] ‘A second time.’ He is already convicted 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 present to Philoctetes’ mind, that the only evil intention he can imagine in Neoptolemus is that of leaving him behind.

912. Λιπῶν... Σφαγῆς] Sc. στελά τὸν πλοῦν.

912. 3. μή [πέμπτο] The position of the words has the effect of throwing a strong emphasis on πέμπτο.

914. τὶ ποτε] The trisyllabic foot
marks increasing agitation. Cp. infr. 923, 4.

915, 6. "Ex his tantum abest ut posterior versus ejiciendus sit, ut ejus adjectione eximie ostenderit Sophocles, quam peritus perspectam haberet animi humani natrnam. Nam nbi quis semel ab se impetravit ut proferat quod celare jussus erat, jam, quasi expiaturus non recte factum, non aliquid, sed omnia cupit effundere." (Hermann.) It may be observed here that the stichomethai in the Philoctetes are, like the style generally, less severely regular than in any of the other plays.

917. πρίν μαθησ "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. 1326-47) he explains at full.

920. τα...πεδία A periphrasis for Τροίαν. Cp. infr. 1332. The extent of the Trojan plain struck the imagination of the Greeks who lived in a broken, uneven country.

921. ἀληθῆ] 'In very deed.' For the adverbial predicate, see Essay on L. § 23. p. 38.

922. πολλῇ...ἀνάγκη] 'This is ruled by strong necessity,' krathei touτον, sc. ὡς ὀντο γενέσθαι, καί 'And therefore,' καί with imperatives has often a slightly illative force. Cp. Plat. Gorg. 449 C, τοῦτο μὴ δεῖ, ὃς Γοργία' καί μοι ἐπιδειξίν αὐτοῦ τοῦτον ποίησαι.

923. ὃ ἕνε] This change in the manner of address, from ὃ τέκνον, suppl. 914, marks the transition from confidence to estrangement on the part of Philoctetes.

926. τὸ...ἔνδυκον...ποιεῖ] 'Duty and interest alike compel me.' Cp. suppl. 50 foll., 111 foll.

927-928. 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
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 (l. 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 who has been so cruel, but had seemed so guileless, and before cursing him, he waits to know whether Neoptolemus will ever yet repent.

927. πῦρ] Cp. Ο. Τ. 190, 1, and note.
928. εἰρήνασ] (εἰρήνασ L. 932. ἵναμι α') ἤνωμι' A. 933. μὲ μᾶ-
934. φέλησι chr. prosofoevâ L. prosofoevê I. prosofoenein µ'.

929. καταρρώγεις]; 930. ἐπισκόμενοι... σχέτω] This is more forcible when taken inter-
rogatively as a separate sentence. It is otherwise with the brief clause ὃδ εἴ-
αισιν χάινει λέγων in Aj. 1307.
930. 2. The iteration and the broken rhythm (l. 932 has three trisyllabic feet) are expressive of distracted feeling.
935. ὃδ'] 'Even so.' For the emphatic resumption of the antecedent, see E. on L. § 40. p. 75.
936. πᾶλιν] 'The opposite way,' 'Aver-
936. προβλητῆς] The substantive is more easily omitted with πέτρα following in the next line.
supr. 184, 5, στικτῶν ἡ λασίων μετὰ θηρῶν, and for the abstract word, Eur. 
Αλ. 606, ἀνδρόν Φεραών εἰμενής πα-
ἀποστεροῦμενος δὲ ὑπ' αὐτῶν μὴ δὲ τὰς παρόνας ἀτυχῶς ἀνακλαίμασθαι πρὸς ἑαυτὸ, ἀπορώ εἰς ἠγατίνα ἄλλην ὑπηργεία 
χρὴ με καταργεῖν, Trach. 153.
940. εἰωθών] Sc. παρεῖναι.
ὁμός ἡ πάθειν ὅικαθ', ἐσ ὁρλάν μ᾿ ἀγεί, προσβῆς τε χείρα δεξιαν, τά τόα μον ἱερὰ λαβῶν τοῦ Ζῆνου Ἡρακλέους ἔχει, καὶ τοῖς Ἀργείοις φήνασθαι θέλει. ὡς ἀνδρό ἐλῶν ἰσχυρῶν ἐκ βίας μ᾿ ἀγεῖ, κούκ οὔποτε καπνοίν, η ἁμαρτόμενοι, εἰὼν ἄλλως, οὐ γὰρ ἀν θέουντα γε ἐλέν μ᾿ ἐσεὶ οὔς ἀν οὗ ἔχοντι, εἰ μὴ δόλῳ, ὧν δ᾿ ἐπάτημαι δύσορος, τῷ χρή με δρᾶν; ἀλλ᾿ ἀπόδος. ἀλλὰ νῦν ἐν ἱσαυρῷ γενοῦ, τῷ φίδι; σωπάς. οὐδὲν εἰμι ὁ δύσορος.

ἀσχομα πέτρας δίπυλον, ἀδείς αὐ πάλιν ἐσειμὶ πρὸς σὲ ψιλός, οὐκ ἔχον τροφὴν ἀλλ᾿ αἰφανοῦμαι τοῦ ἐν αὐλῷ μοῦν,


944. For the slight transposition of the order of the words = ἐρέα τοῦ Ἡρακλέους, λαβάθν εχει, see Essay on L. § 41. p. 77. In τοῦ Ζῆνος Ἡρακλέους the second genitive has become a sort of epithet. Cp. Ant. 154, ὃ θηβᾶς... Βακχίως.

945. To show them as his own.

946. ἐκ βίας μ᾿ ἀγεί] '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.

947. These words are especially calculated to wound the pride of Neoptolemus.

948. Ῥοκ formed with 'towfold doorway,' i.e., πέτρα δύπυλον ἐκχματισμένη. For a similar periphrasis, cp. Eur. Alc. 911, ὡς σχῆμα δομῶν, πᾶσα ἀνζωλῶ; 'A common periphrasis for any object that presents itself to the eye in a familiar form.' Paley.


950. αἰφανοῦμαι] There can be no resource, makes one more effort to reach the heart of Neoptolemus. He is met with silence.


952. Rock formed with 'towfold doorway,' i.e., πέτρα δύπυλον ἐκχματισμένη. For a similar periphrasis, cp. Eur. Alc. 911, ὡς σχῆμα δομῶν, πᾶσα ἀνζωλῶ; 'A common periphrasis for any object that presents itself to the eye in a familiar form.' Paley.
ού πτηνῶν ὄρνιν οὐδὲ θηρ' ὀρειβάτην
tόξοις ἑναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
θανῶν παρέξω δαιθ' ὑφ' ὄν ἐφερβόμην,
καὶ μ' οὐδ' ἑθῆρον πρόσθε θηράσουσι νῦν'
φῶνον φάνων δὲ ρύσιον τίσω τάλας
πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακῶν.

ὅλω οὐ μή πω, πρὶν μάθοιμ εἰ καὶ πάλιν
γνώμην μετοίσεις εἰ δὲ μή, θάνοις κακῶς.

ΧΩ. τί δρόμεν; ἐν σοι καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,
ηδ' στι καὶ τοὺς τούδε προσχωρεῖν λόγους.

ΝΕ. ἐμοὶ μὲν οίκτος δεινὸς ἐμπέπτωκε τις
τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

ΦΙ. ἐλέησον, ὅ παϊ, πρὸς θεῶν, καὶ μή παρῆς
σαυτῷ βροτοῖς οὐείδος, ἐκκλέψας εμὲ.

ΝΕ. οἴμοι, τί δράσω; μήποτ' ὀφελον λιπεῖν
τὴν Σκύρον οὔτω τοῖς παροῦσιν ἀχθομαί.

ΦΙ. οὐκ εἰ κακὸς σύ πρὸς κακῶν δ' ἀνδρῶν μαθῶν
ἐοίκας ἦκεν αἰσχρά. νῦν δ' ἄλλοισι δοὺς

956. τοισίδ'] τοίς L pr. τοισι' C' A. ἀλλ'] om. A. 958. πρόσθε] πρόσ-
παρῆς A. 969, 971, 978. Persons omitted in A.

doubt about this reading, though the notion of a 'second death' (see v. i.r. and cp. νεκρὸς, supr. 946) has infected the MSS.

τοῦδ' ἐν αὐλίᾳ] Cp. supr. 19, infr. 1087.

957. For the suppressed antecedent (tois or ἐκεῖνοι), cp. El. 1060, τροφᾶς
ηθοδέμους ὑφ' ὄν . . . βλάστωσιν.

959. ὑπίπτον] 'In requital.' ὑπίπτον
is (a) that which is rescued from plunder,
(b) what is taken in reprisal, (c)
an act of reprisal or requital.

960. For πρὸς, κ.τ.λ. after a verb in
the active voice, see Essay on L. § 36.
p. 64.

961. ὀλοκλ. μή πω] 'Perish—not yet!'
The curse already on his lips (ὁλοκλ.)
is suspended by the addition of the negative
and changed to ὀλοκλ. μή πω, κ.τ.λ.
then finally resumed in ὀλοκλ.

πρὶν μάθοιμ.] Cp. supr. 325, and note.
οίς εἰκὸς ἐκπλεῖ, τὰμὰ μοι μεθείς ὀπλα.

NE. τί δρῶμεν, ἄνδρες;

ΟΔ. ὃ κάκιστ' ἄνδρῶν, τί δρᾶς;
οὐχ εἰ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν;

ΦΙ. οἴμοι, τίς ἄνήρ; ἄρ' Ὄδυσσεώς κλώ;

ΟΔ. Ὅδυσσεώς, σάφ' ἵσθ', ἐμοῦ γ', ὧν εἰσορᾶς.

ΦΙ. οἴμοι πέπραμαι κατόλωλ'. ὃδ' ἢν ἄρα
ἀξυλαβῶν με καπνοσφύσας ὀπλων.

ΟΔ. ἐγώ, σάφ' ἵσθ', οὐκ ἄλλος ὀμολογῶ τάδε.

ΦΙ. ἀπόδος, ἀφες μοι, παί, τὰ τόξα.

ΟΔ. τούτῳ μέν,
οὐδ' ἢν θέλῃ, δράσει ποτ' ἄλλα καὶ σὲ δεὶ
στείχεων ἀμ' αὐτοῖς, ἥ βία στελοῦσί σε.

ΦΙ. ἐμ', ὃ κακῶν κάκιστε καὶ τολμήστατε,
οὐδ' ἐκ βίας ἄξουσίν;

ΟΔ. ἢν μη ἔρπης ἐκών.

ΦΙ. ὃ Λημνία χθών καὶ τὸ παγκράτες σέλας
'Ἡφαιστότευκτον, ταῦτα δὴ' ἀνασχετά,
ἐ' μ' οὖτος ἐκ τῶν σῶν ἀπάξεται βία;

ΟΔ. Ζεῦς ἐσθ', ἵν' εἰδῆς, Ζεὺς, ὃ τῷδε γῆς κρατῶν, [91 a.

976. ἄνήρ] ἄνήρ ΛΑ. 978. ὃ'] from ὃ' Λ. ὃ' Α. 980. ὀμολογῶ]
ἀ(υ)μολογῷ Λ. ὀμολογῷ Α. 982. δράσει] δράσει Α. καὶ σὲ δεὶ
L pr. καὶ σὲ δεὶ Λ. . 982. ἰ] ἰ Λ. ἰ Α. 985. μῆ' ἔρπης] μῆ' ἔρπης Λ.
μῆ' ἔρπης Α' Λ' βατ. β Ψ. Β. 989. τῷδε γῆς] τῷδε
τῆς γῆς Α.

δρᾶσιν φίλους | γνώμης κρατῆσαι, τάσιν
φροντίδας μεθεῖς: Enr. Phoen. 21, ἱδονή
δοὺς.

979. θυλλαβῶν] Cp. suppl. 945, and
note.

981. σαί] Cp. suppl. 967. The hate-
ful 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. στείχεων ἀμ' αὐτοῖς] 'To march
along with them.' The pronoun αὐτοῖς
refers to Neoptolemus and his attend-
ants. 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 στείχεων would
be required.

987. Cp. suppl. 376, and note.

988. τῶν σῶν] Sc. χωρίων. The pron.
refers to Λημνία χθών, the words καί.
'Hηφαιστότευκτον being διὰ μέσου.
989. ἰν' εἰδῆς] 'I tell you!' Cp.
Aesch. Cho. 439, εἰσοχαιλοθῇ δ' ἐθ' ὧς
τῶδ' εἴδη. In such expressions there is
an ellipse of λέγω.

τῷδε γῆς] Lemnos.
Zeus, ὁ δέδοκται ταῦθ’· ὑπηρέτω δ’ ἐγὼ. 990

Φι. ὁ μισός, οία κἀκενευρίσκεις λέγειν
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς *τίθησ. 991

ΩΔ. οὐκ, ἄλλ’ ἄληθεῖς. ἡ δ’ ὀδὸς πορεύτεαι. 992

Φι. οὐ φημ. ἔγωγε. 993

ΩΔ. φημ. πειστέον τάδε. 994

Φι. οἴμοι τάλας. ἡμᾶς μὲν ὃς δοῦλους σαφῶς
πατὴρ ἀρ’ ἐξέφυσεν οὖθ’ ἐλευθέρους. 995

ΩΔ. οὐκ, ἄλλ’ ὁμοίους τοῖς ἀρίστοισιν, μεθ’ ὄν
Τροίαν σ’ ἔλεεν δεῖ καὶ κατασκάψαι βία. 996

Φι. οὐδέποτε γ’· οὖθ’ ἣν χρή με πάν παθεῖν κακῶν,
ἐὼς γ’ ἄν ἢ μοι γῆς τόδ’ αἰτιεῖν βάθρον. 1000

ΩΔ. τί δ’ ἐργασείες; 1001

Φι. κρατ’ ἐμον τόδ’ αὐτίκα
πέτρα πέτρας ἀνωθεν αἰμάζω πεσον. 1002

ΩΔ. ἐπιλαβέτε γ’ αὐτόν· μη’ π’ τοῦ ἔστω τάδε. 1003

Φι. ὁ χείρες, οία πάσχετ’ ἐν χρείᾳ φίλης
νευρᾶς, ὑπ’ ἄνδρος τούδε συνυπηρέμαιναί. 1004

990. Ζεὺς] Ζεὺς δ’ Λ. 991. κἀκενευρίσκεις] κἀκενευρίσκεις Α. 992. τίθης]
τίθεις ΛΑΓ. Αυρατος corr. 993. πειστέον] πιστέων Λ. πιστέων Α. 994. δοῦλος]
δοῦλοις L. pr. δοῦλοις C.Α. 995. ἐγωγε’] Here and elsewhere only — Λ. 996.
χρή] χρή Λ. χρή ΑΓ. παθεῖν] παθεῖν Λ. παθεῖν ΔΓ. 1000. ἐως γ’] ἐως
(γ’) Λ. ἐως Α. αἰτεῦν] from ἐπειν C1or. αἰτεῦν Α. 1003. ἐπιλαβέτε γ’]
ἐπιλαβέτε ΛΓ.Β. ἐπιλαβέτε γ’ Α. 1004.

992. Cp. Ο. C. 277. Zeus is false to
Hercules 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.’ Gem-
hard conjectured, Φι. οὐ φημί. ΩΔ. ἐγὼ
δὲ φημι. 997. ἐρα is postponed because of the
energy with which the first words of
the sentence are spoken. See Essay on
L. § 16. p. 44.

998. τοῖς ἀρίστοισιν] Neoptolemus.
1000. γῆς .. βάθρον] ‘This Lemnian
steep.’ Cp. ΑJ. 559, ὥς γῆς ἑρῶν οἰκεῖας
πέλουν | Σαλαμίνα. For the descriptive
pleonasm of γῆς, cp. Aesch. Prom. 433,
Αἰδώς .. μυχός γάς. 1002. πέτρα] ‘On the rock;’ i.e. ἐν
πέτρα = εἷς πέτραν (rather than instrum.
dat.), to be joined with αἰμάζω. πέτρας
is ablative genitive with πεσον.

1003. ἐπιλαβέτε γ’ αὐτόν] ‘Ay, ap-
prehend him.’ γε 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. Bernhardy’s
conjecture, ἐπιλαβέτεν αὐτόν, supposing
Odysseus to address his two attendants,
the usual δὲ’ ἀμφιθαλιος of Epic poetry.
But if this were right the same dual
form of command would have been
found elsewhere, e.g. in Ο. C. 840,
847.

1005. ἄνδρος τούδε] ‘Odysseus,’ said
with bitter emphasis. Cp. supr. 376,
εἰ τάμα κεῖνος ὡπλ’ ἀφαίρησότο με. συν-
θηρωμεναι is at once 'caught' and 'bound.'

1007. οὐ τοῖς] This seems a more probable correction of ὀιά than ὀιών, which, though found in some MSS., may have arisen from a gloss.

*αὖ] 'Again,' as you did ten years ago, when you took advantage of me sleeping; supr. 271 foll.

1008. προβλήμα σατου] 'As your stalking-horse,' προβλήμα is in opposition to παίζε. For προβάλλεσθαι, as a word of blame, cp. Thuc. I. 37, τῷ εὐ-πρέπεις ἀπέντων. προβάλλεσθαι.

1009. ἀνάξιον ἢ ἐμοῦ] 'Who does not deserve to be thy minister, but well deserves to be my friend.'

1012. For the dative after ἀλγεινός φέρων = ἀχθέμενος, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μυχῶν βλέποντος] This is differently explained, (1) 'Spying into hidden places' (so Musgrave, who compares Philo J. 2. p. 78, τῶν ἀεὶ βλέποντα καὶ τὰ ἐν μυχῶν τῆς διανοίας). For this cp. Aj. 11, καὶ σ’ ὀιόν εἰσ’ τίθα ταῖσθ’ παρ-ταλείν πίλης | ἐτ’ ἐργον ἑστιν. Or (2) 'Spying out of hiding holes' ('per latebrasprospiciens,' Schnitz.). 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 διὰ a better meaning. 'By διὰ is meant looking through the intervening darkness.' (Paley.) Cp. Aj. 381, νακο-νιστατῶν τ’ ἀλήμα στρατοῦ: ib. 390, and note.

1014. ἄφυνη] 'Unapt,' sc. πρὸς τον-τυ-τυν τι ποιεῖν: or, as Seyffert puts it, έπι το σοφόν εἰναι εἰν τούκι. Cp. supr. 79, 80, ἔσοφα καὶ φοῦσε καὶ μὴ περιφυνίστα-να τούτα φονεῖν, μηδὲ τεχναίοιν κακά.

1015. προσόδευαν] 'Has instructed him.' Cp. supr. 538, προμαθόν, and note.

1016. δύστηνε] Cp. Aj. 1290, δύστηνε, τοι βλέπαν ποτ’ αὐτά καὶ προεῖοι;

συνδήσας 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. Aj. 1126, διακαὶ γὰρ τῶν ἐνδυχεῖν κτειναντὰ μέ;

1017. ἀκτῆς] Supr. 1, 272.

προσβάλου] 'You contrived to cast me forth.' The (subjective) middle throws on Odysseus the prime responsibility of the act.

1018. ἀπολιν] 'Outcast.' Cp. the Homeric ἀφρίτων, ἀδίαμως, ἀδέτως, ἐν ἀνίου νεκρόν] 'Among the living, but not alive.'
And indeed. For the stress on καὶ, cp. El. 592 (οὐ καὶ μετέρα κακοστομομένην), and στ' ἐγὼ δε-μόστιν ἢ μιγτ' οὐκ ἔλασσον εἰς ἡμᾶς νέων. Philoctetes adds this, not correcting himself, but as feeling painfully the impotence of his curse.

1022. τούτ' αὐτό is cognate accusative, expressing the cause. The pronoun refers both to ζῶν preceding, and to ζῶ following. Cp. suppl. 797, Ant. 463, 4, ἐστὶς γὰρ ἐν πολλοῖσιν ὡς εἶναι κακοῖς | ζῶ, πῶς δ' αὐχεία καθών κέρδος φέρει; 1025. κλατῇ τε κάναγη [ὑγείᾳ] 'Through being kidnapped, and bound under compulsion.' Cp. suppl. 73, and note. For the metaphor ὑγείᾳ, cp. Aj. 24, καίῳ ἠλεονθή τῷ ὑπέζηγμα συνφ. 1027. ἔπτα ναυσὶν] Il. 2. 716, τῶν δὲ Φιλοκτῆτις ἤρχεται, τῶν εὖ εὐδῶς, ἔπτα νεών. 1028. ἄρμον ἐβαλον] 'Flung away dishonourably.' For the use of the simple verb = ἐβάλον, see L. § 55. p. 101, 4. κεῖνοι δὲ σὲ] Sc. ἐβάλον μὲ φασίν. Dindorf wrongly quotes ἐβαλον as the reading of L. 1029. 'And now why take me, why force me away?' For the repetition and redundacy, cp. suppl. 236, and note. ἀπάγειν is the word for taking a criminal to execution, and the middle voice conveys more of personal feeling. (Cp. suppl. 613.) The agitation of Philoctetes is again marked by two tribrachs following each other. Cp. suppl. 932. 1030. τέθνητι τοῖς] Cp. O. C. 1366, ἢ τῶν οὐκ ἀν ἢ τὸν μὲν μετὸς. And for the dative, lb. 444, φυγάς σφυν ἔξω πτωμὺς ἥλωμην ἐλ. 1032. 3. σῶσ θεὸς ἐξέσθο. 'Ε] 'How shall ye declare to Heaven that ye will sacrifice or pour libation to the gods any more?' ἐξέσθαι 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 ἐκλειμα is, 'I thankfully profess.' θεὸς is (a) dative after ἐξέσθο, (b) in a secondary construction with the in-
πλεύσαντος, αἱθεὶς ἱερὰ; πῶς σπένδειν ἔτι; αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
κακῶς ὁλοιθ᾽. *οἵλειθε δ᾽ ἢδικηκότες τὸν ἀνδρὰ τόνδε, θεοῖσιν εἰ δίκης μέλει.
ἐξοίδα δ᾽ ὃς μέλει γ᾽ ἐπεὶ οὐποτ ἢν στόλον ἐπλεύσατ᾽ ἀν τόνδ᾽ οὐνεκ ἀνδρὸς ἀθλίου,
εἰ μὴ τι κέντρον θείον ἦγ᾽ ὑμᾶς ἐμοῦ.
ἄλλ᾽, δ᾽ πατρίδα γη θεοὶ τ᾽ ἐπόνιοι,
τίσασθε τίσασθ᾽ ἀλλά τῷ χρόνῳ ποτὲ ἐξύμπαντας αὐτούσ, εἰ τι κάρ᾽ οἰκτείρετε.
ός ξῶ μὲν οἰκτρῶς, εἰ δ᾽ ἔδοµε' ὀλολότας τούτους, δοκοῖ ἂν τῆς νόσου πεφενυγέαν.
ΧΟ. βαρὸς τα καὶ βαρεῖαν ὁ θένοι φάτιν
tῆνδ᾽ ἐπ᾽, Ὀδυσσεί, κοῦχ ὑπείκουσαν κακοῖς.
ΟΔ. πόλλ᾽ ἢν λέγειν ἕχοιμι πρὸς τὰ τούδ᾽ ἐπή,
εἰ μοι παρείκου ὅν ἐν ἐνδὸς κρατᾶ λόγον.


finitives αἶθεῖν ἱερὰ 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, infr. 1127.
1034. αὕτη ... ἐμοῦ] 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 τι ... ἐμοῦ] 'Were ye not pricked to it by some divine power reminding you of me.' κέντρον is (a) literally, 'The prick of a goad,' (b) metaphorically, 'A sharp thought' (θεϊον, 'implanted 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 ἐπόνιοι are either (1) the Ἐρμήν. Cf. Aj. 835.6, τοῖς δεὶ τε παρθόνοις | δεὶ δ᾽ ὧρας πάντα τὰν βραδεῖον πάθη Ὀρ (2), as elsewhere, Zeus and Apollo. Cf. El. 175, ζεῦς, δε ἕφορα πάντα καὶ κράτον.
1042. κάρ᾽] καὶ belongs to the verb.
Cf. Ant. 320, παῖσα, πρὸν ὥργης κάρ᾽ μεστῶσαι λέγων, and note.
For the relief afforded by vengeance, see Essay on L. 1039. τῆς νόσου παρασύχει πηγημονή λύσει βάρος: ib. 1489, 90, ὃς ἐμοὶ τὸν ἀν κακῶν | μόνον γένειον τῶν πᾶλα λυτῆρον.
1045. Cp. Ant. 471, 2, δῆλοι τὸ γένος· ὑμῖν ἐμοὶ μὲν τὸ τῆς παιδός εἰκονὸν | τῶν παῖδων ἐκεῖν ὃ ὅπως ἐπιστάται κακοῖς.
For the hypallage in φάτιν ... ὑπείκουσαν, cp. Ὀ. C. 977, πῶς *δαν τὸ γ᾽ ἰκον πράγμα ἐμῶς ἐκείστωρ φέγουσ;
1048. εἰ μοι παρείκου] Sc. τὸ πράγμα
nikan ge mevtoi pantakoix χρήζων ἔφιν, πλὴν εἰς σέ· νῦν δὲ σοι γ' ἐκών ἐκοστήσωμαι.

"Did but my leisure serve me."

'But, as it is, I have only one thing to say.' This refers to inf. 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.

κρατῶ has been suspected. The nearest parallel to it is in Ο. T. 409, τούδε γάρ κάκώ κράτῳ.

1049. τοιούτων... τοιούτως have here a general meaning, and τοιούτων 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, I am of that character.' Cp. Plato, Rep. 4. 429 B, 437 E, Phaedr. 271 D; Eur. Or. 1680 (ΜΕ. πειθέσθαι χρέων) ΟΡ. αὐξῶ τοιούτως ('ἄν τῇ γραμῷ εἰμὶ ὥστε πειθέσθαι'). Others suppose a vague reference to the accusation of injustice in Philoctetes' speech.

1050. 3. νικάν γε... ἐκοστήσωμαι] '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 πλὴν εἰς σέ, which is thus brought in suddenly.

1053. σοι γ'] ye reaffirms εἰς σέ with ironical courtesy.


1055. προσκρήζομεν] προσ-', in addition.'

1056. μέν] 'If no one else.'

1057. Cp. Od. 8. 219, where Odysseus boasts that he is second to none but Philoctetes in the use of the bow, and contrast Αἴ. 1120, ὁ τούτως έυκων οὐ σμικρόν φρονεῖν. It is necessary to the plot of the Philoctetes that skill in archery should be spoken of with respect, as in heroic times, whereas Menelaus in the Ajax expresses the contempt of a hoplite of the time of Pericles for the light-armed bowman.


δο οἴμαι, κ.τ.λ.] The bow of Odysseus is not less famous than that of Heracles. See Introd., to Trachiniae.

1058, 9. οὖδεν... μηδ'] ou belongs strictly to οἴμαι, as in οὐ φημι, οὐ φαίνεται, etc. μή is to be taken closely with the infinitive, which receives an hypothetical turn from ὅν preceding. Wunder quotes Plat. Prot. 319 B, ὅθεν δὲ αὐτό ἡγούμαι οὐ διδακτὸν ἐστι μηδὶ ἐν' ἀθάνατον παρασκευαστόν ἀνθρώποι, δικαίος εἰμὶ εἰσεῖ, but ou there rather adheres to διδακτόν. The repetition of the negative is here emphatic.
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1073.
X^Aier?] 7' ^/jer<T L.
x' W"""^ C'A.
1062. fiv <r' «xP''i'' 'X^'"]
Here, as
above in 997, 8, Odysseus alludes to
the prophecy, of which, however, Philoctetes has not been told.
He was
too impatient to listen to Neoptolemus,
supr. 919, 20.

1064.

For the absence of caesura

this line, cp. infr. 1369.
1066, 7. <|>i<)VTis .. irpoo-cjjSeYKTOs]

in

pleonasm is pathetic. Shall I no more
hear your voice addressing me?' Philoctetes, who supr. 220 foil, was overjoyed at the sight of Greeks, and longed
to hear them speak, is now being left

He still clings
tenfold desolation.
to his hope in Neoptolemus, and makes
a last appeal to the mariners, who,
in

II.

foil.,

676

foil.,

had shown some

Odysseus will tell me that
1074,5.
a victim of weak pity but still,
'

I

am

:

Philoctetes craves it, go not yet.'
aKoucrojiai]
I shall be reviled.' Cp.
supr. 607, and note.
oUktov] Cp.O.C.1636, ouKo'KToi/yueTo.
if

'

is used in reproachful phrases,
Aesch. Prom. 696, Trp6 yt arevd^ds
xal (p6liov nXia tis d.
1076. els oo-ov]
Sc. XP"^"""Cp.
O. C. 1701, El. 1075. and notes,
4k veios]
'Things on board."
to
For Ik, with the genitive denoting the
whereabouts of a thing, cp. -npis with
genitive, €-)fv0fv, Trdppaietv, etc.
Cp.

irXeus

The

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VOL.

507

pity for him.

G g

e.g.

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also supr. 630,

and note.


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 commos 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 choreutae. 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 commos 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 Coloniensis. The metrical scheme (in which again there are several doubtful points) is as follows:—

a'.

\[ (1) \]

\[ \text{In antistrophe} \]

\[ \text{Or,} \]

\[ \text{Iambic.} \]

\[ \text{Glyconic.} \]
ΦΙΛΟΚΤΗΣ. 451

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<th>Dactylic</th>
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1 In antistrophe \(-\) \(-\) \(-\) \(-\) \(-\).
2 In antistrophe \(-\) \(-\) \(-\) \(-\) \(-\).
3 For the substitution of \(-\) \(-\) \(-\) \(-\) \(-\) for \(-\) \(-\) \(-\) \(-\) \(-\) in Ionic verse, which is allowed by some writers on metre, see Christ's Metrik, § 521.

\(\text{λπ. (ἄπολευμενα).}\)

(1.)

\[\begin{align*}
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\end{align*}\]
For a moment, in the shadows, I asked myself, 'Who or what is behind this?'

It was a question I had asked myself many times before, but never with such urgency or conviction.

The answer, however, was not immediately forthcoming. Instead, it seemed to be hidden in the depths of the darkness, just beyond my reach.

I stood there, frozen in place, as the night enveloped me in its chilly embrace.

Then, suddenly, a faint light appeared in the distance. It was a small flame, flickering in the wind, casting an eerie glow on the surrounding landscape.

I moved forward, my heart pounding with excitement and fear. I knew that I was getting close to what I was searching for.

As I approached, the flame grew brighter, casting long shadows on the ground. I could see a group of people standing in a circle, their faces illuminated by the flickering light.

I recognized them immediately. They were the ones I had been looking for.

But before I could take another step forward, a voice interrupted my thoughts. It was a familiar one, but I couldn't place it at first. Then, I realized it was the one who had asked me the question earlier.

'What are you doing here?' he asked, his voice barely audible in the wind.

I hesitated for a moment, unsure of how to respond. Then, I took a deep breath and spoke.

'I came to find out,' I said, 'but now I'm not sure why.'

His gaze fell on me, and I could see the contemplation in his eyes. After a moment, he spoke again.

'You're welcome,' he said. 'But I hope you find what you're looking for.'

I nodded, and turned to leave. As I walked away, I couldn't help but wonder what the future held.

Would I find what I was searching for? Or would I remain forever lost in the darkness?
λύσας τᾶς ἀπ’ ἐμοῦ τάλαν, τί ποτ’ αὖ μοι τὸ κατ’ ἀμαρ
ιο ἐσται; τοῦ ποτε τεῦχομαι
σιτουμοῦν μέλεος πόθεν ἐλπίδος;
εἴθ’ αἰδέρος ἀνοῦ
πτωκάδες ἐξυτόνου διὰ πνεύματος
ἐλωσὶ μ’. † οὐ γὰρ ἐτ’ ἵσχυν. †

ΧΟ. (2) σύ τοι σύ τοι κατηξίωσας,
δὲ βαρύστημ’, οὐκ ἄλλοθεν ἔχει *τύχαις ἀπὸ μείζονος,
εὔτε γε παρὸν φρονῆσαι
τοῦ λόφους δαίμονος εἶλον τὸ κάκιον *αἰνεῖν.

1089. κατ’] καθ’ Λ. πρ. ἄμαρ] ἄμαρ Λ. Dind. corr. 1093. ἐξυτόνου]

1080. τι ποτ’ αὖ μοι τὸ κατ’ ἀμαρ ἐσται] ‘What henceforth shall be my daily portion?’ Cp. O. C. 3. 4, τις τῶν πλανήτων Οἰδίπου καθ’ ημέραν τὴν νῦν σπανιστοὶ δέξεται δορήματιν;
1090. 1. τοῦ . . . σιτούμου ἑλπίδος;] ‘What hope of obtaining food?’ For τοῦ, attribute, see E. on L. § 21. p. 33. And for the double interrogation, cp. Trach. 421, τις πόθεν μολαν, κ.τ.λ. σιτούμον = τοῦ νέμεσθαι εἶτον. For this condensation of a phrase into an adjective, see Essay on L. § 43. p. 81, and cp. especially El. 857, 8, ἐλπίδαν . . . κοινοτόκον τ’ ἐπιπάτριον τ’ ἀργώναλ.
1092. εἰθ’ . . . ἑλκοτ] ‘I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to conquer me.’ εἰθ’ is not elsewhere found with the conjunctive. Either (1) there is a confusion of ἑλκοτ (conjunctive for imperative) with εἰθ’ ἑλκεῖν, or (2) the text is unsound. In the latter case a possible emendation is to read εἴθ’ (εἴθ) for εἰθ’. Cp. Plat. Soph. 239 B, ἀλλ’ εἰθ’ δὴ, νῦν ἐν σοι σκέψιμεθα. (Where however εἰθ’ is sometimes read.) Hermann conjectures ιθ’.
1093. ἐξυτόνοις, 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 ἐτ’ ἵσχυν are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like οὐκέτ’ ἄρκο. Cp. El. 186.
1097. οὐκ ἄλλοθεν . . . ἀπὸ μείζονος] ‘And art not thus afflicted from without by the operation of a mightier will.” ἀπὸ μείζονος (masc.) is epexegetical of ἄλλοθεν.

*ἐξεῖ* *τύχαις = ‘Thou art held fast in an evil fortune,” (ἐξεῖ, nearly = συν-ἐξεῖ.) Cp. Ant. 1140, 1, καὶ νῦν, ὧν βιάλας | ἔχεται πάνλαμος ἀμα πόλις ἐπὶ νόσου. And for the meaning of ἀπὸ, cp. Hdt. 8. 15, τὸ ἀπὸ ἑρίξεω δεμαίνοντες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuation. *τύχαις agrees with the antistrophe if we read χερός for χερός.

1098. φρονῆσαι] ‘To adopt the wiser course.” Cp. O. T. 649, φρο-νῆσαι.

1100. *αἰνεῖν, ‘To be content with,” for ἔλειν (Herm.) involves a very slight change and restores the metre. Dind. corr. ἀντί. 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.) ὁ τλάμων τλάμων ἀρ' ἐγὼ καὶ μόχθω λοβατός, δι ήθη μετ' οὐδενὸς ὑστερον ἀνδρῶν ἐλεοτιῶν τάλας ΧΟ. (2.) πότμος, *πότμος σε δαεμόνων τάδ', οὐδὲ σὲ γε δόλος ἐσχεν ὑπὸ *χερός ἐμάς. στυγερὰν ἐξε δύσποτμον ἀρὰν ἐπ' ἄλλοις.

Πλ. στρ. β. (1.) οἷοι μοι, καὶ ποινὰς

ferior sense ('fuller' for 'better'), and the quantity of ἄφωνος 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, πατρίων: O. C. 117, ποι ναίει; 1101. Philoctetes renews his complaint without noticing the interruption. 1102. ὑστερον... ἐσπούσῳ] For the redundancy, cp. supr. 930, and note. 1108. προσφέρων] Sc. ταῖς ἐνδελαίας. Cp. supr. 718, προσφέρωμα, and note. 1110. For the repetition of οὐ, see Essay on L. § 29, p. 48. 1111. Κραταίωσιν] For the shortening of αἰ, cp. supr. 1100, Ἀφωνος, and note. And for the Ionic rhythm, cp. O. C. 214. μετὰ χερῶν] Epicée. 1111. ᾿Ισχων] Sc. τὰ δῆλα. 1112. Δολερᾶς... φρενὸς] 'From a guileful heart.' 1115. 1116. Considering the repetition of σὺ τοι in L. 1096, the repetition of πότμος here (see v. n.) 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 opposition with the sentence. For ἔσχε, cp. supr. 331, and for ἔχε, see Essay on L. § 51, p. 96. 1112. μὴ = ὅπως μή.
πότυνοι θινός ἐφήμενος,
γελα Multimedia
τὰν ἐμαύν μελέων τρόφαν,
5 τὰν οὐδεὶς ποτ' ἐβάστασεν.

1132. φιλον, ὥ φιλων
χειρῶν ἐκβεβιασμένων,
ἡ που ἐλείνων ὄρας, φρένας εἰ τινας
ἐχεις, τὸν 'Ἡράκλειον
1133. ἀθλον ἐμ. ὅδε σοι
οὐκέτα χρησόμενον τὸ μεθύστερον
† ἀλλ' ἐν μεταλλαγῇ

πολυμηχάνου ἀνδρὸς ἐρέσσει,

1135. ὅρων μὲν αἰχμάσας ἀπάτας, στυγνον τε φώτ' ἐχθροδοπῶν,
15 μυρὶ ἀπ' αἰχμάων ἀνατέλλονθ', ὦς ἐφ' ἦμιν κἀκ' ἐμήσατ'
† Οὐνοσεῖν.

1124. θινὸς ἐφήμενος] ‘Sitting on the shore,’ until all be ready for the departure. Cp. supers. 467, 1075 foll. 1126. τρόφαν] Cp. supers. 931. 1127. ἐβάστασεν] Cp. supers. 657. 1128. φιλων is not used here in the ordinary Epic sense = ἐμών, but φιλον and φιλων are reciprocal in meaning. ‘Beloved bow, torn from my loving hand!’ The bow, which Neoletomus (suppl. 657?) proposed to worship as a god, is here addressed by Philoctetes as a spiritual being, who is conscious of his condition, even though removed from him. By a bold personification, the captive weapon is imagined as looking back piteously on its old master, and grieving for the base uses which it must now subserve.

1130. ἐλείνων is an adverbial (or cognate) accusative neutral, meaning, ‘With looks deserving pity’ (not ‘With passionate gaze.’) ‘Piteous must be thy look, as thou beholdest me.’
1131. 2. τὸν... μεθύστερον] ‘Me thus destined no more to use thee in the Heraclean exercise.’ The MS. reading 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 (omega). The scholion of τὸν ᾿Ηράκλεος διδάχοντον refers merely to τὸν ᾿Ηράκλεον in the received reading.

1134. 5. ‘But thou art transferred to the different service of a man of many wiles, who wields thee now.’ ἐν μεταλλαγῇ = ἐν μεταλαμβάνῃ χρείᾳ. See Essay on L, § 43. p. 82. And, for the metaphorical use of ἐρέσσει, ib. § 58. p. 105. Something is amiss either here or in the corresponding line of the anti-strophe, 1157. Hermann conjectures ἄλλων δ’ ἐν μεταλλαγῇ: Paley reads, with Dindorf, ἄλλων μεταλλαγῇ: Cavallin conjectures ἄλλων ἀλαὶν μετ’ ἀγαλαίων.
1136. φώτ’] Cp. O. C. 1018, and note.

1138. 9. ‘Making countless issues to arise from all the shameful ills that he has
The question, 

And laying aside the serpent, 

In modifying wild-eyed eyes, 

But all, 

Perhaps ἐμφασάθ' οὕτως (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 supra. Τὸν τάδε μηθαμένον. Others would read, ἐμφασάτ', ὡς ἔθελον. 

ἀνδρὸς τοι. εἰπεῖν] 'Truly, it is a man's part heedfully to assert what is right.' For δικαίων without the article, cp. supra. 83, δικιάδες: Thuc. 5, 18, § 4, δικαίων χρήσων καὶ οὕτως. And for εἰ, modifying the whole clause, Plut. Legg. 9, 855 Α, ὡς εἰ τε καὶ ἄνδρεσ εἰς ἀγαθόν ἣν κακοῦ διαπερατόν, and especially Aesch. Suppl. 78, εἰ τὸ δικαίον ἱδώντε: Eum. 517. 

ἐπιδόντως δὴ] 'But having done so,'—agreeing with ἀνδρὸς. See Essay on L. § 35. p. 60. 

To abstain from thrusting forth malignant mischief from the tongue: ὀδόνων, literally, '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' poison is under their lips.' Shak. Mids. N. Dr. 3, 2, 'With double 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 (l. 1116 foll.) had cleared the Chorus from blame. He is followed by another, who defends Odysseus. 

τοῦ' ὑφημοσύνα] 'Using Neoptolemus as his minister.' So Hermann, who rightly observes that the Trilichian ὑφημοσύνα is a combination of the readings of L and V. This is one of the places where the independ-
χώρος οὐρεσιβότας, τάν πρόθεν θελεόν ἄλκαν,
οὐδέτερον ἐγὼ ταύτιν, ἀλλ' ἀνέδυν ὅδε χώρος ἐρύκεται,
οὐκέτι φοβητὸς υἱὸν. 1150

ἔρπετε, νῦν καλὸν ἀντίφωνον κορέσαι στόμα πρὸς χάριν ἔμας σαρκὸς αἴόλας.
ἀπὸ γὰρ βίον αὐτίκα λείψω. 1155
πόθεν γὰρ ἔσται βιοτὰ; τίς δὲ εἰν αὕραις τρέφεται,
μηκέτι μηθένδος κρατύνων, ὡσα πέμπει βίιδωρος αἷα; 1160

οὐρεσιβότας] οὐρεσιβότας Λ. οὐρεσιβότας Α. ὁ γὰρ Αὐτ. Πελατ', Πελατ' Λ. Πελάτ' Α. 1160. τὰ νῦν Λ. ταύτιν Α. 1155. ἀνέδυν] ἀνέδυν Λ. ἀνέδυν Α. 1155. ἔρπετε] ἔρπεται Α.

οὐρεσιβότας is either (1) accusative plural, agreeing with ὅς (ὁδος), or (2) for οὐρεσιβότας, nom. sing., masc., agreeing with χώρος. The latter is best. 1148. Πελάτε, πελάτ']. This region of rocky pasturage.' 1149. 50. φυγά... πελάτ'] No longer flying me from my cell, ye shall approach me there,' i.e. οὐκέτι με φεύγοντες ἀπ’ αἰλίων, πελάτε μοι εἰς αἰλία. The words are to be explained, with Bernhardt, if the text is sound. φυγά = φεύγοντες, as suppl. 1144. ἐφιμοῦκα = ἀφίς. με is governed, in the first instance, by the verb for which πελάτε is substituted; i.e. instead of saying οὐκέτι με φεύςετο ἀπ’ αἰλίων, or πελάτε μοι εἰς αἰλία, the two expressions, the negative and the affirmative, are fused into one. (But cp. infr. 1163, 4.) For a somewhat similar confusion, cp. El. 1127, ὅπε' ἐπ’ ἐπίδων ὅπε’ ἄντε ἐξέπεσον εἰςεδέβαμεν, and note. Herm. explained, 'Ye shall not draw me after you as you fly me.' Αντ. conj. μηκέτι. 1151. For ἄλκαν, corresponding to an iambus in the strophe, see on O. C. 1556 foll., 1570.

Some editors put a comma after ἐγώ, so as to connect ταύτιν with ἔχω; but the language runs more simply as in the text. 1152. For ἄλκαν, corresponding to an iambus in the strophe, see on O. C. 1556 foll., 1570.

1153. ἀνέδυν', ἐρύκεται] 'Has no effective guard.' Lit. 'Is guarded by being abandoned,' an oxymoron. Cp. Aj. 1214, where ἀνέδυν is used of the removal of a defence: Thuc. 4. 27, αὐτῶν ἀνέδυτων τὴν φιλακὴν περὶ γεννή-

σεσταί τοὺς ἄνδρας. The subject of the passive ἐρύκεται would have been in the dative after the active voice, ἐρυκένθις ἄλκαν. Cp. Od. 5. 166, ἀ γίνε τον λι-

μόν ἔμας. 1154. φοβητὸς is the verbal of φο-

βέομαι as a deponent verb = 'To be fled from.' 1155. νῦν καλὸν] 'Now is a golden time.' 1156. ἀντίφωνον... πρὸς χαριν] 'To glut your vengeful-gory jaws to heart's content.' For the compound ἀντίφωνον, see Essay on Λ. § 54, p. 100, d. And for πρὸς χαρὶν, cp. πρὸς ἱδωρὶν, πρὸς χαρίν, in Art. 30, is in a different connection. 1157. ἐμάς σαρκὸς αἴόλας] 'On my discoloured flesh.' On the meaning of αἴόλας, see note on Trach. 834. Phi-

loctetes is bitterly conscious that he is not as other men are. Cp. supr. 227. 1158. The tmesis of ἀνόπ recurs infr. 1177, 1207, supr. 517. 1159. ἐν αἴραις] i.e. With no sur-

roundings but the 'casing' air.
Cp. Hdt. 7. 106, τῷ μούνῳ Ξέφης δόρα πέμψεικε. The same notion is resumed in βιόθωρος, 'Sustenance,' 'Ministering,' 'Sustaining.' For the refinement by which the simple verb is used for the compound ἀναπεμπθεῖν, which would be more usual in this connection, see Essay on L. § 55. p. 101. 4.

1161 foll. 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 εξένοι; 'If you reverence anything friendly,' i.e., if you have any respect for the kindness of a friend.

1161, 2. πέλασσον...πέλαταν] 'Draw near to him who draws near to thee with the best of good will.' πέλασσον 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. ποι, here, and in O. C. 721, τὸν σοὶ τὰ λαμπρὰ τεῦχα δὴ φανεῖν ἐπη, has an idiomatic force = σοὶ ἐργον ἔστίν. The reading in both places has been unnecessarily suspected.

1167. For ἔξενοι, 'To endure,' cp. El. 223, οὐ σχῆσιν ταῦτα ἄρα. For ὅτι σοι M. Scyll. conjectures εἰ τι 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, μανωμένοις ἥχοιν, and note, and for βόσκειν, supr. 373, βόσκων τὴν ἄποψιν νόσον.

1170 foll. Similar pathetic passages in κομμῳ occur in O. C. 207-253, Trach. 863-95. Cp. also El. 1273-87. There are three distinct changes in the rhythm, from iambo-dactylic to logoaedic at L. 1186, from this to dactylic at L. 1196, and again at L. 1210 to the iambo-dactylic. The iambics are plaintive and despairing, the logoaedic 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 choreutae, see Chr. Muth's Chorische Technik des Sophocles, Halle, 1877.

1171. ὅ ἀφαίτε τῶν πρὶν ἐντόθων] Cp. supr. 317. 8. The παλαιῶν ἄλγημα 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 τούτ’...ἐς, κ.τ.λ.] 'Why speak you so?' (For grief) to think that, etc. See Essay on L. § 28. p. 49, and cp. supr. 376.
Τραχαία γὰν μ᾽ ἡπίσασ ἄξειν.

ΧΟ. τὸδε γὰρ νοῶ κράτιστον.

ΦΙ. ἀπὸ νῦν μὲ λείπετ' ἡδίν.

ΧΟ. φίλα μοι, φίλα ταῦτα παρῆγγειλας ἐκόντι τε πράσσειν.

10 ἵκομεν ἵκομεν

ναῦς ἐν ἡμῖν τέτακται.

ΦΙ. μή, πρὸς ἀραίου Δίος, ἔλθης, ἵκετεύω.

ΧΟ. μετρίαζε.

ΦΙ. ὡς ἥξειν,

μείνατε, πρὸς θεών.

ΧΟ. τί θροεῖς;

ΦΙ. 15 αἰαὶ αἰαὶ, δαίμων δαίμων.

ἀπὸδωλ' ὁ τάλας·

ὁ ποὺς ποὺς, τί σ' ἐτ' ἐν βίω

τεῦξο τῷ μετόπιν τάλας;

ὡς ἥξειν, ἔλθετ' ἐπήλυδες αὕθις.

ΧΟ. 20 τί ῶέξοντες ἀλλοκότῳ

γνώμα τῶν πάρος, ὅν προφαίνειν;

ΦΙ. οὕτοι νεμεσητῶν,


1176. κράτιστον] Sc. ἰν.

1178. πράσσειν depends (1) on παρῆγγειλας, (2) on φίλα, (3) on ἐκόντι: φίλα is predicative.

1180. ναῦς . . . τέτακται] 'To our station on board ship,' i.e. Each to his several station. ναῦς is partitive genitive of place. The language shows that the moment of sailing is imminent.

1181. Philoctetes has just bidden the mariners to depart. He now beseeches them to stay, as they would avoid his curse. They tell him to speak less wildly, and continue to withdraw. In gentler accents, he reiterates his prayer.


1188, 9. τί σ'] . . . τεῦξο] 'What shall I make of thee?' i.e. How shall I tend, or how endure, my trouble?' τί is an accusative expressing the result of the action of the verb.

1191. 2. 'To do what, according to a new purpose, strangely altered from the tone of your former words?' They profess to hope that Philoctetes is changing his mind. The construction is πρὸς τὸ σημαινόμενον, as if ῶέξοντες (ἐλθομεν) had been (κελεύεις ἐλθεῖν) ῶέξοντας. See Essay on L. § 36. p. 64, and for a similar irregularity, cp. O. T. 1154, 8, ὃς ὁς τάχος τίς τινι ἀποστῆθη χέρας; ΘΕ, διστηρος, ἀντὶ τοῦ; τί προσχρησθήσων μαθεῖν; (Sc. κελεύεις τούτο).
1194. 5. άλώντα...θροεῖν] ‘That one distracted with tempestuous grief, should utter what is at variance with his true interest.’ He means that in bidding them depart he had spoken wildly, as grief, not reason, dictated.

1199. *βροντάς αὐγαῖς] This reading is not certain. *βροντάς is confirmed by the absurd note of the Scholast, γραφη μένου λαβεῖν καὶ βροντᾶς, ἀντὶ τοῦ βροντήσας. But βροντάς αὐγαῖς is not impossible. For the plur. cp. ὁ. C. 15.14.

1201. ὅσοι...ἀπώσα] ‘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.


1204. 5, εἶδον, εἶ...προπέμψατε] ‘Provide me with sword, or axe, or missile weapon, if there be such anywhere.’ εἶ ποθεῖν is put elliptically for εἶ ... δυνάσθη. Cp. esp. Αj. 886, εἶ ποθεῖ...λέβασθε, and note. For πέμπω in this sense, cp. Φυ. 1163, infr. 1266. Another possible reading of this place is to delete the comma after εἶδον, and read προπέμψατε.

1206. ὅς...ποτὲ] ‘That you may put in execution what device?’ For βέβης παλάμαν, cp. Φυ. 87, τοσὸδ (sc. λόγουs) καὶ πρόσεξεν στυγδί. Τοὺς βάταρ ἐστερόντες here (see Ε. on L. § 41. p. 78.) has a somewhat singular effect to a modern ear. Cp. Αj. 238, καθηλη καὶ γλώσσαν ἄκραν | μπετε θεράσας.
ΦΙΛΟΚΤΗΣ.

πατέρα ματέων.

νοὶ γάς;

ἐσ "Αιδών.

οὐ γάρ ἐστὶν ἐν φαίει γ' ἐτί. ὃ πόλις ὃ *πατρία,

πῶς ἂν εἰσίδοιμι *ἀθλίος σ' ἀνήρ, ὃς γε σὰν λιπῶν

ἱερὰν λιβάδι, ἕχθροι ἔβαν Δαναοῖς ἄρωγος: ἔτ' οὐδὲν εἴμι.

ἐγὼ μὲν ἡδη καὶ πάλαι νεὼς ὁμοῦ στείχων ἂν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας

'Οδυσσέα στείχοντα τὸν Ἁχιλλέως γόνον πρὸς ἡμᾶς δεῦρ' ἐντ' ἐλεύσομεν.

οὐκ ἂν φράσεις ἠμιν' αὖ παλιντροποῦ

κέλευθον ἔρπες ὅτε σὺν σπουδῇ ταύχις;

νεῶς Α. μενοὶ] ὁμοῖοι Λ. ἔγγυς Γ. 1210. ἦν ἦ] ἂνη L. ἦν ἂν CA. 1222. ἐλεύσομεν Κ. ἐλεύθομοι C. 1222. οὐδ' αὖ


πολ... ὅτε ὁμοῖοι Ματέων ὑποτάσσεται 'going to seek.' Hence πολ and ὅτε.

1212. 1215. σαῦ... ἕτ' οὐκ ἂν πως τῆς ἂν ἀνήρ L. 1221. ἐλεύθομοι Κ. ἐλεύθομοι C. 1222. 1223. σὺν σπουδῇ]

The waters of Trachis had a peculiar sanctity. Cp. supr. 725, Μηλιάδων νυμφαίοι Ἐπέρχεσιν τε παρ' ὄρους.

1217. ἕτ' οὐδὲν εἰμί. For the order of words, cp. Trach. 161, ὃ ἐτ' οὐκ ἂν, and see Ε. on L. § 41, p. 78, γ. The Chorus have made but little way with Philoctetes, when Neoptolemus reappears. No sooner has he come in sight of the vessel than his repentance becomes complete, and he desires only to restore the bow.

1218. 19. ἔλθω... ἔμης] 'Long since you would have seen me' (σαῦ, Essay on L. § 13, p. 19) 'moving off to rejoin my vessel, had we not despaired the advance this way of Odysseus and Achilles' son approaching us.' For στείχοντα with στείχοι, supr., see Essay on L. § 44, p. 84. For οὐκ after the verb of motion, cp. supr. 256, μηδαμοῦ, and note. 1221. ἐδώρ' ἐντ' ΒΙΖ. ἐντά. There is a slight difference between πέλας στείχοντα and δεῦρ' ἐντά. Odysseus is seen moving not far off, within hearing, Neoptolemus is manifestly directing his steps towards Philoctetes. On being told of their approach, Philoctetes withdraws into his cave.

1222. 1223. οὐκ ἂν φράσεις is slightly less peremptory than οὐκ φράσεις 'Do you not mean to tell me?'
NE. λύσων ὃς ἐξήμαρτον ἐν τῷ πρῶν Χρόνῳ.
ΟΔ. δεινόν γε φωνεῖς· ἡ δὲ ἀμαρτία τίς ἦν;
NE. ἦν σοὶ πιθόμενοι τῷ τε σύμπαντι στρατῷ
ΟΔ. ἑπράξας ἔργον ποιον δόν οὐ σοι πρέπον;
NE. ἀπάταισιν αἰσχραὶ ἄνδρα καὶ δόλως ἐλών.
ΟΔ. τῶν ποιῶν; ὅμοι· μᾶν τι βουλεύει νέον;
NE. νέον μὲν οὐδὲν, τῷ δὲ Πολιάντος τόκῳ
ΟΔ. τί χρῆμα δράσεις; ὃς μὲ ὑπῆλθε τις φόβος.
NE. παρ’ οὔτε ἔλαβον τάδε τὰ τὸς’, αὖθις πάλιν
ΟΔ. ὁ Ζεῦ, τί λέγεις; οὐ τί σον δοῦναι νοεῖς;
NE. αἰσχρῶς γὰρ αὐτὰ κοῦ δίκη λαβῶν ἔχω.
ΟΔ. πρὸς θεόν, πότερα δὴ κερτομῶν λέγεις τάδε;
NE. εἰ κερτομήσις ἔστι τάληθη λέγειν.
ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν εἴρηκας λόγον;
NE. δι᾽ ταῦτα βούλει καὶ τρίς ἀναπολείν μ’ ἔπη;
ΟΔ. ἀρχὴν κλίνων ἄν οὐδ’ ἀπαξ ἐβουλὸμην.
NE. εὐ νῦν ἐπίστω πάντ’ ἀκήκοις λόγον.
ΟΔ. ἔστω τις, ἔστιν, ὃς σε κωλύσει τὸ δράν.
NE. τί φῆς; τίς ἔσται μ’ ὀυπικολύσων τάδε;
ΟΔ. ἐξῆμπασ Ἀχαίων λαὸς, ἐν δὲ τοιοῦτ’ ἐγώ.

1226. πιθὸμενοι] πεθὸμενοι Λ.Τ." 1227. τί πρέπον] δέν σοι πρέπον] i.e. τόν ἐπερ οὐ σοι πρέπον ἦν πράξαι. 1228. ἑπ. [Sc. ἐξήμαρτον. 1230. νέον μὲν οὐδὲν] Cr. suppl. 966, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλιν. 1232. οὐ τί που] Cr. suppl. 900: Τραχ. 668 ο ὑδ τι, and note. 1237. ἐπη] "Would you have me go over and over the same ground in speaking?" ἀναπολεῖν, literally = ‘novare agros.’ Cr. Pind. Nem. 7. 104, ταῦτ’ ἐπερ τῆς ἐπιχείρησις ἄναγοιν ἀμφοῖν τελεύτην. 1239. ἀρχήν] ‘At all.’ Cr. Ant. 92, El. 439, and note. 1240. Here the Laurentian and Trilobin MSS. agree in reading ἀκηκοασ, while the rest give ἀκηκοασ, with Par. A. The difference of meaning is slight, but the reading of L. is at once smoother and more forcible. 1242. ὀυπικολύσων] ‘Post futurum esse satis erat οὐπικολύσων dicere, sed praetulit οὐπικολύσων, ut argute respondent precedenti κωλύσει,’ Dindorf. For the variation of simple and compound, cp. O. T. 566, 7, έκοτε; έπικολύσων. ἀκηκοασκαί τις ἐπικωλυμένοις is, ‘To interfere to prevent.’ 1243. έν δὲ τοιαῦτα is read in a recent MS. (Lc. of Dindorf: Laur. 31.1).
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μοί ἐπικός αὐτὸν ἐξαιρέσας σοφόν.

ὅδε οὔτε φωνεῖς οὔτε δρασείος ἄρρητα;

καὶ πῶς δίκαιοι, ἥ γ' ἔλαβας βουλαὶς ἑμαῖς, τάλιν μεθεῖναι τάτα;

ὅλ' ἄρατιν αἰσχρῶν ἄρατῶν ἀναλαβεῖν πειρᾶσομαι.

καὶ πῶς δίκαιοι, ἥ γ' ἔλαβας βουλαὶς ἑμαῖς, τάλιν μεθεῖναι τάτα;

ἔπον τῷ δίκαιῳ τὸν σὸν οὐ ταρβων φόβον.

οὔτε ὁδεῖν τοι οὐ χείρι πειθομαι τῷ δραίν.

ζέω χείρι πειθομαι τῷ δραίν.

δρασείος ὁδεῖς; δρασείας; δρασείας; δρασείας; 

opus; οὐδὲν ἐξειρέσας σοφόν; 

ἕπε; οὐδὲν ἐξειρέσας οὐδὲν ἐξειρέσας σοφόν; 

οὐδὲν ἐξειρέσας σοφόν; 

οὐδὲν ἐξειρέσας οὐδὲν ἐξειρέσας σοφόν; 

οὐδὲν ἐξειρέσας σοφόν; 

οὐδὲν ἐξειρέσας σοφόν; 

οὐδὲν ἐξειρέσας σοφόν;


this case the aggressor throughout, and Neoptolemus stands wholly on the defensive. Cp. infr. 1300-4.

The Scholiast on l. 1252 explains ἀλλὰ οὖν ἐνεπιθέσσομαι, whence Bothe conjectures πέσοιμαι.

For the unintentional tautology in τὸ μέλλον... κοῦ μέλλοντ’ ἔτι, see Essay on L. § 44. p. 83.

1254. For έρετιο, Wecklein conjectures ἔτω.

1257. καίτοι... έάσω] For καίτοι after a pause, cp. Ant. 904, καίτοι ο’ ἐγὼ ‘τιμησα: Trach. 719, καίτοι δέθοκαι, κ.τ.λ. Odysseus is pursuing his own thoughts without appearing to notice the words of Neoptolemus. Odysseus exit, but is supposed still to lurk somewhere within hearing.

1263 foll. The tone of these lines is that of one utterly broken by misery, and desirous only to be left alone. Cp. Aj. 787, 8, τι μ’ αὖ τάλαναν, ἄρτιος πέπαυμένος | ποικὼν ἄρτρον, εἰς ἔδρας ἄνιστατε.

1263. τίς... βοής] 'What loud disturbance is again taking place before my cave?' For ἵσταται, cp. O. C. 1478, μαλ’ αὖθις ἀμφίστατα διαπρόεισθαι ὄρθοι: Aesch. Cho. 885, τίνα βοήν ἐστησί ὑμᾶς; Eur. Iph. T. 1307, τίς ἀμφί δώμα θεᾶς τὸ υἱὸν βοής;


1265. ὁμοί... 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 ὁρίς sīt uobis. Dicit autem haec verba conspecto Neoptolemo. Nam quae precedent, nondum vis dicuntur. Hinc non interrogaet, quod aliter expectari poterat, μῶν τι μοι νέον, sed μῶν τι μοι μέγα και σὺ πεποιητές πάρεστε.' Herm. The echo of κεκρημένοι in χρῆμα is probably unintentional.
πάρεστε πρὸς κακοῦς πέμπτοντες κακῶν;

NE. θαρσεῖ λόγους δ' ἀκουσον οὐς ἦκο φέρων.

Φι. δεδοκὴ ἐγαγε, καὶ τὰ πρὶν γὰρ ἐκ λόγων καλῶν κακῶς ἔπραξα, σοὶς πεισθεὶς λόγους.

NE. οὐκον ἑνεστὶ καὶ μεταγνώναι πάλιν;

Φι. τοιοῦτοι ἤσθα τοῖς λόγοισι χώτε μου τὰ τῶς ἐκλεπτε, πιστὸς, ἀτηρὸς λάθρα.

NE. ἀλλ' οὗ τι μὴν νῦν βούλομαι δὲ σοι κλέειν, πότερα δεδοκαί σοι μένοντι καρτερην, ἤ πλείων μεθ' ἡμῶν.

Φι. παύε, μὴ λέξης πέρα.

Μάτην γὰρ ἄν εἴπης γε πάντ' εἰρήσεται.

NE. οὕτω δεδοκαί;

Φι. καὶ πέρα γ' ἵσθ' ἢ λέγω.

NE. ἀλλ' ἤθελον μὲν ἄν σε πεισθήναι λόγοις ἐμοίσιν εἰ δὲ μὴ τι πρὸς καριόν λέγων κυρὼ, πέπολμαι.

Φι. πάντα γὰρ φράσεις μάτην.

Οὐ γάρ ποτ' εἴνουν τὴν ἐμὴν κτήσις φρένα,
ὅστις ὑ' ἐμοὶ δόλοις τῶν βίων λαβὼν ἀπεστήρηκας, κατὰ νουθετεῖς ἐμὲ ἐλθὼν, ἁρίστον πατρὸς ἔχθιστος γεγός. ὁλοιθ', Ἀτρείδαι μὲν μάλιστ', ἐπείτα δὲ ὁ Λαρτίου παῖς, καὶ σὺ.

ΝΕ. μὴ πεῦξῃ πέρα: δέχου δὲ χειρὸς εἰς ἡμὴ βέλη τάδε.

Π. πῶς εἴπας; ἄρα δεύτερον δολομέθεα;

ΝΕ. ἀπόμοιοι μῦνον Ζηνὸς ὑψιστὸν σέβας.

Π. ὁ φίλτατ' εἰπὼν, εἶ λέγεις ἐπίτυμα.

ΝΕ. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν πρότεινε χείρα, καὶ κράτει τῶν σῶν ὅπλων.

ΟΔ. ἐγὼ δ' ἀπανδῶ γ', ὡς θεοὶ ἔννιστορες, ύπέρ τ' Ἀτρείδων τοῦ τε σύμπαντος στρατοῦ.
AxaiSiv. \[\Phi.\] téknon, tívos fóvn'ma; µwv 'Odusseos épnošómyv; 

\[\Omega.\] saîf ivos: kai pélas y' órás, òs q' ès tà Troías pedi' ápostetelw bía, èavn t' 'Axilléos paívs èavn te µh thélh. 

\[\Phi.\] all' ou ti' xáriwv, òn tòd' órthothi bélos. 

\[\NE..\] a, µudamwos, µh pròs theów, mebës bélos. 

\[\Phi.\] méthes me, pròs theów, xéira, fílpaton téknon. 

\[\NE.\] ouk àn mebëiIn. 

\[\Phi.\] pheî: tí' µ' ándra polémiow èxhrón t' áfíelov µh ktnæwv tágois émois; 

\[\NE.\] all' ou' ému tiouv' èstív ou'te sol *kalwv. 

\[\Phi.\] all' ouv tòsoútów y' ísòi, tulvs prótous stratov, 1305 tòus tòwn 'Axaíowv psuedókhrwakas, kakouds èntas pròs aîchmén, òn dé tòis lógois thraseiS. 

\[\NE.\] eivn. tà µhν dì tòq' éxeis, kouk èsòi' ópow 

1296. épnošómyu dared B. 1297. pelei'] pedi' LA. pedi' A. 1300. a] da L. 

(1) 

\[\delta\] C. à à A. Tricl. corr. µudamwos] µh damaivos L. 1302. mebeiIn] mebeiIn B. 

ti' µ'] tiv' LG. tì µ' A. 1304. ouv' émuol , sol kalwv] ouv' émuoi kalow. \n

L. dì A. 

1295. téknon] This address marks the perfect restoration of confidence. 

Cp. supr. 923, 4 én' and note. 

tívos . épnošómyu] Some editors connect fóvn'ma with épnošómyu, but it seems more natural to take tívos fóvn'ma (èstiv) as a separate sentence, although fóvn'ma may be resumed after épnošómyu. 

épnošómyu is omitted in Par. B, which in so far favours Nauck's conjecture, PHI. téknon, tívos fóvn'ma; mwn 'Odusseos; ÒÁ 'Odusseos, sâf' èn,m, kai pélas y' órás. 

1299. órhoV[ô]] 'Carry to its aim' = órhoV ëgwêqô. Nepoctolemus here lays his hand firmly on Philoctetes' arm. 

1301, 2. For the construction, cp. 

Eur. Tio. 1146, afeléter' autíh naída µh òndna tâph. 

1303, tòq' emoi\[\delta\] 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 tòde for toûto, with 

Brunk and Seyffert, though this is also possible, viz. all' ouv' émuoi kalów *tòd' èstiv, ouvte sol.-Philoctetes has at least the triumph of seeing the retreat of Odysseus. 

1305. Philoctetes at least the triumph of seeing the retreat of Odysseus. 

1305. all' ouv] 'However this may be,' whether the deed were honourable or no. 

1306. toûs prótous stratov] The prime men of the host.' 

1306. toûs . psuedókhrwakas] 'The false intelligencers of the Achaean's.' Sc. 

tovs da vàv yxevwn kprósovs tò ádò tòw 'Axaíowv. Philoctetes sees through the whole stratagem, and perceives that not only the employment of Nepoctolemus, but the news of the pretended 'Em- 

1307. én òh . òratexi[ô]] See Essay on 

L. 9' par 27. 

1308. kouk èsòi' òspov . emê] 'And 

there is no place for anger or discontent on your part towards me.' Turne- 

bus, by a slight change, read òspov, and
this has been generally adopted. For the use of ὃν, however, cp. Aj. 1103, ὃν ὃνοι ὁ θεὸς ὁ ἄνθρωπος τὰς μὲν ἐκ τοῦ ἔθους τίχας δοθεισάς ἠστ' ἀναγκαῖον φέρειν· ὅσοι δ' ἐκοινώσωσιν ἔγκειται βλάβαις, ὅσπερ σὺ, τοῦτοι οὔτε συγγνώμην ἔχειν δίκαιον ἠστιν οὔτ' ἐποικτεῖν τινά.

1320

σὺ δ' ἡγίσωσαι, κοθῷ σύμβουλον δέχει, εάν τε νοοθῇ τις εὐνοία λέγων, στυγεῖς, πολέμιον δυσμενῆ θ' ἡγοῦμενος.

ὅμως δὲ λέξων Ἰάνω ν' ὅρκιον καλῶ.


1311. οὐχὶ Σισύφον πατρὸς

1312. ξύμφημι... 1313. ἀριστα

1314. τὰς μὲν ἐκ τοῦ ἔθους τὰς μὲν ἐκ τοῦ ἔθους τίχας δοθεισάς ἠστ' ἀναγκαῖον φέρειν· ὅσοι δ' ἐκοινώσωσιν ἔγκειται βλάβαις, ὅσπερ σὺ, τοῦτοι οὔτε συγγνώμην ἔχειν δίκαιον ἠστιν οὔτ' ἐποικτεῖν τινά.

1315

1316. 1317. 1318. 1319. 1320.

1321. 1322. 1323. 1324. 1325.
καὶ ταῦτ᾽ ἐπίστω, καὶ γράφου φρενῶν ἔσω.

σὺ γὰρ νοσεῖς τὸδ᾽ ἄλγος ἐκ θείας τύχης, Χρυσῆς πελασθείς φύλακος, ὅσ τῶν ἀκαλυφὴ σηκῶν φυλάσσει κρύφιοι οἰκουρῶν ὅφις· καὶ παῦλαν ἵσθι τῆς δέ μήποτ᾽ ἐντυχεῖν νόσου βαρείας, ὡς ἄν ἀντέδε ἦλιος ταῦτη μὲν ἀέρι, τῆς δ᾽ ἀδ δύνη πάλιν, πρὶν ἄν τὰ Τροίας πεδί᾽ ἐκὼν αὐτῶς μόλις, καὶ τῶν παρὶ ἦμῖν ἐντυχὼν Ἀσκληπιδῶν νόσου μαλαχῆς τῆςδε, καὶ τὰ πέργαμα ἔξω τοιόδε τόξοις ἔξω ἡ ἐμοὶ πέρσας φανῆς.

ὡς δ᾽ οὔδα ταῦτα τῆς ἐχοντ' ἐγὼ φράσω. ἀνὴρ γὰρ ἦμῖν ἐστιν ἐκ Τροίας ἄλως,


1325. γράφου] The middle voice (Essay on L. § 31. p. 53.) is used as in Aesch. Prom. 789, ἄν ἐγγράφου σύ μνήμοσιν ἐλείτοις φρενών. 1326. νοσεῖς τὸδ᾽ ἄλγος] Cogn. acc. i.e. ἔχεις τῆδε ἀλευρίν νόσον. 1327. πελασθεῖς] 'In consequence of having come near.' The participle is parallel to ἐκ θείας τύχης, which it helps to explain. Cp. the epexegetie use of λογευθεῖς in O. C. 1322. 1327. 8. The serpent guarded the shrine of the nymph Chrysa, who is sometimes identified with Athena. Cp. the sacred serpent of Athena Polias in the Erechtheum. 1329. ἐντυχεῖν For this Aeurus and Elmsley substituted ἐν τυχοῦ, and Pearson, followed by recent editors, conj. ἐν τυχεῖν. But for the aer. infin. in prophecy, cp. Aesch. Prom. 667, κεὶ μὴ θέλειν, πιπανίν ἐκ Δίος μοίνην | κεραινόν, παῦλαν is best taken as the subject of ἐντυχεῖν, sc. σο. 1330. ὃς ἄν] 'While.' Not for ἄν ἄν, but an instance of the temporal use of ἄν being accompanied by ἄν. See Essay on L. § 28, 4. p. 47. 1331. ταὐτή μὲν . . τῆς δ᾽] He points first to the right and then to the left of the λογευθεῖν. 1333. τῶν . . Ἀσκληπιδῶν] The genitive does not depend primarily on ἐντυχών, but is causal with μαλαχῆς. See L. and S. s. v. ἐντυχών. 'And by the sons of Asclepius in our camp, having there met with them, you shall be soothed from the pain of this disease.' For the resumption of παῦλαν in μαλαχῆς, cp. Aj. 106-10, θανεῖν γὰρ αὐτῶν ὅτι πω ἐβέλω . . πρίν ἄν . . θάνη. In infr. 1347, Heracles further reveals that what is still unknown to Neoptolemus, that Asclepius will himself come to heal Philoctetes. μαλαχῆς does not guarantee a complete cure, perhaps because the common story (as in Findar) represented Philoctetes as still lame. Blaydes conjectures μεταστήπι τῆςδε. But such harsh assonance is improbable here. 1335. ἕνι is used in two slightly different senses (cp. Shak. Jul. C. 3. 1. 'As here by Caesar and by you cut off'). For ἕνι of the instrument (literally, 'With the help of') cp. Aesch. Pers. 755, πλοῖον ἐκτῆσον ἐν αἰχμήν: Aj. 1445, ἄν ἔως δολῷ κεντήσεθ' οἱ λελεμένουι. 1336. ὅς] 'How.'
"Elenos áristómantas, ós légei safós
óς δεί γενέσθαι ταύτα: καὶ πρὸς τοῖς ἐτί,
ός ἐστὶ ανάγκη τοῦ παρεστῶτος θέρους
Τροίαν ἄλωναι πᾶςαν ἢ δίδωσι ἐκών
κτείνειν ἑαυτόν, ἢ τάδε ψευθῆ λέγων.

ταῦτ' οὖν ἐπεὶ κάτωισθα, συγχώρει θέλων.
καλὴ γὰρ ἡ πίκτησις, 'Ελλήνων ἐνα
κριθέντ' ἄριστον, τοῦτο μὲν παιωνίας
eis χειρᾶς ἐλθείν, εἶτα τὴν πολύστονον
Τροίαν ἐλῶντα κλέος ὑπέρτατον λαβεῖν.

Phil. ὁ στυγνὸς αἰών, τι. με, τι δήτ' ἔχεις ἀνω
βλέποντα καύκ ἀρήκας εἰς 'Αἰδον μολέν;
οἷς, τι δράσω; πῶς ἀπιστῆσω λέγοις
tois tovδ', ὃς εὑρεῖς ὃν ἐμοὶ παρῆκαν;
ἀλλ' εἰκάθω δήτ'; εἶτα πῶς ὁ δύσμορος
eis φῶς τάδ' ἔρξας εἰμί; τῷ προσήγορος;
πῶς, ὁ τὰ πάντ' ἱδντες ἀμφ' ἐμοὶ κύκλοι,

1342. ψευθῆ λέγων] ψευθῆ λέγη γρ. λέγων Γ.
1343. συγχώρει] sic L pr. συγχάρη C. 1346. τῆν] ʼή from ʼό L.
1347. κλέος] κλέος(α)ς L. κλέος Α.
1348. 2nd. τι] om. ΑΓ.
1338. ἀριστόμαντις] 'Prophet-prince.' On the compound, see E. on L. § 55.
1339. ὅ] 'That,'
1341. 2. ἔλεγον] 'Else, should this word of his be falsified, he willingly
offers himself for death.' For the combination of ἔλεγον with the hypothetical
clause, cp. Plat. Rep. 6. 490 A, ἡ ἀλα-
ζων δυντι (i.e. ἐὰν ἀλάζων γ) μηδαμῇ
μετείναι φιλοσοφίας ἀλήθης. And for
the mode of expression, cp. supra 618, 9.
1343. Philocetes had heard some
of this before (1. 604 foll.), but in a
narrative which he had learned to dis-
believe (1. 1306). Now he knows it on
the authority of one who has given a
pledge of his good faith.
1338. συγχώρει] 'Agree.' Cp. Ηdt. 3. 83, ἐς συνεχόρεοι ὃi εξ ἐπὶ τοῦτου.
1344. καλὴ γὰρ ἡ πίκτησις] 'For
it is a noble prospect of gain.' The
compound word with ἐπι- corresponds
to the cumulative statement, 'Not only
to be healed but to take Troy moreover
and to win this great renown.'
1349. ἢ] 'Above all others.' Cp. Aj. 1340,
ἦν ἄνδρ' ἐδεῖ ἀρίστον, and note.
1348. ὁ στυγνὸς αἰὼν] 'O hateful
light of day!' As the 'life,' αἰὼν,
in Homer is said to leave the man, e.g.
II. 5. 685, ἑπείτα μὲ καὶ λίπησι αἰὼν, so
here it is said to refuse to let him
go.
1350. πῶς ἀπιστῆσω] 'How shall
I refuse compliance?' 3 aor. conjunc-
tive. Cp. Trach. 1240, θεῶν ἄρα μὲν
ν' ἀπιστῆσαν τοῖς ἢμαῖς λέγοις.
1353. τῷ προσήγορος] 'Who is
there that will speak to me?' The
predication is continued from the pre-
vious sentence. προσήγορος 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 κύκλο means, (1)
'Eyes,' or (2) 'The orbs of day and night,'
or (3) 'The heavenly bodies.' Philoctetes more than once appeals to the powers of Nature. Cp. supr. 966-8. 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. supr. 297, 535-8, 757-9, 786, 795, 807, 1004, 1085, 1150, 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 ἄμφι ἔμοι requires the article. But this phrase has been attracted into construction with the nearer word, i.e. τὰ πάντα ὑδότες ἄμφι ἔμοι = ὑδότες ἄμφι ἔμοι πάντα τὰ ἄμφι ἔμοι (γεγενημένα). For the genitive, cp. supr. 554.

1355. The compound with ἐξ- marks that endurance will here reach its furthest point.

τοῖς... παισι[ν] For this apposition of a clause to a demonstrative pronoun, see Essay on L. § 33: p. 57, d.

1357. τοῖς] Sc. ἐγανασχῆσοισθε ἐμὲ ἐξουντά.

1358. 1359. 1360. ois... kακά.] For men's thoughts, when they have once brought forth an evil progeny, rear nothing but mischief afterwards,' γνώμη, 'Thought,' or 'Mind,' is imagined as the mother of results for which man is responsible. The mind that has once had had children will go on, and will bring up an evil brood. The figure is lost if κακοὶ (Dobree) is read for κακά. For παθοῦν, cp. Fr. 443, λευκὸν αὐτῶν ἀντὶ ἔπαιδευκά γάλα; Plat. Theae. p. 150 E, τὰ ἐν ἔμοι μαλαβίσθηκα καὶ τρίτοις ἀπάστησον, ψευδό καὶ ἐθάλαπα περὶ πλεῖον πανηγύμενον τοῦ ἀληθοῦς.

1362. καὶ σοῦ β' ἐγώ... τοῖς.] 'Ay, and for my part I wonder too at thee for this.' ἀναφέρω often expresses gentle exostilation.

1364. 1365. The antecedent (οἱ ἐν Τροίᾳ) is to be supplied from εἰς Τροίαν. Essay on L. § 39: p. 72. 1365-7. ois... ἐκριναν.] 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 fa-
ther's arms. The clause was therefore rightly condemned by Brunck. But the interpolation is probably an ancient one, as is shown by the construction of διπλήν, which is a 'genitive of respect.' Cp. Aj. 839 foll.

1366. καὶ μ’ Λ. A. τάδε γρ. τάδε Γ.  
1369. ἀπόλλυσαί] ἀπόλλυσε L.  
1370. χάρυν'] χάρυν  
L pr.  
1371. κακοῦ] κακοὶς A. κακοὶς Α. κακοὶς Γ.  
1373. εἰσότ’] εἰσότ(α) A. σει added by L pr. between lines. σε A.  
1381. *λοφθ’] καλῶς  
LRF Vat. V. καλ’ AV-R. Dind. corr.

petition of διπλήν may be simply emphatic. See Essay on L. § 44. p. 83.

1374. πιστεύσαντα is (1) 'Believing,' (2) 'Obeying.' 'Believing the gods (who speak through Helenus) and yielding to my words.'

1375. ἀνδρὸς τοῦτον = ἐμ. ἐ. φιλου is strongly emphatic, as appears from its position in the line.

1377. τοῦτο...ποι[.] The dative of accompanying circumstance, nearly = σω. 'Do you mean that I, thus afflicted, am to go to Troy, to Agamemnon?'

1380. δεινον] Cp. supr. 1325. aiyn is here correlative to αἰνεσα, 'Having recommended,' and is therefore rather 'counsel' than simply 'speech.' Or, possibly, the exactness of meaning is sacrificed to the repetition of the same sound. Cp. Aj. 467, συμπεποίη µόνος µίνος.

1381. *λοφθ’] The correction of Din-
dorh here (see v. tr.) is right and necessary. κάλ' is a manifest MS. conjecture, based on imperfect knowledge. See L. and S. s. v. καλός. λύστα is supplementary predicate with τελούμενα, and λύστα τελούμενα = λύστα ισόμενα εἰ τελοῦτο.

1384. In speaking of the taking of Troy as an advantage gained, Neoptolemus appears to Philoctetes to take part with the Atreidai, whose glory he accounted loss. Cp. Aj. 469, 70, άλλ' άδει γ' Άτρειδαις διϊ ευφράναιμι ποι. | ούκ έστι ταύτα. The expression is slightly varied. 'Do you mean advantage to the Atreidae, or do you say this with reference to me?'

1385. φιλὸς γ' ὄν] For the nominative, see Essay on L. § 15. p. 21; i.e. σοι ποι φιλὸς γ' ὄν, φιλὸν σοι ἐξω καὶ τόν λόγον.

1386. The change from ἐξήρασιν to ἐξήρασιν μ', which Dindorf adopts from Brunck, is certainly a very slight one, but the text is sufficiently clear as it stands. Cp. O. T. 461, κάν λάβῃ ἐφευρεμένων, and note, supra. 769.

1387. ὥ ταύτα] Cp. O. T. 1149, and note. Neoptolemus has earned the right to address Philoctetes with familiar confidence.


φημὶ δ' ὧν σε μανθάνειν] 'But I declare that you do not understand the case:'—the fact, namely, that the voyage to Troy will be for the advantage and renown of Philoctetes himself, and that the generals now mean well to him.

1390. ἐγὼ οὐκ' Άτρειδας] This (see v. tr.) is Dindorf's very probable correction. The reading of L has arisen, as he observes, from the confusion of ἐγὼ οὐκ and ἐγ' οὐκ, two ways of writing the same thing. Cp. O. T. 1002, and v. tr.


1392. The reading Τροίαν γ' deserves some consideration, notwithstanding the repetition of γε. Cp. O. C. 977, and v. tr.
NE. ti de\' an he\'ies dr\'om\'en, ei se \'e\' en logois
peisisin dynh\'osestha me\'de\'en dw logw;
\'os \'b\'ost \'e\'m\'ol me\'n ton logon \'h\'e\'ai, se de
\'e\'n \'osper \'h\'e\'i \'e\'i\'es aneu sotnrias. 1395
[95 b.

F1. \'ea me pashein ta\'ob \'aper pateiv me dei:
\'a \'e \'h\'nosea moi de\'ias \'em\'is thigw,
pempeiv pro\'s\' oikous, tauta moi pr\'agwv, te\'knov,
kal \'h\'i \'br\'adwne, \'h\'i\'e \'epimn\'osei\'h\'i \'eti
Troias: \'alis y\'aro moi teb\'rhnetai \'g\'ois.

NE. ei dokei, steicwmen.

F1. \'o \'eg\'nai oirh\'k\'o \'epos.

NE. antereide \'e\'nov b\.\'asin \'e\'n.

F1. eis \'e\'von \'e\'g\'o ste\'en.


1394. peisewn] For the assimilation of the tense of the infinitive to that of the principal verb, cp. 1242. But qy. peisewn? me\'de\'en \nlogw] 'In nothing of what I say.' For this accusative, cp. O. C. 797, \'al\'e\' o\'dia yaro se ta\'uta \'h\'i pei\'wn, \'i\'o.

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 antithesis becomes clearer as the sentence proceeds. The full expression would be, \'o\'s \'e\'m\'o\'n me\'n \'b\'e\'st\'on \'e\'st\'on, \'e\'m\'e\' me\'n, k.t.l. 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., Polunkeik\'is, kal \'h\'i \'epi\'w\'h\'s \'e\'s, \'al\'e\' \'e\'m\'o\'n me\'n \'h\'i\'e\'d\'os, k.t.l.

1398, 9. \'a\' ... \'impev\'an] For this apposition or epexegeisis, cp. supr. 1355, 6.

1399. de\'ias ... \'higw\'an] This was Philoctetes' understanding of supr. 813; cp. 941, 2.

1400. \'bradwne] Sc. \'o pro\'\'ama.

1401. \'al\'e\'s ... \'i\'e\'nos] '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. r.) te\'b\'h\'l\'\'i\'an \'e\'nov, although somewhat more prosaic, is not impossible.

1402. At this point, before the commencement 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. 526, 645.

1403. antereide ... \'e\'n] (1) 'Lean now thy steps on mine.' Sc. \'e\'m\'i \'e\'nov \'b\'asei. Neoptolemus gives his arm to the lame man. Cp. supr. 893, kai\'t\'os antere\'dei, and note. Others (2) explain antere\'dei, sc. pro\'s \'o\' o\'d\'a\'e, 'Press thy foot against the ground,' i.e. 'Step firmly.' But although this accords more exactly with the response of Philoctetes, eis \'e\'von \'e\'g\'o ste\'en, the expression itself in this sense is hardly natural here, and the interpretation given above agrees better with the situation. The idiomatic uses of \'epi\'w\'h\'an, however, are such as to leave it doubtful whether Neoptolemus bids Philoctetes lean upon him, or simply encourages him to move. eis \'e\'von ... ste\'en] If the former interpretation of the first part of the line
μήπω γε, πρὶν ἄν τῶν ἡμετέρων ἀδῆς μύθων, παῖ Ποιάντος, φάσκειν δ' αὐδὴν τὴν Ἡρακλέους ἀκοῆ τε κλονίν λευσίν τ' ὄψιν, τὴν σὴν δ' ἥκω χάριν οὐρανίας ἔδρας προλιπών, τὰ Δίος τε φράσων βουλεύματά σοι, καταρητύσων θ' ὄδον ἢν στέλλειν σοῦ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξα τύχας,
Philoctetes knew the labours of Heracles, but not the glory which is now revealed to him. The emphasis conveyed by σορους therefore belongs rather to the main predication than to the relative clause: 'How, after all that course of labour, I attained immortal renown.' ἄρετή is 'Glory of virtue,' as ὑστοσιβε, in Ant. 924, is 'Need of impiety.' For ἔχων = κάτ-σχον, 'I won,' see Essay on L. § 55. p. 101, and § 32. p. 55, and cp. Α.465, ὃν αὐτὸς ἔχει στέφανον ἑυκλείας μέγαν. The aor. ἔχων = 'I came to have,' as ἐδάσηλενα = 'He came to reign.' See many instances of this use in Arist.'s Lexicon Platonicum, s. v. ἑκεῖν.

This implies some more elaborate stage effect than is commonly supposed to have belonged to the Greek theatre. ἄρετή is 'Glory of virtue,' as ὑστοσιβε, in Ant. 924, is 'Need of impiety.' For ἔχων = κάτ-σχον, 'I won,' see Essay on L. § 55. p. 101, and § 32. p. 55, and cp. Α.465, ὃν αὐτὸς ἔχει στέφανον ἑυκλείας μέγαν. The aor. ἔχων = 'I came to have,' as ἐδάσηλενα = 'He came to reign.' See many instances of this use in Arist.'s Lexicon Platonicum, s. v. ἑκεῖν.

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1.30. σκόλλα] 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 κύθλα Τρωϊκ.)

1.1430. οἶνος] For Oeta, as a name for the country of Trachis, cp. supr. 453, ὥς γένεθλον Οἰκταίον πατρὸς. This word in the mouth of Heracles appeals more than all else to the heart of Philoctetes.

1.1431. τὸδὲ τοῦ στρατοῦ] Sc. τοῦ Τροϊκοῦ. For this vague use of the pronoun δὲ, see Essay on L. § 22. p. 34; and cp. supr. 1436, ὃς τῶν αἵτινς κακῶν ἔφυ, τὸδὲ τοῦ πῶλου. Schnarr. conjectures τοῦ ἴδου στρατοῦ.

1.1432. συμφέρει] Accusative in apposition to οὕμεν: 'An act commemorative of my bow.'

1.30. στρατοῦ] It is evident that the high-place on Mount Oeta, where
Heracles was supposed to have been glorified, after having been laid upon the pyre, was kept sacred in the time of Sophocles; and, like the place of Oedipus' disappearance, it is imagined to have been a place of worship in heroic times. Hyllus had often stood there sacrificing, Trach. 1192. Perhaps some well-known image of the hero there, with a brazen shield, may have occasioned the expression in supr. 727.

1433.7. καὶ σοι . . τόδε] These words are διὰ μέσου. Heracles turns for a moment to Neoptolemus, and then resumes his address to Philoctetes. τάδε refers generally to all that precedes. Neoptolemus must aid Philoctetes and not forget his obligation to the bow of Heracles.

1434. 5. Cp. supr. 112-115.

1435. τὸ Ῥημας πεδίον] Supr. 69.

1436. λέοντε συννόμω] 'Two lions, who share one hunting-ground.'

1437. ἕγω δ' Ἀσκληπιόν] Having so far broken ground with the supernatural, the poet carries the celestial machinery one step further. Machaon was the healer of Philoctetes, according to the common story which is followed supr. 1333, in the anticipation of Neoptolemus. Here it is Asclepius himself.

1439. τὸ δεύτερον] For the taking of Troy by Heracles in the former time, cp. II. 5. 638-642: Pindar, Nem. 4. 25: Αἰ. 1300 foll.

1440. ἐνωσιθ'] 'Keep this in your thoughts.' For ἐνωσι, of an intention or design, cp. O. T. 330, ἀλλ' ἐνωσις ἡμᾶς προδοσών, κ.τ.λ. The force of the middle voice is, 'Be careful to bear in mind.' Cp. supr. 375. 'His non paruit Neoptolemus.' Lambinus.

1441. τὸ πρῶς] 'As towards.' Cp. O. C. 617, καὶ ταύτα θείας εἶ ταύνων εὐθειαί [καλῶς *τὸ πρῶς σε].

1442. δεύτερ' ἡγεῖται] O. C. 351. 1443. συνθύμηκει βροτοῖς] 'Follows men in death.' Of the pious only can it be said that their works do follow them. A confused expression, arising from haste or inadvertence like many that might be quoted from Shakspeare. The whole of this speech of Heracles, as compared with the rest of Sophocles, is a careless piece of work. Did the poet leave the ῥῆσις ἄπο μηχανής to Iophon or to some pupil, being unheedful of the celestial machinery, like Shakspeare in Cymbeline? Or is this a case, like that of Iphigenia in Aulide, where a later interpolation has taken the place of the original text? Nothing is to be gained here by conjectural emendation (see for example that of Hermann suggested by Ellendt, ἦ γὰρ εὐδέξεια συνθήκης εὐρότοι, καὶ ζωή, καὶ θάνατον, οὐκ ἐπισταταί: or that of Cavallin, ἦ γ. εὐς. συμφέρει βροτοῖς, καὶ ζωή καὶ θανάσιν, οὐδ' ἀπόλλυται), nor by obelizing particular lines. In ll. 1452-1471, the master's hand is again apparent. For the sentiment, cp. Pind. Isthm. 4. 41, καὶ πάγιον ἅπα χθόνα καὶ διὰ πόνον βέβαιον | ἐργασίων ἀκιδί καλῶν, ἀσβεστος αἰτε: Thuc. 2. 43.
καν ζωσι καν θανωσιν, ουκ απαλλυται.

Φι. δι φθεγμα ποθεινον εμοι πεμψας,
χρωνιος τε φανεις,
ουκ απιθησω τοις σοις μυθοις.

ΝΕ. καγω γνωμη ταυτη τιθεμαι.

ΗΡ. μη νυν χρωνιοι μελλετε πρασσειν.
καιρος και πλουσ
δδ επετηγε γαρ κατα πρυμναν.

Φι. φερε νυν στειχον χωραν καλεσω.
χαιρ, δι μελαθρον ξυμφρουρον εμοι,
Νυμφαι τ' ευνυριοι λειμωνιαδε
cαι κτπνς αρσην πόντου *προβολης,

1447. ἀπεθήσω) i from ει L. ἀπεθήσω Α. 1448. NE.] om. A. γνωμη]
gνωμις ΛΑΛ. γνωμη Γ Βατ. ταυτη] ταυτη Γ. 1449. μη νυν] μη νυν ΛΑ.
*προβολης] προβολης ΛΑΛ"V. προβολης Βατ."V. Herm. corr.

14: Aristoph. Nub. 320, 364, δη του φθεγματος, δε λεγων και σεμνον και
tερατωδε. 1446. χρωνιος] 'At last, after so long' (adjective). Cp. Ο. C. 441, ἡλαυνει μ' ει
1448. γνωμη ταυτη τιθεμα] 'Determine likewise in my thought.' Various
changes have been needlessly proposed, of which the most plausible is γνωμη
ταυτη τιθεμα, 'Give my vote the self-
same way,' quoted by Lamb. as a v. r.
1449. For χρωνιοι with χρωνιοι pre-
ceding in a different sense, see Essay on
L. § 44. pp. 83. 84.
1450. καιρος] 'The right moment.'
Cp. supr. 466, καιρος γαρ καλει.
464. 5, οφρυα δυ ωθει|πλουν ημι εικ.
1451. επετηγε] 'Counsels you to haste.'
Cp. καλει, supr. 466: Ο. C. 1540, επε-
τηγε γαρ με τουκ θεου παρον.
For the position of γαρ, see Essay on L. § 26.
P. 44.
κατα πρυμναν] Cp. Thuc. 2. 97, ην
dei κατα πρυμναν ισοθηται το πνευμα.
Heracles is now withdrawn.
name of Prosper: it did bass my trespass.

πόντον υποβολῆς] 'Of the bluff that juts into the deep.' This conjectural emendation of Hermann is more probable than πόντον προβολῆς θ'. For, though the latter involves a slighter change, it leaves κτήσις ἄρσην too indistinct, πόντον is objective genitive: sc. εἰς τὸν πόντον προβεβλημένου.

1456. οὗ refers either generally to the whole region described in the preceding lines, or to the last word only, the 'jutting foreland' being no other than the ἀκτῇ of 1. 1, in which the cave was situated.

1456. Ἴ. 'My head withdrawn into the deepest nook was (notwithstanding) wetted by the lashing wind.' θόσος is here the south-east. See Introduction.

1458. φωνῆς ... ἡμιτέρας] The genitive follows ἀντίτυπον, for which word, cp. supr. 693.


1460. χειμαζομένῳ] 'In tempest of my woe.' If there were storms without, so too was there a storm within. For a metaphorical use of χειμαζεῖσθαι, cp. esp. Aesch. Prom. 562, τὸν χαλῶνον ἐν πετρόνοις χειμαζόμενον. Cp. also Shak. Lear, 3. 4. 'Thou think'st it much that this contents storm | Invades us to the skin: so 'tis to thee; | But where the greater malady is fixed. | The lesser is scarce felt. | When the mind's free.'

The body's 'delicate: the tempest in my mind | Doth from my senses take all feeling else | Save what beats there,'

1461. Δήμον] This, like Ἐρμαῖον supr., is probably a name actually associated with Lemnos, though we cannot pretend to know more than the Scholiast respecting its origin: ἢ οὗτος καλομεῖνη κρήνη ἐν Δήμῳ Δήμονι Ἀπόλλωνος, ἢ σῶν ἐν ἔρημῳ ἐπὶ δόλων πνεῦμον. Possibly Sophocles himself could not have determined this.

1463. δόξης ... ἐπιβάντες] 'Though we never embarked upon this thought,' i.e. never entertained it, never thought of doing so. He refers partly to his steady refusal to go to Troy, and partly to his abnegation of all hope. For the expression, cp. O. C. 189, and note: Hdt. 3. 67, ἐπιβατέων τοῦ ὀμονούμου Σμήρδιου τοῦ Κύρου: Plat. Legg. 3. 699 B, ἐπὶ δὲ τῆς ἄλπος δύχουμεν ταυτῆς εἴρηκος καταφύγην αὐτός εἰς αὐτοὺς μόνον εἶναί καὶ τοῦς θεοὺς.

1464. ... ἀμφίκαλον] He sums up the preceding invocations in one expression.

1465. καὶ ... ἀμέμπτως] 'And speed me with good voyage to heart's content.' The fair wind, blowing off-shore, is regarded as the breath of the land. Seyffert takes ἀμέμπτως to mean, 'Without grudging,' as if Philoctetes apprehended that the isle might resent his leaving it. But this fancy is too finely spun.

1466. ἡ μεγάλη Μοῖρα] Referring to supr. 1337-47.
γνώμη τε φίλων, χω πανδαμάτωρ
daίμων, ὅσ ταυτ' ἐπέκρατεν.

ΧΟ. χαρῶμεν *δὴ πάντες ἄδολλεῖς,
Νύμφαις ἀλαίασιν ἐπευξάμενοι
νόστου σωτήρας ἱκέσθαι.


1467. γνώμη τε φίλων] Supr. 1374, 1381, 1389.
χω πανδαμάτωρ | δαίμων] This refers to the intervention of Heracles, to whom the epithet πανδαμάτωρ is, in the mouth of Philoctetes at least, sufficiently appropriate. Cp. Trach. 1102, καθεὶς τροπαῗ ἐστις τῶν ἐμῶν χερῶν.
1468. The compound ἐπέκρατεν, '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 ἄδολλεῖς] '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. T. 80, 81, τίχρπ .. σωτήρ, and see Essay on L. § 20. p. 30. But possibly (2) σωτήρες should be read, 'That we may arrive and make safe our return;' cp. Trach. 85, κείμενο βίον ἄφαντος: Od. 23. 68, ἄλλες τηλοῦ νόστον.
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, Strasbourg, 1786, which was copied by Musgrave and Bothe. 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 Poetae 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), τοὺς αὐτούς τοὺς πλονσίου τε καὶ ἀπλέιστους (leg. ἀπλήστους) ὀδροπισφων ἐσκενή ἔλεγεν οἱ μὲν γὰρ πε- πλεωμένοι (leg. πεπλησιμένοι) ὑδάτων’ οἱ δὲ χρημάτων. τὰ τῶν πλονσίων καὶ ἀσώτων χρηματα ταῖς ἐπὶ τῶν κρημνῶν συκέαις εἶκατε[ν.] ἢ[θ]’ ὁν ἀνέθραπον μὲν μὴ λαμβάνειν κόρακας δὲ καὶ ἱεῖνοις’ ὀπέρ παρὰ τούτων ἔτερα (leg. ἐταῖρας) 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.
FRAGMENTS.

ΑΘΑΜΑΣ.

4. ὡς ὃν ἄπαις τῇ κἀγώναί τῃ κάνεστος.

5. λευκὴν ἥμεραν.

ΑΙΑΣ ΛΟΚΡΟΣ.

10. καταστάκτον κυνὸς σπολᾶς Λίβυσσα παρδαλήφορον δέρος.

11. τὸ χρύσον δὲ τᾶς Δίκας δέδορκεν ὅμμα, τὸν δ' ἄδικον ἀμείβεται.

12. ἀνθρωπὸς ἐστὶ πνεῦμα καὶ σκιὰ μόνον.

13. σοφοὶ τύραννοι τῶν σοφῶν ξυνοσίας.

14. τί σοι τὸ 'Απόλλων κεκιθάρικεν;

ΑΘΑΜΑΣ] Sophocles is known to have written two plays under this name. One of them at least was prior to the Clouds of Aristophanes (l. 257). It is uncertain whether the Fragments under this title are from the first or the second Athamas.

ΑΙΑΣ ΛΟΚΡΟΣ] Ajax, the son of Oileus, in dragging off Cassandra, had done violence to the image of Athena, and was in danger of being stoned by the Greeks for this offence, when he was saved by taking refuge at the altar of Athena. Procl. Chrestom. p. 484.

10. ‘The Libyan jerkin taken from the spotted beast, the hide the leopard wore.'

This refers to the leopard's skin that was hung outside Antenor's door, in token of the house being spared in the sacking of Troy. Cp. Strabo, 13. 608.


12. τὸν δ' ἄδικον ἀμείβεται ὁ ἀμείβεται 'And requites the wrong-doer.' Sc. τῶν ἄδικη-μάτων.

13. This line is attributed to Euripides by Plato, Rep. 8. p. 568 A, and by others who may have been influenced by him; but various writers, who, although later, must have had means of verifying their assertion, expressly attribute it to this play of Sophocles.

14. For κεκιθάρικεν, explained by ἵματι τεύσατο, which does not seem impossible, Meineke substitutes τεβρίακεν,
15. καὶ πεζα καὶ φορμικτά.

18. εὶ δεῖν ἐδρασας, δεινὰ καὶ παθεῖν σε δεῖ.

**AIGEYS.**

19. *ἐμοὶ μὲν ὤρισεν πατὴρ ἄκτὰς ἀπελθεῖν . . . τῆςδε γῆς* . . . . πρεσβεία νείμας. . . . Λύκω τὸν ἀντίπλευρον κήπον Εὐβοίας νέμων. Νίσσῳ δὲ τὴν ὀμαυλον ἐξαιρεῖ χόνα Σκείρωνος ἄκτης. τῆς δὲ γῆς τὸ πρὸς νότον ὁ σκληρὸς οὐτος καὶ γίγαντας ἐκτρέφων εἵληξε Πάλλας.

21. κέστρα σιδηρὰ πλευρὰ καὶ κατὰ ράχιν *ἡλαυνε ἵπαλων.

22. *κλύω μὲν οὖκ ἐγώγης, χωρίτην *δ’ ὤρω.

from θριάω, a word which Hesychius quotes from the Odysseus Fearns of Sophocles and the Lycmnius of Euripides. Nauck says, Ἅρτασσε ἐντεθριακεν praeferendum, coll. Hesych. ν. ἐντεθριακεν.” 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:

15. It is uncertain whether πεζας 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, έκανες δυν οὗ χρήν, καὶ τὸ μη χρεών πάθε. The word ἐκανε 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, ὅφια δ’ ὁ Ἀλεξάς ὅτι ὁ πατὴρ ὄρισεν ἐμοὶ μὲν ἀπελθεῖν εἰς ἄκτας, τῆς δε γῆς πρεσβεία νείμας, τῷ δ’ Ἀἰθώ, κ.τ.λ. Meineke conjectured ἐμοὶ μὲν ὄρισεν πατὴρ | ἄκτας ἀπελθεῖν τῆςδε γῆς προεσπέρουν | πρεσβεία νείμας· εἶτα δευτέρῳ Ἀἰθω, κ.τ.λ. Brunck, πρεσβεία νείμας τῆςδε γῆς τῷ δ’ ἀδ Ἀἰθώ. In l. 4, Nauck reads νέμια. But the participle, continuing the sense of ὄρισεν, is Greek and in the manner of Sophocles. Cp. Phil. 64, and note.

21. *ἡλαυνε ἵπαλων is the conjecture of Casanion for ἥλαυσαι πλεῖον. Nauck suggests κατηλύσῃ or κατηλυσίαν plieion.


*δ’] γ’, MSS. Meineke corr.
23. *How, then, in coming forth from where you live across the frontier, did you elude the liyers-in-wait?* *μορος is Mr. K. Ellis' conjecture for μορος;—οίος, Valcknaer; ὁδοὺρον, Nauck.

24. The last line is restored from the conjecture of Dindorf. The MS. reading is κρήσης αὖρας ἀνασκοφίζει πτερόν. The correction involves little more than the substitution of τ for σ, and of κ for ξc. For the image, cp. Od. 7. 105, 6, αἷς ἀνασκοφίζει καὶ ἥλακατα στροφάειν; ἡμναὶ, ὀὰ τε φύλλα μακεδὴν αἰγείρον.

ΑΙΘΙΟΠΕΣ. Supposed by Heyne and others to be the same with the 'Memnon' mentioned in the Greek Argument to the Ajax, where, however, one MS. reads 'Ἀγαμέμνων.

25. 'I say this to thee out of kindness, and not to thwart thy will. Do thou, however, like the wise, while praising what is just, thyself hold fast by gain.' It is uncertain whether this is said seriously or in irony, and whether the word spoken 'out of kindness' was in the interest of justice or of gain. *βία may also mean, 'Under constraint.'* The lines may be the conclusion of a speech in which the coryphæus dissuaded the hero from going to meet his doom.

26. According to Photius, who has preserved them, these words are descriptive of ants, *τοι δειγματος νύστου ἐν δεσμώμασι σφήνοι κελανώρινες.

ΑΙΧΜΑΛΩΤΙΔΕΣ.

31. οὔτα γάρ ἐν πλείον εἰς δεσμώμασι σφήνοι κελανώρινες.
quoted together with this by Harpocration, which, as Nauck points out, is probably from some comic writer, δεινότατος ἀπομάκρυνε τε μεγάλων συμφορών, 'Most skilful and able to clear men from great misfortunes,' shows that ceremonial purgation is in question. ἀπόμαγμα therefore signifies, 'An act or means of purification,' and not 'The dirt washed off,' as stated in L. and S.

32. ἰμή χέριος] ἰμάλερος, MSS. Nauck corr.

*πυκνόματει* This is Bentley's correction of πυκνόν πατεί, 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. 9. 326, ἦματα δ' αἰματώντα διέπρησον 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. 1. c., ἕνεκα δόνακος, ὣς ὅπολύμων | ἐνυδρον ἐν λίμναις πρέφω. 34. τοι] τε, MSS. Brunck corr. Did Agamemnon thus complain that all were against him? Cp. Α. 1. 1366, ὅ πάνθροι. τὰς ἀνήρ αὐτῷ πονεῖ. Meineke adds λίθου to complete the verse. But qu. βάθραν (?) The words may have been applied to a suppliant taking refuge at the hearth.

35. Some such words as ἀλοφόντας ἀνήτας may have followed.

36. According to the probable conjecture of Meineke, who adds νέω to complete the line, these words were spoken by Apollo. Cp. Π. 1. 37, 8, ὅ Χρύσην ἀμφίβεβικας, | Κήλλαν τε ξάθεν, Τενεθώι τε ἐπὶ ἀνάσσεις.

37. The words are probably ironical (Photius says in quoting them, φαύλον . . . τίθει . . . ἄν καὶ ἐπὶ τοῦ μεγάλου) and may have been used (by Agamemnon?) in reply to a taunt (from Achilles?). Cp. Π. 1. 178, εἰ μᾶλλα καρπέρος λος, θεός πον οὐ τὸ γ' ἐδώκεν: ib. 226-8.
39. Bergk conjectures ὡστε δεύτεραν, sc. σπουδήν.

40. This line is acknowledged to be very corrupt. Ov. πατὴρ δὲ ἡμῖν ἀμφίλινα ἠκούσα τὸ κρούπαλα.

41. ἀχνην . . Λυδῆς κερκίδος.

42. ἀκούσα τίς, ὡς ἀκούετ; ἡ μάτην ὑλακτῷ; ἀπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ.

43. ἀλλ' οὔδεν ἔρπει ψεόδος εἰς γῆρας χρόνου.

44. ἠσιόλον γὰρ ἐν δεσμοίσι δραπέτης ἀνήρ κῶλον ποδισθεῖς πάν πρὸς ἡδονὴν λέγει.

45. ῥῆσις βραχεία τοῖς φρονοθεί σάφρονα

2. ἀλκτῶ] Unnecessarily changed by Nauck to ἀλκτῶ = ἀλκτάζω. The image is that of a watch-dog giving a false alarm.

50. 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. ἤσιόλον γὰρ ἐν] Grotius conjectures ὑβόλον γὰρ ἐν. But Nauck, by punctuating after γάρ, avoids the necessity of further change; and the tautology of ὑβόλον . . δραπέτης . . ποδισθεῖς is improbable.

61. The two couplets are quoted separately by Stobaeus, in whose text the iotas subscript in 1, 3 are omitted. But Meineke has with great probability arranged the Fragment as it now stands. The words may have been addressed to Danaé by the chorus in the presence of Acrisius. Cp. Aj. 292, 3, χ' εἴπε πρὸς
fragments

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프드 터우스 테코ντας καὶ φυτεύσαντας πρέπει ἀλλως τε καὶ κόρη τε κάργεις γένος,
αις κόσμος ἡ σιγή τε καὶ τὰ παιδρ ἑπη.

62. θάρσει, γύναι: τὰ πολλὰ τῶν δεινῶν, δναρ
πνεύσαντα νυκτός, ἥμερας μαλάσσεται.

63. τοῦ ζῆν γὰρ οὐδεὶς ὡς ὃ γηράσκων ἐρᾷ.

64. τὸ ζῆν γὰρ, ὡ παῖ, παντὸς ἥδιστον γέρας·
θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖς δίς.

ἈΛΕΑΔΑΙ.

75. ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ,
κακοῖς όταν θέλωσιν ἱάσθαι κακά.

76. τοῖς γὰρ δικαίοις ἀντέχειν οὐ ράδιον.

77. κακὸν τὸ κεῦθειν κοῦ πρὸς ἀνδρὸς εὐγενοῖς.

78. καὶ γὰρ δικαία γλῶσσα ἐξεῖ κράτος μέγα.

79. ὡ παῖ, σιώπα: πόλλ' ἔχει σιγὴ καλά.

76. ‘Fear not, O lady; most fears are
like the wind which the dreamer at
night hears rising loud, but in the day-
time 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. 1148, αἱ οὐ
ναταξαί ἀπὸ μιᾶς, and note: infr. 574,
ἀκοῦσαι ψαλίδως εὐθανασία φρενί.

ἵνευστε εἰσχυράν πανει, ἵνα ἔργοντες καὶ μακρὸν χρόνον βίου. ἧν δ' ἐγγὺς ἐλθῆ θάνατος, οὐδεὶς βολεται | εὐθη
σκεῖν, τὸ γῆρας δ' οὐκέτι ἔστιν, αὐτοῖς
βαρύ.

64. I. ζηδιστον] Meineke conjectures ζήδιον, a change which Nanck rightly
thinks unnecessary. Cp. παντὸς μάλλον,
which occurs sometimes, although παν
tός μάλλον is the more usual form.

ἈΛΕΑΔΑΙ] Part of the story of Telephus.

75. The reference of this Fragment to
the 'Ἀλεάδα' rests on a single MS. of
Stobaeus.

77. κοῦ] Several MSS. have καὶ. Cp.
Trach. 1046, and v. rr.

78. Cp. O. T. 356, πέριγνα: τῆλθέθει
γὰρ λοχιον τρέφω: Phil. 1246, άλλ' εἰ
δικαία, τῶν σοφῶν κρείσσον τάδε.
OF SOPHOCLES.

80.

τί ταύτα πολλῶν ῥημάτων ἐτ' ἔστι σοι; 
τὰ γὰρ περισσά πανταχοῦ λυπήρ' ἔπη.

81.

μὴ πάντ' έρεύνα: πολλὰ καὶ τὰ λαλεῖν τακόν.

82.

κοῦκ οἴδ' ὅ τι χρῆ πρὸς ταύτα λέγειν, 
ὅταν οὗ τ' ἀγαθὸν πρὸς τῶν ἀγενόν 
κατανικῶνται:
ποία πόλις ἄν τάδ' ἐνέγκοι;

83.

δοκῶ μὲν, οὔδεις· ἀλλ' ὃρα μὴ κρείσσουν ἢ 
καὶ δυσσεβῶντα τῶν ἐναντίων κρατεῖν 
ἡ δούλων αὐτῶν ὑπά τῶν πέλας κλύειν.

84.

παῦσαι. καταρκεῖ τούδε κεκλήθαι πατρός, 
eἰπέρ πέφυκα γ'. ἐ' δὲ μή, μείων βλάβη. 
tὸ τοι νομισθὲν τῆς ἀληθείας κρατεῖ.

85.

ὁ δ', εἰ νόθος τις, γυναικὸς ἵππον σθενεῖ· 
ἀπαν τὸ χρηστὸν γυναικὰν ἔχει φύσιν.

80. 1. τί... σοι] 'Why should this business still require many words from thee?' For the genitive, cp. Plat. Theaet. p. 201 Α, τοῦτο γ' ἐς βραχείας σκέψεως.
81. Blomfield's correction. πολλὰ καὶ ἀγενόν *καλόν, accepted by Nauck and Dindorf, is very ingenious, but in the absence of context cannot be pronounced certain.
82. 2. ὅταν οὗ τ'] i.e. ὅταν τε οί. Cp. Phil. 456.
*ἀγενόν] ἀγενόν, MSS. Grot. corr.
83. 3. For δούλων αὐτῶν ὑπά Cobet would substitute τῶσ 'θεὸς σέβοντα. But for the redundant emphasis on αὐτῶν, see E. on L. § 41. p. 78, ε.
84. 2. μείων βλάβη] Sc. μὴ σφυκέναι ἢ μὴ κεκλήθαι.
85. Cp. Eur. Fr. 142. Mr. R. Ellis conjectures οὖδ', εἰ νόθος τις... σθενεῖ,
86. 

τὰ χρήματ’ ἀνθρώποισιν εὐρίσκει φίλους, αὐθίς δὲ τὶμᾶς, εἶτα τῆς ὑπερτάτης τυραννίδος αὐθίς ἁισχύστην ἕδραν. ἔπειτα δ’ οὐδεὶς ἔχθρὸς οὐτε φύται πρὸς χρήμαθ’ οὐ τέ φύντες ἀρνοῦνται στυγεῖν. 5
deuνὸς γὰρ ἔρπειν πλοῦτος ἐσ τε τάβατα καὶ ῥάν ὀπίσθιαν ἐνήρ γυναικῶν ὄνειρ’ ἄν ὁ ἐρ’ τυχεῖν. καὶ γὰρ δυσείδες σῶμα καὶ δυσώνυμον γλώσσῃ σοφὸν τίθησιν εἰμορφόν τ’ ἱδεῖν. 

μόνος δὲ χαίρειν καὶ ἡνοεῖν ἔξωσία 

πάρεστιν αὐτῷ κατικρύφασθαι κακά. 

87. 

νομᾶς δὲ τις κεροῦσο’ ἀπ’ ὁρίων πάγων 

καθείρπειν ἔλαφος . . . . . .

86. 2. αὐθίς δὲ] 'And by and by,' Nanck conjectures εὐθίς δὲ, but cp. Ἅ. 1. 83, χώτ’ αὐθίς, κ.τ.λ. 3. αὐθίς ἁισχύστην] The MSS. vary between τ’ ἁισχύσιν and τ’ ἁισχύσιν. Salmasiuss corr. 

86. 4. 5. For the structure, see E. on L. § 36. p. 66, 3. and p. 68, B, 8. 7. καὶ ῥάν ὀπίσθια[κτα] The reading πρὸς τὰ βατά, although found both in Plutarch and Stobaeus, is probably corrupt. For while the quantity of the α in βατός is necessarily short, the antithesis is flat and feeble. The latter objection holds also against Vater's emendation, καὶ πρὸς βεβηλα. τάρπισκατα might be transposed, προστακτα, κτα might be read κατα, and then be changed to ἄρα, the iota being dropped as a false adscript. 

7. 8. χώτσθεν . . 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. μῆθε] Not εὐθίς, because the relative to clause implies an hypothesis. 

86. 10. γλώσσῃ σοφόν] Meineke proposed to alter this to γῆρα πυὸν δ. γ. ν. tiθησι, 'It makes despised old age young.' But no change is necessary. Riches make one who is ill-favoured and (hitherto) despised to be (accounted) eloquent and beautiful to see. The change of gender may be defended from Ἀ. 735-36, τα γαρ περισσα . . φρονή. Else δυσάθλον σώμα ("Unlovely in person"), would be a simple change. 

86. 11. καὶ ἡνοεῖν] The words admit of a certain meaning, 'The rich man alone has leisure to be ill.' Cp. Plat. Rep. 3. p. 406, D. Proposed emendations are κοῦ νοσεῖν (Ellendt), κὰν νόσους, or κὰν νόσους συννοια (Meineke). Qv. κανονοσείν (?). Cp. ἄνοος, ἄνοσος, ἄνοσα. 

87. From the reference in Pollex, 5. 76, the 'wandering horned hind,' whose gentle movements are here described, appears to have become the nurse of Telephus.
The subject seems to have been the exposure and rustic nurture of Paris, and his recognition as the son of Priam through his overcoming in the contest for the bull.

90. The line is quoted merely to illustrate the use of the word διστήγει, and the sentence is not finished, (e.g. βοσηρα θείας may have followed.)


98. Cp. O. C. 498, 9, ἄρα ἵστρον ὅψω σωμα καὶ μύριον μιαν | φυτής ταῦτα εκτίνουσαν, ἥν εὔνους παρῆ: Phil. 1246, ἄλλ' εἰδώλως, τῶν σοφῶν κρείσσων τάδε.

99. Much wisdom lies in brevity of speech.'

101. i. e. 'Good lineage is not put to shame by telling it.' According to Welcker's theory this is said by Aletes to Orestes, who is disguised.
102. ἀλλ' ἄξιως ἔλεγας οὐδὲ τύμην πικρῶς:
γένος γὰρ εἰς ἔλεγχον ἔξιδιν καλὸν
eὐκλειαν ἀν κτήσαιτο μᾶλλον ἡ σῶγον.

103. τίς δὴ ποτ' ὀλβὸν ἢ μέγαν θείᾳ βροτῶν
ἡ σμικρὸν ἢ τὸν μηδαμὸν τιμῶμεν;
οὐ γὰρ ποτ' αὐτῶν οὐδὲν ἐν ταύτῃ μένει.

104. δεινὸν γε τοῦς μὲν δυσσεβεῖς κακῶν *τ' ἀπὸ
βλαστῶνας εἶτα τούσδε μὲν πράσσειν καλῶς,
tούς δ' ὄντας ἐσθλοὺς ἐκ τε γενναίων ἁμα
γεγοτάς εἶτα δυστυχεῖς πεφυκέναι.
oὐ χρήν τάδ' οὕτω δαίμονας θνητῶν πέρι
πράσσειν' ἐχρήν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν
ἐχειν τι κέρδος ἐμφανὲς θεῶν πάρα,
tοὺς δ' ὄντας ἀδίκους, τοὺς δὲ τὴν ἐναντίαν
δίκην κακῶν τιμωρῶν ἐμφανῇ τίνειν'
κοῦδείς ἃν οὕτως εὔτυχες κακῶς γεγώ.

ἈΛΚΜΕΩΝ.

105. εἴθ' εὖ ἡφονῆσαντ' εἰσίδοιμι πῶς φρενῶν
ἐπίθεσον καλῶν σε.

102. 1. οὔδε τꙙ�示] Pors. conjectures
οὐδὲ ἐμοὶ: Brunck, οὔδὲ μὴν: Nauck,
οὐδ' ἡμῖν. Join γένος καλῶν.
εὔευθίας εἰς ἔλεγχον ἐξελθῶν ὁς εἶ: Phil.
98. These two Fragments (101, 2) ap-
ppear to belong to consecutive speeches.
103. 2. ἡ τῶν] Heath conjectures ἡ
tοί. But the article, as in τὸ μηδὲν,
marks the absolutely worst, or lowest,
as an individual object of thought. It
presupposes a slightly different construc-
tion, viz. θείῃ βροτῷ.
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-
tation, clearly improves the sense.
8. τοὺς δὲ] δὲ in apodosi. One MS.
has τοὺς δὲ, and Dindorf reads τοῖς
tὴν ἐναντίαν.
105. The text is suspected because of
the unmeaning tautology. Dindorf con-
jectures καὶ for πῶς: Nauck, more in-
geniously, φρενῶσαντι for φρενῆσαντι.
Cp. Aesch. Prom. 335, 6, πολλὶ γ' ἀμέ-
νων τοὺς πέλας φρενῶν ἐφυς ἢ σαυτῶν.
AMYKOS SATYRIKOS.
108. γέρανοι, χελώναι, γλαῦκες, ἰκτῖνοι, λαγοί.
109. σιαγόνας τε δὴ μαλθακὰς τίθησι.

AMFIAPREΩΣ SATYRIKOS.
110. ὁ πιννοτήρης τουδέ μάντεως χοροῦ.
111. ἐνθ' οὔτε πελλῆς *οίδας ἄγραυλος ἔβοτος.
112. ἐτ' αὖ . . . ὁσπερ ἄλιεὺς πληγεὶς . . . . †ενων διδάσκαλος.

AMΦΙΤΡΥΩΝ.
119. ἔπει δὲ βλάστας, τῶν τριῶν μίαν λαβεῖν εὐσοιαν ἄρκει.

ΑΝΔΡΟΜΕΔΑ.
122. *ἡμῖν *θυτὸν κούρειον ἥρεθ' πόλει' ἥνοις γάρ ἐστιν *βαρβάροις θυσιολέιν Κρόνῳ *θεῷ βρότειν ἄρχ'θεν *γένοι.

AMTKOS] From the Argonautica. Amycus, son of Poseidon and the nymph Bythynis, and king of the Bebryces, was slain by Polydectes.
108. In one quotation of this line ΚΩΡΩΝ is substituted for γελώναι.
109. Porson made a trimeter of this line by transposing δὴ to the end. But the lyric verse, ὁ < ἄγραυλος < ἔβοτος, is not improbable in a satyric drama.
110. 'The last and least of this prophetic band.' In the line of Aristophanes (Vesp. 1510), which the Scholiast addsuces this to illustrate, πιννοτήρης seems to mean 'A diminutive hanger-on.' There is no reason to alter χοροῦ to χορός with Meineke; μάντις is used as an adjective.
111. The words, in the text from which they are taken, are ἐνθ' οὔτε πέλλας οἱ ἄγραυλοι βότος. Cramer conjectures ἄγραυλος βοτὴρ. Dindorf reads, from the conjecture of Schndw., ἐνθ' οὔτε πέλλας οἱ ἄγραυλοι βότος, an alteration which at least should show the uncertainty of the text.
112. Ahrens conjectures ὑπονόυς for ἄγραυλος. But the text cannot be restored with certainty. Qy. *ἡμῖν *θυτὸν κούρειον ἥρεθ' πόλει' νόμοις γάρ ἐστιν *βαρβάροις θυσιολέιν Κρόνῳ *θεῷ βρότειν ἄρχ'θεν *γένοι.

ΑΝΔΡΟΜΕΔΑ] 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: ὁμοιότων κόρων ἥρεθ' πόλει' νόμοις γάρ ἐστιν τοῖς βαρβάροις θυσιολέιν βρότειν ἄρχ'θεν γέφος τῷ Κρόνῳ.
2. *γένοι, Scaliger; γέφος, Buttmann.
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FRAGMENTS

123. ἐπιποιεὶν ἢ κύμβασιν ναυστολεῖς χθόνα;

124. μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς.

125. ἵδον δὲ *φοίνον μάσθλητα δίγονον.

126. αὐτοχέίλεσι ληκύθοις.

ANTHNOPIΔAI.

134. ὅρυιθα καὶ κήρυκα καὶ διάκονον.

ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ.

137. μὰ τὴν ἐκείνον δειλίαν, ἢ βόσκεται, θῆλυς μὲν αὐτός, ἄρσενας δ' ἐξήρων ἔχων.

ΑΧΑΙΩΝ ΣΥΛΛΟΓΟΣ Η ΣΥΝΔΕΙΠΝΟΙ.

139. φορέιτε, μασσέτω τις, ἕγχειτω βαθόν

123. Quoted by Eustathius because of the [εὐγμα.
125. *φοίνον] φοίνον, MSS. Brunck corr. In the explanation given by Hesych. 1. p. 977, δίγονοι μάσθλητα διπλοίοι, ἢ διαὶ χρώματι κεκρημένοι, should not διοί μάστι be read for διοῖ χρώματι?
126. αὐτοχέιλος] 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, Ατρέβς... τὸν γυναῖκα Ἀερότρην τιμωρεῖτα... δῆμας αὐτὴν εἰς τὴν θάλασσαν, may refer either to this drama, or to Aj. 1296, 7.

AXAION ΣΥΛΛ. The tone of the Fragments shows this to have been a satyric drama. The subject was the gathering of the Achaeans at 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, let some one knead a cake, and fill a deep drinking-bowl. This man, like a labouring ox, does no work till he has 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 φυρᾶτε ('Knead ye') for φορέιτε.
κρατηρ. ὃς ἀνήρ οὗ πρίν ἀν φάγῃ καλῶς ὄμοια καὶ βοῦς ἑργάτης ἑργάζεται.

140. οὗτοι γένειοι ὥσ τε φιλιφῆς φοροῦντα καντίσαιδα καὶ γένει μέγαν γαστρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς παρὸν.

141. ἀλλ' ἀμφὶ θυμῷ τὴν κάκοσμον οὐράνην ἔρρεψεν οὗ ᾣματε; περὶ δ' ἐμῷ κάρᾳ κατάγνυται τὸ τεῦχος οὗ μύρον πνεόν· ἐδειματοῦμην δ' οὗ φίλης ὀσμῆς ὑπὸ.

142. ΟΔ. ἤδη τὰ Τροίας εἰσορῶν ἐδώλια δέδοικας . . . . . .

ΑΧ. . . . . . . . . . . . . . . . . .

ΟΔ. ἐγὼ δ' θεῷ θεύεις οὗ τὸ μὴ κλύειν κακῶς, ἀλλ' ἐγώς Ἐκτώρ ἐστίν οὗ μένειν καλῶν. 5

143. δ' πάντα πράσσον, ὡς δ' Σίσυφος πολὺς ἐνδηλος ἐν σοι πάντα *χω μητρὸς πατήρ.

144. ὡς ναοφύλλακες νυκτέρου ναυκληρίας πλήκτροις ἀπευθύνουσιν οὐράνια τρόπιν.

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 he 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 μητρὸς for γαστρὸς. But the expression in the text does not exceed the licence of satyrical drama.

141. The burlesque of tragic θύγατερ in this Fragment is very apparent; especially in ἀμφὶ θυμῷ, οὗ ᾣματε, περὶ δ' ἐμῷ κάρᾳ.

142. i. τὰ Τροίας . . . ἀδέλλα] 'The dwellings of Troy,'—Τροίας σεδες.

3. In the intermediate line Achilles repeats his threat of sailing away—τοῦ 'Αχιλλέων διαγανακτούντος καὶ ἀποστείλαν λέγοντος are the words of Plutarch, who makes the quotation.


5. οὗ μένειν] The ν. r. θυμαίνειν may have arisen from οὕμαινειν, of which there is a trace in the other ν. r. οὐ καίνειν.

For καλῶν = συμφέρον, cp. Ο. C. 1003, καὶ σοι τὸ Θησέως θυμῷ χωπείσαι καλῶν : Phil. 1155, νῦν καλῶν . . . κορέσαι στόμα. 143. 2. πάντα *χω] πανταχοῦ, MSS. Vater corr.

δ' μητρὸς πατήρ] Autolycus.

144. i. ναυκληρία seems to be here
used for a vessel and its equipments (abstract for concrete) as in Eur. Hel. 1519.


145. 1. *θρόνοις* [θρηνοι, MSS.]

154. *υόσημ’ ἔρωτος τουτ’ ἐφίμερον κακῶν’ ἔχοιμ’ ἄν αὐτὸ μὴ κακῶς ἀπεικάσαι.

whether this bank and shoal of time."

AXIΛΛΕΩΣ ΕΡΑΣΤΑΙ.

154. *ο παῖς τῶν κρυσταλλῶν is said to have been a Greek proverb.

1. *νόσημα’ ἔρωτος* [The reading is doubtful. The best MS. of Stobaeus gives ἔρωτος γάρ νόσημα. Another, said to be interpolated, reads as in the text. Dobree conjectures ὀ γάρ νόσημα, supposing ἔρωτος to be a gloss.]

2. *μὴ κακῶς* [The use of μὴ is to be explained by the hypothesis implied in ἔχωμ’ αὐ.

4. *παῦδοις τῆς* [This unintelligible reading, Salmasius proposed παῦδες ἄστατη. Κυ. παῦδες εὐπαθῆ (?).

6. *ὁ χυμὸς* It is doubted whether
OF SOPHOCLES.

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this can mean, ‘The sensation,’ i.e. the smart; and Meineke conjectures ὁ κρυ-
μός. But see Essay on L. § 52. p. 97, and cp. γεῦμαι.

6 and 7 are not quite clear. ‘But at last the sensation will not allow them
to let go (ὅπως ἢθη, sc. τίς), nor yet is the acquisition one that is expedient to
remain in the hands.’ The combination of ὁ χυμὸς θέλει is somewhat
harsh. ὃς, ὄθυμος(?). Or, possibly, some
words are lost after χυμὸς, in which
case the subject of θέλει is τῶν παιδῶν
τίς. σύμφορον may either (1) agree
with κτῆμα, or (2) τὸ κτῆμα μένειν may
depend on σύμφορον (ἐστι).

8. *οὖτω γε] The correction of Scar-
liger. The MSS. have οὖτε; Meineke
conjectures οὐτω δέ.


155. The words appear to come from a
speech of Peleus reviling Thetis, in
consequence of which she was here re-
presented 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.

157. ἦ δόρος διχόστορον πλάκτρον.

158. Παπαῖ, τὰ παιδίχ', ὡς ὅρᾶς, ἀπόλεσας.

159. οὐ δ', ὃ Σύαγρε, Πηλιωτικὸν τρέφος.

160. ἡ γλώσσης μελίσσης τῷ κατερρυκτῷ.

162. Πέλεις ἡμῖν τῷ ὅποιοι κατερρυκτῷ.
161. ὃ δ' ἐνθ' ὅπλοις ἡ Ἡφαίστου ἡ τεχνή.  
162. ἡ ὁμάτων ἀπὸ λόγχας ἓσυν.  

ΔΑΙΔΑΛΟΣ.  
163. τεκτόναρχος Μώσα.  
166. ἀλλ' οὐδὲ μὲν δὴ κάνθαρος τῶν Αἴτναιων πάντως.  
ΔΑΝΑΗ.  
169. οὐκ οἴδα τὴν σὴν πείραν ἐν δ' ἐπίσταμαι, τοῦ παιδὸς ὄντος τοῦθ' ἐγὼ διόλυμαι.  
170. γόνον τε μῆλων κἀφροδισιὰν ἄγραν.  
171. ζῆ, πῖνε, φέρβου.  

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ.  
175. πόθεν ποτ' ἄλυπον ὁδε ἔδρον ἄνθος ἄνιας;  

ΔΑΝΑΗ] Some would identify this with the Ἀσρίων supr.  
169. Said by Acrisius of the child Perseus, to some one who has advised him to leave the event to fortune.  
καφροδισιαν 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.  
SOPHOCLES.

ДОЛΟΠΕΣ.

177.

eιναιος εἰ ἐπὶ δραπέτιν στέγῃν ἔχων.

ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΣ.

179.

cαὶ γὰρ χαρακτῆριν αὐτὸς ἐν γλώσῃ τι με

προσηγορεῖ Ἀκάνων ὁσμᾶσθαι λόγον.

180.

γυναῖκα δ’ ἐξελόντες ἢ θράσειν ἡγένυν

† τε ὡς τοῦ μὲν ἔωλον ἡγαφῆοι ἐνημένοις.

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.

183.

πέπων ἔρινος ἡχρείος ὡν

ἐς βρῶσιν ἄλλους ἑξερνάζεις λόγος.

ΕΠΙΓΟΝΟΙ.

187.

φιλεῖ γάρ ἡ δύσκλεια τοῖς φθονουμένοις

νικᾶν ἐπ’ αἰσχροίς ἢ π’ τοῖς καλοῖς πλέον.

has an inebriate looseness of expression: λευκμήνην ἔχει τῖνες θρομημένας καὶ μεθυουμεν αἷματι στόματος, 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 ΑΠΑΙΤΗΣΙΣ] Cr. II. 3. 205-8 (Antenor speaks), ἢ ὅδι γὰρ καὶ δείων ποτ’ ἔλαβε διὸς 'Όδυσσεος, | σεῦ ἐνεκ’ ἀγγελίας, σὺν 'Ἀρρύφλῳ Μενελάῳ| τοῦ δ’ ἐγὼ ἔξελυσα καὶ ἐν μεγάροισι φίλησα, | ἀμφιτέρων δὲ φανὴ ἕδησα καὶ μάθεις πυκνά,—where the Scholiast says: πρὸ τοῦ στρατεύει τοὺς Ἑλλήνας εἰς Τροίαιν ἔλθον πρέασεις 'Οδυσσεῖς καὶ Μενέλαος ἀπαίτοτε 'Ελένῃ, ἐν ὁς τῶν ἄλλων αὐτοὺς μεθ’ ὑδραῖον διοικάτων μίσους Ἀντέραρος ἐξείςεις φιλοφρόνοις. 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 (?) 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. τ. παρηγορεῖ. ὁρμᾶσθαι is an unmeaning v.r. for ὁσμᾶσθαι.

180. ἡγένυν may be a corruption of πόλιν, through v. τ. γένος and πόλιν: i.e. (a) γένος πόλιν, (b) πόλιν, πόλιν, (c) γένος, (d) γένος.

is hopelessly corrupt. Schneider proposed γραμμίοις for γραφίοις. Mr. R. Ellis proposes γραφίοις. But ὁρμᾶσθαι ἐνοίκοι γραφίοις ἐνημένοις (ἐξολός, sc. ἐμπότον, 'Cast off clothes') (?).

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.] It is doubtful whether the Ἑλένης ἰσταγηθη mentioned in the Greek argument to the Ajax is the same with this or with the Ἑλένης ἰσταγῆ.

183. 1. Some, with Porson, would restore this line as follows, πέτων ἔρινος ἡχρείος ὡν: others, more simply, with Cobet, by cancelling ἡχρείος.

ΕΠΙΓΟΝΟΙ Supposed by Welcker to be the same with Ἑρωφίλη. See especially Fr. 193.

187. 'When men are envied, ill-report prevails against them more for disgrace-
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. *ἀ γλώσσα', ἐν οἴσιν ἀνδράσιν τιμῇν ἔχεις, ὅπου λόγοι σβένουσι τῶν ἔργων πλέον.

192. *γάμου.

192. μίας μίας.

193. *ἀδίκως, ἐν οἴσιν ἀνδράσιν τιμῇν ἔχεις, ὅπου λόγοι σβένουσι τῶν ἔργων πλέον.

194. ὅπου δὲ μὴ τάριστ' ἐλευθέρως λέγειν ἔξεστι, μικὰ δ' ἐν πόλει τὰ χείρονα, ἀμαρτίαις σφάλλουσι τὴν σωτηρίαν.

195. γῆρα προσόντως σῶκε τὴν εὐφημίαν.
196. ἀρετῆς βέβαιαι δ' εἰσίν αἱ κτήσεις μόναι.

197. ἀνδρῶν γὰρ ἐσθλῶν στέρνον οὐ μαλάσσεται.

198. πῶς οὖν μάχωμαι θυητὸς οὖν θεία τύχη; ὅπου τὸ δεινόν, ἐλπὶς οὐδὲν ὥφελε.  

199. ἀπέλθεν κυνεὶς ὑπνον λατρῶν νόσου.  

200. καὶ γὰρ Ἀργείους ὄροι.  

ΕΡΜΙΩΝΗ.  

201. ἀλλ' ὁ πατρῴας γῆς ἀγνιαίου πέδων.  

ΕΥΜΗΛΟΣ.  

ΕΥΡΥΑΛΟΣ.  

204.* τρωθεὶς ἀκάνθη τρυγόνος θαλασσίας.  

ΕΥΡΥΣΑΚΗΣ.  

198. The words probably belong to Amphiarus. Cp. Trach. 725, 6, οὖν ἐστὶν εν τοῖς μὴ καλοῖς βουλεύμασιν | οὐδὲν ἐλπὶς, ἤτις καὶ ὄρασος τι προφετεῖ.  

199. ἀπέλθεν κυνεὶς] This is Nauck’s ingenious emendation for ἀπελθέν· κυνείς. Dindorf prefers Valknär’s conjecture, ἀπελθόν· κυνείς ὑπνὸς λατρῶν νόσου. But the use of abstract for concrete in κυνεὶς ὑπνον is Sophoclean and poetical. Cp. ‘Macbeth doth murder sleep.’  

200. The words are said by Eriphyle to her son Alcmeon.  

ΕΡΜΙΩΝΗ]; 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.  

201. ἄγναῖον] Meineke conjectures ἄγναῖον.  

ΕΤΡΥΑΛΟΣ]. Euryalus, the son of Odysseus, by Euippe, the daughter of Tyrinnas the Epirote, 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 τῆς αὐτῶς αὐτοῦ γενεὰς τρωθεὶς ἀκάνθη τρυγόνος ἀποκλείσαι.  

ΕΥΡΥΣΑΚΗΣ] See Fr. 205, δόξαστον, in the subjoined list of words.
конjectures τὸν γὰρ ἰώδη (supposing this to be an epithet of Cerberus).
ΗΡΙΟΝΗ] Supposed by Welcker to be the same with the ΑΛΗΘΗΣ supr. Erigone was the daughter of Aegisthus and Clytemnestra.
216. τὸν ἔρυθ' ὑπαφροσ ἐξ αὐτῶν ἑώς ἀπώλεσέν τε καῦτος ἐξαπώλετο.
—

.

OF SOPHOCLES.

505

OAMYPAI.
217.
Bpfjcraav aKoiriav Zrjj/bs 'AOcoov.

218.
nrjKTal 8k Xvpai Kal naydSiSfS
TO,

T

kv

'

EXXtjcti ^oav

riSvfieKfj.

220.

rdS

TTpoTToSa fieXea

KXvofiev

ocra

\epecn noSea-i.

Tpoy^Lfia Pdcrifia

221.
oi)(mKe

Xvpa

yap

KpoTrjTo, irrjKTiSmi' fiiXrj

(j.ovavXoLS re

fpaos

a-TepTjfia

'\)(^etfjLa>vTe(os

Ka)/j.acrd<Tr]S.

222
TO KolXov "Apyoi

oil

KaTOiKrja-avT

en.

224.
priyviis Xpva-oSeTOv

prjyvtis

Kepas,

dpixovtav yopSoTovov Xvpas.

225.
/jLovaro/iaveL

0AMTPA2] Thamyris
rayras)

S'

eXajx^Q-qv

*SaKeTZ,

Tha-

\J\^

(Attice

blind by the Muses
challenged to a contest

whom

he had
See II. 2. 599 foil. Sophocles
is
said to have himself represented
Thamyris, lyre in hand.
in music.

oIttos ZtjvSs.

218.
yddlSes)

I.
is

W ^W W WW W WW w
WW W WW W WW w v^ w.

made

is

naydSiSes] The quantity (/idiexcused, because the word is

of foreign origin.

Meineke would write,

But of

tA
ev'^\Xii<n] The scene of the
drama was in Thrace.
220. I. irpoiroSa] This word is doubted but why may it not mean, ' Giving
.

pop.€v T^tDS,
0"T«pt|IJl'

225.
1

;

:

we cannot be

Nauck

sure.

provokes an attempt at

dvtas

[ti8ij] K0ip.T]O'Cs t*

1.

3,

doT^s.


.

forwardness to the feet ?' i.e. inciting to
movement. Cp. the uses of npSxupos,
and the verb irponoSi^iiv.
2. x«peo-iir6S€o-i]Theseunusual forms,
which appear in the MSS., may have
been used by Sophocles for the sake of
the open trochaic metre

this

reads x^P^^ TrSStacriv,
221. 2 and 3 are probably past cure,
although the ingenuity of Nauck's emendation of 2, Xijpa pi6vav\oC 6' ots tx°''"

224.
2.

iSeipau

irorl

^ww — w —
iww—'-^ww — w —
-^ww — w—'— w w — WW
— w—'-^ww— — WW —
— WW — WW — w — w — w,
'

I am seized by the oestrus of the
Muse, and make my way to the ridge (?)
impelled by the lyre, and by the strains
which Thamyras inimitably composes.'
'

'

Qy.

—ww—ww

-

'-(?)


fragments

The Fragment is corrupt in several places, but has been plausibly restored. Cp. Od. 7. 123–6.


3. ἐπ’ ἡμαρ ἔρπει. Πρώτα μὲν *λαμπρᾶς ἐω κεκληματοται *χλαρδόν εὐανθές δέμας: εἰτ’ ἡμαρ ἁξεί *μέσουν ὄμφακος τύπον, καὶ κλίνεται γε κάποτερκοίτας βότρυς δεῖλη δὲ πᾶσα τέμνεται βλαστούμενη καλῶς ὄπωρα κάνακίρναται ποτόν.

1. *δακτητῷ] δ’ ἀν καὶ τῷ (ὁρ τὸ) MSS. Brunck conjectures, but see L. and S.

1. 2. ποτὶ ἀειρῶν [ ἐρχομαι ἢής?] The text here can hardly be sound. ἀειρῆ is not used in the sense of ἀειρᾶς, except in the plural. This objection might be easily obviated by reading ἀειρᾶς (acc. plur.) But the position of δ’ in 1. 2 is unrhythmical, and the metre is doubtful. Qy. ποτὶ δ’ εἶραν ἐρχομα, ‘And I go to the public place?’ For the use of δ’, see L. on L. § 19. p. 28, 2.

237. This Fragment is from the former of the two plays.

235. This description of the miraculous vine, or vineyard, of the Euboean Nysa, is quoted by the Scholiast of Euripides, in illustration of the lines of the Phoenissae, 229–31, which describe a similar fabulous phenomenon on Mount Parnassus, οὐνα β’ ἀ καθάμερον | στάζεις τὸν πολύκαρπον | οἰνάκας ἱείς βότρυν.

The words καλῶς δόρα are inverted in the MSS., and Mr. R. Ellis would read δορμαῖος.
236. *ναός στείχωμεν* οὐ γὰρ ἐςθ' ὅπως σπουδῆς δικαίας μῶμος ἀψεταὶ ποτε.

237. ἔχει μὲν ἀλγείω', οἶδα: πειρᾶσθαι δὲ χρῆ ὡς ῥάστα τάναγκαία τοῦ βίου φέρειν ἐκ τῶν τοιούτων χρῆ τιν ἱσιν λαβεῖν.

238. ἔνεστι γὰρ τις καὶ λόγοισιν ἡδονῆ, λήθην ὅταν ποιῶμι τῶν ἄντων κακῶν.

239. καὶ περ γέρων ὁν ἀλλὰ τῷ γήρᾳ φιλεῖ χώ νοῦς ὁμαρτεῖν καὶ τὸ βουλεῖν δὲ ἔδει.

**INAXΟΣ ΣΑΤΥΡΙΚΟΣ.**

240. ὁ *ναχέν *νάτορ, παῖ τοῦ κρηνῶν πατρὸς Ὄκεανοῦ, μέγα πρεσβεύων Ἀργοὺς τε γύαις Ἦρας τε πάγοις καὶ Τυρσηνοίς Πελασγόις.

249. . . . ἰδε γὰρ ἀπ' ἀκρας Πίνδου Λάκμου τ' ἀπὸ Πειραιβῶν

237. I venture to write ὃς νῦν for ὃς νῦν, the enclitic νῦν being joined with στείχωμεν. 'Let us go now with all speed' (ὁς τάχος).

238. Badham suggests that 1. 2 is brought in from elsewhere, and that χρῆ, in 1. 3, is a corruption of δῆ. It may with equal plausibility he conjectured that 1. 3 forms a separate Fragment, 1 and 2 being continuous.

239. 2. ὄντων] i.e. παρόντων. Cp. El. 305, and note.

INAXΟΣ] A satyrical drama on the legend of Το.

249. 1. *νήτορ] γενητόρ, MSS. Mei-ueke has restored νήτορ from Hesychius, with great probability,—although it is also possible to delete ὃναχε, and read γενητόρ ἐμός, κ.τ.λ. Hesych. νάτωρ: ἔδω, πολύβρως.

4. Sophocles followed Aeschylus in making the inhabitants of Argos Pelasgian, in the earliest time. Aesch. Suppl. 252, 3. For the generic name, Τυρσηνοί, applied to them, cp. Hdt. 1. 57, τοιοὶ νῦν ἦν ἐν ὧν Πελασγῶν, τῶν ὑπὲρ Τυρσηνῶν Κρητῶν πόλεις οἰκεῖον.

250. According to the fable which Sophocles follows here, the Inachus of the Peloponnesus was an off-shoot (ἀπο-δαμός, ἀπορρέει), from the river of the same name in the Amphilochian Argos, which again was mystically associated with the Achelous.
eis Ἀμφιλόχους καὶ Ἀκαρνάνας,
μύσει δ’ ὦδασίν τοῖς Ἀχελῶν
ἐνθὲν ἐς Ἄργος διὰ κύμα τεμών
ηκεὶ δῆμοι τὸν Κυρκείου.

251.
γυνῆ τίς ἥδε ἔσυληνάς Ἄρκαδος κυνῆ;

252.
Πλούτωνος ἡ δ’ ἐπείσοδος.

253.
παιδόκος ξενόστασις.

257.
ξανθή δ’ Ἀφροδισία λάταξ
*πᾶσιν ἐπεκτύπει δῶμοις.

258.
eὐδαίμονες οἱ τότε ἔγννας
ἀφθίτου λαχόντες ἠθείου.

259.
τραχύς ἢ ἔξωλνης κέρχυνος ἐξανίσταται.

262.
ἐπήνεος ἢ ὦθεί δ’, ὁσπερ ἡ παροιμία,
ἐκ κάρτα βαιών γνωτοὺς ἄν γένοιτʼ ἀνήρ.

5 Διὰ κύμα τεμών] διατεμών κύμα,
‘Dividing his waters.’ E. on L. § 18.

251. Toup’s conjectural restoration of
this line, γυνή τίς ἥδε; κυκλάς Ἄρ-
κάδος κυνῆς, is unsatisfactory. Mr. R.
Ellis, with more probability, suggests
γυνή τίς; ἡ Κυλληνίς Ἄρκαδος κυνῆ;
Qy. ‘Is it a woman, or the Cyllenic
hat of an Arcadian (man)?’

252. *ἡδ’] ἡ, MSS. Pors. corr.

257. — ζοῦ ις ζοῦ — — — —
ζοῦ ις ις ις ις — — — —

1. Ἀφροδισία] ‘Regarded by lovers
as a sort of omen.’ See L. and S. s. v.
λάτας, and cp. Ἄφινερεύς (jactus).

*ἐπεκτύπει] Nauck’s conjecture for
ἐπεισίστη. Dindorf adopts a different
arrangement of the lines, ἡνὴ δὲ ἐκ-
φροδισία | λάτας ἀπασὶ νῦν ἐπεισίστη
dῶμοις. He apparently takes λάτας to
mean the quadrupled of the name.

258. — ζοῦ ις ις — — — —
ζοῦ ις — — — — — —

2. ἠθείου] Something is wrong. Bergk
conjectures ἀφθίτου θείας λαχόντες,
Nauck, ἀφθίτου λαχόντες θείου.

259. ἢ ἔξωλνης is corrupt. Qy. τρα-
χύς γ’ ἐν δῶμοις (?). The words refer to
the transformation of Ιο.
In the absence of the context it is rash to assume that ἔμων is corrupt. Ellendt corr. But ὄν, νομίσει(?) ἔχει(?) ‘Has the shadowy mind of the dead’(?).

From an anapaestic line.

The Fragment is too slender to allow us either to assume corruption or to attempt emendation. Nauck conjectures κυαμοβόλω σε δικαστήν.

Some part of the story of Bellerophon.

An unknown name, for which ἰφικλῆς and Οἰκλῆς have been conjectured.

Used by Aristophanes, Eq. 498.
FRAGMENTS

ΙΠΠΟΔΑΜΕΙΑ, see ΟΙΝΟΜΑΟΣ.

ΙΠΠΟΝΟΥΣ.

279. έξ Ὀλένου γῆς φορβάδος κομίζομαι.

280. πρὸς ταῦτα κρύπτε μηδέν, ὡς ὁ πάνθ' ὅρων καὶ πάντ' ἰκοῦν πάντ' ἀναπτύσσει χρόνος.

281. σωτηρίας γὰρ φάρμακ' οὐχὶ πανταχοῦ βλέψαι πάρεστιν, ἐν δὲ τῇ προμηθίᾳ.

ΙΦΙΓΕΝΕΙΑ.

284. οὐ δ' ὁ μεγίστων τυγχάνουσα πενθερῶν.

285. ὄξηρόν ἄγγος οὐ μελισσοῦσθαι πρέπει.

286. νοεῖ πρὸς ἄνδρι, σῶμα πουλύπους ὅπως πέτρα, ἀπραπέσθαι γνησίῳ φρονήματος.

287. τίκτει γὰρ οὐδὲν ἔσθλον εἰκαία σχολή.

ΙΧΝΕΥΤΑΙ ΣΑΤΥΡΟΙ.

293. ἐνήλατα ξύλα τρίγομφα διατορεύσαι σε ἄδειται.

294. κἀξιομενίζει κοῦκ ἅπισχολάζεται βλάστη.

279. According to Steph. Byz., Olenus was a town of Achaea or Aetolia.


ΙΦΙΓΕΝΕΙΑ] See below, Κλαπαμφήστρα.

284. According to Photius and Suidas, Odysseus says this to Clytemnestra about Achilles, and πενθερός is here = γαμβρός.

286. 1. νοεῖ] Pors. conjectures νοῦν δεί. The Fragment is corrupt, and has not been successfully emended. Qy. νοεῖ...*πλέκεσθαι* ἀνησίῳ *φρονήματι (?).
Supposed by Welcker and others to be the same as the Creusa.

307. So Mr. R. Ellis for the MS. in Αἰών κάποιος ἀρνηθαί μόνον εὐθαλίμων λόβος. Mr. R. Ellis for the MS. 

ΚΑΜΙΚΙΟΙ The death of Minos by the hands of the daughters of Cocalus.
301. Perdix was slain by Daedalus.
302. The construction is lost.

clue to the labyrinth was passed through twisted shells, of the kind known as στράβησας. Minos says this when in pursuit of Daedalus.

ΚΗΔΑΛΙΩΝ A satyric drama on the birth and education of Hephaestus.
304. 1. *τῶν ἀρτυμάτων* τῷ ἀρτυμάτῳ, MSS. Dind. corr.
306. 2. διέστηκα παρείκα *τῶν *ἀρτυμάτων "ν ὑπὸ τοῦ δέατος. αἰών ιαίων, MSS.

...
FRAGMENTS

KLYTAIMNHS TRA.

310. *τὸν *ἀντίον *πνεύοντα δ' οὐχ *ὀρᾶς *θεόν *καὶ δείμα *προσφέροντι *ἀπ' ἀνταίας θεοῦ;

KOLXIDES.

311. Χαλκοσκελεῖς γὰρ . . . . . .
. . . ἐκπνέουσι πνευμόνων ἀπὸ·
φλέγει δὲ μυκτήρ ὡς . . . .

312. ἀπῆξε πέμφις *ὁς *ἰπνοῦ ἀσελασφόρου.

313. κἂν ἑθαμασας

*τηλέσκοπον πέμφιγα χρυσέαν ἱδών.

314. ἡ φής ὑπομνύς ἀνθυπουργεῖαι χάριν;

315. ύμεῖς μὲν οὖκ ἄρ' ἤστε τὸν Προμηθέα.

316. A1. ἡ βλαστὸς οὖκ ἔβλαστεν ὑπιχώριος;
AΓΓ. καὶ *κράτα φρίξας εὐλόφῳ σφηκόματι
χαλκηλάτως ὄπλουσι μητρὸς ἐξέδυν.

The words might describe the last stage of intoxication.

KLYTAIMNHS TRA] Welcker, Nauck, and Dindorf reasonably suppose this play to be the same with the Iphigenia.
310. τὸν δὲ ἀνταίον περιδινέοντα οὐχ ὄρατε | καὶ δείμα προσπνάντα ἀνταίας θεοῦ is the MS. reading, τὸν . . . θεοῦ, i.e. The storm-wind sent by Artemis. The senseless remark of Erotian, that ἀνταίοι sometimes meant σφῆροι, was occasioned by the word being here accidentally used as an epithet of the chaste goddess.

KOLXIDES] The adventures of Jason in Colchis, including the death of Ap- syrtus. The Colchian maidens were companions of Medea.

311. Part of a description of the fire-breathing bulls.
312. From the same. πέμφις *ὁς *ἰπνοῦ σελασφόρου is Hermann's correction of πέμφιξιν οὗ πέλας φόρου. Mr. R. Ellis suggests ἕ for ὡς.
313. 2. *τηλέσκοπον] τῆς σκοπῶν,
MSS. Bentley corr.
314. ὑπομνύς] Medeas to Jason (?). 'Accompanying your speech with an oath.'
Cp. ὑπὸ in ὑπιδεῖν, ὑποστεῖν, etc.
3. μητρὸς ἐξέδυν] μὴ προσεξέδυ, MS. Rutgers corr.
317. [*ἐχοντας εὐζόνους
ἐστασαν ἱματίων ἐπικότατος*] .

319. μηροῖς ὑπαίθων τῇν Δίῳς τυραννίδα.

320. καλὸν φρονεῖν τὸν θυντὸν ἀνθρώποις ἢσα.

ΚΡΕΟΥΣΑ.

323. ταύτ' ἐστίν ἄλγιστ', ἣν παρὼν θέσθαι καλῶς
αὐτὸς τις αὐτῷ τῇν βλάβην προσῆθη φέρων.

324. ὅστις δὲ τόλμη πρὸς τὸ δεινὸν ἐρχεται,
ἀρθῆ μὲν ἡ γλῶσσ' ἐστίν, ἀσφαλῆς δ' ὁ νοῦς.

325. καλὸν μὲν οὐν οὐκ ἐστὶ τὰ ψευδή λέγειν
ότῳ δ' ὀξεῖ βραβιν δεινὸν ἀλήθει' ἅγει,
συγγνώστων εἴπειν ἐστι καὶ τὸ μὴ καλὸν.

326. οὔτε γὰρ γάμον, ὃ φίλαι,
οὔτ' ἀν ὄλβον ἕκμετρον
ἐνδὸν εὐξαίμαν ἔχειν
φθωνεραὶ γὰρ ὀδοὶ.

327. καὶ μὴ τι θαυμάσῃς μὲ τοῦ κέρδους, ἀναξ,
δω' ἀντέχεσθαι. καὶ γὰρ οἱ μακρὸν βίον

317. [OF SOPHOCLES.]

319. 324. 326. 327. [KREOUΣA] Conjectured to be the same with the Ion. 324. i.e. 'Where danger is inevitable, courage is the secret of safety.'
FRAGMENTS

θνητῶν ἔχουσι, τοῦ γε κερδαίνειν ὤμοι ἀπρίζ ἔχονται, κάστι πρὸς τὰ χρήματα θυντοῖς τάλλα δεύτερ' εἰσὶ δ' οὕτως αἰνοῦσιν ἄνοσον ἀνδρ'. ἓμοι δ' οὐδεὶς δοκεῖ εἶναι πένης ὅν ἄνοσος, ἀλλ' ἀεὶ νοσεῖν.

328.
κάλλιστὸν ἐστὶ τοῦδικὸν περικέναι, λάστον δὲ τὸ ἕνων ἄνοσον, ἡδιστον δ' ὅτω πάρεστι λήψις ὅν ἔρα καθ' ἡμέραν.

329.
ἀπελθ' ἀπελθε, παί· τάδ' οὐκ ἀκούσιμα.

ΚΡΙΣΙΣ ΣΑΤΥΡΙΚΗ.

332.
καὶ δὴ φάρει τῶδ' ὡς ἐμῶ καλυπτομαι.

ΚΩΦΟΙ ΣΑΤΥΡΩΙ.

335.
. . κυλισθεὶς ὡς τις ὁνος ἱσόπριος.

ΛΑΚΑΙΝΑΙ.

337.
στενὴν δ' ἐδυμεν ψαλίδα κοῦκ ἃβόρβορον.

338.
θεοὶ γὰρ οὔποτ', εἰ τι χρῆ βροτὸν λέγειν, ἄρξασι Φρυξί τὴν κατ' Ἀργείων ὑβριν ἃναινέσονται ταῦτα μὴ μάχου βία.

338. Cp. Theogn. 255, 6; Plat. Gorg. 505 A.


335. ὁνος] See L. and S. s. v. III.

ΛΑΚΑΙΝΑΙ] It is conjectured that the chorus of Laconian 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. ἃβόρβορον] ἃβάρβαρον, MSS. Blomfield corr. The editors compare Servius in Virg. Aen. 2. 166, 'Diomedes et Ulixes, ut alii dicunt cuniculis, ut alii cloacis ascenderunt arcem.'

338. 1. εἰ τι . . λέγειν'] 'If, perchance, a mortal may speak it.'

2. Ἀργείων] Ἀργείως, MSS. Nauck corr.

3. ἃναινέσονται] ἃναινέσω τά, MSS. Madvig corr.

ταῦτα] 'Therefore.'
OF SOPHOCLES.

339.

εν ἦ παύσεται ἀμερίων μόχθων τε καὶ ἀποτήτος.

ΛΑΟΚΟΝΩΝ.

340.

λάμπει δ' ἄγνιες βωμὸς ἀτμίζων πυρὶ σμύρνης σταλαγμοῖς βαρβάρους εὔσομίας.

341.

Πόσειδον, ὡς Ἀιγαίον †μέθεις πρῶνας ἢ γλαυκᾶς μέθεις εὐανέμονοι λίμνας ἐφ' ὑψηλῖας σπιλάδεσσι †στομάτων.

343.

νῦν δ' ἐν πύλαισιν Ἀλνέας ὁ τῆς θεοῦ πάρεστ', ἐπ' ὁμών πατέρ' ἔχον κεραυνίου νότου καταστάζουτα βύσσινον φάρος. κυκλεῖ δὲ πάσαν οἰκετῶν παμπληθίαν' συνοπάζεται δὲ πλῆθος οὐχ ὅσον δοκεῖς,

*οι τήσοδ' ἐρῶσι τῆς ἀποικίας Φρυγών.

339. †ἀποτήτος] This word, though quoted by Herodian, is probably corrupt. Bergk corr. ἀποτύπωτος. This gives the rhythm, ὅ|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔|=̔| ἐπιστήμης] 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. ἄγνιες βωμός] Said by Harpocrata to be an altar in front of the house, such as was common at Athens.

2. σταλαγμοῖς] Dative of the cause or instrument.

εὔσομίας] Accusative in apposition to the action of λάμπει, expressing the result. The epithet βαρβάρους is added because myrrh was brought from Arabia and used by the Persians.

341. †μέθεις] Fritzschewconjueces νέmeis, Bergk Ἀγαίας ἔχεις.

3. †στομάτων is corrupt. Herwerden conjectures πολέμων. Qy. ναίων (?).

343. Sophocles represented Anchises as moved by the portent of the serpents to emigrate with his household to Mount Ida.

1. ἀγνεῖς βωμός] From (the wound in) his thunder-smitten back dropping (matter) on his linen garment.' Cp. Plut. Mor. p. 100, D, τοῦ δὲ Ἀχαλον τὸ σώμα ἔχαρα πονηρὸν ἔξεσθαι το 'μοτό (sic) καταστάζοντα βύσσινον φάρος, where it is interesting to observe the early corruption of the text.

For φάρος, cp. supr. p. 332.

5. 6. ἄκοι | ἡοὶ | ἄκοι, MSS. Reisk corr.
344. πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖσ.
345. μόχθου γὰρ οὖδεὶς τοῦ παρελθόντος λόγος.

ΛΑΡΙΣΑΙΟΙ.
347. πολὺν δ’ ἀγώνα ἀπάγεσαν κηρύσσεται, 
χαλκηλάτους λέβητας ἐκτίθεσαί 
καὶ κοίλα χρυσόκολλα καὶ πανάργυρα 
ἐκπώματ’, εἰς ἀριθμὸν ἐξήκοντα δίς.

καὶ μοι τρίτον βάπτοντι Δωτιές ἀνὴρ 
ἀγχοῦ προσήψεν Ἑλάτος ἐν δισκήματι.

350. μηδὲ τῷ τεθηκότι 
τὸν ζῶντ’ ἐπαρκεῖν αὐτὸν ὡς θανόμενον.

351. ὡς καὶ *τύραννον πᾶς † ἐγγίζεται φυγεῖν.

ΛΗΜΝΙΑΙ.
352. ὥς ἴμνε Χρύσης τ’ ἀγχιτέρμονες πάγοι.

345. Cp. Αἰ. 264, φροῦδον γὰρ ἤδη 
τοῦ μακαχοῦ μείων λόγος.

ΛΑΡΙΣΑΙΟΙ] The subject is supposed 
by Nauck to have been the recognition 
of Acrisius by Persens, and his acci-
dental death by a quoit from his grand-
son’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 Larissaens took part.

347. 1. *πάγεσαν] πάγεσα, 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. ἐμοῦ 
το δίσκημα, ‘Came near me.’ i. e. threw 
nearly as far as I did.

350. 1. Gesner conjectures χρη δὲ 
for μηδὲ, but as the context is lost, 
μηδὲ cannot be assumed to be wrong. 
The speaker may be scornfully imagi-
ning a state of the world in which grati-
tude is no longer a duty.

351. This is Nauck’s emendation of 
the corrupt words in Hesychius: ὡς 
καὶ τύραννον πᾶς ἐγγίζεται φυγεῖν.

ὁς] ‘How true it is that—I’ ἀνὴ 
tοῦ λιαν, Hesych. και is questionable.

For ἐγγίζεται, Mr. R. Ellis conjec-
tures ἐπιζητεῖ, Grotius ἐφίσται, Nauck 
ἐπεδήμεται.

Another line of conjecture may suggest 
ὡς δὲ τυράννος πᾶς τις ἐγγίζει φυγῆ: an 
ironical oxymoron, for which, cp. Phil. 
1149, 50, φυγῇ... πελάτ᾿.

ΛΗΜΝΙΑΙ] The Argonauts, attempt-
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.

353. From the lists of the Argonauts in the earlier of the two plays.
354. *άπελαστον ἄξωμβλητον ἐξεθρεψάμην.
355. ταχύ δ’ αυτό δείξει τούργον, ὡς ἐγὼ σαφῶς.
356. ἀσάλπιγκτων ἄραν.

ΜΑΝΤΕΙΣ Η ΠΟΛΥΙΔΟΣ.
357. ὤρῳ πρόχειρον Πολυιδοῦ τῷ μάντεως.
358. οὐκ ἔστιν εἰ μὴ Πολυιδῷ τῷ Κοιράνου.
359. ψυχῆς ἀνοίξαί την κεκλημένην πύλην.
360. †ξονθὸς Φαμενὸς Τειρεσίου παῖς.
361. τὰς μαλλοδέτας κύστεις.
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.

363. The words are said to describe a class of birds, one doubtless amongst those observed by the Seer in his auguries.


365. 2. ἱεράτη] i.e. 'Wine ready to be offered in libation.'

4. 5. καλ.. ὤργανον] '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 Glaucus?

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 Καμήλεος, snpr.

ΜΥΣΟΙ] Part of the story of Telephus.
when the Greeks on their return were baffled by a storm, he decoyed them to their destruction with false lights (whence

(i.) when the Greeks on their return were

καὶ μέσον πετρυδόραφα καὶ νεφέων φόδρας.

καὶ ἀκούσεις ἵνα κρυψὼν τοξεύσῃ.

τὸν τρυπηθήν τοῦ χέρι παρατίθηνεν.

τὰς τριαντάφυλλα πετρυδόρα θείον τοξοῦν

τοὺς ὄχλους τηρήσῃ καὶ βιοσῆναι ἔτην

ἐκπαντίζων χάλαστρον τιμῆσαι σευδατά στέφουσαν τοὺς ἀκρασίας παραλληλον, "πέραιτε ὅστις ἀπαντᾷ σάμινην, ἀπό 

καὶ δοξάζω τὸ πατρίδον τοῖς ἀναρτησίων καταφόροις.
394. The oar of a merchantman, i.e. as distinguished from a ship of war. Cp. Phil. 547, πλέων γάρ ὃς ναῦκληρος οὐ πολλῷ στόλῳ.

395. From a description of the misfortunes of the Greeks when driven upon the rocks.

396. Nauplius loq.

397. The ancient Grammarians differed as to the meaning of κατουλάδι. It probably means, ‘Enshrouding all things as with a thick woolly covering.’ Cp. Shak. Macb. 1.5, ‘Nor Heaven peep through the blanket of the dark.’


7, 8. Nauck suggests that ἐφεύρε and ἐδείξε should change places.

9. *στικτά] στιθά is the unintelligible MS. reading. Mr. R. Ellis conjectures στιλπνά. Nauck conjectures φίλαξι πιστά. For στικτά σημαντήρα, ‘brands,’ or on horses, etc, see L. and S. s. v. στιθώ. ‘How to keep watch while men sleep, how to set a mark upon their property.’

6. There is something wrong here. Nauck conjectures καὶ χίλιοιστύς.

4. πρῶτος] πρῶτον is a good conjecture of L. Dindorf.
πάγας ὑποπύρους.

ΝΑΥΣΙΚΑΑ Η ΠΛΥΝΤΡΙΑΙ.

399. πέπλουσ τε νήσαι λινογενεῖς τ᾽ ἐπενδύτας.

403. ΝΙΟΒΗ.

406. ἢ γὰρ φίλη 'γὰ τῶν τοῦ προφερτέρου.

407. ἡ ἄμφ' ἐμοὶ στειλαί.

ΟΔΥΣΣΕΥΣ ΑΚΑΝΘΟΠΑΛΗ Ἡ ΝΙΠΤΡΑ.

412. νῦν δ’ οὔτε μ’ *ἐκ Δωδώνος οὔτε Πυθικῶν γυ . . . τις ἀν πείσειν.

413. Δωδώνοι ναίων Ζεὺς *ὁμόγνιος βροτῶν.

414. τὰς θεσπιώδους *ἱερίας Δωδώνιδας.

415. καὶ τὸν ἐν Δωδώνι παίσον δαίμον’ *εὐλογοῦμενον.

before he looks for it. The MSS. of Stobaeus vary between εἰδ’ ἐτέρα θανεῖν and ἤτέρα θανεῖν. Mr. R. Ellis conjectures εἰ δαθυῖν δ’ ἠτέρα θανεῖν: ‘If he has been fortunate, death is not removed by more than two nights.’

399. παγάς υποπύρους] ‘A deceptive fiery snare, such as that set by Nauplius for the Greeks.

ΝΑΤΣΙΚΑΑ] The meeting of Nausicca and Odysseus.

403. λινογενής] ‘Made of linen,’ is not in L. and S. ed. 6, 1869.

ΝΙΟΒΗ] 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).


2. γυ . . ] Nauck conjectures γυναῖν; Meineke γῆνις τις ἀν πείσειν ες ἐδω-

λιῶν.

413. *ὁμόγνιος βροτῶν] ‘God of the whole mortal race.’ Cp. Trach. 275, ὁ τῶν ἀπόλλων Ζεὺς πατὴρ Ὀλύμπιος. The MSS. have ὄμιος, ὁμέστιος Tunnellus parum probabiliter,’ Nauck.

414. *ἱερίας] ἱερίας, MSS. Dindorf. corr. i.e. The two pigeons of Trach. 172, or the priestesses of Hdt. 2. 55.

416.  
eί μέν τις οὖν ἐξείσων· εἰ δὲ μὴ, λέγε.

417.  
ποδαπὸν ὁδὸν ἀμφὶ φαίδιμοι ἔχων ὅμοιος;

418.  
ὁμοίος ἀθηρόβρωτον ὄργανον φέρων.

420.  
tην παρουσίαν
τῶν ἐγγυὸς ὄντων.

**ΟΔΥΣΣΕΥΣ ΜΑΙΝΟΜΕΝΟΣ.**

421.  
πάντι οἰσθα, πάντι ἐλεξά τάντεταλμένα·  
†μύθος γὰρ Ἀργολιστὶ †συντέμνων βραχύς.

**ΟΙΝΟΜΑΟΣ Η ἩΠΠΟΔΑΜΕΙΑ.**

427.  
*ἡ μὲν ἡγάρ ὡς ἐθάσσον, ἡ δὲ ὡς ἐ τέκοι  
παιδ'.

428.  
ὄρκον δὲ προστεθέντος ἐπιμελεστέρα  
ψυχῆ κατέστη δισσὰ γὰρ φυλάσσεται,  
φίλων τε μέμψιν κεῖσ θεοὺς ἀμαρτάνειν.

429.  
Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος.

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417. The words of the stranger who meets Odysseus in the inland country with the oar upon his shoulder: Od. ii. 127, 8. ὁδὸν is curious; qy. τόδ' ἐργον (?).

**ΟΔΥΣΣΕΥΣ Μ.** Odysseus feigned madness to avoid going to Troy, but was found out by Palamedes.

421. 2. is questionable. Qy. *μύθον γάρ Ἀργολιστὶ †συντέμνων βραχύς (?).

**ΟΙΝΟΜΑΟΣ** 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, εἰ μὲν ὁσεὶ θάσσονα εἶδος εἰτεκοὶ παιδα. Two mothers are boasting each of the swiftness of her child.

428. 2. φυλάσσεται] Sc. δ ὃμοιος.
OF SOPHOCLES.

430. οιάνδ' ἐν ὄψει λάγγα θηρατηρίαν ἔρωτος, ἀστραπῆς τιν' ὁμάτων ἔχει.
*ἐνθάλπεται μὲν αὐτὸς, ἐξοπτὰ δ' ἐμὲ, ἵον μετρῶν ὀφθαλμόν, ὥστε τέκτονος παρὰ στάθμην ἱόντος ὁρθοῦται κανών.

431. διὰ ψήκτρας σ' ὀρῷ ἕανθην καθαίρονθ' ἵππον αὐχμηρᾶς τριχὸς.

432. γενοίμαν ἄετὸς ψυπέτας,
ὡς αὖ ποταμείην ὑπὲρ ἄτρυγέτου γλαυκᾶς ἐπ' οἴδμα λίμνας.

433. λήθουσι γάρ τοι κανέμων διέξοδοι θῆλειαν ὅρνιν, πλὴν ὅταν τόκος παρῇ.

ΠΑΛΑΜΗΔΗΣ.

434. εὐφήμος ἵσθι μοῦνον ἐξορμωμένη.

435. οὐ λιμὸν οὔτως τῶν' ἀπόσε, σὺν θεῷ εἰπεῖν, χρόνου τε διατριβὰς σοφωτάτας ἐφεδρε φλοίσβου μετὰ κοπῆν καθημένοις, πεσοῦσ κύβους τε, τερπνῶν ἄργιας ἅκος;

430. Hippodameia is speaking of the beauty of Pelops.
4. 5. 'With measured glances meeting mine, as the carpenter's rule is upright when he keeps the line.' The looks of Pelops which waken Hippodameia's affection are chaste glances, not exceeding the limit prescribed by her eye.

431. 1. σ'] Qy. σφ' (?).
432. 0-0-0-0-0-0-0-
433. ἅθουσι Plut. Mor. p. 718 A, reads πάρθουσι, which Nauck and Dindorf prefer. But πάρθω is nowhere active in classical Greek.—'A brooding hen knows which way the wind blows.'
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ΠΑΝΔΩΡΑ Ἑ ΣΦΥΡΟΚΟΠΟΙ.

438. καὶ πρῶτον ἄρχον πηλδὼν ὄργανεν χερῶν.

439. καὶ πλῆρες ἐκπίπτοντι χρύσεον κέρας
τρίψει γέμοντα μαλακῆς ὑπ’ ὀλένης.

ΠΕΛΙΑΣ.

443. ἠλευκὼν αὐτὸν ὁδ’ ἐπαίδευσεν γάλα.

ΠΗΛΕΥΣ.

444. Πηλέα τὸν Αἰάκιον οἰκουρὸς μόνη
γερονταγωγὸ κάναπαιδεύω πάλιν,
πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀνήρ.

445. τὸ μὴ γὰρ εἶναι κρέισσον ἢ τὸ ζῆν κακῶς.

449. βασιλεὺς χώρας τῆς Δωτιάδος.

450. μὴ ψεῦδον, ὥ Ζεῦ, μὴ μ’ ἐλης ἄνευ δορῶς.

451. καὶ ἔμποροι ἐίματος διὰ πτυχῶν.

ΠΟΙΜΕΝΕΣ.

456. ἡδ’ ξανῆσαι καὶ προγυμνάσαι χέρα.

ΠΑΝΔΩΡΑ] A satyric drama.

439. Silenus is dilating after his fa-
shion on the charms of Pandora (?).

1. ἐκπίπτοντι] Qy. ἐκπίπτοντα (?).

ΠΕΛΙΑΣ] The subject of this drama,
and even the title, are doubtful.

443. ἠλευκὼν] Nauck conj. λύκεων.

ΠΗΛΕΥΣ] Peleus in his old age was
driven out of house and home by the sons
of Acastus. Aristotle, in the Poetics, c.
18, p. 1456, u, 2, speaks of it as a
character-drama.


450. Cp. Trach. 1063, μόνη μὲ ὅη
καθὲκλε φασαγάνοι δίχα. The line is
noticed by the anti-atticistae as an ex-
ception to the rule about ‘forbidding
μὴ.’ 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 Cycnus by Achilles.

456. ξανᾶω is a derivative (incep-
458. Spoken by Cycnus, probably to Achilles.

1. The restoration of this line is uncertain. Brunck conjectures καὶ μὴν… αὖ ἔλω. Mr. R. Ellis conjectures καὶ μὴν' ὑβρίζων ἐκ ἁθρῶν ἑλώ (?)

2. Join πυτήρι ποδὸς. The hardened sole of the foot is compared to a piece of hide.


460. 3. τῷ ἐπιστρέφων τῷ Βοσπορίτη. 'He (the dweller on the Bosphorus) gets them in abundance.' Nauck conjectures τῇδε.
466. "Ιδης δήποτε μηλοτρόφω ταγενναί τῇ εἰ τῆν τῆς τιμής τριολύμπιον ἁρμα.

467. "Ερέκυντα βρόμον.

468. Φωνικίως γράμμασι.

469. ἰδὼ βάλλην.

470. ΠΟΛΥΣΕΝΗ.

471. σὺ δ' αὖθι μῆμνων *ποὺ κατ' ἵδαίαν χόνα ποίμνας Ὄλυμπου συναγαγόν θυηπόλει.

472. *άκτας ἀπαίωνάς τε καὶ μελαμβαθεῖς

liast on Aj. 581. 2, ὅπ τρόιδοι σοφοὶ ἵνα τοιούτα περίμετο τήματι, where, according to the present reading, it does not seem in point. Nauck has ingeniously conjectured ὄς ἀκός τυχόν. Dindorf, accepting the text generally, reads τῶ for ποῦ.

466. The text of this Fragment is uncertain. Duentzer conjectures ἀγός τε πέλλης μηδάνιος.

467. This very corrupt Fragment defies 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 ἁρμα: τὸ ἐκ τριῶν Ὀλυμπιάδων ἔξουσιμον. The letters αγέναι τῇ suggest ἐγένηθη.


469. ἐπεὶ δοκεῖ Κάδμος αὐτὰ ἐκ Φωνίκης νεκομικεῖαι (Hesych.).


ΠΟΛΥΣΕΝΗ] The words of Longimus de Subl. c. 15, 7, ἅρων, ὅ Σωφρονίς πεφύτευκται τῶν Ἑλλήνων ἐπὶ τῶν Ἀχιλλέως προφανομένων τοῖς αναγμένοις ἕπερ τῶν τάφων, scarcely justify Bruck'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 θεάδα μιμρέ), under the name of ἀπόλλος. But Fr. 478 shows clearly that, whether visible or not (cp. Aj. 1. 15), the ghost was heard to speak.

471. Menelaus, who is eager to depart at once, thus addresses Agamemnon, who is resolved to stay until he has sacrificed to Athena; Od. 3. 141 foll.

1. *ποὺ] Xylander's conjecture for τοῦ. Some MSS. have τὴν.
ΟΙ ΣΟΦΟΚΛΕΩΝ.

λυπόντα λίμνης ἰλθον, ἀρσενάς χοάς Ἀχέροντος ἰδυπλήγας ἱχουσας γόους.

479. 
on γάρ τις ἀν δύνατο πρόφατῆς στρατοῦ τοῖς πάσι δεῖξαι καὶ προσαρκέσαι χάριν· ἐπεὶ οὐδ’ ἐς κρείσσων Ζεῦς ἐμὸν τυραννίδι οὔτ’ ἐξεπομβρῶν οὔτ’ ἐπαυχμῆσας φίλος· βροτοῖς ἔδα ἐλθὼν ἐς ἱλαγὸν δίκην ὄφλοι. πῶς δήτ’ ἐξεῳγ’ ἂν ϑυτῆδο ὡς ϑυτῆδ’ τε φῶς Δίὸς γενοῖμην εὐ φρονεῖν σοφότερος; 480. ἂπ’ αἰθέρος δὲ κἀπὸ λυγαίον νέφους. 481. χιτὼν σ’ ἀπειρος ἐνυτήριος κακῶν. 482. παράρμα ποδός.

ΠΡΙΑΜΟΣ.

ΡΙΖΟΤΟΜΟΙ. 489. ἓ δ’ ἐξοπίσω χερὸς ὄμμα τρέπουσ’

478. 2. λυπόντα] The ghost of Achilles thus speaks of itself as feminine. ἀρσενάς χοάς] Explained by Porphyry to mean τὰς οὐδὲν ἠκτερφοῦσας. Cp. Trach. 1196, and note. This Fragment owes its present form to Heyne. The MSS. of Porphyry have ὁ τὰς in l. 1, and in ll. 2, 3, λυπόντα λίμνης Ἀχέροντος ἰδυπλήγας ἱχουσα (ἱχουσας, A) γόους ἰλθον ἀρσενας χοάς.

479. Corrected by Dindorf, Bergk, Dobree, and Meineke. For the MS. readings, see the edition of Nauck. Agamemnon’s excuse.

480. Meineke conjectures ἀνέφως for νέφους. Another way of conjecture would be to read ἄπ’ ἄνεφος for ἄπ’ αἰθέρος.

481. Quoted in the Etym. Magn., in illustration of the dictum of a grammarian that the word ἀπειρος sometimes meant an entangling garment. Cp. the ἀπειρον ἀμφίβλητον of Aesch. Ag. 1382. But it is evident that the expression in Sophocles was metaphorical, ‘Enveloped head to foot in a close-fitting, entangling robe of ills.’ σε 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 έματος for ἄρματος). But may it not have meant the ἀρβίλη mentioned in Eur. Hipp. 1189, αὐταίον ἀρβίλαιοιν ἀρμόσας παῖδα? ‘That which guarded the foot from slipping aside.’

ΡΙΖΟΤΟΜΟΙ] Part of the story of
FRAGMENTS

όπου ἄργινεφὴ στάξουσα τομῆς χαλκέωις κάδοις δέχεται ...

... ai dé *καλυπταί
κίσται μιξῶν κρύπτουσι τομάς,
δι’ ἦδε βωώ' ἀλαλαζομένη
γυμνὴ χαλκέοις ἥμα δρεπάνοις.

490.
"Ἡλιώ δέσποσα καὶ πῦρ ιερῶν,
τῆς εινοδίας Ἑκάτης ἔγχος,
τὸ δ’ Ὠιλύμπου πωλῶσα φέρει
καὶ γῆς ναιόσ’ ιερὰς τριόδους,
στεφανωσμένη δρυὶ καὶ πλεκαὶς
ὡμῶν σπείραις δρακόντων.

491.
κόρον *ἀιστώσας πυρί.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ.

492.
τάδ’ ἐστὶ κνισμὸς καὶ φιλημάτων ψόφος,
τῷ καλλικοσσαβοῦντι νικηθῆρια
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 στάζουσα, and neither he nor Nauck indicate any variety of reading. The causative use of στάζειν is not found elsewhere (though the active use is common enough); but the meaning, ‘Squeezing out the milky sap,’ exactly suits this place.
3. χαλκέωις χαλκέωις] The use of brass, the primitive metal, may have had a ceremonial significance.
5. *καλυπταί] The MSS. have καλυπτραί (sic).

490. 1, 2. πῦρ... ἔγχος] i.e. The torch which she carries in her right hand. Cp. O. T. 207.
491. κόρον] i.e. A waxen image used in spells. Cp. κορονάλδος.
*ἀιστώσας] ἱστώσας, MS. Klüster conjectures κηρόν ἱστώσας.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ] Salmoneus tried to assume the attributes of Zeus, and was destroyed by a thunderbolt. (Cp. Virg. Aen. 6. 585.)

492. 3. The χάλκειον κάρα is the figure, also called μάνης, at which the κόσταθος was aimed. It is uncertain whether something is omitted after line 2, or whether it is the loss of the preceding context, which makes the connection obscure. For τάδ’ ἐστι, qv. πάρεστι (†).
493.
kal tάχ' ànv keravnía
péμfiv se βροντής kal δυσοσμίας λάβοι.
494.
péμfivn pάsav ōπwv āγγέλw πυrós.
ΣΙΝΩΝ.
ΣΙΣΥΦΟΣ.
500.
Χαρίτων *τριζύγων.
ΣΚΥΘΑΙ.
501.
où γáρ εκ μιᾶς κoίτης ἐβλαστον, ἀλλ' ὁ μὲν Νηρήδος
†τέκνον ἀρτί βλάστεσκεν, *τήν δ' ἦν ἵδια πρίν ποτε
'Οκεανοῦ κόρη τίκτεν.
503.
κρημνοῦσ τε καὶ σήραγγας ἥδ' ἐπακτίας
αιλώνας.
ΣΚΥΡΙΟΙ.
507.
φιλεὶ γάρ ἀνδρας πόλεμος ἀγρεῦειν νέως.

493. 2. For δυσοσμίας Madvig conjectures δυσοσμία, Nauck δυσομβίας.
For λάβοι Brunck conjectures βάλλοι.
494. πέμφιξ, in this and the preceding Fragment, seems to mean 'A flash,' although Galen quotes this line as an instance of its meaning 'A cloud.'
500. It is reasonably doubted by Nauck whether τριζύγων or ἐνγυών is the better correction of ἐγυών, the MS. reading.
ΣΚΥΘΑΙ Part of the story of the Argonauts.
501. This corrupt Fragment refers to the birth of Medea and her half-brother, Apsyrtus. On Valckenaer's supposition, that the passage is trochaic, the words may be conjecturally arranged thus: οὗ γὰρ... ἐκ μιᾶς κοίτης ἐβλαστον,
ἀλλ’ ὁ μὲν Νηρήδος ἀρτί βλάστεσκεν
*φότεμα, τήν δ’ ἱδία πρίν ποτε 'Οκεανοῦ κόρη *τεκαίσα... Mr. R. Ellis, however, says, 'Merkel, who seems right in supposing these lines to be iambic, not, as Valckenær, trochaic, reads in 3, βλάστεσκεν ἀρτί τέκνων.' And Mr. Ellis himself proposes οὗ γάρ ἐκ μιᾶς | κοίτης ἐβλαστον, ἀλλ’ ὁ μὲν Νηρήδος ἦν ἀρτί βλαστή, τήν δ’ ἱδία πρίν ποτε | 'Οκεανίς οὖν ἐτίκτεν.
503. Quoted by Athenaeus to prove that οὖνάν is feminine in poetry. For the 'hollows by the cliff,' cp. the παράκτιον λειμώνες of Aj. 654, 5.
ΣΚΥΡΙΟΙ The Fragments indicate some representation of the sorrow caused at Scyros by the news of the death of Achilles.
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508.

ἡ ποντοναῦται τῶν ταλαίπωρων βροτῶν,
oīs οὗτε δαίμων οὗτε τις θεῶν νέμων
πλοῦτον ποτ' ἄν νεῖμειεν ἄξιαν χάρυν.
λεπταῖς ἐπὶ βοσαῖν ἐμπολάς μακράς
ἀει παραρρίπτοντες οἱ πολύφθοροι
ἡ σωσαν ἢ 'κέρδαναν ἢ διώλεσαν.

509.
oὐδὲν γὰρ ἄλγος οἶον ἡ πολλὴ ζῆσ.

510.

ἀλλ' εἰ μὲν ἡν κλαίονσιν ἱάσθαι κακὰ
καὶ τὸν θανόντα δακρύως ἀνιστάναι,
ὁ χρυσὸς ἤσσον κτῆμα τοῦ κλαίειν ᾄ ἦν
νῦν δ', ὡ γεραιε, ταῦτ' ἀνηνύτως ἔχει
τὸν ἐν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἐγένεν
*κάρμοι γὰρ ᾄ ἄν πατήρ γε δακρύων χάριν
ἀνήκτ' ἄν εἰς φῶς.

TANTALOS.

515.

βιστῆς μὲν γὰρ χρόνος ἐστὶ βραχύς,
κρυφθεὶς δ' ὑπὸ γῆς κεῖται θυντὸς
tὸν ἄπαντα χρόνον.

TEUKROS.

516.

ός ἄρ', ὁ τέκνον, κενὴν

508. 2. οὗτε τις θεῶν νέμων] For this natural climax, to avoid the tautology in νεῖμειεν, Meineke would substitute οὗτε τις βροτῶν γέμων (πλοῦτον).
3. πλοῦτον] A partitive genitive, ambiguous between γέμων and νεῖμειεν. χάρυν.
4. λεπταῖς ἐπὶ βοσαῖν] 'At the mercy of slight accidents.' See L. and S. s.v. A little more stress on this side or on that is enough, ἀλθ' ἡκεῖν μέγαν. Meineke conjectures ἐπὶ βοσαῖν, which is adopted both by Dindorf and Nauck; but both the meaning of the word in this connection, and the quantity of the second ι, are uncertain.
6. *κάρμοι] καὶ μα, MSS.
515. Cp. Ant. 74; 5.
TEUKROS]. Teucer, being renounced.
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. 

1008 foli.; Hor. Carm. 1. 7, ll. 21-32.

516. Telamon says this after hearing irarpos, which yields no meaning. Valck-nar made the correction from a MS. which has γαρ in πατρός.

5. *ἐν πατρός. Most MSS. have γὰρ πατρός, which yields no meaning. Valck-nar made the correction from a MS. which has γαρ in πατρός.

5. *ἐν πατρός. Most MSS. have γὰρ πατρός, which yields no meaning. Valck-nar made the correction from a MS. which has γαρ in πατρός.

502. i. 554, ἐν τῷ φρονεῖν γὰρ μὴν ἤδηστος Βιος.


10. ἀφθιμ, the reading of one MS., is better than the vulgar ἀληθῆ, and is probably right. Cp. Eur. Med. 238-40, ἐσ καὶ δ' ἢθη καὶ νόμος ἀφηγμένῃ | δει
FRAGMENTS

καὶ ταῦτ᾽, ἐπειδὰν εὐφρόνη γεύξῃ μία, 
χρεῶν ἐπαίνειν καὶ δοκεῖν καλῶς ἔχειν.

522. 
πολλά σε ζηλῶ βίου, 
μάλιστα δ᾽ εἶ γῆς μὴ πεπείρασαι ἔγνης.

523. 
ἀλγεινά, Πρόκυνη, δῆλον· ἀλλ᾽ ὄμος χρεῶν 
τὰ θεῖα θυντοὺς ὄντας εὐπετῶς φέρειν.

524. 
σπεύδονταν αυτῆν, ἐν δὲ ποικίλῳ φάρει.

525. 
φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος.

526. 
θάρσει: λέγων τάληθες οὐ σφαλεῖ ποτὲ.

527. 
ἀνους ἐκεῖνος· αἱ δ᾽ ἄνουστέρως ἤτη 
ἐκεῖνον ἡμῶναντὸ ἄρτερον.

528. 
θυντὰ φρονεῖν χρῆ θυνῆν ἄρτοςιν,
τοῦτο κατείδοτας ὡς οὐκ ἐστίν 
πλὴν Δίως οὐδεὶς τῶν μελλόντων 
ταμίας ὁ τι χρῆ τετελέσθαι.

MSS. Cobet corr.

2. ἄρτερον] Conjectural emendations are κατερώτερον (Grotius), κατὰ 
τὸ κατερῶν (Porson), ἡμῶναντὸ κοῖν ἄρτερον (Nauck), κατερᾶ φρεῦ (L. C. cp. 
Aesch. Prom. 207, κατερόες φρονῆμασιν).

528. 1. θυνήν ἄρτοςιν] Mr. R. Ellis 
conjectures θυνήν φόναν, Meineke θυν- 
τοῦς φόντας. Qq. θυνήν φυχῆν (?), or 
θυνήν *γε φόνα (?) For the con- 
struction, cp. Trach. 439, 40, and note.

522. Probably said by Procne.
524. Cp. supr. Fr. 332, and note.
526. Cp. O. T. 356, πέφευξα: τάληθὲς 
γὰρ ἱσχὸν τρέφα.
527. 1. ἄνουστέρως] ἄνουστερ,
529.
env *φιλον ἄνθρώπων" μὲ ἐδείξε πατρὸς
καὶ ματρὸς ἡμέας ἀμέρα τοὺς πάντας· οὔδεις
ἐξόχος ἄλλος ἐβλαστεν ἄλλου.
βόσκει δὲ τοὺς μὲν μοῖρας δυσαμερίας,
tοὺς δ' ὀλβοὺς ἡμῶν, τοὺς δὲ δουλείας ὑπό
−−−−− ξυγὸν ἔσχ' ἀνάγκης.

530.
tὰν γὰρ ἄνθρώπου ξόαν
ποικιλομητίδες ἄται
πημάτων πάσαις μεταλλάσσονσιν ἀραις.
ἀλλὰ τῶν πολλῶν καλῶν
τὴς χάρις, εἰ κακόβουλος
φροντὶς ἐκτρέφει τὸν εὐαλώνα πλοῦτον;

532, 533.
οὗ χρὴ ποτ' ἄνθρώπων μέγαν ὀλβον ἀπὸ−
βλέψαι' ταυνφλοίου γὰρ ἵκαμερίς τις
−− αἰγείρου βιοτὰν ἀποβάλλει.
ξώοι τὶς ἄνθρωπων τὸ κατ' ἡμαρ ὑπὸς
ηδίστα παροῦνω τὸ δ' ἐσ αὐρίον ἀεὶ
tυφλὸν ἔρπει −−−−−−−

ΤΡΙΠΤΟΛΕΜΟΣ.

536.
δράκοντε θαυρῶν ἀμφιπλιξ εἰληφότε.

529. — ζ ζ ζ ζ ζ ζ ζ ζ ζ
— ζ ζ ζ ζ ζ ζ ζ ζ
— ζ ζ ζ ζ ζ
1. ἐν φιλον is Bergk's correction of ἐν φιλῶν, or ἐν φίλω.
2. 'A day brought forth our human race, who are all derived from one mother and one sire,' ημα belongs in sense to the genitives, 'The day,' that is, the lifetime, 'of a single pair.' Cp. Aj. 622, παλαιά... ἐντροφος ἀμέρα.
3. 3. The saying of Aristotle, οὗ πολὺ διαφέρει ἄνθρωπος ἄνθρωπον.
530. — ζ ζ ζ ζ ζ
— ζ ζ ζ ζ ζ
— ζ ζ ζ ζ
5. κακόβουλος [φροντὶς] Viz. 'The envy of the gods.' Cp. O. T. 1396, καλὸς κακῶν ὑπολοι θέθεσατε.
532. — ζ ζ ζ ζ ζ ζ ζ ζ ζ
— ζ ζ ζ ζ ζ ζ ζ
— ζ ζ ζ ζ
2, 3. 'Man sheds his life' (or 'his substance') 'as the poplar sheds its bark and its leaves.'
533. τὸ δ' ἐσ αὐρίον ζ' 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. 468. 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. ἀμφιπλῆς ‘Between their coils,—as a rider holds his horse between his knees.

537. θέσ δ’ One MS. has ὠδ’, whence Nauck conjectures θεοῦ δ’.

538. According to Dionys. Hal., who quotes the lines, they form part of a speech of Demeter, who is describing to Triptolemus the regions to which he is to carry the seeds entrusted to him. Together with Fr. 540 they form a strong confirmation of the MS. reading of Ant. 1119, Ἴταλίαν.

539. Cp. Ο. C. 504, and note.

540. Pliny (H. N. 18. 12) says that this is a literal translation of the Greek words.

541. Another reading is Ἰλυρίς γυνῆ. But see L. and S. s. ν. γυνᾶ.


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, κνήμη 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. βρύτον is 'beer.' Cp. Aesch. Fr. 120.

550. 'A glass without a bottom cannot stand upon the board.' A proverbial phrase.

551. Ἐἰς ὅρθων φρονεῖν.

ΤΡΩΙΛΟΣ.

556. ἔγημεν ὃς ἔγημεν ἀφθόγγους γάμους τῇ παντομόρφῳ Θέτιδι συμπλακεῖς ποτε.

557. τὸν ἀνδρόσπαιδα δεσπότης ἀπώλεσα.

558. σκάλμη γὰρ ὀρχεῖς βασιλίς ἑκτέμνουσ' ἐμοὺς.
559. The word ναράδα καὶ κρηναία χωροῦμεν ποτά.

560. καταρβύλοις χλαίναις.

561. . . . πλήρη μασχαλισμάτων.

ΤΥΜΠΑΝΙΣΤΑΙ.

574. φεῦ φεῦ, τὸ τούτου χάριμα μεῖζον ἄν λάβοις
tοῦ γῆς ἐπιψαύσατα ἣ' κἀν ὑπὸ στέγην
πυκνῆς ἀκούοι δυσκάδος εὐδοκῆς φρενί;

575. ἡμεῖς δ' ἐν ἄντροις, ἐνθα Σαρπηδῶν πέτρα.

576. Κόλχος τε Χαλδαῖος τε καὶ Σύρων ἔθνος.

ΤΥΝΔΑΡΕΩΣ.

583. οὐ χρῆ ποτὲ εἰδράσοντος ὄλβιςαί τίχας
ἀνδρός, πρὶν αὐτῶ παντελῶς ἦδη βίος
διεκπερανθῇ καὶ τελευτήσῃ βίον.
ἐν γὰρ βραχεὶ καθεῖλε κόλληγο χρόνῳ
πάμπλουτον ὄλβον δαίμονος κακοῦ δόσις,
ὅταν μεταστῇ καὶ θεοῖς δοκῇ τάδε.

ΤΥΡΩ Α καὶ Β.

587. μὴ σπείρε πολλοῖς τὸν παρόντα δαίμονα:
sυγώμενος γάρ ἐστι βρεινείσθαι πρέπων.

559. The word ναράδα, '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. ἢ' κἀν] The text is doubtful here.

The MSS. of Stob, have καὶ, and Meincke conjectures καθ’, which, though involving an anacoluthon, is not for that reason impossible. κἀν may be joined to ὑπερβατῶς with πυκνῆς ἀκούοι δυσκάδος, 'When under cover, even, if so be, to hear thick-falling rain."

583. 6. μεταστῇ] Sc. δαίμον. TYPΩ A καὶ Β] Tyro was the mother.
of Pelias and Neleus by Poseidon. She was oppressed by their step-mother, Sidero, whom Pelias slew. There were two dramas of the name.

587. 1. σπείραν seems to be here used in the sense of ἐνδαυρεῖα, 'To revile at large.' πολλοῖς, sc. ἔπεοι, 'With many words,' instrumental dative. (Not 'To many persons,' as in L. and S.)

2. 'For it is one deserving to be lamented silently.'

588. This line has not been restored with any approach to certainty. Nauck conj. ἄρχει τίς οὖν, κ.τ.λ.

592. Said of Sidero.

593. These lines may be spoken by Tyro, who has been oppressed by Sidero. They are best explained by the passage of Aelian in which they occur.

5. σπασθεῖσα] Hermann conjectures σπάσουσα, 'About to quaff.' But Mr. R. Ellis defends the MS. text, which he would explain, 'Led by the halter,' understanding the following words to mean, 'On the smooth surface of the stream.' In this case it is necessary to adopt Meineke's conjecture, αὐγασθείσα ἄνω, in l. 6. But may not ποτῶν be governed by ὑπο (sic) ? 'And being dragged she in the meadow sees the shadowed image of herself, as she is reflected by the flowing waters.'

7. 'Through her mane having been cut and shamefully pulled about.'

8–10. 'Ah! even a heart of stone would pity her, how madly she cowers, mourning and lamenting for her mane that is no more.' Nauck unreasonably supposes some grave corruption here.

594. 'That they (the dragons) took
595. 'A soul in misery sees much asleep.' For προστήµατα Bergk conjectures προστήµαι. 
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596. *σίτοισι παγχόρτοισιν εξενιζοµεν.
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601. Πολλῶν δ' ἐν πολυπληθίᾳ πέλεται ὡτ' ἀπ' εὐγενεῖς ἔσθλός ὡτ' ἀχρεῶν τὸ λίαν κακός· βροτῷ δὲ πιστῶν οὐδέν.

602. Διονύσου τοῦ ταυροφάγου.

ΥΒΡΙΣ ΣΑΤΥΡΙΚΗ.

604. λήθην τε τὴν ἀπαντ' ἀπεστερηµένην κωφὴν ἀνανδον.

their place in front amid the board, about the viands and the drinking vessels.' For προστήµατα Bergk conjectures προστήµαι. 

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601. Amongst a great number of men neither is the descendant of noble ancestors (always) good, nor the offspring of worthless parents utterly depraved: no dependence is to be placed on mortals. For τὸ λίαν, cp. τὸ κόρτα. 

604. Cp. Shakspeare’s ‘Second childishness and mere oblivion’ (As You Like It, 2, 7). τὴν ἀπαντ' is the conjecture of Wagner for καὶ τὴν πάντ', or τὴν πάντ'.

604. *σίτοισι παγχόρτοισιν εξενιζοµεν.
605. ἐσθίειν ἔθέλων τὸν δέλφακα.

ΥΔΡΟΦΟΡΟΙ.

606. ὅχοις Ἀκεσταίοισιν ἐμβεβώσ πόδα.

607. πολύκοινον Ἀμφιτρίταν.

ΦΑΙΑΚΕΣ.

609. καὶ βορᾶς ἀρτόματα.

ΦΑΙΔΡΑ.

611. περιώσι’ ἀφυκτά τε μήδεα παντοδαπάν βουλῶν ἀδαμαντίναις ὑφαίνεται κερκίσιν αἷσα.

612. οὐ γὰρ δίκαιον ἀνδρὰ γενναίον φρένας τέρπειν, ὅπου μὴ καὶ δίκαια τέρψεται.

613. ἀπέπτυσεν λόγους.

614. σύγγνωτε κάνασχεσθε σιγᾶσαι τὸ γὰρ γυναιξὶν αἰσχρὸν σὺν γυναικὶ δεὶ στέγειν.


607. According to the Scholiast, who quotes the phrase to illustrate Ant. 1, πολύκοινον here means, ‘One of a large family.’

ΦΑΙΑΚΕΣ] This (satyrical) drama should probably be counted amongst those which are based on the story of the Odyssey.

609. Cp. Fr. 304. ήδυσμα was the word for this in later Greek.

ΦΑΙΔΡΑ] Compare the Hippolytus of Euripides.

611. ὅπου μὴ καὶ] Some MSS. give ὅπου γε. Schndw. conj. ὅπου γε μὴ.

612. Probably said by Hippolytus.

2. ὅπου μὴ καὶ] Some MSS. give ὅπου γε. Schndw. conj. ὅπου γε μὴ.

614. Said by Phaedra to her women. Mr. R. Ellis prefers the reading of some MSS. εἰ γυναικί, i.e. ‘Where a woman is concerned.’ Nauck conj. εἰ γυναικί.
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 fortunate.'

1. *τὸν δ' εὐτυχοῦτα] The MSS. vary between τὸ δ' εὐτυχοῦν and τὸ δ' εὐ
tυχοῦν. Nauck reads τὸ δ' εὐτυχοῦν *ἀπαν. But ἀπαν is questionable.


617. For this γνώμη, cp. Hesiod, 

618. Cp. Phil. 456–8, Fr. 193, 4, 3. 4. λαβὼν ... κέντρα] Having taken in hand a rascally goad, i.e. Governing through vicious rhetoric.

619. ἀγκυρα] Explained by the grammarians as = αἴσθανει.

620. *ἐσαῦν'] A tolerably certain emendation adopted by Nauck and Dindorf for ἐσται in the quotation of Hesychius. Cp. Od. 17, 302, οὕρ μὲν ἐκ' ἑσπερι, καὶ οὕτω κάββαλεν ἀμφοῖ. The line describes the action of one of the hounds of Hippolytus: 'He made a waggling movement towards the tail, drooping his ears low down.'
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 Bacchae of Euripides, l. 193.

629. 2. καλεῖν seems = ἐγκαλεῖν 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 ὀσμῆς μου ὡς μὴ βαρυνθήσεσθέ μοι.

631. ἀλλ' ἐσθ' ὅ θάνατος λοίδθος ἰατρὸς νόσων.

632. μέλη βοῶν *ἀναυλα καὶ βακτήρια.

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633. δράκοντα.
634. Said by Hesychius to be a periphrasis for πάσαλον.

ΦΙΝΕΥΣ Α καὶ Β.
636. oúd' ān tō Bośpòrēiōn ēn Σκύθαις ὤδωρ.
638. ἀχάλκευτα τρύπανα.
639. Ἀσκληπιοῦ παιῶνος εὕμενοις τυχῶν.
640. βλέφαρα κέκληται γ' ὦς [καπηλείου θύραι].
641. νεκρὸς τάριχος εἰσορᾶν Αἰγύπτιος.

ΦΟΙΝΙΞ.
646. κύναρος ἄκανθα πάντα πληθεὶς γύνη.

ΦΡΙΞΟΣ.
648. ὀρια κελεύθου τῇσδε γῆς προαστίας.
650. κυνηδόν ἔξεπραξαν ἀκανθομενον.

634. Said by Hesychius to be a periphrasis for πάσαλον.

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. τὰ Φρύγια πυρεῖα. Hesych. i.e. The traditional wooden implement for kindling a fire.

639. This, l. 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, ἐξωμιμᾶται καὶ λειαμπρυν- ται 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 κύναρος ἄκανθα is an artichoke or a briar-rose.

650. The emendation of Blomfield, κυνηδόν ἔξεπραξαν ὡς κυνζομενον, deserves mention, but cannot be considered as certain. Dobree conjectures κυνηδόν ἐπάραξαν for the first part of the line.
OF SOPHOCLES.

ΦΡΥΓΕΣ.

652. τοὺς εὐγενεῖς γὰρ κἀγαθοὺς, ὡς παῖ, φίλει Ἄρης ἐναίρειν· οἱ δὲ τῇ γλῶσσῃ θρασεῖς 
κυριόντες ἀτασ ἐκτὸς εἰσι τῶν κακῶν. Ἄρης γὰρ ὁδὲν τῶν κακῶν ἔλαττεται.

ΧΡΥΣΗΣ.

653. ὁ πρῶτος λοιμῆς 'Εστία, κλύεις τάδε;

654. . . μακέλλη Ζηνὸς ἐξαναστραφῆ.

655. τοιοῦτος ὃν ἄρξει τοῦδε τοῦ κρέως.

656. ἐγὼ μίαν μὲν ἐξιονθίζω τρίχα.

ΟΡΕΙΘΥΙΑ.

658. ὑπὲρ τε πόλυν πάντ' ἐπ' ἐξαχατα θεοὺς 
νυκτός τε πηγὰς οὐρανοῦ τ' ἀναπτυχᾶς 
*Φοῖβου παλαιῶν κῆπον.

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. *λατίζεται] 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 li-
bation at a feast, as Zeus Soter had the 
third.

654. Quoted by the Scholiast on Ar. 
Ἀν. 1240, ὠποὶ μὴ σου γένος πανώ-
λεθρον | Δίὸς μακέλλη πάν ἀναστρέψῃ 
Δίκη), which is, however, rather a 
reminiscence of Aesch. Agam. 525, 6, 535, 
than of this line of Sophocles.

655. According to Aristarchus, 
quoted by the Scholiast on Ar. Ran. 
191, τοῦδε τοῦ κρέως here = 'This person,' 
i.e. 'me.'

658. These words form part of a de-
scription of the regions through which 
Orithyia was carried by Boreas.

3. *Φοῖβου] Φοῖβου τε, MSS. Her-
mann corr. But qy. τε παλαιῶν (?).
It is uncertain from what Plays the following Fragments are taken.

659. ἀρύθμων.

660. ἐμοὶ δὲ λῶστον αἷμα ταύρειον πιεῖν καὶ μὴ *τὰ πλείω τῶν* ἕχειν δυσφημίας.

662. τοὺς δ’ αὐτοῖς τοιούτους καὶ σοφωτάτους φρενί τοιούτῳ ἰδίους ἀν οἶδα ἐστίν νῦν δὲ, καλῶς κακῶς πρᾶσσοντι συμπαρανέσαι ὅταν δὲ δαίμον ἄνδρός εὑρεχοῦσ’ τὸ πρὶν μάστιγ’ ἐρείση τῷ βίον παλιντροπον, τὰ πολλὰ φρούδα καὶ καλῶς εἰρημένα.

663. ἄνδρός κακῶς πράσσοντος, ἐκποϊῶν φίλοι.

664. τὰς Ἕκαταλας μαγιδᾶς δόρπων.

665. τὸ πρὸς βλαν πίνειν ίσον *πέφυκε τῷ διψήν βλα.

659. Hesych. i. p. 561, ἀρύθμων’ ἀνυμφόν. Σοφοκλῆς αἱ γοῦν. The corrupt word ἀλγῆ in this reference has been variously emended to Ἀλγῆθος, Ἀλγῆ, Αἰθίοψ, and Αἴθων.

660. The Scholiast on Ar. Eq. 83, βελτιστὸν ἂν αἷμα ταύρειον πιεῖν, refers these lines to the Helena of Sophocles, and Nauck accordingly suggests that they belong to the Ἐλένης ἀπαθῆς. Some doubt is thrown on this by the words of Suidas in citing l. i. περὶ Θεμιστοκλέους οὖν Σοφοκλῆς φησάν, κ.τ.λ. But in a satyric drama such an historical allusion might not be out of place.

2. *τὰ* The MSS. have γε or ήε. Qu. τὸ πλεῖν (?) δυσφημίας is acc. plur.

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 Ὄιλει for Ὅιλειδος, in Stobaeus; others, with Welcker, refer the lines to the Tence.

3. οἶος is to be resumed with the infinitive.

5. παλιντροπον, ‘The opposite way,’ μάστιγ’ παλιντροπον is ‘The lash of reverse.’

6. τὰ πολλὰ καὶ καλῶς εἰρημένα] ‘Those many wise sentences.’

663. Cp. Milton, Samson Agonistes, 189–93, ‘How counterfeit a coin they are who friends! Be in their Super-cription (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 εἴν τρόμους, Pol- lux, 6. 83. Dindorf’s conjecture, Χρόη, is more probable than Brunck’s Κρίεα.

665. From a satyric drama.

2. ἰσον *πέφυκε* ἱσον κακῶν πέφυκε, MSS. Bothe corr.

βλα] This word is suspected by the editors, but hardly with reason. Meinke would substitute καδὼν.
OF SOPHOCLES.

666. ἀρραγές ὅμμα.

667. μισῶ μὲν ὅστις τάφανη περισκοπεῖ.

668. πᾶς προσκυνεῖ δὲ τὸν στρέφοντα κύκλον ἡλίου.

669. πῶς ἄν ὁκ ἄν ἐν δίκῃ θάνοιμ' ἄν;

670. ἀείζως γενεά.

671. ἀείζων ἔλκος.

672. ἀθέμιστα καὶ ἁνόσια †δραν.

673. τίσις ὅ' ἀνωθὲν ἐστὶν αἴματορρόφος.

674. ἀκόλαστον σῶμα.

675. σπουδὴ γὰρ ἡ κἀτ' οἴκον ἐγκεκριμένη οὐ πρὸς θυραῖν οὐδαμῶς ἀκούσιμη.

676. ἔξαιρετον τίθημι τὴν ἀκούσιαν.

666. 'An eye not bursting' (into tears). From a satyric drama. Cp. Tr. 852, ἔρρωτεν παρὰ δακρύων.


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 κύκλον 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 ἁνόσια καθεμίστα δραν. Qv. τάθεμιστα κάνοντα ποιεῖ (†).

673. *ἐστὶν] This is Bekker's correction of the MS. reading ἐστὶν ἢ.

675. 'The energy that shows not out of doors | is never heard of by the world abroad.' σπουδὴ has been needlessly suspected.

676. 'I claim exemption for unwitting sin.' Cp. Fr. 599.

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677. ἥντάρης νυκτερίς ὦφεσιν.

679. αὐχ ὅπου λαμπάδες εὐνοῦχοι ὁμμασίμ.

680. ῥήθασα κήρκοις.

681. οἴμοι λέημμαι.

682. ἐτήρας ἁμνοὺς θεοῖς ἐρεφεὶ ἐπακτίων.

684. οὐ γάρ τι νόθος τῶδ' ἀπεδείχθην,
ἀμφότερ θεοὶ τοῦ ἐκλήθη.
Ζεὺς δ' ἐμὸς ἄρχων, θυντῶν δ' οὐδεὶς.

685. ἀνακειμένοι μέσον εἰς τὸν αὐχέν εἰσαλοίμην.

686. ὁ γλώσσα, σιγήσασα τὸν πολὺν χρόνον,
pῶς δήτα τιλήσει πράγμ' ἐπεζηθεῦν τόδε;
ἡ τῆς ἀνάγκης οὐδέν ἐμβριθέστερον,
ὑπ' ἦς τὸ κρυόθεν ἐκφανεῖς ἀνακτόρων.

687. . . . τὸ μεθ' εις πημονῆς ἀντήριον.

677. ἁντάρης ('martial,' and so 'mighty?') is ὄψις λεγόμενον, and may be a corruption for some other word. οὐ. ἀνταρῆς (?). Cp. Emped. 227 (Karsten), ἓν ὄν ὄμματ' ἐπεζηθεῖν ἀντεφεῖ δ' Ἀφροδίτη. 679. εὐνοῦχοι ὁμμασίς is said by the grammarian who quotes the words to mean, 'Sleepless, or watchful eyes;' i.e. the word is used 'etymologically' for εὐνῖν ἔχουσιν. See E. on L. § 54. p. 99.

680. 'Bursting the rings.'

681. Quoted as an instance of the use of this form for εἰλημμα.

682. ἐρεφεὶ ἐρεφαὶ, MS. L. Dind. corr.

684. This might be said by Heracles with reference to Iphiclus.

685. From a satyrical drama, perhaps the Ὁρακλῆς ἐν Ἰανάρρῃ. The words are spoken by a Satyr, with reference to Heracles.

686. 2. ἐπεζῆθεῦν, and l. 4, ἀνακτόρων, are conjectured severally by Brunck and Welecker, for ὅπεζηθεῦν and ἀνάκτορον, the MS. readings, which can hardly stand.

687. Evidently from a satyrical drama.
688. καρφαὶ μελὶα τε.

689. θάρσει; μεγας σοι τοῦδ᾽ ἐγὼ φόβον μοχλός.

690. ναῦται δὲ μηρόσαντο νηὸς ἵσχάδα.

691. χορὸς δὲ μυνδῶν ἰχθύων ἐπερράθει, σαίνουσι *δ᾽ οὐραῖοις τὴν κεκτημένην.

692. διψῶντι γάρ τοι πάντα προσφέρων σοφὰ οὐκ ἀν πλέον τέρψειας ἡ ἐμπιεῖν δίδονς.

693. . . κακῶς σὺ πρὸς θεῶν ὀλομένη, ἢ τὰς ἀρύστεις ὅδ᾽ ἔχουσι ἐκώμασας.

694. φίλῃ γὰρ ἡ Θεωρίς.

695. †θυμῷ δ᾽ οὕτις φαίδρα χρεοίει τάρβους τυγάτηρ.

689. μοχλός] 'A holt,' or 'bar,' i.e. a means of security. For the genitive φόβου, cp. O. T. i. 1200, 1, θανάτον . . 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. 264 C, εἶ τινοι πολλάκια ἄρα διαφύκος, αὐτὸς ἐκ προστυχθεὶς αὐτὸς αὖθις γέγονοι ταῖς ἐν τῷ Νέιῷ παθοσειαῖς τῶν ἰχθύων καὶ τῶν ἐν ταῖς βασιλειαῖς 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 σαίνουσιν, the MS. reading makes good sense, and involves a simpler change than σαίνουτει. 692. Probably from a satyrlic drama. In l. 2. ἡ ἐμπιεῖν (ἡ ἐμπιεῖν) is Person's correction of the MS. reading, ἡ πιεῖν, which is against metre. 693. From a satyrlic drama. ἀρυστεῖς (see L. and S.) is explained to mean 'A ladle,' = ἄρωτῆρ. 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. ι. †θυμῷ appears corrupt. Qy. φυ- γάδων (?).
696. ἵκτινος ὡς ἔκλαγξε παρασύρας κρέας.

697. φυσα γὰρ οὐ σμικροῖς αὐλίσκοις ἔτι, ἀλλ’ ἀγρίαις φύσαισι φορβεῖας ἀτερ.

698. γυναικόμιοις ἐμπρέπεις ἐσθήμασιν.

699. πρὸς δ’ οὖν ἥξεις δαίμον’, ὡς ἔρω *τάχα, ὅς οὕτε τούπτεικές οὕτε τὴν χάριν οἴδεν, μόνην δ’ ἐστερξὲ τὴν ἀπλῶς δίκην.

700. καὶ τὸν θεὸν τοιοῦτον ἐξεπίσταμαι, σοφοὶς μὲν αἰνικτῆρα θεοφάτων ἀεί, σκαίως δὲ φαύλον κἀν βραχεὶ διδάσκαλον.

701. Θῆβας λέγεις μοι τὰς πύλας ἐπιστῶμοις, οὐ δὴ μόνον τίκτουσιν αἱ θυνταὶ θεὸς.

702. μύο τε καὶ δέδορκα κἀξανίσταμαι πλείον φυλάσσων αὐτὸς ἡ φυλάσσομαι.

703. Ἄθως σκιάζει νότα Λημνίας ἀλός.

696. ‘He screamed like a kite as it tears at the carrion.’

698. Bergk conjectures that this is merely a misquotation of the Euripidean line γυναικομίῳ διαπρέπεις μορφομαί. Eur. Fr. 185, 1. 3.

699. The passage refers to Hades, and the words ὡς ἔρω τάχα in the MSS. are corrupt. Nauck conj. ἔρω ἰστάχα.

700. 3. φαύλον] ‘Simple.’ See L. and S. s. v. φαύλος, II. 4.

701. 1. τὰς πύλας ἐπιστῶμους] Lit. ‘The seven-mouthed in respect of gates.’ πύλαι, accusative of respect. For the phrase, cp. Ant. 119, ἐπιστῶμα στόμα.

2. αἱ θυνταῖ] Semele, Alcmena.

702. 1. μύο τε καὶ δέδορκα] ‘I shut my eyes, and open them’ (alternately). 703. For ἀλός, βοῶς is often read. Perhaps both are corrupt, but ἀλός at least gives a possible meaning. The line may be descriptive of eventide in early summer, when ‘the sun has stretched out all the hills,’ and the shadow of Athos from the W. N. W. falls across the sea towards Lemnos.
704 τρύχει καλυφθεὶς Θεσσαλῆς ἀπληγίδος.

705. ἡ σφηκίαν βλάσσουσιν εὐρόντες τινά.

706. ἐγὼ δὲ χερσίν ἀγραν βριακχον.

707. οἶδος γὰρ ἡμῶν δημόκοινοι οἴχεται.

708. . . τὸ δ’ ἐγχος ἐν ποσίν κυλίνδεται.

709. ἐγχος ἰέμενος.

710. πολὺς δὲ πηλὸς ἐκ πίθων τυρβάζεται.

711. γράμμα κηρύκειον.

712. μύρῳ ἕλενγαλεά.

713. ὑβρίς δὲ τοι ὀυπώποθ’ ἡβης εἰς τὸ σῶφρον ἱκετο, ἄλλ’ ἐν νέοις ἀνθεὶ τε καὶ πάλιν ὕδινει.

715. προσήλθε μητρὶ καὶ φυταλιμόν πατρὶ.

704. ’Robed in the remnant of a Thracian plaid.’


707. ‘For such an executioner of ours as is gone.’

708. ἐγχος 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 τοῖαθ’ ἱκετῶν ἐγχυρίδοις ἐμοστεύτωσιν κλάδοισιν.

709. ἐγχος is said here to be applied to fire. ‘Hurling the brand.’

710. From a satiric drama.

711. ‘A written proclamation’ (?).

712. ‘Steeped in myrrh,’ according to Photius and the E. M. But can λενγαλεά have this meaning? Κυ. μυδαλέα (?).

713. 2. ἡβης . . τὸ σῶφρον] ‘Years of discretion.’

715. Conjectured by Nauck and others to belong to the Pandora.
716. 
ποδαπὸς ἄν την φύσιν.

717. 
ξωντι παδὶ χρώμενος.

718. 
*κόκκυβος ὄρνις.

719. 
γηγενὴ βοῦβαλιν.

720. 
ψακαλοῦχοι
μητέρες ἀλγές τ' ἐπιμαστίδιον
γόνων ὄρταλίχων ἀναφαίνοιεν.

721. 
. . σὺ γὰρ γέροντα βουλεύεις.

722. 
Μολοσσικαῖοι χερσίν ἐκτείνων χέρας.

723. 
ώς μήτε κρούσης μὴθ' ὑπὲρ χεῖλος βάλης.

724. 
. . . *οἳ σκέπαρνος οὐδὲ πρίόνος
πληγαί.

718. *κόκκυβος] κόκκοβος, MSS. Buthe corr. The meaning here seems to be ‘crowing.’
719. Eustathius quotes Aristophanes, the grammarian, as interpreting this of a heifer (δάμαλις); but some wild creature is really meant. Cp. Hdt. 4. 192.
720. 3. ὄρταλιχος is properly ‘a young bird,’ but here, any young animal. Cp. νεοσσός.
721. γέροντα = ἄρχαία, ‘Old-fashioned,’ ‘obsolete.’ Nauck conjectures σὺ γὰρ γέρον γέροντα βουλεύεις, so as to soften the unusual expression.
722. Μολοσσικαῖοι is said by the grammarian who quotes this line to mean, ‘Large.’ Nauck suspects corruption; but it is hard to judge of this without the context.
723. ‘Neither to shake the measure, nor make it run over.’
725. 
οὗτι τοι μέτρον μάτας.

726. 
ἔγδ᾽ ἑρῶ σοι δεινὸν οὐδέν, οὐθ᾽ ὅπως 
φυγὼς πατρίδας ἐξελήλασαι χθονές, 
οὖθ᾽ ὡς ο Τυδεὺς ἀνδρὸς αἴμα συγγενῆς 
κτείνας ἐν ῾Αργεῖ ξείνοις ὑπ᾽ οἴκισται, 
οὖθ᾽ ὡς πρὸ Θηβῶν ὕμοβρῶτ᾽ ἑδαίσατο 
τὸν Ἀστάκειον παῖδα διὰ κάρα τεμὼν.

727. 
τῆν μακρᾶν αὐλῶπιν.

728. 
Λυδία λίθος σίδηρον τῆλθεν προσηγάγου.

729. 
ὁμάτειος πόθος.

730. 
ῥακτηρίοις κέντροισιν.

731. 
τὰ μὲν διδακτὰ μανθάνω, τὰ δὲ εὑρετὰ 
ζητῶ, τὰ δὲ εὑκτὰ παρὰ θεῶν ἡτησάμην.

732. 
Σειρίου κυνὸς δίκην.

733. 
... σεμνᾶ τής σῆς παρθένου μυστηρία.

725. 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 οὖθε, following οὗτε here, and infr. 1, 5, see E. on L. § 36. p. 65, f.

ἄνδρος αἴμα συγγενῆς] For this hypallage, cp. Ant. 793. 4, νείκοις ἀνδρῶν ἔγναμον, and see E. on L. § 42. p. 80, γ. 
αἴμα is a cognate accusative with κτείνας.

4. For the fate of Melanippus, and the fierce repast of Tydeus, ('hero pasto,' Dante, Inf. 33. 1) cp. Schol. on Pindar, 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 ὡς. See E. L. § 39. p. 73, 5, a.

729. Cp. the βλεφάρων ἵμερος of Ant. 795, and the βλεφάρων πόθον of Trach. 106.

731. The sentiment appears to be nearly the same with that of Socrates in Xenophon, Mem. 1.

2. τὰ δὲ εὑμετὰ] τὰ δὲ ἔτερα is a v. r.

732. μυστηρία] τὰ ἄρρητα καὶ ἀνεξήγητα, Hesych.
FRAGMENTS

734. Said of a place in Libya.
735. i.e. Where kindness is forgotten it will not continue.
736. Nauck (Obs. Crit. p. 33 foll.) questions if this Fragment be rightly attributed to Sophocles.
4. ἑπολαμβάνειν | 'To acquire.' See L. and S. s. v. λαμβάνω 1. 8, b.
8. *τὰ | τὴν, MSS. Brunck corr.
*ἡν | ἄν, MSS. Nauck corr.
*διάσκαλον | διάσκαλον, MSS. Brunck corr.
12. *καποδημοῦντος, | 'Who stays abroad,' is suspected by Nauck, perhaps justly. Οὐ,καποδημοῦντος, 'delirantis' (?).
737. Meineke conjectures πλείον ἱσχυει λόγον, Nauck conjectures ἱσχύειν λόγον. But the sentence may be incomplete, and may have run (for example), καὶ γὰρ παντὸς ὡς εἰπεῖν ἔσον, τάληθεν δὲ πλεῖστον ἱσχύει λόγον, 'Truth has the best of every argument.'
738. ὁ τι γὰρ φύσις ἀνέρι δὲ, τὸδ ὀὔποτ' ἀν ἐξέλοις.
739. σὺς μέγιστον χρὴμ' ἐπ' Οἰλέως γύαις ἀνήκει Λητοῖς παῖς ἐκηβόλος θεά.
OF SOPHOCLES.

741. ὀρκοὺς ἐγὼ γυναῖκὸς εἰς ὕδωρ γράφω.

742. ἄμεινον ἐστὶ ζημίαν λαβεῖν
. . ἢ κέρδος κακὸν.

743. βάχουσιν ὀρχάδος στέγης.

744. τὸ θερμὸν τοῦ ὀβελοῦ.

745. . . ἄμυσθος ὁ ξένος πορεύεται.

747. ἔργον δὲ παντὸς ἥν τις ἀρχηται καλῶς,
καὶ τὰς τελευτὰς εἰκός ἐσθ' οὕτως ἕχειν.

748. στενωπὸς "Αἰδοῦ καὶ παλιρροίᾳ βυθοῦ.

749. τὸ κέρδος ἕδυ, κἂν ἀπὸ ψευδῶν *ἴη.

750. οὐκ ἐξάγουσι καρπὸν οἱ ψευδέοι λόγοι.

751. γένοιτο κἂν ἀπλουτος ἐν τιμαῖς ἀνήρ.

752. οὐδὲν κακῶν πτωχός, εἰ καλῶς φρονοὶ.

744. Proverbially said of those who make an unlucky choice, 'Taking the sow 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.
749. Cp. Phil. 109, 111.
752. See last note.
753. Welcker imagined that this Fragment must belong to the Triptolemus. Cp. Ar. Ran. 341, foil; Plato, Rep. 2. p. 363 D.

754. This Fragment, like supr. 739, may have been connected with the story of Meleager. 'A blind, undis- cerning god of war, is moving all mischief and confusion in the likeness of a boar.' 'Undiscerning,' because destroying the good. Cp. Phil. 436, 7, πόλεμος οὐδέν' ἀνδρ' ἐκών | ἀφεὶ πονηρόν, ἀλλὰ τοῖς χρήστοις τεί.


758. The context in Plutarch shows that the passions are referred to, and that πάθος, or some similar word, is the antecedent to ἄσπερ.

759. Hermann, who supposes this to be a Fragment of the Pandora, has conjecturally restored the latter part of it from the prose adaptation of Plutarch, thus:—τὴν παρ’ ἄκμονυ | τυπάδι βαρείᾳ καὶ κόσοι ὑπήκοον | ἀμφι- χον ὑλὴν ὑδμοσυργοῦντες χερῶν. 'Ἐργάτη' is a name for Athena, cp. Νική Ἀδηνα. γοργῶν ἐργάνην, 'Fierce-eyed industry' (cp. Aj. 450), is a curious anticipation of the sort of Frankenstein of labour which man has created in these later times.

2. στατοῖς | λίκνουσι] According to Hesychius, these are baskets of winnowed grain. But this makes the connection difficult. Perhaps λίκνα here are 'riddles' for sifting gravel, etc.

4. τυπάδι] According to Hesychius
OF SOPHOCLES.

760. oûv ó ándra wvntov, eî katêfhiito, stêneis,
eîdôs tô meîllon oudêv eî kérôs fêrei;

761. ou kôsmos, ôdô, ò têlmov, ãllî âkoqêmia
fâînôîv' Âv eînai sôv te meangtês fregnôv.

762. evêkarpon Kytêreian.

763. ouv dê sfavadzhîes pôlos wûv eûfôrbiq:
waistôr te gar sôv kai gnâthos plêrhiq.

764. ouv nâbîa kawtouîsin, ouv lôra *fiûq.

766. ouvôs dê álêktwr avtôn ûge prôs muîl hôv.

767. *âkômp' álouîôrêta . . .
êrrhêátn ev cûklâ xalkeqw óploów.

768. ta plêîsta fawrôn aîogrâ fawrâseis brotôv.

tuâs 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, tuâs may be an adjective agreeing with âkômp.

760. 2. 'Naught knowing of the future, whether it brings gain or no.'

762. Aphrodite is here the goddess of all increase.

763. Clearly from a satyric drama.


766. The words are those of Admetus, probably in a satyric 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 álouôrêta occurred in the preceding context. The words ev cûklâ 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, (êlômpoi álouîôrêta, fênaîv), *âkômp' álouîôrêta [*sphônôm'] *çêpê] Îrrhêátn
*kûklôma xalkeqw òploów.

768. 'A scrutinizing eye finds most things base in men.' Plutarch in quoting this observes that Sophocles is here too hard upon poor humanity.
769. Similia simulibus, 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.
772. A 'lover's complaint.' For the force of εἰκ in comp., cp. ἐπειδήω.
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. Ἱλθ' ἄπαξ.
775. Σειρῆνας εἰσαφ[ικόμην] Φόρκου κόρας *θροοῦντε τοὺς "Αιδοῦ νόμους.
776. κατὶ Κυρβάντεσσι χορεύσατε.

769. πικρᾶν πικρῷ κλύζουσι φαρμάκῳ χολῆν.
770. οὐ μέμφομαι σε: δρῶν γὰρ εはずです λέγεις.
771. οὐ γὰρ τι βουλησ ταυτὸ καὶ δρόμου τέλος.
772. ἐπείσας, ἐξέθωψας.
773. βραδείᾳ μὲν γὰρ ἐν λόγῳς προσβολὴ † μόλις δὲ ἀτός ἐρχεται τρυπωμένου· πόρρω δὲ λέυσαν, ἐγγύθεν δὲ πᾶς τυφλός.
774. φιλιπποὶ . καὶ κερουλκοί,
775. ἄπαντα τᾶγένητα πρῶτον ἡλθ' ἄπαξ.
776. Σειρήνας εἰσαφ[ικόμην] Φόρκου κόρας *θροοῦντε τοὺς "Αιδοῦ νόμους.
777. κατὶ Κυρβάντεσσι χορεύσατε.
778. 
φίλων τοιούτων οί μὲν ἐστερημένοι
χαίρουσιν, οί δὲ ἔχοντες εὐχονταί φυγεῖν.

779. 
λάμπει γὰρ ἐν χρείαισιν ὡστερ εὐπρεπής
χαλκός. χρόνῳ δ' ἀργῆσαι ἦμυσε στέγοι.

780. 
δεινὸν τὸ τὰς Πειθοῦς πρόσωπον.

781. 
. . τιθασῶν χήνα καὶ περιστερὰν
οἰκέτων ἐφέστιον τε.

782. 
. . εὖ γὰρ καὶ διχοστατῶν λόγος
σύγκολλα τ' ἀμφοῖν ἐς μέσον τεκταίνεται.

783. 
γραίας ἀκάνθης πάππος ὅς φυσάμενος.

784. 
πολλῶν χαλινῶν ἔργον οἰάκων θ' ἁμα.

785. 
ταχεῖα πειθῶ τῶν κακῶν ὀδοιπορεῖ.

786. 
ἀλλ' οὖμος ἀεὶ πότιμος ἐν πυκνῷ θεοῦ
τροχῷ κυκλείται καὶ μεταλλάσσει φύσιν.

779. 1. εὐπρεπὴς] A. v. r. is εὐγενῆς: 
i. e. 'The hospitable house is distin-
guished, the inhospitable roof is sure to fall.'

782. Join εὐ σύγκολλα τε (adv.)
'Even a contradictory argument is well
and harmoniously framed when brought
into the mean,' i. e. when stated mo-
derately.

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 no-
tion is resumed from the preceding
3. *εὐφράνασ] εὐφροναῖς, MSS. Brunck
corr.
of her that is out of door most rich!"

788. These lines may contain a remote allusion to Simonides or Euripides. See Pollux, 4. 11, quoted by Nauck on the Hipponous, Gr. Tr. Fr. p. 155.

789. These lines may contain a remote allusion to Simonides or Euripides. See Pollux, 4. 11, quoted by Nauck on the Hipponous, Gr. Tr. Fr. p. 155.

791. Explained by Hesychius as a periphrasis for a garment of skin, παρασκότου ὄξυ ῥαφαται.

792. An instance of Sophocles' fondness for the middle voice.
793. ὀρθόκερως φρίκη.

794. βομβεί δὲ νεκρῶν σμήνος ἐρχεται τ' ἄλλη.

795. Ἀλφεσίβοιαν ἦν ὁ γεννήσας πατὴρ.

796. ἐδοξάτην μοι τῷ δῷ ᾿Ηπείρῳ μολεῖν.

798. ὁ Κραναδὸν πόλις.

799. ὁ σκηπτροβάμων ἅτος, κῶν Διός.

800. σαινεῖς δάκνουσα καὶ κῦων λαθαργος εἶ.

801. Ζεῦς νόστον ἄγω τὸν νικομάχαν καὶ πανσανίαν καὶ ἀτρείδαν.

802. πρὸς πέτραις ᾿Ελυμνίαις.

803. οὗτ ἄλλο φίτην προοιν.

804. ἔπειγομένων ᾿κερκίδος ὑμνοις, ἢ τοὺς εὕδοντας ἐγείρει.

793. ὀρθόκερως is said by the grammarians to = ὀρθὸδρμεῖ, an extreme instance of catachresis.

794. τ' ἄλλῃ] Lobeck conjectures ἄ` ἄλης. Qy. ᾿σα ἄλης (cp. π. 2. 90). Bergk's conjecture, ἄλη, seems unmeaning.


796. Quoted by the Scholiast on Aesch. Pers. 131 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. ἄστος ἄγατο, whence Nauck conjectures ἄστος ἄγα.

802. Elymnius was a place in or near Euboea.

803. 'Nor other plant of Spring.'

804. ἔπειγομένων] This word is unmetrical in the anapaestic verse. Bergk conjectures ἐπειγομένων. Qy. ἐπιγείγομένων (?).

*κερκίδος ὑμνοις] οὗ κερκίδος ὑμνοις, MSS. Dindorf corr.
806. παιδάς γὰρ οὖς ἐφυσ' ἀναλώσας ἔχει.

807. ἐυφημίαν μὲν πρῶτα κηρύξας ἔχω.

808. ὀργῇ γέροντος ὡστε μαλθακὴ κοπῆς ἓν χειρὶ ἥθηγε, ἐν τάχει δ' ἀμβλύνεται.

809. ἀεὶ γὰρ εὕ πίπτουσιν οί Δίως κύβοι.

810. εἰθ' ἁσθα σῶφρων ἔργα τοῖς λόγοις ἔσα.

811. δάφνην φαγὼν ὀδύντι πρὶν τὸ στόμα.

812. ἔγω κατ' αὐτόν, ὃς ὁρᾶσ, ἔξερχομαι.

814. ὃς μὴ πέπονθε τάμα, μὴ Βουλευτῶ.

815. 'Ερμαίον κάρα.

816. ὡς ἄν Δίως μέτωπον ἐκταθῇ χαρᾷ.

817. οὐ πώποθ' ὑμᾶς συμβαλεῖν ἐπίσταμαι.

808. 2. The words 'ἐν χειρὶ ἥθηγε' are manifestly corrupt. ἐξεῖ 'υπήρξεν may be suggested as a rough guess.

809. Cp. Aesch. Suppl. 90. 1, πίπτει
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 enthusiasm. Hence δαφνηφάγος.

812. κατά is here equivalent to ἐπὶ.

814. Cp. Shak. Much Ado, 5. 1. ll. 6. 7, 'Nor let no comforter delight mine ear | But such an one whose wrongs do suit with mine.'

816. Cp. II. 15. 102, 3, ὡδὲ μέτωπον ὑπ' ὀφρώις κανέργων | ἰδύθ.

817. συμβαλεῖν 'To bring together,' i.e. into agreement with each other.
818. 'Ενετοίσιν ἵπποις τοῖσιν ἐκλελεγμένοις ᾧδιον εὶς χωροῖμεν ἡ παντὶ σθένει.

819. ὃς παρακτίαν στείχον ἀνημέρωσα κνοδᾶλων ὅδων.

820. μέν' εἰς σοφιστὴν ἐμόν.

821. ἡδη γὰρ ἔδρα Ζεὺς ἐν ἐσχάτῳ θεῶν.

822. λύσω γὰρ εἰ καὶ τῶν τριῶν ἐν οἰσομαί.

823. ὁνὴν ἔθου καὶ πρᾶσιν ὡς Φῶνἰξ ἀνήρ Σιδώνιος κάπηλος.

824. χῶρος γὰρ ἀυτὸς ἐστὶν ἀνθρώπου φρενῶν, ὅπου τὸ τερπνὸν καὶ τὸ πημαίνον φύει: δακρυρροεῖ γούν καὶ τὰ καὶ τὰ τυγχάνων.

825. ὃ γῆ Φεραία, χαῖρε, σύγγυνόν μ' ὑδωρ Ὕπέρεια κρήνη, νάμα θεοφιλέστατον.

826. μη' αἰόλις ταῦτα.


819. Said by (or if we read ἀνημέρωσα as suggested by Nauck, of) Theseus. 2. κνοδᾶλων] The genitive follows ἀνημέρωσα in the sense of ἔκδοξα.

820. σοφιστής is here = καθαρός. The construction, in the absence of context, is not clear.

821. Perhaps ἔδραν γὰρ ἡδη Ζεὺς ἐν ἐσχάτῳ θεῶν [κατέχειν].

822. Nauck suspects λύσω. Qy. λύσω (?). But λύσω would be quite intelligible if ἄχος, πῆμα, βάρος, or some such word, formed part of the context. The three resources are the sword, the halter, and the precipice.


824. 2. φύει] Sc. ἀνθρώπος.

825. Is Jason the speaker? 826. Quoted by grammarians as an instance of αἰόλις = ποικίλλω.
827. . πάνσοφον κρότημα Λαέρτου γόνος.
828. εἰς Ἀιαν πλέων.
829. ἔστιν τις Ἀια Θεσσαλῶν παγκληρία.
830. 'Ἀνακτόρειον τῆς' ἑπώνυμον χθονός.
831. τί μέλλετ 'Ἀρτακέις τε καὶ Περκώσιοι;
832. πάντ' ἐκκαλύπτων ὁ χρόνος εἰς [τὸ] φῶς ἀγει.
833. χρόνος αὐχρόνος ἡμα. κραταιὰ
tερμοσῶν βίοιν
πόλλ' ἀνευρίσκει σοφά μαιομένοις.
834. ἀλλ' οὐ γὰρ ἄν τὰ θέα θεία κρυπτῶν θεῶν
μάθοις ἄν, ὡδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.
835. σκαλαίοι πολλοῖς εἰς σοφὸς δίδλυται.
836. ἐσθλοῦ γὰρ ἀνδρὸς τοὺς πυνοῦντας ὀφελεῖν.

827. κράτημα.] Lit. 'A thing hard-
ened by beating,' Cp. κρέταλον 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 Anac-
torium, but with what exact meaning
the context would be required to show.
833. τερμοσῶν βίοιν

expression, but the meaning may be that
things are seen more clearly at the end
of life, when 'Old experience doth at-
tain | To something of prophetic strain.'
Cp. Ant. 1355, τῆς τὸ φρονεῖν ἔδιδαν:
Plato, Apol. p. 39 C, καὶ γὰρ ἐμ ἤδη
ἐνανθρο. οἱ μόνον ἐκεῖνοι ἁγιασμο-
νούσιν, εἰς μέλλον άποθανεῖται,
κραταιὰ] 'Mighty,' both as inevi-
table, and as bringing down the strength
of man. Cp. Aj. 675, ο ἀγαρατῆς

835. For the dative, cp. Aj. 1128,
τῷ δ' οὖχοιμαι.
837. 
άλλ' ἡ φρόνησις ἀγαθή θεὸς μέγας.

838. 
άλλ' οἱ κακῶς πράσσοντες οὐ κωφοὶ μόνον, 
άλλ' οὖν' ὀρώντες εἰσορῶσι τὰμφανῆ.

839. 
ὡς δυσπάλαιστον ἀμαθία κακόν.

840. 
ἡ δὲ μωρία 
μάλιστ' ἀδελφή τῆς πονηρίας ἔφυ.

841. 
χαίρειν ἐπ' αἰσχραῖς ἥδοναίς οὐ χρή ποτε.

842. 
οὐ τοῖς ἄθυμοις ἢ τύχη ἐυλαμβάνει.

843. 
αἰώνες γὰρ ἐν κακοῖς οὐδὲν ἀφελεῖ. 
ἡ γὰρ σωπὴ τῷ ἄλαλοντι σύμμαχος.

844. 
τὰ ταῦτ' ἐπαινεῖσ; πάς γὰρ οἰνωθεὶς ἀνὴρ 
ἡσυχαῖς μὲν ὀργής ἔστι, τοῦ δὲ νοῦ κενὸς: 
φίλει δὲ πολλὴν γλώσσαν ἐκχεασ μάτην 
ἀκων ἀκοῦειν οὐς ἐκὼν εἰπεν λόγους.

845. 
κλέπτων δ' ὅταν τις ἐμφανῶς ἐφευρεθῇ, 
σιγᾶν ἀνάγκη, κἂν καλὸν φέρῃ στόμα.
846. 

ἡ δεινὸν ἄρ’ ἦν, ἣνίκ’ ἂν τις ἐσθλὸς ὡν αὐτῷ συνείδη.

847. 

ὄρκοισι γὰρ τοι καὶ γυνὴ φεύγει πικρὰν ἁδῶν παῖδαν. ἀλλ’ ἔπην λήγει κακοῦ, ἐν τοῖς αὐτοῖς δικτοὺς ἄλησκεται πρὸς τοῦ παρόντος ἵμέρου νικομένη.

848. 

ὄρκος γὰρ οὐδεὶς ἀνδρὶ φηλήτη βαρὺς.

849. 

οἶκοι μένειν δεῖ τὸν καλὸς εὐδαίμονα.

850. 

μὴ μοι κρυφαῖον μηδὲν ἐξεῖπης ἔπος: κλῆθρον γὰρ οὐδὲν ὡς δ’ ἂν *εἰλαβῇ *λόγοις, γλώσσης κρυφαίον οὐδὲν ὦ διέρχεται.

851. 

ὁπον γὰρ οἱ φύσαντες ἡσσόνται τέκνων, οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

852. 

νόμοις ἐπεσθαί τοῖσιν ἐγχόροις καλὸν.

853. 

πολλῶν καλῶν δεῖ τῷ καλῶς τι μομέως: μικρὸς δ’ ἀγώνος οὐ μέγ’ ἐρχεται κλέος.


2. ὄρκοι φεύγει, ‘Swears she will avoid.’

849. καλῶς] ‘Thoroughly.’ Cp. O. T. 1008, καλῶς ἢ δῆλος οὐκ εἰλὼς τί δρᾶς. The line is attributed also to Aeschylus (Fr. 310), and appears to have been a favourite with the comic poets. See Nauck on Aesch., l. c.

850. 2. ὡς δ’ ἂν *εἰλαβῇ *λόγοις] MSS. ὡς δ’ ἂν ἐν τεσπετές τιλάβοις. Hermann conjectures ὡς δ’ ἂν εὑστεγές λάβης.

For ὡς ἂν, ‘Howsoever,’ cp. O. C. 1361, Aj. 1117, and notes. Transl., ‘Prithic 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.’


853. ‘One who attempts aught nobly requires many favouring circumstances: great glory comes not from circumscribed endeavours.’ μικρὸς ἀγών is a struggle of which the occasion is insignificant. Cp. O. C. 557, οὗ συμφόροι, οὐχ, ἀγών δδε.
854.
yvòma ἐν πλέον κρατοῦσιν ἡ σθένος χερῶν.

855.
eἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

856.
ἀ παïδες, ἦ τοι Κύπρις ύν Κύπρις μόνον, 
ἀλλ' ἐστὶ πάντων ὄνομάτων ἐπώνυμοι. 
ἐστιν μὲν ᾖ Ἀιδῆς, ἐστι δ' ἄφθιτος βία, 
ἐστιν δὲ λύσσα μανᾶς, ἐστι δ' ᾖμερος 
ἀκρατός, ἐστ' οἴμωγμός. ἐν κεῖνῃ τῷ πάν 
σπουδαίοιν, ἥσυχαιοιν, ἐσ βιαν ἄγουν. 
ἐντήκεται γὰρ πλευμώνοις ὅψος ἐνι 
ψυχή: τὸς ὅψι τῆς ὑπὲρ ὑδὸς ἑπόρας; 
eἰσέρχεται μὲν ἰχθύων πλωτῷ γένει, 
ἐνετεὶ δ' ἐν χέρους τετρασκελεὶ γουη: 
vομά δ' ἐν οἰωνοῖς τούκεινς περῶν, 
ἐν θηριόν, ἐν βροτοῖς, ἐν θεοῖς ἄνω. 
τιν' ὦ παλαιοὺς ἐσ τρις ἐκβάλλει θεῶν; 
eἰ μοι θέμις, θέμις δὲ τάληθι λέγειν, 
Δίὸς τυραννεῖ πλευμώνων, ἀνεῖ δορᾶς, 
ἀνεῖ σιδήρου πάντα τοις συντέμνεται 
Κύπρις τὰ βηνητῶν καὶ θεῶν βουλεύματα.

855. Cp. Trach. 62. 3, ἢ ὅδε γὰρ ῥυπῆ| 
δούλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον. 
856. Nauck conjectures that this is 
a Fragment of the Danaé of Euripides, 
an opinion which he partly infers from 
the words of Plutarch, Mor. 757 A, ἄλλ' 
ἀπὸ μίας σκηνῆς ἀκούομεν, ᾖρως γὰρ 
ἀργῶν κἄτι τοιοῦτος ἐφ' (Eur. Dan. 
Fr. 324). καὶ πάλιν αὖ ὅδε, οὗ Κύπρις 
μόνον . . . Λύσσα μανᾶς. But the μία 
skenh' may be the whole Attic stage. 
2. πάντων ὄνομάτων ἐπώνυμοι] 'De- 
serving to be called by every name.' 
There is a v. r. πολλάκις ὑπὸ πάντων. 
3. ἄφθιτος βία] 'Inexhaustible might.' 
Cp. Aesch. Suppl. 97, 8, βιαν . . . τῶν ἄπο- 
νον δαμανῶν. Bothe conjectures ἄφ- 
thitos βίος, which could hardly mean 
anything but 'Inexhaustible substance.' 
4. ἄμερος | ἀκρατός] 'Strong' (lit. 
'untempered') 'desire.' Bothe, by con- 
jecturing ἀκρατος, would substitute for 
this the modern notion of 'unsatisfied 
desire.' 
7. πλευμώνων] For this genitive of 
place, cp. O. C. 729, 30, ὄμματων εἰλη- 
φώτας | φάβεν, and note. 
8. βορὸς 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 v. r. 
πλωτῶν, and Nauck conjectures πλωτῶν 
γένη. 
16. συντέμνεται] 'Curtails at her own 
will,' 'as she pleases,' 'by her caprice.' 
So the force of the middle voice may 
be expressed.
857. τίς ὁ ὀίκος ἐν βροτοῖσιν ὀλβίσθη ποτὲ γυναικὸς ἔσθλης χῶρας ὕγκωθεὶς χλιδή;  
858. κατ’ ὀρφανὸν γὰρ ὀίκον ἀνδρόφρων γυνή.  
859. πενία δὲ συγκραθείσα δυσσεβεῖ τρόπῳ ἄρδην ἀνείλε καὶ κατέστρεψεν βίον.  
860. ὁ θυτὸν ἄνδρων καὶ ταλαίπωρον γένος, ὡς οὐδέν ἐσμεν πλὴν σκιαὶς ἐοικότες, βάρος περισσῶν γῆς ἀναστρωφόμενοι.  
861. οὐ γὰρ θέμις ζην πλὴν θεοῖς ἀνευ κακῶν.  
862. στέργειν δὲ τάκτεσοντα καὶ θέσθαι πρέπει σοφῶν κυβευτὴν, ἀλλὰ μὴ στένειν τύχην.  
863. ἐλπὶς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.  
864. πάντ' ἐμπέφυκε τῷ μακρῷ γῆρᾳ κακά, νοῦς φροῦδος, ἐργ' ἀρχεία, φροντίδες κεναί.  
865. οὐκ ἐστὶ γῆρας τῶν σοφῶν, ἐν οἷς ὃ νοῦς

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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 | ἀπαντ' ἀπήμων τῶν δι' αἰῶνος χρῶνον;  
862. ‘A wise dice-thrower should take contentedly what falls and make the best of it, instead of lamenting his fortune.’ For θέσθαι, cp. O. T. 633; Phil. 451.  
865. 1. τῶν σοφῶν is either (1) masculine and antecedent to οἷς, or (2) neuter, the antecedent to the relative being suppressed.
OF SOPHOCLES.

686.

ὅστις δὲ θυντῶν θάνατον ὄρροδείξι λίαν,
μῶρος πέφυκε τῇ τύχῃ μέλει τάδε.
ὅταν ό ἐκαίρος τοῦ θανεὶν ἐλθὼν τῇ τύχῃ,
οὐδ' ἀν πρὸς αὐλᾶς Ζηνὸς ἐκφύγοι μολῶν.

687.

ὅστις γὰρ ἐν κακοῖσιν ὑμείρει βίοι,
ἡ δεῖλος ἡστιν ἡ δυσάλγητος φρένας.

688.

A. θανόντει κείνῳ συνθανεὶν ἔρως μ' ἔχει.
B. ἤξεις, ἐπείγου μηδὲν, εἰς τὸ μέροσιμον.

688 a.

χρόνος δ' ἀμαυροὶ πάντα κεῖς λήθην ἄγει.

689.

νῦ τὸν Λαπέρσα, νῦ τὸν Εὐρώταν τρίτον,
νῦ τοὺς ἐν Ἄργει καὶ κατὰ Σπάρτην θεοὺς.

689 a.

ἐδέξατο ραγείσα Θηβαία κόνις
αὐτοῖσιν ὑπλοὶς καὶ τετρωρίστῳ δύρρῳ.

689 b.

ὁδεν κατείδων τὴν βεβακχυμένην
βροτοῖσι κλεινὴν Νῦσαν, ἣν ὁ Βοῦκερος
'Ιακχὸς αὐτῷ μαίαν ἡδίστην νέμει,
ὅπου τίς ὂρνις σοῦχι κλαγγάνει; . . .

2. The words θεία... ἡμέρᾳ are suspected, but may they not mean, 'Propitious length of days'? Cp. θεία τύχῃ.

866. 3. *δ'] γὰρ, MSS. Grotius corr.


867. Cp. with this and the preceding Fragment, Aj. 473-80.


870. ἐδέξατο] Sc. τὸν Ἀμφαρέαν.

871. Cp. supr. 235. Welcker supposes this to be part of Triptolemus' account of his wanderings. Cp. supr. 538.
872. θαυμαστά γὰρ τὸ τόξον ὡς ὀλισθάνει.

873. θεοῦ δὲ πληγὴν οὐχ ὑπερπηθᾶ βροτός.

874. οἱ γὰρ γύναιδροι καὶ λέγειν ἑσκηκότες.

875. Ἡέλιος οἰκτείρει μὲ,
ὅσ ὦ σοφοὶ λέγουσι γεννητὴν θεῶν
καὶ πατέρα πάντων.

876. θεοῦ τὸ δῶρον τούτον Χρη δ' δ' ἂν θεοὶ
dιδώσι, φεῦγειν μηδὲν', ὦ τέκνον, ποτὲ.

877. ὤρθως δ' Ὀδυσσεὺς εἰμι ἑπώνυμος κακοῖς:
pολλοὶ γὰρ ὀδύσαντο δυσμενεῖς ἐμοί.

878. ὅταν τις ἄθη τὸν Βοιώτιον νόμον.

872. θαυμαστά... ὡς] Cp. θαυμασίωσ ὡς in Plato.
875. An allusion to the Heracleitean philosophy. Mr. R. Ellis conjectures ἠλ', οἰκτείροις έμε.
876. Cp. Od. 1. 62, τί νῦ οἱ τόσον ὀδύσαο, Ζεῦ; 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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**FRAGMENTS OF SOPHOCLES.**